

‘ἰοῦ ἰοῦ,’ φάναι τὸν Ἀγάθωνα, ‘Ἀλκιβιάδη, οὐκ ἔσθ’ ὅπως
 ἂν ἐνθάδε μείναιμι, ἀλλὰ παντὸς μᾶλλον μεταναστήσομαι,
 5 ἵνα ὑπὸ Σωκράτους ἐπαινῶμαι.’

‘ταῦτα ἐκεῖνα,’ φάναι τὸν Ἀλκιβιάδην, ‘τὰ εἰωθότα·
 Σωκράτους παρόντος τῶν καλῶν μεταλαβεῖν ἀδύνατον ἄλλω.
 καὶ νῦν ὥς εὐπύρως καὶ πιθανὸν λόγον ἤρην, ὥστε παρ’
 ἑαυτῷ τουτονὶ κατακεῖσθαι.’

b τὸν μὲν οὖν Ἀγάθωνα ὥς κατακείσμενον παρὰ τῷ
 Σωκράτει ἀνίστασθαι· ἐξαίφνης δὲ κωμαστὰς ἦκειν παμ-
 πόλλους ἐπὶ τὰς θύρας, καὶ ἐπιτυχόντας ἀνεωγμέναις ἐξιόντος
 5 τινὸς εἰς τὸ ἀντικρυς πορεύεσθαι παρὰ σφᾶς καὶ κατακλι-
 νεσθαι, καὶ θορύβου μεστὰ πάντα εἶναι, καὶ οὐκέτι ἐν
 κόσμῳ οὐδενὶ ἀναγκάζεσθαι πίνειν ἀμπόλυν οἶνον. τὸν
 μὲν οὖν Ἐρυξίμαχον καὶ τὸν Φαῖδρον καὶ ἄλλους τινὰς ἔφη
 ὁ Ἀριστόδημος οἶχεσθαι ἀπιόντας, ἔ δὲ ὕπνον λαβεῖν,
 c καὶ καταδαρθεῖν πάνυ πολὺ, ἅτε μακρῶν τῶν νυκτῶν οὐσῶν,
 ἐξεγρέσθαι δὲ πρὸς ἡμέραν ἤδη ἀλεκτρύνων ᾄδόντων, ἐξε-
 γρόμενος δὲ ἰδεῖν τοὺς μὲν ἄλλους καθεύδοντας καὶ οἰχο-
 μένους, Ἀγάθωνα δὲ καὶ Ἀριστοφάνη καὶ Σωκράτη ἔτι
 5 μόνους ἐργηγορέναι καὶ πίνειν ἐκ φιάλης μεγάλης ἐπὶ δεξιά.
 τὸν οὖν Σωκράτη αὐτοῖς διαλέγεσθαι· καὶ τὰ μὲν ἄλλα ὁ
 d Ἀριστόδημος οὐκ ἔφη μεμνησθαι τῶν λόγων — οὔτε γὰρ ἐξ
 ἀρχῆς παραγενέσθαι ὑπονυστάζειν τε — τὸ μὲντοι κεφάλαιον,
 ἔφη, προσαναγκάζειν τὸν Σωκράτη ὁμολογεῖν αὐτοὺς τοῦ
 αὐτοῦ ἀνδρὸς εἶναι κωμωδίαν καὶ τραγωδίαν ἐπίστασθαι
 5 ποιεῖν, καὶ τὸν τέχνη τραγωδοποιὸν ὄντα καὶ κωμωδοποιὸν
 εἶναι. ταῦτα δὲ ἀναγκαζομένους αὐτοὺς καὶ οὐ σφόδρα
 ἐπομένους νυστάζειν, καὶ πρότερον μὲν καταδαρθεῖν τὸν
 Ἀριστοφάνη, ἤδη δὲ ἡμέρας γιγνομένης τὸν Ἀγάθωνα. τὸν
 οὖν Σωκράτη, κατακοιμίσαντ’ ἐκείνους, ἀναστάντα ἀπιέναι,
 10 καὶ ἔ ὥσπερ εἴωθει ἔπεσθαι, καὶ ἐλθόντα εἰς Λύκειον,
 ἀπονιψάμενον, ὥσπερ ἄλλοτε τὴν ἄλλην ἡμέραν διατρίβειν,
 καὶ οὕτω διατρίψαντα εἰς ἑσπέραν οἶκοι ἀναπαύεσθαι.

b 8 ἔ m: εαυτον a d 5 alt. καὶ om. a m d 7 πρῶτον m
 d 9 κατακοιμήσαντ’ m d 10 ἔ z: αὐτὸς m: om. a m

COMMENTARY

172a1–174a2: Introductory scene

Apollodorus is asked by some friends to tell them about an occasion, many years earlier, on which Socrates and others were at a party in Agathon's house. He says that only a couple of days ago he was asked the same thing by another friend; he was able to tell the story because he had heard it from Aristodemus, who was at the party, and he has checked Aristodemus' account with Socrates.

