

## The Project Gutenberg eBook of Crito, by Plato

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Title: Crito

Author: Plato

Translator: Marsilio Ficino

Release date: February 14, 2016 [EBook #51220]

Language: Latin

Credits: Produced by Carolus Raeticus

\*\*\* START OF THE PROJECT GUTENBERG EBOOK CRITO \*\*\*

**PLATONIS**

**CRITO**

**Translation by Marsilius Ficinus**

**WILLIAM CURRY, JUN., AND COMPANY;  
SIMPKIN AND MARSHALL, LONDON.**

**M.DCCC.XXXIV.**

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### Transcriber's Notes:

For the Latin text the following edition was used:

"Plato's Apology of Socrates, Crito, and Phædo" (Publ. William Curry, Jun., and Company; Simpkin and Marshall, London, 1834)

Concerning the Latin text, a quote from the Preface to the above edition may suffice:

"In compliance with the desire of the Publishers, a Latin version has been annexed, that of Marsilius Ficinus, a Florentine, born A.D. 1433, and educated by Pletho, under the patronage of Cosmo di Medici, for the express purpose of translating the writings, and reviving the philosophy of Plato."

Footnotes added by the Transcriber are marked as [TR1], [TR2], etc.

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**CRITO**

**PERSONS OF THE DIALOGUE  
Socrates Crito**

**SCENE: *The Prison of Socrates***

*SOCRATES.*—Curnam hac hora venisti, o Crito? annon valde adhuc est ante lucem?

*CRITO.*—Valde quidem.

*SO.*—Quando vero maxime?

*CR.*—Profunda aurora.

*SO.*—Admiror, quemadmodum ipse custos carceris tibi obtemperare voluerit.

*CR.*—Familiaris jam mihi est, o Socrates, ob crebrum huc adventum meum. Præterea beneficii nonnihil a me accepit.

*SO.*—Venistine modo? an jam est dudum?

*CR.*—Satis dudum.

*SO.*—Proinde cur non statim me excitasti, sed silentio assedisti?

*CR.*—Nunquam per Jovem, o Socrates, excitassem. neque enim ipse vellem in tanto dolore evigilare. Sed te jamdudum admiror, sentiens, quam suaviter dormias; et consulto non excitavi te, ut quam placidissime degeres. Equidem et per omnem vitam ob hujusmodi morem beatum te judicavi; maxime vero in præsentī calamitate, quod eam tam facile ac placide feras.

*SO.*—Perabsurdum esset, o Crito, si quis tam grandis natu imminentem mortem moleste ferat.

*CR.*—Sed et alii, o Socrates, æque senes similibus calamitatibus opprimuntur, quos tamen ætas ab afflictione, quam sors præsens affert secum, non liberat.

*SO.*—Ita est. Sed curnam adeo mane venisti?

*CR.*—Nuntium, o Socrates, ferens acerbum; non tibi quidem, ut mihi apparet, sed mihi potius, et familiaribus tuis omnibus, et acerbum et gravem. quod equidem inter gravissima, ut arbitror, numeraverim.

*SO.*—Quidnam hoc? nunquid navis ex Delo jam rediit? qua reducta, mihi est moriendum.

*CR.*—Nondum rediit quidem; sed reditura videtur hodie, quemadmodum nuntiant nonnulli e Sunio venientes, qui ibi eam reliquerunt. constat ergo ex his nuntiis, hodie esse venturam; ideoque necessarium fore, te cras, o Socrates, e vita decedere.

*SO.*—Bona, o Crito, fortuna: si ita diis placet, ita esto. non tamen existimo, illam hodie redituram.

*CR.*—Undenam id conjectas?

*SO.*—Dicam equidem. siquidem postridie, quam navis redierit, mihi est obeundum.

*CR.*—Sic utique aiunt hi, penes quo rei hujus potestas est.

*SO.*—Itaque non hac die venturam puto, sed altera. conjecturam vero ex somnio quodam accipio, quod paulo ante hac ipsa nocte mihi vistum est: opportuneque videris somnum mihi non perturbasse.

*CR.*—Sed quale id somnium erat?

