

VIII. Phaedrus 231e3-232e2

1. Εἰ τοίνυν τὸν νόμον τὸν καθεστηκότα δέδοικας, μὴ πυθομένων τῶν ἀνθρώπων ὄνειδος σοι γένηται, εἰκός ἐστι τοὺς μὲν ἐρώντας, οὕτως ἂν οἰομένους καὶ ὑπὸ τῶν ἄλλων ζηλοῦσθαι ὡσπερ αὐτοὺς ὑφ' αὐτῶν, ἐπαρθῆναι τῷ λέγειν καὶ φιλοτιμουμένους ἐπιδείκνυσθαι πρὸς ἅπαντας ὅτι οὐκ ἄλλως αὐτοῖς πεπόνηται· τοὺς δὲ μὴ ἐρώντας, κρείττους αὐτῶν ὄντας, τὸ βέλτιστον ἀντὶ τῆς δόξης τῆς παρὰ τῶν ἀνθρώπων αἰρεῖσθαι.

Εἰ 'if'.

τοίνυν (a postpositive particle, i.e. it stands only after one or two words at the beginning of a sentence) is transitional: 'now then', 'further'. 'τοίνυν is common when a speaker refers to something present in his mind, when he continues or resumes what he has been saying, and when he passes to a new aspect of the subject' (Smyth, *Greek Grammar* par. 2987).

τὸν def. art. acc. sg.

νόμον acc. sg., νόμος, ὁ: 'law'.

καθεστηκότα perf. part. act. acc. sg., καθεστηκώς: 'established'. καθίστημι 'establish'.

δέδοικας perf. ind. act. 2nd pers. sg., δέιδω: 'to be anxious about', 'fear', 'dread'.

μὴ 'is the negative of the will and thought, and *rejects* or *deprecates*' (Smyth par. 2688).

πυθομένων aor. part. gen. pl., πυθάνομαι: 'to learn a thing'.

τῶν def. art. gen. pl.

ἀνθρώπων gen. pl., ἄνθρωπος, ὁ: 'man'.

πυθομένων τῶν ἀνθρώπων 'when men learn'. This clause is in the genitive absolute: 'a circumstantial participle [πυθομένων] agreeing with a genitive noun [τῶν ἀνθρώπων] or pronoun - which is its own subject, i. e. a subject which is not identical with the subject [ὄνειδος] of the leading verb [γένηται] - which is not in the main construction of the sentence, stands in the genitive absolute. Like other circumstantial participles, the genitive absolute expresses time, cause, condition, concession, or simply any attendant circumstance' (Smyth par. 2058 and 2070).

ὄνειδος, τό: 'reproach', 'rebuke', 'censure', 'blame', 'disgrace'.

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

γένηται aor. subj. 3rd pers. sg., γίγνομαι: 'come into being', 'to be produced', 'to take place'.

μὴ ὄνειδος σοι γένηται 'lest a disgrace happens to you'.

Εἰ δέδοικας, μὴ ὄνειδος σοι γένηται 'If you are afraid that you would be exposed to disgrace'. Goodwin in his *Syntax of the Moods and Tenses of the Greek Verb* explains that such sentences as this one 'imply fear or anxiety lest the event may happen which μὴ with the subjunctive [γένηται] expresses a desire to avert' (par. 307).

εἰκός, τό, neut. part. of ἔοικα: 'likely', 'probable', 'reasonable'.

εἰκός ἐστι, 'it is likely', governs the following μὲν and δέ clauses: εἰκός ἐστι τοὺς μὲν ἐρώντας ... τοὺς δὲ μὴ ἐρώντας ...

τοὺς ἐρώντας ... οἰομένους, acc. pl.: 'the lovers ... thinking', is the subject of the infinitives ζηλοῦσθαι, ἐπαρθῆναι and ἐπιδείκνυσθαι: 'The subject of the infinitive is in the accusative' (Smyth par. 936).

The μὲν clause concerning the lovers - τοὺς μὲν ἐρώντας ... - is balanced by the contrasting δέ clause concerning the non-lovers - τοὺς δὲ μὴ ἐρώντας ...

οὕτως adv.: ‘to such an extent’, ‘so much’, ‘so very’, ‘so excessively’.

ἄν goes with the infinitive ζηλοῦσθαι.

οἰομένους pres. part. acc. pl., οἶομαι: ‘think’, ‘suppose’, ‘believe’.

καί adv.: ‘also’.

ὑπό prep. with gen. of cause or agency: ‘by’.

τῶν def. art. gen. pl.

ἄλλων indef. pron. gen. pl., ἄλλος: ‘another’.

ὑπὸ τῶν ἄλλων ‘by the others’.

ζηλοῦσθαι pres. inf. mid., ζηλόω: ‘esteem’, ‘pronounce happy’, ‘admire’, ‘praise’.

ὡσπερ adv. of manner: ‘like as’, ‘even as’.

οὕτως ... ὡσπερ ‘so much ... even as’.

αὐτούς intensive pron. acc. pl., αὐτός: ‘self’.

ὑφ’ = ὑπό.

