The Speech of Alcibiades: Plato's Symposium (212c-223d): A New Translation with Text and Commentary

Edward H Campbell
Plato's Symposium (212c-223d)
the speech of Alcibiades
Translated with Text and Commentary

By E. H. Campbell

Draft 1.0, May 2017
(212ξ) Εἰπόντος ἔξ ὑπάρκος τοῦ Σωκράτους τοὺς μὲν ἐπαινεῖν, τὸν δὲ Ἀριστοφάνη λέγειν τι ἐπιχειρεῖν, ὅτι ἐμνήσθη αὐτοῦ λέγων ὁ Σωκράτης περὶ τοῦ λόγου: καὶ ἔξαίφνης τὴν αὔλειον θύραν κρουόμενην πολὺν ψόφον παρασχεῖν ὡς κωμαστῶν, καὶ αὐλητρίδος φωνὴν ἀκούειν. Τὸν οὖν Ἀγάθωνα, παῖδες, φάναι, (212δ) οὐ σκέψεσθε; Καὶ ἐὰν μὲν τις τῶν ἐπιπηδεύων ἢ καλείτε: εἰ δὲ μὴ, λέγετε ὅτι οὐ πίνομεν ἀλλ᾽ ἀναπαυόμεθα ἤδη.

1 masc. gen. sing. aor. act. part. of εἶπον, to say, speak, tell, or mention by name.
2 Att., Ep., or Dor., pres. act. inf. of ἐπαινέω, approve, applaud, commend. (Liddell and Scott) To express approval to agree or concur with a person; to express approval of, to approve, assent, concur. (Cunliffe)
3 Att., Ep., or Dor., masc. acc. sing. of Ἀριστοφάνης, Aristophanes.
4 Att., or Ep., pres. act. inf. of λέγω.
5 Att., Ep., or Dor., pres. act. inf. of ἐπιχειρέω, to put one’s hand on or to a thing; to set to work at, to endeavor to, or to attempt to do; to make an attempt on, to set upon, attack. (Liddell and Scott) To lay hands upon, to apply one’s self to. (Cunliffe)
6 3rd sing. aor. pass. ind. of μιμνήσκω, to remind; in Mid. and Pass., to remind oneself of a thing, call to mind, remember. (Liddell and Scott) To remind a person; with genitive, to recall or bear in mind, remember, recollect, bethink oneself of. (Cunliffe)
7 masc. nom. sing. pres. act. part. of λέγω.
8 Adv., suddenly.
9 Adj., fem. acc. sing. of αὔλειος, outer.
10 Att., Dor., Ion., or Aeol., fem. acc. sing. of θύρα, door.
11 Att., Ep., or Ion., fem. acc. sing. pres. mid./pass. part. of κρούω, a knock.
12 Adj., Att., or Ep., masc. acc. sing. of πολύς.
13 masc. acc. sing. of ψόφος, a noise.
14 Att., Ep., or Dor., aor. act. inf. of παρέχω, to give.
15 masc. gen. pl. of κωμαστής, a reveler.
16 fem. gen. sing. of αὐλητρίς, a flute girl.
17 Att., or Ep., pres. act. inf. of ἀκούω.
18 masc. acc. sing. of Ἀγάθων, Agathon.
19 masc. nom. pl. of παῖς, a child; in relation to Condition, a slave.
20 pres. act. inf. of ἀναπαύω.
21 2nd pl. fut. mid./pass. ind. of σκέπτομαι, to look. (Liddell and Scott) To turn one’s eyes in a specified direction; to look out for. (Cunliffe)
22 Adj., masc. gen. pl. of ἐπιπηδεύως, made for an end or purpose, fit or adapted for it, suitable, convenient; of persons, serviceable, friendly.
23 3rd sing. pres. act. subj. of εἰμι.
24 Att., or Ep., 2nd pl. pres. imper. of καλέω.
25 1st pl. pres. mid./pass. ind. of ἀναπαύω, to stop.
Plat. The things mentioned by Socrates met with approval by them, but Aristophanes attempted to say something about something he recalled from the speech of Socrates about his own speech when suddenly there was a knock at the outer door which made a lot of noise like that of revelers, and the music of a flute-girl was heard. Then his boys26 said to Agathon shouldn't we check? And if it is one of our friends, invite them, and if not tell them that we are not drinking but have already stopped?

26 I.e., his slaves.
Καὶ οὖ πολὺ ὑστερον27 Ἀλκιβιάδου28 τὴν φωνὴν29 ἀκούειν30 ἐν τῇ αὐλῇ31 σφόδρα32 μεθύοντος33 καὶ μέγα βοώντος,34 ἐρωτώντος35 ὡς Αγάθων37 καὶ κελεύοντος38 ἄγειν39 παρ᾽ Ἀγάθωνα.40 Ἀγεῖν οὖν αὐτὸν παρὰ σφᾶς41 τῆς αὐλητρίδας42 ὑπολαμβάνουσαν43 καὶ ἄλλους τινὰς τῶν ἀκολούθων,44 καὶ ἔσπειρον55 ἀναδέων.56

27 Adj., comp., neut. sing. of ὑστερος, later.
28 masc. gen. sing. of Ἀλκιβιάδης, Alcibiades.
29 Att., Ep., or Ion., fem. acc. sing. of φωνη, a sound, tone, properly the sound of the voice, mostly of men. (Liddell and Scott) A sound uttered, a shout or shouting; utterance, speech; the voice. (Cunliffe)
30 Att., or Ep., pres. act. inf. of ακούω.
31 Att., Ep., or Ion., fem. dat. sing. of αὐλή, a court-yard.
32 Adv., very much, exceedingly.
33 masc. gen. sing. pres. act. part. of μεθύω, to be drunken with wine.
34 masc. gen. sing. pres. act. part. of βοάω, to cry aloud, to shout.
35 masc. gen. sing. pres. act. part. of ἐρωτάω, to ask.
36 Adv., where.
37 masc. nom. sing. of Ἀγάθων.
38 masc. gen. sing. pres. act. part. of κελεύω, to urge or drive on, urge, exhort, bid, command, order.
39 Att., or Ep., pres. act. inf. of ἁγαίω.
40 masc. acc. sing. of Ἀγάθων.
41 Pron., masc. acc. pl. of σφεῖς, they.
42 fem. acc. sing. of αὐλητρίς.
43 Att., Ep., Dor., or Ion., fem. acc. sing. aor. act. part. of ὑπολαμβάνω, to take by the hand.
44 Adj., masc. gen. pl. of ἀκόλουθος, following, attending on; as Subst. a follower, attendant.
45 aor. act. inf. of ἐφίστημι, to set or place upon; to stop, make halt.
46 masc. acc. sing. perf. mid./pass. part. of στεφανάω, to be put round in a circle.
47 Masc. gen. sing. of κισσός, ivy.
48 Pron., masc. dat. sing. of τις.
49 masc. dat. sing. of στεφανος, that which surrounds; a crown, wreath, garland, chaplet. (Liddell and Scott) An encircling ring. (Cunliffe)
50 Adj., masc. dat. sing. of δασεῖ, thick with leaves.
51 neut. gen. pl. of ἴον, a violet.
52 fem. acc. pl. of ταινία, a band, riband, fillet, esp. a head-band, worn in sign of victory.
53 masc. acc. sing. pres. act. part. of ἔχω.
54 Att., Ep., or Ion., fem. gen. sing. of κεφαλή, head.
55 Adv., altogether.
56 Masc. dat. sing. of τις.
57 masc. dat. sing. of κεφαλή, head.
58 masc. acc. sing. pres. act. part. of ἄπειμι, to go away or to depart.
59 masc. nom. pl. aor. act. part. of ἀναδέω, to crown.
60 masc. dat. sing. of ἀνάδεω, to come or go back, return.
And not much later the voice of Alcibiades was heard in the court-yard, very drunk and shouting noisily, asking where Agathon was, and demanding to be led to him. Then he and some of the other followers was, by the hand, to them, by the flute-girl, led. And, stopping at the doors, was wound in ivy, and having a crown with some thick leaves and very many violets placed on his head said:

Alc. Greetings men! Will you receive a completely drunken man as a fellow drinker or, having only crowned Agathon, for whom we have come, shall we depart?
Εγώ γάρ τοι, ἄφικέσθαι,  μέν οὐχ οἰός τ' ἐγενόμην,  νῦν δὲ Ἦκω ἔπι τῇ κεφαλῇ ἔχων τὰς ταινίας, ἵνα ἀπὸ τῆς ἐμῆς κεφαλῆς τὴν τοῦ σοφωτάτου καὶ καλλίστου κεφαλὴν ἔαν εἰπὼ σύναδησο. Ἀρα καταγελάσεσθε μου ὡς μεθύοντος; Ἀγώ δὲ, καν ὑμεῖς ἐλάτε, ὃμως εὔ οἶδ᾽ ὅτι ἀληθῆ λέγω. Ἀλλά μοι λέγετε αὐτόθεν, ἐπὶ ζήτως εἰσίω ἣ μή; Συμπίέσθε ἢ οὔ;
For I tell you it so happened I was unable to come yesterday, but now I am here with ribbons on my head, and now, shall I take them from my head, and wind them on the head of, if I may say so, the wisest and most beautiful man? You might mock me for being drunk? But I, and let y’all laugh, all the same, y’all know I speak the truth. But tell me, straight away, may I enter on the stated terms, or not? Shall y’ all drink together, or not?
Πάντας 84 οὖν ἀναθορυβήσατι 85 καὶ κελεύειν 86 εἰσιέναι 87 καὶ κατακλίνεσθαι, 88 καὶ τὸν Ἀγάθωνα καλεῖν 89 αὐτὸν. Καὶ τὸν ἵέναι 90 ἀγόμενον 91 ὑπὸ 92 τῶν ἀνθρώπων, καὶ περιαιρούμενον 93 ἀμα τὰς ταινίας 94 ὡς ἀναδήσωσαν, 95 ἐπίπροσθε 96 τῶν ὀφθαλμῶν 97 ἔχοντα 98 οὐ κατιδεῖν 99 τὸν Σωκράτη, 100 ἀλλὰ καθίζεσθαι 101 παρὰ τὸν Ἀγάθωνα (213β) ἐν μέσῳ 102 Σωκράτους 103 τε καὶ ἐκείνου: 104 παραχωρήσατι 105 γὰρ τὸν Σωκράτη ὡς ἐκείνου κατιδεῖν. Παρακαθεζόμενον 106 δὲ αὐτὸν ἀσπάζεσθαι 107 τε τὸν Ἀγάθωνα καὶ ἀναδείν. 108

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84 masc. acc. pl. of πᾶς.
85 aor. act. inf. of ἀναθορυβέω, cry out loudly.
86 Att., or Ep., pres. act. inf. of κελεύω, urge.
87 pres. act. inf. of εἴσειμι, to come in.
88 pres. mid./pass. inf. of κατακλίνω, in Pass. to sit down at the table. (Liddell and Scott)
89 Att., Ep., or Dor., pres. act. inf. of καλέω, to call for, or to summon.
90 pres. act. inf. of εἴμι.
91 masc. acc. sing. pres. mid./pass. part. of ἄγω.
92 Prep. + gen of accompaniment. (Smyth, 1698b)
93 Att., Ep., or Dor., masc. acc. sing. pres. mid./pass. part. of περιαιρέω, take away something that surrounds, strip off, remove.
94 fem. acc. pl. of ταινία, ribbon.
95 masc. acc. sing. fut. act. part. of ἀναδέω.
96 Adv. of Place, Poet. for before.
97 masc. gen. pl. of ὀφθαλμός, the eye.
98 neut. pl. pres. act. part. of ἔχω.
99 Att., Ep., or Dor., aor. act. inf. of κατείδον, to look down, look down upon; to behold, regard, perceive.
100 Att., Ep., or Dor. masc. acc. sing. of Σωκράτης.
101 pres. mid./pass. inf. of καθίζω, to make to sit down; to sit down, be seated, to take one's seat, sit.
102 Adj., masc. dat. sing. of μέσος, middle, in the middle.
103 Att., Ep., or Dor. masc. gen. sing. of Σωκράτης.
104 Adj., masc. gen. sing. of ἐκείνος.
105 aor. act. inf. of παραχωρέω, to go aside, make room, give place, retire; step aside out of the way for another.
106 Ep., masc. acc. sing. pres. mid./pass. part. of ἔζομαι, to seat oneself, sit.
107 pres. mid./pass. inf. of ἀσπάζομαι, to welcome kindly, bid welcome, greet.
108 Att., Ep., or Dor., pres. act. inf. of ἀναδέω.
Plat. And whereas they were all crying out loudly urging him to come in and sit down at a table, Agathon called for him. And being led in in the accompaniment of the other men, at once stripped off the ribbons so as to entwine him, holding them in front of his eyes did not perceive Socrates, but sat down next to Agathon between Socrates and himself, for Socrates had stepped aside for him when he came in. And, taking his seat, greeted Agathon and entwined him.
Εἰπεῖνοὖν τὸν Αγάθωνα ὀπολύετε, παῖδες, Αλκιβιάδην, ίνα ἐκ τρίτων κατακέηται. Πάνυ γε, εἰπεῖν τὸν Αλκιβιάδην: ἄλλα τίς ἡμῖν ὁδε τρίτος συμπότης, καὶ ἄμα μεταστρέφομεν αὐτὸν ὅραν τὸν Σωκράτη, ἰδόντα δὲ ἀναπηδήσαι καὶ εἰπεῖν: Ω Ηράκλεις, τούτι τί ήν, Σωκράτης οὗτος; Ἐλλοχάων αὐ μὲ ἐνταῦθα κατέκεισο, (ἐσκαίνης ἂναφάινεθαὶ ὅπου ἐγὼ ὤμην ἥκιστα σε ἐσεθαί. Καὶ νῦν τί ἥκεις; Καὶ τί αὐ ἐνταῦθα κατεκλίνης;
Plat. Then Agathon said to his boys: Take off his shoes that he may recline as the third among the two of us. By all means Alcibiades said: But who along with us is the third drinker? And at once turning around he saw Socrates, and seeing him leapt back in fear and said:

Alc. By Heracles who is this? Is this Socrates? Laying in wait for me again, here? Just as usual, turning up where I least expect you will be. And why are you here now? And why are you reclining there?
Ὡς οὐ παρὰ Αριστοφάνει οὔδε εἰ τις ἄλλος γελοῖος ἐστι τε καὶ βούλεται ἀλλὰ διεμηχανήσῳ ὑπὸς τὰς καλλίστῳ τῶν ἕνδον κατακείσῃ. Καὶ τὸν Σωκράτη, Ἀγάθων, φάναι, ὅρα εἰ μοι ἐπαμύνεις, ὡς ἐμοι ὁ τούτον ἔρως τὸν ἀνθρώπου οὐ φαύλον πράγμα γέγονεν. Ἀπ᾽ ἐκείνου γὰρ τοῦ χρόνου, ἀφ᾽ οὗ τούτου ἡράσθην, οὐκέτι ἔξεστί μοι οὔτε προσβλέψαι οὔτε διαλεχθῆναι καλῷ οὐδ᾽ ἑνί, οὐτοσὶ ζηλοτυπῶν με καὶ φθονῶ θαυμαστὰ ἐργάζεται καὶ λοιδορεῖται τε καὶ τῷ χείρε μόγις ἀπέχεται.
So as not to sit next to *Aristophanes*, or even someone else who is just as a *ridiculous* man, and is among the *willing*, but have contrived in a manner so as to recline for dinner next to the *most* beautiful man in the house.\(^{168}\)

*Plat.* And Socrates said to Agathon.\(^{169}\)

*Soc.* See if you can save me, for my *love* for this man, over all *other* men, has become no trivial affair. For from the time I fell in love with *this* man it was no longer possible for me to have seen, or argued with, a single beautiful man, or *this* man will be jealous of me, and, bearing a grudge, does the most marvelous things—railing at me, can hardly keep his hands to himself.

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\(^{168}\) This is σπουδογέλοιος, i.e., “blending jest with earnest.”

\(^{169}\) The subject of the infinitive is in the accusative. (Smyth, 936)
Ὅρα οὖν μή τι καὶ νῦν ἐργάσηται, ἀλλὰ διάλλαξον ἡμᾶς, ἢ ἐὰν ἐπιχειρησθῇ, ἐπάμυνε, ως ἐγὼ τὴν τούτου μανίαν ταῖνιῶν, ἵνα ἀναδήσω καὶ τὴν τούτου ταυτηνὶ κεφαλὴν, καὶ μή μοι μέμφηται ὅτι σὲ μὲν ἀνέδησα, αὐτὸν δὲ νικῶντα ἐν λόγοις πάντας ἀνθρώπους, οὐ μόνον πρῶην ὡσπερ σὺ, ἀλλ᾽ ἄει, ἑπειτὰ οὐκ ἀνέδησα.
So watch out just in case he tries to do something now. But reconcile us, and if he attempts to overpower me, come to my aid, for I am completely afraid of his madness and his devotion.

