

**COLLEGE SERIES OF  
GREEK AUTHORS;  
PLATO, APOLOGY OF  
SOCRATES AND CRITO**

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**LOUIS DYER**

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COLLEGE SERIES OF GREEK AUTHORS

EDITED UNDER THE SUPERVISION OF

JOHN WILLIAMS WHITE, LEWIS K. PACKARD, AND THOMAS D. SEYMOUR.

PLATO

APOLOGY OF SOCRATES

AND

CRITO

EDITED

ON THE BASIS OF CRON'S EDITION

BY

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## PREFACE.

THIS edition of the *Apology of Socrates* and the *Crito* is based upon Dr. Christian Cron's eighth edition, Leipzig, 1882. The Notes and Introduction here given have in the main been confined within the limits intelligently drawn by Dr. Cron, whose commentaries upon various dialogues of Plato have done and still do so much in Germany to make the study of our author more profitable as well as pleasanter. No scruple has been felt, however, in making changes. I trust there are few if any of these which Dr. Cron might not himself make if he were preparing his work for an English-thinking and English-speaking public.

No editor of Plato in England or America can escape the influence of Dr. Jowett's labors upon Plato; certainly not one who owes so much to Dr. Jowett's teaching and friendship as I do. This is a debt which, because it is contracted unconsciously for the most part, can hardly be adequately acknowledged. Riddell's valuable edition has suggested many changes and additions in the Notes, and Stallbaum has been assiduously consulted.

The Appendix to the Introduction differs very materially from the corresponding portion of Dr. Cron's book. There as elsewhere I have been constantly advised and as constantly enlightened by my kind friend and former teacher, Professor W. W. Goodwin. But this list of my creditors must necessarily remain incomplete, for I cannot mention those who have helped me most, nor can I record here the names of all my pupils, past and present, whose needs have been my guide and my impulse in preparing this book.

The Text is substantially that of Dr. Cron's edition; where there is alteration, reasons are given in the Critical Appendix. In no case have the illustrative citations of the German commentary been inconsiderately omitted; so far as possible, indeed, further citations have been made. The dramatists, especially Euripides, have been constantly drawn upon for new citations. It is easy to underrate the importance of Euripides to the reader of Plato; it is impossible to overstate in the interests of higher scholarship the desirability of having even the youngest students of Greek letters discipline themselves in the reading and heeding of citations offered to illustrate their author.

LOUIS DYER.

HARVARD UNIVERSITY,  
July, 1885.



## INTRODUCTION.

THE endowment of philosophical thought with a beautiful form of its own was the last literary triumph of Greece. Guided by a wonderful law of growth, the Greeks, before dealing with philosophy, had already displayed in the elaboration of various kinds of literature their singular susceptibility to beauty. Epic and lyric composition first ran their full course and then the drama succeeded them. Indeed not poetry only but also history and oratory preceded philosophy, for when the drama was perfect they were nearly so. Philosophy, meanwhile, still lacked an outward form for the expression of what she was bound to say. This lack involves more than a question of clothing: the body itself of Greek thought was as yet but imperfectly developed. Since thought (*ratio*) is the soul of which the body is utterance (*oratio*), we cannot wonder at finding a single Greek word (*λόγος*) for both, nor can we fail to see that the soul of philosophy was not full-grown until it had fashioned for itself a body in which to stand forth free and independent.

The merest glance at the history of philosophy<sup>1</sup> justifies this statement. Greek philosophy first gave signs of life in the cosmogonics and theogonies of early poets who were anything but

<sup>1</sup> The most important facts are to be found: (1) in Plato's writings, (2) in Aristotle's writings, especially in the first book of his *Metaphysics*. The chief modern books are: (1) *Historia Philosophiæ Graecæ et Romanæ ex fontium locis contexta*. *Locos colleg.* H. Ritter et L. Preller. Ed. 6. (2) Brandis, *Handbuch der Geschichte der Griechisch-Römischen Philosophie*. 2 Theile. (3) Zeller, *die Philosophie der Griechen*, translated by various hands, and published by Longmans in

five volumes, i. and ii. "The Pre-Socratic Philosophy," iii. "Socrates and the Socratic Schools," iv. "Plato and the Older Academy," v. "The Stoics, Epicureans, and Sceptics." (4) F. Leberweg, *Grundriss der Geschichte der Philosophie des Alterthums*, History of Philosophy from Thales to the present time, Vol. I. "Ancient Philosophy." (5) G. H. Lewes's *Biographical History of Philosophy*. (6) J. F. Ferrier's *Lectures*. (7) The best book for young students is J. B.

