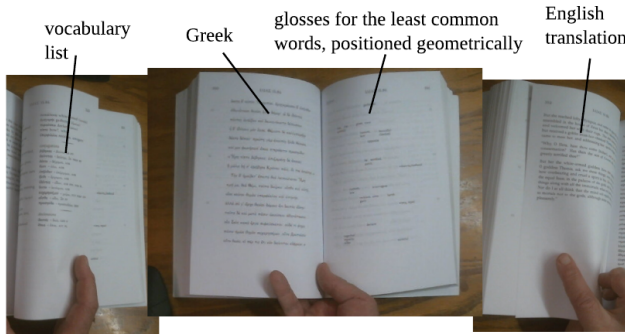


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*vocabulary*

**αἰσχύνω** (ῶ) spoil, disgrace, disfigure, mar

**ἀναίσχυντος** shameless; shameful

**εἰκῇ** haphazardly; in vain

**ἐξαπατάω** trick, cheat ~apatosaurus

**ἐξελέγχω** convict, refute, test

**ἐπειδάν** when, after

**ἐπιλανθάνω** mp: forget ~Lethe

**ἐπιτυγχάνω** meet, attain

**καίτοι** and yet; and in fact; although

**κατήγορος** accuser

**κοσμέω** marshal, array ~cosmos

**ὁμολογέω** agree with/to

**πιθανός** persuasive

**ῥῆμα** -τος (n, 3) a thing said

**ῥήτωρ** public speaker

**ψεύδω** be false, deceive; (mid) to lie

~pseudo-

Ὅτι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν  
 ἐμῶν κατηγορῶν, οὐκ οἶδα· ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ'  
 αὐτῶν ὀλίγου ἑμαυτοῦ ἐπελαθόμην, οὕτω πιθανῶς ἔλεγον.  
 καίτοι ἀληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρήκασιν. μάλιστα  
 δὲ αὐτῶν ἐν ἐθαύμασα τῶν πολλῶν ὧν ἐψεύσαντο,  
 τοῦτο ἐν ᾧ ἔλεγον ὡς χρῆν ὑμᾶς εὐλαβεῖσθαι μὴ ὑπ'  
 ἐμοῦ ἐξαπατηθῆτε ὡς δεινοῦ ὄντος λέγειν. τὸ γὰρ μὴ  
 αἰσχυνθῆναι ὅτι αὐτίκα ὑπ' ἐμοῦ ἐξελεγχθήσονται ἔργῳ,  
 ἐπειδὰν μηδ' ὅπωςτιοῦν φαίνωμαι δεινὸς λέγειν, τοῦτό  
 μοι ἔδοξεν αὐτῶν ἀναισχυντότατον εἶναι, εἰ μὴ ἄρα δεινὸν  
 καλοῦσιν οὗτοι λέγειν τὸν τἀληθῆ λέγοντα· εἰ μὲν γὰρ  
 τοῦτο λέγουσιν, ὁμολογοίην ἂν ἔγωγε οὐ κατὰ τούτους  
 εἶναι ῥήτωρ. οὗτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἢ τι ἢ  
 οὐδὲν ἀληθὲς εἰρήκασιν, ὑμεῖς δέ μου ἀκούσεσθε πᾶσαν  
 τὴν ἀλήθειαν— οὐ μέντοι μὰ Δία, ὦ ἄνδρες Ἀθηναῖοι,  
 κεκαλλιεπημένους γε λόγους, ὥσπερ οἱ τούτων, ῥήμασί  
 τε καὶ ὀνόμασιν οὐδὲ κεκοσμημένους, ἀλλ' ἀκούσεσθε εἰκῇ  
 λεγόμενα τοῖς ἐπιτυχοῦσιν ὀνόμασιν— πιστεύω γὰρ

Ὅτι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν  
 ἐμῶν |accuser , οὐκ οἶδα· ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ  
 αὐτῶν ὀλίγου ἑμαυτοῦ ἐπελαθόμεν, οὕτω |persuasive ἔλεγον.

|and yet; and in γε ὥς ἔπος εἰπεῖν οὐδὲν εἰρήκασιν. μάλιστα  
 |fact; although

δὲ αὐτῶν ἐν ἐθαύμασα τῶν πολλῶν ὧν |be false, deceive; (mid) to  
 |lie

τοῦτο ἐν ᾧ ἔλεγον ὥς χρῆν ὑμᾶς εὐλαβεῖσθαι μὴ ὑπ

ἐμοῦ |trick, cheat ὥς δεινοῦ ὄντος λέγειν. τὸ γὰρ μὴ

|spoil, disgrace ὅτι αὐτίκα ὑπ' ἐμοῦ |convict, refute, test ἔργω,

|when, μῆδ' ὅπωςτιοῦν φαίνωμαι δεινὸς λέγειν, τοῦτό  
 |after

μοι ἔδοξεν αὐτῶν |shameless; shameful εἶναι, εἰ μὴ ἄρα δεινὸν

καλοῦσιν οὗτοι λέγειν τὸν τάληθῇ λέγοντα· εἰ μὲν γὰρ

τοῦτο λέγουσιν, |agree with/to ἂν ἔγωγε οὐ κατὰ τούτους

εἶναι |public . οὗτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἢ τι ἢ  
 |speaker

οὐδὲν ἀληθὲς εἰρήκασιν, ὑμεῖς δέ μου ἀκούσεσθε πᾶσαν

τὴν |truth — οὐ μέντοι μὰ Δία, ὦ ἄνδρες Ἀθηναῖοι,

κεκαλλιεπημένους γε λόγους, ὥσπερ οἱ τούτων, |a thing said

τε καὶ ὀνόμασιν οὐδὲ |marshal, array , ἀλλ' ἀκούσεσθε |haphazardly; in  
 |vain

λεγόμενα τοῖς |meet, attain ὀνόμασιν— πιστεύω γὰρ

How you, O Athenians, have been affected by my accusers, I cannot tell; but I know that they almost made me forget who I was— so persuasively did they speak; and yet they have hardly uttered a word of truth. But of the many falsehoods told by them, there was one which quite amazed me;— I mean when they said that you should be upon your guard and not allow yourselves to be deceived by the force of my eloquence. To say this, when they were certain to be detected as soon as I opened my lips and proved myself to be anything but a great speaker, did indeed appear to me most shameless— unless by the force of eloquence they mean the force of truth; for if such is their meaning, I admit that I am eloquent. But in how different a way from theirs! Well, as I was saying, they have scarcely spoken the truth at all; but from me you shall hear the whole truth: not, however, delivered after their manner in a set oration duly ornamented with words and phrases. No, by heaven! but I shall use the words and arguments which occur to me at the moment; for I am confident in the justice of my cause (Or, I am certain that I am right in taking this course.): at my time of life I ought not to

*vocabulary***ἄλλοθι** elsewhere, abroad**ἀπολογέομαι** defend one's conduct**δήπου** perhaps; is it not so?**δικάζω** judge**δικαστήριον** court**δικαστής** -οῦ (m, 1) judge, juror**ἐβδομήκοντα** 70**εἴσειμι** go in; come in range; come to mind ~ion**εἰσίημι** (mid) speed to ~jet**εἴωθα** be accustomed, in the habit**ἐνθάδε** here, hither**ἡλικία** time of life, contemporaries**θορυβέω** roar, cheer; disturb**μειράκιον** youngster**παρίημι** dangle; pass over, allow ~jet**πλάσσω** form ~plaster**πρέπω** be conspicuous, preeminent

~refurbish

**προσδοκάω** expect**προσδοκέω** be thought besides**προσέχω** direct to; think about**σκοπάω** watch, observe**σκοπέω** behold, consider**συγγιγνώσκω** acknowledge; pardon**τράπεζα** a table ~trapezoid**τραπεζεύς** -ος (m) dog at a table

~trapezoid

**χείρων** worse, more base, inferior, weaker

δίκαια εἶναι ἃ λέγω— καὶ μηδεὶς ὑμῶν προσδοκησάτω ἄλλως· οὐδὲ γὰρ ἂν δήπου πρέποι, ὦ ἄνδρες, τῇδε τῇ ἡλικίᾳ ὥσπερ μειρακίῳ πλάττοντι λόγους εἰς ὑμᾶς εἰσιέναι. καὶ μέντοι καὶ πάνυ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο ὑμῶν δέομαι καὶ παρίεμαι· ἐὰν διὰ τῶν αὐτῶν λόγων ἀκούητέ μου ἀπολογουμένου δι' ὧν περ εἴωθα λέγειν καὶ ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν, ἵνα ὑμῶν πολλοὶ ἀκηκόασι, καὶ ἄλλοθι, μήτε θαυμάζειν μήτε θορυβεῖν τούτου ἔνεκα. ἔχει γὰρ οὕτωςί. νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγωνὸς ἑβδομήκοντα· ἀτεχνῶς οὖν ξένως ἔχω τῆς ἐνθάδε λέξεως.

Ὡς περ οὖν ἄν, εἰ τῷ ὄντι ξένος ἐτύγχανον ὢν, συνεγιγνώσκετε δήπου ἄν μοι εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷσπερ ἐτεθράμμην, καὶ δὴ καὶ νῦν τοῦτο ὑμῶν δέομαι δίκαιον, ὥς γέ μοι δοκῶ, τὸν μὲν τρόπον τῆς λέξεως ἔαν— ἴσως μὲν γὰρ χείρων, ἴσως δὲ βελτίων ἂν εἴη— αὐτὸ δὲ τοῦτο σκοπεῖν καὶ τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω ἢ μή· δικαστοῦ μὲν γὰρ



δίκαια εἶναι ἃ λέγω— καὶ μηδεὶς ὑμῶν προσδοκησάτω

ἄλλως· οὐδὲ γὰρ ἂν <sup>|perhaps; be conspicuous,</sup> ὄδρες, τῇδε <sup>|is it not preeminent</sup>

τῇ <sup>|time of life, con-|youngster</sup> <sup>|so?</sup> <sup>|form</sup> λόγους εἰς ὑμᾶς <sup>|temporaries</sup>

εἰσιέναι. καὶ μέντοι καὶ πάνν, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο

ὑμῶν δέομαι καὶ <sup>|dangle; pass</sup> ἂν διὰ τῶν αὐτῶν λόγων <sup>|over, allow</sup>

ἀκούητέ μου <sup>|defend one's conduct</sup> ὥνπερ <sup>|be accustomed,</sup> αἰ ἐν <sup>|in the habit</sup>

ἀγορᾷ ἐπὶ τῶν τραπεζῶν, ἵνα ὑμῶν πολλοὶ ἀκηκόασι, καὶ

<sup>|elsewhere, ἴτε θαυμάζειν μήτε</sup> <sup>|roar,</sup> τούτου ἕνεκα. ἔχει <sup>|abroad</sup> <sup>|cheer;</sup>

γὰρ οὕτωςί. νῦν ἐγὼ πρῶτον <sup>|disturb</sup> ἐπὶ <sup>|court</sup> ἀναβέβηκα,

ἔτη γεγονῶς |70 ἀτεχνῶς οὖν ξένως ἔχω τῆς

<sup>|here,</sup> λέξεως. <sup>|hither</sup>

Ὡσπερ οὖν ἂν, εἰ τῷ ὄντι ξένος ἐτύγχανον ὦν,

<sup>|acknowledge;</sup> <sup>|perhaps; is</sup> μοι εἰ ἐν ἐκείνῃ τῇ φωνῇ τε <sup>|pardon</sup> <sup>|it not so?</sup>

καὶ τῷ τρόπῳ ἔλεγον ἐν οἷσπερ ἐτεθράμμην, καὶ δὴ καὶ

νῦν τοῦτο ὑμῶν δέομαι δίκαιον, ὥς γέ μοι δοκῶ, τὸν μὲν

τρόπον τῆς λέξεως ἔαν— ἴσως μὲν γὰρ <sup>|worse, more base</sup>

βελτίων ἂν εἴη— αὐτὸ δὲ τοῦτο σκοπεῖν καὶ τούτῳ τὸν

νοῦν <sup>|direct to;</sup> <sup>|think about</sup> εἰ δίκαια λέγω ἢ μή· δικαστοῦ μὲν γὰρ

be appearing before you, O men of Athens, in the character of a juvenile orator—let no one expect it of me. And I must beg of you to grant me a favour:— If I defend myself in my accustomed manner, and you hear me using the words which I have been in the habit of using in the agora, at the tables of the money-changers, or anywhere else, I would ask you not to be surprised, and not to interrupt me on this account. For I am more than seventy years of age, and appearing now for the first time in a court of law, I am quite a stranger to the language of the place; and therefore I would have you regard me as if I were really a stranger, whom you would excuse if he spoke in his native tongue, and after the fashion of his country:— Am I making an unfair request of you? Never mind the manner, which may or may not be good; but think only of the truth of my words, and give heed to that: let the

*vocabulary*

**ἀναζητέω** investigate, discover  
**ἀπολογέομαι** defend one's conduct  
**ἀρετή** goodness, excellence  
**καίπερ** even if  
**κατηγορέω** accuse; indicate  
**κατήγορος** accuser  
**κρείσσω** more powerful; better  
**μετέωρος** up in the air ~meteor

**πάλαι** long ago ~paleo  
**πάλη** wrestling ~Pallas  
**πάλλω** shake, brandish ~Pallas  
**παραλαμβάνω** receive, undertake,  
associate with  
**ρήτωρ** public speaker  
**σοφός** skilled, clever, wise  
**φήμη** speech, rumor ~fame  
**ψευδής** lying, false ~pseudo-

αὕτη ἀρετή, ῥήτορος δὲ τὰ ληθῇ λέγειν.

Πρῶτον μὲν οὖν δίκαιός εἰμι ἀπολογήσασθαι, ὦ ἄνδρες Ἀθηναῖοι, πρὸς τὰ πρῶτά μου ψευδῇ κατηγορημένα καὶ τοὺς πρώτους κατηγοροὺς, ἔπειτα δὲ πρὸς τὰ ὕστερον καὶ τοὺς ὑστέρους. & ; ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγόνασιν πρὸς ὑμᾶς καὶ πάσαι πολλὰ ἤδη ἔτη καὶ οὐδὲν ἀληθὲς λέγοντες, οὓς ἐγὼ μᾶλλον φοβοῦμαι ἢ τοὺς ἀμφὶ Ἄνυτον, καίπερ ὄντας καὶ τούτους δεινούς· ἀλλ' ἐκεῖνοι δεινότεροι, ὦ ἄνδρες, οἳ ὑμῶν τοὺς πολλοὺς ἐκ παίδων παραλαμβάνοντες ἔπειθόν τε καὶ κατηγοροῦν ἐμοῦ μᾶλλον οὐδὲν ἀληθές, ὥς ἔστιν τις Σωκράτης σοφὸς ἀνὴρ, τά τε μετέωρα φροντιστῆς καὶ τὰ ὑπὸ γῆς πάντα ἀνεξιζητῶς καὶ τὸν ἥττω λόγον κρείττω ποιῶν. οὗτοι, ὦ ἄνδρες Ἀθηναῖοι, οἳ ταύτην τὴν φήμην κατασκεδάσαντες, οἳ δεινοὶ εἰσὶν μου κατήγοροι· οἳ γὰρ ἀκούοντες ἡγοῦνται τοὺς ταῦτα ζητοῦντας οὐδὲ θεοὺς νομίζειν. ἔπειτά εἰσιν οὗτοι οἳ κατήγοροι πολλοὶ καὶ πολὺν χρόνον ἤδη κατηγορηκότες, ἔτι δὲ καὶ ἐν ταύτῃ τῇ

αὕτη |excel-  
|lence , |public  
|speaker δὲ τᾰληθῆ λέγειν.

Πρῶτον μὲν οὖν δίκαιός εἰμι |defend one's conduct ἄνδρες  
Ἀθηναῖοι, πρὸς τὰ πρῶτά μου |lying, |accuse; indicate καὶ  
|false  
τοὺς πρώτους |accuser , ἔπειτα δὲ πρὸς τὰ ὕστερον  
καὶ τοὺς ὑστέρους. & ; ἐμοῦ γὰρ πολλοὶ |accuser  
γεγόνاسι πρὸς ὑμᾰς καὶ πάλαι πολλὰ ἤδη ἔτη καὶ οὐδὲν  
ἀληθὲς λέγοντες, οὓς ἐγὼ μᾰλλον φοβοῦμαι ἢ τοὺς  
ἀμφὶ Ἄνυτον, |even if ὄντας καὶ τούτους δεινούς· ἀλλ  
ἐκεῖνοι δεινότεροι, ὧ ἄνδρες, οἱ ὑμῶν τοὺς πολλοὺς ἐκ  
παίδων |receive, undertake, as- ἔπειθόν τε καὶ |accuse;  
|sociate with |indicate  
ἐμοῦ μᾰλλον οὐδὲν ἀληθές, ὥς ἔστιν τις Σωκράτης  
|skilled, ἄρ, τά τε |up in the air, |ronτιστῆς καὶ τὰ ὑπὸ  
|clever, wise  
γῆς πάντα |investigate, καὶ τὸν ἥττω λόγον κρείττω  
|discover  
ποιῶν. οὗτοι, ὧ ἄνδρες Ἀθηναῖοι, οἱ ταύτην τὴν |speech,  
|rumor  
κατασκεδάσαντες, οἱ δεινοὶ εἰσὶν μου |accuser οἱ γὰρ  
ἀκούοντες ἡγοῦνται τοὺς ταῦτα ζητοῦντας οὐδὲ θεοὺς  
νομίζειν. ἔπειτὰ εἰσιν οὗτοι οἱ |accuser πολλοὶ καὶ πολὺν  
χρόνον ἤδη |accuse; indicate , ἔτι δὲ καὶ ἐν ταύτῃ τῇ

speaker speak truly and the judge decide justly.

And first, I have to reply to the older charges and to my first accusers, and then I will go on to the later ones. For of old I have had many accusers, who have accused me falsely to you during many years; and I am more afraid of them than of Anytus and his associates, who are dangerous, too, in their own way. But far more dangerous are the others, who began when you were children, and took possession of your minds with their falsehoods, telling of one Socrates, a wise man, who speculated about the heaven above, and searched into the earth beneath, and made the worse appear the better cause. The disseminators of this tale are the accusers whom I dread; for their hearers are apt to fancy that such enquirers do not believe in the existence of the gods. And they are many, and their charges against me are of ancient date, and they were made by them in the

*vocabulary*

**ἄλογος** without speech or reckoning  
**ἀναβιβάζω** make to mount, promote  
**ἀναπείθω** (aor, plupf) seduce,  
 persuade; (mp, pf, aor ppl) trust, obey,  
 be confident in  
**ἀπολογέομαι** defend one's conduct  
**ἄπορος** impassable, difficult  
**ἄρτι** at the same time  
**διαβολή** slander  
**δισσός** double  
**ἐλέγχω** shame; try, examine

**ἔνιοι** some  
**ἐνταυθοῖ** there  
**ἡλικία** time of life, contemporaries  
**κατηγορέω** accuse; indicate  
**κατήγορος** accuser  
**μειράκιον** youngster  
**πάλαι** long ago ~paleo  
**πάλη** wrestling ~Pallas  
**πάλλω** shake, brandish ~Pallas  
**σκιαμαχέω** shadow-box  
**φθόνος** malice, envy

ἡλικία λέγοντες πρὸς ὑμᾶς ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε,  
 παῖδες ὄντες ἔνιοι ὑμῶν καὶ μειράκια, ἀτεχνῶς ἐρήμην  
 κατηγοροῦντες ἀπολογουμένου οὐδενός. ὁ δὲ πάντων  
 ἀλογώτατον, ὅτι οὐδὲ τὰ ὀνόματα οἷόν τε αὐτῶν εἰδέναι  
 καὶ εἰπεῖν, πλὴν εἴ τις κωμωδοποιὸς τυγχάνει ὢν.  
 ὅσοι δὲ φθόνῳ καὶ διαβολῇ χρώμενοι ὑμᾶς ἀνέπειθον—  
 οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἄλλους πείθοντες— οὗτοι  
 πάντες ἀπορώτατοί εἰσιν· οὐδὲ γὰρ ἀναβιβάσασθαι οἷόν  
 τ' ἐστὶν αὐτῶν ἐνταυθοῖ οὐδ' ἐλέγχει οὐδένα, ἀλλ'  
 ἀνάγκη ἀτεχνῶς ὥσπερ σκιαμαχεῖν ἀπολογούμενόν τε καὶ  
 ἐλέγχειν μηδενὸς ἀποκρινομένου. ἀξιώσατε οὖν καὶ ὑμεῖς,  
 ὥσπερ ἐγὼ λέγω, διττοὺς μου τοὺς κατηγοροὺς γεγονέναι,  
 ἑτέρους μὲν τοὺς ἄρτι κατηγορήσαντας, ἑτέρους δὲ τοὺς  
 πάλαι οὓς ἐγὼ λέγω, καὶ οἰήθητε δεῖν πρὸς ἐκείνους  
 πρῶτόν με ἀπολογήσασθαι· καὶ γὰρ ὑμεῖς ἐκείνων  
 πρότερον ἠκούσατε κατηγορούντων καὶ πολὺ μᾶλλον ἢ  
 τῶνδε τῶν ὕστερον.

Εἰεν· ἀπολογητέον δὴ, ὦ ἄνδρες Ἀθηναῖοι, καὶ



|time of life, con- *is* πρὸς ὑμᾶς ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε,  
|temporaries

*παῖδες ὄντες* |some ὑμῶν καὶ |youngster, ἀτεχνῶς ἐρήμην

|accuse; indicate |defend one's conduct ἵενός. ὁ δὲ πάντων

|without speech ὅτι οὐδὲ τὰ ὀνόματα οἷόν τε αὐτῶν εἰδέναι  
|or reckoning

καὶ εἰπεῖν, πλὴν εἴ τις κωμωδοποιὸς τυγχάνει ὦν.

ὅσοι δὲ |malice, envy |slander χρώμενοι ὑμᾶς |(aor, plupf) seduce, per-  
|(aor, plupf) persuade; (mp, pf, aor ppl)  
οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἄλλους πείθοντες— οὗτοι  
|trust, obey, be confident in

πάντες |impassable, εἰσιν· οὐδὲ γὰρ |make to mount, οἷόν  
|difficult |promote

τ ἐστὶν αὐτῶν |there οὐδ |shame; try, exāmine ἀλλ

ἀνάγκη ἀτεχνῶς ὥσπερ |shadow-box |defend one's conduct αἰ

|shame; try, exāmine ἵποκρινομένων. ἀξιώσατε οὖν καὶ ὑμεῖς,

ὥσπερ ἐγὼ λέγω, |double μου τοὺς |accuser γεγονέναι,

έτέρους μὲν τοὺς |at the|accuse; indicate, έτέρους δὲ τοὺς  
|same

πάλαι οὖς ἐγὼ λέγω, καὶ οἰήθητε δεῖν πρὸς ἐκείνους

πρῶτόν με |defend one's conduct αἰ γὰρ ὑμεῖς ἐκείνων

πρότερον ἠκούσατε |accuse; indicate καὶ πολὺ μᾶλλον ἢ

τῶνδε τῶν ὕστερον.

Εἰεν· |defend one's conduct ἵ ἄνδρες Ἀθηναῖοι, καὶ

days when you were more impressible than you are now— in childhood, or it may have been in youth— and the cause when heard went by default, for there was none to answer. And hardest of all, I do not know and cannot tell the names of my accusers; unless in the chance case of a Comic poet. All who from envy and malice have persuaded you— some of them having first convinced themselves— all this class of men are most difficult to deal with; for I cannot have them up here, and cross-examine them, and therefore I must simply fight with shadows in my own defence, and argue when there is no one who answers. I will ask you then to assume with me, as I was saying, that my opponents are of two kinds; one recent, the other ancient: and I hope that you will see the propriety of my answering the latter first, for these accusations you heard long before the others, and much oftener.

Well, then, I must make my defence, and endeavour to clear away in a short

*vocabulary*

**ἀμείνων** comparative of ἀγαθός, noble  
**ἀναγιγνώσκω** recognize, read,  
 understand, persuade  
**ἀναλαμβάνω** take up, recover, resume  
**ἀπολογέομαι** defend one's conduct  
**διαβάλλω** throw across; slander  
 ~ballistic  
**διαβολή** slander  
**ἐξαιρέω** pick, steal; dedicate; destroy  
 ~heresy  
**ἐπιχειρέω** do, try, attack ~chiral  
**κατηγορία** accusation

**κατήγορος** accuser  
**κρείσσων** more powerful; better  
**κωμωδία** comedy  
**ὅμως** anyway, nevertheless  
**ὅπη** wherever, however  
**οὐράνιος** heavenly  
**περιεργάζομαι** belabor, work too hard  
 on  
**περιφέρω** carry around  
**φάσκω** declare, promise, think ~fame  
**φλυαρέω** talk foolishly  
**φλυαρία** nonsense

ἐπιχειρητέον ὑμῶν ἐξελέσθαι τὴν διαβολὴν ἣν ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε ταύτην ἐν οὕτως ὀλίγῳ χρόνῳ. βουλοίμην μὲν οὖν ἂν τοῦτο οὕτως γενέσθαι, εἴ τι ἄμεινον καὶ ὑμῖν καὶ ἐμοί, καὶ πλέον τί με ποιῆσαι ἀπολογούμενον· οἶμαι δὲ αὐτὸ χαλεπὸν εἶναι, καὶ οὐ πάνυ με λανθάνει οἷόν ἐστιν. ὅμως τοῦτο μὲν ἵτω ὅπῃ τῷ θεῷ φίλον, τῷ δὲ νόμῳ πειστέον καὶ ἀπολογητέον.

Ἀναλάβωμεν οὖν ἐξ ἀρχῆς τίς ἡ κατηγορία ἐστὶν ἐξ ἧς ἡ ἐμὴ διαβολὴ γέγονεν, ἥ δὴ καὶ πιστεύων Μέλητος με ἐγράψατο τὴν γραφὴν ταύτην. εἶεν· τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες; ὥσπερ οὖν κατηγόρων τὴν ἀντωμοσίαν δεῖ ἀναγνῶναι αὐτῶν· Σωκράτης ἀδικεῖ καὶ περιεργάζεται ζητῶν τά τε ὑπὸ γῆς καὶ οὐράνια καὶ τὸν ἥττω λόγον κρείττω ποιῶν καὶ ἄλλους ταῦτὰ ταῦτα διδάσκων. τοιαύτη τίς ἐστίν· ταῦτα γὰρ ἑωρᾶτε καὶ αὐτοὶ ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ, Σωκράτη τινὰ ἐκεῖ περιφερόμενον, φάσκοντά τε ἀεροβατεῖν καὶ ἄλλην πολλὴν φλυαρίαν φλυαροῦντα, ὧν ἐγὼ οὐδὲν οὔτε μέγα

|do, try, attack ὑμῶν |pick, steal; dēdi-|slander ἦν ὑμεῖς ἐν  
 |cate; destroy  
 πολλῶ χρόνῳ ἔσχετε ταύτην ἐν οὕτως ὀλίγῳ χρόνῳ.  
 βουλοίμην μὲν οὖν ἂν τοῦτο οὕτως γενέσθαι, εἴ τι |better  
 καὶ ὑμῖν καὶ ἐμοί, καὶ πλέον τί με ποιῆσαι |defend one's conduct  
 οἶμαι δὲ αὐτὸ χαλεπὸν εἶναι, καὶ οὐ πάννυ με λανθάνει οἶόν  
 ἐστιν. |anyway, nevertheless -- |wherever, ἔφ' φίλον, τῷ δὲ νόμῳ  
 |however  
 πειστέον καὶ |defend one's conduct

|take up, re- οὖν ἐξ ἀρχῆς τίς ἡ κατηγορία ἐστὶν ἐξ ἧς  
 |cover, resume  
 ἡ ἐμὴ |slander γέγονεν, ἥ δὲ καὶ πιστεύων Μέλῃτος  
 με ἐγράψατο τὴν γραφὴν ταύτην. εἶεν· τί δὲ λέγοντες  
 |throw across; |throw across; ὥσπερ οὖν |accuser τὴν  
 |slander |slander  
 ἀντωμοσίαν δεῖ |read αὐτῶν· Σωκράτης ἀδικεῖ καὶ

|belabor, work ζητῶν τά τε ὑπὸ γῆς καὶ |heavenly καὶ τὸν  
 |too hard on  
 ἥττω λόγον κρείττω ποιῶν καὶ ἄλλους ταῦτα ταῦτα  
 διδάσκων. τοιαύτη τίς ἐστίν· ταῦτα γὰρ ἐωρᾶτε καὶ  
 αὐτοὶ ἐν τῇ Ἀριστοφάνους |comedy , Σωκράτη τινὰ  
 ἐκεῖ |carry around , |declare, promise, ἑροβατεῖν καὶ ἄλλην  
 |think  
 πολλὴν |nonsense |talk foolishly , ὧν ἐγὼ οὐδὲν οὔτε μέγα

time, a slander which has lasted a long time. May I succeed, if to succeed be for my good and yours, or likely to avail me in my cause! The task is not an easy one; I quite understand the nature of it. And so leaving the event with God, in obedience to the law I will now make my defence.

I will begin at the beginning, and ask what is the accusation which has given rise to the slander of me, and in fact has encouraged Meletus to prove this charge against me. Well, what do the slanderers say? They shall be my prosecutors, and I will sum up their words in an affidavit: «Socrates is an evil-doer, and a curious person, who searches into things under the earth and in heaven, and he makes the worse appear the better cause; and he teaches the aforesaid doctrines to others.” Such is the nature of the accusation: it is just what you have yourselves seen in the comedy of Aristophanes, who has introduced a man whom he calls Socrates, going about and saying that he walks in air, and talking a deal of nonsense concerning matters of which

*vocabulary***ἀτιμάζω** (ι) insult, dishonor**διαλέγω** go through, debate ~legion**ἐπαῖω** (ᾱ) listen to, perceive**ἐπιστήμη** skill, knowledge**ἐπιχειρέω** do, try, attack ~chiral**μάρτυς** witness**μέτεμι** be among, go, follow ~ion**παιδεύω** raise; train**πώποτε** never**σοφός** skilled, clever, wise

οὔτε μικρὸν πέρι ἐπαῖω. καὶ οὐχ ὥς ἀτιμάζων λέγω τὴν τοιαύτην ἐπιστήμην, εἴ τις περὶ τῶν τοιούτων σοφός ἐστιν— μή πως ἐγὼ ὑπὸ Μελήττου τοσαύτας δίκας φεύγοιμι— ἀλλὰ γὰρ ἐμοὶ τούτων, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν μέτεστιν. μάρτυρας δὲ αὖ ὑμῶν τοὺς πολλοὺς παρέχομαι, καὶ ἀξιῶ ὑμᾶς ἀλλήλους διδάσκειν τε καὶ φράζειν, ὅσοι ἐμοῦ πώποτε ἀκηκόατε διαλεγομένου— πολλοὶ δὲ ὑμῶν οἱ τοιοῦτοί εἰσιν— φράζετε οὖν ἀλλήλοις εἰ πώποτε ἢ μικρὸν ἢ μέγα ἤκουσέ τις ὑμῶν ἐμοῦ περὶ τῶν τοιούτων διαλεγομένου, καὶ ἐκ τούτου γνώσεσθε ὅτι τοιαῦτ ἐστὶ καὶ τᾶλλα περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν.

Ἄλλὰ γὰρ οὔτε τούτων οὐδὲν ἐστιν, οὐδέ γ' εἴ τις ἀκηκόατε ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα πράττομαι, οὐδὲ τοῦτο ἀληθές. ἐπεὶ καὶ τοῦτό γέ μοι δοκεῖ καλὸν εἶναι, εἴ τις οἴός τ' εἴη παιδεύειν ἀνθρώπους ὥσπερ Γοργίας τε ὁ Λεοντῖνος καὶ Πρόδικος ὁ Κεῖος καὶ Ἰππίας ὁ Ἡλεῖος.

Τούτων γὰρ ἕκαστος, ὦ ἄνδρες, οἴός τ' ἐστὶν ἰὼν εἰς



οὔτε μικρὸν πέρι |listen to, perceive ἔχ' ὥς |dishonor λέγω  
 τὴν τοιαύτην |skill, , εἴ τις περὶ τῶν τοιούτων |skilled,  
 |knowledge |clever, wise  
 ἐστίν— μή πως ἐγὼ ὑπὸ Μελήτου τοσαύτας δίκας  
 φεύγοιμι— ἀλλὰ γὰρ ἐμοὶ τούτων, ὦ ἄνδρες Ἀθηναῖοι,  
 οὐδέν |be among |witness δὲ αὖ ὑμῶν τοὺς πολλοὺς  
 παρέχομαι, καὶ ἀξιῶ ὑμᾶς ἀλλήλους διδάσκειν τε καὶ  
 φράζειν, ὅσοι ἐμοῦ |never ἀκηκόατε |go through, debate  
 πολλοὶ δὲ ὑμῶν οἱ τοιοῦτοὶ εἰσιν— φράζετε οὖν ἀλλήλοις  
 εἰ |never ἢ μικρὸν ἢ μέγα ἤκουσέ τις ὑμῶν ἐμοῦ περὶ  
 τῶν τοιούτων |go through, debate... ἐκ τούτου γνώσεσθε ὅτι  
 τοιαῦτ' ἐστὶ καὶ τᾶλλα περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν.

Ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστίν, οὐδέ γ' εἴ τις  
 ἀκηκόατε ὥς ἐγὼ |raise; train |do, try, attack θρώπους καὶ  
 χρήματα πράττομαι, οὐδὲ τοῦτο ἀληθές. ἐπεὶ καὶ τοῦτό  
 γέ μοι δοκεῖ καλὸν εἶναι, εἴ τις οἴός τ' εἴη |raise; train  
 ἀνθρώπους ὥσπερ Γοργίας τε ὁ Λεοντῖνος καὶ Πρόδικος  
 ὁ Κεῖος καὶ Ἰππίας ὁ Ἡλείος.

Τούτων γὰρ ἕκαστος, ὦ ἄνδρες, οἴός τ' ἐστὶν ἰὼν εἰς

I do not pretend to know either much or little— not that I mean to speak disparagingly of any one who is a student of natural philosophy. I should be very sorry if Meletus could bring so grave a charge against me. But the simple truth is, O Athenians, that I have nothing to do with physical speculations. Very many of those here present are witnesses to the truth of this, and to them I appeal. Speak then, you who have heard me, and tell your neighbours whether any of you have ever known me hold forth in few words or in many upon such matters... You hear their answer. And from what they say of this part of the charge you will be able to judge of the truth of the rest.

As little foundation is there for the report that I am a teacher, and take money; this accusation has no more truth in it than the other. Although, if a man were really able to instruct mankind, to receive money for giving instruction would, in my opinion, be an honour to him. There is Gorgias of Leontium, and Prodicus of Ceos, and Hippias of Elis, who go the round

*vocabulary*

**ἀνέρομαι** ask a question, ask about, go searching through  
**ἀνθρώπινος** human  
**ἀπολείπω** leave behind, fail ~eclipse  
**ἀπολιμπάνω** leave behind, fail  
**ἀρετή** goodness, excellence  
**ἐνθάδε** here, hither  
**ἔξιμι** go forth; is possible ~ion  
**ἐπιδημέω** inhabit; visit  
**ἐπιστάτης** -ου (m, 1) suppliant, dependant ~station  
**ἐπιστήμων** skillful, clever ~station  
**ἐφίστημι** set; (mp) come/be near, direct, stop ~station  
**ἵππικός** of horses ~hippo  
**κτῆσις** -ος (f) chattels  
**μισθόω** rent out; (pass) be hired  
**μόσχος** calf (animal)

**ποδαπός** from what country, of what sort?  
**πόσος** how many, much, far?  
**προίξ** -χός (f) gift, dowry  
**προσέρχομαι** come forward, surrender, come in  
**προσήκω** belong to, it beseems  
**πρόσοιδα** (+χάριν) be grateful besides  
**πῶλος** (f) foal ~foal  
**σκέπτομαι** look, look at, watch ~skeptic  
**σοφιστής** -οῦ (m, 1) expert  
**σοφός** skilled, clever, wise  
**σύμπας** (ᾱ) all together  
**σύνειμι** be with; have sex ~ion  
**συνίημι** send together; hear, notice, understand ~jet  
**συνουσία** society, sex

ἐκάστην τῶν πόλεων τοὺς νέους— οἷς ἔξεστι τῶν ἑαυτῶν  
 πολιτῶν προῖκα συνεῖναι ᾧ ἂν βούλωνται— τούτους  
 πείθουσι τὰς ἐκείνων συνουσίας ἀπολιπόντας σφίσιν  
 συνεῖναι χρήματα διδόντας καὶ χάριν προσειδέναι. ἐπεὶ  
 καὶ ἄλλος ἀνὴρ ἐστι Πάριος ἐνθάδε σοφὸς ὃν ἐγὼ ἡσθόμην  
 ἐπιδημοῦντα· ἔτυχον γὰρ προσελθὼν ἀνδρὶ ὃς τετέλεκε  
 χρήματα σοφισταῖς πλείω ἢ σύμπαντες οἱ ἄλλοι, Καλλία  
 τῷ Ἴππονίκου· τοῦτον οὖν ἀνηρόμην— ἐστὸν γὰρ αὐτῷ  
 δύο υἱεῖ— ᾧ Καλλία, ἣν δ' ἐγώ, εἰ μὲν σου τῷ υἱεὶ πῶλῳ ἢ  
 μόσχῳ ἐγενέσθην, εἵχομεν ἂν αὐτοῖν ἐπιστάτην λαβεῖν καὶ  
 μισθώσασθαι ὃς ἔμελλεν αὐτῷ καλῶ τε καὶ γαθῶ ποιήσῃν  
 τὴν προσήκουσαν ἀρετήν, ἣν δ' ἂν οὗτος ἢ τῶν ἵππικῶν  
 τις ἢ τῶν γεωργικῶν· νῦν δ' ἐπειδὴ ἀνθρώπῳ ἐστὸν, τίνα  
 αὐτοῖν ἐν νῷ ἔχεις ἐπιστάτην λαβεῖν; τίς τῆς τοιαύτης  
 ἀρετῆς, τῆς ἀνθρωπίνης τε καὶ πολιτικῆς, ἐπιστήμων  
 ἐστίν; οἶμαι γάρ σε ἐσκέφθαι διὰ τὴν τῶν υἱέων κτῆσιν.  
 ἔστιν τις, ἔφην ἐγώ, ἢ οὐ; πάνυ γε, ἢ δ' ὅς. τίς, ἢ δ' ἐγώ,  
 καὶ ποδαπός, καὶ πόσον διδάσκει;

ἐκάστην τῶν πόλεων τοὺς νέους— οἷς ἔξεστι τῶν ἐαυτῶν  
 πολιτῶν |gift, |dowry συνεῖναι ᾧ ἂν βούλωνται— τούτους  
 πείθουσι τὰς ἐκείνων συνουσίας ἀπολιπόντας σφίσιν  
 συνεῖναι χρήματα διδόντας καὶ χάριν |(+χάριν) be ἐπεί  
 καὶ ἄλλος ἀνὴρ ἐστὶ Πάριος |here, |skilled, ἵ. ἵ. γὰρ ἡσθόμην  
 |hither |clever, wise  
 |inhabit; visit ἔτυχον γὰρ |come forward, ἵ. sur- ὅς τετέλεκε  
 |render, come in  
 χρήματα |expert πλείω ἢ |all together οἱ ἄλλοι, Καλλία  
 τῷ Ἰππονίκου· τοῦτον οὖν |ask, search through ἵ. γὰρ αὐτῷ  
 δύο ὑεῖ— ᾧ Καλλία, ἦν δ' ἐγώ, εἰ μὲν σου τῷ ὑεῖ |foal ἦ  
 |calf ἐγενέσθην, εἵχομεν ἂν αὐτοῖν ἐπιστάτην λαβεῖν καὶ  
 |rent out; (pass) ὅς ἔμελλεν αὐτῷ καλῶ τε κάγαθῶ ποιήσειν  
 |be hired  
 τὴν |belong to, it be-|excellence ἵ. ν δ' ἂν οὗτος ἦ τῶν |of horses  
 |seems  
 τις ἦ τῶν γεωργικῶν· νῦν δ' ἐπειδὴ ἀνθρώπῳ ἐστόν, τίνα  
 αὐτοῖν ἐν νῷ ἔχεις ἐπιστάτην λαβεῖν; τίς τῆς τοιαύτης  
 |excellence τῆς |human τε καὶ πολιτικῆς, |skillful,  
 |clever  
 ἐστίν; οἶμαι γὰρ σε |look, look at, watch τῶν ὑέων |chattels  
 ἔστιν τις, ἔφην ἐγώ, ἦ οὐ; πάνυ γε, ἦ δ' ὅς. τίς, ἦν δ' ἐγώ,  
 καὶ |from what coun-|how many, much, far?  
 |try, of what sort?

of the cities, and are able to persuade the young men to leave their own citizens by whom they might be taught for nothing, and come to them whom they not only pay, but are thankful if they may be allowed to pay them. There is at this time a Parian philosopher residing in Athens, of whom I have heard; and I came to hear of him in this way:— I came across a man who has spent a world of money on the Sophists, Callias, the son of Hipponicus, and knowing that he had sons, I asked him: «Callias,” I said, «if your two sons were foals or calves, there would be no difficulty in finding some one to put over them; we should hire a trainer of horses, or a farmer probably, who would improve and perfect them in their own proper virtue and excellence; but as they are human beings, whom are you thinking of placing over them? Is there any one who understands human and political virtue? You must have thought about the matter, for you have sons; is there any one?” «There is,” he said. «Who is he?” said I; «and of what country? and what does he charge?” «Evenus the Parian,” he replied; «he

*vocabulary*

**ἄλλοῖος** of another kind ~alien  
**ἀποδείκνυμι** (ō) show, point out;  
 appoint; (mid) declare  
**γοῦν** at least then  
**δήπου** perhaps; is it not so?  
**διαβολή** slander  
**ἁρμονικός** harmonious  
**ἐπίσταμαι** know how, understand  
 ~station  
**ἐφίστημι** set; (mp) come/be near,  
 direct, stop ~station  
**μακαρίζω** congratulate ~macarism

**μινᾶ** mina  
**παίζω** play ~pediatrician  
**περισσός** prodigious, superfluous  
**πόθεν** from where?  
**ποῖος** what kind  
**πραγματεύομαι** work at  
**σοφία** skill; wisdom ~sophistry  
**τέχνη** craft, art, plan, contrivance  
 ~technology  
**ὑπολαμβάνω** take under one's  
 support, seize; speak up; imagine  
 ~epilepsy  
**φήμη** speech, rumor ~fame

Εὐήνος, ἔφη, ὦ Σώκρατες, Πάριος, πέντε μνῶν. καὶ ἐγὼ τὸν Εὐήνον ἐμακάρισα εἰ ὥς ἀληθῶς ἔχοι ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει. ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμεν τε καὶ ἡβρυνόμεν ἂν εἰ ἡπιστάμην ταῦτα· ἀλλ οὐ γὰρ ἐπίσταμαι, ὦ ἄνδρες Ἀθηναῖοι.

