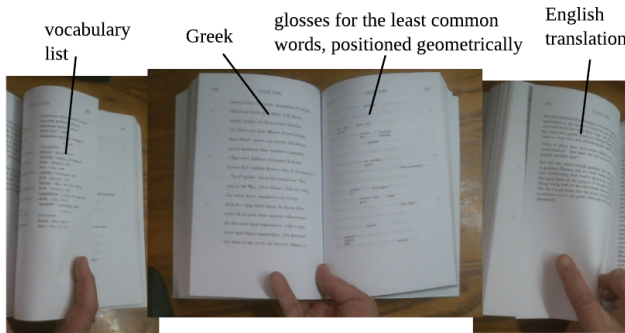


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Text and aids are presented in a four-page spread.

rev. December 30, 2025

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vocabulary

ἀγρυπνία sleeplessness
 ἄρτι at the same time
 βαθύς high, deep ~bathysphere
 δεσμωτήριον prison
 δεῦρο here, come here!
 εἴτα then, therefore, next
 ἐπεγείρω wake up
 ἐπεικής fitting ~icon
 ἡδύς sweet, pleasant ~hedonism
 καθεύδω lie down
 λύπη distress

ὄρθρος dawn
 πάλαι long ago ~paleo
 πάλη wrestling ~Pallas
 πάλλω shake, brandish ~Pallas
 παρακάθημαι sit near
 σιγά silence
 σιγάω (ι) be silent
 συνήθης habitual, intimate
 ὑπακούω listen, reply ~acoustic
 φοιτάω go back and forth
 φύλαξ -χος (m) guard; sentry
 ~phylactery

ΣΩΚΡΑΤΗΣ. τί τηνικάδε ἀφίξαι, ὦ Κρίτων; ἢ οὐ πρὶν ἔτι
ἐστί;

ΚΡΙΤΩΝ. πάνν μὲν οὖν.

ΣΩ. πηνίκα μάλιστα;

ΚΡ. ὄρθρος βαθύς.

ΣΩ. θαυμάζω ὅπως ἠθέλησέ σοι ὁ τοῦ δεσμωτηρίου φύλαξ
ὑπακούσαι.

ΚΡ. συνήθης ἤδη μοί ἐστιν, ὦ Σώκρατες, διὰ τὸ πολλάκις
δεῦρο φοιτᾶν, καί τι καὶ εὐεργέτηται ὑπ' ἐμοῦ.

ΣΩ. ἄρτι δὲ ἤκεις ἢ πάλαι;

ΚΡ. ἐπιεικῶς πάλαι.

ΣΩ. εἴτα πῶς οὐκ εὐθὺς ἐπήγειράς με, ἀλλὰ σιγῇ
παρακάθησαι;

ΚΡ. οὐ μὰ τὸν Δία, ὦ Σώκρατες, οὐδ' ἂν αὐτὸς ἤθελον ἐν
τοσαύτῃ τε ἀγρυπνίᾳ καὶ λύπῃ εἶναι, ἀλλὰ καὶ σοῦ πάλαι
θαυμάζω αἰσθανόμενος ὡς ἡδέως καθεύδεις·

ΣΩΚΡΑΤΗΣ. τί τηνικάδε ἀφίξαι, ὦ Κρίτων; ἢ οὐ πρὸς ἔτι
ἐστίν;

ΚΡΙΤΩΝ. πάνν μέν οὖν.

ΣΩ. πηνίκα μάλιστα;

ΚΡ. |dawn |high, deep

ΣΩ. θαυμάζω ὅπως ἠθέλησέ σοι ὁ τοῦ |prison |guard;
|listen, reply . |sentry

ΚΡ. |habitual, ἤδη μοί ἐστιν, ὦ Σώκρατες, διὰ τὸ |often
|intimate

|here, |go back and forth ἢ εὐεργέτηται ὑπ' ἐμοῦ.
|come
|here!

ΣΩ. |at the same time, πάλαι;

ΚΡ. |fitting πάλαι.

ΣΩ. |then, there- ὣκ εὐθὺς |wake up με, ἀλλὰ σιγῇ
|fore, next
|sit near ,

ΚΡ. οὐ μὰ τὸν Δία, ὦ Σώκρατες, οὐδ' ἂν αὐτὸς ἤθελον ἐν
τοσαύτῃ τε ἀγρυπνίᾳ καὶ |distress εἶναι, ἀλλὰ καὶ σοῦ πάλαι
θαυμάζω αἰσθανόμενος ὥς |sweet |lie down

SOCRATES: Why have you come at this hour, Crito? it must be quite early.

CRITO: Yes, certainly.

SOCRATES: What is the exact time?

CRITO: The dawn is breaking.

SOCRATES: I wonder that the keeper of the prison would let you in.

CRITO: He knows me because I often come, Socrates; moreover. I have done him a kindness.

SOCRATES: And are you only just arrived?

CRITO: No, I came some time ago.

SOCRATES: Then why did you sit and say nothing, instead of at once awakening me?

CRITO: I should not have liked myself, Socrates, to be in such great trouble and unrest as you are—indeed I should not: I have been watching with amazement your peaceful slumbers; and for that reason I did not awake you, because I wished

vocabulary

ἀγανακτέω be vexed, in a ferment

ἀγγελία message, news ~angel

ἄλίσκομαι be captured ~helix

βαρύς heavy ~baritone

βίος life ~biology

βιόω live; (mp) make a living ~biology

διάγω lead through; pass a time

~demagogue

ἐπιτήδειος fit, suitable

ἐπιτηδές enough; purposely

εὐδαιμονίζω consider happy

ἡδέως pleasantly ~hedonism

ἡδύς sweet, pleasant ~hedonism

ἡλικία time of life, contemporaries

πρᾶος soft, gentle

συμφορά collecting; accident, misfortune

τελευτάω bring about, finish ~apostle

καὶ ἐπίτηδές σε οὐκ ἤγειρον ἵνα ὥς ἥδιστα διάγῃς. καὶ
πολλάκις μὲν δὴ σε καὶ πρότερον ἐν παντὶ τῷ βίῳ
ἠὺδαιμόνισα τοῦ τρόπου, πολὺ δὲ μάλιστα ἐν τῇ νῦν
παρεστώσῃ συμφορᾷ, ὥς ῥαδίως αὐτὴν καὶ πρᾶως φέρεις.

ΣΩΚΡΑΤΗΣ. καὶ γὰρ ἄν, ὦ Κρίτων, πλημμελὲς εἴη
ἀγανακτεῖν τηλικούτον ὄντα εἰ δεῖ ἤδη τελευτᾶν.

ΚΡΙΤΩΝ. καὶ ἄλλοι, ὦ Σώκρατες, τηλικούτοι ἐν τοιαύταις
συμφοραῖς ἀλίσκονται, ἀλλ' οὐδὲν αὐτοὺς ἐπιλύεται ἢ
ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τύχῃ.

ΣΩ. ἔστι ταῦτα. ἀλλὰ τί δὴ οὕτω πρὶν ἀφίξαι;

ΚΡ. ἀγγελίαν, ὦ Σώκρατες, φέρων χαλεπήν, οὐ σοί, ὥς
ἐμοὶ φαίνεται, ἀλλ' ἐμοὶ καὶ τοῖς σοῖς ἐπιτηδεύουσιν πᾶσιν
καὶ χαλεπήν καὶ βαρεῖαν, ἣν ἐγώ, ὥς ἐμοὶ δοκῶ, ἐν τοῖς
βαρύντατ' ἂν ἐνέγκαιμι.

ΣΩ. τίνα ταύτην; ἢ τὸ πλοῖον ἀφίκεται ἐκ
Δήλου, οὗ δεῖ ἀφικομένου τεθνάναι με;

καὶ ἐπίτηδές σε οὐκ ἡγείρον ἵνα ὥς ἡδιστα |lead through;
|pass a time

|often μέν δή σε καὶ πρότερον ἐν παντὶ τῷ βίῳ

|consider τοῦ τρόπου, πολὺ δὲ μάλιστα ἐν τῇ νῦν
|happy

παρεστώσῃ |collecting; , acci- λδίως αὐτὴν καὶ |soft, φέρεις.
|dent, misfortune |gentle

ΣΩΚΡΑΤΗΣ. καὶ γὰρ ἄν, ὦ Κρίτων, πλημμελὲς εἶη

|be vexed, in a τηλικούτον ὄντα εἰ δεῖ ἤδη |bring
|ferment |about,
|finish

ΚΡΙΤΩΝ. καὶ ἄλλοι, ὦ Σώκρατες, τηλικούτοι ἐν τοιαύταις

συμφοραῖς |be captured , ἀλλ' οὐδὲν αὐτοὺς ἐπιλύεται ἢ

|time of life, cōntēpō- |be vexed, in a τῇ παρούσῃ τύχῃ.
|raries |ferment

ΣΩ. ἔστι ταῦτα. ἀλλὰ τί δὴ οὕτω πρὸς ἀφίξαι;

ΚΡ. |message, news Σώκρατες, φέρων χαλεπήν, οὐ σοί, ὥς

ἐμοὶ φαίνεται, ἀλλ' ἐμοὶ καὶ τοῖς σοῖς |fit, suitable πᾶσιν

καὶ χαλεπήν καὶ |heavy , ἦν ἐγώ, ὥς ἐμοὶ δοκῶ, ἐν τοῖς

|heavy ἂν ἐνέγκαιμι.

ΣΩ. τίνα ταύτην; ἢ τὸ πλοῖον ἀφίκται ἐκ

Δήλου, οὗ δεῖ ἀφικομένου τεθνάναι με;

to minimize the pain. I have always thought you to be of a happy disposition; but never did I see anything like the easy, tranquil manner in which you bear this calamity.

SOCRATES: Why, Crito, when a man has reached my age he ought not to be repining at the approach of death.

CRITO: And yet other old men find themselves in similar misfortunes, and age does not prevent them from repining.

SOCRATES: That is true. But you have not told me why you come at this early hour.

CRITO: I come to bring you a message which is sad and painful; not, as I believe, to yourself, but to all of us who are your friends, and saddest of all to me.

SOCRATES: What? Has the ship come from Delos, on the arrival of which I am to die?

CRITO: No, the ship has not actually arrived, but

vocabulary

ἀπαγγέλλω announce, order, promise
 ~angel
αὔριον tomorrow
βίος life ~biology
δῆλος visible, conspicuous
ἐνύπνιος seen in dreams
ἔπειμι lie upon; approach ~ion
καταλιμπάνω leave behind, abandon
κινδυνεύω encounter danger; (+inf)

there is a danger that
οὐτάω pierce, wound
πόθεν from where?
τεκμαίρομαι conclude, declare from
 evidence
τελευτάω bring about, finish ~apostle
τήμερον today
τοίνυν well, then
ὕστεραῖος the next; later

ΚΡΙΤΩΝ. οὗτοι δὴ ἀφίκται, ἀλλὰ δοκεῖν μὲν μοι ἦξει
 τήμερον ἐξ ὧν ἀπαγγέλλουσιν ἦκοντές τινες ἀπὸ Σουνίου
 καὶ καταλιπόντες ἐκεῖ αὐτό. δῆλον οὖν ἐκ τούτων τῶν
 ἀγγέλων ὅτι ἦξει τήμερον, καὶ ἀνάγκη δὴ εἰς αὔριον ἔσται,
 ὦ Σώκρατες, τὸν βίον σε τελευτᾶν.

ΣΩΚΡΑΤΗΣ. ἀλλ', ὦ Κρίτων, τύχη ἀγαθῇ, εἰ ταύτῃ τοῖς
 θεοῖς φίλον, ταύτῃ ἔστω· οὐ μέντοι οἶμαι ἦξιν αὐτὸ
 τήμερον.

ΚΡ. πόθεν τοῦτο τεκμαίρη;

ΣΩ. ἐγὼ σοι ἔρῳ. τῇ γάρ που ὑστεραία δεῖ με ἀποθνήσκειν
 ἢ ἢ ἂν ἔλθῃ τὸ πλοῖον.

ΚΡ. φασί γέ τοι δὴ οἱ τούτων κύριοι.

ΣΩ. οὐ τοίνυν τῆς ἐπιούσης ἡμέρας οἶμαι αὐτὸ
 ἦξιν ἀλλὰ τῆς ἐτέρας. τεκμαίρομαι δὲ ἔκ τινος
 ἐνυπνίου ὃ ἐώρακα ὀλίγον πρότερον ταύτης τῆς
 νυκτός· καὶ κινδυνεύεις ἐν καιρῷ τινι οὐκ ἐγείραί με.

ΚΡΙΤΩΝ. οὔτοι δὴ ἀφίκται, ἀλλὰ δοκεῖν μὲν μοι ἥξει

|today ἐξ ὧν |announce, order, ἤκοντές τινες ἀπὸ Σουνίου
|promise

καὶ |leave behind, ἐκεῖ αὐτό. |visible, ἐκ τούτων τῶν
|abandon |conspicuous

ἀγγέλων ὅτι ἥξει |today , καὶ ἀνάγκη δὴ εἰς |tomorrow ται,

ὦ Σώκρατες, τὸν |life σε |bring
|about,
|finish

ΣΩΚΡΑΤΗΣ. ἀλλ', ὦ Κρίτων, τύχη ἀγαθῇ, εἰ ταύτῃ τοῖς

θεοῖς φίλον, ταύτῃ ἔστω· οὐ μέντοι οἶμαι ἥξειν αὐτὸ

|today .

ΚΡ. |from where? |conclude, declare
|from evidence

ΣΩ. ἐγὼ σοι ἐρῶ. τῇ γάρ που |the next; later, με ἀποθνήσκειν

ἢ ἢ ἂν ἔλθῃ τὸ πλοῖον.

ΚΡ. φασί γέ τοι δὴ οἱ τούτων κύριοι.

ΣΩ. οὐ |well, then, |lie upon; approach οἶμαι αὐτὸ

ἥξειν ἀλλὰ τῆς ἐτέρας. |conclude, declare ἐκ τινος
|from evidence

ἐνυπνίου ὃ ἐώρακα ὀλίγον πρότερον ταύτης τῆς

νυκτός· καὶ |encounter danger; -(+inf) τινι οὐκ ἐγείραί με.
|there is a danger that

she will probably be here to-day, as persons who have come from Sunium tell me that they have left her there; and therefore to-morrow, Socrates, will be the last day of your life.

SOCRATES: Very well, Crito; if such is the will of God, I am willing; but my belief is that there will be a delay of a day.

CRITO: Why do you think so?

SOCRATES: I will tell you. I am to die on the day after the arrival of the ship?

CRITO: Yes; that is what the authorities say.

SOCRATES: But I do not think that the ship will be here until to-morrow; this I infer from a vision which I had last night, or rather only just now, when you fortunately

vocabulary

αἰσχρός shameful
 ἀμελέω disregard; (impers.) of course
 ἀναλίσκω (αἶ) consume, spend on
 ἄτοπος strange, unnatural, disgusting
 δαιμόνιος voc: you crazy guy
 ἐναργής visible, clear ~Argentina
 ἐνθένδε hence
 ἐνύπνιος seen in dreams
 ἐπιτήδειος fit, suitable
 ἐριβόλαξ fertile
 εὐειδής good-looking ~wit
 ἱμάτιον toga, cloth
 καίτοι and yet; and in fact; although

λευκός white ~light
 λίαν very
 πότε when?
 προθυμέομαι (ῶ) be eager
 προσέρχομαι come forward, surrender,
 come in
 σαφής clear, understandable
 στερέω steal, take
 συμφορά collecting; accident,
 misfortune
 τρίτατος third, 1/3 ~three
 χωρίς separately; except, other than
 ~heir

ΚΡΙΤΩΝ. ἦν δὲ δὴ τί τὸ ἐνύπνιον;

ΣΩΚΡΑΤΗΣ. ἐδόκει τίς μοι γυνή προσελθοῦσα καλὴ καὶ εὐειδής, λευκὰ ἱμάτια ἔχουσα, καλέσαι με καὶ εἰπεῖν· ὦ Σώκρατες, ἡματί κεν τριτάτῳ Φθίην ἐρίβωλον ἵκοιο. ηομ. ιλ.9.363

ΚΡ. ἄτοπον τὸ ἐνύπνιον, ὦ Σώκρατες.

ΣΩ. ἐναργὲς μὲν οὖν, ὥς γέ μοι δοκεῖ, ὦ Κρίτων.

ΚΡ. λίαν γε, ὡς ἔοικεν. ἀλλ', ὦ δαιμόνιε Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πιθοῦ καὶ σώθητι· ὡς ἐμοί, ἐὰν σὺ ἀποθάνῃς, οὐ μία συμφορά ἐστίν, ἀλλὰ χωρὶς μὲν τοῦ ἐστερηῆσθαι τοιούτου ἐπιτηδείου οἶον ἐγὼ οὐδένα μὴ ποτε εὐρήσω, ἔτι δὲ καὶ πολλοῖς δόξω, οἳ ἐμὲ καὶ σὲ μὴ σαφῶς ἴσασιν, ὡς οἶός τ' ὦν σε σώζειν εἰ ἤθελον ἀναλίσκειν χρήματα, ἀμελεῖσαι. καίτοι τίς ἂν αἰσχίων εἴη ταύτης δόξα ἢ δοκεῖν χρήματα περὶ πλείονος ποιεῖσθαι ἢ φίλους; οὐ γὰρ πείσονται οἱ πολλοὶ ὡς σὺ αὐτὸς οὐκ ἠθέλησας ἀπιέναι ἐνθὲνδε ἡμῶν προθυμουμένων.

ΚΡΙΤΩΝ. ἦν δὲ δὴ τί τὸ ἐνύπνιον;

ΣΩΚΡΑΤΗΣ. ἐδόκει τίς μοι γυνή | come forward, sur-`ῶ) καὶ
|render, come in

|good-look|white |toga, ἔχουσα, καλέσαι με καὶ εἰπεῖν· ὦ
|cloth

Σώκρατες, ἡματί κεν |third, 1/3 Φθίην |fertile ἵκοιο. ἡομ.

ιλ.9.363

ΚΡ. |strange, unnatu-`πνιον, ὦ Σώκρατες.
|ral, disgusting

ΣΩ. |visible, μὲν οὖν, ὥς γέ μοι δοκεῖ, ὦ Κρίτων.
|clear

ΚΡ. |very γε, ὥς ἔοικεν. ἀλλ', ὦ |voc: you crazy`guy`ες,

ἔτι καὶ νῦν ἐμοὶ πιθοῦ καὶ σώθητι· ὥς ἐμοί, ἐὰν σὺ
ἀποθάνῃς, οὐ μία συμφορά ἐστίν, ἀλλὰ |separately;`ex-`
|cept, other than

|steal, take τοιούτου |fit, suitable οἷον ἐγὼ οὐδένα μὴ

ποτε εὐρήσω, ἔτι δὲ καὶ πολλοῖς δόξω, οἳ ἐμέ καὶ σέ

μὴ |clear, under-`πιν, ὥς οἶός τ' ὦν σε σώζειν εἰ ἤθελον
|standable

|consume, χρήματα, |disregard`and yet;`and in|shameful εἴη
|spend on |fact; although

ταύτης δόξα ἢ δοκεῖν χρήματα περὶ πλείονος ποιεῖσθαι

ἢ φίλους; οὐ γὰρ πείσονται οἱ πολλοὶ ὥς σὺ αὐτὸς

οὐκ ἠθέλησας ἀπιέναι |hence ἡμῶν |be eager`

allowed me to sleep.

CRITO: And what was the nature of the vision?

SOCRATES: There appeared to me the likeness of a woman, fair and comely, clothed in bright raiment, who called to me and said: O Socrates, 'The third day hence to fertile Phthia shalt thou go.' (Homer, II.)

CRITO: What a singular dream, Socrates!

SOCRATES: There can be no doubt about the meaning, Crito, I think.