**Plat.** But Alcibiades said:

**Alc.** There shall be no reconciliation between you and I. But in regard to those matters, I shall have vengeance upon you once again, but for now, Agathon, he said, give me some of those ribbons that I may crown this man's wonderful head, and blame me not for not crowning you, for he prevails over all men with logic—and not only early in the day like you, but all the time, therefore you are not crowned.
Καὶ ἀμὴν ἀνεῖδε194 τῶν ταινιῶν193 ἀναδεῖν194 τὸν Σωκράτη καὶ κατακλίνεσθαι.195

Επειδὴ δὲ κατακλίνη,196 εἰπεῖν:197 εἶν δή, ἄνδρες: δοκεῖ198 γὰρ μοι νίφειν.199 Οὐκ ἐπιτρεπτέον200 ὑμῖν, ἀλλὰ ποτέον:201 ὁμολόγηται202 γὰρ ταῦθ203 ἡμῖν. Αἰχμονα204 ὑμῖν αἱροῦμαι205 τῆς πόσεως,206 ἐως ἀν ύμεῖς208 ἰκανῶς209 πίπτε,210 ἐμαυτὸν.211 Αἳλλα φέρετω,212 Αγάθων,213 εἰ τι ἐστιν ἐκπώμα214 μέγα. Μάλλον δὲ οὐδὲν δεῖ,215 ἀλλὰ φέρε,216 παῖ,217 φάναι,218 τὸν ψυκτῆρα219 ἀκούσω, ἰδόντα220 αὐτὸν (214α) πλέον221 ἡ ὀκτὼ222 κοτύλαις223 χωροῦντα.224
Plat. And at once he took the ribbons and crowned Socrates, and took a seat. And after he sat down he said:

Alc. Well men, it looks to me like you are sober. And that certainly is not tollerable us, but one must drink, and we agree to this. I therefore choose myself to be leader of this drinking bout until y’all are as drunk as I am myself. Therefore, bring, Agathon, a drinking-cup that is big. And nothing more is necessary, but boy, bring, he said, that there wine-cooler — seeing that, when full, it would hold at least eight more kuathoi.
Τοῦτον ἐμπλησάμενον225 πρῶτον226 μὲν αὐτὸν ἐκπιεῖν,227 ἐπείτα228 τῷ Σωκράτει κελεύειν229 ἐγχεῖν230 καὶ ἁμα εἰπεῖν:231 πρὸς232 μὲν Σωκράτη, ὦ ἄνδρες, τὸ σόφισμά233 μοι234 οὐδὲν: ὁπόσον235 γὰρ ἂν κελεύῃ236 τὶς, τοσοῦτον237 ἐκπιών238 οὐδὲν μᾶλλον μὴ ποτε μεθυσθῇ.239 Τὸν μὲν οὖν Σωκράτη ἐγχέαντος240 τοῦ παιδὸς241 πίνειν:242 τὸν δ’ Ἐρυξίμαχον πῶς,243 οὖν, φάναι,244 ὥ Ἀλκιβιάδη, ποιοῦμεν;245 (214β) Οὔτως οὔτε τι λέγομεν ἐπὶ τῇ κύλικι247 οὔτε τι ἀδομεν,248 ἀλλ’ ἀτεχνῶς ὡσπερ οἱ διψῶντες249 πιόμεθα;250 Τὸν οὖν Ἀλκιβιάδην εἰπεῖν ὦ Ἐρυξίμαχε βέλτιστε,251 βελτίστου πατρὸς252 καὶ σωφρονεστάτου,253 χαίρε.254

225 masc. acc. sing. aor. mid. part. of ἐμπίπλημι, to fill quite full.
226 Adj., masc. acc. sing. of πρῶτος, first.
227 Att., Ep., or Dor. aor. act. inf. of ἐκπίνω, to drink out or off, to quaff liquor.
228 Adv., thereupon, thereafter, then.
229 Att., or Ep., pres. act. inf. of κελεύω, to urge or drive on, urge, exhort, bid, command, order.
230 Att., Ep., or Dor. pres. act. inf. of ἐγχέω, to pour in wine, to fill the cup
231 Att., Ep., or Dor., aor. act. inf. of ἐγχέω.
232 Prep. + acc., of Relation between two objects, in reference to, in respect of; in consequence of; according to. (Liddell and Scott)
233 neut. sing. of σόφισμα, any skillful act; a clever device, contrivance, artifice; a quibble, a fallacy or a sophism.
234 Pron., 1st masc. dat. sing. of ἐγώ.
235 adj., masc. acc. sing. of ὁπόσος, of Number, as many as.
236 2nd sing. pres. mid./pass. subj. of κελεύω.
237 Adj., masc. acc. sing. of τοσοῦτος, so large, so tall, so great, so much, so many.
238 masc. nom. sing. aor. act. part. of ἐκπίνω.
239 3rd sing. aor. pass. subj. of μεθύσκω, to make drunk.
240 masc. gen. sing. aor. act. part. of ἐγχέω.
241 Ep., masc. gen. sing. of πίνω.
242 Att., or Ep., pres. act. inf. of πίνω.
243 Partic., in any way, at all, by any means, how.
244 pres. act. inf. of ἄφημι.
245 Att., Ep., or Dor., 1st pl. pres. act. ind. of ποιέω.
246 1st pl. pres. act. ind. of λέγω.
247 fem. dat. sing. of κύλιξ, cup.
248 1st sing. pres. act. ind. of ἀείδω, to make drunk.
249 masc. nom. pl. pres. act. part. of διψάω, to be thirsty or to be parched.
250 1st pl. pres. mid. ind. of πίνω.
251 Adj., superl., masc. voc. sing. of βέλτιστος, best, most excellent.
252 βελτίστου πατρὸς = masc. gen. sing.
253 Adj., superl., masc. gen. sing. of σώφρων, having control over the sensual desires, temperate, self-controlled, moderate, chaste, sober.
254 2nd sing. pres. imper. of χαίρω, rejoice, be glad, be delighted; hail, welcome.
Plat. Filling the cup he himself quaffed it first, then he ordered it filled for Socrates, and at once he said:

Alc. Against Socrates, O men, my artifice is nothing, for no matter how many someone orders him to drink he will never be made drunk.

Plat. Socrates drank what the slaves had filled. But the Eryximachus said:

Eryx. What are we doing, O Alcibiades? Are we to have nothing to say over the cup, not one thing to sing or to chant, but to guzzle it down ungracefully—like the dehydrated?

Plat. Then Alcibiades said:

Alc. O most excellent Eryximachus: To the most excellent father, and to the most sound of mind, Welcome!
Καὶ γὰρ σὺ, φάναι τὸν Ἐρυξίμαχον: ἀλλὰ τί ποιῶμεν;

Ὅτι ἀν σὺ κελεύῃς. Δεῖ γὰρ σοι πείθεσθαι.

Ἡμῖν πρὶν σὲ εἰσελθεῖν ἔδοξε ἐπὶ δεξιὰ ἕκαστον ἐν μέρει (214ξ) περὶ Ἐρωτος εἰπεῖν ἂς δύναιτο κάλλιστον, καὶ ἐγκωμιάσαι. Οἱ μὲν οὖν ἄλλοι πάντες ἥμεις εἰσελθεὶ καὶ χρῆναι ἐπὶ δεξιὰ ἕκαστον ἄλλων ἐν μέρει ἕκαστω περὶ Ἔρωτος ἡμῖν ἐπὶ δεξιὰ ἑκάστων ἄλλων.

255 καὶ γὰρ has in general two distinct meanings according as γὰρ is an adverb or conjunction. As καὶ γὰρ has become a formula, it is often uncertain which of the two words is the adverb, which the conjunction. (Smyth, 2813) καὶ γὰρ for even, for also. Here καὶ is an adverb affecting a single word, several words, or the whole sentence, and γὰρ is a conjunction. (Smyth, 2815)

256 Dor., or Poet., 1st pl. pres. act. subj. of ποιέω.

257 2nd sing. pres. act. subj. of κελεύω.

258 pres. mid./pass. ind. of πείθω.

259 Ep., or Ion., masc. nom. sing. of ἰατρός, one who heals, physician or surgeon, doctor.

260 Adj., masc. nom. sing. of ἀντάξιος, worth just as much as.

261 Att., 2nd sing. pres. act. imper. of ἐπιτάσσω, to put upon one as a duty, to enjoin; to order one to do; to impose commands.

262 2nd sing. pres. mid./pass. ind. of βούλομαι, to will, wish, be willing.

263 2nd sing. aor. act. imper. of ἀκούω.

264 Pron., 1st masc. dat. pl. of ἐγώ.

265 Att., Ep., or Dor., aor. act. inf. of καλέω, to go in or into, enter; enter into.

266 3rd sing. aor. act. ind. of δοκέω.

267 pres. act. inf. of χρῄ, it is fated, it is necessary; must, must needs, one must or ought to do.

268 Adj., neut. pl. of δεξιός, on the right hand or side.

269 Adj., masc. acc. sing. of ἐκαστός, every, everyone, each, each one.

270 Ep., or Ion., neut. dat. sing. of μέρος, a part or a share; one’s turn; the part one takes in a thing.

271 masc. gen. sing. of Ἐρως, Love.

272 Att., Ep., or Dor., aor. act. inf. of εἰπεῖν.

273 3rd sing. pres. mid./pass. opt. of δυνάμαι, to be able, capable, strong enough to do.

274 Adj., superl., masc. acc. sing. of καλός.

275 aor. act. inf. of ἐγκωμίζειν, to praise, to laud, or to extol one.

276 1st pl. perf. act. ind. of ἐρῶ.

277 2nd sing. perf. act. ind. of ἐρῶ.

278 2nd sing. perf. act. ind. of ἐπιτάξομαι.

279 2nd sing. pres. act. ind. of ἐπιτάσσει.

280 masc. nom. sing. aor. act. part. of εἰπον.

281 aor. act. inf. of ἐπιτάσσομαι.

282 2nd sing. pres. mid./pass. subj. of θαυμάζω.

283 Adj., neut. pl. of δεξιός.

284 Movable Σ appears in οὕτως thus, ἓξ out of, before vowels, οὔτω, ἓκ before consonants. (Smyth, 136)
Eyrx. And to you!

Plat. Eyrxivmachus said:

Eyrx. But what are we to do?

Alc. That which you command, it is necessary for us to you obey:

For indeed a doctor is just as good as any other man.

Command what you will.

Eyrx. Listen up then.

Plat. Eyrxivmachus said.

Eyrx. Before you arrived, it was decided by us that it would be proper for each man on the right, in his part of the Logos, speak about Love, in so far as he is able, extolling his beauty. Now all of us have spoken. But since you have not spoken, but have drunk, it would be observant of custom for you to speak, and having spoken, you may put upon Socrates anything you wish, and for that man on his right, and so on for the others.

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285 A physician is worth more than several other men put together, for he can cut out arrows and spread healing herbs. (Samuel Butler, 1898) For a leech is the worth of many other men, for the cutting out of arrows and the spreading of soothing simples. (A. T. Murray, 1924) Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων, ἰοὺς τ᾽ ἐκτάμνειν ἐπὶ τ᾽ ἠπα σώματα πάσσειν. For a doctor is worth as much as many other men, for both the cutting out of arrows and applying gentle remedies. (Iliad, 11.514-15)
Ἀλλά, φάναι, ὦ Ἐρυξίμαχε, τὸν Ἀλκιβιάδην, καλῶς μὲν λέγεις,286 μεθύοντα287 δὲ ἄνδρα παρὰ νηφόντων λόγους παραβάλλειν288 μὴ οὐκ ἔξ ἰσου ἦ.289 Καὶ ἀμα,290 ὦ μακάριε,291 πείθει292 τί (214δ) σε Ὀσκράτης ὧν293 ἀρτι294 εἶπεν; Ἡ οἰσθα295 ὅτι τοῦναντίον296 ἐστὶ πάν ἦ ὁ ἔλεγεν;297 Οὕτος γάρ, εάν τίνα298 ἐγὼ ἐπαινέσω299 τοῦτον παρόντος300 ἡ θεόν ἢ ἀνθρωπον ἄλλον ἢ τοῦτον, οὐκ ἀφεξεσαι301 τώ τῷ χείρε. Οὐκ εὐφημήσεις,302 φάναι τὸν Ὀσκράτη.
Μά τὸν Ποσειδῶ,303 εἰπεῖν τὸν Ἀλκιβιάδην, μηδὲν λέγε304 πρὸς ταῦτα, ὡς ἐγὼ οὐδ᾽ ἂν ἕνα ἄλλον ἐπαινέσαιμι305 σοῦ παρόντος.306 Ἀλλ᾽ οὕτω ποίει,307 φάναι τὸν Ἐρυξίμαχον, εἰ βούλει:308 Ὅσκράτη ἐπαινέσον.309
Plat. But he said:

Alc. O Eyrximacus, you speak eloquently, but to pit a drunken man against the logic of the sober would not be fair. But all the same, my good man, why are you convinced by what Socrates just said? Actually you know everything is the opposite to what he was saying? For this man, if I should praise any man in his presence, either God, or man, or any other such thing, he will not keep his hands off me.

Soc. Will you not use words of good omen?

Plat. Socrates asked.

Alc. By Poseidon!

Plat. Alcibiades said.

Alc. Don't say such things, I could not praise one other man in your presence.

Eyrx. Do as you like, praise Socrates if you wish.

Plat. Eyrximachus said.
(214ε) Πῶς λέγεις,310 Εἰπεῖν τὸν Ἀλκιβιάδην: δοκεῖ311 χρῆναι,312 ὦ Ἐρυξίμαχε; Ἑπιθῶμαι313 τῷ ἄνδρι καὶ τιμωρήσωμαι314 ὑμᾶν315 ἑναντίον;316 Οὗτος φάναι τὸν Σωκράτη: Τί ἐν νῷ ἐχεις; Ἐπι τὰ γελοιότερά317 με ἐπαινέσαι,318 Ἡ τί ποιήσεις;319 Τάληθη320 ἐρῶ.321 Ἀλλ᾽ ὦρα322 εἰ παρίς.323 Ἀλλὰ μέντοι,324 φάναι, τὰ γε ἀληθῆ παρίσματι καὶ κελεύω λέγειν. Οὐκ ἂν φθάνωμι,325 εἰπεῖν τὸν Ἀλκιβιάδην. Καὶ μέντοι οὔτωσι326 ποίησον.327 Εὰν τι μὴ ἀληθὲς λέγω, μεταξὺ328 ἐπιλαμβάνω,329 ἢν βούλη,330 καὶ εἰπὲ331 ὅτι τοῦτο ψεύδομαι.332 ἑκὼν333 γὰρ εἶναι οὐδὲν (215α) ψεύδομαι.334

310 2nd sing. pres. act. ind. of λέγω.
311 Att., Ep., Dor. or Ion., 3rd sing. pres. act. ind. of δοκέω.
312 pres. act. inf. of χρη.
313 Att., Ep., or Dor., 1st sing. aor. subj. of ἐπιτίθημι, to make an attempt upon, attack.
314 1st sing. aor. subj. of τιμωρέω, to help, aid, succour; to assist one who has suffered wrong, to avenge him.
315 Pron., 2nd gen. pl. of σύ.
316 Adj., neut. sing. of ἑναντίος, opposite.
317 Adj., comp., neut. pl. of γέλοιος, causing laughter, laughable; of persons, ridiculous.
318 aor. act. inf. of επαινέω, to approve, applaud, or commend.
319 Dor., 2nd sing. fut. act. ind. of ποιέω, to make or represent in poetry.
320 Adj., Att., Ep., or Dor., neut. pl. of ἀληθῆς.
321 Att., Ep., or Dor., 1st sing. fut. act. ind. of ἐρῶ, I will say or speak.
322 Ep., 2nd sing. pres. act. imper. of ὁράω, to see to, look to, i.e. take heed, beware.
323 2nd sing. pres. act. ind. of παρίημι, to permit, allow.
324 ἀλλὰ μέντοι = nay, but; well, however; yet, truly. (Smyth, 2786) Asseverative μέντοι certainly, surely, of course, in truth is very common in replies, where it expresses positive, eager, or reflective assent. (Smyth, 2918)
325 1st sing. pres. act. opt. of φθάνω, to come or do first or before others; to come first.
326 Adv., strengthened form of οὕτως.
327 neut. sing. fut. act. part. of ποιέω.
328 Adv., betwixt, between, or in the middle of.
329 Att., 2nd sing. aor. mid. imper. of ἐπιλαμβάνω,
330 2nd sing. pres. mid./pass. subj. of βούλομαι.
331 2nd sing. aor. act. imper. of εἰπον.
332 1st sing. pres. mid./pass. ind. of ψεύδο, of statements, to be untrue; to lie.
333 Adj., masc. nom. sing. of ἑκὼν, willing, of free will, readily; wittingly, purposely; as far as it depends on my will, as far as concerns me.
334 1st sing. fut. mid. ind. of ψεύδο.
Eyrx. What do you say?

Plat. And Alcibiades said:

Alc. Does it look like it is necessary, O Eyriximachus? Should I attack the man and avenge you all, or the opposite?

Plat. And Socrates said this:

Soc. What do you have in mind? Praising me with ridiculous things? Or shall you make some kind of poetry?

Alc. I shall speak the truth. But beware if you allow it.

Soc. But of course, I allow the truth. I urge you to continue.

Plat. He said. And Alcibiades said

Alc. And of course it shall so be made. And if something I say is untrue, you may interrupt if you wish, and say something if I lie. As far as I am concerned, I will say nothing untrue.335

335 "I willingly tell no falsehood." (Goodwin, Syntax and Moods, 208)
Ἐὰν μέντοι ἀναμιμνήσκομεν, ἀλλοι ἀλλοθεν λέγω, μηδὲν θαυμάσῃς: οὐ γάρ τι ῥᾴδιον τὴν σὴν ἀτοπίαν ῥᾳ ... ἐργάζονται οἱ δημιουργοὶ σῦριγγας ἢ αὐλοὺς, οἳ διχάδε διοιχθέντες φαίνονται ἔνδοθεν ἀγάλματα ἔχοντες θεῶν.