Ἐπολάβοι ἂν οὖν τις ὑμῶν ἴσως· ἀλλ , ὦ Σώκρατες, τὸ σὸν τί ἐστὶ πρᾶγμα; πόθεν αἱ διαβολαί σοι αὗται γεγόνασιν; οὐ γὰρ δήπου σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον 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. ταυτί μοι δοκεῖ δίκαια λέγειν ὁ λέγων, κἀγὼ ὑμῖν πειράσομαι ἀποδείξαι τί ποτ' ἐστὶν τοῦτο ὃ ἐμοὶ πεποίηκεν τό τε ὄνομα καὶ τὴν διαβολήν. ἀκούετε δῆ. καὶ ἴσως μὲν δόξω τισὶν ὑμῶν παίζειν· εὖ μέντοι ἴστε, πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ. ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, δι οὐδὲν ἀλλ ἢ διὰ σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα. ποίαν δὲ σοφίαν ταύτην; ἥπερ ἐστὶν ἴσως



Εὐήνος, ἔφη, ὦ Σώκρατες, Πάριος, πέντε |mina καὶ ἐγὼ  
 τὸν Εὐήνον |congratulate εἰ ὡς ἀληθῶς ἔχοι ταύτην τὴν  
 |craft καὶ οὕτως |harmonious δάσκει. ἐγὼ |at least then 'τὸς  
 ἐκαλλυνόμεν τε καὶ ἡβρυνόμεν ἂν εἰ |know ταῦτα·  
 ἀλλ οὐ γὰρ ἐπίσταμαι, ὦ ἄνδρες Ἀθηναῖοι.

|take under one's support, ὑμῶν ἴσως· ἀλλ , ὦ Σώκρατες,  
 |seize; speak up; imagine  
 τὸ σὸν τί ἐστὶ πρᾶγμα; πόθεν αἰ |slander σοι αὐταὶ  
 γεγόνασιν; οὐ γὰρ |perhaps; is ὃ γε οὐδὲν τῶν ἄλλων  
 |it not so?  
 |prodigious, |work at ἔπειτα τοσαύτη |speech,  
 |superfluous |rumor  
 τε καὶ λόγος γέγονεν, εἰ μὴ τι ἔπραττες |of another kind  
 πολλοί. λέγε οὖν ἡμῖν τί ἐστίν, ἵνα μὴ ἡμεῖς περὶ σοῦ  
 αὐτοσχεδιάζωμεν. ταυτί μοι δοκεῖ δίκαια λέγειν ὁ λέγων,  
 καὶ γὰρ ὑμῖν πειράσομαι |show, point out; ap- ἐστὶν τοῦτο ὃ  
 |point; (mid) declare  
 ἐμοὶ πεποίηκεν τό τε ὄνομα καὶ τὴν |slander . ἀκούετε  
 δῆ. καὶ ἴσως μὲν δόξω τισὶν ὑμῶν |play εὖ μέντοι  
 ἴστε, πᾶσαν ὑμῖν τὴν |truth ἐρῶ. ἐγὼ γάρ, ὦ ἄνδρες  
 Ἀθηναῖοι, δι οὐδὲν ἀλλ ἢ διὰ |skill; τινὰ τοῦτο τὸ ὄνομα  
 |wisdom  
 ἔσχηκα. |what kind |skill; ταύτην; ἥπερ ἐστὶν ἴσως  
 |wisdom

is the man, and his charge is five minae.” Happy is Evenus, I said to myself, if he really has this wisdom, and teaches at such a moderate charge. Had I the same, I should have been very proud and conceited; but the truth is that I have no knowledge of the kind.

I dare say, Athenians, that some one among you will reply, «Yes, Socrates, but what is the origin of these accusations which are brought against you; there must have been something strange which you have been doing? All these rumours and this talk about you would never have arisen if you had been like other men: tell us, then, what is the cause of them, for we should be sorry to judge hastily of you.” Now I regard this as a fair challenge, and I will endeavour to explain to you the reason why I am called wise and have such an evil fame. Please to attend then. And although some of you may think that I am joking, I declare that I will tell you the entire truth. Men of Athens, this reputation of mine has come of a

*vocabulary*

**ἀναιρέω** take up ~heresy  
**ἀναφέρω** bring up ~bear  
**ἀνθρώπινος** human  
**ἄρnuμαι** get, win  
**ἄρτι** at the same time  
**διαβολή** slander  
**ἐπίσταμαι** know how, understand  
 ~station  
**ἔρομαι** ask a question, ask about, go  
 searching through  
**ἐφίστημι** set; (mp) come/be near,  
 direct, stop ~station  
**θορυβέω** roar, cheer; disturb  
**κατέρχομαι** come down, out from

**κινδυνεύω** encounter danger; (+inf)  
 there is a danger that  
**μαντεύομαι** to divine ~mantis  
**μαρτυρέω** testify, bear witness  
**μαρτύρομαι** (ᾱ) call to witness; protest  
**μάρτυς** witness  
**πότε** when?  
**σοφία** skill; wisdom ~sophistry  
**σοφός** skilled, clever, wise  
**συμφεύγω** flee with; take refuge  
**σφοδρός** vehement  
**φυγή** flight, means of escape ~fugitive  
**ψεύδω** be false, deceive; (mid) to lie  
 ~pseudo-

ἀνθρωπίνη σοφία· τῷ ὄντι γὰρ κινδυνεύω ταύτην εἶναι σοφός. οὗτοι δὲ τάχ' ἄν, οὓς ἄρτι ἔλεγον, μείζω τινὰ ἢ κατ' ἀνθρωπον σοφίαν σοφοὶ εἶεν, ἢ οὐκ ἔχω τί λέγω· οὐ γὰρ δὴ ἔγωγε αὐτὴν ἐπίσταμαι, ἀλλ' ὅστις φησὶ ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. καί μοι, ὦ ἄνδρες Ἀθηναῖοι, μὴ θορυβήσητε, μηδ' εἰ δόξω τι ὑμῖν μέγα λέγειν· οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον ὃν ἂν λέγω, ἀλλ' εἰς ἀξιώχρεων ὑμῖν τὸν λέγοντα ἀνοίσω. τῆς γὰρ ἐμῆς, εἰ δὴ τίς ἐστιν σοφία καὶ οἷα, μάρτυρα ὑμῖν παρέξομαι τὸν θεὸν τὸν ἐν Δελφοῖς. Χαιρεφῶντα γὰρ ἴστε πού.

Οὗτος ἐμός τε ἐταῖρος ἦν ἐκ νέου καὶ ὑμῶν τῷ πλήθει ἐταῖρός τε καὶ συνέφυγε τὴν φυγὴν ταύτην καὶ μεθ' ὑμῶν κατήλθε. καὶ ἴστε δὴ οἷος ἦν Χαιρεφῶν, ὡς σφοδρὸς ἐφ' ὅτι ὀρμήσειεν. καὶ δὴ ποτε καὶ εἰς Δελφοὺς ἐλθὼν ἐτόλμησε τοῦτο μαντεύσασθαι— καί, ὅπερ λέγω, μὴ θορυβεῖτε, ὦ ἄνδρες— ἤρετο γὰρ δὴ εἴ τις ἐμοῦ εἴη σοφώτερος. ἀνείλεν οὖν ἡ Πυθία μηδένα σοφώτερον εἶναι. καὶ τούτων πέρι ὁ ἀδελφὸς ὑμῖν αὐτοῦ οὕτοσὶ μαρτυρήσει,

|human σοφία· τῷ ὄντι γὰρ |encounter danger; ,(+inf) u  
|there is a danger that  
|skilled, ἵτοι δὲ τάχ' ἄν, οὕς |at the same time ἴζω τινὰ ἢ  
|clever, wise  
κατ' ἀνθρώπων |skill; |skilled, ἵ, ἢ οὐκ ἔχω τί λέγω· οὐ  
|wisdom |clever, wise  
γὰρ δὴ ἔγωγε αὐτὴν ἐπίσταμαι, ἀλλ' ὅστις φησὶ |be false, deceive;  
| (mid) to lie  
τε καὶ ἐπὶ |slander τῇ ἐμῇ λέγει. καί μοι, ὦ ἄνδρες  
Ἀθηναῖοι, μὴ |roar, cheer; μὴδ' ἐὰν δόξω τι ὑμῖν μέγα  
|disturb  
λέγειν· οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον ὃν ἂν λέγω, ἀλλ' εἰς  
ἀξιόχρεων ὑμῖν τὸν λέγοντα |bring up τῆς γὰρ ἐμῆς, εἰ δὴ  
τίς ἐστὶν σοφία καὶ οἷα, |witness ὑμῖν παρέξομαι τὸν θεὸν  
τὸν ἐν Δελφοῖς. Χαιρεφῶντα γὰρ ἴστε πού.

Οὗτος ἐμός τε ἐταῖρος ἦν ἐκ νέου καὶ ὑμῶν τῷ πλήθει  
ἐταῖρός τε καὶ |συμφεύγω?: flee flight, means ἦν καὶ μεθ' ὑμῶν  
|with; take of escape  
|come down, out from δὲ οἷός ἦν Χαιρεφῶν, ὥς |vehement  
|συμφεύγω?:  
|flee with; take  
|refuge  
ἐφ' ὅτι ὀρμήσαντος καὶ δὴ ποτε καὶ εἰς Δελφούς ἐλθὼν  
ἐτόλμησε τοῦτο |to divine — καί, ὅπερ λέγω, μὴ  
|roar, cheer; ὦ ἄνδρες— ἤρετο γὰρ δὴ εἴ τις ἐμοῦ εἴη  
|disturb  
|skilled, clever; |take up οὐν ἡ Πυθία μὴδένα |skilled, εἶναι.  
|wise |clever, wise  
καὶ τούτων πέρι ὁ ἀδελφὸς ὑμῖν αὐτοῦ οὕτως μαρτυρήσει,

certain sort of wisdom which I possess. If you ask me what kind of wisdom, I reply, wisdom such as may perhaps be attained by man, for to that extent I am inclined to believe that I am wise; whereas the persons of whom I was speaking have a superhuman wisdom which I may fail to describe, because I have it not myself; and he who says that I have, speaks falsely, and is taking away my character. And here, O men of Athens, I must beg you not to interrupt me, even if I seem to say something extravagant. For the word which I will speak is not mine. I will refer you to a witness who is worthy of credit; that witness shall be the God of Delphi—he will tell you about my wisdom, if I have any, and of what sort it is. You must have known Chaerephon; he was early a friend of mine, and also a friend of yours, for he shared in the recent exile of the people, and returned with you. Well, Chaerephon, as you know, was very impetuous in all his doings, and he went to Delphi and boldly asked the oracle to tell him whether—as I was saying, I must beg you not to interrupt—he asked the oracle to tell him whether anyone was wiser than I was, and the Pythian prophetess answered, that there was no man wiser. Chaerephon is dead himself; but his brother, who is in court,

*vocabulary*

**αἰνίσσομαι** hint, speak in riddles  
**ἀπορέω** be confused, distressed  
**ἀποφαίνω** display, declare  
**δείκνυμι** (ῥ) show, point out  
**δήπου** perhaps; is it not so?  
**διαβολή** slander  
**διαλέγω** go through, debate ~legion  
**διασκοπέω** consider from all angles  
**εἴπερ** if indeed  
**ἐλέγχω** shame; try, examine  
**ἐνθυμέομαι** (ῥ) take to heart  
**ἐνταῦθα** there, here  
**ζήτησις** -εως (f) search, inquiry  
**θέμις** -τος (f) custom, law  
**μαντεῖον** prophetic warning ~mantis  
**μόγισ** with difficulty, barely

**ὅθεν** whence  
**πότε** when?  
**σκέπτομαι** look, look at, watch  
 ~skeptic  
**σκοπάω** watch, observe  
**σκοπέω** behold, consider  
**σκοπός** (f) lookout, overseer, spy,  
 target ~telescope  
**σοφός** skilled, clever, wise  
**σύνοιδα** know about someone; think  
 proper  
**τελευτάω** bring about, finish ~apostle  
**φάσκω** declare, promise, think ~fame  
**χρησμός** oracular response  
**ψεύδω** be false, deceive; (mid) to lie  
 ~pseudo-

ἐπειδὴ ἐκεῖνος τετελεύτηκεν.

Σκέψασθε δὴ ὧν ἔνεκα ταῦτα λέγω· μέλλω γὰρ ὑμᾶς διδάξειν ὅθεν μοι ἡ διαβολὴ γέγονεν. ταῦτα γὰρ ἐγὼ ἀκούσας ἐνεθυμούμην οὕτωςί· τί ποτε λέγει ὁ θεός, καὶ τί ποτε αἰνίττεται; ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σμικρὸν σύννοδα ἐμαυτῷ σοφὸς ὦν· τί οὖν ποτε λέγει φάσκων ἐμὲ σοφώτατον εἶναι; οὐ γὰρ δήπου ψεύδεται γε· οὐ γὰρ θέμις αὐτῷ. καὶ πολὺν μὲν χρόνον ἠπόρουν τί ποτε λέγει· ἔπειτα μόγισ πάνυ ἐπὶ ζήτησιν αὐτοῦ τοιαύτην τινὰ ἐτραπόμην. ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, ὡς ἐνταῦθα εἶπερ που ἐλέγξων τὸ μαντεῖον καὶ ἀποφανῶν τῷ χρησμῷ ὅτι οὕτως ἐμοῦ σοφώτερός ἐστι, σὺ δ' ἐμὲ ἔφησθα. διασκοπῶν οὖν τοῦτον— ὀνόματι γὰρ οὐδὲν δέομαι λέγειν, ἦν δέ τις τῶν πολιτικῶν πρὸς ὃν ἐγὼ σκοπῶν τοιοῦτόν τι ἔπαθον, ὧ ἄνδρες Ἀθηναῖοι, καὶ διαλεγόμενος αὐτῷ— ἔδοξέ μοι οὗτος ὁ ἀνὴρ δοκεῖν μὲν εἶναι σοφὸς ἄλλοις τε πολλοῖς ἀνθρώποις καὶ μάλιστα ἑαυτῷ, εἶναι δ' οὐ· κἄπειτα ἐπειρώμην αὐτῷ δεικνύναι ὅτι



ἐπειδὴ ἐκεῖνος |bring about,  
|finish

|look, look at, watch ἔνεκα ταῦτα λέγω· μέλλω γὰρ ὑμᾶς

διδάξειν |whence ἢ ἢ |slander γέγονεν. ταῦτα γὰρ ἐγὼ

ἀκούσας |take to heart οὕτωςί· τί ποτε λέγει ὁ θεός, καὶ

τί ποτε |hint , ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σμικρὸν

|know about some- |skilled, τί οὖν ποτε λέγει |declare, promise,  
|one; think proper |clever, wise |think

ἐμὲ |skilled, clever, εἶναι; οὐ γὰρ |per- |be false, deceive; ἢ γὰρ  
|wise |haps; is (mid) to lie

|custom, law, καὶ πολὺν μὲν |it not |be confused, ποτε  
|so? |distrressed

λέγει· ἔπειτα |with difficulty, ἐπὶ |search, αὐτοῦ τοιαύτην  
|barely |inquiry

τινὰ ἐτραπόμην. ἦλθον ἐπὶ τινα τῶν δοκούντων |skilled,  
|clever, wise

εἶναι, ὥς |there, here |if indeed οὐ |shame; try, ex- |prophetic καὶ  
|amine |warning

ἀποφανῶν τῷ |oracular ὅτι οὕτως ἐμοῦ |skilled, ἐστι,  
|response |clever, wise

σὺ δ' ἐμὲ ἔφησθα. |consider from ὕν τουτον— ὀνόματι γὰρ  
|all angles

οὐδὲν δέομαι λέγειν, ἦν δέ τις τῶν πολιτικῶν πρὸς ὃν

ἐγὼ σκοπῶν τοιοῦτόν τι ἔπαθον, ὦ ἄνδρες Ἀθηναῖοι, καὶ

|go through, debate ὦ— ἔδοξε μοι οὗτος ὁ ἀνὴρ δοκεῖν μὲν

εἶναι |skilled, οἷς τε πολλοῖς ἀνθρώποις καὶ μάλιστα  
|clever, wise

ἑαυτῷ, εἶναι δ' οὐ· κάπειτα ἐπειρώμην αὐτῷ |show ὅτι

will confirm the truth of what I am saying.

Why do I mention this? Because I am going to explain to you why I have such an evil name. When I heard the answer, I said to myself, What can the god mean? and what is the interpretation of his riddle? for I know that I have no wisdom, small or great. What then can he mean when he says that I am the wisest of men? And yet he is a god, and cannot lie; that would be against his nature. After long consideration, I thought of a method of trying the question. I reflected that if I could only find a man wiser than myself, then I might go to the god with a refutation in my hand. I should say to him, «Here is a man who is wiser than I am; but you said that I was the wisest.” Accordingly I went to one who had the reputation of wisdom, and observed him— his name I need not mention; he was a politician whom I selected for examination— and the result was as follows: When I began to talk with him, I could not help thinking that he was not really wise, although he was thought wise by many, and still wiser by himself; and thereupon I tried to explain to him

*vocabulary*

**ἀναγκαῖος** coerced, coercing, slavery  
**ἀπεχθάνομαι** become hated ~external  
**ἀπέχθομαι** be hated, incur hatred  
 ~external  
**γούν** at least then  
**ἐνταῦθα** there, here  
**ἐντεῦθεν** thence  
**ἐφεξῆς** in order, in a row  
**κινδυνεύω** encounter danger; (+inf)  
 there is a danger that

**λογίζομαι** reckon, consider  
**λυπέω** (ἴ) annoy, distress  
**ναός** (ᾱ) temple, shrine ~nostalgia  
**νή** yea  
**ὅμως** anyway, nevertheless  
**οὐδέτερος** neither  
**σκοπᾶω** watch, observe  
**σκοπέω** behold, consider  
**σοφός** skilled, clever, wise  
**χρησμός** oracular response

οἶοιτο μὲν εἶναι σοφός, εἶη δ' οὐ. ἐντεῦθεν οὖν τούτῳ τε ἀπηχθόμην καὶ πολλοῖς τῶν παρόντων· πρὸς ἑμαυτὸν δ' οὖν ἀπιὼν ἐλογιζόμην ὅτι τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώτερός εἰμι· κινδυνεύει μὲν γὰρ ἡμῶν οὐδέτερος οὐδὲν καλὸν καὶ γαθὸν εἰδέναι, ἀλλ' οὗτος μὲν οἶεται τι εἰδέναι οὐκ εἰδώς, ἐγὼ δέ, ὥσπερ οὖν οὐκ οἶδα, οὐδὲ οἶομαι· ἔοικα γοῦν τούτου γε σμικρῷ τινι αὐτῷ τούτῳ σοφώτερος εἶναι, ὅτι ἂ μὴ οἶδα οὐδὲ οἶομαι εἰδέναι. ἐντεῦθεν ἐπ' ἄλλον ἦα τῶν ἐκείνου δοκούντων σοφωτέρων εἶναι καί μοι ταῦτά ταῦτα ἔδοξε, καὶ ἐνταῦθα κακείνῳ καὶ ἄλλοις πολλοῖς ἀπηχθόμην.

Μετὰ ταῦτ' οὖν ἤδη ἐφεξῆς ἦα, αἰσθανόμενος μὲν καὶ λυπούμενος καὶ δεδιώς ὅτι ἀπηχθανόμην, ὅμως δὲ ἀναγκαῖον ἐδόκει εἶναι τὸ τοῦ θεοῦ περὶ πλείστου ποιείσθαι— ἰτέον οὖν, σκοποῦντι τὸν χρησμὸν τί λέγει, ἐπὶ ἅπαντας τοὺς τι δοκοῦντας εἰδέναι.

Καὶ νῆ τὸν κύνα, ὦ ἄνδρες Ἀθηναῖοι— δεῖ γὰρ πρὸς ὑμᾶς τάληθῇ λέγειν— ἦ μὲν ἐγὼ ἔπαθόν τι τοιοῦτον· οἱ

οἷοιτο μὲν εἶναι |skilled, , δ' οὐ. |thence οὖν τούτῳ τε  
clever, wise

ἀπηχθόμην καὶ πολλοῖς τῶν παρόντων· πρὸς ἑμαυτὸν δ

οὖν ἀπιὼν |reckon, ὅτι τούτου μὲν τοῦ ἀνθρώπου ἐγὼ  
consider

|skilled, εἰμι· |encounter danger; (+inf) there|neither οὐδὲν  
clever, wise |is a danger that

καλὸν καὶ γαθὸν εἶδέναι, ἀλλ' οὗτος μὲν οἶεταί τι εἰδέναι

οὐκ εἰδώς, ἐγὼ δέ, ὥσπερ οὖν οὐκ οἶδα, οὐδὲ οἶομαι· ἔοικα

|at least then ἵ γε σμικρῶ τινι αὐτῷ τούτῳ |skilled, εἶναι,  
clever, wise

ὅτι ἂ μὴ οἶδα οὐδὲ οἶομαι εἰδέναι. |thence ἐπ' ἄλλον ἦα

τῶν ἐκείνου δοκούντων |skilled, clever, εἶναι καί μοι ταῦτα  
wise

ταῦτα ἔδοξε, καὶ |there, here ἀκείνῳ καὶ ἄλλοις πολλοῖς

ἀπηχθόμην.

Μετὰ ταῦτ' οὖν ἤδη |in order, in a row... θανόμενος μὲν

καὶ |annoy, καὶ δεδιὼς ὅτι |become hated , |anyway, never-  
distress |theless

δὲ ἀναγκαῖον ἐδόκει εἶναι τὸ τοῦ θεοῦ περὶ πλείστον

ποιεῖσθαι— ἰτέον οὖν, σκοποῦντι τὸν |oracular τί λέγει,  
response

ἐπὶ ἅπαντας τοὺς τι δοκοῦντας εἰδέναι.

Καὶ νῆ τὸν κύνα, ὦ ἄνδρες Ἀθηναῖοι— δεῖ γὰρ πρὸς ὑμᾶς

τάληθ' ἰλέγειν— ἦ μὴν ἐγὼ ἔπαθόν τι τοιοῦτον· οἱ

that he thought himself wise, but was not really wise; and the consequence was that he hated me, and his enmity was shared by several who were present and heard me. So I left him, saying to myself, as I went away: Well, although I do not suppose that either of us knows anything really beautiful and good, I am better off than he is,— for he knows nothing, and thinks that he knows; I neither know nor think that I know. In this latter particular, then, I seem to have slightly the advantage of him. Then I went to another who had still higher pretensions to wisdom, and my conclusion was exactly the same. Whereupon I made another enemy of him, and of many others besides him.

Then I went to one man after another, being not unconscious of the enmity which I provoked, and I lamented and feared this: but necessity was laid upon me,— the word of God, I thought, ought to be considered first. And I said to myself, Go I must to all who appear to know, and find out the meaning of the oracle. And I swear to you, Athenians, by the dog I swear!— for I must tell you the truth— the result of my mission was just

*vocabulary*

**αἰσχύνω** (ῶ) spoil, disgrace, disfigure,  
 mar  
**ἄμαθής** ignorant  
**ἀναλαμβάνω** take up, recover, resume  
**αὐτόφωρος** notoriously, manifestly  
**διθύραμβος** (ι) dithyramb  
**ἐνδεής** inadequate  
**ἐνταῦθα** there, here  
**ἐπιδείκνυμι** (ῶ) display, exhibit  
**ἐπιεικής** fitting ~icon  
**εὐδοκιμέω** be esteemed  
**καταλαμβάνω** seize, understand, catch,  
 overtake; (mp) happen ~epilepsy  
**μαντεία** oracular power

**ὅμως** anyway, nevertheless  
**πλάνη** wandering  
**ποίημα** -τος (n, 3) work, deed  
**ποιητής** -οῦ (m, 1) maker, author  
**ποιητός** made, well-made ~poet  
**πονέω** work; be busy ~osteopenia  
**πόνος** toil, suffering ~osteopenia  
**πραγματεύομαι** work at  
**σοφία** skill; wisdom ~sophistry  
**τραγωδία** tragedy, serious poem  
**φαῦλος** trifling  
**φρόνιμος** sensible, prudent  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics

μὲν μάλιστα εὐδοκимоῦντες ἔδοξάν μοι ὀλίγου δεῖν τοῦ  
 πλείστου ἐνδεεῖς εἶναι ζητοῦντι κατὰ τὸν θεόν, ἄλλοι δὲ  
 δοκοῦντες φαυλότεροι ἐπιεικέστεροι εἶναι ἄνδρες πρὸς  
 τὸ φρονίμως ἔχειν. δεῖ δὴ ὑμῖν τὴν ἐμὴν πλάνην  
 ἐπιδείξαι ὥσπερ πόνους τινὰς πονοῦντος ἵνα μοι καὶ  
 ἀνέλεγκτος ἢ μαντεία γένοιτο. μετὰ γὰρ τοὺς πολιτικούς  
 ἥα ἐπὶ τοὺς ποιητὰς τοὺς τε τῶν τραγωδιῶν καὶ τοὺς  
 τῶν διθυράμβων καὶ τοὺς ἄλλους, ὡς ἐνταῦθα ἐπ'  
 αὐτοφώρῳ καταληψόμενος ἐμαντὸν ἀμαθέστερον ἐκείνων  
 ὄντα. ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα ἃ μοι  
 ἐδόκει μάλιστα πεπραγματεῦσθαι αὐτοῖς, διηρώτων ἂν  
 αὐτοὺς τί λέγοιεν, ἵν' ἅμα τι καὶ μανθάνοιμι παρ' αὐτῶν.  
 αἰσχύνομαι οὖν ὑμῖν εἰπεῖν, ὦ ἄνδρες, τὰληθῆ· ὅμως δὲ  
 ῥητέον. ὡς ἔπος γὰρ εἰπεῖν ὀλίγου αὐτῶν ἅπαντες οἱ  
 παρόντες ἂν βέλτιον ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιήκεσαν.  
 ἔγνων οὖν αὖ καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ τοῦτο,  
 ὅτι οὐ σοφία ποιοῖεν ἂ ποιοῖεν, ἀλλὰ φύσει τινὲ καὶ  
 ἐνθουσιάζοντες ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμοδοί·



μὲν μάλιστα |be esteemed ἔδοξάν μοι ὀλίγου δεῖν τοῦ  
 πλείστου |inadequate<sup>ε</sup> αἱ ζητοῦντι κατὰ τὸν θεόν, ἄλλοι δὲ  
 δοκοῦντες |trifling |fitting εἶναι ἄνδρες πρὸς  
 τὸ |sensible, ἔχειν. δεῖ δὴ ὑμῖν τὴν ἐμὴν |wandering  
 |prudent  
 |display, ὥσπερ |toil, suffering ` - |work ἵνα μοι καὶ  
 |exhibit  
 ἀνέλεγκτος ἢ |oracular γένοιτο. μετὰ γὰρ τοὺς πολιτικούς  
 |power  
 ἦα ἐπὶ τοὺς ποιητὰς τοὺς τε τῶν |tragedy, seri- καὶ τοὺς  
 |ous poem  
 τῶν |dithyramb καὶ τοὺς ἄλλους, ὡς |there, here ἔπ  
 |notoriously, |seize, understand, catch, over-|ignorant ἐκείνων  
 |manifestly |take; (mp) happen  
 ὄντα. |take up, recover, οὖν αὐτῶν τὰ |work, deed ἅ μοι  
 |resume  
 ἐδόκει μάλιστα |work at αὐτοῖς, διηρώτων ἂν  
 αὐτοὺς τί λέγοιεν, ἵν ἅμα τι καὶ μανθάνοιμι παρ αὐτῶν.  
 |spoil, οὖν ὑμῖν εἰπεῖν, ὦ ἄνδρες, τὰ ληθῆ· |anyway, nevertheless  
 |disgrace  
 ῥητέον. ὡς ἔπος γὰρ εἰπεῖν ὀλίγου αὐτῶν ἅπαντες οἱ  
 παρόντες ἂν βέλτιον ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιήκεσαν.  
 ἔγνων οὖν αὖ καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ τοῦτο,  
 ὅτι οὐ σοφία ποιοῖεν ἅ ποιοῖεν, ἀλλὰ φύσει τινὲ καὶ  
 ἐνθουσιάζοντες ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμοδοί·

this: I found that the men most in repute were all but the most foolish; and that others less esteemed were really wiser and better. I will tell you the tale of my wanderings and of the «Herculean” labours, as I may call them, which I endured only to find at last the oracle irrefutable. After the politicians, I went to the poets; tragic, dithyrambic, and all sorts. And there, I said to myself, you will be instantly detected; now you will find out that you are more ignorant than they are. Accordingly, I took them some of the most elaborate passages in their own writings, and asked what was the meaning of them— thinking that they would teach me something. Will you believe me? I am almost ashamed to confess the truth, but I must say that there is hardly a person present who would not have talked better about their poetry than they did themselves. Then I knew that not by wisdom do poets write poetry, but by a sort

*vocabulary***ἀμάρτημα** -τος (n, 3) failure, fault**ἀνερωτάω** question**ἀποκρύπτω** hide away ~cryptic**δημιουργός** public worker

~ergonomics

**ἐντεῦθεν** thence**ἐξεργάζομαι** accomplish; undo**ἐπίσταμαι** know how, understand

~station

**ἐφίστημι** set; (mp) come/be near,

direct, stop ~station

**πάθος** -ους (n, 3) an experience,

passion, condition

**περιγίγνομαι** surpass; survive; attain

~genus

**ποιήεις** grassy ~pastor**ποίησις** -εως (f) creation**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**πότερος** which, whichever of two**σοφία** skill; wisdom ~sophistry**σοφός** skilled, clever, wise**σύνοιδα** know about someone; think

proper

**τελευτάω** bring about, finish ~apostle**τελευτή** conclusion, fulfilment ~apostle**τέχνη** craft, art, plan, contrivance

~technology

**χειροτέχνης** -ου (m, 1) artisan**χρησμός** oracular response**ψεύδω** be false, deceive; (mid) to lie

~pseudo-

καὶ γὰρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλὰ, ἴσασι δὲ οὐδὲν ὦν λέγουσι. τοιοῦτόν τί μοι ἐφάνησαν πάθος καὶ οἱ ποιηταὶ πεπονθότες, καὶ ἅμα ἡσθόμην αὐτῶν διὰ τὴν ποίησιν οἰομένων καὶ τᾶλλα σοφωτάτων εἶναι ἀνθρώπων ἃ οὐκ ἦσαν. ἀπῆα οὖν καὶ ἐντεῦθεν τῷ αὐτῷ οἰόμενος περιγεγονέναι ὥπερ καὶ τῶν πολιτικῶν.

Τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνας ἦα· ἐμαυτῷ γὰρ συνήδη οὐδὲν ἐπισταμένῳ ὥς ἔπος εἰπεῖν, τούτους δέ γ' ἤδη ὅτι εὐρήσοιμι πολλὰ καὶ καλὰ ἐπισταμένους. καὶ τούτου μὲν οὐκ ἐψεύσθην, ἀλλ' ἡπίσταντο ἃ ἐγὼ οὐκ ἡπιστάμην καὶ μου ταύτῃ σοφώτεροι ἦσαν. ἀλλ', ὦ ἄνδρες Ἀθηναῖοι, ταυτόν μοι ἔδοξαν ἔχειν ἀμάρτημα ὅπερ καὶ οἱ ποιηταὶ καὶ οἱ ἀγαθοὶ δημιουργοί— διὰ τὸ τὴν τέχνην καλῶς ἐξεργάζεσθαι ἕκαστος ἡξίου καὶ τᾶλλα τὰ μέγιστα σοφώτατος εἶναι— καὶ αὐτῶν αὕτη ἢ πλημμέλεια ἐκείνην τὴν σοφίαν ἀποκρύπτειν· ὥστε με ἐμαυτὸν ἀνερωτᾶν ὑπὲρ τοῦ χρησμοῦ πότερα δεξαίμην ἂν οὕτως ὥπερ ἔχω ἔχειν, μήτε τι σοφὸς ὢν τὴν ἐκείνων

καὶ γὰρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλά, ἴσασιν δὲ  
οὐδὲν ὦν λέγουσι. τοιοῦτόν τί μοι ἐφάνησαν |an experience, passion,  
|condition  
οἱ ποιηταὶ πεπονθότες, καὶ ἅμα ἡσθόμην αὐτῶν διὰ τὴν  
ποίησιν οἰομένων καὶ τᾶλλα |skilled, clever, εἶναι ἀνθρώπων  
|wise  
ἃ οὐκ ἦσαν. ἀπῆα οὖν καὶ |thence τῷ αὐτῷ οἰόμενος  
|surpass; survive; ὥπερ καὶ τῶν πολιτικῶν.  
|attain  
Τελευτῶν οὖν ἐπὶ τοὺς |artisan ἦα· ἐμαντῷ γὰρ  
|know about; some- ἵσταμένῳ ὡς ἔπος εἰπεῖν, τούτους δέ γ  
|one; think proper  
ἦδη ὅτι εὐρήσοιμι πολλὰ καὶ καλὰ ἐπισταμένους. καὶ  
τούτου μὲν οὐκ |be false, , deceiver; know ἃ ἐγὼ οὐκ  
|(mid) to lie  
|know καί μου ταύτῃ |skilled, ἦσαν. ἀλλ , ᾧ  
|clever, wise  
ἄνδρες Ἀθηναῖοι, ταυτόν μοι ἔδοξαν ἔχειν |failure, fault  
ὅπερ καὶ οἱ ποιηταὶ καὶ οἱ ἀγαθοὶ |public — διὰ  
|worker  
τὸ τὴν |craft καλῶς |accomplish; undo...αστος ἡξίου καὶ  
τᾶλλα τὰ μέγιστα |skilled, clever, εἶναι— καὶ αὐτῶν αὕτη  
|wise  
ἡ πλημμέλεια ἐκείνην τὴν |skill; |hide away ὥστε με  
|wisdom  
ἐμαντὸν |question ὑπὲρ τοῦ |oracular |which, ἡ ξαίμην ἂν  
|response |whichever  
οὕτως ὥσπερ ἔχω ἔχειν, μήτε τι |skilled, ... γὴν ἐκείνων  
|clever, wise

of genius and inspiration; they are like diviners or soothsayers who also say many fine things, but do not understand the meaning of them. The poets appeared to me to be much in the same case; and I further observed that upon the strength of their poetry they believed themselves to be the wisest of men in other things in which they were not wise. So I departed, conceiving myself to be superior to them for the same reason that I was superior to the politicians.

At last I went to the artisans. I was conscious that I knew nothing at all, as I may say, and I was sure that they knew many fine things; and here I was not mistaken, for they did know many things of which I was ignorant, and in this they certainly were wiser than I was. But I observed that even the good artisans fell into the same error as the poets;— because they were good workmen they thought that they also knew all sorts of high matters, and this defect in them overshadowed their wisdom; and therefore I asked myself on behalf of the oracle, whether I would like to be as I

*vocabulary*

ἄμαθής ignorant  
 ἀνθρώπινος human  
 ἀστή inhabitant  
 ἀστός townsman  
 ἄστυ -εως (n, 3) town  
 βαρύς heavy ~baritone  
 διαβολή slander  
 ἐκάστοτε each time  
 ἐξελέγχω convict, refute, test  
 ἐξέτασις scrutiny  
 ἐπειδὴν when, after

ἐρευνάω hunt for  
 κινδυνεύω encounter danger; (+inf)  
 there is a danger that  
 λυσιτελέω (ῶ) be useful  
 παράδειγμα -τος (n, 3) model,  
 precedent  
 περίειμι be superior to; be left over;  
 still exist  
 σοφία skill; wisdom ~sophistry  
 σοφός skilled, clever, wise  
 χρησμός oracular response

σοφίαν μήτε ἀμαθῆς τὴν ἀμαθίαν, ἢ ἀμφότερα ἃ ἐκεῖνοι ἔχουσιν ἔχειν. ἀπεκρινάμην οὖν ἐμαυτῷ καὶ τῷ χρησμῷ ὅτι μοι λυσιτελοῖ ὥσπερ ἔχω ἔχειν.

Ἐκ ταυτησὶ δὴ τῆς ἐξετάσεως, ὦ ἄνδρες Ἀθηναῖοι, πολλαὶ μὲν ἀπέχθαι μοι γεγόνاسι καὶ οἶαι χαλεπώταται καὶ βαρύταται, ὥστε πολλὰς διαβολὰς ἀπ' αὐτῶν γεγονέναι, ὄνομα δὲ τοῦτο λέγεσθαι, σοφὸς εἶναι· οἴονται γάρ με ἐκάστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφὸν ἃ ἂν ἄλλον ἐξελέγξω. τὸ δὲ κινδυνεύει, ὦ ἄνδρες, τῷ ὄντι ὁ θεὸς σοφὸς εἶναι, καὶ ἐν τῷ χρησμῷ τούτῳ τοῦτο λέγειν, ὅτι ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶν καὶ οὐδενός. καὶ φαίνεται τοῦτον λέγειν τὸν Σωκράτη, προσκεχρηῆσθαι δὲ τῷ ἐμῷ ὀνόματι, ἐμὲ παράδειγμα ποιούμενος, ὥσπερ ἂν εἰ εἴποι ὅτι οὗτος ὑμῶν, ὦ ἄνθρωποι, σοφώτατός ἐστιν, ὅστις ὥσπερ Σωκράτης ἔγνωκεν ὅτι οὐδενὸς ἀξιός ἐστι τῇ ἀληθείᾳ πρὸς σοφίαν. ταῦτ' οὖν ἐγὼ μὲν ἔτι καὶ νῦν περιῶν ζητῶ καὶ ἐρευνῶ κατὰ τὸν θεὸν καὶ τῶν ἀστῶν καὶ ξένων ἂν τινα οἶμαι σοφὸν εἶναι· καὶ ἐπειδάν μοι μὴ



|skill; |ignorant τὴν ἀμαθίαν, ἣ ἀμφότερα ἂ ἐκείνοι  
|wisdom  
ἔχουσιν ἔχειν. ἀπεκρινάμην οὖν ἐμαυτῷ καὶ τῷ |oracular  
|response  
ὅτι μοι |be useful ὥσπερ ἔχω ἔχειν.

