Plutarch's Dialogue on Love
An Intermediate Greek Reader

Evan Hayes
and
Stephen Nimis
Plutarch’s

Dialogue on Love

An Intermediate Greek Reader

Greek text with running vocabulary and commentary

Evan Hayes
and
Stephen Nimis
# Table of Contents

Acknowledgments........................................................................................................................................v

Introduction ................................................................................................................................................ix

Sources for Quotations and Abbreviations .......................................................................................xv

Text and Commentary ............................................................................................................................1-191

Grammatical topics:
- Participles.............................................................................................................................................6
- Genitive absolutes..............................................................................................................................8
- Subjects, Predicates, and Attributes................................................................................................9
- Indirect statement after verbs of saying: accusative + infinitive....................................................11
- Circumstantial Participles...............................................................................................................12
- The different meanings of αὐτός....................................................................................................15
- οὕτως + participle: “as though”.....................................................................................................17
- Semantic doublets..........................................................................................................................22
- General conditions and temporal clauses....................................................................................25
- Indirect statement after verbs of knowing, perceiving, hearing or showing........................................44
- Indirect statement after verbs of saying: ὅτι, οὕτως + indicative................................................47

List of verbs .............................................................................................................................................193-202

Glossary ..................................................................................................................................................205-237
Acknowledgments

The idea for this project grew out of work that we, the authors, did with support from Miami University's Undergraduate Summer Scholars Program, for which we thank Martha Weber and the Office of Advanced Research and Scholarship. The Miami University College of Arts and Science’s Dean’s Scholar Program allowed us to continue work on the project and for this we are grateful to the Office of the Dean, particularly to Phyllis Callahan and Nancy Arthur for their continued interest and words of encouragement.

Work on the series, of which this volume is a part, was generously funded by the Joanna Jackson Goldman Memorial Prize through the Honors Program at Miami University. We owe a great deal to Carolyn Haynes, John Forren, and the 2010 Honors & Scholars Program Advisory Committee for their interest and confidence in the project.

The technical aspects of the project were made possible through the invaluable advice and support of Bill Hayes, Christopher Kuo, and Daniel Meyers. The equipment and staff of Miami University’s Interactive Language Resource Center were a great help along the way. We are also indebted to the Perseus Project, especially Gregory Crane and Bridget Almas, for their technical help and resources.

For their suggestions on some difficult passages in Plutarch’s text, we would like to thank Peter Rose, Deborah Lyons, and Masa Culumovic. We are also grateful to Maureen Nimis for her help with the design and preparation of the manuscript, and to Stephen Trzaskoma for his comments on an early draft.

We owe special thanks to Carolyn DeWitt and Kristie Fernberg, whose administrative support, patience, and good humor were essential for the completion of this manuscript.

We also profited greatly from advice and help on the POD process from Geoffrey Steadman. All responsibility for errors, however, rests with the authors themselves.
uxori carissimae
Maureen Nimis

οὔτε φιλίας τὸ καλὸν ἑτέρας ἐνδοξὸν
οὔτω καὶ ζηλωτόν (Am. 770A)
Introduction

The aim of this book is to make Plutarch's Dialogue on Love (Ἐρώτικος; Amatorius) accessible to intermediate students of Greek. The running vocabulary and commentary are meant to provide everything necessary to read each page. The commentary is primarily grammatical, explaining subordinate clauses, conditions etc., and parsing unusual verb forms. The page by page vocabularies gloss all but the most common words. We have endeavored to make these glossaries as useful as possible without becoming fulsome. A glossary of all words occurring three or more times in the text can be found as an appendix in the back, but it is our hope that most readers will not need to use this appendix often. Brief summaries of a number of grammatical and morphological topics are interspersed through the text as well, and there is a list of verbs used by Plutarch that have unusual forms in an appendix. Brief explanations of allusions and proper names are given, literary citations and allusions are identified briefly (mostly taken from other editions), but this is not primarily a literary commentary.

The Dialogue on Love is a great intermediate Greek text. Aside from the inherent interest of the subject matter, the Greek is not too difficult to follow, perhaps the major difficulty being the profusion of unusual vocabulary and Plutarch's penchant for elaborate comparisons and metaphors. The Dialogue on Love of Plutarch has attracted a good deal of attention in recent times. M. Foucault thought it marked a seismic shift in the early centuries of our era in the "history of sexuality."¹ In his view, prior to Plutarch the conception of erotic attraction in the philosophical tradition distinguished an earthly, base kind of love from a more celestial one that led the soul to the contemplation of ideal beauty. The former is associated with the love of women, generally considered to be a less worthy object of love; the latter with boy-love. In the Amatorius, Plutarch argues for placing conjugal love on the same plane with boy-love, able to inspire in men just as effectively the love of beauty and the good. The Amatorius stands firmly in the tradition of philosophical discussions of love, like Plato's Phaedrus and Symposium, but the narrative context provides a dramatic setting that reminds us of discussions of love in the Greek novels, where there is likely to be irony.² Indeed, the narrator is early on asked to leave out all the commonplaces that are always being used in such discussions, the

² For this connection see S. Goldhill, Foucault's Virginity. 1995.
meadows and shady nooks and the river Ilissus. Like many of Plato's dialogues, including the Symposium, the account is reported by someone who had heard about it. The opening sentences of the Amatorius introduce a certain Flavianus, who asks Autobulos, the son of our author, to tell the story. As is also the case in the Symposium, the ending of the dialogue does not return to this initial setting or to Flavianus. Autobulos refers to Plutarch throughout the dialogue simply as "father."

According to Autobulos, his father Plutarch visited Thespiae when he was a young man during the festival of Eros. He was present when an incident involving a certain Ismenodora and Bacchon occurred, an incident which provoked the discussion of love, and which subsequently interrupts that discussion. Plutarch was himself newly married at this time and he vigorously defends marriage and conjugal love. In this opinion he sides with Daphnaios, who is opposed primarily by Peisias and Protogenes. As the dialogue progresses, Plutarch eventually comes to dominate the discussion, making a full-scale encomium of Eros in the concluding half. There is a gap in this part of the text of indeterminate length after chapter 20.

Ismenodora and Bacchon are the main characters in the background action, although they do not actually appear in person. It seems that Ismenodora, a chaste widow, has fallen in love with the youthful Bacchon and wants to marry him. The figures in the dialogue are debating the wisdom of such a match, when the news arrives that Ismenodora has preemptively kidnapped Bacchon in order to force the issue. Some of the characters depart to investigate, leaving the others to continue the discussion. At the end more news arrives: all parties have agreed to the marriage, which is awaiting the presence of the interlocutors to move forward. This festive end is reminiscent of the Greek novels or new comedy. Indeed, there are other specific references to the conventions of comedy that invite comparison to that genre.

The other characters in the dialogue are as follows:

Anthemion is the older cousin of Bacchon and his trusted friend. He favors the match between Bacchon and Ismenodora, which puts him at odds with Peisias,

---

3. The festival and cult of Eros in Thespia is noted by Strabo, Geography 9.2.25; Pausanias, Description of Greece 9.27.11; and 9.31.3; Callistratus, Descriptions of Statues 3.
5. For the possible historical identity of the characters in the dialogue, see H. Görgemanns, ed. Dialog über die Liebe: Amatorius (Tubingen: Mohr Siebeck, 2006), 8-16.
the other trusted friend of Bacchon. He defers to Plutarch in defending conjugal love and he is not as hot-headed as his rival Peisias. Half-way through the dialogue, he is summoned by Ismenodora to help her in the dispute.

**Peisias** is an older admirer of Bacchon and defends boy-love as an educational institution. He argues strongly against sensuous eroticism and vigorously defends the strict subordination of women to men. The news of the kidnapping of Bacchon makes him furious and he worries that this is the beginning of an age in which women will rule. Görgemanns likens him to the comic type of Menander's *Dyskolos*, an honest man but crudely dedicated to the wrong principle.

**Daphnaios** seems to be an old friend of Plutarch. He takes up the argument on behalf of conjugal love, sparring with Protogenes in the earlier part of the dialogue; but his contribution to the discussion becomes overshadowed by Plutarch's intervention, who is moved to speak when Peisias attacks Daphnaios "immoderately." Later in the dialogue, at Plutarch's request, Daphnaios recites a poem of Sappho.

**Protogenes** is a guest-friend of Plutarch's from Tarsus. He undertakes to defend boy-love, insulting Ismenodora and being criticized in turn for his passion for pretty boys. He considers older women and women who are in love to be dangerous. Although he shares the indignation of Peisias at the kidnapping of Bacchon, he seeks a reconciliation of the differing parties.

**Zeuxippos** of Sparta is another guest-friend of Plutarch and apparently a connoisseur of Euripides, whom he quotes. In the gap after section 20, he must have objected to Plutarch's excessively positive representation of Eros, since Plutarch makes reference to this objection in section 21. If so, his remarks seem to have been friendly amendments rather than serious objections. A Zeuxippos appears in other dialogues of Plutarch, arguing along with Plutarch himself against Epicureanism.

**Pemptides** of Thebes only enters the discussion in section 12, after the departure of Peisias and Protogenes. He raises the question of the divinity of Eros, which Plutarch addresses at length. In section 14 he complains about the practice of identifying gods with our emotions and is again answered by Plutarch at length.

**Soklarus** of Tithora only speaks a few side remarks, at one point insisting that Plutarch explain how Egyptian myths are in accord with the Platonic idea of love. This may be the same Soklarus who appears elsewhere in the *Moralia*. 

xiii
Select Bibliography on Plutarch's *Amatorius*:

Recent editions and translations


Critical Discussions


How to use this book:

The presentation assumes the reader has a basic acquaintance with Greek grammar. Generally, particles have not been included in the page-by-page glossaries, along with other common nouns and adjectives. If necessary, all of these words can be found in the glossary at the end. Verbs, being a special problem in Greek, have been treated more fully. A simple and more generic dictionary entry is given in the glossary on each page, with a more specific meaning provided in the commentary below if necessary. We have also included a list of verbs with unusual forms and their principal parts as an appendix, which should be useful in identifying the dictionary form of verbs. A good strategy for attacking a text like this is to read a section of the Greek to get as much out of it as possible, then to look at the glossary below for unrecognized vocabulary items, and lastly to consult the commentary. The fuller glossary at the end of the book can be a last resort.

In translating expressions we have sought to provide an English version that reproduces the grammatical relationships as much as possible, producing in many cases awkward expressions (sometimes called “translationese”). Good idiomatic translations are available for this text, but the translations in the commentary are meant to provide explanations of how the Greek works.

The Greek text is based on the Teubner edition of G. Bernardakis, published in 1892 and now in the public domain. Bernardakis' edition was digitized by the Perseus Project and made available under a Creative Commons agreement. We have corrected a small number of errors and also made a few minor changes to the text to make it more readable. In particular, we have included in brackets [ ] a number of supplements to lacunae in the manuscript tradition. This is not a scholarly edition; for that the reader is referred to the editions listed above in the bibliography.
An Important Disclaimer:

This volume is a self-published "Print on Demand" (POD) book, and it has not been vetted or edited in the usual way by publishing professionals. There are sure to be some factual and typographical errors in the text, for which we apologize in advance. The volume is also available only from through online distributors, since each book is printed only when ordered online. However, this publishing channel and format also account for the low price of the book; and it is a simple matter to make changes to the pdf file when they come to our attention. For this reason, any corrections or suggestions for improvement are welcome and will be addressed as quickly as possible in future versions of the text.

Evan Hayes
hayese@muohio.edu

Stephen Nimis
nimissa@muohio.edu

Evan Hayes is a recent graduate in Classics and Philosophy at Miami University and the 2011 Joanna Jackson Goldman Scholar.
Stephen Nimis is a Professor of Classics at Miami University.
Sources for Quotations

The following list is meant to be used in conjunction with the commentary. These are the abbreviations used throughout the text to refer to collections of fragments.

**CAF**

**Lobel-Page**

**PMG**

**SH**

**SVF**

**TGF**

---

**Abbreviations**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>abs.</td>
<td>absolute</td>
</tr>
<tr>
<td>acc.</td>
<td>accusative</td>
</tr>
<tr>
<td>act.</td>
<td>active</td>
</tr>
<tr>
<td>adj.</td>
<td>adjective</td>
</tr>
<tr>
<td>adv.</td>
<td>adverb</td>
</tr>
<tr>
<td>ao.</td>
<td>aorist</td>
</tr>
<tr>
<td>art.</td>
<td>articular</td>
</tr>
<tr>
<td>comp.</td>
<td>comparative</td>
</tr>
<tr>
<td>cond.</td>
<td>condition</td>
</tr>
<tr>
<td>dat.</td>
<td>dative</td>
</tr>
<tr>
<td>dep.</td>
<td>deponent</td>
</tr>
<tr>
<td>dir. obj.</td>
<td>direct object</td>
</tr>
<tr>
<td>f.</td>
<td>feminine</td>
</tr>
<tr>
<td>fut.</td>
<td>future</td>
</tr>
<tr>
<td>gen.</td>
<td>genitive or general</td>
</tr>
<tr>
<td>imper.</td>
<td>imperative</td>
</tr>
<tr>
<td>impf.</td>
<td>imperfect</td>
</tr>
<tr>
<td>indef.</td>
<td>indefinite</td>
</tr>
<tr>
<td>ind. st.</td>
<td>indirect statement</td>
</tr>
<tr>
<td>ind. com.</td>
<td>indirect command</td>
</tr>
<tr>
<td>indic.</td>
<td>indicative</td>
</tr>
<tr>
<td>ind. obj.</td>
<td>indirect object</td>
</tr>
<tr>
<td>inf.</td>
<td>infinitive</td>
</tr>
<tr>
<td>m.</td>
<td>masculine</td>
</tr>
<tr>
<td>mid.</td>
<td>middle</td>
</tr>
</tbody>
</table>

n. nominative
obj. object
opt. optative
part. participle
pas. passive
perf. perfect
pl. plural
plpf. pluperfect
pot. potential
pred. predicate
prep. preposition
pr. present
prim. primary
pron. pronoun
reflex. reflexive
rel. relative
resp. respect
sec. secondary
seq. sequence
s. singular
subj. subject or subjunctive
superl. superlative
temp. temporal
voc. vocative
Plutarch’s
*Dialogue on Love*
Flavianus asks Autoboulos, the son of Plutarch, to relate a conversation that took place many years earlier in Helicon, at the Thespian festival of Eros. Autoboulos heard it from his father.

[1.] ΦΛΑΟΥΙΑΝΟΣ. εν Ἑλικῶνι φῆς, ὦ Αὐτόβουλε, τοὺς περὶ Ἔρωτος λόγους γενέσθαι, οὓς εἴτε γραψάμενος εἴτε καταμνημονεύσας τῷ πολλάκις ἐπανερέσθαι τὸν πατέρα, νυνὶ μέλλεις ἡμῖν δεηθεῖσιν ἀπαγγέλλειν.

ΑΥΤΟΒΟΥΛΟΣ. εν Ἑλικῶνι παρὰ ταῖς Μούσαις, ὦ Φλαουιανέ, τὰ Ἐρωτικὰ Θεσπιέων ἀγόντων ἀγώσι γὰρ ἀγώνα πενταετηρικόν, ὥσπερ καὶ ταῖς Μούσαις, καὶ τῷ Ἔρωτῳ φιλοτίμως πάνι καὶ λαμπρῶς.
Thespiae, where Plutarch’s dialogue takes place, was a small town in Boeotia known for the worship of Eros. The Thespian cult statue of the god, created by the great Athenian sculptor Praxiteles (4th C BC), was famous throughout the Classical world. Descriptions of the worship of Eros at Thespiae and the cult statue itself survive in the works of several ancient authors:

Strabo, Geography 9. 2. 25 (trans. Jones) :

“In earlier times Thespeia [in Boiotia] was well known because of the Eros of Praxiteles, which was sculptured by him and dedicated by Glykera the courtesan (she had received it as a gift from the artist) to the Thespeians, since she was a native of the place. Now in earlier times travellers would go up to Thespeia, a city otherwise not worth seeing, to see the Eros.”

Pausanias, Description of Greece 9. 27. 1 1 (trans. Jones) :

“Of the gods the Thespians have from the beginning honoured Eros most, and they have a very ancient image of him, an unwrought stone. Who established among the Thespians the custom of worshipping Eros more that any other god I do not know . . . Later on Lysippos made a bronze Eros for the Thespians, and previously Praxiteles one of Pentelic marble.”

