

VII Phaedrus 230e6-231e2

Περὶ μὲν τῶν ἐμῶν πραγμάτων ἐπίστασαι, καὶ ὡς νομίζω συμφέρειν ἡμῖν
γενομένων τούτων ἀκήκοας· ἀξιῶ δὲ μὴ διὰ τοῦτο ἀτυχῆσαι ὧν δέομαι, ὅτι
οὐκ ἐραστὴς ὧν σου τυγχάνω.

Περὶ prep. with gen.: ‘about, concerning the subject about which an act or thought centres’ (Smyth, *Greek Grammar*).

μὲν ‘Particle, used partly to express certainty on the part of the speaker or writer; partly, and more commonly, to point out that the word or clause with which it stands is correlative to another word or clause that is to follow, the latter word or clause being introduced by δέ’ (Liddell & Scott, *Greek-English Lexicon*). In our case, the clause that begins Περὶ μὲν τῶν ἐμῶν πραγμάτων ἐπίστασαι is thus correlative to the clause that begins ἀξιῶ δὲ μὴ διὰ τοῦτο ἀτυχῆσαι.

τῶν def. art. gen. pl.

ἐμῶν possessive pronoun gen. pl., ἐμός, ἡ, ὄν: ‘mine’, ‘relating to me’.

πραγμάτων gen. p., πράγμα, τό: ‘matter’, ‘affair’, ‘thing of consequence or importance’.

ἐπίστασαι 2nd pers. sg., ἐπίσταμαι: ‘understand a matter’, ‘know’.

Περὶ μὲν τῶν ἐμῶν πραγμάτων ἐπίστασαι ‘You know about the matters which I consider to be of importance’.

καί copulative: ‘and’.

ὡς ‘how’, ‘in which way’.

νομίζω pres. indic. act. 1st pers. sg.: ‘deem’, ‘hold’, ‘believe that’, ‘expect that’.

συμφέρειν pres. inf. act., intransitive: ‘confer a benefit’, ‘be useful’, ‘be profitable’.

ἡμῖν personal pronoun of 1st person, dat. pl.: ‘to us’, ‘for us’. ἡμεῖς, ἐγώ.

γενομένων aor. part. gen. pl., γίγνομαι: ‘come into being’, ‘take place’.

τούτων demonstr. pron. gen. pl., οὗτος, αὕτη, τοῦτο: ‘this’.

ἀκήκοας perf. act. 2nd pers. sg.: ‘you have heard’. ἀκούω: ‘hear’. ‘The perfect denotes a completed action the effects of which still continue in the present’ (Smyth).

καὶ ὡς νομίζω συμφέρειν ἡμῖν γενομένων τούτων ἀκήκοας ‘and you have heard in which way I consider it to be beneficial for both of us’.

ἀξιῶ pres. ind. act. 1st pers. sg.: ‘think fit’, ‘expect’, ‘think’, ‘deem’, ‘maintain’, ‘claim’. Uncontracted (the form in which it stands in the dictionary): ἀξιόω.

μὴ ‘the negative of the infinitive’ (Smyth).

διὰ prep. with acc.: ‘because of’, ‘on account of’, ‘in consequence of’.

τοῦτο: ‘this’.

διὰ τοῦτο ‘because of this’, where τοῦτο refers forward to the clause that begins with ὅτι.

ἀτυχῆσαι pres. inf. act., ἀτυχέω with gen.: ‘fail of a thing’, ‘fail in getting it’.

ὧν relative pronoun gen. pl., ὅς, ἡ, τό: ‘which’.

δέομαι pres. ind. middle 1st pers. sg.: ‘to be in need’, ‘stand in need of’, ‘want’, ‘require’.

ἀξιῶ δὲ μὴ ἀτυχῆσαι ὧν δέομαι ‘I consider it proper not to fail obtaining that which I want’.

ὅτι introduces an objective clause, a statement of fact: ‘that’.

οὐκ: ‘οὐ is the negative of fact and statement’ (Smyth). οὐκ stands before the smooth breathing (οὐκ ἐραστὴς), οὐχ before the rough breathing (οὐχ ἀπλῶς ‘not simply’),

οὐ before consonants (οὐ πρέπει ‘it is not appropriate’).

ὧν pres. part., εἰμί ‘to be’.

σου personal pronoun 2nd person gen. sg., σύ: ‘you’.

ἐραστής σου: literally 'lover of you', i.e. 'your lover'.
 τυγχάνω pres. ind. act. 1st pers. sg.: 'happen to be'.
 τυγχάνω ὦν = εἰμί (L&S): 'I am'.
 ὅτι οὐκ ἐραστής ὦν σου τυγχάνω 'that I am not your lover'.

Rowe translates: 'You know how matters are with me, and you have heard me say how I think it is to our advantage that this should happen; and I claim that I should not fail to achieve what I ask because I happen not to be in love with you.'

Rowe's rendering of οὐκ ὦν τυγχάνω as 'I happen not to be [in love with you]' is unfortunate, for in the subsequent text the suitor argues that being in love is wrong; sex without love is what he wants. Hackforth translates: 'I am not [your lover]'.

2. ὡς ἐκείνοις μὲν τότε μεταμέλει ὦν ἂν εὖ ποιήσωσιν, ἐπειδὴ τῆς ἐπιθυμίας παύσωνται· τοῖς δὲ οὐκ ἔστι χρόνος ἐν ᾧ μεταγνῶναι προσήκει.