172a1 δοκῶ μοι ‘I think that I...’; the apparently reflexive use of μοι is virtually confined to δοκεῖν. **ἀμελέτητος** ‘unprepared’, ‘unpractised’. **a2 πρῶην** ‘the day before yesterday’, or more generally, ‘the other day’. **Φαληρόθεν**: Phalerum lies on the coast east of Piraeus and two miles south-west of the city perimeter. It was one of the 170 demes of Attica, and Apollodorus' demotic is Φαληρεὺς (a4). **a3 τῶν οὖν γνωρίμων τις** ‘a man I know’; οὖν sometimes does no more than indicate the next point in a narrative sequence (GP 425f.). **a4 παίζων**: the humour may lie in startling Apollodorus by shouting with feigned urgency ‘Hi! The man from Phalerum! You!’ οὔτος is not always rude, but it is forceful; cf. Ar. *Birds* 1164 οὔτος τί ποιεῖς; ‘Hey, what’s up with you?’ **a5 οὐ περιμενεῖς**: the primary manuscripts give the present (περιμένεις) or leave the accent off. Accents had not been invented in Plato’s day; but interpretation of the verb as future fits (as the present does not) colloquial usage, e.g. (on a vase-painting) οὐ παύσει; ‘Stop it!’ Cf. 175a1of. **a6 καὶ δς**: δς = ‘he’ survived in some fixed expressions; cf. b7 ἦ δ’ δς ‘said he’. **ἔναγχος** ‘a little while ago’. **a7 διαπυθέσθαι... b3 ἦσαν** ‘to get the whole story’ (δια- and the aorist combine to suggest completeness) ‘of the time when Agathon and Socrates... were all together’, then, with a change of direction, lit. ‘about the speeches on eros, what they were’, i.e. ‘... (sc. and hear all) about what they said on the subject of eros’.

b3 ἀκηκῶς... 4 Φιλίππου ‘having heard (sc. about it) from Phoenix the (sc. son) of Philippos’. **ἀλλὰ γάρ** ‘but’, as usually; GP 102f. **b5 δικαιότατος... 6 ἀπαγγέλλειν** lit. ‘you are most just... to report’,

i.e. 'it's most appropriate that *you* should report'. τοῦ ἐταίρου 'your friend', i.e. Socrates; cf. c5f. b8 δτι, unlike English 'that', can introduce direct quotation; cf. 173a5.

c2 ἐγώ γε δὴ 'Yes, (*sc.* I did think that)'. c3 πόθεν 'How could you?' c4 πολλῶν ἐτῶν 'for many years (*sc.* past)', expressed by the genitive when joined with a negative. οὐκ ἐπιδεδήμηκεν 'has not been in Athens'; it is evident from Ar. *Frogs* 83f. that Agathon had gone (to the court of the King of Macedon, in fact) by 405. ἀφ' οὗ...6 ἐστίν 'and it's not yet three years that I've been spending my time with Socrates' (lit. 'from which...I spend...') 'and have made it my business (*sc.* in the course) of each day to know...'.
 173a1 πρὸ τοῦ...2 δτουοῦν 'previously, running around at random' (lit. 'whatever way I chanced') 'and thinking I was doing something (*sc.* that mattered), you can't imagine what a state I was in' (lit. 'I was more wretched than anyone whosoever'). a2 οἰόμενος δεῖν lit. 'thinking it to be necessary', i.e. 'choosing', 'preferring'. a3 μὴ σκῶπτ' 'don't joke', 'don't make fun of me'. a5 δτι: cf. 172b8 n. δτε...6 Ἀγάθων: cf. p. 9. ἡ ἡ: ἡ ἡ (cf. 189c3) or ἡ (without ἡ) or ἡ (without ἡ) are all acceptable Greek here. ἐπινίκια: the meat of the animals sacrificed as 'thanksgiving for victory' provided a good dinner, and there was plenty to drink (176a5-8). a7 χορευταί: in *Ach.* 1154f. Aristophanes makes a comic chorus complain of the stinginess of a choregus (not dramatist) in failing to give them a dinner; possibly Agathon's generosity went further than was commonly expected of a dramatist.

