Plato’s Euthyphro and Apology: A Glossary

micahstubbs.ai

Prepared for Phil@Viv, 14 October 2026

A. How to use this

The entries fall into four groups: the people in and around the two works; places, institutions and events; gods, heroes and myths; and the ideas and arguments. Each group runs alphabetically. Greek words are given in plain transliteration only where the Greek term does work that the English hides.

References are to Stephanus pages, the numbers and letters printed in the margin of every modern edition (Apology 21d means page 21, section d). "Eu." is the Euthyphro (2a-16a) and "Ap." the Apology (17a-42a). Entries flagged **Watch** mark a word that shifts meaning inside the text, or that means something different from its modern English cousin; those are the places a discussion tends to talk past itself.

The two works move in clear stages. For each, these are the entries that carry the weight.

Eu. 2a-5d (the meeting at the King Archon’s porch). Euthyphro, Meletus, the King Archon, indictment, corrupting the young, the divine sign, Euthyphro’s father, the dead laborer, Naxos, pollution, the exegetes, prophet.

Eu. 5d-9e (first and second answers). Piety, form, model, Zeus, Cronus and Uranus, the robe of Athena, Hephaestus and Hera, quarrels among the gods, what can be settled by counting and measuring.

Eu. 9e-11e (the dilemma). The Euthyphro dilemma, god-loved, essence and affect, Daedalus, Tantalus.

Eu. 11e-16a (piety as part of justice). Justice, part and whole, care, service, the "many fine things", sacrifice and prayer, piety as trade, the lover of inquiry, Proteus, Euthyphro’s exit.

Ap. 17a-24b (the opening and the old accusers). Apologia, the jury, plain speech, the old accusers, Aristophanes, things in the sky and below the earth, the worse and stronger argument, sophists, Callias, Evenus, Chaerephon, the Delphic oracle, Socratic ignorance and human wisdom, the politicians, poets and craftsmen.

Ap. 24b-28a (the cross-examination of Meletus). Meletus, elenchus, corrupting the young, the horse-trainer analogy, voluntary wrongdoing, believing in the gods, Anaxagoras, spirits and the spiritual, mules.

Ap. 28a-35d (the mission). Achilles, the post, fear of death, "obey the god rather than you", care of the soul, the gadfly, poverty, the divine sign, the Arginusae trial, the prytany, the Thirty and Leon of Salamis, "never anyone’s teacher", the witnesses present, appeals to pity, the jurors’ oath.

Ap. 35e-38b (the penalty phase). The verdict and the vote, the penalty phase, the Prytaneum, the Eleven, exile, irony, the unexamined life, the mina, the sureties.

Ap. 38c-42a (after the sentence). Wickedness runs faster than death, the prophecy, the divine sign’s silence, death as dreamless sleep or migration, the Great King, the judges of Hades, the heroes Socrates hopes to meet, a good man cannot be harmed, Socrates’ sons.

B. People

Anaxagoras. A natural philosopher from Clazomenae who lived for years in Athens and was himself prosecuted there for impiety. Meletus says Socrates calls the sun stone and the moon earth; Socrates retorts that those are Anaxagoras’ views, which anyone can buy in a book "for a drachma, at most" (Ap. 26d-e).

Anytus. The weightiest of the three accusers: a wealthy, politically prominent democrat who had helped restore the democracy after the Thirty. Socrates says he speaks for the craftsmen and the politicians (Ap. 23e-24a). He argued that once Socrates was in court, the jury had no choice but to execute him (Ap. 29c). He appears as a character in Plato’s Meno, warning Socrates to be careful.

Apollodorus. A devoted, emotional follower of Socrates, in court with his brother Aeantodorus (Ap. 34a), and one of those who offer to stand surety for a fine (Ap. 38b).

Aristophanes. The comic playwright. His Clouds (first staged 423 BC) put a character named Socrates in a basket in the air, running a school of natural science and verbal trickery. Socrates treats the play as the clearest record of the old slander, though the text names him only at Ap. 19c; at 18d he is the one accuser whose name can be known, "a writer of comedies".