336 masc. nom. sing. pres. mid./pass. part. of ἀναμιμνήσκω, to remind one of a thing.
337 Adj., neut. sing. of ἄλλος.
338 Adv., from another place. ἀλλοθεν ἄλλος = one from another place, another from another. (Liddell and Scott)
339 1st sing. pres. act. subj. of Λέγω.
340 Adj., neut. sing. of μηδείς, not one, not even one, nobody, not one thing, nothing.
341 2nd sing. aor. act. subj. of θαυμάζω.
342 Adj., neut. sing. of ῥᾴδιος, easy.
343 Adj., Att., Ep., or Ion., fem. acc. sing. of σός, thy, thine, of thee; yours.
344 Att., Dor., or Aeol., fem. acc. sing. of ἀτοπία, a being out of the way; extraordinary in nature; strangeness, oddness, eccentricity.
345 Adv., in this wise, so, thus, so very, so exceedingly.
346 masc. dat. sing. pres. act. part. of ἔχω.
347 Adv. (εὔπορος), easily.
348 Adv., in order, in a row, one after another.
349 aor. act. inf. of καταριθμέω, to count or reckon among; to recount in detail.
350 Att., Ep., or Dor., pres. act. inf. of ἐπιχειρέω.
351 fem. gen. pl. of εἰκών, a likeness, an image, or a portrait; an image in a mirror; a similitude, simile.
352 3rd sing. fut. mid. ind. of οἴομαι.
353 Adj., comp., neut. pl. of γέλοιος.
354 3rd sing. fut. mid. ind. of εἰμί.
355 fem. nom. sing. of εἰκών.
356 Prep. + gen., postpositive, on account of, for the sake of, with regard to.
357 Adj., superl., masc. acc. sing. of ὁμοίος.
358 masc. dat. pl. of Σειληνός, Silenus.
359 360 neut. dat. pl. of ἔμοιολυφείοις, statuary’s shop.
359 neut. dat. pl. perf. mid. part. of κάθημαι, to be seated.
360 Pron., masc. acc. pl. of ὅστις.
361 Adv., Dor., or Aeol., fem. acc. sing. of ἀτοπία, a being out of the way; extraordinary in nature; strangeness, oddness, eccentricity.
362 Att., 3rd pl. pres. mid./pass. ind. of ἐργάζομαι.
363 masc. nom. pl. of δημιουργός, craftsman.
364 fem. acc. pl. of σὺριγξ, shepherd’s pipe, Panspipe.
365 masc. acc. pl. of αὐλός, pipe, flute, clarionet.
366 Adv. (δίχα), in two ways.
367 masc. nom. pl. aor. pass. part. of διοιγνύμαι, to open.
368 369 370 masc. nom. pl. pres. act. part. of ἔχω.
371 masc. nom. pl. pres. mid./pass. part. of ἔχω.
Of course being reminded if I should say anything out of the way, don't be surprised, for it is not anything easy to recount in detail your eccentricity, carrying it out so easily and in order. I shall try to praise Socrates, O men, by means of similitudes. This he will likewise think laughable, but the similitude shall be for the sake of truth, not for the sake of laughter. For I say he is most like those likenesses of Silenus\(^{373}\) seated in the statuary's shops made by craftsmen with either a shepherd's pipe, or a flute, opening them in the middle reveals they have statues of the Gods within.

\(^{373}\) A demi-God, who became the nurse, the preceptor, and attendant of the God Bacchus...Silenus is generally represented as a fat and jolly old man, riding on an ass, crowned with flowers, and always intoxicated...Some authors assert that Silenus was a philosopher, who accompanied Bacchus in his Indian expedition, and assisted him by the soundness of his counsels. From this circumstance, therefore, he is often introduced speaking with all the gravity of a philosopher concerning the formation of the world and the nature of things. (J. Lempriere)
Καὶ φημὶ αὖ ἐοικέναι ἀυτὸν τῷ σατύρῳ τῷ Μαρσύᾳ. Ὅτι μὲν οὖν τὸ γε εἰδὸς ὁμοιος εἰ τούτοις, ὡ Σώκρατες, οὔτε αὐτὸς ἀν που ἀμφισβητήσας ὡς δὲ καί τάλλα ἐοικες, μετὰ τοῦτο ἀκοὺε. Ὡσδὲ καὶ τἆλλα ἐοικας, οὐδὲν που ἀμφισβητήσας: ὡς δὲ καὶ τἆλλα ἐοικας, μετὰ τοῦτο ἀκοὺε. Ὡσδὲ καὶ τἆλλα ἐοικας, οὐδὲν που ἀμφισβητήσας: ὡς δὲ καὶ τἆλλα ἐοικας, μετὰ τοῦτο ἀκοῤῥεῖν. Ἀλλ᾽ οὐκ αὐλητής, Πολὺ γε θαυμασιώτερος ἐκεῖνος.

374 Att., perf. act. inf. of ἐοικα, to be like; to seem likely or probable.
375 neut. sing. of εἰδὸς, that which is seen, form, shape, figure.
376 Adj., Att., Ep., or Ion., masc. nom. sing. of ὁμοιος, like, resembling; the same; shared alike by both, common.
377 2nd sing. aor. act. opt. of ἀμφισβητέω, literally, to stand apart, and so to disagree with an argument; to dispute or argue with.
378 τάλλα, Crasis for τὰ ἄλλα. Attic more than any other dialect disliked the immediate succession of two vowel sounds in adjoining syllables. To avoid such succession, which often arose in the formation and inflection of words, various means were employed: contraction, when the vowels collided in the middle of the word; or, when the succession occurred between two words (hæstas), by crasis, elision, aphaeresis, or by affixing a movable consonant at the end of the former word. (Smyth, 46) Crasis (κᾶσις, mingling) is the contraction of a vowel or diphthong at the end of a word with a vowel or diphthong beginning the following word. Over the syllable resulting from the contraction is placed a called coronis (κορωνίς hook) as τάλλα from τὰ ἄλλα, the other things, the rest. (Smyth, 62)
379 Att., 2nd sing. perf. act. ind. of ἐοικα.
380 Prep. + acc., amid, among; into the middle of; in pursuit or quest of; after, next after, behind.
381 2nd sing pres. act. imper. of ἄκολοω.
382 masc. nom. sing. of ύβριστης, a violent, overbearing person, a wanton, insolent man; lustful, lewd.
383 2nd sing. pres. act. ind. of ἢμι.
384 2nd sing. pres. act. subj. of ὁμολογέω.
385 1st sing. fut. mid. ind. of παρέχω, in Mid., to supply of oneself or from one's own means; to furnish, produce, or provide.
386 masc. nom. sing. of αὐλητῆς, a flute-player.
387 Adj., Att., or Ep., neut. sing. of πολὺς.
388 Adj., comp., masc. nom. sing. of θαυμάσιος.
389 Adj., masc. gen. sing. of ἐκεῖνος.
And I say moreover, that he is like the satyr Marsyas. That certainly you are like him in appearance, O Socrates, and you could not but agree, but not only that, listen to how you are otherwise like him. Are you a violent and insolent person, or not? And if you don't not agree, I shall provide witnesses. And are you not a flute-player? And much more wonderful a player than him.
Ο μέν γε δι’ ὀργάνων εκήλει τοὺς ἀνθρώπους τῇ ἀπό τοῦ στόματος δυνάμει, καὶ έτι νυν ὃς ἀν τὰ ἐκείνου αὐλή—γὰρ Ὅλυμπος ἡμύλει, Μαρσύου λέγω, τούτου διδάξαντος. Τὰ οὖν ἐκείνου—ἐάντε ἀγαθὸς αὐλητής αὐλή ἐάντε φαύλη αὐλητρίς—μόνα κατέχεσθαι ποιεῖ καὶ δηλοὶ τοὺς τῶν θεῶν τε καὶ τελετῶν δεομένους διά το θεία εἶναι. Ὁ δ´ ἐκείνου τοσούτον μόνον διαφέρεις, ὅτι ἄνευ ὀργάνων λόγοι ταὐτὸν τοῦτο ποιεῖς.
In fact he enchants men by means of musical instruments, with the power of his mouth, and yet, at this very moment, he still plays these instruments of his—and indeed Olympus\textsuperscript{418} plays the music, and I say Marsyas\textsuperscript{419} taught him this. Therefore, by mastering the things of that man alone—whether he is an good flute-player or an ordinary flute-girl—makes those needful of the Gods, be among the initiated, on account of its divine origin. But you differ from him in only one great way, that you create this same thing in plain speech without instruments.

\textsuperscript{418} Now Lacha, a mountain in Greece, on the borders of Thessaly and Macedonia. The ancients supposed that it touched the Heavens with its top; and, from that circumstance, they have placed the residence of the Gods there, and have made it the court of Jupiter. It is about one mile and a half in perpendicular height, and is covered with pleasant woods, caves, and grottoes. On the top of the mountain, according to the notions of the poets, there was neither wind nor rain, nor clouds, but an eternal Spring. (J. Lempriere)

\textsuperscript{419} A celebrated piper of Celaenae, in Phrygia, son of Olympus, or of Hyagnis, or Oeagrus. He was so skillful in playing on the flute, that he is generally deemed the inventor of it. According to the opinion of some he found it when Minerva had thrown it aside on account of the distortion of her face when she played upon it. Marsyas was enamored of Cybele, and he traveled with her as far as Nysa, where he had the imprudence to challenge Apollo to a trial of his skill as a musician. The God accepted the challenge, and it was mutually agreed that he who was defeated should be flayed alive by the conqueror. The Muses, or, according to Diodorus, the inhabitants of Nysa, were appointed umpires. Each exerted his utmost skill, and the victory, with much difficulty, was adjudged to Apollo. The God, upon this, tied his antagonist to a tree and flayed him alive. The death of Marsyas was universally lamented; the Fauns, Satyrs, and Dryads, wept at his fate, and from their abundant tears, arose a river of Phrygia, well known by the name of Marysas. (Ibid.)
Ἡμεῖς γοῦν ὡς ἀκούσομεν λέγοντος καὶ πάνυ ἀγαθοῦ ὁ ἄλλος λόγος, κἂν πάνυ φαύλος ἢ ὁ λέγων, ἢ ἄντε γυνὴ ἀκούῃ ἢ ἄντε μειράκιον, ἐκπεπληγμένοι κατεχόμεθα. Ἐγὼ γοῦν, ὥς ἄνδρες, εἰ μὴ ἐμελλεῖν, ἐπειδὰν σοῦ τις ἢ τῶν σῶν ἄλλος λέγοντος, κἂν πάνυ φαῦλος ᾖ, ὁ λέγων, ἢ ἀκούῃ ἢ ἀνὴρ ἢ μειράκιον, ἐκπεπληγμένοι ἐσμὲν κατεχόμεθα. Ἐγὼ γοῦν, ὥς ἄνδρες, εἰ μὴ ἐμελλεῖν, ἐπειδὰν δὲ σοῦ τις ἢ τῶν σῶν ἄλλος λέγοντος κἂν πάνυ φαῦλος ἢ ὁ λέγων, ἢ ἄντε γυνὴ ἀκούῃ ἢ ἄντε ἀνὴρ ἢ μειράκιον, ἐκπεπληγμένοι ἐσμὲν, κατεχόμεθα. Ἐγὼ γοῦν, ὥς ἄνδρες, εἰ μὴ ἐμελλεῖν, ἐπειδὰν δὲ σοῦ τις ἢ τῶν σῶν ἄλλος λέγοντος, κἂν πάνυ φαῦλος ἢ ὁ λέγων, ἢ ἄντε γυνὴ ἀκούῃ ἢ ἄντε μειράκιον, ἐκπεπληγμένοι ἐσμὲν κατεχόμεθα. Ἐγὼ γοῦν, ὥς ἄνδρες, εἰ μὴ ἐμελλεῖν, ἐπειδὰν δὲ σοῦ τις ἢ τῶν σῶν ἄλλος λέγοντος, κἂν πάνυ φαῦλος ἢ ὁ λέγων, ἢ ἄντε γυνὴ ἀκούῃ ἢ ἄντε ἀνὴρ ἢ μειράκιον, ἐκπεπληγμένοι ἐσμὲν κατεχόμεθα. Ἐγὼ γοῦν, ὥς ἄνδρες, εἰ μὴ ἐμελλεῖν, ἐπειδὰν δὲ σοῦ τις ἢ τῶν σῶν ἄλλος λέγοντος, κἂν πάνυ φαῦλος ἢ ὁ λέγων, ἢ ἄντε γυνὴ ἀκούῃ ἢ ἄντε ἀνὴρ ἢ μειράκιον, ἐκπεπληγμένοι ἐσμὲν κατεχόμεθα.
We, at any rate, when we hear the speeches of another man, and even the speeches of an altogether good public speaker, not one thing is an object of concern, they are like a story told by no one, but whenever we should hear anyone other than you speaking your speeches, even if he is a completely ordinary speaker, whether it is a woman, or a man, or a boy, we are astounded and captivated. I at any rate, O men, if I would not be thought to be completely drunk, would not hesitate to swear an oath for you that I have in fact been affected by the speeches of this man, and I am still affected at this very moment.
Ὅταν γὰρ ἀκούω, σαρκῶν ἔμβαλλον ἡ τῶν Κορυβαντιώντων ἤ τε καρδία πηδαὶ καὶ δάκρυα ἐκχείται ὑπὸ τῶν λόγων τῶν τούτων, òφω δὲ καὶ ἄλλως παμπόλλους τὰ αὐτὰ πάσχοντας. Περικλέους δὲ ἀκούων καὶ ἄλλων ἀγαθῶν ὡς ἀνδραποδωδῶς διακειμένου, μοι ἡ ψυχὴ οὐδ᾽ ἠγανάκτει ὡς ἀνδραποδωδῶς διακειμένου, δ᾽ ὑπὸ τουτουῒ τοῦ Μαρσύου πολλάκις δὴ (216α) οὕτω διετέθην, ὥστε μὴ βιωτὸν εἶναι ἔχοντι ὡς ἔχω.
For whenever I hear very much of the speeches of this man I am in a Corybantic frenzy, my heart leaps, and tears pour out like water, and I have seen many other men affected in the same ways. But having heard Pericles and other noble orators, who I used to believe spoke well, but nothing such as this has affected me, neither causing commotion in my soul, nor so annoyed at being so slavishly affected, but many times in fact by that man as Marsyas so that I thought that I had a life not worth living.

485 The Corybantes were the priests of Cybele, called also Galli. In the celebration of their festivals they beat their cymbals, and behaved as if delirious. They first inhabited on mount Ida, and from thence passed into Crete, and secretly brought up Jupiter. some suppose that they receive their name from Corybas, son of Jasus and Cybele, who first introduced the rights of his mother into Phrygia. There was a festival at Cnossus in Crete, called Corybantica, in commemoration of the Corybantes, who there educated Jupiter. (J. Lempriere)

486 An Athenian of a noble family, son of Xanthippus and Agariste. He was naturally endowed with great powers, which he improved by attending the lectures of Damon, of Zeno, and of Anaxagoras. When he took a share in the administration of public affairs, he rendered himself popular by opposing Cimon, who was the favorite of the nobility; and, to remove every obstacle which stood in the way of his ambition, he lessened the dignity and the power of the court of the Areopagus, which the people had been taught for ages to respect and to venerate...The Athenians were so pleased with his eloquence that they compared it to thunder and lightening, and, as to another father of the Gods, they gave him the surname of Olympian. Yet great and venerable as this character may appear, we must not forget the follies of Pericles. Pericles lost all his legitimate children by the pestilence, and to call a natural son by his own name he was obliged to repeal a law which he had made against spurious children, and which he had enforced with great severity. This son, called Pericles, became one of the ten generals who succeeded Alcibiades in the administration of affairs, and, like his colleagues, he was condemned to death by the Athenians, after the unfortunate battle of Arginusae. (Ibid.)
Καὶ ταῦτα, ὦ Σώκρατες, οὐκ ἐρεῖς ὡς οὐκ ἠληθῆ. Καὶ ἔτι γε νῦν σύνοιδ’ ἐμαυτῷ ὅτι εἰ ἐθέλομι παρέχειν τὰ ὧτα, οὐκ ἂν καρτερήσαμι ἀλλὰ ταῦτα ἂν πάσχομι. Ἀναγκάζει γὰρ με ὀμολογεῖν ὅτι πολλοῦ ἐνδεής ἂν ἂν αὐτὸς ἂν ἐμαυτοῦ μὲν ἀμελῶ, τὰ δ’ Ἀθηναίων πράττω. Βίας οὖν ὡσπερ ἀπὸ τῶν Σειρήνων εἰς ὦτα οἴχομαι φεύγω, ἵνα μὴ αὐτὸν καθήμενον παρὰ τούτω καταγηράσω. Πέπονθα δὲ (216β) πρὸς τούτον μόνον ἄνθρωπων, ὅ οὐκ ἂν τις οἴοιτο ἐν ἐμοὶ ἐνεῖναι, τὸ αἰσχύνεσθαι ὅστις, ἐγὼ δὲ τοῦτον μόνον αἰσχύνομαι.
And with respect to these things, O Socrates, you are not be able to say they are in any way untrue. Even now I am aware that if I were willing to give him my ears, I would not be steadfast, but would be affected by this. For by argument he compels me to admit that I am wanting in many things, being heedless of my own affairs while attending to those of the Athenians. There for by the might of bodily strength against his will I restrain myself as if from Sirens,\textsuperscript{514} my ears having gone and fled, so that I shall not on account of that grow old sitting quietly next to him. And I have been so affected, by this man, among all other men, alone, let it not be thought that anyone besides him inspires me, I am not ashamed of anything, but I am ashamed of this alone.

