9H World History Name: _____ Role: _____

**MOCT TRIAL: Socrates**

You have recently read about the Greek philosopher that have contributed to both Greece and the world's development in thought. What we will be engaging in now is a mock trial for Socrates. We know that he was found guilty of the charges set against him and executed, but did it have to happen that way? Let's see if your carrying out of this trial could produce a different outcome…. You will have time today to work on preparation and hopefully start the trial today.

**The Roles**

Explaining this part is key to any debate, project, or mock trial.

The Jury

- During the trial, the jury fills out the Jury Sheet and at the end, deliberates.
- You will be graded based on the notes that you take during the trial, and your participation in the deliberations afterwards.
- The most important part of the jury is that you can only use information *brought out during the trial*. This is hard because of the work you did prior to the trial. That gives you background to know what's true and what's not, but if the Prosecution or Defense doesn't bring out an important fact, then the jury can't either.

The Prosecution

- Meletus
- Lycon
- Anytus
- Prosecution Lawyer
- The Prosecution must prove that Socrates *beyond a reasonable doubt* is guilty of the two charges against him. They do this through: opening and closing statements and witnesses (it's a trial).

It is not so important that the witnesses know their character's entire life story. Instead, you can bring out the elements and evidence found in the *Apology* and Socrates' life in general. For instance, Alicibiades was a major traitor of Athens and a former student of Socrates. As an important politician, Anytus likely met Alicibiades and knew him personally at least somewhat. The rest can be filled in through historical leaps.

The witnesses are examined first by their side and then cross-examined by the other side.

All members of the prosecution except the "prosecution lawyer" should prepare to be witnesses. They should prepare statements and be prepared to question each other.

The Defense

Socrates

Aristophanes

Plato

Defense Lawyer

- Like the Prosecution except that they are on the other side.
- Socrates should be the one to give the closing statement.
- Socrates should be prepared in case the Prosecution calls him to the stand.

The Bailiff

This is one student who helps keep time, swear in witnesses, and make sure that students are behaving.

- How are you graded? This is based on your ability to perform your function during the trial (and the information researched to act as a bailiff).
- The bailiff come up with a fun oath for witnesses to swear in to. Plato's *Republic* is one example of what can be used.

The Judge

This role is executed by student. As the judge, you can control the flow of the debate, allow for spontaneous recesses to control the passage of time, etc. I will discuss with this individual the phrases and actions that can be taken throughout the trial.

**3. Doing the Trial**

I set up my trial like this:

- Opening Statements

3 min each. The Prosecution always goes first.

- Prosecution Witnesses

5 min for examination and then 5 for cross-examination.

- Defense Witnesses

Same

- Closing Statements

3 min each

- Jury Deliberations
- Verdict read

Objections

Students can object to each others' questioning of the lawyers on each side. This can only be done in three ways:

- Irrelevant question
- Bullying the witness
- Leading the witness

The judge will render an immediate decision about any objections:

"Overruled." I disagree with the objection. Normally followed by, "Counsel, please continue with your questioning."

"Sustained." I agree with the objection.

The Verdict

After deliberations, the jury writes down their verdict. The bailiff will read it.

The judge will determine the punishment if found guilty.

**Adapted from http://thetraveledteacher.blogspot.com/2013/10/how-to-do-mock-trial-of-socrates.html**

The Three Accusers of Socrates

**The Royal Stoa in Athens, where Meletus presented his charges against Socrates**

**Meletus, the "Principal Accuser"**

**Meletus, a poet, initiated the prosecution against Socrates, although most scholars consider him to a "puppet" of the best-known and most influential of the three accusers, Anytus. The affidavit sworn out by Meletus made two related charges against Socrates: "refusing to acknowledge the gods recognized by the State and of introducing new and different gods" and "corrupting the youth."**

**Plato in the *Euthyphro* describes Meletus, the youngest of the three accusers, as having "a beak, and long straight hair, and a beard which is ill grown." Plato wrote that, prior to the prosecution of Socrates, Meletus was "unknown" to him.**

**During the first three hours of trial, Meletus and the other two accusers each mounted a small stage in the law court in the center of Athens to deliver speeches to the jury making the case for the guilt of Socrates. No record of Meletus's speech survives. According to the partisan account of Plato in the *Apology*, Socrates--during his three-hour defense--entered into an exchange with Meletus and succeeded in making him appear rather dim-witted. For example, Plato reports Socrates trapping Meletus into saying "I say that you do not believe in any gods at all" and then exposes his accusation as nonsensical.**

**Meletus' motivation in bringing charges against Socrates is a matter of considerable debate. It may have sprung either from his religious fanaticism or his anger over Socrates's association with the Thirty Tyrants. It is also possible that he was to some degree upset with the low opinion of Socrates for poets. (In Plato's *Gorgias*, Socrates accuses poets and orators of flattery and says that they move only women, children, and slaves.)**

**Greek historian Diogenes Laertius, writing in the first half of the third century, reported that after the execution of Socrates "Athenians felt such remorse" that they banished Meletus from their city. This report is often questioned, however, as it is inconsistent with other earlier writings which offer no such indication of widespread regret over the jury's actions in 399 B.C.E.**