Callias. A very rich Athenian, son of Hipponicus, said to have spent more on sophists than everyone else together

(Ap. 20a). Socrates asks him who could train his two sons in human excellence, as a horse trainer trains colts. Plato's Protagoras is set in his house.

Chaerephon. Socrates' friend from youth, an impulsive man, who went to Delphi and asked whether anyone was wiser than Socrates (Ap. 20e-21a). He had gone into exile with the democrats under the Thirty and returned with them, which Socrates mentions to a jury drawn from the same people. He was dead by the trial; his brother is offered as witness (Ap. 21a). He is mocked in the Clouds as Socrates' pale sidekick.

Crito and Critobulus. Crito is Socrates' age-mate from the same deme (Alopece); Critobulus is his son (Ap. 33d-e). Both are among the sureties for the fine (Ap. 38b). Crito is the title character of the next dialogue.

Euthyphro. A self-described expert on religion who speaks in the Assembly about divine matters and foretells the future, and who complains that people laugh him down as mad (Eu. 3b-c). He is prosecuting his own father for murder. He is sure of his knowledge (Eu. 4e-5a), and he leaves in a hurry rather than start the inquiry again (Eu. 15e). A character of the same name appears in Plato's Cratylus as a source of inspired etymologies.

Euthyphro's father. An elderly landowner who, while the family was farming on Naxos, bound a laborer who had killed a slave, left him in a ditch, and sent to Athens to ask a religious official what to do. The man died of hunger, cold and his bonds before the answer came (Eu. 4c-d). The rest of the family says he did not really kill the man, and that a killer's death is no matter anyway (Eu. 4d-e).

Evenus. A teacher from Paros who charges five minas to teach human and civic excellence (Ap. 20b-c). Socrates calls him blessed, if he really has the art, at a price that is ironically "moderate". He is the same Evenus whom Socrates sends a message in the Phaedo.

Gorgias, Prodicus and Hippias. Famous traveling teachers of the day (Ap. 19e): Gorgias of Leontini, the master of rhetoric; Prodicus of Ceos, known for fine distinctions between words; Hippias of Elis, who claimed to know everything. They draw the young away from their own citizens and get paid for it. Plato wrote dialogues named after Gorgias and Hippias.

Leon of Salamis. A man the Thirty wanted executed. They ordered Socrates and four others to fetch him; the four went and Socrates went home (Ap. 32c-d). Leon was killed anyway.

Lycon. The third accuser, speaking, Socrates says, for the orators (Ap. 23e-24a). Little else is known about him with certainty.

Meletus. The nominal prosecutor, who wrote and swore to the indictment. Socrates describes him to Euthyphro as young and obscure, from the deme of Pitthus, with long straight hair, a thin beard and a hooked nose (Eu. 2b). In court Socrates cross-examines him and gets him to say that every Athenian but Socrates improves the young (Ap. 24c-25a). Socrates says he speaks for the poets (Ap. 23e), and he may himself have been one. Socrates plays on his name: Meletus, who has never "cared" (melein) about the young (Ap. 24c-d, 25c).

Plato. The author. He names himself among those present in court (Ap. 34a) and among the sureties who offer thirty minas (Ap. 38b). Those are two of the three times he names himself in all his writings; the third is the Phaedo, where he is ill. **Watch:** being present does not make the Apology a transcript; it is Plato's composition.

Socrates. The Athenian philosopher, seventy at his trial in 399 BC and appearing in a court of law for the first time (Ap. 17d). He wrote nothing. Both works show him as Plato chose to: in the Euthyphro he presents himself as a would-be pupil, and in the Apology he defends his whole way of life.

Socrates' sons. Three: one adolescent and two small children (Ap. 34d). He refuses to bring them into court for pity, and at the end asks the jurors to torment them as he tormented Athens, if they care more for money than for virtue (Ap. 41e-42a).

