

GREEK SERIES • VOLUME 6

SYMPOSIUM AND PHAEDRUS

PLATO

ΣΥΜΠΟΣΙΟΝ · ΦΑΙΔΡΟΣ

Symposium and Phaedrus

Plato's Two Dialogues on Love

with a word-for-word interlinear English translation

preserving the original word order

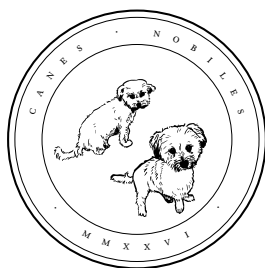


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hensch
All rights reserved

Published by Canes Nobiles

The source text is used under a Creative Commons
Attribution-ShareAlike 4.0 International License
creativecommons.org/licenses/by-sa/4.0



Volume 6 of the Canes Nobiles Greek interlinear texts

The Greek text follows Burnet's Oxford Plato

Set from the Perseus Digital Library, with corrections

Translated and composed with AI, edited by Christopher Hensch

Artwork by Esther Steves

Words the editor secludes are not printed.

CONTENTS

SYMPOSIUM

I · Apollodorus Repeats the Story	11
II · The Walk to Agathon's	15
III · The Company Agrees to Praise Love	21
IV · Phaedrus: The Oldest of the Gods	26
V · Pausanias: The Two Loves	33
VI · Pausanias: Custom in the Cities	36
VII · Pausanias: When Surrender Is Honorable	41
VIII · Eryximachus: Love in the Body	46
IX · Eryximachus: Music, Seasons, and Sacrifice	50
X · Aristophanes: The Original Human Beings	55
XI · Aristophanes: The Search for the Other Half	63
XII · Socrates Questions Agathon's Audience	69

SYMPOSIUM

(continued)

XIII · Agathon: The Youngest and Tenderest God	71
XIV · Agathon: The God's Virtues	75
XV · Socrates on the Terms of a Praise	80
XVI · Socrates Questions Agathon	84
XVII · Diotima: Neither Beautiful nor Ugly	91
XVIII · Diotima: The Birth of Love	97
XIX · Diotima: What the Lover Wants	100
XX · Diotima: Birth in Beauty	106
XXI · Diotima: Children of the Body and of the Soul	112
XXII · Diotima: The Ascent to Beauty Itself	116
XXIII · Alcibiades at the Door	122
XXIV · Alcibiades Is Told to Praise Socrates	127
XXV · Socrates the Silenus	130
XXVI · The Night Alcibiades Describes	137
XXVII · Socrates on Campaign	143
XXVIII · The Close of the Party	148

PHAEDRUS

I · Phaedrus Has Lysias in His Cloak	157
II · The Plane Tree by the Ilisus	161
III · The Speech of Lysias, First Part	166

PHAEDRUS

(continued)

IV · The Speech of Lysias, Second Part	171
V · Socrates Is Forced to Speak	175
VI · The First Speech: Two Principles in Us	183
VII · The First Speech: What the Lover Does	187
VIII · Socrates Recants	195
IX · The Four Kinds of Divine Madness	201
X · The Soul Moves Itself	206
XI · The Plain of Truth	212
XII · Recollection and the Growth of the Wings	217
XIII · The Gods We Follow	224
XIV · The Beloved's Answering Love	231
XV · The Prayer, and the Question About Writing	237
XVI · Truth and Persuasion	245
XVII · Lysias' Speech Examined	253
XVIII · Collection and Division	260
XIX · The Handbooks of Rhetoric	264
XX · The True Art of Rhetoric	273
XXI · Probability, and Whom One Should Please	281
XXII · Theuth and the Invention of Letters	286
XXIII · The Living Word	292
XXIV · The Verdict, and the Prayer to Pan	295

PLATO

ΣΥΜΠΟΣΙΟΝ

Symposium

Apollodorus tells his companions that he is well practiced in this story. A few days ago, as he walked up to town from Phalerum, Glaucon stopped him and asked for it, and he gave the whole account on the road; he was not at the party himself, but had it from Aristodemus and checked some of it with Socrates. His companion says he abuses himself and everyone else except Socrates, and Apollodorus asks whether thinking so makes him mad.

APOL. δοκῶ μοι περὶ ὧν πυνθάνεσθε οὐκ 172
I-seem to-myself concerning (the-things)-which you-inquire-about not
 ἀμελέτητος εἶναι. καὶ γὰρ ἐτύγχανον πρῶτῃν εἰς ἄστὺ
unpracticed to-be and for I-happened lately to town
 οἴκοθεν ἀνιῶν Φαληρόθεν· τῶν οὖν γνωρίμων τις
from-home going-up from-Phalerum of-the therefore acquaintances someone
 ὀπισθεν κατιδὼν με πόρρωθεν ἐκάλεσε, καὶ παίζων
from-behind having-caught-sight-of me from-afar called and jesting
 ἅμα τῇ κλήσει, ὦ Φαληρεὺς, ἔφη, οὗτος
at-the-same-time-as the calling O Phalerian he-said you-there
 Ἀπολλόδωρος, οὐ περιμένεις; καὶ γὰρ ἐπιστὰς περιέμεινα.
Apollodorus not will-you-wait and-I having-balted waited
 καὶ ὅς, Ἀπολλόδωρε, ἔφη, καὶ μὴν καὶ ἔναγχός σε ἐζήτουν
and he Apollodorus he-said and indeed also lately you I-was-seeking
 βουλόμενος διαπυθέσθαι τὴν Ἀγάθωνος συνουσίαν καὶ
wishing to-learn-thoroughly the of-Agathon gathering and
 Σωκράτους καὶ Ἀλκιβιάδου καὶ τῶν ἄλλων τῶν τότε ἐν
of-Socrates and of-Alcibiades and of-the others of-those then at
 τῷ συνδείπνῳ παραγενομένων, περὶ τῶν ἐρωτικῶν λόγων
the banquet having-been-present concerning the erotic speeches
 τίνες ἦσαν· ἄλλος γὰρ τίς μοι διηγείτο ἀκηκοὺς
what they-were another for someone to-me was-relating having-beard-(it)
 Φοίνικος τοῦ Φιλίππου, ἔφη δὲ καὶ σὲ εἰδέναι. ἀλλὰ γὰρ
from-Phoenix the-(son) of-Philip he-said and also you to-know but for

οὐδὲν εἶχε σαφὲς λέγειν. σὺ οὖν μοι διήγησαι δικαιοτάτος
nothing he-had clear to-say you therefore to-me relate most-just
 γὰρ εἰ τοὺς τοῦ ἐταίρου λόγους ἀπαγγέλλειν. πρότερον
for you-are the of-the companion words to-report first
 δέ μοι, ἦ δ' ὅς, εἰπέ, σὺ αὐτὸς παρεγένου τῇ συνουσίᾳ
but to-me said and he tell you yourself were-you-present at-the gathering
 ταύτῃ ἢ οὐ; καὶ γὰρ εἶπον ὅτι παντάπασιν ἔοικέ σοι
this or not and-I said that altogether he-seems to-you
 οὐδὲν διηγείσθαι σαφὲς ὁ διηγούμενος, εἰ νεωστὶ ἡγή
nothing to-relate clear the (one)-relating if recently you-think
 τὴν συνουσίαν γεγονέναι ταύτην ἣν ἐρωτᾷς, ὥστε
the gathering to-have-taken-place this which you-ask-about so-that
 καὶ ἐμὲ παραγενέσθαι. ἐγὼ γε δὴ, ἔφη. πόθεν, ἦν δ'
also me to-have-been-present I at-least indeed he-said whence said and
 ἐγώ, ὦ Γλαύκων; οὐκ οἶσθ' ὅτι πολλῶν ἐτῶν Ἀγάθων
I O Glaucon not do-you-know that for-many years Agathon
 ἐνθάδε οὐκ ἐπιδημήμηκεν, ἀφ' οὗ δ' ἐγὼ Σωκράτει
here not has-resided from which-(time) and I with-Socrates
 συνδιατρίβω καὶ ἐπιμελὲς πεποιήμαι ἐκάστης ἡμέρας
spend-my-time and (my)-concern I-have-made of-each day
 εἰδέναι ὅτι ἂν λέγῃ ἢ πράττει, οὐδέπω τρία ἔτη ἐστίν;
to-know whatever — he-may-say or he-may-do not-yet three years it-is
 173 πρὸ τοῦ δὲ περιτρέχων ὅπῃ τύχοιμι καὶ οἰόμενος
before this but running-about wherever I-might-chance and thinking
 τί ποιεῖν ἀθλιώτερος ἢ ὅτουοῦν, οὐχ ἥττον ἢ
something to-do more-wretched I-was than-anyone-whatever not less than
 σὺ νυνί, οἰόμενος δεῖν πάντα μᾶλλον πράττειν ἢ
you just-now thinking to-be-necessary everything rather to-do than
 φιλοσοφεῖν. καὶ ὅς, μὴ σκώπτ', ἔφη, ἀλλ' εἰπέ μοι πότε
to-philosophize and he not mock he-said but tell me when
 ἐγένετο ἡ συνουσία αὕτη. καὶ γὰρ εἶπον ὅτι παίδων ὄντων
took-place the gathering this and-I said that children being

ἡμῶν ἔτι, ὅτε τῇ πρώτῃ τραγωδίᾳ ἐνίκησεν Ἀγάθων,
we still when with-the first tragedy won Agathon
 τῇ ὑστεραίᾳ ἢ ἢ τὰ ἐπινίκια ἔθυσεν αὐτός τε
on-the day-after than on-which the victory-offerings he-sacrificed himself both
 καὶ οἱ χορευταί. πάννυ, ἔφη, ἄρα πάλαι, ὥς ἔοικεν. ἀλλὰ
and the chorus-men very he-said then long-ago as it-seems but
 τίς σοι διηγείτο; ἢ αὐτὸς Σωκράτης; οὐ μὰ τὸν Δία,
who to-you was-relating or himself Socrates not by — Zeus
 ἦν δ' ἐγώ, ἀλλ' ὅσπερ Φοίνικι. Ἀριστόδημος ἦν
said and I but the-very-one-who to-Phoenix Aristodemus there-was
 τις, Κυδαθηναίεύς, σμικρός, ἀνυπόδητος αἰεί παρεγεγόνει
a-certain of-Cydathe-naeum small unshod always be-had-been-present
 δ' ἐν τῇ συνουσίᾳ, Σωκράτους ἐραστής ὢν ἐν τοῖς
and at the gathering of-Socrates a-lover being among the
 μάλιστα τῶν τότε, ὥς ἐμοὶ δοκεῖ. οὐ μέντοι ἀλλὰ καὶ
most of-those then as to-me it-seems not however but also
 Σωκράτῃ γε ἔνια ἤδη ἀνηρόμην ὦν ἐκείνου
Socrates at-least some-things already I-questioned of-which from-that-man
 ἤκουσα, καὶ μοι ὠμολόγει καθάπερ ἐκεῖνος διηγείτο. τί
I-heard and to-me he-agreed just-as that-man was-relating why
 οὖν, ἔφη, οὐ διηγῆσω μοι; πάντως δὲ ἡ ὁδὸς ἡ εἰς
then he-said not will-you-relate to-me in-any-case and the road the-one to
 ἄστὺ ἐπιτηδεῖα πορευομένοις καὶ λέγειν καὶ ἀκοῦιν.
town suitable for-those-going both to-speak and to-hear
 οὕτω δὲ ἰόντες ἅμα τοὺς λόγους περὶ αὐτῶν
so indeed going at-the-same-time the words about them
 ἐποιούμεθα, ὥστε, ὅπερ ἀρχόμενος εἶπον, οὐκ
we-were-making so-that the-very-thing-which beginning I-said not
 ἀμελετήτως ἔχω. εἰ οὖν δεῖ καὶ ὑμῖν διηγῆσασθαι,
unpracticedly I-am if then it-is-necessary also to-you to-relate
 ταῦτα χρὴ ποιεῖν. καὶ γὰρ ἔγωγε καὶ ἄλλως, ὅταν
these-things one-must to-do and for I-at-least also otherwise whenever

μέν τινας περὶ φιλοσοφίας λόγους ἢ αὐτὸς ποιῶμαι ἢ
indeed some about philosophy words either myself I-make or
 ἄλλων ἀκούω, χωρὶς τοῦ οἶσθαι ὠφελείσθαι ὑπερφυῶς
of-others I-hear apart from-the thinking to-be-benefited prodigiously
 ὡς χαίρω· ὅταν δὲ ἄλλους τινάς, ἄλλως τε καὶ
how I-rejoice whenever and others some otherwise both and-especially
 τοὺς ὑμετέρους τοὺς τῶν πλουσίων καὶ χρηματιστικῶν,
the your-own those of-the rich and money-making
 αὐτὸς τε ἄχθομαι ὑμᾶς τε τοὺς ἐταίρους ἐλεῶ, ὅτι
myself both I-am-vexed you and the companions I-pity because
 οἶσθε τι ποιεῖν οὐδὲν ποιοῦντες. καὶ ἴσως αὖ ὑμεῖς
you-think something to-do nothing doing and perhaps in-turn you
 ἐμὲ ἡγείσθε κακοδαίμονα εἶναι, καὶ οἶομαι ὑμᾶς ἀληθῆ
me consider ill-fated to-be and I-think you true-things
 οἶσθαι· ἐγὼ μέντοι ὑμᾶς οὐκ οἶομαι ἀλλ' εὖ οἶδα.
to-think I however you not think but well I-know
 COMP. αἰὲ ὁμοῖος εἶ, ὦ Ἀπολλόδωρε· αἰὲ γὰρ σαυτὸν
always the-same you-are O Apollodorus always for yourself
 τε κακηγορεῖς καὶ τοὺς ἄλλους, καὶ δοκεῖς μοι ἀτεχνῶς
both you-abuse and the others and you-seem to-me simply
 πάντας ἀθλίους ἡγείσθαι πλὴν Σωκράτους, ἀπὸ σαυτοῦ
all wretched to-consider except Socrates from yourself
 ἀρξάμενος. καὶ ὁπόθεν ποτὲ ταύτην τὴν ἐπωνυμίαν ἔλαβες
having-begun and whence ever this the nickname you-got
 τὸ μαλακὸς καλεῖσθαι, οὐκ οἶδα ἔγωγε· ἐν μὲν γὰρ τοῖς
the soft to-be-called not I-know I-at-least in indeed for the
 λόγοις αἰὲ τοιοῦτος εἶ, σαυτῷ τε καὶ τοῖς ἄλλοις
words always such you-are to-yourself both and to-the others
 ἀγριαίνεις πλὴν Σωκράτους.
you-are-savage except Socrates

APOL. ὦ φίλτατε, καὶ δῆλόν γε δὴ ὅτι οὕτω διανοούμενος e
O dearest and clear at-least indeed that thus thinking
 καὶ περὶ ἐμαντοῦ καὶ περὶ ὑμῶν μαίνομαι καὶ παραπαίω;
both about myself and about you I-am-mad and I-rave
 COMP. οὐκ ἄξιον περὶ τούτων, Ἀπολλόδωρε, νῦν ἐρίζειν·
not worth-while about these-things Apollodorus now to-wrangle
 ἀλλ' ὅπερ ἐδεόμεθά σου, μὴ ἄλλως ποιήσης,
but the-very-thing-which we-were-asking of-you not otherwise do
 ἀλλὰ διήγησαι τίνες ἦσαν οἱ λόγοι.
but relate what they-were the speeches

II · THE WALK TO AGATHON'S

Aristodemus meets Socrates bathed and in sandals, on his way to dinner at Agathon's, and is taken along uninvited. Socrates falls behind and stops in a neighbor's porch, so Aristodemus arrives alone and is seated. When Socrates comes in, Agathon asks him to sit close and share what he found in the porch; Socrates answers that he only wishes wisdom flowed from the fuller man into the emptier at a touch, the way water runs through wool.

APOL. ἦσαν τοίνυν ἐκεῖνοι τοιοῦδε τινές — μᾶλλον δ' ἐξ 174
they-were therefore those such-as-these certain rather but from
 ἀρχῆς ὑμῖν ὡς ἐκεῖνος διηγείτο καὶ ἐγὼ πειράσομαι
(the)-beginning to-you as that-man was-relating also I will-try
 διηγῆσασθαι.
to-relate
 ἔφη γάρ οἱ Σωκράτη ἐντυχεῖν λελουμένον τε καὶ τὰς
he-said for to-him Socrates to-have-met bathed both and the
 βλαύτας ὑποδεδεμένον, ᾧ ἐκεῖνος ὀλιγάκις ἐποίει· καὶ
sandals having-put-on which that-man seldom used-to-do and
 ἐρέσθαι αὐτὸν ὅποι ἴοι οὕτω καλὸς γεγεννημένος.
to-have-asked him whither he-was-going so fine having-become

- b καὶ τὸν εἰπεῖν ὅτι ἐπὶ δεῖπνον εἰς Ἀγάθωνος. χθὲς
and him to-have-said that to dinner to Agathon's yesterday
 γὰρ αὐτὸν διέφυγον τοῖς ἐπινικίοις, φοβηθεὶς τὸν ὄχλον·
for him I-escaped at-the victory-feast having-feared the crowd
 ὠμολόγησα δ' εἰς τήμερον παρέσεσθαι. ταῦτα δὴ
I-agreed but for today to-be-present these-things indeed
 ἐκαλλωπισάμην, ἵνα καλὸς παρὰ καλὸν ἴω. ἀλλὰ
I-adorned-myself so-that fine beside (a)-fine-one I-might-go but
 σὺ, ἣ δ' ὅς, πῶς ἔχεις πρὸς τὸ ἐθέλειν ἂν
you said and he how are-you-disposed toward the to-be-willing would
 ἵεναι ἄκλητος ἐπὶ δεῖπνον;
to-go uninvited to dinner
 καὶ γὰρ, ἔφη, εἶπον ὅτι οὕτως ὅπως ἂν σὺ κελεύῃς.
and-I he-said said that thus however — you may-bid
- c ἔπου τοῖνυν, ἔφη, ἵνα καὶ τὴν παροιμίαν διαφθείρωμεν
follow therefore he-said so-that also the proverb we-may-spoil
 μεταβαλόντες, ὥς ἄρα καὶ Ἀγάθων' ἐπὶ δαίτας ἴασιν
having-altered-(it) that then also to-Agathon's to feasts they-go
 αὐτόματοι ἀγαθοί. Ὅμηρος μὲν γὰρ κινδυνεύει οὐ μόνον
of-themselves good-men Homer indeed for is-likely not only
 διαφθεῖραι ἀλλὰ καὶ ὑβρίσαι εἰς ταύτην τὴν παροιμίαν·
to-have-spoiled but also to-have-outraged against this the proverb
 ποιήσας γὰρ τὸν Ἀγαμέμνονα διαφερόντως ἀγαθὸν ἄνδρα
having-made for — Agamemnon exceedingly good a-man
 τὰ πολεμικά, τὸν δὲ Μενέλεων μαλθακὸν αἰχμητήν,
in-the warlike-things — but Menelaus a-soft spearman
 θυσίαν ποιουμένου καὶ ἐστιῶντος τοῦ Ἀγαμέμνονος ἄκλητον
a-sacrifice making and feasting — of-Agamemnon uninvited
 ἐποίησεν ἐλθόντα τὸν Μενέλεων ἐπὶ τὴν θοήν, χεῖρω
he-made having-come — Menelaus to the banquet worse
 ὄντα ἐπὶ τὴν τοῦ ἀμείνονος.
being to the-(banquet) of-the better-man

ταῦτ' ἀκούσας εἰπεῖν ἔφη ἴσως μέντοι κινδυνεύσω καὶ d
these-things having-heard to-have-said he-said perhaps however I-shall-risk also
 ἐγὼ οὐχ ὥς σὺ λέγεις, ὦ Σώκρατες, ἀλλὰ καθ' Ὅμηρον
I not as you say O Socrates but according-to Homer
 φαῦλος ὢν ἐπὶ σοφοῦ ἀνδρὸς ἵεναι θοίνην ἄκλητος.
a-poor-man being to (a)-wise man's to-go banquet uninvited
 ὄρα οὖν ἄγων με τί ἀπολογήσῃ, ὥς ἐγὼ μὲν οὐχ
see then bringing me what you-will-plead since I indeed not
 ὁμολογήσω ἄκλητος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος.
shall-admit uninvited to-have-come but by you having-been-invited
 σύν τε δὺ', ἔφη, ἐρχομένῳ πρὸ ὁδοῦ βουλευσόμεθα
together and two he-said going forward-on the-way we-shall-take-counsel
 ὅτι ἐροῦμεν. ἀλλ' ἴωμεν.
what we-shall-say but let-us-go

τοιαῦτ' ἄττα σφᾶς ἔφη διαλεχθέντας ἵεναι. τὸν οὖν Σωκράτη e
such-things some them he-said having-conversed to-go — then Socrates
 ἐαυτῷ πως προσέχοντα τὸν νοῦν κατὰ τὴν ὁδὸν πορεύεσθαι
to-himself somehow applying the mind along the road to-travel
 ὑπολειπόμενον, καὶ περιμένοντος οὗ κελεύειν προϊέναι εἰς
falling-behind and waiting him to-bid to-go-forward to
 τὸ πρόσθεν. ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος,
the front when and to-have-come at the house the of-Agathon
 ἀνεωγμένην καταλαμβάνειν τὴν θύραν, καί τι ἔφη
standing-open to-find the door and something he-said
 αὐτόθι γελοῖον παθεῖν. οἱ μὲν γὰρ εὐθὺς παῖδά τινα
there laughable to-have-happened to-him indeed for at-once a-boy one
 τῶν ἐνδοθεν ἀπαντήσαντα ἄγειν οὗ κατέκειντο οἱ ἄλλοι,
of-those inside having-met to-lead where were-reclining the others
 καὶ καταλαμβάνειν ἤδη μέλλοντας δειπνεῖν· εὐθὺς δ' οὖν ὥς
and to-find already (being)-about to-dine at-once and then as
 ἰδεῖν τὸν Ἀγάθωνα, ὦ, φάναι, Ἀριστόδημε, εἰς καλὸν ἦκεις
to-see — Agathon O (he)-said Aristodemus at (a)-good-time you-come

ὅπως συνδειπνήσης· εἰ δ' ἄλλου τινὸς ἕνεκα ἦλθες, εἰς
so-that you-may-dine-with-us if but of-another something for-the-sake-of you-came to
 αὐθις ἀναβαλοῦ, ὡς καὶ χθες ζητῶν σε ἵνα καλέσαιμι,
another-time put-(it)-off since also yesterday seeking you so-that I-might-invite
 οὐχ οἷός τ' ἡ ἰδεῖν. ἀλλὰ Σωκράτη ἡμῖν πῶς οὐκ ἄγεις;
not able and I-was to-see but Socrates to-us how not do-you-bring
 καὶ ἐγώ, ἔφη, μεταστρεφόμενος οὐδαμοῦ ὁρῶ Σωκράτη
and I be-said turning-round nowhere I-see Socrates
 ἐπόμενον· εἶπον οὖν ὅτι καὶ αὐτὸς μετὰ Σωκράτους
following I-said then that also myself with Socrates
 ἦκοιμι, κληθεὶς ὑπ' ἐκείνου δεῦρ' ἐπὶ δεῖπνον.
had-come having-been-invited by him hither to dinner
 καλῶς γ', ἔφη, ποιῶν σύ· ἀλλὰ ποῦ ἔστιν οὗτος;
well at-least he-said doing you but where is this-man
 175 ὅπισθεν ἐμοῦ ἄρτι εἰσῆι· ἀλλὰ θαυμάζω καὶ αὐτὸς
behind me just-now he-was-coming-in but I-wonder also myself
 ποῦ ἂν εἴη.

where would he-be

οὐ σκέψῃ, ἔφη, παῖ, φάναι τὸν Ἀγάθωνα, καὶ εἰσάξεις
not will-you-look he-said boy to-say — Agathon and will-you-bring-in
 Σωκράτη; σὺ δ', ἡ δ' ὅς, Ἀριστόδημε, παρ' Ἐρυξίμαχον
Socrates you but said and be Aristodemus beside Eryximachus
 κατακλίνου.

recline

καὶ ἔ· μὲν ἔφη ἀπονίζειν τὸν παῖδα ἵνα κατακέοιτο·
and him indeed he-said to-wash the boy so-that he-might-recline
 ἄλλον δέ τινα τῶν παίδων ἦκειν ἀγγέλλοντα ὅτι
another and one of-the boys to-have-come announcing that
 Σωκράτης οὗτος ἀναχωρήσας ἐν τῷ τῶν γειτόνων
Socrates this-man having-withdrawn in the of-the neighbors
 προθύρῳ ἔσθῃκεν, κἀμοῦ καλοῦντος οὐκ ἐθέλει εἰσιέναι.
porch he-stands and-me calling not he-wishes to-come-in

ἄτοπόν γ', ἔφη, λέγεις· οὐκ οὐ καλεῖς αὐτὸν καὶ μὴ
strange at-least he-said you-say will-you-not call him and not
 ἀφήσεις;

will-you-let-(him)-go

καὶ ὃς ἔφη εἰπεῖν μηδαμῶς, ἀλλ' ἔατε αὐτόν. ἔθος γάρ
and he he-said to-have-said by-no-means but let-alone him habit for
 τι τοῦτ' ἔχει· ἐνίοτε ἀποστὰς ὅποι ἂν τύχῃ
a-certain this he-has sometimes having-withdrawn wherever — he-may-chance
 ἔσθηκεν. ἤξει δ' αὐτίκα, ὡς ἐγὼ οἶμαι. μὴ οὖν
he-stands he-will-come and presently as I think not then
 κινεῖτε, ἀλλ' ἔατε.

disturb-(him) but let-alone

ἀλλ' οὕτω χρὴ ποιεῖν, εἰ σοὶ δοκεῖ, ἔφη φάναι
but so one-must do if to-you it-seems-good he-said to-say
 τὸν Ἀγάθωνα. ἀλλ' ἡμᾶς, ὦ παῖδες, τοὺς ἄλλους ἐστίατε.
— Agathon but us O boys the others feast
 πάντως παρατίθετε ὅτι ἂν βούλησθε, ἐπειδάν τις ὑμῖν
in-any-case set-before-(us) whatever — you-may-wish whenever anyone over-you
 μὴ ἐφεστήκη — ὃ ἐγὼ οὐδεπώποτε ἐποίησα — νῦν οὖν,
not may-be-set which I never-yet have-done now then
 νομίζοντες καὶ ἐμὲ ὑφ' ὑμῶν κεκληθῆναι ἐπὶ δείπνον καὶ
considering also me by you to-have-been-invited to dinner and
 τούσδε τοὺς ἄλλους, θεραπεύετε, ἵν' ὑμᾶς ἐπαινῶμεν.

these the others attend-to so-that you we-may-praise

μετὰ ταῦτα ἔφη σφᾶς μὲν δειπνεῖν, τὸν δὲ Σωκράτη
after these-things he-said them indeed to-dine — but Socrates
 οὐκ εἰσέναι. τὸν οὖν Ἀγάθωνα πολλάκις κελεύειν
not to-come-in — then Agathon often to-bid
 μεταπέμψασθαι τὸν Σωκράτη, ἔ δὲ οὐκ ἔαν. ἦκειν
to-send-for — Socrates him but not to-allow to-have-come
 οὖν αὐτὸν οὐ πολλὸν χρόνον ὡς εἰώθει διατρίψαντα,
then him not much time as he-was-wont having-lingered

ἀλλὰ μάλιστα σφᾶς μεσοῦν δειπνοῦντας. τὸν οὖν
but just-about them to-be-in-the-middle dining — then
 Ἀγάθωνα — τυγχάνειν γὰρ ἔσχατον κατακείμενον μόνον —
Agathon to-happen for last reclining alone
 δεῦρ', ἔφη φάναι, Σώκρατες, παρ' ἐμὲ κατάκεισο, ἵνα
hither he-said to-say Socrates beside me recline so-that
 καὶ τοῦ σοφοῦ ἀπτόμενός σου ἀπολαύσω, ὃ σοι
also the wise-(thing) touching of-you I-may-enjoy which to-you
 προσέστη ἐν τοῖς προθύροις. δῆλον γὰρ ὅτι ἡῖρες αὐτὸ
occurred in the porch clear for that you-found it
 καὶ ἔχεις· οὐ γὰρ ἂν προαπέστης.
and you-have-(it) not for would you-have-desisted

c καὶ τὸν Σωκράτη καθίζεσθαι καὶ εἰπεῖν ὅτι εἶ ἂν ἔχοι,
and — Socrates to-sit-down and to-have-said that well — it-might-be
 φάναι, ὦ Ἀγάθων, εἰ τοιοῦτον εἴη ἡ σοφία ὥστ' ἐκ τοῦ
to-say O Agathon if such-a-thing were the wisdom so-that out-of the
 πληρεστέρου εἰς τὸ κενώτερον ρεῖν ἡμῶν, ἐὰν ἀπτώμεθα
fuller into the emptier to-flow of-us if we-touch
 ἀλλήλων, ὥσπερ τὸ ἐν ταῖς κύλιξιν ὕδωρ τὸ διὰ
one-another just-as the in the cups water the-(water) through
 τοῦ ἐρίου ρέον ἐκ τῆς πληρεστέρας εἰς τὴν κενωτέραν. εἰ
the wool flowing out-of the fuller into the emptier if
 γὰρ οὕτως ἔχει καὶ ἡ σοφία, πολλοῦ τιμῶμαι τὴν παρὰ
for so it-is also the wisdom at-much I-value the beside
 σοὶ κατάκλιυν· οἶμαι γὰρ με παρὰ σοῦ πολλῆς καὶ καλῆς
you reclining I-think for me from you of-much and fair
 σοφίας πληρωθήσεσθαι. ἡ μὲν γὰρ ἐμὴ φαύλη τις ἂν
wisdom to-be-filled the indeed for mine poor some would
 εἴη, ἢ καὶ ἀμφισβητήσιμος ὥσπερ ὄναρ οὐσα, ἡ δὲ σὴ
be or even disputable just-as a-dream being the and yours
 λαμπρά τε καὶ πολλὴν ἐπίδοσιν ἔχουσα, ἣ γε παρὰ
brilliant both and much increase having which at-least from

σοῦ νέου ὄντος οὕτω σφόδρα ἐξέλαμψεν καὶ ἐκφανὴς ἐγένετο
 you young being so exceedingly flashed-out and manifest became
 πρῶην ἐν μάρτυσι τῶν Ἑλλήνων πλέον ἢ τρισμυρίοις.
 lately among witnesses of-the Greeks more than thirty-thousand
 ὑβριστὴς εἶ, ἔφη, ὦ Σώκρατες, ὁ Ἀγάθων. καὶ ταῦτα
 insolent you-are he-said O Socrates — Agathon and these-things
 μὲν καὶ ὀλίγον ὕστερον διαδικασόμεθα ἐγὼ τε καὶ σὺ
 indeed also a-little later we-shall-decide-at-law I both and you
 περὶ τῆς σοφίας, δικαστῇ χρώμενοι τῷ Διονύσῳ· νῦν
 concerning the wisdom as-judge using — Dionysus now
 δὲ πρὸς τὸ δεῖπνον πρῶτα τρέπου.
 but to the dinner first turn

III · THE COMPANY AGREES TO PRAISE LOVE

After dinner Pausanias proposes that they drink lightly, since most of them are suffering from the night before, and Eryximachus agrees and sends the flute-girl away. Eryximachus then reports a complaint of Phaedrus: 'no poet has ever composed a proper praise of Love. He proposes that each man in turn make a speech in the god's honor, and Socrates says no one will vote against it.

μετὰ ταῦτα, ἔφη, κατακλινέντος τοῦ Σωκράτους καὶ
 after these-things he-said having-reclined — of-Socrates and
 δειπνήσαντος καὶ τῶν ἄλλων, σπονδὰς τε σφᾶς
 having-dined and of-the others libations both them
 ποιήσασθαι, καὶ ᾄσαντας τὸν θεὸν καὶ τᾶλλα τὰ
 to-have-made and having-sung-to the god and the-other-things the
 νομιζόμενα, τρέπεσθαι πρὸς τὸν πότον· τὸν οὖν Πausανίαν
 customary to-turn to the drinking — then Pausanias
 ἔφη λόγου τοιούτου τινὸς κατάρχειν. εἰεν, ἄνδρες,
 he-said of-a-speech such of-some-kind to-begin well-then men

176

φάναι, τίνα τρόπον ῥᾶστα πίομεθα; ἐγὼ μὲν οὖν λέγω
 to-say what way most-easily shall-we-drink I indeed then say
 ὑμῖν ὅτι τῷ ὄντι πάνυ χαλεπῶς ἔχω ὑπὸ τοῦ χθὲς
 to-you that in-the reality very badly I-am from the yesterday
 πότου καὶ δέομαι ἀναιψυχῆς τινος — οἶμαι δὲ καὶ ὑμῶν
 drinking and I-need of-respite some I-think and also of-you
 τοὺς πολλούς· παρῆσθε γὰρ χθές — σκοπεῖσθε οὖν
 the many you-were-present for yesterday consider then
 τίνι τρόπῳ ἂν ὥς ῥᾶστα πίνομεν.

in-what way — as most-easily we-might-drink
 τὸν οὖν Ἀριστοφάνη εἰπεῖν, τοῦτο μέντοι εὖ λέγεις, ὦ
 — then Aristophanes to-have-said this however well you-say O
 Πausανία, τὸ παντὶ τρόπῳ παρασκευάσασθαι ῥαστώνην τινὰ
 Pausanias the in-every way to-provide ease some
 τῆς πόσεως· καὶ γὰρ αὐτός εἰμι τῶν χθὲς βεβαπτισμένων.
 of-the drinking and for myself I-am of-those yesterday having-been-soused
 ἀκούσαντα οὖν αὐτῶν ἔφη Ἐρυξίμαχον τὸν Ἀκουμενοῦ
 having-heard then them he-said Eryximachus the-(son) of-Acumenus
 ἢ καλῶς, φάναι, λέγετε. καὶ ἔτι ἐνὸς δέομαι ὑμῶν
 truly well to-say you-speak and still of-one I-need of-you
 ἀκοῦσαι πῶς ἔχει πρὸς τὸ ἐρρῶσθαι πίνειν, Ἀγάθωνος.
 to-hear how he-is toward the to-be-strong to-drink of-Agathon
 οὐδαμῶς, φάναι, οὐδ' αὐτὸς ἔρρωμαι.

by-no-means to-say not-even myself I-am-strong

- c Ἐρμαιον ἂν εἴη ἡμῖν, ἢ δ' ὅς, ὥς ἔοικεν, ἐμοί τε
 a-godsend would it-be for-us said and be as it-seems for-me both
 καὶ Ἀριστοδήμῳ καὶ Φαίδρῳ καὶ τοῖσδε, εἰ ὑμεῖς οἱ
 and for-Aristodemus and for-Phaedrus and for-these if you the
 δυνατώτατοι πίνειν νῦν ἀπειρήκατε· ἡμεῖς μὲν γὰρ αἰ
 most-able to-drink now have-given-up we indeed for always
 ἀδύνατοι. Σωκράτη δ' ἐξαιρῶ λόγου· ἱκανὸς γὰρ
 (are)-unable Socrates but I-except from-the-reckoning capable for

καὶ ἀμφοτέρα, ὥστ' ἐξαρκέσει αὐτῷ ὅποτέρ' ἂν ποιῶμεν.

also (for)-both so-that it-will-suffice for-him whichever — we-may-do

ἐπειδὴ οὖν μοι δοκεῖ οὐδεὶς τῶν παρόντων προθύμως

since then to-me it-seems no-one of-those present eagerly

ἔχειν πρὸς τὸ πολὺν πίνειν οἶνον, ἴσως ἂν ἐγὼ περὶ

to-be toward the much to-drink wine perhaps would I concerning

τοῦ μεθύσκεσθαι οἶόν ἐστι τάληθῇ λέγων ἥττον ἂν

the to-get-drunk what-sort it-is the-truth saying less would

εἶην ἀηδής. ἐμοὶ γὰρ δὴ τοῦτό γε οἶμαι κατάδηλον

I-be disagreeable to-me for indeed this at-least I-think quite-clear

γεγονέναι ἐκ τῆς ἰατρικῆς, ὅτι χελεπὸν τοῖς ἀνθρώποις

to-have-become from the medicine that grievous for-the men

ἡ μέθη ἐστίν· καὶ οὔτε αὐτὸς ἐκὼν εἶναι πόρρω

the drunkenness is and neither myself willing to-be far

ἐθελήσαιμι ἂν πιεῖν οὔτε ἄλλω συμβουλευσάμι, ἄλλως

I-would-wish — to-drink nor to-another I-would-advise otherwise

τε καὶ κραιπαλῶντα ἔτι ἐκ τῆς προτεραίας.

both and-especially one-with-a-hangover still from the day-before

ἀλλὰ μὲν, ἔφη φάναι ὑπολαβόντα Φαῖδρον τὸν

but indeed he-said to-say having-taken-up Phaedrus the

Μυρρινούσιον, ἔγωγέ σοι εἴωθα πείθεσθαι ἄλλως τε

Myrrhinusian I-at-least you am-wont to-obey otherwise both

καὶ ἅττ' ἂν περὶ ἰατρικῆς λέγῃς· νῦν δ', ἂν

and-especially whatever — about medicine you-may-say now and if

εὖ βουλευῶνται, καὶ οἱ λοιποί. ταῦτα δὴ ἀκούσαντας

well they-may-deliberate also the rest these-things indeed having-heard

συγχαρεῖν πάντας μὴ διὰ μέθης ποιήσασθαι τὴν ἐν

to-agree all not through drunkenness to-make the in

τῷ παρόντι συνουσίαν, ἀλλ' οὕτω πίνοντας πρὸς ἡδονήν.

the present gathering but thus drinking toward pleasure

ἐπειδὴ τοῖνυν, φάναι τὸν Ἐρυξίμαχον, τοῦτο μὲν
 since therefore to-say — Eryximachus this indeed
 δέδοκται, πίνειν ὅσον ἂν ἕκαστος βούληται, ἐπάναγκες
 has-been-resolved to-drink as-much-as — each may-wish compulsory
 δὲ μηδὲν εἶναι, τὸ μετὰ τοῦτο εἰσηγοῦμαι τὴν μὲν ἄρτι
 and nothing to-be the after this I-propose the indeed just-now
 εἰσελθοῦσαν αὐλητρίδα χαίρειν ἔαν, αὐλοῦσαν ἑαυτῇ ἢ
 having-come-in flute-girl to-bid-farewell to-let piping to-herself or
 ἂν βούληται ταῖς γυναιξὶ ταῖς ἔνδον, ἡμᾶς δὲ διὰ
 if she-wishes to-the women the-ones within us and through
 λόγων ἀλλήλοις συνεῖναι τὸ τήμερον· καὶ δι' οἶων
 words with-one-another to-be-together the today and through what-sort-of
 λόγων, εἰ βούλεσθε, ἐθέλω ὑμῖν εἰσηγήσασθαι.
 words if you-wish I-am-willing to-you to-propose

177 φάναι δὴ πάντας καὶ βούλεσθαι καὶ κελεύειν αὐτὸν
 to-say indeed all both to-wish and to-bid him
 εἰσηγεῖσθαι. εἰπεῖν οὖν τὸν Ἐρυξίμαχον ὅτι ἡ μὲν μοι
 to-propose to-have-said then — Eryximachus that the indeed for-me
 ἀρχὴ τοῦ λόγου ἐστὶ κατὰ τὴν Εὐριπίδου Μελανίππην·
 beginning of-the speech is according-to the of-Euripides Melanippe
 οὐ γὰρ ἐμὸς ὁ μῦθος, ἀλλὰ Φαίδρου τοῦδε, ὃν μέλλω
 not for mine the tale but of-Phaedrus this-man's which I-am-about
 λέγειν. Φαῖδρος γὰρ ἐκάστοτε πρὸς με ἀγανακτῶν λέγει
 to-tell Phaedrus for on-each-occasion to me indignant says
 οὐ δεινόν, φησίν, ὦ Ἐρυξίμαχε, ἄλλοις μὲν τισι θεῶν
 not monstrous he-says O Eryximachus to-others indeed some of-the-gods
 ὕμνους καὶ παίωνας εἶναι ὑπὸ τῶν ποιητῶν πεποιημένους,
 hymns and paeans to-be by the poets made
 τῷ δὲ Ἐρωτι, τηλικούτῳ ὄντι καὶ τοσοῦτῳ θεῷ, μηδὲ
 — but to-Love so-great being and so-mighty a-god not-even
 ἓνα πώποτε τοσοῦτων γεγονότων ποιητῶν πεποιηκέναι
 one ever of-so-many having-been poets to-have-made

μηδὲν ἐγκώμιον; εἰ δὲ βούλει αὖ σκέψασθαι τοὺς
any encomium if and you-wish again to-consider the
 χρηστοὺς σοφιστάς, Ἡρακλέους μὲν καὶ ἄλλων ἐπαίνους
worthy sophists of-Heracles indeed and of-others praises
 καταλογάδην συγγράφειν, ὥσπερ ὁ βέλτιστος Πρόδικος —
in-prose to-write just-as the excellent Prodicus
 καὶ τοῦτο μὲν ἦττον καὶ θαυμαστόν, ἀλλ' ἔγωγε ἤδη
and this indeed less also wonderful but I-at-least once
 τινὶ ἐνέτυχον βιβλίῳ ἀνδρὸς σοφοῦ, ἐν ᾧ ἐνήσαν
on-a-certain I-lighted-upon book of-a-man wise in which there-were
 ἄλλες ἔπαινον θαυμάσιον ἔχοντες πρὸς ὠφελίαν, καὶ ἄλλα
salts a-praise wonderful having toward usefulness and other
 τοιαῦτα συχνὰ ἴδοις ἂν ἐγκεκωμιασμένα — τὸ οὖν
such-things many you-might-see — having-been-eulogized the therefore
 τοιούτων μὲν περί πολλήν σπουδὴν ποιήσασθαι, ἔρωτα δὲ
of-such-things indeed about much zeal to-have-made love but
 μηδένα πω ἀνθρώπων τετολμηκέναι εἰς ταυτηνὶ τὴν ἡμέραν
no-one yet of-men to-have-dared up-to this-very the day
 ἀξίως ὑμῆσαι· ἀλλ' οὕτως ἡμέλῃται τοσοῦτος θεός.
worthily to-hymn but so has-been-neglected so-great a-god
 ταῦτα δὴ μοι δοκεῖ εὖ λέγειν Φαῖδρος. ἐγὼ οὖν ἐπιθυμῶ d
these-things indeed to-me seems well to-say Phaedrus I then desire
 ἅμα μὲν τούτῳ ἔρανον εἰσενεγκεῖν καὶ χαρίσασθαι, ἅμα
at-once indeed to-this-man a-contribution to-bring-in and to-gratify at-once
 δ' ἐν τῷ παρόντι πρέπον μοι δοκεῖ εἶναι ἡμῖν τοῖς παροῦσι
and in the present fitting to-me it-seems to-be for-us those present
 κοσμήσαι τὸν θεόν. εἰ οὖν συνδοκεῖ καὶ ὑμῖν, γένοιτ' ἂν
to-honor the god if then it-seems-good also to-you there-might-be —
 ἡμῖν ἐν λόγοις ἰκανὴ διατριβή· δοκεῖ γάρ μοι χρῆναι
for-us in speeches a-sufficient pastime it-seems for to-me to-be-needful
 ἕκαστον ἡμῶν λόγον εἰπεῖν ἔπαινον Ἐρωτος ἐπὶ δεξιὰ ὡς
each of-us a-speech to-say a-praise of-Love toward the-right as

ἂν δύνηται κάλλιστον, ἄρχειν δὲ Φαῖδρον πρῶτον, ἐπειδὴ
— *be-may-be-able finest to-begin and Phaedrus first since*

καὶ πρῶτος κατάκειται καὶ ἔστιν ἅμα πατὴρ τοῦ λόγου.
also first he-reclines and he-is at-once father of-the discourse

οὐδεὶς σοι, ὦ Ἐρυξίμαχε, φάναι τὸν Σωκράτη, ἐναντία
no-one you O Eryximachus to-say — Socrates contrary-things

ψηφιεῖται. οὔτε γὰρ ἂν που ἐγὼ ἀποφύσαιμι, ὃς οὐδέν
will-vote neither for — I-suppose I might-refuse who nothing

φημι ἄλλο ἐπίστασθαι ἢ τὰ ἐρωτικά, οὔτε που Ἀγάθων
say other to-understand than the erotic-things nor I-suppose Agathon

καὶ Πausανίας, οὐδὲ μὲν Ἀριστοφάνης, ᾧ περὶ Διόνυσον
and Pausanias nor indeed Aristophanes to-whom about Dionysus

καὶ Ἀφροδίτην πᾶσα ἢ διατριβή, οὐδὲ ἄλλος οὐδεὶς
and Aphrodite (is)-all the occupation nor another anyone

τουτωνὶ ὧν ἐγὼ ὀρώ. καίτοι οὐκ ἐξ ἴσου γίγνεται
of-these-here whom I see and-yet not on equal-terms it-comes

ἡμῖν τοῖς ὑστάτοις κατακειμένοις· ἀλλ' ἐὰν οἱ πρόσθεν
for-us the last reclining but if the before

ἱκανῶς καὶ καλῶς εἴπωσιν, ἐξαρκέσει ἡμῖν. ἀλλὰ τύχη
sufficiently and finely speak it-will-suffice for-us but with-fortune

ἀγαθῇ καταρχέτω Φαῖδρος καὶ ἐγκωμιαζέτω τὸν ἔρωτα.
good let-him-begin Phaedrus and let-him-praise the love

IV • PHAEDRUS: THE OLDEST OF THE GODS

Phaedrus speaks first. Love is the oldest of the gods, since no one, layman or poet, names his parents, and he is the greatest source of good to men: nothing else puts into a man the shame at what is base and the ambition for what is fine that an army or a city needs. Alcestis and Achilles show how the gods honor those who dare to die for love; Orpheus, who contrived to enter Hades alive, they sent away unsatisfied and made to die at women's hands.

ταῦτα δὴ καὶ οἱ ἄλλοι πάντες ἄρα συνέφασάν τε καὶ 178

these-things indeed also the others all then agreed both and

ἐκέλευον ἅπερ ὁ Σωκράτης. πάντων μὲν οὖν

bade the-very-things-which — Socrates of-all indeed then

ἅ ἕκαστος εἶπεν, οὔτε πᾶν ὁ Ἀριστοδῆμος ἐμέμνητο

which each said neither entirely — Aristodemus remembered

οὔτ' αὖ ἐγὼ ἅ ἐκεῖνος ἔλεγε πάντα· ἅ δὲ μάλιστα

nor again I which that-man said all which but especially

καὶ ὧν ἔδοξέ μοι ἀξιομνημόνευτον, τούτων ὑμῖν ἐρῶ

and of-which it-seemed to-me worth-remembering of-these to-you I-will-tell

ἐκάστου τὸν λόγον.

of-each the speech

πρῶτον μὲν γάρ, ὥσπερ λέγω, ἔφη Φαῖδρον ἀρξάμενον b

first indeed for just-as I-say he-said Phaedrus having-begun

ἐνθένδε ποθὲν λέγειν, ὅτι μέγας θεὸς εἴη ὁ Ἔρως

from-this-point somewhere to-say that a-great god was — Love

καὶ θαυμαστὸς ἐν ἀνθρώποις τε καὶ θεοῖς, πολλαχῇ

and wonderful among men both and gods in-many-ways

μὲν καὶ ἄλλῃ, οὐχ ἥκιστα δὲ κατὰ τὴν γένεσιν. τὸ γὰρ

indeed also otherwise not least and in the birth the for

ἐν τοῖς πρεσβύτατον εἶναι τὸν θεὸν τίμιον, ἥ δ'

among the-(very) oldest to-be the god (is)-honorable said and

ὅς, τεκμήριον δὲ τούτου· γονῆς γὰρ Ἔρωτος οὔτ' εἰσὶν

he a-proof and of-this parents for of-Love neither are

οὔτε λέγονται ὑπ' οὐδενὸς οὔτε ἰδιώτου οὔτε ποιητοῦ,

nor are-spoken-of by anyone either a-layman or a-poet

ἀλλ' Ἡσίοδος πρῶτον μὲν Χάος φησὶ γενέσθαι —

but Hesiod first indeed Chaos says to-have-come-to-be

αὐτὰρ ἔπειτα

but then

Γαῖ' εὐρύστερνος, πάντων ἔδος ἀσφαλὲς αἰεί,

Earth broad-bosomed of-all a-seat secure ever

ἣδ' Ἔρος

and Love

Ἡσιόδῳ δὲ καὶ Ἀκουσίλειος σύμφησιν μετὰ τὸ Χάος δύο

to-Hesiod and also Acusilaus agrees after — Chaos two

τούτῳ γενέσθαι, Γῆν τε καὶ ἔρωτα. Παρμενίδης δὲ

these to-have-come-to-be Earth both and Love Parmenides and

τὴν γένεσιν λέγει —

the birth says

πρώτιστον μὲν ἔρωτα θεῶν μητίσαστο πάντων.

first indeed Love of-gods she-devised of-all

c οὕτω πολλαχόθεν ὁμολογεῖται ὁ Ἔρος ἐν τοῖς

so from-many-sides it-is-agreed — Love among the-(very)

πρεσβύτατος εἶναι. πρεσβύτατος δὲ ὢν μεγίστων ἀγαθῶν

oldest to-be oldest and being of-greatest goods

ἡμῖν αἰτιός ἐστιν. οὐ γὰρ ἔγωγ' ἔχω εἰπεῖν ὅτι μείζον

for-us the-cause he-is not for I-at-least am-able to-say what greater

ἐστὶν ἀγαθὸν εὐθὺς νέῳ ὄντι ἢ ἐραστῆς χρηστὸς

is a-good straightway to-a-young-man being than a-lover worthy

καὶ ἐραστῇ παιδικά. ὃ γὰρ χρὴ ἀνθρώποις ἡγεῖσθαι

and for-a-lover a-beloved that-which for must for-men to-guide

παντὸς τοῦ βίου τοῖς μέλλουσι καλῶς βιώσασθαι, τοῦτο
of-all the life for-those about-to finely to-live this
 οὔτε συγγένεια οἷα τε ἐμποιεῖν οὔτω καλῶς οὔτε τιμαὶ οὔτε
neither kinship able (is) to-produce so finely nor honors nor
 πλοῦτος οὔτ' ἄλλο οὐδὲν ὥς ἔρωσ. λέγω δὲ δὴ τί τοῦτο;
wealth nor another anything as love I-mean and indeed what this
 τὴν ἐπὶ μὲν τοῖς αἰσχροῖς αἰσχύνην, ἐπὶ δὲ τοῖς καλοῖς
the toward indeed the shameful shame toward and the honorable
 φιλοτιμίαν· οὐ γὰρ ἔστιν ἄνευ τούτων οὔτε πόλιν οὔτε
love-of-honor not for it-is without these either a-city or
 ἰδιώτην μεγάλα καὶ καλὰ ἔργα ἐξεργάζεσθαι. φημὶ τοίνυν
a-private-man great and fine deeds to-accomplish I-say therefore
 ἐγὼ ἄνδρα ὅστις ἐρᾷ, εἴ τι αἰσχρὸν ποίων κατάδηλος
I a-man whoever loves if something shameful doing detected
 γίγνεται ἢ πάσχω ὑπὸ τοῦ δι' ἀνανδρίαν μὴ
he-should-become or suffering by someone through unmanliness not
 ἀμυνόμενος, οὔτ' ἂν ὑπὸ πατρὸς ὀφθέντα οὕτως ἀλγήσαι
defending-himself neither would by a-father having-been-seen so to-grieve
 οὔτε ὑπὸ ἐταίρων οὔτε ὑπ' ἄλλου οὐδενὸς ὥς ὑπὸ παιδικῶν.
nor by companions nor by another anyone as by a-beloved
 ταῦτόν δὲ τοῦτο καὶ τὸν ἐρώμενον ὀρώμεν, ὅτι διαφερόντως
the-same and this also the beloved we-see that especially
 τοὺς ἐραστὰς αἰσχύνεται, ὅταν ὀφθῇ ἐν αἰσchrῶ
the lovers he-feels-shame-before whenever he-is-seen in something-shameful
 τινι ὦν. εἰ οὖν μηχανή τις γένοιτο ὥστε πόλιν γενέσθαι ἢ
some being if then a-contrivance some should-arise so-that a-city to-become or
 στρατόπεδον ἐραστῶν τε καὶ παιδικῶν, οὐκ ἔστιν ὅπως ἂν
an-army of-lovers both and of-beloveds not it-is how —
 ἄμεινον οἰκίσαιαν τὴν ἑαυτῶν ἢ ἀπεχόμενοι πάντων
better they-might-order the-(city) of-themselves than abstaining from-all
 τῶν αἰσchrῶν καὶ φιλοτιμούμενοι πρὸς ἀλλήλους, καὶ
the shameful-things and vying toward one-another and

μαχόμενοι γ' ἂν μετ' ἀλλήλων οἱ τοιοῦτοι νικῶεν
fighting at-least would with one-another the such-men would-conquer

ἂν ὀλίγοι ὄντες ὥς ἔπος εἰπεῖν πάντας ἀνθρώπους.

— *few being as a-word to-say all men*

- b ἔρων γὰρ ἀνὴρ ὑπὸ παιδικῶν ὀφθῆναι ἢ λιπῶν τάξιν
loving for a-man by a-beloved to-be-seen either having-left his-post
 ἢ ὅπλα ἀποβαλὼν ἦττον ἂν δήπου δέξαιτο ἢ ὑπὸ
or arms having-thrown-away less — surely he-would-accept than by
 πάντων τῶν ἄλλων, καὶ πρὸ τούτου τεθνάναι ἂν πολλάκις
all the others and before this to-have-died — often

ἔλοιτο. καὶ μὴν ἐγκαταλιπεῖν γε τὰ παιδικὰ ἢ μὴ
he-would-choose and indeed to-abandon at-least the beloved or not
 βοηθῆσαι κινδυνεύοντι — οὐδείς οὕτω κακὸς ὄντινα οὐκ
to-help-(him) in-danger no-one so base whom not

ἂν αὐτὸς ὁ Ἔρως ἔνθεον ποιήσῃε πρὸς ἀρετὴν, ὥστε
would himself — Love inspired would-make toward virtue so-as
 ὅμοιον εἶναι τῷ ἀρίστῳ φύσει καὶ ἀτεχνῶς, ὃ ἔφη
like to-be to-the best by-nature and simply what said

Ὅμηρος, μένος ἐμπνεῦσαι ἐνίοις τῶν ἡρώων τὸν θεόν,
Homer might to-have-breathed-in into-some of-the heroes the god
 τοῦτο ὁ Ἔρως τοῖς ἐρώσι παρέχει γιγνόμενον παρ' αὐτοῦ.
this — Love to-those loving supplies coming from himself

- c καὶ μὴν ὑπεραποθνήσκειν γε μόντοι ἐθέλουσιν οἱ ἐρώντες,
and indeed to-die-for at-least alone are-willing the lovers
 οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ αἱ γυναῖκες. τούτου δὲ καὶ
not only that men but also the women of-this and also
 ἡ Πελίου θυγάτηρ Ἀλκηστis ἱκανὴν μαρτυρίαν παρέχεται
the of-Pelias daughter Alcestis sufficient witness offers
 ὑπὲρ τοῦδε τοῦ λόγου εἰς τοὺς Ἕλληνας, ἐθελήσασα
on-behalf-of this the argument to the Greeks having-been-willing
 μόνη ὑπὲρ τοῦ αὐτῆς ἀνδρὸς ἀποθανεῖν, ὄντων αὐτῷ
alone on-behalf-of the of-herself husband to-die being to-him

πατρός τε καὶ μητρός, οὓς ἐκείνη τοσοῦτον ὑπερέβαλετο τῇ
a-father both and a-mother whom she so-far surpassed in-the
 φιλία διὰ τὸν ἔρωτα, ὥστε ἀποδείξαι αὐτοὺς ἀλλοτρίους
affection through the love so-that to-show them strangers
 ὄντας τῷ υἱὲ καὶ ὀνόματι μόνον προσήκοντας, καὶ τοῦτ'
being to-the son and in-name only related and this
 ἐργασαμένη τὸ ἔργον οὕτω καλὸν ἔδοξεν ἐργάσασθαι οὐ
having-wrought the deed so fine it-seemed to-have-wrought not
 μόνον ἀνθρώποις ἀλλὰ καὶ θεοῖς, ὥστε πολλῶν πολλὰ καὶ
only to-men but also to-gods so-that of-many many and
 καλὰ ἐργασαμένων εὐαριθμήτοις δὴ τιςιν ἔδοσαν τοῦτο
fine having-wrought to-easily-numbered indeed certain-ones they-gave this
 γέρας οἱ θεοί, ἐξ Ἄιδου ἀνεῖναι πάλιν τὴν ψυχὴν, ἀλλὰ τὴν
privilege the gods out-of Hades to-send-up again the soul but the
 ἐκείνης ἀνεῖσαν ἀγασθέντες τῷ ἔργῳ οὕτω καὶ θεοὶ τὴν
of-that-woman they-sent-up having-admired the deed so also gods the
 περὶ τὸν ἔρωτα σπουδὴν τε καὶ ἀρετὴν μάλιστα τιμῶσιν.
concerning the love zeal both and virtue especially they-honor
 Ὀρφέα δὲ τὸν Οἰάγρου ἀτελὴ ἀπέπεμψαν ἐξ Ἄιδου,
Orpheus but the-(son) of-Oeagrus unfulfilled they-sent-away out-of Hades
 φάσμα δείξαντες τῆς γυναικὸς ἐφ' ἣν ἦκεν, αὐτὴν δὲ οὐ
a-phantom having-shown of-the wife for whom he-had-come her but not
 δόντες, ὅτι μαλθακίξεσθαι ἔδόκει, ἅτε ὦν κιθαρωδός,
having-given because to-be-soft he-seemed inasmuch-as being a-harper
 καὶ οὐ τολμᾶν ἔνεκα τοῦ ἔρωτος ἀποθνήσκειν ὥσπερ
and not to-dare for-the-sake-of the love to-die just-as
 Ἄλκηστις, ἀλλὰ διαμηχανᾶσθαι ζῶν εἰσιέναι εἰς Ἄιδου.
Alcestis but to-contrive-a-way living to-enter into Hades
 τοιγάρτοι διὰ ταῦτα δίκην αὐτῷ ἐπέθεσαν, καὶ ἐποίησαν
therefore-indeed through these-things a-penalty on-him they-laid and they-made
 τὸν θάνατον αὐτοῦ ὑπὸ γυναικῶν γενέσθαι, οὐχ ὥσπερ
the death of-him by women to-come-about not just-as

Ἀχιλλέα τὸν τῆς Θέτιδος υἱὸν ἐτίμησαν καὶ εἰς μακάρων
 Achilles the — of-Thetis son they-honored and to of-the-blessed
 νήσους ἀπέπεμψαν, ὅτι πεπυσμένος παρὰ τῆς μητρὸς
 islands they-sent-away because having-learned from the mother
 ὥς ἀποθανοῖτο ἀποκτείνας Ἑκτορα, μὴ ποιήσας δὲ τοῦτο
 that be-would-die having-killed Hector not having-done and this
 οἴκαδε ἐλθὼν γηραιὸς τελευτήσοι, ἐτόλμησεν ἐλέσθαι
 homeward having-gone aged he-would-end he-dared to-choose
 βοηθήσας τῷ ἐραστῇ Πατρόκλῳ καὶ τιμωρήσας οὐ
 having-helped the lover Patroclus and having-avenged-(him) not
 μόνον ὑπεραποθανεῖν ἀλλὰ καὶ ἐπαποθανεῖν τετελευτηκότι·
 only to-die-for but also to-die-after (him)-having-died
 ὅθεν δὴ καὶ ὑπεραγασθέντες οἱ θεοὶ διαφερόντως αὐτὸν
 whence indeed also having-greatly-admired the gods exceedingly him
 ἐτίμησαν, ὅτι τὸν ἐραστὴν οὕτω περὶ πολλοῦ ἐποιεῖτο.
 honored because the lover so of much he-made

- b Αἰσχύλος δὲ φλυαρεῖ φάσκων Ἀχιλλέα Πατρόκλου ἐρᾶν,
 Aeschylus but talks-nonsense saying Achilles of-Patroclus to-be-in-love
 ὃς ἦν καλλίων οὐ μόνον Πατρόκλου ἀλλ' ἅμα καὶ τῶν
 who was more-beautiful not only than-Patroclus but at-once also than-the
 ἡρώων ἀπάντων, καὶ ἔτι ἀγένειος, ἔπειτα νεώτερος πολὺ,
 heroes all and still beardless then younger by-much
 ὥς φησιν Ὅμηρος. ἀλλὰ γὰρ τῷ ὄντι μάλιστα μὲν ταύτην
 as says Homer but for in-the reality most indeed this
 τὴν ἀρετὴν οἱ θεοὶ τιμῶσι τὴν περὶ τὸν ἔρωτα, μᾶλλον
 the virtue the gods honor the concerning the love more
 μέντοι θαυμάζουσιν καὶ ἄγανται καὶ εὖ ποιοῦσιν ὅταν ὁ
 however they-marvel-at and they-admire and well they-do whenever the
 ἐρώμενος τὸν ἐραστὴν ἀγαπᾷ, ἢ ὅταν ὁ ἐραστὴς τὰ
 beloved the lover cherishes than whenever the lover the
 παιδικά. θεϊότερον γὰρ ἐραστῆς παιδικῶν· ἔνθεος γάρ ἐστι.
 beloved more-divine for (is)-a-lover than-a-beloved inspired for he-is

διὰ ταῦτα καὶ τὸν Ἀχιλλέα τῆς Ἀλκήστιδος μᾶλλον
through these-things also — Achilles — than-Alcestis more
 ἐτίμησαν, εἰς μακάρων νήσους ἀποπέμψαντες.
they-honored to of-the-blessed islands having-sent-away
 οὕτω δὲ ἔγωγέ φημι ἔρωτα θεῶν καὶ πρεσβύτατον
so indeed I-at-least say love of-gods both oldest
 καὶ τιμιώτατον καὶ κυριώτατον εἶναι εἰς ἀρετῆς καὶ
and most-honored and most-authoritative to-be toward of-virtue and
 εὐδαιμονίας κτήσιν ἀνθρώποις καὶ ζῶσι καὶ τελευτήσασιν.
of-happiness possession for-men both living and having-died

V · PAUSANIAS: THE TWO LOVES

Pausanias objects that Phaedrus has not said which Love he means: there are two Aphrodites, Heavenly and Common, and so two Loves. No action is fine or base in itself but in the doing, and only the love that urges a man to love finely deserves praise. The Common Love takes women or boys, bodies over souls; the Heavenly, the male alone.

Φαῖδρον μὲν τοιοῦτόν τινα λόγον ἔφη εἰπεῖν, μετὰ δὲ c
Phaedrus indeed such-a some speech he-said to-have-made after and
 Φαῖδρον ἄλλους τινὰς εἶναι ὧν οὐ πᾶν διεμνημόνευε.
Phaedrus others some to-be of-whom not entirely he-remembered
 οὓς παρὲς τὸν Πausανίου λόγον διηγείτο. εἰπεῖν δ'
whom passing-over the of-Pausanias speech he-related to-have-said and
 αὐτὸν ὅτι οὐ καλῶς μοι δοκεῖ, ὦ Φαῖδρε, προβεβλήσθαι
him that not well to-me it-seems O Phaedrus to-have-been-set-before
 ἡμῶν ὁ λόγος, τὸ ἀπλῶς οὕτως παρηγγέλλαι ἐγκωμιάζειν
us the proposal the simply thus to-have-been-enjoined to-praise
 ἔρωτα. εἰ μὲν γὰρ εἰς ἦν ὁ Ἔρως, καλῶς ἂν εἶχε,
love if indeed for one were — Love well — it-would-be

νῦν δὲ οὐ γάρ ἐστιν εἷς· μὴ ὄντος δὲ ἐνὸς ὀρθότερόν ἐστι
now but not for he-is one not being and one more-correct it-is
 πρότερον προρρηθῆναι ὁποῖον δεῖ ἐπαινεῖν. ἐγὼ οὖν
beforehand to-be-declared what-sort one-must praise I then
 πειράσομαι τοῦτο ἐπανορθώσασθαι, πρῶτον μὲν ἔρωτα
will-try this to-set-right first indeed love
 φράσαι ὃν δεῖ ἐπαινεῖν, ἔπειτα ἐπαινεῖσαι ἀξίως τοῦ
to-declare which one-must praise then to-praise worthily of-the
 θεοῦ. πάντες γὰρ ἴσμεν ὅτι οὐκ ἔστιν ἄνευ Ἑρωτος
god all for we-know that not there-is without Love
 Ἀφροδίτη. μῖα μὲν οὖν οὔσης εἷς ἂν ἦν Ἑρως· ἐπεὶ
Aphrodite one indeed then being one would there-be Love since
 δὲ δὴ δύο ἐστόν, δύο ἀνάγκη καὶ Ἑρωτε εἶναι. πῶς
but indeed two they-are two (it-is)-necessary also Loves to-be how
 δ' οὐ δύο τῶ θεά; ἡ μὲν γέ που πρεσβυτέρα
and not two the-two goddesses the-one indeed at-least I-suppose (is)-elder
 καὶ ἀμήτωρ Οὐρανοῦ θυγάτηρ, ἣν δὴ καὶ Οὐρανίαν
and motherless of-Uranus daughter whom indeed also Heavenly
 ἐπονομάζομεν· ἡ δὲ νεωτέρα Διὸς καὶ Διώνης, ἣν δὴ
we-surname the-other and younger of-Zeus and of-Dione whom indeed
 Πάνδημον καλοῦμεν. ἀναγκαῖον δὴ καὶ ἔρωτα τὸν μὲν
Common we-call necessary indeed also love the-one indeed
 τῇ ἑτέρα συνεργὸν Πάνδημον ὀρθῶς καλεῖσθαι, τὸν δὲ
with-the other fellow-worker Common rightly to-be-called the-other and
 Οὐράνιον. ἐπαινεῖν μὲν οὖν δεῖ πάντας θεοὺς, ἃ δ' οὖν
Heavenly to-praise indeed then one-must all gods what but then
 ἑκάτερος εἴληχε πειρατέον εἰπεῖν. πᾶσα γὰρ πράξις ὧδ'
each has-obtained one-must-try to-say every for action thus
 ἔχει· αὐτὴ ἐφ' ἑαυτῆς πραττομένη οὔτε καλὴ οὔτε αἰσχρά.
is itself by itself being-done neither fine nor shameful

οἶον ὃ νῦν ἡμεῖς ποιούμεν, ἢ πίνειν ἢ ᾄδειν ἢ 181
for-instance which now we do either to-drink or to-sing or
 διαλέγεσθαι, οὐκ ἔστι τούτων αὐτὸ καλὸν οὐδέν, ἀλλ'
to-converse not is of-these itself fine anything but
 ἐν τῇ πράξει, ὥς ἂν πραχθῇ, τοιοῦτον ἀπέβη· καλῶς
in the doing as — it-may-be-done such it-turned-out finely
 μὲν γὰρ πραττόμενον καὶ ὀρθῶς καλὸν γίγνεται, μὴ
indeed for being-done and rightly fine it-becomes not
 ὀρθῶς δὲ αἰσχρόν. οὕτω δὴ καὶ τὸ ἐρᾶν καὶ ὁ Ἔρως
rightly but shameful so indeed also the to-love and — Love
 οὐ πᾶς ἔστι καλὸς οὐδὲ ἄξιος ἐγκωμιάζεσθαι, ἀλλὰ ὁ
not every is fine nor worthy to-be-praised but the
 καλῶς προτρέπων ἐρᾶν.

finely urging to-love
 ὁ μὲν οἷν τῆς Πανδήμου Ἀφροδίτης ὡς ἀληθῶς b
the-one indeed then of-the Common Aphrodite as truly
 πάνδημός ἐστι καὶ ἐξεργάζεται ὅτι ἂν τύχη· καὶ
common is and accomplishes whatever — it-may-chance and
 οὗτός ἐστιν ὃν οἱ φαῦλοι τῶν ἀνθρώπων ἐρώσω. ἐρώσω
this is whom the base of-the men love-with they-love
 δὲ οἱ τοιοῦτοι πρῶτον μὲν οὐχ ἥττον γυναικῶν ἢ
and the such-men first indeed not less women than
 παιδῶν, ἔπειτα ὧν καὶ ἐρώσω τῶν σωμάτων μᾶλλον
boys then of-whom also they-love the bodies more
 ἢ τῶν ψυχῶν, ἔπειτα ὥς ἂν δύνωνται ἀνοητοτάτων,
than the souls then as — they-may-be-able the-most-witless
 πρὸς τὸ διαπράξασθαι μόνον βλέποντες, ἀμελοῦντες δὲ
toward the to-accomplish only looking neglecting and
 τοῦ καλῶς ἢ μή· ὅθεν δὴ συμβαίνει αὐτοῖς ὅτι ἂν
the finely or not whence indeed it-happens for-them whatever —
 τύχῳσι τοῦτο πράττειν, ὁμοίως μὲν ἀγαθόν, ὁμοίως
they-may-chance this to-do alike indeed good alike

δὲ τοῦναντίον. ἔστι γὰρ καὶ ἀπὸ τῆς θεοῦ νεωτέρας τε
and the-opposite it-is for also from the goddess younger both
 οὔσης πολὺ ἢ τῆς ἐτέρας, καὶ μετεχούσης ἐν τῇ γενέσει
being much than the other and partaking in the birth
 καὶ θήλεος καὶ ἄρρενος. ὁ δὲ τῆς Οὐρανίας πρῶτον
both of-female and of-male the-other and of-the Heavenly first
 μὲν οὐ μετεχούσης θήλεος ἀλλ' ἄρρενος μόνον — καὶ
indeed not partaking of-female but of-male only and
 ἔστιν οὗτος ὁ τῶν παιδῶν ἔρως — ἔπειτα πρεσβυτέρας,
is this the of-the boys love then (being)-elder
 ὕβρεως ἀμοίρου· ὅθεν δὴ ἐπὶ τὸ ἄρρεν τρέπονται οἱ
of-wantonness without-share whence indeed toward the male turn the-ones
 ἐκ τούτου τοῦ ἔρωτος ἐπιπνοί, τὸ φύσει ἐρρωμενέστερον
from this the love inspired the by-nature stronger
 καὶ νοῦν μᾶλλον ἔχον ἀγαπῶντες.
and mind more having loving

VI • PAUSANIAS: CUSTOM IN THE CITIES

The common lovers, Pausanias says, are the ones who have given the practice its bad name, and there ought to be a law against loving boys, as we already restrain these men from free women. Elsewhere the rule is simple: in Elis and Boeotia gratifying a lover is held fine, and under barbarian rulers shameful, since a tyrant fears the friendships love makes. Here and in Sparta it is intricate: Athens gives the lover every license, even pardon for a broken oath, as if loving were wholly fine.

182 καὶ τις ἂν γνοίῃ καὶ ἐν αὐτῇ τῇ παιδεραστίᾳ τοὺς
and someone — might-recognize also in itself the love-of-boys those
 εἰλικρινῶς ὑπὸ τούτου τοῦ ἔρωτος ὠρμημένους· οὐ γὰρ
purely by this the love impelled not for
 ἐρώσι παίδων, ἀλλ' ἐπειδὰν ἤδη ἄρχονται νοῦν ἴσχειν,
they-love boys but whenever already they-begin mind to-have

τοῦτο δὲ πλησιάζει τῷ γενειάσκειν. παρεσκευασμένοι
this and comes-near to-the growing-a-beard prepared
 γὰρ οἶμαί εἰσιν οἱ ἐντεῦθεν ἀρχόμενοι ἐρᾶν ὡς τὸν
for I-think are the-ones from-then beginning to-love as the
 βίον ἅπαντα συνεσόμενοι καὶ κοινῇ συμβιωσόμενοι,
life whole about-to-be-together and in-common about-to-live-together
 ἀλλ' οὐκ ἔξαπατήσαντες, ἐν ἀφροσύνῃ λαβόντες ὡς νέον,
but not having-deceived in folly having-taken as young
 καταγελάσαντες οἰχήσεσθαι ἐπ' ἄλλον ἀποτρέχοντες.
having-mocked to-be-about-to-go-off to another running-away
 χρῆν δὲ καὶ νόμον εἶναι μὴ ἐρᾶν παῖδων, ἵνα μὴ εἰς
it-were-right and also a-law to-be not to-love boys so-that not upon
 ἄδηλον πολλὴ σπουδὴ ἀνηλίσκετο· τὸ γὰρ τῶν παῖδων
an-uncertain-thing much zeal should-be-spent the for of-the boys
 τέλος ἄδηλον οἱ τελευτᾷ κακίας καὶ ἀρετῆς ψυχῆς τε
end (is)-uncertain whither it-ends of-vice and of-virtue of-soul both
 πέρι καὶ σώματος. οἱ μὲν οὖν ἀγαθοὶ τὸν νόμον τοῦτον
concerning and of-body the indeed then good-men the law this
 αὐτοὶ αὐτοῖς ἐκόντες τίθενται, χρῆν δὲ καὶ τούτους
themselves for-themselves willingly lay-down it-were-right and also these
 τοὺς πανδήμους ἐραστὰς προσαναγκάζειν τὸ τοιοῦτον,
the common lovers to-compel the such-a-thing
 ὥσπερ καὶ τῶν ἐλευθέρων γυναικῶν προσαναγκάζομεν
just-as also of-the free women we-compel
 αὐτοὺς καθ' ὅσον δυνάμεθα μὴ ἐρᾶν.
them according-to as-much-as we-are-able not to-love
 οὗτοι γάρ εἰσιν οἱ καὶ τὸ ὄνειδος πεποιηκότες, ὥστε τινὰς
these for are the-ones also the reproach having-made so-that some
 τολμᾶν λέγειν ὡς αἰσχρὸν χαρίζεσθαι ἐρασταῖς· λέγουσι
to-dare to-say that (it-is)-shameful to-gratify lovers they-say
 δὲ εἰς τούτους ἀποβλέποντες, ὀρώντες αὐτῶν τὴν ἀκαιρίαν
and to these looking seeing of-them the unseasonableness

- καὶ ἀδικίαν, ἐπεὶ οὐ δήπου κοσμίως γε καὶ νομίμως
and injustice since not surely orderly at-least and lawfully
 ὅτιοῦν πράγμα πραττόμενον ψόγον ἂν δικαίως φέροι.
whatever thing being-done blame — justly would-bear
- b καὶ δὴ καὶ ὁ περὶ τὸν ἔρωτα νόμος ἐν μὲν ταῖς ἄλλαις
and indeed also the concerning the love law in indeed the other
 πόλεσι νοῆσαι ῥάδιος, ἀπλῶς γὰρ ὥρισται· ὁ δ' ἐνθάδε
cities to-understand (is)-easy simply for it-has-been-defined the but here
 καὶ ἐν Λακεδαίμονι ποικίλος. ἐν Ἡλιδι μὲν γὰρ καὶ ἐν
and in Lacedaemon (is)-intricate in Elis indeed for and among
 Βοιωτοῖς, καὶ οὐ μὴ σοφοὶ λέγειν, ἀπλῶς νενομοθέτηται
Boeotians and where not (they-are)-wise to-speak simply it-has-been-enacted
 καλὸν τὸ χαρίζεσθαι ἐρασταῖς, καὶ οὐκ ἂν τις εἴποι
(that)-fine (is)-the to-gratify lovers and not would anyone say
 οὔτε νέος οὔτε παλαιὸς ὡς αἰσχρὸν, ἵνα οἶμαι μὴ πράγματ'
either young or old that (it-is)-shameful so-that I-think not troubles
 ἔχωσιν λόγῳ πειρώμενοι πείθειν τοὺς νέους, ἅτε
they-may-have by-speech trying to-persuade the young inasmuch-as
 ἀδύνατοι λέγειν· τῆς δὲ Ἰωνίας καὶ ἄλλοθι πολλαχοῦ αἰσχρὸν
unable to-speak — and of-Ionia and elsewhere in-many-places shameful
 νενόμισται, ὅσοι ὑπὸ βαρβάροις οἰκοῦσιν. τοῖς γὰρ
it-has-been-held as-many-as under barbarians dwell to-the for
 βαρβάροις διὰ τὰς τυραννίδας αἰσχρὸν τοῦτό γε καὶ ἡ
barbarians through the tyrannies (is)-shameful this at-least and the
 γε φιλοσοφία καὶ ἡ φιλογυμναστία· οὐ γὰρ οἶμαι συμφέρει
at-least philosophy and the love-of-exercise not for I-think it-profits
 τοῖς ἄρχουσι φρονήματα μεγάλα ἐγγίγνεσθαι τῶν ἀρχομένων,
to-the rulers thoughts great to-arise of-the ruled
 οὐδὲ φιλίας ἰσχυρὰς καὶ κοινωνίας, ὃ δὴ μάλιστα φιλεῖ
nor friendships strong and associations which indeed especially is-wont
 τά τε ἄλλα πάντα καὶ ὁ ἔρως ἐμποικεῖν. ἔργῳ δὲ τοῦτο
the both other-things all and the love to-produce by-deed and this

ἔμαθον καὶ οἱ ἐνθάδε τύραννοι· ὁ γὰρ Ἀριστογείτονος ἔρωσ
learned also the here tyrants the for of-Aristogeiton love
 καὶ ἡ Ἀρμοδίου φιλία βέβαιος γενομένη κατέλυσεν αὐτῶν
and the of-Harmodius friendship firm having-become destroyed of-them
 τὴν ἀρχήν. οὕτως οὐ μὲν αἰσχρὸν ἐτέθη χαρίζεσθαι
the rule so where indeed shameful it-was-laid-down to-gratify
 ἐρασταῖς, κακία τῶν θεμένων κεῖται, τῶν μὲν
lovers by-the-badness of-those laying-(it)-down it-stands of-the indeed
 ἀρχόντων πλεονεξία, τῶν δὲ ἀρχομένων ἀνανδρία· οὐ δὲ
rulers by-greed of-the and ruled by-unmanliness where but
 καλὸν ἀπλῶς ἐνομίσθη, διὰ τὴν τῶν θεμένων τῆς ψυχῆς
fine simply it-was-held through the of-those laying-(it)-down of-the soul
 ἀργίαν. ἐνθάδε δὲ πολὺ τούτων κάλλιον νενομοθέτηται,
sluggishness here but much than-these more-finely it-has-been-enacted
 καὶ ὅπερ εἶπον, οὐ ῥάδιον κατανοῆσαι.
and the-very-thing-which I-said not easy to-comprehend
 ἐνθυμηθέντι γὰρ ὅτι λέγεται κάλλιον τὸ φανερώς ἐρᾶν
to-one-considering for that it-is-said (to-be)-finer the openly to-love
 τοῦ λάθρα, καὶ μάλιστα τῶν γενναιοτάτων καὶ ἀρίστων,
than-the secretly and especially of-the noblest and best
 καὶ ἀν αἰσχύους ἄλλων ὦσι, καὶ ὅτι αὖ ἡ παρακéléυσις
even-if uglier than-others they-are and that again the encouragement
 τῷ ἐρώντι παρὰ πάντων θαυμαστή, οὐχ ὥς τι
to-the lover from all (is)-wonderful not as something
 αἰσχρὸν ποιοῦντι, καὶ ἐλόντι τε καλὸν δοκεῖ εἶναι
shameful doing and to-one-succeeding both fine it-seems to-be
 καὶ μὴ ἐλόντι αἰσχρὸν, καὶ πρὸς τὸ ἐπιχειρεῖν ἐλεῖν
and not to-one-succeeding shameful and toward the to-attempt to-win
 ἐξουσίαν ὁ νόμος δέδωκε τῷ ἐραστῇ θαυμαστά ἔργα
license the custom has-given to-the lover wonderful deeds
 ἐργαζομένῳ ἐπαινέσθαι, ἃ εἴ τις τολμῶη ποιεῖν ἄλλ'
working to-be-praised which if anyone should-dare to-do anything-else

ὅτιοῦν διώκων καὶ βουλόμενος διαπραΰσασθαι πλὴν τοῦτο,
whatever pursuing and wishing to-accomplish except this
 φιλοσοφίας τὰ μέγιστα καρποῖτ' ἂν ὀνειδῇ — εἰ γὰρ ἢ
of-philosophy the greatest he-would-reap — reproaches if for either
 χρήματα βουλόμενος παρά του λαβεῖν ἢ ἀρχὴν ἄρξαι ἢ
money wishing from someone to-take or office to-hold or
 τινα ἄλλην δύναμιν ἐθέλοι ποιεῖν οἷάπερ οἱ ἐρασταὶ
some other power he-should-wish to-do such-things-as the lovers
 πρὸς τὰ παιδικά, ἱκετείας τε καὶ ἀντιβολήσεις ἐν ταῖς
toward the beloved supplications both and entreaties in the
 δεήσεσιν ποιούμενοι, καὶ ὅρκους ὀμνύντες, καὶ κοιμήσεις
requests making and oaths swearing and sleepings
 ἐπὶ θύραις, καὶ ἐθέλοντες δουλείας δουλεύειν οἷας οὐδ' ἂν
at doors and willing servitudes to-serve such-as not-even —
 δοῦλος οὐδεὶς, ἐμποδίζοιτο ἂν μὴ πράττειν οὕτω τὴν πρᾶξιν
a-slave any he-would-be-hindered — — to-do so the action
 καὶ ὑπὸ φίλων καὶ ὑπὸ ἐχθρῶν, τῶν μὲν ὀνειδιζόντων
both by friends and by enemies the-ones indeed reproaching-(him)-with
 κολακείας καὶ ἀνελευθερίας, τῶν δὲ νουθετούντων καὶ
flatteries and servilities the-others and admonishing and
 αἰσχυνομένων ὑπὲρ αὐτῶν — τῷ δ' ἐρώντι πάντα ταῦτα
being-ashamed on-behalf-of them to-the but lover all these-things
 ποιοῦντι χάρις ἔπεστι, καὶ δέδοται ὑπὸ τοῦ νόμου ἄνευ
doing grace attends and it-has-been-granted by the custom without
 ὀνειδῶν πράττειν, ὥς πάγκαλόν τι πρᾶγμα διαπραττομένου·
reproach to-act as (one)-all-fine some thing accomplishing
 ὃ δὲ δεινότατον, ὥς γε λέγουσιν οἱ πολλοί, ὅτι
which and (is)-most-strange as at-least say the many that
 καὶ ὀμνύντι μόνῳ συγγνώμῃ παρὰ θεῶν ἐκβάντι τῶν
also to-one-swearing alone (there-is)-pardon from gods having-broken the
 ὅρκων — ἀφροδίσιον γὰρ ὅρκον οὐ φασιν εἶναι οὕτω καὶ
oaths a-love-oath for an-oath not they-say to-be so both

οἱ θεοὶ καὶ οἱ ἄνθρωποι πᾶσαν ἐξουσίαν πεποιήκασιν τῷ
the gods and the men every license have-made for-the
 ἐρῶντι, ὡς ὁ νόμος φησὶν ὁ ἐνθάδε — ταύτη μὲν οὖν
lover as the custom says the here in-this-way indeed then
 οἰηθείη ἂν τις πάγκαλον νομίζεσθαι ἐν τῇδε τῇ πόλει
might-think — someone (it)-all-fine to-be-held in this the city
 καὶ τὸ ἐρᾶν καὶ τὸ φίλους γίγνεσθαι τοῖς ἐρασταῖς.
both the to-love and the friends to-become to-the lovers

VII · PAUSANIAS: WHEN SURRENDER IS HONORABLE

Athenian custom encourages the lover and puts obstacles in the way of the boy, so that time may test which of the two loves is at work. Surrender for money or for political advantage is shameful; surrender in the hope of becoming better is not. Only where the law about love and the law about virtue meet is it honorable for a boy to gratify a lover.

ἐπειδὴν δὲ παιδαγωγοὺς ἐπιστήσαντες οἱ πατέρες τοῖς d
whenever but tutors having-set-over the fathers to-the
 ἐρωμένοις μὴ ἐῷσι διαλέγεσθαι τοῖς ἐρασταῖς, καὶ τῷ
beloved-boys not allow to-converse with-the lovers and to-the
 παιδαγωγῷ ταῦτα προστεταγμένα ἦ, ἡλικιώται δὲ καὶ
tutor these-things enjoined may-be age-mates and and
 ἐταῖροι ὀνειδίζουσιν ἐάν τι ὀρώσιν τοιοῦτον γιγνόμενον,
companions reproach-(him) if anything they-see such happening
 καὶ τοὺς ὀνειδίζοντας αὖ οἱ πρεσβύτεροι μὴ διακωλύωσι
and the reproachers again the elders not hinder
 μηδὲ λοιδορῶσιν ὡς οὐκ ὀρθῶς λέγοντας, εἰς δὲ ταῦτά
nor rebuke as not rightly speaking to and these-things
 τις αὖ βλέψας ἡγήσαιτ' ἂν πάλιν αἰσχιστον τὸ τοιοῦτον
someone again having-looked would-think — in-turn most-shameful the such-a-thing

ἐνθάδε νομίζεσθαι. τὸ δὲ οἶμαι ὧδ' ἔχει· οὐχ ἀπλοῦν ἐστίν,
here to-be-held the but I-think thus is not simple it-is
 ὅπερ ἐξ ἀρχῆς ἐλέχθη οὔτε καλὸν εἶναι αὐτὸ
the-very-thing-which from (the)-beginning was-said neither fine to-be itself
 καθ' αὐτὸ οὔτε αἰσχρόν, ἀλλὰ καλῶς μὲν πραττόμενον
by itself nor shameful but finely indeed being-done
 καλόν, αἰσχρῶς δὲ αἰσχρόν. αἰσχρῶς μὲν οὖν ἐστὶ
(it-is)-fine basely and shameful basely indeed then it-is
 πονηρῶ τε καὶ πονηρῶς χαρίζεσθαι, καλῶς δὲ χρηστῶ
to-a-base-man both and basely to-gratify finely and to-a-worthy-man
 τε καὶ καλῶς. πονηρὸς δ' ἐστὶν ἐκείνος ὁ ἐραστὴς ὁ
both and finely base and is that the lover the
 πάνδημος, ὁ τοῦ σώματος μᾶλλον ἢ τῆς ψυχῆς ἐρῶν·
common the of-the body more than of-the soul loving
 καὶ γὰρ οὐδὲ μόνιμός ἐστιν, ἅτε οὐδὲ μονίμου ἐρῶν
and for not-even constant he-is inasmuch-as not-even of-a-constant loving
 πράγματος. ἅμα γὰρ τῷ τοῦ σώματος ἄνθει λήγοντι,
thing together for with-the of-the body bloom ceasing
 οὐπερ ἦρα, οἷχεται ἀποπτάμενος, πολλοὺς λόγους καὶ
the-very-thing-he loved he-goes having-flown-away many words and
 ὑποσχέσεις κατασχύνας· ὁ δὲ τοῦ ἥθους χρηστοῦ ὄντος
promises having-shamed the but of-the character worthy being
 ἐραστὴς διὰ βίου μένει, ἅτε μονίμῳ συντακεῖς.
lover through life remains inasmuch-as with-a-constant-thing having-been-fused
 184 τούτους δὴ βούλεται ὁ ἡμέτερος νόμος εὖ καὶ καλῶς
these indeed wishes the our custom well and finely
 βασανίζειν, καὶ τοῖς μὲν χαρίσασθαι, τοὺς δὲ διαφεύγειν.
to-test and to-the-ones indeed to-gratify the-others and to-escape
 διὰ ταῦτα οὖν τοῖς μὲν διώκειν παρακελεύεται,
through these-things then to-the-ones indeed to-pursue it-urges
 τοῖς δὲ φεύγειν, ἀγωνοθετῶν καὶ βασανίζων ποτέρων
to-the-others and to-flee presiding-over-the-contest and testing of-which

ποτέ ἐστιν ὁ ἐρῶν καὶ ποτέρων ὁ ἐρώμενος. οὕτω δὴ
ever is the lover and of-which the beloved so indeed
 ὑπὸ ταύτης τῆς αἰτίας πρῶτον μὲν τὸ ἀλίσκεσθαι ταχὺ
by this the cause first indeed the to-be-caught quickly
 αἰσχρὸν νενόμισται, ἵνα χρόνος ἐγγένηται, ὅς δὴ δοκεῖ
shameful has-been-held so-that time may-intervene which indeed seems
 τὰ πολλὰ καλῶς βασανίζειν, ἔπειτα τὸ ὑπὸ χρημάτων καὶ
the many-things well to-test then the by money and
 ὑπὸ πολιτικῶν δυνάμεων ἀλῶναι αἰσχρὸν, ἔάν τε κακῶς
by political powers to-be-caught (is)-shameful whether both badly
 πάσχων πτήξῃ καὶ μὴ καρτερήσῃ, ἂν τ' εὐεργετούμενος
faring be-cowers and not endures or and being-benefited
 εἰς χρήματα ἢ εἰς διαπράξεις πολιτικὰς μὴ καταφρονήσῃ·
in money or in transactions political not despises-(them)
 οὐδὲν γὰρ δοκεῖ τούτων οὔτε βέβαιον οὔτε μόνιμον εἶναι,
nothing for seems of-these either firm or constant to-be
 χωρὶς τοῦ μηδὲ πεφυκέναι ἀπ' αὐτῶν γενναίαν φιλίαν.
apart from-the not-even to-have-grown from them a-noble friendship
 μία δὴ λείπεται τῷ ἡμετέρῳ νόμῳ ὁδός, εἰ μέλλει
one indeed is-left to-the our custom way if is-to
 καλῶς χαριεῖσθαι ἐραστῇ παιδικά. ἔστι γὰρ ἡμῖν νόμος,
finely gratify to-a-lover a-beloved there-is for for-us a-custom
 ὥσπερ ἐπὶ τοῖς ἐρασταῖς ἦν δουλεύειν ἐθέλοντα ἡντινοῦν
just-as with the lovers it-was to-serve one-willing whatever
 δουλείαν παιδικοῖς μὴ κολακείαν εἶναι μηδὲ ἐπονείδιστον,
servitude to-a-beloved not flattery to-be nor reproachable
 οὕτω δὴ καὶ ἄλλη μία μόνῃ δουλείᾳ ἐκούσιος λείπεται
so indeed also another one only servitude voluntary is-left
 οὐκ ἐπονείδιστος· αὕτη δ' ἐστὶν ἡ περὶ τὴν ἀρετήν.
not reproachable this and is the concerning the virtue

d νενόμισται γὰρ δὴ ἡμῖν, ἐάν τις ἐθέλῃ τινὰ θεραπεύειν
it-has-been-held for indeed by-us if anyone is-willing someone to-serve
 ἡγούμενος δι' ἐκείνον ἀμείνων ἔσεσθαι ἢ κατὰ σοφίαν
thinking through that-man better to-become either in wisdom
 τινὰ ἢ κατὰ ἄλλο ὅτιοῦν μέρος ἀρετῆς, αὕτη αὖ ἡ
some or in another whatever part of-virtue this in-turn the
 ἐθελοδουλεία οὐκ αἰσχρὰ εἶναι οὐδὲ κολακεία. δεῖ δὴ
willing-servitude not shameful to-be nor flattery one-must indeed
 τῷ νόμῳ τούτῳ συμβαλεῖν εἰς ταυτόν, τὸν τε περὶ
the-two customs these to-bring-together into the-same the both concerning
 τὴν παιδεραστίαν καὶ τὸν περὶ τὴν φιλοσοφίαν τε καὶ
the love-of-boys and the concerning the philosophy both and
 τὴν ἄλλην ἀρετὴν, εἰ μέλλει συμβῆναι καλὸν γενέσθαι
the other virtue if it-is-to come-about fine to-become
 τὸ ἐραστῇ παιδικὰ χαρίσασθαι. ὅταν γὰρ εἰς τὸ αὐτὸ
the to-a-lover a-beloved to-gratify whenever for into the same
 ἔλθωσιν ἐραστής τε καὶ παιδικά, νόμον ἔχων ἐκάτερος,
come a-lover both and a-beloved a-custom having each
 ὁ μὲν χαρισαμένοις παιδικοῖς ὑπηρετῶν ὅτιοῦν δικαίως
the-one indeed having-gratified to-a-beloved serving whatever justly
 ἂν ὑπηρετεῖν, ὁ δὲ τῷ ποιοῦντι αὐτὸν σοφόν τε καὶ
would to-serve the-other and to-the (one)-making him wise both and
 ἀγαθὸν δικαίως αὖ ὅτιοῦν ἂν ὑπουργῶν ὑπουργεῖν, καὶ
good justly in-turn whatever would assisting to-assist and
 ὁ μὲν δυνάμενος εἰς φρόνησιν καὶ τὴν ἄλλην ἀρετὴν
the-one indeed being-able toward understanding and the other virtue
 συμβάλλεσθαι, ὁ δὲ δεόμενος εἰς παιδευσιν καὶ τὴν
to-contribute the-other and needing toward education and the
 ἄλλην σοφίαν κτᾶσθαι, τότε δὴ τούτων συνιόντων εἰς
other wisdom to-acquire then indeed these coming-together into
 ταυτόν τῶν νόμων μοναχοῦ ἐνταῦθα συμπίπτει τὸ καλόν
the-same the customs alone here it-coincides the fine

εἶναι παιδικὰ ἐραστῇ χαρίσασθαι, ἄλλοθι δὲ οὐδαμοῦ. ἐπὶ
to-be a-beloved to-a-lover to-gratify elsewhere but nowhere on
 τούτῳ καὶ ἐξαπατηθῆναι οὐδὲν αἰσχρόν· ἐπὶ δὲ τοῖς
this even to-be-deceived (is)-in-no-way shameful on and the
 ἄλλοις πᾶσι καὶ ἐξαπατωμένῳ αἰσχύνῃ φέρει καὶ μὴ.
others all both to-one-deceived shame it-brings and not-(deceived)
 εἰ γάρ τις ἐραστῇ ὡς πλουσίῳ πλούτου ἕνεκα
if for anyone to-a-lover as to-a-rich-man of-wealth for-the-sake
 χαρισάμενος ἐξαπατηθείη καὶ μὴ λάβοι χρήματα,
having-gratified should-be-deceived and not should-get money
 ἀναφανέντος τοῦ ἐραστοῦ πένητος, οὐδὲν ἥττον αἰσχρόν·
having-appeared the lover poor in-no-way less (it-is)-shameful
 δοκεῖ γὰρ ὁ τοιοῦτος τό γε αὐτοῦ ἐπιδείξει, ὅτι
seems for the such-a-man the at-least of-himself to-have-shown that
 ἕνεκα χρημάτων ὅτιοῦν ἂν ὀφιοῦν ὑπηρετοῖ, τοῦτο δὲ
for-the-sake of-money anything — to-anyone he-would-serve this and
 οὐ καλόν. κατὰ τὸν αὐτὸν δὴ λόγον κἂν εἴ τις
(is)-not fine according-to the same indeed reasoning even if anyone
 ὡς ἀγαθῷ χαρισάμενος καὶ αὐτὸς ὡς ἀμείνων ἐσόμενος
as to-a-good-man having-gratified and himself as better about-to-be
 διὰ τὴν φιλίαν ἐραστοῦ ἐξαπατηθείη, ἀναφανέντος ἐκείνου
through the friendship of-a-lover should-be-deceived having-appeared that-man
 κακοῦ καὶ οὐ κεκτημένου ἀρετῆς, ὅμως καλὴ ἢ ἀπάτη·
base and not possessing virtue nevertheless (is)-fine the deception
 δοκεῖ γὰρ αὖ καὶ οὗτος τὸ καθ' αὐτὸν δεδηλωκέναι, ὅτι
seems for in-turn also this-man the as-to himself to-have-made-clear that
 ἀρετῆς γ' ἕνεκα καὶ τοῦ βελτίων γενέσθαι πᾶν ἂν
of-virtue at-least for-the-sake and of-the better to-become everything —
 παντὶ προθυμηθείη, τοῦτο δὲ αὖ πάντων κάλλιστον·
to-everyone he-would-be-eager this and in-turn of-all (is)-finest
 οὕτω πᾶν πάντως γε καλὸν ἀρετῆς γ' ἕνεκα
so everything altogether at-least (is)-fine of-virtue at-least for-the-sake

χαρίζεσθαι. οὗτός ἐστιν ὁ τῆς οὐρανίας θεοῦ ἔρως καὶ
 to-gratify this is the of-the Heavenly goddess love and
 οὐράνιος καὶ πολλοῦ ἄξιος καὶ πόλει καὶ ιδιώταις, πολλὴν
 heavenly and of-much worth both to-a-city and to-private-men much
 ἐπιμέλειαν ἀναγκάζων ποιεῖσθαι πρὸς ἀρετὴν τὸν τε
 care compelling to-take toward virtue the both
 ἐρῶντα αὐτὸν αὐτοῦ καὶ τὸν ἐρώμενον· οἱ δ' ἕτεροι πάντες
 lover himself of-himself and the beloved the and others all
 τῆς ἑτέρας, τῆς πανδήμου. ταῦτά σοι, ἔφη, ὥς ἐκ
 (are)-of-the other of-the Common these-things to-you he-said as from
 τοῦ παραχρήμα, ὦ Φαῖδρε, περὶ Ἔρωτος συμβάλλομαι.
 the on-the-spot O Phaedrus concerning Love I-contribute

VIII · ERYXIMACHUS: LOVE IN THE BODY

Eryximachus takes over while Aristophanes waits out a fit of hiccups. He accepts Pausanias' two Loves but says they are not confined to human souls: they run through the bodies of all animals, through plants, and through everything that is. Medicine is the science of the body's loves, and the physician's work is to make the most hostile elements in a body friendly to one another.

