The aim of this paper is to investigate the concepts of virtue and self-knowledge in *Alcibiades* I and Aeschines’ *Alcibiades*, through a comparative analysis which seeks to highlight analogies, differences and possible intertextual references between the two works. In order to do so, the analysis will be especially focused on some fundamental passages.

Striking similarities between the two dialogues were first noted by Dittmar, who interpreted them in his 1912 commentary as evidence for *Alcibiades* I’s dependence on Aeschines’ work. According to Dittmar, the author of *Alcibiades* I – which, in his opinion, is a spurious dialogue written between 340 and 330 BC – draws heavily on Aeschines’ text; he does so, in particular, for all the themes that are not discussed in chapter 4, 2 of *Memorabilia*, the second chief source of his work. My primary aim in this paper is to show that the most striking parallels between the two dialogues are to be found with regard to the themes of virtue and knowledge, and in particular the close connection between the two. Leaving aside the controversial issue of the authenticity of *Alcibiades* I, I will not focus on the problem whether the thesis Socrates expounds here conflicts or not with what is said in Plato’s other dialogues. Such a problem falls beyond the scope of this study, which is meant to outline the relation-