

Τοῖς δὲ ἀποψηφισαμένοις ἡδέως ἂν διαλεχθείην ὑπὲρ τοῦ γεγονότος τουτουῖ¹ πράγματος, ἐν ᾧ² οἱ ἄρχοντες ἀσχολίαν ἄγουσι καὶ οὐπω ἔρχομαι οἷ ἐλθόντα με δεῖ τεθνάναι. ἀλλὰ μοι, ὦ ἄνδρες, παραμείνατε τοσοῦτον χρόνον· οὐδὲν γὰρ κωλύει διαμυθολογῆσαι πρὸς ἀλλήλους ἕως ἔξεστιν. ὑμῖν γὰρ ὡς φίλοις οὖσιν ἐπιδείξαι ἐθέλω τὸ νυνί¹ μοι συμβεβηκὸς³ τί ποτε νοεῖ. ἐμοὶ γάρ, ὦ ἄνδρες δικασταί—ὑμᾶς γὰρ δικαστὰς καλῶν ὀρθῶς ἂν καλοῖην—θαυμάσιόν τι γέγονεν. ἢ γὰρ εἰωθυῖά μοι μαντικὴ ἢ τοῦ δαιμονίου ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάνυ πυκνῇ αἰεὶ ἦν καὶ πάνυ ἐπὶ μικροῖς⁴ ἐναντιομένη, εἴ τι μέλλοιμι μὴ ὀρθῶς πράξειν. νυνί¹ δὲ συμβεβηκὲ μοι ἄπερ ὀράτε καὶ αὐτοί, ταυτί¹ ἅ γε δὴ οἰηθείη ἂν τις καὶ νομίζεται ἔσχατα κακῶν εἶναι· ἐμοὶ δὲ οὔτε ἐξιόντι ἔωθεν οἴκοθεν ἠναντιώθη τὸ τοῦ θεοῦ σημεῖον, οὔτε ἠνίκα ἀνέβαινον ἐνταυθοῖ ἐπὶ τὸ δικαστήριον, οὔτε ἐν τῷ λόγῳ οὐδαμοῦ μέλλοντί τι ἐρεῖν. καίτοι ἐν ἄλλοις λόγοις πολλαχοῦ δὴ με ἐπέσχε λέγοντα μεταξύ· νῦν δὲ οὐδαμοῦ περὶ ταύτην τὴν πρᾶξιν οὔτ' ἐν ἔργῳ οὐδενὶ οὔτ' ἐν λόγῳ ἠναντιώται μοι. τί οὖν αἴτιον εἶναι ὑπολαμβάνω; ἐγὼ ὑμῖν ἐρῶ· κινδυνεύει γὰρ μοι τὸ συμβεβηκὸς τοῦτο ἀγαθὸν γεγόνεσθαι, καὶ οὐκ ἔσθ' ὅπως ἡμεῖς ὀρθῶς ὑπολαμβάνομεν, ὅσοι οἰόμεθα κακὸν εἶναι τὸ τεθνάναι. μέγα μοι τεκμήριον τούτου γέγονεν· οὐ γὰρ ἔσθ' ὅπως οὐκ ἠναντιώθη ἂν μοι τὸ εἰωθὸς σημεῖον, εἰ μὴ τι ἔμελλον ἐγὼ ἀγαθὸν πράξειν.

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 deictic suffix *-ί* is added to demonstrative pronoun/adjectives and adverbs to lend even greater deictic emphasis. So *τουτουί* is a more emphatic form of *τούτου*, and likewise *νυνί* for *νῦν* and *ταυτί* for *ταῦτα*. Compare also forms like *ὀδί* (ὄδε), *ὠδί* (ὠδε), *οὔτοσί* (οὔτος), *αὐτή* (*αὐτή*), *οὔτωσί* (οὔτως), *ἐνθαδί* (ἐνθάδε).

² Supply *χρόνῳ* for a temporal meaning, *while*; compare *ἐξ οἷ* (*χρόνου*), *from the time when, ever since*.

³ This substantival attributive participle is a so-called *proleptic object* in that the verb of showing governs both a direct object and an indirect question and the word that is the direct object could have simply been expressed inside the question as nominative subject: *ἐπιδείξαι τί τὸ συμβεβηκὸς νοεῖ*.

⁴ *σ μικρός* is an alternative form of *μικρός*.

ἀποψηφίζομαι (*ἀπο*), *vote to acquit*

ἀσχολία, -ας, f., *occupation, lack of leisure*; *ἀσχολίαν ἄγειν*, *be occupied, be busy*

δαιμόνιον, -ου, n., *divine power* (substantival use of *δαιμόνιος*, -α, -ον, *belonging to divinity*)

διαμυθολογέω, *converse*

δικαστήριον, -ου, n., *judicial court*

ἔωθεν, *at dawn* [from noun *ἕως* and ablative suffix *-θεν*, but the sense in Greek can be either *from dawn* or *at dawn*]

εἰώθα, (verb normally found in perfect system only, with present meaning) *be accustomed* (+ inf.); the participle *εἰωθώς*, -υῖα, -ός is common.

ἐναντιόομαι, perf. mid./pass. *ἠναντίωμαι*, aor. pass. *ἠναντιώθη*, (passive deponent) *oppose, contradict* (+ dat., expressed or implied)

ἐνταυθοῖ, (adv.) *to this place*

ἐπέχω (*ἐπι*), (among many possible meanings) *hold back, check*

ἠνίκα, (temporal relative) *when*

μαντική, -ῆς, f., *prophetic power, prophetic faculty*

μεταξύ, (adv.) *in between, right in the middle* (of what one is doing)

οὐδαμοῦ, (adv.) *nowhere*

οὔπω, (adv.) *not yet* [cf. *πω*, *ever yet*, and *μήπω*, and emphatic *never yet οὐδέπώποτε*]

παραμένω (*παρα*), *remain by or with* (+ dat.)

πολλαχοῦ, (adv.) *in many places*

πυκνός, -ή, -όν, *closely-packed, frequent*

σημείον, -ου, n., *sign*

τεκμήριον, -ου, n., *piece of evidence or proof, indication*