- d Πausανίου δὲ παυσαμένου — διδάσκουσι γάρ με ἴσα
 of-Pausanias and having-paused they-teach for me balanced
 λέγειν οὕτως· οἱ σοφοί — ἔφη ὁ Ἀριστοδήμος δεῖν
 to-speak thus-here the wise-men he-said — Aristodemus (that)-it-behooved
 μὲν Ἀριστοφάνη λέγειν, τυχεῖν δὲ αὐτῷ τινα ἢ ὑπὸ
 indeed Aristophanes to-speak to-have-befallen but him some either from
 πλησμονῆς ἢ ὑπὸ τινος ἄλλου λύγγα ἐπιπεπτωκυῖαν καὶ οὐχ
 repletion or from some other a-hiccup having-fallen-upon-(him) and not
 οἶόν τε εἶναι λέγειν, ἀλλ' εἰπεῖν αὐτόν — ἐν τῇ κάτω γὰρ
 able and to-be to-speak but to-have-said him in the below for

αὐτοῦ τὸν ἱατρὸν Ἐρυξίμαχον κατακείσθαι — ὦ Ἐρυξίμαχε,

of-him the physician Eryximachus to-recline O Eryximachus

δίκαιος εἶ ἢ παῦσαί με τῆς λυγγὸς ἢ λέγειν ὑπὲρ

just you-are either to-stop me of-the hiccup or to-speak on-behalf-of

ἐμοῦ, ἕως ἂν ἐγὼ παύσωμαι. καὶ τὸν Ἐρυξίμαχον εἰπεῖν

me until — I may-cease and — Eryximachus to-have-said

ἀλλὰ ποιήσω ἀμφότερα ταῦτα· ἐγὼ μὲν γὰρ ἐρῶ ἐν τῷ

but I-will-do both these-things I indeed for will-speak in the

σῶ μέρει, σὺ δ' ἐπειδὰν παύσῃ, ἐν τῷ ἐμῷ. ἐν ᾧ δ' ἂν ἐγὼ

your turn you and whenever you-cease in the mine in which and — I

λέγω, ἐὰν μὲν σοι ἐθέλῃ ἀπνευστί ἔχοντι πολὺν χρόνον

speak if indeed for-you it-is-willing without-breathing being much time

παύεσθαι ἢ λύγξ· εἰ δὲ μή, ὕδατι ἀνακογχυλίασον. εἰ δ'

to-cease the hiccup if but not with-water gargle if and

ἄρα πάνυ ἰσχυρά ἐστιν, ἀναλαβὼν τι τοιοῦτον οἶον

then very strong it-is having-taken-up something such with-which

κινήσεις ἂν τὴν ῥίνα, πτάρε· καὶ ἐὰν τοῦτο ποιήσῃς ἅπαξ ἢ

you-might-stir — the nose sneeze and if this you-do once or

δὶς, καὶ εἰ πάνυ ἰσχυρά ἐστὶ, παύσεται. οὐκ ἂν φθάνοις

twice even if very strong it-is it-will-cease not — you-would-be-too-soon

λέγων, φάναι τὸν Ἀριστοφάνη· ἐγὼ δὲ ταῦτα ποιήσω.

speaking to-say — Aristophanes I and these-things will-do

εἰπεῖν δὴ τὸν Ἐρυξίμαχον, δοκεῖ τοίνυν μοι ἀναγκαῖον 186

to-have-said indeed — Eryximachus it-seems therefore to-me necessary

εἶναι, ἐπειδὴ Πausanias ὀρμήσας ἐπὶ τὸν λόγον καλῶς οὐχ

to-be since Pausanias having-set-out upon the argument finely not

ἱκανῶς ἀπετέλεσε, δεῖν ἐμὲ πειράσθαι τέλος ἐπιθεῖναι

sufficiently finished-(it) (that)-it-behooves me to-try an-end to-set

τῷ λόγῳ. τὸ μὲν γὰρ διπλοῦν εἶναι τὸν ἔρωτα δοκεῖ μοι

to-the argument the indeed for double to-be the love it-seems to-me

καλῶς διελέσθαι· ὅτι δὲ οὐ μόνον ἐστὶν ἐπὶ ταῖς ψυχαῖς

finely to-have-distinguished that but not only he-is upon the souls

τῶν ἀνθρώπων πρὸς τοὺς καλοὺς ἀλλὰ καὶ πρὸς ἄλλα
of-the men toward the beautiful but also toward other-things
 πολλὰ καὶ ἐν τοῖς ἄλλοις, τοῖς τε σώμασι τῶν πάντων
many and in the others the both bodies of-the all
 ζώων καὶ τοῖς ἐν τῇ γῇ φυομένοις καὶ ὥς ἔπος εἰπεῖν
animals and the-things in the earth growing and as a-word to-say
 ἐν πᾶσι τοῖς οὖσι, καθεωρακέναι μοι δοκῶ ἐκ τῆς
in all the things-that-are to-have-observed to-myself I-seem from the
 ἱατρικῆς, τῆς ἡμετέρας τέχνης, ὥς μέγας καὶ θαυμαστὸς
medicine the our art how great and wonderful
 καὶ ἐπὶ πᾶν ὁ θεὸς τείνει καὶ κατ' ἀνθρώπινα καὶ κατὰ
and over everything the god extends both over human and over
 θεία πράγματα. ἄρξομαι δὲ ἀπὸ τῆς ἱατρικῆς λέγων,
divine matters I-will-begin and from the medicine speaking
 ἵνα καὶ πρεσβεύωμεν τὴν τέχνην. ἡ γὰρ φύσις τῶν
so-that also we-may-honor the art the for nature of-the
 σωμάτων τὸν διπλοῦν ἔρωτα τοῦτον ἔχει· τὸ γὰρ ὑγιὲς
bodies the double love this has the for healthy
 τοῦ σώματος καὶ τὸ νοσοῦν ὁμολογουμένως ἕτερόν τε καὶ
of-the body and the ailing confessedly different both and
 ἀνόμοιον ἐστὶ, τὸ δὲ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ.
unlike is the and unlike of-unlike-things desires and loves
 ἄλλος μὲν οὖν ὁ ἐπὶ τῷ ὑγιεινῷ ἔρως, ἄλλος δὲ ὁ
one indeed then (is)-the upon the healthy love another and the
 ἐπὶ τῷ νοσώδει. ἔστιν δὴ, ὥσπερ ἄρτι Πausανίας ἔλεγεν
upon the diseased it-is indeed just-as just-now Pausanias was-saying
 τοῖς μὲν ἀγαθοῖς καλὸν χαρίζεσθαι τῶν ἀνθρώπων, τοῖς
to-the indeed good (it-is)-fine to-gratify of-the men to-the
 δ' ἀκολάστοις αἰσχρόν, οὕτω καὶ ἐν αὐτοῖς τοῖς σώμασιν
and licentious (it-is)-shameful so also in themselves the bodies
 τοῖς μὲν ἀγαθοῖς ἐκάστου τοῦ σώματος καὶ ὑγιεινοῖς
to-the indeed good of-each the body and healthy

καλὸν χαρίζεσθαι καὶ δεῖ, καὶ τοῦτό ἐστιν ᾧ ὄνομα
 (it-is)-fine to-gratify and one-must and this is to-which (the)-name
 τὸ ἱατρικόν, τοῖς δὲ κακοῖς καὶ νοσώδεσιν αἰσχρόν τε
 (is)-the medical-art to-the and bad and diseased (it-is)-shameful both
 καὶ δεῖ ἀχαριστεῖν, εἰ μέλλει τις τεχνικὸς εἶναι. ἔστι
 and one-must to-refuse-favor if is-to anyone skilled to-be it-is
 γὰρ ἱατρική, ὡς ἐν κεφαλαίῳ εἰπεῖν, ἐπιστήμη τῶν τοῦ
 for medicine as in summary to-say a-knowledge of-the of-the
 σώματος ἐρωτικῶν πρὸς πλησμονὴν καὶ κένωσιν, καὶ ὁ
 body love-matters toward repletion and evacuation and the
 διαγιγνώσκων ἐν τούτοις τὸν καλὸν τε καὶ αἰσχρόν ἔρωτα,
 (one)-discerning in these the fine both and shameful love
 οὗτός ἐστιν ὁ ἱατρικώτατος, καὶ ὁ μεταβάλλειν ποιῶν,
 this is the most-skilled-in-medicine and the to-change (one)-making
 ὥστε ἀντὶ τοῦ ἐτέρου ἔρωτος τὸν ἕτερον κτᾶσθαι, καὶ
 so-that instead-of the one love the other to-acquire and
 οἷς μὴ ἔνεστιν ἔρωτος, δεῖ δ' ἐγγενέσθαι, ἐπιστάμενος
 in-whom not is-present love it-behooves and to-arise knowing-how
 ἐμποιῆσαι καὶ ἐνόντα ἐξελεῖν, ἀγαθὸς ἂν εἷη δημιουργός.
 to-implant and being-present to-remove a-good would be craftsman
 δεῖ γὰρ δὴ τὰ ἐχθίστα ὄντα ἐν τῷ σώματι φίλα οἷόν
 one-must for indeed the most-hostile being in the body friendly able
 τ' εἶναι ποιεῖν καὶ ἐρᾶν ἀλλήλων. ἔστι δὲ ἐχθίστα τὰ
 and to-be to-make and to-love one-another are and most-hostile the
 ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ,
 most-opposite cold to-hot bitter to-sweet dry to-wet
 πάντα τὰ τοιαῦτα· τούτοις ἐπιστηθεὶς ἔρωτα ἐμποιῆσαι καὶ
 all the such-things in-these having-known-how love to-implant and
 ὁμόνοιον ὁ ἡμέτερος πρόγονος Ἀσκληπιός, ὥς φασιν οἷδε οἱ
 concord the our ancestor Asclepius as say these the
 ποιηταὶ καὶ ἐγὼ πείθομαι, συνέστησεν τὴν ἡμετέραν τέχνην.
 poets and I believe founded the our art

The same double love governs music, which produces agreement between high and low and between quick and slow. It governs the seasons, which bring health when the orderly love rules them and plague and blight when the wanton one does. It governs sacrifice and divination too, which are the commerce between gods and men.

- 187 ἢ τε οὖν ἰατρική, ὥσπερ λέγω, πᾶσα διὰ τοῦ θεοῦ
the both then medicine just-as I-say all through the god
 τούτου κυβερνᾶται, ὡσαύτως δὲ καὶ γυμναστική καὶ
this is-steered likewise and also gymnastics and
 γεωργία· μουσική δὲ καὶ παντὶ κατάδηλος τῷ καὶ
agriculture music and also to-everyone (is)-quite-clear to-the-one even
 μικρὸν προσέχοντι τὸν νοῦν ὅτι κατὰ ταῦτ' ἔχει
a-little applying the mind that in the-same-way it-is
 τούτοις, ὥσπερ ἴσως καὶ Ἡράκλειτος βούλεται λέγειν,
with-these just-as perhaps also Heraclitus wishes to-say
 ἐπεὶ τοῖς γε ῥήμασιν οὐ καλῶς λέγει. τὸ ἐν γὰρ φησι
since in-the at-least words not well he-says the one for he-says
 διαφερόμενον αὐτὸ αὐτῷ συμφέρεσθαι, ὥσπερ ἀρμονίαν
differing itself with-itself to-agree just-as an-attunement
 τόξου τε καὶ λύρας. ἔστι δὲ πολλὴ ἀλογία ἀρμονίαν
of-a-bow both and of-a-lyre there-is and much absurdity an-attunement
 φάναι διαφέρεισθαι ἢ ἐκ διαφερομένων ἔτι εἶναι. ἀλλὰ
to-say to-differ or out-of things-differing still to-be but
 ἴσως τότε ἐβούλετο λέγειν, ὅτι ἐκ διαφερομένων πρότερον
perhaps this he-meant to-say that out-of things-differing formerly
 τοῦ ὀξέος καὶ βαρέος, ἔπειτα ὕστερον ὁμολογησάντων
the high and low then afterward having-agreed
 γέγονεν ὑπὸ τῆς μουσικῆς τέχνης. οὐ γὰρ δήπου ἐκ
it-has-come-to-be by the musical art not for surely out-of

διαφερομένων γε ἔτι τοῦ ὀξέος καὶ βαρέος ἀρμονία
things-differing at-least still the high and low an-attunement
 ἂν εἴη· ἡ γὰρ ἀρμονία συμφωνία ἐστίν, συμφωνία δὲ
would be the for attunement a-consonance is a-consonance and
 ὁμολογία τις — ὁμολογίαν δὲ ἐκ διαφερομένων, ἕως
an-agreement some an-agreement and out-of things-differing so-long-as
 ἂν διαφέρωνται, ἀδύνατον εἶναι· διαφερόμενον δὲ αὖ
— they-differ (is)-impossible to-be differing and in-turn
 καὶ μὴ ὁμολογοῦν ἀδύνατον ἀρμόσαι — ὥσπερ γε καὶ
and not agreeing (it-is)-impossible to-attune just-as at-least also
 ὁ ρυθμὸς ἐκ τοῦ ταχέος καὶ βραδέος, ἐκ διενηνεγμένων
the rhythm out-of the quick and slow out-of things-having-differed
 πρότερον, ὕστερον δὲ ὁμολογησάντων γέγονε.
formerly afterward and having-agreed has-come-to-be
 τὴν δὲ ὁμολογίαν πᾶσι τούτοις, ὥσπερ ἐκεῖ ἡ ἰατρική, d
the and agreement in-all these just-as there the medicine
 ἐνταῦθα ἡ μουσικὴ ἐντίθησιν, ἔρωτα καὶ ὁμόνοιαν ἀλλήλων
here the music implants love and concord of-one-another
 ἐμποίησασα· καὶ ἔστιν αὖ μουσικὴ περὶ ἀρμονίαν
having-produced and is in-turn music concerning attunement
 καὶ ρυθμὸν ἐρωτικῶν ἐπιστήμη. καὶ ἐν μὲν γε αὐτῇ
and rhythm of-love-matters a-knowledge and in indeed at-least itself
 τῇ συστάσει ἀρμονίας τε καὶ ρυθμοῦ οὐδὲν χαλεπὸν τὰ
the composition of-attunement both and of-rhythm nothing hard the
 ἐρωτικά διαγιγνώσκειν, οὐδὲ ὁ διπλοῦς ἔρως ἐνταυθα
love-matters to-discern nor the double love here
 πω ἔστιν· ἀλλ' ἐπειδὰν δέη πρὸς τοὺς ἀνθρώπους
yet is but whenever there-is-need toward the men
 καταχρησθαι ρυθμῷ τε καὶ ἀρμονίᾳ ἢ ποιοῦντα, ὃ δὴ
to-apply rhythm both and attunement either composing which indeed
 μελοποιῖαν καλοῦσιν, ἢ χρώμενον ὀρθῶς τοῖς πεποιημένοις
song-making they-call or using rightly the composed

μέλεσί τε καὶ μέτροις, ὃ δὴ παιδεία ἐκλήθη, ἐνταῦθα
songs both and meters which indeed education was-called here
 δὴ καὶ χαλεπὸν καὶ ἀγαθοῦ δημιουργοῦ δεῖ. πάλιν
indeed both (it-is)-bard and of-a-good craftsman there-is-need again
 γὰρ ἥκει ὁ αὐτὸς λόγος, ὅτι τοῖς μὲν κοσμίους τῶν
for comes the same argument that to-the indeed orderly of-the
 ἀνθρώπων, καὶ ὥς ἂν κοσμιώτεροι γίνωντο οἱ μήπω
men and so-that — more-orderly might-become the-ones not-yet
 ὄντες, δεῖ χαρίζεσθαι καὶ φυλάττειν τὸν τούτων ἔρωτα,
being one-must to-gratify and to-guard the of-these love
 καὶ οὗτός ἐστιν ὁ καλός, ὁ οὐράνιος, ὁ τῆς Οὐρανίας
and this is the fine the heavenly the of-the Heavenly
 μουσῆς Ἑρως· ὁ δὲ Πολυμνίας ὁ πάνδημος, ὃν δεῖ
Muse Love the and of-Polyhymnia the common whom one-must
 εὐλαβούμενον προσφέρειν οἷς ἂν προσφέρῃ, ὅπως
taking-care to-apply to-whom — one-may-apply-(him) so-that
 ἂν τὴν μὲν ἡδονὴν αὐτοῦ καρπώσεται, ἀκολασίαν δὲ
— the indeed pleasure of-him one-may-reap license and
 μηδεμίαν ἐμπούση, ὥσπερ ἐν τῇ ἡμετέρα τέχνῃ μέγα
not-any one-may-implant just-as in the our art (it-is)-a-great
 ἔργον ταῖς περὶ τὴν ὀψοποικὴν τέχνῃ ἐπιθυμίαις
task with-the concerning the cookery art appetites
 καλῶς χρῆσθαι, ὥστ' ἄνευ νόσου τὴν ἡδονὴν καρπώσασθαι.
well to-deal so-as without disease the pleasure to-reap
 188 καὶ ἐν μουσικῇ δὴ καὶ ἐν ἰατρικῇ καὶ ἐν τοῖς ἄλλοις
and in music indeed and in medicine and in the others
 πᾶσι καὶ τοῖς ἀνθρωπείους καὶ τοῖς θείοις, καθ' ὅσον
all both the human and the divine according-to as-much-as
 παρέκει, φυλακτέον ἐκάτερον τὸν ἔρωτα· ἔνεστον γάρ.
is-possible one-must-watch each the love they-are-present-both for
 ἐπεὶ καὶ ἡ τῶν ὥρων τοῦ ἐνιαυτοῦ σύστασις μεστή ἐστιν
since also the of-the seasons of-the year constitution full is

ἀμφοτέρων τούτων, καὶ ἐπειδὰν μὲν πρὸς ἄλληλα τοῦ
of-both these and whenever indeed toward one-another the
 κοσμοῦ τύχη ἔρωτος ᾧ νυνδὴ ἐγὼ ἔλεγον, τά τε θερμὰ
orderly they-obtain love which just-now I was-saying the both hot
 καὶ τὰ ψυχρὰ καὶ ξηρὰ καὶ ὑγρά, καὶ ἁρμονίαν καὶ κρᾶσιν
and the cold and dry and wet and attunement and blending
 λάβη σώφρονα, ἥκει φέροντα εὐετηρίαν τε καὶ ὑγίειαν
they-take temperate they-come bringing good-season both and health
 ἀνθρώποις καὶ τοῖς ἄλλοις ζώοις τε καὶ φυτοῖς, καὶ οὐδὲν
to-men and to-the other animals both and plants and in-nothing
 ἠδίκησεν· ὅταν δὲ ὁ μετὰ τῆς ὕβρεως Ἔρως ἐγκρατέστερος
they-wronged whenever but the with the wantonness Love more-masterful
 περὶ τὰς τοῦ ἐνιαυτοῦ ὥρας γένηται, διέφθειρέν τε
concerning the of-the year seasons becomes it-destroyed both
 πολλὰ καὶ ἠδίκησεν. οἳ τε γὰρ λοιμοὶ φιλοῦσι γίνεσθαι
many-things and wronged the both for plagues are-wont to-arise
 ἐκ τῶν τοιούτων καὶ ἄλλα ἀνόμοια πολλὰ νοσήματα καὶ
from the such-things and other unlike many diseases both
 τοῖς θηρίοις καὶ τοῖς φυτοῖς· καὶ γὰρ πάχναι καὶ χάλαζαι
for-the beasts and for-the plants and for hoar-frosts and hails
 καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἄλληλα
and blights from excess and disorder concerning one-another
 τῶν τοιούτων γίγνεται ἐρωτικῶν, ὧν ἐπιστήμη περὶ
of-the such arise love-matters of-which the-knowledge concerning
 ἄστρον τε φοράς καὶ ἐνιαυτῶν ὥρας ἀστρονομία καλεῖται.
of-stars both movements and of-years seasons astronomy is-called
 ἔτι τοίνυν καὶ αἱ θυσίαι πᾶσαι καὶ οἷς μαντικῇ c
further therefore also the sacrifices all and (the-things)-over-which divination
 ἐπιστατεῖ — ταῦτα δ' ἐστὶν ἡ περὶ θεοῦ τε καὶ
presides these and are the concerning gods both and
 ἀνθρώπους πρὸς ἀλλήλους κοινωνία — οὐ περὶ ἄλλο
men toward one-another communion not concerning another

τί ἐστὶν ἢ περὶ Ἔρωτος φυλακὴν τε καὶ ἰασιν.
anything is than concerning of-Love guarding both and healing
 πᾶσα γὰρ ἀσέβεια φιλεῖ γίγνεσθαι ἐὰν μή τις τῷ κοσμίῳ
all for impiety is-wont to-arise if not anyone to-the orderly
 Ἔρωτι χαρίζεται μηδὲ τιμᾷ τε αὐτὸν καὶ πρεσβεύῃ ἐν
Love gratifies nor honors both him and reveres in
 παντὶ ἔργῳ, ἀλλὰ τὸν ἕτερον, καὶ περὶ γονέας καὶ
every deed but the other both concerning parents both
 ζῶντας καὶ τετελευτηκότας καὶ περὶ θεοῦ· ἃ δὴ
living and dead and concerning gods which indeed
 προστέτακται τῇ μαντικῇ ἐπισκοπεῖν τοὺς ἐρώντας καὶ
has-been-enjoined to-the divination to-oversee the lovers and
 ἰατρεῖν, καὶ ἔστιν αὖ ἡ μαντικὴ φιλίας θεῶν καὶ
to-heal and is in-turn the divination of-friendship of-gods and
 ἀνθρώπων δημιουργὸς τῷ ἐπίστασθαι τὰ κατὰ ἀνθρώπους
of-men a-craftsman by-the to-understand the among men
 ἐρωτικά, ὅσα τείνει πρὸς θέμιν καὶ εὐσέβειαν.
love-matters as-many-as tend toward right and piety
 οὕτω πολλὴν καὶ μεγάλην, μᾶλλον δὲ πᾶσαν δύναμιν
so much and great rather but all power
 ἔχει συλλήβδην μὲν ὁ πᾶς Ἔρως, ὁ δὲ περὶ τὰγαθὰ
has in-sum indeed the whole Love the and concerning the-good
 μετὰ σωφροσύνης καὶ δικαιοσύνης ἀποτελούμενος καὶ παρ'
with temperance and justice accomplished both among
 ἡμῶν καὶ παρὰ θεοῖς, οὗτος τὴν μεγίστην δύναμιν ἔχει
us and among gods this the greatest power has
 καὶ πᾶσαν ἡμῶν εὐδαιμονίαν παρασκευάζει καὶ ἀλλήλοις
and all for-us happiness provides and with-one-another
 δυναμένους ὁμιλεῖν καὶ φίλους εἶναι καὶ τοῖς κρείττοσιν
(us)-being-able to-associate and friends to-be and to-the mightier
 ἡμῶν θεοῖς. ἴσως μὲν οὖν καὶ ἐγὼ τὸν ἔρωτα ἐπαινῶν
than-us gods perhaps indeed then also I the love praising

πολλὰ παραλείπω, οὐ μέντοι ἐκὼν γε. ἀλλ' εἴ τι
many-things omit not however willing at-least but if anything
 ἐξέλιπον, σὸν ἔργον, ὦ Ἀριστόφανες, ἀναπληρῶσαι.
I-left-out (it-is)-your task O Aristophanes to-fill-up
 ἢ εἴ πως ἄλλως ἐν νῶ ἔχεις ἐγκωμιάζειν τὸν θεόν,
or if somehow otherwise in mind you-have to-praise the god
 ἐγκωμιάζε, ἐπειδὴ καὶ τῆς λυγγὸς πέπασαι.
praise-(him) since also of-the hiccup you-have-ceased

X • ARISTOPHANES: THE ORIGINAL HUMAN BEINGS

The hiccup stops once Aristophanes tries the sneeze, and he and Eryximachus spar about raising a laugh. Men, he says, have not grasped the power of Love. Human beings were once round, with four hands, four legs, and two faces, in three kinds — male, female, and a third that was both — until they attacked the gods and Zeus cut each in two. Apollo healed the cut; the halves died of longing for each other, so Zeus moved their genitals to the front, and Love is the inborn desire to make one out of two.

ἐκδεξάμενον οὖν ἔφη εἰπεῖν τὸν Ἀριστοφάνη ὅτι
having-taken-up then he-said to-have-said — Aristophanes that
 καὶ μάλ' ἐπαύσατο, οὐ μέντοι πρὶν γε τὸν πταρμὸν
indeed quite it-ceased not however before at-least the sneeze
 προσενεχθῆναι αὐτῇ, ὥστε με θαυμάζειν εἰ τὸ κόσμιον
to-be-applied to-it so-that me to-wonder if the orderly
 τοῦ σώματος ἐπιθυμεῖ τοιούτων ψόφων καὶ γαργαλισμῶν,
of-the body desires such noises and ticklings
 οἷον καὶ ὁ πταρμός ἐστιν· πάνυ γὰρ εὐθὺς ἐπαύσατο,
such-as also the sneeze is entirely for at-once it-ceased
 ἐπειδὴ αὐτῷ τὸν πταρμὸν προσήνεγκα.
when to-it the sneeze I-applied

189

- b καὶ τὸν Ἐρυξίμαχον, ὠγαθέ, φάναι, Ἀριστόφανες, ὄρα
and — Eryximachus O-good-man to-say Aristophanes see
 τί ποιεῖς. γελωτοποιεῖς μέλλων λέγειν, καὶ φύλακά με
what you-do you-play-the-buffoon being-about to-speak and a-guard me
 τοῦ λόγου ἀναγκάζεις γίγνεσθαι τοῦ σεαυτοῦ, ἔάν τι
of-the speech you-compel to-become the of-yourself if anything
 γελοῖον εἴπῃς, ἔξόν σοι ἐν εἰρήνῃ λέγειν.
laughable you-say (it)-being-permitted to-you in peace to-speak
 καὶ τὸν Ἀριστοφάνη γελάσαντα εἰπεῖν εὖ λέγεις, ὦ
and — Aristophanes having-laughed to-have-said well you-say O
 Ἐρυξίμαχε, καί μοι ἔστω ἄρρητα τὰ εἰρημένα. ἀλλὰ μὴ
Eryximachus and for-me let-be unsaid the things-said but not
 με φύλαττε, ὥς ἐγὼ φοβοῦμαι περὶ τῶν μελλόντων
me guard as I fear concerning the-things being-about
 ῥηθήσεσθαι, οὐ τι μὴ γελοῖα εἴπω — τοῦτο μὲν γὰρ
to-be-said not at-all lest laughable I-say this indeed for
 ἂν κέρδος εἴη καὶ τῆς ἡμετέρας μούσης ἐπιχώριον —
would a-gain be and of-the our Muse native
 ἀλλὰ μὴ καταγέλαστα.
but lest ridiculous-things
- c βαλὼν γε, φάναι, ὦ Ἀριστόφανες, οἶε ἐκφεύξεσθαι·
having-shot at-least to-say O Aristophanes you-think to-escape
 ἀλλὰ πρόσεχε τὸν νοῦν καὶ οὕτως λέγε ὥς δώσω
but apply the mind and so speak as about-to-give
 λόγον. ἴσως μέντοι, ἂν δόξῃ μοι, ἀφήσω σε.
an-account perhaps however if it-seems-good to-me I-shall-let-go you
- d καὶ μὴν, ὦ Ἐρυξίμαχε, εἰπεῖν τὸν Ἀριστοφάνη, ἄλλῃ
and indeed O Eryximachus to-have-said — Aristophanes in-another
 γέ πῃ ἐν νῶ ἔχω λέγειν ἢ ἢ σύ τε καὶ Πανσανίας
at-least way in mind I-have to-speak than in-which you both and Pausanias
 εἰπέτην. ἐμοὶ γὰρ δοκοῦσιν ἄνθρωποι παντάπασιν τὴν
spoke to-me for seem men altogether the

τοῦ ἔρωτος δύναμιν οὐκ ἦσθησθαι, ἐπεὶ αἰσθανόμενοι
of-the love power not to-have-perceived since perceiving
 γε μέγιστ' ἂν αὐτοῦ ἱερὰ κατασκευάσαι καὶ βωμούς,
at-least greatest — of-him temples to-build and altars
 καὶ θυσίας ἂν ποιεῖν μεγίστας, οὐχ ὥσπερ νῦν τούτων
and sacrifices would to-make greatest not just-as now of-these
 οὐδὲν γίγνεται περὶ αὐτόν, δέον πάντων μάλιστα
nothing happens concerning him (it)-being-needful of-all most
 γίνεσθαι. ἔστι γὰρ θεῶν φιланθρωπότατος, ἐπικούρος τε
to-happen be-is for of-gods most-loving-of-men a-helper both
 ὧν τῶν ἀνθρώπων καὶ ἰατρὸς τούτων ὧν ἰαθέντων
being of-the men and a-physician of-those-things which having-been-healed
 μεγίστη εὐδαιμονία ἂν τῷ ἀνθρωπείῳ γένει εἴη. ἐγὼ οὖν
greatest happiness would to-the human race be I then
 πειράσομαι ὑμῖν εἰσηγήσασθαι τὴν δύναμιν αὐτοῦ, ὑμεῖς
will-try to-you to-expound the power of-him you
 δὲ τῶν ἄλλων διδάσκαλοι ἔσεσθε. δεῖ δὲ πρῶτον ὑμᾶς
and of-the others teachers will-be one-must and first you
 μαθεῖν τὴν ἀνθρωπίνην φύσιν καὶ τὰ παθήματα αὐτῆς. ἡ
to-learn the human nature and the experiences of-it the
 γὰρ πάλαι ἡμῶν φύσις οὐχ αὕτη ἦν ἥπερ νῦν, ἀλλ' ἄλλοία.
for of-old of-us nature not the-same was as-that now but different
 πρῶτον μὲν γὰρ τρία ἦν τὰ γένη τὰ τῶν ἀνθρώπων, οὐχ
first indeed for three were the kinds the of-the men not
 ὥσπερ νῦν δύο, ἄρρεν καὶ θῆλυ, ἀλλὰ καὶ τρίτον προσῆν
just-as now two male and female but also a-third was-besides
 κοινὸν ὃν ἀμφοτέρων τούτων, οὗ νῦν ὄνομα λοιπόν,
common being of-both these of-which now (the)-name (is)-left
 αὐτὸ δὲ ἡφάνισται· ἀνδρόγυνον γὰρ ἐν τότε μὲν ἦν καὶ
it but has-vanished man-woman for one then indeed was both

εἶδος καὶ ὄνομα ἐξ ἀμφοτέρων κοινὸν τοῦ τε ἄρρενος καὶ
a-form and a-name out-of both common the both male and

θήλεος, νῦν δὲ οὐκ ἔστιν ἄλλ' ἢ ἐν ὀνειδίει ὄνομα κείμενον.

female now but not it-is otherwise than in reproach a-name lying

190 ἔπειτα ὅλον ἦν ἐκάστου τοῦ ἀνθρώπου τὸ εἶδος στρογγύλον,

then whole was of-each the man the form round

νῶτον καὶ πλευρὰς κύκλῳ ἔχον, χεῖρας δὲ τέτταρας

back and sides in-a-circle having hands and four

εἶχε, καὶ σκέλη τὰ ἴσα ταῖς χερσίν, καὶ πρόσωπα δὺ

it-had and legs the equal to-the hands and faces two

ἐπ' αὐχένι κυκλοτερεῖ, ὅμοια πάντῃ· κεφαλὴν δ' ἐπ'

upon a-neck rounded alike in-every-way a-head and upon

ἀμφοτέροις τοῖς προσώποις ἐναντίοις κειμένοις μίαν, καὶ

both the faces opposite lying one and

ὦτα τέτταρα, καὶ αἰδοῖα δύο, καὶ τᾶλλα πάντα ὡς ἀπὸ

ears four and genitals two and the-rest all as from

τούτων ἄν τις εἰκάσειεν. ἐπορεύετο δὲ καὶ ὀρθὸν ὥσπερ

these — one might-conjecture it-went and also upright just-as

νῦν, ὁποτέρωσσε βουλευθείη· καὶ ὅποτε ταχὺ ὀρμήσειεν

now to-whichever-side it-might-wish and whenever quickly it-set-out

θεῖν, ὥσπερ οἱ κυβιστῶντες καὶ εἰς ὀρθὸν τὰ σκέλη

to-run just-as the tumblers and into upright the legs

περιφερόμενοι κυβιστῶσι κύκλῳ, ὁκτὼ τότε οὔσι τοῖς

whirling turn-somersaults in-a-circle eight then being on-the

μέλεσιν ἀπερειδόμενοι ταχὺ ἐφέροντο κύκλῳ. ἦν δὲ διὰ

limbs supporting-themselves quickly they-were-borne in-a-circle were and through

ταῦτα τρία τὰ γένη καὶ τοιαῦτα, ὅτι τὸ μὲν ἄρρεν ἦν

these-things three the kinds and such because the indeed male was

τοῦ ἡλίου τὴν ἀρχὴν ἔκγονον, τὸ δὲ θῆλυ τῆς γῆς, τὸ

of-the sun the beginning offspring the and female of-the earth the

δὲ ἀμφοτέρων μετέχον τῆς σελήνης, ὅτι καὶ ἡ σελήνη

and of-both partaking of-the moon because also the moon

ἀμφοτέρων μετέχει· περιφερῇ δὲ δὴ ἦν καὶ αὐτὰ καὶ
of-both partakes round and indeed were both themselves and
 ἡ πορεία αὐτῶν διὰ τὸ τοῖς γονεῦσιν ὅμοια εἶναι.

the going of-them through the to-the parents like to-be

ἦν οὖν τὴν ἰσχὺν δεινὰ καὶ τὴν ῥώμην, καὶ τὰ
they-were then in-the strength terrible and in-the might and the

φρονήματα μεγάλα εἶχον, ἐπεχείρησαν δὲ τοῖς θεοῖς, καὶ
thoughts great they-had they-attacked and the gods and

ὁ λέγει Ὅμηρος περὶ Ἐφιάλτου τε καὶ Ὠτου, περὶ
what says Homer about Ephialtes both and Otus about

ἐκείνων λέγεται, τὸ εἰς τὸν οὐρανὸν ἀνάβασιν ἐπιχειρεῖν
those is-said the to the heaven an-ascent to-attempt

ποιεῖν, ὡς ἐπιθησομένων τοῖς θεοῖς. ὁ οὖν Ζεὺς καὶ οἱ
to-make as about-to-attack the gods — then Zeus and the

ἄλλοι θεοὶ ἐβουλεύοντο ὅτι χρὴ αὐτοὺς ποιῆσαι, καὶ
other gods deliberated what one-must them to-do and

ἠπόρουν· οὔτε γὰρ ὅπως ἀποκτείναιεν εἶχον καὶ ὥσπερ
were-at-a-loss neither for how they-might-kill-(them) they-knew and just-as

τοὺς γίγαντας κεραυνώσαντες τὸ γένος ἀφανίσαιεν —
the giants having-blasted the race they-might-make-vanish

αἱ τιμαὶ γὰρ αὐτοῖς καὶ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων
the honors for for-them and rites the from the men

ἠφανίζετο — οὔτε ὅπως ἐῶεν ἀσελγαίνειν. μόγισ
were-vanishing nor how they-might-allow to-run-riot with-difficulty

δὴ ὁ Ζεὺς ἐννοήσας λέγει ὅτι δοκῶ μοι, ἔφη, ἔχειν
indeed — Zeus having-thought says that I-seem to-myself he-said to-have

μηχανήν, ὡς ἂν εἶεν τε ἀνθρώποι καὶ παύσαιτο τῆς
a-device so-that — they-might-be both men and might-cease of-the

ἀκολασίας ἀσθενέστεροι γενόμενοι. νῦν μὲν γὰρ αὐτούς,
license weaker having-become now indeed for them

ἔφη, διατεμῶ δίχα ἕκαστον, καὶ ἅμα μὲν ἀσθενέστεροι
he-said I-will-cut in-two each and at-once indeed weaker

ἔσονται, ἅμα δὲ χρησιμώτεροι ἡμῖν διὰ τὸ πλείους τὸν
they-will-be at-once and more-useful to-us through the more the

ἀριθμὸν γεγονέναι καὶ βαδιοῦνται ὀρθοὶ ἐπὶ δυοῖν σκελοῖν.
number to-have-become and they-will-walk upright upon two legs

ε ἂν δ' ἔτι δοκῶσιν ἀσελγαίνειν καὶ μὴ ἑέλωσιν ἡσυχίαν
if and still they-seem to-run-riot and not are-willing quiet

ἄγειν, πάλιν αὖ, ἔφη, τεμῶ δίχα, ὥστ' ἐφ' ἐνὸς
to-keep again in-turn he-said I-will-cut in-two so-that upon one

πορεύσονται σκέλους ἀσκολιάζοντες. ταῦτα εἰπὼν ἔτεμνε
they-will-go leg hopping these-things having-said he-cut

τοὺς ἀνθρώπους δίχα, ὥσπερ οἱ τὰ ὄα τέμνοντες
the men in-two just-as those the service-berries cutting

καὶ μέλλοντες ταριχεύειν, ἢ ὥσπερ οἱ τὰ ᾠὰ ταῖς
and being-about to-preserve-(them) or just-as those the eggs with-the

θριξίν· ὅντινα δὲ τέμοι, τὸν Ἀπόλλω ἐκέλευεν τό τε
hairs whomever and he-cut — Apollo he-bade the both

πρόσωπον μεταστρέφειν καὶ τὸ τοῦ αὐχένος ἥμισυ πρὸς
face to-turn-round and the of-the neck half toward

τὴν τομήν, ἵνα θεώμενος τὴν αὐτοῦ τμῆσιν κοσμώτερος
the cut so-that beholding the of-himself severing more-orderly

εἶη ὁ ἄνθρωπος, καὶ τᾶλλα ἰᾶσθαι ἐκέλευεν.
might-be the man and the-rest to-heal he-bade

191 ὁ δὲ τό τε πρόσωπον μετέστρεψε, καὶ συνέλκων

he and the both face turned-round and drawing-together

πανταχόθεν τὸ δέρμα ἐπὶ τὴν γαστέρα νῦν καλουμένην,
from-every-side the skin upon the belly now called

ὥσπερ τὰ σύσπαστα βαλλάντια, ἐν στόμα ποιῶν ἀπέδει
just-as the drawn-together purses one mouth making he-tied-off

κατὰ μέσσην τὴν γαστέρα, ὃ δὴ τὸν ὀμφαλὸν καλοῦσι.
at (the)-middle the belly which indeed the navel they-call

καὶ τὰς μὲν ἄλλας ρυτίδας τὰς πολλὰς ἐξελέαινε καὶ
and the indeed other wrinkles the many he-smoothed-out and

τὰ στήθη διήρθρου, ἔχων τι τοιοῦτον ὄργανον οἶον οἱ
the chests he-shaped having some such tool such-as the
 σκυτοτόμοι περὶ τὸν καλάποδα λεαίνοντες τὰς τῶν σκυτῶν
cobblers around the last smoothing the of-the leathers
 ῥυτίδας· ὀλίγας δὲ κατέλιπε, τὰς περὶ αὐτὴν τὴν γαστέρα
wrinkles a-few but he-left the around itself the belly
 καὶ τὸν ὀμφαλόν, μνημεῖον εἶναι τοῦ παλαιοῦ πάθους. ἐπειδὴ
and the navel a-memorial to-be of-the ancient suffering when
 οὖν ἡ φύσις δίχα ἐτμήθη, ποθοῦν ἕκαστον τὸ ἥμισυ τὸ αὐτοῦ
then the nature in-two was-cut longing-for each the half the of-itself
 συνήει, καὶ περιβάλλοντες τὰς χεῖρας καὶ συμπλεκόμενοι
came-together and throwing-round the hands and entwining
 ἀλλήλοις, ἐπιθυμοῦντες συμφῦναι, ἀπέθνησκον ὑπὸ λιμοῦ
with-one-another desiring to-grow-together they-were-dying from hunger
 καὶ τῆς ἄλλης ἀργίας διὰ τὸ μηδὲν ἐθέλειν χωρὶς
and the other inaction through the nothing to-be-willing apart-from
 ἀλλήλων ποιεῖν. καὶ ὁπότε τι ἀποθάνοι τῶν ἡμίσεων,
one-another to-do and whenever one died of-the halves
 τὸ δὲ λειφθεῖν, τὸ λειφθὲν ἄλλο ἐζήτει καὶ συνεπλέκετο,
the and was-left the (one)-left another sought and entwined-itself
 εἴτε γυναικὸς τῆς ὅλης ἐντύχοι ἡμίσει — ὃ δὴ νῦν
whether of-a-woman the whole it-met a-half which indeed now
 γυναῖκα καλοῦμεν — εἴτε ἀνδρός· καὶ οὕτως ἀπώλλυντο.
a-woman we-call or of-a-man and so they-were-perishing
 ἐλεήσας δὲ ὁ Ζεὺς ἄλλην μηχανὴν πορίζεται, καὶ
having-pitied-(them) and — Zeus another device provides and
 μετατίθησιν αὐτῶν τὰ αἰδοῖα εἰς τὸ πρόσθεν — τέως
transposes of-them the genitals to the front until-then
 γὰρ καὶ ταῦτα ἐκτὸς εἶχον, καὶ ἐγένων καὶ ἔτικτον οὐκ
for also these outside they-had and they-begot and they-bore not
 εἰς ἀλλήλους ἀλλ' εἰς γῆν, ὥσπερ οἱ τέττιγες — μετέθηκε
into one-another but into earth just-as the cicadas he-transposed

τε οὖν οὕτω αὐτῶν εἰς τὸ πρόσθεν καὶ διὰ τούτων τὴν
both then thus of-them to the front and through these the
 γένεσιν ἐν ἀλλήλοις ἐποίησεν, διὰ τοῦ ἄρρενος ἐν τῷ
generation in one-another he-made through the male in the
 θήλει, τῶνδε ἔνεκα, ἵνα ἐν τῇ συμπλοκῇ ἅμα μὲν εἰ
female of-these for-the-sake so-that in the embrace at-once indeed if
 ἀνὴρ γυναικὶ ἐντύχοι, γεννῶεν καὶ γίγνοιτο τὸ γένος,
a-man with-a-woman met they-might-beget and might-arise the race
 ἅμα δ' εἰ καὶ ἄρρην ἄρρενι, πλησμονὴ γοῦν γίγνοιτο
at-once and if also a-male with-a-male satiety at-any-rate might-arise
 τῆς συνουσίας καὶ διαπαύονται καὶ ἐπὶ τὰ ἔργα τρέποντο
of-the intercourse and they-might-rest and to the works might-turn
 καὶ τοῦ ἄλλου βίου ἐπιμελοῦντο. ἔστι δὲ οὖν ἐκ τóσου
and of-the other life might-take-care is indeed then from so-long-ago
 ὁ ἔρως ἔμφυτος ἀλλήλων τοῖς ἀνθρώποις καὶ τῆς ἀρχαίας
the love inborn of-one-another in-the men and of-the ancient
 φύσεως συναγωγὴς καὶ ἐπιχειρῶν ποιῆσαι ἐν ἐκ δυοῖν καὶ
nature a-gatherer and attempting to-make one out-of two and
 ἰάσασθαι τὴν φύσιν τὴν ἀνθρωπίνην. ἕκαστος οὖν ἡμῶν ἐστίν
to-heal the nature the human each then of-us is
 ἀνθρώπου σύμβολον, ἅτε τετμημένος ὥσπερ αἱ ψῆτται,
of-a-man a-tally inasmuch-as having-been-cut just-as the flatfish
 ἐξ ἐνὸς δύο· ζητεῖ δὲ αἰεὶ τὸ αὐτοῦ ἕκαστος σύμβολον.
out-of one two seeks indeed always the of-himself each tally

Aristophanes traces each desire to the sex a person was cut from: those cut from the man-woman chase the opposite sex, women cut from a woman turn to women, and men cut from a man love men. Lovers cannot say what they want from each other, but if Hephaestus offered to weld them into one, no one would refuse — the desire to be whole again is what we call love. So every man must be pious toward the gods, or we shall be split a second time.

ὅσοι μὲν οὖν τῶν ἀνδρῶν τοῦ κοινοῦ τμημά εἰσιν, ὃ e
as-many indeed then of-the men of-the common a-section are which
 δὴ τότε ἀνδρόγυννον ἐκαλεῖτο, φιλογύναικές τέ εἰσι καὶ
indeed then man-woman was-called lovers-of-women both are and
 οἱ πολλοὶ τῶν μοιχῶν ἐκ τούτου τοῦ γένους γεγόνασιν,
the many of-the adulterers from this the kind have-come
 καὶ ὅσαι αὖ γυναῖκες φίλανδροί τε καὶ μοιχεύτραι
and as-many in-turn women lovers-of-men both and adulteresses
 ἐκ τούτου τοῦ γένους γίγονται. ὅσαι δὲ τῶν γυναικῶν
from this the kind arise as-many but of-the women
 γυναικὸς τμημά εἰσιν, οὐ πάνυ αὖται τοῖς ἀνδράσι τὸν νοῦν
of-a-woman a-section are not much these to-the men the mind
 προσέχουσιν, ἀλλὰ μᾶλλον πρὸς τὰς γυναῖκας τετραμμέναι
they-apply but rather toward the women turned
 εἰσί, καὶ αἱ ἐταιρίστραι ἐκ τούτου τοῦ γένους γίγονται.
they-are and the women-companions from this the kind arise
 ὅσοι δὲ ἄρρενος τμημά εἰσι, τὰ ἄρρενα διώκουσι, καὶ 192
as-many but of-a-male a-section are the male-things they-pursue and
 τέως μὲν ἂν παῖδες ὦσιν, ἅτε τεμάχια ὄντα τοῦ
so-long indeed as boys they-are inasmuch-as slices being of-the
 ἄρρενος, φιλοῦσι τοὺς ἄνδρας καὶ χαίρουσι συγκατακείμενοι
male they-love the men and they-rejoice lying-with
 καὶ συμπεπλεγμένοι τοῖς ἀνδράσι, καὶ εἰσιν οὗτοι
and entwined with-the men and are these

βέλτιστοι τῶν παίδων καὶ μεираκίων, ἅτε ἀνδρειότατοι
best of-the boys and youths inasmuch-as most-manly
 ὄντες φύσει. φασὶ δὲ δὴ τινες αὐτοὺς ἀναισχύντους
being by-nature say and indeed some them shameless
 εἶναι, ψευδόμενοι· οὐ γὰρ ὑπ' ἀναισχυντίας τοῦτο δρῶσιν
to-be lying not for from shamelessness this they-do
 ἀλλ' ὑπὸ θάρρους καὶ ἀνδρείας καὶ ἀρρενωπίας, τὸ
but from boldness and manliness and a-manly-look the
 ὅμοιον αὐτοῖς ἀσπαζόμενοι. μέγα δὲ τεκμήριον· καὶ γὰρ
like to-themselves welcoming a-great and proof and for
 τελεωθέντες μόνοι ἀποβαίνουσιν εἰς τὰ πολιτικὰ ἄνδρες
having-come-of-age alone turn-out for the political-affairs men
 οἱ τοιοῦτοι. ἐπειδὰν δὲ ἀνδρωθῶσι, παιδερastoῦσι καὶ
the such-men whenever and they-become-men they-love-boys and
 πρὸς γάμους καὶ παιδοποιίας οὐ προσέχουσι τὸν νοῦν
toward marriages and child-getting not they-apply the mind
 φύσει, ἀλλ' ὑπὸ τοῦ νόμου ἀναγκάζονται· ἀλλ' ἔξαρκεῖ
by-nature but by the custom they-are-compelled but it-suffices
 αὐτοῖς μετ' ἀλλήλων καταζῆν ἀγάμοις. πάντως μὲν οὖν
for-them with one-another to-live-out unmarried altogether indeed then
 ὁ τοιοῦτος παιδερastῆς τε καὶ φιλεραστῆς γίγνεται,
the such-man a-lover-of-boys both and a-lover-of-a-lover becomes
 αἰεὶ τὸ συγγενὲς ἀσπαζόμενος. ὅταν μὲν οὖν καὶ αὐτῷ
always the kindred welcoming whenever indeed then also very
 ἐκεῖνῳ ἐντύχη τῷ αὐτοῦ ἡμίσει καὶ ὁ παιδερastῆς καὶ
that-one be-meets the of-himself half both the lover-of-boys and
 ἄλλος πᾶς, τότε καὶ θαυμαστὰ ἐκπλήττονται φιλία τε
another every then even wonderfully they-are-struck by-affection both
 καὶ οἰκειότητι καὶ ἔρωτι, οὐκ ἐθέλοντες ὡς ἔπος εἰπεῖν
and by-kinship and by-love not willing as a-word to-say
 χωρίζεσθαι ἀλλήλων οὐδὲ σμικρὸν χρόνον.
to-be-parted from-one-another even-for a-short time

καὶ οἱ διατελοῦντες μετ' ἀλλήλων διὰ βίου οὗτοί εἰσιν, d
 and the ones-continuing with one-another through life these are
 οἱ οὐδ' ἂν ἔχοιεν εἰπεῖν ὅτι βούλονται σφίσι παρ'
 who not-even would be-able to-say what they-wish for-themselves from
 ἀλλήλων γίνεσθαι. οὐδενὶ γὰρ ἂν δόξειεν τοῦτ' εἶναι ἡ
 one-another to-come-about to-no-one for would it-seem this to-be the
 τῶν ἀφροδισίων συνουσία, ὥς ἄρα τούτου ἔνεκα ἕτερος
 of-the love-acts intercourse that then of-this for-the-sake one
 ἑτέρῳ χαίρει συνὼν οὕτως ἐπὶ μεγάλης σπουδῆς·
 with-another rejoices being-together so with great earnestness
 ἀλλ' ἄλλο τι βουλομένη ἑκατέρου ἡ ψυχὴ δῆλη ἐστίν,
 but another something wishing of-each the soul plain is
 ὃ οὐ δύναται εἰπεῖν, ἀλλὰ μαντεύεται ὃ βούλεται,
 which not it-is-able to-say but divines what it-wishes
 καὶ αἰνίττεται. καὶ εἰ αὐτοῖς ἐν τῷ αὐτῷ κατακειμένοις
 and hints and if to-them in the same lying
 ἐπιστὰς ὁ Ἥφαιστος, ἔχων τὰ ὄργανα, ἔροιτο· τί ἔσθ'
 having-stood-over — Hephaestus having the tools should-ask what is-it
 ὃ βούλεσθε, ὦ ἄνθρωποι, ὑμῖν παρ' ἀλλήλων γενέσθαι;
 which you-wish O men for-you from one-another to-become
 καὶ εἰ ἀποροῦντας αὐτοὺς πάλιν ἔροιτο· ἄρά γε τοῦδε
 and if being-at-a-loss them again he-should-ask surely at-least of-this
 ἐπιθυμεῖτε, ἐν τῷ αὐτῷ γενέσθαι ὅτι μάλιστα ἀλλήλοις,
 do-you-desire in the same to-become as much-as-possible with-one-another
 ὥστε καὶ νύκτα καὶ ἡμέραν μὴ ἀπολείπεσθαι ἀλλήλων;
 so-as both night and day not to-be-parted from-one-another
 εἰ γὰρ τούτου ἐπιθυμεῖτε, θέλω ὑμᾶς συντῆξαι καὶ
 if for this you-desire I-am-willing you to-melt-together and
 συμφυσῆσαι εἰς τὸ αὐτό, ὥστε δὺ ὄντας ἓνα γεγενέαι
 to-fuse into the same so-as two being one to-have-become
 καὶ ἕως τ' ἂν ζῆτε, ὥς ἓνα ὄντα, κοινῇ ἀμφοτέρους
 and as-long both as you-live as one being in-common both

ζῆν, καὶ ἐπειδὰν ἀποθάνητε, ἐκεῖ αὖ ἐν Ἅιδου ἀντὶ
to-live and whenever you-die there in-turn in Hades'-(house) instead-of
 δυοῖν ἓνα εἶναι κοινῇ τεθνεώτε· ἀλλ' ὁράτε εἰ τούτου
two one to-be in-common the-two-having-died but see if of-this
 ἐρᾶτε καὶ ἐξαρκεῖ ὑμῖν ἂν τούτου τύχητε· ταῦτ'
you-are-in-love and it-suffices for-you if of-this you-obtain these-things
 ἀκούσας ἴσμεν ὅτι οὐδ' ἂν εἰς ἐξαρνηθείη οὐδ' ἄλλο
having-heard we-know that not-even would one deny-(it) nor another
 τι ἂν φανείη βουλόμενος, ἀλλ' ἀτεχνῶς οἴοιτ' ἂν
anything would be-appear wishing but simply be-would-think —
 ἀκηκοέναι τοῦτο ὃ πάλαι ἄρα ἐπεθύμει, συνελθὼν
to-have-heard this which long-ago then he-desired having-come-together
 καὶ συντακεῖς τῷ ἐρωμένῳ ἐκ δυοῖν εἰς γενέσθαι.
and having-been-fused with-the beloved out-of two one to-become
 193 τοῦτο γάρ ἐστι τὸ αἴτιον, ὅτι ἡ ἀρχαία φύσις ἡμῶν
this for is the cause because the ancient nature of-us
 ἦν αὕτη καὶ ἡμεν ὅλοι· τοῦ ὅλου οὖν τῇ ἐπιθυμίᾳ καὶ
was this and we-were whole of-the whole then to-the desire and
 διώξει ἔρως ὄνομα. καὶ πρὸ τοῦ, ὥσπερ λέγω, ἐν ἡμεν,
pursuit love (is)-the-name and before this just-as I-say one we-were
 νυνὶ δὲ διὰ τὴν ἀδικίαν διωκίσθημεν ὑπὸ τοῦ θεοῦ,
now but through the wrongdoing we-were-settled-apart by the god
 καθάπερ Ἀρκάδες ὑπὸ Λακεδαιμονίων· φόβος οὖν ἔστιν,
just-as Arcadians by Lacedaemonians a-fear then there-is
 ἐὰν μὴ κόσμιοι ὦμεν πρὸς τοὺς θεούς, ὅπως μὴ καὶ αὐθις
if not orderly we-are toward the gods — lest also again
 διασχισθῇσόμεθα, καὶ περίμειν ἔχοντες ὥσπερ οἱ ἐν
we-shall-be-split-apart and we-shall-go-about having just-as those on
 ταῖς στηλαῖς καταγραφὴν ἐκτετυπωμένοι, διαπεπρισμένοι
the pillars in-profile carved sawn-through
 κατὰ τὰς ῥίνας, γεγονότες ὥσπερ λίσπαι. ἀλλὰ τούτων
along the noses having-become just-as split-dice but of-these

ἔνεκα πάντ' ἄνδρα χρὴ ἅπαντα παρακελεύεσθαι
for-the-sake every man it-is-necessary every-(man) to-exhort
 εὐσεβεῖν περὶ θεοῦ, ἵνα τὰ μὲν ἐκφύγωμεν, τῶν δὲ
to-be-pious toward gods so-that the-one-lot indeed we-may-escape the-other and
 τύχωμεν, ὡς ὁ Ἑρως ἡμῖν ἡγεμὼν καὶ στρατηγός. ᾧ
we-may-obtain as — Love for-us (is)-leader and general to-whom
 μηδεὶς ἐναντία πραττέτω — πράττει δ' ἐναντία ὅστις
let-no-one contrary-things do be-does and contrary-things whoever
 θεοῖς ἀπεχθάνεται — φίλοι γὰρ γενόμενοι καὶ διαλλαγέστες
to-gods is-hateful friends for having-become and having-been-reconciled
 τῷ θεῷ ἐξευρήσομεν τε καὶ ἐντευξόμεθα τοῖς παιδικοῖς
to-the god we-shall-discover both and we-shall-meet the beloved
 τοῖς ἡμετέροις αὐτῶν, ὃ τῶν νῦν ὀλίγοι ποιοῦσι.
the our own which of-those now few do
 καὶ μή μοι ὑπολάβῃ Ἐρυξίμαχος, κωμωδῶν τὸν λόγον, c
and not against-me let-take-up Eryximachus mocking the speech
 ὡς Πausανίαν καὶ Ἀγάθωνα λέγω — ἴσως μὲν γὰρ καὶ
as Pausanias and Agathon I-mean perhaps indeed for also
 οὗτοι τούτων τυγχάνουσιν ὄντες καὶ εἰσιν ἀμφοτέρω τῇ
these of-these happen being and are both in-the
 φύσιν ἄρρενες — λέγω δὲ οὖν ἔγωγε καθ' ἀπάντων καὶ
nature male I-mean but then I-at-least concerning all both
 ἀνδρῶν καὶ γυναικῶν, ὅτι οὕτως ἂν ἡμῶν τὸ γένος εὐδαίμων
men and women that so — of-us the race happy
 γένοιτο, εἰ ἐκτελέσαιμεν τὸν ἔρωτα καὶ τῶν παιδικῶν τῶν
might-become if we-should-accomplish the love and of-the beloved the
 αὐτοῦ ἕκαστος τύχοι εἰς τὴν ἀρχαίαν ἀπελθὼν φύσιν.
of-himself each should-obtain into the ancient having-gone-back nature
 εἰ δὲ τοῦτο ἄριστον, ἀναγκαῖον καὶ τῶν νῦν παρόντων τὸ
if but this (is)-best (it-is)-necessary also of-the now present the
 τούτου ἐγγυτάτω ἄριστον εἶναι· τοῦτο δ' ἐστὶ παιδικὸν
of-this nearest best to-be this and is of-a-beloved

τυχεῖν κατὰ νοῦν αὐτῷ πεφυκότων· οὗ δὴ τὸν αἷτιον
to-obtain according-to mind for-him naturally-formed of-which indeed the responsible
 θεὸν ὑμνοῦντες δικαίως ἂν ὑμνοῖμεν ἔρωτα, ὃς ἔν τε τῷ
god hymning justly — we-should-hymn love who in both the
 παρόντι ἡμᾶς πλεῖστα ὀνίνησι εἰς τὸ οἰκεῖον ἄγων, καὶ εἰς
present us most be-benefits into the kindred leading and into
 τὸ ἔπειτα ἐλπίδας μεγίστας παρέχεται, ἡμῶν παρεχομένων
the hereafter hopes greatest be-offers of-us offering
 πρὸς θεοὺς εὐσέβειαν, καταστήσας ἡμᾶς εἰς τὴν ἀρχαίαν
toward gods piety having-restored us into the ancient
 φύσιν καὶ ἰασάμενος μακαρίους καὶ εὐδαίμονας ποιῆσαι.
nature and having-healed blessed and happy to-make

οὗτος, ἔφη, ὦ Ἐρυξίμαχε, ὁ ἐμὸς λόγος ἐστὶ περὶ
this he-said O Eryximachus the my speech is concerning
 ἔρωτος, ἀλλοῖος ἢ ὁ σός. ὥσπερ οὖν ἐδεήθην σου,
Love of-another-sort than the your-(speech) just-as then I-begged of-you
 μὴ κωμωδήσης αὐτόν, ἵνα καὶ τῶν λοιπῶν ἀκούσωμεν
not mock it so-that also of-the remaining we-may-bear
 τί ἕκαστος ἐρεῖ, μᾶλλον δὲ τί ἑκάτερος· Ἀγάθων γὰρ
what each will-say rather but what each-of-two Agathon for
 καὶ Σωκράτης λοιποί.

and Socrates (are)-left
 ἀλλὰ πείσομαί σοι, ἔφη φάναι τὸν Ἐρυξίμαχον· καὶ γάρ
but I-will-obey you he-said to-say — Eryximachus and for
 μοι ὁ λόγος ἡδέως ἐρρήθη. καὶ εἰ μὴ συνήδη Σωκράτει
to-me the speech pleasantly was-spoken and if not I-knew Socrates
 τε καὶ Ἀγάθωνι δεινοῖς οὔσι περὶ τὰ ἐρωτικά, πάνν
both and Agathon clever being concerning the love-matters much
 ἂν ἐφοβούμην μὴ ἀπορήσωσι λόγων διὰ τὸ πολλὰ καὶ
— I-should-fear lest they-lack speeches through the many and
 παντοδαπὰ εἰρήσθαι· νῦν δὲ ὅμως θαρρῶ.
manifold to-have-been-said now but nevertheless I-am-confident

Socrates tells Eryximachus that he spoke finely, but says he is himself in a fright at what is coming when Agathon speaks. Agathon accuses him of trying to bewitch him into stage fright, and Socrates answers that a man who faced a whole theater unshaken will not be flustered by a few — though anyone would care more for the judgment of the wise than of the many. Phaedrus breaks in: Agathon must first render his speech to the god, and may argue with Socrates afterward.

τὸν οὖν Σωκράτη εἰπεῖν καλῶς γὰρ αὐτὸς ἠγώνισαι, 194
 — then Socrates to-have-said finely for yourself you-have-contended
 ὦ Ἐρυξίμαχε· εἰ δὲ γένοιο οὗ νῦν ἐγὼ εἶμι, μᾶλλον δὲ
 O Eryximachus if but you-should-come where now I am rather but
 ἴσως οὗ ἔσομαι ἐπειδὰν καὶ Ἀγάθων εἶπη εὖ, καὶ μάλ'
 perhaps where I-shall-be whenever also Agathon has-spoken well and quite
 ἂν φοβοῖο καὶ ἐν παντὶ εἷης ὥσπερ ἐγὼ νῦν.
 — you-would-fear and in every-(strait) you-would-be just-as I now
 φαρμάττειν βούλει με, ὦ Σώκρατες, εἰπεῖν τὸν Ἀγάθωνα,
 to-bewitch you-wish me O Socrates to-have-said — Agathon
 ἵνα θορυβηθῶ διὰ τὸ οἶεσθαι τὸ θέατρον προσδοκίαν
 so-that I-may-be-flustered through the to-think the audience an-expectation
 μεγάλην ἔχειν ὥς εὖ ἐροῦντος ἐμοῦ.
 great to-have as well about-to-speak me
 ἐπιλήσμων μεντὰν εἶην, ὦ Ἀγάθων, εἰπεῖν τὸν b
 forgetful indeed-would I-be O Agathon to-have-said —
 Σωκράτη, εἰ ἰδὼν τὴν σὴν ἀνδρείαν καὶ μεγαλοφροσύνην
 Socrates if having-seen the your courage and high-spirit
 ἀναβαίνοντος ἐπὶ τὸν ὀκρίβαντα μετὰ τῶν ὑποκριτῶν, καὶ
 (you)-mounting upon the platform with the actors and
 βλέψαντος ἐναντία τοσοῦτω θεάτρῳ, μέλλοντος ἐπιδείξεσθαι
 having-looked face-to-face with-so-great an-audience being-about to-display

σαυτοῦ λόγους, καὶ οὐδ' ὅπωςτιοῦν ἐκπλαγέντος, νῦν
of-yourself speeches and not-even in-any-way-whatever having-been-dismayed now
οἰηθείην σε θορυβήσεσθαι ἔνεκα ἡμῶν ὀλίγων ἀνθρώπων.

I-should-think you to-be-flustered because-of us few men

τί δέ, ὦ Σώκρατες; τὸν Ἀγάθωνα φάναι, οὐ δήπου με οὕτω
what and O Socrates — Agathon to-say not surely me so

θεάτρου μεστὸν ἡγῇ ὥστε καὶ ἀγνοεῖν ὅτι νοῦν
of-the-theater full do-you-consider so-as even to-be-ignorant that mind

ἔχοντι ὀλίγοι ἔμφρονες πολλῶν ἀφρόνων φοβερώτεροι;
to-one-having few sensible than-many senseless (are)-more-fearful

c οὐ μεντὰν καλῶς ποιοίην, φάναι, ὦ Ἀγάθων, περὶ
not indeed-would well I-do to-say O Agathon concerning

σοῦ τι ἐγὼ ἄγροικον δοξάζων· ἀλλ' εὖ οἶδα ὅτι
you anything I boorish supposing but well I-know that

εἴ τισιν ἐντύχοις οὓς ἡγοῖο σοφούς, μᾶλλον ἂν
if some you-should-meet whom you-should-consider wise more —

αὐτῶν φροντίζοις ἢ τῶν πολλῶν. ἀλλὰ μὴ οὐχ οὗτοι
of-them you-would-care than of-the many but perhaps not these

ἡμεῖς ὦμεν — ἡμεῖς μὲν γὰρ καὶ ἐκεῖ παρήμεν καὶ ἡμεῖν
we are we indeed for also there were-present and were

τῶν πολλῶν — εἰ δὲ ἄλλοις ἐντύχοις σοφοῖς, τάχ'
of-the many if but others you-should-meet wise perhaps

ἂν αἰσχύνοιο αὐτούς, εἴ τι ἴσως οἶοιο

— *you-would-feel-shame-before them if anything perhaps you-should-think*

αἰσχρὸν ὃν ποιεῖν· ἢ πῶς λέγεις;

shameful being to-do or how do-you-say

ἀληθῇ λέγεις, φάναι.

true-things you-say to-say

τούς δὲ πολλοὺς οὐκ ἂν αἰσχύνοιο εἴ τι

the and many not — would-you-feel-shame-before if anything

οἶοιο αἰσχρὸν ποιεῖν;

you-should-think shameful to-do

καὶ τὸν Φαῖδρον ἔφη ὑπολαβόντα εἰπεῖν ὦ φίλε Ἀγάθων, d
 and — Phaedrus he-said having-taken-up to-have-said O dear Agathon
 ἐὰν ἀποκρίνῃ Σωκράτει, οὐδὲν ἔτι διοίσει αὐτῷ
 if you-answer to-Socrates in-nothing further it-will-matter to-him
 ὅπου τῶν ἐνθάδε ὅτι οὖν γίγνεσθαι, ἐὰν μόνον
 in-whatever-way of-the here anything-whatever to-happen if only
 ἔχῃ ὅτῳ διαλέγεται, ἄλλως τε καὶ καλῶ.
 he-has someone-to-whom he-may-talk otherwise both and-especially (one)-beautiful
 ἐγὼ δὲ ἡδέως μὲν ἀκούω Σωκράτους διαλεγομένου,
 I and gladly indeed hear Socrates conversing
 ἀναγκαῖον δέ μοι ἐπιμεληθῆναι τοῦ ἐγκωμίου τῷ Ἑρωτι
 necessary but for-me to-take-care of-the encomium — for-Love
 καὶ ἀποδέξασθαι παρ' ἐνὸς ἐκάστου ὑμῶν τὸν λόγον·
 and to-receive from one each of-you the speech
 ἀποδοῦς οὖν ἐκάτερος τῷ θεῷ οὕτως ἤδη διαλεγέσθω.
 having-rendered then each-of-two to-the god so now let-him-converse
 ἀλλὰ καλῶς λέγεις, ὦ Φαῖδρε, φάναι τὸν Ἀγάθωνα, καὶ e
 but finely you-speak O Phaedrus to-say — Agathon and
 οὐδέν με κωλύει λέγειν· Σωκράτει γὰρ καὶ αὖθις ἔσται
 nothing me hinders to-speak with-Socrates for also again it-will-be
 πολλάκις διαλέγεσθαι.
 often to-converse

XIII • AGATHON: THE YOUNGEST AND TENDEREST GOD

Agathon says the earlier speakers congratulated men on Love's gifts instead of praising the god himself. He will describe first what Love is, then what he gives. Love is the youngest of the gods, the most delicate, and supple in form: he shuns old age, and he walks and settles only in the softest things, the characters and souls of gods and men.

- 195 ἐγὼ δὲ δὴ βούλομαι πρῶτον μὲν εἰπεῖν ὥς χρή
I and indeed wish first indeed to-say how (it)-is-needful
 με εἰπεῖν, ἔπειτα εἰπεῖν. δοκοῦσι γάρ μοι πάντες οἱ
me to-say then to-say seem for to-me all the
 πρόσθεν εἰρηκότες οὐ τὸν θεὸν ἐγκωμιάζειν ἀλλὰ τοὺς
before having-spoken not the god to-praise but the
 ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν ὧν ὁ θεὸς αὐτοῖς
men to-count-happy for-the good-things of-which the god to-them
 αἴτιος· ὁποῖος δέ τις αὐτὸς ὧν ταῦτα ἔδωρήσατο,
(is)-the-cause of-what-sort but someone himself being these-things he-gave
 οὐδεὶς εἴρηκεν. εἰς δὲ τρόπος ὁρθὸς παντὸς ἐπαίνου περὶ
no-one has-said one but way (is)-right of-every praise about
 παντός, λόγῳ διελθεῖν οἷος οἷων αἴτιος ὧν
everything in-speech to-go-through of-what-sort of-what-sort-of-things the-cause being
 τυγχάνει περὶ οὗ ἂν ὁ λόγος ᾗ. οὕτω δὲ τὸν
he-happens concerning whom — the speech may-be so indeed the
 ἔρωτα καὶ ἡμᾶς δίκαιον ἐπαινέσαι πρῶτον αὐτὸν οἷός
love also (for)-us (it-is)-just to-praise first him of-what-sort
 ἐστιν, ἔπειτα τὰς δόσεις. φημὶ οὖν ἐγὼ πάντων θεῶν
he-is then the gifts I-say then I of-all gods
 εὐδαιμόνων ὄντων ἔρωτα, εἰ θέμις καὶ ἀνεμέσητον
happy being love if (it-is)-lawful and without-offense
 εἰπεῖν, εὐδαιμονέστατον εἶναι αὐτῶν, κάλλιστον ὄντα καὶ
to-say happiest to-be of-them most-beautiful being and
 ἄριστον. ἔστι δὲ κάλλιστος ὧν τοιόσδε. πρῶτον μὲν
best he-is and most-beautiful being of-this-sort first indeed
 νεώτατος θεῶν, ᾧ Φαῖδρε. μέγα δὲ τεκμήριον τῷ λόγῳ
youngest of-gods O Phaedrus a-great and proof for-the argument
 αὐτὸς παρέχεται, φεύγων φυγῇ τὸ γῆρας, ταχὺ ὃν δῆλον
himself he-provides fleeing in-flight the old-age swift being clear
 ὅτι· θάττον γοῦν τοῦ δέοντος ἡμῖν προσέρχεται.
that quicker at-any-rate than-the (what-is)-needful to-us it-approaches

ὃ δὴ πέφυκεν Ἔρως μισεῖν καὶ οὐδ' ἐντὸς πολλοῦ
which indeed is-by-nature Love to-hate and not-even within a-great-distance
 πλησιάζειν. μετὰ δὲ νέων ἀεὶ σύνεστί τε καὶ ἔστιν.
to-approach with and young-men always he-is-together both and he-is
 ὁ γὰρ παλαιὸς λόγος εὖ ἔχει, ὡς ὅμοιον ὁμοίῳ ἀεὶ
the for old saying well it-has that like to-like always
 πελάζει. ἐγὼ δὲ Φαίδρῳ πολλὰ ἄλλα ὁμολογῶν τοῦτο
draws-near I but with-Phaedrus many other-things agreeing this
 οὐχ ὁμολογῶ, ὡς Ἔρως Κρόνου καὶ Ἰαπετοῦ ἀρχαιότερός
not I-agree that Love than-Cronos and than-Iapetus more-ancient
 ἐστιν, ἀλλὰ φημι νεώτατον αὐτὸν εἶναι θεῶν καὶ ἀεὶ νέον,
is but I-say youngest him to-be of-gods and always young
 τὰ δὲ παλαιὰ πράγματα περὶ θεοῦς, ἃ Ἡσίοδος καὶ
the and old doings about gods which Hesiod and
 Παρμενίδης λέγουσιν, Ἀνάγκη καὶ οὐκ Ἔρωτι γεγονέναι,
Parmenides tell by-Necessity and not by-Love to-have-happened
 εἰ ἐκεῖνοι ἀληθῆ ἔλεγον· οὐ γὰρ ἂν ἐκτομαὶ οὐδὲ δεσμοὶ
if those-men true-things were-saying not for — castrations or bindings
 ἀλλήλων ἐγίγνοντο καὶ ἄλλα πολλὰ καὶ βίαια, εἰ
of-one-another would-have-happened and other many and violent-things if
 Ἔρως ἐν αὐτοῖς ἦν, ἀλλὰ φιλία καὶ εἰρήνη, ὥσπερ
Love among them were but friendship and peace just-as
 νῦν, ἐξ οὗ Ἔρως τῶν θεῶν βασιλεύει. νέος μὲν οὖν
now from which Love of-the gods is-king young indeed then
 ἐστι, πρὸς δὲ τῷ νέῳ ἀπαλός· ποιητοῦ δ' ἔστιν ἐνδεής
he-is besides and the young tender of-a-poet and he-is in-need
 οἷος ἦν Ὅμηρος πρὸς τὸ ἐπιδείξαι θεοῦ ἀπαλότητα.
such-as was Homer toward the to-show of-a-god tenderness

Ὅμηρος γὰρ Ἄτην θεόν τέ φησιν εἶναι καὶ ἀπαλὴν —

Homer for Ate a-goddess both says to-be and tender

τοὺς γοῦν πόδας αὐτῆς ἀπαλοὺς εἶναι — λέγων

the at-any-rate feet of-her tender to-be saying

τῆς μένθ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὐδὲος

of-her indeed tender (are)-the-feet not for upon ground

πίλνεται, ἀλλ' ἄρα ἢ γε κατ' ἀνδρῶν κράατα βαίνει.

she-draws-near but then she at-least over of-men heads walks

ε καλῶ οὖν δοκεῖ μοι τεκμηρίῳ τὴν ἀπαλότητα ἀποφαίνειν,
by-a-fine then he-seems to-me proof the tenderness to-show

ὅτι οὐκ ἐπὶ σκληροῦ βαίνει, ἀλλ' ἐπὶ μαλθακοῦ. τῷ αὐτῷ

that not upon hard she-walks but upon soft the same

δὴ καὶ ἡμεῖς χρησόμεθα τεκμηρίῳ περὶ ἔρωτα ὅτι

indeed also we shall-use proof concerning love that

ἀπαλός. οὐ γὰρ ἐπὶ γῆς βαίνει οὐδ' ἐπὶ κρανίων, ἃ ἔστιν

(he-is)-tender not for upon earth he-walks nor upon skulls which are

οὐ πάνυ μαλακά, ἀλλ' ἐν τοῖς μαλακωτάτοις τῶν ὄντων

not very soft but in the softest of-the things-that-are

καὶ βαίνει καὶ οἰκεῖ. ἐν γὰρ ἥθεσι καὶ ψυχαῖς θεῶν καὶ

both he-walks and he-dwells in for characters and souls of-gods and

ἀνθρώπων τὴν οἴκησιν ἱδρύται, καὶ οὐκ αὖ ἐξῆς

of-men the dwelling he-has-founded and not in-turn one-after-another

ἐν πάσαις ταῖς ψυχαῖς, ἀλλ' ἥτινι ἂν σκληρὸν ἦθος

in all the souls but on-whichever — a-hard character

ἐχούσῃ ἐντύχῃ, ἀπέρχεται, ἥ δ' ἂν μαλακόν, οἰκίζεται.

having he-lights he-departs on-which and — a-soft he-settles

196 ἀπτόμενον οὖν αἰεὶ καὶ ποσὶν καὶ πάντῃ ἐν μαλακωτάτοις

touching then always both with-feet and everywhere in softest

τῶν μαλακωτάτων, ἀπαλώτατον ἀνάγκη εἶναι. νεώτατος

of-the softest most-tender (it-is)-necessary to-be youngest

μὲν δὴ ἔστι καὶ ἀπαλώτατος, πρὸς δὲ τούτοις ὑγρὸς τὸ
indeed then he-is and most-tender besides and these supple in-the
 εἶδος. οὐ γὰρ ἂν οἷός τ' ἦν πάντα περιπτύσσεσθαι οὐδὲ
form not for would able and he-was everywhere to-enfold nor
 διὰ πάσης ψυχῆς καὶ εἰσιὼν τὸ πρῶτον λανθάνειν καὶ
through every soul both entering the first to-escape-notice and
 ἐξιὼν, εἰ σκληρὸς ἦν. συμμέτρου δὲ καὶ ὑγρᾶς ιδέας
going-out if hard he-were of-well-proportioned and and supple form
 μέγα τεκμήριον ἢ εὐσχημοσύνη, ὃ δὴ διαφερόντως
a-great proof (is)-the gracefulness which indeed pre-eminently
 ἐκ πάντων ὁμολογουμένως Ἔρωσ ἔχει ἀσχημοσύνη
out-of all confessedly Love has to-ungracefulness
 γὰρ καὶ Ἔρωτι πρὸς ἀλλήλους αἰὲ πόλεμος. χροᾶς
for and to-Love toward one-another always (is)-war of-complexion
 δὲ κάλλος ἢ κατ' ἄνθη δίαίτα τοῦ θεοῦ σημαίνει·
and beauty the among flowers manner-of-life of-the god signifies
 ἀνανθεῖ γὰρ καὶ ἀπηνηθηκότι καὶ σώματι καὶ ψυχῇ καὶ
on-a-flowerless for and faded both body and soul and
 ἄλλῳ ὅτῳ οὐκ ἐνῖζει Ἔρωσ, οὗ δ' ἂν εὐανθὴς τε
another whatever not settles Love where and — well-flowering both
 καὶ εὐώδης τόπος ἦ, ἐνταῦθα δὲ καὶ ἕξει καὶ μένει.
and sweet-smelling a-place may-be there and both he-sits and remains

XIV · AGATHON: THE GOD'S VIRTUES

Love is just: he neither wrongs nor is wronged, and everyone serves him willingly. He is temperate, since no pleasure is stronger than he is, and braver than Ares, whom Love holds through his love of Aphrodite. He is wise too — anyone he touches becomes a poet, and the gods found their arts under his leadership — and Agathon ends with a passage that comes to him in meter.

c περὶ μὲν οὖν κάλλους τοῦ θεοῦ καὶ ταῦτα ἱκανὰ
concerning indeed then beauty of-the god even these-things (are)-enough
 καὶ ἔτι πολλὰ λείπεται, περὶ δὲ ἀρετῆς Ἔρωτος μετὰ
and still many-things are-left concerning and virtue of-Love after
 ταῦτα λεκτέον, τὸ μὲν μέγιστον ὅτι Ἔρωσ οὐτ' ἀδικεῖ
these-things one-must-speak the indeed greatest that Love neither wrongs
 οὐτ' ἀδικεῖται οὔτε ὑπὸ θεοῦ οὔτε θεόν, οὔτε ὑπ' ἀνθρώπου
nor is-wronged neither by a-god nor a-god nor by a-man
 οὔτε ἄνθρωπον. οὔτε γὰρ αὐτὸς βία πάσχει, εἴ τι
nor a-man neither for himself by-force suffers if anything
 πάσχει — βία γὰρ Ἔρωτος οὐχ ἄπτεται· οὔτε ποιῶν
he-suffers force for of-Love not lays-hold nor acting
 ποιεῖ — πᾶς γὰρ ἐκὼν ἔρωτι πᾶν ὑπηρετεῖ, ἃ δ'
he-acts every-man for willing to-Love everything serves what and
 ἂν ἐκὼν ἐκόντι ὁμολογήσῃ, φασὶν οἱ πόλεως βασιλῆς
— a-willing with-a-willing agrees say the of-the-city kings
 νόμοι δίκαια εἶναι. πρὸς δὲ τῇ δικαιοσύνῃ σωφροσύνης
laws just to-be besides and the justice of-temperance
 πλείστης μετέχει. εἶναι γὰρ ὁμολογεῖται σωφροσύνη τὸ
greatest he-partakes to-be for it-is-agreed temperance the
 κρατεῖν ἡδονῶν καὶ ἐπιθυμιῶν, Ἔρωτος δὲ μηδεμίαν ἡδονὴν
to-master pleasures and desires than-Love and no pleasure
 κρείττω εἶναι· εἰ δὲ ἥττους, κρατοῦντ' ἂν ὑπὸ Ἐρωτος,
stronger to-be if but weaker they-would-be-mastered — by Love
 ὁ δὲ κρατοῖ, κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν ὁ Ἔρωσ
he and would-master mastering and pleasures and desires — Love
 διαφερόντως ἂν σωφρονοῖ. καὶ μὴν εἰς γε ἀνδρείαν
pre-eminently — would-be-temperate and indeed in at-least courage
 ἔρωτι οὐδ' Ἄρης ἀνθίσταται. οὐ γὰρ ἔχει ἔρωτα Ἄρης,
to-Love not-even Ares stands-against not for holds love Ares
 ἀλλ' ἔρωσ Ἄρη — Ἀφροδίτης, ὡς λόγος — κρείττων
but Love Ares of-Aphrodite as (is)-the-story stronger

δὲ ὁ ἔχων τοῦ ἐχομένου· τοῦ δ' ἀνδρειοτάτου τῶν
and the (one)-holding than-the (one)-held the and bravest of-the
 ἄλλων κρατῶν πάντων ἂν ἀνδρείοτατος εἴη.
others mastering of-all — bravest he-would-be
 περὶ μὲν οὖν δικαιοσύνης καὶ σωφροσύνης καὶ ἀνδρείας e
concerning indeed then justice and temperance and courage
 τοῦ θεοῦ εἴρηται, περὶ δὲ σοφίας λείπεται· ὅσον οὖν
of-the god it-has-been-said concerning and wisdom it-remains as-much-as then
 δυνατόν, πειρατέον μὴ ἐλλείπειν. καὶ πρῶτον μὲν, ἵν' αὖ
(is)-possible one-must-try not to-fall-short and first indeed so-that in-turn
 καὶ ἐγὼ τὴν ἡμετέραν τέχνην τιμήσω ὥσπερ Ἐρυξίμαχος
also I the our art may-honor just-as Eryximachus
 τὴν αὐτοῦ, ποιητῆς ὁ θεὸς σοφὸς οὕτως ὥστε καὶ ἄλλον
the of-himself a-poet the god (is)-wise so so-as also another
 ποιῆσαι πᾶς γοῦν ποιητῆς γίγνεται, κἂν ἄμουσος ἦ τὸ
to-make everyone at-any-rate a-poet becomes even-if unmusical he-be the
 πρῖν, οὗ ἂν Ἔρως ἄψηται. ᾧ δὴ πρέπει ἡμᾶς μαρτυρίῳ
before whom — Love touches which indeed it-befits us as-testimony
 χρῆσθαι, ὅτι ποιητῆς ὁ Ἔρως ἀγαθὸς ἐν κεφαλῶν πᾶσαν
to-use that a-poet — Love (is)-good in summary every
 ποίησιν τὴν κατὰ μουσικὴν· ἃ γάρ τις ἢ μὴ ἔχει ἢ
making the according-to music what for anyone either not has or
 μὴ οἶδεν, οὐτ' ἂν ἐτέρῳ δοίῃ οὐτ' ἂν ἄλλον διδάξειεν.
not knows neither — to-another could-give nor — another could-teach
 καὶ μὲν δὴ τὴν γε τῶν ζώων ποίησιν πάντων τίς 197
and indeed then the at-least of-the animals making of-all who
 ἐναντιώσεται μὴ οὐχὶ Ἔρωτος εἶναι σοφίαν, ἣ γίγνεται
will-deny — — of-Love to-be the-wisdom by-which come-to-be
 τε καὶ φύεται πάντα τὰ ζῶα; ἀλλὰ τὴν τῶν τεχνῶν
both and grow all the animals but the of-the arts
 δημιουργίαν οὐκ ἴσμεν, ὅτι οὗ μὲν ἂν ὁ θεὸς οὗτος
craftsmanship not do-we-know that of-whom indeed — the god this

διδάσκαλος γένηται, ἐλλόγιμος καὶ φανὸς ἀπέβη, οὗ
a-teacher becomes famous and shining he-turned-out of-whom
 δ' ἂν Ἔρως μὴ ἐφάψηται, σκοτεινός; τοξικὴν γε μὴν
but — Love not touches (he-is)-obscure archery at-least indeed
 καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνηῦρεν ἐπιθυμίας καὶ
and medicine and divination Apollo discovered desire and
 ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἔρωτος ἂν εἴη
love having-led so-that also he of-Love — he-would-be
 μαθητής, καὶ Μοῦσαι μουσικῆς καὶ Ἥφαιστος χαλκείας καὶ
a-pupil and (the)-Muses of-music and Hephaestus of-smithing and
 Ἀθηνᾶ ἰστοουργίας καὶ Ζεὺς κυβερνᾶν θεῶν τε καὶ ἀνθρώπων.
Athena of-weaving and Zeus to-govern of-gods both and of-men
 ὅθεν δὴ καὶ κατεσκευάσθη τῶν θεῶν τὰ πράγματα Ἔρωτος
whence indeed also were-ordered of-the gods the affairs Love
 ἐγγενομένου, δῆλον ὅτι κάλλους — αἴσχει γὰρ οὐκ ἔπι
having-come-to-be clear that of-beauty on-ugliness for not is-there
 ἔρως — πρὸ τοῦ δέ, ὥσπερ ἐν ἀρχῇ εἶπον, πολλὰ καὶ
love before this and just-as at (the)-beginning I-said many and
 δεινὰ θεοῖς ἐγίνετο, ὡς λέγεται, διὰ τὴν τῆς ἀνάγκης
dreadful-things to-gods were-happening as it-is-said through the of-the necessity
 βασιλείαν· ἐπειδὴ δ' ὁ θεὸς οὗτος ἔφυ, ἐκ τοῦ ἐρᾶν
kingship since but the god this was-born from the to-love
 τῶν καλῶν πάντ' ἀγαθὰ γέγονεν καὶ θεοῖς καὶ ἀνθρώποις.
the beautiful all good-things have-come both to-gods and to-men
 οὕτως ἐμοὶ δοκεῖ, ὦ Φαῖδρε, Ἔρως πρῶτος αὐτὸς ὢν
so to-me it-seems O Phaedrus Love first himself being
 κάλλιστος καὶ ἄριστος μετὰ τοῦτο τοῖς ἄλλοις ἄλλων
most-beautiful and best after this for-the others of-other

τοιούτων αἴτιος εἶναι. ἐπέρχεται δέ μοί τι καὶ
such-things the-cause to-be it-comes-over and to-me something even
 ἕμμετρον εἰπεῖν, ὅτι οὗτός ἐστιν ὁ ποιῶν
in-meter to-say that this is the (one)-making

εἰρήνην μὲν ἐν ἀνθρώποις, πελάγει δὲ γαλήνην
peace indeed among men on-the-sea and calm
 νηνεμίαν, ἀνέμων κοίτην ὕπνον τ' ἐνὶ κήδει.
windlessness of-winds a-rest sleep and in care

οὗτος δὲ ἡμᾶς ἀλλοτριότητος μὲν κενοῖ, οἰκειότητος δὲ
this-one and us of-estrangement indeed empties of-kinship and
 πληροῖ, τὰς τοιάσδε συνόδους μετ' ἀλλήλων πάσας τιθεῖς
fills the such-as-these gatherings with one-another all appointing
 συνιέναι, ἐν ἑορταῖς, ἐν χοροῖς, ἐν θυσίαισι γιγνόμενος
to-come-together in feasts in dances in sacrifices becoming
 ἡγεμῶν· πραότητα μὲν πορίζων, ἀγριότητα δ' ἐξορίζων·
a-leader gentleness indeed providing wildness and banishing
 φιλόδορος εὐμενείας, ἄδαρος δυσμενείας· ἔλεως ἀγαθός·
generous of-kindness ungenerous of-unkindness gracious good
 θεατὸς σοφοῖς, ἀγαστὸς θεοῖς· ζηλωτὸς ἀμοίροις, κτητὸς
gazed-on by-the-wise admired by-gods envied by-the-portionless possessed
 εὐμοίροις· τρυφῆς, ἀβρότητας, χλιδῆς, χαρίτων, ἱμέρου,
by-the-well-portioned of-luxury of-delicacy of-daintiness of-graces of-longing
 πόθου πατήρ· ἐπιμελὴς ἀγαθῶν, ἀμελὴς κακῶν· ἐν
of-yearning father careful of-good-things careless of-bad-things in
 πόνῳ, ἐν φόβῳ, ἐν πόθῳ, ἐν λόγῳ κυβερνήτης, ἐπιβάτης,
toil in fear in yearning in speech a-helmsman a-marine
 παραστάτης τε καὶ σωτὴρ ἄριστος, συμπάντων τε θεῶν
a-comrade both and a-savior best of-all both gods
 καὶ ἀνθρώπων κόσμος, ἡγεμὼν κάλλιστος καὶ ἄριστος,
and men an-adornment a-leader most-beautiful and best

ὦ χρὴ ἔπεσθαι πάντα ἄνδρα ἐφύμνουντα καλῶς,
whom (it)-is-needful to-follow every man singing-after finely
 ὠδῆς μετέχοντα ἣν ἄδει θέλγων πάντων θεῶν τε καὶ
of-the-song partaking which be-sings charming of-all gods both and
 ἀνθρώπων νόημα.

men (the)-thought
 οὗτος, ἔφη, ὁ παρ' ἐμοῦ λόγος, ὦ Φαῖδρε, τῷ θεῷ
this he-said the from me speech O Phaedrus to-the god
 ἀνακείσθω, τὰ μὲν παιδιᾶς, τὰ δὲ σπουδῆς μετρίας,
let-it-be-dedicated the-one indeed of-play the-other and of-earnest moderate
 καθ' ὅσον ἐγὼ δύναμαι, μετέχων.
according-to as-much-as I am-able partaking

XV • SOCRATES ON THE TERMS OF A PRAISE

Socrates says he had thought a praise meant telling the truth about its subject and selecting the finest of that. He now sees that the rule was to attach the greatest and finest things to it whether they were true or not. He will not compete on those terms, but he will tell the truth about Love in his own way if the company wishes.

