

Erratum to: Instances of Decision Theory in Plato's *Alcibiades Major* and *Minor*, and in Xenophon's *Memorabilia*

**Erratum to:
Chapter 5 in: A. Archie, *Politics in Socrates' Alcibiades*,
SpringerBriefs in Philosophy,
DOI [10.1007/978-3-319-15269-1_5](https://doi.org/10.1007/978-3-319-15269-1_5)**

Footnote 11 in Chap. 5 ends with a colon, but the cited passage the colon introduces is included in the main body of text after the superscript 11 (p. 78) and continues on the next page (p. 79) in the main body of text.

Footnote 11 in Chap. 5 states:

The parallel between what Alcibiades is willing to forfeit (i.e., his life) in order to *gain* power and what Socrates in the *Apology* is willing to forfeit (i.e., his life) in order to *practice* philosophy is revealing. In the *Apology*, Socrates self-reflectively entertains the counterfactual offer of being acquitted by the Athenians on the condition he cease investigating and practicing philosophy or be put to death:

Footnote 11 in Chap. 5 should state:

The parallel between what Alcibiades is willing to forfeit (i.e., his life) in order to *gain* power and what Socrates in the *Apology* is willing to forfeit (i.e., his life) in order to *practice* philosophy is revealing. In the *Apology*, Socrates self-reflectively entertains the counterfactual offer of being acquitted by the Athenians on the condition he cease investigating and practicing philosophy or be put to death:

The online version of the original chapter can be found under DOI [10.1007/978-3-319-15269-1_5](https://doi.org/10.1007/978-3-319-15269-1_5)

A. Archie (✉)
Department of Philosophy, Colorado State University, Fort Collins, CO, USA
e-mail: Andre.Archie@colostate.edu

Even if you acquitted me now and did not believe Anytus, who said to you that either I should not have been brought here in the first place, or that now I am here, you cannot avoid executing me, for if I should be acquitted, your sons would practice the teachings of Socrates and all be thoroughly corrupted; if you said to me in this regard: "Socrates, we do not believe Anytus now; we acquit you, but only on condition that you spend no more time on this investigation and do not practice philosophy, and if you are caught doing so you will die;" if, as I say, you were to acquit me on those terms, I would say to you: 'Gentleman of the jury, I am grateful and I am your friend, but I will obey the god rather than you, and as long as I draw breath and am able, I shall not cease to practice philosophy, to exhort you and in my usual way to point out to any one of you whom I happen to meet: Good Sir, you are an Athenian, a citizen of the greatest city with the greatest reputation for both wisdom and power; are you not ashamed of your eagerness to possess as much wealth, reputation and honors as possible, while you do not care for nor give thought to wisdom or truth, or the best possible state of your soul?' (29c-e1).

Might Socrates' single minded ambition surpass that of Alcibiades?