αὐτῶν reflexive pronoun of 3rd person, gen. pl.: ‘of themselves’, the gen. sing. αὐτοῦ is the contracted Attic form, ἑαυτοῦ is the uncontracted form that stands in dictionaries: ‘of himself’.

ὑφ’ αὐτῶν: ‘by themselves’.

οὕτως ἄν οἰομένους καὶ ὑπὸ τῶν ἄλλων ζηλοῦσθαι ὡσπερ αὐτούς ὑφ’ αὐτῶν ‘who think that they are so admired by the others as they admire themselves’.

ἐπαρθῆναι aor. inf. pass.: ‘to be roused’, ‘led on’, ‘excited’, ἐπαίρω: ‘exalt’, ‘magnify’.

τῷ λέγειν ‘by speaking’, the infinitive with the article, so called articular infinitive, is in the dative: ‘The dative, especially with verbs of emotion [as here ἐπαρθῆναι], expresses the occasion (external cause) or the motive (internal cause)’ (Smyth par. 1517).

εἰκός ἐστι τοὺς ἐρῶντας ἐπαρθῆναι τῷ λέγειν ‘it is likely that the lovers get excited by speaking’.

καί conj.: ‘and’.

φιλοτιμουμένους pres. part. mid. acc. pl., φιλοτιμέομαι: ‘love honour’, ‘seek after honour’, ‘to be ambitious’.

τοὺς ἐρῶντας φιλοτιμουμένους ‘the lovers being ambitious’.

ἐπιδείκνυσθαι pres. inf. mid., ἐπιδείκνυμι: ‘point out’, ‘show’, ‘show off’, ‘make a display of one’s powers’.

πρὸς prep. with acc.: ‘towards’, ‘to’.

ἅπαντας pronominal adjective acc. pl., ἅπας, ἅπασα, ἅπαν, strengthened πᾶς: ‘quite all’, ‘every one’.

εἰκός ἐστι τοὺς ἐρῶντας ἐπιδείκνυσθαι πρὸς ἅπαντας ‘it is likely that the lovers will point out to everyone’.

ὅτι: ‘that’.

οὐκ the negative.

ἄλλως ‘otherwise’, ‘in vain’.

αὐτοῖς intensive pron. dat. pl., αὐτός: ‘self’.

πεπόνηται perf. inf. mid., πονέω, πονέομαι: ‘work hard’, ‘do with pains’, ‘make exertions’.

οὐκ ἄλλως αὐτοῖς πεπόνηται ‘they have not laboured in vain’. αὐτοῖς is ‘dative of the agent’: ‘With passive verbs (usually in the perfect and pluperfect) the person in whose interest an action is done is put in the dative’ (Smyth par. 1488).

ἐπιδείκνυσθαι πρὸς ἅπαντας ὅτι οὐκ ἄλλως αὐτοῖς πεπόνηται ‘to make plain to every one that their exertions were not in vain’.

τούς μὴ ἐρώντας, acc. pl. ‘the non-lovers’, is the subject of the infinitive αἰρεῖσθαι. κρείττους adj. acc. pl., κρείττων (in dictionaries κρείσσων, which is the earlier form): ‘stronger’, ‘having control over’, ‘being master of’. Comparative of κρατύς: ‘strong’, ‘mighty’.

αὐτῶν reflexive pronoun of 3rd person, gen. pl.: ‘of themselves’.

ὄντας pres. part. acc. pl.: ‘being’. εἰμί: ‘be’.

τούς δὲ μὴ ἐρώντας, κρείττους αὐτῶν ὄντας ‘but the non-lovers being masters of themselves’.

τὸ βέλτιστον: ‘the best’. βέλτιστος is the irregular superlative of ἀγαθός ‘good’

ἀντί prep. with gen.: ‘instead’, ‘in the place of’.

τῆς δόξης gen. sg., δόξα, ἡ: ‘popular repute’, ‘the opinion which others have of one’, ‘honour’, ‘glory’.

παρά prep. with gen. ‘from’, ‘coming from’, ‘issuing from’.

ἀνθρώπων gen. pl., ἄνθρωπος, ὁ: ‘man’.

αἰρεῖσθαι pres. inf. mid., αἰρέομαι: ‘choose for oneself’.

τούς δὲ μὴ ἐρώντας τὸ βέλτιστον ἀντί τῆς δόξης τῆς παρὰ τῶν ἀνθρώπων αἰρεῖσθαι ‘but the non-lovers choose the best instead of glory in the eyes of men’.

Rowe translates: ‘Now if you are afraid of established convention, that if people find out you will be subject to censure, the likelihood is that those in love, thinking they would be envied by everyone else, too, just as they envy themselves, will be on tiptoe with talking about it and boastfully display to all and sundry that they have not laboured in vain; whereas those not in love, who are in control of themselves, will choose what is best rather than to have people think highly of them.’

