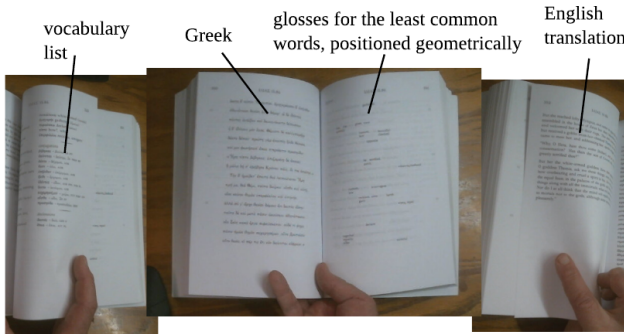


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*vocabulary*

**ἄγνως** -τος (m) unknown,  
unrecognizable

**διατριβή** activity, waste of time

**διατρίβω** (ι) wear down, delay  
~tribology

**ἐνθάδε** here, hither

**καταγιγνώσκω** judge negatively

**καταλιμπάνω** leave behind, abandon

**ὀνομάζω** to address, name ~name

**οὐτάω** pierce, wound

**στοά** στῶς roofed colonnade,  
storehouse

ΕΥΘΥΦΩΝ. τί νεώτερον, ὦ Σώκρατες, γέγονεν, ὅτι σὺ τὰς ἐν Λυκείῳ καταλιπὼν διατριβὰς ἐνθάδε νῦν διατρίβεις περὶ τὴν τοῦ βασιλέως στοάν; οὐ γάρ που καὶ σοί γε δίκη τις οὔσα τυγχάνει πρὸς τὸν βασιλέα ὥσπερ ἐμοί.

ΣΩΚΡΑΤΗΣ. οὗτοι δὴ Ἀθηναῖοί γε, ὦ Εὐθύφρων, δίκην αὐτὴν καλοῦσιν ἀλλὰ γραφήν.

ΕΥΘ. τί φής; γραφήν σέ τις, ὡς ἔοικε, γέγραπται· οὐ γὰρ ἐκεῖνό γε καταγνώσομαι, ὡς σὺ ἕτερον.

ΣΩ. οὐ γὰρ οὖν.

ΕΥΘ. ἀλλὰ σέ ἄλλος;

ΣΩ. πάνυ γε.

ΕΥΘ. τίς οὗτος;

ΣΩ. οὐδ' αὐτὸς πάνυ τι γινώσκω, ὦ Εὐθύφρων, τὸν ἄνδρα, νέος γάρ τίς μοι φαίνεται καὶ ἀγνῶς· ὀνομάζουσι μέντοι αὐτόν, ὡς ἐγῶμαι, Μέλητον. ἔστι δὲ τῶν δήμων Πιθεύς, εἴ τινα νῶ ἔχεις Πιθέα Μέλητον οἶον

ΕΥΘΥΦΩΝ. τί νεώτερον, ὦ Σώκρατες, γέγονεν, ὅτι σὺ

τὰς ἐν Λυκείῳ |leave behind, activity, |here, νῦν |wear down, delay  
 |abandon |waste of |hither  
 περὶ τὴν τοῦ βασιλέως |time  
 |roofed colonnade, του καὶ σοί γε δίκη  
 |storehouse

τις οὔσα τυγχάνει πρὸς τὸν βασιλέα ὥσπερ ἐμοί.

ΣΩΚΡΑΤΗΣ. οὔτοι δὴ Ἀθηναῖοί γε, ὦ Εὐθύφρων, δίκην  
 αὐτὴν καλοῦσιν ἀλλὰ γραφὴν.

ΕΥΘ. τί φής; γραφὴν σέ τις, ὥς ἔοικε, γέγραπται· οὐ γὰρ  
 ἐκεῖνό γε |judge negatively , ὥς σὺ ἕτερον.

ΣΩ. οὐ γὰρ οὖν.

ΕΥΘ. ἀλλὰ σὲ ἄλλος;

ΣΩ. πάνυ γε.

ΕΥΘ. τίς οὗτος;

ΣΩ. οὐδ' αὐτὸς πάνυ τι γινώσκω, ὦ Εὐθύφρων, τὸν

ἄνδρα, νέος γάρ τίς μοι φαίνεται καὶ |un- |to address, name  
 |known,  
 μέντοι αὐτόν, ὥς ἐγώ μαι, Μέλητον. |unrecog-  
 |nizable

Πιθεύς, εἴ τινα νῶ ἔχεις Πιθέα Μέλητον οἶον

EUTHYPHRO: Why have you left the Lyceum, Socrates? and what are you doing in the Porch of the King Archon? Surely you cannot be concerned in a suit before the King, like myself?

SOCRATES: Not in a suit, Euthyphro; impeachment is the word which the Athenians use.

EUTHYPHRO: What! I suppose that some one has been prosecuting you, for I cannot believe that you are the prosecutor of another.

SOCRATES: Certainly not.

EUTHYPHRO: Then some one else has been prosecuting you?

SOCRATES: Yes.

EUTHYPHRO: And who is he?

SOCRATES: A young man who is little known, Euthyphro; and I hardly know him: his name is Meletus, and he is of the deme of Pitthis. Perhaps you may remember his appearance; he has a beak, and long straight hair, and a beard which is ill

*vocabulary*

**ἀγεννής** low-born; sordid  
**βλαστάνω** bud, sprout  
**γεωργός** farming  
**εἰκός** likely  
**ἐκκαθαίρω** clear out  
**ἐννοέω** consider  
**ἐπίγρυπος** (ῥ) hook-nosed  
**ἐπιμελέομαι** take care of, oversee  
**εὐγένειος** well-bearded  
**ἡλικιώτης** -ου (m, 1) equal in age,

## contemporary

**καθοράω** look down ~panorama  
**κατηγορέω** accuse; indicate  
**κινδυνεύω** encounter danger; (+inf)  
 there is a danger that  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**σοφός** skilled, clever, wise  
**φαῦλος** trifling  
**φυτός** natural

τετανότριχα καὶ οὐ πάνυ εὐγένειον, ἐπίγρυπον δέ.

ΕΥΘΥΦΩΝ. οὐκ ἐννοῶ, ὦ Σώκρατες· ἀλλὰ δὴ τίνα γραφήν σε γέγραπται;

ΣΩΚΡΑΤΗΣ. ἦντινα; οὐκ ἀγεννή, ἔμοιγε δοκεῖ· τὸ γὰρ νέον ὄντα τοσοῦτον πρᾶγμα ἐγνωκέναι οὐ φαῦλόν ἐστιν. ἐκεῖνος γάρ, ὥς φησιν, οἶδε τίνα τρόπον οἱ νέοι διαφθείρονται καὶ τίνες οἱ διαφθείροντες αὐτούς. καὶ κινδυνεύει σοφός τις εἶναι, καὶ τὴν ἐμὴν ἀμαθίαν κατιδὼν ὥς διαφθείροντος τοὺς ἡλικιώτας αὐτοῦ, ἔρχεται κατηγορήσων μου ὥσπερ πρὸς μητέρα πρὸς τὴν πόλιν. καὶ φαίνεται μοι τῶν πολιτικῶν μόνος ἄρχεσθαι ὀρθῶς· ὀρθῶς γάρ ἐστι τῶν νέων πρῶτον ἐπιμεληθῆναι ὅπως ἔσονται ὅτι ἄριστοι, ὥσπερ γεωργὸν ἀγαθὸν τῶν νέων φυτῶν εἰκὸς πρῶτον ἐπιμεληθῆναι, μετὰ δὲ τοῦτο καὶ τῶν ἄλλων.

ΣΩ. καὶ δὴ καὶ Μέλητος ἴσως πρῶτον μὲν ἡμᾶς ἐκκαθαίρει τοὺς τῶν νέων τὰς βλάστας διαφθείροντας, ὥς

τετανότριχα καὶ οὐ πάνυ |well-beardedhook-nosed δέ.

ΕΥΘΥΦΩΝ. οὐκ |consider ὃ Σώκρατες· ἀλλὰ δὴ τίνα  
γραφὴν σε γέγραπται;

ΣΩΚΡΑΤΗΣ. ἦντινα; οὐκ |low-born; sordid...εἶ· τὸ γὰρ  
νέον ὄντα τοσοῦτον πρᾶγμα ἐγνωκέναι οὐ |trifling  
ἐστιν. ἐκεῖνος γάρ, ὥς φησιν, οἶδε τίνα τρόπον οἱ  
νέοι διαφθείρονται καὶ τίνες οἱ διαφθείροντες αὐτούς.

καὶ |encounter |skilled, ... εἶναι, καὶ τὴν ἐμὴν ἀμαθίαν  
|danger; |clever, wise  
|(+inf) there  
|look down a danger |equal in age, τοῦ, ἔρχεται  
|is that |contemporary  
|accuse; indicate μου ὥσπερ πρὸς μητέρα πρὸς τὴν πόλιν.  
καὶ φαίνεται μοι τῶν πολιτικῶν μόνος ἄρχεσθαι ὀρθῶς·  
ὀρθῶς γάρ ἐστι τῶν νέων πρῶτον |take care of, ὅπως  
|oversee  
ἔσονται ὅτι ἄριστοι, ὥσπερ |farming ἀγαθὸν τῶν νέων  
φυτῶν |likely πρῶτον |take care of, μετὰ δὲ τοῦτο καὶ τῶν  
|oversee  
ἄλλων.

ΣΩ. καὶ δὴ καὶ Μέλητος ἴσως πρῶτον μὲν ἡμᾶς

|clear out... ἔων τὰς βλάβας διαφθείροντας, ὥς

grown.

EUTHYPHRO: No, I do not remember him, Socrates. But what is the charge which he brings against you?

SOCRATES: What is the charge? Well, a very serious charge, which shows a good deal of character in the young man, and for which he is certainly not to be despised. He says he knows how the youth are corrupted and who are their corruptors. I fancy that he must be a wise man, and seeing that I am the reverse of a wise man, he has found me out, and is going to accuse me of corrupting his young friends. And of this our mother the state is to be the judge. Of all our political men he is the only one who seems to me to begin in the right way, with the cultivation of virtue in youth; like a good husbandman, he makes the young shoots his first care, and clears away us who are the destroyers of them. This is only the first step; he will afterwards

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

~etiology

**ἀρχαῖος** ancient, from the beginning

~oligarch

**ἄτοπος** strange, unnatural, disgusting**δαιμόνιος** voc: you crazy guy**δῆλος** visible, conspicuous**διαβάλλω** throw across; slander

~ballistic

**δικαστήριον** court**εἰκός** likely**ἐκάστοτε** each time**ἐπιμελέομαι** take care of, oversee**ἐπιχειρέω** do, try, attack ~chiral**ἑστία** hearth ~Hestia**θαυμάσιος** wonderful**καινός** new, fresh, strange**κακουργέω** do evil**ὀρρωδέω** dread, shrink from**ποιητής** -οῦ (m, 1) maker, author**ποιητός** made, well-made ~poet**σαυτοῦ** yourself

φησιν· ἔπειτα μετὰ τοῦτο δῆλον ὅτι τῶν πρεσβυτέρων ἐπιμεληθεῖς πλείστων καὶ μεγίστων ἀγαθῶν αἴτιος τῇ πόλει γενήσεται, ὥς γε τὸ εἶκος συμβῆναι ἐκ τοιαύτης ἀρχῆς ἀρξαμένῳ.

ΕΥΘΥΦΩΝ. βουλοίμην ἄν, ὦ Σώκρατες, ἀλλ' ὀρρωδῶ μὴ τούναντίον γένηται· ἀτεχνῶς γάρ μοι δοκεῖ ἀφ' ἐστίας ἄρχεσθαι κακουργεῖν τὴν πόλιν, ἐπιχειρῶν ἀδικεῖν σέ. καί μοι λέγε, τί καὶ ποιοῦντά σέ φησι διαφθείρειν τοὺς νέους;

ΣΩΚΡΑΤΗΣ. ἄτοπα, ὦ θαυμάσιε, ὥς οὕτω γ' ἀκοῦσαι. φησὶ γάρ με ποιητὴν εἶναι θεῶν, καὶ ὥς καινοὺς ποιοῦντα θεοὺς τοὺς δ' ἀρχαίους οὐ νομίζοντα ἐγράψατο τούτων αὐτῶν ἕνεκα, ὥς φησιν.

ΕΥΘ. μανθάνω, ὦ Σώκρατες· ὅτι δὴ σὺ τὸ δαιμόνιον φῆς σαυτῷ ἐκάστοτε γίγνεσθαι. ὥς οὖν καινοτομοῦντός σου περὶ τὰ θεῖα γέγραπται ταύτην τὴν γραφήν, καὶ ὥς διαβαλὼν δὴ ἔρχεται εἰς τὸ δικαστήριον, εἰδὼς ὅτι εὐδιάβολα τὰ τοιαῦτα πρὸς τοὺς πολλούς.

φήσιν· ἔπειτα μετὰ τοῦτο |visible, conspicuous| τῶν πρεσβυτέρων  
 |take care of, oversee|, πλείστων καὶ μεγίστων ἀγαθῶν |blameworthy; the cause|  
 πόλει γενήσεται, ὥς γε τὸ |likely| συμβῆναι ἐκ τοιαύτης  
 ἀρχῆς ἀρξαμένῳ.

ΕΥΘΥΦΩΝ. βουλοίμην ἄν, ὦ Σώκρατες, ἀλλ' |dread, shrink from|  
 τοῦναντίον γένηται· ἀτεχνῶς γάρ μοι δοκεῖ ἀφ' |hearth|  
 ἄρχεσθαι |do evil| τὴν πόλιν, |do, try, attack| ἵκεῖν σέ. καὶ  
 μοι λέγε, τί καὶ ποιοῦντά σέ φησι διαφθείρειν τοὺς νέους;

ΣΩΚΡΑΤΗΣ. |strange, un-natural, disgusting| ὡς οὕτω γ' ἀκοῦσαι.  
 φησὶ γάρ με ποιεῖν εἶναι θεῶν, καὶ ὡς |new, fresh, strange|  
 θεοὺς τοὺς δ' |ancient, from the beginning| νομίζοντα ἐγράψατο τούτων  
 αὐτῶν ἕνεκα, ὥς φησιν.

ΕΥΘ. μανθάνω, ὦ Σώκρατες· ὅτι δὴ σὺ τὸ δαιμόνιον  
 φῆς |yourself| each time γίγνεσθαι. ὥς οὖν καινοτομοῦντός  
 σου περὶ τὰ θεῖα γέγραπται ταύτην τὴν γραφήν, καὶ  
 ὡς |throw across; slander| ἔρχεται εἰς τὸ |court|, εἰδὼς ὅτι  
 εὐδιάβολα τὰ τοιαῦτα πρὸς τοὺς πολλούς.

attend to the elder branches; and if he goes on as he has begun, he will be a very great public benefactor.

EUTHYPHRO: I hope that he may; but I rather fear, Socrates, that the opposite will turn out to be the truth. My opinion is that in attacking you he is simply aiming a blow at the foundation of the state. But in what way does he say that you corrupt the young?

SOCRATES: He brings a wonderful accusation against me, which at first hearing excites surprise: he says that I am a poet or maker of gods, and that I invent new gods and deny the existence of old ones; this is the ground of his indictment.

EUTHYPHRO: I understand, Socrates; he means to attack you about the familiar sign which occasionally, as you say, comes to you. He thinks that you are a neologian, and he is going to have you up before the court for this. He knows that such a charge is readily received by the world, as I

*vocabulary*

**εἴτε** if, whenever; either/or  
**ἐπιθυμέω** (ὅ) wish, covet  
**θυμῶ** (ὅ) anger  
**καίτοι** and yet; and in fact; although  
**καταγελάω** laugh at, deride  
**μαίνομαι** be berserk ~maenad  
**μέλος** -ους (n, 3) limb; melody  
**μέλω** concern, interest, be one's  
 responsibility  
**ὁμόσε** to the same spot ~homoerotic  
**ὅμως** anyway, nevertheless  
**προαγορεύω** declare, predict, order

**προεῖπον** foretell, proclaim, order  
 before  
**προλέγω** prophecy, proclaim; preselect  
 ~legion  
**σεαυτοῦ** yourself  
**σοφία** skill; wisdom ~sophistry  
**σπάνιος** rare, scanty  
**σφόδρα** very much  
**φθονέω** envy  
**φθόνος** malice, envy  
**φιλανθρωπία** benevolence  
**φροντίζω** consider, ponder

καὶ ἐμοῦ γάρ τοι, ὅταν τι λέγω ἐν τῇ ἐκκλησίᾳ περὶ τῶν θείων, προλέγων αὐτοῖς τὰ μέλλοντα, καταγελῶσιν ὡς μαινομένου· καίτοι οὐδὲν ὅτι οὐκ ἀληθὲς εἶρηκα ὧν προεῖπον, ἀλλ' ὅμως φθονοῦσιν ἡμῖν πᾶσι τοῖς τοιούτοις. ἀλλ' οὐδὲν αὐτῶν χρὴ φροντίζειν, ἀλλ' ὁμόσε ἰέναι.

ΣΩΚΡΑΤΗΣ. ὦ φίλε Εὐθύφρων, ἀλλὰ τὸ μὲν καταγελασθῆναι ἴσως οὐδὲν πρᾶγμα. Ἀθηναίοις γάρ τοι, ὡς ἐμοὶ δοκεῖ, οὐ σφόδρα μέλει ἂν τινα δεινὸν οἴωνται εἶναι, μὴ μέντοι διδασκαλικὸν τῆς αὐτοῦ σοφίας· ὃν δ' ἂν καὶ ἄλλους οἴωνται ποιεῖν τοιούτους, θυμούνται, εἴτ' οὖν φθόνῳ ὡς σὺ λέγεις, εἴτε δι' ἄλλο τι.

ΕΥΘΥΦΩΝ. τούτου οὖν πέρι ὅπως ποτὲ πρὸς ἐμὲ ἔχουσιν, οὐ πάνυ ἐπιθυμῶ πειραθῆναι.

ΣΩ. ἴσως γὰρ σὺ μὲν δοκεῖς σπάνιον σεαυτὸν παρέχειν καὶ διδάσκειν οὐκ ἐθέλειν τὴν σεαυτοῦ σοφίαν· ἐγὼ δὲ φοβοῦμαι μὴ ὑπὸ φιλανθρωπίας δοκῶ αὐτοῖς ὅτιπερ ἔχω ἐκκεχυμένως παντὶ ἀνδρὶ λέγειν, οὐ μόνον

καὶ ἐμοῦ γάρ τοι, ὅταν τι λέγω ἐν τῇ ἐκκλησίᾳ περὶ

τῶν θείων, |prophecy, pro- οἷς τὰ μέλλοντα, |laugh at, deride  
claim; preselect

ὥς |be berserk |and yet; and in ὅτι οὐκ ἀληθὲς εἶρηκα ὦν  
fact; although

προεῖπον, ἀλλ' |any- |envy ἡμῖν πᾶσι τοῖς τοιούτοις.  
way,

ἀλλ' οὐδὲν αὐτὰν γὰρ |never- |consider, , ἀλλ' |to the same spot  
theless |ponder

ΣΩΚΡΑΤΗΣ. ὦ φίλε Εὐθύφρων, ἀλλὰ τὸ μὲν

|laugh at, deride ἴσως οὐδὲν πρᾶγμα. Ἀθηναίοις γάρ

τοι, ὥς ἐμοὶ δοκεῖ very much μέλει ἂν τινα δεινὸν

οἶωνται εἶναι, μὴ μέντοι διδασκαλικὸν τῆς αὐτοῦ σοφίας·

ὦν δ' ἂν καὶ ἄλλους οἶωνται ποιεῖν τοι |anger , |if, whenever;  
either/or

|malice, envy ὥς σὺ |if, whenever; δι' ἄλλο τι.  
either/or

ΕΥΘΥΦΩΝ. τούτου οὖν πέρι ὅπως ποτὲ πρὸς ἐμὲ ἔχουσιν,

οὐ πάντῃ |wish, |πειραθῆναι.  
covet

ΣΩ. ἴσως γὰρ σὺ μὲν δοκεῖς |rare, |yourself παρέχειν  
scanty

καὶ διδάσκειν οὐκ ἐθέλειν τὴν |yourself |skill; ἐγὼ δὲ  
wisdom

φοβοῦμαι μὴ ὑπὸ |benevolence δοκῶ αὐτοῖς ὅτι περ ἔχω

ἐκκεχυμένως παντὶ ἀνδρὶ λέγειν, οὐ μόνον

myself know too well; for when I speak in the assembly about divine things, and foretell the future to them, they laugh at me and think me a madman. Yet every word that I say is true. But they are jealous of us all; and we must be brave and go at them.

SOCRATES: Their laughter, friend Euthyphro, is not a matter of much consequence. For a man may be thought wise; but the Athenians, I suspect, do not much trouble themselves about him until he begins to impart his wisdom to others, and then for some reason or other, perhaps, as you say, from jealousy, they are angry.

EUTHYPHRO: I am never likely to try their temper in this way.

SOCRATES: I dare say not, for you are reserved in your behaviour, and seldom impart your wisdom. But I have a benevolent habit of pouring out myself to everybody, and would even pay for a

*vocabulary***ἀγωνίζομαι** contend, exert oneself**ἄδηλος** invisible, unknown**ἀηδής** unpleasant**ἄνευ** away from; not having; not  
needing ~Sp. sin**ἀποβαίνω** leave, get off; turn out  
~basis**γελάω** laugh, smile, laugh at**διάγω** lead through; pass a time  
~demagogue**δικαστήριον** court**ἡδύς** sweet, pleasant ~hedonism**καταγελάω** laugh at, deride**μαίνομαι** be berserk ~maenad**μάντις** -ος (m) seer ~mantis**μισθός** reward, wages**ὅπη** wherever, however**παίζω** play ~pediatrician**πετάννουμι** (ῶ) spread, spread out**πέτομαι** to fly ~petal**προστίθηναι** add; impose; (mp) agree;  
side with ~thesis**σαυτοῦ** yourself**σπουδάζω** be busy, earnest ~repudiate

ἄνευ μισθοῦ, ἀλλὰ καὶ προστιθεὶς ἂν ἡδέως εἴ τις μου ἐθέλει ἀκούειν. εἰ μὲν οὖν, ὃ νυνδὴ ἔλεγον, μέλλοιέν μου καταγελαῖν ὥσπερ σὺ φῆς σαυτοῦ, οὐδὲν ἂν εἴη ἀηδὲς παίζοντας καὶ γελώντας ἐν τῷ δικαστηρίῳ διαγαγεῖν· εἰ δὲ σπουδάσονται, τοῦτ' ἤδη ὅπη ἀποβήσεται ἄδηλον πλὴν ὑμῖν τοῖς μάντεσιν.

ΕΥΘΥΦΩΝ. ἀλλ' ἴσως οὐδὲν ἔσται, ὦ Σώκρατες, πράγμα, ἀλλὰ σύ τε κατὰ νοῦν ἀγωνιῇ τὴν δίκην, οἶμαι δὲ καὶ ἐμὲ τὴν ἐμήν.

ΣΩΚΡΑΤΗΣ. ἔστιν δὲ δὴ σοί, ὦ Εὐθύφρων, τίς ἡ δίκη; φεύγεις αὐτὴν ἢ διώκεις;

ΕΥΘ. διώκω.

ΣΩ. τίνα;

ΕΥΘ. ὃν διώκων αὐτὸν δοκῶ μαίνεσθαι.

ΣΩ. τί δέ; πετόμενόν τινα διώκεις;

ΕΥΘ. πολλοῦ γε δεῖ πέτεσθαι, ὅς γε τυγχάνει ὦν εὖ

away | reward, , ἀλλὰ καὶ | add; impose; (mp) | sweet εἴ τίς μου  
 from; | wages | agree; side with  
 not  
 hav-  
 ing; λέγει ἀκούειν. εἰ μὲν οὖν, ὁ νυνδὴ ἔλεγον, μέλλοιέν μου  
 not  
 need- laugh at, deride ἔπερ σὺ φῆς | yourself , οὐδὲν ἂν εἶη | unpleasant  
 ing  
 | play καὶ γελῶντας ἐν τῷ | court | lead through; ὁ  
 | pass a time  
 δέ | be busy, earnest , τοῦτ' ἤδη | where | leave, get off; invisible, λήν  
 | however | turn out | unknown  
 ὕμῖν τοῖς | seer .

ΕΥΘΥΦΩΝ. ἀλλ' ἴσως οὐδὲν ἔσται, ὦ Σώκρατες, πράγμα,  
 ἀλλὰ σύ τε κατὰ νοῦν τῇ | contend, ex- | -αι δὲ καὶ ἐμέ  
 | exert oneself  
 τὴν ἐμήν.

ΣΩΚΡΑΤΗΣ. ἔστιν δὲ δὴ σοί, ὦ Εὐθύφρων, τίς ἡ δίκη;  
 φεύγεις αὐτὴν ἢ διώκεις;

ΕΥΘ. διώκω.

ΣΩ. τίνα;

ΕΥΘ. ὃν διώκων αὐὸ δοκῶ | be berserk .

ΣΩ. τί δέ; πετόμενόν τινα διώκεις;

ΕΥΘ. πολλοῦ γε δεῖ πέτεσθαι, ὅς γε τυγχάνει ὦν εἶ

listener, and I am afraid that the Athenians may think me too talkative. Now if, as I was saying, they would only laugh at me, as you say that they laugh at you, the time might pass gaily enough in the court; but perhaps they may be in earnest, and then what the end will be you soothsayers only can predict.

EUTHYPHRO: I dare say that the affair will end in nothing, Socrates, and that you will win your cause; and I think that I shall win my own.

SOCRATES: And what is your suit, Euthyphro? are you the pursuer or the defendant?

EUTHYPHRO: I am the pursuer.

SOCRATES: Of whom?

EUTHYPHRO: You will think me mad when I tell you.

SOCRATES: Why, has the fugitive wings?

EUTHYPHRO: Nay, he is not very volatile at his time of life.

SOCRATES:

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἄλλότριος** someone else's; alien ~alien**ἄλλοτριόω** estrange from**βέλτιστος** best, noblest**δῆλος** visible, conspicuous**ἐγκλημα** -τος (n, 3) accusation**ἐπιτυγχάνω** meet, attain**ναός** (ᾱ) temple, shrine ~nostalgia**νή** yea**οἰκεῖος** household, familiar, proper**οἰκέω** inhabit ~economics**ὅπη** wherever, however**ὀρθός** upright, straight; correct, just  
~orthogonal**ὀρθόω** stand up**πρεσβύτης** -ου (ῶ, m, 1) old person**πρόσω** forward, in the future; far**σοφία** skill; wisdom ~sophistry**φόνος** killing ~offend

μάλα πρεσβύτης.