ὡς causal conjunction: 'as', 'inasmuch as', 'since', 'seeing that'.

ἐκείνοις demonstr. pron. dat. pl., ἐκεῖνος, ἐκείνη, ἐκεῖνο: 'the person there', 'that person', 'generally with reference to what has gone immediately before' (L & S). In our case ἐκείνοις refers to lovers, understood from the previous sentence.

τότε adv.: 'at that time', 'then'.

μεταμέλει pres. ind. act. 3rd p. sg., impersonal with dative. μεταμέλει μοι 'it repents me', 'it rues me'. ἐκείνοις μεταμέλει 'it repents them', 'they are regretful about'.

ὦν relative pronoun gen. pl., ὅς, ἣ, ὅ: 'that'.

ἂν modal particle. 'Conditional, relative, and temporal clauses requiring the subjunctive [in our case ποιήσωσιν] must have ἂν.'

εὖ adv.: 'well', 'kindly'.

ποιήσωσιν aor. subj. act. 1st pers. pl., ποιέω: 'make', 'produce', 'procure', 'bring about'.

ἐκείνοις μεταμέλει ὦν ἂν εὖ ποιήσωσιν 'they [sc. the lovers] are regretful of whatever benefits they may have bestowed [on their beloved boys]'.

ἐπειδὴ i.e. ἐπειδὴ ἂν, of time 'whenever', it goes with the subjunctive παύσωνται that follows.

τῆς fem. def. art. gen. sg., ἡ.

ἐπιθυμίας gen. sg., ἐπιθυμία, ἡ: 'desire', 'yearning', 'passion'.

παύσωνται aor. subj. middle 1st pers. pl., παύομαι 'leave off doing', 'cease', παύω 'make to end', 'stop'.

ἐκείνοις τότε μεταμέλει ὦν ἂν εὖ ποιήσωσιν, ἐπειδὴ τῆς ἐπιθυμίας παύσωνται 'they are then regretful of what good they might have done [i.e. bestowed on the boy with whom they were in love] whenever they cease [to be enthralled by] their desire'. The aorist ποιήσωσιν is complexive, 'used to survey at a glance the course of a past action from beginning to end'. The aorist παύσωνται is resultative, used to denote 'the result, end, or effect of an action' (Smyth, par. 1926 and 1927). 'The subjunctive expresses a general supposition which is indefinite in its time' (W.W. Goodwin, *Syntax of the Moods and Tenses of the Greek Verb*, par. 89). 'When the aorist subjunctive depends on ἐπειδὴ *after that*, it is referred by this meaning of the particle to time preceding the action of the leading verb' (ibid. par. 90). Thus ἐπειδὴ παύσωνται 'precedes the action of the leading verb' μεταμέλει.

τοῖς definite article used demonstratively, dat. pl., ὁ, ἡ, τό. ‘The demonstrative force of ὁ, ἡ, τό survives chiefly with particles (μέν, δέ, γέ, τοί)’ (Smyth). Here τοῖς refers to non-lovers.

ἐκείνοις μὲν ... τοῖς δέ ‘when ἐκείνος and οὗτος refer to two things before mentioned, ἐκείνος properly belongs to *the more remote*, in time, place, or thought, οὗτος to the *nearer*’ (L & S). What is true of οὗτος in relation to ἐκείνος, applies *a fortiori* the definite article used demonstratively, as here, in relation to ἐκείνος: ἐκείνοις refers to ‘the lovers’, from whom the speaker distances himself, τοῖς refers to the non-lovers with whom he identifies himself. The particles μὲν ... δέ are used to contrast the two.

ἔστι pres. 3rd pers. sg., εἰμί ‘to be’. ἔστι is here accented, although it is normally enclitic, i.e. without accent, for it here expresses existence (or rather non-existence, as it is negated by οὐκ).

χρόνος, ὁ: ‘time’.

ἐν prep. with dat.: ‘in’.

ὧ rel. pron. dat. sg. ὅς, ἥ, ὅ: ‘which’.

μεταγνῶναι aor. inf. μεταγιγνώσκω: ‘change one’s mind’, ‘repent’. The aorist infinitive does not express time, it expresses simply an *occurrence* of an action. (Goodwin, *SMT* 87, 96.)

προσῆκει impersonal: ‘it is befitting’, ‘it is proper’, ‘it beseems’, ‘it behoves’.

τοῖς δὲ οὐκ ἔστι χρόνος ἐν ᾧ μεταγνῶναι προσῆκει ‘for them [the non-lovers] there is no time in which it behoves them to regret’.

Rowe translates: ‘Those in love repent of the services they do when their desire ceases; there is no time appropriate for repentance for the others.’

3. οὐ γὰρ ὑπ’ ἀνάγκης ἀλλ’ ἐκόντες, ὡς ἂν ἄριστα περὶ τῶν οἰκείων βουλευσάιντο, πρὸς τὴν δύναμιν τὴν αὐτῶν εὖ ποιούσιν.

γὰρ a causal conjunction ‘for’; it connects the sentence, in which it stands, as an explanation of the preceding sentence that outlined the contrasting behaviour of a lover and a non-lover to a boy with whom they may have an affair.

ὑπ’ = ὑπό prep. with gen. of cause or agency: to be driven ‘by’.

ἀνάγκης gen. sg., ἀνάγκη, ἥ: ‘necessity’, ‘force’, ‘constraint’, ‘compulsion’.

