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THE APOLOGY OF SOCRATES THE CRITO  
AND PART OF THE PHÆDO

WITH NOTES FROM STALLBAUM  
AND  
SCHLEIERMACHER'S INTRODUCTIONS



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## P R E F A C E.

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THE text of the following edition of the Apology of Socrates, the Crito, and part of the Phædo, is a reprint from that of Stallbaum's. The whole of his notes, which have been translated for this edition by Mr. Gillespie, A.M. of Trinity College, Dublin, are given with a few unimportant exceptions. The notes on the various readings are placed at the foot of the page, and those of an explanatory nature at the end of the volume. The Latin abbreviations used to denote the MSS. are those of Bekker's edition.

It has been justly considered by many scholars that the Apology of Socrates and the Crito might be read with great advantage in the higher classes of our schools, and it has been partly with the view of supplying a suitable edition for such a purpose that I have been induced to edit the following pages. The Apology and the Crito are written in an easy style, and are almost entirely

free from those philosophical discussions, which render the greater part of Plato's writings unsuitable for the use of schools. They also form the best introduction to the study of Plato, from the information they convey respecting the life and character of Socrates, of which it is necessary to have some knowledge in order to understand many parts of Plato's writings.

The extracts from the Phædo, which contain an account of the death of Socrates, are inserted at the suggestion of Professor Malden, in order to give a complete account of the last days of Socrates.

I have to express my obligations to the Rev. Connop Thirlwall for his kindness in allowing me to make use of his translation of Schleiermacher's Introduction to the Apology, which was originally published in the Philological Museum.

WILLIAM SMITH.

*London, April 2nd, 1840.*



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ΠΛΑΤΩΝΟΣ

ΣΩΚΡΑΤΟΥΣ ΑΠΟΛΟΓΙΑ.



# SCHLEIERMACHER'S INTRODUCTION

TO THE

## APOLOGY OF SOCRATES.

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I HAVE already observed, in the general Introduction of this translation of Plato, that the reader is not to conclude, because certain works are placed in an appendix, that by this I mean to deny or to call in question with regard to all of them, that they are writings of Plato. My only reason for assigning such a place to the following work which has been at all times loved and admired for the spirit that breathes through it, and the image it presents of calm moral dignity and beauty, was in the first instance that it contents itself with its particular object, and makes no pretensions to the title of a scientific work. It is true that the Euthyphron likewise has unquestionably an apologetic reference to the charge brought against Socrates; but on the other hand its connection with the notions started in the Protagoras, clearly entitled it to be subjoined to that dialogue. But the

Apology is so purely an occasional piece, that it can find no place in the series of its author's philosophical productions. Yet there is certainly one sense, in which, let not the reader be startled, one might perhaps say that it is not a work of Plato's. I mean that it can scarcely be a work of his thoughts, a thing which he invented and fabricated. For if we attribute to Plato the intention of defending Socrates, we must first of all distinguish the times at which he might have done it, either during his process, or subsequently, no matter how soon or how late, to his execution. Now in the latter case Plato could only have proposed to vindicate the principles and sentiments of his friend and master. But this vindication he, who was so fond of combining several ends in one work, might easily have coupled with his scientific views: and accordingly we not only find detached intimations of this kind scattered over his later writings, but we shall soon be introduced to an important work, one which cannot be denied to be closely enough interwoven with his scientific speculations, in which a collateral object, but one made distinctly prominent, is to place the conduct and virtue of Socrates as an Athenian citizen in a clear light. Now this is intelligible enough: but Plato could scarcely have found any inducement at a later period to compose a work which merely confronts Socrates with his actual accusers. It must have been then during the process that he

wrote this speech. But for what purpose? It is manifest that he could have rendered his master no worse service, than if, before he had defended himself in court, he had published a defence under his name, just as if to help the prosecutors to the arguments which it would be their business to parry or to elude, and to place the defendant in the difficult situation of being reduced either to repeat much that had been said before, or to say something less forcible. Hence the more excellent and the better suited to the character of Socrates the defence might be, the more harm it would have done to him. But this is a supposition which will scarcely be maintained.

After the decision of the cause there were two purposes which Plato might have had, either that of making the course of the proceedings more generally known at the time, and of framing a memorial of them for posterity, or that of setting the different parties and their mode of proceeding in a proper light. Now if we inquire about the only rational means to the latter of these ends: all will agree that the speech should have been put into the mouth, not of Socrates, but of some other person defending him. For the advocate might have brought forward many things, which the character of Socrates rendered improper for him to urge, and might have shown by the work that, if the defendant's cause had only been pleaded by a person who had no need to disdain

resources which many men of honour did not think beneath them, it would have had a very different issue. Now if there were any foundation for an anecdote, not indeed a very probable one, which Diogenes Laertius has preserved from an insignificant writer, Plato's most natural course would have been, to publish the speech which he would himself have made on the same occasion if he had not been hindered.\* He would then have had an opportunity of exemplifying those great precepts and expedients of rhetoric, the force of which he had himself first disclosed; and undoubtedly he might have applied them with great truth and art to the charges concerning the new deities and the corruption of youth. And so it would have been far better for him to have used any other person's name for the purpose of retorting on the accusers of Socrates, and to have spoken of his merits in a different tone. Whereas in a speech put into the mouth of Socrates himself, yet different from that which he really delivered, he can have had no other object than to show what Socrates voluntarily neglected or involuntarily let slip, and how his defence should have been framed so as to produce a better effect.

\* " See Diog. Laert. II. 41. where it is related that Plato was prepared to defend Socrates, but in the first sentence of his speech was interrupted by the petulance of the jurors, and compelled to descend from the bema. But this anecdote is too little attested and too improbable in itself to build upon."



Now not to mention that this would have been scarcely possible without departing from the character of Socrates, it is evident that the defence we now have was not framed with this view. For how could such a speech have been followed by the address after the verdict, which implies an issue not more favourable than the real one? The only supposition then that remains is, that this work was designed simply to exhibit and record in substance the real proceedings of the case, for those Athenians who were not able to be hearers, and for the other Greeks, and posterity. Now are we to believe that, in such a case and under such circumstances, Plato was unable to resist the temptation of fathering upon Socrates a work of his own art, which in all but the outline was perhaps entirely foreign to him, like a boy who has a theme set him to declaim on. This we cannot believe, but must presume that in this case, where nothing of his own was wanted, and he had entirely devoted himself to his friend, especially so short a time before or after the death of Socrates, as this work was undoubtedly composed, he considered his departing friend too sacred to be disguised even with the most beautiful of ornaments, and his whole form as so faultless and majestic, that it was not right to exhibit it in any dress, but, like the statue of a god, naked, and wrapt only in its own beauty. And so in fact we find he has done. For a critic who should

undertake the task of mending this speech would find a great deal in it to alter. . Thus the charge of misleading the young is not repelled with arguments by any means so eogent as it might have been, nor is sufficient stress by a great deal laid on the fact, that Soerates had done every thing in the serviee of Apollo, for defending him against the charge of disbelief of the antient gods : and any one with his eyes only half open may discover other weak points of the like kind, which are not so grounded in the charaeter of Soerates that Plato should have been compelled to copy them.

Nothing therefore is more probable, than that in this speech we possess as faithful a transcript of Soerates' real defence, as Plato's practised memory enabled him to make, allowing for the necessary differenee between a written speech and one carelessly spoken. But perhaps some one may say : If Plato, supposing him to be the author of this work, did nothing more than reeord what he had heard : what reason is there for insisting on this faet, or how ean it be known, that it was he, and not some other among the friends of Soerates who were present at the trial ? Such an objector, if he is familiar with the style of Plato, need only be referred to the whole aspect of the Apology, which distinctly shows that it ean have proceeded from no pen but Plato's. For in it Soerates speaks exactly as Plato makes him speak, a manner in which, so far as we can judge from all we

have left, he was not made to speak by any of his other scholars. And this resemblance is so indisputable, that it may serve as a foundation for a remark of some importance. For it suggests the question: Whether certain peculiarities of the Platonic dialogue, particularly the imaginary questions and answers inserted in a sentence, and the accumulation of several sentences comprehended under one, and often expanded much too amply for this subordinate place, together with the interruption almost inevitably arising from this cause in the original structure of the period: whether these peculiarities, seeing that we find them so predominant here, ought not properly to be referred to Socrates? They occur in Plato most frequently where he is imitating Socrates closest; but nowhere so frequently, and so little clear of their accompanying negligences, as here and in the following dialogue (the *Crito*), which is probably of like origin. All this together renders it a very natural conjecture, that these forms of speech were originally copied from Socrates, and are therefore to be numbered among the specimens of the mimic art of Plato, who endeavoured in a certain degree to copy the style of the persons whom he introduces, if it had peculiarities which justified him in so doing. And any one who tries this observation by applying it to Plato's different works, especially in the order in which I have arranged them, will find it very strongly

confirmed by the trial. The cause why such an imitation was not attempted by other disciples of Socrates, was probably this: that on the one hand it really required no little art to bend these peculiarities of a careless colloquial style under the laws of written discourse, and to amalgamate them with the regular beauty of expression, and on the other hand, it called for more courage to meet the censure of minute critics than Xenophon probably possessed. But this is not the place for entering further into this question.

One circumstance however must still be noticed, which might be alleged against the genuineness of this work, and with more plausibility indeed than any other: that it wants the dress of the dialogue, in which Plato presents all his other works, and which he has given even to the Menexenus, though in other respects that like this consists of nothing more than a speech. Why therefore it may be asked, should the Apology, which so easily admitted of this ornament, be the only work of Plato that is destitute of it? Convincing as this sounds, the weight of all other arguments is too strong not to counter-balance this scruple, and we reply to the objection as follows. In the first place, it is possible that the dialogic form had not then become so indispensable with Plato as it afterwards was: which may serve as an answer for those who are inclined to set a great value on the dress of the Menexenus;

or Plato himself distinguished this work from his other writings too much to think of subjecting it to the same law. Besides, it would in general be very unworthy of Plato, to consider the dialogue, even in those works where it is not very intimately blended with the main mass of the composition, as nothing more than an ornament arbitrarily appended to them: it always has its meaning, and contributes to the conformation and effect of the whole. Now if this would not have been the case in the present instance, why should Plato have brought it violently in? Especially as in all likelihood he wished to hasten the publication of this speech as much as possible, and might not think it advisable at that time to hazard a public declaration of his sentiments on the issue of the cause, which, if he had clothed the speech in the form of a dialogue, it would have been difficult to avoid, without rendering the form utterly empty and unmeaning.



ΠΛΑΤΩΝΟΣ

ΣΩΚΡΑΤΟΥΣ ΑΠΟΛΟΓΙΑ.

Cap. I. Ὅτι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι,<sup>a</sup> πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγορῶν, οὐκ οἶδα· ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν ὀλίγου ἑμαυτοῦ ἐπελαθόμεν·<sup>b</sup> οὕτω πιθανῶς ἔλεγον. καί τοι ἀληθές γε, ὡς ἔπος εἰπεῖν,<sup>c</sup> οὐδὲν εἰρήκασι. μάλιστα δὲ αὐτῶν ἐν ἐθαύμασα<sup>d</sup> τῶν πολλῶν ὧν ἐψεύσαντο, τοῦτο, ἐν ᾧ ἔλεγον, ὡς χρῆν ὑμᾶς εὐλαβεῖσθαι, μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε,<sup>e</sup> ὡς δεινοῦ ὄντος λέγειν. τὸ γὰρ μὴ αἰσχυνοθῆναι, ὅτι αὐτίκα ὑπ' ἐμοῦ ἐξελεγχθήσονται ἔργῳ, ἐπειδὴν μηδ' ὀπωστιοῦν<sup>f</sup> φαίνωμαι δεινὸς λέγειν,

Cap. I. p. 17. ἐγὼ δ' οὖν καὶ αὐτὸς.] So Bodl. Ven. b. Vat. Vind. 1. 4. Flor. d. g. h. Par. D S T. Commonly ἔγωγ' οὖν. So δ' οὖν after μὲν, C. XXIII. Theaet. p. 197. B. Compare Hermann. ad Lucian. De hist. conser. p. 255.

ὀλίγου ἑμαυτοῦ ἐπελαθόμεν.] δεῖν, commonly put after ὀλίγου, is omitted in Bodl. Ven. b. Vind. 1. 3. 4. 6. Florr. b. e. g. h. i. Coisl. Ven. A. Parr. D E H S T. Ang. prim. m. Vind. 2.: nor does Plato any where, to my knowledge, use it in connection with the Indicative preterite; see Rep. VIII. p. 563. B. Menexen, p. 236. B. Yet Æschines adv. Ctesiphont. p. 428. ὀλίγου δεῖν μεθειστήκει.

μὴ αἰσχυνοθῆναι, ὅτι αὐτίκα.] ὅτι edit. Bass. and Forster, with the approbation of Heindorf. But although we may say αἰσχύνεσθαι τι and ἐλέγχεσθαι τι, yet ὅτι appears the true reading. For instead of ὅτι, I doubt not that Plato would have written ὅ.

τοῦτό μοι ἔδοξεν αὐτῶν ἀναισχυντότατον εἶναι, εἰ μὴ ἄρα δεινὸν καλοῦσιν οὗτοι λέγειν τὸν τάλληθῆ λέγοντα· εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοίην ἂν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ.<sup>5</sup> οὗτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἢ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν.<sup>h</sup> ὑμεῖς δ' ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν. Οὐ μέντοι μὰ Δί', ὦ ἄνδρες Ἀθηναῖοι, κεκαλλιεπημένους γε λόγους,<sup>i</sup> ὥσπερ οἱ τούτων, ῥήμασί τε καὶ ὀνόμασιν, οὐδὲ κεκοσμημένους, ἀλλ' ἀκούσεσθε εἰκῆ λεγόμενα τοῖς ἐπιτυχοῦσιν ὀνόμασι· πιστεύω γὰρ δίκαια εἶναι ἃ λέγω,<sup>k</sup> καὶ μηδεὶς ὑμῶν προσδοκησάτω ἄλλως. οὐδὲ γὰρ ἂν δήπου πρέποι, ὦ ἄνδρες, τῆδε τῆ ἡλικία, ὥσπερ μειρακίῳ πλάττοντι λόγους εἰς ὑμᾶς εἰσιέναι. καὶ μέντοι καὶ πάνυ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο ὑμῶν δέομαι καὶ παρίεμαι.<sup>l</sup> ἔὰν διὰ τῶν αὐτῶν λόγων ἀκούητέ μου ἀπολογουμένου, δι' ὧν περ εἴωθα λέγειν καὶ ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν,<sup>m</sup> ἵνα ὑμῶν οἱ πολλοὶ ἀκηκόασι, καὶ ἄλλοθι,<sup>n</sup> μήτε θαυμάζειν μήτε θορυβεῖν<sup>o</sup> τούτου ἔνεκα. ἔχει γὰρ οὕτωςί. νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονῶς πλείω

καλοῦσιν οὗτοι.] Commonly αὐτοί, which is changed from Bodl. Parr. B C D S T. Vat. Vind. 1. 4. 6. Ven. b. Flor. a. d. g. h. οὗτος is used to indicate contempt, as in Crito C. IV. Sympos. p. 181. E. Rep. III. p. 403. A. and elsewhere.

ἢ τι ἢ οὐδὲν ἀληθὲς εἶρ.] So Bodl. Parr. D S T. Vind. 1. Ven. b. a. pr. m. Flor. d. g. h. The rest injudiciously omit ἢ τι ἢ. δ' ἐμοῦ is Bekker's correction for the common reading δέ μου.

καὶ ἐν ἀγορᾷ ἐπὶ τ. τρ.] So Vind. 1. 2. 3. 6. Florr. b. e. i. Coisl. Par. B. and others. Commonly καὶ ἐν ἀγορᾷ καὶ ἐπὶ τρ. See note.

οἱ πολλοὶ ἀκηκόασι.] οἱ is wanting in Bodl. Vat. Ven. b. Flor. d. g. h. Vind. 1. 4. 6. Par. DS. Compare τοὺς πολλοὺς παρέχομαι, C. III.

ἔτη γεγονῶς πλείω ἐβδομήκοντα.] Bodl. Vind. 1. 4. Flor. d.



ἑβδομήκοντα.<sup>p</sup> ἀτεχνῶς οὖν ξένως ἔχω<sup>q</sup> τῆς ἐνθάδε λέξεως. ὥσπερ οὖν ἂν, εἰ<sup>r</sup> τῷ ὄντι ξένος ἐτύγχανον ὦν, ξυνεγιγνώσκετε δήπου ἂν μοι εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷσπερ ἐτεθράμμην,<sup>s</sup> καὶ δὴ καὶ νῦν τοῦτο ὑμῶν δέομαι δίκαιον, ὡς γ' ἐμοὶ δοκῶ, τὸν μὲν τρόπον τῆς λέξεως ἔαν — ἴσως μὲν γάρ τι χείρων, ἴσως δὲ βελτίων ἂν εἴη —, αὐτὸ δὲ τοῦτο σκοπεῖν καὶ τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή· δικαστοῦ μὲν γὰρ αὕτη ἀρετή,<sup>t</sup> ῥήτορος δὲ τάληθῆ λέγειν.

II. Πρώτον μὲν οὖν δίκαιός εἰμι ἀπολογήσασθαι,<sup>a</sup> ὧ ἄνδρες Ἀθηναῖοι, πρὸς τὰ πρῶτά μου ψευδῆ κατηγορημένα καὶ τοὺς πρώτους κατηγοροὺς, ἔπειτα δὲ πρὸς τὰ ὕστερα καὶ τοὺς ὑστέρους. Ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγόνασι πρὸς ὑμᾶς, καὶ πάσαι πολλὰ ἤδη ἔτη<sup>b</sup> καὶ οὐδεν ἀληθὲς λέγοντες· οὓς ἐγὼ μᾶλλον φοβοῦμαι ἢ τοὺς ἀμφὶ Ἄνυτον,<sup>c</sup> καίπερ ὄντας καὶ τούτους δεινούς. ἀλλ' ἐκείνοι δεινότεροι,<sup>d</sup> ὧ ἄνδρες, οἳ ὑμῶν τοὺς πολλοὺς ἐκ παίδων παραλαμβάνοντες ἔπειθόν τε καὶ κατηγοροῦν ἐμοῦ οὐδὲν ἀλη-

g. h. Par. D S T. omit πλείω. In Ven. b. πλείω ἢ is interlined. Nevertheless, I doubt not that it is correctly preserved by the others.

ὡς γ' ἐμοὶ δοκῶ.] So Vind. 1. 6. Ven. b. Par. D S. Old editions γέ μοι.

μὲν γάρ τι χείρων.] Most books with Bodl. omit τι, which is found in Vind. 1. 4. 6. Flor. d. g. h. Par. D S T.

δικαστοῦ μ. γ. αὕτη ἀρετή.] αὕτη ἢ ἀρετή, Vat. Ven. b.

II. καὶ τοὺς πρ. κατηγ.] So almost all MSS. instead of the common reading καὶ πρὸς τοὺς πρ. κ. Immediately afterwards πρὸς τὰ ὕστερα is restored from Bodl. Ven. b. b. Vat. Vind. 1. 4. 6. Flor. d. g. h. instead of the common reading πρὸς τὰ ὕστερον.

ἐμοῦ οὐδὲν ἀληθές.] Bodl. and some others ἐμοῦ μᾶλλον οὐδὲν ἀλ., wrongly.

θές, ὡς ἔστι τις Σώκρατης, σοφὸς ἀνὴρ, τὰ τε μετέωρα φροντιστής,<sup>e</sup> καὶ τὰ ὑπὸ γῆς ἅπαντα ἀνεξήτηκώς, καὶ τὸν ἥττω λόγον κρείττω ποιῶν.<sup>f</sup> οὔτοι, ὧ ἄνδρες Ἀθηναῖοι, ταύτην τὴν φήμην κατασκεδάσαντες,<sup>g</sup> οἱ δεινοὶ εἰσί μου κατήγοροι· οἱ γὰρ ἀκούοντες ἡγοῦνται τοὺς ταῦτα ζητοῦντας οὐδὲ θεοὺς νομίζειν.<sup>h</sup> ἔπειτὰ εἰσιν οὔτοι οἱ κατήγοροι πολλοὶ καὶ πολὺν χρόνον ἤδη κατηγορηκότες, ἔτι δὲ καὶ ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς, ἐν ἧ ἂν μάλιστα ἐπιστεύσατε,<sup>i</sup> παῖδες ὄντες, ἔνιοι δ' ὑμῶν καὶ μειράκια, ἀτεχνῶς ἐρήμην κατηγοροῦντες,<sup>k</sup> ἀπολογουμένου οὐδενός. ὃ δὲ πάντων ἀλογώτατον, ὅτι οὐδὲ τὰ ὀνόματα οἶόν τε αὐτῶν εἰδέειν καὶ εἰπεῖν, πλὴν εἴ τις κωμωδοποιὸς τυγχάνει ὦν. ὅσοι δὲ φθόνῳ καὶ διαβολῇ χρώμενοι<sup>l</sup> ὑμᾶς ἀνέπειθον, οἱ δὲ καὶ αὐτοὶ πεπεισμένοι

Σωκράτης, σοφὸς ἀνὴρ.] So Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. Par. D S. Commonly ἀνὴρ σοφός.

τὰ ὑπὸ γῆς.] So edit. Bas. 2. Bodl., all MSS. except Ven. Ξ Vind. 2. 5. Flor. c. d. and a few others. Commonly ὑπὸ γῆν. Compare C. III. C. X. For ἅπαντα, found in Bodl. Ven. b. Flor. d. g. h. Vind. 6. Par. D S., the common reading was πάντα.

καὶ πολὺν χρόνον ἤδη.] So Bodl. Ven. b. Vat. Vind. 1. 3. 4. 6. Flor. d. g. h. Par. D S. Old editions with Bekker καὶ πολὺν ἤδη χρόνον, although the latter is the usual collocation of the words, as πολλὰ ἤδη ἔτη a few lines above, and in C. XVIII. τοσαῦτα ἤδη ἔτη, yet I did not wish to reject the reading of the MSS., especially since it may be justified by the consideration that πολὺν χρόνον forms a single notion, the words signifying 'for a long time.'

παῖδες ὄντες, ἔνιοι δ' ὑμῶν.] So Bodl. Ven. b. Flor. h. Parr. D S. δ' was commonly omitted.

εἴ τις κωμωδοποιὸς τ.] Commonly κωμωδιοποιός, which is corrected from Vat. Ven. Ξ. a. b. Flor. d. g. h. Vind. 1. 2. 5. 6. Zitt. Par. B. See Pierson. ad. Moer. p. 240., who has rightly judged that the common form ought every where to be expelled from the writings of Plato.

ἄλλους πείθοντες, οὗτοι πάντες ἀπορώτατοί εἰσιν.<sup>m</sup> οὐδὲ γὰρ ἀναβιβάσασθαι οἷόν τ' ἐστὶν αὐτῶν ἐν-  
 ταυθοῖ<sup>n</sup> οὐδ' ἐλέγξαι οὐδένα, ἀλλ' ἀνάγκη ἀτεχνῶς  
 ὥσπερ σκιαμαχεῖν ἀπολογούμενον τε καὶ ἐλέγχειν μη-  
 δευὸς ἀποκρινομένου. Ἀξιῶσατε οὖν καὶ ὑμεῖς,<sup>o</sup> ὥσπερ  
 ἐγὼ λέγω, διττοὺς μου τοὺς κατηγοροὺς γεγονέναι, ἑτέ-  
 ρους μὲν τοὺς ἄρτι κατηγορήσαντας, ἑτέρους δὲ τοὺς  
 πάλαι, οὓς ἐγὼ λέγω. καὶ οἰήθητε δεῖν πρὸς ἐκείνους  
 πρῶτόν με ἀπολογήσασθαι· καὶ γὰρ ὑμεῖς ἐκείνων  
 πρότερον ἤκούσατε κατηγορούντων, καὶ πολὺ μᾶλλον  
 ἢ τῶνδε τῶν ὕστερον.

Εἶεν. ἀπολογητέον δὴ,<sup>p</sup> ὧ ἄνδρες Ἀθηναῖοι, καὶ  
 ἐπιχειρητέον ὑμῶν ἐξελέσθαι τὴν διαβολήν,<sup>q</sup> ἣν ὑμεῖς  
 ἐν πολλῷ χρόνῳ ἔσχετε, ταύτην ἐν οὕτως ὀλίγῳ χρό-  
 νῳ. βουλοίμην μὲν οὖν ἂν τοῦτο οὕτω γενέσθαι<sup>r</sup>, εἴ  
 τι ἄμεινον καὶ ὑμῖν καὶ ἐμοί, καὶ πλέον τί με ποιῆ-  
 σαι ἀπολογούμενον· οἶμαι δὲ αὐτὸ χαλεπὸν εἶναι, καὶ  
 οὐ πάνυ με λαυθάνει οἷόν ἐστιν. ὅμως τοῦτο μὲν ἴτω

διττοὺς μου τοὺς κατηγοροὺς.] τοὺς is omitted in Ald. Bas. 1. Steph. against almost all the MSS. A few lines above τε after ἀπο-  
 λογούμενον, is wanting in Vat. Flor. d. Par. C. It has been  
 erased in Par. B. Flor. a. But there is no need of change.

ἐν πολλῷ χρόνῳ ἔσχετε.] Commonly ἔχετε, which is cor-  
 rected from Ven. b. Par. DS. Vind. 1. 4. 6. Flor. g. h. After-  
 wards, old editions, ἐν οὕτως ὀλίγῳ χρ. But οὕτως is found in  
 Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Parr. B C D S.

τοῦτο μὲν ἴτω.] Ald. Bas. 1. ἦτω, which form Buttm. rejects  
*Ausführ. Griech. Sprachlehre*, Vol. I. p. 550. ed. 1. The true reading  
 is found in Bas. 2. Stephan., and in the best as well as in far the  
 most MSS. All the old and modern editions have ὅμως δὲ τοῦτο μ.  
 But δὲ is omitted in Ven. b. Vat. Vind. 1. 4. 6. Flor. d. g. h.  
 Par. DS., nor do I think that any one will desire its restoration.

ὅπη τῷ θεῷ φίλον, τῷ δὲ νόμῳ πειστέον καὶ ἀπολογητέον.

III. Ἀναλάβωμεν οὖν ἐξ ἀρχῆς, τίς ἡ κατηγορία ἐστίν, ἐξ ἧς ἡ ἐμὴ διαβολὴ γέγονεν, ἧ δὴ καὶ πιστεύων Μέλητος με ἐγράψατο τὴν γραφὴν ταύτην.<sup>a</sup> Εἶεν. τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες; ὥσπερ οὖν κατηγορῶν τὴν ἀντωμοσίαν δεῖ ἀναγνῶναι αὐτῶν.<sup>b</sup> Σωκράτης ἀδικεῖ καὶ περιεργάζεται<sup>c</sup> ζητῶν τὰ τε ὑπὸ γῆς καὶ τὰ ἐπουράνια, καὶ τὸν ἥττω λόγον κρείττω ποιῶν, καὶ ἄλλους ταῦτα ταῦτα διδάσκων. Τοιαύτη τίς ἐστι· ταῦτα γὰρ ἑωρᾶτε καὶ αὐτοὶ ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ,<sup>d</sup> Σωκράτη τινὰ ἐκεῖ περιφερόμενον, φάσκοντά τε ἀεροβατεῖν καὶ ἄλλην πολλὴν φλυαρίαν φλυαροῦντα, ὧν ἐγὼ οὐδὲν οὔτε μέγα οὔτε σμικρὸν<sup>e</sup> πέρι ἐπαίω. καὶ οὐχ

III. τίς ἡ κατηγορία ἐστίν] ἐστίν, commonly omitted with Bas. 2., is retained in Bodl. Vat. Ven. a. b. Vind. 1. 6. Florentine and all the rest except Vind. 2. 3. 4. 5.

πιστεύων Μέλητος.] So Bodl. Ven. b. Vind. 1. Par. D. Flor. b. c. i. Angel., and that which Bekker has marked g. Commonly Μέλιτος; why this should be altered, we have discussed, Euthyphro p. 7. But Eustathius, Odys. v. 106. p. 42. Vol. II. ed. Lips., defends Μέλιτος, deriving it from μέλι; but in that case the penultima would be short.

τὰ τε ὑπὸ γῆς.] Ven. Ξ. with Steph. γῆν: the others have the genitive, see C. II. Afterwards Bodl. Flor. g. h. Vind. 6. Ven. b. Vat. καὶ τὰ οὐράνια. But ἐπουράνια is to be preferred even on account of the opposition of the words τὰ ὑπὸ γῆς.

ἄλλους ταῦτα ταῦτα διδάσκων.] Commonly ἄλλους ταῦτα διδάσκων, which is changed from Bodl. Vat. Ven. b. Vind. 4. Flor. h. Par. D S.

ταῦτα γὰρ ἑωρᾶτε.] Commonly τοιαῦτα, which we have not hesitated to change from Bodl. Ven. b. Vind. 1. 3. 4. 6. Flor. d. e. g. h. Par. D S. Afterwards Σωκράτη for Σωκράτην, Bodl. Vind. 6. Par. D S., and perhaps Vat.

ὡς ἀτιμάζων<sup>f</sup> λέγω τὴν τοιαύτην ἐπιστήμην, εἴ τις περὶ τῶν τοιούτων σοφός ἐστι. μή πως ἐγὼ ὑπὸ Μελήτου τοσαύτας δίκας φύγοιμι! ἀλλὰ γὰρ ἐμοὶ τούτων, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν μέτεστι. μάρτυρας δ' αὐτοὺς ὑμῶν τοὺς πολλοὺς παρέχομαι, καὶ ἀξιῶ ὑμᾶς<sup>g</sup> ἀλλήλους διδάσκειν τε καὶ φράζειν, ὅσοι ἐμοῦ πώποτε ἀκηκόατε διαλεγομένου· πολλοὶ δὲ ὑμῶν οἱ τοιοῦτοί εἰσι. φράζετε οὖν ἀλλήλοις, εἰ πώποτε ἢ σμικρὸν ἢ μέγα ἤκουσέ τις ὑμῶν ἐμοῦ περὶ τῶν τοιούτων διαλεγομένου· καὶ ἐκ τούτων γνώσεσθε,<sup>h</sup> ὅτι τοιαῦτ' ἐστὶ καὶ τᾶλλα περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν.

IV. Ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν, οὐδέ γ' <sup>a</sup> εἴ τινος ἀκηκόατε, ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα πράττομαι,<sup>b</sup> οὐδὲ τοῦτο ἀληθές. ἐπεὶ καὶ τοῦτό γέ μοι<sup>c</sup> δοκεῖ καλὸν εἶναι, εἴ τις οἶός τ' εἴη<sup>d</sup> παιδεύειν ἀνθρώπους ὡσπερ Γοργίας τε ὁ Λεοντῖνος, καὶ Πρόδικος ὁ Κεῖος, καὶ Ἰππίας

τοσαύτας δίκας φύγοιμι.] Commonly φεύγοιμι, which is changed from Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. D S. g. For Μελίτου, Bodl., here also, as always, Μελήτου.

ἀλλὰ γὰρ ἐμοὶ τούτων.] Commonly γὰρ μοι τῶν τοιούτων, which I have changed from Bodl. Par. D S. In Vat. Flor. d. Vind. 1. 4. 6. is written, ἀλλὰ γὰρ τούτων ἐμοί.

μάρτυρας δ' αὐτοῦς.] Commonly αὖ, for which, αὐτοῦς is found in Bodl. Ven. b. Vat. Vind. 1. 4. 6. Flor. d. g. h. Par. D S.

καὶ ἐκ τούτων γνώσεσθε.] So Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. D S. Commonly τούτου, which Bekker preserves. See note.

IV. οὐδέ γ' εἴ τινος.] Bekk. has corrected οὔτε γε, contrary to the authority of MSS., and without any necessity.

τοῦτό γέ μοι δοκεῖ.] Bekk. with Par. S. Vat. a. b. Zitt. γ' ἐμοί δ. No necessity, since the emphasis should not be laid on the pronoun. See note on Protagor. p. 342. A. Criton. C. V.

Πρόδικος ὁ Κεῖος.] Bodl. Ven. a. E. Vind. 2. 5. 6. Flor. g.

ὁ Ἥλειος. τούτων γὰρ ἕκαστος, ὧ ἄνδρες, οἷός τ' ἔστιν ἰὼν εἰς ἑκάστην τῶν πόλεων τοὺς νέους, οἷς ἕξεστι τῶν ἑαυτῶν πολιτῶν προῖκα ξυνεῖναι ᾧ ἂν βούλωνται, τούτους πείθουσι<sup>ε</sup> τὰς ἐκείνων ξυνουσίας ἀπολιπόντας σφίσι ξυνεῖναι χρήματα διδόντας καὶ χάριν προσειδέναι. ἐπεὶ καὶ ἄλλος ἀνὴρ ἔστι Πάριος<sup>φ</sup> ἐνθάδε σοφός, ὃν ἐγὼ ἠσθόμην ἐπιδημοῦντα· ἔτυχον γὰρ προσελθὼν ἀνδρί, ὃς τετέλεκε<sup>ς</sup> χρήματα σοφισταῖς πλείω ἢ ξύμπαντες οἱ ἄλλοι, Καλλία τῷ Ἴππονίκου.<sup>η</sup> τούτου οὖν ἀνηρόμην — ἔστὸν γὰρ αὐτῷ δύο υἱέε — ὦ Καλλία, ἦν δ' ἐγώ, εἰ μὲν σου τὸ υἱέε πῶλω ἢ μόσχῳ ἐγενέσθην, εἴχομεν ἂν αὐτοῖν ἐπιστάτην λαβεῖν καὶ μισθώσασθαι<sup>ι</sup>, ὃς ἔμελλεν αὐτῷ καλῶ τε καὶ ἀγαθῶ ποιήσειν τὴν προσήκουσαν ἀρετὴν· ἦν δ' ἂν οὗτος ἢ τῶν ἵππικῶν τις ἢ τῶν γεωργικῶν· νῦν δ' ἐπειδὴ ἀνθρώπῳ ἔστὸν, τίνα αὐτοῖν ἐν νῶ ἔχεις ἐπιστάτην λαβεῖν; τίς τῆς τοιαύτης ἀρετῆς, τῆς ἀνθρωπίνης τε καὶ πολιτικῆς, ἐπιστήμων ἔστιν; οἶμαι γὰρ σε ἐσκέφθαι διὰ τῆν τῶν υἱέων κτήσιν. ἔστι τις, ἔφην ἐγώ, ἢ οὐ; Πάνυ γε, ἢ δ' ὅς. Τίς, ἦν δ' ἐγώ, καὶ ποδαπός; καὶ πόσου διδάσκει; Εὐήνος, ἔφη, ὧ

Coislin. Κῖος, as Rep. X. p. 600. C. Protagor. p. 314. C. Aristoph. Ran. 997. οὐ Χῖος ἀλλὰ Κῖος. Yet the inscriptions in Broensted. Itiner. N. 7. and 10. plainly have ΚΕΙΟΙ; and Theocrit. Id. XVI. 44. calls Simonides ἀοιδὸν τὸν Κήϊον: whence the form Κῖος ought not to be admitted. See Ast's Comment. ad Protag. p. 44. It may be added that the old grammarians and the copyists by ῖ long understood εἰ, according to Bastius on Gregor. Corinth. p. 892.; the diphthong, besides, is pronounced something like ῖ.

καὶ Ἴππίας ὁ Ἥλειος.] Coisl. καὶ Ἴππίας δὲ ὁ Ἥλ., which Bekk. adopted.

ὃς τετέλεκε χρ.] Commonly τετελέκει: improperly. The perfect is found in Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. D S.

Σώκρατες, Πάριος, πέντε μῶν.<sup>k</sup> Καὶ ἐγὼ τὸν Εὐή-  
νον ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει<sup>l</sup> ταύτην τὴν τέ-  
χνην καὶ οὕτως ἐμμελῶς διδάσκει. ἐγὼ γοῦν καὶ αὐτὸς  
ἐκαλλυνόμην τε καὶ ἤβρυνόμην ἄν, εἰ ἠπιστάμην ταῦτα·  
ἀλλ' οὐ γὰρ ἐπίσταμαι,<sup>m</sup> ὧ ἄνδρες Ἀθηναῖοι.

V. Ὑπολάβοι οὖν ἄν τις ὑμῶν ἴσως, Ἄλλ', ὧ  
Σώκρατες, τὸ σὸν τί ἐστὶ πρᾶγμα; πόθεν αἱ δια-  
βολαί σοι αὐταὶ γεγόνασιν; οὐ γὰρ δήπου σοῦ γε,  
οὐδὲν<sup>a</sup> τῶν ἄλλων περιττότερον<sup>b</sup> πραγματευομένου,  
ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν, εἰ μὴ τι  
ἔπραττες ἀλλοῖον ἢ οἱ πολλοί. λέγε οὖν ἡμῖν, τί ἐστίν,  
ἵνα μὴ ἡμεῖς περὶ σοῦ αὐτοσχεδιάζωμεν.<sup>c</sup> Ταυτί μοι  
δοκεῖ δίκαια λέγειν ὁ λέγων, καὶ γὰρ ὑμῖν πειράσομαι  
ἀποδείξαι, τί ποτ' ἐστὶ τοῦτο, ὃ ἐμοὶ πεποίηκε τό-  
τε ὄνομα καὶ τὴν διαβολήν.<sup>d</sup> ἀκούετε δή. καὶ ἴσως  
μὲν δόξω τισὶν ὑμῶν παίζειν, εὖ μέντοι ἴστε, πᾶσαν  
ὑμῖν τὴν ἀλήθειαν ἐρῶ.<sup>e</sup> Ἐγὼ γάρ, ὧ ἄνδρες Ἀθη-  
ναῖοι, δι' οὐδὲν ἀλλ' ἢ διὰ σοφίαν τινὰ τοῦτο τὸ  
ὄνομα ἔσχηκα. ποίαν δὲ σοφίαν ταύτην; ἥπερ ἐστὶν  
ἴσως ἀνθρωπίνη σοφία. τῷ ὄντι γὰρ κινδυνεύω ταύ-  
την εἶναι σοφός· οὗτοι δὲ τάχ' ἄν, οὕς ἄρτι ἔλεγον,  
μείζω τινὰ ἢ κατ' ἀνθρωπον<sup>f</sup> σοφίαν σοφοὶ εἶεν, ἢ

εἰ ὡς ἀληθῶς ἔχει.] Commonly ἔχοι, which is changed from  
Par. D S. Flor. d. Afterwards ἐμμελῶς διδάσκει, instead of the  
common reading ἐμμ. διδάσκοι is found in Bodl. Ven. Ξ. b.  
Vind. 3. Flor. e. g. h. Zitt. Par. D S.

V. Ὑπολάβοι οὖν ἄν τις.] Commonly ἄν οὖν omitting after-  
wards ὑμῶν. The pronoun is found in Bodl. Vat. Ven. a. b. Ξ.  
Vindobb. all, Flor. a, b. e. g. h. Zitt. Parr. B C D S. g.; but οὖν  
ἄν, Vind. 6. Ven. b. On the other hand some have omitted either  
οὖν or ἄν.

ἵνα μὴ ἡμεῖς περὶ σοῦ.] Commonly ἵνα μὴ καὶ ἡμεῖς, against  
all the MSS.

ἢ οὐκ ἔχω, τί λέγω.] Commonly ὅ τι λέγω, which is changed

οὐκ ἔχω, τί λέγω· οὐ γὰρ δὴ ἔγωγε αὐτὴν ἐπίσταμαι, ἀλλ' ὅστις φησὶ ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει.<sup>s</sup> καὶ μοι, ὦ ἄνδρες Ἀθηναῖοι, μὴ θορυβήσητε, μηδὲ ἂν δόξω τι ὑμῖν μέγα λέγειν.<sup>h</sup> οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον, ὃν ἂν λέγω, ἀλλ' εἰς ἀξιόχρεων<sup>i</sup> ὑμῖν τὸν λέγοντα ἀνοίσω. τῆς γὰρ ἐμῆς, εἰ δὴ τίς ἐστι σοφία καὶ οἶα,<sup>k</sup> μάρτυρα ὑμῖν παρέξομαι τὸν θεὸν τὸν ἐν Δελφοῖς. Χαιρεφῶντα γὰρ<sup>l</sup> ἴστε που. οὗτος ἐμός τε ἐταῖρος ἦν ἐκ νέου, καὶ ὑμῶν τῷ πλήθει ἐταῖρός<sup>m</sup> τε καὶ ξυνέφυγε τὴν φυγὴν ταύτην καὶ μεθ' ὑμῶν κατήλθε. καὶ ἴστε δὴ, οἷος ἦν Χαιρεφῶν, ὡς σφοδρὸς ἐφ' ὃ τι ὀρμήσειε. καὶ δὴ ποτε καὶ εἰς Δελφοὺς ἐλθὼν ἐτόλμησε τοῦτο μαντεύσασθαι,<sup>n</sup> — καί, ὅπερ λέγω, μὴ θορυβεῖτε, ὦ ἄνδρες. ἤρετο γὰρ δὴ, εἴ τις<sup>o</sup> ἐμοῦ εἶη σοφώτερος. ἀνεῖλεν οὖν ἡ Πυθία<sup>p</sup> μηδένα σοφώτερον εἶναι. καὶ τούτων πέρι ὁ ἀδελφὸς ὑμῖν αὐτοῦ<sup>q</sup> οὕτωςι μαρτυρήσει, ἐπειδὴ ἐκεῖνος τετελεύτηκε.

VI. Σκέψασθε δὲ, ὧν ἔνεκα ταῦτα λέγω· μέλλω γὰρ ὑμᾶς διδάξειν, ὅθεν μοι ἡ διαβολὴ γέγυκε. ταῦτα γὰρ ἐγὼ ἀκούσας ἐνεθυμούμην οὕτωςί, Τί ποτε λέγει ὁ θεός, καὶ τί ποτε αἰνίττεται; ἐγὼ γὰρ δὴ

from Bodl. Vat. Ven. b. Vind. 4. 6. Flor. d. g. h. Par. D S T. Both may be correctly said. See Poppo ad *Cyrop.* 1. 2. 10.

μὴ θορυβήσητε, μηδὲ ἂν δόξω.] Commonly μὴ θ. μηδὲν, ἂν δόξω, which is corrected from Bodl. Vind. 1. 4. 6. Par. D S T. Ven. b. Flor. g. h.

γὰρ ἴστε που.] Commonly δῆπου, against the authority of the MSS.

μὴ θορυβεῖτε.] So Vat. Ven. b. Vind. 15. Flor. h. Par. C D S. Commonly θορυβῆτε, contrary to usage, which was seen to require correction by Bast. ad Greg. *Corinth.* p. 1005. Bodl. θορυβεῖσθε.

VI. Σκέψασθε δὲ, ὧν ἔνεκα.] Commonly δῆ, which is changed from Vat. Vind. 1. 4. 6. Flor. d. g. h. Ven. b. Par. D S T.



οὔτε μέγα οὔτε σμικρὸν ξύνοιδα ἑμαυτῷ σοφὸς ὢν.<sup>a</sup> τί οὖν ποτε λέγει φάσκων ἐμὲ σοφώτατον εἶναι; οὐ γὰρ δήπου ψεύδεται γε· οὐ γὰρ θέμις αὐτῷ.<sup>b</sup> καὶ πολλὸν μὲν χρόνον ἠπόρου, τί ποτε λέγει,<sup>c</sup> ἔπειτα μόγισ πάνυ ἐπὶ ζήτησιν αὐτοῦ τοιαύτην τινα ἔτραπόμην. ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, ὡς ἐνταῦθα, εἶπερ που, ἐλέγξων τὸ μαντεῖον καὶ ἀποφανῶν τῷ χρησμῷ, ὅτι Οὐτοσί ἐμοῦ σοφώτερός ἐστι, σὺ δ' ἐμὲ ἔφησθα. διασκοπῶν οὖν τούτον — ὑνόματι γὰρ οὐδὲν δέομαι λέγειν, ἦν δέ τις τῶν πολιτικῶν, πρὸς ὃν ἐγὼ σκοπῶν τοιοῦτόν τι ἔπαθον, ὧ ἄνδρες Ἀθηναῖοι — καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι<sup>d</sup> οὗτος ὁ ἀνὴρ δοκεῖν μὲν εἶναι σοφὸς ἄλλοις τε πολλοῖς ἀνθρώποις καὶ μάλιστα ἑαυτῷ, εἶναι δ' οὔ. κάπειτα ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἴοιτο μὲν εἶναι σοφός, εἶη δ' οὔ. ἐντεῦθεν οὖν τούτῳ τε ἀπηχθόμην καὶ πολλοῖς τῶν παρόντων. πρὸς ἑμαυτὸν δ' οὖν ἀπιῶν ἐλογιζόμην,<sup>e</sup> ὅτι Τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώτερός εἰμι· κινδυνεύει μὲν γὰρ ἡμῶν οὐδέτερος οὐδὲν καλὸν κάγαθὸν εἰδέναι, ἀλλ' οὗτος μὲν οἴεται τε εἰδέναι οὐκ εἰδώς, ἐγὼ δέ, ὥσπερ οὖν οὐκ οἶδα, οὐδὲ οἴομαι. ἔοικα γοῦν τούτου γε σμικρῷ τινι αὐτῷ τού-

ἔπειτα μόγισ.] Commonly μόγισ. Μόγισ is found in all the best and most numerous MSS., and I have no doubt that it ought to be every where restored to Plato; see Dorvill. ad Charit. p. 345. The distinction instituted by Thom. Mag. p. 619. is trifling.

ὅτι Οὐτοσί ἐμοῦ σ.] So Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. e. g. In Par. D S. is written οὐτοσὶν ἐμοῦ. Old editions οὐτός γέ μου, which Bekker, with Par. C B., has changed into οὐτός γ' ἐμοῦ.

οὐδὲν καλὸν κάγαθὸν εἰδέναι.] καλὸν οὐδ' ἀγαθόν, on the authority of Bas. 2. Bodl. Ven. a. b. all the Vind. and Florentine. In the other MSS. καλὸν κάγαθόν.

τῷ σοφώτερος εἶναι,<sup>f</sup> ὅτι ἂ μὴ οἶδα οὐδὲ οἶομαι εἰδέναι. ἐντεῦθεν ἐπ' ἄλλον ἦα τῶν ἐκείνου δοκούντων σοφωτέρων εἶναι, καί μοι ταῦτὰ ταῦτα ἔδοξε· καὶ ἐνταῦθα κάκείνῳ καὶ ἄλλοις πολλοῖς ἀπηχθόμην.

VII. Μετὰ ταῦτ' οὖν ἤδη ἐφεξῆς ἦα, αἰσθανόμενος μὲν καὶ λυπούμενος καὶ δεδιώς, ὅτι ἀπηχθανόμην,<sup>a</sup> ὅμως δὲ ἀναγκαῖον ἔδοκει εἶναι τὸ τοῦ θεοῦ περὶ πλείστου ποιείσθαι. ἰτέον οὖν, σκοποῦντι<sup>b</sup> τὸν χρησμὸν τί λέγει, ἐπὶ ἅπαντας τοὺς τι δοκούντας εἰδέναι. καὶ νῆ τὸν κύνα,<sup>c</sup> ᾧ ἄνδρες Ἀθηναῖοι, — δεῖ γὰρ πρὸς ὑμᾶς τὰληθῆ λέγειν — ἦ μὲν ἐγὼ ἔπαθόν τι τοιοῦτον· οἱ μὲν μάλιστα<sup>d</sup> εὐδοκιμοῦντες ἔδοξάν μοι ὀλίγου δεῖν τοῦ πλείστου ἐνδεεῖς εἶναι ζητοῦντι κατὰ τὸν θεόν, ἄλλοι δὲ δοκούντες φανλότεροι ἐπιεικέστεροι εἶναι ἄνδρες πρὸς τὸ φρονίμως ἔχειν. δεῖ δὴ ὑμῖν τὴν ἐμὴν πλάνην ἐπιδείξαι, ὥσπερ πόρους τινὰς ποιοῦντος, ἵνα μοι καὶ ἀνέλεγκτος ἢ μαντεία γένοιτο<sup>e</sup>. Μετὰ γὰρ τοὺς πολιτικούς ἦα ἐπὶ τοὺς ποιητὰς τοὺς τε τῶν τραγωδιῶν καὶ τοὺς τῶν διθύραμβων καὶ τοὺς ἄλλους, ὡς ἐνταῦθα ἐπ' αὐτοφώρῳ καταληψόμενος ἐμαντὸν ἀμαθέστερον ἐκείνων ὄντα. ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα, ἃ μοι ἔδοκει μάλιστα πεπραγματεῦσθαι αὐτοῖς,<sup>f</sup> διηρώτων ἂν αὐτοὺς τί λέγοιεν, ἵν' ἅμα τι καὶ μαθάνοιμι παρ' αὐτῶν. αἰσχύνομαι οὖν ὑμῖν εἰπεῖν, ᾧ ἄνδρες, τὰληθῆ· ὅμως δὲ ῥητέον. ὡς ἔπος γὰρ εἰπεῖν, ὀλίγου αὐτῶν ἅπαντες οἱ παρόντες ἂν βέλτιον ἔλεγον περὶ ᾧ αὐτοὶ ἐπεποιήκεσαν.<sup>g</sup> ἔγνω οὖν καὶ περὶ τῶν

VII. ἰτέον οὖν, σκοποῦντι τ. χρ.] So Bodl. Ven. b. Vind. l. 4. Flor. g. h. Par. D S. Old editions, καὶ ἵεναι σκοποῦντι. See note. ἔγνω οὖν καὶ περὶ τ.] αὐ, commonly added after οὖν, is omit-

ποιητῶν ἐν ὀλίγῳ τούτο, ὅτι οὐ σοφία ποιοῖεν ἢ ποιοῖεν, ἀλλὰ φύσει τινὶ καὶ ἐνθουσιάζοντες, ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμοφδοί.<sup>h</sup> καὶ γὰρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλά, ἴσασι δὲ οὐδὲν ὧν λέγουσι. τοιοῦτόν τί μοι ἐφάνησαν πάθος καὶ οἱ ποιηταὶ πεπονθότες. καὶ ἅμα ἡσθόμην αὐτῶν διὰ τὴν ποίησιν οἰομένων καὶ τᾶλλα σοφωτάτων εἶναι ἀνθρώπων,<sup>i</sup> ἢ οὐκ ἦσαν. ἀπῆα οὖν καὶ ἐντεῦθεν, τῷ αὐτῷ οἰόμενος περιγεγονέναι, ὥπερ καὶ τῶν πολιτικῶν.

VIII. Τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνας ἦα· ἐμαυτῷ γὰρ ξυνῆδειν οὐδὲν ἐπισταμένῳ, ὡς ἔπος εἰπεῖν, τούτους δέ γ' ἦδειν ὅτι εὐρήσοιμι πολλὰ καὶ καλά ἐπισταμένους. καὶ τούτου μὲν οὐκ ἐψεύσθην,<sup>a</sup> ἀλλ' ἠπίσταντο ἢ ἐγὼ οὐκ ἠπιστάμην καὶ μου ταύτῃ σοφώτεροι ἦσαν. ἀλλ', ὦ ἄνδρες Ἀθηναῖοι, ταυτόν μοι ἔδοξαν ἔχειν ἀμάρτημα, ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημιουργοί.<sup>b</sup> διὰ τὸ τὴν τέχνην καλῶς

ted in Bodl. Vat. Ven. b. Vind. l. 4. 6. Flor. d. e. g. h. Par. D S T g. Bekker, from one MS. alone; Par. S. pr., has given *πεποιήκεσαν*, without the augment.

*ποιοῖεν ἢ ποιοῖεν*] ἢ *ποιοῖεν* in ed. Steph. is omitted by mistake. *τῷ αὐτῷ οἰόμενος περιγ.*] Bekk. *τῷ αὐτῷ αὐτῶν οἰόμενος*, ex Par. H. g. Angel., which we have been unwilling to adopt. In the preceding word, *ἐντεῦθεν*, there is a latent pronominal signification which renders *αὐτῶν* unnecessary.

VIII. *ξυνῆδειν οὐδὲν—ἦδειν ὅτι—*] All the MSS., as well as the old editions have *ξυνῆδειν* and *ἦδειν*: so that we are ignorant from whence Bekker adopted *ξυνῆδη* and *ἦδη*. Unless, perhaps, he followed Panætius de Platone testimonium in Eustath. ad Odys. p. 1946. Rom. T. II. p. 305. ed. Lips. Compare Etym. Magn. p. 419. 13. Dawesii Miscell. p. 427 sq. e. Kidd. Schneider. Præfat. ad Remp. XLII sqq. We have thought some respect due to the numerous and valuable MSS. which we have collated for this edition.

ἐξεργάζεσθαι ἕκαστος ἡξίου καὶ τᾶλλα τὰ μέγιστα σοφώτατος εἶναι,<sup>c</sup> καὶ αὐτῶν αὕτη ἡ πλημμέλεια ἐκείνην τὴν σοφίαν ἀπέκρυπτεν.<sup>d</sup> ὥστ', ἐμὲ ἐμαυτὸν ἀνερωτᾶν ὑπὲρ τοῦ χρησμοῦ,<sup>e</sup> πότερα δεξαίμην ἂν οὕτως ὥσπερ ἔχω ἔχειν, μήτε τι σοφὸς ὢν τὴν ἐκείνων σοφίαν, μήτε ἀμαθὴς τὴν ἀμαθίαν,<sup>f</sup> ἢ ἀμφότερα ἂ ἐκείνοι ἔχουσιν ἔχειν. ἀπεκρινάμην οὖν ἐμαυτῷ καὶ τῷ χρησμῷ, ὅτι μοι λυσιτελοῖ ὥσπερ ἔχω ἔχειν.

IX. Ἐκ ταυτησὶ δὴ τῆς ἐξετάσεως, ὧ ἄνδρες Ἀθηναῖοι, πολλαὶ μὲν ἀπέχθειαί μοι γεγόνασι καὶ οἶαι χαλεπώταται<sup>a</sup> καὶ βαρύταται, ὥστε πολλὰς διαβολὰς ἀπ' αὐτῶν γεγονέναι, ὄνομα δὲ τοῦτο λέγεσθαι, σοφὸς εἶναι.<sup>b</sup> οἴονται γάρ με ἐκάστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφόν, ἂ ἂν ἄλλον ἐξελέγξω· τὸ δὲ κινδυνεύει, ὧ ἄνδρες Ἀθηναῖοι, τῷ ὄντι ὁ θεὸς σοφὸς εἶναι,<sup>c</sup> καὶ ἐν τῷ χρησμῷ τούτῳ τοῦτο λέγειν, ὅτι ἡ ἀνθρωπίνη σοφία ὀλίγου τινοῦς ἀξία ἐστὶ καὶ οὐδενός.<sup>d</sup> καὶ φαίνεται τοῦτ' οὐ λέγειν

ὥστ' ἐμὲ ἐμαυτὸν ἀνερωτᾶν] Commonly ὥστ' ἐμὲ καὶ αὐτὸν ἀν. Vat. Ven. b. Vind. 1. 4. 6. others, ὥστε με ἐμ. Bodl. has preserved the true reading.

ὅτι μοι λυσιτελοῖ] Commonly λυσιτελεῖ. The optative is found in Bodl. Ven. a. b. Ξ. Vind. 1. 2. 5. Flor. 1. Par. B. H. Angel., which we have followed.

IX. Ἐκ ταυτησὶ δὴ τῆς ἐξ.] Commonly ἐκ ταύτης ἤδη, which arose from incorrect pronunciation. The true reading is given in Bodl. Ven. b. Vind. 4. Par. T. A little further, Ἀθηναῖοι is omitted in Bodl. Vat. Ven. b. Vind. 1. 6., and others.

φαίνεται τοῦτ' οὐ λέγειν] Commonly τούτου. Most MSS., and those of the best authority, have τοῦτον. Wolf has correctly given τοῦτ' οὐ λέγειν, with the approbation of Hermann, Mus. Antiquit. Studior. p. 149, but Schæfer disapproves of this reading, in Lamb. Bos. 705.

τὸν Σωκράτη,<sup>e</sup> προσκεχρη̄σθαι δὲ τῷ ἐμῷ ὀνόματι, ἐμὲ παράδειγμα ποιούμενος, ὡςπερ ἂν εἰ εἶποι,<sup>f</sup> ὅτι Οὗτος ὑμῶν, ὧ ἄνθρωποι, σοφώτατός ἐστιν, ὅστις ὡςπερ Σωκράτης ἔγνωκεν, ὅτι οὐδενὸς ἀξίός ἐστι τῇ ἀληθείᾳ πρὸς σοφίαν. ταῦτ' οὖν ἐγὼ μὲν ἔτι καὶ νῦν περιῶν ζητῶ καὶ ἐρευνῶ κατὰ τὸν θεόν, καὶ τῶν ἀστῶν καὶ τῶν ξένων<sup>g</sup> ἂν τινα οἶωμαι σοφὸν εἶναι· καὶ ἐπειδὴ μοι μὴ δοκῆ, τῷ θεῷ βοηθῶν ἐνδείκνυμαι,<sup>h</sup> ὅτι οὐκ ἔστι σοφός. καὶ ὑπὸ ταύτης τῆς ἀσχολίας οὔτε τι τῶν τῆς πόλεως πράξαι μοι σχολὴ γέγονεν ἀξιου λόγου οὔτε τῶν οἰκείων, ἀλλ' ἐν πενίᾳ μυρία εἰμι<sup>i</sup> διὰ τὴν τοῦ θεοῦ λατρείαν.

X. Πρὸς δὲ τούτοις οἱ νέοι μοι ἐπακολουθοῦντες, οἷς μάλιστα σχολή ἐστιν, οἱ τῶν πλουσιωτάτων,<sup>a</sup> αὐτόματοι χαίρουσιν ἀκούοντες ἐξεταζομένων τῶν ἀνθρώπων, καὶ αὐτοὶ πολλάκις ἐμὲ μιμοῦνται, εἴτα ἐπιχειροῦσιν<sup>b</sup> ἄλλους ἐξετάζειν· κἄπειτα, οἶμαι, εὐρίσκουσι πολλὴν ἀφθονίαν οἰομένων μὲν εἰδέναι τι ἀνθρώπων, εἰδόντων δὲ ὀλίγα ἢ οὐδέν.<sup>c</sup> ἐντεῦθεν οὖν οἱ ὑπ' αὐτῶν ἐξεταζόμενοι ἐμοὶ ὀργίζονται,

ὡςπερ ἂν εἰ εἶποι] εἰ is omitted in the MSS.

περιῶν ζητῶ] Commonly ἐπιζητῶ, which has been changed on the authority of the best and most numerous MSS. A little further, Bodl. Ven. b. Vat. and a few others, read καὶ τῶν ἀστῶν καὶ ξένων.

X. ἀκούοντες ἐξεταζομένων] Commonly ἐλεγχομένων, which has been changed from Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Parr. D S T. A little further on, the old editions have εἰδέναι τι τῶν ἀνθρώπων: the article is rejected in Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T.

ὀλίγα ἢ οὐδέν] So Bodl. Ven. b. Vind. 1. 6. Flor. d. g. h. Par. D S T. Editt. ἢ ὀλίγα ἢ οὐδέν, which Bekker also has retained.

ἀλλ' οὐχ αὐτοῖς,<sup>d</sup> καὶ λέγουσιν, ὡς Σωκράτης τίς ἐστι μιαιώτατος καὶ διαφθείρει τοὺς νέους. καὶ ἐπειδάν τις αὐτοὺς ἐρωτᾷ, ὅ τι ποιῶν καὶ ὅ τι διδάσκων, ἔχουσι μὲν οὐδὲν εἰπεῖν, ἀλλ' ἀγνοοῦσιν, ἵνα δὲ μὴ δοκῶσιν ἀπορεῖν, τὰ κατὰ πάντων τῶν φιλοσοφούντων πρόχειρα ταῦτα λέγουσιν, ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς,<sup>e</sup> καὶ θεοὺς μὴ νομίζειν, καὶ τὸν ἥττω λόγον κρείττω ποιεῖν. τὰ γὰρ ἀληθῆ, οἶμαι, οὐκ ἂν ἐθέλοιεν λέγειν, ὅτι κατάδηλοι γίνονται προσποιούμενοι<sup>f</sup> μὲν εἰδέναι, εἰδότες δὲ οὐδέν. ἄτε οὖν, οἶμαι, φιλότιμοι ὄντες καὶ σφοδροὶ καὶ πολλοί, καὶ ξυντεταγμένως καὶ πιθανῶς λέγοντες<sup>g</sup> περὶ ἐμοῦ, ἐμπεπλήκασιν ὑμῶν τὰ ὦτα<sup>h</sup> καὶ πάλαι καὶ σφοδρῶς διαβάλλοντες. ἐκ τούτων καὶ Μέλητος μοι ἐπέθετο καὶ Ἄνυτος καὶ Λύκων, Μέλητος μὲν ὑπὲρ τῶν ποιητῶν<sup>i</sup> ἀχθόμενος, Ἄνυτος δὲ ὑπὲρ τῶν δημιουργῶν καὶ τῶν πολιτικῶν, Λύκων δὲ ὑπὲρ τῶν ῥητόρων. ὥστε, ὅπερ ἀρχόμενος ἐγὼ ἔλεγον, θαυμάζοιμ' ἄν, εἰ οἷός τ' εἶην ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι ἐν

ἀλλ' οὐχ αὐτοῖς] Commonly ὀργίζονται, οὐκ αὐτοῖς. The reading in the text has been preserved in Bodl. Ven. b. Vat. Vind. 1. 4. 6. Flor. d. e. g. Par. T. In others it is ὀργίζονται, οὐχ αὐτοῖς.

ὅτι τὰ μετέωρα—] Steph. ὅτι τὰ μ. καὶ τὰ ὑπὸ γῆς ζητεῖ καὶ θεοὺς μὴ νομίζει καὶ τ. ἡ. λ. κρ. ποιεῖ. But ζητεῖ is omitted in Ald. Bas. 1. 2. Bodl. Vat. Ven. a. b. Ζ. the six Vindobb. all the Florentine, Coisl. Parr., and others, so that it is impossible to trace its origin. The infinitives are given in almost all the MSS. The common reading is doubtless due to those who did not accurately observe the structure of the words.

καὶ ξυντεταγμένως] Some MSS., ξυντεταμένως.

καὶ πάλαι καὶ σφοδρῶς δ.] Steph. καὶ πάλαι καὶ νῦν καὶ σφ., contrary to the authority of the best MSS. In Bodl. the reading is καὶ νῦν σφοδρῶς.

οὕτως ὀλίγῳ χρόνῳ, οὕτω πολλὴν γεγονυῖαν. Ταῦτ' ἔστιν ὑμῖν, ᾧ ἄνδρες Ἀθηναῖοι, τἀληθῆ,<sup>k</sup> καὶ ὑμᾶς οὔτε μέγα οὔτε σμικρὸν ἀποκρυσφάμενος ἐγὼ λέγω οὐδ' ὑποστειλάμενος.<sup>1</sup> καὶ τοι οἶδα σχεδόν, ὅτι τοῖς αὐτοῖς ἀπεχθάνομαι. ὃ καὶ τεκμήριον, ὅτι τἀληθῆ λέγω καὶ ὅτι αὕτη ἔστιν ἢ διαβολὴ ἢ ἐμὴ καὶ τὰ αἷτια ταῦτά ἐστι. καὶ ἐάν τε νῦν ἐάν τε αὖθις<sup>m</sup> ζητήσητε ταῦτα, οὕτως εὐρήσετε.

XI. Περὶ μὲν οὖν ᾧν οἱ πρῶτοί μου κατήγοροι κατηγοροῦν αὕτη ἔστω ἱκανὴ ἀπολογία<sup>a</sup> πρὸς ὑμᾶς· πρὸς δὲ Μέλητον τὸν ἀγαθόν τε καὶ φιλόπολιν,<sup>b</sup> ὡς φησι, καὶ τοὺς ὑστέρους μετὰ ταῦτα πειράσομαι ἀπολογεῖσθαι. αὖθις γὰρ δὴ, ὡσπερ ἐτέρων τούτων ὄντων κατηγόρων, λάβωμην αὖ<sup>c</sup> τὴν τούτων ἀντωμοσίαν. ἔχει δὲ πῶς ᾧδε.<sup>d</sup> Σωκράτη φησὶν ἀδικεῖν τοὺς τε νέους διαφθείροντα καὶ θεοὺς οὓς ἢ πόλις νομίζει οὐ νομίζοντα, ἕτερα δὲ δαιμόνια καινά. τὸ μὲν δὴ ἐγκλημα τοιοῦτόν ἐστι· τούτου δὲ τοῦ ἐγκλήματος ἐν ἑκάστῳ ἐξετάσωμεν. Φησὶ γὰρ δὴ τοὺς νέους ἀδικεῖν με διαφθείροντα. ἐγὼ δὲ γε, ᾧ ἄνδρες Ἀθηναῖοι, ἀδικεῖν φημι Μέλητον, ὅτι σπουδῆ χαριεντίζεται,<sup>e</sup> ῥαδίως εἰς ἀγῶνας καθιστὰς ἀν-

ὅτι τἀληθῆ λέγω] Commonly ἀληθῆ. The true reading is found in Coisl. Ven. A Σ. Vind. 6. Par. B O H. Angel. Zitt. Florr. a. b. c. d. e. i. with Bas. 2. In Vat. Flor. d. is read ὅτι καὶ ἀληθῆ λ.

XI. αὕτη ἔστω ἱκανὴ ἀπ.] Commonly ἱκανὴ ἢ ἀπ., which is corrected from Bodl. Vat. Ven. b. Vind. I. 4. 6. Flor. a. e. g. h. Par. B C D S T.

τὸν ἀγαθόν τε] Τε is added from the best MSS.

πειράσομαι ἀπολογεῖσθαι] Commonly ἀπολογήσασθαι. We have adopted the present from Bodl. Ven. b. Vind. I. 6. Flor. g. h. Par. D S T. and the margin of Par. B C. Flor. a. c.

ἐγὼ δὲ γε] Γε is added from the best MSS.

θρώπους, περὶ πραγμάτων προσποιούμενος σπουδά-  
ζειν καὶ κήδεσθαι, ὧν οὐδὲν τούτῳ πρόποτε ἐμέλησεν.  
ὥς δὲ τοῦτο οὕτως ἔχει, πειράσομαι καὶ ὑμῖν ἐπιδείξαι.

XII. Καί μοι δεῦρο, ὦ Μέλητε, εἰπέ,<sup>a</sup> "Ἄλλο  
τι περὶ πολλοῦ ποιεῖ,<sup>b</sup> ὅπως ὡς βέλτιστοι οἱ νεώ-  
τεροι ἔσονται; "Εγώ γε. "Ἴθι δὴ νῦν εἰπέ τούτοις,  
τίς αὐτοὺς βελτίους ποιεῖ; δῆλον γάρ, ὅτι οἶσθα,  
μέλον γέ σοι.<sup>c</sup> τὸν μὲν γὰρ διαφθείροντα ἐξευρών, ὡς  
φῆς, ἐμὲ εἰσάγεις τουτοισὶ<sup>d</sup> καὶ κατηγορεῖς· τὸν δὲ δὴ  
βελτίους ποιούντα ἴθι εἰπέ καὶ μῆνυσσον αὐτοῖς, τίς  
ἔστιν. ὀρᾶς, ὦ Μέλητε,<sup>e</sup> ὅτι σιγᾶς καὶ οὐκ ἔχεις εἰπεῖν;  
καὶ τοι οὐκ αἰσχροῦ σοι δοκεῖ εἶναι καὶ ἱκανὸν τε-  
κμήριον οὗ δὴ ἐγὼ λέγω, ὅτι σοι οὐδὲν μεμέληκεν;  
ἀλλ' εἰπέ, ὦ ἄγαθέ, τίς αὐτοὺς ἀμείνους ποιεῖ; Οἱ  
νόμοι. Ἄλλ' οὐ τοῦτο ἐρωτῶ, ὦ βέλτιστε, ἀλλὰ τίς  
ἄνθρωπος, ὅστις πρῶτον καὶ αὐτὸ τοῦτο οἶδε, τοὺς  
νόμους. Οὗτοι, ὦ Σώκρατες, οἱ δικασταί. Πῶς λέ-  
γεις, ὦ Μέλητε; οἶδε τοὺς νέους παιδεύειν οἰοί τέ  
εἰσι καὶ βελτίους ποιεῖν; Μάλιστα. Πότερον ἅπαν-  
τες, ἢ οἱ μὲν αὐτῶν, οἱ δ' οὐ; Ἄπαντες. Εὐ γε  
νῆ τὴν Ἑραν<sup>f</sup> λέγεις, καὶ πολλὴν ἀφθονίαν τῶν ὠφε-  
λούντων.<sup>g</sup> τί δαὶ δὴ, οἶδε οἱ ἀκροαταὶ βελτίους ποι-

καὶ ὑμῖν ἐπιδείξαι.] Commonly ὑποδείξαι, probably against  
all MSS.

XII. "Ἄλλο τι περὶ πολλοῦ π.] Commonly περὶ πλείστου,  
contrary to the authority of the best MSS., that is, Bodl. Vat. Ven.  
b. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T. Commonly before  
περὶ was inserted ἦ, which is omitted in the Florentine and  
others.

τί δαὶ δὴ] Commonly τί δὲ δὴ; the former is found in Coisl.  
Vind. 3. Flor. e., and also from a correction in Bodl. Vat. See  
Porson. ad. Med. 1008. Hermann. ad Vig. p. 848. Further on  
τί δαὶ οἱ β., I have adopted from Flor. g. h. Vind. 3. 6. Coisl., and



οὔσιν, ἢ οὐ; Καὶ οὗτοι. Τί δαὶ οἱ βουλευταί;<sup>h</sup> Καὶ οἱ βουλευταί. Ἄλλ' ἄρα, ὦ Μέλητε, μὴ οἱ ἐν τῇ ἐκκλησίᾳ, οἱ ἐκκλησιασταί, διαφθείρουσι τοὺς νεωτέρους;<sup>i</sup> ἢ κακῆνοι βελτίους ποιούσιν ἅπαντες; Κακῆνοι. Πάντες ἄρα, ὡς ἔοικεν, Ἀθηναῖοι καλοὺς καγαθοὺς ποιούσι πλὴν ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω. οὕτω λέγεις; Πάνυ σφόδρα ταῦτα λέγω. Πολλήν γ' ἐμοῦ κατέγνωκας δυστυχίαν.<sup>k</sup> καί μοι ἀπόκριται· ἢ καὶ περὶ ἵππους οὕτω σοι δοκεῖ ἔχειν; οἱ μὲν βελτίους ποιούντες αὐτοὺς πάντες ἄνθρωποι εἶναι, εἰς δέ τις ὁ διαφθείρων;<sup>l</sup> ἢ τούναντίον τούτου πᾶν εἰς μὲν τις ὁ βελτίους οἷός τ' ὦν ποιεῖν ἢ πᾶν ὀλίγοι, οἱ ἱππικοί· οἱ δὲ πολλοὶ ἐάνπερ ξυνῶσι καὶ χρώνται ἵπποις, διαφθείρουσιν; οὐχ οὕτως ἔχει, ὦ Μέλητε, καὶ περὶ ἵππων καὶ τῶν ἄλλων ἀπάντων ζώων; πάντως δὴ που, ἐάν τε σὺ καὶ Ἄνυτος οὐ φῆτε<sup>m</sup> ἐάν τε φῆτε· πολλὴ γὰρ ἂν τις εὐδαιμονία εἴη περὶ τοὺς

from a correction of the Vat. instead of the common reading *τί δέ οἱ β.* For Planudes on Bachmanni Anecd. II. 81., is wrong in contending that *τί δαὶ* cannot be admitted except before a stop, since the verses of Aristoph. Av. 136. 1615. 1676. Ach. 764. Rann. 1454., and elsewhere, prove the contrary; see Elmsley ad. Acharn. v. 803.

οἱ ἐκκλησιασταί] We have added the article from Bodl. Coisl. Ven. a. b. Vat. Parr. B C D S T. Flor. a. b. c. d. e. g. h. Vind. 2. 3. 4. 5. 6. Zittav., and others.

κατέγνωκας δυστυχίαν] Commonly *ἀτυχίαν*, which is corrected from Bas. 2. Bodl. Vat. Cois. Ven. b. Vind. 1. 4. 6. Flor. b. c. d. g. h. Par. C D S T, and others.

εἰς δέ τις ὁ διαφθ.] *ὁ* is omitted by Steph. with Par. E. A little afterwards, *γε* was inserted after *ὁ βελτίους* in the old editions, which is found in very few MSS.

οὐ φῆτε] Commonly *μὴ φῆτε*, which is changed from Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. a. d. g. h. Par. D S T.

νέους, εἰ εἷς μὲν μόνος αὐτοὺς διαφθείρει,<sup>n</sup> οἱ δ' ἄλλοι ὠφελούσιν. ἀλλὰ γάρ, ὦ Μέλητε, ἱκανῶς ἐπιδείκνυσαι, ὅτι οὐδεπώποτε ἐφρόντισας τῶν νέων, καὶ σαφῶς ἀποφαίνεις τὴν σαυτοῦ ἀμέλειαν, ὅτι οὐδέν σοι μεμέληκε περὶ ὧν ἐμὲ εἰσάγεις.

XIII. Ἔτι δὲ ἡμῖν εἶπέ, ὦ πρὸς Διὸς Μέλητε, πότερον ἔστιν οἰκεῖν ἄμεινον ἐν πολίταις χρηστοῖς, ἢ πονηροῖς; ὦ ἴτῃν, ἀπόκριναι.<sup>a</sup> οὐδὲν γάρ τοι χαλεπὸν ἐρωτῶ. οὐχ οἱ μὲν πονηροὶ κακόν τι ἐργάζονται τοὺς ἀεὶ ἐγγυτάτῳ ἑαυτῶν ὄντας,<sup>b</sup> οἱ δ' ἀγαθοὶ ἀγαθόν τι; Πάνυ γε. Ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν ξυνόντων βλάπτεσθαι μᾶλλον ἢ ὠφελείσθαι; ἀπόκριναι, ὦ ἴγαθέ. καὶ γὰρ ὁ νόμος κελεύει ἀποκρίνεσθαι.<sup>c</sup> ἔσθ' ὅστις βούλεται βλάπτεσθαι; Οὐ δῆτα. Φέρε δῆ, πότερον ἐμὲ εἰσάγεις δεῦρο ὡς διαφθείροντα τοὺς νεωτέρους καὶ πονηροτέρους ποιοῦντα ἐκόντα ἢ ἄκοντα; Ἐκόντα ἔγωγε. Τί δῆτα, ὦ Μέλητε; τοσοῦτον σὺ ἐμοῦ σοφώτερος εἶ τηλικούτου ὄντος<sup>d</sup> τηλικόςδε ὢν, ὥστε σὺ μὲν ἔγνωκας, ὅτι οἱ

XIII. ὦ πρὸς Διὸς Μέλητε] Ven. a. Vind. 5. 6., and others, πρὸς Δ. ὦ Μέλητε. But compare C. XIV. Sophist. p. 221. D.

οἱ μὲν πονηροὶ κακόν τι] ἀεὶ is commonly inserted after πονηροὶ, which we have omitted with Bodl. Vind. b. Vat. Flor. d. g. h. Par. D S T. In others it is placed after κακόν.

καὶ πονηροτέρους ποιοῦντα] Commonly καὶ τούτους πον. π., against almost all the MSS. For the common reading νέους, we find νεωτέρους in Bodl. Ven. b. Vat. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T.

Τί δῆτα, ὦ Μ.] Commonly τί δῆ ποτε, which is changed from Bodl. Vat. Ven. b. Par. C D S T. Vind. 1. 6. Flor. d. g. h. and others.

ὥστε σὺ μὲν ἔγνωκας] Commonly ὥστ' εὐ μ., which is cor-

μὲν κακοὶ κακόν τι ἐργάζονται ἀεὶ τοὺς μάλιστα πλησίον ἑαυτῶν, οἱ δὲ ἀγαθοὶ ἀγαθόν· ἐγὼ δὲ δὴ εἰς τοσοῦτον ἀμαθίας ἤκω,<sup>e</sup> ὥστε καὶ τοῦτ' ἀγνοῶ, ὅτι ἔάν τινα μοχθηρὸν ποιήσω τῶν ξυνόντων, κινδυνεύσω κακόν τι λαβεῖν ἀπ' αὐτοῦ, ὥστε τοῦτο τὸ τοσοῦτον κακὸν ἐκὼν ποιῶ, ὡς φῆς σύ; ταῦτα ἐγὼ σοὶ οὐ πείθομαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπων οὐδένα.<sup>f</sup> ἀλλ' ἢ οὐ διαφθείρω, ἢ, εἰ διαφθείρω, ἄκων, ὥστε σύ γε κατ' ἀμφότερα ψεύδει. εἰ δὲ ἄκων διαφθείρω, τῶν τοιούτων καὶ ἀκουσίων ἀμαρτημάτων οὐ δεῦρο νόμος εἰσάγειν ἐστίν, ἀλλ' ἰδίᾳ λαβόντα διδάσκειν καὶ νοουθετεῖν· δῆλον γάρ, ὅτι, ἔάν μάθω, παύσομαι ὅ γε ἄκων ποιῶ.<sup>g</sup> σὺ δὲ ξυγγενέσθαι μὲν μοι καὶ διδάξαι ἔφυγες καὶ οὐκ ἠθέλησας, δεῦρο δὲ εἰσάγεις, οἷ νόμος ἐστίν εἰσάγειν τοὺς κολάσεως δεομένους, ἀλλ' οὐ μαθήσεως.

XIV. Ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο μὲν δῆλον ἤδη ἐστίν, ὅ ἐγὼ ἔλεγον, ὅτι Μελήτῳ τούτων οὔτε μέγα οὔτε σμικρὸν<sup>a</sup> πώποτε ἐμέλησεν. ὅμως δὲ δὴ λέγε ἡμῖν, πῶς με φῆς διαφθείρειν, ὦ

rected from Bodl. Ven. b. Vat. Vind. 1. 2. 4. 6. Flor. d. g. h. Zitt. Par. D S T.

οἱ δὲ ἀγαθοὶ ἀγαθόν] Commonly ἀγαθόν τι: but τι is omitted in the best MSS.

λαβεῖν ἀπ' αὐτοῦ] Commonly ὑπ' αὐτοῦ, which is corrected from Bodl. Ven. b. Parr. D S T. Vat. Vind. 1. 4. 6. Flor. d. g. h. Zitt. and others.

τοῦτο τὸ τοσοῦτον] τὸ is added from Par. D. and Flor. h.

οὐδὲ ἄλλον ἀνθρώπων] Commonly ἄλλων, which is changed from Bodl. Coisl. Vat. Ven. a. b. A. Vind. 1. 2. 4. 6. Zitt. and others.

ἢ εἰ διαφθείρω] εἰ commonly omitted, is now restored from Bodl. Florr. all the Vindd. and other MSS.