Pausanias, Description of Greece 9. 31. 3 :

“Men too live around the grove [of the Mousai on Mt Helikon, Boiotia], and here the Thespians celebrate a festival, and also games called the Mouseia (Of the Muses). They celebrate other games in honour of Eros, offering prizes not only for music but also for athletic events.”
Callistratus, *Descriptions 3* (trans. Fairbanks):

“[A description of Praxiteles statue of Eros :] On the statue of Eros. My discourse desires to interpret another sacred work of art; for it is not right for me to refuse to call the productions of art sacred. The Eros, the workmanship of Praxiteles, was Eros himself, a boy in the bloom of youth with wings and bow. Bronze gave expression to him, and as though giving expression to Eros as a great and dominating god, it was itself subdued by Eros; for it could not endure to be only bronze, but it became Eros just as he was. You might have seen the bronze losing its hardness and becoming marvelously delicate in the direction of plumpness and, to put the matter briefly, the material proving equal to fulfilling all the obligations that were laid upon it. It was supple but without effeminacy; and while it had the proper colour of bronze, it looked bright and fresh; and though it was quite devoid of actual motion, it was ready to display motion; for though it was fixed solidly on a pedestal, it deceived one into thinking that it possessed the power to fly. It was filled with joy even to laughter, the glance from the eyes was ardent and gentle, and one could see the bronze coming under the sway of passion and willingly receiving the representation of laughter. It stood with right hand bent toward the head and lifting the bow with its left; and the even balance of the body’s posture was modified by an inclination toward the left, for the projecting left hip was raised so as to break the stiffness of the bronze and produce an easy pose. The head was shaded by locks that were bright and curly and shining with the brightness of youth. And what wonderful bronze it was! For as one looked a ruddy colour shone out from the ends of the curls, and when one felt the hair it yielded as though soft to the touch. As I gazed on this work of art, the belief came over me that Daidalos had indeed wrought a dancing group in motion and had bestowed sensation upon gold, while Praxiteles had all but put intelligence into his image of Eros and had so contrived that it should cleave the air with its wings.”
Plutarch

ΦΛΑΟΥΙΑΝΟΣ. οἷοθ’ οὖν ὁ σοῦ μέλλομεν δείσθαι πάντες οἱ πρὸς τὴν ἀκρόασιν ἥκοντες;

δείσθαι: pr. mid. inf. of δέομαι after μέλλομεν, “what we intend to ask”
πάντες οἱ... ἥκοντες: “all (of us) coming”

Participles

Participles, being numerous in the Amatorius, fall into three broad classes of use, with many other distinctions:

1. **Attributive participles** modify a noun or pronoun like other adjectives. They can occur with an article in the attributive position or with no article:

   μέλλομεν δείσθαι πάντες οἱ ἥκοντες, “we all who have come are about to ask”

   εὗρε Δαφναῖον τὸν Ἀρχιδάμου καὶ Λυσάνδρας ἐρῶντα καὶ μάλιστα τῶν μνωμένων αὐτὴν εὔημεροῦντα, “he found Daphnaeus, the son of Archidamus and a lover (i.e. one who loves) of Lysandra, and of those wooing her the one being especially successful.”

2. **Circumstantial participles** are added to a noun or pronoun to set forth some circumstance under which an action takes place. Although agreeing with a noun or pronoun, these participles actually qualify the verb in a sentence. Circumstantial participles can occur in the genitive absolute construction (see p. 8).

   ὁ γὰρ πατήρ τὴν μητέρα νεωστὶ κεκομισμένος... ἀφίκετο: “for my father, having just rescued my mother, arrived”

   For more examples, see p. 12.

3. **Supplementary participles** complete the idea of certain verbs. Often it is the participle itself that expresses the main action:

   σὺ τυγχάνεις ἐρῶν ταῦτης: “you happen to love her”

   διατελεῖ περὶ τὸν αὐτοῦ θεόν χορεύων καὶ συμπεριπολῶν: “he continues dancing and escorting his own god”

   The participial form of indirect discourse (see p. 44) is a special class of supplementary participles.

   Δαφναῖον δ’ ὁρῶ ταῦταν πάσχοντα: “I see that Daphnaeus is suffering the same thing.”
Flavianus urges Autoboulos to omit all the clichés usually deployed in such discourses.

Professor. Do not tell the words, only, that you have now in your mind of the poets, whatever other such commonplaces they lay hold of, seize, attack, the Ilissus and the agnus there, and the shady place, the sloping grass, etc.

Dialogue on Love

ΑΥΤΟΒΟΥΛΟΣ. οὐκ ἄλλ᾽ εἰσομαι λεγόντων.

Flavianus urges Autoboulos to omit all the clichés usually deployed in such discourses.

ΦΛΑΟΥΙΑΝΟΣ. ἄφελε τοῦ λόγου τὸ νῦν ἔχον ἐποποιῶν τε λειμῶνας καὶ σκιάς καὶ ἁμα κιττοῦ τε καὶ σμίλακας διαδρομῆς καὶ ὅσ᾽ ἄλλα τοιούτων τόπων ἐπιλαβόμενοι γλίχονται τὸν Πλάτωνος Ἰλισσόν καὶ τὸν ἄγνον ἐκεῖνον καὶ τὴν ἠρέμα προσάντη πόαν πεφυκυῖαν προθυμότερον ἢ κάλλιον ἐπιγράφεσθαι.
ΑΥΤΟΒΟΥΛΟΣ. τί δὲ δεῖται τοιούτων, ὁ ἄριστε Φλαουιανέ, προοιμίων ἡ διήγησις; εὐθὺς ἡ πρόφασις, ἐξ ἡς ὁρμήθησαν οἱ λόγοι, χορὸν αἰτεῖ τῷ πάθει καὶ σκηνῆς δεῖται, τὰ τ’ ἄλλα δράματος οὐδὲν ἐλλεῖπει μόνον εὐχώμεθα τῇ μητρὶ τῶν Μουσῶν ἱλεων παρεῖναι καὶ συνανασῴζειν τὸν μῦθον.

Genitive absolutes

Genitive absolutes combine a participle with a noun or pronoun that is not the subject or object of the main clause in order to set forth some circumstance under which an action takes place. Like other circumstantial participles, they can indicate time, manner, means, cause, purpose, concession, condition or attendant circumstance. Sometimes the noun or pronoun is suppressed and must be supplied by the context:

ἐν Ἑλικῶνι ... τὰ Ἑρωτικὰ Θεσπιέων ἁγόντων, “on Helicon when the Thespians were celebrating the festival of Eros”

ἀλλ’ εἴσομαι (sc. ὑμῶν) λεγόντων, “but I will know if you tell me”

τοῦ πράγματος φανέντος, ἡ γε μῆτηρ ύψεωρᾶτο, “once the matter became known, the mother began suspecting”
Subjects, Predicates and Attributes

Greek verbs are notoriously difficult in narratives; but in a philosophical discourse like the Amatorius there can be more problems with nouns and adjectives. The nature of such a discourse is to say what something is, a matter of predication. Predicates must be distinguished from subjects and from attributes.

In a noun phrase, an attribute is placed between the definite article and the noun; the predicate is not.

μεγάλη δ’ ή τοῦ Ἄρεος ἵσχυς: “great is Ares’ strength”
γυναῖκα μοχθηράν καὶ ἀστοργον: “a wife that is wretched and unloving”
Ηδοναῖς ἀνάνδροις καὶ ἀφίλοις καὶ ἀνενθουσιάστοις: “pleasures that are unmanly, unaffectionate and uninspired”

But note the position of the two attributive adjectives in this example (the adjective τούτον is always in predicative position)

τὸν δ’ ὑγρὸν (sc. ἔρωτα) τούτον καὶ οἰκουρὸν: “this pliant and homebound (love)”

and the position of the predicate adjectives in this one:

βραδὺς γὰρ ὁ ἐκείνου καὶ χερσαῖος ἐρως: “that one’s love was sluggish and pedestrian”

If the predicate of a sentence is a noun, it can be distinguished from the subject by not having a definite article:

θέος ὁ Ἐρως: “Love is a god.”

ὡσπερ διαιτητὰς ἐλόμενοι καὶ βραβευτὰς τὸν πατέρα καὶ τοὺς σὺν αὐτῷ: “having chosen my father and those with him (to be) judges and arbiters”

Attributive participles (p. 6) sometimes have a definite article, but more often they do not:

τὸν δ’ ὑγρὸν τούτον καὶ οἰκουρὸν ἐν κόλποις διατρίβοντα καὶ κλινίδοις γυναικῶν ἀεὶ διώκοντα τὰ μαλθακὰ καὶ θρυπτόμενον ἡδοναῖς: “this pliant and home-bound (love), which spends time in the laps and beds of women, always pursuing softness, and being nourished by pleasures”
Autoboulos’ father, Plutarch, had brought his new wife to Helicon to sacrifice to Eros. He brings several friends and meets several others at the festival, where they spend time talking.

[2.] ὁ γὰρ πατήρ, ἐπεὶ πάλαι, πρὶν ἡμᾶς γενέσθαι, τὴν μητέρα νεωστὶ κεκομισμένος ἐκ τῆς γενομένης τοῖς γονεόις αὐτῶν διαφοράς καὶ στάσεως ἀφίκετο τῷ Ἰρωτὶ θύσων, ἐπὶ τὴν ἑορτὴν ἦγε τὴν μητέρα καὶ γὰρ ἦν ἐκείνης ἡ εὐχή καὶ θυσία. τῶν δὲ φίλων οἴκοθεν μὲν αὐτῷ παρῆσαν οἱ συνήθεις, ἐν δὲ Θεσπιαῖς εὗρε Δαφναῖον τὸν Ἀρχιδάμου καὶ Δυσάνδρας.

ἐπεὶ πάλαι: “a long time since”
πρὶν ἡμᾶς γενέσθαι: aor. inf. of γίνομαι, “before we were born”
κεκομισμένος: perf. part. of κομίζω, “having rescued my mother”
ἐκ τῆς γενομένης: “from a dispute that occurred”
διαφοράς: “from a dispute that occurred”
ἀφίκετο: ao. of ἀφίκω, “he arrived”
θύσων: fut. part. showing purpose, “in order to sacrifice”
ἦγε: impf. of ἠγω, “he led”
ἐκείνης: gen., “was for her”
παρῆσαν: impf. of παρα-εἰμι, “were present”
oἴκοθεν: of παρα-εἰμι, “were present”
oἱ συνήθεις: “the customary ones”
εὗρε: ao. of εὑρίσκω, “he found”
τὸν (sc. νἱον) Ἀρχιδάμου: “the son of Archidamos”
εὐρώντα: pr. part. of ἔρωσ, “a lover of Lysandra”

Plutarch
Dialogue on Love

ἐρῶντα τῆς Σίμωνος καὶ μάλιστα τῶν μνωμένων αὐτῆς εὐημεροῦντα, καὶ Σώκλαρον ἐκ Τιθόρας ἰκοντα τῶν Ἀριστίωνος ἦν δὲ καὶ Πρωτογενῆς ὁ Ταρσεὺς καὶ Ζεύξιππος ὁ Δακεδαμώνιος, ξένοι Βοιωτῶν δὲ ὁ πατήρ ἔφη τῶν γνωρίμων τοὺς πλείστους παρεῖναι. δύο μὲν οὖν ἕνα ή τρεῖς ἠμέρας κατὰ πόλιν, ὡς έοικεν, ἡσυχὴ πως φιλοσοφοῦντες ἐν ταῖς μνωμένων:

Indirect statement after verbs of saying: accusative + infinitive

Verbs of saying in the Amatorius (φημι, λέγω) most frequently take the accusative + infinitive construction. The finite verb of direct speech is changed to an infinitive of the same tense of the direct speech. The subject of the verb in direct speech becomes accusative unless the subject of the indirect speech is the same as the subject of the main verb. In that case the subject will be nominative if expressed.

Direct speech: “He is stopping.”

παῦεται.

Indirect speech: She says that he is stopping.

λέγει αὐτόν παῦεσθαι

but,

He says that he (himself) is stopping.

λέγει (αὐτός) παῦεσθαι.
Circumstantial Participles

Circumstantial participles are added to a noun or a pronoun to set forth some circumstance under which an action takes place. If the noun it modifies has a definite article, a circumstantial particle will never stand in the attributive position. Although agreeing with a noun or pronoun, these participles actually qualify the verb in a sentence. The circumstances can be of the following types: time, manner, means, cause, purpose, concession, condition or attendant circumstance. Although sometimes particles can specify the type of circumstance, often only the context can clarify its force. Here are some examples from the first few pages of the *Amatorius*:

**means:**

τοιούτων τόπων ἐπιλαβόμενοι γλίχονται τῶν Πλάτωνος Ἑλισίων ἐπιγράφεσθαι, “by having seized upon such commonplaces they strive to inscribe Plato’s Ilissus”

**purpose:**

ἀφίκετο τῷ Ἐρωτὶ θύσων, “he arrived in order to sacrifice to Love”

**concession:**

ἐχήρευσε ... καίπερ οὖσα νέα, “she was bereaved, although being young”

**cause:**

τῷ δὲ Βάκχωνι φίλης ὁντι καὶ συνήθους γυναικὸς υἱῷ, “Bacchon, since he was the son of a friend and a related woman”

**time:**

πράττουσα γάμον ... ἔπαθε αὐτή, “in the course of arranging a marriage, she herself suffered”

**cause:**

ἡδεῖτο γὰρ ἔφηβος ἐτ᾽ ὧν χήρα συνοικεῖν, “he was ashamed to live with a widow, since he was still an ephebe”

with ὡς showing an imputed motive:

καθήπτετο τοῦ Ἀνθεμίωνος ὡς προϊεμένου τῇ Ἰσμηνοδώρᾳ τὸ μειράκιον, “he kept upbraiding Anthemios because, he supposed, he (Anthemius) was delivering the boy to Isemenodora”

**condition** (note the negative is μὴ not οὐ):

πῶς Ἕρως ἔστων Ἀφροδίτης μὴ παρούσης: “how is Love possible if Aphrodite is not present”

**attendant circumstance:**

λεγομένων τούτων ὁ Πεισίας ἦν δήλος ἀγανακτῶν: “while these things were being said, Peisias was clearly becoming annoyed.”

Note that the last two examples are genitive absolutes, of which there are a large number in the Amatorius (see p. 8).
Dialogue on Love

παλαίστραις καὶ διὰ τῶν θεάτρων ἀλλήλοις συνήσαν ἐπειτα
φεύγοντες ἀργαλέον ἀγῶν κιθαρῳδῶν, ἐντεύξει καὶ
σπουδαῖς προειλημμένον, ἀνέζευξαν οἱ πλείους ὤσπερ ἐκ
πολεμίας εἰς τὸν Ἐλικῶνα καὶ κατηυλίσαντο παρὰ ταῖς
Μούσαις.

They are joined by Anthemion and Peisias, friends of the young Bacchon, who
has become involved with the widow Ismenodora.

εὖθεν οὖν ἀφίκετο πρὸς αὐτοὺς Ἀνθεμίων καὶ Πεισίας ἄνδρες
ἐντεύξεις καὶ σπουδαῖς προειλημμένον, ἀνέζευξαν οἱ πλείους ὥσπερ ἐκ
πολεμίας εἰς τὸν Ἑλικῶνα καὶ κατηυλίσαντο παρὰ ταῖς
Μούσαις.

ἀγών, -ῶνος, ὁ: a competition, struggle
ἀλλήλων: one another, mutually
ἀμφότερος, -α, -ων: both, together
ἀναζεύγνυμι: to yoke again, break camp
ἀνήρ, ἀνδρός, ὁ: a man, husband
Ἀνθεμίων, -ῶνος, ὁ: Anthemion
διαφέρω: to differ, disagree, quarrel
Ἐλικών, -ῶνος, ὁ: Helicon
ἐνδοξός, -ον: held in esteem, honorable, of standing
ἐπείμα: after that, thereupon
ἐντεύξεις, -εως, ἡ: a meeting with, petition, appeal
ἐπείτα: after that, thereupon
εὐνοια, ἡ: favor, affection
ἐώθεν: from morning, at dawn
ἔπειτα: after that, thereupon
εὔνοια, ἡ: favor, affection
ἐντεύξεις, -εως, ἡ: a meeting with, petition, appeal
εὐνοια, ἡ: favor, affection
ἔστωτον, τό: a viewing place, theatre
καταυλίζομαι: to make camp
κιθαρῳδός, ὁ: a cithara player, harpist
Μοῦσα, -ης, ἡ: a Muse
παλαιστα, ἡ: a place for wrestling
Πεισίας, -ους, ὁ: Peisias
πλείων, -ων: more, greater
πολέμιος, -α, -ον: of or belonging to war, hostile
προλαμβάνω: to take before, anticipate, precede
προσήκω: to belong to, be connected with
σπουδή, ἡ: haste, zeal, (pl.) rivalries
σύνειμι: be together, assemble, spend time with
τρόπος, ὁ: a turn, way, manner
φεύγω: to flee, escape

συνήσαν: impf. of συν-εῖμι, “they spent time with”
προειλημμένον: perf. part. of προλαμβάνω modifying ἀγώνα, “feud which had
been preceded by” + dat.
ἀνέζευξαν: ao. indic. of ἀναζεύγνυμι, “they broke camp” a military expression
οἱ πλείους: “most”
καταυλίσαντο: ao. of κατα-αὐλίζομαι, “they made camp”
τῷ καλῷ λεγομένῳ: “who was said to be handsome”
προσήκοντες: pr. part., “connected to”
τρόπον τινᾶ: “in a manner” or “a kind of,” construed with διαφερόμενοι,
“having a kind of falling out”
τὴν ἐκείνου: explaining εὔνοιαν, “the goodwill which they had for that one”

13
πρὸς ἀλλήλους. ἢν γὰρ ἐν Θεσπιαῖς Ἰσμηνοδώρα γυνὴ πλούτῳ καὶ γένει λαμπρὰ καὶ νῇ Δία τὸν ἄλλον εὔτακτος βίον. ἐχήρευσε γὰρ οὐκ ὀλίγον χρόνον ἀνευ ψόγου, καίπερ οὖσα νέα καὶ ἱκανὴ τὸ εἴδος. τῷ δὲ Βάκχωνι φίλης ὀντι καὶ συνήθους γυναικὸς νιῶ πράττουσα γάμον κόρης κατὰ γένος προσηκούσης, ἐκ τοῦ συμπαρείναι καὶ διαλέγεσθαι

Ἠρώς. Αττική ζωγραφική κομόν, 470–450 π.Χ. Λούβρο, Παρίσι.