The dead laborer. A hired man (pelates, a dependent who worked for wages) on the family farm in Naxos, who killed a household slave in drunken anger and died bound in a ditch (Eu. 4c-d). He is never named. **Watch:** Euthyphro's case is that he is acting for a killer against his own father; the moral force of the case depends on how one weighs that.

The jury (dikastai). Several hundred adult male citizens, chosen by lot and sworn, who decide both verdict and penalty by majority, with no presiding judge to direct them. The usual figure for Socrates' jury is about five hundred. Socrates' habitual address is "men of Athens"; he calls only those who voted to acquit "jurymen", in the sense of true judges (Ap. 40a).

The witnesses present. Young companions of Socrates and their older relatives, named as present in court and not complaining (Ap. 33d-34a): Crito and his son Critobulus; Lysanias of Sphettus and his son Aeschines, who later wrote Socratic dialogues of his own; Antiphon of Cephisia, father of Epigenes; Nicostratus, brother of the dead Theodotus; Paralius, brother of Theages;

Adeimantus, Plato's elder brother and a speaker in the Republic; Aeantodorus, brother of Apollodorus. Their silence is Socrates' evidence that no family thinks him a corrupter.

C. Places, institutions and events

Acropolis and the robe of Athena. The citadel of Athens. At the Great Panathenaea a new robe (peplos), woven with the battle of gods and giants, was carried up to the goddess (Eu. 6c). Socrates asks whether Euthyphro believes the war stories woven into it.

Agora and the bankers' tables. The open marketplace and civic center of Athens. Socrates asks the jury to allow him the same way of talking they have heard from him "by the bankers' tables" (Ap. 17c).

Amnesty of 403. After the democracy was restored, Athenians swore not to prosecute anyone for what had been done under the Thirty. It is never mentioned in either text, but it is often thought to explain why the charge was religious rather than political.

Arginusae trial. In 406 BC Athens won a sea battle off the Arginusae islands but its generals failed, in a storm, to rescue the crews of the wrecked ships. The Assembly wanted to try the generals together in a single vote, which was against the law. Socrates, whose tribe Antiochis happened to hold the presidency, was the only one of the presiding committee to oppose it (Ap. 32b-c). The generals were condemned and those in Athens executed; the city later regretted it.

Assembly (ekklesia). The meeting of all adult male citizens that voted on laws and policy. Euthyphro speaks there about divine things and is laughed at (Eu. 3c); Meletus says its members improve the young (Ap. 25a). Socrates explains why he never addressed it (Ap. 31c-32a).

Council (boule). A body of five hundred citizens, fifty from each of the ten tribes, chosen by lot for a year, which prepared business for the Assembly. Socrates served on it once (Ap. 32b), his only office. See **Prytany**.

Delium, Potidaea and Amphipolis. Battles of the Peloponnesian War in which Socrates served as a hoplite (Ap. 28e). He cites them to show he held the post his commanders gave him, and so must hold the one the god gave him.

Delphi and the oracle. Apollo's shrine on the slopes of Parnassus, the most respected oracle in Greece. Questions were answered through a priestess, the Pythia (Ap. 21a). The reply that no one was wiser than Socrates (Ap. 21a) sets his whole investigation going.

Demes. The local districts into which Athenian citizens were registered, so that a man was named by father and deme: Meletus of Pitthus (Eu. 2b), Lysanias of Sphettus, Antiphon of Cephisia (Ap. 33e).

Drachma and mina. Units of silver money. A drachma was roughly a day's wage for a laborer; a mina was a hundred drachmas. Evenus charges five minas (Ap. 20b); Socrates first offers one mina, then thirty with his friends' guarantee (Ap. 38b).

Exegetes and the seer. Euthyphro's father sent to Athens to ask what to do with the bound man (Eu. 4c-d). The official who answered such questions of sacred law was an exegete ("interpreter"); the text calls him priest and seer. Euthyphro's own claim is to be that kind of expert.

Exile. A penalty Socrates could have proposed and the jury might have accepted (Ap. 37c-e). He declines it: if his own city cannot bear his talk, no other will.

