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CHAPTER 3: THE OFFENSE OF SOCRATES: APOLOGY

Outline

I. FIRST READING INDUCES AN EXALTED FEELING IN FAVOR OF SOCRATES
a. Initial Thesis: We hear a philosopher nobly coping with a persecuting populace
b. This is a perennial perception
   1) John Stuart Mill
   2) Alfred North Whitehead
c. Suspicions Raised on Rereading
   1) Accusation against the men of Athens
d. Speech intensifies in provocation toward the end
   1) Socrates’ intransigence
   2) Dark threats
e. An alternative perception that has a lineage of testimony
   1) Jacob Burckhardt
   2) Friedrich Nietzsche and George Sorel
   3) Alfred Rosenberg
f. The speech’s grandeur of utterance
   1) Xenophon

II. REASONS FOR YET ANOTHER READING:
1. Its Unique Place
   a. It is Socrates’ only speech in Plato’s writings
   b. It is the only work in which Plato, the author, reported himself present
   c. What Socrates said and did in the Apology casts a shadow over the other works
      1) All Platonic conversations are colored by Socrates’ defense

III. APOLOGY BELONGS TO A GROUP OF WORKS CONCERNED WITH MORAL EDUCATION
2. It Almost Belongs to a Distinct Literary Genre
   a. Trials of Other Political Offenders
      1) Letter by Helmuth James von Moltke to his wife, Freya, on the fears of the National Socialists ["And in the face of the thoughts of these three solitary men, the mere thoughts, NS is so scared that it wants to exterminate everything that is infected by it. If that isn’t a compliment. After this trial . . . we are to be hanged because we thought together. Feisler [the judge] is right, a thousand time right; and if we are to die, I am favour of dying on this issue.” Letters to Freya, 1939-1945, p. 404].
   b. Such trials give an acute form to the question of the influence of thought

IV. COMPARISON WITH THE TRIAL OF JESUS
2a. There Is a Long Tradition of Setting These Ordeals Side by Side
   a. Apparent similarities
      1) Implacable opponents: Anytos and Caiaphas
      2) Both trials attended by a band of adherents who deny accusations against them
      3) Intransigence in refusing to make an effective defense
      4) Shocking unwillingness to evade death
         a) Their deaths only confirm their influence
      5) Charges: Irreverence in the case of Socrates, blasphemy in the case of Jesus
   b. Ultimate incommensurability of the two cases
      1) Socrates speaks; Jesus is silent
2) Jewish court prejudged the blasphemy charge
3) Admission (or confession) and denial before Pilate

Both cases are the consequence of an irruption of powerful claims incompatible with the authority of the community
1) Jesus is represented as fulfilling in his life and death a prophecy and a mission
2) Socrates is depicted as a man unheralded and unordained

V. COMPARISON WITH THE TRIAL OF SIR THOMAS MORE
[cit. Robert Bolt’s A Man for All Seasons]
2b Harpsfield: “Our Noble, New Christian Socrates”
a. Similarities
b. Differences

VI. WAS SOCRATES RIGHTLY CONVICTED AND CONDEMNED TO DEATH?
3. A Question of Several Aspects
a. Why did the Heliastic court convict Socrates and accept the prosecution’s view that this was a capital case?
1) Socrates complicates the case by turning the defense into an offense
2) His accusations against his accusers and fellow citizens might have become evidence of Socrates’ bad faith
b. A backlash occurred after Socrates’ execution
1) Fate of Meletos and Anytos

c. The Socratic issue remains ever-present whenever individual conviction confronts the religious beliefs and moral tradition of those whom they are intent on serving

VII. QUESTION OF THE SUFFICIENCY OF SOCRATES’ DEFENSE
a. Xenophon suggests that Socrates was committing suicide by jury: self-euthanasia
b. Plato’s Phaedo rules out suicide

VIII. CRITICAL REHEARSAL OF SOCRATES’ SPEECH
a. His mastery of the situation
1) Introduces his own dialectical mode into the cross-examination
b. Meletos
1) Socrates does not allow him to answer in the only way he can answer it: the laws
2) Attack on the good faith of the accusers
1) “Old slander:” Aristophanes’ The Clouds
2) Difficulty with this line of argument: Plato’s veneration for the playwright