## Anytus, the Power Behind the Prosecution

**Anytus, a powerful middle-class politician from a family of tanners, is generally considered to have been the driving force behind the prosecution of Socrates. Prior to his political careet in Athens, Anytus served as a general in the Peloponnesian War. Blamed for losing Pylos to the Spartans, Anytus faced charges of treason, but was acquitted--with the help of a well-placed jury bribe, according to several accounts.**

**Anytus gained influence in Athens by playing a leading role in the democratic revolt of 403 B.C.E. that succeeded in overthrowing the Thirty Tyrants. Despite having lost property and money during the eight months the tyrannical oligarchy ruled Athens, Anytus made no attempt to compensate himself for his losses, thus earning additional favor with the public. Anytus supported the Amnesty of Eucleides in 403 that prohibited prosecution of offenses occurring during or before the Rule of Thirty.**

**Anytus' motivation in prosecuting Socrates is believed to have been based on his concern that the Socrates's criticism of Athenian institutions endangered the democracy that Athens had so recently regained. Socrates, who was associated with several persons viewed as responsible for the 404 overthrow of Athenian democracy, made no secret of his disdain for politicians such as Anytus. Even after democracy was restored, he continued to ridicule such centerpieces of Athenian democracy as the selection of leaders by majority vote.**

**Plato's *Meno* offers some possible clues as to the animosity between Anytus and Socrates. In the *Meno*, Plato reports that Socrates's argument that the great statesmen of Athenian history have nothing to offer in terms of an understanding of virtue enrages Anytus. Plato quotes Anytus as warning Socrates: "Socrates, I think that you are too ready to speak evil of men: and, if you will take my advice, I would recommend you to be careful."**

**Anytus had an additional personal gripe with Socrates. Socrates had a relationship with the son of Anytus. Plato quotes Socrates as saying, "I has a brief association with the son of Anytus, and I found him not lacking in spirit." It is not known whether the relationship included sex, but Socrates--as were many men of the time in Athens--was bisexual and slept with some of his younger students. Anytus almost certainly disapproved of his son's relationship with Socrates. Adding to Anytus's displeasure must have been the advice Socrates gave to his son. According to Xenophon, Socrates urged his son not to "continue in the servile occupation [tanning hides] that his father has provided for him." Without a "worthy adviser" his son, Socrates predicted, would "fall into some disgraceful propensity and will surely go far in the career of vice."**

**Lycon, the Third Accuser**

**Little is known about the third accuser, Lycon. He is described as "an orator," another profession Socrates held in especially low regard. Socrates contended that orators were less concerned with the pursuit of truth than in using their oratorical skills to obtain power and influence.**

**Diogenes Laertius, writing in the third century C.E., calls Lycon a "demagogue" who "made all the necessary preparations" for the trial. Laertius's use of the word "demagogue" suggests that Lycon may have been a supporter of the common man (in Socrates' view, perhaps, a rabble-rouser). As such, he likely perceived Socrates as a threat to the democracy he highly valued.**

**Lycon may also have blamed Socrates for a homosexual relationship between his son, Autolycus, and a friend of Socrates--three decades older than Autolycus--named Callias. In Plato's *Symposium*, Socrates, during a dinner party, praises the "higher love" of Callias for the much-younger Autolycus.**

Socrates
from *The Lives of Eminent Philosophers* by Diogenes Laertius
written 225 C.E. (+/- 25 years)

**Socrates**

Little is known about the third-century historian of philosophy, Diogenes Laertius. Even his real name is in question, as some scholars have suggested Laertius is a pen-name chosen to distinguish himself from the numerous other persons

named Diogenes at the time. The best guess is that Diogenes Laertius wrote his collection of sketches of famous philosophers in the first half of the third century, based on the fact that the latest philosophers mentioned in his book date to the early third century, and important later philosophers are strikingly omitted from the work.

The biographical sketches of Diogenes Laertius cannot be assumed to be entirely accurate. Although described by one scholar as "basically honest," Laertius' use of sources is entirely uncritical. Nonetheless, Laertius stands as one of the most important sources of information about Socrates because most of the earlier primary and secondary sources cited in his sketch have been lost. Laertius has become, according to Herbert S. Long, "the chief continuous source for the history of Greek philosophy."

Socrates

**from *The Lives of Eminent Philosophers* by Diogenes Laertius**

Socrates was the son of Sophroniscus, a sculptor, and of Phaenarete, a midwife, as we read in the *Theaetetus* of Plato; he was citizen of Athens and belonged to the deme Alopece. It was thought that he helped Euripides to make his plays; hence Mnesimachus writes:

This new play of Euripides is *The Phrygians*; and Socrates provides the wood for frying.

And again he calls Euripides "an engine riveted by Socrates." And Callias in *The Captives*:

A. Pray why so solemn, why this lofty air?
B. I've every right; I'm helped by Socrates.

Aristophanes in *The Clouds*:

'Tis he composed for Euripides
Those clever plays, much sound and little sense.

According to some authors he was a pupil of Anaxagoras, and also of Damon, as Alexander states in his *Successions of Philosophers*. When Anaxagoras was condemned, he became a pupil of Archelaus the physicist; Aristoxenus asserts that Archelaus was very fond of him. Duris makes him out to have been a slave and to have been employed on stonework, and the draped figures of the Graces on the Acropolis have by some been attributed to him. Hence the passage in Timon's *Silli:*

From these diverged the sculptor, a prater about laws, the enchanter of Greece, inventor or subtle arguments, the sneerer who mocked at fine speeches, half-Attic in his mock humility.