ΣΩΚΡΑΤΗΣ. τίς οὗτος;

ΕΥΘΥΦΩΝ. ὁ ἐμὸς πατήρ.

ΣΩ. ὁ σός, ὦ βέλτιστε;

ΕΥΘ. πάνυ μὲν οὖν.

ΣΩ. ἔστιν δὲ τί τὸ ἔγκλημα καὶ τίνος ἡ δίκη;

ΕΥΘ. φόνου, ὦ Σώκρατες.

ΣΩ. Ἡράκλεις. ἡ που, ὦ Εὐθύφρων, ἀγνοεῖται ὑπὸ τῶν πολλῶν ὅπη ποτὲ ὀρθῶς ἔχει· οὐ γὰρ οἶμαί γε τοῦ ἐπιτυχόντος ὀρθῶς αὐτὸ πράξαι ἀλλὰ πόρρω που ἤδη σοφίας ἐλαύνοντος.

ΕΥΘ. πόρρω μέντοι νῆ Δία, ὦ Σώκρατες.

ΣΩ. ἔστιν δὲ δὴ τῶν οἰκείων τις ὁ τεθνεὺς ὑπὸ τοῦ σοῦ πατρός; ἢ δηλαδὴ; οὐ γὰρ ἄν που ὑπὲρ γε ἀλλοτρίου ἐπεξῆσθα φόνου αὐτῷ.

μάλα |old person

ΣΩΚΡΑΤΗΣ. τίς οὗτος;

ΕΥΘΥΦΩΝ. ὁ ἐμὸς πατήρ.

ΣΩ. ὁ σός, ὦ |best,  
|noblest

ΕΥΘ. πάννυ μὲν οὖν.

ΣΩ. ἔστιν δὲ τί τὸ |accusation :αὶ τίνος ἡ δίκη;

ΕΥΘ. |killing, ὦ Σώκρατες.

ΣΩ. Ἡράκλεις. ἦ που, ὦ Εὐθύφρων, |be ignorant of ὁ  
τῶν πολλῶν |wherever, ὁρθῶς ἔχει· οὐ γὰρ οἶμαί γε τοῦ  
|however  
|meet, attain ὁρθῶς αὐτὸ πράξαι ἀλλὰ |forward, in the ἤδη  
|future; far  
σοφίας ἐλαύνοντος.

ΕΥΘ. |forward, in the : νῆ Δία, ὦ Σώκρατες.  
|future; far

ΣΩ. ἔστιν δὲ δὴ τῶν οἰκείων τις ὁ τεθνεὺς  
ὑπὸ τοῦ σοῦ πατρός; ἦ |visible, ὥς, οὐ γὰρ ἄν  
|conspicuous  
που ὑπὲρ γε ἀλλοτρίου ἐπεξῆσθα |killing αὐτῷ.

Who is he?

EUTHYPHRO: My father.

SOCRATES: Your father! my good man?

EUTHYPHRO: Yes.

SOCRATES: And of what is he accused?

EUTHYPHRO: Of murder, Socrates.

SOCRATES: By the powers, Euthyphro! how little does the common herd know of the nature of right and truth. A man must be an extraordinary man, and have made great strides in wisdom, before he could have seen his way to bring such an action.

EUTHYPHRO: Indeed, Socrates, he must.

SOCRATES: I suppose that the man whom

*vocabulary*

**ἀγανακτέω** be vexed, in a ferment  
**ἀλλότριος** someone else's; alien ~alien  
**ἀμελέω** disregard; (impers.) of course  
**ἀνδροφόνος** murderous ~offend  
**ἀποσφάζω** cut the throat  
**ἀφοσιόω** purify, atone  
**γέλοιος** laughable; joking  
**γεωργέω** farm, till land  
**δεσμέω** to chain  
**δεσμός** bond, latch, strap; also (pl)  
 headdress  
**δεῦρο** here, come here!  
**εἴτε** if, whenever; either/or  
**ἐξηγητής** -οῦ (m, 1) leader, expounder  
**ἐπέξειμι** attack, prosecute  
**θητεύω** work  
**καταβάλλω** throw down, cast off  
 ~ballistic

**λιμός** (ι, f) famine  
**οἰκεῖος** household, familiar, proper  
**οἰκέτης** -ου (m, 1) household; house  
 slave  
**ὀλιγωρέω** consider unimportant  
**ὀμοτράπεζος** messmate  
**ὀργίζω** anger, provoke, annoy  
**παροινέω** drunkenly act badly  
**ῥίγος** -ους (n, 3) miserable, cold  
 ~frigid  
**σεαυτοῦ** yourself  
**συνδέω** bind together  
**σύνειμι** be with; have sex ~ion  
**συνίημι** send together; hear, notice,  
 understand ~jet  
**σύνοιδα** know about someone; think  
 proper  
**τάφος** (f) ditch, trench ~epitaph

ΕΥΘΥΦΩΝ. γελοῖον, ὦ Σώκρατες, ὅτι οἶει τι διαφέρειν εἴτε ἀλλότριος εἴτε οἰκείος ὁ τεθνεώς, ἀλλ' οὐ τοῦτο μόνον δεῖν φυλάττειν, εἴτε ἐν δίκη ἔκτεινεν ὁ κτείνας εἴτε μή, καὶ εἰ μὲν ἐν δίκη, ἔαν, εἰ δὲ μή, ἐπεξιέναι, ἔανπερ ὁ κτείνας συνέστιός σοι καὶ ὁμοτράπεζος ἦ· ἴσον γὰρ τὸ μίasma γίνεται ἐὰν συνῆς τῷ τοιούτῳ συνειδώς καὶ μὴ ἀφοσιοῖς σεαυτόν τε καὶ ἐκείνον τῇ δίκη ἐπεξιῶν. ἐπεὶ ὁ γε ἀποθανὼν πελάτης τις ἦν ἐμός, καὶ ὡς ἐγεωργοῦμεν ἐν τῇ Νάξῳ, ἐθήτευν ἐκεῖ παρ' ἡμῖν. παραινῆσας οὖν καὶ ὀργισθεὶς τῶν οἰκετῶν τινι τῶν ἡμετέρων ἀποσφάττει αὐτόν. ὁ οὖν πατήρ συνδήσας τοὺς πόδας καὶ τὰς χεῖρας αὐτοῦ, καταβαλὼν εἰς τάφρον τινά, πέμπει δεῦρο ἄνδρα πευσόμενον τοῦ ἐξηγητοῦ ὅτι χρειή ποιεῖν. ἐν δὲ τούτῳ τῷ χρόνῳ τοῦ δεδεμένου ὠλιγώρει τε καὶ ἡμέλει ὡς ἀνδροφόνου καὶ οὐδὲν ὄν πρᾶγμα εἰ καὶ ἀποθάνοι, ὅπερ οὖν καὶ ἔπαθεν· ὑπὸ γὰρ λιμοῦ καὶ ρίγους καὶ τῶν δεσμῶν ἀποθνήσκει πρὶν τὸν ἄγγελον παρὰ τοῦ ἐξηγητοῦ ἀφικέσθαι. ταῦτα δὴ οὖν καὶ ἀγανακτεῖ ὁ τε πατήρ καὶ

ΕΥΘΥΦΩΝ. |laughable; ἵ Σώκρατες, ὅτι οἶε τι διαφέρειν  
 |joking  
 |if, |someone |if, whenever; ὅ τεθνεώς, ἀλλ' οὐ τοῦτο μόνον  
 |when/else's; alien |either/or  
 |ever; |if, whenever; ἔκτεινεν ὁ κτείνας |if, whenever;  
 |either/or |either/or |either/or  
 καὶ εἰ μὲν ἐν δίκῃ, εἰ μὴ, |attack, , εἴπερ ὁ  
 |prosecute  
 κτείνας συνέστιός σοι καὶ |messmate ἦ ἴσον γὰρ τὸ  
 μίasma γίνεται ἐὰν συνῆς τῷ τοιούτῳ |know about some-  
 |one; think proper  
 |purify, |yourself τε καὶ ἐκείνον τῇ δίκῃ |attack, . ἐπεὶ ὁ  
 |atone |prosecute  
 γε ἀποθανὼν πελάτης τις ἦν ἐμός, καὶ ὥς |farm, till land  
 ἐν τῇ Νάξῳ, |work ἐκεῖ παρ' ἡμῖν. |drunkly act badly  
 καὶ |anger, provoke, |household; ... τῶν ἡμετέρων |cut the throat  
 |annoy |house slave  
 αὐτόν. ὁ οὖν πατήρ |bind together ἕως πόδας καὶ τὰς  
 χεῖρας αὐτοῦ, |throw down, cast|ditch τινά, πέμπει |here, come here!  
 |off  
 ἄνδρα πευσόμενον τοῦ |leader, ὅτι χρειή ποιεῖν. ἐν δὲ  
 |expounder  
 τούτῳ τῷ χρόνῳ τοῦ δεδεμένου |consider . . . καὶ |disregard  
 |unimportant  
 ὥς |murderous καὶ οὐδὲν ὄν πρᾶγμα εἰ καὶ ἀποθάνοι,  
 ὅπερ οὖν καὶ ἔπαθεν· ὑπὸ γὰρ |famine καὶ |miserable, cold ἐν  
 δεσμῶν ἀποθνήσκει πρὶν τὸν ἄγγελον παρὰ τοῦ |leader,  
 |expounder  
 ἀφικέσθαι. ταῦτα δὲ οὖν καὶ |be vexed, in ὅ τε πατήρ καὶ  
 |a ferment

your father murdered was one of your relatives—clearly he was; for if he had been a stranger you would never have thought of prosecuting him.

EUTHYPHRO: I am amused, Socrates, at your making a distinction between one who is a relation and one who is not a relation; for surely the pollution is the same in either case, if you knowingly associate with the murderer when you ought to clear yourself and him by proceeding against him. The real question is whether the murdered man has been justly slain. If justly, then your duty is to let the matter alone; but if unjustly, then even if the murderer lives under the same roof with you and eats at the same table, proceed against him. Now the man who is dead was a poor dependant of mine who worked for us as a field labourer on our farm in Naxos, and one day in a fit of drunken passion he got into a quarrel with one of our domestic servants and slew him. My father bound him hand and foot and threw him into a ditch, and then sent to Athens to ask of a diviner what he should do with him. Meanwhile he never attended to him and took no care about him, for he regarded him as a murderer; and thought that no great harm would be done even if he did die. Now this was just what happened. For such was the effect of cold and hunger and chains upon him, that before the messenger returned from the diviner, he was dead. And my father and family are angry with me for taking the part

*vocabulary*

**ἀκριβής** (ῑ) exact  
**ἀνδροφόνος** murderous ~offend  
**ἀνόσιος** unholy  
**γραφεὺς** -ος (m) painter  
**γραφή** painting; writing  
**δικάζω** judge  
**ἐπέξειμι** attack, prosecute  
**ἐπεξέρχομαι** sally  
**ἐπίσταμαι** know how, understand

~station

**ἐφίστημι** set; (mp) come/be near,  
 direct, stop ~station  
**θαυμάσιος** wonderful  
**κράτιστος** best  
**οἰκεῖος** household, familiar, proper  
**ὅπη** wherever, however  
**ὄφελος** -εος (n, 3) a use, a help  
**φόνος** killing ~offend  
**φροντίζω** consider, ponder

οἱ ἄλλοι οἰκεῖοι, ὅτι ἐγὼ ὑπὲρ τοῦ ἀνδροφόνου τῷ πατρὶ φόνου ἐπεξέρχομαι οὔτε ἀποκτείναντι, ὥς φασιν ἐκεῖνοι, οὔτ' εἰ ὅτι μάλιστα ἀπέκτεινεν, ἀνδροφόνου γε ὄντος τοῦ ἀποθανόντος, οὐ δεῖν φροντίζειν ὑπὲρ τοῦ τοιούτου— ἀνόσιον γὰρ εἶναι τὸ ὑὸν πατρὶ φόνου ἐπεξιέναι— κακῶς εἰδότες, ὦ Σώκρατες, τὸ θεῖον ὡς ἔχει τοῦ ὀσίου τε πέρι καὶ τοῦ ἀνοσίου.

ΣΩΚΡΑΤΗΣ. σὺ δὲ δὴ πρὸς Διός, ὦ Εὐθύφρων, οὕτως ἀκριβῶς οἶε ἐπίστασθαι περὶ τῶν θείων ὅπη ἔχει, καὶ τῶν ὀσίων τε καὶ ἀνοσίων, ὥστε τούτων οὕτω πραχθέντων ὡς σὺ λέγεις, οὐ φοβῇ δικαζόμενος τῷ πατρὶ ὅπως μὴ αὐτὸν σὺ ἀνόσιον πράγμα τυγχάνης πράττων;

ΕΥΘΥΦΡΩΝ. οὐδὲν γὰρ ἂν μου ὄφελος εἴη, ὦ Σώκρατες, οὐδέ τω ἂν διαφέροι Εὐθύφρων τῶν πολλῶν ἀνθρώπων, εἰ μὴ τὰ τοιαῦτα πάντα ἀκριβῶς εἰδείην.

ΣΩ. ἂρ' οὖν μοι, ὦ θαυμάσιε Εὐθύφρων, κράτιστόν ἐστι μαθητῇ σὺ γενέσθαι, καὶ πρὸ τῆς γραφῆς

οἱ ἄλλοι |household, fa-<sup>2</sup>, ὡς ὑπὲρ τοῦ |murderous τῷ πατρὶ  
 |miliar, proper  
 |killing |sally οὔτε ἀποκτείναντι, ὥς φασιν ἐκεῖνοι,  
 οὗτ' εἰ ὅτι μάλιστα ἀπέκτεινεν, |murderous γε ὄντος τοῦ  
 ἀποθανόντος, οὐ δεῖν |consider, ὑπὲρ τοῦ τοιούτου—  
 |ponder  
 |unholy γὰρ εἶναι τὸ ὑὸν πατρὶ |killing |attack, — κακῶς  
 |prosecute  
 εἰδότες, ὦ Σώκρατες, τὸ θεῖον ὡς ἔχει τοῦ ὀσίου τε πέρι  
 καὶ τοῦ |unholy .

ΣΩΚΡΑΤΗΣ. σὺ δὲ δὴ πρὸς Διός, ὦ Εὐθύφρων, οὕτωςι  
 ἀκριβῶς οἶε ἐπίστασθαι περὶ τῶν θείων |whereyer, καὶ τῶν  
 |however  
 ὀσίων τε καὶ |unholy , ὥστε τούτων οὕτω πραχθέντων ὡς  
 σὺ λέγεις, οὐ φοβῇ |judge τῷ πατρὶ ὅπως μὴ αὖ σὺ  
 |unholy πράγμα τυγχάνης πράττων;

ΕΥΘΥΦΡΩΝ. οὐδὲν γὰρ ἂν μου |a use, a help, ὦ Σώκρατες,  
 οὐδέ τω ἂν διαφέρει Εὐθύφρων τῶν πολλῶν ἀνθρώπων,  
 εἰ μὴ τὰ τοιαῦτα πάντα ἀκριβῶς εἰδείην.

ΣΩ. ἂρ' οὖν μοι, ὦ |wonderful Εὐθύφρων, |best ἐστι  
 μαθητῇ σῶ γενέσθαι, καὶ πρὸ τῆς γραφῆς

of the murderer and prosecuting my father. They say that he did not kill him, and that if he did, the dead man was but a murderer, and I ought not to take any notice, for that a son is impious who prosecutes a father. Which shows, Socrates, how little they know what the gods think about piety and impiety.

SOCRATES: Good heavens, Euthyphro! and is your knowledge of religion and of things pious and impious so very exact, that, supposing the circumstances to be as you state them, you are not afraid lest you too may be doing an impious thing in bringing an action against your father?

EUTHYPHRO: The best of Euthyphro, and that which distinguishes him, Socrates, from other men, is his exact knowledge of all such matters. What should I be good for without it?

SOCRATES: Rare friend! I think that I cannot do better than be your disciple. Then before the trial with

*vocabulary***διδάσκαλος** teacher**δικάζω** judge**δικαστήριον** court**ἐξαμαρτάνω** miss; err, do wrong**ἐπιχειρέω** do, try, attack ~chiral**κολάζω** punish**λαγχάνω** be allotted; (esp. λελα-  
forms) allot; receive**λάχος** lot**ναί** yea**νουθετέω** remind, warn**ὁμολογέω** agree with/to**ὅπη** wherever, however**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**προκαλέω** challenge, call out ~gallo**σοφός** skilled, clever, wise

τῆς πρὸς Μέλητον αὐτὰ ταῦτα προκαλεῖσθαι αὐτόν,  
 λέγοντα ὅτι ἔγωγε καὶ ἐν τῷ ἔμπροσθεν χρόνῳ τὰ θεῖα  
 περὶ πολλοῦ ἐποιούμην εἰδέναι, καὶ νῦν ἐπειδὴ με ἐκείνος  
 αὐτοσχεδιάζοντά φησι καὶ καινοτομοῦντα περὶ τῶν θείων  
 ἑξαμαρτάνειν, μαθητῆς δὴ γέγονα σός— καὶ εἰ μὲν, ὦ  
 Μέλητε, φαίην ἄν, Εὐθύφρονα ὁμολογεῖς σοφὸν εἶναι τὰ  
 τοιαῦτα, καὶ ὀρθῶς νομίζειν καὶ ἐμὲ ἡγοῦ καὶ μὴ δικάζου·  
 εἰ δὲ μή, ἐκείνῳ τῷ διδασκάλῳ λάχε δίκην πρότερον ἢ  
 ἐμοί, ὥς τοὺς πρεσβυτέρους διαφθείροντι ἐμέ τε καὶ τὸν  
 αὐτοῦ πατέρα, ἐμὲ μὲν διδάσκοντι, ἐκείνον δὲ νουθετοῦντί  
 τε καὶ κολάζοντι —καὶ ἂν μή μοι πείθεται μηδὲ ἀφίῃ τῆς  
 δίκης ἢ ἀντ' ἐμοῦ γράφηται σέ, αὐτὰ ταῦτα λέγειν ἐν τῷ  
 δικαστηρίῳ ἃ προυκαλούμην αὐτόν;

ΕΥΘΥΦΩΝ. ναὶ μὰ Δία, ὦ Σώκρατες, εἰ ἄρα ἐμὲ  
 ἐπιχειρήσειε γράφεσθαι, εὖροιμ' ἄν, ὥς οἶμαι, ὅπη σαθρός  
 ἐστίν, καὶ πολὺ ἂν ἡμῖν πρότερον περὶ ἐκείνου λόγος  
 ἐγένετο ἐν τῷ δικαστηρίῳ ἢ περὶ ἐμοῦ.

ΣΩΚΡΑΤΗΣ. καὶ ἐγώ τοι, ὦ φίλε ἐταῖρε, ταῦτα γινώσκων

τῆς πρὸς Μέλητον αὐτὰ ταῦτα |challenge αὐτόν,  
 λέγοντα ὅτι ἔγωγε καὶ ἐν τῷ ἔμπροσθεν χρόνῳ τὰ θεῖα  
 περὶ πολλοῦ ἐποιούμην εἰδέναι, καὶ νῦν ἐπειδὴ με ἐκείνος  
 αὐτοσχεδιάζοντά φησι καὶ καινοτομοῦντα περὶ τῶν θείων  
 |miss; err, do wrong ἡτῆς δὴ γέγονα σός— καὶ εἰ μὲν, ὦ  
 Μέλητε, φαίην ἄν, Εὐθύφρονα |agree with/to|skilled, <sup>... ..</sup> |clever, wise  
 τοιαῦτα, καὶ ὀρθῶς νομίζειν καὶ ἐμὲ ἡγοῦ καὶ μὴ |judge  
 εἰ δὲ μή, ἐκείνῳ τῷ |teacher λάχε δίκην πρότερον ἢ  
 ἐμοί, ὥς τοὺς πρεσβυτέρους διαφθείροντι ἐμέ τε καὶ τὸν  
 αὐτοῦ πατέρα, ἐμὲ μὲν διδάσκοντι, ἐκείνον δὲ |remind, warn  
 τε καὶ |punish —καὶ ἂν μή μοι πείθεται μηδὲ ἀφίῃ τῆς  
 δίκης ἢ ἀντ' ἐμοῦ γράφηται σέ, αὐτὰ ταῦτα λέγειν ἐν τῷ  
 |court ᾧ |challenge αὐτόν;

ΕΥΘΥΦΩΝ. |yea, μὰ Δία, ὦ Σώκρατες, εἰ ἄρα ἐμὲ  
 |do, try, attack γράφεσθαι, εὖροιμι ἄν, ὥς οἶμαι, |wherever, <sup>ᾧ</sup> |however  
 ἐστίν, καὶ πολὺ ἂν ἡμῖν πρότερον περὶ ἐκείνου λόγος  
 ἐγένετο ἐν τῷ |court ἢ περὶ ἐμοῦ.

ΣΩΚΡΑΤΗΣ. καὶ ἐγώ τοι, ὦ φίλε ἐταῖρε, ταῦτα γιννώσκων

Meletus comes on I shall challenge him, and say that I have always had a great interest in religious questions, and now, as he charges me with rash imaginations and innovations in religion, I have become your disciple. You, Meletus, as I shall say to him, acknowledge Euthyphro to be a great theologian, and sound in his opinions; and if you approve of him you ought to approve of me, and not have me into court; but if you disapprove, you should begin by indicting him who is my teacher, and who will be the ruin, not of the young, but of the old; that is to say, of myself whom he instructs, and of his old father whom he admonishes and chastises. And if Meletus refuses to listen to me, but will go on, and will not shift the indictment from me to you, I cannot do better than repeat this challenge in the court.

EUTHYPHRO: Yes, indeed, Socrates; and if he attempts to indict me I am mistaken if I do not find a flaw in him; the court shall have a great deal more to say to him than to me.

SOCRATES: And I, my dear friend, knowing this, am desirous of

*vocabulary***ἀνόσιος** unholy**ἀσέβεια** impeity**ἀσεβής** profane**δήπου** perhaps; is it not so?**ἐξαμαρτάνω** miss; err, do wrong**ἐπέξειμι** attack, prosecute**ἐπιθυμέω** (ὄ) wish, covet**εὐσεβής** pious**ἰδέα** ἰδῆς semblance; kind, style**καθοράω** look down ~panorama**κατεῖδον** look upon**κλοπή** theft, fraud**πάντως** by all means**ποῖος** what kind**σαφής** clear, understandable**τοίνυν** well, then**φόνος** killing ~offend

μαθητῆς ἐπιθυμῶ γενέσθαι σός, εἰδὼς ὅτι καὶ ἄλλος πού τις καὶ ὁ Μέλητος οὗτος σὲ μὲν οὐδὲ δοκεῖ ὀρᾶν, ἐμὲ δὲ οὕτως ὀξέως ἀτεχνῶς καὶ ῥαδίως κατεῖδεν ὥστε ἀσεβείας ἐγράψατο. νῦν οὖν πρὸς Διὸς λέγε μοι ὁ νυνδὴ σαφῶς εἰδέναι διυσχυρίζου, ποῖόν τι τὸ εὐσεβὲς φῆς εἶναι καὶ τὸ ἀσεβὲς καὶ περὶ φόνου καὶ περὶ τῶν ἄλλων; ἢ οὐ ταυτόν ἐστιν ἐν πάσῃ πράξει τὸ ὅσιον αὐτὸ αὐτῷ, καὶ τὸ ἀνόσιον αὐτὸ τοῦ μὲν ὀσίου παντὸς ἐναντίον, αὐτὸ δὲ αὐτῷ ὅμοιον καὶ ἔχον μίαν τινὰ ἰδέαν κατὰ τὴν ἀνοσιότητα πάν ὅτιπερ ἂν μέλλῃ ἀνόσιον εἶναι;

ΕΥΘΥΦΩΝ. πάντως δήπου, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. λέγε δή, τί φῆς εἶναι τὸ ὅσιον καὶ τί τὸ ἀνόσιον;

ΕΥΘ. λέγω τοίνυν ὅτι τὸ μὲν ὀσιόν ἐστιν ὅπερ ἐγὼ νῦν ποιῶ, τῷ ἀδικοῦντι ἢ περὶ φόνους ἢ περὶ ἱερῶν κλοπᾶς ἢ τι ἄλλο τῶν τοιούτων ἐξαμαρτάνοντι ἐπεξιέναι, ἐάντε πατὴρ ὢν τυγχάνῃ ἐάντε μήτηρ ἐάντε

μαθητῆς |wish, covet γενέσθαι σός, εἰδὼς ὅτι καὶ ἄλλος ποῦ  
 τις καὶ ὁ Μέλητος οὗτος σὲ μὲν οὐδὲ δοκεῖ ὁρᾶν, ἐμὲ δὲ  
 οὕτως ὀξέως ἀτεχνῶς καὶ ῥαδίως κατείδεν ὥστε |impeity  
 ἐγράψατο. νῦν οὖν πρὸς Διὸς λέγε μοι ὃ νυνδὴ |clear, under-standable  
 εἰδέναι δισχυρίζου, |what kind ὃ |pious φῆς εἶναι καὶ τὸ  
 |profane καὶ περὶ |killing καὶ περὶ τῶν ἄλλων; ἥ οὐ ταῦτόν  
 ἐστιν ἐν πάσῃ πράξει τὸ ὅσιον αὐτὸ αὐτῷ, καὶ τὸ |unholy  
 αὐτοῦ μὲν ὀσίου παντὸς ἐναντίον, αὐτὸ δὲ αὐτῷ ὅμοιον  
 καὶ ἔχον μίαν τινὰ |semblance; ἢ τὴν ἀνοσιότητα πᾶν ὅτι περ  
 |kind, style  
 ἂν μέλλῃ |unholy εἶναι;

ΕΥΘΥΦΩΝ. |by all |perhaps; is Σώκρατες.  
 |means |it not so?

ΣΩΚΡΑΤΗΣ. λέγε δὴ, τί φῆς εἶναι τὸ ὅσιον καὶ τί τὸ  
 |unholy ,

ΕΥΘ. λέγω |well, then . τὸ μὲν ὀσιόν ἐστιν ὅπερ ἐγὼ νῦν  
 ποιῶ, τῷ ἀδικοῦντι ἢ περὶ |killing ἢ περὶ ἱερῶν |theft, fraud  
 ἢ τι ἄλλο τῶν τοιούτων |miss; err, do |attack, , ἐάντε  
 |wrong |prosecute  
 πατὴρ ὢν τυγχάνῃ ἐάντε μήτηρ ἐάντε

becoming your disciple. For I observe that no one appears to notice you—not even this Meletus; but his sharp eyes have found me out at once, and he has indicted me for impiety. And therefore, I adjure you to tell me the nature of piety and impiety, which you said that you knew so well, and of murder, and of other offences against the gods. What are they? Is not piety in every action always the same? and impiety, again—is it not always the opposite of piety, and also the same with itself, having, as impiety, one notion which includes whatever is impious?

