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

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(212ξ) Εἰπόντος¹ δὲ ταύτα τοῦ Σωκράτους τοὺς μὲν ἐπαινεῖν,² τὸν δὲ Ἀριστοφάνην³ λέγειν⁴ τι ἐπιχειρεῖν,⁵ ὅτι ἐμνήσθη⁶ αὐτοῦ λέγων⁷ ὁ Σωκράτης περὶ τοῦ λόγου: καὶ ἑξαίφνης⁸ τὴν αὐλεῖον⁹ θύραν¹⁰ κρουομένην¹¹ πολύν¹² ψόφον¹³ παρασχεῖν¹⁴ ὡς κωματῶν,¹⁵ καὶ αὐλητρίδος¹⁶ φωνὴν ἀκούειν.¹⁷ Τὸν οὖν Ἀγάθωνα,¹⁸ παῖδες,¹⁹ φάναι,²⁰ (212δ) οὐ σκέψεσθε;²¹ Καὶ ἐὰν μέν τις τῶν ἐπιτηδείων²² ἢ,²³ καλείτε·²⁴ εἰ δὲ μὴ, λέγετε ὅτι οὐ πίνομεν ἀλλ᾽ ἀναπαυόμεθα²⁵ ἢδη.
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 boys[^26] 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 οὐ πολὺ ύστερον Ἀλκιβιάδου τὴν φωνὴν ἀκούει ἐν τῇ αὐλῇ σφόδρα καὶ μέγα βοῶντος, ἐρωτῶντος ὅπου Ἀγάθων καὶ κελεύοντος ἀγεῖν παρ᾽ Ἀγάθωνα. Αγεῖν οὖν αὐτὸν παρὰ σφᾶς τήν τε αὐλητρίδα ἐπιστῆναι ἐστεφανωμένον αὐτὸν κιττοῦ τέ τινι στέφανῳ δασεῖ καὶ ταινίας ἔχοντα ἐπὶ τῆς κεφαλῆς πάντις στεφάνῳ, ἀνδρεῖς, χαίρετε: ἄνδρες, χαίρετε: ἀνδρεῖς πάνυ σφόδρα δέξεσθε συμπότην, ἢ ἀπίωμεν ἀναδήσαντες Ἀγάθωνα, ἐφ᾽ ὧπερ ἠλθόμεν;
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, ἔγνω, καθεστώς μὲν οὐχ οἶος τ᾽ ἐγενόμην, ἀφικέσθαι, νῦν δὲ ἤκω ἐπὶ τῇ κεφαλῇ ἔχων τὰς ταινίας, ἵνα ἀπὸ τῆς ἐμῆς κεφαλῆς τὴν τοῦ σοφωτάτου καὶ καλλίστου κεφαλὴν ἔλεγαν εἰπὼ σύτωι ἀναδήσω. Άρα καταγελάσθη μου ὡς μεθύοντος; Εγὼ δὲ, κἂν χαμέναις γελάτε, ὡς μεθύοντος ἄρα καταγελάσθε μου ὡς μεθύοντος; Ἀλλά μοι λέγετε αὐτόθεν, ἐπὶ όρτοῖς εἰσίω ἤ μη; Συμπίεσθε ἢ οὐ;

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65 Pron., Dor., 2nd dat. sing. of συν.
66 pres. act. inf. of φημί.
67 Adv., yesterday.
68 1st sing. aor. mid. ind. of γίγνομαι.
69 aor. mid. inf. of ἀφικνέομαι, to come to one place from another.
70 1st sing. pres. act. ind. of ἤκω, to have come, be present, be here.
71 Adj., superl., masc. gen. sing. of σοφός.
72 Adj., superl., masc. gen. sing. of καλός.
73 Ep., or Ion., 1st sing. aor. act. subj. of εἶπον.
74 Adv., strengthened form of ὀφέλεως.
75 1st sing. fut. act. ind. of ἀναδέω.
76 Dor., or Aeol., 2nd pl. fut. mid. ind. of καταγελάω, to laugh at, jeer or mock at.
77 masc. gen. sing. pres. act. part. of μεθύω.
78 Pron., 2nd nom. pl. of συν.
79 2nd pl. pres. act. imper. of γελάω, laugh.
80 Adv., of Time, on the spot, at once.
81 Adj., masc. dat. pl. of όρθος, stated, specified; ἐπὶ όρτοῖς = on stated terms, on certain conditions. (Liddell and Scott)
82 1st sing. pres. act. subj. of εἴσημι, enter, go into.
83 2nd pl. fut. mid. ind. of συμπίνω, drink together.
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 οὖν ἀναθορυβήσαι καὶ κελεύει εἰσιέναι καὶ κατακλίνεσθαι, καὶ τὸν Αγάθωνα καλείν αὐτόν. Καὶ τὸν ἱέναι ἀγόμενον ύπὸ τῶν ἀνθρώπων, καὶ περιαιρούμενον ἀμα τὰς ταινίας ώς ἀναδήσοντα, ἐπίπροσθε τῶν ὀφθαλμῶν ἐχόντα οὐ κατιδεῖν τὸν Σωκράτη, ἀλλὰ καθίζεσθαι παρὰ τὸν Αγάθωνα (213β) ἐν μέσῳ Σωκράτους τε καὶ ἐκείνου, παραχωρήσαι γὰρ τὸν Σωκράτη ώς ἐκείνον κατιδεῖν. Παρακαθέζόμενον δὲ αὐτόν ἀσπάζεσθαι τε τὸν Αγάθωνα και ἀναδείν.
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.
Εἰπεῖν 109 οὖν τὸν Αγάθωνα 110 ὑπολύετε, 111 παῖδες, Αλκιβιάδην, ἵνα 112 ἐκ τρίτων 113 κατακétaται. 114 Πάνυ γε, εἰπεῖν τὸν Αλκιβιάδην: Ἀλλὰ τίς ἢμιν ὁδὲ τρίτος συμπότης,115 Καὶ ἁμα μεταστρεφόμενον 116 αὐτὸν ὁράν 117 τὸν Σωκράτη, 118 ἰδόντα 119 δὲ ἀναπηδήσαι 120 καὶ εἰπεῖν: Ω Ἡράκλεις, τοιτ 121 τί ἦν, 122 Σωκράτης οὕτος; Ἑλλοχῶν 123 αὖ με ἐνταῦθα κατέκεισο, 124 (213ξ) ὅσπερ εἰώθεις 125 ἐξαίφνης 126 ἀναφαίνεσθαι 127 ὅπου ἐγὼ ὁμήν 128 ήκιστα 129 σε ἐσεθαί. 130 Καὶ νῦν τί ἥκεις, 131 Καὶ τί αὖ ἐνταῦθα κατεκλίνης; 132

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109 Att., Ep., or Dor., aor. act. inf. of εἶπον.
110 masc. acc. sing. of Αγάθων. The subject of the infinitive is in the accusative. (Smyth, 936)
111 Ep., 2nd pl pres. act. imper. of to untie a person’s sandals from under his feet, take off his shoes.
112 Final Conj., Final clauses denote purpose and are introduced by ἵνα, ὡς in order that, that. (Smyth, 2193)
113 Adj., masc. gen. pl. of τρίτος, the third with two others.
114 Ep., 3rd sing. pres. mid./pass. subj. of κατάκειμαι, to lie down, to lie outstretched; to recline at meals.
115 masc. nom. sing. of συμπότης, fellow-drinker.
116 masc. acc. sing. pres. mid./pass. part. of μεταστρέφω, to turn, to turn around.
117 Ep., or Dor., pres. act. inf. of ὁράω.
118 Att., Ep., or Dor. masc. acc. sing. of Σωκράτης.
119 masc. acc. sing. aor. act. part. of εἶδον.
120 Att., or Ion., aor. act. inf. of ἀναπηδάω, to leap back from fear.
121 Adj., neut. sing. of ὁμήν.
122 Att., 1st sing. imperf. act. ind. of ἥκω.
123 Att., Ep., Dor., or Ion., masc. nom. sing. pres. act. part. of Ἐλλοχῶν, to lie in wait for.
124 2nd sing. imperf. mid./pass. ind. of κατάκειμαι.
125 Att., or Ep., 2nd sing. pluperf. act. ind. of ἔθω, to be accustomed, to be customary, to be usual.
126 Adv., all the sudden.
127 pres. mid./pass. inf. of ἀναφαίνειν, to make to give light, to make to blaze up; to bring to light; to proclaim or to declare.
128 1st sing. imperf. mid./pass. ind. of ὁμήν.
129 Adj., superl., neut. sing. of ἥκιστος, least.
130 fut. mid. inf. of εἶμι.
131 2nd sing. pres. act. ind. of ἔδω, to have come, to be present, to be here.
132 2nd sing. aor. pass. ind. of κατακλίνειν, to recline.
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:

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 133 οὔδε εἰ 134 τις ἄλλος γελοίος 135 ἐστὶ 136 τε καὶ βούλεται, 137 ἀλλὰ
dιεμηχανήσω 138 ὅπως παρὰ τῷ καλλίστῳ 139 τῶν ἐνδον 140 κατακείση. 141 Καὶ τὸν Ἀγάθων, 142 φάναι, 143 ἄρα 144 εἴ μοι ἐπαμύνεις, 145 ὡς ἐμοὶ ὁ τούτου ἔρως 146 τοῦ ἀνθρώπου οὐ
φαύλον 147 πράγμα 148 γέγονεν. 149 Ἀπ᾽ ἐκείνου 150 γὰρ τοῦ χρόνου, 151 ἃφ᾽ οὗ τούτου (213δ)
ἡράσθην, 152 οὐκέτι 153 ἐξεστίν 154 μοι οὔτε προσβλέψαι 155 οὔτε διαλεξθῆναι 156 καλῶ 157 οὐδ᾽
ἐνι, 158 ἡ οὔτωσι 159 ἐξεστιν 160 με καὶ φθονῶν 161 θαυμαστὰ 162 ἐργάζεται 163 καὶ
λοιδορεῖται 164 τε καὶ τῷ χεῖρε 165 μόγις 166 ἀπέχεται. 167