CRITO: Yes; the meaning is only too clear. But, oh! my beloved Socrates, let me entreat you once more to take my advice and escape. For if you die I shall not only lose a friend who can never be replaced, but there is another evil: people who do not know you and me will believe that I might have saved you if I had been willing to give money, but that I did not care. Now, can there be a worse disgrace than this—that I should be thought to value money more than the life of a friend? For the many will not be persuaded that I wanted you to escape,

vocabulary

ἄρα interrogative pcl

ἄφρων senseless, unthinking ~frenzy

δῆλος visible, conspicuous

διαβάλλω throw across; slander

~ballistic

ἐνθένδε hence

ἐξεργάζομαι accomplish; undo

ἐπιεικής fitting ~icon

ἐπιτήδειος fit, suitable

μακάριος blessed

μέλος -ους (n, 3) limb; melody

μέλω concern, interest, be one's responsibility

οὐδέτερος neither

ὀφείλω owe, should, if only

προμηθεόμαι be careful; show respect

σχεδόν near, approximately at

~ischemia

φρόνιμος sensible, prudent

φροντίζω consider, ponder

ΣΩΚΡΑΤΗΣ. ἀλλὰ τί ἡμῖν, ὦ μακάριε Κρίτων, οὕτω τῆς τῶν πολλῶν δόξης μέλει; οἱ γὰρ ἐπιεικέστατοι, ὧν μᾶλλον ἄξιον φροντίζειν, ἡγήσονται αὐτὰ οὕτω πεπραχθαι ὥσπερ ἂν πραχθῇ.

ΚΡΙΤΩΝ. ἀλλ' ὅρᾳς δὴ ὅτι ἀνάγκη, ὦ Σώκρατες, καὶ τῆς τῶν πολλῶν δόξης μέλιν. αὐτὰ δὲ δῆλα τὰ παρόντα νυνὶ ὅτι οἰοί τ' εἶσιν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν ἐξεργάζεσθαι ἀλλὰ τὰ μέγιστα σχεδόν, εἴαν τις ἐν αὐτοῖς διαβεβλημένος ᾗ.

ΣΩ. εἰ γὰρ ὄφελον, ὦ Κρίτων, οἰοί τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι, ἵνα οἰοί τ' ᾗσαν καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχεν. νῦν δὲ οὐδέτερα οἰοί τε· οὔτε γὰρ φρόνιμον οὔτε ἄφρονα δυνατοὶ ποιῆσαι, ποιούσι δὲ τοῦτο ὅτι ἂν τύχωσι.

ΚΡ. ταῦτα μὲν δὴ οὕτως ἐχέτω· τάδε δέ, ὦ Σώκρατες, εἰπέ μοι. ἄρά γε μὴ ἐμοῦ προμηθῇ καὶ τῶν ἄλλων ἐπιτηδείων μή, εἴαν σὺ ἐνθένδε ἐξέλθῃς, οἱ

ΣΩΚΡΑΤΗΣ. ἀλλὰ τί ἡμῶν, ὦ |blessed Κρίτων, οὕτω τῆς
 τῶν πολλῶν δόξης μέλει; οἱ γὰρ |fitting , ὧν μᾶλλον
 ἄξιον |consider, , ἡγήσονται αὐτὰ οὕτω πεπραῆχθαι ὥσπερ
 |ponder
 ἂν πραχθῇ.

ΚΡΙΤΩΝ. ἀλλ' ὁρᾷς δὴ ὅτι ἀνάγκη, ὦ Σώκρατες, καὶ τῆς
 τῶν πολλῶν δόξης |be in/on the mind |visible, ὅσα ρόντα νυνὶ
 |conspicuous
 ὅτι οἰοί τ' εἰσὶν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν
 |accomplish; undo ἁλὰ τὰ μέγιστα |about , ἐάν τις ἐν αὐτοῖς
 |throw across; ᾗ.
 |slander

ΣΩ. εἰ γὰρ ὠφελον, ὦ Κρίτων, οἰοί τ' εἶναι οἱ πολλοὶ τὰ
 μέγιστα κακὰ ἐργάζεσθαι, ἵνα οἰοί τ' ᾗσαν καὶ ἀγαθὰ τὰ
 μέγιστα, καὶ καλῶς ἂν εἶχεν. νῦν δὲ |neither οἰοί τε·
 οὔτε γὰρ |sensible, οὔτε |senseless, ὥνατοὶ ποιῆσαι, ποιούσι
 |prudent |unthinking
 δὲ τοῦτο ὅτι ἂν τύχωσι.

ΚΡ. ταῦτα μὲν δὴ οὕτως ἐχέτω· τάδε δέ, ὦ Σώκρατες, εἰπέ
 μοι. γέ |interrogative pcl |be ὁ . careful; ὧν
 |show respect
 |fit, suitable ὁ ἐξέ |hence ὁ .

and that you refused.

SOCRATES: But why, my dear Crito, should we care about the opinion of the many? Good men, and they are the only persons who are worth considering, will think of these things truly as they occurred.

CRITO: But you see, Socrates, that the opinion of the many must be regarded, for what is now happening shows that they can do the greatest evil to any one who has lost their good opinion.

SOCRATES: I only wish it were so, Crito; and that the many could do the greatest evil; for then they would also be able to do the greatest good—and what a fine thing this would be! But in reality they can do neither; for they cannot make a man either wise or foolish; and whatever they do is the result of chance.

CRITO: Well, I will not dispute with you; but please to tell me, Socrates, whether you are not acting out of regard to me and your other friends: are you not afraid that if you escape

vocabulary

ἀναγκάζω force, compel
ἀναλίσκω (αἶ) consume, spend on
ἀποβάλλω throw away, lose
ἀργύριον small coin
ἐκκλέπτω steal, rescue from
ἐνθάδε here, hither
ἐνθένδε hence
ἐξάγω lead out ~demagogue
ἐτοιμός ready; fulfilled
εὐτελής of little worth

κῆδω distress, hurt; mp: care about
 (+gen) ~heinous
κινδυνεύω encounter danger; (+inf)
 there is a danger that
οὐσία property; essence
προμηθεόμαι be careful; show respect
συκοφάντης -ου (ῥ, m, 1) informer,
 blackmailer
συχνός long; many; extensive
τοίνυν well, then

συκοφάνται ἡμῖν πράγματα παρέχωσιν ὥς σὲ ἐνθένδε ἐκκλέψασιν, καὶ ἀναγκασθῶμεν ἢ καὶ πᾶσαν τὴν οὐσίαν ἀποβαλεῖν ἢ συχνὰ χρήματα, ἢ καὶ ἄλλο τι πρὸς τούτοις παθεῖν;

ΚΡΙΤΩΝ. εἰ γάρ τι τοιοῦτον φοβῇ, ἔασον αὐτὸ χαίρειν· ἡμεῖς γάρ που δίκαιοί ἐσμεν σώσαντές σε κινδυνεύειν τοῦτον τὸν κίνδυνον καὶ ἐὰν δέῃ ἔτι τούτου μείζω. ἀλλ' ἐμοὶ πείθου καὶ μὴ ἄλλως ποίει.

ΣΩΚΡΑΤΗΣ. καὶ ταῦτα προμηθεύμαι, ὦ Κρίτων, καὶ ἄλλα πολλά.

ΚΡ. μήτε τοῖνυν ταῦτα φοβοῦ— καὶ γὰρ οὐδὲ πολὺ τὰργύριόν ἐστιν ὃ θέλουσι λαβόντες τινὲς σῶσαί σε καὶ ἐξαγαγεῖν ἐνθένδε. ἔπειτα οὐχ ὀρᾷς τούτους τοὺς συκοφάντας ὥς εὐτελεῖς, καὶ οὐδὲν ἂν δέοι ἐπ' αὐτοὺς πολλοῦ ἀργυρίου; σοὶ δὲ ὑπάρχει μὲν τὰ ἐμὰ χρήματα, ὥς ἐγὼ οἶμαι, ἱκανά· ἔπειτα καὶ εἴ τι ἐμοῦ κηδόμενος οὐκ οἶει δεῖν ἀναλίσκειν τὰμά, ξένοι οὗτοι ἐνθάδε ἔτοιμοι

from prison we may get into trouble with the informers for having stolen you away, and lose either the whole or a great part of our property; or that even a worse evil may happen to us? Now, if you fear on our account, be at ease; for in order to save you, we ought surely to run this, or even a greater risk; be persuaded, then, and do as I say.

SOCRATES: Yes, Crito, that is one fear which you mention, but by no means the only one.

CRITO: Fear not — there are persons who are willing to get you out of prison at no great cost; and as for the informers they are far from being exorbitant in their demands — a little money will satisfy them. My means, which are certainly ample, are at your service, and if you have a scruple about spending all mine, here are strangers who will

vocabulary

ἄλλοσε elsewhere ~alien
 ἀναλίσκω (αἶ) consume, spend on
 ἀποκάμνω tire out
 ἀργύριον small coin
 ἀσφάλεια safeguard
 δικαστήριον court
 εἰκός likely
 εἴωθα be accustomed, in the habit
 ἐκτρέφω raise, rear
 ἔξιμι go forth; is possible ~ion

ἐπιχειρέω do, try, attack ~chiral
 ἐτοῖμος ready; fulfilled
 καταλιμπάνω leave behind, abandon
 λυπέω (ῥ) annoy, distress
 οἴχομαι come, go, leave, be gone
 ὅποι to which place
 πολλαχού in many places
 προδίδωμι betray
 σαυτοῦ yourself
 σπεύδω 'push on,' get going, hurry
 ~repudiate

ἀναλίσκειν· εἷς δὲ καὶ κεκόμικεν ἐπ' αὐτὸ τοῦτο ἀργύριον
 ἱκανόν, Συμμίας ὁ Θηβαῖος, ἔτοιμος δὲ καὶ Κέβης καὶ
 ἄλλοι πολλοὶ πάνυ. ὥστε, ὅπερ λέγω, μήτε ταῦτα
 φοβούμενος ἀποκάμης σαυτὸν σῶσαι, μήτε, ὃ ἔλεγες ἐν
 τῷ δικαστηρίῳ, δυσχερές σοι γενέσθω ὅτι οὐκ ἂν ἔχῃς
 ἐξελθὼν ὅτι χρώο σαυτῷ· πολλαχοῦ μὲν γὰρ καὶ ἄλλοσε
 ὅποι ἂν ἀφίκη ἀγαπήσουσί σε· ἐὰν δὲ βούλῃ εἰς Θετταλίαν
 ἰέναι, εἰσὶν ἐμοὶ ἐκεῖ ξένοι οἳ σε περὶ πολλοῦ ποιήσονται
 καὶ ἀσφάλειάν σοι παρέξονται, ὥστε σε μηδένα λυπεῖν
 τῶν κατὰ Θετταλίαν. ἔτι δέ, ὦ Σώκρατες, οὐδὲ δίκαιόν
 μοι δοκεῖς ἐπιχειρεῖν πρᾶγμα, σαυτὸν προδοῦναι, ἐξὸν
 σωθῆναι, καὶ τοιαῦτα σπεύδεις περὶ σαυτὸν γενέσθαι
 ἅπερ ἂν καὶ οἱ ἐχθροί σου σπεύσαιέν τε καὶ ἔσπευσαν
 σὲ διαφθεῖραι βουλόμενοι. πρὸς δὲ τούτοις καὶ τοὺς υἱεῖς
 τοὺς σαυτοῦ ἔμοιγε δοκεῖς προδιδόναι, οὓς σοι ἐξὸν καὶ
 ἐκθρέψαι καὶ ἐκπαιδεῦσαι οἰκίῃσιν καταλιπὼν, καὶ τὸ σὸν
 μέρος ὅτι ἂν τύχωσι τοῦτο πράξουσιν· τεύξονται δέ, ὥς τὸ
 εἰκός, τοιούτων οἰάπερ εἴωθεν γίγνεσθαι ἐν ταῖς ὀρφανίαις

|consume, *εἷς δὲ καὶ κεκόμικεν ἐπ' αὐτὸ τοῦτο* |small coin
 |spend on
ἱκανόν, Συμμίας ὁ Θηβαῖος, ἕτοιμος δὲ καὶ Κέβης καὶ
ἄλλοι πολλοὶ πάνν. ὥστε, ὅπερ λέγω, μήτε ταῦτα
φοβούμενος |tire out |yourself *σῶσαι, μήτε, ὃ ἔλεγες ἐν*
τῷ |court , *δυσχερές σοι γενέσθω ὅτι οὐκ ἂν ἔχοις*
ἐξελθὼν ὅτι χρῶο |yourself |in many places ἄρ καὶ |elsewhere
 |to which place., *ἀγαπήσουσί σε· ἐὰν δὲ βούλῃ εἰς Θετταλίαν*
ιέναι, εἰσὶν ἐμοὶ ἐκεῖ ξένοι οἳ σε περὶ πολλοῦ ποιήσονται
καὶ |safeguard *σοι παρέχονται, ὥστε σε μηδένα* |annoy,
 |distress
τῶν κατὰ Θετταλίαν. ἔτι δέ, ὦ Σώκρατες, οὐδὲ δίκαιόν
μοι δοκεῖς |do, try, attack .*ῥᾶγμα,* |yourself |betray , |go forth; is pos-
 |sible
σωθῆναι, καὶ τοιαῦτα |‘push on,’ get, go-|yourself *γενέσθαι*
 |ing, hurry
ἅπερ ἂν καὶ οἱ ἐχθροί σου |‘push on,’ get ∓ καὶ |‘push on,’ get
 |going, hurry |going, hurry
σὲ διαφθεῖραι βουλόμενοι. πρὸς δὲ τούτοις καὶ τοὺς υἱὲς
τοὺς |yourself *ἔμοιγε δοκεῖς* |betray , *οὓς σοι* |go forth;
 |is possible
 |raise, rear *καὶ ἐκπαιδεῦσαι* |come, go|leave behind, *καὶ τὸ σὸν*
 |abandon
μέρος ὅτι ἂν τύχῃσι τοῦτο πράξουσιν· τεύξονται δέ, ὥς τὸ
 |likely , *τοιούτων οἰάπερ* |be accustomed, |gai ἐν ταῖς ὀρφανίαις
 |in the habit

give you the use of theirs; and one of them, Simmias the Theban, has brought a large sum of money for this very purpose; and Cebes and many others are prepared to spend their money in helping you to escape. I say, therefore, do not hesitate on our account, and do not say, as you did in the court (compare Apol.), that you will have a difficulty in knowing what to do with yourself anywhere else. For men will love you in other places to which you may go, and not in Athens only; there are friends of mine in Thessaly, if you like to go to them, who will value and protect you, and no Thessalian will give you any trouble. Nor can I think that you are at all justified, Socrates, in betraying your own life when you might be saved; in acting thus you are playing into the hands of your enemies, who are hurrying on your destruction. And further I should say that you are deserting your own children; for you might bring them up and educate them; instead of which you go away and leave them, and they will have to take their chance; and if they do

vocabulary

ἄγων -ος (m, 3) gathering place

~agony

αἰσχρός shameful

αἰσχύνω (ō) spoil, disgrace, disfigure, mar

ἄνδρεῖος of a man, manly

ἀρετή goodness, excellence

βίος life ~biology

βιόω live; (mp) make a living ~biology

διαφεύγω escape, survive

δικαστήριον court

εἴσοδος (f) entrance ~odometer

ἔξιμι go forth; is possible ~ion

ἐπιεμι lie upon; approach ~ion

ἐπιμελέομαι take care of, oversee

ἐπιτήδειος fit, suitable

καταγελάω laugh at, deride

ὀρφανός orphan

ὄφελος -εος (n, 3) a use, a help

παιδεύω raise; train

πράξις -εως (f) result, business

~practice

σαντοῦ yourself

τελευταῖος last, final

φάσκω declare, promise, think ~fame

περὶ τοὺς ὀρφανούς. ἥ γὰρ οὐ χρὴ ποιεῖσθαι παῖδας ἢ συνδιαταλαιπωρεῖν καὶ τρέφοντα καὶ παιδεύοντα, σὺ δέ μοι δοκεῖς τὰ ῥαθυμότατα αἰρεῖσθαι. χρὴ δέ, ἅπερ ἂν ἀνὴρ ἀγαθὸς καὶ ἀνδρείος ἔλοιτο, ταῦτα αἰρεῖσθαι, φάσκοντά γε δὴ ἀρετῆς διὰ παντὸς τοῦ βίου ἐπιμελεῖσθαι· ὥς ἔγωγε καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἡμῶν τῶν σῶν ἐπιτηδείων αἰσχύνομαι μὴ δόξῃ ἅπαν τὸ πρᾶγμα τὸ περὶ σέ ἀνανδρία τινὶ τῇ ἡμετέρᾳ πεπρᾶχθαι, καὶ ἡ εἴσοδος τῆς δίκης εἰς τὸ δικαστήριον ὥς εἰσῆλθεν ἐξὸν μὴ εἰσελθεῖν, καὶ αὐτὸς ὁ ἀγὼν τῆς δίκης ὥς ἐγένετο, καὶ τὸ τελευταῖον δὴ τουτί, ὥσπερ κατάγελως τῆς πράξεως, κακία τινὶ καὶ ἀνανδρία τῇ ἡμετέρᾳ διαπεφευγῆναι ἡμᾶς δοκεῖν, οἷτινές σε οὐχὶ ἐσώσαμεν οὐδὲ σὺ σαυτόν, οἷόν τε ὃν καὶ δυνατὸν εἴ τι καὶ μικρὸν ἡμῶν ὄφελος ἦν.

Ταῦτα οὖν, ὦ Σώκρατες, ὅρα μὴ ἅμα τῷ κακῷ καὶ αἰσχρῷ ἥ σοί τε καὶ ἡμῖν. ἀλλὰ βουλεύου— μᾶλλον δὲ οὐδὲ βουλεύεσθαι ἔτι ὥρα ἀλλὰ βεβουλεύσθαι— μία δὲ βουλή· τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ πεπρᾶχθαι, εἰ δ’

περὶ τοὺς |orphan ἢ γὰρ οὐ χρή ποιεῖσθαι παῖδας ἢ
 συνδιαταλαιπωρεῖν καὶ τρέφοντα καὶ |raise; train , σὺ δέ
 μοι δοκεῖς τὰ ῥαθυμότατα αἰρεῖσθαι. χρή δέ, ἅπερ ἂν ἀνὴρ
 ἀγαθὸς καὶ |of a man, manly , ταῦτα αἰρεῖσθαι, |declare, promise,
 γε δὴ |excellence ἵα παντὸς τοῦ βίου |take care of, ὥς
 |oversee
 ἔγωγε καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἡμῶν τῶν σῶν |fit, suitable
 |spoil, μὴ δόξῃ ἅπαν τὸ πρᾶγμα τὸ περὶ σέ ἀνανδρία
 |disgrace
 τινὲ τῇ ἡμετέρᾳ πεπρᾶχθαι, καὶ ἡ |entrance τῆς δίκης εἰς τὸ
 |court ὥς εἰσῆλθεν |go forth; ἐσελθεῖν, καὶ αὐτὸς ὁ
 |is possible
 |gathering, δίκης ὥς ἐγένετο, καὶ τὸ |last, final δὴ τουτί,
 |place
 ὥσπερ |laugh at, deride , |result, , κακίᾳ τινὲ καὶ ἀνανδρία
 |business
 τῇ ἡμετέρᾳ |escape, survive ἡμᾶς δοκεῖν, οὔτινές σε οὐχὶ
 ἐσώσαμεν οὐδὲ σὺ |yourself , οἷόν τε ὄν καὶ δυνατὸν εἶ τι
 καὶ μικρὸν ἡμῶν |a use, a help

Ταῦτα οὖν, ὦ Σώκρατες, ὅρα μὴ ἅμα τῷ κακῷ καὶ
 ἡ σοί τε καὶ ἡμῖν. ἀλλὰ βουλεύου— μᾶλλον |shameful
 βουλεύεσθαι ἔτι ὥρα ἀλλὰ βεβουλεῦσθαι— μία δὲ βουλή·
 τῆς γὰρ νυκτὸς πάντα ταῦτα δεῖ πεπρᾶχθαι, εἰ
 δ' |lie upon; approach

not meet with the usual fate of orphans, there will be small thanks to you. No man should bring children into the world who is unwilling to persevere to the end in their nurture and education. But you appear to be choosing the easier part, not the better and manlier, which would have been more becoming in one who professes to care for virtue in all his actions, like yourself. And indeed, I am ashamed not only of you, but of us who are your friends, when I reflect that the whole business will be attributed entirely to our want of courage. The trial need never have come on, or might have been managed differently; and this last act, or crowning folly, will seem to have occurred through our negligence and cowardice, who might have saved you, if we had been good for anything; and you might have saved yourself, for there was no difficulty at all.