λαμπρός, -ά, -άν: bright, radiant, conspicuous
νέος, νέα, νέον: young, youthful
ὀλίγος, ὀλίγον, -ον: few, little, small
πλοῦτος, ὁ: riches, wealth
πράττω: to manage, bring about, effect
προσήκω: to belong to, be connected with
συμπάρειμι: to be present with, be together
συνήθης, -ες: accustomed to one another, intimate
υἱός, ὁ: a son
φίλος, -η, -ον: dear, beloved, (subst.) friend
χηρεύω: to be bereaved, be a widow
χρόνος, ὁ: time
ψόγος, ὁ: a fault, blemish, flaw
Dialogue on Love

πολλάκις ἐπαθεὶς πρὸς τὸ μειράκιον αὐτὴ καὶ λόγους φιλανθρώπους ἀκούσει καὶ λέγουσα περὶ αὐτοῦ καὶ πλῆθος ὀρῶσα γενναίων ἔραστών εἰς τὸ ἔραμ προὶ ἑθη, καὶ διενεῴητο μηδὲν ποιεῖν ἄγεννές, ἀλλὰ γημαμένη φανερῶς συγκαταζήν τῷ Βάκχωνι.

| αὐτὴς, -ες: low-born, ignoble, to hear | μειράκιον, τό: a lad, youth |
| ἀκούω: to marry | ὄραω: to see |
| γενναῖος, -α, -ον: suitable to one’s birth, noble | πάσχω: to suffer, feel, experience |
| διανοεῖ: to have in mind, intend | πλῆθος, -εος, τό: a great number, a throng, crowd |
| ἐραστὴς, -ος, ὁ: a lover | πολλάκις: many times, often |
| λέγω: to speak, say | προάγω: to lead forward, lead on |
| λόγος, ὁ: word, speech, (pl.) conversation | συνκαταζάω: to live out one’s life with |
| μειράκιον, τό: a lad, youth | φαλάνθρωπος, -ον: kind, tender |

Note the different meanings of the word αὐτὸς:

1. Without the definite article
   a. The nominative forms of the word always are intensive (= Latin ipse): αὐτὸς: he himself, αὐτοί, they themselves; ἐπαθεὶς αὐτὴ: she herself had feelings.
   b. The other cases of the word are the unemphatic third person pronouns: him, them, etc. λέγουσα περὶ αὐτοῦ: “hearing about him.” This use is most common in the Amatorius.

2. With the definite article
   a. In predicative position, it is also intensive (= Latin ipse): τὸν ἄνδρα αὐτὸν: the man himself, τοὺς ἔραστάς αὐτοὺς: the lovers themselves.
   b. In attributive position or with no noun, it means “the same”: ταῦτα σῶμα πολλοὶ καὶ ταῦτα κάλλος ὀρῶν: they see the same body and the same beauty. Note the crasis: ταῦτα = τὸ αὐτὸ.
Ismenodora’s interest in Bacchon has stirred up controversy among his family and friends.

παραδόξου δὲ τοῦ πράγματος αὐτοῦ φανέντος, ἢ γε μῆτηρ ύφεωράτο τὸ βάρος τοῦ οἶκου καὶ τὸν ὄγκον ὡς οὐ κατὰ τὸν ἔραστὴν τινὲς δὲ καὶ συγκυνηγοὶ τῷ μῆ καθ᾽ ἡλικίαν τῆς Ἰσμηνοδώρας δεδιττόμενοι τὸν Βάκχωνα καὶ σκώπτοντες ἐργωδέστεροι τῶν ἀπὸ σπουδῆς ἐνισταμένων ᾦσαν ἀνταγωνισταὶ πρὸς τὸν γάμον. ᾦδειτο γὰρ ἕφηβος ἐτ’ ὡν χήρα συνοικεῖν οὐ μὴν ἄλλα τοὺς ἄλλους ἐάσας, παρεχώρησε τῷ

Ismenodora’s interest in Bacchon has stirred up controversy among his family and friends.

παραδόξου δὲ τοῦ πράγματος αὐτοῦ φανέντος, ἢ γε μῆτηρ ύφεωράτο τὸ βάρος τοῦ οἶκου καὶ τὸν ὄγκον ὡς οὐ κατὰ τὸν ἔραστὴν τινὲς δὲ καὶ συγκυνηγοὶ τῷ μῆ καθ᾽ ἡλικίαν τῆς Ἰσμηνοδώρας δεδιττόμενοι τὸν Βάκχωνα καὶ σκώπτοντες ἐργωδέστεροι τῶν ἀπὸ σπουδῆς ἐνισταμένων ᾦσαν ἀνταγωνισταὶ πρὸς τὸν γάμον. ᾦδειτο γὰρ ἕφηβος ἐτ’ ὡν χήρα συνοικεῖν οὐ μὴν ἄλλα τοὺς ἄλλους ἐάσας, παρεχώρησε τῷ

αἰδέομαι: to be ashamed to do (+ infin.)
ἀνταγωνιστής, -οῦ, ὁ: an opponent, competitor, rival
βάρος, -eos, τό: weight, dignity
γάμος, ὁ: wedding, marriage
δειδίττομαι: to frighten, alarm
ἐάω: to leave alone, ignore
ἐνίστημι, ἡ: to set against, resist
ἐραστής, -οῦ, ὁ: a lover
ἐργώδης, -es: irksome, troublesome
ἕφηβος, ὁ: an adolescent, youth
ἡλικία, ἡ: time of life, age
μήτηρ, ἑρος, ἡ: mother
ὀγκος, ὁ: a bulk, size, mass, pride
οἶκος, ὁ: a house
παράδοξος, -ον: contrary to opinion, incredible, paradoxical
παραχωρέω: to give up, yield, permit (+ inf.)
πράγμα, -ατος, τό: a deed, act, circumstance
σκόπτω: to mock, jeer, scoff at
σπουδάζω: to make haste
σπουδή, ἡ: zeal, trouble, effort
συγκυνηγός, ὁ: a fellow hunter, hunting companion
συνοικέω: to dwell together with, marry
τίνω: to pay a price
ὑφοράω: to suspect together, look at with suspicion
φαίνω: to show, reveal, appear
χήρα, ἡ: a widow
 Dialogue on Love

Πεισία καὶ τῷ Ἀνθεμίωνι βουλεύσασθαι τὸ συμφέρον, ὃν ὁ μὲν ἄνεψιός αὐτοῦ ἦν πρεσβύτερος, ὁ δὲ Πεισίας αὐστηράτατος τῶν ἐραστῶν διὸ καὶ πρὸς τὸν γάμον ἀντέπραττε καὶ καθήπτετο τοῦ Ἀνθεμίωνος ὡς προϊεμένου τῇ Ἰσμηνοδώρᾳ τὸ μειράκιον ὁ δ᾽ ἐκείνον οὐκ ὀρθῶς ἔλεγε ποιεῖν, ἀλλὰ τάλλα

---

άνεψιός, ὁ: a cousin
ἀντιπράττω: to act against, seek to counteract
αὐστηρός, ὁ, ἰν: strict, sober, austere
βουλεύω: to deliberate, determine, counsel
γάμος, ὁ: wedding, marriage
dιὸ: wherefore, for which reason
ἐραστής, -οῦ, ὁ: a lover
καθάπτω: to fix upon, attack, upbraid (+ gen.)
λέγω: to speak, say
μειράκιον, τό: a lad, youth
ὁρθῶς: rightly, correctly, justly
ποιεῖω: to make, do
πρεσβύτερος, -α, -ον: elder, older
προϊεμένο: ἀντι-πράττω, “Peisias kept opposing”
καθήπτετο: impf. of κατα-ἅπτω, “he kept upbraiding”
προϊεμένον: (προ-ἰημι) pr. part. gen. modifying Ἀνθεμίωνος where ὃς indicates an imputed motive, “because (he supposed) he was delivering”
ό δὲ: “but Anthemius”
ἐκείνον... ποιεῖν: ind. st. after ἔλεγε, “said that he (Peisias) was acting... .”
tὰ ἄλλα: acc. of resp., “concerning other things”

---

The particle ὃς with a circumstantial participle of cause or purpose (see p. 12) sets forth the ground of belief on which the main action is taken. It can denote the real or imagined intention of a person without implicating the speaker or writer.

 οὐ + participle: “as though”

διαλέγονται ὃς πρὸς παρόντας: “they address (their lovers) as though they were present”
κατηγόρει Λαίδος ὃς οὐ φιλούσῃ: “he was accusing Lais (on the grounds) that she did not love him”
ἀπεκλίνει τὴν κεφαλὴν ὃς δὴ καθεύδων: “he nodded his head as though he were sleeping”
"Ὀμηρον ἐπιμεμψάμενος ὃς (sc. ὐντα) ἀνέραστον: “having blamed Homer on the grounds that he was ignorant of love”
ἐρώμενον ἔταττε παρ᾽ ἐραστὴν... ὃς μόνον ἀήττητον ὄντα τὸν Ἐρωτα τῶν στρατηγῶν: “he would arrange beloved by lover, on the grounds that Love is the only unconquered general”
In order to settle the matter, they choose Plutarch and his associates as arbiters.

[3.] ἰν’ οὖν μὴ παροξύνοντες ἀλλήλους κατὰ μικρὸν εἰς ὀργήν προαγάγοιεν, ὥσπερ διαιτητὰς ἄθικτος ὄντα μιμεῖσθαι τοὺς φαύλους ἐραστὰς οἴκου καὶ γάμου καὶ πραγμάτων μεγάλων ἀποστεροῦντα τὸν φίλον, ὅπως ἄθικτος αὐτῷ καὶ νεαρὸς ἀποδύοιτο πλεῖστον χρόνον ἐν ταῖς παλαίστραις.
Dialogue on Love

ἔλομενοι καὶ βραβευτᾶς τὸν πατέρα καὶ τοὺς σὺν αὐτῷ παρεγένοντο καὶ τῶν ἄλλων φίλων οἶνον ἐκ παρασκευής τῷ μὲν ὁ Δαφναῖος παρῆν τῷ δ’ ὁ Πρωτογένης ἀλλ’ οὗτος μὲν ἀνέδην ἔλεγεν κακῶς τῇ Ἰσμηνοδώρᾳ ὁ δὲ Δαφναῖος «ὦ Πράκλεις» ἔφη «τί οὐκ ἂν τις προσδόκησειεν, εἰ καὶ Πρωτογένης Ἐρωτὶ πολεμήσων πάρεστιν ὃ καὶ παιδιὰ πᾶσα καὶ σπουδὴ περὶ Ἐρωτᾶ καὶ δ’ Ἐρωτος,

λήθη μὲν λόγων λήθη δὲ πάτρας,

οὐχ ὡς τῷ Δαἰῳ πέντε μόνον ἥμερων ἀπέχοντι τῆς πατρίδος;

---

| aἱρέομαι: | to take up, select, choose | παιδία, ἡ: | childhood, play |
|——|——|——|——|
| ἀνέδην: | let loose, freely, without restraint | παραγίγνομαι: | be near, attend upon |
| απέχω: | to keep away from | παρασκευή, ἡ: | preparation |
| βραβευτις, -οῦ, ὁ: | a referee | πάρειμι: | to be present, stand by |
| ἡμέρα, ἡ: | day | πατήρ, ὁ: | a father |
| Πρακλέης, ὁ: | Heracles | πατρίς, ἡ: | fatherland, home |
| κακῶς: | badly, evilly | πέντε: | five |
| Δαῖος, ὁ: | Laius | πολεμέω: | to be at war, make war |
| λήθη, ἡ: | a forgetting, forgetfulness | προσδοκόω: | to expect |
| λόγος, ὁ: | word, speech, (pl.) conversation | σπουδή, ἡ: | eagerness, seriousness |
| μόνος, -η̣, -ον: | alone, only | φίλος, -η̣, -ον: | dear, beloved, (subst.) friend |

διαιτητᾶς καὶ βραβευτᾶς: acc. pl. predicates, “having chosen them to be judges and arbiters”

ἐλόμενοι: ao. part. of aἱρέομαι

tοὺς σὺν αὐτῷ: “those with him” (his father)

παρεγένοντο: ao. mid. of παρα-γίγνομαι, “they drew near”

οἶνον ἐκ παρασκευής: “as though by prior arrangement”

τῷ μὲν... τῷ δὲ: “for one side... for the other side”

παρῆν: impf. of παρά-είμι, “was at hand”

ἀλλ’ οὗτος: “but the latter” (i.e. Protogenes)

ὁ δὲ: “the other” (i.e. Daphnaeus)

τί οὐκ ἂν προσδόκησειεν: ao. opt. potential, “What might one not expect?”

πολεμήσων: fut. part. expressing purpose, “in order to battle with” + dat.

ὅτι: dat. s. rel. pron. with antecedent Protogenes, “to whom”

παιδία πᾶσα καὶ σπουδή: “all play and serious (time)”

«λήθη...πάτρας»: possibly from Euripides’ lost Chrysippus, (see TGF p. 632)

ὡς τῷ Δαῖῳ... ἀπέχοντι: pr. part. dat. s. of ἀπο-ἐχω, “not like Laius who was away from” + gen.; Laius carried off Chrysippus, the son of Pelops, while he was the king’s guest.
βραδὺς γὰρ ὁ ἐκείνου καὶ χερσαῖος Ἐρως, ὁ δὲ σὸς ἐκ Κιλικίας Άθηναζε

λαιψηρὰ κυκλώσας πτερὰ
dιαπόντιος πέτεται, τοὺς καλοὺς ἐφορῶν καὶ συμπλανῶμενος.» ἀμέλει γὰρ ἐξ ἀρχῆς ἐγεγόνει τοιαύτη τις αἰτία τῷ Πρωτογένει τῆς ἀποδημίας.

[4.] γενομένου δὲ γέλωτος, ὁ Πρωτογένης «ἐγὼ δὲ σοι δοκῶ» εἶπεν «Ἐρωτὶ νῦν πολεμεῖν, ὦχ ὑπὲρ Ἐρωτὸς διαμάχεσθαι πρὸς ἄκολασίαν καὶ ὕβριν αἰσχίστοις πράγμασι

Ἀθήναζε: to Athens
dοκέω: to seem, appear
αἰσχρός, -ά, -όν: shameful, abusive, foul
ἐφορῶ: to look upon, look over
αἰτία, ἡ: a cause, reason (+ gen.)
κυκλώμενος: a being from home, a going abroad
κυκλόω: to circle, surround
λαιψηρός, -ά, -όν: light, nimble, swift

[4.

λαψηρὰ κυκλώσας πτερὰ
διαπόντιος πέτεται, τοὺς καλοὺς ἐφορῶν καὶ
συμπλανώμενος.»

ἀμέλει γὰρ ἐξ ἀρχῆς ἐγεγόνει τοιαύτη τις
αἰτία τῷ Πρωτογένει τῆς ἀποδημίας.