Ἐκ ταυτησὶ δὴ τῆς |scrutiny , ὦ ἄνδρες Ἀθηναῖοι, πολλὰ  
μὲν ἀπέχθεται μοι γεγονόσιν καὶ οἶαι χαλεπώταται καὶ  
|heavy , ὥστε πολλὰς |slander ἀπ' αὐτῶν γεγονέναι,  
ὄνομα δὲ τοῦτο λέγεσθαι, |skilled, ... .. οἶονται γάρ με  
|clever, wise  
|each time οἱ παρόντες ταῦτα αὐτὸν εἶναι |skilled, ... .. ἄλλον  
|clever, wise  
|convict, re- τὸ δὲ |encounter danger; (±inf) τῷ ὄντι ὁ θεὸς  
|fute, test |there is a danger that  
|skilled, ... .., καὶ ἐν τῷ |oracular τούτῳ τοῦτο λέγειν, ὅτι ἡ  
|clever, wise |response  
|human σοφία ὀλίγου τινὸς ἀξία ἐστὶν καὶ οὐδενός. καὶ

φαίνεται τοῦτον λέγειν τὸν Σωκράτη, προσκεχρησθαι δὲ  
τῷ ἐμῷ ὀνόματι, ἐμὲ |model, ποιούμενος, ὥσπερ ἂν  
|precedent  
εἰ εἴποι ὅτι οὗτος ὑμῶν, ὦ ἄνθρωποι, |skilled, clever, ἐστίν,  
|wise  
ὅστις ὥσπερ Σωκράτης ἔγνωκεν ὅτι οὐδενὸς ἀξίός ἐστι

τῇ |truth πρὸς |skill; ταῦτ' οὖν ἐγὼ μὲν ἔτι καὶ νῦν  
|wisdom  
|be superior to; |be left |hunt for κατὰ τὸν θεὸν καὶ τῶν ἀστῶν  
|over; still exist  
καὶ ξένων ἂν τινα οἶωμαι |skilled, ... .. καὶ |when, μοι μὴ  
|clever, wise |after

was, neither having their knowledge nor their ignorance, or like them in both; and I made answer to myself and to the oracle that I was better off as I was.

This inquisition has led to my having many enemies of the worst and most dangerous kind, and has given occasion also to many calumnies. And I am called wise, for my hearers always imagine that I myself possess the wisdom which I find wanting in others: but the truth is, O men of Athens, that God only is wise; and by his answer he intends to show that the wisdom of men is worth little or nothing; he is not speaking of Socrates, he is only using my name by way of illustration, as if he said, He, O men, is the wisest, who, like Socrates, knows that his wisdom is in truth worth nothing. And so I go about the world, obedient to the god, and search and make enquiry into the wisdom of any one, whether citizen or stranger, who appears to be wise; and if he is

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἀπορέω** be confused, distressed**ἀσχολία** business, being busy**αὐτόματος** self-willed, accidental

~after

**ἀφθονία** abundance**εἴτα** then, therefore, next**ἐνδείκνυμι** (ὁ) address, consider**ἐντεῦθεν** thence**ἐξετάζω** inspect, interrogate, estimate**ἐπακολουθέω** chase; accrue**ἐπειδάν** when, after**ἐπιχειρέω** do, try, attack ~chiral**ἐρωτάω** ask about something**κρείσσων** more powerful; better**μετέωρος** up in the air ~meteor**μιαρός** stained, polluted ~miasma**μιμέομαι** (ἔ) imitate, represent**μυρίος** (ὁ) 10,000 ~myriad**οἰκέω** household, familiar, proper**οἰκέω** inhabit ~economics**ὀργίζω** anger, provoke, annoy**πενία** poverty ~osteopenia**πλούσιος** wealth ~plutocrat**σοφός** skilled, clever, wise**σχολή** rest, leisure**φιλοσοφέω** philosophize, study

δοκῇ, τῷ θεῷ βοηθῶν ἐνδείκνυμαι ὅτι οὐκ ἔστι σοφός. καὶ ὑπὸ ταύτης τῆς ἀσχολίας οὔτε τι τῶν τῆς πόλεως πράξαι μοι σχολή γέγονεν ἄξιον λόγου οὔτε τῶν οἰκείων, ἀλλ' ἐν πενία μυρία εἰμι διὰ τὴν τοῦ θεοῦ λατρείαν.

Πρὸς δὲ τούτοις οἱ νέοι μοι ἐπακολουθοῦντες— οἷς μάλιστα σχολή ἐστιν, οἱ τῶν πλουσιωτάτων— αὐτόματοι, χαίρουσιν ἀκούοντες ἐξεταζομένων τῶν ἀνθρώπων, καὶ αὐτοὶ πολλάκις ἐμὲ μιμοῦνται, εἶτα ἐπιχειροῦσιν ἄλλους ἐξετάζειν· κάπειτα οἶμαι εὐρίσκουσι πολλὴν ἀφθονίαν οἰομένων μὲν εἶδέναι τι ἀνθρώπων, εἰδότες δὲ ὀλίγα ἢ οὐδέν. ἐντεῦθεν οὖν οἱ ὑπ' αὐτῶν ἐξεταζόμενοι ἐμοὶ ὀργίζονται, οὐχ αὐτοῖς, καὶ λέγουσιν ὡς Σωκράτης τίς ἐστι μιαιώτατος καὶ διαφθείρει τοὺς νέους· καὶ ἐπειδὴν τις αὐτοὺς ἐρωτᾷ ὅτι ποιῶν καὶ ὅτι 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 καὶ θεοὺς μὴ νομίζειν καὶ τὸν ἥττω λόγον κρείττω ποιεῖν. τὰ

δοκῇ, τῷ θεῷ βοηθῶν |address, consider ὅτι οὐκ ἔστι |skilled, clever, wise  
 ὑπὸ ταύτης τῆς |business, being busy οὔτε τι τῶν τῆς πόλεως πράξαι  
 μοι |rest, leisure γέγονεν ἄξιον λόγου οὔτε τῶν οἰκείων, ἀλλ' ἐν  
 πενίᾳ |10,000 εἰμὶ διὰ τὴν τοῦ θεοῦ λατρείαν.

Πρὸς δὲ τούτοις οἱ νέοι μοι |chase; accrue — οἷς  
 μάλιστα |rest, leisure ἐστίν, οἱ τῶν |wealth —  
 |self-willed, accidental, χαίρουσιν ἀκούοντες |inspect, interrogate, estimate τῶν  
 ἀνθρώπων, καὶ αὐτοὶ |often ἐμὲ |imitate, represent |then, next therefore,  
 |do, try, attack ἄλλους |inspect, interrogate, estimate εἰτα οἶμαι εὐρίσκουσι  
 πολλὴν |abundance οἰομένων μὲν εἰδέναι τι ἀνθρώπων,  
 εἰδόντων δὲ ὀλίγα ἢ οὐδέν. |thence οὖν οἱ ὑπ' αὐτῶν  
 |inspect, interrogate, estimate, anger, provoke, annoy οὐχ αὐτοῖς, καὶ λέγουσιν ὡς  
 Σωκράτης τίς ἐστι |stained, polluted καὶ διαφθείρει τοὺς νέους·  
 καὶ |when, after τις αὐτοὺς |ask ὅτι ποιῶν καὶ ὅτι διδάσκων,  
 ἔχουσι μὲν οὐδὲν εἰπεῖν ἀλλ' |be ignorant of. ἡ δὲ μὴ δοκῶσιν  
 |be confused, distressed, κατὰ πάντων τῶν |philosophize, study πρόχειρα  
 ταῦτα λέγουσιν, ὅτι τὰ |up in the air ἢ τὰ ὑπὸ γῆς καὶ θεοὺς  
 μὴ νομίζειν καὶ τὸν ἥττω λόγον κρείττω ποιεῖν. τὰ

not wise, then in vindication of the oracle I show him that he is not wise; and my occupation quite absorbs me, and I have no time to give either to any public matter of interest or to any concern of my own, but I am in utter poverty by reason of my devotion to the god.

There is another thing;— young men of the richer classes, who have not much to do, come about me of their own accord; they like to hear the pretenders examined, and they often imitate me, and proceed to examine others; there are plenty of persons, as they quickly discover, who think that they know something, but really know little or nothing; and then those who are examined by them instead of being angry with themselves are angry with me: This confounded Socrates, they say; this villainous misleader of youth!— and then if somebody asks them, Why, what evil does he practise or teach? they do not know, and cannot tell; but in order that they may not appear to be at a loss, they repeat the ready-made charges which are used against all philosophers about teaching things up in the clouds and under the earth, and having

*vocabulary***αἵτιος** blameworthy; the cause

~etiology

**αἰτίος** blameworthy; the cause

~etiology

**ἀπεχθάνομαι** become hated ~external**ἀποκρύπτω** hide away ~cryptic**ἅτε** as if; since**ἄχθομαι** be burdened with**δημιουργός** public worker

~ergonomics

**διαβάλλω** throw across; slander

~ballistic

**διαβολή** slander**ἐμπίμπλημι** fill with**ἐξαιρέω** pick, steal; dedicate; destroy

~heresy

**καίτοι** and yet; and in fact; although**κατάδηλος** manifest, visible**οὔς οὔατος** (n) ear**πάλαι** long ago ~paleo**πάλη** wrestling ~Pallas**πάλλω** shake, brandish ~Pallas**πιθανός** persuasive**προσποιέω** give over to; pretend

~poet

**ρήτωρ** public speaker**σφοδρός** vehement**σχεδόν** near, approximately at

~ischemia

**τεκμήριον** sign; proof

γὰρ ἀληθῇ οἶομαι οὐκ ἂν ἐθέλοιεν λέγειν, ὅτι κατάδηλοι γίνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν. ἄτε οὖν οἶμαι φιλότιμοι ὄντες καὶ σφοδροὶ καὶ πολλοί, καὶ συντεταμένως καὶ πιθανῶς λέγοντες περὶ ἐμοῦ, ἐμπεπλήκασιν ὑμῶν τὰ ὦτα καὶ πάλαι καὶ σφοδρῶς διαβάλλοντες.

Ἐκ τούτων καὶ Μέλητός μοι ἐπέθετο καὶ Ἄνυτος καὶ Λύκων, Μέλητος μὲν ὑπὲρ τῶν ποιητῶν ἀχθόμενος, Ἄνυτος δὲ ὑπὲρ τῶν δημιουργῶν καὶ τῶν πολιτικῶν, Λύκων δὲ ὑπὲρ τῶν ῥητόρων· ὥστε, ὅπερ ἀρχόμενος ἐγὼ ἔλεγον, θαυμάζοιμι ἂν εἰ οἷός τ' εἶην ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι ἐν οὕτως ὀλίγῳ χρόνῳ οὕτω πολλὴν γεγонуῖαν. ταῦτ' ἔστιν ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, τάληθῃ, καὶ ὑμᾶς οὔτε μέγα οὔτε μικρὸν ἀποκρυψάμενος ἐγὼ λέγω οὐδ' ὑποστειλάμενος. καίτοι οἶδα σχεδὸν ὅτι αὐτοῖς τούτοις ἀπεχθάνομαι, ὃ καὶ τεκμήριον ὅτι ἀληθῇ λέγω καὶ ὅτι αὕτη ἐστὶν ἡ διαβολὴ ἡ ἐμὴ καὶ τὰ αἷτια ταῦτά ἐστιν. καὶ ἐάντε νῦν ἐάντε αὖθις ζητήσητε ταῦτα, οὕτως



γὰρ ἀληθῇ οἶμαι οὐκ ἂν ἐθέλοιεν λέγειν, ὅτι |manifest,  
 |visible  
 γίνονται |give over to; pre- μὲν εἰδέναι, εἰδότες δὲ οὐδέν.  
 |tend  
 |as if; since ἵμαι φιλότιμοι ὄντες καὶ |vehement καὶ πολλοί,  
 καὶ συντεταμένως καὶ |persuasive λέγοντες περὶ ἐμοῦ,  
 |fill with ὑμῶν τὰ |ear καὶ πάλαι καὶ |vehement  
 |throw across;  
 |slander  
 Ἐκ τούτων καὶ Μέλητος μοι ἐπέθετο καὶ Ἄνυτος καὶ  
 Λύκων, Μέλητος μὲν ὑπὲρ τῶν ποιητῶν |be burdened with  
 Ἄνυτος δὲ ὑπὲρ τῶν δημιουργῶν καὶ τῶν πολιτικῶν,  
 Λύκων δὲ ὑπὲρ τῶν |public ὥστε, ὅπερ ἀρχόμενος ἐγὼ  
 |speaker  
 ἔλεγον, θαυμάζομι ἂν εἰ οἷός τ' εἴην ἐγὼ ὑμῶν ταύτην τὴν  
 |slander |pick, steal; dedi- ὥτως ὀλίγω χρόνῳ οὕτω πολλὴν  
 |cate; destroy  
 γεγонуῖαν. ταῦτ' ἔστιν ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, τὰληθῆ,  
 καὶ ὑμᾶς οὔτε μέγα οὔτε μικρὸν |hide away ἐγὼ  
 λέγω οὐδ' ὑποστειλάμενος. |and yet; ἅ|about ὅτι αὐτοῖς  
 |in fact; al-  
 τούτοις |become hated , ὃ καὶ |though  
 |sign; proof ὅτι ἀληθῇ λέγω καὶ  
 ὅτι αὕτη ἐστὶν ἡ |slander ἡ ἐμὴ καὶ τὰ αἷτια ταῦτά ἐστιν.  
 καὶ ἕαντε νῦν ἕαντε αὖθις ζητήσητε ταῦτα, οὕτως

no gods, and making the worse appear the better cause; for they do not like to confess that their pretence of knowledge has been detected— which is the truth; and as they are numerous and ambitious and energetic, and are drawn up in battle array and have persuasive tongues, they have filled your ears with their loud and inveterate calumnies. And this is the reason why my three accusers, Meletus and Anytus and Lycon, have set upon me; Meletus, who has a quarrel with me on behalf of the poets; Anytus, on behalf of the craftsmen and politicians; Lycon, on behalf of the rhetoricians: and as I said at the beginning, I cannot expect to get rid of such a mass of calumny all in a moment. And this, O men of Athens, is the truth and the whole truth; I have concealed nothing, I have dissembled nothing. And yet, I know that my plainness of speech makes them hate me, and what is their hatred but a proof that I am speaking the truth?— Hence has arisen the prejudice against me; and this is the reason of it, as you will find

*vocabulary***ἄγων** -ος (m, 3) gathering place

~agony

**ἀπολογέομαι** defend one's conduct**ἀπολογία** verbal defense**δαιμόνιος** voc: you crazy guy**δεῦρο** here, come here!**ἔγκλημα** -τος (n, 3) accusation**ἐξετάζω** inspect, interrogate, estimate**ἐπιδείκνυμι** (ῶ) display, exhibit**καινός** new, fresh, strange**κατηγορέω** accuse; indicate**κατήγορος** accuser**κῆδω** distress, hurt; mp: care about

(+gen) ~heinous

**μέλω** concern, interest, be one's responsibility**προσποιέω** give over to; pretend

~poet

**πώποτε** never**σπουδάζω** be busy, earnest ~repudiate**σπουδή** zeal; (dat) with difficulty, hastily ~repudiate

εύρήσετε.

Περὶ μὲν οὖν ὧν οἱ πρῶτοί μου κατήγοροι κατηγοροῦν αὕτη ἔστω ἱκανὴ ἀπολογία πρὸς ὑμᾶς· πρὸς δὲ Μέλητον τὸν ἀγαθὸν καὶ φιλόπολον, ὥς φησι, καὶ τοὺς ὑστέρους μετὰ ταῦτα πειράσομαι ἀπολογήσασθαι. αὐθις γὰρ δὴ, ὥσπερ ἐτέρων τούτων ὄντων κατηγορῶν, λάβωμεν αὐτὴν τούτων ἀντωμοσίαν. ἔχει δέ πως ὧδε· Σωκράτη φησὶν ἀδικεῖν τοὺς τε νέους διαφθείροντα καὶ θεοὺς οὓς ἡ πόλις νομίζει οὐ νομίζοντα, ἕτερα δὲ δαιμόνια καινά. τὸ μὲν δὴ ἔγκλημα τοιοῦτόν ἐστιν· τούτου δὲ τοῦ ἐγκλήματος ἐν ἑκάστων ἐξετάσωμεν.

Φησὶ γὰρ δὴ τοὺς νέους ἀδικεῖν με διαφθείροντα. ἐγὼ δέ γε, ὦ ἄνδρες Ἀθηναῖοι, ἀδικεῖν φημι Μέλητον, ὅτι σπουδῇ χαριεντίζεται, ῥαδίως εἰς ἀγῶνα καθιστὰς ἀνθρώπους, περὶ πραγμάτων προσποιούμενος σπουδάζειν καὶ κήδεσθαι ὧν οὐδὲν τούτῳ πώποτε ἐμέλησεν· ὥς δὲ τοῦτο οὕτως ἔχει, πειράσομαι καὶ ὑμῖν ἐπιδείξαι. καί μοι δεῦρο, ὦ Μέλητε, εἰπέ· ἄλλο τι ἢ περὶ πλείστου ποιῇ ὅπως

εὐρήσετε.

Περὶ μὲν οὖν ὧν οἱ πρῶτοί μου |accuser |accuse;  
 αὕτη ἔστω ἱκανὴ |verbal defense πρὸς ὑμᾶς· πρὸς δὲ Μέλητον  
 τὸν ἀγαθὸν καὶ φιλόπολιν, ὥς φησι, καὶ τοὺς ὑστέρους  
 μετὰ ταῦτα πειράσομαι |defend one's conduct Ἰθις γὰρ δὴ,  
 ὥσπερ ἐτέρων τούτων ὄντων |accuser , λάβωμεν αὖ  
 τὴν τούτων ἀντωμοσίαν. ἔχει δέ πως ὧδε· Σωκράτη  
 φησὶν ἀδικεῖν τοὺς τε νέους διαφθείροντα καὶ θεοὺς οὕς  
 ἡ πόλις νομίζει οὐ νομίζοντα, ἕτερα δὲ δαιμόνια |new, fresh, strange  
 μὲν δὴ |accusation ἰοιούτῳ ἔστιν· τούτου δὲ τοῦ |accusation  
 ἐν ἑκάστῳ |inspect, interro-  
 gate, estimate  
 Φησὶ γὰρ δὴ τοὺς νέους ἀδικεῖν με διαφθείροντα. ἐγὼ  
 δέ γε, ὦ ἄνδρες Ἀθηναῖοι, ἀδικεῖν φημι Μέλητον,  
 ὅτι |zeal; (dat) with τίζεται, ῥαδίως εἰς |gathering αθιστὰς  
 |difficulty, hastily |place  
 ἀνθρώπους, περὶ πραγμάτων |give over to; pre- |be busy, earnest  
 |tend  
 καὶ |distress ὧν οὐδὲν τούτῳ |never |be in/on the mind  
 τοῦτο οὕτως ἔχει, πειράσομαι καὶ ὑμῖν |display, |exhibit  
 |here, come here!, ἐ, εἰπέ· ἄλλο τι ἢ περὶ πλείστου ποιῇ ὅπως

out either in this or in any future enquiry.

I have said enough in my defence against the first class of my accusers; I turn to the second class. They are headed by Meletus, that good man and true lover of his country, as he calls himself. Against these, too, I must try to make a defence:— Let their affidavit be read: it contains something of this kind: It says that Socrates is a doer of evil, who corrupts the youth; and who does not believe in the gods of the state, but has other new divinities of his own. Such is the charge; and now let us examine the particular counts. He says that I am a doer of evil, and corrupt the youth; but I say, O men of Athens, that Meletus is a doer of evil, in that he pretends to be in earnest when he is only in jest, and is so eager to bring men to trial from a pretended zeal and interest about matters in which he really never had the smallest interest. And the truth of this I will endeavour to prove to you.

Come hither, Meletus, and

*vocabulary***αἰσχροῦς** shameful**ἀμείνων** comparative of ἀγαθός, noble**βέλτιστος** best, noblest**δῆλος** visible, conspicuous**δικαστής** -οῦ (m, 1) judge, juror**εἰσάγω** lead in ~demagogue**ἐξευρίσκω** find; discover ~eureka**ἐρωτάω** ask about something**ἴσχω** imitate, liken to, guess ~victor**καίτοι** and yet; and in fact; although**κατηγορέω** accuse; indicate**μέλω** concern, interest, be one's responsibility**μηνύω** disclose, betray, accuse**παιδεύω** raise; train**σιγάω** (ι) be silent**τεκμήριον** sign; proof

ὥς βέλτιστοι οἱ νεώτεροι ἔσονται;

Ἐγωγε.

Ἴθι δὴ νυν εἰπὲ τούτοις, τίς αὐτοὺς βελτίους ποιεῖ; δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι. τὸν μὲν γὰρ διαφθείροντα ἐξευρών, ὥς φῆς, ἐμέ, εἰσάγεις τουτοισὶ καὶ κατηγορεῖς· τὸν δὲ δὴ βελτίους ποιοῦντα Ἴθι εἰπὲ καὶ μῆνυσον αὐτοῖς τίς ἐστιν. —ὄρᾱς, ὦ Μέλητε, ὅτι σιγᾶς καὶ οὐκ ἔχεις εἰπεῖν; καίτοι οὐκ αἰσχρόν σοι δοκεῖ εἶναι καὶ ἱκανὸν τεκμήριον οὗ δὴ ἐγὼ λέγω, ὅτι σοι οὐδὲν μεμέληκεν; ἀλλ εἰπέ, ὦγαθέ, τίς αὐτοὺς ἀμείνους ποιεῖ;

Οἱ νόμοι.

Ἄλλ οὐ τοῦτο ἐρωτῶ, ὦ βέλτιστε, ἀλλὰ τίς ἄνθρωπος, ὅστις πρῶτον καὶ αὐτὸ τοῦτο οἶδε, τοὺς νόμους;

Οὔτοι, ὦ Σώκρατες, οἱ δικασταί.

Πῶς λέγεις, ὦ Μέλητε; οἶδε τοὺς νέους παιδεύειν οἰοί τέ εἶσι καὶ βελτίους ποιοῦσιν;



ὥς |best, |noblest οἱ νεώτεροι ἔσονται;

Ἐγωγε.

|imitate, liken ἰπὲ τούτοις, τίς αὐτοὺς βελτίους ποιεῖ; |visible, |to, guess |conspicuous

γὰρ ὅτι οἶσθα, |be in/on the mind ἔν μὲν γὰρ διαφθείροντα

|find; |discover, ὥς φῆς, ἐμέ, |lead in τουτοισὶ καὶ |accuse; |indicate

τὸν δὲ δὴ βελτίους ποιοῦντα ἔθι εἰπὲ καὶ |disclose, be- |toίς τίς |tray, accuse

ἔστιν. —ὁρᾶς, ὦ Μέλητε, ὅτι |be silent ἢ οὐκ ἔχεις εἰπεῖν;

|and yet; and |shameful τοι δοκεῖ εἶναι καὶ ἰκανὸν |sign; proof οὐ |in fact; al- |though

ὅη ἐγὼ λέγω, ὅτι σοι οὐδὲν |be in/on the mind εἰπέ, ὠγαθέ,

τίς αὐτοὺς |better ποιεῖ;

Οἱ νόμοι.

Ἄλλ οὐ τοῦτο |ask, ὦ |best, |noblest, ἀλλὰ τίς ἄνθρωπος,

ὅστις πρῶτον καὶ αὐτὸ τοῦτο οἶδε, τοὺς νόμους;

Οὔτοι, ὦ Σώκρατες, οἱ |judge, |juror

Πῶς λέγεις, ὦ Μέλητε; οἶδε τοὺς νέους

|raise; train οἰοί τέ εἰσι καὶ βελτίους ποιοῦσιν;

let me ask a question of you. You think a great deal about the improvement of youth?

Yes, I do.

Tell the judges, then, who is their improver; for you must know, as you have taken the pains to discover their corrupter, and are citing and accusing me before them. Speak, then, and tell the judges who their improver is.— Observe, Meletus, that you are silent, and have nothing to say. But is not this rather disgraceful, and a very considerable proof of what I was saying, that you have no interest in the matter? Speak up, friend, and tell us who their improver is.

The laws.

But that, my good sir, is not my meaning. I want to know who the person is, who, in the first place, knows the laws.

The judges, Socrates, who are present in court.

What, do you mean to say, Meletus, that they are able to instruct and improve youth?

Certainly they are.

*vocabulary***ἀκροατής** -οῦ (αᾶ, m, 1) listener**ἀφθονία** abundance**βουλευτής** -οῦ (m, 1) councillor

~volunteer

**ναός** (ᾱ) temple, shrine ~nostalgia**νή** yea**πότερος** which, whichever of two**ὠφελέω** help, be useful

Μάλιστα.

Πότερον ἅπαντες, ἢ οἱ μὲν αὐτῶν, οἱ δ' οὐ;

Ἄπαντες.

Εὐ γε νῆ τὴν Ἥραν λέγεις καὶ πολλὴν ἀφθονίαν τῶν  
ὠφελούντων.

Τί δὲ δῆ; οἱ δὲ ἀκροαταὶ βελτίους ποιοῦσιν ἢ οὐ;

Καὶ οὗτοι.

Τί δέ, οἱ βουλευταί;

Καὶ οἱ βουλευταί.

Ἄλλ ἄρα, ὦ Μέλητε, μὴ οἱ ἐν τῇ ἐκκλησίᾳ, οἱ  
ἐκκλησιασταί, διαφθείρουσι τοὺς νεωτέρους; ἢ κακῆνοι  
βελτίους ποιοῦσιν ἅπαντες;

Κακῆνοι.

Πάντες ἄρα, ὥς ἔοικεν, Ἀθηναῖοι καλοὺς καγαθοὺς  
ποιοῦσι πλὴν ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω. οὕτω λέγεις;

Μάλιστα.

|which, ἅπαντες, ἢ οἱ μὲν αὐτῶν, οἱ δ' οὐ;  
|whichever

Ἄπαντες.

Εὖ γε νῆ τὴν Ἑρᾶν λέγεις καὶ πολλὴν |abundance τῶν

|help, be useful .

Τί δὲ δῆ; οἱ δὲ |listener βελτίους ποιοῦσιν ἢ οὐ;

Καὶ οὕτοι.

Τί δέ, οἱ |councillor ,

Καὶ οἱ |councillor .

Ἄλλ' ἄρα, ὦ Μέλητε, μὴ οἱ ἐν τῇ ἐκκλησίᾳ, οἱ  
ἐκκλησιασταί, διαφθείρουσι τοὺς νεωτέρους; ἢ κακῆνοι  
βελτίους ποιοῦσιν ἅπαντες;

Κακῆνοι.

Πάντες ἄρα, ὥς ἔοικεν, Ἀθηναῖοι καλοὺς καγαθοὺς  
ποιοῦσι πλὴν ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω. οὕτω λέγεις;

What, all of them, or some only and not others?

All of them.

By the goddess Here, that is good news! There are plenty of improvers, then. And what do you say of the audience,— do they improve them?

Yes, they do.

And the senators?

Yes, the senators improve them.

But perhaps the members of the assembly corrupt them?— or do they too improve them?

They improve them.

Then every Athenian improves and elevates them; all with the exception of myself; and I alone am their corrupter? Is that what you

*vocabulary*

**ἄμείνων** comparative of ἀγαθός, noble  
**ἄμέλεια** indifference, negligence  
**ἀποφαίνω** display, declare  
**δήπου** perhaps; is it not so?  
**εἰσάγω** lead in ~demagogue  
**ἐπιδείκνυμι** (ὕ) display, exhibit  
**ἔρωτάω** ask about something  
**εὐδαιμονία** prosperity  
**ζῶον** being, animal; picture  
**ἵππικός** of horses ~hippo  
**καταγιγνώσκω** judge negatively  
**μέλω** concern, interest, be one's

## responsibility

**οἰκέω** inhabit ~economics  
**πάντως** by all means  
**πότερος** which, whichever of two  
**σαυτοῦ** yourself  
**σαφής** clear, understandable  
**σύνειμι** be with; have sex ~ion  
**συνίημι** send together; hear, notice, understand ~jet  
**σφόδρα** very much  
**φροντίζω** consider, ponder  
**φύω** produce, beget; clasp ~physics  
**ὠφελέω** help, be useful

Πάνυ σφόδρα ταῦτα λέγω.

Πολλήν γέ μου κατέγνωκας δυστυχίαν. καί μοι ἀπόκριναι· ἦ καὶ περὶ ἵππους οὕτω σοι δοκεῖ ἔχειν; οἱ μὲν βελτίους ποιοῦντες αὐτοὺς πάντες ἄνθρωποι εἶναι, εἷς δέ τις ὁ διαφθείρων; ἢ τούναντίον τούτου πᾶν εἷς μὲν τις ὁ βελτίους οἶός τ' ὦν ποιεῖν ἢ πάνυ ὀλίγοι, οἱ ἵππικοί, οἱ δὲ πολλοὶ ἐάνπερ συνῶσι καὶ χρώνται ἵπποις, διαφθείρουσιν; οὐχ οὕτως ἔχει, ὦ Μέλητε, καὶ περὶ ἵππων καὶ τῶν ἄλλων ἀπάντων ζώων; πάντως δήπου, ἐάντε σὺ καὶ Ἄνυτος οὐ φῆτε ἐάντε φῆτε· πολλή γάρ ἄν τις εὐδαιμονία εἴη περὶ τοὺς νέους εἰ εἷς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελούσιν. ἀλλὰ γάρ, ὦ Μέλητε, ἱκανῶς ἐπιδείκνυσαι ὅτι οὐδεπώποτε ἐφρόντισας τῶν νέων, καὶ σαφῶς ἀποφαίνεις τὴν σαυτοῦ ἀμέλειαν, ὅτι οὐδέν σοι μεμέληκεν περὶ ὧν ἐμὲ εἰσάγεις.

Ἔτι δὲ ἡμῖν εἰπέ, ὦ πρὸς Διὸς Μέλητε, πότερόν ἐστιν οἰκεῖν ἄμεινον ἐν πολίταις χρηστοῖς ἢ πονηροῖς; ὦ τάν, ἀπόκριναι· οὐδὲν γάρ τοι χαλεπὸν ἐρωτῶ. οὐχ οἱ μὲν



Πάνυ |very much ἰὺτα λέγω.

Πολλήν γέ μου |judge negatively ὕστυχίαν. καί μοι  
 ἀποκρίναι· ἥ καὶ περὶ ἵππους οὕτω σοι δοκεῖ ἔχειν; οἱ μὲν  
 βελτίους ποιοῦντες αὐτοὺς πάντες ἄνθρωποι εἶναι, εἰς δέ  
 τις ὁ διαφθείρων; ἢ τούναντίον τούτου πᾶν εἰς μὲν τις ὁ  
 βελτίους οἶός τ' ὢν ποιεῖν ἢ πάνυ ὀλίγοι, οἱ |of horses οἱ δέ  
 πολλοὶ ἐάνπερ συνῶσι καὶ χρώνται ἵπποις, διαφθείρουσιν;  
 οὐχ οὕτως ἔχει, ὦ Μέλητε, καὶ περὶ ἵππων καὶ τῶν ἄλλων  
 ἀπάντων ζώων; |by all|perhaps; 'is 'τε σὺ καὶ Ἄνυτος οὐ  
 |means |it not so?  
 |produce, ' |produce, ' |λὴ γὰρ ἂν τις εὐδαιμονία εἴη περὶ  
 |beget; clasp |beget; clasp  
 τοὺς νέους εἰ εἰς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι  
 |help, be useful...λλὰ γάρ, ὦ Μέλητε, ἱκανῶς |display, exhibit ὅτι  
 οὐδεπώποτε |consider, τῶν νέων, καὶ |clear, |display,  
 |ponder |under- |declare  
 τήν |yourself |indifference, "τι οὐδέν σοι |be in/on the mind ὦν ἐμέ  
 |negligence |able  
 |lead in

Ἔτι δὲ ἡμῖν εἰπέ, ὦ πρὸς Διὸς Μέλητε, |which, ἔστιν  
 |inhabit |better ἐν πολίταις χρηστοῖς ἢ πονηροῖς; ὦ τάν,  
 ἀποκρίναι· οὐδὲν γάρ τοι χαλεπὸν |ask οὐχ οἱ μὲν

affirm?

That is what I stoutly affirm.

I am very unfortunate if you are right. But suppose I ask you a question: How about horses? Does one man do them harm and all the world good? Is not the exact opposite the truth? One man is able to do them good, or at least not many;—the trainer of horses, that is to say, does them good, and others who have to do with them rather injure them? Is not that true, Meletus, of horses, or of any other animals? Most assuredly it is; whether you and Anytus say yes or no. Happy indeed would be the condition of youth if they had one corrupter only, and all the rest of the world were their improvers. But you, Meletus, have sufficiently shown that you never had a thought about the young: your carelessness is seen in your not caring about the very things which you bring against me.

And now, Meletus, I will ask you another question— by Zeus I will: Which is better, to live among bad citizens, or among good ones? Answer, friend, I say; the question is one which

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἀέκων** unwilling**ἄκων** javelin; unwilling ~acme**βλάπτω** break, make fail**δεῦρο** here, come here!**δήτα** emphatic δῆ**ἐγγύς** near**εἰσάγω** lead in ~demagogue**έκων** willingly, on purpose; giving in too easily**πλησίος** near, neighboring**πότερος** which, whichever of two**σοφός** skilled, clever, wise**σύνειμι** be with; have sex ~ion**τηλίκος** of such an age**ώφελέω** help, be useful

πονηροὶ κακόν τι ἐργάζονται τοὺς αἰὲ ἐγγυτάτῳ αὐτῶν  
ὄντας, οἱ δ' ἀγαθοὶ ἀγαθόν τι;

Πάνυ γε.

Ἦσθιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι  
μᾶλλον ἢ ὠφελεῖσθαι; ἀποκρίνου, ὦ ἀγαθέ· καὶ γὰρ  
ὁ νόμος κελεύει ἀποκρίνεσθαι. ἔσθ ὅστις βούλεται  
βλάπτεσθαι;

Οὐ δηῖτα.

Φέρε δὴ, πότερον ἐμὲ εἰσάγεις δεῦρο ὡς διαφθείροντα τοὺς  
νέους καὶ πονηροτέρους ποιοῦντα ἐκόντα ἢ ἄκοντα;

Ἐκόντα ἔγωγε.

Τί δηῖτα, ὦ Μέλητε; τοσοῦτον σὺ ἐμοῦ σοφώτερος εἶ  
τηλικούτου ὄντος τηλικόσδε ὢν, ὥστε σὺ μὲν ἔγνωκας  
ὅτι οἱ μὲν κακοὶ κακόν τι ἐργάζονται αἰὲ τοὺς μάλιστα  
πλησίον ἑαυτῶν, οἱ δὲ ἀγαθοὶ ἀγαθόν, ἐγὼ δὲ δὴ εἰς  
τοσοῦτον ἀμαθίας ἤκω ὥστε καὶ τοῦτ' ἀγνοῶ, ὅτι ἐάν

πονηροὶ κακόν τι ἐργάζονται τοὺς ἀεὶ |near αὐτῶν  
ὄντας, οἱ δὲ ἀγαθοὶ ἀγαθόν τι;

Πάνυ γε.

Ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν |be with;|break, make fail  
|have sex  
μᾶλλον ἢ |help, be useful ἀποκρίνου, ᾧ ἀγαθέ· καὶ γὰρ  
ὁ νόμος κελεύει ἀποκρίνεσθαι. ἔσθ' ὅστις βούλεται  
|break, make fail

Οὐ |emphatic δὲ

Φέρε δὲ, |which, |μὲ |lead in |here, come here! ἔιροντα τοὺς  
|whichever  
νέους καὶ πονηροτέρους ποιοῦντα |willingly ἢ ἄκοντα;  
|willingly ἔγωγε.

Τί |emphatic δὲ ἔλεγε; τοσοῦτον σὺ ἐμοῦ |skilled, εἶ  
|clever, wise  
τηλικούτου ὄντος τηλικόσδε ὢν, ὥστε σὺ μὲν ἔγνωκας  
ὅτι οἱ μὲν κακοὶ κακόν τι ἐργάζονται ἀεὶ τοὺς |very  
|near ἑαυτῶν, οἱ δὲ ἀγαθοὶ ἀγαθόν, ἐγὼ δὲ δὴ εἰς  
τοσοῦτον ἀμαθίας ἤκω ὥστε καὶ τοῦτ' |be ignorant of εἶναι

may be easily answered. Do not the good do their neighbours good, and the bad do them evil?

Certainly.

And is there anyone who would rather be injured than benefited by those who live with him? Answer, my good friend, the law requires you to answer— does any one like to be injured?

Certainly not.

And when you accuse me of corrupting and deteriorating the youth, do you allege that I corrupt them intentionally or unintentionally?

Intentionally, I say.

But you have just admitted that the good do their neighbours good, and the evil do them evil. Now, is that a truth which your superior wisdom has recognized thus early in life, and am I, at my age, in such darkness and ignorance as

*vocabulary*

**ἀέκων** unwilling  
**ἄκων** javelin; unwilling ~acme  
**ἀμάρτημα** -τος (n, 3) failure, fault  
**δαιμόνιος** voc: you crazy guy  
**δεῦρο** here, come here!  
**δῆλος** visible, conspicuous  
**εἰσάγω** lead in ~demagogue  
**έκων** willingly, on purpose; giving in too easily  
**καινός** new, fresh, strange  
**κινδυνεύω** encounter danger; (+inf)

there is a danger that  
**μέλω** concern, interest, be one's responsibility  
**νουθετέω** remind, warn  
**ὅμως** anyway, nevertheless  
**πώποτε** never  
**συγγίγνομαι** associate with, meet, have sex ~genus  
**σύνειμι** be with; have sex ~ion  
**ψεύδω** be false, deceive; (mid) to lie ~pseudo-

τινα μοχθηρὸν ποιήσω τῶν συνόντων, κινδυνεύσω κακὸν τι λαβεῖν ὑπ' αὐτοῦ, ὥστε τοῦτο τὸ τοσοῦτον κακὸν ἐκὼν ποιῶ, ὥς φῆς σύ;

Ταῦτα ἐγὼ σοι οὐ πείθομαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπων οὐδένα· ἀλλ' ἢ οὐ διαφθείρω, ἢ εἰ διαφθείρω, ἄκων, ὥστε σύ γε κατ' ἀμφοτέρα ψεύδῃ. εἰ δὲ ἄκων διαφθείρω, τῶν τοιούτων καὶ ἀκουσίων ἀμαρτημάτων οὐ δεῦρο νόμος εἰσάγειν ἐστίν, ἀλλὰ ἰδίᾳ λαβόντα διδάσκειν καὶ νουθετεῖν· δηλὸν γὰρ ὅτι ἐὰν μάθω, παύσομαι ὃ γε ἄκων ποιῶ. σὺ δὲ συγγενέσθαι μὲν μοι καὶ διδάξαι ἔφυγες καὶ οὐκ ἠθέλησας, δεῦρο δὲ εἰσάγεις, οἱ νόμος ἐστίν εἰσάγειν τοὺς κολάσεως δεομένους ἀλλ' οὐ μαθήσεως.

Ἄλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο μὲν ἤδη δηλὸν οὐγὰρ ἔλεγον, ὅτι Μελήτῳ τούτων οὔτε μέγα οὔτε μικρὸν πώποτε ἐμέλησεν. ὅμως δὲ δὴ λέγε ἡμῖν, πῶς με φῆς διαφθεῖρουν, ὦ Μέλητε, τοὺς νεωτέρους; ἢ δηλὸν δὴ ὅτι κατὰ τὴν γραφὴν ἣν ἐγράψω θεοὺς διδάσκοντα μὴ νομίζειν οὕς ἢ πόλις νομίζει, ἕτερα δὲ δαιμόνια καινά; οὐ



τινα μοχθηρὸν ποιήσω τῶν |be with; have|encounter danger; (+inf) there is  
 |sex |a danger that  
 τι λαβεῖν ὑπ' αὐτοῦ, ὥστε τοῦτο τὸ τοσοῦτον κακὸν |willingly  
 ποιῶ, ὡς φῆς σύ;

Ταῦτα ἐγὼ σοι οὐ πείθομαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον  
 ἀνθρώπων οὐδένα· ἀλλ' ἢ οὐ διαφθείρω, ἢ εἰ διαφθείρω,  
 ἅκων, ὥστε σύ γε κατ' ἀμφότερα |be false, deceive; ἵκων  
 |mid) to lie  
 διαφθείρω, τῶν τοιούτων καὶ ἀκουσίων |failure, fault οὐ  
 |here, |come|lead in ἐστίν, ἀλλὰ ἰδίᾳ λαβόντα διδάσκειν  
 |here!  
 καὶ |remind, warn|visible, , ὅτι ἐὰν μάθω, παύσομαι ὃ  
 |conspicuous  
 γε ἅκων ποιῶ. σὺ δὲ |associate with, μέν μοι καὶ διδάξαι  
 |meet, have sex  
 ἔφυγες καὶ οὐκ ἠθέλησας, |here, |lead in , οἱ νόμος ἐστίν  
 |come  
 |lead in |here!  
 τοὺς κολάσεως δεομένους ἀλλ' οὐ μαθήσεως.

Ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο μὲν ἤδη |visible,  
 |conspicuous  
 οὐγὰρ ἔλεγον, ὅτι Μελήτω τούτων οὔτε μέγα οὔτε μικρὸν  
 |never |be in/on the|anyway, nevertheless ἢ μῦν, πῶς με φῆς  
 |mind  
 διαφθεῖρειν, ὦ Μέλητε, τοὺς νεωτέρους; ἢ |visible, |  
 |conspicuous  
 ὅτι κατὰ τὴν γραφὴν ἣν ἐγράψω θεοὺς διδάσκοντα μὴ  
 νομίζειν οὐς ἢ πόλις νομίζει, ἕτερα δὲ δαιμόνια |new, fresh, strange

not to know that if a man with whom I have to live is corrupted by me, I am very likely to be harmed by him; and yet I corrupt him, and intentionally, too— so you say, although neither I nor any other human being is ever likely to be convinced by you. But either I do not corrupt them, or I corrupt them unintentionally; and on either view of the case you lie. If my offence is unintentional, the law has no cognizance of unintentional offences: you ought to have taken me privately, and warned and admonished me; for if I had been better advised, I should have left off doing what I only did unintentionally— no doubt I should; but you would have nothing to say to me and refused to teach me. And now you bring me up in this court, which is a place not of instruction, but of punishment.