EUTHYPHRO: To be sure, Socrates.

SOCRATES: And what is piety, and what is impiety?

EUTHYPHRO: Piety is doing as I am doing; that is to say, prosecuting any one who is guilty of murder, sacrilege, or of any similar crime—whether he be your

*vocabulary***άνόσιος** unholy**ἀποδέχομαι** accept ~doctrine**ἄρα** interrogative pcl**ἀσεβέω** be impious**ἐκτέμνω** cut out, fell ~tonsure**ἐξαμαρτάνω** miss; err, do wrong**ἐπειδάν** when, after**ἐπέξειμι** attack, prosecute**ἐπεξέρχομαι** sally**ἐπιτρέπω** entrust, decide, allow

~trophy

**καταπίνω** (ι) swallow**ὁμολογέω** agree with/to**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**οὐνεκα** because**συγχωρέω** accede, concede**συνδοκέω** seem good also**τεκμήριον** sign; proof**χαλεπαίνω** be violent, rage

ἄλλος ὅστισούν, τὸ δὲ μὴ ἐπεξιέναι ἀνόσιον· ἐπεί, ὦ Σώκρατες, θέασαι ὡς μέγα σοι ἐρῶ τεκμήριον τοῦ νόμου ὅτι οὕτως ἔχει— ὁ καὶ ἄλλοις ἤδη εἶπον, ὅτι ταῦτα ὀρθῶς ἂν εἴη οὕτω γιγνόμενα— μὴ ἐπιτρέπειν τῷ ἀσεβοῦντι μηδ' ἂν ὅστισούν τυγχάνη ὦν. αὐτοὶ γὰρ οἱ ἄνθρωποι τυγχάνουσι νομίζοντες τὸν Δία τῶν θεῶν ἄριστον καὶ δικαιοτάτον, καὶ τοῦτον ὁμολογοῦσι τὸν αὐτοῦ πατέρα δῆσαι ὅτι τοὺς υἱεῖς κατέπινεν οὐκ ἐν δίκῃ, κακείνόν γε αὖ τὸν αὐτοῦ πατέρα ἐκτεμεῖν δι' ἕτερα τοιαῦτα· ἐμοὶ δὲ χαλεπαίνουσιν ὅτι τῷ πατρὶ ἐπεξέρχομαι ἀδικοῦντι, καὶ οὕτως αὐτοὶ αὐτοῖς τὰ ἐναντία λέγουσι περί τε τῶν θεῶν καὶ περὶ ἐμοῦ.

ΣΩΚΡΑΤΗΣ. ἄρά γε, ὦ Εὐθύφρων, τοῦτ' ἔστιν οὐ οὔνεκα τὴν γραφὴν φεύγω, ὅτι τὰ τοιαῦτα ἐπειδάν τις περὶ τῶν θεῶν λέγῃ, δυσχερῶς πως ἀποδέχομαι; διὸ δῆ, ὡς ἔοικε, φήσῃ τίς με ἐξαμαρτάνειν. νῦν οὖν εἰ καὶ σοὶ ταῦτα συνδοκεῖ τῷ εὖ εἰδότε περὶ τῶν τοιούτων, ἀνάγκη δῆ, ὡς ἔοικε, καὶ ἡμῖν συγχωρεῖν. τί γὰρ καὶ φήσομεν, οἳ γε

ἄλλος ὅστισιν, τὸ δὲ μὴ |attack, |unholy ἐπεί, ὦ  
 |prosecute  
 Σώκρατες, θέασαι ὡς μέγα σοι ἐρῶ |sign; proof τοῦ νόμου  
 ὅτι οὕτως ἔχει— ὁ καὶ ἄλλοις ἤδη εἶπον, ὅτι ταῦτα ὀρθῶς  
 ἂν εἴη οὕτω γιγνόμενα— μὴ |entrust, de- τῷ |be impious  
 |cide, allow  
 μηδ' ἂν ὅστισιν τυγχάνη ὦν. αὐτοὶ γὰρ οἱ ἄνθρωποι  
 τυγχάνουσι νομίζοντες τὸν Δία τῶν θεῶν ἄριστον καὶ  
 δικαιοτάτον, καὶ τοῦτον |agree with/to τὸν αὐτοῦ πατέρα  
 δῆσαι ὅτι τοὺς ὑεῖς |swallow οὐκ ἐν δίκῃ, κακῆϊνόν γε  
 αὐτὸν τὸν αὐτοῦ πατέρα |cut out, fell ' ἕτερα τοιαῦτα· ἐμοὶ δὲ  
 |be violent, rage ὅτι τῷ πατρὶ |sally ἀδικοῦντι, καὶ  
 οὕτως αὐτοὶ αὐτοῖς τὰ ἐναντία λέγουσι περὶ τε τῶν θεῶν  
 καὶ περὶ ἐμοῦ.

ΣΩΚΡΑΤΗΣ. |interrogative pcl 'φρων, τοῦτ' ἔστιν οὐ |because  
 τὴν γραφὴν φεύγω, ὅτι τὰ τοιαῦτα |when, |after τις περὶ τῶν  
 θεῶν λέγει, δυσχερῶς πως |accept , διὸ δὴ, ὡς ἔοικε,  
 φήσει τίς με |miss; err, do wrong ἵν' οὖν εἰ καὶ σοὶ ταῦτα  
 |seem good also ἵ' εἰδότε περὶ τῶν τοιούτων, ἀνάγκη δὴ, ὡς  
 ἔοικε, καὶ ἡμῖν |accede, |concede τί γὰρ καὶ φήσομεν, οἷ γε

father or mother, or whoever he may be—that makes no difference; and not to prosecute them is impiety. And please to consider, Socrates, what a notable proof I will give you of the truth of my words, a proof which I have already given to others:—of the principle, I mean, that the impious, whoever he may be, ought not to go unpunished. For do not men regard Zeus as the best and most righteous of the gods?—and yet they admit that he bound his father (Cronos) because he wickedly devoured his sons, and that he too had punished his own father (Uranus) for a similar reason, in a nameless manner. And yet when I proceed against my father, they are angry with me. So inconsistent are they in their way of talking when the gods are concerned, and when I am concerned.

SOCRATES: May not this be the reason, Euthyphro, why I am charged with impiety—that I cannot away with these stories about the gods? and therefore I suppose that people think me wrong. But, as you who are well informed about them approve of them, I cannot do better than assent to your superior wisdom. What else can I say,

*vocabulary*

**ἀκρόπολις** -εως (f) citadel, high part of  
a city ~acute

**ἄρα** interrogative pcl

**ἄρnuμαι** get, win

**ἄρτι** at the same time

**γράφους** -ος (m) painter

**διάγω** lead through; pass a time

~demagogue

**διηγέομαι** detail, describe

**ἐκπλήγνυμι** (ϑ) panic, be knocked out

**ἔρομαι** ask a question, ask about, go  
searching through

**ἔχθρη** hate

**θαυμάσιος** wonderful

**μεστός** full

**ὁμολογέω** agree with/to

**πέπλος** woman's dress, a folded  
cylinder of cloth

**ποίκιλμα** -τος (n, 3) embroidery

**σχολή** rest, leisure

**φίλιος** friendly

καὶ αὐτοὶ ὁμολογοῦμεν περὶ αὐτῶν μηδὲν εἰδέναι; ἀλλὰ μοι εἰπὲ πρὸς Φιλίου, σὺ ὡς ἀληθῶς ἡγγῇ ταῦτα οὕτως γεγονέναι;

ΕΥΘΥΦΩΝ. καὶ ἔτι γε τούτων θαυμασιώτερα, ὦ Σώκρατες, ἃ οἱ πολλοὶ οὐκ ἴσασιν.

ΣΩΚΡΑΤΗΣ. καὶ πόλεμον ἄρα ἡγγῇ σὺ εἶναι τῷ ὄντι ἐν τοῖς θεοῖς πρὸς ἀλλήλους, καὶ ἔχθρας γε δεινὰς καὶ μάχας καὶ ἄλλα τοιαῦτα πολλά, οἷα λέγεται τε ὑπὸ τῶν ποιητῶν, καὶ ὑπὸ τῶν ἀγαθῶν γραφέων τά τε ἄλλα ἱερὰ ἡμῖν καταπεποίκιλται, καὶ δὴ καὶ τοῖς μεγάλοις Παναθηναίοις ὁ πέπλος μεστὸς τῶν τοιούτων ποικιλιμάτων ἀνάγεται εἰς τὴν ἀκρόπολιν; ταῦτα ἀληθῇ φῶμεν εἶναι, ὦ Εὐθύφρων;

ΕΥΘ. μὴ μόνον γε, ὦ Σώκρατες, ἀλλ' ὅπερ ἄρτι εἶπον, καὶ ἄλλα σοι ἐγὼ πολλά, ἐάνπερ βούλῃ, περὶ τῶν θείων διηγῆσομαι, ἃ σὺ ἀκούων εὖ οἶδ' ὅτι ἐκπλαγῆσθαι.

ΣΩ. οὐκ ἂν θαυμάζοιμι. ἀλλὰ ταῦτα μέν μοι εἰς αὐθις ἐπὶ σχολῆς διηγῆσθαι· νυνὶ δὲ ὅπερ ἄρτι σε ἡρόμην

καὶ αὐτοὶ |agree with/to περὶ αὐτῶν μηδὲν εἰδέναι; ἀλλά  
μοι εἰπὲ πρὸς |friendly, σὺ ὡς ἀληθῶς ἡγῇ ταῦτα οὕτως  
γεγονέναι;

ΕΥΘΥΦΩΝ. καὶ ἔτι γε τούτων |wonderful , ὦ  
Σώκρατες, ἃ οἱ πολλοὶ οὐκ ἴσασιν.

ΣΩΚΡΑΤΗΣ. καὶ πόλεμον |interrogative pcl μὴ τῷ ὄντι ἐν τοῖς  
θεοῖς πρὸς ἀλλήλους, καὶ |hate γε δεινὰς καὶ μάχας καὶ  
ἄλλα τοιαῦτα πολλά, οἷα λέγεται τε ὑπὸ τῶν ποιητῶν,  
καὶ ὑπὸ τῶν ἀγαθῶν |painter τά τε ἄλλα ἱερὰ ἡμῖν  
καταπεποίκιλται, καὶ δὴ καὶ τοῖς μεγάλοις Παναθηναίοις  
ὁ |woman's |full τῶν τοιούτων |embroidery ἀνάγεται εἰς  
|dress  
τὴν |citadel , ταῦτα ἀληθῆ φῶμεν εἶναι, ὦ Εὐθύφρων;

ΕΥΘ. μὴ μόνον γε, ὦ Σώκρατες, ἀλλ' ὅπερ |at the same time  
καὶ ἄλλα σοι ἐγὼ πολλά, ἐάνπερ βούλῃ, περὶ τῶν θείων

|detail, , ἃ σὺ ἀκούων εὖ οἶδ' ὅτι |panic, be  
|describe |knocked out

ΣΩ. οὐκ ἂν θαυμάζοιμι. ἀλλὰ ταῦτα μὲν μοι εἰς αὐθις ἐπὶ

|rest, διηγήσῃ· νυνὶ δὲ ὅπερ |at the same time  
|leisure

confessing as I do, that I know nothing about them? Tell me, for the love of Zeus, whether you really believe that they are true.

EUTHYPHRO: Yes, Socrates; and things more wonderful still, of which the world is in ignorance.

SOCRATES: And do you really believe that the gods fought with one another, and had dire quarrels, battles, and the like, as the poets say, and as you may see represented in the works of great artists? The temples are full of them; and notably the robe of Athene, which is carried up to the Acropolis at the great Panathenaea, is embroidered with them. Are all these tales of the gods true, Euthyphro?

EUTHYPHRO: Yes, Socrates; and, as I was saying, I can tell you, if you would like to hear them, many other things about the gods which would quite amaze you.

SOCRATES: I dare say; and you shall tell me them at some other time when I have leisure. But just at present I would rather hear

*vocabulary***άνόσιος** unholy**άποβλέπω** stare at, adore**διακελεύομαι** give orders to, encourage**εἶδος** -ους (n, 3) appearance, form

~oid

**ἐπέξειμι** attack, prosecute**ἐρωτάω** ask about something**ιδέα** ἰδῆς semblance; kind, style**μνημονεύω** remember, remind**σαφής** clear, understandable**τοίνυν** well, then**φόνος** killing ~offend

πειρῶ σαφέστερον εἰπεῖν. οὐ γάρ με, ὦ ἐταῖρε, τὸ πρότερον ἱκανῶς ἐδίδαξας ἐρωτήσαντα τὸ ὅσιον ὅτι ποτ' εἴη, ἀλλὰ μοι εἶπες ὅτι τοῦτο τυγχάνει ὅσιον ὃν ὃ σὺ νῦν ποιεῖς, φόνου ἐπεξιὼν τῷ πατρί.

ΕΥΘΥΦΩΝ. καὶ ἀληθῆ γε ἔλεγον, ὦ Σώκратες.

ΣΩΚΡΑΤΗΣ. ἴσως. ἀλλὰ γάρ, ὦ Εὐθύφρων, καὶ ἄλλα πολλὰ φῆς εἶναι ὅσια.

ΕΥΘ. καὶ γὰρ ἔστιν.

ΣΩ. μέμνησαι οὖν ὅτι οὐ τοῦτό σοι διεκελευόμην, ἔν τι ἢ δύο με διδάξαι τῶν πολλῶν ὁσίων, ἀλλ' ἐκείνο αὐτὸ τὸ εἶδος ᾧ πάντα τὰ ὅσια ὁσιά ἐστιν; ἔφησθα γάρ που μὴ ἰδέα τά τε ἀνόσια ἀνόσια εἶναι καὶ τὰ ὅσια ὅσια· ἢ οὐ μνημονεύεις;

ΕΥΘ. ἔγωγε.

ΣΩ. ταύτην τοίνυν με αὐτὴν διδάξον τὴν ἰδέαν τίς ποτέ ἐστιν, ἵνα εἰς ἐκείνην ἀποβλέπων καὶ χρώμενος αὐτῇ

πειρῶ |clear, under-standable| εἰπεῖν. οὐ γάρ με, ὦ ἐταῖρε, τὸ  
 πρότερον ἱκανῶς ἐδίδαξας |ask| τὸ ὅσιον ὅτι ποτ'  
 εἶη, ἀλλὰ μοι εἶπες ὅτι τοῦτο τυγχάνει ὅσιον ὃν ὁ σὺ νῦν  
 ποιεῖς, |killing| |attack, prosecute| ὦ πατρί.

ΕΥΘΥΦΩΝ. καὶ ἀληθῆ γε ἔλεγον, ὦ Σώκратες.

ΣΩΚΡΑΤΗΣ. ἴσως. ἀλλὰ γάρ, ὦ Εὐθύφρων, καὶ ἄλλα  
 πολλὰ φῆς εἶναι ὅσια.

ΕΥΘ. καὶ γὰρ ἔστιν.

ΣΩ. μέμνησαι οὖν ὅτι οὐ τοῦτό σοι διεκελευόμην, ἔν τι ἢ  
 δύο με διδάξαι τῶν πολλῶν ὁσίων, ἀλλ' ἐκείνο αὐτὸ τὸ  
 |form| ὦ πάντα τὰ ὅσια ὅσιά ἐστιν; ἔφησθα γάρ που μιᾷ  
 |semblance;| |unholy| |unholy| εἶναι καὶ τὰ ὅσια ὅσια· ἢ οὐ  
 |kind, style|  
 |remember,| ,  
 |remind|

ΕΥΘ. ἔγωγε.

ΣΩ. ταύτην |well, then| αὐτὴν δίδαξον τὴν |semblance;| |ποτέ|  
 |kind, style|  
 ἐστιν, ἵνα εἰς ἐκείνην |stare at, adore| καὶ χρώμενος αὐτῇ

from you a more precise answer, which you have not as yet given, my friend, to the question, What is 'piety'? When asked, you only replied, Doing as you do, charging your father with murder.

EUTHYPHRO: And what I said was true, Socrates.

SOCRATES: No doubt, Euthyphro; but you would admit that there are many other pious acts?

EUTHYPHRO: There are.

SOCRATES: Remember that I did not ask you to give me two or three examples of piety, but to explain the general idea which makes all pious things to be pious. Do you not recollect that there was one idea which made the impious impious, and the pious pious?

EUTHYPHRO: I remember.

SOCRATES: Tell me what is the nature of this idea, and then I shall have a standard to which I may

*vocabulary***άνόσιος** unholy**δῆλος** visible, conspicuous**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**θεοφιλής** beloved by the gods; loving

God

**οὐπω** no longer**παράδειγμα** -τος (n, 3) model,  
precedent**προσφιλής** beloved**τοίνυν** well, then

παραδείγματι, ὁ μὲν ἂν τοιοῦτον ἦ ὦν ἂν ἢ σὺν ἢ ἄλλος τις  
πράττει φῶ ὅσιον εἶναι, ὁ δ' ἂν μὴ τοιοῦτον, μὴ φῶ.

ΕΥΘΥΦΩΝ. ἀλλ' εἰ οὕτω βούλει, ὦ Σώκρατες, καὶ οὕτω  
σοι φράσω.

ΣΩΚΡΑΤΗΣ. ἀλλὰ μὴν βούλομαί γε.

ΕΥΘ. ἔστι τοίνυν τὸ μὲν τοῖς θεοῖς προσφιλὲς ὅσιον, τὸ δὲ  
μὴ προσφιλὲς ἀνόσιον.

ΣΩ. παγκάλως, ὦ Εὐθύφρων, καὶ ὥς ἐγὼ ἐζήτουν  
ἀποκρίνασθαί σε, οὕτω νῦν ἀπεκρίνω. εἰ μέντοι ἀληθῶς,  
τοῦτο οὐπω οἶδα, ἀλλὰ σὺ δηλὸν ὅτι ἐπεκδιδάξεις ὥς ἔστιν  
ἀληθὴ ἃ λέγεις.

ΕΥΘ. πάννυ μὲν οὖν.

ΣΩ. φέρε δὴ, ἐπισκεψώμεθα τί λέγομεν. τὸ μὲν  
θεοφιλὲς τε καὶ θεοφιλὴς ἄνθρωπος ὅσιος, τὸ δὲ θεομισὲς  
καὶ ὁ θεομισῆς ἀνόσιος· οὐ ταῦτόν δ' ἐστίν, ἀλλὰ  
τὸ ἐναντιώτατον, τὸ ὅσιον τῷ ἀνοσίῳ· οὐχ οὕτως;

|model, , ὁ μὲν ἂν τοιοῦτον ἦ ὧν ἂν ἦ σὺν ἡ ἄλλος τις  
|precedent  
πράττει φῶ ὅσιον εἶναι, ὃ δ' ἂν μὴ τοιοῦτον, μὴ φῶ.

ΕΥΘΥΦΩΝ. ἀλλ' εἰ οὕτω βούλει, ὦ Σώκρατες, καὶ οὕτω  
σοι φράσω.

ΣΩΚΡΑΤΗΣ. ἀλλὰ μὴν βούλομαί γε.

ΕΥΘ. ἔστι |well, then` μὲν τοῖς θεοῖς |beloved ὅσιον, τὸ δὲ  
μὴ |beloved |unholy

ΣΩ. παγκάλως, ὦ Εὐθύφρων, καὶ ὡς ἐγὼ ἐζήτουν  
ἀποκρίνασθαί σε, οὕτω νῦν ἀπεκρίνω. εἰ μέντοι ἀληθῶς,  
τοῦτο |no longer` 1, ἀλλὰ σὺ |visible, "... 2. τεκιδιάξεις ὡς ἔστιν  
|conspicuous  
ἀληθῆ ἃ λέγεις.

ΕΥΘ. πάννυ μὲν οὖν.

ΣΩ. φέρε δή, ἐπισκειψώμεθα τί λέγομεν. τὸ μὲν  
|beloved by the |beloved by` the 3πος ὅσιος, τὸ δὲ θεομισῆς  
|gods; loving God |gods; loving God  
καὶ ὁ θεομισῆς |unholy οὐ ταῦτὸν δ' ἐστίν, ἀλλὰ  
τὸ ἐναντιώτατον, τὸ ὅσιον τῷ |unholy οὐχ οὕτως;

look, and by which I may measure actions, whether yours or those of any one else, and then I shall be able to say that such and such an action is pious, such another impious.

EUTHYPHRO: I will tell you, if you like.

SOCRATES: I should very much like.

EUTHYPHRO: Piety, then, is that which is dear to the gods, and impiety is that which is not dear to them.

SOCRATES: Very good, Euthyphro; you have now given me the sort of answer which I wanted. But whether what you say is true or not I cannot as yet tell, although I make no doubt that you will prove the truth of your words.

EUTHYPHRO: Of course.

SOCRATES: Come, then, and let us examine what we are saying. That thing or person which is dear to the gods is pious, and that thing or person which is hateful to the gods is impious, these two being the extreme opposites of one another. Was

*vocabulary*

**ἀπαλλαξείω** wish to get rid of  
**ἀπαλλάσσω** free from, remove; be  
 freed, depart  
**ἀριθμέω** to count ~arithmetic  
**ἀριθμός** number  
**διαφορά** disagreement  
**ἐλαχὺς** small; comp.: less ~light  
**ἐχθρα** hate  
**ἐχθρη** hate

**λογισμός** calculation

**μετρέω** measure, traverse ~metric  
**ὁπότερος** which of two, either of two  
**ὀργή** urge, impulse; anger  
**ὀργίζω** anger, provoke, annoy  
**οὐκοῦν** not so?; and so  
**σκοπᾶω** watch, observe  
**σκοπέω** behold, consider  
**στασιάζω** revolt, be divided

ΕΥΘΥΦΩΝ. οὕτω μὲν οὖν.

ΣΩΚΡΑΤΗΣ. καὶ εὖ γε φαίνεται εἰρῆσθαι;

ΕΥΘ. δοκῶ, ὦ Σώκρατες. εἴρηται γάρ. γ ΣΩ. οὐκοῦν καὶ ὅτι στασιάζουσιν οἱ θεοί, ὦ Εὐθύφρων, καὶ διαφέρονται ἀλλήλοις καὶ ἔχθρα ἐστὶν ἐν αὐτοῖς πρὸς ἀλλήλους, καὶ τοῦτο εἴρηται;

ΕΥΘ. εἴρηται γάρ.

ΣΩ. ἔχθραν δὲ καὶ ὀργάς, ὦ ἄριστε, ἡ περὶ τίνων διαφορὰ ποιεῖ; ὧδε δὲ σκοπῶμεν. ἂρ' ἂν εἰ διαφεροίμεθα ἐγώ τε καὶ σὺ περὶ ἀριθμοῦ ὁπότερα πλείω, ἢ περὶ τούτων διαφορὰ ἐχθροὺς ἂν ἡμᾶς ποιοῖ καὶ ὀργίζεσθαι ἀλλήλοις, ἢ ἐπὶ λογισμὸν ἐλθόντες περὶ γε τῶν τοιούτων ταχὺ ἂν ἀπαλλαγεῖμεν;

ΕΥΘ. πάνν γε.

ΣΩ. οὐκοῦν καὶ περὶ τοῦ μείζονος καὶ ἐλάττονος εἰ διαφεροίμεθα, ἐπὶ τὸ μετρεῖν ἐλθόντες ταχὺ πανσαίμεθ'

ΕΥΘΥΦΩΝ. οὕτω μὲν οὖν.

ΣΩΚΡΑΤΗΣ. καὶ εἶ γε φαίνεται εἰρῆσθαι;

ΕΥΘ. δοκῶ, ὦ Σώκρατες. εἴρηται γάρ. γ ΣΩ. |not so?; and so  
ὅτι |revolt, be divided ᾧ θεοί, ὦ Εὐθύφρων, καὶ διαφέρονται  
ἀλλήλοις καὶ |hate ἐστὶν ἐν αὐτοῖς πρὸς ἀλλήλους, καὶ  
τοῦτο εἴρηται;

ΕΥΘ. εἴρηται γάρ.

ΣΩ. |hate δὲ καὶ |urge, ὁ ἄριστε, ἡ περὶ τίνων |disagreement  
|impulse;  
ποιεῖ; ὥδε δὲ σκόπῳμεν. ἂρ' ἂν εἰ διαφεροίμεθα ἐγώ  
|anger  
τε καὶ σὺ περὶ ἀριθμοῦ |which of two, εἴω, ἡ περὶ τούτων  
|either of two  
|disagreement ἵππους ἂν ἡμᾶς ποιοῖ καὶ |anger, pro- ἀλλήλοις,  
|voke, annoy  
ἢ ἐπὶ |calculation ἐλθόντες περὶ γε τῶν τοιούτων ταχὺ ἂν  
ἀπαλλαγεῖμεν;

ΕΥΘ. πάνν γε.

ΣΩ. |not so?; and so -ρὶ τοῦ μείζονος καὶ |small εἰ  
διαφεροίμεθα, ἐπὶ τὸ |measure, ἐλθόντες ταχὺ παυσαίμεθ'  
|traverse

not that said?

EUTHYPHRO: It was.

SOCRATES: And well said?

EUTHYPHRO: Yes, Socrates, I thought so; it was certainly said.

SOCRATES: And further, Euthyphro, the gods were admitted to have enmities and hatreds and differences?

EUTHYPHRO: Yes, that was also said.

SOCRATES: And what sort of difference creates enmity and anger? Suppose for example that you and I, my good friend, differ about a number; do differences of this sort make us enemies and set us at variance with one another? Do we not go at once to arithmetic, and put an end to them by a sum?

EUTHYPHRO: True.

SOCRATES: Or suppose that we differ about magnitudes, do we not quickly end the differences by measuring?

EUTHYPHRO: Very

*vocabulary***ἄδικος** unfair; obstinate, bad**αἰσχρός** shameful**ἄρα** interrogative pcl**βαρύς** heavy ~baritone**διακρίνω** (τι) separate, sort ~critic**διαφορά** disagreement**κοῦφος** light, nimble**κρίσις** -εως (f) decision, issue**ὀργίζω** anger, provoke, annoy**σκοπᾶω** watch, observe**σκοπέω** behold, consider

ἂν τῆς διαφορᾶς;

ΕΥΘΥΦΩΝ. ἔστι ταῦτα.