γενομένου δὲ γέλωτος, ὁ Πρωτογένης «ἐγὼ δὲ σοι
dοκῶ» εἶπεν «Ἐρωτὶ νῦν πολεμεῖν, ὦχ ὑπὲρ Ἐρωτὸς
διαμάχεσθαι πρὸς ἄκολασίαν καὶ ὕβριν αἰσχίστοις πράγμασι

βραδὺς γὰρ ὁ ἐκείνου καὶ χερσαῖος Ἐρως, ὁ δὲ σὸς ἐκ Κιλικίας Άθηναζε

ἀμέλει γὰρ ἐξ ἀρχῆς ἐγεγόνει τοιαύτη τις αἰτία τῷ Πρωτογένει τῆς ἀποδημίας.

γενομένου δὲ γέλωτος, ὁ Πρωτογένης «ἐγὼ δὲ σοι
dοκῶ» εἶπεν «Ἐρωτὶ νῦν πολεμεῖν, ὦχ ὑπὲρ Ἐρωτὸς
dιαμάχεσθαι πρὸς ἄκολασίαν καὶ ὕβριν αἰσχίστοις πράγμασι

Λαψηρά κυκλώσας πτερά
διαπόντιος πέτεται, τοὺς καλοὺς ἐφορῶν καὶ
συμπλανώμενος.» ἀμέλει γὰρ ἐξ ἀρχῆς ἐγεγόνει τοιαύτη τις
αἰτία τῷ Πρωτογένει τῆς ἀποδημίας.

[4.] γενομένου δὲ γέλωτος, ὁ Πρωτογένης «ἐγὼ δὲ σοι
dοκῶ» εἶπεν «Ἐρωτὶ νῦν πολεμεῖν, ὦχ ὑπὲρ Ἐρωτὸς
dιαμάχεσθαι πρὸς ἄκολασίαν καὶ ὕβριν αἰσχίστοις πράγμασι

πολεμέω: to be at war, make war
πρᾶγμα, -ατός, τό: a deed, act, circumstance
πτερόν, τό: feathers
συμπλανάομαι: to wander about
τοιοῦτος, -ατης, -οῦτο: such as this
ὑβρις, -εως, ἡ: wantonness, insolence
χερσαῖος, -α, -ον: of dry land, by land

ο ἐκείνου Ἐρως: “the passion of that one (Laius)”
o δὲ σὸς: “but your (passion)”
Λαψηρά κυκλώσας πτερά: Archilochus fr. 181 West
κυκλώσας: ao. part. nom. s. of κυκλόω, “having circled on swift wings”
ἐφορῶ: pr. part. nom. of ἐπι-ὁράω, “looking upon from above”
ἀμέλει: imper. of ἀμέλεω, lit. “never mind” hence, “of course”
ἐγεγόνει: plpf. of γίγνομαι, “there had been some such cause”
γενομένου δὲ γέλωτος: gen. abs., “a laugh having happened”
σοι δοκέω: “I seem to you” + inf.
εἰσβιαζομένην: pr. part. acc. s. modifying ἄκολασίαν καὶ ὕβριν, “when they are forcing entry into.”
αἰσχίστοις πράγμασι καὶ πάθεσιν: dat. of means, “with the foulest deeds and passions”
αἰσχίστα: n. pl. the predicate of γάμον καὶ σύνοδον, “Do you call marriage and the union most foul things?”

20
Dialogue on Love

καὶ πάθεσιν εἰς τὰ κάλλιστα καὶ σεμνότατα τῶν ὄνομάτων εἰσβιαζομένην;» καὶ ὁ Δαφναῖος «αἰσχιστα δὲ καλείς» ἐφη «γάμον καὶ σύνοδον ἄνδρος καὶ γυναικός, ἃς οὐ γέγονεν οὐδ᾽ ἔστιν ἱερωτέρα κατάζευξις;»

Protogenes argues that the union of a man and a woman has nothing to do with love.

«ἀλλὰ ταύτα μέν» ἐπεν ὁ Πρωτογένης «ἀναγκαία πρὸς γένεσιν ὑπὲρ τὰ σαφῶς οἱ νομοθέται καὶ κατευνακῶσιν πρὸς τοὺς πολλοὺς ἀληθινοῦ δ᾽ Ἐρωτός οὐδ᾽ ὤτιον τῇ γυναίκωντιδι μέτεστιν, οὐδ᾽ ἔραν ρύμάς ἔγωγέ φημι τοὺς γυναῖξι προσπεπονθότας ἥ παρθένοις, ὡσπερ οὐδὲ μνῄ
Plutarch

Semantic doublets

A striking aspect of Plutarch’s style is his tendency to deploy semantic couplets, pairs of words that are sometimes nearly identical in meaning. This feature is so characteristic of Plutarch that it has been used as a criterion for establishing the authenticity of some texts.* Besides involving a lot of unusual vocabulary, such phrases can have a very mannered word order. Here is a simple example:

ό Πρωτογένης «ἐγώ δέ σοι δοκώ» εἶπεν «ἐρωτὶ νῦν πόλεμεῖν,
οὐ γὰρ Ἱερωτὸς διαμάχεσθαι πρὸς ἀκολασίαν καὶ ὑβριν
αἰσχίστοις πράγμασι καὶ πάθεσιν εἰς τὰ κάλλιστα καὶ
σεμνότατα τῶν ὀνομάτων εἰσβιαζομένην;»

Protogenes said, “So you think I am at war with Love now, do you, and not fighting on his side against lechery and insolence when they try to force the foulest acts and passions into the company of the most honorable and dignified of names?”

Here are other examples from sections 1-9:

φιλοτίμως πάνω καὶ λαμπρῶς: “lavishly and splendidly”
διαφορᾶς καὶ στάσεως: “a difference and a dispute”
τὸ βάρος τοῦ οἴκου καὶ τὸν ὄγκον: “the weight and the dignity of the house”
διατητὰς ἐλόμενοι καὶ βραβευτὰς: “choosing as judges and arbiters”
βραδύς γὰρ ὁ ἑκείνου καὶ χειραῖος Ἐρως: “his love was sluggish and pedestrian”
σιτευταὶ καὶ μάγειροι: “the caterers and cooks”
αὐτοδιαφοραίοι καὶ συνουσίας: “because of sex and intercourse”
σὺν μαλακίᾳ καὶ θηλύτητι: “with softness and effeminacy”
ῶστε σὺμ βόλλος καὶ χειμώνος: “like a gale and a storm”
μετὰ τὰς ἀποδύσεις καὶ ἀπογυμνώσεις: “with disrobings and stripplings”
ἀλλὰ λοιθορεῖ καὶ προπηλακίζει: “he rails and vilifies”
ἀκράτος καὶ ἀτελεῖς: “fruitless and unfulfilled”
ἡν δήλως ἀγανακτῶν καὶ παροξυσμένων: “he was clearly annoyed and stirred up”
εὐχερείας καὶ θρασύτητος: “coarseness and insolence”
ζυγοῖς καὶ χαλινοῖς: “yokes and bridles”
ὄγκῳ καὶ βάρει: “dignity and weight”
ἐλαφρῷ καὶ λιτῇ: “simple and unassuming”
ἀρχεῖν καὶ κρατεῖν: “to rule and dominate”
ὁμοφακα καὶ ἀσωρον: “immature and unripe”
δι’ ἀσθένειαν καὶ μαλακίαν: “weakness and softness”
ἀκαλλῆ καὶ ἀμορφον: “ugly and misshapen”

γάλακτος οὐδὲ μέλιται κηρίων ἐρῶσιν, οὐδὲ σιτευταὶ καὶ
μάγειροι φίλα φρονούσι ποιήνεις ὑπὸ σκότω μόσχους καὶ
ὄρνιθας. ἀλλ᾽ ὄσπερ ἐπὶ σιτίον ἔχει καὶ ὕψων ἡ φύσις μετρίως
καὶ ἰκανῶς τὴν ὥρεξιν, ἡ δ᾽ ὑπερβολὴ πάθος ἐνεργασμένη
λαιμαργία τις ἡ φιλοψία καλεῖται οὐτως ἔνεστι τῇ φύσει τὸ
δεῖσθαι τῆς ἀπ᾽ ἀλλήλων ἡδονῆς γυναῖκας καὶ ἄνδρας, τὴν δ᾽
ἐπὶ τούτῳ κινοῦσαν ὑμὴν σφοδρότητι καὶ ῥώμη γενομένην

αγω: to lead
αλληλοιο: one another, mutually
ἀνήρ, ἄνδρος, ὁ: a man, husband
γάλα, τό: milk
γίγνομαι: to become, happen
γυνή, γυναῖκος, ἡ: woman, wife
dέομαι: to lack, need, ask
eνεµι: to be in
ἐνεργάζομαι: to make, produce
ἐρᾶω: to love
ἡδονή, ἡ: delight, pleasure
ἰκανός, -ῆς, ὁ: befitting, sufficing
καλέω: to call
κηρίον, τό: a honeycomb, (pl.) honey
κινέω: to move, drive
λαιμαργία, ἡ: gluttony
μάγειρος, ὁ: a cook
μέλιται, ἡ: a bee
μέτριος, -α, -ον: within measure, moderate
μόσχος, ὁ: a calf
ὀρεξί, -εως, ἡ: desire, appetite
ὀρμή, ἡ: an impulse, appetite
ὀρνις, ὀρνιθος, ὁ: a bird, fowl
ὀψον, τό: cooked meat
πάθος, -eos, τό: something suffered, an emotion, passion
παινω: to make fat, fatten
ῥώμη, ἡ: strength, force
σιτευτής, -οῦ, ὁ: one who feeds cattle
σιτίον, τό: grain, bread
σκότος, -εως, ὁ: darkness
σφοδρότητας, ἡτος, ἡ: vigor, violence
ὕπερβολή, ἡ: an overshooting, excess, extravagance
φιλός, -ης, -ον: dear, beloved, (subst.) friend
φιλοψία, ἡ: a love of delicacies
φρονω: to think, feel
φύσις, -εως, ἡ: nature, state

γάλακτος... κηρίων: gen. after ἐρῶσιν, “they love milk... honey”
φίλα φρονούσι: “feel love toward” + acc.
παινούντες: pr. part., “as they fatten them”
ἐπι σιτίον ἔχει: “nature leads the appetite for food”
πάθος: acc. obj. of ἐνεργασμένη, “a condition” (of the soul)
ἐνεργασμένη: ao. part. of ἐν-ἐργάζομαι modifying ὑπερβολῆ, “having produced”
καλεῖται: “is called,” taking nom. predicates λαιμαργία and φιλοψία.
οὔτως ἔνεστι “just so there is within” + dat.
τῆς δεῖσθαι: art. inf. “the need” + gen.
γυναίκας καὶ ἄνδρας: acc. subj. of δεῖσθαι
ἐπὶ τούτο: “compelling toward this (goal of pleasure)”
τὴν κινοῦσαν ὑμὴν: note the attributive position of the part., “the force which compels”
σφοδρότητα καὶ ῥώμη: dat. of manner, “with vigor and force”
γενομένην: ao. part. of γίγνομαι modifying ὑμή, “when it has become”
The goal of love is virtue, not pleasure.

Eros γὰρ εὐφυὸς καὶ νέας ψυχῆς ἀψάμενος εἰς ἀρετὴν διὰ φιλίας τελευτά ταῖς δὲ πρὸς γυναῖκας ἐπιθυμίαις ταύταις, ἂν ἄριστα πέσωσιν, ἤδονὴν περίεστι καρποῦσθαι καὶ ἀπόλαυσιν ὀρας καὶ σώματος, ὡς ἐμαρτύρησεν Ἀρίστιππος, τῷ κατηγοροῦντι Λαίδος πρὸς αὐτὸν ὄς ὦ φιλούσης ἀποκρινάμενος, ὅτι καὶ τὸν οἶνον οἴεται καὶ τὸν ἵχθυν μὴ προσηκόντως Ἔρωτα καλοῦσιν.
φιλεῖν αὐτόν, ἀλλ’ ἡδέως ἐκατέρως χρήται τέλος γὰρ ἐπιθυμίας ἡδονῆ καὶ ἀπόλαυσις. Ἐρως δὲ προσδοκίαν φιλίας ἀποβαλῶν οὐκ ἐθέλει παραμένειν οὔδε θεραπεύειν ἐφ’ ὥρᾳ τὸ λυποῦν καὶ ἀκμάζον, εἰ καρπὸν ήθους οἰκεῖον εἰς φιλίαν καὶ

άκμάζω: to be in bloom, be at one’s prime
ἀποβάλλω: to throw away, shed, lose
ἀπόλαυσις, -εως, ἡ: enjoyment
ἐθέλω: to wish
ἐκάτερος, -α, -ον: each, both
ἐπιθυμία, ἡ: desire, yearning, longing
ἡδέως: with pleasure
ἡδονή, ἡ: delight, pleasure
ἡθος, -εος, τό: character
θεραπεύω: to attend to, care for
καρπός, ὁ: fruit

λυπέω: to pain, distress, grieve
οἰκεῖος, -α, -ον: customary, natural, proper
παραμένω: to remain near, stay, stand by
προσδοκία, ἡ: a looking for, expectation
τέλος, -εως, τό: the fulfillment, object
φιλέω: to love, hold dear
φιλία, ἡ: friendship, affection
χράομαι: to use, enjoy (+ dat.)
ὥρα, -ας, ἡ: period, season, time

χρήται: “he enjoys” + dat.
ἀποβαλλόν: ao. part. of ἀπο-βάλλω, “having lost”
ἐφ’ ὥρᾳ: “after the season,” i.e. “after its prime”
tὸ λυποῦν καὶ ἀκμάζον: pr. part. acc. s. n., “the distressed and fully bloomed (plant)”
kαρπὸν ἠθός οἰκεῖον: “the proper fruit of character”
eἰ... οὐκ ἀποδίδωσιν: pr. ind., “if it does not render”

**General conditions and temporal clauses**

A present general condition has ἐὰν (Attic ἢν or simply ἦν) + subj. in the protasis; present indicative in the apodosis.

A general or indefinite temporal clause in the present has the same form, with ὅταν or ἐπειδὰν (whenever) instead of ἐὰν.

ἐπειδὰν γηράσῃ ὁ ἄνθρωπος, οὐκ ἀποθνῄσκει: “When(ever) men become old, they do not die.”
ἐὰν γηράσῃ ὁ ἄνθρωπος, οὐκ ἀποθνῄσκει: “If (ever) men become old, they do not die.”
ἂν (= ἐὰν) ἄριστα πέσωσι, ἡδονή περίεστι καρποῦσθαι: “if (ever) things fall out for the best, it is possible to harvest some pleasure”
ἂν (=ἐὰν) ἐπιχέῃ τις, ἀνατήκεται: “if someone pours (molten copper) over it, it softens”
ἴσον δεσποτῶν φεύγοντα, ὅταν Ἐρωτα δεσπότην ἐν ψυχῇ κτῆσωνται: “we know they flee their masters when(ever) they take Love as their lord”
«μισεῖς; ἕγω δὲ ῥαδίως μισήσομαι, πρὸς κέρδος ἐλκὼν τὴν ἐμὴν ἀτιμίαν.

τούτων γὰρ οὐδὲν ἐστιν ἑρωτικότερος ὁ μὴ διὰ κέρδος ἀλλ' ἀφροδισίων ἐνεκα καὶ συνουσίας ύπομένων γυναίκα μοχθηρὰν καὶ ἀστοργὸν ὁσπερ Στρατοκλεῖ τῷ ῥήτορι Φιλιππίδης ὁ κωμικὸς ἐπεγγελὼν ἐποίησεν

ἀποστρεφομένης τὴν κορυφήν φιλεῖς μόλις.
If the passion for women is called love, then it is a bastard version of ideal love: the love of boys.