Μέλητε, τοὺς νεωτέρους; ἢ δῆλον δὴ, ὅτι<sup>b</sup> κατὰ τὴν γραφήν,<sup>c</sup> ἢν ἐγράψω, θεοὺς διδάσκοντα μὴ νομίζειν οὐδ' ἢ πόλις νομίζει, ἕτερα δὲ δαιμόνια καινά; οὐ ταῦτα λέγεις<sup>d</sup> ὅτι διδάσκων διαφθείρω; Πάνυ μὲν οὖν σφόδρα ταῦτα λέγω. Πρὸς αὐτῶν τοίνυν, ὦ Μέλητε, τούτων τῶν θεῶν, ὧν νῦν ὁ λόγος ἐστίν,<sup>e</sup> εἶπέ ἔτι σαφέστερον καὶ ἐμοὶ καὶ τοῖς ἀνδράσι τουτοισί. ἐγὼ γὰρ οὐ δύναμαι μαθεῖν, πότερον λέγεις διδάσκειν με νομίζειν εἶναί τινας θεοὺς, καὶ αὐτὸς ἄρα νομίζω εἶναι θεοὺς καὶ οὐκ εἰμὶ τὸ παράπαν ἄθεος οὐδὲ ταύτῃ ἀδικῶ, οὐ μέντοι οὕσπερ γε ἢ πόλις, ἀλλ' ἑτέρους, καὶ τοῦτ' ἐστίν ὁ μοι ἐγκαλεῖς, ὅτι ἑτέρους· ἢ παντάπασί με φῆς οὔτε αὐτὸν νομίζειν θεοὺς τοὺς τε ἄλλους<sup>f</sup> ταῦτα διδάσκειν. Ταῦτα λέγω, ὡς τὸ παράπαν οὐ νομίζεις θεοὺς. ὦ θαυμάσιε Μέλητε, ἵνα τί ταῦτα λέγεις;<sup>g</sup> οὐδὲ ἥλιον οὐδὲ σελήνην ἄρα νομίζω θεοὺς εἶναι, ὡσπερ οἱ ἄλλοι ἄνθρωποι; Μὰ Δί',<sup>h</sup> ὦ ἄνδρες δικασταί, ἐπεὶ τὸν μὲν ἥλιον λίθον φησὶν εἶναι, τὴν δὲ σελήνην γῆν. Ἀναξαγόρου οἶε<sup>i</sup> κατηγορεῖν, ὦ φίλε Μέλητε· καὶ οὕτω καταφρονεῖς τῶνδε καὶ οἶε αὐτοὺς ἀπείρους γραμμάτων εἶναι, ὥστε οὐκ εἰδέναί, ὅτι τὰ Ἀναξαγόρου βιβλία, τοῦ Κλαζομενίου, γέμει τούτων τῶν λόγων. καὶ δὴ καὶ οἱ νέοι ταῦτα<sup>k</sup> παρ' ἐμοῦ μαθάνουσιν, ἀ ἕξεστιν ἐνίοτε, εἰ πάνυ πολλοῦ, δραχμῆς ἐκ τῆς ὀρχήστρας<sup>l</sup> πριαμένοις Σωκράτους καταγελάω, ἐὰν προσποιῆται ἑαυτοῦ εἶναι, ἄλλως τε καὶ οὕτως ἄτοπα ὄντα. ἀλλ' ὦ πρὸς Διός, οὕτωςί σοι δοκῶ οὐδένα νομίζειν θεὸν εἶναι; Οὐ μέντοι μὰ Δί', οὐδ' ὅπωςτιοῦν. Ἄπιστός γ' εἶ, ὦ Μέλητε, καὶ ταῦτα μέντοι, ὡς ἐμοὶ δοκεῖς, σαυτῶ.

XIV. καὶ ταῦτα μέντοι] The old editions, except Bas. 2., omit μέντοι, which is correctly preserved by all the MSS. except

ἐμοὶ γὰρ δοκεῖ οὕτως, ὧ ἄνδρες Ἀθηναῖοι, πάνυ εἶναι ὑβριστῆς καὶ ἀκόλαστος, καὶ ἀτεχνῶς τὴν γραφὴν ταύτην ὑβρεῖ τινὶ καὶ ἀκολασίᾳ καὶ νεότητι<sup>m</sup> γράψασθαι. ἔοικε γὰρ ὥσπερ αἶνιγμα ξυντιθέντι διαπειρωμένῳ,<sup>n</sup> Ἐρα γινώσεται Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου<sup>o</sup> καὶ ἐναντί' ἐμαυτῷ λέγοντος, ἢ ἐξαπατήσω αὐτὸν καὶ τοὺς ἄλλους τοὺς ἀκούοντας; οὗτος γὰρ ἐμοὶ φαίνεται τὰ ἐναντία λέγειν αὐτὸς ἐαυτῷ ἐν τῇ γραφῇ, ὥσπερ ἂν εἰ εἴποι Ἀδικεῖ Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομίζων. καὶ τοι τοῦτό ἐστι παίζοντος.

XV. Ξυνεπισκέψασθε δὴ, ὧ ἄνδρες, ἢ μοι φαίνεται<sup>a</sup> ταῦτα λέγειν· σὺ δὲ ἡμῖν ἀποκρίναι, ὧ Μέλητε. ὑμεῖς δέ, ὅπερ κατ' ἀρχὰς ὑμᾶς παρητησάμην,<sup>b</sup> μέμνησθέ μοι μὴ θορυβεῖν, ἐὰν ἐν τῷ εἰωθότι τρόπῳ τοὺς λόγους ποιῶμαι.

Ἔστιν ὅστις ἀνθρώπων, ὧ Μέλητε, ἀνθρώπεια μὲν νομίζει πράγματ' εἶναι, ἀνθρώπους δὲ οὐ νομίζει; ἀποκρινέσθω, ὧ ἄνδρες, καὶ μὴ ἄλλα καὶ ἄλλα θορυβεῖτω. ἔσθ' ὅστις ἵππους μὲν οὐ νομίζει, ἵππικὰ δὲ πράγματα; ἢ αὐλητὰς μὲν οὐ νομίζει εἶναι, αὐλητικὰ δὲ πράγματα; οὐκ ἔστιν, ὧ ἄριστε ἀνδρῶν· εἰ μὴ σὺ βούλει ἀποκρίνασθαι, ἐγὼ σοὶ λέγω καὶ τοῖς ἄλ-

Ven. E. The common reading was ἐμοὶ μὲν γὰρ δοκεῖ : but μὲν is omitted in Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T., and, indeed, most correctly.

Ξυντιθέντι διαπειρωμένῳ] Commonly ξυντιθέντι καὶ διαπ. καὶ is correctly omitted in Bodl. Ven. A. a. b. Angel. Par. E S T. Vind. 1. 2. 5. 6. Flor. g. h. i. In others, ἢ is inserted after ξυντιθ.

XV. αὐλητὰς μὲν οὐ νομίζει εἶναι] εἶναι is added from Bodl. Coisl. Par. D. Vat. Ven. b. Vind. 1. 3. 4. 6. Flor. d. e. h.

λοῖς τουτοισί. ἀλλὰ τὸ ἐπὶ τούτῳ γε ἀπόκριναι. ἔσθ' ὅστις δαιμόνια μὲν νομίζει πράγματ' εἶναι, δαίμονας δὲ οὐ νομίζει;<sup>c</sup> Οὐκ ἔστιν. Ὡς ὤνησας, ὅτι μόγις ἀπεκρίνω ὑπὸ τουτωνὶ ἀναγκαζόμενος.<sup>d</sup> οὐκοῦν δαιμόνια μὲν φῆς με καὶ νομίζεις καὶ διδάσκειν, εἴτ' οὖν καινὰ εἶτε παλαιά· ἀλλ' οὖν δαιμόνιά γε νομίζω<sup>e</sup> κατὰ τὸν σὸν λόγον, καὶ ταῦτα καὶ διωμόσω ἐν τῇ ἀντιγραφῇ.<sup>f</sup> εἰ δὲ δαιμόνια νομίζω, καὶ δαίμονας δήπου πολλὴ ἀνάγκη νομίζεις ἐμέ εἶσθιν. οὐχ οὕτως ἔχει; ἔχει δὴ· τίθημι γάρ σε ὁμολογοῦντα, ἐπειδὴ οὐκ ἀποκρίνεις. τοὺς δὲ δαίμονας οὐχὶ ἤτοι θεοὺς γε ἡγούμεθα ἢ θεῶν παῖδας;<sup>g</sup> φῆς ἢ οὐ; Πάνυ γε. Οὐκοῦν εἴπερ δαίμονας ἡγοῦμαι, ὡς σὺ φῆς, εἰ μὲν θεοὶ τινὲς εἰσιν οἱ δαίμονες, τοῦτ' ἂν εἶη ὃ ἐγὼ φημί σε αἰνίττεσθαι καὶ χαριεντίζεσθαι, θεοὺς οὐχ ἡγούμενον φάναι ἐμὲ θεοὺς αὖ ἡγεῖσθαι πάλιν, ἐπειδήπερ γε δαίμονας ἡγοῦμαι· εἰ δ' αὖ οἱ δαίμονες θεῶν παῖδές εἰσι νόθοι τινὲς ἢ ἐκ νυμφῶν ἢ ἐκ τινῶν ἄλλων, ὧν δὴ καὶ λέγονται,<sup>h</sup> τίς ἂν ἀνθρώπων θεῶν μὲν παῖδας ἡγοῖτο εἶναι, θεοὺς δὲ μή; ὁμοίως γὰρ ἂν ἄτοπον εἶη, ὥσπερ ἂν εἴ τις ἵππων μὲν παῖδας ἡγοῖτο [ἢ] καὶ ὄνων τοὺς ἡμιόνους, ἵππους δὲ καὶ ὄνους μὴ

τὸ ἐπὶ τούτῳ γε] γε is restored from the best and most numerous MSS.

Ὡς ὤνησας] ὤκνησας, Steph. Injudiciously. Afterwards, for the common reading μόγις, we have restored μόγις from Bodl. Ven. b. Vat. Vind. 1. 4. 6. Flor. d. g. h. Parr. D S T.

καὶ διωμόσω] Commonly διομόσω, erroneously.

εἰ δὲ δαιμόνια] Steph. εἰ δὲ καὶ δ.

θεοὺς γε ἡγούμεθα] Old editions after ἡγούμεθα add εἶναι, which is omitted in Bodl. Ven. b. Vat. Vind. 1. 4. 6. Flor. c. g. h. Par. D S T.

ἡγοῖτο [ἢ] καὶ ὄνων] I agree with Forster. I. H. Voss. and

ἤγοῖτο εἶναι. ἀλλ', ὦ Μέλητε, οὐκ ἔστιν ὅπως σὺ ταῦτα οὐχὶ ἀποπειρώμενος ἡμῶν ἐγράψω τὴν γραφὴν ταύτην, ἢ ἀπορῶν ὃ τι ἐγκαλοῖς ἐμοὶ ἀληθὲς ἀδίκημα· ὅπως δὲ σύ τινα πείθοις ἂν καὶ σμικρὸν νοῦν ἔχοντα ἀνθρώπων, ὡς οὐ τοῦ αὐτοῦ [ἀνδρός] ἔστι καὶ δαιμόνια καὶ θεῖα ἡγεῖσθαι, καὶ αὖ τοῦ αὐτοῦ μήτε δαίμονας μήτε θεοὺς μήτε ἥρωας, οὐδεμία μηχανὴ ἔστιν.<sup>1</sup>

XVI. Ἀλλὰ γάρ, ὦ ἄνδρες<sup>a</sup> Ἀθηναῖοι, ὡς μὲν ἐγὼ οὐκ ἀδικῶ κατὰ τὴν Μελήτου γραφὴν, οὐ πολλῆς μοι δοκεῖ εἶναι ἀπολογίας, ἀλλ' ἱκανὰ καὶ ταῦτα· ὃ δὲ καὶ ἐν τοῖς ἔμπροσθεν ἔλεγον, ὅτι πολλή μοι ἀπέχθεια γέγυκε καὶ πρὸς πολλούς, εὖ ἴστε ὅτι ἀληθὲς ἔστι. καὶ τοῦτ' ἔστιν ὃ ἐμὲ αἰρήσει,<sup>b</sup> ἐάνπερ αἰρῆ, οὐ Μέλητος, οὐδὲ Ἄνυτος, ἀλλ' ἢ τῶν πολλῶν διαβολὴ τε καὶ φθόνος.<sup>c</sup> ἂ δὴ πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς ἄνδρας ἤρηκεν, οἶμαι δὲ καὶ αἰρήσειν· οὐδὲν δὲ δεινόν, μὴ ἐν ἐμοὶ στή.<sup>d</sup>

Ἴσως δ' ἂν οὖν εἴποι τις, Εἴτ' οὐκ αἰσχύνει,<sup>e</sup> ὦ Σώκρατες, τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας, ἐξ οὗ κινδυνεύεις νυνὶ ἀποθανεῖν; Ἐγὼ δὲ τούτῳ ἂν δίκαιον λόγον ἀντείποιμι, ὅτι Οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ οἶει δεῖν κίνδυνον ὑπολογίζεσθαι<sup>f</sup> τοῦ ζῆν ἢ τεθνάναι ἄνδρα, ὅτου τι καὶ σμικρὸν ὄφελός ἐστιν,<sup>g</sup> ἀλλ' οὐκ ἐκεῖνο μόνον σκοπεῖν, ὅταν πράττη τι, πότερον δί-

Schleierm. in thinking that ἢ ought to be left out. For it gives a wrong meaning, since it is plain that ἡμίονους are παῖδας ἵππων καὶ ὄνων, not ἵππων ἢ καὶ ὄνων.

ὡς οὐ τοῦ αὐτοῦ (ἀνδρός) ] οὐ, which was generally wanting, is restored from Bodl. Ven. a. b. Vat. Coisl. the six Vindb., Flor. a. d. h. i. Par. C D E H T. Ang. and others. But we have put ἀνδρός in brackets because it is wanting in most MSS.

XVI. ὅταν πράττη τι] Τι has been added from Paris S.

καία, ἢ ἄδικα πράττει, καὶ ἀνδρὸς ἀγαθοῦ ἔργα, ἢ κακοῦ. φαῦλοι γὰρ ἂν τῷ γε σῶ λόγῳ εἶεν τῶν ἡμιθέων ὅσοι ἐν Τροίᾳ τετελευτήκασι, οἳ τε ἄλλοι καὶ ὁ τῆς Θέτιδος υἱός,<sup>h</sup> ὃς τοσοῦτον τοῦ κινδύνου κατεφρόνησε παρὰ τὸ αἰσχροῦ τι ὑπομεῖναι, ὥστε ἐπειδὴ εἶπεν ἢ μήτηρ αὐτῷ προθυμουμένῳ Ἐκτορα ἀποκτεῖναι, θεὸς οὔσα, οὕτωςί πως, ὡς ἐγῶμαι, ὦ παῖ, εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον καὶ Ἐκτορα ἀποκτενεῖς, αὐτὸς ἀποθανεῖ· αὐτίκα γάρ τοι, φησί, μεθ' Ἐκτορα<sup>i</sup> πότμος ἐτοῖμος· ὁ δὲ ταῦτ' ἀκούσας<sup>k</sup> τοῦ μὲν θανάτου καὶ τοῦ κινδύνου ὠλιγόρησε, πολὺ δὲ μᾶλλον δείσας τὸ ζῆν κακὸς ὢν καὶ τοῖς φίλοις μὴ τιμωρεῖν, Αὐτίκα, φησί, τεθναίνην<sup>l</sup> δίκην ἐπιθεῖς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν, ἄχθος ἀρούρης. μὴ αὐτὸν οἶμι<sup>m</sup> φροντίσαι θανάτου καὶ κινδύνου; οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ ἀληθείᾳ· οὗ ἂν τις ἑαυτὸν τάξῃ ἢ ἡγησάμενος<sup>n</sup> βέλτιον εἶναι ἢ ὑπ' ἄρχοντος ταχθῆ, ἐνταῦθα δεῖ, ὡς ἐμοὶ δοκεῖ, μένοντα κινδυνεύειν, μηδὲν ὑπολογιζόμενον μήτε θανάτου μήτε ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ.<sup>o</sup>

XVII. Ἐγὼ οὖν δεινὰ ἂν εἶην εἰργασμένος,<sup>a</sup> ὦ ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μέν με<sup>b</sup> οἱ ἄρχοντες ἔτατ-

alone, Forster conjectured ὅ τι ἂν πρ., with the approbation of Wolf. Πράττειν, placed absolutely in this manner, was not in use.

τεθναίνην δίκην ἐπιθ.] Commonly τὴν δίκην. The article is correctly omitted in Bodl. Vat. Ven. b. and others of a higher character.

τάξῃ ἢ ἡγησάμενος] We have added ἢ from Bodl. Ven. b. Vind. 1. 4. 6. Flor. g. h. Par. S T.

μήτε ἄλλο μηδέν] Commonly μήτε ἄλλο τι μηδέν: but Bodl. Coisl. Vat. Ven. A b. Par. D E S T. Vind. 1. 4. 6. Flor. a. c. d. g. h. correctly omit τι.



τον, οὓς ὑμεῖς εἴλεσθε ἄρχειν μου, καὶ ἐν Ποτι-  
 δαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ,<sup>c</sup> τότε μὲν  
 οὐ̄ ἐκεῖνοι ἔταπτον ἔμενον ὥσπερ καὶ ἄλλος τις καὶ  
 ἐκινδύνευον ἀποθανεῖν, τοῦ δὲ θεοῦ τάπτοντος, ὡς  
 ἐγὼ ᾤήθην τε καὶ ὑπέλαβον, φιλοσοφούντά με δεῖν  
 ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦ-  
 θα δὲ φοβηθεὶς ἢ θάνατον ἢ ἄλλο ὀτιοῦν πρᾶγμα  
 λίπομι τὴν τάξιν. δεινὸν μὲντ' ἂν εἴη, καὶ ὡς ἀλη-  
 θῶς τότ' ἂν με δικαίως εἰσάγοι τις εἰς δικαστήριον,  
 ὅτι οὐ νομίζω θεοὺς εἶναι ἀπειθῶν τῇ μαντείᾳ<sup>d</sup> καὶ  
 δεδιῶς θάνατον καὶ οἰόμενος σοφὸς εἶναι, οὐκ ὢν.  
 τὸ γάρ τοι θάνατον δεδιέναι, ὧ̄ ἄνδρες, οὐδὲν ἄλλο  
 ἐστὶν ἢ δοκεῖν σοφὸν εἶναι, μὴ ὄντα· δοκεῖν γὰρ εἰ-  
 δέναι<sup>e</sup> ἐστὶν ἂ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν  
 θάνατον οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέ-  
 γιστον ὃν τῶν ἀγαθῶν, δεδίασι δ' ὡς εἶ εἰδότες, ὅτι  
 μέγιστον τῶν κακῶν ἐστι. καὶ τοῦτο πῶς οὐκ ἀμαθία<sup>f</sup>  
 ἐστὶν αὕτη ἢ ἐπονείδιστος, ἢ τοῦ οἴεσθαι εἰδέναι ἂ  
 οὐκ οἶδεν; ἐγὼ δέ, ὧ̄ ἄνδρες, τούτῳ καὶ ἐνταῦθα  
 ἴσως διαφέρω τῶν πολλῶν ἀνθρώπων, καὶ εἰ δὴ τῷ  
 σοφώτερός του φαίην εἶναι, τούτῳ ἂν,<sup>g</sup> ὅτι οὐκ εἰδῶς  
 ἱκανῶς περὶ τῶν ἐν Ἄιδου οὕτω καὶ οἴομαι οὐκ εἰδέ-  
 ναι. τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν τῷ βελτίονι, καὶ θεῷ  
 καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ αἰσχροὸν ἐστὶν οἶδα. πρὸ  
 οὖν τῶν κακῶν, ὧν οἶδα ὅτι κακά ἐστιν, ἂ μὴ οἶδα  
 εἰ ἀγαθὰ ὄντα τυγχάνει, οὐδέποτε φοβηθήσομαι οὐδὲ

XVII. λίπομι τὴν τάξιν.] So Vind. 1. 4. Flor. c. h. Ven. b. Par. D S. for the common reading λείπομι, Bodl. λίπομι.

καὶ ἀπειθεῖν] Commonly καὶ τὸ ἀπειθεῖν, against the authority of the best and most numerous MSS.

οὐδέποτε φοβηθήσομαι] Commonly, φοβήσομαι, which is changed from Vat. Ven. b. Vind. 1. 4. 6. Flor. d. e. g. h. Par. DS.

φεύξομαι.<sup>h</sup> ὥστε οὐδ' εἴ με νῦν ὑμεῖς ἀφίετε,<sup>i</sup>  
 Ἄνύτῳ ἀπιστήσαντες,<sup>k</sup> ὃς ἔφη ἢ τὴν ἀρχὴν οὐ δεῖν ἐμὲ  
 δεῦρο εἰσελθεῖν, ἢ, ἐπειδὴ εἰσῆλθον, οὐχ οἷόν τε  
 εἶναι τὸ μὴ ἀποκτεῖναί με, λέγων πρὸς ὑμᾶς, ὡς, εἰ  
 διαφευξοίμην, ἥδη ἂν ὑμῶν οἱ υἱεῖς ἐπιτηδεύοντες ἃ  
 Σωκράτης διδάσκει πάντες παντάπασι διαφθαρήσου-  
 νται, — εἴ μοι πρὸς ταῦτα εἴποιτε ὦ Σώκρατες, νῦν  
 μὲν Ἄνύτῳ οὐ πεισόμεθα, ἀλλ' ἀφιεμέν σε, ἐπὶ τού-  
 τῳ μέντοι, ἐφ' ᾧτε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ δια-  
 τρίβειν μηδὲ φιλοσοφεῖν.<sup>l</sup> ἔαν δὲ ἀλῶς ἔτι τοῦτο  
 πράττων, ἀποθανεῖ· εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τού-  
 τοις ἀφίετε, εἴποιμ' ἂν ὑμῖν, ὅτι Ἐγὼ ὑμᾶς, ὧ ἄν-  
 δρες Ἀθηναῖοι, ἀσπάζομαι μὲν καὶ φιλωῶ,<sup>m</sup> πείσομαι  
 δὲ μᾶλλον τῷ θεῷ ἢ ὑμῖν, καὶ ἕωςπερ ἂν ἐμπνέω

[Ἄνύτῳ ἀπιστήσαντες] Steph. ἀπειθήσαντες. Ald. Bas. 1.  
 ἀπιθήσαντες. Bas. 2. with Bodl. Vat. Ven. b. Vind. 1. 3. 4. 6.  
 The Florentine and almost all the others, ἀπιστήσαντες. See  
 note.

[ἥδη ἂν ὑμῶν—διαφθαρήσονται.] Those who think that ἂν  
 cannot be constructed with the future indicative, retain the com-  
 mon reading, διαφθαρήσονται. But the indicative is preserved in  
 Bodl. Vat. Ven. b. Coisl. Vind. 1. 3. 4. 6. all the Florentine, and  
 also Bekker's MSS., except Ven. E and Vind. γ 2. We have  
 therefore preserved the reading which all the better MSS. supplied.  
 Yet it must not be supposed that ἂν can be joined in such sentences  
 with the future. In Plato, indeed, as far as we are aware, only two  
 more examples of this construction are to be found, Rep. X. p. 615. D.  
 and Phædo. p. 61. D; in one place ἂν is joined with ὁπωστιοῦν,  
 in the other with οὐδὲ. And it appears that ἂν is not even in this  
 place to be connected with διαφθαρήσονται, since we may suppose  
 that the writer, when he had intended to say, ἥδη ἂν ὑμῶν οἱ υἱεῖς  
 ἐπιτηδεύοιεν ἃ Σωκράτης διδάσκει, καὶ πάντες παντάπασι  
 διαφθαρήσονται, having changed the construction of the sentence,  
 used the participle. Of ἂν, construed with the future, Hermann has  
 treated, De Part. ἂν Libr. I. c. 8.

καὶ οἷός τε ὦ, οὐ μὴ παύσωμαι φιλοσοφῶν καὶ ὑμῖν παρακελευόμενός τε καὶ ἐνδεικνύμενος<sup>n</sup> ὅτῳ ἂν αἰεὶ ἐν-  
 τυγχάνω ὑμῶν, λέγων οἷάπερ εἴωθα, ὅτι, ὦ ἄριστε  
 ἀνδρῶν, Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης καὶ εὐ-  
 δοκιμωτάτης εἰς σοφίαν καὶ ἰσχύν,<sup>o</sup> χρημάτων μὲν οὐκ  
 αἰσχύνει ἐπιμελούμενος, ὅπως σοι ἔσται ὡς πλείστα, καὶ  
 δόξης καὶ τιμῆς, φρονήσεως δὲ καὶ ἀληθείας καὶ τῆς ψυ-  
 χῆς, ὅπως ὡς βελτίστη ἔσται, οὐκ ἐπιμελεῖ οὐδὲ φροντί-  
 ζεις; καὶ ἐάν τις ὑμῶν ἀμφισβητήσῃ καὶ φῆ ἔπιμελεῖ-  
 σθαι, οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἄπειμι, ἀλλ'  
 ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω, καὶ ἐάν μοι  
 μὴ δοκῇ κεκτηῖσθαι ἀρετήν, φάναι δέ, ὄνειδιῶ, ὅτι  
 τὰ πλείστου ἄξια περὶ ἐλαχίστου ποιεῖται, τὰ δὲ  
 φαυλότερα περὶ πλείονος. ταῦτα καὶ νεωτέρῳ καὶ  
 πρεσβυτέρῳ, ὅτῳ ἂν ἐντυγχάνω, ποιήσω,<sup>p</sup> καὶ ξένῳ  
 καὶ ἀστῶ, μᾶλλον δὲ τοῖς ἀστοῖς,<sup>q</sup> ὅσῳ μου ἐγγυτέρω  
 ἔστὲ γένει. ταῦτα γὰρ κελεύει ὁ θεός, εὖ ἴστε. καὶ

οὐ μὴ παύσωμαι φ.] Commonly παύσομαι, which is changed  
 from Bodl. Vat. Ven. a. b. Ξ. Vind. 1. 2. 5. Par. B C H T g.  
 Flor. a. i. Angel. For Dawes's canon respecting the propriety of  
 always rejecting the 1st aorist in constructions of this kind, has long  
 been exploded. A little further, ἐπιμελούμενος, Bodl. Ven. b.  
 Flor. e. g. h. Vind. 1. 4. 6. Zitt. Par. S T g., which is not approved  
 by Atticists. But see the observations of Buttm. *Ausführl. griech.  
 Sprachlehre* §. 114. under μέλω; compare Protag. p. 326. A.  
 Phædo p. 115. B., and elsewhere. The common reading was ἐπι-  
 μελόμενος.

ὅσῳ μου ἐγγυτέρω ἔστὲ γένει.] Commonly μοι, which is  
 changed from Bodl. Vat. Ven. b. Vind. 1. 6. Flor. d. h. Par.  
 D S T. For the construction ought to be either μοι ἐγγ. ἐ. γέ-  
 νους, or μου ἐγγ. ἐ. γένει: the common reading is opposed to cus-  
 tom. Hipp. maj. p. 304. D. μοι τυγχάνει ἐγγύτατα γένους ὢν.  
 Laches, p. 187. E. ὅς ἂν ἐγγυτάτῳ Σωκράτους ἢ λόγῳ ὡς περ γένει.

ἐγὼ οἶομαι οὐδέν πω ὑμῖν μείζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει ἢ τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν.<sup>1</sup> οὐδὲν γὰρ ἄλλο πράττων ἐγὼ περιέρχομαι ἢ πείθων ὑμῶν καὶ νεωτέρους καὶ πρεσβυτέρους μήτε σωμαίων ἐπιμελείσθαι μήτε χρημάτων πρότερον μηδὲ οὕτω σφόδρα,<sup>2</sup> ὡς τῆς ψυχῆς, ὅπως ὡς ἀρίστη ἔσται, λέγων, ὅτι οὐκ ἐκ χρημάτων ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τᾶλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα<sup>3</sup> καὶ ἰδία καὶ δημοσία. εἰ μὲν οὖν ταῦτα λέγων διαφθείρω<sup>4</sup> τοὺς νέους, ταῦτ' ἂν εἴη βλαβερά· εἰ δέ τις μέφησιν ἄλλα λέγειν ἢ ταῦτα, οὐδὲν λέγει. πρὸς ταῦτα, φαίην ἂν, ὦ ἄνδρες Ἀθηναῖοι, ἢ πείθεσθε Ἀνύτῳ, ἢ μή,<sup>5</sup> καὶ ἢ ἀφίετε, ἢ μὴ ἀφίετε, ὡς ἐμοῦ οὐκ ἂν ποιήσουτος<sup>6</sup> ἄλλα, οὐδ' εἰ μέλλω πολλακίς τεθνᾶναι.<sup>7</sup>

XVIII. Μὴ θορυβεῖτε,<sup>8</sup> ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατέ μοι οἷς ἐδεήθην ὑμῶν μὴ θορυβεῖν ἐφ' οἷς ἂν λέγω, ἀλλ' ἀκούειν· καὶ γάρ, ὡς ἐγὼ οἶμαι, ὀνήσεσθε ἀκούοντες. μέλλω γὰρ οὖν ἅττα ὑμῖν ἐρεῖν καὶ ἄλλα, ἐφ' οἷς ἴσως βοήσεσθε· ἀλλὰ μηδαμῶς ποιεῖτε τοῦτο. Εὐ γὰρ ἴστε, ἐὰν ἐμὲ ἀπο-

μηδὲ οὕτω σφόδρα] Commonly μήτε χρ. πρότερον μήτε ἄλλου τινὸς οὕτω σφόδρα, which is changed from Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Parr. D S T.

καὶ τᾶλλα ἀγαθά] So almost all the MSS., except Par. E., which has with Steph. καὶ τᾶλλα τὰγαθά. Instead of the common reading ἢ ἀρετὴ γίγν. I have written, omitting the article, ἀρετὴ γίγ., as in Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T.

ἢ ἀφίετε, ἢ μὴ ἀφίετε] Commonly καὶ ἢ ἀφίετέ με, ἢ μὴ, ὡς ἐμοῦ κ. τ. λ. But με is omitted in Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T. and the same repeat ἀφίετε.

κτείνητε τοιοῦτον ὄντα, οἷον ἐγὼ λέγω, οὐκ ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτούς. ἐμὲ μὲν γὰρ οὐδὲν ἂν βλάψειεν οὔτε Μέλητος οὔτε Ἄνυτος. οὐδὲ γὰρ ἂν δύναιτο· οὐ γὰρ οἶομαι θεμιτὸν εἶναι<sup>b</sup> ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι. ἀποκτείνειε μὲντ' ἂν ἴσως, ἢ ἐξελάσειεν, ἢ ἀτιμάσειεν. ἀλλὰ ταῦτα οὗτος μὲν ἴσως οἶεται καὶ ἄλλος τίς που μεγάλα κακά, ἐγὼ δ' οὐκ οἶομαι, ἀλλὰ πολὺ μᾶλλον<sup>c</sup> ποιεῖν ἢ οὗτος νυνὶ ποιεῖ, ἀνδρα ἀδίκως ἐπιχειρεῖν ἀποκτινύναι. νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι, πολλοῦ δέω ἐγὼ<sup>d</sup> ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι, ὡς τις ἂν οἶοιτο, ἀλλ' ὑπὲρ ὑμῶν, μὴ τι ἐξαμάρτητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν ἐμοῦ καταψηφισάμενοι.<sup>e</sup> ἔαν γὰρ ἐμὲ ἀποκτείνητε, οὐ ραδίως ἄλλον τοιοῦτον εὐρήσετε, ἀτεχνῶς, εἰ καὶ γελοϊότερον εἰπεῖν, προσκείμενον τῇ πόλει<sup>f</sup> ὑπὸ τοῦ θεοῦ, ὥσπερ ἵππῳ μεγάλῳ μὲν καὶ γενναίῳ, ὑπὸ μεγέθους δὲ νωθεστέρῳ καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύωπος τινος· οἷον δὴ μοι δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προστεθεικέναι τοιοῦτόν τινα,<sup>g</sup> ὃς ὑμᾶς ἐγείρων καὶ πείθων καὶ ὄνειδίζων ἕνα ἕκαστον οὐδὲν παύομαι τὴν ἡμέραν

XVIII. οὐδὲν ἂν βλάψειεν] So the best MSS. The common reading is οὐδὲν βλάψει.

οὐ γὰρ οἶομαι] Commonly οἶμαι, against the best MSS.

οὗτος μὲν ἴσως] Commonly μὲν was wanting, but it is uniformly retained by the best MSS.

μὴ τι ἐξαμάρτητε] Commonly τι was wanting, but it has been restored from the best MSS., as Bodl. Vat. Ven. b. Vind. 4.

ἔαν γὰρ ἐμὲ ἀποκτείνητε] So the better MSS. correctly read for με.

νωθεστέρῳ] So Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Parr. D S T. Commonly νωθροτέρῳ, which arose from interpretation. The Grammarians at least consider νωθῆς as more commonly used by the Attic writers.

ὄλην πανταχοῦ προσκαθίζων. τοιοῦτος οὖν ἄλλος οὐ ῥαδίως ὑμῖν γενήσεται, ὧ ἄνδρες, ἀλλ' ἐὰν ἐμοὶ πείθησθε, φείσεσθέ μου. ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθόμενοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείναιτε,<sup>h</sup> εἶτα τὸν λοιπὸν βίον καθεύδοντες διατελοῖτ' ἂν, εἰ μὴ τινα ἄλλον ὁ θεὸς ὑμῖν ἐπιπέμψει κηδόμενος ὑμῶν. ὅτι δ' ἐγὼ τυγχάνω ὧν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι,<sup>i</sup> ἐνθένδε ἂν κατανοήσαιτε. οὐ γὰρ ἀνθρωπίνῳ ἔοικε<sup>k</sup> τὸ ἐμὲ τῶν μὲν ἐμαυτοῦ ἀπάντων ἡμεληκέναι καὶ ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων τοσαῦτα ἤδη ἔτη, τὸ δὲ ὑμέτερον πράττειν αἰεὶ, ἰδίᾳ ἐκάστῳ προσιόντα, ὥσπερ πατέρα ἢ ἀδελφὸν πρεσβύτερον, πείθοντα ἐπιμελεῖσθαι ἀρετῆς. καὶ εἰ μέντοι τι ἀπὸ τούτων ἀπέλανον καὶ μισθὸν λαμβάνων ταῦτα παρεκελευόμεν, εἶχον ἂν τινα λόγον· νῦν δὲ ὁρᾶτε δὴ καὶ αὐτοί, ὅτι οἱ κατήγοροι τᾶλλα πάντα ἀναισχύντως οὕτω κατηγοροῦντες τοῦτό γε οὐχ οἰοί τε ἐγένοντο ἀπαναισχυντῆσαι, παρασχόμενοι μάρτυρα, ὡς ἐγὼ ποτέ τινα ἢ ἐπραξάμην μισθὸν ἢ ἤτησα. ἱκανὸν γάρ, οἶμαι, ἐγὼ παρέχομαι τὸν μάρτυρα,<sup>l</sup> ὡς ἀληθῆ λέγω, τὴν πενίαν.

XIX. Ἴσως ἂν οὖν δόξειεν ἄτοπον εἶναι, ὅτι δὴ

ῥαδίως ἂν ἀποκτείναιτε] Commonly ἀποκτείνητε, which is corrected from Bodl. Ven. b., and others.

τὸν λοιπὸν βίον] Commonly τὸν λοιπὸν χρόνον, which is changed from Bas. 2. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. D H S T., and others. Bodl. has χρόνον interlined.

εἶχον ἂν τινα λόγον.] Commonly εἶχεν, which is changed from Bodl. Ven. b. Flor. g. h. Vind. 6. Par. D S T.

ἀναισχύντως οὕτω] Commonly οὕτως ἀναισχύντως, which is changed from Bodl. Ven. b. Vind. 1. 4. 6. Flor. g. h. Par. D S T. ἀναισχύντως certainly is the emphatic word.

ἐγὼ ἰδία μὲν ταῦτα ξυμβουλεύω περιῶν καὶ πολυπραγμονῶ, δημοσία δὲ οὐ τολμῶ ἀναβαίνων εἰς τὸ πλῆθος τὸ ὑμέτερον ξυμβουλεύειν τῇ πόλει. Τούτου δὲ αἰτιὸν ἔστιν ὃ ὑμεῖς ἐμοῦ πολλάκις ἀκηκόατε πολλαχοῦ λέγοντος, ὅτι μοι θεῖόν τι καὶ δαιμόνιον γίγνεται [φωνή], ὃ δὴ καὶ ἐν τῇ γραφῇ ἐπικωμωδῶν Μέλητος ἐγράψατο.<sup>a</sup> ἐμοὶ δὲ τοῦτ' ἔστιν ἐκ παιδὸς ἀρξάμενον, φωνή τις γιγνομένη, ἣ ὅταν γένηται, αἰεὶ ἀποτρέπει με τούτου, ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὔποτε. τοῦτ' ἔστιν ὃ μοι ἐναντιοῦται τὰ πολιτικὰ πράττειν. καὶ παγκάλως γέ μοι δοκεῖ ἐναντιοῦσθαι· εἶ γὰρ ἴστε, ᾧ ἄνδρες Ἀθηναῖοι, εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη καὶ οὔτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὔτ' ἂν ἐμαυτόν.<sup>b</sup> καί μοι μὴ ἄχθεσθε λέγοντι τάληθῆ· οὐ γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται οὔτε ὑμῖν οὔτε ἄλλω πλήθει οὐδενὶ γνησίως ἐναντιούμενος καὶ διακωλύων πολλὰ ἄδικα καὶ παράνομα ἐν τῇ πόλει γίγνεσθαι, ἀλλ' ἀναγκαῖόν ἐστι τὸν τῷ ὄντι μαχοῦ-

XIX. καὶ πολυπραγμονῶ] So Bodl. Vind. 1. 4. 6. Flor. g. h., and some others; the rest have πολυπραγμονῶν.

γίγνεται (φωνή) ] This φωνή, although retained by all MSS., is nevertheless so needless, that it has been deservedly considered as a gloss.

παγκάλως γέ μοι] δέ μοι in the old editions, against almost all the MSS.

ἀπολώλη—ὠφελήκη] Since this form of the Past Perfect, which is common in Plato, is here given by Bodl., and appears in a correction of the last syllable in Ven. b., we have not hesitated to adopt it instead of the common ἀπολώλειν and ὠφελήκειν. Compare c. VIII. at the beginning.

τὸν τῷ ὄντι μαχοῦμενον] τὸν, commonly omitted, is inserted on the authority of the best MSS.

μενον ὑπὲρ τοῦ δικαίου, καὶ εἰ μέλλει ὀλίγον χρόνον<sup>c</sup> σωθήσεσθαι, ἰδιωτεύειν, ἀλλὰ μὴ δημοσιεύειν.

XX. Μεγάλα δ' ἔγωγε ὑμῖν τεκμήρια παρέξομαι τούτων, οὐ λόγους, ἀλλ' ὃ ὑμεῖς τιμᾶτε, ἔργα. ἀκούσατε δὴ μου τὰ ἐμοὶ ξυμβεβηκότα, ἵν' εἰδῆτε, ὅτι οὐδ' ἂν ἐνὶ ὑπεικάθοιμι παρὰ τὸ δίκαιον δείσας θάνατον, μὴ ὑπείκων δὲ ἅμα καὶ ἀπολοίμην. ἐρῶ δὲ ὑμῖν φορτικά μὲν καὶ δικανικά,<sup>a</sup> ἀληθῆ δέ. Ἐγὼ γάρ, ὧ<sup>β</sup> ἄνδρες Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν οὐδεμίαν πρόποτε ἦρξα<sup>b</sup> ἐν τῇ πόλει, ἐβούλευσα δέ· καὶ ἔτυχεν ἡμῶν ἡ φυλὴ Ἀντιοχίς<sup>c</sup> πρυτανεύουσα, ὅτε ὑμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν,<sup>d</sup> παρανόμως, ὡς ἐν τῷ ὑστέρῳ χρόνῳ πᾶσιν ὑμῖν ἔδοξε.<sup>e</sup> τότε ἐγὼ μόνος τῶν πρυτάνεων ἠναντιώθην<sup>f</sup> ὑμῖν μηδὲν ποιεῖν παρὰ τοὺς νόμους, καὶ ἐναντία ἐψηφισάμην· καὶ ἐτοίμων ὄντων ἐνδεικνύναι με καὶ ἀπάγειν τῶν ῥητόρων,<sup>g</sup> καὶ

XX. ἀκούσατε δὴ μου τὰ ἐμοὶ ξυμβεβ.] Commonly ἀκούσατε δὴ μοι τὰ ξ., which is changed from Bodl. Ven. b. Flor. h. Par. D S T. A little further on the old editions have ὑπεικοίμι, which is found only in Flor. e. Ven. Ξ. On the form adopted by us, see Mœris. under the word. Rubnk. ad Tim. p. 87. Hermann ad Œd. Col. 1019.

ἅμα καὶ ἀπολοίμην.] Commonly ἅμα καὶ ἅμ' ἂν ἀπολοίμην. The MSS. disagree much. The reading which we have adopted with Bekker is found in Vind. 2. 3. Flor. b. e. i. Coisl. Angel. Ven. ΛΞ. Par. E H. and pr. Ven. 6. Par. B. Fischer defends the common reading in vain.

ἐβούλεσθε] Commonly ἐβουλευσασθε, which is corrected from Bodl. Ven. b. Vat. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T.

καὶ ἀπάγειν τῶν ῥ.] Commonly ὑπάγειν, which is corrected from Bodl. Vat. a. b. six Vindobb., all the Florentine, and most others. See note.



ὕμῶν κελευόντων καὶ βοώντων, μετὰ τοῦ νόμου καὶ τοῦ δικαίου ᾧ μὴ μάλλον με δεῖν διακινδυνεύειν ἢ μεθ' ὕμῶν γενέσθαι μὴ δίκαια βουλευομένων, φοβηθέντα δεσμὸν ἢ θάνατον. καὶ ταῦτα μὲν ἦν ἔτι δημοκρατομένης τῆς πόλεως. Ἐπειδὴ δὲ ὀλιγαρχία ἐγένετο, οἱ τριάκοντα αὖ μεταπεμφάμενοί με πέμπτον αὐτὸν<sup>h</sup> εἰς τὴν θόλον<sup>i</sup> προσέταξαν ἀγαγεῖν ἐκ Σαλαμίνας Λέοντα τὸν Σαλαμίνιον, ἵν' ἀποθάνοι· οἷα δὴ καὶ ἄλλοις ἐκεῖνοι πολλοῖς πολλὰ προσέταπτον, βουλόμενοι ὡς πλείστους ἀναπλήσαι αἰτιῶν.<sup>k</sup> τότε μέντοι ἐγὼ οὐ λόγῳ, ἀλλ' ἔργῳ αὖ ἐνεδειξάμην, ὅτι ἐμοὶ θανάτου μὲν μέλει, εἰ μὴ ἀγροικότερον ἦν εἰπεῖν, οὐδ' ὀτιοῦν, τοῦ δὲ μηδὲν ἄδικον μηδ' ἀνόσιον ἐργάζεσθαι, τούτου δὲ τὸ πᾶν μέλει.<sup>l</sup> ἐμὲ γὰρ ἐκείνη ἢ ἀρχὴ οὐκ ἐξέπληξεν οὕτως ἰσχυρὰ οὔσα, ὥστε ἄδικόν τι ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς θόλου ἐξήλθομεν, οἱ μὲν τέτταρες ᾧ χοντο εἰς Σαλαμίνα καὶ ἤγαγον Λέοντα, ἐγὼ δὲ ᾧ χόμην ἀπιὼν οἴκαδε.<sup>m</sup> καὶ ἴσως ἂν διὰ ταῦτ' ἀπέθανον, εἰ μὴ ἢ ἀρχὴ διὰ ταχέων κατελύθη. καὶ τούτων ὑμῖν ἔσονται πολλοὶ μάρτυρες.

XXI. Ἄρ' οὖν ἂν με οἴεσθε τοσάδε ἔτη διαγενέσθαι, εἰ ἔπραττον τὰ δημόσια, καὶ πράττων ἀξίως ἀνδρὸς ἀγαθοῦ ἐβοήθουν τοῖς δικαίοις καί, ὥσπερ χρή, τοῦτο περὶ πλείστου ἐποιούμην;<sup>a</sup> πολλοῦ γε δεῖ, ὧ ἀνδρες

"Ἐπειδὴ δὲ ὀλιγαρχ.] Heind., without necessity, conjectures δὲ ἢ ὀλιγαρχία.

θανάτου μὲν μέλει] So Bodl. Ven. b. and all the better MSS. for the common reading μὲν θ. μ. A little further, Bekker omits ἦν with Par. E.

XXI. Ἄρ' οὖν ἂν με οἴεσθε] ἂν, commonly omitted, is restored from Bodl. Ven. Ξ b. Coisl. Vat. Vind. 1. 3. 4. 6. Flor. e. g. h. Par. D S T.

'Αθηναῖοι· οὐδὲ γὰρ ἂν ἄλλος ἀνθρώπων οὐδεῖς. ἀλλ' ἐγὼ διὰ παντὸς τοῦ βίου δημοσίᾳ τε εἶ πού τι ἔπραξα, τοιοῦτος φανοῦμαι,<sup>b</sup> καὶ ἰδίᾳ ὁ αὐτὸς οὗτος οὐδενὶ πρόποτε ξυγχωρήσας οὐδὲν παρὰ τὸ δίκαιον οὔτε ἄλλῳ οὔτε τούτων οὐδενί, οὓς οἱ διαβάλλοντές μέ φασιν ἐμοὺς μαθητὰς εἶναι.<sup>c</sup> ἐγὼ δὲ διδάσκαλος μὲν οὐδενὸς πρόποτ' ἐγενόμην· εἰ δέ τις ἐμοῦ λέγοντος καὶ τὰ ἐμαυτοῦ πράπτουτος ἐπιθυμεῖ ἀκούειν,<sup>d</sup> εἴτε νεώτερος εἴτε πρεσβύτερος, οὐδενὶ πρόποτε ἐφθόνησα. οὐδὲ χρήματα μὲν λαμβάνων<sup>e</sup> διαλέγομαι, μὴ λαμβάνων δ' οὔ, ἀλλ' ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἐμαυτὸν ἐρωτᾶν,<sup>f</sup> καὶ ἔάν τις βούληται ἀποκρινόμενος ἀκούειν ὧν ἂν λέγω. καὶ τούτων ἐγώ, εἴτε τις χρηστὸς γίγνεται εἴτε μή, οὐκ ἂν δικαίως τὴν αἰτίαν ὑπέχοιμι,<sup>g</sup> ὧν μήτε ὑπεσχόμην μηδενὶ μηδὲν πρόποτε μάθημα μήτε ἐδίδαξα. εἰ δέ τις φησι παρ' ἐμοῦ πρόποτέ τι μαθεῖν ἢ ἀκούσαι ἰδίᾳ ὅ τι μὴ καὶ οἱ ἄλλοι πάντες, εὖ ἴστε, ὅτι οὐκ ἀληθῆ λέγει.

XXII. 'Αλλὰ διὰ τί δή ποτε μετ' ἐμοῦ χαίρουσί

οὓς οἱ διαβάλλοντες] Commonly οὓς δὴ οἱ δ. But δὴ is omitted in Bodl. Ven. b. Parr. D S T. Vind. 1. 4. 6. Flor. d. g. In Ven. b. Flor. h. and others, οὓς διαβάλλοντες.

ἐπιθυμεῖ ἀκούειν.] So Bodl. Coisl. Ven. a. b. Par. ABCDEST. six Vindobb. Flor. a. b. e. g. h. Zitt. Commonly ἐπιθυμοῖ, which Bekker has retained. Socrates speaks as referring all those things to the present time; whence he proceeds, further on, οὐδὲ λαμβάνων διαλέγομαι.

ἀκούειν ὧν ἂν λ.] So Bodl. Vat. Ven. a. b. Vindd. Florr., and most others. Old editions, ἀκούει.

πρόποτέ τι μαθεῖν.] Commonly πρόποτε ἢ μαθεῖν, which is corrected from Bodl. Ven. b. Vat. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T.

XXII. 'Αλλὰ διὰ τί δή ποτε] Commonly διὰ was wanting, contrary to the best MSS.

τινες πολλὸν χρόνον διατρίβοντες; Ἄκηκόατε, ὦ ἄνδρες Ἀθηναῖοι· πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐγὼ εἶπον, ὅτι ἀκούοντες χαίρουσιν ἐξεταζομένοις τοῖς οἰομένοις μὲν εἶναι σοφοῖς, οὖσι δ' οὐ· ἔστι γὰρ οὐκ ἀηδές. ἐμοὶ δὲ τοῦτο, ὡς ἐγὼ φημι, προστέτακται<sup>a</sup> ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκ μαντείων καὶ ἐξ ἐνυπνίων καὶ παντὶ τρόπῳ, ᾧπερ τίς ποτε καὶ ἄλλη θεία μοῖρα ἀνθρώπῳ καὶ ὀτιοῦν προσέταξε πράττειν. Ταῦτα, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἀληθῆ ἔστι καὶ εὐέλεγκτα.<sup>b</sup> εἰ γὰρ δὴ ἔγωγε τῶν νέων τοὺς μὲν διαφθείρω, τοὺς δὲ διέφθαρκα, χρῆν δήπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν, ὅτι νέοις οὖσιν αὐτοῖς ἐγὼ κακὸν πώποτε τι ξυνεβούλευσα, νυνὶ αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν καὶ τιμωρεῖσθαι· εἰ δὲ μὴ αὐτοὶ ἤθελον,<sup>c</sup> τῶν οἰκείων τινὰς τῶν ἐκείνων, πατέρας καὶ ἀδελφοὺς καὶ ἄλλους τοὺς προσήκοντας, εἶπερ ὑπ' ἐμοῦ τι κακὸν ἐπεπόνθεσαν αὐτῶν οἱ οἰκεῖοι, νῦν μεμνήσθαι. πάντως δὲ πάρεσιν αὐτῶν πολλοὶ ἐνταυθοί,<sup>d</sup> οὓς ἐγὼ ὄρω, πρῶτον μὲν Κρίτων οὐτοσί,<sup>e</sup> ἐμὸς ἡλικιώτης καὶ δημότης, Κριτοβούλου τοῦδε πατήρ·

καὶ εὐέλεγκτα.] So Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Parr. D S T. Old editions εὐεξελέγκτα.

ἔγωγε τῶν νέων] So Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T. Commonly ἐγὼ τῶν νεωτέρων. Bekker also has retained νεωτέρων.

ἐμοῦ τι κακὸν ἐπ.] Commonly κακόν τι, which is changed from Bodl. Vat. Ven. b. Coisl. Vind. 1. 3. 4. 6. Flor. d. e. g. h. Par. D S T. A little further, old editions, οἱ αὐτῶν οἰκεῖοι, which we have also changed from all the best MSS.

νῦν μεμνήσθαι.] Commonly καὶ τιμωρεῖσθαι is added, which does not appear in Vind. 2. 3. Flor. a. b. c. e. i. Zitt. Par. BC E H. g. Coisl. Ang. Ven. Δ.

πολλοὶ ἐνταυθοί] Some MSS. incorrectly have ἐνταῦθα.

ἔπειτα Λυσανίας<sup>f</sup> ὁ Σφήττιος, Αἰσχίνου τοῦδε πατήρ·  
 ἔτι Ἀντιφῶν ὁ Κηφισιεύς οὐτοσί, Ἐπιγένους πατήρ.  
 ἄλλοι τοίνυν οὗτοι,<sup>g</sup> ὧν οἱ ἀδελφοὶ ἐν ταύτῃ τῇ  
 διατριβῇ γεγόνασι, Νικόστρατος,<sup>h</sup> ὁ Θεοδοτίδου,  
 ἀδελφὸς Θεοδότου — καὶ ὁ μὲν Θεόδοτος τετελεύτηκεν,  
 ὥστε οὐκ ἂν ἐκεῖνός γε αὐτοῦ καταδηθείη —, καὶ  
 Πάραλος ὄδε, ὁ Δημοδόκου, οὗ ἦν Θεάγης ἀδελφός·  
 ὄδε τε Ἀδείμαντος, ὁ Ἀρίστωνος, οὗ ἀδελφὸς οὐτοσί  
 Πλάτων, καὶ Αἰαντόδωρος, οὗ Ἀπολλόδωρος ὄδε  
 ἀδελφός. καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν,  
 ὧν τινα ἐχρῆν μάλιστα μὲν ἐν τῷ ἑαυτοῦ λόγῳ  
 παρασχέσθαι Μέλητον μάρτυρα· εἰ δὲ τότε ἐπελάθετο,  
 νῦν παρασχέσθω, ἐγὼ παραχωρῶ,<sup>i</sup> καὶ λεγέτω, εἴ τι  
 ἔχει τοιοῦτον. ἀλλὰ τούτου πᾶν τὸναντίον εὐρήσετε,  
 ὧ ἄνδρες, πάντας ἐμοὶ βοηθεῖν ἐτοιμοὺς τῷ διαφθεί-  
 ροντι,<sup>k</sup> τῷ κακὰ ἐργαζομένῳ τοὺς οἰκείους αὐτῶν, ὡς  
 φασι Μέλητος καὶ Ἄνυτος. αὐτοὶ μὲν γὰρ οἱ

Αἰσχίνου τοῦδε πατήρ.] Commonly τούτου against Ven. b. Par. D S T. Vat. Vind. 1. 4. 6. Florr. d. e. g. h. and Bodl.

ἔτι Ἀντιφῶν ὁ Κηφ.] Commonly ἔτι δ' Ἄντ., I wonder Bekker preserved this against the authority of Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. D S.

Νικόστρ. ὁ Θεοδοτίδου] Steph. ὁ Ζωτίδου, which is in Par. B C. marg. Bodl. Ven. b. Par. D S T. Ven. 1. 6. Flor. g. h. Θεοζωτίδου.

ὄδε τε Ἀδείμαντος] Commonly δέ, which is changed from Bas. 2. Vat. Ven. b. Vind. 4. Flor. a. Par. B C.

Αἰαντόδωρος] Ald. Bas. 1. Steph. Αἰαντίδωρος, against almost all MSS. A little further on, old editions, οὗ Ἀπολλόδωρος ὁ ἀδελφός, which is rejected by all the good MSS.

ἐγὼ ἔχω ὑμῖν εἰπεῖν] Commonly ἐγωγε ἔχω, against the authority of Bodl. Vat. Ven. b. Vind. 1. Flor. d. g. h. Par. D S T.

λόγῳ παρασχέσθαι] So Bodl. Coisl. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T. Commonly παρέχεσθαι.

διεφθαρμένοι τάχ' ἂν λόγον ἔχοιεν βοηθοῦντες.<sup>1</sup> οἱ δὲ ἀδιάφθαρτοι, πρεσβύτεροι ἤδη ἄνδρες, οἱ τούτων προσήκοντες,<sup>m</sup> τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ ἀλλ' ἢ τὸν ὀρθόν τε καὶ δίκαιον,<sup>n</sup> ὅτι ξυνίσασι Μελήτω μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύοντι;

XXIII. Εἶεν δὴ, ὧ ἄνδρες· ἃ μὲν ἐγὼ ἔχοιμ' ἂν ἀπολογεῖσθαι, σχεδόν ἐστι ταῦτα καὶ ἄλλα ἴσως τοιαῦτα. Τάχα δ' ἂν τις ὑμῶν ἀγανακτήσειεν<sup>a</sup> ἀναμνησθεὶς ἑαυτοῦ, εἰ ὁ μὲν ἐλάττω τουτουὶ τοῦ ἀγῶνος ἀγῶνα ἀγωνιζόμενος<sup>b</sup> ἐδεήθη τε καὶ ἰκέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, παιδία τε αὐτοῦ ἀναβιβασάμενος, ἵνα ὅ τι μάλιστα ἐλεηθείη, καὶ ἄλλους τῶν οἰκείων καὶ φίλων πολλούς, ἐγὼ δὲ οὐδὲν ἄρα τούτων ποιήσω,<sup>c</sup> καὶ ταῦτα κινδυνεύων, ὡς ἂν δόξαιμι, τὸν ἔσχατον κίνδυνον. τάχ' ἂν οὖν τις ταῦτα ἐννοήσας ἀυθαδέστερον ἂν πρὸς με σχοίη,<sup>d</sup> καὶ ὀργισθεὶς αὐτοῖς τούτοις θεῖτο ἂν μετ' ὀργῆς τὴν ψῆφον. εἰ δὴ τις ὑμῶν οὕτως ἔχει, — οὐκ ἀξιῶ μὲν γὰρ ἔγωγε·

ὅτι ξυνίσασι] So with Bas. 2. is read in Bodl. Ven. b. Vat. Vind. b. Flor. g. h. Par. S T. and marg. Flor. a. c. Commonly ὄν ξ. which Bekker retained.

ἐμοὶ δὲ ἀληθεύοντι] So Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. g. h. Par. D S T. Old editions, ἐμοὶ δὲ ἀληθῆ λέγοντι, which is a gloss.

XXIII. σχεδόν ἐστι ταῦτα] Commonly σχεδόν τί ἐστι, against the best MSS.

ἐδεήθη τε καὶ ἰκέτευσε] So Bodl. Vat. Ven. b. Par. B C D H S T. Ang. Vind. 1. 4. 6. Flor. g. h. with Bas. 2. Commonly δεδέηται τε κ. ἰκ., which is in vain defended by Schæfer, Demosth. Appar. T. II. p. 652.

παιδία τε αὐτοῦ] Steph. wrote αὐτοῦ, which is unnecessary in this narration.

καὶ φίλων πολλούς] Commonly καὶ φίλους πολλούς, against the best MSS.

εἰ δ' οὖν, ἐπεικῆ ἄν μοι δοκῶ πρὸς τοῦτον λέγειν λόγον, ὅτι Ἐμοί, ὦ ἄριστε, εἰσὶ μὲν πού τινες καὶ οἰκεῖοι. καὶ γὰρ τοῦτο αὐτὸ τὸ τοῦ Ὀμήρου,<sup>e</sup> οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης πέφυκα, ἀλλ' ἐξ ἀνθρώπων, ὥστε καὶ οἰκεῖοί μοί εἰσι καὶ υἱεῖς γε, ὦ ἄνδρες Ἀθηναῖοι, τρεῖς, εἷς μὲν μειράκιον ἤδη, δύο δὲ παιδία. ἀλλ' ὅμως οὐδέν' αὐτῶν δεῦρο ἀναβιβασάμενος δεήσομαι ὑμῶν ἀποψηφίσασθαι. Τί δὴ οὖν οὐδέν' τούτων ποιήσω; Οὐκ ἀνθαδιζόμενος, ὦ ἄνδρες Ἀθηναῖοι, οὐδ' ὑμᾶς ἀτιμάζων· ἀλλ' εἰ μὲν θαρρῶδέως ἐγὼ ἔχω πρὸς θάνατον ἢ μή, ἄλλος λόγος, πρὸς δ' οὖν δόξαν καὶ ἐμοὶ καὶ ὑμῖν καὶ ὅλη τῇ πόλει οὐ μοι δοκεῖ καλὸν εἶναι ἐμὲ τούτων οὐδέν' ποιεῖν καὶ τηλικόνδε ὄντα καὶ τοῦτο τοῦνομα ἔχοντα,<sup>f</sup> εἴτ' οὖν ἀληθὲς εἴτ' οὖν ψεῦδος· ἀλλ' οὖν δεδογμένον γέ ἐστι τὸν Σωκράτη διαφέρειν τινὶ τῶν πολλῶν ἀνθρώπων.<sup>g</sup> εἰ οὖν ὑμῶν οἱ δοκοῦντες διαφέρειν εἴτε σοφία εἴτε ἀνδρεία εἴτε ἄλλη ἡτιμιούνη ἀρετῇ τοιοῦτοι ἔσονται, αἰσχρὸν ἂν εἴη· οἴουςπερ ἐγὼ πολλάκις ἐώρακά τινας, ὅταν κρίνωνται, δοκοῦντας μὲν τι εἶναι,<sup>h</sup> θαυμάσια δὲ

πρὸς τοῦτον λέγειν λόγον, ὅτι—] Commonly πρὸς τοῦτον λέγειν, λέγων, ὅτι κ. τ. λ. The present reading is supplied by Ven. b. from a correction Vind. 4. Flor. a. h. Par. D S T.

καὶ υἱεῖς γε] Γε is omitted in Bodl. Ven. b. Par. D S T. Vind. 1. 4. 6. Flor. d. e. g. h. h. Zitt.

Οὐκ ἀνθαδιζόμενος] So Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. a. c. d. g. h. Par. B C D T. Commonly ἀνθαδιαζόμενος. See Phrynich. ed. Lob. p. 66. Thom. M. p. 84 sq.

καὶ ὅλη τῇ πόλει] Commonly καὶ ὅλως τῇ πόλει, which is corrected from Bodl. Vat. Ven. b. Vind. 1. 3. 4. 6., and most others.

εἴτε ἀνδρεία] Bodl., Florr. seven, Ven. A Ξ Π a. Zitt. Parr. B C D H S. Ang. ἀνδρία, but ἀνδρεία is the better reading. See Matthiæ ad Eurip. Herc. fur. v. 469. The metre requires the form ἀνδρεία in Aristoph. Nubb. v. 510.

ἐργαζομένους, ὡς δεινόν τι οἰομένους πείσεσθαι, εἰ ἀποθανοῦνται, ὥσπερ ἀθανάτων ἔσομένων, ἐὰν ὑμεῖς αὐτοὺς μὴ ἀποκτείνητε· οἱ ἐμοὶ δοκοῦσιν αἰσχύνῃν τῇ πόλει περιάπτειν, ὥστ' ἂν τινα καὶ τῶν ξένων ὑπολαβεῖν, ὅτι οἱ διαφέρουτες Ἀθηναίων εἰς ἀρετὴν, οὓς αὐτοὶ ἑαυτῶν ἔν τε ταῖς ἀρχαῖς καὶ ταῖς ἄλλαις τιμαῖς προκρίνουσιν, οὗτοι γυναικῶν οὐδὲν διαφέρουσι.<sup>1</sup> ταῦτα γάρ, ὧ ἄνδρες Ἀθηναῖοι, οὔτε ἡμᾶς χρή ποιεῖν<sup>k</sup> τοὺς δοκοῦντας καὶ ὀτιοῦν εἶναι, οὔτ', ἂν ἡμεῖς ποιῶμεν, ὑμᾶς ἐπιτρέπειν, ἀλλὰ τοῦτο αὐτὸ ἐνδείκνυσθαι, ὅτι πολὺ μᾶλλον καταψηφιείσθε τοῦ τὰ ἔλεεινὰ ταῦτα δράματα εἰσάγοντος<sup>1</sup> καὶ καταγέλαστος τὴν πόλιν ποιοῦντος ἢ τοῦ ἡσυχίαν ἄγοντος.

XXIV. Χωρὶς δὲ τῆς δόξης,<sup>a</sup> ὧ ἄνδρες, οὐδὲ δίκαιόν μοι δοκεῖ εἶναι δεῖσθαι τοῦ δικαστοῦ οὐδὲ δεόμενον ἀποφεύγειν, ἀλλὰ διδάσκειν καὶ πείθειν. οὐ γὰρ ἐπὶ τούτῳ κáθηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια,<sup>b</sup> ἀλλ' ἐπὶ τῷ κρίνειν ταῦτα· καὶ ὁμῶμοκεν<sup>c</sup> οὐ χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς

οὔτε ἡμᾶς χρή] So Flor. d. Ven. A X and Coisl. from a correction, as Forster had conjectured. Commonly ὑμᾶς.

καὶ ὀτιοῦν εἶναι] So Vind. 6. Flor. e. The common reading was καὶ ὀπητιοῦν. Heindorf conjectured καὶ ὀπητιοῦν τι. Bekker, without the authority of MSS., gave καὶ ὀπητιοῦν τι εἶναι. See note.

αὐτὸ ἐνδείκνυσθαι] Commonly ἐνδείκνυσθε, which is in Par. E. and a very few others.

τὰ ἔλεεινὰ τ. δρ.] Astius here, as well as in all other passages, writes ἐλεινά, against the MSS. We do not even assent to Porson, Præfat. ad Hecub. p. VII. sq., that this form should be restored in Attic writers. Compare Lobeck. ad Phrynich. p. 87. As from δέω, δείδω, is formed δεινός, so from ἐλέέω is derived ἐλεινός, which the Poets have converted into the trisyllable ἐλεινός.

νόμους. οὐκουν χρῆ οὔτε ἡμᾶς ἐθίζειν ὑμᾶς ἐπιορκεῖν, οὔθ' ὑμᾶς ἐθίζεσθαι· οὐδέτεροι γὰρ ἂν ἡμῶν εὐσεβοῖεν. μὴ οὖν ἀξιούτέ<sup>d</sup> με, ὧ ἄνδρες Ἀθηναῖοι, τοιαῦτα δεῖν πρὸς ὑμᾶς πράττειν, ἃ μῆτε ἠγοῦμαι καλὰ εἶναι μῆτε δίκαια μῆτε ὅσια, ἄλλως τε πάντως νῆ Δία, μάλιστα μέντοι καὶ<sup>e</sup> ἀσεβείας φεύγοντα ὑπὸ Μελήτου τουτουί. σαφῶς γὰρ ἂν, εἰ πείθοιμι ὑμᾶς καὶ τῷ δεῖσθαι βιαζοίμην<sup>f</sup> ὁμωμοκότας, θεοὺς ἂν διδάσκοιμι μὴ ἠγεῖσθαι ὑμᾶς εἶναι, καὶ ἀτεχνῶς ἀπολογούμενος κατηγοροίην ἂν ἑμαυτοῦ, ὡς θεοὺς οὐ νομίζω. ἀλλὰ πολλοῦ δεῖ οὕτως ἔχειν· νομίζω τε γάρ, ὧ ἄνδρες Ἀθηναῖοι, ὡς οὐδεὶς τῶν ἐμῶν κατηγορῶν, καὶ ὑμῖν ἐπιτρέπω καὶ τῷ θεῷ κρίναι περὶ ἐμοῦ ὅπῃ μέλλει ἐμοί τε ἄριστα εἶναι καὶ ὑμῖν.

XXV. Τὸ μὲν μὴ ἀγανακτεῖν,<sup>a</sup> ὧ ἄνδρες Ἀθηναῖοι, ἐπὶ τούτῳ τῷ γεγονότι, ὅτι μου κατεψηφίσασθε, ἄλλα τέ μοι πολλὰ ξυμβάλλεται, καὶ οὐκ ἀνέλπιστόν μοι γέγονε<sup>b</sup> τὸ γεγονὸς τοῦτο, ἀλλὰ πολὺ μᾶλλον θαυμάζω ἑκατέρων τῶν ψήφων τὸν γεγονότα ἀριθμόν. οὐ γὰρ ᾧμην ἔγωγε οὕτω παρ' ὀλίγον ἔσεσθαι, ἀλλὰ παρὰ

XXIV. οὐκουν χρῆ] Commonly οὐκοῦν, which is corrected from Par. D T. Ven. b. Vind. 1. 4. 6.

μάλιστα μέντοι καὶ ἀσ. φ.] Commonly ὅσια, μάλιστα πάντως, νῆ Δία μέντοι καὶ ἀσ. φευγ. The MSS. disagree. I have given what Bekker has collected from them.

σαφῶς γὰρ ἂν] ἂν is added from Bas. 2. Bodl. Vat. Ven. a. b. Vind. 1. 2. 4. 5. 6. Fl. a. b. g. h. i. and others.

XXV. Τὸ μὲν μὴ ἀγανακτεῖν] So with Bas. 2. Bodl. Coisl. Ven. A b. Vat. Vind. 1. 4. 6. Flor. a. b. c. d. e. h. Zitt. Ang. Par. B C D E H. The common reading was Τὸ μὲν οὖν μὴ ἀγ.



πολύ· νῦν δέ, ὡς ἔοικεν, εἰ τρεῖς μόναί μετέπεσον<sup>c</sup> τῶν ψήφων, ἀποπεφεύγη ἄν. Μέλητον μὲν οὖν, ὡς ἔμοι δοκῶ, καὶ νῦν ἀποπέφευγα, καὶ οὐ μόνον ἀποπέφευγα ἀλλὰ παντὶ δῆλον τοῦτό γε, ὅτι, εἰ μὴ ἀνέβη Ἄνυτος καὶ Λύκων<sup>d</sup> κατηγορήσουτες ἐμοῦ, κὰν ὠφλε χιλίας δραχμάς, οὐ μεταλαβὼν τὸ πέμπτον μέρος τῶν ψήφων.<sup>e</sup>

XXVI. Τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου.<sup>a</sup> Εἶεν. ἐγὼ δὲ δὴ τίνοσ ὑμῖν ἀντιτιμήσομαι, ὧ ἄνδρες Ἀθηναῖοι; ἢ δῆλον, ὅτι τῆς ἀξίας;<sup>b</sup> τί οὖν; τί ἀξιός εἰμι παθεῖν ἢ ἀποτίσαι,<sup>c</sup> ὅ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον, ἀλλ' ἀμελήσας ὧν περ οἱ πολλοί,<sup>d</sup> χρηματισμοῦ τε καὶ οἰκονομίας καὶ στρατηγιῶν καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν καὶ ξυνωμοσιῶν καὶ στάσεων τῶν ἐν τῇ πόλει γιγνομένων, ἠγησάμενος ἐμαυτὸν τῷ ὄντι ἐπιεικέστερον εἶναι ἢ ὥστε εἰς ταῦτ' ἰόντα σώζεσθαι, ἐνταῦθα μὲν οὐκ ἦα,<sup>e</sup> οἱ ἐλθὼν μήτε ὑμῖν μήτε ἐμαυτῷ ἔμελλον μηδὲν ὄφελος εἶναι, ἐπὶ δὲ τὸ ἰδίᾳ ἕκαστου ἰὼν εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν, ὡς ἐγὼ φημι,

εἰ τρεῖς μόναί] Bodl. Ven. b. Vat. Vind. 1. 6. Flor. a. c. g. h. i. Par. B C D S with ed. Bas. 2. εἰ τριάκοντα μόναί.

ἀποπεφεύγη ἄν.] Commonly ἀπεπεφεύγειν ἄν. The Attic form is preserved in Bodl., in which the common termination is interlined. Instances are not rare in Plato of the omission of the augment of the pluperfect. Compare Rep. II. 374. B. Gorg. p. 515. E. Symp. p. 215. E. Matth. §. 165. Fischer. ad Weller. II. p. 317. Hemsterh. ad Lucian. T. I. p. 308. Further on, the common reading was ἀλλὰ καὶ παντὶ δ. The best MSS. correctly reject καί. How ἀλλὰ is put after οὐ μόνον without καί is shown by Hermann. ad Viger. p. 837.

XXVI. ἢ δῆλον] Commonly ἢ δῆλον, against the MSS.

ἐνταῦθα μὲν οὐκ ἦα] Commonly ἦῖα. Bodl. Ven. b. ἦια. Vat. ἦα. Compare Buttman. *Ausführl. griech. Sprachlehre* T. I. p. 554 et 558. ed. 1.

ἐνταῦθα ἦα,<sup>f</sup> ἐπιχειρῶν ἕκαστον ὑμῶν πείθειν μὴ πρό-  
 τερον μῆτε τῶν ἑαυτοῦ μηδενὸς ἐπιμελεῖσθαι, πρὶν  
 ἑαυτοῦ ἐπιμεληθείη, ὅπως ὡς βέλτιστος καὶ φρονιμώ-  
 τατος ἔσοιτο, μῆτε τῶν τῆς πόλεως, πρὶν αὐτῆς τῆς  
 πόλεως· τῶν τε ἄλλων οὕτω κατὰ τὸν αὐτὸν τρόπον<sup>g</sup>  
 ἐπιμελεῖσθαι. τί οὖν εἶμι ἄξιος παθεῖν τοιοῦτος ὢν ;  
 ἀγαθόν τι, ὧ ἄνδρες Ἀθηναῖοι, εἰ δεῖ γε κατὰ τὴν ἀξίαν  
 τῇ ἀληθείᾳ τιμᾶσθαι· καὶ ταῦτά γε ἀγαθὸν τοιοῦτον,  
 ὅ τι ἂν πρόποι ἐμοί. τί οὖν πρέπει ἀνδρὶ πένητι  
 εὐεργέτη,<sup>h</sup> δεομένῳ ἄγειν σχολὴν ἐπὶ τῇ ὑμετέρα  
 παρακελεύσει; οὐκ ἔσθ' ὅ τι μᾶλλον, ὧ ἄνδρες  
 Ἀθηναῖοι, πρέπει οὕτως, ὡς<sup>i</sup> τὸν τοιοῦτον ἄνδρα ἐν  
 πρυτανείῳ σιτεῖσθαι,<sup>k</sup> πολὺ γε μᾶλλον ἢ εἴ τις ὑμῶν  
 ἵππῳ ἢ ξυνωρίδι ἢ ζεύγει νενίκηκεν Ὀλυμπιάσιν. ὁ  
 μὲν γὰρ ὑμᾶς ποιεῖ εὐδαίμονας δοκεῖν εἶναι, ἐγὼ δὲ  
 εἶναι· καὶ ὁ μὲν τροφῆς οὐδὲν δεῖται, ἐγὼ δὲ δέομαι.  
 εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι,  
 τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως.

XXVII. Ἴσως οὖν ὑμῖν καὶ ταυτὶ λέγων παραπλησί-  
 ως δοκῶ λέγειν ὥσπερ περὶ τοῦ οἴκτου καὶ τῆς ἀντι-  
 βολήσεως,<sup>a</sup> ἀπαυθαδιζόμενος· τὸ δὲ οὐκ ἔστιν, ὧ ἄνδρες  
 Ἀθηναῖοι, τοιοῦτον, ἀλλὰ τοιόνδε μᾶλλον. πέπεισμαι  
 ἐγὼ ἐκὼν εἶναι<sup>b</sup> μηδένα ἀδικεῖν ἀνθρώπων, ἀλλὰ ὑμᾶς  
 τοῦτο οὐ πείθω· ὀλίγον γὰρ χρόνον ἀλλήλοις διειλέγ-

εἰ δεῖ γε κατὰ τ. ἀ.] So Coisl. Vind. 3. Flor. b. Commonly εἰ  
 δὴ γε. In many MSS. is found εἰ δέ γε. Further on, for τιμᾶσθαι,  
 which is also restored from Coisl. the old editions give τιμᾶσθε.

τιμῶμαι, ἐν πρυτ. σιτήσεως.] Commonly τιμῶμαι, τῆς ἐν πρ.  
 σιτήσεως. The article is omitted in Bodl. Vat. Coisl. Ven. A a. b.  
 Ang. Par. C E H. Vind. 1. 2. 4. 5. 6. Flor. a. b. c. d. g. h. Zitt.  
 Further on, the old editions again have ἀπαυθαδιαζόμενος, which  
 is changed from many MSS.

μεθα.<sup>c</sup> ἐπεὶ, ὡς ἐγῶμαι, εἰ ἦν ὑμῖν νόμος, ὡσπερ καὶ ἄλλοις ἀνθρώποις, περὶ θανάτου μὴ μίαν ἡμέραν μόνου κρίνειν, ἀλλὰ πολλὰς, ἐπείσθητε ἄν. νῦν δ' οὐ ῥάδιον ἐν χρόνῳ ὀλίγῳ μεγάλας διαβολὰς ἀπολύεσθαι. πεπεισμένος δὴ ἐγὼ μηδένα ἀδικεῖν πολλοῦ δέω ἑμαυτόν γε ἀδικήσκειν καὶ κατ' ἑμαυτοῦ ἐρεῖν αὐτός, ὡς ἄξιός εἰμί του κακοῦ<sup>d</sup> καὶ τιμήσεσθαι τοιούτου τινὸς ἑμαυτῶ. τί δείσας; ἢ μὴ πάθω<sup>e</sup> τοῦτο, οὗ Μέλητος μοι τιμᾶται, ὃ φημι οὐκ εἰδέναι οὔτ' εἰ ἀγαθὸν οὔτ' εἰ κακὸν ἐστίν; ἀντὶ τούτου δὴ ἔλωμαι ὦν εὔ οἶδ' ὅτι κακῶν ὄντων,<sup>f</sup> τούτου τιμησάμενος; πότερον δεσμοῦ; καὶ τί με δεῖ ζῆν ἐν δεσμωτηρίῳ, δουλεύοντα τῇ ἀεὶ καθισταμένη ἀρχῇ, τοῖς ἑνδεκα;<sup>g</sup> ἀλλὰ χρημάτων, καὶ δεδέσθαι ἕως ἂν ἐκτίσω;<sup>h</sup> ἀλλὰ ταῦτόν μοι ἐστίν, ὅπερ νῦν δὴ ἔλεγον· οὐ γὰρ ἐστὶ μοι χρήματα, ὁπόθεν ἐκτίσω. Ἀλλὰ δὴ φυγῆς τιμήσομαι; ἴσως γὰρ ἂν μοι τούτου τιμήσαιτε. πολλὴ μέντ' ἂν με φιλοψυχία ἔχοι, ὧ ἄνδρες Ἀθηναῖοι, εἰ οὕτως ἀλόγιστός εἰμι,<sup>i</sup> ὥστε μὴ δύνασθαι λογίζεσθαι, ὅτι ὑμεῖς μὲν ὄντες πολῖται

XXVII. ὡσπερ καὶ ἄλλοις] Commonly ὡσπερ, against all the MSS.

μίαν ἡμέραν μόνον] Commonly μίαν μόνον ἡμέρ., which is changed from Bodl. Vat. a. b. Vindobb., the Florentine, and most others. Bekker from Par. D S. has given μίαν ἡμέραν μόνην.

πεπεισμένος δὴ ἐγὼ] So Bodl. Vat. Ven. b. Vind. 1. 6. Flor. d. g. h. Par. D S. Commonly πεπεισμένος δ' ἐγώ.

ἄξιός εἰμί του κακοῦ] The MSS. τοῦ κ. See note.

τί δείσας; ἢ μὴ π.] The MSS. τί δείσας, ἢ μὴ πάθω. See note.

ἔλωμαι ὦν εὔ οἶδ' ὅτι] Commonly ἔλωμαί τι ὦν κ. τ. λ. But τι is omitted in Bodl. Vat. Ven. a. b., six Vindobb., Flor. a. b. c. d. e. g. i. Par. B C D H S. Ang. Zitt., and, indeed, appears to have been inserted by grammarians.

ὅπερ νῦν δὴ ἔλεγον] Commonly δὴ νῦν, against the MSS. Further on, Bodl. φ. τιμήσωμαι.