b2 ἀνυπόδητος 'barefoot', like Socrates himself (174a4). b3 ἐραστής: cf. p. 4. ἐν τοῖς...4 τότε lit. 'among those (*sc.* who were) most (*sc.* so) of those at that time', i.e. 'as much as anyone at that time'. b4 οὐ μέντοι ἀλλά 'but, mind you', or 'but, of course'; GP 30f. b5 ἤδη 'afterwards'; the appropriate temporal adverb or phrase for translation of ἤδη must always be chosen in the light of the context. b6 τί οὖν...7 μοι lit. 'Why didn't you tell me, then?', i.e. 'Well, go on, tell me.' Cf. *Meno* 92d τί δ' αὐτῷ οὐ σὺ ἔφρασας; 'but why don't you tell him?' (*MT* 18). b7 πάντως 'in any case'. b9 περὶ αὐτῶν 'about it'; with this indefinite reference, Greek often prefers the plural.

c1 ἀμελετήτως: cf. 172a1. εἰ οὖν...2 ποιεῖν 'Well, if I'm to tell you about it too, that's what we should do'; the tone is cheerful, not grudging (cf. 175b4, 210b2). c3 ἄλλως...4 χωρὶς...5 χαίρω 'anyway, ...quite apart from ...', then lit. 'extraordinarily how I enjoy it', i.e. 'it's extraordinary how ...'; the idiom is common with words meaning 'wonderful', etc. (e.g. 200b1). ἄλλως τε...6 χρηματιστικῶν lit. 'otherwise and yours, (*sc.* namely) those of the rich and engaged-in-moneymaking', i.e. 'particularly the talk of you men who are rich and concerned with business'. A genitive plural following ὁ ἡμέτερος or ὁ ὑμέτερος refers to the 'we' or 'you' implicit in the possessive adjective; cf. also 193b5 n. ἄλλ-τε καὶ... 'both other and...' means 'especially'; thus λόγους ἄλλους τε καὶ τοὺς ὑμετέρους would mean 'your talk especially', but the adverb ἄλλως tends to oust, in phrases of this type, forms of ἄλλος and other words with the stem ἄλλ- (cf. 176d6, 194d4), and in the present passage ἄλλους τινός has already been used to mean 'talk about subjects other than philosophy'. c7 ἀχθομαι...ἐλεῶ 'get bored and feel sorry for...' τι ποιεῖν: cf. 173a1.

d1 καὶ ἴσως...3 οἶδα: Apollodorus misleads his friends by saying humbly 'and I think' (or 'I dare say') 'you're right', but then turns the tables on them: 'but I don't (*sc.* just) think that you are miserable creatures - I know you are!' This is banter, not preaching, as the continuation shows. d8 μαλακός: μανικός is a variant. μαλακός 'soft', 'impressionable' (commonly contrasted with σκληρός 'hard', 'unfeeling') suits Apollodorus, who upset everyone at Socrates' death by unrestrained howling (*Phd.* 117d). Then the point of d8 ἐν μέν...9 ἀγριαίνει is 'because you're always so fierce!' In *Rep.* 410d ἀγριότης and σκληρότης are together contrasted with μαλακία and ἡμερότης. εἰ καὶ δῆλον...3 παραπαίω must be sarcastic, picking up the implication of ἀγριαίνει: 'Yes, and it's obvious, I suppose, that I'm crazy' (he means 'and aren't I right to be crazy?'). If Plato wrote μανικός 'crazy' in d8, the sarcasm of εἰ-3 would still be intelligible, but the sequence of thought in 'I don't know why you're called μανικός, for you're always so ἀγριος' would not. The variant μανικός probably originated in an ancient conjecture based on εἰ-3 and motivated by the fact that μαλακός (like μαλθακός) could be (in the sense 'cowardly', 'effeminate') intolerably opprobrious. τοιοῦτος is 'as you are now'.