ἀλλ’ = ἀλλά: ‘but’.

ἐκόντες nom. pl., ἐκόν, ἐκούσα, ἐκόν: ‘readily’, ‘wittingly’, ‘purposely’.

οὐ ὑπ’ ἀνάγκης ἀλλ’ ἐκόντες ‘not under compulsion, but wittingly’.

ὡς conjunction: ‘as’, ‘how’.

ἂν modal particle with the verb in the optative βουλευσάιντο.

ἄριστα adv. superlative: ‘best’.

περὶ prep. with gen. ‘to denote the object *about* or *for* which one does something’ (L & S).

τῶν def. art. gen. pl.

οἰκείων gen. pl., οἰκείος, α, ον: ‘belonging to one’s house or family’, ‘one’s own’, ‘personal’, ‘private’.

τὰ οἰκεία: ‘household affairs’, ‘property’.

βουλευσάιντο aor. opt. middle 3rd pers. pl., βουλεύομαι: ‘take counsel with oneself’, ‘deliberate’. βουλεύω: ‘take counsel’, ‘deliberate’. ‘The potential optative with ἂν states a future possibility, propriety or likelihood, as an opinion of the speaker’

(Smyth).

ὡς ἂν ἄριστα περὶ τῶν οἰκείων βουλευσάντο ‘so as to deliberate about their property as best as possible’.

πρὸς prep. with accus.: ‘with a view to’, ‘in proportion to’, ‘with regard to’.

δύναμιν accus. sg., δύνამις, ἤ: ‘power’, ‘means’.

αὐτῶν reflexive pron. of 3rd person gen. pl., αὐτοῦ, ἧς, οὗ: ‘of himself’, ‘herself’, ‘itself’.

εὖ adv.: ‘well’, ‘kindly’.

ποιούσιν pres. ind. act. 3rd pers. pl., ποιέω: ‘make’, ‘produce’, ‘procure’, ‘bring about’.

πρὸς τὴν δύναμιν τὴν αὐτῶν εὖ ποιούσιν ‘they do good (i.e. bestow their acts of kindness on the boy) with regard to their own means’.

Hackforth translates: ‘For being free agents under no constraint, they regulate their services by the scale of their means, with an eye to their own personal interest.’

Rowe translates: ‘For they render services with regard to their own capacity to render them, not under compulsion but of their own choosing, in the way in which they would best look after their own affairs.’

4. ἔτι δὲ οἱ μὲν ἐρῶντες σκοποῦσιν ἃ τε κακῶς διέθεντο τῶν αὐτῶν διὰ τὸν ἔρωτα καὶ ἃ πεποιήκασιν εὖ, καὶ ὃν εἶχον πόνον προστιθέντες ἡγούνται πάλαί τὴν ἀξίαν ἀποδεδωκέναι χάριν τοῖς ἐρωμένοις· τοῖς δὲ μὴ ἐρῶσιν οὔτε τὴν τῶν οἰκείων ἀμέλειαν διὰ τοῦτο ἔστιν προφασίζεσθαι, οὔτε τοὺς παρεληλυθότας πόνους ὑπολογίζεσθαι, οὔτε τὰς πρὸς τοὺς προσήκοντας διαφορὰς αἰτίαςασθαι· ὥστε περιηρημένων τοσούτων κακῶν οὐδὲν ὑπολείπεται ἀλλ’ ἢ ποιεῖν προθύμως ὅτι ἂν αὐτοῖς οἴωνται πράξαντες χαριεῖσθαι.

ἔτι adv.: ‘still’, ‘besides’.

δέ conjunction ‘and’.

ἔτι δέ: ‘furthermore’, ‘moreover’.

ἐρῶντες masc. part. act. nom. pl., ἐράω: ‘love’, ‘to be in love with’.

οἱ ἐρῶντες: ‘lovers’, ‘those who are in love’. The particle μὲν correlates the clause οἱ μὲν ἐρῶντες ..., which describes the behaviour of lovers, to the following δέ clause – τοῖς δὲ μὴ ἐρῶσιν ... – in which the contrasting behaviour of non-lovers is described.

σκοποῦσιν pres. ind. act. 3rd pers. pl., σκοπέω: ‘contemplate’, ‘look into’, ‘examine’, ‘consider’, ‘take into account’.

ἃ neut. rel. pron. accus. pl.: ‘those things which’.

τε ... καὶ ... καί: ‘both ... and ... and’.

κακῶς adv.: ‘badly’, ‘wrongly’.

διέθεντο aor. mid. indic. 3rd pers. pl.: ‘they arranged’, ‘they disposed of’; the aorist indicative refers to the past action. Middle διατίθεμαι: ‘arrange for oneself’, ‘dispose of for oneself’. ‘The middle voice shows that the action is performed with special reference to the subject.’ (Smyth) Active διατίθημι ‘arrange each in several places’, ‘distribute’.

ἃ τῶν αὐτῶν: ‘which of their own things’, ‘which of their own affairs’, ‘which of their own property’.

οἱ ἐρῶντες σκοποῦσιν ἃ κακῶς διέθεντο τῶν αὐτῶν ‘the lovers consider which of their things and affairs they arranged badly for themselves’.

διὰ prep. with accus. causal: ‘thanks to’, ‘because of’.

ἔρωτα accus. sg., ἔρως, ὅ: ‘love’, ‘passion’, ‘being in love’.