It will be very clear to you, Athenians, as I was saying, that Meletus has no care at all, great or small, about the matter. But still I should like to know, Meletus, in what I am affirmed to corrupt the young. I suppose you mean, as I infer from your indictment, that I teach them not to acknowledge the gods which the state acknowledges, but some

*vocabulary*

**ἄθεος** godless; by the gods  
**δικαστής** -οῦ (m, 1) judge, juror  
**ἐγκαλέω** demand payment; accuse  
**θαυμάσιος** wonderful  
**λίθος** (f) stone ~monolith  
**παντάπασιν** altogether; yes, certainly

**παράπαν** completely  
**πότερος** which, whichever of two  
**σαφής** clear, understandable  
**σελήνη** moon  
**σφόδρα** very much  
**τοίνυν** well, then

ταῦτα λέγεις ὅτι διδάσκων διαφθείρω;

Πάνυ μὲν οὖν σφόδρα ταῦτα λέγω.

Πρὸς αὐτῶν τοίνυν, ὦ Μέλητε, τούτων τῶν θεῶν ὧν νῦν ὁ λόγος ἐστίν, εἰπὲ ἔτι σαφέστερον καὶ ἐμοὶ καὶ τοῖς ἀνδράσιν τουτοισί. ἐγὼ γὰρ οὐ δύναμαι μαθεῖν πότερον λέγεις διδάσκειν με νομίζειν εἶναί τινος θεοῦς— καὶ αὐτὸς ἄρα νομίζω εἶναι θεοὺς καὶ οὐκ εἰμὶ τὸ παράπαν ἄθεος οὐδὲ ταύτῃ ἀδικῶ —οὐ μέντοι οὔσπερ γε ἡ πόλις ἀλλὰ ἐτέρους, καὶ τοῦτ' ἔστιν ὃ μοι ἐγκαλεῖς, ὅτι ἐτέρους, ἢ παντάπασί με φῆς οὔτε αὐτὸν νομίζειν θεοὺς τοὺς τε ἄλλους ταῦτα διδάσκειν.

Ταῦτα λέγω, ὥς τὸ παράπαν οὐ νομίζεις θεοὺς.

ᾧ θαυμάσιε Μέλητε, ἵνα τί ταῦτα λέγεις; οὐδὲ ἥλιον οὐδὲ σελήνην ἄρα νομίζω θεοὺς εἶναι, ὥσπερ οἱ ἄλλοι ἄνθρωποι;

Μὰ Δί, ὦ ἄνδρες δικασταί, ἐπεὶ τὸν μὲν ἥλιον λίθον φησὶν εἶναι, τὴν δὲ σελήνην γῆν.

ταῦτα λέγεις ὅτι διδάσκων διαφθείρω;

Πάνυ μὲν οὖν |very much ἰῶτα λέγω.

Πρὸς αὐτῶν |well, then ἦ Μέλητε, τούτων τῶν θεῶν ὧν

νῦν ὁ λόγος ἐστίν, εἰπὲ ἔτι |clear, under-standable καὶ ἐμοὶ καὶ τοῖς

ἀνδράσιν τουτοισί. ἐγὼ γὰρ οὐ δύναμαι μαθεῖν |which, whichever

λέγεις διδάσκειν με νομίζεις εἶναί τινος θεοῦς— καὶ αὐτὸς

ἄρα νομίζω εἶναι θεοὺς καὶ οὐκ εἰμὶ τὸ |completely |godless; bʸ the gods

ταύτη ἀδικῶ —οὐ μέντοι οὔσπερ γε ἡ πόλις ἀλλὰ ἐτέρους,

καὶ τοῦτ' ἐστίν ὃ μοι |demand pay-ment; accuse ἡ ἐτέρους, ἥ |altogether; yes, certainly

με φῆς οὔτε αὐτὸν νομίζειν θεοὺς τοὺς τε ἄλλους ταῦτα

διδάσκειν.

Ταῦτα λέγω, ὥς τὸ |completely οὐ νομίζεις θεοὺς.

ᾧ |wonderful Μέλητε, ἵνα τί ταῦτα λέγεις; οὐδὲ ἥλιον

οὐδὲ |moon ἄρα νομίζω θεοὺς εἶναι, ὥσπερ οἱ ἄλλοι

ἄνθρωποι;

Μὰ Δί, ὦ ἄνδρες |judge, juror, ἐπεὶ τὸν μὲν

ἥλιον |stone φησὶν εἶναι, τὴν δὲ |moon γῆν.

other new divinities or spiritual agencies in their stead. These are the lessons by which I corrupt the youth, as you say.

Yes, that I say emphatically.

Then, by the gods, Meletus, of whom we are speaking, tell me and the court, in somewhat plainer terms, what you mean! for I do not as yet understand whether you affirm that I teach other men to acknowledge some gods, and therefore that I do believe in gods, and am not an entire atheist— this you do not lay to my charge,— but only you say that they are not the same gods which the city recognizes— the charge is that they are different gods. Or, do you mean that I am an atheist simply, and a teacher of atheism?

I mean the latter— that you are a complete atheist.

What an extraordinary statement! Why do you think so, Meletus? Do you mean that I do not believe in the godhead of the sun or moon, like other men?

I assure you, judges, that he does not: for he says that the sun is stone, and the moon earth.

*vocabulary***αἵνιγμα** -τος (n, 3) dark saying**ἀκολασία** debauchery**ἀκόλαστος** wild, licentious**ἄπειρος** untested; infinite**ἀπείρων** boundless**ἄπιστος** not trusting, not trustworthy  
~stand**ἄρα** interrogative pcl**ἄτοπος** strange, unnatural, disgusting**βιβλίον** paper, book**γέμω** be full of**γράμμα** -τος (n, 3) writing, letter**γραμματεὺς** -ος (m) clerk,  
schoolmaster**διαπειράω** test; have experience in**δραχμή** drachma**ἐνίοτε** sometimes**ἔξειμι** go forth; is possible ~ion**καταγελάω** laugh at, deride**καταφρονέω** scorn; think of**κατηγορέω** accuse; indicate**νεότης** -τος (f, 3) youth ~neon**πρίσμαι** buy**προσποιέω** give over to; pretend

~poet

**σαντοῦ** yourself**σοφός** skilled, clever, wise**συντίθημι** hearken, mark ~thesis**ὕβρις** -εως (f) pride, insolence, outrage**ὕβριστής** -οῦ (m, 1) wanton, savage**ὠνέομαι** buy

Ἀναξαγόρου οἷε κατηγορεῖν, ὦ φίλε Μέλητε; καὶ οὕτω καταφρονεῖς τῶνδε καὶ οἷε αὐτοὺς ἀπείρους γραμμάτων εἶναι ὥστε οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρου βιβλία τοῦ Κλαζομενίου γέμει τούτων τῶν λόγων; καὶ δὴ καὶ οἱ νέοι ταῦτα παρ' ἐμοῦ μανθάνουσιν, ἃ ἔξεστιν ἐνίοτε εἰ πάνυ πολλοῦ δραχμῆς ἐκ τῆς ὀρχήστρας πριαμένοις Σωκράτους καταγελᾶν, ἐὰν προσποιῇται ἑαυτοῦ εἶναι, ἄλλως τε καὶ οὕτως ἄτοπα ὄντα; ἀλλ', ὦ πρὸς Διός, οὕτωςί σοι δοκῶ; οὐδένα νομίζω θεὸν εἶναι;

Οὐ μέντοι μὰ Δία οὐδ' ὁπωστιοῦν.

Ἄπιστός γ' εἶ, ὦ Μέλητε, καὶ ταῦτα μέντοι, ὥς ἐμοὶ δοκεῖς, σαντῶ. ἐμοὶ γὰρ δοκεῖ οὕτοσί, ὦ ἄνδρες Ἀθηναῖοι, πάνυ εἶναι ὑβριστῆς καὶ ἀκόλαστος, καὶ ἀτεχνῶς τὴν γραφὴν ταύτην ὕβρει τινὶ καὶ ἀκολασίᾳ καὶ νεότητι γράψασθαι.

Ἔοικεν γὰρ ὥσπερ αἶνιγμα συντιθέντι διαπειρωμένῳ ἄρα γινώσεται Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου



Ἀναξαγόρου οἷε |accuse; indicate  
 |scorn; think of τῶνδε καὶ οἷε αὐτοὺς ἀπείρους γραμμάτων  
 εἶναι ὥστε οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρου |paper, book  
 Κλαζομενίου |be full of ὑπὸν τῶν λόγων; καὶ δὴ καὶ οἱ  
 νέοι ταῦτα παρ ἐμοῦ μανθάνουσιν, ἃ ἔξεστιν |sometimes  
 εἰ πάνυ πολλοῦ |drachma ἐκ τῆς ὀρχήστρας πριαμένοις  
 Σωκράτους |laugh at, deride ἔν |give over to; ἐαυτοῦ εἶναι,  
 |pretend  
 ἄλλως τε καὶ οὕτως |strange, unnatural, disgusting  
 οὕτωςί σοι δοκῶ; οὐδένα νομίζω θεὸν εἶναι;

Οὐ μέντοι μὰ Δία οὐδ' ὁπωστιοῦν.

|not trusting, not trustworthy, ὦ Μέλητε, καὶ ταῦτα μέντοι, ὥς ἐμοὶ  
 δοκεῖς, |yourself ἐμοὶ γὰρ δοκεῖ οὕτοσί, ὦ ἄνδρες Ἀθηναῖοι,  
 πάνυ εἶναι |wanton, |wild, licentious καὶ ἀτεχνῶς τὴν  
 |savage  
 γραφὴν ταύτην |hubris τινὲ καὶ |debauchery καὶ |youth  
 γράψασθαι.

Ἔοικεν γὰρ ὥσπερ |dark say-hearken, mark πειρωμένῳ |interrogative pcl  
 |ing  
 γνώσεται Σωκράτης ὁ |skilled, |clever, wise  
 |clever, wise

Friend Meletus, you think that you are accusing Anaxagoras: and you have but a bad opinion of the judges, if you fancy them illiterate to such a degree as not to know that these doctrines are found in the books of Anaxagoras the Clazomenian, which are full of them. And so, forsooth, the youth are said to be taught them by Socrates, when there are not unfrequently exhibitions of them at the theatre (price of admission one drachma at the most); and they might pay their money, and laugh at Socrates if he pretends to father these extraordinary views. And so, Meletus, you really think that I do not believe in any god?

I swear by Zeus that you believe absolutely in none at all.

Nobody will believe you, Meletus, and I am pretty sure that you do not believe yourself. I cannot help thinking, men of Athens, that Meletus is reckless and impudent, and that he has written this indictment in a spirit of mere wantonness and youthful bravado. Has he not compounded a riddle, thinking to try me? He said to himself:— I shall see whether the wise Socrates will

*vocabulary***ἄνθρωπος** human**αὐλητής** -οῦ (m, 1) flute player**δαιμόνιος** voc: you crazy guy**δαίμων** -ονος (m, 3) a god, fate, doom

~demon

**εἶωθα** be accustomed, in the habit**ἐξαπατάω** trick, cheat ~apatosaurus**θορυβέω** roar, cheer; disturb**ἵππικός** of horses ~hippo**καίτοι** and yet; and in fact; although**παίζω** play ~pediatrician**παραιτέομαι** entreat; beg for; decline

καὶ ἐναντί ἐμαντῷ λέγοντος, ἥ 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. καίτοι τοῦτό ἐστι παίζοντος.

Συνεπισκέψασθε δὴ, ὦ ἄνδρες, ἥ μοι φαίνεται ταῦτα λέγειν· σὺ δὲ ἡμῖν ἀπόκριναι, ὦ Μέλητε. ὑμεῖς δέ, ὅπερ κατ' ἀρχὰς ὑμᾶς παρηγησάμην, μέμνησθέ μοι μὴ θορυβεῖν ἐὰν ἐν τῷ εἰωθότι τρόπῳ τοὺς λόγους ποιῶμαι.

Ἔστιν ὅστις ἀνθρώπων, ὦ Μέλητε, ἀνθρώπεια μὲν νομίζει πράγματ' εἶναι, ἀνθρώπους δὲ οὐ νομίζει; ἀποκρινέσθω, ὦ 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, ὦ ἄριστε ἀνδρῶν· εἰ μὴ σὺ βούλει ἀποκρίνεσθαι, ἐγὼ σοὶ λέγω καὶ τοῖς ἄλλοις τουτοισί. ἀλλὰ τὸ ἐπὶ τούτῳ γε ἀπόκριναι· ἔσθ' ὅστις δαιμόνια μὲν νομίζει πράγματ' εἶναι, δαίμονας δὲ οὐ νομίζει;

καὶ ἐναντί ἐμαυτῷ λέγοντος, ἥ |trick, cheat 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. |and yet; and in fact;|play  
 |although

Συνεπισκέψασθε δὴ, ὦ ἄνδρες, ἥ μοι φαίνεται ταῦτα  
 λέγειν· σὺ δὲ ἡμῖν ἀποκρίναι, ὦ Μέλητε. ὑμεῖς δέ, ὅπερ  
 κατ ἀρχὰς ὑμᾶς |entreat; beg for; μέμνησθέ μοι μὴ |roar,  
 |decline cheer;  
 ἐὰν ἐν τῷ |be accustomed, ὃ τοὺς λόγους ποιῶμαι. |disturb  
 |in the habit

Ἔστιν ὅστις ἀνθρώπων, ὦ Μέλητε, |human μὲν  
 νομίζει πράγματ εἶναι, ἀνθρώπους δὲ οὐ νομίζει;  
 ἀποκρινέσθω, ὦ ἄνδρες, καὶ μὴ ἄλλα καὶ ἄλλα  
 |roar, cheer; ἔσθ ὅστις ἵππους μὲν οὐ νομίζει, |of horses ἔ  
 |disturb  
 πράγματα; ἥ |flute μὲν οὐ νομίζει εἶναι, αὐλητικὰ δὲ  
 |player  
 πράγματα; οὐκ ἔστιν, ὦ ἄριστε ἀνδρῶν· εἰ μὴ σὺ βούλει  
 ἀποκρίνεσθαι, ἐγὼ σοὶ λέγω καὶ τοῖς ἄλλοις τουτοισί.  
 ἀλλὰ τὸ ἐπὶ τούτῳ γε ἀποκρίναι· ἔσθ ὅστις δαιμόνια  
 μὲν νομίζει πράγματ εἶναι, |a god, fate, doom ὃ νομίζει;

discover my facetious contradiction, or whether I shall be able to deceive him and the rest of them. For he certainly does appear to me to contradict himself in the indictment as much as if he said that Socrates is guilty of not believing in the gods, and yet of believing in them— but this is not like a person who is in earnest.

I should like you, O men of Athens, to join me in examining what I conceive to be his inconsistency; and do you, Meletus, answer. And I must remind the audience of my request that they would not make a disturbance if I speak in my accustomed manner:

Did ever man, Meletus, believe in the existence of human things, and not of human beings?... I wish, men of Athens, that he would answer, and not be always trying to get up an interruption. Did ever any man believe in horsemanship, and not in horses? or in flute-playing, and not in flute-players? No, my friend; I will answer to you and to the court, as you refuse to answer for yourself. There is no man who ever did. But now please to answer the next question: Can a man believe in spiritual and divine agencies, and not in spirits or demigods?

*vocabulary***αἰνίσσομαι** hint, speak in riddles**ἀναγκάζω** force, compel**δαιμόνιος** voc: you crazy guy**δαίμων** -ονος (m, 3) a god, fate, doom

~demon

**δήπου** perhaps; is it not so?**διόμνυμι** (ὑ) swear solemnly**διομνύω** swear solemnly**εἴπερ** if indeed**εἴτε** if, whenever; either/or**ἤτοι** truly; either, or**καινός** new, fresh, strange**μόγισ** with difficulty, barely**νόθος** bastard**νύμφα** nymph; bride**ὁμολογέω** agree with/to**ὀνίνημι** help, please, be available**οὐκοῦν** not so?; and so**παλαιός** old ~paleo

Οὐκ ἔστιν.

Ὡς ὠνησας ὅτι μόγισ ἀπεκρίνω ὑπὸ τουτωνὶ ἀναγκαζόμενος. οὐκοῦν δαιμόνια μὲν φῆς με καὶ νομίζειν καὶ διδάσκειν, εἴτ' οὖν καινὰ εἴτε παλαιά, ἀλλ' οὖν δαιμονία γε νομίζω κατὰ τὸν σὸν λόγον, καὶ ταῦτα καὶ διωμόσω ἐν τῇ ἀντιγραφῇ. εἰ δὲ δαιμόνια νομίζω, καὶ δαίμονας δῆπου πολλὴ ἀνάγκη νομίζειν μέ ἔστιν· οὐχ οὕτως ἔχει; ἔχει δὴ· τίθημι γάρ σε ὁμολογοῦντα, ἐπειδὴ οὐκ ἀποκρίνη. τοὺς δὲ δαίμονας οὐχὶ ἦτοι θεοὺς γε ἡγούμεθα ἢ θεῶν παῖδας; φῆς ἢ οὐ;

Πάνυ γε.

Οὐκοῦν εἴπερ δαίμονας ἡγοῦμαι, ὥς σὺ φῆς, εἰ μὲν θεοὶ τινές εἰσιν οἱ δαίμονες, τοῦτ' ἂν εἴη ὃ ἐγὼ φημί σε αἰνίττεσθαι καὶ χαριεντίζεσθαι, θεοὺς οὐχ ἡγούμενον φάναι με θεοὺς αὖ ἡγείσθαι πάλιν, ἐπειδὴ περ γε δαίμονας ἡγοῦμαι· εἰ δ' αὖ οἱ δαίμονες θεῶν παῖδές εἰσιν νόθοι τινές ἢ ἐκ νυμφῶν ἢ ἐκ τινων ἄλλων ὧν δὴ καὶ λέγονται, τίς



Οὐκ ἔστιν.

Ὡς 

help, please,	be
available	with difficulty,
	barely

 κρίνω ὑπὸ τούτων  
|force, compel . |not so?; and so ἵνα μὲν φῆς με καὶ  
νομίζειν καὶ διδάσκειν, εἴτ' οὖν 

new,	if,	old
fresh,	when-	
strange	ever;	
ei-	ther/or	

, ἀλλ  
οὖν δαιμόνιά γε νομίζω κατὰ τὸν σὺν λόγον, καὶ ταῦτα  
καὶ διωμόσω ἐν τῇ ἀντιγραφῇ. εἰ δὲ δαιμόνια νομίζω,  
καὶ 

a god, fate,	perhaps; is
doom	it not so?

 ἄλλῃ ἀνάγκῃ νομίζειν μέ ἐστιν·  
οὐχ οὕτως ἔχει; ἔχει δὴ· τίθημι γάρ σε |agree with/to ,  
ἐπειδὴ οὐκ ἀποκρίνη. τοὺς δὲ 

a god, fate, doom	truly;
	either,
	or

 θεοὺς γε  
ἡγοῦμεθα ἢ θεῶν παῖδας; φῆς ἢ οὐ;

Πάνυ γε.

not so?;	if
and so	indeed

 |a god, fate, doom ῥῆμαι, ὥς σὺ φῆς, εἰ μὲν  
θεοὶ τινές εἰσιν οἱ |a god, fate, doom ἂν εἴη ὁ ἐγὼ φημί  
σε |hint καὶ χαριεντίζεσθαι, θεοὺς οὐχ ἡγοῦμενον  
φάναι με θεοὺς αὖ ἡγεῖσθαι πάλιν, ἐπειδήπερ γε |a god, fate, doom  
ἡγοῦμαι· εἰ δ' αὖ οἱ |a god, fate, doom αἰδῆς εἰσιν |bastard νῆς  
ἢ ἐκ νυμφῶν ἢ ἐκ τινων ἄλλων ὧν δὴ καὶ λέγονται, τίς

He cannot.

How lucky I am to have extracted that answer, by the assistance of the court! But then you swear in the indictment that I teach and believe in divine or spiritual agencies (new or old, no matter for that); at any rate, I believe in spiritual agencies,— so you say and swear in the affidavit; and yet if I believe in divine beings, how can I help believing in spirits or demigods;— must I not? To be sure I must; and therefore I may assume that your silence gives consent. Now what are spirits or demigods? Are they not either gods or the sons of gods?

Certainly they are.

But this is what I call the facetious riddle invented by you: the demigods or spirits are gods, and you say first that I do not believe in gods, and then again that I do believe in gods; that is, if I believe in demigods. For if the demigods are the illegitimate sons of gods, whether by the nymphs or by any other mothers, of

*vocabulary*

**ἀδίκημα** -τος (n, 3) wrong, misdeed  
**ἀπολογία** verbal defense  
**ἀποπειράομαι** try, try out  
**ἀπορέω** be confused, distressed  
**ἄτοπος** strange, unnatural, disgusting  
**ἀφοράω** look away, at ~panorama  
**δαιμόνιος** voc: you crazy guy  
**δαίμων** -ονος (m, 3) a god, fate, doom

~demon

**διαβολή** slander  
**ἐγκαλέω** demand payment; accuse  
**ἡμίονος** (f) mule ~hemisphere  
**ἥρως** hero ~hero  
**μηχανή** machine; mechanism, way  
**ὄνομαι** blame ~name  
**ὄνος** (f) donkey ~onager  
**φθόνος** malice, envy

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 ἡγοῖτο εἶναι. ἀλλ , ὦ Μέλητε, οὐκ ἔστιν ὅπως  
 σὺ ταῦτα οὐχὶ ἀποπειρώμενος ἡμῶν ἐγράψω τὴν γραφὴν  
 ταύτην ἢ ἀπορῶν ὅτι ἐγκαλοῖς ἐμοὶ ἀληθὲς ἀδίκημα· ὅπως  
 δὲ σύ τινα πείθοις ἂν καὶ σμικρὸν νοῦν ἔχοντα ἀνθρώπων,  
 ὥς οὐ τοῦ αὐτοῦ ἔστιν καὶ δαιμόνια καὶ θεῖα ἡγεῖσθαι,  
 καὶ αὐ τοῦ αὐτοῦ μήτε δαίμονας μήτε θεοὺς μήτε ἥρωας,  
 οὐδεμία μηχανή ἐστιν.

Ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὥς μὲν ἐγὼ οὐκ ἀδικῶ  
 κατὰ τὴν Μελήτου γραφὴν, οὐ πολλῆς μοι δοκεῖ εἶναι  
 ἀπολογίας, ἀλλὰ ἱκανὰ καὶ ταῦτα· ὁ δὲ καὶ ἐν τοῖς  
 ἔμπροσθεν ἔλεγον, ὅτι πολλή μοι ἀπέχθεια γέγονεν καὶ  
 πρὸς πολλούς, εὖ ἴστε ὅτι ἀληθὲς ἐστιν. καὶ τοῦτ' ἔστιν  
 ὁ ἐμὲ αἰρεῖ, ἐάνπερ αἰρήῃ, οὐ Μέλητος οὐδὲ Ἄνυτος ἀλλ'  
 ἢ τῶν πολλῶν διαβολή τε καὶ φθόνος. ἃ δὴ πολλοὺς καὶ  
 ἄλλους καὶ ἀγαθοὺς ἄνδρας ἥρηκεν, οἶμαι δὲ καὶ αἰρήσει·

ἂν ἀνθρώπων θεῶν μὲν παῖδας ἡγοῖτο εἶναι, θεοὺς δὲ μή;  
 ὁμοίως γὰρ ἂν |strange, unñatu-“ ὑπὲρ ἂν εἴ τις ἵππων μὲν  
 |ral, disgusting  
 παῖδας ἡγοῖτο ἢ καὶ ὄνων, τοὺς |mule , ἵππους δὲ καὶ  
 |donkey, ἢ ἡγοῖτο εἶναι. ἀλλ’ ὦ Μέλητε, οὐκ ἔστιν ὅπως  
 σὺ ταῦτα οὐχὶ |try, try out ἡμῶν ἐγράψω τὴν γραφὴν  
 ταύτην ἢ ἀπορῶν ὅτι |demand pay-“ ἢ ἀληθὲς |wrong, ὅπως  
 |ment; accuse |misdeed  
 δὲ σύ τινα πείθοις ἂν καὶ σμικρὸν νοῦν ἔχοντα ἀνθρώπων,  
 ὥς οὐ τοῦ αὐτοῦ ἔστιν καὶ δαιμόνια καὶ θεῖα ἡγεῖσθαι,  
 καὶ αὖ τοῦ αὐτοῦ μήτε |a god, fate, doom ἥ οὖς μήτε |hero ,  
 οὐδεμία |machine; mecha-  
 |nism, way  
 Ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὥς μὲν ἐγὼ οὐκ ἀδικῶ  
 κατὰ τὴν Μελήτου γραφὴν, οὐ πολλῆς μοι δοκεῖ εἶναι  
 |verbal  
 |defense , ἀλλὰ ἱκανὰ καὶ ταῦτα· ὃ δὲ καὶ ἐν τοῖς  
 ἔμπροσθεν ἔλεγον, ὅτι πολλή μοι ἀπέχθεια γέγονεν καὶ  
 πρὸς πολλοὺς, εὖ ἴστε ὅτι ἀληθὲς ἐστίν. καὶ τοῦτ’ ἐστίν  
 ὃ ἐμὲ αἰρεῖ, ἐάνπερ αἰρή, οὐ Μέλητος οὐδὲ Ἄνυτος ἀλλ’  
 ἡ τῶν πολλῶν |slander τε καὶ |malice, envy ἢ πολλοὺς καὶ  
 ἄλλους καὶ ἀγαθοὺς ἀνδρας ἥρηκεν, οἶμαι δὲ καὶ αἰρήσει·

whom they are said to be the sons— what human being will ever believe that there are no gods if they are the sons of gods? You might as well affirm the existence of mules, and deny that of horses and asses. Such nonsense, Meletus, could only have been intended by you to make trial of me. You have put this into the indictment because you had nothing real of which to accuse me. But no one who has a particle of understanding will ever be convinced by you that the same men can believe in divine and superhuman things, and yet not believe that there are gods and demigods and heroes.

I have said enough in answer to the charge of Meletus: any elaborate defence is unnecessary, but I know only too well how many are the enmities which I have incurred, and this is what will be my destruction if I am destroyed;— not Meletus, nor yet Anytus, but the envy and detraction of the world, which has been the death of many good

*vocabulary***ἄδικος** unfair; obstinate, bad**αἰσχρός** shameful**αἰσχύνῃ** (ὑ) shame, dishonor**αἰσχύνω** (ὑ) spoil, disgrace, disfigure, mar**ἀντιλέγω** contradict, oppose**ἐπιτήδευμα** -τος (n, 3) habit, business, custom**ἐπιτηδεύω** practice, pursue**ἐτοῖμος** ready; fulfilled**ἡμίθεος** -οῦ half-divine ~hemisphere**καταφρονέω** scorn; think of**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**ὀλιγωρέω** consider unimportant**ὄφελος** -εος (n, 3) a use, a help**πότερος** which, whichever of two**πότης** fate ~petal**προθυμέομαι** (ὑ) be eager**σκοπᾶω** watch, observe**σκοπέω** behold, consider**τελευτάω** bring about, finish ~apostle**τιμωρέω** (ι) (+dat) take vengeance, punish; aid one who has been attacked**ὑπομένω** stay behind, await ~remain**φαῦλος** trifling**φόνος** killing ~offend

οὐδὲν δὲ δεινὸν μὴ ἐν ἐμοὶ στῇ.

Ἴσως ἂν οὖν εἴποι τις· εἴτ' οὐκ αἰσχύνῃ, 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 τοῦ ζῆν ἢ τεθνάναι ἄνδρα ὅτου τι καὶ σμικρὸν ὄφελός ἐστιν, ἀλλ' οὐκ ἐκείνο μόνον σκοπεῖν ὅταν πράττῃ, πότερον δίκαια ἢ ἄδικα πράττει, καὶ ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ. φαῦλοι γὰρ ἂν τῷ γε σῶ λόγῳ εἶεν τῶν ἡμιθέων ὅσοι ἐν Τροίᾳ τετελευτήκασιν οἳ τε ἄλλοι καὶ ὁ τῆς Θέτιδος υἱός, ὃς τοσοῦτον τοῦ κινδύνου κατεφρόνησεν παρὰ τὸ αἰσχρόν τι ὑπομεῖναι ὥστε, ἐπειδὴ εἶπεν ἡ μήτηρ αὐτῷ προθυμουμένῳ Ἑκτορα ἀποκτείνειν, θεὸς οὔσα, οὕτωςί πως, ὥς ἐγὼ οἶμαι· ὦ παῖ, εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον καὶ Ἑκτορα ἀποκτενεῖς, αὐτὸς ἀποθανῇ— αὐτίκα γάρ τοι, φησί, μεθ' Ἑκτορα πότμος ἐτοιῖμος —ὁ δὲ τοῦτο ἀκούσας τοῦ μὲν θανάτου καὶ τοῦ κινδύνου ὠλιγώρησε,



οὐδὲν δὲ δεινὸν μὴ ἐν ἐμοὶ στή.

Ἴσως ἂν οὖν εἴποι τις· εἶτ' οὐκ αἰσχύνῃ, ὦ Σώκρατες,

τοιούτον |habit, busi-|practice, ἐξ οὗ |encounter danger; (+inf) there  
|ness, custom |pursue |is a danger that

ἀποθανεῖν; ἐγὼ δὲ τούτῳ ἂν δίκαιον λόγον ἀντείποιμι,

ὅτι οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ οἶε δεῖν κίνδυνον

ὑπολογίζεσθαι τοῦ ζῆν ἢ τεθνάναι ἄνδρα ὅτου τι καὶ

σμικρὸν |a use, a help .ν, ἀλλ' οὐκ ἐκείνο μόνον σκοπεῖν

ὅταν πράττῃ, |which, δίκαια ἢ |unfair; ob-ίττει, καὶ  
|whichever |stinate, bad

ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ. |trifling γὰρ ἂν τῷ γε

σῷ λόγῳ εἶεν τῶν |half-divineοῖσι ἐν Τροίᾳ |bring about, finish

οἳ τε ἄλλοι καὶ ὁ τῆς Θέτιδος υἱός, ὃς τοσοῦτον τοῦ

κινδύνου |scorn; think of παρὰ τὸ |shameful τι |stay behind, await

ὥστε, ἐπειδὴ εἶπεν ἡ μήτηρ αὐτῷ |be eager Ἴκτορα

ἀποκτείνει, θεὸς οὖσα, οὕτωςί πως, ὥς ἐγὼ οἶμαι· ὦ

παῖ, εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν |killing καὶ

Ἴκτορα ἀποκτενεῖς, αὐτὸς ἀποθανῇ— αὐτίκα γάρ τοι,

φησί, μεθ' Ἴκτορα |fate |ready; —ὁ δὲ τοῦτο ἀκούσας  
|fulfilled

τοῦ μὲν θανάτου καὶ τοῦ κινδύνου |consider  
|unimportant

men, and will probably be the death of many more; there is no danger of my being the last of them.

Some one will say: And are you not ashamed, Socrates, of a course of life which is likely to bring you to an untimely end? To him I may fairly answer: There you are mistaken: a man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong— acting the part of a good man or of a bad. Whereas, upon your view, the heroes who fell at Troy were not good for much, and the son of Thetis above all, who altogether despised danger in comparison with disgrace; and when he was so eager to slay Hector, his goddess mother said to him, that if he avenged his companion Patroclus, and slew Hector, he would die himself—«Fate,” she said, in these or the like words, «waits for you next after Hector;” he, receiving this warning, utterly despised

*vocabulary***αἰσχροός** shameful**ἄχθος** -εος (n, 3) burden**βέλτιστος** best, noblest**ἐνθάδε** here, hither**ἐνταῦθα** there, here**ἐξετάζω** inspect, interrogate, estimate**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**κορωνίς** something crook-beaked or

curved ~crown

**τάξις** -εως (f) arrangement, military unit**τιμωρέω** (i) (+dat) take vengeance, punish; aid one who has been attacked**ὑπολαμβάνω** take under one's support, seize; speak up; imagine

~epilepsy

**φιλοσοφέω** philosophize, study**φροντίζω** consider, ponder

πολὺν δὲ μάλλον δείσας τὸ ζῆν κακὸς ὢν καὶ τοῖς φίλοις  
μὴ τιμωρεῖν, αὐτίκα, φησί, τεθναίνην, δίκην ἐπιθείς τῷ  
ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ  
κορωνίσιν ἄχθος ἀρούρης. ἢ αὐτὸν οἶε φροντίσαι θανάτου  
καὶ κινδύνου;

Οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ ἀληθείᾳ· οὐ  
ἂν τις ἐαυτὸν τάξῃ ἡγησάμενος βέλτιστον εἶναι ἢ ὑπὲρ  
ἄρχοντος ταχθῇ, ἐνταῦθα δεῖ, ὥς ἐμοὶ δοκεῖ, μένοντα  
κινδυνεύειν, μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε  
ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ. ἐγὼ οὖν δεινὰ ἂν εἶην  
εἰργασμένος, ὦ ἄνδρες Ἀθηναῖοι, εἰ ὅτε μὲν με οἱ  
ἄρχοντες ἔταττον, οὓς ὑμεῖς εἴλεσθε ἄρχειν μου, καὶ  
ἐν Ποτειδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, τότε  
μὲν οὐ ἐκείνοι ἔταττον ἔμενον ὥσπερ καὶ ἄλλος τις καὶ  
ἐκινδύνευον ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος, ὥς ἐγὼ  
ὤήθην τε καὶ ὑπέλαβον, φιλοσοφούντά με δεῖν ζῆν καὶ  
ἐξετάζοντα ἐμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεὶς  
ἢ θάνατον ἢ ἄλλ ὅτιοῦν πρᾶγμα λίποιμι τὴν τάξιν.

πολὺν δὲ μάλλον δείσας τὸ ζῆν κακὸς ὢν καὶ τοῖς φίλοις  
 μὴ <sup>|take vengeance,</sup> <sup>|punish, aid</sup> ἴκα, φησί, τεθναίην, δίκην ἐπιθείς τῷ  
 ἀδικοῦντι, ἵνα μὴ <sup>|here,</sup> <sup>|hither</sup> μένω καταγέλαστος παρὰ νηυσὶ  
<sup>|curved</sup> <sup>|burden</sup> ἱούρης. ἡ αὐτὸν οἶε <sup>|consider,</sup> <sup>|ponder</sup> θανάτου  
 καὶ κινδύνου;

Οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ <sup>|truth</sup> οὖ  
 ἂν τις ἑαυτὸν τάξῃ ἡγησάμενος <sup>|best,</sup> <sup>|noblest</sup> εἶναι ἢ ὑπ  
 ἄρχοντος ταχθῇ, <sup>|there, here</sup> εἰ, ὥς ἐμοὶ δοκεῖ, μένοντα  
<sup>|encounter danger;</sup> <sup>|(+inf)</sup> ολογιζόμενον μήτε θάνατον μήτε  
<sup>|there is a danger that</sup>  
 ἄλλο μηδὲν πρὸ τοῦ <sup>|shameful</sup>. ἐγὼ οὖν δεινὰ ἂν εἶην  
 εἰργασμένος, ὦ ἄνδρες Ἀθηναῖοι, εἰ ὅτε μέν με οἱ  
 ἄρχοντες ἔταπτον, οὓς ὑμεῖς εἵλεσθε ἄρχειν μου, καὶ  
 ἐν Ποτειδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλῷ, τότε  
 μὲν οὖ ἐκεῖνοι ἔταπτον ἔμενον ὥσπερ καὶ ἄλλος τις καὶ  
<sup>|encounter danger;</sup> <sup>|(+inf)</sup>, τοῦ δὲ θεοῦ τάττοντος, ὥς ἐγὼ  
<sup>|there is a danger that</sup>  
 ὥρην τε καὶ <sup>|take</sup> <sup>|under</sup> <sup>|philosophize,</sup> <sup>|one's</sup> <sup>|sup-</sup> <sup>|study</sup> με δεῖν ζῆν καὶ  
<sup>|inspect, interro-</sup> <sup>|port,</sup> <sup>|seize;</sup> <sup>|speak</sup> <sup>|up;</sup> <sup>|gate, estimate</sup> <sup>|imagine</sup> <sup>|there, here</sup> φοβηθεῖς  
 ἢ θάνατον ἢ ἄλλ ὅτιοῦν πρᾶγμα λίπομι τὴν τάξιν.

danger and death, and instead of fearing them, feared rather to live in dishonour, and not to avenge his friend. «Let me die forthwith,” he replies, «and be avenged of my enemy, rather than abide here by the beaked ships, a laughing-stock and a burden of the earth.” Had Achilles any thought of death and danger? For wherever a man’s place is, whether the place which he has chosen or that in which he has been placed by a commander, there he ought to remain in the hour of danger; he should not think of death or of anything but of disgrace. And this, O men of Athens, is a true saying.