133 Ep., or Ion., masc. dat. sing. of Ἀριστοφάνης, Aristophanes.
134 Negative concessive clause, οὔδε εἰ = "not even if." (Smyth, 2381)
135 Adj., masc. nom. sing. of γέλοιος, causing laughter, laughable, ridiculous.
136 3rd sing. pres. act. ind. of εἰμί.
137 3rd sing. pres. mid./pass. ind. of βούλεω.
138 Att., or Ion., 2nd sing. aor. mid./pass. ind. of διαμηχανάομαι, to bring about, contrive.
139 Adj., super., masc. dat. sing. of καλός.
140 Adv., in within, in the house, at home.
141 Dor., 2nd sing. fut. mid. ind. of κατάκειμαι.
142 masc. nom. sing. of Ἀγάθων.
143 pres. act. inf. of ἐπαμύνω, to come to aid, to defend, or to assist.
144 Ep., 2nd sing. pres. act. imper. of ἐξεστί, to see or to look; to look out for, provide for.
145 Att., Ep., Dor., or Ion., 2nd sing fut. act. ind. of εἰμί, to come to aid, to defend, or to assist.
146 masc. nom. sing. of ἐρως, love of a thing and desire for it.
147 Adv., neut. sing. of ὁτόνοις, easy, slight, trivial.
148 neut. sing. of πράγμα, deed, act, affair.
149 3rd sing. perf. act. ind. of γέγονεν.
150 Adj., masc. gen. sing. of ἐκεῖνος.
151 masc. gen. sing. of χρόνος.
152 1st sing. aor. pass. ind. of ἐχθραίμαι, to love, to be in love with.
153 Adv., no more, no longer, no further.
154 3rd sing. pres. act. ind. of ἐπεξεργάζομαι, to be used, to be used, to be used; to regard with jealous anger.
155 aor. act. inf. of προσβλέπω, to look at or upon.
156 aor. pass. inf. of διαλέξω, to converse with; to discuss a question with another; to argue with one against doing; to discourse or to argue.
158 masc. dat. sing. of εἰς.
159 Adj., masc. nom. sing. of οὕτως.
160 Att., Ep., or Dor., masc. nom. sing. pres. act. part. of ἐξεστιν, to be jealous of, to emulate, to rival; to regard with jealous anger.
161 Att., Ep., or Dor., masc. nom. sing. pres. act. part. of φθονῶν, to bear ill-will or malice, bear a grudge, be envious or jealous.
162 Adv., neut. pl. of θαυμαστός, wondrous, wonderful, marvellous.
163 Att., 3rd sing. pres. mid./pass. ind. of ἐξεστί, to work or to labor; to work at, to make, or to build; to do, perform, or accomplish.
164 Att., or Ep., 3rd sing. pres. mid./pass. ind. of λοιδορέω, to abuse or to revile; to rebuke; in Mid., to rail at one another.
165 fem. acc. dual of χείρ, the hand.
166 Adv., with toil and pain, i.e. hardly, scarcely.
167 3rd sing. pres. mid./pass. ind. of ἀπέχω, to keep off or away from; to keep apart; in Med., to hold one's hands off or away from.
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.\textsuperscript{168}

\textbf{Plat.} And Socrates said to Agathon.\textsuperscript{169}

\textbf{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.

\textsuperscript{168} This is σπουδογέλοιος, i.e., "blending jest with earnest."
\textsuperscript{169} The subject of the infinitive is in the accusative. (Smyth, 936)
Ὅρα οὖν μή τι καὶ νῦν ἐργάσηται, ἀλλὰ διάλλαξον ἡμᾶς, ἐὰν ἐπιχειρηθῇ βιάζεσθαι, ἐπάμυνε, ὡς ἐγὼ τὴν τούτον μανίαν τῆς ἀλκιβιάδην, ἐμοὶ καὶ σοι διαλλαγή. Αλλὰ τούτων μὲν εἰς αὖθις σε τιμωρήσομαι. νῦν (213ε) δὲ μοι, Ἀγάθων, φάναι, μετάδος τῶν ταινιῶν, ἵνα ἀναδήσω καὶ τὴν τούτου ταυτηνὶ τὴν θαυμαστὴν κεφαλήν, καὶ μή μοι μέμφηται ὅτι σὲ μὲν ἀνέδησα, αὐτὸν δὲ νικῶντα ἐν λόγοις πάντας ἀνθρώπους, οὐ μόνον πρῶην ὡσπερ σὺ, ἀλλ᾽ ἀεί, ἐπείτα 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.
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 tolerable 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.
Τούτων ἐμπλησάμενον225 πρῶτον226 μὲν αὐτὸν ἐκπιεῖν,227 ἔπειτα228 τῷ Σωκράτει κελευεῖν229 ἐγχεῖν230 καὶ ἀμα εἰπεῖν:231 πρῶς232 μὲν Σωκράτη, ὡς ἄνδρες, τὸ σόφισμά233 μοι234 οὐδέν: ὁπόσον235 γὰρ ἄν κελεύῃ236 τις, τοσοῦτον237 ἐκπιών,238 οὐδέν μάλλον μή ποτε μεθυσθῇ.239
Τὸν μὲν οὖν Σωκράτη ἐγχέαντος240 τοῦ παιδός241 πίνειν:242 τὸν δ’ Ἐρυξίμαχον πῶς243 οὖν, φάναι,244 ὦ Ἀλκιβιάδη, ποιούμεν;245 (214β) Οὕτως οὔτε τι λέγομεν246 ἐπὶ τῇ κύλικι247 οὔτε τι ἀδομεν,248 ἀλλ’ ἀτεχνῶς ὡςπερ οἱ διψῶντες249 πιόμεθα;250 Τὸν οὖν Αλκιβιάδην 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 εἶπον.
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 σῶφρον, 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 ἐγχεῖω.
241 Ep., masc. gen. sing. of παις.
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 τιμῆμα.
245 Att., Ep., or Dor., 1st pl. pres. act. ind. of ποιέω.
246 1st pl. pres. act. ind. of ἔγχεω.
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 σωφρόνων, 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 ἂν σὺ κελεύῃς, ἀλλὰ τί ποιῶμεν; 257

Δεῖ γὰρ σοι πείθεσθαι. 258

ἲτρός γὰρ ἂν ἄρη πολλῶν ἀντάξιος ἄλλων. (Iliad 11.514)

Ἐπίταττε οὖν ὅτι βούλει, 262

Ἀκουσόν δὴ, εἰπεῖν τὸν Ἐρυξίμαχον. Ἦμιν πρίν σὲ εἰσέλθεις ἔδοξε χρῆναι ἐπὶ δεξιὰ έκαστον ἐν μέρει λόγον (214ξ) περὶ Ἐρωτος εἰπεῖν ὡς δύναιτο κάλλιστον, καὶ ἐγκωμιάσαι. 275 Οἱ μὲν οὖν άλλοι πάντες ἥμεις εἰσέρχομεν, έδοξε χρῆναι ἐπὶ δεξιὰ ἕκαστον ἐν μέρει λόγον (214ξ) περὶ Ἐρωτος εἰπεῖν, εἰπὼν δὲ ἐπιτάξαι Σωκράτει ὅτι ἄν βούλη, καὶ τούτον τῷ ἐπὶ δεξιὰ καὶ οὕτω τοὺς άλλους.

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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 εἰσέρχομαι, to go in or into, enter; enter into.

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

267 pres. act. inf. of χρῆ, 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 ἐκαστος, 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 εἶπον.

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

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

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

276 1st pl. perf. act. ind. of ἐγώ.

277 2nd sing. perf. act. ind. of ἐγώ.

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

279 2nd sing. pres. act. ind. of ἐμί.

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

281 aor. act. inf. of ἐπιτάσσω.

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

283 adj., neut. pl. of δεξιός.

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

Plat. Eyrximachus said:

Eyrx. But what are we to do?

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

_For indeed a doctor is just as good as any other man._

Command what you will.

Eyrx. Listen up then.

Plat. Eyrximachus 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’ ἡπὰ φαμακα 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, μεθύοντα δὲ ἄνδρα παρὰ νηφόντων λόγους παραβάλλειν μὴ ὡκ ἐξ ᾗς ή. Καὶ ἀμα, ὦ μακάριε, πείθει τι σε ᾗς Σωκράτης ὧν ἐπαίνεσο; Ἄρτι εἶπεν; Ἠ οἶσθα ὅτι τοῦναντίον ἐστὶ πάν ή ὁ ἑλεγεν; Οὕτως γὰρ, ἐάν τινα ἐγὼ οὐδ᾽ ἂν ἕνα άλλον ἄλλον ἄνθρωπον ἀλλον ή τοῦτον, οὐκ ἀφέξεται μου τῷ χεῖρε. Οὐκ εὐφημήσεις; φάναι τὸν Σωκράτη. Μὰ τὸν Ποσειδῶ, εἰπεῖν τὸν Ἀλκιβιάδην, μηδὲν λέγει πρὸς ταῦτα, ὡς ἐγὼ οὐδ᾽ ἂν ἓνα ἄλλον ἐπαίνεσαι σοῦ παρόντος. Ἀλλ᾽ οὕτω ποίει, φάναι τὸν Ἐρυξίμαχον, εἰ βούλει; Σωκράτη ἐπαίνεσον.
**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 ἐπιθῶμαι313 τῷ ἀνδρὶ καὶ τιμωρήσωμαι314 ὑμῖν315 ἐναντίον;316 Οὕτως φάναι τὸν Σωκράτη: Τί ἐν νῷ ἔχεις; Ἐπι τὰ γελοιότερα317 με ἐπαινέσαι,318 Ἡ τί ποιήσεις;319 Τάληθη320 ἔρω.321 Αλλ᾽ ὧν322 εἰ παρίης.323 Αλλὰ μέντοι,324 φάναι, τά γε ἀληθῆ παρίμη καὶ κελεύω λέγειν. Οὐκ ἀν φθάνομι,325 εἰπεῖν τὸν Ἀλκιβιάδην. Καὶ μέντοι οὐτώσι326 ποίησον.327 Εάν τι μὴ ἀληθές λέγω, μεταξὺ328 ἐπιλαμβάνω,329 ἁν 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 δοκεῖ.
312 pres. act. inf. of χρῆ.
313 Att., Ep., or Dor., 1st sing. aor. mid. subj. of ἐπιθήμημα, to make an attempt upon, attack.
314 1st sing. aor. mid. 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 ἐναντίος, opposite.
317 Adj., comp., neut. pl. of γέλοιος, causing laughter, laughable; of persons, ridiculous.
318 aor. act. inf. of ἐπαινέω, 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 ἔρω, 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 παρίημα, 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 ὁσιός.
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 βούλωμαι.
331 2nd sing. aor. act. imper. of εἶπον.
332 1st sing. pres. mid./pass. ind. of ψεύδο, of statements, to be untrue; to lie.
333 Adj., masc. nom. sing. of ἑκών, 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 Eyrximachus? 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

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335 "I willingly tell no falsehood." (Goodwin, Syntax and Moods, 208)
Ἐὰν μέντοι ἀναμιμνήσκομεν ἀλλο ἀλλοθεν λέγω, μηδὲν θαυμάζῃς: οὐ γάρ τι ῥᾴδιον τὴν σὴν ἀτοπίαν ὥστε ἐν τοῖς Σιληνοῖς ἑρμογλυφεῖοι καθημένοι, οὕστινα ἐργάζονται οἱ δημιουργοὶ σῦριγξ ἢ αὐλός ἔχοντες, οἳ διχάδε διοιχθέντες φαίνονται ἐνδοθε νάγαλματα ἔχοντες θεῶν.

