



Euthyphro



Before the Court House



- Socrates: the charges
 - Corrupting the young
 - Introducing new gods

Euthyphro

- Prosecuting his father for murder
 - Relative or a stranger?
 - Makes no difference: pollution (*miasma*) the same

Socrates

- Allow me to be your pupil
- What is piety?
- Prosecute the wrongdoer
 - Zeus: Kronos, Ouranos



Goya: *Saturn Eating His Children*

What is dear to the Gods

- Gods war
 - Not over measurement, numbers
 - Just, beautiful, ugly, good
 - Same thing loved and hated by the gods
(*Hippolytus*)
- Gods and men agree that the wrongdoer should be punished

Assuming that all the gods do agree

- This is just a quality of piety not piety itself
- Example all swans are white
 - White here is a property
- Piety a part of the just concerned with the care of the gods

Care of the Gods

- Care aims at the benefit of another
- Does benefit make something better?
- Does care of the gods make them better?

A Valid Argument Form

- Modus Tollens
 - If P then Q
 - $\sim Q$
 - Therefore $\sim P$

Piety: Knowledge of how to Sacrifice & Pray

- Give to and Beg from the gods
 - What could we give?
 - Reverence, Honor
 - Pleasing but not beneficial
 - This is what is dear to the gods
 - All talk to you some other time



Key Points: Euthyphro

Socrates on Religion

- Not religious in the conventional sense
- Sign: *daimon* conscience
- Respectful

Requirements of a definition

- Some feature that every pious action has
- Feature shared by any impious action
- That feature in virtue of which the action is pious or impious

Central Argument

- 1) Is something pious b/c the gods love it
- 2) Do the gods love it b/c it is pious
- If I deny the gods: then everything is permitted
- The gods don't love the pious b/c its being loved by them; they love it b/c of some trait "x" which it has

Two Problems

- Euthyphro has merely given a quality or affect of piety and it is not clear that it is in virtue of this that something is pious
- What good or advantage do the gods aim at through our piety?



Apology



His Accusers

- Persuasive
- Certain not true
- Certainly not an accomplished speaker
- Unless speaking the truth makes one accomplished
- First time in court: 70

Early Accusers

- For many years
- Called a wise man
 - Cosmology
 - Weaker argument the stronger
 - No trial; no defense
 - Aristophanes
 - These aren't his concerns; he takes no fees
- Admires those who teach excellence
- Doesn't possess this sort of supernatural wisdom

The Oracle

- Delphi: the wisest man
 - Examines the wise: ignorant
 - Inferior: more knowledgeable
 - Poets: inspiration
 - Craftsmen: because of their knowledge in their fields they fancy themselves wise in other respects
- Wise b/c he admits his ignorance
- Unpopular



Meletus/ Later Accusers

- Corrupting the youth
- Meletus is guilty of
 - Frivolously treating serious matters
 - Irresponsibly bring people to court
 - Claim to be concerned about what he doesn't truly care about

Argument 1

- Who improves the youth
 - Laws
 - These jury men (all)
 - The audience
 - All Athenians but me
- Is the same true with other things e.g. horses?

Argument 2

- Wicked harm associates
- Wouldn't Socrates fear harm to himself
- Either I don't corrupt or I do so unwillingly
- If I don't corrupt let me go
- If I do so unwillingly instruct me

On the Gods

- I teach other gods. No atheism
- Does one who believes in horse believe in equine affairs
- Divine activities→ Divinities
- You've contradicted yourself

Life Threatening Activities

- Achilles
- Fear death: think oneself wise when you are not
- To know what one doesn't
- What is death like
 - Greatest happiness
 - I'll obey the gods even if this means death

Gadfly

- Are you not ashamed (wealth,honor) but not your soul
- Goodman is not harmed in life or death
- Pleading on your behalf
 - Don't harm yourself
 - Won't easily find a replacement
 - Gadfly

Politics

- Why would I have neglected my own affairs
 - No fee; poverty
- If so concerned for the city why no involvement
 - Sign prevented me
 - Would have died long ago
 - A man who fights for justice killed
- A man who fights for justice must lead a private not a public life

Call Witnesses

- I've not brought my family, cried
 - Not out of arrogance
 - This brings shame on the city
- Justice is not to be given as a favor

Conviction and Sentence

- Death
- Feed me with the olympic victors
 - They make you think you're happy
 - I make you happy
- Fine: no money
- Exile: others won't easily tolerate me if you haven't

Death

- Easier to avoid death than wickedness
- You kill me thinking you can avoid giving an account
 - More will come
 - Wrong to think by killing me you prevent others reproaching you
- My sign didn't oppose me

Death Is a Blessing

- No perception: one long night
- Everyone is there; converse with the greats
- You've sought to hurt me: blameworthy
- Good man is not harmed in life or death
- When my sons grow up cause them the same trouble I've caused you



Scanned from *Philosophy: Pictorial History*



Crito



Crito's reputation

- If you don't escape they'll think I loved money more than my friend
- Majority won't believe you weren't willing to escape
- Why should we care about the opinions of the majority
 - Most reasonable will believe the truth

The Majority

- One must pay attention to the majority for they can inflict the greatest harm
- If they could do the greatest harm then they could do the greatest good
- Haphazard

Crito's Arguments

- Why hasten your fate
- Educate your sons
 - Orphans
- You are choosing the easiest path

Socrates' response

- Should one value all opinions
 - Wise man or any man
- Athlete: trainer or anyone
- If he disregards the trainer he hurts his body
- That part of us that is corrupted by unjust actions more valuable
- Then we should listen to those who know

Majority Can Kill You

- Most important thing is not life but a good life
- It is not right to return injuries
- One should fulfill an agreement
- If I leave I will injury those whom I should least injure

The Laws

- Nullify the laws
- Provided for marriage of your parents, education
- Are you on equal footing with your father
- Less so with the state
- You had the ability to leave
- Since you stayed you tacitly chose to follow the laws



From the *20th Century Art Book* Phaidon

Laws Continued

- We satisfied you: you never left
- Children in this city
- You could have assessed exile
- You had 70 years to depart
- If you leave you prove the jury right
 - So greedy for life
- Not injured by us but by men

Phaedo

http://www.bc.edu/bc_org/avp/cas/his/CoreArt/art/neocl_dav_soc.html



David: *Death of Socrates*