διὰ τὸν ἔρωτα ‘because of their being in love’.

πεποιήκασιν perf. ind. act. 3rd pers. pl., ποιέω. Compare the middle aorist διέθεντο in ἃ κακῶς διέθεντο τῶν αὐτῶν, which refers to the lovers’ bad management of their own things, with the active perfect πεποιήκασιν in ἃ πεποιήκασιν εὖ, which refers to the services and benefits they bestowed on the boys with whom they had been in love. Note that the perfect, classed by the grammarians as the tense that denotes the present time (e.g. Smyth par. 1851) refers here clearly to past actions of the lovers, parallel to the aorist διέθεντο in the preceding clause and to the imperfect εἶχον in the clause that immediately follows.

καὶ ἃ πεποιήκασιν εὖ ‘and what good they bestowed [on the boys with whom they had been in love].’

ὄν rel. pron. accus. sg.: ‘what’, ‘which’.

εἶχον imperfect active 3rd pers. pl., ἔχω: ‘have’.

πόνον accus. sg., πόνος, ὄ: ‘hard work’, ‘toil’, ‘labour’, ‘stress’, ‘trouble’, ‘distress’, ‘pain’.

προστίθεντες pres. part. act. nom. pl., προστίθημι: ‘add’, ‘make additions’.

καὶ ὄν εἶχον πόνον προστίθεντες ‘and adding what trouble they had’.

ἠγούνται pres. ind. mid. 3rd pers. pl., ἠγέομαι: ‘believe’, ‘hold’.

πάλαι adv.: ‘long ago’.

ἀξίαν accus. sg., ἄξιος, ία, ον ‘counterbalancing’, hence ‘weighing as much’, ‘of like value’, ‘worth as much as’, ‘deserved’, ‘meet’, ‘due’. Note that the feminine adjective ἀξία has the acute accent on the penult, that is on the second syllable from the end, for the α in the ultima, that is in the last syllable, is long. Only the words with the short ultima can have the accent (acute) on the penultima, that is on the third syllable from the end.

ἀποδεδωκέναι perf. inf. act., ἀποδίδωμι: ‘render what is due’.

χάριν accus. sg., χάρις, ἦ: ‘a favour’ done or returned.

ἔρωμένοις present part. mid. dat. sg., ἐρώμενος, ἐρωμένη, ἐρώμενον with passive meaning: ‘loved one’, ‘beloved’. ἐράω: ‘love’.

ἠγούνται πάλαι τὴν ἀξίαν ἀποδεδωκέναι χάριν τοῖς ἐρωμένοις ‘they believe that they had returned due favours to their [former] loved ones long ago’.

τοῖς δὲ μὴ ἐρώσιν ‘but for the non-lovers’.

οὔτε ... οὔτε ... οὔτε ‘neither ... nor ... nor’.

ἀμέλειαν acc. sg. ἀμέλεια, ἦ: ‘indifference’, ‘negligence’.

τὴν τῶν οἰκείων ἀμέλειαν ‘the neglect of their own affairs’.

διὰ τοῦτο ‘because of this’, i.e. because of their having a sexual relationship with the boy without falling in love with him.

προφασίζεσθαι present infinitive, προφασίζομαι ‘allege by way of excuse’, ‘plead in excuse’, i.e. in excuse for ceasing to love the boy, and for the subsequent neglect of him.

τοῖς δὲ μὴ ἐρώσιν οὔτε τὴν τῶν οἰκείων ἀμέλειαν ἔστιν προφασίζεσθαι ‘the non-lovers can plead in excuse neither the neglect of their own affairs’.

παρεληλυθότας perf. part. act. acc. pl, παρεληλυθώς, παρέρχομαι ‘go by’, ‘pass’.

τοὺς παρεληλυθότας πόνους ‘the past troubles’, ‘the past exertions’.

ὑπολογίζεσθαι pres. inf., ὑπολογίζομαι: ‘take into account’.

οὔτε τοὺς παρεληλυθότας πόνους ὑπολογίζεσθαι ‘nor take into account the past exertions’.

προσῆκοντας pres. part. act. acc. pl., προσήκων, προσήκω; ‘belong to’, ‘to be related to’.

οἱ προσήκοντες ‘his relations’, ‘his relatives’.

διαφοράς acc. pl., διαφορά, ἡ: ‘moving hither and thither’, ‘difference’, ‘disagreement’.

τὰς πρὸς τοὺς προσήκοντας διαφοράς ‘the disagreements with the relatives’.

αἰτιάσασθαι pres. inf., αἰτιάομαι: ‘to accuse’, ‘to impute’, ‘to allege as the cause of’.

τὰς πρὸς τοὺς προσήκοντας διαφορὰς αἰτιάσασθαι ‘to allege as the cause [of breaking with the boy] the disagreements with the relatives [who disapproved of the relationship].

τοῖς μὴ ἐρώσιν οὔτε ἔστιν ... προφασίζεσθαι, οὔτε ... ὑπολογίζεσθαι, οὔτε ... αἰτιάσασθαι ‘for the lovers ... there is no excuse to plead ... no taking into account ... no alleging as the cause. The dative τοῖς μὴ ἐρώσιν ‘for the non-lovers’ is the dative of advantage or disadvantage. The infinitives – verbal nouns – προφασίζεσθαι, ὑπολογίζεσθαι, and αἰτιάσασθαι are the subjects of the verb ἔστιν.