He was formidable in public speaking, according to Idomeneus; moreover, a Zenophon tells us, the Thirty forbade him to teach the art of words. And Aristophanes attacks him in his plays for making the worse appear the better reason. For Favorinus in his *Miscellaneous History* says Socrates and his pupil Aeschines were the first to teach rhetoric; and this is confirmed by Idomeneus in his work on the Socratic circle. Again, he was the first who discoursed on the conduct of life, and the first philosopher who was tried and put to death. Aristoxenus, the son of Spintharus, says of him that he made money; he would at all events invest sums, collect the interest accruing, and then, when this was expended, put out the principal again.

Demetrius of Byzantium relates that Crito removed him from his workshop and educated him, being struck by his beauty of soul; the he discussed moral questions in the workshops and the market-place, being convinced that the study of nature is no concern of ours; and that he claimed that his inquiries embraced

Whatso'er is good or evil in a house;

That frequently, owing to his vehemence in argument, men set upon him with their fists or tore his hair out; and that for the most part he was despised and laughed at, yet bore all this ill-usage patiently. So much so that, when he had been kicked, and someone expressed surprise at his taking it so quietly, Socrates rejoined, "Should I have taken the law of a donkey, supposing that he had kicked me?" Thus far Demetrius.

Unlike most philosophers, he had no need to travel, except when required to go on an expedition. The rest of his life he stayed at home and engaged all the more keenly in argument with anyone who would converse with him, his aim being not to alter his opinion but to get at the truth. They relate that Euripides gave him the treatise of Heraclitus and asked his opinion upon it, and that his reply was, "The part I understand is excellent, and so too is, I dare say, the part I do not understand; but it need a Delian diver to get to the bottom of it."

He took care to exercise his body and kept in good condition. At all events he served on the expedition to Amphipolis; and when in the battle stepped in and saved his life. For in the general flight of the Athenians he personally retired at his ease, quietly turning round from time to time and ready to defend himself in case he was attacked. Again he served at Potidaea, whither he had gone by sea, as land communications were interrupted by the war; and while there he is said to have remained a whole night without changing his position, and to have won the prize of valour. But he resigned it to Alcibiades, for whom he cherished the

tenderest affection, according to Aristippus in the fourth book of his treatise *On the Luxury of the Ancients*. Ion of Chios related that in his youth he visited Samos in the company of Archelause; and Aristotle that he went to Delphi; he went also to the Isthmus, according to Favorinus in the first book of his *Memorabilia.*

His strength of will and attachment to the democracy are evident from his refusal to yield to Critias and his colleagues when they ordered him to bring the wealthy Leon of Salamis before them for execution, and further from the fact that he alone voted for the acquittal of the ten generals; and again from the facts that when he had the opportunity to escape from the prison he declined to do so, and the he rebuked his friends for weeping over his fate, and addressed to them his most memorable discourses in the prison.

He was a man of great independence and dignity of character. Pamphila in the seventh book of her *Commentaries* tells how Alcibiades once offered him a large site on which to build a house; but he replied, "Suppose, then, I wanted shoes and you offered me a whole hide to make a pair with, would it not be ridiculous in me to take it?" Often when he looked at the multitude of wares exposed for sale, he would say to himself, "How many things I can do without!" And he would continually recite the lines:

The purple robe and silver's shine
More fits an actor's need than mine.

He showed his contempt for Archelaluse of Macedon and Scopas of Cranon and Eurylochus of Larissa by refusing to accept their presents or to go to their court. He was so orderly in his way of life that on several occasions when pestilence broke out in Athens he was the only man who escaped infection.

Aristotle says that he married two wives; his first wife was Xanthippe, by whom he had a son, Lamprocles; his second wife was Myrto, the daughter of Aristides the Just, whom he took without a dowry. By her he had Sophroniscus and Menexenus. Others make Myrto his first wife; while some writers, including Satyrus and Hieronymus of Rhodes, affirm that they were both his wives at the same time. For they say that the Athenians were short of men and, wishing to increase the population, passed a decree permitting a citizen to marry one Athenian woman and have children by another; and that Socrates accordingly did so.

He could afford to despise those who scoffed at him. He prided himself on his plain living, and never asked for a fee from anyone. He used to say that he most enjoyed the food which was least in need of condiment, and the drink which made him feel the least hankering for some other drink; and that he was nearest to the gods in that he had the fewest wants. This may be seen from the Comic poets, who in the act of ridiculing him give him high praise. Thus Aristophanes:

O man that justly desirest great wisdom, how blessed will be thy life amongst Athenians and Greeks, retentive of memory and thinker that thou art, with endurance of toil for thy character; never art thou weary whether standing or walking, never numb with cold, never hungry for breakfast; from wine and from gross feeding and all other frivolities thou dost turn away.