ΣΩΚΡΑΤΗΣ. καὶ ἐπὶ γε τὸ ἰστάναι ἐλθόντες, ὥς ἐγῶμαι,  
περὶ τοῦ βαρυτέρου τε καὶ κουφοτέρου διακριθεῖμεν ἄν;

ΕΥΘ. πῶς γὰρ οὐ;

ΣΩ. περὶ τίνος δὲ δὴ διενεχθέντες καὶ ἐπὶ τίνα κρίσιν  
οὐ δυνάμενοι ἀφικέσθαι ἐχθροὶ γε ἂν ἀλλήλοις εἶμεν καὶ  
ὀργιζοίμεθα; ἴσως οὐ πρόχειρόν σοί ἐστιν, ἀλλ' ἐμοῦ  
λέγοντος σκόπει εἰ τάδε ἐστὶ τό τε δίκαιον καὶ τὸ ἄδικον  
καὶ καλὸν καὶ αἰσχρὸν καὶ ἀγαθὸν καὶ κακόν. ἄρα οὐ  
ταῦτά ἐστιν περὶ ὧν διενεχθέντες καὶ οὐ δυνάμενοι ἐπὶ  
ἱκανὴν κρίσιν αὐτῶν ἐλθεῖν ἐχθροὶ ἀλλήλοις γιγνόμεθα,  
ὅταν γινώμεθα, καὶ ἐγὼ καὶ σὺ καὶ οἱ ἄλλοι ἄνθρωποι  
πάντες;

ΕΥΘ. ἀλλ' ἔστιν αὕτη ἡ διαφορά,  
ὧ Σώκρατες, καὶ περὶ τούτων.

ἂν τῆς |disagreement

ΕΥΘΥΦΩΝ. ἔστι ταῦτα.

ΣΩΚΡΑΤΗΣ. καὶ ἐπὶ γε τὸ ἰστάναι ἐλθόντες, ὥς ἐγῶμαι,

περὶ τοῦ |heavy      τε καὶ |light, nimble   |separate, sort   ἄν;

ΕΥΘ. πῶς γὰρ οὐ;

ΣΩ. περὶ τίνος δὲ δὴ διενεχθέντες καὶ ἐπὶ τίνα |decision,  
|issue

οὐ δυνάμενοι ἀφικέσθαι ἐχθροὶ γε ἂν ἀλλήλοις εἴμεν καὶ

|anger,    pro-, ἴσως οὐ πρόχειρόν σοί ἐστιν, ἀλλ' ἐμοῦ  
|voke, annoy

λέγοντος σκόπει εἰ τάδε ἐστὶ τό τε δίκαιον καὶ τὸ |unfair; ob-  
|stinate, bad

καὶ καλὸν καὶ |shameful καὶ ἀγαθὸν καὶ κακόν. |interrogative pcl

ταῦτά ἐστιν περὶ ὧν διενεχθέντες καὶ οὐ δυνάμενοι ἐπὶ

ἱκανὴν |decision, ὑτῶν ἐλθεῖν ἐχθροὶ ἀλλήλοις γιγνώμεθα,  
|issue

ὅταν γιγνώμεθα, καὶ ἐγὼ καὶ σὺ καὶ οἱ ἄλλοι ἄνθρωποι

πάντες;

ΕΥΘ.      ἀλλ'      ἔστιν      αὕτη      ἡ      |disagreement

ὧ      Σώκратες,      καὶ      περὶ      τούτων.

true.

SOCRATES: And we end a controversy about heavy and light by resorting to a weighing machine?

EUTHYPHRO: To be sure.

SOCRATES: But what differences are there which cannot be thus decided, and which therefore make us angry and set us at enmity with one another? I dare say the answer does not occur to you at the moment, and therefore I will suggest that these enmities arise when the matters of difference are the just and unjust, good and evil, honourable and dishonourable. Are not these the points about which men differ, and about which when we are unable satisfactorily to decide our differences, you and I and all of us quarrel, when we do quarrel? (Compare Alcib.)

EUTHYPHRO: Yes, Socrates, the nature of the differences about which we quarrel is

*vocabulary*

**ἄδικος** unfair; obstinate, bad  
**αἰσχρός** shameful  
**ἀμφοιβητέω** dispute  
**ἄρα** interrogative pcl  
**γενναῖος** noble, sincere ~genesis  
**εἴπερ** if indeed

**μισέω** (ι) hate, wish to prevent  
 ~misogyny  
**ὀρθός** upright, straight; correct, just  
 ~orthogonal  
**ὀρθόω** stand up  
**οὐκοῦν** not so?; and so  
**στασιάζω** revolt, be divided

ΣΩΚΡΑΤΗΣ. τί δὲ οἱ θεοί, ὦ Εὐθύφρων; οὐκ εἴπερ τι διαφέρονται, δι' αὐτὰ ταῦτα διαφέρουντ' ἄν;

ΕΥΘΥΦΡΩΝ. πολλή ἀνάγκη.

ΣΩ. καὶ τῶν θεῶν ἄρα, ὦ γενναῖε Εὐθύφρων, ἄλλοι ἄλλα δίκαια ἡγοῦνται κατὰ τὸν σὸν λόγον, καὶ καλὰ καὶ αἰσχρὰ καὶ ἀγαθὰ καὶ κακά· οὐ γὰρ ἄν που ἐστασίαζον ἀλλήλοις εἰ μὴ περὶ τούτων διεφέροντο· ἦ γάρ; γ ΕΥΘ. ὀρθῶς λέγεις.

ΣΩ. οὐκοῦν ἅπερ καλὰ ἡγοῦνται ἕκαστοι καὶ ἀγαθὰ καὶ δίκαια, ταῦτα καὶ φιλοῦσιν, τὰ δὲ ἐναντία τούτων μισοῦσιν;

ΕΥΘ. πάνυ γε.

ΣΩ. ταῦτὰ δέ γε, ὥς σὺ φήσ, οἱ μὲν δίκαια ἡγοῦνται, οἱ δὲ ἄδικοι, περὶ ἃ καὶ ἀμφισβητοῦντες στασιάζουσί τε καὶ πολεμοῦσιν ἀλλήλοις· ἄρα οὐχ οὕτω;

ΕΥΘ.

οὕτω.

ΣΩΚΡΑΤΗΣ. τί δὲ οἱ θεοί, ὦ Εὐθύφρων; οὐκ |if indeed  
διαφέρονται, δι' αὐτὰ ταῦτα διαφέρουσιν' ἄν;

ΕΥΘΥΦΡΩΝ. πολλή ἀνάγκη.

ΣΩ. καὶ τῶν θεῶν ἄρα, ὦ |noble,  
|sincere Εὐθύφρων, ἄλλοι ἄλλα  
δίκαια ἡγοῦνται κατὰ τὸν σὸν λόγον, καὶ καλὰ καὶ |shameful  
καὶ ἀγαθὰ καὶ κακά· οὐ γὰρ ἄν που |revolt, be divided ἴλοις  
εἰ μὴ περὶ τούτων διεφέροντο· ἦ γάρ; γ ΕΥΘ. ὀρθῶς λέγεις.

ΣΩ. ἅπερ καλὰ ἡγοῦνται ἕκαστοι καὶ ἀγαθὰ  
καὶ δί|not so?; and so αὶ φιλοῦσιν, τὰ δὲ ἐναντία τούτων  
;

|hate  
ΕΥΘ. πάνυ γε.

ΣΩ. ταῦτά δέ γε, ὥς σὺ φής, οἱ μὲν δίκαια ἡγοῦνται, οἱ  
δὲ , περὶ ᾧ καὶ τε καὶ  
πο|unfair; ob- ἰλήλους|dispute - - - - -, |revolt, be divided  
|stinate, bad

ΕΥΘ. |interrogative pcl οὔτω.

such as you describe.

SOCRATES: And the quarrels of the gods, noble Euthyphro, when they occur, are of a like nature?

EUTHYPHRO: Certainly they are.

SOCRATES: They have differences of opinion, as you say, about good and evil, just and unjust, honourable and dishonourable: there would have been no quarrels among them, if there had been no such differences—would there now?

EUTHYPHRO: You are quite right.

SOCRATES: Does not every man love that which he deems noble and just and good, and hate the opposite of them?

EUTHYPHRO: Very true.

SOCRATES: But, as you say, people regard the same things, some as just and others as unjust,—about these they dispute; and so there arise wars and fightings among them.

EUTHYPHRO: Very

*vocabulary***άνόσιος** unholy**ἄρνημαι** get, win**δράω** do, accomplish**ἔρομαι** ask a question, ask about, go  
searching through**ἔρωτάω** ask about something**θαυμάσιος** wonderful**θαυμαστός** wonderful; admirable**θεοφιλής** beloved by the gods; loving  
God**κινδυνεύω** encounter danger; (+inf)  
there is a danger that**κολάζω** punish**μισέω** (ι) hate, wish to prevent  
~misogyny**προσφιλής** beloved

ΣΩΚΡΑΤΗΣ. ταῦτ' ἄρα, ὥς ἔοικεν, μισεῖται τε ὑπὸ τῶν θεῶν καὶ φιλεῖται, καὶ θεομισῇ τε καὶ θεοφιλῇ ταῦτ' ἂν εἴη.

ΕΥΘΥΦΩΝ. ἔοικεν.

ΣΩ. καὶ ὅσια ἄρα καὶ ἀνόσια τὰ αὐτὰ ἂν εἴη, ὦ Εὐθύφρων, τούτῳ τῷ λόγῳ.

ΕΥΘ. κινδυνεύει.

ΣΩ. οὐκ ἄρα ὁ ἡρόμην ἀπεκρίνω, ὦ θαυμάσιε. οὐ γὰρ τοῦτό γε ἡρώτων, ὁ τυγχάνει ταῦτόν ὃν ὁσιόν τε καὶ ἀνόσιον· ὁ δ' ἂν θεοφιλὲς ἦ καὶ θεομισὲς ἐστίν, ὥς ἔοικεν. ὥστε, ὦ Εὐθύφρων, ὁ σὺ νῦν ποιεῖς τὸν πατέρα κολάζων, οὐδὲν θαυμαστὸν εἰ τοῦτο δρῶν τῷ μὲν Διὶ προσφιλὲς ποιεῖς, τῷ δὲ Κρόνῳ καὶ τῷ Οὐρανῷ ἐχθρόν, καὶ τῷ μὲν Ἥφαιστῳ φίλον, τῇ δὲ Ἥρᾳ ἐχθρόν, καὶ εἴ τις ἄλλος τῶν θεῶν ἕτερος ἑτέρῳ διαφέρεται περὶ αὐτοῦ, καὶ ἐκείνοις κατὰ τὰ αὐτά.

ΕΥΘ. ἀλλ' οἶμαι, ὦ Σώκρατες, περὶ γε τούτου τῶν

ΣΩΚΡΑΤΗΣ. ταῦτ' ἄρα, ὥς ἔοικεν, |hate      τε ὑπὸ τῶν  
θεῶν καὶ φιλεῖται, καὶ θεομισῇ τε καὶ |beloved by the ἱν  
|gods; loving God  
εἶη.

ΕΥΘΥΦΡΩΝ. ἔοικεν.

ΣΩ. καὶ ὅσια ἀρα καὶ unholy τὰ αὐτὰ ἂν εἶη, ὦ Εὐθύφρων,  
τούτω τῷ λόγῳ.

ΕΥΘ. | encounter danger; (+inf)  
| there is a danger that

ΣΩ. οὐκ ἄρα ὁ ἡρόμην ἀπεκρίνω, ὦ |wonderful. οὐ γὰρ  
 τοῦτό γε |ask, ὁ τυγχάνει ταῦτόν ὃν ὁσιόν τε καὶ  
 |unholy ὁ δ' ἂν |beloved by the θεομισές ἐστιν, ὡς ἔοικεν.  
 |gods; loving God  
 ὥστε, ὦ Εὐθύφρων, ὁ σὺ νῦν ποιεῖς τὸν πατέρα |punish,  
 οὐδὲν |wonderful; εἰ τοῦτο |do, accomplish Διὶ |beloved  
 |admirable  
 ποιεῖς, τῷ δὲ Κρόνῳ καὶ τῷ Οὐρανῷ ἐχθρόν, καὶ τῷ μὲν  
 Ἥφαιστῳ φίλον, τῇ δὲ Ἥρᾳ ἐχθρόν, καὶ εἴ τις ἄλλος τῶν  
 θεῶν ἕτερος ἑτέρῳ διαφέρεται περὶ αὐτοῦ, καὶ ἐκείνοις  
 κατὰ τὰ αὐτά.

ΕΥΘ. ἀλλ' οἶμαι, ὦ Σώκρατες, περί γε τούτου τῶν

true.

SOCRATES: Then the same things are hated by the gods and loved by the gods, and are both hateful and dear to them?

EUTHYPHRO: True.

SOCRATES: And upon this view the same things, Euthyphro, will be pious and also impious?

EUTHYPHRO: So I should suppose.

SOCRATES: Then, my friend, I remark with surprise that you have not answered the question which I asked. For I certainly did not ask you to tell me what action is both pious and impious: but now it would seem that what is loved by the gods is also hated by them. And therefore, Euthyphro, in thus chastising your father you may very likely be doing what is agreeable to Zeus but disagreeable to Cronos or Uranus, and what is acceptable to Hephaestus but unacceptable to Here, and there may be other gods who have similar differences of opinion.

EUTHYPHRO: But I believe, Socrates, that all the gods would be agreed as

*vocabulary***ἄδικος** unfair; obstinate, bad**ἄλλοθι** elsewhere, abroad**ἀμφισβητέω** dispute**δικαστήριον** court**εἴπερ** if indeed**ὁμολογέω** agree with/to**ὅμως** anyway, nevertheless**οὐδαμὸς** not anyone**πάμπολυς** very great

θεῶν οὐδένα ἕτερον ἑτέρῳ διαφέρεισθαι, ὥς οὐ δεῖ δίκην  
 δίδοναι ἐκείνον ὃς ἂν ἀδίκως τινὰ ἀποκτείνει.

ΣΩΚΡΑΤΗΣ. τί δέ; ἀνθρώπων, ὦ Εὐθύφρων, ἤδη τινὸς  
 ἤκουσας ἀμφισβητοῦντος ὡς τὸν ἀδίκως ἀποκτείναντα ἢ  
 ἄλλο ἀδίκως ποιοῦντα ὅτιοῦν οὐ δεῖ δίκην δίδοναι;

ΕΥΘΥΦΩΝ. οὐδὲν μὲν οὖν παύονται ταῦτα  
 ἀμφισβητοῦντες καὶ ἄλλοθι καὶ ἐν τοῖς δικαστηρίοις·  
 ἀδικοῦντες γὰρ πάμπολλα, πάντα ποιοῦσι καὶ λέγουσι  
 φεύγοντες τὴν δίκην.

ΣΩ. ἦ καὶ ὁμολογοῦσιν, ὦ Εὐθύφρων, ἀδικεῖν, καὶ  
 ὁμολογοῦντες ὅμως οὐ δεῖν φασὶ σφᾶς δίδοναι δίκην;

ΕΥΘ. οὐδαμῶς τοῦτό γε.

ΣΩ. οὐκ ἄρα πᾶν γε ποιοῦσι καὶ λέγουσι·  
 τοῦτο γὰρ οἶμαι οὐ τολμῶσι λέγειν οὐδ'  
 ἀμφισβητεῖν, ὥς οὐχὶ εἴπερ ἀδικοῦσί γε δοτέον  
 δίκην, ἀλλ' οἶμαι οὗ φασιν ἀδικεῖν· ἦ γάρ;

θεῶν οὐδένα ἕτερον ἑτέρῳ διαφέρεισθαι, ὥς οὐ δεῖ δίκην

διδόναι ἐκείνον ὃς ἂν |unfair; ob- ἀ ἀποκτείνῃ.  
|stinate, bad

ΣΩΚΡΑΤΗΣ. τί δέ; ἀνθρώπων, ᾧ Εὐθύφρων, ἤδη τινὸς

ἤκουσας |dispute ὥς τὸν |unfair; ob- οκτείναντα ἢ  
|stinate, bad

ἄλλο |unfair; ob- οὔντα ὅτιοῦν οὐ δεῖ δίκην διδόναι;  
|stinate, bad

ΕΥΘΥΦΡΩΝ. οὐδὲν μὲν οὖν παύονται ταῦτα

|dispute καὶ |elsewhere, ἢ ἐν τοῖς |court  
|abroad

ἀδικοῦντες γὰρ πάμπολλα, πάντα ποιοῦσι καὶ λέγουσι

φεύγοντες τὴν δίκην.

ΣΩ. ἦ καὶ |agree with/to , ᾧ Εὐθύφρων, ἀδικεῖν, καὶ

|agree with/to |anyway, nevertheless ` τφᾶς διδόναι δίκην;

ΕΥΘ. |not anyone οὐτό γε.

ΣΩ. οὐκ ἄρα πᾶν γε ποιοῦσι καὶ λέγουσι·

τοῦτο γὰρ οἶμαι οὐ τολμῶσι λέγειν οὐδ'

|dispute , ὥς οὐχὶ |if indeed ἡδικοῦσί γε δοτέον

δίκην, ἀλλ' οἶμαι οὐ φασιν ἀδικεῖν· ἦ γάρ;

to the propriety of punishing a murderer: there would be no difference of opinion about that.

SOCRATES: Well, but speaking of men, Euthyphro, did you ever hear any one arguing that a murderer or any sort of evil-doer ought to be let off?

EUTHYPHRO: I should rather say that these are the questions which they are always arguing, especially in courts of law: they commit all sorts of crimes, and there is nothing which they will not do or say in their own defence.

SOCRATES: But do they admit their guilt, Euthyphro, and yet say that they ought not to be punished?

EUTHYPHRO: No; they do not.

SOCRATES: Then there are some things which they do not venture to say and do: for they do not venture to argue that the guilty are to be unpunished, but they deny their guilt, do they not?

EUTHYPHRO: Yes.

SOCRATES:

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀμφισβητέω** dispute**δήπου** perhaps; is it not so?**δράω** do, accomplish**εἴπερ** if indeed**θαυμάσιος** wonderful**κεφάλαιος** main point; chief**ναί** yea**οὐκοῦν** not so?; and so**πράξις** -εως (f) result, business

~practice

**στασιάζω** revolt, be divided

ΕΥΘΥΦΩΝ. ἀληθῇ λέγεις.

ΣΩΚΡΑΤΗΣ. οὐκ ἄρα ἐκεῖνό γε ἀμφισβητοῦσιν, ὥς οὐ τὸν ἀδικοῦντα δεῖ διδόναι δίκην, ἀλλ' ἐκεῖνο ἴσως ἀμφισβητοῦσιν, τὸ τίς ἐστιν ὁ ἀδικῶν καὶ τί δρῶν καὶ πότε.

ΕΥΘ. ἀληθῇ λέγεις.

ΣΩ. οὐκοῦν αὐτά γε ταῦτα καὶ οἱ θεοὶ πεπόνθασιν, εἵπερ στασιάζουσι περὶ τῶν δικαίων καὶ ἀδίκων ὥς ὁ σὸς λόγος, καὶ οἱ μὲν φασιν ἀλλήλους ἀδικεῖν, οἱ δὲ οὐ φασιν; ἐπεὶ ἐκεῖνό γε δήπου, ὦ θαυμάσιε, οὐδεὶς οὔτε θεῶν οὔτε ἀνθρώπων τολμᾷ λέγειν, ὥς οὐ τῷ γε ἀδικοῦντι δοτέον δίκην.

ΕΥΘ. ναί, τοῦτο μὲν ἀληθὲς λέγεις, ὦ Σώκρατες, τό γε κεφάλαιον.

ΣΩ. ἀλλ' ἕκαστόν γε οἶμαι, ὦ Εὐθύφρων, τῶν πραχθέντων ἀμφισβητοῦσιν οἱ ἀμφισβητοῦντες, καὶ ἄνθρωποι καὶ θεοί, εἵπερ ἀμφισβητοῦσιν θεοί· πράξεώς

ΕΥΘΥΦΩΝ. ἀληθῆ λέγεις.

ΣΩΚΡΑΤΗΣ. οὐκ ἄρα ἐκεῖνό γε |dispute , ἴς οὐ  
τὸν ἀδικοῦντα δεῖ διδόναι δίκην, ἀλλ' ἐκεῖνο ἴσως  
|dispute , τὸ τίς ἐστιν ὁ ἀδικῶν καὶ τί |do, accomplish  
πότε.

ΕΥΘ. ἀληθῆ λέγεις.

ΣΩ. |not so?; and so ταῦτα καὶ οἱ θεοὶ πεπόνθασιν,  
|if |revolt, be divided δικάων καὶ |unfair; ob- λόγος,  
|indeed |stinate, bad  
καὶ οἱ μὲν φασιν ἀλλήλους ἀδικεῖν, οἱ δὲ οὐ φασιν; ἐπεὶ  
ἐκεῖνό γε |perhaps; is|wonderful ὕδεις οὔτε θεῶν οὔτε  
|it not so?  
ἀνθρώπων τολμᾷ λέγειν, ὥς οὐ τῷ γε ἀδικοῦντι δοτέον  
δίκην.

ΕΥΘ. |yea τοῦτο μὲν ἀληθὲς λέγεις, ὦ Σώκρατες, τό γε  
κεφάλαιον.

ΣΩ. ἀλλ' ἕκαστόν γε οἶμαι, ὦ Εὐθύφρων, τῶν πραχθέντων  
|dispute , |dispute ^-----^ θεοί,  
|if ^ |dispute |result,  
|indeed |business

Then they do not argue that the evil-doer should not be punished, but they argue about the fact of who the evil-doer is, and what he did and when?

EUTHYPHRO: True.

SOCRATES: And the gods are in the same case, if as you assert they quarrel about just and unjust, and some of them say while others deny that injustice is done among them. For surely neither God nor man will ever venture to say that the doer of injustice is not to be punished?

EUTHYPHRO: That is true, Socrates, in the main.

SOCRATES: But they join issue about the particulars—gods and men alike; and, if they dispute at all, they dispute about some act

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀνδροφόνος** murderous ~offend**δεσμός** bond, latch, strap; also (pl)

headdress

**δεσπότης** -ου (m, 1) master, despot**ἐνδείκνυμι** (ῥ) address, consider**ἐξηγητής** -οῦ (m, 1) leader, expounder**ἐπέξειμι** attack, prosecute**ἐπιδείκνυμι** (ῥ) display, exhibit**ἐπισκήπτω** lay something on**θητεύω** work**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**οὐδέποτε** never**πράξις** -εως (f) result, business

~practice

**σαφής** clear, understandable**σοφία** skill; wisdom ~sophistry**σοφός** skilled, clever, wise**συνδέω** bind together**τεκμήριον** sign; proof**τελευτάω** bring about, finish ~apostle**φθάζω** do first, outstrip**φθάνω** (ᾱ) do first, outstrip**φόνος** killing ~offend

τινος πέρι διαφερόμενοι οἱ μὲν δικαίως φασὶν αὐτὴν πεπρᾶχθαι, οἱ δὲ ἀδίκως· ἄρ' οὐχ οὕτω;

ΕΥΘΥΦΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. ἴθι νυν, ὦ φίλε Εὐθύφρων, δίδαξον καὶ ἐμέ, ἵνα σοφώτερος γένωμαι, τί σοι τεκμήριόν ἐστιν ὡς πάντες θεοὶ ἡγοῦνται ἐκείνον ἀδίκως τεθνάναι, ὃς ἂν θητεύων ἀνδροφόνος γενόμενος, συνδεθεὶς ὑπὸ τοῦ δεσπότη τοῦ ἀποθανόντος, φθάσῃ τελευτήσας διὰ τὰ δεσμὰ πρὶν τὸν συνδήσαντα παρὰ τῶν ἐξηγητῶν περὶ αὐτοῦ πυθέσθαι τί χρὴ ποιεῖν, καὶ ὑπὲρ τοῦ τοιούτου δὴ ὀρθῶς ἔχει ἐπεξιέναι καὶ ἐπισκήπτεσθαι φόνου τὸν ὕδν τῷ πατρί; ἴθι, περὶ τούτων πειρῶ τί μοι σαφὲς ἐνδείξασθαι ὡς παντὸς μᾶλλον πάντες θεοὶ ἡγοῦνται ὀρθῶς ἔχειν ταύτην τὴν πράξιν· κἄν μοι ἱκανῶς ἐνδείξῃ, ἐγκωμιάζων σε ἐπὶ σοφία οὐδέποτε παύσομαι.

ΕΥΘ. ἀλλ' ἴσως οὐκ ὀλίγον ἔργον ἐστίν, ὦ Σώκρατες, ἐπεὶ πάνυ γε σαφῶς ἔχοιμι ἂν ἐπιδείξαι σοι.

τινος πέρι διαφερόμενοι οἱ μὲν δικαίως φασὶν αὐτὴν  
 πεπρᾶχθαι, οἱ δὲ |unfair; ob- | οὐχ οὕτω;  
 |stinate, bad

ΕΥΘΥΦΩΝ. πάνν γε.

ΣΩΚΡΑΤΗΣ. ἴθι νυν, ὦ φίλε Εὐθύφρων, δίδαξον καὶ ἐμέ,

ἵνα |skilled, | γένωμαι, τί σοι |sign; proof | ἔστιν ὡς πάντες  
 |clever, wise

θεοὶ ἡγοῦνται ἐκείνῳ |unfair; ob- | ἰνάναι, ὅς ἂν |work  
 |stinate, bad

|murderous | γενόμενος, |bind together | τοῦ |master, | τοῦ  
 |despot

ἀποθανόντος, φθάσῃ |bring about, | διὰ τὰ |bond, | πρὶν τὸν  
 |finish |latch,

|bind together | παρὰ τῶν |leader, | περὶ αὐτοῦ |strap  
 |expounder

χρὴ ποιεῖν, καὶ ὑπὲρ τοῦ τοιούτου δὴ ὀρθῶς ἔχει |attack,  
 |prosecute

καὶ |lay something on |killing | τὸν ὑὸν τῷ πατρί; ἴθι, περὶ

τούτων πειρῶ τί μοι |clear, |address, | ὡς παντὸς μᾶλλον  
 |under- |consider

πάντες θεοὶ ἡγοῦνται ὀρθῶς ἔχειν ταύτην τὴν |result, | κᾶν  
 |able |business

μοι ἱκανῶς |address, | ἐγκωμιάζων σε ἐπὶ σοφίᾳ |never  
 |consider

παύσομαι.