Strange, indeed, would be my conduct, O men of Athens, if I who, when I was ordered by the generals whom you chose to command me at Potidaea and Amphipolis and Delium, remained where they placed me, like any other man, facing death— if now, when, as I conceive and imagine, God orders me to fulfil the philosopher’s mission of searching into myself and other men, I were to desert my post through fear of death, or any

*vocabulary***αἰσχρός** shameful**ἄπειθέω** disobey**δικαστήριον** court**εἰσάγω** lead in ~demagogue**ἐνταῦθα** there, here**καίτοι** and yet; and in fact; although**μαντεία** oracular power**οὐδέποτε** never**σοφός** skilled, clever, wise

Δεινόν τ' ἂν εἴη, καὶ ὡς ἀληθῶς τότε ἂν με δικαίως εἰσάγοι τις εἰς δικαστήριον, ὅτι οὐ νομίζω θεοὺς εἶναι ἀπειθῶν τῇ μαντείᾳ καὶ δεδιὼς θάνατον καὶ οἰόμενος σοφὸς εἶναι οὐκ ὢν. τὸ γάρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα· δοκεῖν γὰρ εἰδέναι ἐστὶν ἃ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέγιστον ὃν τῶν ἀγαθῶν, δεδίασι δ' ὡς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἐστι. καίτοι πῶς οὐκ ἀμαθία ἐστὶν αὕτη ἢ ἐπονείδιστος, ἢ τοῦ οἶεσθαι εἰδέναι ἃ οὐκ οἶδεν; ἐγὼ δ', ὦ ἄνδρες, τούτῳ καὶ ἐνταῦθα ἴσως διαφέρω τῶν πολλῶν ἀνθρώπων, καὶ εἰ δὴ τῷ σοφώτερός τοι φαίην εἶναι, τούτῳ ἂν, ὅτι οὐκ εἰδὼς ἱκανῶς περὶ τῶν ἐν ᾿Αΐδου οὕτω καὶ οἶομαι οὐκ εἰδέναι· τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν τῷ βελτίονι καὶ θεῷ καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ αἰσχρὸν ἐστὶν οἶδα. πρὸ οὖν τῶν κακῶν ὧν οἶδα ὅτι κακά ἐστιν, ἃ μὴ οἶδα εἰ καὶ ἀγαθὰ ὄντα τυγχάνει οὐδέποτε φοβήσομαι οὐδὲ φεύξομαι· ὥστε οὐδ' εἴ με νῦν ὑμεῖς ἀφίετε



Δεινόν τ' ἄν εἴη, καὶ ὥς ἀληθῶς τότε ἂν με δικαίως |lead in  
 τις εἰς |court , ὅτι οὐ νομίζω θεοὺς εἶναι ἀπειθῶν τῇ  
 |oracular καὶ δεδιὼς θάνατον καὶ οἰόμενος |skilled, ἱκανῶς οὐκ  
 |power |clever, wise  
 ὦν. τὸ γάρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν ἄλλο  
 ἐστὶν ἢ δοκεῖν |skilled, ἱκανῶς μὴ ὄντα· δοκεῖν γὰρ εἰδέναι  
 |clever, wise  
 ἐστὶν ἃ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδ' εἰ  
 τυγχάνει τῷ ἀνθρώπῳ πάντων μέγιστον ὃν τῶν ἀγαθῶν,  
 δεδίασι δ' ὥς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἐστι.  
 |and yet; and in 'κ ἀμαθία ἐστὶν αὕτη ἢ ἐπονείδιστος, ἢ τοῦ  
 |fact; although  
 οἶεσθαι εἰδέναι ἃ οὐκ οἶδεν; ἐγὼ δ' , ὦ ἄνδρες, τούτῳ καὶ  
 |there, here ὥς διαφέρω τῶν πολλῶν ἀνθρώπων, καὶ εἰ δὴ  
 τῷ |skilled, του φαίην εἶναι, τούτῳ ἂν, ὅτι οὐκ εἰδὼς  
 |clever, wise  
 ἱκανῶς περὶ τῶν ἐν Ἄιδου οὕτω καὶ οἴομαι οὐκ εἰδέναι· τὸ  
 δὲ ἀδικεῖν καὶ |disobey τῷ βελτίονι καὶ θεῷ καὶ ἀνθρώπῳ,  
 ὅτι κακὸν καὶ |shameful ἐστὶν οἶδα. πρὸ οὖν τῶν κακῶν ὧν  
 οἶδα ὅτι κακά ἐστιν, ἃ μὴ οἶδα εἰ καὶ ἀγαθὰ ὄντα τυγχάνει  
 |never φοβήσομαι οὐδὲ φεύξομαι· ὥστε οὐδ' εἴ με νῦν  
 ὑμεῖς ἀφίετε

other fear; that would indeed be strange, and I might justly be arraigned in court for denying the existence of the gods, if I disobeyed the oracle because I was afraid of death, fancying that I was wise when I was not wise. For the fear of death is indeed the pretence of wisdom, and not real wisdom, being a pretence of knowing the unknown; and no one knows whether death, which men in their fear apprehend to be the greatest evil, may not be the greatest good. Is not this ignorance of a disgraceful sort, the ignorance which is the conceit that a man knows what he does not know? And in this respect only I believe myself to differ from men in general, and may perhaps claim to be wiser than they are:— that whereas I know but little of the world below, I do not suppose that I know: but I do know that injustice and disobedience to a better, whether God or man, is evil and dishonourable, and I will never fear or avoid a possible

*vocabulary***αἰσχύνῃ** (ὄ) shame, dishonor**αἰσχύνω** (ὄ) spoil, disgrace, disfigure, mar**ἁλίσκομαι** be captured ~helix**ἁσπάζομαι** greet, salute**δεῦρο** here, come here!**διατρίβω** (ιῖ) wear down, delay

~tribology

**εἰωθα** be accustomed, in the habit**ἐμπνέω** inspire; pass: recover ~apnea**ἐνδείκνυμι** (ὄ) address, consider**ἐπιμελέομαι** take care of, oversee**ἐπιτηδεύω** practice, pursue**ἰσχύς** -ος (f) strength; body of troops**μηκέτι** no more**παντάπασι**ν altogether; yes, certainly**παρακелеύομαι** recommend, encourage**σοφία** skill; wisdom ~sophistry**φιλοσοφέω** philosophize, study

Ἀνύτῳ ἀπιστήσαντες, ὃς ἔφη ἢ τὴν ἀρχὴν οὐ δεῖν ἐμὲ  
 δεῦρο εἰσελθεῖν ἢ, ἐπειδὴ εἰσῆλθον, οὐχ οἷόν τ' εἶναι τὸ  
 μὴ ἀποκτεῖναί με, λέγων πρὸς ὑμᾶς ὥς εἰ διαφευξοίμην  
 ἤδη ἂν ὑμῶν οἱ υἱεῖς ἐπιτηδεύοντες ᾧ Σωκράτης διδάσκει  
 πάντες παντάπασι διαφθαρήσονται, —εἴ μοι πρὸς ταῦτα  
 εἵποτε· ὦ Σώκρατες, νῦν μὲν Ἀνύτῳ οὐ πεισόμεθα ἀλλ'  
 ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧ τε μηκέτι ἐν ταύτῃ  
 τῇ ζητήσῃ διατρίβειν μηδὲ φιλοσοφεῖν· ἐὰν δὲ ἀλῶς ἔτι  
 τοῦτο πράττων, ἀποθανῇ —εἰ οὖν με, ὅπερ εἶπον, ἐπὶ  
 τούτοις ἀφίετε, εἵπομι ἂν ὑμῖν ὅτι ἐγὼ ὑμᾶς, ὦ ἄνδρες  
 Ἀθηναῖοι, ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον  
 τῷ θεῷ ἢ ὑμῖν, καὶ ἕωςπερ ἂν ἐμπνέω καὶ οἷός τε ὦ,  
 οὐ μὴ παύσωμαι φιλοσοφῶν καὶ ὑμῖν παρακελευόμενός  
 τε καὶ ἐνδεικνύμενος ὅτῳ ἂν αἰεὶ ἐντυγχάνω ὑμῶν, λέγων  
 οἰάπερ εἴωθα, ὅτι ὦ ἄριστε ἀνδρῶν, Ἀθηναῖος ὢν, πόλεως  
 τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἰσχύν,  
 χρημάτων μὲν οὐκ αἰσχύνῃ ἐπιμελούμενος ὅπως σοι ἔσται  
 ὥς πλείστα, καὶ δόξης καὶ τιμῆς, φρονήσεως δὲ καὶ

Ἀνύτῳ ἀπιστήσαντες, ὃς ἔφη ἢ τὴν ἀρχὴν οὐ δεῖν ἐμὲ  
 |here, come here|. ἢ, ἐπειδὴ εἰσῆλθον, οὐχ οἷόν τ' εἶναι τὸ  
 μὴ ἀποκτεῖναί με, λέγων πρὸς ὑμᾶς ὥς εἰ διαφευξοίμην  
 ἥδη ἂν ὑμῶν οἱ ὑεῖς |practice, pursue ᾧ Σωκράτης διδάσκει  
 πάντες |altogether; διαφθαρήσονται, —εἴ μοι πρὸς ταῦτα  
 |yes, certainly  
 εἵποιτε· ᾧ Σώκρατες, νῦν μὲν Ἀνύτῳ οὐ πεισόμεθα ἀλλ  
 ἀφίμεν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε |no more ἔν ταύτῃ  
 τῇ ζητήσῃ |wear down, delay· |philosophize, ἐὰν δὲ |be captured  
 |study  
 τοῦτο πράττων, ἀποθανῇ —εἰ οὖν με, ὅπερ εἶπον, ἐπὶ  
 τούτοις ἀφίετε, εἵποίμ' ἂν ὑμῖν ὅτι ἐγὼ ὑμᾶς, ᾧ ἄνδρες  
 Ἀθηναῖοι, |greet, salute μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον  
 τῷ θεῷ ἢ ὑμῖν, καὶ ἕωςπερ ἂν |inspire; pass: οἷός τε ᾧ,  
 |recover  
 οὐ μὴ παύσωμαι |philosophize, καὶ ὑμῖν |recommend,  
 |study |encourage  
 τε καὶ |address, ὅτῳ ἂν ἀεὶ ἐντυγχάνω ὑμῶν, λέγων  
 |consider  
 οἶάπερ |be accustomed, ἔριστε ἀνδρῶν, Ἀθηναῖος ὢν, πόλεως  
 |in the habit  
 τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς |skill; καὶ |strength; body of  
 |wisdom |troops  
 χρημάτων μὲν οὐκ αἰσχύνη |take care of, ὅπως σοι ἔσται  
 |oversee  
 ὥς πλείστα, καὶ δόξης καὶ τιμῆς, φρονήσεως δὲ καὶ

good rather than a certain evil. And therefore if you let me go now, and are not convinced by Anytus, who said that since I had been prosecuted I must be put to death; (or if not that I ought never to have been prosecuted at all); and that if I escape now, your sons will all be utterly ruined by listening to my words— if you say to me, Socrates, this time we will not mind Anytus, and you shall be let off, but upon one condition, that you are not to enquire and speculate in this way any more, and that if you are caught doing so again you shall die;— if this was the condition on which you let me go, I should reply: Men of Athens, I honour and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting any one whom I meet and saying to him after my manner: You, my friend,— a citizen of the great and mighty and wise city of Athens,— are you not ashamed of heaping up the greatest amount of money and honour and reputation, and caring so little about wisdom

*vocabulary***ἀμφισβητέω** dispute**ἀρετή** goodness, excellence**ἀστός** townsman**βέλτιστος** best, noblest**δημόσιος** public, the state**ἐγγύς** near**ἐλάχιστος** smallest, shortest, fewest**ἐλέγχω** shame; try, examine**ἐξετάζω** inspect, interrogate, estimate**ἐπιμελέομαι** take care of, oversee**ἔρομαι** ask a question, ask about, go  
searching through**κτάομαι** acquire, possess**ὀνειδίζω** upbraid, reproach**περιέρχομαι** go around; come next to**σφόδρα** very much**φαῦλος** trifling**φροντίζω** consider, ponder

ἀληθείας καὶ τῆς ψυχῆς ὅπως ὡς βελτίστη ἔσται οὐκ ἐπιμελῇ οὐδὲ φροντίζεις;

Καὶ ἐάν τις ὑμῶν ἀμφισβητήσῃ καὶ φῇ ἐπιμελείσθαι, οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἄπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω, καὶ ἐάν μοι μὴ δοκῇ κεκτηῖσθαι ἀρετὴν, φάναι δέ, ὀνειδιῶ ὅτι τὰ πλείστου ἄξια περὶ ἐλαχίστου ποιεῖται, τὰ δὲ φαυλότερα περὶ πλείονος. ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ ὅτῳ ἂν ἐντυγχάνω ποιήσω, καὶ ξένῳ καὶ ἀστῶ, μᾶλλον δὲ τοῖς ἀστοῖς, ὅσω μου ἐγγυτέρῳ ἐστὲ γένει. ταῦτα γὰρ κελεύει ὁ θεός, εὖ ἴστε, καὶ ἐγὼ οἶομαι οὐδέν πω ὑμῖν μείζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει ἢ τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν. οὐδέν γὰρ ἄλλο πράττων ἐγὼ περιέρχομαι ἢ πείθων ὑμῶν καὶ νεωτέρους καὶ πρεσβυτέρους μήτε σωμάτων ἐπιμελείσθαι μήτε χρημάτων πρότερον μηδὲ οὕτω σφόδρα ὡς τῆς ψυχῆς ὅπως ὡς ἀρίστη ἔσται, λέγων ὅτι οὐκ ἐκ χρημάτων ἀρετὴ γίνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τὰ ἄλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα καὶ ἰδία καὶ δημοσία. εἰ



|truth καὶ τῆς ψυχῆς ὅπως ὥς |best, ἔσται οὐκ  
|noblest

|take care of, |consider, ,  
|oversee |ponder

Καὶ ἐάν τις ὑμῶν |dispute καὶ φῇ |take care of,  
|oversee  
οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἅπειμι, ἀλλ' |ask, search through  
αὐτὸν καὶ |inspect, interro- |shame; try, examine μοι μὴ δοκῇ  
|gate, estimate  
κεκτήσθαι |excellence, ἵνα δέ, |reproach ὅτι τὰ πλείστον ἄξια  
περὶ |smallest, short- εἶται, τὰ δὲ |trifling περὶ πλείονος.  
|est, fewest  
ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ ὅτῳ ἂν ἐντυχάνω  
ποιήσω, καὶ ξένῳ καὶ |townsman ἄλλον δὲ τοῖς |townsman ἴω  
μου |near ἐστὲ γένει. ταῦτα γὰρ κελεύει ὁ θεός,  
εὖ ἴστε, καὶ ἐγὼ οἶομαι οὐδέν πω ὑμῖν μείζον ἀγαθὸν  
γενέσθαι ἐν τῇ πόλει ἢ τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν. οὐδὲν  
γὰρ ἄλλο πράττων ἐγὼ |go around; ἢ πείθων ὑμῶν καὶ  
|come next to  
νεωτέρους καὶ πρεσβυτέρους μήτε σωμάτων |take care of,  
|oversee  
μήτε χρημάτων πρότερον μηδὲ οὕτω |very much ὥς τῆς  
ψυχῆς ὅπως ὥς ἀρίστη ἔσται, λέγων ὅτι οὐκ ἐκ χρημάτων  
|excellence ἵγνεται, ἀλλ' ἐξ |excellence, ῥήματα καὶ τὰ ἄλλα  
ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα καὶ ἰδία καὶ δημοσία. εἰ

and truth and the greatest improvement of the soul, which you never regard or heed at all? And if the person with whom I am arguing, says: Yes, but I do care; then I do not leave him or let him go at once; but I proceed to interrogate and examine and cross-examine him, and if I think that he has no virtue in him, but only says that he has, I reproach him with undervaluing the greater, and overvaluing the less. And I shall repeat the same words to every one whom I meet, young and old, citizen and alien, but especially to the citizens, inasmuch as they are my brethren. For know that this is the command of God; and I believe that no greater good has ever happened in the state than my service to the God. For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue comes money and every other good of man,

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀμείνων** comparative of ἀγαθός, noble**ἀτιμόω** (ι) punish, dishonor**βλάπτω** break, make fail**ἐμμένω** stay put, be faithful, fixed**ἐξελαύνω** drive out, exile ~elastic**ἐπιχειρέω** do, try, attack ~chiral**θεμιτός** legal, righteous**θορυβέω** roar, cheer; disturb**μηδαιμός** no one**όνέω** help, please, be available**όνίνημι** help, please, be available**ὄνομαι** blame ~name**χείρων** worse, more base, inferior, weaker

μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ ἂν εἴη βλαβερά· εἰ δέ τις μέ φησιν ἄλλα λέγειν ἢ ταῦτα, οὐδὲν λέγει. πρὸς ταῦτα, φαίην ἄν, ὦ ἄνδρες Ἀθηναῖοι, ἢ πείθεσθε Ἀνύτῳ ἢ μή, καὶ ἢ ἀφίετέ με ἢ μή, ὥς ἐμοῦ οὐκ ἂν ποιήσαντος ἄλλα, οὐδ εἰ μέλλω πολλάκις τεθνάναι.

Μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ ἐμμέννατέ μοι οἷς ἐδεήθην ὑμῶν, μὴ θορυβεῖν ἐφ οἷς ἂν λέγω ἀλλ ἀκούειν· καὶ γάρ, ὥς ἐγὼ οἶμαι, ὀνήσεσθε ἀκούοντες. μέλλω γὰρ οὖν ἅττα ὑμῖν ἐρεῖν καὶ ἄλλα ἐφ οἷς ἴσως βοήσεσθε· ἀλλὰ μηδαμῶς ποιεῖτε τοῦτο. εὖ γὰρ ἴστε, ἐάν με ἀποκτείνητε 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 δύναίτο— οὐ γὰρ οἶομαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι. ἀποκτείνειε μεντὰν ἴσως ἢ ἐξελάσειεν ἢ ἀτιμώσειεν· ἀλλὰ ταῦτα οὗτος μὲν ἴσως οἶεται καὶ ἄλλος τίς που μεγάλα κακά, ἐγὼ δ οὐκ οἶομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἢ οὕτοσὶ νῦν ποιεῖ, ἄνδρα ἀδίκως ἐπιχειρεῖν ἀποκτεινύναι.

μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἂν  
εἴη βλαβερά· εἰ δέ τις μέ φησιν ἄλλα λέγειν ἢ ταῦτα,  
οὐδὲν λέγει. πρὸς ταῦτα, φαίην ἄν, ὦ ἄνδρες Ἀθηναῖοι,  
ἢ πείθεσθε Ἀνύτω ἢ μή, καὶ ἢ ἀφίετέ με ἢ μή, ὥς ἐμοῦ οὐκ  
ἂν ποιήσαντος ἄλλα, οὐδ' εἰ μέλλω |often τεθνάναι.

Μὴ |roar, cheer; |disturb ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' |stay put, be |faithful, fixed οἷς  
ἐδεήθην ὑμῶν, μὴ |roar, |cheer; |disturb ἐφ' οἷς ἂν λέγω ἀλλ' ἀκούειν·  
καὶ γάρ, ὥς ἐγὼ οἶμαι, ὀνήσεσθε ἀκούοντες. μέλλω γὰρ  
οὐν ἅττα ὑμῖν ἐρεῖν καὶ ἄλλα ἐφ' οἷς ἴσως βοήσεσθε· ἀλλὰ  
|no one ποιεῖτε τοῦτο. εἶ γὰρ ἴστε, ἐάν με ἀποκτείνητε  
τοιούτον ὄντα οἷον ἐγὼ λέγω, οὐκ ἐμὲ μείζω |break, makè fail  
ὑμᾶς αὐτούς· ἐμὲ μὲν γὰρ οὐδὲν ἂν |break, make fail Ἀέλιτος  
οὔτε Ἄνυτος— οὐδὲ γὰρ ἂν δύναιτο— οὐ γὰρ οἶομαι  
|legal, |righteous εἶναι |better ἀνδρὶ ὑπὸ |worse, |break, make fail  
|more base ἀποκτείνει μεντ' ἂν ἴσως ἢ |drive out ἢ |punish, |dishonor  
ἀλλὰ  
ταῦτα οὗτος μὲν ἴσως οἶεται καὶ ἄλλος τίς που μεγάλα  
κακά, ἐγὼ δ' οὐκ οἶομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἂ  
οὔτοσὶ νῦν ποιεῖ, ἄνδρα |unfair; |do, try, attack |obsti-  
|nate, |bad οκτεινύναι.

public as well as private. This is my teaching, and if this is the doctrine which corrupts the youth, I am a mischievous person. But if any one says that this is not my teaching, he is speaking an untruth. Wherefore, O men of Athens, I say to you, do as Anytus bids or not as Anytus bids, and either acquit me or not; but whichever you do, understand that I shall never alter my ways, not even if I have to die many times.

Men of Athens, do not interrupt, but hear me; there was an understanding between us that you should hear me to the end: I have something more to say, at which you may be inclined to cry out; but I believe that to hear me will be good for you, and therefore I beg that you will not cry out. I would have you know, that if you kill such an one as I am, you will injure yourselves more than you will injure me. Nothing will injure me, not Meletus nor yet Anytus— they cannot, for a bad man is not permitted to injure a better than himself. I do not deny that Anytus may, perhaps, kill him, or drive him into exile, or deprive him of civil rights; and he may imagine, and others may imagine, that he is inflicting a great injury upon him: but there I do not agree. For the evil of doing as he is doing— the evil of unjustly

*vocabulary***ἀπολογέομαι** defend one's conduct**ἄχθομαι** be burdened with**βίος** life ~biology**γέλοιος** laughable; joking**γενναῖος** noble, sincere ~genesis**διατελέω** accomplish; keep doing

~apostle

**δόσις** -εως (f) gift, loan ~donate**εἴτα** then, therefore, next**ἐξαμαρτάνω** miss; err, do wrong**ἐπιπέμπω** send after, again, to, besides**καθεύδω** lie down**καταψηφίζομαι** vote against**κῆδω** distress, hurt; mp: care about  
(+gen) ~heinous**κρούω** hit, clap, knock**μέγεθος** -ους (n, 3) tall, big (person)  
~megaton**μύωψ** -πος (m) squinting; gadfly**νωθής** lazy**ὀνειδίζω** upbraid, reproach**πανταχοῦ** everywhere; completely**πρόκειμαι** be placed by; be devoted to**προστίθηναι** add; impose; (mp) agree;  
side with ~thesis**φείδομαι** spare, not use/harm ~aphid

νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι, πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι, ὥς τις ἂν οἴοιτο, ἀλλὰ ὑπὲρ ὑμῶν, μή τι ἐξαμάρτητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν ἐμοῦ καταψηφισάμενοι. ἐὰν γάρ με ἀποκτείνητε, οὐ ῥαδίως ἄλλον τοιοῦτον εὐρήσετε, ἀτεχνῶς— εἰ καὶ γελοιότερον εἰπεῖν— προσκείμενον τῇ πόλει ὑπὸ τοῦ θεοῦ ὥσπερ ἵππῳ μεγάλῳ μὲν καὶ γενναίῳ, ὑπὸ μεγέθους δὲ νωθεστέρῳ καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύωπός τινος, οἷον δὴ μοι δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προστεθηκέναι τοιοῦτόν τινα, ὃς ὑμᾶς ἐγείρων καὶ πείθων καὶ ὀνειδίζων ἓνα ἕκαστον οὐδὲν παύομαι τὴν ἡμέραν ὅλην πανταχοῦ προσκαθίζων.

Τοιοῦτος οὖν ἄλλος οὐ ῥαδίως ὑμῖν γενήσεται, ὦ ἄνδρες, ἀλλ' ἐὰν ἐμοὶ πείθησθε, φείσεσθέ μου· ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἅν με, πειθόμενοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείναιτε, εἴτα τὸν λοιπὸν βίον καθεύδοντες διατελοῖτε ἅν, εἰ μή τινα ἄλλον ὁ θεὸς ὑμῖν ἐπιπέμψειεν κηδόμενος ὑμῶν. ὅτι δ' ἐγὼ τυγχάνω ὢν τοιοῦτος



νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι, πολλοῦ δέω ἐγὼ ὑπὲρ  
 ἔμμαντοῦ |defend one's conduct . . . ἂν οἴοιτο, ἀλλὰ ὑπὲρ ὑμῶν,  
 μή τι |miss; err, do wrong` τὴν τοῦ θεοῦ |gift, loan, μὴ ἐμοῦ  
 |vote against . . . ἔαν γάρ με ἀποκτείνητε, οὐ ραδίως  
 ἄλλον τοιοῦτον εὐρήσετε, ἀτεχνῶς— εἰ καὶ |laughable;  
 |joking  
 εἰπεῖν— προσκείμενον τῇ πόλει ὑπὸ τοῦ θεοῦ ὥσπερ ἵππων  
 μεγάλῳ μὲν καὶ |noble, , ὑπὸ |tall, big δὲ |lazy  
 |sincere  
 καὶ δεομένῳ ἐγείρεσθαι ὑπὸ |squinting; ἵππος, οἶον δὴ μοι  
 |gadfly  
 δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει |add; impose; (mp) |you/itself someone, ὅς  
 |agree; side with  
 ὑμᾶς ἐγείρων καὶ πείθων καὶ |reproach ἕνα ἕκαστον οὐδὲν  
 παύομαι τὴν ἡμέραν ὅλην |everywhere; |prosecuting.  
 |completely  
 Τοιοῦτος οὖν ἄλλος οὐ ραδίως ὑμῖν γενήσεται, ὦ  
 ἄνδρες, ἀλλ' ἔαν ἐμοὶ πείθησθε, |spare μου· ὑμεῖς  
 δ' ἴσως τάχ' ἂν |be burdened with . . . περ οἱ νυστάζοντες  
 ἐγειρόμενοι, |hit, clap, knock` με, πειθόμενοι Ἀνύτῳ, ραδίως  
 ἂν ἀποκτείναιτε, |then, there- |λοιπὸν |life |lie down  
 |fore, next  
 |accomplish; ἂν, εἰ μή τινα ἄλλον ὁ θεὸς ὑμῖν |send after, again,  
 |keep doing |to, besides  
 |distress ὑμῶν. ὅτι δ' ἐγὼ τυγχάνω ὧν τοιοῦτος

taking away the life of another— is greater far.

And now, Athenians, I am not going to argue for my own sake, as you may think, but for yours, that you may not sin against the God by condemning me, who am his gift to you. For if you kill me you will not easily find a successor to me, who, if I may use such a ludicrous figure of speech, am a sort of gadfly, given to the state by God; and the state is a great and noble steed who is tardy in his motions owing to his very size, and requires to be stirred into life. I am that gadfly which God has attached to the state, and all day long and in all places am always fastening upon you, arousing and persuading and reproaching you. You will not easily find another like me, and therefore I would advise you to spare me. I dare say that you may feel out of temper (like a person who is suddenly awakened from sleep), and you think that you might easily strike me dead as Anytus advises, and then you would sleep on for the remainder of your lives, unless God in

*vocabulary***αἰτέω** ask for ~etiology**αἵτιος** blameworthy; the cause

~etiology

**αἰτίος** blameworthy; the cause

~etiology

**ἀμελέω** disregard; (impers.) of course**ἀναίσχυντος** shameless; shameful**ἀνέχω** raise; mid: endure, submit**ἀνθρώπινος** human**ἀπολαύω** have use, have a benefit**ἀρετή** goodness, excellence**ἄτοπος** strange, unnatural, disgusting**δημόσιος** public, the state**ἐνθένδε** hence**ἐπιμελέομαι** take care of, oversee**κατανοέω** notice, realize, learn**κατηγορέω** accuse; indicate**κατήγορος** accuser**μάρτυς** witness**μισθός** reward, wages**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**παρακελεύομαι** recommend, encourage**πενία** poverty ~osteopenia**περίειμι** be superior to; be left over; still exist**πολλαχού** in many places**πολυπραγμονέω** be too busy, meddle**πρόσειμι** approach, draw near; add ~ion**προσίημι** be allowed near**συμβουλευώ** give advice; (mid) consult ~volunteer**ὕμέτερος** (ὅ) yours

οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι, ἐνθένδε ἂν κατανοήσaiτε· οὐ γὰρ ἀνθρωπίνῳ ἔοικε τὸ ἐμὲ τῶν μὲν ἐμαυτοῦ πάντων ἡμεληκέναι καὶ ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων τοσαῦτα ἤδη ἔτη, τὸ δὲ ὑμέτερον πράττειν αἰεὶ, ἰδίᾳ ἐκάστῳ προσιόντα ὥσπερ πατέρα ἢ ἀδελφὸν πρεσβύτερον πείθοντα ἐπιμελείσθαι ἀρετῆς. καὶ εἰ μὲν τι ἀπὸ τούτων ἀπέλανον καὶ μισθὸν λαμβάνων ταῦτα παρεκελεύομην, εἶχον ἂν τινα λόγον· νῦν δὲ ὁρᾶτε δὴ καὶ αὐτοὶ ὅτι οἱ κατήγοροι τᾶλλα πάντα ἀναισχύντως οὕτω κατηγοροῦντες τοῦτό γε οὐχ οἰοί τε ἐγένοντο ἀπαναισχυντῆσαι παρασχόμενοι μάρτυρα, ὥς ἐγὼ ποτέ τινα ἢ ἐπραξάμην μισθὸν ἢ ἥτησα. ἱκανὸν γάρ, οἶμαι, ἐγὼ παρέχομαι τὸν μάρτυρα ὥς ἀληθῆ λέγω, τὴν πενίαν.

Ἵσως ἂν οὖν δόξειεν ἄτοπον εἶναι, ὅτι δὴ ἐγὼ ἰδίᾳ μὲν ταῦτα συμβουλεύω περιῶν καὶ πολυπραγμονῶ, δημοσίᾳ δὲ οὐ τολμῶ ἀναβαίνων εἰς τὸ πλῆθος τὸ ὑμέτερον συμβουλεύειν τῇ πόλει. τούτου δὲ αἰτιὸν ἔστιν ὃ ὑμεῖς ἐμοῦ πολλάκις ἀκηκόατε πολλαχοῦ λέγοντος, ὅτι μοι θεῖον

οἶος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι, |hence ἂν

|notice, realize, οὐ γὰρ |human ἔοικε τὸ ἐμὲ τῶν μὲν  
|learn

ἐμαιοῦ πάντων |disregard καὶ |raise; τῶν οἰκείων  
|endure

|disregard τοσαῦτα ἤδη ἔτη, τὸ δὲ |yours πράττειν

αἰί, ἰδίᾳ ἐκάστῳ προσιόντα ὥσπερ πατέρα ἢ ἀδελφὸν

πρεσβύτερον πείθοντα |take care of, |excellence καὶ εἰ μὲν  
|oversee

τι ἀπὸ τούτων |have use, have a |reward, λαμβάνων ταῦτα  
|benefit |wages

παρεκελευόμεν, εἶχον ἂν τινα λόγον· νῦν δὲ ὁρᾶτε δὴ

καὶ αὐτοὶ ὅτι οἱ |accuser τὰλλα πάντα |shameless;  
|shameful

οὕτω |accuse; indicate τοῦτό γε οὐχ οἰοί τε ἐγένοντο

ἀπαναισχυντῆσαι παρασχόμενοι |witness , ὥς ἐγὼ ποτέ

τινα ἢ ἐπραξάμην |reward, ἢ |ask for ἱκανὸν γάρ, οἶμαι,  
|wages

ἐγὼ παρέχομαι τὸν |witness ὥς ἀληθῆ λέγω, τὴν |poverty .

Ἵσως ἂν οὖν δόξειεν |strange, unñatu- ὅτι δὴ ἐγὼ ἰδίᾳ μὲν  
|ral, disgusting

ταῦτα |give advice; |be superior τὸ; |be too busy, meddle ἡμοσίᾳ  
|(mid) consult |be left over;

δὲ οὐ τολμῶ ἀναβαίνων εἰς τὸ πλῆθος τὸ |yours  
|still exist

|give advice; τῇ πόλει. τούτου δὲ αἵτιόν ἐστιν ὃ ὑμεῖς ἐμοῦ  
|(mid) consult

|often ἀκηκόατε |in many places, οντος, ὅτι μοι θεῖόν

his care of you sent you another gadfly. When I say that I am given to you by God, the proof of my mission is this:— if I had been like other men, I should not have neglected all my own concerns or patiently seen the neglect of them during all these years, and have been doing yours, coming to you individually like a father or elder brother, exhorting you to regard virtue; such conduct, I say, would be unlike human nature. If I had gained anything, or if my exhortations had been paid, there would have been some sense in my doing so; but now, as you will perceive, not even the impudence of my accusers dares to say that I have ever exacted or sought pay of any one; of that they have no witness. And I have a sufficient witness to the truth of what I say— my poverty.

Some one may wonder why I go about in private giving advice and busying myself with the concerns of others, but do not venture to come forward in public and advise the state. I will tell you why. You have heard me speak at sundry times and in divers

*vocabulary*

**ἄδικος** unfair; obstinate, bad  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἀποτρέπω** divert from ~trophy  
**ἄχθομαι** be burdened with  
**γνήσιος** born legitimate ~genus  
**δαιμόνιος** voc: you crazy guy  
**ἐναντιόομαι** oppose, contradict  
**ἐπιχειρέω** do, try, attack ~chiral

**πάλαι** long ago ~paleo  
**πάλη** wrestling ~Pallas  
**πάλλω** shake, brandish ~Pallas  
**παράνομος** lawless, unlawful  
**προτρέπω** prompt, urge, compel; (mp)  
 go, flee to ~trophy  
**τεκμήριον** sign; proof  
**τιμάω** (ι) honor, exalt  
**ὠφελέω** help, be useful

τι καὶ δαιμόνιον γίνεται φωνή, ὃ δὴ καὶ ἐν τῇ γραφῇ ἐπικωμωδῶν Μέλητος ἐγράψατο. ἐμοὶ δὲ τοῦτ ἔστιν ἐκ παιδὸς ἀρξάμενον, φωνή τις γιγνομένη, ἣ ὅταν γένηται, αἰὲ ἀποτρέπει με τοῦτο ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὐποτε. τοῦτ ἔστιν ὃ μοι ἐναντιοῦται τὰ πολιτικὰ πράττειν, καὶ παγκάλως γέ μοι δοκεῖ ἐναντιοῦσθαι· εὖ γὰρ ἴστε, ὦ ἄνδρες Ἀθηναῖοι, εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη καὶ οὐτ ἂν ὑμᾶς ὠφελήκη οὐδὲν οὐτ ἂν ἐμαντόν. καί μοι μὴ ἄχθεσθε λέγοντι τάληθῇ· 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 μαχούμενον ὑπὲρ τοῦ δικαίου, καὶ εἰ μέλλει ὀλίγον χρόνον σωθήσεσθαι, ἰδιωτεύειν ἀλλὰ μὴ δημοσιεύειν.

Μεγάλα δ ἔγωγε ὑμῖν τεκμήρια παρέξομαι τούτων, οὐ λόγους ἀλλ ὃ ὑμεῖς τιμᾶτε, ἔργα. ἀκούσατε δὴ μοι τὰ συμβεβηκότα, ἵνα εἰδῆτε ὅτι οὐδ ἂν ἐνὶ ὑπεικάθοιμι



τι καὶ δαιμόνιον γίγνεται φωνή, ὃ δὴ καὶ ἐν τῇ γραφῇ  
 ἐπικωμωδῶν Μέλητος ἐγράψατο. ἐμοὶ δὲ τοῦτ ἔστιν ἐκ  
 παιδὸς ἀρξάμενον, φωνή τις γιγνομένη, ἥ ὅταν γένηται,  
 ἀεὶ |divert from με τοῦτο ὃ ἂν μέλλω πράττειν, |prompt, urge, compel;  
 (mp) go, flee to  
 δὲ οὐποτε. τοῦτ ἔστιν ὃ μοι |oppose, τὰ πολιτικὰ  
 |contradict  
 πράττειν, καὶ παγκάλως γέ μοι δοκεῖ |oppose, εὖ  
 |contradict  
 γὰρ ἴστε, ὦ ἄνδρες Ἀθηναῖοι, εἰ ἐγὼ πάλαι |do, try, attack  
 πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη καὶ  
 οὔτ ἂν ὑμᾶς |help, be useful ἢ οὔτ ἂν ἐμαυτόν. καί μοι μὴ  
 |be burdened with τάληθῇ· οὐ γὰρ ἔστιν ὅστις ἀνθρώπων  
 σωθήσεται οὔτε ὑμῖν οὔτε ἄλλω πλήθει οὐδενὶ |born legitimate  
 |oppose, καὶ διακωλύων πολλὰ |unfair; ob-|lawless,  
 |contradict stinate, bad |unlawful  
 ἐν τῇ πόλει γίγνεσθαι, ἀλλ ἀναγκαῖόν ἐστι τὸν τῷ ὄντι  
 μαχούμενον ὑπὲρ τοῦ δικαίου, καὶ εἰ μέλλει ὀλίγον χρόνον  
 σωθήσεσθαι, ιδιωτεύειν ἀλλὰ μὴ δημοσιεύειν.  
 Μεγάλα δ ἔγωγε ὑμῖν |sign; proof παρέξομαι τούτων, οὐ  
 λόγους ἀλλ ὃ ὑμεῖς |honor ἔργα. ἀκούσατε δὴ μοι τὰ  
 συμβεβηκότα, ἵνα εἰδῇτε ὅτι οὐδ ἂν ἐνὶ ὑπείκαθοιμι

places of an oracle or sign which comes to me, and is the divinity which Meletus ridicules in the indictment. This sign, which is a kind of voice, first began to come to me when I was a child; it always forbids but never commands me to do anything which I am going to do. This is what deters me from being a politician. And rightly, as I think. For I am certain, O men of Athens, that if I had engaged in politics, I should have perished long ago, and done no good either to you or to myself. And do not be offended at my telling you the truth: for the truth is, that no man who goes to war with you or any other multitude, honestly striving against the many lawless and unrighteous deeds which are done in a state, will save his life; he who will fight for the right, if he would live even for a brief space, must have a private station and not a public one.

I can give you convincing evidence of what I say, not words only, but what you value far more— actions. Let me relate to you a passage of my

*vocabulary***ἄθροός** grouped**ἀναιρέω** take up ~heresy**ἀπάγω** lead away, back ~demagogue**δεσμός** bond, latch, strap; also (pl)

headdress

**διακινδυνεύω** (ὅ) take risks**ἐναντιόομαι** oppose, contradict**ἐνδείκνυμι** (ὅ) address, consider**ἐτοιμός** ready; fulfilled**θόλος** (f) shed, outbuilding**μεταπέμπω** send; (mid) summon

~pomp

**ναυμαχία** naval warfare**ὀλιγαρχία** oligarchy**παράνομος** lawless, unlawful**πέμπτος** fifth ~pentagon**προστάσσω** post at, attach to, command**πώποτε** never**ρήτωρ** public speaker**ὑπείκω** yield, withdraw ~victor**φορτικός** for carrying; burdensome**φυλή** (ὅ) tribe, military unit**ψηφίζω** count, vote

παρὰ τὸ δίκαιον δείσας θάνατον, μὴ ὑπείκων δὲ ἀλλὰ  
 καὶ ἀπολοίμην. ἐρῶ δὲ ὑμῖν φορτικὰ μὲν καὶ δικανικά,  
 ἀληθῆ δέ. ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν  
 οὐδεμίαν πώποτε ἦρξα ἐν τῇ πόλει, ἐβούλευσα δέ· καὶ  
 ἔτυχεν ἡμῶν ἡ φυλὴ Ἀντιοχὶς πρυτανεύουσα ὅτε ὑμεῖς  
 τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς  
 ναυμαχίας ἐβουλευσασθε ἀθρόους κρίνειν, παρανόμως,  
 ὥς ἐν τῷ ὑστέρω χρόνῳ πᾶσιν ὑμῖν ἔδοξεν. τότε ἐγὼ  
 μόνος τῶν πρυτάνεων ἠναντιώθην ὑμῖν μηδὲν ποιεῖν  
 παρὰ τοὺς νόμους καὶ ἐναντία ἐψηφισάμην· καὶ ἐτοίμων  
 ὄντων ἐνδεικνύναι με καὶ ἀπάγειν τῶν ῥητόρων, καὶ ὑμῶν  
 κελυόντων καὶ βοώντων, μετὰ τοῦ νόμου καὶ τοῦ δικαίου  
 ᾧ μιν μᾶλλον με δεῖν διακινδυνεύειν ἢ μεθ' ὑμῶν γενέσθαι  
 μὴ δίκαια βουλευομένων, φοβηθέντα δεσμὸν ἢ θάνατον.  
 καὶ ταῦτα μὲν ἦν ἔτι δημοκρατουμένης τῆς πόλεως· ἐπειδὴ  
 δὲ ὀλιγαρχία ἐγένετο, οἱ τριάκοντα αὖ μεταπεμφάμενοί  
 με πέμπτον αὐτὸν εἰς τὴν θόλον προσέταξαν ἀγαγεῖν ἐκ  
 Σαλαμῖνος Λέοντα τὸν Σαλαμίνιον ἵνα ἀποθάνῃ,

παρὰ τὸ δίκαιον δείσας θάνατον, μὴ <sup>|yield,</sup> δὲ ἀλλὰ <sup>|withdraw</sup>  
 καὶ ἀπολοίμην. ἐρῶ δὲ ὑμῖν <sup>|for carrying;</sup> καὶ δικανικά, <sup>|burdensome</sup>  
 ἀληθῆ δέ. ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν  
 οὐδεμίαν <sup>|never</sup> ἤρξα ἐν τῇ πόλει, ἐβούλευσα δέ· καὶ  
 ἔτυχεν ἡμῶν ἡ <sup>|tribe</sup> Ἀντιοχίς πρυτανεύουσα ὅτε ὑμεῖς  
 τοὺς δέκα στρατηγούς τοὺς οὐκ <sup>|take up</sup> τοὺς ἐκ τῆς  
 ναυμαχίας ἐβουλεύσασθε <sup>|grouped</sup> κρίνεις, <sup>|lawless,</sup> , <sup>|unlawful</sup>  
 ὡς ἐν τῷ ὑστέρω χρόνῳ πᾶσιν ὑμῖν ἔδοξεν. τότε ἐγὼ  
 μόνος τῶν πρυτάνεων <sup>|oppose,</sup> ὑμῖν μηδὲν ποιεῖν <sup>|contradict</sup>  
 παρὰ τοὺς νόμους καὶ ἐναντία <sup>|count, vote</sup> καὶ ἐτοίμων  
 ὄντων <sup>|address,</sup> με καὶ <sup>|lead away, back</sup> <sup>|public</sup> , καὶ ὑμῶν <sup>|speaker</sup>  
 κελεπόντων καὶ βοώντων, μετὰ τοῦ νόμου καὶ τοῦ δικαίου  
 ᾧ μὲν μάλλον με δεῖν <sup>|take risks</sup> ἢ μεθ' ὑμῶν γενέσθαι  
 μὴ δίκαια βουλευομένων, φοβηθέντα <sup>|bond,</sup> ἢ θάνατον. <sup>|latch,</sup>  
 καὶ ταῦτα μὲν ἦν ἔτι δημοκρατουμένης <sup>|strap</sup> τῆς πόλεως· ἐπειδὴ  
 δὲ <sup>|oligarchy</sup> ἐγένετο, οἱ τριάκοντα αὖ <sup>|send; (mid) summon</sup>  
 με <sup>|fifth</sup> αὐτὸν εἰς τὴν <sup>|shed,</sup> <sup>|post at, attach</sup> ἀγαγεῖν ἐκ <sup>|out-</sup>  
 Σαλαμῖνος Λέοντα τὸν Σαλαμῖνιον ἵνα ἀποθάνῃ, <sup>|build-</sup>  
<sup>|ing</sup>

own life which will prove to you that I should never have yielded to injustice from any fear of death, and that «as I should have refused to yield” I must have died at once. I will tell you a tale of the courts, not very interesting perhaps, but nevertheless true. The only office of state which I ever held, O men of Athens, was that of senator: the tribe Antiochis, which is my tribe, had the presidency at the trial of the generals who had not taken up the bodies of the slain after the battle of Arginusae; and you proposed to try them in a body, contrary to law, as you all thought afterwards; but at the time I was the only one of the Prytanes who was opposed to the illegality, and I gave my vote against you; and when the orators threatened to impeach and arrest me, and you called and shouted, I made up my mind that I would run the risk, having law and justice with me, rather than take part in your injustice because I feared imprisonment and death. This happened in the days of the democracy. But when the oligarchy of the Thirty was in power, they sent for me and four others into the rotunda, and bade us bring Leon the Salaminian from Salamis, as they

*vocabulary*

**ἄγροικος** field-dwelling, rustic  
**ἄδικος** unfair; obstinate, bad  
**ἀναπίμπλημι** fulfill, endure ~plethora  
**ἀνόσιος** unholy  
**βίος** life ~biology  
**βιόω** live; (mp) make a living ~biology  
**δημόσιος** public, the state  
**διαγίγνομαι** go through; subsist  
 ~genus  
**ἐκπλήσσω** panic, be knocked out  
 ~plectrum  
**ἐνδείκνυμι** (ὑ) address, consider

**θόλος** (f) shed, outbuilding  
**ἰσχυρός** (ὑ) strong, forceful, violent  
**καταλύω** unyoke; destroy ~loose  
**μάρτυς** witness  
**μέλος** -ους (n, 3) limb; melody  
**μέλω** concern, interest, be one's  
 responsibility  
**οἴκαδε** homeward ~economics  
**οἴχομαι** come, go, leave, be gone  
**προστάσσω** post at, attach to,  
 command  
**τέσσαρες** four ~trapezoid  
**τοσόσδε** this much

οἷα δὴ καὶ ἄλλοις ἐκείνοι πολλοῖς πολλὰ προσέταττον, βουλόμενοι ὥς πλείστους ἀναπλήσαι αἰτιῶν. τότε μέντοι ἐγὼ οὐ λόγῳ ἀλλ' ἔργῳ αὐτῷ 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. ἐμὲ γὰρ ἐκείνη ἡ ἀρχὴ οὐκ ἐξέπληξεν, οὕτως ἰσχυρὰ οὔσα, ὥστε ἄδικόν τι ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς θόλου ἐξήλθομεν, οἱ μὲν τέτταρες ὥχοντο εἰς Σαλαμῖνα καὶ ἤγαγον Λέοντα, ἐγὼ δὲ ὠχόμην ἀπιὼν οἴκαδε. καὶ ἴσως ἂν διὰ ταῦτα ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη. καὶ τούτων ὑμῖν ἔσονται πολλοὶ μάρτυρες.