2. ἔτι δὲ τοὺς μὲν ἐρώντας πολλοὺς ἀνάγκη πυθέσθαι καὶ ἰδεῖν ἀκολουθοῦντας τοῖς ἐρωμένοις καὶ ἔργον τοῦτο ποιουμένους, ὥστε ὅταν ὀφθῶσι διαλεγόμενοι ἀλλήλοις, τότε αὐτοὺς οἴονται ἢ γεγεννημένης ἢ μελλούσης ἔσεσθαι τῆς ἐπιθυμίας συνεῖναι· τοὺς δὲ μὴ ἐρώντας οὐδ’ αἰτιάσθαι διὰ τὴν συνουσίαν ἐπιχειροῦσιν, εἰδότες ὅτι ἀναγκαῖόν ἐστιν ἢ διὰ φιλίαν τῶ διαλέγεσθαι ἢ δι’ ἄλλην τινὰ ἡδονήν.

ἔτι δέ: ‘furthermore’, ‘and besides’.

τοὺς ἐρώντας, ‘the lovers’, in acc. pl., is the object of the aor. infinitives πυθέσθαι (πυνθάνομαι: ‘hear’, ‘learn’) ‘to hear’ or ‘learn about’, and ἰδεῖν (ὀράω: ‘see’, 2nd aor. εἶδον) ‘to see’.

πολλοὺς, ‘many’, in acc. pl. is the subject of the infinitives πυθέσθαι and ἰδεῖν.

πολλοὺς ἀνάγκη πυθέσθαι καὶ ἰδεῖν ‘many must of necessity learn and see’. (The copula ἐστί, ‘is’, is omitted after ἀνάγκη, as usual.)

ἀκολουθοῦντας pres. part. act. acc. pl., ἀκολουθέω: ‘follow one’, ‘go after him’, ‘mostly with dative of a person [as here]’ (Liddell & Scott).

τοῖς ἐρωμένοις dat. pl., ἐρώμενος, ὁ: ‘the loved one’.

ἔργον: ‘action’, ‘deed’, ‘thing’, ‘matter’.

ποιουμένους pres. part. mid. acc. pl., ποιέω: ‘make’, ‘render so and so’, ‘do’.

ἀκολουθοῦντας τοῖς ἐρωμένοις καὶ ἔργον τοῦτο ποιουμένους ‘following the loved ones and making a thing about it [τοῦτο, i.e. the act of their following the loved ones assiduously]’.

ὥστε ‘conj. to express the *actual* [as here] or *intended* result of the action in the principal clause’ (Liddell & Scott) ‘and so’, ‘therefore’.

ὅταν adv. of time: ‘whenever’.

ὀφθῶσι aor. pass. subj. 3rd pers. pl., ὀράω: ‘see’.

διαλεγόμενοι pres. part. mid. nom. pl., διαλέγομαι: ‘hold converse with’, διαλέγω: ‘pick out’, ‘select’, ‘separate’.

ἀλλήλοις, dat.: ‘to one another’.

ὅταν ὀφθῶσι διαλεγόμενοι ἀλλήλοις ‘whenever they may be seen conversing with one another’.

τότε adv.: ‘at that time’, ‘then’.

αὐτούς acc. pl. ‘them’, i.e. τοὺς ἐρώντας and τοὺς ἐρωμένους, ‘the lovers and their loved ones’, understood from ἀλλήλοις.

οἴονται pres. indic. 3rd pers. pl., οἶομαι: ‘think’, ‘suppose’, ‘believe’, ‘suspect’. The subject is πολλοί ‘many’, understood from πολλούς in the opening clause.

γεγεννημένης fem. perf. part. pass. gen. sg., γίγνομαι: ‘come into being’.

μελλούσης pres. part. gen. sg., μέλλω: ‘to be destined’ or ‘likely to’.

ἔσεσθαι fut. inf., εἶμι: ‘be’.

τῆς ἐπιθυμίας gen. sg., ἐπιθυμία, ἦ: ‘desire’.

συνεῖναι pres. inf., σύνειμι: ‘to have intercourse with’.

τότε αὐτούς οἴονται ἢ γεγεννημένης ἢ μελλούσης ἔσεσθαι τῆς ἐπιθυμίας συνεῖναι ‘then they (i.e. the many) think that they (i.e. the lover and his loved one) either already have had (i.e. have satisfied) or are likely to have a desire to have intercourse’.

τοὺς μὴ ἐρώντας, ‘the non-lovers’, is the object of the leading verb ἐπιχειροῦσιν, ‘endeavour, attempt’, as is the infinitive αἰτιάσθαι, ‘to accuse, censure’, which completes its meaning, i.e. the meaning of the leading verb.

διὰ τὴν συνουσίαν ‘because of their association’.

τοὺς μὴ ἐρώντας οὐδ’ αἰτιάσθαι διὰ τὴν συνουσίαν ἐπιχειροῦσιν ‘they (i.e. the many understood from πολλούς in the opening clause) do not even attempt to accuse the non-lovers because of their association (i.e. when they see them conversing with one another)’.

εἰδότες, perf. act. part. of οἶδα, circumstantial participle in the nominative plural, the subject of which are πολλοί ‘many’: ‘for they know’.

ὅτι ἀναγκαῖόν ἐστιν τῷ διαλέγεσθαι: ‘that it is necessary to have a conversation with someone’.

ἢ διὰ φιλίαν ἢ δι’ ἄλλην τινὰ ἡδονήν ‘either because of friendship or because of some other pleasure’.