336 masc. nom. sing. pres. mid./pass. part. of ἀναμιμνήσκω, to remind one of a thing.
337 Adj., sing. of ἀλλος.
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 μηδείς, not one, not even one, nobody, not one thing, nothing.
343 2nd sing. aor. act. subj. of θαυμάζω.
344 masc. dat. sing. pres. act. part. of ἔχω.
345 Adv. (εὔπορος), easily.
346 Adv., in order, in a row, one after another.
347 Adj., neut. sing. of ἀλλος.
348 Adj., from another place. ἀλλοθεν ἄλλος = one from another place, another from another. (Liddell and Scott)
349 1st sing. pres. act. subj. of λέγω.
350 Adj., neut. sing. of μηδείς, not one, not even one, nobody, not one thing, nothing.
351 2nd sing. aor. act. subj. of θαυμάζω.
352 2nd sing. aor. act. subj. of θαυμάζω.
353 3rd sing. fut. mid. ind. of ἐπαινέω.
354 Dor., 1st sing. fut. act. ind. of ἐπιχειρέω.
355 Adv. (εἰκών), in this wise, so, thus, so very, so exceedingly.
356 masc. dat. sing. pres. act. part. of ἐπιχειρέω.
357 Adv. (εἰκών), in this wise, so, thus, so very, so exceedingly.
358 masc. dat. sing. pres. act. part. of ἐπιχειρέω.
359 Adv. (εἰκών), in this wise, so, thus, so very, so exceedingly.
360 masc. dat. sing. pres. act. part. of ἐπιχειρέω.
361 Dor., 1st sing. fut. act. ind. of ἐπιχειρέω.
362 fem. gen. pl. of εἰκών, a likeness, an image, or a portrait; an image in a mirror; a similitude, simile.
363 Att., Dor., or Aeol., fem. acc. sing. of ἀτοπία, a being out of the way; extraordinary in nature; strangeness, oddness, eccentricity.
364 Adv. (εἰκών), in this wise, so, thus, so very, so exceedingly.
365 masc. dat. sing. pres. act. part. of ἐπιχειρέω.
366 masc. dat. sing. pres. act. part. of ἐπιχειρέω.
367 masc. dat. sing. pres. act. part. of ἐπιχειρέω.
368 masc. dat. sing. pres. act. part. of ἐπιχειρέω.
369 masc. dat. sing. pres. act. part. of ἐπιχειρέω.
370 masc. dat. sing. pres. act. part. of ἐπιχειρέω.
371 masc. dat. sing. pres. act. part. of ἐπιχειρέω.
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\textsuperscript{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.

\textsuperscript{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 ἐοικέναι374 αὐτὸν τῷ σατύρῳ τῷ Μαρσύᾳ. Ὅτι μὲν οὖν τό γε εἰδὸς375 ὁμοίος376 εἰ τούτοις, ὡ Σῶκρατες, οὖδ᾽ αὐτὸς ἂν που ἀμφισβητήσασι:377 ὡς δὲ καὶ τάλλα378 ἐοικας,379 μετὰ380 τούτο ἄκουε.381 Ὁβριστής382 εἰ:383 ἢ οὖ; Ἐάν γὰρ μὴ ὀμολογής,384 μάρτυρας παρέξομαι.385 Αλλ᾽ οὐκ αὐλητής386 Πολύ387 γε θαυμασιώτερος388 ἐκείνου.389

374 Att., perf. act. inf. of ἔοικα, to be like; to seem likely or probable.
375 neut. sing. of εἰδός, that which is seen, form, shape, figure.
376 Adj., Att., Ep., or Ion., masc. nom. sing. of ὁμοίος, 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 (hiatus), 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 ἔοικα.
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 ἁκολούθος.
382 masc. nom. sing. of ὑβριστής, a violent, overbearing person, a wanton, insolent man; lustful, lewd.
383 2nd sing. pres. act. ind. of εἰμί.
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 αὐλητής, a flute-player.
387 Adj., Att., or Ep., neut. sing. of πολύς.
388 Adj., comp., masc. nom. sing. of θαυμάσιος.
389 Adj., masc. gen. sing. of ἐκείνος.
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.
(215ξ) Ὅ μὲν γε δι’ ὀργάνων ἐκήλει τοὺς ἀνθρώπους τῇ ἀπὸ τοῦ στόματος δυνάμει, καὶ ἔτι νυν ὃς ἀν τὰ ἐκείνου αὐλή τῶν θεῶν τε καὶ τελετῶν δεομένους διὰ τὸ θεῖα μόνον διαφέρεις, ὅτι ἄνευ ὀργάνων ψιλοῖς λόγοι ταὐτὸν τοῦτο ποιεῖς. (215δ) τούτο 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 ὅταν μὲν τὸν ἄλλου ἀκούωμεν λέγοντος καὶ πάνυ ἀγαθοῦ ὑπὸ ὄστροφος ἄλλους λόγους, οὐδὲν μέλει ὡς ἔπος εἰπεῖν οὐδὲν. ἐπειδὰν ὁ λέγων, ἐάντε γυνὴ ἀκούῃ ἐάντε ἀνὴρ ἐάντε μειράκιον, ἐκπεπληγμένοι ἐσμὲν κατεχόμεθα. Ἐγὼ γοῦν, ὡς ἄνδρες, εἰ μὴ ἔμελλον κομιδῇ δόξειν μεθύειν, εἶπον ὀμόσας ἂν ὑμῖν οἷα δὴ πέπονθα αὐτὸς ὑπὸ τῶν τούτου λόγων καὶ πάσχω ἐτι καὶ ὡς ἐγὼ γοῦν, ὃ ἀκούῃ κατεχόμεθα. Ἐγὼ γοῦν, ὡς ἄνδρες, εἰ μὴ ἔμελλον κομιδῇ δόξειν μεθύειν, εἶπον ὀμόσας ἂν ὑμῖν οἷα δὴ πέπονθα αὐτὸς ὑπὸ τῶν τούτου λόγων καὶ πάσχω ἐτι καὶ ὡς ἐγὼ γοῦν, ὃ ἀκούῃ 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 you speeches, even if he his 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 γάρ ἀκοῦω, πολὺ μοι μᾶλλον ἡ τῶν Κορυβαντιώντων ή τε καρδία πιθανό καὶ δάκρυα ἐκχείται ὑπὸ τῶν λόγων τῶν τούτων, ὅρω δὲ καὶ ἄλλως παμπόλλους τα αὐτὰ πάσχοντας ὅταν γὰρ ἀκοῦω, πολὺ μοι μᾶλλον ἢ τῶν Κορυβαντίωντων. Περικλέους δὲ ἀκοῦων καὶ ἄλλων ἄγαθῶν ὀρτόρων εὐ μὲν ἦγούμην λέγειν, τοιοῦτον δ᾽ οὐδὲν ἐπασχον ὧδ᾽ ἐτεθορύβητό μου ἡ ψυχὴ οὐδ᾽ ἠγανάκτει ὡς ἀνδραποδωδῶς διακειμένου, ἀλλ᾽ ὑπὸ τοῦ Μαρσύου πολλάκις ὧδ᾽ οὕτω διετέθην ὥστε μὴ βιωτὸν εἶναι ἐχοντι ἢ πάντως ἢ εἶχω.
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 Σώκρατε, οὐκ ἐρεῖς ὡς οὐκ ἀληθῆ. Καὶ ἐτι γε νῦν σύνοιδ᾽ ἐμαυτῷ ὅτι εἰ ἐθέλοιμι παρέχειν τὰ ὦτα, οὐκ ἄν καρτερήσαμι ἀλλὰ ταῦτα ἄν πάσχοιμι. Ἀναγκάζει γὰρ με ὁμολογεῖν ὅτι πολλοῦ ἐνδεὴς ἂν αὐτὸς ἂν ἐμαυτοῦ μὲν ἀμελῶ, τὰ δ᾽ Ἀθηναῖον πράττω. Βία οὖν ἄσπερ ἀπὸ τῶν Σειρήνων ἐπισχόμενος τὰ ὦτα οἴχομαι φεύγω, ἵνα μὴ αὐτὸν καθήμενος παρὰ τούτῳ καταγηράσω. Πέπονθα δὲ (216β) πρὸς τούτον μόνον ἀνθρώπων, ὃ οὐκ ἄν τις οἴοιτο ἐν ἐμοὶ ἐνεῖναι, τὸ αἰσχύνεσθαι ὃντινοῦ: 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,\(^{514}\) 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.

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\(^{514}\) 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 sufferingthemselves 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 ὁμα_orig 515 μὲν  ὦν  δυνάμενος ὡς  οὐ  δεὶ 519 ποιεῖν ἃ  ὁ  οὕτως κελεύει, ἐπειδὰν ἐπιστημένος τῆς τιμῆς τῆς ὑπὸ τῶν πολλῶν. Δραπετεύω 527 οὖν αὐτὸν καὶ φεύγω, καὶ ὅταν ιδὼ, αἰσχύνομαι τὰ ἴμαμην, ὡστε ὡς ὁ σπάσωμαι τοῦτο ἄνθρωπῳ.