μου οὐχ οἰοί τε ἐγένεσθε ἐνεγκεῖν τὰς ἐμὰς διατριβὰς καὶ τοὺς λόγους, ἀλλ' ὑμῖν βαρύτεραι γεγόνασι καὶ ἐπιφθονώτεραι, ὥστε ζητεῖτε αὐτῶν νυνὶ ἀπαλλαγῆναι· ἄλλοι δὲ ἄρα<sup>k</sup> αὐτὰς οἴσουσι ῥαδίως. πολλοῦ γε δεῖ, ὧ ἄνδρες Ἀθηναῖοι. καλὸς οὖν ἂν μοι ὁ βίος εἴη ἐξελθόντι τηλικῶδε ἀνθρώπῳ ἄλλην ἐξ ἄλλης πόλιν πόλεως ἀμειβομένῳ καὶ ἐξελαυνομένῳ ζῆν.<sup>1</sup> εὖ γὰρ οἶδ' ὅτι, ὅποι ἂν ἔλθω, λέγοντος ἐμοῦ ἀκροάσονται οἱ νέοι ὥσπερ ἐνθάδε. κὰν μὲν τούτους ἀπελαύνω,<sup>m</sup> οὔτοι ἐμὲ αὐτοὶ ἐξελῶσι, πείθοντες τοὺς πρεσβυτέρους· ἐὰν δὲ μὴ ἀπελαύνω, οἱ τούτων πατέρες τε καὶ οἰκέιοι δι' αὐτοὺς τούτους.

XXVIII. Ἴσως οὖν ἂν τις εἴποι, Σιγῶν δὲ καὶ ἡσυχίαν ἄγων, ὧ Σώκρατες, οὐχ οἰός τ' ἔσει ἡμῖν ἐξελθὼν ζῆν; Τουτὶ δὴ ἐστὶ πάντων χαλεπώτατον πείσαι τινας ὑμῶν. ἐὰν τε γὰρ λέγω, ὅτι τῷ θεῷ ἀπειθεῖν τοῦτ' ἐστὶ καὶ διὰ τοῦτ' ἀδύνατον ἡσυχίαν ἄγειν, οὐ πείσεσθέ μοι ὡς εἰρωνευομένῳ· ἐὰν τ' αὖ λέγω, ὅτι καὶ τυγχάνει μέγιστον ἀγαθὸν ὄν<sup>a</sup> ἀνθρώπῳ τοῦτο, ἐκάστης ἡμέρας περὶ ἀρετῆς τοὺς λόγους ποιεῖσθαι καὶ τῶν ἄλλων, περὶ ὧν ὑμεῖς ἐμοῦ ἀκούετε διαλεγομένου καὶ ἐμαυτὸν καὶ ἄλλους ἐξετάζοντος, ὁ δὲ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ,<sup>b</sup> ταῦτα δ'

ὅποι ἂν ἔλθω] Commonly ὅπη, against the best MSS.

XXVIII. Σιγῶν δὲ] Commonly τε, which is corrected from Bodl. Ven. b. Vat. Vind. 1. 6. Flor. d. g. h. Par. D S.

ἐὰν τ' αὖ λέγω] So Bodl. Ven. b. Vat. Vind. 1. 6. Flor. d. g. h. Par. D S T. The common reading was ἐὰν τ' αὖθις. Many MSS. with Bas. 2. have ἐὰν ταῦτα λ.

μέγιστον ἀγαθὸν ὄν] Ὄν has been lately added from Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T.

ἐμοῦ ἀκούετε.] Commonly ἠκούετε, which is changed from Bodl., and most others.

ἔτι ἦττον πείσεσθέ μοι λέγουσι. τὰ δὲ ἔχει μὲν οὕτως, ὡς ἐγὼ φημι, ὧ ἄνδρες, πείθειν δὲ οὐ ράδιον. Καὶ ἐγὼ ἄμ' οὐκ εἴθισμαι ἑμαυτὸν ἀξιούην κακοῦ οὐδενός. εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτιμησάμην ἂν χρημάτων ὅσα ἔμελλον ἐκτίσειν· οὐδὲν γὰρ ἂν ἐβλάβην· νῦν δέ — οὐ γὰρ ἔστιν,<sup>c</sup> εἰ μὴ ἄρα ὅσον ἂν ἐγὼ δυναίμην ἐκτίσαι, τοσούτου βούλεσθέ μοι τιμῆσαι. ἴσως δ' ἂν δυναίμην ἐκτίσαι ὑμῖν μνᾶν ἀργυρίου· τοσούτου οὖν τιμῶμαι. Πλάτων δὲ ὅδε, ὧ ἄνδρες Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος καὶ Ἀπολλόδωρος κελεύουσί με τριάκοντα μνῶν τιμῆσασθαι, αὐτοὶ δ' ἐγγυᾶσθαι.<sup>d</sup> τιμῶμαι οὖν τοσούτου· ἐγγυηταὶ δ' ὑμῖν ἔσονται τοῦ ἀργυρίου οὗτοι ἀξιόχρεοι.

XXIX. Οὐ πολλοῦ γ' ἔνεκα χρόνου,<sup>a</sup> ὧ ἄνδρες Ἀθηναῖοι, ὄνομα ἔξετε καὶ αἰτίαν ὑπὸ τῶν βουλομένων τὴν πόλιν λαιδορεῖν, ὡς Σωκράτη ἀπεκτόνατε, ἄνδρα σοφόν· φήσουσι γὰρ δὴ με σοφὸν εἶναι, εἰ καὶ μὴ εἰμί, οἱ βουλόμενοι ὑμῖν ὀνειδίζουσιν. εἰ οὖν περιεμείνατε ὀλίγον χρόνον, ἀπὸ τοῦ αὐτομάτου ἂν ὑμῖν τοῦτο

οὐ ράδιον] Commonly ράδια, which is changed from Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. g. h. Par. D S T.

XXIX. ἀπεκτόνατε] So Bodl. Ven. b. Vat. Vind. 1. 4. 6. Flor. a. c. d. g. h. Par. D. The common reading was ἀπεκτονήκατε, on which form, see Bast. Epist. Crit. p. 242. ed. Lips.

εἰ οὖν περιεμ.] Commonly γοῦν, which is corrected from Bodl. Ven. b. Vat. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T. Bekker retained the common reading.

ὑμῖν τοῦτο ἐγένετο] Commonly, the words ἐμὲ τεθνᾶναι δὴ, are added, which gloss is correctly omitted in Bodl. Vat. Ven. b. Vind. 1. 4. 6. Par. D S T., and the Florentine MSS.

ἐγένετο.<sup>b</sup> ὁρᾶτε γὰρ δὴ τὴν ἡλικίαν, ὅτι πόρρω ἤδη ἐστὶ τοῦ βίου,<sup>c</sup> θανάτου δὲ ἐγγύς. λέγω δὲ τοῦτο οὐ πρὸς πάντας ὑμᾶς, ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισαμένους θάνατον. λέγω δὲ καὶ τόδε πρὸς τοὺς αὐτοὺς τούτους. Ἴσως με οἴεσθε, ὦ ἄνδρες, ἀπορία λόγων ἐαλωκέναι τοιούτων, οἷς ἂν ὑμᾶς ἔπεισα,<sup>d</sup> εἰ ᾧμην δεῖν ἅπαντα ποιεῖν καὶ λέγειν, ὥστε ἀποφυγεῖν τὴν δίκην. πολλοῦ γε δεῖ. ἀλλ' ἀπορία μὲν ἐάλωκα, οὐ μέντοι λόγων, ἀλλὰ τόλμης καὶ ἀναισχυντίας καὶ τοῦ ἐθέλειν λέγειν πρὸς ὑμᾶς τοιαῦτα, οἷ' ἂν ὑμῖν μὲν ἥδιστ' ἦν ἀκούειν, θρηνοῦντός τέ μου καὶ ὀδυρομένου καὶ ἄλλα ποιοῦντος καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ, ὡς ἐγὼ φημι· οἷα δὴ καὶ εἴθισθε ὑμεῖς τῶν ἄλλων ἀκούειν, ἀλλ' οὔτε τότε ᾧήθην δεῖν ἔνεκα τοῦ κινδύνου πράξαι οὐδὲν ἀνελεύθερον, οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένῳ, ἀλλὰ πολὺ μᾶλλον αἰροῦμαι ὧδε ἀπολογησάμενος τεθνάναι ἢ ἐκείνως ζῆν.<sup>e</sup> οὔτε γὰρ ἐν δίκῃ οὔτ' ἐν πολέμῳ οὔτ' ἐμὲ οὔτ' ἄλλον οὐδένα δεῖ τοῦτο μηχανᾶσθαι, ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον. καὶ γὰρ ἐν ταῖς μάχαις πολλάκις δῆλον γίγνεται, ὅτι τό γε ἀποθανεῖν ἂν τις ἐκφύγοι καὶ ὄπλα

τὴν ἡλικίαν] Commonly, but most erroneously, ὁρᾶτε γὰρ δὴ εἰς τὴν ἡλικίαν, which is corrected from Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. h. Par. D S T.

καὶ τοῦ ἐθέλειν λ.] Commonly καὶ τοῦ μὴ ἐθ. λ. which Bekker retained. Μὴ is omitted in Bodl. Ven. b. Vat. Vind. 1. 4. 6. Flor. d. g. h. Par. D S T.

θρηνοῦντός τέ μου] Commonly θρηνοῦντός μου., which is changed from the best MSS. Bekker wrote τ' ἐμοῦ.

ἀποθανεῖν ἂν τις ἐκφύγοι] Commonly ἀπ. ῥᾶον ἂν τις ἐκφ. ῥᾶον is omitted in Ven. b. Vind. 3. 6. Flor. a. b. c. e. g. h. i. Coisl. Ang. Par. B C D E H S T. Yet it is preserved in Bodl. which has ῥᾶιον. Further on, for the common reading τραπεις, we

ἀφείς καὶ ἐφ' ἵκετεῖαν τραπόμενος τῶν διωκόντων· καὶ ἄλλαι μηχαναὶ πολλαί εἰσι ἐν ἐκάστοις τοῖς κινδύνοις, ὥστε διαφεύγειν θάνατον, ἐάν τις τολμᾷ<sup>f</sup> πᾶν ποιεῖν καὶ λέγειν. ἀλλὰ μὴ οὐ τοῦτ' ἦ χαλεπόν, ὦ ἄνδρες, θάνατον ἐκφυγεῖν,<sup>g</sup> ἀλλὰ πολὺ χαλεπώτερον πονηρίαν· θάπτου γὰρ θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν ἄτε βραδὺς ὢν καὶ πρεσβύτης<sup>h</sup> ὑπὸ τοῦ βραδυτέρου ἐάλων, οἱ δ' ἐμοὶ κατήγοροι ἄτε δεινοὶ καὶ ὀξεῖς ὄντες ὑπὸ τοῦ θάπτονος, τῆς κακίας. καὶ νῦν ἐγὼ μὲν ἄπειμι ὑφ' ὑμῶν θανάτου δίκην ὄφλων,<sup>i</sup> οὔτοι δ' ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν καὶ ἀδικίαν. καὶ ἔγωγε τῷ τιμήματι ἐμμένω, καὶ οὔτοι. Ταῦτα μὲν οὖν πού ἴσως οὕτω καὶ ἔδει σχεῖν, καὶ οἶμαι αὐτὰ μετρίως ἔχειν.

XXX. Τὸ δὲ δὴ μετὰ τοῦτο ἐπιθυμῶ ὑμῖν χρησμοδῆσαι, ὦ καταψηφισάμενοί μου· καὶ γὰρ εἰμι ἤδη ἐνταῦθα, ἐν ᾧ μάλιστα ἄνθρωποι χρησμοδοῦσιν,<sup>a</sup> ὅταν μέλλωσιν ἀποθανεῖσθαι. φημὶ γάρ, ὦ ἄνδρες, οἱ ἐμὲ ἀπεκτόνατε, τιμωρίαν ὑμῖν ἤξειν εὐθὺς μετὰ τὸν ἐμὸν

have substituted *τραπόμενος* from Bodl. Coisl. Vat. Ven. b. Vind. 3. 4. 6. Flor. d. e. h. Par. D S T., and others.

*μηχαναὶ πολλαί*] So the best MSS. for the common reading *πολλαὶ μηχαναί*.

*οἱ δ' ἐμοὶ κατήγοροι*] So Bodl. Vat. Ven. b. Vind. 1. 6. Flor. d. g. h. Par. D S T. Commonly *οἱ δέ μου κ*.

*καὶ νῦν ἐγὼ ἄπ.*] So Bodl. Vat. Ven. b. Vind. 1. 6. Flor. d. g. h. Par. D S T. Old editions, *καὶ νῦν δὴ ἐγὼ*. Further on, the common reading was *ἀφ' ὑμῶν*, which is changed from Basil. 2. and Vat. Vind. 1. 4. 6. Flor. a. c. d. g. h. Par. C D. and from (an alteration) in B. Ven. b. (from a correction.)

*καὶ ἔγωγε τῷ τιμήματι*] Bekker gives as a correction *καὶ ἐγὼ τε τ. τ.*, against all the MSS. So Ficinus's translation: *atque ego quidem poenæ acquiesco, et isti*.

XXX. *ἐμὲ ἀπεκτόνατε*] So Bodl. Ven. b. Vind. 1. 6. Flor.

θάνατον πολὺ χαλεπωτέραν νῆ Δί' ἢ οἴαν ἐμὲ ἀπεκτόνατε.<sup>b</sup> νῦν γὰρ τοῦτο εἵργασθε οἰόμενοι ἀπαλλάξεσθαι τοῦ διδόναι ἔλεγχον τοῦ βίου. τὸ δὲ ὑμῖν πολὺ ἐναντίον ἀποβήσεται, ὡς ἐγὼ φημι. πλείους ἔσονται ὑμᾶς οἱ ἐλέγχοντες, οὓς νῦν ἐγὼ κατεῖχον, ὑμεῖς δὲ οὐκ ἠσθάνεσθε· καὶ χαλεπώτεροι<sup>c</sup> ἔσονται ὅσῳ νεώτεροί εἰσι, καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ γὰρ οἴεσθε ἀποκτείνοντες ἀνθρώπους ἐπισχῆσειν τοῦ ὄνειδίζειν τινὰ ὑμῖν, ὅτι οὐκ ὀρθῶς ζῆτε, οὐκ ὀρθῶς διανοεῖσθε· οὐ γὰρ ἐστ' αὕτη ἢ ἀπαλλαγὴ οὔτε πάνυ δυνατὴ οὔτε καλή, ἀλλ' ἐκείνη καὶ καλλίστη καὶ ῥάστη, μὴ τοὺς ἄλλους κολουεῖν,<sup>d</sup> ἀλλ' ἑαυτὸν παρασκευάζειν, ὅπως ἔσται ὡς βέλτιστος. Ταῦτα μὲν οὖν ὑμῖν τοῖς καταψηφισαμένοις μαντευσάμενος ἀπαλλάττομαι.

XXXI. Τοῖς δὲ ἀποψηφισαμένοις ἠδέως ἂν διαλεχθείην ὑπὲρ τοῦ γεγονότος τουτουῖ πράγματος, ἐν ᾧ οἱ ἄρχοντες ἀσχολίαν ἄγουσι καὶ οὔπω ἔρχομαι οἱ

g. h. Par. D S T. The common reading is bad, εἴ με ἀποκτενεῖτε. The sense is : *ye who have condemned me to death.*

ἢ οἴαν ἐμὲ ἀπεκτόνατε] Commonly ἀπεκτεῖνατε. The perfect tense, which is necessary for the sense, is supplied by Bodl. Vat. Ven. b. Vind. 1. 4. 6., and many others.

οἴεσθε ἀποκτείνοντες] Steph. ἀποκτεῖναντες, without the authority of MSS.

οὐκ ὀρθῶς διανοεῖσθε] Commonly οὐ καλῶς δ., which I have not hesitated to change from Bodl. Coisl. Vat. Ven. b. Vind. 1. 4. 6. Flor. a. c. d. g. h. Par. B C D H S T. Ang. The repetition of ὀρθῶς makes the sentence more emphatic. Bekker retained the common reading.

οὐ γὰρ ἐστ' αὕτη] Commonly οὔτε, which is corrected from Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. a. g. h. Par. D S T. and an alteration in B.

ἑαυτὸν παρασκ.] Commonly αὐτόν, which is corrected from the best MSS.



ἐλθόντα με δεῖ τεθνάναι. ἀλλά μοι, ὦ ἄνδρες, παρα-  
 μείνατε τοσοῦτον χρόνον· οὐδὲν γὰρ κωλύει διαμυθο-  
 λογηῆσαι πρὸς ἀλλήλους, ἕως ἕξεστιν. ὑμῖν γὰρ ὡς  
 φίλοις οὖσιν ἐπιδείξαι ἐθέλω τὸ νυνὶ μοι ξυμβεβηκὸς  
 τί ποτε νοεῖ. Ἐμοὶ γάρ, ὦ ἄνδρες δικασταί — ὑμᾶς  
 γὰρ δικαστὰς καλῶν ὀρθῶς ἂν καλοίην — θαυμάσιόν τι  
 γέγονεν. ἢ γὰρ εἰωθυῖά μοι μαντικὴ ἢ τοῦ δαιμονίου<sup>α</sup>  
 ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάνυ πυκνὴ αἰεὶ ἦν  
 καὶ πάνυ ἐπὶ σμικροῖς ἐναντιούμενη, εἴ τι μέλλοιμι μὴ  
 ὀρθῶς πράξειν· νυνὶ δὲ ξυμβέβηκέ μοι, ἅπερ ὀράτε καὶ  
 αὐτοί, ταυτί, ἃ γε δὴ οἰηθείη ἂν τις καὶ νομίζεται<sup>β</sup>  
 ἔσχατα κακῶν εἶναι. ἐμοὶ δὲ οὔτε ἐξιόντι ἔωθεν  
 οἴκοθεν ἠναντιώθη τὸ τοῦ θεοῦ σημεῖον, οὔτε ἠνίκα  
 ἀνέβαινον ἐνταυθοῖ ἐπὶ τὸ δικαστήριον, οὔτ' ἐν τῷ  
 λόγῳ οὐδαμοῦ μέλλοντί τι ἐρεῖν· καί τοι ἐν ἄλλοις  
 λόγοις πολλαχοῦ δὴ με ἐπέσχε λέγοντα μεταξύ.<sup>γ</sup> νῦν  
 δὲ οὐδαμοῦ περὶ αὐτὴν τὴν πράξιν οὔτ' ἐν ἔργῳ οὐδενὶ  
 οὔτ' ἐν λόγῳ ἠναντίωταί μοι. τί οὖν αἴτιον εἶναι ὑπο-  
 λαμβάνω ;<sup>δ</sup> ἐγὼ ὑμῖν ἐρῶ· κινδυνεύει γάρ μοι τὸ  
 ξυμβεβηκὸς τοῦτο ἀγαθὸν γεγονέναι, καὶ οὐκ ἔσθ'  
 ὅπως ἡμεῖς ὀρθῶς ὑπολαμβάνομεν, ὅσοι οἰόμεθα κακὸν  
 εἶναι τὸ τεθνάναι. μέγα μοι τεκμήριον τούτου γέγονεν·

XXXI. τί ποτε νοεῖ] Commonly τί ποτ' ἐννοεῖ, against the  
 usage of the language, and the authority of all the best MSS.

οὐδαμοῦ μέλλοντί τι ἐρεῖν] Commonly οὔτε ἐν τῷ λόγῳ οὐ-  
 δενί, μέλλοντί τι ἐρεῖν, which we have corrected from Bas. 2. Bodl.  
 Vat. Ven. b. Vind. 1. 4. 6., and most others.

περὶ αὐτὴν τὴν πρ.] So Bodl. Ven. b. Vat. Vind. 1. 4. 6.  
 Flor. d. g. h. D S T., which appears also to be the true reading from  
 the preceding ἐμοὶ δὲ οὔτε ἐξ. κ. τ. λ. Old editions, περὶ ταύτην τ.  
 πρ., which Bekker has retained. Further on, instead of the common  
 reading ἠναντιώθη we have restored ἠναντίωται, from the same  
 MSS.

τεκμήριον τούτου] Commonly τοῦτο, which is changed from  
 Bodl. Vat. Ven. b. Vind. 4. Flor. d. g. Par. D S T.

οὐ γὰρ ἔσθ' ὅπως οὐκ ἠναντιώθη ἂν μοι τὸ εἰωθὸς σημεῖον, εἰ μὴ τι ἔμελλον ἐγὼ ἀγαθὸν πράξειν.

XXXII. Ἐννοήσωμεν δὲ καὶ τῆδε,<sup>a</sup> ὡς πολλὴ ἐλπίς ἐστὶν ἀγαθὸν αὐτὸ εἶναι. Δυοῖν γὰρ θάτερόν ἐστι τὸ τεθάναι· ἢ γὰρ οἶον μηδὲν εἶναι<sup>b</sup> μηδ' αἴσθησιν μηδεμίαν μηδενὸς ἔχειν τὸν τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολή τις τυγχάνει οὔσα καὶ μετοίκησις τῇ ψυχῇ<sup>c</sup> τοῦ τόπου ἐνθένδε εἰς ἄλλον τόπον. καὶ εἴτε δὴ μηδεμία<sup>d</sup> αἴσθησις ἐστὶν, ἀλλ' οἶον ὕπνος, ἐπειδὴν τις καθεύδων μηδ' ὄναρ μηδὲν ὄρα<sup>e</sup>, θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος. ἐγὼ γὰρ ἂν οἶμαι,<sup>e</sup> εἴ τινα ἐκλεξάμενον δέοι ταύτην τὴν νύκτα, ἐν ἧ ὄντω κατέδραθεν, ὥστε μηδ' ὄναρ ἰδεῖν, καὶ τὰς ἄλλας νύκτας τε καὶ ἡμέρας τὰς τοῦ βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα ταύτη τῇ νυκτὶ δέοι σκεψάμενον εἰπεῖν, πόσας ἄμεινον καὶ ἥδιον ἡμέρας καὶ νύκτας ταύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ ἑαυτοῦ βίῳ, οἶμαι ἂν μὴ ὅτι ἰδιώτην<sup>f</sup> τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους ἂν εὐρεῖν αὐτὸν ταύτας<sup>g</sup> πρὸς τὰς ἄλλας ἡμέρας καὶ νύκτας. εἰ οὖν τοιοῦτον ὁ θάνατός ἐστι, κέρδος ἔγωγε λέγω· καὶ γὰρ οὐδὲν πλείων<sup>h</sup> ὁ πᾶς χρόνος φαίνεται οὗτω δὴ εἶναι ἢ μία νύξ. εἰ δ' αὖ οἶον ἀποδημησαί ἐστιν ὁ θάνατος ἐνθένδε εἰς ἄλλον τόπον, καὶ ἀληθῆ ἐστὶ τὰ λεγόμενα, ὡς ἄρα ἐκεῖ εἰσὶν ἅπαντες οἱ τεθνεῶτες, τί μείζον

XXXII. μετοίκησις τῇ ψυχῇ] So Bodl. Ven. b. Vind. 1. 4. 6. Flor. d. g. h. Par. S. Commonly τῆς ψυχῆς, which Bekker also has retained. We have preferred the dative, because this construction was less known to the grammarians, and, therefore, might easily have been changed into the other. Further on, δὴ is omitted in Bodl. Vat. Ven. b. Vind. 1. 4. 6. Flor. d. h. Par. D S T.

πόσας ἄμεινον] Commonly ὀπόσας, against the best MSS.

ἅπαντες οἱ τεθν.] Commonly πάντες, which is changed from all the best MSS.

ἀγαθὸν τούτου εἶη ἄν, ὧ ἄνδρες δικασταί; εἰ γάρ τις ἀφικόμενος εἰς Ἄιδου, ἀπαλλαγείς τούτων τῶν φασκόντων δικαστῶν εἶναι, εὐρήσει τοὺς ὡς ἀληθῶς δικαστάς, οἵπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθους<sup>1</sup> καὶ Αἰακὸς καὶ Τριπτόλεμος, καὶ ἄλλοι, ὅσοι τῶν ἡμιθέων δίκαιοι ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ, ἄρα φαύλη ἂν εἶη ἡ ἀποδημία; ἢ αὖ Ὀρφεὶ ξυγγενέσθαι καὶ Μουσαίῳ καὶ Ἡσιόδῳ καὶ Ὀμήρῳ ἐπὶ πόσῳ ἂν τις δέξαιτ' ἂν ὑμῶν;<sup>k</sup> ἐγὼ μὲν γὰρ πολλάκις ἐθέλω τεθνάναι,<sup>l</sup> εἰ ταῦτ' ἐστὶν ἀληθῆ, ἐπεὶ ἔμοιγε καὶ αὐτῷ θαυμαστῆ ἂν εἶη ἡ διατριβὴ αὐτόθι,<sup>m</sup> ὅποτε ἐντύχοιμι Παλαμῆδει καὶ Αἴαντι τῷ Τελαμῶνος καὶ εἴ τις ἄλλος τῶν παλαιῶν διὰ κρίσιν ἄδικον τέθνηκεν· ἀντιπαραβάλλουσι" τὰ ἑμαντοῦ πάθη πρὸς τὰ ἐκείνων, ὡς ἐγὼ οἶμαι, οὐκ ἂν ἀηδὲς εἶη. καὶ δὴ τὸ μέγιστον, τοὺς ἐκεῖ ἐξετάζοντα καὶ ἐρευνῶντα ὥσπερ τοὺς ἐνταῦθα διάγειν, τίς αὐτῶν σοφός ἐστι καὶ τίς οἶεται μὲν, ἐστὶ δ' οὔ. ἐπὶ πόσῳ δ' ἂν τις, ὧ ἄνδρες δικασταί, δέξαιτο ἐξετάσαι τὸν ἐπὶ Τροίαν ἀγαγόντα<sup>o</sup>

τούτων τῶν φασκ.] So the best MSS. instead of the common *τουτωνι τ. φ.*

Παλαμῆδει] Commonly *Παλαμῆδη*, which is not more in use than *Σωκράτη*. The true reading is given by almost all the MSS.

καὶ δὴ τὸ μέγιστον] Commonly *καὶ δὴ καὶ τὸ μ.*, which is preserved by Bekker. *καὶ* is correctly omitted in Bodl. Vat. Ven. b. Vind. 1. 6. Flor. d. g. h. Par. D S T.

τίς αὐτῶν σοφός ἐστι] Bodl. Vat. Ven. b. Vind. 1. 6. Flor. d. g. h. Par. D S T. *τίς ἂν αὐτῶν*; which construction, if it could be sufficiently confirmed from other sources, Hermann thinks, *De Part. ἂν*, p. 43., would add much to the elegance of the sense, indicating that it would be by some singular chance that any one should be found truly wise. For *τίς ἂν* is interpreted by Hermann, *qui forte*, "who by chance."

τὴν πολλὴν στρατιάν, ἢ Ὀδυσσέα, ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι<sup>p</sup> καὶ ἄνδρας καὶ γυναῖκας; οἷς ἐκεῖ διαλέγεσθαι καὶ ξυνεῖναι καὶ ἐξετάζειν ἀμήχανον ἂν εἴη εὐδαιμονίας<sup>q</sup> πάντως. οὐ δῆπου τούτου γε ἕνεκα οἱ ἐκεῖ ἀποκτείνουσι· τά τε γὰρ ἄλλα εὐδαιμονέστεροί εἰσιν οἱ ἐκεῖ τῶν ἐνθάδε, καὶ ἤδη τὸν λοιπὸν χρόνον ἀθάνατοί εἰσιν, εἴπερ γε τὰ λεγόμενα ἀληθῆ ἔστιν.

XXXIII. Ἄλλὰ καὶ ὑμᾶς χρή,<sup>a</sup> ὦ ἄνδρες δικασταί, εὐέλπιδας εἶναι πρὸς τὸν θάνατον, καὶ ἔν τι τοῦτο διανοεῖσθαι ἀληθές,<sup>b</sup> ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι, οὐδὲ ἀμελεῖται ὑπὸ θεῶν τὰ τούτου πράγματα· οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλὰ μοι δῆλόν ἐστι τοῦτο, ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων βέλτιον ἦν μοι. διὰ τοῦτο καὶ ἐμὲ οὐδαμοῦ ἀπέτρεψε τὸ σημεῖον, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου καὶ τοῖς κατηγοροῖς οὐ πάνυ χαλεπαίνω. καί τοι οὐ ταύτη τῇ διανοίᾳ κατεψηφίζοντό μου καὶ κατηγοροῦν, ἀλλ' οἰόμενοι βλάπτειν· τοῦτο αὐτοῖς ἄξιον μέμφεσθαι.

Τοσόνδε μέντοι αὐτῶν δέομαι· τοὺς νιεῖς μου, ἐπειδὴν ἠβήσωσι, τιμωρήσασθε, ὦ ἄνδρες, ταῦτα ταῦτα λυποῦντες,<sup>c</sup> ἅπερ ἐγὼ ὑμᾶς ἐλύπουν, ἐὰν ὑμῖν δοκῶσιν

ἀμήχανον ἂν εἴη] So Bodl. Coisl. Ven. Ξ a. b. Vat., six Vindobb., Flor. a. b. g. Zitt. Par. B C D E H S T' g. The common reading was ἀμηχάνου.

οἱ ἐκεῖ ἀποκτείνουσι] Commonly ἀποκτενοῦσι, which is changed from Bodl. Vind. 1. 4. 6. Flor. g. h. Par. B D S T.

XXXIII. διὰ τοῦτο καὶ ἐμὲ] Commonly διὰ ταυτί, against all the best MSS.

οἰόμενοι βλάπτειν] Commonly βλάπτειν τι. Τι is omitted in Bodl. Vind. 1. 6. Flor. g. h. Par. D S. and pr. Ven. b.

ταῦτα ταῦτα λυποῦντες] The common reading, λυποῦντας, is

ἢ χρημάτων ἢ ἄλλου του πρότερον ἐπιμελείσθαι ἢ ἀρετῆς, καὶ εἰν δοκῶσί τι εἶναι μηδὲν ὄντες, ὀνειδίσετε αὐτοῖς, ὥσπερ ἐγὼ ὑμῖν, ὅτι οὐκ ἐπιμελοῦνται ὧν δεῖ, καὶ οἴονται τι εἶναι ὄντες οὐδενὸς ἄξιοι. καὶ εἰν ταῦτα ποιῆτε, δίκαια πεπονθὼς ἐγὼ ἔσομαι ὑφ' ὑμῶν αὐτός τε καὶ οἱ υἱεῖς.

Ἄλλὰ γὰρ<sup>d</sup> ἤδη ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανομένῳ, ὑμῖν δὲ βιωσομένοις. ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ.

bad, and was changed by Muretus, Varr., Lectt. VIII. 4. into *λυποῦντες*, which also appears in Bodl. Flor. h. Par. D H S. and (from a correction) T. Ang.



ΠΛΑΤΩΝΟΣ

Κ Ρ Ι Τ Ω Ν .





# SCHLEIERMACHER'S

## INTRODUCTION TO THE CRITO.

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It has been already remarked in the introduction to the Apology, that this dialogue appears to be of the same nature with that piece. It seems probable that the Crito is not, properly speaking, a work conceived and framed by Plato himself, but a conversation which actually took place; and which was communicated to Plato as faithfully as possible by Crito, between whom and Socrates it had occurred. In this conversation Plato appears to have made scarcely any alteration, except that he restored and embellished the Socratic mode of speaking, which was so well known to him, adorned the commencement and the end, and perhaps here and there supplied little deficiencies. This view rests upon exactly the same grounds, which have been explained in the introduction to the Apology. For neither in the one case nor in the other, does there appear any special philosophical object; and although the occasion itself naturally led to the most important inquiries concerning justice, law and compact, in which Plato was certainly at all times interested, yet these subjects are here treated of so exclusively with a view to

the individual case before us, that we clearly see that the persons engaged in the dialogue, if the conversation actually took place, were wholly wrapt up in it; and should it be considered as a work of Plato's, which was written without reference to any thing that actually occurred, we must admit that it bears the complete character of a work written for a special occasion. Besides, it is expressly mentioned in it that philosophical inquiry is put aside, since particular principles are only stated and taken for granted, without any further examination, and with reference to previous conversations, though by no means as if these principles were to be sought for in other writings of Plato,—a mode of proceeding never employed in those works of Plato which are of philosophical importance. But supposing it to have been Plato's own work, what could have been the occasion of his writing it? For there is no sentiment given here, which is not contained in the *Apology*. If however we should suppose that it was Plato's intention only to make known the fact that the friends of Socrates offered to assist him in escaping from his prison, and that he refused their offer, and that the remainder, with the exception of this historical basis, is Plato's own invention: a more minute consideration would perhaps prove, that the former part of this supposition can stand the test of examination, but not the latter. For on the one hand there is nothing remarkable in this fact except the manner in which it took place, for the result might have been foreseen from the

Apology, and the friends of Socrates would therefore have been perfectly justified, even if they had not undertaken anything of this kind; on the other hand, the conversation itself bears the character of one that actually took place, which must always to a certain degree be subject to chance circumstances; but these characteristics would not be suited to a conversation that was deliberately and artificially composed. For dialogues of the former class may easily abandon an idea after barely alluding to it, or they may confirm and establish by repetition what might at once have been said decidedly and expressly; the latter, on the contrary, can neither return to the same point without having some particular object in view, for their progress would be interrupted, nor raise expectations which they do not satisfy. The characteristics of the former kind of conversations are manifest in the *Crito*, and although the idea is on the whole beautifully and clearly defined, yet the connection of its parts is often loose, unnecessarily interrupted and carelessly resumed. Of these defects of a real conversation, which is reported to a third person, scarcely one will be found entirely wanting in the *Crito*.

I still think it possible for this dialogue to have been written by Plato in this manner; and I conceive that writing it so near the death of Socrates, he may have treated such a conversation as conscientiously as he did the *Apology*. It was only at a more distant period, to which according to my view the *Phædo* belongs, that he could even

on circumstances connected with the death of Socrates, depart from a strict adherence to facts, and proceed to use them freely, and to interweave them in a work of his own, destined to illustrate certain philosophical problems. For the present, at any rate, I shall endeavour by means of this view to vindicate the claims of Plato to this dialogue, until some criticism more solid than any that has been hitherto produced, shall prove that it is not his work. Two things, chiefly, induce me to maintain this opinion; in the first place, the language, against which Ast makes no particular objection, which unites all the peculiarities of the first period of the Platonic writings just as clearly as the language of the Apology; and secondly, the great strictness with which the author keeps to the individual case which is the subject of the conversation — abstaining from introducing any kind of enquiry concerning first principles — an act of moderation, which such inferior men as the other Socratic philosophers, were certainly incapable of; and by which Plato at the same time clearly distinguishes this work from his other writings. Hence the strong emphasis, which is laid on the assertion, that all deliberation in common is impossible for those who start from different moral principles — an emphasis, which must rather be ascribed to Plato, who thereby intended to explain the nature and the tenor of the conversation, than to Socrates, who would hardly have made use of it towards his friend Crito, since he could only differ from him in his inferences.

Little importance, perhaps, is to be attached to the statement of Diogenes, that the conversation actually occurred between Socrates and Æschines, and that Plato, from dislike towards the latter, substituted Crito in his place. However, it is possible that Plato in this respect may have made some alteration, and chosen Crito, who was most secure by his station and age from unpleasant consequences, and who probably died soon after the death of Socrates. The desire, at least, of not compromising any of the Athenian friends of Socrates is evident from the fact, that Plato only mentions strangers as having partaken in the plan of saving Socrates by his escape from prison. So that the fact itself is not improbable, but the motive seems to be fictitious, but whose invention it is we do not know.

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NOTE. — I can hardly assent to the opinion of Schleiermacher, that the *Crito* is not intended to inculcate any philosophical doctrine, but is merely an account of a conversation which occurred between Socrates and Crito. The object of Plato, in this dialogue, appears to me to have been of a two-fold nature;—first, to show that Socrates respected the laws so much, that he would not even escape from prison in violation of those laws; and secondly, to teach the important principle that the laws must under every circumstance be obeyed, and that for all practical purposes that which is

ordained by the laws must be considered as just. The whole life of Socrates is an exemplification of this principle; and he frequently alludes to it in the *Apology*, which Plato has put into his mouth. This doctrine is frequently maintained by him in the writings of Plato and Xenophon; and is dwelt upon at considerable length in a conversation with Hippias, which is recorded in the *Memorabilia* of Xenophon,\* in which he expressly asserts that the *νόμιμον* is the same as the *δίκαιον*, that *the lawful is the just*. However much this principle may be denied by reasoners on abstract rights, it is nevertheless one, on which all civil society is based. It has been argued by some writers, that “according to Socrates, individual laws are by no means to be considered irresistible and immutable,” but this assertion is totally devoid of truth; for there is no example of his disobeying the laws himself, or urging others to resist them.

Süvern, in his *Essay on the Clouds of Aristophanes*,† remarks, upon this subject, “The well-known discourse between Socrates‡ and Euthydemus has indeed been quoted, to characterise in an especial manner this presumed position of Socrates, ‘that subjectivity has stepped into the place of laws, institutions, and other enactments of immediate application, and was itself become the ultimate rule and standard,’ proving at the same time that which was formerly a steady holdfast to the unprejudiced and honest conscience, to be in reality

\* IV. 4.

† p. 101. *Engl. Transl.*

‡ Xenophon. *Mem.* IV. 2. § 9. foll.

of a vacillatory nature; but this discourse has been cruelly misunderstood, and it would only be necessary to read through the whole, and especially the twenty-first section (for the ἐξέτασις of Euthydemus, which is ever conducted in the same manner by new questions; and finally his own confession, section thirtieth, ought to be well weighed), in order to have a clear conception of the views of Socrates. These were no other than to draw this young man through a series of groundless and vague changes from one opinion to another, from the definite and express avowal of one maxim and then of another upon things which he fancied he already knew, to a conviction of his own ignorance and insignificance. It is sufficiently clear, from Xenophon's *Memorabilia*,\* and from the *Critias* of Plato,† that Socrates knew full well, that under no pretence, and no circumstances was it permitted to do wrong, nor even to repay wrong with wrong; and if he held acts of violence against enemies in war (πολεμίους) to be justifiable, he granted nothing more than what is admitted by states and people all over the world; and most particularly he did not go a step beyond the grounds of what was universally received and acted upon throughout Greece."

Hume, in his "Essay on the Original Contract," ‡ observes, that "the only passage he had

\* II. 2. § 2.

† p. 156. 157.

‡ *Essays and Treatises on Several Subjects*, vol. I. p. 533 London, 1768.

met with in antiquity, where the obligation of obedience to government is ascribed to a promise, is in Plato *in Critone*; where Socrates refuses to escape from prison, because he had tacitly promised to obey the laws." This doctrine certainly appears to be partly taught in the twelfth chapter of the *Crito*; but it is not probable that Plato intended to maintain the doctrine of the "Original Contract," as it is understood by modern writers; since if he had, it is impossible to believe that such an important subject would not have been discussed by him in other parts of his writings.

This dialogue is usually inscribed *Κρίτων ἢ περὶ πρακτέον*. The latter title appears to have been added by the grammarians.



ΠΛΑΤΩΝΟΣ

Κ Ρ Ι Τ Ω Ν.

Chap. I. Τί τηνικάδε ἀφίξαι, ᾧ Κρίτων ; ἢ οὐ πρῶ  
 ἔτι ἐστίν ; ΚΡ. Πάνυ μὲν οὖν. ΣΩ. Πηνίκα μάλιστα ;<sup>a</sup>  
 ΚΡ. Ὅρθρος βαθύς.<sup>b</sup> ΣΩ. Θαυμάζω, ὅπως ἠθέλησέ<sup>c</sup>  
 σοι ὁ τοῦ δεσμωτηρίου φύλαξ ὑπακοῦσαι. ΚΡ. Ξυ-  
 νήθης ἤδη μοί ἐστιν, ᾧ Σώκρατες, διὰ τὸ πολλάκις  
 δεῦρο φοιτᾶν, καί τι καὶ εὐεργέτηται<sup>d</sup> ὑπ' ἐμοῦ. ΣΩ.  
 Ἄρτι δὲ ἤκεις ἢ πάλαι ; ΚΡ. Ἐπιεικῶς πάλαι.<sup>e</sup>

Chap. I. ἢ οὐ πρῶ ἔτι] All MSS. read *πρωί*. But Fischer, on the authority of the old grammarians, rightly judged that *πρῶ* ought to be restored. See Tim. Gloss. under this word. Hermann De em. rat. Gr. Gr. I. 8. p. 36 sqq. The metre in Aristophanes every where requires *πρῶ* to be a monosyllable, as Brunck observes ad Lysistr. v. 613., although the MSS. have *πρωί* in that passage also. The ancient copyists, instead of subscribing the *ι* to the long vowels, used to put it after them, which we know to have been constantly done in the Bodleian MS. But Buttmann was deceived in recommending the rejection of *ι* by an appeal to the authority of the Etym. M. which speaks only of pronouns of the dual number. Compare Matthiæ Gr. Grammar, vol. i. p. 118.

ὅπως ἠθέλησέ σοι] Ven. a. Coisl. Vind. 2. 3. 5. and pr. Ang. ἠθελε, which Buttmann ought not to have admitted.

καί τι καὶ εὐεργέτηται] Ald. with Par. E. Flor. b. g. i. καί τοι καί. Ald. Bas. 2. Steph. εὐεργετῆται, which we have changed from Bodl. Ven. b. Vind. 1. 2. 4. 5. 6. 7. Flor. a. c. d. e. h. i. Tub. Zitt. Huet. Ang. Par. H. S. In several other MSS., εὐηργέτηται, which is interlined in Bodl. See note.

ΣΩ. Εἴτα πῶς οὐκ εὐθὺς ἐπήγειράς με, ἀλλὰ σιγῇ παρακάθησαι; ΚΡ. Οὐ μὰ τὸν Δί', ὦ Σώκρατες, οὐδ' ἂν αὐτὸς ἤθελον<sup>f</sup> ἐν τοσαύτῃ τε ἀγρυπνίᾳ καὶ λύπῃ εἶναι. ἀλλὰ καὶ σοῦ πάλαι θαυμάζω αἰσθανόμενος, ὡς ἠδέως καθεύδεις·<sup>g</sup> καὶ ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἠδιστα διάγῃς.<sup>h</sup> καὶ πολλάκις μὲν δὴ σε καὶ πρότερον ἐν παντὶ τῷ βίῳ εὐδαιμόνισα τοῦ τρόπου,<sup>i</sup> πολὺ δὲ μάλιστα ἐν τῇ νυκτὶ παρεστῶση ξυμφορᾷ, ὡς ῥαδίως αὐτὴν καὶ πρᾶως φέρεις. ΣΩ. Καὶ γὰρ ἄν, ὦ Κρίτων, πλημμελὲς εἶη ἀγανακτεῖν τηλικούτου ὄντα, εἰ δεῖ ἤδη τελευτᾶν. ΚΡ. Καὶ ἄλλοι, ὦ Σώκρατες, τηλικούτοι ἐν τοιαύταις ξυμφοραῖς ἀλίσκονται,<sup>k</sup> ἀλλ' οὐδὲν αὐτοὺς ἐπιλύεται ἢ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τύχῃ. ΣΩ. Ἔστι ταῦτα. ἀλλὰ τί δὴ<sup>l</sup> οὕτω πρὸ ἀφίξαι; ΚΡ. Ἀγγελίαν, ὦ Σώκρατες, φέρων χαλεπὴν, οὐ σοί, ὡς ἐμοὶ φαίνεται,<sup>m</sup> ἀλλ' ἐμοὶ καὶ τοῖς σοῖς ἐπιτηδείοις πᾶσι καὶ χαλεπὴν καὶ βαρεῖαν, ἣν ἐγώ, ὡς ἐμοὶ δοκῶ, ἐν τοῖς βαρύτατ'<sup>n</sup> ἂν ἐνέγκαιμι. ΣΩ. Τίνα ταύτην;<sup>o</sup> ἢ τὸ πλοῖον ἀφίκται<sup>p</sup> ἐκ Δήλου, οὗ δεῖ ἀφικομένου τεθνάναι με; ΚΡ. Οὗτοι δὴ ἀφίκται, ἀλλὰ δοκεῖ μὲν μοι ἤξειν<sup>q</sup> τήμερον ἐξ ὧν ἀπαγγέλλουσιν

*ἐν τοσαύτῃ τε ἀγρ.*] So Bodl. Vind. 2. 4. 5. 6. Tub. Ven. a. b. Flor. a. b. c. f. h. i. Ang. Huet. Zitt. Par. B C D E H S. Ang. with Bas. 2. In the common editions *τε* was wanting; it is put after *ἀγρυπνία* in Vat. Vind. 1. 3. 6. Flor. d. g.

*αὐτοὺς ἐπιλύεται*] So Bodl. Vind. 1. 6. 7. Flor. d. f. g. Huet. Par. D S and pr. Vat. b. Commonly *αὐτοῖς*.

*φέρων χαλεπὴν*] Bodl. with some others: *χαλεπὴν καὶ βαρεῖαν, οὐ κ. τ. λ.*, which arose from what follows. The error may be detected from some MSS. having *καὶ βαρεῖαν* marked with points.

*ἀλλὰ δοκεῖ μὲν μοι ἤξειν*] Bodl. Tub. Flor. h. Par. D. Ven. b. *δοκεῖν*.

ἤκουτές τινας ἀπὸ Σουνίου καὶ καταλιπόντες ἐκεῖ αὐτό. δῆλον οὖν ἐκ τούτων τῶν ἀγγέλων, ὅτι ἤξει τήμερον, καὶ ἀνάγκη δὴ εἰς αὔριον ἔσται, ὦ Σώκρατες, τὸν βίον σε τελευτᾶν.

II. ΣΩ. Ἄλλ', ὦ Κρίτων, τύχη ἀγαθῆ.<sup>a</sup> εἰ ταύτη τοῖς θεοῖς φίλον, ταύτη ἔστω. οὐ μέντοι οἶμαι ἤξειν αὐτὸ τήμερον. ΚΡ. Πόθεν τοῦτο τεκμαίρει; ΣΩ. Ἐγώ σοι ἐρῶ. τῇ γάρ που ὑστεραία δεῖ με ἀποθνήσκειν ἢ ἢ ἂν ἔλθῃ<sup>b</sup> τὸ πλοῖον. ΚΡ. Φασί γέ τοι δὴ οἱ τούτων κύριοι.<sup>c</sup> ΣΩ. Οὐ τοίνυν τῆς ἐπιούσης ἡμέρας οἶμαι αὐτὸ ἤξειν, ἀλλὰ τῆς ἐτέρας. τεκμαίρομαι δὲ ἔκ τινος ἐνυπνίου, ὃ ἐώρακα ὀλίγον πρότερον ταύτης τῆς νυκτός· καὶ κινδυνεύεις ἐν καιρῷ τι<sup>d</sup> οὐκ ἐγεῖραί με. ΚΡ. Ἦν δὲ δὴ τί τὸ ἐνύπνιον; ΣΩ. Ἐδόκει τίς μοι γυνὴ προσελθοῦσα<sup>e</sup> καλὴ καὶ εὐειδής, λευκὰ ἱμάτια ἔχουσα, καλέσαι με καὶ εἰπεῖν, ὦ Σώκρατες, ἡματί κεν τριτάτῳ Φθίην ἐρίβωλον ἴκοιο. ΚΡ. Ὡς ἄτοπον<sup>f</sup> τὸ ἐνύπνιον, ὦ Σώκρατες. ΣΩ. Ἐναργὲς μὲν οὖν, ὥς γ' ἐμοὶ δοκεῖ, ὦ Κρίτων.

III. ΚΡ. Λίαν γε, ὥς ἔοικεν. ἀλλ', ὦ δαιμόνιε<sup>a</sup> Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σώθητι· ὥς ἐμοί, ἐὰν σὺ ἀποθάνῃς, οὐ μία ξυμφορὰ ἔστιν, ἀλλὰ

II. ἢ ἢ ἂν ἔλθῃ] Commonly ἔλθοι, contrary to usage, and to the authority of the best and most numerous MSS.

Φασί γέ τοι δὴ] Commonly δέ γέ τοι δὴ, against the MSS.

ὥς γ' ἐμοὶ δ.] Commonly ὥς ἐμοὶ δ. Bodl. Vat. Ven. b. Vind. 1. 6. 7. Huet. Par. D S. Flor. f. g. h. ὥς γε μοι δ. But correctly, Tub. Flor. d. ὥς γ' ἐμοὶ δ.

III. οὐ μία ξυμφ.] Commonly οὐδεμία, which is corrected from Coisl. Ven. Ξ. Vind. 2. 3. Par. B E H. Ang. Flor. i. Zitt. Immediately afterwards, ἔστιν ἀλλὰ χ. is from Bodl. Coisl. Ven. Ξ. Ang. Par. B E H. Vind. 2. 3. Zitt., for the common reading ἔστιν

χωρὶς μὲν τοῦ ἐστερηῆσθαι τοιούτου ἐπιτηδείου, οἶον ἐγὼ οὐδένα μὴ ποτε εὐρήσω, ἔτι δὲ καὶ πολλοῖς δόξω, οἱ ἐμὲ καὶ σὲ μὴ σαφῶς ἴσασιν, ὡς οἶός τ' ὦν σε σώξαι, εἰ ἤθελον ἀναλίσκειν χρήματα, ἀμελήσαι.<sup>b</sup> καὶ τοι τίς ἂν αἰσχύων εἴη ταύτης δόξα<sup>c</sup> ἢ δοκεῖν χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους; οὐ γὰρ πείσονται οἱ πολλοί, ὡς σὺ αὐτὸς οὐκ ἠθέλησας ἀπιέναι ἐνθένδε, ἡμῶν προθυμουμένων. ΣΩ. Ἄλλὰ τί ἡμῖν, ὦ μακάριε Κρίτων, οὕτω τῆς τῶν πολλῶν δόξης μέλει; οἱ γὰρ ἐπιεικέστατοι, ὧν μᾶλλον ἄξιον φροντίζειν, ἠγήσονται αὐτὰ οὕτω πεπραῆχθαι, ὥσπερ ἂν πραχθῆ. ΚΡ. Ἄλλ' ὀρᾶς δη, ὅτι ἀνάγκη, ὦ Σώκρατες, καὶ τῆς τῶν πολλῶν δόξης μέλειν. αὐτὰ δὲ δῆλα τὰ παρόντα<sup>d</sup> νυνί, ὅτι οἶοί τ' εἰσὶν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν ἐξεργάζεσθαι, ἀλλὰ τὰ μέγιστα σχεδόν, ἐάν τις ἐν αὐτοῖς διαβεβλημένος ᾖ. ΣΩ. Εἰ γὰρ ὄφελον, ὦ Κρίτων, οἶοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἶοί τε ἦσαν<sup>e</sup> αὐτὰ καὶ ἀγαθὰ τὰ μέγιστα· καὶ καλῶς ἂν εἶχε. νῦν δὲ οὐδέτερα οἶοί τε· οὔτε γὰρ φρόνιμον οὔτε ἄφρονα δυνατοὶ ποιῆσαι, ποιούσι δὲ τοῦτο, ὅ τι ἂν τύχωσιν.<sup>f</sup>

ἄλλη, ἀλλὰ χρ. In other MSS. ἀλλὰ is omitted, and ἄλλη preserved.

χωρὶς μὲν τοῦ ἐστερ.] Wolf's correction. The MSS. have σοῦ.

ἀμελήσαι] So Bodl. Coisl. Par. DEHS. Angel. Ven. b. Vind. 1. 2. 3. 6. 7. Flor. f. g. h. i. Tub., and others. Commonly ἀμελήσαιμι.

αὐτὰ δὲ δῆλα] Steph. without necessity conjectures δηλοῖ.

ἵνα οἶοί τε ἦσαν αὐτὰ] αὐτὰ is found in Ven. b. Huet. Par. DS. We have followed Bekker in adding it.

καὶ καλῶς ἂν εἶχε.] ἂν is omitted by Steph. and Ven. Ξ. Vind. 7. It is found in all the others.

IV. ΚΡ. Ταῦτα μὲν δὴ οὕτως ἐχέτω· τάδε δέ, ὦ Σώκρατες, εἶπέ μοι. ἄρά γε μὴ ἐμοῦ προμηθεῖ<sup>α</sup> καὶ τῶν ἄλλων ἐπιτηδείων, μή, ἔαν σὺ ἐνθένδε ἐξέλθῃς, οἱ συκοφάνται ἡμῖν πράγματα παρέχωσιν ὡς σὲ ἐνθένδε ἐκκλέψασι, καὶ ἀναγκασθῶμεν ἢ καὶ πᾶσαν τὴν οὐσίαν ἀποβαλεῖν, ἢ συχνὰ χρήματα,<sup>β</sup> ἢ καὶ ἄλλο τι πρὸς τούτοις παθεῖν; εἰ γὰρ τι τοιοῦτον φοβεῖ, ἕασον αὐτὸ χαίρειν.<sup>γ</sup> ἡμεῖς γάρ που δίκαιοί ἐσμεν σώσαντές σε κινδυνεύειν τούτου τὸν κίνδυνον καί, ἔαν δέη, ἔτι τούτου μείζω. ἄλλ' ἐμοὶ πείθου καὶ μὴ ἄλλως ποίει.<sup>δ</sup> ΣΩ. Καὶ ταῦτα προμηθοῦμαι, ὦ Κρίτων, καὶ ἄλλα πολλά. ΚΡ. Μήτε τοίνυν ταῦτα φοβοῦ.<sup>ε</sup> καὶ γὰρ οὐδὲ πολὺ τ' ἀργυρίον ἐστίν, ὃ θέλουσι λαβόντες τινὲς σῶσαί σε καὶ ἐξαγαγεῖν ἐνθένδε. ἔπειτα οὐχ ὀρᾶς τούτους τοὺς συκοφάντας<sup>ς</sup> ὡς εὐτελεῖς, καὶ οὐδὲν ἂν δέοι ἐπ' αὐτοὺς<sup>ς</sup> πολλοῦ ἀργυρίου; σοὶ δὲ ὑπάρχει μὲν τὰ ἐμὰ χρήματα,<sup>ς</sup> ὡς ἐγῶμαι, ἱκανά· ἔπειτα καὶ εἴ τι ἐμοῦ κηδόμενος οὐκ οἶει δεῖν ἀναλίσκειν τὰμά, ξένοι οὔτοι ἐνθάδε<sup>ς</sup> ἔτοιμοι ἀναλίσκειν. εἷς δὲ κεκόμικεν ἐπ' αὐτὸ τοῦτο ἀργυρίον ἱκανόν, Σιμμίας ὁ Θηβαῖος· ἔτοιμος δὲ καὶ Κέβης καὶ ἄλλοι πολλοὶ πάνυ. ὥστε, ὅπερ λέγω, μήτε ταῦτα φοβούμενος ἀποκάμῃς<sup>ς</sup> σαυτὸν σῶσαι, μήτε ὃ ἔλεγες ἐν τῷ δικαστηρίῳ,<sup>ς</sup> δυσχερές σοι γενέσθω, ὅτι οὐκ ἂν ἔχοις ἐξελθῶν ὅ τι χρῶο σαυτῷ.<sup>ς</sup> πολλαχοῦ μὲν γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκη<sup>ς</sup> ἀγαπήσουσί σε·

IV. Μήτε τοίνυν τ. φ.] Commonly μὴ which is changed from Bodl. Ven. b. Tub. Vind. 7. Flor. f. h. Huet. Par. DS.

εἷς δὲ κεκόμ.] Commonly εἷς δὲ καὶ κεκόμ., but καὶ is omitted in Ven. b. Vind. 1. 3. 4. 6. 7. Flor. a. c. g. h. Huet. Par. D., yet Bekker has preserved it.

ὅ τι χρῶο] So Bodl. Ven. b. and most others, for the common reading χρῶ.

ἐὰν δὲ βούλη εἰς Θετταλίαν ἵεναι, εἰσὶν ἐμοὶ ἐκεῖ ξένοι, οἳ σε περὶ πολλοῦ ποιήσονται καὶ ἀσφάλειάν σοι παρέξονται, ὥστε σε μηδένα λυπεῖν τῶν κατὰ Θετταλίαν.

V. Ἔτι δέ, ὦ Σώκρατες, οὐδὲ δίκαιόν μοι δοκεῖς ἐπιχειρεῖν πρᾶγμα, σαυτὸν προδοῦναι, ἐξὸν σωθῆναι.<sup>a</sup> καὶ τοιαῦτα σπεύδεις περὶ σεαυτὸν γενέσθαι, ἅπερ ἂν καὶ οἱ ἐχθροί σου σπεύσαιέν τε καὶ ἔσπευσαν σὲ διαφθεῖραι βουλόμενοι. πρὸς δὲ τούτοις καὶ τοὺς υἱεῖς τοὺς σαυτοῦ ἔμοιγε δοκεῖς προδιδόναι, οὓς σοι ἐξὸν καὶ ἐκθρέψαι καὶ ἐκπαιδεῦσαι οἰχήσει καταλιπών,<sup>b</sup> καὶ τὸ σὸν μέρος,<sup>c</sup> ὅ τι ἂν τύχῃσι, τοῦτο πράξουσι.<sup>d</sup> τεύξονται δέ, ὡς τὸ εἰκός, τοιούτων, οἷάπερ εἶωθε γίγνεσθαι ἐν ταῖς ὀρφανίαις περὶ τοὺς ὀρφανούς. ἢ γὰρ οὐ χρῆν ποιεῖσθαι παῖδας, ἢ ξυνδιαταλαιπωρεῖν καὶ τρέφοντα καὶ παιδεύοντα· σὺ δέ μοι δοκεῖς τὰ ῥαθυμότατα αἰρεῖσθαι.<sup>e</sup> χρῆ δέ, ἅπερ ἂν ἀνὴρ ἀγαθὸς καὶ ἀνδρείος ἔλοιτο, ταῦτα αἰρεῖσθαι, φάσκοντά γε δὴ ἀρετῆς διὰ παντὸς τοῦ βίου ἐπιμελεῖσθαι. ὡς ἔγωγε καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἡμῶν τῶν σῶν ἐπιτηδείων αἰσχύνομαι,<sup>f</sup> μὴ δόξη ἅπαν τὸ πρᾶγμα τὸ περὶ σὲ ἀνανδρία τινὲ τῇ ἡμετέρα πεπρᾶχθαι, καὶ ἡ εἴσοδος τῆς δίκης εἰς τὸ δικαστήριον,<sup>g</sup> ὡς εἰσῆλθες, ἐξὸν μὴ εἰσελθεῖν, καὶ αὐτὸς ὁ ἀγὼν τῆς δίκης<sup>h</sup> ὡς ἐγένετο, καὶ τὸ τελευταῖον δὴ

V. τοιαῦτα σπεύδεις] Stephens has rashly corrected σπεύδειν. For these words do not depend on what goes before, but make a sentence by themselves.

σὺ δέ μοι δοκεῖς] Bekker from some MSS. has given δ' ἐμοὶ δ.

ὡς εἰσῆλθες] Bodl. Ven. b. Flor. d. f. εἰσῆλθεν: in Bodl. however, εἰσῆλθες is interlined. The third person can scarcely be admitted consistently with what follows, ἐξὸν μὴ εἰσελθεῖν.

τουτί, ὡσπερ κατάγελως τῆς πράξεως,<sup>i</sup> κακία τινὶ καὶ ἀνανδρία τῇ ἡμετέρα διαπεφευγέναι ἡμᾶς δοκεῖν,<sup>k</sup> οἵτινές σε οὐχὶ ἐσώσαμεν, οὐδὲ σὺ σαυτόν,<sup>l</sup> οἷόν τε ὄν καὶ δυνατόν, εἴ τι καὶ σμικρὸν ἡμῶν ὄφελος ἦν.<sup>m</sup> ταῦτα οὖν, ὦ Σώκρατες, ὄρα, μὴ ἅμα τῷ κακῷ καὶ αἰσχροῦ ἢ σοί τε καὶ ἡμῶν, ἀλλὰ βουλεύου, μᾶλλον δὲ οὐδὲ βουλεύεσθαι<sup>n</sup> ἔτι ὄρα, ἀλλὰ βεβουλεύεσθαι. μία δὲ βουλή· τῆς γὰρ ἐπιούσης νυκτὸς ταῦτα πάντα δεῖ πεπράχθαι· εἰ δέ τι περιμενοῦμεν, ἀδύνατον καὶ οὐκέτι οἷόν τε. ἀλλὰ παντὶ τρόπῳ, ὦ Σώκρατες, πείθου μοι καὶ μηδαμῶς ἄλλως ποίει.

VI. ΣΩ. ὦ φίλε Κρίτων, ἡ προθυμία σου πολλοῦ ἀξία, εἰ μετὰ τινος ὀρθότητος εἴη.<sup>a</sup> εἰ δὲ μή, ὄσω μείζων, τοσοῦτῳ χαλεπωτέρα. σκοπεῖσθαι οὖν χρὴ ἡμᾶς, εἴτε ταῦτα πρακτέον εἴτε μή· ὡς ἐγὼ οὐ μόνον νῦν, ἀλλὰ καὶ αἰεὶ τοιοῦτος, οἷος τῶν ἐμῶν<sup>b</sup> μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ, ὃς ἂν μοι λογιζομένῳ βέλτιστος φαίνηται. τοὺς δὲ λόγους, οὓς ἐν τῷ ἔμπροσθεν ἔλεγον, οὐ δύναμαι νῦν ἐκβαλεῖν,<sup>c</sup> ἐπειδὴ μοι ἤδε ἡ τύχη γέγονεν, ἀλλὰ σχεδόν τι ὅμοιοι φαίνονται μοι, καὶ τοὺς αὐτοὺς πρεσβεύω καὶ τιμῶ,<sup>d</sup> οὓσπερ καὶ πρότερον· ὧν ἔαν μὴ βελτίῳ ἔχωμεν λέγειν ἐν τῷ παρόντι, εὖ ἴσθι, ὅτι οὐ μὴ σοι ξυγχωρήσω,<sup>e</sup> οὐδ' ἂν πλείω τῶν νῦν παρόντων<sup>f</sup> ἢ τῶν πολλῶν δύναμις ὡσπερ παῖδας ἡμᾶς μορμολύττηται, δεσμοὺς καὶ θανάτους ἐπιπέμπουσα καὶ

οὐχὶ ἐσώσαμεν] So Bodl. Ven. b. Tub. Vind. 1. 4. 6. 7. Flor. f. h. Par. D. for the common reading οὐ διεσώσαμεν. Almost all the others have οὐκ ἐσώσαμεν.

εἰ δέ τι περιμεν.] τι is added from Ven. b. Vat. Tub. Vind. 2. 3. 4. 6. 7. Flor. d. f. h. Huet. In Bodl. is εἰ δ' ἔτι π.

VI. τοὺς δὲ λόγους] So Bodl. Ven. b. Vind. 7. Tub. Huet. Flor. f. h. for the common reading δῆ.

χρημάτων ἀφαιρέσεις.<sup>g</sup> Πῶς οὖν ἂν μετριώτατα  
 σκοποίμεθα<sup>h</sup> αὐτά; Εἰ πρῶτον μὲν τοῦτον τὸν λόγον  
 ἀναλάβοιμεν,<sup>i</sup> ὃν σὺ λέγεις<sup>k</sup> περὶ τῶν δοξῶν, πότερου  
 καλῶς ἐλέγγοτο ἑκάστοτε ἢ οὗ, ὅτι ταῖς μὲν δεῖ τῶν  
 δοξῶν προσέχειν τὸν νοῦν, ταῖς δὲ οὗ· ἢ πρὶν μὲν ἐμὲ  
 δεῖν ἀποθνήσκειν καλῶς ἐλέγγοτο, νῦν δὲ κατὰδηλος  
 ἄρα ἐγένετο,<sup>l</sup> ὅτι ἄλλως ἔνεκα λόγου<sup>m</sup> ἐλέγγοτο, ἦν δὲ  
 παιδιὰ καὶ φλυαρία ὡς ἀληθῶς; ἐπιθυμῶ δ' ἔγωγε  
 ἐπισκέψασθαι, ὧ Κρίτων, κοινῇ μετὰ σοῦ, εἴ τί μοι  
 ἀλλοιότερος φανεῖται, ἐπειδὴ ὧδε ἔχω, ἢ ὁ αὐτός, καὶ  
 ἑάσομεν χαίρειν, ἢ πεισόμεθα αὐτῷ. ἐλέγγοτο δέ πως,  
 ὡς ἐγὼμαι, ἑκάστοτε ὧδε ὑπὸ τῶν οἰομένων τι λέγειν,  
 ὡσπερ νῦν δὴ ἐγὼ ἔλεγον, ὅτι τῶν δοξῶν, ἃς οἱ ἄν-  
 θρωποι δοξάζουσι, δέοι τὰς μὲν περὶ πολλοῦ ποιεῖσθαι,  
 τὰς δὲ μή. τοῦτο πρὸς θεῶν, ὧ Κρίτων, οὐ δοκεῖ κα-  
 λῶς σοι λέγεσθαι; σὺ γάρ, ὅσα γε τὰνθρώπεια,<sup>n</sup> ἔκτος  
 εἶ τοῦ μέλλειν ἀποθνήσκειν αὔριον, καὶ οὐκ ἂν σε πα-  
 ρακρούοι ἢ παροῦσα ξυμφορά. σκόπει δὴ· οὐχ ἱκανῶς  
 δοκεῖ<sup>o</sup> σοι λέγεσθαι, ὅτι οὐ πάσας χρὴ τὰς δόξας τῶν  
 ἀνθρώπων τιμᾶν, ἀλλὰ τὰς μὲν, τὰς δ' οὗ; οὐδὲ πάν-  
 των, ἀλλὰ τῶν μὲν, τῶν δ' οὗ; τί φήσῃ; ταῦτα οὐχὶ  
 καλῶς λέγεται; ΚΡ. Καλῶς. ΣΩ. Οὐκ οὖν τὰς μὲν  
 χρηστὰς τιμᾶν, τὰς δὲ πονηρὰς μή; ΚΡ. Ναί. ΣΩ.  
 Χρησταὶ δὲ οὐχ αἱ τῶν φρονίμων, πονηραὶ δὲ αἱ τῶν  
 ἀφρόνων; ΚΡ. Πῶς δ' οὗ;

VII. ΣΩ. Φέρε δὴ, πῶς αὖ τὰ τοιαῦτα ἐλέγγοτο;

λέγεις περὶ τῶν δοξῶν] Euseb. τὸν περὶ τῶν δοξῶν.

ἐπειδὴ ὧδε ἔχω] Commonly ἐπειδὴ γε ὧδε ἔχω, against the MSS.

τὰς δόξας τῶν ἀνθρ.] Vind. l. 6. Vat. Flor. d. with Euseb.  
 τὰς δόξας τὰς τῶν ἀνθρ. unnecessarily. A little further οὐδὲ  
 πάντων—τῶν δ' οὗ, are wanting in Bodl. Ven. b. Flor. h. Huet.  
 Par. D S., yet they are found in the margin of Bodl.



γυμναζόμενος ἀνὴρ καὶ τοῦτο πράττων<sup>α</sup> πότερον παντὸς ἀνδρὸς ἐπαίνῳ καὶ ψόγῳ καὶ δόξῃ τὸν νοῦν προσέχει, ἢ ἐνὸς μόνου ἐκείνου, ὃς ἂν τυγχάνῃ ἰατρὸς ἢ παιδο-  
 τρίβης ὢν ;<sup>β</sup> ΚΡ. Ἐνὸς μόνου. ΣΩ. Οὐκοῦν φοβεῖσθαι  
 χρὴ τοὺς ψόγους καὶ ἀσπάζεσθαι τοὺς ἐπαίνους τοὺς  
 τοῦ ἐνὸς ἐκείνου, ἀλλὰ μὴ τοὺς τῶν πολλῶν. ΚΡ.  
 Δῆλα δῆ. ΣΩ. Ταύτη ἄρα αὐτῷ πρακτέον καὶ γυμνα-  
 στέον καὶ ἐδεστέον γε καὶ ποτέον, ἢ ἂν τῷ ἐνὶ δοκῇ τῷ  
 ἐπιστάτῃ καὶ ἐπαίοντι μᾶλλον ἢ ἢ ξύμπασι τοῖς ἄλλοις.  
 ΚΡ. Ἔστι ταῦτα. ΣΩ. Εἶεν. ἀπειθήσας δὲ τῷ ἐνὶ καὶ  
 ἀτιμάσας αὐτοῦ τὴν δόξαν καὶ τοὺς ἐπαίνους, τιμήσας  
 δὲ τοὺς τῶν πολλῶν καὶ μηδὲν ἐπαϊόντων ἄρα οὐδὲν  
 κακὸν πείσεται ; ΚΡ. Πῶς γὰρ οὐ ; ΣΩ. Τί δ' ἔστι  
 τὸ κακὸν τοῦτο ; καὶ ποῖ τείνει, καὶ εἰς τί τῶν τοῦ  
 ἀπειθοῦντος ; ΚΡ. Δῆλον, ὅτι εἰς τὸ σῶμα· τοῦτο  
 γὰρ διόλλυσιν. ΣΩ. Καλῶς λέγεις. οὐκοῦν καὶ τᾶλλα,

VII. ὃς ἂν τυγχάνῃ] So Bodl. Vat. Ven. a. b. Ang. Huet.  
 7 Vindobb., Flor. b. d. f. h. i. Zitt. for the common reading *τυγ-  
 χάνοι*. Tub. and a few others, *τυγχάνει*, erroneously.

καὶ ἐδεστέον γε] γε is omitted in Huet.

τιμήσας δὲ τοὺς τῶν πολλῶν] Bodl. Vat. Ven. b. Vind. 1. 4. 6.  
 Tub. Flor. d. f. h. Huet. *τοὺς τῶν πολλῶν λόγους καὶ τ. λ.* which  
 is probably a gloss.

τὸ κακὸν τοῦτο ;] τὸ is added from Bodl. Ven. b. Vat. Tub.  
 Vind. 1. 4. 6. 7. Flor. d. f. h. Huet. Par. D S.

Δῆλον, ὅτι εἰς τὸ σ.] Vat. Ven. b. Vind. 1. 4. 6. 7. Flor. d.  
 f. h. Huet. Par. D S. have the following reading : *ἀπειθοῦντος ;  
 ἢ δῆλον ὅτι—διολλ.* Crit. *Καλῶς λέγεις.* Socr. *Οὐκοῦν καὶ  
 κ. τ. λ.* In the same passage, Vat. Ven. b. Vind. 1. 4. 6. 7.  
 Flor. d. h. Huet. Par. D S. *διολλύει*, which form Porson, ad Med.  
 p. 455. considers unauthorised by the tragic poets, and Bastius  
 Epist. crit. p. 136., by all Attic writers ; but see Buttmann. Gr.  
 Vol. I. p. 525.

ὦ Κρίτων, οὕτως, ἵνα μὴ πάντα διΐωμεν. καὶ δὴ καὶ περὶ τῶν δικαίων καὶ ἀδίκων καὶ αἰσχροῦν καὶ καλῶν καὶ ἀγαθῶν καὶ κακῶν, περὶ ὧν νῦν ἡ βουλή ἡμῖν ἐστίν, πότερον τῇ τῶν πολλῶν δόξῃ δεῖ ἡμᾶς ἔπεσθαι καὶ φοβεῖσθαι ταύτην, ἢ τῇ τοῦ ἑνός, εἴ τις ἐστίν ἐπαῖων, ὃν δεῖ καὶ αἰσχύνεσθαι καὶ φοβεῖσθαι μᾶλλον ἢ ξύμπαντας τοὺς ἄλλους; ᾧ εἰ μὴ ἀκολουθήσομεν, διαφθεροῦμεν ἐκεῖνο καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο.<sup>c</sup> ἢ οὐδὲν ἐστὶ τοῦτο; ΚΡ. Οἶμαι ἔγωγε, ὦ Σώκρατες.

VIII. ΣΩ. Φέρε δὴ, ἐὰν τὸ ὑπὸ τοῦ ὑγιεινοῦ μὲν βέλτιον γιγνόμενον, ὑπὸ τοῦ νοσώδους δὲ διαφθειρόμενον διολέσωμεν πειθόμενοι μὴ τῇ τῶν ἐπαϊόντων δόξῃ,<sup>a</sup> ἄρα βιωτὸν ἡμῖν ἐστὶ, διεφθαρμένου αὐτοῦ; ἐστὶ δέ που τοῦτο τὸ σῶμα. ἢ οὐχί; ΚΡ. Ναί. ΣΩ. Ἄρ' οὖν βιωτὸν ἡμῖν ἐστὶ μετὰ μοχθηροῦ καὶ διεφθαρμένου σώματος; ΚΡ. Οὐδαμῶς. ΣΩ. Ἄλλὰ μετ' ἐκείνου ἄρα<sup>b</sup> ἡμῖν βιωτὸν διεφθαρμένου, ᾧ τὸ ἄδικον μὲν λωβᾶται,<sup>c</sup> τὸ δὲ δίκαιον ὀνύνησιν; ἢ φανλοτέρου<sup>d</sup> ἡγούμεθα εἶναι τοῦ σώματος ἐκεῖνο, ὃ τι πότε ἐστὶ τῶν ἡμετέρων, περὶ ὃ ἢ τε ἀδικία καὶ ἢ δικαιοσύνη ἐστίν; ΚΡ. Οὐδαμῶς. ΣΩ. Ἄλλὰ τιμιώτερον; ΚΡ. Πολύ γε. ΣΩ. Οὐκ ἄρα, ὦ βέλτιστε, πάνυ

καὶ φοβεῖσθαι ταύτην] So Vat. Vind. 1. 4. 6. Flor. a. c. d. f. Par. B C. Huet. for the common reading αὐτήν.

VIII. τοῦτο τὸ σῶμα] So Bodl. Vat. Ven. b. 7 Vindb. Tub. Flor. d. h. and others. Commonly τὸ was wanting, with the approbation of Buttmann.

ἀλλὰ μετ' ἐκείνου ἄρα] Old editions after ἄρα insert ἐστίν, which is rejected by the best MSS.

ᾧ τὸ ἄδικον μὲν λ.] Steph. conjectures ὃ which is read in Euseb. and in Vind. 3. 4. Flor. d.; but see note.

ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν<sup>e</sup> οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅ τι ὁ ἐπαΐων περὶ τῶν δικαίων καὶ ἀδίκων, ὁ εἷς, καὶ αὐτὴ ἡ ἀλήθεια. ὥστε πρῶτον μὲν ταύτη οὐκ ὀρθῶς εἰσηγεῖ,<sup>f</sup> εἰσηγούμενος τῆς τῶν πολλῶν δόξης δεῖν ἡμᾶς φροντίζειν περὶ τῶν δικαίων καὶ καλῶν καὶ ἀγαθῶν καὶ τῶν ἐναντίων. ἀλλὰ μὲν δὴ, φαίη γ' ἄν τις, οἷοί τ' εἰσὶν ἡμᾶς οἱ πολλοὶ ἀποκτινύναι; ΚΡ. Δῆλα δὴ καὶ ταῦτα· φαίη γὰρ ἄν, ὦ Σώκρατες.<sup>g</sup> ΣΩ. Ἀληθῆ λέγεις. ἀλλ', ὦ θαυμάσιε, οὗτός τε ὁ λόγος, ὃν διεληλύθαμεν, ἔμοιγε δοκεῖ ἔτι ὅμοιος εἶναι τῷ καὶ πρότερον.<sup>h</sup> καὶ τόνδε αὖ σκόπει, εἰ ἔτι μένει ἡμῖν ἢ οὐ, ὅτι οὐ τὸ ζῆν περὶ πλείστου ποιητέον, ἀλλὰ τὸ εὖ ζῆν. ΚΡ. Ἀλλὰ μένει. ΣΩ. Τὸ δὲ εὖ καὶ καλῶς καὶ δικαίως ὅτι ταῦτόν ἐστι, μένει, ἢ οὐ μένει; ΚΡ. Μένει.

ΙΧ. ΣΩ. Οὐκοῦν ἐκ τῶν ὁμολογουμένων<sup>a</sup> τοῦτο σκεπτέον, πότερον δίκαιον ἐμὲ ἐνθένδε πειρᾶσθαι ἐξιέναι, μὴ ἀφιέντων Ἀθηναίων,<sup>b</sup> ἢ οὐ δίκαιον· καὶ ἐὰν μὲν φαίνεται δίκαιον, πειρώμεθα, εἰ δὲ μή, ἐῶμεν· ἄς

τί ἐροῦσιν] Bodl. Ven. b. Vind. 1. 4. Tub. Huet. Par. DS. τί ἐροῦσιν. Commonly ὅ τ' ἐρ., see note.

Δῆλα δὴ καὶ ταῦτα· φαίη γὰρ ἄν—] Steph. δηλαδὴ καὶ ταῦτα φαίη γ' ἄν τις. see note.

οὗτός τε ὁ λόγος] So Coisl. Vat. Ven. b. Paris. DES. Huet. Angel. Tubing. Flor. a. b. c. h. i. and from a correction in Bodl. The common reading was γε.

δοκεῖ ἔτι ὅμοιος] ἔτι is added from Ven. b. Huet. Par. D. Flor. h. Further on the common reading was τῷ προσέρω, which is changed from Bodl. Ven. b. Huet. Par. DS. Vind. 4. Flor. h. into τῷ καὶ πρότερον.

καὶ τόνδε αὖ σκόπει] Commonly τόνδε δὲ αὖ σκ. But in Bodl. Vat. Ven. b. Tub. Flor. d. Vind. b. Huet. δὲ is correctly omitted.

δὲ σὺ λέγεις τὰς σκέψεις περί τε ἀναλώσεως χρημάτων<sup>c</sup> καὶ δόξης<sup>d</sup> καὶ παίδων τροφῆς,<sup>e</sup> μὴ ὡς ἀληθῶς ταῦτα, ὧ Κρίτων, σκέμματα<sup>f</sup> ἢ τῶν ῥαδίως ἀποκτινύντων<sup>g</sup> καὶ ἀναβιωσκομένων γ' ἄν, εἰ οἰοί τε ἦσαν, οὐδενὶ ξὺν νῶ, τούτων τῶν πολλῶν. ἡμῖν δ', ἐπειδὴ ὁ λόγος οὕτως αἰρεῖ,<sup>h</sup> μὴ οὐδὲν ἄλλο σκεπτέον ἢ ἢ ὅπερ νῦν δὴ ἐλέγομεν, πότερον δίκαια πράξομεν καὶ χρήματα τελοῦντες τούτοις τοῖς ἐμὲ ἐνθένδε ἐξάξουσι καὶ χάριτας, καὶ αὐτοὶ ἐξάγοντές τε καὶ ἐξαγόμενοι, ἢ τῇ ἀληθείᾳ ἀδικήσομεν ταῦτα πάντα ποιοῦντες· κὰν φαινόμεθα ἄδικα αὐτὰ ἐργαζόμενοι, μὴ οὐ δέη ὑπολογίζεσθαι οὗτ' εἰ ἀποθνήσκειν δεῖ παραμένοντας καὶ ἡσυχίαν ἄγοντας, οὔτε ἄλλο ὀτιοῦν πάσχειν πρὸ τοῦ ἀδικεῖν.<sup>i</sup> ΚΡ. Καλῶς μὲν μοι δοκεῖς λέγειν, ὧ Σώκρατες, ὅρα δὲ τί δρῶμεν. ΣΩ. Σκοπῶμεν, ὧ ἄγαθέ, κοινῇ, καὶ εἴ πη ἔχεις ἀντιλέγειν ἐμοῦ λέγοντος, ἀντίλεγε, καὶ σοι πείσομαι· εἰ δὲ μή, παῦσαι ἤδη, ὧ μακάριε, πολλάκις μοι λέγων τὸν αὐτὸν λόγον, ὡς ἐγὼ περὶ πολλοῦ ποιοῦμαι πείσαιί σε ταῦτα πράττειν, ἀλλὰ μὴ ἄκουτος.<sup>k</sup> ὅρα δὲ δὴ τῆς σκέψεως τὴν ἀρχήν, ἐάν σοι ἱκανῶς λέγηται, καὶ πειρῶ ἀποκρίνεσθαι τὸ ἐρωτώμενον, ἢ ἂν μάλιστα οἶη. ΚΡ. Ἀλλὰ πειράσομαι.