Rowe translates: ‘And again, those in love are bound to be heard about and seen following their loved ones and making this their business, so that when they are seen in conversation with each other, people think that they are together in the context of passion spent or soon to be spent; whereas those not in love no one even tries to blame for their being together, since they know that it is necessary to talk to someone, either because of friendship or for the sake of the enjoyment of something else.’

3. καὶ μὲν δὴ εἴ σοι δέος παρέστηκεν ἡγουμένῳ χαλεπὸν εἶναι φιλίαν συμμένειν, καὶ ἄλλῳ μὲν τρόπῳ διαφορᾶς γενομένης κοινὴν ἀμφοτέροις καταστήναι τὴν συμφορὰν, προεμένου δέ σου ἅ περὶ πλείστου ποιῆ μεγάλην ἂν σοὶ βλάβην ἂν γενέσθαι, εἰκότως ἂν τοὺς ἐρώντας μᾶλλον ἂν φοβοῖο: πολλὰ γὰρ αὐτούς ἐστι τὰ λυποῦντα, καὶ πάντ’ ἐπὶ τῇ αὐτῶν βλάβῃ νομίζουσι γίγνεσθαι.

καὶ μὲν δὴ ‘and in truth’, ‘and in fact’; this combination of particles brings a new argument and is ‘notably common in Lysias’ (Denniston, *The Greek Particles* p. 395-6. As Denniston notes, in the given speech it occurs five times: 231d6, 232b5, e3, 233a4, d8).

δέος, τό: ‘fear’, ‘alarm’.

παρέστηκεν perf. indic. act. 3rd pers. sg., παρίστημι causal in present, imperfect, future, and aorist 1.: ‘set before the mind’, but intransitive in perfect: ‘happen to one’, ‘come to one’s head’.

εἴ σοι δέος παρέστηκεν ‘if fear came to your head’, i.e. ‘if fear has appeared to you’; ‘fear’ is here viewed as an active agent, quasi-personalized.

ἡγουμένω pres. part. dat. sg.: ‘when you think’; ἡγέομαι ‘believe’, ‘think’.

χαλεπόν neut. acc. sg., χαλεπός, ἦ, ὄν: ‘difficult’. χαλεπόν is the subject of the infinitive εἶναι, ‘to be’; ‘the subject of the infinitive is in the accusative’ (Smyth par. 936).

φιλίαν acc. sg., φιλία, ἦ: ‘friendship’.

συμμένειν pres. inf., συμμένω: ‘hold together’, ‘keep together’, ‘continue’, ‘stand fast’, ‘last’, ‘endure’. The accus. φιλίαν is the subject of the infinitive συμμένειν.

ἡγουμένω χαλεπὸν εἶναι φιλίαν συμμένειν ‘when you think that it is difficult for friendship to endure’.

ἄλλω dat. sg. ἄλλος: ‘another’, ‘of other sort’, ‘different’.

τρόπῳ dat. sg., τρόπος, ὅ: ‘turn’, ‘direction’, ‘way’.

καὶ ἄλλω μὲν τρόπῳ ‘and in another way’, ‘in a different kind of relationship’.

διαφορᾶς gen. sg., διαφορά, ἦ: ‘moving hither and thither’, ‘moving apart’, ‘disagreement’.

γενομένης aor. part. gen. sg., γίγνομαι: ‘come into being’, ‘become’.

διαφορᾶς γενομένης ‘discord having arisen’.

καὶ ἄλλω μὲν τρόπῳ διαφορᾶς γενομένης ‘and when the discord arises in a different kind of relationship’.

κοινήν acc. sg., κοινός, ἦ, ὄν: ‘common’, ‘shared in common’.

ἀμφοτέροις dat. pl., ἀμφοτέρος, α, ον: ‘both of two’ (rare in sg.) referring to both together.

καταστῆναι aor. inf. act., καθίστημι: causal in pres., impf., and fut., it becomes intransitive in the aorist: ‘set oneself down’, ‘come to a certain state’, ‘become’.

συμφορᾶν acc. sg., συμφορά, ἦ: ‘mishap’, ‘misfortune’.

κοινήν ἀμφοτέροις καταστῆναι τὴν συμφορᾶν ‘the misfortune comes to both jointly’. The accusative κοινήν τὴν συμφορᾶν is the subject of the infinitive καταστῆναι.

The participial clause in the genitive absolute, ἄλλω μὲν τρόπῳ διαφορᾶς γενομένης, determines the circumstances under which the ‘discord’ (διαφορά) becomes a ‘misfortune’ (συμφορά) that affects both parties equally κοινήν ἀμφοτέροις καταστῆναι τὴν συμφορᾶν. The clause as a whole is marked by μὲν in opposition to the following δέ-clause, which speaks of a misfortune that afflicts solely one of the two, the beloved, when the two fall apart.

προεμένου aor. part. gen. sg., προϊήμι: ‘send forth’, ‘dismiss’, ‘let go’; the middle προϊέμαι: ‘give up’, ‘let go’, ‘give away’, ‘give freely’, ‘abandon’, ‘throw away’.

σοῦ gen. sg., σύ: ‘you’.

προεμένου δέ σου ‘but you having given up’.

ἃ neut. acc. pl. ὅς, ἣ, ὅ: ‘who’, ‘which’, ‘that’.

