

Plato, *Euthyphro*

1.) Prelude: 2^a–3^e

Socrates has been indicted (Meletus is the accuser)

a.) corrupts the youth (2^{c-d})

b.) creates new gods and does not believe in old gods (3^b)

2.) Euthyphro's case: 3^e–5^d

Euthyphro is the prosecutor against his own father[!] (4^a)

Euthyphro knows what piety is

Socrates: what is pious/impious | | piety/impiety?

3.) First Answer: prosecution of wrong-doers = piety

not to prosecute = impiety (5^e)

Socrates' response: you did not tell me what piety is, rather you told me that you are now being pious, but other things are also pious... (6^d)

* Socrates seeks out one 'form' of piety (6^e, Cf. 5^d)

4.) Second Answer: what is dear to the gods = piety

what is not = impiety (7^a)

Socrates' response: the gods themselves disagree and fight with one another (7^b)
about what?

about what is just/unjust

beautiful/ugly

good/bad (7^d)

Therefore, the same things are both loved and hated by the gods (8^a)

5.) Third Answer: what **all** the gods love = pious

what **all** the gods hate = impious (9^e)

Socrates: is something pious because it is loved by the gods?

Or, is something loved by the gods because it is pious?

[Apparent excursus on 'active' and 'passive']

Response: the above definition does not account for what piety actually is, but rather indicates only a quality or property of piety (11^a)

* Conversation restarts/resets at 11^b

6.) *Socrates* introduces a possible relation between piety and justice

Fourth Answer: piety is the part of justice concerned with the *care* of the gods

Incidental definition: the part of justice that is not piety is concerned with the care of men (12^e)

Excursus on 'care': aims at the good and betterment of the object cared for, such that the object is bettered (13^b)

Does piety benefit the gods and make them better? (13^e)

Euthyphro: NO!

7.) Fifth Answer: [Soc.] a kind of *service* to the gods (13^d)

Sixth Answer: [Soc./Euth.] knowledge of how to sacrifice and pray (14^c)

= knowledge of how to give to, and beg from the gods

= a sort of trading skill between gods and men

Seventh Answer: pious is what is dear to the gods [i.e., Euthyphro's 2nd answer]

8.) Euthyphro does not wish to continue, and leaves