Ameipsias too, when he puts him on the stage wearing a cloak, says:
A. You come to join us, Socrates, worthiest of a small band and emptiest by far! You are a robust fellow. Where can we get you a proper coat?
B. Your sorry plight is an insult to the cobblers.
A. And yet, hungry as he is, this man has never stooped to flatter.
This disdainful, lofty spirit of his is also noticed by Aristophanes when he says:

Because you stalk along the streets, rolling your eyes, and endure, barefoot, many a hardship, and gaze up at us [the clouds].

And yet at times he would even put on fine clothiers to suit the occasion, as in Plato's *Symposium*, where he is on his way to Agathon's house.

He showed equal ability in both directions, in persuading and dissuading men; thus, after conversing with Theaetetus about knowledge, he sent him away, as Plato says, fired with a divine impulse; but when Euthyphro had indicted his father for manslaughter, Socrates, after some conversation with him upon piety, diverted him from his purpose. Lysis, again, he turned, by exhortation, into a most virtuous character. For he had the skill to draw his arguments from facts. And when his son Lamprocles was violently angry with his mother, Socrates made him feel ashamed of himself, as I believe Xenophon has told us. When Plato's brother Glaucon was desirous of entering upon politics, Socrates dissuaded him, as Xenophon relates, because of his want of experience; but on the contrary he encouraged Charmides to take up politics because he had a gift that way.

He roused Iphicrates the general to a martial spirit by showing him how the fighting cocks of Midias the barber flapped their wings in defiance of those of Callian. Glauconides demanded that he should be acquired for the state as if he were some

pheasant or peacock.

He used to say it was strange that, if you asked a man how many sheep he had, he could easily tell you the precise number; whereas he could not name his friends or say how many he had, so slight was the value he set upon them. Seeing Euclides keenly interested in eristic arguments, he said to him: "You will be able to get on with sophists, Euclides, but with men not at all." For he thought there was no use in this sort of hair-splitting, as Plato shows us in the *Euthydemus*.

Again, when Charmides offered him some slaves in order that he might derive an income from them, he declined the offer: and according to some he scorned the beauty of Alcibiades. He would extol leisure as the best of possessions, according to Xenophon in the *Symposium.* There is, he said only one good, that is, knowledge, and only one evil, that is, ignorance; wealth and good birth bring their possessor no dignity, but on the contrary evil. At all events, when someone told him that Antisthenes' mother was a Thracian, he replied, "Nay, did you expect a man so noble to have been born of two Athenian parents?" He made Crito ransom Phaedo who, having been taken prisoner in the war, was kept in degrading slavery, and so won him for philosophy.

Moreover, in his old age he learnt to play the lyre, declaring that he saw no absurdity in learning a new accomplishment. As Xenophon relates in the Symposium, it was his regular habit to dance, thinking that such exercise helped to keep the body in good condition. He used to say that his supernatural sign warned him beforehand of the future; that to make a good start was no trifling advantage, but a trifle turned the scale; and that he knew nothing except just the fact of his ignorance. He said that, when people paid a high price for fruit which had ripened early, they must despair of seeing the fruit ripen at the proper season. And, being once asked in what consisted the virtue of a young man, he said, "In doing nothing to excess." He held that geometry should be studied to the point at which a man is able to measure the land which he acquires or parts with.

On hearing the line of Euripides; play *Auge* where the poet says or virtue:

"Tis best to let her roam at will,

he got up and left the theatre. For he said it was absurd to make a hue and cry about a slave who could not be found, and to allow virtue to perish in this way. Someone asked him whether he should marry, or not, and received the reply, "Whichever you do you will repent it." He use to express his astonishment that the sculptors of marble statues should take pains to make the block of marble into a perfect likeness of a man, and should take no pains about themselves lest they should turn out mere blocks, not men. He recommended to the young the constant use of the mirror, to the end that handsome men might acquire a corresponding behaviour, and ugly men conceal their defects by education.

He invited some rich men and, when Xanthippe said she felt ashamed of the dinner, "Never mind," said he, "for if they are reasonable they will put up with it, and if they are good for nothing, we shall not trouble ourselves about them." He would say that the rest of the world lived to eat, while he himself ate to live. Of the mass of men who do not count he said it was as if someone should object to a single tetradrachm as counterfeit and at the same time let a whole heap made up of just such pieces pass genuine. Aeschines said to him, "I am a poor man and have nothing else to give, but I offer you myself," and Socrates answered, "Nay, do you not see that you are offering me the greatest gift of all?" To one complained that he was overlooked when the Thirty rose to power, he said, "You are not sorry for that, are you?" To one who said, "You are condemned by the Athenians to die,: he made answer, "So are they , by nature." But some ascribe this Anazagoras. When his wife said, "you suffer unjustly," he retorted, "Why would you have me suffer justly?" He had a dream that someone said to him:

On the third day thou shalt come to the fertile fields of Phthia;