εἰ δ᾽ οὖν καὶ τοῦτο τὸ πάθος δεῖ καλεῖν Ἐρωτα, θήλων καὶ νόθων ὡσπερ εἰς Κυνόσαργες συντελοῦντα τὴν γυναικωνίτιν μᾶλλον δ᾽ ὡσπερ ἀετόν τινα λέγουσι γυνήσιον καὶ ὀρεινόν, ὃν Ὁμηρος «μέλανα» καὶ «θηρευτήν» προσείπεν ἄλλα δὲ γένη νόθων ἐστὶν ἰχθύς περὶ ἕλη καὶ ὄρνις ἀργοῦς λαμβανόντων, ἀπορούμενοι δὲ πολλάκις ἀναφθέγγονταί τι λιμώδες καὶ ὀδυρτικόν οὕτως εἷς Ἐρως ὁ γνήσιος ὁ παιδικός ἐστιν, οὐ δεῖ καλεῖν: ὁ παιδικός ἐστιν, οὐ δεῖ καλεῖν...
«πόθω στίλβων,» ώς ἔφη τὸν παρθένιον Ἀνακρέων, οὐδὲ 
μύρων ἀνάπλεως καὶ γεγανωμένος,

ἀλλὰ λιτὸν αὐτὸν ὤψει καὶ ἀδρυπτον ἐν σχολαίσις φιλοσόφοις ἡ 
που περὶ γυμνάσια καὶ παλαίστρας περὶ θήραν νέων οξὺ μάλα 
καὶ γενναῖον ἐγκελευόμενον πρὸς ἀρετὴν τοῖς ἄξιοις 
ἐπιμελείασ. τὸν δ᾽ ύγρὸν τούτον καὶ οἰκουρὸν, ἐν κόλποις 
dιατρίβοντα καὶ κλινίδιον γυναικῶν, ἤει διώκοντα τὰ 
μαλθακά, καὶ θρυττόμενον ἥδοναίς ἀνάνδροις καὶ ἀφίλοις καὶ

πόθω στίλβων,» ώς ἔφη τὸν παρθένιον Ἀνακρέων, οὐδὲ 
μύρων ἀνάπλεως καὶ γεγανωμένος,
ἀνενθουσιάστοις καταβάλλειν ἄξιον, ὡς καὶ Σόλων κατέβαλε
δούλοις μὲν γὰρ ἐράν ἀρρένων παίδων ἀπείπε καὶ
ξηραλοιφεῖν, χρῆσθαι δὲ συνουσίας
gυναικῶν οὐκ ἐκώλυσε καλὸν
γὰρ ἡ φιλία καὶ ἀστεῖον, ἡ δ᾽ ἡδονὴ κοινὸν κανελεύθερον.
όθεν οὐ δούλων ἐρᾶν
παίδων ἐλευθέριον ἐστὶν
οὐδ᾽ ἀστεῖον οὐ συνουσίας
gὰρ οὕτως ὁ ἔρως, καθάπερ
tῶν γυναικῶν.»

Erastes and Eromenos Kissing. Tondo of an Attic
deck-figured cup, ca. 480 BC. Louvre, Paris.
Daphnaeus counters that the love of women is natural and conducive to friendship.

[5.] ἄτι δὲ πλείονα λέγειν προθυμουμένου τοῦ Πρωτογένους, ἀντικρούσας ὁ Δαφναῖος ἄτι 
«τοῦ Σόλωνος ἐμνήσθης; καὶ χρηστέον αὐτῷ γνώμονι τοῦ ἐρωτικοῦ ἀνδρός,

ἐσθ’ ἡβης ἑρατοῖσιν ἐπ’ ἀνθέσι παιδοφιλήσῃ μηρῶν ἱμείρων καὶ γλυκεροῦ στόματος.

πρόσλαβε δὲ τῷ Σόλωνι καὶ τὸν Αἰσχύλον λέγοντα 
σέβας δὲ μηρῶν ἄγνων ὅκε ἑπηδέσω, 
ὡ δυσχάριστε τῶν πυκνῶν φιλημάτων.
Ἕτεροι μὲν γὰρ καταγελῶσιν αὐτῶν, εἰ καθάπερ θύτας καὶ μάντεις εἰς τὰ μηρία καὶ τὴν ὀσφὺν ἀποβλέπειν τοὺς ἐραστὰς κελεύουσιν ἐγὼ δὲ παμμέγεθε τοῦτο ποιεῖμαι σημεῖον ὑπὲρ τῶν γυναικῶν εἰ γὰρ ἡ παρὰ φύσιν ὁμιλία πρὸς ἄρρενας οὐκ ἀναιρεῖ τὴν ἐρωτικὴν εὔνοιαν οὐδὲ βλάπτει, πολὺ μᾶλλον εἰκός ἐστι τὸν γυναικῶν ἢ ἀνδρῶν ἔρωτα τῇ φύσει χρώμενον εἰς φιλίαν διὰ χάριτος ἐξικνεῖσθαι.

καθάπερ θύτας καὶ μάντεις: “just like priests and seers”
ἀποβλέπειν... κελεύουσιν: “they urge lovers to look at” + eis + acc.
παμμέγεθε: n. s. acc. modifying σημεῖον, “very great”
ὑπὲρ τῶν γυναικῶν: “in favor of women”
ἡ παρὰ φύσιν ὁμιλία: “the union contrary to nature”
ἀναίρει: pr. of ἀνα-αίρεω, “takes away”
μᾶλλον εἰκός ἐστι: “it is more likely that” + acc. + inf.
τὸν ἔρωτα τῇ φύσει χρώμενον: “the love that uses nature,” the acc. phrase is the subject of the inf. ἐξικνεῖσθαι
ἐξικνεῖσθαι: pr. inf. of ἐξ-ἰκνέομαι, “it is more likely that it would arrive”
A woman’s yielding to a man is called “favor” and sex without favor is indecent.

χάρις γὰρ οὖν, ὦ Πρωτόγενες, ἡ τοῦ θήλεος ὡπειξις τῷ ἄρρενι κέκληται πρὸς τῶν παλαιῶν ὡς καὶ Πίνδαρος ἔφη τὸν Ἡφαιστον «ἀνευ χαρίτων» ἐκ τῆς Ἡρας γενέσθαι καὶ τὴν οὔπω γάμων ἥχουσαν ὀραν ἡ Σαπφώ προσαγορεύοισα φησιν, ὅτι

σμίκρα μοι πάις ἐμμεν ἐφαίνοι κἄχαρις.

ό δ’ Ἡρακλῆς ὑπὸ τίνος ἐρωτᾶται,

βία δ’ ἐπραξάς χάριτας ἡ πείσας κόρην;

---

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>άρρην, -ενος</td>
<td>male</td>
</tr>
<tr>
<td>χάρις, -ιτος</td>
<td>without grace, ill-favored</td>
</tr>
<tr>
<td>βία, ἡ</td>
<td>strength, force, power</td>
</tr>
<tr>
<td>γάμος, ὁ</td>
<td>a wedding, marriage</td>
</tr>
<tr>
<td>γίγνομαι</td>
<td>to become</td>
</tr>
<tr>
<td>ἐρώς</td>
<td>to love</td>
</tr>
<tr>
<td>Ἡρα, -ας, ἡ</td>
<td>Hera</td>
</tr>
<tr>
<td>Πίνδαρος, -ου, ὁ</td>
<td>Pindar</td>
</tr>
<tr>
<td>πράττω</td>
<td>to do</td>
</tr>
<tr>
<td>προσαγορεύω</td>
<td>to address, greet</td>
</tr>
<tr>
<td>Σαπφώ, -ους, ἡ</td>
<td>Sappho</td>
</tr>
<tr>
<td>σμικρός, -ά, -όν</td>
<td>small, little</td>
</tr>
<tr>
<td>ὑπειξις, -εως, ἡ</td>
<td>a yielding, submission</td>
</tr>
<tr>
<td>φαίνομαι</td>
<td>to appear, seem</td>
</tr>
<tr>
<td>χάρις, -ιτος, ἡ</td>
<td>favor, grace</td>
</tr>
<tr>
<td>ὥρα, -ας, ἡ</td>
<td>period, season, time</td>
</tr>
</tbody>
</table>

γὰρ οὖν: “for in fact”
κέκληται: perf. of καλέω with the pred. χάρις, “is called ‘favor’”
πρὸς τῶν παλαιῶν: “by the ancients”
τὸν Ἡφαιστον... γενέσθαι: ind. st. after ἔφη, “that Hephaistus was born.” The god Hephaistus was born parthenogenetically from Hera in response to the birth of Athena.

«ἀνευ χαρίτων»: perhaps a confusion of Pindar, Pythians 2.24 with Hesiod, Theogony 975
οὔπω γάμων ἥχουσαν ὀραν: “the girl not yet being the age of marriages”
προσαγορεύοισα: ao. part. nom. s. f., “in addressing her”
«σμίκρα μοι...κἄχαρις»: Sappho fr. 49 Lobel-Page
ἐμμεν: Aeolic inf. of εἰμι after ἐφαίνεο, “you seemed to be a small child”
ἐφαίνεο: impf. 2 s. of φαίνομαι
κἄχαρις: crassis for καὶ χάρις, “and graceless”
ἐρωτᾶται: pr. pas. of ἐρωτάω, “is asked”
βία...κόρην: TGF adespota 402
ἐπραξάς: ao. 2 s. of πράττω, “did you take your favors?”
πείσας: ao. part. nom. s. with instrumental force, “or by persuading”
ἡ (sc. χάρις) ἀπὸ τῶν ἀρρένων: “the favor from males”
ἡ δ᾽ ἀπὸ τῶν ἀρρένων ἀκόντων μὲν μετὰ βίας γινομένη καὶ λεηλασίας, ἂν δ᾽ ἐκουσίως, σὺν μαλακίᾳ καὶ θηλύτητι, «βαίνεσθαι» κατὰ Πλάτωνα

νόμω τετράποδοι καὶ παιδοσπορεῖσθαι

παρὰ φύσιν ἐνδιδόντων, ἀχαρίς χάρις παντάπασι καὶ ἄσχήμων καὶ ἀναφρόδιτος. οὖν, οἶμαι, καὶ ὁ Σόλων ἐκείνα μὲν ἔγραψε νέος ὦν ἔτι καὶ «σπέρματος πολλοῦ μεστὸς» ὡς ὁ

---

ἀκόντων μὲν: note the predicative position of the adj., “from males, when they are unwilling"

μετὰ βίας γινομένη: pr. part. agreeing with χάρις understood, “occurring with force”

ἂν (= ἐάν) δ᾽ ἐκουσίως: introducing a pr. gen. cond. (sc. γένηται), “on the other hand, if ever it happens willingly”

κατὰ Πλάτωνα: “according to Plato” (in the Phaedrus 250e)

βαίνεσθαι καὶ παιδοσπορεῖσθαι: after ἐνδιδόντων, “to be mounted and penetrated”

παρὰ φύσιν: “against nature”

ἐνδιδόντων: pr. part. gen. pl., “of those allowing” + inf.

ἀξιρίς χάρις: nom. s. predicate, “this is an unlovely favor”

ἀναφρόδιτος: “un-Aphrodite-like”

οὖν: “whence,” “for which reason”

ἐγραψε: ao. of γράφω, “Solon wrote those words”

νέος ὦν ἔτι: “while still young”

«σπέρματος πολλοῦ μεστὸς»: Plato Laws viii, 839b
Plutarch

Πλάτων φησὶ ταυτὶ δὲ πρεσβύτης γενόμενος

ἐργα δὲ Κυπρογενοῦς νῦν μοι φίλα καὶ Διονύσου καὶ Μουσέων, ἃ τίθησ’ ἀνδράσιν εὐφροσύνας

ὁσπερ ἐκ ζάλης καὶ χειμώνος τῶν παιδικῶν ἔρωτων ἐν τινὶ γαλήνη τῇ περὶ γάμου καὶ φιλοσοφίαν θέμενος τὸν βίον.

Passion for boys and women is the same thing, love. But the latter is more traditional, the former a recent development.

ei μὲν οὖν τάληθες σκοποῦμεν, ὡ Πρωτόγενες ἐν καὶ ταύτων ἐστι πρὸς παῖδας καὶ γυναῖκας πάθος τὸ τῶν Ἐρώτων εἰ δὲ βούλοιο φιλονεικικάν διαιρεῖν, οὐ μέτρι’ ἀν δόξειε ποιεῖν

---

ταυτὶ: “(he wrote) the following”

πρεσβύτης γενόμενος: “when he (Solon) became an old man”

«ἐργα δὲ...εὐφροσύνας»: Solon fr. 26 West

Κυπρογενοῦς: “Cyprus-born” = Aphrodite

μοι φίλα: “dear to me,” predicate with ἐργα

ἀ τίθησι: “which (works) provide to men happiness”

ἐκ ζάλης καὶ χειμώνος: “from the squall and storm” of (+ gen.)

ἐν τινὶ γαλήνη: “on a calm sea”

τῇ περὶ: specifying γαλήνη, “a calm sea, that of marriage and philosophy”

ἀσπερ...θέμενος: ao. part. mid. of τίθημι, “as though having established his life”

ἐν καὶ ταύτων (=τὸ αὐτὸν): “one and the same passion”

πάθος τὸ τῶν Ἐρώτων: “passion of the (two) Loves”

εἰ δὲ βούλοιο... ἀν δόξειε: optatives in a fut. less vivid cond., “if you were to wish... this boy love would not seem to...”
ὁ παιδικός οὗτος, ἀλλ᾽ ὡσπερ ὡψε γεγονός καὶ παρ᾽ ὁραν τῷ βίῳ νόθος καὶ σκότιος έξελαύνει τὸν γνήσιον Ἐρωτα καὶ πρεσβύτερον. έχθες γάρ, ὅ ἔταιρε, καὶ πρώην μετά τὰς ἀποδύσεις καὶ ἀπογυμνώσεις τῶν νέων παραδὺς εἰς τὰ γυμνάσια καὶ προσανατριβόμενος ήσυχη καὶ προσεμβαλὼν, εἶτα κατὰ μικρὸν ἐν ταῖς παλαίστραις πτεροφυήσας οὐκέτι καθεκτὸς ἐστιν, ἀλλὰ λοιδορεῖ καὶ προπηλακίζει τὸν γαμήλιον ἐκεῖνον καὶ συνεργὸν τὸν θνητὸ γένει, σβεννυμένην

Dialogue on Love

ἀθανασία, ἡ: immortality
ἀπογύμνωσις, -eως, ἡ: a stripping bare
ἀπόδυσις, -eως, ἡ: an untying, undressing
βίος, ὁ: life
gαμμιλίος, -ον: bridal, conjugal
γίγνομαι: to become
γυμνάσιον, τό: gymnasiun, bodily exercises
έξελαυνω: to drive out from
έταίρος, ὁ: companion, friend
έχθες: yesterday
ήσυχη: gently, softly, slightly
θνητός, -ή, -όν: liable to death, mortal
καθεκτός, -ή, -όν: able to be restrained
λοιδορέω: to abuse, revile
νέος, νέα, νέον: young, youthful
νόθος, -η, -ον: bastard
οὐκέτι: no more, no longer
ψε: after a long time, late
παιδικός, -ή, -όν: of boys
παλαίστρα, ἡ: a wrestling-school
παραθρόμαι: to creep past, slink past
πρεσβύτερος, -α, -ον: older, elder
προπηλακίζω: to spatter with mud, vilify
προσεμβάλλω: to throw around, embrace
πρωσος, -α, -ον: early, before
πτεροφυέω: to grow feathers, sprout wings
σβεννυμί: to quench, put out, extinguish
σκότιος, -α, -ον: dark
συνεργός, -α, -ον: working together, helping in work
ύρα, -ας, ἡ: period, season, time

φιλονεικῶν διαιρεῖν: “by quarrelling to distinguish” after βούλοιο
ώσπερ... νόθος: “like a bastard”
γεγονός: perf. part. nom. m. s., “having been born”
παρ’ ὁραν τῷ βίῳ: “beyond the season in life”
έξελαυνεῖν: pr. inf. after δέξει, “he would seem to be driving out”
πρώην: “the day before”
παράδος: ao. part. nom. s. m., “having crept past,” the subj. is “boy-love”
προσανατριβόμενος: pr. part. of προσ-άνα-τρίβομαι, “rubbing up against”
προσεμβάλλων: ao. part. of προς-εν-βάλλω, “having embraced”
κατὰ μικρὸν: “little by little”
πτεροφυήσας: ao. part. of πτερο-φυέω, “having sprouted feathers”
τὸν γαμήλιον έκείνον: “that conjugal (love)”
συνεργὸν ἀθανασίας: “fellow worker for immortality”
σβεννυμένην: pr. part. acc. f. modifying φύσιν, obj. of έξανάπτοντα, “our nature which is being extinguished”
Boy love uses the pursuit of virtue as a pretext to cover its shame.

οὗτος δ’ ἀρνεῖται τὴν ἡδονήν 

ὁμοίως δὲ τῶν γενέσεων. 

Boy love uses the pursuit of virtue as a pretext to cover its shame.

οὗτος δ’ ἀρνεῖται τὴν ἡδονήν 

ὁμοίως δὲ τῶν γενέσεων.

Boy love uses the pursuit of virtue as a pretext to cover its shame.

οὗτος δ’ ἀρνεῖται τὴν ἡδονήν 

ὁμοίως δὲ τῶν γενέσεων.

Boy love uses the pursuit of virtue as a pretext to cover its shame.

οὗτος δ’ ἀρνεῖται τὴν ἡδονήν 

ὁμοίως δὲ τῶν γενέσεων.

Boy love uses the pursuit of virtue as a pretext to cover its shame.

