Apology Notes

* Talk about the council, jury, assembly etc. as a way of understanding how the society worked and why Socrates would have seemed so detrimental to it
* 20b: Soc asked Callias who has: [ἀρετῆς](http://www.perseus.tufts.edu/hopper/morph?l=a%29reth%3Ds&la=greek&can=a%29reth%3Ds0&prior=toiau/ths" \t "morph),[τῆς](http://www.perseus.tufts.edu/hopper/morph?l=th%3Ds&la=greek&can=th%3Ds1&prior=a)reth=s" \t "morph) [ἀνθρωπίνης](http://www.perseus.tufts.edu/hopper/morph?l=a%29nqrwpi%2Fnhs&la=greek&can=a%29nqrwpi%2Fnhs0&prior=th=s" \t "morph) [τε](http://www.perseus.tufts.edu/hopper/morph?l=te&la=greek&can=te1&prior=a)nqrwpi/nhs" \t "morph) [καὶ](http://www.perseus.tufts.edu/hopper/morph?l=kai%5C&la=greek&can=kai%5C3&prior=te" \t "morph) [πολιτικῆς](http://www.perseus.tufts.edu/hopper/morph?l=politikh%3Ds&la=greek&can=politikh%3Ds0&prior=kai%5C" \t "morph),
* 20cd: Soc puts into the mouths of the jurors: where there’s smoke there’s fire; you wouldn’t have gained this reputation if you weren’t up to something
* 20d: claims that he acquired this reputation as a result of a certain kind of wisdom ([διὰ](http://www.perseus.tufts.edu/hopper/morph?l=dia%5C&la=greek&can=dia%5C1&prior=h)%5C" \t "morph) [σοφίαν](http://www.perseus.tufts.edu/hopper/morph?l=sofi%2Fan&la=greek&can=sofi%2Fan0&prior=dia%5C" \t "morph) [τινὰ](http://www.perseus.tufts.edu/hopper/morph?l=tina%5C&la=greek&can=tina%5C0&prior=sofi/an" \t "morph)), human wisdom ([ἀνθρωπίνη](http://www.perseus.tufts.edu/hopper/morph?l=a%29nqrwpi%2Fnh&la=greek&can=a%29nqrwpi%2Fnh0&prior=i)/sws" \t "morph) [σοφία](http://www.perseus.tufts.edu/hopper/morph?l=sofi%2Fa&la=greek&can=sofi%2Fa0&prior=a)nqrwpi/nh" \t "morph))
* 21a: story of Chaerephon going to oracle
  + maybe mention that usually the answers were cryptic; here just a “no”
* 21c: description of his process: approach people to test if they are wise
* 21d5: “it seems that I’m wiser than he in just this one small way: that what I don’t know, I don’t think I know”
  + politicians
  + poets: 21c—poets right not on the basis of understanding but on the basis of natural inspiration (*manteion*)
  + craftsman: allows that they do have knowledge (of their craft), but that this led them to think they had knowledge elsewhere, on the more important matters, which they did not, which rendered the knowledge they had, on the whole, undesirable
* Soc’s method (*elenchus*): use the exchange with Meletus as an example
  + Elicit claim P: Socrates intentionally corrupts the youth
  + Elicit further claims, Q&R which jointly entail not-P
    - Q: No one wishes to be harmed
    - R: Being around bad people harms one
    - S: No one wishes to be around bad people
    - T: No one would willingly make the people around him bad
    - V: Socrates does not intentionally corrupt the youth
  + The “problem” of the elenchus
    - Only shows inconsistent belief-set
    - But consistent belief-sets can be false
    - Raises the question: which to reject: P or not-P
    - *aporia*