IX. SOCRATES MAKES UP A SUPPOSITIOUS INDICTMENT: SEARCHING INTO THINGS BELOW AND ABOVE THE EARTH
a. The charge of irreverence is supposedly directed at researches he gave up in his youth
1) Evidence of Socrates’ continued interest in cosmology
b. Chaerephon had gotten Apollo’s oracle to declare that no man was wiser than Socrates
1) Thus Socrates can claim to have given the god’s business the highest priority
[But, of course, he sought to prove the god mistaken]

X. THE REAL CHARGES: CORRUPTING THE YOUNG AND NOT RESPECTING THE CITY’S GODS
a. How he meets the actual charge of irreverence: Socrates “does not regard the gods in the customary way”
1) He cannot accept the traditional stories of the gods (Euthyphro)
2) He traps Meletos into thoughtlessly claiming him to be an atheist
b. Socrates’ defense
1) Ludicrous argument about half-divinities
c. Charge of introducing new divinities
1) Socrates’ daimónion
2) He aggressively dwells on his “divine sign” more in court than anywhere else

XI. THE CHARGE OF CORRUPTING THE YOUTH OF ATHENS
a. His clever use of the “old slander”
1) Everyone knew, however, that Socrates had no “cogitorium” (or thinkery)
2) Socrates was disingenuous in saying that he had no esoteric teachings [The importance of philosophers’ esoteric teachings is belabored by Leo Strauss and
his followers. See *Persecution and the Art of Writing*]

b. Socrates knows that his accusers are not precise in their knowledge of sophists
   1) How Anytos is portrayed in *Meno*

c. Socrates says the Sophists “might be wise with a greater than human wisdom”
   1) An ironic way of shifting the role of “expert” onto their shoulders
   2) A contrast is thus made with the “unwilling wisdom” of Socrates’ ignorance: that
      he alone knows that he is ignorant

d. Socrates imports a new charge of “teaching” and does so by trickery
   1) He then exonerates himself of the “charge”

e. But the charges are grounded in three troubling circumstances
   1) Since he takes no money, he is uncontrollable—he cannot be engaged or
      dismissed, as one might with a professional
   2) He takes no responsibility for the careers of his young associates
   3) He examines public men with disingenuous innocence in ways that demonstrate
      their incompetence [cf. Hans Christian Anderson’s *The Emperor’s New Clothes*]
      a) The conversations are really interrogations
      b) These public humiliations appeal to the mimetic desire of his skeptical
         puppies [who imitate his questioning of “experts”]

g. Xenophon records that Anytos voiced this as a grievance. Xenophon quotes Socrates:

   “My brief acquaintance with Anytus’ son led me to believe that he was a person of some
   caliber; therefore, my prediction is that he will not remain in the servile occupation his
   father arranged for him [that of a tanner, like the father]; but because there is no one of
   principle to take him in hand, he will succumb to some base motivation and make
   considerable progress as a degenerate.”

   This prediction of his was quite right: the young man became an alcoholic, spent his days
   as well as his nights drinking, and finally became utterly worthless to his country, his
   friends and himself. So Anytus, even though dead, has acquired a bad reputation – for
   bringing up his son badly as well as for his heartlessness. – *Conversations of Socrates*,
   pp. 48-49.

XII. THE DEFENSE IS DELIBERATELY SELF-INCRIMINATING

a. Working definitions of right and wrong in the *Republic*
   1) Socrates was both right and wrong since his business could be seen as meddling

b. The fears of the judges concerned the substance of the city
   1) Socrates makes the collapse of traditions a spectacle for the young
   2) He never gives a comforting account of his essential loyalty to the city

c. Socrates’ indictment was judicially correct

XIII. THE CASE FOR HIS CONVICTION

a. Hegel’s comprehensive view of the affair, from which some points that follow are drawn
   The common view that this was a political trial does not hold up under scrutiny
   1) Socrates’ previous difficulties
   2) Anytos was a moderate democrat, not a radical