philosophers; and even those famous worthies, the seven wise men, belong rather to the history of politics and civilization in general, than to the special history of philosophy. The name of Thales, one of the wise seven, stands at the beginning in Greek philosophy. He, and with him his fellow-townsmen and successors, Anaximander and Anaximenes, asked this question: What is that something out of which everything in Nature grows and is made? At Miletus, a town whose political and intellectual vigor gave it preëminence among the Ionian colonies in Asia Minor, these three men lived and sought for something omnipresent and unchanging, for the real substance which underlies the unceasing surface-changes offered to man's senses in the world. They all found this in elementary matter of some description. Thales described it as WATER, Anaximander as *τὸ ἄπειρον*, the UNLIMITED.<sup>1</sup> Anaximenes called it AIR. But this elementary matter no one of the three opposed to Spirit; for the opposition of "spiritual" and "material," or of "matter" and "mind" came much later. To the Milesian philosophers matter was a something which, if not divine, was instinct with divine energy.

- 3 Yet a far less material notion of this permanent something underlying all change was undoubtedly arrived at by the Pythagoreans. Born at Samos, Pythagoras emigrated to Croton, where about 530 B.C. he founded the half religious and half political society which bore his name. These Pythagoreans believed that NUMBER was the essence of things, the permanent and real part of the world, or, to give their second way of putting the doctrine, that the elements of numbers are the elements of things. This doctrine admits of application not only to the physical world, but also to

Mayor's Sketch of Ancient Philosophy from Thales to Cicero. Cambridge, 1881. Pitt Press Series. Special works on Plato are: (1) K. F. Hermann, Geschichte und System der Platonischen Philosophie. (2) Steinbart, Einleitung zu Platon's Sämmtlichen Werken, übersetzt von H. Müller, und Platons Leben. (3) Susenmihl, die genetische Entwicklung der Platonischen Philo-

sophie, 2 Theile. (4) The Dialogues of Plato translated into English by B. Jowett. (5) Grote, Plato and the other companions of Sokrates.

<sup>1</sup> Matter stripped of limits or boundary-lines; a something which, being everything and anything, is, according as it is limited in one way or another, "everything by turns and nothing long."

the moral world,—to the whole field of human action.<sup>1</sup> But the Pythagoreans framed no philosophy of right and wrong. They contented themselves with a few practical maxims which were useful in the work of their society. Among the various doctrines attributed to Pythagoras and his school, we can with certainty connect only one with Pythagoras himself. He certainly maintained the theory of the Transmigration of Souls.<sup>2</sup> Philolaus, probably an elder contemporary of Socrates and Democritus, first stated the tenets of this school in writing. He came to Thebes, where he taught, nearly at the same time with Lysis, his well-known brother-Pythagorean. Of the book by Philolaus entitled Περὶ Φύσεως, such fragments as have been preserved are collected by Boeckh,<sup>3</sup> and supply an invaluable source for the history of the old-school Pythagoreanism. Of the later Pythagoreans Archytas of Tarentum, who lived in the fourth century B.C., is the most noteworthy. He distinguished himself in politics and in mathematics.

The Pythagoreans approached a comparatively spiritual conception of nature, but the Eleatics went further in the same direction. Xenophanes of Colophon, the reputed originator of this new doctrine, was probably a contemporary of Pythagoras. Looking upon the world as a whole, he maintained that the ALL is the ONE, and that the One is God. This utterance implies a deep-seated moral conviction that God is perfection. Parmenides, who was born about 515 B.C.,<sup>4</sup> at Elea, a Phocæan colony in Italy, first devel-

<sup>1</sup> Number is the law and the bond that holds the world together; everything, if we are to know it, must be numbered, i.e. odd or even. Odd numbers are limited, even numbers are unlimited, and all cases of opposition are, as it were, cases of the opposition of odd to even so that the following list of opposites may be made κατὰ ἀντιορθῶν, under two heads:—

(A)	(B)	(A)	(B)
Limited . . . Unlimited.		Rest . . . Motion.	
Odd . . . Even.		Straight . . . Crooked.	
One . . . Many.		Light . . . Darkness.	
Right . . . Left.		Good . . . Bad.	
Male . . . Female.		Square . . . Oblong	
		(Rectangle).	

<sup>2</sup> Cf. *The Merchant of Venice*, Act IV. Scene I. 130 ff.; also Ovid, *Metam.* XV. 165 ff.

<sup>3</sup> Philolaos des Pythagoreers Lehren ueber den Bruchstücken seines Werkes, von August Boeckh. Berlin, 1819. The authenticity of these fragments has recently been called in question.

<sup>4</sup> To fix this date cf. Plato's *Theætetus*, p. 183 a, and Parmenides, p. 127 b, where it is said that Socrates, in early youth, saw both Zeno and Parmenides, and that the latter was a very old man. The age of Parmenides was sixty-five, while Zeno's is placed at