ΕΥΘ. ἀλλ' ἴσως οὐκ ὀλίγον ἔργον ἐστίν, ὦ Σώκρατες,

ἐπεὶ πάνν γε |clear, under- |οιμι ἂν |display, | σοι.  
 |standable |exhibit

which is called in question, and which by some is affirmed to be just, by others to be unjust. Is not that true?

EUTHYPHRO: Quite true.

SOCRATES: Well then, my dear friend Euthyphro, do tell me, for my better instruction and information, what proof have you that in the opinion of all the gods a servant who is guilty of murder, and is put in chains by the master of the dead man, and dies because he is put in chains before he who bound him can learn from the interpreters of the gods what he ought to do with him, dies unjustly; and that on behalf of such an one a son ought to proceed against his father and accuse him of murder. How would you show that all the gods absolutely agree in approving of his act? Prove to me that they do, and I will applaud your wisdom as long as I live.

EUTHYPHRO: It will be a difficult task; but I could make the matter very clear indeed to you.

SOCRATES: I understand; you

*vocabulary***ἄδικος** unfair; obstinate, bad**ἀνόσιος** unholy**ἄρα** interrogative pcl**ἄρτι** at the same time**δῆλος** visible, conspicuous**δικάζω** judge**δικαστής** -οῦ (m, 1) judge, juror**ἐνδείκνυμι** (ἵ) address, consider**ἐννοέω** consider**θεοφιλῆς** beloved by the gods; loving  
God**μισέω** (ἶ) hate, wish to prevent

~misogyny

**ὀρίζω** divide; ordain, define ~horizon**σαφής** clear, understandable**σκοπάω** watch, observe**σκοπέω** behold, consider

ΣΩΚΡΑΤΗΣ. μανθάνω· ὅτι σοι δοκῶ τῶν δικαστῶν  
 δυσμαθέστερος εἶναι, ἐπεὶ ἐκείνοις γε ἐνδείξῃ δῆλον ὅτι ὡς  
 ἄδικά τέ ἐστιν καὶ οἱ θεοὶ ἅπαντες τὰ τοιαῦτα μισοῦσιν.

ΕΥΘΥΦΩΝ. πάνυ γε σαφῶς, ὦ Σώκρατες, ἐάνπερ  
 ἀκούωσί γέ μου λέγοντος.

ΣΩ. ἀλλ' ἀκούσονται. ἐάνπερ εὖ δοκῆς λέγειν. τόδε δέ σου  
 ἐνενόησα ἅμα λέγοντος καὶ πρὸς ἑμαυτὸν σκοπῶ· εἰ ὅτι  
 μάλιστά με Εὐθύφρων διδάξειεν ὡς οἱ θεοὶ ἅπαντες τὸν  
 τοιοῦτον θάνατον ἡγοῦνται ἄδικον εἶναι, τί μᾶλλον ἐγὼ  
 μεμάθηκα παρ' Εὐθύφρονος τί ποτ' ἐστὶν τὸ ὁσιόν τε καὶ  
 τὸ ἀνόσιον; θεομισὲς μὲν γὰρ τοῦτο τὸ ἔργον, ὡς ἔοικεν,  
 εἶη ἄν. ἀλλὰ γὰρ οὐ τούτῳ ἐφάνη ἄρτι ὠρισμένα τὸ ὁσιον  
 καὶ μὴ· τὸ γὰρ θεομισὲς ὄν καὶ θεοφιλὲς ἐφάνη. ὥστε  
 τούτου μὲν ἀφίημί σε, ὦ Εὐθύφρων· εἰ βούλει, πάντες αὐτὸ  
 ἡγείσθων θεοὶ ἄδικον καὶ πάντες μισούντων. ἀλλ' ἄρα  
 τοῦτο ὃ νῦν ἐπανορθούμεθα ἐν τῷ λόγῳ— ὡς ὁ μὲν ἂν  
 πάντες οἱ θεοὶ μισῶσιν ἀνόσιόν ἐστιν, ὃ δ' ἂν φιλῶσιν,  
 ὁσιον· ὃ δ' ἂν οἱ μὲν φιλῶσιν οἱ δὲ μισῶσιν,

ΣΩΚΡΑΤΗΣ. *μανθάνω· ὅτι σοι δοκῶ τῶν δικαστῶν*

*δυσμαθέστερος εἶναι, ἐπεὶ ἐκείνοις γε* |address, |visible, "...-s  
|consider |conspicuous

|unfair; ob-*στιν καὶ οἱ θεοὶ ἅπαντες τὰ τοιαῦτα* |hate  
|stinate, bad

ΕΥΘΥΦΩΝ. *πάνυ γε* |clear, under- *Σώκρατες, ἐάνπερ*  
|standable

*ἀκούωσί γέ μου λέγοντος.*

ΣΩ. *ἀλλ' ἀκούσονται. ἐάνπερ εὖ δοκῆς λέγειν. τόδε δέ σου*

|consider *ἅμα λέγοντος καὶ πρὸς ἐμαυτὸν σκοπῶ· εἰ ὅτι*

*μάλιστα με Εὐθύφρων διδάξειεν ὥς οἱ θεοὶ ἅπαντες τὸν*

*τοιούτον θάνατον ἡγοῦνται* |unfair; ob-*μι, τί μᾶλλον ἐγὼ*  
|stinate, bad

*μεμάθηκα παρ' Εὐθύφρονος τί ποτ' ἐστὶν τὸ ὁσιόν τε καὶ*

*τὸ* |unholy *, θεομισὲς μὲν γὰρ τοῦτο τὸ ἔργον, ὥς ἔοικεν,*

*εἷη ἄν. ἀλλὰ γὰρ οὐ τούτῳ ἐφάνη* |at the|divide; or-*τὸ ὅσιον*  
|same |dain, define

*καὶ μή· τὸ γὰρ θεομισὲς ὃν καὶ* |time  
|beloved by the, ὥστε  
|gods; loving God

*τούτου μὲν ἀφίημί σε, ὦ Εὐθύφρων· εἰ βούλει, πάντες αὐτὸ*

*ἡγείσθων θεοὶ* |unfair; ob-*πάντες* |hate *. ἀλλ'* |interrogative pcl  
|stinate, bad

*τοῦτο ὃ νῦν ἐπανορθούμεθα ἐν τῷ λόγῳ— ὥς ὃ μὲν ἂν*

*πάντες οἱ θεοὶ* |hate *|unholy ἐστίν, ὃ δ' ἂν φιλῶσιν,*

*ὅσιον· ὃ δ' ἂν οἱ μὲν φιλῶσιν οἱ δὲ* |hate

mean to say that I am not so quick of apprehension as the judges: for to them you will be sure to prove that the act is unjust, and hateful to the gods.

EUTHYPHRO: Yes indeed, Socrates; at least if they will listen to me.

SOCRATES: But they will be sure to listen if they find that you are a good speaker. There was a notion that came into my mind while you were speaking; I said to myself: 'Well, and what if Euthyphro does prove to me that all the gods regarded the death of the serf as unjust, how do I know anything more of the nature of piety and impiety? for granting that this action may be hateful to the gods, still piety and impiety are not adequately defined by these distinctions, for that which is hateful to the gods has been shown to be also pleasing and dear to them.' And therefore, Euthyphro, I do not ask you to prove this; I will suppose, if you like, that all the gods condemn and abominate such an action. But I will amend the definition so far as to say that what all the gods hate is impious, and what they love pious or holy; and what some of them love

*vocabulary***ἀνόσιος** unholy**ἀποδέχομαι** accept ~doctrine**ἄρα** interrogative pcl**ἐννοέω** consider**ἐπισκοπέω** look upon, inspect**κωλύω** (ὅ) hinder, prevent**μισέω** (ἱ) hate, wish to prevent

~misogyny

**ὀρίζω** divide; ordain, define ~horizon**οὐδέτερος** neither**οὐκοῦν** not so?; and so**σκεπτέος** thing to consider, one who

must consider

**σκέπτομαι** look, look at, watch

~skeptic

**σκοπάω** watch, observe**σκοπέω** behold, consider**συγχωρέω** accede, concede**τάχα** quickly, soon; perhaps

~tachometer

**τάχος** -ους (n, 3) speed ~tachometer**τοιόσδε** such**ὑπέχω** promise; hold out one's hand;

submit to

**ὑποτίθημι** suggest, advise ~hypothesis

οὐδέτερα ἢ ἀμφοτέρω— ἄρ' οὕτω βούλει ἡμῖν ὠρίσθαι νῦν περὶ τοῦ ὁσίου καὶ τοῦ ἀνοσίου;

ΕΥΘΥΦΩΝ. τί γὰρ κωλύει, ὦ Σώκρατες; γ ΣΩΚΡΑΤΗΣ. οὐδὲν ἐμέ γε, ὦ Εὐθύφρων, ἀλλὰ σὺ δὴ τὸ σὸν σκόπει, εἰ τοῦτο ὑποθέμενος οὕτω ῥᾶστά με διδάξεις ὃ ὑπέσχου.

ΕΥΘ. ἀλλ' ἔγωγε φαίην ἂν τοῦτο εἶναι τὸ ὅσιον ὃ ἂν πάντες οἱ θεοὶ φιλῶσιν, καὶ τὸ ἐναντίον, ὃ ἂν πάντες θεοὶ μισῶσιν, ἀνόσιον.

ΣΩ. οὐκοῦν ἐπισκοπῶμεν αὖ τοῦτο, ὦ Εὐθύφρων, εἰ καλῶς λέγεται, ἢ ἐώμεν καὶ οὕτω ἡμῶν τε αὐτῶν ἀποδεχόμεθα καὶ τῶν ἄλλων, ἐὰν μόνον φῇ τίς τι ἔχειν οὕτω συγχωροῦντες ἔχειν; ἢ σκεπτέον τί λέγει ὁ λέγων;

ΕΥΘ. σκεπτέον· οἶμαι μέντοι ἔγωγε τοῦτο νυνὶ καλῶς λέγεσθαι.

ΣΩ. τάχ', ὦγαθέ, βέλτιον εἰσόμεθα. ἐννόησον γὰρ τὸ τοιόνδε· ἄρα τὸ ὅσιον ὅτι ὁσιόν ἐστιν φιλεῖται ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται ὁσιόν ἐστιν;

|neither ἢ ἀμφοτέρω— ἂρ' οὕτω βούλει ἡμῶν |divide; or-ν  
|dain, define  
περὶ τοῦ ὁσίου καὶ τοῦ |unholy ,

ΕΥΘΥΦΩΝ. τί γὰρ |hinder, , ὦ Σώκρατες; γ ΣΩΚΡΑΤΗΣ.  
|prevent  
οὐδὲν ἐμέ γε, ὦ Εὐθύφρων, ἀλλὰ σὺ δὴ τὸ σὸν σκοπεῖς, εἰ  
τοῦτο |suggest οὕτω ῥᾶστά με διδάξεις ὁ |promise

ΕΥΘ. ἀλλ' ἔγωγε φαίην ἂν τοῦτο εἶναι τὸ ὅσιον ὃ ἂν πάντες  
οἱ θεοὶ φιλῶσιν, καὶ τὸ ἐναντίον, ὃ ἂν πάντες θεοὶ ,  
|hate |unholy

ΣΩ. |not so?;|look upon, inspect .οὔτο, ὦ Εὐθύφρων, εἰ  
|and so  
καλῶς λέγεται, ἢ ἐῷμεν καὶ οὕτω ἡμῶν τε αὐτῶν  
|accept καὶ τῶν ἄλλων, ἐὰν μόνον φῇ τίς τι ἔχειν  
οὕτω |accede, concede ἔχειν; ἢ σκεπτέον τί λέγει ὁ λέγων;

ΕΥΘ. σκεπτέον· οἶμαι μέντοι ἔγωγε τοῦτο νυνὶ καλῶς  
λέγεσθαι.

ΣΩ. τάχ', ἀγαθέ, βέλτιον εἰσόμεθα. |consider  
γὰρ τὸ |such |interrogative ᾗ-cl-ν ὅτι ὁσιόν ἐστιν  
φιλεῖται ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται ὁσιόν ἐστιν;

and others hate is both or neither. Shall this be our definition of piety and impiety?

EUTHYPHRO: Why not, Socrates?

SOCRATES: Why not! certainly, as far as I am concerned, Euthyphro, there is no reason why not. But whether this admission will greatly assist you in the task of instructing me as you promised, is a matter for you to consider.

EUTHYPHRO: Yes, I should say that what all the gods love is pious and holy, and the opposite which they all hate, impious.

SOCRATES: Ought we to enquire into the truth of this, Euthyphro, or simply to accept the mere statement on our own authority and that of others? What do you say?

EUTHYPHRO: We should enquire; and I believe that the statement will stand the test of enquiry.

SOCRATES: We shall know better, my good friend, in a little while. The point which I should first wish to understand is whether the pious or holy is beloved by the gods because it

*vocabulary*

**διότι** because; that

**οὐκοῦν** not so?; and so

**πότερος** which, whichever of two

**σαφής** clear, understandable

ΕΥΘΥΦΩΝ. οὐκ οἶδ' ὅτι λέγεις, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. ἀλλ' ἐγὼ πειράσομαι σαφέστερον φράσαι.  
λέγομέν τι φερόμενον καὶ φέρον καὶ ἀγόμενον καὶ ἄγον  
καὶ ὀρώμενον καὶ ὀρών καὶ πάντα τὰ τοιαῦτα μανθάνεις  
ὅτι ἕτερα ἀλλήλων ἐστὶ καὶ ἦ ἕτερα;

ΕΥΘ. ἔγωγέ μοι δοκῶ μανθάνειν.

ΣΩ. οὐκοῦν καὶ φιλούμενόν τί ἐστίν καὶ τούτου ἕτερον τὸ  
φιλοῦν;

ΕΥΘ. πῶς γὰρ οὔ;

ΣΩ. λέγε δὴ μοι, πότερον τὸ φερόμενον διότι φέρεται  
φερόμενόν ἐστιν, ἢ δι' ἄλλο τι; γ ΕΥΘ. οὔκ, ἀλλὰ διὰ τοῦτο.

ΣΩ. καὶ τὸ ἀγόμενον δὴ διότι ἄγεται, καὶ τὸ ὀρώμενον  
διότι ὀρᾶται;

ΕΥΘ. πάνυ γε.

ΣΩ. οὐκ ἄρα διότι ὀρώμενόν γέ ἐστιν, διὰ

ΕΥΘΥΦΩΝ. οὐκ οἶδ' ὅτι λέγεις, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. ἀλλ' ἐγὼ πειράσομαι <sup>|clear, under-</sup> φράσαι. <sup>|standable</sup>  
λέγομέν τι φερόμενον καὶ φέρον καὶ ἀγόμενον καὶ ἄγον  
καὶ ὀρώμενον καὶ ὀρῶν καὶ πάντα τὰ τοιαῦτα μανθάνεις  
ὅτι ἕτερα ἀλλήλων ἐστὶ καὶ ἡ ἕτερα;

ΕΥΘ. ἔγωγέ μοι δοκῶ μανθάνειν.

ΣΩ. <sup>|not so?; and so</sup> οὐμένον τί ἐστὶν καὶ τούτου ἕτερον τὸ  
φιλοῦν;

ΕΥΘ. πῶς γὰρ οὔ;

ΣΩ. λέγε δὴ μοι, <sup>|which, |οὐ φερόμενον |because; that u</sup>  
<sup>|whichever</sup> φερόμενόν ἐστιν, ἢ δι' ἄλλο τι; γ ΕΥΘ. οὔκ, ἀλλὰ διὰ τοῦτο.

ΣΩ. καὶ τὸ ἀγόμενον δὴ <sup>|because; that</sup> ἄγεται, καὶ τὸ ὀρώμενον  
ὀρᾶται;

<sup>|because; that</sup>  
ΕΥΘ. πάνυ γε.

ΣΩ. οὐκ ἄρα <sup>|because; that</sup> ὀρώμενόν γέ ἐστιν, διὰ

is holy, or holy because it is beloved of the gods.

EUTHYPHRO: I do not understand your meaning, Socrates.

SOCRATES: I will endeavour to explain: we, speak of carrying and we speak of being carried, of leading and being led, seeing and being seen. You know that in all such cases there is a difference, and you know also in what the difference lies?

EUTHYPHRO: I think that I understand.

SOCRATES: And is not that which is beloved distinct from that which loves?

EUTHYPHRO: Certainly.

SOCRATES: Well; and now tell me, is that which is carried in this state of carrying because it is carried, or for some other reason?

EUTHYPHRO: No; that is the reason.

SOCRATES: And the same is true of what is led and of what

*vocabulary*

**ἄρα** interrogative pcl

**διότι** because; that

**κατάδηλος** manifest, visible

**οὐκοῦν** not so?; and so

**συγχωρέω** accede, concede

τοῦτο ὁράται, ἀλλὰ τὸ ἐναντίον διότι ὁράται, διὰ τοῦτο ὀρώμενον· οὐδὲ διότι ἀγόμενόν ἐστιν, διὰ τοῦτο ἄγεται, ἀλλὰ διότι ἄγεται, διὰ τοῦτο ἀγόμενον· οὐδὲ διότι φερόμενον φέρεται, ἀλλὰ διότι φέρεται φερόμενον. ἄρα κατάδηλον, ὦ Εὐθύφρων, ὃ βούλομαι λέγειν; βούλομαι δὲ τόδε, ὅτι εἴ τι γίγνεται ἢ τι πάσχει, οὐχ ὅτι γιγνόμενόν ἐστι γίγνεται, ἀλλ' ὅτι γίγνεται γιγνόμενόν ἐστιν· οὐδ' ὅτι πάσχον ἐστὶ πάσχει, ἀλλ' ὅτι πάσχει πάσχον ἐστίν· ἢ οὐ συγχωρεῖς οὕτω;

ΕΥΘΥΦΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. οὐκοῦν καὶ τὸ φιλούμενον ἢ γιγνόμενόν τί ἐστιν ἢ πάσχον τι ὑπό του;

ΕΥΘ. πάνυ γε.

ΣΩ. καὶ τοῦτο ἄρα οὕτως ἔχει ὥσπερ τὰ πρότερα· οὐχ ὅτι φιλούμενόν ἐστιν φιλεῖται ὑπὸ ὧν φιλεῖται, ἀλλ' ὅτι φιλεῖται φιλούμενον;

ΕΥΘ.

ἀνάγκη.

τοῦτο ὁράται, ἀλλὰ τὸ ἐναντίον |because; that ..., διὰ τοῦτο  
 ὀρώμενον· οὐδὲ |because; that ...όν ἐστιν, διὰ τοῦτο ἄγεται,  
 ἀλλὰ |because; that ...ι, διὰ τοῦτο ἀγόμενον· οὐδὲ |because; that  
 φερόμενον φέρεται, ἀλλὰ |because; that ...ι φερόμενον. |interrogative pcl  
 |manifest, , ὦ Εὐθύφρων, ὃ βούλομαι λέγειν; βούλομαι δὲ  
 |visible  
 τόδε, ὅτι εἴ τι γίγνεται ἢ τι πάσχει, οὐχ ὅτι γιγνόμενόν  
 ἐστι γίγνεται, ἀλλ' ὅτι γίγνεται γιγνόμενόν ἐστιν· οὐδ' ὅτι  
 πάσχον ἐστὶ πάσχει, ἀλλ' ὅτι πάσχει πάσχον ἐστίν· ἢ οὐ  
 |accede, οὕτως;  
 |concede

ΕΥΘΥΦΩΝ. ἔγωγε.

ΣΩΚΡΑΤΗΣ. |not so?; and so` φιλούμενον ἢ γιγνόμενόν τί  
 ἐστίν ἢ πάσχον τι ὑπό του;

ΕΥΘ. πάνυ γε.

ΣΩ. καὶ τοῦτο ἄρα οὕτως ἔχει ὥσπερ τὰ πρότερα· οὐχ  
 ὅτι φιλούμενόν ἐστιν φιλεῖται ὑπὸ ὧν φιλεῖται, ἀλλ' ὅτι  
 φιλεῖται φιλούμενον;

ΕΥΘ. ἀνάγκη.

is seen?

EUTHYPHRO: True.

SOCRATES: And a thing is not seen because it is visible, but conversely, visible because it is seen; nor is a thing led because it is in the state of being led, or carried because it is in the state of being carried, but the converse of this. And now I think, Euthyphro, that my meaning will be intelligible; and my meaning is, that any state of action or passion implies previous action or passion. It does not become because it is becoming, but it is in a state of becoming because it becomes; neither does it suffer because it is in a state of suffering, but it is in a state of suffering because it suffers. Do you not agree?

EUTHYPHRO: Yes.

SOCRATES: Is not that which is loved in some state either of becoming or suffering?

EUTHYPHRO: Yes.

SOCRATES: And the same holds as in the previous instances; the state of being loved follows the act of being loved, and not the act

*vocabulary*

**ἄρα** interrogative pcl

**διότι** because; that

**θεοφιλῆς** beloved by the gods; loving

God

**ναί** yea

**ὁμολογέω** agree with/to

ΣΩΚΡΑΤΗΣ. τί δὴ οὖν λέγομεν περὶ τοῦ ὀσίου, ὦ Εὐθύφρων; ἄλλο τι φιλεῖται ὑπὸ θεῶν πάντων, ὡς ὁ σὸς λόγος; γ ΕΥΘΥΦΡΩΝ. ναί.

ΣΩ. ἄρα διὰ τοῦτο, ὅτι ὀσιόν ἐστιν, ἢ δι' ἄλλο τι;

ΕΥΘ. οὐκ, ἀλλὰ διὰ τοῦτο.

ΣΩ. διότι ἄρα ὀσιόν ἐστιν φιλεῖται, ἀλλ' οὐχ ὅτι φιλεῖται, διὰ τοῦτο ὀσιόν ἐστιν;

ΕΥΘ. ἔοικεν.

ΣΩ. ἀλλὰ μὲν δὴ διότι γε φιλεῖται ὑπὸ θεῶν φιλούμενόν ἐστι καὶ θεοφιλές.

ΕΥΘ. πῶς γὰρ οὐ;

ΣΩ. οὐκ ἄρα τὸ θεοφιλές ὀσιόν ἐστιν, ὦ Εὐθύφρων, οὐδὲ τὸ ὀσιον θεοφιλές, ὡς σὺ λέγεις, ἀλλ' ἕτερον τοῦτο τούτου.

ΕΥΘ. πῶς δὴ, ὦ Σώκρατες; γ ΣΩ. ὅτι ὁμολογοῦμεν τὸ μὲν ὀσιον διὰ τοῦτο φιλεῖσθαι, ὅτι ὀσιόν

ΣΩΚΡΑΤΗΣ. τί δὴ οὖν λέγομεν περὶ τοῦ ὀσίου, ὦ  
Εὐθύφρων; ἄλλο τι φιλεῖται ὑπὸ θεῶν πάντων, ὡς ὁ σὸς  
λόγος; γ ΕΥΘΥΦΡΩΝ. |yea

ΣΩ. |interrogative pcl, ὅτι ὀσιόν ἐστιν, ἢ δι' ἄλλο τι;

ΕΥΘ. οὐκ, ἀλλὰ διὰ τοῦτο.

ΣΩ. |because; that ἰόν ἐστιν φιλεῖται, ἀλλ' οὐχ ὅτι φιλεῖται,  
διὰ τοῦτο ὀσιόν ἐστιν;

ΕΥΘ. ἔοικεν.

ΣΩ. ἀλλὰ μὲν δὴ |because; that ἔται ὑπὸ θεῶν φιλούμενόν  
ἐστι καὶ |beloved by the  
|gods; loving God

ΕΥΘ. πῶς γὰρ οὐ;

ΣΩ. οὐκ ἄρα τὸ |beloved by the ἐστιν, ὦ Εὐθύφρων, οὐδὲ  
|gods; loving God  
τὸ ὀσιον |beloved by the λέγεις, ἀλλ' ἕτερον τοῦτο τούτου.  
|gods; loving God

ΕΥΘ. πῶς δὴ, ὦ Σώκρατες; γ ΣΩ. ὅτι |agree with/to ἔμ  
ὀσιον διὰ τοῦτο φιλεῖσθαι, ὅτι ὀσιόν

the state.

EUTHYPHRO: Certainly.

SOCRATES: And what do you say of piety, Euthyphro: is not piety, according to your definition, loved by all the gods?

EUTHYPHRO: Yes.

SOCRATES: Because it is pious or holy, or for some other reason?

EUTHYPHRO: No, that is the reason.

SOCRATES: It is loved because it is holy, not holy because it is loved?

EUTHYPHRO: Yes.

SOCRATES: And that which is dear to the gods is loved by them, and is in a state to be loved of them because it is loved of them?

EUTHYPHRO: Certainly.

SOCRATES: Then that which is dear to the gods, Euthyphro, is not holy, nor is that which is holy loved of God, as you affirm; but they are two different things.

EUTHYPHRO: How do you mean, Socrates?

SOCRATES: I mean to

*vocabulary***δηλώω** show, disclose**διότι** because; that**ἔρωτάω** ask about something**θεοφιλῆς** beloved by the gods; loving  
God**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**ναί** yea**οὐσία** property; essence**πάθος** -ους (n, 3) an experience,  
passion, condition**παντάπασιν** altogether; yes, certainly

ἐστιν, ἀλλ' οὐ διότι φιλεῖται ὅσιον εἶναι· ἦ γάρ;

ΕΥΘΥΦΩΝ. ναί.

ΣΩΚΡΑΤΗΣ. τὸ δέ γε θεοφιλὲς ὅτι φιλεῖται ὑπὸ θεῶν, αὐτῷ  
τούτῳ τῷ φιλεῖσθαι θεοφιλὲς εἶναι, ἀλλ' οὐχ ὅτι θεοφιλές,  
διὰ τοῦτο φιλεῖσθαι.

ΕΥΘ. ἀληθῆ λέγεις.