c. The description of Socrates as a radical antidemocrat [as by I. F. Stone] is not convincing
   1) The regime was a perfect supermarket of constitutions open for discussion

d. Athens had borne with Socrates for seventy years
   1) His two incursions into politics had passed off safely

e. Evidence in *Crito*
   1) Nearly half the jurors refuse to find him guilty [requirement of a supermajority
      would have led to his exoneration]

f. Socrates is allowed to speak freely
   1) But he abuses this occasion

g. Anytos’s harsh recommendation
   1) Athenian Stranger in the *Statesman*: Laws and ancestral customs must rule in
      the absence of true statesmanship
h. The seriousness of the Athenians claim our respect

XIV. KIERKEGAARD ON THE IRONY OF SOCRATES

XV. THE FEATURES OF SOCRATES AS A MAN OF NEGATION

a. His daimonion: the uncanny naysayer (or censor) within
   1) It is a negative enthusiasm [en-theos-ism = in-dwelling god]
   2) His chief teaching is that excellence is knowledge
   3) Thus wrong deeds stem from ignorance and are in a deep sense inadvertent
      [there is no concept of sin here]
   4) The daimonion is Socrates’ ability to avoid wrong, his negative excellence
   5) It makes him refrain from engaging in politics

b. Socrates claims to be the only one who engages in true (but negative) politics
   1) Here he differs from Sir Thomas More

XVI. THE GREATEST GOOD FOR MAN IS FORMULATED IN NEGATIVE TERMS

a. The unexamined life is not livable for a man
b. The first culmination of Socrates’ non-didactic teaching: aporia = waylessness
   1) Seen in terms of a public service, Socrates’ is a negative teacher

c. Philosophic activity is presented as an entirely negative effort
   1) His ultimate negative wisdom is his knowledge of his ignorance of Hades

XVII. PLATO Writes a Second Defense of Socrates in Prison

a. The Crito
   1) Socrates permits the laws to upbraid him

b. The Phaedo
   1) Dialogue on Death
   2) Socrates here presents himself as the one and only knower
   3) He makes philosophical matters clear. Echecrates remarks: “It seems to me that
      Socrates made his meaning extraordinarily clear to even a limited intelligence.”
   4) All of Socrates’ great notions are recapitulated: the presupposition of Ideas
      (eide), invisible forms, myth of recollection, the true good
   5) Philosophy as an inquiry into the realm of death, the invisible Hades (Aides
      aeidés, which is discussed in Cratylus)
   6) Death is Socrates’ immigration to the realm of Being [cf. Socrates’ symbolic
      voyage to Hades in the Republic]

THE CONCLUSION

XVIII. WHY DOES SOCRATES GO ON THE OFFENSIVE?

a. Socrates becomes a resister, the defender of philosophy from the city’s attack
   1) He has the spiritedness (thymos) of his hero Achilles

b. Socrates’s conduct must have been an accommodation to the conditions of the occasion
   1) Lack of time for quiet persuasion through leisurely direct conversation with its
      accompanying inner dialogue
   2) His “positive wisdom stated concisely in public would appear simply bizarre”

c. Refutation of a false opinion is meant to be followed by the search for truth
   1) But in a public setting, the conversation is curtailed and the transformation
      [i.e., convincing the other] will not take place. Socrates complains of the lack of time
      to persuade. [NOTE: The rhetoric of debate is meant to persuade an audience,
      not the other side in the debate]
   2) When philosophy comes upon the city, it comes as a negation and a threat

XIX. PLATO SPEAKS, OFFERING A SOBER AND SENSIBLE MONEY PENALTY

a. Its effect is to subvert Socrates’ own proud and derisory proposals
   1) It is like a rebuke of Socrates

b. What Plato has heard in court is that Socrates’ activity is publicly indefensible