See now, Socrates, how sad and discreditable are the consequences, both to us and you. Make up your mind then, or rather have your mind already made up, for the time of deliberation is over, and there is only one thing to be done, which must be done this very night, and if

vocabulary

ἄδύνατος unable; impossible

βέλτιστος best, noblest

δεσμός bond, latch, strap; also (pl)
headdress

εἴτε if, whenever; either/or

ἐκβάλλω throw out, fell, let fall
~ballistic

ἐπιπέμπω send after, again, to, besides

λογίζομαι reckon, consider

μέτριος medium, moderate

μηδαμός no one

περιμένω wait for

πρεσβεύω be the elder, be an
ambassador

προθυμία (ῶ) zeal, alacrity ~fume

σκοπέω behold, consider

συγχωρέω accede, concede

σχεδόν near, approximately at
~ischemia

τιμάω (ῖ) honor, exalt

τιμόω honor, exalt

τύχη fortune, act of a god

ἔτι περιμενουῦμεν, ἀδύνατον καὶ οὐκέτι οἶόν τε. ἀλλὰ παντὶ
τρόπῳ, ὦ Σώκρατες, πείθου μοι καὶ μηδαμῶς ἄλλως
ποίει.

ΣΩΚΡΑΤΗΣ. ὦ φίλε Κρίτων, ἡ προθυμία σου πολλοῦ ἀξία
εἰ μετὰ τινος ὀρθότητος εἴη· εἰ δὲ μή, ὅσῳ μείζων τοσοῦτῳ
χαλεπωτέρα. σκοπεῖσθαι οὖν χρή ἡμᾶς εἴτε ταῦτα
πρακτέον εἴτε μή· ὥς ἐγὼ οὐ νῦν πρῶτον ἀλλὰ καὶ ἀεὶ
τοιούτος οἶος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ
ὃς ἂν μοι λογιζομένῳ βέλτιστος φαίνεται. τοὺς δὴ λόγους
οὓς ἐν τῷ ἔμπροσθεν ἔλεγον οὐ δύναμαι νῦν ἐκβαλεῖν,
ἐπειδὴ μοι ἤδε ἡ τύχη γέγονεν, ἀλλὰ σχεδόν τι ὅμοιοι
φαίνονται μοι, καὶ τοὺς αὐτοὺς πρεσβεύω καὶ τιμῶ οὕσπερ
καὶ πρότερον· ὦν ἐὰν μὴ βελτίῳ ἔχωμεν λέγειν ἐν τῷ
παρόντι, εὖ ἴσθι ὅτι οὐ μὴ σοι συγχωρήσω, οὐδ' ἂν πλείω
τῶν νῦν παρόντων ἢ τῶν πολλῶν δύναμις ὥσπερ παῖδας
ἡμᾶς μορμολύττηται, δεσμοὺς καὶ θανάτους ἐπιπέμπουσα
καὶ χρημάτων ἀφαιρέσεις. πῶς οὖν ἂν μετριώτατα
σκοποίμεθα αὐτά; εἰ πρῶτον μὲν τοῦτον τὸν λόγον

ἔτι |wait for |unable; καὶ οὐκέτι οἶόν τε. ἀλλὰ παντὶ
|impossible
τρόπῳ, ὦ Σώκρατες, πείθου μοι καὶ |no one ἄλλως
ποίει.

ΣΩΚΡΑΤΗΣ. ὦ φίλε Κρίτων, ἡ προθυμία σου πολλοῦ ἀξία
εἰ μετὰ τινος ὀρθότητος εἴη· εἰ δὲ μή, ὅσῳ μείζων τοσοῦτω

χαλεπωτέρα. |behold, οὖν χρὴ ἡμᾶς |if, whenever;
|consider |either/or
πρακτέον |if, whenever; ἐγὼ οὐ νῦν πρῶτον ἀλλὰ καὶ ἀεὶ
|either/or
τοιούτος οἶος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ

ὅς ἂν μοι |reckon, |best, φαίνεται. τοὺς δὲ λόγους
|consider |noblest
οὓς ἐν τῷ ἔμπροσθεν ἔλεγον οὐ δύναμαι νῦν |throw out,
|fell, let fall

ἐπειδὴ μοι ἦδε ἡ |fortune, ἄρ' νεν, ἀλλὰ |about τι ὅμοιοι
|of a god
φαίνονται μοι, καὶ τοὺς αὐτοὺς |be the elder, be' τιμῷ οὕσπερ
|an ambassador

καὶ πρότερον· ὦν ἐὰν μὴ βελτίῳ ἔχωμεν λέγειν ἐν τῷ
παρόντι, εἴ ἴσθι ὅτι οὐ μὴ σοι |accede,
|concede , οὐδ' ἂν πλείῳ
τῶν νῦν παρόντων ἢ τῶν πολλῶν δύναμις ὥσπερ παῖδας

ἡμᾶς μορμολύττηται, |bond, καὶ θανάτους |send after, again,
|latch, |to, besides
καὶ χρημάτων ἀφαιρέσεις. πῶς οὖν ἂν |medium,
|moderate

|behold, αὐτά; εἰ πρῶτον μὲν τοῦτον τὸν λόγον
|consider

we delay at all will be no longer practicable or possible; I beseech you therefore, Socrates, be persuaded by me, and do as I say.

SOCRATES: Dear Crito, your zeal is invaluable, if a right one; but if wrong, the greater the zeal the greater the danger; and therefore we ought to consider whether I shall or shall not do as you say. For I am and always have been one of those natures who must be guided by reason, whatever the reason may be which upon reflection appears to me to be the best; and now that this chance has befallen me, I cannot repudiate my own words: the principles which I have hitherto honoured and revered I still honour, and unless we can at once find other and better principles, I am certain not to agree with you; no, not even if the power of the multitude could inflict many more imprisonments, confiscations, deaths, frightening us like children with hobgoblin terrors (compare Apol.). What will be the fairest way of

vocabulary

ἄλλοῖος of another kind ~alien

ἀναλαμβάνω take up, recover, resume

ἀνθρώπειος human

αὔριον tomorrow

ἐκάστοτε each time

ἐκτός outside

ἐπιθυμέω (ὄ) wish, covet

ἐπισκέπτομαι look upon, inspect

ἐπισκοπέω look upon, inspect

κατάδηλος manifest, visible

κοινός communal, ordinary

παιδιά childish play

πότερος which, whichever of two

προσέχω direct to; think about

σκοπάω watch, observe

σκοπέω behold, consider

συμφορά collecting; accident, misfortune

τιμάω (ἰ) honor, exalt

φλυαρία nonsense

ἀναλάβοιμεν, ὃν σὺ λέγεις περὶ τῶν δοξῶν. πότερον καλῶς ἐλέγετο ἐκάστοτε ἢ οὐ, ὅτι ταῖς μὲν δεῖ τῶν δοξῶν προσέχειν τὸν νοῦν, ταῖς δὲ οὐ; ἢ πρὶν μὲν ἐμὲ δεῖν ἀποθνήσκειν καλῶς ἐλέγετο, νῦν δὲ κατάδηλος ἄρα ἐγένετο ὅτι ἄλλως ἔνεκα λόγου ἐλέγετο, ἣν δὲ παιδιὰ καὶ φλυαρία ὡς ἀληθῶς; ἐπιθυμῶ δ' ἔγωγ' ἐπισκέψασθαι, ὦ Κρίτων, κοινῇ μετὰ σοῦ εἴ τί μοι ἀλλοιότερος φανείται, ἐπειδὴ ὧδε ἔχω, ἢ ὁ αὐτός, καὶ ἐάσομεν χαίρειν ἢ πεισόμεθα αὐτῷ. ἐλέγετο δέ πως, ὡς ἐγῶμαι, ἐκάστοτε ὧδε ὑπὸ τῶν οἰομένων τί λέγειν, ὥσπερ νυνδὴ ἐγὼ ἔλεγον, ὅτι τῶν δοξῶν ἅς οἱ ἄνθρωποι δοξάζουσιν δέοι τὰς μὲν περὶ πολλοῦ ποιεῖσθαι, τὰς δὲ μῆ. τοῦτο πρὸς θεῶν, ὦ Κρίτων, οὐ δοκεῖ καλῶς σοι λέγεσθαι;

Σὺ γάρ, ὅσα γε τὰνθρώπεια, ἐκτὸς εἰ τοῦ μέλλειν ἀποθνήσκειν αὔριον, καὶ οὐκ ἂν σὲ παρακρούοι ἢ παροῦσα συμφορά· σκόπει δὴ— οὐχ ἱκανῶς δοκεῖ σοι λέγεσθαι ὅτι οὐ πάσας χρή τὰς δόξας τῶν ἀνθρώπων τιμᾶν ἀλλὰ τὰς μὲν, τὰς δ' οὐ, οὐδὲ πάντων ἀλλὰ τῶν μὲν, τῶν δ' οὐ; τί

|take up, re-
|cover, resume ὃν σὺ λέγεις περὶ τῶν δοξῶν. |which,
|whichever
 καλῶς ἐλέγετο |each time ἢ οὐ, ὅτι ταῖς μὲν δεῖ τῶν
 δοξῶν |direct to; τὸν νοῦν, ταῖς δὲ οὐ; ἢ πρὶν μὲν ἐμέ
|think about
 δεῖν ἀποθνήσκειν καλῶς ἐλέγετο, νῦν δὲ |manifest, ἄρα
|visible
 ἐγένετο ὅτι ἄλλως ἔνεκα λόγου ἐλέγετο, ἦν δὲ παιδιὰ καὶ
 |nonsense ὡς ἀληθῶς; |wish, δ' ἔγωγ' ἐπισκέψασθαι, ᾧ
|covet
 Κρίτων, κοινῇ μετὰ σοῦ εἴ τί μοι |of another kind ἔανέλται,
 ἐπειδὴ ᾧδε ἔχω, ἢ ὁ αὐτός, καὶ ἐάσομεν χαίρειν ἢ
 πεισόμεθα αὐτῷ. ἐλέγετο δὲ πως, ὡς ἐγῶμαι, |each time
 ᾧδε ὑπὸ τῶν οἰομένων τί λέγειν, ὥσπερ νυνδὴ ἐγὼ ἔλεγον,
 ὅτι τῶν δοξῶν ἅς οἱ ἄνθρωποι δοξάζουσιν δέοι τὰς μὲν
 περὶ πολλοῦ ποιεῖσθαι, τὰς δὲ μή. τοῦτο πρὸς θεῶν, ᾧ
 Κρίτων, οὐ δοκεῖ καλῶς σοι λέγεσθαι;

 Σὺ γάρ, ὅσα γε |human , |outside εἰ τοῦ μέλλειν
 ἀποθνήσκειν |tomorrow . καὶ οὐκ ἂν σὲ παρακροῦοι ἢ παροῦσα
 συμφορά· σκόπει δὴ— οὐχ ἱκανῶς δοκεῖ σοι λέγεσθαι ὅτι
 οὐ πάσας χρὴ τὰς δόξας τῶν ἀνθρώπων |honor ἀλλὰ τὰς
 μὲν, τὰς δ' οὐ, οὐδὲ πάντων ἀλλὰ τῶν μὲν, τῶν δ' οὐ; τί

considering the question? Shall I return to your old argument about the opinions of men? — we were saying that some of them are to be regarded, and others not. Now were we right in maintaining this before I was condemned? And has the argument which was once good now proved to be talk for the sake of talking — mere childish nonsense? That is what I want to consider with your help, Crito: — whether, under my present circumstances, the argument appears to be in any way different or not; and is to be allowed by me or disallowed. That argument, which, as I believe, is maintained by many persons of authority, was to the effect, as I was saying, that the opinions of some men are to be regarded, and of other men not to be regarded.

Now you, Crito, are not going to die to-morrow — at least, there is no human probability of this, and therefore you are disinterested and not liable to be deceived by the circumstances in which you are placed. Tell me then, whether I am right in saying that some opinions, and the opinions of some men only, are to be valued, and that other opinions,

vocabulary

ἀσπάζομαι greet, salute

ἄφρων senseless, unthinking ~frenzy

γυμνάζω exercise, do training

ἔπαινος (noun) praise

ἰατρός (ἄ) physician

ναί yea

οὐκοῦν not so?; and so

πότερος which, whichever of two

προσέχω direct to; think about

τιμάω (ἔ) honor, exalt

φρόνιμος sensible, prudent

χρηστός useful; brave, worthy

φής; ταῦτα οὐχὶ καλῶς λέγεται;

ΚΡΙΤΩΝ. καλῶς.

ΣΩΚΡΑΤΗΣ. οὐκοῦν τὰς μὲν χρηστὰς τιμᾶν, τὰς δὲ
πονηρὰς μῆ;

ΚΡ. ναί.

ΣΩ. χρησταὶ δὲ οὐχ αἱ τῶν φρονίμων, πονηραὶ δὲ αἱ τῶν
ἀφρόνων;

ΚΡ. πῶς δ' οὔ;

ΣΩ. φέρε δὴ, πῶς αὖ τὰ τοιαῦτα ἐλέγετο; γυμναζόμενος
ἀνὴρ καὶ τοῦτο πράττων πότερον παντὸς ἀνδρὸς ἐπαίνῳ
καὶ ψόγῳ καὶ δόξῃ τὸν νοῦν προσέχει, ἢ ἐνὸς μόνου ἐκείνου
ὃς ἂν τυγχάνῃ ἰατρὸς ἢ παιδοτρίβης ὢν;

ΚΡ. ἐνὸς μόνου.

ΣΩ. οὐκοῦν φοβείσθαι χρὴ τοὺς ψόγους καὶ ἀσπάζεσθαι
τοὺς ἐπαίνους τοὺς τοῦ ἐνὸς ἐκείνου ἀλλὰ μὴ

φής; ταῦτα οὐχὶ καλῶς λέγεται;

ΚΡΙΤΩΝ. καλῶς.

ΣΩΚΡΑΤΗΣ. |not so?; and so ἔν |useful; |honor τὰς δὲ
|brave,
πονηρὰς μὴ; |worthy

ΚΡ. |yea

ΣΩ. |useful; brave, ὕχ αἱ τῶν |sensible, , πονηραὶ δὲ αἱ τῶν
|worthy |prudent
|senseless, ,
|unthinking

ΚΡ. πῶς δ' οὐ;

ΣΩ. φέρε δῆ, πῶς αὖ τὰ τοιαῦτα ἐλέγεται; |exercise, do
|training
ἀνὴρ καὶ τοῦτο πράττων |which, |παντὸς ἀνδρὸς |(noun) praise
|whichever
καὶ ψόγῳ καὶ δόξῃ τὸν νοῦν |direct to; ἢ ἐνὸς μόνου ἐκείνου
|think about
ὅς ἂν τυγχάνῃ |physician, παιδοτρίβης ὧν;

ΚΡ. ἐνὸς μόνου.

ΣΩ. |not so?; and so ἔθαι χρὴ τοὺς ψόγους καὶ |greet, salute
τοὺς |(noun) praise ἔς τοῦ ἐνὸς ἐκείνου ἀλλὰ μὴ

and the opinions of other men, are not to be valued. I ask you whether I was right in maintaining this?

CRITO: Certainly.

SOCRATES: The good are to be regarded, and not the bad?

CRITO: Yes.

SOCRATES: And the opinions of the wise are good, and the opinions of the unwise are evil?

CRITO: Certainly.

SOCRATES: And what was said about another matter? Is the pupil who devotes himself to the practice of gymnastics supposed to attend to the praise and blame and opinion of every man, or of one man only — his physician or trainer, whoever he may be?

CRITO: Of one man only.

SOCRATES: And he ought to fear the censure and welcome

vocabulary

ἄδικος unfair; obstinate, bad
 αἰσχροῦ shameful
 ἀπειθέω disobey
 ἄρα interrogative pcl
 ἀτιμάζω (ι) insult, dishonor
 ἀτιμάω (ι) dishonor
 γυμνάζω exercise, do training
 δῆλος visible, conspicuous
 διόλλυμι (υ) be ruined

ἔπαινος (noun) praise
 ἐπαῖω (ᾱ) listen to, perceive
 ἐπιστάτης -ου (m, 1) suppliant,
 dependant ~station
 οὐκοῦν not so?; and so
 ποῖ whither? how long?
 σύμπας (ᾱ) all together
 τείνω stretch, tend ~tense
 τιμάω (ι) honor, exalt

τοὺς τῶν πολλῶν.

ΚΡΙΤΩΝ. δηλα δή.

ΣΩΚΡΑΤΗΣ. ταύτῃ ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτέον, ἢ ἂν τῷ ἐνὶ δοκῇ, τῷ ἐπιστάτῃ καὶ ἐπαίοντι, μᾶλλον ἢ ἢ σύμπασι τοῖς ἄλλοις.

ΚΡ. ἔστι ταῦτα.

ΣΩ. εἶεν. ἀπειθήσας δὲ τῷ ἐνὶ καὶ ἀτιμάσας αὐτοῦ τὴν δόξαν καὶ τοὺς ἐπαίνους, τιμήσας δὲ τοὺς τῶν πολλῶν λόγους καὶ μηδὲν ἐπαϊόντων, ἄρα οὐδὲν κακὸν πείσεται;

ΚΡ. πῶς γὰρ οὐ;

ΣΩ. τί δ' ἔστι τὸ κακὸν τοῦτο, καὶ ποῖ τείνει, καὶ εἰς τί τῶν τοῦ ἀπειθοῦντος;

ΚΡ. δηλον ὅτι εἰς τὸ σῶμα· τοῦτο γὰρ διόλλυσι.

ΣΩ. καλῶς λέγεις. οὐκοῦν καὶ τᾶλλα, ὦ Κρίτων, οὕτως, ἵνα μὴ πάντα διΐωμεν, καὶ δὴ καὶ περὶ τῶν δικαίων καὶ ἀδίκων καὶ αἰσχυρῶν καὶ καλῶν καὶ ἀγαθῶν καὶ

τούς τῶν πολλῶν.

ΚΡΙΤΩΝ. |visible, conspicuous

ΣΩΚΡΑΤΗΣ. ταύτη ἄρα αὐτῷ πρακτέον καὶ |exercise, do
καὶ ἐδεστέον γε καὶ ποτέον, ἥ ἂν τῷ ἐνὶ δοκῇ, τῷ ἐπιστάτῃ
καὶ |listen to, perceive...ν ἥ ἥ |all together. οἷς ἄλλοις.

ΚΡ. ἔστι ταῦτα.

ΣΩ. εἰεν. |disobey δὲ τῷ ἐνὶ καὶ ἀτιμάσας αὐτοῦ τὴν
δόξαν καὶ τοὺς |(noun) , |honor δὲ τοὺς τῶν πολλῶν
|praise
λόγους καὶ μηδὲν |listen to, per-|interrogative pcl ἵν πείσεται;
|ceive

ΚΡ. πῶς γὰρ οὐ;

ΣΩ. τί δ' ἔστι τὸ κακὸν τοῦτο, καὶ |whitewash, tend |is τί
|how
τῶν τοῦ |disobey , |long?