*SO.*—Videbatur mihi mulier quædam adveniēns, pulchra et aspectu grata, vestes habens candidas, vocare me, atque dicere, o Socrates, tertia hinc die Phthiam pervenies latiglebam.

*CR.*—Quam mirum id insomnium, Socrates?

*SO.*—Manifestum tamen, ut mihi videtur.

*CR.*—Manifestum certe. sed, o beate Socrates, etiam nunc crede mihi, ac salvus esse velis. Mihi enim, si tu obieris, non una tantum calamitas imminet: sed præter id, quod te orbatus fuero tali necessario, qualem alterum nunquam reperiam, videbor utique multis, qui neutrum nostrum satis noverint, cum potuissem te servare, si minus pecuniis perpercissem, te penitus neglexisse. Atqui quænam major potest esse infamia, quam videri, pluris fecisse pecunias quam amicos? non enim poterit persuaderi compluribus, te hinc abire noluisse, nobis, quo id ageres, omni studio contententibus.

*SO.*—Quid vero a nobis, o beate Crito, tanti vulgi opinio æstimatur? probatissimi enim viri, quorum magis habenda ratio est, hæc ita gesta esse, ut gesta sunt, arbitrabuntur.

*CR.*—Attamen vides, o Socrates, compelli nos opinionem quoque vulgi curare. præsentia enim hæc declarant, posse vulgus non minima malorum, immo fere maxima, si quis in populo calumniis agitetur, inferre.

*SO.*—Utinam, o Crito, posset vulgus maxima inferre mala, ut vicissim maxima posset bona. et bene quidem se res haberet, neutrum vero potest; quippe cum neque prudentem, neque imprudentem efficere valeat. faciunt vero quodlibet, utcunque contingit.

*CR.*—Hæc quidem ita se habeant. Ad id vero, Socrates, mihi responde, num forte mei ceterorumque necessariorum tuorum respectus te retinet, ne, si hinc evaseris, calumniatores nos postea vexent, quasi te hinc furati fuerimus: cogamurque vel totum patrimonium, vel permultas pecunias amittere, vel præter hæc aliud quippiam pati. Si quid tale times, curam ejusmodi pone. justum namque est, nos tuæ salutis gratia non hoc solum, verum etiam, si oportuerit, majus aliud subire periculum. Verum mihi obtempera, neque aliter facias.

*SO.*—Et hæc equidem et alia multa, o Crito, considero.

*CR.*—Ne igitur hæc vereare. neque enim multum est argentum, quod postulant hi, qui servare te atque hinc educere pollicentur. Vides præterea, quam tenues sint calumniatores tui, ut non magna ad eos placandos largitione sit opus. Tibi vero pecuniæ adsunt meæ, ad hoc, ut opinor, sufficientes. Proinde si quo mei respectu adductus non putas meas pecunias erogandas, adsunt hospites isti parati persolvere. quorum unus etiam huc attulit sufficientem pecuniam, ad hoc ipsum paratam, Simmias Thebanus. ad hoc ipsum promptus est et Cebes, aliique permulti. Quamobrem, ut modo dicebam, nihil tale metuas, quo minus serves teipsum. Sed neque etiam illud, quod in iudicio dixisti, te remoretur, si hac urbe exires, quo teipsum verteres te minime habiturum. aliis enim multis in locis quocunque profectus fueris, te homines colent: ac si velis in Thessaliam te conferre, reperies illic hospites meos, qui te plurimi libenter libentissime complectentur; tutumque præsidio suo adeo reddent, ut nemo in Thessalia tibi injuriam sit factururus.