X. ΣΩ. Οὐδενὶ τρόπῳ φαμὲν ἐκόντας ἀδικητέον

IX. περί τε ἀναλώσεως χρημάτων] So Bodl. Ven. b. Vat. Tub. 1. 4. 6. 7. Flor. d. h. Huet. Par. D S. The common reading was περί τε χρημάτων ἀναλώσεως, which Bekker also retained.

ἀλλὰ μὴ ἄκουτος] ἄκουτα, Vind. 6.

πειρῶ ἀποκρίνεσθαι] Old editions ἀποκρίνασθαι, against almost all the MSS. The present is best suited to the sense.

εἶναι,<sup>a</sup> ἢ τινι μὲν ἀδικητέον τρόπῳ, τινὶ δὲ οὐ ; ἢ οὐδαμῶς τό γε ἀδικεῖν οὔτε ἀγαθὸν οὔτε καλόν, ὡς πολλάκις ἡμῖν καὶ ἐν τῷ ἔμπροσθεν χρόνῳ ὠμολογήθη ; ὅπερ καὶ ἄρτι ἐλέγετο. ἢ πᾶσαι ἡμῖν ἐκεῖναι αἱ πρόσθεν ὁμολογίαι ἐν ταῖςδε ταῖς ὀλίγαις ἡμέραις ἐκκεχυμέναι εἰσί,<sup>b</sup> καὶ πάσαι, ᾧ Κρίτων, ἄρα τηλικοῖδε γέροντες ἄνδρες πρὸς ἀλλήλους σπουδῇ διαλεγόμενοι ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδὲν διαφέροντες ; ἢ παντὸς μᾶλλον<sup>c</sup> οὕτως ἔχει, ὡσπερ τότε ἐλέγετο ἡμῖν ; εἴτε φασὶν οἱ πολλοὶ εἴτε μή, καὶ εἴτε δεῖ ἡμᾶς ἔτι τῶνδε χαλεπώτερα πάσχειν εἴτε καὶ πραότερα, ὅμως τό γε ἀδικεῖν<sup>d</sup> τῷ ἀδικοῦντι καὶ κακὸν καὶ αἰσχροὺν τυγχάνει ὃν παντὶ τρόπῳ ; φαμέν, ἢ οὐ ; ΚΡ. Φαμέν. ΣΩ. Οὐδαμῶς ἄρα δεῖ ἀδικεῖν. ΚΡ. Οὐ δῆτα. ΣΩ. Οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν, ὡς οἱ πολλοὶ οἴονται,<sup>e</sup> ἐπειδὴ γε οὐδαμῶς δεῖ ἀδικεῖν. ΚΡ. Οὐ φαίνεται. ΣΩ. Τί δὲ δῆ ; κακουργεῖν δεῖ, ᾧ Κρίτων, ἢ οὐ ; ΚΡ. Οὐ δεῖ δή που, ᾧ Σώκρατες. ΣΩ. Τί δέ ; ἀντικακουργεῖν κακῶς πάσχοντα, ὡς οἱ πολλοὶ φασι, δίκαιον, ἢ οὐ δίκαιον ;

X. ἢ τινι μὲν ἀδικ.] Steph. has given τοὺς μὲν. But the passage relates to various modes of doing injustice.

ὅπερ καὶ ἄρτι ἐλέγετο.] Heindorf. conjectures ὡς πολλάκις μὲν ἡμῖν—ὠμολογήθη, ἀτὰρ καὶ ἄρτι ἐλέγετο. Par. B C E. Ang. Flor. a. b. c. f. i. have ἐγένετο interlined. The common reading has this sense : *which was also said a little time ago*. For Socrates, in what goes before, has several times referred to this precept, as in c. 8. towards the end.

αἰσχροὺν τυγχάνει] Commonly τυγχάνειν, which is corrected from Bodl. Ven. Ξ. a. b. Vat. Tub., 7 Vindd. Florent. Par. B C D E S. Zitt. and edit. Ald. Bas. 1. 2.

Τί δὲ δῆ ;] Commonly τί δαὶ δῆ ; which is changed from Ven. b. Vat. Vind. 1. 6. 7. Flor. d. h. Huet. Par. D S.

ΚΡ. Οὐδαμῶς. ΣΩ. Τὸ γάρ που κακῶς ποιεῖν ἀνθρώπους τοῦ ἀδικεῖν οὐδὲν διαφέρει. ΚΡ. Ἀληθῆ λέγεις. ΣΩ. Οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὀτιοῦν πάσχη ὑπ' αὐτῶν.<sup>f</sup> καὶ ὅρα, ὦ Κρίτων, ταῦτα καθομολογῶν, ὅπως μὴ παρὰ δόξαν ὁμολογήῃς. οἶδα γάρ, ὅτι ὀλίγοις τισὶ ταῦτα καὶ δοκεῖ καὶ δόξει. οἷς οὖν οὕτω δέδοκται καὶ οἷς μή, τούτοις οὐκ ἔστι κοινὴ βουλή, ἀλλ' ἀνάγκη τούτους ἀλλήλων καταφρονεῖν, ὀρῶντας τὰ ἀλλήλων βουλευήματα. σκόπει δὴ οὖν καὶ σὺ εὖ μάλα,<sup>g</sup> πότερον κοινωνεῖς καὶ ξυνδοκεῖ σοι· καὶ ἀρχώμεθα ἐντεῦθεν βουλευόμενοι, ὡς οὐδέποτε ὀρθῶς ἔχοντος<sup>h</sup> οὔτε τοῦ ἀδικεῖν οὔτε τοῦ ἀνταδικεῖν οὔτε κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς· ἢ ἀφίστασαι καὶ οὐ κοινωνεῖς τῆς ἀρχῆς; ἐμοὶ μὲν γὰρ καὶ πάλαι οὕτω καὶ νῦν ἔτι δοκεῖ, σοὶ δ' εἴ πη ἄλλη δέδοκται, λέγε καὶ δίδασκε. εἰ δὲ ἐμμένεις τοῖς πρόσθεν, τὸ μετὰ τοῦτο ἄκουε. ΚΡ. Ἀλλ' ἐμμένω τε καὶ ξυνδοκεῖ μοι· ἀλλὰ λέγε. ΣΩ. Λέγω δὴ αὖ τὸ μετὰ τοῦτο, μᾶλλον δ' ἐρωτῶ·

ταῦτα καθομολογῶν] Commonly ὁμολογῶν, which is changed on the authority of Bodl. Vat. Ven. b. Huet. Par. D S. Vind. 1. 4. 6. Tub. Flor. d.

οἷς οὖν οὕτω δ.] Commonly οἷς δ' οὕτω δ. The correct reading is found in Bodl. Coisl. Ven. b. Vat. Tub. all the Vindobb. Huet. Par. B C D E H S. Ang. Flor. b. c. d. f. h. i. Zitt. and others.

ὀρῶντας τὰ ἀλλήλων β.] So Bodl. Ven. b. Vat. Tub. Vind. 1. 4. 6. 7. Flor. d. h. Huet. Par. D S. Old editions ἀλλήλων τὰ β. Immediately after, the same have δὴ οὖν for the common reading οὖν δὴ.

ἀντιδρῶντα] So Bodl. Vat. Ven. b. Tub. Vind. 1. 4. 6. 7. Flor. a. d. f. h. Zitt. Huet. Par. B C D S. Commonly ἀντιδρῶντας.

καὶ νῦν ἔτι δοκεῖ] Huet. Par. D S. Flor. h. καὶ νῦν οὕτω δ.

πότερον ἂν τις ὁμολογήσῃ τῷ δίκαια ὄντα ποιητέον ἢ ἑξαπατητέον; ΚΡ. Ποιητέον.

XI. ΣΩ. Ἐκ τούτων δὴ ἄθρει.<sup>a</sup> ἀπιόντες ἐνθένδε ἡμεῖς μὴ πείσαντες τὴν πόλιν<sup>b</sup> πότερον κακῶς τινας ποιούμεν, καὶ ταῦτα οὓς ἤκιστα δεῖ, ἢ οὐ; καὶ ἐμμένομεν οἷς ὁμολογήσαμεν δίκαιοις<sup>c</sup> οὖσιν, ἢ οὐ; ΚΡ. Οὐκ ἔχω, ὦ Σώκρατες, ἀποκρίνασθαι πρὸς δ' ἐρωτᾶς· οὐ γὰρ ἐννοῶ. ΣΩ. Ἄλλ' ὧδε σκόπει. εἰ μέλλουσιν ἡμῖν ἐνθένδε<sup>d</sup> εἶτε ἀποδιδράσκειν, εἴθ' ὅπως δεῖ ὀνομάσαι τοῦτο, ἐλθόντες οἱ νόμοι καὶ τὸ κοινὸν τῆς πόλεως<sup>e</sup> ἐπιστάντες ἔρουντο. Εἰπέ μοι, ὦ Σώκρατες, τί ἐν νῶ ἔχεις ποιεῖν; ἄλλο τι ἢ τούτῳ τῷ ἔργῳ,<sup>f</sup> ᾧ ἐπιχειρεῖς, διανοεῖ τούς τε νόμους ἡμᾶς ἀπολέσαι καὶ ξύμπασαν τὴν πόλιν τὸ σὸν μέρος;<sup>g</sup> ἢ δοκεῖ σοι οἶόν τε ἔτι ἐκείνην τὴν πόλιν εἶναι καὶ μὴ ἀνατετραφῆθαι,<sup>h</sup> ἐν ἣ ἂν αἱ γενόμεναι δίκαι<sup>i</sup> μηδὲν ἰσχύωσιν, ἀλλ' ὑπὸ ἰδιωτῶν ἄκυροί τε γίνωνται καὶ διαφθείρωνται; Τί ἐροῦμεν, ὦ Κρίτων, πρὸς ταῦτα καὶ ἄλλα τοιαῦτα; πολλὰ γὰρ ἂν τις ἔχοι, ἄλλως τε καὶ ῥήτωρ, εἰπεῖν ὑπὲρ τούτου τοῦ νόμου ἀπολλυμένου, ὃς τὰς δίκας τὰς δικασθείσας προστάττει κυρίας εἶναι. ἢ ἐροῦμεν πρὸς αὐτούς, ὅτι Ἡδίκη γὰρ ἡμᾶς ἢ πόλις<sup>k</sup> καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε; Ταῦτα ἢ τί ἐροῦμεν;<sup>l</sup> ΚΡ. Ταῦτα νῆ Δί', ὦ Σώκρατες.

XII. ΣΩ. Τί οὖν, ἂν εἴπωσιν οἱ νόμοι, ὦ Σώ-

XI. ἐν ἣ ἂν αἱ γενόμεναι δ.] γιγνόμεναι, Vat. Ven. b. Vind. 6. Flor. d. and others, but the common reading is preferable. Some omitting ἂν, have γίνονται καὶ διαφθείρονται, which is also found in Bodl. and Ven. b.

XII. Τί οὖν, ἂν εἴπωσιν] The comma was commonly omitted. Immediately afterwards, Steph. ἢ καὶ τ. and δικάζοι, against all the MSS. and the meaning of the passage.

κρατες, ἥ καὶ ταῦτα ὁμολόγητο ἡμῖν τε καὶ σοί, ἥ ἐμμένειν ταῖς δίκαις αἷς ἂν ἡ πόλις δικάζη;<sup>a</sup> εἰ οὖν αὐτῶν θαυμάζοιμεν λεγόντων, ἴσως ἂν εἴποιεν, ὅτι ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα, ἀλλ' ἀποκρίνου, ἐπειδὴ καὶ εἴωθας χρῆσθαι τῷ ἐρωτᾶν τε καὶ ἀποκρίνεσθαι. φέρε γάρ, τί ἐγκαλῶν ἡμῖν τε καὶ τῇ πόλει ἐπιχειρεῖς ἡμᾶς ἀπολλύναι; οὐ πρῶτον μὲν σε ἐγεννήσαμεν<sup>b</sup> ἡμεῖς, καὶ δι' ἡμῶν ἔλαβε τὴν μητέρα σου ὁ πατὴρ καὶ ἐφύτευσέ σε; φράσον οὖν, τούτοις ἡμῶν, τοῖς νόμοις τοῖς περὶ τοὺς γάμους<sup>c</sup> μέμφει τι ὡς οὐ καλῶς ἔχουσιν; Οὐ μέμφομαι, φαίην ἄν. Ἀλλὰ τοῖς περὶ τὴν τοῦ γενομένου τροφήν τε καὶ παιδείαν,<sup>d</sup> ἐν ἣ καὶ σὺ ἐπαιδεύθης; ἥ οὐ καλῶς<sup>e</sup> προσέταττον ἡμῶν οἱ ἐπὶ τούτοις τεταγμένοι νόμοι, παραγγέλλοντες τῷ πατρὶ τῷ σῷ σε ἐν μουσικῇ καὶ γυμναστικῇ παιδεύειν;<sup>f</sup> Καλῶς, φαίην ἄν. Εἶεν. ἐπειδὴ δὲ ἐγένου τε καὶ ἐξετράφης καὶ ἐπαιδεύθης,<sup>g</sup> ἔχοις ἂν εἰπεῖν πρῶτον μὲν, ὡς οὐχὶ ἡμέτερος ἦσθα καὶ ἔκγονος καὶ δοῦλος, αὐτός τε καὶ οἱ σοὶ πρόγονοι;<sup>h</sup> καὶ εἰ τοῦθ' οὕτως ἔχει, ἂρ' ἐξ ἴσου οἶε εἶναι σοὶ τὸ δίκαιον καὶ ἡμῖν, καὶ ἅττ' ἂν ἡμεῖς σε ἐπιχειρῶμεν ποιεῖν, καὶ σὺ ταῦτα ἀντιποιεῖν<sup>i</sup> οἶε δίκαιον εἶναι; ἥ πρὸς μὲν ἄρα

δι' ἡμῶν ἔλαβε] ἐλάμβανε, Bodl. Ven. b. Tub. Huet. Par. D S. Vind. 4. Flor. h.; but Ven. b. in the margin, has ἔλαβε.

περὶ τὴν τοῦ γενομένου] Ven. Ξ. and the margin of Par. B C. Flor. a. h. γεννωμένου, which might be defended from Lysis p. 237. E. Alcibiad. I. p. 121. D. But see Herodot. V. 4. VII. 3. A little further, old editions, ἥ οὐ καλῶς, which is corrected from Vind. 2. 5. Ven. b.

οἱ ἐπὶ τούτοις τεταγμένοι] I have not hesitated to adopt this reading from Bodl. Vat. Tubing. Vind. 1. 4. 6. 7. Flor. d. h. Huet. Par. D S. for the common reading τούτῳ.

καὶ σὺ ταῦτα ἀντιπ.] So Par. B. Vind. 2. 3. 5. Vat. Ven. a.



σοι τὸν πατέρα οὐκ ἐξ ἴσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, εἴ σοι ὦν ἐτύγχανεν, ὥστε, ἅπερ πάσχοις, ταῦτα καὶ ἀντιποιεῖν, οὔτε κακῶς ἀκούοντα ἀντιλέγειν<sup>k</sup> οὔτε τυπτόμενον ἀντιτύπτειν οὔτε ἄλλα τοιαῦτα πολλά· πρὸς δὲ τὴν πατρίδα ἄρα<sup>l</sup> καὶ τοὺς νόμους ἐξέσται σοι, ὥστε, ἐάν σε 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, ὃ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελούμενος; ἢ οὕτως εἶ σοφός, ὥστε λέληθέ σε, ὅτι μητρός τε καὶ πατρὸς καὶ τῶν ἄλλων προγόνων ἀπάντων τιμιώτερόν ἐστι πατρὶς<sup>m</sup> καὶ σεμνότερον καὶ ἀγιώτερον καὶ ἐν μείζονι μοίρα<sup>n</sup> καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι, καὶ σέβεσθαι δεῖ καὶ μᾶλλον ὑπέικειν καὶ θωπεύειν πατρίδα χαλεπαίνουσαν ἢ πατέρα, καὶ ἢ πείθειν, ἢ ποιεῖν<sup>o</sup> ἢ ἀνκελεύη, καὶ πάσχειν, ἐάν τι προστάτῃ παθεῖν, ἡσυχίαν ἄγοντα, ἐάν τε τύπτεσθαι ἐάν τε δεῖσθαι, ἐάν τε εἰς

Tub. Zittav., which we think the true reading. Bodl. Coisl. Ven.  $\Xi$  b. Vind. 1. 4. 6. 7. Flor. a. b. c. d. f. h. i. Huet. Ang. Par. C D H S. καὶ σοὶ ταῦτα. Old editions, ταῦτα καὶ σὺ ἀντ. see note.

πρὸς τὸν δεσπότην] The article is added from Bodl. Coisl. Ven. b. Tub. Vind. 1. 3. 4. Flor. b. Huet. Par. D S.

ὥστε, ἅπερ πάσχοις] So Bodl. Vat. Coisl. Ven.  $\Xi$  a. b. Tub. Vind. 1. 4. 6. Flor. b. c. d. i. Zitt. Par. B C H. Angel. for the common reading πάσχεις.

τῆς ἀρετῆς ἐπιμελούμενος] Commonly ἐπιμελούμενος, which is changed on the authority of Bodl. Ven. b. Vind. 4. 7. Par. D S. Flor. d. h.

ἐστι πατρὶς] ἐστιν ἢ πατρὶς, Bodl. Ven. b. Tub. Vind. 7. Huet. Par. S. Flor. h., but there is no need of the article.

ἢ ἀνκελεύη] The old editions corruptly give κελεύοι, which is changed on the authority of almost all the MSS.

πόλεμον ἄγῃ τρωθησόμενον ἢ ἀποθανούμενον, ποιητέον ταῦτα, καὶ τὸ δίκαιον οὕτως ἔχει, καὶ οὐχὶ ὑπεικτέον, οὐδὲ ἀναχωρητέον, οὐδὲ λειπτέον τὴν τάξιν, ἀλλὰ καὶ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον ἂν κελεύῃ ἢ πόλις καὶ ἢ πατρίς, ἢ πείθειν αὐτὴν ἢ τὸ δίκαιον πέφυκε.<sup>p</sup> βιάζεσθαι δ' οὐχ ὅσιον οὔτε μητέρα οὔτε πατέρα, πολὺ δὲ τούτων ἔτι ἦττον τὴν πατρίδα. Τί φήσομεν πρὸς ταῦτα, ὦ Κρίτων; ἀληθῆ λέγειν τοὺς νόμους, ἢ οὐ; ΚΡ. Ἔμοιγε δοκεῖ.

XIII. ΣΩ. Σκόπει τοίνυν, ὦ Σώκρατες, φαίεν ἂν ἴσως οἱ νόμοι, εἰ ἡμεῖς ταῦτα ἀληθῆ λέγομεν, ὅτι οὐ δίκαια ἡμᾶς ἐπιχειρεῖς δρᾶν ἂν νῦν ἐπιχειρεῖς. ἡμεῖς γάρ σε γεννήσαντες, ἐκθρέψαντες, παιδεύσαντες, μεταδόντες ἀπάντων ὧν οἰοί τ' ἡμεν καλῶν σοὶ καὶ τοῖς ἄλλοις πᾶσι πολίταις, ὅμως προαγορεύομεν τῷ ἐξουσίαν πεποιηκέναι<sup>a</sup> Ἀθηναίων τῷ βουλομένῳ, ἐπειδὴν δοκιμασθῆ καὶ ἴδῃ<sup>b</sup> τὰ ἐν τῇ πόλει πράγματα καὶ ἡμᾶς τοὺς νόμους, ᾧ ἂν μὴ ἀρέσκωμεν ἡμεῖς, ἐξεῖναι λαβόντα τὰ αὐτοῦ ἀπιέναι ὅποι ἂν βούληται. καὶ οὐδεὶς

ποιητέον ταῦτα] Commonly ποιητέα, against Bodl. Vat. Ven. b. Tub. Vind. 1. 4. 5. 6. Flor. a. b. c. d. f. h. i. Huet. Par. B. C D E S. A little further οὐχὶ for οὐχ is supplied by nearly the same MSS.

κελεύῃ ἢ πόλις] Commonly κελεύοι, against all the MSS. except Paris. E. The old editions also have ἢ πόλις τε καὶ ἢ πατρ., but τε is omitted by the best MSS.

XIII. ἂν νῦν ἐπιχειρεῖς] νῦν formerly omitted, is found in most MSS. Also in Bas. 2.

σοὶ καὶ τοῖς ἄλλ.] Editions have σοὶ τε κ. τ. ἄλλ. I have rejected τε on the authority of Bodl. Vat. Ven. b. Tub. Vind. 1. 3. 4. 6. 7. Flor. d. h. Huet. Par. DS.

ἐπειδὴν δοκιμασθῆ] Commonly δοκιμάσῃ, which Ven. Ξ alone appears to have.

ἡμῶν τῶν νόμων ἐμποδῶν ἐστὶν οὐδ' ἀπαγορεύει, ἐάν τέ τις βούληται ὑμῶν εἰς ἀποικίαν ἰέναι, εἰ μὴ ἀρέσκοιμεν ἡμεῖς τε καὶ ἡ πόλις, ἐάν τε μετοικεῖν ἄλλοσέ ποι<sup>ο</sup> ἐλθῶν, ἰέναι ἐκέῖσε, ὅποι ἂν βούληται, ἔχοντα τὰ αὐτοῦ. ὃς δ' ἂν ὑμῶν παραμείνῃ, ὁρῶν δὲν τρόπον ἡμεῖς τὰς τε δίκας δικάζομεν καὶ τὰλλα τὴν πόλιν διοικοῦμεν, ἤδη φάμεν τοῦτον ὠμολογηκέναί ἔργῳ ἡμῖν ἂν ἡμεῖς κελεύωμεν ποιήσειν ταῦτα, καὶ τὸν μὴ πειθόμενον τριχῇ φάμεν ἀδικεῖν, ὅτι τε γεννήταις οὖσιν ἡμῖν οὐ πείθεται, καὶ ὅτι τροφεῦσι, καὶ ὅτι ὁμολογήσας ἢ μὴν πείθεσθαι<sup>δ</sup> οὔτε πείθεται οὔτε πείθει ἡμᾶς,<sup>ε</sup> εἰ μὴ καλῶς τι ποιοῦμεν, προτιθέντων ἡμῶν, καὶ οὐκ ἀγρίως ἐπιταπτόντων ποιεῖν ἂν κελεύωμεν, ἀλλὰ ἐφιέντων δυεῖν θάτερα, ἢ πείθειν ἡμᾶς, ἢ ποιεῖν, τούτων οὐδέτερα ποιεῖ.

XIV. Ταύταις δὴ φάμεν καὶ σέ, ὦ Σώκρατες, ταῖς αἰτίαῖς ἐνέξεσθαι,<sup>α</sup> εἴπερ ποιήσεις ἂν ἐπινοεῖς, καὶ οὐχ ἠκιστα Ἀθηναίων σέ, ἀλλ' ἐν τοῖς μάλιστα.<sup>β</sup> Εἰ οὖν ἐγὼ εἴπομι, διὰ τί δή; ἴσως ἂν μου δικαίως καθά-

ἄλλοσέ ποι ἐλθῶν] Steph. πη, and further on ὕπη, which is in very few MSS.

ἔχοντα τὰ αὐτοῦ] Commonly ἔχων. Although this reading might be defended, it was right to change it on the authority of Bodl. Vat. Ven. b. Vind. 1. 3. 4. 6. 7. Flor. a. b. d. f. h. i. Coisl. Par. B C D H S. Angel. Huet.

ἢ μὴν πείθεσθαι] So Coisl. Par. B C. Flor. a. b. c. f. i. and Ang. for the common reading ἡμῖν πειθ. In Bodl. above ἡμῖν is written ἡμ, that is, I think ἢ μὴν. Buttmann conjectured that πείσεσθαι ought to be read.

ποιοῦμεν, προτιθέντων] Vat. Flor. d. καὶ προτιθέντων. But see note.

ἀλλὰ ἐφιέντων] ἀφιέντων, Par. H. The form δυεῖν is preserved here by all the MSS. and old editt. except Vat. Flor. d. Huet.

πτοιντο,<sup>c</sup> λέγοντες, ὅτι ἐν τοῖς μάλιστα Ἀθηναίων ἐγὼ αὐτοῖς ὠμολογηκῶς τυγχάνω ταύτην τὴν ὁμολογίαν. φαίεν γὰρ ἂν ὅτι ὦ Σώκρατες, μεγάλα ἡμῖν τούτων τεκμήριά ἐστιν, ὅτι σοι καὶ ἡμεῖς ἠρέσκομεν καὶ ἡ πόλις· οὐ γὰρ ἂν ποτε τῶν ἄλλων Ἀθηναίων ἀπάντων διαφερόντως<sup>d</sup> ἐν αὐτῇ ἐπεδήμεις, εἰ μὴ σοι διαφερόντως ἠρεσκε, καὶ οὐτ' ἐπὶ θεωρίαν<sup>e</sup> πρόποτε ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἅπαξ εἰς Ἴσθμόν, οὔτε ἄλλοσε οὐδαμόσε, εἰ μὴ ποι στρατευσόμενος,<sup>f</sup> οὔτε ἄλλην ἀποδημίαν ἐποιήσω πρόποτε, ὥσπερ οἱ ἄλλοι ἄνθρωποι, οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναί,<sup>g</sup> ἀλλὰ ἡμεῖς σοι ἱκανοὶ ἦμεν καὶ ἡ ἡμετέρα πόλις· οὕτω σφόδρα ἡμᾶς ἡροῦ, καὶ ὠμολόγεις καθ' ἡμᾶς πολιτεύεσθαι<sup>h</sup> τὰ τε ἄλλα καὶ παῖδας ἐν αὐτῇ ἐποιήσω, ὡς ἀρεσκούσης σοι τῆς πόλεως· ἔτι τοίνυν ἐν αὐτῇ τῇ δίκη ἐξῆν σοι φυγῆς τιμήσασθαι,<sup>i</sup> εἰ ἐβούλου, καὶ ὅπερ νῦν ἀκούσης τῆς πόλεως ἐπιχειρεῖς, τότε ἐκούσης ποιῆσαι. σὺ δὲ τότε μὲν ἐκαλλωπίζου ὡς οὐκ ἀγανακτῶν, εἰ δέοι τεθνάναι σε, ἀλλ' ἡροῦ, ὡς ἔφησθα, πρὸ τῆς φυγῆς θάνατον· νῦν δὲ οὐτ' ἐκείνους τοὺς λόγους αἰσχύνει, οὔτε ἡμῶν τῶν νόμων ἐντρέπει,

XIV. ὅτι μὴ ἅπαξ εἰς Ἴσθμόν] These words are wanting in Tub. Ven. b. Vind. 6. 7. Flor. h. Huet. Par. D S. But they were read by Athenæus, as Fischer rightly observed. In Bodl. they are written in the margin.

ἀποδημίαν ἐποιήσω] This order is given in Bodl. Ven. b. Vat. Tub. Vind. 1. 4. 6. 7. Flor. d. h. Huet. Editions have ἐποιήσω ἀποδ.

καθ' ἡμᾶς πολιτεύεσθαι] Stephens, against all the MSS. has given the conjectural reading πολιτεύσεισθαι, which is approved of by Buttmann. See note.

τῶν νόμων ἐντρέπει] Vind. 6. τὸν νόμον. injudiciously.

ἐπιχειρῶν διαφθεῖραι, πράττεις τε ἄπερ ἂν δοῦλος φαυλότατος πράξειεν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ τὰς ξυνθήκας τε καὶ τὰς ὁμολογίας, καθ' ἃς ἡμῖν ξυνέθου πολιτεύεσθαι. πρῶτον μὲν οὖν ἡμῖν τοῦτ' αὐτὸ ἀπόκριναι, εἰ ἀληθῆ λέγομεν, φάσκοντές σε ὁμολογηκέναι πολιτεύεσθαι καθ' ἡμᾶς ἔργῳ, ἀλλ' οὐ λόγῳ, ἢ οὐκ ἀληθῆ. Τί φῶμεν πρὸς ταῦτα, ᾧ Κρίτων; ἄλλο τι ἢ ὁμολογῶμεν; ΚΡ. Ἀνάγκη, ᾧ Σώκρατες. ΣΩ. Ἄλλο τι οὖν ἂν φαῖεν<sup>κ</sup> ἢ ξυνθήκας τὰς πρὸς ἡμᾶς αὐτοὺς καὶ ὁμολογίας παραβαίνεις, οὐχ ὑπ' ἀνάγκης ὁμολογήσας, οὐδὲ ἀπατηθείς, οὐδὲ ἐν ὀλίγῳ χρόνῳ ἀναγκασθεὶς βουλευσασθαι, ἀλλ' ἐν ἔτεσιν ἐβδομήκοντα, ἐν οἷς ἐξῆν σοι ἀπιέναι, εἰ μὴ ἠρέσκομεν ἡμεῖς μηδὲ δίκαιαι ἐφαίνοντό σοι αἱ ὁμολογίαι εἶναι. σὺ δὲ οὔτε Λακεδαίμονα προηροῦ οὔτε Κρήτην, ἃς δὴ ἐκάσ-

δοῦλος φαυλότατος] ὁ the article commonly put after δοῦλος, is omitted in Bodl. Ven. b. Vat. Tub. Vind. 1. 6. Flor. d. h. Huet. Par. D E S.

ξυνέθου πολιτεύεσθαι] Here also Stephens, with Buttmann's approbation, against almost all the MSS. corrected πολιτεύσεσθαι. μὲν after πρῶτον, omitted in old editions, is inserted from Venet. b. Vat. Tub. Vind. 1. 4. 6. 7. Flor. d. h. Par. D S.

ὁμολογηκέναι πολιτεύεσθαι] Old editions have πολιτεύσεσθαι which, following Bekker, we have changed from Coisl. Ven. b. Vat. all the Vindobb. Flor. d. f. h. Zitt. Huet. Par. D S.

Ἄλλο τι οὖν ἂν φαῖεν] Stephens omitted τι and ἂν. Bas. 2. left out ἂν only. The true reading is supplied by almost all the MSS.

σὺ δὲ οὔτε Λακ.] So Bodl. Vat. Ven. b. Tub. Vind. 1. 4. Flor. a. c. d. f. h. Huet. Par. B C D E S. for the common reading σύ τε. A little before the old editions except Bas. 2. ἐν οἷς ἦν, which is corrected from Bodl. Vat. Ven. a. b. Tub., 7 Vindobb. and most others.

τοτε φῆς εὐνομεῖσθαι,<sup>1</sup> οὔτε ἄλλην οὐδεμίαν τῶν Ἑλληνίδων πόλεων οὐδὲ τῶν βαρβαρικῶν,<sup>m</sup> ἀλλ' ἐλάττω ἐξ αὐτῆς ἀπεδήμησας ἢ οἱ χωλοὶ τε καὶ τυφλοὶ καὶ οἱ ἄλλοι ἀνάπηροι· οὕτω σοι διαφερόντως τῶν ἄλλων Ἀθηναίων ἤρεσκεν ἢ πόλις τε καὶ ἡμεῖς οἱ νόμοι δῆλον ὅτι.<sup>n</sup> τίνι γὰρ ἂν πόλις ἀρέσκοι ἄνευ νόμων; νῦν δὲ δὴ οὐκ ἐμμενεῖς τοῖς ὠμολογημένοις; ἔαν ἡμῖν γε πείθῃ,<sup>o</sup> ὦ Σώκρατες· καὶ οὐ καταγέλαστός γε ἔσει ἐκ τῆς πόλεως ἐξελθών.

XV. Σκόπει γὰρ δὴ, ταῦτα παραβὰς καὶ ἐξαμαρτῶν τι τούτων τί ἀγαθὸν ἐργάσει σαυτόν, ἢ τοὺς ἐπιτηδείους τοὺς σαυτοῦ· ὅτι μὲν γὰρ κινδυνεύσουσί γέ σου οἱ ἐπιτήδειοι καὶ αὐτοὶ φεύγειν καὶ στερηθῆναι τῆς πόλεως, ἢ τὴν οὐσίαν ἀπολέσαι, σχεδόν τι δῆλον· αὐτὸς δὲ πρῶτον μὲν ἔαν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς, ἢ Θήβαζε ἢ Μέγαράδε, — εὐνομοῦνται

οὐδὲ τῶν βαρβαρικῶν] Commonly οὔτε, which is changed from Bodl. Ven. b. Tubing. Vind. 6. Huet. Par. D S. For the common reading βαρβάρων, Bodl. Vat. Ven. b. Vind. 1. 4. 6. 7. Flor. d. h. Huet. Par. S. with Eusebius give βαρβαρικῶν. In Vat. Flor. d. and Vind. 2. Ἑλληνικῶν also is read, with Buttmann's approbation.

καὶ ἡμεῖς οἱ νόμοι δῆλον ὅτι] Vind. 4. 7. Flor. h. Huet. Par. D S. καὶ οἱ νόμοι ἡμεῖς δ.

οὐκ ἐμμενεῖς τοῖς ὠμ.] Bekker corrected ἐμμενεῖς, which is added by another hand in Bodl.; whereas the other MSS. have ἐμμένεις. But the future tense is required by the next words: ἔαν ἡμῖν γε πείθῃ, ὦ Σ., with which it is plain that ἐμμενεῖς is to be understood. Stephens inserted it before ἔαν, writing ἐμμενεῖς δέ, ἔαν κ. τ. λ.

XV. ἐξαμαρτῶν τι τούτων] ἐξαμαρτάνων, Bodl. Ven. b. Tub. Vind. 7. Flor. h. Huet. Par. D S. In Ven. b., the true reading is added in the margin.

ἢ Μέγαράδε] Commonly Μεγάραδε. The former is found in

γὰρ ἀμφότεροι — πολέμιος ἦξεις, ὦ Σώκρατες, τῆ τούτων πολιτεία,<sup>a</sup> καὶ ὅσοι περ κήδονται τῶν αὐτῶν πόλεων, ὑποβλέψονται σε διαφθορέα ἡγούμενοι τῶν νόμων, καὶ βεβαιώσεις τοῖς δικασταῖς<sup>b</sup> τὴν δόξαν, ὥστε δοκεῖν ὀρθῶς τὴν δίκην δικάσαι· ὅστις γὰρ νόμων διαφθορεὺς ἐστὶ, σφόδρα πονεὶ δόξειεν ἂν νέων γε καὶ ἀνοήτων ἀνθρώπων διαφθορεὺς εἶναι. πότερον οὖν φεύξει τὰς τε εὐνομουμένας πόλεις καὶ τῶν ἀνδρῶν τοὺς κοσμιωτάτους;<sup>c</sup> καὶ τοῦτο ποιοῦντι ἄρα ἄξιόν<sup>d</sup> σοι ζῆν ἔσται; ἢ πλησιάσεις τούτοις καὶ ἀναισχυρήσεις διαλεγόμενος — τίνας λόγους, ὦ Σώκρατες; ἢ οὐσπερ ἐνθάδε, ὡς ἡ ἀρετὴ καὶ ἡ δικαιοσύνη πλείστου ἄξιον τοῖς ἀνθρώποις καὶ τὰ νόμιμα καὶ οἱ νόμοι; καὶ οὐκ οἶει ἄσχημον ἂν φανεῖσθαι<sup>e</sup> τὸ τοῦ Σωκράτους πρᾶγμα; οἶεσθαί γε χρή. Ἄλλ' ἐκ μὲν τούτων τῶν τόπων ἀπαρεῖς, ἦξεις δὲ εἰς Θετταλίαν παρὰ τοὺς ξένους τοὺς Κρίτωνος· ἐκεῖ γὰρ δὴ πλείστη ἀταξία καὶ ἀκολασία,<sup>f</sup> καὶ ἴσως ἂν ἠδέως σου ἀκούοιεν ὡς γελοίως ἐκ τοῦ δεσμωτηρίου ἀπεδίδρασκες, σκευὴν τέ τινα

Coisl. Vind. 2. Huet. Par. D S. And we write also οἰκόνδε, πόλεμόνδε, κ. τ. λ.

ἄξιόν σοι ζῆν ἔσται;] So Bodl. Ven. b. Tub. Vind. 7. Flor. h. Huet. Par. D S. for the common reading ἐστὶ σοι ζῆν. In others σοι ζῆν ἐστὶν, which confirms the reading of the text.

τίνας λόγους] So Ven. b. Huet. Par. D S. The common reading was τινάς.

ἄσχημον ἂν φανεῖσθαι] ἂν is added from Vat. Ven. b. Huet. Par. D S. Vind. 1. 6. 7. Flor. d. h.

τούτων τῶν τόπων] So Bodl. Vat. Ven. b. Tub. Flor. d. h. Huet. Par. D S. for the common reading τ. τ. πόλεων. which in Ven. b. is written in the margin.

τοὺς ξένους τοὺς Κρίτωνος] So Ven. b. Vind. 4. Tub. for the common reading τοῦ Κρ.

σκευὴν τέ τινα] τε is added from Bodl. Vat. Ven. Ξ. a. b.

περιθέμενος,<sup>g</sup> ἢ διφθέραν λαβών, ἢ ἄλλα οἷα δὴ εἰώ-  
 θασιν ἐνσκευάζεσθαι οἱ ἀποδιδράσκοντες, καὶ τὸ σχῆμα<sup>h</sup>  
 τὸ σαυτοῦ μεταλλάξας. ὅτι δὲ γέρων ἀνὴρ σμικροῦ  
 χρόνου τῷ βίῳ λοιποῦ ὄντος, ὡς τὸ εἰκός, ἐτόλμησας  
 οὕτω γλίσχρως<sup>i</sup> ἐπιθυμεῖν ζῆν, νόμους τοὺς μεγίστους  
 παραβάς, οὐδεὶς ὃς ἐρεῖ; ἴσως, ἀν μὴ τινα λυπῆς· εἰ  
 δὲ μή,<sup>k</sup> ἀκούσει, ὦ Σώκρατες, πολλὰ καὶ ἀνάξια  
 σαυτοῦ. ὑπερχόμενος δὴ βιώσει πάντας ἀνθρώπους  
 καὶ δουλεύων.<sup>l</sup> τί ποιῶν ἢ εὐωχούμενος ἐν Θετταλία,  
 ὥσπερ ἐπὶ δεῖπνον ἀποδεδημηκῶς εἰς Θετταλίαν; λόγοι  
 δὲ ἐκείνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς ἄλλης ἀρετῆς  
 ποῦ ἡμῖν ἔσονται; Ἄλλὰ δὴ τῶν παίδων ἔνεκα βού-  
 λει<sup>m</sup> ζῆν, ἵνα αὐτοὺς ἐκθρέψῃς καὶ παιδεύῃς; τί δαί;  
 εἰς Θετταλίαν αὐτοὺς ἀγαγὼν θρέψεις τε καὶ παι-  
 δεύσεις, ξένους ποιήσας, ἵνα καὶ τοῦτό σου ἀπολαύ-  
 σωσιν;<sup>n</sup> ἢ τοῦτο μὲν οὐ, αὐτοῦ<sup>o</sup> δὲ τρεφόμενοι σοῦ  
 ζῶντος βέλτιον θρέψονται καὶ παιδεύονται, μὴ ξυ-  
 νόντος σοῦ αὐτοῖς; οἱ γὰρ ἐπιτήδειοι οἱ σοὶ ἐπιμε-  
 λήσονται αὐτῶν. πότερον ἂν εἰς Θετταλίαν<sup>p</sup> ἀποδη-

Tub. Vind. 1. 2. 3. 4. 6. 7. Flor. a. b. c. d. f. h. i. Par. and others.  
 Bodl. Huet. Par. D S. Tub. Flor. h. καταλλάξας, but the margin  
 of Bodl. μεταλλάξας.

οὕτω γλίσχρως] Bodl. Ven. b. Tub. Vind. 1. 4. 6. 7. Flor. h.  
 Huet. Par. D S. οὕτως αἰσχρῶς. The better reading has been  
 preserved by Bodl. in the margin.

ὑπερχόμενος δὴ βιώσει—] Commonly πάντας ἀνθρώπους  
 βιώσῃ, which is changed from Bodl. Ven. b. Vat. Huet. Par. D S.  
 Vind. 1. 4. 6. 7. Tub. Further on Vat. Flor. d. δουλεύων καὶ τί  
 ποιῶν. Vind. 6. for ἐν Θετταλία has εἰς Θετταλίαν, the same  
 words being omitted after ἀποδεδημηκῶς. See note.

περὶ δικαιοσύνης τε] τε is added from Bodl. Coisl. Vat. Ven. b.  
 Tub. Vind. 1. 4. 6. 7. Flor. d. h. Huet. Par. D S. It was wanting  
 in the common editions.

πότερον ἂν εἰς Θεττ.] Editt. have πότερον ἂν μὲν εἰς Θ.



μήσης, ἐπιμελήσονται· ἔαν δὲ εἰς Ἐιδου ἀποδημήσης, οὐχὶ ἐπιμελήσονται; εἶπερ γέ τι ὄφελος αὐτῶν ἐστὶ τῶν σοι φασκόντων ἐπιτηδείων εἶναι· οἷεσθαί γε χρή.

XVI. Ἄλλ' ὦ Σώκρατες, πειθόμενος ἡμῖν τοῖς σοῖς τροφεῦσι μήτε παῖδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου,<sup>a</sup> ἵνα εἰς Ἐιδου ἔλθῶν ἔχῃς ταῦτα πάντα ἀπολογήσασθαι τοῖς ἐκεῖ ἄρχουσιν· οὔτε γὰρ ἐνθάδε<sup>b</sup> σοι φαίνεται ταῦτα πράττοντι<sup>c</sup> ἄμεινον εἶναι<sup>d</sup> οὐδὲ δικαιότερον οὐδὲ ὀσιώτερον, οὐδὲ ἄλλῳ τῶν σῶν οὐδενί, οὔτε ἐκεῖσε ἀφικομένῳ ἄμεινον ἔσται. ἀλλὰ νῦν μὲν<sup>e</sup> ἡδίκημένος ἄπει, ἔαν ἀπίης, οὐχ ὑφ' ἡμῶν τῶν νόμων ἀλλ' ὑπ' ἀνθρώπων· ἔαν δὲ ἐξέλθῃς οὕτως αἰσχυρῶς ἀνταδικήσας τε καὶ ἀντικακουρήσας, τὰς σαυτοῦ ὁμολογίας τε καὶ ξυνηθήκας τὰς πρὸς ἡμᾶς παραβὰς καὶ κακὰ ἔργασάμενος τούτους, οὓς ἠκιστα ἔδει, σαυτόν τε καὶ φίλους καὶ πατρίδα καὶ ἡμᾶς, ἡμεῖς τέ σοι χαλεπανοῦμεν ζῶντι, καὶ ἐκεῖ οἱ ἡμέτεροι ἀδελφοὶ οἱ ἐν Ἐιδου νόμοι οὐκ εὐμενῶς σε ὑποδέξονται, εἰδότες, ὅτι καὶ ἡμᾶς ἐπεχείρησας ἀπολέσαι τὸ σὸν μέρος. ἀλλὰ μή σε πείση Κρίτων ποιεῖν ἢ λέγει μᾶλλον ἢ ἡμεῖς.

XVII. Ταῦτα, ὦ φίλε ἑταῖρε Κρίτων, εὖ ἴσθι, ὅτι ἐγὼ δοκῶ ἀκούειν,<sup>a</sup> ὥσπερ οἱ κορυβαυτιῶντες τῶν αὐλῶν δοκοῦσιν ἀκούειν, καὶ ἐν ἐμοὶ αὕτη ἢ ἡχῆ τού-

But μὲν is correctly omitted in Bodl. Ven. b. Vat. Tub. Vind. 1. 4. 6. Flor. d. h. Huet. Par. D S.

εἰς Ἐιδου ἀποδημήσης] Vind. 3. omits ἀποδημήσης. But in this opposition of clauses the repetition of the same word is not inelegant. A comma was commonly put after ἐπιμελήσονται, and a note of interrogation after ἐπιτηδείων εἶναι which, following Buttmann, we have changed.

XVI. ταῦτα πάντα ἀπολογ.] Bodl. Tub. πάντα ταῦτα.

των τῶν λόγων βομβεῖ καὶ ποιεῖ μὴ δύνασθαι τῶν ἄλλων ἀκούειν· ἀλλὰ ἴσθι, ὅσα γε τὰ νῦν ἐμοὶ δοκοῦντα, ἐάν τι λέγῃς παρὰ ταῦτα,<sup>b</sup> μάτην ἐρεῖς. ὅμως μέντοι εἴ τι οἶει πλέον ποιήσειν, λέγε. ΚΡ. Ἄλλ', ὦ Σώκρατες οὐκ ἔχω λέγειν. ΣΩ. Ἐὰ τοίνυν, ὦ Κρίτων, καὶ πράττωμεν ταύτη, ἐπειδὴ ταύτη ὁ θεὸς ὑφηγεῖται.

XVII. τῶν ἄλλων ἀκούειν] Tub. omits τῶν.

NOTES.



# NOTES

ON THE

## APOLOGY OF SOCRATES.

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CHAP. I. <sup>a</sup> ὦ ἄνδρες Ἀθηναῖοι] Some MSS. omit Ἀθηναῖοι. He might also have said ὦ ἄνδρες δικασταί. But Socrates seems to have had a good reason for addressing his judges ὦ ἄνδρες Ἀθηναῖοι. For Ἀθηναῖος not only signifies an Athenian citizen, but also one who is worthy of the citizenship of Athens. In Chap. XVII., about the middle, he says: "Ὅτι, ὦ ἄριστε ἀνδρῶν, Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἰσχύν, κ. τ. λ. Compare Cicero de Offic. I. 1. Epist. ad Divin. XV. 19., where he opposes *one born at Athens* to *rustics*. The words Ὅτι μὲν ὑμεῖς πεπόνθατε κ. τ. λ. are to be thus understood: "How your minds are affected by my accusers;" or, "How the oration of my accusers has affected your minds." Of the preposition ὑπὸ joined with a verb neuter, see Matth. Gr. §. 496. 3., and on the similar use of the preposition *ab* in Latin, Heusinger ad Cic. de Offic. I. 2. 12. Goerenz. ad Academ. I. 11.

<sup>b</sup> ἐγὼ δ' οὖν καὶ αὐτὸς—ἐπελαθόμεν] *I have nearly forgotten myself*—that is, been brought to think that I am not the man that I really am; which is said ironically. The same expression is used in Phædr. p. 228. A. εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἔμαντοῦ ἐπιλέλησμαι. Menexen. p. 235. C. μόγις ἀναμνησκόμεν ἔμαντοῦ. ὑπ' αὐτῶν is "in consequence of their oration," as the Greeks say ὑπὸ φόβου, ὑπὸ φιλίας, ὑπὸ μίσους, ὑπὸ ἔχθρας, etc.

<sup>c</sup> ὡς ἔπος εἰπεῖν] that is, "I should almost say." It refers to οὐδὲν εἰρήκασιν. Compare cc. VII. and VIII.

<sup>d</sup> αὐτῶν ἐν ἑαύμασα] On the genitive αὐτῶν, see Matth. Gr. §. 317. The meaning is "one thing in those persons;" for αὐτῶν is masculine. τῶν πολλῶν also depends on ἐν.

<sup>e</sup> ὡς χρῆν ὑμᾶς εὐλ., μῆ—ἐξαπατηθῆτε] He indicates that this attack of his accusers is unfounded, and, therefore, he uses the imperfect indicative. Compare Matthiæ Gr. §. 510.

<sup>f</sup> ἐπειδὴν μῆδ' ὅπωςτιοῦν] This is added to illustrate the word

ἔργῳ. The word ὀπωστιοῦν is said by Phavorinus and Thom. Mag. to have been used by the Attics for ὀπωροῦν. ὀπωροῦν is, however, sometimes used by Attic writers. See Ducker ad Thucyd VII. 49. The signification of μηδ' ὀπωστιοῦν is *not even a very little, in no sense, in no degree*. So οὐδ' ὀπωστιοῦν, Chap. XIV. Xenoph. Œcon. XIII. 12. Cyrop. VIII. 4, 9. Memorab. I. 6, 11. and elsewhere. A little further on, the student will observe the formula εἰ μὴ ἄρα, which signifies *unless perhaps*.

<sup>s</sup> οὐ κατὰ τούτους εἶναι ῥήτωρ] Socrates in these words declares that he is of the same opinion with his accusers concerning the duty of an orator, namely, that he should speak the truth; but that he does not act like them by speaking falsely. Therefore the meaning of οὐ κατὰ τούτους εἶναι ῥήτωρ is: *that I am an orator unlike them, since I speak truth, not falsehood*.

<sup>h</sup> ἢ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν] That is, have said scarcely anything true; have said little or nothing true. See Valckenaer ad Herodot. III. 149. who compares Xenoph. Cyrop. VII. 5, 45. τούτων τῶν περιεστηκότων ἢ τινα ἢ οὐδένα οἶδα. Ælian de Nat. Anim. VI. 50. ἴσασι Αἰγυπτίων ἢ τις ἢ οὐδεὶς. VII. 8. θαυμάζει τις ἢ οὐδεὶς. See Matth. Gr. §. 487. 8. πᾶσαν τὴν ἀλήθειαν has been correctly rendered by Fischer in Latin *omnem rem*.

<sup>i</sup> κεκαλλιεπημένους γε λόγους—] Καλλιεπεῖν, on which word see Valckenaer Diatrib. p. 291., is to speak gracefully and elegantly. Therefore λόγοι κεκαλλιεπημένοι ῥήμασι τε καὶ ὀνόμασι are speeches composed both of graceful sentences and elegant words. For ῥήματα and ὀνόματα differ in this, that the latter are *words*, but the former, *sentiments expressed by words*. See Theaetet. 190. E. and there, Heindorf. p. 449. Moreover, Socrates mentions λόγους κεκοσμημένους, that is, speeches ornamented with tropes, figures, &c. — εἰκῆ, extemporaneously.—τοῖς ἐπιτυχοῦσιν ὀνόμασι, that is, without any set selection of words. For τὰ ἐπιτυχόντα ὀνόματα are not *common and trite words*, as Fischer interprets, but words which, as it were, offer themselves of their own accord.

<sup>k</sup> δίκαια εἶναι ἃ λέγω] That is, that I can do this rightly, namely, speak without ornament or premeditation.—τῷδε τῷ ἡλικίᾳ, that is, it would not become an old man, such as I am. The abstract for the concrete, which also appears from the addition of ὡς περ μαιρακίῳ. Socrates was 70 years of age when he was publicly accused. See further on in this Chap.—πλάττειν λόγους is to speak in a rhetorical manner; see Ernesti Lexicon Techn. Græc. Rhetor. p. 267 sq., where the words πλάσις and πλάσμα are explained.

Demosth. de Coron. p. 268. ed. R. τί λόγους πλάττεις;—For εἰς ὑμᾶς εἰσιέναι might have been put εἰς τὸ δικαστήριον εἰσιέναι.

<sup>1</sup> καὶ παρίεμαι] Timæus Glos. Platon. p. 207. παρίεμαι παραιτοῦμαι: at which place Ruhnkenius says: “The reason of this construction depends on the nature of the middle voice. As ἵημι and ἐφίημι is *I send*, ἴεμαι and ἐφίεμαι is *I wish to be sent to me*, that is, *I desire, I seek*; so παρίημι *I permit*, παρίεμαι *I wish to be permitted to me*, that is, *I pray, I entreat*.”

<sup>m</sup> καὶ ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν] The words καὶ ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν correspond to those following καὶ ἄλλοθι. The reading καὶ ἐν ἀγορᾷ καὶ ἐπὶ τῶν τραπεζῶν was not correct, because αἱ τραπεζαὶ were in the market place. See Salmatius de Usur. p. 510. The words ἐπὶ τῶν τραπεζῶν are added for the purpose of explanation. So in Hippias min. p. 368. B. ἐν ἀγορᾷ ἐπὶ ταῖς τραπέζαις. We are here to understand the tables of the bankers, which elsewhere, as in Demosthen. Vol. II. p. 470. p. 472. p. 946. Isocrat. p. 449. p. 450. p. 704. ed. Reisk. are called simply αἱ τραπέζαι; and thence the bankers are called οἱ τραπεζῖται.

<sup>n</sup> καὶ ἄλλοθι] That is, in the shops and gymnasia. Compare Aristid. Orat. Platon. II. p. 223. Vol. II. ed. Ieb. ὅτι πλεῖστα Ἀθηναίων ἐπὶ τῶν τραπεζῶν καὶ τῶν ἐργαστηρίων διελέγετο.

<sup>o</sup> μήτε θορυβεῖν] The verb θορυβεῖν is said of bustle and confusion of every kind, as when the judges murmur to one another, and speak loud enough to be heard. Μὴ θορυβεῖτε is an established formula of the orators, when they are about to say any thing which may be displeasing to their auditors. See Chap. V. in two places.

<sup>p</sup> ἔτη γεγονώς πλείω ἐβδομήκοντα. There is no necessity that ἦ should be added after πλείω. See Matth. Gr. §. 455. 4. Serranus translates “more than sixty years old;” so that he appears to have read πλείω ἐξήκοντα.

<sup>q</sup> ξένως ἔχω] On this use of the genitive see Matth. §. 337.—ἢ ἐνθάδε λέξις, style of speaking customary in courts of justice.

<sup>r</sup> ὥσπερ οὖν ἂν, εἰ—] So Gorg. p. 447. E. p. 451. A. Protag. p. 311. B. In these passages ἂν must not be referred to the opening, but to the conclusion of the proposition. It is, however, rightly repeated at the conclusion. In such passages the reader is prepared in the beginning of a sentence pronounced with some emphasis, for what the construction is to be, so that, a complete clause being interposed, ἂν is repeated anew. This passage is, therefore, to be understood, as if it were written: ὥσπερ οὖν ἂν ξυνεγιγνώσκετε δήπου μοι, εἰ τῷ ὄντι ξένος ἐ. ὦν.

<sup>s</sup> ἐν ἐκείνῃ τῇ φωνῇ—ἐτεθράμην] That is, the vernacular language, which differed from the style of speaking customary in courts of justice. τοῦτο δίκαιον is the same as τοῦτο ὡς δίκαιόν τι. See Matthiæ Gr. §. 470. There are many proofs that strangers were allowed to plead their own causes in the courts of justice. In the same manner in C. 5. ταυτί μοι δοκεῖ δίκαια λέγειν ὁ λέγων.

<sup>t</sup> αὕτη ἀρετή] If the article is preserved, the words are to be thus connected: αὕτη ἢ ἀρετή (that is, that he see whether the truth be spoken or not) δικαστοῦ ἐστίν. If the article is omitted: *for this is the virtue of a judge.* For when the pronoun is the subject, and the substantive the predicate, the article is omitted.

II. <sup>a</sup> δίκαιός εἰμι ἀπολογήσασθαι] On this construction see Matth. §. 296. A little further the construction is πρὸς τὰ πρῶτα κατηγορημένα μου ψευδῆ.

<sup>b</sup> καὶ πάλαι πολλὰ ἤδη ἔτη] The words πολλὰ ἔτη are added for the purpose of determining more precisely the meaning of πάλαι; since πάλαι is not always used of time long since past, but often also of a short space of time, of years, months, days, &c. The Latin *dudum* and *jamdudum* are used in the same manner. The words are to be thus connected: καὶ πάλαι πολλὰ ἤδη ἔτη λέγοντες καὶ οὐδὲν ἀληθές λέγοντες, the sense being: *For there have been many accusers of me before you, who, though they have accused me for some time,—for many years now,—have not yet brought forward anything true.*

<sup>c</sup> ἢ τοὺς ἀμφὶ Ἄνυτον] That is, Anytus and his associates, Meletus and Lycon. See Matth. §. 272. Anytus, in particular, is mentioned because he was the most formidable enemy of Socrates; for he had acquired great popularity by his conduct during the time of the Thirty Tyrants. See Xenoph. Hellen. II. 3, 42.

<sup>d</sup> ἀλλ' ἐκείνοι δεινότεροι—] Socrates appears to refer to the accusations which Aristophanes and the other comic poets, as Eupolis, &c., had brought against him.

<sup>e</sup> τὰ τε μετέωρα φροντιστής κ. τ. λ.] φροντιστής having the same signification as φροντίζων, takes an accusative. On this accusation, see Aristoph. Nubb. v. 100. v. 189 foll. v. 359. Xenoph. Sympos. VI. 7. Compare Ruhnken. ad Mem. I. 2, 31. Socrates appears, in his youth, to have devoted considerable attention to physical studies; as he informs us himself in the Phædo p. 97 foll. Compare Xenoph. Memorab. IV. 7.

<sup>f</sup> καὶ τὸν ἥπτω λόγον κρείττω ποιῶν] See Aristoph. Nubb. v. 99 foll. Cicero in Brutus, c. 8. docere, quemadmodum causa in-



ferior dicendo feri superior possit. Gell. N. A. V. c. 3. docere, quam verborum industria causa infirmior fiat fortior.

<sup>ε</sup> ταύτην τὴν φήμην κατασκεδάσαντες] Heindorf thought that it ought to be written: οἱ ταύτην τ. φ. κ. But there is no need of the article, since the participle expresses the reason why that class of accusers was most dangerous to Socrates. "Those persons," he says, "because they have spread abroad that report, are formidable and dangerous accusers."

<sup>h</sup> οὐδὲ θεοὺς νομίζειν] That is, not even believe that there are gods.

<sup>i</sup> ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε] Wolf translates this: *they said these things to you when you were at the age most capable of believing.*

<sup>k</sup> ἀτεχνῶς ἐρήμην κατηγο.] ἐρήμη (δίκη) is a cause heard in the absence of the accused, who fails to appear in court. See Hesych. and Phavorin. under this word. The defendant was then said εἰς τὴν κυρίαν οὐκ ὀφθῆναι or μὴ ἀπαντῆσαι. Therefore ἐρήμην κατηγορεῖν is to accuse an absent defendant, when he has forfeited his recognisance. See Petitus ad Legg. Attic. p. 317.

<sup>l</sup> φθόνῳ καὶ διαβολῇ χρώμενοι] That is, φθονοῦντες καὶ διαβάλλοντες. A little further follows οἱ δέ, as if οἱ μὲν had been inserted after ὅσοι δέ.

<sup>m</sup> ἀπορώτατοί εἰσι] *The most impracticable*, that is, such as cannot be convinced.

<sup>n</sup> ἀναβιβάσασθαι—ἐνταυθοῖ] ἀναβιβάζειν is to order any one to ascend, to produce any one, that is, on account of another, or by the order of another, or for the advantage of another. Therefore ἀναβιβάσασθαι is to do the same thing on one's own account, and for one's own purpose. It is, therefore, obvious, why Plato used the middle voice. In the following words, σκιαμαχεῖν ἀπολογούμενον are in immediate connection, so that τὲ is correctly subjoined to them; and the corresponding clause is ἐλέγχειν μηδενὸς ἀποκρινομένου. In exactly the same manner, Rep. V. p. 470. C. πολεμεῖν μαχομένους τε φήσομεν καὶ πολεμίους φύσει εἶναι.

<sup>o</sup> ἀξιώσατε οὖν καὶ ὑμεῖς] That is, do you also then consider. The word ἀξιοῦν has been ably illustrated by Buttman, Demosth. Or. Midian. p. 165.

<sup>p</sup> εἶεν. ἀπολογητέον δὲ] The Attics use the word εἶεν to signify that they do not wish to say more on what has preceded, but to pass to other things. Sometimes also, it simply indicates a transition, as in Chap. III.

<sup>q</sup> ἐξελέσθαι τὴν διαβολήν] That is, to remove from your minds the bad opinion concerning me, as C. X. For διαβολή means bad

L. of C.

*opinion, suspicion, produced by false accusations.* Hesychius: Διαβολή· ὑπόπτεισις ἢ ὑπόληψις. But since Socrates, by removing this ill opinion of the judges concerning him, consulted his own advantage, and did himself a service, it is easy to see why Plato wrote ἐξελέσθαι not ἐξελεῖν. In the words ταύτην ἐν οὕτως ὀλίγω χρόνῳ is to be observed the emphasis of the sentence, which is partly in the pronoun ταύτην, partly in the opposition of the words ἐν πολλῷ χρόνῳ and ἐν οὕτως ὀλίγω χρόνῳ. Compare C. X.

<sup>r</sup> τοῦτο οὕτω γενέσθαι] The words οὕτω γενέσθαι are more accurately defined by the following words: καὶ πλεοντί με ποιῆσαι ἀπολογούμενον, *that I might do something more, that is, to cause you to throw aside your bad opinion of me and conceive a good one.* On the formula ἄμεινόν ἐστιν, see observations on Crito, C. XVI., note (d).

III. <sup>a</sup> Μέλητός με ἐργάσατο τὴν γραφὴν ταύτην] See Euthyphro, p. 5. where is found γραφὴν σέ τις, ὡς ἔοικε, γέγραπται. For it is correct to say γράφεσθαι γραφὴν: also to say γράφεσθαι τινα: and hence, by the union of both constructions, has arisen γράφεσθαι γραφὴν τινα.

<sup>b</sup> ὡςπερ οὖν κατηγορῶν—αὐτῶν] The sense is: *their accusation, as the information of accusers properly so called, ought to be recited.* Ἄντωμοσία is properly the oath, either of the plaintiff, when he swears that he brings the accusation for just causes and without calumny; or of the accused, when he swears that he is innocent. Further, this term is applied to the written declaration of the accusation, which is given in to the judge by the plaintiff: in which signification it is also found in C. XI.

<sup>c</sup> περιεργάζεται] περιεργάζεσθαι is properly *to treat any subject minutely*, and hence to bestow too much attention on any thing. Hence it signifies, as in this passage, *to attend to those things which do not in any way belong to you; to attend to frivolous, vain, and useless things.*

<sup>d</sup> ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ] “The Clouds” of Aristophanes was acted B. C. 423; but was unsuccessful notwithstanding its great merit as a work of art. The poet not only failed in obtaining the first prize, but was placed below Ameipsias as well as Cratinus. He appears to have brought it forward again in the following year, with some alterations; but this fact has been disputed by many critics.

<sup>e</sup> οὐδὲν οὔτε μέγα οὔτε μικρόν] This is a proverbial saying, See Herm. ad Viger. p. 720. 78. Compare C. VI. and XIII. Re-

mark the preposition *περὶ* removed a good distance from its noun. The word *ἐπαίειν* is constructed either with a simple genitive or with the preposition *περὶ* and a genitive. Compare Heindorf ad *Hippiam* maj. p. 289. E.

<sup>f</sup> *καὶ οὐχ ὡς ἀτιμάζων*—] The words are to be taken ironically in this sense: *I do not despise and reject that knowledge of celestial things and of the art, by aid of which the worse cause may be made the better: and may I never be accused by Meletus of such great injustice.* The form *δίκην φεύγειν* is *to be accused, to be prosecuted*, and is opposed to the word *διώκειν* which signifies *to accuse*. But since *φεύγειν* is the same as *διώκεσθαι* it is easy to see why it should be translated as a passive. The words *ἀλλὰ γὰρ ἐμοὶ τ.—μέτεστι* are to be interpreted: *ἀλλ' ἐκεῖνο οὐχ οὕτως ἔχει· οὐ γὰρ ἐμοὶ τούτων οὐδέν μετεστι.* Compare Herm. ad Viger. p. 811.

<sup>g</sup> *καὶ ἀξιώ ὑμᾶς*—] that is, *I wish or request that you yourselves would explain to one another.*

<sup>h</sup> *καὶ ἐκ τούτων γνώσεσθε*] Namely, *ἐκ τοῦ διδάσκειν τε καὶ φράζειν κ. τ. λ.*

IV. <sup>a</sup> *Ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν οὐδέ γ'*—] He proceeds to another accusation made against him by his adversaries, that he gave instruction and exacted money from his pupils. See Aristoph. *Nub.* v. 98. *οὐδέ γε* is properly inserted after *οὔτε*, since the following clause is emphatic. There is, therefore, no necessity to read, with Fischer, *ἀλλὰ γὰρ οὐδέ τούτων*, nor with Bekker, *οὐτέ γ' εἴ τινος κ. τ. λ.*

<sup>b</sup> *καὶ χρήματα πράττομαι*] Is the same as *μισθὸν τῆς συνουσίας πράττεσθαι* in Xenoph. *Mem.* I. 2, 60., in which passage Xenophon bears witness that Socrates never received any remuneration from his pupils.

<sup>c</sup> *ἐπει καὶ τοῦτό γέ μοι*—] It would not have been necessary to remark that this is said in order to stigmatise and ridicule the avarice of the Sophists; if there had not been some persons who have supposed that it was said seriously.

<sup>d</sup> *εἴ τις οἴός τ' εἶη*] On this construction, Matth. §. 524. Obs. 3. Gorgias, (B. C. 459.) a disciple of Empedocles and preceptor of Isocrates, was a native of Leontini, a town in Sicily. He did much to raise the study of rhetoric by his discoveries; according to Suidas, he first reduced it into the form of a science. He was so much distinguished by his eloquence in extemporaneous speaking, that he received great honours from all Greece, but particularly from Athens, where he resided for many years. He is said, after the

example of Protagoras, to have exacted a hundred minæ from each of his pupils. See Diog. Laert. 9. 52. Cic. de Orat. I. 22. III. 32. Brut. 8. de Fin. II. 1. Paus. VI. 17. Philostr. I. 1. Vit. Sophist. p. 487. ed. Morell. Dorvilli Sic. c. 9. p. 169., and especially the dialogue of Plato, inscribed Gorgias. *Prodicus* (B. C. 435.) was a native of Ceos, one of the Cyclades. He bestowed much labour on distinguishing and explaining the signification of words. *Hippias* was a native of Elis, a city in the Peloponnesus; Cicero has given some particulars concerning him in the De Orat. III. c. 32. and Brut. c. 8. Compare also Plato's dialogue inscribed with the name of Hippias.

<sup>e</sup> τούτους πείθουσι] These words afford a remarkable instance of *ἀνακολουθία*. For as οἷός τ' ἐστίν goes before, an infinitive ought now to follow. But πείθουσι is placed as if οἷός τ' ἐστίν did not go before. *ξυνεῖναι* and *ξυνουσία* refer to learning and instruction, as is frequently the case: whence disciples are constantly called οἱ *ξυνόντες*.

<sup>f</sup> ἀνὴρ ἐστι Πάριος] Namely, Evenus, of the Isle of Paros. The subsequent words, ὃν ἐγὼ ἤσθόμην ἐπιδημοῦντα, are to be understood thus: *whom I once understood to be staying in our city*. Socrates means that he had not seen Evenus himself, but had heard from Callias what he is about to say of him.

<sup>g</sup> ὃς τετέλεκε πλ.] That is, *who has paid more money to the Sophists than all among us who study philosophy*. The common reading τετέλεκει was bad, being altogether opposed to the construction of the sentence.

<sup>h</sup> Καλλία, τῷ Ἰππονίκου] The riches of Callias were so great, that he was called, according to Plutarch, Vol. I. p. 165., simply ὁ πλούσιος. It is evident from many passages that the Sophists were greatly enriched by him, as Protagor. p. 479. ed. Heind. p. 314. B. C. Hipp. Mai. p. 218. B. Xenoph. Sympos. 1. 5. An account of this wealthy family is given in Bœckh's 'Public Economy of Athens,' vol. II. p. 242. foll. (*Engl. Trans.*)

<sup>i</sup> μισθώσασθαι] μισθοῦν *to let or hire to another*, μισθοῦσθαι *to procure services for hire, to purchase*.

<sup>k</sup> πέντε μνῶν] An Attic mina consisted of 100 Attic drachmæ, see Pollux, IX. 59. 86. Evenus, therefore, demanded a very small remuneration for his wisdom, since it is recorded that Protagoras, Gorgias, and others, received 100 minæ.

<sup>l</sup> εἰ ὡς ἀληθῶς ἔχει] Concerning the construction, see Matth. §. 529. 3. The words καὶ οὕτως ἐμμελῶς seem to have reference to the moderate price τῶν πέντε μνῶν. For ἐμμελές is said of any

thing which does not depart from a proper medium. It is a metaphor taken from musicians who keep the prescribed measure and rhythm of the song. There is great elegance in these words, for if Socrates had said οὕτως εὐτελῶς, *so cheaply*, he would have too openly laughed at Evenus and Callias.

<sup>m</sup> ἀλλ' οὐ γὰρ ἐπίσταμαι] That is, ἀλλ' οὐ δύναμαι καλλύνεσθαι καὶ ἀβρύνεσθαι· οὐ γὰρ ἐπίσταμαι.

V. <sup>a</sup> οὐ γὰρ δήπου σοῦ γε οὐδέν] Compare C. XXXII. οὐ δήπου τούτου γε ἔνεκα οἱ ἐκεῖ ἀποκτείνουσι.

<sup>b</sup> οὐδέν τῶν ἄλλων περιττότερον] That is, *doing nothing out of the common way*. A little further ἔπειτα is introduced after the participle, a usage of frequent occurrence, on which, see Heindorf. ad Gorg. p. 37. ad Phædon. p. 115. Herm. ad Viger. p. 772. Buttm. Gr. Gr. §. 131. not. 6. and §. 136. The following words are to be explained: *that report concerning you would not, I think, have arisen, unless you had acted differently from other men*; so that it might be said at full length, λόγος γέγονεν, ὃς οὐκ ἂν ἐγένετο, εἰ μή τι ἔπραττες.

<sup>c</sup> περὶ σοῦ αὐτοσχεδιάζωμεν] αὐτοσχεδιάζειν, properly said of those who say or do any thing suddenly and on the impulse of the moment, is here applied to judges who form a hasty judgment.

<sup>d</sup> πεποίηκε τό τε ὄνομα καὶ τὴν διαβολήν] τὸ ὄνομα refers to the fame of Socrates for wisdom, as is said a little further on, τοῦτο τὸ ὄνομα ἔσχηκα: and ἡ διαβολὴ refers to the calumnies and accusations of his adversaries. Muretus Varr. Lectt. VII. 16. has compared the form ποιεῖν ὄνομα with the Latin 'famam conficere.'

<sup>e</sup> εὖ μέντοι ἴστε, πᾶσαν—ἐρῶ] Crito, C. XVII. Ἄλλὰ ἴσθι, ὅσα γε τὰ νῦν ἐμοὶ δοκοῦντα, ἐάν τι λέγῃς παρὰ ταῦτα, μάτην ἐρεῖς. Apol. C. XVII. ταῦτα γὰρ κελεύει—εὖ ἴστε.

<sup>f</sup> μείζω τινὰ ἢ κατ' ἀνθρωπον] That is, *may have a greater wisdom than falls to the lot of man*. Compare Matth. Gr. Gr. §. 449. The words ἢ οὐκ ἔχω, τί λέγω are said ironically: *the Sophists have either divine wisdom, or none*. There is, therefore, no occasion for Forster's correction ἦν οὐκ ἔχω ὅ τι λέγω.

<sup>g</sup> ἐπὶ διαβολῇ τῇ ἐμῇ λέγει] That is, *for the purpose of calumniating me*. For ἐπὶ indicates design. Compare Matth. Gr. §. 585. For this use of the possessive pronoun instead of the personal, compare Homer. Odys. XI. 202. σὸς πόθος. Iliad XIX. v. 320. v. 336. ἐμὴν ἀγγελίην, i. e. περὶ ἐμοῦ. Sophocl. Œd. T. 969. τῷ ἐμῷ πόθῳ. Plat. Gorg. p. 476. εὐνοίᾳ τῇ σῇ. See Matth. §. 466. Sallust Jug. c. 14. Vos in mea injuria despecti estis. And likewise

Livius II. 1. has used *regium metum* for *metu regis*; and III. 16. *terrorem servilem* for *terrore servorum*.

<sup>h</sup> μέγα λέγειν] That is, *to say something to be wondered at*.

<sup>i</sup> ἀξιόχρεων] Which is properly said of one who is solvent, and, therefore, worthy to have money intrusted to him. In the same manner *locuples* in Latin is used of a witness worthy of credit. Hesych.: ἀξιόχρεως, ἀξιόπιστος. Suid.: ἀξιόχρεως· ἱκανός, ἐχέγγυος, ἀξιόπιστος.

<sup>k</sup> τῆς γὰρ ἐμῆς—καὶ οἷα] That is, *παρέξομαι γὰρ ὑμῖν τὸν θεὸν τὸν ἐν Δελφοῖς μάρτυρα τῆς ἐμῆς σοφίας, εἰ δὴ τίς ἐστιν, καὶ οἷα ἐστίν*.

<sup>l</sup> Χαιρεφῶντα γὰρ—] Chærephon's character is described by Aristoph. Nubb. v. 104. v. 501 sq. and there scholiast. Avv. 1570. Xenoph. Memorab. II. 3. Plat. Charmid. p. 153. B.

<sup>m</sup> καὶ ὑμῶν τῷ πλήθει ἐταῖρος] Reference is made to the flight of the Athenians in the time of the Thirty Tyrants. The words *κατιέναι, κατέρχεσθαι* are very often used in speaking of those who return to their native country from exile. See Aristoph. Ran. 1274; Herodo. III. 45. and Porson on Eurip. Med. 1011. Further on ἐφ' ὃ τι ὀρμήσειε is said more emphatically for εἰ ἐπί τι ὀρμήσειε.

<sup>n</sup> ἐτόλμησε τοῦτο μαντεύσασθαι] *μαντεύεσθαι* here is, to require an oracle to be delivered to him, that is, *to consult, to inquire*, as in Xenoph. Memor. I. 1, 6. *περὶ δὲ τῶν ἀδήλων, ὅπως ἂν ἀποβήσοιτο, μαντευσομένους ἔπεμπεν, εἰ ποιητέα*.

<sup>o</sup> ἤρετο γὰρ δὴ, εἴ τις] Respecting this act of Chærephon, see Xenoph. Apolog. 14. and Laert. II. 37.

<sup>p</sup> ἀνείλεν οὖν ἡ Πυθία] The words of the Pythian priestess were, according to Laert. II. 37. Ἄνδρῶν ἀπάντων Σωκράτης σοφώτατος. In Schol. Aristoph. Nubb. v. 144. they appear thus: Σοφὸς Σοφοκλῆς, σοφώτερος δ' Εὐριπίδης· Ἄνδρῶν δὲ πάντων Σωκράτης σοφώτατος.

<sup>q</sup> ὁ ἀδελφὸς — αὐτοῦ] Chærecrates. See Xenoph. Mem. II. 3.

VI. <sup>a</sup> ξύνοιδα ἐμαντῷ σοφὸς ὢν.] In another manner, C. VIII. ἐμαντῷ ξυνῆδειν οὐδὲν ἐπισταμένῳ. See Matth. §. 548. 2.

<sup>b</sup> οὐ γὰρ θέμις αὐτῷ] See De Republ. II. p. 383. B. Æschyl. Prom. v. 1032. Pindar. Pyth. III. 29. IX. 44 foll. ed Bœckh.

<sup>c</sup> ἠπόρουν, τί ποτε λέγει] Fischer thought it ought to be written λέγοι. But there is no occasion for this; since he passes from the *oratio obliqua* to a direct address: whence also τί, not ὅ τι, is used. See Matth. §. 529. 3.

<sup>d</sup> καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι] This usage of the participle in the nominative case with the verb ἔδοξε, where the strict grammatical construction would require the dative, is not uncommon. De Legg. III. p. 686. D. ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον, οὗ περὶ διαλεγόμεθα, ἔδοξέ μοι πάγκαλος εἶναι. Xenoph. Hell. VII. 5, 18. ἐνθυμούμενος, ὅτι—ἔδοκει αὐτῷ. Cyrop. VI. 1, 18. βουλόμενος πέμψαι—ἔδοξεν αὐτῷ. In the same way in Latin. Hirt. De bello Afric. c. 25. Dum hæc ita fierent, rex Iuba, cognitis difficultatibus copiarumque paucitate, non est visum, &c.

<sup>e</sup> πρὸς ἑμαυτὸν—ἐλογιζόμεν] That is, *I reasoned with myself*, as Phædo c. 45. πρὸς ἑμαυτὸν σκεψάμενος, and Euthyphro p. 9. B. πρὸς ἑμαυτὸν σκοπῶ. On the words ὡςπερ οὖν οὐκ οἶδα, See Matthiæ Gr. §. 625.

<sup>f</sup> σμικρῷ τινι αὐτῷ τούτῳ σοφώτερος εἶναι] Cic. Academ. I. 4. Socrates—ita disputat, ut—nihil se scire dicat nisi id ipsum, eoque præstare ceteris, quod illi quæ nesciant scire se putent, ipse se nihil scire id unum sciat; ob eamque causam se arbitrari ab Apolline omnium sapientissimum esse dictum, quod hæc esset una hominis sapientia, non arbitrari sese scire quod nesciat. Fischer is wrong in thinking that the words σμικρῷ τινι are explained by the words αὐτῷ τούτῳ. For the sense is: *I think that I am a little wiser than this man at least by this very thing, because what I am ignorant of, I do not even think that I know.*

VII. <sup>a</sup> ὅτι ἀπηχθανόμεν] The words belong not only to δεδιώς, but also to αἰσθανόμενος and λυπούμενος. Wolf has correctly rendered them: *seeing indeed and grieving that I was becoming hated and for that reason fearing.* On the words τὸ τοῦ θεοῦ, see Matth. §. 284.

<sup>b</sup> ἰτέον οὖν, σκοποῦντι] Socrates relates to the judges what he said and thought at the time spoken of. *I must go then, I said to myself*, (for this is implied in the preceding ἔδοκει) *to find out what is the meaning of the oracle, &c.* The reading καὶ ἰένα σκοποῦντι, which appears in the old editions, gives a feebleness to the sentence, and might easily have arisen from a correction. I have, therefore, rejected it with Bekker. In one Vindob., which has preserved the true reading, we find in the margin καὶ ἰέναι.

<sup>c</sup> καὶ νῆ τὸν κύνα] There are various opinions respecting Socrates' swearing *by the dog* and other animals, which have been collected by Menagius, Laert. II. 40. p. 92. foll. and Pet. Petitus Observatt. Miscell. 4. 7., who thought that by the dog was understood

the *dæmonium* of Socrates. Ioach. Camerarius Opusc. de R. R. p. 28, thought that the dog was the symbol of faith, and, therefore, that the oath *νῆ τὸν κύνα* nearly answered to the Latin *medius fidius*. But, on this obscure subject I am inclined to agree with those who think that Socrates swore by the dog, the goose, and also the oak, (see Cyrill. Alexandr. c. Julian. 6. p. 190. A.), because he was unwilling to swear by the gods themselves. See Porphyr. de Abstin. III. 16.