Indictment (graphe). A public suit that any citizen could bring on behalf of the city, as opposed to a private suit (dike) brought by the injured party. Socrates corrects Euthyphro on exactly this word (Eu. 2a). The charge was impiety (asebeia), on three counts as Socrates gives them: corrupting the young, not acknowledging the city's gods, and introducing new spiritual things (Ap. 24b-c). Meletus' "deposition" is the sworn written charge.

Lyceum. A grove and gymnasium outside the walls where Socrates usually spent his time talking (Eu. 2a), later the site of Aristotle's school.

Naxos. A large island in the Aegean where Euthyphro's family had been farming (Eu. 4c), probably as Athenian settlers on land Athens had taken. Athens lost its holdings there with the end of the war in 404, so the death had happened some years before Euthyphro's suit, a gap the text does not explain.

Peloponnesian War. The long war between Athens and Sparta (431-404 BC), which Athens lost. Socrates' battles, the Arginusae trial and the rule of the Thirty all belong to it or its aftermath.

Penalty phase (timesis). For some charges the law set no penalty, so after a guilty verdict the prosecutor proposed one and the defendant a counter-proposal, and the jury had to pick one of the two (Ap. 36b-38b). Meletus asks for death. Socrates' reply, that he deserves free meals in the Prytaneum, and then a fine, is the hinge of the second speech.

Prytaneum. The town hall of Athens, where the city kept its sacred hearth and gave free meals to honored guests and to Olympic victors. Socrates proposes this as his true deserts (Ap. 36d-37a).

Prytany. The tenth of the year during which the fifty councillors of one tribe presided over the Council and the Assembly. Socrates' tribe was presiding during the Arginusae debate (Ap. 32b). The presiding fifty dined in the round building the text calls "the Hall" (the Tholos), and it was there that the Thirty later summoned Socrates (Ap. 32c).

The Eleven. The board in charge of the prison and executions. Socrates rejects imprisonment as a penalty because it would mean living under them (Ap. 37c).

The King Archon and his porch. One of the nine chief magistrates of Athens, the one responsible for the city's inherited religious duties, including receiving charges of impiety and homicide. His office was the Royal Stoa (Stoa Basileios) in the Agora, and it is there that Socrates and Euthyphro meet, each with a case (Eu. 2a).

The Thirty. The oligarchy installed with Spartan backing after Athens' defeat in 404 BC, which ruled for less than a year and killed many citizens. Two of its leaders, Critias and Charmides, had been Socrates' companions, which is not mentioned in the Apology but was not forgotten in Athens. Socrates cites his refusal to arrest Leon as proof that he would not do wrong to save his life (Ap. 32c-e).

The trial. Heard in a single day before a large jury, each side speaking within a time limit measured by a water clock. Socrates says that if Athens, like some cities, gave capital trials several days, he could have cleared the slander (Ap. 37a-b).

The verdict and the vote. Socrates is surprised the margin was so small: a shift of thirty votes would have acquitted him (Ap. 36a). He jokes that without Anytus and Lycon, Meletus would not have won a fifth of the votes and would have been fined a thousand drachmas, the penalty for a frivolous prosecution (Ap. 36a-b). **Watch:** the exact count is not in the text; the common reconstruction, about 280 to 220, assumes a jury of five hundred. Later tradition says more jurors voted for death than for guilt.

D. Gods, heroes and myths

Achilles. The greatest Greek warrior at Troy, son of the sea goddess Thetis. When the Trojan Hector killed his companion Patroclus, Thetis warned him that if he took revenge on Hector his own death would follow at once. He chose to die rather than live as a coward (Ap. 28c-d, drawing on Iliad 18). Socrates takes him as the model of putting right action before survival. **Watch:** Achilles acts for honor and revenge, which sits awkwardly with Socrates' claim elsewhere that one must never return a wrong.

Apollo ("the god"). The god of Delphi. In the Apology Socrates usually just says "the god", and means him: the oracle came from him (Ap. 20e-21b), the mission serves him (Ap. 23b, 30a), and only the god knows whether living or dying is better (Ap. 42a).