ΚΡ. |visible, conspicuous τὸ σῶμα· τοῦτο γὰρ |be ruined

ΣΩ. καλῶς λέγεις. |not so?; and so...λλα, ὦ Κρίτων, οὕτως,
ἵνα μὴ πάντα διώμεν, καὶ δὴ καὶ περὶ τῶν δικαίων καὶ
|unfair; obsti-|shameful καὶ καλῶν καὶ ἀγαθῶν καὶ
|nate, bad

the praise of that one only, and not of the many?

CRITO: Clearly so.

SOCRATES: And he ought to act and train, and eat and drink in the way which seems good to his single master who has understanding, rather than according to the opinion of all other men put together?

CRITO: True.

SOCRATES: And if he disobeys and disregards the opinion and approval of the one, and regards the opinion of the many who have no understanding, will he not suffer evil?

CRITO: Certainly he will.

SOCRATES: And what will the evil be, whither tending and what affecting, in the disobedient person?

CRITO: Clearly, affecting the body; that is what is destroyed by the evil.

SOCRATES: Very good; and is not this true,

vocabulary

ἄδικος unfair; obstinate, bad

αἰσχύνω (ῶ) spoil, disgrace, disfigure,
mar

ἄκολουθέω follow

ἄρα interrogative pcl

διόλλυμι (ῶ) be ruined

ἐπαῖω (ᾶ) listen to, perceive

λωβάομαι maltreat

ναί yea

οὐδαμός not anyone

πότερος which, whichever of two

σύμπας (ᾶ) all together

κακῶν, περὶ ὧν νῦν ἡ βουλή ἡμῶν ἐστίν, πότερον τῇ τῶν πολλῶν δόξῃ δεῖ ἡμᾶς ἔπεσθαι καὶ φοβεῖσθαι αὐτήν ἢ τῇ τοῦ ενός, εἴ τίς ἐστὶν ἐπαῖων, ὃν δεῖ καὶ αἰσχύνεσθαι καὶ φοβεῖσθαι μᾶλλον ἢ σύμπαντας τοὺς ἄλλους; ὥς εἰ μὴ ἀκολουθήσομεν, διαφθεροῦμεν ἐκείνο καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο τῷ δὲ ἀδίκῳ ἀπώλλυτο. ἢ οὐδέν ἐστι τοῦτο;

ΚΡΙΤΩΝ. οἶμαι ἔγωγε, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. φέρε δὴ, εἰ ἂν τὸ ὑπὸ τοῦ ὑγιεινοῦ μὲν βέλτιον γιγνόμενον, ὑπὸ τοῦ νοσώδους δὲ διαφθειρόμενον διολέσωμεν πειθόμενοι μὴ τῇ τῶν ἐπαϊόντων δόξῃ, ἄρα βιωτὸν ἡμῶν ἐστὶν διεφθαρμένου αὐτοῦ; ἔστι δέ που τοῦτο σῶμα· ἢ οὐχί;

ΚΡ. ναί.

ΣΩ. ἀρ' οὖν βιωτὸν ἡμῶν ἐστὶν μετὰ μοχθηροῦ καὶ διεφθαρμένου σώματος;

ΚΡ.

οὐδαμῶς.

κακῶν, περὶ ὧν νῦν ἡ βουλὴ ἡμῶν ἐστίν, ^{|which, |whichever} ἢ τῶν
πολλῶν δόξῃ δεῖ ἡμᾶς ἔπεσθαι καὶ φοβεῖσθαι αὐτὴν ἢ
τῇ τοῦ ἐνός, εἴ τίς ἐστίν ^{|listen to, pērceivē} ^{|spoil, disgrace}
καὶ φοβεῖσθαι μᾶλλον ἢ ^{|all together} τοὺς ἄλλους; ᾧ εἰ μὴ
^{|follow} , διαφθεροῦμεν ἐκεῖνο καὶ ^{|maltreat} , ὃ
τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο τῷ δὲ <sup>|unfair; ob-ύλλυτο.
|stinate, bad</sup>
ἢ οὐδέν ἐστι τοῦτο;

ΚΡΙΤΩΝ. οἶμαι ἔγωγε, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. φέρε δὴ, ἐὰν τὸ ὑπὸ τοῦ ὑγιεινοῦ μὲν
βέλτιον γιγνόμενον, ὑπὸ τοῦ νοσώδους δὲ διαφθειρόμενον
^{|be ruined} πειθόμενοι μὴ τῇ τῶν ^{|listen to, pērceivē} , ^{|interrogative pcl}
βιωτὸν ἡμῶν ἐστίν διεφθαρμένου αὐτοῦ; ἔστι δέ που τοῦτο
σῶμα· ἢ οὐχί;

ΚΡ. ^{|yea}.

ΣΩ. ἂρ' οὖν βιωτὸν ἡμῶν ἐστίν μετὰ μοχθηροῦ καὶ
διεφθαρμένου σώματος;

ΚΡ. ^{|not anyone}

Crito, of other things which we need not separately enumerate? In questions of just and unjust, fair and foul, good and evil, which are the subjects of our present consultation, ought we to follow the opinion of the many and to fear them; or the opinion of the one man who has understanding? ought we not to fear and reverence him more than all the rest of the world: and if we desert him shall we not destroy and injure that principle in us which may be assumed to be improved by justice and deteriorated by injustice;—there is such a principle?

CRITO: Certainly there is, Socrates.

SOCRATES: Take a parallel instance:—if, acting under the advice of those who have no understanding, we destroy that which is improved by health and is deteriorated by disease, would life be worth having? And that which has been destroyed is—the body?

CRITO: Yes.

SOCRATES: Could we live, having an evil and corrupted body?

CRITO: Certainly not.

vocabulary

ἀδικία injustice, offence
ἄδικος unfair; obstinate, bad
βέλτιστος best, noblest
δῆλος visible, conspicuous
δικαιοσύνη justice
εἰσηγέομαι lead in, introduce
ἐπαῖω (ᾱ) listen to, perceive
λωβάομαι maltreat

ὀνίνημι help, please, be available
ὀρθός upright, straight; correct, just
 ~orthogonal
ὀρθόω stand up
οὐδαμός not anyone
τίμιος honored, precious
φαῦλος trifling
φροντίζω consider, ponder

ΣΩΚΡΑΤΗΣ. ἀλλὰ μετ' ἐκείνου ἄρ' ἡμῖν βιωτὸν διεφθαρμένον, ὧ τὸ ἄδικον μὲν λωβᾶται, τὸ δὲ δίκαιον ὀνίνησιν; ἢ φαυλότερον ἡγούμεθα εἶναι τοῦ σώματος ἐκείνο, ὅτι ποτ' ἐστὶ τῶν ἡμετέρων, περὶ ὃ ἢ τε ἀδικία καὶ ἡ δικαιοσύνη ἐστίν;

ΚΡΙΤΩΝ. οὐδαμῶς.

ΣΩ. ἀλλὰ τιμώτερον;

ΚΡ. πολὺ γε.

ΣΩ. οὐκ ἄρα, ὦ βέλτιστε, πάνυ ἡμῖν οὕτω φροντιστέον τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι ὁ ἐπαῖων περὶ τῶν δικαίων καὶ ἀδίκων, ὁ εἷς καὶ αὐτὴ ἡ ἀλήθεια. ὥστε πρῶτον μὲν ταύτῃ οὐκ ὀρθῶς εἰσηγῇ, εἰσηγούμενος τῆς τῶν πολλῶν δόξης δεῖν ἡμᾶς φροντίζειν περὶ τῶν δικαίων καὶ καλῶν καὶ ἀγαθῶν καὶ τῶν ἐναντίων. ἀλλὰ μὲν δῆ, φαίη γ' ἂν τις, οἷοί τέ εἰσιν ἡμᾶς οἱ πολλοὶ ἀποκτεινύναι.

ΚΡ. δῆλα δὲ καὶ ταῦτα· φαίη γὰρ ἂν, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. ἀλλὰ μετ' ἐκείνου ἄρ' ἡμῖν βιωτὸν
 διεφθαρμένου, ᾧ τὸ |unfair; obsti-|maltreat , τὸ δὲ δίκαιον
 |help, please, be|trifling ἡγούμεθα εἶναι τοῦ σώματος
 |available
 ἐκεῖνο, ὅτι ποτ' ἐστὶ τῶν ἡμετέρων, περὶ ὃ ἥ τε ἀδικία
 καὶ ἡ |justice ἐστίν;

ΚΡΙΤΩΝ. |not anyone

ΣΩ. ἀλλὰ |honored,
 |precious ,

ΚΡ. πολὺ γε.

ΣΩ. οὐκ ἄρα, ᾧ |best,
 |noblest , πάνν ἡμῖν οὕτω |consider,
 |ponder
 τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι ὁ |listen to, perçeivre ἔν
 δικαίων καὶ |unfair; ob-
 |stinate, bad εἷς καὶ αὐτὴ ἡ |truth . ὥστε
 πρῶτον μὲν ταύτῃ οὐκ ὀρθῶς |lead in, |lead in, introduce ἵς
 |introduce
 τῶν πολλῶν δόξης δεῖν ἡμᾶς |consider,
 |ponder περὶ τῶν δικαίων
 καὶ καλῶν καὶ ἀγαθῶν καὶ τῶν ἐναντίων. ἀλλὰ μὲν δῆ,
 φαίῃ γ' ἂν τις, οἰοί τέ εἰσιν ἡμᾶς οἱ πολλοὶ ἀποκτείνναι.

ΚΡ. |visible, ἑ, ταῦτα· φαίῃ γὰρ ἂν, ᾧ Σώκρατες.
 |conspicuous

SOCRATES: And will life be worth having, if that higher part of man be destroyed, which is improved by justice and depraved by injustice? Do we suppose that principle, whatever it may be in man, which has to do with justice and injustice, to be inferior to the body?

CRITO: Certainly not.

SOCRATES: More honourable than the body?

CRITO: Far more.

SOCRATES: Then, my friend, we must not regard what the many say of us: but what he, the one man who has understanding of just and unjust, will say, and what the truth will say. And therefore you begin in error when you advise that we should regard the opinion of the many about just and unjust, good and evil, honorable and dishonorable. — ' Well,' some one will say, 'but the many can kill

vocabulary

διέρχομαι pierce, traverse

ἐνθένδε hence

ἔξιμι go forth; is possible ~ion

ἔξιμι send forth, allow forth ~jet

θαυμάσιος wonderful

ὁμολογέω agree with/to

οὐκοῦν not so?; and so

πότερος which, whichever of two

σκεπτέος thing to consider, one who must consider

σκέπτομαι look, look at, watch
~skeptic

σκοπάω watch, observe

σκοπέω behold, consider

τροφή food, upkeep ~atrophy

ἀληθῇ λέγεις.

ΣΩΚΡΑΤΗΣ. ἀλλ', ὦ θαυμάσιε, οὗτός τε ὁ λόγος ὃν διεληλύθαμεν ἔμοιγε δοκεῖ ἔτι ὅμοιος εἶναι καὶ πρότερον· καὶ τόνδε δὲ αὖ σκοπεῖ εἰ ἔτι μένει ἡμῖν ἢ οὐ, ὅτι οὐ τὸ ζῆν περὶ πλείστου ποιητέον ἀλλὰ τὸ εὖ ζῆν.

ΚΡΙΤΩΝ. ἀλλὰ μένει.

ΣΩ. τὸ δὲ εὖ καὶ καλῶς καὶ δικαίως ὅτι ταῦτόν ἐστιν, μένει ἢ οὐ μένει;

ΚΡ. μένει.

ΣΩ. οὐκοῦν ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτέον, πότερον δίκαιον ἐμὲ ἐνθένδε πειρᾶσθαι ἐξιέναι μὴ ἀφιέντων Ἀθηναίων ἢ οὐ δίκαιον· καὶ ἐὰν μὲν φαίνεται δίκαιον, πειρώμεθα, εἰ δὲ μή, ἐώμεν. ἅς δὲ σὺ λέγεις τὰς σκέψεις περί τε ἀναλώσεως χρημάτων καὶ δόξης καὶ παίδων τροφῆς, μὴ ὡς ἀληθῶς ταῦτα, ὦ Κρίτων, σκέμματα ἢ τῶν ῥαδίως ἀποκτεινύντων καὶ ἀναβιωσκομένων γ' ἄν, εἰ οἱοί τ' ἦσαν, οὐδενὶ ξὺν νῶ,

ἀληθῇ λέγεις.

ΣΩΚΡΑΤΗΣ. ἀλλ', ὦ |wonderful οὗτός τε ὁ λόγος ὃν
|pierce, traverse ἔμοιγε δοκεῖ ἔτι ὅμοιος εἶναι καὶ πρότερον·
καὶ τόνδε δὲ αὖ σκόπει εἰ ἔτι μένει ἡμῖν ἢ οὐ, ὅτι οὐ τὸ ζῆν
περὶ πλείστου ποιητέον ἀλλὰ τὸ εὖ ζῆν.

ΚΡΙΤΩΝ. ἀλλὰ μένει.

ΣΩ. τὸ δὲ εὖ καὶ καλῶς καὶ δικαίως ὅτι ταῦτόν ἐστιν, μένει
ἢ οὐ μένει;

ΚΡ. μένει.

ΣΩ. |not so?; and so... |agree with/to τοῦτο σκεπτέον,
|which, δίκαιον ἐμὲ |hence πειρᾶσθαι ἐξιέναι μὴ
|whichever ἀφιέντων Ἀθηναίων ἢ οὐ δίκαιον· καὶ ἐὰν μὲν φαίνεται
δίκαιον, πειρώμεθα, εἰ δὲ μή, ἐώμεν. ἅς δὲ σὺ
λέγεις τὰς σκέψεις περί τε ἀναλώσεως χρημάτων καὶ
δόξης καὶ παίδων τροφῆς, μὴ ὥς ἀληθῶς ταῦτα, ὦ
Κρίτων, σκέμματα ἢ τῶν ῥαδίως ἀποκτεινύντων καὶ
ἀναβιωσκομένων γ' ἄν, εἰ οἰοί τ' ἦσαν, οὐδενὶ ξὺν νῶ,

us.'

CRITO: Yes, Socrates; that will clearly be the answer.

SOCRATES: And it is true; but still I find with surprise that the old argument is unshaken as ever. And I should like to know whether I may say the same of another proposition — that not life, but a good life, is to be chiefly valued?

CRITO: Yes, that also remains unshaken.

SOCRATES: And a good life is equivalent to a just and honorable one — that holds also?

CRITO: Yes, it does.

SOCRATES: From these premisses I proceed to argue the question whether I ought or ought not to try and escape without the consent of the Athenians; and if I am clearly right in escaping, then I will make the attempt; but if not, I will abstain. The other considerations which you mention, of money and loss of character and the duty of educating one's children, are, I fear, only the doctrines of the multitude, who would be as ready to restore people to life, if they were able, as they are to put

vocabulary

ἄδικος unfair; obstinate, bad
ἄέκων unwilling
ἄκων javelin; unwilling ~acme
ἀντιλέγω contradict, oppose
δράω do, accomplish
ἐνθένδε hence
ἐξάγω lead out ~demagogue
ἡσυχία peace and quiet
κοινός communal, ordinary

μακάριος blessed
παραμένω stay with ~remain
πη somewhere, somehow
πότερος which, whichever of two
σκεπτέος thing to consider, one who must consider
σκέπτομαι look, look at, watch
 ~skeptic
σκοπάω watch, observe
σκοπέω behold, consider

τούτων τῶν πολλῶν. ἡμῖν δ', ἐπειδὴ ὁ λόγος οὕτως αἰρεῖ, μὴ οὐδὲν ἄλλο σκεπτέον ἢ ἢ ὅπερ νυνδὴ ἐλέγομεν, πότερον δίκαια πράξομεν καὶ χρήματα τελοῦντες τούτοις τοῖς ἐμὲ ἐνθένδε ἐξάξουσιν καὶ χάριτας, καὶ αὐτοὶ ἐξάγοντές τε καὶ ἐξαγόμενοι, ἢ τῇ ἀληθείᾳ ἀδικήσομεν πάντα ταῦτα ποιοῦντες· κἂν φαινώμεθα ἄδικοι αὐτὰ ἐργαζόμενοι, μὴ οὐδέη ὑπολογίζεσθαι οὐτ' εἰ ἀποθνήσκων δεῖ παραμένοντας καὶ ἡσυχίαν ἄγοντας, οὔτε ἄλλο ὅτιοῦν πάσχειν πρὸ τοῦ ἀδικεῖν.

ΚΡΙΤΩΝ. καλῶς μὲν μοι δοκεῖς λέγειν, ὦ Σώκρατες, ὅρα δὲ τί δρώμεν.

ΣΩΚΡΑΤΗΣ. σκοπῶμεν, ὦ ἀγαθέ, κοινῇ, καὶ εἴ πη ἔχεις ἀντιλέγειν ἐμοῦ λέγοντος, ἀντίλεγε καὶ σοι πείσομαι· εἰ δὲ μή, παῦσαι ἤδη, ὦ μακάριε, πολλάκις μοι λέγων τὸν αὐτὸν λόγον, ὥς χρὴ ἐνθένδε ἀκόντων Ἀθηναίων ἐμὲ ἀπιέναι· ὥς ἐγὼ περὶ πολλοῦ ποιοῦμαι πείσας σε ταῦτα πράττειν, ἀλλὰ μὴ ἄκοντος. ὅρα δὲ δὴ τῆς σκέψεως τὴν ἀρχὴν ἐάν σοι ἱκανῶς λέγηται, καὶ πειρῶ ἀποκρίνεσθαι

τούτων τῶν πολλῶν. ἡμῖν δ', ἐπειδὴ ὁ λόγος οὕτως αἰρεῖ,
 μὴ οὐδὲν ἄλλο σκεπτέον ἢ ἡ ὅπερ νυνδὴ ἐλέγομεν, |which,
 |whichever
 δίκαια πράξομεν καὶ χρήματα τελοῦντες τούτοις τοῖς ἐμὲ
 |hence |lead out καὶ χάριτας, καὶ αὐτοῖ |lead out τε
 καὶ |lead out , ἢ τῇ |truth ἀδικήσομεν πάντα ταῦτα
 ποιοῦντες· κὰν φαινώμεθα |unfair; -ὀβ- ἐργαζόμενοι, μὴ οὐ
 |stinate, bad
 δέη ὑπολογίζεσθαι οὗτ' εἰ ἀποθνήσκειν δεῖ |stay with
 καὶ |peace and quiet as, οὔτε ἄλλο ὅτιοῦν πάσχειν πρὸ τοῦ
 ἀδικεῖν.

ΚΡΙΤΩΝ. καλῶς μὲν μοι δοκεῖς λέγειν, ὦ Σώκρατες, ὅρα
 δὲ τί |do, accomplish

ΣΩΚΡΑΤΗΣ. σκοπῶμεν, ὦ ἀγαθέ, κοινῇ, καὶ εἴ πη ἔχεις
 |contradict, ἐμοῦ λέγοντος, |contradict, :αἱ σοὶ πείσομαι· εἰ δὲ
 |oppose |oppose
 μή, παῦσαι ἤδη, ὦ |blessed , |often μοι λέγων τὸν αὐτὸν
 λόγον, ὥς χρὴ |hence ἀκόντων Ἀθηναίων ἐμὲ ἀπιέναι·
 ὥς ἐγὼ περὶ πολλοῦ ποιοῦμαι πείσας σε ταῦτα πράττειν,
 ἀλλὰ μὴ ἄκοντος. ὅρα δὲ δὴ τῆς σκέψεως τὴν ἀρχὴν εἰάν
 σοι ἱκανῶς λέγεται, καὶ πειρῶ ἀποκρίνεσθαι

them to death—and with as little reason. But now, since the argument has thus far prevailed, the only question which remains to be considered is, whether we shall do rightly either in escaping or in suffering others to aid in our escape and paying them in money and thanks, or whether in reality we shall not do rightly; and if the latter, then death or any other calamity which may ensue on my remaining here must not be allowed to enter into the calculation.

CRITO: I think that you are right, Socrates; how then shall we proceed?