\textsuperscript{514} Sea nymphs who charmed so much with their melodious voice, that all forgot their employments to listen with more attention, and at last died for want of food. They were the daughters of the Achelous, by the Muse Calliope, or according to others, by Melpomene or Terpsichore. They were three in number, called Parthenope, Ligeia, and Leucosia, or, according to others, Molpe, Aglaophonos, and Thelxiope or Thelxione, and they usually lived in a small island near cape Pelorus in Sicily. According to Ovid, they were so disconsolate at the rape of Proserpine, that they prayed the Gods to give them wings that they might seek her in the sea as well as by land. The Sirens were informed by the Oracle, that as soon as any persons passed by them without suffering themselves to be charmed by their songs, they should perish; and their melody had prevailed in calling the attention of all passengers, till Ulysses, informed of the power of their voice by Circe, stopped the ears of his companions with wax, and ordered himself to be tied to the mast of his ship, and no attention to be paid to his commands should he wish to stay and listen to the song. Upon this artifice of Ulysses, the Sirens were so disappointed that they threw themselves into the sea and perished, etc. (J. Lempriere)
Σύνοιδα γὰρ ἐμαυτῷ ἀντιλέγειν μὲν οὐ δυναμένω ὡς οὐ δεῖ ποιεῖν αὐτὸς κελεύει, ἐπειδὰν ἀπέλθω, ἡττημένῳ τῆς τιμῆς τῆς ὑπὸ τῶν πολλῶν. Δραπετεύω οὖν αὐτὸν καὶ φεύγω, καὶ ὅταν ἰδώ, αἰσχύνομαι τὰ ὡμολογημένα. (216ξ) Καὶ πολλάκις μὲν ἡδέως ἴδοιμι αὐτὸν μὴ ὄντα ἐν ἀνθρώποι: εἰ δ᾽ αὐτὸ τούτο γένοιτο, εὖ οἶδα ὅτι πολὺ μεῖζον ἀν ἀχθοίμην, ὡστε οὐκ ἐχω ὅτι χρήσωμαι τούτῳ τῷ ἀνθρώπῳ.
Because I am aware that I am not able to contradict him in a manner that it is not necessary to do the things he urges, but whenever I depart, under the influence of the many, I become inferior to the honor of this. Therefore, I run away and flee whenever I see him, for I am ashamed of the things I agreed to. And many times I have seen him not in the company of other men, and if this once again should happen, I well know that I could be much more aggrieved, because I do not have that which is required by this man.
Καὶ ὑπὸ μὲν δὴ τῶν αὐλημάτων καὶ ἐγὼ καὶ ἄλλοι πολλοὶ τοιαῦτα πεπόνθασιν ὑπὸ τοὐδέ τοῦ Σατύρου: ἀλλὰ δὲ ἐμοῦ ἀκούσατε ὡς ὁμοίως τ' ἐστίν οἷς ἐγὼ ἠκασα αὐτὸν καὶ τὴν δύναμιν ὡς θαυμασίαν ἔχει. Εὖ γὰρ ἰστε ὅτι οὐδεὶς ὑμῶν (216δ) τοῦτον γιγνώσκει: ἀλλὰ ἐγὼ δηλώσω, ἐπεὶ ἠρξάμην. Ὁ ρᾶτε γὰρ ὅτι Σωκράτης ἐρωτικῶς διάκειται τῶν καλῶν καὶ ἀεὶ περὶ τούτου ἐστὶ καὶ ἐκπέπληκται, καὶ αὖ ἀγνοεῖ πάντα καὶ οὐδὲν οἶδεν. Ὡς τὸ σχῆμα αὐτοῦ τοῦτο οὐ Σιληνώδες; Σφόδρα γε.
And not just I, but many others suffer things such as these things as if from a piece of music for the flute, such as that played by a Satyr. But listen to me, he is similar in other ways, and it is on account of those other things, I have compared him to him, because he has some kind of marvelous power. For you well know that not one of you knows this man, but I shall make him known, now that I have begun. Observe that Socrates is amorously disposed towards *virtuous* men and he is always driving those men out of their minds, and moreover, he is ignorant of everything and knows nothing. So is this characteristic of his not like Silenus? Most certainly it is.
Τούτο γὰρ οὗτος ἔξωθεν ἔκωθεν περιβέβληται, ὀσπερ ὁ γεγλυμμένος. Σιληνὸς: ἐνδοθεν δὲ ἀνοιχθεὶς πόσης γέμει, ὁ ἀνδρες συμπόται, σωφροσύνης. Ἰστε ὦτε εἰ τις καλὸς ἔστι μέλει αὐτῷ οὐδὲν, ἀλλὰ καταφρονεῖ τοιούτον (216ε) ὀσον οὐδὲ ἀν εἰς οἰηθεῖν, εἰ τις πλούσιος, οὔτε εἰ ἄλλην τινὰ τιμὴν τῶν ὑπὸ πλήθους μακαριζομένους. Ἡγεῖται δὲ πάντα τὰ κτήματα οὐδενὸς ἀξιάς καὶ ἡμᾶς οὐδὲν εἶναι—λέγω ὦ ἄνδρε συμπόται, σωφροσύνης; Ἰστε ὦτε εἰ τις καλὸς ἔστι μέλει αὐτῷ οὐδὲν, ἀλλὰ καταφρονεῖ τοιούτον (216ε) ὀσον οὐδὲ ἀν εἰς οἰηθεῖν, εἰ τις πλούσιος, οὔτε εἰ ἄλλην τινὰ τιμὴν τῶν ὑπὸ πλήθους μακαριζομένους. Ἡγεῖται δὲ πάντα τὰ κτήματα οὐδενὸς ἀξιάς καὶ ἡμᾶς οὐδὲν εἶναι—λέγω ὦ ἄνδρε συμπόται, σωφροσύνης;
For he casts this outward image just like the Silenus carving, but opening the inside can you imagine, O my fellow-drinkers, how full of sanity, chastity, moderation, temperance, modesty, and self-control he is? And don’t you know that it means nothing to him if someone is good-looking, but looks down on such men and gives them not one thought, and not if someone is rich, and not if they have some other honor praised by the multitude, and believes all these possessions to be nothing worth, and us to be nothing. I tell you that he incessantly feigns ignorance, and plays, jests, and jokes with men about everything in life.
Σπουδάσαντος ὑμῶν ὑμῶν ἀναίθαντος οὐκ ὤφακεν τὰ ἐντὸς ἐγὼ ἡδή ποτὲ εἶδον, καὶ μοι ἔδοξεν οὕτω θεία καὶ (217α) χρυσὰ εἶναι καὶ πάγκαλα καὶ θαυμαστά, ὥστε ποιητέον εἶναι ἐμβραχύ ὅτι κελεύοι Σωκράτης. Ἡγούμενος δὲ αὐτὸν ἐσπουδακέναι ἐπὶ τῇ ἐμῇ ὥρᾳ ἕρμαιον ἡγησάμην εἶναι καὶ εὐτύχημα ὡς ὑπάρχον μοι χαρισαμένος Ἀφοῦσθοι πάντ᾽ ἄκουσαί ὅσαπερ οὗτος ᾔδει: ἐφρόνουν γὰρ δὴ ἐπὶ τῇ ὥρᾳ θαυμάσιον όσον.
I don't know if anyone has seen the honorable things inside him when he is being open and serious, but one time I saw those delightful things, and it thus appeared to me to be divine things, and there were golden things, and completely beautiful things, and marvelous wonderful things, and therefore, that which Socrates urged simply was to be done. and I, believing he was serious, thought he was a genuine gift to me from Hermes. So, hearing all the great things this man knew, it was my initiative to speak to Socrates, for I indeed had concern for such a wonderful man.
Ταύτα οὖν διανοηθεῖς, τούτοις εἰσθώς ἀνευάκολούθου μόνος μετ' αὐτοῦ γίγνεσθαι, τότε ἀποπέμπων τὸν ἀκόλουθον μόνος συνεγιγνόμην—δεῖ γὰρ πρὸς ύμᾶς πάντα τάληθη εἰπεῖν: ἀλλὰ προσέχετε τὸν νοῦν, καὶ εἰ ψεύδομαι, Σώκρατες, ἐξέλεγχε—συνεγιγνόμην γὰρ, ὅ αὐτῆς, μόνος μόνω καὶ ὡμὴν αὐτίκα διαλέξεσθαι αὐτὸν μοι ἅπερ ἂν ἐραστὴ παιδικοῖς ἐν ἐρημίᾳ διαλεξθεὶη, καὶ ἕχαιρον.

630 masc. nom. sing. aor. mid./pass. part. of διανοέομαι, to be minded, intend, purpose to do.
631 Prep. + gen., before, in front of; of Preference, before, sooner or rather than; of Cause or Motive, for.
632 masc. nom. sing. perf. act. part. of ἔθω, to be accustomed; accustomed, customary, usual.
633 Prep. + gen., without, except, besides, away from.
634 masc. gen. sing. of ἀκόλουθος, as Subst. a follower, attendant.
635 Prep. (μετά) + gen., among, together with, as, besides.
636 pres. mid./pass. inf. of γίγνομαι.
637 Adv., at that time, then.
638 masc. nom. sing. pres. act. part. of ἀποπέμπω, to send off or away, to dismiss.
639 Adj., masc. acc. sing. of ἀκόλουθος.
640 Adj., masc. nom. sing. of μόνος, alone, left alone, forsaken solitary; only.
641 1st sing. imperf. mid./pass. ind. of συγγίγνομαι, to be with anyone, hold converse or communication with.
642 Pron., 2nd acc. pl. of σύ.
643 Adj., neut. pl. of ἀληθῆς.
644 2nd pl. pres. act. imper. of προσέχω.
645 1st sing. pres. mid./pass. ind. of ψεύδω.
646 2nd sing. pres. act. imper. of ἔξελέγχω, to convict, confute, refute.
647 1st sing. pres. mid./pass. ind. of συγγίγνομαι.
648 Adj., masc. dat. sing. of μόνος.
649 1st sing. imperf. mid./pass. ind. of οἴομαι.
650 Adv., forthwith, at once, in a moment.
651 fut. mid. inf. of διαλέγω.
652 Pron., neut. pl. of οὐ.
653 masc. nom. sing. of ἐραστὴς.
654 Adj., masc. dat. pl. of παιδικὸς.
655 Att., Dor., or Aeol., fem. dat. sing. of ἑρημία, of places, a solitude, desert, wilderness; as a state or condition, solitude, loneliness; of persons, isolation, desolation.
656 3rd sing. aor. pass. opt. of διαλέγω.
657 1st sing. imperf. act. ind. of χαίρω, to rejoice, be glad, be delighted.
Therefore with this in mind, not being accustomed to being without an attendant, sent the attendant away at the time so that I happened to be alone with him in order to converse with him alone, for it is necessary for you to be told everything truthfully, and you must keep this in mind, and if I lie, let Socrates correct me. And in fact I spoke with him alone, O men, and I thought he would speak with me the way a lover would talk to little boys, and I was delighted.
Τούτων δ᾽ οὐ μάλα ἐγίγνετο οὐδὲν, ἀλλ᾽ ὡσπερ εἰώθει διαλεχθεῖς ἀν μοι καὶ συνημερεύσας ὥχετο ἀπιών. Μετὰ ταῦτα συγγυμνάζεσθαι (217ξ) προυκαλούμην αὐτὸν καὶ συνεγυμναζόμην, ὡς τι ἑνταῦθα περανῶν. 

Συνεγυμνάζετο οὖν μοι καὶ προσεπάλαιεν πολλάκις οὐδενός παρόντος καὶ τί δεῖ λέγειν; Οὐδὲν γάρ μοι πλέον ἦν. Ἐπειδὴ δὲ οὐδαμὴ τῇ πρώτῃ ἐνταῦθα περανῆς, ἔδοξέ μοι ἑπιθετέον εἶναι τῷ ἀνδρὶ κατὰ τὸ καρτερὸν καὶ οὐκ ἀνετέον, ἐπειδήπερ ἐνεκεχειρήκη, ἄλλα ἵστεον ἢδη τι ἔστι τὸ πρᾶγμα.

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658 Adv., very, very much, exceedingly.
659 3rd sing. imperf. mid./pass. ind. of γίγνομαι.
660 Att., or Ep., 3rd sing. pluperf. act. ind. of ἔδω.
661 masc. nom. sing. aor. pass. part. of διαλέγω.
662 Att., Ep., or Ion., masc. nom. sing. aor. act. part. of συνημερεύω, pass one's day together.
663 3rd sing. imperf. mid./pass. ind. of οἴχομαι.
664 masc. nom. sing. pres. act. part. of ἄπειμι, to go away, to depart.
665 pres. mid./pass. inf. of συγγυμνάζω, to exercise together, in Pass., to have experienced; to struggle or to contend.
666 Att., Ep., or Dor., 1st sing. imperf. mid./pass. ind. of προκαλέω, to call forth; to call out for a fight, to challenge, defy; to invite.
667 1st sing. imperf. mid./pass. ind. of συγγυμνάζω.
668 Att., Ep., or Dor., masc. nom. sing. futr. act. part. of περαίνω, to bring to an end; to finish, to accomplish, or to execute.
669 3rd sing. imperf. mid./pass. ind. of συγγυμνάζω.
670 3rd sing. imperf. act. ind. of προσπαλαίω, to wrestle, or to struggle with.
671 Adj., gen. sing. of οὐδείς.
672 masc. gen. sing. pres. act. part. of πάρειμι.
673 Adj., comp., neut. sing. of πλείων, more.
674 3rd sing. imperf. act. ind. of εἰμί.
675 Adj., Att., Ep., or Ion., fem. dat. sing. of οὐδαμός, not one.
676 Adj., Att., Ep., or Ion., fem. dat. sing. of οὗτος.
677 Att., Ep., or Ion., 1st sing. imperf. act. ind. of ἀνύω, to effect, achieve, accomplish, complete.
678 3rd sing. aor. act. ind. of ἑσθόν.
679 Adj., neut. sing. of ἑπιθετέος, one must impose, one must set to work at.
680 masc. dat. sing. of ἅννα.
681 neut. sing. of καρτερός, strong, staunch, stout, sturdy.
682 Adj., neut. sing. of ἀνετέον, one must relax.
683 Conj., after that, since, when.
684 1st sing. pluperf. act. ind. of ἐγχειρέω.
685 Adj., neut. sing. of ἵστεον, one must see, one must know.
But not one of those things ever happened, and having passed the day together practicing his customary dialogue, departing for home left. After that I challenged him to a fight, and struggled with him so as to accomplish something there. And so he contended with me and he wrestled with me many times when no one else was there, what more do I need to say? But since none of this was accomplished, it seemed to me a determined effort and not a mild one must be imposed upon the man, after that I had to try, since one must know something already undertaken.
Προκαλοῦμαι686 ὃν πρὸς τὸ συνδειπνεῖν,687 ἀτεχνώς, ὡσπερ ἐραστής688 παιδικοῖς689 ἐπιβουλεύων.690 Καὶ μοι οὐδὲ τοῦτο ταχὺ691 (217δ) ὑπήκουσεν,692 ὡμοὶ693 δ᾽ οὖν χρόνῳ694 ἐπείσθη.695 Ἐπειδὴ696 δὲ ἀφίκετο697 τὸ πρῶτον, δειπνήσας698 ἀπιέναι699 ἐβούλετο.700 Καὶ τότε701 μὲν αἰσχυνόμενος702 ἀφῆκα703 αὐτόν: αὖθι704 δ᾽ ἐπιβουλεύσας,705 ἐπειδή ἐδεδειπνήκεμεν706 διελεγόμην707 ἁεὶ708 πόρρω709 τῶν νυκτῶν,710 καὶ ἐπειδὴ ἐβούλετο711 ἀπιέναι, σκηπτόμενος712 ὃτι ὄψῃ713 εἰη,714 προσηνάγκασα715 αὐτὸν μένειν.716

686 Att., Ep., or Dor., 1st sing. pres. mid./pass. ind. of προκαλέω, to call forth; to invite.
687 Att., Ep., or Dor., pres. act. ind. of συνδειπνέω, to have dinner together.
688 masc. nom. sing. of ἐραστής, a lover.
689 Adj., masc. dat. pl. of παιδικός, for or of a child; a darling, a favorite.
690 masc. nom. sing. pres. act. part. of ἐπιβουλεύω, to plot, to plan, or to contrive against.
691 Adj., neut. sing. of ταχύς, of thought and purpose, quick, rapid, hasty.
692 Att., Ep., or Ion., 3rd sing. aor. act. ind. of ὑπακούω, to answer.
693 Conj., all the same, nevertheless, notwithstanding, still.
694 masc. dat. sing. of χρόνος.
695 3rd sing. aor. pass. ind. of ἀπείκοιμοι.
696 Conj. (ἐπεί), after that, since, when.
697 3rd sing. aor. ind. of ἀφείκοιμοι, to come to one place from another, to arrive at, reach.
698 Att., Ep., or Ion., masc. nom. sing. aor. act. part. of δειπνέω, to dine.
699 pres. act. inf. of ἀπείκειμεν.
700 1st sing. imperf. mid./pass. ind. of βούλομαι.
701 Adv., at the time, then.
702 masc. nom. sing. pres. mid./pass. part. of αἰσχύνομαι, to be ashamed, feel shame.
703 1st sing. aor. act. ind. of διαλέγω, to send away, let go, loose, set free.
704 Adv., of future Time, again, hereafter.
705 Att., Ep., or Ion., masc. nom. sing. aor. act. part. of ἐπιβουλεύω.
706 1st pl. pluperf. act. ind. of διαλέγω.
707 1st sing. imperf. mid./pass. ind. of διαλέγω.
708 Adv., ever, always, forever.
709 Adv. (πρόσω), of Time, forward, hereafter, henceforth.
710 fem. gen. pl. of νεῖκα.
711 3rd sing. imperf. mid./pass. ind. of βούλομαι.
712 masc. nom. sing. pres. mid./pass. part. of σκήπτομαι, to pretend.
713 Adv., after a long time, at length, late.
714 3rd sing. pres. act. opt. of εἰμί.
715 Att., Ep., or Ion., 1st sing. aor. act. ind. of προσαναγκάζω, to force one to do.
716 Att., or Ep., pres. act. inf. of μένω.
So I simply invited him to dinner, scheming just like a lover of boys. And he was not quick to accept, but nevertheless, in time, was persuaded. But when he came the first time, after dining, he wanted to leave. And, at the time, being ashamed, I sent him away, but plotted that when he came back, after we had dined, I would pick his brain all night long, and when he wanted to leave, pretending that it was late, I would force him to stay.
Ἀνεπαύετο ὁ θυτή ἐξομένη ἐμοῦ κλίνη, ἐν ἦπερ ἐδείπνει, καὶ οὐδεὶς ἐν τῷ οἰκήματι ἀλλος καθηύδεν. Μέχρι μὲν οὖν δὴ δεύο, τοῦ λόγου καλῶς ἐν ἐχομένῃ ἐμοῦ κλίνῃ, ἐν ᾗ ἐδείπνει, καὶ οὐδεὶς ἐν τῷ οἰκήματι ἄλλος καθηύδεν. Μέχρι μὲν οὖν δὴ δεύο, τοῦ λόγου καλῶς λέγειν: τὸ δ’ ἐντεύθεν οὐκ ἂν μου ἴκουσατε. Λέγοντος, εἰ μὴ πρῶτον μὲν, τὸ λεγόμενον, οἶνος ἄνευ τε παιδών καὶ μετὰ παιδών ἦν ἀληθής, ἐπεί τι Σωκράτους ἐργαὶ ἐπαινοῦσαν εἰς ἔπαινον ἐλθόντα ἄδικός μοι φαίνεται. Ετι δὲ τὸ τοῦ δηχθέντος ὑπὸ τοῦ ἔχεως ἐλθόντα κἂμεν ἐχει.
So he went to bed on my couch, the same one he had dined upon, and no one other than us was sleeping in the room. Up to this point my story could have in fact fairly been told to anyone, and you would not have heard the consequences of it if first, on the one hand, wine was not true either without children, or among them, and if, on the other hand, a magnificent deed of Socrates were therefore to remain unknown, and the injustice of my praise come to light. But still I at least suffer from the bite of the viper.
Φασὶ 748 γὰρ ποὺ 749 τινα 750 τούτο παθόντα 751 οὐκ ἐθέλειν 752 λέγειν 753 οἷον 754 ἢ 755 πλὴν 756 τοῖς δεδηγμένοις, 757 ὡς μόνοις 758 γνωσομένοις 759 (218α) τε καὶ συγγνωσομένοις 760 εἰ πάν ἐτόλμα 761 δράν 762 τε καὶ λέγειν ὑπὸ τῆς ὀδύνης. 763 Ἔγώ οὖν δεδηγμένος 764 τε ὑπὸ ἀλγεινοτέρου 765 καὶ τὸ ἀλγεινότατον 766 ὡν 767 ἀν τις δηχθεὶς 768 —τὴν καρδίαν 769 γὰρ ἡ ψυχὴ 770 ἢ ὅτι δεῖ αὐτὸ ὀνομάσαι 771 πληγεὶς 772 τε καὶ δηχθεὶς 773 ὑπὸ τῶν ἐν φιλοσοφία 774 λόγων, 775 οἳ ἐχονται 776 ἐχίδνης 777 ἀγριώτερον, 778 νέου ψυχῆς μὴ ἀφυοῦς ὅταν λάβονται, 779 καὶ ποιοῦσι 780 δράν 781 τε καὶ λέγειν ὀτιοῦν. 782