And he told Aeschines, "On the third day I shall die." When he was about to drink the hemlock, Apollodorus offered him a beautiful garment to die in: "What," said he, "is my own good enough to live in but not to die in?" When he was told that So-and-so spoke ill of him, he replied, "True, for he has never learnt to speak well." When Antisthenes turned his cloak so that the tear in it came into view, "I see," said he, "your vanity through your cloak." To one, who said, "Don't you find so-and-so very offensive?" his reply was, "No, for it takes two to make a quarrel." We ought not to object, he used to say, to be subjects for the Comic poets, for it they satirize out faults they will do us good, and if not they do not touch us. When Xanthippe first scolded him and then drenched him with water, his rejoiner was, "Did I not say that Xanthippe's thunder would end in rain?" When Alcibiades declared that the scolding of Xanthippe was intolerable, "Nay, I have got used to it," said he, "as to the continued rattle of a windlass. And you do not mind the crackle of geese." "No," replied Alcibiades, "but they furnish me with eggs and goslings." "And Xanthippe, said Socrates, "is the mother of my children." When she tore his coat off his back in the market-place and his acquaintance advised him to hit back. "Yes, by Zeus," said he, "in order that while we are sparring each of you may join in with 'Go it, Socrates!' 'Well done, Xanthippe!'" He said he lived with a shrew, as horsemen are fond of spirited horses, "but just as, when they have mastered these, they can easily cope with the rest, so I in the society of Xanthippe shall learn to adapt myself to the rest of the world."

These and the like were his words and deeds, to which the Pythian priestess bore testimony when she gave Chaerephon the famous response:

> Of all men living Socrates most wise.

For this he was most envied; and especially because he would take to task those who thought highly of themselves, proving them to be fools, as to be sure he treated Anytus, according to Plato's *Meno.* For Anytus could not endure to be ridiculed by Socrates, and so in the first place stirred up against him Aristophanes and his friends; then afterwards he helped to persuade Meletus to indict him on a charge of impiety and corrupting the youth.

The indictment was brought by Meletus, and the speech was delivered by Polyeuctus, according to Favorinus in his *Miscellaneous History.* The speech was written by Polycrates the sophist, according to Hermippus; but some say that it was by Anytus. Lycon the demagogue had made all the needful preparations.

Antishenes in his *Successions of Philosophers*, and Plato in his *Apology*, say that there were three accusers, Anytus, Lycon and Meletus; that Anytus was roused to anger on behalf of the craftsmen and politicians, Lycon on behalf of the rhetoricians, Meletus of the poets, all three of which classes had felt the lash of Socrates. Favorinus in the first book of his *Memorabilia* declares that the speech of Polycrates against Socrates is not authentic; for he mentions the rebuilding of the walls by Conon, which did not take place till six years after the death of Socrates. And this is the case.

The affidavit in the case, which is still preserved, says Favorinus, in the Metroon, ran as follows: "This indictment and affidavit is sworn by Meletus, the son of Meletus of Pitthos, against Socrates, the son of Sophroniscus of Alopece: Socrates is guilty of refusing to recognize the gods recognized by the state, and introducing other new divinities. He is also guilty of corrupting the youth. The penalty demanded is death." The philosopher then, after Lysias had written a defense for him; read it through and said: "A fine speech, Lysias; it is not, however, suitable to me." For it was plainly more forensic than philosophical. Lysias said, "If it is a fine speech, how can it fail to suit you?" "Well," he replied, "would not fine raiment and fine shoes be just as unsuitable to me?"

Justus of Tiberias in his book entitled *The Wreath* says that in the course of the trial Plato mounted the platform and began: "Though I am the youngest, men of Athens, of all who ever rose to address you"-whereupon the judges shouted out, "Get down! Get down!" When therefore he was condemned by 281 votes more than those given for acquittal, and when the judges were assessing what he should suffer on what fine he should pay, he proposed to pay 25 drachmae. Eubulides indeed says he offered 100. When this caused an uproar among the judges, he said, "Considering my services, I assess the penalty at maintenance in the Prytaneum at the public expense."

Sentence of death was passes with an accession of eighty fresh votes. He was put in prison, and a few days afterwards drank the hemlock, after much noble discourse which Plato records in the *Phaedo*. Further, according to some, he composed a paean beginning:

> All hail, Apollo, Delos' lord!
> Hail Artemis, ye noble pair!

So he was taken from among men; and not long afterwards the Athenians felt such remorse that they shut up the training grounds and gymnasia. They banished the other accusers but put Meletus to death; they honoured Socrates with a bronze statute, the work of Lysippus, which they placed in the hall of processions. And so sooner did Anytus visit Heraclea then the people of that town expelled him on that very day. Not only in the case of Socrates but in very many others the Athenians repented in 50 drachmae for a madman, and said Tyrtaeus was beside himself, and they honoured Astydamas before Aeschylus and his brother poets with a bronze statute. Euripides upbraids them thus in his *Palamedes*: "Ye have slain, have slain the all-wise, the innocent, the Muses' nightingale." This is one account; but Philochorus asserts that Euripides died before Socrates.

He was born, according to Apollodorus in his *Chronology*, in the archonship of Spsephion, in the fourth year of the 77th Olympiad, on the 6th day of the month of Thargelion, when the Athenians purify their city, which according to the Delians is the birthday of Artemis. He died in the first year of the 95th Olympiad at the age of seventy. With this Demetrius of Phalerum agrees: but some say he was sixty when he died.

Both were pupils of Anaxagoras, I mean Socrates and Euripides, who was born in the first year of the 75th Olympiad in the archonship of Calliades.

In my opinion Socrates discoursed on physics as well as on ethics, since he holds some conversations about providence, even

according to Xanophon, who, however, declares that he only discussed ethics. But Plato, after mentioning Anaxagoras and certain other physicists in the *Apology*, treats for his own part themes which Socrates disowned, although he puts everything into the mouth of Socrates.