περί prep. with gen. ‘to denote the object *about* or *for* which one does something’ (Liddel & Scott).

πλείστου gen. sg., πλείστος (superl. of πολὺς): ‘most’, ‘greatest’, ‘largest’.

ποιῆ pres. ind. mid. 2nd pers. sg., ποιέω: ‘make’, in the middle ποιούμαι: ‘deem’, ‘consider’.

ἃ περὶ πλείστου ποιῆ ‘that which you consider to be of the greatest value to you’.
μεγάλην acc. sg., μέγας, μεγάλην, μέγα: ‘big’, ‘great’.

ἄν ‘limits the force of the verb to particular conditions or circumstances’ (Smyth par. 1762). In our case ἄν limits the force of the ‘coming harm’ (βλάβην ἄν γενέσθαι) to the circumstances of the boy’s losing his virginity, the thing he treasures most, expressed in the participial clause in the genitive absolute: προεμένου δέ σου ἃ περὶ πλείστου ποιῆ. ‘Repetition of ἄν - ... For rhetorical purposes ἄν is added to give prominence to particular words’ (Smyth par. 1765 b). In our case the first ἄν emphasizes σοί ‘to you’, the second one emphasizes βλάβην.

βλάβην acc. sg., βλάβη, ἥ: ‘harm’, ‘damage’.

γενέσθαι aor. inf., γίγνομαι: ‘come into being’, ‘become’.

μεγάλην ἄν σοί βλάβην ἄν γενέσθαι ‘a great harm would come to be to you’.

‘Great harm’ in the accusative, μεγάλην βλάβην, is the subject of the infinitive ‘come to be’, γενέσθαι. ‘The aorist infinitive with ἄν represents the aorist indicative with ἄν or the aorist optative with ἄν’ (Smyth par. 1848). In our case ἄν γενέσθαι represents ἄν γένοιτο: ‘would come into being’.

εἰκότως ‘fairly’, ‘reasonably’, ‘suitably’.

τοὺς ἐρώντας acc. pl.: ‘the lovers’.

μᾶλλον (comparative of μάλα: ‘very’): ‘more’.

φοβοῖο pres. opt. 2nd pers. sg., φοβέω: ‘fear’; in middle: ‘to be seized with fear’, to be affrighted’.

εἰκότως ἄν τοὺς ἐρώντας μᾶλλον ἄν φοβοῖο ‘with good reason you would be more afraid of the lovers’. Rhetorical repetition of ἄν; the first ἄν emphasizes τοὺς ἐρώντας. ἄν as such limits here the force of the optative φοβοῖο to the case of the lovers who are to be feared more than the non-lovers.

πολλά neut. nom. pl.: ‘many’, ‘many things’.

γάρ: ‘for’, ‘introducing the reason or cause of what precedes’ (L & S).

αὐτούς acc. pl.: ‘them’ (intensive pronoun αὐτός, αὐτή, αὐτό).

ἐστί copula ‘is’. With the neutral subject in plural, πολλά τὰ λυποῦντα (‘many painful things’), the verb is in the singular: ἐστί (Smyth par. 958).

πολλά γὰρ αὐτούς ἐστί τὰ λυποῦντα ‘for there are many things that pain them’.

πάντα neut. acc. pl.: ‘all things’, ‘everything’; πᾶς, πᾶσα, πᾶν ‘Collective pronoun, when used of a number, *all*; when of one only, *the whole*; of the several persons in a number, *every*’ (L & S).

ἐπὶ prep. with dat. in hostile sense ‘against’, in various causal senses: 1. of the occasion or cause ‘for’; 2. of an end or purpose ‘with a view to’ (L & S).

τῇ βλάβῃ dat. sg., βλάβη, ἥ: ‘harm’, ‘damage’.

αὐτῶν reflexive pronoun of the 3rd person, gen.pl. The genitive is objective, ‘passive in sense and very common with substantives denoting a frame of mind or an emotion’ (Smyth par. 1331).

ἐπὶ τῇ αὐτῶν βλάβῃ ‘for their harm’.

νομίζουσι pres. indic. act. 1st pers. pl., νομίζω: ‘hold’, ‘believe’, ‘deem’. The subject of the verb, which must be in the nominative, is οἱ ἐρώντες, ‘the lovers’, understood from the preceding accusatives τοὺς ἐρώντας and αὐτούς.

γίγνεσθαι pres. inf., γίγνομαι: ‘come into being’, ‘take place’, ‘happen’. The subject of the infinitive γίγνεσθαι is in the accusative: πάντα.

καὶ πάντ’ ἐπὶ τῇ αὐτῶν βλάβῃ νομίζουσι γίγνεσθαι ‘and they believe that everything is happening for their harm’.

Rowe translates: ‘Moreover, if you are frightened by the thought that it is difficult for affection to last, and that while under other circumstances the occurrence of a quarrel is a misfortune shared by both parties, it is on you that great injury would be inflicted, if you have given away what you value most – in that case you should fear those in love more, for there are many things that cause them pain, and everything, they think, is done in order to inflict injury on them.’