Accedit ad hæc, o Socrates, quod rem minime justam aggredi videris, si, cum salvus esse possis, teipsum perdas, taliaque contra te facere studeas, qualia inimici ipsi tui contenderent, contenderuntque, te perdere properantes. Proinde filios quoque tuos perdere mihi videris. quos cum liceat tibi educare atque erudire, deseris omnino, et quantum in te, eorum mores fortunæ committis. Accident vero eis verisimiliter, qualia evenire orphanis consueverunt. Profecto oportebat non genuisse filios; aut in eis educandis erudiendisque laborem non recusare. Tu vero mihi videris, quæ elegisset vir segniss ac piger, nunc elegisse: decebat autem contra viri boni fortisque eligere; præsertim te, per omnem vitam virtutis studium profitentem. Itaque non possum tua nostraque vice, familiarum tuorum, non erubescere, veritus, ne tota hæc res tua ignavia quadam nostra sic tractata fuisse videatur. Et primum quidem ille tunc in iudicium ingressus, cum liceret non ingredi; deinde concertatio ipsa iudicii similiter acta; et extremus hic finis, tanquam ridiculum quiddam, per ignaviam segnitiemque nostram effugisse nos videbitur, quod nec nos te servaverimus, neque tu ipse te, cum id fieri absque magna difficultate potuerit, si vel parum in nobis usus industriæque fuisset. Hæc igitur, o Socrates, considera, ne præterquam<sup>[TR1]</sup> quod mala sunt, etiam dedecori tibi nobisque sint: sed tibi consule. immo vero non jam amplius consulendi tempus, sed consultum jam esse oportuit. unicum vero consilium est; videlicet venienti hac nocte cuncta hæc facta esse oportere. Sin autem ultra tardamus, nihil omnino fieri ulterius poterit. quamobrem omnino mihi adhibe fidem, o Socrates, nec ullo modo aliter facias.

*SO.*—O amice Crito, studium hoc tuum permulti faciendum esset, si qua ratione recta susceptum esset. sin minus, quanto vehementius est, tanto molestius. Considerandum est igitur, agendane hæc nobis sint, an non. nam ego is sum non modo nunc, sed et semper, qui meorum nulli paream, præterquam rationi, quæ ratiocinanti mihi optima videatur. Rationes itaque illas, quibus superioribus temporibus usus sum, nec nunc quidem, postquam in hanc fortunam incidi, rejicere possum: sed similes mihi ferme apparent, easdemque in præsentia, quas et prius, veneror atque profiteor: adeo, ut nisi nunc meliores afferre possimus, plane scire debeas, me tibi non concessurum: non, si etiam plura, quam nunc, multitudinis potentia comminata, nos tanquam pueros larvali terribilique facie perterrere conetur, pecunia et damna, catenas, cædes objiciens.

*CR.*—Quanam igitur ratione mediocriter considerabimus?

*SO.*—Hac utique, si id, quod tu de opinionibus paulo ante dicebas, resumamus: utrum semper recte se habeat necne, oportere scilicet quarundam opinionum rationem habere, quarundam vero minime. An forte prius quam in periculum mortis inciderem, recte id dicebatur: nunc vero constat, frustra, disputationis gratia, ita dictum fuisse, cum revera joco cuidam nugisque esset adductum. Cupio equidem, o Crito, una tecum considerare, nunquid sermo ille prior alienus appareat mihi, nunc in hac fortuna constituto; an prorsus idem qui et prius: atque utrum dimittendus sit a nobis, vel ipsi obtemperandum. [Dicebatur autem, ut opinor, semper sic ab iis, qui se aliquid dicere existimabant, ut nunc quidem ego dicebam: nempe hominum opiniones partim plurimi faciendas ac sequendas, partim vero minime. Hoc, per Deos, o Crito, nonne tibi recte dici videtur? tu enim, ut fert hominum conditio, tantum abes a periculo ut crastino die moriaris; nec te in errorem inducit præsens calamitas.] Considera igitur: an non sufficienter tibi dici videtur, non oportere omnes opiniones hominum sequi; sed alias quidem sequi, alias vero negligere: neque omnium quidem, sed duntaxat quorundam. quid ergo dicis? hæc non recte dicuntur?

*CR.*—Recte.

*SO.*—An non bonas honorare decet, mala vero contemnere?

*CR.*—Ita decet.

*SO.*—Bonæ autem nonne prudentum? malæ contra sunt imprudentum?

*CR.*—Quidni?

*SO.*—Age vero, quonam modo rursus talia dicebantur? qui in gymnasiis se exercet, utrum cujuslibet hominis laudi, vel vituperationi mentem adhibebit; an illius tantum, qui medicus sit, aut gymnasii magister?

*CR.*—Hujus solius.

*SO.*—An non timere decet vituperationes, et optare laudes illius unius potius, quam multorum?

*CR.*—Procul dubio.