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748 3rd pl. pres. act. ind. of to declare, make known; and so, to say, affirm, assert.
749 Adv., somewhere, anywhere.
750 Pron., masc. acc. sing. of τις.
751 masc. acc. sing. aor. act. part. of πάσχω, to receive an impression from without.
752 Att., Ep., pres. act. inf. of ἐθέλω.
753 Att., or Ep., pres. act. inf. of λέγω.
754 Adj., neut. sing. of οἷος.
755 Conj. (ἐάν), if.
756 Prep. + dat., except.
757 masc. dat. pl. perf. mid./pass. part. of δάκνω.
758 Adj., masc. dat. pl. of μόνος.
759 masc. dat. pl. fut. mid. part. of γιγνώσκω.
760 masc. dat. pl. fut. mid. part. of συγγιγνώσκω.
761 3rd sing. imperf. act. ind. of τολμάω, to undertake, to take to heart either to do or bear anything terrible or difficult.
762 Att., Ep., Dor., or Aeol., pres. act. inf. of δράω, to do, esp. to do some great thing, good or bad.
763 Att., Ep., or Ion., fem. gen. sing. of ὀδύνη, pain of mind, grief, distress.
764 masc. nom. sing. perf. mid./pass. part. of δάκνω.
765 Adj., comp., neut. gen. sing. of ἀλγεινός, painful, grievous.
766 Adj., superl., neut. sing. of ἀλγεινός.
767 Pron., masc. gen. pl. of ὅς.
768 3rd sing. aor. pass. opt. of δάκνω.
769 Att., Dor., Ion., or Aeol., fem. acc. sing. of καρδία.
770 Att., Ep., or Ion., fem. acc. sing. of ψυχή.
771 3rd sing. aor. act. opt. of ὀνομάζω.
772 masc. nom. sing. aor. pass. part. of πλήσσω, struck with terror
773 masc. nom. sing. aor. pass. part. of δάκνω.
774 Att., Dor., or Aeol., fem. dat. sing. of φιλοσοφία.
775 masc. gen. pl. of λόγος.
776 3rd pl. pres. mid./pass. ind. of ἔχω.
777 Att., Ep., or Ion., fem. gen. sing. of ἔχιδνα, viper.
778 Adv. comp., (ἀγριώς), more savagely, more fiercely.
779 3rd pl. aor. mid./pass. subj. of λαμβάνω.
780 Att., Ep., or Dor., 3rd pl. pres. act. ind. of ποιέω.
781 Att., Ep., Dor., or Aeol., pres. act. inf. of δράω.
782 Adv., whatsoever.
They say somewhere that someone suffering this is unwilling to speak about such a thing except to those having been bitten, since those men alone will understand and will agree with him, if he should endeavor to speak about all his grief. At any rate, I have been bitten by something more painful and most grievous, for my heart or soul, or whatever it needs to be called, has been stricken, and has been stung by the logic in his philosophy—which has a bite more fierce than a snake of the feminine kind whenever it clings to the soul of a not so dumb youth and makes him do and say anything whatsoever.
Καὶ ὁρῶν 783 αὖ 784 Φαίδρους, Ἀγάθωνας, (218β) Ἐρυξιμάχους, Παυσανίας, Ἀριστοδήμους τε καὶ Ἀριστοφάνας: Σωκράτη δὲ αὐτόν τί δεὶ λέγειν, καὶ ὁσοι ἄλλοι; Πάντες 785 γὰρ κεκοινωνήκατε 786 τῆς φιλοσόφου 787 μανίας—788 τε καὶ βακχείας 789—διὸ 790 πάντες ἀκούσεσθε. 791 συγγνώσεσθε 792 γὰρ τοῖς τοῦτον παραθεῖσι 793 καὶ τοῖς νῦν λεγομένοις. 795 Οἱ δὲ οἰκέται, 796 καὶ εἰ τις ἄλλος ἔστιν βέβηλος, 797 τε καὶ ἄγροικος, 798 πύλας 799 πάνυ 800 μεγάλας 801 τοῖς ὤσιν 802 ἐπίθεσθε. 803

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783 Here ὁρῶν is both a masc. nom. sing. pres. act. part. and a 1st sing. imperf. act. ind. of ὁράω, to see, or to look.
784 Adv., again, anew, afresh, once more.
785 Adj., masc. nom. pl. of πᾶς.
786 2nd pl. perf. act. ind. of κοινωνέω, to have a share of or take part in a thing.
787 masc. gen. sing. of φιλοσόφος.
788 Att., Dor., or Aeol., fem. gen. sing. of μανία, madness, mania.
789 Att., Dor., or Aeol., fem. gen. sing. of Βακχεία, the feast of Bacchus, Bacchic frenzy, revelry.
790 Conj., wherefore, on which account.
791 2nd pl. fut. mid. ind. of ἀκούω.
792 2nd pl. fut. mid. ind. of συγγιγνώσκω, agree, to allow, acknowledge, own, confess, to consent to.
793 Adv., at that time, then.
794 neut. dat. pl. aor. pass. part. of πράσσω.
795 neut. dat. pl. pres. mid./pass. part. of λέγω.
796 masc. nom. pl. of οἰκέτης, slave.
797 Adj., masc. nom. sing. of βέβηλος, of persons, downtrodden, unhallowed, impure, or uninitiated.
798 Adj., nom. sing. of ἄγροικος, of men, dwelling in the country, a countryman, rustic; a bumpkin.
799 fem. acc. pl. of πύλη, a door.
800 Adv., altogether.
801 Adj., fem. acc. pl. of μέγας.
802 neut. dat. pl. of auris, the ear.
803 2nd pl. aor. mid. imper. of ἐπιτίθημι, lay, put; in Mid., to put on oneself or for oneself.
And looking around again I see Phaedrus, Agathon, Eryximachus, Pausanias, Aristophanes, and Socrates himself, and so many others, what more needs be said? For you all share in the madness and revelry of philosophy—wherefore you all shall hear, for you shall agree with both the things that happened then and with the things being said now. But let the slaves, and anyone else who is a downtrodden unholy impure and uninitiated bumpkin, put heavy doors upon his ears.
Ἐπειδή γὰρ οὖν, ὁ ἄνδρες, ὅ τε λύχνος ἀπεσβήκει καὶ (218ξ) οἱ παιδεῖς ἦσαν, ἐδοξέ μοι χρῆναι μηδὲν ποικίλλειν πρὸς αὐτόν. ἀλλ᾽ ἐλευθέρως εἰπεῖν ἂν, καὶ εἶπον κινήσας αὐτόν, Σώκρατες, καθεύδεις.

Οὐ δήτα, οὖν α μοι δέδοκτα;

Οἱ μάλιστα, ἐφη. Οὐ ἐμοὶ δοκεῖς, ἦν δ᾽ ἐγώ, ἐμοῦ ἐραστὴς ἄξιος γεγονέναι μόνος, καί μοι φαίνη ὁκνεῖν μνησθῆναι πρός με.
And so I presumed to speak about matters freely, and moving against him I spoke: Socrates, are you asleep?

And he said: Certainly not.

You know how things look to me?

Most assuredly, he said.

And I said: You happen to be the only lover worthy of me and it is clear to me you hesitate to be inclined towards me.
Ἐγὼ δὲ οὕτωσι ἔχω: πάνυ ἀνόητον ἡγοῦμαι εἶναι σοὶ μὴ οὐ καὶ τοῦτο χαρίζεσθαι καὶ εἰ τι ἄλλο ἡ τῆς οὐσίας τῆς ἐμῆς δέοιο ἢ τῶν φίλων τῶν ἐμῶν. Εμοὶ μὲν γὰρ οὐδέν ἐστι πρεσβύτερον τοῦ ὡς ὅτι βέλτιστον ἐμὲ γενέσθαι, τούτου δὲ οἶμαι μοι συλλήπτωρ οὐδένα κυριώτερον εἶναι σοῦ. Εγὼ δὴ τοιοῦτο ἀνδρὶ πολὺ μᾶλλον ἂν μὴ χαριζόμενος αἰσχυνοίμην τοὺς φρόνιμους, ἢ χαριζόμενος τούς τε πολλοὺς καὶ ἄφρονας.

832 Adv., strengthened. form οὕτως.
833 Att., Ep., or Dor., 1st sing. pres. mid. ind. of ἡγέομαι, to suppose, to believe, or to hold.
834 pres. mid./pass. inf. of χαρίζω, to say or do something agreeable to a person, shew him favor or kindness, to oblige, gratify, favor, humor.
835 Att., Dor., or Aeol., fem. gen. sing. of οὕσια, that which is one's own, one's substance, property.
836 Adj., Att., Ep., or Ion., fem. gen. sing. of ἐμός.
837 Adj., masc. gen. pl. of φίλος.
838 Adj., neut. sing. of οὐδέν.
839 Adj., comp., neut. sing. of πρέσβυς, a more important, hen older; thing; a higher thing.
840 Adj., superl., neut. sing. of βέλτιστος.
841 aor. mid. inf. of γίγνομαι.
842 masc. acc. sing. of συλλήπτω, a partner, an accomplice, or an assistant.
843 Adj., masc. acc. sing. of οὐδέν.
844 Adj., masc. dat. sing. τοιοῦτος.
845 masc. nom. sing. pres. mid./pass. part. of χαρίζω.
846 1st sing. pres. mid./pass. opt. αἰσχύνομαι.
847 Adj., masc. acc. pl. of φρόνιμος, in one's right mind, in one's senses; wise, sensible, prudent.
848 Adj., masc. acc. pl. of ἄφρων, senseless.
And I am most inclined, and I believe it is completely unheard of for you not to court my favor in this, and you need to be either mine own, or among my friends. For to me nothing happens to be more important to me than that which is most excellent, and with respect to this, I think no one would be a better lord master and partner for me than you.
Καὶ οὗτος ἀκούσας μάλα εἰρωνικῶς καὶ σφόδρα ἕαυτοῦ τε καὶ εἰωθότως ἔλεξεν ὥ φίλε Ἀλκιβιάδη, κινδυνεύεις τῷ ὄντι οὐ φαύλος εἶναι, εἴπερ ἀληθῆ τυγχάνει ὁντα ὁ λέγεις (218ε) περὶ ἐμοῦ, καὶ τις ἔστ᾽ ἐν ἐμοὶ δύναμις δι᾽ ἒς ἂν σὺ γένοι ἀμείνων. Ἀμήχανον τοι κάλλος ὀρφῆς ἂν ἐν ἐμοὶ καὶ τῆς παρὰ σοι εὐμορφίας πάμπολυ διαφέρον.

849 Att., Ep., or Ion., masc. nom. sing. aor. act. part. of ἀκούω.
850 Adv. (εἰρωνικῶς), dissembling, putting on a feigned ignorance.
851 Adv., very much, exceedingly.
852 Adv., in customary wise, as usual.
853 3rd sing. aor. act. ind. of λέγω.
854 2nd sing. pres. act. ind. of κινδυνεύω, to be daring, to make a venture, take the risk, do a daring thing; to run the risk of doing or being.
855 masc. dat. sing. pres. act. part. of εἰμί.
856 Adj., masc. nom. sing. of of persons, low in rank, mean, common.
857 Conj., strengthened form of εἰ, if really, if indeed.
858 2nd sing. pres. mid./pass. ind. of τυγχάνω, to happen to be at a place, to happen upon some one or something; to hit the mark.
859 neut. pl. pres. act. ind. of εἰμί.
860 Pron., neut. pl. of ὅς.
861 fem. nom. sing. of δύναμις.
862 Conj. (ὅτι), wherefore, on account of which.
863 Att., Hom., or Ion., fem. gen. sing. of ὅς.
864 2nd sing. aor. mid. opt. of γίγνομαι.
865 Adj., comp., fem. nom. sing. of αὑρίδινον, better, stronger, abler, braver.
866 Adj., neut. sing. of αὐρίδινος, extraordinary, immense.
867 Part., let me tell you, mark you, look you.
868 Ep., 2nd sing. pres. act. opt. of ὁράω, to see, or to look.
869 Pron., 2nd dat. sing. of σὺ.
870 Att., Dor., or Aeol., fem. gen. sing. of εὐμορφία, beauty of form, symmetry.
871 Adj., neut. sing. of πάμπολυς, immense, very great.
872 neut. acc. sing. pres. act. part. of διαφέρον.
And he listened very condescendingly and answered me in his most usual fashion: O Alcibiades, you run the risk of becoming not an ordinary man if indeed you happen upon the things about which you tell me about, and there is some power in me, and on account of her you could become better. And let me tell you you could see an extraordinarily beautiful thing, and that immensely beautiful thing may be imparted from her to you.
Εἰ δὴ καθορῶν
καὶ ἀλλάξαι κάλλος ἄντι κάλλους,
οὐκ ὀλίγῳ μου πλεονεκτεῖν
dιανοήν ἀλλ' ἀντὶ δόξης ἀλήθειαν
kαλῶν κτάσθαι ἐπιχειρεῖς καὶ τῷ
(219α) ὄντι "Χρύσεα καλκεῖων" (Iliad 6.236)
dιαμείβεσθαι νοείς. Ἀλλ', ὦ μακάριε,
ἄμεινον σκόπει, μή σε λανθάνω οὐδὲν ὄν.
"Ἡ τοι τῆς διανοίας ὄψις ἀρχεται ὀξὺ ἐπιχειρεῖς καὶ τῷ ὄντι με "Χρύσεα καλκεῖων" (Iliad 6.236)
dιαμείβεσθαι νοείς. Ἀλλ', ὦ μακάριε,
ἄμεινον σκόπει, μή σε λανθάνω οὐδὲν ὄν.
"Ἡ τοι τῆς διανοίας ὄψις ἀρχεται ὀξὺ ἐπιχειρεῖς καὶ τῷ ὄντι με "Χρύσεα καλκεῖων" (Iliad 6.236)
dιαμείβεσθαι νοείς. Ἀλλ', ὦ μακάριε,
ἄμεινον σκόπει, μή σε λανθάνω οὐδὲν ὄν.
"Ἡ τοι τῆς διανοίας ὄψις ἀρχεται ὀξὺ ἐπιχειρεῖς καὶ τῷ ὄντι με "Χρύσεα καλκεῖων" (Iliad 6.236)
And if, looking down upon this, and you are trying to communicate it to me, and are exchanging one beautiful thing for another your intention to claim more than your fair share from me is no small thing, but contrary to opinion you are trying to get truth from beauty, and in doing it, suppose to exchange "golden things for brazen things." But, O happy man, you better watch carefully, that I, being nothing, should not escape your gaze. But let me tell you, insight sees most sharply when eyesight from it's zenith declines, but you are still a long way from that.
Κάγω ἀκούσας, τὰ μὲν παρ’ ἐμοῦ, ἔφην, ταῦτα ἐστιν, ὡν οὖδὲν ἄλλως εἰρηται ἢ ἡ ὡς διανοούμαι. σὺ δὲ αὐτὸς οὕτω βουλεύου ὃτι σοὶ τοῦτον καὶ ἐμοὶ ἴγη. Ἀλλ’, ἔφη, τούτο γ’ ευ λέγεις. ἐν γὰρ τῷ ἐπιόντι βουλευόμενοι πράξομεν ὃ ἂν φαίνηται νὼν περί τούτων καὶ περί τῶν ἄλλων ἄριστων.

