I. The first tetralogy constitutes a drama in the traditional sense, in which the destiny of a hero (Socrates) is completed.
   A. One aspect of tragedy that Aristotle in the POETICS pays little attention to is the manifestation of divine presence that may accompany the fulfilment of the hero's terrible destiny--for example, the thunder which accompanies Oedipus' approaching death in OEDIPUS AT COLONUS or the divine chariot that carries Medea away after she has murdered her children.
   B. The dialogues portraying the trial and death of Socrates portray the completion of a destiny in the sense that in these dialogues Socrates is shown making good his ethical views regarding the relative value of the soul and body and the relative evil of doing versus suffering evil. That is, he voluntarily undergoes the destiny that in REPUBLIC II is to befall the purely just person -- the one who appears unjust but is really just. By refusing to take steps to abort this destiny he shows that he really believes that it is better to suffer than to commit injustice. By seeking to teach rather than persuade the jury by flattery he voluntarily incurs the lesser evil (to suffer injustice) rather than the greater (to commit injustice by addressing the passions and appetites rather than the minds of the jurors and by misrepresenting his life). This path he takes because of self-love--he is protecting the integrity of his essential being. By these acts he also manifests the strength of his belief that nothing can harm a good man. (Keep in mind I am saying this is what is depicted in the First Tetralogy, not necessarily what really happened, although I believe it really happened somewhat as portrayed by Plato, both because I find the persona of Socrates powerfully appealing and because Xenophon confirms some of the broader details of Plato's account.)

II. Philosophical themes in the Apology (NOTE: This item is for the sake of keeping track of the distribution of themes in the various dialogues.)
   A. The distribution and quality of human wisdom
   B. Techniques of destructive argumentation
   C. Human vs. divine rewards and punishments
   D. The soul is the self
   E. Priority of value is proportional to priority of essentiality
   F. The health of the soul (virtue) is more important than the health of the body
   G. Self-knowledge in the form of knowledge of ignorance is required
for virtue
H. Immortality of the soul
I. Distinction between good (instructive) and bad (persuasive) rhetoric

III. Personal attributes of Socrates in the Apology
A. Conviction of human ignorance
B. Conviction of the supreme importance of virtue for happiness
C. Sense of his own innocence and uprightness
D. Conviction that there exists a just moral order in the universe
E. Courage and/or arrogance in refusal to humble himself
F. Sense of divine mission
G. Divine sign
H. Mastery in argumentation
I. That he epitomizes what it is to be a philosopher

Outline of the Apology:

IV. Before verdict
A. Prologue
1. Two ways of defining good / bad speaking: fancy / plain and true / false. I will speak plainly but truly.
2. You should accept my speaking in my customary manner, as you would a stranger speaking outlandishly, since I am a stranger to the court.
3. I must first defend my self against my earlier and more formidable accusers, who got hold of you jurors as you were growing up, who said that a Socrates:
   a. Studied things in the sky and below the earth.
   b. Makes the worse argument the stronger.
   c. (Like others of his ilk) does not believe in the gods. (Note: This is how Socrates is portrayed in Aristophanes' Clouds.)
4. These earlier accusers will be hard to defend against, since they cannot be brought to court to be questioned.
5. It will be difficult in such a short time to overturn such long-standing slander, but the law requires me to offer a defense.
B. Defense against older accusations
1. Older accusations
   a. First accusation
Stated as if they were a formal charge: Socrates
(a) Investigates things in the sky and under the earth
(b) Makes the worse argument the stronger
(c) Teaches others to do likewise

Reply: I have no knowledge of any of these things, though I do not disrespect those who do, and I never talk about them.

Second accusation
(1) Socrates teaches and charges a fee
(2) False
(3) Though I admire anyone who, like Evenus of Paros, is an expert in human and social (politeike) excellence (virtue, Gk: arete), I am not such an expert. Note: This kind of virtue is what Cicero called "civic virtue," and is, broadly speaking, the focus of many of Socrates' discussions, though as a subject of questioning rather than teaching on Socrates' part.

Note: In these replies we have Socrates' profession of "Socratic ignorance."

How I got this reputation
a. I do seem to possess a sort of wisdom, human rather than divine.

b. Chaerophon asked the Delphic oracle whether anyone was wiser than Socrates, and the oracle replied "No one." Note: Chaerophon is also a character in the Clouds. Note: Xenophon also reports this story.

c. I began to try to refute the oracle (later Socrates casts this as trying to confirm by failing to refute) by questioning people reputed to be wise.

(1) I questioned a well-known politician, who thought he was wise, but whom my questioning showed not to be. He and his friends resented me.

(2) I did the same with another reputed to be even wiser. Note: are either of these conversations among the surviving dialogues? The Alcibiades? The Laches? (In the Laches he refutes both
Laches and Nicias.)

d. I found that those with the greatest reputations often had the least knowledge.

e. I went to the poets and found that their hearers could interpret their poems better than they. I realized that they compose through inspiration, not knowledge. (This theory also present in Ion and Republic.)

f. The craftsmen had knowledge, but often believed they were wise about things about which they were ignorant.

g. I did not refute the oracle, since it is better to know that one is not wise on the important things than to think one is wise on them when one is not and also to possess the craftsman's knowledge.

h. I have a reputation for wisdom, since people think I know what I demonstrate that others do not. But I don't. The meaning of the oracle is just that that human is wise who knows that humans are ignorant. Note: We could call this "generalized Socratic ignorance."

i. I still continue these investigations. A witness -- my poverty.

j. Rich youth like to listen to me and try their hand at refutation, and those who think they are wise become resentful and accuse me of the stereotypical wrongs of the philosophers. My accusers are among them: Meletus represents the poets, Anytus the craftsmen, and Lycon the orators.