ΣΩ. ἀλλ' εἴ γε ταυτὸν ἦν, ὦ φίλε Εὐθύφρων, τὸ θεοφιλὲς  
καὶ τὸ ὅσιον, εἰ μὲν διὰ τὸ ὅσιον εἶναι ἐφιλείτο τὸ ὅσιον,  
καὶ διὰ τὸ θεοφιλὲς εἶναι ἐφιλείτο ἂν τὸ θεοφιλές, εἰ δὲ  
διὰ τὸ φιλεῖσθαι ὑπὸ θεῶν τὸ θεοφιλὲς θεοφιλὲς ἦν, καὶ  
τὸ ὅσιον ἂν διὰ τὸ φιλεῖσθαι ὅσιον ἦν· νῦν δὲ ὁρᾷς ὅτι  
ἐναντίως ἔχeton, ὥς παντάπασιν ἐτέρω ὄντε ἀλλήλων.  
τὸ μὲν γάρ, ὅτι φιλεῖται, ἐστὶν οἶον φιλεῖσθαι· τὸ δ' ὅτι  
ἐστὶν οἶον φιλεῖσθαι, διὰ τοῦτο φιλεῖται. καὶ κινδυνεύεις,  
ὦ Εὐθύφρων, ἐρωτώμενος τὸ ὅσιον ὅτι ποτ' ἐστίν, τὴν μὲν  
οὐσίαν μοι αὐτοῦ οὐ βούλεσθαι δηλώσαι, πάθος δέ τι περὶ  
αὐτοῦ λέγειν, ὅτι πέπονθε τοῦτο τὸ ὅσιον, φιλεῖσθαι ὑπὸ

ἐστιν, ἀλλ' οὐ |because; that |ι ὅσιον εἶναι· ἡ γάρ;

ΕΥΘΥΦΡΩΝ. |yea

ΣΩΚΡΑΤΗΣ. τὸ δέ γε |beloved by the |ι ὑπὸ θεῶν, αὐτῷ  
|gods; loving God

τούτῳ τῷ φιλεῖσθαι |beloved by the |ἵ ὅτι ,  
|gods; loving God

|beloved by the |ῃται.  
|gods; loving God

ΕΥΘ. ἀληθῆ λέγεις.

ΣΩ. ἀλλ' εἴ γε ταῦτόν ἦν, ὦ φίλε Εὐθύφρων, τὸ |beloved by the gods;  
|loving God

καὶ τὸ ὅσιον, εἰ μὲν διὰ τὸ ὅσιον εἶναι ἐφιλείτο τὸ ὅσιον,

καὶ διὰ τὸ |beloved by the |ἐφιλείτο ἂν τὸ |beloved by the  
|gods; loving God |gods; loving God

διὰ τὸ φιλεῖσθαι ὑπὸ θεῶν τὸ |beloved by the |ι  
the gods; |gods; loving God  
|loving God

τὸ ὅσιον ἂν διὰ τὸ φιλεῖσθαι ὅσιον ἦν· νῦν δὲ ὁρᾷς ὅτι

ἐναντίως ἔχεται, ὥς |altogether; |έτέρω ὄντε ἀλλήλων.  
|yes, certainly

τὸ μὲν γάρ, ὅτι φιλεῖται, ἐστὶν οἷον φιλεῖσθαι· τὸ δ' ὅτι

ἐστὶν οἷον φιλεῖσθαι, διὰ τοῦτο φιλεῖται. καὶ |encounter danger; (+inf)  
|there is a danger that

ὦ Εὐθύφρων, |ask τὸ ὅσιον ὅτι ποτ' ἐστίν, τὴν μὲν

|property; |ι αὐτοῦ οὐ βούλεσθαι |show, |an experience, pas-  
essence |disclose |sion, condition

αὐτοῦ λέγειν, ὅτι πέπονθε τοῦτο τὸ ὅσιον, φιλεῖσθαι ὑπὸ

say that the holy has been acknowledged by us to be loved of God because it is holy, not to be holy because it is loved.

EUTHYPHRO: Yes.

SOCRATES: But that which is dear to the gods is dear to them because it is loved by them, not loved by them because it is dear to them.

EUTHYPHRO: True.

SOCRATES: But, friend Euthyphro, if that which is holy is the same with that which is dear to God, and is loved because it is holy, then that which is dear to God would have been loved as being dear to God; but if that which is dear to God is dear to him because loved by him, then that which is holy would have been holy because loved by him. But now you see that the reverse is the case, and that they are quite different from one another. For one (theophiles) is of a kind to be loved cause it is loved, and the other (osion) is loved because it is of a kind to be loved. Thus you appear to me, Euthyphro, when I ask you what is the essence of holiness, to offer an attribute only, and not the essence—the attribute of being loved by all the

*vocabulary***ἀνόσιος** unholy**ἀποδιδράσκω** escape**ἀποκρύπτω** hide away ~cryptic**εἴτε** if, whenever; either/or**ἰδρύω** establish**ὅπου** where**οὐπω** no longer**περιέρχομαι** go around; come next to**πότε** when?**πρόγονος** elder, ancestor ~genus**προθέω** run from, lead to the fray**πρόθυμος** (ὁ) willing, eager ~fume**σῶμμα** -τος (n, 3) joke**συγγένεια** kinship**ὑπόθεσις** -εως (f) proposal; subject;

hypothesis

πάντων θεῶν· ὅτι δὲ ὅν, οὐπω εἶπες. εἰ οὖν σοι φίλον, μή με ἀποκρύψῃ ἀλλὰ πάλιν εἰπὲ ἐξ ἀρχῆς τί ποτε ὃν τὸ ὅσιον εἴτε φιλεῖται ὑπὸ θεῶν εἴτε ὀτιδὴ πάσχει— οὐ γὰρ περὶ τούτου διοισόμεθα— ἀλλ' εἰπὲ προθύμως τί ἐστὶν τό τε ὅσιον καὶ τὸ ἀνόσιον;

ΕΥΘΥΦΩΝ. ἀλλ', ὦ Σώκρατες, οὐκ ἔχω ἔγωγε ὅπως σοι εἴπω ὃ νοῶ· περιέρχεται γάρ πως ἡμῖν αἰὲν ὃ ἂν προθώμεθα καὶ οὐκ ἐθέλει μένειν ὅπου ἂν ἰδρυσώμεθα αὐτό.

ΣΩΚΡΑΤΗΣ. τοῦ ἡμετέρου προγόνου, ὦ Εὐθύφρων, ἔοικεν εἶναι Δαιδάλου τὰ ὑπὸ σοῦ λεγόμενα. καὶ εἰ μὲν αὐτὰ ἐγὼ ἔλεγον καὶ ἐπιθέμην, ἴσως ἂν με ἐπέσκωπτες ὥς ἄρα καὶ ἐμοὶ κατὰ τὴν ἐκείνου συγγένειαν τὰ ἐν τοῖς λόγοις ἔργα ἀποδιδράσκει καὶ οὐκ ἐθέλει μένειν ὅπου ἂν τις αὐτὰ θῇ· νῦν δὲ σαὶ γὰρ αἱ ὑποθέσεις εἰσὶν. ἄλλου δὴ τινος δεῖ σκώμματος· οὐ γὰρ ἐθέλουσι σοὶ μένειν, ὥς καὶ αὐτῷ σοι δοκεῖ.

πάντων θεῶν· ὅτι δὲ ὄν, |no longer<sup>6</sup> εἶς. εἰ οὖν σοι φίλον,  
 μή με |hide away ἀλλὰ πάλιν εἶπέ ἐξ ἀρχῆς τί ποτε ὄν τὸ  
 ὅσιον |if, whenever; |ὑπὸ θεῶν |if, whenever; ἀσχει— οὐ γὰρ  
 |either/or |either/or  
 περὶ τούτου διοισόμεθα— ἀλλ' εἶπέ |willing, τί ἐστὶν τό  
 |eager  
 τε ὅσιον καὶ τὸ |unholy ,

ΕΥΘΥΦΩΝ. ἀλλ', ὦ Σώκρατες, οὐκ ἔχω ἔγωγε ὅπως  
 σοι εἶπω ὃ νοῶ· |go around; γάρ πως ἡμῖν ἀεὶ ὃ ἂν  
 |come next to  
 |run from, lead :αὶ οὐκ ἐθέλει μένειν |where ἂν |establish  
 |to the fray  
 αὐτό.

ΣΩΚΡΑΤΗΣ. τοῦ ἡμετέρου |elder, ὦ Εὐθύφρων,  
 |ancestor  
 ἔοικεν εἶναι Δαιδάλου τὰ ὑπὸ σοῦ λεγόμενα. καὶ  
 εἰ μὲν αὐτὰ ἐγὼ ἔλεγον καὶ ἐτιθέμην, ἴσως ἂν με  
 ἐπέσκωπτες ὡς ἄρα καὶ ἐμοὶ κατὰ τὴν ἐκείνου |kinship  
 τὰ ἐν τοῖς λόγοις ἔργα |escape καὶ οὐκ ἐθέλει  
 μένειν |where ἂν τις αὐτὰ θῇ· νῦν δὲ σαὶ γὰρ αἰ  
 |proposal; sub-<sup>7</sup>-ίν. ἄλλου δὴ τινος δεῖ |joke  
 |ject; hypothesis  
 οὐ γὰρ ἐθέλουσι σοὶ μένειν, ὡς καὶ αὐτῷ σοι δοκεῖ.

gods. But you still refuse to explain to me the nature of holiness. And therefore, if you please, I will ask you not to hide your treasure, but to tell me once more what holiness or piety really is, whether dear to the gods or not (for that is a matter about which we will not quarrel); and what is impiety?

EUTHYPHRO: I really do not know, Socrates, how to express what I mean. For somehow or other our arguments, on whatever ground we rest them, seem to turn round and walk away from us.

SOCRATES: Your words, Euthyphro, are like the handiwork of my ancestor Daedalus; and if I were the sayer or propounder of them, you might say that my arguments walk away and will not remain fixed where they are placed because I am a descendant of his. But now, since these notions are your own, you must find some other gibe, for they certainly,

*vocabulary***ἄδην** to satiety; enough**ἄδος** weariness**ἄέκων** unwilling**ἄκίνητος** motionless, immovable**ἄκων** javelin; unwilling ~acme**ἄλλότριος** someone else's; alien ~alien**ἀναγκαῖος** coerced, coercing, slavery**ἀνδάνω** please ~hedonism**δείκνυμι** (ὁ) show, point out**δήτα** emphatic δῆ**ἐντίθημι** load; mp: take to heart

~thesis

**ἰδρύω** establish**κινδυνεύω** encounter danger; (+inf)

there is a danger that

**περίειμι** be superior to; be left over;

still exist

**σῶμμα** -τος (n, 3) joke**σοφία** skill; wisdom ~sophistry**σοφός** skilled, clever, wise**συμπροθυμέομαι** (υῦ) share in

eagerness with

**σχεδόν** near, approximately at

~ischemia

**τέχνη** craft, art, plan, contrivance

~technology

**τροφάω** luxuriate, revel ~drop

ΕΥΘΥΦΩΝ. ἐμοὶ δὲ δοκεῖ σχεδόν τι τοῦ αὐτοῦ σκώμματος, ὦ Σώκρατες, δεῖσθαι τὰ λεγόμενα· τὸ γὰρ περιέειν αὐτοῖς τοῦτο καὶ μὴ μένειν ἐν τῷ αὐτῷ οὐκ ἐγὼ εἰμι ὁ ἐντιθείς, ἀλλὰ σύ μοι δοκεῖς ὁ Δαίδαλος, ἐπεὶ ἐμοῦ γε ἔνεκα ἔμενεν ἂν ταῦτα οὕτως.

ΣΩΚΡΑΤΗΣ. κινδυνεύω ἄρα, ὦ ἐταῖρε, ἐκείνου τοῦ ἀνδρὸς δεινότερος γεγονέναι τὴν τέχνην τοσούτῳ, ὅσω ὁ μὲν τὰ αὐτοῦ μόνα ἐποίει οὐ μένοντα, ἐγὼ δὲ πρὸς τοῖς ἑμαυτοῦ, ὡς ἔοικε, καὶ τὰ ἀλλότρια. καὶ δῆτα τοῦτό μοι τῆς τέχνης ἐστὶ κομψότατον, ὅτι ἄκων εἰμὶ σοφός· ἐβουλόμην γὰρ ἂν μοι τοὺς λόγους μένειν καὶ ἀκινήτως ἰδρῦσθαι μᾶλλον ἢ πρὸς τῇ Δαιδάλου σοφίᾳ τὰ Ταντάλου χρήματα γενέσθαι. καὶ τούτων μὲν ἄδην· ἐπειδὴ δέ μοι δοκεῖς σὺ τρυφᾶν, αὐτός σοι συμπροθυμήσομαι δεῖξαι ὅπως ἂν με διδάξης περὶ τοῦ ὀσίου. καὶ μὴ προαποκάμης· ἰδὲ γὰρ εἰ οὐκ ἀναγκαῖόν σοι δοκεῖ δίκαιον εἶναι πᾶν τὸ ὀσίον.

ΕΥΘ.

ἔμοιγε.

ΕΥΘΥΦΩΝ. ἐμοὶ δὲ δοκεῖ τ|about ... τοῦ ,

|joke ... -s, δεῖσθαι τὰ λεγόμενα· τὸ γὰρ

|be superior to; be |left over; still exist |μὴ μένειν ἐν τῷ αὐτῷ οὐκ ἐγὼ εἰμι ὁ

|load;` ` mp; |oi δοκεῖς ὁ Δαίδαλος, ἐπεὶ ἐμοῦ γε ἔνεκα  
|take to heart

ἔμενεν ἂν ταῦτα οὕτως.

ΣΩΚΡΑΤΗΣ. |encounter danger; (+inf)|ρε, ἐκείνου τοῦ ἀνδρὸς  
|there is a danger that

δεινότερος γεγονέναι τὴν |craft τοσοῦτα, ὅσῳ ὁ μὲν τὰ

αὐτοῦ μόνα ἐποίει οὐ μένοντα, ἐγὼ δὲ πρὸς τοῖς ἐμαυτοῦ,

ὥς ἔοικε, καὶ τὰ |someone καὶ |emphatic δὴ μοι τῆς |craft  
|else's; alien

ἐστὶ κομψότατον, ὅτι ἄκων εἰμὶ |skilled,` ` υλόμην γὰρ ἄν  
|clever, wise

μοι τοὺς λόγους μένειν καὶ |motionless, |establish μᾶλλον ἢ  
|immovable

πρὸς τῇ Δαιδάλου σοφίᾳ τὰ Ταντάλου χρήματα γενέσθαι.

καὶ τούτων μὲν ἄδην· ἐπειδὴ δέ μοι δοκεῖς σὺ |luxuriate,  
|revel

αὐτός σοι |συμπροθυμέομαι?: |show ὅπως ἂν με διδάξης  
|share in eager-

περὶ τοῦ |share in eagerness |with; or προαποκάμης· ἰδὲ γὰρ εἰ οὐκ

ἀναγκαῖόν |with σοὶ δοκεῖ δίκαιον εἶναι πᾶν τὸ ὅσιον.

ΕΥΘ.

ἔμοιγε.

as you yourself allow, show an inclination to be on the move.

EUTHYPHRO: Nay, Socrates, I shall still say that you are the Daedalus who sets arguments in motion; not I, certainly, but you make them move or go round, for they would never have stirred, as far as I am concerned.

SOCRATES: Then I must be a greater than Daedalus: for whereas he only made his own inventions to move, I move those of other people as well. And the beauty of it is, that I would rather not. For I would give the wisdom of Daedalus, and the wealth of Tantalus, to be able to detain them and keep them fixed. But enough of this. As I perceive that you are lazy, I will myself endeavour to show you how you might instruct me in the nature of piety; and I hope that you will not grudge your labour. Tell me, then — Is not that

*vocabulary*

**αἰδέομαι** respect, be ashamed  
**αἰδώς** awe, shame, respect; genitals  
**δέος** fear ~Deimos  
**κατανοέω** notice, realize, learn  
**μακάριος** blessed  
**νεικέω** revile, quarrel, scold  
**νόσος** (f) plague, pestilence ~noisome  
**ὅπη** wherever, however  
**πενία** poverty ~osteopenia

**πλοῦτος** wealth ~plutocrat  
**ποιητής** -οῦ (m, 1) maker, author  
**ποιητός** made, well-made ~poet  
**σαυτοῦ** yourself  
**σοφία** skill; wisdom ~sophistry  
**σοφός** skilled, clever, wise  
**τρυφάω** luxuriate, revel ~drop  
**φυτεύω** plant, grow, cause, prepare  
 ~physics

ΣΩΚΡΑΤΗΣ. ἀρ' οὖν καὶ πᾶν τὸ δίκαιον ὅσιον; ἢ τὸ μὲν ὅσιον πᾶν δίκαιον, τὸ δὲ δίκαιον οὐ πᾶν ὅσιον, ἀλλὰ τὸ μὲν αὐτοῦ ὅσιον, τὸ δέ τι καὶ ἄλλο;

ΕΥΘΥΦΩΝ. οὐχ ἔπομαι, ὦ Σώκρατες, τοῖς λεγομένοις.

ΣΩ. καὶ μὴν νεώτερός γέ μου εἰ οὐκ ἔλαττον ἢ ὅσω σοφώτερος· ἀλλ', ὃ λέγω, τρυφᾷς ὑπὸ πλούτου τῆς σοφίας. ἀλλ', ὦ μακάριε, σύντεινε σαυτόν· καὶ γὰρ οὐδὲ χαλεπὸν κατανοῆσαι ὃ λέγω. λέγω γὰρ δὴ τὸ ἐναντίον ἢ ὁ ποιητῆς ἐποίησεν ὁ ποιήσας— Ζῆνα δὲ τὸν θ' ἔρξαντα καὶ ὃς τάδε πάντ' ἐφύτευσεν οὐκ ἐθέλει νεικεῖν· ἵνα γὰρ δέος ἔνθα καὶ αἰδώς.

. 20 ἐγὼ οὖν τούτω

διαφέρομαι τῷ ποιητῇ. εἰπὼ σοι ὅπη;

ΕΥΘ. πάνν γε.

ΣΩ. οὐ δοκεῖ μοι εἶναι ἵνα δέος ἔνθα καὶ αἰδώς πολλοὶ γάρ μοι δοκοῦσι καὶ νόσους καὶ πενίας καὶ ἄλλα πολλὰ τοιαῦτα δεδιότες δεδιέναι μὲν, αἰδεῖσθαι δὲ μηδὲν ταῦτα ἃ δεδίασιν· οὐ καὶ σοὶ δοκεῖ;

ΣΩΚΡΑΤΗΣ. ἄρ' οὖν καὶ πᾶν τὸ δίκαιον ὅσιον; ἢ τὸ μὲν ὅσιον πᾶν δίκαιον, τὸ δὲ δίκαιον οὐ πᾶν ὅσιον, ἀλλὰ τὸ μὲν αὐτοῦ ὅσιον, τὸ δέ τι καὶ ἄλλο;

ΕΥΘΥΦΡΩΝ. οὐχ ἔπομαι, ὦ Σώκρατες, τοῖς λεγομένοις.

ΣΩ. καὶ μὴν νεώτερός γέ μου εἰ οὐκ ἔλαττον ἢ ὅσα

|skilled, |clever, wise ἀλλ', ὃ λέγω, |luxuriate, |revel ὑπὸ |wealth τῆς

σοφίας. ἀλλ', ὦ |blessed , σύντεινε |yourself καὶ γὰρ οὐδὲ

χαλεπὸν |notice, realize, ὃ λέγω. λέγω γὰρ δὴ τὸ ἐναντίον ἢ |learn

ὃ |maker, |author ἐποίησεν ὃ ποιήσας— Ζῆνα δὲ τὸν θ' ἔρξαντα

καὶ ὃς τάδε πάντ' |plant, |grow, κ' ἐθέλει |revile ἵνα γὰρ |cause, prepare

|fear ἔνθα καὶ |awe, shame, re- |spect; genitals . 20 ἐγὼ οὖν τούτω

διαφέρομαι τῷ ποιητῇ. εἶπω σοι |wherever, |however

ΕΥΘ. πάνυ γε.

ΣΩ. οὐ δοκεῖ μοι εἶναι ἵνα |fear ἔνθα καὶ |awe, shame, re- |spect; genitals

πολλοὶ γάρ μοι δοκοῦσι καὶ |plague καὶ πενίας

καὶ ἄλλα πολλὰ τοιαῦτα δεδιότες δεδιέναι μὲν,

|respect, be ashamed ὧς ταῦτα ἂν δεδίασιν· οὐ καὶ σοὶ δοκεῖ;

which is pious necessarily just?

EUTHYPHRO: Yes.

SOCRATES: And is, then, all which is just pious? or, is that which is pious all just, but that which is just, only in part and not all, pious?

EUTHYPHRO: I do not understand you, Socrates.

SOCRATES: And yet I know that you are as much wiser than I am, as you are younger. But, as I was saying, revered friend, the abundance of your wisdom makes you lazy. Please to exert yourself, for there is no real difficulty in understanding me. What I mean I may explain by an illustration of what I do not mean. The poet (Stasinus) sings—‘Of Zeus, the author and creator of all these things, You will not tell: for where there is fear there is also reverence.’

Now I disagree with this poet. Shall I tell you in what respect?

EUTHYPHRO: By all means.

SOCRATES: I should not say that where there is fear there is also reverence; for I am sure that many persons fear poverty and disease, and the like evils, but I do not perceive that they reverence the objects of their fear.

EUTHYPHRO: Very

*vocabulary***αἰδέομαι** respect, be ashamed**αἰδώς** awe, shame, respect; genitals**αἰσχύνω** (ὤ) spoil, disgrace, disfigure, mar**ἄρα** interrogative pcl**ἀριθμέω** to count ~arithmetic**ἀριθμός** number**δέος** fear ~Deimos**ἐρωτάω** ask about something**μέριον** piece, member; part of speech**ὀρθός** upright, straight; correct, just  
~orthogonal**ὀρθόω** stand up**πανταχοῦ** everywhere; completely**περισσός** prodigious, superfluous**τοῖνυν** well, then

ΕΥΘΥΦΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. ἀλλ' ἵνα γε αἰδῶς ἔνθα καὶ δέος εἶναι· ἐπεὶ ἔστιν ὅστις αἰδούμενός τι πράγμα καὶ αἰσχυνόμενος οὐ πεφόβηται τε καὶ δέδοικεν ἅμα δόξαν πονηρίας;

ΕΥΘ. δέδοικε μὲν οὖν.

ΣΩ. οὐκ ἄρ' ὀρθῶς ἔχει λέγειν· ἵνα γὰρ δέος ἔνθα καὶ αἰδῶς, ἀλλ' ἵνα μὲν αἰδῶς ἔνθα καὶ δέος, οὐ μέντοι ἵνα γε δέος πανταχοῦ αἰδῶς· ἐπὶ πλέον γὰρ οἶμαι δέος αἰδοῦς. μόριον γὰρ αἰδῶς δέους ὥσπερ ἀριθμοῦ περιττόν, ὥστε οὐχ ἵναπερ ἀριθμὸς ἔνθα καὶ περιττόν, ἵνα δὲ περιττὸν ἔνθα καὶ ἀριθμός. ἔπη γάρ που νῦν γε;

ΕΥΘ. πάνυ γε.

ΣΩ. τὸ τοιοῦτον τοῖνυν καὶ ἐκεῖ λέγων ἡρώτων· ἄρα ἵνα δίκαιον ἔνθα καὶ ὅσιον; ἢ ἵνα μὲν ὅσιον ἔνθα καὶ δίκαιον, ἵνα δὲ δίκαιον οὐ πανταχοῦ ὅσιον· μόριον γὰρ τοῦ δικαίου τὸ ὅσιον; οὕτω φῶμεν ἢ ἄλλως σοι δοκεῖ;

ΕΥΘΥΦΩΝ. πάνν γε.

ΣΩΚΡΑΤΗΣ. ἀλλ' ἵνα γε |awe, shāme, ... re-|fear εἶναι· ἐπεὶ  
|spect; genitals  
ἔστιν ὅστις |respect, be ashamed| Ἰγμα καὶ |spoil, disgrace οὐ  
πεφόβηται τε καὶ δέδουκεν ἅμα δόξαν πονηρίας;

ΕΥΘ. δέδουκε μὲν οὖν.

ΣΩ. οὐκ ἄρ' ὀρθῶς ἔχει λέγειν· ἵνα γὰρ |fear ἔνθα καὶ  
|awe, shāme, ... respect;|awe, shāme, ... re-|fear , οὐ μέντοι ἵνα γε  
|genitals |spect; genitals  
|fear |everywhere; |awe, shāme, re-|έον γὰρ οἶμαι |fear |awe, shame, respect;  
|completely |spect; genitals |genitals  
|piece, mem-|awe, |fear ὥσπερ ἀριθμοῦ περιττόν, ὥστε  
|ber; part of|shame, |number  
|speech |respect;  
οὐχ ἵνα περ |genitals ἔνθα καὶ περιττόν, ἵνα δὲ περιττόν  
ἔνθα καὶ |number . ἔπη γάρ που νῦν γε;

ΕΥΘ. πάνν γε.

ΣΩ. τὸ τοιοῦτον |well, then ἰ ἐκεῖ λέγων |ask |interrogative pcl  
ἵνα δίκαιον ἔνθα καὶ ὅσιον; ἢ ἵνα μὲν ὅσιον ἔνθα καὶ  
δίκαιον, ἵνα δὲ δίκαιον οὐ |everywhere; ἴσιον· |piece, mem-ber;  
|completely |part of speech  
τοῦ δικαίου τὸ ὅσιον; οὕτω φῶμεν ἢ ἄλλως σοι δοκεῖ;

true.

SOCRATES: But where reverence is, there is fear; for he who has a feeling of reverence and shame about the commission of any action, fears and is afraid of an ill reputation.

EUTHYPHRO: No doubt.

SOCRATES: Then we are wrong in saying that where there is fear there is also reverence; and we should say, where there is reverence there is also fear. But there is not always reverence where there is fear; for fear is a more extended notion, and reverence is a part of fear, just as the odd is a part of number, and number is a more extended notion than the odd. I suppose that you follow me now?

EUTHYPHRO: Quite well.

SOCRATES: That was the sort of question which I meant to raise when I asked whether the just is always the pious, or the pious always the just; and whether there may not be justice where there is not piety; for justice is the more extended notion of which piety

*vocabulary***ἀριθμέω** to count ~arithmetic**ἀριθμός** number**ἄρτιος** suitable**ἀσέβεια** impeity**ἐξευρίσκω** find; discover ~eureka**ἐρωτάω** ask about something**εὐσεβής** pious**θεραπείη** -ας service, tending**μηκέτι** no more**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**ποῖος** what kind**τοίνυν** well, then

ΕΥΘΥΦΩΝ. οὐκ, ἀλλ' οὕτω. φαίνη γάρ μοι ὀρθῶς λέγειν.