4. διόπερ καὶ τὰς πρὸς τοὺς ἄλλους τῶν ἐρωμένων συνουσίας ἀποτρέπουσιν, φοβούμενοι τοὺς μὲν οὐσίαν κεκτημένους μὴ χρήμασιν αὐτοὺς ὑπερβάλλωνται, τοὺς δὲ πεπαιδευμένους μὴ συνέσει κρείττους γένωνται· τῶν δὲ ἄλλο τι κεκτημένων ἀγαθὸν τὴν δύναμιν ἐκάστου φυλάττονται.

διόπερ ‘wherefore’, ‘on which account’.

καί adverbial: ‘also’.

τὰς συνουσίας acc. pl., συνουσία, ἡ: ‘being with or together, especially for purposes of feasting or conversing, *social intercourse*’ (L & S).

πρὸς with acc.: ‘in relation to’, ‘with’.

αἱ συνουσίαι πρὸς τοὺς ἄλλους ‘association with others’. L & S under συνουσία refer to Xenophon’s *Memorabilia* where we find the same combination of ‘association’, συνουσία, the preposition ‘with’, πρὸς, and the person with whom the association takes place in the accusative: ἡ πρὸς Σωκράτην συνουσία (*Mem.* 1.2.13).

τῶν ἐρωμένων gen pl.: ‘of the loved ones’.

αἱ συνουσίαι τῶν ἐρωμένων ‘the association of the loved ones’.

ἀποτρέπουσιν pres. ind. act. 1st pers. pl., ἀποτρέπω with acc. of the thing: ‘turn aside’, ‘avert’, ‘prevent’. In our case the accusative of the thing to be averted is the whole fraze τὰς πρὸς τοὺς ἄλλους τῶν ἐρωμένων συνουσίας ‘the association of the loved ones with others’. The group of words πρὸς τοὺς ἄλλους τῶν ἐρωμένων which stands between the article τὰς and its noun συνουσίας is an *attributive* (Smyth par. 1154). The subject of the principal verb ἀποτρέπουσιν is οἱ ἐρώντες understood from the preceding sentence.

φοβούμενοι pres. part. mid. nom. pl., φοβέω: ‘terrify’, ‘alarm’; mid. φοβοῦμαι: ‘fear’.

οὐσίαν acc. sg., οὐσία, ἡ: ‘that which is one’s own’, ‘one’s substance’, ‘property’.

κεκτημένους perf. part. acc. pl., κτάομαι: ‘procure for oneself’, ‘get’, ‘acquire’; in perf. κέκτημαι: ‘to have acquired’, i.e. ‘possess’, ‘hold’.

χρήμασιν dat. pl., χρήμα, τό: ‘a thing that one needs’ or ‘uses’, hence in pl. ‘goods’, ‘property’.

αὐτοὺς intensive pron. acc. pl.: ‘them’, referring to the lovers, or rather, the lovers in their fears referring to themselves.

ὑπερβάλλωνται aor. subj. 3rd pers. pl., ὑπερβάλλω: ‘throw over’, middle

ὑπερβάλλομαι: ‘outdo’, ‘excel’, ‘surpass’.

φοβούμενοι (‘being in fear of’) τοὺς μὲν οὐσίαν κεκτημένους (‘those who possess property’) μὴ χρήμασιν αὐτοὺς ὑπερβάλλωνται (‘lest they outdo them with their possessions’) (cf. L & S φοβέω B.II.3). The subject of the circumstantial participle φοβούμενοι is the same as that of the leading verb ἀποτρέπουσιν, i.e. οἱ ἐρώντες (cf. Smyth par. 2056 (I)). ‘The circumstantial participial [φοβούμενοι] is added, without the article, to a noun [οἱ ἐρώντες] or pronoun to set forth some circumstances under which an action [ἀποτρέπουσιν], generally the main action, takes place’ (Smyth par. 2054). The μέν in the clause prepares the reader (listener) for

the contrasting δέ-clause, which points to the lovers' fear of those loved ones, who might excel them by being better educated.

πεπαιδευμένους perf. part. mid. acc. pl., παιδεύω: 'train and teach', 'educate';
πεπαιδευμένος: 'educated'.

συνέσει dat. sg., σύνεσις, ἦ: 'faculty of quick comprehension', 'sagacity'.

κρείττους acc. pl., κρείττων 'better' (κρατύς 'powerful', κράτος 'strength'), one of the irregular comparatives to ἀγαθός (others are ἀμείνων, βελτίων, λώων).

γένωνται aor. subj. 3rd pers. pl., γίγνομαι: 'become'.

φοβούμενοι ... τοὺς πεπαιδευμένους μὴ συνέσει κρείττους γένωνται 'being in fear of the educated lest they become better than themselves in sagacity'.

ἄλλο τι 'something (τι) else (ἄλλο)'

κεκτημένων perf. part. gen. pl., κτάομαι: 'procure for oneself', 'get', 'acquire'; in perf. κέκτημαι: 'to have acquired', i.e. 'possess'.

ἀγαθόν acc. sg. ἀγαθόν, τό: 'good'.

δύναμιν acc. sg., δύναμις, ἦ: 'power', 'might', 'capacity'.

ἐκάστου gen. sg., ἕκαστος, η, ον: 'each'.

