But if (past general) someone ever desired to hear me speaking, and doing the things I do (lit. “the things that belong to/are characteristic of me”)—either a younger man or an older one—I never yet begrudged anyone, nor do I converse if I get money but not (converse) if I don’t get (money),

but rather I offer myself to rich and poor alike for (them) to question (me), and, if anyone wishes, for (them) to give the answers and hear what I say (Helm is wrong to say that “ἀποκρινόμενος must go with λέγω”; it probably agrees with τις).

And I, whether any of these (my interlocutors) comes to be a useful person or doesn’t, would not justly bear the responsibility, since I never yet either promised or taught any lesson to any of them (a relative clause of cause; see Smyth §2555, but the use of μή in these clauses is more normal than Smyth allows).

And if anyone says that he ever yet learned or heard anything from me in private that all the others don’t also, know well that he is not speaking the truth.

But why ever, indeed, do some people enjoy spending much time with me? You’ve heard, Athenian men—I’ve told you the whole truth: that they enjoy listening to the people who think they’re wise, but aren’t, get examined (lit. “listening, they take pleasure in the people who think...being examined”). For it’s not unpleasant!

But to me, I tell you, doing this has been commanded (present state denoted by the perfect tense: “lies as a command upon me”) by the god and as a result of
oracles and dreams (see Phaedo 60-61) and in every way in just the way that any other divine destiny ever commanded a human being to do anything at all.

[33c7] These things, Athenian men, are both true and easy to cross-examine.

[33c8] For if, indeed (present contrafactual), I am corrupting some and have corrupted others, then surely I figure (=δήπον) they ought (χρῆν...αὐτούς in d3, imperf. of unfulfilled obligation: handout and/or Smyth §§1774, 2313), if any of them when they became older realized that I had ever before given them some bad advice when they were young, right now to be stepping up and accusing me and exacting their satisfaction.

[33d4] And if (present contrafactual) they were themselves unwilling, then some of their family members—fathers and brothers and other relatives—if indeed their family members had suffered something bad at my hands, (ought) now to be remembering and exacting their satisfaction.

[33d8] At all events, many of them are present here, whom I see: first Crito here, my contemporary and demesman, the father of Critobulus here; next Lysanias of Sphettus, the father of Aeschines here; further Antiphon of Cephissus here, Epigenes’ father; then these others whose brothers have been (involved) in this pastime, Nicostratus son of Theozotides, Theodotus’ brother—and Theodotus is dead, so that he couldn’t beg him (not to testify)—and Paralius here, the son of Demodocus, whose brother Theages was; and Adeimantus here, the son of Ariston, whose brother is Plato here, and Aiantodorus, whose brother is Apollodorus here.