ΣΩΚΡΑΤΗΣ. ὄρα δὴ τὸ μετὰ τοῦτο. εἰ γὰρ μέρος τὸ ὅσιον τοῦ δικαίου, δεῖ δὴ ἡμᾶς, ὥς ἔοικεν, ἐξευρεῖν τὸ ποῖον μέρος ἂν εἴη τοῦ δικαίου τὸ ὅσιον. εἰ μὲν οὖν σύ με ἡρώτας τι τῶν νυνδῆ, οἶον ποῖον μέρος ἐστὶν ἀριθμοῦ τὸ ἄρτιον καὶ τίς ὢν τυγχάνει οὗτος ὁ ἀριθμός, εἶπον ἂν ὅτι ὁς ἂν μὴ σκαληνὸς ᾖ ἀλλ' ἰσοσκελὴς· ἢ οὐ δοκεῖ σοι;

ΕΥΘ. ἔμοιγε.

ΣΩ. πειρῶ δὴ καὶ σὺ ἐμὲ οὕτω διδάξαι τὸ ποῖον μέρος τοῦ δικαίου ὁσιόν ἐστιν, ἵνα καὶ Μελήτω λέγωμεν μηκέθ' ἡμᾶς ἀδικεῖν μηδὲ ἀσεβείας γράφεσθαι, ὥς ἱκανῶς ἤδη παρὰ σοῦ μεμαθηκότας τά τε εὐσεβῆ καὶ ὅσια καὶ τὰ μή.

ΕΥΘ. τοῦτο τοίνυν ἔμοιγε δοκεῖ, ὦ Σώκρατες, τὸ μέρος τοῦ δικαίου εἶναι εὐσεβές τε καὶ ὅσιον, τὸ περὶ τὴν τῶν θεῶν θεραπείαν, τὸ δὲ περὶ τὴν τῶν ἀνθρώπων τὸ λοιπὸν εἶναι τοῦ δικαίου μέρος.

ΕΥΘΥΦΩΝ. οὐκ, ἀλλ' οὕτω. φαίνη γάρ μοι ὀρθῶς λέγειν.

ΣΩΚΡΑΤΗΣ. ὄρα δὴ τὸ μετὰ τοῦτο. εἰ γὰρ μέρος τὸ ὅσιον  
 τοῦ δικαίου, δεῖ δὴ ἡμᾶς, ὥς ἔοικεν, <sup>|find;</sup> τὸ <sup>|what kind</sup>  
<sup>|discover</sup>  
 μέρος ἂν εἴη τοῦ δικαίου τὸ ὅσιον. εἰ μὲν οὖν σύ με <sup>|ask</sup>  
 τι τῶν νυνδὴ, οἶον <sup>|what kind</sup>, ὅς ἐστιν ἀριθμοῦ τὸ <sup>|suitable</sup>  
 καὶ τίς ὢν τυγχάνει οὗτος ὁ <sup>|number</sup>, εἶπον ἂν ὅτι ὅς ἂν  
 μὴ σκαληνὸς ἦ ἀλλ' ἰσοσκελὴς· ἢ οὐ δοκεῖ σοι;

ΕΥΘ. ἔμοιγε.

ΣΩ. πειρῶ δὴ καὶ σὺ ἐμέ οὕτω διδάξαι τὸ <sup>|what kind</sup> οὐ  
 δικαίου ὁσιόν ἐστιν, ἵνα καὶ Μελήτω λέγωμεν <sup>|no, more</sup>  
 ἀδικεῖν μηδὲ <sup>|impeity</sup> ἵσθαι, ὥς ἱκανῶς ἤδη παρὰ  
 σοῦ μεμαθηκότας τά τε <sup>|pious</sup> ἄλλα καὶ τὰ μή.

ΕΥΘ. τοῦτο <sup>|well, then</sup> με δοκεῖ, ὦ Σώκρατες, τὸ  
 μέρος τοῦ δικαίου εἶναι <sup>|pious</sup> καὶ ὅσιον, τὸ  
 περὶ τὴν τῶν θεῶν <sup>|service,</sup>  
<sup>|tending</sup> τὸ δὲ περὶ τὴν  
 τῶν ἀνθρώπων τὸ λοιπὸν εἶναι τοῦ δικαίου μέρος.

is only a part. Do you dissent?

EUTHYPHRO: No, I think that you are quite right.

SOCRATES: Then, if piety is a part of justice, I suppose that we should enquire what part? If you had pursued the enquiry in the previous cases; for instance, if you had asked me what is an even number, and what part of number the even is, I should have had no difficulty in replying, a number which represents a figure having two equal sides. Do you not agree?

EUTHYPHRO: Yes, I quite agree.

SOCRATES: In like manner, I want you to tell me what part of justice is piety or holiness, that I may be able to tell Meletus not to do me injustice, or indict me for impiety, as I am now adequately instructed by you in the nature of piety or holiness, and their opposites.

EUTHYPHRO: Piety or holiness, Socrates, appears to me to be that part of justice which attends to the gods, as

*vocabulary***ἐνδεής** inadequate**ἐπίσταμαι** know how, understand  
~station**ἐφίστημι** set; (mp) come/be near,  
direct, stop ~station**θεραπείη** -ας service, tending**θεραπεύω** help, serve ~therapy**ἵππικός** of horses ~hippo**ναί** yea**ὀνομάζω** to address, name ~name**οὐπω** no longer**συνίημι** send together; hear, notice,  
understand ~jet

ΣΩΚΡΑΤΗΣ. καὶ καλῶς γέ μοι, ὦ Εὐθύφρων, φαίνη λέγειν,  
 ἀλλὰ σμικροῦ τινος ἔτι ἐνδεής εἰμι· τὴν γὰρ θεραπείαν  
 οὐπω συνήμι ἦντινα ὀνομάζεις. οὐ γάρ που λέγεις γε,  
 οἰαίπερ καὶ αἱ περὶ τὰ ἄλλα θεραπείαι εἰσιν, τοιαύτην καὶ  
 περὶ θεοῦς— λέγομεν γάρ που— οἶόν φαμεν ἵππους οὐ  
 πᾶς ἐπίσταται θεραπεύειν ἀλλὰ ὁ ἵππικός· ἦ γάρ;

ΕΥΘΥΦΩΝ. πάνυ γε.

ΣΩ. ἦ γάρ που ἵππικὴ ἵππων θεραπεία.

ΕΥΘ. ναί.

ΣΩ. οὐδέ γε κύνας πᾶς ἐπίσταται θεραπεύειν ἀλλὰ ὁ  
 κυνηγετικός.

ΕΥΘ. οὕτω.

ΣΩ. ἦ γάρ που κυνηγετικὴ κυνῶν θεραπεία.

ΕΥΘ. ναί.

ΣΩ. ἦ δέ γε βοηλατικὴ βοῶν.

ΕΥΘ.

πάνυ

γε.

ΣΩΚΡΑΤΗΣ. καὶ καλῶς γέ μοι, ὦ Εὐθύφρων, φαίνη λέγειν,  
 ἀλλὰ σμικροῦ τινος ἔτι |inadequate| τὴν γάρ |service,  
 |no |send together; hear|to address, name' γάρ που λέγεις γε,  
 |longer  
 οἰαίπερ καὶ αἱ περὶ τὰ ἄλλα |service, εἰσιν, τοιαύτην καὶ  
 |tending  
 περὶ θεοὺς— λέγομεν γάρ που— οἷόν φαμεν ἵππους οὐ  
 πᾶς ἐπίσταται |help, serve ἀλλὰ ὁ |of horses ἦ γάρ;

ΕΥΘΥΦΡΩΝ. πάνυ γε.

ΣΩ. ἡ γάρ που |of horses' ἵππων |service,  
 |tending

ΕΥΘ. |yea

ΣΩ. οὐδέ γε κύνας πᾶς ἐπίσταται |help, serve ἀλλὰ ὁ  
 κυνηγετικός.

ΕΥΘ. οὕτω.

ΣΩ. ἡ γάρ που κυνηγετικὴ κυνῶν |service,  
 |tending

ΕΥΘ. |yea

ΣΩ. ἡ δέ γε βοηλατικὴ βοῶν.

ΕΥΘ. πάνυ γε.

there is the other part of justice which attends to men.

SOCRATES: That is good, Euthyphro; yet still there is a little point about which I should like to have further information, What is the meaning of 'attention'? For attention can hardly be used in the same sense when applied to the gods as when applied to other things. For instance, horses are said to require attention, and not every person is able to attend to them, but only a person skilled in horsemanship. Is it not so?

EUTHYPHRO: Certainly.

SOCRATES: I should suppose that the art of horsemanship is the art of attending to horses?

EUTHYPHRO: Yes.

SOCRATES: Nor is every one qualified to attend to dogs, but only the huntsman?

EUTHYPHRO: True.

SOCRATES: And I should also conceive that the art of the huntsman is the art of attending to dogs?

EUTHYPHRO: Yes.

SOCRATES: As the art of the oxherd is the art of attending to oxen?

EUTHYPHRO:

*vocabulary*

βλάβη harm

βλάπτω break, make fail

διαπράσσω travel over, accomplish

~practice

θεραπείη -ας service, tending

θεραπεύω help, serve ~therapy

ἵππικός of horses ~hippo

ὀσιότης -τος (f) piety

οὐκοῦν not so?; and so

τοιόσδε such

ὡσαύτως in the same way

ὠφέλεια -ίας profit

ὠφελέω help, be useful

ΣΩΚΡΑΤΗΣ. ἡ δὲ δὴ ὁσιότης τε καὶ εὐσέβεια θεῶν, ὦ  
Εὐθύφρων; οὕτω λέγεις;

ΕΥΘΥΦΡΩΝ. ἔγωγε.

ΣΩ. οὐκοῦν θεραπεία γε πᾶσα ταὐτὸν διαπράττεται;  
οἶον τοιόνδε· ἐπ' ἀγαθῷ τινί ἐστι καὶ ὠφελία τοῦ  
θεραπευομένου, ὥσπερ ὁρᾷς δὴ ὅτι οἱ ἵπποι ὑπὸ  
τῆς ἵππικῆς θεραπευόμενοι ὠφελοῦνται καὶ βελτίους  
γίνονται· ἢ οὐ δοκοῦσί σοι;

ΕΥΘ. ἔμοιγε.

ΣΩ. καὶ οἱ κύνες γέ που ὑπὸ τῆς κυνηγετικῆς, καὶ οἱ βόες  
ὑπὸ τῆς βοηλατικῆς, καὶ τᾶλλα πάντα ὡσαύτως· ἢ ἐπὶ  
βλάβῃ οἶει τοῦ θεραπευομένου τὴν θεραπείαν εἶναι;

ΕΥΘ. μὰ Δι' οὐκ ἔγωγε.

ΣΩ. ἀλλ' ἐπ' ὠφελίᾳ;

ΕΥΘ. πῶς δ' οὔ;

ΣΩ. ἦ οὖν καὶ ἡ ὁσιότης θεραπεία οὖσα θεῶν



Very true.

SOCRATES: In like manner holiness or piety is the art of attending to the gods? — that would be your meaning, Euthyphro?

EUTHYPHRO: Yes.

SOCRATES: And is not attention always designed for the good or benefit of that to which the attention is given? As in the case of horses, you may observe that when attended to by the horseman's art they are benefited and improved, are they not?

EUTHYPHRO: True.

SOCRATES: As the dogs are benefited by the huntsman's art, and the oxen by the art of the oxherd, and all other things are tended or attended for their good and not for their hurt?

EUTHYPHRO: Certainly, not for their hurt.

SOCRATES: But for their good?

EUTHYPHRO: Of course.

SOCRATES: And does piety or holiness, which has been defined to be the art of attending to the gods, benefit or improve

*vocabulary*

**ἀνέρομαι** ask a question, ask about, go  
searching through

**δεσπότης** -ου (m, 1) master, despot

**ἐπειδάν** when, after

**θεραπείη** -ας service, tending

**θεραπεύω** help, serve ~therapy

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

**ὀρθόω** stand up

**ὀσιότης** -τος (f) piety

**συγχωρέω** accede, concede

**ὠφέλεια** -ίας profit

ὠφελία τέ ἐστι θεῶν καὶ βελτίους τοὺς θεοὺς ποιεῖ; καὶ σὺ τοῦτο συγχωρήσῃς ἄν, ὥς ἐπειδάν τι ὅσιον ποιῇς, βελτίω τινὰ τῶν θεῶν ἀπεργάζῃ;

ΕΥΘΥΦΩΝ. μὰ Διὶ οὐκ ἔγωγε.

ΣΩΚΡΑΤΗΣ. οὐδὲ γὰρ ἐγώ, ὦ Εὐθύφρων, οἶμαί σε τοῦτο λέγειν —πολλοῦ καὶ δέω— ἀλλὰ τούτου δὴ ἔνεκα καὶ ἀνηρόμην τίνα ποτὲ λέγοις τὴν θεραπείαν τῶν θεῶν, οὐχ ἡγούμενός σε τοιαύτην λέγειν.

ΕΥΘ. καὶ ὀρθῶς γε, ὦ Σώκρατες· οὐ γὰρ τοιαύτην λέγω.

ΣΩ. εἶεν· ἀλλὰ τίς δὴ θεῶν θεραπεία εἴη ἂν ἡ ὀσιότης;

ΕΥΘ. ἦνπερ, ὦ Σώκρατες, οἱ δοῦλοι τοὺς δεσπότας θεραπεύουσιν.

ΣΩ. μανθάνω· ὑπηρετική τις ἂν, ὥς ἔοικεν, εἴη θεοῖς.

profit	τέ ἐστι θεῶν καὶ βελτίους τοὺς θεοὺς ποιεῖ; καὶ σὺ
τοῦτο  accede, concede ἂν, ὥς	when, τι ὅσιον ποιῇς, βελτίω  after
τινὰ τῶν θεῶν ἀπεργάζη;	

ΕΥΘΥΦΡΩΝ. μὰ Δί' οὐκ ἔγωγε.

ΣΩΚΡΑΤΗΣ. οὐδὲ γὰρ ἐγώ, ὦ Εὐθύφρων, οἶμαί σε τοῦτο λέγειν —πολλοῦ καὶ δέω— ἀλλὰ τούτου δι’ ἔνεκα καὶ τῶν θεῶν, οὐχ ἵνα ἐκταράξωμαι· ἀλλὰ ἵνα ἴσῃς ὅτι οὐκ ἔστιν ἄλλος ἢ εἰς τὸν πόρον αὐτῆς ἀπαιτούμενος σε τοιαύτην λέγειν.

ΕΥΘ. καὶ ὀρθῶς γε, ὦ Σώκρατες· οὐ γὰρ τοιαύτην λέγω.

ΣΩ. εἶεν· ἀλλὰ τίς δὴ θεῶν | service, | tending      εἴη ἂν ἡ | piety

ΕΥΘ. ἤνπερ, ὦ Σώκρατες, οἱ δοῦλοι τοὺς |master,  
|despot  
|help, serve

ΣΩ. μανθάνω· ὑπηρετική τις ἄν, ὡς ἔοικεν, εἴη θεοῖς.

them? Would you say that when you do a holy act you make any of the gods better?

EUTHYPHRO: No, no; that was certainly not what I meant.

SOCRATES: And I, Euthyphro, never supposed that you did. I asked you the question about the nature of the attention, because I thought that you did not.

EUTHYPHRO: You do me justice, Socrates; that is not the sort of attention which I mean.

SOCRATES: Good: but I must still ask what is this attention to the gods which is called piety?

EUTHYPHRO: It is such, Socrates, as servants show to their masters.

SOCRATES: I understand—a sort of ministration

*vocabulary*

**δῆλος** visible, conspicuous

**ἰατρός** (ᾱ) physician

**ναί** yea

**ναυπηγέω** build ships

**οἰκοδόμος** builder, architect

**ὑγίεια** health

ΕΥΘΥΦΩΝ. πάνυ μὲν οὖν.

ΣΩΚΡΑΤΗΣ. ἔχουσ ἂν οὖν εἰπεῖν ἡ ἰατροῖς ὑπηρετικὴ εἰς τίνος ἔργου ἀπεργασίαν τυγχάνει οὐσα ὑπηρετική; οὐκ εἰς ὑγείας οἷ;

ΕΥΘ. ἔγωγε.

ΣΩ. τί δὲ ἡ ναυπηγοῖς ὑπηρετικὴ; εἰς τίνος ἔργου ἀπεργασίαν ὑπηρετικὴ ἐστίν;

ΕΥΘ. δῆλον ὅτι, ὦ Σώκρατες, εἰς πλοίου.

ΣΩ. καὶ ἡ οἰκοδόμοις γέ που εἰς οἰκίας;

ΕΥΘ. ναί.

ΣΩ. εἰπέ δὴ, ὦ ἄριστε· ἡ δὲ θεοῖς ὑπηρετικὴ εἰς τίνος ἔργου ἀπεργασίαν ὑπηρετικὴ ἂν εἴη; δῆλον γὰρ ὅτι σὺ οἶσθα, ἐπειδήπερ τά γε θεῖα κάλλιστα φῆς εἰδέναι ἀνθρώπων.

ΕΥΘ. καὶ ἀληθῆ γε λέγω, ὦ Σώκρατες.

ΣΩ. εἰπέ δὴ πρὸς Διὸς τί ποτέ ἐστιν ἐκείνο τὸ

ΕΥΘΥΦΩΝ. πάνυ μὲν οὖν.

ΣΩΚΡΑΤΗΣ. ἔχouis ἂν οὖν εἰπεῖν ἡ |physician ᾠρηρετικὴ εἰς  
 τίνος ἔργου ἀπεργασίαν τυγχάνει οὔσα ὑπηρετικὴ; οὐκ εἰς  
 |health οἷει;

ΕΥΘ. ἔγωγε.

ΣΩ. τί δὲ ἡ ναυπηγοῖς ὑπηρετικὴ; εἰς τίνος ἔργου  
 ἀπεργασίαν ὑπηρετικὴ ἐστιν;

ΕΥΘ. |visible, " , Σώκρατες, εἰς πλοίου.  
 |conspicuous

ΣΩ. καὶ ἡ οἰκοδόμοις γέ που εἰς οἰκίας;

ΕΥΘ. |yea

ΣΩ. εἰπέ δή, ὦ ἄριστε· ἡ δὲ θεοῖς ὑπηρετικὴ εἰς τίνος ἔργου  
 ἀπεργασίαν ὑπηρετικὴ ἂν εἴη; |visible, " , ὅτι σὺ οἶσθα,  
 |conspicuous ἐπειδὴ περ τά γε θεία κάλλιστα φῆς εἰδέναι ἀνθρώπων.

ΕΥΘ. καὶ ἀληθῆ γε λέγω, ὦ Σώκρατες.

ΣΩ. εἰπέ δή πρὸς Διὸς τί ποτέ ἐστιν ἐκεῖνο τὸ

to the gods.

EUTHYPHRO: Exactly.

SOCRATES: Medicine is also a sort of ministration or service, having in view the attainment of some object — would you not say of health?

EUTHYPHRO: I should.

SOCRATES: Again, there is an art which ministers to the ship-builder with a view to the attainment of some result?

EUTHYPHRO: Yes, Socrates, with a view to the building of a ship.

SOCRATES: As there is an art which ministers to the house-builder with a view to the building of a house?

EUTHYPHRO: Yes.

SOCRATES: And now tell me, my good friend, about the art which ministers to the gods: what work does that help to accomplish? For you must surely know if, as you say, you are of all men living the one who is best instructed in religion.

EUTHYPHRO: And I speak the truth, Socrates.

SOCRATES: Tell me then, oh tell me — what is

*vocabulary***ἀκριβής** (i) exact**ἀπλός** single; simple ~haploid**γεωργός** farming**ἐπίσταμαι** know how, understand  
~station**ἐργασία** work, business; guild**ἐφίστημι** set; (mp) come/be near,

direct, stop ~station

**κεφάλαιος** main point; chief**νίκη** (i) victory ~Nike**ὅμως** anyway, nevertheless**τροφή** food, upkeep ~atrophy**ὕπηρέτης** -ου (m, 1) servant, officer**χαρίζομαι** gratify ~charisma

πάγκαλον ἔργον ὃ οἱ θεοὶ ἀπεργάζονται ἡμῖν ὑπηρέταις  
χρώμενοι;

ΕΥΘΥΦΩΝ. πολλὰ καὶ καλὰ, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. καὶ γὰρ οἱ στρατηγοί, ὦ φίλε· ἀλλ' ὅμως  
τὸ κεφάλαιον αὐτῶν ῥαδίως ἂν εἴποις, ὅτι νίκην ἐν τῷ  
πολέμῳ ἀπεργάζονται· ἢ οὐ; γ ΕΥΘ. πῶς δ' οὐ;

ΣΩ. πολλὰ δέ γ', οἶμαι, καὶ καλὰ καὶ οἱ γεωργοί· ἀλλ'  
ὅμως τὸ κεφάλαιον αὐτῶν ἐστὶν τῆς ἀπεργασίας ἢ ἐκ τῆς  
γῆς τροφή.

ΕΥΘ. πάνυ γε.

ΣΩ. τί δὲ δὴ τῶν πολλῶν καὶ καλῶν ἃ οἱ θεοὶ  
ἀπεργάζονται; τί τὸ κεφάλαιόν ἐστι τῆς ἐργασίας;

ΕΥΘ. καὶ ὀλίγον σοι πρότερον εἶπον, ὦ Σώκρατες,  
ὅτι πλείονος ἔργου ἐστὶν ἀκριβῶς πάντα ταῦτα ὥς  
ἔχει μαθεῖν· τόδε μέντοι σοι ἀπλῶς λέγω, ὅτι ἐὰν μὲν  
κεχαρισμένα τις ἐπίστηται τοῖς θεοῖς λέγειν τε καὶ

πάγκαλον ἔργον ὃ οἱ θεοὶ ἀπεργάζονται ἡμῖν servant,  
officer  
χρώμενοι;

ΕΥΘΥΦΩΝ. πολλὰ καὶ καλά, ὦ Σώκρατες.

ΣΩΚΡΑΤΗΣ. καὶ γὰρ οἱ στρατηγοί, ὦ φίλε· ἀλλ' anyway,  
theless never-  
τὸ κεφάλαιον αὐτῶν ῥαδίως ἂν εἴποις, ὅτι victory ἐν τῷ  
πολέμῳ ἀπεργάζονται· ἢ οὐ; γ ΕΥΘ. πῶς δ' οὐ;

ΣΩ. πολλὰ δέ γ', οἶμαι, καὶ καλὰ καὶ οἱ farming ἀλλ'  
anyway, nevertheless αὐτῶν ἐστὶν τῆς ἀπεργασίας ἢ ἐκ τῆς  
γῆς τροφή.

ΕΥΘ. πάνυ γε.

ΣΩ. τί δὲ δὴ τῶν πολλῶν καὶ καλῶν ἃ οἱ θεοὶ  
ἀπεργάζονται; τί τὸ κεφάλαιόν ἐστι τῆς ἐργασίας;

ΕΥΘ. καὶ ὀλίγον σοι πρότερον εἶπον, ὦ Σώκρατες,  
ὅτι πλείονος ἔργου ἐστὶν ἀκριβῶς πάντα ταῦτα ὥς  
ἔχει μαθεῖν· τόδε μέντοι σοι single;  
simple λέγω, ὅτι ἐὰν μὲν  
gratify τις ἐπίσθηται τοῖς θεοῖς λέγειν τε καὶ

that fair work which the gods do by the help of our ministrations?

EUTHYPHRO: Many and fair, Socrates, are the works which they do.

SOCRATES: Why, my friend, and so are those of a general. But the chief of them is easily told. Would you not say that victory in war is the chief of them?

EUTHYPHRO: Certainly.

SOCRATES: Many and fair, too, are the works of the husbandman, if I am not mistaken; but his chief work is the production of food from the earth?

EUTHYPHRO: Exactly.

SOCRATES: And of the many and fair things done by the gods, which is the chief or principal one?

EUTHYPHRO: I have told you already, Socrates, that to learn all these things accurately will be very tiresome. Let me simply say that

*vocabulary***αἰτέω** ask for ~etiology**αἵτησις** -εως (f) request, demand**ἀκολουθέω** follow**ἀνατρέπω** defeat, thwart ~trophy**ἀποτρέπω** divert from ~trophy**ἀσεβής** profane**βραχύς** low, short**δῆλος** visible, conspicuous**δόσις** -εως (f) gift, loan ~donate**δωρέω** give ~donate**ἐπιστήμη** skill, knowledge**ἐρωτάω** ask about something**θύον** kind of tree**θύω** (ῥ) rush; sacrifice ~θύω**κεφάλαιος** main point; chief**κοινός** communal, ordinary**ὅπη** wherever, however**ὀσιότης** -τος (f) piety**οὐκοῦν** not so?; and so**πρόθυμος** (ῥ) willing, eager ~fume**ὑπάγω** lead under the yoke, lead away  
from ~demagogue**χαρίζομαι** gratify ~charisma

πράττειν εὐχόμενός τε καὶ θύων, ταῦτ' ἔστι τὰ ὅσια, καὶ σῶζει τὰ τοιαῦτα τοὺς τε ἰδίους οἴκους καὶ τὰ κοινὰ τῶν πόλεων· τὰ δ' ἐναντία τῶν κεχαρισμένων ἀσεβῆ, ἃ δὴ καὶ ἀνατρέπει ἅπαντα καὶ ἀπόλλυσιν.

ΣΩΚΡΑΤΗΣ. ἦ πολὺ μοι διὰ βραχυτέρων, ὦ Εὐθύφρων, εἰ ἐβούλου, εἶπες ἂν τὸ κεφάλαιον ὧν ἡρώτων· ἀλλὰ γὰρ οὐ πρόθυμός με εἰ διδάξει— δηλὸς εἶ. καὶ γὰρ νῦν ἐπειδὴ ἐπ' αὐτῷ ἦσθα ἀπετράπου, ὃ εἰ ἀπεκρίνω, ἱκανῶς ἂν ἤδη παρὰ σοῦ τὴν ὁσιότητα ἐμεμαθήκη. νῦν δὲ ἀνάγκη γὰρ τὸν ἐρώωντα τῷ ἐρωμένῳ ἀκολουθεῖν ὅπῃ ἂν ἐκείνος ὑπάγῃ, τί δὴ αὖ λέγεις τὸ ὅσιον εἶναι καὶ τὴν ὁσιότητα; οὐχὶ ἐπιστήμην τινὰ τοῦ θύειν τε καὶ εὔχεσθαι;

ΕΥΘΥΦΩΝ. ἔγωγε.

ΣΩ. οὐκοῦν τὸ θύειν δωρεῖσθαι ἔστι τοῖς θεοῖς, τὸ δ' εὔχεσθαι αἰτεῖν τοὺς θεούς;

ΕΥΘ. καὶ μάλα, ὦ Σώκρατες.