Cronus and Uranus. In the standard myth told by Hesiod, Uranus (Sky) was castrated by his son Cronus, and Cronus, who swallowed his children, was bound by his son Zeus. Euthyphro cites this as precedent for prosecuting his father (Eu. 5e-6a). Socrates says he finds such stories hard to accept, and that this may be why he is on trial (Eu. 6a).

Daedalus. The legendary craftsman whose statues were said to move. Socrates, the son of a stonemason and so of Daedalus' trade, jokes that he is a descendant whose arguments run off; he adds that unlike Daedalus he makes other people's statements move too (Eu. 11b-e).

Hades and its judges. The underworld. Socrates says that if the stories are true, the dead meet real judges there, Minos, Rhadamanthus, Aeacus and Triptolemus (Ap. 41a), mythical rulers and heroes famous for justice, instead of the self-styled "jurymen" of Athens.

Hephaestus and Hera. Hera threw her son Hephaestus out of heaven, and he trapped her in a golden throne in revenge. Socrates gives them as an example of gods who would disagree about Euthyphro's suit (Eu. 8b).

Heroes. Semi-divine figures, children of gods and mortals. Socrates folds them into his argument with Meletus: one who believes in the spiritual must believe in spirits, gods and heroes (Ap. 27d-28a).

Homer and the heroes at Troy. The poet whose epics every Athenian knew. Socrates quotes his "not born from oak or rock" to say he too has a family (Ap. 34d, from the Odyssey). In Hades he hopes to question "the man who led the great expedition against Troy" (Agamemnon), Odysseus and Sisyphus, to see who is wise and who only thinks so (Ap. 41b-c).

Orpheus, Musaeus, Hesiod. Legendary and early poets. Orpheus and Musaeus were credited with religious poems and rites; Hesiod wrote the Theogony, the source of the tales of Cronus and Uranus. Socrates would die many times to keep their company (Ap. 41a).

Palamedes and Ajax. Heroes of the Trojan war who, like Socrates, were destroyed by an unjust judgment: Palamedes executed on evidence forged by Odysseus, Ajax driven to suicide when Achilles' armor was awarded to Odysseus (Ap. 41b).

Proteus. The shape-shifting old man of the sea in the Odyssey, who would answer questions truthfully only if held fast through all his changes. Socrates says he will not let Euthyphro go, like Proteus, before he tells the truth (Eu. 15d). Euthyphro slips away anyway.

Quarrels among the gods. Homer and Hesiod show gods at war over honor and grievance. Socrates uses the stories against Euthyphro: if gods disagree about what is just, the same act will be loved by some and hated by others (Eu. 7e-8b).

Tantalus. A mythical king proverbial for wealth, punished in Hades by food and water always just out of reach. Socrates would rather Euthyphro's statements stood still than have his riches (Eu. 11e).

Zeus. The chief Olympian, called by Euthyphro the best and most just of the gods, though he bound his own father (Eu. 5e-6a). He is also the god people swear "by" throughout both texts. "By the god of friendship" (Eu. 6b) is Zeus Philios. **Watch:** Socrates' odd oath "by the dog" (Ap. 22a) is his own, perhaps an evasion of naming a god.

E. Ideas and arguments

Apologia. A defense speech in a lawsuit. **Watch:** the English "apology" means the opposite of what Socrates does; he regrets nothing (Ap. 38e).

Appeals to pity. Defendants commonly brought weeping children and relatives to sway the jury. Socrates refuses (Ap. 34b-35b). Begging would ask jurors to break their oath to judge by the law, which would itself be teaching them not to believe in the gods (Ap. 35c-d).

Arete (virtue, excellence). Being good at being what one is: a good horse, a good craftsman, a good human being and citizen. Socrates spends his life urging people to care for it (Ap. 29e-30b, 31b), and claims virtue makes wealth and everything else good, not the reverse (Ap. 30b). **Watch:** that last sentence can also be read as "from virtue come wealth and all other goods", a promise rather than a ranking; the Greek allows both.