<sup>d</sup> ἔπαθόν τι τοιοῦτον· οἱ μὲν μάλιστα—] Those sentences, which are subjoined to others for the purpose of explanation, are often added without connective particles. Gorg. p. 450. A. καὶ μὴν καὶ αἱ ἄλλαι τέχναι, ὧ Γοργία, οὕτως ἔχουσι· ἐκάστη αὐτῶν περὶ λόγους ἐστὶ τούτους, οἳ τυγχάνουσιν ὄντες κ. τ. λ. Ibid. p. 465. D. τὸ τοῦ Ἀναξαγόρου ἂν πολὺ ἦν, ὧ φίλε Πῶλε,—ὁμοῦ ἂν πάντα χρήματα ἐφύρετο. Compare Phædo p. 68. E. τί δ' οἱ κόσμιοι αὐτῶν; οὐ ταῦτόν τοῦτο πεπόνθασιν· ἀκολασία τινὶ σώφρονές εἰσι; Legg. I. p. 635. D. ἔνεκα τῆς γλυκυθυμίας τῆς πρὸς τὰς ἡδονὰς ταῦτόν πείσονται τοῖς ἡττωμένοις τῶν φόβων· δουλεύουσιν τρόπον ἕτερον καὶ ἔτ' αἰσχίω. Gorg. p. 513. A. Phædr. p. 251. D. Menex. p. 235. B. Eurip. Heraclid. v. 179. μὴ πάθῃς σὺ τοῦτο, τοὺς ἀμείνονας παρὸν φίλους ἐλέσθαι, τοὺς κακίονας λάβῃς. Eurip. Iphig. Aul. v. 366. Compare Heindorf on Phædo p. 57. Matth. on Eurip. Hecub. v. 777.

<sup>e</sup> ἵνα μοι καὶ ἀνέλεγκτος ἡ μαντεία γένοιτο] Socrates says that he did all things in order to refute the oracle; but, that after much trouble on his part, he even confirmed its truth so completely, that it was ἀνέλεγκτος, that is, *incapable of being convicted of error*.

<sup>f</sup> ἃ μοι ἐδόκει—πεπραγματεῦσθαι αὐτοῖς] That is, *which appeared to have been composed by them with most diligence*. The imperfect *διηρώτων* joined with ἂν, denotes the repetition of the action. See Matth. §. 599. 1.

<sup>g</sup> οἱ παρόντες ἂν βέλτιον ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιήκεσαν] *All who were present used to think best of those poems which they themselves had composed*. The imperfect ἔλεγον with ἂν denotes in this passage also the repetition of the action.

<sup>h</sup> ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμοφδοί] Ion. p. 533. E. πάντες γὰρ οἳ τε τῶν ἐπῶν ποιηταὶ οἱ ἀγαθοὶ οὐκ ἐκ τέχνης, ἀλλ' ἔνθεοι ὄντες καὶ κατεχόμενοι πάντα τὰ καλὰ λέγουσι ποιήματα, καὶ οἱ μελοποιοὶ οἱ ἀγαθοὶ ὡσαύτως.—καὶ οὐ πρότερον οἷός τε ποιεῖν (ὁ ποιητής), πρὶν ἂν ἔνθεός τε γένηται καὶ ἔκ-



φρων καὶ ὁ νοῦς μηκέτι ἐν αὐτῷ ἐνῆ. ἕως δ' ἂν τοῦτο ἔχῃ τὸ κτῆμα, ἀδύνατός ἐστι ποιεῖν—καὶ χρησμοφδεῖν.

<sup>i</sup> ὑσθόμην αὐτῶν—εἶναι ἀνθρώπων] On the construction see Matth. §. 349. 1. Compare §. 549. 4. and §. 536.—ἃ οὐκ ἦσαν, that is, σοφοί.

VIII. <sup>a</sup> τούτου μὲν οὐκ ἐψεύσθην] See Matth. §. 338.

<sup>b</sup> ὅπερ καὶ οἱ ποιηταὶ καὶ οἱ ἀγαθοὶ δημιουργοί] Demosth. Midian. p. 514. ed. Reisk. ἐγὼ δ' ὅπερ ἂν καὶ ὑμῶν ἕκαστος ὑβρισθεὶς προείλετο πρᾶξαι, τοῦτο καὶ αὐτὸς ἐποίησα. Phædo p. 64. C. σκέψαι δὴ, ὦ ἀγαθέ, ἐὰν ἄρα καὶ σοὶ ξυνδοκῆ ἄπερ καὶ ἐμοί.

<sup>c</sup> καὶ τᾶλλα τὰ μέγιστα σοφωτάτος εἶναι] That is, to take a part in the management of the affairs of the state.

<sup>d</sup> ἐκείνην τὴν σοφίαν ἀπέκρυπτεν] That is, the error and folly of these men obscured their real knowledge.

<sup>e</sup> ἀνερωτᾶν ὑπὲρ τοῦ χρησμοῦ] That is, on behalf of the oracle. Further on, the word δέχεσθαι signifies to prefer, to choose, as often elsewhere.

<sup>f</sup> ἀμαθὴς τὴν ἀμαθίαν] i. e. αὐτῶν.—ἀμφότερα, understand σοφίαν and ἀμαθίαν.

IX. <sup>a</sup> καὶ οἶαι χαλεπώταται] That is, by far the most grievous and severe. For before οἶαι is to be understood τοιαῦται. Xenoph. Mem. IV. 8, 11. ἐδόκει τοιοῦτος εἶναι, οἶος ἂν εἴη ἄριστός γε ἀνὴρ καὶ εὐδαιμονέστατος. See Matth. §. 461. Compare Viger. de Idiot. p. 120.

<sup>b</sup> ὄνομα δὲ τοῦτο λέγεσθαι, σοφὸς εἶναι] The words σοφὸς εἶναι are added by way of explanation to the preceding. It is usual to put εἶναι after a verb of naming; see Heindorf on Theætet. p. 160. ὥστε εἴτε τις εἶναι τι ονομάζει.

<sup>c</sup> τὸ δὲ κινδυνεύει—σοφὸς εἶναι] That is, but as yet the god appears in reality to be wise. Rep. I. p. 340. C. λέγωμεν τῷ ῥήματι οὕτως, ὅτι ὁ ἰατρὸς ἐξήμαρτε καὶ ὁ γραμματιστής· τὸ δ', οἶμαι, ἕκαστος τούτων, καθ' ὅσον τοῦτ' ἐστιν, ὃ προσαγορεύομεν αὐτόν, οὐδέποτε ἀμαρτάνει. Menon. p. 97. D. λέγοντες, ὅτι φρόνησις μόνον ἡγεῖται τοῦ ὀρθῶς πράττειν. τὸ δὲ ἄρα καὶ δόξα ἦν ἀληθής. Theætet. p. 157. A. ὥστε ἐξ ἀπάντων τούτων—οὐδὲν εἶναι ἐν αὐτὸ καθ' αὐτό, ἀλλὰ τιμὴ αἰεὶ γίγνεσθαι—τὸ δ' οὐ δεῖ κ. τ. λ., on which see Heindorf. For τὸ δὲ the fuller expression τὸ δὲ ἀληθές is sometimes given. Rep. IV. p. 443. D. τὸ δὲ γε ἀληθές, τοιοῦτον μὲν τι ἦν—ἡ δικαιοσύνη. Tim. p. 86. D. τὸ δὲ ἀληθές ἢ περὶ τὰ ἀφροδίσια ἀκολασία—νόσος ψυγῆς γέ-

γονε. The article with δὲ indicates something so opposed to some other thing, that it ought to be accounted true. In this passage after τὸ δὲ is put τῷ ὄντι, in order that the force of that form, τὸ δὲ, may be increased and made more apparent.

<sup>d</sup> ὀλίγου τινός—καὶ οὐδενός] Here καὶ before οὐδενός increases and corrects the meaning of ὀλίγου τινός, in this sense: *human wisdom is of little value—I should rather say, of no value at all.* In the same way μικρὰ καὶ οὐδὲν in Demosth. p. 790. 20. and p. 260. 26. ed. Reisk. There is, therefore, no occasion to write ἢ καὶ οὐδενός. The Latin writers use *atque* in exactly the same manner. See Matth. on Cicer. II. Catil. XII. 27. Manil. XVIII. 54.

<sup>e</sup> καὶ φαίνεται τοῦτ' οὐ λέγειν τὸν Σωκράτη] That is, *and he appears not to say this of Socrates.* The pronoun τοῦτο refers to what has gone before τὸ σοφὸν εἶναι. On the construction compare Crito C. VIII. φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς. Menon. p. 77. A. ὅπερ φασὶ τοὺς συντριβοντάς τι. Aristoph. Acharn. v. 593. ταυτὶ λέγεις σὺ τὸν στρατηγόν; Ibid. v. 580. τί δ' εἶπας ἡμᾶς; οὐκ ἐρεῖς; Sophocl. Electr. v. 984. τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν. Eurip. Iphig. Taur. v. 340. θαυμάστ' ἔλεξας τὸν φανένθ'. Andromach. v. 646. τί δῆτ' ἂν εἶποις τοὺς γέροντας ὡς σοφοί; Heyne on Homer, Vol. V. p. 285. The Attics use the form λέγειν τινά, for λέγειν περί τινος. For it is usual to say, λέγειν τινά τι, λέγειν τινά ὅτι, ὡς, εἰ αὐτός, as λέγειν τινά ὅτι ἐσθλός ἐστι.

<sup>f</sup> ὥσπερ ἂν εἰ εἶποι] On the construction of the words ὥσπερ ἂν εἰ, see C. I. note (r). In this passage the complete sentence would be ὥσπερ ἂν ποιοῖτο, εἴ εἶποι. Therefore I have no doubt that Stephens, Heindorf, and Bekker have correctly inserted εἰ.

<sup>g</sup> καὶ τῶν ἀστῶν καὶ τῶν ξένων] These genitives depend on the following τινά.

<sup>h</sup> τῷ θεῷ βοηθῶν ἐνδείκνυμαι] That is, *acting in such a manner that the response of Apollo may appear to be true.* The word ἀσχολία, Thom. Mag., interprets: ἢ περί τι ἀναστροφή, that is, *attention bestowed on any thing.*

<sup>i</sup> ἀλλ' ἐν πενία μυρία εἰμί—] Πενία differs in the same manner from πτωχεία, as Lat. *paupertas* from *egestas*. Therefore πενία is applied to artisans and other men of that description, who live by the labour of their hands; but πτωχεία to beggars. See Aristoph. Plut. v. 552 sqq. and the commentators on the passage. μυρία πενία is *the greatest poverty*: which expression has been illustrated by Valckenaer on Phœniss. v. 1480. The extreme poverty of Socrates is spoken of by himself, in Xenoph. Œconom. II. 3., where

he says that he would sell his house and all his other property for 5 Attic minæ. Whence he was also commonly called *πέννης*, as we learn from Xenoph. *Œcon.* II. 3.

X. <sup>a</sup> οἱ τῶν πλουσιωτάτων] This is added by Socrates, that the cause of the odium against himself may more clearly appear. *Protagor.* p. 328. C. καὶ ταῦτα μάλιστα ποιοῦσιν οἱ μάλιστα δυνάμενοι, (i. e. take care that their sons should be instructed,) μάλιστα δὲ δύνανται οἱ πλουσιώτατοι.

<sup>b</sup> ἐμὲ μιμοῦνται, εἶτα ἐπιχειροῦσιν] It is well known that *εἶτα* and *ἔπειτα* are often put for *καὶ εἶτα*, and *καὶ ἔπειτα* after a finite verb. See *Theætet.* p. 151. C. *Euthyd.* p. 295. C. D. *Phædr.* 63. C., in which passages it signifies *then, afterwards*. The construction in this passage is a little different, in which *εἶτα* is *and then, καὶ τότε*. It is used in the same manner, *Cratyl.* p. 411. B., on which Heindorf, besides this passage, has compared *Rep.* p. 336. B. Fischer, therefore, has badly corrected it *μιμούμενοι*.

<sup>c</sup> εἰδότων δὲ ὀλίγα ἢ οὐδέν] This is more emphatic than the common reading ἢ ὀλίγα ἢ οὐδέν. For ἢ used in this manner, signifies *or rather*; which is not the case in the form ἢ ὀλίγα ἢ οὐδέν. *Plat. Phædr.* p. 224. B. *βραχέα ἢ οὐδέν.* *Alciphron.* III. 4. ὀλίγα ἢ οὐδέν διαφέρουσι.

<sup>d</sup> ἀλλ' οὐχ αὐτοῖς] This is said ironically. *They are enraged*, he says, *with me, when they ought rather to be angry with themselves for allowing themselves to be refuted by those lads*. The common reading οὐκ αὐτοῖς, has much less of ironical elegance, and would probably have been rather οὐκ ἐκείνοις.

<sup>e</sup> ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς] These words depend upon *διδάσκων*, which must be repeated at the end of the sentence.

<sup>f</sup> ὅτι κατάδηλοι—προσποιοῦμενοι] On the construction see *Matth.* §. 296. compared with 549.

<sup>g</sup> καὶ σφοδροὶ καὶ πολλοὶ, καὶ ξυντεταγμένως καὶ πιθανῶς. λ.] This is a metaphor taken from soldiers arrayed in line of battle; who are said to attack the enemy *ξυντεταγμένως*, when they assault them in regular line. Therefore, the calumniators of Socrates are here said *ξυντεταγμένως λέγειν*, since they assailed him with calumnies as it were in regular array; that is, *in such a manner as it appeared that they had come to an agreement among themselves as to the best and most efficacious mode of calumniating.* *πιθανῶς*, that is, *in a manner adapted to persuade*.

<sup>h</sup> ἐμπεπλήκασιν ὑμῶν τὰ ὦτα] Compare *Plat. Lysis* p. 204. C. ἡμῶν γοῦν ἐκκεκώφωκε τὰ ὦτα καὶ ἐμπέπληκε Λύσιδος.

Lucian. Amor. §. I. T. V. p. 256. ed. Bip. ἐρωτικῆς παιδιᾶς ἐξ ἔωθινοῦ πεπλήρωκας τὰ ὄτα.

<sup>i</sup> Μέλητος μὲν ὑπὲρ τῶν ποιητῶν] MELETUS, who brought the cause of Socrates, by a regular form of accusation, before the Archon, as appears from Euthyphr. p. 2. B. and other passages, was a tragic poet, who was not very celebrated or successful in his art. See the scholiast on Aristoph. Ran. v. 1337., and Thirlwall's 'History of Greece,' vol. 4. p. 274, note 5. At the time he accused Socrates, he was very young, but puffed up with pride and arrogance, as may be understood from Euthyphr. p. 2. B. C. Meletus is said to have been one of the Four, who by order of the Thirty Tyrants, brought Leon of Salamis to Athens. The affair is related by Andocides De Myster. p. 46. Orat. T. IV. ed. Reisk. Compare c. XX.—ANYTUS, son of Anthemion, a βυρσοδέψης, or tanner, (as appears from Epist. VII. Socr. p. 30. and Schol. on Plat. Men. p. 90. A. compare Xenoph. Apol. 39.,) was by far the most powerful and inveterate of the accusers of Socrates, so that Horace, Satyr. II. 4., not without justice, called Socrates *Anyti reum*. Being a man of great wealth and political influence, and opposed to the aristocratical party, he was exiled by the Thirty Tyrants; he returned to Athens with Thrasybulus, after holding the rank of general at Phyle. See Xenoph. Hellen. II. 3. Plat. Epist. VII. about the middle. In the dialogue of Plato entitled Meno, "Anytus is introduced as violently offended with Socrates on account of the turn which his discourse had taken, and as quitting him with a threat, which, if it was ever uttered, was fulfilled by this indictment."—Thirlwall's 'History of Greece,' vol. IV. p. 275; see Meno, 92—94. E. Other causes of his enmity against Socrates have been related by Xenoph. Apolog. Socr. §. 29. Libanius Apol. Socr. p. 11. ed. Reisk. Plutarch Vit. Alcib. c. 4. Anytus is said to have been a man of bad character; see Aristot. ap. Harpocr. under the word δικάζειν. Plutarch Vit. Coriol. c. XIV. Diod. Sicul. XIII. 64. Compare Plut. Amator. p. 276. C. D.—LYCO was one of the ten orators, who according to the law of Solon were to plead and conduct the public causes. See Diog. Laert. II. 38., and the commentators on the passage.

<sup>k</sup> Ταῦτ' ἔστιν ὑμῖν, ὦ ἄνδρ. Ἀθ., τὰληθῆ] That is, *these are the things which I before said that I would relate to you with truth*. He refers to the words, C. I., ὑμεῖς δ' ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν.

<sup>l</sup> οὐδ' ὑποστειλάμενος] ὑποστέλλεσθαι is properly *to withdraw one's self, to depart privately*: hence *to dissimulate*, as in this pas-

sage. The use of this word has been learnedly explained by Wyttenbach on Julian. p. 149 sq. ed. Lips.

<sup>m</sup> *ἴάν τε αὖθις*] That is, *hereafter*, as Phædo p. 115. A. Rep. V. p. 466. A. Gorg. p. 447. B. C. p. 449. C. D. Xenoph. Sympos. I. 16. and elsewhere. *ἴάν τε—ἴάν τε*, *whether—or*, differs in the same manner from *εἴ τε—εἴ τε*, *whether—or*, as *ἴάν* from *εἴ*.

XI. <sup>a</sup> *αὕτη ἔστω—ικανὴ ἀπολογία*] The old editions erroneously add the article. For *αὕτη* is the subject: *Let this be sufficient defence*. Compare c. I. note (t).

<sup>b</sup> *τὸν ἀγαθὸν τε καὶ φιλόπολιν*] Suidas and other grammarians are wrong in saying that the word *φιλόπολις* is *κοινόν*, but *φιλόπατρις*, Ἀττικόν. Both are used in Attic Greek; see Ducker on Thucyd. VI. 92., *φιλόπατρις* means *a lover of Greece*; but *φιλόπολις* *a lover of the Athenian community*.

<sup>c</sup> *αὖθις γὰρ δὴ—λάβωμεν αὖ*] He indicates by these words, that after having disposed of the charges of his former accusers, he is now going to refute those of the others; and that he wishes their bill of indictment likewise to be read, as he had read the *ἀντωμοσία* of the others, C. III. *αὖθις αὖ*, *Again then—let us now on the other hand take the indictment of these*.

<sup>d</sup> *ἔχει δέ πως ὧδε*] That is, *somewhat thus*. Hesych. ὧδέ πως οὕτω, τοῦτον τὸν τρόπον. But that is the meaning of ὧδε by itself. Socrates, therefore, says that he is not going to give the exact words, but only the substance of the indictment against him. The form of the accusation was still extant at Athens in the time of Phavorinus, in the second century, in *μητροφῶ*, that is, in the temple of the mother of the gods, in which, says Diog. Laert. II. 40. there was a registry in these words: *ἡ δὲ ἀντωμοσία τῆς δίκης τοῦτον εἶχε τὸν τρόπον· ἀνάκειται γὰρ ἔτι καὶ νῦν, φησὶ Φαβωρίνος, ἐν τῷ μητροφῶ· “Τάδε ἐγράψατο καὶ ἀνθωμολογήσατο Μέλιτος Μελίτου, Πιπθεύς, Σωκράτει Σωφρονίσκου, Ἄλωπεκῆθεν· Ἄδικεῖ Σωκράτης οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσηγούμενος· ἀδικεῖ δὲ καὶ τοὺς νέους διαφθείρων. τίμημα θάνατος.”* Therefore the accusation which is here put first, is there mentioned in the second place.

<sup>e</sup> *ὅτι σπουδῆ χαριεντίζεται*] *χαριεντίζεσθαι*, which is derived from *χαρίεις*, *witty, cheerful*, is properly to *joke or banter in a cheerful and witty manner*, in the same sense as *εὐτραπελευεσθαι*; hence, absolutely, *to joke, to sport*, as here and c. XIV. Therefore *σπουδῆ χαριεντίζεται* is, as we say in English, *to joke in earnest*.

For Meletus, in casting such an unfounded imputation on Socrates, and pretending that he himself cared for the education of youth, appeared *χαριεντίζεσθαι*, that is, *to sport and joke*; but, because he accused Socrates of corrupting youth, and prosecuted that accusation seriously and zealously, he is said *σπουδῆ χαριεντίζεσθαι*. Further on, *ῥαδίως rashly*. See Heindorf on Charmid. §. 44.—*εἰς ἀγῶνα καθιστάναι*, means *to accuse*. See Euthyphr. c. 3.

XII. <sup>a</sup> Καί μοι δεῦρο,—εἰπέ] Bekker Anecd. I. p. 88. δεῦρο ἀντὶ τοῦ ἔρχου. Aristoph. Ecclesiaz. v. 989. ἀλλ' οὐτοσί γὰρ αὐτός, οὗ μεμνήμεθα. δεῦρο δὴ, δεῦρο δὴ, φίλον ἐμόν, πρόσελθε, καὶ ξύνεννός μοι τὴν εὐφρόνην ὅπως ἔσει. Plato's Rep. IV. d. 445. C. V. p. 477. D. Lysid. p. 203. B.

<sup>b</sup> "Ἄλλο τι περὶ π. π.] See Hermann. on Viger. p. 730. n. 110. Ὅπως used with a future, see Herm. on Viger. p. 851. Euthyphr. p. 2. D. ὀρθῶς χάρις ἐστὶ τῶν νέων πρῶτον ἐπιμεληθῆναι, ὅπως ἔσονται ὅτι ἄριστοι.

<sup>c</sup> μέλον γέ σοι] On the construction, see Matth. §. 564. Buttm. §. 132. 6. obs. 7.

<sup>d</sup> ἐμὲ εἰσάγεις τουτοισί] The verb *εἰσάγειν* is said either of the magistrate, when it signifies *to permit an accuser to indict a person on some law, to grant permission to bring an action*; or of the prosecutor, when it means *to bring into court, to accuse*, as here. In both significations, either *εἰς δικαστήριον*, as c. 17., *με εἰσάγοι τις εἰς δικαστήριον*, or something of the kind is understood. In this passage the word *τουτοισί* is added, and supplies the place of that expression. See Meier and Schœmann 'Der Attische Process,' p. 709. not. 19.

<sup>e</sup> ὀρᾶς, ὦ Μέλητε] The word *ὀρᾶς*, prefixed in this manner, is used in derision. Compare Aristoph. Nubb. v. 662. 669. Vesp. v. 393. Pac. v. 330. Rann. v. 1136. 1245. Eurip. El. v. 1121. The whole of the following passage is expressed rather in the Socratic style of argument, than of a speech in a court of justice.

<sup>f</sup> νῆ τὴν Ἥραν] This oath is also used by Socrates in Xenoph. Mem. I. 5, 5; III. 10, 9; III. 11, 5.

<sup>g</sup> τῶν ὠφελούντων] That is, τῶν βελτίους ποιούντων.

<sup>h</sup> Τί δαὶ οἱ βουλευταί] Concerning the *βουλευταί*, see note (b) on C. XX. There were two senates at Athens: the Areopagus, *βουλὴ ἢ ἐξ Ἀρείου πάγου*, and *the senate of five hundred*, *βουλὴ ἢ τῶν πεντακοσίων*, instituted by Solon. Either may be meant here. On the words 'Ἄλλ' ἄρα—μὴ οἱ ἐν τ. ἔκκ. see Protag. p. 312. A. ἄλλ' ἄρα, ὦ Ἰππόκρατες, μὴ οὐ τοιαύτην ὑπολαμβάνεις; Eu-

thydem. p. 290. E. ἀλλ' ἄρα, ὦ πρὸς Διός, μὴ ὁ Κτήσιππος ἦν ὁ ταῦτ' εἰπών.

<sup>i</sup> τοὺς νεωτέρους] No one was permitted to be present at the assemblies until he had attained the age of at least 18 or 20. See Schoemann 'De Comitibus Atheniensium,' p. 76 sq. Hence it is obvious that οἱ νέοι and νεώτεροι were young men under 18.

<sup>k</sup> ἐμοῦ κατέγνωκας δυστυχίαν] The construction has been explained by Matthiæ §. 378. Æsch. adv. Ctesiph. §. 12. τίς ἂν οὖν ὑμῶν τολμήσειε τοσαύτην ἀνελευθερίαν καταγνῶναι τοῦ δήμου ;

<sup>l</sup> οἱ μὲν βελτίους—ὁ διαφθείρων] Το πάντες ἄνθρωποι we must understand δοκοῦσι, from what has preceded ; exactly as Hipp. min. p. 379. D. Lysis p. 212. D. These words contain the explanation of the words οὕτω δοκεῖ σοι ἔχειν, and therefore are added without connective particles. Gorg. p. 479. B. κινδυνεύουσι γὰρ — τοιοῦτόν τι ποιεῖν καὶ οἱ τὴν δίκην φεύγοντες, ὦ Πῶλε· τὸ ἀλγεινὸν αὐτοῦ καθορᾶν, πρὸς δὲ τὸ ὠφέλιμον τυφλῶς ἔχειν καὶ ἀγνοεῖν.

<sup>m</sup> εἰάν τε—οὐ φῆτε] Grammarians commonly say that after εἰ, εἰάν, ἴνα, ὄφρα, ὅπως, and other words of the same kind, μὴ and not οὐ ought to be used. We may, however, correctly say εἰ οὐ, when οὐ is so closely joined in signification with the verb, as in reality to form with it only a single idea, as Hermann says, on Viger. p. 833. But this is the case in the form οὐ φάναι, which from its literal signification, *to say not*, becomes equivalent to *to deny*. When it retains this meaning, οὐ φάναι is always used, although preceded by conditional particles.

<sup>n</sup> εἰ εἷς—διαφθείρει] C. XXVII. πολλὴ μὲντ' ἂν με φιλοψυχία ἔχοι,—εἰ οὕτως ἀλόγιστος εἰμι. C. XVII. εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἂν εἶη βλαβερά. Theæt. 171. B. οὐκοῦν τὴν αὐτοῦ ἂν ψευδῆ συγχωροῖ, εἰ τὴν τῶν ἡγουμένων αὐτὸν ψεύδεσθαι ὁμολογεῖ ἀληθῆ εἶναι ; where see Heindorf. Sympos. p. 208. C. Phæd. p. 69. E. Alcibiad. I. p. 122. B. Ibid. p. 109. C. p. 114. E. p. 116. D. Protagor. p. 340. E. on which passage Heindorf has given more examples. Compare Matth. §. 524. 1. and on a similar form of the Latin writers, Heindorf Horat. Satir. II. 3, 154. Socrates speaks on the supposition, that what Meletus had before affirmed, was true. In English : *For it would be very fortunate for the youth, if in reality (as you say) one alone corrupted them.*

XIII. <sup>a</sup> ὦ τᾶν, ἀπόκριναι] A contraction of ὦ ἐτᾶν, see

Hermann on Sophocl. Philoctet. v. 1373. Compare Bast. on Gregor. Corinth. p. 904. Lobeck. on Phryn. p. 196. Apollonius in Bekker. Anecd. I. p. 569. 11. Etym. Magn. 825. 11. On the accent, see Dionys. Thrax in Bekker Anecd. p. 949. 21.

<sup>b</sup> τοὺς ἀεὶ ἐγγυτάτω—ὄντας] That is, *those who are at any time nearest to them*. See Valcken. on Herodot. II. 98. on Theocrit. Adonias. p. 273. Toup. on Longin. p. 417. ed. Weisk. Compare Buttmann. §. 137.

<sup>c</sup> καὶ γὰρ ὁ νόμος κελεύει ἀποκρίνεσθαι] The very words of the law to which Socrates here refers, are found in Demosth. c. Steph. orat. II. p. 1131. Νόμος. τοῖν ἀντιδίκου ἐπάναγκες εἶναι ἀποκρίνασθαι ἀλλήλοις τὸ ἐρωτώμενον, μαρτυρεῖν δὲ μὴ.

<sup>d</sup> τηλικούτου ὄντος] For Meletus was a young man. See c. X. note (i). Compare C. XIV.

<sup>e</sup> εἰς τοσοῦτον ἀμαθίας ἤκω] On this construction see Matth. §. 341. Compare 504. 1. 2.

<sup>f</sup> οἶμαι δὲ οὐδὲ ἄλλον—οὐδένα] That is, *πεισεσθαί σοι*, by a usual ellipsis after οἶμαι δὲ καί, Euthyphro p. 3. E. ἀλλὰ σύ τε κατὰ νοῦν ἀγωνιεῖ τὴν δίκην, οἶμαι δὲ καὶ ἐμὲ τὴν ἐμήν.

<sup>g</sup> παύσομαι ὃ γε ἄκων ποιῶ] The participle ποιῶν must be understood. For it is not correct to say *παύεσθαί τι*. Heindorf. conjectured that ποιῶν ought to be restored to the text.

XIV. <sup>a</sup> οὔτε μέγα οὔτε σμικρόν] Compare C. VI. οὔτε μέγα οὔτε σμικρόν ξύνοῖδα ἐμαυτῷ σοφὸς ὢν.

<sup>b</sup> ἢ δῆλον δὴ, ὅτι—] Here ἢ is put as it were to correct what he has before said. The sense is this: *But, why do I ask? it is evident—or: is it indeed evident?*

<sup>c</sup> ὅτι κατὰ τὴν γραφήν] Understand ἐμὲ φῆς διαφθείρειν τοὺς νεωτέρους.

<sup>d</sup> οὐ ταῦτα λέγεις] We are to connect ταῦτα with the participle διδάσκων.

<sup>e</sup> ὦν νῦν ὁ λόγος ἐστίν] The genitive ὦν is governed by λόγος, and we are not to understand the preposition *περί*, which has been done by some. For as we can say not only λέγειν *περί τινος*, but also sometimes λέγειν *τινά*, (on which construction some remarks have been made on C. IX. note (e)) we may also correctly say both λόγος *περί τινος* and λόγος *τινός*. For he might have said οὖς νῦν λέγομεν, which would have been more in accordance with the meaning than the other construction *περὶ ὦν νῦν λέγομεν*. The same construction is found in Charmid. p. 156. A. οὐ γὰρ τί σου ὀλίγος λόγος ἐστίν. Demosth. de Cor. p. 281. ed. R. τοὺς λόγους αὐτῶν,



i. e. *περὶ αὐτῶν*. Eurip. *Med.* v. 541. οὐκ ἂν ἦν λόγος σέθεν, i. e. *περὶ σοῦ*. Compare Dorvill on *Charit.* p. 592. Schæfer on Sophocle. *Antig.* v. 11. where there is *μῦθος φίλων*, i. e. *περὶ φίλων*.

<sup>f</sup> οὔτε αὐτὸν νομίζειν—τούς τε ἄλλους] See *Protagor.* p. 347. E. οὐδὲν δέονται ἀλλοτρίας φωνῆς οὐδὲ ποιητῶν, οὐς οὔτε ἀνερέσθαι οἷόν τ' ἐστὶ περὶ ὧν λέγουσιν, ἐπαγόμενοί τε αὐτοὺς οἱ πολλοὶ—ἀδυνατοῦσιν ἐξελέγξαι. *Ibid.* p. 361. E. οὔτε τἄλλα οἶμαι κακὸς εἶναι ἄνθρωπος, φθονερός τε ἤκιστ' ἂν ἀνθρώπων. *Charmid.* p. 169. C. D. *Politic.* p. 266. D.

<sup>g</sup> ἵνα τί ταῦτα λέγεις] Hermann, on *Viger.* p. 849., says that ἵνα τί involves an ellipsis, and that the full construction in the present tense would be ἵνα τί γένηται; in the past ἵνα τί γένοιτο.

<sup>h</sup> Μὰ Δί',—ἐπεὶ τ. ἤλ.] With *μὰ Δία* we are to understand from what has gone before *οὐ νομίζει θεούς*. For Budæus has truly observed that *μὰ Δία* is not a negation by itself, but that we must often supply the negation from the preceding part of the sentence. See *Viger.* p. 450.

<sup>i</sup> Ἀναξαγόρου οἶε—] Anaxagoras of Clazomenæ, according to *Laertius* II. 8., taught that the sun was *μύδρον διάπυρον*, which some understand to be an ignited mass of iron, others of stone, as Socrates himself, in *Xenoph.* *Mem.* IV. 7. 7., where he endeavours to refute this opinion of Anaxagoras. The same philosopher said that the moon had *οἰκήσεις, λόφους* and *φάραγγας*, i. e. was *γῆν*. Meletus attributed these opinions to Socrates, because Socrates had received instruction from Archelaus, who had been a disciple of Anaxagoras. Anaxagoras was born B. C. 500, and died B. C. 428.

<sup>k</sup> καὶ δὴ καὶ οἱ νέοι ταῦτα—] *And the young men forsooth learn these things from me.* For Socrates ironically repeats the words which he supposes to proceed from Meletus. Heindorf, by taking away the comma before *καὶ δὴ καὶ*, made these words depend on the preceding ὅτι, a construction which appears to me to be forced.

<sup>l</sup> δραχμῆς ἐκ τῆς ὀρχήστρας] Dacier understands by these words, that the books containing these opinions of Anaxagoras might be purchased for a drachma from the orchestra. But Forster rightly remarks that we never read of books being exposed for sale in the orchestra.—Originally no sum was charged for admission to the theatres; but crowds and tumults having arisen from the concourse of many persons, of whom some had not any right to enter, it was evidently to be expected that in a theatre made of wood, which was

the only one that Athens then possessed, the scaffolding would break; and this accident, in fact, took place; to avoid which evil, it was determined to let the seats: the phrase used to express this was *θέαν ἀπομισθοῦν* and *θέαν ἀγοράζειν*. The seats were let by the farmers or lessees of the theatres, who were called either *θεατρῶναι*, or *θεατροπῶλαι*, or *ἀρχιτέκτονες*, as in Demosth. de corona p. 234, 23. Vol. I. Compare Casaubon on Theophrast. Char. 2.; and two oboli was the general price paid by each person, according to Demosthenes in the passage referred to; sometimes a drachma, according to Casaubon in the passage referred to. Compare Bœckh 'On the Public Economy of Athens,' Vol. I. p. 293 foll. *Engl. Transl.* But since, according to Harpocration and Suidas, under the word *θεωρικά*, and Schol. on Lucian's Timon. Vol. I. p. 6., a drachma was the greatest sum that could ever be demanded by the lessee, it is evident why Socrates said *ἂ ἕξειστιν, εἰ πάνυ πολλοῦ, δραχμῆς πρίασθαι*.—But how could these doctrines of the philosopher be learned in the theatre? It is certain that the dramatic poets often inserted the opinions of the philosophers in their plays; either to praise them, as Euripides, who frequently alluded in his tragedies to the opinions of Anaxagoras, as is shown by Valcken. Diatribe in Fragm. Eurip. p. 29 foll., or to condemn and ridicule them, which we know to have been done by Aristophanes. That Socrates principally alludes to Euripides in this passage, appears from the circumstance that he was the first who introduced on the stage the doctrine of Anaxagoras concerning the sun and moon. See what has been said on this by Valcken. in the work above cited, p. 31., and Porson on Eurip. Orest. v. 971. p. 192. ed. Lips. sec. The sense of the whole passage is this: *Meletus declares that I affirm the sun to be a stone, and the moon earth. But surely the judges know that this is the doctrine of Anaxagoras; and if I were to pretend that I introduced this opinion, the young men could discover, even from the plays of the dramatic poets, my vanity in appropriating it to myself, and would justly ridicule me.*

<sup>m</sup> *καὶ νεότητι*] He alludes to the youth of Meletus. See C. XIII.

<sup>n</sup> *ὥσπερ αἴνιγμα ξυντιθέντι διαπειρωμένῳ*] Ficinus has correctly interpreted this: *videtur enim ceu ænigma quoddam componere, tentans, an Socrates, &c.* There is no need of *καὶ*, which is commonly inserted before *διαπειρωμένῳ*. Gorg. p. 464. C. and p. 479. D. *Ἀρχελαον εὐδαιμονίζων τὸν τὰ μέγιστα ἀδικοῦντα, δίκην οὐδεμίαν διδόντα*, where *καὶ* is commonly inserted after *ἀδικοῦντα*.

Republ. IV. 440. D. Politic. p. 273. D. Phædr. p. 251. D. and Phileb. p. 53. Euthyphr p. 27.—On the use of the word *ἔοικεν* joined with a participle, see Phædon p. 87. E. *ἔοικεν ἀπτομένῳ*.

<sup>o</sup> *γνώσεται—ἐμοῦ χαριεντιζ.*] The construction has been explained by Matthiæ §. 349. 1.—ὁ σοφὸς δὴ, *that wise man forsooth*, said ironically.

XV. <sup>a</sup> *ἢ μοι φαίνεται*] That is, *in what way, how he appears to me*. For Socrates begins to show that Meletus is so inconsistent as both to deny and to affirm that Socrates believes in the existence of gods.

<sup>b</sup> *ὑμᾶς παρητησάμην*] Etymol. Magn. *παρατειῖσθαι οὐκ εὐρηται ἐν χρήσει ἐπὶ τοῦ σημαυνομένου τοῦ ἀρνεῖσθαι καὶ ἀποβάλλεσθαι καὶ μὴ δέχεσθαι, ἀλλ' ἐπὶ τοῦ αἰτεῖν, ὡς παρὰ Μεγάνδρου· παρατειῖμαι σε γνώμην ἔχειν. ὥστε περιπτήν εἶναι τὴν πρόθεσιν.* Aristoph. Equitt. v. 37. *ἐν δ' αὐτοὺς παρητησώμεθα.* Compare Ruhnk. on Tim. under the word. See also Burmann on Quint. Institt. Orat. III. 6. Müller on Cic. de Orat. I. 20, 90. Bremi on Nep. Attic. XII. 2.

<sup>c</sup> *δαιμόνια μὲν νομίζει—δαίμονας δὲ οὐ νομίζει*] Τὸ δαιμόνιον in Plato appears to be an adjective, as Cicero also understood, de Divinat. I. 54. *Esse divinum quiddam, quod dæmonion appellat, cui semper pareat.* See Schleierm. on this passage; Vol. II. p. 432 foll. Schneid. on Xenoph. Memor. I. 1, 2. Narey in the Classical Journal for 1817. N. XXX. p. 105.

<sup>d</sup> *Ὡς ὄνησας,—ἀναγκαζόμενος*] *How much have you obliged me by giving me an answer at length!* Casaubon has observed on Pers. Sat. I. v. 112. that *ὄνησαι*, like the Latin *juvare*, often has the meaning of *delectare* and not *βοηθεῖν*.

<sup>e</sup> *ἀλλ' οὖν δαιμόνιά γε νομίζω*] These words are to be referred to what goes before, *εἴτ' οὖν καινὰ εἴτε παλαιά*.

<sup>f</sup> *διωμόσω ἐν τῇ ἀντιγραφῇ*] Ἀντιγραφὴ is here the same as *ἀντωμοσία*, in C. III. (*note* <sup>b</sup>) that is, *the bill of accusation*. The plaintiff, on delivering the bill of accusation to the judges, was obliged to swear that he did not bring the accusation through malice. Meletus had taken this oath.

<sup>g</sup> *ἦτοι θεοὺς γε ἠγοῦμεθα ἢ θεῶν παῖδας*] Phædo p. 76. A. *ἦτοι ἐπιστάμενοί γε αὐτὰ γεγονάμεν—ἢ ὕστερον—ἀναμιμνήσκονται.* Gorg. p. 460. A. *ἦτοι πρότερον γε ἢ ὕστερον μαθόντα παρὰ σοῦ,* Ibid. p. 476. E.

<sup>h</sup> *ὦν δὴ καὶ λέγονται*] Gorg. p. 453. E. *πάλιν δ' εἰ ἐπὶ τῶν αὐτῶν τεχνῶν λέγομεν, ὦν περ νῦν δὴ κ. τ. λ.* Phædo. p. 76. A.

ἢ ἐν τούτῳ (χρόνῳ) ἀπόλλυμεν, ᾧ περ καὶ λαμβάνομεν. Laches p. 192. B. See Matth. Gr. §. 595.

<sup>i</sup> ὡς οὐ τοῦ αὐτοῦ—οὐδεμία μηχανὴ ἐστίν] The sense is: *you will in no wise be able to persuade any one, that one and the same man believes in spiritual and divine things, and at the same time disbelieves in the existence of spirits, gods, and heroes.* It is evident from the preceding argument that the adjectives are opposed to the nouns substantive.

XVI. <sup>a</sup> Ἀλλὰ γάρ, ᾧ ἄνδρες] Socrates, having concluded the material part of his defence, now commences the discussion of other points which bear upon the subject. He first complains of the danger of his being sacrificed to the hatred of the multitude; but, at the same time maintains, a good man ought to consider virtue and justice as of more importance than life itself.

<sup>b</sup> ὃ ἐμὲ αἰρήσει] That is, *which will cause my condemnation.* For αἰρεῖν δίκην and αἰρεῖν τινά τινος signify *to gain a suit against a party.* Whence οἱ ἐλόντες and οἱ ἐαλωκότες, are opposed in Demosthen. in Midiam. p. 518. ed. Reisk. p. 15. ed. Buttm.

<sup>c</sup> ἀλλ' ἢ—διαβολή τε καὶ φθόνος] Fischer has observed that these words might have been omitted, since the preceding pronoun τοῦτο already expressed the same idea; but they are added to express the former idea with more emphasis.

<sup>d</sup> οὐδὲν δὲ δεινόν, μὴ ἐν ἐμοὶ στῆ] That is, *there is no danger of my being the last who will be condemned by the envy and hatred of the multitude.* Compare Phædo p. 84. οὐδὲν δεινόν, μὴ φοβηθῆ.

<sup>e</sup> εἴτ' οὐκ αἰσχύνη] On the particle εἴτα used in interrogations to indicate astonishment and indignation, see Valcken. on Phœn. v. 549. Viger. p. 395. Buttmann Gr. §. 136.

<sup>f</sup> εἰ οἶει δεῖν κίνδυνον ὑπολογίζεσθαι—] Crito. c. 8. κὰν φαινόμεθα ἄδικα αὐτὰ ἐργαζόμενοι, μὴ οὐ δέη ὑπολογίζεσθαι οὔτ' εἰ θνήσκων δεῖ παραμένοντας καὶ ἡσυχίαν ἄγοντας οὔτε ἄλλο ὅτιοῦν πάσχειν πρὸ τοῦ ἀδικεῖν. Compare the conclusion of this chapter.

<sup>g</sup> ὅτου τι καὶ σμικρὸν ὄφελός ἐστιν] Euthyphro p. 4. E. οὐδὲν γὰρ ἂν μου ὄφελος εἴη. Legg. IX. p. 856. C. πᾶς γὰρ ἀνὴρ, οὐ καὶ σμικρὸν ὄφελος. Crito c. 5. εἴ τι καὶ σμικρὸν ἡμῶν ὄφελος. See Hemsterh. on Lucian, Timon. c. 55. Kuster. on Aristoph. Eccles. v. 53. Valcken. on Herodot. VIII. 68.

<sup>h</sup> καὶ ὃ τῆς Θέτιδος υἱός] Allusion is here made to Iliad. σ'. v. 90 foll.—*παρὰ τὸ αἰσχρόν τι ὑπομεῖναι, in comparison with enduring any thing disgraceful—rather than submit to any thing dis-*

graceful, that is, lest it should be said that he did not care for the death of his friend Patroclus. For *παρὰ* with an accusative sometimes indicates a comparison; see *Matthiæ Gr.* §. 588. c.

<sup>i</sup> *αὐτίκα γάρ τοι, φησί, μεθ' Ἑκτορα*] These words are introduced in a parenthesis, which will account for their want of strict connection with the context.

<sup>k</sup> *ὁ δὲ ταῦτ' ἀκούσας*] *-ὁ δέ* is inserted in consequence of the length of the sentence. The regular grammatical construction would be: *ὅς τοσοῦτον τοῦ κινδύνου κατεφρόνησεν, ὥστε—ἀκούσας ταῦτα—ὠλιγόρησε*. This is, therefore, an *anacoluthia*. Similar passages are given by *Matthiæ Gr.* §. 626.

<sup>l</sup> *αὐτίκα—τεθναίην*] *Iliad.* σ'. v. 98. and 104.

<sup>m</sup> *μὴ αὐτὸν οἶει—*] *Hensdrius Specim. Crit.* p. 12. thought the reading ought to be *οἶου*, of which there is no need. For *μὴ* has often the force of an interrogation where a denial is expected or wished for. See *Hermann on Viger.* p. 789. *Gregor. Corinth.* p. 162 et 824. ed. Schæf.

<sup>n</sup> *ἢ ἡγησάμενος*] In order that *ἢ* may not appear to be introduced improperly, it is to be observed that the same construction is not observed in the subsequent part of the sentence, since the words *ἢ ὑπ' ἄρχοντος ταχθῆ* are added, when we should have expected *ἢ ὑπ' ἄρχοντος κελυσθεῖς*. For a similar construction see *Demosthen.* *De Rhodior. libert.* p. 197. ed. *Reisk.* *εἰ γὰρ τί που καὶ κεκράτηκε τῆς πόλεως βασιλεύς, ἢ τοὺς πονηροτάτους τῶν Ἑλλήνων πείσας ἢ οὐδαμῶς ἄλλως κεκράτηκεν*.

<sup>o</sup> *πρὸ τοῦ αἰσχροῦ*] *Phædo* p. 99. A. *εἰ μὴ δικαιότερον ᾤμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν*. *Crito* c. 16. *μήτε παῖδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου*. See *C. XVII.* *πρὸ οὖν τῶν κακῶν*. On the sentiment compare *Crito* c. 12. at the end, where the question is respecting the obedience to be paid to the laws of our country.

XVII. <sup>a</sup> *δεινὰ ἂν εἶην εἰργασμένος*] *Heindorf*, on *Gorg.* p. 518. E., says that *ἐργάζεσθαι* in this passage, is used for *ποιεῖν*. But *ἐργάζεσθαι* is stronger in its signification than *ποιεῖν*. *I should have perpetrated a great crime*.

<sup>b</sup> *εἰ, ὅτε μὲν με—τότε μὲν οὖ ἔκ.—τοῦ δὲ θεοῦ—ἐνταῦθα δέ—*] See *Buttmann on Demosthen.* *Mid.* p. 155., where he has given many similar instances. He remarks that when there is a double *μὲν* and a double *δέ* in the sentence, the whole becomes more emphatic. In a similar manner, *Isocrat. Areopag.* 18. *παρ' οἷς μὲν γὰρ μήτε φυλακὴ μήτε ζημία τῶν τοιούτων καθέστηκε, μήθ' αἰ*

κρίσεις ἀκριβεῖς εἰσι, παρὰ τούτοις μὲν διαφθείρεσθαι καὶ τὰς ἐπιεικεῖς τῶν φύσεων· ὅπου δὲ μήτε λαθεῖν τοῖς ἀδικοῦσι ῥάδιόν ἐστι, μήτε φανεροῖς γενομένοις συγγνώμης τυχεῖν, ἐνταυθα δ' ἐξιτήλους γίγνεσθαι τὰς κακοηθείας. Observe the difference of moods, ἔμενον καὶ ἐκινδύνευον, and λίποιμι. The indicative refers to a matter which really happened; the optative to one which may possibly happen.

<sup>c</sup> καὶ ἐν Ποτιδαίᾳ—Δηλίῳ] On the campaigns of Socrates see Laert. II. 22 foll. Athenæus IV. 15. Ælian. III. 17. Cicero de Divin. I. 54.

<sup>d</sup> ἀπειθῶν τῇ μαντείᾳ] That is, τοῦ θεοῦ.

<sup>e</sup> δοκεῖν γὰρ εἶδέναι—οἶδεν] The phrase at full length would be: ἔστι γὰρ ἐκείνο (namely, τὸ θάνατον δεδιέναι) δοκεῖν εἶδέναι ἢ οὐκ οἶδεν. On the third person, οἶδεν, put indefinitely, see Hermann on Viger. p. 725. Schæfer on Lambert. Bos. p. 476. Porson on Eurip. Orest. v. 308. and Matth. §. 294. 2. Charmid. p. 167. B. εἰ δυνατὸν ἐστι τὸ ἢ οἶδε καὶ μὴ οἶδεν εἶδέναι. Rep. VI. p. 506. C. οἴομενον ταῦθ', ἢ οἶεται, ἐθέλειν λέγειν. Lysis p. 212. B. Crito, C. X., about the middle.

<sup>f</sup> καὶ τοῦτο πῶς οὐκ ἄμ.] καὶ is in this passage to be pronounced with emphasis, as is often the case in sentences indicating opposition. Fischer erroneously thought that τοῦτο was put for διὰ τοῦτο: it is the nominative case. A little further on, the words ἡ τοῦ οἶεσθαι εἶδέναι signify, *which consists in one's thinking that he knows what he does not know.*

<sup>g</sup> τούτῳ ἄν] With these words φαίην εἶναι or εἶην may be understood. Further on, οὔτω is used, because οὐκ εἶδῶς has the same signification as ὥσπερ οὐκ οἶδα.

<sup>h</sup> πρὸ οὖν τῶν κακῶν—οὐδὲ φεύξομαι] This construction is remarkable. For φοβεῖσθαι and φεύγειν πρὸ τῶν κακῶν—ἢ μὴ οἶδα, are used instead of φοβεῖσθαι μᾶλλον τὰ κακὰ ἢ οἶδα ὅτι κακά ἐστιν ἢ ταῦτα ἢ μὴ οἶδα εἰ ἀγαθὰ ὄντα τυγχάνει. On this use of the preposition πρὸ see C. XVI. note (°).

<sup>i</sup> ὥστε οὐδ' εἴ με νῦν ἀφίετε—τὴν ἀρχὴν] Ἀρχὴν is *at all*. See Hermann on Viger. p. 723. A little further on, ἀποκτεῖναι, as in C. XVIII., is *to condemn to death by their votes*: in which sense ἀποκτείνειν is also used by Xenoph. Mem. IV. 8, 5., where it is opposed to ἀπολύειν. The structure of the sentence is remarkable, εἰ—ἀφίετε, εἴ μοι—εἴποιτε, εἰ οὖν ἀφίοιτε, the particle οὖν indicating that the speaker returns to what he has been saying

before, on which use of the word, see Sturz. Lexic. Xenoph. III. p. 358. Schweigh. Lexic. Polyb. p. 416.

<sup>k</sup> Ἀνύτῳ ἀπιστήσαντες] Ἀπιστεῖν, ἀπιστος, ἀπιστία, are said not only of those *who do not believe, who have no faith in others,* but also of those *who refuse to comply with the demands of others because they disbelieve them.*

<sup>l</sup> ἐφ' ᾧ τε—φιλοσοφεῖν] On this construction see Matthiæ §. 479.

<sup>m</sup> ἀσπάζομαι μὲν καὶ φιλεῶ] Ἀσπάζεσθαι is *to salute with an embrace, φιλεῖν is to salute with a kiss.* In this passage these words signify: *with grateful and joyful mind I salute and reverence your kindness and clemency.* Lysid. p. 217. B. ἀναγκάζεται δέ γε σῶμα διὰ νόσον ἰατρικὴν ἀσπάζεσθαι καὶ φιλεῖν. Legg. III. 689. A. τὸ δὲ πονηρὸν καὶ ἄδικον δοκοῦν εἶναι φιλεῖ τε καὶ ἀσπάζεται.

<sup>n</sup> καὶ ἐνδεικνύμενος] This word is used in the same manner in C. IX. at the end, τῷ θεῷ βοηθῶν ἐνδείκνυμαι, ὅτι οὐκ ἔστι σοφός.

<sup>o</sup> εἰς σοφίαν καὶ ἰσχύν] ἰσχύν is used here not in the sense of power, but of greatness and strength of mind. For the subsequent words show that ἰσχύν is opposed to a desire of riches, honours, and praise.

<sup>p</sup> καὶ νεωτέρῳ—ποιήσω] On this rather uncommon construction, see Matth. §. 415. obs. 1. Buttm. §. 120. 2. 3. Compare Viger. p. 289.

<sup>q</sup> μᾶλλον δὲ τοῖς ἀστοῖς, ὅσῳ μου ἐγγ.] Compare C. XXX. about the middle, καὶ χαλεπώτεροι ἔσονται, ὅσῳ νεώτεροί εἰσι. Gorg. p. 458. A. μεῖζον γὰρ αὐτὸ ἀγαθὸν ἠγούμαι, ὅσῳ περ μεῖζον ἀγαθὸν ἔστιν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι, where likewise before μεῖζον we may understand τοσοῦτῳ. Xenoph. Cyrop. I. 3, 14. Aristoph. Nubb. v. 1415. ed. Wolf. Rep. V. p. 472. A. ὅσῳ ἂν, ἔφη, τοιαῦτα πλείω λέγης, ἤττον ἀφεθήσει ὑφ' ἡμῶν, where before ἤττον we must understand τοσοῦτῳ. The same construction is used by the Latin writers. Liv. II. 51. Quo plures erant, major cædes fuit. Ovid's Epist. IV. 19. Venit amor gravior, quo serius.

<sup>r</sup> τῷ θεῷ ὑπηρεσίαν] See C. IX. διὰ τὴν τοῦ θεοῦ λατρείαν, which might also have been διὰ τὴν τῷ θεῷ λατρείαν, since verbal nouns are frequently constructed with the same case as the verb from which they are derived. See Matthiæ, § 367. 1.

<sup>s</sup> μηδὲ οὕτω σφόδρα] Μηδὲ is here introduced after μήτε, because these words form, as it were, a new member of the sentence.

The common reading μήτε ἄλλου τινὸς οὕτω σφόδρα, appears to have been inserted by some grammarian to explain the sense. Compare C. XXVI. at the end, οὐκ ἔσθ' ὅ τι μᾶλλον—πρέπει οὕτως ὡς τὸν τοιοῦτον ἄνδρα ἐν πρυτανείῳ σιτεῖσθαι, and the note on that passage.

<sup>t</sup> καὶ τᾶλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα] The common reading, καὶ τᾶλλα τὰγαθά, is a very bad one, for it signifies: *and all the other things, namely, those which are good and useful to men*; which is opposed to the whole scope of the passage.

<sup>u</sup> εἰ μὲν οὖν—διαφθείρω—, ταῦτ' ἂν εἶη βλ.] See C. XII. note (<sup>n</sup>).

<sup>x</sup> ἢ πείθεσθε—ἢ μὴ] Gorg. p. 476. D. ἢ φάθι ἢ μὴ ἄ ἐρωτῶ. Ibid. p. 475. E. Rep. V. p. 475. B. τοῦτο δὴ φάθι, ἢ μὴ.

<sup>y</sup> οὐκ ἂν ποιήσοντος] On ἂν construed with a future, see note, page 28. Compare Matth. §. 598. D.

<sup>z</sup> οὐδ' εἰ μέλλω πολλάκις τεθνάναι] That is, *not even if I were to be several times dead*. It is worthy of remark that the Greeks, when they wish to lay stress on the bitterness of death, use the state and condition of death itself for the pains which precede it. Crito, C. I. ἢ τὸ πλοῖον ἀφίεται ἐκ Δήλου, οὗ δεῖ ἀφικομένου τεθνάναι με; which is a more emphatic expression than ἀποθνήσκειν με. Crito, C. XIV. ὡς οὐκ ἀγανακτῶν; εἰ δεῖο τεθνάναι σε. Apol. C. XXIX. πολὺ μᾶλλον αἰροῦμαι ὧδε ἀπολογησάμενος τεθνάναι ἢ ἐκείνως ζῆν. C. XXXI. οὐπω ἔρχομαι οἷ ἐλθόντα με δεῖ τεθνάναι. C. XXXII. ἐγὼ μὲν γὰρ πολλάκις ἐθέλω τεθνάναι, εἰ ταῦτ' ἐστὶν ἀληθῆ. Compare Demosth. Philipp. IV. p. 138. De rebus Chersones. p. 102. De Coron. p. 301. πῶς οὐκ ἀπολωλέναι πολλάκις ἐστὶ δίκαιος.

XVIII. <sup>a</sup> μὴ θορυβεῖτε] Socrates now enters upon another subject. He proceeds to show that his condemnation and death will be a great loss and injury to the Athenian state.

<sup>b</sup> οὐ γὰρ οἶομαι θεμιτὸν εἶναι] That is, *I do not think it consistent with the laws of divine wisdom*. ἀμείνονι ἀνδρὶ is used instead of the common construction ἀμείνω ἄνδρα, because these words are closely joined with θεμιτὸν εἶναι.—ἀποκτείνειν is to cause a person to be condemned and executed: ἐξελαύνειν to cause a person to be punished with exile: ἀτιμάζειν to cause a person to lose either the whole, or at least, the most important, rights and privileges of citizenship. There were three kinds or degrees of ἀτιμία, as is shown by Ed. Meier de Bonis Damnat. p. 101 sqq. 137 sqq.

<sup>c</sup> ἀλλὰ πολὺ μᾶλλον] Understand οἶομαι μέγα κακόν.



<sup>d</sup> πολλοῦ δέω ἐγώ] On this construction of δέω, see Heind. on Theæt. p. 364.

<sup>e</sup> μή τι ἔξαμ.—καταψηφισάμενοι] That is, *lest ye rashly reject this benefit granted to you by Apollo, who ordered me to rebuke your errors and vices, and to exhort you to the pursuit of virtue.* The dative ὑμῖν depends on the noun δόσις, on which construction, see C. XVII. note (r).

<sup>f</sup> προσκείμενον τῇ πόλει] The interpretation of these words depends on the word μύωπος, which signifies both *a spur*, and *a gad-fly*, that is, a kind of larger fly, which annoys and infuriates cattle; on which see Blomfield Gloss. on Æschyl. Prom. v. 583. We are disposed to interpret μύωπος in this passage as a *gad-fly*, as more consistent with the words εἰ καὶ γελοιώτερον εἰπεῖν; and because προσκεῖσθαι, προστεθεικέναι, and προσκαθίζειν, are more applicable to a *gad-fly* than to a *spur*. For the words προσκείμενον τῇ πόλει ὑπὸ τοῦ θεοῦ do not merely signify: *added or given to the state by the god*, which is the opinion of some; but προσκεῖσθαι ὑπὸ θεοῦ includes the notion of the pressing and urging, so that the proper version is: *given by the god to urge on the state*: on which use of the word, see Thomas Mag. under the word, and Sturz. Lexic. Xenoph. T. III. p. 725. This is often said of animals provoking and annoying others, but I have never seen a passage in which it is applied to a horseman. In nearly the same manner the word προσκαθίζων may be explained, which Socrates uses in reference to the metaphor which he has just employed.—Νωθεστέρω is interpreted by Suidas by βραδυτέρω.

<sup>g</sup> οἷον δὴ μοι—τοιούτὸν τινα] τοιούτὸν τινα is added by apposition to the pronoun οἷον, in order to unite what follows the more closely with this part of the sentence.

<sup>h</sup> ὑμεῖς δ' ἴσως—ῥαδίως ἂν ἀποκτείναιτε] Remark the number of participles in this passage; on which, see C. XIV. note (n). Wolf thus translates the passage: *But you, offended perhaps, as sleepers when they are roused, will strike me, and, complying with Anytus, will rashly slay me: afterwards you will sleep uninterruptedly for the remainder of your lives, unless the god, caring for your welfare, shall send you some one else.* The former metaphor is still continued.

<sup>i</sup> οἷος ὑπὸ τοῦ θ.—δεδόσθαι] On the construction see Matth. §. 535.

<sup>k</sup> οὐ γὰρ ἀνθρωπίνῳ ἔοικε] That is, *it does not appear consistent with human motives.* For men rather attend to their own affairs than to those of strangers, and consult their own safety rather than

that of others. On the construction of ἀνέχεσθαι with a genitive, see Matth. §. 358. Compare 550.

<sup>1</sup> ἐγὼ παρέχομαι τὸν μάρτυρα] Lest any difficulty should arise from the article, it may be remarked that these words are to be taken thus: ὁ μάρτυς, ὃν παρέχομαι, ἢ πενία, ἱκανὸς μάρτυς ἐστίν, ὡς ἀληθῆ λέγω.

XIX. <sup>a</sup> ἐπικωμωδῶν ἐγράψατο] Socrates alludes to the words of the ἀντωμοσία, "Ἐτέρα δὲ δαιμόνια. Ἐπικωμωδεῖν is to laugh, to mark for ridicule, since κωμωδεῖν and διακωμωδεῖν have the same signification as διασύρειν, σκώπτειν, χλευάζειν. See Pollux IX. 148. The reason is, that in the old comedy the vices of men were marked out, and the men as it were, stigmatised.

<sup>b</sup> πάλαι ἂν ἀπολ.—οὔτ' ἂν ὑμ. ὠφ.—οὔτ' ἂν ἐμαυτόν] Socrates gives a similar account of his δαιμόνιον in Theag. p. 128. Compare Apol. C. XXXI. Xenophon Mem. I. 1. Cicero de Divin. I. 54. Hoc nimirum est illud, quod de Socrate accepimus, quodque ab ipso in libris Socraticorum sæpe dicitur, esse divinum quiddam, quod dæmonion appellat, cui semper ipse paruerit, nunquam impellenti, sæpe revocanti. The reading οὔτ' αὖ ἐμαυτόν is erroneous. For in such sentences ἂν is frequently repeated. Phileb. p. 43. Α. δῆλον δὴ τοῦτό γε, ὃ Σώκρατες, ὡς οὔτε ἡδονὴ γίγνοιτ' ἂν ἐν τῷ τοιούτῳ ποτέ, οὔτ' ἂν τις λύπη; Xenoph. Hier. V. 3. ἄνευ γὰρ τῆς πόλεως οὔτ' ἂν σώζεσθαι δύναιτο οὔτ' ἂν εὐδαιμονεῖν.

<sup>c</sup> καὶ εἰ μέλλει ὀλ. χρ.] Herm. on Viger. p. 832. has shown a distinction between καὶ εἰ and εἰ καὶ. He says that "καὶ εἰ is even if; the καὶ refers to the condition, which is thus indicated to be uncertain: even then, if. Therefore καὶ εἰ is used of what we suppose true, not of what we declare to be true, for in the latter case εἰ καὶ is used. On the other hand, εἰ καὶ is although; and καὶ, being put after the conditional particle, is not referred to it and does not indicate that the condition itself is uncertain. Therefore εἰ καὶ signifies that the thing exists actually, and is not merely supposed. But εἰ καὶ is also taken, not as although, but as if even, in which case καὶ ought not to be joined with εἰ, but with some of the following words. The Latin etiam si is used in a similar manner."

XX. <sup>a</sup> φορτικά μὲν καὶ δικανικά] Φορτικά properly signifies heavy and troublesome: hence things spoken with arrogance. Hesychius: φορτικά τὰ γελοῖα.—Δικανικὸς is interpreted by ancient glossaries, a speaker in courts of justice, a pleader. But since advocates usually exaggerate, embellish, and even speak presumptuously, δικανικά was applied to what was disagreeable, troublesome,

*presumptuous, absurd*, as Theaet. p. 128. E. Lucian. Somn. 17. ὡς μακρὸν τὸ ἐνύπνιον καὶ δικανικόν. The common translation, *forensic, judicial*, is without meaning.

<sup>b</sup> ἀρχὴν οὐδεμίαν—ἡρξά] That is, *I never filled any public office*. βουλευεῖν signifies, as in many other passages, *to be a member of the senate of five hundred*. Fifty members were chosen from these five hundred to preside over the senate for thirty-five days, under the name of πρυτάνεις. Ten of these fifty were chosen by lot to preside over the senate for a week. These were called προέδροι, and their chief either ἐπιστάτης or ἐπιστάτης τῶν προέδρων, as in Æschines against Ctesiph. p. 380. Vol. II. or ἐπιστάτης ἐν τῷ δήμῳ, as Xenoph. Mem. I. 1, 18., or ἐπιστάτης ἐν ταῖς ἐκκλησίαις, as Memor. IV. 4, 2. The matter has been more fully discussed by Schœmann de Comitibus Atheniensium, cap. VII. Socrates was ἐπιστάτης of his tribe, Antiochis, when the question was brought forward of punishing the generals. How he acquitted himself in this office is related by Xenophon, Hellen. I. 7, 14. 15. 38. The generals alluded to are the ten (which was the usual number in a war) who gained a naval victory over the Lacedæmonians off the Arginusæ Islands, B. C. 406. After the battle, instead of attending in person to the burial of the slain, they left for that office ταξιάρχαι. For this they were publicly prosecuted and condemned to death. See Xenoph. Hellen. Lysias c. Eratosth. p. 72. ed. Brem. As to whether they all suffered death, see Valckenar. on Xenoph. Mem. I. 18, p. 316. ed. Schneid.—ἀναιρεῖσθαι, *to take up the bodies of the dead for burial*,—τοὺς ἐκ ναυμαχίας is said instead of τοὺς ἐν ναυμαχίᾳ. For in phrases like this, compounded of the article and a noun with a preposition, that preposition is used which is most suitable to the verb connected with the phrase.

<sup>c</sup> ἡμῶν ἢ φυλῆ Ἀντιοχίς] Perhaps one might have expected ἢ Ἀντιοχίς, the article being repeated, as Schæfer wished it to be corrected, in Demosth. Appar. T. II. p. 386. But compare Menon. p. 70. B. οἱ τοῦ σοῦ ἐταίρου Ἀριστίππου πολῖται Λαρισσαῖοι. Phædon. p. 57. A. τῶν πολιτῶν Φλιασίων οὐδεῖς, in which also the proper name is added without the article.

<sup>d</sup> ἀθρόους κρίνειν] That is, *to collect the votes at the same time respecting all the accused*, μιᾷ ψήφῳ (see Memor. I, 1, 18.), whereas the law ordered the votes to be given separately for each, κρίνειν δίχα ἕκαστον, as we are told by Xenophon. Hellen. I. at the end. Therefore he adds παρανόμως, i. e. παρὰ τοὺς νόμους, as Xenoph. Mem. I. 1, 18. IV. 4, 2.

<sup>e</sup> ὡς ἐν τ. ὑστ. χρ.—ἔδοξε] Xenoph. Hellen. I. 7, 12. καὶ οὐ πολλῶ χρόνῳ ὕστερον μετέμελε τοῖς Ἀθηναίοις.

<sup>f</sup> ἤναντιώθη] He would not put it to the vote. See Xenoph. Mem. IV. 4, 2. Hellen. I. 7, 9. 14. 15.

<sup>g</sup> ἐτοίμων ὄντων—τῶν ῥητόρων] The words ἐνδεικνύναι and ἀπάγειν signify to denounce to the magistrates (ἐνδεικνύναι), and lead away (ἀπάγειν), a person caught in the act of committing an offence, in order that he may be immediately punished: which acts are called ἐνδειξις and ἀπαγωγή. That the reading ἀπάγειν is to be preferred to the common reading ὑπάγειν, which Fischer endeavoured to defend, appears by those passages in which ἐνδειξις and ἀπαγωγή are joined. Demosthen. against Leptin. p. 504. 24. ed. Reisk. εἶναι δὲ καὶ ἐνδείξεις καὶ ἀπαγωγάς. Against Timocrat. p. 745. οὐδ' ὅσων ἐνδείξεις ἐστὶ τιμὴ ἢ ἀπαγωγή, προσεγέγραπτο ἂν ἐν τοῖς νόμοις, τὸν δ' ἐνδειχθέντα ἢ ἀπαχθέντα δησάντων οἱ ἔνδεκα ἐν τῷ ξύλῳ. Against Theocrin. p. 1325. 9. εἰάν τις ποιῇ τὰ τῶν συκοφαντούντων, ἐνδείξιν αὐτῶν εἶναι καὶ ἀπαγωγήν.

<sup>h</sup> οἱ τριάκοντα—μεταπεμψάμενοί με πέμπτον αὐτόν] When the Athenians were conquered by Lysander at Ægospotami, and the city seized on, in the first year of the 94th Olympiad (B. C. 404), he appointed thirty tyrants, who are sometimes called οἱ τριάκοντα, as here, and in Xenoph. Mem. IV. 4. 3.; sometimes τριάκοντα πάντων ἄρχοντες αὐτοκράτορες, as in Plato ep. VII.; sometimes οἱ περὶ Κριτίαν, as in Laert. II. 24.—πέμπτον αὐτόν, that is, *me with four others*. Xen. Hellen. 2. 17. ἡρέθη—δέκατος αὐτός, that is, *he himself with nine others*. Thucyd. I. 46. πέμπτος αὐτός, where the scholiast says: ἀντὶ τοῦ αὐτός μετ' ἄλλων τεσσάρων. Melletus was among the number, according to Andocid. De Myster. p. 46. ed. Reisk. The circumstance is spoken of by Lysias adv. Agorat. p. 106. Brem. ἴστε μὲν γὰρ τοὺς ἐκ Σαλαμῖνος τῶν πολιτῶν κομισθέντας οἳ οἱ ἦσαν καὶ ὅσοι, καὶ οἷψ ὄλεθρον ὑπὸ τῶν τριάκοντα ἀπώλοντο. Also c. Eratosthen. p. 77. ὁ δὲ—ἐλθὼν μετὰ τῶν συναρχόντων εἰς Σαλαμίνα καὶ Ἐλευσίνα δὲ τριακοσίους τῶν πολιτῶν ἀπήγαγεν εἰς τὸ δεσμωτήριον καὶ μιᾷ ψήφῳ αὐτῶν ἀπάντων θάνατον κατεψηφίσατο.

<sup>i</sup> εἰς τὴν θόλον] The θόλος was a public building near το βουλευτήριον τῶν πεντακοσίων, according to Pausan. I. 5., in which the Prytanes dined and sacrificed every day. It derived its name from its resemblance to a tortoise. See Harpocration and Hesych. under the word, and Pollux. On. VIII. 155.—Leon, born at Sa-

lamis, but a citizen of Athens, had gone into voluntary exile to Salamis, to avoid falling a victim to the Tyrants, who coveted his wealth. See Xenoph. Hellen. II. 3, 39.

<sup>k</sup> ἀναπλῆσαι αἰτιῶν] That is, *to stain with guilt and crimes*; in order that as many citizens as possible might appear to have betrayed the cause of liberty by taking part with the Tyrants. On the word ἀναπιμπλάναι in the sense of *polluting and staining*, see Ruhnken on Tim. Glossar. p. 30.

<sup>l</sup> τὸ πᾶν μέλει] That is, *is altogether, by all means, a care to me*. So Xenoph. Cyrop. I. 6, 13. τὸ πᾶν διαφέρει.—ἐκπλήττειν, *to strike and move one so that he becomes, as it were, beside himself*.

<sup>m</sup> ὄχονην ἀπιὼν οἴκαδε] That is, *I went straightway*. See Matth. §. 559. c.

XXI. <sup>n</sup> εἰ ἔπραττον τὰ δημόσια—ἐποιούμην] The aorist διαγενέσθαι ἄν, having preceded, one might have expected εἰ ἔπραξα—ἐποιησάμην. But the imperfect is correctly used, since he speaks not only of past time but also of the present; that is, of a past action continuing to the present time. In English, we should say: *Do you think that I could have lived through so many years, if I had continued to take a part in public affairs, and as an honest man stood by the side of justice, and, as it was my duty to do, regarded this above all other considerations?*—οὐδὲ γὰρ ἂν ἄλλος ἄνθρ. οὐδεῖς. Understand διεγένετο.

<sup>b</sup> τοιοῦτος φανοῦμαι] The pronoun τοιοῦτος is explained by the words which follow it a little further on: οὐδενὶ πώποτε ξυγχωρήσας οὐδὲν παρὰ τὸ δίκαιον.

<sup>c</sup> ἐμοὺς μαθητὰς εἶναι] Alcibiades and Critias are probably alluded to; whose vices were said to have arisen from the instruction of Socrates. See Xenoph. Mem. I. 2, 12 sqq.

<sup>d</sup> εἰ δέ τις—ἐπιθυμῆ ἀκούειν] Socrates calls τὰ ἑαυτοῦ what he was enjoined to do by Apollo; namely, that he should detect and rebuke the errors of men, and exhort his fellow citizens to the pursuits of virtue.

<sup>e</sup> χρήματα μὲν λαμβάνων] An allusion to the avarice of the sophists. See notes on C. IV.

<sup>f</sup> παρέχω ἑμαυτὸν ἐρωτᾶν] That is, *I give an opportunity of interrogating me*. The subsequent words, καὶ ἴάν τις βούληται ἀπ. ἀκούειν, are to be explained καὶ παντί, ὅστις ἂν βούληται ἀκ. For ἴάν τις is put elegantly for ὅστις ἄν.

<sup>g</sup> οὐκ ἂν δικαίως τὴν αἰτίαν ὑπέχοιμι] That is, *this cannot*

rightly be attributed to me. Αἰτίαν ὑπέχειν is properly used in a bad sense, of one who is deservedly blamed. Τούτων, masculine, is joined with τὴν αἰτίαν ὑπέχοιμι.

XXII. <sup>a</sup> τοῦτο—προστέτακται] That is, τὸ ἐξετάζειν.

<sup>b</sup> καὶ εὐέλεγκτα] Εὐέλεγκτα is generally applied to *what may easily be refuted*. But here it means *what may easily be examined to find out whether it is true or false*. For ἐλέγχειν not only signifies *to refute*, but also *to examine with the design of convicting another of error*. The word may therefore be rendered (after Serranus) *easy to be refuted if they are not true*.

<sup>c</sup> εἰ δὲ μὴ αὐτοὶ ἤθελον] Fischer has erroneously written εἴ γε μὴ. For εἰ δὲ may follow εἴτε, in the same manner as δὲ by itself may come after τέ, and οὐδὲ after οὔτε. In C. XXXII. we have: καὶ εἴτε δὴ μηδεμία αἴσθησις ἐστίν—εἰ δ' αὖ οἶον ἀποδημήσαι.

<sup>d</sup> πάρεισιν—ἐνταυθοῖ] Hesychius: ἐνταυθοῖ· ἐνταῦθα. Erroneously. For as παρῆναι εἰς τινὰ τόπον is not merely said for παρῆναι ἐν τινὶ τόπῳ, but is used in such a manner as if two sentences were joined together; that is, it signifies *to come to a place and be engaged there*; so ἐνταυθοῖ by itself is not put for ἐνταῦθα but παρῆναι ἐνταυθοῖ signifies *to come hither and be present here*. Examples of this construction are given by Valcken. on Herodot. I. 21. Heind. on Phæd. p. 4. Protagor. p. 310. Α. τί οὖν οὐ διηγήσω ἡμῖν τὴν ξυνουσίαν, εἰ μὴ σέ τι κωλύει, καθιζόμενος ἐνταυθοῖ, that is, *taking your seat to this place and sitting here with us*.

<sup>e</sup> Κρίτων οὔτοςί] Crito is the same person whose name is given to the following dialogue of Plato. He is called ἡλικιώτης, or of the same age of Socrates; and δημότης, that is, of the same *demus*, namely, Ἀλωπεκή. See Harpocration, Hesychius and Stephanus Byzant. under Ἀλωπεκή.

<sup>f</sup> Λυσανίας] Lysanias, father of the Socratic Æschines, is called ὁ Σφήττιος, from δῆμος Σφηττός, which was δῆμος φυλῆς Ἀκαμαντίδος. See Harpocrat. Hesych. Stephan. under that word.—Antipho is called Κηφισιεύς, from δῆμος Κήφισος, which was φυλή Ἐρεχθίδος. See Harpocrat. under Κηφισιεύς.

<sup>g</sup> ἄλλοι τοίνυν οὔτοι—] Heindorf remarks that τοίνυν, therefore, makes the sentence unintelligible. He conjectures that the better reading would be ἄλλοι τε ἐνταυθοῖ. There is no occasion for any change, for τοίνυν, as the Latin jam vero, is often used, not συλλογιστικῶς, but καταβατικῶς.

<sup>h</sup> Νικόστρατος] Respecting this person and Theodotus nothing has been recorded, as far as we are aware.—Respecting Demodocus,

father of Theages, see Theages, p. 127. E. Of Paralus, who is not to be confounded with his namesake, the son of Pericles, nothing is known.—Adimantus is the brother of Plato, often mentioned in the Rep. See II. p. 357—368. VIII. p. 548. D. E. and elsewhere.—Of Æantodorus nothing is known.—Apollodorus is known to have been most devoted to Socrates. See Phædo p. 59. A. p. 117. D. Xenoph. Mem. III. 11, 17.—καταδεῖσθαι is *to overcome and persuade any one by entreaties*. For the sense is this: *Theodotus cannot beseech his brother Nicostratus, not to accuse me and bear testimony against me.*

<sup>i</sup> ἐγὼ παραχωρῶ] That is, *I yield to him the privilege of doing this*. For no one was permitted to interrupt the accused while defending himself, and by irrelevant matters to abridge the time granted for his defence; which was measured by the clepsydra. The accuser was bound to go through all that had reference to his side of the question, before the defendant commenced his answer to the charge.

<sup>k</sup> τῷ διαφθείροντι] The apposition here marks the ironical tone of the speaker, C. XII. Crito: καὶ σύ—φήσεις ταῦτα ποιῶν δίκαια πράττειν, ὁ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελόμενος; Euthypr. p. 3. A. Μέλητος ἴσως πρῶτον μὲν ἡμᾶς ἐκκαθαίρει τοὺς τῶν νέων τὰς βλάστας διαφθείροντας, ὡς φησι. More examples are given by Valcken. on Phœniss. p. 752.

<sup>l</sup> λόγον ἔχοιεν βοηθοῦντες] That is, *would have some object to attain in defending me*: namely, that they might not appear to have been intimate with an impious and depraved man, and that they might not be accounted wicked themselves.

<sup>m</sup> οἱ τούτων προσήκοντες] A participle joined with a genitive like a substantive: on which construction see Lobeck on Ajac. v. 358. Schæfer on Gregor. Corinth. p. 139.

<sup>n</sup> ἀλλ' ἢ τὸν ὀρθόν τε καὶ δίκαιον] The form ἀλλ' ἢ is well known to be used in the sense of *unless*, generally when a negative goes before. See Bergler on Aristophan. Equitt. v. 777. An excellent explanation of this construction is given by Herm. on Viger. p. 812.

XXIII. <sup>a</sup> τάχα δ' ἂν τις ἀγανακτήσειεν] Socrates now proceeds to give his judges an explanation of the grounds of his firmness and fortitude; and he shows why he will not follow the example of others by attempting to move their pity. For, first, he says that such a course would be unworthy of the estimation in which he is held by men; secondly, that it would be against the laws.

<sup>b</sup> ἐλάττω—ἀγῶνα ἀγωνιζόμενος] That is, *engaged in a trial attended with less danger*. So Euthyphro p. 3. E. ἀγωνίζεσθαι δίκην. It was the custom at Athens for the defendants to bring into court their children, and even their wives, to excite the pity of the judges; as is also evident from Aristophan. Plut. v. 383. Vesp. v. 566 sq.

<sup>c</sup> ἐγὼ δὲ οὐδὲν ἄρα τ. π.] δὲ ἄρα in such passages indicates that to do contrary to what has been already mentioned is absurd, and by no means to be approved of. The expression involves what logicians call the *reductio ad absurdum*, whether the speaker enuntiates his own opinion or that of another person. Examples have been collected by Heindorf on Phæd. p. 68. A., to which the following may be added: Crito c. 12. ἢ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἐξ ἴσου ἦν τὸ δίκαιον καὶ πρὸς δεσπότην, εἴ σοι ὦν ἐτύχανε, ὥστε ἄπερ πάσχοις ταῦτα καὶ ἀντιποιεῖν.—πρὸς δὲ τὴν πατρίδα ἄρα καὶ τοὺς νόμους ἐξέσται σοι; compare Crito C. VI. and C. XII. Rep. X. 600. D. ἀλλὰ Πρωταγόρας μὲν ἄρα—καὶ Πρόδικος — — ἐπὶ ταύτῃ τῇ σοφίᾳ οὕτω σφόδρα φιλοῦνται—, "Ὀμηρον δ' ἄρα οἱ ἐπ' ἐκείνου—ἢ Ἡσίοδον ῥαψωδεῖν ἂν περιῶντας εἶων; Apol. C. XXVII. πολλὴ μὲντ' ἂν με φιλοψυχία ἔχοι, εἰ οὕτως ἀλόγιστος εἰμι— ἄλλοι δὲ ἄρα αὐτὰς οἴσουσι ῥαδίως.