198 εἰπόντος δὲ τοῦ Ἀγάθωνος πάντας ἔφη ὁ Ἀριστόδημος
having-spoken and — Agathon all he-said — Aristodemus
 ἀναθορυβῆσαι τοὺς παρόντας, ὡς πρεπόντως τοῦ νεανίσκου
to-have-applauded the (ones)-present as fittingly the young-man
 εἰρηκότος καὶ αὐτῷ καὶ τῷ θεῷ. τὸν οὖν Σωκράτη
having-spoken both for-himself and for-the god — then Socrates
 εἰπεῖν βλέψαντα εἰς τὸν Ἐρυξίμαχον, ἄρά σοι δοκῶ,
to-have-said having-looked to — Eryximachus surely to-you do-I-seem
 φάναι, ὦ παῖ Ἀκουμενοῦ, ἀδεὲς πάλοι δέος δεδιέναι,
to-say O son of-Acumenus not-to-be-feared long-since fear to-have-feared

ἀλλ' οὐ μαντικῶς ἃ νυνδὴ ἔλεγον εἰπεῖν, ὅτι Ἀγάθων

but not prophetically what just-now I-was-saying to-have-said that Agathon

θαυμαστῶς ἐροῖ, ἐγὼ δ' ἀπορήσοιμι;

wonderfully would-speak I but should-be-at-a-loss

τὸ μὲν ἕτερον, φάναι τὸν Ἐρυξίμαχον, μαντικῶς μοι

the indeed one to-say — Eryximachus prophetically to-me

δοκεῖς εἰρηκέναι, ὅτι Ἀγάθων εὖ ἐρεῖ· τὸ δὲ σὲ

you-seem to-have-spoken that Agathon well will-speak the and you

ἀπορήσειν, οὐκ οἶμαι.

to-be-at-a-loss not I-think

καὶ πῶς, ὦ μακάριε, εἰπεῖν τὸν Σωκράτη, οὐ μέλλω

and how O blessed-man to-have-said — Socrates not am-I-about

ἀπορεῖν καὶ ἐγὼ καὶ ἄλλος ὅστισιν, μέλλων λέξειν μετὰ

to-be-at-a-loss both I and another whoever being-about to-speak after

καλὸν οὕτω καὶ παντοδαπὸν λόγον ῥηθέντα; καὶ τὰ

a-fine so and manifold speech having-been-spoken and the

μὲν ἄλλα οὐχ ὁμοίως μὲν θαυμαστά· τὸ δὲ ἐπὶ τελευτῆς

indeed other-things not equally indeed (were)-wonderful the but at (the)-end

τοῦ κάλλους τῶν ὀνομάτων καὶ ῥημάτων τίς οὐκ ἂν

of-the beauty of-the words and phrases who not —

ἐξεπλάγη ἀκούων; ἐπεὶ ἔγωγε ἐνθυμούμενος ὅτι αὐτὸς

would-have-been-struck hearing since I-at-least considering that myself

οὐχ οἷός τ' ἔσομαι οὐδ' ἐγγὺς τούτων οὐδὲν καλὸν εἰπεῖν,

not able both shall-be not-even near these anything fine to-say

ὑπ' αἰσχύνῃς ὀλίγου ἀποδράς ὠχόμην, εἴ πῃ εἶχον.

from shame almost having-run-away I-was-gone if somewhere I-could

καὶ γὰρ με Γοργίου ὁ λόγος ἀνεμίμνησεν, ὥστε ἀτεχνῶς

and for me of-Gorgias the speech reminded so-that simply

τὸ τοῦ Ὀμήρου ἐπεπόνθη· ἐφοβούμην μή μοι τελευτῶν

the — of-Homer I-had-experienced I-feared lest for-me finishing

ὁ Ἀγάθων Γοργίου κεφαλὴν δεινοῦ λέγειν ἐν τῷ λόγῳ

— Agathon of-Gorgias a-head terrible to-speak in the speech

ἐπὶ τὸν ἐμὸν λόγον πέμψας αὐτόν με λίθον τῇ ἀφωνίᾳ
against the my speech having-sent myself me a-stone by-the speechlessness
 ποιήσειεν. καὶ ἐνενόησα τότε ἄρα καταγέλαστος ὢν,
might-make and I-realized at-that-time then ridiculous being
 ἡνίκα ὑμῖν ὡμολόγουν ἐν τῷ μέρει μεθ' ὑμῶν ἐγκωμιάσασθαι
when to-you I-agreed in the turn with you to-praise
 τὸν ἔρωτα καὶ ἔφην εἶναι δεινὸς τὰ ἐρωτικά, οὐδὲν
the love and I-said to-be clever in-the love-matters nothing
 εἰδὼς ἄρα τοῦ πράγματος, ὡς ἔδει ἐγκωμιάζειν ὅτιοῦν.
knowing then of-the matter how one-ought to-praise anything
 ἐγὼ μὲν γὰρ ὑπ' ἀβελτερίας ᾧμην δεῖν τάληθῇ
I indeed for from silliness thought (it)-needful the-truth
 λέγειν περὶ ἐκάστου τοῦ ἐγκωμιαζομένου, καὶ τοῦτο
to-say about each the (thing)-praised and this
 μὲν ὑπάρχειν, ἔξ αὐτῶν δὲ τούτων τὰ κάλλιστα
indeed to-be-the-foundation out-of these-very and things the finest
 ἐκλεγομένους ὡς εὐπρεπέστατα τιθέναι· καὶ πάννυ δὴ
selecting as most-becomingly to-set-out and very indeed
 μέγα ἐφρόνουν ὡς εὖ ἐρῶν, ὡς εἰδὼς τὴν ἀλήθειαν
greatly I-prided-myself as well about-to-speak as knowing the truth
 τοῦ ἐπαινεῖν ὅτιοῦν. τὸ δὲ ἄρα, ὡς ἔοικεν, οὐ τοῦτο ἦν
of-the to-praise anything the but then as it-seems not this was
 τὸ καλῶς ἐπαινεῖν ὅτιοῦν, ἀλλὰ τὸ ὡς μέγιστα ἀνατιθέναι
the finely to-praise anything but the as greatest to-attribute
 τῷ πράγματι καὶ ὡς κάλλιστα, εἴαν τε ἦ οὕτως
to-the matter and as finest whether both it-be so
 ἔχοντα εἴαν τε μή· εἰ δὲ ψευδῇ, οὐδὲν ἄρ' ἦν πρᾶγμα.
being whether both not if but false-things nothing then was matter
 προυρρήθη γάρ, ὡς ἔοικεν, ὅπως ἕκαστος ἡμῶν τὸν
it-was-proclaimed for as it-seems that each of-us the
 ἔρωτα ἐγκωμιάζειν δοῖται, οὐχ ὅπως ἐγκωμιάσεται.
love to-praise shall-seem not that he-shall-praise

διὰ ταῦτα δὴ οἶμαι πάντα λόγον κινουῦντες ἀνατίθετε 199
through these-things indeed I-think every argument stirring-up you-attribute
 τῷ Ἑρωτι, καί φατε αὐτὸν τοιοῦτόν τε εἶναι καὶ
 — *to-Love and you-say him such-a-one both to-be and*
 τοσούτων αἴτιον, ὅπως ἂν φαίνεται ὡς κάλλιστος καὶ
of-so-many the-cause so-that — he-may-appear as most-beautiful and
 ἄριστος, δῆλον ὅτι τοῖς μὴ γινώσκουσιν — οὐ γὰρ δήπου
best clear that to-those not knowing not for surely
 τοῖς γε εἰδόσιν — καὶ καλῶς γ' ἔχει καὶ σεμνῶς
to-those at-least knowing and finely at-least it-stands and solemnly
 ὁ ἔπαινος. ἀλλὰ γὰρ ἐγὼ οὐκ ᾔδην ἄρα τὸν τρόπον τοῦ
the praise but for I not knew then the manner of-the
 ἐπαινοῦ, οὐ δ' εἰδὼς ὑμῖν ὡμολόγησα καὶ αὐτὸς ἐν τῷ
praise not and knowing to-you I-agreed also myself in the
 μέρει ἐπαινέσθαι. ἡ γλῶσσα οὖν ὑπέσχετο, ἡ δὲ φρήν
turn to-praise the tongue then promised the and heart
 οὐ· χαιρέτω δῆ. οὐ γὰρ ἔτι ἐγκωμιάζω τοῦτον τὸν
not let-it-fare-well then not for further I-praise in-this the
 τρόπον — οὐ γὰρ ἂν δυνάμην — οὐ μέντοι ἀλλὰ τά γε
manner not for — I-could not however but the at-least
 ἀληθῆ, εἰ βούλεσθε, ἐθέλω εἰπεῖν κατ' ἐμαυτόν, οὐ
true-things if you-wish I-am-willing to-say according-to myself not
 πρὸς τοὺς ὑμετέρους λόγους, ἵνα μὴ γέλωτα ὀφλω. ὅρα
against the your speeches so-that not laughter I-incur see
 οὖν, ὦ Φαῖδρε, εἴ τι καὶ τοιούτου λόγου δέη, περὶ
then O Phaedrus if at-all also of-such-a speech you-have-need concerning
 Ἑρωτος τἀληθῆ λεγόμενα ἀκούειν, ὀνομάσει δὲ καὶ θέσει
Love the-truth being-said to-bear in-naming but and arrangement
 ῥημάτων τοιαύτη ὁποία δ᾽ ἂν τις τύχη ἐπελθοῦσα.
of-words such of-whatever-sort then some may-chance occurring

τὸν οὖν Φαῖδρον ἔφη καὶ τοὺς ἄλλους κελεύειν λέγειν,
 — then Phaedrus he-said and the others to-bid to-speak
 ὅπῃ αὐτὸς οἶοιτο δεῖν εἰπεῖν, ταύτη.
 in-whatever-way himself he-thought (it)-needful to-speak in-that-way

XVI · SOCRATES QUESTIONS AGATHON

Socrates asks Agathon whether Love is love of something, as a father is father of someone, and Agathon agrees. He then gets him to grant that a man desires only what he lacks, and that Love is love of beauty — so Love lacks beauty. Agathon admits he did not know what he was saying, and then grants that the good is beautiful too, so Love lacks the good as well.

ἔτι τοίνυν, φάναι, ὦ Φαῖδρε, πάρες μοι Ἀγάθωνα σμίкр’
 further therefore to-say O Phaedrus allow me Agathon small
 ἄττα ἐρέσθαι, ἵνα ἀνομολογησάμενος παρ’ αὐτοῦ οὕτως
 some to-ask so-that having-reached-agreement from him thus
 ἤδη λέγω.

now I-may-speak

- c ἀλλὰ παρήμι, φάναι τὸν Φαῖδρον, ἀλλ’ ἐρώτα. μετὰ
 well I-allow to-say — Phaedrus but ask after
 ταῦτα δὴ τὸν Σωκράτη ἔφη ἐνθένδε ποθὲν ἄρξασθαι.
 these-things indeed — Socrates he-said from-this-point somewhere to-have-begun
- d καὶ μὴν, ὦ φίλε Ἀγάθων, καλῶς μοι ἔδοξας καθηγήσασθαι
 and indeed O dear Agathon finely to-me you-seemed to-have-led-off
 τοῦ λόγου, λέγων ὅτι πρῶτον μὲν δέοι αὐτὸν
 of-the speech saying that first indeed it-was-needful him
 ἐπιδειξαι ὁποῖός τις ἐστὶν ὁ Ἔρως, ὕστερον δὲ τὰ
 to-show of-what-sort some is — Love later and the
 ἔργα αὐτοῦ. ταύτην τὴν ἀρχὴν πάνν ἄγαμαι. ἴθι οὖν
 works of-him this the beginning very I-admire come then

μοι περὶ Ἔρωτος, ἐπειδὴ καὶ τὰλλα καλῶς καὶ
for-me concerning Love since also the-rest finely and
 μεγαλοπρεπῶς διήλθες οἷός ἐστι, καὶ τόδε εἰπέ·
magnificently you-went-through of-what-sort he-is also this tell
 πότερόν ἐστι τοιοῦτος οἷος εἶναί τινος ὃ Ἔρως ἔρως, ἢ
whether he-is such-a-one as to-be of-something — Love a-love or
 οὐδενός; ἐρωτῶ δ' οὐκ εἰ μητρός τινος ἢ πατρός ἐστιν —
of-nothing I-ask and not if of-a-mother some or of-a-father he-is
 γελοῖον γὰρ ἂν εἴη τὸ ἐρώτημα εἰ Ἔρως ἐστὶν
laughable for — would-be the question whether Love is
 ἔρως μητρὸς ἢ πατρός — ἀλλ' ὥσπερ ἂν εἰ αὐτὸ τοῦτο
a-love of-a-mother or of-a-father but just-as — if itself this
 πατέρα ἡρώτων, ἄρα ὁ πατήρ ἐστι πατήρ τινος ἢ οὔ;
about-a-father I-were-asking surely the father is a-father of-someone or not
 εἶπες ἂν δήπου μοι, εἰ ἐβούλου καλῶς ἀποκρίνασθαι,
you-would-say — surely to-me if you-wished finely to-answer
 ὅτι ἔστιν υἱός γε ἢ θυγατρὸς ὁ πατήρ πατήρ· ἢ οὔ;
that he-is of-a-son at-least or of-a-daughter the father a-father or not
 πάνυ γε, φάναι τὸν Ἀγάθωνα.
very at-least to-say — Agathon
 οὐκοῦν καὶ ἡ μήτηρ ὡσαύτως; Ὁμολογεῖσθαι καὶ τοῦτο.
then-surely also the mother likewise to-be-agreed also this
 ἔτι τοίνυν, εἰπεῖν τὸν Σωκράτη, ἀπόκριναι ὀλίγω
further therefore to-have-said — Socrates answer by-a-little
 πλεῖω, ἵνα μᾶλλον καταμάθῃς ὃ βούλομαι. εἰ γὰρ
more so-that better you-may-understand what I-wish if for
 ἐροίμην, τί δέ; ἀδελφός, αὐτὸ τοῦθ' ὅπερ ἔστιν,
I-should-ask what and a-brother itself this the-very-thing-which he-is
 ἔστι τινὸς ἀδελφὸς ἢ οὔ; φάναι εἶναι.
is-be of-someone a-brother or not to-say to-be
 οὐκοῦν ἀδελφοῦ ἢ ἀδελφῆς; Ὁμολογεῖν.
then-surely of-a-brother or of-a-sister to-agree

πειρῶ δὴ, φάναι, καὶ τὸν ἔρωτα εἰπεῖν. ὁ Ἔρωσ ἔρως
 try indeed to-say also the love to-tell — Love a-love
 ἐστὶν οὐδενὸς ἢ τινός;

is of-nothing or of-something

πάνυ μὲν οὖν ἔστιν.

very indeed then he-is

200 τοῦτο μὲν τοίνυν, εἰπεῖν τὸν Σωκράτη, φύλαξον παρὰ
 this indeed therefore to-have-said — Socrates keep with
 σαυτῷ μεμνημένος ὅτου· τοσόνδε δὲ εἰπέ, πότερον ὁ
 yourself remembering of-what this-much and tell whether —
 Ἔρωσ ἐκείνου οὐ ἔστιν ἔρως, ἐπιθυμεῖ αὐτοῦ ἢ οὔ;

Love of-that of-which he-is a-love desires it or not

πάνυ γε, φάναι.

very at-least to-say

πότερον ἔχων αὐτὸ οὐ ἐπιθυμεῖ τε καὶ ἐρᾷ, εἴτα ἐπιθυμεῖ
 whether having it which he-desires both and loves then he-desires
 τε καὶ ἐρᾷ, ἢ οὐκ ἔχων;

both and loves or not having

οὐκ ἔχων, ὥς τὸ εἰκός γε, φάναι.

not having as the likely at-least to-say

b σκόπει δὴ, εἰπεῖν τὸν Σωκράτη, ἀντὶ τοῦ εἰκότος εἰ
 consider indeed to-have-said — Socrates instead-of the likely whether
 ἀνάγκη οὕτως, τὸ ἐπιθυμοῦν ἐπιθυμεῖν οὐ ἐνδεές ἐστιν,
 (it-is)-necessary so the desiring to-desire of-what lacking it-is
 ἢ μὴ ἐπιθυμεῖν, ἐὰν μὴ ἐνδεές ᾖ; ἐμοὶ μὲν γὰρ θαυμαστῶς
 or not to-desire if not lacking it-be to-me indeed for wonderfully
 δοκεῖ, ὦ Ἀγάθων, ὥς ἀνάγκη εἶναι· σοὶ δὲ πῶς;
 it-seems O Agathon how necessary to-be to-you and how
 καί μοι, φάναι, δοκεῖ.
 and-to-me to-say it-seems

καλῶς λέγεις. ἂρ' οὖν βούλοιτ' ἄν τις μέγας ὢν μέγας
finely you-say surely then would-wish — anyone great being great
εἶναι, ἢ ἰσχυρὸς ὢν ἰσχυρός;

to-be or strong being strong

ἀδύνατον ἐκ τῶν ὡμολογημένων.

(it-is)-impossible from the things-agreed

οὐ γάρ που ἐνδεὴς ἂν εἴη τούτων ὃ γε ὢν.

not for surely lacking — be-would-be of-these that-which at-least being

ἀληθῇ λέγεις.

true-things you-say

εἰ γὰρ καὶ ἰσχυρὸς ὢν βούλοιτο ἰσχυρὸς εἶναι, φάναι τὸν c

if for even strong being he-should-wish strong to-be to-say —

Σωκράτη, καὶ ταχὺς ὢν ταχύς, καὶ ὑγιὴς ὢν ὑγιής — ἴσως

Socrates and swift being swift and healthy being healthy perhaps

γὰρ ἂν τις ταῦτα οἰθεῖη καὶ πάντα τὰ τοιαῦτα τοὺς

for — someone these-things might-think and all the such-things (that)-those

ὄντας τε τοιούτους καὶ ἔχοντας ταῦτα τούτων ἅπερ

being both such and having these of-these the-very-things-which

ἔχουσι καὶ ἐπιθυμεῖν, ἢ οὖν μὴ ἐξαπατηθῶμεν, τούτου

they-have also to-desire so-that then not we-be-deceived of-this

ἐνεκα λέγω — τούτοις γάρ, ὦ Ἀγάθων, εἰ ἐννοεῖς, ἔχειν

for-the-sake I-speak for-these for O Agathon if you-consider to-have

μὲν ἕκαστα τούτων ἐν τῷ παρόντι ἀνάγκη ἃ ἔχουσιν,

indeed each of-these in the present (is)-necessary what they-have

ἐάντε βούλωνται ἐάντε μή, καὶ τούτου γε δήπου τίς

whether they-wish or not and of-this at-least surely who

ἂν ἐπιθυμήσειεν; ἀλλ' ὅταν τις λέγῃ ὅτι ἐγὼ ὑγιαίνων

— would-desire but whenever someone says that I being-healthy

βούλομαι καὶ ὑγιαίνειν, καὶ πλουτῶν βούλομαι καὶ πλουτεῖν,

wish also to-be-healthy and being-rich wish also to-be-rich

καὶ ἐπιθυμῶ αὐτῶν τούτων ἃ ἔχω, εἴποιμεν ἂν αὐτῷ ὅτι

and I-desire of-these-very things which I-have we-might-say — to-him that

σύ, ὦ ἄνθρωπε, πλοῦτον κεκτημένος καὶ ὑγίειαν καὶ ἰσχὺν
 you O man wealth possessing and health and strength
 βούλει καὶ εἰς τὸν ἔπειτα χρόνον ταῦτα κεκτήσθαι, ἐπεὶ
 you-wish also into the after time these to-possess since
 ἐν τῷ γε νῦν παρόντι, εἴτε βούλει εἴτε μή, ἔχεις·
 in the at-least now present whether you-wish or not you-have-(them)

σκόπει οὖν, ὅταν τοῦτο λέγῃς, ὅτι ἐπιθυμῶ τῶν
 consider then whenever this you-say that I-desire the-things
 παρόντων, εἰ ἄλλο τι λέγεις ἢ τόδε, ὅτι βούλομαι
 present if another anything you-say than this that I-wish

τὰ νῦν παρόντα καὶ εἰς τὸν ἔπειτα χρόνον παρεῖναι.
 the now present-things also into the after time to-be-present
 ἄλλο τι ὁμολογοῖ ἄν; Συμφάναι ἔφη τὸν Ἀγάθωνα.
 another anything would-be-agree — to-have-assented he-said — Agatbon
 εἰπεῖν δὴ τὸν Σωκράτη, οὐκοῦν τοῦτό γ' ἐστὶν ἐκείνου
 to-have-said indeed — Socrates then-surely this at-least is of-that
 ἐρᾶν, ὃ οὐπω ἔτοιμον αὐτῷ ἐστὶν οὐδὲ ἔχει, τὸ εἰς τὸν
 to-be-in-love which not-yet ready for-him is nor he-has the into the
 ἔπειτα χρόνον ταῦτα εἶναι αὐτῷ σωζόμενα καὶ παρόντα;
 after time these to-be for-him preserved and present

c πάνν γε, φάναι.

very at-least to-say
 καὶ οὗτος ἄρα καὶ ἄλλος πᾶς ὁ ἐπιθυμῶν τοῦ μὴ
 and this-man then and another every the desiring of-the not
 ἐτόίμου ἐπιθυμεῖ καὶ τοῦ μὴ παρόντος, καὶ ὁ μὴ ἔχει
 ready desires and of-the not present and what not he-has
 καὶ ὁ μὴ ἐστὶν αὐτὸς καὶ οὐ ἐνδεής ἐστι, τοιαῦτ'
 and what not is himself and of-what lacking he-is such-things
 ἄττα ἐστὶν ὧν ἡ ἐπιθυμία τε καὶ ὁ ἔρως ἐστίν;
 some are of-which the desire both and the love is
 πάνν γ', εἰπεῖν.
 very at-least to-say

ἴθι δή, φάναι τὸν Σωκράτη, ἀνομολογησώμεθα τὰ
come indeed to-say — Socrates let-us-recapitulate the
 εἰρημένα. ἄλλο τι ἔστιν ὁ Ἔρως πρῶτον μὲν
things-said another anything is — Love first indeed
 τινῶν, ἔπειτα τούτων ὧν ἂν ἔνδεια παρῇ αὐτῷ;
of-certain-things then of-those which — a-lack is-present to-him
 ναί, φάναι.

201

yes to-say
 ἐπὶ δὴ τούτοις ἀναμνήσθητι τίνων ἔφησθα ἐν τῷ λόγῳ
upon indeed these recall of-what you-said in the speech
 εἶναι τὸν ἔρωτα· εἰ δὲ βούλει, ἐγὼ σε ἀναμνήσω. οἶμαι
to-be the love if but you-wish I you will-remind I-think
 γάρ σε οὕτωςί πως εἰπεῖν, ὅτι τοῖς θεοῖς κατεσκευάσθη
for you thus somehow to-have-said that for-the gods were-ordered
 τὰ πράγματα δι' ἔρωτα καλῶν· αἰσχυρῶν γὰρ οὐκ
the affairs through love of-beautiful-things of-ugly-things for not
 εἶη ἔρως. οὐχ οὕτωςί πως ἔλεγες;
there-would-be love not thus somehow were-you-saying
 εἶπον γάρ, φάναι τὸν Ἀγάθωνα.

I-said for to-say — Agathon
 καὶ ἐπιεικῶς γε λέγεις, ὦ ἑταῖρε, φάναι τὸν Σωκράτη·
and reasonably at-least you-speak O comrade to-say — Socrates
 καὶ εἰ τοῦτο οὕτως ἔχει, ἄλλο τι ὁ Ἔρως κάλλους
and if this so is another anything — Love of-beauty
 ἂν εἶη ἔρως, αἰσχύους δὲ οὐ; ὠμολόγει.

— would-be a-love of-ugliness but not be-agreed
 οὐκοῦν ὠμολόγηται, οὐ ἔνδεής ἐστι καὶ μὴ ἔχει, τούτου
then-surely it-has-been-agreed of-what lacking he-is and not he-has of-this
 ἐρᾶν;

to-be-in-love
 ναί, εἰπεῖν.

yes to-say

ἐνδεής ἄρ' ἐστὶ καὶ οὐκ ἔχει ὁ Ἔρως κάλλος.

lacking then he-is and not he-has — Love beauty

ἀνάγκη, φάναι.

(it-is)-necessary to-say

τί δέ; τὸ ἐνδεές κάλλους καὶ μηδαμῇ κεκτημένον κάλλος

what and the lacking of-beauty and in-no-way possessing beauty

ἄρα λέγεις σὺ καλὸν εἶναι;

surely do-you-say you beautiful to-be

οὐ δῆτα.

not indeed

ἔτι οὖν ὁμολογεῖς ἔρωτα καλὸν εἶναι, εἰ ταῦτα οὕτως

still then do-you-agree love beautiful to-be if these-things so

ἔχει;

are

καὶ τὸν Ἀγάθωνα εἰπεῖν κινδυνεύω, ὦ Σώκρατες, οὐδὲν

and — Agathon to-have-said I-am-likely O Socrates nothing

εἰδέναι ὧν τότε εἶπον.

to-know of-what then I-said

c καὶ μὴν καλῶς γε εἶπες, φάναι, ὦ Ἀγάθων. ἀλλὰ

and indeed finely at-least you-spoke to-say O Agathon but

σμικρὸν ἔτι εἰπέ· τὰγαθὰ οὐ καὶ καλὰ δοκεῖ σοι εἶναι;

a-little still tell the-good-things not also beautiful seem to-you to-be

ἔμοιγε.

to-me-at-least

εἰ ἄρα ὁ Ἔρως τῶν καλῶν ἐνδεής ἐστὶ, τὰ δὲ ἀγαθὰ

if then — Love of-the beautiful-things lacking is the and good-things

καλά, καὶ τῶν ἀγαθῶν ἐνδεής εἴη.

(are)-beautiful also of-the good-things lacking he-would-be

ἐγώ, φάναι, ὦ Σώκρατες, σοὶ οὐκ ἂν δυναίμην ἀντιλέγειν,

I to-say O Socrates you not — I-could to-contradict

ἀλλ' οὕτως ἐχέτω ὥς σὺ λέγεις.

but so let-it-be as you say

Socrates reports what Diotima of Mantinea once taught him, beginning with the same refutation she used on him. She shows that what is not beautiful need not be ugly, as right opinion is neither knowledge nor ignorance. Love is therefore not a god but a great spirit, midway between mortal and immortal, who carries prayers up and commands down.

οὐ μὲν οὖν τῇ ἀληθείᾳ, φάναι, ὦ φιλούμενε Ἀγάθων,
 not indeed then in-the truth to-say O beloved Agathon
 δύνασαι ἀντιλέγειν, ἐπεὶ Σωκράτει γε οὐδὲν χαλεπόν.
 you-are-able to-contradict since for-Socrates at-least in-no-way (is)-hard
 καὶ σὲ μὲν γε ἤδη ἐάσω· τὸν δὲ λόγον τὸν περὶ d
 and you indeed at-least now I-shall-let-go the and speech the concerning
 τοῦ Ἔρωτος, ὃν ποτ' ἤκουσα γυναικὸς Μαντινικῆς
 — of-Love which once I-heard from-a-woman Mantinean
 Διοτίμας, ἣ ταῦτά τε σοφὴ ἦν καὶ ἄλλα πολλά —
 Diotima who in-these-things both wise was and in-other many
 καὶ Ἀθηναίοις ποτὲ θυσασμένοις πρὸ τοῦ λοιμοῦ δέκα ἔτη
 and to-Athenians once having-sacrificed before the plague ten years
 ἀναβολὴν ἐποίησε τῆς νόσου, ἣ δὲ καὶ ἐμὲ τὰ ἐρωτικὰ
 a-postponement she-made of-the sickness who indeed also me the love-matters
 ἐδίδασκεν — ὃν οὖν ἐκείνη ἔλεγε λόγον, πειράσομαι ὑμῖν
 taught which then that-woman was-saying speech I-shall-try to-you
 διελθεῖν ἐκ τῶν ὁμολογημένων ἐμοὶ καὶ Ἀγάθωνι, αὐτὸς
 to-go-through out-of the things-agreed by-me and by-Agathon myself
 ἐπ' ἐμαυτοῦ, ὅπως ἂν δύνωμαι. δεῖ δὴ, ὦ Ἀγάθων,
 by myself how — I-may-be-able one-must indeed O Agathon
 ὥσπερ σὺ διηγῆσω, διελθεῖν αὐτὸν πρῶτον, τίς ἐστὶν ὁ
 just-as you related to-go-through him first who is —
 Ἔρως καὶ ποίος τις, ἔπειτα τὰ ἔργα αὐτοῦ. δοκεῖ οὖν
 Love and of-what-sort some then the works of-him it-seems then

μοι ῥᾶστον εἶναι οὕτω διελθεῖν, ὥς ποτέ με ἡ ξένη
to-me easiest to-be so to-go-through as once me the stranger-woman
 ἀνακρίνουσα διήει. σχεδὸν γάρ τι καὶ ἐγὼ πρὸς
questioning went-through nearly for somewhat also I toward
 αὐτὴν ἕτερα τοιαῦτα ἔλεγον οἷάπερ νῦν πρὸς ἐμὲ Ἀγάθων,
her other such-things was-saying such-things-as now toward me Agathon
 ὥς εἴη ὁ Ἔρως μέγας θεός, εἴη δὲ τῶν καλῶν· ἤλεγχε
that he-was — Love a-great god he-was and of-the beautiful she-refuted
 δὴ με τούτοις τοῖς λόγοις οἷσπερ ἐγὼ τοῦτον,
indeed me by-these the arguments by-the-very-ones-which I this-man
 ὥς οὔτε καλὸς εἴη κατὰ τὸν ἐμὸν λόγον οὔτε ἀγαθός.
that neither beautiful he-was according-to the my argument nor good
 καὶ ἐγώ, πῶς λέγεις, ἔφην, ὦ Διοτίμα; αἰσχρὸς ἄρα ὁ
and I how do-you-say I-said O Diotima ugly then —
 Ἔρως ἐστὶ καὶ κακός;

Love is and bad

καὶ ἥ, οὐκ εὐφημήσεις; ἔφη· ἡ οὔει, ὅτι ἂν μὴ
and she not will-you-bush she-said or do-you-think whatever — not
 καλὸν ἦ, ἀναγκαῖον αὐτὸ εἶναι αἰσχρόν;
beautiful may-be (it-is)-necessary it to-be ugly

202 μάλιστά γε.

most-certainly at-least

ἦ καὶ ἂν μὴ σοφόν, ἀμαθές; ἡ οὐκ ἦσθαι ὅτι
truly also if not wise (is)-unlearned or not have-you-perceived that
 ἔστιν τι μεταξὺ σοφίας καὶ ἀμαθίας;

there-is something between wisdom and ignorance

τί τοῦτο;

what (is)-this

τὸ ὀρθὰ δοξάζειν καὶ ἄνευ τοῦ ἔχειν λόγον δοῦναι οὐκ
the right-things to-opine and without the to-be-able an-account to-give not
 οἶσθ', ἔφη, ὅτι οὔτε ἐπίστασθαί ἐστιν — ἄλογον γάρ
do-you-know she-said that neither to-know it-is without-reason for

πράγμα πῶς ἂν εἴη ἐπιστήμη; — οὔτε ἀμαθία — τὸ
a-thing how would it-be knowledge nor ignorance the-thing
 γὰρ τοῦ ὄντος τυγχάνον πῶς ἂν εἴη ἀμαθία; — ἔστι δὲ
for of-the being hitting-upon how would it-be ignorance it-is and
 δήπου τοιοῦτον ἡ ὀρθὴ δόξα, μεταξὺ φρονήσεως καὶ ἀμαθίας.
surely such-a-thing the right opinion between understanding and ignorance
 ἀληθῆ, ἣν δ' ἐγώ, λέγεις.

true-things said and I you-say
 μὴ τοίνυν ἀνάγκαζε ὃ μὴ καλὸν ἐστὶν αἰσχροὺς εἶναι, ^b
(do)-not therefore compel what not beautiful is ugly to-be
 μηδὲ ὃ μὴ ἀγαθόν, κακόν. οὕτω δὲ καὶ τὸν ἔρωτα
nor what not good bad so and also the love
 ἐπειδὴ αὐτὸς ὁμολογεῖς μὴ εἶναι ἀγαθὸν μηδὲ καλόν,
since yourself you-agree not to-be good nor beautiful
 μηδὲν τι μᾶλλον οἶοι δεῖν αὐτὸν αἰσχροὺς καὶ κακόν
in-no-way at-all more think (it)-needful him ugly and bad
 εἶναι, ἀλλὰ τι μεταξὺ, ἔφη, τούτων.

to-be but something between she-said of-these-two
 καὶ μὴν, ἣν δ' ἐγώ, ὁμολογεῖται γὰρ παρὰ πάντων
and indeed said and I it-is-agreed at-least by all
 μέγας θεὸς εἶναι.

a-great god to-be
 τῶν μὴ εἰδόντων, ἔφη, πάντων λέγεις, ἢ καὶ τῶν
of-those not knowing she-said of-all do-you-speak or also of-those
 εἰδόντων;

knowing
 συμπάντων μὲν οὖν.
of-all-together indeed then

- c καὶ ἡ γελάσασα καὶ πῶς ἄν, ἔφη, ὦ Σώκρατες,
and she having-laughed and how would she-said O Socrates
 ὁμολογοῖτο μέγας θεὸς εἶναι παρὰ τούτων, οἳ φασιν
he-be-agreed a-great god to-be by those who say
 αὐτὸν οὐδὲ θεὸν εἶναι;
him not-even a-god to-be
 τίνες οὗτοι; ἦν δ' ἐγώ.
who (are)-these said and I
 εἷς μὲν, ἔφη, σύ, μία δ' ἐγώ.
one indeed she-said (are)-you one and (am)-I
 καὶ γὰρ εἶπον, πῶς τοῦτο, ἔφην, λέγεις;
and-I said how this I-said do-you-say
 καὶ ἡ, ῥαδίως, ἔφη. λέγε γάρ μοι, οὐ πάντας θεοὺς
and she easily she-said tell for me not all gods
 φῆς εὐδαίμονας εἶναι καὶ καλοὺς; ἢ τολμήσας ἄν
do-you-say happy to-be and beautiful or would-you-dare —
 τινα μὴ φάναι καλὸν τε καὶ εὐδαίμονα θεῶν εἶναι;
anyone not to-say beautiful both and happy of-gods to-be
 μὰ Δί' οὐκ ἔγωγ', ἔφην.
by Zeus not I-at-least I-said
 εὐδαίμονας δὲ δὴ λέγεις οὐ τοὺς τὰγαθὰ καὶ τὰ
happy and indeed do-you-call not those the-good-things and the
 καλὰ κεκτημένους;
beautiful-things possessing
 πάννυ γε.
very at-least
- d ἀλλὰ μὴν Ἐρωτά γε ὁμολόγηκας δι' ἔνδειαν τῶν
but indeed Love at-least you-have-agreed through lack of-the
 ἀγαθῶν καὶ καλῶν ἐπιθυμεῖν αὐτῶν τούτων ὧν ἐνδεής
good and beautiful to-desire of-the-very of-these-things of-which lacking
 ἐστίν.
he-is

ὡμολόγηκα γάρ.

I-have-agreed for

πῶς ἂν οὖν θεὸς εἴη ὃ γε τῶν καλῶν καὶ ἀγαθῶν

how would then a-god be who at-least of-the beautiful and good

ἄμοιρος;

(has)-no-share

οὐδαμῶς, ὥς γ' εἴκειν.

in-no-way as at-least it-seems

ὁρᾷς οὖν, ἔφη, ὅτι καὶ σὺ ἔρωτα οὐ θεὸν νομίζεις;

do-you-see then she-said that also you love not a-god consider

τί οὖν ἂν, ἔφην, εἴη ὁ Ἔρως; θνητός;

what then would I-said be — Love mortal

ἥκιστά γε.

least-of-all at-least

ἀλλὰ τί μῆν;

but what indeed

ὥσπερ τὰ πρότερα, ἔφη, μεταξὺ θνητοῦ καὶ ἀθανάτου.

just-as the former-cases she-said between of-mortal and of-immortal

τί οὖν, ὦ Διοτίμα;

what then O Diotima

δαίμων μέγας, ὦ Σώκρατες· καὶ γὰρ πᾶν τὸ δαιμόνιον

a-spirit great O Socrates and for all the spiritual

μεταξύ ἐστι θεοῦ τε καὶ θνητοῦ.

between is of-a-god both and of-mortal

τίνα, ἦν δ' ἐγώ, δύναμιν ἔχον;

what said and I power having

ἐρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων

interpreting and ferrying to-gods the-things from men

καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις

and to-men the-things from gods of-the-ones indeed the prayers

καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις τε καὶ ἀμοιβὰς

and sacrifices of-the-others and the commands both and requitals

τῶν θυσιῶν, ἐν μέσῳ δὲ ὄν ἀμφοτέρων συμπληροῖ,
of-the sacrifices in (the)-middle and being of-both it-fills-out

ὥστε τὸ πᾶν αὐτὸ αὐτῷ συνδεδέσθαι.

so-that the whole itself to-itself to-have-been-bound-together

- 203 διὰ τούτου καὶ ἡ μαντικὴ πᾶσα χωρεῖ καὶ ἡ τῶν
through this both the divination all passes and the of-the
 ἱερέων τέχνη τῶν τε περὶ τὰς θυσίας καὶ τελετὰς καὶ
priests art of-those both concerning the sacrifices and rites and
 τὰς ἐπωδὰς καὶ τὴν μαντείαν πᾶσαν καὶ γοητεῖαν. θεὸς
the incantations and the soothsaying all and sorcery a-god
 δὲ ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ τούτου πᾶσά ἐστιν
and with-a-man not mingles but through this all is
 ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους, καὶ
the intercourse and the converse for-gods toward men both
 ἐγρηγοροῦσι καὶ καθεύδουσι· καὶ ὁ μὲν περὶ τὰ τοιαῦτα
for-those-awake and for-those-sleeping and the indeed concerning the such-things
 σοφὸς δαίμόνιος ἀνὴρ, ὁ δὲ ἄλλο τι σοφὸς ὢν
wise (is)-a-spiritual man the and in-another-thing something wise being
 ἢ περὶ τέχνας ἢ χειρουργίας τινὰς βάνανσος. οὗτοι
either concerning arts or handicrafts some (is)-a-mechanic these
 δὴ οἱ δαίμονες πολλοὶ καὶ παντοδαποὶ εἰσιν, εἷς δὲ
indeed the spirits many and of-all-kinds are one and
 τούτων ἐστὶ καὶ ὁ Ἔρως.
of-these is also — Love

Diotima tells how Poros, drunk on nectar at the feast for Aphrodite's birth, fell asleep in Zeus' garden, and Penia lay down beside him and conceived Love. From his mother Love is poor, barefoot, and homeless; from his father he is a schemer, a formidable hunter, and a seeker of understanding all his life. Being between wisdom and ignorance he philosophizes, which neither the gods nor the ignorant do — and Socrates, she says, had been describing the beloved rather than the lover.

πατὴρ δέ, ἦν δ' ἐγώ, τίος ἐστὶ καὶ μητρός;
of-a-father and said and I of-what is-he and of-a-mother
 μακρότερον μὲν, ἔφη, διηγῆσασθαι ὅμως δέ σοι ἐρῶ. b
(it-is)-rather-long indeed she-said to-relate nevertheless but to-you I-will-tell
 ὅτε γὰρ ἐγένετο ἡ Ἀφροδίτη, ἡστιῶντο οἱ θεοὶ οἳ τε ἄλλοι
when for was-born — Aphrodite were-feasting the gods the both others
 καὶ ὁ τῆς Μήτιδος υἱὸς Πόρος. ἐπειδὴ δὲ ἐδείπνησαν,
and the — of-Metis son Poros when and they-had-dined
 προσαιτήσουσα οἶον δὴ εὐωχίας οὔσης ἀφίκετο ἡ Πενία,
about-to-beg such-as indeed a-banquet being came — Penia
 καὶ ἦν περὶ τὰς θύρας. ὁ οὖν Πόρος μεθυσθεὶς τοῦ
and was about the doors — then Poros having-been-made-drunk with-the
 νέκταρος — οἶνος γὰρ οὐπω ἦν — εἰς τὸν τοῦ Διὸς κῆπον
nectar wine for not-yet there-was into the — of-Zeus garden
 εἰσελθὼν βεβαρημένος ἤδεν. ἡ οὖν Πενία ἐπιβουλεύουσα
having-entered weighed-down was-sleeping — then Penia plotting
 διὰ τὴν αὐτῆς ἀπορίαν παιδίον ποιήσασθαι ἐκ τοῦ
through the of-herself resourcelessness a-child to-make from —
 Πόρου, κατακλίνεται τε παρ' αὐτῷ καὶ ἐκύησε τὸν ἔρωτα.
Poros lies-down both beside him and conceived the love
 διὸ δὴ καὶ τῆς Ἀφροδίτης ἀκόλουθος καὶ θεράπων
wherefore indeed also — of-Aphrodite a-follower and attendant
 γέγονεν ὁ Ἔρως, γεννηθεὶς ἐν τοῖς ἐκείνης γενεθλίοις,
has-become — Love having-been-begotten on the of-her birthday

καὶ ἅμα φύσει ἐραστὴς ὧν περὶ τὸ καλὸν καὶ
and at-the-same-time by-nature a-lover being concerning the beautiful and
 τῆς Ἀφροδίτης καλῆς οὔσης. ἅτε οὖν Πόρου καὶ Πενίας
— Aphrodite beautiful being inasmuch-as then of-Poros and of-Penia
 υἱὸς ὧν ὁ Ἔρως ἐν τοιαύτῃ τύχῃ καθέστηκεν. πρῶτον
a-son being — Love in such a-fortune has-been-set first
 μὲν πένης αἰεὶ ἐστὶ, καὶ πολλοῦ δεῖ ἀπαλός τε καὶ
indeed poor always he-is and far is-he-from tender both and
 καλός, οἷον οἱ πολλοὶ οἴονται, ἀλλὰ σκληρὸς καὶ ἀχμηρὸς
beautiful such-as the many think but hard and squalid
 καὶ ἀνυπόδητος καὶ ἄοικος, χαμαιπετὴς αἰεὶ ὧν καὶ
and unshod and homeless on-the-ground always being and
 ἄστρωτος, ἐπὶ θύραις καὶ ἐν ὁδοῖς ὑπαίθριος κοιμώμενος,
bedless at doors and in roads under-the-sky sleeping
 τὴν τῆς μητρὸς φύσιν ἔχων, αἰεὶ ἐνδεία σύνοικος.
the of-the mother nature having always with-want a-housemate
 c κατὰ δὲ αὖ τὸν πατέρα ἐπίβουλος ἐστὶ τοῖς
according-to and in-turn the father a-plotter he-is against-the
 καλοῖς καὶ τοῖς ἀγαθοῖς, ἀνδρείος ὧν καὶ ἵτης καὶ
beautiful and against-the good brave being and headlong and
 σύντονος, θηρευτὴς δεινός, αἰεὶ τινὰς πλέκων μηχανάς,
intense a-hunter terrible always some weaving devices
 καὶ φρονήσεως ἐπιθυμητῆς καὶ πόριμος, φιλοσοφῶν διὰ
and of-understanding a-desirer and resourceful philosophizing through
 παντὸς τοῦ βίου, δεινὸς γόης καὶ φαρμακεὺς καὶ σοφιστής·
all the life a-terrible wizard and sorcerer and sophist
 καὶ οὔτε ὥς ἀθάνατος πέφυκεν οὔτε ὥς θνητός, ἀλλὰ
and neither as immortal he-is-by-nature nor as mortal but
 τοτὲ μὲν τῆς αὐτῆς ἡμέρας θάλλει τε καὶ ζῇ,
at-one-time indeed of-the same day he-flourishes both and lives
 ὅταν εὐπορήσῃ, τοτὲ δὲ ἀποθνήσκει, πάλιν δὲ
whenever he-is-well-provided at-another-time and he-dies again and

ἀναβιώσκειται διὰ τὴν τοῦ πατρὸς φύσιν, τὸ δὲ
he-comes-to-life through the of-the father nature the-thing and
 ποριζόμενον ἀεὶ ὑπεκρεῖ, ὥστε οὔτε ἀπορεῖ Ἑρως ποτὲ
being-provided always slips-away so-that neither is-in-want Love ever
 οὔτε πλουτεῖ, σοφίας τε αὖ καὶ ἀμαθίας ἐν μέσῳ ἐστίν.
nor is-rich of-wisdom both in-turn and of-ignorance in (the)-middle he-is
 ἔχει γὰρ ᾧδε. θεῶν οὐδεὶς φιλοσοφεῖ οὐδ' ἐπιθυμεῖ σοφός 204
it-is for thus of-gods no-one philosophizes nor desires wise
 γενέσθαι — ἔστι γάρ — οὐδ' εἴ τις ἄλλος σοφός,
to-become he-is for nor if anyone else (is)-wise
 οὐ φιλοσοφεῖ. οὐδ' αὖ οἱ ἀμαθεῖς φιλοσοφοῦσιν οὐδ'
not he-philosophizes nor in-turn the unlearned philosophize nor
 ἐπιθυμοῦσι σοφοὶ γενέσθαι· αὐτὸ γὰρ τοῦτὸ ἐστὶ χαλεπὸν
desire wise to-become itself for this is grievous
 ἀμαθία, τὸ μὴ ὄντα καλὸν καγαθὸν μηδὲ φρόνιμον δοκεῖν
ignorance the not being beautiful and-good nor sensible to-seem
 αὐτῷ εἶναι ἰκανόν. οὐκ οὐκ ἐπιθυμεῖ ὁ μὴ οἴομενος
to-oneself to-be sufficient not-then desires the-one not thinking
 ἐνδεὴς εἶναι οὐ ἂν μὴ οἴηται ἐπιδείσθαι.
lacking to-be of-what — not he-may-think to-need
 τίνες οὖν, ἔφη, ἐγώ, ᾧ Διοτίμα, οἱ φιλοσοφούντες, εἰ
who then said I O Diotima (are)-the philosophizers if
 μήτε οἱ σοφοὶ μήτε οἱ ἀμαθεῖς;
neither the wise nor the unlearned
 δῆλον δὴ, ἔφη, τοῦτό γε ἤδη καὶ παιδί, ὅτι οἱ b
clear indeed she-said this at-least already even to-a-child that the-ones
 μεταξὺ τούτων ἀμφοτέρων, ᾧ ἂν εἴη καὶ ὁ Ἑρως.
between of-these both of-whom would be also — Love
 ἔστιν γὰρ δὴ τῶν καλλίστων ἡ σοφία, Ἑρως δ' ἐστὶν
it-is for indeed of-the most-beautiful the wisdom Love and is
 ἔρως περὶ τὸ καλόν, ὥστε ἀναγκαῖον ἔρωτα φιλόσοφον
a-love concerning the beautiful so-that (it-is)-necessary love a-philosopher

εἶναι, φιλόσοφον δὲ ὄντα μεταξὺ εἶναι σοφοῦ καὶ ἀμαθοῦς.
to-be a-philosopher and being between to-be of-wise and of-unlearned
 αἰτία δὲ αὐτῷ καὶ τούτων ἡ γένεσις· πατρὸς μὲν γὰρ
a-cause and for-him also of-these the birth of-a-father indeed for
 σοφοῦ ἐστι καὶ εὐπόρου, μητρὸς δὲ οὐ σοφῆς καὶ ἀπόρου.
wise he-is and resourceful of-a-mother and not wise and resourceless
 ἡ μὲν οὖν φύσις τοῦ δαίμονος, ὦ φίλε Σώκρατες, αὕτη·
the indeed then nature of-the spirit O dear Socrates (is)-this
 ὃν δὲ σὺ ᾤήθης ἔρωτα εἶναι, θαυμαστὸν οὐδὲν ἔπαθες.
whom and you supposed love to-be astonishing nothing you-experienced
 ᾤήθης δέ, ὥς ἐμοὶ δοκεῖ τεκμαιρομένη ἐξ ὧν σὺ λέγεις,
you-supposed and as to-me it-seems conjecturing from what you say
 τὸ ἐρώμενον ἔρωτα εἶναι, οὐ τὸ ἐρῶν· διὰ ταῦτά σοι
the beloved love to-be not the loving through these-things to-you
 οἶμαι πάγκαλος ἐφαίνετο ὁ Ἔρως. καὶ γὰρ ἔστι τὸ ἐραστὸν
I-think all-beautiful appeared — Love and for is the lovable
 τὸ τῷ ὄντι καλὸν καὶ ἀβρὸν καὶ τέλειον καὶ μακαριστόν· τὸ
the in-the being beautiful and delicate and perfect and most-blessed the
 δέ γε ἐρῶν ἄλλην ἰδέαν τοιαύτην ἔχον, οἷαν ἐγὼ διήλθον.
but at-least loving another form such having such-as I went-through

XIX · DIOTIMA: WHAT THE LOVER WANTS

Socrates asks what use Love is to men. Diotima leads him to say that the lover of good things wants them to become his own, and to be his always, so that he may be happy. Everyone wants that, yet we take one form of love and give it the name of the whole, just as we call one kind of making poetry; and love, she says, is of neither half nor whole unless the thing loved is good.

καὶ ἐγὼ εἶπον, εἶεν δή, ὦ ξένη, καλῶς γὰρ λέγεις·
and I said well-then indeed O stranger-woman finely for you-speak
 τοιοῦτος ὢν ὁ Ἔρως τίνα χρείαν ἔχει τοῖς ἀνθρώποις;
such being — Love what use has-be for men
 τοῦτο δὴ μετὰ ταῦτ', ἔφη, ὦ Σώκρατες, πειράσομαι d
this indeed after these-things she-said O Socrates I-will-try
 σε διδάξαι. ἔστι μὲν γὰρ δὴ τοιοῦτος καὶ οὕτω
you to-teach he-is indeed for indeed such and so
 γεγονῶς ὁ Ἔρως, ἔστι δὲ τῶν καλῶν, ὡς σὺ φῆς.
having-come-to-be — Love he-is and of-the beautiful as you say
 εἰ δέ τις ἡμᾶς ἔροιτο· τί τῶν καλῶν ἐστὶν ὁ Ἔρως,
if and someone us should-ask what of-the beautiful is — Love
 ὦ Σώκρατες τε καὶ Διοτίμα; ὥδε δὲ σαφέστερον· ἐρᾷ
O Socrates both and Diotima thus but more-clearly loves
 ὁ ἐρῶν τῶν καλῶν· τί ἐρᾷ;
the lover of-the beautiful what does-he-love
 καὶ ἐγὼ εἶπον ὅτι γενέσθαι αὐτῷ.
and I said that to-become for-himself
 ἀλλ' ἔτι ποθεῖ, ἔφη, ἡ ἀπόκρισις ἐρώτησιν τοιάνδε· τί
but still longs-for she-said the answer a-question such-as-this what
 ἔσται ἐκείνῳ ὧ ἂν γένηται τὰ καλά;
will-be for-that-man to-whom — come the beautiful-things
 οὐ πάνυ ἔφην ἔτι ἔχειν ἐγὼ πρὸς ταύτην τὴν ἐρώτησιν
not at-all I-said still to-be-able I toward this the question
 προχείρως ἀποκρίνασθαι.
readily to-answer
 ἀλλ', ἔφη, ὥσπερ ἂν εἴ τις μεταβαλὼν ἀντὶ e
but she-said just-as would if someone changing instead-of
 τοῦ καλοῦ τῷ ἀγαθῷ χρώμενος πυνθάνοιτο· φέρε, ὦ
the beautiful the good using should-inquire come O
 Σώκρατες, ἐρᾷ ὁ ἐρῶν τῶν ἀγαθῶν· τί ἐρᾷ;
Socrates loves the lover of-the good what does-he-love

γενέσθαι, ἦν δ' ἐγώ, αὐτῷ.

to-become said and I for-himself

καὶ τί ἔσται ἐκείνῳ ᾧ ἂν γένηται τὰγαθά;

and what will-be for-that-man to-whom — come the-good-things

τοῦτ' εὐπορώτερον, ἦν δ' ἐγώ, ἔχω ἀποκρίνασθαι, ὅτι

this more-easily said and I I-am-able to-answer that

εὐδαίμων ἔσται.

happy he-will-be

205 κτήσῃ γάρ, ἔφη, ἀγαθῶν οἱ εὐδαίμονες εὐδαίμονες, καὶ

by-possession for she-said of-good-things the happy (are)-happy and

οὐκέτι προσδεῖ ἐρέσθαι ἵνα τί δὲ βούλεται εὐδαίμων εἶναι

no-longer is-there-need to-ask for what and wishes happy to-be

ὁ βουλούμενος; ἀλλὰ τέλος δοκεῖ ἔχειν ἢ ἀπόκρισις.

the-one wishing but an-end seems to-have the answer

ἀληθῆ λέγεις, εἶπον ἐγώ.

true-things you-say said I

ταύτην δὴ τὴν βούλησιν καὶ τὸν ἔρωτα τοῦτον πότερα

this indeed the wish and the love this whether

κοινὸν οἶε εἶναι πάντων ἀνθρώπων, καὶ πάντας

common do-you-think to-be of-all men and (that)-all

τὰγαθὰ βούλεσθαι αὐτοῖς εἶναι αἰεὶ, ἢ πῶς λέγεις;

the-good-things wish for-themselves to-be always or how do-you-say

οὕτως, ἦν δ' ἐγώ· κοινὸν εἶναι πάντων.

so said and I common to-be of-all

b τί δὴ οὖν, ἔφη, ᾧ Σώκρατες, οὐ πάντας ἐρᾶν φαμεν,

why indeed then she-said O Socrates not all to-love do-we-say

εἴπερ γε πάντες τῶν αὐτῶν ἐρώσι καὶ αἰεὶ, ἀλλά

if-indeed at-least all the same love also always but

τινάς φαμεν ἐρᾶν, τοὺς δ' οὔ;

some do-we-say to-love the-others and not

θαυμάζω, ἦν δ' ἐγώ, καὶ αὐτός.

I-wonder said and I also myself

ἀλλὰ μὴ θαύμαζ, ἔφη· ἀφελόντες γὰρ ἄρα τοῦ ἔρωτός
but not wonder she-said having-separated-off for then of-the love
 τι εἶδος ὀνομάζομεν, τὸ τοῦ ὅλου ἐπιτιθέντες ὄνομα,
some form we-name the of-the whole applying name
 ἔρωτα, τὰ δὲ ἄλλα ἄλλοις καταχρώμεθα ὀνόμασιν.
love the and others to-others we-use names
 ὥσπερ τί; ἦν δ' ἐγώ.

just-as what said and I
 ὥσπερ τὸδε. οἶσθ' ὅτι ποιήσις ἐστὶ τι πολὺ· ἡ γὰρ
just-as this you-know that making is something manifold the for
 τοι ἐκ τοῦ μὴ ὄντος εἰς τὸ ὄν ἰόντι ὅτῳ οὐκ αἰτία πᾶσά
indeed from the not being into the being (for)-going for-anything cause every
 ἐστὶ ποιήσις, ὥστε καὶ αἰ ὑπὸ πάσαις ταῖς τέχναις ἐργασίαι
is making so-that also the under all the arts workings
 ποιήσεις εἰσὶ καὶ οἱ τούτων δημιουργοὶ πάντες ποιηταί.
makings are and the of-these craftsmen all (are)-makers
 ἀληθὴ λέγεις.

true-things you-say
 ἀλλ' ὅμως, ἡ δ' ἦ, οἶσθ' ὅτι οὐ καλοῦνται ποιηταί
but nevertheless said and she you-know that not they-are-called poets
 ἀλλὰ ἄλλα ἔχουσιν ὀνόματα, ἀπὸ δὲ πάσης τῆς ποιήσεως
but other they-have names from and all the making
 ἐν μόνριον ἀφορισθὲν τὸ περὶ τὴν μουσικὴν καὶ
one part having-been-marked-off the concerning the music and
 τὰ μέτρα τῷ τοῦ ὅλου ὀνόματι προσαγορεύεται. ποιήσις
the meters by-the of-the whole name is-addressed making
 γὰρ τοῦτο μόνον καλεῖται, καὶ οἱ ἔχοντες τοῦτο τὸ
for this alone is-called and those having this the
 μόνριον τῆς ποιήσεως ποιηταί.

part of-the making (are)-poets
 ἀληθὴ λέγεις, ἔφη.
true-things you-say I-said

- d οὕτω τοίνυν καὶ περὶ τὸν ἔρωτα. τὸ μὲν κεφάλαιόν
so therefore also concerning the love the indeed sum
 ἐστὶ πᾶσα ἡ τῶν ἀγαθῶν ἐπιθυμία καὶ τοῦ εὐδαιμονεῖν
is all the of-the good-things desire and of-the to-be-happy
 ὁ μέγιστός τε καὶ δολερὸς ἔρως παντί· ἀλλ' οἱ
the greatest both and wily love in-everyone but the-ones
 μὲν ἄλλῃ τρεπόμενοι πολλαχῇ ἐπ' αὐτόν, ἢ
indeed in-another-way turning in-many-ways toward him either
 κατὰ χρηματισμὸν ἢ κατὰ φιλογυμνασίαν ἢ κατὰ
according-to money-making or according-to love-of-exercise or according-to
 φιλοσοφίαν, οὔτε ἐρᾶν καλοῦνται οὔτε ἐρασταί, οἱ δὲ
philosophy neither to-love they-are-called nor lovers the-others and
 κατὰ ἓν τι εἶδος ἰόντες τε καὶ ἐσπουδακότες τὸ τοῦ
according-to one some form going both and having-been-earnest the of-the
 ὅλου ὄνομα ἴσχουσιν, ἔρωτά τε καὶ ἐρᾶν καὶ ἐρασταί.
whole name they-hold love both and to-love and lovers
 κινδυνεύεις ἀληθῇ, ἔφην ἐγώ, λέγειν.
you-are-likely true-things I-said I to-say
- e καὶ λέγεται μὲν γέ τις, ἔφη, λόγος, ὥς οἱ ἂν
and it-is-said indeed at-least a-certain she-said account that those-who —
 τὸ ἡμισυ ἐαυτῶν ζητῶσιν, οὗτοι ἐρῶσιν· ὁ δ' ἐμὸς λόγος
the half of-themselves seek these love the but my account
 οὔτε ἡμίσεός φησιν εἶναι τὸν ἔρωτα οὔτε ὅλου, ἐὰν μὴ
neither of-a-half says to-be the love nor of-a-whole if not
 τυγχάνῃ γέ που, ὦ ἐταῖρε, ἀγαθὸν ὄν, ἐπεὶ αὐτῶν
it-happens at-least I-suppose O comrade good being since of-themselves
 γε καὶ πόδας καὶ χεῖρας ἐθέλουσιν ἀποτέμεσθαι οἱ
at-least both feet and hands are-willing to-have-cut-off the
 ἄνθρωποι, ἐὰν αὐτοῖς δοκῇ τὰ ἐαυτῶν πονηρὰ εἶναι.
men if to-them it-seems the of-themselves bad to-be

οὐ γὰρ τὸ ἐαυτῶν οἶμαι ἕκαστοι ἀσπάζονται, εἰ μὴ εἴ 206

not for the of-themselves I-think each welcome if not if

τις τὸ μὲν ἀγαθὸν οἰκεῖον καλεῖ καὶ ἐαυτοῦ, τὸ δὲ
someone the indeed good one's-own calls and of-oneself the and
κακὸν ἀλλότριον· ὥς οὐδέν γε ἄλλο ἐστὶν οὗ ἐρώσιν
bad another's since nothing at-least other is-there which love

ἄνθρωποι ἢ τοῦ ἀγαθοῦ. ἢ σοὶ δοκοῦσιν;

men than the good or to-you do-they-seem

μὰ Δι' οὐκ ἔμοιγε, ἦν δ' ἐγώ.

by Zeus not to-me-at-least said and I

ἄρ' οὖν, ἦ δ' ἦ, οὕτως ἀπλοῦν ἐστὶ λέγειν ὅτι οἱ
surely then said and she so simple is-it to-say that the

ἄνθρωποι τὰγαθοῦ ἐρώσιν;

men the-good love

ναί, ἔφην.

yes I-said

τί δέ; οὐ προσθετέον, ἔφη, ὅτι καὶ εἶναι τὸ ἀγαθὸν

what and not must-be-added she-said that also to-be the good

αὐτοῖς ἐρώσιν;

for-them they-love

προσθετέον.

it-must-be-added

ἄρ' οὖν, ἔφη, καὶ οὐ μόνον εἶναι, ἀλλὰ καὶ ἀεὶ εἶναι;

surely then she-said also not only to-be but also always to-be

καὶ τοῦτο προσθετέον.

also this must-be-added

ἐστὶν ἄρα συλλήβδην, ἔφη, ὁ ἔρως τοῦ τὸ ἀγαθὸν αὐτῷ

is then in-sum she-said the love of-the the good for-oneself

εἶναι ἀεί.

to-be always

ἀληθέστατα, ἔφην ἐγώ, λέγεις.

most-true I-said I you-say

Love, Diotima says, is of birth in beauty, in body and in soul. All mortal things pursue immortality in the only way open to them, by leaving behind something new in place of the old; and even in one lifetime a man's body, habits, and knowledge are always being replaced. That is why animals will fight and starve for their young.

- b ὅτε δὴ τοῦτο ὁ ἔρως ἐστὶν αἰεί, ἣ δ' ἥ, τῶν τίνα
 since indeed this the love is always said and she of-those in-what
 τρόπον διωκόντων αὐτὸ καὶ ἐν τίνι πράξει ἡ σπουδὴ
 way pursuing it and in what action the earnestness
 καὶ ἡ σύντασις ἔρως ἂν καλοῖτο; τί τοῦτο τυγχάνει
 and the straining love would be-called what this happens
 ὄν τὸ ἔργον; ἔχεις εἰπεῖν;
 being the work have-you to-say
 οὐ μεντὰν σέ, ἔφην ἐγώ, ὦ Διοτίμα, ἐθαύμαζον ἐπὶ
 not indeed-would you I-said I O Diotima I-admired for
 σοφία καὶ ἐφοίτων παρὰ σέ αὐτὰ ταῦτα μαθησόμενος.
 wisdom and I-frequented beside you these-very things about-to-learn
 ἀλλὰ ἐγώ σοι, ἔφη, ἐρῶ. ἔστι γὰρ τοῦτο τόκος ἐν
 but I to-you she-said will-tell it-is for this a-birth in
 καλῷ καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν.
 a-beautiful-thing both according-to the body and according-to the soul
 μαντείας, ἣν δ' ἐγώ, δεῖται ὅτι ποτε λέγεις, καὶ οὐ
 divination said and I it-needs what ever you-mean and not
 μανθάνω.

I-understand

- c ἀλλ' ἐγώ, ἣ δ' ἥ, σαφέστερον ἐρῶ. κυοῦσιν γάρ, ἔφη,
 but I said and she more-clearly will-tell are-pregnant for she-said
 ὦ Σώκρατες, πάντες ἄνθρωποι καὶ κατὰ τὸ σῶμα καὶ
 O Socrates all men both according-to the body and

κατὰ τὴν ψυχὴν, καὶ ἐπειδὰν ἔν τινι ἡλικίᾳ γένωνται,
according-to the soul and whenever at a-certain age they-arrive
 τίττειν ἐπιθυμεῖ ἡμῶν ἢ φύσις. τίττειν δὲ ἐν μὲν
to-bring-forth desires of-us the nature to-bring-forth and in indeed
 αἰσχροῦ οὐ δύναται, ἐν δὲ τῷ καλῷ. ἢ γὰρ ἀνδρὸς καὶ
an-ugly-thing not it-is-able in but the beautiful the for of-a-man and
 γυναικὸς συνουσία τόκος ἐστίν. ἔστι δὲ τοῦτο θεῖον τὸ
of-a-woman intercourse a-birth is it-is and this divine the
 πρᾶγμα, καὶ τοῦτο ἐν θνητῷ ὄντι τῷ ζῳῷ ἀθάνατον ἔνεστιν,
thing and this in a-mortal being the creature immortal is-present
 ἢ κύησις καὶ ἢ γέννησις. τὰ δὲ ἐν τῷ ἀναρμόστῳ
the pregnancy and the begetting the-things and in the discordant
 ἀδύνατον γενέσθαι. ἀναρμόστον δ' ἐστὶ τὸ αἰσχρὸν παντὶ
(are)-impossible to-come-about discordant and is the ugly with-all
 τῷ θεῷ, τὸ δὲ καλὸν ἀρμόττον. Μοῖρα οὖν καὶ Εἰλείθυια
the divine the and beautiful (is)-fitting Fate then and Eileithyia
 ἢ Καλλονὴ ἐστὶ τῇ γενέσει. διὰ ταῦτα ὅταν μὲν
— Beauty is for-the generation through these-things whenever indeed
 καλῷ προσπελάζῃ τὸ κυοῦν, ἱεῶν τε γίγνεται καὶ
to-a-beautiful-thing draws-near the pregnant gracious both it-becomes and
 εὐφραυνόμενον διαχίται καὶ τίττει τε καὶ γεννᾷ· ὅταν
gladdened it-spreads-out and it-brings-forth both and it-begets whenever
 δὲ αἰσχροῦ, σκυθρωπὸν τε καὶ λυπούμενον συσπειράται
and to-an-ugly-thing gloomy both and grieving it-draws-together
 καὶ ἀποτρέπεται καὶ ἀνέλλεται καὶ οὐ γεννᾷ, ἀλλὰ ἴσχον
and it-turns-away and it-shrinks and not it-begets but holding
 τὸ κύημα χαλεπῶς φέρει. ὅθεν δὴ τῷ κυοῦντί τε καὶ
the embryo with-difficulty it-bears whence indeed for-the pregnant both and
 ἤδη σπαργῶντι πολλή ἢ πτοίησις γέγονε περὶ τὸ καλὸν
already teeming great the flutter has-arisen concerning the beautiful

διὰ τὸ μεγάλης ὠδίνος ἀπολύειν τὸν ἔχοντα. ἔστιν γάρ,
through the from-a-great pang to-release the (one)-having-it it-is for
 ὦ Σώκρατες, ἔφη, οὐ τοῦ καλοῦ ὁ ἔρως, ὥς σὺ οἶε.
O Socrates she-said not of-the beautiful the love as you think
 ἀλλὰ τί μὴν;

but what then

τῆς γεννήσεως καὶ τοῦ τόκου ἐν τῷ καλῷ.
of-the begetting and of-the birth in the beautiful
 εἶεν, ἦν δ' ἐγώ.

well-then said and I

207 πάνυ μὲν οὖν, ἔφη. τί δὴ οὖν τῆς γεννήσεως; ὅτι
very indeed then she-said why indeed then of-the begetting because
 ἀειγενές ἐστι καὶ ἀθάνατον ὥς θνητῷ ἢ γέννησις.
ever-generating it-is and immortal as for-a-mortal the begetting
 ἀθανασίας δὲ ἀναγκαῖον ἐπιθυμεῖν μετὰ ἀγαθοῦ ἐκ
of-immortality and (it-is)-necessary to-desire along-with good from
 τῶν ὠμολογημένων, εἴπερ τοῦ ἀγαθοῦ ἑαυτῷ εἶναι ἀεὶ
the things-agreed if-indeed of-the good for-oneself to-be always
 ἔρως ἐστίν. ἀναγκαῖον δὴ ἐκ τούτου τοῦ λόγου καὶ
a-love it-is necessary indeed from this the account also
 τῆς ἀθανασίας τὸν ἔρωτα εἶναι.

of-the immortality the love to-be

b ταῦτά τε οὖν πάντα ἐδίδασκέ με, ὁπότε περὶ τῶν
these-things both then all she-taught me whenever concerning the
 ἐρωτικῶν λόγους ποιοῖτο, καί ποτε ἤρετο τί οἶε, ὦ
love-matters discourses she-was-making and once she-asked what do-you-think O
 Σώκρατες, αἴτιον εἶναι τούτου τοῦ ἔρωτος καὶ τῆς ἐπιθυμίας;
Socrates cause to-be of-this the love and of-the desire
 ἢ οὐκ αἰσθάνη ὥς δεινῶς διατίθεται πάντα τὰ θηρία ἐπειδὰν
or not you-perceive how strangely are-disposed all the beasts whenever
 γεννᾶν ἐπιθυμήσῃ, καὶ τὰ πεζὰ καὶ τὰ πτηνὰ, νοσοῦντά
to-beget they-desire both the land-ones and the winged ailing

τε πάντα καὶ ἐρωτικῶς διατιθέμενα, πρῶτον μὲν περὶ
both all and lovingly being-disposed first indeed concerning
 τὸ συμμυγῆναι ἀλλήλοις, ἔπειτα περὶ τὴν τροφήν τοῦ
the to-couple with-one-another then concerning the rearing of-the
 γενομένου, καὶ ἔτοιμά ἐστιν ὑπὲρ τούτων καὶ διαμάχεσθαι
offspring and ready they-are on-behalf-of these even to-fight-to-the-end
 τὰ ἀσθενέστατα τοῖς ἰσχυροτάτοις καὶ ὑπεραποθνήσκειν,
the weakest against-the strongest and to-die-for
 καὶ αὐτὰ τῷ λιμῷ παρατεινόμενα ὥστ' ἐκείνα ἐκτρέφειν,
and themselves with-the hunger being-worn-out so-as those to-nourish
 καὶ ἄλλο πᾶν ποιῶντα. τοὺς μὲν γὰρ ἀνθρώπους,
and other everything doing the indeed for men
 ἔφη, οἷοιτ' ἂν τις ἐκ λογισμοῦ ταῦτα ποιεῖν· τὰ δὲ
she-said might-think — someone from reasoning these-things to-do the but
 θηρία τίς αἰτία οὕτως ἐρωτικῶς διατίθεται; ἔχεις λέγειν;
beasts what cause so lovingly to-be-disposed have-you to-say
 καὶ ἐγὼ αὖ ἔλεγον ὅτι οὐκ εἰδείην· ἡ δ' εἶπεν,
and I in-turn was-saying that not I-knew she and said
 Διανοῇ οὖν δεινός ποτε γενήσεσθαι τὰ ἐρωτικά, ἐὰν
do-you-intend then clever ever to-become in-the love-matters if
 ταῦτα μὴ ἐννοῇς;
these-things not you-understand
 ἀλλὰ διὰ ταῦτά τοι, ὦ Διοτίμα, ὅπερ νυνδὴ
but through these-things indeed O Diotima the-very-thing-which just-now
 εἶπον, παρὰ σέ ἦκω, γνούς ὅτι διδασκάλων δέομαι.
I-said beside you I-come having-known that of-teachers I-need
 ἀλλά μοι λέγε καὶ τούτων τὴν αἰτίαν καὶ τῶν ἄλλων
but to-me tell also of-these the cause and of-the others
 τῶν περὶ τὰ ἐρωτικά.
the concerning the love-matters

d εἰ τοῖνυν, ἔφη, πιστεύεις ἐκείνου εἶναι φύσει τὸν ἔρωτα,
 if therefore she-said you-believe of-that to-be by-nature the love
 οὗ πολλάκις ὁμολογήκαμεν, μὴ θαύμαζε. ἐνταῦθα γὰρ
 of-which often we-have-agreed not wonder here for
 τὸν αὐτὸν ἐκείνῳ λόγον ἢ θνητῇ φύσει ζητεῖ κατὰ τὸ
 the same as-that account the mortal nature seeks according-to the
 δυνατὸν αἰεὶ τε εἶναι καὶ ἀθάνατος. δύναται δὲ ταύτῃ
 possible always both to-be and immortal it-is-able and in-this
 μόνον, τῇ γενέσει, ὅτι αἰεὶ καταλείπει ἕτερον νέον ἀντὶ
 only by-the generation because always it-leaves-behind another new instead-of
 τοῦ παλαιοῦ, ἐπεὶ καὶ ἐν ᾧ ἐν ἑκάστων τῶν ζώων ζῆν
 the old since also in which one each of-the creatures to-live
 καλεῖται καὶ εἶναι τὸ αὐτό — οἷον ἐκ παιδαρίου ὁ αὐτὸς
 is-said and to-be the same such-as from a-little-child the same
 λέγεται ἕως ἂν πρεσβύτης γένηται· οὗτος μέντοι οὐδέποτε
 he-is-called until — an-old-man he-becomes this-one however never
 τὰ αὐτὰ ἔχων ἐν αὐτῷ ὅμως ὁ αὐτὸς καλεῖται, ἀλλὰ
 the same-things having in himself nevertheless the same is-called but
 νέος αἰεὶ γιγνόμενος, τὰ δὲ ἀπολλύς, καὶ κατὰ
 new always becoming the-things and losing both according-to
 τὰς τρίχας καὶ σάρκα καὶ ὀστέα καὶ αἷμα καὶ σύμπαν τὸ
 the hairs and flesh and bones and blood and the-whole the
 σῶμα. καὶ μὴ ὅτι κατὰ τὸ σῶμα, ἀλλὰ καὶ κατὰ
 body and not only according-to the body but also according-to
 τὴν ψυχὴν οἱ τρόποι, τὰ ἥθη, δόξαι, ἐπιθυμίαι, ἡδοναί,
 the soul the ways the habits opinions desires pleasures
 λῦπαι, φόβοι, τούτων ἕκαστα οὐδέποτε τὰ αὐτὰ πάρεσιν
 pains fears of-these each never the same is-present
 ἐκάστω, ἀλλὰ τὰ μὲν γίνονται, τὰ δὲ ἀπόλλυται.
 to-each but the-ones indeed come-to-be the-others and perish

πολὺ δὲ τούτων ἀτοπώτερον ἔτι, ὅτι καὶ αἱ ἐπιστήμαι μὴ 208
much and than-these stranger still that also the kinds-of-knowledge not
 ὅτι αἱ μὲν γίνονται, αἱ δὲ ἀπόλλυνται ἡμῖν, καὶ
only the-ones indeed come-to-be the-others and perish for-us and
 οὐδέποτε οἱ αὐτοὶ ἔσμεν οὐδὲ κατὰ τὰς ἐπιστήμας, ἀλλὰ
never the same we-are even according-to the kinds-of-knowledge but
 καὶ μία ἐκάστη τῶν ἐπιστημῶν ταῦτόν πάσχει. ὁ γὰρ
also one each of-the kinds-of-knowledge the-same experiences what for
 καλεῖται μελετᾶν, ὡς ἐξιούσης ἐστὶ τῆς ἐπιστήμης· λήθη
is-called to-practice since departing exists of-the knowledge forgetting
 γὰρ ἐπιστήμης ἔξοδος, μελέτη δὲ πάλιν καινὴν ἐμποιούσα
for of-knowledge a-going-out practice and again a-new implanting
 ἀντὶ τῆς ἀπιούσης μνήμην σώζει τὴν ἐπιστήμην, ὥστε
instead-of the departing memory preserves the knowledge so-that
 τὴν αὐτὴν δοκεῖν εἶναι. τούτῳ γὰρ τῷ τρόπῳ πᾶν τὸ
the same to-seem to-be in-this for the way all the
 θνητὸν σώζεται, οὐ τῷ παντάπασιν τὸ αὐτὸ ἀεὶ εἶναι
mortal is-preserved not by-the altogether the same always to-be
 ὥσπερ τὸ θεῖον, ἀλλὰ τῷ τὸ ἀπὸν καὶ παλαιούμενον
just-as the divine but by-the the departing and aging
 ἕτερον νέον ἐγκαταλείπειν οἷον αὐτὸ ἦν. ταύτῃ τῇ μηχανῇ,
another new to-leave-behind such-as itself was in-this the contrivance
 ὦ Σώκρατες, ἔφη, θνητὸν ἀθανασίας μετέχει, καὶ σῶμα
O Socrates she-said a-mortal-thing of-immortality partakes both body
 καὶ τὰλλα πάντα· ἀθάνατον δὲ ἄλλη. μὴ οὖν θαύμαζε
and the-rest all an-immortal-thing but in-another-way not then wonder
 εἰ τὸ αὐτοῦ ἀποβλάστημα φύσει πᾶν τιμᾷ· ἀθανασίας
if the of-itself offshoot by-nature everything honors of-immortality
 γὰρ χάριν παντὶ αὕτη ἡ σπουδὴ καὶ ὁ ἔρως ἔπεται.
for for-the-sake to-everything this the earnestness and the love attends

Diotima says the same longing explains men's love of fame: Alcestis and Achilles died for an immortal memory of their virtue. Those pregnant in body turn to women; those pregnant in soul look for a fine soul to beget in, and bring forth wisdom and the ordering of cities. Such children are more beautiful and longer-lived than human ones.

καὶ ἐγὼ ἀκούσας τὸν λόγον ἐθαύμασά τε καὶ εἶπον εἶεν,
and I having-heard the account I-wondered both and said well-then
ἦν δ' ἐγώ, ὦ σοφωτάτῃ Διοτίμα, ταῦτα ὡς ἀληθῶς
said and I O most-wise Diotima these-things as truly
οὕτως ἔχει;

so are

c καὶ ἥ, ὥσπερ οἱ τέλει σοφισταί, εὖ ἴσθι, ἔφη, ὦ
and she just-as the accomplished sophists well know she-said O
Σώκρατες· ἐπεὶ γε καὶ τῶν ἀνθρώπων εἰ ἐθέλεις εἰς τὴν
Socrates since at-least also of-the men if you-wish to the
φιλοτιμίαν βλέψαι, θαυμάζεις ἂν τῆς ἀλογίας περὶ
love-of-honor to-look you-would-wonder — at-the unreason concerning
ἃ ἐγὼ εἶρηκα εἰ μὴ ἐννοεῖς, ἐνθυμηθεῖς ὡς δεινῶς
what I have-said if not you-consider having-reflected how strangely
διάκεινται ἔρωτι τοῦ ὀνομαστοῦ γενέσθαι καὶ κλέος ἐς
they-are-disposed by-love of-the famous to-become and glory for
τὸν αἰὲ χρόνον ἀθάνατον καταθέσθαι, καὶ ὑπὲρ τούτου
the ever time immortal to-lay-up and on-behalf-of this
κινδύνους τε κινδυνεύειν ἔτοιμοί εἰσι πάντας ἔτι μᾶλλον
dangers both to-face ready they-are all still more
ἢ ὑπὲρ τῶν παίδων, καὶ χρήματα ἀναλίσκειν καὶ
than on-behalf-of the children and money to-spend and
πόνους πονεῖν οὐστινασοῦν καὶ ὑπεραποθνήσκειν. ἐπεὶ
toils to-toil whatsoever and to-die-for since

οἶε σύ, ἔφη, Ἄλκηστιν ὑπὲρ Ἀδμήτου ἀποθανεῖν
do-you-think you she-said Alcestis on-behalf-of Admetus to-have-died
 ἄν, ἢ Ἀχιλλέα Πατρόκλῳ ἐπαποθανεῖν, ἢ προαποθανεῖν
would or Achilles for-Patroclus to-have-died-after or to-have-died-before
 τὸν ὑμέτερον Κόδρον ὑπὲρ τῆς βασιλείας τῶν παίδων,
— your Codrus on-behalf-of the kingship of-the children
 μὴ οἰομένους ἀθάνατον μνήμην ἀρετῆς πέρι ἑαυτῶν
not thinking (that)-an-immortal memory of-virtue concerning of-themselves
 ἔσεσθαι, ἣν νῦν ἡμεῖς ἔχομεν; πολλοῦ γε δεῖ, ἔφη,
would-be which now we have far at-least it-falls-short she-said
 ἀλλ' οἶμαι ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης
but I-think on-behalf-of virtue immortal and of-such-a repute
 εὐκλεοῦς πάντες πάντα ποιοῦσιν, ὅσῳ ἂν ἀμείνους
glorious all everything do by-how-much — better
 ὦσι, τοσούτῳ μᾶλλον· τοῦ γὰρ ἀθανάτου ἐρώσιν.
they-are by-so-much more of-the for immortal they-love
 οἱ μὲν οὖν ἐγκύμονες, ἔφη, κατὰ τὰ σώματα 209
the-ones indeed then pregnant she-said according-to the bodies
 ὄντες πρὸς τὰς γυναῖκας μᾶλλον τρέπονται καὶ ταύτῃ
being toward the women rather turn and in-this-way
 ἐρωτικοί εἰσιν, διὰ παιδογονίας ἀθανασίαν καὶ μνήμην καὶ
amorous they-are through child-getting immortality and memory and
 εὐδαιμονίαν, ὥς οἴονται, αὐτοῖς εἰς τὸν ἔπειτα χρόνον
happiness as they-think for-themselves for the after time
 πάντα ποριζόμενοι· οἱ δὲ κατὰ τὴν ψυχὴν — εἰσὶ
all providing the-others and according-to the soul there-are
 γὰρ οὖν, ἔφη, οἱ ἐν ταῖς ψυχαῖς κουοῦσιν ἔτι μᾶλλον ἢ
for then she-said who in the souls are-pregnant still more than
 ἐν τοῖς σώμασιν, ἃ ψυχῇ προσήκει καὶ κηῖσαι καὶ
in the bodies (with-)what for-a-soul belongs both to-conceive and
 τεκεῖν· τί οὖν προσήκει; φρόνησίν τε καὶ τὴν ἄλλην
to-bring-forth what then belongs understanding both and the other

ἀρετήν — ὧν δὴ εἰσι καὶ οἱ ποιηταὶ πάντες γεννήτορες
virtue of-which indeed are also the poets all begetters
 καὶ τῶν δημιουργῶν ὅσοι λέγονται εὗρετικοὶ εἶναι πολὺν
and of-the craftsmen as-many-as are-said inventive to-be much
 δὲ μεγίστη, ἔφη, καὶ καλλίστη τῆς φρονήσεως ἢ περὶ
and (is)-greatest she-said and finest of-the understanding the concerning
 τὰ τῶν πόλεων τε καὶ οἰκίσεων διακόσμησις, ἣ δὴ
the of-the cities both and of-households ordering to-which indeed
 ὄνομά ἐστι σωφροσύνη τε καὶ δικαιοσύνη — τούτων δ'
a-name is temperance both and justice of-these and
 αὖ ὅταν τις ἐκ νέου ἐγκύμων ἦ τὴν ψυχὴν, ἥθεος
in-turn whenever someone from young pregnant is in-the soul unmarried
 ὢν καὶ ἡκούσης τῆς ἡλικίας, τίττειν τε καὶ γεννᾷν ἤδη
being and having-come of-the age to-bring-forth both and to-beget already
 ἐπιθυμῇ, ζητεῖ δὴ οἶμαι καὶ οὗτος περιῶν τὸ καλὸν ἐν
he-desires he-seeks indeed I-think also this-man going-about the beautiful in
 ᾧ ἂν γεννήσειεν· ἐν τῷ γὰρ αἰσχυρῷ οὐδέποτε γεννήσει.
which — he-may-beget in the for ugly never he-will-beget
 τὰ τε οὖν σώματα τὰ καλὰ μᾶλλον ἢ τὰ αἰσχυρά
the both then bodies the beautiful rather than the ugly
 ἀσπάζεται ἅτε κυῶν, καὶ ἂν ἐντύχῃ ψυχῇ καλῇ καὶ
he-welcomes inasmuch-as being-pregnant and if he-meets a-soul beautiful and
 γενναίᾳ καὶ εὐφυεῖ, πάνυ δὴ ἀσπάζεται τὸ συναμφότερον,
noble and well-formed very indeed he-welcomes the both-together
 καὶ πρὸς τοῦτον τὸν ἄνθρωπον εὐθὺς εὐπορεῖ λόγων
and toward this the man at-once he-is-resourceful of-words
 περὶ ἀρετῆς καὶ περὶ οἷον χρὴ εἶναι τὸν ἄνδρα
concerning virtue and concerning of-what-sort one-must to-be the man
 τὸν ἀγαθὸν καὶ ἃ ἐπιτηδεύειν, καὶ ἐπιχειρεῖ παιδεύειν.
the good and what to-practice and he-attempts to-educate
 ἀπτόμενος γὰρ οἶμαι τοῦ καλοῦ καὶ ὁμιλῶν αὐτῷ, ἃ
touching for I-think the beautiful and associating with-it what

πάλαι ἐκύει τίκτει καὶ γεννᾷ, καὶ παρὼν καὶ
long-ago he-was-carrying he-brings-forth and he-begets both present and
 ἀπὼν μεμνημένος, καὶ τὸ γεννηθὲν συνεκτρέφει κοινῇ
absent remembering and the (thing)-begotten he-rears-together in-common
 μετ' ἐκείνου, ὥστε πολὺ μείζω κοινωνίαν τῆς τῶν
with that-man so-that much a-greater communion than-the of-the
 παιδῶν πρὸς ἀλλήλους οἱ τοιοῦτοι ἴσχουσι καὶ φιλίαν
children with one-another the such-men have and a-friendship
 βεβαιότεραν, ἅτε καλλιόνων καὶ ἀθανατωτέρων παιδῶν
firmer inasmuch-as of-more-beautiful and more-immortal children
 κεκοινωνηκότες. καὶ πᾶς ἂν δέξαιτο ἑαυτῷ τοιούτους
having-shared and everyone would accept for-himself such
 παῖδας μᾶλλον γεγονέναι ἢ τοὺς ἀνθρωπίνους, καὶ εἰς
children rather to-have-been-born than the human and to
 Ὅμηρον ἀποβλέψας καὶ Ἡσίοδον καὶ τοὺς ἄλλους ποιητὰς
Homer having-looked and Hesiod and the other poets
 τοὺς ἀγαθοὺς ζηλῶν, οἷα ἔκγονα ἑαυτῶν καταλείπουσιν,
the good envying what-sort-of offspring of-themselves they-leave
 ἃ ἐκείνοις ἀθάνατον κλέος καὶ μνήμην παρέχεται αὐτὰ
which for-them immortal glory and memory provide themselves
 τοιαῦτα ὄντα· εἰ δὲ βούλει, ἔφη, οἷους Λυκούργος παῖδας
such being if and you-wish she-said what-sort-of Lycurgus children
 κατελίπετο ἐν Λακεδαίμονι σωτήρας τῆς Λακεδαίμονος
left-behind in Lacedaemon saviors — of-Lacedaemon
 καὶ ὡς ἔπος εἰπεῖν τῆς Ἑλλάδος. τίμιος δὲ παρ' ὑμῖν καὶ
and as a-word to-say — of-Greece honored and among you also
 Σόλων διὰ τὴν τῶν νόμων γέννησιν, καὶ ἄλλοι ἄλλοθι
Solon through the of-the laws begetting and others elsewhere
 πολλαχοῦ ἄνδρες, καὶ ἐν Ἑλληνισι καὶ ἐν βαρβάροις,
in-many-places men both among Greeks and among barbarians
 πολλὰ καὶ καλὰ ἀποφηνάμενοι ἔργα, γεννήσαντες παντοίαν
many and fine having-displayed works having-begotten every-kind-of

ἀρετήν· ὧν καὶ ἱερὰ πολλὰ ἤδη γέγονε διὰ τοὺς
 virtue of-whom also shrines many already have-arisen through the
 τοιούτους παῖδας, διὰ δὲ τοὺς ἀνθρωπίνους οὐδενός πω.
 such children through and the human of-no-one yet

XXII · DIOTIMA: THE ASCENT TO BEAUTY ITSELF

Diotima describes the greater mysteries. A man begins by loving one beautiful body, then sees that the beauty of all bodies is one, and rises from bodies to souls, to pursuits and laws, and to kinds of knowledge, until he catches sight of a beauty that never comes to be or perishes and brings forth true virtue there, not images of it. Socrates says he is persuaded of this, and urges every man to honor Love.

