

[38d6] I have been convicted (*perfect of ἀλίσκομαι*) by a lack—not, however, (a lack) of arguments/speeches, but of boldness and shamelessness and being willing to say to you the kind of things that (*οἷᾶ = accusative object of the thing heard*) would be most pleasant for you to hear (*ἄν + impf. in an implied present contrary-to-fact construction: if I were willing to say such things, you would be glad to hear them*): me (*genitive object of the person heard*) weeping and wailing and doing other things and saying many things unworthy of myself, take it from me (*I've also used this translation twice below for [ὡς] ἐγὼ φημι, "[as] I assert," since "as I say" sounds way too tentative for φημί*), the kind of things, indeed, that you are accustomed to hear others besides me¹ (doing).

[38e2] But neither did I then think that I should do anything unworthy of a free man because of the danger, nor am I now sorry to have made my defense in this way, no, I much rather choose to be dead after making my defense in this way than to live (after making my defense) in that other way.

[38e5] For, either in a trial or in a war, either I or anyone else must not contrive to be acquitted by doing anything-and-everything (*πᾶν*).

[39a2] For, in battles, too, it becomes clear that someone might escape death, both by throwing away his arms and by turning to supplication of his pursuers.

[39a4] And there are many other contrivances in all dangers, each and every one, so as to escape death, if someone dares to do and say anything-and-everything.

[39a6] I rather think that this is not difficult, men—escaping death—but (escaping) wickedness is much more difficult. For it runs faster than death.

¹ For “besides me” as a translation of *καί*, see footnote 4 to last week’s translation. Here too English would put the *καί* in the main clause, not the relative clause: “You’d like to hear me, too, doing the things you hear others do.”

[39b1] And now I, because I'm slow and old, have been caught by the slower one, whereas my accusers, because they are clever and quick, (have been caught) by the faster one, wickedness.

[39b4] And now I will go away, having incurred the penalty of death, whereas these (my accusers will go away) convicted by the truth of wickedness and injustice.²

[39b6] And I abide by my penalty, and they (by theirs).

[39b7] Perhaps, I suppose, these things had to turn out (*aor. of ἔχω*) this way, and I think they are within measure.

[39c1] Next, I want to prophesy to you, the ones who voted against me. For I am already at the point when people especially prophesy—when they are about to die (*a present general*).

[39c3] For take it from me, you men who have put me to death,³ that a punishment will come (*future of ἤκω*) for you immediately after my death much harder, by Zeus, than the kind of penalty (inflicting which) you have put me to death.

[39c6] For now you have done (*pf. of ἐργάζομαι*) this thinking that you were going to free yourselves from giving an account of your lives, but this (*τὸ δέ, cf. note on 37a4*) will turn out for you much the opposite, take it from me.

² Note the contrast of aspects between ὀφλόν (*aor.*) and ὀφληκότες (*pf.*): Socrates conviction and sentence are (partly accidental) *events* that just occurred today, but the “verdict and sentence” against his accusers are not a wrapped-up matter but a permanent *situation*.

³ Again, the perfect expresses the enduring blot that Socrates' killers have brought on their souls and reputations (*cf. ὄνομα...ὡς Σωκράτη ἀπεκτόνατε, 38c1-3*).