SOCRATES: Let us consider the matter together, and do you either refute me if you can, and I will be convinced; or else cease, my dear friend, from repeating to me that I ought to escape against the wishes of the Athenians: for I highly value your attempts to persuade me to do so, but I may not be persuaded against my own better judgment. And now please to consider my first position, and try how you can

vocabulary

αἰσχρός shameful

ἄρτι at the same time

διαλέγω go through, debate ~legion

εἴτε if, whenever; either/or

ἐκχέω pour out

ἐκὼν willingly, on purpose; giving in too easily

ἐρωτάω ask about something

ὁμολογέω agree with/to

ὁμολογίη agreement, consent

ὅμως anyway, nevertheless

οὐδαμὸς not anyone

πάλαι long ago ~paleo

πάλη wrestling ~Pallas

πάλλω shake, brandish ~Pallas

σπουδῇ zeal; (dat) with difficulty, hastily ~repudiate

τηλίκος of such an age

τὸ ἐρωτώμενον ἢ ἂν μάλιστα οὔη.

ΚΡΙΤΩΝ. ἀλλὰ πειράσομαι.

ΣΩΚΡΑΤΗΣ. οὐδενὶ τρόπῳ φαμέν ἐκόντας ἀδικητέον εἶναι, ἢ τινὶ μὲν ἀδικητέον τρόπῳ τινὶ δὲ οὔ; ἢ οὐδαμῶς τό γε ἀδικεῖν οὔτε ἀγαθὸν οὔτε καλόν, ὥς πολλάκις ἡμῖν καὶ ἐν τῷ ἔμπροσθεν χρόνῳ ὡμολογήθη; ὅπερ καὶ ἄρτι ἐλέγετο ἢ πᾶσαι ἡμῖν ἐκεῖναι αἱ πρόσθεν ὁμολογίαι ἐν ταῖσδε ταῖς ὀλίγαις ἡμέραις ἐκκεχυμέναι εἰσίν, καὶ πάλαι, ὦ Κρίτων, ἄρα τηλικοῖδε γέροντες ἄνδρες πρὸς ἀλλήλους σπουδῇ διαλεγόμενοι ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδὲν διαφέροντες; ἢ παντὸς μᾶλλον οὕτως ἔχει ὥσπερ τότε ἐλέγετο ἡμῖν· εἴτε φασὶν οἱ πολλοὶ εἴτε μή, καὶ εἴτε δεῖ ἡμᾶς ἔτι τῶνδε χαλεπώτερα πάσχειν εἴτε καὶ πραότερα, ὅμως τό γε ἀδικεῖν τῷ ἀδικοῦντι καὶ κακὸν καὶ αἰσχρὸν τυγχάνει ὃν παντὶ τρόπῳ; φαμέν ἢ οὔ;

ΚΡ. φαμέν.

ΣΩ. οὐδαμῶς ἄρα δεῖ ἀδικεῖν.

τὸ |ask ἥ ἂν μάλιστα οὔη.

ΚΡΙΤΩΝ. ἀλλὰ πειράσομαι.

ΣΩΚΡΑΤΗΣ. οὐδενὶ τρόπῳ φαμέν |willingly ἰδικητέον εἶναι,
 ἢ τινὶ μὲν ἀδικητέον τρόπῳ τινὶ δὲ οὐ; ἢ |not anyone .ό
 γε ἀδικεῖν οὔτε ἀγαθὸν οὔτε καλόν, ὥς |often ἡμῖν
 καὶ ἐν τῷ ἔμπροσθεν χρόνῳ |agree with/to , ὅπερ καὶ |at the same time
 ἐλέγετο ἢ πᾶσαι ἡμῖν ἐκεῖναι αἱ πρόσθεν |agreement, ἐν
 |consent
 ταῖσδε ταῖς ὀλίγαις ἡμέραις |pour out εἰσίν, καὶ πάλαι,
 ὦ Κρίτων, ἄρα τηλικοῖδε γέροντες ἄνδρες πρὸς ἀλλήλους
 |zeal; |go through, debate ὅμοιον ἡμᾶς αὐτοῦς παίδων οὐδὲν
 (dat)
 with
 difficulty,
 hastily
 ἐλέγετο ἡμῖν· |if, whenever; οἱ πολλοὶ |if, whenever; |if, whenever;
 |either/or |either/or |either/or
 ἡμᾶς ἔτι τῶνδε χαλεπώτερα πάσχειν |if, whenever; ἴσότερα,
 |either/or
 |anyway, nevertheless ἢ τῷ ἀδικοῦντι καὶ κακὸν καὶ |shameful
 τυγχάνει ὃν παντὶ τρόπῳ; φαμέν ἢ οὐ;

ΚΡ. φαμέν.

ΣΩ. |not anyone ἄρα δέει ἀδικεῖν.

best answer me.

CRITO: I will.

SOCRATES: Are we to say that we are never intentionally to do wrong, or that in one way we ought and in another way we ought not to do wrong, or is doing wrong always evil and dishonorable, as I was just now saying, and as has been already acknowledged by us? Are all our former admissions which were made within a few days to be thrown away? And have we, at our age, been earnestly discoursing with one another all our life long only to discover that we are no better than children? Or, in spite of the opinion of the many, and in spite of consequences whether better or worse, shall we insist on the truth of what was then said, that injustice is always an evil and dishonour to

vocabulary

δήπου perhaps; is it not so?

δήτα emphatic δῆ

κακουργέω do evil

ὁμολογέω agree with/to

οὐδαμὸς not anyone

ΚΡΙΤΩΝ. οὐ δῆτα.

ΣΩΚΡΑΤΗΣ. οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν, ὥς οἱ πολλοὶ οἴονται, ἐπειδὴ γε οὐδαμῶς δεῖ ἀδικεῖν.

ΚΡ. οὐ φαίνεται.

ΣΩ. τί δὲ δῆ; κακουργεῖν δεῖ, ὦ Κρίτων, ἢ οὔ;

ΚΡ. οὐ δεῖ δήπου, ὦ Σώκρατες.

ΣΩ. τί δέ; ἀντικακουργεῖν κακῶς πάσχοντα, ὥς οἱ πολλοὶ φασιν, δίκαιον ἢ οὐ δίκαιον;

ΚΡ. οὐδαμῶς.

ΣΩ. τὸ γάρ που κακῶς ποιεῖν ἀνθρώπους τοῦ ἀδικεῖν οὐδὲν διαφέρει.

ΚΡ. ἀληθῆ λέγεις.

ΣΩ. οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὅτιοῦν πάσχη ὑπ' αὐτῶν. καὶ ὅρα, ὦ Κρίτων, ταῦτα καθομολογῶν, ὅπως μὴ παρὰ δόξαν ὁμολογῇς· οἶδα γὰρ ὅτι ὀλίγοις τισὶ ταῦτα καὶ δοκεῖ

ΚΡΙΤΩΝ. οὐ ^{|emphatic} δῆ

ΣΩΚΡΑΤΗΣ. οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν, ὥς οἱ πολλοὶ οἴονται, ἐπειδὴ γε ^{|not anyone} εἰ ἀδικεῖν.

ΚΡ. οὐ φαίνεται.

ΣΩ. τί δὲ δῆ; ^{|do evil} δεῖ, ὦ Κρίτων, ἢ οὐ;

ΚΡ. οὐ δεῖ ^{|perhaps; is} Σώκρατες.
^{|it not so?}

ΣΩ. τί δέ; ἀντικακουργεῖν κακῶς πάσχοντα, ὥς οἱ πολλοὶ φασιν, δίκαιον ἢ οὐ δίκαιον;

ΚΡ. ^{|not anyone}

ΣΩ. τὸ γάρ που κακῶς ποιεῖν ἀνθρώπους τοῦ ἀδικεῖν οὐδὲν διαφέρει.

ΚΡ. ἀληθῆ λέγεις.

ΣΩ. οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὅτιοῦν πάσχη ὑπ' αὐτῶν. καὶ ὅρα, ὦ Κρίτων, ταῦτα καθομολογῶν, ὅπως μὴ παρὰ δόξαν ^{|agree with/to} ἴδα γὰρ ὅτι ὀλίγοις τισὶ ταῦτα καὶ δοκεῖ

him who acts unjustly? Shall we say so or not?

CRITO: Yes.

SOCRATES: Then we must do no wrong?

CRITO: Certainly not.

SOCRATES: Nor when injured injure in return, as the many imagine; for we must injure no one at all? (E. g. compare Rep.)

CRITO: Clearly not.

SOCRATES: Again, Crito, may we do evil?

CRITO: Surely not, Socrates.

SOCRATES: And what of doing evil in return for evil, which is the morality of the many — is that just or not?

CRITO: Not just.

SOCRATES: For doing evil to another is the same as injuring him?

CRITO: Very true.

SOCRATES: Then we ought not to retaliate or render evil for evil to any one, whatever evil we may have suffered from him. But I would have you consider, Crito, whether you really mean what you are saying. For this opinion has never been held, and never will be held,

vocabulary

ἀθρέω observe, gaze

βούλευμα -τος (n, 3) resolution, purpose

ἐμμένω stay put, be faithful, fixed

ἐνθένδε hence

ἐντεῦθεν thence

ἐξαπατάω trick, cheat ~apatosaurus

ἔρωτάω ask about something

καταφρονέω scorn; think of

κοινός communal, ordinary

κοινωνέω associate with

ὁμολογέω agree with/to

ὀρθός upright, straight; correct, just
~orthogonal

ὀρθόω stand up

οὐδέποτε never

πάλαι long ago ~paleo

πάλη wrestling ~Pallas

πάλλω shake, brandish ~Pallas

πη somewhere, somehow

πότερος which, whichever of two

σκοπάω watch, observe

σκοπέω behold, consider

συνδοκέω seem good also

καὶ δόξει. οἷς οὖν οὕτω δέδοκται καὶ οἷς μή, τούτοις οὐκ ἔστι κοινὴ βουλή, ἀλλὰ ἀνάγκη τούτους ἀλλήλων καταφρονεῖν ὁρώντας ἀλλήλων τὰ βουλευόμενα. σκόπει δὴ οὖν καὶ σὺ εὖ μάλα πότερον κοινωνεῖς καὶ συνδοκεῖ σοι καὶ ἀρχώμεθα ἐντεῦθεν βουλευόμενοι, ὥς οὐδέποτε ὀρθῶς ἔχοντος οὔτε τοῦ ἀδικεῖν οὔτε τοῦ ἀνταδικεῖν οὔτε κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, ἢ ἀφίστασαι καὶ οὐ κοινωνεῖς τῆς ἀρχῆς; ἐμοὶ μὲν γὰρ καὶ πάλαι οὕτω καὶ νῦν ἔτι δοκεῖ, σοὶ δὲ εἴ πῃ ἄλλη δέδοκται, λέγε καὶ δίδασκε. εἰ δ' ἐμμένεις τοῖς πρόσθε, τὸ μετὰ τοῦτο ἄκουε.

ΚΡΙΤΩΝ. ἀλλ' ἐμμένω τε καὶ συνδοκεῖ μοι· ἀλλὰ λέγε.

ΣΩΚΡΑΤΗΣ. λέγω δὴ αὖ τὸ μετὰ τοῦτο, μᾶλλον δ' ἐρωτῶ· πότερον ἂ ἄν τις ὁμολογήσῃ τῶν δίκαια ὄντα ποιητέον ἢ ἐξαπατητέον;

ΚΡ. ποιητέον.

ΣΩ. ἐκ τούτων δὴ ἄθρει. ἀπιόντες ἐνθένδε ἡμεῖς μὴ πείσαντες τὴν πόλιν πότερον κακῶς τινας ποιούμεν,

καὶ δόξει. οἷς οὖν οὕτω δέδοκται καὶ οἷς μή, τούτοις
οὐκ ἔστι ^{communal,} _{ordinary} λή, ἀλλὰ ἀνάγκη τούτους ἀλλήλων
^{scorn; think of} ὁρῶντας ἀλλήλων τὰ ^{resolution,} _{purpose} σκόπει
δὴ οὖν καὶ σὺ εὖ μάλα ^{which,} _{whichever} ^{associate with} ` ^{seem good also}
καὶ ἀρχώμεθα ^{thence} βουλευόμενοι, ὥς ^{never} ὀρθῶς
ἔχοντος οὔτε τοῦ ἀδικεῖν οὔτε τοῦ ἀνταδικεῖν οὔτε κακῶς
πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, ἢ ἀφίστασαι καὶ
οὐ ^{associate with} ; ἀρχῆς; ἐμοὶ μὲν γὰρ καὶ πάλαι οὕτω καὶ
νῦν ἔτι δοκεῖ, σοὶ δὲ εἴ πῃ ἄλλη δέδοκται, λέγε καὶ δίδασκε.
εἰ δ' ^{stay put, be} _{faithful, fixed} πρόσθε, τὸ μετὰ τοῦτο ἄκουε.

ΚΡΙΤΩΝ. ἀλλ' ^{stay put, be faith-} _{ful, fixed} ^{seem good, also} ἰλλὰ λέγε.

ΣΩΚΡΑΤΗΣ. λέγω δὴ αὖ τὸ μετὰ τοῦτο, μᾶλλον δ' ^{ask}

^{which,} _{whichever} ἵ ἂν τις ^{agree with/to} γὰρ δίκαια ὄντα ποιητέον ἢ
^{trick, cheat} ,

ΚΡ. ποιητέον.

ΣΩ. ἐκ τούτων δὴ ^{observe, gaze} ἴντες ^{hence} ἡμεῖς μὴ

πέισαντες τὴν πόλιν ^{which,} _{whichever} :ακῶς τινὰς ποιοῦμεν,

by any considerable number of persons; and those who are agreed and those who are not agreed upon this point have no common ground, and can only despise one another when they see how widely they differ. Tell me, then, whether you agree with and assent to my first principle, that neither injury nor retaliation nor warding off evil by evil is ever right. And shall that be the premiss of our argument? Or do you decline and dissent from this? For so I have ever thought, and continue to think; but, if you are of another opinion, let me hear what you have to say. If, however, you remain of the same mind as formerly, I will proceed to the next step.

CRITO: You may proceed, for I have not changed my mind.

SOCRATES: Then I will go on to the next point, which may be put in the form of a question:—Ought a man to do what he admits to be right, or ought he to betray the right?

CRITO: He ought to do what he thinks right.

SOCRATES: But if this is true, what is the

vocabulary

ἄκυρος (ῥ) without authority
ἀνατρέπω defeat, thwart ~trophy
ἀποδιδράσκω escape
διανοέω have in mind
δικάζω judge
εἴτε if, whenever; either/or
ἐμμένω stay put, be faithful, fixed
ἐνθένδε hence
ἐννοέω consider
ἐπίσταμαι know how, understand
 ~station
ἐπιχειρέω do, try, attack ~chiral
ἔρομαι ask a question, ask about, go
 searching through
ἔρωτάω ask about something
ἐφίστημι set; (mp) come/be near,

direct, stop ~station
ἥκιστος least; above all
ιδιώτης -ου (m, 1) private; a layman
ἰσχύω be strong; win
κοινός communal, ordinary
ὁμολογέω agree with/to
ὀνομάζω to address, name ~name
ὀρθός upright, straight; correct, just
 ~orthogonal
ὀρθόω stand up
προστάσσω post at, attach to,
 command
ρήτωρ public speaker
σκοπᾶω watch, observe
σκοπέω behold, consider
σύνπας (ᾱ) all together

καὶ ταῦτα οὖς ἤκιστα δεῖ, ἢ οὐ; καὶ ἐμμένομεν οἷς
ὠμολογήσαμεν δικαίοις οὖσιν ἢ οὐ;

ΚΡΙΤΩΝ. οὐκ ἔχω, ὦ Σώκρατες, ἀποκρίνασθαι πρὸς ὃ
ἐρωτᾷς· οὐ γὰρ ἐννοῶ.

ΣΩΚΡΑΤΗΣ. ἀλλ' ὧδε σκόπει. εἰ μέλλουσιν ἡμῖν ἐνθένδε
εἶτε ἀποδιδράσκειν, εἴθ' ὅπως δεῖ ὀνομάσαι τοῦτο,
ἐλθόντες οἱ νόμοι καὶ τὸ κοινὸν τῆς πόλεως ἐπιστάντες
ἔρουντο· εἰπέ μοι, ὦ Σώκρατες, τί ἐν νῶ ἔχεις ποιεῖν;
ἄλλο τι ἢ τούτῳ τῷ ἔργῳ ὃ ἐπιχειρεῖς διανοῇ τούς τε
νόμους ἡμᾶς ἀπολέσαι καὶ σύμπασαν τὴν πόλιν τὸ σὸν
μέρος; ἢ δοκεῖ σοι οἷόν τε ἔτι ἐκείνην τὴν πόλιν εἶναι
καὶ μὴ ἀνατετράφθαι, ἐν ἣ ἂν αἱ γενόμεναι δίκαι μηδὲν
ἰσχύωσιν ἀλλὰ ὑπὸ ἰδιωτῶν ἄκυροί τε γίνωνται καὶ
διαφθείρωνται; τί ἐροῦμεν, ὦ Κρίτων, πρὸς ταῦτα καὶ
ἄλλα τοιαῦτα; πολλὰ γὰρ ἂν τις ἔχοι, ἄλλως τε καὶ
ρήτωρ, εἰπεῖν ὑπὲρ τούτου τοῦ νόμου ἀπολλυμένου ὃς τὰς
δίκας τὰς δικασθείσας προστάττει κυρίας εἶναι. ἢ ἐροῦμεν
πρὸς αὐτοὺς ὅτι ἡδίκηκε γὰρ ἡμᾶς ἡ πόλις καὶ οὐκ ὀρθῶς

καὶ ταῦτα οὖς |least; δέι, ἢ οὐ; καὶ |stay put, be |
 |agree with/to |above faithful, fixed
 |all
 δικάίοις οὖσιν ἢ οὐ;

ΚΡΙΤΩΝ. οὐκ ἔχω, ὦ Σώκρατες, ἀποκρίνασθαι πρὸς ὃ
 |ask οὐ γὰρ |consider

ΣΩΚΡΑΤΗΣ. ἀλλ' ὥδε σκόπει. εἰ μέλλουσιν ἡμῖν

|hence |if, |escape , |if, . . . whenever; |to address, name . . .
 |when- |either/or
 ἐλθόντες, οἱ νόμοι καὶ τὸ |communal, . . . πόλεως ἐπιστάντες
 |ei- |ordinary
 |ther/or
 |ask, search through . . . ὦ Σώκρατες, τί ἐν νῶ ἔχεις ποιεῖν;

ἄλλο τι ἢ τούτῳ τῷ ἔργῳ ὧ |do, try, attack . . . νοῇ τοὺς τε
 νόμους ἡμᾶς ἀπολέσαι καὶ |all together τὴν πόλιν τὸ σὸν
 μέρος; ἢ δοκεῖ σοι οἶόν τε ἔτι ἐκείνην τὴν πόλιν εἶναι
 καὶ μὴ |defeat, thwart . . . ἐν ἣ ἂν αἱ γενόμεναι δίκαι μὴδὲν

ἰσχύωσιν ἀλλὰ ὑπὸ |private; a|without . . . εἰ γίνωνται καὶ
 |layman |authority
 διαφθείρωνται; τί ἐροῦμεν, ὦ Κρίτων, πρὸς ταῦτα καὶ
 ἄλλα τοιαῦτα; πολλὰ γὰρ ἂν τις ἔχοι, ἄλλως τε καὶ

|public . . . εἰπεῖν ὑπὲρ τούτου τοῦ νόμου ἀπολλυμένου ὃς τὰς
 |speaker
 δίκας τὰς |judge |post at, attach |υρίας εἶναι. ἢ ἐροῦμεν
 |to, command
 πρὸς αὐτοὺς ὅτι ἡδίκηε γὰρ ἡμᾶς ἡ πόλις καὶ οὐκ ὀρθῶς

application? In leaving the prison against the will of the Athenians, do I wrong any? or rather do I not wrong those whom I ought least to wrong? Do I not desert the principles which were acknowledged by us to be just—what do you say?