210 ταῦτα μὲν οὖν τὰ ἐρωτικά ἴσως, ὦ Σώκρατες, καὶν σὺ
 these indeed then the love-matters perhaps O Socrates even you
 μνηθείης· τὰ δὲ τέλεα καὶ ἐποπτικά, ὧν ἕνεκα
 might-be-initiated-in the but perfect and revelatory of-which for-the-sake
 καὶ ταῦτα ἔστιν, ἂν τις ὀρθῶς μετή, οὐκ οἶδ' εἰ οἶός
 also these are if anyone rightly pursues not I-know if able
 τ' ἂν εἴης. ἐρῶ μὲν οὖν, ἔφη, ἐγὼ καὶ προθυμίας
 and — you-would-be I-will-speak indeed then she-said I and of-eagerness
 οὐδὲν ἀπολείψω· πειρῶ δὲ ἔπεσθαι, ἂν οἶός τε ᾔης. δεῖ
 nothing I-will-leave-out try but to-follow if able and you-be one-must
 γάρ, ἔφη, τὸν ὀρθῶς ἰόντα ἐπὶ τοῦτο τὸ πράγμα
 for she-said the-one rightly going toward this the matter
 ἄρχεσθαι μὲν νέον ὄντα ἰέναι ἐπὶ τὰ καλὰ σώματα,
 to-begin indeed young being to-go toward the beautiful bodies
 καὶ πρῶτον μὲν, ἂν ὀρθῶς ἡγήται ὁ ἡγούμενος, ἐνὸς
 and first indeed if rightly leads the (one)-leading of-one
 αὐτὸν σώματος ἐρᾶν καὶ ἐνταῦθα γεννᾶν λόγους καλοὺς,
 him body to-love and there to-beget discourses beautiful

ἔπειτα δὲ αὐτὸν κατανοῆσαι ὅτι τὸ κάλλος τὸ ἐπὶ ὅτῳ οὖν
then and him to-perceive that the beauty the on whatever
 σώματι τῷ ἐπὶ ἐτέρῳ σώματι ἀδελφόν ἐστι, καὶ εἰ δεῖ
body to-the on another body akin is and if one-must
 διώκειν τὸ ἐπ' εἶδει καλόν, πολλὴ ἄνοια μὴ οὐχ ἓν τε
to-pursue the in form beautiful (it-is)-great folly not — one both
 καὶ ταὐτὸν ἡγεῖσθαι τὸ ἐπὶ πᾶσιν τοῖς σώμασι κάλλος·
and the-same to-consider the on all the bodies beauty
 τοῦτο δ' ἐννοήσαντα καταστῆναι πάντων τῶν καλῶν
this and having-considered to-become of-all the beautiful
 σωμάτων ἐραστήν, ἐνὸς δὲ τὸ σφόδρα τοῦτο χαλάσαι
bodies a-lover of-one and the vehement this to-relax
 καταφρονήσαντα καὶ σμικρὸν ἡγήσασθαι μετὰ δὲ ταῦτα
having-despised-(it) and small having-thought-(it) after and these
 τὸ ἐν ταῖς ψυχαῖς κάλλος τιμιώτερον ἡγήσασθαι τοῦ ἐν
the in the souls beauty more-precious to-consider than-the in
 τῷ σώματι, ὥστε καὶ ἐὰν ἐπιεικὴς ὢν τὴν ψυχὴν τις
the body so-that also if decent being in-the soul someone
 καὶ σμικρὸν ἄνθος ἔχῃ, ἐξαρκεῖν αὐτῷ καὶ ἐρᾶν καὶ
even-if a-small bloom he-has (it)-to-suffice for-him both to-love and
 κήδεσθαι καὶ τίκτειν λόγους τοιούτους καὶ ζητεῖν, οἵτινες
to-care-for and to-bring-forth discourses such and to-seek which-ones
 ποιήσουσι βελτίους τοὺς νέους, ἵνα ἀναγκασθῇ αὐτὸν
will-make better the young so-that he-be-compelled in-turn
 θεάσασθαι τὸ ἐν τοῖς ἐπιτηδεύμασι καὶ τοῖς νόμοις καλὸν
to-behold the in the pursuits and the laws beautiful
 καὶ τοῦτ' ἰδεῖν ὅτι πᾶν αὐτὸ αὐτῷ συγγενές ἐστιν, ἵνα
and this to-see that all it to-itself akin is so-that
 τὸ περὶ τὸ σῶμα καλὸν σμικρὸν τι ἡγήσεται εἶναι·
the concerning the body beautiful a-small something he-may-think to-be
 μετὰ δὲ τὰ ἐπιτηδεύματα ἐπὶ τὰς ἐπιστήμας ἀγαγεῖν,
after and the pursuits to the kinds-of-knowledge to-lead-(him)

ἵνα ἴδῃ αὖ ἐπιστημῶν κάλλος, καὶ βλέπων
so-that he-may-see in-turn of-kinds-of-knowledge beauty and looking
 πρὸς πολὺ ἤδη τὸ καλὸν μηκέτι τὸ παρ' ἐνί, ὥσπερ
toward much now the beautiful no-longer the in one just-as
 οἰκέτης, ἀγαπῶν παιδαρίου κάλλος ἢ ἀνθρώπου τινὸς ἢ
a-servant loving of-a-little-boy beauty or of-a-man some or
 ἐπιτηδεύματος ἑνός, δουλεύων φαῦλος ἢ καὶ σμικρολόγος,
of-a-pursuit one being-a-slave paltry he-be and petty
 ἀλλ' ἐπὶ τὸ πολὺ πέλαγος τετραμμένος τοῦ καλοῦ καὶ
but toward the great sea having-turned of-the beautiful and
 θεωρῶν πολλοὺς καὶ καλοὺς λόγους καὶ μεγαλοπρεπεῖς
contemplating many and beautiful discourses and magnificent
 τίκτη καὶ διανοήματα ἐν φιλοσοφίᾳ ἀφθόνως, ἕως
he-may-bring-forth and thoughts in philosophy unstinting until
 ἂν ἐνταῦθα ῥωσθεῖς καὶ αὐξηθεῖς κατἵδῃ τινὰ
— there having-been-strengthened and having-grown he-may-descry a-certain
 ἐπιστήμην μίαν τοιαύτην, ἣ ἔστι καλοῦ τοιοῦδε. πειρῶ
knowledge one such which is of-a-beauty of-this-kind try
 δέ μοι, ἔφη, τὸν νοῦν προσέχειν ὡς οἷόν τε μάλιστα.
but for-me she-said the mind to-apply as possible and most
 211 ὃς γὰρ ἂν μέχρι ἐνταῦθα πρὸς τὰ ἐρωτικὰ παιδαγωγηθῇ,
whoever for — as-far-as here toward the love-matters has-been-led
 θεώμενος ἐφεξῆς τε καὶ ὀρθῶς τὰ καλά, πρὸς τέλος
beholding in-order both and rightly the beautiful-things toward (the)-end
 ἤδη ἰὼν τῶν ἐρωτικῶν ἐξαίφνης κατόψεται τι
now going of-the love-matters suddenly he-will-descry something
 θαυμαστὸν τὴν φύσιν καλόν, τοῦτο ἐκεῖνο, ὃ Σώκρατες,
wonderful in-the nature beautiful this (is)-that O Socrates
 οὗ δὴ ἔνεκεν καὶ οἱ ἔμπροσθεν πάντες πόνοι
of-which indeed for-the-sake also the former all toils
 ἦσαν, πρῶτον μὲν αἰεὶ ὄν καὶ οὔτε γιγνώμενον οὔτε
were first indeed always being and neither coming-to-be nor

ἀπολλύμενον, οὔτε αὐξανόμενον οὔτε φθίνον, ἔπειτα οὐ
 perishing nor increasing nor waning then not
 τῇ μὲν καλόν, τῇ δ' αἰσχρόν, οὐδὲ τοτὲ μὲν,
 in-one-way indeed beautiful in-another and ugly nor at-one-time indeed
 τοτὲ δὲ οὐ, οὐδὲ πρὸς μὲν τὸ καλόν, πρὸς δὲ τὸ
 at-another and not nor in-relation-to indeed the beautiful in-relation-to and the
 αἰσχρόν, οὐδ' ἔνθα μὲν καλόν, ἔνθα δὲ αἰσχρόν, ὥς τισὶ
 ugly nor here indeed beautiful there and ugly as to-some
 μὲν ὄν καλόν, τισὶ δὲ αἰσχρόν· οὐδ' αὖ φαντασθήσεται
 indeed being beautiful to-some and ugly nor in-turn it-will-appear
 αὐτῷ τὸ καλὸν οἶον πρόσωπόν τι οὐδὲ χεῖρες οὐδὲ
 to-him the beautiful such-as a-face some nor hands nor
 ἄλλο οὐδὲν ὦν σῶμα μετέχει, οὐδέ τις λόγος οὐδέ τις
 another anything of-which a-body partakes nor any discourse nor any
 ἐπιστήμη, οὐδέ που ὄν ἐν ἑτέρῳ τινι, οἶον ἐν ζώῳ
 knowledge nor anywhere being in another something such-as in an-animal
 ἢ ἐν γῇ ἢ ἐν οὐρανῷ ἢ ἔν τῳ ἄλλῳ, ἀλλ' αὐτὸ καθ' αὐτὸ
 or in earth or in heaven or in some other but itself by itself
 μεθ' αὐτοῦ μονοειδὲς αἰεὶ ὄν, τὰ δὲ ἄλλα πάντα καλὰ
 with itself uniform always being the and other all beautiful-things
 ἐκείνου μετέχοντα τρόπον τινὰ τοιοῦτον, οἶον γιγνομένων
 of-that partaking a-way some such-as such-that coming-to-be
 τε τῶν ἄλλων καὶ ἀπολλυμένων μηδὲν ἐκείνο μήτε
 both the others and perishing in-no-way that either
 τι πλεόν μήτε ἔλαττον γίνεσθαι μηδὲ πάσχειν μηδέν.
 anything more or less to-become nor to-suffer anything
 ὅταν δὴ τις ἀπὸ τῶνδε διὰ τὸ ὀρθῶς παιδεραστεῖν
 whenever indeed someone from these through the rightly to-love-boys
 ἐπανιῶν ἐκείνο τὸ καλὸν ἄρχηται καθορᾶν, σχεδὸν ἄν
 ascending that the beautiful begins to-behold nearly —
 τι ἄπτοιτο τοῦ τέλους. τοῦτο γὰρ δὴ ἐστὶ τὸ ὀρθῶς
 somewhat he-would-touch of-the goal this for indeed is the rightly

ἐπὶ τὰ ἐρωτικὰ ἵεναι ἢ ὑπ' ἄλλου ἄγεσθαι, ἀρχόμενον
toward the love-matters to-go or by another to-be-led beginning
 ἀπὸ τῶνδε τῶν καλῶν ἐκείνου ἔνεκα τοῦ καλοῦ ἀεὶ
from these the beautiful-things of-that for-the-sake of-the beautiful always
 ἐπανιέναι, ὥσπερ ἐπαναβασμοῖς χρώμενον, ἀπὸ ἐνὸς ἐπὶ
to-ascend just-as steps using from one to
 δύο καὶ ἀπὸ δυοῖν ἐπὶ πάντα τὰ καλὰ σώματα, καὶ ἀπὸ
two and from two to all the beautiful bodies and from
 τῶν καλῶν σωμάτων ἐπὶ τὰ καλὰ ἐπιτηδεύματα, καὶ ἀπὸ
the beautiful bodies to the beautiful pursuits and from
 τῶν ἐπιτηδευμάτων ἐπὶ τὰ καλὰ μαθήματα, καὶ ἀπὸ τῶν
the pursuits to the beautiful studies and from the
 μαθημάτων ἐπ' ἐκεῖνο τὸ μάθημα τελευτῆσαι, ὃ ἐστὶν οὐκ
studies to that the study to-end which is not
 ἄλλου ἢ αὐτοῦ ἐκείνου τοῦ καλοῦ μάθημα, καὶ γινῶ
of-another than of-itself that the beautiful a-study and he-may-know
 αὐτὸ τελευτῶν ὃ ἔστι καλόν. ἐνταῦθα τοῦ βίου, ᾧ φίλε
it at-last what is beautiful here of-the life O dear
 Σώκρατες, ἔφη ἡ Μαντινικὴ ξένη, εἶπερ που
Socrates she-said the Mantinean stranger-woman if-indeed anywhere
 ἄλλοθι, βιωτὸν ἀνθρώπῳ, θεωμένῳ αὐτὸ τὸ καλόν.
elsewhere (life-is)-worth-living for-a-man beholding itself the beautiful
 ὃ ἐάν ποτε ἴδῃς, οὐ κατὰ χρυσίον τε καὶ ἐσθῆτα
which if ever you-see not in-terms-of gold both and raiment
 καὶ τοὺς καλοὺς παῖδάς τε καὶ νεανίσκους δόξει σοι
and the beautiful boys both and youths it-will-seem to-you
 εἶναι, οὓς νῦν ὁρῶν ἐκπέπληξαι καὶ ἔτοιμος εἶ καὶ σὺ
to-be whom now seeing you-are-struck and ready you-are both you
 καὶ ἄλλοι πολλοί, ὁρῶντες τὰ παιδικὰ καὶ συνόντες ἀεὶ
and others many seeing the beloved and being-with always
 αὐτοῖς, εἴ πως οἶόν τ' ἦν, μήτ' ἐσθίειν μήτε πίνειν,
them if somehow possible and it-were neither to-eat nor to-drink

ἀλλὰ θεᾶσθαι μόνον καὶ συνεῖναι. τί δῆτα, ἔφη, οἰόμεθα,
but to-gaze only and to-be-with what then she-said do-we-think
 εἴ τῳ γένοιτο αὐτὸ τὸ καλὸν ἰδεῖν εἰλικρινές, καθαρὸν,
if to-anyone it-should-come itself the beautiful to-see unalloyed pure
 ἄμεικτον, ἀλλὰ μὴ ἀνάπλεων σαρκῶν τε ἀνθρωπίνων
unmixed but not full of-flesh both human
 καὶ χρωμάτων καὶ ἄλλης πολλῆς φλυαρίας θνητῆς, ἀλλ'
and of-colors and of-other much trumpety mortal but
 αὐτὸ τὸ θεῖον καλὸν δύναιτο μονοειδὲς κατιδεῖν;
itself the divine beautiful he-should-be-able uniform to-behold
 ἄρ' οἶε, ἔφη, φαῦλον βίον γίνεσθαι ἐκείσε βλέποντος 212
surely do-you-think she-said a-paltry life to-become thither looking
 ἀνθρώπου καὶ ἐκείνῳ ᾧ δεῖ θεωμένου καὶ συνόντος
of-a-man and that by-which one-must beholding and being-with
 αὐτῷ; ἢ οὐκ ἐνθυμῇ, ἔφη, ὅτι ἐνταῦθα αὐτῷ μοναχοῦ
it or not you-consider she-said that there for-him alone
 γενήσεται, ὁρῶντι ᾧ ὁρατὸν τὸ καλόν, τίκτειν οὐκ
it-will-be seeing by-which visible the beautiful to-bring-forth not
 εἰδῶλα ἀρετῆς, ἅτε οὐκ εἰδώλου ἐφαπτομένῳ, ἀλλὰ
images of-virtue inasmuch-as not an-image touching but
 ἀληθῇ, ἅτε τοῦ ἀληθοῦς ἐφαπτομένῳ· τεκόντι δὲ
true-things inasmuch-as the true touching having-borne and
 ἀρετὴν ἀληθῇ καὶ θρεψαμένῳ ὑπάρχει θεοφιλεῖ γενέσθαι,
virtue true and having-reared it-belongs god-beloved to-become
 καὶ εἴπερ τῳ ἄλλῳ ἀνθρώπων ἀθανάτῳ καὶ ἐκείνῳ;
and if-indeed to-any other of-men immortal also to-him
 ταῦτα δῆ, ᾧ Φαῖδρέ τε καὶ οἱ ἄλλοι, ἔφη μὲν Διοτίμα, b
these-things indeed O Phaedrus both and the others said indeed Diotima
 πέπεισμαι δ' ἐγὼ πεπεισμένος δὲ πειρώμαι καὶ
I-have-been-persuaded and I having-been-persuaded and I-try also
 τοὺς ἄλλους πείθειν ὅτι τούτου τοῦ κτήματος τῇ
the others to-persuade that of-this the possession for-the

ἀνθρωπεία φύσει συνεργὸν ἀμείνω Ἔρωτος οὐκ ἂν τις
 human nature a-fellow-worker better than-Love not — anyone
 ῥαδίως λάβοι. διὸ δὴ ἔγωγέ φημι χρῆναι πάντα
 easily would-get wherefore indeed I-at-least say (it)-needful every
 ἄνδρα τὸν ἔρωτα τιμᾶν, καὶ αὐτὸς τιμῶ τὰ ἐρωτικὰ καὶ
 man the love to-honor and myself I-honor the love-matters and
 διαφερόντως ἀσκῶ, καὶ τοῖς ἄλλοις παρακελεύομαι,
 pre-eminently I-practice-(them) and to-the others I-recommend-(them)
 καὶ νῦν τε καὶ ἀεὶ ἐγκωμιάζω τὴν δύναμιν καὶ ἀνδρείαν
 and now both and always I-praise the power and manliness
 τοῦ Ἔρωτος καθ' ὅσον οἶός τ' εἰμί. τοῦτον οὖν
 — of-Love according-to as-much-as able and I-am this then
 τὸν λόγον, ὦ Φαῖδρε, εἰ μὲν βούλει, ὡς ἐγκώμιον εἰς
 the discourse O Phaedrus if indeed you-wish as an-ecomium upon
 ἔρωτα νόμισον εἰρησθαι, εἰ δέ, ὅτι καὶ ὅπη
 love consider to-have-been-spoken if and whatever also in-whatever-way
 χαίρεις ὀνομάζων, τοῦτο ὀνόμαζε.
 you-are-pleased naming this name-(it)

XXIII • ALCIBIADES AT THE DOOR

A noise at the door announces Alcibiades, drunk and garlanded, who is helped in and seated between Agathon and Socrates. He crowns Agathon, then sees Socrates and complains that the man is forever lying in wait for him; Socrates asks Agathon to protect him. Alcibiades then asks Agathon for some of the ribbons, crowns Socrates as well, and makes himself master of the drinking.

d εἰπόντος δὲ ταῦτα τοῦ Σωκράτους τοὺς μὲν ἐπαινεῖν,
 having-spoken and these-things — Socrates the-ones indeed to-praise
 τὸν δὲ Ἀριστοφάνη λέγειν τι ἐπιχειρεῖν, ὅτι
 — and Aristophanes to-say something to-attempt because

ἐμνήσθη αὐτοῦ λέγων ὁ Σωκράτης περὶ τοῦ
he-had-been-mentioned of-him saying — Socrates concerning the
 λόγου· καὶ ἐξαίφνης τὴν αὐλειον θύραν κρουομένην πολλὴν
speech and suddenly the courtyard door being-knocked-at a-great
 ψόφον παρασχεῖν ὡς κωμαστῶν, καὶ αὐλητρίδος φωνὴν
noise to-have-made as of-revelers and of-a-flute-girl a-voice
 ἀκούειν. τὸν οὖν Ἀγάθωνα, παῖδες, φάναι, οὐ σκέψεσθε;
to-bear — then Agathon boys to-say not will-you-look-out
 καὶ ἐὰν μὲν τις τῶν ἐπιτηδείων ᾗ, καλεῖτε· εἰ δὲ μή,
and if indeed someone of-the intimates is call-(him)-in if but not
 λέγετε ὅτι οὐ πίνομεν ἀλλ' ἀναπαυόμεθα ἤδη.
say that not we-are-drinking but we-are-resting already
 καὶ οὐ πολὺ ὕστερον Ἀλκιβιάδου τὴν φωνὴν ἀκούειν c
and not much later of-Alcibiades the voice to-bear
 ἐν τῇ αὐλῇ σφόδρα μεθύοντος καὶ μέγα βοῶντος,
in the courtyard exceedingly drunk and loudly shouting
 ἐρωτῶντος ὅπου Ἀγάθων καὶ κελεύοντος ἄγειν παρ'
asking where (is)-Agathon and bidding to-lead-(him) to
 Ἀγάθωνα. ἄγειν οὖν αὐτὸν παρὰ σφᾶς τὴν τε αὐλητρίδα
Agathon to-lead then him to them the both flute-girl
 ὑπολαβοῦσαν καὶ ἄλλους τινὰς τῶν ἀκολουθῶν, καὶ
having-supported and others some of-the attendants and
 ἐπιστῆναι ἐπὶ τὰς θύρας ἐστεφανωμένον αὐτὸν κιττοῦ τέ
to-have-stood at the doors garlanded himself of-ivy both
 τινι στεφάνῳ δασεῖ καὶ ἴων, καὶ ταινίας ἔχοντα ἐπὶ
with-a-certain garland thick and of-violets and ribbons having on
 τῆς κεφαλῆς πάνυ πολλὰς, καὶ εἰπεῖν· ἄνδρες, χαίρετε·
the head very many and to-have-said men greetings
 μεθύοντα ἄνδρα πάνυ σφόδρα δέξεσθε συμπότην, ἢ
a-drunk man very exceedingly will-you-receive as-a-fellow-drinker or
 ἀπίωμεν ἀναδήσαντες μόνον Ἀγάθωνα, ἐφ' ᾧπερ
shall-we-go-away having-crowned only Agathon for the-very-thing-which

ἦλθομεν; ἐγὼ γάρ τοι, φάναι, χθὲς μὲν οὐχ οἷός τ'
we-came I for indeed to-say yesterday indeed not able and
 ἐγενόμην ἀφικέσθαι, νῦν δὲ ἤκω ἐπὶ τῇ κεφαλῇ ἔχων τὰς
I-became to-arrive now but I-come upon the head having the
 ταινίας, ἵνα ἀπὸ τῆς ἐμῆς κεφαλῆς τὴν τοῦ σοφωτάτου
ribbons so-that from the my head the of-the wisest
 καὶ καλλίστου κεφαλὴν ἐὰν εἴπω οὕτως ἀναδήσω.
and most-beautiful head if I-say thus I-may-crown

- 213 ἄρα καταγελάσεσθέ μου ὡς μεθύοντας; ἐγὼ δέ, κὰν ὑμεῖς
surely will-you-laugh-at me as being-drunk I and even-if you
 γελάτε, ὅμως εὖ οἶδ' ὅτι ἀληθῆ λέγω. ἀλλὰ μοι λέγετε
laugh nevertheless well I-know that true-things I-say but to-me say
 αὐτόθεν, ἐπὶ ῥητοῖς εἰσὶώ ἢ μή; συμπίεσθε ἢ οὐ;
on-the-spot upon stated-terms shall-I-come-in or not will-you-drink-with-me or not

- b πάντας οἷν ἀναθορυβῆσαι καὶ κελεύειν εἰσιέναι καὶ
all then to-have-shouted and to-bid to-come-in and
 κατακλίνεσθαι, καὶ τὸν Ἀγάθωνα καλεῖν αὐτόν. καὶ τὸν
to-recline and — Agathon to-call him and him
 ἵέναι ἀγόμενον ὑπὸ τῶν ἀνθρώπων, καὶ περιαιρούμενον
to-go being-led by the men and taking-off
 ἅμα τὰς ταινίας ὡς ἀναδήσοντα, ἐπίπροσθε τῶν
at-once the ribbons so-as about-to-crown in-front of-the
 ὀφθαλμῶν ἔχοντα οὐ κατιδεῖν τὸν Σωκράτη, ἀλλὰ
eyes having-(them) not to-descry — Socrates but
 καθίζεσθαι παρὰ τὸν Ἀγάθωνα ἐν μέσῳ Σωκράτους τε
to-sit-down beside — Agathon in (the)-middle of-Socrates both
 καὶ ἐκείνου· παραχωρῆσαι γὰρ τὸν Σωκράτη ὡς ἐκείνον
and of-him to-have-made-room for — Socrates as him
 κατιδεῖν. παρακαθεζόμενον δὲ αὐτὸν ἀσπάζεσθαί τε τὸν
to-descry sitting-down-beside and him to-greet both —
 Ἀγάθωνα καὶ ἀναδεῖν.
Agathon and to-crown-(him)

εἰπεῖν οὖν τὸν Ἀγάθωνα Ὑπολύετε, παῖδες, Ἀλκιβιάδην,
to-have-said then — Agathon unschoe boys Alcibiades
 ἵνα ἐκ τρίτων κατακείται.

so-that in third-place he-may-recline

πάνυ γε, εἰπεῖν τὸν Ἀλκιβιάδην· ἀλλὰ τίς ἡμῖν ὁδε c
very at-least to-have-said — Alcibiades but who for-us (is)-this
 τρίτος συμπότης; καὶ ἅμα μεταστρεφόμενον αὐτὸν ὁρᾶν
third fellow-drinker and at-once turning-about him to-see
 τὸν Σωκράτη, ἰδόντα δὲ ἀναπηδῆσαι καὶ εἰπεῖν ὦ
 — Socrates having-seen-(him) and to-have-leapt-up and to-have-said O
 Ἡράκλεις, τουτὶ τί ἦν; Σωκράτης οὗτος; ἐλλοχῶν αὖ με
Heracles this what was Socrates this-man lying-in-wait again for-me
 ἐνταῦθα κατέκεισο, ὥσπερ εἰώθεις ἐξαίφνης ἀναφαίνεσθαι
here you-were-reclining just-as you-were-wont suddenly to-appear
 ὅπου ἐγὼ ᾤμην ἥκιστα σε ἔσεσθαι. καὶ νῦν τί ἦκεις; καὶ
where I thought least you to-be and now why have-you-come and
 τί αὖ ἐνταῦθα κατεκλίνης; ὥς οὐ παρὰ Ἀριστοφάνει οὐδὲ εἴ
why again here did-you-recline as not beside Aristophanes nor if
 τις ἄλλος γελοῖος ἔστι τε καὶ βούλεται, ἀλλὰ διεμνηχανήσω
anyone else laughable is both and wishes-(it) but you-contrived-a-way
 ὅπως παρὰ τῷ καλλίστῳ τῶν ἔνδον κατακείσῃ.

so-that beside the most-beautiful of-those within you-should-recline

καὶ τὸν Σωκράτη, Ἀγάθων, φάναι, ὅρα εἴ μοι ἐπαμύνεις· d
and — Socrates Agathon to-say see if for-me you-will-defend
 ὥς ἐμοὶ ὁ τούτου ἔρωσ τοῦ ἀνθρώπου οὐ φαῦλον πρᾶγμα
since for-me the of-this-man love of-the man not a-paltry business
 γέγονεν. ἀπ' ἐκείνου γὰρ τοῦ χρόνου, ἀφ' οὗ τούτου
has-become from that for the time from which of-him
 ἡράσθην, οὐκέτι ἔξεστίν μοι οὔτε προσβλέψαι οὔτε
I-became-enamored no-longer it-is-permitted for-me either to-look-at or
 διαλεχθῆναι καλῶ οὐδ' ἐνί, ἢ οὔτοσι ζηλοτυπῶν με
to-converse-with a-beautiful-one even a-single-one or this-fellow being-jealous-of me

καὶ φθονῶν θαυμαστὰ ἐργάζεται καὶ λοιδορεῖται τε καὶ τῶ
and grudging wonderful-things does and he-abuses-(me) both and the-two
 χεῖρε μόγις ἀπέχεται. ὅρα οὖν μή τι καὶ νῦν ἐργάσεται,
hands hardly he-keeps-off see then lest something even now he-do
 ἀλλὰ διάλλαξον ἡμᾶς, ἢ ἐὰν ἐπιχειρῇ βιάζεσθαι, ἐπάμυνε, ὥς
but reconcile us or if he-attempts to-use-force defend-(me) since
 ἐγὼ τὴν τούτου μανίαν τε καὶ φιλεραστίαν πάνν ὀρρωδῶ.
I the of-this-man madness both and love-of-a-lover very dread
 ε ἀλλ' οὐκ ἔστι, φάναι τὸν Ἀλκιβιάδην, ἐμοὶ καὶ σοὶ διαλλαγῇ.
but not there-is to-say — Alcibiades for-me and for-you reconciliation
 ἀλλὰ τούτων μὲν εἰς αὐθίς σε τιμωρήσομαι· νῦν δέ
but of-these indeed for another-time you I-shall-punish now but
 μοι, Ἀγάθων, φάναι, μετάδος τῶν ταινιῶν, ἵνα ἀναδήσω
for-me Agathon to-say give-a-share of-the ribbons so-that I-may-crown
 καὶ τὴν τούτου ταυτηνὶ τὴν θαυμαστήν κεφαλὴν, καὶ μή
also the of-this-man this-very the wonderful head and not
 μοι μέμφηται ὅτι σὲ μὲν ἀνέδθησα, αὐτὸν δὲ νικῶντα
against-me let-him-complain that you indeed I-crowned him but conquering
 ἐν λόγοις πάντας ἀνθρώπους, οὐ μόνον πρῶν ὥσπερ
in discourses all men not only the-other-day just-as
 σύ, ἀλλ' αἰεὶ, ἔπειτα οὐκ ἀνέδθησα. καὶ ἄμ' αὐτὸν λαβόντα
you but always then not I-crowned and at-once him having-taken
 τῶν ταινιῶν ἀναδεῖν τὸν Σωκράτη καὶ κατακλίνεσθαι.
of-the ribbons to-crown — Socrates and to-recline
 ἐπειδὴ δὲ κατεκλίνη, εἰπεῖν· εἶεν δὴ, ἄνδρες· δοκεῖτε
when and he-had-reclined to-have-said well-then indeed men you-seem
 γάρ μοι νήφειν. οὐκ ἐπιτρεπτέον οὖν ὑμῖν, ἀλλὰ ποτέον·
for to-me to-be-sober not to-be-allowed then to-you but one-must-drink
 ὡμολόγηται γὰρ ταῦθ' ἡμῖν. ἄρχοντα οὖν αἰροῦμαι
it-has-been-agreed for these-things by-us a-ruler then I-choose

τῆς πόσεως, ἕως ἂν ὑμεῖς ἱκανῶς πίνητε, ἐμαυτόν. ἀλλὰ
of-the drinking until — you sufficiently drink myself but
 φερέτω, Ἀγάθων, εἴ τι ἔστιν ἔκπωμα μέγα.
let-bring Agathon if any there-is drinking-cup large

XXIV · ALCIBIADES IS TOLD TO PRAISE SOCRATES

Alcibiades has a wine-cooler holding more than eight half-pints filled, drinks it off, and has it filled again for Socrates. Eryximachus explains that each man in turn has made a speech in praise of Love, and that Alcibiades must speak and then set a task for Socrates. Alcibiades says he will praise no one but Socrates in his presence, and Socrates allows him to speak, provided what he says is true.

μᾶλλον δὲ οὐδὲν δεῖ, ἀλλὰ φέρε, παῖ, φάναι, τὸν 214
rather and nothing there-is-need but bring boy to-say the
 ψυκτῆρα ἐκείνον, ἰδόντα αὐτὸν πλέον ἢ ὀκτὼ κοτύλας
wine-cooler that having-seen it more than eight half-pints
 χωροῦντα. τοῦτον ἐμπλησάμενον πρῶτον μὲν αὐτὸν
holding this having-filled first indeed himself
 ἐκπιεῖν, ἔπειτα τῷ Σωκράτει κελεύειν ἐγχεῖν καὶ ἅμα
to-have-drunk-off then — for-Socrates to-bid to-pour-in and at-once
 εἰπεῖν· πρὸς μὲν Σωκράτη, ὧ ἄνδρες, τὸ σόφισμά
to-have-said toward indeed Socrates O men the trick
 μοι οὐδέν· ὅποσον γὰρ ἂν κελεύῃ τις, τοσοῦτον
for-me (is)-nothing as-much-as for — one-may-bid someone so-much
 ἐκπιὼν οὐδὲν μᾶλλον μὴ ποτε μεθυσθῇ.
having-drunk-off in-nothing more — ever he-will-be-made-drunk
 τὸν μὲν οὖν Σωκράτη ἐγχεάντος τοῦ παιδὸς πίνειν· τὸν b
— indeed then Socrates having-poured-in the boy to-drink —
 δ' Ἐρυξίμαχον πῶς οὖν, φάναι, ὧ Ἀλκιβιάδη, ποιούμεν;
and Eryximachus how then to-say O Alcibiades do-we-do

οὕτως οὔτε τι λέγομεν ἐπὶ τῇ κύλικι οὔτε τι
so neither anything do-we-say over the cup nor anything

ᾄδομεν, ἀλλ' ἀτεχνῶς ὥσπερ οἱ διψῶντες πίομεθα;
do-we-sing but simply just-as those thirsting shall-we-drink

τὸν οὖν Ἀλκιβιάδην εἰπεῖν ὦ Ἐρυξίμαχε, βέλτιστε
— then Alcibiades to-have-said O Eryximachus best

βελτίστου πατρὸς καὶ σωφρονεστάτου, χαῖρε.

of-a-best father and most-temperate greetings

καὶ γὰρ σύ, φάναι τὸν Ἐρυξίμαχον· ἀλλὰ τί ποιῶμεν;

and for you to-say — Eryximachus but what are-we-to-do

ὅτι ἂν σὺ κελεύης. δεῖ γάρ σοι πείθεσθαι.

whatever — you may-bid one-must for you to-obey

ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων·

a-physician for a-man of-many worth others

ἐπίταττε οὖν ὅτι βούλει.

command then whatever you-wish

c ἄκουσον δή, εἰπεῖν τὸν Ἐρυξίμαχον. ἡμῖν πρὶν σέ
hear indeed to-have-said — Eryximachus by-us before you

εἰσελθεῖν ἔδοξε χρῆναι ἐπὶ δεξιὰ ἕκαστον ἐν μέρει

to-come-in it-seemed-good (it)-needful toward the-right each in turn

λόγον περὶ Ἔρωτος εἰπεῖν ὡς δύναίτο κάλλιστον, καὶ

a-speech concerning Love to-make as he-could finest and

ἐγκωμιάσαι. οἱ μὲν οὖν ἄλλοι πάντες ἡμεῖς εἰρήκαμεν·

to-praise-(him) the indeed then others all we have-spoken

σὺ δ' ἐπειδὴ οὐκ εἴρηκας καὶ ἐκπέπωκας, δίκαιος εἶ

you but since not you-have-spoken and you-have-drunk-off just you-are

εἰπεῖν, εἰπὼν δὲ ἐπιτάξαι Σωκράτει ὅτι ἂν βούλη,

to-speak having-spoken and to-enjoin on-Socrates whatever — you-wish

καὶ τοῦτον τῷ ἐπὶ δεξιὰ καὶ οὕτω τοὺς ἄλλους.

and this-man on-the-one toward the-right and so the others

ἀλλά, φάναι, ὦ Ἐρυξίμαχε, τὸν Ἀλκιβιάδην, καλῶς d
but to-say O Eryximachus — Alcibiades finely
 μὲν λέγεις, μεθύοντα δὲ ἄνδρα παρὰ νηφόντων λόγους
indeed you-speak drunk but man beside sober-men speeches
 παραβάλλειν μὴ οὐκ ἐξ ἴσου ἦ. καὶ ἅμα, ὦ
to-set perhaps not on equal-terms it-may-be and at-once O
 μακάριε, πείθει τί σε Σωκράτης ὦν ἄρτι εἶπεν; ἢ
blessed-man does-he-persuade at-all you Socrates of-what just-now he-said or
 οἶσθα ὅτι τοῦναντίον ἐστὶ πᾶν ἢ ὃ ἔλεγεν; οὗτος
do-you-know that the-opposite is entirely than what he-was-saying this-man
 γάρ, ἐάν τινα ἐγὼ ἐπαινέσω τούτου παρόντος ἢ θεὸν ἢ
for if anyone I praise him being-present either a-god or
 ἄνθρωπον ἄλλον ἢ τοῦτον, οὐκ ἀφέξεταί μου τῶ χεῖρε.
a-man other than him not he-will-keep-off from-me the-two hands
 οὐκ εὐφημήσεις; φάναι τὸν Σωκράτη.

not will-you-bush to-say — Socrates
 μὰ τὸν Ποσειδῶ, εἰπεῖν τὸν Ἀλκιβιάδην, μηδὲν λέγε
by — Poseidon to-have-said — Alcibiades nothing say
 πρὸς ταῦτα, ὥς ἐγὼ οὐδ' ἂν ἓνα ἄλλον ἐπαινέσαιμι
against these-things since I not-even — one other I-would-praise
 σοῦ παρόντος.

you being-present
 ἀλλ' οὕτω ποίει, φάναι τὸν Ἐρυξίμαχον, εἰ βούλει.
but so do to-say — Eryximachus if you-wish
 Σωκράτη ἐπαίνεσον.

Socrates praise
 πῶς λέγεις; εἰπεῖν τὸν Ἀλκιβιάδην· δοκεῖ χρῆναι, ὦ e
how do-you-say to-have-said — Alcibiades does-it-seem (it)-needful O
 Ἐρυξίμαχε; ἐπιθῶμαι τῷ ἀνδρὶ καὶ τιμωρήσωμαι ὑμῶν
Eryximachus may-I-set-upon the man and may-I-punish-(him) of-you
 ἐναντίον;
before

οὗτος, φάναι τὸν Σωκράτη, τί ἐν νῶ ἔχεις; ἐπὶ τὰ
you-there to-say — Socrates what in mind have-you toward the
 γελοιοτέρα με ἐπαινέσαι; ἢ τί ποιήσεις;
more-laughable me to-praise or what will-you-do
 τᾷληθῇ ἐρῶ. ἀλλ' ὅρα εἰ παρίης.
the-truth I-will-speak but see if you-permit
 ἀλλὰ μέντοι, φάναι, τά γε ἀληθῇ παρήμι καὶ κελεύω
but however to-say the at-least true-things I-permit and I-bid
 λέγειν.
to-speak
 οὐκ ἂν φθάνοιμι, εἰπεῖν τὸν Ἀλκιβιάδην. καὶ μέντοι
not — I-would-be-too-soon to-have-said — Alcibiades and however
 οὕτως οὐ ποίησον.
thus-here do

XXV · SOCRATES THE SILENUS

Alcibiades says Socrates is like the Silenus figures in the statuary's shops, which open to show gods inside, and like the satyr Marsyas, who charmed with pipes where Socrates needs only words. His words make the heart leap and bring tears, and Alcibiades is ashamed before him only. Outside he courts the beautiful and knows nothing; opened, he is full of temperance and scorns beauty and wealth. Proud of his bloom, Alcibiades dismissed his attendant to be alone with him, and nothing came of it.

215 ἐάν τι μὴ ἀληθὲς λέγω, μεταξὺ ἐπιλαβοῦ, ἂν βούλη,
if anything not true I-say in-the-middle take-me-up if you-wish
 καὶ εἰπὲ ὅτι τοῦτο ψεύδομαι. ἐκὼν γὰρ εἶναι οὐδὲν
and say that in-this I-lie willingly for to-be nothing
 ψεύσομαι. ἐὰν μέντοι ἀναμνησκόμενος ἄλλο ἄλλοθεν
I-shall-lie if however remembering one-thing from-another-place

λέγω, μηδὲν θαυμάσης· οὐ γάρ τι ράδιον τὴν σὴν
I-say in-nothing wonder not for at-all (is-it)-easy the your
 ἀτοπίαν ὧδ' ἔχοντι εὐπόρως καὶ ἐφεξῆς καταριθμῆσαι.
strangeness thus being-disposed readily and in-order to-recount
 Σωκράτη δ' ἐγὼ ἐπαινεῖν, ὦ ἄνδρες, οὕτως ἐπιχειρήσω, δι' b
Socrates and I to-praise O men thus I-shall-attempt by
 εἰκόνων. οὗτος μὲν οὖν ἴσως οἰήσεται ἐπὶ τὰ γελοιότερα,
images this-man indeed then perhaps will-think toward the more-laughable
 ἔσται δ' ἢ εἰκὼν τοῦ ἀληθοῦς ἔνεκα, οὐ τοῦ γελοίου.
it-will-be and the image of-the true for-the-sake not of-the laughable
 φημὶ γὰρ δὴ ὁμοιότατον αὐτὸν εἶναι τοῖς σιληνοῖς τούτοις
I-say for indeed most-like him to-be to-the Silenuses those
 τοῖς ἐν τοῖς ἐρμογλυφεῖοις καθημένοις, οὓσιν εἰς ἐργάζονται
the-ones in the statuarys-shops sitting whom fashion
 οἱ δημιουργοὶ σύριγγας ἢ αὐλοὺς ἔχοντας, οἱ δὲ διχάδε
the craftsmen pipes or flutes holding who in-two
 διοικθέντες φαίνονται ἔνδοθεν ἀγάλματα ἔχοντες θεῶν. καὶ
having-been-opened appear within images having of-gods and
 φημὶ αὖ ἐοικέναι αὐτὸν τῷ σατύρῳ τῷ Μαρσύᾳ. ὅτι
I-say in-turn to-resemble him to-the satyr — Marsyas that
 μὲν οὖν τό γε εἶδος ὅμοιος εἶ τούτοις, ὦ Σώκρατες,
indeed then in-the at-least form like you-are to-these O Socrates
 οὐδ' αὐτὸς ἂν που ἀμφισβητήσῃς· ὥς δὲ καὶ τὰλλα
not-even yourself — I-suppose you-would-dispute how and also in-the-rest
 ἔοικας, μετὰ τοῦτο ἄκουε. ὑβριστὴς εἶ· ἢ οὐ; ἐὰν
you-resemble-(them) after this hear insolent you-are or not if
 γὰρ μὴ ὁμολογῇς, μάρτυρας παρέξομαι. ἀλλ' οὐκ αὐλητῆς;
for not you-agree witnesses I-shall-provide but not a-flute-player
 πολὺ γε θαυμασιώτερος ἐκείνου. ὁ μὲν γὰρ δι'
by-much at-least (you-are)-a-more-wonderful-(one) than-that-man he indeed at-least by
 ὀργάνων ἐκλήλει τοὺς ἀνθρώπους τῇ ἀπὸ τοῦ στόματος
instruments used-to-charm the men by-the from the mouth

216 δυνάμει, καὶ ἔτι νυνὶ ὅς ἂν τὰ ἐκείνου αὐλῇ — ἃ γὰρ
power and still now whoever — the of-that-man pipes what for
 Ὀλυμπος ἤλπει, Μαρσύου λέγω, τούτου διδάξαντος —
Olympus used-to-pipe of-Marsyas I-mean this-man having-taught-(him)
 τὰ οὖν ἐκείνου ἑάντε ἀγαθὸς αὐλητῆς αὐλῇ ἑάντε φαύλη
the then of-that-man whether a-good flute-player pipe or a-poor
 αὐλητρίς, μόνα κατέχεσθαι ποιεῖ καὶ δηλοῖ τοὺς τῶν
flute-girl alone to-be-possessed they-make and reveal those of-the
 θεῶν τε καὶ τελετῶν δεομένους διὰ τὸ θεῖα εἶναι.
gods both and of-rites having-need through the divine to-be
 σὺ δ' ἐκείνου τοσοῦτον μόνον διαφέρεις, ὅτι ἄνευ
you and than-that-man so-much only differ that without
 ὀργάνων ψιλοῖς λόγοις ταῦτόν τοῦτο ποιεῖς. ἡμεῖς γοῦν
instruments with-bare words the-same this you-do we at-any-rate
 ὅταν μὲν του ἄλλου ἀκούωμεν λέγοντος καὶ πάνυ ἀγαθοῦ
whenever indeed of-some other we-bear speaking even very a-good
 ῥήτορος ἄλλους λόγους, οὐδὲν μέλει ὥς ἔπος εἰπεῖν
orator other speeches in-nothing it-concerns as a-word to-say
 οὐδενί· ἐπειδὰν δὲ σοῦ τις ἀκούῃ ἢ τῶν σῶν λόγων
anyone whenever but of-you someone hears or of-the your words
 ἄλλου λέγοντος, καὶ πάνυ φαῦλος ἢ ὁ λέγων, ἑάντε
another speaking even-if very poor be the (one)-speaking whether
 γυνὴ ἀκούῃ ἑάντε ἀνὴρ ἑάντε μειράκιον, ἐκπεπληγμένοι
a-woman hears or a-man or a-youth struck
 ἐσμέν καὶ κατεχόμεθα. ἐγὼ γοῦν, ὦ ἄνδρες, εἰ μὴ
we-are and we-are-possessed I at-any-rate O men if not
 ἔμελλον κομιδῇ δόξειν μεθύειν, εἶπον ὁμόσας ἂν ὑμῖν
I-were-about utterly to-seem to-be-drunk I-would-tell having-sworn — to-you
 οἶα δὴ πέπονθα αὐτὸς ὑπὸ τῶν τούτου λόγων καὶ
what-sort indeed I-have-suffered myself by the of-this-man words and
 πάσχω ἔτι καὶ νυνί. ὅταν γὰρ ἀκούω, πολὺ μοι μᾶλλον
I-suffer still even now whenever for I-bear much for-me more

ἢ τῶν κορυβαντιῶντων ἢ τε καρδιά πηδᾶ καὶ δάκρυα
than of-the corybant-possessed the both heart leaps and tears
 ἐκχέεται ὑπὸ τῶν λόγων τῶν τούτου, ὁρῶ δὲ καὶ ἄλλους
are-poured-out by the words the of-this-man I-see and also others
 παμπόλλους τὰ αὐτὰ πάσχοντας· Περικλέους δὲ ἀκούων
very-many the same suffering of-Pericles and hearing
 καὶ ἄλλων ἀγαθῶν ῥητόρων εὖ μὲν ἡγούμεν λέγειν,
and of-other good orators well indeed I-thought (that-be)-spoke
 τοιοῦτον δ' οὐδὲν ἔπασχον, οὐδ' ἐτεθορύβητό μου ἡ ψυχὴ
such-a-thing but nothing I-suffered nor it-was-disturbed of-me the soul
 οὐδ' ἡγανάκτει ὡς ἀνδραποδωδῶς διακειμένου, ἀλλ' ὑπὸ
nor it-was-vexed as slavishly being-disposed but by
 τουτοῦ τοῦ Μαρσίου πολλάκις δὴ οὕτω διετέθην
this-fellow-here — Marsyas often indeed so I-have-been-disposed
 ὥστε μοι δόξει μὴ βιωτὸν εἶναι ἔχοντι ὡς ἔχω.
so-that to-me to-seem not worth-living to-be being-disposed as I-am
 καὶ ταῦτα, ὦ Σώκρατες, οὐκ ἐρεῖς ὡς οὐκ ἀληθῆ. καὶ ἔτι b
and these-things O Socrates not you-will-say that not (are)-true and still
 γε νῦν σύννοιδ' ἐμαυτῷ ὅτι εἰ ἐθέλομι παρέχειν τὰ ὦτα,
at-least now I-am-conscious to-myself that if I-should-wish to-offer the ears
 οὐκ ἂν καρτερήσαιμι ἀλλὰ ταῦτα ἂν πάσχοιμι. ἀναγκάζει
not — I-should-hold-out but the-same — I-should-suffer be-compels
 γάρ με ὁμολογεῖν ὅτι πολλοῦ ἐνδεῆς ὢν αὐτὸς ἔτι ἐμαυτοῦ
for me to-agree that of-much lacking being myself still of-myself
 μὲν ἀμελῶ, τὰ δ' Ἀθηναίων πράττω. βία οὖν ὥσπερ
indeed I-neglect the-affairs and of-the-Athenians I-do by-force then just-as
 ἀπὸ τῶν Σειρήνων ἐπισχόμενος τὰ ὦτα οἴχομαι φεύγων,
from the Sirens having-stopped the ears I-go fleeing
 ἵνα μὴ αὐτοῦ καθήμενος παρὰ τούτῳ καταγηράσω.
so-that not on-the-spot sitting beside this-man I-grow-old
 πέπονθα δὲ πρὸς τοῦτον μόνον ἀνθρώπων, ὃ οὐκ ἂν
I-have-suffered and toward this-man alone of-men what not —

τις οἷοιτο ἐν ἐμοὶ ἐνεῖναι, τὸ αἰσχύνεσθαι ὄντινουν·
anyone would-think in me to-be-present the to-feel-shame before-anyone-whatever
 ἐγὼ δὲ τοῦτον μόνον αἰσχύνομαι. σύννοϊδα γὰρ ἐμαυτῷ
I and before-this-man alone feel-shame I-am-conscious for to-myself
 ἀντιλέγειν μὲν οὐ δυναμένῳ ὥς οὐ δεῖ ποιεῖν ἃ οὗτος
to-contradict indeed not being-able that not one-must to-do what this-man
 κελεύει, ἐπειδὰν δὲ ἀπέλθω, ἡττημένῳ τῆς τιμῆς τῆς ὑπὸ
bids whenever but I-go-away being-overcome by-the honor the from
 τῶν πολλῶν. δραπετεύω οὖν αὐτὸν καὶ φεύγω, καὶ ὅταν
the many I-run-away then from-him and I-flee and whenever
 ἴδω, αἰσχύνομαι τὰ ὠμολογημένα. καὶ πολλάκις μὲν
I-see-(him) I-feel-shame at-the things-agreed and often indeed
 ἡδέως ἂν ἴδοιμι αὐτὸν μὴ ὄντα ἐν ἀνθρώποις· εἰ δ' αὖ
gladly — I-should-see him not being among men if but in-turn
 τοῦτο γένοιτο, εὖ οἶδα ὅτι πολὺ μείζον ἂν ἀχθοίμην,
this should-happen well I-know that much more — I-should-be-grieved
 ὥστε οὐκ ἔχω ὅτι χρήσωμαι τούτῳ τῷ ἀνθρώπῳ.
so-that not (a-way)-I-have what I-am-to-do with-this the man
 d καὶ ὑπὸ μὲν δὴ τῶν ἀνλημάτων καὶ ἐγὼ καὶ ἄλλοι
and by indeed then the flutings both I and others
 πολλοὶ τοιαῦτα πεπόνθασιν ὑπὸ τοῦδε τοῦ σατύρου· ἄλλα
many such-things have-suffered by this the satyr other-things
 δὲ ἐμοῦ ἀκούσατε ὥς ὁμοίός τ' ἐστὶν οἷς ἐγὼ
but from-me hear how like both he-is to-those-things-which I
 ἥκασα αὐτὸν καὶ τὴν δύναμιν ὥς θαυμασίαν ἔχει. εὖ γὰρ
likened him and the power how wonderful he-has well for
 ἴστε ὅτι οὐδείς ὑμῶν τοῦτον γινώσκει· ἀλλὰ ἐγὼ δηλώσω,
know that no-one of-you this-man knows but I will-show
 ἐπεὶ περ ἡρξάμην. ὁρᾶτε γὰρ ὅτι Σωκράτης ἐρωτικῶς
since I-began you-see for that Socrates amorously
 διάκειται τῶν καλῶν καὶ ἀεὶ περὶ τούτους ἐστὶ καὶ
is-disposed of-the beautiful and always about these he-is and

ἐκπέπληκται, καὶ αὖ ἀγνοεῖ πάντα καὶ οὐδὲν οἶδεν. ὥς
he-is-struck and in-turn is-ignorant-of everything and nothing he-knows how
 τὸ σχῆμα αὐτοῦ τοῦτο οὐ σιληνώδες; σφόδρα γε. τοῦτο
the bearing of-him this (is)-not Silenus-like exceedingly at-least this
 γὰρ οὗτος ἔξωθεν περιβέβληται, ὥσπερ ὁ γεγλυμμένος
for this-man outside has-thrown-about-himself just-as the carved
 σιληνός· ἔνδοθεν δὲ ἀνοιχθεὶς πόσης οἴεσθε γέμει,
Silenus within but having-been-opened of-how-much do-you-think he-is-full
 ὦ ἄνδρες συμπόται, σωφροσύνης; ἵστε ὅτι οὔτε εἴ τις
O men fellow-drinkers of-temperance know that neither if anyone
 καλὸς ἐστὶ μέλει αὐτῷ οὐδέν, ἀλλὰ καταφρονεῖ τοσοῦτον
beautiful is it-concerns him at-all but he-despises-(it) so-much
 ὅσον οὐδ' ἂν εἰς οἰηθείη, οὔτ' εἴ τις πλούσιος, οὔτ' εἰ
as not-even — one would-think nor if anyone (is)-rich nor if
 ἄλλην τινὰ τιμὴν ἔχων τῶν ὑπὸ πλήθους μακαριζομένων·
another some honor having of-the by a-crowd counted-blessed
 ἡγείται δὲ πάντα ταῦτα τὰ κτήματα οὐδενὸς ἄξια καὶ
he-considers and all these the possessions of-nothing worth and
 ἡμᾶς οὐδὲν εἶναι — λέγω ὑμῖν — ἐίρωνευόμενος δὲ καὶ
us nothing to-be I-tell you dissembling but and
 παίζων πάντα τὸν βίον πρὸς τοὺς ἀνθρώπους διατελεῖ.
jesting all the life toward the men he-continues
 σπουδάσαντος δὲ αὐτοῦ καὶ ἀνοιχθέντος οὐκ οἶδα εἴ τις
having-been-in-earnest and he and having-been-opened not I-know if anyone
 ἐώρακεν τὰ ἐντὸς ἀγάλματα· ἀλλ' ἐγὼ ἤδη ποτ' εἶδον,
has-seen the within images but I already once saw
 καὶ μοι ἔδοξεν οὕτω θεῖα καὶ χρυσᾶ εἶναι καὶ πάγκαλα
and to-me they-seemed so divine and golden to-be and all-beautiful
 καὶ θαυμαστά, ὥστε ποιητέον εἶναι ἔμβραχυν ὅτι
and wonderful so-that (it)-must-be-done to-be in-short whatever
 κελεύει Σωκράτης. ἡγούμενος δὲ αὐτὸν ἐσπουδακέναι ἐπὶ
might-bid Socrates considering and him to-have-been-in-earnest over

τῇ ἐμῇ ὥρᾳ ἔρμαιον ἡγησάμην εἶναι καὶ εὐτύχημα ἐμὸν
the my bloom a-godsend I-considered (it)-to-be and a-piece-of-luck my
 θαυμαστόν, ὥς ὑπάρχον μοι χαρισαμένῳ Σωκράτει πάντ'
wonderful as being-open to-me having-gratified Socrates all-things
 ἀκοῦσαι ὅσαπερ οὗτος ἤδει· ἐφρόνουν γὰρ δὴ ἐπὶ τῇ
to-bear as-many-as this-man knew I-prided-myself for indeed over the
 ὥρᾳ θαυμάσιον ὅσον. ταῦτα οὖν διανοηθείς, πρὸ τοῦ οὐκ
bloom wonderfully how-much these-things then having-purposed before this not
 εἰωθὼς ἄνευ ἀκολουθου μόνος μετ' αὐτοῦ γίγνεσθαι, τότε
being-wont without an-attendant alone with him to-be then
 ἀποπέμπων τὸν ἀκόλουθον μόνος συνεγινόμεν — δεῖ
sending-away the attendant alone I-used-to-be-with-him one-must
 γὰρ πρὸς ὑμᾶς πάντα τὰληθῇ εἰπεῖν· ἀλλὰ προσέχετε
for toward you all the-truth to-say but apply
 τὸν νοῦν, καὶ εἰ ψεύδομαι, Σώκρατες, ἐξέλεγχε —
the mind and if I-lie Socrates refute-(me)
 συνεγινόμεν γάρ, ὦ ἄνδρες, μόνος μόνῳ, καὶ ᾧμην
I-used-to-be-with-him for O men alone with-one-alone and I-thought
 αὐτίκα διαλέξεσθαι αὐτόν μοι ἅπερ ἂν ἐραστὴς
at-once to-converse he with-me the-very-things-which — a-lover
 παιδικοῖς ἐν ἐρημίᾳ διαλεχθείη, καὶ ἔχαιρον. τούτων δ'
with-a-beloved in solitude might-converse and I-rejoiced of-these but
 οὐ μάλα ἐγίγνετο οὐδέν, ἀλλ' ὥσπερ εἰώθει διαλεχθεῖς
not at-all was-happening anything but just-as he-was-wont having-conversed
 ἂν μοι καὶ συνημερεύσας ᾧχετο ἀπιών.
would with-me and having-spent-the-day he-went-off departing

Alcibiades tells how he sought to be alone with Socrates, invited him to dinner and kept him overnight, and finally made his offer outright. Socrates answered that he was proposing to get gold in exchange for bronze, and told him to look more carefully. Alcibiades then wrapped his own cloak around Socrates, lay down under Socrates' worn one with his arms about him all night, and rose in the morning as if he had slept beside a father or an elder brother.

μετὰ ταῦτα συγγυμνάζεσθαι προκαλούμην αὐτὸν c
 after these-things to-exercise-together I-invited him
 καὶ συνεγυμναζόμεν, ὥς τι ἐνταῦθα περανῶν.
 and I-used-to-exercise-with-him as something here about-to-accomplish
 συνεγυμνάζετο οὖν μοι καὶ προσεπάλαιεν πολλάκις
 he-used-to-exercise-with then me and he-used-to-wrestle-with-(me) often
 οὐδενὸς παρόντος· καὶ τί δεῖ λέγειν; οὐδὲν γάρ μοι
 no-one being-present and what is-there-need to-say nothing for to-me
 πλέον ἦν. ἐπειδὴ δὲ οὐδαμῇ ταύτῃ ἦντον, ἔδοξέ μοι
 more was when but in-no-way in-this-way I-was-getting-on it-seemed to-me
 ἐπιθετέον εἶναι τῷ ἀνδρὶ κατὰ τὸ καρτερόν καὶ οὐκ
 (it)-to-be-set-upon to-be on-the man in the forcible-way and not
 ἀνετέον, ἐπειδήπερ ἐνεκεχειρήκη, ἀλλὰ ἰστέον
 (it)-to-be-relaxed since-indeed I-had-put-my-hand-to-(it) but (it)-to-be-known
 ἤδη τί ἐστι τὸ πρᾶγμα. προκαλοῦμαι δὴ αὐτὸν
 already what is the matter I-invite indeed him
 πρὸς τὸ συνδειπνεῖν, ἀτεχνῶς ὥσπερ ἐραστῆς παιδικοῖς
 toward the to-dine-together simply just-as a-lover against-a-beloved
 ἐπιβουλεύων. καὶ μοι οὐδὲ τοῦτο ταχὺ ὑπήκουσεν, ὅμως
 plotting and to-me not-even this quickly he-heeded nevertheless
 δ' οὖν χρόνῳ ἐπείσθη. ἐπειδὴ δὲ ἀφίκετο τὸ πρῶτον,
 and then in-time he-was-persuaded when but he-arrived the first-time
 δειπνήσας ἀπιέναι ἐβούλετο. καὶ τότε μὲν αἰσχυνόμενος
 having-dined to-go-away he-wished and then indeed feeling-shame

ἀφήκα αὐτόν· αὖθις δ' ἐπιβουλεύσας, ἐπειδὴ ἐδεδειπνήκειμεν
I-let-go him again and having-plotted when we-had-dined
 διελεγόμεν αἰὲ πόρρω τῶν νυκτῶν, καὶ ἐπειδὴ ἐβούλετο
I-kept-conversing always far-on of-the nights and when he-wished
 ἀπιέναι, σκηπτόμενος ὅτι ὁψὲ εἴη, προσηνάγκασα αὐτὸν
to-go-away pretending that late it-was I-compelled him
 μένειν. ἀνεπαύετο οὖν ἐν τῇ ἐχομένῃ ἐμοῦ κλίνῃ, ἐν ᾗ περ
to-stay he-was-resting then on the next-to me couch on which
 ἐδείπνει, καὶ οὐδεὶς ἐν τῷ οἰκήματι ἄλλος καθηῖδεν ἢ
he-had-dined and no-one in the room other was-sleeping than
 ἡμεῖς. μέχρι μὲν οὖν δὴ δεῦρο τοῦ λόγου καλῶς ἂν
we as-far-as indeed then indeed here of-the story finely —
 ἔχοι καὶ πρὸς ὄντιν' οὖν λέγειν· τὸ δ' ἐντεῦθεν οὐκ
it-would-be also before anyone-whatever to-speak the-part but from-here not
 ἂν μου ἠκούσατε λέγοντος, εἰ μὴ πρῶτον μὲν, τὸ
— of-me you-would-have-heard speaking if not first indeed the
 λεγόμενον, οἶνος ἄνευ τε παίδων καὶ μετὰ παίδων ἦν
saying wine without both boys and with boys was
 ἀληθής, ἔπειτα ἀφανίσαι Σωκράτους ἔργον ὑπερήφανον
true then to-hide of-Socrates a-deed splendid
 εἰς ἔπαινον ἐλθόντα ἄδικόν μοι φαίνεται.

into a-praise having-come unjust to-me it-appears

218 ἔτι δὲ τὸ τοῦ δηχθέντος ὑπὸ τοῦ ἔχεως πάθος κάμ' ἔχει.
still and the of-the (one)-bitten by the viper suffering also-me holds
 φασὶ γάρ πού τινα τοῦτο παθόντα οὐκ ἐθέλειν λέγειν
they-say for I-suppose someone this having-suffered not to-be-willing to-tell
 οἶον ἦν πλὴν τοῖς δεδηγμένοις, ὥς μόνους γνωσομένοις
what-sort it-was except to-those having-been-bitten as to-them-alone about-to-understand
 τε καὶ συγγνωστομένοις εἰ πάν ἐτόλμα δρᾶν τε καὶ λέγειν
both and about-to-pardon if everything he-dared to-do both and to-say
 ὑπὸ τῆς ὀδύνης. ἐγὼ οὖν δεδηγμένος τε ὑπὸ ἀλγειοτέρου
by the pain I then having-been-bitten both by a-more-painful

καὶ τὸ ἀλγεινότατον ὦν ἄν τις δηχθείη — τὴν καρδίαν
and the most-painful of-what — one might-be-bitten the heart
 γὰρ ἢ ψυχὴν ἢ ὅτι δεῖ αὐτὸ ὀνομάσαι πληγείς τε
for or soul or whatever one-must it to-name having-been-struck both
 καὶ δηχθεῖς ὑπὸ τῶν ἐν φιλοσοφίᾳ λόγων, οἳ ἔχονται
and having-been-bitten by the in philosophy words which hold
 ἐχίδνης ἀγριώτερον, νέου ψυχῆς μὴ ἀφυοῦς ὅταν
than-a-viper more-savagely of-a-young of-a-soul not ungifted whenever
 λάβωνται, καὶ ποιοῦσι δρᾶν τε καὶ λέγειν ὅτιοῦν — καὶ
they-take-hold and they-make to-do both and to-say anything and
 ὁρῶν αὖ Φαίδρους, Ἀγάθωνας, Ἐρυξιμάχους, Πausανίας,
seeing in-turn Phaedrus Agathons Eryximachus Pausanias
 Ἀριστοδήμους τε καὶ Ἀριστοφάνους· Σωκράτη δὲ αὐτὸν τί
Aristodemus both and Aristophanes Socrates and himself what
 δεῖ λέγειν, καὶ ὅσοι ἄλλοι; πάντες γὰρ κεκοινωνήκατε
is-there-need to-say and as-many others all for you-have-shared
 τῆς φιλοσόφου μανίας τε καὶ βακχείας — διὸ πάντες
of-the philosophic madness both and bacchic-frenzy wherefore all
 ἀκούσεσθε· συγγνώσεσθε γὰρ τοῖς τε τότε πραχθείσι καὶ τοῖς
you-shall-hear you-will-pardon for the both then things-done and the
 νῦν λεγομένοις. οἱ δὲ οἰκέται, καὶ εἴ τις ἄλλος ἐστὶν βέβηλός
now things-said the but house-slaves and if any other is profane
 τε καὶ ἄγροικος, πύλας πάνυ μεγάλας τοῖς ὤσιν ἐπίθεσθε.
both and boorish gates very great on-the ears set
 ἐπειδὴ γὰρ οὖν, ὦ ἄνδρες, ὃ τε λύχνος ἀπεσβήκει καὶ
when for then O men the both lamp had-gone-out and
 οἱ παῖδες ἔξω ἦσαν, ἔδοξέ μοι χρῆναι μηδὲν ποικίλλειν
the slaves outside were it-seemed to-me (it)-needful in-nothing to-be-subtle
 πρὸς αὐτόν, ἀλλ' ἐλευθέρως εἰπεῖν ἃ μοι ἐδόκει· καὶ
toward him but freely to-say what to-me seemed and
 εἶπον κινήσας αὐτόν, Σώκρατες, καθεύδεις;
I-said having-stirred him Socrates are-you-asleep

οὐ δῆτα, ἦ δ' ὅς.

not indeed said and he

οἶσθα οὖν ἄ μοι δέδοκται;

do-you-know then what to-me has-been-resolved

τί μάλιστα, ἔφη.

what most he-said

d σὺ ἐμοὶ δοκεῖς, ἦν δ' ἐγώ, ἐμοῦ ἐραστῆς ἄξιος γεγονέναι

you to-me seem said and I of-me a-lover worthy to-have-become

μόνος, καί μοι φαίνῃ ὀκνεῖν μνησθῆναι πρὸς με. ἐγὼ

alone and to-me you-appear to-shrink to-mention-(it) toward me I

δὲ οὕτως ἔχω· πάνυ ἀνόητον ἡγοῦμαι εἶναι σοὶ

and thus-here am very senseless I-consider (it)-to-be for-you

μὴ οὐ καὶ τοῦτο χαρίζεσθαι καὶ εἴ τι ἄλλο ἢ τῆς

not — also this to-grant and if anything other or of-the

οὐσίας τῆς ἐμῆς δέοιο ἢ τῶν φίλων τῶν ἐμῶν.

property the mine you-should-need or of-the friends the mine

ἐμοὶ μὲν γὰρ οὐδέν ἐστι πρεσβύτερον τοῦ ὥς ὅτι

to-me indeed for nothing is more-important than-the as as-possible

βέλτιστον ἐμὲ γενέσθαι, τούτου δὲ οἶμαί μοι συλλήπτορα

best me to-become of-this and I-think for-me a-helper

οὐδένα κυριώτερον εἶναι σοῦ. ἐγὼ δὲ τοιούτῳ ἀνδρὶ

no-one more-authoritative to-be than-you I indeed to-such-a man

πολὺν μᾶλλον ἂν μὴ χαριζόμενος αἰσχυνοίμην τοὺς

much more — not gratifying I-should-feel-shame-before the

φρονίμους, ἢ χαριζόμενος τοὺς τε πολλοὺς καὶ ἄφρονας.

sensible than gratifying the both many and senseless

e καὶ οὗτος ἀκούσας μάλα εἰρωνικῶς καὶ σφόδρα ἑαυτοῦ

and he having-heard very ironically and exceedingly (like)-himself

τε καὶ εἰωθότως ἔλεξεν ὦ φίλε Ἀλκιβιάδη, κινδυνεύεις

both and in-his-wonted-way said O dear Alcibiades you-are-likely

τῷ ὄντι οὐ φαῦλος εἶναι, εἴπερ ἀληθῆ τυγχάνει ὄντα ἃ

in-the being not paltry to-be if-indeed true they-happen being what

λέγεις περὶ ἐμοῦ, καὶ τις ἔστ' ἐν ἐμοὶ δύναμις δι' ἧς
you-say about me and some there-is in me a-power through which
 ἂν σὺ γένοιο ἀμείνων· ἀμήχανόν τοι κάλλος ὁρώης
— you might-become better an-irresistible indeed beauty you-would-see
 ἂν ἐν ἐμοὶ καὶ τῆς παρὰ σοὶ εὐμορφίας πάμπλου διαφέρων.
— in me and of-the in you comeliness vastly differing
 εἰ δὴ καθορῶν αὐτὸ κοινώσασθαι τέ μοι ἐπιχειρεῖς 219
if indeed beholding it to-share both with-me you-attempt
 καὶ ἀλλάξασθαι κάλλος ἀντὶ κάλλους, οὐκ ὀλίγω μου
and to-exchange beauty for beauty not by-a-little of-me
 πλεονεκτεῖν διανοῇ, ἀλλ' ἀντὶ δόξης ἀλήθειαν καλῶν
to-get-the-better you-purpose but instead-of seeming truth of-beautiful-things
 κτᾶσθαι ἐπιχειρεῖς καὶ τῷ ὄντι χρύσεια χαλκεῖων
to-acquire you-attempt and in-the being golden-things for-brazen
 διαμείβεσθαι νοεῖς. ἀλλ', ὦ μακάριε, ἄμεινον σκόπει, μή
to-barter you-intend but O blessed-man better consider lest
 σε λανθάνω οὐδὲν ὦν. ἢ τοι τῆς διανοίας ὄψις ἄρχεται
you I-escape-notice nothing being the indeed of-the mind sight begins
 ὁξὺ βλέπειν ὅταν ἡ τῶν ὀμμάτων τῆς ἀκμῆς λήγειν
keenly to-see whenever the of-the eyes from-the prime to-cease
 ἐπιχειρῇ· σὺ δὲ τούτων ἔτι πόρρω.
attempts you but of-these still (are)-far
 κἀγὼ ἀκούσας, τὰ μὲν παρ' ἐμοῦ, ἔφην, ταῦτά ἐστιν,
and-I having-heard the-things indeed from me I-said these are
 ὧν οὐδὲν ἄλλως εἴρηται ἢ ὥς διανοοῦμαι· σὺ δὲ αὐτὸς
of-which nothing otherwise has-been-said than as I-purpose you but yourself
 οὕτω βουλευέου ὅτι σοὶ τε ἄριστον καὶ ἐμοὶ ἡγή.
so deliberate what for-you both (is)-best and for-me you-consider

- b ἀλλ', ἔφη, τοῦτό γ' εὖ λέγεις· ἐν γὰρ τῷ ἐπιόντι
but he-said this at-least well you-say in for the coming
 χρόνῳ βουλευόμενοι πράξομεν ὃ ἂν φαίνεται νῶν
time deliberating we-shall-do what — may-appear to-us-two
 περί τε τούτων καὶ περὶ τῶν ἄλλων ἄριστον.
concerning both these and concerning the others best
- c ἐγὼ μὲν δὴ ταῦτα ἀκούσας τε καὶ εἰπὼν, καὶ ἀφείς
I indeed then these-things having-heard both and having-said and having-let-fly
 ὥσπερ βέλη, τετρώσθαι αὐτὸν ᾧμην· καὶ ἀναστάς γε,
just-as darts to-have-been-wounded him I-thought and having-risen at-least
 οὐδ' ἐπιτρέψας τούτῳ εἰπεῖν οὐδὲν ἔτι, ἀμφιέσας τὸ
not-even having-permitted to-this-man to-say anything further having-wrapped the
 ἱμάτιον τὸ ἐμαυτοῦ τοῦτον — καὶ γὰρ ἦν χειμῶν — ὑπὸ
cloak the of-myself round-this-man and for it-was winter under
 τὸν τρίβωνα κατακλινείς τὸν τουτοῦ, περιβαλὼν
the threadbare-cloak having-lain-down the of-this-man-here having-thrown-round
 τῷ χεῖρῳ τούτῳ τῷ δαμονίῳ ὡς ἀληθῶς καὶ θαυμαστῷ,
the-two hands round-this the divine as truly and wonderful
 κατεκείμην τὴν νύκτα ὅλην. καὶ οὐδὲ ταῦτα αἶ,
I-lay the night whole and not-even these-things in-turn
 ὦ Σώκρατες, ἐρεῖς ὅτι ψεύδομαι. ποιήσαντος δὲ
O Socrates you-will-say that I-lie having-done and
 δὴ ταῦτα ἐμοῦ οὗτος τοσοῦτον περιεγένετό τε καὶ
indeed these-things I this-man so-much prevailed both and
 κατεφρόνησεν καὶ κατεγέλασεν τῆς ἐμῆς ὥρας καὶ
despised-(it) and laughed-at the my bloom and
 ὕβρισεν — καὶ περὶ ἐκείνῳ γε ᾧμην τί εἶναι,
insulted-(it) and concerning that at-least I-thought something to-be
 ὦ ἄνδρες δικασταί· δικασταὶ γὰρ ἐστε τῆς Σωκράτους
O men judges judges for you-are of-the of-Socrates
 ὑπερηφανίας — εὖ γὰρ ἵστε μὰ θεούς, μὰ θεάς, οὐδὲν
haughtiness well for know by gods by goddesses in-nothing

περιττότερον καταδεδαρθηκώς ἀνέστην μετὰ Σωκράτους,
more-remarkably having-slept I-rose with Socrates
 ἢ εἰ μετὰ πατρός καθηῦδον ἢ ἀδελφοῦ πρεσβυτέρου.
than if with a-father I-had-slept or a-brother elder

XXVII • SOCRATES ON CAMPAIGN

Alcibiades goes on to what he saw at Potidaea: Socrates outdid everyone at going without food, was never seen drunk, and walked barefoot over the ice while others were wrapped up. He once stood thinking in one place from dawn to dawn. In the battle where Alcibiades was given the prize, it was Socrates who saved him, and at Delium he retreated so composedly that no one would touch him.

τὸ δὴ μετὰ τοῦτο τίνα οἶσθέ με διάνοιαν ἔχειν, e
the-part indeed after this what do-you-think me thought to-have
 ἡγούμενον μὲν ἡτιμάσθαι, ἀγάμενον δὲ τὴν τούτου φύσιν
considering indeed to-have-been-slighted admiring but the of-this-man nature
 τε καὶ σωφροσύνην καὶ ἀνδρείαν, ἐντετυχηκότα ἀνθρώπων
both and temperance and manliness having-met-with a-man
 τοιούτῳ οἷῳ ἐγὼ οὐκ ἂν ὥμην ποτ' ἐντυχεῖν εἰς φρόνησιν
such-a-one such-as I not would I-thought ever to-meet in understanding
 καὶ εἰς καρτερίαν; ὥστε οὔθ' ὅπως οὖν ὀργιζοίμην εἶχον
and in endurance so-that neither how then I-might-be-angry (a-way)-I-had
 καὶ ἀποστερηθεῖν τῆς τούτου συνουσίας, οὔτε ὅπῃ
and I-should-be-deprived of-the of-this-man company nor in-what-way
 προσαγαγοίμην αὐτὸν ἡπόρουν. εἶ γὰρ ἤδη ὅτι χρήμασί
I-might-win-over him I-was-resourceful well for I-knew that by-money
 γε πολὺ μᾶλλον ἄτρωτος ἦν πανταχῇ ἢ σιδήρῳ ὁ
at-least much more unwoundable he-was in-every-way than by-iron —
 Αἶας, ᾧ τε ὥμην αὐτὸν μόνῳ ἀλώσεσθαι, διεπεφεύγει
Ajax by-which both I-thought him alone to-be-caught he-had-escaped

με. ἡπόρουν δῆ, καταδεδουλωμένος τε ὑπὸ τοῦ ἀνθρώπου
me I-was-at-a-loss indeed enslaved both by the man
 ὥς οὐδεὶς ὑπ' οὐδενὸς ἄλλου περιῆα. ταῦτά τε γάρ
as no-one by anyone other I-went-about these-things both for
 μοι ἅπαντα προυγεγόνει, καὶ μετὰ ταῦτα στρατεία ἡμῖν
to-me all had-happened-before and after these-things a-campaign for-us
 εἰς Ποτειδαίαν ἐγένετο κοινὴ καὶ συνεσιτοῦμεν ἐκεῖ.

to Potidaea took-place shared and we-messed-together there

- 220 πρῶτον μὲν οὖν τοῖς πόνοις οὐ μόνον ἐμοῦ περιῆν,
first indeed then in-the toils not only me he-surpassed
 ἀλλὰ καὶ τῶν ἄλλων ἀπάντων — ὁπότ' ἀναγκασθεῖμεν
but also the others all whenever we-were-compelled
 ἀποληφθέντες που, οἷα δὲ ἐπὶ στρατείας, ἀσιτεῖν,
being-cut-off somewhere such-as indeed on a-campaign to-go-without-food
 οὐδὲν ἦσαν οἱ ἄλλοι πρὸς τὸ καρτερεῖν — ἔν τ' αὖ ταῖς
nothing were the others toward the to-endure in and in-turn the
 εὐωχίαις μόνος ἀπολαύειν οἷός τ' ἦν τά τ' ἄλλα καὶ
feastings alone to-enjoy able and he-was the-things both other and
 πίνειν οὐκ ἐθέλων, ὅποτε ἀναγκασθεῖη, πάντας ἐκράτει,
to-drink not being-willing whenever he-was-compelled all he-mastered
 καὶ ὁ πάντων θαυμαστότατον, Σωκράτη μεθύοντα οὐδεὶς
and what of-all (is)-most-wonderful Socrates drunk no-one
 πώποτε ἑώρακεν ἀνθρώπων. τούτου μὲν οὖν μοι δοκεῖ
ever has-seen of-men of-this indeed then to-me it-seems
 καὶ αὐτίκα ὁ ἔλεγχος ἔσσεσθαι. πρὸς δὲ αὖ τὰς τοῦ
even at-once the proof to-be toward and in-turn the of-the
 χειμῶνος καρτερήσεις — δεινοὶ γὰρ αὐτόθι χειμῶνες —
winter endurances terrible for thereabouts (are)-the-winters
 θαυμάσια ἡργάζετο τά τε ἄλλα, καί ποτε ὄντος πάγου
wonders he-used-to-work the-things both other and once being a-frost
 οἴου δεινοτάτου, καὶ πάντων ἢ οὐκ ἐξιόντων ἐνδοθεν, ἢ
such-as most-terrible and of-all either not going-out from-within or

εἴ τις ἐξίοι, ἡμφιεσμένων τε θαυμαστὰ δὴ ὅσα καὶ
if anyone went-out clothed both wonderfully indeed how-much and
 ὑποδεδεμένων καὶ ἐνυλιγμένων τοὺς πόδας εἰς πῖλους καὶ
shod and wrapped the feet in felt and
 ἀρνακίδας, οὗτος δ' ἐν τούτοις ἐξήει ἔχων ἱμάτιον
lambskins this-man but in these used-to-go-out having a-cloak
 μὲν τοιοῦτον οἶόνπερ καὶ πρότερον εἰώθει φορεῖν,
indeed such-a-one such-as also before he-was-wont to-wear
 ἀνυπόδητος δὲ διὰ τοῦ κρυστάλλου ῥᾶον ἐπορεύετο ἢ
unshod and through the ice more-easily used-to-walk than
 οἱ ἄλλοι ὑποδεδεμένοι, οἱ δὲ στρατιῶται ὑπέβλεπον αὐτὸν
the others shod the and soldiers looked-askance-at him
 ὡς καταφρονοῦντα σφῶν. καὶ ταῦτα μὲν δὴ ταῦτα·
as despising them and these-things indeed then (were)-these

οἶον δ' αὖ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
such-a-thing but in-turn this he-wrought and endured the-stout man

ἐκεῖ ποτε ἐπὶ στρατιᾶς, ἄξιον ἀκοῦσαι. συννοήσας γὰρ
there once on campaign (it-is)-worth to-bear having-pondered for
 αὐτόθι ἔωθέν τι εἰστήκει σκοπῶν, καὶ ἐπειδὴ οὐ
on-the-spot from-dawn something he-stood considering and when not
 προυχώρει αὐτῷ, οὐκ ἀνίει ἀλλὰ εἰστήκει ζητῶν. καὶ ἤδη
it-was-progressing for-him not he-gave-up but he-stood seeking and already
 ἦν μεσημβρία, καὶ ἄνθρωποι ἡσθάνοντο, καὶ θαυμάζοντες
it-was midday and the-men were-noticing and marveling
 ἄλλος ἄλλῳ ἔλεγεν ὅτι Σωκράτης ἐξ ἐωθिनὸς φροντίζων
one to-another was-saying that Socrates from dawn pondering
 τι ἔστηκε. τελευτῶντες δέ τινες τῶν Ἰώνων, ἐπειδὴ
something has-stood finally and some of-the Ionians when
 ἑσπέρα ἦν, δειπνήσαντες — καὶ γὰρ θέρος τότε γ' ἦν —
evening it-was having-dined and for summer then at-least it-was

χαμεύνῖα ἐξενεγκάμενοι ἅμα μὲν ἐν τῷ ψύχει καθηῦδον,
pallets having-brought-out at-once indeed in the cool they-slept
 ἅμα δ' ἐφύλαττον αὐτὸν εἰ καὶ τὴν νύκτα ἐστήξοι. ὁ δὲ
at-once and they-watched him whether also the night he-would-stand he but
 εἰστήκει μέχρι ἕως ἐγένετο καὶ ἥλιος ἀνέσχευ' ἔπειτα ὥχετ'
stood until dawn came and the-sun rose then he-went-off
 ἀπῶν προσευξάμενος τῷ ἡλίῳ. εἰ δὲ βούλεσθε ἐν ταῖς
departing having-prayed to-the sun if and you-wish in the
 μάχαις — τοῦτο γὰρ δὴ δίκαιόν γε αὐτῷ ἀποδοῦναι —
battles this for indeed (is)-just at-least to-him to-render
 ὅτε γὰρ ἡ μάχη ἦν ἐξ ἧς ἐμοὶ καὶ τὰριστεῖα ἔδοσαν οἱ
when for the battle was from which to-me also the-prize gave the
 στρατηγοί, οὐδεὶς ἄλλος ἐμὲ ἔσωσεν ἀνθρώπων ἢ οὗτος,
generals no-one other me saved of-men than this-man
 τετρωμένον οὐκ ἐθέλων ἀπολιπεῖν, ἀλλὰ συνδιέσωσε καὶ
wounded not being-willing to-abandon-(me) but he-saved-together both
 τὰ ὅπλα καὶ αὐτὸν ἐμέ. καὶ ἐγὼ μὲν, ὦ Σώκρατες, καὶ τότε
the arms and myself me and I indeed O Socrates also then
 ἐκέλευον σοὶ διδόναι τὰριστεῖα τοὺς στρατηγούς, καὶ τοῦτό
was-urging to-you to-give the-prize the generals and this
 γέ μοι οὔτε μέμβῃ οὔτε ἐρεῖς ὅτι ψεύδομαι· ἀλλὰ γὰρ
at-least me neither you-will-blame nor you-will-say that I-lie but for
 τῶν στρατηγῶν πρὸς τὸ ἐμὸν ἀξίωμα ἀποβλεπόντων καὶ
the generals toward the my rank looking and
 βουλομένων ἐμοὶ διδόναι τὰριστεῖα, αὐτὸς προθυμότερος
wishing to-me to-give the-prize you-yourself more-eager
 ἐγένου τῶν στρατηγῶν ἐμὲ λαβεῖν ἢ σαυτόν.
became than-the generals me to-take-(it) than yourself

221 ἔτι τοίνυν, ὦ ἄνδρες, ἄξιον ἦν θεάσασθαι Σωκράτη, ὅτε
further therefore O men worth it-was to-behold Socrates when
 ἀπὸ Δηλίου φυγῇ ἀνεχώρει τὸ στρατόπεδον· ἔτυχον γὰρ
from Delium in-flight was-retreating the army I-happened for

παραγενόμενος ἵππον ἔχων, οὗτος δὲ ὄπλα. ἀνεχώρει
being-there a-horse having this-man but arms he-was-retreating
 οὖν ἐσκεδασμένων ἤδη τῶν ἀνθρώπων οὗτός τε ἅμα
then having-been-scattered already the men this-man both at-once
 καὶ Λάχης· καὶ ἐγὼ περιτυγχάνω, καὶ ἰδὼν εὐθὺς
and Laches and I come-upon-(them) and having-seen-(them) at-once
 παρακελεύομαί τε αὐτοῖν θαρρεῖν, καὶ ἔλεγον ὅτι οὐκ
I-encourage both the-two to-take-heart and I-said that not
 ἀπολείψω αὐτῷ. ἐνταῦθα δὴ καὶ κάλλιον ἔθεασάμην
I-will-abandon the-two there indeed also more-finely I-beheld
 Σωκράτη ἢ ἐν Ποτειδαίᾳ — αὐτὸς γὰρ ἦττον ἐν φόβῳ
Socrates than at Potidaea myself for less in fear
 ἢ διὰ τὸ ἐφ' ἵππου εἶναι — πρῶτον μὲν ὅσον περιῦν
I-was through the on a-horse to-be first indeed how-much he-surpassed
 Λάχητος τῷ ἔμφρων εἶναι· ἔπειτα ἔμοιγ' ἐδόκει, ὦ
Laches in-the collected to-be then to-me-at-least he-seemed O
 Ἀριστόφανες, τὸ σὸν δὴ τοῦτο, καὶ ἐκεῖ διαπορεύεσθαι
Aristophanes the your indeed this also there to-pass-through
 ὥσπερ καὶ ἐνθάδε, βρενθυόμενος καὶ τῶφθαλμῷ
just-as also here strutting and the-two-eyes
 παραβάλλον, ἡρέμα παρασκοπῶν καὶ τοὺς φίλους καὶ τοὺς
casting-sideways quietly glancing-about both at-the friendly and at-the
 πολεμίους, δῆλος ὢν παντὶ καὶ πάνυ πόρρωθεν ὅτι εἴ τις
hostile plain being to-everyone even very from-afar that if anyone
 αἴψεται τούτου τοῦ ἀνδρός, μάλα ἐρρωμένως ἀμυνεῖται.
will-touch of-this the man very stoutly he-will-defend-himself
 διὸ καὶ ἀσφαλῶς ἀπήει καὶ οὗτος καὶ ὁ ἐταῖρος· σχεδὸν
wherefore also safely he-went-off both this-man and the comrade nearly
 γάρ τι τῶν οὕτω διακειμένων ἐν τῷ πολέμῳ οὐδὲ
for somewhat of-those so disposed in the war not-even
 ἄπτονται, ἀλλὰ τοὺς προτροπάδην φεύγοντας διώκουσιν.
they-lay-bold but the headlong fleeing they-pursue

Alcibiades ends by saying that Socrates is like no one, past or present, and his talk of pack-asses and cobblers is a satyr's hide over images of virtue. Socrates says the whole speech was a device to set him and Agathon at odds, and the three dispute who shall lie by whom. Revelers break in; by dawn only Agathon, Aristophanes, and Socrates are awake, and Socrates is making the other two agree that one man can write tragedy and comedy; when they sleep he goes to the Lyceum as usual.

- d πολλὰ μὲν οὖν ἂν τις καὶ ἄλλα ἔχοι Σωκράτη ἐπαινέσαι
many indeed then would one also other could Socrates to-praise
καὶ θαυμάσια· ἀλλὰ τῶν μὲν ἄλλων ἐπιτηδευμάτων τάχ'
and wonderful-things but of-the indeed other pursuits perhaps
ἂν τις καὶ περὶ ἄλλου τοιαῦτα εἴποι, τὸ δὲ μηδενὶ
would one also concerning another such-things might-say the-fact but to-no-one
ἀνθρώπων ὅμοιον εἶναι, μήτε τῶν παλαιῶν μήτε τῶν νῦν
of-men like to-be neither of-the ancients nor of-those now
ὄντων, τοῦτο ἄξιον παντὸς θαύματος. οἷος γὰρ Ἀχιλλεὺς
being this (is)-worth of-all wonder such-as for Achilles
ἐγένετο, ἀπεικάσειεν ἂν τις καὶ Βρασίδαν καὶ ἄλλους, καὶ
became would-likens — one also Brasidas and others and
οἷος αὖ Περικλῆς, καὶ Νέστορα καὶ Ἀντήνορα — εἰσὶ
such-as in-turn (was)-Pericles also Nestor and Antenor there-are
δὲ καὶ ἕτεροι — καὶ τοὺς ἄλλους κατὰ ταῦτ' ἂν τις
and also others and the others according-to the-same-ways — one
ἀπεικάζοι· οἷος δὲ οὗτος ἄνθρωπος, γέγονε τὴν ἀτοπίαν ἄνθρωπος,
might-likens such-as but this-man-here has-become in-the strangeness the-man
καὶ αὐτὸς καὶ οἱ λόγοι αὐτοῦ, οὐδ' ἐγγὺς ἂν εὔροι
both himself and the discourses of-him not-even near would find-(him)
τις ζητῶν, οὔτε τῶν νῦν οὔτε τῶν παλαιῶν, εἰ μὴ ἄρα εἰ
one seeking neither of-those now nor of-the ancients if not then if

οἷς ἐγὼ λέγω ἀπεικάζοι τις αὐτόν, ἀνθρώπων μὲν
to-those-things I say should-liken one him of-men indeed
 μηδενί, τοῖς δὲ σιληνοῖς καὶ σατύροις, αὐτὸν καὶ τοὺς λόγους.
to-none to-the but Silenuses and satyrs him and the discourses
 καὶ γὰρ οὖν καὶ τοῦτο ἐν τοῖς πρώτοις παρέλιπον, ὅτι
and for then also this in the first-parts I-passed-over that
 καὶ οἱ λόγοι αὐτοῦ ὁμοιότατοί εἰσι τοῖς σιληνοῖς τοῖς
also the discourses of-him most-like are to-the Silenuses the
 διοιγομένοις. εἰ γὰρ ἐθέλοι τις τῶν Σωκράτους ἀκούειν
(ones)-being-opened if for should-wish someone of-the of-Socrates to-bear
 λόγων, φανεῖν ἂν πάνυ γελοῖοι τὸ πρῶτον· τοιαῦτα
discourses they-would-appear — very laughable the first-time such
 καὶ ὀνόματα καὶ ῥήματα ἔξωθεν περιαμπέχονται, σατύρου
both nouns and verbs outside they-wrap-about of-a-satyr
 δὴ τινα ὑβριστοῦ δοράν.

indeed some insolent a-bide
 ὄνους γὰρ κανθηλίους λέγει καὶ χαλκέας τινὰς καὶ 222
asses for pack-bearing he-speaks-of and smiths some and
 σκυτοτόμους καὶ βυρσοδέφας, καὶ αἰεὶ διὰ τῶν αὐτῶν
cobblers and tanners and always through the same-things
 τὰ αὐτὰ φαίνεται λέγειν, ὥστε ἄπειρος καὶ ἀνόητος
the same he-seems to-say so-that inexperienced and senseless
 ἄνθρωπος πᾶς ἂν τῶν λόγων καταγελάσειεν. διοιγομένους
a-man every — at-the discourses would-laugh being-opened
 δὲ ἰδὼν ἂν τις καὶ ἐντὸς αὐτῶν γιγνόμενος πρῶτον
but having-seen would one and within them coming first
 μὲν νοῦν ἔχοντας ἔνδον μόνους εὐρήσει τῶν λόγων, ἔπειτα
indeed sense having inside alone he-will-find of-the discourses then
 θειοτάτους καὶ πλείστα ἀγάλματ' ἀρετῆς ἐν αὐτοῖς ἔχοντας
most-divine and very-many images of-virtue in themselves having

καὶ ἐπὶ πλεῖστον τείνοντας, μᾶλλον δὲ ἐπὶ πᾶν ὅσον
and to the-utmost extending rather and to everything as-much-as
 προσήκει σκοπεῖν τῷ μέλλοντι καλῷ ἀγαθῷ ἔσεσθαι.

it-befits to-consider for-the (one)-about-to fine and-good to-be

- b ταῦτ' ἐστίν, ὦ ἄνδρες, ἃ ἐγὼ Σωκράτη ἐπαινῶ καὶ αὖ
these-things are O men what I Socrates praise and in-turn
 ἃ μέμφομαι συμμείζας ὑμῖν εἶπον ἃ με ὕβρισεν. καὶ
what I-blame having-mixed-in to-you I-said what me be-insulted and
 μέντοι οὐκ ἐμὲ μόνον ταῦτα πεποίηκεν, ἀλλὰ καὶ Χαρμίδην
however not me alone these-things be-has-done but also Charmides
 τὸν Γλαύκωνος καὶ Εὐθύδημον τὸν Διοκλέους καὶ ἄλλους
the-(son) of-Glaucon and Euthydemus the-(son) of-Diocles and others
 πάνυ πολλούς, οὓς οὗτος ἐξαπατῶν ὡς ἐραστὴς παιδικὰ
very many whom this-man deceiving as a-lover a-beloved
 μᾶλλον αὐτὸς καθίσταται ἀντ' ἐραστοῦ. ἃ δὴ καὶ
rather himself he-establishes-himself instead-of a-lover which indeed also
 σοὶ λέγω, ὦ Ἀγάθων, μὴ ἐξαπατᾶσθαι ὑπὸ τούτου, ἀλλ'
to-you I-say O Agathon not to-be-deceived by this-man but
 ἀπὸ τῶν ἡμετέρων παθημάτων γνόντα εὐλαβηθῆναι, καὶ
from the our sufferings having-learned to-take-care and
 μὴ κατὰ τὴν παροιμίαν ὥσπερ νήπιον παθόντα γινῶναι.
not according-to the proverb just-as an-infant having-suffered to-learn

- c εἰπόντος δὴ ταῦτα τοῦ Ἀλκιβιάδου γέλωτα γενέσθαι ἐπὶ
having-said indeed these-things — Alcibiades laughter to-have-arisen at
 τῇ παρρησίᾳ αὐτοῦ, ὅτι ἐδόκει ἔτι ἐρωτικῶς ἔχειν τοῦ
the frankness of-him because he-seemed still amorously to-be —
 Σωκράτους. τὸν οὖν Σωκράτη, Νήφειν μοι δοκεῖς, φάναι,
of-Socrates — then Socrates to-be-sober to-me you-seem to-say
 ὦ Ἀλκιβιάδη. οὐ γὰρ ἄν ποτε οὕτω κομψῶς κύκλω
O Alcibiades not for would ever so neatly in-a-circle
 περιβαλλόμενος ἀφανίσαι ἐνεχείρεις οὐ ἔνεκα
wrapping-yourself to-hide you-would-have-attempted of-which for-the-sake

ταῦτα πάντα εἶρηκας, καὶ ὥς ἐν παρέργῳ δὴ λέγων ἐπὶ
these-things all you-have-said and as in a-side-matter indeed saying at
 τελευτῆς αὐτὸ ἔθηκας, ὥς οὐ πάντα τούτου ἔνεκα εἰρηκώς,
(the)-end it you-set as-if not everything of-this for-the-sake having-said
 τοῦ ἐμὲ καὶ Ἀγάθωνα διαβάλλειν, οἰόμενος δεῖν ἐμὲ μὲν
the me and Agathon to-set-at-odds thinking (it)-needful me indeed
 σοῦ ἐρᾶν καὶ μηδενὸς ἄλλου, Ἀγάθωνα δὲ ὑπὸ σοῦ
of-you to-be-in-love and of-no-one other Agathon and by you
 ἐρᾶσθαι καὶ μηδ' ὑφ' ἑνὸς ἄλλου. ἀλλ' οὐκ ἔλαθες, ἀλλὰ
to-be-loved and not-even by one other but not you-escaped-notice but
 τὸ σατυρικόν σου δρᾶμα τοῦτο καὶ σιληνικὸν κατάδηλον
the satyric of-you drama this and Silenus-like plain
 ἐγένετο. ἀλλ', ὦ φίλε Ἀγάθων, μηδὲν πλέον αὐτῷ γένηται,
became but O dear Agathon nothing more for-him let-come-about
 ἀλλὰ παρασκευάζου ὅπως ἐμὲ καὶ σὲ μηδεὶς διαβαλεῖ.
but prepare-yourself so-that me and you no-one shall-set-at-odds
 τὸν οὖν Ἀγάθωνα εἰπεῖν, καὶ μὴν, ὦ Σώκρατες, κινδυνεύεις
— then Agathon to-have-said and indeed O Socrates you-are-likely
 ἀληθῆ λέγειν. τεκμαίρομαι δὲ καὶ ὥς κατεκλίνῃ ἐν μέσῳ
true-things to-say I-infer and also how be-reclined in (the)-middle
 ἐμοῦ τε καὶ σοῦ, ἵνα χωρὶς ἡμᾶς διαλάβῃ. οὐδὲν οὖν πλέον
of-me both and of-you so-that apart us he-might-part nothing then more
 αὐτῷ ἔσται, ἀλλ' ἐγὼ παρὰ σὲ ἐλθὼν κατακλιησόμεαι.
for-him will-be but I beside you having-come will-recline
 πάνυ γε, φάναι τὸν Σωκράτη, δεῦρο ὑποκάτω ἐμοῦ
very at-least to-say — Socrates hither below me
 κατακλίνου.

recline

ὦ Ζεῦ, εἰπεῖν τὸν Ἀλκιβιάδην, οἷα αὖ πάσχω ὑπὸ
O Zeus to-have-said — Alcibiades what-things in-turn I-suffer by
 τοῦ ἀνθρώπου. οἷεταί μου δεῖν πανταχῇ περιεῖναι.
the man he-thinks of-me (it)-needful in-every-way to-get-the-better

ἀλλ' εἰ μή τι ἄλλο, ὦ θαυμάσιε, ἐν μέσῳ ἡμῶν
but if not something else O wonderful-man in (the)-middle of-us
ἔα Ἀγάθωνα κατακεῖσθαι.

allow Agathon to-recline

ἀλλ' ἀδύνατον, φάναι τὸν Σωκράτη. σὺ μὲν γὰρ ἐμὲ
but (it-is)-impossible to-say — Socrates you indeed for me
ἐπῆνεσας, δεῖ δὲ ἐμὲ αὖ τὸν ἐπὶ δεξιῇ ἐπαινεῖν.

praised one-must and me in-turn the-one on the-right to-praise

223 ἔαν οὖν ὑπὸ σοὶ κατακλιῇ Ἀγάθων, οὐ δῆπου ἐμὲ πάλιν

if then below you reclines Agathon not surely me again

ἐπαινέσεται, πρὶν ὑπ' ἐμοῦ μᾶλλον ἐπαινεθῆναι; ἀλλ' ἔασον,
will-be-praise before by me rather to-be-praised but allow-(it)

ὦ δαιμόνιε, καὶ μὴ φθονήσης τῷ μειρακίῳ ὑπ' ἐμοῦ
O good-sir and not grudge to-the lad by me

ἐπαινεθῆναι· καὶ γὰρ πάνυ ἐπιθυμῶ αὐτὸν ἐγκωμιάσαι.
to-be-praised and for very I-desire him to-eulogize

ιοῦ ιοῦ, φάναι τὸν Ἀγάθωνα, Ἀλκιβιάδῃ, οὐκ ἔσθ' ὅπως
burrah burrah to-say — Agathon Alcibiades not it-is how

ἂν ἐνθάδε μείναιμι, ἀλλὰ παντὸς μᾶλλον μεταναστήσομαι,
— here I-should-stay but of-all rather I-shall-move

ἵνα ὑπὸ Σωκράτους ἐπαινεθῶ.

so-that by Socrates I-may-be-praised

ταῦτα ἐκεῖνα, φάναι τὸν Ἀλκιβιάδην, τὰ εἰωθότα·

these-things (are)-those to-say — Alcibiades the customary

Σωκράτους παρόντος τῶν καλῶν μεταλαβεῖν ἀδύνατον
of-Socrates being-present of-the beautiful to-get-a-share (is)-impossible

ἄλλῳ. καὶ νῦν ὥς εὐπόρως καὶ πιθανὸν λόγον ἡῦρεν,
for-another and now how readily also a-persuasive argument he-found

ὥστε παρ' ἑαυτῷ τουτονὶ κατακεῖσθαι.

so-that beside himself this-man-here should-recline

τὸν μὲν οὖν Ἀγάθωνα ὥς κατακεισόμενον παρὰ τῷ b
 — indeed then Agathon as about-to-recline beside —
 Σωκράτει ἀνίστασθαι· ἐξαίφνης δὲ κωμαστὰς ἦκειν
 Socrates to-rise suddenly and revelers to-have-come
 παμπόλλους ἐπὶ τὰς θύρας, καὶ ἐπιτυχόντας ἀνεωγμέναις
 very-many at the doors and having-found-(them) open
 ἐξιόντος τινὸς εἰς τὸ ἄντικρυς πορεύεσθαι παρὰ σφᾶς
 going-out of-someone into the opposite to-march to them
 καὶ κατακλίνεσθαι, καὶ θορύβου μεστὰ πάντα εἶναι, καὶ
 and to-recline and of-uproar full everything to-be and
 οὐκέτι ἐν κόσμῳ οὐδενὶ ἀναγκάζεσθαι πίνειν πάμπολυν
 no-longer in order any to-be-compelled to-drink very-much
 οἶνον. τὸν μὲν οὖν Ἐρυξίμαχον καὶ τὸν Φαῖδρον καὶ
 wine — indeed then Eryximachus and — Phaedrus and
 ἄλλους τινὰς ἔφη ὁ Ἀριστόδημος οἴχεσθαι ἀπionτας, ἔ
 others some he-said — Aristodemus to-go-off departing him
 δὲ ὕπνον λαβεῖν, καὶ καταδαρθεῖν πάνυ πολὺ, ἅτε
 and sleep to-have-taken and to-have-slumbered very much inasmuch-as
 μακρῶν τῶν νυκτῶν οὐσῶν, ἐξεγρέσθαι δὲ πρὸς ἡμέραν
 long the nights being to-have-awakened and toward day
 ἤδη ἀλεκτρυόνων ἀδόντων, ἐξεγρόμενος δὲ ἰδεῖν τοὺς
 already cocks singing having-awakened and to-have-seen the
 μὲν ἄλλους καθεύδοντας καὶ οἰχομένους, Ἀγάθωνα δὲ καὶ
 indeed others sleeping and gone Agathon but and
 Ἀριστοφάνη καὶ Σωκράτη ἔτι μόνους ἐγρηγορέναι καὶ
 Aristophanes and Socrates still alone to-be-awake and
 πίνειν ἐκ φιάλης μεγάλης ἐπὶ δεξιᾷ. τὸν οὖν Σωκράτη
 to-drink from a-bowl large toward the-right — then Socrates
 αὐτοῖς διαλέγεσθαι· καὶ τὰ μὲν ἄλλα ὁ Ἀριστόδημος
 with-them to-converse and the-things indeed other — Aristodemus
 οὐκ ἔφη μεμνήσθαι τῶν λόγων — οὔτε γὰρ ἐξ ἀρχῆς
 not he-said to-remember of-the discourses neither for from (the)-beginning

παραγενέσθαι ὑπονυστάζειν τε — τὸ μέντοι κεφάλαιον, ἔφη,
to-have-been-present to-be-doing and the however chief-point he-said
 προσαναγκάζειν τὸν Σωκράτη ὁμολογεῖν αὐτοὺς τοῦ αὐτοῦ
to-be-compelling — Socrates to-agree them of-the same
 ἀνδρὸς εἶναι κωμωδίαν καὶ τραγωδίαν ἐπίστασθαι ποιεῖν,
man to-be a-comedy and a-tragedy to-know-how to-make
 καὶ τὸν τέχνη τραγωδοποιὸν ὄντα καὶ κωμωδοποιὸν
and the-one by-art a-tragedy-maker being also a-comedy-maker
 εἶναι. ταῦτα δὴ ἀναγκαζομένους αὐτοὺς καὶ οὐ σφόδρα
to-be these-things indeed being-compelled they and not strongly
 ἐπομένους νυστάζειν, καὶ πρότερον μὲν καταδαρθεῖν τὸν
following to-doze and earlier indeed to-have-fallen-asleep —
 Ἀριστοφάνη, ἥδη δὲ ἡμέρας γιγνομένης τὸν Ἀγάθωνα. τὸν
Aristophanes already and day coming-on — Agathon —
 οὖν Σωκράτη, κατακοιμίσαντ' ἐκείνους, ἀναστάντα ἀπιέναι,
then Socrates having-put-to-sleep those having-risen to-depart
 καὶ ἔ ὥσπερ εἰώθει ἔπεσθαι, καὶ ἐλθόντα εἰς Λύκειον,
and him just-as he-was-wont to-follow and having-come to Lyceum
 ἀπонуψάμενον, ὥσπερ ἄλλοτε τὴν ἄλλην ἡμέραν διατρίβειν,
having-washed just-as at-other-times the rest-of-the day to-spend
 καὶ οὕτω διατρίβαντα εἰς ἑσπέραν οἴκοι ἀναπαύεσθαι.
and so having-spent-(it) toward evening at-home to-rest

PLATO

ΦΑΙΔΡΟΣ

Phaedrus

Socrates meets Phaedrus coming from a morning with Lysias and asks what they talked about. Phaedrus says Lysias has written a speech arguing that a boy should gratify a man who is not in love rather than one who is, and offers to give the sense from memory. Socrates guesses that the book itself is under his cloak; Phaedrus gives in and asks where they may sit and read.