ὥστε ‘at the beginning of a sentence, to mark a strong conclusion *and so, therefore*’ (L & S).

περιηρημένων pres. part. middle gen. pl., περιαιρέω: ‘take away something that surrounds’, ‘remove’.

τοσοῦτων demonstr. pron. gen. pl., τοσοῦτος, αὐτή, οὗτο: ‘so great’, ‘so vast’.

κακῶν gen. pl., κακόν, τό: ‘evil’, ‘ill’.

περιηρημένων τοσοῦτων κακῶν ‘when so great evils are removed’.

οὐδέν: ‘nothing’.

ὑπολείπεται pres. ind. mid. 3rd pers. sg., ὑπολείπω: ‘leave remaining’.

ἀλλ’ ἢ = ἄλλο ἢ: ‘other than’. (Cf. J.D. Denniston, *The Greek Particles*, 2nd ed. pp. 24-27).

ποιεῖν: ‘to do’.

οὐδὲν ὑπολείπεται ἀλλ’ ἢ ποιεῖν ‘nothing remains other than to do’, ‘nothing else remains but to do’. The subject of the infinitive ποιεῖν is ‘the non-lovers’ understood from τοῖς μὴ ἐρώσιν.

προθύμως adv.: ‘readily’, ‘zealously’, ‘actively’. πρόθυμος, ον: ‘ready’, ‘willing’, ‘eager’.

ὅτι the general relative pronoun ‘whatever’.

οἴωνται pres. subj. 3rd pers. pl., οἴομαι: ‘think’, ‘believe’, ‘suppose’.

ὅτι ἂν οἴωνται ‘whatever they [i.e. the non-lovers] may think’. The conditional subjunctive has ἂν.

αὐτοῖς pron. dat. pl. ‘to them’, i.e. to their favourite boys with whom they have sexual relationship.

πράξαντες aor. part. act. nom. pl., πράσσω τινί τι: ‘to do something for someone’.

The circumstantial participle, αὐτοῖς πράξαντες, is equivalent to a clause of condition or cause: ‘when they do to them’, ‘by their doing for them’. (Cf. Smyth par. 2055).

χαριεῖσθαι fut. inf. mid., χαρίζομαι, χαρίζω: ‘say or do something agreeable to a person’, ‘show’ him ‘favour’ or ‘kindness’, ‘gratify’. ‘When the context shows that stress is laid on the idea of futurity, the future infinitive [χαριεῖσθαι], referring to future time relative to the main verb [οὐδὲν ὑπολείπεται], is sometimes used’ (Smyth par. 1865d).

ὅτι ἂν αὐτοῖς οἴωνται πράξαντες χαριεῖσθαι ‘whatever they [the non-lovers, understood from τοῖς δὲ μὴ ἐρώσιν] may think that by their doing so they might gratify them [i.e. the boys with whom they have relationship]’.

Rowe translates: ‘Again, those who are in love consider the damage they did to their own interests because of their love and the services they have performed, and adding in the labour they put in they think they have long since given return enough to the objects of their love; whereas those not in love cannot allege neglect of their own interests because of it, nor reckon their past labours, nor complain of their quarrels with their relatives; so that with all these troubles removed there is nothing left but to perform eagerly whatever actions they think will please the other party.’

5. ἔτι δὲ εἰ διὰ τοῦτο ἄξιον τοὺς ἐρῶντας περὶ πολλοῦ ποιεῖσθαι, ὅτι τούτους μάλιστα φασὶν φιλεῖν ὧν ἂν ἐρῶσιν, καὶ ἔτοιμοί εἰσι καὶ ἐκ τῶν λόγων καὶ ἐκ τῶν ἔργων τοῖς ἄλλοις ἀπεχθανόμενοι τοῖς ἐρωμένοις χαρίζεσθαι, ῥάδιον γινῶναι, εἰ ἀληθῆ λέγουσιν, ὅτι ὅσων ἂν ὕστερον ἐρασθῶσιν, ἐκείνους αὐτῶν περὶ πλείονος ποιήσονται, καὶ δῆλον ὅτι, ἐὰν ἐκείνοις δοκῆ, καὶ τούτους κακῶς ποιήσουσιν.

εἰ διὰ τοῦτο ‘if because of this’.

ἄξιον it is ‘meet’, ‘fit’, ‘worth while’.

πολλοῦ gen. sg., πολὺς, πολλή, πολύ: ‘much’, ‘great’.

περὶ πολλοῦ ποιεῖσθαι ‘make much of’, ‘to think of [something or somebody] as highly valuable’.

ἔτι δὲ εἰ ἄξιον τοὺς ἐρῶντας περὶ πολλοῦ ποιεῖσθαι ‘furthermore, if the lovers are to be esteemed as highly valuable’.

ὅτι: ‘that’ introduces an objective clause.

διὰ τοῦτο ... ὅτι ...: ‘because of this ... that ...’

τούτους demonstr. pron. acc. pl., ‘these’, referring forward to ὧν ἂν ἐρῶσιν ‘those ... whom they love’.

μάλιστα adv. superl. ‘most of all’, μάλα ‘very’, ‘exceedingly’.

φασὶν pres. ind. 3rd pers. pl., φημί: ‘say’.

φιλεῖν pres. inf. act., φιλέω: ‘love’, ‘treat affectionately’ or ‘kindly’. φιλέω takes accusative τούτους φιλεῖν ‘to treat affectionately those’.