CRITO: I cannot tell, Socrates, for I do not know.

SOCRATES: Then consider the matter in this way:—Imagine that I am about to play truant (you may call the proceeding by any name which you like), and the laws and the government come and interrogate me: ‘Tell us, Socrates,’ they say; ‘what are you about? are you not going by an act of yours to overturn us—the laws, and the whole state, as far as in you lies? Do you imagine that a state can subsist and not be overthrown, in which the decisions of law have no power, but are set aside and trampled upon by individuals?’ What will be our answer, Crito, to these and the like words? Any one, and especially a rhetorician, will have a good deal to say on behalf of the law which requires a sentence to

vocabulary

γάμος wedding, sex ~bigamy
 δικάζω judge
 ἐγκαλέω demand payment; accuse
 εἶωθα be accustomed, in the habit
 ἐκτρέφω raise, rear
 ἐπιχειρέω do, try, attack ~chiral
 ἐρωτάω ask about something
 μέμφομαι blame; reject
 μουσική art, music
 ναός (ἄ) temple, shrine ~nostalgia

νή yea
 ὁμολογέω agree with/to
 παιδεία child-rearing, education
 παιδεύω raise; train
 παραγγέλλω transmit; order, summon,
 recommend, encourage
 προστάσσω post at, attach to,
 command
 τροφή food, upkeep ~atrophy
 φυτεύω plant, grow, cause, prepare
 ~physics

τὴν δίκην ἔκρινεν; ταῦτα ἢ τί ἐροῦμεν;

ΚΡΙΤΩΝ. ταῦτα νῆ Δία, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. τί οὖν ἂν εἴπωσιν οἱ νόμοι· ὦ Σώκρατες, ἢ καὶ ταῦτα ὁμολόγητο ἡμῖν τε καὶ σοί, ἢ ἐμμενεῖν ταῖς δίκαις αἷς ἂν ἡ πόλις δικάζῃ; εἰ οὖν αὐτῶν θαυμάζοιμεν λεγόντων, ἴσως ἂν εἴποιεν ὅτι ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα ἀλλ' ἀποκρίνου, ἐπειδὴ καὶ εἴωθας χρῆσθαι τῷ ἐρωτᾷ τε καὶ ἀποκρίνεσθαι. φέρε γάρ, τί ἐγκαλῶν ἡμῖν καὶ τῇ πόλει ἐπιχειρεῖς ἡμᾶς ἀπολλύναι; οὐ πρῶτον μὲν σε ἐγεννήσαμεν ἡμεῖς, καὶ δι' ἡμῶν ἔλαβε τὴν μητέρα σου ὁ πατήρ καὶ ἐφύτευσέν σε; φράσον οὖν, τούτοις ἡμῶν, τοῖς νόμοις τοῖς περὶ τοὺς γάμους, μέμφῃ τι ὥς οὐ καλῶς ἔχουσιν; οὐ μέμφομαι, φαίην ἄν. ἀλλὰ τοῖς περὶ τὴν τοῦ γενομένου τροφήν τε καὶ παιδείαν ἐν ἣ καὶ σὺ ἐπαιδεύθης; ἢ οὐ καλῶς προσέταττον ἡμῶν οἱ ἐπὶ τούτῳ τεταγμένοι νόμοι, παραγγέλλοντες τῷ πατρὶ τῷ σῷ σε ἐν μουσικῇ καὶ γυμναστικῇ παιδεύειν; καλῶς, φαίην ἄν. εἰεν. ἐπειδὴ δὲ ἐγένου τε καὶ ἐξετράφης καὶ ἐπαιδεύθης, ἔχῃς ἂν

τὴν δίκην ἔκρινεν; ταῦτα ἢ τί ἐροῦμεν;

ΚΡΙΤΩΝ. ταῦτα νῆ Δία, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. τί οὖν ἂν εἴπωσιν οἱ νόμοι· ὦ Σώκρατες, ἢ
καὶ ταῦτα |agree with/to, ἡμῶν τε καὶ σοί, ἢ ἐμμενεῖν ταῖς
δίκαῖς αἷς ἂν ἡ πόλις |judge , εἰ οὖν αὐτῶν θαυμάζοιμεν
λεγόντων, ἴσως ἂν εἴποιεν ὅτι ὦ Σώκρατες, μὴ θαύμαζε
τὰ λεγόμενα ἀλλ' ἀποκρίνου, ἐπειδὴ καὶ |be accustomed, ai
|in the habit
τῷ |ask τε καὶ ἀποκρίνεσθαι. φέρε γάρ, τί |demand pay-
|ment; accuse
ἡμῶν καὶ τῇ πόλει |do, try, attack, ἡμῶν ἀπολλύναι; οὐ πρῶτον
μὲν σε ἐγεννήσαμεν ἡμεῖς, καὶ δι' ἡμῶν ἔλαβε τὴν μητέρα
σου ὁ πατήρ καὶ |plant, grow, φράσον οὖν, τούτοις ἡμῶν,
|cause, prepare
τοῖς νόμοις τοῖς περὶ τοὺς |wedding, |blame; τι ὥς οὐ καλῶς
|sex |reject
ἔχουσιν; οὐ |blame; , φαίην ἄν. ἀλλὰ τοῖς περὶ τὴν τοῦ
|reject
γενομένου |food, τε καὶ |child-rearing, ἢ καὶ σὺν |raise; train ,
|upkeep |education
ἢ οὐ καλῶς |post at, attach ἡμῶν οἱ ἐπὶ τούτῳ τεταγμένοι
|to, command
νόμοι, |transmit; order, summon, πρὶ τῷ σῷ σε ἐν |art, music
|recommend, encourage
καὶ γυμναστικῇ |raise; train , καλῶς, φαίην ἄν. εἶεν. ἐπειδὴ
δὲ ἐγένου τε καὶ |raise, rear καὶ |raise; train , ἔχεις ἄν

be carried out. He will argue that this law should not be set aside; and shall we reply, 'Yes; but the state has injured us and given an unjust sentence.' Suppose I say that?

CRITO: Very good, Socrates.

SOCRATES: 'And was that our agreement with you?' the law would answer; 'or were you to abide by the sentence of the state?' And if I were to express my astonishment at their words, the law would probably add: 'Answer, Socrates, instead of opening your eyes—you are in the habit of asking and answering questions. Tell us,—What complaint have you to make against us which justifies you in attempting to destroy us and the state? In the first place did we not bring you into existence? Your father married your mother by our aid and begat you. Say whether you have any objection to urge against those of us who regulate marriage?' None, I should reply. 'Or against those of us who after birth regulate the nurture and education of children, in which you also were trained? Were not the laws, which have the charge of education, right in commanding your father to train you in music and gymnastic?' Right, I should reply. 'Well then, since

vocabulary

ἀνταπόλλυμι (ῥ) destroy in return
ἀντιλέγω contradict, oppose
ἀντιποιέω do in return; (mid) seek, claim
ἀρετή goodness, excellence
δεσπότης -ου (m, 1) master, despot
ἐκγονος offspring, descendant ~genus
ἐξείμι go forth; is possible ~ion
ἐξίστημι displace, transform; (+gen)

give up ~station
ἐπιχειρέω do, try, attack ~chiral
ἐπιχείρησις -τος (f) attack
μοῖρα portion, fate; (κατά+) rightly ~Moirā
πρόγονος elder, ancestor ~genus
σεμνός revered, holy
σοφός skilled, clever, wise
τίμιος honored, precious
τύπτω beat, smite ~stupid

εἰπεῖν πρῶτον μὲν ὡς οὐχὶ ἡμέτερος ἦσθα καὶ ἔκγονος καὶ
 δούλος, αὐτός τε καὶ οἱ σοὶ πρόγονοι; καὶ εἰ τοῦθ' οὕτως
 ἔχει, ἄρ' ἐξ ἴσου οἶε εἶναι σοὶ τὸ δίκαιον καὶ ἡμῶν, καὶ ἅττ'
 ἂν ἡμεῖς σε ἐπιχειρῶμεν ποιεῖν, καὶ σοὶ ταῦτα ἀντιποιεῖν
 οἶε δίκαιον εἶναι;

ΣΩΚΡΑΤΗΣ. ἢ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἐξ ἴσου
 ἦν τὸ δίκαιον καὶ πρὸς δεσπότην, εἴ σοι ὦν ἐτύγχανεν,
 ὥστε ἅπερ πάσχοις ταῦτα καὶ ἀντιποιεῖν, οὔτε κακῶς
 ἀκούοντα ἀντιλέγειν οὔτε τυπτόμενον ἀντιτύπτειν οὔτε
 ἄλλα τοιαῦτα πολλά· πρὸς δὲ τὴν πατρίδα ἄρα καὶ
 τοὺς νόμους ἐξέσται σοι, ὥστε, ἐάν σε ἐπιχειρῶμεν ἡμεῖς
 ἀπολλύναι δίκαιον ἡγούμενοι εἶναι, καὶ σὺ δὲ ἡμᾶς τοὺς
 νόμους καὶ τὴν πατρίδα καθ' ὅσον δύνασαι ἐπιχειρήσεις
 ἀνταπολλύναι, καὶ φήσεις ταῦτα ποιῶν δίκαια πράττειν,
 ὁ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελόμενος; ἢ οὕτως εἰ σοφὸς
 ὥστε λέληθέν σε ὅτι μητρός τε καὶ πατρὸς καὶ τῶν
 ἄλλων προγόνων ἀπάντων τιμιώτερόν ἐστιν πατὴρ καὶ
 σεμνότερον καὶ ἀγιώτερον καὶ ἐν μείζονι μοίρᾳ καὶ

εἰπεῖν πρῶτον μὲν ὥς οὐχὶ ἡμέτερος ἦσθα καὶ |offspring καὶ
 δοῦλος, αὐτός τε καὶ οἱ σοὶ |elder,
 |ancestor, καὶ εἰ τοῦθ' οὕτως
 ἔχει, ἄρ' ἐξ ἴσου οἶε εἶναι σοὶ τὸ δίκαιον καὶ ἡμῖν, καὶ ἅττ'
 ἂν ἡμεῖς σε |do, try, attack ποιεῖν, καὶ σοὶ ταῦτα |do in return; (mid)
 |seek, claim
 οἶε δίκαιον εἶναι;

ΣΩΚΡΑΤΗΣ. ἢ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἐξ ἴσου
 ἦν τὸ δίκαιον καὶ πρὸς |master,
 |despot, εἴ σοι ὦν ἐτύγχανεν,
 ὥστε ἅπερ πάσχοις ταῦτα καὶ |do in return; εἰ κακῶς
 (mid) seek, claim
 ἀκούοντα |contradict, οὔτε |smite ἀντιτύπτειν οὔτε
 |oppose
 ἄλλα τοιαῦτα πολλά· πρὸς δὲ τὴν πατρίδα ἄρα καὶ
 τοὺς νόμους ἐξέσται σοι, ὥστε, ἐάν σε |do, try, attack ἡμεῖς
 ἀπολλύναι δίκαιον ἡγούμενοι εἶναι, καὶ σὺ δὲ ἡμᾶς τοὺς
 νόμους καὶ τὴν πατρίδα καθ' ὅσον δύνασαι ἐπιχειρήσεις
 |destroy in return, καὶ φήσεις ταῦτα ποιῶν δίκαια πράττειν,
 ὃ τῇ |truth τῆς |excellence τιμελόμενος; ἢ οὕτως εἰ |skilled,
 |clever, wise
 ὥστε λέληθέν σε ὅτι μητρός τε καὶ πατρὸς καὶ τῶν
 ἄλλων |elder,
 |ancestor ἀπάντων |honored,
 |precious ἔστιν πατὴρ καὶ
 |revered, holy καὶ ἀγιώτερον καὶ ἐν μείζονι |portion, fate

you were brought into the world and nurtured and educated by us, can you deny in the first place that you are our child and slave, as your fathers were before you? And if this is true you are not on equal terms with us; nor can you think that you have a right to do to us what we are doing to you. Would you have any right to strike or revile or do any other evil to your father or your master, if you had one, because you have been struck or reviled by him, or received some other evil at his hands? —you would not say this? And because we think right to destroy you, do you think that you have any right to destroy us in return, and your country as far as in you lies? Will you, O professor of true virtue, pretend that you are justified in this? Has a philosopher like you failed to discover that our country is more to be

vocabulary

ἀναχωρέω return, retreat ~heir
βιάζω use force on, violate
δικαστήριον court
δράω do, accomplish
ἐκτρέφω raise, rear
ἐπιχειρέω do, try, attack ~chiral
ἡσυχία peace and quiet
θωπεύω flatter, coax
μεταδίδωμι give part of ~donate
παιδεύω raise; train
πανταχοῦ everywhere; completely
προστάσσω post at, attach to,

command

σέβομαι feel shame, awe
σκοπᾶω watch, observe
σκοπέω behold, consider
τάξις -εως (f) arrangement, military unit
τιτρώσκω wound, bring to grief
 ~trauma
τοίνυν well, then
τύπτω beat, smite ~stupid
ὑπείκω yield, withdraw ~victor
φύω produce, beget; clasp ~physics
χαλεπαίνω be violent, rage

παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι, καὶ σέβεσθαι δεῖ καὶ μᾶλλον ὑπεῖκειν καὶ θωπεύειν πατρίδα χαλεπαίνουσιν ἢ πατέρα, καὶ ἢ πείθειν ἢ ποιεῖν ἃ ἂν κελεύῃ, καὶ πάσχειν ἐάν τι προστάτῃ παθεῖν ἡσυχίαν ἄγοντα, ἐάντε τύπτεσθαι ἐάντε δεῖσθαι, ἐάντε εἰς πόλεμον ἄγῃ τρωθησόμενον ἢ ἀποθανούμενον, ποιητέον ταῦτα, καὶ τὸ δίκαιον οὕτως ἔχει, καὶ οὐχὶ ὑπεικτέον οὐδὲ ἀναχωρητέον οὐδὲ λειπτέον τὴν τάξιν, ἀλλὰ καὶ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον ἃ ἂν κελεύῃ ἡ πόλις καὶ ἡ πατρίς, ἢ πείθειν αὐτὴν ἢ τὸ δίκαιον πέφυκε· βιάζεσθαι δὲ οὐχ ὅσιον οὔτε μητέρα οὔτε πατέρα, πολὺ δὲ τούτων ἔτι ἦττον τὴν πατρίδα; τί φήσομεν πρὸς ταῦτα, ὦ Κρίτων; ἀληθῆ λέγειν τοὺς νόμους ἢ οὐ;

ΚΡΙΤΩΝ. ἔμοιγε δοκεῖ.

ΣΩΚΡΑΤΗΣ. σκοπεῖ τοίνυν, ὦ Σώκρατες, φαῖεν ἂν ἴσως οἱ νόμοι, εἰ ἡμεῖς ταῦτα ἀληθῆ λέγομεν, ὅτι οὐ δίκαια ἡμᾶς ἐπιχειρεῖς δρᾶν ἃ νῦν ἐπιχειρεῖς. ἡμεῖς γάρ σε γεννήσαντες, ἐκθρέψαντες, παιδεύσαντες, μεταδόντες

παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι, καὶ
 σέβεσθαι δεῖ καὶ μᾶλλον |yield, |flatter, coax .πατρίδα
 |withdraw
 |be violent, rage ἢ πατέρα, καὶ ἢ πείθειν ἢ ποιεῖν ἃ ἂν
 κεύη, καὶ πάσχειν ἐάν τι |post at, attach |peace and quiet
 |to, command
 ἄγοντα, ἐάντε |smite ἐάντε δεῖσθαι, ἐάντε εἰς πόλεμον
 ἄγῃ |wound, bring to ἢ ἀποθανούμενον, ποιητέον ταῦτα,
 |grief
 καὶ τὸ δίκαιον οὕτως ἔχει, καὶ οὐχὶ ὑπεικτέον οὐδὲ
 |return, retreat οὐδὲ λειπτέον τὴν τάξιν, ἀλλὰ καὶ ἐν
 πολέμῳ καὶ ἐν |court καὶ |everywhere; |τοιητέον ἃ ἂν
 |completely
 κεύῃ ἢ πόλιν καὶ ἢ πατρίδα, ἢ πείθειν αὐτὴν ἢ τὸ δίκαιον
 πέφυκε· |βιάζω?: use force on; or |βιάζω?: use force on
 πολὺ δὲ τούτων ἔτι ἥττον τὴν πατρίδα; τί φήσομεν πρὸς
 ταῦτα, ὦ Κρίτων; ἀληθῆ λέγειν τοὺς νόμους ἢ οὐ;

ΚΡΙΤΩΝ. ἔμοιγε δοκεῖ.

ΣΩΚΡΑΤΗΣ. σκόπει |well, then Σώκρατες, φαῖεν ἂν ἴσως
 οἱ νόμοι, εἰ ἡμεῖς ταῦτα ἀληθῆ λέγομεν, ὅτι οὐ δίκαια
 ἡμᾶς |do, try, attack|do, accomplish |do, try, attack ἡμεῖς γὰρ σε
 γεννήσαντες, |raise, rear , |raise; train , |give part of

valued and higher and holier far than mother or father or any ancestor, and more to be regarded in the eyes of the gods and of men of understanding? also to be soothed, and gently and reverently entreated when angry, even more than a father, and either to be persuaded, or if not persuaded, to be obeyed? And when we are punished by her, whether with imprisonment or stripes, the punishment is to be endured in silence; and if she lead us to wounds or death in battle, thither we follow as is right; neither may any one yield or retreat or leave his rank, but whether in battle or in a court of law, or in any other place, he must do what his city and his country order him; or he must change their view of what is just: and if he may do no violence to his father or mother, much less may he do violence to his country.' What answer shall we make to this, Crito? Do the laws speak truly, or do they not?

CRITO: I think that they do.

SOCRATES: Then the laws will say: 'Consider, Socrates, if we are speaking truly that in

vocabulary

ἄγριος wild, savage ~agriculture

ἄλλοσε elsewhere ~alien

ἀπαγορεύω forbid; fail, be worn out

ἀποικία colony

ἀρέσκω please, satisfy; make amends

δικάζω judge

διοικέω manage, keep house

δοκιμάζω test, approve

ἐκεῖσε thither

ἐμποδών getting in the way

ἔξιμι go forth; is possible ~ion

ἔξεστι it is allowed/possible

ἐξίημι send forth, allow forth ~jet

ἐξουσία authority, office

ἐπειδάν when, after

ἐπιτάσσω enjoin; place near

ἐφίημι (τι) send at, let fly; mp: rush at, spring upon ~jet

ὁμολογέω agree with/to

ὅμως anyway, nevertheless

ὅποι to which place

παραμένω stay with ~remain

ποῖ whither? how long?

