

**PLATO'S APOLOGY OF
SOCRATES AND CRITO AND A
PART OF THE PHAEDO. WITH
INTRODUCTION, COMMENTARY,
AND CRITICAL APPENDIX**

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Plato's Apology of Socrates and Crito and a Part of the Phaedo. With Introduction, Commentary, and Critical Appendix by Plato & C. L. Kitchel

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PLATO & C. L. KITCHEL

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PREFACE

IN the following work the object everywhere kept in view has been to present the person of Socrates so clearly that the student may not fail to see what manner of man he was and why his influence was so decided upon his own time and upon succeeding ages.

To this end a part of the narrative portion of the *Phaedo* has been added to the *Apology* and *Crito* (so often given together without that addition) in order that the story may not lack its climax and catastrophe. The account of how nobly Socrates bore himself in his trial and under temptation to escape from prison needs to be supplemented by the picture of the serenity and courage with which he drank the fatal hemlock, that so the fair capital may be placed upon the stately column and the moral scope and splendor of the man be fully exhibited. The wrong which is done to the *Phaedo* in so mutilating it is more than atoned for by what is thus added to our view of the character of Socrates.

In the Dialogues contained in this volume the moral qualities of Socrates appear in their highest manifestation, as also some hint is given of his intellectual method; but the man is exhibited here at the great crisis of his experience, and but for a short time, so that we see only vaguely what the main work of his life was and still less clearly what was the intellectual process by virtue of which he made an epoch in philosophy. In the Introduction the attempt is made to state briefly what his life was devoted to doing, and what it was in his conversation which was intellectually so important and influential.

The outline of the argument prefixed to the notes on each chapter is intended chiefly as a suggestion that it is of the first importance that the student be led to search out and express clearly for himself the play and progress of the thought as it develops.

The dramatic form which Plato has given to his report of these conversations has been indicated by notes at the proper points. The form is very likely more regular and artistic than that actually employed by Socrates, but it has preserved for us the vital fact that skillful conversation was the method by which the great master brought himself to bear both intellectually and morally upon his followers. It has seemed worth while also in this way to emphasize the exquisite literary form in which the poet-philosopher has preserved to us these discourses.

The text is based upon that of Wohlrab in his revision of Hermann, as given in the Teubner text edition, of which the first volume is dated 1886; but the punctuation has been changed, especially in the removing of many commas before relatives and interrogative and declarative particles, and in a different use of quotation marks. Where the text has been otherwise altered, attention has been called to the fact in the Appendix.

The commentary has drawn freely from many sources, but is most largely indebted to Cron, while the general estimate of Socrates has been influenced more by Zeller than by any other authority.

The editor cannot sufficiently express his obligation to the friends and associates who have encouraged and generously aided him in this work. He especially desires to acknowledge the very valuable corrections and suggestions which Prof. M. W. Humphreys has kindly allowed him to make use of.

NEW HAVEN, 1898.

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INTRODUCTION

PLATO

1. **Life of Plato.** — Plato, the son of Aristo and Perictione, was born in Athens, probably in May, 427 B.C.¹ He was of noble descent, Codrus, the last king of Athens, being claimed as an ancestor on his father's side, while his mother was of the family of Solon. About the age of twenty he became a disciple of Socrates. Before that time he is said to have devoted himself to athletics and poetry, and to have composed a complete dramatic tetralogy, which he was intending to bring out but committed to the flames when he met with Socrates and had his attention diverted to the field of philosophy. Plato took no active part in public affairs. If he had any such ambition circumstances were not favorable. His voice was thin, the name of his relative Critias, one of the Thirty Tyrants, was abhorred, and the condemnation of Socrates by the ruling democracy had filled him with grief and indignation. He determined, therefore, to devote his life to thought and teaching. After the tragic death of his master in 399 B.C., Plato, for the time embittered against Athens, went

¹ Diogenes Laertius (in the third century of our era), III. 2, cites Apollodorus (who died 129 B.C.) as saying that Plato was born Ol. 88, on the 7th of Thargelion = 427, May 29th (in that year, it is computed). This coincides with what Diogenes Laertius also tells us, III. 6, that Hermodorus, a pupil of Plato, says that Plato was twenty-eight years old when, after the death of

Socrates in 399, he went to Megara. In Diog. Laert. III. 2, Hermippus (200 B.C.) is cited as saying that Plato died in Ol. 108, 1 = 348-347, eighty-one years of age. See Steinhart's *Platos Leben* (being Vol. 9 of *Platons Sämmtliche Werke übersetzt von H. Müller*), pp. 32-65 and 234-238, and Zeller's *Plato and the Older Academy* (Eng. Trans. of 1876), chap. I., note 2.

to Megara, and thence to Egypt, perhaps by way of Cyrene. Later, probably after a sojourn in Athens, we find him in Italy and in Sicily,¹ where he incurred the displeasure of the elder Dionysius, by whose direction it is said Plato was sold as a slave in Aegina. Ransomed by a friend, he returned to Athens about 387 B.C., and began to teach philosophy in the Academy, a gymnasium in the northern suburb of the city. Twenty years later, in 368 B.C., at the instance of Dion, his friend and the brother-in-law of the elder Dionysius, Plato visited Sicily a second time, hoping to win over the younger Dionysius to philosophy and his political beliefs, in which, however, he was disappointed. In 361 B.C. Plato made a third unavailing journey to Syracuse in the interest of Dion, whom Dionysius had banished and deprived of his property. After this he devoted himself exclusively to philosophy and teaching until he died, in 347 B.C., in his eighty-first year. Among his pupils were Aristotle and Phocion.

2. *Writings.*—All the writings of Plato known to antiquity, thirty-six in number, if the Epistles are reckoned as one, have been preserved to us. In them we see how profoundly he had been influenced by his master. All of his compositions except the Epistles are in dialogue form, as Socrates taught, and in all of the Dialogues except the *Laws* Socrates leads the conversation. Plato's object at first was to reproduce the personality and continue the method of his great master. While we cannot know positively, the opinion seems to prevail that he composed none of his Dialogues while Socrates was still living. The *Apology*, it is generally agreed, must have been written immediately after the trial,—the *Crito* after a longer interval. The *Phaedo* is referred to a later period, when the ideas peculiar to Plato had become developed.

¹ The seventh of Plato's Epistles, in which the journeys to Syracuse are recounted, though probably not genuine, was doubtless written by one who had learned the facts, perhaps from Speusippus, the nephew of Plato, who accompanied him on his third journey to Sicily. See Steinhart's *Platos Leben*, p. 12.