ὧν rel. pron. gen. pl.: ‘whom’.

ἐρῶσιν pres. subj. act. 3rd pers. pl., ἐράω: with genitive of a person ‘love’, properly of sexual love (L & S).

ὧν ἂν ἐρῶσιν ‘whom they love’. The clause requiring conditional subjunctive (ἐρῶσιν) must have ἂν.

τούτους φιλεῖν ὧν ἂν ἐρῶσιν ‘to treat affectionately those with whom they are in love’.

ἔτοιμοι nom. pl., ἔτοιμος, η, ον: ‘ready’, ‘prepared’.

καὶ ἔτοιμοί εἰσι ‘and are ready’.

ἐκ prep. with gen. ‘of cause, means, or instrument by which a thing is done’ (L & S).

λόγων gen. pl., λόγος, ὅ: ‘verbal expression’, ‘utterance’, ‘speech’.

ἔργων gen. pl., ἔργον, τό: ‘deed’.

καὶ ἐκ τῶν λόγων καὶ ἐκ τῶν ἔργων ‘both by their words and by their deeds’.

ἄλλοις indef. pron. dat. pl., ἄλλος, ἄλλη, ἄλλο: ‘another’.

ἀπεχθανόμενοι pres. part. mid., ἀπεχθάνομαι with dative of a person: ‘to be’ or ‘to become hateful to’ one. ἀπεχθανόμενοι is a circumstantial participle of cause.

τοῖς ἄλλοις ἀπεχθανόμενοι τοῖς ἐρωμένοις χαρίζεσθαι ‘to please the loved ones by becoming hateful to others’.

ῥάδιον adv.: ‘easy’.

γινῶναι aor. inf. act.: γιγνώσκω: ‘come to know’, ‘perceive’, ‘know by observation’.

ῥάδιον γινῶναι ‘it is easy to know’.

εἰ ἀληθῆ λέγουσιν ‘if what they say is true’.

ὅτι ‘conjunction, to introduce an objective clause, *that*, after verbs of seeing or knowing, thinking or saying’ (L & S).

ὅσων pron. gen. pl., ὅσος, η, ον: of number ‘as many as’, ‘how many’.

ὔστερον adv.: ‘later’, ‘next’.

ἐρασθῶσιν subj. mid. 3rd pers. pl.: ἔραμαι, ἐράω.

ὅτι ὅσων ἂν ὔστερον ἐρασθῶσιν ‘that all those with whom they fall in love next’.

ἐκείνους pron. acc. pl., ἐκείνος, ἐκείνη, ἐκείνο: ‘that’ (*there, yonder*).

αὐτῶν intensive pron. gen. pl., αὐτός, ἡ, ό: ‘self’.

πλείονος gen. sg., πλείων, ό, ἡ, πλείον: ‘more’, ‘excess’.

ποιήσονται indic. fut. mid., ποιέω: ‘make’.

ὅτι ... ἐκείνους αὐτῶν περὶ πλείονος ποιήσονται ‘that [ὅτι] they will make much more of [περὶ πλείονος ποιήσονται] those [ἐκείνους, i.e. the new beloved boys] than of these [αὐτῶν, i.e. the boys with whom they ceased to be in love]’. (αὐτῶν is a genitive of comparison).

δήλον, δήλος, η, ον: ‘manifest’, ‘clear’.

καὶ δήλον ὅτι ‘and it is manifest’.

εἰάν (from εἰ, ἂν): ‘if’.

ἐκείνοις dat. pl.

δοκῆ pres. subj. act., δοκέω: ‘seem’, ‘seem good’, ‘to be resolved’.

εἰάν ἐκείνοις δοκῆ ‘if it seems good to them [to the new loved ones]’, ‘if they [the new loved ones] are resolved upon it’.

καί intensive: ‘even’.

τούτους acc. pl.

κακῶς adv. ‘badly’, ‘ill’.

ποιήσουσιν fut. ind. act. 3rd pers. pl., ποιέω.

καὶ τούτους κακῶς ποιήσουσιν ‘they [the lovers] will treat badly even these [the abandoned loved ones]’.

Rowe translates: ‘Again, if it is right to put a high value on those in love, because they say they show the greatest degree of affection to those they love, and are ready to say and to do what will incur the enmity of everyone else, if it pleases their beloved, it is easy to see, if they are telling the truth, that they will put a higher value on anyone they fall in love with later than on them, and clear too that they will maltreat them, if their new love requires it.’

6. καίτοι πῶς εἰκός ἐστι τοιοῦτον πράγμα προέσθαι τοιαύτην ἔχοντι συμφορὰν, ἣν οὐδ’ ἂν ἐπιχειρήσειεν οὐδείς ἔμπειρος ὧν ἀποτρέπειν;

καίτοι ‘*and yet* to mark an objection introduced by the speaker himself, freq. in rhetorical questions’ (L & S).

πῶς ‘how’, to introduce objection.

εἰκός, τό ‘neut. part. of εἰοικα, ‘like truth’, i.e. *likely, probable, reasonable*’ (L & S).

πῶς εἰκός ἐστι ‘how can it be reasonable’.

τοιοῦτον neut. demonstr. pron. acc. sg.: ‘such’.

πράγμα acc. sg., πράγμα, τό: ‘*thing of consequence or importance*’ (L & S).