προαγορεύω declare, predict, order

προτίθημι set before ~thesis

τριχῇ in thirds; triply

ἀπάντων ὧν οἰοί τ' ἡμεν καλῶν σοὶ καὶ τοῖς ἄλλοις πᾶσιν
 πολίταις, ὅμως προαγορεύομεν τῷ ἐξουσίαν πεποιηκέναι
 Ἀθηναίων τῷ βουλομένῳ, ἐπειδὴν δοκιμασθῇ καὶ ἴδῃ τὰ
 ἐν τῇ πόλει πράγματα καὶ ἡμᾶς τοὺς νόμους, ᾧ ἂν μὴ
 ἀρέσκωμεν ἡμεῖς, ἐξεῖναι λαβόντα τὰ αὐτοῦ ἀπιέναι ὅποι
 ἂν βούληται. καὶ οὐδεὶς ἡμῶν τῶν νόμων ἐμποδὼν ἐστίν
 οὐδ' ἀπαγορεύει, ἐάντε τις βούληται ὑμῶν εἰς ἀποικίαν
 ἵεναι, εἰ μὴ ἀρέσκοιμεν ἡμεῖς τε καὶ ἡ πόλις, ἐάντε
 μετοικεῖν ἄλλοσέ ποι ἐλθῶν, ἵεναι ἐκεῖσε ὅποι ἂν βούληται,
 ἔχοντα τὰ αὐτοῦ. ὅς δ' ἂν ὑμῶν παραμείνῃ, ὁρῶν ὃν
 τρόπον ἡμεῖς τάς τε δίκας δικάζομεν καὶ τᾶλλα τὴν
 πόλιν διοικοῦμεν, ἥδη φαμὲν τοῦτον ὡμολογηκέναι ἔργῳ
 ἡμῖν ᾧ ἂν ἡμεῖς κελεύωμεν ποιήσῃ ταῦτα, καὶ τὸν μὴ
 πειθόμενον τριχῇ φαμεν ἀδικεῖν, ὅτι τε γεννηταῖς οὖσιν
 ἡμῖν οὐ πείθεται, καὶ ὅτι τροφεῦσι, καὶ ὅτι ὁμολογήσας
 ἡμῖν πείσεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς, εἰ μὴ
 καλῶς τι ποιούμεν, προτιθέντων ἡμῶν καὶ οὐκ ἀγρίως
 ἐπιταπτόντων ποιεῖν ᾧ ἂν κελεύωμεν, ἀλλὰ ἐφίεντων

ἀπάντων ὧν οἰοί τ' ἡμεν καλῶν σοὶ καὶ τοῖς ἄλλοις πᾶσιν

πολίταις, any-way, declare, predict, τῷ authority, πεποιηκέναι
|order office

Ἀθηναίων, nevertheless, τὰ βουλομένῳ, when, after, |test, approve καὶ ἴδη τὰ

ἐν τῇ πόλει πράγματα καὶ ἡμᾶς τοὺς νόμους, ᾧ ἂν μὴ

|please, satisfy; ἡμεῖς, ἐξεῖναι λαβόντα τὰ αὐτοῦ ἀπιέναι |to which place
|make amends

ἂν βούληται. καὶ οὐδεὶς ἡμῶν τῶν νόμων |getting in the way

οὐδ' |forbid; fail, ἐάντε τις βούληται ὑμῶν εἰς |colony
|be worn out

ιέναι, εἰ μὴ |please, satisfy; ἡμεῖς τε καὶ ἡ πόλις, ἐάντε
|make amends

μετοικεῖν |elsewhere εἰ ἐλθόν, ιέναι |thither |to which place...ται,

ἔχοντα τὰ αὐτοῦ. ὅς δ' ἂν ὑμῶν |stay with , ὁρῶν ὃν

τρόπον ἡμεῖς τάς τε δίκας |judge καὶ τᾶλλα τὴν

πόλιν |manage, keep 'house' μὲν τοῦτον |agree with/to ἔργῳ

ἡμῖν ᾧ ἂν ἡμεῖς κελεύωμεν ποιήσῃ ταῦτα, καὶ τὸν μὴ

πειθόμενον |in thirds; triply ἰδικεῖν, ὅτι τε γεννηταῖς οὖσιν

ἡμῖν οὐ πείθεται, καὶ ὅτι τροφεῦσι, καὶ ὅτι |agree with/to

ἡμῖν πείσεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς, εἰ μὴ

καλῶς τι ποιούμεν, |set before ἡμῶν καὶ οὐκ |wild,
|savage

|enjoin; place ποιεῖν ᾧ ἂν κελεύωμεν, ἀλλὰ |send flying at
|near

your present attempt you are going to do us an injury. For, having brought you into the world, and nurtured and educated you, and given you and every other citizen a share in every good which we had to give, we further proclaim to any Athenian by the liberty which we allow him, that if he does not like us when he has become of age and has seen the ways of the city, and made our acquaintance, he may go where he pleases and take his goods with him. None of us laws will forbid him or interfere with him. Any one who does not like us and the city, and who wants to emigrate to a colony or to any other city, may go where he likes, retaining his property. But he who has experience of the manner in which we order justice and administer the state, and still remains, has entered into an implied contract that he will do as we command him. And he who disobeys us is, as we maintain, thrice wrong: first, because in disobeying us he is disobeying his parents; secondly, because we are the authors of his education; thirdly, because he has made an agreement with us that he will

vocabulary

ἄλλοσε elsewhere ~alien

ἅπαξ once

ἀποδημία foreign travel

ἀρέσκω please, satisfy; make amends

διαφερόντως differently

εἴπερ if indeed

ἐπιθυμία (ῥ) desire, thing desired

ἐπινοέω intend

ἥκιστος least; above all

θεωρία spectator, contemplation

καθάπτω attach; (mp) upbraid

ὁμολογέω agree with/to

ὁμολογία agreement, consent

οὐδέτερος neither

ποῖ whither? how long?

πότε when?

πώποτε never

στρατεύω make an expedition, war,
campaign ~strategy

σφόδρα very much

τεκμήριον sign; proof

δυοῖν θάτερα, ἢ πείθειν ἡμᾶς ἢ ποιεῖν, τούτων οὐδέτερα ποιεῖ.

ΣΩΚΡΑΤΗΣ. ταύταις δὴ φαμεν καὶ σέ, ὦ Σώκρατες, ταῖς αἰτίαις ἐνέξεσθαι, εἴπερ ποιήσεις ἃ ἐπινοεῖς, καὶ οὐχ ἥκιστα Ἀθηναίων σέ, ἀλλ' ἐν τοῖς μάλιστα. εἰ οὖν ἐγὼ εἴπομι· διὰ τί δὴ; ἴσως ἂν μου δικαίως καθάπτοιτο λέγοντες ὅτι ἐν τοῖς μάλιστα Ἀθηναίων ἐγὼ αὐτοῖς ὁμολογηκῶς τυγχάνω ταύτην τὴν ὁμολογίαν. φαῖεν γὰρ ἂν ὅτι ὦ Σώκρατες, μεγάλα ἡμῖν τούτων τεκμήριά ἐστιν, ὅτι σοι καὶ ἡμεῖς ἡρέσκομεν καὶ ἡ πόλις· οὐ γὰρ ἂν ποτε τῶν ἄλλων Ἀθηναίων ἀπάντων διαφερόντως ἐν αὐτῇ ἐπεδήμεις εἰ μὴ σοι διαφερόντως ἡρεσκεν, καὶ οὗτ' ἐπὶ θεωρίαν πώποτ' ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἅπαξ εἰς Ἴσθμόν, οὔτε ἄλλοσε οὐδαμόσε, εἰ μὴ ποι στρατευσόμενος, οὔτε ἄλλην ἀποδημίαν ἐποιήσω πώποτε ὥσπερ οἱ ἄλλοι ἄνθρωποι, οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδὲ ἄλλων νόμων ἔλαβεν εἰδέναι, ἀλλὰ ἡμεῖς σοι ἱκανοὶ ἦμεν καὶ ἡ ἡμετέρα πόλις· οὕτω σφόδρα ἡμᾶς ἡροῦ καὶ ὁμολόγεις

δυοῖν θάτερα, ἢ πείθειν ἡμᾶς ἢ ποιεῖν, τούτων |neither
ποιεῖ.

ΣΩΚΡΑΤΗΣ. ταύταις δὴ φάμεν καὶ σέ, ὦ Σώκρατες,
ταῖς αἰτίαις ἐνέξεσθαι, |if indeed_ιῆσεις ᾧ |intend , καὶ οὐχ
|least;
|above
|all
εἰπομι· διὰ τί δὴ; ἴσως ἂν μου δικαίως |attach; (mp) upbraid
λέγοντες ὅτι ἐν τοῖς μάλιστα Ἀθηναίων ἐγὼ αὐτοῖς
|agree with/to τυγχάνω ταύτην τὴν |agreement, . φαῖεν γὰρ
|consent
ἂν ὅτι ὦ Σώκρατες, μεγάλα ἡμῖν τούτων |sign; proof ἐστίν,
ὅτι σοι καὶ ἡμεῖς |please, satisfy; ἢ ἡ πόλις· οὐ γὰρ ἂν ποτε
|make amends
τῶν ἄλλων Ἀθηναίων ἀπάντων |differently ἐν αὐτῇ
ἐπεδήμεις εἰ μὴ σοι |differently |please, satisfy; οὐτ' ἐπὶ
|make amends
|spectator, |never ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ |once εἰς
|contem-
|plation
ισμόν, οὔτε |elsewhere ἰδαμόσε, εἰ μὴ ποι |make an expedition,
|war, campaign
οὔτε ἄλλην |foreign ἐποιήσω |never ὥσπερ οἱ ἄλλοι
|travel
ἄνθρωποι, οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδὲ ἄλλων
νόμων ἔλαβεν εἰδέναι, ἀλλὰ ἡμεῖς σοι ἱκανοὶ ἡμεν καὶ ἡ
ἡμετέρα πόλις· οὕτω |very much_μᾶς ἡροῦ καὶ |agree with/to

duly obey our commands; and he neither obeys them nor convinces us that our commands are unjust; and we do not rudely impose them, but give him the alternative of obeying or convincing us;—that is what we offer, and he does neither.

‘These are the sort of accusations to which, as we were saying, you, Socrates, will be exposed if you accomplish your intentions; you, above all other Athenians.’ Suppose now I ask, why I rather than anybody else? they will justly retort upon me that I above all other men have acknowledged the agreement. ‘There is clear proof,’ they will say, ‘Socrates, that we and the city were not displeasing to you. Of all Athenians you have been the most constant resident in the city, which, as you never leave, you may be supposed to love (compare *Phaedr.*). For you never went out of the city either to see the games, except once when you went to the Isthmus, or to any other place unless when you were on military service; nor did you travel as other men do. Nor had you any curiosity to know other states or

vocabulary

ἀγανακτέω be vexed, in a ferment
αἰσχύνη (ῥ) shame, dishonor
αἰσχύνω (ῥ) spoil, disgrace, disfigure, mar
ἄχέομαι heal, fix
ἀποδιδράσκω escape
ἄρέσκω please, satisfy; make amends
ἐκὼν willingly, on purpose; giving in too easily
ἐντρέπω heed ~trophy
ἔξιμι go forth; is possible ~ion
ἐπιχειρέω do, try, attack ~chiral

καλλωπίζω embellish, make up
ὁμολογέω agree with/to
ὁμολογίη agreement, consent
παραβαίνω go with; transgress ~basis
πολιτεύω (ι) be a free citizen
συνθήκη combination; agreement
συντίθημι hearken, mark ~thesis
τιμάω (ι) honor, exalt
τοίνυν well, then
φάσκω declare, promise, think ~fame
φαῦλος trifling
φυγή flight, means of escape ~fugitive

καθ' ἡμᾶς πολιτεύσεσθαι, τά τε ἄλλα καὶ παῖδας ἐν αὐτῇ ἐποιήσω, ὡς ἀρεσκούσης σοι τῆς πόλεως. ἔτι τοίνυν ἐν αὐτῇ τῇ δίκῃ ἐξῆν σοι φυγῆς τιμήσασθαι εἰ ἐβούλου, καὶ ὅπερ νῦν ἀκούσης τῆς πόλεως ἐπιχειρεῖς, τότε ἐκούσης ποιῆσαι. σὺ δὲ τότε μὲν ἐκαλλωπίζου ὡς οὐκ ἀγανακτῶν εἰ δέοι τεθνάναι σε, ἀλλὰ ἡροῦ, ὡς ἔφησθα, πρὸ τῆς φυγῆς θάνατον· νῦν δὲ οὗτ' ἐκείνους τοὺς λόγους αἰσχύνῃ, οὔτε ἡμῶν τῶν νόμων ἐντρέπη, ἐπιχειρῶν διαφθεῖραι, πράττεις τε ἅπερ ἂν δοῦλος ὁ φαυλότατος πράξειεν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ τὰς συνθήκας τε καὶ τὰς ὁμολογίας καθ' ἃς ἡμῖν συνέθου πολιτεύεσθαι. πρῶτον μὲν οὖν ἡμῖν τοῦτ' αὐτὸ ἀπόκριναι, εἰ ἀληθῆ λέγομεν φάσκοντές σε ὁμολογηκέναι πολιτεύσεσθαι καθ' ἡμᾶς ἔργῳ ἀλλ' οὐ λόγῳ, ἢ οὐκ ἀληθῆ. τί φῶμεν πρὸς ταῦτα, ὦ Κρίτων; ἄλλο τι ἢ ὁμολογῶμεν;

ΚΡΙΤΩΝ. ἀνάγκη, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. ἄλλο τι οὖν, ἂν φαίεν, ἢ συνθήκας τὰς πρὸς ἡμᾶς αὐτοὺς καὶ ὁμολογίας παραβαίνεις, οὐχ ὑπὸ

καθ' ἡμᾶς |be a free citizen , τά τε ἄλλα καὶ παῖδας ἐν αὐτῇ
ἐποιήσω, ὥς |please, satisfy; |do, try, attack |well, then
|make amends
αὐτῇ τῇ δίκη ἐξῆν σοι |flight, |honor εἰ ἐβούλου, καὶ
|means
ὅπερ νῦν ἀκούσης τῆς |of |do, try, attack ὅτε |willingly
|escape
ποιῆσαι. σὺ δὲ τότε μὲν |embellish, make up ὑκ |be vexed, in a
|ferment
εἰ δέοι τεθνάναι σε, ἀλλὰ ἥροῦ, ὥς ἔφησθα, πρὸ τῆς
|flight, |means τον· νῦν δὲ οὐτ' ἐκείνους τοὺς λόγους αἰσχύνῃ,
|of escape
οὔτε ἡμῶν τῶν νόμων |heed , |do, try, attack ἀφθεῖραι,
πράττεις τε ἅπερ ἂν δοῦλος ὁ |trifling πράξειεν,
|escape |do, try, attack. ἤρᾳ τὰς συνθήκας τε καὶ τὰς
|agreement, καθ' ἃς ἡμῖν |hearken, |be a free citizen πρῶτον
|consent |mark
μὲν οὖν ἡμῖν τοῦτ' αὐτὸ ἀπόκριναι, εἰ ἀληθῆ λέγομεν
|declare, |promise, |agree with/to |be a free citizen καθ' ἡμᾶς
|think
ἔργῳ ἀλλ' οὐ λόγῳ, ἣ οὐκ ἀληθῆ. τί φῶμεν πρὸς ταῦτα,
ὦ Κρίτων; ἄλλο τι ἢ |agree with/to ,

ΚΡΙΤΩΝ. ἀνάγκη, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. ἄλλο τι οὖν, ἂν φαίεν, ἢ συνθήκας τὰς πρὸς
ἡμᾶς αὐτοὺς καὶ |agreement, |go with; transgress ὑπὸ
|consent

their laws: your affections did not go beyond us and our state; we were your especial favourites, and you acquiesced in our government of you; and here in this city you begat your children, which is a proof of your satisfaction. Moreover, you might in the course of the trial, if you had liked, have fixed the penalty at banishment; the state which refuses to let you go now would have let you go then. But you pretended that you preferred death to exile (compare Apol.), and that you were not unwilling to die. And now you have forgotten these fine sentiments, and pay no respect to us the laws, of whom you are the destroyer; and are doing what only a miserable slave would do, running away and turning your back upon the compacts and agreements which you made as a citizen. And first of all answer this very question: Are we right in saying that you agreed to be governed according to us in deed, and not in word only? Is that true or not?' How shall we answer, Crito? Must we not assent?

CRITO: We cannot help it,

vocabulary

ἀναγκάζω force, compel
 ἄνευ away from; not having; not
 needing ~Sp. sin
 ἀπατάω to lie, trick ~apatosaurus
 ἀποδημέω be absent, abroad
 ἀρέσκω please, satisfy; make amends
 βαρβαρικός non-Greek
 δῆλος visible, conspicuous
 διαφερόντως differently
 ἐβδομήκοντα 70
 ἐκάστοτε each time
 ἐμμενής continuously
 ἐμμένω stay put, be faithful, fixed
 ἐξαμαρτάνω miss; err, do wrong
 ἔξιμι go forth; is possible ~ion
 ἐπιτήδειος fit, suitable

εὐνομέομαι be well ordered
 κινδυνεύω encounter danger; (+inf)
 there is a danger that
 ὁμολογέω agree with/to
 ὁμολογίη agreement, consent
 οὐσία property; essence
 παραβαίνω go with; transgress ~basis
 προαιρέω produce; (m) prefer
 σαυτοῦ yourself
 σκοπᾶω watch, observe
 σκοπέω behold, consider
 στερέω steal, take
 σχεδόν near, approximately at
 ~ischemia
 τυφλός blind
 χωλός lame

ἀνάγκης ὁμολογήσας οὐδὲ ἀπατηθεὶς οὐδὲ ἐν ὀλίγῳ χρόνῳ
ἀναγκασθεὶς βουλευσασθαι, ἀλλ' ἐν ἔτεσιν ἑβδομήκοντα,
ἐν οἷς ἐξῆν σοι ἀπιέναι, εἰ μὴ ἡρέσκομεν ἡμεῖς μηδὲ δίκαιαι
ἐφαίνοντό σοι αἱ ὁμολογίαι εἶναι.

Σὺ δὲ οὔτε Λακεδαιμόνα προηροῦ οὔτε Κρήτην, ἅς
δὴ ἐκάστοτε φῆς εὐνομεῖσθαι, οὔτε ἄλλην οὐδεμίαν τῶν
Ἑλληνίδων πόλεων οὐδὲ τῶν βαρβαρικῶν, ἀλλὰ ἐλάττω
ἐξ αὐτῆς ἀπεδήμησας ἢ οἱ χωλοὶ τε καὶ τυφλοὶ καὶ οἱ ἄλλοι
ἀνάπηροι· οὕτω σοι διαφερόντως τῶν ἄλλων Ἀθηναίων
ἤρεσκεν ἡ πόλις τε καὶ ἡμεῖς οἱ νόμοι δῆλον ὅτι· τίνοι γὰρ
ἂν πόλις ἀρέσκοι ἄνευ νόμων; νῦν δὲ δὴ οὐκ ἐμμενεῖς τοῖς
ὁμολογημένοις; ἐὰν ἡμῖν γε πείθῃ, ὦ Σώκρατες· καὶ οὐ
καταγέλαστός γε ἔσῃ ἐκ τῆς πόλεως ἐξελθών.

Σκόπει γὰρ δὴ, ταῦτα παραβὰς καὶ ἐξαμαρτάνων τι
τούτων τί ἀγαθὸν ἐργάσῃ σαυτὸν ἢ τοὺς ἐπιτηδείους τοὺς
σαντοῦ. ὅτι μὲν γὰρ κινδυνεύουσὶ γέ σου οἱ ἐπιτήδαιοι
καὶ αὐτοὶ φεύγειν καὶ στερηθῆναι τῆς πόλεως ἢ τὴν οὐσίαν
ἀπολέσαι, σχεδὸν τι δῆλον· αὐτὸς δὲ πρῶτον

Socrates.

SOCRATES: Then will they not say: ‘You, Socrates, are breaking the covenants and agreements which you made with us at your leisure, not in any haste or under any compulsion or deception, but after you have had seventy years to think of them, during which time you were at liberty to leave the city, if we were not to your mind, or if our covenants appeared to you to be unfair.

‘You had your choice, and might have gone either to Lacedaemon or Crete, both which states are often praised by you for their good government, or to some other Hellenic or foreign state. Whereas you, above all other Athenians, seemed to be so fond of the state, or, in other words, of us her laws (and who would care about a state which has no laws?), that you never stirred out of her; the halt, the blind, the maimed, were not more stationary in her than you were. And now you run away and forsake your agreements. Not so, Socrates, if you will take our advice; do not make yourself ridiculous by escaping out of the city.