Believing in the gods (nomizein theous). The core of the charge. **Watch:** the Greek verb leans toward "acknowledge", in custom and worship, as much as toward private belief; Socrates and Meletus slide between the two, and Meletus' "no gods at all" (Ap. 26c) is a different charge from "not the city's gods".

Care (therapeia, epimeleia). Two words for looking after something. Euthyphro's fourth answer makes piety the part of justice concerned with "care of the gods" (Eu. 12e). Socrates shows that care in the ordinary sense, as a horse-breeder cares for horses, makes its object better, which cannot be what we do for gods (Eu. 13a-c). In the Apology, care of the soul is the command at the center of Socrates' mission: care for wisdom, truth and the best possible state of your soul before money, reputation and the body (Ap. 29d-30b, 36c). Meletus is charged with never having cared (Ap. 24c-d). **Watch:** the theme links the two works, since it is in the Apology that Socrates gives the "care" Euthyphro could not specify.

Corrupting the young. The first count of the formal charge (Ap. 24b). Socrates' replies: Meletus cannot name who improves the young (Ap. 24d-25a); no one would knowingly corrupt his own associates, since bad companions harm you (Ap. 25c-26a); and no father or brother of his companions has come forward (Ap. 33d-34b). Behind it lies the fact that rich young men imitated his questioning of their elders (Ap. 23c-d).

Death as dreamless sleep or migration. After sentence Socrates argues that death is one of two things: total absence of perception, which would be like the best night's sleep of one's life, or a change of dwelling for the soul to another place, where he could meet the heroes and keep questioning (Ap. 40c-41c). Either way it is no evil. **Watch:** the argument assumes only two possibilities, and it is offered as "good hope", not proof; compare the confident immortality of the Phaedo.

Divine sign (daimonion). An inner voice that Socrates has heard since childhood, which only ever turns him away from what he is about to do, never toward anything (Ap. 31c-d). It kept him out of politics, and its silence on the day of the trial is his evidence that death is no harm (Ap. 40a-c). Euthyphro assumes it is behind the charge of religious innovation (Eu. 3b). **Watch:** "spiritual" in Grube translates daimonion, which in the charge means something like "new divine things".

Elenchus (refutation, testing). Socrates' method: ask someone who claims to know for an account, draw out further premises he accepts, and show that they conflict with the first claim. Both works enact it, the Euthyphro at length and the Apology in miniature with Meletus (Ap. 24c-28a). Socrates calls it testing or examining (Ap. 23b, 29e, 41b). **Watch:** it shows that a person's beliefs are inconsistent, not which of them is false.

Essence and affect (ousia, pathos). Being loved by all the gods may be true of the pious, but it is a quality the pious has, an "affect", not what the pious is (Eu. 11a-b). The distinction between what something is and what happens to be true of it is one of the dialogue's lasting contributions.

Euthyphro dilemma. "Is the pious being loved by the gods because it is pious, or is it pious because it is being loved?" (Eu. 10a). Socrates first secures, through cases of carrying, leading and seeing, that a thing is "loved" because someone loves it, not the reverse (Eu. 10a-c). Euthyphro agrees that the gods love the pious because it is pious (Eu. 10d). It follows that "pious" and "god-loved" (theophiles, Euthyphro's second and third answers) cannot mean the same thing (Eu. 10d-11a). His final retreat to "dear to the gods" (Eu. 15b) brings the talk back to where it failed. **Watch:** later readers have turned the dilemma into a question about whether morality depends on God's will; in the text the point is narrower, about what a definition must give.

Fear of death as false wisdom. To fear death is to think one knows what one does not, since no one knows whether death is the greatest good (Ap. 29a-b). This is the one point on which Socrates will say he is wiser than others.