Aristotle relates that a magician came from Syria to Athens and, among other evils with which he threatened Socrates, predicted that he would come to a violent end.

I have written verses bout him too, as follows:

Drink them, being in Zeus's palace, O Socrates; for truly did the god pronounce thee wise, being wisdom himself; for when thou didst frankly take the hemlock at the hands of the Athenians, they themselves drained it as it passed thy lips.

He was sharply criticized, according to Aristotle in his third book *On Poetry*, by a certain Antilochus of Lemnos, and by Antiphon the soothsayer, just as Pythagoras was by Cylon of Croton, or as Homer was assailed in his lifetime by Cercops, and after his death by Xenophanes of Colophon. So too Hesiod was criticized in his lifetime by Syagrus, and after his death by the aforesaid Xenophanes; Pindar by Amphimenes of Cos; Thales by Pherecydes; Bias by Salarus of Priene; Pittacus by Antimenidas and Alcaeus; Anaxagoras by Sosibius; and Simonides by Timocreon.

Of those who succeeded him and were called Socratics the chief was Plato, Xenophon, Antisthenes, and of ten names on the traditional list the most distinguished are Aeschines, Phaedo, Euclides, Aristippus. I must first speak of Xenophon; Antisthenes will come afterwards among the Cynics; after Xenophon I shall take the Socratics proper, and so pass on to Plato. With Plato the ten schools begin: he was himself the founder of the First Academy. This then is the order which I shall follow.

Of those who bear the name of Socrates there is one, a historian, who wrote a geographical work upon Argos; another, a Peripathetic philosopher of Bithynia; a third, a poet who wrote epigrams; lastly, Socrates of Cos, who wrote on the names of gods.

**Apology of Socrates**
**by Xenophon**
**The Internet Encyclopedia of Philosophy: Xenophon**
**Xenophon**
**(MUSUEM DEL PRADO)**

It seems to me fitting to hand down to memory, furthermore, how Socrates, on being indicted, deliberated on his defence and on his end. It is true that others have written about this, and that all of them have reproduced the loftiness of his words, -- a fact which proves that his utterance really was of the character intimated; -- but they have not shown clearly that he had now come to the conclusion that for him death was more to be desired than life; and hence his lofty utterance appears rather ill-considered.

Hermogenes, the son of Hipponicus, however, was a companion of his and has given us reports of such a nature as to show that the sublimity of his speech was appropriate to the resolve he had made. For he stated that on seeing Socrates discussing any and every subject rather than the trial, he had said:

"Socrates, ought you not to be giving some thought to what defence you are going to make? " That Socrates had at first replied, "Why, do I not seem to you to have spent my whole life in preparing to defend myself? " Then when he asked, "How so? " he had said, "Because all my life I have been guiltless of wrong-doing; and that I consider the finest preparation for a defence. " Then when Hermogenes again asked,

"Do you not observe that the Athenian courts have often been carried away by an eloquent speech and have condemned innocent men to death, and often on the other hand the guilty have been acquitted either because their plea aroused compassion or because their speech was witty? " "Yes, indeed! " he had answered; "and I have tried twice already to meditate on my defence, but my divine sign interposes. "

And when Hermogenes observed, "That is a surprising statement," he had replied, "Do you think it surprising that even God holds it better for me to die now? Do you not know that I would refuse to concede that any man has lived a better life than I have up to now? For I have realized that my whole life has been spent in righteousness toward God and man, -- a fact that affords the greatest satisfaction; and so I have felt a deep self-respect and have discovered that my associates hold corresponding sentiments toward me.

But now, if my years are prolonged, I know that the frailties of old age will inevitably be realized, -- that my vision must be less perfect and my hearing less keen, that I shall be slower to learn and more forgetful of what I have learned. If I perceive my decay and take to complaining, how," he had continued, "could I any longer take pleasure in life?

Perhaps," he added, "God in his kindness is taking my part and securing me the opportunity of ending my life not only in season but also in the way that is easiest. For if I am condemned now, it will clearly be my privilege to suffer a death that is adjudged by those who have superintended this matter to be not only the easiest but also the least irksome to one's friends and one that implants in them the deepest feeling of loss for the dead. For when a person leaves behind in the hearts of his companions no remembrance to cause a blush or a pang, but dissolution comes while he still possesses a sound body and a spirit capable of showing kindliness, how could such a one fail to be sorely missed?

It was with good reason," Socrates had continued, "that the gods opposed my studying up my speech at the time when we held that by fair means or foul we must find some plea that would effect my acquittal. For if I had achieved this end, it is clear that instead of now passing out of life, I should merely have provided for dying in the throes of illness or vexed by old age, the sink into which all distresses flow, unrelieved by any joy.

As Heaven is my witness, Hermogenes," he had gone on, "I shall never court that fate; but if I am going to offend the jury by declaring all the blessings that I feel gods and men have bestowed on me, as well as my personal opinion of myself, I shall prefer death to begging meanly for longer life and thus gaining a life far less worthy in exchange for death. "

Hermogenes stated that with this resolve Socrates came before the jury after his adversaries had charged him with not believing in the gods worshipped by the state and with the introduction of new deities in their stead and with corruption of the young, and replied:

"One thing that I marvel at in Meletus, gentlemen, is what may be the basis of his assertion that I do not believe in the gods worshipped by the state; for all who have happened to be near at the time, as well as Meletus himself, -- if he so desired, -- have seen me sacrificing at the communal festivals and on the public altars.