<sup>d</sup> αἰθαδέστερον ἂν πρὸς με σχοίῃ] This is said of judges who should refuse to acquit a defendant, although they might be expected to do so from the goodness and justice of his cause, because he would not implore and supplicate their mercy. Further on, after εἰ δ' οὖν understand τις ὑμῶν οὕτως ἔχει.

<sup>e</sup> τὸ τοῦ Ὀμήρου] Odys. XIX. v. 163., where Penelope asks Ulysses, whom she had not recognised, to relate from what race he is sprung, adding to her request the words οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου οὐδ' ἀπὸ πέτρης.—καὶ υἱεῖς γε. In enumerating several things, it is customary to add γὰρ to that noun to which the most weight and emphasis is attached: of which, examples have been collected by Heindorf on Hipp. Mai. § 47. Buttman on Crito §. 7. n. 2. It is, therefore, incorrectly omitted by some MSS. in this passage. The three sons of Socrates were Lamprocles, Sophroniscus, Menexenus. The eldest was Lamprocles, who is here called μεράκιον, a youth, but, in Phædo 65., μέγας. See Xenophon, Mem. II. 2, 1.; but the other two, whom their father here calls παιδία, are called by Plato also (Phædo 65.), μικροί. Compare Valcken. on Theocrit. Adon. p. 349., who says that τὸν μικρὸν παῖδα was commonly called παιδίον.



<sup>f</sup> καὶ τοῦτο τοῦνομα ἔχοντα] That is, *having such a reputation for wisdom*. Lest this should appear to be spoken arrogantly, he adds, εἴτ' οὖν—ψεῦδος. In which it must not be supposed that ψευδές ought to be written, for to the adjective ἀληθές is often opposed the noun ψεῦδος. Cratyl. p. 430. A. ἢ τὸ μὲν τι αὐτῶν ἀληθές, τὸ δὲ ψεῦδος; Euthydem, in the beginning, ἐξελέγχειν τὸ ἀεὶ λεγόμενον ὁμοίως, ἴάν τε ψεῦδος ἴάν τε ἀληθές ἦ; which sentences have been pointed out by Heindorf. Aristoph. Ran. v. 628. χῶπως ἐρεῖς ἐνταῦθα μηδὲν ψεῦδος.

<sup>g</sup> τῶν πολλῶν ἀνθρώπων] That is, *to excel the multitude*.

<sup>h</sup> δοκοῦντας μὲν τι εἶναι] That is, *who appeared to be endowed with I know not what wisdom*. See Matthiæ §. 487. 5.—ὡς δεινόν τι οἰομένους πείσεσθαι. I do not think that Heindorf was correct in connecting ὡς with δεινόν, making ὡς signify *very*; of which signification the examples collected by him, on Cratyl. p. 41. and Phædo p. 152., are inconclusive. In this passage ὡς is rather to be referred to οἰομένους, in this sense: *as if in truth thinking that they will suffer something dreadful*. For ὡς often indicates the cause and reason. We cannot therefore see, why Heindorf should say that, if ὡς be connected with the participle, ἄτε ought to have been written. These words are connected closely with the words immediately preceding, θαυμάσια δὲ ἐργαζομένους, in this sense: *yet acting in a marvellous manner, as if they thought, &c.* On the genitives ὡςπερ ἀθανάτων ἐσομένων, see Matth. Gr. §. 568. 3.

<sup>i</sup> οὔτοι γυναικῶν οὐδὲν δ.] On this use of the demonstrative pronoun after participles joined with the article, which makes the sense very emphatic, see Matthiæ, § 468. h.

<sup>k</sup> οὔτε ἡμᾶς χροῖ ποιεῖν] The common reading ὑμᾶς χρ. π. is bad since these words immediately follow: οὔτ', ἂν ἡμεῖς ποιῶμεν, ὑμᾶς ἐπιτρέπειν. The sense is: *neither does it become us to do such things, nor, if we were to do them, would it become you to permit or tolerate them*. Similarly C. XXIV. οὔτε ἡμᾶς ἐθίζειν ὑμᾶς ἐπιорκεῖν, οὔθ' ὑμᾶς ἐθίζεσθαι. καὶ ὅτιοῦν εἶναι, that is, *who appear to ourselves to possess even a little wisdom*. So Æschin. against Ctesiph. §. 5. τῶν καὶ ὅπωςοῦν πρὸς τὰ κοινὰ προσηληλυθότων, that is, *even in any manner*. Xenoph. Cyrop. I. 6, 12. οὔδ' ὅτιοῦν ἐπεμνήσθη, that is, *not even a little*. Aristoph. Plut. v. 385. κοῦ διοίσουτ'—οὐδ' ὅτιοῦν τῶν Παμφίλου. Phædo, p. 78. D. μήποτε μεταβολὴν καὶ ἠντιοῦν ἐνδέχεται; Phileb. p. 59. C. p. 60. E. Hipp. Mai. p. 291. D. Legg. I. p. 639. A. In exactly the same manner as in this passage. Rep. IV. p. 422. E. καὶ ὅτιοῦν ἦ.

Ibid. VII. p. 538. D. τοὺς καὶ ὀπηθοῦν μετρίους. The common reading καὶ ὀπητιοῦν εἶναι is bad, since *τι* thus does not belong to the verb *εἶναι*, but is placed as in ὀπωστιοῦν.

<sup>1</sup> τὰ ἔλεεινὰ ταῦτα δράματα εἰσάγοντος] Ἐλεεινὰ δράματα means tragedies in which the pity of the spectators is excited. εἰσάγειν, *to bring forward into the court*, that is, when the accused introduces his wife, children, and relations, in tears, to dispose the minds of the judges to mercy.

XXIV. <sup>a</sup> Χωρὶς δὲ τῆς δόξης] That is, *but apart from reputation: putting my own reputation out of the question*. Crito, C. III. ἀλλὰ χωρὶς μὲν τοῦ ἐστερηῆσθαι τοιούτου ἐπιτηδείου—ἔτι δὲ καὶ πολλοῖς δόξω κ. τ. λ., where see note. Legg. p. 814. C. οὐδαμῶς εὐσχημον γίγνοιτ' ἂν τοῦ κακοῦ χωρὶς τοῦτο ἐν πόλει ὅπου γίγνοιτο. Sympos. p. 173. C. χωρὶς τοῦ οἶεσθαι ὠφελεῖσθαι ὑπερφυῶς ὡς χαίρω. Ibid. 184. B. Herodot. I. 93. χωρὶς τῶν Αἰγυπτίων ἔργων.—ἀποφεύγειν is *to escape in safety, to be acquitted*.

<sup>b</sup> ἐπὶ τούτῳ—ἐπὶ τῷ καταχαρίζεσθαι τ. δ.] Gorg. p. 474. E. οὐ δῆπου ἐκτὸς τούτων ἐστὶ τὰ καλὰ, τοῦ ἢ ὠφέλιμα εἶναι ἢ ἡδέα ἀμφοτέρα. Lysid. p. 219. E. Compare Matth. §. 468. b.—καταχαρίζεσθαι τὸ δίκαιον is *to sacrifice justice to favour, to neglect justice in order to bestow a favour on another*.

<sup>c</sup> καὶ ὁμώμοκεν] Demosth. against Timocrat. p. 747. ed. Reisk. ψηφιοῦμαι κατὰ τοὺς νόμους καὶ τὰ ψηφίσματα τοῦ δήμου καὶ τῆς βουλῆς τῶν πεντακοσίων. Pollux Onom. VIII. 122. ὁ δὲ ὄρκος ἦν τῶν δικαστῶν· περὶ μὲν ὧν νόμοι εἰσί, κατὰ τοὺς νόμους ψηφιεῖσθαι· περὶ δὲ ὧν μὴ εἰσι, σὺν γνώμῃ δικαιοσάτη.

<sup>d</sup> μὴ οὖν ἀξιοῦτε] That is, *do not then think*. A little further on the collocation of the words is worthy of remark: ἂ μήτε ἡγοῦμαι καλὰ εἶναι. The common order would be: ἂ ἡγοῦμαι μήτε καλὰ εἶναι.

<sup>e</sup> ἄλλως τε πάντως—μάλιστα μέντοι καὶ—] That is, *both at other times by all means, and most particularly now, when I am accused of impiety by Meletus*.

<sup>f</sup> εἰ πείθοιμι—βιαζοίμην] Understand χαρίζεσθαί μοι τὰ δίκαια. In the following clause the words should be connected thus, διδάσκοιμι ἂν ὑμᾶς μὴ ἡγεῖσθαι θεοὺς εἶναι.

XXV. <sup>a</sup> Τὸ μὲν μὴ ἀγανακτεῖν] The preceding part of the 'Apology' is supposed to have been spoken before the judges gave their first votes concerning him; the remaining part after he was found guilty of the crime imputed to him by Meletus. For now the

question of the punishment due to his offence was to be determined. There were two kinds of causes, the one *ἀτίμητος*, in which the punishment was already appointed by the laws; the other *τιμητή*, in which the judges were allowed by the laws a discretionary power as to the punishment. We must always, therefore, when we read of causes in antient writers, be careful to distinguish to which of these two kinds the case belongs. There is no doubt that the cause of Socrates ought to be referred to the kind called *τιμητή*. In a cause of this kind, the following mode of proceeding appears to have been adopted in the courts of justice. After the accuser and the defendant had made their speeches, the Judges determined, by their first votes, whether they condemned or acquitted the accused. Then if the crime was not capital, and the punishment was not fixed by law, they proceeded to determine the punishment; that is, the defendant was asked what punishment he considered himself to deserve, whether that which the prosecutor wished, or another more just. This was said, *ἀντιτιμᾶσθαι*. See Meier and Schoemann “Der Attische Process” p. 724 foll. This having been done, the judges again gave their votes, and decided the cause. On these two kinds of causes, *ἀτίμητος*, and *τιμητή*, see Meier and Schoeman Att. Proc. p. 171—193.—But since Socrates was accused of impiety, as is indicated by his own words: *μη οὖν ἀξιοῦτέ με — τοιαῦτα δεῖν πρὸς ὑμᾶς πράττειν — ἀσεβείας φεύγοντα ὑπὸ Μελήτου τουτουί*, it is naturally asked whether that accusation belonged to the causes called *τιμητόν*, or not. For one would naturally suppose that a capital punishment would be awarded by law against those who attacked the religion of the country; especially since we know that several had already suffered death who had been accused of impiety. But that this was not the case, is evident, not only from this Apology of Socrates, but also from Demosth. Timocr. p. 702. 5: *ἀσεβείας γραφήν κατασκευάσας εἰς ἀγῶνα κατέστησεν. ἐν δὲ τούτῳ τὸ πέμπτον μέρος τῶν ψήφων οὐ μεταλαβὼν ὄφλε χιλίας.*

<sup>b</sup> *καὶ οὐκ ἀνέλπιστον γέγονε*] That is, *has not happened to me contrary to my expectation*. For *ἐλπίζω*, *ἐλπίζω*, and their derivatives, are used either in the sense of hope or of fear. See commentators on Thom. Mag. p. 299. Observe the brevity of the expression. At full length, it would be: *καὶ δὴ καὶ τοῦτο, ὅτι οὐκ ἀνέλπιστόν μοι γ.—οὔτω παρ’ ὀλίγον ἔσεσθαι, ἀλλὰ παρὰ πολὺ* is correctly translated by Fischer: *I did not think that the number of votes acquitting me would differ so little from the number condemning me; on the contrary, I thought that the number of votes in my favour*

would be far exceeded by the number against me. On which use of the forms *παρ' ὀλίγον*, and *παρὰ πολὺ*, see Budaeus Comment. L. Gr. p. 209. Viger p. 647. and Matthiae § 588. n. 2.

<sup>c</sup> *εἰ τρεῖς μόναι μετέπεσον*] *Μεταπίπτειν*, is to fall otherwise, to fall into another balloting-box, as Fischer correctly translates, quoting Aeschin. c. Ctesiph. 461. Vol. II. ed. Taylor. *εἰ δὲ μία μόνον μετέπεσεν*. The reading *τρεῖς* Stephans from Bas. 2. has changed into *τριάκοντα*, after the best MSS. Süvern, in his essay "on the Clouds of Aristophanes," quotes the following opinion of Böckh; who remarks on the passage in Diog. Laert. II. 41, that there were 281 votes against Socrates; "As the passage in Plato is clear, it does not appear to me very important what notions we form on that in Diogenes Laertius, regarding the trial of Socrates, and the judgment of his contemporaries respecting it. It is clear that this author's expression is of doubtful meaning, for he speaks as if 281 was the difference between the votes for and against Socrates. If this notice of Diogenes be correct, we must conclude from the two passages taken together, 1. Either (in conformity with the *Bibliot. der alten Literatur und Kunst*, II. p. 10; *Matthiä*, Misc. Philol. I. p. 252; and with Fischer on the *Apology of Plato*, § 25.) that 556 judges decided the question; for if from the 281 votes three are reckoned on the other side, there then remains an equality of 278 votes, by which Socrates would have been acquitted: there must consequently have been 275 judges who voted for him. 2. Or the whole number was 557, and Socrates had 276, and then if three had been taken from the 281, he would have had a majority of 279 against 278. Schömann, on the contrary (see *Att. Process*, s. 139), makes the number 559; but this must be wrong.

"Now as it can scarcely be imagined that a court of 556 or 557 judges could have been seated, there are only two ways, in my opinion, of explaining the circumstance.

"As we find tribunals not only of 500, 1000, 1500, &c., that is, simple, double, triple, and so on, 500 being the simple regular number (i. e. an aliquot section of the judges), but also those of 200, 400, 700, or what I consider as tantamount, 201, 401, 701, by which this aliquot arrangement is broken, there is no reason why we may not suppose also a tribunal of 600. But 556-557 is so much below this last number, that if we assume that the tribunal before which Socrates was tried, properly consisted of 600 judges, the number of absentees could not have been merely accidental. We may therefore conceive the following solution of this difficulty. By the

usages of Rome a judge could neutralize his vote by the N. L. ; but we know of nothing of this kind in the Athenian jurisprudence. The Athenian judge had only a black and a white pebble (pierced or entire). But it is not probable that the judge was absolutely obliged to vote for one side or the other ; if he was allowed to withhold his suffrage, it must have been by not casting his vote into the ἀμφορέυς κύριος, urna valida, but he cast both the black and the white pebbles into the ἀμφορέυς ἄκυρος, as Petit conjectures, and Schömann, § 723, thinks not improbable ; and we must consequently suppose, that in the affair of Socrates about 40 judges withheld their votes in this manner.

“ An ordinary Heliæa consisted of 500 judges. This would be admissible, if we could venture, in Diogenes Laertius, to write πεντήκοντα instead of ὀγδοήκοντα. Socrates would then have had 251 votes against him and 246 or 245 for him ; if then we take three from 251 he would have had a majority of 249 against 248, or 248 against 248, that is, an equality of votes. The whole number of judges would thus have been 496 or 497, and so few would be wanting to the legal number, that this may have been accidental, either because they came too late, and were not admitted after the hour, or were detained by illness, &c. In no case could such a judgment have been invalidated in consequence of the absence of a few, as 251 was the absolute majority of 501. But yet the reading of ὀγδοήκοντα in Diogenes must be of considerable antiquity, as it is highly probable that upon this is founded the reading τριάκοντα for τρεῖς, which is found in many MSS. of Plato's Apology, and in that of Clarke : but it does not therefore necessarily follow that Diogenes, or the authority he followed, wrote ὀγδοήκοντα, though it is clear that the author of the reading τριάκοντα must have been thinking of a tribunal of 500 or 501 Heliasts, although even this leads to no satisfactory result ; for after subtracting 30 voices from 281, 251 for conviction would still be the majority, and thus Socrates would not have been acquitted by this removal of 30 votes : and the reading τριάκοντα seems the less to deserve consideration, although it were more suited to the context than it really is. For if Socrates had been condemned by 500 or 501 judges, with a majority of 281 against 219, or 220, there would have been 60 more against him than for him, and Plato could not have expressed himself as he has done ; and however valuable may be Clarke's MS. it can only be considered in the light of a copy, which is not infallible.’ (Translated by Hamilton.)

<sup>d</sup> εἰ μὴ ἀνέβη "Ανυτος καὶ Λύκων] Since Anytus and Lyco were *συνήγοροι* or *σύνδικοι* of Meletus, who had instituted the prosecution, it was permitted to them, as well as to Meletus, to speak against Socrates on the trial. See Meier and Schoemann "Attische Process" p. 707 foll.

<sup>e</sup> κἂν ὄφλε χ. δρ. — τῶν ψήφων] Unless the accuser obtained a fifth part of the votes he was fined one thousand drachmæ, was branded with infamy (*ἀτιμία*), and was forbidden to become an accuser again. See Demosth. in Mid. p. 529. 23., in Timocrat. p. 702. 5., in Theocr. p. 1323. 19., Harpocrat. in δώρων γραφή, Meursius Lectt. Attic. V. 13., Themid. Att. II. 21., and Meier and Schoemann "Attische Process" p. 734 foll. Socrates here says that Meletus, without the aid of Anytus and Lyco, would not have obtained the fifth part of the suffrages, since his own influence was not great enough to obtain a verdict against Socrates. The passage, which has been misunderstood by Fischer, has been correctly interpreted by Schleiermacher.

XXVI. <sup>a</sup> Τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου] The accuser always inserted in his declaration the punishment which he thought the accused deserved, if the punishment were not already fixed by the laws.

<sup>b</sup> ἢ δῆλον, ὅτι τῆς ἀξίας] That is, *but why do I ask?* or, *is it indeed evident?* &c. The reading ἢ is therefore erroneous.

<sup>c</sup> τί ἄξιός εἰμι παθεῖν ἢ ἀποτίσαι] This was a regular phrase in trials, *παθεῖν* referring to the punishment of the body, *ἀποτίσαι* to the fine. See Meier and Schoemann "Attische Process" p. 739 foll. — On the expression ὅ τι μαθῶν, of which examples have been collected by Heindorf on Euthydem. p. 339 foll., see Hermann on Viger. p. 759 foll., Praefat. ad Aristoph. Nubb. p. xlvi. ed. sec. The sentence may be thus translated: *How then? What ought I to suffer or to pay for having on no occasion in my life kept quiet, but — &c.*

<sup>d</sup> ἀλλ' ἀμελήσας ὧν περ οἱ πολλοί] Understand ἐπιμελοῦνται. For when a negative verb precedes in sentences opposed to one another, the affirmative verb is frequently omitted. See Heindorf on Gorg. § 29. Matth. § 634. 2. Ruhnken. on Rutil. Lup. p. 47 and 131. and the authors quoted by Heindorf on Horat. Satir. I. 1. Compare Ruddimann's Instit. L. L. T. II. p. 361. — καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν. *Δημηγορία* in this passage means the occupation of him who makes speeches in the assemblies of the people. Although this was not one of the magistracies, yet it is not

incorrect to add τῶν ἄλλων ἀρχῶν. For ἄλλος is used here as in Gorg. § 64. ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, that is, καὶ τῶν ἄλλων, ξένων ὄντων. Where see Heindorf. Therefore the sense of the words is this: *because I have cared nothing for gain, domestic affairs, military commands, influence with the people, and moreover also public offices, and conspiracies, and seditions.* Fischer therefore is wrong in defending the other reading δημοουργιῶν, especially since he has by no means proved, that δημάρχου were also called at Athens by the name δημοουργοί.—The factions and seditions which arose after the Peloponnesian war throughout all Greece, and particularly at Athens, are well known.—Ἐπιεικῆς is frequently opposed to φαῦλος, and signifies *good, liberal, just.*

<sup>e</sup> ἐνταῦθα μὲν οὐκ ἦα] Remark this use of ἐνταῦθα, which occurs again a few lines below in ἐνταῦθα ἦα. Phileb. p. 57. B. δοκεῖ τοίνυν ἔμοιγε οὗτος ὁ λόγος—ἐνταῦθα προβεβηκέναι. Rep. p. 445. B. ἐπεὶ περ ἐνταῦθα ἐληλύθαμεν. Ibid. C. ἐπειδὴ ἐνταῦθα ἀναβεβήκαμεν τοῦ λόγου. Menexen. p. 248. C. ἐνταῦθα τὸν νοῦν τρέποντες. Xenoph. Anab. I. 10, 13. ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουσιν οἱ Ἕλληνες. Sophocl. Philoctet. v. 377. ὁ δ' ἐνθάδ' ἦκων, καί περ οὐ δύσσοργος ὢν, δηχθεὶς πρὸς ἅ ἐξήκουσεν ᾧδ' ἠμείψατο. Gorg. p. 494. E. Ammonius p. 51. ἐνταυθοῖ καὶ ἐνταῦθα καὶ ἐνθάδε διαφέρει. ἐνταυθοῖ μὲν γὰρ τὴν ἐν τόπῳ (leg. εἰς τόπον) σημασίαν δηλοῖ. ἐνταῦθα δὲ καὶ τὴν ἐν τόπῳ καὶ τὴν εἰς τόπον. ὁμοίως καὶ τὸ ἐνθάδε. This mode of expression is exactly the reverse of that which has been spoken of in C. XXII, note (d). For in the same manner as it was shown there that verbs signifying rest are joined with adverbs of motion to a place, the two ideas of rest and motion being united in a single proposition: so, conversely, verbs indicating motion are added to adverbs which properly signify rest, and not motion. This must be explained by the mental activity of the Greeks, who were accustomed to unite many different notions in the same member of a sentence.

<sup>f</sup> ἐπὶ δὲ τὸ ἰδίᾳ ἕκαστον ἰὼν—ἦα] This redundancy is remarkable. It is evident that the participle ἰὼν might have been omitted.

<sup>g</sup> οὕτω κατὰ τὸν αὐτὸν τρόπον] These words also are put ἐκ παραλλήλου. Similar examples have been collected by Astius ad Legg. p. 24.

<sup>h</sup> ἀνδρὶ πένητι εὐεργέτῃ] A person who had deserved well of the state was honoured with the name εὐεργέτης. Dorvill on Chariton,

p. 317. ed. Lips. says: "Great men, nay, even kings, sought as a distinguished honour *εὐεργέτας τοῦ δήμου γραφῆναι* of Athens." Xenoph. de reit. 923. Lysias 20. p. 365. Suidas in *στήλη*. Antient inscriptions supply many examples."

<sup>i</sup> *μᾶλλον πρέπει οὕτως, ὡς* —] The common expression would have been either, *ὅ τι μᾶλλον πρέπει ἢ τὸν τ. ἄ. κ. τ. λ.* or *ὅ τι πρέπει οὕτως, ὡς τὸν τ. κ. τ. λ.* But, uniting both constructions, he said *μᾶλλον οὕτως ὡς*, in conformity with that free mode of speaking which the Greeks very often used. So, C. XVII., *μήτε σωμάτων ἐπιμελεῖσθαι μήτε χρημάτων πρότερον οὕτω σφόδρα, ὡς τῆς ψυχῆς*. See also, Rep. VII. p. 526. C. *καὶ μήν, ὡς ἐγῶμαι, ἅ γε μείζω πόνον παρέχει μανθάνοντι καὶ μελετῶντι, οὐκ ἂν ῥαδίως οὐδὲ πολλά ἂν εὔροις, ὡς τοῦτο*. Min. p. 318. E. *οὐ γὰρ ἔσθ' ὅ τι τούτου ἀσεβέστερόν ἐστιν, οὐδ' οὕτω χρῆ μᾶλλον εὐλαβεῖσθαι, πλὴν εἰς θεοὺς καὶ λόγῳ καὶ ἔργῳ ἐξαμαρτάνειν*. Eryx. p. 392. C. *ὑπὸ δὲ τῶν σμικρῶν τούτων ἂν μᾶλλον ὀργίζονται οὕτως, ὡς ἂν μάλιστα χαλεπώτατοι εἴησαν*.

<sup>k</sup> *ἐν πρυτανείῳ σιτεῖσθαι*] The Prytaneum was a place in the citadel where the laws of Solon were kept, see Pausan. I. 18.: and a daily allowance of provisions was given to the citizens who had deserved well of the republic, called *σιτεῖσθαι*: which was accounted among the Greeks a very great honour. See Cic. Orat. I. 54. Demosthen. de falsa leg. p. 231. Aeschin. de f. leg. p. 267. T. II. Tayl. Pollux. IX. 40. Gruter Inscrip. p. 460. I. and Schol. Aristoph. Equitt. p. 199. Bas. — "*ἵππος* is the same as *κέλης*, a single horse, guided by one driver, see Scheffer. de re vehic. I. 8. p. 85. *Ξυνωρίς* is a chariot with two horses, and *ζεῦγος* one with three or four horses. See Suidas, Hesychius, Phavorinus under these words. *νενίκηκεν Ὀλύμπια* is generally used for *νενίκηκεν Ὀλυμπιάσι*. But the same construction is also used by Isocrat. de Big. p. 351. C. and p. 357. *Ὀλυμπιάσιν ἐνίκησεν*.

XXVII. <sup>a</sup> *ὥσπερ περὶ τοῦ οἴκτου καὶ τῆς ἀντιβολήσεως*] He refers to his saying, in C. XXIII., that he would not follow the example of other accused persons, who tried to move the pity (*οἴκτου*) of the judges, and that he would not implore the judges as a suppliant. This is the *ἀντιβόλησις* or *ἀντιβολία* which he speaks of. For as *ἀντιβόλειν* is the same as *ἰκετεύειν*, so *ἀντιβόλησις* is the same as *ἰκετεία*. See Thom. Mag. p. 75.

<sup>b</sup> *ἐκὼν εἶναι*] That is, as far as depends on my own intention. For it is not the same as *ἐκὼν* by itself. See Herm. on Viger. p. 888. Compare Lobeck on Phrynich. p. 273 sq., who informs us



that the Attic writers use this form chiefly in negative propositions.

<sup>c</sup> ἀλλήλοις διειλέγεμεθα] That is, in the earlier part of the speech.

<sup>d</sup> ἄξιός εἰμί του κακοῦ] So after Koehler, Heindorf and Bekker we have corrected the common reading ἄξ. εἰμι τοῦ κακοῦ. Which correction is proved to be necessary by the words in C. XXVIII. οὐκ εἶθισμαι ἔμαντον ἀξιοῦν κακοῦ οὐδενός. The indefinite pronoun τις is often put before the word which it agrees with. Theocrit. Idyll. I. 32. ἔντοσθεν δὲ γυνά, τι θεῶν δαίδαλμα, τέτυκται, where see Meinekius.

<sup>e</sup> τί δείσας; ἢ μὴ πάθω —] The meaning required that we should mark the sentence with a note of interrogation; and for ἢ read ἦ. — *What fearing?* that is, shall I fix a punishment for myself. *Is it lest I should suffer, &c.* — οὗ Μέλητος μοι τιμᾶται. Remark the construction of the verb τιμᾶσθαι with a dative, as in C. XXVI. and C. XXVIII. where he says of the judges: τοσοῦτου βούλεσθέ μοι τιμῆσαι. The active is always said of the judges, the middle of the accuser and accused: of which an example occurs a few lines further on in this chapter.

<sup>f</sup> ἔλωμαι ὧν εὔ οἶδ' ὅτι κακῶν ὄντων] The regular construction would be, either ἔλωμαί τι τούτων ἢ εὔ οἶδα ὅτι κακά ἐστιν, or ἔλωμαί τι τῶν, εὔ οἶδα, κακῶν ὄντων. Both constructions are here combined. In a similar manner Gorg. p. 481. D. αἰσθάνομαι οὖν σου ἐκάστοτε καίπερ ὄντος δεινοῦ, ὅτι, ὀπόσ' ἂν φῆ σου τὰ παιδικὰ καὶ ὅπως ἂν φῆ ἔχειν, οὐ δυναμένου ἀντιλέγειν, ἀλλ' ἄνω καὶ κάτω μεταβαλλομένου, where see Heindorf.

<sup>g</sup> τοῖς ἑνδεκα;] The *Eleven* were magistrates, to whom persons condemned by public trial were delivered for punishment. Some regarded these words as a gloss, and recommended their omission; an opinion embraced by Heindorf, Schleiermacher, and Bekker. I think they may very well be retained, as exhibiting more emphatically the disagreeable and odious condition on which he would then hold his life.

<sup>h</sup> καὶ δεδέσθαι ἕως ἂν ἐκτίσω;] Δεδέσθαι, *to be in the public prison.* This passage alone is sufficient to show that persons who were fined, were imprisoned until the fine was paid. Demosth. c. Timocr. p. 721. 1. ἐαν ἀργυρίου τιμηθῆ δεδέσθαι ἕως ἂν ἐκτίσῃ. Adv. Mid. p. 529. 26. See the commentators on Nep. Miltiad. 7.; and also Cimon. 1. Meier and Schoemann “Attische Process” p. 517.

<sup>i</sup> εἰ οὕτως ἀλόγιστός εἰμι] On this use of the indicative see C. XII. note (n). — A little farther on ζητεῖν is *to wish, to desire*.

<sup>k</sup> ἄλλοι δὲ ἄρα] On this expression see C. XXIII. note (c). These words do not depend on the preceding ὅτι, but the sentence begins anew.

<sup>l</sup> καλὸς οὖν ἂν μοι ὁ βίος εἴη—ζῆν] This is said ironically. — The verb ἐξέρχασθαι, not φεύγειν, is said of going into exile, as has been well observed by Fischer. — ἄλλην ἐξ ἄλλης πόλιν πόλεως ἀμείβεσθαι is *to change, or go, from one state to another to take up his residence*. — The infinitive ζῆν is added to the preceding words καλὸς—ὁ βίος εἴη, to give additional force to the expression; which is frequent after demonstrative pronouns. Compare Matth. § 535. γ. and § 468.

<sup>m</sup> κἂν μὲν τ. ἀπελαύνω] That is, do not admit them to hear my discourses. — On the Attic future ἐξελῶσι, see Buttm. § 86.

XXVIII. <sup>a</sup> τυγχάνει μέγιστον ἀγαθὸν ὄν] The participle ὄν is restored from the best MSS. But Heindorf, after Erfurdt, has shown that the verb τυγχάνειν may also be used absolutely, Gorg. § 124. See also Lobeck on Phrynich. p. 277.

<sup>b</sup> ὁ δὲ ἀνεξέταστος—ἀνθρώπῳ] These words also depend on the preceding ὅτι, and are not introduced as a parenthesis, as was thought by Fr. A. Wolf. — On the particle δὲ in the words ταῦτα δ' ἔτι ἦττον πείσεσθε, which contain the apodosis expressed with emphasis, see Hermann on Viger, p. 784 and 845. — On the expression βίος βιωτός, *a life having the properties of life*, see Crito, C. VIII. note (a).

<sup>c</sup> νῦν δέ—οὐ γὰρ ἔστιν] After νῦν δέ understand οὐ δύναμαι μοι τιμήσασθαι χρημάτων. Some supposed that the words ought to be read without a pause: νῦν δέ οὐ γὰρ ἔστιν, since the Greeks, from the rapidity with which their thoughts followed one another, seemed also in this expression to have united two members of a sentence.

<sup>d</sup> αὐτοὶ δ' ἐγγυᾶσθαι] Understand φασί, which is contained in the preceding word κελεύουσι. For illustrations of this expression, Fischer refers to Hemsterh. on Lucian, T. I. p. 492. Valcken. on Herodot. VII. 104. IX. 9. — Etymol. M. Ἐγγυητής· ὁ ἀναδεχόμενος δίκην. On the word ἀξιόχρεως see C. V. note (i).

XXIX. <sup>a</sup> Οὐ πολλοῦ γ' ἔνεκα χρ.] The remainder of the “Apology” is spoken by Socrates after the judges had condemned him on the second vote. In this part of the oration, also, we observe an ad-

mirable liberty of speech, courage, and evenness of soul, so that Cicero most truly observed that Socrates spoke, not like a suppliant, or accused person, but like the master or superior of his judges. — The words οὐ πολλοῦ γ' ἔνεκα χρόνου have been rendered by Stephens, *on account of no long space of time*, that is, as Fischer correctly explains, *the remainder of my life*. For Socrates had now arrived at old age; and therefore could live but a short time longer. — Ὀνομα ἔχειν properly, in a good sense, *to be praised, to be celebrated*; but, in this passage, *to be censured or blamed*. Αἰτίαν ἔχειν, is properly *to be accused*; *to be an accused person*: hence, as in this passage, *to be reprehended or blamed*. Yet it is very often also used, in a good sense, *to be praised, to be celebrated*. See Casaubon on Athen. IX. 2.—Since the expression ὄνομα καὶ αἰτίαν ἔχειν has a passive signification, it is construed with ὑπό.

<sup>b</sup> ὑμῖν τοῦτο ἐγένετο] That is, ἐμὲ τεθνάναι δὴ, an addition, which appears to have crept into the text from several MSS. Heindorf wished it to be retained, but thought that it should be read, τὸ ἐμὲ τεθνάναι δὴ, in which he was wrong, as may be seen from the observations of Matthiæ, § 468. b.—ἀπὸ τοῦ αὐτομάτου, *of its own accord, even if you had not condemned me to death*.

<sup>c</sup> πόρρω ἤδη ἐστὶ τοῦ βίου] That is, *that my age is now so advanced, that no long space of life is remaining*. Similarly Plutarch, in the “Life of Demosth.” p. 846. E.: ὀψέ ποτε καὶ πόρρω τῆς ἡλικίας ἠψάμεθα Ῥωμαϊκοῖς γράμμασιν ἐντυγχάνειν.

<sup>d</sup> οἷς ἂν ὑμᾶς ἔπεισα] That is, *by which I might have persuaded you*.—ἀπορία λόγων, *by want of words*, or as Cicero calls it, Orat. I. 54., *inscientia dicendi*.

<sup>e</sup> τεθνάναι ἢ ἐκείνως ζῆν] With ἐκείνως understand ἀπολογησάμενος. On the use of the word τεθνάναι, see C. XVII. note (z).—A little before, τότε is before you condemned me.—πάντα ποιεῖν, ἅπαντα ποιεῖν, πᾶν ποιεῖν, means *to leave no stone unturned, to leave nothing untried*. Euthyphron. p. 8. C.

<sup>f</sup> εἰάν τις τολμᾷ] That is, *if any one can prevail on himself to do this, if any one goes to so great a pitch of impudence, that*—Xenoph. Mem. II. 1, 3. τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; Plat. Crit. C. XV. ἐτόλμησας οὕτω γλίσχρως ἐπιθυμεῖν ζῆν.

<sup>g</sup> θάνατον ἐκφυγεῖν] On the infinitive subjoined for the purpose of explanation to the pronoun τοῦτο, see Matth. § 468. b.—With πονηρίαν, a little further on, understand ἐκφυγεῖν.

<sup>h</sup> ἄτε βραδύς ὢν καὶ πρ.] He alludes perhaps to Odys. VIII.

329. *κιχάνει τοι βραδύς ὠκύν.* — *δεινοὶ καὶ ὄξεις*, that is, *strong and quick*. We might perhaps have expected *καίπερ δεινοὶ καὶ ὄξεις*. But Socrates plays on the ambiguity of the verb *ἀλῶναι*, which is applied both to one who is overtaken in running, and to one who has lost his cause and been convicted.

<sup>i</sup> *θανάτου δίκην ὄφλων*] That is, *condemned to the punishment of death*. This expression, which is not uncommon, has been illustrated by Ruhnken, *Tim. Gloss.* p. 262. and Pierson, *Moer.* p. 426. Playing on the word, he adds *ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν καὶ ἀδικίαν*, that is, *you are convicted and condemned by Truth to the reproach of wretchedness and injustice.* — *τῷ τιμήματι ἐμμένω*, that is, *I am prepared to undergo the punishment which has been ordained by you.* — *μετρίως ἔχειν* the same as *εὖ, ὀρθῶς*. For *μέτρια* is applied to *whatever is suitable or becoming to any one*. See Graevius and Heinsius on Hesiod's "Works and Days," v. 306.

XXX. <sup>a</sup> *ἐν ᾧ μάλιστ' ἀνθρωποὶ χρησμοδοῦσιν*] That the ancients were of opinion that the mind became more divine on the approach of death, and that dying persons foresaw and predicted future events, is shown by Cicero, *Divin.* I. 30. where see commentators. The subject has also been treated by Eustath. on *Iliad.* π'. p. 1089. ed. Rom. See also *Phaedo* c. 53.

<sup>b</sup> *ἢ οἶαν ἐμὲ ἀπεκτόνατε*] That is, *than the punishment which ye have inflicted on me in condemning me to death.* — *τοῦ διδόναι ἔλεγχον τοῦ βίου*, that is, *from your life being examined, and therefore censured*. For these words follow: *πλείους γὰρ ἔσονται ὑμᾶς οἱ ἐλέγχοντες*.

<sup>c</sup> *καὶ χαλεπώτεροι*] On the omission of *τοσοῦτω*, see C. XVII, note (a). A little further on, *ἀποκτείνοντες ἀνθρώπους* is, *because ye put men to death*. Fischer was wrong in supposing that the aorist was required.

<sup>d</sup> *μὴ τοὺς ἄλλους κολούειν*] *Κολούειν* is properly *to amputate; to mutilate*: hence, *to prevent any thing from being accomplished; to stop a person's undertaking; to restrain a person, so that he may not be able to do what he attempts*, as in this passage.

XXXI. *ἐν ᾧ οἱ ἄρχοντες ἀσχολίαν ἄγουσι*] That is, *while the Eleven are occupied*. The judges were accustomed to deliver to the Eleven those who were condemned to be punished. It was the duty of the Eleven to order their assistants to lead away the culprit to prison, and to inflict on him the prescribed punishment. — On *ἐν ᾧ*, *in the mean time, while*, see on *Rep.* VI. p. 498. B. *Theaet.*

p. 196. E. p. 190. E. — οἱ ἐλθόντα — τεθνάναι i. e. εἰς τὸ δεσμοτήριον. — A little further on, διαμυθολογήσαι is *confabulari*, that is, to discuss or converse together, as Phaedo c. XIV. p. 70. B. ἀλλὰ τί δὴ ποιῶμεν ; ἢ περὶ αὐτῶν τούτων βούλει διαμυθολογῶμεν, εἴτε εἰκὸς οὕτως ἔχει, εἴτε μή ; Lgg. I. p. 632. E.

<sup>a</sup> ἢ γὰρ εἰωθυῖά μοι μὲν ἦ τοῦ δαιμονίου] I cannot agree with Schleiermacher, who considers the words ἢ τοῦ δαιμονίου a gloss, because Plato elsewhere is accustomed to call the thing itself τὸ δαιμόνιον, and because when he expresses the same thing by a substantive, as *μαντική, φωνή, σημεῖον*, he either adds nothing, or else τοῦ θεοῦ, rather than τοῦ δαιμονίου. For even if a passage cannot be found in every respect resembling this, yet I think we are safe in following all the MSS. I even think that the want of those words would be felt. For ἢ εἰωθυῖά μοι *μαντική*, would be obscure, since it might be doubted what description of *μαντική* he meant. Therefore he adds ἢ τοῦ δαιμονίου, namely, *that which I owe to that spirit which I have before mentioned*. For ἢ *μαντική* does not denote the thing itself, which Socrates meant, when he spoke of his *δαιμόνιον*, but rather the effect of the *daimonion*.—A little further on, observe the collocation πάνυ ἐπὶ μικροῖς for ἐπὶ πάνυ μικροῖς. The reason is, that πάνυ is the emphatic word. So Euthyd. p. 305. C. πάνυ παρὰ πολλοῖς. Phaedo, p. 110. C. καὶ πολὺ ἔτι ἐκ λαμπροτέρων. Rep. IX. p. 509. B. πολὺ ἐπὶ δεινοτέρῳ ὀλέθρῳ. Euthyphr. p. 14. E. πολὺ διὰ βραχυτέρων. Cratyl. p. 413. C. πολὺ ἐν πλείονι ἀπορία. More examples are given by Bornemann on Xenoph. Sympos. p. 46. — εἴ τι μέλλοιμι, that is, *as often as I was about, &c.*

<sup>b</sup> ἅ γε δὴ οἰηθείη ἄν τις καὶ νομίζεται] That is, *and are really regarded as the worst of evils*; for we ought to interpret the word νομίζεσθαι in this manner.

<sup>c</sup> λέγοντα μεταξύ] That is, *at the very moment of my speaking ; in the middle of my speaking*. Theag. p. 128. E. λέγοντος σοῦ μεταξύ γέγονέ μοι ἢ φωνὴ ἢ τοῦ δαιμονίου. Rep. I. p. 336. A. καὶ διαλεγόμενων ἡμῶν μεταξύ ὄρμα ἀντιλαμβάνεσθαι τοῦ λόγου. More examples are given by Reitz on Lucian. T. I. p. 730. Wesseling on Herodot. IV. p. 350. Viger de Idiot. p. 418. Ast on Polit. 349.

<sup>d</sup> τί οὖν — ὑπολαμβάνω ;] There is no good reason for following Stephans and others in substituting a comma for the note of interrogation: indeed this weakens much the vigour and liveliness of the passage. Plato often makes his speakers interrogate themselves,

and answer their own questions. A little further on, οὐκ ἔσθ' ὕπως, is, *by no means*. Compare Matth. § 482. 2. On the words immediately following, compare Euthydem. p. 272. E. ἀνισταμένου δέ μου ἐγένετο τὸ εἰωθὸς σημεῖον τὸ δαιμόνιον.

XXXII. <sup>a</sup> Ἐννοήσωμεν δὲ καὶ τῆδε —] The greater part of this chapter has been transcribed by Eusebius Praepar. Evang. p. 661. ed. Viger. and Stobaeus Sermon. 119. p. 606. Cicero also translates it, Tuscul. Disput. I. 41. The beginning of it is quoted with approbation by Theodoret. Therapeut. Serm. XI. p. 651.; and it is also referred to by Plutarch, in Consolat. ad Apollon. p. 107.

<sup>b</sup> ἢ γὰρ οἶον μηδὲν εἶναι] That is, τοιοῦτόν τι ὥστε μηδὲν εἶναι, as a little lower down: εἰ δ' αὖ οἶον ἀποδημησαί ἐστιν ὁ θάνατος. Eusebius and Theodoretus have μηδὲν τι εἶναι, whence Heindorf conjectured that the reading ought to be μηδὲν ἔτι εἶναι.

<sup>c</sup> καὶ μετοίκησις τῆ ψυχῆ —] On the dative instead of the genitive, see Matth. § 389. 1. — For μετοίκησις τοῦ τόπου might have been said μετοίκησις ἐκ τοῦ τόπου. Yet the former is no less usual. For since the verb μετοικεῖν is not only construed with prepositions, but also governs an accusative of the place, from which one person goes to another, as in Pausan. IV. 40. Ἀκαρνανίαν μετοικῆσαι therefore μετοίκησις τόπου is no less correct than μετοίκησις ἐκ τόπου. — A little further on, τοῦ ἐνθένδε is put for τοῦ ἐνταῦθα, because the verbal substantive signifies motion to a place. We have before spoken of a similar use of prepositions: the construction of the adverbs has been illustrated by Heindorf on Gorgias, p. 472. B. where we find: ἡ Περικλέους ὅλη οἰκία ἢ ἄλλη συγγένεια, ἦντιν' ἂν βούλη τῶν ἐνθένδε ἐκλέξασθαι. Compare also Buttman's Gr. § 138. 8.

<sup>d</sup> καὶ εἴτε δὴ μηδεμία —] To the particle εἴτε correspond, after a long interval, the words further on: εἰ δ' αὖ. On εἰ δέ after εἴτε see C. IV, note (a).

<sup>e</sup> ἐγὼ γὰρ ἂν οἶμαι] Ἄν belongs to the infinitive εἶρεῖν. It is repeated on account of the long parenthesis; on which usage, see Hermann on Viger. p. 780. For the same reason, the words δέοι and οἶμαι are subsequently repeated. Heindorf wished also the word εἰ to be repeated before the words δέοι σκεψάμενον, for the sake of perspicuity. It is written so in Eusebius. But as the construction of the sentence is not altered from the beginning, this repetition does not appear to be necessary.

<sup>f</sup> μὴ ὅτι ἰδιώτην] That is, *not to say any private man*. See Hermann on Viger. p. 804.

<sup>k</sup> εὐαριθμήτους ἂν εὐρεῖν αὐτὸν τ.] The pronoun αὐτὸν is to be connected with τὸν μέγαν βασιλέα, and increases the force: *the great king himself*. — Εὐαριθμητοὶ ἡμέραι, that is, *days which may be easily counted*, here means *very few*, and πρὸς indicates comparison: *if they be compared with other days and nights*. So, a little further on: τὰ ἑμαυτοῦ πάθη πρὸς τὰ ἐκείνων.

<sup>h</sup> καὶ γὰρ οὐδὲν πλείων] Fischer, from Eusebius, has written πλεῖον. But the more correct reading is πλείων, meaning *longer*, οὐδὲν being used for οὐ, as is frequently the case. Cicero has thus translated these words: *perpetuitas consequentis temporis similis futura est uni nocti*. — Compare Eurip. Med. v. 25. τὸν πάντα συντήκουσα δακρύοις χρόνον. Ibid. 1096. τρυχομένους τὸν πάντα χρόνον. Rep. X. p. 618. B. ὁ πᾶς κίνδυνος. Gorg. p. 470. E.

<sup>i</sup> Μίνως τε καὶ Ῥαδάμανθους κ. τ. λ.] These words are placed in apposition in the same case as the relative pronoun; whereas the first part of the sentence requires them to be in the accusative. So Phaedo, p. 66. E. καὶ τότε — ἡμῖν ἔσται οὐ ἐπιθυμοῦμεν, — φρονήσεως, where Fischer ought not to have preferred φρόνησις. Hipp. Mai. p. 281. C. τί ποτε τὸ αἴτιον, ὅτι οἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ σοφία, Πιπτακοῦ τε καὶ Βίαντος, — φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων. More examples of this kind have been collected by Wolf, on Demosthen. Lept. § 15. Heindorf, on Hipp. Mai. § 2. on Phaedo, § 30. Similarly Sulpicius in Cicer. Epp. IV. 5. genus hoc consolationis miserum est, quia, per quos ea confieri debet, propinquos ac familiares, ipsi pari molestia afficiuntur. — Respecting the judges of the infernal regions, and their duties, there is a remarkable passage in Gorg. p. 523. E. sqq. It appears to have been the opinion of the common people in Attica, probably derived, by rumour, from the Eleusinian mysteries, that Triptolemus, and other heroes who had lived a just and pious life, became judges in the infernal regions. For Triptolemus was said not only to have taught the Athenians agriculture, but also to have given them very wise laws, whence he was called θεσμοφόρος.

<sup>k</sup> ἐπὶ πόσῳ ἂν τις δέξαιτ' ἂν ὑμῶν;] Cicero: *quanti tandem aestimatis?* Xenoph. Mem. II. 2, 8. ἀλλὰ νῆ Δία λέγει, ἃ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ βούλοιο εἶναι. Compare Matthiæ, § 585. B.

<sup>l</sup> ἐγὼ μὲν γὰρ πολλάκις ἐθέλω τεθνάναι] On this use of the verb τεθνάναι, see C. XVII. note (z). Eusebius has: ἐγὼ μὲν

καὶ πολλάκις: whence Heindorf suspected that Plato wrote: ἐγὼ μὲν γὰρ καὶ πολλάκις etc. But there is no need of change. On this use of the word γὰρ, by which reference is made to a sentence easily understood from what goes before, see Buttman on Sophocl. Philoctet. v. 756., who thinks that it ought to be translated, *truly, indeed.*

<sup>m</sup> ἡ διατριβὴ αὐτόθι] Wolf has well rendered this: *delightful conversation, if I may converse with P. &c.* — Respecting Palamedes, who was stoned by the Greek army, having been suspected of treason through the arts of Ulysses, see Heyn. Excurs. ad Virgil Æneid II. 81. Valckenar. Diatrib. de fragm. Eurip. p. 190 sq. — Ajax Telamonius, the bravest of all the Greeks after Achilles, became mad and killed himself, from having been deprived of the arms of Achilles by the unjust judgment which conferred them on Ulysses. See Homer. Odys. λ'. v. 545 sqq.

<sup>n</sup> ἀντιπαραβίλλοντι — ἀηδὲς εἶη] I think these words added for the purpose of explanation to the foregoing: *θαυμαστὴ διατριβὴ κ. τ. λ.*, and therefore there is no reason why we should read, after Viger, on Eusebius in the place cited, *καὶ ἀντιπαρ.* or alter the passage in any other manner. This view has also been taken by Fischer. Some may prefer thinking, with A. Matthiæ, § 636. that, through negligence, the apodosis is repeated. For we might safely omit the words: ὡς ἐγὼ οἶμαι, οὐκ ἂν ἀηδὲς εἶη.

<sup>o</sup> τὸν ἐπὶ Τροίαν ἀγαγόντα] That is, Agamemnon.

<sup>p</sup> ἢ ἄλλους μυρίους ἂν τις εἴποι] Stephens preferred ἢ ἄλλους μυρίους, οὓς ἂν τις εἴποι, not paying attention to that brevity by which several sentences are sometimes united in one clause. See Gorg. p. 483. D. ἐπεὶ ποίῳ δικαίῳ χρώμενος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν; ἢ ὁ πατήρ αὐτοῦ ἐπὶ τοὺς Σκύθας; ἢ ἄλλα μυρία ἂν τις ἔχοι τοιαῦτα λέγειν. Phædo, p. 94. B. λέγω δὲ τὸ τοιόνδε, ὡς εἰ καύματος ἐνόητος καὶ δίψους ἐπὶ τοῦναντίον ἔλκειν, ἐπὶ τὸ μὴ πίνειν· καὶ πείνης ἐνούσης ἐπὶ τὸ μὴ ἐσθίειν. καὶ ἄλλα μυρία που ὀρῶμεν ἐναντιουμένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα. Sophist. p. 226. B. Legg. XII. p. 944. A. Demosth. Mid. c. 7.

<sup>q</sup> ἀμήχανον ἂν εἶη εὐδαιμονίας] Similarly Theætet. p. 175. A. ἄτοπα αὐτῷ καταφαίνεται τῆς σμικρολογίας, *monstrous degree of stupidity.* Compare Erfurdt on Sophocl. Antigon. v. 1194.

XXXIII. <sup>a</sup> Ἄλλὰ καὶ ὑμᾶς χρῆ] Cicero: vos, iudices, qui me absolvistis. Correctly.

<sup>b</sup> καὶ ἐν τῷ τούτῳ διανοεῖσθαι ἀληθές] The circumstance that



τι is used here before τοῦτο arises from the usage of the Greeks, first to express what they mean generally by the pronoun τι, and then to limit or define the meaning more accurately. So we should say, *one thing, namely this, is to be regarded as true.* — ἀπὸ τοῦ αὐτομάτου : that is, *by chance, fortuitously, not by the design and will of the gods.* — ἀπηλλ. πραγμάτων, that is, *human affairs*, the idea of labour and toils being added. — οὐ πάνυ χαλ., *not much; not greatly.* Others have incorrectly translated it *by no means*, a signification which the words nowhere have. — A little further on, Heindorf conjectured that the reading ought to be : τοῦθ' ὃ αὐτοῖς ἄξιον μέμφασθαι. Injudiciously, as it weakens the force of the sentiment.

<sup>c</sup> ταῦτά ταῦτα λυποῦντες] That is, *exhorting them to virtue, making trial of their wisdom, convincing them of folly.* — εἶναί τι, that is, *to be endowed with great wisdom.*

<sup>d</sup> Ἄλλὰ γὰρ --] Cicero Tusc. I. 41. Sed tempus est jam hinc abire, me, ut moriar; vos, ut vitam agatis. Utrum autem sit melius, dii immortales sciunt: hominem quidem scire arbitror neminem. In the same manner Theæt. p. 145 B. ὥρα τοίνυν σοὶ μὲν ἐπιδεικνύναι, ἐμοὶ δὲ σκοπεῖσθαι. On the forcible form of apposition in the words: αὐτός τε καὶ οἱ νιῖς, see Rep. III. p. 414. D. Crito, C. XII. Sympos. p. 221. D.



## NOTES ON THE CRITO.

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I. <sup>a</sup> Πηνίκα μάλιστα;] *What hour is it at most?* For μάλιστα is here to be taken as if put after numbers; on which usage see Bastius Epist. Crit. p. 37 sq.

<sup>b</sup> ὄρθρος βαθύς] Crito defines the time more accurately in these words, for πρῶ and ὄρθρος differ from one another, as in Latin *mane* and *diluculum*, of which the former is the part of the day extending from twilight to about the third hour, according to the antient division of the day; but the latter is the twilight itself, when *nox abiit*, *nec tamen orta dies*, according to Ovid. *Amat.* I. 5, 6. Phrynichus: ὄρθρος τὸ πρὸ ἀρχομένης ἡμέρας, ἐν ᾧ ἔτι λύχνῳ δύνатаί τις χοῆσθαι. The adjective βαθύς is used by the Greeks in reference to time as the word “depth” is used in the phrase “the depth of winter.” *Protagor.* p. 310. A. τῆς παρελθούσης νυκτὸς ταυτησί, ἔτι ὄρθρον βαθέος. *Lucian.* *Asin.* 34. νύξ βαθεῖα, where see *Reitz.* *Polyæn.* *Strateg.* I. 28, 2. βαθείας ἐσπέρας.

<sup>c</sup> θαυμάζω, ὅπως ἠθέλ.—] *I wonder how it came to pass that.* Compare *Xenoph.* *Mem.* I. 1, 20. θαυμάζω οὖν, ὅπως ποτὲ ἐπέισθησαν οἱ Ἀθηναῖοι. *Eurip.* *Med.* v. 51. πῶς λείπεσθαι θέλει; On this construction, which is frequent, see *Coraius* on *Isocrat.* II. p. 23. So a little further on: πῶς οὐκ ἐπήγειράς με εὐθύς; *Socrates* wonders that Crito was admitted so soon by the jailor, because οὐ πάνυ πρῶ ἀνεψέγετο. *Phaedo.* c. III.—Ἵπακούειν, which is properly said of a porter who hears persons knocking (τοῖς κρούουσιν), is also used in the signification of *opening the door and letting a person in.*

<sup>d</sup> καί τι καὶ εὐεργέτηται] The reading καί τοι καί, *and indeed also*, which some have preferred, appears inconsistent with the modesty of Crito, who does not wish to boast of benefits conferred on the man, but merely to state the cause of his being admitted. Therefore καί τι καὶ, is preferable, not only from the authority of MSS., but also from the whole scope of the passage. For Crito speaks with

modesty, and with a careful regard to the feelings of his high-minded friend, when he says that he was accustomed to give a trifle to the jailer. *Τι* is connected with *εὐεργέτηται*; on which construction, see Matth. § 415. Buttmann, § 118. 4. 5. The accusative separated from its verb is usual, the common construction being: *καί τις καί, καί τινες καί, καί τι καί*. See Ducker. on Thucyd. p. 309. Poppo Observ. Critt. in Thucyd. p. 196. Buttmann and others preferred *εὐεργετῆται*, the present tense, as indicating that Crito, frequently coming to the prison, usually gives a gratuity to the keeper. But Crito is reciting the causes which procured his admission at a former time; and therefore rightly uses the perfect, by which he indicates both that the man formerly received benefits from him, and was still mindful of them. On the form *εὐεργέτηται* see Matth. § 169. note; compare § 167. n. 6. The omission of the augment gave rise to the reading *εὐεργετῆται* and *ἠεργέτηται*.

<sup>e</sup> *Ἐπιεικῶς πάλαι*] That is, *pretty long since*, or, *a good while ago*. Theaet. near the beginning, *Ἄρτι, ὦ Τερψίων, ἢ πάλαι ἐξ ἄροῦ*; Terps. *Ἐπιεικῶς πάλαι*. Phaedo, p. 80. C. *ἐπιεικῶς συχρὸν ἐπιμένει χρόνον*. Grammarians interpret *ἐπιεικῶς*, when so placed, by *πάνυ, λίαν*. See Eustath. on *Il. á.*, p. 547. Hesych. under the word.—Immediately afterwards, the interrogative *εἶτα* indicates wonder and annoyance. See Apolog. Socr. C. XVI.

<sup>f</sup> *οὐδ' ἂν αὐτὸς ἠθελον* — ] *I should not myself have liked to be in such a state of watchfulness and grief, if I were in your place; for since so grievous a calamity threatens you, it would have been wrong to disturb your rest*. The particle *ἂν* used with the imperfect indicates the supposition of a case contrary to that which in reality exists. See Hermann. on Viger. p. 820.—For *ἐν τοσαύτῃ τε ἀγρυπνία καὶ λύπη* the ordinary construction would be *ἐν τοσαύτῃ ἀγρυπνία τε καὶ λύπη*, which is found in some MSS. But the other reading is explained by understanding *τοσαύτῃ* again after *καί*. For *τε* is put immediately after *τοσαύτῃ* to show that that word belongs to *λυπη* as well as to *ἀγρυπνία*. Phaed. p. 94. D. *τά τε κατὰ γυμναστικὴν καὶ τὴν ἰατρικὴν*, i. e. *τά τε κ. γ. καὶ τὰ κατὰ τ. ἰ.* Legg. VII. p. 796. D. *εἷς τε πολιτείαν καὶ ἰδίους οἴκους*, i. e. *καὶ εἷς ἰδ. οἶκ.* Herodot. VII. 106. *οἱ τε ἐκ Θράκης καὶ τοῦ Ἑλληςπόντου*, i. e. *καὶ οἱ ἐκ τοῦ Ἑλλ.* More examples are given by Schaefer. Indic. ad Brunkii. Poetas Gnomie. p. 367. The subject has also been fully explained by Hartung Lehre von den Partikeln der griech. Sprache P. I. p. 116 sqq.

<sup>κ</sup> ὡς ἠδέως κ.] Emphatically, for ὅτι οὕτως ἠδέως κ. So a little further on: ὡς ῥαδίως αὐτήν καὶ πρῶως φέρεις. Phædo, p. 58. E. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο — ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα. Ibid. p. 89. A. ὡς ἠδέως καὶ εὐμενῶς τὸν λόγον ἀπεδέξατο. Compare Schæfer on Lamb. Bos. Ellipsis. p. 252. and Matth. § 489. 3.

<sup>h</sup> ἵνα ὡς ἠδιστα διάγῃς] The Greeks use the subjunctive mood after conjunctions indicating the final cause, when a preterite has gone before, if the object sought is not yet completely finished, but is contemplated as still continuing, as in this passage: on this point see Hermann, De emendanda ratione Gr. Gr. p. 212 sq. on Viger, p. 850. Compare Matth. § 518. I. Buttm. § 126. i. — With the verb διάγῃς is to be understood τὸν βίον, on which ellipsis see Lambert. Bos. p. 59 sqq. ed. Schæfer.

<sup>i</sup> εὐδαιμόνισα τοῦ τρόπου] On the construction see Matth. § 367. a. — τρόπος here means *the mode of thinking and acting exhibited by a man's life, — his disposition*. Phædo, p. 58. E. εὐδαιμόνων ἐφαίνετο τοῦ τρόπου. The meaning is plain from the words of Xenophon Memor. IV. 8, 3. ἐθαυμάζετο ἐπὶ τῷ εὐθύμῳ καὶ εὐκόλῳ ζῆν. — Before τηλικούτον ὄντα, ἐμε is not understood, but an indefinite *subject*, (as it is called). χρῆ δὲ — ταῦτα αἰρεῖσθαι φάσκοντά γε δὴ κ. τ. λ. To make the sentiment more emphatic, he expresses it in general terms: “*it were absurd that a man being of such an age, should be unwilling to end his life.*” — Τηλικούτος, of so great an age: for Socrates was now seventy. See c. XIV.

<sup>k</sup> ἐν τοιαύταις ξυμφοραῖς ἀλίσκονται] There is the same construction, Phileb. p. 45. C. ἐν τοιοῦτοις νοσήμασιν ἐχόμενοι. Rep. III. p. 395. D. ἐν ξυμφοραῖς τε καὶ πένθεσι καὶ θρήνοις ἐχομένην. Phædo, p. 108. B. ἐν πάσῃ ἐχομένη ἀπορία. Ibid. δεδεμένος ἐν ἀνάγκαις. Sophocl. Ajax. v. 270. ἀνὴρ ἐκεῖνος, ἠνίκ' ἦν ἐν τῇ νόσῳ, αὐτὸς μὲν ἦδεθ' οἷσιν εἶχετ' ἐν κακοῖς. See on Phileb. p. 137. The common reading αὐτοῖς is consistent with the construction of the verb ἐπιλύεσθαι, which properly signifies *to render any thing free for any one, and hence to grant*. Yet it was desirable to follow the better MSS., especially since ἐπιλύεσθαί τινα appears to be used correctly in the sense of *rendering any one free from something*. The sense of the words is this: *But old age, however, does not set them free from the fear of death*. The article τὸ is to be referred to ἀγανακτεῖν, forming an accusative absolute. μὴ οὐ retains its proper force *ne non*, when it is used after a negative

particle. Therefore the words may be thus translated: *But old age, however, does not render them free as regards this, namely that they should not be troubled at death.* It may be also understood from this, how τὸ μὴ οὐ may generally be rendered by the Latin *quominus*. On the accusative see Eurip. Hippolyt. v. 48. τὸ γὰρ τῆς δ' οὐ προτιμήσω κακόν, τὸ μὴ οὐ παρασχεῖν τοὺς ἔμοις ἐχθροὺς ἐμοὶ δίκην τοσαύτην, where some MSS. have τοῦ μὴ οὐ. Æschyl. Prometh. v. 243. ἐξερυσάμην βροτοὺς τοῦ μὴ διαρραίσθენტας εἰς "Αἶδου μολεῖν, where some MSS. have τὸ μὴ. Plato, Rep. III. p. 354. B. οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἔλθειν ἀπ' ἐκείνου.

<sup>1</sup> ἀλλὰ τί δὴ —] That is, *but, to return to the former subject, why then &c.*

<sup>m</sup> οὐ σοί, ὡς ἐμοὶ φαίνεται] There is much beauty in the addition of these words. *Not to thee, he says, will that news be terrible, or produce any anxiety, whom I know to be superior to human troubles, and even death itself, but to us &c.* For ὡς ἐμοὶ φαίνεται is: *as appears to me, that is, as I am fully persuaded.*

<sup>n</sup> ἐν τοῖς βαρύτερα] That is, *ἐν τοῖς φέρουσιν ἐγὼ βαρύτερα ἂν ἐνέγκ.* See Matth. § 289.

<sup>o</sup> Τίνα ταύτην;] Understand φέρεις, i. e. τίς ἔστιν αὕτη ἡ ἀγγελία, ἣν φέρεις. See Matth. § 264. So Euthyphro, p. 14. D. τίς ἡ ὠφελεία τοῖς θεοῖς τυγχάνει οὔσα ἀπὸ τῶν δώρων; In such sentences the article indicates that mention has before been made of the thing spoken of.

<sup>p</sup> ἢ τὸ πλοῖον ἀφίκεται] This has been erroneously translated by Schleiermacher: "is the ship perhaps arrived from Delos," &c. For the particle ἢ, which used generally to be put in the first member of an interrogative sentence of two parts, afterwards began to be so taken that the first member was suppressed, and the ἢ had a restricting and correcting force. Therefore this passage is to be thus understood: *but why do I ask? the ship has certainly arrived, on the return of which, &c.*—On the use of the infinitive τεθνάναι, where ἀποθνήσκειν might be expected, see Apolog. Socrat. C. XVII, note (z).—The Athenians, in gratitude for Apollo's sending Theseus and his companions back in safety from Crete, sent annually a public embassy to Delos, to offer sacrifice to Apollo, and celebrate his praises in hymns. These ambassadors were called θεωροί, or θεωρία, from the verb ὠρεῖν, i. e. φροντίζειν, θεραπεύειν, and the noun θεός, i. e. Apollo. From the time when the sacred ship was ornamented with a laurel crown until its return, it was unlawful to

inflict punishment on condemned persons. See Xenoph. Mem. IV. 8, 2. Since it happened, that the ship was ornamented with the laurel crown the day before the condemnation of Socrates, and returned thirty days after, Socrates was thirty days in prison after his condemnation. See Phædo, at the beginning. Xenoph. *ut supra*.

<sup>a</sup> ἀλλὰ δοκεῖ μὲν μοι ἤξειν] After the verbs οἶμαι, δοκεῖ, and others, μὲν is often placed without being answered by δέ. See Hermann on Viger, p. 800. and Heindorf on Phædo, p. 5. But the sentence, which should be opposed to the other, is always easily understood. The usual mode in which the deficiency is supplied is by understanding: σαφῶς δ' οὐκ οἶδα. But since Crito says afterwards: δῆλον οὖν ἐκ τούτων τῶν ἀγγέλων, ὅτι ἤξει τήμερον, it must be evident that something very different is required by the sense, and even that the words δοκεῖ μὲν μοι ἤξειν τήμερον are used with the delicacy of Attic speech to signify ἤξει τήμερον, which use of the verb δοκεῖν, very common among the Socratic speakers, has been illustrated with examples by Bergler, on Aristoph. Plut. v. 422. Ruhnken, on Tim. p. 281. In the same manner Phædo, p. 61. C. ἀπειμι δέ, ὡς ἔοικε, τήμερον. This being the case, I think that the sentence to which μὲν is referred is contained in the preceding words οὗτοι δὲ ἀφίκται, so that it might have been written thus: τὸ πλοῖον ἤξει μὲν τήμερον, οὗτοι δὲ ἀφίκται.—Immediately afterwards ἐξ ὧν ἀπαγγέλλουσιν is the same as ἐκ τούτων ἀπαγγέλλουσι: according to those things which they report. Cicer. Epist. XVI. 22. ex tuis epistolis.—Σούνιον, a promontory of Attica, situate in that part which faces the Cyclades and the Ægæan Sea.

II. <sup>a</sup> τύχη ἀγαθῆ] A well known form used by the Greeks as a good omen, when they themselves or others were undertaking any thing. It answers to the Latin *quod bene vertat, quod felix faustumque sit*. See Sympos. p. 177. E. Thucyd. IV. 118. Therefore Socrates, hearing that he must die, is so far from fearing death, that he even considers it to be an object to be sought for as a blessing.

<sup>b</sup> ἢ ἢ ἂν ἔλθῃ] After ὑστεραία the particle ἢ is put, because that word has all the force of a comparative. Sympos. p. 173. A. τῆ ὑστεραία ἢ ἢ τὰ ἐπινίκια ἔθουεν αὐτός τε καὶ οἱ χορευταί. See Wyttenbach on Phædo, p. 314 sq. and Bast. Append. Epist. Crit. præf. p. VII. Instead of the optative ἔλθοι we have adopted the subjunctive: for the meaning is: on whatever day it may have returned. Compare Matth. § 527.

<sup>c</sup> Φασί γέ τοι δὴ οἱ τούτων κύριοι] That is, the Eleven, οἱ ἔνδεκα, who had the office of imprisoning and punishing those who were condemned by the public tribunals. These punishments are referred to by ταῦτα. See note on Apolog. Socr. C. XXVII.—On the particles γέ τοι δὴ, which have the force of an affirmation with some restriction, see Hermann on Viger, p. 790.—τεκμαίρομαι δὲ ἐκ τινος—This is a common mode of using the verb τεκμαίρεσθαι, where τοῦτο or αὐτὸ must be understood. See Rep. III. p. 406. D. Gorg. p. 484. B. Phædo, p. 108. A. Lysid. p. 204. E. Hippias mai. p. 288. C. and elsewhere. The words ὀλίγον πρότερον are added, because dreams seen after midnight were thought true. See Homer's Odys. IV. v. 842 sqq. XX. v. 82—91. Hor. Satir. I. 10, 33. Quirinus post mediam noctem visus, quum somnia vera.

<sup>d</sup> ἐν καιρῷ τινι] *Very opportunely*. On the word κινδυνεύειν, which among the Attic writers signifies *to seem*, Timæus Gloss. p. 159. κινδυνεύει ἐγγίζει, where see Ruhnken. Compare also Valckenar on Herodot. IV. 105. Hindenburg on Xenophon, Mem. IV. 2, 34.

<sup>e</sup> Ἐδόκει τίς μοι γυνὴ πρ.] Δοκεῖν is a verb used respecting dreams and visions. Euripid. Iphig. Taur. v. 44. ἔδοξ' ἐν ὕπνῳ. Orest. v. 402. ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας. Aristoph. Vesp. p. 31. ἔδοξέ μοι περὶ πρῶτον ὕπνον ἐν τῇ πυκνῇ ἐκκλησιάζειν κ. τ. λ.—As persons appearing in dreams were believed to be divine, they are generally represented as more beautiful, large and august than human beings. Hence the woman, who appeared to Socrates, is called καλὴ καὶ εὐειδής, *beautiful and well formed*; and she is also spoken of as λευκὰ ἱμάτια ἔχουσα, *having white garments*, since the ancients thought that spectres were arrayed in white apparel, on which see Commentators on Pliny's Epist. VII. 27.—λευκά is the same as λαμπρά, i. e. *white or shining*. See Thom. Mag. p. 566 sq.—The verse, which the woman is said to have recited, is taken from Iliad. IX. 363. They are the words of Achilles, in which he says that, being enraged by the insults of Agamemnon, he will return home, which he hopes to reach on the third day. In Homer the word is therefore *ἰκοίμην*. Cicero de Divinat. I. 25, where he mentions this passage, thus translates the verse: Tertia te Phthiæ tempestas læta locabit.—Fischer has correctly remarked that we are to understand Socrates to refer to that other life which he hoped for.

<sup>f</sup> Ὡς ἄτοπον—] That is, *how wonderful*, ὡς θαυμαστόν καὶ παράδοξον, as the word is correctly interpreted by Thomas M.,



Phavorinus, and others. Phædo, p. 60. B. ὡς ἄτοπόν τι — ἔοικε εἶναι τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἠδύ. — He calls this dream ἐναργές, i. e. so clear and evident, that there is no need of conjecturing or interpreting. — The particles μὲν οὖν have the force of increasing and correcting: *nay, nay indeed*, as Gorg. p. 466. A. E. Legg. II. p. 655. Euthydem. p. 304. E. Hipp. mai. p. 283. B. Xenoph. Mem. III. 8, 4. Aristoph. Equitt. v. 13. 910. and elsewhere.

III. <sup>a</sup> ἀλλ', ὦ δαιμόνιε—] By the words ἔτι καὶ νῦν, *even now, now at least*, he indicates that Crito had before made vain attempts to persuade Socrates to consult his safety by flight.

<sup>b</sup> οὐ μία ξυμφορά — ἀμελῆσαι] The sense is this: *not one calamity only, but several, will happen to me if you die: for besides my being deprived of you, such a friend as I shall never find anywhere, I shall also incur the imputation of perfidy and worthlessness with those who do not sufficiently know you and me.* The full expression would be: οὐ μία ξυμφορά ἐστιν ἐμοί, ἀλλὰ πλείους· χωρὶς μὲν γὰρ τοῦ ἐστερῆσθαι etc., but this is shortened by subjoining to ἀλλά the words containing the explanation of the suppressed part of the sentence opposed to οὐ μία ξυμφορά ἐστιν. — To confirm the received reading χωρὶς τοῦ ἐστερῆσθαι, which does not rest on the authority of MSS., I add some examples of the same construction. Sympos. p. 173. C. χωρὶς τοῦ οἶεσθαι ὠφελεῖσθαι ὑπερφυῶς ὡς χαίρω. Ibid. p. 184. B. οὐδὲν γὰρ δοκεῖ τούτων οὔτε βέβαιον οὔτε μόνιμον εἶναι χωρὶς τοῦ μηδὲ πεφυκέναι ἀπ' αὐτῶν γενναίαν φιλίαν. Charmid. p. 44. B. Demosth. adv. Mid. p. 43. ed. Buttm. and elsewhere.— Remark μὲν and δέ united in the same clause of the same sentence. Some examples of this have been collected by Boeckhius Commentar. ad Pindar. T. II. P. II. p. 105.—The particle ὡς is not, with Buttman and others, to be referred to the infinitive ἀμελῆσαι, as it never follows δοκεῖν in that manner; it is to be connected with οἶός τ' ὦν. See Matth. § 568. The sense of the words is this: *moreover I shall also appear to many, who do not sufficiently know me and you, to have neglected you, as if I were able, by expending money, to secure your safety.*—It is not necessary here to have the particle ἄν so as to write ὡς οἶός τ' ἄν ὦν. See, on this point, Herm. on Eur. Hecub. v. 1087. Wunderlich on Æschinis Orat. in Ctesiph. p. 222. Bremi on Lys. p. 438 sqq. and the numerous examples collected by Schæfer. Melett. critt. p. 55.

<sup>c</sup> ταύτης δόξα ἢ δοκεῖν] On this mode of speaking see Matth.

§ 468. c. C. XV. of Crito, *βεβαιώσεις — τὴν δόξαν, ὥστε δοκεῖν κ. τ. λ.* A similar redundancy is found, Herodot. VIII. 4. *παρὰ δόξαν — ἢ ὡς αὐτοὶ κατεδόκουν.*

<sup>d</sup> *αὐτὰ δὲ δῆλα τὰ παρόντα]* The reading *δηλοῖ*, adopted by Stephens from the conjecture of Cornarius, although at first sight it may appear the true one, is unnecessary. We ought also to reject Fischer's notion, derived from some misunderstood or corrupted passages of Theophrastus and Antoninus, that *δῆλον* has an active force and signification, and is equivalent to *δηλωτικόν*. For the writer passes, by a kind of anacoluthia, from a passive to an active construction. When Crito was about to add: *ὅτι ὑπὸ τῶν πολλῶν ἐξεργασμένα ἐστίν*, he suddenly changes the construction, and expresses his idea much more emphatically, saying: *ὅτι οἰοί τέ εἰσιν οἱ πολλοί κ. τ. λ.*

<sup>e</sup> *ἵνα οἰοί τε ἦσαν]* On this kind of construction, see note on Sympos. p. 181. B. Hermann on Viger. p. 850. The sense of the words is this: *in order that they might also effect the greatest good, which is not in their power.*

<sup>f</sup> *τοῦτο, ὅ τι ἂν τύχωσι]* That is, *they do not follow reason, but a certain blind impulse of their mind.* Further on, C. V. *ὅ τι ἂν τύχωσι, τοῦτο πράξουσι.* Protagor. p. 353. A. *τὴν τῶν πολλῶν δόξαν ἀνθρώπων, οἷ ὅ τι ἂν τύχωσι, τοῦτο λέγουσι.* Sympos. p. 181. B. *ὄθεν δὴ ξυμβαίνει αὐτοῖς, ὅ τι ἂν τύχωσι, τοῦτο πράττειν.*

IV. <sup>a</sup> *ἀρά γε μὴ ἐμοῦ προμ.]* These particles ask a question with a kind of suspicion of what we are unwilling should be the case: *surely you are not concerned, etc.* See Hermann on Viger. p. 842. Compare Schæfer. Melett. Critt. p. 66. — *πράγματα παρέχειν*, to give trouble, or create annoyance to any one. This is often said of persons who annoy by accusations. For the word *πράγματα* is sometimes used simply in the sense of *law-suits* and *quarrels*. See Commentators on Aristoph. Plut. v. 20.

<sup>b</sup> *ἢ καὶ πᾶσαν τὴν οὐσίαν ἀποβαλεῖν, ἢ συχνὰ χρ.]* That is, *to lose either even all our property, or at least a great part of our wealth.* It is easy to see why *καὶ* is put in the first member of the sentence, and omitted in the second. In the third it is again added, because a new kind of danger is mentioned: for *ἄλλο τι παθεῖν* is: *lest we should ourselves be thrown into chains, punished by exile, or put to death.*

<sup>c</sup> *ἔασον αὐτὸ χαίρειν]* That is, *dismiss this fear.* This construction has been illustrated by Valckenar on Herodot. IX. 41. on

Eurip. Hippolyt. v. 113. and Heindorf on Theætet. p. 441. — Respecting the construction of the words *ἡμεῖς γὰρ πον δίκαιοί ἐσμεν* — *κινδυνεύειν*, see Matth. § 296. Buttman, § 138. 5.

<sup>d</sup> *καὶ μὴ ἄλλως ποίει*] So C. V. at the end, *πείθου μοι καὶ μηδαμῶς ἄλλως ποίει*.

<sup>e</sup> *Μήτε τοίνυν ταῦτα φόβου*] The thread of discourse, which is here broken, is resumed a little further on with the words: *ὥστε — μήτε ταῦτα φοβοῦ*. It may be understood from this, why the copyists changed *μήτε* into *μή*.

<sup>f</sup> *τούτους τοὺς συκοφάντας*] This is said contemptuously. Further on C. IX. *τούτων τῶν πολλῶν*. Demosthen. Philipp. I. p. 41. *παραδείγμασι χρώμενοι τῇ τε τότε ρώμῃ τῶν Λακεδαιμονίων—καὶ τῇ νῦν ὕβρει τούτου*. Apolog. Socr. C. I. Rep. III. p. 403. A. Sympos. p. 181. E. Gorg. p. 452. E.

<sup>g</sup> *ἐπ' αὐτούς*] That is, *to bribe them*.

<sup>h</sup> *ὕπαρχει μὲν τὰ ἐμὰ χρήματα*] *My wealth is ready for you, is at your disposal*: for *ικανά* is added by apposition. See Sturtz's Lexic. Xenophont. T. IV. p. 363.

<sup>i</sup> *ξένοι οὔτοι ἐνθάδε*] On this use of the pronoun *οὔτος*, see Matth. § 471. Buttman. §. 114. 1., and Schæfer. Melett. Critt. p. 77. foll. — Simmias and Cebes, Thebans and intimate friends of Socrates, are introduced disputing with him in the Phædo. Some few particulars concerning them are given in their lives by Laert. II. 124, and 125. and Suidas. A slight mention of them is also made, Epistol. Platonic. XIII. Both are said to have written something, but the Tabula, which goes under the name of Cebes, appears to be undeservedly ascribed to him.

<sup>k</sup> *μήτε—ἀποκάμης*] That is, *be not despondent as to consulting your safety*. For Crito, in his exceeding love towards his friend, forgot the principles of virtue, and imagined that Socrates himself was willing to consult his safety by flight.

<sup>l</sup> *ὃ ἔλεγες ἐν τῷ δικ.*] See Apolog. C. XXVII.