*SO.*—Hac itaque ratione illi agendum est, exercendumque, et edendum atque bibendum, qua illi unico videatur, qui præsideat intelligatque, potius quam, ut videtur vulgo.

*CR.*—Vera hæc sunt.

*SO.*—Quid vero, si illi uni non pareat, opinionemque ejus et commendationes nihili pendat, honoret vero vulgi ignorantumque commendationes, nunquid a malo tutus erit?

*CR.*—Minime.

*SO.*—Quid autem est id malum, et quonam tendit, et in quam non obedientis partem?

*CR.*—In corpus videlicet; hoc enim corrumpitur.

*SO.*—Recte dicis. Nonne de aliis, o Crito, eadem ratio est? Ne omnia percurramus: de justis inquam injustisque, de turpibus et honestis, bonisque et malis, de quibus in præsentia nobis consultatio est, utrum multorum opinionem sequi vererique debeamus, an unius potius, qui intelligat, quem decet et venerari et timere magis, quam cunctos alios. cui nisi obtemperaverimus, lædemur et corrumpemur in eo, quod justo quidem melius fieri, injusto autem corrumpi solet. an nihil id est?

*CR.*—Id quidem, o Socrates, arbitror.

*SO.*—Age vero, si id, quod a salubri quidem fit melius, ab insalubri vero corrumpitur, corruperimus, imperitorum potius quam peritorum sequuti judicia, an nobis eo destructo vivendum erit? est autem id corpus. nonne?

*CR.*—Corpus.

*SO.*—Nunquid ergo vivendum nobis cum depravato corpore atque destructo?

*CR.*—Nullo modo.

*SO.*—An forte cum illo vivendum est nobis corrupto, quod injusto quidem læditur, justo vero juvatur? nunquid vilius illud, quam corpus existimamus, quidquid illud est e nostris, circa quod justitia, injustitiaque versatur?

*CR.*—Nullo modo.

*SO.*—Sed pretiosius?

*CR.*—Valde.

*SO.*—Non igitur, o vir optime, admodum nobis curandum est, quid de nobis multi loquantur; sed quid dicat is unus, qui intelligit justa et injusta, atque ipsa veritas. Quamobrem primo quidem non recte adduxisti, opinionem vulgarem de rebus justis, et honestis, et bonis, harumque contrariis, esse alicujus existimandam. At vero dicet aliquis, posse vulgus nos interficere?

*CR.*—Nimirum dici id potest, o Socrates.

*SO.*—Vera loqueris. Sed, o mirabilis, hæc ratio, quam percurrimus, superiori similis esse videtur: atque hanc rursus considera, utrum nobis maneat, necne: videlicet, non multi faciendum esse vivere, sed bene vivere.

*CR.*—Manet quidem.

*SO.*—Sed hoc quoque manetne? bene, et honeste, et juste vivere idem esse?

*CR.*—Constat.

*SO.*—Igitur ex his, quæ confessi sumus, hoc considerandum, utrum justum sit conari me hinc exire, Atheniensibus non dimittentibus, vel injustum: ac si appareat, justum esse, tentemus: si minus, dimittamus. Quas vero tu affers considerationes de pecuniarum sumptu, de vulgari opinione, de filiis educandis: cavendum est, o Crito, ne excogitationes revera horum multorum sint, qui facile interficiunt, atque eorum, qui similiter, inquam, si possent, reviviscerent, et id quidem absque mente. Nobis vero, quandoquidem sic exigit ratio, nihil aliud attendendum est, quam quod modo

dicebamus, utrum agamus justa, pecunias largiendo, gratiamque habendo his, qui me hinc educant: utrum, inquam, in hoc agamus justa, nos quidem educti, illi vero educentes; an potius utrinque in his omnibus agendis, agamus injuste: atque si appareat, nos iniqua aggredi, ne excogitandum quidem id est; sed mansuete subire decet et mortem, et quodvis aliud supplicium prius, quam quidquam agamus inique.

*CR.*—Recte loqui videris, Socrates. considera tamen, quid agamus.