As for introducing 'new divinities,' how could I be guilty of that merely in asserting that a voice of God is made manifest to me indicating my duty? Surely those who take their omens from the cries of birds and the utterances of men

form their judgments on 'voices. ' Will any one dispute either that thunder utters its 'voice,' or that it is an omen of the greatest moment? Does not the very priestess who sits on the tripod at Delphi divulge the god's will through a 'voice'?

But more than that, in regard to God's foreknowledge of the future and his forewarning thereof to whomsoever he will, these are the same terms, I assert, that all men use, and this is their belief. The only difference between them and me is that whereas they call the sources of their forewarning 'birds,' 'utterances,' 'chance meetings,' 'prophets,' I call mine a 'divine' thing; and I think that in using such a term I am speaking with more truth and deeper religious feeling than do those who ascribe the gods' power to birds. Now that I do not lie against God I have the following proof: I have revealed to many of my friends the counsels which God has given me, and in no instance has the event shown that I was mistaken. "

Hermogenes further reported that when the jurors raised a clamour at hearing these words, some of them disbelieving his statements, others showing jealousy at his receiving greater favours even from the gods than they, Socrates resumed: "Hark ye; let me tell you something more, so that those of you who feel so inclined may have still greater disbelief in my being honoured of Heaven. Once on a time when Chaerephon made inquiry at the Delphic oracle concerning me, in the presence of many people Apollo answered that no man was more free than I, or more just, or more prudent. "

When the jurors, naturally enough, made a still greater tumult on hearing this statement, he said that Socrates again went on: "And yet, gentlemen, the god uttered in oracles greater things of Lycurgus, the Lacedaemonian law-giver, than he did of me. For there is a legend that, as Lycurgus entered the temple, the god thus addressed him: 'I am pondering whether to call you god or man. ' Now Apollo did not compare me to a god; he did, however, judge that I far excelled the rest of mankind. However, do not believe the god even in this without due grounds, but examine the god's utterance in detail.

First, who is there in your knowledge that is less a slave to his bodily appetites than I am? Who in the world more free, -- for I accept neither gifts nor pay from any one? Whom would you with reason regard as more just than the one so reconciled to his present possessions as to want nothing beside that belongs to another? And would not a person with good reason call me a wise man, who from the time when I began to understand spoken words have never left off seeking after and learning every good thing that I could?

And that my labour has not been in vain do you not think is attested by this fact, that many of my fellow-citizens who strive for virtue and many from abroad choose to associate with me above all other men? And what shall we say is accountable for this fact, that although everybody knows that it is quite impossible for me to repay with money, many people are eager to make me some gift? Or for this, that no demands are made on me by a single person for the repayment of benefits, while many confess that they owe me a debt of gratitude?

Or for this, that during the siege, while others were commiserating their lot, I got along without feeling the pinch of poverty any worse than when the city's prosperity was at its height? Or for this, that while other men get their delicacies in the markets and pay a high price for them, I devise more pleasurable ones from the resources of my soul, with no expenditure of money? And now, if no one can convict me of misstatement in all that I have said of myself, do I not unquestionably merit praise from both gods and men?

But in spite of all, Meletus, do you maintain that I corrupt the young by such practices? And yet surely we know what kinds of corruption affect the young; so you tell us whether you know of any one who under my influence has fallen from piety into impiety, or from sober into wanton conduct, or from moderation in living into extravagance, or from temperate drinking into sottishness, or from strenuousness into effeminacy, or has been overcome of any other base pleasure. "

"But, by Heaven! " said Meletus: "there is one set of men I know, -- those whom you have persuaded to obey you rather than their parents. " "I admit it," he reports Socrates as replying, "at least so far as education is concerned; for people know that I have taken an interest in that. But in a question of health, men take the advice of physicians rather than that of their parents; and moreover, in the meetings of the legislative assembly all the people of Athens, without question, follow the advice of those whose words are wisest rather than that of their own relatives. Do you not also elect for your generals, in preference to fathers and brothers, -- yes, by Heaven! in preference to your very selves, -- those whom you regard as having the greatest wisdom in military affairs? " "Yes," Meletus had said; "for that is both expedient and conventional. "

"Well, then," Socrates had rejoined, "does it not seem to you an amazing thing that while in other activities those who

excel receive honours not merely on a parity with their fellows but even more marked ones, yet I, because I am adjudged by some people supreme in what is man's greatest blessing, -- education, -- am being prosecuted by you on a capital charge? "

More than this of course was said both by Socrates himself and by the friends who joined in his defence. But I have not made it a point to report the whole trial; rather I am satisfied to make it clear that while Socrates' whole concern was to keep free from any act of impiety toward the gods or any appearance of wrong-doing toward man, he did not think it meet to beseech the jury to let him escape death; instead, he believed that the time had now come for him to die.

