decoration really belonged to you, and you can blame me neither for doing so then nor for saying so now. But the generals, who seemed much more concerned with my social position, insisted on giving the decoration to me, and, I must say, you were more eager than the generals themselves for me to have it.

221 You should also have seen him at our horrible retreat from Delium.[108] I was there with the cavalry, while Socrates was a foot soldier. The army had already dispersed in all directions, and Socrates was retreating together with Laches. I happened to see them just by chance, and the moment I did I started shouting encouragements to them, telling them I was never going to leave their side, and so on. *b* That day I had a better opportunity to watch Socrates than I ever had at Potidaea, for, being on horseback, I wasn't in very great danger. Well, it was easy to see that he was remarkably more collected than Laches. But when I looked again I couldn't get your words, Aristophanes, out of my mind: in the midst of battle he was making his way exactly as he does around town,

> … *with swagg'ring gait and roving eye.*[109]

He was observing everything quite calmly, looking out for friendly troops and keeping an eye on the enemy. Even from a great distance it was obvious that this was a very brave man, who would put up a terrific fight if anyone approached him. This is what saved both of them. For, as a rule, you try to put as much distance as you can between yourself and such men in battle; you go after the others, those who run away *c* helter-skelter.

You could say many other marvelous things in praise of Socrates. Perhaps he shares some of his specific accomplishments with others. But, as a whole, he is unique; he is like no one else in the past and no one in the present—this is by far the most amazing thing about him.

[110] Brasidas, among the most effective Spartan generals during the Peloponnesian War, was mortally wounded while defeating the Athenians at Amphipolis in 422 B.C. Antenor (for the Trojans) and Nestor (for the Greeks) were legendary wise counsellors during the Trojan War.

[111] Cf. *Iliad* xvii.32.

Alcibiades' frankness provoked a lot of laughter, especially since it was obvious that he was still in love with Socrates, who immediately said to him:

"You're perfectly sober after all, Alcibiades. Otherwise you could never have concealed your motive so gracefully: how casually you let it drop, almost like an afterthought, at the very end of your speech! As
d if the real point of all this has not been simply to make trouble between Agathon and me! You think that I should be in love with you and no one else, while you, and no one else, should be in love with Agathon—well, we were *not* deceived; we've seen through your little satyr play. Agathon, my friend, don't let him get away with it: let no one come between us!"

Agathon said to Socrates:

e "I'm beginning to think you're right; isn't it proof of that that he literally came between us here on the couch? Why would he do this if he weren't set on separating us? But he won't get away with it; I'm coming right over to lie down next to you."

"Wonderful," Socrates said. "Come here, on my other side."

"My god!" cried Alcibiades. "How I suffer in his hands! He kicks me when I'm down; he never lets me go. Come, don't be selfish, Socrates; at least, let's compromise: let Agathon lie down between us."

"Why, that's impossible," Socrates said. "You have already delivered your praise of me, and now it's my turn to praise whoever's on my right. But if Agathon were next to you, he'd have to praise me all
223 over again instead of having me speak in his honor, as I very much want to do in any case. Don't be jealous; let me praise the boy."

"Oh, marvelous," Agathon cried. "Alcibiades, nothing can make me stay next to you now. I'm moving no matter what. I simply *must* hear what Socrates has to say about me."

"There we go again," said Alcibiades. "It's the same old story: when Socrates is around, nobody else can get close to a good-looking man.

82 The allusion is to Euripides, *Hippolytus* 612.

83 Cf. 197b.

84 197b3–5.

85 The Greek is ambiguous between "Love loves beautiful things" and "Love is one of the beautiful things." Agathon had asserted the former (197b5, 201a5), and this will be a premise in Diotima's argument, but he asserted the latter as well (195a7), and this is what Diotima proceeds to refute.

86 *Poros* means "way," "resource." His mother's name, *Mētis*, means "cunning." *Penia* means "poverty."

87 I.e., a philosopher.

88 *Eudaimonia*: no English word catches the full range of this term, which is used for the whole of well-being and the good, flourishing life.

89 "Poetry" translates *poiēsis*, lit. 'making', which can be used for any kind of production or creation. However, the word *poiētēs*, lit. 'maker', was used mainly for poets—writers of metrical verses that were actually set to music.

90 Accepting the emendation *toutou* in b1.

91 The preposition is ambiguous between "within" and "in the presence of." Diotima may mean that the lover causes the newborn (which may be an idea) to come to be within a beautiful person; or she may mean that he is stimulated to give birth to it in the presence of a beautiful person.

92 Moira is known mainly as a Fate, but she was also a birth goddess (*Iliad* xxiv.209), and was identified with the birth-goddess Eilithuia (Pindar, *Olympian Odes* vi.42, *Nemean Odes* vii.1).

93 Codrus was the legendary last king of Athens. He gave his life to satisfy a prophecy that promised victory to Athens and salvation from the invading Dorians if their king was killed by the enemy.

94 Lycurgus was supposed to have been the founder of the oligarchic laws and stern customs of Sparta.

[50] As king of the Egyptian gods, Ammon (Thamus) was identified by Egyptians with the sun god Ra and by the Greeks with Zeus.