XX. CONCLUDING CONJECTURE

a. There was a danger that the life of the Socratic conversations would pass into oblivion
   1) And that the positive content of his wisdom would shrivel into conformity with his
      successors’ (such as Aristotle’s) more technical systems [Indeed, Aristotle left
      the Academy after Plato’s death over disagreements with the direction it took]

b. But his heroic intransigence would reestablish him, thus establishing the Socrates of
refutations [as a model]
c. The Socratic method would consequently make even harsher reappearances as radical
doubt [With Descartes and Hume, doubt would become the centerpiece of modern
philosophy]
d. Plato would have been apprehensive about two things: a facile vindication of Socrates’
way as well as a learned ossification of his thought [which led to Neoplatonism]
1) Numerous Socratic conversations address the second problem
2) One Socratic speech addresses the first
e. Socrates’ speech revealed him to have been, on this one occasion, truly dangerous
1) The speech would serve as a warning to future friends—and as an enticement
f. The side resisting enlightenment also has something vital to defend and should be heard
g. Should the harmlessness of a Socrates in our own midst today be a source of satisfaction
or a cause of deep misgiving?

Collateral Review

John Stuart Mill  Alfred North Whitehead  Jacob Burckhardt
Friedrich Nietzsche  Helmhuth James von Moltke  trial of Jesus
Trial of Sir Thomas More  Meletos  Anytos
Chaerephon  Socrates’ daimōn  new charge of “teaching”
Three troubling circumstances  Hegel

Test Review

Socrates’s Achilles-like spiritedness  public indefensibility
two dangers: facile vindication and learned ossification of his thought

CHAPTER 5:  INTRODUCTION TO READING THE REPUBLIC

Outline

A. BACKGROUND AND INTERPRETATIONS (88-93)
   1. Active Participation Is Commended
      a. Being drawn in among the other silent “interlocutors” [a great conversation]
         1) Clitophon
         2) The reader is invited to be present
      b. Adeimantus’ rebuke [that Socrates intimidates his listeners]
   2. The Dialogue Form
      a. All myth telling and poetry divided into two styles
         1) Narrative (honest)
         2) Imitative (deceptive)
         3) The Republic appears to belong to the latter style
   3. Distinction between Narration and Drama
      a. Written word is abandoned by its speaker
      b. Drama and dialogue draw one into a fictive world
      c. One ingenious solution is the dialogue form written in the first person
   4. Risk of a long introduction
      a. Emphasis on background risks implicit denial of a work’s radical originality
      b. It does not necessarily make the text more accessible
         1) The dramatic date of the Republic is an interlude of peace [411/410 has
            been popular; but 422/421 has also been offered]
         2) Scene of the dialogue: the Piraeus
         3) The Republic is usually introduced as a deeply antidemocratic work
         4) A dialogue concerning ideal cities is best carried on in a democracy
5) Historical context and economic conditions may be beside the point

5. Biographical Facts
   a. Socrates’ trial
   b. Plato’s brothers
      1) Plato’s Seventh Letter
      2) Execution of Socrates
      3) Failure of the philosophical education of Dionysius

6. Plato’s Laws
   a. A second sailing
   b. A day’s walk under the Cretan sun

7. Introductory Interpretations
   a. The dialogue is a carefully guided discussion
   b. Its structure is revealing
   c. Pregnant omissions: The full-scale inquiry into the parts of the soul is withheld

B. THE CENTRAL DIALOGUE: THE PHILOSOPHER’S CITY (93-97)
1. Its Architectural Symmetry
2. Concentric Circles [cf. chiastic structures in literature; seating rows in an amphitheater]
   a. Repetition of major themes going in and coming out
   b. Critique of poetry
3. Dialectical Center
   a. Méthodos
      1) Education into a view of the Whole
4. Center: Politics is replaced by philosophy
   a. Rousseau’s Émile is meant to be the individualistic modern replacement
   b. Socrates transforms a political question into an educational one
      1) Issue of the compatibility of justice with happiness is thrust aside
      2) The doing of justice is not a source of happiness but a simple sacrifice
      3) Justice demands that we descend (katében) from the realm of Being into the realm of appearance