προέσθαι aor. inf. mid., προϊήμι: ‘give up’, ‘deliver’, ‘betray to one’s enemy’, mostly in mid. voice προϊέμαι: ‘desert’, ‘abandon’, ‘give away’, ‘throw away’.

τοιοῦτον πράγμα προέσθαι ‘to give away a thing of such a great consequence’.
 τοιαύτην fem. demonstr. pron. acc. sg. ‘such’.
 ἔχοντι pres. part. dat. sg., ἔχω: ‘have’, ‘involve’, ‘admit of’.
 συμφορὰν acc. sg., συμφορά, ἦ: ‘mishap’, ‘misfortune’, of defects of character.
 τοιαύτην ἔχοντι συμφορὰν ‘to someone who has such a misfortune’.
 ἣν fem. rel. pron. acc. sg.: ‘which’.
 οὐδ’ = οὐδέ: ‘not even’.
 ἄν with the optative: ‘The potential optative with ἄν states a future possibility, propriety, or likelihood, as an *opinion* of the speaker’ (Smyth).
 ἐπιχειρήσειεν aor. opt. 3rd pers. sg., ἐπιχειρέω: (χείρ: ‘hand’) ‘put one hand to’, ‘endeavour’, ‘attempt’.
 οὐδεὶς (οὐδὲ εἷς: ‘not even one’): ‘not one’, i.e. ‘no one’, ‘none’.
 ἔμπειρος, ον: ‘experienced’, or ‘practised’ in a thing. ‘acquainted’ with it.
 ὢν pres. part. nom. sg., εἶμι: ‘be’.
 ἔμπειρος ὢν ‘being acquainted with’.
 ἀποτρέπειν pres. inf. act., ἀποτρέπω: ‘avert’, ‘beat off’, ‘repulse’.
 ἣν οὐδ’ ἄν ἐπιχειρήσειεν οὐδεὶς ἔμπειρος ὢν ἀποτρέπειν ‘which no experienced man would even try to avert’.
 Rowe translates: ‘What is more, how is it reasonable to give away such a thing to someone who has an affliction of such a kind, which no person with experience of it would even try to avert?’

7. καὶ γὰρ αὐτοὶ ὁμολογοῦσι νοσεῖν μᾶλλον ἢ σωφρονεῖν, καὶ εἰδέναι ὅτι κακῶς φρονοῦσιν, ἀλλ’ οὐ δύνασθαι αὐτῶν κρατεῖν ὥστε πῶς ἂν εὐφρονήσαντες ταῦτα καλῶς ἔχειν ἠγήσαιντο περὶ ὧν οὕτω διακείμενοι βουλευόνται;
 καὶ γὰρ ‘and indeed’.
 αὐτοὶ ‘they themselves’.
 ὁμολογοῦσι pres. indic. act. 3rd pers. pl., ὁμολογέω: ‘agree with’, ‘say the same thing as’.
 νοσεῖν pres. inf. act., νοσέω: ‘to be sick’, ‘to be mad’ with passion.
 μᾶλλον ἢ ‘rather than’.
 σωφρονεῖν pres. inf. act., ‘to be sound of mind’, ‘to be in control of oneself’.
 καὶ γὰρ αὐτοὶ ὁμολογοῦσι νοσεῖν μᾶλλον ἢ σωφρονεῖν ‘and indeed, they themselves agree that they are sick rather than sound of mind’.
 εἰδέναι pf. inf. act., οἶδα: ‘know’.
 κακῶς adv. ‘ill’, ‘badly’.
 φρονοῦσιν pres. indic. act. 3rd pers. pl., φρονέω: ‘have understanding’, ‘be wise’, ‘prudent’.
 καὶ εἰδέναι ὅτι κακῶς φρονοῦσιν ‘and to know that they are imprudent’.
 ἀλλ’ = ἀλλά ‘but’.
 δύνασθαι pres. inf., δύναμαι: ‘to be able’, ‘to be strong’.
 αὐτῶν reflexive pron. of 3rd pers. gen. pl.: ‘of themselves’.
 κρατεῖν pres. inf. act. κρατέω: ‘rule’, ‘become master of’, ‘control’, ‘command’.
 ἀλλ’ οὐ δύνασθαι αὐτῶν κρατεῖν ‘but not to be capable of mastering themselves’.
 ὥστε ‘at the beginning of a sentence, to mark a strong conclusion *and so, therefore*’ (L & S).
 πῶς: ‘how’.

πῶς ἄν: ‘how possibly’. Although ἄν is thus closely attached to πῶς, it goes with ἠγήσαιντο (potential optative), which stands further on in the sentence.

φρονήσαντες aor. part. act. nom. pl., φρονέω.

εὖ φρονήσαντες ‘when they recover sound thinking’.

ταῦτα καλῶς ἔχειν ‘those things to be right’, ‘that those things are well’.

ἠγήσαιντο aor. opt. 3rd pers. pl. ἠγέομαι: ‘believe’, ‘hold’.

περὶ ὧν ‘concerning which’.

οὕτω adv.: ‘in this manner’, ‘so’, ‘thus’.

διακείμενοι pres. part. mid., διάκειμαι: ‘to be in a certain state of mind’, ‘to be disposed’ or ‘affected’ in a certain manner.