φυλάττονται pres. indic. mid. 3rd pers. pl., φυλάττω: 'watch', 'guard', 'defend';

mid. φυλάττομαι with acc.: 'to be on one's guard against', 'to beware of'.

τὴν δύναμιν φυλάττονται 'they (sc. οἱ ἐρώντες, who are the subject of the verb φυλάττονται, understood from the preceding context) are on their guard against the power'.

τῶν δὲ ἄλλο τι κεκτημένων ἀγαθὸν τὴν δύναμιν ἐκάστου φυλάττονται 'they are on their guard against the power of each of those who are in possession of some other good'. The clause in the genitive τῶν ἄλλο τι κεκτημένων ἀγαθὸν defines the object of the verb φυλάττονται, which is in the accusative: τὴν δύναμιν; ἐκάστου 'of each' is added distributively in apposition to τῶν ἄλλο τι κεκτημένων ἀγαθόν. The particle δέ is copulative, connecting a grammatically independent sentence (with its own finite verb φυλάττονται) to the foregoing complex sentence (the finite verb of which is ἀποτρέπουσιν).

5. πείσαντες μὲν οὖν ἀπεχθῆσθαι σε τούτοις εἰς ἔρημίαν φίλων καθιστᾶσιν, ἐὰν δὲ τὸ σεαυτοῦ σκοπῶν ἀμείνων ἐκείνων φρονῆς, ἥξεις αὐτοῖς εἰς διαφορὰν ὅσοι δὲ μὴ ἐρώντες ἔτυχον, ἀλλὰ δι' ἀρετὴν ἐπραξαν ὧν ἐδέοντο, οὐκ ἂν τοῖς συνοῦσι φθονοῖεν, ἀλλὰ τοὺς μὴ ἐβέλοντας μισοῖεν, ἡγούμενοι ὑπ' ἐκείνων μὲν ὑπερορᾶσθαι, ὑπὸ τῶν συνόντων δὲ ὠφελείσθαι, ὥστε πολὺ πλείων ἐλπίς φιλίαν αὐτοῖς ἐκ τοῦ πράγματος ἢ ἐχθραν γενέσθαι.

πείσαντες part. aor. act. nom. pl., circumstantial participial of cause: 'by persuading'.
πείθω: 'persuade'.

μὲν οὖν 'so then'. Here each particle has its own force. The inferential οὖν connects with what preceded, and its force extends both to the μὲν clause and to the δέ clause: 'therefore', whereas μὲν points to the antithesis indicated by δέ.

ἀπεχθῆσθαι aor. inf., ἀπεχθάνομαι pass.: 'to be hated', 'incur hatred', in the aorist with the dative of person τούτοις: 'to incur their hatred', i.e. the hatred of other lovers.

σέ acc. sg.: 'you', performs three functions in the sentence; it goes with the participle πείσαντες: πείσαντες σε 'by persuading you', with the infinitive ἀπεχθῆσθαι: ἀπεχθῆσθαι σε 'you to incur the hatred', and finally with the finite verb καθιστᾶσιν: σέ καθιστᾶσιν 'they put you in a position'.

πείσαντες ἀπεχθῆσθαι σε τούτοις 'by persuading you to incur their hatred'.

εἰς: 'into'.

ἔρημίαν acc. sg., ἔρημία, ἡ: 'solitude', 'loneliness', 'isolation'.

φίλων gen. pl., φίλος, ὁ: 'friend'.

ἔρημία φίλων: 'lack of friends'.

καθιστᾶσιν pres. ind. 3rd pers. pl., καθίστημι, causal: 'bring into a certain state'.

σέ εἰς ἔρημίαν φίλων καθιστᾶσιν 'they (οἱ ἐρῶντες) bring you into a state (σε καθιστᾶσιν) of having no friends (εἰς ἔρημίαν φίλων).

ἐὰν δέ: 'but (δέ) if (ἐάν)'.

σεαυτοῦ reflexive pron. 2nd pers. sg. gen.: 'of yourself'.

τὸ σεαυτοῦ the definite article substantivizes the reflexive pronoun: 'your interests'.

σκοπῶν pres. part. act. nom. sg.: 'observing'; σκοπέω.

ἄμεινον adv. irreg. comp. of εὖ ('well'): 'better'.

ἐκείνων demonstr. pron. gen. pl., ἐκεῖνος, ἐκείνη, ἐκεῖνον: 'that (there, yonder)'.

ἄμεινον ἐκείνων: 'better than they'; the genitive of comparison (ἐκείνων) 'denotes that (οἱ ἐρῶντες) with which anything (ὁ ἐρῶμενος, 'the loved one') is compared' (Smyth par. 1402).

φρονῆς pres. subj. act. 2nd pers. sg., φρονέω: 'think'.

ἐὰν ἄμεινον ἐκείνων φρονῆς 'if you think better than they'.

ἦξεις fut. act. 2nd pers. sg.: 'you will come'. ἦκω: 'to have come', 'to be present', prop. in perf. sense (L&S).

αὐτοῖς intens. pron.: 'them'. 'The dative proper is largely personal, and denotes the person who is interested in or affected by the action' (Smyth par. 1459).