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906 Crasis for καὶ ἐγὼ.
907 Dor., or Aeol., 2nd sing aor. act ind. of ἀκούω.
908 1st sing. imperf. act. ind. of φημι.
909 Pron., neut. gen. pl. of ὁς.
910 Ep., or Ion., 3rd sing. perf. mid./pass. ind. of ἐρῶ.
911 Pron., neut. acc. pl. of ὁς.
912 Att., Ep., or Dor., 1st sing. pres. mid./pass. ind. of διανοούμαι, to be minded, intend, purpose to do; to think, or suppose that.
913 Att., Ep., or Dor., 2nd sing. pres. mid./pass. imper. of βουλεύω, to take counsel, deliberate; determine, or to resolve.
914 Pron., 2nd dat. sing. of ὅς.
915 2nd sing. pres. mid. ind. of ἴγηομαι.
916 3rd sing. imperf. act. ind. of φημι.
917 2nd sing. pres. act. ind. of λέγω.
918 Dor., masc. dat. sing. of ἐπιμέλη.
919 masc. dat. sing. of χρόνος.
920 masc. nom. pl. pres. mid./pass. part. of βουλεύω.
921 1st pl. fut. act. ind. of πράσσω.
922 3rd sing. pres. mid. pass. subj. of φαίνω.
923 Pron., 1st sing. masc. gen./dat. of ἐγὼ.
And I said: You heard what the things I was saying are, not one of those things is other than those I purpose, so decide what you think is best for you and for me. However he said: in regard to this, you at any rate speak well, for in the time ahead we shall be deliberating what appears to be best for us with respect to those things, and in regard to the other things.
Ἐγὼ μὲν δὴ ταῦτα ἀκούσας ἀμφιέσας τὸ ἱμάτιον τὸ ἐμαυτοῦ—καὶ γὰρ ἦν χειμών—ὑπὸ τὸν τρίβωνα κατακλινεὶς τὸν τουτουί, περιβαλὼν τὼ χεῖρε τῷ δαιμονίῳ ὡς ἀληθῶς καὶ θαυμαστῷ, κατεκείμην τὴν νύκτα ὅλην. Καὶ οὐδὲ ταῦτα αὖ, ὦ Σώκρατες, ἐρεῖς ὅτι ψεύδομαι.
And I, having heard these things, speaking, let loose a flood of words like arrows, hoping to hurt him. And, standing up, not turning towards him, still saying nothing, wrapped him in my cloak. And, because it was winter, lay down with this man throwing my arms around this so truly divine and wonderful man, laying there all night long. And once again, O Socrates, if it is not this, you will say that I am lying.
Πούσαντος ὑπέρ ἑαυτή ἐμοῦ οὔτος τοσοῦτον περιεγένετο τε καὶ κατεφρόνησεν καὶ κατεγέλασεν τῆς ἑμῆς ὥρας καὶ ὕβρισεν —καὶ περὶ ἑκείνοι γε ἐμὴν τί εἶναι, ὡς αὐτοί διασταῖ, γὰρ ἐστε τῆς Σωκράτους ύπερηφανίας εἰς γὰρ ἑστε μὰ Θεοῦς, μὰ Θεάς, οὐδὲν περιτότερον καταδεδαρθηκὼς άνέστην μετὰ Σωκράτους, ἢ εἰ μετὰ πατρὸς καθηῦδον ἢ ἀδελφοῦ πρεσβυτέρου.

944 masc. gen. sing. aor. act. part. of ποιέω.
945 Adj., masc. gen. sing. of ἐμός.
946 Adj., masc. acc. sing. of τοσοῦτος.
947 3rd sing. aor. mid. ind. of περιγίγνομαι, to be superior to others, to prevail over, overcome, excel.
948 3rd sing. aor. act. ind. of καταφρονέω, to look down upon, think slightly of; to be distainful, to treat with contempt.
949 3rd sing. aor. act. ind. of καταγελάω, to laugh at.
950 Adj., Att., Ep., or Ion., fem. gen. sing. of ἐμός.
951 Att., Dor., or Aeol., fem. gen. sing. of ὥρα, the prime of life, youth, youthful manhood.
952 3rd sing. aor. act. ind. of ὑβρίζω, to outrage, to insult, or to affront.
953 Adj., neut. sing. of εἰμί.
954 1st sing. imperf. mid./pass. ind. of οἴομαι.
955 masc. voc. pl. of αἰνῶ.
956 masc. voc. pl. of δικαστής, a judge.
957 masc. nom. pl. of δικαστής.
958 2nd sing. pres. act. ind. of εἰμί.
959 Att., Dor., or Aeol., fem. gen. sing. of ύπερηφανία, arrogance; contempt for or towards another.
960 2nd pl. perf. act. imper. of οἶδα.
961 Adj., comp., Att., neut. sing. of περισσός.
962 masc. nom. sing. perf. act. part. of καταδιωκόμοι, fall asleep.
963 1st sing. aor. act. ind. of ἀνίστημι, to raise up from sleep.
964 masc. gen. sing. of πατρὸς.
965 1st sing. imperf. act. ind. of καθηῦδω, to lie down to sleep, sleep.
966 masc. gen. sing. of ἀδελφοῦ.
967 Adj., comp., masc. gen. sing. of πρεσβυτέρως.
And with respect these matters, he made himself superior to me, and he was contemptuous, and he was mocking, and he insulted my youthfulness—and I thought that was something else, O judges, because you are the judges of the arrogance of Socrates—and know well, by Gods and Goddesses, having fallen asleep with Socrates was nothing extraordinary—waking up next to Socrates was as if I was sleeping next to my father or my older brother.
Τὸ δὴ μετὰ τούτο τίνα οἴεσθε με διάνοιαν ἢγούμενον μὲν ἠτιμάσθαι ἀγάμενον δὲ τὴν τούτου φύσιν τε καὶ σωφροσύνην καὶ ἀνδρείαν ἐντετυχηκότα ἀνθρώπῳ τοιούτῳ ἡγούμενον μὲν ἠτιμάσθαι, ἀγάμενον δὲ τὴν τούτου φύσιν εἰς φρόνησιν καὶ εἰς καρτερίαν, Ὦστε οὖθ᾽ ὅπως οὖν ὀργίζομην καὶ ἀποστερηθείην τῆς τούτου συνουσίας, οὕτε ὅπη προσαγαγαγοίμην (219ε) αὐτὸν ἡμύσιταν.
After that you can imagine what someone would have thought of me, being deemed to be unworthy, and being astonished at the nature, the chastity, and the manliness of this, to have fallen in with a man such as this man, at the time could I have thought I would have fallen in with such patience, perseverance, endurance, purpose, intention, prudence, and wisdom? And in as much as I did not have reason to be angry, nor means by which to bring him into my embrace, I could not withdraw from his lectures.
Εὖ γὰρ ἤδη ὅτι χρήματι γένε, μάλλον ἄτρωτος ἦν πανταχῇ ἡ σιδήρῳ ὁ Αἴας, ὃς τε ὀμην αὐτόν μόνῳ ἀλώσεσθαι, διεπεφεύγει μὲ. Ηπόρουν δὴ καταδεδουλωμένος τε ὑπὸ τοῦ ἀνθρώπου ὡς οὐδεὶς ἔπη οὐδενὸς ἀλλοῦ περὶμα. Ταῦτα τε γὰρ μοι ἀπαντά προουγέγονει, καὶ μετὰ ταῦτα στρατεία ἦμῖν εἰς Ποτείδαιαν ἐγένετο κοινή καὶ συνεσιτοῦμεν ἐκεῖ.
For I well knew that he was in fact more invulnerable to money than the shield of Ajax\textsuperscript{1019} (was to a spear), and the one thing I imagined would have conquered him had eluded me. And in fact, having been reduced to slavery, I looked away from all other men so as not to follow under anyone else. Now all these things had happened to me before, but after that he happened to be on campaign\textsuperscript{1020} with us to Potidea,\textsuperscript{1021} and we shared a common mess together there.

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\textsuperscript{1019} Son of Telamon by Periboea or Erboea, daughter of Alcathous, was, next to Achilles, the bravest of all the Greeks in the Trojan war. Προκαλουμένου δὲ Ἐκτορὸς τὸν ἄριστον εἰς μονομαχίαν, πολλῶν ἐλθόντων Ἀιας κληρωσάμενος ἀριστεύει: νυκτὸς δὲ ἐπιγενομένης κηρυκίως διαλύουσιν αὐτούς. Hector was challenged as a gladiator to a single handed combat, although many came, Ajax was appointed by lot, because he was the best, but night had coming upon them, heralds broke them up. (Apolodorus, Epitome, 4.4.2)

\textsuperscript{1020} In 432 B.C. Socrates would have been 37 to 38 years of age.

\textsuperscript{1021} A town of Macedonia, situate in the peninsula of Pallene. It was founded by a Corinthian colony, and became tributary to the Athenians, from whom Philip of Macedonia took it. The conqueror gave it to the Olynthians to render them more attached to his influence. Cassander repaired and enlarged it, and called it Cassandra, a name which it still preserves, and which has given occasion to Livy to say, Cassander was the original founder of that city. (J. Lempriere) A Doric city named after Poseidon. (Liddell and Scott) Ἐστρατεύσατο δὲ καὶ εἰς Ποτίδαιαν διὰ θαλάττης: πεζῇ γὰρ οὐκ ἐνῆν τοῦ πολέμου κωλύοντος. Ὅτε καὶ μεῖναι διὰ νυκτὸς οἷς ἐστι ἕνος σχῆματος αὐτὸν ἄρει, καὶ ἀριστεύοντα αὐτῷ φασὶν κηρυκίως ἀλκήμαδὴ τοῦ ἀριστεύειν: οὐ καὶ ἐκαθάρισεν φήσιν αὐτὸν ἀριστεύον ἐν τετάρτῳ Περὶ παλαιᾶς τρυφῆς. And he advanced by sea with an army to Potidea, because he could not go by foot that year for the war prevented it. It is said that he at the time stayed in one place all night, and won the prize for valor, but conceded it on the spot to Alcibiades for his valor and because he loved him. Aristippus says this about him in his fourth book On the Softness of the Ancients. (Diogenes Laertius, Lives of the Philosophers, 2.5.23)
\end{flushright}
Πρῶτον μὲν οὖν τοῖς πόνοις ὁπότε ἀναγκασθεῖμεν άποληφθέντες ποὺ, οἰά δὴ ἐπὶ στρατείας, (220α) ἀσιτεῖν, οὐδὲν ήσαν οἱ ἄλλοι πρὸς τὸ καρτερεῖν—ἐν τ᾽ αὐ ταῖς εὐωχίαις μόνος ἀπολαύειν οἷς τ᾽ ἦν τὰ τ᾽ ἀλλὰ καὶ πίνειν οὐκ ἐθέλων, ὁπότε ἀναγκασθεὶ, πάντας ἐκράτει, καὶ ὃ πάντων θαυμαστότατον, Σωκράτη μεθύοντα οὐδεὶς πώποτε ἐώφακεν ἀνθρώπων. Τούτου μὲν οὖν μοι δοκεὶ καὶ αὐτίκα ἐλεγχος ἔσεσθαι.

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1022 masc. dat. pl. of πόνος, work, esp. hard work, toil.
1023 Adv. (ὁπότε), when; in causal sense, for that, because, since.
1024 1st pl. aor. pass. opt. of αναγκάζω, to force, or to compel.
1025 masc. nom. pl. aor. pass. part. of απολαμβάνω, to take or receive from another; to take back, get back, regain, recover; to be cut off.
1026 Adv., somewhere, anywhere.
1027 Adj., neut. pl. of οἰός.
1028 fem. acc. sing. of στρατεία.
1029 Att., Ep., or Dor., pres. act. inf. of ἀσιτέω, to abstain from food, fast.
1030 Adj., neut. sing. of οὐδεὶς.
1031 3rd pl. imperf. act. ind. of ἐμί.
1032 Att., Ep., or Dor., pres. act. inf. of καρτερέω, to be steadfast, patient.
1033 fem. dat. pl. of εὐωχία, to feast in good cheer.
1034 Att., or Ep., pres. act. inf. of ἀπολαύω, to have enjoyment or the benefit of.
1035 3rd sing. imperf. act. ind. of ἐμί.
1036 Adv., otherwise.
1037 Att., or Ep., pres. act. inf. of πίνω, to drink.
1038 masc. nom. sing. pres. act. part. of ἐθέλω, to be willing, to desire.
1039 Adv., when; in causal sense, for that, because, since.
1040 3rd sing. aor. pass. opt. of ἀναγκάζω.
1041 Adj., masc. acc. pl. of πᾶς.
1042 Att., or Ep., 3rd sing. imperf. act. ind. of κρατέω, to be strong, mighty, powerful; to conquer, prevail, get the upper hand.
1043 Adj., superl., neut. sing. of θαυμαστός.
1044 Att., Ep., or Dor., masc. acc. sing. of Σωκράτης.
1045 masc. acc. sing. pres. act. part. of μεθύω, to be drunk.
1046 Adv., ever yet.
1047 3rd sing. perf. act. ind. of ὁράω.
1048 Adv., forthwith, at once, in a moment.
1049 masc. nom. sing. of ἔλεγχος, a cross-examining, testing, for purposes of disproof or refutation.
1050 fut. mid. inf. of ἐμί.
First, he was better at toils not only to me, but also to everyone else altogether. Whenever we, being cut off somewhere, such as things are on campaigns, were forced to fast, the others were nothing with respect to enduring it. And when once again feasting in good cheer, he used to enjoy it in the manner of solitude, and otherwise was unwilling to drink, when he was forced he used to out do everyone, and the most astounding thing is that not one man has ever seen him drunk. And it seems to me there shall be proof of this in a moment.

\[\text{1051} \text{μόνος ἀπολαύειν οἷς τ᾽ ἦν τὰ.}\]
Πρὸς δὲ αὐτὸ τὰς τοῦ χειμῶνος ἱπτηρήσεις—δεινοὶ γὰρ αὐτῶθι χειμῶνες—θαυμάσια ἠργάζετο τά τε ἄλλα, καὶ ποτὲ οὖν πάγου οἴου δεινοτάτου, καὶ πάντων οἵου δεινοτάτου, καὶ ἑνδοθείᾳ, διὰ τοῦ κρύσταλλου ῥᾴδιον ἐπορεύετο ἢ οἱ άλλοι ὑποδεδεμένοι, ὁταν δὲ στρατιῶται υπέβλεπον αὐτὸν ὡς καταφρονούντα σφῶν.

1052 masc. gen. sing. of χειμῶν, winter.
1053 Att., fem. acc. pl. of καρτερήσις, a bearing patiently, patience.
1054 Adj., masc. nom. pl. of δεινός, terrible.
1055 Adv., on the spot. Adv. for αὐτοῦ, at the very place, just here, just there.
1056 masc. nom. pl. of χειμῶνος.
1057 Adj., neut. pl. of θαυμάσιος.
1058 Att., 3rd sing. imperf. mid./pass. ind. of ἐργάζομαι.
1059 Adj., neut. pl. of άλλος.
1060 masc. gen. sing. pres. act. part. of εἰμί.
1061 masc. gen. sing. of πάγος, crag, rock.
1062 Adj., superl., masc. gen. sing. of δεινός.
1063 Adj., masc. gen. pl. of πάς.
1064 masc. gen. pl. pres. act. part. of ἔξειμι, to go out, to go out of the house.
1065 Adv., from within, inside.
1066 3rd sing. pres. act. opt. of ἔξειμι.
1067 masc. gen. pl. perf. mid./pass. part. of ἀμφιέννυμι, in Mid. to put round one, put on oneself.
1068 Adj., neut. pl. of οὗς.
1069 masc. gen. pl. perf. mid./pass. part. of ὑποδείω, in Mid. to bind under one's feet, put on shoes.
1070 Ion., masc. gen. pl. perf. mid./pass. part. of ἐνελίσσω, in Mid. to wrap oneself in.
1071 masc. acc. pl. of πούς, foot.
1072 masc. acc. pl. of πῖλος, wool.
1073 fem. acc. pl. of ἀρνακίς, sheepskin.
1074 3rd sing. imperf. act. ind. of ἔξειμι.
1075 masc. nom. sing. pres. act. part. of ἔχω.
1076 neut. sing. of άμάτιον.
1077 Adj., masc. acc. sing. of τοιούτος.
1078 Adj., οὗς.
1079 Adv., before. (Liddell and Scott)
1080 Att., or Ep., 3rd sing. pluperf. act. ind. of ἔθω.
1081 Att., Ep., or Dor., pres. act. inf. of φορέω, to bear or carry constantly, to be used to carry.
1082 Adj., masc. nom. sing. of ἀνυπόδητος, barefoot.
1083 masc. gen. sing. of κρυστάλλους, ice.
1084 Adj., comp., neut. sing. of ῥᾴδιος, easy.
1085 3rd sing. imperf. mid./pass. ind. of πορέω, in Pass. and in Mid., to go, to walk, or to march.
1086 masc. nom. pl. perf. mid./pass. part. of ὑποδέω.
1087 masc. nom. pl. of στρατιώτης, soldier.
1088 3rd pl. imperf. act. ind. of ὑποβλέπω, to look up from under the brows at, glance at, to look askance at, eye suspiciously or angrily.
1089 Att., Ep., or Dor., masc. acc. sing. pres. act. part. of καταφρονεῖν, to think down upon, i.e. to look down upon, think slightly of.
And moreover with respect to his patience for winter, for they are most terrible there, he performed other marvelous deeds, and one time being on a such terrible crag, and everyone inside would either not go out of the house, or if someone did go out, they would dress themselves most admirably, putting on shoes and wrapping their feet in wool and sheepskin, but he would go out with them wearing clothing just like this, according to his usual habit, he walked easier across the ice than the others wearing shoes, and the soldiers eyed him angrily as if he was looking down on his own.
Καὶ ταῦτα μὲν δὴ ταῦτα:

Οἶνον δ᾽ αὖ τόδ᾽ ἐφεξε καὶ ἔτηλ καρτερὸς ἀνήρ. (Odyssey 4.242)

Ἔκει ποτὲ ἐπὶ στρατιᾶς, ἀξίων ἀκούσαι. Συννοήσας γὰρ αὐτοθῇ ἐωθέν τι εἰστήκει σκοπῶν, καὶ ἐπειδὴ οὐ προχώρει αὐτῷ, οὐκ ἀνίει ἀλλὰ εἰστήκει ζητῶν. Καὶ ἡδὴ ἦν ἡμεσμβρία, καὶ ἄνθρωποι ἠσθάνοντες. άλλος άλλῳ ἔλεγεν ὅτι Σωκράτης ἐξ ἑωθινοῦ φροντίζων ἕστηκε.
That being that:

**But it was in this way he performed the sacrifices, and the sturdy man suffered.**

Once upon a time, when he was there with the army, it may be worth hearing, since he stood on one spot, at dawn, reflecting on something he was looking into, and when it did not go well for him he would not let it go, but stood there inquiring into it. And by the time it was midday other men saw him and marveled at him saying, Socrates has been standing there pondering something since dawn.