SOC. ὦ φίλε Φαῖδρε, ποῖ δὴ καὶ πόθεν; 227

O dear Phaedrus whither indeed and whence

PHAE. παρὰ Λυσίου, ὦ Σώκρατες, τοῦ Κεφάλου, b
from Lysias O Socrates the-(son) of-Cephalus

πορεύομαι δὲ πρὸς περίπατον ἔξω τείχους· συχνὸν γὰρ
I-am-going and toward a-walk outside the-wall a-long for

ἐκεῖ διέτρυψα χρόνον καθήμενος ἐξ ἑωθινοῦ. τῷ δὲ σῶ
there I-spent time sitting from dawn to-the and your

καὶ ἐμῷ ἐταίρῳ πειθόμενος Ἀκουμένῳ κατὰ τὰς ὁδοὺς
and my comrade obeying Acumenus along the roads

ποιοῦμαι τοὺς περιπάτους· φησὶ γὰρ ἀκοπωτέρους εἶναι
I-make the walks he-says for less-tiring to-be

τῶν ἐν τοῖς δρόμοις.

than-those in the courses

SOC. καλῶς γάρ, ὦ ἐταῖρε, λέγει. ἀτὰρ Λυσίας ἦν, ὡς
finely for O comrade he-speaks but Lysias was as

ἔουκεν, ἐν ἄστει.

it-seems in town

PHAE. ναί, παρ' Ἐπικράτει, ἐν τῇδε τῇ πλησίον τοῦ
yes at Epicrates' in this the near of-the

Ὀλυμπίου οἰκίᾳ τῇ Μορυχίᾳ.

Olympieum house the Morychian

SOC. τίς οὖν δὴ ἦν ἡ διατριβή; ἢ δῆλον ὅτι τῶν
what then indeed was the pastime or (is-it)-clear that with-the
 λόγων ὑμᾶς Λυσίας εἰστία;

discourses you Lysias feasted

PHAEE. πεύσῃ, εἴ σοι σχολή προϊόντι ἀκούειν.
you-shall-learn if for-you (there-is)-leisure going-on to-bear

SOC. τί δέ; οὐκ ἂν οἶμι με κατὰ Πίνδαρον καὶ
what and not would do-you-think me according-to Pindar even
 ἀσχολίας ὑπέρτερον πρᾶγμα ποιήσασθαι τὸ τεῖν τε καὶ
than-business more-important a-thing to-make the your both and
 Λυσίου διατριβὴν ἀκοῦσαι;

of-Lysias pastime to-bear

c PHAAE. πρόαγε δῆ.

lead-on indeed

SOC. λέγοις ἄν.

you-may-speak would

PHAEE. καὶ μὴν, ὦ Σώκρατες, προσήκουσα γέ σοι ἡ
and indeed O Socrates fitting at-least for-you (is)-the
 ἀκοή· ὁ γάρ τοι λόγος ἦν, περὶ ὃν διετρίβομεν,
bearing the for indeed discourse was concerning which we-were-spending-time
 οὐκ οἶδ' ὄντινα τρόπον ἐρωτικός. γέγραφε γὰρ δὴ ὁ
not I-know in-what way amorous he-has-written for indeed —
 Λυσίας πειρώμενόν τινα τῶν καλῶν, οὐχ ὑπ' ἐραστοῦ
Lysias being-solicited some of-the beautiful not by a-lover
 δέ, ἀλλ' αὐτὸ δὴ τοῦτο καὶ κεκόμψευται· λέγει γὰρ
and but this-very indeed thing also he-has-refined-on he-says for
 ὥς χαριστέον μὴ ἐρῶντι μᾶλλον ἢ ἐρῶντι.

that one-must-gratify not (one)-loving rather than (one)-loving

d SOC. ὦ γενναῖος. εἴθε γράψειεν ὥς χρὴ πένητι

O noble-fellow would-that he-would-write that one-must to-a-poor-man
 μᾶλλον ἢ πλουσίῳ, καὶ πρεσβυτέρῳ ἢ νεωτέρῳ, καὶ
rather than to-a-rich and to-an-older than to-a-younger and

ὅσα ἄλλα ἐμοί τε πρόσεστι καὶ τοῖς πολλοῖς ἡμῶν·
as-many other-things to-me both belong and to-the many of-us
 ἦ γὰρ ἂν ἀστείοι καὶ δημωφελεῖς εἶεν οἱ λόγοι. ἔγωγ’
truly for would witty and publicly-useful would-be the discourses I-at-least
 οὖν οὕτως ἐπιτεθύμηκα ἀκοῦσαι, ὥστ’ ἐὰν βαδίζων ποιῇ
then so have-desired to-bear so-that if walking you-make
 τὸν περίπατον Μέγαράδε καὶ κατὰ Ἡρόδικον προσβάς
the walk to-Megara and according-to Herodiscus having-gone-up
 τῷ τείχει πάλιν ἀπίης, οὐ μὴ σου ἀπολειφθῶ.
to-the wall again you-go-back not at-all of-you I-shall-be-left-behind

PHAE. πῶς λέγεις, ὦ βέλτιστε Σώκρατες; οἶμι μὲ, ἃ 228
how do-you-say O best Socrates do-you-think me what

Λυσίας ἐν πολλῷ χρόνῳ κατὰ σχολὴν συνέθηκε, δεινότατος
Lysias in much time at leisure composed cleverest
 ὢν τῶν νῦν γράφειν, ταῦτα ἰδιώτην ὄντα ἀπομνημονεύσειν
being of-those now to-write these a-layman being to-recite-from-memory
 ἀξίως ἐκείνου; πολλοῦ γε δέω· καίτοι ἐβουλόμην
worthily of-him by-much at-least I-fall-short and-yet I-should-have-wished
 γ’ ἂν μᾶλλον ἢ μοι πολὺ χρυσίον γενέσθαι.
at-least — rather than for-me much gold to-come

SOC. ὦ Φαῖδρε, εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἐμαυτοῦ b
O Phaedrus if I Phaedrus do-not-know also of-myself
 ἐπιέλησμαι. ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων· εὖ οἶδα ὅτι
I-have-forgotten but for neither is of-these well I-know that
 Λυσίου λόγον ἀκούων ἐκεῖνος οὐ μόνον ἄπαξ ἤκουσεν, ἀλλὰ
of-Lysias a-discourse hearing that-man not only once heard but
 πολλάκις ἐπαναλαμβάνων ἐκέλευεν οἱ λέγειν, ὁ δὲ ἐπέιθετο
often taking-it-up-again he-bade him to-say he and obeyed
 προθύμως. τῷ δὲ οὐδὲ ταῦτα ἦν ἱκανά, ἀλλὰ τελευτῶν
eagerly for-him and not-even these were enough but at-last
 παραλαβὼν τὸ βιβλίον ἃ μάλιστα ἐπεθύμει ἐπεσκόπει, καὶ
having-taken the book what most he-desired he-examined and

τοῦτο δρῶν ἐξ ἑωθινοῦ καθήμενος ἀπειπὼν εἰς περίπατον
this doing from dawn sitting having-given-up to a-walk
 ἦει, ὥς μὲν ἐγὼ οἶμαι, νῆ τὸν κύνα, ἐξεπιστάμενος τὸν
he-went as indeed I think by the dog knowing-by-heart the
 λόγον, εἰ μὴ πάνυ τι ἦν μακρός. ἐπορεύετο δ' ἐκτὸς
discourse if not very somewhat it-was long he-was-going and outside
 τείχους ἵνα μελετῶη. ἀπαντήσας δὲ τῷ νοσοῦντι περὶ
the-wall so-that he-might-practice having-met and the (one)-sick concerning
 λόγων ἀκοήν, ἰδὼν μὲν, ἰδὼν, ἥσθη ὅτι ἔξοι
discourses in-hearing having-seen indeed having-seen he-rejoiced that he-would-have
 τὸν συγκορυβαντιῶντα, καὶ προάγειν ἐκέλευε. δεομένου δὲ
the fellow-corybant and to-go-on he-bade asking and
 λέγειν τοῦ τῶν λόγων ἐραστοῦ, ἐθρύπτετο ὥς δὴ οὐκ
to-speak the of-the discourses lover he-played-coy as indeed not
 ἐπιθυμῶν λέγειν· τελευτῶν δὲ ἔμελλε καὶ εἰ μὴ τις
desiring to-speak at-last and he-was-about even if not someone
 ἐκὼν ἀκούοι βία ἐρεῖν. σὺ οὖν, ὦ Φαῖδρε, αὐτοῦ δεήθητι
willing would-listen by-force to-speak you then O Phaedrus of-him beg
 ὅπερ τάχα πάντως ποιήσει νῦν ἡδὴ ποιεῖν.
the-very-thing-which soon in-any-case he-will-do now already to-do
 PHAE. ἐμοὶ ὥς ἀληθῶς πολὺ κράτιστόν ἐστιν οὕτως ὅπως
for-me as truly by-much best it-is thus as
 δύναμαι λέγειν, ὥς μοι δοκεῖς σὺ οὐδαμῶς με ἀφήσειν
I-am-able to-speak since to-me you-seem you in-no-way me about-to-let-go
 πρὶν ἂν εἴπω ἀμῶς γέ πως.
before — I-speak somehow at-least in-a-way
 SOC. πάνυ γάρ σοι ἀληθῆ δοκῶ.
very for to-you true-things I-seem

- d PHAE. οὕτωςι τοῖνυν ποιήσω. τῷ ὄντι γάρ, ὦ Σώκρατες,
thus-here therefore I-will-do in-the reality for O Socrates
 παντὸς μᾶλλον τά γε ῥήματα οὐκ ἐξέμαθον· τὴν
of-all more the at-least words not I-learned-by-heart the

μέντοι διάνοιαν σχεδὸν ἀπάντων, οἷς ἔφη διαφέρειν
however sense nearly of-all in-which he-said to-differ

τὰ τοῦ ἐρώντος ἢ τὰ τοῦ μή, ἐν κεφαλαίοις
the-things of-the loving from the-things of-the not in headings

ἕκαστον ἐφεξῆς δίειμι, ἀρξάμενος ἀπὸ τοῦ πρώτου.
each in-order I-will-go-through having-begun from the first

SOC. δείξας γε πρῶτον, ὦ φιλότης, τί ἄρα ἐν τῇ
having-shown at-least first O friend what then in the

ἀριστερᾷ ἔχεις ὑπὸ τῷ ἱματίῳ· τοπάζω γάρ σε ἔχειν τὸν
left you-have under the cloak I-guess for you to-have the

λόγον αὐτόν. εἰ δὲ τοῦτό ἐστιν, οὕτωςι διανοοῦ περὶ ἐμοῦ,
discourse itself if and this it-is thus-here think concerning me

ὡς ἐγὼ σε πάνυ μὲν φιλῶ, παρόντος δὲ καὶ Λυσίου, ἐμαυτόν
that I you very indeed love being-present and also Lysias myself

σοι ἐμμελετᾶν παρέχειν οὐ πάνυ δέδοκται. ἀλλ' ἴθι, δείκνυε.
to-you to-practice-on to-offer not at-all it-is-resolved but come show-(it)

PHAE. παῦε. ἐκκέκρουκας με ἐλπίδος, ὦ Σώκρατες, ἣν
stop you-have-knocked-out me of-a-hope O Socrates which

εἶχον ἐν σοὶ ὡς ἐγγυμνασόμενος. ἀλλὰ ποῦ δὴ βούλει
I-had in you as about-to-exercise but where indeed do-you-wish

καθιζόμενοι ἀναγνώμεν;

sitting-down we-may-read

II · THE PLANE TREE BY THE ILISUS

Socrates and Phaedrus walk barefoot along the stream. Phaedrus asks whether Socrates believes the story that Boreas carried off Oreithyia from this spot; Socrates says explaining such tales away is laborious work, and that he has no leisure for it while he still does not know himself. They settle at last under a tall plane tree beside a spring sacred to some Nymphs and to Achelous.

229 SOC. δεῦρ' ἐκτραπόμενοι κατὰ τὸν Ἴλισον ἴωμεν, εἴτα ὅπου
hither having-turned-aside along the Ilisus let-us-go then where
 ἂν δόξῃ ἐν ἡσυχίᾳ καθιζήσόμεθα.

— *it-may-seem-good in quiet we-shall-sit-down*

PHAEE. εἰς καιρόν, ὥς ἔοικεν, ἀνυπόδητος ὦν ἔτυχον·
to a-good-moment as it-seems unsbod being I-happened-to-be
 σὺ μὲν γὰρ δὴ αἰεὶ ῥᾶστον οὖν ἡμῖν κατὰ τὸ ὑδάτιον
you indeed for indeed always easiest then for-us along the streamlet
 βρέχουσι τοὺς πόδας ἵεναι, καὶ οὐκ ἀηδές, ἄλλως τε
wetting the feet to-go and not unpleasant otherwise both
 καὶ τήνδε τὴν ὥραν τοῦ ἔτους τε καὶ τῆς ἡμέρας.
and-especially this the season of-the year both and of-the day

SOC. πρόαγε δῆ, καὶ σκόπει ἅμα ὅπου καθιζήσόμεθα.
lead-on indeed and look at-once where we-shall-sit-down

PHAEE. ὁρᾷς οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον;
do-you-see then that the tallest plane-tree

SOC. τί μῆν;
what indeed

b PHAEE. ἐκεῖ σκιά τ' ἐστὶν καὶ πνεῦμα μέτριον, καὶ πόα
there shade both there-is and a-breeze moderate and grass
 καθίζεσθαι ἢ ἂν βουλόμεθα κατακλινῆναι.
to-sit or if we-wish to-lie-down

SOC. προάγοις ἄν.
you-may-lead-on would

PHAEE. εἰπέ μοι, ὦ Σώκρατες, οὐκ ἐνθένδε μέντοι ποθὲν ἀπὸ
tell me O Socrates not from-here however somewhere from
 τοῦ Ἴλισου λέγεται ὁ Βορέας τὴν Ὠρεΐθυιαν ἀρπάσαι;
the Ilisus is-it-said — Boreas — Oreithyia to-have-snatched

SOC. λέγεται γάρ.
it-is-said for

PHAE. ἄρ' οὖν ἐνθένδε; χαρίεντα γοῦν καὶ καθαρὰ καὶ
surely then from-here graceful at-any-rate and pure and
 διαφανῇ τὰ ὑδάτια φαίνεται, καὶ ἐπιτήδεια κόραις παίζειν
transparent the streamlets appear and suitable for-girls to-play
 παρ' αὐτά.
beside them

SOC. οὐκ, ἀλλὰ κάτωθεν ὅσον δύο ἢ τρία στάδια, ἧ πρὸς
no but lower-down about two or three furlongs where toward
 τὸ ἐν Ἄγρας διαβαίνομεν· καὶ πού τις ἐστι βωμὸς
the in Agra we-cross and somewhere some is an-altar
 αὐτόθι Βορέου.
there of-Boreas

PHAE. οὐδὲ πᾶν νενόηκα· ἀλλ' εἰπὲ πρὸς Διός, ὦ Σώκρατες,
not at-all I-have-noticed but tell by Zeus O Socrates
 σὺ τοῦτο τὸ μυθολόγημα πείθῃ ἀληθὲς εἶναι;
you this the tale are-you-persuaded true to-be

SOC. ἀλλ' εἰ ἀπιστοίην, ὥσπερ οἱ σοφοί, οὐκ ἂν ἄτοπος
but if I-should-disbelieve just-as the wise not — strange
 εἶην, εἴτα σοφιστὸς φαίην αὐτὴν πνεῦμα Βορέου
I-should-be then playing-the-sophist I-should-say her a-blast of-Boreas
 κατὰ τῶν πλησίον πετρῶν σὺν Φαρμακείᾳ παίζουσιν
down-from the neighboring rocks with Pharmaceia playing
 ὥσαι, καὶ οὕτω δὴ τελευτήσασιν λεχθῆναι ὑπὸ
to-have-pushed and so indeed having-died to-have-been-said by
 τοῦ Βορέου ἀνάρπαστον γεγενῆσθαι — ἢ ἐξ Ἀρείου πάγου·
— Boreas snatched-away to-have-become or from Ares' bill
 λέγεται γὰρ αὖ καὶ οὗτος ὁ λόγος, ὥς ἐκεῖθεν ἀλλ'
it-is-said for in-turn also this the story that from-there but
 οὐκ ἐνθένδε ἡρπάσθη. ἐγὼ δέ, ὦ Φαῖδρε, ἄλλως μὲν τὰ
not from-here she-was-snatched I and O Phaedrus otherwise indeed the
 τοιαῦτα χαρίεντα ἡγοῦμαι, λίαν δὲ δεινὸν καὶ
such-things graceful I-consider exceedingly but (the-work)-of-a-clever and

ἐπιπόνου καὶ οὐ πάνυ εὐτυχοῦς ἀνδρός, κατ' ἄλλο
laborious and not at-all fortunate man on another-count
 μὲν οὐδέν, ὅτι δ' αὐτῷ ἀνάγκη μετὰ τοῦτο τὸ τῶν
indeed nothing because and for-him (there-is)-necessity after this the of-the
 Ἴπποκενταύρων εἶδος ἐπανορθοῦσθαι, καὶ αὖθις τὸ τῆς
Hippocentaurs shape to-set-right and again the of-the
 Χιμαίρας, καὶ ἐπιρρεῖ δὲ ὄχλος τοιούτων Γοργόνων καὶ
Chimaera and there-flows-in and a-crowd of-such Gorgons and
 Πηγάσων καὶ ἄλλων ἀμηχάνων πλήθη τε καὶ ἀτοπία
Pegasuses and of-other impossible multitudes both and oddities
 τερατολόγων τινῶν φύσεων· αἷς εἴ τις ἀπιστῶν
of-monstrous certain natures in-which if someone disbelieving
 προσβιβᾷ κατὰ τὸ εἰκὸς ἕκαστον, ἅτε ἀγροίκῳ
forces-into-shape according-to the likely each inasmuch-as a-rustic
 τινὶ σοφία χρώμενος, πολλῆς αὐτῷ σχολῆς δεήσει.
some wisdom using of-much for-him leisure there-will-be-need
 230 ἐμοὶ δὲ πρὸς αὐτὰ οὐδαμῶς ἐστὶ σχολή· τὸ δὲ αἴτιον,
for-me and toward these in-no-way is-there leisure the and cause
 ὦ φίλε, τούτου τόδε. οὐ δύναμαί πω κατὰ τὸ Δελφικόν
O friend of-this (is)-this not I-am-able yet according-to the Delphic
 γράμμα γινῶναι ἐμαυτόν· γελοῖον δὴ μοι φαίνεται τοῦτο
inscription to-know myself laughable indeed to-me it-appears this
 ἔτι ἀγνοοῦντα τὰ ἀλλότρια σκοπεῖν. ὅθεν δὴ χαίρειν
still not-knowing the other-people's to-examine whence indeed farewell
 ἐάσας ταῦτα, πειθόμενος δὲ τῷ νομιζομένῳ περὶ
having-bidden these-things obeying and the (thing)-customary concerning
 αὐτῶν, ὃ νυνδὴ ἔλεγον, σκοπῶ οὐ ταῦτα ἀλλ' ἐμαυτόν,
them which just-now I-was-saying I-examine not these-things but myself
 εἴτε τι θηρίον ὃν τυγχάνω Τυφῶνος πολυπλοκώτερον
whether some beast being I-happen than-Typhon more-complex
 καὶ μᾶλλον ἐπιτεθυμμένον, εἴτε ἡμερώτερόν τε καὶ
and more inflamed or a-gentler both and

ἀπλούστερον ζῶον, θείας τινὸς καὶ ἀτύφου μοίρας
simpler creature of-a-divine some and unconceited portion
 φύσει μετέχον. ἀτάρ, ὦ ἐταῖρε, μεταξὺ τῶν λόγων,
by-nature partaking but O comrade in-the-middle of-the discourses
 ἄρ' οὐ τόδε ἦν τὸ δένδρον ἐφ' ὅπερ ἦγες ἡμάς;
surely not this was the tree to which you-were-leading us

PHAE. τοῦτο μὲν οὖν αὐτό.

this indeed then itself

SOC. νῆ τὴν Ἥραν, καλή γε ἡ καταγωγὴ. ἣ τε γὰρ
by — Hera fine at-least the resting-place the both for
 πλάτανος αὕτη μάλ' ἀμφιλαφής τε καὶ ὑψηλή, τοῦ τε
plane-tree this very spreading both and tall of-the both
 ἄγνου τὸ ὕψος καὶ τὸ σύσκιον πάγκαλον, καὶ ὡς ἀκμὴν
agnus-castus the height and the shadiness (is)-all-beautiful and how a-peak
 ἔχει τῆς ἀνθης, ὡς ἂν εὐωδέστατον παρέχοι τὸν τόπον.
it-has of-the bloom so-as — most-fragrant it-may-make the place
 ἣ τε αὖ πηγὴ χαριεστάτη ὑπὸ τῆς πλατάνου ῥεῖ
the both in-turn spring most-charming under the plane-tree flows
 μάλα ψυχροῦ ὕδατος, ὥστε γε τῷ ποδὶ τεκμήρασθαι.
very cold of-water so-as at-least with-the foot to-judge

Νυμφῶν τέ τινων καὶ Ἀχελόου ἱερὸν ἀπὸ τῶν κορῶν
of-Nymphs both some and of-Achelous a-shrine from the figurines
 τε καὶ ἀγαλμάτων ἔοικεν εἶναι. εἰ δ' αὖ βούλει, τὸ
both and images it-seems to-be if and in-turn you-wish the
 εὐπνουν τοῦ τόπου ὡς ἀγαπητὸν καὶ σφόδρα ἡδύ· θερινόν
airy of-the place how lovable and exceedingly sweet summery
 τε καὶ λιγυρὸν ὑπηχεῖ τῷ τῶν τεττίγων χορῷ. πάντων
both and clear it-echoes to-the of-the cicadas chorus of-all
 δὲ κομιφότατον τὸ τῆς πόας, ὅτι ἐν ἡρέμα προσάντει
and (is)-most-exquisite the of-the grass because on a-gently sloping-ground

ἱκανὴ πέφυκε κατακλινέντι τὴν κεφαλὴν παγκάλως ἔχειν.

abundant it-has-grown for-one-lying-down the head all-beautifully to-have

ὥστε ἄριστά σοι ἐξενάγεται, ὦ φίλε Φαῖδρε.

so-that best for-you it-has-been-guided O dear Phaedrus

d PHAE. σὺ δέ γε, ὦ θαυμάσιε, ἀτοπώτατός τις φαίνη.

you but at-least O wonderful-man most-strange some you-appear

ἀτεχνῶς γάρ, ὃ λέγεις, ξεναγούμενῳ τινὶ καὶ οὐκ

simply for what you-say a-stranger-being-guided some and not

ἐπιχωρίῳ ἔοικας· οὕτως ἐκ τοῦ ἄστεος οὐτ' εἰς τὴν

a-native you-resemble so from the town neither to the

ὑπερορίαν ἀποδημεῖς, οὐτ' ἔξω τείχους ἔμοιγε δοκεῖς

foreign-parts you-travel nor outside the-wall to-me-at-least you-seem

τὸ παράπαν ἐξιέναι.

the altogether to-go-out

III • THE SPEECH OF LYSIAS, FIRST PART

Phaedrus reads Lysias' speech. A man not in love, it argues, keeps his judgment, does not repent of his kindnesses when desire passes, and can be chosen from many rather than few. Nor will he boast of his success or set people gossiping, as lovers do.

e SOC. συγγίγνωσκέ μοι, ὦ ἄριστε. φιλομαθὴς γάρ εἰμι· τὰ

pardon me O best fond-of-learning for I-am the

μὲν οὖν χωρία καὶ τὰ δένδρα οὐδὲν μ' ἐθέλει διδάσκειν, οἱ

indeed then places and the trees nothing me are-willing to-teach the

δ' ἐν τῷ ἄστει ἄνθρωποι. σὺ μέντοι δοκεῖς μοι τῆς ἐμῆς

but in the town men you however seem to-me of-the my

ἐξόδου τὸ φάρμακον ἠύρηκέναι. ὥσπερ γὰρ οἱ τὰ πεινῶντα

going-out the remedy to-have-found just-as for those the hungry

θρέμματα θαλλὸν ἢ τινα καρπὸν προσείοντες ἄγουσιν, σὺ

cattle a-branch or some fruit shaking-before-(them) lead you

ἐμοὶ λόγους οὕτω προτείνων ἐν βιβλίοις τήν τε Ἀττικὴν
to-me discourses so holding-out in books — both Attica
 φαίνη περιάξειν ἅπασαν καὶ ὅποι ἂν ἄλλοσε
you-appear about-to-lead-(me)-round all and wherever — elsewhere
 βούλῃ. νῦν δ' οὖν ἐν τῷ παρόντι δεῦρ' ἀφικόμενος ἐγὼ
you-wish now and then in the present hither having-arrived I
 μέν μοι δοκῶ κατακείσεσθαι, σὺ δ' ἐν ὁποίῳ σχήματι
indeed to-myself seem about-to-lie-down you and in whatever posture
 οἶει ῥᾶστα ἀναγνώσεσθαι, τοῦθ' ἐλόμενος ἀναγίνωσκε.
you-think most-easily about-to-read this having-chosen read

PHAE. ἄκουε δῆ.

bear indeed

περὶ μὲν τῶν ἐμῶν πραγμάτων ἐπίστασαι, καὶ ὡς 231
concerning indeed the my affairs you-know and how
 νομίζω συμφέρειν ἡμῖν γενομένων τούτων ἀκήκοας· ἀξιῶ
I-think (it)-to-profit us having-come-about these-things you-have-heard I-claim
 δὲ μὴ διὰ τοῦτο ἀτυχήσαι ὧν δέομαι, ὅτι οὐκ ἐραστῆς
and not through this to-fail-of what I-ask because not a-lover
 ὦν σου τυγχάνω. ὥς ἐκείνοις μὲν τότε μεταμέλει ὧν
being of-you I-happen since to-those indeed then it-repents of-what
 ἂν εὖ ποιήσωσιν, ἐπειδὴν τῆς ἐπιθυμίας παύσωνται· τοῖς
— well they-may-do whenever of-the desire they-cease to-these
 δὲ οὐκ ἔστι χρόνος ἐν ᾧ μεταγνῶναι προσήκει. οὐ
and not is-there a-time in which to-change-their-minds it-befits not
 γὰρ ὑπ' ἀνάγκης ἀλλ' ἐκόντες, ὥς ἂν ἄριστα περὶ τῶν
for by necessity but willing as — best concerning the
 οἰκείων βουλευσάιντο, πρὸς τὴν δύναμιν τὴν αὐτῶν
of-their-own they-may-deliberate according-to the power the of-themselves
 εὖ ποιούσιν. ἔτι δὲ οἱ μὲν ἐρῶντες σκοποῦσιν ἅ
well they-do further and the-ones indeed loving consider what
 τε κακῶς διέθεντο τῶν αὐτῶν διὰ τὸν ἔρωτα καὶ ἂ
both badly they-managed of-the of-their-own through the love and what

πεποιήκασιν εὖ, καὶ ὃν εἶχον πόνον προστιθέντες ἡγοῦνται
they-have-done well and what they-had toil adding they-think
 πάλαι τὴν ἀξίαν ἀποδεδωκέναι χάριν τοῖς ἐρωμένοις· τοῖς
long-ago the due to-have-paid-back favor to-the beloved to-those
 δὲ μὴ ἐρώσιν οὔτε τὴν τῶν οἰκείων ἀμέλειαν διὰ τοῦτο
and not loving neither the of-the of-their-own neglect through this
 ἔστιν προφασίζεσθαι, οὔτε τοὺς παρεληλυθότας πόνους
it-is to-plead-as-excuse nor the past toils
 ὑπολογίζεσθαι, οὔτε τὰς πρὸς τοὺς προσήκοντας διαφορὰς
to-reckon-up nor the toward the relatives quarrels
 αἰτιάσασθαι ὥστε περιηρημένων τοσούτων κακῶν οὐδὲν
to-blame so-that having-been-stripped-off of-so-many evils nothing
 ὑπολείπεται ἀλλ' ἢ ποιεῖν προθύμως ὅτι ἂν αὐτοῖς
is-left otherwise than to-do eagerly whatever — for-them
 οἴωνται πράξαντες χαριεῖσθαι.
they-may-think having-done to-gratify

c ἔτι δὲ εἰ διὰ τοῦτο ἄξιον τοὺς ἐρώοντας περὶ πολλοῦ
further and if through this (it-is)-worth the lovers of much
 ποιεῖσθαι, ὅτι τούτους μάλιστά φασιν φιλεῖν ὧν ἂν
to-make because these most they-say to-love of-whom —
 ἐρώσιν, καὶ ἔτοιμοί εἰσι καὶ ἐκ τῶν λόγων καὶ ἐκ
they-are-in-love and ready they-are both from the words and from
 τῶν ἔργων τοῖς ἄλλοις ἀπεχθανόμενοι τοῖς ἐρωμένοις
the deeds to-the others making-themselves-bateful to-the beloved
 χαρίζεσθαι, ῥάδιον γινῶναι, εἰ ἀληθῆ λέγουσιν, ὅτι ὅσων
to-gratify (it-is)-easy to-know if true-things they-say that of-as-many
 ἂν ὕστερον ἐρασθῶσιν, ἐκείνους αὐτῶν περὶ πλείονος
— later they-become-enamored those than-them of more
 ποιήσονται, καὶ δῆλον ὅτι, ἐὰν ἐκείνοις δοκῇ, καὶ τούτους
they-will-make and (it-is)-clear that if to-those it-seem-good also these
 κακῶς ποιήσουσιν. καίτοι πῶς εἰκός ἐστι τοιοῦτον πρᾶγμα
badly they-will-treat and-yet how likely is-it such-a thing

προέσθαι τοιαύτην ἔχοντι συμφοράν, ἣν οὐδ' ἂν
to-give-up such-a to-one-having a-misfortune which not-even —
 ἐπιχειρήσειεν οὐδεὶς ἔμπειρος ὦν ἀποτρέπειν; καὶ γὰρ αὐτοὶ
would-attempt anyone experienced being to-avert and for themselves
 ὁμολογοῦσι νοσεῖν μᾶλλον ἢ σωφρονεῖν, καὶ εἰδέναι ὅτι
they-admit to-be-sick rather than to-be-sound-of-mind and to-know that
 κακῶς φρονοῦσιν, ἀλλ' οὐ δύνασθαι αὐτῶν κρατεῖν· ὥστε
badly they-are-minded but not to-be-able of-themselves to-master so-that
 πῶς ἂν εὖ φρονήσαντες ταῦτα καλῶς ἔχειν ἡγήσαιντο
how would well having-thought these-things finely to-be would-they-consider
 περὶ ὧν οὕτω διακείμενοι βουλεύονται; καὶ μὲν δὴ εἰ
concerning what-things so being-disposed they-deliberate and indeed then if
 μὲν ἐκ τῶν ἐρώντων τὸν βέλτιστον αἰροῖο, ἐξ ὀλίγων
indeed from the lovers the best you-should-choose from few
 ἂν σοι ἢ ἔκλεξις εἴη· εἰ δ' ἐκ τῶν ἄλλων τὸν σαυτῷ
— for-you the choice would-be if but from the others the for-yourself
 ἐπιτηδεύτατον, ἐκ πολλῶν· ὥστε πολὺ πλείων ἐλπίς ἐν
most-suitable from many so-that much greater a-hope in
 τοῖς πολλοῖς ὄντα τυχεῖν τὸν ἄξιον τῆς σῆς φιλίας.
the many being to-obtain the (one)-worthy of-the your friendship
 εἰ τοίνυν τὸν νόμον τὸν καθεστηκότα δέδοικας, μὴ 232
if therefore the custom the established you-fear lest
 πυθομένων τῶν ἀνθρώπων ὄνειδος σοι γένηται, εἰκὸς ἐστὶ
having-learned the men a-reproach for-you may-arise likely it-is
 τοὺς μὲν ἐρώντας, οὕτως ἂν οἰομένους καὶ ὑπὸ τῶν ἄλλων
the indeed lovers so would thinking also by the others
 ζηλοῦσθαι ὥσπερ αὐτοὺς ὑφ' αὐτῶν, ἐπαρθῆναι τῷ λέγειν
to-be-envied just-as themselves by themselves to-be-elated by-the to-tell
 καὶ φιλοτιμουμένους ἐπιδείκνυσθαι πρὸς ἅπαντας ὅτι οὐκ
and being-ambitious to-show-off before all that not
 ἄλλως αὐτοῖς πεπόνηται· τοὺς δὲ μὴ ἐρώντας, κρείττους
in-vain by-them it-has-been-toiled the and not loving stronger

αὐτῶν ὄντας, τὸ βέλτιστον ἀντὶ τῆς δόξης τῆς παρὰ
than-themselves being the best instead-of the repute the from
 τῶν ἀνθρώπων αἰρεῖσθαι. ἔτι δὲ τοὺς μὲν ἐρῶντας
the men to-choose further and the-ones indeed loving
 πολλοὺς ἀνάγκη πυθέσθαι καὶ ἰδεῖν ἀκολουθοῦντας τοῖς
many (it-is)-necessary to-learn-of and to-see following the
 ἐρωμένοις καὶ ἔργον τοῦτο ποιουμένους, ὥστε ὅταν
beloved and a-business this making so-that whenever
 ὀφθῶσι διαλεγόμενοι ἀλλήλοις, τότε αὐτοὺς οἶονται ἢ
they-are-seen conversing with-one-another then them they-think either
 γεγεννημένης ἢ μελλούσης ἔσεσθαι τῆς ἐπιθυμίας συνεῖναι·
having-arisen or about to-be the desire to-be-together
 τοὺς δὲ μὴ ἐρῶντας οὐδ' αἰτιάσθαι διὰ τὴν συνουσίαν
the and not loving not-even to-blame through the association
 ἐπιχειροῦσιν, εἰδότες ὅτι ἀναγκαῖόν ἐστιν ἢ διὰ φιλίαν
they-attempt knowing that necessary it-is either through friendship
 τῷ διαλέγεσθαι ἢ δι' ἄλλην τινὰ ἡδονήν. καὶ
with-someone to-converse or through another some pleasure and
 μὲν δὴ εἴ σοι δέος παρέστηκεν ἡγουμένῳ χαλεπὸν
indeed then if for-you a-fear has-come-upon considering (it)-hard
 εἶναι φιλίαν συμμένειν, καὶ ἄλλῳ μὲν τρόπῳ διαφορᾶς
to-be a-friendship to-bold-together and in-another indeed way a-quarrel
 γενομένης κοινὴν ἂν ἀμφοτέροις καταστήναι τὴν συμφορὰν,
having-arisen common would to-both to-become the misfortune
 προεμένου δέ σου ἃ περὶ πλείστου ποιῇ μεγάλην
having-given-up and you what of most you-make a-great
 ἂν σοι βλάβην ἂν γενέσθαι, εἰκότως ἂν τοὺς ἐρῶντας
— for-you harm — to-come-about reasonably — the lovers
 μᾶλλον ἂν φοβοίῃ· πολλὰ γὰρ αὐτούς ἐστι τὰ λυποῦντα,
rather — you-would-fear many for them are the things-vexing
 καὶ πάντ' ἐπὶ τῇ αὐτῶν βλάβῃ νομίζουσι γίνεσθαι.
and everything for the of-themselves harm they-think to-happen

The speech goes on: lovers keep a boy from other company, afraid that a richer or better-educated man will outdo them, and their desire began with the body before they knew the character. A man not in love serves the benefit still to come rather than the present pleasure, and is slow to anger. Favor should go not to those who need it most but to those able to repay it, and no relation of a non-lover ever blamed him for managing his own affairs badly.

διόπερ καὶ τὰς πρὸς τοὺς ἄλλους τῶν ἐρωμένων συνουσίας d
 wherefore also the toward the others of-the beloved associations
 ἀποτρέπουσιν, φοβούμενοι τοὺς μὲν οὐσίαν κεκτημένους
 they-turn-away fearing the-ones indeed property possessing
 μὴ χρήμασιν αὐτοὺς ὑπερβάλονται, τοὺς δὲ πεπαιδευμένους
 lest by-money them they-outdo the and educated
 μὴ συνέσει κρείττους γίνονται· τῶν δὲ ἄλλο τι
 lest in-intelligence stronger they-become of-the and another anything
 κεκτημένων ἀγαθὸν τὴν δύναμιν ἐκάστου φυλάττονται.
 possessing good the power of-each they-guard-against
 πείσαντες μὲν οὖν ἀπεχθέσθαι σε τούτοις εἰς ἐρημίαν φίλων
 having-persuaded indeed then to-be-at-odds you with-these into a-desert of-friends
 καθιστᾶσιν, ἐὰν δὲ τὸ σεαυτοῦ σκοπῶν ἄμεινον ἐκείνων
 they-set-(you) if and the of-yourself considering better than-those
 φρονῆς, ἥξεις αὐτοῖς εἰς διαφοράν· ὅσοι δὲ μὴ
 you-are-minded you-will-come with-them into a-quarrel as-many-as but not
 ἐρῶντες ἔτυχον, ἀλλὰ δι' ἀρετὴν ἔπραξαν ὧν ἐδέοντο,
 loving happened but through virtue accomplished what they-were-asking
 οὐκ ἂν τοῖς συνοῦσι φθονοῖεν, ἀλλὰ τοὺς μὴ ἐθέλουσας
 not — to-those associating they-would-grudge but those not willing
 μισοῖεν, ἡγούμενοι ὑπ' ἐκείνων μὲν ὑπερορᾶσθαι, ὑπὸ
 they-would-hate considering by those indeed to-be-despised by

- τῶν συνόντων δὲ ὠφελείσθαι, ὥστε πολὺ πλείων ἐλπίς
the associating and to-be-benefited so-that much greater a-hope
 φιλίαν αὐτοῖς ἐκ τοῦ πράγματος ἢ ἔχθραν γενέσθαι.
friendship for-them from the business than enmity to-come-about
 233 καὶ μὲν δὴ τῶν μὲν ἐρώντων πολλοὶ πρότερον τοῦ
and indeed then of-the indeed loving many earlier of-the
 σώματος ἐπεθύμησαν ἢ τὸν τρόπον ἔγνωσαν καὶ τῶν
body desired than the character they-knew and of-the
 ἄλλων οἰκεῖων ἔμπειροι ἐγένοντο, ὥστε ἄδηλον αὐτοῖς εἰ
other private-things experienced they-became so-that unclear to-them whether
 ἔτι τότε βουλήσονται φίλοι εἶναι, ἐπειδὰν τῆς ἐπιθυμίας
still then they-will-wish friends to-be whenever of-the desire
 παύσωνται· τοῖς δὲ μὴ ἐρώσω, οἳ καὶ πρότερον ἀλλήλοις
they-cease to-those and not loving who also before to-one-another
 φίλοι ὄντες ταῦτα ἔπραξαν, οὐκ ἐξ ὧν ἂν εὖ πάθωσι
friends being these-things did not from what — well they-may-fare
 ταῦτα εἰκὸς ἐλάττω τὴν φιλίαν αὐτοῖς ποιῆσαι, ἀλλὰ
these-things (is)-likely less the friendship for-them to-make but
 ταῦτα μνημεῖα καταλειφθῆναι τῶν μελλόντων ἔσεσθαι.
these-things memorials to-be-left-behind of-the-things about to-be
 καὶ μὲν δὴ βελτίονί σοι προσήκει γενέσθαι ἐμοὶ πειθομένῳ
and indeed then better for-you it-befits to-become to-me obeying
 ἢ ἐραστῇ. ἐκείνοι μὲν γὰρ καὶ παρὰ τὸ βέλτιστον τὰ
than to-a-lover those indeed for even beyond the best the-things
 τε λεγόμενα καὶ τὰ πραττόμενα ἐπαινοῦσιν, τὰ μὲν
both said and the-things done praise the-ones indeed
 δεδιότες μὴ ἀπέχθωνται, τὰ δὲ καὶ αὐτοὶ χεῖρον διὰ τὴν
fearing lest they-be-bated the-ones and also themselves worse through the
 ἐπιθυμίαν γινώσκοντες. τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται·
desire knowing such-things for the love displays
 δυστυχοῦντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει,
being-unfortunate indeed what-things not pain to-the others causes

ἀνιὰρὰ ποιεῖ νομίζειν· εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς
 grievous it-makes to-consider being-fortunate and also the-things not of-pleasure
 ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν· ὥστε πολὺ
 worthy from those of-praise it-compels to-obtain so-that much
 μᾶλλον ἐλεεῖν τοῖς ἐρωμένοις ἢ ζηλοῦν αὐτοὺς προσήκει.
 more to-pity the beloved than to-envy them it-befits
 ἐὰν δέ μοι πείθῃ, πρῶτον μὲν οὐ τὴν παροῦσαν ἡδονὴν c
 if and me you-obey first indeed not the present pleasure
 θεραπεύων συνέσομαί σοι, ἀλλὰ καὶ τὴν μέλλουσαν
 serving I-shall-be-with you but also the coming
 ὠφελίαν ἔσσεσθαι, οὐχ ὑπ' ἔρωτος ἡττώμενος ἀλλ' ἐμαυτοῦ
 benefit to-be not by love being-overcome but of-myself
 κρατῶν, οὐδὲ διὰ σμικρὰ ἰσχυρὰν ἔχθραν ἀναιρούμενος
 mastering nor through small-things a-strong enmity taking-up
 ἀλλὰ διὰ μεγάλα βραδέως ὀλίγην ὀργὴν ποιούμενος, τῶν
 but through great-things slowly a-little anger making of-the
 μὲν ἀκουσίῳ συγγνώμῃ ἔχων, τὰ δὲ ἐκούσια πειρώμενος
 indeed involuntary pardon having the and voluntary trying
 ἀποτρέπειν· ταῦτα γάρ ἐστι φιλίας πολὺν χρόνον
 to-avert these-things for are of-a-friendship a-long time
 ἐσομένης τεκμήρια. εἰ δ' ἄρα σοι τοῦτο παρέστηκεν, ὥς
 about-to-be proofs if and then for-you this has-come-upon that
 οὐχ οἷόν τε ἰσχυρὰν φιλίαν γενέσθαι ἐὰν μὴ τις ἐρῶν
 not possible and a-strong friendship to-become if not someone loving
 τυγχάνῃ, ἐνθυμείσθαι χρὴ ὅτι οὐτ' ἂν τοὺς υἱεῖς περὶ
 happens to-consider one-must that neither would the sons of
 πολλοῦ ἐποιούμεθα οὐτ' ἂν τοὺς πατέρας καὶ τὰς μητέρας,
 much we-should-make nor — the fathers and the mothers
 οὐτ' ἂν πιστοὺς φίλους ἐκεκτήμεθα, οἱ οὐκ ἐξ ἐπιθυμίας
 nor — faithful friends should-we-have-got who not from a-desire
 τοιαύτης γεγόνασιν ἀλλ' ἐξ ἐτέρων ἐπιτηδευμάτων.
 such-as-this have-come but from other pursuits

εἴ τι δὲ εἰ χρὴ τοῖς δεομένοις μάλιστα χαρίζεσθαι,
 further and if one-must to-those needing most to-gratify
 προσήκει καὶ τοῖς ἄλλοις μὴ τοὺς βελτίστους ἀλλὰ τοὺς
 it-befits also in-the other-things not the best but the
 ἀπορωτάτους εὖ ποιεῖν· μεγίστων γὰρ ἀπαλλαγέντες κακῶν
 most-destitute well to-treat of-greatest for having-been-freed evils
 πλείστην χάριν αὐτοῖς εἴσονται. καὶ μὲν δὴ καὶ ἐν ταῖς
 most-abundant gratitude to-them they-will-feel and indeed then also in the
 ἰδίαις δαπάναις οὐ τοὺς φίλους ἄξιον παρακαλεῖν, ἀλλὰ
 private expenditures not the friends (is-it)-worth to-invite but
 τοὺς προσαιτοῦντας καὶ τοὺς δεομένους πλησμονῆς· ἐκείνοι
 the begging and the ones-needing of-a-fill those
 γὰρ καὶ ἀγαπήσουσιν καὶ ἀκολουθήσουσιν καὶ ἐπὶ τὰς
 for both will-be-content and will-follow and to the
 θύρας ἥξουσι καὶ μάλιστα ἡσθήσονται καὶ οὐκ ἐλαχίστην
 doors will-come and most will-be-delighted and not the-least
 χάριν εἴσονται καὶ πολλὰ ἀγαθὰ αὐτοῖς εὔξονται.
 gratitude will-feel and many good-things for-them will-pray

234 ἀλλ' ἴσως προσήκει οὐ τοῖς σφόδρα δεομένοις χαρίζεσθαι,
 but perhaps it-befits not to-those exceedingly needing to-gratify
 ἀλλὰ τοῖς μάλιστα ἀποδοῦναι χάριν δυναμένοις· οὐδὲ
 but to-those most to-render a-favor able nor
 τοῖς προσαιτοῦσι μόνον, ἀλλὰ τοῖς τοῦ πράγματος
 to-those begging only but to-those of-the business
 ἀξίοις· οὐδὲ ὅσοι τῆς σῆς ὥρας ἀπολαύσονται, ἀλλ'
 worthy nor as-many-as of-the your bloom will-enjoy but
 οἵτινες πρεσβυτέρῳ γενομένῳ τῶν σφετέρων ἀγαθῶν
 whoever to-an-older having-become of-the their-own goods
 μεταδώσουσιν· οὐδὲ οἱ διαπραξάμενοι πρὸς τοὺς ἄλλους
 will-give-a-share nor who having-accomplished-(it) before the others
 φιλοτιμήσονται, ἀλλ' οἵτινες αἰσχυνόμενοι πρὸς ἅπαντας
 will-boast but whoever feeling-shame before all

σιωπήσονται· οὐδὲ τοῖς ὀλίγον χρόνον σπουδάζουσιν, ἀλλὰ
will-keep-silent nor to-those a-short time being-earnest but
 τοῖς ὁμοίως διὰ παντὸς τοῦ βίου φίλοις ἐσομένοις·
to-those alike through all the life friends about-to-be
 οὐδὲ οἵτινες παύόμενοι τῆς ἐπιθυμίας ἔχθρας πρόφασιν
nor whoever ceasing of-the desire of-enmity a-pretext
 ζητήσουσιν, ἀλλ' οἱ παυσάμενου τῆς ὥρας τότε τὴν
will-seek but who having-ceased of-the bloom then the
 αὐτῶν ἀρετὴν ἐπιδείξονται. σὺ οὖν τῶν τε εἰρημένων
of-themselves virtue will-display you then of-the both things-said
 μέμνησο καὶ ἐκεῖνο ἐνθυμοῦ, ὅτι τοὺς μὲν ἐρώντας οἱ
remember and that consider that the indeed lovers the
 φίλοι νουθετοῦσιν ὡς ὄντος κακοῦ τοῦ ἐπιτηδείου, *friends admonish as being bad the pursuit*
 τοῖς δὲ μὴ ἐρώσιν οὐδεὶς πώποτε τῶν οἰκείων ἐμέμψατο
to-those and not loving no-one ever of-the relatives blamed
 ὡς διὰ τοῦτο κακῶς βουλευόμενοι περὶ ἑαυτῶν.
as through this badly deliberating concerning themselves

V · SOCRATES IS FORCED TO SPEAK

Lysias' speech ends, and Phaedrus asks whether any Greek could say more on the subject. Socrates praises the wording but says the same things are said twice and three times, and claims to have heard something better from Sappho or Anacreon or some prose writer. Phaedrus presses him for a rival speech and swears by the plane tree to force him; Socrates gives in and says he will speak with his head covered.

ἴσως ἂν οὖν ἔροιά με εἰ ἅπασίν σοι παραινῶ τοῖς μὴ c
perhaps — then you-might-ask me whether to-all for-you I-advice the not
 ἐρώσι χαρίζεσθαι. ἐγὼ μὲν οἶμαι οὐδ' ἂν τὸν ἐρώντα πρὸς
loving to-gratify I indeed think not-even would the loving-one toward

ἅπαντάς σε κελεύειν τοὺς ἐρώντας ταύτην ἔχειν τὴν διάνοιαν.

all you to-bid the lovers this to-have the mind

οὔτε γὰρ τῷ λαμβάνοντι χάριτος ἴσης ἄξιον, οὔτε σοὶ
neither for for-the (one)-receiving of-a-favor equal (is-it)-worth nor for-you
βουλομένῳ τοὺς ἄλλους λανθάνειν ὁμοίως δυνατόν· δεῖ

wishing the others to-escape-notice alike (is-it)-possible one-must

δὲ βλάβην μὲν ἀπ' αὐτοῦ μηδεμίαν, ὠφελίαν δὲ ἀμφοῖν
and harm indeed from it none benefit but for-both

γίγνεσθαι. ἐγὼ μὲν οὖν ἱκανά μοι νομίζω τὰ εἰρημένα· εἰ
to-come-about I indeed then sufficient for-me I-consider the things-said if

δ' ἔτι τι σὺ ποθεῖς, ἡγούμενος παραλελείφθαι, ἐρώτα.
but still anything you long-for considering (it)-to-have-been-left-out ask

τί σοι φαίνεται, ὦ Σώκρατες, ὁ λόγος; οὐχ ὑπερφυνῶς
how to-you does-it-appear O Socrates the discourse not prodigiously

τά τε ἄλλα καὶ τοῖς ὀνόμασιν εἰρηῆσθαι;

the-things both other and in-the words to-have-been-spoken

d SOC. δαιμονίως μὲν οὖν, ὦ ἐταῖρε, ὥστε με ἐκπλαγῆναι.

divinely indeed then O comrade so-that me to-be-struck

καὶ τοῦτο ἐγὼ ἔπαθον διὰ σέ, ὦ Φαῖδρε, πρὸς σέ
and this I suffered through you O Phaedrus toward you

ἀποβλέπων, ὅτι ἐμοὶ ἐδόκει γάνυσθαι ὑπὸ τοῦ λόγου
looking because to-me you-seemed to-beam by the discourse

μεταξὺ ἀναγινώσκων· ἡγούμενος γὰρ σέ μᾶλλον ἢ ἐμὲ
in-the-middle reading considering for you rather than me

ἐπαῖειν περὶ τῶν τοιούτων σοὶ εἰπόμην, καὶ ἐπόμενος
to-be-expert concerning the such-things you I-followed and following

συνεβάκχευσα μετὰ σοῦ τῆς θείας κεφαλῆς.

I-shared-the-frenzy with you the divine head

PHAE. εἶεν· οὕτω δὴ δοκεῖ παίζειν;

well-then so indeed does-it-seem-good to-jest

SOC. δοκῶ γὰρ σοι παίζειν καὶ οὐχὶ ἐσπουδακέναι;

do-I-seem for to-you to-jest and not to-have-been-in-earnest

PHAE. μηδαμῶς, ὦ Σώκρατες, ἀλλ' ὡς ἀληθῶς εἰπὲ πρὸς
by-no-means O Socrates but as truly tell by
 Διὸς φιλίου, οἶει ἄν τινα ἔχειν εἰπεῖν ἄλλον τῶν
Zeus of-friendship do-you-think would anyone to-be-able to-say another of-the
 Ἑλλήνων ἕτερα τούτων μείζω καὶ πλείω περὶ τοῦ
Greeks other-things than-these greater and more concerning the
 αὐτοῦ πράγματος;

same subject

SOC. τί δέ; καὶ ταύτη δεῖ ὑπ' ἐμοῦ τε καὶ σοῦ τὸν 235
what and also in-this-way must-it by me both and you the
 λόγον ἐπαινεθῆναι, ὡς τὰ δέοντα εἰρηκότος τοῦ ποιητοῦ,
discourse to-be-praised as the needful-things having-said the poet
 ἀλλ' οὐκ ἐκέινη μόνον, ὅτι σαφῇ καὶ στρογγύλῃ, καὶ
but not in-that only that clear and rounded and
 ἀκριβῶς ἕκαστα τῶν ὀνομάτων ἀποτετέρνευται; εἰ γὰρ
precisely each of-the words has-been-turned if for
 δεῖ, συγχωρητέον χάριν σὴν, ἐπεὶ ἐμέ γε ἔλαθεν ὑπὸ
one-must one-must-concede for-the-sake yours since me at-least it-escaped through
 τῆς ἐμῆς οὐδενίας· τῷ γὰρ ῥητορικῷ αὐτοῦ μόνῳ τὸν
the my nothingness to-the for rhetorical of-it alone the
 νοῦν προσεῖχον, τοῦτο δὲ οὐδ' ἂν αὐτὸν ᾤμην Λυσίαν
mind I-was-applying this and not-even would himself I-thought Lysias
 οἶεσθαι ἱκανὸν εἶναι. καὶ οὖν μοι ἔδοξεν, ὦ Φαῖδρε, εἰ μή
to-think sufficient to-be and then to-me it-seemed O Phaedrus if not
 τι σὺ ἄλλο λέγεις, δις καὶ τρίς τὰ αὐτὰ εἰρηκέσαι, ὡς
something you else say twice and thrice the same to-have-said as
 οὐ πάνυ εὐπορῶν τοῦ πολλὰ λέγειν περὶ τοῦ αὐτοῦ,
not at-all being-resourceful of-the many-things to-say concerning the same
 ἢ ἴσως οὐδὲν αὐτῷ μέλον τοῦ τοιούτου· καὶ ἐφαίνετο
or perhaps in-nothing to-him being-a-care of-the such-a-thing and he-appeared

δὴ μοι νεανιεύεσθαι ἐπιδεικνύμενος ὡς οἶός τε ὦν ταυτὰ
indeed to-me to-be-boastful displaying-himself as able and being the-same
ἐτέρως τε καὶ ἐτέρως λέγων ἀμφοτέρως εἰπεῖν ἄριστα.
in-one-way both and in-another saying in-both-ways to-say best

- b PHAE. οὐδὲν λέγεις, ὦ Σώκρατες· αὐτὸ γὰρ τοῦτο καὶ
nothing you-say O Socrates this-very for thing also
μάλιστα ὁ λόγος ἔχει. τῶν γὰρ ἐνόντων ἀξίως ῥηθῆναι
most the discourse has of-the for things-in-it worthily to-be-said
ἐν τῷ πράγματι οὐδὲν παραλέλοιπεν, ὥστε παρὰ τὰ
in the subject nothing be-has-left-out so-that beside the
ἐκείνῳ εἰρημένα μηδέν' ἂν ποτε δύνασθαι εἰπεῖν ἄλλα
by-that-man things-said no-one would ever to-be-able to-say other-things
πλείω καὶ πλείονος ἄξια.
more and of-more worth

SOC. τοῦτο ἐγὼ σοι οὐκέτι οἶός τ' ἔσομαι πιθέσθαι·
this I to-you no-longer able and shall-be to-be-persuaded-of
παλαιοὶ γὰρ καὶ σοφοὶ ἄνδρες τε καὶ γυναῖκες περὶ
ancient for and wise men both and women concerning
αὐτῶν εἰρηκότες καὶ γεγραφότες ἐξελέγχουσί με, ἐάν σοι
them having-spoken and having-written will-refute me if to-you
χαριζόμενος συγχωρῶ.
gratifying I-concede

- c PHAE. τίνες οὗτοι; καὶ ποῦ σὺ βελτίω τούτων ἀκήκοας;
who (are)-these and where you better than-these have-you-heard
- d SOC. νῦν μὲν οὕτως οὐκ ἔχω εἰπεῖν· δῆλον δὲ ὅτι τινῶν
now indeed thus not I-am-able to-say clear but that from-some
ἀκήκοα, ἣ που Σαπφούς τῆς καλῆς ἢ Ἀνακρέοντος τοῦ
I-have-heard either I-suppose of-Sappho the fair or of-Anacreon the
σοφοῦ ἢ καὶ συγγραφέων τινῶν. πόθεν δὴ τεκμαιρόμενος
wise or also of-prose-writers some whence indeed inferring
λέγω; πλήρῆς πως, ὦ δαμόνιε, τὸ στήθος ἔχων
do-I-say full somehow O wonderful-man the breast having

αἰσθάνομαι παρὰ ταῦτα ἂν ἔχειν εἰπεῖν ἕτερα μὴ
I-perceive beside these would to-be-able to-say other-things not
 χείρω. ὅτι μὲν οὖν παρά γε ἑμαυτοῦ οὐδὲν αὐτῶν
worse that indeed then from at-least myself nothing of-them
 ἐννενόηκα, εἰ οἶδα, συνειδὼς ἑμαυτῷ ἀμαθίαν· λείπεται δὴ
I-have-thought well I-know being-conscious to-myself of-ignorance it-remains indeed
 οἶμαι ἐξ ἄλλοτρίων ποθὲν ναμάτων διὰ τῆς ἀκοῆς
I-think from another's from-somewhere streams through the hearing
 πεπληρωσθαί με δίκην ἀγγείου. ὑπὸ δὲ νωθείας αὖ
to-have-been-filled me after-the-manner of-a-vessel by and dullness in-turn
 καὶ αὐτὸ τοῦτο ἐπιλέλησμαι, ὅπως τε καὶ ὄντων ἤκουσα.
also this-very thing I-have-forgotten how both and from-whom I-heard

PHAED. ἀλλ', ὦ γενναιότατε, κάλλιστα εἶρηκας. σὺ γὰρ c
but O most-noble most-finely you-have-spoken you for
 ἔμοι ὄντων μὲν καὶ ὅπως ἤκουσας μὴδ' ἂν κελεύω
to-me from-whom indeed and how you-heard not-even if I-bid
 εἶπης, τοῦτο δὲ αὐτὸ ὃ λέγεις ποιήσον· τῶν ἐν
you-may-tell this but itself which you-say do than-the-things in
 τῷ βιβλίῳ βελτίω τε καὶ μὴ ἐλάττω ἕτερα ὑπέσχησαι
the book better both and not less other-things you-have-promised
 εἰπεῖν τούτων ἀπεχόμενος, καί σοι ἐγώ, ὥσπερ οἱ ἐννέα
to-say these abstaining-from and to-you I just-as the nine
 ἄρχοντες, ὑπισχνοῦμαι χρυσὴν εἰκόνα ἰσομέτρητον εἰς
archons promise a-golden image of-equal-measure at
 Δελφοὺς ἀναθήσειν, οὐ μόνον ἑμαυτοῦ ἀλλὰ καὶ σὴν.
Delphi to-dedicate not only of-myself but also yours
 SOC. φίλτατος εἰ καὶ ὡς ἀληθῶς χρυσοῦς, ὦ Φαῖδρε, εἰ 236
dearest you-are and as truly golden O Phaedrus if
 με οἶει λέγειν ὡς Λυσίας τοῦ παντὸς ἡμάρτηκεν, καὶ
me you-think to-say that Lysias of-the whole has-missed and
 οἶόν τε δὴ παρὰ πάντα ταῦτα ἄλλα εἰπεῖν· τοῦτο δὲ
possible and indeed beside all these other-things to-say this and

οἶμαι οὐδ' ἂν τὸν φαυλότατον παθεῖν συγγραφέα. αὐτίκα
I-think not-even would the poorest to-suffer prose-writer at-once
 περὶ οὗ ὁ λόγος, τίνα οἶει λέγοντα ὡς χρή μὴ
concerning what the discourse-(is) whom do-you-think saying that one-must not
 ἐρῶντι μᾶλλον ἢ ἐρῶντι χαρίζεσθαι, παρέντα τοῦ μὲν
to-a-lover rather than to-a-lover to-gratify passing-over of-the-one indeed
 τὸ φρόνιμον ἐγκωμιάζειν, τοῦ δὲ τὸ ἄφρον ψέγειν,
the sensible to-praise of-the-other and the senseless to-blame
 ἀναγκαῖα γοῦν ὄντα, εἴτ' ἄλλ' ἄττα ἔξειν λέγειν; ἀλλ'
necessary at-any-rate being then other some to-have to-say but
 οἶμαι τὰ μὲν τοιαῦτα ἑατέα καὶ συγγνωστέα
I-think the-things indeed such-as-these (are)-to-be-allowed and to-be-pardoned
 λέγοντι· καὶ τῶν μὲν τοιούτων οὐ τὴν εὔρεσιν ἀλλὰ
to-one-speaking and of-the indeed such-things not the invention but
 τὴν διάθεσιν ἐπαινετέον, τῶν δὲ μὴ ἀναγκαίων τε καὶ
the arrangement (is)-to-be-praised of-the but not necessary both and
 χαλεπῶν εὔρειν πρὸς τῇ διαθέσει καὶ τὴν εὔρεσιν.
hard to-find besides the arrangement also the invention

b PHAE. συγχωρῶ ὃ λέγεις· μετρίως γάρ μοι δοκεῖς εἰρηκέναι.

I-concede what you-say moderately for to-me you-seem to-have-spoken
 ποιήσω οὖν καὶ ἐγὼ οὕτως· τὸ μὲν τὸν ἐρῶντα τοῦ μὴ
I-will-do then also I so the indeed the loving-one than-the not
 ἐρῶντος μᾶλλον νοσεῖν δώσω σοι ὑποτίθεσθαι, τῶν δὲ
loving-one more to-be-sick I-will-grant to-you to-lay-down of-the and
 λοιπῶν ἕτερα πλείω καὶ πλείονος ἄξια εἰπὼν τῶνδε παρὰ
remaining other-things more and of-more worth having-said than-these beside
 τὸ Κυψελιδῶν ἀνάθημα σφυρήλατος ἐν Ὀλυμπίᾳ στήθητι.
the of-the-Cypselids offering hammered-out at Olympia stand
 SOC. ἐσπούδακας, ὦ Φαῖδρε, ὅτι σου τῶν παιδικῶν
have-you-been-in-earnest O Phaedrus because of-you the beloved
 ἐπελαβόμην ἐρεσχηλῶν σε, καὶ οἶει δὴ με ὥς
I-laid-bold-of teasing you and do-you-think indeed me as

ἀληθῶς ἐπιχειρήσειν εἰπεῖν παρὰ τὴν ἐκείνου σοφίαν
truly to-attempt to-say beside the of-that-man wisdom
ἕτερόν τι ποικιλιώτερον;

another something more-elaborate

PHAE. περὶ μὲν τούτου, ὦ φίλε, εἰς τὰς ὁμοίας λαβὰς c
concerning indeed this O friend into the like holds

ἐλήλυθας. ῥητέον μὲν γάρ σοι παντὸς μᾶλλον οὕτως
you-have-come one-must-speak indeed for by-you of-all rather so

ὅπως οἶός τε εἶ, ἵνα μὴ τὸ τῶν κωμῳδῶν φορτικὸν
as able and you-are so-that not the of-the comedians vulgar

πρᾶγμα ἀναγκαζόμεθα ποιεῖν ἀνταποδιδόντες ἀλλήλοις,
business we-be-compelled to-do returning-in-kind to-one-another

καὶ μὴ βούλου με ἀναγκάσαι λέγειν ἐκεῖνο τὸ εἰ ἐγώ, ὦ
and not wish me to-compel to-say that the if I O

Σώκρατες, Σωκράτην ἀγνοῶ, καὶ ἑμμαντοῦ ἐπιλέλησμαι, καὶ
Socrates Socrates do-not-know also of-myself I-have-forgotten and

ὅτι ἐπεθύμει μὲν λέγειν, ἐθρύπτετο δέ· ἀλλὰ διανοήθητι ὅτι
that he-desired indeed to-speak he-gave-himself-airs but but consider that

ἐντεῦθεν οὐκ ἄπιμεν πρὶν ἂν σὺ εἴπῃς ἃ ἔφησθα ἐν τῷ
from-here not we-shall-go-away before — you say what you-said in the

στήθει ἔχειν. ἐσμέν δὲ μόνω ἐν ἐρημίᾳ, ἰσχυρότερος δ' ἐγώ
breast to-have we-are and two-alone in solitude stronger and I

καὶ νεώτερος, ἐκ δὲ ἀπάντων τούτων σύνες ὃ τοι λέγω,
and younger from and all these understand what indeed I-say

καὶ μηδαμῶς πρὸς βίαν βουλευθῆς μᾶλλον ἢ ἐκὼν λέγειν.
and by-no-means toward force you-may-wish rather than willing to-speak

SOC. ἀλλ', ὦ μακάριε Φαῖδρε, γελοῖος ἔσομαι παρ' ἀγαθὸν
but O blessed Phaedrus laughable I-shall-be beside a-good

ποιητὴν ιδιώτης αὐτοσχεδιάζων περὶ τῶν αὐτῶν.

poet a-layman improvising concerning the same-things

PHAEE. οἷσθ' ὥς ἔχει; παῦσαι πρὸς με καλλωπιζόμενος·

do-you-know how it-is stop before me making-yourself-fine

σχεδὸν γὰρ ἔχω ὃ εἰπὼν ἀναγκάσω σε λέγειν.

nearly for I-have what having-said I-shall-compel you to-speak

SOC. μηδαμῶς τοῖνυν εἵπης.

by-no-means therefore you-may-say-(it)

e PHAE. οὐκ, ἀλλὰ καὶ δὴ λέγω· ὁ δέ μοι λόγος ὄρκος ἔσται.

no but also indeed I-say the and for-me word an-oath shall-be

ὅμνυμι γάρ σοι — τίνα μέντοι, τίνα θεῶν; ἢ βούλει

I-swear for to-you by-whom however by-whom of-gods or do-you-wish

τὴν πλάτανον ταυτηνί; — ἦ μὲν, εἰάν μοι μὴ εἵπης

the plane-tree this-one-here truly indeed if to-me not you-tell

τὸν λόγον ἐναντίον αὐτῆς ταύτης, μηδέποτε σοι ἕτερον

the discourse before her this-very never to-you another

λόγον μηδένα μηδενὸς μήτε ἐπιδείξειν μήτε ἐξαγγελεῖν.

discourse any of-anyone either to-show or to-report

SOC. βαβαί, ὦ μιარέ, ὥς εὖ ἀνηῦρες τὴν ἀνάγκην

oh O rascal how well you-have-found-out the necessity

ἀνδρὶ φιλολόγῳ ποιεῖν ὃ ἂν κελεύης.

for-a-man fond-of-discourse to-do what — you-may-bid

PHAEE. τί δῆτα ἔχων στρέφῃ;

what then having do-you-twist

SOC. οὐδὲν ἔτι, ἐπειδὴ σύ γε ταῦτα ὁμώμοκας. πῶς

nothing further since you at-least these-things have-sworn how

γὰρ ἂν οἷός τ' εἶην τοιαύτης θοίνης ἀπέχεσθαι;

for — able and I-should-be of-such-a feast to-abstain

237 PHAE. λέγε δῆ.

speak indeed

SOC. οἷσθ' οὖν ὥς ποιήσω;

do-you-know then how I-shall-do

PHAEE. τοῦ πέρι;

what concerning

SOC. ἐγκαλυψάμενος ἐρῶ, ἵν' ὅτι τάχιστα διαδράμω
having-covered-myself I-will-speak so-that as most-quickly I-may-run-through
 τὸν λόγον καὶ μὴ βλέπων πρὸς σὲ ὑπ' αἰσχύνῃς
the discourse and lest looking toward you from shame
 διαπορῶμαι.

I-be-at-a-loss

PHAE. λέγε μόνον, τὰ δ' ἄλλα ὅπως βούλει ποίει.
speak only the-things and other as you-wish do

VI • THE FIRST SPEECH: TWO PRINCIPLES IN US

Socrates invokes the Muses and tells of a beautiful boy with many lovers, one of them wily, who had persuaded him that he was not in love. The speech begins by insisting that every deliberation start from a definition of its subject. Two principles rule in each of us, an inborn desire for pleasure and an acquired judgment that aims at the best; when desire overpowers judgment and is drawn to the beauty of bodies, it takes its name from that very force and is called love.

SOC. ἄγετε δῆ, ὦ Μοῦσαι, εἵτε δι' ᾧδῆς εἶδος λίγειαι, b
come indeed O Muses whether through of-song a-form clear-voiced
 εἵτε διὰ γένος μουσικὸν τὸ Λιγύων ταύτην ἔσχετ'
or through a-race musical the of-the-Ligurians this you-got
 ἐπωνυμίαν, ξύμ μοι λάβεσθε τοῦ μύθου, ὃν με ἀναγκάζει
surname with me take-hold of-the tale which me compels
 ὁ βέλτιστος οὗτος· λέγειν, ἵν' ὁ ἐταῖρος αὐτοῦ, καὶ
the most-excellent this-man-here to-tell so-that the comrade of-him also
 πρότερον δοκῶν τούτῳ σοφὸς εἶναι, νῦν ἔτι μᾶλλον δόξη.
before seeming to-this-man wise to-be now still more may-seem
 ἦν οὕτω δὴ παῖς, μᾶλλον δὲ μειρακίσκος, μάλα
there-was thus indeed a-boy rather but a-lad very
 καλός· τούτῳ δὲ ἦσαν ἐρασταὶ πάνυ πολλοί. εἷς δέ
fair for-this-one and there-were lovers very many one and

τις αὐτῶν αἰμύλος ἦν, ὃς οὐδενὸς ἦττον ἐρῶν ἐπεπείκει
some of-them wily was who of-none less loving bad-persuaded
 τὸν παῖδα ὡς οὐκ ἐρώη. καί ποτε αὐτὸν αἰτῶν
the boy that not be-loved-(him) and once him asking
 ἔπειθεν τοῦτ' αὐτό, ὡς μὴ ἐρῶντι πρὸ τοῦ
be-tried-to-persuade this very-thing that to-a-not loving before the
 ἐρῶντος δέοι χαρίζεσθαι, ἔλεγέν τε ὥδε —

loving-one one-must to-gratify he-spoke and thus

- c περὶ παντός, ὦ παῖ, μία ἀρχὴ τοῖς μέλλουσι καλῶς
concerning everything O boy one beginning for-those about finely
 βουλευέσθαι· εἰδέναι δεῖ περὶ οὗ ἂν ἦ ἡ βουλή,
to-deliberate to-know one-must concerning what — may-be the deliberation
 ἢ παντὸς ἀμαρτάνειν ἀνάγκη. τοὺς δὲ πολλοὺς λέληθεν
or of-everything to-miss (is)-necessary the and many it-escapes
 ὅτι οὐκ ἴσασι τὴν οὐσίαν ἐκάστου. ὡς οὖν εἰδότες οὐ
that not they-know the essence of-each as then knowing not
 διομολογοῦνται ἐν ἀρχῇ τῆς σκέψεως, προελθόντες δὲ
they-agree at (the)-beginning of-the inquiry having-gone-on and
 τὸ εἰκὸς ἀποδιδόασιν· οὔτε γὰρ ἑαυτοῖς οὔτε ἀλλήλοις
the likely they-render neither for with-themselves nor with-one-another
 ὁμολογοῦσιν. ἐγὼ οὖν καὶ σὺ μὴ πάθωμεν ὃ ἄλλοις
they-agree I then and you not let-us-suffer what in-others
 ἐπιτιμῶμεν, ἀλλ' ἐπειδὴ σοὶ καὶ ἐμοὶ ὁ λόγος πρόκειται
we-censure but since for-you and for-me the question lies-before
 πότερα ἐρῶντι ἢ μὴ μᾶλλον εἰς φιλίαν ἰτέον, περὶ
whether to-a-loving or not rather into friendship one-must-go concerning
 ἔρωτος οἷόν τ' ἔστι καὶ ἦν ἔχει δύναμιν, ὁμολογία
love of-what-sort both it-is and what it-has power by-agreement
 θέμενοι ὅρον, εἰς τοῦτο ἀποβλέποντες καὶ ἀναφέροντες
having-set a-definition to this looking and referring
 τὴν σκέψιν ποιῶμεθα εἴτε ὠφελίαν εἴτε βλάβην παρέχει.
the inquiry let-us-make whether benefit or harm it-affords

ὅτι μὲν οὖν δὴ ἐπιθυμία τις ὁ ἔρως, ἅπαντι δῆλον· ὅτι
that indeed then indeed a-desire some the love to-everyone (is)-clear that
 δ' αὖ καὶ μὴ ἐρώντες ἐπιθυμοῦσι τῶν καλῶν, ἴσμεν.
and in-turn also not loving desire the beautiful we-know
 τῷ δὴ τὸν ἐρώντά τε καὶ μὴ κρινοῦμεν; δεῖ αὖ
by-what indeed the loving both and not shall-we-judge one-must in-turn
 νοῆσαι ὅτι ἡμῶν ἐν ἐκάστῳ δύο τινέ ἐστων ἰδέα ἄρχοντε
to-consider that of-us in each two certain there-are forms ruling
 καὶ ἄγοντε, οἷν ἐπόμεθα ἥ ἂν ἄγητον, ἡ
and leading which-two we-follow wherever — the-two-may-lead the
 μὲν ἔμφυτος οὖσα ἐπιθυμία ἡδονῶν, ἄλλη δὲ ἐπίκτητος
indeed inborn being a-desire of-pleasures another and acquired
 δόξα, ἐφιεμένη τοῦ ἀρίστου. τούτῳ δὲ ἐν ἡμῖν τοτὲ
an-opinion aiming-at the best these-two and in us at-one-time
 μὲν ὁμονοεῖτον, ἔστι δὲ ὅτε στασιάζετον· καὶ τοτὲ
indeed agree-together it-is and when they-are-at-odds and at-one-time
 μὲν ἡ ἑτέρα, ἄλλοτε δὲ ἡ ἑτέρα κρατεῖ.
indeed the one at-another-time and the other prevails
 δόξης μὲν οὖν ἐπὶ τὸ ἄριστον λόγῳ ἀγούσης καὶ 238
of-opinion indeed then to the best by-reason leading and
 κρατούσης τῷ κράτει σωφροσύνη ὄνομα· ἐπιθυμίας δὲ
prevailing by-the mastery temperance (is)-the-name of-desire and
 ἀλόγως ἐλκούσης ἐπὶ ἡδονὰς καὶ ἀρξάσης ἐν ἡμῖν τῇ
irrationally dragging to pleasures and having-ruled in us by-the
 ἀρχῇ ὕβρις ἐπωνομάσθη. ὕβρις δὲ δὴ πολυνώνυμον —
rule wantonness was-named wantonness and indeed (is)-many-named
 πολυμελὲς γὰρ καὶ πολυμερές — καὶ τούτων τῶν ἰδεῶν
many-limbed for and many-parted and of-these the forms
 ἐκπρεπὴς ἡ ἂν τύχῃ γενομένη, τὴν αὐτῆς ἐπωνυμίαν
the-conspicuous whichever — may-chance having-arisen the of-itself surname
 ὀνομαζόμενον τὸν ἔχοντα παρέχεται, οὔτε τινὰ καλὴν
being-named the (one)-having-(it) it-renders neither any fine

οὐτ' ἐπαξίαν κεκτηῖσθαι. περὶ μὲν γὰρ ἐδωδὴν κρατοῦσα
nor worth-having to-have-got concerning indeed for eating prevailing
 τοῦ λόγου τε τοῦ ἀρίστου καὶ τῶν ἄλλων ἐπιθυμῶν
over-the reason both the best and over-the other desires
 ἐπιθυμία γαστριμαργία τε καὶ τὸν ἔχοντα ταυτόν
a-desire gluttony both and the (one)-having-(it) the-same
 τοῦτο κεκλημένον παρέξεται· περὶ δ' αὖ μέθας
this being-called it-will-render concerning and in-turn drunkenness
 τυραννέουσα, τὸν κεκτημένον ταύτῃ ἄγουσα, δῆλον οὐ
having-tyrannized the (one)-possessing-(it) in-this-way leading (it-is)-clear of-what
 τεύξεται προσρήματος· καὶ τᾶλλα δὴ τὰ τούτων ἀδελφὰ
it-will-obtain appellation and the-rest indeed the of-these sisters
 καὶ ἀδελφῶν ἐπιθυμῶν ὀνόματα τῆς αἰὲς δυναστευούσης
and of-sister desires names of-the always ruling
 ἣ προσήκει καλεῖσθαι πρόδηλον. ἥς δ' ἔνεκα
by-which it-befits to-be-called (is)-quite-clear of-which and for-the-sake
 πάντα τὰ πρόσθεν εἴρηται, σχεδὸν μὲν ἤδη φανερόν,
all the foregoing has-been-said nearly indeed already (is)-plain
 λεχθὲν δὲ ἢ μὴ λεχθὲν πάντως σαφέστερον·
having-been-said but than not having-been-said altogether (it-is)-clearer
 ἣ γὰρ ἄνευ λόγου δόξης ἐπὶ τὸ ὀρθὸν ὀρμώσης
the for without reason of-opinion toward the right striving
 κρατήσασα ἐπιθυμία πρὸς ἡδονὴν ἀχθεῖσα κάλλους, καὶ
having-prevailed desire toward pleasure having-been-led of-beauty and
 ὑπὸ αὐτῇ τῶν ἑαυτῆς συγγενῶν ἐπιθυμῶν ἐπὶ σωματίων
by in-turn the of-itself kindred desires toward of-bodies
 κάλλος ἐρρωμένως ῥωσθεῖσα νικήσασα ἀγωγῇ,
beauty stoutly having-been-strengthened having-conquered by-the-leading
 ἀπ' αὐτῆς τῆς ῥώμης ἐπωνυμίαν λαβοῦσα, ἔρως ἐκλήθη.
from itself the strength a-surname having-taken love was-called

ἀτάρ, ὦ φίλε Φαῖδρε, δοκῶ τι σοί, ὥσπερ ἐμαυτῷ,
but O dear Phaedrus do-I-seem somewhat to-you just-as to-myself
θεῖον πάθος πεπονθέναι;

a-divine experience to-have-suffered

PHAE. πάνυ μὲν οὖν, ὦ Σώκρατες, παρὰ τὸ εἰωθὸς εὐροιά
very indeed then O Socrates beyond the customary a-fluency
τίς σε εἴληφεν.

some you has-seized

SOC. σιγῇ τοίνυν μου ἄκουε. τῷ ὄντι γὰρ θεῖος ἔοικεν d
in-silence therefore of-me bear in-the being for divine seems
ὁ τόπος εἶναι, ὥστε ἐὰν ἄρα πολλάκις νυμφόληπτος
the place to-be so-that if then often nymph-possessed
προϊόντος τοῦ λόγου γένωμαι, μὴ θαυμάσης· τὰ νῦν
as-goes-on the discourse I-become not you-may-wonder the-things now
γὰρ οὐκέτι πόρρω διθυράμβων φθέγγομαι.

for no-longer far-from dithyrambs I-utter

PHAE. ἀληθέστατα λέγεις.

most-true you-say

SOC. τούτων μέντοι σὺ αἴτιος. ἀλλὰ τὰ λοιπὰ ἄκουε· ἴσως
of-these however you (are)-the-cause but the remaining hear perhaps
γὰρ κἂν ἀποτράποιτο τὸ ἐπιόν. ταῦτα μὲν οὖν θεῷ
for even-would might-be-turned-away the thing-coming these-things indeed then to-a-god
μελήσει, ἡμῖν δὲ πρὸς τὸν παῖδα πάλιν τῷ λόγῳ ἰτέον.

will-be-a-care for-us and toward the boy again by-the discourse one-must-go

VII · THE FIRST SPEECH: WHAT THE LOVER DOES

The lover, being a slave to pleasure, wants his beloved weaker than himself in mind, in body, and in property, and keeps him from philosophy above all. He is unpleasant to spend the day with, jealous and cloying by turns. When the desire passes he defaults on everything he swore, and the boy is left pursuing a man who has changed his ruler.