Form (eidos, idea) and model (paradeigma). Socrates asks not for one or two pious acts but for "that form itself" by which all pious acts are pious, so that he can look to it and use it as a standard for judging (Eu. 5d, 6d-e). **Watch:** whether this is already Plato's doctrine of separately existing Forms, as in the Phaedo, or only a demand for a common feature, is disputed.

Gadfly. Socrates' image of himself: the god has attached him to Athens as a gadfly to a large, well-bred, sluggish horse, to rouse it (Ap. 30e). Woken sleepers may swat him and go back to sleep (Ap. 31a). **Watch:** the Greek word (muops) can also mean a spur; the horse may need waking or driving.

"A good man cannot be harmed." Socrates holds that it is not permitted for a worse man to harm a better (Ap. 30c-d), and ends with the same thought: no evil comes to a good man in life or death, and the gods do not neglect him (Ap. 41c-d). Killing, exile and loss of rights are not, for him, the real harms; doing injustice is.

Human wisdom. The only wisdom Socrates claims: he does not think he knows what he does not know (Ap. 20d-21d, 23a-b). The god meant that human wisdom is worth little or nothing, and used Socrates' name as an example (Ap. 23a-b). See **Socratic ignorance**.

Irony (eironeia). Socrates says that if he claims he cannot keep quiet because of the god, the jury will think he is "being ironical" (Ap. 38a). **Watch:** the Greek word meant something closer to sly dissembling, a pose of modesty, than the modern figure of speech, and it was an accusation, not a compliment. Readers dispute how sincere his praise of Euthyphro, Meletus and Evenus is.

Justice (dikaiosune, to dikaion). Doing what is right, toward others and the city. Socrates proposes that piety is a part of justice (Eu. 11e-12d). In the Apology it overrides survival: he would rather die than do wrong (Ap. 28b, 32a-d).

"Many fine things." Euthyphro's answer when asked what the gods achieve using us as servants (Eu. 13e). Socrates says generals and farmers also do many fine things but can name the main one. The dialogue's best opening goes untaken here; see **Service**.

Obey the god rather than you. If acquitted on condition that he stop philosophizing, Socrates would refuse: he will obey the god rather than the Athenians while he lives (Ap. 29c-d). **Watch:** the jury never made such an offer; it is Socrates' hypothesis, and how far it licenses civil disobedience is debated, especially next to the Crito.

Old and new accusers. Socrates divides his accusers into the old ones, the anonymous rumor and comic poets who for years made him a stargazing word-twister, and the new ones, Meletus, Anytus and Lycon (Ap. 18a-e). The old ones are more dangerous because they cannot be cross-examined; it is like fighting shadows (Ap. 18d).

Part and whole. Socrates asks whether all the pious is just but not all the just pious, so that piety is a part of justice, as shame is a part of fear and odd a part of number (Eu. 11e-12d). Socrates makes the point by reversing a line from an unknown poet, "where there is fear there is also shame" (Eu. 12a-b). Then the task is to say which part, as even numbers are those divisible into two equal parts (Eu. 12d).

Piety (hosiotes, to hosion; eusebeia). Right conduct toward the gods, the virtue at issue in both works. Euthyphro's definitions, in order: prosecuting wrongdoers, as he is doing (Eu. 5d-e); what is dear to the gods (Eu. 6e-7a); what all the gods love (Eu. 9e); the part of justice concerned with care of the gods (Eu. 12e); knowing how to pray and sacrifice (Eu. 14b-c). Grube renders hosion as "pious" and eusebeia as "godliness". **Watch:** for most Athenians, piety was chiefly correct ritual and respect for ancestral custom, not inward faith; Socrates is asking for something like knowledge.

Piety as trade. If piety is knowing how to give to the gods and ask from them, it is a kind of commerce between gods and humans (Eu. 14e). But the gods need nothing from us; what we give is honor and gratitude, which brings us back to "pleasing to the gods" (Eu. 15a-b).

Politicians, poets and craftsmen. The three groups Socrates questioned to test the oracle (Ap. 21b-22e).