(216ξ) Καὶ πολλὰκις μὲν ἡδέως ἂν ἴδοιμι αὐτὸν μὴ ὄντα ἐν ἀνθρώποις: εἰ δὲ αὐτῷ γένοιτο, ἐν ἀνθρώποις ἂν ἁθοίμην ἄν ἁθοίμην, ὡστε ὡς ὁ σπάσωμαι τοῦτῳ ἄνθρωπῳ.
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 τοῦ δὲ εἶμον ἀκούσατε ὡς ὅμοιος τε ἐστίν οἶς ἐγὼ ἦκασα αὐτὸν καὶ τὴν δύναμιν ὡς θαυμασίαν ἔχει. Εὖ γὰρ ἰστε ὅτι οὐδεὶς ὑμῶν (216δ) τούτον γιγνώσκει. ἄλλα δὲ ἐμοῦ ἀκούσατε ὡς ὅμοιος ἐστὶν οἷς ἔγανα αὐτὸν καὶ τὴν δύναμιν ὡς θαυμασίαν. Ἤ γὰρ ὅτι Σωκράτης ἐρωτικῶς διάκειται τῶν καλῶν 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 ἐξωθεὶς περιβέβληται, ὡσπερ ὁ γεγλυμμένος Σιληνός: ἐνδοθεὶς δὲ ἀνοιχθεὶς πόσης, ύμει, ὁ ἄνδρας συμπόται, σωφροσύνης. Ἡσυχ οτι οὔτε εἰ τις καλὸς ἐστι μέλει αὐτῷ οὐδὲν, ἀλλὰ καταφρονεὶ τοσοῦτον ὡςον οὐδὲν ἀν εἰς οἰηθεὶς οὔτε εἰ τις πλούσιος, οὔτε εἰ ἄλλην τινὰ τιμὴν τῶν ὑπὸ πλήθους μακαριζομένων. Ἡγεῖται δὲ πάντα τὰ κτήματα οὐδὲν ἀξίας καὶ ἡμᾶς οὐδὲν—λέγω ὑμῖν—εἰρωνεύομαι καὶ παίζω πάντα τὸν βίον πρὸς τοὺς ἄνθρωποι διατελεῖ.
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.
Σπουδάσαντος596 δὲ αὐτοῦ καὶ ἀνοιχθέντος597 οὐκ οἶδα598 εἰ τις ἐώρακεν599 τὰ ἐντὸς600 ἁγάλματα.601 ἀλλ' ἐγὼ ἤδη602 ποτέ603 εἶδον,604 καὶ μοί ἐδοξεί605 οὕτω τείχε606 καὶ (217α) χρυσά607 εἶναι καὶ πάγκαλα608 καὶ θαυμαστά,609 ὡστε ποιητέον610 εἶναι ἐμβραχύ611 ὁτι κελεύοι612 Σωκράτης. Ἡγούμενος613 δὲ αὐτὸν ἐσπουδακέναι614 ἐπὶ τῇ ἐμῇ615 ὥρᾳ616 ἐμὴ617 ἕρμαιον618 ἡγησάμην619 εἶναι καὶ εὐτύχημα620 ψύχειν διὸ621 καὶ χαρισαμένω622 Σωκράτει623 πάντε462 ἀκούσαι624 ὅσα625 ἀκούειν626 ὅσα627 ἔπει τῇ ὥρᾳ θαυμάσιον628 ὅσον.629

596 masc. gen. aor. act. part. of σπουδάζω, to be in earnest, to be serious.
597 masc. gen. sing. aor. pass. part. of ἀνοίγνυμι, to be open; of doors, to stand open.
598 1st sing. perf. act. ind. of οἶδα.
599 3rd sing. perf. act. ind. of ὁράω.
600 Adv., within, inside.
601 neut. pl. of ἄγαλμα, glory, delight, honor; a pleasing gift esp. for the Gods; a statue in honor of a God.
602 Att., Ep., or Dor., neut. pl. of ἑδός, delight, enjoyment, pleasure.
603 Part. (ποτέ), at some time or other.
604 1st sing. aor. act. ind. of εἶδον.
605 3rd sing. aor. act. ind. of δοκέω.
606 Adj., neut. pl. of θείος, of or from the Gods, sent by the Gods, issuing from them, divine.
607 Adv., Att., neut. pl. of χρυσός, golden.
608 Adj., neut. pl. of πάγκαλος, all beautiful, good or noble.
609 Adj., neut. pl. of θαυμαστός.
610 Adj., neut. sing. of οὐραίος, to be made.
611 Adv., in brief, shortly.
612 1st sing. aor. opt. of κελεύω.
613 Att., Ep., or Dor., masc. nom. sing. pres. mid. part. of ἡγησάμην.
614 perf. act. inf. of σπουδάζω.
616 fem. dat. sing. of χρῆμα, care, concern, heed, regard for a person or thing.
617 neut. sing. of ἐμικροῦ, a gift from the God Hermes.
618 1st sing aor. mid. ind. of ἐμίσεως.
619 neut. sing. of ἐντύχημα, a piece of good luck, a happy issue, a success.
620 Adv., neut. sing. of θαυμάσιος.
621 neut. sing. pres. act. part. of ὑπάρχω, to begin, to make a beginning; to take the initiative.
622 masc. dat. sing. aor. mid./pass. part. of χαρισάμην, to say or do something agreeable to a person.
623 masc. dat. sing. of Σωκράτης.
624 Adv., neut. pl. of τάχα.
625 Adv., neut. pl. of ὅσον.
626 Att., or Ep., 3rd sing. pluperf. act. ind. of οἶδα.
627 Att., Ep., or Dor., 1st sing. imperf. act. ind. of φονέω, to be minded in a certain way, to mean, intend, purpose.
628 Adv., masc. acc. sing. of θαυμάσιος.
629 Adv., masc. acc. sing. of ὅσον.
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 διανοηθεῖσα, 630 πρὸ 631 τοῦ οὐκ εἰσθῶς 632 ἀνευ 633 ἀκολούθου 634 μόνος μετ' 635 αὐτοῦ γίγνεσθαι, 636 τότε 637 ἀποπέμπων 638 (217β) τὸν ἀκολούθον 639 μόνος 640 συνεγιγνόμην—δεῖ γὰρ πρὸς ύμᾶς 642 πάντα τάληθη 643 εἰπεῖν: ἀλλὰ προσέχετε 644 τὸν νοῦν, καὶ εἰ ψεύδομαι, 645 Σώκρατες, ἐξέλεγξε 646—συνεγιγνόμην 647 γάρ, ὡς ἄνδρες, μόνος μόνω, 648 καὶ ὡμην 649 αὐτίκα 650 διαλέξεσθαι 651 αὐτὸν μοι ἀπερ 652 ἀν ἐρασθής 653 παιδικοῖς 654 ἐν ἐρημία 655 διαλέξθειν, 656 καὶ ἐχαιρον. 657

630 masc. nom. sing. aor. mid./pass. part. of διανοόμαι, 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 ἀκολούθος, as Subst. a follower, attendant.
635 Prep. (μετὰ) + 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 ἀκολούθος.
640 Adj., masc. nom. sing. of μόνος, alone, left alone, forsaken solitary; only.
641 1st sing. imperf. mid./pass. ind. of συνεγγίγνομαι, to be with anyone, hold converse or communication with.
642 Pron., 2nd acc. pl. of σύ.
643 Adv., neut. pl. of αληθῆς.
644 2nd pl. pres. act. imper. of προσέχω.
645 1st sing. pres. mid./pass. ind. of ψεύδω.
646 2nd sing. pres. act. imper. of ἐξέλεγχω, 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 σκοτίζω.
650 Adv., forthwith, at once, in a moment.
651 fut. mid. inf. of διαλέγω.
652 Pron., neut. pl. of ὅς.
653 masc. nom. sing. of ἐρασθής.
654 Adj., masc. dat. pl. of παιδικὸς.
655 Att., Dor., or Aeol., fem. dat. sing. of ἐρημία, 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 οὔδὲν, ἀλλ’ ὡσπερ εἰώθει διαλεχθεῖς ἀν μοι καὶ συνημερεύσασ· ὤχετο ἀπιόν· Μετὰ ταύτα συγγυμνάζεσθαι (217ξ) προουκαλούμην αὐτὸν καὶ συνεγυμναζόμην, ὃς τι ἐνταῦθα περανών. Συνεγυμνάζετο οὖν μοι καὶ προσεπάλαιεν πολλάκις οὐδενὸς παρόντος καὶ τί δεῖ λέγειν; Οὐδὲν γάρ μοι πλέον ἦν. Επειδὴ δὲ οὐδαμῇ ταύτῃ ἦντον, ἐγκαθένθη οὖν μοι καὶ προσεπάλαιεν πολλάκις οὐδενὸς παρόντος: καὶ τί δεῖ λέγειν; Οὐδὲν γάρ μοι πλέον ἦν. Επειδὴ δὲ οὐδαμῇ ταύτῃ ἦντον, ἐγκαθένθη οὖν μοι ἐπιθετέον, εἶναι τῷ ἀνδρὶ κατὰ τὸ καρτερὸν καὶ οὐκ ἀνετέον, ἐπειδὴ ἰστέον ἢντον τὸ πρᾶγμα.
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.
Προκαλούμαι δή αὐτὸν πρὸς τὸ συνδειπνεῖν ἀτεχνῶς, ὥσπερ ἐραστής παιδικοὶ ἐπιβουλεύων. Καὶ μοι οὐδὲ τοῦτο ταχύ ύπήκουσεν ὅμως οὖν χρόνῳ ἐπείσθη. Ἐπειδὴ δὲ ἀφίκετο τὸ πρῶτον, δειπνήσας ἀπιέναι ἐβούλετο. Καὶ τότε μὲν αἰσχυνόμενος ἀφῆκα αὐτόν: αὖθις δὲ ἐπιβουλεύσας, ἐπειδὴ ἐδεδειπνήκεμεν, διελεγόμην ἀεὶ πόρρω τῶν νυκτῶν, καὶ ἐπειδὴ ἐβούλετο ἀπιέναι, σκηπτόμενος ὅτι ὀψὲ εἴη, προσηνάγκασα αὐτὸν μένειν.