εἶεν, ὦ φέριστε· ὁ μὲν δὴ τυγχάνει ὃν περὶ οὗ
well-then O most-excellent what indeed then happens being concerning which
 βουλευτέον, εἴρηται τε καὶ ὥρισται, βλέποντες δὲ
one-must-deliberate has-been-said both and has-been-defined looking and
 δὴ πρὸς αὐτὸ τὰ λοιπὰ λέγωμεν τίς ὠφελία ἢ βλάβη
indeed toward it the remaining let-us-say what benefit or harm
 ἀπὸ τε ἐρώντος καὶ μὴ τῷ χαριζομένῳ ἐξ εἰκότος
from both a-loving-one and not for-the (one)-gratifying from likelihood
 συμβήσεται. τῷ δὴ ὑπὸ ἐπιθυμίας ἀρχομένῳ δουλεύοντί
will-result for-the indeed by desire ruled being-a-slave
 τε ἡδονῇ ἀνάγκῃ που τὸν ἐρώμενον ὡς ἥδιστον
both to-pleasure (it-is)-necessary I-suppose the beloved as most-pleasant
 ἐαυτῷ παρασκευάζειν· νοσοῦντι δὲ πᾶν ἡδὺ τὸ μὴ
for-himself to-make for-one-sick and everything (is)-sweet the not
 ἀντιτεῖνον, κρεῖττον δὲ καὶ ἴσον ἐχθρόν.
resisting a-stronger and also an-equal (is)-hateful

239 οὔτε δὴ κρεῖττω οὔτε ἰσούμενον ἐκὼν ἐραστῆς παιδικὰ
neither indeed a-stronger nor an-equal willingly a-lover a-beloved
 ἀνέξεται, ἥττω δὲ καὶ ὑποδεέστερον αἰὲ ἀπεργάζεται·
will-endure weaker but and inferior always he-makes-(him)
 ἥττων δὲ ἀμαθὴς σοφοῦ, δειλὸς ἀνδρείου, ἀδύνατος
weaker and (is)-the-unlearned than-the-wise the-coward than-the-brave the-unable
 εἰπεῖν ῥητορικοῦ, βραδὺς ἀγχίνου. τοσούτων κακῶν
to-speak than-the-eloquent the-slow than-the-quick-witted of-so-many evils
 καὶ ἔτι πλειόνων κατὰ τὴν διάνοιαν ἐραστὴν ἐρωμένῳ
and still more in the mind a-lover in-a-beloved
 ἀνάγκῃ γιγνομένων τε καὶ φύσει ἐνόντων μὲν ἡδεσθαι,
(it-is)-necessary arising both and by-nature being-present indeed to-delight-in
 τὰ δὲ παρασκευάζειν, ἢ στέρεσθαι τοῦ παραυτίκα ἡδέος.
the-others and to-contrive or to-be-deprived of-the immediate pleasant
 φθονερὸν δὴ ἀνάγκῃ εἶναι, καὶ πολλῶν μὲν ἄλλων
jealous indeed (it-is)-necessary to-be and from-many indeed other

συνουσιῶν ἀπείργοντα καὶ ὠφελίμων ὅθεν ἂν μάλιστα
associations shutting-(him)-off and profitable from-which — most
 ἀνὴρ γίγνοιτο, μεγάλης αἰτίον εἶναι βλάβης, μεγίστης δὲ
a-man might-become of-great the-cause to-be harm of-the-greatest and
 τῆς ὅθεν ἂν φρονιμώτατος εἴη. τοῦτο δὲ ἡ θεία
the from-which — most-sensible be-might-be this and the divine
 φιλοσοφία τυγχάνει ὄν, ἥς ἐραστὴν παιδικὰ ἀνάγκη
philosophy happens being of-which a-lover a-beloved (it-is)-necessary
 πόρρωθεν εἶργειν, περίφοβον ὄντα τοῦ καταφρονηθῆναι.
from-afar to-keep-off very-fearful being of-the to-be-despised
 τὰ τε ἄλλα μηχανᾶσθαι ὅπως ἂν ᾗ πάντα
the-things both other to-contrive so-that — he-may-be of-everything
 ἀγνοῶν καὶ πάντα ἀποβλέπων εἰς τὸν ἐραστήν, οἷος
ignorant and in-everything looking to the lover such
 ὢν τῷ μὲν ἥδιστος, ἐαυτῷ δὲ βλαβερώτατος ἂν
being to-the-one indeed most-pleasant to-himself and most-harmful —
 εἴη. τὰ μὲν οὖν κατὰ διάνοιαν ἐπίτροπός τε καὶ
he-would-be the-things indeed then as-to mind a-guardian both and
 κοινωνὸς οὐδαμῇ λυσιτελεῖς ἀνὴρ ἔχων ἔρωτα.
a-partner in-no-way profitable (is)-a-man having love
 τὴν δὲ τοῦ σώματος ἕξιν τε καὶ θεραπείαν οἷαν τε d
the and of-the body condition both and tendance of-what-sort both
 καὶ ὥς θεραπεύσει οὐ ἂν γένηται κύριος, ὃς ἡδὺ
and how he-will-tend of-whom — he-becomes master who the-pleasant
 πρὸ ἀγαθοῦ ἡνάγκασται διώκειν, δεῖ μετὰ ταῦτα ἰδεῖν.
before the-good has-been-compelled to-pursue one-must after these-things to-see
 ὀφθήσεται δὴ μαλθακόν τινα καὶ οὐ στερεὸν διώκων,
he-will-be-seen indeed a-soft someone and not firm pursuing
 οὐδ' ἐν ἡλίῳ καθαρῷ τεθραμμένον ἀλλὰ ὑπὸ συμμιγεί σκιᾷ,
nor in sun clear reared but under a-mingled shade
 πόνων μὲν ἀνδρείων καὶ ἰδρώτων ξηρῶν ἄπειρον, ἔμπειρον
of-toils indeed manly and of-sweats dry inexperienced experienced

δὲ ἀπαλῆς καὶ ἀνάνδρου διαίτης, ἀλλοτρίοις χρώμασι καὶ
but of-a-soft and unmanly regimen with-alien colors and
 κόσμοις χήτει οἰκείων κοσμούμενον, ὅσα τε ἄλλα τούτοις
adornments for-lack of-proper being-adorned as-many both other-things these
 ἔπεται πάντα ἐπιτηδεύοντα, ἃ δῆλα καὶ οὐκ ἄξιον
follow all practicing which (are)-plain and not (it-is)-worth
 περαιτέρω προβαίνειν, ἀλλὰ ἐν κεφάλαιον ὀρίσαμένους ἐπ’
further to-go-on but one chief-point having-defined to
 ἄλλο ἵεναι· τὸ γὰρ τοιοῦτον σῶμα ἐν πολέμῳ τε καὶ
another to-go the for such-a body in war both and
 ἄλλαις χρείαις ὅσαι μεγάλοι οἱ μὲν ἐχθροὶ θαρροῦσιν,
other needs as-many-as (are)-great the indeed enemies take-heart-at
 οἱ δὲ φίλοι καὶ αὐτοὶ οἱ ἐρασταὶ φοβοῦνται.
the and friends and themselves the lovers fear

c τοῦτο μὲν οὖν ὥς δῆλον ἑατέον, τὸ δ’ ἐφεξῆς
this indeed then as plain (is)-to-be-left-aside the and next
 ῥητέον, τίνα ἡμῖν ὠφελίαν ἢ τίνα βλάβην περὶ τὴν
(is)-to-be-said what for-us benefit or what harm concerning the
 κτήσιν ἢ τοῦ ἐρώντος ὁμιλία τε καὶ ἐπιτροπεία παρέξεται.
possession the of-the loving-one company both and guardianship will-afford
 240 σαφὲς δὴ τοῦτό γε παντὶ μὲν, μάλιστα δὲ τῷ
clear indeed this at-least to-everyone indeed most and to-the
 ἐραστῇ, ὅτι τῶν φιλτάτων τε καὶ εὐνουστάτων καὶ
lover that of-the dearest both and most-well-disposed and
 θειοτάτων κτημάτων ὀρφανὸν πρὸ παντὸς εὐξαιτ’ ἂν
most-divine possessions bereft before everything he-would-pray —
 εἶναι τὸν ἐρώμενον· πατρὸς γὰρ καὶ μητρὸς καὶ συγγενῶν
to-be the beloved of-a-father for and of-a-mother and of-kinsmen
 καὶ φίλων στέρεσθαι ἂν αὐτὸν δέξαιτο, διακωλυτὰς
and of-friends to-be-deprived — him he-would-accept hinderers
 καὶ ἐπιτιμητὰς ἡγούμενος τῆς ἡδίστης πρὸς αὐτὸν
and censurers considering-(them) of-the sweetest with him

ὁμιλίας. ἀλλὰ μὴν οὐσίαν γ' ἔχοντα χρυσοῦ ἢ τινος
company but indeed property at-least having of-gold or of-some
 ἄλλης κτήσεως οὔτε εὐάλωτον ὁμοίως οὔτε ἀλόντα
other possession neither easy-to-catch alike nor having-been-caught
 εὐμεταχείριστον ἡγήσεται· ἐξ ὧν πᾶσα ἀνάγκη ἐραστὴν
easy-to-handle he-will-consider from which every (is)-necessity a-lover
 παιδικοῖς φθονεῖν μὲν οὐσίαν κεκτημένοις, ἀπολλυμένης
for-a-beloved to-grudge indeed property possessing (it)-being-lost
 δὲ χαίρειν. ἔτι τοίνυν ἄγαμον, ἄπαιδα, ἄοικον ὅτι
and to-rejoice further therefore unmarried childless homeless as-much-as
 πλείστον χρόνον παιδικὰ ἐραστῆς εὔξαιτ' ἂν γενέσθαι,
most time a-beloved a-lover he-would-pray — to-become
 τὸ αὐτοῦ γλυκὺ ὥς πλείστον χρόνον καρποῦσθαι ἐπιθυμῶν.
the of-himself sweet as most time to-reap desiring
 ἔστι μὲν δὴ καὶ ἄλλα κακά, ἀλλὰ τις δαίμων ἔμειξε b
there-are indeed then also other evils but some divinity mixed
 τοῖς πλείστοις ἐν τῷ παραντίκα ἡδονήν, οἷον κόλακι,
with-the most in the immediate a-pleasure such-as with-a-flatterer
 δεινῷ θηρίῳ καὶ βλάβῃ μεγάλη, ὅμως ἐπέμειξεν ἡ φύσις
a-terrible beast and a-harm great nevertheless mixed-in the nature
 ἡδονήν τινα οὐκ ἄμουσον, καί τις ἐταίραν ὥς βλαβερόν
a-pleasure some not unmusical and one a-courtesan as harmful
 ψέξειεν ἄν, καὶ ἄλλα πολλὰ τῶν τοιοῦτοτρόπων
would-blame — and other-things many of-the such-kinds
 θρεμμάτων τε καὶ ἐπιτηδευμάτων, οἷς τό γε καθ'
creatures both and pursuits to-which the at-least as-to
 ἡμέραν ἡδίστοισιν εἶναι ὑπάρχει· παιδικοῖς δὲ ἐραστῆς πρὸς
a-day most-pleasant to-be belongs to-a-beloved but a-lover besides
 τῷ βλαβερῷ καὶ εἰς τὸ συνημερεῖν πάντων ἀηδέστατον.
the harmful also for the to-spend-the-day of-all (is)-most-unpleasant
 ἥλικα γὰρ δὴ καὶ ὁ παλαιὸς λόγος τέρπει τὸν ἥλικα —
a-peer for indeed also the old saying (says)-delights the peer

ἡ γὰρ οἶμαι χρόνου ἰσότης ἐπ' ἴσας ἡδονὰς ἄγουσα δι'
the for I-think of-time equality to equal pleasures leading through
 ὁμοιότητα φιλίαν παρέχεται — ἀλλ' ὅμως κόρον γε
likeness friendship affords but nevertheless satiety at-least
 καὶ ἡ τούτων συνουσία ἔχει. καὶ μὴν τό γε ἀναγκαῖον
also the of-these company has and indeed the at-least necessary
 αὖ βαρὺ παντὶ περὶ πᾶν λέγεται. ὃ δὴ πρὸς τῇ
in-turn (is)-heavy to-everyone in everything it-is-said which indeed besides the
 ἀνομοιότητι μάλιστα ἐραστῆς πρὸς παιδικὰ ἔχει. νεωτέρῳ
unlikeness most a-lover toward a-beloved has with-a-younger
 γὰρ πρεσβύτερος συνὼν οὔθ' ἡμέρας οὔτε νυκτὸς ἐκὼν
for an-older being-together neither of-day nor of-night willingly
 ἀπολείπεται, ἀλλ' ὑπ' ἀνάγκης τε καὶ οὔστρου ἐλαύνεται,
is-parted but by necessity both and a-goat is-driven
 ὃς ἐκεῖνῳ μὲν ἡδονὰς αἰεὶ διδούς ἄγει, ὀρῶντι, ἀκούοντι,
who to-that-one indeed pleasures always giving leads to-one-seeing to-one-hearing
 ἀπτομένῳ, καὶ πᾶσαν αἴσθησιν αἰσθανομένῳ τοῦ ἐρωμένου,
to-one-touching and every sense perceiving of-the beloved
 ὥστε μεθ' ἡδονῆς ἀραρότως αὐτῷ ὑπηρετεῖν. τῷ δὲ
so-that with pleasure fittingly for-him to-serve to-the and
 δὴ ἐρωμένῳ ποῖον παραμύθιον ἢ τίνας ἡδονὰς διδούς
indeed beloved what consolation or what pleasures giving
 ποιήσει τὸν ἴσον χρόνον συνόντα μὴ οὐχὶ ἐπ' ἔσχατον
will-be-make the equal time being-with not — to the-extreme
 ἐλθεῖν ἀηδίας — ὀρῶντι μὲν ὄψιν πρεσβυτέραν καὶ
to-come of-disgust to-one-seeing indeed a-face older and
 οὐκ ἐν ὥρᾳ, ἐπομένων δὲ τῶν ἄλλων ταύτῃ, ἃ
not in bloom following and the others in-this-way which
 καὶ λόγῳ ἐστὶν ἀκούειν οὐκ ἐπιτερές, μὴ ὅτι δὴ
even in-word it-is to-hear not delightful not to-say indeed
 ἔργῳ ἀνάγκης αἰεὶ προσκειμένης μεταχειρίζεσθαι, φυλακάς
in-deed of-necessity always pressing to-handle guardings

τε δὴ καχυποτόπους φυλαττομένῳ διὰ παντὸς καὶ
both indeed suspicious to-one-guarding-himself through everything and
 πρὸς ἅπαντας, ἀκαίρους τε ἐπαίνους καὶ ὑπερβάλλοντας
before all untimely both praises and excessive
 ἀκούοντι, ὡς δ' αὖτως ψόγους νήφοντος μὲν οὐκ ἀνεκτοῦς,
to-one-hearing as and likewise blames of-one-sober indeed not endurable
 εἰς δὲ μέθην ἰόντος πρὸς τῷ μὴ ἀνεκτῷ ἐπαισχέεις,
into and drunkenness going besides the not endurable shameful
 παρρησία κατακορεῖ καὶ ἀναπεπταμένη χρωμένον;
frankness cloying and unrestrained using
 καὶ ἐρῶν μὲν βλαβερός τε καὶ ἀηδής, λήξας δὲ τοῦ 241
and loving indeed harmful both and unpleasant having-ceased and of-the
 ἔρωτος εἰς τὸν ἔπειτα χρόνον ἄπιστος, εἰς ὃν πολλὰ
love for the after time untrustworthy toward which many-things
 καὶ μετὰ πολλῶν ὀρκῶν τε καὶ δεήσεων ὑπισχνούμενος
and with many oaths both and entreaties promising
 μόγισ κατεῖχε τήν γ' ἐν τῷ τότε συνουσίαν ἐπίπονον
hardly be-held-out the at-least in the then company toilsome
 οὐσαν φέρειν δι' ἐλπίδα ἀγαθῶν. τότε δὴ δέον
being to-bear through a-hope of-good-things then indeed (it)-being-needful
 ἐκτίνειν, μεταβαλὼν ἄλλον ἄρχοντα ἐν αὐτῷ καὶ προστάτην,
to-pay-up having-changed another ruler in himself and master
 νοῦν καὶ σωφροσύνην ἀντ' ἔρωτος καὶ μανίας, ἄλλος
mind and temperance instead-of love and madness another
 γεγονὼς λέληθεν τὰ παιδικά. καὶ ὁ μὲν αὐτὸν
having-become he-escapes-notice the beloved and the-one indeed him
 χάριν ἀπαιτεῖ τῶν τότε, ὑπομμνήσκων τὰ πραχθέντα
a-favor demands of-the then reminding-(him)-of the-things done
 καὶ λεχθέντα, ὡς τῷ αὐτῷ διαλεγόμενος· ὁ δὲ
and said as with-the same conversing the-other and
 ὑπ' αἰσχύνῃς οὔτε εἰπεῖν τολμᾷ ὅτι ἄλλος γέγονεν, οὔθ'
from shame neither to-say dares that another he-has-become nor

ὅπως τὰ τῆς προτέρας ἀνοήτου ἀρχῆς ὀρκωμοσίᾳ
how the-things of-the former senseless rule oath-swearings
 τε καὶ ὑποσχέσεις ἐμπεδώσῃ ἔχει, νοῦν ἤδη ἐσχηκὼς καὶ
both and promises be-may-confirm be-has mind now having-got and
 σεσωφρονηκὼς, ἵνα μὴ πράττων ταῦτ' αὖτε πρόσθεν
having-become-temperate so-that not doing the-same as-the former
 ὁμοίως τε ἐκείνῳ καὶ ὁ αὐτὸς πάλιν γένηται. φυγὰς δὲ
like both to-that-man and the same again be-become a-fugitive indeed
 γίγνεται ἐκ τούτων, καὶ ἀπεστερηκὼς ὑπ' ἀνάγκης ὁ πρὶν
be-becomes from these and having-defaulted by necessity the before
 ἐραστής, ὁστράκου μεταπεσόντος, ἔεται φυγῇ μεταβαλὼν·
lover the-shell having-fallen-over he-rushes in-flight having-changed
 ὁ δὲ ἀναγκάζεται διώκειν ἀγανακτῶν καὶ ἐπιθεάζων,
the-other and is-compelled to-pursue being-vexed and calling-on-the-gods
 ἡγνοηκὼς τὸ ἅπαν ἐξ ἀρχῆς, ὅτι οὐκ ἄρα ἔδει
having-been-ignorant the whole from (the)-beginning that not then it-was-needful
 ποτὲ ἐρῶντι καὶ ὑπ' ἀνάγκης ἀνοήτῳ χαρίζεσθαι, ἀλλὰ
ever to-a-loving-one and by necessity senseless to-gratify but
 πολὺ μᾶλλον μὴ ἐρῶντι καὶ νοῦν ἔχοντι· εἰ δὲ μή,
much more to-a-not loving and mind having if and not
 ἀναγκαῖον εἶη ἐνδοῦναι αὐτὸν ἀπίστῳ, δυσκόλῳ,
necessary it-would-be to-give-up himself to-an-untrustworthy peevish
 φθονερῷ, ἀηδεῖ, βλαβερῷ μὲν πρὸς οὐσίαν, βλαβερῷ
envious unpleasant harmful indeed to property harmful
 δὲ πρὸς τὴν τοῦ σώματος ἑξῆς, πολὺ δὲ βλαβερωτάτῳ
and to the of-the body condition much and most-harmful
 πρὸς τὴν τῆς ψυχῆς παιδείαν, ἧς οὔτε ἀνθρώποις
to the of-the soul education of-which neither for-men
 οὔτε θεοῖς τῇ ἀληθείᾳ τιμιώτερον οὔτε ἔστιν οὔτε ποτὲ
nor for-gods in-the truth more-precious either is or ever
 ἔσται. ταῦτά τε οὖν χρὴ, ὦ παῖ, συννοεῖν, καὶ εἰδέναι
will-be these-things both then one-must O boy to-consider-well and to-know

τὴν ἐραστοῦ φιλίαν ὅτι οὐ μετ' εὐνοίας γίνεται, ἀλλὰ
the of-a-lover friendship that not with goodwill arises but
 σιτίου τρόπον, χάριν πλησμονῆς, ὡς λύκοι ἄρνas
of-food after-the-manner for-the-sake of-a-fill as wolves lambs
 ἀγαπῶσιν, ὡς παῖδα φιλοῦσιν ἐρασταί.

are-fond-of so a-boy love lovers
 τοῦτ' ἐκείνο, ὦ Φαῖδρε. οὐκέτ' ἂν τὸ πέρα ἀκούσαις
this (is)-that O Phaedrus no-longer — the further you-would-hear
 ἐμοῦ λέγοντος, ἀλλ' ἤδη σοι τέλος ἔχέτω ὁ λόγος.
of-me speaking but already for-you an-end let-have the discourse

PHAE. καίτοι ὥμην γε μεσοῦν αὐτόν, καὶ ἐρεῖν
and-yet I-thought at-least (that)-was-midway it and (that-you)-would-say
 τὰ ἴσα περὶ τοῦ μὴ ἐρῶντος, ὡς δεῖ ἐκείνῳ
the equal-things concerning the not loving-one that one-must to-that-one
 χαρίζεσθαι μᾶλλον, λέγων ὅσα αὖ ἔχει ἀγαθά· νῦν
to-gratify rather saying as-many in-turn he-has good-things now
 δὲ δῆ, ὦ Σώκρατες, τί ἀποπαύη;
and indeed O Socrates why do-you-break-off

VIII • SOCRATES RECANTS

Socrates breaks off and moves to cross the river, but his familiar sign stops him: he has offended against a god. If Love is a god or something divine, the two speeches were impious. Stesichorus was blinded for slandering Helen and recovered his sight by writing a palinode; Socrates will do the same, with his head uncovered.

SOC. οὐκ ᾔσθου, ὦ μακάριε, ὅτι ἤδη ἔπη φθέγγομαι
not did-you-notice O blessed-man that already epic-verses I-utter
 ἀλλ' οὐκέτι διθυράμβους, καὶ ταῦτα ψέγων; ἐὰν δ'
but no-longer dithyrambs and these-things blaming if and
 ἐπαινεῖν τὸν ἕτερον ἄρξωμαι, τί με οὔει ποιήσιν; ἄρ'
to-praise the other I-begin what me do-you-think about-to-do surely

οἶσθ' ὅτι ὑπὸ τῶν Νυμφῶν, αἷς με σὺ προύβαλες
do-you-know that by the Nymphs to-whom me you exposed
 ἐκ προνοίας, σαφῶς ἐνθουσιάσω; λέγω οὖν ἐνὶ λόγῳ
from forethought clearly I-shall-be-inspired I-say then in-one word
 ὅτι ὅσα τὸν ἕτερον λελοιδορήκαμεν, τῷ ἑτέρῳ
that as-many-things-as the one we-have-reviled to-the other
 τὰναντία τούτων ἀγαθὰ πρόσσεστιν. καὶ τί δεῖ μακροῦ
the-contraries of-these good-things belong and what need of-a-long
 λόγου; περὶ γὰρ ἀμφοῖν ἱκανῶς εἴρηται.
discourse concerning for both sufficiently it-has-been-said

242 καὶ οὕτω δὴ ὁ μῦθος ὅτι πάσχειν προσήκει αὐτῷ, τοῦτο
and so indeed the tale what to-suffer belongs to-it this
 πείσεται· ἀγὰρ τὸν ποταμὸν τοῦτον διαβάς ἀπέρχομαι
it-will-suffer and-I the river this having-crossed depart
 πρὶν ὑπὸ σοῦ τι μείζον ἀναγκασθῆναι.
before by you something greater to-be-compelled

PHAEO. μῆπω γε, ὦ Σώκρατες, πρὶν ἂν τὸ καῦμα παρέλθῃ.
not-yet at-least O Socrates before — the heat pass
 ἢ οὐχ ὁρᾷς ὥς σχεδὸν ἤδη μεσημβρία ἴσταται ἢ δὴ
or not do-you-see how nearly already midday stands the indeed
 καλουμένη σταθερά; ἀλλὰ περιμείναντες καὶ ἄμα
called stationary but having-waited and at-the-same-time
 περὶ τῶν εἰρημένων διαλεχθέντες, τάχα ἐπειδὰν ἀποψυχῇ
concerning the things-said having-conversed soon whenever it-cools
 ἵμεν.

let-us-go

b SOC. θεῖός γ' εἰ περὶ τοὺς λόγους, ὦ Φαῖδρε, καὶ
divine at-least you-are concerning the discourses O Phaedrus and
 ἀτεχνῶς θαυμάσιος. οἶμαι γὰρ ἐγὼ τῶν ἐπὶ τοῦ σοῦ
simply wonderful I-think for I of-the in the your
 βίου γεγονότων λόγων μηδένα πλείους ἢ σέ πεποιηκέναι
life having-arisen discourses no-one more than you to-have-caused

γεγενῆσθαι ἥτοι αὐτὸν λέγοντα ἢ ἄλλους ἐνί γέ
to-have-come-about either yourself speaking or others in-one at-least
 τῷ τρόπῳ προσαναγκάζοντα — Συμμίαν Θηβαῖον ἐξαίρῳ
some way compelling Simmias the-Theban I-except
 λόγου· τῶν δὲ ἄλλων πάμπλου κρατεῖς — καὶ νῦν
from-the-reckoning of-the and others vastly you-surpass and now
 αὖ δοκεῖς αἰτιός μοι γεγενῆσθαι λόγῳ τινὶ ῥηθῆναι.
in-turn you-seem the-cause to-me to-have-become of-a-discourse some to-be-spoken
 PHAE. οὐ πόλεμόν γε ἀγγέλλεις. ἀλλὰ πῶς δὴ καὶ τίνι
not war at-least you-announce but how indeed and what
 τούτῳ;

(is)-this

SOC. ἥνικ' ἔμελλον, ὠγαθέ, τὸν ποταμὸν διαβαίνειν, τὸ c
when I-was-about O-good-man the river to-cross the
 δαυμόνιον τε καὶ τὸ εἰωθὸς σημείον μοι γίγνεσθαι ἐγένετο —
divine both and the customary sign to-me to-come-to-be came
 ἀεὶ δέ με ἐπίσχει ὃ ἂν μέλλω πράττειν — καί τινα
always and me it-checks whatever — I-am-about to-do and some
 φωνὴν ἔδοξα αὐτόθεν ἀκοῦσαι, ἣ μὲ οὐκ ἐᾷ ἀπιέναι
voice I-thought from-that-very-spot to-hear which me not allows to-depart
 πρὶν ἂν ἀφοσιώσωμαι, ὥς δὴ τι ἡμαρτηκότα εἰς τὸ
before — I-purify-myself as indeed somewhat having-sinned against the
 θεῖον. εἰμὶ δὴ οὖν μάντις μέν, οὐ πάνν δὲ σπουδαῖος, ἀλλ'
divine I-am indeed then a-seer indeed not very and serious but
 ὥσπερ οἱ τὰ γράμματα φαῦλοι, ὅσον μὲν ἐμαυτῷ
just-as those in-the letters poor as-much-as indeed for-myself
 μόνον ἰκανός· σαφῶς οὖν ἤδη μανθάνω τὸ ἀμάρτημα. ὥς
only sufficient clearly then already I-understand the fault how
 δὴ τοι, ὦ ἐταῖρε, μαντικόν γέ τι καὶ ἡ ψυχὴ ἐμέ
indeed you-know O comrade prophetic at-least somewhat also the soul me

γὰρ ἔθραξε μὲν τι καὶ πάλαι λέγοντα τὸν λόγον, καὶ
for it-troubled indeed somewhat also long-ago speaking the discourse and
 πως ἔδυσωπούμην κατ' Ἴβυκον, μή τι παρὰ θεοῖς
somehow I-was-abashed according-to Ibycus lest somewhat before gods

d ἀμβλακὼν τιμὰν πρὸς ἀνθρώπων ἀμείψω·
having-erred honor from men I-exchange

νῦν δ' ἥσθημαι τὸ ἀμάρτημα.

now and I-have-perceived the fault

PHAE. λέγεις δὲ δὴ τί;

do-you-mean and indeed what

SOC. δεινόν, ὦ Φαῖδρε, δεινὸν λόγον αὐτός τε ἐκόμισας

a-dreadful O Phaedrus dreadful discourse yourself both you-brought

ἐμέ τε ἠνάγκασας εἰπεῖν.

me and you-compelled to-speak

PHAE. πῶς δῆ;

how indeed

SOC. εὐήθη καὶ ὑπό τι ἄσεβῃ· οὐ τίς ἂν

silly and in-a-measure somewhat impious than-which what —

εἴη δεινότερος;

would-be more-dreadful

PHAE. οὐδεῖς, εἴ γε σὺ ἀληθῇ λέγεις.

none if at-least you true-things say

SOC. τί οὖν; τὸν ἔρωτα οὐκ Ἀφροδίτης καὶ θεόν τινα

what then the love not of-Aphrodite and a-god some

ἡγῇ;

do-you-consider

PHAE. λέγεταί γε δῆ.

it-is-said at-least indeed

SOC. οὐ τι ὑπό γε Λυσίου, οὐδὲ ὑπὸ τοῦ σοῦ λόγου, e
 not at-all by at-least Lysias nor by the your discourse
 ὅς διὰ τοῦ ἐμοῦ στόματος καταφαρμακευθέντος ὑπὸ
 which through the my mouth having-been-drugged by
 σοῦ ἐλέχθη.

you was-spoken

εἰ δ' ἔστιν, ὥσπερ οὖν ἔστι, θεὸς ἢ τι θεῖον ὁ 243
 if and he-is just-as then he-is a-god or something divine —
 Ἔρω, οὐδὲν ἂν κακὸν εἴη, τὼ δὲ λόγῳ τὼ
 Love nothing — evil he-would-be the and two-discourses the
 νυνδὴ περὶ αὐτοῦ εἰπέτην ὡς τοιούτου ὄντος· ταύτη
 just-now concerning him spoke as of-such being in-this-way
 τε οὖν ἡμαρτανέτην περὶ τὸν ἔρωτα, ἔτι τε ἡ εὐήθεια
 both then they-erred concerning the love still and the silliness
 αὐτοῖν πάνυ ἀστεία, τὸ μηδὲν ὑγιὲς λέγοντε μηδὲ ἀληθὲς
 of-them-two very elegant the nothing sound saying nor true
 σεμνύνεσθαι ὡς τι ὄντε, εἰ ἄρα ἀνθρωπίσκους τινὰς
 to-give-themselves-airs as something being if then poor-mannikins some
 ἐξαπατήσαντε εὐδοκμήσειον ἐν αὐτοῖς. ἐμοὶ μὲν οὖν,
 having-deceived they-shall-be-well-thought-of among them for-me indeed then
 ὦ φίλε, καθήρασθαι ἀνάγκη· ἔστιν δὲ τοῖς ἀμαρτάνουσι
 O friend to-be-purified (there-is)-necessity there-is and for-those erring
 περὶ μυθολογίαν καθαρμὸς ἀρχαῖος, ὃν Ὅμηρος μὲν οὐκ
 concerning story-telling a-purification ancient which Homer indeed not
 ᾗσθητο, Στησίχορος δέ. τῶν γὰρ ὀμμάτων στερηθεὶς διὰ
 perceived Stesichorus but of-the for eyes having-been-deprived through

τὴν Ἑλένης κακηγορίαν οὐκ ἡγνόησεν ὥσπερ Ὅμηρος, ἀλλ'
the of-Helen slander not was-ignorant just-as Homer but
 ἅτε μουσικὸς ὢν ἔγνω τὴν αἰτίαν, καὶ ποιεῖ εὐθὺς —
inasmuch-as musical being he-knew the cause and he-makes at-once

οὐκ ἔστ' ἔτυμος λόγος οὗτος,
not is story this
 οὐδ' ἔβας ἐν νηυσὶν εὐσέλμοις,
nor you-went in ships well-benched
 οὐδ' ἵκεο Πέργαμα Τροίας·
nor you-came-to (the)-citadel of-Troy

καὶ ποιήσας δὴ πᾶσαν τὴν καλουμένην Παλινωδίαν
and having-made indeed all the called Palinode
 παραχρῆμα ἀνέβλεψεν. ἐγὼ οὖν σοφώτερος ἐκείνων
immediately he-saw-again I then wiser than-those
 γενήσομαι κατ' αὐτό γε τοῦτο· πρὶν γάρ τι παθεῖν
will-become in it at-least this before for something to-suffer
 διὰ τὴν τοῦ Ἔρωτος κακηγορίαν πειράσομαι αὐτῷ
through the — of-Love slander I-shall-try to-him
 ἀποδοῦναι τὴν παλινωδίαν, γυμνῇ τῇ κεφαλῇ καὶ οὐχ
to-render the palinode with-a-bare the head and not
 ὥσπερ τότε ὑπ' αἰσχύνῃς ἐγκεκαλυμμένος.
just-as then from shame having-covered-myself

The second speech begins. It is not true, Socrates says, that one should gratify the man who is not in love rather than the lover on the ground that the one is mad and the other sane. The greatest goods come to us through madness given by a god — the prophetess at Delphi, the priestesses at Dodona, the rites that free a family from ancient wraths, and the poetry of the Muses, beside which the work of the merely skillful is eclipsed.

PHAE. *τουτωνί, ὦ Σώκρατες, οὐκ ἔστιν ἅττ' ἂν ἐμοὶ*
than-these O Socrates not there-are what-things — to-me
εἶπες ἡδίω.

you-could-say more-pleasant

SOC. *καὶ γάρ, ὠγαθὲ Φαῖδρε, ἐννοεῖς ὡς ἀναιδῶς εἴρησθον* c
and for O-good Phaedrus you-perceive how shamelessly were-spoken
τὸ λόγῳ, οὗτός τε καὶ ὁ ἐκ τοῦ βιβλίου ῥηθείς.
the two-discourses this both and the from the book spoken
εἰ γὰρ ἀκούων τις τύχοι ἡμῶν γεννάδας καὶ πρᾶος
if for hearing someone should-happen of-us a-gentleman and mild
τὸ ἥθος, ἐτέρου δὲ τοιούτου ἐρῶν ἢ καὶ πρότερόν
in-the character of-another and such-a-one loving or also earlier
ποτε ἐρασθεῖς, λεγόντων ὡς διὰ σμικρὰ μεγάλας ἔχθρας
once having-loved (us)-saying that through small-things great enmities
οἱ ἐρασταὶ ἀναιροῦνται καὶ ἔχουσι πρὸς τὰ παιδικὰ
the lovers take-up and they-are toward the beloved
φθονερῶς τε καὶ βλαβερῶς, πῶς οὐκ ἂν οἶε αὐτὸν
enviously both and harmfully how not would do-you-think him
ἡγεῖσθαι ἀκούειν ἐν ναύταις που τεθραμμένων καὶ
to-consider to-hear among sailors I-suppose of-men-reared and
οὐδένα ἐλεύθερον ἔρωτα ἑωρακότων, πολλοῦ δ' ἂν
no free love having-seen far and would
δεῖν ἡμῖν ὁμολογεῖν ἃ ψέγομεν τὸν ἔρωτα;
to-fall-short for-us to-agree what-things we-blame the love

PHAEE. ἴσως νῆ Δι, ὦ Σώκρατες.

perhaps by Zeus O Socrates

SOC. τοῦτόν γε τοῖνυν ἔγωγε αἰσχυρόμενος, καὶ αὐτὸν
this-man at-least therefore I-at-least feeling-shame-before and himself
 τὸν ἔρωτα δεδιώς, ἐπιθυμῶ ποτίμῳ λόγῳ οἷον ἀλμυρὰν
the love fearing I-desire with-fresh discourse as-if a-salt
 ἀκοὴν ἀποκλύσασθαι· συμβουλεύω δὲ καὶ Λυσία ὅτι
hearing to-wash-off I-advice and also Lysias as
 τάχιστα γράψαι ὡς χρὴ ἐραστῇ μᾶλλον ἢ μὴ
most-quickly to-write that one-must to-a-lover rather than to-a-not
 ἐρῶντι ἐκ τῶν ὁμοίων χαρίζεσθαι.

loving from the like-cases to-gratify

c PHAEE. ἀλλ' εἰ ἴσθι ὅτι ἔξει τοῦθ' οὕτω· σοῦ γὰρ εἰπόντος
but well know that it-will-be this thus of-you for having-spoken
 τὸν τοῦ ἐραστοῦ ἔπαινον, πᾶσα ἀνάγκη Λυσίαν ὑπ' ἐμοῦ
the of-the lover praise every (is)-necessity Lysias by me
 ἀναγκασθῆναι γράψαι αὐτὸν περὶ τοῦ αὐτοῦ λόγον.

to-be-compelled to-write in-turn concerning the same a-discourse

SOC. τοῦτο μὲν πιστεύω, ἕωςπερ ἂν ἦς ὃς εἶ.

this indeed I-believe as-long-as — you-are who you-are

PHAEE. λέγε τοῖνυν θαρρῶν.

speak therefore taking-courage

SOC. ποῦ δὴ μοι ὁ παῖς πρὸς ὃν ἔλεγον; ἵνα
where indeed for-me (is)-the boy toward whom I-was-speaking so-that
 καὶ τοῦτο ἀκούσῃ, καὶ μὴ ἀνῆκοος ὢν φθάσῃ
also this he-may-hear and not unbearing being he-may-anticipate
 χαρισάμενος τῷ μὴ ἐρῶντι.

having-gratified to-the not loving-one

PHAEE. οὗτος παρά σοι μάλα πλησίον αἰεὶ πάρεστιν, ὅταν

this-one beside you very near always is-present whenever

σὺ βούλῃ.

you wish

SOC. οὕτωςι τοίνυν, ὦ παῖ καλέ, ἐννόησον, ὡς ὁ
thus-here therefore O boy fair consider that the
 μὲν πρότερος ἦν λόγος Φαίδρου τοῦ Πυθοκλέους,
indeed former was discourse of-Phaedrus the-(son) of-Pythocles
 Μυρρινουσίου ἀνδρός· ὃν δὲ μέλλω λέγειν, Στησιχόρου
of-Myrrhinus a-man which and I-am-about to-tell of-Stesichorus
 τοῦ Εὐφήμου, Ἱμεραίου. λεκτέος δὲ ὧδε, ὅτι οὐκ
the-(son) of-Euphemus of-Himera (it)-is-to-be-said and thus that not
 ἔστ' ἔτυμος λόγος ὃς ἂν παρόντος ἐραστοῦ τῷ μὴ
is true a-story which — being-present a-lover to-the not
 ἐρῶντι μᾶλλον φῆναι δεῖν χαρίζεσθαι, διότι δὴ ὁ μὲν
loving rather says (one)-must to-gratify because indeed the-one indeed
 μαίνεται, ὁ δὲ σωφρονεῖ. εἰ μὲν γὰρ ἦν ἀπλοῦν τὸ
is-mad the-other and is-sound-of-mind if indeed for it-were simple the
 μανίαν κακὸν εἶναι, καλῶς ἂν ἐλέγετο· νῦν δὲ τὰ μέγιστα
madness an-evil to-be finely — it-would-be-said now but the greatest
 τῶν ἀγαθῶν ἡμῖν γίνεταί διὰ μανίας, θεία μέντοι
of-the good-things for-us come through madness by-a-divine however
 δόσει διδομένης. ἥ τε γὰρ δὴ ἐν Δελφοῖς προφήτις
gift (it)-being-given the both for indeed at Delphi prophetess
 αἶ τ' ἐν Δωδώνῃ ἰέρειαι μανεῖσαι μὲν πολλὰ δὴ
the and at Dodona priestesses being-mad indeed many-things indeed
 καὶ καλὰ ἰδίᾳ τε καὶ δημοσίᾳ τὴν Ἑλλάδα ἡργάσαντο,
and fine privately both and publicly — Greece wrought
 σωφρονοῦσαι δὲ βραχέα ἢ οὐδέν· καὶ ἐὰν δὴ λέγωμεν
being-sound-of-mind but few-things or nothing and if indeed we-should-mention
 Σίβυλλάν τε καὶ ἄλλους, ὅσοι μαντικῇ χρώμενοι
Sibyl both and others as-many-as by-divination using
 ἐνθέω πολλὰ δὴ πολλοῖς προλέγοντες εἰς τὸ μέλλον
inspired many-things indeed to-many foretelling for the future
 ὥρθωσαν, μηκύνουмен ἂν δῆλα παντὶ λέγοντες.
set-right we-should-be-lengthening — (things)-plain to-everyone telling

245 τόδε μὴν ἄξιον ἐπιμαρτύρασθαι, ὅτι καὶ τῶν παλαιῶν
this indeed (is)-worth to-call-to-witness that also of-the ancients
 οἱ τὰ ὀνόματα τιθέμενοι οὐκ αἰσχρὸν ἡγοῦντο οὐδὲ
those the names appointing not shameful considered nor
 ὄνειδος μανίαν· οὐ γὰρ ἂν τῇ καλλίστῃ τέχνῃ, ἣ τὸ
a-reproach madness not for would to-the finest art by-which the
 μέλλον κρίνεται, αὐτὸ τοῦτο τοῦνομα ἐμπλέκοντες μανικὴν
future is-judged very this the-name interweaving manic
 ἐκάλεσαν. ἀλλ' ὡς καλοῦ ὄντος, ὅταν θεία
they-would-have-called-(it) but as fine being whenever by-a-divine
 μοῖρα γίγνηται, οὕτω νομίσαντες ἔθεντο, οἱ δὲ νῦν
dispensation it-arises so having-considered they-appointed-(it) those and now
 ἀπειροκάλως τὸ ταῦ ἐπεμβάλλοντες μαντικὴν ἐκάλεσαν. ἐπεὶ
tastelessly the tau inserting mantic they-called-(it) since
 καὶ τὴν γε τῶν ἐμφρόνων, ζήτησιν τοῦ μέλλοντος διὰ
also the at-least of-the sensible search of-the future through
 τε ὀρνίθων ποιουμένων καὶ τῶν ἄλλων σημείων, ἅτ'
both birds making and of-the other signs inasmuch-as
 ἐκ διανοίας ποριζομένων ἀνθρωπίνῃ οἴησει νοῦν τε καὶ
from thought providing to-human supposition intelligence both and
 ἱστορίαν, οἰονοϊστικὴν ἐπωνόμασαν, ἣν νῦν οἰωνιστικὴν
inquiry oionistic they-named which now oionistic
 τῷ ω σεμνύνοντες οἱ νέοι καλοῦσιν· ὅσῳ δὴ οὖν
by-the omega dignifying the moderns call by-how-much indeed then
 τελεώτερον καὶ ἐντιμότερον μαντικὴ οἰωνιστικῆς, τό τε
more-perfect and more-honored (is)-divination than-augury the both
 ὄνομα τοῦ ὀνόματος ἔργον τ' ἔργου, τόσῳ κάλλιον
name than-the name a-work and than-a-work by-so-much finer
 μαρτυροῦσιν οἱ παλαιοὶ μανίαν σωφροσύνης τὴν ἐκ
testify the ancients (that)-madness than-temperance the from
 θεοῦ τῆς παρ' ἀνθρώπων γιγνομένης. ἀλλὰ μὴν
a-god (is-finer)-than-the from men arising but indeed

νόσων γε καὶ πόνων τῶν μεγίστων, ἃ δὴ παλαιῶν
of-diseases at-least and of-toils the greatest which indeed of-ancient
ἐκ μνημιάτων ποθὲν ἔν τισι τῶν γενῶν ἡ μανία
from wraths from-somewhere in some of-the families the madness
ἐγγενομένη καὶ προφητεύσασα, οἷς ἔδει ἀπαλλαγὴν
having-arisen and having-propheesied to-whom it-was-needful a-release
ἠῦρετο, καταφυγοῦσα πρὸς θεῶν εὐχάς τε καὶ λατρείας,
found having-fled-for-refuge to of-gods prayers both and services
ὅθεν δὴ καθαρμῶν τε καὶ τελετῶν τυχοῦσα ἐξάντη
whence indeed of-purifications both and of-rites having-obtained free-of-harm
ἐποίησε τὸν ἔχοντα πρὸς τε τὸν παρόντα καὶ τὸν
it-made the (one)-having-(it) for both the present and the
ἔπειτα χρόνον, λύσιν τῷ ὀρθῶς μανέντι τε καὶ
after time a-release for-the-one rightly having-been-maddened both and
κατασχομένῳ τῶν παρόντων κακῶν εὐρομένη.
possessed of-the present evils having-found
τρίτῃ δὲ ἀπὸ Μουσῶν κατοκωχή τε καὶ μανία, λαβοῦσα
a-third and from (the)-Muses possession both and madness having-taken
ἀπαλὴν καὶ ἄβατον ψυχὴν, ἐγείρουσα καὶ ἐκβακχεύουσα
a-tender and untrodden soul rousing and inspiring-with-frenzy
κατὰ τε ᾠδὰς καὶ κατὰ τὴν ἄλλην ποίησιν, μυρία τῶν
in both songs and in the other poetry countless of-the
παλαιῶν ἔργα κοσμοῦσα τοὺς ἐπιγιγνομένους παιδεύει.
ancients deeds adorning those coming-after it-educates
ὅς δ' ἂν ἄνευ μανίας Μουσῶν ἐπὶ ποιητικὰς θύρας
whoever and — without madness of-(the)-Muses to poetic doors
ἀφίκηται, πεισθεὶς ὡς ἄρα ἐκ τέχνης ἱκανὸς ποιητὴς
comes persuaded that then from art a-competent poet
ἐσόμενος, ἀτελὴς αὐτός τε καὶ ἡ ποίησις ὑπὸ τῆς τῶν
about-to-be unfulfilled himself both and the poetry by the of-the
μαινομένων ἢ τοῦ σωφρονούντος ἠφανίσθη.
maddened the of-the sound-of-mind was-eclipsed

Socrates has more to tell of the good that god-sent madness does, and must now show that the madness of love is given for our greatest good fortune. The proof starts from the soul: every soul is immortal, since what moves itself never ceases to move, and what moves itself is a beginning, which cannot come to be or perish. He then likens the soul to a winged team with its charioteer — the gods' teams good throughout, ours mixed — and sets Zeus at the head of the procession riding up the vault of heaven.

- b τοσαῦτα μὲν σοι καὶ ἔτι πλείω ἔχω μανίας γιγνομένης
so-many indeed to-you and still more I-have of-madness arising
 ἀπὸ θεῶν λέγειν καλὰ ἔργα. ὥστε τοῦτό γε αὐτὸ μὴ
from gods to-tell fine works so-that this at-least itself not
 φοβώμεθα, μηδέ τις ἡμᾶς λόγος θορυβεῖτω δεδιττόμενος ὡς
let-us-fear nor any us argument let-disturb frightening-(us) that
 πρὸ τοῦ κεκηνημένου τὸν σῶφρονα δεῖ προαιρεῖσθαι
in-preference-to the stirred-one the sound-of-mind one-must to-choose
 φίλον· ἀλλὰ τόδε πρὸς ἐκείνῳ δείξας φερέσθω τὰ
a-friend but this besides that having-shown let-him-carry-off the
 νικητήρια, ὡς οὐκ ἐπ' ὠφελία ὁ ἔρως τῷ ἐρῶντι καὶ τῷ
prizes-of-victory that not for benefit the love to-the loving-one and to-the
 ἐρωμένῳ ἐκ θεῶν ἐπιπέμπεται. ἡμῖν δὲ ἀποδεικτέον αὖ
beloved from gods is-sent for-us and (it)-is-to-be-shown in-turn
 τοῦναντίον, ὡς ἐπ' εὐτυχία τῇ μεγίστῃ παρὰ θεῶν ἢ
the-contrary that for good-fortune the greatest from gods the
 τοιαύτη μανία δίδοται· ἢ δὲ δὴ ἀπόδειξις ἔσται δεινοῖς
such-a madness is-given the and indeed demonstration will-be to-the-clever
 μὲν ἄπιστος, σοφοῖς δὲ πιστή. δεῖ οὖν πρῶτον ψυχῆς
indeed unconvincing to-the-wise but convincing one-must then first of-soul

φύσεως περί θείας τε καὶ ἀνθρωπίνης ἰδόντα πάθη τε
of-nature concerning divine both and human having-seen experiences both
 καὶ ἔργα τὰληθὲς νοῆσαι ἀρχὴν δὲ ἀποδείξεως ἦδε.
and works the-truth to-perceive a-beginning and of-the-demonstration (is)-this
 ψυχὴν πᾶσα ἀθάνατος. τὸ γὰρ ἀεικίνητον ἀθάνατον· τὸ d
soul every (is)-immortal the for ever-moving (is)-immortal the-thing
 δ' ἄλλο κινεῖν καὶ ὑπ' ἄλλου κινούμενον, παύλαν ἔχον
and other moving and by another being-moved a-cessation having
 κινήσεως, παύλαν ἔχει ζωῆς. μόνον δὴ τὸ αὐτὸ κινεῖν,
of-motion a-cessation has of-life alone indeed the itself moving
 ἅτε οὐκ ἀπολείπον ἑαυτό, οὔποτε λήγει κινούμενον,
inasmuch-as not leaving itself never ceases being-moved
 ἀλλὰ καὶ τοῖς ἄλλοις ὅσα κινεῖται τοῦτο πηγὴ καὶ
but also for-the others as-many-as are-moved this (is)-a-fount and
 ἀρχὴ κινήσεως. ἀρχὴ δὲ ἀγένητον. ἐξ ἀρχῆς γὰρ
a-beginning of-motion a-beginning and (is)-ungenerated from a-beginning for
 ἀνάγκη πᾶν τὸ γινόμενον γίνεσθαι, αὐτὴν δὲ μὴδ'
(it-is)-necessary everything the coming-to-be to-come-to-be it and not-even
 ἐξ ενός· εἰ γὰρ ἔκ του ἀρχὴ γίνοιτο, οὐκ ἂν ἔτι
from one if for from something a-beginning should-come not — still
 ἀρχὴ γίνοιτο. ἐπειδὴ δὲ ἀγένητόν ἐστιν, καὶ ἀδιάφθορον
a-beginning it-would-be since and ungenerated it-is also indestructible
 αὐτὸ ἀνάγκη εἶναι. ἀρχῆς γὰρ δὴ ἀπολομένης οὔτε
it (it-is)-necessary to-be a-beginning for indeed having-perished neither
 αὐτὴ ποτε ἔκ του οὔτε ἄλλο ἐξ ἐκείνης γενήσεται,
it ever from something nor another from that will-come-to-be
 εἴπερ ἐξ ἀρχῆς δεῖ τὰ πάντα γίνεσθαι. οὕτω δὴ
if-indeed from a-beginning must the all-things to-come-to-be so indeed
 κινήσεως μὲν ἀρχὴ τὸ αὐτὸ αὐτὸ κινεῖν. τοῦτο
of-motion indeed (is)-the-beginning the itself itself moving this
 δὲ οὐτ' ἀπόλλυσθαι οὔτε γίνεσθαι δυνατόν, ἢ πάντα τε
and neither to-perish nor to-come-to-be (is)-possible or all both

οὐρανὸν πᾶσάν τε γῆν εἰς ἓν συμπεσοῦσαν στῆναι καὶ
heaven all and earth into one having-fallen-together to-stand and
 μήποτε αὖθις ἔχειν ὄθεν κινήντα γενήσεται. ἀθανάτου
never again to-have whence having-been-moved it-will-come-to-be immortal
 δὲ πεφασμένου τοῦ ὑφ' ἑαυτοῦ κινουμένου, ψυχῆς οὐσίαν
and having-been-shown the by itself being-moved of-soul (as)-essence
 τε καὶ λόγον τοῦτον αὐτόν τις λέγων οὐκ αἰσχυνέται.
both and definition this very-thing someone saying not will-feel-shame
 246 πᾶν γὰρ σῶμα, ᾧ μὲν ἔξωθεν τὸ κινεῖσθαι, ἄψυχον,
every for body to-which indeed from-outside the to-be-moved (is)-soulless
 ᾧ δὲ ἐνδοθεν αὐτῷ ἐξ αὐτοῦ, ἔμψυχον, ὡς ταύτης
to-which and from-within to-itself from itself (is)-ensouled as this
 οὔσης φύσεως ψυχῆς· εἰ δ' ἔστιν τοῦτο οὕτως ἔχον, μὴ
being the-nature of-soul if and is this so having not
 ἄλλο τι εἶναι τὸ αὐτὸ ἑαυτὸ κινεῖν ἢ ψυχὴν, ἐξ
another anything to-be the itself itself moving than soul from
 ἀνάγκης ἀγένητόν τε καὶ ἀθάνατον ψυχὴ ἂν εἴη.
necessity ungenerated both and immortal a-soul would be

- b περὶ μὲν οὖν ἀθανασίας αὐτῆς ἱκανῶς· περὶ δὲ
concerning indeed then immortality of-it (enough)-sufficiently concerning and
 τῆς ἰδέας αὐτῆς ὧδε λεκτέον. οἷον μὲν ἔστι, πάντῃ
the form of-it thus (it)-is-to-be-said of-what-sort indeed it-is in-every-way
 πάντως θείας εἶναι καὶ μακρᾶς διηγήσεως, ᾧ δὲ
altogether of-a-divine to-be and of-a-long narration to-what and
 ἔοικεν, ἀνθρωπίνης τε καὶ ἐλάττονος· ταύτῃ οὖν λέγωμεν.
it-is-like of-a-human both and lesser in-this-way then let-us-speak
 εἰοικέτω δὴ συμφύτῳ δυνάμει ὑποπτέρου ζεύγους τε καὶ
let-it-be-like indeed to-an-innate power of-a-winged team both and
 ἡνίοχου. θεῶν μὲν οὖν ἵπποι τε καὶ ἡνίοχοι πάντες αὐτοί
of-a-charioteer of-gods indeed then horses both and charioteers all themselves
 τε ἀγαθοὶ καὶ ἐξ ἀγαθῶν, τὸ δὲ τῶν ἄλλων μέμεικται.
both (are)-good and from good-stock the-team and of-the others has-been-mixed

καὶ πρῶτον μὲν ἡμῶν ὁ ἄρχων συνωρίδος ἡνιοχεῖ, εἶτα
and first indeed of-us the ruler of-a-pair drives then
 τῶν ἵππων ὁ μὲν αὐτῷ καλὸς τε καὶ ἀγαθὸς καὶ ἐκ
of-the horses the-one indeed for-him (is)-fair both and good and from
 τοιούτων, ὁ δ' ἐξ ἐναντίων τε καὶ ἐναντίος· χαλεπὴ
such the other (is)-from opposite-stock both and opposite hard
 δὴ καὶ δύσκολος ἐξ ἀνάγκης ἢ περὶ ἡμᾶς ἡνιόχῃσι.
indeed and troublesome from necessity the concerning us driving
 πῇ δὴ οὖν θνητόν τε καὶ ἀθάνατον ζῶον ἐκλήθη
how indeed then a-mortal both and an-immortal creature was-called
 πειρατέον εἰπεῖν. ψυχὴ πᾶσα παντὸς ἐπιμελεῖται τοῦ
(it)-is-to-be-attempted to-say soul every of-every takes-care the
 ἀψύχου, πάντα δὲ οὐρανὸν περιπολεῖ, ἄλλοτ' ἐν ἄλλοις
soulless every and heaven it-goes-about at-different-times in different
 εἶδεσι γιγνομένη. τελέα μὲν οὖν οὔσα καὶ ἐπτερωμένη
forms coming-to-be perfect indeed then being and feathered
 μετεωροπορεῖ τε καὶ πάντα τὸν κόσμον διοικεῖ, ἢ δὲ
it-travels-aloft both and all the world it-administers the and
 πετερορρησάσα φέρεται ἕως ἄν στερεοῦ τινος ἀντιλάβηται,
having-shed-its-feathers is-borne until — of-solid something it-takes-hold
 οὗ κατοικισθεῖσα, σῶμα γήϊνον λαβοῦσα, αὐτὸ αὐτὸ
where having-settled a-body earthy having-taken itself itself
 δοκοῦν κινεῖν διὰ τὴν ἐκείνης δύναμιν, ζῶον τὸ σύμπαν
seeming to-move through the of-that power a-creature the whole
 ἐκλήθη, ψυχὴ καὶ σῶμα παγέν, θνητόν τ' ἔσχεν
was-called soul and body having-been-compacted mortal and it-got
 ἐπωνυμίαν· ἀθάνατον δὲ οὐδ' ἐξ ἑνὸς λόγου λελογισμένου,
a-surname immortal but not-even from one reasoning having-been-reasoned
 ἀλλὰ πλάττομεν οὔτε ἰδόντες οὔτε ἱκανῶς νοήσαντες θεόν,
but we-fashion neither having-seen nor sufficiently having-conceived a-god
 ἀθάνατόν τι ζῶον, ἔχον μὲν ψυχὴν, ἔχον δὲ σῶμα,
an-immortal something creature having indeed a-soul having and a-body

τὸν αἰὲ δὲ χρόνον ταῦτα συμπεφυκότα. ἀλλὰ ταῦτα
the ever and time these having-grown-together but these-things
 μὲν δὴ, ὅπῃ τῷ θεῷ φίλον, ταύτῃ ἐχέτω τε
indeed then in-whatever-way to-the god (is)-dear in-that-way let-it-be both
 καὶ λεγέσθω· τὴν δὲ αἰτίαν τῆς τῶν πτερῶν ἀποβολῆς,
and let-it-be-said the and cause of-the of-the wings shedding
 δι' ἣν ψυχῆς ἀπορρεῖ, λάβωμεν. ἔστι δέ τις τοιάδε.

through which from-a-soul it-flows-away let-us-take it-is and some such
 e πέφυκεν ἡ πτεροῦ δύναμις τὸ ἐμβριθὲς ἄγειν ἄνω
it-is-natural the of-a-wing power the heavy to-lead upward
 μετεωρίζουσα ἣ τὸ τῶν θεῶν γένος οἰκεῖ, κεκοινώνηκε
raising-aloft where the of-the gods race dwells it-has-shared
 δέ πῃ μάλιστα τῶν περὶ τὸ σῶμα τοῦ θείου,
and somehow most of-the-things concerning the body of-the divine
 τὸ δὲ θεῖον καλόν, σοφόν, ἀγαθόν, καὶ πᾶν ὅτι
the and divine (is)-fair wise good and everything whatever
 τοιοῦτον· τούτοις δὴ τρέφεται τε καὶ αὖξεται μάλιστα
such by-these indeed is-nourished both and grows most
 γε τὸ τῆς ψυχῆς πτέρωμα, αἰσχροῦ δὲ καὶ κακῷ καὶ
at-least the of-the soul plumage by-the-ugly but and by-the-bad and
 τοῖς ἐναντίοις φθίνει τε καὶ διόλλυται.

by-the opposites it-wastes both and perishes
 247 ὁ μὲν δὴ μέγας ἡγεμὼν ἐν οὐρανῷ Ζεὺς, ἐλαύνων
the indeed then great leader in heaven Zeus driving
 πτηνὸν ἄρμα, πρῶτος πορεύεται, διακοσμῶν πάντα καὶ
a-winged chariot first goes ordering everything and
 ἐπιμελούμενος· τῷ δ' ἔπεται στρατιὰ θεῶν τε καὶ δαιμόνων,
caring-for-(it) him and follows an-army of-gods both and of-spirits
 κατὰ ἔνδεκα μέρη κεκοσμημένη. μένει γὰρ Ἑστία ἐν
according-to eleven parts having-been-marshaled remains for Hestia in
 θεῶν οἴκῳ μόνῃ· τῶν δὲ ἄλλων ὅσοι ἐν τῷ τῶν δώδεκα
of-gods (the)-house alone of-the and others as-many-as in the of-the twelve

ἀριθμῷ τεταγμένοι θεοὶ ἄρχοντες ἡγούνται κατὰ τάξιν
number having-been-ranked gods ruling lead according-to (the)-order
 ἣν ἕκαστος ἐτάχθη. πολλαὶ μὲν οὖν καὶ μακάριαι θέαι
in-which each was-ranked many indeed then and blessed sights
 τε καὶ διέξοδοι ἐντὸς οὐρανοῦ, ᾧς θεῶν γένος εὐδαιμόνων
both and passages within of-heaven which of-gods a-race of-blessed
 ἐπιστρέφεται πράττων ἕκαστος αὐτῶν τὸ αὐτοῦ, ἔπεται
traverses doing each of-them the of-himself follows
 δὲ ὁ αἰεὶ ἐθέλων τε καὶ δυνάμενος· φθόνος γὰρ ἔξω
and the-one ever willing both and able envy for outside
 θείου χοροῦ ἵσταται. ὅταν δὲ δὴ πρὸς δαῖτα καὶ ἐπὶ
of-a-divine chorus stands whenever and indeed to a-feast and to
 θοίνην ἴωσι, ἄκραν ἐπὶ τὴν ὑπουράνιον ἀψίδα πορεύονται
a-banquet they-go topmost to the sub-celestial vault they-march
 πρὸς ἄναντες, ἣ δὲ τὰ μὲν θεῶν ὀχήματα ἰσορρόπως
toward an-upward-slope where indeed the indeed of-gods chariots evenly-balanced
 εὐήνια ὄντα ῥαδίως πορεύεται, τὰ δὲ ἄλλα μόγις·
well-reined being easily go the and others with-difficulty
 βρίθει γὰρ ὁ τῆς κάκης ἵππος μετέχων, ἐπὶ τὴν γῆν
it-is-heavy for the of-the badness horse partaking toward the earth
 ῥέπων τε καὶ βαρύνων ᾧ μὴ καλῶς ἦν τεθραμμένος
inclining both and weighing-down for-whomever not finely was reared
 τῶν ἡνιόχων. ἐνθα δὴ πόνος τε καὶ ἀγὼν ἔσχατος
of-the charioteers there indeed toil both and a-struggle utmost
 ψυχῇ πρόκειται. αἱ μὲν γὰρ ἀθάνατοι καλούμεναι,
for-a-soul lies-before the-ones indeed for immortal called
 ἡνίκ' ἂν πρὸς ἄκρῳ γένωνται, ἔξω πορευθεῖσαι ἕστησαν
when — at (the)-summit they-come outside having-gone they-stood
 ἐπὶ τῷ τοῦ οὐρανοῦ νώτῳ, στάσας δὲ αὐτὰς περιάγει
upon the of-the heaven back having-stood and them carries-round
 ἡ περιφορά, αἱ δὲ θεωροῦσι τὰ ἔξω τοῦ οὐρανοῦ.
the revolution the-ones and behold the-things outside of-the heaven

No poet here has ever sung the place beyond heaven as it deserves. There the colorless, shapeless, intangible being that truly is, visible to mind alone, is beheld by the gods; other souls rise and sink as their horses fight, and many go away with their wings broken. ByAdrasteia's ordinance a soul that fails to see and falls to earth is sown into one of nine kinds of life by how much it saw, and only the philosopher's mind, recalling what it saw, grows its wings again.

d τὸν δὲ ὑπερουράνιον τόπον οὔτε τις ὕμνησέ πω τῶν
the and supra-celestial place neither anyone has-hymned yet of-the
τῇδε ποιητῆς οὔτε ποτὲ ὕμνήσει κατ' ἄξιαν. ἔχει δὲ
here poet nor ever will-hymn according-to worth it-is and
ὥδε — τολμητέον γὰρ οὖν τό γε ἀληθὲς εἰπεῖν, ἄλλως
thus (it)-is-to-be-dared for then the at-least true to-say otherwise
τε καὶ περὶ ἀληθείας λέγοντα — ἢ γὰρ ἀχρώματος τε
both and concerning truth speaking the for colorless both
καὶ ἀσχημάτιστος καὶ ἀναφῆς οὐσία ὄντως οὔσα, ψυχῆς
and shapeless and intangible essence really being of-soul
κυβερνήτῃ μόνῳ θεατῇ νῶ, περὶ ἣν τὸ τῆς ἀληθοῦς
to-(the)-helmsman alone visible to-mind concerning which the of-the true
ἐπιστήμης γένος, τοῦτον ἔχει τὸν τόπον. ἄτ' οὖν θεοῦ
knowledge kind this has the place inasmuch-as then of-a-god
διάνοια νῶ τε καὶ ἐπιστήμῃ ἀκηράτῳ τρεφομένη, καὶ
thought by-mind both and by-knowledge unmixed being-nourished and
ἀπάσης ψυχῆς ὅση ἂν μέλη τὸ προσήκον δέξασθαι,
of-every soul to-whichever — it-cares the fitting to-receive
ἰδούσα διὰ χρόνου τὸ ὄν ἀγαπᾷ τε καὶ θεωροῦσα τἀληθῆ
having-seen after a-time the being it-is-content both and beholding the-truth
τρέφεται καὶ εὐπαθεῖ, ἕως ἂν κύκλῳ ἢ περιφορᾷ εἰς ταῦτόν
it-is-nourished and it-fares-well until — in-a-circle the revolution into the-same
περιενέγκῃ. ἐν δὲ τῇ περιόδῳ καθορᾷ μὲν αὐτὴν δικαιοσύνην,
brings-round in and the circuit it-beholds indeed itself justice

καθορᾷ δὲ σωφροσύνην, καθορᾷ δὲ ἐπιστήμην, οὐχ ἧ
it-beholds and temperance it-beholds and knowledge not to-which
 γένεσις πρόσεστιν, οὐδ' ἧ ἐστίν που ἑτέρα ἐν ἑτέρῳ
becoming belongs nor which is I-suppose one in another
 οὔσα ὦν ἡμεῖς νῦν ὄντων καλοῦμεν, ἀλλὰ τὴν ἐν τῷ
being of-the-things we now being call but the in the
 ὃ ἐστίν ὃν ὄντως ἐπιστήμην οὔσαν· καὶ τᾶλλα ὡσαύτως
what is being really knowledge being and the-rest likewise
 τὰ ὄντα ὄντως θεασαμένη καὶ ἐστιαθεῖσα, δῶσα
the-things being really having-beheld and having-been-feasted having-sunk
 πάλιν εἰς τὸ εἶσω τοῦ οὐρανοῦ, οἴκαδε ἦλθεν. ἐλθούσης δὲ
again into the within of-the heaven homeward it-came having-come and
 αὐτῆς ὁ ἡνίοχος πρὸς τὴν φάτνην τοὺς ἵππους στήσας
it the charioteer toward the manger the horses having-set
 παρέβαλεν ἀμβροσίαν τε καὶ ἐπ' αὐτῇ νέκταρ ἐπότισεν.
threw-beside-(them) ambrosia both and upon it nectar he-gave-to-drink
 καὶ οὗτος μὲν θεῶν βίος· αἱ δὲ ἄλλαι ψυχαί, ἡ μὲν 248
and this indeed of-gods (is)-the-life the and other souls the-one indeed
 ἄριστα θεῷ ἐπομένη καὶ εἰκασμένη ὑπερῆρεν εἰς τὸν
best a-god following and having-been-made-like lifted into the
 ἔξω τόπον τὴν τοῦ ἡνιόχου κεφαλὴν, καὶ συμπεριηνέχθη
outside place the of-the charioteer head and was-carried-round
 τὴν περιφοράν, θορυβουμένη ὑπὸ τῶν ἵππων καὶ μόγῃς
the revolution being-troubled by the horses and with-difficulty
 καθορῶσα τὰ ὄντα· ἡ δὲ τότε μὲν ἦρεν,
beholding the-things being the-one and at-one-time indeed raised-(it)
 τότε δ' ἔδυν, βιαζομένων δὲ τῶν ἵππων τὰ μὲν
at-another and it-sank being-forced and the horses the-things indeed
 εἶδεν, τὰ δ' οὔ. αἱ δὲ δὴ ἄλλαι γλιχόμεναι μὲν
it-saw the-things and not the-ones and indeed others striving indeed
 ἅπασαι τοῦ ἄνω ἔπονται, ἀδυνατοῦσαι δέ, ὑποβρύχαι
all of-the above follow being-unable but sunk-beneath

συμπεριφέρονται, πατοῦσαι ἀλλήλας καὶ ἐπιβάλλουσαι,
they-are-carried-round trampling one-another and falling-upon
 ἑτέρα πρὸ τῆς ἑτέρας πειρωμένη γενέσθαι. θόρυβος οὖν καὶ
one before the other trying to-get an-uproar then and
 ἄμιλλα καὶ ἰδρὼς ἔσχατος γίγνεται, οὗ δὴ κακία
a-contention and sweat utmost arises where indeed by-the-badness
 ἡνιόχων πολλὰ μὲν χωλεύονται, πολλὰ δὲ πολλὰ πτερὰ
of-charioteers many indeed go-lame many and many wings
 θραύονται· πᾶσαι δὲ πολλὴν ἔχουσαι πόνον ἀτελεῖς τῆς τοῦ
are-broken all and much having toil unfulfilled of-the of-the
 ὄντος θεάς ἀπέρχονται, καὶ ἀπελθοῦσαι τροφῇ δοξαστῇ
being sight go-away and having-gone-away on-food conjectural
 χρῶνται. οὗ δ' ἔνεχ' ἡ πολλὴ σπουδὴ τὸ ἀληθείας
they-use of-which and for-the-sake the great earnestness the of-truth
 ἰδεῖν πεδίον οὗ ἐστίν, ἣ τε δὴ προσήκουσα ψυχῆς τῷ
to-see plain where is the both indeed fitting of-soul for-the
 ἀρίστῳ νομῇ ἐκ τοῦ ἐκεῖ λειμῶνος τυγχάνει οὖσα, ἣ τε
best pasture from the there meadow happens being the and
 τοῦ πτεροῦ φύσις, ᾧ ψυχὴ κουφίζεται, τούτῳ τρέφεται.
of-the wing nature by-which a-soul is-lightened by-this is-nourished
 d θεσμός τε Ἀδραστείας ὄδε. ἥτις ἂν ψυχὴ θεῷ συνοπαδὸς
an-ordinance and of-Adrasteia (is)-this whichever — soul a-god a-fellow-traveler
 γενομένη κατ' ἰδέει τι τῶν ἀληθῶν, μέχρι τε τῆς ἑτέρας
having-become may-behold something of-the true-things until both the other
 περιόδου εἶναι ἀπήμονα, καὶ αἰ τοῦτο δύνηται ποιεῖν,
circuit to-be unharmed and-if always this she-be-able to-do
 αἰ ἀβλαβῇ εἶναι· ὅταν δὲ ἀδυνατήσασα ἐπισπείσθαι μὴ
always unharmed to-be whenever and having-been-unable to-follow not
 ἴδῃ, καὶ τινι συντυχίᾳ χρησαμένη λήθῃς τε καὶ κακίας
she-see and by-some chance having-met of-forgetfulness both and of-badness
 πλησθεῖσα βαρυνθῇ, βαρυνθεῖσα δὲ πτερορρυσήῃ
having-been-filled she-be-weighed-down having-been-weighed-down and she-shed-her-feathers

τε καὶ ἐπὶ τὴν γῆν πέσῃ, τότε νόμος ταύτην μὴ φυτεῦσαι
both and to the earth she-fall then (it-is)-a-law her not to-plant
 εἰς μηδεμίαν θήρειον φύσιν ἐν τῇ πρώτῃ γενέσει, ἀλλὰ
into any beast-like nature in the first generation but
 τὴν μὲν πλείστα ἰδοῦσαν εἰς γονὴν ἀνδρὸς γενησομένου
the-one indeed most having-seen into a-seed of-a-man about-to-become
 φιλοσόφου ἢ φιλοκάλου ἢ μουσικοῦ τινος καὶ ἐρωτικοῦ, τὴν
a-philosopher or a-lover-of-beauty or musical some and amorous the
 δὲ δευτέραν εἰς βασιλέως ἐννόμου ἢ πολεμικοῦ καὶ ἀρχικοῦ,
and second into of-a-king law-abiding or warlike and fit-to-rule
 τρίτην εἰς πολιτικοῦ ἢ τινος οἰκονομικοῦ ἢ χρηματιστικοῦ,
a-third into of-a-statesman or of-some household-manager or money-maker
 τετάρτην εἰς φιλοπόνου ἢ γυμναστικοῦ ἢ περὶ σώματος
a-fourth into of-a-lover-of-toil or of-a-gymnast or concerning of-body
 ἱασίν τινος ἐσομένου, πέμπτην μαντικὸν βίον ἢ τινα
a-cure of-someone about-to-be a-fifth a-prophetic life or some
 τελεστικὸν ἔξουσιν· ἕκτη ποιητικὸς ἢ τῶν περὶ μίμησιν
mystic about-to-have for-a-sixth a-poet or of-those concerning imitation
 τις ἄλλος ἀρμόσει, ἑβδόμη δημιουργικὸς ἢ γεωργικὸς,
someone other will-fit for-a-seventh a-craftsman or a-farmer
 ὀγδόη σοφιστικὸς ἢ δημοκοπικός, ἐνάτη τυραννικός.
for-an-eighth a-sophist or a-demagogue for-a-ninth a-tyrant
 ἐν δὴ τοῦτοις ἅπασιν ὃς μὲν ἂν δικαίως διαγάγῃ
in indeed these all whoever indeed — justly may-pass-his-life
 ἀμείνους μοίρας μεταλαμβάνει, ὃς δ' ἂν ἀδίκως,
of-a-better lot partakes whoever and — unjustly
 χείρονος· εἰς μὲν γὰρ τὸ αὐτὸ ὅθεν ἦκει ἡ ψυχὴ ἐκάστη
of-a-worse into indeed for the same whence has-come the soul each
 οὐκ ἀφικνεῖται ἐτῶν μυρίων — οὐ γὰρ πτεροῦται πρὸ
not it-arrives of-years ten-thousand not for it-is-feathered before
 τοσούτου χρόνου — πλὴν ἢ τοῦ φιλοσοφήσαντος ἀδόλως
so-great a-time except the of-the having-philosophized guilelessly

249

ἢ παιδεραστήσαντος μετὰ φιλοσοφίας, αὐται δὲ τρίτη
or having-loved-boys with philosophy these and in-a-third
 περιόδῳ τῇ χιλιετῇ, ἐὰν ἔλονται τρὶς ἐφεξῆς τὸν βίον
circuit the thousand-year if they-choose thrice in-succession the life
 τοῦτον, οὕτω περωθεῖσαι τρισχιλιοστῷ ἔτει ἀπέρχονται.
this so having-been-feathered in-the-three-thousandth year they-depart
 αἱ δὲ ἄλλαι, ὅταν τὸν πρῶτον βίον τελευτήσωσιν,
the and others whenever the first life they-end
 κρίσεως ἔτυχον, κριθεῖσαι δὲ αἱ μὲν εἰς τὰ ὑπὸ
of-judgment they-obtain having-been-judged and the-ones indeed into the under
 γῆς δικαιοτήρια ἐλθοῦσαι δίκην ἐκτίνουσιν, αἱ δ'
earth places-of-judgment having-gone a-penalty pay the-ones and
 εἰς τοῦρανοῦ τινα τόπον ὑπὸ τῆς Δίκης κουφισθεῖσαι
into of-heaven some place by — Justice having-been-lightened
 διάγουσιν ἀξίως οὗ ἐν ἀνθρώπου εἶδει ἐβίωσαν βίον. τῷ
pass-their-time worthily of-which in of-a-man form they-lived a-life in-the
 δὲ χιλιοστῷ ἀμφοτέραι ἀφικνούμεναι ἐπὶ κλήρωσίν τε καὶ
and thousandth both arriving at an-allotment both and
 αἵρεσιν τοῦ δευτέρου βίου αἰροῦνται ὃν ἂν θέλῃ ἐκάστη.
a-choice of-the second life they-choose which — may-wish each
 ἔνθα καὶ εἰς θηρίου βίον ἀνθρωπίνῃ ψυχῇ ἀφικνεῖται, καὶ
there also into of-a-beast a-life a-human soul comes and
 ἐκ θηρίου ὃς ποτε ἄνθρωπος ἦν πάλιν εἰς ἄνθρωπον.
from a-beast who once a-man was again into a-man
 οὐ γὰρ ἢ γε μήποτε ἰδοῦσα τὴν ἀλήθειαν εἰς τόδε
not for the-one at-least never having-seen the truth into this
 ἥξει τὸ σχῆμα. δεῖ γὰρ ἄνθρωπον συνιέναι κατ'
will-come the shape it-must for a-man to-understand according-to
 εἶδος λεγόμενον, ἐκ πολλῶν ἰὼν αἰσθήσεων εἰς ἓν λογισμῷ
a-form (that)-being-spoken from many going perceptions into one by-reasoning
 συναιρούμενον· τοῦτο δ' ἐστὶν ἀνάμνησις ἐκείνων ἃ ποτ'
being-gathered this and is a-recollection of-those-things which once

εἶδεν ἡμῶν ἢ ψυχὴν συμπορευθεῖσα θεῶ καὶ ὑπεριδούσα
saw of-us the soul having-traveled-with a-god and having-looked-down-on
 ἃ νῦν εἶναί φαμεν, καὶ ἀνακύψασα εἰς τὸ ὄν ὄντως.
what now to-be we-say and having-lifted-its-head into the being really
 διὸ δὴ δικαίως μόνη πτεροῦται ἢ τοῦ φιλοσόφου
wherefore indeed justly alone is-feathered the of-the philosopher
 διάνοια· πρὸς γὰρ ἐκείνοις αἰεὶ ἔστιν μνήμη κατὰ
thought toward for those-things always it-is by-memory according-to
 δύναμιν, πρὸς οἷσπερ θεὸς ὢν θεῖός ἐστιν. τοῖς δὲ
power toward the-very-things a-god being divine he-is with-the and
 δὴ τοιούτοις ἀνὴρ ὑπομνήμασιν ὀρθῶς χρώμενος, τελέους
indeed such a-man reminders rightly using perfect
 αἰεὶ τελετὰς τελούμενος, τέλεος ὄντως ὁ μόνος γίγνεται·
always rites being-initiated-in perfect really alone becomes
 ἐξιστάμενος δὲ τῶν ἀνθρωπίνων σπουδασμάτων καὶ πρὸς
standing-apart and of-the human pursuits and toward
 τῷ θεῷ γιγνόμενος, νουθετεῖται μὲν ὑπὸ τῶν πολλῶν
the divine coming he-is-admonished indeed by the many
 ὥς παρακινῶν, ἐνθουσιάζων δὲ λέληθεν τοὺς πολλοὺς.
as being-deranged (that-he-is)-inspired but he-escapes-notice the many

XII • RECOLLECTION AND THE GROWTH OF THE WINGS

The argument has come round to the fourth madness: a man who sees beauty here, and is reminded of the true beauty, grows wings and is charged with being mad. Every soul has seen the things that are, or it could not have entered a human body, but few can still be reminded of them; of those things beauty alone shines through the keenest of our senses. The newly initiated shudders at a godlike face and reveres the boy as a god; his wings swell and itch as they grow, and apart from the boy the soul rages sleepless until it sees him again. Men call this love.

ε ἔστι δὴ οὖν δεῦρο ὁ πᾶς ἥκων λόγος περὶ
there-is indeed then hither the whole having-come argument concerning
 τῆς τετάρτης μανίας — ἣν ὅταν τὸ τῇδὲ τις ὁρῶν
the fourth madness which whenever the here someone seeing
 κάλλος, τοῦ ἀληθοῦς ἀναμνησκόμενος, πετρώται τε
beauty of-the true being-reminded is-feathered both
 καὶ ἀναπτερούμενος προθυμούμενος ἀναπτέσθαι, ἀδυνατῶν
and being-re-feathered eager to-fly-up being-unable
 δέ, ὄρνιθος δίκην βλέπων ἄνω, τῶν κάτω
and of-a-bird after-the-manner looking upward of-the-things below
 δὲ ἀμελῶν, αἰτίαν ἔχει ὡς μανικῶς διακείμενος — ὡς
and neglecting a-charge he-has as madly being-disposed that
 ἄρα αὕτη πασῶν τῶν ἐνθουσιάσεων ἀρίστη τε καὶ ἐξ
then this of-all the inspirations best both and from
 ἀρίστων τῶν τε ἔχοντι καὶ τῶν κοινωνοῦντι αὐτῆς
best for-the both (one)-having-(it) and for-the (one)-sharing of-it
 γίνεται, καὶ ὅτι ταύτης μετέχων τῆς μανίας ὁ ἐρῶν
becomes and that of-this partaking of-the madness the (one)-loving
 τῶν καλῶν ἐραστῆς καλεῖται.
of-the beautiful a-lover is-called

250 καθάπερ γὰρ εἴρηται, πᾶσα μὲν ἀνθρώπου ψυχὴ φύσει
just-as for it-has-been-said every indeed of-a-man soul by-nature
 τεθέαται τὰ ὄντα, ἣ οὐκ ἂν ἦλθεν εἰς τόδε τὸ
has-beheld the-things being or not — it-would-have-come into this the
 ζῶον· ἀναμνησκεισθαι δὲ ἐκ τῶνδε ἐκεῖνα οὐ ῥάδιον
creature to-be-reminded and from these-things those-things (is)-not easy
 ἀπάσῃ, οὔτε ὅσαι βραχέως εἶδον τότε τὰκεῖ, οὔθ'
for-every neither (for)-as-many-as briefly saw then the-things-there nor
 αἱ δεῦρο πεσοῦσαι ἐδυστύχησαν, ὥστε ὑπὸ τινων
(for)-those-who hither having-fallen were-unlucky so-that by certain
 ὁμιλιῶν ἐπὶ τὸ ἄδικον τραπόμεναι λήθην ὧν τότε
associations toward the unjust having-turned a-forgetting of-what-things then

εἶδον ἱερῶν ἔχειν. ὀλίγαι δὴ λείπονται αἷς τὸ τῆς
they-saw holy to-have few indeed are-left for-whom the of-the
 μνήμης ἱκανῶς πάρεστιν· αὐται δέ, ὅταν τι τῶν
memory sufficiently is-present these and whenever some of-the-things
 ἐκεῖ ὁμοίωμα ἴδωσιν, ἐκπλήττονται καὶ οὐκέτ' ἐν αὐτῶν
there likeness they-see are-struck and no-longer in themselves
 γίνονται, ὃ δ' ἔστι τὸ πάθος ἀγνοοῦσι διὰ τὸ μὴ
they-are what and is the experience they-know-not through the not
 ἱκανῶς διαισθάνεσθαι. δικαιοσύνης μὲν οὖν καὶ σωφροσύνης
sufficiently to-discern of-justice indeed then and of-temperance
 καὶ ὅσα ἄλλα τίμια ψυχαῖς οὐκ ἔνεστι φέγγος οὐδὲν
and as-many other precious for-souls not is-there a-brightness any
 ἐν τοῖς τῇδε ὁμοιώμασιν, ἀλλὰ δι' ἀμυδρῶν ὀργάνων
in the here likenesses but through dim organs
 μόγισ αὐτῶν καὶ ὀλίγοι ἐπὶ τὰς εἰκόνας ἰόντες θεῶνται τὸ
hardly of-them and few to the images going behold the
 τοῦ εἰκασθέντος γένος· κάλλος δὲ τότε ἦν ἰδεῖν λαμπρόν,
of-the (thing)-imaged kind beauty and then was to-see radiant
 ὅτε σὺν εὐδαίμονι χορῶ μακαρίαν ὄψιν τε καὶ θέαν,
when with a-blessed chorus a-blissful sight both and vision
 ἐπόμενοι μετὰ μὲν Διὸς ἡμεῖς, ἄλλοι δὲ μετ' ἄλλου θεῶν,
following with indeed Zeus we others and with another of-gods
 εἰδόν τε καὶ ἐτελοῦντο τῶν τελετῶν ἣν θέμις λέγειν
saw both and were-initiated of-the rites which (it-is)-lawful to-call
 μακαριωτάτην, ἣν ὠργιάζομεν ὁλόκληροι μὲν αὐτοὶ
most-blessed which we-celebrated whole indeed ourselves
 ὄντες καὶ ἀπαθείς κακῶν ὅσα ἡμᾶς ἐν ὑστέρω χρόνῳ
being and unaffected of-evils as-many-as us in later time
 ὑπέμενεν, ὁλόκληρα δὲ καὶ ἀπλᾶ καὶ ἀτρεμῇ καὶ εὐδαίμονα
awaited whole and and simple and unshaken and blissful
 φάσματα μνουμένοι τε καὶ ἐποπτεύοντες ἐν αὐγῇ καθαρᾷ,
apparitions being-initiated both and beholding in a-light pure

καθαροὶ ὄντες καὶ ἀσήμαντοι τούτου ὃ νῦν δὴ σῶμα
 pure being and unmarked of-this which now indeed a-body
 περιφέροντες ὀνομάζομεν, ὁστρέου τρόπον δεδεσμευμένοι.
 carrying-about we-name of-an-oyster after-the-manner imprisoned

- d ταῦτα μὲν οὖν μνήμη κεχαρίσθω, δι' ἣν πόθῳ
 these-things indeed then to-memory let-them-be-a-favor through which by-longing
 τῶν τότε νῦν μακρότερα εἴρηται· περὶ δὲ κάλλους,
 of-the-things then now at-greater-length it-has-been-said concerning and beauty
 ὥσπερ εἵπομεν, μετ' ἐκείνων τε ἔλαμπεν ὄν, δευρὸ
 just-as we-said with those both it-was-shining being hither
 τ' ἐλθόντες κατειλήφαμεν αὐτὸ διὰ τῆς ἐναργεστάτης
 and having-come we-have-grasped it through the clearest
 αἰσθήσεως τῶν ἡμετέρων στίλβον ἐναργέστατα. ὅψις γὰρ
 perception of-the ours glittering most-clearly sight for
 ἡμῖν ὀξύτατη τῶν διὰ τοῦ σώματος ἔρχεται αἰσθήσεων,
 for-us (is)-keenest of-the through the body coming perceptions
 ἥ φρόνησις οὐχ ὀράται — δεινὸς γὰρ ἂν παρέιχεν
 by-which wisdom not is-seen terrible for — it-would-afford
 ἔρωτας, εἴ τι τοιοῦτον ἐαυτῆς ἐναργὲς εἶδωλον παρέιχετο
 loves if some such of-itself clear image it-afforded
 εἰς ὅψιν ἰόν — καὶ τᾶλλα ὅσα ἐραστά· νῦν δὲ κάλλος
 into sight coming and the-rest as-many-as (are)-lovable now but beauty
 μόνον ταύτην ἔσχε μοῖραν, ὥστ' ἐκφανέστατον εἶναι καὶ
 alone this got portion so-as most-manifest to-be and
 ἐρασμιώτατον.

most-lovable

- 251 ὁ μὲν οὖν μὴ νεοτελὴς ἢ διεφθαρμένος οὐκ ὀξέως
 the-one indeed then not newly-initiated or corrupted not keenly
 ἐνθένδε ἐκείσε φέρεται πρὸς αὐτὸ τὸ κάλλος, θεώμενος
 from-here thither is-borne toward itself the beauty beholding
 αὐτοῦ τὴν τῇδε ἐπωνυμίαν, ὥστ' οὐ σέβεται προσορῶν,
 of-it the here namesake so-that not he-reveres looking-at-(it)

ἀλλ' ἡδονῇ παραδούς τετράποδος νόμον βαίνειν
but to-pleasure having-given(-himself) of-a-four-footed-beast after-the-way to-mount
 ἐπιχειρεῖ καὶ παιδοσπορεῖν, καὶ ὕβρει προσομιλῶν οὐ
he-attempts and to-sow-children and with-wantonness consorting not
 δέδουκεν οὐδ' αἰσχύνεται παρὰ φύσιν ἡδονὴν διώκων· ὁ
he-fears nor he-is-ashamed contrary-to nature pleasure pursuing the-one
 δὲ ἀρτιτελής, ὁ τῶν τότε πολυθεάμων, ὅταν θεοειδὲς
and newly-initiated the of-the-things then much-beholding whenever a-god-like
 πρόσωπον ἴδῃ κάλλος εὖ μεμιμημένον ἢ τινα σώματος
face he-sees beauty well having-imitated or some of-body
 ιδέαν, πρῶτον μὲν ἔφριξε καί τι τῶν τότε ὑπῆλθεν
form first indeed he-shuddered and something of-the-things then came-over
 αὐτὸν δειμάτων, εἶτα προσορῶν ὡς θεὸν σέβεται, καὶ εἰ
him of-terrors then looking-at-(it) as a-god he-reveres-(him) and if
 μὴ ἐδεδίει τὴν τῆς σφόδρα μανίας δόξαν, θύοι
not he-were-afraid the of-the exceeding madness repute he-would-sacrifice
 ἂν ὡς ἀγάλματι καὶ θεῷ τοῖς παιδικοῖς. ἰδόντα δ'
— as to-a-statue and to-a-god to-the beloved having-seen and
 αὐτὸν οἶον ἐκ τῆς φρίκης μεταβολή τε καὶ ἰδρῶς καὶ
him as-it-were from the shuddering a-change both and sweat and
 θερμότης ἀήθης λαμβάνει· δεξάμενος γὰρ τοῦ κάλλους τὴν
a-beat unwonted takes-(him) having-received for of-the beauty the
 ἀπορροὴν διὰ τῶν ὀμμάτων ἐθερμάνθη ἢ ἡ τοῦ πτεροῦ
effluence through the eyes he-was-warmed where the of-the wing
 φύσις ἄρδεται, θερμανθέντος δὲ ἐτάκη τὰ περὶ τὴν
nature is-watered having-been-warmed and melted the-parts about the
 ἑκφυσιν, ἃ πάλαι ὑπὸ σκληρότητος συμμεμνυκὸτα εἶργε
growth which long-ago from hardness having-closed-up hindered
 μὴ βλαστάνειν, ἐπιρρυσίσης δὲ τῆς τροφῆς ὥδυσέ τε καὶ
— to-sprout having-flowed-in and the nourishment it-swelled both and

ὥρμησε φύεσθαι ἀπὸ τῆς ῥίζης ὁ τοῦ πτεροῦ καυλὸς ὑπὸ
it-rushed to-grow from the root the of-the wing stalk under
 πᾶν τὸ τῆς ψυχῆς εἶδος· πᾶσα γὰρ ἦν τὸ πάλαι πτερωτή.
all the of-the soul form all for it-was the of-old feathered
 ζεῖ οὖν ἐν τούτῳ ὅλη καὶ ἀνακηκίει, καὶ ὅπερ τὸ
it-boils then in this whole and it-bubbles-up and the-very-thing-which the
 τῶν ὀδοντοφυούντων πάθος περὶ τοὺς ὀδόντας γίνεταί
of-those cutting-teeth experience about the teeth happens
 ὅταν ἄρτι φύωσιν, κνησὶς τε καὶ ἀγανάκτησις περὶ τὰ
whenever just they-grow an-itching both and an-irritation about the
 οὖλα, ταὐτὸν δὴ πέπονθεν ἢ τοῦ πτεροφυεῖν ἀρχομένου
gums the-same indeed has-suffered the of-the-one to-grow-feathers beginning
 ψυχῇ· ζεῖ τε καὶ ἀγανακτεῖ καὶ γαργαλίζεται φύουσα τὰ
soul it-boils both and it-is-irritated and it-is-tickled growing the
 πτερά. ὅταν μὲν οὖν βλέπουσα πρὸς τὸ τοῦ παιδὸς κάλλος,
wings whenever indeed then looking toward the of-the boy beauty
 ἐκείθεν μέρη ἐπιόντα καὶ ῥέοντ' — ἃ δὴ διὰ ταῦτα
from-there particles coming and flowing which indeed through these
 ἕμερος καλεῖται — δεχομένη ἄρδηταί τε καὶ θερμαίνεται,
desire is-called receiving it-be-watered both and be-warmed
 λωφᾷ τε τῆς ὀδύνης καὶ γέγηθεν· ὅταν δὲ χωρὶς γένηται
it-abates both of-the pain and it-rejoices whenever and apart it-becomes
 καὶ αὐχμήσῃ, τὰ τῶν διεξόδων στόματα ἧ τὸ πτερόν ὀρμᾷ,
and be-parched the of-the passages mouths where the wing strives
 συναυαινόμενα μύσαντα ἀποκλήγει τὴν βλάβστην τοῦ πτεροῦ,
shriveling-up having-closed shut-off the growth of-the wing
 ἢ δ' ἐντὸς μετὰ τοῦ ἡμέρου ἀποκεκλημένη, πηδῶσα
the-one and within with the desire having-been-shut-in leaping
 οἶον τὰ σφύζοντα, τῇ διεξόδῳ ἐγχρίει ἐκάστη τῇ
as-it-were the-things throbbing at-the passage pricks each at-the

καθ' αὐτήν, ὥστε πᾶσα κεντουμένη κύκλῳ ἡ ψυχὴ οἰστρᾷ
according-to itself so-that all being-pricked in-a-circle the soul is-frenzied
 καὶ ὀδυνᾶται, μνήμην δ' αὖ ἔχουσα τοῦ καλοῦ γέγηθεν.
and is-pained a-memory but in-turn having of-the beautiful it-rejoices
 ἐκ δὲ ἀμφοτέρων μεμειγμένων ἀδημονεῖ τε τῇ ἀτοπία 252
from and both having-been-mixed it-is-distressed both by-the strangeness
 τοῦ πάθους καὶ ἀποροῦσα λυττᾷ, καὶ ἐμμανὴς οὔσα
of-the experience and being-at-a-loss it-rages and frenzied being
 οὔτε νυκτὸς δύναται καθεύδειν οὔτε μεθ' ἡμέραν οὐδ' ἂν
neither of-night it-is-able to-sleep nor by day where —
 ἥ μένειν, θεὶ δὲ ποθοῦσα ὅπου ἂν οἴηται ὄψεσθαι
it-may-be to-stay it-runs but longing wherever — it-may-think to-see
 τὸν ἔχοντα τὸ κάλλος· ἰδοῦσα δὲ καὶ ἐποχετευσαμένη
the (one)-having the beauty having-seen and and having-channeled-in
 ἕμερον ἔλυσε μὲν τὰ τότε συμπεφραγμένα, ἀναπνοὴν
desire it-loosed indeed the-parts then closed-together a-breathing
 δὲ λαβοῦσα κέντρων τε καὶ ὠδίνων ἔληξεν, ἡδονὴν δ'
and having-taken of-goats both and of-pangs it-ceased a-pleasure and
 αὖ ταύτην γλυκυτάτην ἐν τῷ παρόντι καρποῦται.
in-turn this sweetest in the present it-reaps
 ὅθεν δὴ ἐκοῦσα εἶναι οὐκ ἀπολείπεται, οὐδέ τινα τοῦ b
whence indeed willing to-be not it-is-parted nor anyone than-the
 καλοῦ περὶ πλείονος ποιεῖται, ἀλλὰ μητέρων τε καὶ
beautiful of more it-makes but of-mothers both and
 ἀδελφῶν καὶ ἐταίρων πάντων λέλυσται, καὶ οὐσίας δι'
of-brothers and of-companions of-all it-has-forgotten and of-property through
 ἀμέλειαν ἀπολλυμένης παρ' οὐδὲν τίθεται, νομίμων δὲ
neglect (it)-being-lost at nothing it-sets of-conventions and
 καὶ εὐσχημόνων, οἷς πρὸ τοῦ ἐκαλλωπίζετο, πάντων
and of-decencies in-which before this it-prided-itself all
 καταφρονήσασα δουλεύειν ἐτοίμη καὶ κοιμᾶσθαι ὅπου ἂν
having-despised to-be-a-slave (it-is)-ready and to-sleep wherever —

ἐᾷ τις ἐγγυτάτω τοῦ πόθου· πρὸς γὰρ τῷ σέβεσθαι τὸν
allows anyone nearest to-the longing besides for the to-revere the-one
 τὸ κάλλος ἔχοντα ἱατρὸν ἤρρηκε μόνον τῶν μεγίστων
the beauty having a-physician it-has-found alone of-the greatest
 πόνων. τοῦτο δὲ τὸ πάθος, ὦ παῖ καλέ, πρὸς ὃν δὴ
toils this and the experience O boy fair toward whom indeed
 μοι ὁ λόγος, ἄνθρωποι μὲν ἔρωτα ὀνομάζουσιν, θεοὶ
for-me (is)-the discourse men indeed love name gods
 δὲ ὁ καλοῦσιν ἀκούσας εἰκότως διὰ νεότητα γέλασθι.
and what they-call having-heard reasonably through youth you-will-laugh
 λέγουσι δὲ οἶμαί τινες Ὀμηριδῶν ἐκ τῶν ἀποθέτων ἐπῶν
they-tell and I-think some of-Homerids from the unpublished verses
 δύο ἔπη εἰς τὸν ἔρωτα, ὧν τὸ ἕτερον ὑβριστικὸν πάννυ
two verses about the love of-which the one insolent very
 καὶ οὐ σφόδρα τι ἔμμετρον· ὕμνοισι δὲ ὧδε —
and not exceedingly at-all metrical they-sing and thus

XIII · THE GODS WE FOLLOW

Each lover looks for a beloved whose nature suits the god in whose train he once traveled, and shapes both himself and the boy toward that god. Then the myth returns to the two horses: one upright, obedient, and driven by a word, the other crooked, deaf, and needing goad and whip. When the lover sees the beloved's face the bad horse rushes forward and the charioteer wrenches it back until its jaws bleed.