οὗτος δ’ ἀρνεῖται τὴν ἡδονήν 

ὁμοίως δὲ τῶν γενέσεων.
Dialogue on Love

ἐξω διὰ τὸν νόμον εἶτα νύκτωρ καὶ καθ’ ἡσυχίαν
γλυκεὶ’ ὀπώρα φύλακος ἐκλελοιπότος.

ei δ’, ὡς φησὶ Πρωτογένης, οὐκ ἔστιν ἀφροδισίων παιδικῶν
κοινωνία, πῶς Ἐρως ἔστιν Ἀφροδίτης μὴ παρούσης, ἢν ἐιληκχε
θεραπεύειν ἡ ἦν ἐκείνη δίδωσιν; ei δ’ ἐστι τὸ Ἐρως χωρὶς
Άφροδίτης, ὥσπερ μέθη χωρὶς οἶνος, πῶς σύκινον πόμα καὶ
κρίθινον, ἀκαρτον αὐτοῦ καὶ ἀτελές τὸ ταρακτικὸν ἔστι καὶ
πλήσμιον καὶ ἁψίκορον.

καθ’ ἡσυχίαν: "at rest"

«γλυκεὶ’...ἐκλελοιπότος»: TGF adespota 403
φύλακοι ἐκλελοιπότος: gen. abs., “the guard having abandoned”
ἐκλελοιπότος: perf. part. gen. s. of ἐκλείπω
πῶς Ἐρως ἔστιν: “how is Love possible?”
Αφροδίτης μὴ παρούσης: gen. abs., “Aphrodite not being present”
παρούσης: pr. part. gen. s. f. from παρα-ἐίμι
ἥν εἰληκχε: perf. 3. s. of λαγχάνω, “whom he has been assigned” + inf.
ὅσον ἐκείνη δίδωσιν: “as much as that one (Aphr.) bestows”
ei δ’ ἐστι: “if some Love is possible”
μέθη...πῶς σύκινον πόμα: “like drunkenness from a fig drink”
αὐτοῦ...τὸ ταρακτικὸν: “the emotional arousal of it (Eros) is without fruit, etc.”
Plutarch

Peisias attacks the love of women as base.

[6.] λεγομένων τούτων ὁ Πεισίας ἦν δῆλος ἀγανακτῶν καὶ παροξυσμόνος ἐπὶ τὸν Δαφναῖον μικρῶν δ᾽ αὐτοῦ καταλιπόντος «ὁ Ἡράκλεις» ἐφη «τῆς εὐχερείας καὶ θρασύτητος ἀνθρώποις ὀμολογοῦνται ὡσπερ οἱ κύνες ἐκ τῶν μορίων συνηρτήσαντες πρὸς τὸ θῆλυ μεθιστάναι καὶ μετοικίζειν τὸν θεόν ἐκ γυμνασίων καὶ περιπάτων καὶ τῆς ἐν ἡλίῳ καθαρᾶς καὶ ἀναπεπταμένης διατριβῆς εἰς ματρυλεῖα καὶ
κοπίδας καὶ φάρμακα καὶ μαγεύματα καθειργνύμενον ἀκολάστων γυναικῶν ἐπεὶ ταῖς γε σώφροσιν οὔτ᾽ ἔραν οὔτ᾽ ἐράσθαι δήπου προσήκον ἔστιν.»

Peisias’ outburst prompts Plutarch himself to defend Daphnaeus.

ἐνταῦθα μέντοι καὶ ὁ πατὴρ ἔφη τοῦ Πρωτογένους ἐπιλαμβέσθαι καὶ εἰπεῖν

«τόδ’ ἐξοπλίζει τοὔπος Ἀργεῖον λεών,
καὶ νὴ Δία Δαφναίῳ συνδίκους ἡμᾶς προστίθησιν οὐ μετριάζων ὁ Πεισίας, ἀλλὰ τοῖς γάμοις ἀνέραστον ἐπάγων καὶ ἀμοιρὸν ἐνθέου φιλίας κοινωνίαν, ἣν τῆς ἐρωτικῆς πειθοῦς καὶ χάριτος ἀπολιπούσης.

κοπίδα, -ίδος, ἥ: a liar
λαός, ὁ: people, men, host
μάγευμα, -ατος, τό: a charm, philter
μετριάζω: to be moderate, keep measure
πατήρ, ὁ: father
πειθώ, -ός, ἥ: persuasion, courtship
προσήκος, -οῦς, ὁ: advocate
προστίθημι: to put to, apply
σύνδικος, ὁ: an advocate
σώφρον, -οῦς, ἡ: temperate, prudent, decent
φάρμακον, τό: a drug, potion, unguent
φιλία, ἥ: friendship, affection
κοπίδας καὶ φάρμακα καὶ μαγεύματα καθειργνύμενον ἀκολάστων γυναικῶν ἐπεὶ ταῖς γε σώφροσιν οὔτ᾽ ἔραν οὔτ᾽ ἐράσθαι δήπου προσήκον ἔστιν.»

Peisias’ outburst prompts Plutarch himself to defend Daphnaeus.

ἐνταῦθα μέντοι καὶ ὁ πατὴρ ἔφη τοῦ Πρωτογένους ἐπιλαμβέσθαι καὶ εἰπεῖν

«τόδ’ ἐξοπλίζει τοὔπος Ἀργεῖον λεών,
καὶ νὴ Δία Δαφναίῳ συνδίκους ἡμᾶς προστίθησιν οὐ μετριάζων ὁ Πεισίας, ἀλλὰ τοῖς γάμοις ἀνέραστον ἐπάγων καὶ ἀμοιρὸν ἐνθέου φιλίας κοινωνίαν, ἣν τῆς ἐρωτικῆς πειθοῦς καὶ χάριτος ἀπολιπούσης.

κοπίδα, -ίδος, ἥ: a liar
λαός, ὁ: people, men, host
μάγευμα, -ατος, τό: a charm, philter
μετριάζω: to be moderate, keep measure
πατήρ, ὁ: father
πειθώ, -ός, ἥ: persuasion, courtship
προσήκος, -οῦς, ὁ: advocate
προστίθημι: to put to, apply
σύνδικος, ὁ: an advocate
σώφρον, -οῦς, ἡ: temperate, prudent, decent
φάρμακον, τό: a drug, potion, unguent
φιλία, ἥ: friendship, affection
κοπίδας καὶ φάρμακα καὶ μαγεύματα καθειργνύμενον ἀκολάστων γυναικῶν ἐπεὶ ταῖς γε σώφροσιν οὔτ᾽ ἔραν οὔτ᾽ ἐράσθαι δήπου προσήκον ἔστιν.»

Peisias’ outburst prompts Plutarch himself to defend Daphnaeus.

ἐνταῦθα μέντοι καὶ ὁ πατὴρ ἔφη τοῦ Πρωτογένους ἐπιλαμβέσθαι καὶ εἰπεῖν

«τόδ’ ἐξοπλίζει τοὔπος Ἀργεῖον λεών,
καὶ νὴ Δία Δαφναίῳ συνδίκους ἡμᾶς προστίθησιν οὐ μετριάζων ὁ Πεισίας, ἀλλὰ τοῖς γάμοις ἀνέραστον ἐπάγων καὶ ἀμοιρὸν ἐνθέου φιλίας κοινωνίαν, ἣν τῆς ἐρωτικῆς πειθοῦς καὶ χάριτος ἀπολιπούσης.
Plutarch

χάριτος ἀπολιπούσης μονονοῦ ζυγοῖς καὶ χαλινοῖς ὑπ’ αἰσχύνης καὶ φόβου μάλα μόλις συνεχομένην ὀρώμεν.

Peisias compares Daphnaeus to copper: he is warmed by his proximity to Plutarch, not by Lysandra's beauty.

καὶ ὁ Πεισίας «ἐμοὶ μέν» εἶπεν «ἄλλοι μέλει τοῦ λόγου Δαφναῖον δ’ ὀρῶ ταύτων πάσχοντα τῷ χαλκῷ καὶ γὰρ ἐκείνος οὐχ οὕτως ὑπὸ τοῦ πυρός, ὡς ὑπὸ τοῦ πεπυρωμένου χαλκοῦ καὶ ῥέοντος, ἂν ἐπιχέῃ τις, ἀνατήκεται καὶ ῥεῖ συνεξυγραινόμενος καὶ τοῦτον οὐκ ἐνοχλεῖ τὸ Δυσάνδρας.
κάλλος, ἀλλὰ συνδιακεκαυμένῳ καὶ γέμοντι πυρὸς ἢ δὴ πολὺν χρόνον πλησιάζων καὶ ἀπτόμενος ἀναπίμπλαται καὶ δηλός ἐστιν, εἰ μὴ ταχὺ φύγοι πρὸς ἡμᾶς, συντακησόμενος. ἀλλ˙ ὀρό˙ εἶπε «γιγνόμενον ὅπερ ἀν μάλιστα σπουδάσειεν Ἀνθεμίων, προσκρούοντα τοῖς δικασταῖς καὶ ἕμαυτόν, ὡστε παῦμαι.» καὶ ὁ Ἀνθεμίων «ἀνήσας» εἶπεν «ὡς ἔδει γ᾽ ἀπ᾽ ἀρχῆς λέγειν τι πρὸς τὴν ὑπόθεσιν.»

- **ἀναπίμπλημι**: to fill up, fill full
- **ἄπτομαι**: to grasp, hold, touch
- **ἄρχη, ἡ**: a beginning, origin
- **γέμω**: to be full
- **γίγνομαι**: to become, happen, occur
- **δῆλος, -η, -ον**: visible, conspicuous, clear
- **δικαστής, -οῦ, ὁ**: a judge
- **κάλλος, τό**: beauty
- **λέγω**: to speak, say
- **ὀνίνημι**: to profit, benefit, help
- **παῦμαι**: to cause to cease, stop
- **πλησιάζω**: to be near, approach, associate with
- **προσκροῦμαι**: to strike against, offend
- **πῦρ, πυρός, τό**: fire
- **σπουδάζω**: to make haste
- **συνδιακαίω**: to burn up, consume with fire
- **συντήκω**: to liquefy, dissolve, melt
- **ταχύς, -εια, -ύ**: quick, swift, fleet
- **ὑπόθεσις, εως, ἡ**: a foundation, supposition, point
- **φεύγω**: to flee, escape
- **χρόνος, ὁ**: time

**συνδιακεκαυμένῳ καὶ γέμοντι**: perf. and pr. part. dat. with πλησιάζων, “being near to one who is burning and full of” + gen.

**πολὺν χρόνον**: acc. of duration, “for a long time”

**πλησιάζων καὶ ἀπτόμενος**: “by being close and touching” + dat.

**ἀναπίμπλαται**: “is becoming filled” (with fire)

**εἰ μὴ φύγοι**: ao. opt. in fut. less vivid protasis, “unless he were to flee”

**πρὸς ἡμᾶς**: “to our side of the argument”

**συντακησόμενος**: fut. part. mid. after δηλός ἐστιν, “he is clearly about to become melted”

**γιγνόμενον ὅπερ**: pr. part. in ind. st. after ὀρό, “I see that this is happening”

**ὅπερ ἀν μάλιστα σπουδάσειεν**: rel. clause with potential optative, “which Anthemion would like to hasten”

**σπουδάσειεν**: ao. opt. 3. s. of σπουδάζω

**προσκρούοντα… ἕμαυτόν**: implied ind. st. after σπουδάσειεν, “that I be separated from” + dat.

**ὡστε παῦμαι**: result clause, “and so I am ceasing”

**ἀνήσας**: ao. 2. s. of ὀνίνημι, “you benefited” i.e. “good for you”

**ὡς ἔδει**: “since it was necessary” + inf.

**πρὸς τὴν ὑπόθεσιν**: “toward the point”
προκηρύξας ἐμοῦ γ᾽ ἕνεκα πάσαις γυναιξίν [ἐραν] ἄν ἐραστὴν, ὅτι τῆς γυναικὸς ὁ πλοῦτὸς ἔστι φυλακτέος τῷ νεανίσκῳ, μὴ συμμίξαντες αὐτὸν ὅγκῳ καὶ βάρει τοσούτω λάθωμεν ὥσπερ ἐν χαλκῷ κασσίτερον ἄφανίσαντες. μέγα γὰρ ἄν ἐλαφρὰ καὶ λιτῇ γυναικὶ μειράκιον συνελθόντος εἰς ταὐτὸν ἡ κράσις οἴνου δίκην.
ἐπικρατήσῃ ταύτην δ᾽ ὁρῶμεν ἄρχειν καὶ κρατεῖν δοκοῦσαν
οὐ γὰρ ἂν ἀπορρίψασα δόξας καὶ γένη τηλικαῦτα καὶ
πλούτος ἐμνᾶτο μειράκιον ἐκ χλαμύδος, ἔτι παιδαγωγεῖσθαι
deόμενον. θεν οἱ νοῦν ἔχοντες αὐτοὶ προϊένται καὶ
περικόπτουσιν ὡσπερ ῥωκύπτερα τῶν γυναικῶν τὰ περιττὰ
χρήματα, τρυφᾶς ἐμποιοῦντα καὶ χαυνότητας ἀβεβαίους
καὶ κενάς, ύφ᾽ ὃν ἐπαιρόμεναι πολλάκις ἀποπέτονται κἂν

Dialogue on Love

ταύτη... δοκοῦσαν: ind. st. after ὄρῳμεν, “we see that that one (Ismenodora)
intends” + inf.

οὐ γὰρ ἂν... ἐμνᾶτο: pr. contrafactual cond., “she would not be wooing”

ἐμνᾶτο: impf. of μνάομαι

ἀπορρίψασα: ao. part. f. s. nom. of ἀπορρίπτω, “having cast aside”

γένη τηλικαῦτα: n. pl., “those of similar age”

ἐκ χλαμύδος: “just out of adolescence,” a χλάμυς being the characteristic garb of
an ephobe

δεόμενον: pr. part. modifying μειράκιον, “still needing to be tutored”

προϊένται: pr. of προ-ἰήμι, “they throw away”

ἐμποιοῦντα: pr. part. n. pl. modifying χρήματα, “which prompts them toward” +
acc.

χαυνότητας ἀβεβαίους καὶ κενάς: “vanities unstable and empty”

υφ᾽ ὃν: “being induced by which”

43
μένωσι, «χρυσαίς» ὡσπερ ἐν Αἰθιοπίᾳ «πέδαις δεδέσθαι»
βέλτιον ἢ πλούτῳ γυναικός.»

κἂν (=καὶ ἕαν) μένωσι: pr. subj. in pr. gen. cond., “even if they remain”
πέδαις δεδέσθαι: perf. inf., “to be bound with chains”
ὡσπερ ἐν Αἰθιοπίᾳ: Herodotus reports that gold is used for shackles in Ethiopia.
βέλτιον (sc. ἑστιν): “it is better” + inf.
ἡ πλούτῳ: “than by the wealth”

---

**Indirect statement after verbs of knowing, perceiving, hearing or showing**

In this construction the finite verb of direct speech is changed to a participle of the same tense or aspect. The subject of the verb in direct speech becomes accusative unless the subject of the indirect speech is the same as the subject of the main verb. In that case the subject will be nominative if expressed and the participle will also be in the nominative.

**Direct speech:**

“He is stopping.”
παύεται.

**Indirect speech:**

She knows that he is stopping.
οἶδε αὐτὸν παυόμενον.

but,

He knows that he (himself) is stopping.
οἶδε (αὐτός) παυόμενος.

**Direct form:**

Δαφναῖος ταύτῳ πάσχει.
“Daphnaeus is suffering the same thing.”

**Indirect form:**

ὁρῶ Δαφναῖον ταύτων πάσχοντα.
“I see that D. is suffering the same thing.”

ταύτην δ’ ὀρῴμεν ἄρχειν καὶ κρατεῖν δοκοῦσαν: “we see that this one is intending to rule”

ἴσμεν οὖκ ὀλίγους αἰσχιστα δουλεύσαντας: “we know that not a few have been enslaved”

ἐπεὶ δ’ ἐώρα μηδὲν ἀντιλεγόντας μηδ’ ὀκνοῦντας: “when she saw that (the servants) were neither disobeying nor resisting”

τῶν ἄλλων θεῶν νενεμημένην δίχα τὴν δύναμιν ἐν τούτοις ὀρῴμεν: “we see that the power has been distributed in two ways”
Protogenes adds that a man should be older.