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 πείθω.
696 Conj. (ἐπεί), after that, since, when.
697 3rd sing. aor. mid. ind. of ἀφικνέομαι, to come to one place from another, to arrive at, reach.
698 Att., Ep., or Ion., masc. nom. sing. aor. act. part. of διαλέγω, to dine.
699 pres. act. inf. of ἀπειμί.
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 ἀφίημι, 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 νύξ.
711 3rd sing. imperf. mid./pass. ind. of βούλομαι.
712 masc. nom. sing. pres. mid./pass. part. of σκήπτω, to pretend.
713 Adv., after a long time, at length, late.
714 Adv., future Time, again, hereafter.
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 ὦν ἐν τῇ ἐχομένῃ ἐμοῦ κλίνη, ἐν ἦπερ ἐδείπνει, καὶ οὐδεὶς ἐν τῷ οἰκήματι ἀλλὸς καθηύδεν ἡ (217ε) ἡμεῖς. Μέχρι μὲν οὖν δὴ δεῦρο τοῦ λόγου καλῶς ἀν ἔχοι καὶ πρὸς ὑπνοῦν λέγειν: τὸ δ’ ἐντεύθεν οὐκ ἂν μου ἐκούσατε. λέγοντος, εἰ μὴ πρῶτον μὲν, τὸ λεγόμενον, οἶνος ἄνευ τε παίδων καὶ μετὰ παίδων ἠν ἀληθῆς, ἐπεὶ δ’ ἀφανίσαι Σωκράτους ἔργον ὑπερήφανον εἰς ἔπαινον ἔλθόντα ἀδικόν μοι φαίνεται. Εἰτ δὲ τὸ τοῦ δηχθέντος ἀπὸ τοῦ ἔχεως πάθος κἂν ἔχει.
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.
Φασὶν τινα τούτο παθόντα οὐκ εἴθελεν λέγειν οἷον ἡ πλήν τοῖς δεδηγμένοις, ὡς μόνοις γνωσομένοις (218α) τε καὶ συγγνωσομένοις εἰ πάν ἐτόλμα δράν τε καὶ λέγειν ύπό τῆς ὀδύνης. 'Εγώ οὖν δεδηγμένος τε ύπό ἀλγεινοτέρου και τὸ ἀλγεινότατον ἀν τὶς δηχθεί τὴν καρδίαν γὰρ ἡ ψυχὴ ἢ ὅτι δεῖ αὐτὸ ὀνομάσαι πλὴν τοῖς δεδηγμένοις, ὡς μόνοις γνωσομένοις καὶ συγγνωσομένοις εἰπώ τὸν ἐν φιλοσοφία λόγων, οἳ ἔχονται ἔχιδνα ἀγριώτερον, νέου ψυχῆς μὴ ἀφυοῦσιν ὁτιοῦν. καὶ ποιοῦσι δράν τε καὶ λέγειν ὁτιοῦν.
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 ἂν Φαίδρους, Ἀγάθωνας, (218β) Ἐρυξιμάχους, Παυσανίας, Ἀριστοδήμους τε καὶ Ἀριστοφάνας: Σωκράτη δὲ αὐτὸν τί δεῖ λέγειν, καὶ ὅσοι ἄλλοι; Πάντες γὰρ κεκοινωνήκατε τῆς φιλοσόφου μανίας τε καὶ βακχείας—διὸ πάντες ἀκούσεσθε: συγγνώσεσθε γὰρ τοῖς τότε πραχθεῖσι καὶ τοῖς νῦν λεγομένοις.

Οἱ δὲ οἰκέται, καὶ εἴ τις ἄλλος ἐστὶ βέβηλος τε καὶ ἄγροικος, πύλας πάνυ μεγάλα τοῖς ὠσὶν ἐπίθεσθε.

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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 άκούω.
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. 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.
Ἐπειδὴ γὰρ οὖν, ὦ ἀνδρεῖς, ὅ τε λύχνος ἀπεσβήκει καὶ (218ξ) οἱ παῖδες ἔξω ήσαν, μοι χρῆναι μηδὲν ποικίλλειν πρὸς αὐτόν, ἀλλ᾽ ἐλευθέρως εἴπειν έ μοι εἴπον κινήσας αὐτόν, Σώκρατες, καθεύδεις, Οὐ δήτα, ἦ δ᾽ ὅς.

Οἶσθα οὖν α στι ῥεῖ, ὑμώ. Τί μάλιστα, εἴπῃ,

Σὺ ἐμοὶ δοκεῖς, ἦν δ᾽ ἐγώ, ἐμοῦ ἐραστῆς ἁξίου γεγονέναι μόνος, καὶ μοι φαίνῃ ὁκνεῖν μνησθῆναι πρὸς με.

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804 masc. nom. sing. of λύχνος, a lamp.
805 Att., or Ep., 3rd sing. pluperf. act. ind. of ἀποσβέννυμι, extinguish.
806 Adv. (ἐξ), without any sense of motion, like ἐκτός, outside, without.
807 3rd sing. aor. act. ind. of δοκέω.
808 pres. act. inf. of χρῆ, it is necessary.
809 pres. act. inf. of ποικίλλω, to embroider.
810 Adv. (ἐλεύθερος), freely.
811 Att., Ep., Dor., aor. act. inf. of εἴπον.
812 Pron., neut. pl. of ὅς.
813 Att., Ep., 3rd sing. imperf. act. ind. of δοκέω.
814 1st sing. aor. act. ind. of εἴπον.
815 masc. nom. sing. aor. act. part. of κινέω, to set in motion; or to move against.
816 2nd sing. pres. act. ind. of καθεύδω, to lie down to sleep, to sleep.
817 Adv., certainly, to be sure, of course.
818 Att., 3rd sing. imperf. act. ind. of οἴδα.
819 2nd sing. imperf. act. ind. of οἶδα.
820 Pron., neut. pl. of ὅς.
821 3rd sing. perf. mid./pass. ind. of δοκέω.
822 Adv., superl. of μάλα.
823 3rd sing. imperf. act. ind. of ἠμί.
824 Att., Ep., 3rd sing. imperf. act. ind. of δοκέω.
825 2nd sing. imperf. act. ind. of οἴδα.
826 masc. nom. sing. of ἐραστῆς, lover.
827 Adj., masc. nom. sing. of ἁξίος, worthy of, deserving of.
828 perf. act. inf. of γίγνομαι.
829 3rd sing. pres. act. subj. of ἀξίω, to shrink from doing, to scruple, hesitate to do a thing; to shrink, hesitate, hang back.
830 Att., Ep., or Dor., pres. act. inf. of ὀκνέω, to remind oneself of a thing, call to mind, remember.
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 οὕτως ἐξο: πάνυ ἄνοητον ἡγομαι εἶναι σοί μὴ οὐ καὶ τοῦτο χαρίζεσθαι καὶ εἰ τι ἄλλο ἡ τῆς οὐσίας τῆς ἐμῆς (218δ) δέοι ἡ τῶν φίλων τῶν ἐμῶν. Εμοὶ μὲν γὰρ οὐδὲν ἐστὶ πρεσβύτερον τοῦ ὡς ὅτι βέλτιστον ἐμὲ γενέσθαι, τοῦτο δὲ οἶμαι μοι συλλήπτορα οὐδένα κυριώτερον εἶναι σοῦ. Ἐγὼ δὴ τοιοῦτο ἀνδρὶ πολὺ μᾶλλον ἄν μὴ χαριζόμενος αἰσχυνοίμην τοὺς φρονίμους, ἡ χαριζόμενος τοὺς τε πολλοὺς καὶ ἄφρωνας.

832 Adv., strengthened. form οὕτως.
833 Att., Ep., or Dor., 1st sing. pres. mid. ind. of ἡγομαι, to suppose, to believe, or to hold.
834 pres. mid./pass. inf. of χαρίζομαι, 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 οὐσία, that which is one's own, one's substance, property.
836 Adj., fem. gen. sing. of ἐμός.
837 Adj., masc. gen. pl. of φίλος.
838 Adj., neut. sing. of οὐδείς.
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 συλλήπτωρ, a partner, an accomplice, or an assistant.
843 Adj., masc. acc. sing. of οὐδείς.
844 Adj., masc. dat. sing. τοιοῦτος.
845 masc. nom. sing. pres. mid./pass. part. of χαρίζομαι.
846 1st sing. pres. mid./pass. opt. αἰσχύνεω.
847 Adj., masc. acc. pl. of φρονίμους, 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 καὶ σφόδρα ἔαντοι τε καὶ εἰωθότως ἔλεξεν ἰμείνων.

ὦ φίλε Αλκιβιάδη, κινδυνεύεις τῷ ὄντι σφόδρα, εἴναι, εἰπὲρ ἀληθῇ τυγχάνει ὄντα ἔγεις (218ε) περὶ ἐμοῦ, καὶ τις ἔστ᾽ ἐν ἐμοὶ δύναμις δι quam ἀμφιπόλι 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 ἑαυτὸ κοινώσασθαι τέ μοι ἐπιχειρεῖς καὶ ἀλλάξασθαι κάλλος ἀντί κάλλους, οὐκ ὀλίγῳ μου πλεονεκτείν διανοήν ἀλλὰ ἀντὶ δόξης ἀλήθειαν καλῶν κτάσθαι ἐπιχειρεῖς καὶ τῷ (219α) ὄντι "Χρύσεα χαλκείων" (Iliad 6.236) διαμείβεσθαι νοεῖς. Ἀλλ᾽ ὦ μακάριε, ἄμεινον σκόπει, μή σε λανθάνω οὐδὲν ἄν. Ἡ τοι τῆς διανοίας ὄψις ἀρχεται ὁξύ. ὅταν ἡ τῶν ὀμμάτων τῆς ἀκμῆς ἐπιχειρῇ: σὺ δὲ τούτων ἐτι πόρφω.
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, ἐφην, ταυτά ἐστιν, ὡς οὐδὲν ἄλλως εἰρηται ἢ ἄς διανοοῦμαι: σὺ δὲ αὐτὸς οὕτω βουλεύου ὑπὶ σοι τῆς ἀριστοτο καὶ ἐμοὶ ἣν.