- c τὸν δ' ἦτοι θνητοὶ μὲν ἔρωτα καλοῦσι ποτηγόν,
him and indeed mortals indeed love call winged
 ἀθάνατοι δὲ Πτέρωτα, διὰ περοφύτορ' ἀνάγκην.
immortals and Pteros through of-feather-growing necessity

τούτοις δὴ ἔξεστι μὲν πείθεσθαι, ἔξεστιν δὲ μή·
to-these indeed it-is-allowed indeed to-be-persuaded it-is-allowed and not
 ὁμως δὲ ἢ γε αἰτία καὶ τὸ πάθος τῶν ἐρώντων
nevertheless and the at-least cause and the experience of-the loving
 τοῦτο ἐκείνο τυγχάνει ὄν.

this that happens being

τῶν μὲν οὖν Διὸς ὀπαδῶν ὁ ληφθεὶς ἐμβριθέστερον
of-the indeed then of-Zeus attendants the (one)-taken more-weightily

δύναται φέρειν τὸ τοῦ πετεωνύμου ἄχθος· ὅσοι δὲ Ἄρεώς
is-able to-bear the of-the feather-named burden as-many and of-Ares

τε θεραπευταὶ καὶ μετ' ἐκείνου περιεπόλουν, ὅταν ὑπ'
both attendants and with that-one went-round whenever by

Ἔρωτος ἀλῶσι καί τι οἰηθῶσι ἀδικεῖσθαι ὑπὸ τοῦ
Love they-are-taken and something they-think to-be-wronged by the

ἐρωμένου, φονικοὶ καὶ ἔτοιμοι καθιερεύειν αὐτούς τε καὶ τὰ
beloved murderous and ready to-sacrifice themselves both and the

παιδικά. καὶ οὕτω καθ' ἕκαστον θεόν, οὗ ἕκαστος ἦν
beloved and so according-to each god of-whom each was

χορευτής, ἐκείνον τιμῶν τε καὶ μιμούμενος εἰς τὸ δυνατόν
a-chorus-member that-one honoring both and imitating into the possible

ζῆν, ἕως ἂν ἡ ἀδιάφθορος καὶ τὴν τῇδε πρώτην γένεσιν
he-lives as-long-as — he-be uncorrupted and the here first generation

βιοτεύῃ, καὶ τούτῳ τῷ τρόπῳ πρὸς τε τοὺς ἐρωμένους
he-lives-out and in-this the way toward both the beloved

καὶ τοὺς ἄλλους ὁμιλεῖ τε καὶ προσφέρεται. τὸν τε οὖν
and the others he-associates both and behaves the both then

ἔρωτα τῶν καλῶν πρὸς τρόπου ἐκλέγεται ἕκαστος,
love of-the beautiful according-to (his)-character chooses each

καὶ ὡς θεὸν αὐτὸν ἐκείνον ὄντα ἑαυτῷ οἶον ἄγαλμα
and as a-god him that-one being for-himself as-it-were an-image

τεκταίνεται τε καὶ κατακοσμεῖ, ὡς τιμίσων τε καὶ
he-fashions both and he-adorns as about-to-honor both and

ὀργιάσων. οἱ μὲν δὴ οὖν Διὸς δῖόν τινα εἶναι ζητοῦσι
about-to-celebrate the-ones indeed now then of-Zeus Zeus-like some to-be seek
 τὴν ψυχὴν τὸν ὑφ' αὐτῶν ἐρώμενον· σκοποῦσιν οὖν εἰ
in-the soul the by themselves beloved they-look-to then whether
 φιλόσοφος τε καὶ ἡγεμονικὸς τὴν φύσιν, καὶ ὅταν αὐτὸν
philosophic both and fit-to-lead in-the nature and whenever him
 εὐρόντες ἐρασθῶσι, πᾶν ποιοῦσιν ὅπως τοιοῦτος ἔσται.
having-found they-fall-in-love everything they-do so-that such he-shall-be
 253 ἔαν οὖν μὴ πρότερον ἐμβεβῶσι τῷ ἐπιτηδεύματι, τότε
if then not before they-have-entered-on the pursuit then
 ἐπιχειρήσαντες μανθάνουσί τε ὅθεν ἂν τι δύνωνται
having-attempted-(it) they-learn both from-where — anything they-can
 καὶ αὐτοὶ μετέρχονται, ἰχνεύοντες δὲ παρ' ἑαυτῶν
and themselves they-follow-it-up tracking and from themselves
 ἀνευρίσκειν τὴν τοῦ σφετέρου θεοῦ φύσιν εὐποροῦσι διὰ
to-find-out the of-the their-own god nature they-are-resourceful through
 τὸ συντόνως ἡναγκάσθαι πρὸς τὸν θεὸν βλέπειν, καὶ
the intently to-have-been-compelled toward the god to-look and
 ἐφαπτόμενοι αὐτοῦ τῇ μνήμῃ ἐνθουσιῶντες ἐξ ἐκείνου
touching him by-the memory being-inspired from that-one
 λαμβάνουσι τὰ ἔθη καὶ τὰ ἐπιτηδεύματα, καθ' ὅσον
they-take the habits and the pursuits according-to as-much-as
 δυνατόν θεοῦ ἀνθρώπῳ μετασχεῖν· καὶ τούτων δὴ τὸν
(is)-possible of-a-god for-a-man to-partake and of-these indeed the
 ἐρώμενον αἰτιώμενοι ἔτι τε μᾶλλον ἀγαπῶσι, κἂν ἐκ
beloved holding-responsible still both more they-love and-if from
 Διὸς ἀρύττωσιν ὥσπερ αἱ βάκχαι, ἐπὶ τὴν τοῦ ἐρωμένου
Zeus they-draw just-as the bacchantes upon the of-the beloved
 ψυχὴν ἐπαντλοῦντες ποιοῦσιν ὡς δυνατόν ὁμοιότατον
soul pouring they-make-(him) as (is)-possible most-like
 τῷ σφετέρῳ θεῷ. ὅσοι δ' αὖ μεθ' Ἥρας εἶποντο,
to-the their-own god as-many and in-turn with Hera followed

βασιλικὸν ζητοῦσι, καὶ εὐρόντες περὶ τοῦτον πάντα
a-kingly-one they-seek and having-found concerning this-one everything
 δρῶσιν τὰ αὐτά. οἱ δὲ Ἀπόλλωνός τε καὶ ἐκάστου τῶν
they-do the same the-ones and of-Apollo both and of-each of-the
 θεῶν οὕτω κατὰ τὸν θεὸν ἰόντες ζητοῦσι τὸν σφέτερον
gods so according-to the god going seek the their-own
 παῖδα πεφυκέναι, καὶ ὅταν κτήσωνται, μιμούμενοι αὐτοί
boy to-be-natured and whenever they-get-(him) imitating themselves
 τε καὶ τὰ παιδικὰ πείθοντες καὶ ῥυθμίζοντες εἰς τὸ ἐκείνου
both and the beloved persuading and shaping into the of-that-one
 ἐπιτήδευμα καὶ ἰδέαν ἄγουσιν, ὅση ἐκάστῳ δύναμις,
pursuit and form they-lead as-much-as for-each (is)-power
 οὐ φθόνῳ οὐδ' ἀνελευθέρῳ δυσμενείᾳ χρώμενοι πρὸς τὰ
not with-envy nor with-illiberal ill-will using toward the
 παιδικά, ἀλλ' εἰς ὁμοιότητα αὐτοῖς καὶ τῷ θεῷ ὃν
beloved but into likeness to-themselves and to-the god whom
 ἂν τιμῶσι πᾶσαν πάντως ὅτι μάλιστα πειρώμενοι ἄγειν
— they-honor all altogether as much-as-possible trying to-lead
 οὕτω ποιοῦσι. προθυμία μὲν οὖν τῶν ὡς ἀληθῶς ἐρώντων
so they-do an-eagerness indeed then of-those as truly loving
 καὶ τελετή, ἐάν γε διαπράξωνται ὃ προθυμοῦνται
and an-initiation if at-least they-accomplish what they-are-eager-for
 ἧ λέγω, οὕτω καλὴ τε καὶ εὐδαιμονικὴ ὑπὸ τοῦ δι'
in-the-way I-say so fine both and blissful by the through
 ἔρωτα μανέντος φίλου τῷ φιληθέντι γίγνεται, ἐὰν
love having-been-maddened friend for-the (one)-befriended becomes if
 αἰρεθῇ· αἰλίσκεται δὲ δὴ ὁ αἰρεθεὶς τοιῷδε τρόπῳ.
he-be-caught he-is-caught and indeed the (one)-caught in-this-sort-of way
 καθάπερ ἐν ἀρχῇ τοῦδε τοῦ μύθου τριχῇ διείλομεν d
just-as at (the)-beginning of-this the tale in-three we-divided
 ψυχὴν ἐκάστην, ἵππομόρφῳ μὲν δύο τινὲ εἶδη, ἥνιοχικὸν
soul each horse-shaped indeed two certain forms a-charioteer-like

δὲ εἶδος τρίτον, καὶ νῦν ἔτι ἡμῖν ταῦτα μενέτω. τῶν δὲ
and form a-third and now still for-us these let-remain of-the and
 δὴ ἵππων ὁ μὲν, φαμέν, ἀγαθός, ὁ δ' οὐ ἀρετὴ
indeed horses the-one indeed we-say (is)-good the-other and not a-virtue
 δὲ τίς τοῦ ἀγαθοῦ ἢ κακοῦ κακία, οὐ διείπομεν, νῦν δὲ
and what of-the good or of-a-bad a-badness not we-defined now and
 λεκτέον. ὁ μὲν τοίνυν αὐτοῖν ἐν τῇ καλλίονι στάσει
(it)-is-to-be-said the-one indeed therefore of-the-two in the fairer station
 ὦν τό τε εἶδος ὀρθὸς καὶ διηρθρωμένος, ὑψαύχην,
being in-the both form straight and well-jointed high-necked
 ἐπίγρυπος, λευκὸς ἰδεῖν, μελανόμματος, τιμῆς ἐραστῆς μετὰ
hook-nosed white to-see black-eyed of-honor a-lover with
 σωφροσύνης τε καὶ αἰδοῦς, καὶ ἀληθινῆς δόξης ἐταῖρος,
temperance both and modesty and of-true opinion a-companion
 ἄπληκτος, κελεύσματι μόνον καὶ λόγῳ ἡνιοχέεται· ὁ δ'
unstruck by-a-command only and by-word he-is-driven the-other and
 αὖ σκολιός, πολὺς, εἰκῇ συμπεφορημένος, κρατεραύχην,
in-turn (is)-crooked bulky at-random thrown-together strong-necked
 βραχυτράχης, σιοπρὸσωπος, μελάγχρως, γλαυκόμματος,
short-necked snub-faced dark-skinned gray-eyed
 ὕφαιμος, ὕβρεως καὶ ἀλαζονείας ἐταῖρος, περὶ ὧτα
bloodshot of-wantonness and of-boastfulness a-companion about (the)-ears
 λάσιος, κωφός, μᾶστιγι μετὰ κέντρων μόγις ὑπείκων.
shaggy deaf to-a-whip with goads hardly yielding
 254 ὅταν δ' οὖν ὁ ἡνίοχος ἰδὼν τὸ ἐρωτικὸν ὄμμα,
whenever and then the charioteer having-seen the amorous eye
 πᾶσαν αἰσθήσει διαθερμύνας τὴν ψυχὴν, γαργαλισμοῦ τε
all by-perception having-heated-through the soul of-a-tickling both
 καὶ πόθου κέντρων ὑποπλησθῇ, ὁ μὲν εὐπειθὴς τῷ
and of-longing with-goats is-filled the-one indeed obedient to-the
 ἡνιόχῳ τῶν ἵππων, αἰεὶ τε καὶ τότε αἰδοῖ βιαζόμενος,
charioteer of-the horses always both and then by-modesty being-constrained

εαυτὸν κατέχει μὴ ἐπιπηδᾶν τῷ ἐρωμένῳ· ὁ δὲ
 himself restrains — to-leap-upon the beloved the-other and
 οὔτε κέντρων ἡνιοχικῶν οὔτε μάστιγος ἔτι ἐντρέπεται,
 neither of-goats charioteer's nor of-a-whip further beeds
 σκιρτῶν δὲ βία φέρεται, καὶ πάντα πράγματα παρέχων
 prancing but by-force is-borne-on and all troubles causing
 τῷ σύζυγί τε καὶ ἡνιόχῳ ἀναγκάζει ἵεναι τε πρὸς τὰ
 to-the yoke-fellow both and charioteer he-compels to-go both toward the
 παιδικὰ καὶ μνεῖαν ποιεῖσθαι τῆς τῶν ἀφροδισίων χάριτος.
 beloved and mention to-make of-the of-the love-acts favor
 τὼ δὲ κατ' ἀρχὰς μὲν ἀντιτείνετον ἀγανακτοῦντε, ὥς
 the-two and at (the)-first indeed resist being-indignant as
 δεινὰ καὶ παράνομα ἀναγκαζομένῳ τελευτῶντε δέ, ὅταν
 dreadful and lawless being-compelled at-last and whenever
 μηδὲν ἢ πέρας κακοῦ, πορεύεσθον ἀγομένῳ, εἷξαντε
 no is-there limit of-evil they-two-go being-led having-yielded
 καὶ ὁμολογήσαντε ποιήσειν τὸ κελευόμενον. καὶ πρὸς
 and having-agreed to-do the thing-bidden and near
 αὐτῷ τ' ἐγένοντο καὶ εἶδον τὴν ὄψιν τὴν τῶν παιδικῶν
 him both they-came and they-saw the face the of-the beloved
 ἀστράπτουσιν. ἰδόντος δὲ τοῦ ἡνιόχου ἡ μνήμη πρὸς τὴν
 flashing having-seen and the charioteer the memory toward the
 τοῦ κάλλους φύσιν ἡνέχθη, καὶ πάλιν εἶδεν αὐτὴν μετὰ
 of-the beauty nature was-carried and again it-saw it with
 σωφροσύνης ἐν ἀγνώ βάθρῳ βεβῶσαν· ἰδοῦσα δὲ ἔδεισέ
 temperance on a-boly pedestal standing having-seen and it-feared
 τε καὶ σεφθεῖσα ἀνέπεσεν ὑπτία, καὶ ἅμα ἡναγκάσθη
 both and having-revered-(it) it-fell-back supine and at-once it-was-compelled
 εἰς τοῦπίσω ἐλκύσαι τὰς ἡνίας οὔτω σφόδρα, ὥστ' ἐπὶ
 to the-rear to-draw the reins so violently so-as onto

τὰ ἰσχία ἄμφω καθίσαι τὼ ἵππῳ, τὸν μὲν ἐκόντα
the haunches both to-set the-two horses the-one indeed willing
 διὰ τὸ μὴ ἀντιτείνειν, τὸν δὲ ὑβριστὴν μάλ' ἄκοντα.
through the not to-resist the-other and insolent very unwilling
 d ἀπελθόντε δὲ ἀπωτέρω, ὁ μὲν ὑπ' αἰσχύνης τε
having-gone-off and further-away the-one indeed from shame both
 καὶ θάμβους ἰδρῶτι πᾶσαν ἔβρεξε τὴν ψυχὴν, ὁ δὲ
and amazement with-sweat all wetted the soul the-other and
 λήξας τῆς ὀδύνης, ἣν ὑπὸ τοῦ χαλινοῦ τε ἔσχευεν καὶ
having-ceased of-the pain which by the bit both he-had and
 τοῦ πτώματος, μόγισ ἔξαναπνεύσας ἐλοιδόρησεν ὀργῇ,
the fall hardly having-recovered-breath he-reviled in-anger
 πολλὰ κακίζων τὸν τε ἡνίοχον καὶ τὸν ὁμόζυγα ὥς
much abusing the both charioteer and the yoke-mate as
 δειλία τε καὶ ἀνανδρίᾳ λιπόντε τὴν τάξιν καὶ ὁμολογίαν·
by-cowardice both and by-unmanliness having-left the post and agreement
 καὶ πάλιν οὐκ ἐθέλοντας προσιέναι ἀναγκάζων μόγισ
and again not willing to-approach compelling hardly
 συνεχώρησεν δεομένων εἰς αὖθις ὑπερβαλέσθαι. ἐλθόντος
he-conceded of-them-begging to another-time to-put-off having-come
 δὲ τοῦ συντεθέντος χρόνου ἀμνημονεῖν προσποιουμένῳ
and the appointed time to-forget the-two-pretending
 ἀναμνησκῶν, βιάζόμενος, χρεμετίζων, ἔλκων ἡνάγκασεν
reminding-(them) forcing neighing dragging he-compelled
 αὖ προσελθεῖν τοῖς παιδικοῖς ἐπὶ τοὺς αὐτοὺς λόγους, καὶ
in-turn to-approach the beloved to the same words and
 ἐπειδὴ ἐγγὺς ἦσαν, ἐγκύψας καὶ ἐκτείνας τὴν κέρκον,
when near they-were having-stooped and having-stretched-out the tail
 ἐνδακὼν τὸν χαλινόν, μετ' ἀναιδείας ἔλκει· ὁ δ' ἡνίοχος
having-bitten-on the bit with shamelessness he-draws the and charioteer
 ἔτι μᾶλλον ταῦτόν πάθος παθὼν, ὥσπερ ἀπὸ ὑσπληγος
still more the-same experience having-suffered just-as from a-starting-rope

ἀναπεσών, ἔτι μᾶλλον τοῦ ὑβριστοῦ ἵππου ἐκ τῶν ὀδόντων
having-fallen-back still more of-the insolent horse from the teeth
 βίᾳ ὀπίσω σπάσας τὸν χαλινόν, τὴν τε κακηγόρον
by-force backward having-wrenched the bit the both slanderous
 γλῶτταν καὶ τὰς γνάθους καθήμαξεν καὶ τὰ σκέλη τε
tongue and the jaws he-made-bloody and the legs both
 καὶ τὰ ἰσχία πρὸς τὴν γῆν ἐρείσας ὀδύναις ἔδωκεν.
and the haunches toward the ground having-pressed to-pains he-gave-(them)

XIV · THE BELOVED'S ANSWERING LOVE

At last the bad horse gives up its wantonness and the lover approaches the boy in awe. The stream of beauty runs back through the boy's own eyes into his soul, so that he loves in return without knowing what he feels and calls it friendship rather than love. If the better part of their minds wins they live in self-mastery and win one of the three truly Olympic falls; if the coarser wins, they still leave the body with their wings beginning to grow.

ὅταν δὲ ταῦτόν πολλάκις πάσχων ὁ πονηρὸς τῆς ὕβρεως 255
whenever and the-same often suffering the wicked-one of-the wantonness
 λήξει, ταπεινωθεὶς ἔπεται ἤδη τῇ τοῦ ἡνιόχου προνοίᾳ,
ceases having-been-humbled he-follows now the of-the charioteer forethought
 καὶ ὅταν ἴδῃ τὸν καλόν, φόβῳ διόλλυται· ὥστε συμβαίνει
and whenever he-sees the fair-one with-fear he-is-undone so-that it-comes-about
 τότε ἤδη τὴν τοῦ ἐραστοῦ ψυχὴν τοῖς παιδικοῖς αἰδουμένην
then already the of-the lover soul to-the beloved feeling-awe
 τε καὶ δεδιῶν ἔπεσθαι. ἅτε οὖν πᾶσαν θεραπείαν ὥς
both and fearing to-follow inasmuch-as then with-all service as
 ἰσόθεος θεραπευόμενος οὐχ ὑπὸ σχηματιζομένου τοῦ ἐρῶντος
god-like being-served not by one-feigning the loving-one
 ἀλλ' ἀληθῶς τοῦτο πεπονθότος, καὶ αὐτὸς ὢν φύσει
but truly this having-experienced and himself being by-nature

φίλος τῷ θεραπεύοντι, ἐὰν ἄρα καὶ ἐν τῷ πρόσθεν ὑπὸ
a-friend to-the (one)-serving if then also in the before by
 συμφοιτητῶν ἢ τινων ἄλλων διαβεβλημένος ἦ, λεγόντων
fellow-students or by-some others having-been-prejudiced he-be of-those-saying
 ὡς αἰσχρὸν ἐρῶντι πλησιάζειν, καὶ διὰ τοῦτο ἀπωθῇ
that (it-is)-shameful to-a-lover to-come-near and through this he-thrusters-away
 τὸν ἐρῶντα, προΐόντος δὲ ἤδη τοῦ χρόνου ἢ τε ἡλικία
the lover as-goes-on and already the time the both age
 καὶ τὸ χρεὼν ἤγαγεν εἰς τὸ προσέσθαι αὐτὸν εἰς ὁμίλιαν·
and the destined led into the to-admit him into company
 οὐ γὰρ δήποτε εἴμαρται κακὸν κακῷ φίλον οὐδ'
not for surely it-is-fated a-bad-man to-a-bad-man a-friend nor
 ἀγαθὸν μὴ φίλον ἀγαθῷ εἶναι. προσεμένου δὲ καὶ
a-good-man not a-friend to-a-good-man to-be having-admitted-(him) and both
 λόγον καὶ ὁμίλιαν δεξαμένου, ἐγγύθεν ἢ εὖνοια γιγνομένη
speech and company having-received from-near the goodwill arising
 τοῦ ἐρῶντος ἐκπλήττει τὸν ἐρώμενον διαισθανόμενον ὅτι
of-the lover strikes the beloved perceiving that
 οὐδ' οἱ σύμπαντες ἄλλοι φίλοι τε καὶ οἰκεῖοι μοῖραν
not-even the all-together other friends both and kinsfolk a-portion
 φιλίας οὐδεμίαν παρέχονται πρὸς τὸν ἔνθεον φίλον.
of-friendship any offer compared-with the inspired friend
 ὅταν δὲ χρονίζῃ τοῦτο δρῶν καὶ πλησιάζῃ μετὰ
whenever and he-continues-long this doing and he-comes-near with
 τοῦ ἄπτεσθαι ἔν τε γυμνασίοις καὶ ἐν ταῖς ἄλλαις
the to-touch in both gymnasia and in the other
 ὁμίλιας, τότε ἤδη ἢ τοῦ ρεύματος ἐκείνου πηγῇ, ὃν
meetings then already the of-the stream that fount which
 ἕμερον Ζεὺς Γανυμήδους ἐρῶν ὠνόμασε, πολλὴν φερομένη
desire Zeus of-Ganymede loving named abundant being-borne
 πρὸς τὸν ἐραστήν, ἢ μὲν εἰς αὐτὸν ἔδυν, ἢ δ'
toward the lover the-part indeed into him sank the-part and

ἀπομεστούμενου ἔξω ἀπορρεῖ· καὶ οἷον πνεῦμα ἢ τις ἡχὴ
(him)-being-filled outside flows-away and as-if a-breath or some echo
 ἀπὸ λείων τε καὶ στερεῶν ἀλλομένη πάλιν ὅθεν ὠρμήθη
from smooth both and hard-surfaces rebounding again whence it-set-out
 φέρεται, οὕτω τὸ τοῦ κάλλους ῥεῦμα πάλιν εἰς τὸν καλὸν
is-borne so the of-the beauty stream again into the fair-one
 διὰ τῶν ὀμμάτων ἰόν, ἣ πέφυκεν ἐπὶ τὴν ψυχὴν
through the eyes going where it-is-natural to the soul
 ἵεναι ἀφικόμενον καὶ ἀναπτερῶσαν, τὰς διόδους τῶν
to-go having-arrived and having-re-feathered the passages of-the
 πτερῶν ἄρδει τε καὶ ὠρμησε πτεροφυεῖν τε καὶ τὴν τοῦ
wings it-waters both and it-urged to-grow-feathers both and the of-the
 ἐρωμένου αὖ ψυχὴν ἔρωτος ἐνέπλησεν. ἐρᾷ μὲν οὖν,
beloved in-turn soul of-love it-filled he-loves indeed then
 ὅτου δὲ ἀπορεῖ· καὶ οὐθ' ὅτι πέποιθεν οἶδεν οὐδ' ἔχει
of-what and he-is-at-a-loss and neither what he-has-suffered he-knows nor he-is-able
 φράσαι, ἀλλ' οἷον ἀπ' ἄλλου ὀφθαλμίας ἀπολελευκῶς
to-tell but as-if from another of-ophthalmia having-caught
 πρόφασιν εἰπεῖν οὐκ ἔχει, ὥσπερ δὲ ἐν κατόπτρῳ ἐν τῷ
a-cause to-tell not he-has just-as and in a-mirror in the
 ἐρῶντι ἑαυτὸν ὀρῶν λέληθεν. καὶ ὅταν μὲν ἐκεῖνος παρῇ,
lover himself seeing he-notices-not and whenever indeed that-one is-present
 λήγει κατὰ ταῦτα ἐκείνῳ τῆς ὀδύνης, ὅταν δὲ ἀπῇ,
he-ceases in the-same-way as-that-one of-the pain whenever and he-is-away
 κατὰ ταῦτα αὖ ποθεῖ καὶ ποθεῖται, εἰδῶλον ἔρωτος
in the-same-way in-turn he-longs and he-is-longed-for an-image of-love
 ἀντέρωτα ἔχων· καλεῖ δὲ αὐτὸν καὶ οἶεται οὐκ ἔρωτα
counter-love having he-calls and it and he-thinks not love
 ἀλλὰ φιλίαν εἶναι. ἐπιθυμεῖ δὲ ἐκείνῳ παραπλησίως μὲν,
but friendship to-be he-desires and as-that-one nearly-alike indeed

ἀσθενεστέως δέ, ὁρᾶν, ἄπτεσθαι, φιλεῖν, συγκατακεῖσθαι·
more-weakly and to-see to-touch to-kiss to-lie-with
 καὶ δὴ, οἷον εἰκός, ποιεῖ τὸ μετὰ τοῦτο ταχὺ ταῦτα.
and indeed as-is likely he-does the after this quickly these-things
 256 ἐν οὖν τῇ συγκοιμήσει τοῦ μὲν ἔραστοῦ ὁ ἀκόλαστος
in then the lying-together of-the indeed lover the unruly
 ἵππος ἔχει ὅτι λέγῃ πρὸς τὸν ἡνίοχον, καὶ ἀξιοῖ
horse has what he-may-say to the charioteer and claims
 ἀντὶ πολλῶν πόνων σμικρὰ ἀπολαῦσαι· ὁ δὲ τῶν
instead-of many toils small-things to-enjoy the-one and of-the
 παιδικῶν ἔχει μὲν οὐδὲν εἰπεῖν, σπαργῶν δὲ καὶ ἀπορῶν
beloved has indeed nothing to-say swelling and and being-at-a-loss
 περιβάλλει τὸν ἔραστην καὶ φιλεῖ, ὥς σφόδρ' εὖνουν
he-embraces the lover and kisses-(him) as exceedingly well-disposed
 ἀσπαζόμενος, ὅταν τε συγκατακέωνται, οἷός ἐστι μὴ ἂν
welcoming-(him) whenever and they-lie-together such he-is not would
 ἀπαρνηθῆναι τὸ αὐτοῦ μέρος χαρίσασθαι τῷ ἐρῶντι, εἰ
to-refuse the of-himself part to-grant to-the lover if
 δεηθείη τυχεῖν· ὁ δὲ ὁμόζυξ αὖ μετὰ τοῦ ἡνίοχου
he-should-beg to-obtain-(it) the and yoke-mate in-turn with the charioteer
 πρὸς ταῦτα μετ' αἰδοῦς καὶ λόγου ἀντιτείνει. ἐὰν μὲν
against these-things with modesty and reason resists if indeed
 δὴ οὖν εἰς τεταγμένην τε δίαιταν καὶ φιλοσοφίαν νικήσῃ
now then into an-ordered both regimen and philosophy conquer
 τὰ βελτίω τῆς διανοίας ἀγαγόντα, μακάριον μὲν καὶ
the better-parts of-the mind having-led blessed indeed and
 ὁμονοητικὸν τὸν ἐνθάδε βίον διάγουσιν, ἐγκρατεῖς αὐτῶν
harmonious the here life they-pass masters of-themselves
 καὶ κόσμιοι ὄντες, δουλωσάμενοι μὲν ᾧ κακία
and orderly being having-enslaved indeed that-in-which badness
 ψυχῆς ἐνεγίγνετο, ἐλευθερώσαντες δὲ ᾧ ἀρετή·
of-soul was-arising having-freed and that-in-which virtue

τελευτήσαντες δὲ δὴ ὑπόπτεροι καὶ ἐλαφροὶ γεγονότες
having-ended and indeed winged and light having-become
 τῶν τριῶν παλαισμάτων τῶν ὡς ἀληθῶς Ὀλυμπιακῶν
of-the three wrestlings the as truly Olympian
 ἐν νενικήκασιν, οὐδὲ μείζον ἀγαθὸν οὔτε σωφροσύνη
one they-have-won than-which a-greater good neither temperance
 ἀνθρωπίνῃ οὔτε θεία μανία δυνατὴ πορίσαι ἀνθρώπῳ.
human nor divine madness (is)-able to-provide for-a-man
 εἰ δὲ δὴ διαίτῃ φορτικωτέρα τε καὶ ἀφιλοσόφῳ, c
if and indeed a-regimen coarser both and unphilosophic
 φιλοτίμῳ δὲ χρῆσονται, τάχ' ἂν που ἐν μέθαις ἢ τινι
ambitious and they-use perhaps would I-suppose in drinkings or in-some
 ἄλλῃ ἀμελείᾳ τῶ ἀκολάστῳ αὐτοῖν ὑποζυγίῳ λαβόντε τὰς
other carelessness the-two unruly of-them beasts having-taken the
 ψυχὰς ἀφρούρους, συναγαγόντε εἰς ταυτόν, τὴν ὑπὸ τῶν
souls unguarded having-brought-together into the-same the by the
 πολλῶν μακαριστὴν αἴρεσιν εἰλέσθην τε καὶ διεπραξάσθην·
many counted-blessed choice they-two-chose both and they-two-accomplished
 καὶ διαπραξαμένῳ τὸ λοιπὸν ἤδη χρώνται μὲν αὐτῇ,
and having-accomplished-(it) the remaining now they-use indeed it
 σπανία δέ, ὅτε οὐ πάσῃ δεδογμένα τῇ διανοίᾳ
rarely but inasmuch-as not by-all things-resolved by-the mind
 πράττοντες. φίλῳ μὲν οὖν καὶ τούτῳ, ἥττον δὲ ἐκείνων,
doing friends indeed then also these-two less but than-those
 ἀλλήλοις διὰ τε τοῦ ἔρωτος καὶ ἔξω γενομένῳ διάγουσι,
to-one-another through both the love and outside having-come they-pass-life
 πίστει τὰς μεγίστας ἡγουμένῳ ἀλλήλοις δεδωκέναι τε
pledges the greatest thinking to-one-another to-have-given both
 καὶ δεδέχθαι, ὥς οὐ θεμιτὸν εἶναι λύσαντας εἰς ἔχθραν
and to-have-received which not lawful to-be having-loosed into enmity
 ποτὲ ἐλθεῖν. ἐν δὲ τῇ τελευτῇ ἄπτεροι μὲν, ὠρμηκότες
ever to-come at and the end wingless indeed having-set-out

δὲ πετροῦσθαι ἐκβαίνουσι τοῦ σώματος, ὥστε οὐ σμικρὸν
but to-grow-feathers they-go-out of-the body so-that not a-small
 ἄθλον τῆς ἐρωτικῆς μανίας φέρονται· εἰς γὰρ σκότον καὶ
prize of-the amorous madness they-carry-off into for darkness and
 τὴν ὑπὸ γῆς πορείαν οὐ νόμος ἐστὶν ἔτι ἐλθεῖν τοῖς
the under earth journey not lawful it-is still to-go for-those
 κατηργμένοις ἤδη τῆς ὑπουρανίου πορείας, ἀλλὰ φανὸν
having-begun already of-the sub-celestial journey but a-shining
 βίον διάγοντας εὐδαιμονεῖν μετ' ἀλλήλων πορευομένους,
life passing to-be-happy with one-another journeying
 καὶ ὁμοπτέρους ἔρωτος χάριν, ὅταν γένωνται, γενέσθαι.
and like-feathered of-love for-the-sake whenever they-become to-become
 257 ταῦτα τοσαῦτα, ὦ παῖ, καὶ θεῖα οὕτω σοι δωρήσεται ἡ
these-things so-great O boy and divine so to-you will-bestow the
 παρ' ἐραστοῦ φιλία· ἡ δὲ ἀπὸ τοῦ μὴ ἐρώντος οἰκειότης,
from a-lover friendship the and from the not loving-one intimacy
 σωφροσύνη θνητῇ κεκραμένη, θνητά τε καὶ φειδωλά
with-temperance mortal having-been-mixed mortal-things both and stingy
 οἰκονομοῦσα, ἀνελευθερίαν ὑπὸ πλήθους ἐπαινουμένην ὥς
managing an-illiberality by the-crowd praised as
 ἀρετὴν τῇ φίλῃ ψυχῇ ἐντεκοῦσα, ἐννέα χιλιάδας ἐτῶν
a-virtue in-the friend soul having-begotten nine thousands of-years
 περὶ γῆν κυλινδουμένην αὐτὴν καὶ ὑπὸ γῆς ἄνουν παρέξει.
about earth rolling it and under earth mindless it-will-render

Socrates ends the palinode with a prayer to Love, that the art of love he was given be neither taken away nor maimed, and that Lysias turn to philosophy. Phaedrus fears Lysias will now look paltry, and that a politician who lately reviled him as a speech-writer may make him give up writing. Socrates answers that politicians love writing most of all and the shame lies only in writing badly; the cicadas overhead, once men whom song made forget to eat, report to the Muses who honors them, so the two must not doze.

αὕτη σοι, ὦ φίλε Ἔρως, εἰς ἡμετέραν δύναμιν ὅτι b
 this for-you O dear Love into our power as
 καλλίστη καὶ ἀρίστη δέδοται τε καὶ ἐκτέλειται
 fairest and best has-been-given both and has-been-paid-in-full
 παλινωδία, τά τε ἄλλα καὶ τοῖς ὀνόμασιν ἡναγκασμένη
 a-palinode the-things both other and in-the words having-been-compelled
 ποιητικοῖς τισιν διὰ Φαῖδρον εἰρήσθαι. ἀλλὰ τῶν
 poetic some through Phaedrus to-have-been-spoken but of-the
 προτέρων τε συγγνώμην καὶ τῶνδε χάριν ἔχων, εὐμενὴς
 former both pardon and of-these gratitude having gracious
 καὶ ἵλεως τὴν ἐρωτικὴν μοι τέχνην ἣν ἔδωκας μήτε
 and propitious the amatory to-me art which you-gave neither
 ἀφέλῃ μήτε πηρώσης δι' ὀργήν, δίδου τ' ἔτι μᾶλλον
 take-away nor maim through anger grant and still more
 ἢ νῦν παρὰ τοῖς καλοῖς τίμιον εἶναι. ἐν τῷ πρόσθεν
 than now among the fair honored to-be in the before
 δ' εἴ τι λόγῳ σοι ἀπηχῆς εἵπομεν Φαῖδρός τε καὶ
 and if anything speech to-you harsh we-said Phaedrus both and
 ἐγώ, Λυσίαν τὸν τοῦ λόγου πατέρα αἰτιώμενος παῦε τῶν
 I Lysias the of-the discourse father blaming stop of-the
 τοιούτων λόγων, ἐπὶ φιλοσοφίαν δέ, ὥσπερ ἀδελφὸς αὐτοῦ
 such discourses to philosophy and just-as brother of-him

Πολέμαρχος τέτραπται, τρέψον, ἵνα καὶ ὁ ἐραστὴς ὅδε
Polemarchus has-turned turn-(him) so-that also the lover this

αὐτοῦ μηκέτι ἐπαμφοτερίζῃ καθάπερ νῦν, ἀλλ' ἀπλῶς
of-him no-longer may-waver just-as now but simply
 πρὸς ἔρωτα μετὰ φιλοσόφων λόγων τὸν βίον ποιῆται.
toward love with philosophic discourses the life may-make

c PHAE. συνεύχομαί σοι, ὦ Σώκρατες, εἴπερ ἄμεινον

I-join-in-the-prayer with-you O Socrates if-indeed better

ταῦθ' ἡμῖν εἶναι, ταῦτα γίγνεσθαι. τὸν λόγον δέ σου
these-things for-us to-be these-things to-come-about the discourse and of-you
 πάλαι θαυμάσας ἔχω, ὅσῳ καλλίῳ τοῦ προτέρου
long-since having-admired I-hold by-how-much finer than-the former

ἀπηργάσω ὥστε ὀκνῶ μή μοι ὁ Λυσίας ταπεινὸς φανῇ,
you-wrought so-that I-shrink lest to-me — Lysias humble appear
 εἰάν ἄρα καὶ ἐθέλῃσι πρὸς αὐτὸν ἄλλον ἀντιπαρατεῖναι.
if then also he-be-willing against it another to-set-beside

καὶ γάρ τις αὐτόν, ὦ θαυμάσιε, ἔναγχος τῶν πολιτικῶν
and for someone him O wonderful-man lately of-the politicians
 τοῦτ' αὐτὸ λοιδορῶν ὠνείδιξε, καὶ διὰ πάσης τῆς
this very-thing reviling reproached and through all the
 λοιδορίας ἐκάλει λογογράφον· τάχ' οὖν ἂν ὑπὸ
reviling he-called-(him) a-speech-writer soon then — from
 φιλοτιμίας ἐπίσχοι ἡμῖν ἂν τοῦ γράφειν.

love-of-honor he-might-refrain for-us — of-the to-write

d SOC. γελοῖόν γ', ὦ νεανία, τὸ δόγμα λέγεις, καὶ τοῦ

laughable at-least O young-man the opinion you-state and of-the

ἐταίρου συχνὸν διαμαρτάνεις, εἰ αὐτὸν οὕτως ἡγήσῃ τινα
comrade far you-miss if him so you-consider some
 φοβοῦσθαι. ἴσως δὲ καὶ τὸν λοιδορούμενον αὐτῷ οἶε
fearful-of-noise perhaps and also the (one)-reviling him you-think
 ὀνειδίζοντα λέγειν ἃ ἔλεγεν.

reproaching to-say what he-was-saying

PHAE. ἐφαίνετο γάρ, ὦ Σώκρατες· καὶ σύνοισθά που
it-appeared-so for O Socrates and you-know-well I-suppose
καὶ αὐτὸς ὅτι οἱ μέγιστον δυνάμενοί τε καὶ σεμνότατοι
also yourself that those greatest being-able both and most-august
ἐν ταῖς πόλεσιν αἰσχύνονται λόγους τε γράφειν καὶ
in the cities feel-shame speeches both to-write and
καταλείπειν συγγράμματα ἑαυτῶν, δόξαν φοβούμενοι τοῦ
to-leave-behind writings of-themselves an-opinion fearing of-the
ἔπειτα χρόνου, μὴ σοφισταὶ καλῶνται.
after time lest sophists they-be-called

SOC. γλυκὺς ἀγκῶν, ὦ Φαῖδρε, λέληθέν σε ὅτι ἀπὸ τοῦ
(a)-sweet elbow O Phaedrus it-has-escaped you that from the
μακροῦ ἀγκῶνος τοῦ κατὰ Νεῖλον ἐκλήθη· καὶ πρὸς
long elbow the along Nile it-was-named and besides
τῷ ἀγκῶνι λανθάνει σε ὅτι οἱ μέγιστον φρονούντες τῶν
the elbow it-escapes you that those greatest thinking of-the
πολιτικῶν μάλιστα ἐρῶσι λογογραφίας τε καὶ καταλείψεως
politicians most are-in-love of-speech-writing both and of-leaving-behind
συγγραμμάτων, οἳ γε καὶ ἐπειδάν τινα γράφωσι λόγον,
of-writings who at-least also whenever some they-write speech
οὕτως ἀγαπῶσι τοὺς ἐπαινέτας, ὥστε προσπαραγράφουσι
so they-cherish the praisers so-that they-write-in-besides
πρώτους οἳ ἂν ἐκασταχοῦ ἐπαινῶσιν αὐτούς.
first who — in-each-place may-praise them

PHAE. πῶς λέγεις τοῦτο; οὐ γὰρ μανθάνω.
how do-you-mean this not for I-understand

SOC. οὐ μανθάνεις ὅτι ἐν ἀρχῇ ἀνδρὸς πολιτικοῦ
not you-understand that at (the)-beginning of-a-man political
πρῶτος ὁ ἐπαινέτης γέγραπται.
first the praiser has-been-written

PHAE. πῶς;
how

SOC. ἔδοξε πού φησιν τῇ βουλῇ ἢ τῷ δήμῳ ἢ
it-seemed-good I-suppose he-says to-the council or to-the people or
 ἀμφοτέροις, καὶ ὅς καὶ ὅς εἶπεν — τὸν αὐτὸν δὴ
to-both and this-man and that-man moved the himself indeed
 λέγων μάλα σεμνῶς καὶ ἐγκωμιάζων ὁ συγγραφεὺς —
meaning very solemnly and praising the writer
 ἔπειτα λέγει δὴ μετὰ τοῦτο, ἐπιδεικνύμενος τοῖς
then he-says indeed after this displaying to-the
 ἐπαινέταις τὴν ἑαυτοῦ σοφίαν, ἐνίοτε πάνυ μακρὸν
praisers the of-himself wisdom sometimes very long
 ποιησάμενος σύγγραμμα· ἢ σοι ἄλλο τι φαίνεται τὸ
having-made a-writing or to-you another anything appears the
 τοιοῦτον ἢ λόγος συγγεγραμμένος;
such-a-thing than a-discourse having-been-composed

b PHAE. οὐκ ἔμοιγε.

not to-me-at-least

SOC. οὐκοῦν ἐὰν μὲν οὗτος ἐμμένῃ, γεγηθὼς ἀπέρχεται ἐκ
then-surely if indeed this abides rejoicing he-goes-away from
 τοῦ θεάτρου ὁ ποιητής· ἐὰν δὲ ἐξαλειφθῇ καὶ ἄμοιρος
the theater the maker if but it-be-struck-out and without-share
 γένηται λογογραφίας τε καὶ τοῦ ἄξιος εἶναι συγγράφειν,
he-becomes of-speech-writing both and of-the worthy to-be to-compose
 πενθεῖ αὐτὸς τε καὶ οἱ ἐταῖροι.
he-mourns himself both and the companions

PHAE. καὶ μάλα.

and very

SOC. δηλόν γε ὅτι οὐχ ὥς ὑπερφρονοῦντες τοῦ
(it-is)-clear at-least that not as despising the
 ἐπιτηδεύματος, ἀλλ' ὥς τεθουμακότες.
pursuit but as having-admired-(it)

PHAE. πάνυ μὲν οὖν.

very indeed then

SOC. τί δέ; ὅταν ἱκανὸς γένηται ῥήτωρ ἢ βασιλεύς, ὥστε
what and whenever competent he-becomes an-orator or a-king so-as

λαβὼν τὴν Λυκούργου ἢ Σόλωνος ἢ Δαρείου δύναμιν
having-got the of-Lycurgus or of-Solon or of-Darius power
 ἀθάνατος γενέσθαι λογογράφος ἐν πόλει, ἄρ' οὐκ ἰσόtheon
immortal to-become a-speech-writer in a-city surely not god-like
 ἡγείται αὐτός τε αὐτὸν ἔτι ζῶν, καὶ οἱ ἔπειτα
does-be-consider he-himself both himself still living and those after
 γιγνόμενοι ταῦτα ταῦτα περὶ αὐτοῦ νομίζουσι, θεώμενοι
coming the-same these-things about him think beholding
 αὐτοῦ τὰ συγγράμματα;

of-him the writings

PHAE. καὶ μάλα.

and very

SOC. οἶει τινὰ οὖν τῶν τοιούτων, ὅστις καὶ ὅπωςτιοῦν
do-you-think anyone then of-the such-men whoever also in-any-way-whatever
 δύσνους Λυσία, ὀνειδίζειν αὐτὸ τοῦτο ὅτι συγγράφει;
ill-disposed to-Lysias to-reproach this very-thing that he-composes

PHAE. οὐκ οὐν εἰκός γε ἔξ ὧν σὺ λέγεις· καὶ γὰρ ἂν
not-surely likely at-least from what you say and for would
 τῇ ἑαυτοῦ ἐπιθυμίᾳ, ὥς ἔοικεν, ὀνειδίζει.

the of-himself desire as it-seems he-might-reproach

SOC. τοῦτο μὲν ἄρα παντὶ δῆλον, ὅτι οὐκ αἰσχρὸν αὐτό
this indeed then to-everyone (is)-clear that not shameful itself
 γε τὸ γράφειν λόγους.

at-least the to-write discourses

PHAE. τί γάρ;

what for

SOC. ἀλλ' ἐκεῖνο οἶμαι αἰσχρὸν ἤδη, τὸ μὴ καλῶς λέγειν
but that I-think (is)-shameful now the not finely to-speak
 τε καὶ γράφειν ἀλλ' αἰσχρῶς τε καὶ κακῶς.
both and to-write but basely both and badly

PHAEE. δῆλον δῆ.

clear indeed

SOC. τίς οὖν ὁ τρόπος τοῦ καλῶς τε καὶ μὴ γράφειν;

what then (is)-the manner of-the finely both and not to-write

δεόμεθά τι, ὦ Φαῖδρε, Λυσίαν τε περὶ τούτων ἐξετάσαι

do-we-need at-all O Phaedrus Lysias both concerning these to-examine

καὶ ἄλλον ὅστις πώποτε τι γέγραφεν ἢ γράψει, εἴτε

and another whoever ever anything has-written or will-write whether

πολιτικὸν σύγγραμμα εἴτε ἰδιωτικόν, ἐν μέτρῳ ὡς ποιητῆς

a-political writing or a-private in meter as a-poet

ἢ ἄνευ μέτρου ὡς ἰδιώτης;

or without meter as a-layman

c PHAEE. ἐρωτᾷς εἰ δεόμεθα; τίνος μὲν οὖν ἔνεκα κἄν τις

do-you-ask if we-need for-what indeed then for-the-sake even-would one

ὡς εἰπεῖν ζῶη, ἀλλ' ἢ τῶν τοιούτων ἡδονῶν ἔνεκα; οὐ

so to-speak might-live but than of-the such pleasures for-the-sake not

γάρ που ἐκείνων γε ὧν προλυπηθῆναι δεῖ ἢ μηδὲ

for I-suppose of-those at-least of-which to-be-pained-first one-must or not-even

ἡσθῆναι, ὃ δὴ ὀλίγου πᾶσαι αἰ περὶ τὸ σῶμα ἡδοναί

to-be-pleased which indeed almost all the concerning the body pleasures

ἔχουσι· διὸ καὶ δικαίως ἀνδραποδώδεις κέκληνται.

have wherefore also justly slavish they-have-been-called

259 SOC. σχολή μὲν δῆ, ὡς ἔοικε· καὶ ἅμα μοι δοκοῦσιν ὡς

leisure indeed then as it-seems and at-once to-me they-seem as

ἐν τῷ πνίγει ὑπὲρ κεφαλῆς ἡμῶν οἱ τέττιγες ᾄδοντες

in the stifling-heat over head of-us the cicadas singing

καὶ ἀλλήλοις διαλεγόμενοι καθορᾶν καὶ ἡμᾶς. εἰ οὖν

and to-one-another conversing to-look-down-upon also us if then

ἴδοιεν καὶ νῶ καθάπερ τοὺς πολλοὺς ἐν μεσημβρίᾳ μὴ

they-should-see also us-two just-as the many at midday not

διαλεγόμενους ἀλλὰ νυστάζοντας καὶ κηλουμένους ὑφ' αὐτῶν

conversing but dozing and being-charmed by themselves

δι' ἀργίαν τῆς διανοίας, δικαίως ἂν καταγελῶεν,
through idleness of-the mind justly — they-would-laugh-at-(us)
 ἡγούμενοι ἀνδράποδ' ἄττα σφίσιν ἐλθόντα εἰς τὸ καταγώγιον
considering slaves some to-them having-come to the resting-place
 ὥσπερ προβάτια μεσημβριάζοντα περὶ τὴν κρήνην εὕδειν·
just-as sheep taking-a-noonday-rest about the spring to-sleep
 ἐὰν δὲ ὁρώσι διαλεγομένους καὶ παραπλέοντάς σφας
if but they-see-(us) conversing and sailing-past them
 ὥσπερ Σειρῆνας ἀκηλήτους, ὃ γέρας παρὰ θεῶν ἔχουσιν
just-as Sirens uncharmed which privilege from gods they-have
 ἀνθρώποις διδόναι, τάχ' ἂν δοῖεν ἀγασθέντες.
to-men to-give soon — they-might-give having-admired-(us)

PHAE. ἔχουσι δὲ δὴ τί τοῦτο; ἀνήκοος γάρ, ὥς ἔοικε,
they-have and indeed what this unbearing for as it-seems
 τυγχάνω ὦν.

I-happen being

SOC. οὐ μὲν δὴ πρόπει γε φιλόμουσον ἄνδρα τῶν c
not indeed then it-befits at-least a-music-loving man of-the
 τοιούτων ἀνήκοον εἶναι. λέγεται δ' ὥς ποτ' ἦσαν οὗτοι
such-things unbearing to-be it-is-said and that once were these
 ἄνθρωποι τῶν πρὶν μούσας γεγονέναι, γενομένων δὲ
men of-those before Muses to-have-come-to-be having-come and
 Μουσῶν καὶ φανείσης ᾠδῆς οὕτως ἄρα τινὲς τῶν τότε
Muses and having-appeared song so then some of-those then
 ἐξεπλάγησαν ὑφ' ἡδονῆς, ὥστε ἄδοντες ἡμέλησαν σίτων
were-struck by pleasure so-that singing they-neglected of-food
 τε καὶ ποτῶν, καὶ ἔλαθον τελευτήσαντες αὐτούς· ἐξ
both and of-drinks and they-escaped-notice having-died themselves from
 ὧν τὸ τεττίγων γένος μετ' ἐκεῖνο φύεται, γέρας τοῦτο
whom the of-cicadas race after that grows a-privilege this
 παρὰ Μουσῶν λαβόν, μηδὲν τροφῆς δεῖσθαι γενόμενον,
from Muses having-taken nothing of-nourishment to-need having-been-born

ἀλλ' ἄσιτόν τε καὶ ἄποτον εὐθύς ᾄδειν, ἕως ἂν τελευτήσῃ,
but foodless both and drinkless at-once to-sing until — it-die
 καὶ μετὰ ταῦτα ἔλθον παρὰ μούσας ἀπαγγέλλειν τίς
and after these-things having-gone to Muses to-report who
 τίνα αὐτῶν τιμᾷ τῶν ἐνθάδε. Τερψιχόρα μὲν οὖν τοὺς
whom of-them honors of-those here to-Terpsichore indeed then those
 ἐν τοῖς χοροῖς τετιμηκότας αὐτὴν ἀπαγγέλλοντες ποιοῦσι
in the choruses having-honored her reporting they-make
 προσφιλεστέρους, τῇ δὲ Ἑρατοῖ τοὺς ἐν τοῖς ἐρωτικοῖς,
dearer — and to-Erato those in the love-matters
 καὶ ταῖς ἄλλαις οὕτως, κατὰ τὸ εἶδος ἐκάστης τιμῆς·
and to-the others so according-to the kind of-each honor
 τῇ δὲ πρεσβυτάτῃ Καλλιόπῃ καὶ τῇ μετ' αὐτὴν Οὐρανίᾳ
to-the and eldest Calliope and to-the after her Urania
 τοὺς ἐν φιλοσοφίᾳ διάγοντάς τε καὶ τιμῶντας τὴν ἐκείνων
those in philosophy passing-their-life both and honoring the of-those
 μουσικὴν ἀγγέλλουσιν, αἱ δὲ μάλιστα τῶν Μουσῶν περὶ
music they-announce who indeed most of-the Muses concerning
 τε οὐρανὸν καὶ λόγους οὔσαι θεῖους τε καὶ ἀνθρωπίνους
both heaven and discourses being divine both and human
 ἱᾶσιν καλλίστην φωνήν. πολλῶν δὲ οὖν ἔνεκα
they-send-forth fairest voice for-many indeed then for-the-sake
 λεκτέον τι καὶ οὐ καθευδῆτέον ἐν τῇ μεσημβρίᾳ.
(it)-is-to-be-said something and not (it)-is-to-be-slept in the midday
 PHAE. λεκτέον γὰρ οὖν.
(it)-is-to-be-said for then

The question is how to speak and write well. Phaedrus reports the view that the speaker needs not what is just but what the crowd thinks just. Socrates argues that a man who does not know the difference between a horse and an ass will praise the wrong thing, and that leading someone by small steps from truth to its opposite requires knowing exactly what is like what.

SOC. οὐκοῦν, ὅπερ νῦν προυθέμεθα σκέψασθαι, τὸν e
then-surely the-very-thing-which now we-proposed to-examine the
 λόγον ὅπῃ καλῶς ἔχει λέγειν τε καὶ γράφειν καὶ
discourse in-what-way finely it-is to-speak both and to-write and
 ὅπῃ μὴ, σκεπτέον.
in-what-way not (it)-is-to-be-examined

PHAE. δῆλον.
(that-is)-clear

SOC. ἄρ' οὖν οὐχ ὑπάρχειν δεῖ τοῖς εὖ γε καὶ καλῶς
surely then not to-be-present must for-the well at-least and finely
 ῥηθησομένοις τὴν τοῦ λέγοντος διάνοιαν εἰδυῖαν τὸ ἀληθὲς
about-to-be-spoken the of-the speaker mind knowing the truth
 ὦν ἂν ἐρεῖν πέρι μέλλῃ;
of-what — to-speak concerning he-may-be-about

PHAE. οὕτωςι περὶ τούτου ἀκήκοα, ὦ φίλε Σώκρατες, οὐκ 260
thus-here concerning this I-have-beard O dear Socrates not
 εἶναι ἀνάγκην τῷ μέλλοντι ῥήτορι ἔσεσθαι τὰ τῷ ὄντι
to-be a-necessity for-the (one)-about-to an-orator to-be the-things in-the being
 δίκαια μανθάνειν ἀλλὰ τὰ δόξαντ' ἂν πλήθει οὔπερ
just to-learn but the-things that-would-seem — to-a-crowd who-indeed
 δικάσουσιν, οὐδὲ τὰ ὄντως ἀγαθὰ ἢ καλὰ ἀλλ' ὅσα δόξει·
will-judge nor the really good or fine but as-many-as will-seem
 ἐκ γὰρ τούτων εἶναι τὸ πείθειν ἀλλ' οὐκ ἐκ τῆς ἀληθείας.
from for these to-be the to-persuade but not from the truth

SOC. οὐτοι ἀπόβλητον ἔπος εἶναι δεῖ, ὦ Φαῖδρε, ὃ ἂν
not-indeed to-be-cast-away a-word to-be must O Phaedrus what —
 εἴπωσι σοφοί, ἀλλὰ σκοπεῖν μή τι λέγωσι· καὶ
may-say wise-men but to-consider whether something they-may-mean and
 δὴ καὶ τὸ νῦν λεχθὲν οὐκ ἀφετέον.
indeed also the now thing-said not (is)-to-be-let-go

PHAE. ὀρθῶς λέγεις.

rightly you-speak

SOC. ὦδε δὴ σκοπῶμεν αὐτό.

thus indeed let-us-examine it

PHAE. πῶς;

how

b SOC. εἴ σε πείθουμι ἐγὼ πολεμίους ἀμύνειν κτησάμενον
if you I-should-persuade I enemies to-repel having-acquired
 ἵππον, ἅμφω δὲ ἵππον ἀγνοοῖμεν, τοσόνδε μέντοι
a-horse both and a-horse we-should-not-know this-much however
 τυγχάνουμι εἰδὼς περὶ σοῦ, ὅτι Φαῖδρος ἵππον ἡγείται
I-should-happen knowing about you that Phaedrus a-horse considers
 τὸ τῶν ἡμέρων ζώων μέγιστα ἔχον ὦτα —
the of-the tame animals greatest having ears

PHAE. γελοῖόν γ' ἂν, ὦ Σώκρατες, εἶη.

laughable at-least — O Socrates be

c SOC. οὐπω γε· ἀλλ' ὅτε δὴ σπουδῇ σε πείθουμι,
not-yet at-least but when indeed in-earnest you I-should-persuade
 συντιθεῖς λόγον ἔπαινον κατὰ τοῦ ὄνου, ἵππον ἐπονομάζω
composing a-speech a-praise about the ass a-horse naming-(it)
 καὶ λέγων ὡς παντὸς ἄξιον τὸ θρέμμα οἴκοι τε κεκτῆσθαι
and saying that of-everything worth the creature at-home both to-possess
 καὶ ἐπὶ στρατιᾶς, ἀποπολεμεῖν τε χρήσιμον καὶ πρὸς
and on campaign to-fight-with both useful and besides
 γ' ἐνεγκεῖν δυνατόν σκεύη καὶ ἄλλα πολλὰ ὠφέλιμον.
at-least to-carry able baggage and in-other many-ways serviceable

PHAE. παγγέλοιόν γ' ἂν ἦδη εἶη.

utterly-laughable at-least — now it-would-be

SOC. ἄρ' οὖν οὐ κρεῖττον γελοῖον καὶ φίλον ἢ
 δεινόν τε καὶ ἐχθρόν;

a-terrible both and hostile

PHAE. φαίνεται.

it-appears-so

SOC. ὅταν οὖν ὁ ῥητορικὸς ἀγνοῶν ἀγαθὸν καὶ d

whenever then the rhetorician not-knowing good and

κακόν, λαβὼν πόλιν ὡσαύτως ἔχουσιν πείθῃ, μὴ
bad having-taken a-city likewise being should-persuade-(it) not

περὶ ὄνου σκιᾶς ὡς ἵππου τὸν ἔπαινον ποιούμενος,
concerning of-an-ass a-shadow as of-a-horse the praise making

ἀλλὰ περὶ κακοῦ ὡς ἀγαθοῦ, δόξας δὲ πλήθους
but concerning a-bad-thing as of-a-good-thing opinions and of-a-crowd

μεμελετηκὼς πείσῃ κακὰ πράττειν ἀντ' ἀγαθῶν,
having-studied should-persuade-(it) bad-things to-do instead-of good-things

ποῖόν τι' ἂν οἶε μετὰ ταῦτα τὴν ῥητορικὴν
what-sort-of some would do-you-think after these-things the rhetoric

καρπὸν ὧν ἔσπειρε θερίζειν;

fruit of-what it-sowed to-reap

PHAE. οὐ πάνυ γε ἐπιεικῇ.

not at-all at-least a-fair-one

SOC. ἄρ' οὖν, ὦ ἀγαθέ, ἀγροικότερον τοῦ δέοντος

surely then O good-man more-rudely than-the fitting

λελοιδορήκαμεν τὴν τῶν λόγων τέχνην; ἡ δ' ἴσως ἂν
have-we-reviled the of-the discourses art she and perhaps —

εἴποι· τί ποτ', ὦ θαυμάσιοι, ληρεῖτε; ἐγὼ γὰρ οὐδέν'
might-say what ever O wonderful-men do-you-babble I for no-one

ἀγνοοῦντα τἀληθές ἀναγκάζω μανθάνειν λέγειν, ἀλλ',
not-knowing the-truth I-compel to-learn to-speak but

εἴ τι ἐμὴ συμβουλή, κτησάμενον ἐκεῖνο οὕτως ἐμὲ
 if at-all (is)-my counsel having-acquired that so me
 λαμβάνειν· τόδε δ' οὖν μέγα λέγω, ὥς ἄνευ ἐμοῦ τῷ
 to-take this and then greatly I-say that without me for-the-one
 τὰ ὄντα εἰδοῖσι οὐδέν τι μᾶλλον ἔσται πείθειν τέχνη.
 the-things being knowing in-nothing at-all more it-will-be to-persuade by-art

e PHAE. οὐκοῦν δίκαια ἐρεῖ, λέγουσα ταῦτα;

then-surely just-things will-she-say saying these-things

SOC. φημί, ἐὰν οἱ γ' ἐπιόντες αὐτῇ λόγοι μαρτυρῶσιν
 I-say-so if the at-least advancing against-her arguments testify

εἶναι τέχνη. ὥσπερ γὰρ ἀκούειν δοκῶ τινων προσιόντων
 to-be an-art just-as for to-hear I-seem some approaching

καὶ διαμαρτυρομένων λόγων, ὅτι ψεύδεται καὶ οὐκ ἔστι
 and protesting arguments that she-lies and not is

τέχνη ἀλλ' ἄτεχνος τριβή· τοῦ δὲ λέγειν, φησὶν ὁ
 an-art but an-artless routine of-the and to-speak says the

Λάκων, ἔτυμος τέχνη ἄνευ τοῦ ἀληθείας ἡφθαι

Laconian a-genuine art without the of-truth to-have-been-grasped

οὔτ' ἔστιν οὔτε μή ποτε ὕστερον γένηται.

neither is nor — ever later it-may-come-to-be

261 PHAE. τούτων δεῖ τῶν λόγων, ὦ Σώκρατες· ἀλλὰ

of-these there-is-need the arguments O Socrates but

δεῦρο αὐτοὺς παράγων ἐξέταξε τί καὶ πῶς λέγουσιν.

hither them bringing-forward examine what and how they-say

SOC. πάρите δῆ, θρέμματα γενναῖα, καλλίπαιδά τε Φαῖδρον

come-forward indeed creatures noble fair-childed and Phaedrus

πείθετε ὥς ἐὰν μὴ ἱκανῶς φιλοσοφήσῃ, οὐδὲ ἱκανός ποτε
 persuade that if not sufficiently he-philosophize nor competent ever

λέγειν ἔσται περὶ οὐδενός. ἀποκρινέσθω δὴ ὁ Φαῖδρος.

to-speak he-will-be about anything let-answer indeed — Phaedrus

PHAE. ἐρωτᾷτε.

ask

SOC. ἄρ' οὖν οὐ τὸ μὲν ὅλον ἢ ῥητορικὴ ἂν εἴη τέχνη b
surely then not the indeed whole the rhetoric would be an-art
 ψυχαγωγία τις διὰ λόγων, οὐ μόνον ἐν δικαστηρίοις
a-soul-leading some through words not only in law-courts
 καὶ ὅσοι ἄλλοι δημόσιοι σύλλογοι, ἀλλὰ καὶ ἐν ἰδίοις,
and as-many other public gatherings but also in private
 ἢ αὐτὴ συμκρῶν τε καὶ μεγάλων πέρι, καὶ οὐδὲν
the same small-things both and great concerning and in-nothing
 ἐντιμότερον τό γε ὀρθὸν περὶ σπουδαῖα ἢ περὶ φαῦλα
more-honored the at-least right about serious-things than about trifling
 γιγνόμενον; ἢ πῶς σὺ ταῦτ' ἀκήκοας;
arising or how you these-things have-you-heard

PHAE. οὐ μὰ τὸν Δι' οὐ παντάπασιν οὕτως, ἀλλὰ μάλιστα
not by — Zeus not altogether so but most
 μέν πως περὶ τὰς δίκας λέγεται τε καὶ γράφεται τέχνη,
indeed somehow about the lawsuits it-is-said both and it-is-written by-art
 λέγεται δὲ καὶ περὶ δημηγορίας· ἐπὶ πλεον δὲ οὐκ ἀκήκοα.
it-is-said and also about public-speaking to more but not I-have-heard

SOC. ἀλλ' ἢ τὰς Νέστορος καὶ Ὀδυσσέως τέχνας
but truly the of-Nestor and of-Odysseus arts
 μόνον περὶ λόγων ἀκήκοας, ἃς ἐν Ἰλίῳ σχολάζοντες
only concerning discourses have-you-heard which in Ilium being-at-leisure
 συνεγραιβάτην, τῶν δὲ Παλαμήδους ἀνήκοος γέγονας;
the-two-composed the-ones and of-Palamedes unbearing have-you-become

PHAE. καὶ ναὶ μὰ Δι' ἔγωγε τῶν Νέστορος, εἰ μὴ Γοργίαν c
and yes by Zeus I-at-least the-ones of-Nestor if not Gorgias
 Νέστορά τινα κατασκευάζεις, ἢ τινα Θρασύμαχόν τε καὶ
a-Nestor some you-make-out or some Thrasymachus both and
 Θεόδωρον Ὀδυσσέα.
Theodorus an-Odysseus

SOC. ἴσως. ἀλλὰ γὰρ τούτους ἐώμεν· σὺ δ'
perhaps but for these let-us-leave you and
 εἰπέ, ἐν δικαστηρίοις οἱ ἀντίδικοι τί δρώσιν; οὐκ
say in law-courts the litigants what do-they-do not
 ἀντιλέγουσιν μέντοι; ἢ τί φήσομεν;
do-they-speak-against-one-another however or what shall-we-say

PHAE. τοῦτ' αὐτό.

this very-thing

SOC. περὶ τοῦ δικαίου τε καὶ ἀδίκου;
concerning the just both and unjust

PHAE. ναί.

yes

d SOC. οὐκοῦν ὁ τέχνη τοῦτο δρῶν ποιήσει φανῆναι τὸ
then-surely the-one by-art this doing will-make to-appear the
 αὐτὸ τοῖς αὐτοῖς τοτὲ μέν δίκαιον, ὅταν δὲ βούληται,
same to-the same at-one-time indeed just whenever and he-wishes
 ἄδικον;

unjust

PHAE. τί μὴν;

what then

SOC. καὶ ἐν δημηγορίᾳ δὴ τῇ πόλει δοκεῖν τὰ αὐτὰ
and in public-speaking indeed to-the city to-seem the same
 τοτὲ μέν ἀγαθὰ, τοτὲ δ' αὖ τὰναντία;
at-one-time indeed good at-another and in-turn the-contrary

PHAE. οὕτως.

so

SOC. τὸν οὖν Ἑλεατικὸν Παλαμήδην λέγοντα οὐκ ἴσμεν
the then Eleatic Palamedes speaking not do-we-know
 τέχνη, ὥστε φαίνεσθαι τοῖς ἀκούουσι τὰ αὐτὰ ὅμοια καὶ
by-art so-as to-appear to-those hearing the same like and
 ἀνόμοια, καὶ ἐν καὶ πολλά, μένοντά τε αὖ καὶ φερόμενα;
unlike and one and many remaining both in-turn and moving

PHAE. μάλα γε.

very at-least

SOC. οὐκ ἄρα μόνον περὶ δικαστήριά τέ ἐστιν ἡ
not then only about law-courts both is the
 ἀντιλογικὴ καὶ περὶ δημηγορίαν, ἀλλ', ὥς ἔοικε, περὶ
art-of-contradiction and about public-speaking but as it-seems about
 πάντα τὰ λεγόμενα μία τις τέχνη, εἴπερ ἔστιν, αὕτη ἂν
all the things-said one some art if-indeed it-is this would
 εἶη, ἣ τις οἶός τ' ἔσται πᾶν παντὶ ὁμοιοῦν
be by-which someone able and will-be everything to-everything to-like
 τῶν δυνατῶν καὶ οἷς δυνατόν, καὶ ἄλλου ὁμοιοῦντος
of-the possible and to-what (it-is)-possible and another likening
 καὶ ἀποκρυπτομένου εἰς φῶς ἄγειν.

and concealing into light to-bring

PHAE. πῶς δὴ τὸ τοιοῦτον λέγεις;
how indeed the such-a-thing do-you-mean

SOC. τῇδε δοκῶ ζητοῦσιν φανεῖσθαι. ἀπάτη πότερον ἐν
in-this-way I-think to-those-seeking to-appear deception whether in
 πολὺ διαφέρουσι γίγνεται μᾶλλον ἢ ὀλίγον;
much differing arises rather or (in)-little

PHAE. ἐν τοῖς ὀλίγον.

in the little

SOC. ἀλλά γε δὴ κατὰ σμικρὸν μεταβαίνων μᾶλλον
but at-least indeed by little passing-over more
 λήσεις ἐλθὼν ἐπὶ τὸ ἐναντίον ἢ κατὰ μέγα.

you-will-escape-notice having-come to the contrary than by much

PHAE. πῶς δ' οὐ;

how and not

e

262

SOC. δεῖ ἄρα τὸν μέλλοντα ἀπατήσῃν μὲν ἄλλον, αὐτὸν
must then the (one)-about-to to-deceive indeed another himself
 δὲ μὴ ἀπατήσεσθαι, τὴν ὁμοιότητα τῶν ὄντων καὶ
and not to-be-deceived the likeness of-the things-being and
 ἀνομοιότητα ἀκριβῶς διειδέναι.
unlikeness exactly to-discern

PHAΕ. ἀνάγκη μὲν οὖν.

(it-is)-necessary indeed then

SOC. ἦ οὖν οἷός τε ἔσται, ἀλήθειαν ἀγνοῶν ἐκάστου,
truly then able and will-be-be truth not-knowing of-each
 τὴν τοῦ ἀγνοουμένου ὁμοιότητα σμικράν τε καὶ μεγάλην
the of-the (thing)-not-known likeness small both and great
 ἐν τοῖς ἄλλοις διαγιγνώσκειν;
in the others to-distinguish

b PHAE. ἀδύνατον.

(it-is)-impossible

SOC. οὐκοῦν τοῖς παρὰ τὰ ὄντα δοξάζουσι καὶ
then-surely for-those beside the things-being opining and
 ἀπατωμένοις δῆλον ὡς τὸ πάθος τοῦτο δι' ὁμοιοτήτων
being-deceived (it-is)-clear that the experience this through likenesses
 τινῶν εἰσερρή.
certain crept-in

PHAΕ. γίγνεται γοῦν οὕτως.

it-happens at-any-rate so

SOC. ἔστιν οὖν ὅπως τεχνικὸς ἔσται μεταβιβάζειν κατὰ
is-there then (a-way)-how skilled he-will-be to-transfer by
 σμικρὸν διὰ τῶν ὁμοιοτήτων ἀπὸ τοῦ ὄντος ἐκάστοτε
little through the likenesses from the (thing)-being on-each-occasion
 ἐπὶ τοῦναντίον ἀπάγων, ἢ αὐτὸς τοῦτο διαφεύγειν, ὃ
to the-contrary leading-away or himself this to-escape the-one
 μὴ ἐγνωρικῶς ὃ ἔστιν ἕκαστον τῶν ὄντων;
not having-recognized what is each of-the things-being

PHAE. οὐ μὴ ποτε.
not at-all ever

XVII · LYSIAS' SPEECH EXAMINED

Socrates has Phaedrus read Lysias' opening again. On some words we all agree, on others — 'just', 'good' — we differ, and it is there that persuasion has its power and there that a definition is needed. Lysias never defined love. His speech begins at the end and could be read in any order, like the epigram on Midas' tomb.

SOC. λόγων ἄρα τέχνην, ὦ ἐταῖρε, ὁ τὴν ἀλήθειαν μὴ
of-discourses then an-art O comrade the-one the truth not
εἰδώς, δόξας δὲ τεθηρευκώς, γελοίαν τινά, ὡς ἔοικε, καὶ
knowing opinions but having-hunted a-laughable some as it-seems and
ἄτεχνον παρέξεται.
artless will-produce

PHAE. κινδυνεύει.
it-is-likely

SOC. βούλει οὖν ἐν τῷ Λυσίου λόγῳ ὃν φέρεις, καὶ ἐν
do-you-wish then in the of-Lysias discourse which you-carry and in
οἷς ἡμεῖς εἵπομεν ἰδεῖν τι ὧν φάμεν ἀτέχνων
what-things we said to-see something of-what we-call artless
τε καὶ ἐντέχνων εἶναι;
both and artful to-be

PHAE. πάντων γέ που μάλιστα, ὡς νῦν γε ψιλῶς
of-all at-least I-suppose most since now at-least baldly
πως λέγομεν, οὐκ ἔχοντες ἱκανὰ παραδείγματα.
somehow we-speak not having sufficient examples

SOC. καὶ μὴν κατὰ τύχην γέ τινα, ὡς ἔοικεν, ἐρρηθῆτην
and indeed by chance at-least some as it-seems were-spoken
τὸ λόγῳ ἔχοντέ τι παράδειγμα, ὡς ἂν ὁ εἰδὼς τὸ
the two-discourses having some example how — the-one knowing the

ἀληθές προσπαῖζων ἐν λόγοις παράγοι τοὺς ἀκούοντας.

true playfully in discourses might-lead- astray the hearers

καὶ ἔγωγε, ὦ Φαῖδρε, αἰτιῶμαι τοὺς ἐντοπίους θεούς·

and I-at-least O Phaedrus blame the local gods

ἴσως δὲ καὶ οἱ τῶν Μουσῶν προφηῆται οἱ ὑπὲρ κεφαλῆς

perhaps and also the of-the Muses prophets the over head

ᾧδοι ἐπιπεπνευκότες ἂν ἡμῖν εἶεν τοῦτο τὸ γέρας·

singers having-breathed-into — for-us they-might-be this the gift

οὐ γάρ που ἔγωγε τέχνης τινὸς τοῦ λέγειν μέτοχος.

not for I-suppose I-at-least of-an-art some of-the to-speak a-partaker

PHAΕ. ἔστω ὡς λέγεις· μόνον δήλωσον ὃ φῆς.

let-it-be as you-say only show what you-say

SOC. ἴθι δὴ μοι ἀνάγνωθι τὴν τοῦ Λυσίου λόγου ἀρχήν.

come indeed for-me read the of-the of-Lysias discourse beginning

c PHAE. περὶ μὲν τῶν ἐμῶν πραγμάτων ἐπίστασαι, καὶ ὡς

concerning indeed the my affairs you-know and how

νομίζω συμφέρειν ἡμῖν τούτων γενομένων, ἀκήκοας. ἀξιῶ

I-think (it)-to-profit us these-things having-come-about you-have-heard I-claim

δὲ μὴ διὰ τοῦτο ἀτυχῆσαι ὧν δέομαι, ὅτι οὐκ ἐραστής

and not through this to-fail-of what I-ask because not a-lover

ὦν σοῦ τυγχάνω. ὡς ἐκείνοις μὲν τότε μεταμέλει —

being of-you I-happen since to-those indeed then it-repents

SOC. παῦσαι. τί δὴ οὖν οὗτος ἀμαρτάνει καὶ ἄτεχνον

stop what indeed then this-man errs-in and artless

ποιεῖ λεκτέον· ἦ γάρ;

does (it)-is-to-be-said truly for

263 PHAE. ναί.

yes

SOC. ἄρ' οὖν οὐ παντὶ δῆλον τό γε τοιόνδε, ὥς περὶ
surely then not to-everyone (is)-clear the at-least such-a-thing that concerning
 μὲν ἔνια τῶν τοιούτων ὁμονοητικῶς ἔχομεν, περὶ δ'
indeed some of-the such-things harmoniously we-are concerning but
 ἔνια στασιωτικῶς;

some factiously

PHAE. δοκῶ μὲν ὁ λέγεις μανθάνειν, ἔτι δ' εἰπὲ
I-seem indeed what you-say to-understand still and say-(it)
 σαφέστερον.

more-clearly

SOC. ὅταν τις ὄνομα εἴπῃ σιδήρου ἢ ἀργύρου, ἄρ' οὐ
whenever someone a-name utters of-iron or of-silver surely not
 τὸ αὐτὸ πάντες διενόηθημεν;

the same all did-we-conceive

PHAE. καὶ μάλα.

and very

SOC. τί δ' ὅταν δικαίου ἢ ἀγαθοῦ; οὐκ ἄλλος ἄλλῃ
what and whenever of-just or of-good not one in-one-way
 φέρεται, καὶ ἀμφισβητοῦμεν ἀλλήλοις τε καὶ ἡμῖν
is-carried and we-dispute with-one-another both and with-us
 αὐτοῖς;

ourselves

PHAE. πάνν μὲν οὖν.

very indeed then

SOC. ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ.
in indeed then the-ones we-agree in but the-ones not

PHAE. οὕτω.

so

SOC. ποτέρωθι οὖν εὐαπατητότεροί ἐσμεν, καὶ ἡ ῥητορικὴ
in-which-of-the-two then more-easily-deceived are-we and the rhetoric
 ἐν ποτέροις μείζον δύναται;

in which-of-the-two more is-able

PHAEE. δῆλον ὅτι ἐν οἷς πλανώμεθα.

(it-is)-clear that in what-things we-wander

SOC. οὐκοῦν τὸν μέλλοντα τέχνην ῥητορικὴν μετιέναι

then-surely the (one)-about-to an-art rhetorical to-pursue

πρῶτον μὲν δεῖ ταῦτα ὁδῶ διηρῆσθαι, καὶ εἰληφέναι

first indeed must these-things by-a-method to-have-divided and to-have-taken

τινὰ χαρακτῆρα ἐκατέρου τοῦ εἶδους, ἐν ᾧ τε

some mark of-each-of-the-two the kind in which both

ἀνάγκη τὸ πλῆθος πλανᾶσθαι καὶ ἐν ᾧ μή.

(there-is)-necessity the multitude to-wander and in which not

C PHAEE. καλὸν γοῦν ἄν, ὦ Σώκρατες, εἶδος εἶη

a-fine at-any-rate would O Socrates form be

κατανενοηκὼς ὁ τοῦτο λαβών.

having-discerned the-one this having-taken

SOC. ἔπειτά γε οἶμαι πρὸς ἐκάστῳ γιγνόμενον μὴ

then at-least I-think beside each coming not

λανθάνειν ἀλλ' ὀξέως αἰσθάνεσθαι περὶ οὗ ἂν μέλλῃ

to-escape-notice but keenly to-perceive concerning what — he-may-be-about

εἶρεῖν ποτέρου ὃν τυγχάνει τοῦ γένους.

to-speak of-which-of-the-two being it-happens of-the class

PHAEE. τί μὴν;

what then

SOC. τί οὖν; τὸν ἔρωτα πότερον φῶμεν εἶναι τῶν

what then the love which-of-the-two shall-we-say to-be of-the

ἀμφισβητησίμων ἢ τῶν μή;

disputable-things or of-the not

PHAEE. τῶν ἀμφισβητησίμων δήπου· ἢ οἶε ἂν σοι

of-the disputable-things surely or do-you-think would for-you

ἐγχωρήσαι εἰπεῖν ἃ νυνδὴ εἶπες περὶ αὐτοῦ, ὥς βλάβη

to-have-been-possible to-say what just-now you-said about it that a-harm

τέ ἐστι τῷ ἐρωμένῳ καὶ ἐρῶντι, καὶ αὖθις ὡς μέγιστον
both it-is for-the beloved and for-a-lover and again that greatest
ὄν τῶν ἀγαθῶν τυγχάνει;

being of-the good-things it-happens

SOC. ἄριστα λέγεις· ἀλλ' εἰπὲ καὶ τόδε — ἐγὼ γάρ d
best you-speak but say also this I for

τοὶ διὰ τὸ ἐνθουσιαστικὸν οὐ πάννυ μέμνημαι — εἰ
you-know through the inspired-state not at-all I-remember whether
ὠρισάμην ἔρωτα ἀρχόμενος τοῦ λόγου.

I-defined love beginning of-the discourse

PHAE. νῆ Δία ἀμηχάνως γε ὥς σφόδρα.

by Zeus irresistibly at-least how exceedingly

SOC. φεῦ, ὅσῳ λέγεις τεχνικωτέρας Νύμφας τὰς e
alas by-how-much you-say more-skilled Nymphs the

Ἀχελώου καὶ Πᾶνα τὸν Ἑρμοῦ Λυσίου τοῦ Κεφάλου
of-Achelous and Pan the-(son) of-Hermes than-Lysias the-(son) of-Cephalus
πρὸς λόγους εἶναι. ἢ οὐδὲν λέγω, ἀλλὰ καὶ ὁ Λυσίας
as-to discourses to-be or nothing do-I-say but also — Lysias

ἀρχόμενος τοῦ ἐρωτικοῦ ἠνάγκασεν ἡμᾶς ὑπολαβεῖν τὸν
beginning of-the amatory compelled us to-assume the
ἔρωτα ἐν τι τῶν ὄντων ὃ αὐτὸς ἐβουλήθη, καὶ

love one something of-the things-being which himself wished and
πρὸς τοῦτο ἤδη συνταξάμενος πάντα τὸν ὕστερον λόγον
toward this now having-arranged all the later discourse

διεπεράνατο; βούλει πάλιν ἀναγνώμεν τὴν ἀρχὴν αὐτοῦ;
he-completed do-you-wish again let-us-read the beginning of-it

PHAE. εἰ σοί γε δοκεῖ· ὃ μέντοι ζητεῖς οὐκ ἔστ'
if to-you at-least it-seems-good what however you-seek not is

αὐτόθι.

there

SOC. λέγε, ἵνα ἀκούσω αὐτοῦ ἐκείνου.

say-(it) so-that I-may-hear it itself

264 PHAE. *περὶ μὲν τῶν ἐμῶν πραγμάτων ἐπίστασαι, καὶ ὡς*
concerning indeed the my affairs you-know and how
νομίζω συμφέρειν ἡμῖν τούτων γενομένων, ἀκήκοας. ἀξιῶ
I-think (it)-to-profit us these-things having-come-about you-have-heard I-claim
δὲ μὴ διὰ τοῦτο ἀτυχῆσαι ὦν δέομαι, ὅτι οὐκ ἐραστής
and not through this to-fail-of what I-ask because not a-lover
ὦν σοῦ τυγχάνω. ὡς ἐκείνοις μὲν τότε μεταμέλει ὦν
being of-you I-happen since to-those indeed then it-repents of-what
ἂν εὖ ποιήσωσιν, ἐπειδὰν τῆς ἐπιθυμίας παύσωνται —
— well they-may-do whenever of-the desire they-cease

SOC. *ἦ πολλοῦ δεῖν ἔοικε ποιεῖν ὅδε γε ὁ*
truly by-much to-fall-short he-seems to-do this-man at-least what
ζητοῦμεν, ὅς οὐδὲ ἀπ' ἀρχῆς ἀλλ' ἀπὸ τελευτῆς ἐξ
we-seek who not-even from (the)-beginning but from (the)-end from
ὑπτίας ἀνάπαλιν διανεῖν ἐπιχειρεῖ τὸν λόγον, καὶ
a-supine-position backwards to-swim-through attempts the discourse and
ἄρχεται ἀφ' ὧν πεπαυμένος ἂν ἤδη ὁ ἐραστής λέγοι
he-begins from what-things having-ceased would already the lover might-say
πρὸς τὰ παιδικά. ἢ οὐδὲν εἶπον, Φαῖδρε, φίλη κεφαλῇ;
to the beloved or nothing did-I-say Phaedrus dear head

b PHAE. *ἔστιν γέ τοι δῆ, ὦ Σώκρατες, τελευτή, περὶ*
there-is at-least you-know indeed O Socrates an-end concerning
οὗ τὸν λόγον ποιεῖται.
which the discourse he-makes

SOC. *τί δὲ τᾶλλα; οὐ χύδην δοκεῖ βεβλησθαι τὰ*
what and the-rest not at-random does-it-seem to-have-been-thrown the-things
τοῦ λόγου; ἢ φαίνεται τὸ δεύτερον εἰρημένον ἔκ τινος
of-the discourse or does-it-appear the second thing-said from some
ἀνάγκης δεύτερον δεῖν τεθῆναι, ἢ τι ἄλλο τῶν
necessity second to-need to-be-placed or something other of-the
ρήθέντων; ἐμοὶ μὲν γὰρ ἔδοξεν, ὡς μηδὲν εἰδότε, οὐκ
things-said to-me indeed for it-seemed as nothing knowing not

ἀγεννῶς τὸ ἐπιὸν εἰρῆσθαι τῷ γράφοντι· σὺ δ'
ignobly the thing-coming to-have-been-said by-the writer you and
 ἔχεις τινὰ ἀνάγκην λογογραφικὴν ἣ ταῦτα ἐκείνος
have-you some necessity speech-writing's by-which these-things that-man
 οὕτως ἐφεξῆς παρ' ἄλληλα ἔθηκεν;

so in-order beside one-another set

PHAE. χρηστὸς εἶ, ὅτι με ἡγῇ ἱκανὸν εἶναι τὰ
kind you-are that me you-consider competent to-be the-things
 ἐκείνου οὕτως ἀκριβῶς διδεῖν.

of-that-man so exactly to-discern

SOC. ἀλλὰ τόδε γε οἶμαί σε φάναι ἄν, δεῖν πάντα
but this at-least I-think you to-say would to-need every

λόγον ὥσπερ ζῶον συνεστάναι σῶμά τι ἔχοντα

discourse just-as a-living-creature to-have-been-composed a-body some having

αὐτὸν αὐτοῦ, ὥστε μήτε ἀκέφαλον εἶναι μήτε ἄπουν,

itself of-itself so-as neither headless to-be nor footless

ἀλλὰ μέσα τε ἔχειν καὶ ἄκρα, πρέποντα ἀλλήλοις καὶ

but middles both to-have and extremities fitting to-one-another and

τῷ ὅλῳ γεγραμμένα.

to-the whole having-been-written

PHAE. πῶς γὰρ οὐ;

how for not

SOC. σκέψαι τοίνυν τὸν τοῦ ἐταίρου σου λόγον εἴτε οὕτως

consider therefore the of-the comrade of-you discourse whether so

εἴτε ἄλλως ἔχει, καὶ εὐρήσεις τοῦ ἐπιγράμματος οὐδὲν

or otherwise it-is and you-will-find of-the epigram in-nothing

διαφέροντα, ὃ Μίδα τῷ Φρυγί φασὶν τινες ἐπιγεγράφθαι.

differing which for-Midas the Phrygian they-say some to-have-been-inscribed

PHAE. ποῖον τοῦτο, καὶ τί πεπονθός;

what-sort (is)-this and what having-suffered

Socrates first quotes the epigram on Midas' tomb, whose lines can be said in any order. He then names the two procedures his own speeches used. The first is to see many scattered things together in one form, as both speeches did in calling love a kind of madness. The second is to cut by kinds at the natural joints, without backing as a bad cook does; the left-hand cut yielded the love that was reviled, the right-hand cut the love that was praised.

SOC. ἔστι μὲν τοῦτο τόδε —

it-is indeed this (as)-follows

χαλκῇ παρθένος εἰμί, Μίδα δ' ἐπὶ σήματι κείμεαι.

a-bronze maiden I-am of-Midas and upon (the)-tomb I-lie

ὅφρ' ἂν ὕδωρ τε νάη καὶ δένδρεα μακρὰ τεθήλῃ,

as-long-as — water both may-flow and trees tall may-flourish

αὐτοῦ τῇδε μένουσα πολυκλαύτου ἐπὶ τύμβου,

in-the-place here remaining of-the-much-lamented upon tomb

ἀγγελέω παριούσι Μίδας ὅτι τῇδε τέθαπται.