<sup>m</sup> *ὃ τι χρῶο σαυτῷ*] As we say: *what to do with yourself*. So Gorg. p. 466. A. Sympos. p. 216. C. Xenoph. Anab. III. 1, 41. Jacobs compares Lucian. Accusat. 27. *ὃ τι χρῆσαιτο ἑαυτῷ οὐκ εἰδώς*. Necyom. § 3. *οὐκ εἰδώς ὃ τι χρῆσαιμην ἑμαυτῷ*. Harmonid. *ὅπως μοί χρηστέον κάμαυτῷ καὶ τῇ τέχνῃ*. So Æschin. adv. Ctesiphont. p. 76. ed. Bremi: *ἀπορῶν δ' ὃ τι χρῆσαιτο αὐτῷ — μίαν ἐλπίδα λοιπὴν κατεῖδε*.

<sup>n</sup> *καὶ ἄλλοσε ὅποι ἂν ἀφίκη*] The ordinary construction would require *ἀλλαχοῦ*. But since *ὅποι* follows, that which has been

called attraction, by the later grammarians, produces ἄλλοσε. On which subject see Buttm. § 138. 1. 4. I have therefore removed the comma from between ἄλλοσε and ὅποιοι.

V. <sup>a</sup> ἐξὸν σωθῆναι] *When you have it in your power to escape.* See Matth. § 564.

<sup>b</sup> οἰχῆσει καταλιπών] The word οἰχεσθαι indicates, I think, the quickness of the action, and the eagerness of the agent. It might be rendered in Latin by *confestim deserere*. Other examples have been collected by Matthiæ, § 559. c.

<sup>c</sup> τὸ σὸν μέρος] *As far as in you lies, as far as you are concerned,* as C. XI. and XVI.

<sup>d</sup> ὅ τι ἂν — πράξουσι] That is, *they will undergo that lot which the will of fortune may assign to them; whatever may happen to them.* For the word πράττειν is taken in the sense of having good or ill fortune, as in the phrases εὖ πράττειν and κακῶς πράττειν. Remark the use of the pronoun τοῦτο, for which, according to the usual construction, some adverb would be substituted. But in the same manner Eurip. Troad. v. 700. πράξειν τι κεδνόν, where Seidler says, that phrase is employed for εὖ πράξειν. Eurip. Iphig. Aul. v. 345. πράσσειν μέγιστα the same as μάλ' εὐτυχεῖν.

<sup>e</sup> τὰ ῥαθυμότατα αἰρεῖσθαι] Ῥάθυμα means, *those things which are worthy of a trifling, slothful, and inconstant person.* Seranus has well rendered the sentence thus: Tu autem mihi videris ea, quæ cum maxima pigritia atque supinitate conjuncta sunt, elegisse.

<sup>f</sup> ὑπὲρ σοῦ — αἰσχύνομαι] Theæt. p. 490. E. αἰσχυνοίμην γὰρ ἂν ὑπὲρ ἡμῶν.

<sup>g</sup> καὶ ἡ εἴσοδος τῆς δίκης εἰς τὸ δικαστήριον] Forster and others, observing that the words τῆς δίκης, were not translated by Ficinus, suspected that they were a gloss. But since ἡ δίκη is very frequently said εἰσιέναι or εἰσέρχασθαι, on which point see Casaubon on Theophrast. p. 157. also Buttm. index ad Demosthen. orat. Midian, under this word,—why should it not be correct to say ἡ εἴσοδος τῆς δίκης? Fischer, Schleiermacher, and Buttmann defend the common reading in the same manner. The words εἰς τὸ δικαστήριον, which Schleiermacher thought ought to be rejected, are sometimes added when the cause itself is said, εἰσιέναι or εἰσέρχασθαι. Demosthen. adv. Phormion. T. II. p. 912. 27. μελλούσης τῆς δίκης εἰσιέναι εἰς τὸ δικαστήριον. The phrase ἡ εἴσοδος τῆς δίκης, is used when the prosecutor and the accused are admitted to plead the cause before the judge. See Schoemann and Meier's

“Attische Process” p. 705 foll. Therefore the words *ὡς εἰς ἡλθεῖς, ἐξὸν μὴ εἰσελθεῖν* are added for the purpose of interpretation. It may, however, be doubted whether it ought not to be written *ὡς εἰς ἡλθεν*, which was preferred by Wolf, especially since that learned commentator found it in some good MSS. The word *ἐξὸν* seems to favour the reading *εἰς ἡλθεῖς*.—*ἐξὸν μὴ εἰσελθεῖν*. The commentators differ in their explanation of these words. Some suspect that reference is made to that law which Lysias, p. 354. ed. Reisk. mentions, and according to which it was permitted: *δεδιότι δίκης ἔνεκα δρασκάζειν*, that is, *to one distrusting the issue of his cause, to go into voluntary exile*: others prefer referring these words to Anytus, who, according to Libanius, T. I. p. 644., after commencing the prosecution, wished to be reconciled to Socrates on certain conditions. This opinion is certainly erroneous, since in public causes, when the prosecutor had once appealed to the magistrates, he had no longer the power of compromising the matter with the accused. See Meier and Schoemann’s “Attische Process,” p. 702. and a learned exposition of the subject by Hudtwalcker de Diætetis Atheniens. p. 159 foll.

<sup>h</sup> *αὐτὸς ὁ ἀγὼν τῆς δίκης*] These words are to be referred to the contest before the judges, that is, to the orations pronounced, but principally to the defence of Socrates.

<sup>i</sup> *ὡς περ κατὰ γελῶς τῆς πράξεως*] “The whole transaction resembles a comic or tragic drama, which has three parts, *πρότασις, ἐπίτασις, καταστροφή*. Thus the coming before the judges might be called the *πρότασις*; the pleading of the cause, the *ἐπίτασις*; and finally the fact that Socrates was not saved, the *catastrophe*, which Plato here calls *κατὰ γελῶς*.” Cornar. In Crito’s opinion this issue of the business is ridiculous. He therefore calls it *κατὰ γελῶς*, a ridiculous or preposterous turn which the drama has taken.

<sup>k</sup> *διαπεφευγέναι ἡμᾶς δοκεῖν*] The words *τὸ τελευταῖον δὴ τουτί* are connected with the words *ἔσπον τὸ πρᾶγμα πεπρᾶχθαι* in apposition with what goes before *καὶ ἡ εἴσοδος τῆς δίκης* and *καὶ αὐτὸς ὁ ἀγὼν τῆς δίκης*. For three things are mentioned by Crito, as probable sources of reproach to the friends of Socrates: the beginning of the cause, the defence made, and finally the issue of the trial, and *τὸ κακία τ. κ. ἀ. τ. ἡμ. διαπεφευγέναι δοκεῖν*. For the infinitive *διαπεφευγέναι δοκεῖν* is added by *epexegetis*, as the grammarians call it, to the words *τὸ τελευταῖον δὴ τουτί*, according to a common construction. Gorg. p. 469. C. *ἀλλ’ ἔγωγε τοῦτο λέγω,*

ὅπερ ἄρτι, ἐξεῖναι ἐν τῇ πόλει, ὃ ἂν δοκῆ αὐτῷ, ποιεῖν τοῦτο, where Heindorf incorrectly suggests the reading τὸ ἐξεῖναι. Phædo, p. 78. C. ἄρ' οὖν τῷ μὲν συντεθέντι τε καὶ συνθέτω ὄντι φύσει προσήκει τοῦτο πάσχειν, διαιρεθῆναι ταύτη, ἥπερ συνετέθη. — The infinitive διαπεφευγέναι is put absolutely, τὸν κίνδυνον being understood. This usage is frequent, as may be seen from the Lexicons to Thucydides and Xenophon. — The infinitive δοκεῖν, after μὴ δόξῃ ἅπαν τὸ πρᾶγμα—πεπρᾶχθαι, might appear on a first view to be added by a kind of negligence or redundancy, such as we perceive, in C. III., in the words: καὶ τοι τίς ἂν αἰσχύων εἶη ταύτης δόξα ἢ δοκεῖν χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους; but, considering the matter more closely, it appears that the word δοκεῖν could not well be omitted in this passage. For if Crito said: διαπεφευγέναι ἡμᾶς, he might appear to admit the truth of the reproach which, he says, will be urged against himself and the other friends of Socrates; especially since he has been enumerating circumstances which were really true. For it was true that Socrates had appeared before the tribunal, and also that he had made his defence, which is called ὁ ἀγὼν τῆς δίκης. Hence it appears that the passage needs no emendation, and that there is no anacoluthia in it, as some have supposed.

<sup>1</sup> οὐδὲ σὺ σαυτόν] These words at first seem to destroy the sense. For Crito is now speaking, not of the carelessness of Socrates himself respecting his safety, but of the apparent carelessness and apathy of his friends, who would seem to have deserted their master, and consulted nothing but their own safety. But these words contain an excuse or defence against the view which will be taken of the conduct of the friends of Socrates; and this defence consists of a gentle reproach of Socrates, of whom Crito complains, with generous indignation, for not availing himself of the means of escape provided by his friends. The passage may be thus rendered: *who have not saved you, (nor would you save yourself,) when it might have been done.*

<sup>m</sup> εἴ τι καὶ—ἡμῶν ὄφελος ἦν] See Apolog. Socrat. C. XVI. note (g). Compare Hemsterhus. on Lucian's Tim. c. 55. A little further on ἅμα τῷ κακῷ is used in the same manner as πρὸς τῷ κακῷ.

<sup>n</sup> μᾶλλον δὲ οὐδὲ βουλ.] Μᾶλλον δέ is or rather, nay indeed. It is no longer the season to deliberate, but to have already deliberated, i. e. to have come to a resolution.

VI. <sup>a</sup> ἡ προθυμία σου—ὀρθότητος εἶη] That is, Your zeal

for my preservation is very much to be approved of and praised, if it were joined with rectitude of principle. With ἀξία is to be understood ἐστί, which is often omitted, on which point see Schæfer on Lambert. Bos. p. 605. Matth. § 304. — On the optative εἶη after the indicative, see Matth. § 524. 8.

<sup>b</sup> οἶος τῶν ἐμῶν —] That is, ὥστε — πείθεσθαι. See Matth. § 479. 2, 3. — Τὰ ἐμά, the things which belong to me, as well passions and inclinations of the mind, as things extrinsic.

<sup>c</sup> οὐ δύναμαι ἐκβαλεῖν] That is, to reject, to repudiate. For the words are opposed to τιμᾶν and πρεσβεύειν. Ἐκβάλλειν is properly to cast out, to throw away, and is said of things that are useless, which we do not care about: hence it often means to spurn, to despise.

<sup>d</sup> πρεσβεύω καὶ τιμῶ] Pollux Onom. II. 12. πρεσβεύειν, τὸ τιμᾶν παρὰ Πλάτωνι. Sympos. p. 186. B. ἵνα καὶ πρεσβεύωμεν τὴν τέχνην. Ibid. p. 187. C. ἐὰν μὴ — μηδὲ τιμᾷ τε αὐτὸν καὶ πρεσβεύῃ. Æschyl. Chœph. v. 480. Eumenid. v. 1. Eurip. Hippolyt. v. 5. Alcest. v. 282.

<sup>e</sup> ὅτι οὐ μὴ σοι ξυγχωρήσω] That I certainly will not yield to you.

<sup>f</sup> οὐδ' ἂν πλείω τῶν νῦν παρόντων —] According to Buttmann, the order of the words is: οὐδ' ἂν ἡ τῶν πολλῶν δύναμις μορμολύττηται ἡμᾶς ὥσπερ παῖδας, ἐπιπέμπουσα πλείω, δεσμούς κ. τ. λ. This I do not agree with. For πλείω is to be connected with μορμολύττηται, and is an accusative absolute put for an adverb: the collocation of the words confirms this view. So further on, C. XIV. near the end, ἐλάττω ἀπεδήμησας. Rep. III. p. 396. C. Μορμολύττεσθαι is to frighten children by gestures and by pronouncing the word Μορμώ, as is correctly remarked by Gesner, on Claudian. Carm. XXXI. v. 111. Hence it means to terrify or frighten a person by objects calculated to inspire fear; or generally, to terrify, to intimidate, but the terror meant is generally groundless. The active μορμολύττειν is only found in the works of grammarians: the Attic writers always say μορμολύττεσθαι. — The word ἐπιπέμπειν, like the Latin *immittere*, is said of what is suddenly and forcibly presented before a person, as is remarked by Hemsterhus. on Lucian. T. I. p. 208.

<sup>g</sup> καὶ θανάτους — καὶ ἀφαιρέσεις] The plural number is used for the sake of greater emphasis. Nouns of this kind, when violence and cruelty are indicated, are often put in the plural. Compare Seidler on Eurip. Electr. v. 479. Achilles Tat. VIII. 8. καὶ θανά-

τοὺς καὶ δεσμοῖς παραδοθέντας. Plat. Laches. p. 191. D. ὅσοι πρὸς πενίας ἀνδρεῖοί εἰσι. So *mortes* in Cicer. Tusc. III. 4, de Fin. I. 8, *neces* Catil. I. 7.

<sup>h</sup> Πῶς οὖν ἂν μετριώτατα σκοποῖμεθα] Μετρίως σκοπεῖσθαι is to inquire as is proper, as agrees with the matter under consideration, as the matter demands, i. e. well, correctly. So μετρίως λέγειν is used, and other phrases of the kind, as Theæt. p. 180. C. Rep. IV. p. 421. C. VI. p. 484. B. and elsewhere. — These words are commonly assigned to Crito, but the question does not come appropriately from him. Moreover, the speakers in Plato are wont to put questions to themselves, and immediately afterwards to give the required answers; by which the style is enlivened. See Gorg. p. 457. E. Protagor. p. 343. B.

<sup>i</sup> τὸν λόγον ἀναλάβοιμεν —] The word ἀναλαμβάνειν is to treat anew, to resume the investigation. Fischer is wrong in translating it simply to inquire, to examine, to investigate. For reference is made to what had been previously said by Socrates on the same subject; which investigation he now proposes to renew. For the words πότερον καλῶς ἐλέγετο ἐκάστοτε ἢ οὐ, are to be understood thus: *Whether on the several occasions when we formerly argued this point, was it correctly said, or not, that "some opinions of men are to be regarded, others not."*

<sup>k</sup> ὃν σὺ λέγεις] That is, which you mention, namely in C. III. and V.

<sup>l</sup> νῦν δὲ κατάδηλος ἄρα ἐγένετο] On this construction see Matth. § 296. Buttman, § 135. 5. On the use of the particles δὲ ἄρα, see *Apology*, C. XXIII. note (e).

<sup>m</sup> ἄλλως ἔνεκα λόγου] These words are used ἐκ παραλλήλου. For ἄλλως, i. e. rashly, without reason, is explained by the phrase ἔνεκα λόγου, for form's sake. On which see Heindorf, on Theætet. p. 452. — ἐπειδὴ ὧδε ἔχω, *Since the danger of death threatens me, after I have come to be in danger of my life.* — The form τὶ λέγειν is opposed to φλυαρεῖν and ληρεῖν, whence it is easy to determine its signification. See Viger, p. 731.

<sup>n</sup> ὅσα γε τὰνθρώπεια] That is, as indeed human affairs are, i. e. as far at least as may be conjectured from what usually happens to men. The word παρακρούειν Hesychius interprets ἐξαπατᾶν, πλανᾶν. Which signification has arisen from the artifice in wrestling τοῦ παρακρούειν ἢ ποδὶ ἢ χειρὶ. See Etym. Magn. under the word, and Buttman on Phædr. p. 383. 2nd. ed. Heind. The sense



therefore is this: *For the present calamity cannot so influence you, as to lead you away from the correct mode of judging.*

<sup>o</sup> οὐχ ἰκανῶς δοκεῖ] Here ἰκανῶς is the same as καλῶς which goes before. The use of the word τιμᾶν in this passage is worthy of remark. It often signifies *to cultivate, to regard, to esteem highly*, so as to be opposed to the word ἀτιμίζειν. Eurip. Iphig. in Taur. v. 54. *κἀγὼ τέχνην τήνδ', ἣν ἔχω ξινοκτόνον, τιμῶσ', ὕδραινον αὐτὸν ὡς θανούμενον κλάουσα.* Plat. Gorg. p. 462. D. *βούλει οὖν, ἐπειδὴ τιμᾶς τὸ χαρίζεσθαι, σμικρόν τί μοι χαρίζεσθαι;* So further on, C. VII.

VII. <sup>a</sup> καὶ τοῦτο πράττων] *And doing this attentively or zealously.* In the same manner Xenoph. Hellen. IV. 8, 22. *ἀεὶ, πρὸς ᾧ εἶη ἔργω, τοῦτο ἔπραττεν.* — The preceding words, *πῶς αὖ τὰ τοιαῦτα ἐλέγετο;* are to be thus understood: *Whether were they said rightly or wrongly?* The imperfect tense indicates that reference is made to the discourses of a former period on the same subject.

<sup>b</sup> ὃς ἂν τυγχάνη ἰατρός ἢ παιδοτρίβης ὤν;] The sense is this: *Or will he only regard the opinion of the person who presides over the exercises, and prescribes the regimen, whoever he may be?* It appears therefore that the word ought to be written *τυγχάνη*. Fischer attempts to defend the common reading, *ὃς ἂν τύγχανει*, which is entirely contrary to grammatical usage. It is also erroneous to use the optative *τυγχάνοι*, which would give this sense: *Or will he regard the opinion of him only who would be master of the exercises and physician, that is, if some other circumstances took place.* For the optative with ἂν signifies that the sense is to be taken hypothetically. — *ἰατρός*, in this passage, is the same person who is also called *γυμναστής*: his office was to prescribe the diet and regimen to future athletes, and to all persons who put themselves under his care to be trained in corporeal exercises (*τοῖς γυμναζομένοις*), as may be seen from Xenoph. Mem. II. 1, 26. and other passages. To this person reference is made in the words *ἰδεστέον γε καὶ ποτέον.* — *παιδοτρίβης* is the *master of the exercises* who used to teach wrestling to the young men in the palæstra. The words *τί πρακτέον καὶ γυμναστέον* refer to the office of this person. The subject has been illustrated more extensively by Perizon. on Ælian. V. H. II. 6. Fabricius on Sext. Empir. p. 535. Commentators on Aristoph. Nubb. v. 969. — In enumerating several particulars, the particle γέ is added to the word which commences, as it were, a new class of notions. See Heindorf on Hipp. Maj. p. 174.

<sup>c</sup> ὃ τῷ μὲν δικάϊω βέλτιον — ἀπόλλυτο;] I am surprised at Buttmann's finding so much difficulty in accounting for the imperfects in this passage. He quotes Theodoret, who has copied this passage, *Curr. Affect. Græc.* II. p. 27., as an authority for reading ἐγένετο — ἀπόλετο, so that the aorist may indicate customary acts. But this mode of using the aorist does not apply to this passage, and moreover Theodoret does not write ἀπόλετο, but ἀπόλλυται, which has been violently changed by Buttmann. I think that the imperfect may be easily accounted for; since Socrates before used the imperfect when he opened the present disquisition, saying, πῶς αὖ τὰ τοιαῦτα ἐλέγετο; why should he not here also use the same tense, to indicate that he was referring to the remarks which he had formerly made on the same topic with his friends? The common reading may therefore be thus paraphrased: ὃ τῷ μὲν δικάϊω βέλτιον γίγνεσθαι, τῷ δὲ ἀδίκῳ ἀπόλλυσθαι ἐλέγετο ἐκάστοτε ὑφ' ἡμῶν περὶ τῶν τοιούτων διαλεγομένων. The imperfect is here correctly employed to indicate the repetition of an action, but in a very different sense from that in which the aorist could be used for that purpose. See *Matth.* § 503.

VIII. <sup>a</sup> πειθόμενοι μὴ τῇ τῶν ἐπαϊόντων δόξῃ] Fischer has a long dissertation on this passage concerning the inversion of the order of words in the best writers by some such figure as synchysis or hyperbaton: but he appears to have overlooked the reason of the arrangement of the words in this passage. But it has been correctly remarked by Langius that μὴ is put before the words τῇ τῶν ἐπαϊόντων δόξῃ, because another sentence in opposition, to be connected by ἀλλά with what goes before, must be understood. We may account in like manner for a passage in *Xenoph. Memor.* III. 9, 6. τὸ δὲ ἀγνοεῖν ἑαυτὸν καὶ μὴ ἂ οἶδε δοξάζειν τε καὶ οἶεσθαι γιγνώσκειν, ἐγγυτάτω μανίας ἐλογίζετο εἶναι, although the later editors have written, contrary to the MSS., ἂ μὴ οἶδε. The following passages are also similar to the present. *Xenoph. Symp.* IV. 16. μαίνονται δὲ καὶ οἱ μὴ τοὺς καλοὺς στρατηγούς αἰρούμενοι. Understand ἀλλὰ τοὺς αἰσχροὺς. *Legg.* XII. p. 943. A. ἐὰν δέ τις ἐκλείπη τινὶ κάκῃ, μὴ στρατηγῶν ἀφέντων, γραφᾶς ἀστρατείας εἶναι πρὸς τοὺς πολεμικοὺς ἄρχοντας, ὅταν ἔλθωσιν ἀπὸ στρατοπέδου. *Phædo*, p. 77. E. μᾶλλον δὲ μὴ ὡς ἡμῶν δεδιότων. — ἄρα βιωτόν. That is, *whether life is worth living for, i. e. agreeable and pleasant.*

<sup>b</sup> Ἀλλὰ μετ' ἐκείνου ἄρα] Here ἀλλά — ἄρα is used in the same manner as δέ — ἄρα in C. VI.

<sup>c</sup>  $\phi$  τὸ ἄδικον μὲν λωβᾶται] In conformity with all the best MSS. I have retained  $\phi$ , which all the more recent editors, except Bekker, have changed into  $\delta$ , as it is written in Eusebius. For the verb λωβᾶσθαι may also be joined to a dative, as appears from Phrynich. in Bekker's Anecd. T. I. p. 50. who writes: Λωβᾶσθαι τόνδε καὶ τῷδε, αἰτιατικῇ καὶ δοτικῇ. Aristoph. Equitt. v. 1413. ἴν' ἴδωσιν αὐτόν, οἷς ἐλωβᾶσθ', οἱ ξένοι, where the common reading was οὔς, which Dindorf corrected from the Ravenna MS. Other examples are quoted by Creuzer on Plotinus de Pulcritud. p. 244., among others Dionys. Halic. Antiq. Rom. VII. 77. fin. p. 1501. ed. Reisk. (ἡ βουλή) ἀναζητήσασα τὸν τῷ θεράποντι λωβησάμενον. The reason why the dative is changed by Eusebius into the accusative is easily accounted for. The word *ὀνίνησιν* immediately follows, and this is never used with any case but the accusative. But it is not unusual to put the relative pronoun before verbs of different constructions. Menexen. p. 239. C. ὧν δὲ οὔτε ποιητῆς πω δόξαν ἀξίαν — λαβὼν ἔχει, ἔτι τε ἐστὶν ἐν μνηστείᾳ. Sympos. p. 201. B. ὁμολόγηται, οὗ ἐνδείης ἐστι καὶ μὴ ἔχει, τοῦτον ἐρᾶν. Compare Matth. § 428. 2.

<sup>d</sup> ἢ φαυλότερον] Timæus rightly interprets φαῦλον by εὐτελής. For it is here opposed to τιμιώτερον. See Ruhnken on Tim. p. 268.

<sup>e</sup> φροντιστέον, τί ἐροῦσιν] The common reading ὅ τι ἐροῦσι, may have originated with the grammarians, in consequence of the ὅ τι which occurs in the next line. Phileb. p. 17. B. ἀλλ' ὅτι (ἴσμεν) πόσα τέ ἐστι καὶ ὅποια. Gorg. p. 500. A. ἀρ' οὖν παντὸς ἀνδρός ἐστὶν ἐκλέξασθαι ποῖα ἀγαθὰ τῶν ἡδέων ἐστὶ καὶ ὅποια κακά; Ibid. p. 448. E. ἀλλ' οὐδεὶς ἐρωτᾷ, ποῖα τις εἶη ἢ Γοργίου τέχνη, ἀλλὰ τίς, καὶ ὄντινα δέοι καλεῖν τὸν Γοργίαν. Phædr. p. 271. A. Charmid. p. 160. D. Republ. III. p. 414. D. IX. p. 578. E. Legg. I. p. 632. C. VI. p. 767. C. VII. p. 803. A. Alcibiad. I. p. 111. E. p. 114. A. Demosth. De Coron. p. 275, extr. R. Æschin. adv. Ctesiph. § 14. Xenoph. Mem. I. 1, 13. Other examples have been collected by Lobeck on Phrynichus, p. 57. On the verb ἐροῦσιν with two accusatives, see Apology, C. IX. note (e).

<sup>f</sup> οὐκ ὀρθῶς εἰσηγεῖ] Εἰσηγεῖσθαι is said of those who propose and urge any law or condition: hence, those who are advisers of any thing. See Sturtz's Lexicon. Xenophont. under this word.

<sup>g</sup> Δῆλα δὴ καὶ ταῦτα· φαίη γὰρ ἄν, ὦ Σ.] The MSS. vary much in this passage. The principal doubt is whether the words

δηλα δὴ καὶ ταῦτα belong to the speech of Socrates, or to Crito's answer. The former opinion, on the authority of Ald. Bas. 1. 2., is held by Buttmann; the latter by Cornarius and Stephanus, who think that the words ought to be written: *Δηλαδὴ καὶ ταῦτα φαίη γ' ἄν τις, ὦ Σ.* The first reading is objected to from the want of force, which would certainly be felt, if Socrates first were to affirm that the thing was manifest; then Crito to confirm this assertion; and Socrates finally again to express his approbation of the same opinion. But the reading suggested by Cornarius and Stephanus is inadmissible, since all the MSS. have γάρ, and δηλαδὴ does not suit well with the remainder of the sentence. Wherefore we prefer the reading already restored by Im. Bekker, by which all difficulty is removed. For after Socrates has said that some may urge that the opinion of the vulgar is to be regarded on account of their power being so great as to enable them even to deprive of life whomsoever they please; Crito eagerly answers that this is manifest, for that certainly it might occur that some person would offer this objection. To this Socrates answers: Ἀληθῆ λέγεις, that is, you are very right in saying that this is evident, but —; and he proceeds to show the groundlessness of the objection.

<sup>h</sup> ἀλλ' — ὅμοιος εἶναι τῷ καὶ πρότερον] That is, *what we before said, that all opinions of men are not to be regarded and followed, but only the opinions of persons deservedly reputed wise, still remains certain, and has not been shaken by any argument.* For what Socrates had affirmed, (C. VI. near the beginning,) before entering on the discussion, respecting the opinions of men, namely, that even under his present circumstances he ought to be guided by the same principles which had actuated him during the former part of his life, he now repeats and confirms in a few words at the close of the discussion. Therefore οὗτος ὁ λόγος, ὃν διεληλύθαμεν means the discourse on the opinions of the vulgar, which discourse, he says, ἔτι ὅμοιον εἶναι τῷ καὶ πρότερον, i. e. differs not from the sentiments to which he had formerly given utterance in conversation with his friends on the same subject, before he was prosecuted and condemned. For there can be no doubt that ὁ καὶ πρότερον λεχθεὶς λόγος refers to a discussion he had formerly had with his friends on the same topic. Since this is the case, it is easy to see how the words, καὶ τόνδε αὖ σκόπει, εἰ ἔτι μένει ἡμῖν, ought to be understood. For since Socrates intended to speak respecting the love of life, and the desire of preserving it, he desires Crito to consider

whether their former opinions on this subject are still to be regarded as right and true. But as these words are connected with what goes immediately before, it is evident that the received reading: οὗτός τε ὁ λόγος — καὶ πρότερον· καὶ τόνδε αὖ σκόπει, is far preferable to that of the old editions: οὗτός γε ὁ λόγος — πρότερον. Καὶ τόνδε δὲ αὖ σκόπει. So καὶ αὖ placed after τε. Charmid. p. 157. E. ἢ τε γὰρ πατρῶα ἡμῖν οἰκία — ἐγκεκωμιασμένη, — καὶ αὖ ἢ πρὸς μητρὸς ὡσαύτως.

IX. <sup>a</sup> ἐκ τῶν ὁμολογουμένων] That is, *from the principles in which we agree*. There is no need of the correction ὁμολογημένων. See Sympos. p. 200. B. and compare Heindorf's remarks on Hipp. maj. p. 180. Æschin. adv. Ctesiph. § 13. τὸ δοκεῖν μὲν ἀληθῆ λέγειν, ἀρχαῖα δὲ καὶ λίαν ὁμολογούμενα, where Markland preferred ὁμολογημένα.

<sup>b</sup> μὴ ἀφιέντων Ἀθηναίων] That is, *the Athenians not permitting me to be freed from punishment*. Therefore there is no necessity for writing ἐφιέντων, which appears in the Tubing. MS., and one of Paris. The word is used in the same manner in Eurip. Med. v. 374. τήνδ' ἀφῆκεν ἡμέραν μείναι με, i. e. *permitted me to remain, mitigating the former severity*.

<sup>c</sup> περὶ ἀναλώσεως χρημάτων] That is, *that you and others ought to give money, to rescue me from prison*. See C. IV.

<sup>d</sup> καὶ δόξης] That is, *lest you should appear to have failed in your duty towards your friend*. See C. III.

<sup>e</sup> καὶ παίδων τροφῆς] That is, *that I ought to bring up and educate my sons*. See C. V. Before μή, here and a little further on, understand ὄρα, which word is expressed in C. X. Compare Matth. § 632. 2.

<sup>f</sup> σκέμματα] *Reasons, considerations, principles*, before called σκέψεις.

<sup>g</sup> τῶν ῥαδίως ἀποκτινύντων] That is, *by their votes*. — The verb ἀναβιώσκεσθαι is *to recall to life, to restore life, for your own benefit, if you profit by it*, as Fischer rightly interprets. So Phædo, p. 89. B. Wytttenbach, Epistol. crit. p. 232. ed. Lips., thought it ought to be read ἀναβιωσκομένων γ' αὖ. But this is erroneous. For ἄν joined to participles has the same force as when added to the tenses of the optative, or to the imperfect and aorist indicative. Therefore the words are to be explained thus: καὶ τούτων, οἱ ἀνεβιώσκοντό γ' ἄν, εἰ οἰοί τε ἦσαν. See Matth. § 598. b. Buttm. § 126. 14. The words τούτων τῶν πολλῶν are added by appo-

sition, with a kind of contempt, on which use of the pronoun οὗτος see C. IV. note (i), on the words ἔπειτα οὐχ ὀρᾶς τούτους τοὺς συκοφάντας.

<sup>h</sup> ὁ λόγος οὕτως αἰρεῖ] *Since reason so dictates.* See Heindorf, on Euthydem. p. 232. Gataker, on Anton. IV. 24. Dorvill, on Charit. p. 645. — A little further on, with χάριτας, which properly depends on τελοῦντες, we must understand ἔχοντες or εἰδότες, on which construction see Wesseling on Diodor. IV. p. 270. Dorvill on Chariton. p. 440 foll. Ernesti on Xenoph. Mem. II. 1.

<sup>i</sup> μὴ οὐ δέη ὑπολογίζεσθαι — πρὸ τοῦ ἀδικεῖν] Apolog. C. XVI. μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ. The sense is this: *See whether it is not improper to consider whether death or other calamities may result from our remaining here, previously to considering whether we shall do right or not.* Παραμένειν is to remain in custody, and not to escape: it is used principally of faithful slaves, παραμόνοι, to whom are opposed οἱ ἀποδιδράσκοντες, fugitives. See Xenoph. Oec. III. 4.

<sup>k</sup> ὡς ἐγὼ περὶ πολλοῦ — ἀλλὰ μὴ ἄκοντος] Various attempts have been made to explain this passage; but none of them appear perfectly satisfactory. The principal point in dispute is whether Socrates or Crito is the *subject* of the infinitive πεῖσαι. If we take Socrates as the subject, ταῦτα πράττειν must signify παύεσθαι λέγοντα πολλάκις τὸν αὐτὸν λόγον, and to ἄκοντος we must supply σοῦ. The sense would then be: *I am very desirous to persuade you (Crito) not to repeat again and again the same thing, provided this be not done against your will.* But although this interpretation is approved of by Buttman and Wernsdorf, it appears to me very objectionable. For, besides the fact that no example of such a use of the verb πράττειν has been produced, it appears inconsistent with the character of Socrates to wish to press his opinion on Crito in so urgent a manner. — If Crito be considered the subject, we must understand μου with ἄκοντος. The meaning will then be: *I esteem it a great favour that you again and again attempt to persuade me to do this (i. e. to escape), only do not do so against my will.* This, if carefully considered, means: *I indeed prize highly your generous friendship, which prompts you to urge this counsel on me repeatedly (for the aorist indicates this repetition); but do not leave out of consideration my own will and opinion, since I am accustomed to be influenced not by motives, derived from external things, but solely by considerations of truth and virtue.* This interpretation is con-

firmed by what goes before, εἴ πῃ ἔχεις ἀντιλέγειν ἐμοῦ λέγοντος κ. τ. λ. ; for what is said there, εἰ δὲ μή, παῦσαι ἤδη — πολλαίκι μοι λέγων τὸν αὐτὸν λόγον, is here more briefly expressed by the words, ἀλλὰ μὴ ἄκουτος. The verb πράττειν is therefore used in its proper signification. Socrates says emphatically that Crito is attempting to persuade him *to do this*, i. e. to contrive the means of escaping. — Before μή repeat πείσης, from the preceding sentence ; which expression cannot be regarded as harsh, when we recollect the frequent occurrence of the phrases μή μοι, μή μοι οὕτως, μή μοι ταῦτα, which have been explained by Heindorf, on Protagor. p. 494. — Instead of μὴ ἄκουτος the proper construction would have been μὴ ἄκοντα, which is extant in some MSS., but perhaps this passage is to be numbered amongst those in which the genitive is used without regard to the preceding verb. A passage very like this is in Thucyd. VII. 48. : χρημάτων μὲν ἀπορία αὐτοὺς ἐκτρυχώσειν, ἄλλως τε καὶ ἐπὶ πλέον ἤδη ταῖς ὑπαρχούσαις ναυσὶ θαλασσοκρατούντων. Compare Matth. § 563.

X. <sup>a</sup> ἐκόντας ἀδικητέον εἶναι] The grammarians commonly state that verbals require a dative of the person ; but an accusative also is used with them. The reason is, that they contain the notion of the verb δεῖν or χρῆναι, so that ἀδικητέον εἶναι is the same as ἀδικεῖν δεῖν. See Matth. Gr. § 447. a.

<sup>b</sup> ἐκκεχυμένα εἰσί] *Have been poured out*, i. e. *thrown away*. Jacobs appropriately compares the expression with ἐκχεῖν πλοῦτον, ἐκχεῖν χρήματα. The words γέροντες ἄνδρες, which might have been omitted, are inserted in consequence of the strong opposition to παίδων.

<sup>c</sup> ἢ παντὸς μᾶλλον] Παντὸς μᾶλλον, instead of which πάντων μᾶλλον, is also used. — It means ; *most of all, beyond all dispute*. See Hemster. on Lucian. I. p. 173.

<sup>d</sup> ὅμως τό γε ἀδικεῖν —] Compare Gorgias, p. 469., where being asked, σὺ ἄρα βούλοιο ἂν ἀδικεῖσθαι μᾶλλον ἢ ἀδικεῖν, he gave this most excellent answer : βουλοίμην μὲν ἂν ἔγωγε οὐδέτερα· εἰ δ' ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν.

<sup>e</sup> ὡς οἱ πολλοὶ οἴονται] Archilochus in Theophil. ad Autolyc. II. 37. ἐν δ' ἐπίσταμαι μέγα, τὸ κακῶς τι δρῶντα δεινοῖς ἀνταμείβεσθαι κακοῖς : Solon in Brunck's Poet. Gnom. p. 73. εἶναι δὲ γλυκὺν ὧδε φίλοις, ἐχθροῖσι δὲ πικρὸν· τοῖσι μὲν αἰδοῖον, τοῖσι δὲ δεινὸν ἰδεῖν. Fragment. Eurip. in Valcken. p. 157. ἐχθρὸν

κακῶς δρᾶν ἀνδρὸς ἡγοῦμαι μέρος. That this was the general opinion is shown by the works of most ancient writers. For to revenge an injury was regarded as the characteristic of a brave spirit.

<sup>f</sup> οὐδ' ἂν ὀτιοῦν πάσχη ὑπ' αὐτῶν] That is, *even if he be subjected to the most grievous injuries*. After πάσχη Eusebius and Theodoret insert τις, without any necessity, since in the preceding δεῖ ἀνταδικεῖν there is a latent signification of an indefinite person.

<sup>g</sup> σκόπει δὴ οὖν κ. σ. εὐ μάλα] Οὖν δὴ and δὴ οὖν are not used indiscriminately. Euthyph. c. IV. ταῦτα δὴ οὖν. Phædo, p. 61. E. κατὰ τί δὴ οὖν ποτε οὐ φασι. Theæt. p. 148. A. τις δὴ οὖν, ὦ παῖ, λείπεται λόγος. Men. p. 92. A. On the other hand, οὖν δὴ is found in Protag. p. 333. A. Sophist. p. 261. D. and elsewhere.

<sup>h</sup> ὡς οὐδέποτε ὀρθῶς ἔχοντος] That is, *taking it never to be right*. Rep. IV. p. 437. A. ὑποθέμενοι ὡς τούτου οὕτως ἔχοντος. Protagor. p. 323. E. ἔνθεν δὲ πᾶς παντὶ θυμοῦται καὶ νοθετεῖ δηλον ὅτι ὡς ἐξ ἐπιμελείας καὶ μαθήσεως κτητῆς οὔσης. A little further on ἀρχή is the principle of the discussion, on which everything else is based. This is a very common use of the word. Τὸ μετὰ τοῦτο, i. e. the conclusions drawn from that principle, as Euthyphro, p. 12. D. Cratyl. p. 402. D.—ἐμμένειν here means *to abide by and retain your former opinion*. Phædo, 92. A. ἐγὼ μὲν — καὶ τότε θαυμαστῶς ὡς ἐπίεσθην ὑπ' αὐτοῦ καὶ νῦν ἐμμένω ὡς οὐδενὶ λόγῳ.

XI. <sup>a</sup> Ἐκ τούτων δὴ ἄθρει] That is, *if this is true, that it is wrong to injure any one in any manner, see what follows from it*.

<sup>b</sup> μὴ πείσαντες τὴν πόλιν] That is, *ἀκόντων Ἀθηναίων οἱ μὴ ἀφιέντων Ἀθηναίων*, as in C. IX.

<sup>c</sup> οἷς ὠμολογήσαμεν δ.] On the construction, see Matth. § 473. 2.

<sup>d</sup> εἰ μέλλουσιν ἡμῖν ἐνθένδε —] Since the verb ἀποδιδράσκειν is generally used of run-away slaves, he adds, in order to soften the expression, εἴθ' ὅπως δεῖ ὀνομάσαι τοῦτο, i. e. *or by whatever other name we are to call it*. Legg. I. p. 633. A. εἴτε μερῶν εἴθ' ἅττα αὐτὰ καλεῖν χρεῶν ἔστιν.

<sup>e</sup> τὸ κοινὸν τῆς πόλεως] *The community of the state*. Cicero uses the same construction, Verrin. II. 46, 63. commune Siciliae. So τὸ κοινὸν τῆς πόλεως, is said in Protag. p. 319. D. Rep. VII. p. 519. E. Lysias, Apol. Manth. p. 158. Accus. Philon. p. 161.



ed. Brem. — Observe the accumulation of participles ἐλθόντες — ἐπιστάντες ἔροιτο. This passage seems to have been imitated by Cicero in Catil. I. 7.

<sup>f</sup> ἄλλο τι ἢ τούτῳ τῷ ἔργῳ] On this form of interrogation see Viger. p. 148. Matth. § 487. 8.

<sup>g</sup> τὸ σὸν μέρος] The same as, C. XII. καθ' ὅσον δύνασαι.

<sup>h</sup> καὶ μὴ ἀνατετράφθαι] That is, *and not lie prostrate, being overthrown*: for this is the force of the perfect tense.

<sup>i</sup> αἱ γενόμεναι δίκαι] Or αἱ δίκαι αἱ δικασθεῖσαι, means: *the judgments given or pronounced according to the laws*.

<sup>k</sup> ὅτι Ἡδίκηει γὰρ ἡμᾶς ἢ πόλις] Respecting ὅτι prefixed to a speech quoted in the first person, see Matth. § 624. c. Since the words are quoted in the first person, the introduction of γὰρ becomes intelligible. For ἡδίκηει Heindorf preferred ἀδικεῖ. But Socrates does not now speak of injustice in general committed by the government upon the citizens, but of the particular injustice in his own condemnation: as is clear from the words, which immediately follow. The passage may be thus translated: *For the state acted unjustly by us, in condemning us, and keeping us in prison*. The correct view of the passage was taken by Buttman, who also rightly observed that the verb ἔκρινε is in the aorist.

<sup>l</sup> ἢ τί ἐροῦμεν;] That is, ἢ τί ἄλλο ἐροῦμεν; Xenoph. Oec. III. 3. τί οὖν τούτων ἔστιν αἴτιον ἢ ὅτι κ. τ. λ. Plat. Gorg. p. 480. B. Rep. I. 332. C. More examples are given by Bos. de Ellips. p. 27. ed. Schæf.

XII <sup>a</sup> ἢ καὶ ταῦτα ὠμολόγητο — δικάζῃ] Conjectural emendations have been made on this passage, but without any necessity. — Fischer justly remarks: “The passage is undoubtedly genuine, if we read ἢ καὶ ταῦτα, according to the MSS. and the Aldine edition. For as ἐμμένειν ταῖς δίκαις is *to abide by the judgments*: so there cannot be a doubt but that the pronoun ταῦτα refers to the words going before: ἡδίκηει γὰρ ἡμᾶς ἢ πόλις καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε· in this sense: *Whether has this also been agreed on between us, namely, that you should accuse the state and its judgments of injustice; or rather has not the agreement been, that you should abide by the decisions which the state may make.*” — On the expression ἐμμένειν ταῖς δίκαις, see Lucian. T. I. p. 606. ed. Reitz., where we find νόμοις ἐμμένοντες. Liban. T. IV. p. 271. ed. Reisk. μένειν ἐν τοῖς νόμοις. Thucyd. p. 330. ed. Ducker. Plat. Rep. X. p. 619. C. οὐ ἐμμένοντα τοῖς προφῶρηθεῖσιν.

<sup>b</sup> οὐ πρῶτον μὲν σε ἐγεννήσαμεν —] It is worthy of observa-

tion, in this passage, that *πρῶτον* is not followed by *ἔπειτα*. But the force of that word is in the following words: 'Ἀλλὰ τοῖς περὶ τὴν τοῦ γενομένου τροφὴν τε καὶ παιδείαν κ. τ. λ. For this might also have been written in the form: *ἔπειτα οὐ καλῶς προσέταττον οἱ ἐπὶ τῇ τροφῇ τε καὶ παιδείᾳ τεταγμένοι νόμοι, παραγγ.—παιδεύειν; ἢ καὶ τούτοις μέμφει;* A little further on Buttmann substitutes *ἐλάμβανε* for the common reading *ἔλαβε*. Buttmann maintains that the imperfect indicates not only the act of marriage, but also that it was performed according to law; but this assertion cannot, I think, be proved. For since the words: *καὶ δι' ἡμῶν ἔλαβε — καὶ ἐφύτευσέ σε*, contain the explanation of the preceding words: *οὐ πρῶτον μὲν σε ἐγεννήσαμεν*, it appears impossible to doubt the correctness of *ἔλαβε*, which rests on the authority, if not of the best, at least of the most numerous MSS. — On the laws of the Athenians respecting marriages, see Meursius's *Them. Attic.* I. 14. II. 6.

<sup>c</sup> *τοῖς νόμοις τοῖς περὶ τοὺς γάμους]* These words are added to explain more fully the preceding clause, and do not appear to me to be of doubtful authority, although I was formerly of opinion that *τοῖς νόμοις* arose from a gloss.

<sup>d</sup> *τροφὴν τε καὶ παιδείαν]* Phileb. p. 55. D. *οὐκοῦν ἡμῖν τὸ μὲν, οἶμαι, δημιουργικὸν ἐστὶ τῆς περὶ τὰ μαθήματα ἐπιστήμης, τὸ δὲ περὶ παιδείαν καὶ τροφὴν;* Xenoph. Mem. III. 5, 10. *τὴν Ἐρεχθέως γε τροφὴν καὶ παιδείαν.*

<sup>e</sup> *ἢ οὐ καλῶς κ. τ. λ.]* The laws repeat with great emphasis the same question which they had previously put, in the words: 'Ἀλλὰ τοῖς περὶ τ. τ. γ.—ἐπαιδεύθης; The passage may be thus translated: *But do you find fault with the laws respecting the rearing and education which you have received. Have not those of us (i. e. laws) which have been enacted for these purposes enjoined well, &c.* The common reading *ἢ οὐ κ.* is incorrect.

<sup>f</sup> *ἐν μουσικῇ καὶ γυμναστικῇ παιδεύειν;]* On the customs and laws of the Greeks, and principally of the Athenians, on these subjects, consult Aristot. Polit. VIII. 3. Demosthen. c. Timarch. p. 261. Petit. in Legg. Attic. p. 162. and Spanh. in Aristoph. Nubb. v. 961. and 969. Protagoras, p. 325. C.—p. 326. D. and Isocrat. Paneg. II. p. 195—197.

<sup>g</sup> *ἐγένου τε καὶ ἐξετράφης καὶ ἐπαιδεύθης]* So Alcibiad. I. p. 122. B. *τῆς δὲ σῆς γενέσεως καὶ τροφῆς καὶ παιδείας — οὐδενὶ μέλει.* Legg. XI. p. 920. A. *ἄσοι γενέσει καὶ τροφαῖς εὖ πεπαιδευνται.*

<sup>b</sup> καὶ δοῦλος, αὐτός τε καὶ οἱ σοὶ πρόγονοι;] Remark this mode of opposition. Sophocl. Œd. Col. v. 452. ἐπάξιος μὲν Οἰδίπους κατοικτίσαι, αὐτός τε παῖδές θ' αἰδ'. Ibid. v. 864. τοιγὰρ σέ, καὐτὸν καὶ γένος τὸ σὸν, θεῶν ὁ πάντα λεύσσων Ἕλιος δοίη βίον τοιοῦτον. See Apolog. Socr. C. XXXIII. note (d).

<sup>i</sup> καὶ σὺ ταῦτα ἀντ.] Most MSS., and among them Bodl., have καὶ σοὶ τ. ἀντ., which has been received into the text by Bekk.; but I do not think that examples of such an expression as: δίκαιόν μοί ἐστι ταῦτα ποιεῖν, will be found. This σὺ is referred to the verb οἶει, when common usage would require σέ, which would refer to the infinitive εἶναι. It is not difficult to account for this construction. For by the use of σὺ, the opposition is more emphatic; and, besides, the perspicuity of the passage would be injured, if we were to write: καὶ σέ ταῦτα ἀντιπ. Protagor. p. 316. C. ταῦτ' οὖν ἤδη σὺ σκόπει, πότερον περὶ αὐτῶν μόνος οἶει δεῖν διαλέγεσθαι πρὸς μόνους ἢ μετ' ἄλλων: where see Heindorf. Demosthen. de Male Gest. Legat. p. 414. 15. ed. Reisk. ἡγούμην ἐν τούτοις πρῶτος αὐτὸς περιεῖναι δεῖν αὐτῶν καὶ μεγαλοψυχότερος φαίνεσθαι. Fritsch. Lectt. Lucian. p. 102 foll. Schæfer Demosth. Appar. T. V. p. 626. A few words further on, σοὶ belongs to ἐξ ἴσου ἦν.

<sup>k</sup> οὔτε κακῶς ἀκούοντα ἀντιλέγειν —] These words are added for the purpose of explaining ταῦτα καὶ ἀντιποιεῖν: I mention this lest it might be supposed that a clause is wanting. It has been already remarked that connectives are not used with sentences which are added for the purpose of explanation.

<sup>l</sup> πρὸς δὲ τὴν πατρίδα ἄρα —] Compare Apolog. Socrat. C. XXIII. note (c). — A little further on, instead of καὶ σὺ ἡμᾶς simply, we have καὶ σὺ δὲ ἡμᾶς, in order to add to the force of the opposition. The words: ὁ τῆ ἀλ. τ. ἀρ. ἐπιμελόμενος, added by apposition, are ironical.

<sup>m</sup> τιμιώτερόν ἐστι πατρίς] There is no need of the article before πατρίς, which is found in some MSS. For the nouns πατήρ, μήτηρ, παῖς, ἀδελφός, γῆ, πόλις, ἀγρός, and others, when not used in reference to a certain and definite individual, but to a whole class, are usually put without the article. See Schæfer. Melett. crit. p. 45. p. 62 foll. p. 116. on Sophocl. Œd. Tyr. v. 630. Buttmann, on Meno. § 7. So, further on: καὶ σέβεσθαι δεῖ καὶ μᾶλλον — πατρίδα χαλεπαίνουσαν ἢ πατέρα. There is also an example in the preceding words: μητρός τε καὶ πατρός.

<sup>n</sup> καὶ ἐν μείζονι μοίρα] Ἐν μείζονι μοίρα εἶναι is said of that

which is estimated more highly, which is in greater estimation and honour. Compare Valcken. on Herodot. III. 172. αὐτὸν ἐν οὐδεμία μεγάλῃ μοίρῃ ἤγον.

<sup>o</sup> καὶ ἡ πείθειν, ἡ ποιεῖν] Wolf translates it, *aut persuadendo contendere oportere*. For πείθειν is to conciliate by speaking, representing how the matter stands; to show a better way of proceeding. See Apolog. C. XXIV., where διδάσκειν καὶ πείθειν are joined. A little further on: πείθειν ἢ τὸ δίκαιον πέφυκε.

• ἡ πείθειν αὐτήν ἢ τὸ δ. πέφ.] The infinitive πείθειν is used as if it had been preceded by ποιεῖν δεῖ, which construction is very frequent. Gorg. p. 492. D. τὰς μὲν ἐπιθυμίας φῆς οὐ κολαστέον, εἰ μέλλει τις οἶον δεῖ εἶναι, ἐῶντα δὲ αὐτὰς ὡς μεγίστας πλήρωσιν ἄλλοθὲν γέ ποθεν ἐτοιμάζειν. On which Heindorf remarks: "We are to supply δεῖν, the force of which is contained in κολαστέον." Rep. IV. p. 424. B. Xenoph. Mem. I. 5. 5. ἐμοὶ μὲν δοκεῖ — ἐλευθέρῳ ἀνδρὶ εὐκτέον εἶναι μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ — ἰκετεύειν τοὺς θεοὺς κ. τ. λ. Lucian. Hermotim. c. 23. T. I. p. 761. πάντων μάλιστα ἐπὶ τούτῳ σκουδαστέον, τῶν δ' ἄλλων ἀμελητέον, καὶ μηδὲ πατρίδος — πολὺν ποιεῖσθαι λόγον, μήτε παίδων ἢ γονέων — ἐπικλᾶσθαι, ἀλλὰ μάλιστα μὲν κάκεινους παρακαλεῖν κ. τ. λ.

XIII. <sup>a</sup> τῷ ἐξουσίαν πεποιηκέναι] Stephan. erroneously conjectures τό. For, as Fischer remarks, the verb προαγορεύομεν is connected with the infinitive ἐξεῖναι, and the words τῷ ἐξουσίαν πεποιηκέναι signify by what means the laws proclaim that they allow any citizen, who chooses, to emigrate, — namely, by means of having made an enactment to that effect. Hence it is plain why the perfect tense is employed, and why προαγορεύομεν is used, which some have translated: *we proclaim, we order*.

<sup>b</sup> ἐπειδὴν δοκιμασθῆ καὶ ἴδῃ] This is the reading of all the MSS., with one exception; and there is no reason why it should be changed into δοκιμάσῃ, which is approved of by all the editors. For the sense is this: *After he has become his own master, has arrived at years of discretion, and has become acquainted with public affairs; that is, when he has arrived at that age, in which he is most capable of judging about matters relating to the commonwealth.* This passage is illustrated by Æschin. adv. Timarch. p. 26. ed. Bremi. ἐπειδὴν δὲ ἐγγραφῆ τις εἰς τὸ ληξιαρχικὸν γραμματεῖον, καὶ τοὺς νόμους εἶδῆ τοὺς τῆς πόλεως, καὶ ἤδη δύνηται διαλογίζεσθαι τὰ καλὰ καὶ τὰ μὴ, οὐκ ἔτι ἑτέρῳ διαλέγεται (ὁ νομοθέτης). We are now to consider what was the δοκιμασία εἰς ἄνδρας. The names of

those persons who wished to have the full and perfect rights of Athenian citizens, and to attain to public honours, were enrolled in the *ληξιαρχικόν*. Before this could be done, the young men underwent an examination as to their parentage, whether they were legally adopted, and other particulars of a similar kind. See Demosthen. in *Midiam*, c. 43., and the Commentary of Ulpian. — Further on, observe the accusative *λαβόντα*, although it is preceded by *τῷ βουλομένῳ*. Sophocl. *Electra*, v. 470. ὕπεστί μοι θράσος, ἀδυνάτων κλύουσαν ἀρτίως ὄνειράτων : on which see Brunck. *Lysias Epitaph*. p. 28. ἄξιον γὰρ πᾶσιν ἀνθρώποις — ὑμνοῦντας.

<sup>c</sup> εἰς ἀποικίαν ἵεναι — μετοικεῖν ἄλλοσέ ποι] *Εἰς ἀποικίαν ἵεναι*, is to go to an Athenian colony : but *μετοικεῖν* is to go to a place belonging to a foreign power, Greek or Barbarian, as has been correctly remarked by Fischer.

<sup>d</sup> καὶ ὅτι ὁμολογήσας ἢ μὴν πείθεσθαι κ. τ. λ.] The common reading for ἢ μὴν was ἡμῖν, which has been corrected from the best MSS. — See Buttmann, § 149.

<sup>e</sup> οὔτε πείθει ἡμᾶς] Understand, *that we act unjustly* : as appears from the words *εἰ μὴ καλῶς τι ποιοῦμεν*. But after saying : οὔτε πείθεται οὔτε πείθει ἡμᾶς, there was no need to add : *τούτων οὐδέτερα ποιῶ*. However, since by the words : *προτιθέντων ἡμῶν — δεῖν θάτερα*, the principal idea intended to be conveyed is in some measure thrown out of view, there is no impropriety in the repetition, *τούτων οὐδέτερα ποιῶ* ; especially, since another member of the sentence may appear to commence with *ἀλλὰ ἐφίεντων*. — A similar negligence of construction has been noticed by Heindorf, on *Theæt.* § 73. — The laws are in this passage said *προτιθέναι*, those things which they order to be done ; because all edicts are publicly set forth, in order that they may be read and judged of by all ; which is necessary to enable any one to suggest any improvement. Therefore the passage may be thus translated : *Whereas we give every one the opportunity of learning and judging of what is enacted by us, and do not compel any one by arbitrary severity to do what we wish to be done ; and moreover give a choice of two things, either to convince us of error, or, if he is unable to do so, to obey us ; nevertheless, this man does neither of these things.*

XIV. <sup>a</sup> Ταύταις δὴ φ. — ἐνέξεσθαι] *Hesychius* : ἐνέχεσθαι· ἐγκαλεῖσθαι, κρατεῖσθαι, συνέχεσθαι. The proper signification of ἐνέχειν is to hold a person bound : hence the middle verb means : to give one's-self up to be bound, to permit one's-self to be bound, that is, to be held bound, and, in the legal sense, to be liable to a charge :

from which is derived ἔνοχος, *obnoxious, liable to a charge*. Therefore the sense is: *We say that you also will be liable to these accusations, or, will be guilty of these crimes.*

<sup>b</sup> ἀλλ' ἐν τοῖς μάλιστα] Understand ἐνεχομένοις.

<sup>c</sup> δικάϊως καθάπτοιιντο] Hesychius: καθάπτεσθαι· λουδορεῖσθαι, ὀνειδίζειν. See Heindorf on Phædo, p. 132.

<sup>d</sup> τῶν ἄλλων Ἀθηναίων διαφερόντως] That is, *more than the other Athenians*. See Phædo, p. 64. E. On the subject here spoken of, see Phædr. p. 230. D.

<sup>e</sup> ἐπὶ θεωρίαν] That is, *to witness the solemn games, namely, the Olympian, Nemæan, Isthmian and Pythian, which were attended by persons from every part of Greece.*

<sup>f</sup> εἰ μή ποι στρ.] When he fought at Potidæa and Amphipolis, towns of Thrace, and at Delium, a town of Bœotia. See Apolog. C. XVII. and Laert. II. 22.

<sup>g</sup> οὐδ' ἄλλων — εἶδέναι] That is, *ὥστε εἶδέναι αὐτούς*. We are informed by Seneca, Laertius, Libanius, and others, that Socrates resisted the inducements of Archelaus, king of Macedonia, and other princes, who invited him to settle in their dominions.

<sup>h</sup> ὁμολόγεις καθ' ἡμᾶς πολιτεύεσθαι] The infinitive, which is here put in the present tense, was changed by Stephens, against the MSS., into πολιτεύσεσθαι. In the same manner, C. XIII. near the end: καὶ ὅτι ὁμολογήσας ἢ μὴν πείθεσθαι οὔτε πείθεται οὔτε πείθει. And, further on in this chapter: φάσκοντές σε ὁμολογηκέναι πολιτεύεσθαι, and καθ' ἕως ἡμῶν ξυνέθου πολιτεύεσθαι, where Stephens likewise corrected to πείσεσθαι and πολιτεύσεσθαι. Legg. p. 937. B. εἰάν ἐγγυητὴν ἀξιόχρεων ἢ μὴν μένειν καταστήσει: where Ast, with Stephens, wrote μενεῖν. Herodot. IX. 106. πίστι τε καταλαβόντες καὶ ὀρκίοισι ἐμμένειν τε καὶ μὴ ἀπόστήσεσθαι: where Wesseling, against the MSS., substituted ἐμμένειν. Xenophon Cyrop. VI. 2, 39. ἐμοὶ προσαγαγῶν ἐγγυητὰς ἢ μὴν πορεύεσθαι: where Stephens preferred πορεύσεσθαι. Anab. II. 3, 27. ὁμόσαι ἢ μὴν πορεύεσθαι: where Schneider, after Stephens, gave πορεύσεσθαι. Eurip. Med. v. 750. ὄμνυμι — ἐμμένειν, ἢ σου κλύω: where see Schæfer. It certainly is not indifferent whether the future or present tense is used. If the future is employed, the speaker indicates an action not yet present, but which will take place at some future time, and promises that he will perform it at a future time. As in Xenophon. Hellen. II. 4, 30. ὁμόσαντες ὀρκους ἢ μὴν μὴ μνησικακήσειν, could not be expressed in any other manner, since not a present, but a future ven-

geance is thought of. But if the present is used, the speaker refers to a state of things, not simply in futurity, but now present, although it may continue longer. When a person says : ἡ μὴν, ἐμμένω ; he declares by these words that, from the very moment of his giving the oath, he will abide by what he promises, since the circumstances are now present which call for its fulfilment. If this is a correct view, it must be easy to determine whether the present is to be retained in this passage, or the future form substituted. Let us imagine a citizen swearing that he will direct and govern his life, manners, and pursuits, according to the laws and ordinances of the state, in which he is about to live. Which will be the most correct : ἡ μὴν ὁμολογῶ κατὰ τοὺς νόμους πολιτεύσεσθαι ; or ἡ μὴν ὁμολογῶ κατὰ τοὺς νόμους πολιτεύεσθαι ? It appears to me, that the second form of the oath is preferable ; since it indicates that from the moment of taking it he will obey the laws. It cannot then be wrong to use the same law of construction *in obliqua oratione*, (i. e. in reciting a speech in the third person,) as is used *in directa oratione*, (i. e. in the speech as it comes from the speaker.) Therefore, in all the passages before quoted, to which many others might be added, I think the reading of the MSS. ought to be preserved, as being singularly adapted to the meaning. For as to the addition of καὶ μὴ ἀποστήσεσθαι, the passage may be easily understood, without changing ἐμμένειν into ἐμμενεῖν. For the sense of the words is : *Affirming that they both now are willing to abide by their promises, and will never violate them at a future time.* — The next words : τὰ τε ἄλλα καὶ παῖδας ἐν αὐτῇ ἐποιήσω, are added as if they were preceded by καὶ ἐπολιτεύου, i. e. *and you conducted yourself as a citizen as well in other things, as also in this, that &c.* This construction arises from the free formation of sentences often employed by the Greeks, who paid in such cases more regard to the sense, than to the grammatical construction.

<sup>i</sup> ἐξῆν σοι φυγῆς τιμήσασθαι] When the judges gave their first votes on his case. For, as we have mentioned in a note on Apolog. Socrat. C. XXV. the accuser always fixed the punishment in the indictment, if no punishment was already fixed by the laws. This was called *τιμᾶν*, which governs a dative of the person, and a genitive of the punishment. After the pleadings had been gone through, and the judges had by the first vote found the accused person guilty, he was asked what punishment he thought that he had deserved : τί ἄξιος εἶη παθεῖν ἢ ἀποτιῆσαι. This was *τιμήσασθαι* or *ἀντιτιμήσασθαι*, Apolog. Socr. C. XXVI. and XXVII., or *ὑποτιμή-*

σασθαι, as in Xenophon, Apolog. Soc. C. XXIII. Therefore Socrates, on this question being put, might have answered that he had deserved exile. — καλλωπίζεσθαι, according to Hesychius, is properly κοσμεῖσθαι, to adorn, or deck one's-self: whence καλλωπίστρια, a female who adorns others, a lady's-maid. But in a metaphorical sense it signifies: to be haughty like persons who are proud of their dress, to be elated, to swagger, as here. Protagor. p. 333. D. τὸ μὲν οὖν πρῶτον ἐκαλλωπίζετο ἡμῖν ὁ Πρωταγόρας — ἔπειτα μέντοι ξυνεχώρησεν ἀποκρίνεσθαι. Respecting the infinitive τεθνάναι, for which θνήσκειν might have been expected, see Apolog. Socrat. C. XVII. note (z).

<sup>k</sup> "Ἄλλο τι οὖν ἂν φαῖεν] The particle ἂν was commonly omitted; but it is by no means improperly inserted in this sentence. Aristoph. Pac. v. 137. ἀλλ' ὦ μέλε ἂν μοι σιτίων διπλῶν ἔδει. Demosth. p. 1445. 14. ed. Reisk. τί οὖν ἂν εἴποι τις σὺ παραινεῖς; Olynth. p. 14. 5. ed. R. τί οὖν ἂν τις εἴποι σὺ γράφεις; Plato, Phæd. p. 87. B. τί οὖν ἂν φαίη ὁ λόγος ἔτι ἀπιστεῖς;

<sup>l</sup> ἄς δὴ ἐκάστοτε φῆς εὖνομ.] The laws and institutes of these states are spoken favourably of by Socrates, Republ. VIII. p. 544. C. Legg. I. p. 634 foll. Protagor. p. 342. C. D. Alcibiad. I. p. 121. In this place δὴ is equivalent to the Latin *scilicet*, on which use of the word see Valcken. on Herodot. V. 20. — ἐκάστοτε, as often as you speak of them.

<sup>m</sup> οὐδὲ τῶν βαρβαρικῶν] This is the correct reading, being opposed to πόλεων Ἑλληνίδων. If βαρβάρων were read, τῶν Ἑλλήνων πόλεων would have been used. — Πηροί and ἀνάπηροι are applied to those who are deficient in any part or member of the body, or at least deprived of its use, as is correctly observed by Fischer on this passage.

<sup>n</sup> οἱ νόμοι δῆλον ὅτι.] These words appeared to Stephens to have arisen from a gloss. But Fischer has correctly observed that, if they were removed, what follows would lose almost all its force: τίνι γὰρ ἂν πόλις ἀρέσκοι ἄνευ νόμων; Besides δῆλον ὅτι or, as it was commonly written, δηλονότι, refers not only to οἱ νόμοι, but to the whole of the foregoing sentence, as if the passage stood thus: δῆλον ὅτι οὕτω διαφερόντως σοι ἤρεσκειν ἢ πόλις τε καὶ οἱ νόμοι.

<sup>o</sup> ἐὰν ἡμῖν γε πείθῃ] In these words the laws answer themselves. At the close of the sentence we are to understand: ἀλλ' ἐμμενεῖς, being a repetition of the expression, which was employed in asking the question.



XV. <sup>a</sup> τῶν τούτων πολιτείᾳ] Understand, of the citizens of those states.—ὕποβλέψονται σε. Hesychius: ὑποβλεπόμενος· ὑπονοῶν, ἐχθραίνων. The meaning of ὑποβλέπεσθαι is to regard with suspicion, to suspect, and sometimes to hate, to be an enemy of.

<sup>b</sup> βεβαιώσεις τ. δ.] That is, You will confirm the judges in their opinion that they were right in condemning you: or, you will confirm others in the opinion that the judges were right in their decision; as if the reading were ὥστε αὐτοὺς δοκεῖν κ. τ. λ. Euthydem. p. 305. D. ἐὰν τούτους εἰς δόξαν καταστήσωσι, μηδενὸς δοκεῖν ἀξίους εἶναι.

<sup>c</sup> καὶ τῶν ἀνδρῶν τοὺς κοσμιωτάτους] Κόσμιοι is said of those who observe τὸν κόσμον, i. e. order and moderation, or, as Fischer interprets it, those who diligently direct and regulate their life, morals, and pursuits according to the standard of the laws; moderate, upright. See Perizon. on Ælian. V. H. XIV. 7.

<sup>d</sup> καὶ τοῦτο ποιοῦντι ἄρα ἄξ.] Phædo, p. 65. A. καὶ δοκεῖ γέ που τοῖς πολλοῖς ἀνθρώποις, ᾧ μηδὲν ἠδὺ τῶν τοιούτων, οὐκ ἄξιον εἶναι ζῆν.—A little further on we have written: καὶ ἀναισχυντήσεις διαλεγόμενος—τίνας λόγους; since the structure of the sentence is changed by an interrogation suddenly introduced. The former reading was: καὶ ἀναισχυντήσεις διαλεγόμενός τινας λόγους, ὧ Σ., ἢ οὐσπερ ἐνθάδε. The interrogative pronoun, τίνας, is found in the best MSS.

<sup>e</sup> ἄσχημον ἂν φανεῖσθαι] The particle ἂν with a future infinitive is not unusual. See Apol. C. XVII. note (y). Τὸ τοῦ Σωκράτους πρᾶγμα, the business, or affair of Socrates, is to be understood as meaning Socrates himself. So τὸ πρᾶγμα is said of the people, Gorg. p. 520. B.—The expression οἶεσθαί γε χρή is often used in this manner. See C. XVI. ἐὰν δὲ εἰς "Αἰδου ἀποδημήσης, οὐχὶ ἐπιμελήσονται;—οἶεσθαί γε χρή. Phæd. p. 68. A. οὐκ ἄσμενος εἰσιν αὐτόσε; οἶεσθαί γε χρή. Protag. p. 325. C. ταῦτα δ' ἄρα οὐ διδάσκονται οὐδ' ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν; οἶεσθαί γε χρή. Gorg. p. 412. B.

<sup>f</sup> ἐκεῖ γὰρ δὴ πλειίστη—ἀκολασία] The Thessalians were then infamous, on account of the licentiousness of their mode of living; their fraudulence, indecency, wantonness, luxury, and other vices. See Athenæus, IV. 6. p. 137. X. 4. p. 418. XII. 6. p. 527. XIV. 23. p. 663.—Fischer.

<sup>g</sup> σκευὴν τέ τινα περιθ.] Hesychius and Suidas: σκευή· στολή. Phavorinus: σκευή· ὄξυτόνωσ, τὸ ἐνδύμα· ὅθεν καὶ σκευάζομαι

τὸ ἐνδύομαι. A garment which covers the whole body appears to be understood, as appears from the verb περιτίθεσθαι.

<sup>h</sup> σχῆμα] That is, *habit* or *clothing*. Hesychius: σχῆμα — ἱματισμός. This use of the word has been noticed by Kuster, on Suidas, T. I. p. 192. The words are thus connected: σκευὴν τε περιθέμενος καὶ τὸ σχῆμα μεταλλάξας. But the words: ἢ διφθ. λ. ἢ ἄλλα κ. τ. λ. indicate the different kinds of τῆς σκευῆς.

<sup>i</sup> ἐτόλμησας οὕτω γλίσχρως] Here *τολμᾶν* is *to endure*, not to *blush at*, οὐκ αἰσχύνεσθαι. See Jacobs Addit. ad Athenæum. p. 309.

<sup>k</sup> εἰ δὲ μή] *But if otherwise; but if you should be troublesome to the Thessalians*. See Matthiæ Gr. § 617. Buttmann, § 135. 10. Compare Eurip. Alcest. v. 707. εἰ δ' ἡμᾶς κακῶς ἐρεῖς, ἀκουσεὶ πολλὰ κοῦ ψευδῆ κακά.

<sup>l</sup> ὑπερχόμενος δὴ — πάντας — καὶ δουλεύων.] Schleiermacher considers τί ποιῶν introduced in so awkward a manner, and δουλεύων so superfluous, that he regards the latter as a gloss on ὑπερχόμενος, and would read the sentence: ὑπερχόμενος δὴ π. ἀνθρ. βιώσει καὶ τί ποιῶν. — Buttmann, disliking the introduction of ἐν Θεσσαλίᾳ, towards the end of so long a sentence, and having seen in one of the Vindob. MSS., εἰς Θεσσαλίαν, omits these words after ἀποδεδημ., and thus remodels the whole passage: ὑπερχόμενος δὴ βιώσει πάντας ἀνθρώπους, καὶ τί ποιῶν ἢ εὐωχούμενος, εἰς Θεσσαλίαν ὡςπερ ἐπὶ δεῖπνον ἀποδεδημηκῶς; But, to say nothing of the objections which might be offered to this correction, it does not appear necessary to alter the common reading. For καὶ δουλεύων is by no means without a distinct signification; it expresses the meaning more forcibly than the preceding ὑπερχόμενος. For the meaning is: *You will live indeed studying how to insinuate yourself into the favour and companionship of others, and even being a slave to them*. The second reproach, therefore, is much stronger than the first, especially when directed against a man, who had so utter an aversion to every thing servile. It does not appear necessary to insert καὶ before τί ποιῶν, as Schleiermacher has done. For these words are not closely connected with what goes before, although the interrogation only begins here. 'I have therefore considered it sufficient to put a shorter stop after δουλεύων than the common full point. The sense of the whole passage is: *You will therefore live the flutterer, and even the slave, of other men: how else employed, pray, than banquetting in Thessaly, as if you had gone to*

*Thessaly from your own country to some feast?* The repetition of *Thessaly* is not without force. On what follows, compare Axioch. p. 124. Ἀξίοχε, τί ταῦτα; ποῦ τὰ πρόσθεν ἀνχήματα; Soph. Œd. T. v. 940. ὦ θεῶν μαντεύματα, ἴν' ἔστέ; Ibid. 946. τὰ σέμν' ἴν' ἡκει τοῦ θεοῦ μαντεύματα; Eurip. Supplic. v. 127. τὸ δ' Ἄργος ὑμῖν ποῦ ἔστιν; ἢ κόμπει μάτην;

<sup>m</sup> Ἄλλὰ δὴ τῶν παίδων ἔνεκα β.] Here ἀλλὰ δὴ, like the Latin *at enim*, may be translated: *But perhaps you will say that.* It is used for the purpose of refuting an objection by anticipation. Republ. X. p. 600. A. ἀλλὰ δὴ εἰ μὴ δημοσίᾳ, ἰδίᾳ τισὶν ἡγεμῶν παιδείας αὐτὸς ζῶν λέγεται Ὀμηρος γενέσθαι. Protag. p. 338. C. ἀλλὰ δὴ βελτίονα ἡμῶν αἰρήσεσθε. Where see Heindorf. Compare C. VIII. of Crito, near the end.

<sup>n</sup> ἵνα καὶ τοῦτό σου ἀπολαύσωσιν;] The verb ἀπολαύειν, which is properly said of things good and pleasant, is often employed with Attic εἴρωνεῖα in a bad sense. Legg. p. 910. B. καὶ πᾶσα οὕτως ἢ πόλις ἀπολαύη τῶν ἀσεβῶν τρόπον τινὰ δικαίως. Lucian. Dialog. Deor. X. Sol. τοιαῦτα ἀπολαύσονται τῶν Διὸς ἑρώτων. Mercur. Σιώπα, ὦ Ἥλιε, μὴ τι κακὸν ἀπολαύσης τῶν λόγων.

<sup>o</sup> αὐτοῦ] That is, *At Athens*.—Immediately afterwards θρέψονται καὶ παιδεύσονται are to be taken παθητικῶς. Compare Matth. § 496. note 4. Buttm. § 123. 3.

<sup>p</sup> πότερον ἐὰν εἰς Θ.] Lest the reader might find a difficulty in the want of a conjunction to connect this sentence with the preceding, it may be remarked that sentences placed in strong opposition are often without any particle. Therefore there is no reason for reading, with Eusebius, πότερον δὲ ἐάν.—On the words εἰ τι ὄφελος, see C. V. note (<sup>m</sup>).

XVI. <sup>a</sup> πρὸ τοῦ δικαίου] See C. IX. note (<sup>i</sup>).

<sup>b</sup> οὔτε γὰρ ἐνθάδε] That is, *in this life*.

<sup>c</sup> ταῦτα πράττοντι] Which Crito has proposed to you.

<sup>d</sup> ἄμεινον εἶναι] ἄμεινον εἶναι is constantly used instead of ἀγαθὸν εἶναι. Compare Apolog. Socr. C. II., near the end. Phædo, p. 115. A. Gorg. p. 468. B. D. Republ. III. p. 410. D. But since the comparative ἄμεινον is frequently used in this manner, οὐδὲ δικαιότερον οὐδὲ ὀσιώτερον are also added by a kind of attraction. In the same manner Phædo, p. 98. E. The sense is: *Neither you, nor any of your friends will be, or be considered, happier, juster, or holier, if you make your escape.*

• ἀλλὰ νῦν μὲν] That is, *But if you do not comply with the suggestions of Crito, you will depart, &c.*

XVII. <sup>a</sup> ὅτι ἐγὼ δοκῶ ἀκ.] The Corybantes were priests of the Mother of the Gods in Phrygia, and they leaped or danced under the influence of the divinity. See Strabo. X. p. 725. Almelov. Whence *κορυβαντιᾶν* is, *to be affected with the disease called κορυβαντιασμός*, in which the person imagines he hears the sound of flutes in his ears: which disease was supposed to come from the Corybantes. See Scaliger on Catull. XLII. 8. and Langbaen. on Longin. p. 209. Toll. Compare also Ruhnkens on Tim. p. 163. — ἡχή, for ἦχος, is an Attic word. See Mœris and Thomas M. under the word. — βομβεῖν, *to buzz*, is here said of the voice of the laws resounding in his ears. Synesius Epist. 123. ἐμβομβεῖ μου ταῖς ἀκοαῖς ἡ θαυμαστή σου τῶν σοφῶν λόγων ἡχώ. — A little further on ἴσθι — μάτην ἐρεῖς is used as in Apolog. Socr. C. V. εὖ μέντοι ἴστε, πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ. Ibid. C. XVII. ταῦτα γὰρ κελεύει —, εὖ ἴστε.

<sup>b</sup> ἐάν τι λέγῃς παρὰ ταῦτα] Phædr. p. 107. A. οὐκ οὖν ἐγωγε ἔχω παρὰ ταῦτα ἄλλο τι λέγειν. Phædo, p. 80. B. ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν.

A P P E N D I X .



## ΠΛΑΤΩΝΟΣ

### Φ Α Ι Δ Ω Ν .

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Char. I. ΕΧΕΚΡΑΤΗΣ. Αὐτός, ὦ Φαίδων, παρεγένου<sup>a</sup> Σωκράτει ἐκεῖνη τῇ ἡμέρᾳ, ἢ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμωτηρίῳ, ἢ ἄλλου του ἤκουσας; ΦΑΙΔΩΝ. Αὐτός, ὦ Ἐχέκρατες. ΕΧ. Τί οὖν δὴ ἐστὶν ἅττα εἶπεν<sup>b</sup> ὁ ἀνὴρ πρὸ τοῦ θανάτου; καὶ πῶς ἐτελεύτα; ἠδέως γὰρ ἂν ἀκούσαιμι. καὶ γὰρ οὔτε τῶν πολιτῶν Φλιασίων<sup>c</sup> οὐδεὶς πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε, οὔτε τις ξένος ἀφίικται χρόνου συχνοῦ ἐκεῖθεν, ὅστις ἂν ἡμῖν σαφές τι ἀγγεῖλαι οἴός τ' ἦν<sup>d</sup> περὶ τούτων, πλήν γε δὴ ὅτι φάρμακον πιὼν ἀποθάνοι. τῶν δὲ ἄλλων οὐδὲν εἶχε φράζειν. ΦΑΙΔ. Οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπύθεσθε<sup>e</sup> ὃν τρόπον ἐγένετο; ΕΧ. Ναί, ταῦτα μὲν ἡμῖν ἠγγειλέ τις,<sup>f</sup> καὶ ἐθαυμάζομέν γε, ὅτι, πάλαι γενομένης αὐτῆς, πολλῶ ὕστερον<sup>g</sup> φαίνεται ἀποθανῶν. τί οὖν ἦν τοῦτο,<sup>h</sup> ὦ Φαίδων; ΦΑΙΔ. Τύχη τις αὐτῷ, ὦ Ἐχέκρατες, συνέβη· ἔτυχε γὰρ τῇ προτεραίᾳ τῆς δίκης ἢ πρύμνα<sup>i</sup> ἐστεμμένη<sup>k</sup> τοῦ πλοίου, ὃ εἰς Δῆλον Ἀθηναῖοι πέμπουσι.<sup>l</sup> ΕΧ. Τοῦτο δὲ δὴ τί ἐστὶν; ΦΑΙΔ. Τοῦτό ἐστι τὸ πλοῖον, ὡς φασιν Ἀθηναῖοι, ἐν ᾧ Θησεύς<sup>m</sup> ποτε εἰς Κρήτην τοὺς δις ἐπτὰ ἐκείνους ᾤχετο ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι εὖξαντο, ὡς λέγεται,

τότε, εἰ σωθεῖεν, ἑκάστου ἔτους θεωρίαν ἀπάξειν<sup>11</sup> εἰς Δῆλον· ἦν δὴ αἰεὶ καὶ νῦν ἔτι<sup>ο</sup> ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν. ἐπειδὰν οὖν ἄρξωνται<sup>p</sup> τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτιννύναι, πρὶν ἂν εἰς Δῆλόν τε ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· τοῦτο δ' ἐνίοτε ἐν πολλῷ χρόνῳ γίγνεται, ὅταν τύχῃσιν ἄνεμοι ἀπολαβόντες αὐτούς.<sup>q</sup> ἀρχὴ δ' ἐστὶ τῆς θεωρίας, ἐπειδὰν ὁ ἱερεὺς τοῦ Ἀπόλλωνος στέψη τὴν πρύμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὡς περ λέγω,<sup>r</sup> τῇ προτεραίᾳ τῆς δίκης γεγυῖος. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμωτηρίῳ ὁ μεταξὺ τῆς δίκης τε καὶ τοῦ θανάτου.