*SO.*—Consideremus, o bone vir, una. ac si qua in parte me dicentem redarguere poteris, redargue. ego enim assentiar. sin minus, desine quæso, o vir beate, jam toties eadem verba repetere: oportere scilicet me hinc, Atheniensibus invitis, abire. Equidem multi facio, persuaso te hæc agere; non autem invito. Attende itaque, nunquid considerationis initium tibi sufficienter dictum sit; conareque quod rogatus sis ita respondere, ut maxime censeas respondendum.

*CR.*—Conabor equidem.

*SO.*—Dicimus sane, nullo modo sponte esse injuriandum; an forte quodam pacto injuria facienda est, aliter vero nequaquam? vel potius injuriari nullo modo vel bonum est, vel honestum, quemadmodum in superiori tempore sæpe confessi sumus? Quod quidem et nuper est confirmatum. An forte omnes illæ superiores conventiones nostræ in paucis his diebus prorsus evanuerunt, ac jamdiu nos tam grandes natu homines, o Crito, tamque studiose invicem disserterent, latuit, nihil a pueris nos differre? An potius sic prorsus res se habet, ut jamdiu dicebamus, sive affirmet id multitudo, sive neget; et, sive graviora præsentibus, sive leviora subire cogamur, attamen injuriam facere omnino malum turpeque esse fatemur illi ipsi, qui facit, an non?

*CR.*—Fatemur certe.

*SO.*—Quamobrem nullo modo injuriandum est.

*CR.*—Nullo quidem.

*SO.*—Neque, si injuriam passus fueris, eam ulciscendum, ut vulgus putat. siquidem nullo modo injuriandum.

*CR.*—Ita videtur.

*SO.*—Quid vero? mala alicui facere decet, o Crito, an non?

*CR.*—Non certe, o Socrates.

*SO.*—Quid autem, qui mala patitur, num mala vicissim referre illi debet, qui intulit, ut vulgo videtur? justumne id esset, an injustum?

*CR.*—Injustum.

*SO.*—Nempe mala inferre hominibus, non discrepat ab injuria.

*CR.*—Vere loqueris.

*SO.*—Neque igitur ulcisci decet, neque malefacere cuiquam hominum, quodcunque ab aliis ipse passus fueris. Et vide, o Crito, ne quid, dum hæc concedis, præter sententiam tuam nobis assentiare. Perpaucis enim, scio quid loquar, sic vel apparet, vel apparebit. At vero quibus sic apparet, et quibus aliter, his non est communis deliberatio; sed necesse est, eos, cum ultro citroque consilia sua respiciunt, invicem se despiciere. Animadvertite igitur et tu diligenter, utrum tibi mihi que communis sit hæc opinio, mecumque sentias: atque utrum ab hoc principio exorsi deliberemus, quasi nunquam rectum sit, vel injuriari, vel ulcisci injuriam, vel malum referre in eum qui intulit. An hic discedis a nobis, in hoc principio non consentiens? Mihi quidem et jamdiu et nunc ita videtur. Quod si tibi apparet aliter, dic, et doce. sin autem in superioribus permanes, jam quid sequatur audi.

*CR.*—Consentio equidem et permaneo.

*SO.*—Dico ergo deinceps, immo potius interrogo, utrum<sup>[TR2]</sup> quæ quis confiteatur alicui, justa esse, facere debeat, an fallere?

*CR.*—Facere.

*SO.*—Ex his jam ita considera. Si nos hinc abeamus præter civitatis consensum, utrum male aliquibus faciemus, et his quidem, quibus minime decet, vel non: et utrum in his permanebimus, quæ justa esse convenimus, vel contra?

*CR.*—Nequeo equidem, o Socrates, ad hæc respondere. neque enim intelligo.

*SO.*—Verum ita considera, perinde ac si, volentibus nobis hinc sive aufugere, sive quomodocunque hoc vocandum sit, veniant leges, civitatisque hujus respublica, et instantes nobis sic inquam: Dic nobis, o Socrates, quidnam cogitas facere? an non intelligis, hac re, quam aggredieris, te nobis legibus, totique patriæ, quantum in te est, interitum machinari? an putas, civitatem ullam amplius stare posse, ac non subverti, in qua judicia publica nullam vim habeant, sed a privatis hominibus

contemnantur atque frangantur? Quid ergo dicemus ad hæc, o Crito, aliaque hujusmodi. Permulta enim in hanc sententiam afferre quis potest; præsertim orator, pro lege ita soluta declamans, quæ quidem sententias publico judicio latas jubet ratas esse. an respondebimus illi, civitatem non recte judicando nobis injuriam intulisse? itane, an aliter?