C. Defense against the newer accusations.

1. Charge: I corrupt the youth by not believing in the gods the city believes in, but in "spiritual things" (Gk: daimonia) of my own invention.

2. (Questioning Meletus:) Who improves (the opposite of corrupting) the youth?
   a. First refutation:
      (1) Everyone but Socrates improves, and Socrates alone corrupts.
      (2) By induction on kinds of animals, the majority corrupt and the minority improve.
b. Second refutation:
   (1) Good neighbors benefit and bad neighbors harm us.
   (2) Everyone would rather be benefitted than harmed. Implying that no one intentionally harms himself.
   (3) Socrates intentionally corrupts the youth, thus intentionally bringing harm upon himself.
      (Contradiction.)

c. The proper response to unintentional wrong is not prosecution, but admonition.

d. But Meletus has never been concerned with the well-being of the youth.

e. Third refutation:
   (1) Socrates corrupts the youth by teaching them not to believe in the gods of the city but in new daimonia.
   (2) Socrates believes in no gods at all.
   (3) Socrates believes that the sun is stone and the moon earth. (Socrates notes that everyone knows these are Anaxagoras' ideas. He accuses Meletus of playing games.)
   (4) No one believes in x-an activities (Gk: pragmata, "matters") without believing in x's.
   (5) No one believes in spiritual matters without believing in spirits (daemons).
   (6) Spirits are either gods or children of gods.
   (7) No one believes in children of gods without believing in gods. (Contradiction.)

D. Defense against criticisms

1. Against accusation that he has foolishly adopted a course that risks death.
   a. One ought not to consider the risk of life or death, but only right or wrong -- example of Achilles.
   b. One must avoid dishonor, a known evil, rather than death, of whose character, good or bad, we are ignorant.
   c. (To fear death is to think one is wise when one is not.)
d. Even if I were acquitted on the condition that I refrain from my refutations, I would not comply, because that would be to disobey the god (Apollo, the god who presided over the oracle at Delphi).

e. I would still question those who care more for wealth or body than for soul.

f. You cannot harm me, because it is not permitted for a better man to be harmed by a worse, but you can harm yourselves, by depriving yourselves of my divinely ordained services.

(1) A sign that my activities are offered in this spirit is that they bring me no profit.

(2) I have not entered politics because my divine sign prevented it, and this because a person who fights injustice publicly cannot survive.

(a) Instances in which I refused to do wrong while being a member of the Council
  i) I refused to endorse the trial of the generals as a group
  ii) I refused to participate in the arrest of Leon of Salamis

(b) I have never reached an agreement with anyone to do injustice.

(c) I have never taught anyone to do injustice.
  i) I have never been a teacher, but have always allowed anyone to listen freely to my discourses.
  ii) If these discourses corrupted the youth, then let Meletus call my victims or their families as witnesses -- I yield my time. (Meletus does not call any more witnesses.)

2. Against resentment aroused by Socrates' failure to grovel.

a. It disgraces the city for its best citizens (and I am thought to be superior) to beg for mercy.

b. It would be wrong of me to try to persuade you (the jury) falsely, and wrong of you to want me to flatter you.

V. Between conviction and sentencing.
A. I am not surprised at the outcome, and am pleased by the small margin by which I was convicted.

B. What I deserve for my services to the city is not a punishment but free meals in the Prytaneum.

C. This may seem arrogant, but I am conscious of no wrongdoing, and death (the punishment proposed by Meletus) seems the least certainly evil of the punishments available.
   1. In exile I would face the same hostility as I do here.
      a. I cannot stop talking, both because that would be to disobey the god, and because discussing virtue etc. is the greatest good.

D. If I must propose an alternative penalty, I make it one mina of silver.

E. Plato, Crito, Critoboulus, and Apollodorus say they will guarantee 30 minas.

VI. After death sentence.
A. How things have come out for you, the jury, and for me.
   1. You have gained only a little time (because I am old and near death anyway) in exchange for the notariety of having killed Socrates, a wise man.
   2. You think I was convicted because I did not do enough to escape death, but really, it was because I was not willing to shame myself.
   3. I would rather die having defended myself as I have than live having defended myself in the other way.
   4. Wickedness runs faster than death, and it has caught you, the faster, whereas only death has caught me, the slower. (I. e., I've gotten the better deal here.)

B. I would like to prophesy to those who convicted me.
   1. You hoped to avoid criticism, but other, harsher critics will follow me whom up to now I have kept at bay.

C. I would like to talk for a short while to those who voted for acquittal -- my true judges.
   1. What is happening to me may be a good thing, for my divine sign has not opposed any of my actions leading to it.
   2. Death is either a dreamless sleep for all eternity, or removal to a better place -- in either case a good.
      a. If a dreamless sleep, a pleasant experience.
      b. If removal to a better place, a chance to meet the
heroes of old.
(1) I could examine them as I have the citizens here, and they could not kill me for it, for I would then be immortal.

3. So even though my convicters sought to harm me, they have probably done me good instead.
   a. It is true that they tried to harm me, and for that they deserve blame. In atonement, let them torment my sons as I tormented them, if my sons should care for anything over virtue, or should think they are somebody when they are nobody.

4. I go to die, you to live -- only the god can say which is better.