5. Why the Transformation of Politics into Pedagogy Is Necessitated
   a. The founding paradox of the ideal city
      1) The ideal city requires that kings be philosophers
      2) But this would be a wrenching conversion for a king [cf. the Cave Image]
      3) Novel conditions are required for a philosopher to become a king
      4) Comic counsel of despair: It can only come about if a native philosopher happens to come into power, exiles the adults, and seizes command of their children’s education [cf. Khmer Rouge, Progressive education]
   b. Resolution of the paradox of circularity
      1) Socrates’ and Glaucion’s last exchange on the philosopher city
      2) It is a model laid up in heaven to found oneself (592b)
   c. The point of the Republic is a personal founding, a self-constitution
      1) This is how Socrates bypasses the founders paradox
      2) It requires development of an educational community in speech
      3) Thus Socrates educates his interlocutors “in deed”
      4) This is the Socratic accomplishment, not the preparation of future philosopher-kings

6. The End of Culmination of the Curriculum
   a. It is not an advance in subject matter but an ascent to the Good
      1) This is the governing source: the source (arché) of the Whole
   b. The Sun Simile: Likeness of the Good
      1) It gives Being to the forms
      2) It gives illumination to appearances

C. THE DIVIDED LINE (97-101)
1. Cosmos of Substance and Shadows: Being and Appearance
   a. Four realms: Intelligibles, mathematics, natural objects, reflections [see p. 220]
2. Four Appropriate Powers of the Soul: Correspondences or Correlations
a. Chief passions and their controlling excellences correspond to different parts of
the soul: reason, will, and appetite
b. Different political regimes correspond to different human types: aristocracy,
timocracy, oligarchy, democracy, tyranny
c. Different objects of knowledge correspond to different powers of knowledge:
knowledge, opinion, ignorance

3. Where Socrates usually begins: Knowledge vs. opinions
   a. The central section gives us a preview of the ascending and descending realms
      of Being

4. Brann Reverses Socrates’ Order in Her Interpretation, Begins with the Highest Segment
   a. **Nóesis** = Intellection
      1) Dialectic
      2) **Eidos** = Form; it is an intelligible being, the thing itself [ding an sich]
   b. **Diánoia** = Understanding
      1) It works through pure non-sensory images; its business is to make
         assumptions or hypotheses
   c. Together, these two upper parts of the line represent the realm of Knowledge:
      **Epistéme**

5. The Two Lower Parts Represent **Dóxa** = Opinion
   a. The third segment is coextensive with the second and stands for **Pístis** = Trust
      1) We take for granted the apparently solid things in the world around us
      2) In *Timaeus*, Socrates is invited to a feast of cosmos construction
   b. **Eikasía** = Imaging
      1) Power of image recognition
      2) Recognizing likenesses as likenesses

6. A Number of Dialogues Show an Overwhelming Interest in the Nature of Images and
   Their Seeming (Appearances)
   a. The image which is not what it seems is a prime exemplar of the realm between
      **Being and Nonbeing**
      1) This is the shifting shadow world of mutability that is called **Becoming**
      2) Censoring such products of the imagination, Music, has scandalized readers
      1) But Socrates is dead serious about the **potency of poetry** [and René
         Girard’s theory of mimetic desire supports his view]
      2) The danger comes from the corruption of the primary power of
         **philosophical ascent**: image recognition [cf. Girard’s mimetic desire]

D. **THE CAVE IMAGE** (101)
   1. Socrates Describes the Human Costs and Effort of Making This Ascent
      a. He begins with an invitation to use this power of image recognition
      1) The shadow plays are mere images of images [cf. television; this is a
         theme of the Truman Show]
      2) Blinding sun of the Sun Simile
      3) Being dragged back down into the cave [katében theme]

E. **THE PHILOSOPHER’S EDUCATION** (102-03)
   1. Curriculum Described as a Winch to Lift the Soul from Becoming to Being
      a. It picks up where gymnastics and music leave off
      b. Liberal arts
      1) Quadrivium [which combined with trivium complete the seven liberal arts]