Ἄρ' οὖν ἂν με οἴεσθε τοσάδε ἔτη διαγενέσθαι εἰ ἔπραττον τὰ δημόσια, καὶ πράττων ἀξίως ἀνδρὸς ἀγαθοῦ ἐβοήθουν τοῖς δικαίοις καὶ ὥσπερ χρὴ τοῦτο περὶ πλείστου ἐποιούμην; πολλοῦ γε δεῖ, ὦ ἄνδρες Ἀθηναῖοι· οὐδὲ γὰρ ἂν ἄλλος ἀνθρώπων οὐδεὶς.

Ἄλλ' ἐγὼ διὰ παντὸς τοῦ βίου δημοσίᾳ τε εἴ ποῦ τι ἔπραξα τοιοῦτος φανοῦμαι, καὶ ἰδίᾳ ὁ αὐτὸς οὗτος,



οἱα δὴ καὶ ἄλλοις ἐκεῖνοι πολλοῖς πολλὰ |post at, attach,  
|to, command  
βουλόμενοι ὥς πλείστους |fulfill, αἰτιῶν. τότε μέντοι  
|endure  
ἐγὼ οὐ λόγῳ ἀλλ' ἔργῳ αὖ |address, ὅτι ἐμοὶ θανάτου  
|consider  
μὲν μέλει, εἰ μὴ |field-dwelling, ἦν εἰπεῖν, οὐδ' ὅτι οὖν, τοῦ δὲ  
|rustic  
μηδὲν |unfair; ob- ἐργάζεσθαι, τούτου δὲ τὸ πᾶν  
|nate, bad |unholy  
μέλει. ἐμὲ γὰρ ἐκείνη ἡ ἀρχὴ οὐκ |panic, be ὕτως |strong, forceful, vio-  
|knocked out |lent  
οὔσα, ὥστε |unfair; ob- ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς  
|stinate, bad  
|shed, outbuilding, οἱ μὲν |four |come, go εἰς Σαλαμῖνα  
καὶ ἤγαγον Λέοντα, ἐγὼ δὲ |come, go ἀπιῶν |homeward αἰ  
ἴσως ἂν διὰ ταῦτα ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων  
|unyoke; . καὶ τούτων ὑμῖν ἔσονται πολλοὶ |witness  
|destroy  
Ἄρ' οὖν ἂν με οἴεσθε |this much. ἢ |go through; subsist. ῥαττον  
τὰ |public, the state ράττων ἀξίως ἀνδρὸς ἀγαθοῦ ἐβροθήθουν  
τοῖς δικαίοις καὶ ὥσπερ χρὴ τοῦτο περὶ πλείστου  
ἐποιούμην; πολλοῦ γε δεῖ, ὦ ἄνδρες Ἀθηναῖοι· οὐδὲ γὰρ  
ἂν ἄλλος ἀνθρώπων οὐδεὶς.  
Ἄλλ' ἐγὼ διὰ παντὸς τοῦ βίου δημοσίᾳ τε εἴ ποῦ τι ἔπραξα  
τοιούτος φανοῦμαι, καὶ ἰδίᾳ ὁ αὐτὸς οὗτος,

wanted to put him to death. This was a specimen of the sort of commands which they were always giving with the view of implicating as many as possible in their crimes; and then I showed, not in word only but in deed, that, if I may be allowed to use such an expression, I cared not a straw for death, and that my great and only care was lest I should do an unrighteous or unholy thing. For the strong arm of that oppressive power did not frighten me into doing wrong; and when we came out of the rotunda the other four went to Salamis and fetched Leon, but I went quietly home. For which I might have lost my life, had not the power of the Thirty shortly afterwards come to an end. And many will witness to my words.

Now do you really imagine that I could have survived all these years, if I had led a public life, supposing that like a good man I had always maintained the right and had made justice, as I ought, the first thing? No indeed, men of Athens, neither I nor any other man. But I have been always the same in all my actions, public as

*vocabulary***διαβάλλω** throw across; slander

~ballistic

**διαλέγω** go through, debate ~legion**διατρίβω** (ι) wear down, delay

~tribology

**διδάσκαλος** teacher**εἴτε** if, whenever; either/or**ἐξετάζω** inspect, interrogate, estimate**ἐπιθυμέω** (ὀ) wish, covet**ἐρωτάω** ask about something**μάθημα** -τος (n, 3) lesson, knowledge**πένης** -τος (m) poor**πλούσιος** wealth ~plutocrat**πότε** when?**πώποτε** never**σοφός** skilled, clever, wise**συγχωρέω** accede, concede**ὕπέχω** promise; hold out one's hand;  
submit to**φθονέω** envy**χρηστός** useful; brave, worthy

οὐδενὶ πώποτε συγχωρήσας οὐδὲν παρὰ τὸ δίκαιον οὔτε ἄλλῳ οὔτε τούτων οὐδενὶ οὓς δὴ διαβάλλοντες ἐμέ φασιν ἐμοὺς μαθητὰς εἶναι. ἐγὼ δὲ διδάσκαλος μὲν οὐδενὸς πώποτ' ἐγενόμην· εἰ δέ τις μου λέγοντος καὶ τὰ ἐμαυτοῦ πράττοντος ἐπιθυμοῖ ἀκούειν, εἴτε νεώτερος εἴτε πρεσβύτερος, οὐδενὶ πώποτε ἐφθόνησα, οὐδὲ χρήματα μὲν λαμβάνων διαλέγομαι μὴ λαμβάνων δὲ οὐ, ἀλλ' ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἐμαυτὸν ἐρωτᾶν, καὶ ἐάν τις βούληται ἀποκρινόμενος ἀκούειν ὧν ἂν λέγω. καὶ τούτων ἐγὼ εἴτε τις χρηστὸς γίγνεται εἴτε μή, οὐκ ἂν δικαίως τὴν αἰτίαν ὑπέχοιμι, ὧν μήτε ὑπεσχόμεν μὴδενὶ μὴδὲν πώποτε μάθημα μήτε ἐδίδαξα· εἰ δέ τις φησι παρ' ἐμοῦ πώποτέ τι μαθεῖν ἢ ἀκοῦσαι ἰδίᾳ ὅτι μὴ καὶ οἱ ἄλλοι πάντες, εὖ ἴστε ὅτι οὐκ ἀληθῆ λέγει.

Ἄλλὰ διὰ τί δὴ ποτε μετ' ἐμοῦ χαίρουσί τινες πολὺν χρόνον διατρίβοντες; ἀκηκόατε, ὦ ἄνδρες Ἀθηναῖοι, πᾶσαν ὑμῶν τὴν ἀλήθειαν ἐγὼ εἶπον· ὅτι ἀκούοντες χαίρουσιν ἐξεταζομένοις τοῖς οἰομένοις μὲν εἶναι σοφοῖς,

οὐδενὶ |never |accede, concede οὐδὲν παρὰ τὸ δίκαιον οὔτε  
 ἄλλω οὔτε τούτων οὐδενὶ οὓς δὴ |throw across; ἐμέ  
 |slander  
 φασιν ἐμοὺς μαθητὰς εἶναι. ἐγὼ δὲ |teacher μὲν  
 οὐδενὸς πώποτ ἐγενόμην· εἰ δέ τίς μου λέγοντος καὶ τὰ  
 ἐμαντοῦ πράττοντος |wish, covet ἀκούειν, |if, whenever; ei- |if, whenever; ei-  
 |ther/or |ther/or  
 πρεσβύτερος, οὐδενὶ |never |envy , οὐδὲ χρήματα μὲν  
 λαμβάνων |go through, debate λαμβάνων δὲ οὐ, ἀλλ ὁμοίως  
 καὶ |wealth καὶ |poor παρέχω ἐμαντὸν |ask , καὶ ἔάν  
 τις βούληται ἀποκρινόμενος ἀκούειν ὧν ἂν λέγω. καὶ  
 τούτων ἐγὼ |if, when- |useful; brave, νεται |if, whenever; ei-  
 |ever; ei- |worthy |either/or  
 δικαίως τὴν αἰτίαν |promise , ὧν μήτε |promise μηδενὶ  
 μηδὲν |never |lesson, , ἵτε ἐδίδαξα· εἰ δέ τίς φησι παρ  
 |knowledge  
 ἐμοῦ |never τι μαθεῖν ἢ ἀκοῦσαι ἰδίᾳ ὅτι μὴ καὶ οἱ ἄλλοι  
 πάντες, εὖ ἴστε ὅτι οὐκ ἀληθῆ λέγει.

Ἀλλὰ διὰ τί δὴ ποτε μετ ἐμοῦ χαίρουσί τινες πολὺν  
 χρόνον |wear down, delay ἵκηκόατε, ὦ ἄνδρες Ἀθηναῖοι,  
 πᾶσαν ὑμῶν τὴν |truth ἐγὼ εἶπον· ὅτι ἀκούοντες  
 χαίρουσιν |inspect, interro- τοῖς οἰομένοις μὲν εἶναι |skilled, ,  
 |gate, estimate |clever, wise

well as private, and never have I yielded any base compliance to those who are slanderously termed my disciples, or to any other. Not that I have any regular disciples. But if any one likes to come and hear me while I am pursuing my mission, whether he be young or old, he is not excluded. Nor do I converse only with those who pay; but any one, whether he be rich or poor, may ask and answer me and listen to my words; and whether he turns out to be a bad man or a good one, neither result can be justly imputed to me; for I never taught or professed to teach him anything. And if any one says that he has ever learned or heard anything from me in private which all the world has not heard, let me tell you that he is lying.

But I shall be asked, Why do people delight in continually conversing with you? I have told you already, Athenians, the

*vocabulary***ἀηδής** unpleasant**δημότης** -ου (m, 1) commoner**δήπου** perhaps; is it not so?**εἴπερ** if indeed**εἴτε** if, whenever; either/or**ἐνταυθοῖ** there**ἐνύπνιος** seen in dreams**ἡλικιώτης** -ου (m, 1) equal in age, contemporary**κατηγορέω** accuse; indicate**μαντεῖον** prophetic warning ~mantis**μοῖρα** portion, fate; (κατά+) rightly

~Moirai

**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**πάντως** by all means**πότε** when?**προσήκω** belong to, it beseems**προστάσσω** post at, attach to, command**πώποτε** never**συμβουλεύω** give advice; (mid) consult ~volunteer**τιμωρέω** (ἱ) (+dat) take vengeance,

punish; aid one who has been attacked

οὔσι δ' οὐ. ἔστι γὰρ οὐκ ἀηδές. ἐμοὶ δὲ τοῦτο, ὡς ἐγὼ φημι, προστέτακται ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκ μαντείων καὶ ἐξ ἐνυπνίων καὶ παντὶ τρόπῳ ᾧπέρ τις ποτε καὶ ἄλλη θεία μοῖρα ἀνθρώπῳ καὶ ὅτιοῦν προσέταξε πράττειν. ταῦτα, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἀληθῆ ἔστιν καὶ εὐλέγκτα. εἰ γὰρ δὴ ἔγωγε τῶν νέων τοὺς μὲν διαφθείρω τοὺς δὲ διέφθαρκα, χρῆν δήπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γερόμενοι ἔγνωσαν ὅτι νέοις οὖσιν αὐτοῖς ἐγὼ κακὸν πῶποτέ τι συνεβούλευσα, νυνὶ αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν καὶ τιμωρεῖσθαι· εἰ δὲ μὴ αὐτοὶ ἤθελον, τῶν οἰκείων τινὰς τῶν ἐκείνων, πατέρας καὶ ἀδελφοὺς καὶ ἄλλους τοὺς προσήκοντας, εἴπερ ὑπ' ἐμοῦ τι κακὸν ἐπεπόνθεσαν αὐτῶν οἱ οἰκεῖοι, νῦν μεμνήσθαι καὶ τιμωρεῖσθαι. πάντως δὲ πάρεσιν αὐτῶν πολλοὶ ἐνταυθοῖ οὖς ἐγὼ ὁρῶ, πρῶτον μὲν Κρίτων οὐτοσί, ἐμὸς ἡλικιώτης καὶ δημότης, Κριτοβούλου τοῦδε πατήρ, ἔπειτα Λυσανίας ὁ Σφήττιος, Αἰσχίνου τοῦδε πατήρ, ἔτι δ' Ἀντιφῶν ὁ Κηφισιεὺς οὐτοσί, Ἐπιγένους



οὔσι δ' οὐ. ἔστι γὰρ οὐκ |unpleasant, |μοὶ δὲ τοῦτο, ὥς  
 ἐγὼ φημι, |post at, attach to, ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκ  
 |command  
 |prophetic καὶ ἐξ ἐνυπνίων καὶ παντὶ τρόπῳ ᾧπέρ τις  
 |warning  
 ποτε καὶ ἄλλη θεία |portion, fate ὕπῳ καὶ ὀτιοῦν |post at, attach  
 |to, command  
 πράττειν. ταῦτα, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἀληθὴ ἔστιν  
 καὶ εὐλέγκτα. εἰ γὰρ δὴ ἔγωγε τῶν νέων τοὺς μὲν  
 διαφθείρω τοὺς δὲ διέφθαρκα, χρῆν |perhaps; |if, whenever;  
 |is it not|either/or  
 αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέοις οὔσιν  
 αὐτοῖς ἐγὼ κακὸν |never τι |give advice; νυνὶ αὐτοὺς  
 |(mid) consult  
 ἀναβαίνοντας ἐμοῦ |accuse; καὶ |take vengeance, |δὲ μὴ  
 |indicate |punish, aid  
 αὐτοὶ ἤθελον, τῶν οἰκείων τινὰς τῶν ἐκείνων, πατέρας καὶ  
 ἀδελφοὺς καὶ ἄλλους τοὺς |belong to, it be-, |if indeed ἐμοῦ  
 |seems  
 τι κακὸν ἐπεπόνθεσαν αὐτῶν οἱ |household, fa- :μνησθαι καὶ  
 |miliar, proper  
 |take vengeance,|by all means γάρεισιν αὐτῶν πολλοὶ |there  
 |punish, aid  
 οὓς ἐγὼ ὀρώ, πρῶτον μὲν Κρίτων οὐτοσί, ἐμὸς |equal in age,  
 |contemporary  
 καὶ |commoner Χριτοβούλου τοῦδε πατὴρ, ἔπειτα Λυσανίας  
 ὁ Σφήττιος, Αἰσχίνου τοῦδε πατὴρ, ἔτι δ' Ἀντιφῶν ὁ  
 Κηφισιεὺς οὐτοσί, Ἐπιγένους

whole truth about this matter: they like to hear the cross-examination of the pretenders to wisdom; there is amusement in it. Now this duty of cross-examining other men has been imposed upon me by God; and has been signified to me by oracles, visions, and in every way in which the will of divine power was ever intimated to any one. This is true, O Athenians, or, if not true, would be soon refuted. If I am or have been corrupting the youth, those of them who are now grown up and have become sensible that I gave them bad advice in the days of their youth should come forward as accusers, and take their revenge; or if they do not like to come themselves, some of their relatives, fathers, brothers, or other kinsmen, should say what evil their families have suffered at my hands. Now is their time. Many of them I see in the court. There is Crito, who is of the same age and of the same deme with myself, and there is Critobulus his son, whom I also see. Then again there is Lysanias of Sphettus, who is the father of Aeschines—he is present; and also there is Antiphon of Cephissus, who is the father of Epigenes; and there are the brothers of several who have associated with

*vocabulary*

**διατριβή** activity, waste of time  
**διατρίβω** (τι) wear down, delay  
 ~tribology  
**ἐπιλανθάνω** mp: forget ~Lethe  
**ἐτοῖμος** ready; fulfilled  
**καταδέω** tie up; fall short  
**μάρτυς** witness  
**οἰκεῖος** household, familiar, proper  
**οἰκειόω** adopt, adapt

**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**παράλιος** seaside  
**παραχωρέω** yield, concede  
**προσήκω** belong to, it beseems  
**σύνοιδα** know about someone; think  
 proper  
**τελευτάω** bring about, finish ~apostle  
**τοίνυν** well, then

πατήρ, ἄλλοι τοίνυν οὔτοι ὧν οἱ ἀδελφοὶ ἐν ταύτῃ τῇ  
 διατριβῇ γεγόνασιν, Νικόστρατος Θεοζοτίδου, ἀδελφὸς  
 Θεοδότου— καὶ ὁ μὲν Θεόδωτος τετελεύτηκεν, ὥστε  
 οὐκ ἂν ἐκείνός γε αὐτοῦ καταδεηθείη— καὶ Παράλιος  
 ὅδε, ὁ Δημοδόκου, οὗ ἦν Θεάγης ἀδελφός· ὅδε δὲ  
 Ἀδείμαντος, ὁ Ἀρίστωνος, οὗ ἀδελφὸς οὕτοσὶ Πλάτων,  
 καὶ Αἰαντόδωρος, οὗ Ἀπολλόδωρος ὅδε ἀδελφός.

Καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν, ὧν τινα ἐχρήν  
 μάλιστα μὲν ἐν τῷ ἑαυτοῦ λόγῳ παρασχέσθαι Μέλητον  
 μάρτυρα· εἰ δὲ τότε ἐπελάθετο, νῦν παρασχέσθω— ἐγὼ  
 παραχωρῶ— καὶ λεγέτω εἴ τι ἔχει τοιοῦτον. ἀλλὰ τούτου  
 πᾶν τὸναντίον εὐρήσετε, ὦ ἄνδρες, πάντας ἐμοὶ βοηθεῖν  
 ἐτοίμους τῷ διαφθείροντι, τῷ κακὰ ἐργαζομένῳ τοὺς  
 οἰκείους αὐτῶν, ὥς φασι Μέλητος καὶ Ἄνυτος. αὐτοὶ μὲν  
 γὰρ οἱ διεφθαρμένοι τάχ' ἂν λόγον ἔχοιεν βοηθοῦντες·  
 οἱ δὲ ἀδιάφθαρτοι, πρεσβύτεροι ἤδη ἄνδρες, οἱ τούτων  
 προσήκοντες, τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ  
 ἀλλ' ἢ τὸν ὀρθόν τε καὶ δίκαιον, ὅτι συνίσασι Μελήτῳ

πατήρ, ἄλλοι |well, then ἔτοι οἱ ἀδελφοὶ ἐν ταύτῃ τῇ  
 διατριβῇ γεγόνασιν, Νικόστρατος Θεοζοτίδου, ἀδελφὸς  
 Θεοδότου— καὶ ὁ μὲν Θεόδοτος |bring about,, ὥστε  
 |finish  
 οὐκ ἂν ἐκείνός γε αὐτοῦ |tie up; fall short καὶ |seaside  
 ὅδε, ὁ Δημοδόκου, οὗ ἦν Θεάγης ἀδελφός· ὅδε δὲ  
 Ἀδείμαντος, ὁ Ἀρίστωνος, οὗ ἀδελφὸς οὐτοσὶ Πλάτων,  
 καὶ Αἰαντόδωρος, οὗ Ἀπολλόδωρος ὅδε ἀδελφός.

Καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν, ὧν τινα ἐχρῆν  
 μάλιστα μὲν ἐν τῷ ἑαυτοῦ λόγῳ παρασχέσθαι Μέλητον  
 |witness εἰ δὲ τότε ἐπελάθετο, νῦν παρασχέσθω— ἐγὼ  
 |yield, — καὶ λεγέτω εἴ τι ἔχει τοιοῦτον. ἀλλὰ τούτου  
 |concede  
 πᾶν τούναντίον εὐρήσετε, ὦ ἄνδρες, πάντας ἐμοὶ βοηθεῖν  
 ἐτοιμοὺς τῷ διαφθείροντι, τῷ κακὰ ἐργαζομένῳ τοὺς  
 οἰκείους αὐτῶν, ὥς φασι Μέλητος καὶ Ἄνυτος. αὐτοὶ μὲν  
 γὰρ οἱ διεφθαρμένοι τάχ' ἂν λόγον ἔχοιεν βοηθοῦντες·  
 οἱ δὲ ἀδιάφθαρτοι, πρεσβύτεροι ἤδη ἄνδρες, οἱ τούτων  
 |belong to, it be- τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ  
 |seems  
 ἀλλ' ἢ τὸν |upright, straight; |αιον, ὅτι |know about some-  
 |correct, just |one; think proper

me. There is Nicostratus the son of Theosdotides, and the brother of Theodotus (now Theodotus himself is dead, and therefore he, at any rate, will not seek to stop him); and there is Paralus the son of Demodocus, who had a brother Theages; and Adeimantus the son of Ariston, whose brother Plato is present; and Aeantodorus, who is the brother of Apollodorus, whom I also see. I might mention a great many others, some of whom Meletus should have produced as witnesses in the course of his speech; and let him still produce them, if he has forgotten— I will make way for him. And let him say, if he has any testimony of the sort which he can produce. Nay, Athenians, the very opposite is the truth. For all these are ready to witness on behalf of the corrupter, of the injurer of their kindred, as Meletus and Anytus call me; not the corrupted youth only— there might have been a motive for that— but their uncorrupted elder relatives. Why should they too support me with their testimony? Why, indeed, except for the sake of truth and

*vocabulary***ἀγανακτέω** be vexed, in a ferment**ἄγων** -ος (m, 3) gathering place

~agony

**ἀγωνίζομαι** contend, exert oneself**ἄληθεύω** speak truth; be true**ἀναβιβάζω** make to mount, promote**ἀναμνησκέω** (+2 acc) remind

someone ~mnemonic

**ἀπολογέομαι** defend one's conduct**δάκρυον** tear**δακρύω** weep**δικαστής** -οῦ (m, 1) judge, juror**δρῦς** -ός (f) tree, oak, lumber ~druid**ἐλεέω** pity, have mercy on ~alms**ἐννοέω** consider**ἐπιεικής** fitting ~icon**ἔσχατος** farthest, last**ἵκετεύω** approach to beg**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**ὀργή** urge, impulse; anger**ὀργίζω** anger, provoke, annoy**παιδίον** young child; slave**σχεδόν** near, approximately at

~ischemia

**τάχα** quickly, soon; perhaps

~tachometer

**φύω** produce, beget; clasp ~physics**ψεύδω** be false, deceive; (mid) to lie

~pseudo-

**ψῆφος** (f) pebble, vote, decree, sentence

μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύοντι;

Εἶεν δὴ, ὦ ἄνδρες· ἃ μὲν ἐγὼ ἔχοιμι ἂν ἀπολογεῖσθαι, σχεδὸν ἐστὶ ταῦτα καὶ ἄλλα ἴσως τοιαῦτα. τάχα δ' ἂν τις ὑμῶν ἀγανακτήσειεν ἀναμνησθεὶς ἑαυτοῦ, εἰ ὁ μὲν καὶ ἐλάττω τουτουῖ τοῦ ἀγῶνος ἀγῶνα ἀγωνιζόμενος ἐδείθη τε καὶ ἰκέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, παιδίᾳ τε αὐτοῦ ἀναβιβασάμενος ἵνα ὅτι μάλιστα ἐλεηθείη, καὶ ἄλλους τῶν οἰκείων καὶ φίλων πολλούς, ἐγὼ δὲ οὐδὲν ἄρα τούτων ποιήσω, καὶ ταῦτα κινδυνεύων, ὥς ἂν δόξαιμι, τὸν ἔσχατον κίνδυνον. τάχ' ἂν οὖν τις ταῦτα ἐννοήσας αὐθαδέστερον ἂν πρὸς με σχοίη καὶ ὀργισθεὶς αὐτοῖς τούτοις θέιτο ἂν μετ' ὀργῆς τὴν ψῆφον. εἰ δὴ τις ὑμῶν οὕτως ἔχει— οὐκ ἀξιῶ μὲν γὰρ ἔγωγε, εἰ δ' οὖν— ἐπιεικῇ ἂν μοι δοκῶ πρὸς τοῦτον λέγειν λέγων ὅτι ἐμοί, ὦ ἄριστε, εἰσὶν μὲν πού τινες καὶ οἰκείοι· καὶ γὰρ τοῦτο αὐτὸ τὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης πέφυκα ἀλλ' ἐξ ἀνθρώπων, ὥστε καὶ οἰκείοί μοι εἰσὶ καὶ υἱεῖς γε, ὦ ἄνδρες Ἀθηναῖοι, τρεῖς, εἰς



μὲν |be false, deceive; (mid)|speak truth;  
|to lie |be true

Εἶεν δὴ, ὦ ἄνδρες· ἃ μὲν ἐγὼ ἔχοιμ ἂν

ἐστὶ ταῦτα καὶ ἄλλα ἴσως τοιαῦτα |defend one's conduct

|about μῶν ἀναμνησθεὶς ἑαυτοῦ |quickly, soon;  
|perhaps

καὶ ἐλάττω |be vexed, in a ferment  
|ment

ἐδεήθη τε καὶ |gathering |gathering|contend, exert  
|place |place |oneself

δακρύνων, |approach to beg |judge, |ἵνα ὅτι  
|juror

μάλιστα |young , καὶ ἄλλους |make to mount, φιλῶν  
|child; |promote

πολλούς, |pity, slave οὐδὲν ἄρα τούτων ποιήσω, καὶ ταῦτα

, ὥς ἂν δόξαιμι, τὸν κίνδυνον. τάχ

|encounter, danger; (+inf) αὐτὸν ἀνὰ τὸν ἄκρον ἂν πρὸς με  
|there is a danger that

σχοίη καὶ |consider, οὐτοὶς θεῖτο ἂν μετ

τὴν |anger, |pro- ὑμῶν οὕτως ἔχει— οὐκ ἄξι |urge,  
|voke, annoy |impulse;

γὰρ |pebble, vote, de- ἂν μοι δοκῶ πρὸς τοῦτον  
|cree, sentence |anger

λέγειν λέγων ὅτι ἐμοί, |fitting, εἰσὶν μὲν πού τινες καὶ

· καὶ γὰρ τοῦτο αὐτὸ τοῦ Ὀμήρου, οὐδ ἐγὼ ἀπὸ

|household, fa- τὸ πέτρης πέφυκα ἀλλ ἐξ ἀνθρώπων, ὥστε  
|miliar, proper

|tree, oak, lumber ἵσι καὶ ὑεὶς γε, ὦ ἄνδρες Ἀθηναῖοι, τρεῖς,

εἶς |household, fa-  
|miliar, proper

justice, and because they know that I am speaking the truth, and that Meletus is a liar.

Well, Athenians, this and the like of this is all the defence which I have to offer. Yet a word more. Perhaps there may be some one who is offended at me, when he calls to mind how he himself on a similar, or even a less serious occasion, prayed and entreated the judges with many tears, and how he produced his children in court, which was a moving spectacle, together with a host of relations and friends; whereas I, who am probably in danger of my life, will do none of these things. The contrast may occur to his mind, and he may be set against me, and vote in anger because he is displeased at me on this account. Now if there be such a person among you,— mind, I do not say that there is,— to him I may fairly reply: My friend, I am a man, and like other men, a creature of flesh and blood, and not «of wood or stone,” as Homer says; and I

*vocabulary***αἰσχρός** shameful**αἰσχύνῃ** (ἴ) shame, dishonor**ἀναβιβάζω** make to mount, promote**ἀνδρεία** courage**ἀνδρεῖος** of a man, manly**ἀποψηφίζομαι** vote against, acquit**ἀρετή** goodness, excellence**ἀτιμάζω** (ι) insult, dishonor**δεῦρο** here, come here!**εἴτε** if, whenever; either/or**θαρσαλέος** bold, over-bold**θαυμάσιος** wonderful**μειράκιον** youngster**ὅμως** anyway, nevertheless**παιδίον** young child; slave**σοφία** skill; wisdom ~sophistry**τηλίκος** of such an age**ὑπολαμβάνω** take under one's support, seize; speak up; imagine

~epilepsy

**ψεῦδος** -ους (n, 3) a lie ~pseudo-

μὲν μειράκιον ἤδη, δύο δὲ παιδιά· ἀλλ ὅμως οὐδένα αὐτῶν  
 δεῦρο ἀναβιβασάμενος δεήσομαι ὑμῶν ἀποψηφίσασθαι.  
 τί δὴ οὖν οὐδὲν τούτων ποιήσω; οὐκ αὐθαδιζόμενος,  
 ὦ ἄνδρες Ἀθηναῖοι, οὐδ ὑμᾶς ἀτιμάζων, ἀλλ εἰ μὲν  
 θαρραλέως ἐγὼ ἔχω πρὸς θάνατον ἢ μὴ, ἄλλος λόγος,  
 πρὸς δ οὖν δόξαν καὶ ἐμοὶ καὶ ὑμῖν καὶ ὅλη τῇ πόλει  
 οὗ μοι δοκεῖ καλὸν εἶναι ἐμὲ τούτων οὐδὲν ποιεῖν καὶ  
 τηλικόνδε ὄντα καὶ τοῦτο τοῦνομα ἔχοντα, εἴτ οὖν ἀληθὲς  
 εἴτ οὖν ψεῦδος, ἀλλ οὖν δεδογμένον γέ ἐστί τῳ Σωκράτῃ  
 διαφέρειν τῶν πολλῶν ἀνθρώπων.

Εἰ οὖν ὑμῶν οἱ δοκοῦντες διαφέρειν εἴτε σοφία εἴτε ἀνδρεία  
 εἴτε ἄλλη ἡτινιοῦν ἀρετῇ τοιοῦτοι ἔσονται, αἰσχρὸν ἂν εἴη·  
 οἷουσπερ ἐγὼ πολλάκις ἐώρακά τινας ὅταν κρίνονται,  
 δοκοῦντας μὲν τι εἶναι, θαυμάσια δὲ ἐργαζομένους, ὥς  
 δεινόν τι οἰομένους πείσεσθαι εἰ ἀποθανοῦνται, ὥσπερ  
 ἀθανάτων ἐσομένων ἂν ὑμεῖς αὐτοὺς μὴ ἀποκτείνητε· οἱ  
 ἐμοὶ δοκοῦσιν αἰσχύνῃν τῇ πόλει περιάπτειν, ὥστ ἂν τινα  
 καὶ τῶν ξένων ὑπολαβεῖν ὅτι οἱ διαφέροντες Ἀθηναίων

μὲν |youngster ἤδη, δύο δὲ |young child; ἀλλ |anyway, nevertheless  
 |here, |make to mount, δεισσομαι ὑμῶν |vote against, acquit.  
 |come |promote  
 |here! τί οὐκ οὖν οὐδὲν τούτων ποιήσω; οὐκ αὐθαδιζόμενος,  
 ὦ ἄνδρες Ἀθηναῖοι, οὐδ ὑμᾶς |dishonor , ἀλλ εἰ μὲν  
 |bold ἐγὼ ἔχω πρὸς θάνατον ἢ μὴ, ἄλλος λόγος,  
 πρὸς δ οὖν δόξαν καὶ ἐμοὶ καὶ ὑμῖν καὶ ὅλη τῇ πόλει  
 οὗ μοι δοκεῖ καλὸν εἶναι ἐμὲ τούτων οὐδὲν ποιεῖν καὶ  
 τηλικόνδε ὄντα καὶ τοῦτο τοῦνομα ἔχοντα, εἴτ οὖν ἀληθὲς  
 εἴτ οὖν |a lie , ἀλλ οὖν δεδογμένον γέ ἐστὶ τῷ Σωκράτῃ  
 διαφέρειν τῶν πολλῶν ἀνθρώπων.

Εἰ οὖν ὑμῶν οἱ δοκοῦντες διαφέρειν |if, - when-if, whenever;  
 |ever; |either/or  
 |if, whenever; |either/or |excellence οὗτοι ἐδόνηται, |shameful ἂν εἴη·  
 |either/or οἷοις περ ἐγὼ |often ἐώρακά τινας ὅταν κρίνονται,  
 δοκοῦντας μὲν τι εἶναι, |wonderful δὲ ἐργαζομένους, ὥς  
 δεινόν τι οἰομένους πείσεσθαι εἰ ἀποθανοῦνται, ὥσπερ  
 ἀθανάτων ἐσομένων ἂν ὑμεῖς αὐτοὺς μὴ ἀποκτείνητε· οἱ  
 ἐμοὶ δοκοῦσιν |shame, τῇ πόλει περιάπτειν, ὥστ ἂν τινα  
 |dishonor καὶ τῶν ξένων |take under one's support, ῥοντες Ἀθηναίων  
 |seize; speak up; imagine

have a family, yes, and sons, O Athenians, three in number, one almost a man, and two others who are still young; and yet I will not bring any of them hither in order to petition you for an acquittal. And why not? Not from any self-assertion or want of respect for you. Whether I am or am not afraid of death is another question, of which I will not now speak. But, having regard to public opinion, I feel that such conduct would be discreditable to myself, and to you, and to the whole state. One who has reached my years, and who has a name for wisdom, ought not to demean himself. Whether this opinion of me be deserved or not, at any rate the world has decided that Socrates is in some way superior to other men. And if those among you who are said to be superior in wisdom and courage, and any other virtue, demean themselves in this way, how shameful is their conduct! I have seen men of reputation, when they have been condemned, behaving in the strangest manner: they seemed to fancy that they were going to suffer something dreadful if they died, and that they could be immortal if you only allowed them to live; and I think that such are a dishonour to

*vocabulary***ἀποφεύγω** avoid, escape, go free**ἀρετή** goodness, excellence**δικάζω** judge**δικαστής** -οῦ (m, 1) judge, juror**δράμα** deed, business, drama**ἐθίζω** accustom**εἰσάγω** lead in ~demagogue**ἐνδείκνυμι** (ὅ) address, consider**ἐπιορκέω** swear falsely ~oath**ἐπιτρέπω** entrust, decide, allow

~trophy

**ἡσυχία** peace and quiet**καταψηφίζομαι** vote against**ὅμνυμι** (ὅ) swear**οὐδέτερος** neither**οὐκουν** certainly not**προκρίνω** (ι) choose first**χαρίζομαι** gratify ~charisma**χωρίς** separately; except, other than

~heir

εἰς ἀρετήν, οὓς αὐτοὶ ἐαυτῶν ἔν τε ταῖς ἀρχαῖς καὶ ταῖς ἄλλαις τιμαῖς προκρίνουσιν, οὗτοι γυναικῶν οὐδὲν διαφέρουσιν. ταῦτα γάρ, ὦ ἄνδρες Ἀθηναῖοι, οὔτε ὑμᾶς χρὴ ποιεῖν τοὺς δοκοῦντας καὶ ὀπιοῦν τι εἶναι, οὔτ , ἂν ἡμεῖς ποιῶμεν, ὑμᾶς ἐπιτρέπειν, ἀλλὰ τοῦτο αὐτὸ ἐνδείκνυσθαι, ὅτι πολὺ μᾶλλον καταψηφιεῖσθε τοῦ τὰ ἐλεῖνὰ ταῦτα δράματα εἰσάγοντος καὶ καταγέλαστον τὴν πόλιν ποιοῦντος ἢ τοῦ ἡσυχίαν ἄγοντος.

Χωρὶς δὲ τῆς δόξης, ὦ ἄνδρες, οὐδὲ δίκαιόν μοι δοκεῖ εἶναι δεῖσθαι τοῦ δικαστοῦ οὐδὲ δεόμενον ἀποφεύγειν, ἀλλὰ διδάσκειν καὶ πείθειν. οὐ γὰρ ἐπὶ τούτῳ κάθηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια, ἀλλ ἐπὶ τῷ κρίνειν ταῦτα· καὶ ὁμώμοκεν οὐ χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους. οὔκουν χρὴ οὔτε ἡμᾶς ἐθίζειν ὑμᾶς ἐπιορκεῖν οὔθ ὑμᾶς ἐθίζεσθαι· οὐδέτεροι γὰρ ἂν ἡμῶν εὖσεβοῖεν. μὴ οὖν ἀξιοῦτέ με, ὦ ἄνδρες Ἀθηναῖοι, τοιαῦτα δεῖν πρὸς ὑμᾶς πράττειν ἢ μήτε ἡγοῦμαι καλὰ εἶναι μήτε δίκαια μήτε ὅσια, ἄλλως



εἰς |excellence οὗς αὐτοὶ ἐαυτῶν ἔν τε ταῖς ἀρχαῖς καὶ  
 ταῖς ἄλλαις τιμαῖς |choose first , οὗτοι γυναικῶν οὐδὲν  
 διαφέρουσιν. ταῦτα γάρ, ὦ ἄνδρες Ἀθηναῖοι, οὔτε ὑμᾶς  
 χρὴ ποιεῖν τοὺς δοκοῦντας καὶ ὀπιοῦν τι εἶναι, οὔτ ,  
 ἂν ἡμεῖς ποιῶμεν, ὑμᾶς |entrust, de- |cide, allow ἀλλὰ τοῦτο αὐτὸ  
 |address, |consider , ὅτι πολὺ μᾶλλον |vote against τοῦ τὰ  
 ἔλαινά ταῦτα |deed, |lead in καὶ καταγέλαστον τὴν  
 πόλιν ποιοῦντος ἢ τοῦ |business, |drama |peace and quiet ος.  
 |separately; |ex- δόξης, ὦ ἄνδρες, οὐδὲ δίκαιόν μοι δοκεῖ  
 |cept, other than εἶναι δεῖσθαι τοῦ δικαστοῦ οὐδὲ δεόμενον |avoid, escape,  
 |go free ἀλλὰ διδάσκειν καὶ πείθειν. οὐ γὰρ ἐπὶ τούτῳ κέθηται  
 ὁ |judge, |juror , ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια, ἀλλ ἐπὶ  
 τῷ κρίνειν ταῦτα· καὶ |swear οὐ |gratify οἷς ἂν  
 δοκῇ αὐτῷ, ἀλλὰ |judge κατὰ τοὺς νόμους. |certainly not  
 χρὴ οὔτε ἡμᾶς |accustom |μᾶς |swear οὔθ ὑμᾶς |accustom  
 |falsely |neither γὰρ ἂν ἡμῶν εὖσεβοῖεν. μὴ οὖν ἀξιοῦτέ με, ὦ  
 ἄνδρες Ἀθηναῖοι, τοιαῦτα δεῖν πρὸς ὑμᾶς πράττειν ἢ μήτε  
 ἡγοῦμαι καλὰ εἶναι μήτε δίκαια μήτε ὅσια, ἄλλως

the state, and that any stranger coming in would have said of them that the most eminent men of Athens, to whom the Athenians themselves give honour and command, are no better than women. And I say that these things ought not to be done by those of us who have a reputation; and if they are done, you ought not to permit them; you ought rather to show that you are far more disposed to condemn the man who gets up a doleful scene and makes the city ridiculous, than him who holds his peace.