I-shall-tell to-passers-by Midas that here is-buried

e ὅτι δ' οὐδὲν διαφέρει αὐτοῦ πρῶτον ἢ ὕστατόν τι

that and in-nothing it-differs of-it first or last anything

λέγεσθαι, ἐννοεῖς πού, ὥς ἐγὼμαι.

to-be-said you-perceive I-suppose as I-think

PHAE. σκώπτεις τὸν λόγον ἡμῶν, ὦ Σώκρατες.

you-mock the discourse of-us O Socrates

SOC. τοῦτον μὲν τοίνυν, ἵνα μὴ σὺν ἄχθῃ, ἐάσωμεν —

this indeed therefore so-that not you be-vexed let-us-leave

καίτοι συχνά γε ἔχειν μοι δοκεῖ παραδείγματα πρὸς

and-yet many at-least to-have to-me it-seems examples toward

ἃ τις βλέπων ὀνίαναι' ἂν, μιμεῖσθαι αὐτὰ ἐπιχειρῶν

which someone looking might-profit — to-imitate them attempting

μὴ πάνυ τι — εἰς δὲ τοὺς ἑτέρους λόγους ἴωμεν. ἦν
not very somewhat into and the other discourses let-us-go there-was
 γάρ τι ἐν αὐτοῖς, ὡς δοκῶ, προσήκον ἰδεῖν τοῖς
for something in them as I-think fitting to-see for-those
 βουλομένοις περὶ λόγων σκοπεῖν.
wishing about discourses to-consider

PHAE. τὸ ποῖον δὴ λέγεις;

265

the what-sort indeed do-you-mean
 SOC. ἐναντίῳ που ἦσθην· ὁ μὲν γὰρ ὡς τῷ ἐρῶντι,
opposite I-suppose the-two-were the-one indeed for that to-the loving-one
 ὁ δ' ὡς τῷ μὴ δεῖ χαρίζεσθαι, ἐλεγέτην.
the-other and that to-the not one-must to-gratify the-two-said

PHAE. καὶ μάλ' ἀνδρικῶς.

and very manfully
 SOC. ὦμην σε ἀληθὲς εἶρεῖν, ὅτι μανικῶς· ὁ μέντοι
I-thought you the-truth to-say that madly what however
 ἐζήτουν ἐστὶν αὐτὸ τοῦτο. μανίαν γάρ τινα ἐφήσαμεν
I-was-seeking is it this madness for some we-said
 εἶναι τὸν ἔρωτα. ἦ γάρ;
to-be the love truly for

PHAE. ναί.

yes
 SOC. μανίας δέ γε εἶδη δύο, τὴν μὲν ὑπὸ νοσημάτων
of-madness and at-least kinds two the-one indeed by diseases
 ἀνθρωπίνων, τὴν δὲ ὑπὸ θείας ἐξαλλαγῆς τῶν εἰωθότων
human the-other and by a-divine changing of-the customary
 νομίμων γιγνομένην.

usages arising

PHAE. πάνυ γε.

b

very at-least

- c SOC. τῆς δὲ θείας τεττάρων θεῶν τέτταρα μέρη διελόμενοι,
of-the and divine of-four gods four parts having-divided
 μαντικὴν μὲν ἐπίπνοϊαν Ἀπόλλωνος θέντες, Διονύσου δὲ
divination indeed an-inspiration of-Apollo having-set of-Dionysus and
 τελεστικὴν, Μουσῶν δ' αὖ ποιητικὴν, τετάρτην δὲ
mystic of-(the)-Muses and in-turn poetic a-fourth and
 ἀφροδίτης καὶ Ἔρωτος, ἐρωτικὴν μανίαν ἐφήσαμεν τε
of-Aphrodite and of-Love amatory madness we-said both
 ἀρίστην εἶναι, καὶ οὐκ οἶδ' ὅπῃ τὸ ἐρωτικὸν πάθος
best to-be and not I-know in-what-way the amatory experience
 ἀπεικάζοντες, ἴσως μὲν ἀληθοῦς τινας ἐφαπτόμενοι,
likening perhaps indeed of-a-true something touching
 τάχα δ' ἂν καὶ ἄλλοσε παραφερόμενοι, κεράσαντες
perhaps and would also elsewhere being-carried-aside having-mixed
 οὐ παντάπασιν ἀπίθανον λόγον, μυθικόν τινα ὕμνον
not altogether unpersuasive a-discourse a-mythic some hymn
 προσεπαίσαμεν μετρίως τε καὶ εὐφήμως τὸν ἐμόν τε καὶ
we-played-besides moderately both and reverently the my both and
 σὸν δεσπότην ἔρωτα, ὦ Φαῖδρε, καλῶν παιδῶν ἔφορον.
your master love O Phaedrus of-fair boys overseer
- PHAE. καὶ μάλα ἔμοιγε οὐκ ἀηδῶς ἀκοῦσαι.
and very to-me-at-least not unpleasantly to-hear
- SOC. τόδε τοῖνυν αὐτόθεν λάβωμεν, ὥς ἀπὸ τοῦ ψέγειν
this therefore from-here let-us-take how from the to-blame
 πρὸς τὸ ἐπαινεῖν ἔσχεν ὁ λόγος μεταβῆναι.
to the to-praise it-was-able the discourse to-cross-over
- PHAE. πῶς δὴ οὖν αὐτὸ λέγεις;
how indeed then it do-you-mean
- d SOC. ἐμοὶ μὲν φαίνεται τὰ μὲν ἄλλα τῷ ὄντι παιδιᾷ
to-me indeed it-appears the-things indeed other in-the being in-play
 πεπαῖσθαι· τούτων δέ τινων ἐκ τύχης ῥηθέντων δυοῖν
to-have-been-played of-these but of-certain from chance having-been-spoken of-two

εἰδοῖν, εἰ αὐτοῖν τὴν δύναμιν τέχνη λαβεῖν δύναιτό
forms if of-them-two the power by-art to-grasp should-be-able
 τις, οὐκ ἄχαρι.

someone not (it-would-be)-ungraceful

PHAE. τίνων δῆ;

of-what indeed

SOC. εἰς μίαν τε ἰδέαν συνορῶντα ἄγειν τὰ πολλαχῇ
into one both form seeing-together to-bring the-things in-many-places

διεσπαρμένα, ἵνα ἕκαστον ὀρίζομενος δῆλον ποιῇ
scattered so-that each defining clear one-may-make
 περὶ οὗ ἂν αἰεὶ διδάσκειν ἐθέλῃ. ὥσπερ τὰ νυνδῇ
about what — always to-teach one-may-wish just-as the-things just-now

περὶ Ἐρωτος — ὃ ἔστιν ὀρισθέν — εἴτ' εὖ εἴτε
about Love what is having-been-defined whether well or

κακῶς ἐλέχθη, τὸ γοῦν σαφές καὶ τὸ αὐτὸ αὐτῷ
badly it-was-said the at-any-rate clear and the itself with-itself
 ὁμολογούμενον διὰ ταῦτα ἔσχεν εἰπεῖν ὁ λόγος.

agreeing through these-things it-was-able to-say the discourse

PHAE. τὸ δ' ἕτερον δῆ εἶδος τί λέγεις, ὦ Σώκρατες;
the and other indeed form what do-you-mean O Socrates

SOC. τὸ πάλιν κατ' εἶδη δύνασθαι διατέμναι κατ' 266

the again according-to kinds to-be-able to-cut-through according-to
 ἄρθρα ἧ πέφυκεν, καὶ μὴ ἐπιχειρεῖν καταγνύναι μέρος
joints where it-is-natural and not to-attempt to-break-off a-part

μηδέν, κακοῦ μαγείρου τρόπῳ χρώμενον· ἀλλ' ὥσπερ
any of-a-bad cook in-the-manner using but just-as

ἄρτι τῷ λόγῳ τὸ μὲν ἄφρον τῆς διανοίας ἐν τι
just-now the-two discourses the indeed senseless of-the mind one some

κοινῇ εἶδος ἐλαβέτην, ὥσπερ δὲ σώματος ἐξ ἐνὸς διπλᾶ
in-common form the-two-took just-as and of-a-body from one double

καὶ ὁμώνυμα πέφυκε, σκαιά, τὰ δὲ δεξιὰ κληθέντα,
and like-named it-is-natural left the-ones and right having-been-called

οὕτω καὶ τὸ τῆς παρανοίας ὡς ἔν ἐν ἡμῖν πεφυκὸς εἶδος
 so also the of-the derangement as one in us being-natural form
 ἡγησάμεν· τὼ λόγῳ, ὁ μὲν τὸ ἐπ' ἀριστερὰ
 the-two-having-considered the-two discourses the-one indeed the on (the)-left
 τεμνόμενος μέρος, πάλιν τοῦτο τέμνων οὐκ ἐπανῆκεν πρὶν
 cutting part again this cutting not he-gave-up before
 ἐν αὐτοῖς ἐφευρὼν ὀνομαζόμενον σκαιὸν τινα ἔρωτα
 in them having-found-out (one)-named left some love
 ἐλοιδορήσεν μάλ' ἐν δίκῃ, ὁ δ' εἰς τὰ ἐν δεξιᾷ
 he-reviled very in justice the-other and into the-things on (the)-right
 τῆς μανίας ἀγαγὼν ἡμᾶς, ὁμώνυμον μὲν ἐκείνῳ, θεῖον δ'
 of-the madness having-led us like-named indeed to-that divine and
 αὖ τινα ἔρωτα ἐφευρὼν καὶ προτεινάμενος ἐπῆνεσεν
 in-turn some love having-found-out and having-held-forth-(it) he-praised
 ὡς μεγίστων αἰτίων ἡμῖν ἀγαθῶν.
 as of-greatest the-cause for-us of-goods
 PHAE. ἀληθέστατα λέγεις.
 most-true you-say

XIX · THE HANDBOOKS OF RHETORIC

Socrates says he is a lover of these divisions and collections, and calls those who can make them dialecticians. Phaedrus points to the rhetoric in the handbooks, and Socrates runs through their terms — preamble, narrative, proofs, recapitulation — and their authors. He likens them to a man who claims to be a physician because he can heat and cool, or a tragedian because he can make speeches long or short, piteous or fearful, at will.

c SOC. τούτων δὴ ἔγωγε αὐτός τε ἐραστής, ὦ Φαῖδρε, τῶν
 of-these indeed I-at-least myself both (am)-a-lover O Phaedrus of-the
 διαιρέσεων καὶ συναγωγῶν, ἵνα οἷός τε ὦ λέγειν τε καὶ
 divisions and gatherings so-that able and I-may-be to-speak both and

φρονεῖν· ἐάν τέ τιν' ἄλλον ἡγήσωμαι δυνατόν εἰς ἓν καὶ ἐπὶ
to-think if and someone other I-consider able into one and to
 πολλὰ πεφυκόθ' ὁρᾶν, τοῦτον διώκω κατόπισθε μετ' ἵχνιον
many being-natured to-see this-man I-pursue behind after a-track
 ὥστε θεοῖο. καὶ μέντοι καὶ τοὺς δυναμένους αὐτὸ δρᾶν εἰ

as of-a-god and however also those being-able it to-do whether
 μὲν ὀρθῶς ἢ μὴ προσαγορεύω, θεὸς οἶδε, καλῶ δὲ οὖν
indeed rightly or not I-address a-god knows I-call-(them) but then

μέχρι τοῦδε διαλεκτικούς. τὰ δὲ νῦν παρὰ σοῦ τε καὶ
up-to this-(point) dialecticians the-things and now from you both and

Λυσίου μαθόντας εἰπὲ τί χρὴ καλεῖν· ἢ τοῦτο ἐκεῖνό
Lysias (those)-having-learned say what one-must to-call or this that

ἐστίν ἢ λόγων τέχνη, ἣ Θρασύμαχος τε καὶ οἱ ἄλλοι
is the of-discourses art by-which Thrasymachus both and the others

χρώμενοι σοφοὶ μὲν αὐτοὶ λέγειν γεγόνασιν, ἄλλους τε
using wise indeed themselves to-speak have-become others and

ποιοῦσιν, οἱ ἂν δωροφορεῖν αὐτοῖς ὡς βασιλεῦσιν ἐθέλωσιν;
they-make who — to-bring-gifts to-them as to-kings may-be-willing

PHAE. βασιλικοὶ μὲν ἄνδρες, οὐ μὲν δὴ ἐπιστήμονές γε
kingly indeed (are)-the-men not indeed then knowing at-least

ὦν ἐρωτᾷς. ἀλλὰ τοῦτο μὲν τὸ εἶδος ὀρθῶς ἔμοιγε
of-what you-ask but this indeed the form rightly to-me-at-least

δοκεῖς καλεῖν, διαλεκτικὸν καλῶν· τὸ δὲ ῥητορικὸν δοκεῖ
you-seem to-call dialectic calling-(it) the and rhetorical seems

μοι διαφεύγειν ἔθ' ἡμᾶς.

to-me to-escape still us

SOC. πῶς φής; καλὸν πού τι ἂν εἴη, ὃ τούτων d

how do-you-say a-fine I-suppose something would it-be which of-these

ἀπολειφθὲν ὅμως τέχνη λαμβάνεται; πάντως δ' οὐκ
having-been-left nevertheless by-art is-grasped altogether and not

ἀτιμαστέον αὐτὸ σοί τε καὶ ἐμοί, λεκτέον δὲ τί
 (it)-is-to-be-dishonored it by-you both and by-me (it)-is-to-be-said and what
 μέντοι καὶ ἔστι τὸ λειπόμενον τῆς ῥητορικῆς.

however also is the (thing)-remaining of-the rhetoric

PHAEE. καὶ μάλα που συχνά, ὦ Σώκρατες, τά γ'
 and very I-suppose many-things O Socrates the-things at-least
 ἐν τοῖς βιβλίοις τοῖς περὶ λόγων τέχνης γεγραμμένοις.

in the books the concerning of-discourses art having-been-written

SOC. καλῶς γε ὑπέμνησας. προοίμιον μὲν οἶμαι πρῶτον

finely at-least you-reminded-(me) a-preamble indeed I-think first

ὥς δεῖ τοῦ λόγου λέγεσθαι ἐν ἀρχῇ· ταῦτα

how one-must of-the discourse to-be-spoken at (the)-beginning these-things

λέγεις — ἦ γάρ; — τὰ κομψὰ τῆς τέχνης;

you-mean truly for the elegancies of-the art

c PHAEE. ναί.

yes

SOC. δεύτερον δὲ δὴ διήγησίν τινα μαρτυρίας τ' ἐπ'

second and indeed a-narrative some testimonies and upon

αὐτῇ, τρίτον τεκμήρια, τέταρτον εἰκότα· καὶ πίστωση

it third proofs fourth probabilities and confirmation

οἶμαι καὶ ἐπιπίστωση λέγειν τὸν γε βέλτιστον

I-think and further-confirmation to-mention the at-least best

λογοδαίδαλον Βυζάντιον ἄνδρα.

word-artificer Byzantine man

PHAEE. τὸν χρηστὸν λέγεις Θεόδωρον;

the worthy do-you-mean Theodorus

267 SOC. τί μὴν; καὶ ἔλεγχόν γε καὶ ἐπεξέλεγχον ὥς

what then and refutation at-least and further-refutation how

ποιητέον ἐν κατηγορίᾳ τε καὶ ἀπολογίᾳ. τὸν δὲ

(it)-is-to-be-made in accusation both and defense the and

κάλλιστον Πάριον Εὐηνὸν ἐς μέσον οὐκ ἄγομεν, ὅς

finest Parian Evenus into (the)-midst not we-bring who

ὑποδήλωσίν τε πρῶτος ἦῤρεν καὶ παρεπαίνους — οἱ
covert-allusion both first found and indirect-praises the-ones
 δ' αὐτὸν καὶ παραψόγους φασὶν ἐν μέτρῳ λέγειν μνήμης
and him also indirect-censures they-say in meter to-recite for-memory's
 χάριν — σοφὸς γὰρ ἀνὴρ. Τεισίαν δὲ Γοργίαν τε
sake wise for (is)-the-man Tisias and Gorgias both
 ἐάσομεν εὔδειν, οἳ πρὸ τῶν ἀληθῶν τὰ εἰκότα εἶδον ὥς
we-shall-let sleep who before the true-things the probable-things saw that
 τιμητέα μᾶλλον, τὰ τε αὖ σμικρὰ μεγάλα καὶ
(they-are)-to-be-honored rather the-things both in-turn small great and
 τὰ μεγάλα σμικρὰ φαίνεσθαι ποιοῦσιν διὰ ῥώμην λόγου,
the great small to-appear they-make through force of-speech
 καινὰ τε ἀρχαίως τὰ τ' ἐναντία καινῶς, συντομίαν
new-things both in-old-fashion the-things and contrary in-new-fashion brevity
 τε λόγων καὶ ἄπειρα μήκη περὶ πάντων ἀνηῤυρον;
both of-speeches and boundless lengths concerning all-things they-invented
 ταῦτα δὲ ἀκούων ποτέ μου Πρόδικος ἐγέλασεν, καὶ
these-things and hearing once from-me Prodicus laughed and
 μόνος αὐτὸς ἠύρηκέναι ἔφη ὦν δεῖ λόγων τέχνην.
alone himself to-have-found he-said of-what there-is-need of-discourses an-art
 δεῖν δὲ οὔτε μακρῶν οὔτε βραχέων ἀλλὰ μετρίων.
(that)-there-is-need and neither of-long nor of-short but of-moderate
 PHAE. σοφώτατά γε, ὦ Πρόδικε.

most-wisely at-least O Prodicus

SOC. Ἴππῖαν δὲ οὐ λέγομεν; οἶμαι γὰρ ἂν σύμφηφον

Hippias and not do-we-mention I-think for would agreeing

αὐτῷ καὶ τὸν Ἥλειον ξένον γενέσθαι.

with-him also the Elean stranger to-become

PHAE. τί δ' οὐ;

why and not

c SOC. τὰ δὲ Πώλου πῶς φράσωμεν αὖ μουσεῖα λόγων —
the and of-Polus how shall-we-describe in-turn muse-shrines of-speeches
 ὡς διπλασιολογίαν καὶ γνωμολογίαν καὶ εἰκονολογίαν —
such-as double-speaking and maxim-speaking and image-speaking
 ὀνομάτων τε Λικυμνίων ἃ ἐκείνῳ ἔδωρήσατο πρὸς
of-words both Licymnian which to-that-man he-gave toward
 ποίησιν εὐεπείας;

a-making of-fine-style

PHAEE. Πρωταγόρεια δέ, ὦ Σώκρατες, οὐκ ἦν μέντοι τοιαυτ'
Protagorean-things and O Socrates not were however such
 ἅττα;

some

d SOC. ὀρθοέπειά γέ τις, ὦ παῖ, καὶ ἄλλα πολλὰ καὶ
correctness-of-diction at-least some O boy and other many and
 καλά. τῶν γε μὴν οἰκτρογόνων ἐπὶ γῆρας καὶ πενίαν
fine of-the at-least indeed piteous-wailing to old-age and poverty
 ἐλκομένων λόγων κεκρατηκέσαι τέχνη μοι φαίνεται τὸ
dragged discourses to-have-prevailed by-art to-me it-appears the
 τοῦ Χαλκηδονίου σθένος, ὀργίσει τε αὖ πολλοὺς ἅμα
of-the Chalcidonian strength to-anger both in-turn many at-once
 δεινὸς ἀνὴρ γέγονεν, καὶ πάλιν ὠργισμένοις ἐπάδων
clever the-man has-become and again to-the-angered chanting-over
 κηλεῖν, ὥς ἔφη διαβάλλειν τε καὶ ἀπολύσασθαι διαβολὰς
to-charm as he-said to-slander both and to-refute slanders
 ὁθενδὴ κράτιστος. τὸ δὲ δὴ τέλος τῶν λόγων
whence-indeed (he-is)-strongest the and indeed end of-the discourses
 κοινῇ πᾶσιν ἔοικε συνδεδογμένον εἶναι, ᾧ τινες μὲν
in-common by-all it-seems to-have-been-agreed to-be to-which some indeed
 ἐπ'ἀνόδον, ἄλλοι δ' ἄλλο τίθενται ὄνομα.
recapitulation others and another set a-name

PHAE. τὸ ἐν κεφαλαίῳ ἕκαστα λέγεις ὑπομνήσαι ἐπὶ
the in summary each-thing do-you-mean to-remind at

τελευτῆς τοὺς ἀκούοντας περὶ τῶν εἰρημένων;
(the)-end the bearers concerning the things-said

SOC. ταῦτα λέγω, καὶ εἴ τι σὺ ἄλλο ἔχεις εἰπεῖν
these-things I-mean and if anything you other have to-say

λόγων τέχνης πέρι.

of-discourses of-art concerning

PHAE. σμικρά γε καὶ οὐκ ἄξια λέγειν.

small-things at-least and not worth to-mention

SOC. ἐῷμεν δὴ τά γε σμικρά· ταῦτα δὲ ὑπ' αὐγὰς 268

let-us-leave indeed the at-least small-things these-things but under the-light
māλλον ἰδῶμεν, τίνα καὶ πότε ἔχει τὴν τῆς τέχνης δύναμιν.
rather let-us-see what and when it-has the of-the art power

PHAE. καὶ μάλα ἐρρωμένην, ὦ Σώκρατες, ἐν γε δὴ
and very a-strong-one O Socrates in at-least indeed

πλήθους συνόδοις.

of-a-crowd gatherings

SOC. ἔχει γάρ. ἀλλ', ὦ δαιμόνιε, ἰδὲ καὶ σὺ εἰ ἄρα καὶ
it-has for but O wonderful-man see also you whether then also

σοὶ φαίνεται διεστηκὸς αὐτῶν τὸ ἥτριον ὥσπερ ἐμοί.

to-you appears gaping of-them the web just-as to-me

PHAE. δείκνυε μόνον.

show only

SOC. εἰπέ δή μοι εἴ τις προσελθὼν τῷ ἐταίρῳ σου b

tell indeed me if someone having-come-to the comrade of-you

Ἐρυξιμάχῳ ἢ τῷ πατρὶ αὐτοῦ Ἀκουμένῳ εἴποι ὅτι
Eryximachus or the father of-him Acumenus should-say that

ἐγὼ ἐπίσταμαι τοιαῦτ' ἅττα σώμασι προσφέρειν, ὥστε
I understand such-things some to-bodies to-apply so-as

θερμαίνειν τ' εἰάν βούλωμαι καὶ ψύχειν, καὶ εἰάν μὲν
to-heat both if I-wish and to-cool and if indeed

δόξῃ μοι, ἐμὲν ποιεῖν, ἐὰν δ' αὖ, κάτω διαχωρεῖν,
it-seem-good to-me to-vomit to-make if and in-turn downward to-purge
 καὶ ἄλλα πάμπολλα τοιαῦτα· καὶ ἐπιστάμενος αὐτὰ ἀξιῶ
and other very-many such-things and understanding them I-claim
 ἱατρικὸς εἶναι καὶ ἄλλον ποιεῖν ᾧ ἂν τὴν τούτων
skilled-in-medicine to-be and another to-make to-whom — the of-these
 ἐπιστήμην παραδῶ, τί ἂν οἶει ἀκούσαντας εἰπεῖν;
knowledge I-impart what would do-you-think having-heard to-say
 PHAE. τί δ' ἄλλο γε ἢ ἐρέσθαι εἰ προσεπίσταται
what and else at-least than to-ask whether he-understands-besides
 καὶ οὔστινας δεῖ καὶ ὁπότε ἕκαστα τούτων ποιεῖν, καὶ
also whom one-must and when each of-these to-do and
 μέχρι ὅπου;
up-to how-much

- c SOC. εἰ οὖν εἴποι ὅτι οὐδαμῶς· ἀλλ' ἀξιῶ τὸν ταῦτα
if then he-should-say that in-no-way but I-claim the-one these-things
 παρ' ἐμοῦ μαθόντα αὐτὸν οἶόν τ' εἶναι ἃ ἐρωτᾷς;
from me having-learned himself able and to-be what-things you-ask
 PHAE. εἰπεῖν ἂν οἶμαι ὅτι μαίνεται ἄνθρωπος, καὶ ἐκ
to-say would I-think that he-is-mad the-man and from
 βιβλίου ποθὲν ἀκούσας ἢ περιτυχὼν φαρμακίοις
a-book from-somewhere having-heard or having-chanced-on drugs
 ἱατρὸς οἶεται γεγονέναι, οὐδὲν ἐπαῖων τῆς τέχνης.
a-physician he-thinks to-have-become in-nothing understanding of-the art

- d SOC. τί δ' εἰ Σοφοκλεῖ αὖ προσελθὼν καὶ Εὐριπίδῃ
what and if to-Sophocles in-turn having-come and to-Euripides
 τις λέγοι ὥς ἐπίσταται περὶ σμικροῦ πράγματος ῥήσεις
someone should-say that he-understands about a-small matter speeches
 παμμήκεις ποιεῖν καὶ περὶ μεγάλου πάνυ σμικράς, ὅταν
very-long to-make and about a-great very small whenever
 τε βούληται οἰκτράς, καὶ τοῦναντίον αὖ φοβερὰς καὶ
both he-wishes piteous and the-contrary in-turn fearful and

ἀπειλητικὰς ὅσα τ' ἄλλα τοιαῦτα, καὶ διδάσκων αὐτὰ
threatening as-many and other such-things and teaching them
 τραγωδίας ποίησιν οἶεται παραδιδόναι;

of-tragedy composition he-thinks to-impart

PHAE. καὶ οὗτοι ἄν, ὦ Σώκρατες, οἶμαι καταγελῶεν εἴ τις
and these would O Socrates I-think would-laugh-at-(him) if someone
 οἶεται τραγωδίαν ἄλλο τι εἶναι ἢ τὴν τούτων σύστασιν
thinks a-tragedy another something to-be than the of-these composition
 πρέπουσαν ἀλλήλοις τε καὶ τῷ ὅλῳ συνισταμένην.

fitting to-one-another both and to-the whole being-composed

SOC. ἀλλ' οὐκ ἂν ἀγροίκως γε οἶμαι λοιδορήσειαν, ἀλλ' e
but not would rudely at-least I-think they-would-abuse-(him) but

ὥσπερ ἂν μουσικὸς ἐντυχὼν ἀνδρὶ οἰομένῳ ἀρμονικῷ
just-as — a-musician having-met a-man thinking skilled-in-harmony

εἶναι, ὅτι δὴ τυγχάνει ἐπιστάμενος ὡς οἶόν τε
to-be because indeed he-happens knowing as possible and
 ὀξυτάτην καὶ βαρυτάτην χορδὴν ποιεῖν, οὐκ ἀγρίως
highest and lowest a-string to-make not savagely

εἵποι ἂν· ὦ μοχθηρέ, μελαγχολᾷς, ἀλλ' ἅτε
he-would-speak — O wretch you-are-mad but inasmuch-as

μουσικὸς ὢν πραότερον ὅτι ὦ ἄριστε, ἀνάγκη μὲν
a-musician being more-gently that O best (it-is)-necessary indeed
 καὶ ταῦτ' ἐπίστασθαι τὸν μέλλοντα ἀρμονικὸν ἔσεσθαι,
also these-things to-know the (one)-about-to skilled-in-harmony to-be

οὐδὲν μὴν κωλύει μηδὲ σμικρὸν ἀρμονίας ἐπαῖψεν τὸν
nothing indeed binders not-even a-little of-harmony to-understand the-one
 τὴν σὴν ἕξιν ἔχοντα· τὰ γὰρ πρὸ ἀρμονίας ἀναγκαῖα
the your state having the-things for before harmony necessary
 μαθήματα ἐπίστασαι ἀλλ' οὐ τὰ ἀρμονικά.

studies you-know but not the harmonic-things

PHAE. ὀρθότατά γε.

most-rightly at-least

- 269 SOC. οὐκοῦν καὶ ὁ Σοφοκλῆς τὸν σφισιν ἐπιδεικνύμενον
then-surely also — Sophocles the-one to-them displaying
 τὰ πρὸ τραγωδίας ἂν φαίη ἀλλ' οὐ τὰ τραγικά, καὶ
the-things before tragedy — would-say but not the tragic-things and
 ὁ Ἀκουμενὸς τὰ πρὸ ἰατρικῆς ἀλλ' οὐ τὰ ἰατρικά.
— Acumenus the-things before medicine but not the medical-things
 PHAE. παντάπασι μὲν οὖν.
altogether indeed then
- b SOC. τί δὲ τὸν μελίγηρυν Ἄδραστον οἰόμεθα ἢ καὶ Περικλέα,
what and the honey-voiced Adrastus do-we-think or also Pericles
 εἰ ἀκούσειαν ὧν νυνδὴ ἡμεῖς διῆμεν τῶν παγκάλων
if they-should-hear of-what just-now we went-through the all-fine
 τεχνημάτων — βραχυλογιῶν τε καὶ εἰκονολογιῶν καὶ ὅσα
devices brevities both and image-speakings and as-many
 ἄλλα διελθόντες ὑπ' αὐγὰς ἔφαμεν εἶναι σκεπτέα —
other-things having-gone-through under the-light we-said to-be (things)-to-be-examined
 πότερον χαλεπῶς ἂν αὐτοῦς, ὥσπερ ἐγὼ τε καὶ σύ, ὑπ'
whether harshly would them just-as I both and you from
 ἀγροικίας ῥῆμά τι εἰπεῖν ἀπαίδευτον εἰς τοὺς ταῦτα
rusticity a-word some to-say uneducated against those these-things
 γεγραφότας τε καὶ διδάσκοντας ὡς ῥητορικὴν τέχνην, ἢ
having-written both and teaching-(them) as a-rhetorical art or
 ἅτε ἡμῶν ὄντας σοφωτέρους καὶ νῶν ἐπιπλήξαι
inasmuch-as than-us being wiser even-would us-two to-rebuke
 εἰπόντας· ὦ Φαῖδρέ τε καὶ Σώκρατες, οὐ χρή χαλεπαίνειν
saying O Phaedrus both and Socrates not one-must to-be-harsh
 ἀλλὰ συγγιγνώσκειν, εἴ τινες μὴ ἐπιστάμενοι διαλέγεσθαι
but to-pardon if some not knowing to-converse
 ἀδύνατοι ἐγένοντο ὀρίσασθαι τί ποτ' ἔστιν ῥητορικὴ, ἐκ
unable became to-define what ever is rhetoric from
 δὲ τούτου τοῦ πάθους τὰ πρὸ τῆς τέχνης ἀναγκαῖα
and this the experience the-things before the art necessary

μαθήματα ἔχοντες ῥητορικὴν ὥήθησαν ἡύρηκέναι, καὶ
studies having rhetoric they-thought to-have-found and
 ταῦτα δὴ διδάσκοντες ἄλλους ἡγούνται σφισιν τελέως
these-things indeed teaching others they-consider by-themselves perfectly
 ῥητορικὴν δεδιδάχθαι, τὸ δὲ ἕκαστα τούτων πιθανῶς λέγειν
rhetoric to-have-been-taught the and each of-these persuasively to-say
 τε καὶ τὸ ὅλον συνίστασθαι, οὐδὲν ἔργον ὄν, αὐτοὺς δεῖν
both and the whole to-compose no work being (that)-they must
 παρ' ἑαυτῶν τοὺς μαθητὰς σφῶν porízεσθαι ἐν τοῖς λόγοις.
from themselves the pupils of-them to-provide in the speeches

XX · THE TRUE ART OF RHETORIC

Natural ability, knowledge, and practice are all needed, but the method is not the one Lysias and Thrasymachus follow. Pericles was gifted by nature and added to it what he drew from Anaxagoras' talk of mind and of the heavens. Socrates then invokes Hippocrates: as medicine must know the nature of the body, rhetoric must know the nature of the soul — how many kinds of soul there are, how many kinds of speech, and which moves which.

PHAED. ἀλλὰ μὲν, ὦ Σώκρατες, κινδυνεύει γε τοιοῦτόν τι d
but indeed O Socrates it-is-likely at-least such-a something
 εἶναι τὸ τῆς τέχνης ἣν οὗτοι οἱ ἄνδρες ὡς ῥητορικὴν
to-be the of-the art which these the men as rhetorical
 διδάσκουσιν τε καὶ γράφουσιν, καὶ ἔμοιγε δοκεῖς ἀληθῆ
teach both and write and to-me-at-least you-seem true-things
 εἰρηκέναι· ἀλλὰ δὴ τὴν τοῦ τῷ ὄντι ῥητορικοῦ τε καὶ
to-have-said but indeed the of-the in-the being rhetorical both and
 πιθανοῦ τέχνην πῶς καὶ πόθεν ἂν τις δύναιτο porízασθαι;
persuasive art how and whence — one might-be-able to-procure

SOC. τὸ μὲν δύνασθαι, ὦ Φαῖδρε, ὥστε ἀγωνιστὴν τέλειον
the indeed to-be-able O Phaedrus so-as a-competitor perfect
 γενέσθαι, εἰκός — ἴσως δὲ καὶ ἀναγκαῖον — ἔχειν ὥσπερ
to-become (is)-likely perhaps and also necessary to-hold just-as
 τᾶλλα· εἰ μὲν σοι ὑπάρχει φύσει ῥητορικῶ εἶναι,
the-other-things if indeed for-you it-belongs by-nature rhetorical to-be
 ἔση ῥήτωρ ἐλλόγιμος, προσλαβὼν ἐπιστήμην τε καὶ
you-will-be an-orator renowned having-added knowledge both and
 μελέτην, ὅτου δ' ἂν ἐλλείπῃς τούτων, ταύτῃ ἀτελεῖς
practice in-whichever and — you-fall-short of-these in-that-way incomplete
 ἔση. ὅσον δὲ αὐτοῦ τέχνη, οὐχ ἥ Λυσίας τε καὶ
you-will-be as-much and of-it (is)-art not by-which Lysias both and
 Θρασύμαχος πορεύεται δοκεῖ μοι φαίνεσθαι ἢ μέθοδος.
Thrasymachus goes it-seems to-me to-appear the method

PHAE. ἀλλὰ πῇ δῆ;
but in-what-way indeed

c SOC. κινδυνεύει, ὦ ἄριστε, εἰκότως ὁ Περικλῆς πάντων
it-is-likely O best reasonably — Pericles of-all
 τελεώτατος εἰς τὴν ῥητορικὴν γενέσθαι.
most-perfect in the rhetoric to-have-become

PHAE. τί δῆ;
why indeed

270 SOC. πᾶσαι ὅσαι μεγάλαι τῶν τεχνῶν προσδέονται
all as-many-as (are)-great of-the arts need-besides
 ἀδολεσχίας καὶ μετεωρολογίας φύσεως περί· τὸ γὰρ
idle-talk and high-discourse of-nature concerning the for
 ὑψηλόνοον τοῦτο καὶ πάντῃ τελεσιουργὸν ἔοικεν ἐντεῦθεν
high-mindedness this and in-every-way effective seems from-there
 ποθεν εἰσέναι. ὃ καὶ Περικλῆς πρὸς τῷ εὐφυνῇ
from-somewhere to-enter which also Pericles besides the well-natured
 εἶναι ἐκτήσατο· προσπεσὼν γὰρ οἶμαι τοιούτῳ ὄντι
to-be acquired having-fallen-in-with for I-think such-a being

Ἄναξαγόρα, μετεωρολογίας ἐμπλησθεὶς καὶ ἐπὶ φύσιν
Anaxagoras of-high-discourse having-been-filled and to a-nature
 νοῦ τε καὶ διανοίας ἀφικόμενος, ὧν δὴ πέρι τὸν
of-mind both and of-thought having-come of-which indeed concerning the
 πολλὸν λόγον ἐποιεῖτο Ἄναξαγόρας, ἐντεῦθεν εἵλκυσεν ἐπὶ
much discourse was-making Anaxagoras from-there he-drew to
 τὴν τῶν λόγων τέχνην τὸ πρόσφορον αὐτῇ.
the of-the discourses art the useful for-it

PHAE. πῶς τοῦτο λέγεις;

how this do-you-mean

SOC. ὁ αὐτός που τρόπος τέχνης ἰατρικῆς ὅσπερ
the same I-suppose way (is)-of-art of-medicine the-very-one-which
 καὶ ῥητορικῆς.

also of-rhetoric

PHAE. πῶς δῆ;

how indeed

SOC. ἐν ἀμφοτέραις δεῖ διελέσθαι φύσιν, σώματος μὲν
in both one-must to-distinguish a-nature of-body indeed
 ἐν τῇ ἐτέρᾳ, ψυχῆς δὲ ἐν τῇ ἐτέρᾳ, εἰ μέλλεις, μὴ τριβῇ
in the one of-soul and in the other if you-are-about not by-routine
 μόνον καὶ ἐμπειρίᾳ ἀλλὰ τέχνῃ, τῷ μὲν φάρμακα
only and by-experience but by-art to-the-one indeed drugs
 καὶ τροφὴν προσφέρων ὑγίειαν καὶ ῥώμην ἐμποιήσιν,
and food applying health and strength to-produce
 τῇ δὲ λόγους τε καὶ ἐπιτηδεύσεις νομίμους πειθῶ
to-the-other and discourses both and pursuits lawful a-persuasion
 ἦν ἂν βούλῃ καὶ ἀρετὴν παραδώσειν.

which — you-wish and virtue to-impart

PHAE. τὸ γοῦν εἰκός, ὦ Σώκρατες, οὕτως.

the at-any-rate likely O Socrates (is)-so

- c SOC. ψυχῆς οὖν φύσιν ἀξίως λόγου κατανοῆσαι οἶε
of-soul then a-nature worthily of-account to-comprehend do-you-think
 δυνατόν εἶναι ἄνευ τῆς τοῦ ὅλου φύσεως;
possible to-be without the of-the whole nature
 PHAE. εἰ μὲν Ἱπποκράτει γε τῷ τῶν Ἀσκληπιαδῶν
if indeed Hippocrates at-least the-(one) of-the Asclepiads
 δεῖ τι πιθέσθαι, οὐδὲ περὶ σώματος ἄνευ τῆς μεθόδου
one-must at-all to-believe not-even about a-body without the method
 ταύτης.
this
 SOC. καλῶς γάρ, ὦ ἑταῖρε, λέγει· χρὴ μέντοι πρὸς τῷ
finely for O comrade he-speaks one-must however besides —
 Ἱπποκράτει τὸν λόγον ἐξετάζοντα σκοπεῖν εἰ συμφωνεῖ.
Hippocrates the argument examining to-consider whether it-agrees
 PHAE. φημί.
I-say-so
- d SOC. τὸ τοίνυν περὶ φύσεως σκόπει τί ποτε λέγει
the therefore concerning nature consider what ever says
 Ἱπποκράτης τε καὶ ὁ ἀληθὴς λόγος. ἄρ' οὐχ ὥδε
Hippocrates both and the true argument surely not thus
 δεῖ διανοεῖσθαι περὶ οὗτου οὖν φύσεως· πρῶτον μὲν,
one-must to-think about anything's nature first indeed
 ἀπλοῦν ἢ πολυειδές ἐστιν οὗ περὶ βουλησόμεθα εἶναι
simple or many-formed is-it of-which concerning we-shall-wish to-be
 αὐτοὶ τεχνικοὶ καὶ ἄλλον δυνατοὶ ποιεῖν, ἔπειτα δέ, ἂν
ourselves skilled and another able to-make then and if
 μὲν ἀπλοῦν ᾗ, σκοπεῖν τὴν δύναμιν αὐτοῦ, τίνα πρὸς
indeed simple it-be to-consider the power of-it what toward
 τί πέφυκεν εἰς τὸ δρᾶν ἔχον ἢ τίνα εἰς τὸ παθεῖν
what it-is-natured for the to-act having or what for the to-suffer
 ὑπὸ τοῦ, ἐὰν δὲ πλείω εἶδη ἔχῃ, ταῦτα ἀριθμησάμενον,
by what if and more forms it-have these having-numbered

ὅπερ ἐφ' ενός, τοῦτ' ἰδεῖν ἐφ' ἐκάστου, τῷ τί
the-very-thing-which in one this to-see in each in-the what

ποιεῖν αὐτὸ πέφυκεν ἢ τῷ τί παθεῖν ὑπὸ τοῦ;
to-do it is-natural or in-the what to-suffer by what

PHAE. κινδυνεύει, ὦ Σώκρατες.

it-is-likely O Socrates

SOC. ἡ γοῦν ἄνευ τούτων μέθοδος εἰκοίκοι ἂν ὥσπερ e

the at-any-rate without these method would-resemble — just-as

τυφλοῦ πορείᾳ. ἀλλ' οὐ μὴν ἀπεικαστέον τόν γε
of-a-blind-man a-walking but not indeed (one)-to-be-likened the at-least

τέχνη μετιόντα ὅτιοῦν τυφλῷ οὐδὲ κωφῷ, ἀλλὰ
by-art pursuing anything to-a-blind-man nor to-a-deaf-man but

δῆλον ὥς, ἂν τῷ τις τέχνη λόγους διδῷ, τὴν
(it-is)-clear that if to-anyone someone by-art discourses gives the

οὐσίαν δείξει ἀκριβῶς τῆς φύσεως τούτου πρὸς ὃ
essence he-will-show exactly of-the nature of-this toward which

τοὺς λόγους προσοίσει· ἔσται δέ που ψυχὴ τοῦτο.

the discourses he-will-apply it-will-be and I-suppose a-soul this

PHAE. τί μὴν;

what then

SOC. οὐκοῦν ἡ ἄμλλα αὐτῷ τέταται πρὸς τοῦτο πᾶσα· 271

then-surely the contention for-him has-been-stretched toward this all

πειθῷ γὰρ ἐν τούτῳ ποιεῖν ἐπιχειρεῖ. ἢ γάρ;

persuasion for in this to-make he-attempts truly for

PHAE. ναί.

yes

SOC. δῆλον ἄρα ὅτι ὁ Θρασύμαχος τε καὶ ὅς ἂν

(it-is)-clear then that — Thrasymachus both and whoever —

ἄλλος σπουδῇ τέχνην ῥητορικὴν διδῷ, πρῶτον πάσῃ
other in-earnest an-art rhetorical may-give first with-all

ἀκριβεῖα γράψει τε καὶ ποιήσει ψυχὴν ἰδεῖν, πότερον ἐν
exactness will-write both and will-make a-soul to-see whether one

καὶ ὅμοιον πέφυκεν ἢ κατὰ σώματος μορφὴν πολυειδές·
and alike it-is-natured or according-to of-a-body form many-formed
τοῦτο γάρ φαμεν φύσιν εἶναι δεικνύναι.

this for we-say a-nature to-be to-show

PHAE. παντάπασι μὲν οὖν.

altogether indeed then

SOC. δεύτερον δέ γε, ὅτω τί ποιεῖν ἢ παθεῖν ὑπὸ τοῦ
second and at-least by-what what to-do or to-suffer by what
πέφυκεν.

it-is-natured

PHAE. τί μὴν;

what then

b SOC. τρίτον δὲ δὴ διαταξάμενος τὰ λόγων τε καὶ
third and indeed having-arranged the of-discourses both and
ψυχῆς γένη καὶ τὰ τούτων παθήματα δίεισι πάσας
of-soul kinds and the of-these affections he-will-go-through all
αἰτίας, προσαρμόττων ἕκαστον ἑκάστῳ καὶ διδάσκων
causes fitting each to-each and teaching
οἷα οὔσα ὑφ' οἷων λόγων δι' ἣν αἰτίαν ἐξ
what-sort being by what-sort-of discourses through what cause from
ἀνάγκης ἢ μὲν πείθεται, ἢ δὲ ἀπειθεῖ.

necessity the-one indeed is-persuaded the-other and is-unpersuaded

PHAE. κάλλιστα γοῦν ἂν, ὥς ἔοικ', ἔχοι οὕτως.

most-finely at-any-rate — as it-seems it-would-be so

c SOC. οὗτοι μὲν οὖν, ὦ φίλε, ἄλλως ἐνδεικνύμενον ἢ
not-indeed indeed then O friend otherwise being-demonstrated or
λεγόμενον τέχνη ποτὲ λεχθήσεται ἢ γραφήσεται οὔτε τι
being-spoken by-art ever it-will-be-said or it-will-be-written either anything
ἄλλο οὔτε τοῦτο. ἀλλ' οἱ νῦν γράφοντες, ὧν σὺ ἀκήκοας,
other or this but those now writing of-whom you have-heard
τέχνας λόγων πανοῦργοί εἰσιν καὶ ἀποκρύπτονται, εἰδότες
arts of-discourses knavish are and they-conceal-(it) knowing

ψυχῆς πέρι παγκάλως· πρὶν ἂν οὖν τὸν τρόπον τοῦτον
of-soul concerning all-finely before — then the way this
 λέγωσί τε καὶ γράφωσι, μὴ πειθώμεθα αὐτοῖς τέχνη γράφειν.
they-speak both and they-write not let-us-believe them by-art to-write

PHAE. τίνα τοῦτον;

what (is)-this

SOC. αὐτὰ μὲν τὰ ῥήματα εἰπεῖν οὐκ εὐπετές· ὥς δὲ
themselves indeed the words to-say (is)-not easy how and
 δεῖ γράφειν, εἰ μέλλει τεχνικῶς ἔχειν καθ' ὅσον
one-must to-write if one-is-to skillfully to-be according-to as-much-as
 ἐνδέχεται, λέγειν ἐθέλω.

(it)-is-possible to-say I-am-willing

PHAE. λέγε δή.

speak indeed

SOC. ἐπειδὴ λόγου δύναμις τυγχάνει ψυχαγωγία οὖσα, τὸν d
since of-discourse the-power happens a-soul-leading being the
 μέλλοντα ῥητορικὸν ἔσεσθαι ἀνάγκη εἰδέναι ψυχὴν ὅσα
(one)-about-to rhetorical to-be (it-is)-necessary to-know a-soul how-many
 εἶδη ἔχει. ἔστιν οὖν τόσα καὶ τόσα, καὶ τοῖα καὶ τοῖα,
forms has there-are then so-many and so-many and such and such
 ὅθεν οἱ μὲν τοιοῖδε, οἱ δὲ τοιοῖδε γίνονται· τούτων
whence some indeed such-as-these some and such-as-these become of-these
 δὲ δὴ οὕτω διηρημένων, λόγων αὖ τόσα καὶ τόσα
and indeed so having-been-divided of-discourses in-turn so-many and so-many
 ἔστιν εἶδη, τοιόνδε ἕκαστον. οἱ μὲν οὖν τοιοῖδε ὑπὸ
there-are forms of-this-sort each the-ones indeed then such-as-these by
 τῶν τοιῶνδε λόγων διὰ τήνδε τὴν αἰτίαν ἐς τὰ τοιάδε
the such-as-these discourses through this the cause into the such
 εὐπειθεῖς, οἱ δὲ τοιοῖδε διὰ τάδε δυσπειθεῖς· δεῖ
easily-persuaded the-others and such-as-these through these hard-to-persuade one-must
 δὴ ταῦτα ἱκανῶς νοήσαντα, μετὰ ταῦτα θεώμενον
indeed these-things sufficiently having-comprehended after these-things beholding

- αὐτὰ ἐν ταῖς πράξεσιν ὄντα τε καὶ πραττόμενα, ὀξέως
them in the actions being both and being-done keenly
 τῇ αἰσθήσει δύνασθαι ἐπακολουθεῖν, ἢ μηδὲν εἰναί πω
by-the perception to-be-able to-follow-up or nothing to-be yet
 πλέον αὐτῷ ὦν τότε ἤκουεν λόγων συνών.
more for-him of-what then he-was-hearing discourses being-with-(me)
 272 ὅταν δὲ εἰπεῖν τε ἱκανῶς ἔχη οἷος ὑφ' οἷων
whenever and to-say both sufficiently he-be-able what-sort by what-sort
 πείθεται, παραγιγνόμενόν τε δυνατὸς ἦ διαισθανόμενος
is-persuaded being-present and able he-be perceiving
 ἑαυτῷ ἐνδείκνυσθαι ὅτι οὗτός ἐστι καὶ αὕτη ἡ φύσις περὶ
to-himself to-indicate that this is and this the nature about
 ἧς τότε ἦσαν οἱ λόγοι, νῦν ἔργῳ παροῦσά οἱ, ἦ
which then were the discourses now in-fact being-present to-him to-which
 προσοιστέον τούσδε ὥδε τοὺς λόγους ἐπὶ τὴν τῶνδε πειθῶ,
(one)-must-apply these thus the discourses toward the of-these persuasion
 ταῦτα δ' ἤδη πάντα ἔχοντι, προσλαβόντι καιροὺς
these-things and now all to-one-having to-one-having-added-besides occasions
 τοῦ πότε λεκτέον καὶ ἐπισχετέον, βραχυλογίας τε
of-the when (it)-is-to-be-spoken and (it)-is-to-be-refrained of-brevity both
 αὐ καὶ ἐλεινολογίας καὶ δεινώσεως ἐκάστων τε ὅσα ἂν
in-turn and of-piteous-speech and of-vehemence of-each both as-many —
 εἶδη μάθη λόγων, τούτων τὴν εὐκαιρίαν τε καὶ ἀκαιρίαν
forms he-learn of-discourses of-these the good-timing both and ill-timing
 διαγνόντι, καλῶς τε καὶ τελῶς ἐστὶν ἡ τέχνη
to-one-having-discerned finely both and perfectly is the art
 ἀπειργασμένη, πρότερον δ' οὐ· ἀλλ' ὅτι ἂν αὐτῶν τις
wrought-out earlier and not but whatever — of-them someone
 ἐλλείπη λέγων ἢ διδάσκων ἢ γράφων, φῆ δὲ τέχνη λέγειν,
falls-short-in speaking or teaching or writing says and by-art to-speak
 ὁ μὴ πειθόμενος κρατεῖ. τί δὴ οὖν; φήσει ἴσως ὁ
the-one not believing prevails what indeed then will-say perhaps the

συγγραφεύς, ὦ Φαῖδρέ τε καὶ Σώκρατες, δοκεῖ οὕτως;

writer O Phaedrus both and Socrates does-it-seem so

μὴ ἄλλως πως ἀποδεκτέον λεγομένης λόγων τέχνης;

surely-not otherwise somehow (is-it)-to-be-accepted of-a-professed of-discourses art

PHAE. ἀδύνατόν που, ὦ Σώκρατες, ἄλλως· καίτοι οὐ

(it-is)-impossible I-suppose O Socrates otherwise and-yet not

σμικρόν γε φαίνεται ἔργον.

a-small at-least it-appears a-work

XXI · PROBABILITY, AND WHOM ONE SHOULD PLEASE

Socrates offers to report what Tisias and others say: only the probable matters, and sometimes the facts must not be told at all. He gives Tisias' own example of the weak brave man and the strong coward, then answers that the probable comes into men's minds through likeness to the truth, and the man who knows the truth is best at finding likenesses. One should labor not to please fellow slaves but to be able to say what is pleasing to the gods.

SOC. ἀληθὴ λέγεις. τούτου τοι ἔνεκα χρὴ πάντας τοὺς c

true-things you-say of-this indeed for-the-sake one-must all the

λόγους ἄνω καὶ κάτω μεταστρέφοντα ἐπισκοπεῖν εἴ τίς

arguments up and down turning to-examine whether some

πη ῥάων καὶ βραχυτέρα φαίνεται ἐπ' αὐτὴν ὁδός, ἵνα μὴ

somewhere easier and shorter appears to it a-road so-that not

μάτην πολλὴν ἀπὴ καὶ τραχείαν, ἐξὸν ὀλίγην τε

in-vain a-long one-may-go-off and rough (it)-being-possible a-short both

καὶ λείαν. ἀλλ' εἴ τινά πη βοήθειαν ἔχεις ἐπακηκοὺς

and smooth but if some somewhere help you-have having-heard-besides

Λυσίου ἢ τινος ἄλλου, πειρῶ λέγειν ἀναμνησκόμενος.

from-Lysias or from-someone other try to-tell recollecting

PHAE. ἔνεκα μὲν πείρας ἔχομι' ἄν, ἀλλ' οὔτι νῦν γ'
for-the-sake indeed of-trial I-could — but not-at-all now at-least
 οὕτως ἔχω.

so I-am

SOC. βούλει οὖν ἐγὼ τιν' εἶπω λόγον ὃν τῶν περὶ
do-you-wish then I some may-tell account which of-those about
 ταῦτά τινων ἀκήκοα;

these certain I-have-heard

PHAE. τί μὴν;

what then

SOC. λέγεται γοῦν, ὦ Φαῖδρε, δίκαιον εἶναι καὶ τὸ
it-is-said at-any-rate O Phaedrus just to-be also the-part
 τοῦ λύκου εἰπεῖν.

of-the wolf to-tell

d PHAE. καὶ σύ γε οὕτω ποίει.

and you at-least so do

273 SOC. φασὶ τοίνυν οὐδὲν οὕτω ταῦτα δεῖν σεμνύνειν
they-say therefore in-nothing so these-things to-be-needful to-dignify
 οὐδ' ἀνάγειν ἄνω μακρὰν περιβαλλομένους· παντάπασι
nor to-lead-up upward far going-about altogether
 γάρ, ὃ καὶ κατ' ἀρχὰς εἵπομεν τοῦδε τοῦ λόγου, ὅτι
for which also at (the)-beginning we-said of-this the discourse that
 οὐδὲν ἀληθείας μετέχειν δέοι δικαίων ἢ ἀγαθῶν πέρι
in-nothing of-truth to-partake it-is-needful of-just or of-good concerning
 πραγμάτων, ἢ καὶ ἀνθρώπων γε τοιούτων φύσει ὄντων
matters or also of-men at-least such by-nature being
 ἢ τροφῇ, τὸν μέλλοντα ἱκανῶς ῥητορικὸν ἔσεσθαι. τὸ
or by-nurture the-one about-to sufficiently rhetorical to-be the
 παράπαν γὰρ οὐδὲν ἐν τοῖς δικαστηρίοις τούτων ἀληθείας
altogether for in-nothing in the law-courts of-these of-truth
 μέλει οὐδενί, ἀλλὰ τοῦ πιθανοῦ· τοῦτο δ' εἶναι τὸ εἰκός,
to-be-a-care to-anyone but of-the persuasive this and to-be the probable

ὧ δέιν προσέχειν τὸν μέλλοντα τέχνη ἐρεῖν. οὐδὲ
to-which to-be-needful to-attend the-one about-to by-art to-speak not-even
 γὰρ αὐτὰ τὰ πραχθέντα δεῖν λέγειν ἐνίοτε, ἂν μὴ
for themselves the things-done to-be-needful to-tell sometimes if not
 εἰκότως ἢ πεπραγμένα, ἀλλὰ τὰ εἰκότα, ἔν τε κατηγορία
probably it-be having-been-done but the probable-things in both accusation
 καὶ ἀπολογία, καὶ πάντως λέγοντα τὸ δὴ εἰκὸς διωκτέον
and defense and altogether one-speaking the indeed probable (is)-to-be-pursued
 εἶναι, πολλὰ εἰπόντα χαίρειν τῷ ἀληθεῖ· τοῦτο γὰρ διὰ
to-be many-times having-said farewell to-the true this for through
 παντὸς τοῦ λόγου γιγνόμενον τὴν ἅπασαν τέχνην πορίζειν.
all the discourse occurring the whole art to-furnish

PHAE. αὐτά γε, ὦ Σώκρατες, διελήλυθας ἃ λέγουσιν
themselves at-least O Socrates you-have-gone-through what they-say
 οἱ περὶ τοὺς λόγους τεχνικοὶ προσποιούμενοι εἶναι·
those about the discourses skilled pretending to-be
 ἀνεμνήσθην γὰρ ὅτι ἐν τῷ πρόσθεν βραχέως τοῦ τοιούτου
I-remembered for that in the before briefly the such-a-thing
 ἐφηψάμεθα, δοκεῖ δὲ τοῦτο πάμμεγα εἶναι τοῖς περὶ ταῦτα.
we-touched-on it-seems and this all-great to-be to-those about these

SOC. ἀλλὰ μὴν τὸν γε Τεισίαν αὐτὸν πεπάτηκας
but indeed — at-least Tisias himself you-have-trodden
 ἀκριβῶς· εἰπέτω τοῖνυν καὶ τόδε ἡμῖν ὁ Τεισίας, μὴ
exactly let-him-say therefore also this to-us — Tisias not
 τι ἄλλο λέγει τὸ εἰκὸς ἢ τὸ τῷ πλήθει δοκοῦν.
anything else he-calls the probable than the to-the multitude seeming

PHAE. τί γὰρ ἄλλο;
what for else

SOC. τοῦτο δὴ, ὥς ἔοικε, σοφὸν εὐρὼν ἅμα καὶ τεχνικὸν
this indeed as it-seems a-clever having-found at-once and skillful
 ἔγραψεν ὥς ἕαν τις ἀσθενὴς καὶ ἀνδρικός ἰσχυρὸν καὶ
he-wrote that if someone weak and manly a-strong and

δειλὸν συγκόψας, ἱμάτιον ἢ τι ἄλλο ἀφελόμενος, εἰς
cowardly having-beaten a-cloak or something else having-taken-away into
δικαστήριον ἄγεται, δεῖ δὴ τάληθές μινδέτερον λέγειν,
a-court be-brought must indeed the-truth neither-of-the-two to-tell
ἀλλὰ τὸν μὲν δειλὸν μὴ ὑπὸ μόνου φάναι τοῦ ἀνδρικοῦ
but the indeed coward not by alone to-say the manly
συγκεκόφθαι, τὸν δὲ τοῦτο μὲν ἐλέγχειν ὡς μόνῳ
to-have-been-beaten the-other and this indeed to-refute that alone
ἦσθην, ἐκείνῳ δὲ καταχρήσασθαι τῷ πῶς δ' ἂν ἐγὼ
the-two-were that-other and to-use the how and would I
τοιόσδε τοιῶδε ἐπεχείρησα; ὁ δ' οὐκ ἐρεῖ δὴ τὴν
such-a-man on-such-a-man attacked he and not will-tell indeed the
ἐαυτοῦ κάκην, ἀλλὰ τι ἄλλο ψεύδεσθαι ἐπιχειρῶν τάχ'
of-himself cowardice but something else to-lie attempting soon
ἂν ἔλεγχόν πη παραδοίῃ τῷ ἀντιδίκῳ. καὶ περὶ τᾶλλα
— a-refutation somewhere he-might-give to-the opponent and about the-rest
δὴ τοιαῦτ' ἅττα ἐστὶ τὰ τέχνη λεγόμενα. οὐ γάρ, ὦ Φαῖδρε;
indeed such some are the by-art things-said not for O Phaedrus
PHAEE. τί μὴν;

what then

SOC. φεῦ, δεινῶς γ' ἔοικεν ἀποκεκρυμμένην τέχνην
alas terribly at-least he-seems a-bidden art
ἀνευρεῖν ὁ Τεισίας ἢ ἄλλος ὅστις δὴ ποτ' ὦν
to-have-found-out — Tisias or another whoever indeed ever being
τυγχάνει καὶ ὁπόθεν χαίρει ὀνομαζόμενος. ἀτάρ, ὦ
he-happens and from-whence he-rejoices being-named but O
ἐταῖρε, τούτῳ ἡμεῖς πότερον λέγωμεν ἢ μὴ —
comrade to-this-man we which-of-the-two shall-we-say or not

d PHAEE. τὸ ποῖον;
the what-sort

SOC. ὅτι, ὦ Τεισία, πάλαι ἡμεῖς, πρὶν καὶ σὲ παρελθεῖν, e
that O Tisias long-ago we before also you to-come-forward
 τυγχάνομεν λέγοντες ὡς ἄρα τοῦτο τὸ εἰκὸς τοῖς πολλοῖς
happen saying that then this the probable to-the many
 δι' ὁμοιότητα τοῦ ἀληθοῦς τυγχάνει ἐγγιγνόμενον· τὰς δὲ
through likeness of-the true happens arising the and
 ὁμοιότητος ἄρτι διήλθομεν ὅτι πανταχοῦ ὁ τὴν ἀλήθειαν
likenesses just-now we-went-through that everywhere the-one the truth
 εἰδὼς κάλλιστα ἐπίσταται εὑρίσκειν. ὥστ' εἰ μὲν ἄλλο τι
knowing most-finely knows to-find so-that if indeed another anything
 περὶ τέχνης λόγων λέγεις, ἀκούομεν ἄν· εἰ δὲ μή, οἷς
about an-art of-discourses you-say we-would-hear — if but not to-what-things
 νυνδὴ διήλθομεν πεισόμεθα, ὡς ἐὰν μή τις τῶν τε
just-now we-went-through we-shall-be-persuaded that if not someone of-the both
 ἀκουσομένων τὰς φύσεις διαριθμήσεται, καὶ κατ' εἶδη τε
about-to-bear the natures numbers-off and according-to kinds both
 διαιρεῖσθαι τὰ ὄντα καὶ μιᾷ ἰδέᾳ δυνατὸς ἢ καθ'
to-divide the-things being and by-one form able he-be according-to
 ἐν ἑκάστων περιλαμβάνειν, οὐ ποτ' ἔσται τεχνικὸς λόγων
one each to-comprehend not ever he-will-be skilled of-discourses
 πέρι καθ' ὅσον δυνατόν ἀνθρώπων. ταῦτα δὲ οὐ μὴ
concerning according-to as-much-as (is)-possible for-a-man these-things and not at-all
 ποτε κτήσεται ἄνευ πολλῆς πραγματείας· ἦν οὐχ ἕνεκα
ever he-will-acquire without much labor which not for-the-sake
 τοῦ λέγειν καὶ πράττειν πρὸς ἀνθρώπους δεῖ διαπνεῖσθαι
of-the to-speak and to-act toward men must to-labor-through
 τὸν σώφρονα, ἀλλὰ τοῦ θεοῖς κεχαρισμένα μὲν λέγειν
the temperate-man but of-the to-gods pleasing-things indeed to-say
 δύνασθαι, κεχαρισμένως δὲ πράττειν τὸ πᾶν εἰς δύναμιν.
to-be-able pleasingly and to-act the whole to (his)-power

274 οὐ γὰρ δὴ ἄρα, ὦ Τεισία, φασὶν οἱ σοφώτεροι ἡμῶν,
not for indeed then O Tisias say the wiser than-us
 ὁμοδούλοις δεῖ χαρίζεσθαι μελετᾶν τὸν νοῦν ἔχοντα, ὅτι
to-fellow-slaves must to-gratify to-practice the mind having that
 μὴ πάρεργον, ἀλλὰ δεσπόταις ἀγαθοῖς τε καὶ ἐξ ἀγαθῶν.
not incidentally but to-masters good both and from good
 ὥστ' εἰ μακρὰ ἡ περίοδος, μὴ θαυμάσης· μεγάλων γὰρ
so-that if long the round-about not you-may-wonder of-great-things for
 ἔνεκα περιτέον, οὐχ ὥς σὺ δοκεῖς. ἔσται μὴν, ὥς
for-the-sake (one)-must-go-round not as you think it-will-be indeed as
 ὁ λόγος φησὶν, ἐάν τις ἐθέλῃ, καὶ ταῦτα κάλλιστα
the argument says if someone be-willing also these-things most-finely
 ἐξ ἐκείνων γιγνόμενα.
from those arising

PHAED. παγκάλως ἔμοιγε δοκεῖ λέγεσθαι, ὦ Σώκρατες,
all-finely to-me-at-least it-seems to-be-said O Socrates
 εἴπερ οἷός τέ τις εὔη.
if-indeed able and someone might-be

XXII · THEUTH AND THE INVENTION OF LETTERS

Socrates tells how Theuth brought his inventions to King Thamus at Egyptian Thebes and claimed that letters were a drug for memory and wisdom. Thamus answered that letters produce forgetfulness, since men will trust to outside marks instead of remembering from within, and give the appearance of wisdom without the reality. Writing is like painting: its figures keep silence when questioned, and it cannot defend itself.

b soc. ἀλλὰ καὶ ἐπιχειροῦντί τοι τοῖς καλοῖς καλὸν καὶ
but also to-one-attempting indeed the fine-things (it-is)-fine also
 πάσχειν ὅτι ἂν τῷ συμβῇ παθεῖν.
to-suffer whatever — to-anyone it-befall to-suffer

PHAE. καὶ μάλα.

and very

SOC. οὐκοῦν τὸ μὲν τέχνης τε καὶ ἀτεχνίας λόγων
then-surely the indeed of-art both and of-artlessness of-discourses
πέρῃ ἱκανῶς ἐχέτω.

concerning sufficiently let-it-be

PHAE. τί μὴν;

what then

SOC. τὸ δ' εὐπρεπείας δὴ γραφῆς πέρῃ καὶ ἀπρεπείας,
the and of-propriety indeed of-writing concerning and of-impropriety
πῇ γιγνόμενον καλῶς ἂν ἔχοι καὶ ὅπῃ
in-what-way occurring finely — it-would-be and in-what-way
ἀπρεπῶς, λοιπόν. ἦ γάρ;

improperly (is)-left truly for

PHAE. ναί.

yes

SOC. οἶσθ' οὖν ὅπῃ μάλιστα θεῷ χαριῇ
do-you-know then in-what-way most to-a-god you-will-be-pleasing
λόγων πέρῃ πράττων ἢ λέγων;
of-discourses concerning acting or speaking

PHAE. οὐδαμῶς· σὺ δέ;

in-no-way you and

SOC. ἀκοὴν γ' ἔχω λέγειν τῶν προτέρων, τὸ δ' ἀληθὲς
a-bearsay at-least I-have to-tell of-the ancients the and true
αὐτοὶ ἴσασιν. εἰ δὲ τοῦτο εὔροισιν αὐτοί, ἄρά γ' ἂν
they-themselves know if and this we-should-find ourselves surely at-least —
ἔθ' ἡμῖν μέλοι τι τῶν ἀνθρωπίνων δοξασμάτων;

still for-us would-it-concern anything of-the human opinionings

PHAE. γελοῖον ἦρου· ἀλλ' ἂ φῆς ἀκηκοέναι λέγε.

a-laughable-thing you-asked but what you-say to-have-beard tell

d soc. ἤκουσα τοίνυν περὶ Ναύκρατιν τῆς Αἰγύπτου γενέσθαι
I-heard therefore about Naucratis — of-Egypt to-have-been
 τῶν ἐκεῖ παλαιῶν τινα θεῶν, οὗ καὶ τὸ ὄρνεον ἱερὸν
of-the there ancient a-certain of-gods of-whom also the bird (is)-sacred
 ὃ δὴ καλοῦσιν Ἰβιν· αὐτῷ δὲ ὄνομα τῷ δαίμονι
which indeed they-call Ibis to-him and a-name to-the divinity
 εἶναι Θεούθ. τοῦτον δὴ πρῶτον ἀριθμόν τε καὶ λογισμὸν
to-be Theuth this-one indeed first number both and calculation
 εὑρεῖν καὶ γεωμετρίαν καὶ ἀστρονομίαν, ἔτι δὲ πεττείας
to-have-found and geometry and astronomy further and drafts
 τε καὶ κυβείας, καὶ δὴ καὶ γράμματα. βασιλέως δ' αὖ
both and dice and indeed also letters a-king and in-turn
 τότε ὄντος Αἰγύπτου ὅλης Θαμοῦ περὶ τὴν μεγάλην πόλιν
then being of-Egypt of-all Thamus about the great city
 τοῦ ἄνω τόπου ἦν οἱ Ἕλληνες Αἰγυπτίας Θήβας καλοῦσι,
of-the upper region which the Greeks Egyptian Thebes call
 καὶ τὸν θεὸν Ἄμμωνα, παρὰ τοῦτον ἐλθὼν ὁ Θεούθ τὰς
and the god Ammon to this-man having-come — Theuth the
 τέχνας ἐπέδειξεν, καὶ ἔφη δεῖν διαδοθῆναι τοῖς ἄλλοις
arts displayed and said to-be-needful to-be-distributed to-the other
 Αἰγυπτίοις· ὁ δὲ ἤρετο ἥντινα ἐκάστη ἔχοι ὠφελίαν,
Egyptians he and asked what each had benefit
 διεξιόντος δέ, ὅτι καλῶς ἢ μὴ καλῶς δοκοῖ λέγειν, τὸ
(him)-going-through and what finely or not finely seemed to-say the-one
 μὲν ἔψεγεν, τὸ δ' ἐπῆναι. πολλὰ μὲν δὴ περὶ ἐκάστης
indeed he-blamed the-other and he-praised many-things indeed then about each
 τῆς τέχνης ἐπ' ἀμφοτέρα Θαμοῦν τῷ Θεούθ λέγεται
of-the art on both-sides Thamus — to-Theuth is-said
 ἀποφήνασθαι, ἃ λόγος πολὺς ἂν εἴη διελθεῖν· ἐπειδὴ
to-have-declared which a-discourse long — would-be to-go-through when
 δὲ ἐπὶ τοῖς γράμμασιν ἦν, τοῦτο δέ, ὦ βασιλεῦ, τὸ μάθημα,
and at the letters he-was this and O king the study

ἔφη ὁ Θεύθ, σοφωτέρους Αἰγυπτίους καὶ μνημονικωτέρους
said — Theuth wiser Egyptians and better-in-memory

παρέξει· μνήμης τε γὰρ καὶ σοφίας φάρμακον ἡρέθη.
will-render of-memory both for and of-wisdom a-drug has-been-found

ὁ δ' εἶπεν· ὦ τεχνικώτατε Θεύθ, ἄλλος μὲν τεκεῖν 275
he and said O most-skillful Theuth another indeed to-beget

δυνατὸς τὰ τέχνης, ἄλλος δὲ κρίναι τίν' ἔχει μοῖραν
(is)-able the-things of-art another and to-judge what it-has share

βλάβης τε καὶ ὠφελίας τοῖς μέλλουσι χρῆσθαι· καὶ
of-harm both and of-benefit for-those about to-use and

νῦν σύ, πατήρ ὢν γραμμάτων, δι' εὖνοιαν τοῦναντίον
now you a-father being of-letters through goodwill the-contrary

εἶπες ἢ δύναται. τοῦτο γὰρ τῶν μαθόντων λήθην
you-have-said than it-can this for of-those having-learned forgetfulness

μὲν ἐν ψυχαῖς παρέξει μνήμης ἀμελετησίᾳ, ἅτε
indeed in souls will-produce of-memory by-neglect inasmuch-as

διὰ πίστιν γραφῆς ἔξωθεν ὑπ' ἀλλοτρίων τύπων, οὐκ
through trust in-writing from-outside by alien marks not

ἔνδοθεν αὐτοὺς ὑφ' αὐτῶν ἀναμνησκομένους· οὐκ οὖν
from-within themselves by themselves being-reminded not-then

μνήμης ἀλλὰ ὑπομνήσεως φάρμακον ἡῖρες. σοφίας δὲ
of-memory but of-reminding a-drug you-found of-wisdom and

τοῖς μαθηταῖς δόξαν, οὐκ ἀλήθειαν πορίζεις· πολυήκοοι
to-the pupils a-seeming not truth you-provide much-bearing

γάρ σοι γενόμενοι ἄνευ διδαχῆς πολυγνώμονες εἶναι
for by-you having-become without teaching much-knowing to-be

δοξοῦσιν, ἀγνώμονες ὥς ἐπὶ τὸ πλῆθος ὄντες, καὶ χαλεποὶ
they-will-seem ignorant as for the most-part being and troublesome

συνεῖναι, δοξόσοφοι γεγονότες ἀντὶ σοφῶν.
to-be-with seeming-wise having-become instead-of wise

PHAEE. ὦ Σώκρατες, ῥαδίως σὺν Αἰγυπτίους καὶ ὀποδαποὺς
O Socrates easily you Egyptian and of-whatever-country
 ἂν ἐθέλῃς λόγους ποιεῖς.

— *you-wish tales make*

- c SOC. οἱ δέ γ', ὦ φίλε, ἐν τῷ τοῦ Διὸς τοῦ Δωδωναίου
they and at-least O friend in the — of-Zeus the Dodonaean
 ἱερῷ δρυὸς λόγους ἔφησαν μαντικούς πρώτους γενέσθαι.
sanctuary of-an-oak words said prophetic first to-have-been
 τοῖς μὲν οὖν τότε, ἅτε οὐκ οὔσι σοφοῖς ὥσπερ
to-those indeed then of-that-time inasmuch-as not being wise just-as
 ὑμεῖς οἱ νέοι, ἀπέχρη δρυὸς καὶ πέτρας ἀκούειν ὑπ'
you the young it-sufficed of-an-oak and of-a-rock to-bear from
 εὐηθείας, εἰ μόνον ἀληθῆ λέγοιεν· σοὶ δ' ἴσως διαφέρει
simplicity if only true-things they-should-say to-you and perhaps it-matters
 τίς ὁ λέγων καὶ ποδαπός. οὐ γὰρ ἐκείνο μόνον σκοπεῖς,
who the speaker and of-what-country not for that alone do-you-consider
 εἴτε οὕτως εἴτε ἄλλως ἔχει;
whether so or otherwise it-is

PHAEE. ὀρθῶς ἐπέπληξας, καί μοι δοκεῖ περὶ γραμμάτων
rightly you-rebuked-(me) and to-me it-seems about letters
 ἔχειν ἥπερ ὁ Θηβαῖος λέγει.

- d SOC. οὐκοῦν ὁ τέχνην οἰόμενος ἐν γράμμασι καταλιπεῖν,
then-surely the-one an-art thinking in letters to-leave-behind
 καὶ αὖ ὁ παραδεχόμενος ὥς τι σαφὲς καὶ βέβαιον
and in-turn the-one receiving-(it) as something clear and firm
 ἐκ γραμμάτων ἐσόμενον, πολλῆς ἂν εὐηθείας γέμοι
from letters about-to-be of-much — simplicity would-be-full
 καὶ τῷ ὄντι τὴν Ἄμμωνος μαντείαν ἀγνοοῖ, πλέον
and in-the being the of-Ammon prophecy would-be-ignorant-of more

τι οἰόμενος εἶναι λόγους γεγραμμένους τοῦ τὸν
something thinking to-be discourses written than-the the
 εἰδότες ὑπομνήσαι περὶ ὧν ἂν ἦ τὰ γεγραμμένα.
(one)-knowing to-remind about what-things — may-be the things-written
 PHAE. ὀρθότατα.

most-rightly

SOC. δεινὸν γάρ που, ὦ Φαῖδρε, τοῦτ' ἔχει γραφή, καὶ
a-strange-thing for I-suppose O Phaedrus this has writing and
 ὡς ἀληθῶς ὅμοιον ζωγραφία. καὶ γὰρ τὰ ἐκείνης ἔκγονα
as truly like to-painting and for the of-that offspring
 ἔστηκε μὲν ὡς ζῶντα, ἐὰν δ' ἀνέρη τι, σεμνῶς πάνυ
stand indeed as living if and you-ask something solemnly very
 σιγᾷ. ταῦτόν δὲ καὶ οἱ λόγοι δόξαις μὲν ἂν
they-keep-silence the-same and also the discourses you-would-think indeed —
 ὥς τι φρονούντας αὐτοὺς λέγειν, ἐὰν δέ τι ἔρη
as something understanding them to-speak if and something you-ask
 τῶν λεγομένων βουλόμενος μαθεῖν, ἔν τι σημαίνει μόνον
of-the things-said wishing to-learn one thing it-signifies only
 ταῦτόν αἰεί. ὅταν δὲ ἅπαξ γραφῇ, κυλινδεῖται μὲν
the-same always whenever and once it-be-written it-rolls indeed
 πανταχοῦ πᾶς λόγος ὁμοίως παρὰ τοῖς ἐπαῖουσιν, ὡς δ'
everywhere every discourse alike beside those understanding as and
 αὕτως παρ' οἷς οὐδὲν προσήκει, καὶ οὐκ ἐπίσταται
likewise beside those-to-whom in-nothing it-belongs and not it-knows
 λέγειν οἷς δεῖ γε καὶ μή. πλημμελούμενος δὲ καὶ
to-speak to-whom one-must at-least and not being-mishandled but and
 οὐκ ἐν δίκῃ λοιδορηθεὶς τοῦ πατρὸς αἰεί δεῖται βοηθοῦ.
not in justice being-reviled of-the father always it-needs a-helper
 αὐτὸς γὰρ οὐτ' ἀμύνασθαι οὔτε βοηθῆσαι δυνατὸς αὐτῷ.
itself for neither to-defend-itself nor to-help able for-itself
 PHAE. καὶ ταῦτά σοι ὀρθότατα εἴρηται.

and these-things by-you most-rightly have-been-said

There is a brother of the written word, the one written with knowledge in the soul of the learner, which can defend itself and knows before whom to speak and before whom to keep silent. A farmer with any sense does not sow his real seed in the gardens of Adonis for the sake of eight days. A man who knows will write for amusement and store up reminders, but his earnest work is planting words that bear seed in other souls.

276 SOC. τί δ'; ἄλλον ὁρῶμεν λόγον τούτου ἀδελφὸν γνήσιον,

what and another do-we-see discourse of-this a-brother genuine
 τῷ τρόπῳ τε γίγνεται, καὶ ὅσῳ ἀμείνων καὶ
in-the way both it-arises and by-how-much better and
 δυνατώτερος τούτου φύεται;
more-powerful than-this it-grows

PHAE. τίνα τοῦτον καὶ πῶς λέγεις γιγνόμενον;

what (is)-this and how do-you-say (it)-arising
 SOC. ὅς μετ' ἐπιστήμης γράφεται ἐν τῇ τοῦ μανθάνοντος
which with knowledge is-written in the of-the (one)-learning
 ψυχῇ, δυνατὸς μὲν ἀμῦναι ἑαυτῷ, ἐπιστήμων δὲ λέγειν
soul able indeed to-defend for-itself knowing and to-speak
 τε καὶ σιγᾶν πρὸς οὓς δεῖ.
both and to-be-silent before whom one-must

PHAE. τὸν τοῦ εἰδότης λόγον λέγεις ζῶντα καὶ ἔμψυχον,
the of-the (one)-knowing discourse you-mean living and ensouled
 οὗ ὁ γεγραμμένος εἶδωλον ἂν τι λέγοιτο δικάως.
of-which the written an-image — somewhat might-be-called justly

b SOC. παντάπασι μὲν οὖν. τόδε δὴ μοι εἰπέ· ὁ νοῦν
altogether indeed then this indeed to-me tell the sense
 ἔχων γεωργός, ὧν σπερμάτων κήδοιτο καὶ ἔγκαρπα
having farmer of-which seeds he-may-care and fruit-bearing
 βούλοιτο γενέσθαι, πότερα σπουδῇ ἂν θέρους εἰς
he-may-wish to-become which-of-the-two in-earnest would in-summer into

Ἀδώνιδος κήπους ἀρῶν χαίροι θεωρῶν καλοὺς ἐν
of-Adonis gardens sowing would-be-rejoice beholding-(them) fine in
 ἡμέραισιν ὀκτῶ γιγνομένους, ἢ ταῦτα μὲν δὴ παιδιᾶς
days eight becoming or these-things indeed then of-play
 τε καὶ ἐορτῆς χάριν δρώη ἄν, ὅτε καὶ ποιοῖ· ἐφ'
both and of-festival for-the-sake would-be-do — when also be-may-do about
 οἷς δὲ ἔσπούδακεν, τῇ γεωργικῇ χρώμενος ἂν τέχνῃ,
what and he-has-been-in-earnest by-the farming using would art
 σπείρας εἰς τὸ προσῆκον, ἀγαπῶη ἂν ἐν ὀγδόῳ μηνὶ
having-sown into the fitting-(ground) would-be-be-content — in an-eighth month
 ὅσα ἔσπειρεν τέλος λαβόντα;
as-many-as he-sowed an-end having-taken

PHAE. οὕτω που, ὦ Σώκратες, τὰ μὲν σπουδῇ, τὰ c
so I-suppose O Socrates the-things indeed in-earnest the-things
 δὲ ὡς ἑτέρως ἂν ἢ λέγεις ποιοῖ.
and as otherwise — in-the-way-in-which you-say he-would-do

SOC. τὸν δὲ δικαίων τε καὶ καλῶν καὶ ἀγαθῶν ἐπιστήμας
the-one and of-just both and of-fine and of-good knowledges
 ἔχοντα τοῦ γεωργοῦ φῶμεν ἥττον νοῦν ἔχειν εἰς τὰ
having than-the farmer shall-we-say less sense to-have toward the
 ἑαυτοῦ σπέρματα;
of-himself seeds

PHAE. ἥκιστα γε.

least at-least

SOC. οὐκ ἄρα σπουδῇ αὐτὰ ἐν ὕδατι γράψει μέλανι
not then in-earnest them in water he-will-write with-ink
 σπείρων διὰ καλάμου μετὰ λόγων ἀδυνάτων μὲν
sowing through a-reed with discourses unable indeed
 αὐτοῖς λόγῳ βοηθεῖν, ἀδυνάτων δὲ ἱκανῶς τἀληθῆ
for-themselves by-speech to-help unable and sufficiently the-truth
 διδάξαι.
to-teach

PHAE. οὐκουν δὴ τό γ' εἰκός.

not-then indeed the at-least likely

- d SOC. οὐ γάρ· ἀλλὰ τοὺς μὲν ἐν γράμμασι κήπους, ὡς ἔοικε,
not for but the indeed in letters gardens as it-seems
 παιδιᾶς χάριν σπερεῖ τε καὶ γράψει, ὅταν γράφῃ, ἑαυτῷ
of-play for-the-sake he-will-sow both and will-write whenever he-writes for-himself
 τε ὑπομνήματα θησαυρίζομενος, εἰς τὸ λήθης γῆρας ἐὰν
both memoranda treasuring-up toward the of-forgetfulness old-age if
 ἵκηται, καὶ παντὶ τῷ ταῦτον ἵχνος μετιόντι, ἡσθήσεται
he-arrive and for-everyone the the-same track pursuing he-will-be-delighted
 τε αὐτοὺς θεωρῶν φυομένους ἀπαλούς· ὅταν δὲ ἄλλοι
both them beholding growing tender whenever and others
 παιδῖαις ἄλλαις χρώνται, συμποσίοις τε ἄρδοντες
in-plays other use with-drinking-parties both watering
 αὐτοὺς ἐτέροις τε ὅσα τούτων ἀδελφά, τότε ἐκεῖνος,
themselves in-others and as-many-as of-these (are)-akin then that-man
 ὡς ἔοικεν, ἀντὶ τούτων οἷς λέγω παίζων διάξει.
as it-seems instead-of these in-which I-say playing will-pass-his-time

- e PHAE. παγκάλην λέγεις παρὰ φαύλην παιδιάν, ὦ Σώκρατες,
an-all-fine you-speak beside a-poor play O Socrates
 τοῦ ἐν λόγοις δυναμένου παίζειν, δικαιοσύνης τε καὶ
of-the-one in discourses being-able to-play about-justice both and
 ἄλλων ὧν λέγεις περὶ μυθολογοῦντα.
about-others of-which you-speak concerning telling-tales

- 277 SOC. ἔστι γάρ, ὦ φίλε Φαῖδρε, οὕτω· πολὺ δ' οἶμαι καλλίων
it-is for O dear Phaedrus so by-much and I-think a-finer
 σπουδῇ περὶ αὐτὰ γίγνεται, ὅταν τις τῇ διαλεκτικῇ
earnestness about them arises whenever someone by-the dialectic
 τέχνη χρώμενος, λαβὼν ψυχὴν προσήκουσαν, φυτεύῃ τε
art using having-taken a-soul fitting plants both
 καὶ σπείρῃ μετ' ἐπιστήμης λόγους, οἷ ἐαυτοῖς τῷ
and sows with knowledge discourses which for-themselves for-the

τε φυτεύσαντι βοηθεῖν ἱκανοὶ καὶ οὐχὶ ἄκαρποι ἀλλὰ
both (one)-having-planted to-help sufficient and not fruitless but
 ἔχοντες σπέρμα, ὅθεν ἄλλοι ἐν ἄλλοις ἥθεσι φυόμενοι
having seed whence others in other characters growing
 τοῦτ' αἰὲ ἀθάνατον παρέχειν ἱκανοί, καὶ τὸν ἔχοντα
this always immortal to-render sufficient and the (one)-having-(it)
 εὐδαιμονεῖν ποιοῦντες εἰς ὅσον ἀνθρώπῳ δυνατὸν μάλιστα.
to-be-happy making into as-much for-a-man (is)-possible most
 PHAE. πολὺ γὰρ τοῦτ' ἔτι κάλλιον λέγεις.
by-much for this still finer you-say

XXIV · THE VERDICT, AND THE PRAYER TO PAN

Now the judgment can be given. No one can handle speech by art before he knows the truth of what he speaks about, can define and divide it, and has discerned the kinds of soul. Whoever thinks his writings are firm and clear deserves reproach; whoever holds them to be play, and reserves his earnest for words planted in the soul, deserves to be called a lover of wisdom. Phaedrus is to tell Lysias so; Socrates foretells that Isocrates will outstrip Lysias, prays to Pan for inward beauty, and they go.

SOC. νῦν δὴ ἐκεῖνα ἤδη, ὦ Φαῖδρε, δυνάμεθα κρίνειν,
now indeed those-things now O Phaedrus we-are-able to-judge
 τούτων ὡμολογημένων.

these-things having-been-agreed

PHAE. τὰ ποῖα;

the what-sort

SOC. ὧν δὴ πέρι βουλευθέντες ἰδεῖν ἀφικόμεθα εἰς b
of-which indeed concerning having-wished to-see we-came to
 τόδε, ὅπως τὸ Λυσίου τε ὄνειδος ἐξετάσαμεν τῆς τῶν
this so-that the of-Lysias both reproach we-might-examine of-the of-the
 λόγων γραφῆς πέρι, καὶ αὐτοὺς τοὺς λόγους οἱ τέχνη
discourses writing concerning and themselves the discourses which by-art

καὶ ἄνευ τέχνης γράφουντο. τὸ μὲν οὖν ἔντεχνον καὶ
and without art might-be-written the indeed then artful and
 μὴ δοκεῖ μοι δεδηλώσθαι μετρίως.

not it-seems to-me to-have-been-shown moderately

PHAEE. ἔδοξέ γε δὴ· πάλιν δὲ ὑπόμνησόν με πῶς.

it-seemed at-least indeed again but remind me how

- c SOC. πρὶν ἂν τις τό τε ἀληθὲς ἐκάστων εἰδῇ πέρι
before — someone the both true of-each-thing knows concerning
 ὧν λέγει ἢ γράφει, κατ' αὐτό τε πᾶν ὀρίζεσθαι
of-what he-speaks or writes according-to it both wholly to-define
 δυνατὸς γένηται, ὀρισάμενός τε πάλιν κατ' εἶδη μέχρι
able become having-defined-(it) both again according-to kinds up-to
 τοῦ ἀτμήτου τέμνειν ἐπιστηθῇ, περὶ τε ψυχῆς φύσεως
the indivisible to-cut he-know concerning and of-soul nature
 διδῶν κατὰ ταῦτά, τὸ προσαρμόττον ἐκάστη φύσει
having-discerned according-to the-same the fitting to-each nature
 εἶδος ἀνευρίσκων, οὕτω τιθῇ καὶ διακοσμῇ τὸν λόγον,
form finding-out so he-set and arrange the discourse
 ποικίλῃ μὲν ποικίλους ψυχῇ καὶ παναρμονίους διδοὺς
to-a-varied indeed varied for-a-soul and all-harmonious giving
 λόγους, ἀπλοῦς δὲ ἀπλῇ, οὐ πρότερον δυνατόν τέχνη
discourses simple and to-a-simple not before (is-it)-possible by-art
 ἔσεσθαι καθ' ὅσον πέφυκε μεταχειρισθῆναι τὸ
to-be according-to as-much-as it-is-natural to-be-handled the
 λόγων γένος, οὔτε τι πρὸς τὸ διδάξαι οὔτε τι πρὸς
of-discourses kind either at-all toward the to-teach or at-all toward
 τὸ πείσαι, ὡς ὁ ἔμπροσθεν πᾶς μεμίνυκεν ἡμῖν λόγος.
the to-persuade as the foregoing whole has-shown to-us discourse
 PHAE. παντάπασι μὲν οὖν τοῦτό γε οὕτω πως ἐφάνη.
altogether indeed then this at-least so somehow appeared

SOC. τί δ' αὖ περὶ τοῦ καλὸν ἢ αἰσχρὸν εἶναι τὸ d
what and in-turn about the fine or shameful to-be the
 λόγους λέγειν τε καὶ γράφειν, καὶ ὅπῃ γιγνόμενον
discourses to-speak both and to-write and in-what-way occurring
 ἐν δίκῃ λέγοιτ' ἂν ὄνειδος ἢ μή, ἄρα οὐ δεδήλωκεν
in justice might-be-called — a-reproach or not surely not has-it-shown
 τὰ λεχθέντα ὀλίγον ἔμπροσθεν —
the things-said a-little before

PHAE. τὰ ποῖα;

the what-sort

SOC. ὥς εἴτε Λυσίας ἢ τις ἄλλος πώποτε ἔγραψεν e
that whether Lysias or someone other ever wrote
 ἢ γράψει ἰδίᾳ ἢ δημοσίᾳ νόμους τιθεῖς, σύγγραμμα
or will-write privately or publicly laws laying-down a-writing
 πολιτικὸν γράφων καὶ μεγάλην τινὰ ἐν αὐτῷ βεβαιότητα
political writing and a-great some in it firmness
 ἡγούμενος καὶ σαφένειαν, οὕτω μὲν ὄνειδος τῷ
considering and clearness so indeed (it-is)-a-reproach for-the
 γράφοντι, εἴτε τίς φησιν εἴτε μή· τὸ γὰρ ἀγνοεῖν
writer whether anyone says-so or not the for to-be-ignorant
 ὕπαρ τε καὶ ὄναρ δικαίων καὶ ἀδίκων πέρι καὶ
waking both and dreaming of-just and of-unjust concerning and
 κακῶν καὶ ἀγαθῶν οὐκ ἐκφεύγει τῇ ἀληθείᾳ μὴ οὐκ
of-bad and of-good not it-escapes in-the truth — —
 ἐπονείδιστον εἶναι, οὐδὲ ἂν ὁ πᾶς ὄχλος αὐτὸ ἐπαινέσῃ.
reproachable to-be not-even if the whole crowd it should-praise

PHAE. οὐ γὰρ οὖν.

not for then

SOC. ὁ δέ γε ἐν μὲν τῷ γεγραμμένῳ λόγῳ περὶ 278
the-one and at-least in indeed the written discourse about
 ἐκάστου παιδιάν τε ἡγούμενος πολλὴν ἀναγκαῖον εἶναι,
each play both considering much necessary to-be

καὶ οὐδένα πώποτε λόγον ἐν μέτρῳ οὐδ' ἄνευ μέτρου
and (that)-no ever discourse in meter or without meter
 μεγάλης ἄξιον σπουδῆς γραφῆναι, οὐδὲ λεχθῆναι ὥς
of-great worth of-earnestness to-have-been-written or to-have-been-spoken as
 οἱ ῥαψωδούμενοι ἄνευ ἀνακρίσεως καὶ διδαχῆς πειθοῦς
the (ones)-recited without questioning and teaching of-persuasion
 ἔνεκα ἐλέχθησαν, ἀλλὰ τῷ ὄντι αὐτῶν τοὺς βελτίστους
for-the-sake were-spoken but in-the being of-them the best
 εἰδότων ὑπόμνησιν γεγονέναι, ἐν δὲ τοῖς διδασκομένοις
of-those-knowing a-reminding to-have-become in and the things-taught
 καὶ μαθήσεως χάριν λεγομένοις καὶ τῷ ὄντι γραφομένοις
and of-learning for-the-sake being-spoken and in-the being being-written
 ἐν ψυχῇ περὶ δικαίων τε καὶ καλῶν καὶ ἀγαθῶν
in a-soul about just-things both and fine and good
 μόνοις ἡγούμενος τό τε ἐναργὲς εἶναι καὶ τέλειον καὶ
in-these-alone considering the both clear to-be and perfect and
 ἄξιον σπουδῆς· δεῖν δὲ τοὺς τοιοῦτους λόγους αὐτοῦ
worth of-earnestness to-be-needful and the such-a discourses of-himself
 λέγεσθαι οἷον υἱὲς γνησίους εἶναι, πρῶτον μὲν τὸν
to-be-called such-as sons legitimate to-be first indeed the-one
 ἐν αὐτῷ, ἐὰν εὔρεθῇς ἐνῇ, ἔπειτα εἴ τις τοῦτου
in himself if having-been-found be-present then if any of-this
 ἔκγονοί τε καὶ ἀδελφοὶ ἅμα ἐν ἄλλαισιν ἄλλων ψυχαῖς
offspring both and brothers at-once in other of-others souls
 κατ' ἀξίαν ἐνέφυσαν· τοὺς δὲ ἄλλους χαίρειν ἐὼν —
according-to worth have-grown the and others farewell letting
 οὗτος δὲ ὁ τοιοῦτος ἀνὴρ κινδυνεύει, ὦ Φαῖδρε, εἶναι
this and the such-a man is-likely O Phaedrus to-be
 οἷον ἐγὼ τε καὶ σὺ εὐξαίμεθ' ἂν σέ τε καὶ ἐμὲ γενέσθαι.
such-as I both and you would-pray — you both and me to-become

PHAE. παντάπασι μὲν οὖν ἔγωγε βούλομαί τε καὶ εὔχομαι
altogether indeed then I-at-least wish both and pray
ἃ λέγεις.

what you-say

SOC. οὐκοῦν ἤδη πεπαίσθω μετρίως ἡμῖν τὰ περὶ c
then-surely now let-it-have-been-played moderately by-us the-things about
λόγων· καὶ σύ τε ἐλθὼν φράζε Λυσία ὅτι νὼ καταβάντε
discourses and you both having-gone tell to-Lysias that we-two having-gone-down
ἐς τὸ Νυμφῶν νᾶμά τε καὶ μουσεῖον ἠκούσαμεν λόγων,
to the of-the-Nymphs stream both and shrine heard discourses
οἷ ἐπέστελλον λέγειν Λυσία τε καὶ εἴ τις ἄλλος
which enjoined to-tell to-Lysias both and if anyone else
συντίθῃσι λόγους, καὶ Ὅμηρῳ καὶ εἴ τις ἄλλος αὖ
composes discourses and to-Homer and if anyone else in-turn
ποίησιν ψαλὴν ἢ ἐν ᾧδῃ συντέθηκε, τρίτον δὲ Σόλωνι καὶ
poetry bare or in song has-composed third and to-Solon and
ὅστις ἐν πολιτικοῖς λόγοις νόμους ὀνομάζων συγγράμματα
whoever in political discourses laws naming writings
ἔγραψεν· εἰ μὲν εἰδὼς ἦ τὸ ἀληθὲς ἔχει συνέθηκε
wrote if indeed knowing in-what-way the truth is he-composed
ταῦτα, καὶ ἔχων βοηθεῖν, εἰς ἔλεγχον ἰὼν περὶ ᾧ
these-things and being-able to-help into a-refutation going about what-things
ἔγραψε, καὶ λέγων αὐτὸς δυνατὸς τὰ γεγραμμένα φαῦλα
he-wrote and speaking himself able the things-written poor
ἀποδειξαι, οὐ τι τῶνδε ἐπωνυμίαν ἔχοντα δεῖ λέγεσθαι
to-show not at-all of-these a-surname having must to-be-called
τὸν τοιοῦτον, ἀλλ' ἐφ' οἷς ἐσπούδακεν ἐκείνων.
the such-a-man but from what-things he-has-been-in-earnest of-those

PHAE. τίνας οὖν τὰς ἐπωνυμίας αὐτῷ νέμεις;

what then the surnames to-him do-you-assign

SOC. τὸ μὲν σοφόν, ὦ Φαῖδρε, καλεῖν ἔμοιγε μέγα εἶναι
the indeed wise O Phaedrus to-call to-me-at-least great to-be
 δοκεῖ καὶ θεῷ μόνῳ πρέπειν· τὸ δὲ ἢ φιλόσοφον ἢ
it-seems and to-a-god alone to-befit the and either philosopher or
 τοιοῦτόν τι μᾶλλον τε ἂν αὐτῷ καὶ ἀρμόττοι καὶ
such-a something more both — for-him also would-fit and
 ἑμμελεστέως ἔχοι.

more-harmoniously it-would-be

PHAE. καὶ οὐδέν γε ἀπὸ τρόπου.

and in-nothing at-least off the-mark

e SOC. οὐκοῦν αὖ τὸν μὴ ἔχοντα τιμωτέρα ὦν
then-surely in-turn the-one not having more-precious-things than-what
 συνέθηκεν ἢ ἔγραψεν ἄνω κάτω στρέφων ἐν χρόνῳ, πρὸς
he-composed or wrote up down turning in time toward
 ἄλληλα κολλῶν τε καὶ ἀφαιρῶν, ἐν δίκῃ που ποιητὴν
one-another gluing both and taking-away in justice I-suppose a-poet
 ἢ λόγων συγγραφέα ἢ νομογράφον προσερεῖς;
or of-discourses a-composer or a-law-writer you-will-call

PHAE. τί μὴν;

what then

SOC. ταῦτα τοίνυν τῷ ἐταίρῳ φράζε.

these-things therefore to-the comrade tell

PHAE. τί δὲ σύ; πῶς ποιήσεις; οὐδὲ γὰρ οὐδὲ τὸν σὸν
what and you how will-you-do not-even for even the your
 ἐταῖρον δεῖ παρελθεῖν.

comrade must to-pass-over

SOC. τίνα τοῦτον;

whom (is)-this

PHAE. Ἰσοκράτη τὸν καλόν· ὦ τί ἀπαγγελεῖς, ὦ

Isocrates the fair to-whom what will-you-report O

Σώκρατες; τίνα αὐτὸν φήσομεν εἶναι;

Socrates what him shall-we-say to-be

SOC. νέος ἔτι, ὦ Φαῖδρε, Ἰσοκράτης· ὃ μέντοι μαντεύομαι 279

young still O Phaedrus (is)-Isocrates what however I-divine

κατ' αὐτοῦ, λέγειν ἐθέλω.

concerning him to-say I-am-willing

PHAE. τὸ ποῖον δῆ;

the what-sort indeed

SOC. δοκεῖ μοι ἀμείνων ἢ κατὰ τοὺς περὶ Λυσίαν εἶναι b

he-seems to-me better than according-to those about Lysias to-be

λόγους τὰ τῆς φύσεως, ἔτι τε ἤθει γεννικωτέρῳ

discourses the-things of-the nature further and with-a-character nobler

κεκραῖσθαι· ὥστε οὐδὲν ἂν γένοιτο θαυμαστὸν προϊούσης

to-have-been-blended so-that nothing — would-be wonderful as-advances

τῆς ἡλικίας εἰ περὶ αὐτοὺς τε τοὺς λόγους, οἷς νῦν

the age if about themselves both the discourses to-which now

ἐπιχειρεῖ, πλέον ἢ παίδων διενέγκοι τῶν πώποτε

he-sets-his-hand more than of-children he-should-differ of-those ever

ἄψαμένων λόγων, ἔτι τε εἰ αὐτῷ μὴ ἀποχρήσαι ταῦτα,

having-touched discourses further and if for-him not should-suffice these-things

ἐπὶ μείζω δέ τις αὐτὸν ἄγοι ὁρμὴ θειοτέρα· φύσει

to greater-things and some him should-lead an-impulse more-divine by-nature

γάρ, ὦ φίλε, ἔνεστί τις φιλοσοφία τῇ τοῦ ἀνδρὸς διανοίᾳ.

for O friend there-is some philosophy in-the of-the man mind

ταῦτα δὴ οὖν ἐγὼ μὲν παρὰ τῶνδε τῶν θεῶν ὥς ἐμοῖς

these-things indeed then I indeed from these the gods as to-my

παιδικoῖς Ἰσοκράτει ἐξαγγέλλω, σὺ δ' ἐκεῖνα ὥς σοῖς Λυσία.

beloved to-Isocrates announce you and those as to-your to-Lysias

PHAE. ταῦτ' ἔσται· ἀλλὰ ἴωμεν, ἐπειδὴ καὶ τὸ πνίγος

these-things will-be but let-us-go since also the stifling-beat

ἡπιώτερον γέγονεν.

gentler has-become

SOC. οὐκοῦν εὐξαμένῳ πρέπει τοῖσδε πορεύεσθαι;

then-surely for-one-having-prayed it-befits to-these to-set-out

PHAE. τί μὴν;

what then

c SOC. ὦ φίλε Πάν τε καὶ ἄλλοι ὅσοι τῇδε θεοί, δοίητέ

O dear Pan both and other as-many-as here gods may-you-grant

μοι καλῶ γενέσθαι τᾶνδοθεν· ἔξωθεν δὲ ὅσα ἔχω,

to-me fair to-become the-within-parts from-outside and as-many-as I-have

τοῖς ἐντὸς εἶναί μοι φίλια. πλούσιον δὲ νομίζοιμι τὸν

to-the within to-be for-me friendly rich and may-I-consider the

σοφόν· τὸ δὲ χρυσοῦ πλῆθος εἴη μοι ὅσον μήτε

wise-man the and of-gold amount may-there-be for-me as-much-as neither

φέρειν μήτε ἄγειν δύναιτο ἄλλος ἢ ὁ σώφρων.

to-carry nor to-lead could another than the temperate-man

ἔτ' ἄλλου του δεόμεθα, ὦ Φαῖδρε; ἐμοὶ μὲν γὰρ

still of-other anything do-we-need O Phaedrus for-me indeed for

μετρίως ἡδύκται.

moderately it-has-been-prayed

PHAE. καὶ ἐμοὶ ταῦτα συνεύχου· κοινὰ γὰρ τὰ τῶν

and for-me these-things join-in-praying in-common for the-things of-the

φίλων.

friends

SOC. ἴωμεν.

let-us-go