Ἀλλ᾽, ἐφη, τοῦτό γ᾽ εὖ λέγεις: ἐν γὰρ τῷ ἐπιόντι βουλευόμενοι πράξομεν ὁ ἄν φαίνηται νὰν περὶ τῶν ἄλλων ἀριστον.
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 τε καὶ εἴπὼν, καὶ ἀφεῖς τούτων οὐδὲν ἔτι, ἀμφιέσας τὸ ἱμάτιον τὸ ἐμαυτοῦ τοῦτον—καὶ γὰρ ἦν χειμών—ὑπὸ τὸν τρίβωνα κατακλίνεις τὸν τουτουί, περιβαλὼν τὴν νύκτα ὅλην. Καὶ οὐδὲ ταῦτα αὐ, 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.
Ποιήσαντος ἐαυτοῦ ὁμοῦ καὶ κατεφρόνησεν τοσοῦτον περιεγένετο τε καὶ κατεγέλασε καὶ κατεφρόνησεν καὶ κατεγέλασεν τῆς ἐμῆς ὥρας καὶ ὑβρίσεν—καὶ περὶ ἐκεῖνος ὑπερηφανίας εὐ γὰρ ἰστε μᾶ Θεούς, μᾶ Θεάς, οὐδὲν περιττότερον καταδεδαρθηκὼς ἀνέστην μετὰ Σωκράτους, ἢ εἰ μετὰ πατρὸς καθηῦδον ἢ ἀδελφον πρεσβυτέρου.
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 τὸ τίνα οἴεσθε με διάνοιαν ἥχειν, ἡγούμενον μὲν ἡτιμάσθαι, ἀγάμενον δὲ τὴν τούτου φύσιν τε καὶ σωφροσύνην καὶ ἀνδρείαν, ἐντετυχηκότα ἀνθρώπω τοιούτῳ οἶῳ ἐγὼ οὐκ ἂν ἔμην ποτ’ ἐντυχεῖν εἰς φρόνησιν καὶ εἰς καρτερίαν, ὦστε οὗθ᾽ ὅπως οὖν ὀργιζοίμην καὶ ἀποστερηθείην τῆς τούτου συνουσίας, οὔτε ὅπως οὖν ἐγὼ οὐκ ἂν ἔμην ποτ᾽ ἐντυχεῖν εἰς φρόνησιν καὶ εἰς καρτερίαν.;
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 ἦδη ὅτι χρήματα γε πολὺ μᾶλλον ἄτρωτος ἦν πανταχῇ ἡ σιδήρω ὁ Αἴας, ὃς τε ὁμοίως αὐτὸν μόνω ἀλώσεθαι, διεπεφεύγει με. Ἡπόρουν δὴ καταδεδουλωμένος τε ὑπὸ τοῦ ἀνθρώπου ὡς οὐδεὶς ὑπ᾽ οὐδενὸς ἄλλον περίμα. Ταῦτα τε γὰρ μοι ἀπαντα προηγεγόνει, καὶ μετὰ ταῦτα στρατεία ἢμιν εἰς Ποτείδαιαν ἐγένετο κοινὴ καὶ συνεσιτοῦμεν ἐκεί.
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.

\textsuperscript{1019} Son of Telamon by Periboea or Eriboia, daughter of Alcathous, was, next to Achilles, the bravest of all the Greeks in the Trojan war. 

\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 Cassandria, 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)
Πρώτον μὲν οὖν τοῖς πόνοις ὁπότε ἀναγκασθείμεν ἀποληφθέντες ποι, δὴ ἐπὶ στρατείας, ἀναγκασθείμεν ὁπότε ἀπολαύειν οἷός τ᾽ ἦν ὁπότε ἀναγκασθείμεν ἀπολαύειν αὐτίκα ἔσεσθαι.
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,$^{1051}$ 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.

$^{1051}$μόνος ἀπολαύειν οἷός τ᾽ ἦν τά.
Πρὸς δὲ αὐ τὰς τοῦ χειμώνος καρτερήσεις—δεινοὶ γὰρ αὐτόθι χειμάνες—θαυμάσια Ἧργαζετο τά τε (220β) ἄλλα, καὶ ποτε ὄντος πάγου οἰού δεινοτάτου, καὶ πάντων ὑποδεδεμένων καὶ ἐνειλιγμένων τοὺς πόδας εἰς πίλους καὶ ἀρνακίδας, οὗτος δὲ ἐν τούτοις ἐξῄει ἔχων ἱμάτιον μὲν τοιοῦτον οἷόνπερ καὶ πρότερον εἰώθει φορεῖν, ἀνυπόδητος δὲ διὰ τοῦ κρυστάλλου ἔπορευετο ἢ οἱ ἄλλοι ὑποδεδεμένοι, οἱ δὲ στρατιῶται ὑπέβλεπον αὐτὸν ὡς καταφρονοῦντα σφῶν.

1052 masc. gen. sing. of χειμών, winter.
1053 Att., fem. acc. pl. of καρτέρησις, 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 χειμών.
1057 Adj., neut. pl. of θαυμάσιος.
1058 Att., 3rd sing. imperf. mid./pass. ind. of ἐργάζομαι.
1059 Adj., neut. pl. of ἄλλος.
1060 masc. gen. sing. pres. act. part. of εἰμί.
1061 masc. gen. sing. of πάγος, crag, rock.
1062 Adj., superlat., 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 ἀμφιέσθημι, in Mid. to put round one, put on oneself.
1068 Adj., neut. pl. of ὑπόδης.
1069 masc. gen. pl. perf. mid./pass. part. of ὑποδέω, 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 τοῦς, foot.
1072 masc. acc. pl. of ποὺς, 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 ἰμάτιον.
1077 Adj., masc. acc. sing. of τοιοῦτος.
1078 Adj., οἷος.
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 κρυστάλλος, ice.
1084 Adj., comp., neut. sing. of ὑπώδης, easy.
1085 3rd sing. imperf. mid./pass. ind. of πορεύομαι, in Pass. and in Mid., to go, to walk, or to march.
1086 masc. nom. pl. perf. mid./pass. part. of ὑπώδης.
1087 masc. nom. pl. of στρατιώτης, soldier.
1088 3rd pl. imperf. act. ind. of ύποβλέπω, to look up from under the brows at, glance at, to look askance at, eye suspiciously or angrily.
1089 Adj., Ep., or Dor., masc. acc. sing. pres. act. part. of καταφρονοῦντα, to think down upon, i. e. to look down upon, think slightly of.
1090 Adj., Poet., masc. gen. pl. of σφός, their, their own, belonging to them.
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᾽ αὐτὸν ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ. (Odyssey 4.242)

Ἑκεὶ ποτὲ ἐπὶ στρατιᾶς, ἄξιον ἀκοῦσαι. Συννοήσας γὰρ αὐτόθι ἔωθεν τι εἰστήκει σκοπῶν, καὶ ἐπειδὴ οὐ προχώρει αὐτῷ, οὐκ ἀνίει ἀλλὰ εἰστήκει ζητῶν. Καὶ ἢδη ἦν μεσημβρία, καὶ ἄνθρωποι ἀφθαρσίας, καὶ θαυμάζοντες ἄλλος ἄλλῳ 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.\textsuperscript{1113}

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.

\textsuperscript{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 τὸν ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ, δήμῳ ἐν Τρώων, οθὶ πάρχετε πῆματ Ἀχαιοί. 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)
Τελευτώντες ὑπὲρ τῶν Ἰώνων, ἔπειδη ἐσπέρα ἤν, δειπνήσαντες καὶ (220δ) γὰρ θέρος τότε ἤν—χαμεύνια ἐξενεγκάμενοι ἀμαὶ μὲν ἐν τῷ ψύχει καθηῦδον, ἐπειδὴ ἑσπέρα ἦν, δειπνήσαντες καὶ ἀμα δ’ ἐφύλαττον αὐτὸν εἰ καὶ τὴν νύκτα ἑστήξοι. Ο δὲ εἰστήκει μέχρι ἕως ἐγένετο καὶ ἥλιος ἀνέσχεν: ἐπείτα ἤχετ’ ἀπιὼν προσευξάμενος τῷ ἡλίῳ. Εἰ δὲ βούλεσθε ἐν ταῖς μάχαις—τοῦτο γὰρ δὴ δίκαιόν γε ἀποδοῦναι ἀνθρώπων οὐδεὶς ἔσωσεν ἀνθρώπων ὁ οὗτος, τετρωμένον οὐκ ἑθέλων ἀπολιπεῖν, ἀλλὰ συνδιέσωσε καὶ τὰ ὅπλα καὶ αὐτὸν ἐμέ. Ὁ δὲ εἱστήκει μέχρι ἕως ἐγένετο καὶ ἥλιος ἀνέσχεν: ἐπείτα ἤχετ’ ἀπιὼν προσευξάμενος τῷ ἡλίῳ. Εἰ δὲ βοúλεσθε ἐν ταῖς μάχαις—τοῦτο γὰρ δὴ δίκαιόν γε ἀποδοῦναι ἀνθρώπων οὐδεὶς ἔσωσεν ἀνθρώπων ὁ οὗτος, τετρωμένον οὐκ ἑθέλων ἀπολιπεῖν, ἀλλὰ συνδιέσωσε καὶ τὰ ὅπλα καὶ αὐτὸν ἐμέ.
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{συνδιέσωσε καὶ τὰ ὅπλα καὶ αὐτὸν ἐμέ = saved both me and my arms together. (Liddell and Scott)}
Καὶ ἐγὼ μὲν, ὦ Σώκρατες, καὶ τότε ἐκέλευον\(^{1146}\) σοὶ διδόναι\(^{1147}\) τάριστεία τοὺς στρατηγούς, καὶ τοῦτό γέ μοι οὔτε μέμψῃ\(^{1148}\) οὔτε ἐρεῖς\(^{1149}\) ὅτι ψεύδομαι:\(^{1150}\) ἀλλὰ γὰρ τῶν στρατηγῶν πρὸς τὸ ἐμὸν ἀξίωμα\(^{1151}\) ἀποβλεπόντων\(^{1152}\) καὶ βουλομένων\(^{1153}\) ἐμοὶ διδόναι τάριστεία, αὐτὸς προθυμότερος\(^{1154}\) ἐγένου\(^{1155}\) τῶν στρατηγῶν ἐμὲ λαβεῖν\(^{1156}\) ἢ σαυτόν. 'Ετι τούτων,\(^{1157}\) ὦ ἄνδρες, ἀξιόν ἦν θεάσασθαι Σωκράτη, ὅτε ἀπὸ Δηλίου (221α) φυγῇ\(^{1158}\) ἀνεχώρει\(^{1159}\) τὸ στρατόπεδον:\(^{1160}\) ἔτυχον\(^{1161}\) γὰρ παραγενόμενος\(^{1162}\) ἵππον ἔχω,\(^{1163}\) οὖτος δὲ ὁπλα.