*CR.*—Ita per Jovem, o Socrates.

*SO.*—At enim leges ipsæ sic responderent: O Socrates, nonne nobis tecum id convenit, standum tibi esse judiciis, quæ civitas tulerit? Quod si leges ita loquentes admiraremur, forte dicerent: Noli, Socrates, quæ modo diximus, admirari: immo responde, cum tibi et interrogare et respondere sit consuetum. Dic age, quidnam nobis civitatis succenseas, quo dissolvere nos contendas? principio, nonne nos te genuimus? atque per nos pater tuus matrem accepit tuam, et provocavit? Dic ergo, an has inter nos leges, quæ sunt circa conjugia, improbes, atque his aliqua in parte, quasi minus rectis, succenseas. Nihil succenseo, dicerem. Sed an his legibus, quæ educatione eruditionique natorum provident, in qua ipse quoque eruditus es? an non recte disposuerunt hæc leges ad hoc officium conditæ, cum juberent patrem tuum in musica te et gymnastica erudire? Recte disposuisse concederem. Age ergo, postquam per nos genitus es, educatusque ac eruditus, primo quidem num potes negare, te nostrum esse et natum et servum, ipsumque te et progenitores. deinde, cum id ita se habeat, an putas jus ex æquo tibi atque nobis esse; et quæ nos tibi facere aggrediamur, eadem vicissim in nos abs te referri justum esse judicas? An, cum nec ad patrem, nec ad dominum, si eam habeas, tibi jus ex æquo sit, ut, quæ ab illis patiære, in eos referre possis; neque si jurgio hi te lacessant, contra jurgare, neque si te verberent, vicissim verberare, neque alia ejusmodi in eos tentare liceat: contra patriam vero ac leges tibi licebit? adeo ut, si, nos judicantes id esse justum, interficere te velimus, tu vicissim nos leges et patriam pro viribus coneris occidere, dicasque, te in his agendis justa facere, qui virtutis curam revera habere profiteris. An sic es sapiens, ut te latuerit, et patri et matri et progenitoribus omnibus patriam esse anteponendam; atque esse venerabilius quiddam sanctiusque, et in superiori sorte, tum apud deos, tum apud homines mentis compotes, patriam collocandam? colereque eam oportere magis, eique obedire; ac rigidius se gerenti mitius assentiri, quam patri: et, si quid jubeat, vel dissuadere illi quantum liceat, vel facere; et patientissime sustinere, quidquid jusserit patiendum? ac, sive mandaverit verberari te, sive in vincula conjici, sive in prælium miserit ad vulnera excipienda, mortemque subeundam, obediendum est omnino. jus enim ita dictat; et neque tergiversandum, neque fugiendum, neque ordinem deserendum, sed et in bello, et in judicio, et prorsus ubique, ea sunt, quæ respublica patriaque jusserit, facienda: aut certe verbis, quatenus justum est, uti licet ad persuadendum illi eamque placandam: vi autem uti nefas est, vel contra matrem, vel contra patrem, maxime vero omnium contra patriam. Quidnam ad hæc dicemus, Crito, verane loqui leges, an contra?

*CR.*—Mihi quidem videntur.

