

Euthyphro (Outline)

Plato

Poage

I. Socrates's indictment by Meletus (2b)

- A. Corrupting youth
- B. Meletus knows *how* they're being corrupted and *who* is corrupting them
- C. He is starting right by being concerned that the young are as good as possible (2d)
- D. Euthyphro: he's harming the heart of the city by attacking you (3a)
- E. Charged with: making new gods and not believing in the old ones (3b)
 - a. Divine Sign
 - b. They don't like one who teaches his own wisdom and makes others like him.

II. Euthyphro as prosecutor

- A. Own father for murder
- B. Murder of stranger or relative? (4b)
 - a. Exposure of servant (4d)
 - b. Impious to prosecute one's own father
- C. Euthyphro must have an accurate knowledge of the divine and piety to engage
In such a course
 - a. E. would be useless if he didn't have such knowledge

III. Socrates to become E's pupil on account of E's extensive knowledge (5b)

- A. If E is wise prosecute him and not me
- B. Under discussion: what is piety (5c-d)
 - a. (*lege dē ti phēs einai to hosion kai ti to anosion*) (5d7; Burnet)

IV. Piety definition 1

- A. Prosecute the wrongdoer (5e)
 - a. Evidence: Zeus the best and most just of gods castrated his father
 - b. Yet the public is angry because E's prosecution of his father
 - c. Socrates: is at trial precisely because he can't believe such things about the gods
- B. S. aren't there many pious actions? (6d)
 - a. Interested not in this or that pious action but the form of piety (6e)

V. Piety definition 2

- A. Piety is what is dear to the gods (7a)
 - a. actions and people are pious if dear to the gods
- B. S. gods disagree (7b)
 - a. People don't generally disagree over what has a mechanism for resolution (things that can be measured) but rather disagree over what is just and unjust/ good and bad (7d)
 - b. Gods disagree on the same subjects (7e)
 - c. If gods disagree on the just and unjust then the same things are both god-loved and god-hated (8a)
 - d. same things are pious and impious; pious to Zeus but impious to Cronus
 - e. god agree that the wrongdoer should be punished (8c)

- C. gods agree that wrongdoer should be punished but not who that is or what is Wrong (8e)
 - D. S. show me that they agree with you on punishing your father (9b)
 - E. Even if this action is universally hated by the gods it doesn't define it because It is both loved and hated by the gods (9d)
- VI. Piety is loved by the gods (10a)
- A. does this mean that something is loved by the gods because it is pious or
 - B. that something is pious because it is loved by the gods
 - C. Something is led because it is being led and not being led because it is led (10b)
 - D. same with the loved: it is not being loved because it is loved it is loved Because it is being loved (10c-d)
 - E. The pious is loved by all the gods (10d)
 - a. It is being loved because it is pious
 - b. not pious because it is being loved
 - c. something is loved because it is being loved
 - d. god-loved is not the same as the pious (10d-e)
 - F. Principle at work here Leibniz's Law: if two things are the same they must Have all the same properties If $g=p$ then if Bg then Bp
 - a. The god-loved is so because it is being loved Bg
 - b. the pious is not so because it is being loved $\sim Bp$
 - c. $g \neq p$
 - G. Even if E's argument is granted E has only given a quality of the pious and not a definition of piety (11b)
 - H. Tell me the definition again the arguments go around like Daedalus (11d)
 - a. Socrates must be more clever than Daedalus because his didn't make self moving arguments nor does he want them to move around (11e)
- VII. Piety and justice
- A. Is all the pious just
 - B or all the just pious?
 - C. S. against the poets not fear is shame (12b)
 - a. One can fear disease and poverty but not be ashamed of them
 - b. Shame \rightarrow fear (12c)
 - c. Shame is a part of fear like odd is a part of number
 - D. Likewise pious is a part of justice (12d)
 - a. the part of justice which cares for the gods
 - b. the other part of justice cares for men (12e)
 - E. Care makes something better (13b)
 - a. piety makes the gods better? (13c-d) No.
 - F. What kind of care? Like slaves care for masters (13d)
 - a. what does this service achieve?
 - b. many fine things (14a)
 - i. chiefly what? General \rightarrow victory; farmer \rightarrow produce
- VIII. Piety: pleasing gods through prayer and sacrifice (14b)
- A. Maintains public and private order

- B. Sacrifices: gifts for the gods
- C. Prayer is begging from the gods (14c-d)
- D. Piety is how to give and beg from the gods
 - a. Begging well: what we really need
 - b. Giving well: giving things needed (14e)
- E. What they give is obvious but not what they receive (15a)
 - a. honor, reverence and what is pleasing but not beneficial (15b)
 - b. so piety is what is dear to them?
 - c. Daedalus again (15c)
 - d. I'll hang on like to Proteus
- F. S. I know you have knowledge of piety or you wouldn't prosecute your father
(doing so would be prevented by *fear* of the gods and *being ashamed*
Before men) (cf. 12b-c)
- G. Let's investigate it all again from the beginning (15d)
- H. Euthyphro: another time, I'm busy (15e)