\(^{1146}\) 1st sing. imperf. act. ind. of κελεύω.
\(^{1147}\) pres. act. inf. of δίδωμι.
\(^{1148}\) Dor., 2nd sing. fut. mid. ind. of μέμψομαι, blame, censure, find fault with a person or a thing.
\(^{1149}\) Att., Ep., Dor., or Ion., 2nd sing. fut. act. ind. of ἐρῶ.
\(^{1150}\) 1st sing. pres. mid./pass. ind. of ψεύδω.
\(^{1151}\) neut. sing. of ἀξίωμα, that of which one is thought worthy, an honor.
\(^{1152}\) masc. gen. pl. pres. act. part. of ἀποβλέπω.
\(^{1153}\) masc. gen. pl. pres. mid./pass. part. of βουλομαι.
\(^{1154}\) Adj., comp., masc. nom. sing. πρόθυμος, ready, willing, eager, zealous.
\(^{1155}\) Att., Ep., or Dor., 2nd sing. aor. mid. ind. of γίγνομαι.
\(^{1156}\) Att., Ep., or Dor., aor. act. inf. of λαμβάνω.
\(^{1157}\) Partic., therefore, accordingly. (Liddell and Scott); by that therein. (Smyth, 2987)
\(^{1158}\) Att., Ep., or Ion., fem. dat. sing. of φυγή, flight in battle.
\(^{1159}\) masc. gen. pl. pres. act. ind. of αὐτός.
\(^{1160}\) neut. sing. of στρατόπεδον, camp, encampment.
\(^{1161}\) 1st sing. aor. act. ind. of τυγχάνω, to meet by chance, meet with, or to fall in with a person.
\(^{1162}\) masc. nom. sing. aor. mid. part. of παραγενομένος, to be beside, to be by or near.
\(^{1163}\) masc. nom. sing. pres. act. part. of ἔχω.
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,\textsuperscript{1164} for, being nearby, I happened to fall in with him—I was on a horse, and he was under arms.

\textsuperscript{1164} 424 B.C. Socrates would have been about 45 years old.
Ἀνεχώρει 1165 οὖν ἐσκεδασμένων 1166 ἤδη τῶν ἀνθρώπων οὗτός τε ἄμα 1167 καὶ Λάχης: καὶ ἐγὼ περιτυγχάνω, 1168 καὶ ιδών 1169 εὐθὺς 1170 παρακελεύομαι 1171 τε αὐτοίν θαρσεῖν, 1172 καὶ ἔλεγον 1173 ὅτι οὐκ ἀπολείψω 1174 αὐτῶ. 1175 Ενταῦθα δὴ καὶ κάλλιον ἐθεασάμην Σωκράτη 1176 ἢ ἐν Ποτειδαίᾳ 1177—αὐτὸς γὰρ ἡπτον 1178 ἐν φόβῳ 1179 ἢ 1180 διὰ τὸ ἐφ᾽ 1181 ἰπποῦ εἶναι—πρώτον 1182 μὲν ὦσον 1183 περιῆν 1184 (221β) Λάχητος τῷ ἐμφρω 1185 εἶναι: ἐπείτα ἐμοίγ 1186 ἐδόκει, 1187 ὦ Αριστόφανες, τὸ σὸν δὴ τούτο, καὶ ἑκεί διαπορεύεσθαι 1188 ὡσπερ καὶ ἐνθάδε:

Βρενθυόμενος 1189 καὶ τῷ ὕδαλμῳ 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 σκέδασμος, 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, straightforwardly; 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 ἀπολυπάνω, to leave.
1175 Adj., Dor., or Ael., masc. gen. sing. of αὐτός.
1176 Att., Ep., or Dor., masc. acc. sing. of Σωκράτης.
1177 Att., Dor., or Ael., 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 Adj., superl., neut. sing. of πρῶτος.
1183 Adj., neut. sing. of ὅσος.
1184 3rd sing. imperf. act. ind. of περίειμι, to be better than or superior to another; surpass, excel.
1185 Adj., masc. nom. sing. of ἐμφρώ, in one's mins or senses; rational, intelligent.
1186 Pron., 1st masc. dat. sing. of ἐγώ.
1187 Att., or Ep., 3rd sing. imperf. act. ind. of δοκέω.
1188 pres. mid./pass. inf. of διαπορεύω, to carry over, set across.
1189 masc. nom. sing. pres. mid./pass. part. of βρενθύομαι, to bear oneself haughtily, to hold one's head high, to swagger.
1190 masc. acc. dual of ὕδαλμος, 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.\(^{1192}\)

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\(^{1192}\) παραβάλλειν τῷ φθαλμῷ = 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 τῷοφθαλμῷ παραβάλλεις. Because he both swaggers about in the streets, and you bait people with your eyes.
Ἡρέμα τοὺς φιλίους καὶ τοὺς πολεμίους, δήλος ὁ πάντι καὶ πάνυ πόρρωθεν ὅτι εἰ τις ἄψεται τοῦτον τὸν ἀνδρὸς, μάλα ἐρρωμένως ἀμυνεῖται. Διὸ καὶ ἀσφαλῶς ἀπῄει καὶ οὗτος 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 ἀλλὰ ἔχοι Σωκράτη ἐπαινέσαι καὶ θαυμάσια: ἀλλὰ τῶν μὲν ἄλλων ἐπιτηδευμάτων τάχ᾽ ἄν τις καὶ περὶ ἄλλου τοιαύτα εἴποι, τὸ δὲ μηδενὶ ἄνθρωπων ὅμοιον, μήτε τῶν παλαιῶν μήτε τῶν νῦν οὕτων, τοῦτο αξίων 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 Αχιλλεὺς ἐγένετο, ἀπεικάσειεν ἀν τις καὶ Βρασίδαν καὶ ἄλλους, καὶ οἶος αὐ Περικλῆς, καὶ Νέστορα καὶ Ἀντήνοφα — εἰσὶ δὲ καὶ ἔτεροι(221δ) καὶ τοὺς ἄλλους κατὰ ταῦτα ἀν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι οἶος δὲ οὕτως ἄν τις καὶ Βρασίδαν καὶ άλλους κατὰ ταῦτα ἦν τις ἀπεικάζοι ο篼ς δὲ οὗτος ἔγγυς ἄν ό ήττον, οὔτε τῶν νῦν οὔτε τῶν παλαιών, εἰ μή ἄρα εἰς ἄν τις ἀπεικάζοι οἷος δὲ οὗτος ἔγγυς ἄν ό ήττον, οὔτε τῶν νῦν οὔτε τῶν παλαιών, εἰ μή ἄρα εἰς ἄν τις ἀπεικάζοι οἷος δὲ οὗτος ἔγγυς ἄν ό ήττον, οὔτε τῶν νῦν οὔτε τῶν παλαιών, εἰ μή ἄρα εἰς ἄν τις ἀπεικάζοι οἷος δὲ οὗτος ἔγγυς ἄν ό ήττον, οὔτε τῶν νῦν οὔτε τῶν παλαιών, εἰ μή ἄρα εἰς ἄλλον καὶ τοὺς λόγους. Καὶ γὰρ οὖν καὶ τούτο ἐν τοῖς πρώτοις παρέλιπον, ὅτι καὶ οἱ λόγοι αὐτοῦ ὁμοιότατοι εἰσὶ τοῖς Σιληνοῖς καὶ Σατύροις, αὐτὸν καὶ τοὺς λόγους. Καὶ γὰρ οὖν καὶ τούτο ἐν τοῖς πρώτοις παρέλιπον, ὅτι καὶ οἱ λόγοι αὐτοῦ ὁμοιότατοι εἰσὶ τοῖς Σιληνοῖς καὶ 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 ἐτερός, 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 οὕτως.
1227 3rd sing. perf. act. ind. of γίγνομαι.
1228 Adv. near, nearly, almost, close, closely.
1229 3rd sing. aor. act. opt. of εὑρίσκω.
1230 Adj., masc. nom. sing. of ζητέω, to seek, to seek after, to search for.
1231 Partic., then and there, straight away; showing connexion such as that between antecedent and consequent.
1232 Masc. dat. pl. of Σειληνός.
1233 Masc. dat. pl. of Σατύρος.
1234 1st sing aor. act. ind. of παραλείπω, to leave on one side, to leave remaining; to pass over, or to omit.
1235 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 ἐθέλοι τις τῶν Σωκράτους ἀκούειν λόγων ἀν πάνυ γέλοιοί το πρῶτον: τοιαῦτα καὶ ὄνόματα καὶ ὄνομα ἐξωθεὶν περιαμπέχονται, Σατύρου δὴ τινα ὑβριστόν δοράν. Όνους γὰρ κανθηλίους λέγει καὶ χαλκέας τινὰς καὶ σκυτοτόμους καὶ βυρσοδέψας καὶ άνθρωπος πᾶς ἂν 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 δὲ ἴδών ἀν τις καὶ ἐντὸς αὐτῶν γιγνόμενος πρῶτον μὲν νοῦν ἔχοντας ἐνδόν μόνους εὑρήσει τῶν λόγων, ἐπείτα θειοτάτους καὶ πλείστα ἀγάλματ᾽ ἀρετῆς ἐν αὑτοῖς ἔχοντας καὶ ἐπὶ πλεῖστον τείνοντας, μᾶλλον δὲ ἐπὶ πᾶν ὅσον προσήκει σκοπεῖν τῷ μέλλοντι καλῷ κἀγαθῷ ἔσεσθαι. Ταῦτ᾽ ἐστίν, ὦ ἄνδρες, ἃ ἐγὼ Σωκράτη ἐπαινῶ, καὶ αὖ ὁμοῦσας ὑμῖν εἶπον ὑβριστέαι. Ταῦτ᾽ ἐστίν, ὦ ἄνδρες, ἃ ἐγὼ συμμείξας ἔλεγκτο ἀνακρίνων.
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 ἄλλους πάνυ πολλούς, οὕς οὔτος ἔξαπατὼν ὡς ἐραστὴς παιδικά μάλλον αὐτὸς καθίσταται ἀντὶ ἐραστοῦ. Αὕτη καὶ σοὶ λέγω, ὥς Αγάθων, μὴ ἐξαπατᾶσθαι ὑπὸ τούτου, ἀλλὰ ἀπὸ τῶν ἡμετέρων παθημάτωνς εὐλαβηθῆναι, καὶ μὴ κατὰ τὴν παροιμίαν ὡσπερ νήπιον παθόντα γνώναι. (222ξ) Εἰπόντος δὴ ταῦτα τοῦ Ἀλκιβιάδου γέλωτα ἐπὶ τῇ παρρησίᾳ, ὅτι ἐδόκει ἔτι 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: Νήφειν\textsuperscript{1311} μοι δοκεῖς,\textsuperscript{1312} φάναι,\textsuperscript{1313} ὦ Ἀλκιβιάδη. Οὐ γὰρ ἄν ποτε οὕτω κομψῶ,\textsuperscript{1314} κύκλω,\textsuperscript{1315} περιβαλλόμενος,\textsuperscript{1316} ἀφανίσαι,\textsuperscript{1317} ἐνεχεῖρες,\textsuperscript{1318} οὐ,\textsuperscript{1319} ἐνεκα\textsuperscript{1320} ταύτα πάντα εἰρήκας,\textsuperscript{1321} καὶ ἦς ἐν παρέργῳ,\textsuperscript{1322} δὴ λέγων,\textsuperscript{1323} ἐπὶ τελευτῆς,\textsuperscript{1324} αὐτὸ ἔθηκας,\textsuperscript{1325} ὡς οὐ πάντα τούτο ἔνεκα εἰρήκας,\textsuperscript{1326} τοῦ ἐμὲ καὶ (222δ) Ἀγάθων\textsuperscript{1327} διαβάλλειν,\textsuperscript{1328} οἰόμενος,\textsuperscript{1329} δεῖ,\textsuperscript{1330} ἐμὲ μὲν σοῦ ἐρᾶν καὶ μηδενὸς,\textsuperscript{1331} ὑπὸ σοῦ ἐρᾶσθαι,\textsuperscript{1332} τοῦ ἐμὲ καὶ Ἀγάθων,\textsuperscript{1333} καὶ μηδ᾽ ὑφ᾽ ἑνὸς.
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 Σατυρικόν 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 μὴν, ὦ Σώκρατες, κινδυνεύεις (222ε) ἀληθῆ 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.

