

A) Theognis: *Theognidea*, 837-840

Δισσαί τοι πόσιος κήρες δειλοῖσι βροτοῖσιν,
δίψα τε λυσιμελής καὶ μέθυσις χαλεπή·
τούτων δ' ἂν τὸ μέσον στρωφήσομαι,
οὐδέ με πείσεις οὔτε τι μὴ πίνειν οὔτε
λίην μεθύειν.

There are two demons of drink among wretched mortals, you know: limb-loosening thirst and ill-tempered drunkenness. Of these, **I will wander about the middle** and you won't persuade me either to not drink or to be excessively drunk.

B) Theognis: *Theognidea*, 855-856

Πολλάκις ἡ πόλις ἦδε δι' ἡγεμόνων κακότητα
ὥσπερ κεκλιμένη ναῦς παρὰ γῆν
ἔδραμεν.

Often this *polis*, because of the wickedness of its leaders, runs aground **just as a swerving ship**.

C) Theognis: *Theognidea*, 211-212

οἶνόν τοι πίνειν πουλὺν κακόν· ἦν δέ τις αὐτὸν
πίνη ἐπισταμένως, οὐ κακὸς ἀλλ'
ἀγαθός.

To drink a lot of wine, you know, is bad. **For certainly if someone were to drink skillfully, he is not base, but noble.**

D) Theognis: *Theognidea*, 309-314

Ἐν μὲν συσσίτοισιν ἀνήρ πεπνυμένος εἶναι.
πάντα δέ μιν λήθειν ὡς ἀπέοντα δοκοῖ.
εἰς δὲ φέροι τὰ γελοῖα· θύρηφιν καρτερὸς εἶη,
γινώσκων ὀργὴν ἦντιν' ἕκαστος ἔχει.
ἐν μὲν μαινομένοις μάλα μαίνομαι, ἐν δὲ δικαίοις
πάντων ἀνθρώπων εἰμὶ δικαιοτάτος.

On the one hand, a man should be **level-headed with his dining companions**, but let all things seem to escape his notice just as if he were absent and **let him bear laughter inside**. **When he is outside, let him be powerful knowing the temperament which each person has**. Among those raging, **I rage very much**, but among those who are observant of custom, **of all men, I am the most observant of custom**.

E) Anacreon: *Fragment 9*, 1-3

Ἄφες με, τοὺς θεοὺς σοι,
πιεῖν, πιεῖν ἀμυστί·
θέλω, θέλω μανῆναι.

Leave me alone, by your gods,
to guzzle, to guzzle without a breath
I wish, I wish to rage.

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