2. Mathematics
3. Dialectic
   a. Reflection (inner dialogue) and conversation (outer dialogue)
4. Exclusion from the Curriculum of All Political Theory and All Science of Government
   a. It is an education more for philosophers than statesmen
   b. If philosophers were destined to govern, it would be in the light of the Whole
      1) Action would not be rule-ridden but adjusted to each case [cf. common
         law]
      2) Not a neutral oneness but only through the Good can the world be the
scene of justice [argument against merely political global governance]

E. THE OUTER DIALOGUE: THE DEGENERATE CITIES (103-04)

1. The Just City “in Speech”
   a. A series of cities-in-speech is built up
   b. Their degeneration is pursued through symmetrically similar stages
      1) Each degenerative stage is a commonly recognized real regime

2. By Contrast, the Patterns Leading to the Philosopher City Begin with the Craftsman City
   a. The highest and happiest city is a dialogic community [like the Republic]
      1) It is a league of learning
   b. Tyranny is truly private(d), deprived

3. Guardian City
   a. This “city-in-speech” has created the greatest scandal
   b. Mitigating factors
      1) The city is Unitarian rather than totalitarian
      2) It is only the ruling group itself that lives under the harshest communal Discipline

F. JUSTICE IN SOCRATES’ CITY (104-06)

1. This City Is Only Built Up for the Sake of Argument
   a. It is literally a utopia (no-place)
   b. Purpose: To project justice on the largest possible screen [cf. the shadows in the Cave Image]

2. The Preliminary Argument about Justice Takes Place in Book One
   a. Justice might have to be primarily a matter of internal soundness

3. A Hypothesis about the Nature of Justice Must Be Built into a Constitution in Order for It to Display Justice
   a. Socrates’ presupposition: Justice is an excellence concerned with self-relation, not a condition or procedure
      1) It is “to do one’s own thing” (one’s own business) [division of labor]
      2) As opposed to a “do all”: panóurgos

4. The Just City
   a. It is an aristocracy [in Edmund Burke’s sense of “natural aristocracy”]
   b. It is a thoroughly articulated community with everyone in an appropriate niche [cf. 1 Cor. 12:14-31]
   c. Justice thus belongs to the whole community

5. The Just Soul
   a. A well-adjusted soul whose external relations are a reflection of its inner order

6. Justice as Doing One’s Own Business
   a. To be just is to be good on one’s own and good for others

G. THE FINAL MYTH (106-07)

1. Socrates’ Dialectic Dominates the First Book
2. The Last Book Concludes with a Socratic Myth
3. Myth of Er
   a. Myth is meant to foster the conviction that the process of living has behind it a controlling form
   b. The moment for another choice [of souls; cf. conversion] cannot fail to come

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Review

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CHAPTER SIX: THE MUSIC OF THE REPUBLIC

SURVEY OF THE ARGUMENTS

Outline

I. MÝTHOS
A. REPUBLIC IS COMPOSED OF CONCENTRIC RINGS ENCOMPASSING A CENTER (116) [cf. A Greek amphitheater and Chiastic Structures in Literature]
   1. **Érgon**: The Deed (The City-in-Deed) or Accomplishment Is Placed at the Center
   2. **Outermost Periphery** of the Concentric Rings: A Setting of Myth
   3. **Broad Inner Ring** Consists of the Construction and Destruction of the Successive Forms of a Pattern City-in-Speech
   4. The **Center** Presents the Actual Founding of a City-in-Deed
B. OUTER RING REPRESENTS SOCRATES' DESCENT INTO THE HOUSE OF THE DEAD (116-18)
   1. Anecdote of Diogenes Laertius and Dionysius of Halicarnassus
      a. Opening line: **katében** (I went down)
   2. Piraeus
      a. Omission of the article “the” suggests its original meaning: Beyond-land
      b. Land beyond the river [This suggests the mythical river Styx]
   3. Bendis [Hecate]: Guardian deity of the underworld
   4. **Cephalus** [“Head”] Sits in State
      a. He is on the threshold of Hades
      b. Reduced to a mere head, he sits on a head-rest
      c. His wealth (**ploútos** as in plutocracy) is his great comfort
   5. **Setting**: We Are in the City of Shades, in the House of Pluto [underworld god]