But, setting aside the question of public opinion, there seems to be something wrong in asking a favour of a judge, and thus procuring an acquittal, instead of informing and convincing him. For his duty is, not to make a present of justice, but to give judgment; and he has sworn that he will judge according to the laws, and not according to his own good pleasure; and we ought not to encourage you, nor should you allow yourselves to be encouraged, in this habit of perjury— there can be no piety in

*vocabulary*

**ἀγανακτέω** be vexed, in a ferment  
**ἀπολογέομαι** defend one's conduct  
**ἀποφεύγω** avoid, escape, go free  
**ἀριθμός** number  
**ἀσέβεια** impiety  
**βιάζω** use force on, violate  
**δῆλος** visible, conspicuous  
**ἐκάτερος** each of two  
**ἐπιτρέπω** entrust, decide, allow  
 ~trophy  
**καταψηφίζομαι** vote against  
**κατηγορέω** accuse; indicate

**κατήγορος** accuser  
**μέλω** concern, interest, be one's responsibility  
**ναός (ᾱ)** temple, shrine ~nostalgia  
**νή** yea  
**ὅμνυμι (ῶ)** swear  
**ὅπη** wherever, however  
**πάντως** by all means  
**σαφής** clear, understandable  
**συμβάλλω** pit against; compare; mp: meet, fall in with ~ballistic  
**ψῆφος (f)** pebble, vote, decree, sentence

τε μέντοι νῆ Δία πάντως καὶ ἀσεβείας φεύγοντα ὑπὸ  
Μελήτου τουτουῖ. σαφῶς γὰρ ἄν, εἰ πείθοιμι ὑμᾶς καὶ  
τῷ δεῖσθαι βιαζοίμην ὁμωμοκότας, θεοὺς ἂν διδάσκοιμι  
μὴ ἡγείσθαι ὑμᾶς εἶναι, καὶ ἀτεχνῶς ἀπολογούμενος  
κατηγοροίην ἂν ἑμαυτοῦ ὥς θεοὺς οὐ νομίζω. ἀλλὰ  
πολλοῦ δεῖ οὕτως ἔχειν· νομίζω τε γάρ, ὦ ἄνδρες  
Ἀθηναῖοι, ὥς οὐδεὶς τῶν ἐμῶν κατηγορῶν, καὶ ὑμῖν  
ἐπιτρέπω καὶ τῷ θεῷ κρίναι περὶ ἐμοῦ ὅπη μέλλει ἐμοί  
τε ἄριστα εἶναι καὶ ὑμῖν.

Τὸ μὲν μὴ ἀγανακτεῖν, ὦ ἄνδρες Ἀθηναῖοι, ἐπὶ τούτῳ  
τῷ γεγονότι, ὅτι μου κατεψηφίσασθε, ἅλλα τέ μοι πολλὰ  
συμβάλλεται, καὶ οὐκ ἀνέλπιστόν μοι γέγονεν τὸ γεγονὸς  
τοῦτο, ἀλλὰ πολὺ μᾶλλον θαυμάζω ἐκατέρων τῶν ψήφων  
τὸν γεγονότα ἀριθμόν. οὐ γὰρ ὥόμην ἔγωγε οὕτω παρ  
ὀλίγον ἔσεσθαι ἀλλὰ παρὰ πολὺ· νῦν δέ, ὥς ἔοικεν, εἰ  
τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀπεπεφεύγη ἄν.  
Μέλητον μὲν οὖν, ὥς ἐμοὶ δοκῶ, καὶ νῦν ἀποπέφευγα, καὶ  
οὐ μόνον ἀποπέφευγα, ἀλλὰ παντὶ δῆλον τοῦτό γε, ὅτι εἰ

τε μέντοι νή Δία |by all means` |impeity φεύγοντα ὑπὸ  
 Μελήτου τουτουῖ. |clear, under- ἄν, εἰ πείθοιμι ὑμᾶς καὶ  
 |standable  
 τῷ δεῖσθαι |βιάζω?: use|swear , θεοὺς ἂν διδάσκοιμι  
 |force on; or  
 μὴ ἡγείσθαι |βιάζω?: use  
 |force on εἶναι, καὶ ἀτεχνῶς |defend one's conduct  
 |accuse; ἂν ἐμαντοῦ ὡς θεοὺς οὐ νομίζω. ἀλλὰ  
 |indicate  
 πολλοῦ δεῖ οὕτως ἔχειν· νομίζω τε γάρ, ὦ ἄνδρες  
 Ἀθηναῖοι, ὡς οὐδεὶς τῶν ἐμῶν |accuser , καὶ ὑμῖν  
 |entrust, de- καὶ τῷ θεῷ κρίναι περὶ ἐμοῦ |wherever,`εἰ ἐμοί  
 |cide, allow |however  
 τε ἄριστα εἶναι καὶ ὑμῖν.

Τὸ μὲν μὴ |be vexed, in a, ὦ ἄνδρες Ἀθηναῖοι, ἐπὶ τούτῳ  
 |ferment  
 τῷ γεγονότι, ὅτι μου |vote against , ἄλλα τέ μοι πολλὰ  
 |pit against; compare; ἢ ἀνέλπιστόν μοι γέγονεν τὸ γεγονὸς  
 |mp: meet, fall in with  
 τοῦτο, ἀλλὰ πολὺ μᾶλλον θαυμάζω |each of two ὧν |pebble, vote, decree,  
 |sentence  
 τὸν γεγονότα |number . οὐ γὰρ ὥόμην ἔγωγε οὕτω παρ  
 ὀλίγον ἔσσεσθαι ἀλλὰ παρὰ πολὺ· νῦν δέ, ὡς ἔοικεν, εἰ  
 τριάκοντα μόναι μετέπεσον τῶν |pebble, , |avoid, escape, ἄν.  
 |vote, |go free  
 Μέλητον μὲν οὖν, ὡς ἐμοὶ δοκῶ, |decree, |avoid, escape, καὶ  
 |sentence |go free  
 οὐ μόνον |avoid, escape, ἀλλὰ παντὶ |visible, . . . ὅ γε, ὅτι εἰ  
 |go free |conspicuous

that. Do not then require me to do what I consider dishonourable and impious and wrong, especially now, when I am being tried for impiety on the indictment of Meletus. For if, O men of Athens, by force of persuasion and entreaty I could overpower your oaths, then I should be teaching you to believe that there are no gods, and in defending should simply convict myself of the charge of not believing in them. But that is not so— far otherwise. For I do believe that there are gods, and in a sense higher than that in which any of my accusers believe in them. And to you and to God I commit my cause, to be determined by you as is best for you and me.

There are many reasons why I am not grieved, O men of Athens, at the vote of condemnation. I expected it, and am only surprised that the votes are so nearly equal; for I had thought that the majority against me would have been far larger; but now, had thirty votes gone over to the other side, I should have been acquitted. And I may say, I think, that I have escaped Meletus.

*vocabulary*

ἀμελέω disregard; (impers.) of course  
 ἀποτίνω (ι) pay back  
 βέλτιστος best, noblest  
 βίος life ~biology  
 βιόω live; (mp) make a living ~biology  
 δῆλος visible, conspicuous  
 δραχμή drachma  
 ἐνταῦθα there, here  
 ἐπιεικής fitting ~icon  
 ἐπιμελέομαι take care of, oversee  
 ἐπιχειρέω do, try, attack ~chiral  
 εὐεργεσία good deed, public service  
 ~ergonomics  
 εὐεργετέω be a benefactor

ἡσυχία peace and quiet  
 κατηγορέω accuse; indicate  
 μεταλαμβάνω share in; swap  
 ὄφελος -εος (n, 3) a use, a help  
 ὀφλισκάνω lose; incur debt  
 πέμπτος fifth ~pentagon  
 στάσις -εως (f) placing; faction  
 στρατηγία office of command, strategy  
 ~strategy  
 τιμάω (ι) honor, exalt  
 φρόνιμος sensible, prudent  
 χίλιοι (ιι) thousand ~kilo-  
 ψῆφος (f) pebble, vote, decree, sentence

μὴ ἀνέβη Ἄνυτος καὶ Λύκων κατηγορήσοντες ἐμοῦ, καὶ ὠφλε χιλίας δραχμάς, οὐ μεταλαβὼν τὸ πέμπτον μέρος τῶν ψήφων.

Τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου. εἶεν· ἐγὼ δὲ δὴ τίνας ὑμῖν ἀντιτιμήσομαι, ὦ ἄνδρες Ἀθηναῖοι; ἢ δῆλον ὅτι τῆς ἀξίας; τί οὖν; τ τί ἄξιός εἰμι παθεῖν ἢ ἀποτεῖσαι, ὅτι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον, ἀλλ' ἀμελήσας ὥνπερ οἱ πολλοί, χρηματισμοῦ τε καὶ οἰκονομίας καὶ στρατηγιῶν καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν καὶ συνωμοσιῶν καὶ στάσεων τῶν ἐν τῇ πόλει γιγνομένων, ἡγησάμενος ἐμαυτὸν ὧ ὄντι ἐπιεικέστερον εἶναι ἢ ὥστε εἰς ταῦτ' ἰόντα σώζεσθαι, ἐνταῦθα μὲν οὐκ ἦα οἱ ἐλθὼν μήτε ὑμῖν μήτε ἐμαυτῷ ἔμελλον μηδὲν ὄφελος εἶναι, ἐπὶ δὲ τὸ ἰδίᾳ ἕκαστον ἰὼν εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν, ὥς ἐγὼ φημι, ἐνταῦθα ἦα, ἐπιχειρῶν ἕκαστον ὑμῶν πείθειν μὴ πρότερον μήτε τῶν ἑαυτοῦ μηδενὸς ἐπιμελείσθαι πρὶν ἑαυτοῦ ἐπιμεληθεῖν ὅπως ὥς βέλτιστος καὶ φρονιμώτατος ἔσοιτο, μήτε τῶν τῆς πόλεως, πρὶν



μὴ ἀνέβη Ἄνυτος καὶ Λύκων |accuse; indicate ἐμοῦ, καὶ

|lose; |thou- |drachma , οὐ |share in; swap . ὃ |fifth μέρος  
|incur |sand  
|debt  
τῶν |pebble, vote, de-  
|cree, sentence

|honor δ οὖν μοι ὁ ἀνὴρ θανάτου. εἶεν· ἐγὼ δὲ δὴ  
τίνος ὑμῖν ἀντιτιμήσομαι, ὦ ἄνδρες Ἀθηναῖοι; ἢ |visible,  
|conspicuous  
ὅτι τῆς ἀξίας; τί οὖν; τ τί ἄξιός εἰμι παθεῖν ἢ |pay back ,  
ὅτι μαθὼν ἐν τῷ βίῳ οὐχ |peace and quiet , ἀλλ |disregard  
ὥνπερ οἱ πολλοί, χρηματισμοῦ τε καὶ οἰκονομίας καὶ  
στρατηγιῶν καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν καὶ  
συνωμοσιῶν καὶ |placing; τῶν ἐν τῇ πόλει γιγνομένων,  
|faction  
ἡγησάμενος ἑμαυτὸν ὡς ὄντι |fitting εἶναι ἢ ὥστε εἰς  
ταῦτ ἰόντα σώζεσθαι, |there, here, ἐν οὐκ ἦα οἱ ἐλθὼν μήτε  
ὑμῖν μήτε ἑμαυτῷ ἔμελλον μηδὲν |a use, a help , ἐπὶ δὲ τὸ  
ἰδίᾳ ἕκαστον ἰὼν |be a benefactor, . μεγίστην |good deed, ὡς  
|public service  
ἐγὼ φημι, |there, here, ἦα, |do, try, attack, ἕκαστον ὑμῶν πείθειν  
μὴ πρότερον μήτε τῶν ἑαυτοῦ μηδενὸς |take care of, πρὶν  
|oversee  
ἑαυτοῦ |take care of, ὅπως ὡς |best, καὶ |sensible, prudent  
|oversee |noblest  
ἔσοιτο, μήτε τῶν τῆς πόλεως, πρὶν

I may say more; for without the assistance of Anytus and Lycon, any one may see that he would not have had a fifth part of the votes, as the law requires, in which case he would have incurred a fine of a thousand drachmae.

And so he proposes death as the penalty. And what shall I propose on my part, O men of Athens? Clearly that which is my due. And what is my due? What return shall be made to the man who has never had the wit to be idle during his whole life; but has been careless of what the many care for— wealth, and family interests, and military offices, and speaking in the assembly, and magistracies, and plots, and parties. Reflecting that I was really too honest a man to be a politician and live, I did not go where I could do no good to you or to myself; but where I could do the greatest good privately to every one of you, thither I went, and sought to persuade every man among you that he must look to himself, and seek virtue and wisdom before he looks to his private

*vocabulary*

**ἐκὼν** willingly, on purpose; giving in too easily

**ἐπιμελέομαι** take care of, oversee

**εὐδαίμων** blessed with a good genius

**εὐεργέτης** -ου (m, 1) benefactor

**ζεῦγος** -ους (n, 3) team of animals

~zygote

**οἶκτος** compassion

**παρακελεύομαι** recommend, encourage

**παρακέλευσις** -εως (f) cheering on

**παραπλήσιος** similar to

**πένης** -τος (m) poor

**πρέπω** be conspicuous, preeminent  
~refurbish

**πρυτανεῖον** town hall, law court

**σιτέομαι** (i) eat ~parasite

**σίτησις** (i) feeding

**σχολή** rest, leisure

**τιμάω** (i) honor, exalt

**τιμόω** honor, exalt

**τοιόσδε** such

**τροφή** food, upkeep ~atrophy

**ὕμέτερος** (ū) yours

αὐτῆς τῆς πόλεως, τῶν τε ἄλλων οὕτω κατὰ τὸν αὐτὸν τρόπον ἐπιμελείσθαι— τί οὖν εἰμι ἄξιος παθεῖν τοιοῦτος ὢν; ἀγαθόν τι, ὦ ἄνδρες Ἀθηναῖοι, εἰ δεῖ γε κατὰ τὴν ἀξίαν τῇ ἀληθείᾳ τιμᾶσθαι· καὶ ταῦτά γε ἀγαθὸν τοιοῦτον ὅτι ἂν πρόποι ἐμοί. τί οὖν πρέπει ἀνδρὶ πένητι εὐεργέτη δεομένῳ ἄγειν σχολὴν ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει; οὐκ ἔσθ' ὅτι μᾶλλον, ὦ ἄνδρες Ἀθηναῖοι, πρέπει οὕτως ὥς τὸν τοιοῦτον ἄνδρα ἐν πρυτανείῳ σιτεῖσθαι, πολὺ γε μᾶλλον ἢ εἴ τις ὑμῶν ἵππῳ ἢ συνωρίδι ἢ ζεύγει νενίκηκεν Ὀλυμπίασιν· 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.

Ἵσως οὖν ὑμῖν καὶ ταυτὶ λέγων παραπλησίως δοκῶ λέγειν ὥσπερ περὶ τοῦ οἴκτου καὶ τῆς ἀντιβολήσεως, ἀπαυθαδιζόμενος· τὸ δὲ οὐκ ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, τοιοῦτον ἀλλὰ τοιόνδε μᾶλλον. πέπεισμαι ἐγὼ ἐκὼν εἶναι μηδένα ἀδικεῖν ἀνθρώπων, ἀλλὰ ὑμᾶς τοῦτο οὐ

αὐτῆς τῆς πόλεως, τῶν τε ἄλλων οὕτω κατὰ τὸν αὐτὸν  
 τρόπον |take care of, — τί οὖν εἰμι ἄξιος παθεῖν τοιοῦτος  
 ὦν; ἀγαθόν τι, ὦ ἄνδρες Ἀθηναῖοι, εἰ δεῖ γε κατὰ τὴν  
 ἀξίαν τῇ |truth |honor καὶ ταῦτά γε ἀγαθὸν τοιοῦτον  
 ὅτι ἂν |be conspicuous, |preeminent, ἵ οὖν |be conspicuous, |poor |benefactor  
 |preeminent  
 δεομένῳ ἄγειν |rest, ἐπὶ τῇ |yours παρακελεύσει; οὐκ  
 |leisure  
 ἔσθ ὅτι μᾶλλον, ὦ ἄνδρες Ἀθηναῖοι, |be conspicuous, ὥς  
 |preeminent  
 τὸν τοιοῦτον ἄνδρα ἐν πρυτανείῳ σιτεῖσθαι, πολὺ γε  
 μᾶλλον ἢ εἴ τις ὑμῶν ἵππῳ ἢ συνωρίδι ἢ |team νενίκηκεν  
 Ὀλυμπίασιν· ὁ μὲν γὰρ ὑμᾶς ποιεῖ |blessed with a |οκεῖν εἶναι,  
 |good genius  
 ἐγὼ δὲ εἶναι, καὶ ὁ μὲν τροφῆς οὐδὲν δεῖται, ἐγὼ δὲ δέομαι.  
  
 Εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας |honor , τούτου  
 τιμῶμαι, ἐν πρυτανείῳ |feeding  
  
 Ἴσως οὖν ὑμῖν καὶ ταυτὶ λέγων |similar to δοκῶ  
 λέγειν ὥσπερ περὶ τοῦ |compassion. τῆς ἀντιβολήσεως,  
 ἀπαυθαδιζόμενος· τὸ δὲ οὐκ ἔστιν, ὦ ἄνδρες Ἀθηναῖοι,  
 τοιοῦτον ἀλλὰ |such μᾶλλον. πέπεισμαι ἐγὼ |willingly. αἰ  
 μηδένα ἀδικεῖν ἀνθρώπων, ἀλλὰ ὑμᾶς τοῦτο οὐ

interests, and look to the state before he looks to the interests of the state; and that this should be the order which he observes in all his actions. What shall be done to such an one? Doubtless some good thing, O men of Athens, if he has his reward; and the good should be of a kind suitable to him. What would be a reward suitable to a poor man who is your benefactor, and who desires leisure that he may instruct you? There can be no reward so fitting as maintenance in the Prytaneum, O men of Athens, a reward which he deserves far more than the citizen who has won the prize at Olympia in the horse or chariot race, whether the chariots were drawn by two horses or by many. For I am in want, and he has enough; and he only gives you the appearance of happiness, and I give you the reality. And if I am to estimate the penalty fairly, I should say that maintenance in the Prytaneum is the just return.

Perhaps you think that I am braving you in what I am saying now, as in what I said before about the tears and prayers. But this is not so. I speak

*vocabulary***ἀλόγιστος** inconsiderate, irrational**ἀπολύω** loose, free from ~loose**δεσμός** bond, latch, strap; also (pl)  
headdress**δεσμοκτήριον** prison**διαβολή** slander**διαλέγω** go through, debate ~legion**δουλεύω** serve, be a slave**ἐκτίνω** pay off; (mp) exact full  
payment**ἐνδεκα** eleven ~decimal**ἡώς ἡῶθι** (f, 2) dawn ~Eocene**λογίζομαι** reckon, consider**ὁπόθεν** whence**πότερος** which, whichever of two**τιμάω** (ι) honor, exalt**φυγή** flight, means of escape ~fugitive

πείθω· ὀλίγον γὰρ χρόνον ἀλλήλοις διειλέγμεθα. ἐπεί, ὡς  
 ἐγῶμαι, εἰ ἦν ὑμῖν νόμος, ὥσπερ καὶ ἄλλοις ἀνθρώποις,  
 περὶ θανάτου μὴ μίαν ἡμέραν μόνον κρίνειν ἀλλὰ πολλὰς,  
 ἐπείσθητε ἄν· νῦν δ' οὐ ράδιον ἐν χρόνῳ ὀλίγῳ μεγάλας  
 διαβολὰς ἀπολύεσθαι. πεπεισμένος δὴ ἐγὼ μηδένα ἀδικεῖν  
 πολλοῦ δέω ἐμαυτόν γε ἀδικήσῃν καὶ κατ' ἐμαυτοῦ ἐρεῖν  
 αὐτὸς ὡς ἄξιός εἰμί του κακοῦ καὶ τιμῆσθαι τοιούτου  
 τινὸς ἐμαυτῷ. τί δείσας; ἢ μὴ πάθω τοῦτο οὐ Μέλητος  
 μοι τιμᾶται, ὃ φημι οὐκ εἰδέναι οὔτ' εἰ ἀγαθὸν οὔτ' εἰ  
 κακόν ἐστιν; ἀντὶ τούτου δὴ ἔλωμαι ὧν εὖ οἶδά τι κακῶν  
 ὄντων τούτου τιμησάμενος; πότερον δεσμοῦ; καὶ τί με  
 δεῖ ζῆν ἐν δεσμοτηρίῳ, δουλεύοντα τῇ αἰὲ καθισταμένῃ  
 ἀρχῇ, τοῖς ἔνδεκα; ἀλλὰ χρημάτων καὶ δεδέσθαι ἕως ἂν  
 ἐκτείσω; ἀλλὰ ταῦτόν μοί ἐστιν ὅπερ νυνδὴ ἔλεγον· οὐ  
 γὰρ ἔστι μοι χρήματα ὁπόθεν ἐκτείσω. ἀλλὰ δὴ φυγῆς  
 τιμήσωμαι; ἴσως γὰρ ἂν μοι τούτου τιμήσαιτε. πολλὴ  
 μεντὰν με φιλοψυχία ἔχει, ὦ ἄνδρες Ἀθηναῖοι, εἰ οὕτως  
 ἀλόγιστός εἰμι ὥστε μὴ δύνασθαι λογίζεσθαι



πείθω· ὀλίγον γὰρ χρόνον ἀλλήλοις |go through, debate ' , ὡς  
 ἐγῶμαι, εἰ ἦν ὑμῖν νόμος, ὥσπερ καὶ ἄλλοις ἀνθρώποις,  
 περὶ θανάτου μὴ μίαν ἡμέραν μόνον κρίνειν ἀλλὰ πολλὰς,  
 ἐπείσθητε ἄν· νῦν δ' οὐ ράδιον ἐν χρόνῳ ὀλίγῳ μεγάλας  
 |slander |loose, free from ἐπεισμένος δὴ ἐγὼ μηδένα ἀδικεῖν  
 πολλοῦ δέω ἐμαυτὸν γε ἀδικήσκειν καὶ κατ' ἐμαυτοῦ ἐρεῖν  
 αὐτὸς ὡς ἄξιός εἰμί του κακοῦ καὶ |honor τοιούτου  
 τινὸς ἐμαυτῷ. τί δείσας; ἦ μὴ πάθω τοῦτο οὐ Μέλητος  
 μοι |honor , ὃ φημι οὐκ εἰδέναι οὔτ' εἰ ἀγαθὸν οὔτ' εἰ  
 κακὸν ἐστίν; ἀντὶ τούτου δὴ ἔλωμαι ὧν εὖ οἶδά τι κακῶν  
 ὄντων τούτου |honor , |which, |bond, , καὶ τί με  
 |whichever |latch,  
 δεῖ ζῆν ἐν |prison , |serve, be a slave, |strap αἰ καθισταμένη  
 ἀρχῇ, τοῖς |eleven , ἀλλὰ χρημάτων καὶ δεδέσθαι ἕως ἂν  
 |pay off; (mp) ex- ταυτόν μοι ἐστίν ὅπερ νυνδὴ ἔλεγον· οὐ  
 |act full payment  
 γὰρ ἔστι μοι χρήματα |whence |pay off; (mp) exact full |flight, means of es-  
 |payment |cape  
 |honor , ἴσως γὰρ ἂν μοι τούτου |honor πολλὰ  
 μεντὰν με φιλοψυχία ἔχοι, ὧ ἄνδρες Ἀθηναῖοι, εἰ οὕτως  
 |inconsiderate, |μὴ ὥστε μὴ δύνασθαι |reckon,  
 |irrational |consider

rather because I am convinced that I never intentionally wronged any one, although I cannot convince you— the time has been too short; if there were a law at Athens, as there is in other cities, that a capital cause should not be decided in one day, then I believe that I should have convinced you. But I cannot in a moment refute great slanders; and, as I am convinced that I never wronged another, I will assuredly not wrong myself. I will not say of myself that I deserve any evil, or propose any penalty. Why should I? because I am afraid of the penalty of death which Meletus proposes? When I do not know whether death is a good or an evil, why should I propose a penalty which would certainly be an evil? Shall I say imprisonment? And why should I live in prison, and be the slave of the magistrates of the year— of the Eleven? Or shall the penalty be a fine, and imprisonment until the fine is paid? There is the same objection. I should have to lie in prison, for money I have none, and cannot pay. And if I say exile (and this may possibly be the penalty which you will affix), I must indeed be blinded

*vocabulary***ἀδύνατος** unable; impossible**ἀκροάομαι** pay attention**ἀπαλλαξείω** wish to get rid of**ἀπαλλάσσω** free from, remove; be freed, depart**ἀπειθέω** disobey**ἀπελάνυνω** expel, exclude, ward off; (intrans) ride away**βαρύς** heavy ~baritone**βίος** life ~biology**διατριβή** activity, waste of time**ἐνθάδε** here, hither**ἐξελαύνω** drive out, exile ~elastic**ἐπίφθονος** jealous**ἡσυχία** peace and quiet**οἰκεῖος** household, familiar, proper**ὅποι** to which place**σιγά** silence**σιγάω** (ι) be silent**τηλίκος** of such an age

ὅτι ὑμεῖς μὲν ὄντες πολῖταί μου οὐχ οἰοί τε ἐγένεσθε ἐνεγκεῖν τὰς ἐμὰς διατριβὰς καὶ τοὺς λόγους, ἀλλ ὑμῖν βαρύτεραι γεγόνασιν καὶ ἐπιφθονώτεραι, ὥστε ζητεῖτε αὐτῶν νυνὶ ἀπαλλαγῆναι· ἄλλοι δὲ ἄρα αὐτὰς οἴσουσι ῥαδίως; πολλοῦ γε δεῖ, ὦ ἄνδρες Ἀθηναῖοι. καλὸς οὖν ἂν μοι ὁ βίος εἴη ἐξελθόντι τηλικῶδε ἀνθρώπῳ ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένῳ καὶ ἐξελαυνομένῳ ζῆν. εὖ γὰρ οἶδ ὅτι ὅποι ἂν ἔλθω, λέγοντος ἐμοῦ ἀκροάσονται οἱ νέοι ὥσπερ ἐνθάδε· καὶ μὲν τούτους ἀπελαύνω, οὗτοί με αὐτοὶ ἐξελῶσι πείθοντες τοὺς πρεσβυτέρους· ἐὰν δὲ μὴ ἀπελαύνω, οἱ τούτων πατέρες δὲ καὶ οἰκεῖοι δι αὐτοὺς τούτους.

Ἴσως οὖν ἂν τις εἴποι· σιγῶν δὲ καὶ ἡσυχίαν ἄγων, ὦ Σώκρατες, οὐχ οἰός τ' ἔσῃ ἡμῖν ἐξελθὼν ζῆν; τουτὶ δὴ ἐστὶ πάντων χαλεπώτατον πείσαι τινὰς ὑμῶν.

Ἐάντε γὰρ λέγω ὅτι τῷ θεῷ ἀπειθεῖν τοῦτ' ἐστὶν καὶ διὰ τοῦτ' ἀδύνατον ἡσυχίαν ἄγειν, οὐ πείσεσθέ μοι ὥς εἰρωνευομένῳ· ἐάντ' αὖ λέγω ὅτι καὶ τυγχάνει μέγιστον

ὅτι ὑμεῖς μὲν ὄντες πολῖταί μου οὐχ οἰοί τε ἐγένεσθε  
 ἐνεγκεῖν τὰς ἐμὰς |activity, waste |ι τοὺς λόγους, ἀλλ ὑμῖν  
 of time  
 |heavy γεγόνασιν καὶ |jealous , ὥστε ζητεῖτε  
 αὐτῶν νυνὶ ἀπαλλαγῆναι· ἄλλοι δὲ ἄρα αὐτὰς οἴσουσι  
 ῥαδίως; πολλοῦ γε δεῖ, ὦ ἄνδρες Ἀθηναῖοι. καλὸς οὖν  
 ἂν μοι ὁ |life εἴη ἐξελθόντι τηλικῶδε ἀνθρώπῳ ἄλλην  
 ἐξ ἄλλης πόλεως ἀμειβομένῳ καὶ |drive out ζῆν. εἰ  
 γὰρ οἶδ ὅτι |to which place... , λέγοντος ἐμοῦ |pay attention  
 οἱ νέοι ὥσπερ |here, καὶ μὲν τούτους |expel, exclude, ward off; (in-  
 |hither |trans) ride away  
 με αὐτοὶ |drive out πείθοντες τοὺς πρεσβυτέρους· ἐὰν δὲ μὴ  
 |expel, exclude, ward off; |ν πατέρες δὲ καὶ |household, fa-  
 |(intrans) ride away |miliar, proper  
 τούτους.

Ἴσως οὖν ἂν τις εἴποι· σιγῶν δὲ καὶ |peace and quiet , ὦ  
 Σώκρατες, οὐχ οἰός τ' ἔσῃ ἡμῖν ἐξελθὼν ζῆν; τουτὶ δὴ  
 ἐστι πάντων χαλεπώτατον πείσαι τινας ὑμῶν.

Ἐάντε γὰρ λέγω ὅτι τῷ θεῷ |disobey τοῦτ' ἐστὶν καὶ  
 διὰ τοῦτ' |unable; |peace and quiet , οὐ πείσεσθέ μοι ὥς  
 |impossible  
 εἰρωνευομένῳ· ἐάντ' αὖ λέγω ὅτι καὶ τυγχάνει μέγιστον

by the love of life, if I am so irrational as to expect that when you, who are my own citizens, cannot endure my discourses and words, and have found them so grievous and odious that you will have no more of them, others are likely to endure me. No indeed, men of Athens, that is not very likely. And what a life should I lead, at my age, wandering from city to city, ever changing my place of exile, and always being driven out! For I am quite sure that wherever I go, there, as here, the young men will flock to me; and if I drive them away, their elders will drive me out at their request; and if I let them come, their fathers and friends will drive me out for their sakes.

Some one will say: Yes, Socrates, but cannot you hold your tongue, and then you may go into a foreign city, and no one will interfere with you? Now I have great difficulty in making you understand my answer to this. For if I tell you that to do as you say would be a disobedience to the God, and therefore that I cannot hold my tongue, you will not believe that I

*vocabulary*

ἀργύριον small coin

ἀρετή goodness, excellence

βίος life ~biology

βλάπτω break, make fail

διαλέγω go through, debate ~legion

ἐγγυάω undertake

ἐγγυητής -οῦ (m, 1) guarantor

ἐθίζω accustom

ἐκτίθῃμι place outside at a spot ~thesis

ἐκτίνω pay off; (mp) exact full  
payment

ἐξετάζω inspect, interrogate, estimate

μνᾶ mina

πίμπλημι fill (+gen.) ~plenum

τιμάω (ι) honor, exalt

τιμόω honor, exalt

ἀγαθὸν ὃν 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, ταῦτα δ' ἔτι ἦττον πείσεσθέ μοι λέγοντι. τὰ δὲ ἔχει μὲν οὕτως, ὡς ἐγὼ φημι, ὦ ἄνδρες, πείθειν δὲ οὐ ράδιον. καὶ ἐγὼ ἅμα οὐκ εἴθισμαι ἐμαυτὸν ἀξιῶν κακοῦ οὐδενός. εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτιμησάμην ἂν χρημάτων ὅσα ἔμελλον ἐκτεῖσειν, οὐδὲν γὰρ ἂν ἐβλάβην· νῦν δὲ οὐ γὰρ ἔστιν, εἰ μὴ ἄρα ὅσον ἂν ἐγὼ δυναίμην ἐκτεῖσαι, τοσούτου βούλεσθέ μοι τιμῆσαι. ἴσως δ' ἂν δυναίμην ἐκτεῖσαι ὑμῖν που μνᾶν ἀργυρίου· τοσούτου οὖν τιμῶμαι.

Πλάτων δὲ ὅδε, ὦ ἄνδρες Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος καὶ Ἀπολλόδωρος κελεύουσί με τριάκοντα μνῶν τιμήσασθαι, αὐτοὶ δ' ἐγγυᾶσθαι· τιμῶμαι οὖν τοσούτου, ἐγγυηταὶ δὲ ὑμῖν ἔσονται τοῦ ἀργυρίου οὗτοι ἀξιοῦμαι.

Οὐ πολλοῦ γ' ἔνεκα χρόνου, ὦ ἄνδρες Ἀθηναῖοι, ὄνομα



ἀγαθὸν ὃν ἀνθρώπῳ τοῦτο, ἐκάστης ἡμέρας περὶ |excellence  
 τοὺς λόγους ποιεῖσθαι καὶ τῶν ἄλλων περὶ ὧν ὑμεῖς  
 ἐμοῦ ἀκούετε |go through, debate...ὲ ἐμαυτὸν καὶ ἄλλους  
 |inspect, interro- δὲ ἀνεξέταστος |life οὐ βιωτὸς ἀνθρώπῳ,  
 |gate, estimate  
 ταῦτα δ' ἔτι ἦττον πείσεσθέ μοι λέγοντι. τὰ δὲ ἔχει μὲν  
 οὕτως, ὡς ἐγὼ φημι, ὦ ἄνδρες, πείθειν δὲ οὐ ῥάδιον. καὶ  
 ἐγὼ ἅμα οὐκ |accustom ἐμαυτὸν ἀξιοῦν κακοῦ οὐδενός. εἰ  
 μὲν γὰρ ἦν μοι χρήματα, |honor ἂν χρημάτων ὅσα  
 ἔμελλον ἐκτεῖσειν, οὐδὲν γὰρ ἂν |break, make fail ἵε οὐ γὰρ  
 ἔστιν, εἰ μὴ ἄρα ὅσον ἂν ἐγὼ δυναίμην ἐκτεῖσαι, τοσούτου  
 βούλεσθέ μοι |honor ἴσως δ' ἂν δυναίμην ἐκτεῖσαι ὑμῖν  
 που |mina |small coin τοσούτου οὖν τιμῶμαι.

Πλάτων δὲ ὅδε, ὦ ἄνδρες Ἀθηναῖοι, καὶ Κρίτων καὶ  
 Κριτόβουλος καὶ Ἀπολλόδωρος κελεύουσί με τριάκοντα  
 |mina |honor , αὐτοὶ δ' |undertake τιμῶμαι οὖν  
 τοσούτου, |guarantor δὲ ὑμῖν ἔσονται τοῦ |small coin οὔτοι  
 ἀξιοχρεῶ.

Οὐ πολλοῦ γ' ἔνεκα χρόνου, ὦ ἄνδρες Ἀθηναῖοι, ὄνομα

am serious; and if I say again that daily to discourse about virtue, and of those other things about which you hear me examining myself and others, is the greatest good of man, and that the unexamined life is not worth living, you are still less likely to believe me. Yet I say what is true, although a thing of which it is hard for me to persuade you. Also, I have never been accustomed to think that I deserve to suffer any harm. Had I money I might have estimated the offence at what I was able to pay, and not have been much the worse. But I have none, and therefore I must ask you to proportion the fine to my means. Well, perhaps I could afford a mina, and therefore I propose that penalty: Plato, Crito, Critobulus, and Apollodorus, my friends here, bid me say thirty minae, and they will be the sureties. Let thirty minae be the penalty; for which sum they will be ample security to you.

Not much time will be gained,

*vocabulary*

**ἄλίσκομαι** be captured ~helix  
**ἄναισχυντία** shamelessness, impudence  
**ἀνάξιος** unworthy, undeserved  
**ἀπορία** difficulty, bottleneck ~pierce  
**ἀποφεύγω** avoid, escape, go free  
**αὐτόματος** self-willed, accidental  
 ~after  
**βίος** life ~biology  
**βιόω** live; (mp) make a living ~biology  
**γούν** at least then  
**ἐγγύς** near  
**ἐθίζω** accustom

**ἡδέως** pleasantly ~hedonism  
**ἡδύς** sweet, pleasant ~hedonism  
**ἡλικία** time of life, contemporaries  
**θρηνέω** sing a dirge ~threnody  
**καταψηφίζομαι** vote against  
**λοιδορέω** abuse, revile  
**ὀδύρομαι** (ὄ) lament ~anodyne  
**ὀνειδίζω** upbraid, reproach  
**περιμένω** wait for  
**πρόσω** forward, in the future; far  
**σοφός** skilled, clever, wise  
**τόλμη** courage

ἔξετε καὶ αἰτίαν ὑπὸ τῶν βουλομένων τὴν πόλιν λαιδορεῖν  
ὡς Σωκράτη ἀπεκτόνατε, ἄνδρα σοφόν— φήσουσι γὰρ  
δὴ σοφὸν εἶναι, εἰ καὶ μή εἰμι, οἱ βουλόμενοι ὑμῖν  
ὀνειδίζουσιν— εἰ γοῦν περιεμείνατε ὀλίγον χρόνον, ἀπὸ τοῦ  
αὐτομάτου ἂν ὑμῖν τοῦτο ἐγένετο· ὁρᾶτε γὰρ δὴ τὴν  
ἡλικίαν ὅτι πόρρω ἤδη ἐστὶ τοῦ βίου θανάτου δὲ ἐγγύς.  
λέγω δὲ τοῦτο οὐ πρὸς πάντας ὑμᾶς, ἀλλὰ πρὸς τοὺς  
ἐμοῦ καταψηφισαμένους θάνατον. λέγω δὲ καὶ τότε πρὸς  
τοὺς αὐτοὺς τούτους. ἴσως με οἴεσθε, ὦ ἄνδρες Ἀθηναῖοι,  
ἀπορίᾳ λόγων ἐαλωκέναι τοιούτων οἷς ἂν ὑμᾶς ἔπεισα,  
εἰ ὥμην δεῖν ἅπαντα ποιεῖν καὶ λέγειν ὥστε ἀποφυγεῖν  
τὴν δίκην. πολλοῦ γε δεῖ. ἀλλ' ἀπορίᾳ μὲν ἐάλωκα, οὐ  
μέντοι λόγων, ἀλλὰ τόλμης καὶ ἀναισχυντίας καὶ τοῦ μὴ  
ἐθέλειν λέγειν πρὸς ὑμᾶς τοιαῦτα οἷ ἂν ὑμῖν μὲν ἥδιστα  
ᾗν 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 ὠήθην δεῖν ἕνεκα

ἔξετε καὶ αἰτίαν ὑπὸ τῶν βουλομένων τὴν πόλιν |abuse,  
 |revile  
 ὡς Σωκράτη ἀπεκτόνατε, ἄνδρα |skilled, ἤσουσι γὰρ  
 |clever, wise  
 δὴ |skilled, αἱ εἰ καὶ μή εἰμι, οἱ βουλόμενοι ὑμῖν  
 |clever, wise  
 |reproach — εἰ |at |wait for ὀλίγον χρόνον, ἀπὸ τοῦ  
 |least  
 |self-willed, ἂν ὑμῖν τοῦτο ἐγένετο· ὁράτε γὰρ δὴ τὴν  
 |accidental  
 |time of ὕψους, forward, in the ὅτι τοῦ βίου θανάτου δὲ |near  
 |contempo- |future; far  
 |raries  
 λέγω δὲ τοῦτο οὐ πρὸς πάντας ὑμᾶς, ἀλλὰ πρὸς τοὺς  
 ἐμοῦ |vote against θάνατον. λέγω δὲ καὶ τότε πρὸς  
 τοὺς αὐτοὺς τούτους. ἴσως με οἴεσθε, ὦ ἄνδρες Ἀθηναῖοι,  
 |difficulty, λόγων |be captured τοιούτων οἷς ἂν ὑμᾶς ἔπεισα,  
 |bottleneck  
 εἰ ὥμην δεῖν ἅπαντα ποιεῖν καὶ λέγειν ὥστε |avoid, escape,  
 |go free  
 τὴν δίκην. πολλοῦ γε δεῖ. ἀλλὰ |difficulty, |bot-|be captured ἰ  
 |tleneck  
 μέντοι λόγων, ἀλλὰ |courage καὶ |shamelessness, καὶ τοῦ μὴ  
 |impudence  
 ἐθέλειν λέγειν πρὸς ὑμᾶς τοιαῦτα οἷ ἂν ὑμῖν μὲν ἥδιστα  
 ἦν ἀκούειν— |sing a dirge τέ μου καὶ |lament καὶ ἄλλα  
 ποιῶντος καὶ λέγοντος πολλὰ καὶ |unworthy, ὅτι ὡς ἐγώ  
 |undeserved  
 φημι, οἷα δὴ καὶ |accustom, εἰς τῶν ἄλλων ἀκούειν. ἀλλ  
 οὔτε τότε ὠήθη γὰρ δεῖν ἕνεκα

O Athenians, in return for the evil name which you will get from the detractors of the city, who will say that you killed Socrates, a wise man; for they will call me wise, even although I am not wise, when they want to reproach you. If you had waited a little while, your desire would have been fulfilled in the course of nature. For I am far advanced in years, as you may perceive, and not far from death. I am speaking now not to all of you, but only to those who have condemned me to death. And I have another thing to say to them: you think that I was convicted because I had no words of the sort which would have procured my acquittal— I mean, if I had thought fit to leave nothing undone or unsaid. Not so; the deficiency which led to my conviction was not of words— certainly not. But I had not the boldness or impudence or inclination to address you as you would have liked me to do, weeping and wailing and lamenting, and saying and doing many things which you have been accustomed to hear from others, and which, as I maintain, are unworthy of me. I thought at the time that

*vocabulary*

**ἀδικία** injustice, offence  
**ἄλίσκομαι** be captured ~helix  
**ἀπολογέομαι** defend one's conduct  
**ἀποφεύγω** avoid, escape, go free  
**ἄτε** as if; since  
**βραδύς** slow, dull, late ~Sp.~gordo  
**δῆλος** visible, conspicuous  
**διαφεύγω** escape, survive  
**ἐκφεύγω** flee from, escape ~fugitive  
**ἐμμένω** stay put, be faithful, fixed

**κατήγορος** accuser  
**μεταμέλομαι** (impers.+dat.) cause  
 regret to; (mp) regret  
**μηχανάομαι** build, contrive  
 ~mechanism  
**μηχανή** machine; mechanism, way  
**ὄπλον** tool, weapon, ship's tackle  
 ~hoplite  
**ὀφλισκάνω** lose; incur debt  
**πρεσβύτης** -ου (ū, m, 1) old person

τοῦ κινδύνου πρᾶξαι οὐδὲν ἀνελεύθερον, οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένῳ, ἀλλὰ πολὺ μᾶλλον αἰροῦμαι ὧδε ἀπολογησάμενος τεθνάναι ἢ ἐκείνως ζῆν.