The politicians knew nothing; the poets composed by inspiration, not knowledge; the craftsmen really knew their crafts but thought this made them wise about the greatest things. Each group gave him enemies, matched by Socrates to the three accusers (Ap. 23e).

Pollution (miasma). The religious stain of bloodshed, which spreads to those who share hearth and table with the killer unless purified by bringing him to justice (Eu. 4c). It is part of why Euthyphro thinks he must prosecute, and why homicide was a religious matter for the King Archon.

Poverty as witness. Socrates' proof that he never charged fees: he is poor (Ap. 23b, 31b-c), because the god's service left no time for his own affairs.

Private life and public life. Socrates explains that he never entered politics because the divine sign stopped him, and because anyone who truly fights for justice in public will not survive long (Ap. 31c-32a). His two public acts, at Arginusae and over Leon, are his evidence.

Prophet (mantis). A seer who foretells the future. Euthyphro claims to be one (Eu. 3c-e). Socrates himself prophesies after the sentence, since men about to die are said to see furthest (Ap. 39c-d): others will test the city more harshly when he is gone.

Service (hyperetike). Euthyphro revises "care" to the kind of care slaves give their masters (Eu. 13d). Every service aims at a product: health, a ship, a house. What do the gods produce with our help? Euthyphro cannot say (Eu. 13e-14a). **Watch:** many readers think the answer the dialogue points toward is goodness of soul, the product Socrates says in the Apology he serves the god by producing; the dialogue itself never says so.

Socratic ignorance. Socrates' claim not to know anything important, combined with knowledge that he does not know (Ap. 21d). **Watch:** he still claims to know some things, for instance that it is wrong and shameful to disobey one's better (Ap. 29b); the "ignorance" is about the most important matters, not everything.

Sophists. Paid teachers of rhetoric and success who moved from city to city. Socrates insists he is not one: he does not teach and does not charge (Ap. 19d-20c, 33a-b). **Watch:** to most Athenians, including the jury, the distinction between Socrates and the sophists was not obvious, which is part of his problem.

Spirits and the spiritual (daimones, daimonia). Meletus' charge says Socrates believes in new spiritual things. Socrates argues that one who believes in spiritual things must believe in spirits, and spirits are either gods or children of gods, so he must believe in gods (Ap. 27b-28a). It would be like believing in mules but not in horses or donkeys (Ap. 27e).

"The unexamined life is not worth living." Socrates' reason for refusing to go into silent exile: discussing virtue every day is the greatest good for a human being, and a life without that examination is not worth living (Ap. 38a). **Watch:** "examined" means tested in conversation with others, not private introspection.

The post (taxis). Wherever a man is stationed, by his own judgment or by a commander, he must stay and face danger (Ap. 28d-29a). Having held his post at Potidaea, Amphipolis and Delium, Socrates will not desert the post the god gave him.

The horse-trainer analogy. Horses are improved by the one or few who know horses and spoiled by the many who merely use them; so, presumably, with the young (Ap. 25a-c). It turns Meletus' "everyone improves them" into absurdity, and it echoes Socrates' question to Callias (Ap. 20a-b).

Things in the sky and below the earth. The stock description of natural philosophers, and part of the old slander (Ap. 18b, 19b, 23d). Socrates says he has no part in such studies and calls the jury as witnesses (Ap. 19c-d).

Voluntary wrongdoing. Socrates argues that no one would knowingly make his associates worse, since he would be harmed by them; so if he corrupts, he does so unwillingly, and the remedy is instruction, not prosecution (Ap. 25d-26a). It is an early form of the Socratic thesis that no one does wrong willingly.

Wickedness runs faster than death. Avoiding death is easy if one will do anything; avoiding wickedness is harder, because it is faster. Socrates, old and slow, is overtaken by the slower runner, death; his accusers by the faster, wickedness (Ap. 39a-b).

Worse and stronger argument. The charge, from the comic stage, that Socrates teaches how to make the weaker case beat the stronger (Ap. 18b, 19b), the skill associated with sophists. In the Clouds two personified Arguments, Better and Worse, debate.