[8.] «ἐκείνο δ᾽ οὔ λέγεις» ὁ Πρωτογένης εἶπεν «ὅτι κινδυνεύομεν ἀναστρέφειν ἀτόπως καὶ γελοῖως τὸν Ἡσίοδον, ἂν ἐκείνου λέγοντος μὴ τριηκόντων ἕτέων μᾶλα πόλλ᾽ ἀπολείπων μὴ ἐπιθεὶς μᾶλα πολλὰ γάμους δέ τοι ὥριος οὕτος ἢ δὲ γυνὴ τέτορ᾽ ἡβώοι, πέμπτῳ δὲ γαμοῖτο σχεδὸν ἥμεις ἔτεσι τοσούτοις γυναικὶ πρεσβυτέρᾳ, καθαπερεὶ φοίνικας ἤ σῦκ᾽ ἐρινεοῖς, ὀμφακα καὶ ἄωρον ἄνδρα περιάψωμεν.

| ἀναστρέφειν: to overturn, reverse | κινδυνεύω: to be in danger, run the risk of |
| ἀπολείπω: to leave over, want (+ gen.) | λέγω: to say |
| ἀτόπος, -ον: out of place, absurd | δμφαξ, -ακς: immature, still green |
| ἀώρος, -ον: untimely, unripe | πέμπτος, -ης, -ον: fifth |
| γαμεῖ: to marry | περιάπτω: to tie, apply to, graft |
| γάμος, ο: wedding, marriage | πρεσβύτερος, -α, -ον: elder, older |
| γέλοιος, -α, -ον: laughable, ridiculous | συκάς, -άδος, -η: fig |
| γυνή, γυναικός, ἡ: woman, wife | σχεδὸν: close, nearly |
| ἐπιτίθημι: to put upon, add to | τέτορες, -α: four |
| ἐρινεός, ὁ: the wild fig-tree | τοσοῦτος, -άντης, -οῦτος: so large, so great, so many |
| ἐτος, -εος, τό: a year | τριάκοντα: thirty |
| ἡβάω: to be in the prime of youth | φοίνιξ, -ικας, ἡ: palm date |
| Ἡσίοδος, -ου, ὁ: Hesiod | ὥριος, -α, -ον: in season, seasonable, ripe |
| καθαπερεὶ: just as if | ἔτεσι τοσούτοις γυναικὶ πρεσβυτέρᾳ, καθαπερεὶ φοίνικας ἤ σῦκ᾽ ἐρινεοῖς, ὀμφακα καὶ ἄωρον ἄνδρα περιάψωμεν. |

*ἐκείνο δ᾽ οὔ λέγεις: “And this you do not mention, namely that”*

*ὅτι κινδυνεύομεν: ind. st. after λέγεις, “that we run the risk of” + inf., also the apodosis of the pr. gen. cond. that follows*

*ἀν (=έαν): goes with περιάψωμεν (at the end of this sentence, after the quotation)*

*ἐκείνου λέγοντος: gen. abs., “when (Hesiod) says he”*

*«μὴ τριηκόντων... γαμοῖτο: Hesiod Works and Days 696*

*μὴτ ἀπολείπων... μὴτ ἐπιθείς: ao. part. of ἀπολείπω and ἐπιτίθημι, “neither wanting nor having added many more than 30 years”*

*γάμος ὥριος: “a seasonable marriage”*

*ἡβώοι... γαμοῖτο: opt. of ἡβάω and γαμέω in wishes, “let her reach maturity... let her be married”*

*τέτορα: (=τέσσαρα), “for the fourth (year)”*

*ἐτεις τοσοῦτος: dat. pl., “by so many years older”*

*καθαπερεὶ φοίνικας ἢ σῦκ᾽ ἐρινεοῖς: “just like date or fig branches on wild-fig trees”*

*ἄωρον ἄνδρα: “an immature man”*

*ἀν (=έαν)... περιάψωμεν: ao. subj. 1 pl. of περι-ἀπτω, in protasis of pr. gen. cond., “if we graft a young man to an older woman”*
A proper woman should wait at home to be wooed, not woo a young man.

"έραται γὰρ αὐτοῦ νὴ Δία καὶ κάεται " τίς οὖν ὁ κωλύων ἐστὶ κωμάζειν ἐπὶ θύρας, ἄδειν τὸ παρακλαυσίθυρον, ἀναδεῖν τὰ εἰκόνια, παγκρατιάζειν πρὸς τοὺς ἀντεραστάς; ταῦτα γὰρ ἔρωτικά καὶ καθείσθω τὰς ὀφρῦς καὶ παυσάσθω τρυφῶσα, σχήμα λαβοῦσα τῶν τού πάθους οἰκείων. εἰ δὲ αἰσχύνεται καὶ σωφρονεῖ, κοσμίως οἴκοι καθήσθω τοὺς μνωμένους καὶ σπουδάζοντας. ἐράν δὲ φάσκουσαν γυναῖκα φυγεῖν τις ἂν ἔχοι καὶ βδελυχθεῖν, μήτι γε λάβοι γάμου

ἀείδω: to sing
αισχύνω: to shame
ἀναδέω: to bind up, tie on
ἀντεραστής,-οῦ, ὁ: a rival in love
βδελύττομαι: to feel nausea, to be sick
eἶκων,-όνος, ἡ: a likeness, image, portrait
ἐρῶ: to love
ἐρωτικός,-ή,-όν: amatory
Ζεύς, Διός, ὁ: Zeus
θύρα, ἡ: a door
καθήμι: to send down, let fall, lower
καίω: to kindle, set afire
κόσμιος,-α,-ον: well-ordered, regular, moderate
κωλύω: to hinder, check, prevent
κωμάζω: to revel, make merry
λαμβάνω: to take
μνάομαι: to court, woo

φάσκω: to say, assert, declare
φεύγω: to flee, escape

A proper woman should wait at home to be wooed, not woo a young man.

"έραται γὰρ αὐτοῦ νὴ Δία καὶ κάεται " τίς οὖν ὁ κωλύων ἐστὶ κωμάζειν ἐπὶ θύρας, ἄδειν τὸ παρακλαυσίθυρον, ἀναδεῖν τὰ εἰκόνια, παγκρατιάζειν πρὸς τοὺς ἀντεραστάς; ταῦτα γὰρ ἔρωτικά καὶ καθείσθω τὰς ὀφρῦς καὶ παυσάσθω τρυφῶσα, σχήμα λαβοῦσα τῶν τού πάθους οἰκείων. εἰ δὲ αἰσχύνεται καὶ σωφρονεῖ, κοσμίως οἴκοι καθήσθω τοὺς μνωμένους καὶ σπουδάζοντας. ἐράν δὲ φάσκουσαν γυναῖκα φυγεῖν τις ἂν ἔχοι καὶ βδελυχθεῖν, μήτι γε λάβοι γάμου

ἀείδω: to sing
αισχύνω: to shame
ἀναδέω: to bind up, tie on
ἀντεραστής,-οῦ, ὁ: a rival in love
βδελύττομαι: to feel nausea, to be sick
eἶκων,-όνος, ἡ: a likeness, image, portrait
ἐρῶ: to love
ἐρωτικός,-ή,-όν: amatory
Ζεύς, Διός, ὁ: Zeus
θύρα, ἡ: a door
καθήμι: to send down, let fall, lower
καίω: to kindle, set afire
κόσμιος,-α,-ον: well-ordered, regular, moderate
κωλύω: to hinder, check, prevent
κωμάζω: to revel, make merry
λαμβάνω: to take
μνάομαι: to court, woo

φάσκω: to say, assert, declare
φεύγω: to flee, escape

A proper woman should wait at home to be wooed, not woo a young man.

"έραται γὰρ αὐτοῦ νὴ Δία καὶ κάεται " τίς οὖν ὁ κωλύων ἐστὶ κωμάζειν ἐπὶ θύρας, ἄδειν τὸ παρακλαυσίθυρον, ἀναδεῖν τὰ εἰκόνια, παγκρατιάζειν πρὸς τοὺς ἀντεραστάς; ταῦτα γὰρ ἔρωτικά καὶ καθείσθω τὰς ὀφρῦς καὶ παυσάσθω τρυφῶσα, σχήμα λαβοῦσα τῶν τού πάθους οἰκείων. εἰ δὲ αἰσχύνεται καὶ σωφρονεῖ, κοσμίως οἴκοι καθήσθω τοὺς μνωμένους καὶ σπουδάζοντας. ἐράν δὲ φάσκουσαν γυναῖκα φυγεῖν τις ἂν ἔχοι καὶ βδελυχθεῖν, μήτι γε λάβοι γάμου

ἀείδω: to sing
αισχύνω: to shame
ἀναδέω: to bind up, tie on
ἀντεραστής,-οῦ, ὁ: a rival in love
βδελύττομαι: to feel nausea, to be sick
eἶκων,-όνος, ἡ: a likeness, image, portrait
ἐρῶ: to love
ἐρωτικός,-ή,-όν: amatory
Ζεύς, Διός, ὁ: Zeus
θύρα, ἡ: a door
καθήμι: to send down, let fall, lower
καίω: to kindle, set afire
κόσμιος,-α,-ον: well-ordered, regular, moderate
κωλύω: to hinder, check, prevent
κωμάζω: to revel, make merry
λαμβάνω: to take
μνάομαι: to court, woo

φάσκω: to say, assert, declare
φεύγω: to flee, escape
Dialogue on Love

ποιησάμενος ἀρχὴν τὴν τοιαύτην ἀκρασίαν.»

| ἀκρασία, ἡ | intemperance |
| ἀρχή, ἡ | a beginning, origin, first cause |
| ποιέω | to make |
| τοιούτος, -αύτη, -ότο | such as this |

μὴ τί γε λάβοι: ao. opt. of λαμβάνω, “certainly anyone would not at all accept (her)”

ποιησάμενος: ao. part. of ποιέω, “and so having made such intemperance the beginning of marriage”

Indirect statement after verbs of saying: ὅτι, ὡς + indicative

Verbs of saying can take the accusative + infinitive construction (see p. 11), but also can take ὅτι or ὡς + the indicative. In this construction ὅτι or ὡς is just like the English word “that.” The only changes from direct speech are changes to the person and number of the verb and subject.

Direct speech: “I am stopping.”

παύομαι

Indirect speech: He says that he is stopping.

λέγει ὅτι παύεται.

He said that he was stopping.

ἔπει ὅτι παύεται.

λέγω ... ὅτι τῆς γυναικὸς ὁ πλοῦτος ἐστι φυλακτέο: “I say that the wealth of the women must be watched out for”

Indirect questions are introduced by the direct or indirect form of interrogative words and follow the same rules as indirect speech introduced by ὅτι + the indicative.

Direct question “Where is the fool going?”

ποί ὁ μῶρος βαίνει;

Indirect question He asked where the fool was going.

ἦρετο ὅποι ὁ μῶρος βαίνει.

Note that in English the tense of the verb in indirect statement or question changes depending on the tense of the main verb, but that in Greek the verb retains the tense of the original statement or question. Compare the two translations of ὅτι παύεται in the examples above.

ὁ δ’ ἐκεῖνον οὐκ ὄρθως ἔλεγε ποιεῖν, ἀλλὰ μιμεῖσθαι τοὺς φαύλους ἔραστας: He said that one was not acting properly, but was imitating those mean lovers.

Πίνδαρος ἐφ’ τὸν Ἡπαίστουν «ἀνευ χαρίτων» ἐκ τῆς Ἡρας γενέσθαι: Pindar said that Hephaestus was born from Hera “with out favor.”
Plutarch feels compelled to rebut the charges of Protogenes.

[9.] παυσαμένου δὲ τοῦ Πρωτογένους, «ὄρας» εἶπεν ὁ πατήρ «ὦ Ἀνθεμίων, ὅτι πάλιν κοινὴν ποιοῦσι τὴν ὑπόθεσιν καὶ τὸν λόγον ἀναγκαίον ἡμῖν τοῖς οὐκ ἄρνουμένοις οὐδὲ φεύγουσι τοῦ περὶ γάμον Ἕρωτος εἶναι χορευταῖς;» «καὶ ναὶ μὰ Δί» εἶπεν ὁ Ἀνθεμίων «ἄμυν’ οὖν διὰ πλεῖόνων νῦν αὐτὸς ἐρών ἐτὶ δὲ τῷ πλούτῳ βοήθησον, ὃ μάλιστα δεδίττεται Πεισίας ἡμᾶς.»

There is nothing wrong with a wealthy and loving woman.

«τί δ’ εἶπεν ὁ πατήρ «οὐκ ἂν ἡγεῖται γένοιτο γυναικός, εἰ δι’ ἔρωτα καὶ πλοῦτον ἀπορρίψομεν Ἱσμηνοδώραν; βαρεία γάρ

<table>
<thead>
<tr>
<th>Ancient</th>
<th>Modern</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀμύνω: to keep off, ward off</td>
<td>λέγω: to speak, say</td>
</tr>
<tr>
<td>ἀναγκαῖος, -α, -ον: forced, necessary</td>
<td>ναι: yes, truly</td>
</tr>
<tr>
<td>ἀπορρίπτω: to throw away, reject</td>
<td>ὄραω: to see</td>
</tr>
<tr>
<td>ἀρνέομαι: to deny, disown</td>
<td>πάλιν: again</td>
</tr>
<tr>
<td>βαρύς, -εια, -υ: heavy, grand</td>
<td>παύω: to cause to cease, stop</td>
</tr>
<tr>
<td>βοηθέω: to assist, come to aid</td>
<td>πλεῖων, -ον: more, greater</td>
</tr>
<tr>
<td>γίγνομαι: to become</td>
<td>πλοῦτος, ὁ: wealth, riches</td>
</tr>
<tr>
<td>δειδίττομαι: to frighten, alarm</td>
<td>υπόθεσις, -εως, ἡ: a foundation, hypothesis, claim</td>
</tr>
<tr>
<td>ἕγκλημα, -άτως, τό: an accusation, charge, complaint</td>
<td>φεύγω: to flee, escape</td>
</tr>
<tr>
<td>ἔραω: to love</td>
<td>χορευτής, -οῦ, ὁ: a follower, devotee</td>
</tr>
<tr>
<td>κοινός, -ή, -όν: common, public</td>
<td></td>
</tr>
</tbody>
</table>

παυσαμένου: gen. abs., “Protogenes having ceased”
κοινὴν...ἀναγκαῖον: note the chiastic word order; both adjectives are predicates, “they make the claim public and the rebuttal necessary to us”
tοῖς οὐκ ἄρνουμένοις οὐδὲ φεύγουσι: pr. part. dat. pl., “to us who do not deny, nor flee”
eἶναι: inf. in ind. st. after ἄρνουμένοις, “deny that we are devotees”
ἄμυνε: pr. imper., “ward them off”
dιὰ πλεῖόνων: “through greater (arguments)”
αὐτὸς ἐρῶν: causal part., “since you yourself love”
βοηθήσον: ao. imper. of βοηθέω, “come to the aid of” + dat.
ὁ δὲ δειδίττεται: “with which he scares us”
οὐκ ἂν...γένοιτο: ao. potential opt. of γίγνομαι, “what accusation would not be against this woman?”
ἀπορρίψομεν: fut. of ἀπορρίπτω, “if we shall reject”
καὶ πλουσία τί δ’ εἰ καλή καὶ νέα; τί δ’ εἰ γένει σοβαρὰ καὶ ἐνδοξός; αἱ δὲ σώφρονες οὐ [διὰ τὸ] αὐστηρῶν καὶ κατεγνυπωμένον ἐπαχθές [ὅνομα] καὶ δυσκαρτέρητον ἔχουσι, καὶ ποινὰς καλοῦσιν αὐτᾶς καὶ τοῖς ἀνδράσις ἄρ γιζομένοιν, ὅτι σωφρονοῦσι; ἄρ’ οὖν κράτιστον ἐξ ἀγορᾶς γαμεῖν Ἀβρότονόν τινα Θρῆσσαν ἢ Βακχίδα Μιλησίαν ἀνέγγυον ἐπαγομένην δι’ ὠνῆς καὶ καταχυσμάτων;

Men have been enthralled by lower class women too.