This conviction of his became more evident than ever after the adverse issue of the trial. For, first of all, when he was bidden to name his penalty, he refused personally and forbade his friends to name one, but said that naming the penalty in itself implied an acknowledgment of guilt. Then, when his companions wished to remove him clandestinely from prison, he would not accompany them, but seemed actually to banter them, asking them whether they knew of any spot outside of Attica that was inaccessible to death.

When the trial was over, Socrates (according to Hermogenes) remarked: "Well, gentlemen, those who instructed the witnesses that they must bear false witness against me, perjuring themselves to do so, and those who were won over to do this must feel in their hearts a guilty consciousness of great impiety and iniquity; but as for me, why should my spirit be any less exalted now than before my condemnation, since I have not been proved guilty of having done any of the acts mentioned in the indictment? For it has not been shown that I have sacrificed to new deities in the stead of Zeus and Hera and the gods of their company, or that I have invoked ill oaths or mentioned other gods.

And how could I be corrupting the young by habituating them to fortitude and frugality? Now of all the acts for which the laws have prescribed the death-penalty - temple robbery, burglary, enslavement, treason to the state -- not even my adversaries themselves charge me with having committed any of these. And so it seems astonishing to me how you could ever have been convinced that I had committed an act meriting death.

But further, my spirit need not be less exalted because l am to be executed unjustly; for the ignominy of that attaches not to me but to those who condemned me. And I get comfort from the case of Palamedes also, who died in circumstances similar to mine; for even yet he affords us far more noble themes for song than does Odysseus, the man who unjustly put him to death. And I know that time to come as well as time past will attest that I, too, far from ever doing any man a wrong or rendering him more wicked, have rather profited those who conversed with me by teaching them, without reward, every good thing that lay in my power. "

With these words he departed, blithe in glance, in mien, in gait, as comported well indeed with the words he had just uttered. When he noticed that those who accompanied him were in tears, "What is this? " Hermogenes reports him as asking. "Are you just now beginning to weep? Have you not known all along that from the moment of my birth nature had condemned me to death? Verily, if I am being destroyed before my time while blessings are still pouring in upon me, clearly that should bring grief to me and to my well-wishers; but if I am ending my life when only troubles are in view, my own opinion is that you ought all to feel cheered, in the assurance that my state is happy. "

A man named Apollodorus, who was there with him, a very ardent disciple of Socrates, but otherwise simple, exclaimed, "But, Socrates, what I find it hardest to bear is that I see you being put to death unjustly! " The other, stroking Apollodorus' head, is said to have replied, "My beloved Apollodorus, was it your preference to see me put to death justly? " and smiled as he asked the question.

It is said also that he remarked as he saw Anytus passing by: "There goes a man who is filled with pride at the thought that he has accomplished some great and noble end in putting me to death, because, seeing him honored by the state with the highest offices, I said that he ought not to confine his son's education to hides What a vicious, fellow," he continued, "not to know, apparently, that whichever one of us has wrought the more beneficial and noble deeds for all time, he is the real victor.

"But," he is reported to have added, "Homer has attributed to some of his heroes at the moment of dissolution the power to foresee the future; and so I too wish to utter a prophecy. At one time I had a brief association with the son of Anytus, and I thought him not lacking in firmness of spirit; and so I predict that he will not continue in the servile occupation that his father has provided for him; but through want of a worthy adviser he will fall into some disgraceful propensity

and will surely go far in the career of vice. "

In saying this he was not mistaken; the young man, delighting in wine, never left off drinking night or day, and at last turned out worth nothing to his city, his friends, or himself. So Anytus, even though dead, still enjoys an evil repute for his son's mischievous education and for his own hard-heartedness.

And as for Socrates, by exalting himself before the court, he brought ill-will upon himself and made his conviction by the jury more certain. Now to me he seems to have met a fate that the gods love; for he escaped the hardest part of life and met the easiest sort of death.

And he displayed the stalwart nature of his heart; for having once decided that to die was better for him than to live longer, he did not weaken in the presence of death (just as he had never set his face against any other thing, either, that was for his good), but was cheerful not only in the expectation of death but in meeting it.

And so, in contemplating the man's wisdom and nobility of character, I find it beyond my power to forget him or, in remembering him, to refrain from praising him. And if among those who make virtue their aim any one has ever been brought into contact with a person more helpful than Socrates, I count that man worthy to be called most blessed.

Additional Sources:

- http://www.wsu.edu/~dee/GREECE/SOCRATES.HTM
- http://www.wsu.edu/~dee/GREECE/APOLOGY.HTM
- http://chss.montclair.edu/english/furr/essays/ifstoneonsocrates.html
- http://www.law.umkc.edu/faculty/projects/ftrials/socrates/socratesaccount.html
- http://www.law.umkc.edu/faculty/projects/ftrials/socrates/socratesbio.html
- http://www.law.umkc.edu/faculty/projects/ftrials/socrates/plato&soc.html
- http://www.law.umkc.edu/faculty/projects/ftrials/socrates/accusers.html
- http://www.law.umkc.edu/faculty/projects/ftrials/socrates/greekcrimpro.html
- http://www.law.umkc.edu/faculty/projects/ftrials/socrates/xenophonapology.html
- http://www.law.umkc.edu/faculty/projects/ftrials/socrates/apology.html