*SO.*—Proinde leges fortasse dicent: Animadvertite, o Socrates, utrum vere dicamus, te injusta contra nos aggredi. Nos quidem, quæ te et alios cives genuimus, educavimus, nutrivimus, participes bonorum omnium, quæ in nostra erant potestate, effecimus: tamen permisimus cuilibet Atheniensium, cognitis jam civitatis moribus legibusque, et reipublicæ gubernandæ forma, si cui non placeamus, licere, acceptis suis, quocumque placuerit hinc abire. Nec ulla ex nobis legibus impedit aut denegat, sive quis vestrum, cui nos civitasque minime placeamus, in coloniam aliquam hinc velit discedere, sive habitationem alio transferre cupiat, quo minus id pro arbitrio facere valeat, secumque sua perferre. At vero quicumque ex vobis, postquam cognoverit, quemadmodum nos judicia disponimus, et in ceteris omnibus regimus civitatem, permanserit tamen, hunc jam asseveramus, opere ipso convenisse nobiscum, quæcunque jusserimus, se facturum. Atque eum, qui non paruerit, tripliciter injuriari censemus: et quod genitricibus nobis non obtemperat; et quod nutricibus non obsequitur; et quod pactus nobis obedire, neque obedit, neque persuadere nobis studet, si quid minus recte facere videamur: cumque præcepta nostra libere proponamus, neque mandemus rigide, sed permittamus alterum e duobus, aut verbis persuaderi nobis, aut manda explere; tu horum neutrum facis.

His ergo criminibus te, o Socrates, obnoxium judicamus fore, si, quæ cogitas, feceris: nec minime Atheniensium te, sed maxime omnium. Ac si causam requiram, ob quam præ ceteris sim obnoxius, forte juste me remorderent, dicentes, me maxime omnium Atheniensium civitatis legibus consensisse. sic enim inferrent: Magna nobis, o Socrates, horum sunt argumenta, tibi nos civitatemque placuisse. nunquam enim maxime omnium Atheniensium in ea moras traxisses, nisi tibi mirifice placuisset. Itaque nec spectaculi gratia urbe unquam egressus es, nisi semel in Isthmum, nec alio usquam, nisi in militia; neque aliam fecisti peregrinationem unquam, quemadmodum ceteri solent; neque alterius civitatis te cepit cupiditas, aliarumve legum; sed nos tibi nostraque civitas satisfecimus; usque adeo vehementer probasti nos, nostrisque moribus victurum te consensisti: tum in ceteris rebus, tum quia in ea filios procreasti, utpote quæ tibi placuerit. Quin etiam licebat tibi in ipso judicio exilium postulare, si voluisses; atque quod nunc invita civitate aggredieris, tunc ea volente poteris facere. Tu vero verbis tunc te extulisti, quasi non graviter ferres, si mori te oporteret. quinimmo mortem ipsam, ut dicebas, potius quam exilium elegisti. Nunc vero nec verba illa tua erubescis, neque nos leges vereris, sed nobis interitum machinaris. Facis autem, quod deterrimus faceret servus, fugam arripere tentans, contra pactiones conventionesque, in quibus convenisti nobiscum, nostris te præbens institutionibus gubernandum. Primum responde nobis, num id ipsum vere dicamus, consensisse non verbis, sed re ipsa, moribus nostris gubernari debere. An non vera hæc sunt? Quid ad hæc dicemus, Crito? an non confitebimur?

*CR.*—Necesse est, o Socrates.

*SO.*—Nonne igitur (leges inquiet) conventa nobiscum et pacta transgrederis? quæ neque coactus es nobiscum inire, neque deceptus, neque ad breve tempus deliberare ad hæc eligenda es compulsus, sed annos septuaginta deliberare licuit: quo in tempore licuit et abire, nisi tibi placuissemus, conventionesque justæ tibi visæ fuissent. Tu vero nec Lacedæmonem, neque Cretam nobis anteposuisti, quas ipse urbes assidue prædicas recte gubernari, neque aliam ullam, vel Græcarum civitatum, vel Barbararum. immo ex hac rarius peregrinatus es, quam claudi et cæci, mancique alii soleant. usque adeo Atheniensibus tibi præ ceteris civitas placuit, atque nos, videlicet leges. cui enim placere potest civitas, cujus non placeant leges? Nunc vero non permanes in his, in quibus jamdiu nobis tibi que convenit. Permanebis certe, si nobis credideris, ne egrediens urbe deridendus evadas.