[51] Accepting the emendation of *Thamoun* at d4.

[52] Gardens of Adonis were pots or window boxes used for forcing plants during the festival of Adonis.

[53] Isocrates (436–338 B.C.) was an Athenian teacher and orator whose school was more famous in its day than Plato's Academy.

[54] Agathon's name could be translated "Goodman." The proverb is, "Good men go uninvited to an inferior man's feast" (Eupolis fr. 289 Kock).

[55] Menelaus calls on Agamemnon at *Iliad* ii.408. Menelaus is called a limp spearman at xvii.587–88

[56] An allusion to *Iliad* x.224, "When two go together, one has an idea before the other."

[57] Dionysus was the god of wine and drunkenness.

[58] Acusilaus was an early-fifth-century writer of genealogies

[59] Cf. *Iliad* x.482, xv.262; *Odyssey* ix.381.

[60] Alcestis was the self-sacrificing wife of Admetus, whom Apollo gave a chance to live if anyone would go to Hades in his place.

[61] Orpheus was a musician of legendary powers, who charmed his way into the underworld in search of his dead wife, Eurydice.

[62] In his play, *The Myrmidons*. In Homer there is no hint of sexual attachment between Achilles and Patroclus.

[63] Harmodius and Aristogiton attempted to overthrow the tyrant Hippias in 514 B.C. Although their attempt failed, the tyranny fell three years later, and the lovers were celebrated as tyrannicides.

[64] *Iliad* ii.71.

[65] Heraclitus of Ephesus, a philosopher of the early fifth century, was known for his enigmatic sayings. This one is quoted elsewhere in a slightly different form, frg. B 51 Diels-Kranz.

[66] *Iliad* v.385, *Odyssey* xi.305 ff.

[67] Cf. *Odyssey* viii.266 ff.

[12] A line of Pindar's.

[13] Socrates here suggests a farfetched etymology for a common epithet of the Muses, as the "clear-voiced" ones, on the basis of its resemblance to the Greek name for the Ligurians, who lived in what is now known as the French Riviera.

[14] I.e., *hubris*, which ranges from arrogance to the sort of crimes to which arrogance gives rise, sexual assault in particular.

[15] Reading *polumeles kai polueides*, lit. "multilimbed and multiformed".

[16] A dithyramb was a choral poem originally connected with the worship of Dionysus. In classical times it became associated with an artificial style dominated by music.

[17] The overheated choral poems known as dithyrambs were written in lyric meters. The meter of the last line of Socrates' speech, however, was epic, and it is the tradition in epic poetry to glorify a hero, not to attack him.

[18] Simmias, a companion of Socrates, was evidently a lover of discussion (cf. *Phaedo*).

[19] Ibycus was a sixth-century poet, most famous for his passionate love poetry.

[20] Etymologically: "Stesichorus son of Good Speaker, from the Land of Desire." Myrrhinus was one of the demes of ancient Athens.

[21] Alternatively, "All soul."

[22] I.e., a philosopher.

[23] I.e., we philosophers.

[24] "Desire" is *himeros*: the derivation is from *merē* ("particles"), *ienai* ("go") and *rhein* ("flow").

[25] The lines are probably Plato's invention, as the language is not consistently Homeric. The pun in the original is on *erōs* and *pterōs* ("the winged one").

[26] Bacchants were worshippers of Dionysus who gained miraculous abilities when possessed by the madness of their god.

[27] Apparently this was a familiar example of something named by language that means the opposite—though called "pleasant" it was really a long, nasty bend.

[28] This is the standard form for decisions, including legislation, made by the assembly of Athens, though it is not the standard beginning for even the most political of speeches.

[29] Lycurgus was the legendary lawgiver of Sparta. Solon reformed the constitution of Athens in the early sixth century B.C. and was revered by both democrats and their opponents. Darius was king of Persia (521–486 B.C.). None of these was famous as a speech writer.

[30] *Iliad* ii.361

[31] For a criticism of rhetoric as not an art, see *Gorgias* 462b–c.

[32] Cf. 242a–b; *Symposium* 209b–e.

[33] Nestor and Odysseus are Homeric heroes known for their speaking ability. Palamedes, who does not figure in Homer, was proverbial for his cunning.

[34] Gorgias of Leontini was the most famous teacher of rhetoric to visit Athens. About Thrasymachus of Chalcedon (cf. 267c) we know little beyond what we can infer from his appearance in Book 1 of the *Republic*. On Theodorus of Byzantium (not to be confused with the geometer who appears in the *Theaetetus*) see 266e and Aristotle *Rhetoric* 3.13.5.

[35] The Eleatic Palamedes is presumably Zeno of Elea, the author of the famous paradoxes about motion.

[36] *Odyssey* ii.406.

[37] Evenus of Paros was active as a sophist toward the end of the fifth century B.C. Only a few tiny fragments of his work survive.

[38] Tisias of Syracuse, with Corax, is credited with the founding of the Sicilian school of rhetoric, represented by Gorgias and Polus.

[39] Prodicus of Ceos, who lived from about 470 till after 400 B.C., is frequently mentioned by Plato in connection with his ability to make fine verbal distinctions.