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1113 But I can say what he did when he was before Troy, and you Achaeans were in all sorts of difficulties. (Samuel Butler, 1900) But what a thing was this which that mighty man wrought and endured in the land of the Trojans, where you Achaens suffered woes! (A. T. Murray, 1919) Ἀλλ᾽ οἷον τόδ᾽ ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ, δήμῳ ἐν Τρώων, οθι πάσχετε πῆματ Αχαϊ. But it was in this way he performed the sacrifices, and the sturdy man suffered in the land of the Trojans where you Achaeans were suffering calamities. (Odyssey, 4.242)
Τελευτάωντες τῶν Ιώνων, ἐπειδή ἐσπέρα ἦν, δειπνήσαντες καὶ (220δ) γὰρ θέρος τὸτε γ’ ἦν—χαμεύνω, ἐξενεγκάμενοι ἀμὴν μὲν ἐν τῷ ψύχει καθηῦδον, ἐπειδὴ ἑσπέρα ἦν, δειπνήσαντες καὶ (220δ) γὰρ  θέρος τότε γ’ ἦν—χαμεύνω, ἐξενεγκάμενοι ἅμα μὲν ἐν τῷ ψύχει καθηῦδον, ἅμα δ᾽ ἐφύλαττον αὐτὸν εἰ καὶ τὴν νύκτα ἑστήξοι. Ο δὲ εἰσῆκε μέχρι μέχρι ἕως ἐγένετο καὶ ἥλιος ἀνέσχεν: ὁ δὲ ἠστήκει μέχρι ἕως ἐγένετο καὶ ἥλιος ἀνέσχεν: ἔπειτα ἐξενεγκάμενοι ἅμα ἑμὲν, ἅμα δ᾽ ἐφύλαττον αὐτὸν εἰ καὶ τὴν νύκτα ἑστήξοι. Ο δὲ εἰσῆκε μέχρι μέχρι ἕως ἐγένετο καὶ ἥλιος ἀνέσχεν: ἔπειτα ἐξενεγκάμενοι ἅμα ἑμὲν, ἅμα δ᾽ ἐφύλαττον αὐτὸν εἰ καὶ τὴν νύκτα ἑστήξοι. 

1114 masc. nom. pl. pres. act. part. of τελευτάω, complete, finish, accomplish. 
1115 Pron., masc. nom. pl. of τις. 
1116 Att., Dor., Ion., or Aeol., fem. nom. sing. of ἐσπέρα, evening. 
1117 masc. nom. pl. aor. act. part. of δειπνέω, to make a meal. 
1118 neut. sing. of θέρος, summer, summertime. 
1119 neut. pl. of χαμεύνη, a bed on the ground. 
1120 masc. nom. sing. aor. mid. part. of χαμεύνη, to carry out of a place. 
1121 ἅμα μὲν...ἀμα δὲ = partly...partly (Liddell and Scott) 
1122 Ep., or Ion., neut. dat. sing. of ψῦχος, cold; cool, coolness. 
1123 3rd pl. imperf. act. ind. of καθεύδω, lie down to sleep, sleep. 
1124 Att., 3rd pl. imperf. act. ind. of φυλάσσω, to keep watch and ward, keep guard. 
1125 3rd sing. futperf. act. opt. of ἵστημι. 
1126 Att., or Ep., 3rd sing. pluperf. act. ind. of ἴσιμη. 
1127 Att., or Ep., 3rd sing. pluperf. act. ind. of ἴσιμη. 
1128 Att., until. 
1129 Att., fem. nom. sing. of ἴως, dawn. 
1130 3rd sing. aor. ind. of ἰώσκω, to rise up, to rise, to emerge. 
1131 3rd sing. imperf. pass. ind. of ἰώσκω, to be gone, to have gone. 
1132 masc. nom. sing. pres. act. part. of ἰώσκω, to rise up, to rise, to emerge. 
1133 masc. nom. sing. aor. mid. part. of ἰώσκω, to rise up, to rise, to emerge. 
1134 2nd pl. pres. mid./pass. ind. of ἰώσκω, to offer prayers. 
1135 fem. dat. pl. of μάχη, battle, combat. 
1136 aor. act. ind. of ἀπόφημοι, to give up or back; yield, suffer, allow. 
1137 Con., when, at the time when. 
1138 Att., Hom., or Ion., fem. gen. sing. of ὃς. 
1139 neut. pl. of ἀριστεῖα, prize. 
1140 Ep., or Poet., 3rd pl. aor. act. ind. of ἀριστεῖα. 
1141 3rd sing. aor. act. ind. of of persons, to save from death, keep alive, preserve. 
1142 masc. acc. sing. perf. mid./pass. part. of τιτρώσκω, wound. 
1143 Att., Ep., or Dor., aor. act. inf. of ἀπολιμπάμαι, to leave. 
1144 3rd sing. aor. act. ind. of συνδιασῴζω, assising preserving.
And, when some of the Ionians finished dinner, it was evening—because it was summer at the time—and they carried their beds out on to the ground partly because they wanted to sleep in the cool, and partly because they wanted to watch him to see if he would stand there all night. And he stood there until dawn, and the sun rose, then, departing, he left to offer prayers to the Sun. If you want to hear about him in battle—for justice was given to him for this too—for at the time when there was the battle for which the generals gave me a prize for valor, not one man saved me from death except him, having been wounded, he was unwilling to leave, but saved both me and my arms together.\footnote{συνδέσεως καὶ τὰ ὅπλα καὶ αὐτὸν ἐμὲ = saved both me and my arms together. (Liddell and Scott)}
Καὶ ἐγὼ μὲν, ὦ Σώκρατες, καὶ τότε ἐκέλευονοι διόναι τάριστεία τοὺς στρατηγοὺς, καὶ τούτῳ γέ μοι οὔτε μέμψῃ ὦτε ἐρεῖς ὅτι ψεύδομαι, ἀλλὰ γὰρ τῶν στρατηγῶν πρὸς τὸ ἐμὸν αξίωμα ἀποβλεπόντων καὶ βουλομένων ἐμοὶ διόναι τάριστεία, αὐτὸς προθυμότερος ἐγένο ἐμοὶ διδόναι τἀριστεῖα, ἀνέχωρει ἄνδρες, ἄξιον ἦν θεάσασθαι Σωκράτη, ὅτε ἀπὸ Δηλίου (221α) φυγῇ ἔτυχον γὰρ παραγενόμενος ἢππον ἔχων, οὔτος δὲ ὀπλα.
And I, O Socrates, in fact urged the generals at the time to give you the prize for valor, and you shall neither censure me for that, not will you say that I lie. But in fact the generals were looking to give an honor to me, and were willing to give the prize for valor to me, but you happened to be more zealous than the generals were that it be given to me rather than to yourself. And besides that therein, O men, it was worthy to see Socrates when the camp withdrew in flight from Delium,\footnote{424 B.C. Socrates would have been about 45 years old.} for, being nearby, I happened to fall in with him—I was on a horse, and he was under arms.
Ἀνεχώρει 1165 οὖν ἐσκεδασμένων 1166 ἣδη τῶν ἀνθρώπων οὗτος τε ἢμα 1167 καὶ Λάχης: καὶ ἐγὼ περιτυγχάνω, 1168 καὶ ιδὼν 1169 εὐθὺς 1170 παρακελεύομαι 1171 τε αὐτοῖν θαρρεῖν, 1172 καὶ ἐλεγον 1173 ὅτι οὐκ ἀπολείψω 1174 αὐτώ. 1175 Ἐνταύθα δὴ καὶ κάλλιον ἐθεασάμην Σωκράτη 1176 ἥ ἐν Ποτειδαίᾳ 1177 —αὐτός γὰρ ἦρτον 1178 ἐν φόβῳ 1179 ἢ 1180 διὰ τὸ ἐφ᾽ 1181 ἵππου εἶναι— πρώτον 1182 μὲν ὄσον 1183 περιήν 1184 (221β) Λάχητος τῷ ἐμφρων 1185 εἶναι: ἐπείτα ἐμοίγ 1186 ἐδόκει, 1187 ὦ Αριστόφανες, τὸ σὸν δὴ τοῦτο, καὶ ἐκεὶ διαπορεύεσθαι 1188 ὡσπερ καὶ ἐνθάδε:

Βρενθυόμενος 1189 καὶ τῶφθαλμῳ 1190 παραβάλλων. 1191 (Clouds 362)

1165 Att., or Ep., 3rd sing. imperf. act. ind. of ἀναχωρέω.
1166 masc. gen. pl. perf. mid./pass. part. of σκεδάννυμι, scatter, disperse.
1167 Adv., at the same time with, together with.
1168 1st sing. pres. act. ind. of περιτυγχάνω, to light upon, to fall in with a person or a thing.
1169 masc. nom. sing. aor. act. part. of εἶδον.
1170 Adv., directly, straightly; at once.
1171 1st sing. pres. mid./pass. ind. of παρακελεύομαι, to order one to do a thing, to advise, or to prescribe.
1172 Att., Ep., or Dor., pres. act. inf. of θαρσέω, to be of good courage, or to take heart.
1173 1st sing. imperf. act. ind. of λέγω.
1174 Dor., 1st sing. fut. act. ind. of ἀπολλυμένω, to leave.
1175 Adj., Dor., or Aeol., masc. gen. sing. of αὐτός.
1176 Att., Ep., or Dor., masc. acc. sing. of Σωκράτης.
1177 Att., Dor., or Aeol., fem. dat. sing. of Ποτειδαία.
1178 Adj., comp., neut. sing. of ἥσσων, inferior, less.
1179 masc. dat. sing. of φόβος, panic flight, fear, terror.
1180 Att., 1st sing. imperf. act. ind. of εἰμί.
1181 Prep. (ἐπί) + gen., on.
1182 Adv., superl., neut. sing. of πρότερος.
1183 Adj., neut. sing. of ὅσος.
1184 3rd sing. imperf. act. ind. of περιήν, to be better than or superior to another; surpass, excel.
1185 Adj., masc. nom. sing. of ἔμφρων, in one’s mins or senses; rational, intelligent.
1186 Pron., 1st masc. dat. sing. of ἐγὼ.
1187 Att., or Ep., 3rd sing. imperf. act. ind. of δοκέω.
1188 pres. mid./pass. inf. of διαπορέω, to carry over, set across.
1189 masc. nom. sing. pres. mid./pass. part. of βρενθυόμαι, to bear oneself haughtily, to hold one’s head high, to swagger.
1190 masc. acc. dual of ὀφθαλμῷ, the eye.
1191 masc. nom. sing. pres. act. part. of παραβάλλω, to throw beside or by, to throw to one as fodder to horses, to hold out as bait.
It was already a retreat with the men in disorder, and he was with Laches, and I happened upon them, and seeing them at once, I ordered them to take heart, and I declared that I would not leave him. And there in fact I beheld nothing more beautiful than Socrates at Potidaea, because I myself was in less of a panic because I was on a horse. The first thing that was so great was how superior to Laches he was in that he was being rational. It therefore seemed to me, *O Aristophanes*, this thing of yours carries itself across here just as it did there:

**Swaggering about, baiting you with his eyes.**

1192 παραβάλλειν τῶ φθαλμῶ = to cast the eyes askance. (Liddell and Scott) because you walk proudly in the streets, and cast your eyes askance. (William James Hickie, 1853) Ὅτι βρενθύει τ᾽ ἐν ταῖσιν ὁδοῖς καὶ τῷφθαλμῷ παραβάλλεις. Because he both swaggers about in the streets, and you bait people with your eyes.
Ἡρέματος παρασκοπών καὶ τοὺς φίλους καὶ τοὺς πολεμίους, δήλος ὅν παντὶ καὶ πάνυ πόρος ὅτι ἐὰν θυμέται τοῦτον τὸν ἄνδρός, μάλα ἐρομένως ἀμυνεῖται. Διό καὶ ἀσφαλῶς ἀπήγει καὶ οὕτος καὶ ὁ ἑταῖρος, σχεδὸν γάρ τι τῶν οὕτω διακειμένων ἐν τῷ πολέμῳ οὐδὲ ἅπτονται, ἀλλὰ τοὺς προτροπάδην φεύγοντας διώκουσιν. Πολλὰ μὲν οὖν ἄν τις καὶ ἄλλα ἔχοι Σωκράτη ἐπαινέσαι, ἀλλὰ τῶν μὲν ἄλλων ἐπιτηδευμάτων τάχ᾽ ἄν τις καὶ περὶ ἄλλου τοιαῦτα εἴποι, τὸ δὲ μηδὲν ἀνθρώπων ὅμοιον εἶναι, μήτε τῶν παλαιῶν, μήτε τῶν νῦν ὄντων, τούτο ἀξίον παντὸς θαύματος.
Slowly giving a sidelong glance to friend and foe alike, being completely clear from afar that if anyone of those men should engage him he would very vigorously defend himself. Wherefore he and his comrade safely departed, for in war someone so disposed is almost always untouched, but they pursue those hastily fleeing. And there are many other marvelous things someone could hold Socrates commendable for, but someone could probably say such things as this about his other habits, and not one man, either among the ancients or among those now living, is this worthy of similar marvel.
Οίος γάρ Αχιλλεύς ἐγένετο, ἀπεικάσειεν ἀν τις καὶ Βρασίδαν καὶ ἄλλους, καὶ οίος αὖ Περικλῆς, καὶ Νέστορα καὶ Ἀντήνορα— εἰσὶ δὲ καὶ ἔτεροι καὶ τοὺς ἄλλους κατὰ ταῦτα ἀν τις ἀπεικάζοι: οἷος δὲ οὗτοι γέγονε τὴν ἀτοπίαν ἀνθρώπος, καὶ αὐτός καὶ οἱ λόγοι αὐτοῦ, οὐδ’ ἐγγύς οὖτε τῶν παλαιῶν, εἰ μὴ ἀφα ἐγὼ λέγω ἀπεικάζοι τις αὐτόν, ἀνθρώπων μὲν μηδενί, τοῖς δὲ Σιληνοῖς καὶ Σατύροις αὐτὸν καὶ τοὺς λόγους. Καὶ γὰρ οὖν καὶ τότῳ ἐν τοῖς πρώτοις παρέλιπον, ὅτι καὶ οἱ λόγοι αὐτοῦ ὁμοιότατοι εἰσι τοῖς Σιληνοῖς τοῖς διοιγομένοις.