Considera rursus, si hæc transgressus fueris, et ea quæ inique cogitas perpetraveris, ad quid tandem id vel tibi, vel necessariis tuis conducet. Cuique enim constat, in periculo necessarios tuos fore, ne ipsi quoque in exilium expellantur, priventurque civitate, et patrimonio suo exspolientur. Tu autem si quam in civitatem finitimam te contuleris, vel Thebas, vel Megaras, (utræque enim gubernantur recte) hostis primum reipublicæ illius accedes, et omnes, quibus curæ est patria, despicient abominabunturque te, corruptorem legum existimantes. ideoque confirmabis eorum qui te damnarunt opinionem, ut recte contra te tulisse sententiam videantur. quisquis enim corruptor est legum, is potissimum et juvenum imperitorumque hominum videbitur esse corruptor. Quid ergo? civitatesne, quæ recte gubernantur, et modestissimos quosque homines devitabis? Atqui si id feceris, vitane dignus eris? an forte impudenter te his admiscebis, nec erubesces, de eisdem apud eos disserere, de quibus apud nos consuevist; virtutem videlicet et justitiam, legesque, et instituta legum plurimi esse existimanda. neque putas, absurdum et ab his dissonans apparere Socratis factum? Procul dubio putandum est. Fortasse vero civitates has declinans in Thessaliam ad Critonis hospites abibis. illic enim absque ordine et temperantia vivitur. Ac forsitan libenter illi te audient, narrantem quemadmodum e carcere ridicule fugeris, ut fascem quendam tibi super imponens, aut corio tegens, vel aliis quibusdam te involvens, quemadmodum solent qui fugam surripiunt, et in alienam figuram te transmutans illinc aufugeris. quemadmodum vero vir senex parvo admodum tempore, ut verisimile est, victurus, ausus fueris, ob vivendi cupiditatem in tam sordida inopia vivere, maximas transgressus leges, nullusne dixerit? forte: si neminem offenderis. alioquin multa, o Socrates, atque indigna te audies. vives autem obnoxius cunctis hominibus atque deserviens. Quid vero facies in Thessalia? conviviane frequentabis? utpote qui in Thessaliam, quasi ad cœnam aliquam, adventaveris. Disputationes vero illæ de justitia, ceterisque virtutibus ubinam ulterius nobis erunt? Enimvero filiorum gratia vivere cupis, ut nutrias eos atque erudias. An ergo in Thessaliam eos perduces, ut illic nutrias eos, atque erudias, hospites eos efficiens, ut hoc insuper commodi abs te reportent? an id quidem non facies; hic vero relictis melius te vivo alentur, atque erudientur a necessariis tuis, te absente? Utrum vero, si Thessaliam abibis, tui id curabunt: sin autem in alteram transibis vitam, non curabunt? Profecto si quid opis est in his, qui aiunt se tuos necessarios esse, credendum est, curaturos.

Ceterum, o Socrates, fidem nobis adhibens nutricibus tuis, neque filios tuos, neque vitam, neque aliud quidquam pluribus facias, quam justitiam: ut cum in vitam alteram transmigraveris, valeas illic præsidibus horum omnium reddere rationem. Nempe si leges transgressus hæc feceris, neque melius, neque justius, neque sanctius id vel tibi continget, vel tuis; neque illuc tibi profecto conducet. quin potius injuriam passus abito, si abieris, non a nobis quidem legibus, sed ab hominibus. Verum si adeo turpiter aufugeris, etiam versa vice injurias malaque referens, conventionesque nobiscum initas et promissa transgressus, atque lædens eos, quos minime oportebat, te ipsum scilicet et amicos et patriam, nosque leges: nos utique et viventi tibi infensæ hic erimus, et in altera vita leges, quæ illic sunt nostræ sorores, haud quaquam te benigne recipient, scientes, te nos pro viribus disperdere conatum fuisse. Quamobrem, ne Crito aliter tibi quam nos persuadeat, caveto.

Hæc equidem, o dulcis amice Crito, audire videor, quemadmodum Corybantes tibias audire se putant. atque in me sermonum ejusmodi sonitus adeo reboat, ut alia audire non possim. Vides, quæ in præsentia mihi apparent: quibus si quid contradicere aggrediaris, frustra conabere. verumtamen si quid te profecturum confidis, dicas.

*CR.*—Ergo vero quod dicam, o Socrates, nihil habeo.

*SO.*—Desine ergo, Crito; et pergamus hac, quandoquidem hac nos Deus ipse ducit.

## **FINIS.**

[TR1] "præterquam" → "præterquam"

[TR2] "Utrum" → "utrum".

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