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 ὅπλα ἀφείς καὶ ἐφ' ἱκετείαν τραπόμενος τῶν διωκόντων· καὶ ἄλλαι μηχαναὶ πολλάι εἰσιν ἐν ἐκάστοις τοῖς κινδύνοις ὥστε διαφεύγειν θάνατον, ἐάν τις τολμᾷ πᾶν ποιεῖν καὶ λέγειν. ἀλλὰ μὴ οὐ τοῦτ' ἦ χαλεπὸν, ὦ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονηρίαν· θάττον γὰρ θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν ἅτε βραδὺς ὢν καὶ πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἐάλων, οἱ δ' ἐμοὶ κατήγοροι ἅτε δεινοὶ καὶ ὀξεῖς ὄντες ὑπὸ τοῦ θάττονος, τῆς κακίας. καὶ νῦν ἐγὼ μὲν ἅπειμι ὑφ' ὑμῶν θανάτου δίκην ὀφλῶν, οὗτοι δ' ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν καὶ ἀδικίαν. καὶ ἐγὼ τε τῷ τιμήματι ἐμμένω



τοῦ κινδύνου πράττει οὐδὲν ἀνελεύθερον, οὔτε νῦν μοι

(impers.+dat.) " cause|defend one's conduct ἄλλὰ πολὺ μάλλον  
regret to; (mp) regret

αἰροῦμαι ὥδε |defend one's conduct. θάνατον ἢ ἐκείνως ζῆν.

Οὔτε γὰρ ἐν δίκῃ οὔτ' ἐν πολέμῳ οὔτ' ἐμὲ οὔτ' ἄλλον

οὐδένα δεῖ τοῦτο |build, contrive, ὅπως |avoid, escape, πᾶν  
|go free

ποιῶν θάνατον. καὶ γὰρ ἐν ταῖς μάχαις |often |visible,  
|conspicuous

γίγνεται ὅτι τό γε ἀποθανεῖν ἄν τις |flee καὶ |tool

ἀφείς καὶ ἐφ' ἱκετείαν τραπόμενος τῶν διωκόντων· καὶ

ἄλλαι |machine; mechanism, way  
|nism, way

ὥστε |escape, θάνατον, εἰάν τις τολμᾷ πᾶν ποιεῖν  
|survive

καὶ λέγειν. ἀλλὰ μὴ οὐ τοῦτ' ἦ χαλεπόν, ὦ ἄνδρες,

θάνατον |flee , ἀλλὰ πολὺ χαλεπώτερον πονηρίαν·

θάπτον γὰρ θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν |as if;slow, dull, late  
|since

ὦν καὶ |old person ὑπὸ τοῦ |slow, dull, late|be captured ἵ ἐμοὶ

|accuser |as if; since καὶ ὅξεῖς ὄντες ὑπὸ τοῦ |fast ,

τῆς κακίας. καὶ νῦν ἐγὼ μὲν ἄπειμι ὑφ' ὑμῶν θανάτου

δίκην |lose; incur , οὔτοι δ' ὑπὸ τῆς |truth |lose; incur  
|debt |debt

μοχθηρίαν καὶ |injustice, offence καὶ ἐγὼ τε τῷ τιμήματι |stay put, be faithful,  
|fixed

I ought not to do anything common or mean when in danger: nor do I now repent of the style of my defence; I would rather die having spoken after my manner, than speak in your manner and live. For neither in war nor yet at law ought I or any man to use every way of escaping death. Often in battle there can be no doubt that if a man will throw away his arms, and fall on his knees before his pursuers, he may escape death; and in other dangers there are other ways of escaping death, if a man is willing to say and do anything. The difficulty, my friends, is not to avoid death, but to avoid unrighteousness; for that runs faster than death. I am old and move slowly, and the slower runner has overtaken me, and my accusers are keen and quick, and the faster runner, who is unrighteousness, has

*vocabulary***ἀγανακτέω** be vexed, in a ferment**ἀπαλλαγή** relief, escape**ἀπαλλάσσω** free from, remove; be freed, depart**ἀποβαίνω** leave, get off; turn out

~basis

**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**διανοέω** have in mind**ἔλεγχος** (n) shame, disgrace; (m)

refutation

**ἐλέγχω** shame; try, examine**ἐνταῦθα** there, here**ἐπέχω** hold, cover; offer; assail**ἐπιθυμέω** (ὑ) wish, covet**καταψηφίζομαι** vote against**κολούω** skimp, fail**μέτριος** medium, moderate**ναός** (ἄ) temple, shrine ~nostalgia**νῆ** yea**ὄνειδίζω** upbraid, reproach**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**τιμωρία** (τι) vengeance, punishment

καὶ οὗτοι. ταῦτα μὲν που ἴσως οὕτως καὶ ἔδει σχεῖν, καὶ οἶμαι αὐτὰ μετρίως ἔχειν.

Τὸ δὲ δὴ μετὰ τοῦτο ἐπιθυμῶ ὑμῖν χρησιμωδεῖν, ὥ καταψηφισάμενοί μου· καὶ γάρ εἰμι ἤδη ἐνταῦθα ἐν ᾧ μάλιστα ἄνθρωποι χρησιμωδοῦσιν, ὅταν μέλλωσιν ἀποθανεῖσθαι. φημί γάρ, ὦ ἄνδρες οἱ ἐμὲ ἀπεκτόνατε, τιμωρίαν ὑμῖν ἤξειν εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέραν νῆ Δία ἢ οἶαν ἐμὲ ἀπεκτόνατε· νῦν γὰρ τοῦτο ἔργασθε οἰόμενοι μὲν ἀπαλλάξεσθαι τοῦ διδόναι ἔλεγχον τοῦ βίου, τὸ δὲ ὑμῖν πολὺ ἐναντίον ἀποβήσεται, ὥς ἐγὼ φημι. πλείους ἔσονται ὑμᾶς οἱ ἐλέγχοντες, οὓς νῦν ἐγὼ κατεῖχον, ὑμεῖς δὲ οὐκ ἠσθάνεσθε· καὶ χαλεπώτεροι ἔσονται ὅσῳ νεώτεροί εἰσιν, καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ γὰρ οἴεσθε ἀποκτείνοντες ἀνθρώπους ἐπισχῆσιν τοῦ ὀνειδίζειν τινὰ ὑμῖν ὅτι οὐκ ὀρθῶς ζῆτε, οὐ καλῶς διανοεῖσθε· οὐ γάρ ἐσθ' αὕτη ἡ ἀπαλλαγή οὔτε πάνυ δυνατὴ οὔτε καλή, ἀλλ' ἐκείνη καὶ καλλίστη καὶ ῥάστη, μὴ τοὺς ἄλλους κολοῦειν ἀλλ

καὶ οὗτοι. ταῦτα μὲν που ἴσως οὕτως καὶ ἔδει σχεῖν, καὶ

οἶμαι αὐτὰ 

medium,	ἔχειν.
moderate	

Τὸ δὲ δὴ μετὰ τοῦτο 

wish,	ὑμῖν χρησµωδεῖν, ᾧ
covet	

|vote against μου· καὶ γάρ εἰμι ἤδη |there, here ἔν

ᾧ μάλιστα ἄνθρωποι χρησµωδοῦσιν, ὅταν μέλλωσιν

ἀποθανεῖσθαι. φημὶ γάρ, ᾧ ἄνδρες οἱ ἐμὲ ἀπεκτόνατε,

|vengeance, |punishment ἔμιν ἥξειν εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺν

χαλεπωτέραν νῆ Δία ἢ οἷαν ἐμὲ ἀπεκτόνατε· νῦν γὰρ

τοῦτο εἴργασθε οἰόμενοι μὲν 

free from, remove;	οὐ διδόναι
be freed, depart	

|shame τοῦ βίου, τὸ δὲ ὑμῖν πολὺ ἐναντίον 

leave, get off;	
turn out	

ὥς ἐγὼ φημι. πλείους ἔσονται ὑμᾶς οἱ |shame; try, examine

οὓς νῦν ἐγὼ κατεῖχον, ὑμεῖς δὲ οὐκ ἠσθάνεσθε· καὶ

χαλεπώτεροι ἔσονται ὅσω νεώτεροί εἰσιν, καὶ ὑμεῖς

μᾶλλον 

be vexed, in a	εἰ γὰρ οἴεσθε ἀποκτείνοντες
ferment	

ἀνθρώπους 

hold, cover; offer;	τινὰ ὑμῖν ὅτι οὐκ
assail	

ὀρθῶς ζήτε, οὐ καλῶς διανοεῖσθε· οὐ γάρ ἐσθ' αὕτη ἡ

|relief, οὔτε πάνυ δυνατὴ οὔτε καλή, ἀλλ' ἐκείνη καὶ  
|escape

καλλίστη καὶ ῥάστη, μὴ τοὺς ἄλλους |skimp, fail ἔλλ

overtaken them. And now I depart hence condemned by you to suffer the penalty of death,— they too go their ways condemned by the truth to suffer the penalty of villainy and wrong; and I must abide by my award— let them abide by theirs. I suppose that these things may be regarded as fated,— and I think that they are well.

And now, O men who have condemned me, I would fain prophesy to you; for I am about to die, and in the hour of death men are gifted with prophetic power. And I prophesy to you who are my murderers, that immediately after my departure punishment far heavier than you have inflicted on me will surely await you. Me you have killed because you wanted to escape the accuser, and not to give an account of your lives. But that will not be as you suppose: far otherwise. For I say that there will be more accusers of you than there are now; accusers whom hitherto I have restrained: and as they are younger they will be more inconsiderate with you, and you will be more offended at them. If you think that by killing men you can prevent some one from censuring your evil lives, you are mistaken; that is not a way of escape which is either possible or honourable; the easiest and the noblest way

*vocabulary*

**ἀπαλλάσσω** free from, remove; be freed, depart

**ἀποψηφίζομαι** vote against, acquit

**ἀσχολία** business, being busy

**βέλτιστος** best, noblest

**δαιμόνιος** voc: you crazy guy

**διαλέγω** go through, debate ~legion

**διαμυθολογέω** (ῥ) communicate

**δικαστής** -οῦ (m, 1) judge, juror

**ἐναντιόομαι** oppose, contradict

**ἐνταυθοῖ** there

**ἔξιμι** go forth; is possible ~ion

**ἐπιδείκνυμι** (ῥ) display, exhibit

**ἔσχατος** farthest, last

**ἔωθεν** at first light

**ἡδύς** sweet, pleasant ~hedonism

**ἡνίκα** when

**ἡώς ἡῶθι** (f, 2) dawn ~Eocene

**θαυμάσιος** wonderful

**καταψηφίζομαι** vote against

**κωλύω** (ῥ) hinder, prevent

**μαντεύομαι** to divine ~mantis

**μαντικός** prophetic

**οἶκοθεν** from home, from one's own resources ~economics

**ὀρθός** upright, straight; correct, just ~orthogonal

**ὀρθόω** stand up

**οὐπω** no longer

**παραμένω** stay with ~remain

**πότε** when?

**πυκνός** dense, frequent; shrewd

**σημεῖον** sign

ἐαυτὸν παρασκευάζειν ὅπως ἔσται ὡς βέλτιστος. ταῦτα μὲν οὖν ὑμῖν τοῖς καταψηφισαμένοις μαντευσάμενος ἀπαλλάττομαι.

Τοῖς δὲ ἀποψηφισαμένοις ἡδέως ἂν διαλεχθείην ὑπὲρ τοῦ γεγονότος τουτουῖ πράγματος, ἐν ᾧ οἱ ἄρχοντες ἀσχολίαν ἄγουσι καὶ οὐπω ἔρχομαι οἱ ἐλθόντα με δεῖ τεθνάναι. ἀλλά μοι, ὦ ἄνδρες, παραμείνατε τοσοῦτον χρόνον· οὐδὲν γὰρ κωλύει διαμυθολογῆσαι πρὸς ἀλλήλους ἕως ἔξεστιν.

Ὑμῖν γὰρ ὡς φίλοις οὖσιν ἐπιδείξαι ἐθέλω τὸ νυνὶ μοι συμβεβηκὸς τί ποτε νοεῖ. ἐμοὶ γάρ, ὦ ἄνδρες δικασταί— ὑμᾶς γὰρ δικαστὰς καλῶν ὀρθῶς ἂν καλοῖην— θαυμάσιόν τι γέγονεν. ἡ γὰρ εἰωθυῖά μοι μαντική ἢ τοῦ δαιμονίου ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάνυ πυκνὴ αἰεὶ ἦν καὶ πάνυ ἐπὶ σμικροῖς ἐναντιούμενη, εἴ τι μέλλοιμι μὴ ὀρθῶς πράξειν. νυνὶ δὲ συμβέβηκέ μοι ἅπερ ὀράτε καὶ αὐτοί, ταυτὶ ἅ γε δὴ οἰηθείη ἂν τις καὶ νομίζεται ἔσχατα κακῶν εἶναι· ἐμοὶ δὲ οὔτε ἐξιόντι ἔωθεν οἴκοθεν ἡναντιώθη τὸ τοῦ θεοῦ σημεῖον, οὔτε ἡνίκα ἀνέβαινον ἐνταυθοὶ ἐπὶ τὸ



ἐαυτὸν παρασκευάζειν ὅπως ἔσται ὡς |best, |noblest ταῦτα

μὲν οὖν ὑμῖν τοῖς |vote against |to divine

|free from, remove;  
|be freed, depart

Τοῖς δὲ |vote against, acquit |sweet ἂν |go through, debate, τοῦ

γεγονότος τουτουῖ πράγματος, ἐν ᾧ οἱ ἄρχοντες |business,  
|being busy

ἄγουσι καὶ |no longer, ἔρχομαι οἱ ἐλθόντα με δεῖ τεθνάναι. ἀλλὰ

μοι, ὦ ἄνδρες, |stay with τοσοῦτον χρόνον· οὐδὲν γὰρ

|hinder, |communicate πρὸς ἀλλήλους ἕως ἔξεστιν.  
|prevent

Ἑμῖν γὰρ ὡς φίλοις οὖσιν |display, |exhibit ἐθέλω τὸ νυνὶ μοι

συμβεβηκὸς τί ποτε νοεῖ. ἐμοὶ γάρ, ὦ ἄνδρες |judge, —  
|juror

ὑμᾶς γὰρ |judge, |juror καλῶν ὀρθῶς ἂν καλοῖην— |wonderful

τι γέγονεν. ἡ γὰρ εἰωθυῖά μοι |prophetic ἡ τοῦ δαιμονίου

ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάνν |dense, —frē-  
|quent; shrewd

πάνν ἐπὶ σμικροῖς |oppose, |contradict, εἴ τι μέλλοιμι μὴ ὀρθῶς

πράξειν. νυνὶ δὲ συμβέβηκέ μοι ἅπερ ὀράτε καὶ αὐτοί,

παντὶ ἃ γε δὴ οἰηθείη ἂν τις καὶ νομίζεται |farthest κακῶν

εἶναι· ἐμοὶ δὲ οὔτε |go forth; at first from |oppose, τὸ τοῦ  
|is possible light |home |contradict

θεοῦ |sign, οὔτε |when ἀνέβαινον |there ἐπὶ τὸ

is not to be disabling others, but to be improving yourselves. This is the prophecy which I utter before my departure to the judges who have condemned me.

Friends, who would have acquitted me, I would like also to talk with you about the thing which has come to pass, while the magistrates are busy, and before I go to the place at which I must die. Stay then a little, for we may as well talk with one another while there is time. You are my friends, and I should like to show you the meaning of this event which has happened to me. O my judges— for you I may truly call judges— I should like to tell you of a wonderful circumstance. Hitherto the divine faculty of which the internal oracle is the source has constantly been in the habit of opposing me even about trifles, if I was going to make a slip or error in any matter; and now as you see there has come upon me that which may be thought, and is generally believed to be, the last and worst evil. But the oracle made no sign of opposition, either when I was leaving my

*vocabulary*

**αἴσθησις** -εως (f) sense perception  
**αἵτιος** blameworthy; the cause  
 ~etiology  
**αἰτίος** blameworthy; the cause  
 ~etiology  
**δικαστήριον** court  
**εἴτε** if, whenever; either/or  
**εἴωθα** be accustomed, in the habit  
**ἐναντιόμαι** oppose, contradict  
**ἐνθένδε** hence  
**ἐννοέω** consider  
**ἐπειδάν** when, after  
**ἐπέχω** hold, cover; offer; assail  
**θαυμάσιος** wonderful  
**καθεύδω** lie down  
**καίτοι** and yet; and in fact; although  
**κέρδος** -ους (n, 3) advantage, cunning

**κινδυνεύω** encounter danger; (+inf)  
 there is a danger that  
**μεταβολή** change, exchange  
**μεταξύ** between  
**ὄναρ** -τος (n) dream  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**οὐδαμοῦ** nowhere  
**πολλαχού** in many places  
**πραΐξις** -εως (f) result, business  
 ~practice  
**σημεῖον** sign  
**τεκμήριον** sign; proof  
**ὕπνος** a sleep  
**ὑπολαμβάνω** take under one's  
 support, seize; speak up; imagine  
 ~epilepsy

δικαστήριον, οὔτε ἐν τῷ λόγῳ οὐδαμοῦ μέλλοντί τι ἐρεῖν. καίτοι ἐν ἄλλοις λόγοις πολλαχοῦ δὴ με ἐπέσχε λέγοντα μεταξύ· νῦν δὲ οὐδαμοῦ περὶ ταύτην τὴν πράξιν οὔτ' ἐν ἔργῳ οὐδενὶ οὔτ' ἐν λόγῳ ἡναντίωταί μοι. τί οὖν αἴτιον εἶναι ὑπολαμβάνω; ἐγὼ ὑμῖν ἐρῶ· κινδυνεύει γάρ μοι τὸ συμβεβηκὸς τοῦτο ἀγαθὸν γεγονέναι, καὶ οὐκ ἔσθ' ὅπως ἡμεῖς ὀρθῶς ὑπολαμβάνομεν, ὅσοι οἰόμεθα κακὸν εἶναι τὸ τεθνάναι. μέγα μοι τεκμήριον τούτου γέγονεν· οὐ γὰρ ἔσθ' ὅπως οὐκ ἡναντιώθῃ ἂν μοι τὸ εἰωθὸς σημείον, εἰ μὴ τι ἔμελλον ἐγὼ ἀγαθὸν πράξειν.

Ἐννοήσωμεν δὲ καὶ τῇδε ὡς πολλὴ ἐλπίς ἐστίν ἀγαθὸν αὐτὸ εἶναι. δυοῖν γὰρ θάτερόν ἐστιν τὸ τεθνάναι· ἢ γὰρ οἷον μηδὲν εἶναι μηδὲ αἰσθησιν μηδεμίαν μηδεὶν ἔχειν τὸν τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολὴ τις τυγχάνει οὔσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον. καὶ εἴτε δὴ μηδεμία αἰσθησίς ἐστιν ἄλλοι οἷον ὕπνος ἐπειδάν τις καθεύδων μηδ' ὄναρ μηδὲν ὄρα, θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος— ἐγὼ γὰρ ἂν οἶμαι,

|court οὔτε ἐν τῷ λόγῳ |nowhere μέλλοντί τι ἐρεῖν.

|and yet; and in τις λόγοις |in many places, με ἐπέσχε λέγοντα  
|fact; although

|between νῦν δὲ |nowhere περὶ ταύτην τὴν |result, οὗτ' ἐν  
|business

ἔργῳ οὐδενὶ οὗτ' ἐν λόγῳ |oppose, μοι. τί οὖν αἴτιον  
|contradict

εἶναι |take under one's, support, seize; |encounter danger; (+inf) there is a  
|speak up; imagine |danger that

συμβεβηκὸς τοῦτο ἀγαθὸν γεγενῆσθαι, καὶ οὐκ ἔστι ὅπως

ἡμεῖς ὀρθῶς |take under one's support, |όμεθα κακὸν εἶναι τὸ  
|seize; speak up; imagine

τεθνάναι. μέγα μοι |sign; proof τούτου γέγονεν· οὐ γὰρ ἔστι

ὅπως οὐκ |oppose, ἂν μοι τὸ |be |sign . εἰ μή τι  
|contradict |accus-

ἔμελλον ἐγὼ ἀγαθὸν πράξειν. |in the  
|habit

|consider δὲ καὶ τῇδε ὡς πολλὴ ἐλπίς ἐστὶν ἀγαθὸν

αὐτὸ εἶναι. δυοῖν γὰρ θάτερόν ἐστιν τὸ τεθνάναι· ἢ γὰρ

οἶον μηδὲν εἶναι μηδὲ |sense perception, ἴαν μηδενὸς ἔχειν τὸν

τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολή τις τυγχάνει

οὔσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ |hence εἰς

ἄλλον τόπον. καὶ |if, whenever; μία |sense perception ἄλλ  
|either/or

οἶον |sleep |when, τις |lie down μηδ' |dream, |ηδὲν ὄρα,  
|after

|wonderful |advantage, εἴη ὁ θάνατος— ἐγὼ γὰρ ἂν οἶμαι,  
|cunning

house in the morning, or when I was on my way to the court, or while I was speaking, at anything which I was going to say; and yet I have often been stopped in the middle of a speech, but now in nothing I either said or did touching the matter in hand has the oracle opposed me. What do I take to be the explanation of this silence? I will tell you. It is an intimation that what has happened to me is a good, and that those of us who think that death is an evil are in error. For the customary sign would surely have opposed me had I been going to evil and not to good.

Let us reflect in another way, and we shall see that there is great reason to hope that death is a good; for one of two things— either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even

*vocabulary*

**ἀμείνων** comparative of ἀγαθός, noble  
**ἀπαλλαξείω** wish to get rid of  
**ἀπαλλάσσω** free from, remove; be  
 freed, depart  
**ἀποδημέω** be absent, abroad  
**βίος** life ~biology  
**βιόω** live; (mp) make a living ~biology  
**δικάζω** judge  
**δικαστής** -οῦ (m, 1) judge, juror  
**ἐκλέγω** pick, single out

**ἐνθένδε** hence

**ἡδύς** sweet, pleasant ~hedonism  
**ιδιώτης** -ου (m, 1) private; a layman  
**καταδραρθάνω** sleep, lie down to sleep  
**κέρδος** -ους (n, 3) advantage, cunning  
**ὄναρ** -τος (n) dream  
**πόσος** how many, much, far?  
**σκέπτομαι** look, look at, watch  
 ~skeptic  
**φάσκω** declare, promise, think ~fame

εἴ τινα ἐκλεξάμενον δέοι ταύτην τὴν νύκτα ἐν ᾗ οὕτω κατέδραθεν ὥστε μηδὲ ὄναρ ἰδεῖν, καὶ τὰς ἄλλας νύκτας τε καὶ ἡμέρας τὰς τοῦ βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα ταύτῃ 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 τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους ἂν εὐρεῖν αὐτὸν ταύτας πρὸς τὰς ἄλλας ἡμέρας καὶ νύκτας— εἰ οὖν τοιοῦτον ὁ θάνατός ἐστιν, κέρδος ἔγωγε λέγω· καὶ γὰρ οὐδὲν πλείων ὁ πᾶς χρόνος φαίνεται οὕτω δὴ εἶναι ἢ μία νύξ. εἰ δ' αὖ οἶον ἀποδημῆσαί ἐστιν ὁ θάνατος ἐνθένδε εἰς ἄλλον τόπον, καὶ ἀληθὴ ἐστιν τὰ λεγόμενα, ὥς ἄρα ἐκεῖ εἰσι πάντες οἱ τεθνεώτες, τί μείζον ἀγαθὸν τούτου εἴη ἄν, ὦ ἄνδρες δικασταί;

Εἰ γάρ τις ἀφικόμενος εἰς Ἄιδου, ἀπαλλαγὴς τούτων τῶν φασκόντων δικαστῶν εἶναι, εὐρήσει τοὺς ὡς ἀληθῶς δικαστάς, οἵπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθυς καὶ Αἰακὸς καὶ Τριπτόλεμος καὶ ἄλλοι



εἷ τινα |pick, single δέοι ταύτην τὴν νύκτα ἐν ᾗ οὕτω  
 |out  
 |sleep, lie down ὅστε μηδὲ |dream δέειν, καὶ τὰς ἄλλας νύκτας  
 |to sleep  
 τε καὶ ἡμέρας τὰς τοῦ βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα  
 ταύτῃ τῇ νυκτὶ δέοι |look, look at, watch ᾗ |how |better καὶ  
 |sweet ἡμέρας καὶ νύκτας ταύτης τῆς νύκτος |many, much, far? |live; (mp)  
 |make a living  
 τῷ ἑαυτοῦ βίῳ, οἶμαι ἂν μὴ ὅτι |private; a layman... ἀλλὰ τὸν  
 μέγαν βασιλέα εὐαριθμήτους ἂν εὑρεῖν αὐτὸν ταύτας πρὸς  
 τὰς ἄλλας ἡμέρας καὶ νύκτας— εἰ οὖν τοιοῦτον ὁ θάνατός  
 ἐστιν, |advantage, ὡς λέγω· καὶ γὰρ οὐδὲν πλείων ὁ πᾶς  
 |cunning  
 χρόνος φαίνεται οὕτω δὴ εἶναι ἢ μία νύξ. εἰ δ' αὖ οἶον  
 |be absent, abroad ἔιν ὁ θάνατος |hence εἰς ἄλλον τόπον,  
 καὶ ἀληθῆ ἐστιν τὰ λεγόμενα, ὥς ἄρα ἐκεῖ εἰσι πάντες  
 οἱ τεθνεώτες, τί μείζον ἀγαθὸν τούτου εἴη ἂν, ὦ ἄνδρες  
 |judge, ,  
 |juror  
 Εἰ γάρ τις ἀφικόμενος εἰς Αἶδου, ἀπαλλαγὴς τουτωνὶ  
 τῶν |declare, promise, ἀστών εἶναι, εὐρήσει τοὺς ὡς ἀληθῶς  
 |think  
 |judge, , οἵπερ καὶ λέγονται ἐκεῖ |judge , Μίνως τε καὶ  
 |juror  
 Ῥαδάμανθς καὶ Αἰακὸς καὶ Τριπτόλεμος καὶ ἄλλοι

by dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king will not find many such days or nights, when compared with the others. Now if death be of such a nature, I say that to die is gain; for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead abide, what good, O my friends and judges, can be greater than this? If indeed when the pilgrim arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges who are said to

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀηδής** unpleasant**ἀμήχανος** helpless, impossible

~mechanism

**ἀποδημία** foreign travel**ἄρα** interrogative pcl**αὐτόθι** on the spot**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**δήπου** perhaps; is it not so?**διάγω** lead through; pass a time

~demagogue

**διαλέγω** go through, debate ~legion**διατριβή** activity, waste of time**δικαστής** -οῦ (m, 1) judge, juror**ἐνθάδε** here, hither**ἐνταῦθα** there, here**ἐξετάζω** inspect, interrogate, estimate**ἐρευνάω** hunt for**εὐδαιμονία** prosperity**εὐδαίμων** blessed with a good genius**ἡμίθεος** -οῦ half-divine ~hemisphere**θαυμαστός** wonderful; admirable**κρίσις** -εως (f) decision, issue**μυρίος** (ῶ) 10,000 ~myriad**πάθος** -ους (n, 3) an experience,

passion, condition

**παλαιός** old ~paleo**πάντως** by all means**πόσος** how many, much, far?**σοφός** skilled, clever, wise**στρατιά** army ~strategy**συγγίγνομαι** associate with, meet, have

sex ~genus

**σύνειμι** be with; have sex ~ion**συνίημι** send together; hear, notice,

understand ~jet

**φαῦλος** trifling

ὅσοι τῶν ἡμιθέων δίκαιοι ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ, ἄρα φαύλη ἂν εἴη ἡ ἀποδημία; ἢ αὖ Ὅρφεϊ συγγενέσθαι καὶ Μουσαίῳ καὶ Ἡσιόδῳ καὶ Ὀμήρῳ ἐπὶ πόσῳ ἂν τις δέξαιτ' ἂν ὑμῶν; ἐγὼ μὲν γὰρ πολλάκις ἐθέλω τεθνάναι εἰ ταῦτ' ἔστιν ἀληθὴ. ἐπεὶ ἔμοιγε καὶ αὐτῷ θαυμαστὴν ἂν εἴη ἡ διατριβὴ αὐτόθι, ὅποτε ἐντύχοιμι Παλαμῆδει καὶ Αἴαντι τῷ Τελαμῶνος καὶ εἴ τις ἄλλος τῶν παλαιῶν διὰ κρίσιν ἄδικον τέθνηκεν, ἀντιπαραβάλλοντι τὰ ἑμαντοῦ πάθη πρὸς τὰ ἐκείνων— ὥς ἐγὼ οἶμαι, οὐκ ἂν ἀηδὲς εἴη— καὶ δὴ τὸ μέγιστον, τοὺς ἐκεῖ ἐξετάζοντα καὶ ἐρευνῶντα ὥσπερ τοὺς ἐνταῦθα διάγειν, τίς αὐτῶν σοφός ἐστιν καὶ τίς οἶεται μὲν, ἔστιν δ' οὐ. ἐπὶ πόσῳ δ' ἂν τις, ὦ ἄνδρες δικασταί, δέξαιτο ἐξετάσαι τὸν ἐπὶ Τροίαν ἀγαγόντα τὴν πολλὴν στρατιὰν ἢ Ὀδυσσέα ἢ Σίσυφον ἢ ἄλλους μυρίους ἂν τις εἴποι καὶ ἄνδρας καὶ γυναῖκας, οἷς ἐκεῖ διαλέγεσθαι καὶ συνεῖναι καὶ ἐξετάζειν ἀμήχανον ἂν εἴη εὐδαιμονίας; πάντως οὐ δῆπου τούτου γε ἔνεκα οἱ ἐκεῖ ἀποκτείνουσι· τά τε γὰρ ἄλλα εὐδαιμονέστεροί εἰσιν οἱ ἐκεῖ τῶν ἐνθάδε,

ὅσοι τῶν |half-divine δίκαιοι ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ,

|inter-|trifling ἂν εἴη ἡ ἀποδημία; ἢ αὖ Ὀρφεῖ |associate with,  
rog- |meet, have sex  
ative Μουσαίῳ καὶ Ἡσιόδῳ καὶ Ὀμήρῳ ἐπὶ |how many, much, far?  
|pci

δέξαιτ' ἂν ὑμῶν; ἐγὼ μὲν γὰρ |often ἐθέλω τεθνάναι

εἰ ταῦτ' ἔστιν ἀληθὴ. ἐπεὶ ἔμοιγε καὶ αὐτῷ θαυμαστὴ

ἂν εἴη ἡ |activity, |on the spot ὅτε ἐντύχοιμι Παλαμῆδει καὶ  
|waste of  
time Αἴαντι τῷ Ἰελαμῶνος καὶ εἴ τις ἄλλος τῶν παλαιῶν διὰ

|decision, |unfair; ob- ἤνηκεν, ἀντιπαραβάλλοντι τὰ ἑμαντοῦ  
|issue |stinate, bad

|an experience, past- ἐίνων—ὡς ἐγὼ οἶμαι, οὐκ ἂν |unpleasant -  
|sion, condition

καὶ δὴ τὸ μέγιστον, τοὺς ἐκεῖ |inspect, interrogate, |hunt for  
|estimate

ὥσπερ τοὺς |there, here |lead through; |υἱῶν |skilled, ἄνδρες καὶ  
|pass a time |clever, wise

τίς οἶεται μὲν, ἔστιν δ' οὐ. ἐπὶ |how many, much, far? ἄνδρες

|judge, , δέξαιτο |inspect, interro- ἐπὶ Τροίαν ἀγαγόντα τὴν  
|juror |gate, estimate

πολλὴν |army ἢ Ὀδυσσέα ἢ Σίσυφον ἢ ἄλλους μυρίους

ἂν τις εἴποι καὶ ἄνδρας καὶ γυναῖκας, οἷς ἐκεῖ |go through, debate

καὶ συνεῖναι καὶ |inspect, |helpless, ἂν εἴη εὐδαιμονίας;  
|interrogate, |impossible  
|estimate

|by all means |perhaps; is τοῦ γε ἔνεκα οἱ ἐκεῖ ἀποκτείνουσι·  
|it not so?

τά τε γὰρ ἄλλα |blessed with a good εἰσιν οἱ ἐκεῖ τῶν |here, ,  
|genius |hither

give judgment there, Minos and Rhadamanthus and Aeacus and Triptolemus, and other sons of God who were righteous in their own life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus and Musaeus and Hesiod and Homer? Nay, if this be true, let me die again and again. I myself, too, shall have a wonderful interest in there meeting and conversing with Palamedes, and Ajax the son of Telamon, and any other ancient hero who has suffered death through an unjust judgment; and there will be no small pleasure, as I think, in comparing my own sufferings with theirs. Above all, I shall then be able to continue my search into true and false knowledge; as in this world, so also in the next; and I shall find out who is wise, and who pretends to be wise, and is not. What would not a man give, O judges, to be able to examine the leader of the great Trojan expedition; or Odysseus or Sisyphus, or numberless others, men and women too! What infinite delight would there be in conversing with them and asking them questions! In another world they do not put a man to

*vocabulary*

ἀμελέω disregard; (impers.) of course  
 ἀπαλλάξείω wish to get rid of  
 ἀπαλλάσσω free from, remove; be freed, depart  
 ἀποτρέπω divert from ~trophy  
 ἀρετή goodness, excellence  
 αὐτόματος self-willed, accidental  
 ~after  
 βλάπτω break, make fail  
 δῆλος visible, conspicuous  
 διανοέω have in mind  
 διάνοια a thought; intelligence  
 δικαστής -οῦ (m, 1) judge, juror  
 εἴπερ if indeed  
 ἐπειδάν when, after  
 ἐπιμελέομαι take care of, oversee

εὐελπὶς -δος (m) hopeful  
 ἥβᾶω be young ~Hebe  
 καίτοι and yet; and in fact; although  
 καταψηφίζομαι vote against  
 κατηγορέω accuse; indicate  
 κατηγορὸς accuser  
 λυπέω (ῑ) annoy, distress  
 μέμφομαι blame; reject  
 ὀνειδίζω upbraid, reproach  
 οὐδαμοῦ nowhere  
 σημεῖον sign  
 τελευτάω bring about, finish ~apostle  
 τιμωρέω (ῑ) (+dat) take vengeance, punish; aid one who has been attacked  
 τοσόσδε this much  
 χαλεπαίνω be violent, rage

καὶ ἤδη τὸν λοιπὸν χρόνον ἀθάνατοί εἰσιν, εἴπερ γε τὰ λεγόμενα ἀληθῆ.

Ἀλλὰ καὶ ὑμᾶς χρή, ὦ ἄνδρες δικασταί, εὐέλπιδας εἶναι πρὸς τὸν θάνατον, καὶ ἐν τι τοῦτο διανοεῖσθαι ἀληθές, 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 ἀπέτρεψεν τὸ σημεῖον, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου καὶ τοῖς κατηγοροῖς οὐ πάνυ χαλεπαίνω. καίτοι οὐ ταύτῃ τῇ διανοίᾳ κατεψηφίζοντό μου καὶ κατηγοροῦν, ἀλλ' οἰόμενοι βλάπτειν· τοῦτο αὐτοῖς ἄξιον μέμφεσθαι. τοσόνδε μέντοι αὐτῶν δέομαι· τοὺς ὑεῖς μου, ἐπειδὰν ἡβήσωσι, τιμωρήσασθε, ὦ ἄνδρες, ταῦτά ταῦτα λυποῦντες ἅπερ ἐγὼ ὑμᾶς ἐλύπουν, ἐὰν ὑμῖν δοκῶσιν ἢ χρημάτων ἢ ἄλλου του πρότερον ἐπιμελεῖσθαι ἢ ἀρετῆς, καὶ ἐὰν δοκῶσί τι εἶναι μηδὲν ὄντες, ὀνειδίζετε



καὶ ἤδη τὸν λοιπὸν χρόνον ἀθάνατοί εἰσιν, |if indeed τὰ  
λεγόμενα ἀληθῆ.

Ἀλλὰ καὶ ὑμᾶς χρή, ὦ ἄνδρες |judge, |hopeful  
|juror  
εἶναι πρὸς τὸν θάνατον, καὶ ἔν τι τοῦτο διανοεῖσθαι  
ἀληθές, ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε  
ζῶντι οὔτε |bring about, |disregard ὑπὸ θεῶν τὰ  
|finish  
τούτου πράγματα· οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ |self-willed,  
|accidental  
γέγονεν, ἀλλὰ μοι |visible, '... τοῦτο, ὅτι ἤδη τεθνάναι  
|conspicuous  
καὶ ἀπηλλάχθαι πραγμάτων βέλτιον ἦν μοι. διὰ τοῦτο  
καὶ ἐμὲ |nowhere |divert from τὸ |sign , καὶ ἔγωγε τοῖς  
|vote against μου καὶ τοῖς |accuser οὐ πάνν  
|be violent, rage |and yet; and in fact; al-|a thought; τεψηφίζοντό  
|though |intelligence  
μου καὶ |accuse; , ἀλλ οἰόμενοι |break, make fail το  
|indicate  
αὐτοῖς ἄξιον |blame; reject. |this much μέντοι αὐτῶν δέομαι·  
τοὺς υἱὲς μου, |when, |be young , |take vengeance, ὦ ἄνδρες,  
|after |punish, aid  
ταῦτά ταῦτα |annoy, ἅπερ ἐγὼ ὑμᾶς |annoy, , ἐὰν ὑμῖν  
|distress |distress  
δοκῶσιν ἢ χρημάτων ἢ ἄλλου του πρότερον |take care of,  
|oversee  
ἢ |excellence .αὶ ἐὰν δοκῶσί τι εἶναι μηδὲν ὄντες, |reproach

death for asking questions: assuredly not. For besides being happier than we are, they will be immortal, if what is said is true.

Wherefore, O judges, be of good cheer about death, and know of a certainty, that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that the time had arrived when it was better for me to die and be released from trouble; wherefore the oracle gave no sign. For which reason, also, I am not angry with my condemners, or with my accusers; they have done me no harm, although they did not mean to do me any good; and for this I may gently blame them.

Still I have a favour to ask of them. When my sons are grown up, I would ask you, O my friends, to punish them; and I would have you trouble them, as I have troubled you, if they seem to care about riches, or anything, more than about virtue; or if they pretend to be something when they are really nothing,— then

*vocabulary*

**ἄδηλος** invisible, unknown

**ἁμείνων** comparative of ἀγαθός, noble

**βιόω** live; (mp) make a living ~biology

**ἐπιμελέομαι** take care of, oversee

**ὁπότερος** which of two, either of two

αὐτοῖς ὥσπερ ἐγὼ ὑμῖν, ὅτι οὐκ ἐπιμελοῦνται ὧν δεῖ, καὶ οἷονταί τι εἶναι ὄντες οὐδενὸς ἄξιοι.

Καὶ ἐὰν ταῦτα ποιῇτε, δίκαια πεπονηθὼς ἐγὼ ἔσομαι ὑφ' ὑμῶν αὐτός τε καὶ οἱ υἱεῖς. ἀλλὰ γὰρ ἤδη ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανουμένῳ, ὑμῖν δὲ βιωσομένοις· ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ.

αὐτοῖς ὥσπερ ἐγὼ ὑμῶν, ὅτι οὐκ 

take care	of,	ὧν δεῖ, καὶ
oversee		

  
οἴονταί τι εἶναι ὄντες οὐδενὸς ἄξιοι.

Καὶ ἐὰν ταῦτα ποιῇτε, δίκαια πεπονθὼς ἐγὼ  
ἔσομαι ὑφ' ὑμῶν αὐτός τε καὶ οἱ υἱεῖς. ἀλλὰ γὰρ  
ἤδη ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανουμένῳ, ὑμῶν  
δὲ 

live; (mp) make a	which of two,	ἔξ ἡμῶν ἔρχονται ἐπὶ
living	either of two	

better	πρᾶγμα,	invisible,	παντὶ πλήν ἢ τῷ θεῷ.
		unknown	

reprove them, as I have reprov'd you, for not caring about that for which they ought to care, and thinking that they are something when they are really nothing. And if you do this, both I and my sons will have received justice at your hands.

The hour of departure has arrived, and we go our ways— I to die, and you to live. Which is better God only knows.