II. EX. Τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον, ὦ Φαίδων; τί ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρί; ἢ οὐκ εἴων οἱ ἄρχοντες<sup>a</sup> παρῆναι, ἀλλ' ἔρημος ἔτελεύτα φίλων; ΦΑΙΔ. Οὐδαμῶς, ἀλλὰ παρῆσάν τινες, καὶ πολλοί γε.<sup>b</sup> EX. Ταῦτα δὴ πάντα προθυμήθητι ὡς σαφέστατα ἡμῖν ἀπαγγεῖλαι, εἰ μὴ τίς σοι ἀσχολία τυγχάνει οὔσα. ΦΑΙΔ. Ἄλλὰ σχολάζω γε, καὶ πειράσομαι ὑμῖν διηγῆσασθαι· καὶ γὰρ τὸ μεμνήσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἄλλου ἀκούοντα ἔμοιγε αἰεὶ πάντων ἡδιστον. EX. Ἄλλὰ μὴν, ὦ Φαίδων, καὶ τοὺς ἀκουσομένους γε τοιούτους ἑτέρους ἔχεις.<sup>c</sup> ἀλλὰ πειρῶ ὡς ἂν δύνῃ ἀκριβέστατα διελθεῖν πάντα. ΦΑΙΔ. Καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγενόμενος. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος εἰσῆει.<sup>d</sup> εὐδαίμων γάρ μοι<sup>e</sup> ἀνὴρ ἐφαίνετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως<sup>f</sup> ἔτελεύτα, ὥστ' ἔμοιγ' ἐκείνον παρίστασθαι μῆδ' εἰς Ἄιδου ἰόντα ἄνευ θείας μοίρας<sup>g</sup> ἵεναι, ἀλλὰ κακέϊσε



ἀφικόμενον εὖ πράξειν, εἴπερ τις πρόποτε καὶ ἄλλος. διὰ δὴ ταῦτα οὐδὲν πάνυ μοι ἔλεεινὸν εἰσῆι, ὡς εἰκὸς ἂν δόξειεν εἶναι παρόντι πένθει.<sup>h</sup> οὔτε αὖ ἡδονὴ ὡς ἐν φιλοσοφίᾳ ἡμῶν οὐτων,<sup>i</sup> ὡσπερ εἰώθειμεν· καὶ γὰρ οἱ λόγοι τοιοῦτοί τινες<sup>k</sup> ἦσαν· ἀλλ' ἀτεχνῶς ἄτοπόν τί μοι πάθος παρῆν καὶ τις ἀήθης κρᾶσις ἀπὸ τε τῆς ἡδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ τῆς λύπης, ἐνθυμουμένῳ, ὅτι αὐτίκα ἐκεῖνος ἔμελλε τελευτᾶν. καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα, ὅτε μὲν γελῶντες,<sup>l</sup> ἐνίοτε δὲ δακρύοντες, εἰς δὲ ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος· οἶσθα γὰρ πού τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ. ΕΧ. Πῶς γὰρ οὔ; ΦΑΙΔ. Ἐκεῖνός τε τοίνυν παντάπασιν οὕτως εἶχε, καὶ αὐτὸς ἔγωγε ἐτεταράγμην καὶ οἱ ἄλλοι. ΕΧ. Ἐτυχον δέ, ὦ Φαίδων, τίνες παραγενόμενοι; ΦΑΙΔ. Οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν καὶ Κριτόβουλος<sup>m</sup> καὶ ὁ πατὴρ αὐτοῦ Κρίτων, καὶ ἔτι Ἐρμογένης καὶ Ἐπιγένης καὶ Αἰσχίνης καὶ Ἀντισθένης. ἦν δὲ καὶ Κτήσιππος ὁ Παιανιεὺς καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων· Πλάτων δέ, οἶμαι, ἦσθένοι.<sup>n</sup> ΕΧ. Ξένοι δέ τινες παρῆσαν; ΦΑΙΔ. Ναί, Σιμμίας τέ γε<sup>o</sup> ὁ Θηβαῖος καὶ Κέβης καὶ Φαιδώνδης, καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερψίων. ΕΧ. Τί δαί; Ἀρίστιππος καὶ Κλεόμβροτος παρεγένοντο; ΦΑΙΔ. Οὐ δῆτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι. ΕΧ. Ἄλλος δέ τις παρῆν; ΦΑΙΔ. Σχεδόν τι οἶμαι τούτους παραγενέσθαι. ΕΧ. Τί οὖν δῆ; τίνες, φῆς, ἦσαν οἱ λόγοι;

III. ΦΑΙΔ. Ἐγὼ σοι ἐξ ἀρχῆς πάντα πειράσομαι διηγῆσασθαι. ἀεὶ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέρας εἰώθειμεν φοιτᾶν καὶ ἐγὼ καὶ οἱ ἄλλοι παρὰ τὸν Σωκράτη, συλλεγόμενοι ἔωθεν εἰς τὸ δικαστήριον, ἐν ᾧ καὶ ἡ δίκη ἐγένετο· πλησίον γὰρ ἦν<sup>a</sup> τοῦ δεσμωτηρίου.

περιεμένομεν οὖν ἐκάστοτε, ἕως ἀνοιχθείη<sup>b</sup> τὸ δεσμο-  
 τήριον, διατρίβοντες μετ' ἀλλήλων.<sup>c</sup> ἀνεώγετο γὰρ οὐ  
 πρῶ· ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆμεν παρὰ τὸν Σωκράτη  
 καὶ τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ. καὶ δὴ καὶ  
 τότε πρωϊαίτερον ξυνελέγημεν. τῇ γὰρ προτεραίᾳ  
 ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμοτηρίου ἑσπέρας,  
 ἐπυθόμεθα, ὅτι τὸ πλοῖον ἐκ Δήλου ἀφιγμένον εἴη·  
 παρηγγείλαμεν οὖν ἀλλήλοις ἡκειν ὡς πρωϊαίτατα εἰς  
 τὸ εἰωθός. καὶ ἦκομεν, καὶ ἡμῖν ἐξελθὼν ὁ θυρωρός,  
 ὅσπερ εἰώθει ὑπακούειν,<sup>d</sup> εἶπε περιμένειν καὶ μὴ πρότε-  
 ρον παριέναι, ἕως ἂν αὐτὸς κελεύσῃ. Λύουσι γάρ, ἔφη,  
 οἱ ἔνδεκα Σωκράτη καὶ παραγγέλλουσι, ὅπως ἂν τῆδε  
 τῇ ἡμέρᾳ τελευτήσῃ. οὐ πολὺν δ' οὖν χρόνον ἐπισ-  
 χῶν<sup>e</sup> ἦκε καὶ ἐκέλευσεν ἡμᾶς εἰσιέναι. εἰσιόντες οὖν  
 κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον,<sup>f</sup>  
 τὴν δὲ Ξανθίππην, γιγνώσκεις γάρ, ἔχουσάν τε τὸ  
 παιδίον αὐτοῦ καὶ παρακαθημένην. ὡς οὖν εἶδεν ἡμᾶς  
 ἡ Ξανθίππη, ἀνευφήμησέ<sup>g</sup> τε καὶ τοιαῦτ' ἄττα εἶπεν,  
 οἷα δὴ εἰώθασιν αἱ γυναῖκες, ὅτι ὦ Σώκρατες, ὕστατον  
 δὴ σε προσερούσι νῦν οἱ ἐπιτήδαιοι καὶ σὺ τούτους.  
 Καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα, ὦ Κρίτων,  
 ἔφη, ἀπαγαγέτω τις ταύτην οἴκαδε. Καὶ ἐκείνην μὲν  
 ἀπῆγόν τινας τῶν τοῦ Κρίτωνος<sup>h</sup> βοῶσάν τε καὶ κοπτο-  
 μένην· ὁ δὲ Σωκράτης ἀνακαθιζόμενος ἐπὶ τὴν κλίνην<sup>i</sup>  
 συνέκαμψέ τε τὸ σκέλος καὶ ἐξέτριψε τῇ χειρὶ, καὶ  
 τρίβων ἅμα<sup>k</sup> ὦς ἄτοπον,<sup>l</sup> ἔφη, ὦ ἄνδρες, ἔοικέ τι εἶναι  
 τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ· ὡς θαυμασίως  
 πέφυκε πρὸς τὸ δοκοῦν<sup>m</sup> ἐναντίον εἶναι, τὸ λυπηρόν,  
 τῷ ἅμα μὲν αὐτῷ μὴ ἐθέλειν παραγίγνεσθαι τῷ ἄν-  
 θρώπῳ, ἔαν δέ τις διώκῃ τὸ ἕτερον καὶ λαμβάνῃ,  
 σχεδόν τι ἀναγκάζεσθαι ἀεὶ λαμβάνειν καὶ τὸ ἕτερον,  
 ὅσπερ ἐκ μιᾶς κορυφῆς συνημμένῳ δὺ' ὄντε. καί μοι

δοκεῖ, ἔφη, εἰ ἐνενόησεν αὐτὰ Αἴσωπος, μῦθον ἂν συνθεῖναι, ὡς ὁ θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἠδύνατο, ξυνῆψεν εἰς ταῦτόν αὐτοῖς τὰς κορυφάς, καὶ διὰ ταῦτα ᾧ ἂν τὸ ἕτερον παραγένηται ἐπακολουθεῖ ὕστερον καὶ τὸ ἕτερον. ὥσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ<sup>n</sup> ἦν ἐν τῷ σκέλει πρότερον τὸ ἀλγεινόν, ἤκειω δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ.

LXIV. Ταῦτα δὴ εἰπόντος αὐτοῦ, ὁ Κρίτων, Εἶεν, ἔφη, ᾧ Σώκρατες· τί δὲ τούτοις ἢ ἐμοὶ ἐπιστέλλεις<sup>a</sup> ἢ περὶ τῶν παίδων ἢ περὶ ἄλλου του, ὅ τι ἂν σοι ποι-οῦντες ἡμεῖς ἐν χάριτι μάλιστα ποιοῖμεν;<sup>b</sup> Ἄπερ ἀεὶ λέγω, ἔφη, ᾧ Κρίτων, οὐδὲν καινότερον.<sup>c</sup> ὅτι ὑμῶν αὐτῶν ἐπιμελούμενοι<sup>d</sup> ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοῖς<sup>e</sup> καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅττ' ἂν ποιῆτε, κἂν μὴ νῦν ὁμολογήσητε· ἐὰν δὲ ὑμῶν αὐτῶν ἀμελήτε, καὶ μὴ θέλητε ὥσπερ κατ' ἴχνη κατὰ τὰ νῦν τε εἰρημένα καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδ' ἐὰν πολλὰ ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον ποιήσετε.<sup>f</sup> Ταῦτα μὲν τοίνυν προθυμηθησόμεθα, ἔφη, οὕτω ποιεῖν· θάπτωμεν δέ σε τίνα τρόπον; Ὅπως ἂν, ἔφη, βούλησθε, ἐάνπερ γε λάβητέ με καὶ μὴ ἐκφύγω ὑμᾶς. Γελάσας δὲ ἅμα ἡσυχῇ καὶ πρὸς ἡμᾶς ἀποβλέψας εἶπεν, Οὐ πείθω, ἔφη, ᾧ ἄνδρες, Κρίτωνα, ὡς ἐγὼ εἶμι οὗτος ὁ Σωκράτης, ὁ νυνὶ διαλεγόμενος<sup>g</sup> καὶ διατάττων ἕκαστον τῶν λεγομένων, ἀλλ' οἶεταί με ἐκεῖνον εἶναι, ὃν ὄψεται ὀλίγον ὕστερον νεκρόν, καὶ ἐρωτᾷ δὴ, πῶς με θάπτῃ.<sup>h</sup> ὅτι δὲ ἐγὼ πάλαι πολλὸν λόγον πεποίημαι, ὡς, ἐπειδὴν πῖω τὸ φάρμακον, οὐκέτι

ὑμῖν παραμενῶ, ἀλλ' οἰχήσομαι ἀπίων εἰς μακάρων δῆ-  
 τινας<sup>1</sup> εὐδαιμονίας, ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέ-  
 γειν,<sup>k</sup> παραμυθούμενος ἅμα μὲν ὑμᾶς, ἅμα δ' ἑμαυτόν.  
 ἐγγυήσασθε<sup>1</sup> οὖν με πρὸς Κρίτωνα, ἔφη, τὴν ἐναντίαν  
 ἐγγύην ἢ ἣν οὗτος πρὸς τοὺς δικαστὰς ἠγγυάτο. οὗτος  
 μὲν γὰρ ἢ μὴν παραμενεῖν.<sup>m</sup> ὑμεῖς δὲ ἢ μὴν μὴ παρα-  
 μενεῖν ἐγγυήσασθε, ἐπειδὰν ἀποθάνω, ἀλλὰ οἰχήσεσ-  
 θαι ἀπιόντα, ἵνα Κρίτων ῥᾶον φέρῃ, καὶ μὴ ὀρῶν μου τὸ  
 σῶμα ἢ καόμενον ἢ κατορυπτόμενον ἀγανακτῆ ὑπὲρ  
 ἐμοῦ, ὡς δεινὰ πάσχοντος, μηδὲ λέγη ἐν τῇ ταφῇ, ὡς  
 ἢ προτίθεται Σωκράτη ἢ ἐκφέρει ἢ κατορύττει.<sup>n</sup> εὖ  
 γὰρ ἴσθι, ἢ δ' ὅς, ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς  
 λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο<sup>o</sup> πλημμελές, ἀλλὰ καὶ  
 κακόν τι ἐμποιεῖ ταῖς ψυχαῖς. ἀλλὰ θαρρῆν τε χρῆ  
 καὶ φάναι τοῦμὸν σῶμα θάπτειν, καὶ θάπτειν οὕτως,  
 ὅπως ἂν σοι φίλον ἢ καὶ μάλιστα ἠγῆ νόμιμον εἶναι.

LXV. Ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἴκημά  
 τι<sup>a</sup> ὡς λουσόμενος, καὶ ὁ Κρίτων εἶπετο αὐτῷ, ἡμᾶς δ'  
 ἐκέλευε περιμένειν. περιεμένομεν οὖν πρὸς ἡμᾶς αὐ-  
 τοὺς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ ἀνασκοποῦν-  
 τες, τοτὲ δ' αὖ περὶ τῆς ξυμφορᾶς διεξιόντες, ὄση ἡμῖν  
 γεγυνυῖα εἴη, ἀτεχνῶς ἠγούμενοι, ὥσπερ πατρὸς στερη-  
 θέντες, διάξειν ὀρφανοὶ τὸν ἔπειτα βίον. ἐπειδὴ δὲ  
 ἐλούσατο, καὶ ἠνέχθη παρ' αὐτὸν τὰ παιδιά — δύο γὰρ  
 αὐτῷ υἱεῖς<sup>b</sup> σμικροὶ ἦσαν, εἷς δὲ μέγας — καὶ αἱ οἰκεῖαι  
 γυναῖκες ἀφίκοντο,<sup>c</sup> ἐκείναις ἐναντίον τοῦ Κρίτωνος  
 διαλεχθεῖς τε καὶ ἐπιστείλας ἅττα ἐβούλετο, τὰς μὲν  
 γυναῖκας καὶ τὰ παιδιά ἀπιέναι ἐκέλευσεν, αὐτὸς δὲ  
 ἦκε<sup>d</sup> παρ' ἡμᾶς. καὶ ἦν ἤδη ἐγγὺς ἡλίου δυσμῶν. χρό-  
 νον γὰρ πολὺν διέτριψεν ἔνδον. ἐλθὼν δ' ἐκαθέζετο  
 λελουμένος, καὶ οὐ πόλλ' ἅττα μετὰ ταῦτα διελέχθη.  
 καὶ ἦκεν ὁ τῶν ἔνδεκα ὑπηρέτης καὶ στὰς παρ' αὐτόν,

ὦ Σώκρατες, ἔφη, οὐ καταγνώσομαί γε σοῦ<sup>d</sup> ὅπερ τῶν ἄλλων καταγιγνώσκω, ὅτι μοι χαλεπαίνουσι καὶ καταρῶνται, ἐπειδὴν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον ἀναγκαζόντων τῶν ἀρχόντων.<sup>e</sup> σὲ δ' ἐγὼ καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναιότατον καὶ πραότατον καὶ ἀριστον ἄνδρα ὄντα τῶν πώποτε δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ χαλεπανεῖς, γιγνώσκεις γὰρ τοὺς αἰτίους, ἀλλ' ἐκείνοις. νῦν οὖν, οἴσθα γὰρ ἂν ἦλθον ἀγγέλλων,<sup>f</sup> χαῖρέ τε καὶ πειρῶ ὡς ῥᾶστα φέρειν τὰ ἀναγκαῖα. Καὶ ἅμα δακρῦσας μεταστρεφόμενος ἀπῆει. Καὶ ὁ Σωκράτης ἀναβλέψας πρὸς αὐτόν, Καὶ σύ, ἔφη, χαῖρε, καὶ ἡμεῖς ταῦτα ποιήσομεν. Καὶ ἅμα πρὸς ἡμᾶς, ὦς ἀστείος, ἔφη, ὁ ἄνθρωπος· καὶ παρὰ πάντα μοι τὸν χρόνον<sup>g</sup> προσῆει καὶ διελέγετο ἐνίοτε καὶ ἦν ἀνδρῶν λῶστος, καὶ νῦν ὡς γενναίως με ἀποδακρῦει. ἀλλ' ἄγε δὴ, ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ φάρμακον, εἰ τέτριπται· εἰ δὲ μὴ, τριψάτω ὁ ἄνθρωπος.<sup>h</sup> Καὶ ὁ Κρίτων, Ἄλλ' οἶμαι, ἔφη, ἔγωγε, ὦ Σώκρατες, ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὄρεσι καὶ οὐπω δεδυκέναι. καὶ ἅμα ἐγὼ οἶδα καὶ ἄλλους πάνυ ὀψὲ πίνοντας, ἐπειδὴν παραγγελθῆναι αὐτοῖς, δειπνήσαντάς τε καὶ πιόντας εὖ μάλα, καὶ ξυγγενομένους<sup>i</sup> γ' ἐνίοις ὧν ἂν τύχωσιν ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ ἐγχωρεῖ. Καὶ ὁ Σωκράτης, Εἰκότως γ', ἔφη, ὦ Κρίτων, ἐκείνοί τε ταῦτα ποιοῦσιν, οὓς σὺ λέγεις, οἷονται γὰρ κερδανεῖν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα εἰκότως οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερδαίνειν<sup>k</sup> ὀλίγον ὕστερον πιῶν ἄλλο γε ἢ γέλωτα ὀφλήσειν παρ' ἐμαυτῷ, γλιχόμενος τοῦ ζῆν καὶ φειδόμενος οὐδενὸς ἔτι ἐνότος. ἀλλ' ἴθι, ἔφη, πιθοῦ καὶ μὴ ἄλλως ποιεῖ.

LXVI. Καὶ ὁ Κρίτων ἀκούσας ἐνευσε τῷ παιδί

πλησίον ἐστῶτι. καὶ ὁ παῖς ἐξελθὼν καὶ συχνὸν  
 χρόνον διατρίψας ἦκεν ἄγων τὸν μέλλοντα δώσειν τὸ  
 φάρμακον, ἐν κύλικι φέροντα τετριμμένον. ἰδὼν δὲ ὁ  
 Σωκράτης τὸν ἄνθρωπον, Εἶεν, ἔφη, ὦ βέλτιστε,<sup>a</sup> σὺ  
 γὰρ τούτων ἐπιστήμων, τί χρὴ ποιεῖν; Οὐδὲν ἄλλο,  
 ἔφη, ἢ πιόντα περιέμειναι, ἕως ἂν σου βάρος<sup>b</sup> ἐν τοῖς  
 σκέλεσι γένηται, ἔπειτα κατακεῖσθαι· καὶ οὕτως αὐτὸ  
 ποιήσει.<sup>c</sup> Καὶ ἅμα ὠρεξε τὴν κύλικα τῷ Σωκράτει.  
 καὶ ὅς λαβὼν καὶ μάλα ἴλεως,<sup>d</sup> ὦ Ἐχέκρατες, οὐδὲν  
 τρέσας οὐδὲ διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ  
 προσώπου, ἀλλ' ὡσπερ εἰώθει, ταυρηδὸν ὑποβλέψας<sup>e</sup>  
 πρὸς τὸν ἄνθρωπον, Τί λέγεις, ἔφη, περὶ τούτου τοῦ  
 πώματος πρὸς τὸ ἀποσπείσαι τι; ἔξεστιν, ἢ οὔ;  
 Τοσοῦτον, ἔφη, ὦ Σώκρατες, τρίβομεν, ὅσον οἰόμεθα  
 μέτριον εἶναι<sup>f</sup> πιεῖν. Μαυθάνω, ἢ δ' ὅς· ἀλλ' εὐχε-  
 σθαι γέ που τοῖς θεοῖς ἔξεστί τε καὶ χρὴ τὴν μετοί-  
 κησιν τὴν ἐνθένδε ἐκείσε εὐτυχῆ γενέσθαι· ἃ δὴ καὶ  
 ἐγὼ εὐχομαί τε καὶ γένοιτο ταύτη. Καὶ ἅμα εἰπὼν  
 ταῦτα ἐπισχόμενος<sup>g</sup> καὶ μάλα εὐχερῶς καὶ εὐκόλως  
 ἐξέπιε. καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἰοί τε  
 ἦσαν κατέχειν τὸ μὴ δακρύνειν,<sup>h</sup> ὡς δὲ εἶδομεν πίνοντά  
 τε καὶ πεπωκότα, οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ  
 ἀστακτὶ ἐχώρει τὰ δάκρυα, ὥστε ἐγκαλυψάμενος<sup>i</sup> ἀπέ-  
 κλαον ἐμαυτόν· οὐ γὰρ δὴ ἐκείνόν γε, ἀλλὰ τὴν ἐμαυτοῦ  
 τύχην, οἴου ἀνδρὸς<sup>k</sup> ἐταίρου ἐστερημένος εἶην. ὁ δὲ Κρί-  
 των ἔτι πρότερος ἐμοῦ, ἐπειδὴ οὐχ οἴός τ' ἦν κατέχειν  
 τὰ δάκρυα, ἐξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἐμ-  
 προσθεν χρόνῳ οὐδὲν ἐπαύετο δακρυων, καὶ δὴ καὶ τότε  
 ἀναβρυχησάμενος, κλάων καὶ ἀγανακτῶν οὐδένα ὄντινα  
 οὐ κατέκλασε<sup>l</sup> τῶν παρόντων, πλήν γε αὐτοῦ Σωκρά-  
 τους. ἐκείνος δὲ, Οἶα, ἔφη, ποιεῖτε,<sup>m</sup> ὦ θαυμάσιοι.  
 ἐγὼ μέντοι οὐχ ἦκιστα τούτου ἕνεκα τὰς γυναῖκας

ἀπέπεμψα, ἵνα μὴ τοιαῦτα πλημμελοῖεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν εὐφημία χρὴ τελευτᾶν. ἀλλ' ἡσυχίαν τε ἄγετε καὶ καρτερεῖτε. Καὶ ἡμεῖς ἀκούσαντες ἡσχύθημέν τε καὶ ἐπέσχομεν τοῦ δακρύειν. ὁ δὲ περιελθὼν, ἐπειδὴ οἱ βαρύνεσθαι ἔφη τὰ σκέλη, κατεκλίθη ὑπτίος· οὕτω γὰρ ἐκέλευεν ὁ ἄνθρωπος. καὶ ἅμα ἐφαπτόμενος αὐτοῦ οὗτος ὁ δοὺς τὸ φάρμακον,<sup>η</sup> διαλιπὼν χρόνον<sup>ο</sup> ἐπεσκόπει τοὺς πόδας καὶ τὰ σκέλη, κάπειτα σφόδρα πιέσας αὐτοῦ τὸν πόδα ἤρητο, εἰ αἰσθάνοιτο· ὁ δ' οὐκ ἔφη. καὶ μετὰ τοῦτο αὐθις τὰς κνήμας· καὶ ἐπανιῶν οὕτως<sup>ρ</sup> ἡμῖν ἐπεδείκνυτο, ὅτι ψύχοιτό τε καὶ πήγνυτο. καὶ αὐτὸς ἤπτετο<sup>ρ</sup> καὶ εἶπεν, ὅτι, ἐπειδὴν πρὸς τῇ καρδίᾳ γένηται αὐτῷ, τότε οἰχήσεται. ἤδη οὖν σχεδόν τι αὐτοῦ ἦν τὰ περὶ τὸ ἥτρον<sup>τ</sup> ψυχόμενα, καὶ ἐκκαλυψάμενος, ἐνεκεκάλυπτο γάρ,<sup>ς</sup> εἶπεν, ὁ δὴ τελευταίου ἐφθέγγετο, ὦ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν<sup>ι</sup> ἀλεκτρύονα. ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε. Ἀλλὰ ταῦτα, ἔφη, ἔσται, ὁ Κρίτων· ἀλλ' ὄρα, εἴ τι ἄλλο λέγεις.<sup>υ</sup> Ταῦτα ἐρομένου αὐτοῦ οὐδὲν ἔτι ἀπεκρίνατο, ἀλλ' ὀλίγον χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρωπος ἐξεκάλυψεν αὐτόν, καὶ ὃς τὰ ὄμματα ἔστησεν.<sup>ν</sup> ἰδὼν δὲ ὁ Κρίτων ξυνέλαβε τὸ στόμα<sup>ω</sup> τε καὶ τοὺς ὀφθαλμούς.

LXVII. Ἦδε ἡ τελευτή, ᾧ Ἐχέκρατες, τοῦ ἐταίρου ἡμῖν ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαίμεν ἄν, τῶν τότε ὧν ἐπειράθημεν<sup>α</sup> ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου.





## NOTES ON THE PHÆDO.

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Chap. I. <sup>a</sup> *Αὐτός ὃ Φαίδων, π.*] This was Phædo the Elean, so called from his birth-place Elis, a city of Elis, in Peloponnesus. He was the intimate friend of Socrates and Plato, whence he is called by Cicer. de N. D. I. 33. and by Socrat. Synes. p. 23. *ὁ Φαίδων ὁ τοῦ Πλάτωνος*. He afterwards became the founder of the Elean sect, and wrote many dialogues, none of which are extant. See Diog. Laert. II. 105. Gellius II. 18. Hesychius Milesius *περὶ σοφῶν*, p. 39 foll. Meurs. Suidas, in *Φαίδων*. Plato affixed his name to this dialogue, because he introduces him relating to Echecrates the discourse of Socrates on the immortality of the soul, which he delivered before drinking the hemlock. — Echecrates, as appears from what follows, was a Phliasian, so called from Phlius, a town of Sicyonia. Echecrates the Phliasian is mentioned among the Pythagoreans by Diog. Laert. VIII. 46. and Iamblich. in the Life of Pythagor. I. 35. This appears to be the same person as is here represented conversing with Phædo. The connection between the Pythagoreans and the town of Phlius, appears from Pausanias, II. 14., where we read that Hippasus the Phliasian, great-grandfather of Pythagoras, removed from his native place to Samos. Compare Diog. Laert. VIII. 1., and the commentators on the passage.

<sup>b</sup> *Τί οὖν δὴ ἐστὶν ἅττα ε.*] So C. II. *τί ἦν τὰ λεχθέντα καὶ πραχθέντα*. Gorg. p. 508. C. *σκεπτέον, τί τὰ συμβαίνοντα*; Euthyphro, p. 15. A. *ἀλλὰ τί δὴ ποτ' ἂν εἶη ταῦτα*; In a similar manner Terence, Hecyr. I. 2, 22. *Sed quid hoc negoti est modo quæ narravit mihi Bacchis?*

<sup>c</sup> *οὔτε τῶν πολιτῶν Φλιασίων*] This is a remarkable collocation. The usual construction would be *τῶν Φλιασίων πολιτῶν* or

τῶν πολιτῶν τῶν Φλιασίων. Therefore some commentators thought that the word Φλιασίων ought to be removed as superfluous; and others, that the article τῶν ought to be inserted after πολιτῶν, which reading is found in one of I. Bekker's MSS. But since this reading greatly weakens the sentence, and Φλιασίων is not omitted in a single MS., it seems proper to resort to another explanation. It appears to me that proper names, being in themselves sufficiently definite, and forming only a single notion with their substantives, do not require the article. Apolog. Socrat. C. XX. καὶ ἔτυχεν ἡμῶν ἡ φυλὴ Ἀντιοχίς πρυτανεύουσα, where no MS. has the article. In Meno, *init.* καὶ οὐχ ἥκιστα οἱ τοῦ σοῦ ἐταίρου Ἀριστίππου πολῖται Λαρισσαῖοι. — The verb ἐπιχωριάζειν, *to sojourn*, is joined with Ἀθήναζε, *to Athens*; since the Greeks frequently join verbs of rest to words signifying motion to a place; so as to unite two sentences in a single clause. Therefore the sense is this: *for none of the Phliasian citizens now goes to Athens and sojourns there.* Xenoph. Anab. I. 2, 2. παρῆσαν εἰς Σάρδεις, *i. e. went to Sardis, and were there.* Stephens therefore is wrong in interpreting ἐπιχωριάζειν by the word “*ventitare*” *go frequently.*

<sup>d</sup> ὅστις ἂν ἡμῖν — οἶός τ' ἦν] The sense being that *no one was able to give us any certain information on that subject*, Heindorf appears to have been correct in reading οἶός τ' ἦν. Reisingius commentat. de ἂν particula, p. 113., considered ὅστις ἂν — ἦν less elegant on account of the preceding perfect, ἀφίκται. This, however, may be thus explained: οὔτε τις ἔστι τῶν ξένων τῶν ἐκεῖθεν ἀφικομένων, ὅστις — οἶός τ' ἦν. In the same manner, Euripid. Medea, v. 1306. οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνίς γυνὴ ἔτλη ποθ'. The words immediately following seem to confirm this construction: πλὴν γε δὴ ὅτι φάρμακον πιῶν ἀποθάνοι.

<sup>e</sup> Οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπ.] Instead of τὰ περὶ τὴν δίκην, because, as Fischer has rightly observed, περὶ with a genitive case is used, on account of the verb ἐπύθεσθε. See note (b) on Apolog. Socrat. C. XX. Compare Matthiæ, § 595. 5. a. b.

<sup>f</sup> ταῦτα μὲν ἡμῖν ἡγγειλέ τις] μὲν is used without δὲ following, because the idea, which would be contained in the corresponding clause of the sentence, is already expressed by the preceding words. See Crito, C. I. note (q), on the words: ἀλλὰ δοκεῖ μὲν μοι ἡξείν.

<sup>s</sup> πολλῶ ὕστερον] *Thirty days afterwards.* This also appears from Xenoph. Mem. IV. 8, 2.

<sup>h</sup> τί οὖν ἦν τοῦτο] That is, *why was this so?*

<sup>i</sup> ἡ πρῦμνα ἐστ. τ. πλοίου — πέμπουσι] See Crito, C. I.

<sup>k</sup> ἐστεμμένη] That is, ornamented with laurel, which was sacred to Apollo.

<sup>l</sup> πέμπουσι] *Send with solemnity.* The word is peculiarly applied to this ceremony. See Spanh. on Callimach. Hymn to Del. v. 279.

<sup>m</sup> ἐν ᾧ Θησεύς —] Minos, King of Crete, in order to avenge the death of his son Androgeus, (see Plutarch's Life of Theseus, p. 6. Pausan. 1. 27. at the end,) is said to have besieged Athens, and to have at length consented to depart, on condition that every ninth year the Athenians should send to Crete, instead of tribute, seven virgins, and as many youths, (ἡθίους ἑπτὰ καὶ παρθένους τοσαύτας, Plutarch. παρθένους ἑπτὰ καὶ παῖδας ἴσους, Pausan.) to be devoured by the Minotaur, in the Labyrinth. These are, οἱ δὲς ἑπτὰ ἐκεῖνοι. Theseus, being among the number of victims at the third period of tribute, killed the Minotaur, and returned safe with his companions, that is, καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. See Plutarch's Life of Theseus, p. 6 foll. Pausan. I. 27. p. 67. Meursius Thes. 16. Compare Catullus Epithal. Pelei et Thetid. v. 76. Virgil Æn. VI. 20. Ovid Metamorph. VIII. 170.

<sup>n</sup> θεωρίαν ἀπάξειν] Thom. Mag. p. 446. says that θεωρία is ἡ θυσία, which agrees with the scholiast on this passage. The word indicates both the embassy itself, and its solemn accompaniments, as may be collected from Plutarch Nic. p. 525. A., where Nicias is said, ἄγειν τὴν θεωρίαν, when he is preparing the Chorus, providing victims, and attending to the other preparations of festivals. Compare Valcken. on Ammon. p. 92.—These Δήλια, which were celebrated annually, are not to be confounded with those festivals which are mentioned by Thucyd. III. 104., and which took place every fifth year, to commemorate the purification of the Island of Delos by Pisistratus.

<sup>o</sup> αἰεὶ καὶ νῦν ἔτι] This custom was continued to the times of Demetrius Phalerius, according to Plutarch, Theseus, p. 10. C.

<sup>p</sup> Ἐπειδὴν οὖν ἄρξωνται —] That is, after the stern of the vessel had been ornamented with the laurel crown, as Phædo himself informs us. A little further on, the common reading, καθαριεύειν, is erroneous; since that verb, if used at all, which is very doubtful, is derived from καθάριος, *cleanly*; and can therefore signify no-

thing else than *to be cleanly*; which sense is quite inappropriate in this passage. Therefore the better MSS. are correct in giving *καθαρεύειν*, i. e. *to be pure, and not to be polluted by punishments*, which is approved of by all the more recent commentators. The addition of *τὴν πόλιν*, is to indicate that this law refers to the state in general, and not merely to the citizens individually.

<sup>a</sup> *αὐτοῦς*] That is, *τοὺς πλείοντας*, which is implied in the preceding word, *πλοῖον*. Homer Odyss. α'. 930. *καί κεν τοῦτ' ἐθέλοιμι, Διὸς γε διδόντος, ἀρέσθαι*, where *τοῦτο* means *βασιλεύειν*, which is implied in the noun *βασιλεύς*. Aristoph. Plut. 502. *πολλοὶ πλαντοῦσι — ἀδίκως αὐτὰ συλλέγουσι*; where with *αὐτὰ* we must supply *χρήματα* from the preceding *πλουτοῦσι*.

<sup>r</sup> *ὡςπερ λέγω*] This expression is frequently used respecting any thing already mentioned. We say: *As I said before*. See Apology, C. V. *ὅπερ λέγω*.

II. <sup>a</sup> *οἱ ἄρχοντές —*] That is, *οἱ ἔνδεκα*. See Apolog. Socr. C. XXVII. note (s). At the beginning of C. XXXI. of the Apology, they are also called *οἱ ἄρχοντες*.

<sup>b</sup> *τινὲς καὶ πολλοὶ γε*] Xenoph. Hellen. I. 5, 22. *καὶ τινὰς ἀπέκτειναν οὐ πολλούς*. Plat. Gorg. p. 455. C. *ὡς ἐγὼ τινὰς σχεδὸν καὶ συχνούς αἰσθάνομαι*. In such sentences, *καὶ* adds force to the following clause. See Apolog. Socrat. C. IX. note (d). The sense therefore is: *some, nay many, were present*.

<sup>c</sup> *τοιούτους ἑτέρους ἔχεις*] That is, *But those who are going to hear you have also the same feeling*.

<sup>d</sup> *παρόντα με — εἰςῆει*] The verbs *εἰσιέναι* and *εἰσέρχεσθαι*, like the Latin *subire*, are used of hope, joy, sorrow, pity, &c., taking possession of the mind. Eurip. Med. 931. *εἰςῆλθέ μ' οἴκτος*. Iphig. Aul. 491. *μ' ἔλεος εἰςῆλθε*. A little further on, a different construction is used: *οὐδὲν πάνυ μοι ἐλεεινὸν εἰςῆει*, on which see Matth. § 401. C.

<sup>e</sup> *εὐδαίμων γάρ μοι*] Compare with this passage, Crito, C. I. note (s) on the words, *ὡς ἠδέως καθεύδεις*.

<sup>f</sup> *γενναίως*] *With intrepidity*. Plutarch Cimon, C. XIII. *ὑποστάντων δὲ τῶν Περσῶν καὶ δεξαμένων οὐκ ἀγεννῶς, κρατερὰ μάχη συνέστη*. — The verb *παρίστασθαι* is often used in speaking of thoughts suggested by the circumstances in which a person may be placed. See, on this subject, Hemsterh. on Lucian. Contempl. § 13. Dorvill, Charit. p. 438. ed. Lips. Taylor, on Lysias, p. 83. ed. Reisk. = p. 42. edit. pr., who has collected

several passages in which neither δόξα, nor πράγμα, nor any other word of the kind, is added.

<sup>ε</sup> ἄνευ θείας μοίρας] *Without the design and will of the gods in his favour.* For the words are followed by ἀλλὰ κάκεῖσε ἀφ. εὖ πράξειν. Plutarch. An Pravitas Sufficiat ad Infelicitatem, p. 499. B. ἀποθνήσκοντα δὲ αὐτὸν (Σωκράτη) ἐμακάριζον οἱ ζῶντες ὡς οὐδ' ἐν Ἄιδου θείας ἄνευ μοίρας ἐσόμενον.

<sup>h</sup> ὡς εἰκὸς ἂν δόξειεν εἶναι π. π.] Heindorf was wrong in referring παρόντι to μοι. For the participle involves an indefinite person, which makes the sentence general. For the same reason, τῷ πένθει is not used, which Heindorf conjectured to be the true reading. The meaning is: *as would appear natural to any one present on a sad and mournful occasion.* The dative παρόντι depends on εἰκὸς, as in Eurip. Hippolyt. 1433. ἀνθρώποισι δὲ — εἰκὸς ἐξαμαρτάνειν.

<sup>i</sup> ὡς ἐν φ. ἡμ. ὄντων] That is: *as when we were discussing philosophical subjects, according to our custom.* Men. p. 91. E. τετταράκοντα ἔτη ἐν τῇ τέχνῃ ὄντα. Sophocl. Œd. T. 570. τότ' οὖν ὁ μάντις ἦν ἐν τῇ τέχνῃ; *was the soothsayer then exercising his art?* Xenoph. Cyrop. IV. 3, 23. οἱ μὲν δὲ ἐν τούτοις τοῖς λόγοις ἦσαν. Maxim. Tyr. p. 396. T. I. ed. Lips. τοὺς δὲ ἐν φιλοσοφίᾳ καὶ πάνυ ἂν τις μέμψαιτο.

<sup>k</sup> τοιοῦτοί τινες] That is: *belonged to some topics of philosophy.* In the same manner, Phædo, p. 80. C. ἐν τοιαύτῃ ὥρᾳ.

<sup>l</sup> οὕτω διεκείμεθα, ὅτε μὲν γελῶντες κ. τ. λ.] In this sentence the participle, agreeing in number and person with the verb, is added to explain the word οὕτως. Compare Sophocl. Œd. Tyr. 10. τίνι τρόπῳ καθέστατε; δείσαντες ἢ στέρξαντες; Xenoph. Anab. IV. 1, 4. τὴν δὲ — ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι. Gorg. p. 478. A. p. 513. E. Phileb. p. 20. A. Rep. VIII. p. 556. A. IX. p. 583. C. Sophocl. Philoctet. 164. ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν λόγος ἐστὶ φύσιν, θηροβολοῦντα πτηνοῖς ἰοῖς στυγερόν στυγερώς, οὐδέ τιν' αὐτῷ παιῶνα κακῶν ἐπινωμᾶν. — On the words ὅτε μὲν — ἐνίοτε δέ, see Hermann on Viger. p. 792. — Apollodorus was an attached friend and eager disciple of Socrates, ἐπιθυμητῆς ἰσχυρῶς αὐτοῦ, as is said by the author of the Apolog. Xenoph. § 28. Memorab. III. 11. 17. He was of a fervid temperament, prone to sadness, and having his mind always fixed on serious concerns. At length he became still more gloomy, and even lost the power of preserving a

manly steadiness and fortitude. Therefore he received the surname *τοῦ μανικοῦ*. See *Sympos.* p. 173. D. On the occasion of the death of Socrates, he not only wept much, but loudly wailed and cried out. See C. LXVI. It is related by Ælian, V. H. 1. 16., that he brought to the prison a tunic and cloak, to array Socrates for death.

<sup>m</sup> *καὶ Κριτόβουλος* —] Crito, of whom an account is given in the notes on that dialogue, is said to have had four sons, Critobulus, Hermogenes, Epigenes, Ctesippus. See *Laert.* II. 121. But the Hermogenes here mentioned appears to have been the son of Hipponicus, and brother of Callias. Respecting him, see *Heindorf* on *Cratyl.* § 3., and the remarks of *Schneider* on *Xenoph. Memor.* IV. 8, 4. on *Sympos.* I. 3. Compare also *Proclus*, *Schol.* on *Cratyl.* p. 10. ed. *Lips.* Neither is Epigenes here to be understood as Crito's son, as there is no doubt of his being the same person as is mentioned in *Apolog. Socrat.* C. XXII. and *Xenoph. Mem.* III. 12, 2., and whose father was Antiphon the Cephisian. — Respecting Æschines, the disciple of Socrates, see *Diogen. Laert.* II. 60—64. — Antisthenes is well known as a distinguished imitator of Socrates' fortitude and contempt of pleasure, and as the Founder of the sect of Cynics. Respecting him, see *Laert.* VI. 1—19. Ælian, V. H. IX. 35. and elsewhere. — Ctesippus the Pæanian, i. e. belonging *Παιανιᾶ δῆμῳ τῆς Πανδιονίδος φυλῆς*, is known from *Euthydem.* p. 273. A. and *Lysid.* p. 206. B. foll. — Menexenus is distinguished by the book bearing his name, written, as it appears, by Plato. He was of noble extraction, (see *Lysid.* p. 207. C.) and in his mature age applied himself to the study of philosophy, and was a follower of Ctesippus, and other sophists. See *Lysid.* p. 206. This accounts for Ctesippus and Menexenus being here mentioned together.

<sup>n</sup> *Πλάτων δέ, οἶμαι, ἡσθένει*] The conjecture of Forster is not improbable, that by these words Plato meant to signify the sorrow which overwhelmed him at the approaching death of his illustrious master.—The circumstance of Xenophon's name not being mentioned here, is enumerated by *Athenæus*, XI. 15., among the arguments to prove that Plato and Xenophon were not on good terms. There is a learned discussion on this point by *A. Bœckh.* in *commentat. academ.* De simultate, quæ Platoni cum Xenophonte intercessisse fertur. *Berol.* a. 1821. It has been rightly observed by *Fischer* that Xenophon could not with propriety have been mentioned here, since he had gone to Asia the year before the death of Socrates, and

was still there. — For ἦν δὲ καὶ Κτήσιππος, Heindorf preferred παρῆν δὲ καὶ Κτ., but without necessity. For it is usual with the Greeks, when verbs compounded with prepositions are to be repeated, to omit either verb or preposition in the repetition. The omission of the verb is of very frequent occurrence in the Poets and Herodotus. There is an example of the omission of the preposition in Euripid. Bacch. 1062. λαβῶν γὰρ ἐλάτης οὐράνιον ἄκρον κλάδον κατῆγεν, ἦγεν, ἦγεν εἰς μέλαν πέδον; and many similar passages have been collected by Elmsley on Eurip. Medea, v. 1219. Nearly similar is Eurip. Orest. 1100. Pyl. πιθοῦ νιν, ἀνάμεινον δὲ φασγάνου τομάς. Orest. μενῶ, τὸν ἐχθρὸν εἶ τι τιμωρήσομαι. Plat. Phædr. p. 248. A.

ο Σιμμίας τέ γε —] Simmias and Cebes, the Thebans, are said to have been disciples of Philolaus, a celebrated Pythagorean, who is mentioned by Plato further on in this dialogue, as well as in many other places. They were familiar associates of Socrates, (see Crito, C. IV.) It is therefore evident why Plato introduces them in a discussion with Socrates on the immortality of the soul. Compare Diogen. Laert. II. 124. 125. — Phædo appears to have been a Theban, not a Cyrenean. See Ruhnken. on Xenoph. Mem. I. 2, 48. — Euclides was the founder of the School of the Megareans, also called Eristici and Dialectici. See Laert. II. 106—110. He relates to Terpsion, of whom no particulars have been handed down, the conversation of Socrates with Theætetus, in the dialogue of Plato, which is known by the name of the latter. — Aristippus, the founder of the Cyrenaic sect, is too well known to require any mention here. The name of Cleombrotus the Ambraciot, is also well known. It is said that, on reading this dialogue, he threw himself into the sea; on which subject there is extant an elegant epigram of Callimachus, n. 24., which is also mentioned by Cicero, Tuscul. I. 34. For, even from what follows, it may correctly be doubted whether another Cleombrotus is referred to in this passage. For the suspicion of some ancient writers seems not groundless, that a reflection is here intended to be cast on Aristippus and Cleombrotus, for being so forgetful of Socrates through self-indulgence and luxury, as not to be present on this occasion; although the island of Ægina was only about 200 stadia from Athens, to which city they might easily have crossed over. See Diogen. Laert. II. 65. III. 36. Athenæus, XII. p. 544. D. Demetrius Rhetor. de Elocut. § 306. Compare Mueller's Æginetica. p. 186.

III. <sup>a</sup> πλησίον γὰρ ἦν —] The prison was near the market-place, where the Court of the Heliastæ was held. Compare Plat. Legg. X. p. 908. A.

<sup>b</sup> ἕως ἀνοιχθείη] On this optative, which indicates a thing frequently repeated, see Matth. § 521. Buttm. § 126. 14. In the same manner, a little further on: ἐπειδὴ δὲ ἀνοιχθείη: *every time, as soon as it was opened*: which words Fischer misunderstood.

<sup>c</sup> διατρίβοντες μετ' ἀλλήλων] That is, διαλεγόμενοι πρὸς ἡμᾶς αὐτοῦς, as he says in C. LXV. — On the word ἀνεψέγετο, see Scholiast on Lucian ad Solœc. T. II. p. 54. τὸ ἀνεψέγε βούλονται μὴ λαμβάνεσθαι ἐπὶ παθητικῆς διαθέσεως· ἀλλ' οὐκ ἀκριβῶς τοῦτο. χρῆται γὰρ μετὰ καὶ ἄλλων πολλῶν ὁ Πλάτων παθητικῶς ἐν Φαίδωνι, ἀνεψέγετο, λέγων, ἡ θύρα οὐ πάνυ πρωτῖ, whence Fischer wrote, οὐ πάνυ πρωτῖ, against all the MSS., and without the sense requiring it. For the words οὐ πρωτῖ are to be pronounced emphatically. — On the form of this imperfect, see Matth. § 168. — On the form πρωϊαίτερον, Thom. Mag. πρωῖτερον καὶ πρωῖτατον· ἀμφοτέρα γὰρ Θουκυδίδης· — κρείττω γὰρ ταῦτα τοῦ πρωϊαίτερον καὶ πρωῖαίτατον. But this opinion is successfully controverted by Ruhnken on Timæus. Glossar. p. 227. Compare Buttmann, Ausführ. Griech. Grammatik, T. I. p. 264.

<sup>d</sup> ὅσπερ εἰώθει ὑπακούειν] On the signification and use of the verb ὑπακούειν, see Crito, C. I. note (c). — Immediately afterwards, instead of the common reading, ἐπιμένειν, we have restored περιμένειν from the best MSS. The meaning of both words has been examined by Bekker, Lectionn. Philostratt. p. 89., and is thus explained, by Fr. A. Wolf, on this passage: “ἐπιμένειν is to wait, to await patiently the result of any thing; περιμένειν is generally to stay waiting for a person, to await the arrival of a person. Hence the latter is commonly used absolutely, whereas the former is much more frequently joined with ἕως ἄν.” I am therefore surprised that this commentator approved of ἐπιμένειν, and rejected περιμένειν, which seems to be used here with singular propriety. Further on, C. LXV. ἡμᾶς δ' ἐκέλευε περιμένειν. περιεμένομεν οὖν. A little before: περιεμένομεν οὖν — ἕως ἀνοιχθείη τὸ δεσμοπήριον. Sympos. in. οὐ περιμενεῖς; κἀγὼ ἐπιστάς περιεμένα. Rep. I. at the beginning, ἐκέλευσε — τὸν παῖδα περιμεῖναι ἐκελεῦσαι. Xenoph. Cyropæd. IV. 2, 9. καὶ τοὺς Ὑρκανίους περιμένειν ἐκέλευσε, ἵνα ἅμα ἴοιεν. Ibid. VII. 5, 39. ἄνδρες φίλοι, περιμένετε, ἕως τὸν ὄχλον διωσώμεθα, in which passage remark the omission of ἄν.



\* οὐ πολὺν — χρόνον ἐπισχῶν] That is, *he returned not long afterwards*. Charmid. p. 160. E. καὶ ὃς ἐπισχῶν — ἔφη. Alcibiad. II. p. 142. D. Phædo, p. 95. E. συχνὸν χρόνον ἐπισχῶν. Legg. VI. p. 751. B. μικρὸν ἐπισχόντες. Æschines adv. Ctesiphont. § 10. in Lys. and Æsch. Or. Sel. ed. Bremi. ὁ δὲ αὐτὸς ἀνὴρ μικρὸν ἐπισχῶν ἔξιειν ἐκ τοῦ δικαστηρίου. A little further on, for ἐκέλευσεν several MSS., and amongst them Bodl., have ἐκέλευεν. But there is nothing objectionable in this union of the aorist and the imperfect. Further on, p. 61. A. ἐπειδὴ ἡ τε δίκη ἐγένετο καὶ ἡ τοῦ θεοῦ ἑορτὴ διεκώλυέ με ἀποθνήσκειν, ἔδοξε χρῆναι κ. τ. λ. Ibid. p. 61. C. at the end. Parmenid. p. 127. A. ἀνεγνώρισέ τέ με ἐκ τῆς προτέρας ἐπιδημίας καὶ ἡσπάζετο, καὶ — τὸ μὲν πρῶτον ὤκνει, — ἔπειτα μέντοι διηγεῖτο. Phædr. p. 228. B. ἰδὼν μὲν ἰόντα ἡσθη, ὅτι ἔξοι τὸν συγκορμβαυτιῶντα, καὶ προάγειν ἐκέλευε. Different tenses are with propriety joined together, when two or more actions are to be regarded in a different manner, and separated in thought from one another.

† εἰσιόντες οὖν κατελ. — ἄρτι λελυμένον] That is, *at the very moment when we were entering*. The common reading, εἰσελθόντες, *when we had entered*, is less adapted to the sense of the passage.

‡ ἀνευφήμησε] *Cried out with weeping and wailing*, according to Valer. Maxim. VII. 2. This is one of those words wherein we trace the Attic delicacy, which applies to sad and disastrous things words properly applicable only to what is agreeable; which the grammarians call κατ' ἀντίφρασιν. For εὐφημεῖν and ἀνευφημεῖν are properly said of words and expressions well-omened and fortunate. But (κατ' ἀντίφρασιν,) they also signify *to lament, to cry out, to wail*. Hesychius: ἀνευφημήσει ἀνοιμῶξει, κατὰ ἀντίφρασιν Σοφοκλῆς Τραχινίαις, where see the commentators. He also says: εὐφημοῦσι στένοῦσι, κλαίουσι. See Sophocl. Trachin. 783. Ælian. V. H. XIV. 1. and the observations on the word εὐφημος used for δύσφημος, made by Stanley on Æschyl. Agamemn. 1227. Yet Hermann, on Sophocl. Trachin., in the place before quoted, does not acknowledge any ἀντίφρασις in the word ἀνευφημεῖν; which he explains to mean, *to cry out εὐφήμει*; that is, *to cry out, "let ill-omened words be refrained from."*

§ τῶν τοῦ Κρίτωνος] *Of the slaves of Crito*. For noble and rich Athenians seldom went abroad alone, but were generally accompanied by several attendants. See Meno, p. 82. B. ἀλλὰ μοι προσκάλεσον τῶν πολλῶν ἀκολούθων τουτωνὶ τῶν σαυτοῦ ἕνα, ὄντινα βούλει.

<sup>i</sup> ἀνακαθ. ἐπὶ τὴν κλ.] That is, *raising himself on the bed*. For Socrates, who had been freed from his chains at the first dawn, was not yet risen from his bed; he now sits up in the bed. A little afterwards, καθῆκε τὰ σκέλη ἀπὸ τῆς κλίνης καὶ καθεζόμενος οὕτως ἤδη τὰ λοιπὰ διελέγετο. The common reading, εἰς τὴν κλίνην, is bad, since ἵζεσθαι and καθίζειν εἰς τι mean *to go and sit down somewhere*, as is clearly shown by Valckenar, on Herodot. VIII. 71.

<sup>k</sup> τρίβων ἅμα] *While rubbing*. Herodot. 1. 179. ὀρύσσοντες ἅμα τὴν τάφρον ἐπλίνθουον. Xenoph. Anab. III. 3. 7. φεύγοντες ἅμα ἐπίτρωσκον. Republ. VII. p. 521. C. τόδε ἐννοῶ λέγων ἅμα.

<sup>l</sup> Ὡς ἄτοπον —] Thom. Mag. ἄτοπον οὐ μόνον τὸ ἄλογον, ἀλλὰ καὶ τὸ θαυμαστὸν καὶ παράδοξον. Πλάτων ἐν Φαίδωνι. See Crito, C. II. note (f).

<sup>m</sup> ὡς θαυμασίως πέφυκε πρὸς τ. δ.] *How wonderful is the relation between pleasure and pain in this, that they will not be present with a man at once, &c.* For τῷ, with an infinitive, is *in this that, or because that*, as in Rep. V. p. 471. D. II. p. 361. C. IV. p. 429. C.

<sup>n</sup> ὥσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ ὑπὸ τ. δ.] The colon, commonly put after ἔοικεν, is erroneous, as is well remarked by Heindorf, Sophist. p. 306. For ἔοικέ μοι is never used instead of φαίνεται μοι, δοκεῖ μοι. Even after these words: αὐτῷ μοι ἔοικεν, φαίνεται is added by a kind of negligence in the construction. Sophist. p. 225. D. δοκῶ μὴν τ. γ. δ. — καλεῖσθαι κατὰ γνώμην τὴν ἐμὴν οὐχ ἕτερον ἀδολεσχοῦ. Laches. p. 192. C. τοῦτο τοίνυν ἔμοιγε φαίνεται, ὅτι οὐ πᾶσά γε, ὡς ἐγῶμαι, καρτερία ἀνδρία σοι φαίνεται. Phileb. p. 32. C. οἶμαι — κατὰ γε τὴν ἐμὴν δόξαν ἐμφανὲς ἔσεσθαι. Lys. p. 221. E., where after ὡς ἔοικε we find ὡς φαίνεται. Theocr. VII. 30. καίτοι, κατ' ἐμὸν νόον, ἰσοφαρίσδεν ἔλπομαι. Aristoph. Plut. v. 827. δῆλον ὅτι τῶν χρηστῶν τις, ὡς ἔοικας, εἶ.

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LXIV. <sup>a</sup> ἢ ἐμοὶ ἐπιστέλλεις] The verb ἐπιστέλλειν is properly used concerning the last will of the dying. See Valcken. on Hippolyt. p. 255. The common reading, ἐπιτέλλω, does not appear

to be in accordance with the usage of prose writers. Homer uses it in a similar sense, *Iliad*. XXIII. 95. and 107.

<sup>b</sup> ἐν χάριτι ποιοῖμεν] Xenoph. *Œcon*. VIII. 10. ὅτω ἂν δέη—ἐν χάριτι διδόναι. Theocrit. V. 69. τὸ δ' ὦ 'γαθέ, μήτ' ἐμέ, Μόρσων, ἐν χάριτι κρίνης, μήτ' ὦν τὸ γὰ τοῦτον ὀνάσης.

<sup>c</sup> οὐδὲν καινότερον] This comparative is not used simply for the positive. See Euthyphro, *in*. τί νεώτερον γέγονεν; Nitzsch. *in* Append. to Plat. *Ion*. p. 56 foll.

<sup>d</sup> ὑμῶν αὐτῶν ἐπιμ.] So as to improve in virtue and wisdom.

<sup>e</sup> ἐμοὶ καὶ τοῖς ἐμοῖς] *To me and mine*.

<sup>f</sup> οὐδ' ἐὰν πολλὰ ὁμολ.—ποιήσετε] That is, *even if you promise much, you will avail nothing*. For οὐδὲν πλέον ποιήσετε is the same as οὐδὲν ὄφελος ὑμῖν ἔσται. See Viger, p. 138.

<sup>g</sup> οὗτος ὁ Σωκρ. ὁ νυνὶ διαλ.] The words are to be construed thus: ὡς οὗτος ὁ Σωκράτης ὁ νυνὶ διαλ. καὶ δ. ἕκ. τ. λ. ἐγὼ εἰμι. "I cannot persuade Crito," he says, "that the Socrates who is now conversing with him and you, and who arranges and determines what is said, i. e. who is endued with spirit and intellect, is myself." This passage is spoken of by Cicero, *Tuscul*. I. 43.

<sup>h</sup> ἐρωτᾷ δὴ, πῶς με θάπτῃ] If the common reading, πῶς δεῖ με θάπτειν, was found in any MSS. by Stephanus, there can be no doubt that it arose from an interpretation of what is called the deliberative subjunctive, of which the use in the third person is rather uncommon. Crito had before asked Socrates: θάπτωμεν δὲ σε τίνα τρόπον; and Socrates now, as it were, putting himself in the place of Crito, repeats his expression, saying: πῶς με θάπτῃ, i. e. *how he is to bury me*. Plat. *de Legg*. p. 719. E. πότερον οὖν ὁ τεταγμένος ἐπὶ τοῖς νόμοις μηδὲν τοιοῦτον προσαγορεύῃ ἐν ἀρχῇ τῶν νόμων—καὶ μὴ φράζῃ τε καὶ ἐπαπειλήσας τὴν ζημίαν ἐπ' ἄλλον τράπηται νόμον, παραμυθίας δὲ καὶ πειθοῦς—μηδὲ ἐν προσ- διδῶ; *Sophist*. p. 225. A. τῶ δὲ λόγοις πρὸς λόγους τί τις, ὦ Θεαίτητε, ἄλλο εἶπη; *Meno*, p. 92. E. ἀλλὰ σὺ εἶπέ, παρὰ τίνας ἔλθῃ Ἀθηναίων. *Protag*. p. 348. D. περιῶν ζητεῖ, ὅτω ἐπιδείξῃται καὶ μεθ' ὅτου βεβαιώσῃται. *Rep*. I. p. 348. E. οὐκέτι ῥάδιον ἔχειν ὅ τί τις εἶπη. *Aristoph*. *Nubb*. 438. ποῖ τις φύγη; *Sophocl*. *Œd*. Col. 170. θύγατερ, ποῖ τίς φροντίδος ἔλθῃ; Compare *Matthiæ Gr*. § 516. 3.

<sup>i</sup> εἰς μακάρων δὴ τίνας] Compare p. 107. D. οὗτος ἄγειν ἐπιχειρεῖ εἰς δὴ τίνα τόπον.

<sup>k</sup> ἄλλως λεγ.] i. e. *μάτην*.

<sup>1</sup> ἔγγυῆσασθε οὖν με πρ. Κρ.] Ἐγγυᾶσθαί τινα is to undertake to deliver up a person to another, to become bail for a person, to pledge one's-self for another. Demosthen. p. 609. ed. Reisk. ταῦθ' ὑπὸ τῆς ἑαυτοῦ γυναικὸς ὀρῶτο ποιῶν, ἦν ὡς ἐλεύθερος ἐγγυήσατο. Ibid. 899. μάρτυρας ὑμῖν παρασχέσομαι, ὡς οὐκ ἠγγυησάμην ἐγὼ τὸν Παρμένοντα. Ibid. p. 1349. ἐγγυῶντα τὰς ἐτέρων θυγατέρας ὡς ἑαυτοῦ οὔσας. — As the Greeks use the phrases μάχην μάχεσθαι, ἔχθος ἐχθαίρειν, and others of the kind, so we here find ἐγγυᾶσθαι ἐγγύην. And since ἐγγυᾶσθαι takes an accusative of the person, it is also correct to say ἐγγύην ἐγγυᾶσθαί τινα, in a similar manner as ἔχθος ἐχθαίρειν τινά, μῖσος μισεῖν τινα, and other expressions of the same nature, are used.

<sup>m</sup> οὗτος μὲν γὰρ ἢ μὴν παραμενεῖν] Understand ἠγγυήσατο. — ἀγανακτῆ, be indignant, troubled, or grieved. Further on, C. LXVI. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ οὐδὲν ἐπαύετο δακρῶν, καὶ δὴ καὶ τότε κλάων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε.

<sup>n</sup> ὡς ἢ προτίθεται — κατορύττει] The verbs ἐκφέρειν, κατορύττειν and προτίθεσθαι are here used in their proper sense as applied to funerals. See Kirchmann. de Funerib. Roman. lib. II. c. 1. and I. 12. The middle verb is accounted for by referring it to Crito himself as conducting the arrangements of the funeral, which he had undertaken to do. See Eurip. Alcest. 378, where Admetus, being about to die, reproaches in these words his father, who refuses to die in his stead: τοιγὰρ φυτεύων παῖδας οὐκέτ' ἂν φθάνοις, οἱ γηροβοσκήσουσι καὶ θανόντα σε περιστελοῦσι καὶ προθήσονται νεκρόν. The Athenian law, in Demosthen. in Macart. p. 1071. R. τὸν ἀποθανόντα προτίθεσθαι ἔνδον, ὅπως ἂν βούληται. Lucian. de Luctu, § 27. μετὰ ταῦτα δὲ λούσαντες αὐτὸν καὶ μύρον τῷ καλλίστῳ χρίσαντες τὸ σῶμα καὶ στεφανώσαντες τοῖς ὠραίοις ἄνθεσι προτίθενται.

<sup>o</sup> οὐ μόνον εἰς αὐτὸ τοῦτο] Not only in that respect, that is, in respect τοῦ μὴ καλῶς λέγειν. — With πλημμελές understand ἔστιν.

LXV. <sup>a</sup> ἀνίστατο εἰς οἴκημά τι] That is, he rose and went into a certain chamber. Aristoph. Plut. 683. ἐπὶ τὴν χύτραν τὴν τῆς ἀθάρατος ἀνίσταμαι. Eurip. Heraclid. 59. ἀνίστασθαί σε χρὴ εἰς Ἄργος. These words are to be explained in the same manner as we explained ἐπιχωριάζειν Ἀθήναζε, C. I. On the word οἴκημα, which is used for separate parts of a building according to circumstances, see Valckenaer on Ammon. III. 4. and Dorvill. on Charit.

p. 587.—Further on, the fuller construction would have been : περιεμένομεν οὖν ποτὲ μὲν πρὸς ἡμᾶς αὐτοὺς δ. — τοτὲ δέ — . But τοτὲ μὲν is often omitted before τοτὲ δέ, in the same manner as ὁ μὲν is sometimes omitted before ὁ δέ. See Hermann Viger. p. 768.

<sup>b</sup> δύο γὰρ αὐτῷ υἱεῖς] Compare note on Apol. Socr. C. XXIII.

<sup>c</sup> καὶ αἱ οἰκεῖται γυναῖκες ἀφ.] Nothing can be more fabulous than the assertion that Socrates had two wives at one time. This passage has, however, been so far abused as to be urged in proof of that position, among others by Tiber. Hemster : who, in his note on Lucian. Halcyon. T. I. p. 184., and in the Preface, p. xxxiii., affirms that it is clear from these words of Plato, that both the wives of Socrates, Xanthippe and Myrto, survived their husband. To prove this, he argues that γυναῖκες ought to be translated *wives*. This is fully refuted by Io. Luzac in Lect. Att. p. 38 foll., where he has investigated the subject thoroughly, and proved the futility of such a supposition. Luzac translates οἰκεῖται γυναῖκες *women of the house and family, female relations or domestics*; for if Plato intended to speak of *wives*, he would have merely said αἱ γυναῖκες, not αἱ οἰκεῖται γυναῖκες. Almost the same arguments have been employed against the opinion of Hemsterh. by Heindorf, on this passage.

<sup>d</sup> οὐ καταγνώσομαί γε σοῦ] *I shall not perceive in your case.* Euthyphr. p. 2. B. οὐ γὰρ ἐκεῖνό γε καταγνώσομαι, ὡς σύ γε ἕτερον. Tim. p. 19. D. Alcibiad. 2. p. 143. C. Demosth., Mid. c. 2. οὐ γὰρ ἂν καταγνοίην ὑμῶν οὐδενός.

<sup>e</sup> τῶν ἀρχόντων] Understand τῶν ἑνδεκα.

<sup>f</sup> ἃ ἦλθον ἀγγέλλων] *What I have come announcing.* This reading is preferable to ἀγγελῶν. See Bernhardt Synt. p. 370. Hermann and Elmsley on Eurip. Med. 1024. Bornemann on Xenoph. Anab. VII. 7, 17.

<sup>g</sup> καὶ παρὰ πάντα μοι τὸν χρόνον] The preposition παρὰ is often thus used to signify duration of time. Xenoph. Mem. II. 1, 2. παρὰ τὴν ἐκείνου ἀρχήν, *under his government, while he governed.* The sense is : *throughout the whole thirty days which I have passed in prison, he visited me, and sometimes talked with me.*

<sup>h</sup> τριψάτω ὁ ἄνθρωπος] Ἄνθρωπος is generally thus used in speaking of a common and mean person : as here of the attendant and minister of the Eleven, and further on of the executioner.—The seed of the hemlock was bruised, in order to extract the juice. See Plin. H. N. XXV. 13.

<sup>i</sup> καὶ ξυγγ.] Stephanus has correctly rendered this: *et quidem nonnullos suis amoribus potitos.*

<sup>k</sup> οὐδὲν γὰρ οἶμαι κερδαίνειν] On this use of the Present Infinitive, see note on Crito, C. XIV.; and on the circumstance itself, see Antonin. IV. 47., and the note of Gataker. A little further on, the words παρ' ἑμαντῶ are not superfluous, but are added to define more accurately the meaning of ὀφλεῖν γέλωτα, which signifies *to incur ridicule either with others, or with one's-self.* Therefore it was almost necessary to add παρ' ἑμαντῶ, i. e. *in my own mind.* The meaning then is: *I think that by drinking the hemlock a little later I gain nothing else than this, that I shall appear ridiculous in my own eyes.* In the words φειδόμενος οὐδενὸς ἔτι ἐνόοντος, allusion is made to the verse of Hesiod, Works and Days, 367. μεσσοῦθι φείδεσθαι, δειλὴ δ' ἐνὶ πυθμένι φειδώ. Seneca Epist. 1. Nam ut visum est majoribus nostris: Sera parsimonia in fundo est.

LXVI. <sup>a</sup> εἶεν, ἔφη, ὦ β.] Heindorf's assertion that εἶεν has always the meaning of trying or proving, cannot be satisfactorily proved. This meaning does not come from the word itself, but rather from the next sentence or turn of the discourse, as in this passage.—The words σὺ γὰρ τούτων ἐπιστήμων, are put first, because the Greeks usually put that part of the sentence first, which contains the reason of what is about to be said. The particle γὰρ is prefixed in such cases. Æschyl. Agam. 1077. ἐγὼ δ', ἐποικτείρω γάρ, οὐ θυμώσομαι. Sympos. p. 175. C. τὸν οὖν Ἀγάθωνα, τυγχάνειν γὰρ ἔσχατον κατακείμενον μόνον, δεῦρ' ἔφη φάναι, Σώκρατες, παρ' ἐμὲ κατάκεισο. Ibid. p. 204. C. καὶ ἐγὼ εἶπον, εἶεν δὴ, ὦ ξένη, καλῶς γὰρ λέγεις τοιοῦτος ὦν ὁ Ἔρωσ τίνα χρεῖαν ἔχει τοῖς ἀνθρώποις;

<sup>b</sup> ἕως ἂν σου βάρος.] Σου is not to be changed here into σοι. See note on Crito, C. XV. Rep. VII. p. 518. C. Symp. p. 215. E.

<sup>c</sup> καὶ οὕτως αὐτὸ ποιήσει] “*And thus, while you are walking, it will operate of itself, so as to require nothing else.*” Ποιεῖν, like the Latin *facere*, is used respecting the operation of medicines. See Dioscorides, C. I. 95. ποιεῖ πρὸς φάρμακα, *is efficacious against poisons.*

<sup>d</sup> καὶ μάλα ἴλεως] *Very cheerfully.* This use of καὶ μάλα is frequent, καὶ having an intensive force. A little further on, καὶ μάλα εὐχέρως καὶ εὐκόλως ἐξέπιε.

<sup>e</sup> ταυρηδὸν ὑποβλέψας] That is, *looking at him with firm coun-*

tenance, fixing his eyes steadily on him. See Wyttenb. Epist. Crit. p. 46. The sense of the subsequent words is: *Is it lawful to pour forth to any God a libation from this potion?*

<sup>f</sup> μέτριον εἶναι π.] That is, to be sufficient.

<sup>g</sup> ἐπισχόμενος] Having put the cup to his lips, which is the force of the middle voice. For ἐπέχειν τινὶ πιεῖν is to offer, or present a potion to any one, as Arist. Nubb. 1385. Apoll. Rhod. I. 472. ἢ καὶ ἐπισχόμενος πλέον δέπας ἀμφοτέρησι πῖνε. Stesichor. in Athen. XI. p. 499. Β. σκύφιον δὲ λαβὼν πῖεν ἐπισχόμενος.

<sup>h</sup> κατέχειν τὸ μὴ δακρ.] Scarcely could we refrain from weeping. Soph. Philoctet. 349. οὐ πολλὸν χρόνον μ' ἐπέσχον μὴ με ναυστολεῖν ταχύ. See Hermann on Viger. p. 810 foll.

<sup>i</sup> ἐγκαλυψάμενος] Covering my face with my cloak. See Dorvill on Charit. p. 274.

<sup>k</sup> οἴου ἀνδρός] That is, ὅτι τοιούτου.

<sup>l</sup> οὐδένα ὄντινα οὐ κατέκλασε] This reading κατέκλασε, which is found in the best MSS., was restored by a conjecture of Stephanus, instead of the common reading, κατέκλαυσε. It is supported by the usage of the language, for Wyttenb. was wrong in asserting that κατακλᾶν could not be taken thus simply. It is used in exactly a similar manner by Plutarch, Life of Pericl. c. 37. ἢ παροῦσα δυστυχία τῷ Περικλεῖ περὶ τὸν οἶκον, ὡς δίκην τινὰ δεδωκότι τῆς ὑπεροψίας καὶ τῆς μεγαλαυχίας ἐξείνης, ἐπέκλασε τοὺς Ἀθηναίους. Life of Demosthen. c. 17. ὀρῶντες ἐπικλῶντα πολλοὺς καὶ ἀποθηλύνοντα τὸν Αἰσχίνην τῷ λογῶ τούτῳ πρὸς οἶκτον. And κατακλᾶν. Achill. Tat. III. 10. ληστήν μὲν καὶ Ἑλληνα καὶ φωνὴν κατέκλασε καὶ δέησις ἐμάλαξεν, where see Jacobs, and in Addit. ad Athen. p. 277.

<sup>m</sup> οἷα ποιεῖτε] This is an expression of wonder and displeasure. Euthyphr. p. 15. E. οἷα ποιεῖς, ὦ ἑταῖρε, ἀπ' ἐλπίδος με καταβαλόν. Charmid. p. 166. C. Alcibiad. I. p. 113. E.

<sup>n</sup> οὗτος ὁ δοὺς τὸ φ.] These words are thought by some critics to be a gloss, but without sufficient reason. For in familiar discourse, such a repetition, when consistent with perspicuity, is not inadmissible. Besides, if these words were omitted, the collocation would be: καὶ ἅμα οὗτος ἐφαπτόμενος αὐτοῦ.

<sup>o</sup> διαλιπὼν] Leaving some interval, he now and then looked at. Further on, ὀλίγον χρόνον διαλιπὼν ἐκινήθη. The word διαλιπὼν is also used simply, see Bast. Epist. Crit. p. 178.

<sup>p</sup> ἐπανῶν οὕτως] *Advancing his hand higher and higher towards the vital parts.*

<sup>a</sup> αὐτὸς ἤπτετο] *Socrates himself also touched his limbs as they were becoming cold, and said that he should die when δε.* For so these words are to be understood with Fischer. Others refer them to the attendant, but incorrectly; at least Forster's conjecture, αὔθις, must be adopted in that case. On the euphemism τότε οἰχθήσεται, see Bergler on Alciph. I. 232.

<sup>r</sup> περὶ τὸ ἦτρον] *Mœris: ἦτρον. τὸν ὑπὸ τὸν ὀμφαλὸν τόπον Ἄττικῶς ὑπογάστριον Ἑλληνικῶς. Timæus: ἦτρον ὁ μεταξὺ ὀμφαλοῦ τε καὶ αἰδοίου τόπος.*

<sup>s</sup> ἐνεκεκάλυπτο γάρ] *After the manner of dying persons. See Xenoph. Cyrop. VIII. 7, 28. Livius IV. 12., VIII. 9.: where the death of Decius is narrated. Sueton. Cæsar. c. 82.*

<sup>t</sup> τῷ Ἀσκλ. ὄφ.] *This is beautifully said. For the sick were wont, on the recovery of their health, to sacrifice a cock to Æsculapius. Socrates thus indicates that being now at length released from the chains of the body, he shall attain true health.*

<sup>u</sup> εἴ τι ἄλλο λέγεις] *If you have any other commission to give me.*

<sup>v</sup> τὰ ὄμματα ἔστησεν] *Had fixed his eyes, his eyes had become fixed. See Dorvill on Charit. p. 404.*

<sup>w</sup> ξυνέλαβετ. στ.] *Closed his mouth. See Kirchmann. de Funeribus, I. 6. p. 45.: and Casaubon on Suet. Octav. 99.*

LXVII. <sup>a</sup> τῶν τότε ὧν ἐπειράθ.] *This passage is considered corrupt by Wyttenbach and Heindorf. The former suggested the reading τῶν πώποτε. The latter thought that the whole passage ought to be remodelled thus: ἀνδρός, ὡς ἡμεῖς φαῖμεν ἄν, πάντων, τότε ὡς ἐπειράθημεν, ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου. The MSS. give no assistance. One of them, however, omits τῶν τότε, in which words there must be some corruption. Perhaps we ought to write: ἀνδρός, ὡς φαῖμεν ἄν, τότε θ' ὧν ἐπειράθημεν ἀρίστου, καὶ ἄλλως φρ. a man both then, when he was dying, the best of all, and through his whole life the wisest and most just. Thus the praise of courage and endurance, which were most conspicuous towards the end of his life is given to Socrates: for ἀριστος is well known to be peculiarly applicable to a man of courage and fortitude. Wisdom and justice are also attributed to him as virtues which he cultivated through his whole life-time. In which words an animated picture*



is placed before the eyes of the reader, of all the virtues for which this illustrious sage was distinguished. Therefore *καὶ ἄλλως* is referred to the foregoing *τότε θ'*, as in C. LXV. *σὲ δ' ἐγὼ καὶ ἄλλως ἔγνωκα ἐν τούτῳ χρόνῳ γενναιότατον—καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ χαλεπανεῖς*. Others have referred *τῶν τότε* to the contemporaries of Socrates; and applied *ἄλλως* to all posterity.

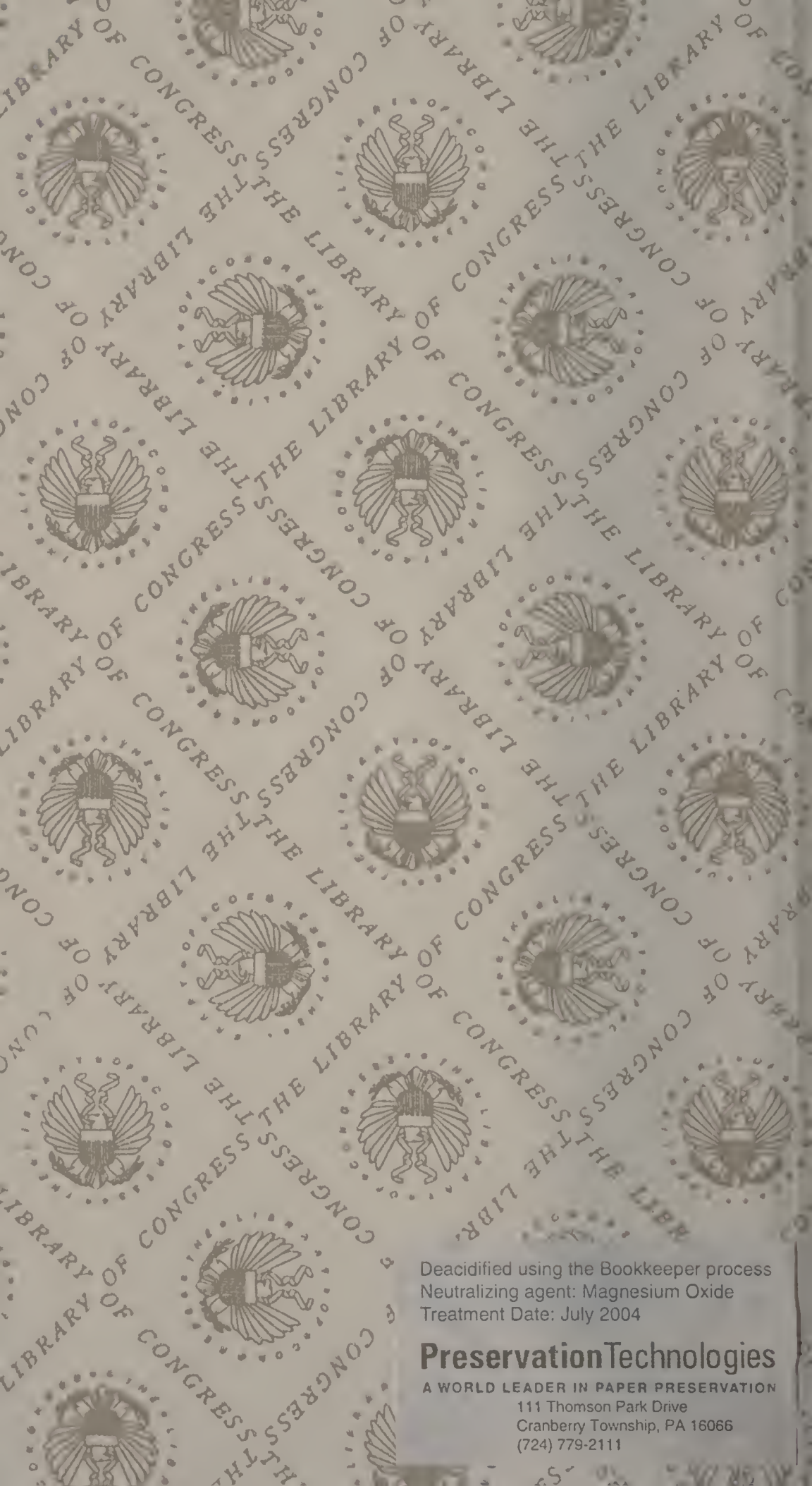
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