

Apology Outline
Plato
Poage

I. Main speech

A. Accuser are persuasive but not truthful

- a. Socrates is not an accomplished speaker unless truth telling makes him one (17b)
- b. Speaks without stylized speech at random
- c. In the manner of the marketplace (17d)
- d. First appearance in court (age 70)
- e. Judge by the justice of my speech not by its manner (18a)
- f. the excellence of a speaker: telling the truth

B. First Accusers

- a. persuading the audience since childhood (18b-c)
- b. claiming that Socrates is a wise man; teaches about the sky and the earth below and advocates atheism
- c. They can't be named except for the comedic writers (Aristophanes)
- d. Socrates is fighting with shadows as these early accusers won't testify
- e. All these accusations are false
- f. He doesn't charge money like the others sophists (Gorgias et al)
- g. His occupation: searching for wisdom (20d)
 - i. Chaerephon and the oracle of Delphi (21a ff)
 - ii. No one is wiser than Socrates (21b)
 - iii. Socrates tests the 'wise' or those who think themselves to be so (21b-e)
 - iv. In his systematic investigation he has discovered those with the greatest reputation are most deficient (22a)
 - 1. poets compose through inspiration (22b-c)
 - 2. craftsmen: know things he doesn't but think themselves To be wise in others spheres (22e)
- h. Socrates has become unpopular through questioning (23a)
 - i. the god's meaning: that man among you is wisest who like Socrates understands his wisdom to be worthless (23b)
 - ii. Because of his occupation he's not able to engage in public affairs (23b-c)
 - iii. the young rich following him because they like to listen to his questioning (thus the accusation that he corrupts them)
- i. Socrates current accusers don't know what he discusses so they've used the charges suggested by the earlier accusers
 - i. Meletus defends the poets
 - ii. Anytus: the craftsmen and politicians
 - iii. Lycon: the orators

C. The Later Accusers (24b)

- a. two charges: corrupting the young and not have the proper religious beliefs

- b. Corrupting the young
 - i. Meletus is guilty of frivolously treating serious matters and bring irresponsible suits to court (24c)
 - ii. he professes to care about things he never has
 - iii. If Socrates corrupts who improves the young?
 - 1. the laws
 - 2. these jurymen (all)
 - 3. Audience
 - 4. Councillors
 - 5. Assembly
 - 6. everyone but Socrates improves the youth (25b)
 - iv. With horses most corrupt and only a few (breeders) improve
 - v. the same holds with human beings
 - vi. Meletus has shown that he's never given any thought to these questions and doesn't really care about them (25c)
 - vii. a man is harmed by living with wicked companions
 - 1. no one wants to be harmed (25d)
 - 2. If Socrates deliberately make the youth worse he does so
At the risk of harming himself
 - 3. Therefore, either Socrates doesn't corrupt the youth or
Does so unwilling; on both counts then Meletus is
Lying (26a)
 - 4. If someone doesn't something unwilling they should be
Corrected by instruction (in private) not given over
To public punishment
- c. Charge of teaching new gods (26c)
 - i. teaching no gods at all
 - ii. sun and moon as gods
 - iii. prosecuting Anaxagoras not Socrates (26d-e)
 - iv. Meletus is an insolent jester who contradicts himself in his affidavit (27a)
 - v. If one believes in human activities he has to believe in humans (27b)
 - vi. If one believes in spiritual activities: spirits
 - vii. spirits are gods or the children of gods (27d)
 - viii. if he believes in spirits he believes in the divine (28a)
 - ix. [thus not an atheist]
- d. Should Socrates be ashamed of following a dangerous occupation (28b)
 - i. a good man should not take account of risk or danger only
whether he acts rightly or wrongly (28c)
 - ii. On this account the heroes who died in Troy were inferior men
 - iii. Achilles knowing faced death (28d)
 - iv. to fear death is to think one wise when one is not (29a)
 - v. death may be the greatest of all blessings
 - vi. Socrates knows that it is wicked and shameful to do wrong,
disobeying one's superiors either man or god (29b-c)

- e. If acquitted on condition of stopping philosophizing Socrates will obey the god (29d)
- f. He reproves the Athenians not to think about wealth, honor, etc but rather virtue and one's soul (29e)
- g. this is Socrates' service to the god (30a)
 - i. Wealth doesn't bring excellence (30b)
 - ii. excellence to be sought first
 - iii. is this doctrine corrupting (30b-c)?
- h. Meletus and Anytus can kill Socrates but not harm him
 - i. the better can't be harmed by the worse (30d)
 - ii. If they kill him they'll not easily find another
- i. Socrates is attached to the city by the god as a gadfly (30e ff)
- j. Socrates poverty is a witness to his honesty (31c)
- k. Socrates' divine sign
 - i. prevents from doing wrong (31d)
 - ii. prevents from engaging in public affairs
 - iii. if so engaged he'd have died long before
 - iv. one who fights for justice must lead a private and not a public life if he's to survive (32a)
 - v. occasions on which he's resisted public evil: against condemning the generals and against executing under the oligarchy (32b-e)
- l. Socrates was never anyone's teacher: let the relatives of those 'corrupted' testify (33e-34a)
- m. Socrates has appealed to pity because it is disgraceful (34c-35b)
 - i. the purpose of a juryman is not to give justice as a favor
 - ii. suggests that Meletus is guilty of impiety by doing violence to his oath of office (35d)

II. Verdict/ Sentencing

- A. Socrates is not angry (36a)
 - a. a switch of 30 votes would have acquitted him
 - b. feels acquitted of Meletus's charges
 - c. If not for Anytus and Lycon Meletus would have been charged a fine
- B. Socrates counter: Olympian honors
 - a. free meals
 - b. Olympians make the Athenians think they're happy, Socrates makes them happy
 - c. Socrates needs the food
 - d. Can't pay any fine
 - e. If driven into exile would not be tolerated by foreigners either (37d)
 - f. The unexamined life is not worth living (38a1-6)
- C. If they had waited Socrates would have died of old age (38d)
 - a. In battle one can often avoid death by giving up (39a)
 - b. It is easier to avoid death than to avoid wickedness which runs faster than death (39b)
- D. Socrates' prophecy

- a. vengeance will come; you thought by killing me you could avoid giving an account (39c-d)
 - b. You're wrong to think that by killing people you will prevent anyone from reproaching you for not living in the right way (39d)
- E. Socrates' divine sign has not prevented him
- a. death is a blessing (40c-d)
 - i. if death is nothing (like a sound sleep) then no perception [and thus nothing to fear]
 - ii. if death is a change of place: it will be good to converse with just judges and the heroes of old (40e-41c)
 - b. A good man cannot be harmed either in life or in death (41d)
 - i. those condemning thought that they'd harm Socrates: this is blamable (41e)
 - c. When my sons grow up you can avenge yourselves on them by causing them the same sort of grief that I have caused you.