‘For just consider, if you transgress and err in this sort of way, what good will you do either to yourself or to your friends? That your friends will be driven into exile and deprived of citizenship, or

vocabulary

ἀκολασία debauchery

ἀνόητος foolish

ἀπαρέσχω appease

ἄρα interrogative pcl

ἀρετή goodness, excellence

ἀσχήμων ugly, shameful

ἄταξία disorder

βεβαιόω secure, confirm

βεβαίωσις -εως (f) confirmation,
warranty

διαλέγω go through, debate ~legion

δικάζω judge

δικαιοσύνη justice

δικαστής -οῦ (m, 1) judge, juror

ἐγγύς near

ἐνθάδε here, hither

εὐνομέομαι be well ordered

κῆδω distress, hurt; mp: care about
(+gen) ~heinous

κόσμιος well-behaved

νόμιμος customary, legal, natural

ὀρθός upright, straight; correct, just
~orthogonal

ὀρθόω stand up

πλησιάζω bring/be near; have sex

πολιτεία (i) citizenship; government

πότερος which, whichever of two

σφόδρα very much

ὕποβλέπω look angrily

μὲν ἐὰν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς, ἢ Θήβαζε
 ἢ Μέγαράδε— εὐνομοῦνται γὰρ ἀμφότεραι— πολέμιος
 ἦξῃς, ὦ Σώκρατες, τῇ τούτων πολιτείᾳ, καὶ ὅσοι περ
 κήδονται τῶν αὐτῶν πόλεων ὑποβλέπονταί σε διαφθορέα
 ἡγούμενοι τῶν νόμων, καὶ βεβαιώσεις τοῖς δικασταῖς τὴν
 δόξαν, ὥστε δοκεῖν ὀρθῶς τὴν δίκην δικάσαι· ὅστις γὰρ
 νόμων διαφθορεὺς ἐστὶν σφόδρα που δόξειεν ἂν νέων
 γε καὶ ἀνοήτων ἀνθρώπων διαφθορεὺς εἶναι. πότερον
 οὖν φεύξῃ τὰς τε εὐνομουμένας πόλεις καὶ τῶν ἀνδρῶν
 τοὺς κοσμιωτάτους; καὶ τοῦτο ποιοῦντι ἄρα ἄξιόν σοι
 ζῆν ἔσται; ἢ πλησιάσεις τούτοις καὶ ἀναισχυνησίεις
 διαλεγόμενος— τίνας λόγους, ὦ Σώκρατες; ἢ οὔσπερ
 ἐνθάδε, ὥς ἢ ἀρετὴ καὶ ἡ δικαιοσύνη πλείστου ἄξιον
 τοῖς ἀνθρώποις καὶ τὰ νόμιμα καὶ οἱ νόμοι; καὶ οὐκ
 οἶει ἄσχημον ἂν φανείσθαι τὸ τοῦ Σωκράτους πρᾶγμα;
 οἶεσθαί γε χρή. ἀλλ' ἐκ μὲν τούτων τῶν τόπων ἀπαρεῖς,
 ἦξῃς δὲ εἰς Θετταλίαν παρὰ τοὺς ξένους τοὺς Κρίτωνος;
 ἐκεῖ γὰρ δὴ πλείστη ἀταξία καὶ ἀκολασία,

μὲν ἐὰν εἰς τῶν |near τινα πόλεων ἔλθῃς, ἢ Θήβαζε
 ἢ Μέγαράδε— |be well ordered, ἢ ἀμφοτέραι— πολέμιος
 ἦξῃς, ὦ Σώκρατες, τῇ τούτων |citizenship; καὶ ὅσοι περ
 |government
 |distress τῶν αὐτῶν πόλεων |look angrily σε διαφθορέα
 ἡγούμενοι τῶν νόμων, καὶ βεβαιώσεις τοῖς |judge, juror τὴν
 δόξαν, ὥστε δοκεῖν ὀρθῶς τὴν δίκην |judge ὅστις γὰρ
 νόμων διαφθορεὺς ἐστίν |very much . οὐ δόξειεν ἂν νέων
 γε καὶ |foolish ἀνθρώπων διαφθορεὺς εἶναι. |which,
 |whichever
 οὖν φεύξῃ τάς τε |be well ordered πόλεις καὶ τῶν ἀνδρῶν
 τοὺς |well-behaved , καὶ τοῦτο ποιοῦντι |interrogative pcl .
 ζῆν ἔσται; ἢ πλησιάσεις τούτοις καὶ ἀναισχυντήσεις
 |go through, debate ἵνας λόγους, ὦ Σώκρατες; ἢ οὕπερ
 |here, , ὥς ἢ |excellence . ἢ ἢ |justice πλείστου ἄξιον
 |hither
 τοῖς ἀνθρώποις καὶ τὰ νόμιμα καὶ οἱ νόμοι; καὶ οὐκ
 οἶε |ugly, ἂν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα;
 |shameful
 οἶεσθαί γε χρή. ἀλλ' ἐκ μὲν τούτων τῶν τόπων |appease ,
 ἦξῃς δὲ εἰς Θετταλίαν παρὰ τοὺς ξένους τοὺς Κρίτωνος;
 ἐκεῖ γὰρ δὴ πλείστη ἀταξία καὶ |debauchery,

will lose their property, is tolerably certain; and you yourself, if you fly to one of the neighbouring cities, as, for example, Thebes or Megara, both of which are well governed, will come to them as an enemy, Socrates, and their government will be against you, and all patriotic citizens will cast an evil eye upon you as a subverter of the laws, and you will confirm in the minds of the judges the justice of their own condemnation of you. For he who is a corrupter of the laws is more than likely to be a corrupter of the young and foolish portion of mankind. Will you then flee from well-ordered cities and virtuous men? and is existence worth having on these terms? Or will you go to them without shame, and talk to them, Socrates? And what will you say to them? What you say here about virtue and justice and institutions and laws being the best things among men? Would that be decent of you? Surely not. But if you go away from well-governed states to Crito's

vocabulary

ἀνάξιος unworthy, undeserved
ἀποδιδράσκω escape
ἀπολαύω have use, have a benefit
ἀρετή goodness, excellence
βιάω use force against, overcome
βίος life ~biology
βιόω live; (mp) make a living ~biology
δεῖπνον meal, food
δεῖπνος meal, food
δεσμωτήριον prison
δικαιοσύνη justice
διφθέρα leather
δουλεύω serve, be a slave
εἰκός likely
εἴωθα be accustomed, in the habit

ἐκτρέφω raise, rear
ἐνσκευάζω get ready, dress in
ἐπιθυμέω (ὑ) wish, covet
εὖωχέω fete, feed well
ἡδύς sweet, pleasant ~hedonism
λυπέω (ὑ) annoy, distress
μεταλλάσσω change; exchange
παιδεύω raise; train
παραβαίνω go with; transgress ~basis
περιτίθημι put around, endow with
 ~thesis
ποῦ where?
σαντοῦ yourself
σκευή equipment
σχῆμα -τος (n, 3) form, figure
ὑπέρχομαι go under

καὶ ἴσως ἂν ἡδέως σου ἀκούοιεν ὡς γελοίως ἐκ τοῦ
 δεσμωτηρίου ἀπεδίδρασκες σκευὴν τέ τινα περιθήμενος, ἢ
 διφθέραν λαβὼν ἢ ἄλλα οἷα δὴ εἰώθασιν ἐνσκευάζεσθαι οἱ
 ἀποδιδράσκοντες, καὶ τὸ σχῆμα τὸ σαυτοῦ μεταλλάξας·
 ὅτι δὲ γέρων ἀνὴρ, σμικροῦ χρόνου τῷ βίῳ λοιποῦ ὄντος
 ὡς τὸ εἶκος, ἐτόλμησας οὕτω γλίσχρως ἐπιθυμῆν ζῆν,
 νόμους τοὺς μεγίστους παραβάς, οὐδεὶς ὃς ἐρεῖ; ἴσως,
 ἂν μή τινα λυπῆς· εἰ δὲ μή, ἀκούσῃ, ᾧ Σώκρατες,
 πολλὰ καὶ ἀνάξια σαυτοῦ. ὑπερχόμενος δὴ βιώσῃ πάντας
 ἀνθρώπους καὶ δουλεύων— τί ποιῶν ἢ εὐωχούμενος
 ἐν Θετταλίᾳ, ὥσπερ ἐπὶ δεῖπνον ἀποδεδημηκῶς εἰς
 Θετταλίαν;

ΣΩΚΡΑΤΗΣ. λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης τε καὶ
 τῆς ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται; ἀλλὰ δὴ τῶν παιδῶν
 ἔνεκα βούλει ζῆν, ἵνα αὐτοὺς ἐκθρέψῃς καὶ παιδεύσῃς;
 τί δέ; εἰς Θετταλίαν αὐτοὺς ἀγαγὼν θρέψεις τε καὶ
 παιδεύσεις, ξένους ποιήσας, ἵνα καὶ τοῦτο ἀπολαύσωσιν;
 ἢ τοῦτο μὲν οὐ, αὐτοῦ δὲ τρεφόμενοι σοῦ ζῶντος βέλτιον

καὶ ἴσως ἂν |sweet σου ἀκούοιεν ὡς γελοίως ἐκ τοῦ

|prison |escape |equipment τίνα |put around, ἢ
|endow with

|leather λαβὼν ἢ ἄλλα οἶα δὴ |be accus-|get ready, dress in
|tomed, in

|escape , καὶ τὸ |form, |the habit
|figure |yourself |change;
|exchange

ὅτι δὲ γέρων ἀνὴρ, σμικροῦ χρόνου τῷ βίῳ λοιποῦ ὄντος

ὡς τὸ |likely , ἐτόλμησας οὕτω γλίσχρως |wish, covet ζῆν,

νόμους τοὺς μεγίστους |go with; transgress. ὅς ἐρεῖ; ἴσως,

ἂν μή τίνα |annoy, εἰ δὲ μή, ἀκούσῃ, ὦ Σώκρατες,
|distress

πολλὰ καὶ |unworthy yourself |go under δὴ βιώσῃ πάντας
|undeserved

ἀνθρώπους καὶ |serve, be a slave. ποιῶν ἢ |fete, feed well

ἐν Θετταλίᾳ, ὥσπερ ἐπὶ δεῖπνον ἀποδεδημηκὼς εἰς

Θετταλίαν;

ΣΩΚΡΑΤΗΣ. λόγοι δὲ ἐκεῖνοι οἱ περὶ |justice τε καὶ

τῆς ἄλλης |excel- |where? ἵν' ἔσονται; ἀλλὰ δὴ τῶν παίδων
|lence

ἔνεκα βούλει ζῆν, ἵνα αὐτοὺς |raise, rear καὶ |raise; train ,

τί δέ; εἰς Θετταλίαν αὐτοὺς ἀγαγὼν θρέψῃς τε καὶ

παιδεύσεις, ξένους ποιήσας, ἵνα καὶ τοῦτο |have use, have a,
|benefit

ἢ τοῦτο μὲν οὐ, αὐτοῦ δὲ τρεφόμενοι σοῦ ζῶντος βέλτιον

friends in Thessaly, where there is great disorder and licence, they will be charmed to hear the tale of your escape from prison, set off with ludicrous particulars of the manner in which you were wrapped in a goatskin or some other disguise, and metamorphosed as the manner is of runaways; but will there be no one to remind you that in your old age you were not ashamed to violate the most sacred laws from a miserable desire of a little more life? Perhaps not, if you keep them in a good temper; but if they are out of temper you will hear many degrading things; you will live, but how?—as the flatterer of all men, and the servant of all men; and doing what?—eating and drinking in Thessaly, having gone abroad in order that you may get a dinner. And where will be your fine sentiments about justice and virtue? Say that you wish to live for the sake of your children—you want to bring them up and educate them—will you take them into Thessaly and deprive them of Athenian citizenship?

vocabulary

αἰσχυρός shameful

ἀμείνων comparative of ἀγαθός, noble

ἀποδημέω be absent, abroad

ἀπολογέομαι defend one's conduct

εἴπερ if indeed

ἐκεῖσε thither

ἐνθάδε here, hither

ἐπιμελέομαι take care of, oversee

ἐπιτήδειος fit, suitable

ἥκιστος least; above all

ὁμολογίη agreement, consent

ὄφελος -εος (n, 3) a use, a help

παιδεύω raise; train

παραβαίνω go with; transgress ~basis

πότερος which, whichever of two

σαντοῦ yourself

σύνειμι be with; have sex ~ion

συνθήκη combination; agreement

συντίθημι hearken, mark ~thesis

φάσκω declare, promise, think ~fame

θρέψονται καὶ παιδεύονται μὴ συνόντος σοῦ αὐτοῖς; οἱ
 γὰρ ἐπιτήδριοι οἱ σοὶ ἐπιμελήσονται αὐτῶν. πότερον
 ἐὰν μὲν εἰς Θετταλίαν ἀποδημήσης, ἐπιμελήσονται, ἐὰν
 δὲ εἰς Ἄιδου ἀποδημήσης, οὐχὶ ἐπιμελήσονται; εἴπερ γέ
 τι ὄφελος αὐτῶν ἐστὶν τῶν σοι φασκόντων ἐπιτηδείων
 εἶναι, οἷεσθαί γε χρή. ἀλλ', ὦ Σώκρατες, πειθόμενος
 ἡμῖν τοῖς σοῖς τροφεῦσι μήτε παῖδας περὶ πλείονος ποιοῦ
 μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου, ἵνα εἰς
 Ἄιδου ἐλθὼν ἔχῃς πάντα ταῦτα ἀπολογήσασθαι τοῖς ἐκεῖ
 ἄρχουσιν· οὔτε γὰρ ἐνθάδε σοι φαίνεται ταῦτα πράττοντι
 ἄμεινον εἶναι οὐδὲ δικαιότερον οὐδὲ ὀσιώτερον, οὐδὲ
 ἄλλω τῶν σῶν οὐδενί, οὔτε ἐκεῖσε ἀφικομένῳ ἄμεινον
 ἔσται. ἀλλὰ νῦν μὲν ἡδικοημένος ἄπει, ἐὰν ἀπίης, οὐχ ὑφ'
 ἡμῶν τῶν νόμων ἀλλὰ ὑπ' ἀνθρώπων· ἐὰν δὲ ἐξέλθῃς
 οὕτως αἰσχροῶς ἀνταδικήσας τε καὶ ἀντικακουργήσας,
 τὰς σαυτοῦ ὁμολογίας τε καὶ συνθήκας τὰς πρὸς ἡμᾶς
 παραβὰς καὶ κακὰ ἐργασάμενος τούτους οὓς ἥκιστα ἔδει,
 σαυτόν τε καὶ φίλους καὶ πατρίδα καὶ ἡμᾶς, ἡμεῖς τέ σοι

Is this the benefit which you will confer upon them? Or are you under the impression that they will be better cared for and educated here if you are still alive, although absent from them; for your friends will take care of them? Do you fancy that if you are an inhabitant of Thessaly they will take care of them, and if you are an inhabitant of the other world that they will not take care of them? Nay; but if they who call themselves friends are good for anything, they will—to be sure they will.

‘Listen, then, Socrates, to us who have brought you up. Think not of life and children first, and of justice afterwards, but of justice first, that you may be justified before the princes of the world below. For neither will you nor any that belong to you be happier or holier or juster in this life, or happier in another, if you do as Crito bids. Now you depart in innocence, a sufferer and not a doer of evil; a victim, not of the laws, but of men. But if you go forth, returning evil for evil, and injury for injury, breaking the covenants and agreements which you have made with us, and wronging

vocabulary

αὐλέω play (blow, toot)
αὐλή courtyard
αὐλῖς -τος (f) roost, bivouac
αὐλός flute, tube, hollow
αὐλών canyon, strait, canal
βομβέω clash, clatter
ἐπιχειρέω do, try, attack ~chiral
εὐμενής kind
ἦχη noise

ἦχος noise
μάτην in vain, randomly
ὅμως anyway, nevertheless
τοίνυν well, then
ὑποδείκνυμι (υὑ) show, trace out
ὑποδέχομαι welcome, accept, suffer
 ~doctrine
ὕφηγέομαι lead the way
χαλεπαίνω be violent, rage

χαλεπανοῦμεν ζῶντι, καὶ ἐκεῖ οἱ ἡμέτεροι ἀδελφοὶ οἱ ἐν Ἄιδου νόμοι οὐκ εὐμενῶς σε ὑποδέχονται, εἰδότες ὅτι καὶ ἡμᾶς ἐπεχείρησας ἀπολέσαι τὸ σὸν μέρος. ἀλλὰ μή σε πείσῃ Κρίτων ποιεῖν ἃ λέγει μᾶλλον ἢ ἡμεῖς. ταῦτα, ὦ φίλε ἐταῖρε Κρίτων, εὖ ἴσθι ὅτι ἐγὼ δοκῶ ἀκούειν, ὥσπερ οἱ κορυβαντιῶντες τῶν αὐλῶν δοκοῦσιν ἀκούειν, καὶ ἐν ἐμοὶ αὕτη ἢ ἡχὴ τούτων τῶν λόγων βομβεῖ καὶ ποιεῖ μὴ δύνασθαι τῶν ἄλλων ἀκούειν· ἀλλὰ ἴσθι, ὅσα γε τὰ νῦν ἐμοὶ δοκοῦντα, ἐὰν λέγῃς παρὰ ταῦτα, μάτην ἐρεῖς. ὅμως μέντοι εἴ τι οἶει πλέον ποιήσῃν, λέγε.

ΚΡΙΤΩΝ. ἀλλ', ὦ Σώκρατες, οὐκ ἔχω λέγειν.

ΣΩΚΡΑΤΗΣ. ἔα τοίνυν, ὦ Κρίτων, καὶ πράττωμεν ταύτη, ἐπειδὴ ταύτη ὁ θεὸς ὑφηγείται.

|be violent, rage ζῶντι, καὶ ἐκεῖ οἱ ἡμέτεροι ἀδελφοὶ οἱ ἐν
 Ἄιδου νόμοι οὐκ |kind σε ὑποδέχονται, εἰδότες ὅτι καὶ
 ἡμᾶς |do, try, attack ἀπολέσαι τὸ σὸν μέρος. ἀλλὰ μή σε
 πείσῃ Κρίτων ποιεῖν ἃ λέγει μᾶλλον ἢ ἡμεῖς. ταῦτα, ὦ
 φίλε ἐταῖρε Κρίτων, εὖ ἴσθι ὅτι ἐγὼ δοκῶ ἀκούειν, ὥσπερ
 οἱ κορυβαντιῶντες τῶν αὐλῶν δοκοῦσιν ἀκούειν, καὶ ἐν
 ἔμοις αὕτη ἢ ἡχὴ τούτων τῶν λόγων |clash, καὶ ποιεῖ μὴ
 |clatter
 δύνασθαι τῶν ἄλλων ἀκούειν· ἀλλὰ ἴσθι, ὅσα γε τὰ νῦν
 ἐμοὶ δοκοῦντα, ἐὰν λέγῃς παρὰ ταῦτα, μάτην ἐρεῖς. |anyway, never-
 |theless
 μέντοι εἴ τι οἶε πλέον ποιήσῃ, λέγε.

ΚΡΙΤΩΝ. ἀλλ', ὦ Σώκρατες, οὐκ ἔχω λέγειν.

ΣΩΚΡΑΤΗΣ. ἔα |well, then Κρίτων, καὶ πράττωμεν ταύτη,
 ἐπειδὴ ταύτη ὁ θεὸς |lead the way

those whom you ought least of all to wrong, that is to say, yourself, your friends, your country, and us, we shall be angry with you while you live, and our brethren, the laws in the world below, will receive you as an enemy; for they will know that you have done your best to destroy us. Listen, then, to us and not to Crito.'

This, dear Crito, is the voice which I seem to hear murmuring in my ears, like the sound of the flute in the ears of the mystic; that voice, I say, is humming in my ears, and prevents me from hearing any other. And I know that anything more which you may say will be vain. Yet speak, if you have anything to say.

CRITO: I have nothing to say, Socrates.

SOCRATES: Leave me then, Crito, to fulfil the will of God, and to follow whither he leads.