C. APPEAL TO HERMES, THE CONDUCTOR OF SOULS (118-19)
   1. Socrates' Oath: "By the Dog!"
      a. Egyptian dog-god
      1) Egyptian name is Anubis; Greek name is Hermes
      2) He is a **psychagogue**: A conductor of souls and a guide to those who must descend into Hades while yet alive [cf. Homer’s Odyssey and Dante’s Inferno]
   2. Hermes: Guide of the Hero Heracles (Hercules)

D. SOCRATES ASSUMES THE ROLE OF HERACLES: CHIEF FOUNDER OF CITIES (119-21)
      a. He is the guardian of the education of boys at the **palaestra**
      1) Boys devote cuttings of their hair to him
      b. He teaches men letters
      c. He is the partisan of Virtue for the sake of the **eudaimonía** she promised
      d. His labors were imposed the unjust king Eurystheus
         1) **Katábasis (descent) into Hades**
         2) Cerberus: tripe monster
         3) Release of Theseus, the founder of Athens
         4) Failure to release Pirithous
   2. Socrates Makes the Comparison with Heracles
a. Allusion to the labors of Heracles in the *Apology*
b. “““” in *Phaedo*
c. “““” in the *Republic*
   1) Comparison with Odysseus, who meets the phantom Heracles in Hades
   2) Socrates fights with the sophist Thrasymachus, who attacks like a beast
   [Error: The reference to (377 a 4) should read (337 a 4)]

3-4

E. **ENACTING A MYTH (IN DEED): SOCRATES’ LONGEST AND GREATEST LABORS (121-22)**
   1. Relation of Virtue to Happiness
      a. *Ring of Gyges*
      b. Helmet of Hades
   2. Challenges (Labors)
      a. Use of the great text of the city to teach the small text of the soul
      b. Threat of drowning
      c. Release of Theseus/Glaucon through soul-conducting music
      d. Dragging to the light of the triple monster/soul to cleanse it of its accretions
         1) This completes the argument in defense of unrewarded justice [Ryan’s
            *On Politics*, p. 69, disagrees]

II. **LÓGOS**

A

F. **THE SECOND RING REPRESENTS THE FOUNDING AND DEGENERATION OF CITIES-IN-SPEECH (122-24)**
   1. Bringing to Light the Constitution of the Soul
      a. Method: Raising and taking down cities-in-speech (*logoí*)
   2. Invitation to Make a City from the Beginning -- in Argument
      a. Community of craftsmen (collection of workers)
         1) *Demioigoi*: public workers
         2) Most literal model for justice
         3) Glaucon rejects it as a city of pigs
         4) Socrates gives up his healthy city
         5) Reorganization
      b. Luxurious or fevered city (by addition)
         1) Examination of how justice and injustice grow up in cities
         2) Natures and training of soldiers (guardians)
         3) Reorganization
      c. Guardian city: A tripartite city (division)
      d. Fourth city: Books 5-7
   3. Four Degenerate Cities

B

G. **THESE CITIES ARE IN SPEECH ONLY BECAUSE THEY CANNOT BE GENERATED OR REGENERATED (124-26)**
   1. No Actual City of Living Men Comes into Being as They Speak
      a. Word constructions are not constitutions
         1) They are not meant to be models
         2) No human being is native or born into any of these cities
   2. Adults of Each of the Three Cities Are of All of One and the Same Generation; the
      Institution of Each City Is Simply the Rearrangement of Ready-Made Human Material
      a. The third city begins with the separate encampment of the guardians
         1) This is followed by the expulsion of all souls over ten years
         2) Two irreconcilable genuses of the just city
         3) City of children
   3. Noble Lie
      a. Phoenician myth
      b. City of the earthborn (autochthonous)
         1) Brothers with a common mother
c. Old patriotic theme that denotes their equality
4. Nature of the Lie
   a. They are by implication fatherless
5. The First Natural Birth Will Refute the Foundations of the Lie

H. COMMUNITY OF WOMEN AND CHILDREN