Τὸ δὲ δὴ μετὰ τοῦτο ἐπιθυμῶ ὑμῖν <u>χρησμῳδῆσαι</u>, ὦ <u>καταψηφισάμενοί</u> μου· καὶ γάρ εἰμι ἤδη ἐνταῦθα ἐν ᾧ μάλιστα ἄνθρωποι χρησμῳδοῦσιν, ὅταν μέλλωσιν ἀποθανεῖσθαι. φημὶ γάρ, ὦ ἄνδρες οἳ ἐμὲ ἀπεκτόνατε, <u>τιμωρίαν</u> ὑμῖν ἥξειν εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέραν <u>νὴ</u> Δία ἢ οἵαν¹ ἐμὲ ἀπεκτόνατε· νῦν γὰρ τοῦτο εἴργασθε οἰόμενοι μὲν <u>ἀπαλλάξεσθαι</u> τοῦ διδόναι ἔλεγχον τοῦ βίου, τὸ² δὲ ὑμῖν πολὺ ἐναντίον <u>ἀποβήσεται</u>, ὡς ἐγώ φημι. πλείους ἔσονται ὑμᾶς οἱ ἐλέγχοντες, οὓς νῦν ἐγὼ κατεῖχον, ὑμεῖς δὲ οὐκ ἠσθάνεσθε· καὶ χαλεπώτεροι ἔσονται ὅσῳ³ νεώτεροί εἰσιν, καὶ ὑμεῖς μᾶλλον <u>ἀγανακτήσετε</u>. εἰ γὰρ οἴεσθε ἀποκτείνοντες ἀνθρώπους <u>ἐπισχήσειν</u> τοῦ <u>ὀνειδίζειν</u> τινὰ ὑμῖν ὅτι οὐκ ὀρθῶς ζῆτε, οὐ καλῶς διανοεῖσθε· οὐ γάρ ἐσθ᾽ αὕτη ἡ <u>ἀπαλλαγὴ</u> οὔτε πάνυ δυνατὴ οὔτε καλή, ἀλλ᾽ ἐκείνη καὶ καλλίστη καὶ ῥᾴστη, μὴ τοὺς ἄλλους <u>κολούειν</u> ἀλλ᾽ ἑαυτὸν παρασκευάζειν ὅπως ἔσται ὡς βέλτιστος. ταῦτα μὲν οὖν ὑμῖν τοῖς καταψηφισαμένοις <u>μαντευσάμενος</u> ἀπαλλάττομαι.

All extra readings assume the vocabulary, morphology, and syntax of the entire book. Vocabulary guidance is given for words not assigned in the book.

¹ The internal accusative οἵαν (τιμωρίαν) with ἀπεκτόνατε needs to be translated in English with a prepositional phrase of some kind, e.g., *much more harsh than the sort (of punishment) with which (under which) you have put me to death.* Greek uses the internal accusative because it sees the act of killing as constituting the punishment. Sometimes such an internal accusative is said to be in apposition to the sentence: *You killed me: this action was a punishment.*
² τὸ is pronominal, *this thing*, vaguely following on the condemners' expectation implied by the previous clause; ἐναντίον is predicative.
³ Dative of degree of difference (U30.b.5, U31.6), literally *by however much*. The structure here is similar to the English idiom seen in *The bigger they are, the harder they fall* (*by however much they are bigger, by so much they fall the harder*). Greek will optionally put τοσούτῳ (*by so much*) in the main clause as correlative to ὅσῳ, but it can be left implicit, as here.

ἀγανακτέω, *be vexed*
ἀπαλλαγή, -ῆς, f., *release, means of freeing oneself*
ἀπαλλάττω (ἀπο), *free from, rid of*; (pass.) *be freed of, get rid of*; (in the last word of the passage) *depart*
ἀποβαίνω (ἀπο), *come about, result, turn out (to be)*
ἐπέχω (ἐπι), (among many possible meanings) *hold back, check*; (here, absolute) *cease from, leave off* (+ gen.)
καταψηφίζομαι, *vote to condemn* (+ gen. of person)
κολούω, *cut short, constrain, disempower*
μαντεύομαι, *prophesize*
νή, a particle of strong asseveration used with an accompanying accusative of a person or thing sworn by (the accusative is actually the object of an omitted verb of swearing); thus νὴ Δία, *(I swear) by Zeus*. For declension of Ζεύς, see U40.5.
ὀνειδίζω, *reproach* (+ dat.)
τιμωρία, -ας, f., *punishment, vengeance*
χρησμῳδέω, *chant prophecies, prophesize* [denominative verb from χρησμῳδός, *prophet, soothsayer*, which is a compound from χρησμός, *oracle*, and a root meaning *singer* (cf. rhapsode, citharode)]