διαφοράν acc. sg, διαφορά, ἡ: 'moving apart', 'disagreement'.

ἦξεις αὐτοῖς εἰς διαφοράν 'you will come into disagreement with them'.

ὅσοι: 'as many as'.

ἔτυχον aor. act. 3rd pers. pl, τυγχάνω: 'happen to be'.

ὅσοι δὲ μὴ ἐρῶντες ἔτυχον 'but (δέ) all those who (ὅσοι) happen to be (ἔτυχον) not in love (μὴ ἐρῶντες)'.

ἀλλά: 'but'.

δι' = διά prep. with acc.: 'thanks to', 'by aid of'.

ἀρετήν acc. sg. ἀρετή, ἡ: 'virtue', 'goodness', 'excellence'.

ἔπραξαν aor. act. 3rd pers. pl., πράττω: 'achieve', 'effect', 'accomplish'.

ᾧν rel. pron. gen. pl., ὅς, ἡ, ὅ: 'that', 'which'.

ἐδέοντο impf. 3rd pers. pl, δέω: 'lack', 'miss', 'stand in need of'; δέομαι (deponent: 'Deponent verbs have an active meaning but only middle (or middle and passive) forms' Smyth par. 356c): 'stand in need of', 'want'.

ἀλλὰ δι' ἀρετήν ἔπραξαν ᾧν ἐδέοντο 'but by aid of virtue achieved what they wanted'.

συνουσι pres. part. act. dat. pl., σύνειμι 'to be with', 'to have intercourse with'.

φθονοῖεν pres. opt. act. 3rd pers. pl., φθονέω: 'bear ill-will' or 'malice', 'grudge', 'be envious' or 'jealous'.

οὐκ ἂν τοῖς συνουσι φθονοῖεν 'they would not bear ill-will against those who would have intercourse with [sc. with the boys with whom they themselves would be in a sexual relationship]'. ἂν limits the force of the optative φθονοῖεν to all the non-lovers, as contrasted with the lovers.

ἐθέλοντας pres. part. act. acc. pl., ἐθέλω: 'to be willing'.

μισοῖεν pres. opt. act. 3rd pers. pl., μισέω: 'hate'.

ἀλλὰ τοὺς μὴ ἐθέλοντας μισοῖεν 'but would hate those who would not be willing (sc. to have intercourse with them)'. The optative μισοῖεν is limited by ἂν from the

preceding clause: ‘*ἄν* is sometimes omitted when it may be supplied from the preceding sentence or clause’ (Smyth par. 1767).

ἠγούμενοι pres. part. mid. nom. pl.: ‘thinking’, ‘holding’, ‘believing’.

ὑπ’ ἐκείνων = *ὑπὸ ἐκείνων*: ‘by those’.

ὑπερορᾶσθαι pres. inf. mid., *ὑπεροράω*: ‘look down upon’.

ἠγούμενοι ὑπ’ ἐκείνων μὲν ὑπερορᾶσθαι ‘thinking that by them (sc. *ὑπὸ τῶν μὴ ἐθελόντων*) they are looked down upon’. The *μὲν* prepares the reader/listener to the following antithetic *δέ* clause.

ὠφελῆσθαι pres. inf. mid., *ὠφελέω*: ‘to be of use’ or ‘service’, ‘benefit’.

ὑπὸ τῶν συνόντων δὲ ὠφελῆσθαι ‘but (*δέ*) to be benefited (*ὠφελῆσθαι*) by (*ὑπό*) those who would have intercourse with them (*τῶν συνόντων*) (sc. with the boys with whom they themselves, i.e. the non-lovers, are in sexual relationship)’.

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

πολὺ πλείων: ‘much greater’.

ἐλπίς, *ἦ*: ‘hope’, ‘expectation’.

φιλίαν acc. sg. *φιλία*, *ἦ*: ‘affectionate regard’, ‘friendship’.

αὐτοῖς intens. pron. dat. pl.: ‘for them’, i.e. for the boys in sexual relationship with non-lovers.

ἐκ τοῦ πράγματος: ‘from the thing’, i.e. from the intercourse with others.

ἢ comparative: ‘than’.

ἔχθραν acc. sg., *ἔχθρα*, *ἦ*: ‘hatred’, ‘enmity’.

γενέσθαι aor. inf., *γίγνομαι*: ‘come into being’.

ὥστε πολὺ πλείων ἐλπίς φιλίαν αὐτοῖς ἐκ τοῦ πράγματος ἢ ἔχθραν γενέσθαι ‘and so there is much greater hope that from that thing (i.e. from the association of the boy with others) affectionate regard (*φιλίαν*) rather than enmity (*ἢ ἔχθραν*) will result (*γενέσθαι*)’.

Rowe translates: ‘So by persuading you to become an object of dislike to these people, they put you in a position where you are without friends, and if you consider your own interest and show more sense than them, you will come into conflict with them; whereas those who happen not to be in love, but achieved what they asked through merit, would not begrudge those who associate with the objects of their attentions, but would hate those who did not wish to do so, thinking that they were being looked down on by the latter, but helped by the presence of the former, so that there is much greater expectation that the other party will gain friends than enemies from the affair.’