1335 2nd sing. aor. act. ind. of λανθάνω, to escape notice, to be unknown, unseen, unnoticed.
1336 Adj., neut. sing. of Σατυρικός, Satyr-like.
1337 neut. sing. of δράμα, drama.
1338 Adj., neut. sing. of Σιληνικός, Silenus-like.
1339 Adj., neut. sing. of κατάδηλος, manifest, plain, visible.
1340 3rd sing. aor. mid. ind. of γίγνομαι.
1341 Adj., neut. sing. of μηδείς.
1342 Adj., comp., neut. sing. of πλείων, more, larger.
1343 3rd sing. aor. mid. subj. of γίγνομαι.
1344 Att., Ep., or Dor., 2nd sing. pres. mid./pass. imper. of παρασκευάζω, in Mid., to prepare one’s self.
1345 Att., Ep., Dor., or Ion., 3rd sing. fut. act. ind. of διαβάλλω.
1346 Partic., verily, truly.
1347 2nd sing. pres. act. ind. of κατεκλίνω.
1348 Adj., Att., Ep., or Dor., fem. acc. sing. of ἀληθῆς.
1349 1st sing. pres. mid. pass. ind. of τεκμαίρωμαι, to fix by a mark or boundary, to ordain, decree; to judge from signs and tokens, to form a judgment respecting a thing.
1350 3rd sing. aor. pass. ind. of κατακλίνω, to lay down, or to recline as if for dinner, to sit at a table for dinner.
1351 Adj., neut. dat. sing. of μέσος, middle, in the middle; between, in the space between.
1352 Adv., separately, asunder, apart, by oneself or by themselves.
1353 Pron., 1st masc. acc. pl. of ἐγώ.
1354 Att., Ep., or Ion., fem. dat. sing. of διαλαβή, to seize by the middle.
1355 3rd sing. fut. mid. ind. of εἰμί.
1356 masc. nom. sing. aor. act. part. of ἔρχομαι, to come or go back, to return.
1357 1st sing. fut. pass. ind. of κατακλίνω.
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, δεῦρο ὑποκάτω ἐμοῦ κατακλίνου. Ω Ζεῦ, εἰπεῖν τὸν Ἀλκibiάδην, οία αὖ πάσχω ὑπὸ τοῦ ἄνθρωπου. Οἰεται μου δεῖν πανταχῇ περιεῖν. Ἄλλ' εἰ μή τι ἄλλο, ὦ θαυμάσιε, ἐν μέσῳ ἣμῶν ἐὰν Ἀγάθωνα κατακεῖσθαι. Ἄλλ' ἄδυνατον, φάναι τὸν Σωκράτη. Σὺ μὲν γὰρ ἐμὲ ἐπὶ ἐπίηνεσας, δεῦρο δὲ ἐμὲ αὖ τὸν ἐπὶ δεξι᾽ ἐπαινεῖν. Ἐὰν οὖν ὑπὸ σοὶ κατακλινὴ Ἀγάθων, οὐ δήτου ἐμὲ πάλιν ἐπαινέσεται, πρὶν ἐμὸν μάλλον ἐπαινεθῆναι, Ἀλλ' ἐασον, (223α) ὦ δαιμόνιε, καὶ μὴ φθονήσῃς τῷ μειράκιῳ ὑπὸ ἐμοῦ ἐπαινεθῆναι: καὶ γὰρ πάνυ ἐπιθυμῶ 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.
Ἰοὺ ίο, φάναι τὸν Λγάθωνα, Αλκιβιάδη, οὐκ ἔσθ᾽ ὅπως ἂν ἐνθάδε μείναιμι, ἀλλὰ παντὸς μάλλον μεταναστήσομαι, ἵνα ὑπὸ Σωκράτους ἑπανεθώ. Ταῦτα ἐκείνα, φάναι τὸν Αλκιβιάδην, τὰ εἰωθότα: Ὑπὸ Σωκράτους παρόντος τῶν καλῶν μεταλαβεῖν ἀδύνατον ἄλλῳ. Καὶ νῦν ὡς εὐπόρως καὶ πιθανόν λόγον ἡρέν, ὥστε παρ᾽ ἑαυτῷ τουτονὶ κατάκεισθαι.
**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.
Τὸν μὲν οὖν Αγάθωνα ὡς κατακεισόμενον παρὰ τῷ Σωκράτει ἀνίστασθαι:

ἐξαίφνης δὲ κωμαστᾶς ἤκειν παμπόλλους ἐπί τὰς θύρας, καὶ ἐπιτυχόντας ἄνεωγμέναις ἐξάοντος τινὸς εἰς τὸ ἄντικρυς πορεύεσθαι παρὰ σφᾶς καὶ κατακλίνεσθαι, καὶ θορύβου μεστὰ πάντα εἶναι, καὶ οὐκέτι ἐν κόσμῳ οὐδενὶ 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 compelled to drink a lot of wine.
Τὸν μὲν οὖν Ἐρυξίμαχον καὶ τὸν Φαῖδρον καὶ ἄλλους τινὰς ἐφη ὁ Αριστόδημος οἴχεσθαι ἀπιόντας, ἐ ὑπνον λαβεῖν, (223ξ) καὶ καταδαρθεῖν πάνυ πολύ, ἄτε μακρῶν τῶν νυκτῶν οὐσῶν, ἐξεγρέσθαι δὲ πρὸς ἡμέραν ἠδὲ ἀλεκτρυόνων ἄδόντων, ἐξεγρόμενος δὲ ιδεῖν τοὺς μὲν ἄλλους καθεύδοντας καὶ 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 sleeping 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: 1436 καὶ τὰ μὲν ἄλλα ὁ (2238) Ἀριστόδημος οὐκ ἔφη μεμνῆσθαι 1437 τῶν λόγων—οὔτε γὰρ ἐξ ἀρχῆς παραγενέσθαι 1438 ὑπονυστάζειν 1439 τε—τὸ μέντοι κεφάλαιον, 1440 ἐφη, προσαναγκάζειν 1441 τὸν Σωκράτη ὁμολογεῖν 1442 αὐτοὺς τοῦ αὐτοῦ ἄνδρος εἶναι κωμῳδίαν 1443 καὶ τραγῳδίαν 1444 ἐπίστασθαι 1445 ποιεῖν, 1446 καὶ τὸν τέχνην 1447 τραγῳδοποιίν 1448 ὀντα καὶ κωμῳδοποιίν 1449 εἶναι.
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.
Ταῦτα δὴ ἀναγκαζόμενος ἀυτοῖς καὶ οὐ σφόδρα ἐπομένους νυστάζειν, καὶ πρότερον μὲν καταδαρθεῖν τὸν Ἀριστοφάνη, ἤδη δὲ ἡμέρας γιγνομένης τὸν Ἀγάθωνα. Τὸν οὖν Ἔκκρηγη, κατακοιμισάντα ἐκείνους, ἀναστάντα ἀπιέναι, καὶ ἐἄσπερ εἰώθει ἔπεσθαι, καὶ ἐλθόντα εἰς Λύκειον, ἀπονιψάμενον, ὡσπερ ἄλλοτε τὴν ἄλλην ἡμέραν διατρίβειν, καὶ οὕτω διατρίψαν εἰς ἑσπέραν οἶκοι 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.