ΣΩ. ἐπιστήμη ἄρα αἰτήσεως καὶ δόσεως θεοῖς

πράττειν εὐχόμενός τε καὶ θύων, ταῦτ' ἔστι τὰ ὅσια, καὶ  
 σῶζει τὰ τοιαῦτα τοὺς τε ἰδίους οἴκους καὶ τὰ <sup>|communal,</sup>  
<sup>|ordinary</sup>  
 πόλεων· τὰ δ' ἐναντία τῶν <sup>|gratify</sup> <sup>|profane, ἃ δὴ καὶ</sup>

<sup>|defeat,</sup> ἅπαντα καὶ ἀπόλλυσιν.  
<sup>|thwart</sup>

ΣΩΚΡΑΤΗΣ. ἦ πολὺ μοι διὰ <sup>|low, short</sup> , ὦ Εὐθύφρων, εἰ  
 ἐβούλου, εἶπες ἂν τὸ κεφάλαιον ὦν <sup>|ask</sup> ἀλλὰ γὰρ οὐ

<sup>|willing,</sup> με εἰ διδάξαι— <sup>|visible, ... καὶ γὰρ νῦν ἐπειδὴ</sup>  
<sup>|eager</sup> <sup>|conspicuous</sup>

ἐπ' αὐτῷ ἦσθα <sup>|divert from</sup> , ὃ εἰ ἀπεκρίνω, ἱκανῶς ἂν

ἤδη παρὰ σοῦ τὴν <sup>|piety</sup> ἐμεμαθήκη. νῦν δὲ ἀνάγκη

γὰρ τὸν ἐρῶντα τῷ ἐρωμένῳ <sup>|follow</sup> <sup>|wherever, ... κεῖνος</sup>  
<sup>|however</sup>

<sup>|lead</sup> , τί δὴ αὖ λέγεις τὸ ὅσιον εἶναι καὶ τὴν <sup>|piety</sup> ,

οὐχὶ <sup>|skill,</sup> τινὰ τοῦ <sup>|rush; sacrifice</sup> εὔχεσθαι;  
<sup>|knowledge</sup>

ΕΥΘΥΦΩΝ. ἔγωγε.

ΣΩ. <sup>|not so?; and</sup> <sup>|rush; sacrifice</sup> καὶ ἔστι τοῖς θεοῖς, τὸ δ'  
<sup>|so</sup>  
 εὔχεσθαι <sup>|ask for</sup> τοὺς θεούς;

ΕΥΘ. καὶ μάλα, ὦ Σώκρατες.

ΣΩ. <sup>|skill,</sup> ἔρα <sup>|request,</sup> καὶ <sup>|gift, loan</sup> <sup>|knowledge</sup> <sup>|demand</sup> <sup>|θεοῖς</sup>

piety or holiness is learning how to please the gods in word and deed, by prayers and sacrifices. Such piety is the salvation of families and states, just as the impious, which is unpleasing to the gods, is their ruin and destruction.

SOCRATES: I think that you could have answered in much fewer words the chief question which I asked, Euthyphro, if you had chosen. But I see plainly that you are not disposed to instruct me — clearly not: else why, when we reached the point, did you turn aside? Had you only answered me I should have truly learned of you by this time the nature of piety. Now, as the asker of a question is necessarily dependent on the answerer, whither he leads I must follow; and can only ask again, what is the pious, and what is piety? Do you mean that they are a sort of science of praying and sacrificing?

EUTHYPHRO: Yes, I do.

SOCRATES: And sacrificing is giving to the gods, and prayer is asking of the gods?

EUTHYPHRO: Yes,

*vocabulary***αἰτέω** ask for ~etiology**ἀντιδωρέομαι** give in return, instead of**ἐμπορικὸς** mercantile**ὀρθός** upright, straight; correct, just

~orthogonal

**ὀρθόω** stand up**ὀσιότης** -τος (f) piety**προσέχω** direct to; think about**σοφία** skill; wisdom ~sophistry**συνίημι** send together; hear, notice, understand ~jet**τέχνη** craft, art, plan, contrivance

~technology

**τεχνικός** skillful**χαμαί** on/near the ground

όσιότης ἂν εἴη ἐκ τούτου τοῦ λόγου.

ΕΥΘΥΦΩΝ. πάνυ καλῶς, ὦ Σώκρατες, συνήκας ὁ εἶπον.

ΣΩΚΡΑΤΗΣ. ἐπιθυμητὴς γάρ εἰμι, ὦ φίλε, τῆς σῆς σοφίας καὶ προσέχω τὸν νοῦν αὐτῇ, ὥστε οὐ χαμαὶ πεσεῖται ὅτι ἂν εἴπης. ἀλλὰ μοι λέξον τίς αὕτη ἡ ὑπηρεσία ἐστὶ τοῖς θεοῖς; αἰτεῖν τε φῆς αὐτοὺς καὶ διδόναι ἐκείνοις;

ΕΥΘ. ἔγωγε.

ΣΩ. ἄρ' οὖν οὐ τό γε ὀρθῶς αἰτεῖν ἂν εἴη ὧν δεόμεθα παρ' ἐκείνων, ταῦτα αὐτοὺς αἰτεῖν;

ΕΥΘ. ἀλλὰ τί;

ΣΩ. καὶ αὖ τὸ διδόναι ὀρθῶς, ὧν ἐκείνοι τυγχάνουσιν δεόμενοι παρ' ἡμῶν, ταῦτα ἐκείνοις αὖ ἀντιδωρεῖσθαι; οὐ γάρ που τεχνικόν γ' ἂν εἴη δωροφορεῖν διδόντα τῶ ταῦτα ὧν οὐδὲν δέεται.

ΕΥΘ. ἀληθῇ λέγεις, ὦ Σώκρατες.

ΣΩ. ἐμπορικὴ ἄρα τις ἂν εἴη, ὦ Εὐθύφρων, τέχνη

|piety      ἂν εἴη ἐκ τούτου τοῦ λόγου.

ΕΥΘΥΦΩΝ. πάνυ καλῶς, ὦ Σώκρατες, |send together; hear

ΣΩΚΡΑΤΗΣ. ἐπιθυμητῆς γάρ εἰμι, ὦ φίλε, τῆς σῆς σοφίας

καὶ |direct to; ὃν νοῦν αὐτῇ, ὥστε οὐ |on the ground. καὶ ὅτι  
|think about

ἂν εἴπῃς. ἀλλὰ μοι λέξον τίς αὕτη ἡ ὑπηρεσία ἐστὶ τοῖς

θεοῖς; |ask for τε φῆς αὐτοὺς καὶ διδόναι ἐκείνοις;

ΕΥΘ. ἔγωγε.

ΣΩ. ἂρ' οὖν οὐ τό γε ὀρθῶς |ask for ἢν εἴη ὧν δεόμεθα παρ'

ἐκείνων, ταῦτα αὐτοὺς |ask for,

ΕΥΘ. ἀλλὰ τί;

ΣΩ. καὶ αὐτὸ διδόναι ὀρθῶς, ὧν ἐκείνοι τυγχάνουσιν

δεόμενοι παρ' ἡμῶν, ταῦτα ἐκείνοις αὐτῷ |give in return, οὐ  
|instead of

γάρ που |skillful γ' ἂν εἴη δωροφορεῖν διδόντα τῷ ταῦτα

ὧν οὐδὲν δέεται.

ΕΥΘ. ἀληθῇ λέγεις, ὦ Σώκρατες.

ΣΩ. |mercantile ἄρα τις ἂν εἴη, ὦ Εὐθύφρων, |craft

Socrates.

SOCRATES: Upon this view, then, piety is a science of asking and giving?

EUTHYPHRO: You understand me capitally, Socrates.

SOCRATES: Yes, my friend; the reason is that I am a votary of your science, and give my mind to it, and therefore nothing which you say will be thrown away upon me. Please then to tell me, what is the nature of this service to the gods? Do you mean that we prefer requests and give gifts to them?

EUTHYPHRO: Yes, I do.

SOCRATES: Is not the right way of asking to ask of them what we want?

EUTHYPHRO: Certainly.

SOCRATES: And the right way of giving is to give to them in return what they want of us. There would be no meaning in an art which gives to any one that which he does not want.

EUTHYPHRO: Very true,

*vocabulary***ἄρτι** at the same time**δῆλος** visible, conspicuous**δήποτε** at some time**ἐμπορία** commerce**ἐμπορικός** mercantile**ἡδύς** sweet, pleasant ~hedonism**ὀνομάζω** to address, name ~name**ὀσιότης** -τος (f) piety**πλεονεκτέω** be greedy, take advantage**χαρίζομαι** gratify ~charisma**ὠφέλεια** -ίας profit**ὠφελέω** help, be useful

ἡ ὁσιότης θεοῖς καὶ ἀνθρώποις παρ' ἀλλήλων.

ΕΥΘΥΦΩΝ. ἐμπορική, εἰ οὕτως ἥδιόν σοι ὀνομάζειν.

ΣΩΚΡΑΤΗΣ. ἀλλ' οὐδὲν ἥδιον ἔμοιγε, εἰ μὴ τυγχάνει ἀληθὲς ὄν. φράσον δέ μοι, τίς ἡ ὠφελία τοῖς θεοῖς τυγχάνει οὕσα ἀπὸ τῶν δώρων ὧν παρ' ἡμῶν λαμβάνουσιν; ἃ μὲν γὰρ διδόασιν παντὶ δῆλον· οὐδὲν γὰρ ἡμῖν ἐστὶν ἀγαθὸν ὅτι ἂν μὴ ἐκεῖνοι δώσωσιν. ἃ δὲ παρ' ἡμῶν λαμβάνουσιν, τί ὠφελοῦνται; ἢ τοσοῦτον αὐτῶν πλεονεκτοῦμεν κατὰ τὴν ἐμπορίαν, ὥστε πάντα τὰ ἀγαθὰ παρ' αὐτῶν λαμβάνομεν, ἐκεῖνοι δὲ παρ' ἡμῶν οὐδέν;

ΕΥΘ. ἀλλ' οἶει, ὦ Σώκρατες, τοὺς θεοὺς ὠφελεῖσθαι ἀπὸ τούτων ἃ παρ' ἡμῶν λαμβάνουσιν; γ ΣΩ. ἀλλὰ τί δήποτ' ἂν εἴη ταῦτα, ὦ Εὐθύφρων, τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς;

ΕΥΘ. τί δ' οἶει ἄλλο ἢ τιμὴ τε καὶ γέρα καί, ὅπερ ἐγὼ ἄρτι ἔλεγον, χάρις;

ΣΩ. κεχαρισμένον ἄρα ἐστίν, ὦ Εὐθύφρων,

ἡ |piety θεοῖς καὶ ἀνθρώποις παρ' ἀλλήλων.

ΕΥΘΥΦΩΝ. |mercantile, εἰ οὕτως |sweet τοι |to address, name

ΣΩΚΡΑΤΗΣ. ἀλλ' οὐδὲν |sweet ἔμοιγε, εἰ μὴ τυγχάνει

ἀληθὲς ὄν. φράσον δέ μοι, τίς ἡ |profit τοῖς

θεοῖς τυγχάνει οὔσα ἀπὸ τῶν δώρων ὧν παρ' ἡμῶν

λαμβάνουσιν; ἃ μὲν γὰρ διδόασι παντὶ |visible, ὃ δὲ γὰρ  
|conspicuous

ἡμῖν ἐστὶν ἀγαθὸν ὅτι ἂν μὴ ἐκείνοι δώσιν. ἃ δὲ παρ'

ἡμῶν λαμβάνουσιν, τί |help, be useful ἢ τοσοῦτον αὐτῶν

|be greedy, take κατὰ τὴν |commerce, ὥστε πάντα τὰ ἀγαθὰ  
|advantage

παρ' αὐτῶν λαμβάνομεν, ἐκείνοι δὲ παρ' ἡμῶν οὐδέν;

ΕΥΘ. ἀλλ' οἶει, ὦ Σώκρατες, τοὺς θεοὺς |help, be useful ἔτι

τούτων ἃ παρ' ἡμῶν λαμβάνουσιν; γ ΣΩ. ἀλλὰ τί |at some time

ἂν εἴη ταῦτα, ὦ Εὐθύφρων, τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς;

ΕΥΘ. τί δ' οἶει ἄλλο ἢ τιμὴ τε καὶ γέρα καί, ὅπερ ἐγὼ |at the same time

ἔλεγον, χάρις;

ΣΩ. |gratify ἴρα ἐστίν, ὦ Εὐθύφρων,

Socrates.

SOCRATES: Then piety, Euthyphro, is an art which gods and men have of doing business with one another?

EUTHYPHRO: That is an expression which you may use, if you like.

SOCRATES: But I have no particular liking for anything but the truth. I wish, however, that you would tell me what benefit accrues to the gods from our gifts. There is no doubt about what they give to us; for there is no good thing which they do not give; but how we can give any good thing to them in return is far from being equally clear. If they give everything and we give nothing, that must be an affair of business in which we have very greatly the advantage of them.

EUTHYPHRO: And do you imagine, Socrates, that any benefit accrues to the gods from our gifts?

SOCRATES: But if not, Euthyphro, what is the meaning of gifts which are conferred by us upon the gods?

EUTHYPHRO: What else, but tributes of honour;

*vocabulary***αἰτιάομαι** blame ~etiology**βαδίζω** walk, proceed**ἐννοέω** consider**θεοφιλῆς** beloved by the gods; loving  
God**κύκλος** circle, wheel ~cycle**περίειμι** be superior to; be left over;  
still exist**περιέρχομαι** go around; come next to**τεχνικός** skillful**ὠφέλιμος** helping, useful

τὸ ὅσιον, ἀλλ' οὐχὶ ὠφέλιμον οὐδὲ φίλον τοῖς θεοῖς; γ  
ΕΥΘΥΦΩΝ. οἶμαι ἔγωγε πάντων γε μάλιστα φίλον.

ΣΩΚΡΑΤΗΣ. τοῦτο ἄρ' ἐστὶν αὖ, ὥς ἔοικε, τὸ ὅσιον, τὸ τοῖς  
θεοῖς φίλον.

ΕΥΘ. μάλιστα γε.

ΣΩ. θαυμάσῃ οὖν ταῦτα λέγων ἐάν σοι οἱ λόγοι φαίνωνται  
μὴ μένοντες ἀλλὰ βαδίζοντες, καὶ ἐμὲ αἰτιάσῃ τὸν  
Δαίδαλον βαδίζοντας αὐτοὺς ποιεῖν, αὐτὸς ὢν πολὺ γε  
τεχνικώτερος τοῦ Δαιδάλου καὶ κύκλω περιμόντα ποιῶν; ἢ  
οὐκ αἰσθάνῃ ὅτι ὁ λόγος ἡμῖν περιελθὼν πάλιν εἰς ταῦτόν  
ἥκει; μέμνησαι γάρ που ὅτι ἐν τῷ πρόσθεν τό τε ὅσιον καὶ  
τὸ θεοφιλὲς οὐ ταῦτόν ἡμῖν ἐφάνη ἀλλ' ἕτερα ἀλλήλων· ἢ  
οὐ μέμνησαι;

ΕΥΘ. ἔγωγε.

ΣΩ. νῦν οὖν οὐκ ἐννοεῖς ὅτι τὸ τοῖς θεοῖς φίλον φῆς  
ὅσιον εἶναι; τοῦτο δ' ἄλλο τι ἢ θεοφιλὲς γίγνεται; ἢ οὐ;

τὸ ὅσιον, ἀλλ' οὐχὶ <sup>|</sup>helping, <sup>|</sup>useful οὐδὲ φίλον τοῖς θεοῖς; γ

ΕΥΘΥΦΩΝ. οἶμαι ἔγωγε πάντων γε μάλιστα φίλον.

ΣΩΚΡΑΤΗΣ. τοῦτο ἄρ' ἐστὶν αὖ, ὡς ἔοικε, τὸ ὅσιον, τὸ τοῖς θεοῖς φίλον.

ΕΥΘ. μάλιστα γε.

ΣΩ. θαυμάση οὖν ταῦτα λέγων ἐάν σοι οἱ λόγοι φαίνωνται

μὴ μένοντες ἀλλὰ <sup>|</sup>walk, <sup>|</sup>proceed αὖ αἰτιάση τὸν

Δαίδαλον <sup>|</sup>walk, <sup>|</sup>proceed οὐδ' οὖν ποιεῖν, αὐτὸς ὢν πολὺ γε

<sup>|</sup>skillful τοῦ Δαιδάλου καὶ <sup>|</sup>circle, <sup>|</sup>wheel <sup>|</sup>be superior to; be ; ἢ <sup>|</sup>left over; still exist

οὐκ αἰσθάνη ὅτι ὁ λόγος ἡμῖν <sup>|</sup>go around; <sup>|</sup>come next to τάλιν εἰς ταῦτόν

ἥκει; μέμνησαι γάρ που ὅτι ἐν τῷ πρόσθεν τό τε ὅσιον καὶ

τὸ <sup>|</sup>beloved by <sup>|</sup>the <sup>|</sup>τὸν ἡμῖν ἐφάνη ἀλλ' ἕτερα ἀλλήλων· ἢ <sup>|</sup>gods; loving God

οὐ μέμνησαι;

ΕΥΘ. ἔγωγε.

ΣΩ. νῦν οὖν οὐκ <sup>|</sup>consider ὅτι τὸ τοῖς θεοῖς φίλον φῆς

ὅσιον εἶναι; τοῦτο δ' ἄλλο τι ἢ <sup>|</sup>beloved by <sup>|</sup>the <sup>|</sup>αι; ἢ οὐ; <sup>|</sup>gods; loving God

and, as I was just now saying, what pleases them?

SOCRATES: Piety, then, is pleasing to the gods, but not beneficial or dear to them?

EUTHYPHRO: I should say that nothing could be dearer.

SOCRATES: Then once more the assertion is repeated that piety is dear to the gods?

EUTHYPHRO: Certainly.

SOCRATES: And when you say this, can you wonder at your words not standing firm, but walking away? Will you accuse me of being the Daedalus who makes them walk away, not perceiving that there is another and far greater artist than Daedalus who makes them go round in a circle, and he is yourself; for the argument, as you will perceive, comes round to the same point. Were we not saying that the holy or pious was not the same with that which is loved of the gods? Have you forgotten?

EUTHYPHRO: I quite remember.

SOCRATES: And are you not saying that what is loved of the gods is holy; and is not this the same as what is dear to them — do you see?

*vocabulary*

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

**άνόσιος** unholy

**άποκρύπτω** hide away ~cryptic

**ἄρτι** at the same time

**άτιμάζω** (ι) insult, dishonor

**άτιμάω** (ι) dishonor

**βέλτιστος** best, noblest

**εἴπερ** if indeed

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

**έπιχειρέω** do, try, attack ~chiral

**θής** θητός (m) temporary worker?

**όμολογέω** agree with/to

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

**όρθόω** stand up

**ούκοῦν** not so?; and so

**πότε** when?

**πρεσβύτης** -ου (ῶ, m, 1) old person

**προσέχω** direct to; think about

**σαφής** clear, understandable

**σκεπτέος** thing to consider, one who must consider

**σκέπτομαι** look, look at, watch

~skeptic

**φόνος** killing ~offend

ΕΥΘΥΦΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. οὐκοῦν ἢ ἄρτι οὐ καλῶς ὡμολογοῦμεν, ἢ εἰ τότε καλῶς, νῦν οὐκ ὀρθῶς τιθέμεθα.

ΕΥΘ. ἔοικεν.

ΣΩ. ἐξ ἀρχῆς ἄρα ἡμῖν πάλιν σκεπτέον τί ἐστι τὸ ὅσιον, ὥς ἐγὼ πρὶν ἂν μάθω ἐκὼν εἶναι οὐκ ἀποδειλιάσω. ἀλλὰ μή με ἀτιμάσης ἀλλὰ παντὶ τρόπῳ προσσχὼν τὸν νοῦν ὅτι μάλιστα νῦν εἰπὲ τὴν ἀλήθειαν· οἶσθα γὰρ εἴπερ τις ἄλλος ἀνθρώπων, καὶ οὐκ ἀφετέος εἰ ὥσπερ ὁ Πρωτεὺς πρὶν ἂν εἴπῃς. εἰ γὰρ μὴ ἤδησθα σαφῶς τό τε ὅσιον καὶ τὸ ἀνόσιον, οὐκ ἔστιν ὅπως ἂν ποτε ἐπεχείρησας ὑπὲρ ἀνδρὸς θητὸς ἄνδρα πρεσβύτην πατέρα διωκάθειν φόνου, ἀλλὰ καὶ τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν μὴ οὐκ ὀρθῶς αὐτὸ ποιήσεις, καὶ τοὺς ἀνθρώπους ἡσχύνῃς· νῦν δὲ εὖ οἶδα ὅτι σαφῶς οἶει εἰδέναι τό τε ὅσιον καὶ μή. εἰπὲ οὖν, ὦ βέλτιστε Εὐθύφρων, καὶ μὴ ἀποκρύψῃς ὅτι αὐτὸ ἡγῇ.

ΕΥΘΥΦΩΝ. πάνυ γε.

ΣΩΚΡΑΤΗΣ. |not sō?;|at the same time. |agree with/to , ἢ εἰ  
|and so  
τότε καλῶς, νῦν οὐκ ὀρθῶς τιθέμεθα.

ΕΥΘ. ἔοικεν.

ΣΩ. ἐξ ἀρχῆς ἄρα ἡμῖν πάλιν σκεπτέον τί ἐστι τὸ ὅσιον,  
ὥς ἐγὼ πρὶν ἂν μάθω |willingly| αι οὐκ ἀποδειλιάσω. ἀλλὰ  
μή με ἀτιμάσης ἀλλὰ παντὶ τρόπῳ |direct to; τὸν νοῦν  
|think about  
ὅτι μάλιστα νῦν εἶπέ τήν |truth οἶσθα γὰρ |if indeed :  
ἄλλος ἀνθρώπων, καὶ οὐκ ἀφετέος εἰ ὥσπερ ὁ Πρωτεύς  
πρὶν ἂν εἴπῃς. εἰ γὰρ μὴ ἤδησθα |clear, under- : ὅσιον καὶ τὸ  
|standable  
|unholy , οὐκ ἔστιν ὅπως ἂν ποτε |do, try, attack ὑπὲρ ἀνδρὸς  
|temporary ἱρα |old person πατέρα διωκάθειν |killing , ἀλλὰ  
|worker?  
καὶ τοὺς θεοὺς ἂν ἔδειςας παρακινδυνεύειν μὴ οὐκ ὀρθῶς  
αὐτὸ ποιήσεις, καὶ τοὺς ἀνθρώπους |spoil, νῦν δὲ εἰ  
|disgrace  
οἶδα ὅτι |clear, under- εἰδέναι τό τε ὅσιον καὶ μῆ. εἶπέ οὖν,  
|standable  
ὦ |best, Εὐθύφρων, καὶ μὴ |hide away ὅτι αὐτὸ ἡγή.  
|noblest

EUTHYPHRO: True.

SOCRATES: Then either we were wrong in our former assertion; or, if we were right then, we are wrong now.

EUTHYPHRO: One of the two must be true.

SOCRATES: Then we must begin again and ask, What is piety? That is an enquiry which I shall never be weary of pursuing as far as in me lies; and I entreat you not to scorn me, but to apply your mind to the utmost, and tell me the truth. For, if any man knows, you are he; and therefore I must detain you, like Proteus, until you tell. If you had not certainly known the nature of piety and impiety, I am confident that you would never, on behalf of a serf, have charged your aged father with murder. You would not have run such a risk of doing wrong in the sight of the gods, and you would have had too much respect for the opinions of men. I am sure, therefore, that you know the nature of piety and impiety. Speak out then,

*vocabulary***ἄγνοια** ignorance**ἀμείνων** comparative of ἀγαθός, noble**ἀπαλλάσσω** free from, remove; be freed, depart**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**γραφεὺς** -ος (m) painter**γραφή** painting; writing**ἐνδείκνυμι** (ῥ) address, consider**καταβάλλω** throw down, cast off  
~ballistic**ποῖ** whither? how long?**σοφός** skilled, clever, wise**σπεύδω** 'push on,' get going, hurry

~repudiate

**τοίνυν** well, then

ΕΥΘΥΦΩΝ. εἰς αὐθις τοίνυν, ὦ Σώκρατες· νῦν γὰρ σπεύδω ποι, καί μοι ὥρα ἀπιέναι.

ΣΩΚΡΑΤΗΣ. οἶα ποιεῖς, ὦ ἐταῖρε. ἀπ' ἐλπίδος με καταβαλὼν μεγάλης ἀπέρχῃ ἣν εἶχον, ὥς παρὰ σοῦ μαθὼν τά τε ὅσα καὶ μὴ καὶ τῆς πρὸς Μέλητον γραφῆς ἀπαλλάξομαι, ἐνδειξάμενος ἐκείνῳ ὅτι σοφὸς ἤδη παρ' Εὐθύφρονος τὰ θεῖα γέγονα καὶ ὅτι οὐκέτι ὑπ' ἀγνοίας αὐτοσχεδιάζω οὐδὲ καινοτομῶ περὶ αὐτά, καὶ δὴ καὶ τὸν ἄλλον βίον ὅτι ἄμεινον βιωσοίμην.

ΕΥΘΥΦΩΝ. εἰς αὐθις |well, then<sup>6</sup> Σώκρατες· νῦν γὰρ

|‘push on,’ get καί μοι ὥρα ἀπιέναι.  
going, hurry

ΣΩΚΡΑΤΗΣ. οἶα ποιεῖς, ὦ ἐταῖρε. ἀπ’ ἐλπίδος με

|throw down, cast off...ης ἀπέρχῃ ἤν εἶχον, ὥς παρὰ σοῦ

μαθὼν τά τε ὅσια καὶ μὴ καὶ τῆς πρὸς Μέλητον γραφῆς

|free from, remove;address, ἐκείνω ὅτι |skilled, ᾗ, παρ’  
|be freed, depart |consider |clever, wise

Εὐθύφρονος τὰ θεῖα γέγονα καὶ ὅτι οὐκέτι ὑπ’ |ignorance

αὐτοσχεδιάζω οὐδὲ καινοτομῶ περὶ αὐτά, καὶ δὴ καὶ τὸν

ἄλλον |life ὅτι |better |live; (mp)  
|make a living

my dear Euthyphro, and do not hide your knowledge.

EUTHYPHRO: Another time, Socrates; for I am in a hurry, and must go now.

SOCRATES: Alas! my companion, and will you leave me in despair? I was hoping that you would instruct me in the nature of piety and impiety; and then I might have cleared myself of Meletus and his indictment. I would have told him that I had been enlightened by Euthyphro, and had given up rash innovations and speculations, in which I indulged only through ignorance, and that now I am about to lead a better life.