βουλεύονται pres. ind. mid. 3rd pers. pl., βουλεύομαι: ‘take counsel with oneself’, ‘deliberate’. βουλεύω: ‘take counsel’, ‘deliberate’, ‘resolve to do’. ‘As contrasted with the active, the middle lays stress on the conscious activity, bodily or mental participation, of the agent’ (Smyth).

ὥστε πῶς ἄν εὖ φρονήσαντες ταῦτα καλῶς ἔχειν ἠγήσαιντο περὶ ὧν οὕτω διακείμενοι βουλεύονται; ‘and so, how can they possibly think, when they recover their sound thinking, that those things are right, about which they deliberate in this state of mind [i.e. in the state of their being in love]?’ (Only in the indicative does aorist express the occurrence of the action in the past. The aorist optative generally expresses future time).

Rowe translates: ‘For they themselves agree that they are sick rather than in their right mind, and that they know that they are out of their right mind, but cannot control themselves; so how, when they come to their senses, could they approve of the decisions they make when in this condition?’

8. καὶ μὲν δὴ εἰ μὲν ἐκ τῶν ἐρώντων τὸν βέλτιστον αἰροῖο, ἐξ ὀλίγων ἄν σοι ἡ ἔκλεξις εἴη· εἰ δ’ ἐκ τῶν ἄλλων τὸν σαυτῷ ἐπιτηδειότατον, ἐκ πολλῶν· ὥστε πολὺ πλείων ἐλπίς ἐν τοῖς πολλοῖς ὄντα τυχεῖν τὸν ἄξιον τῆς σῆς φιλίας.

μὲν δὴ ‘expresses positive certainty, especially in conclusions. It is common in summing up and in transitions’ (Smyth).

καὶ μὲν δὴ ‘and in truth’, ‘and in fact’.

εἰ: ‘if’.

εἰ μὲν ... εἰ δέ ‘if ... but if’.

ἐκ prep. with gen.: ‘from’.

τῶν def. art. gen. pl.

ἐρώντων gen. pl.: ἐρών, ὁ: ‘lover’.

τόν def. art. acc. sg.

βέλτιστον acc. sg., βέλτιστος, ὁ: ‘the best’.

αἰροῖο pres. opt. mid. 2nd pers. sg., αἰρέομαι: ‘take to oneself’, ‘choose’. αἰρέω: ‘take with the hand’, ‘grasp’, ‘seize’.

εἰ μὲν ἐκ τῶν ἐρώντων τὸν βέλτιστον αἰροῖο ‘if you wanted to choose the best one from among the lovers’.

ἐξ = ἐκ. Before consonants: ἐκ, before vowels: ἐξ.

ὀλίγων gen. pl., ὀλίγος, η, ον: of number ‘few’.

σοί pers. pron. 2nd pers. dat. sg., σύ: ‘you’.

ἔκλεξις, ἡ: ‘choice’, ‘selection’.

εἴη pres. opt. act. 3rd pers. sg., εἶμι: ‘be’.

ἐξ ὀλίγων ἄν σοι ἡ ἔκλεξις εἴη ‘your choice would be but from a few’.

εἰ δ’ ἐκ τῶν ἄλλων ‘but if from all the others’.

τόν def. art. acc. sg.

σαυτῶ reflexive pron. 2nd pers. dat. sg.: ‘yourself’.

ἐπιτηδειότατον superlative accus. sg., ἐπιτηδειότατος, ὁ: ‘most suitable’, ‘most serviceable’, ‘most useful’, ‘most friendly’. ἐπιτήδειος, α, ον.

τόν ἐπιτηδειότατον ‘the most suitable one’.

εἰ δ’ ἐκ τῶν ἄλλων τὸν σαυτῶ ἐπιτηδειότατον [αἰροῖο] ‘but if from all the others [you would choose] the most suitable for you’.

πολλῶν gen. pl. πολλοί: ‘many’. πολὺς, πολλή, πολύ: ‘much’.

ἐκ πολλῶν [ἄν σοι ἢ ἔκλεξις εἴη] ‘[you would have a choice] from many’.

ὥστε ‘at the beginning of a sentence, to mark a strong conclusion *and so, therefore*’ (L & S).

πλείων, πλέον, comparative of πολὺς: ‘greater’.

ἐλπίς, ἡ: ‘hope’, ‘expectation’.

ὥστε πολὺ πλείων ἐλπίς ‘and so [there is] much greater hope’.

ἐν prep. with dat.: ‘in the number of’, ‘amongst’.

ἐν τοῖς πολλοῖς ‘among the many’.

ὄντα pres. part. acc. sg.: ‘being’. εἰμί: ‘be’.

τυχεῖν aor. inf. act., τυγχάνω: ‘hit upon’, ‘light upon’.

ἐν τοῖς πολλοῖς ὄντα τυχεῖν ‘to light upon as being among the many’.

ἄξιον acc. sg., ἄξιος, ἀξία, ἄξιον: ‘counterbalancing’, ‘weighing as much’, ‘worthy of’, ‘deserving’.

τῆς def. art. gen. sg.

σῆς possessive pron. 2nd pers. gen. sg., σός: ‘your’.

φιλίας gen. sg., φιλία, ἡ: ‘friendship’.

τὸν ἄξιον τῆς σῆς φιλίας ‘the one worthy of your friendship’.

Rowe translates: ‘Moreover, if you were to choose the best out of those in love with you, your choice would be only from a few, while if you choose the most congenial to you out of the rest, it would be from many; so that you would have much greater expectation of chancing on the man worthy of your affection among the many.’