1221 3rd sing. aor. mid. ind. of γίγνομαι.
1222 3rd sing. aor. act. opt. of ἀπεικάζω, to form from a model, to express, or to copy; to express by comparison.
1223 3rd sing. pres. act. ind. of εἶμι.
1224 Adj., masc. nom. pl. of ἕτερος, Lat., alter, the other, one of two; in pl. one of two parties; other than usual, different.
1225 Adj., neut. pl. of ταὐτός.
1226 Adj., masc. nom. sing. of οὗτος.
1227 3rd sing. perf. act. ind. of γίγνομαι.
1228 Att., Dor., or Aeol., fem. acc. sing. of ἀτοπία, being out of the way; hence, the extraordinary nature of a thing, strangeness, oddness, eccentricity.
1229 Adv. near, nearly, almost, close, closely.
1230 3rd sing. aor. act. opt. of εὑρίσκω.
1231 Att., Ep., or Dor., masc. nom. sing. of ζητέω, to seek, to seek after, to search for.
1232 Partic., then and there, straight away; showing connexion such as that between antecedent and consequent.
1233 masc. dat. pl. of Σειληνὸς.
1234 masc. dat. pl. of Σατύρος.
1235 1st sing aor. act. ind. of παρέλιπω, to leave on one side, to leave remaining; to pass over, or to omit.
1236 Adj., superl., Att., Ep., or Ion., masc. nom. pl. of ὅμοιος.
1237 masc. dat. pl. pres. mid./pass. part. of διοίγνυμι, to open.
Achilles happened to be such kind of man. He is someone who could be compared to both Brasidas and to other men. Pericles, moreover, is similar to both Nestor and Antenor, but he is so controversial. And anyone could be compared to other men in this same way, but this man happens to be such an extraordinary man, both he himself and his reasoning, someone searching could not find anyone even close, neither today nor in the old days. And if not, I say if any could be compared to him and his logic, to not one man out of all men, except to the Silenoi and the Satyrs. And I omitted this in the beginning, that his logic is most like that of the opening of the Silenoi.
Εἰ γὰρ ἐθέλοις τις τῶν Σωκράτους ἀκούειν λόγων, φανεῖν ἀν πάνυ γελοίοι τὸ πρῶτον: τοιαῦτα καὶ όνόματα καὶ ὀνόματα ἔξωθεν περιαμβέχοντα, Σατύρου δὴ τινὰ υφίστοτα δοφάν. Ὄνους γὰρ κανθηλίους λέγει καὶ χαλκέας τινὰς καὶ σκυτοτόμους καὶ βυρσοδέψας, καὶ ἀεὶ διὰ τῶν αὐτῶν τὰ αὐτὰ φαίνεται λέγειν, ὡστε ἄπειρος καὶ ἀνόητος (222α) πᾶς ἀν τῶν λόγων καταγελάσειν.
For if someone hears Socrates, his speeches appear at once to be altogether laughable, on the surface both the phraseology and the subject matters seems so put on, like arrogance of a Satyr. Because he talks about pack-asses, and some smiths, and cobblers, and tanners, and appears to always be saying the same things about the same things, so that an ignorant and the unintelligent man would laugh at all his speeches.
Διοιγομένους 1259 δὲ ἰδὼν 1260 ἀν τις καὶ ἐντὸς 1261 αὐτῶν γίγνομενος 1262 πρῶτον μὲν νοῦν 1263 ἐχοντας 1264 ἐνδον 1265 μόνους 1266 εὑρίσει 1267 τῶν λόγων, ἔπειτα 1268 θειοτάτους 1269 καὶ πλείστα 1270 ἀγάλματ 1271 ἀρετής ἐν αὐτοῖς ἐχοντας 1272 καὶ ἐπὶ 1273 πλείστον 1274 τείνοντας, 1275 μᾶλλον δὲ ἐπὶ πᾶν ὅσον προσήκει 1276 σκοπεῖν 1277 τῷ 1278 μέλλοντι 1279 καλῷ κἀγαθῷ ἐσεθαί. 1280 Ταῦτ᾽ ἐστίν, ὡ ἄνδρες, ἢ ἐγὼ Σωκράτη ἐπαινῶ, 1281 καὶ αὖ ἢ μέμφομαι 1282 συμμείξας 1283 ύμίν εἶπον 1284 ἢ με ὑβρισεν. 1285

1259 masc. acc. pl. pres. mid./pass. part. of διοίγνυμι, to open.
1260 masc. nom. sing. aor. act. part. of εἶδον.
1261 Adv., within, inside.
1262 masc. nom. sing. pres. mid./pass. part. of γίγνομαι.
1263 Att., masc. acc. sing. of νοος.
1264 masc. acc. pl. pres. act. part. of ἔχω.
1265 Adv., in, within, in the house, at home.
1266 Adj., masc. acc. pl. of μόνος.
1267 3rd sing. fut. act. ind. of εὑρίσκω.
1268 Adv., thereupon, thereafter, then.
1269 Adj., superl., masc. acc. pl. of θείος, of or from the Gods, sent by the Gods, issuing from them; divine.
1270 Adj., superl., neut. pl. of πλεῖστος.
1271 neut. pl. of ἀγάλμα, a glory, a delight, or an honor; in Attic, an image, as an object of worship.
1272 masc. acc. pl. pres. act. part. of ἔχω.
1273 Prep. + acc., of the object or purpose for which one goes.
1274 Adj., superl., masc. acc. sing. of πλεῖστος.
1275 masc. acc. pl. of τείνω, aim at, direct towards a point; to tend to, to refer to, to belong to, to concern something.
1276 3rd sing. pres. act. ind. of προσῆκω, to have come, be at hand, be present; it belongs to, concerns; befitting, proper, meet.
1277 Att., Ep., or Dor., pres. act. inf. of σκοπέω.
1278 Pron., Att., or Ep., masc. dat. sing. of τις.
1279 masc. dat. sing. pres. act. part. of μέλλω, to think of doing, intend to do, to be about to do.
1280 fut. mid. inf. of εἰμί.
1281 Att., Ep., or Dor., 1st sing. pres. act. ind. of ἐπαινέω, approval, praise, commendation.
1282 1st sing. pres. mid./pass. ind. of μεμφόμαι, to blame, to censure, or to find fault with a person or a thing.
1283 Att., Ep., or Ion., masc. nom. sing. aor. act. part. συμμιγνυμι, to have inter course with, to associate or to communicate with.
1284 Hom., or Ion., 1st sing. aor. act. ind. of εἶπον.
1285 3rd sing. aor. act. ind. of ὑβρίζω.
But if they happened to be opened, and someone looked inside them, he at once would find his mind at home being carried along by those same speeches, and thereafter that the most divine and greatest images of virtue are held inside them, and that he is most sincere, and moreover, looking into everything such as this, he comes to know that he is someone who intends goodness and virtue. It is for these things, O men, that I praise Socrates, and moreover I tell you this: I say he has been rude to me.
Καὶ μέντοι (222β) οὐκ ἐμὲ μόνον ταῦτα πεποίηκεν, ἀλλὰ καὶ Χαρμίδην τὸν Γλαύκωνος καὶ Εὐθύδημον τὸν Διοκλέους καὶ ἀλλούς πάντα πολλούς, οὕς οὔτος ἐξαπατών ὡς ἔραστής μᾶλλον αὐτὸς καθίσταται αὐτῶς καθίσταται ἐραστῆς μᾶλλον αὐτὸς καθίσταται ἐραστῆς καθίσταται ἐραστῆς καθίσταται ἐραστῆς καθίσταται ἐραστῆς καθίσταται ἐραστῆς. Ἔφορον τοῦ Ἀλκιβιάδου γέλωτα ἐπὶ τῇ παρρησίᾳ ἐδόκει ἐρωτικῶς ἔχειν τοῦ Σωκράτους.
And he didn't do this to just me to be sure, but also to Charmides son of Glaucon, and to Euthydemus son of Diocles, and without a doubt to many others. He deceives them as a boy lover, but rather causes himself to be the beloved instead. And on account of this I urge you, O Agathon, not to be deceived by this man, but by learning of our calamities, beware, and don't learn a proverb like a child having suffered it.

Plat. On account of his parrhesia, the things said by Alcibiades were indeed amusing, because it seemed like he still loved Socrates.
Τὸν οὖν Σωκράτη: Νήσειν μοι δοκεῖ, φάναι, ὁ Ἀλκιβιάδης. Οὐ γὰρ ἂν ποτὲ οὕτω κομψῶ κύκλῳ περιβαλλόμενος ἀφανίσαι ἐνεχείρεις οὔ τε ένεκα ταύτα πάντα εἰρηκας, καὶ ὡς ἐν παρέργῳ δὴ λέγων ἐπὶ τελευτῆς αὐτὸ ἐθηκας, ὡς οὐ πάντα τούτου ἐνεκα εἰρηκας, τοῦ ἐμὲ καὶ (222δ) Αγάθωνα διαβάλλειν, οἰόμενος δεῖν ἐμὲ μὲν σοῦ ἐρᾶν καὶ μηδενὸς Ἀγάθωνα δὲ υπὸ σοῦ ἐρᾶσθαι καὶ μηδ’ ύφ’ ἐνὸς ἄλλου.
Plat. And then Socrates said:

Soc. You don't seem to me to be drunk, O Alcibiades, because you never would have attempted to veil your words so eloquently in order to conceal them in a place of assembly, therefore you mentioned all these things, and so speaking in the manner of an after thought, you put your intention at the end so as not to reveal that the whole of all of this is to stir up a fight between Agathon and I, thinking it is necessary that I love you and nobody else, and for Agathon to be loved by you and nobody but you.
Ἀλλ᾽ οὐκ ἔλαθες, ἀλλὰ τὸ Σατυρικὸν σου δράμα τούτο καὶ Σιληνικὸν κατάδηλον ἐγένετο. Ἀλλ᾽, ὦ φίλε Αγάθων, μηδὲν αὐτῷ γένηται, ἀλλὰ παρασκευάζου ὅπως ἐμὲ καὶ σὲ μηδεὶς διαβαλεῖ. Τὸν οὖν Αγάθωνα εἰπεῖν, καὶ μήν, ὦ Σῶκρατες, κινδυνεύεις (222ε) ἁληθῆ λέγειν. Τεκμαίρομαι δὲ καὶ ὡς κατεκλίνη ἐν μέσῳ ἐμοῦ τε καὶ σοῦ, ἵνα χωρίς ἡμᾶς διαλάβῃ. Οὐδὲν οὖν πλέον αὐτῷ ἔσται, ἀλλ᾽ ἐγὼ παρὰ σὲ κατακλινήσομαι.
But you have not gone undetected, for this Satyr-like and Silenus-like drama of yours has become evident. But, O my dear friend Agathon, nothing has become of it, but on the other hand, prepare yourself so that nobody can cause strife between me and you.

Plat. Then Agathon said:

Agath. Verily, O Socrates, you dare to tell the truth. And I reckon he sat down between you and I in order to separate us by seizing the middle. And he shall gain nothing more through this, but I shall come over and recline next to you.
Πάνυ γε, φάναι τὸν Σωκράτη, δεύο ὑποκάτω ἐμοῦ κατακλίνου. Ω Ζεῦ, εἰπεῖν τὸν Ἀλκιβιάδην, οία αὕ τάσχω ὑπὸ τοῦ ἀνθρώπου. Οἴεται μου δεῖν πανταχῇ περιεῖν. Άλλ' εἰ μή τι ἄλλο, θαυμάσιε, ἐν μέσῳ ἡμῶν ἐά Αγάθωνα κατακεῖσθαι. Άλλ' ἀδύνατο, φάναι τὸν Σωκράτη. Σὺ μὲν γὰρ ἐμὲ ἑπίηρνεσας, δεῖ δὲ ἐμὲ αὕ τὸν ἑπὶ δεξί ἐπαινεῖν. Ἐὰν οὖν ὑπὸ σοι κατακλίνῃ, Αγάθων, οὐ δήτου ἐμὲ πάλιν ἐπαινέσεται, πρὶν ὑπ' ἐμοῦ μᾶλλον ἐπαινεθῆναι, Αλλ' ἐσον, τῷ μειρακίῳ ἐπαινεθῆναι: καὶ γὰρ πάνυ ἑπιθυμῶ αὐτὸν ἐγκωμιάσαι.
Plat. By all means, Socrates said:

Soc. Recline here next to me.

Plat. Good God! Alcibiades said.

Alc. Once again I am so affected by this man! He thinks it is necessary to be better than me in every possible way. But if it isn’t one thing it’s another, let him, O you wonderful man, recline between us.

Plat. But that’s not possible, Socrates said.

Soc. Because you praised me, and the it would be necessary, I being on his right hand, for him to praise me all over again. For, if Agathon were to sit beyond me doubtlessly he would have praised me in the wrong order, because he was praised by me earlier. But suffer me this, O my most holy man, and don’t be jealous of the lad for being praised by me, for I have my heart set on praising him.
Ἰοῦ ιοῦ, φάναι τὸν Ἀγάθωνα, Αλκιβιάδη, οὐκ ἐσθ᾽ ὅπως ἂν ἑνθάδε μείναιμι, ἀλλὰ παντὸς μᾶλλον μεταναστήσομαι, ἵνα ὑπὸ Σωκράτους ἐπαινεθῶ. Ταῦτα ἐκείνα, φάναι τὸν Αλκιβιάδην, τὰ εἰωθότα: Σωκράτους παρόντος τῶν καλῶν μεταλαβεῖν ἀδύνατον ἄλλῳ. Καὶ νῦν ὡς εὐπόρως καὶ πιθανόν λόγον ἤφειν, ὥστε παρ᾽ ἑαυτῷ τουτοῦ κατακεῖσθαι.
Plat. Here, here Alcibiades! Agathon said.

Agath. There is no way I could stay here, but I want to move more than anything so that I can be praised by Socrates.

Plat. There are those customary habits of his, Alcibiades said.

Alc. Whenever Socrates is present among beautiful men it is not possible to take part with any other. And now it's just so easy for him to find a plausible excuse for him to sit next to him.
(223β) Τὸν μὲν οὖν Αγάθωνα ως κατακεισόμενον
παρὰ τῷ Σωκράτει ἀνίστασθαι:

ἐξαίφνης
δὲ κωμαστὰς
τινὸς εἰς τὸ ἀντικρὺς
πορεύεσθαι
κατακλίνεσθαι,
καὶ θορύβου
μεστὰ
πάντα εἶναι, καὶ οὐκέτι
ἐν κόσμῳ
ἀναγκάζεσθαι
πίνειν
πάμπολυν οἶνον.
Plat. And then Agathon stood up in order to sit next to Socrates when all of the sudden a very large crowd of revelers came through the doors for someone going out had opened them and they walked right past him and sat down, and the room was filled with noise and in disorder and all were compeled to drink a lot of wine.
Τὸν μὲν οὖν Ερυξίμαχον καὶ τὸν Φαίδρον καὶ ἄλλους τινὰς ἔφη ὁ Αριστόδημος ἐκεῖνος, ἀπιόντας, δὲ ὑπνόν λαβεῖν, καὶ καταδαρθεῖν πάνυ πολύ, ἀτε μακρῶν τῶν νυκτῶν οὐσῶν, ἐξεγρέσθαι δὲ πρὸς ἡμέραν ἤδη ἀλεκτρυόνων, ἀδόντων, ἐξεγρόμενος δὲ οἰχομένους, Ἀγάθωνα δὲ καὶ Ἀριστοφάνη καὶ Σωκράτη ἔτι μόνους ἐγρηγορέναι καὶ πίνειν ἐκ φιάλης μεγάλης ἐπὶ δεξιά.
And as Aristodemus said, Eryximachus, Paedrus, and some others left, and he went to sleep, and slept for a long time, as the nights were long, and was awakened at dawn when the cocks were crowing, and waking up he saw the others were either sleeing or had gone, but Agathon, Aristophanes, and Socrates alone were still awake and were drinking from a large bowl, passing it from left to right.
Τὸν οὖν Σωκράτη αὐτοῖς διαλέγεσθαι: \textsuperscript{1436} καὶ τὰ μὲν ἄλλα ὁ \textsuperscript{223δ} Αριστόδημος οὐκ ἔφη μεμνῆσθαι\textsuperscript{1437} τῶν λόγων—οὔτε γὰρ ἐξ ἄρχης παραγενέσθαι\textsuperscript{1438} ὑπονυστάζειν\textsuperscript{1439} τε—τὸ μέντοι κεφάλαιον,\textsuperscript{1440} ἐφη, προσαναγκάζειν\textsuperscript{1441} τὸν Σωκράτη ὁμολογεῖν\textsuperscript{1442} αὐτοὺς τοῦ αὐτοῦ ἄνδρος εἶναι κωμῳδίαν\textsuperscript{1443} καὶ τραγῳδίαν\textsuperscript{1444} ἐπίστασθαι\textsuperscript{1445} ποιεῖν,\textsuperscript{1446} καὶ τὸν τέχνη\textsuperscript{1447} τραγῳδοποιοῦν\textsuperscript{1448} ὅντα καὶ κωμῳδοποιοῦν\textsuperscript{1449} εἶναι.

\textsuperscript{1436} pres. mid./pass. inf. of διαλέγω.
\textsuperscript{1437} pres. mid./pass. inf. of μιμνήσκω, to remind, or to remember.
\textsuperscript{1438} aor. mid. inf. of παραγίγνομαι, to be present at.
\textsuperscript{1439} Att., or Ep., pres. act. inf. of ὑπονυστάζω, nod a little, fall asleep gradually.
\textsuperscript{1440} Adj., neut. sing. of κεφάλαιος, the chief or main point, the sum of the matter.
\textsuperscript{1441} Att., or Ep., pres. act. inf. of προσαναγκάζω, to force or constrain besides; to bring under command or discipline.
\textsuperscript{1442} Att., Ep., or Dor., pres. act. inf. of ὁμολογέω, to agree.
\textsuperscript{1443} Att., Dor., or Aeol., fem. acc. sing. of κωμῳδία, a comedy.
\textsuperscript{1444} Att., Dor., or Aeol., fem. acc. sing. of τραγῳδία, a tragedy.
\textsuperscript{1445} pres. mid./pass. inf. of ἐπίσταμαι.
\textsuperscript{1446} Att., Ep., or Dor. pres. act. inf. of ὁμολογέω.
\textsuperscript{1447} Att., Ep., or Ion., fem. dat. sing. of τέχνη, skill, craft, technique.
\textsuperscript{1448} masc. acc. sing. of τραγῳδοποιός, a tragic poet.
\textsuperscript{1449} masc. acc. sing. of κωμῳδοποιός, a comic poet.
And Socrates was having a dialogue with them, but otherwise Aristodemus said he did not remember the logic—because, having fallen asleep, he was not present at the beginning of it—he said however the main point was Socrates was forcing them to agree the same man would know how to write a comedy and a tragedy, and, with respect to skill, being a tragic poet is to be a comic poet.
Ταύτα δὴ ἀναγκαζομένους αὐτοὺς καὶ οὐ σφόδρα ἐπομένους νυστάζειν, καὶ πρότερον μὲν καταδαρθεῖν τὸν Ἀριστοφάνη, ἣδη δὲ ἡμέρας γιγνομένης τὸν Ἀγάθωνα. Τὸν οὖν Σωκράτη, κατακοιμίσαντ’ ἐκείνους, ἀναστάντα ἀπιέναι, καὶ ἐώσπερ εἰώθει ἐπεσθαί, καὶ ἐλθόντα εἰς Λύκειον, ἀπονιψάμενον, ὡσπερ ἄλλοτε τὴν ἄλλην ἡμέραν διατρίβειν, καὶ οὕτω διατρίψαντα εἰς ἑσπέραν οἴκοι ἀναπαύεσθαι.
All these things forced them to become drowsy, and first Aristophanes fell asleep, and, by the time it had become daylight, Agathon. And while those men were sleeping, Socrates got up and left, and just as he was accustomed walked to the Lyceum, washed himself, and just like usual wasted the rest of the day, and as thing passed on to evening, he went to sleep at home.