ἀλλὰ καὶ ταύταις ἵσμεν οὐκ ὀλίγους αἴσχιστα δουλεύσαντας.

| κατανυπόσωμαι: to be weak or lazy | κατάχυσμα, -atos, τό: that which is poured out, (pl.) a shower (of nuts) poured over a new slave or bride |
| πλούσιος, -ον: rich, wealthy, opulent | κράτιστος, -η, -ον: strongest, mightiest, best |
| σοβαρός, -ά, -όν: impressive, proud | Μιλήσιος, -α, -ον: Milesian |
| νέος, νέα, νέον: young, youthful | οἶδα: to know |
| σώφρων, -η, -ον: temperate, prudent, decent | ὀργίζω: to anger, irritate |
| ὠνή: a buying, price | ἀγορὰ: a market place, square |
| ἀγορᾶ, -ής, ἡ: a market place, square | καταγγέλλω: to narrate, tell |
| αἱ δὲ σώφρονες οὐ: Do modest women not have a reputation for being burdensome because of their austerity and scornfulness?” |
| ὅργιζομένας: pr. part., “because they are angry at” + dat. | ὀνήμα: a name |
| ἁπαχθές: heavy, ponderous | ἀγοραζέω: to trade, sell |
| ἄνδρας, -ά, -άν: man, husband | ἀνέγγυος, -ον: not vouched for, unbetrothed |
| γένος, τό: family, race, type | ἀνήρ, ἀνδρός, ὁ: a man, husband |
| γαμέω: to marry | ἀνάνδρως, -ά, -άν: harsh, bitter, strict |
| δουλεύω: to be a slave | Βακχις, -ιδος, ἡ: Bacchis |
| δυσκαρτέρητος, -ον: hard to endure | γενεια, -ες: family, race, type |
| ἐνδοξός, -ον: not vouched for, unbetrothed | Ἐπάγω: to bring on, take up |
| ἔνδοξος, -ον: not vouched for, unbetrothed | ἐπαχθής: heavy, ponderous |
| ἐπόργισα, -η, -ον: a Thracian woman | θρῆσσα, ἡ: a Thracian woman |
| καλός, -ή, -όν: beautiful | Θρῆσσα, ἡ: a Thracian woman |
| καταγγελλώ: to narrate, tell | ἐπαχθής: heavy, ponderous |
| καταγγυπωμένον: perf. part. of κατα-γρυπόω, “having turned the nose (in scorn)” | οἶδα: to know |
| καὶ ποινὰς καλοῦσιν αὐτᾶς: “and men call these women furies” | οἶδα: to know |
| καὶ ποινὰς καλοῦσιν αὐτᾶς: “and men call these women furies” | οἶδα: to know |
| ὀργίζομενας: pr. part., “because they are angry at” + dat. | ποινή, ἡ: a Fury |
| ἅρ’ οὖν κράτιστον: “and so is it better?” + inf. | σοβαρός, -ά, -όν: impressive, proud |
| Ἀβρότονόν τινα Θρῆσσαν ἢ Βακχίδα Μιλησίαν ἀνέγγυον ἐπαγομένην δι’ ὠνῆς καὶ καταχυσμάτων; | σοβαρός, -ά, -όν: impressive, proud |
| ἆρ’ οὖν κράτιστον ἐξ ἀγορᾶς γαμεῖν Ἀβρότονόν τινα Θρῆσσαν ἢ Βακχίδα Μιλησίαν ἀνέγγυον ἐπαγομένην δι’ ὠνῆς καὶ καταχυσμάτων; | σοβαρός, -ά, -όν: impressive, proud |
| τί δ’ εἰ καλή: “what if she is beautiful?” | σοφρονίσκω: to instruct, educate |
| γένει: dat., “by birth” | σώφρων, -η, -ον: temperate, prudent, decent |
| αἱ δὲ σώφρονες έχουσι: “Do modest women not have a reputation for being burdensome because of their austerity and scornfulness?” | σώφρων, -η, -ον: temperate, prudent, decent |
| καταγγυπωμένον: perf. part. of κατα-γρυπόω, “having turned the nose (in scorn)” | σώφρων, -η, -ον: temperate, prudent, decent |
| καὶ ποινὰς καλοῦσιν αὐτᾶς: “and men call these women furies” | σώφρων, -η, -ον: temperate, prudent, decent |
| ὀργίζομενας: pr. part., “because they are angry at” + dat. | σώφρων, -η, -ον: temperate, prudent, decent |
| ἅρ’ οὖν κράτιστον: “and so is it better?” + inf. | σώφρων, -η, -ον: temperate, prudent, decent |
| Ἀβρότονόν τινα Θρῆσσαν ἢ Βακχίδα Μιλησίαν ἀνέγγυον ἐπαγομένην δι’ ὠνῆς καὶ καταχυσμάτων; | σώφρων, -η, -ον: temperate, prudent, decent |
| ἆρ’ οὖν κράτιστον ἐξ ἀγορᾶς γαμεῖν Ἀβρότονόν τινα Θρῆσσαν ἢ Βακχίδα Μιλησίαν ἀνέγγυον ἐπαγομένην δι’ ὠνῆς καὶ καταχυσμάτων; | σώφρων, -η, -ον: temperate, prudent, decent |

49
Ἀριστονίκα καὶ ἄγαθόκλεια δὲ Σάμιαι καὶ ὀρχήστριδες, Ἀριστονικὰ καὶ τύμπανον ἔχουσα Οἰνάνθη καὶ Ἀγαθόκλεια διαδήμασι βασιλέων ἐπέβησαν. ἡ δὲ Σύρα Σεμίραμις οἰκότριβος μὲν ἢν βασιλικοῦ θεράπαινα παλλακευομένη Νίνου δὲ τοῦ μεγάλου βασιλέως ἐντυχόντος αὐτῇ καὶ στέρξατον οὖτος ἐκράτησε καὶ κατεφρόνησεν, ὡστ' ἀξιώσαι καὶ μίαν ἡμέραν αὐτὴν περιιδεῖν ἐν τῷ θρόνῳ καθεζομένην ἔχουσαν τὸ διάδημα καὶ

**Words and Phrases**
- Ἀγαθόκλεια: Agathoclea
- ἀξιόω: to think worthy, ask, demand
- Αριστονίκα: Aristonica
- αὐλητρίς, -ίδος, ἡ: a flute girl
- βασιλεύς, -έως, ὁ: a king, chief
- βασιλικός, -ή, -όν: royal, kingly, (subst.)
- διάδημα: a headband, crown
- εἷς, μία, ἕν: one
- ἐντυγχάνω: fall in with, meet with, encounter
- ἐπιβαίνω: to go upon, trample
- θεράπαινα, -ίδος, ἡ: a slave girl, handmaid
- θρόνος, ὁ: a seat, chair, throne
- καθέζομαι: to sit down
- καταφρονέω: to look down upon, despise, have contempt
- κρατέω: to be strong, be powerful, rule
- Νίνος, -οῦ, ὁ: Ninus
- οἴκοτριψ, -ίδος, ἡ: a house slave
- Οἰνάνθη, -ης, ἡ: Oenanthe
- ὀρχηστρίς, -ίδος, ἡ: a dancing girl
- παλλακεύω: to be a concubine
- περιείδω: to oversee
- Σαμιος, -α, -ον: Samian
- Σεμίραμις, -εως, ἡ: Semiramis
- στέργω: to love
- Σύρα, ἡ: a Syrian woman
- τύμπανον, τό: a drum
χρηματίζουσαν. δόντος δ' ἐκείνου καὶ κελεύσαντος πάντας
ὑπηρετεῖν ὡσπερ αὐτῷ καὶ πείθεσθαι, μετρίως ἔχρητο τοῖς
πρώτοις ἐπιτάγμασι, πειρωμένη τῶν δορυφόρων ἐπεὶ δ' ἐώρα
μηδὲν ἀντιλέγοντας μηδ’ ὀκνούντας, ἐκέλευσε συλλαβεῖν τὸν
Νίνον ἐίτα δῆσαι, τέλος δ’ ἀποκτεῖναι πραχθέντων δὲ
πάντων, ἐβασίλευσε τῆς Άσίας ἐπιφανῶς πολὺν χρόνον. ἥ
δὲ Βελεστίχη, πρὸς Διός, οὐ βάρβαρον ἐξ ἀγορᾶς γύναιον,
The weakness of these men caused their ruin, whereas ordinary men have often had good relationships with noble women.

...
Dialogue on Love

οὐ διεφθάρησαν οὐδ’ ὑφήκαν τι τοῦ φρονήματος, ἀλλὰ
tιμώμενοι καὶ κρατοῦντες μετ’ εὐνοίας συγκατεβίωσαν. ὁ δὲ
συστέλλων τὴν γυναίκα καὶ συνάγων εἰς μικρόν, ὥσπερ
dακτύλιον δακτύλων ἤσχος ὁ μὴ περιρρηνῆ δεδίως, ὅμοιός
ἐστι τοῖς ἀποκείρουσι τὰς ἵππους ἐτὰ ἵπποις ἐλτὰ πρὸς ποταμὸν ἡ λίμνην
ἀγονισθεὶς καθορῶσαι γὰρ ἐκάστην τὴν εἰκόνα τῆς ὁψεως
ἀκαλλῆ καὶ ἄμορφος, ἀφιέναι τὰ φρύαγματα λέγεται καὶ
προσδέχεσθαι τὰς τῶν ὄνων ἑπιβάσεις.

---

άγω: to lead, convey, bring
άκαλλής, -ές: without beauty, ugly
ἄμορφος, -ον: misshapen, unsightly
ἄποκείρω: to cut off, shear
ἀφιήμι: to send forth
dακτύλιος, -ος: a ring
dάκτυλος, -ος: finger
dιαφθείρω: to destroy, ruin
eἰκών, -όνως, -η: a likeness, reflection
eπίβασις, -εως, -η: a coming upon, approach, mounting
eὐνοια, -η: good-will, favor
ἐπιπέτω, ὁ/η: a horse, mare
ἴσχυνος, -ον, -ον: lean, meager, thin
καθοράω: to look down
κρατέω: to be strong, have power, rule
λίμνη, ἡ: a pool of water
ὅμοιος, -ος, -ον: like, resembling
ὄνος, ὁ: an ass, donkey
ὄψης, -εως, ἡ: look, appearance
περιρρήσεως: to fall away, slip off
ποταμός, -ος: a river, stream
προσδέχεσθαι: to receive, accept
συνάγω: to bring together, collect
συνκαταβιών: to live out one’s life with
συστέλλω: to draw in, reduce, diminish
tιμαῖος: to honor
ὐφίμη: to let down, surrender, loose
φρύαγμα, -ατος, τό: neighing, whinnying
φρύαγμα, -ατος, τό: spirit, pride, dignity

---

οὐ διεφθάρησαν: ao. 3. pl. pas. of δια-φθείρω, “they were not destroyed”
ὑφήκαν: ao. 3 pl. of ὑπο-θίμι, “they did not lose”
συγκατεβίωσαν: ao. 3 pl. of συν-κατα-βιω, “they live out their lives together”
ὁ συστέλλων: “he who diminishes”
ὁ δωσπέρ δακτύλιον δακτυλίων ἤσχος ὁ μὴ περιρρηνῆ δεδίως: “as the one being thin with respect to his finger (diminishes) his ring”
μὴ περιρρῆν: ao. subj. of περιρρέω in clause of fearing after δεδίως, “fearing he might lose it”
ὅμοιος ἐστί: “he is like” + dat.
ἀποκείρουσι: pr. part. dat. pl. of ἀπο-κείρω after ὅμοιος, “those sheering”
ἀγονισθεῖς: pr. part. dat. pl., “then leading them”
καθορώσαν: impf. of κατα-ὅραω, “they look down at their image”
ἀφιέναι τὰ φρύαγματα: pr. inf. of ἀπο-ῃμι in ind. st. after λέγεται, “it is said that they let forth neighs”
tὰς... ἑπιβάσεις: “and that they allow the mountings of asses”

53
The wealth of a woman is not a flaw, but requires a man of character not to be corrupted by it.

πλοῦτον δὲ γυναικὸς αἱρεῖσθαι μὲν πρὸ ἀρετῆς ἢ γένους ἀφιλότιμον κἀνελεύθερον, ἀρετῇ δὲ καὶ γένει προσόντα φεύγειν ἀβέλτερον. ὁ μὲν γὰρ Ἀντίγονος ὦχυρωμένω τὴν Μουνιχίαν τῷ φρουροῦντι γράφων ἐκέλευε ποιεῖν μὴ μόνον τὸν κλοιὸν ἰσχυρὸν ἀλλὰ καὶ τὸν κύνα λεπτὸν, ὡς ὡφερή τάς εὐπορίας τῶν Ἀθηναίων ἄνδρὶ δὲ πλουσίας ἢ καλῆς οὐ προσήκει μηδὲ τὴν γυναῖκα ποιεῖν ἄμορφον ἢ πενιχράν, ἀλλ'
Dialogue on Love

As long as both parties can procreate, age is not important.

καὶ μὴν ἡλικία γε πρὸς γάμον καὶ ὥρα τὸ τίκτειν ἔχουσα καὶ τὸ γεννᾶν εὐάρμοστός ἐστιν ἀκμάζειν δὲ τὴν γυναῖκα πυνθάνομαι, καὶ ἁμα τῷ Πεισία προσμειδιάσας ὡδ᾽ ἔχει πολιάς,

ἄγω: to lead or carry, to convey, bring
ἀδούλωτος, -ος: unenslaved, unsubdued
ἀκμάζω: to be in full bloom, be at one's prime
ἀμα: at the same time
ἀντεραστής, -ος, ὁ: a rival in love
βάρος, -ος, τό: weight
γάμος, ὁ: wedding, marriage
γεννᾶω: to beget, father
dικαίως: justly, equally
ἐγκράτεια, ἡ: mastery, possession
ἐκπλήττω: to strike out, shock, astonish
eὐάρμοστος, -ον: harmonious, proper
ζυγόν, τό: a scale, balance
ἡλικία, ἡ: time of life, age
ἴσος, -ης, -ον: equal to, the same as
κρατέω: to be strong, rule
μὴν ἡλικία γε: And it is certainly the case that age...
ναίων: unenslaved, unsubdued
παρέχειν: to hold beside, hold fast
πολιά, ἡ: grayness of hair
προσμειδιάω: to smile
προσμειδήμοι: to put to, put forth, impose
παρέχειν: to hold beside, hold fast
πυνθάνομαι: to learn, come to understand
ῥοπή, ἡ: an inclination, tipping
συμφερόντως: profitably
tίκτω: to give birth, bear
φρόνησις, -ης, ἡ: mindfulness, prudence
ὥρα, -ας, ἡ: period, season, time

ἔαντὸν ἐγκρατείᾳ καὶ φρονήσει καὶ τῷ μηθὲν ἐκπεπλήχθαι τῶν περὶ ἐκείνην ἴσον παρέχειν καὶ ἀδούλωτων, ὥσπερ ἐπὶ ζυγὸν ῥοπήν τῷ ἥθει προστιθέντα καὶ βάρος, ὑφ᾽ οὗ κρατεῖται καὶ ἀγεται δικαιῶς ἁμα καὶ συμφερόντως.

ηλικία, ἡ: time of life, age
ἴσος, -ης, -ον: equal to, the same as
κρατέω: to be strong, rule
παρέχειν: to hold beside, hold fast
πολιά, ἡ: grayness of hair
προσμειδίας, -ος, -ον: elder, older
προσμειδίαω: to smile
προστιθήμι: to put to, put forth, impose
πυνθάνομαι: to learn, come to understand
ῥοπή, ἡ: an inclination, tipping
συμφερόντως: profitably
tίκτω: to give birth, bear
φρόνησις, -ης, ἡ: mindfulness, prudence
ὥρα, -ας, ἡ: period, season, time

ἐγκράτεια: “by self-possession”
τῷ μηθὲν ἐκπεπλήχθαι: “by not having been overpowered by” + dat.
tῶν περὶ ἐκείνην: gen. of sep., “apart from the things concerning her”
παρέχειν: pr. inf. after προσήκει, “to keep himself balanced and unsubdued”
προστιθέντα: pr. part. acc. s of προστίθημι, “imposing weight by his character, like tilting a balance”
ὑφ᾽ οὗ: “by whom she is ruled”
συμφερόντως: “profitably”
καὶ μὴν ἡλικία γε: “And it is certainly the case that age...”
ἔχουσα: pr. part agreeing with ὥρα, “so long as it is capable of”
tὸ τίκτειν καὶ τὸ γεννᾶν: art. inf., obj. of ἔχουσα, “bearing and fathering”
eὐάρμοστός: agreeing with ἡλικία and ὥρα
ἀκμάζειν: ind. st. after πυνθάνομαι, “that she (Ismenodora) is at her peak”
προσμειδίας, -ος, -ον: elder, older
προσμειδίαω: to smile
προσμειδήμοι: to put to, put forth, impose
πυνθάνομαι: to learn, come to understand
ῥοπή, ἡ: an inclination, tipping
συμφερόντως: profitably
tίκτω: to give birth, bear
φρόνησις, -ης, ἡ: mindfulness, prudence
ὥρα, -ας, ἡ: period, season, time

55
ὥσπερ ἔνιοι τῶν Βάκχων προσαναχρωννυμένων. εἰ δ’ οὗτοι καθ’ ὥραν ὁμιλοῦσιν, τί κωλύει κάκεινην ἐπιμεληθῆναι τοῦ νεανίσκου βέλτιον ἡστῖνονοῦ νέας; δύσμικτα γὰρ τὰ νέα καὶ δυσκέραστα καὶ μόλις ἐν χρόνῳ πολλῷ τὸ φρύαγμα καὶ τὴν ὥβρυν ἀφίησιν, ἐν ἄρχῃ δὲ κυμαίνει καὶ ζυγομαχεῖ καὶ μᾶλλον ἄν Ὁρώς ἐγγένηται, καὶ καθάπερ πνεῦμα κυβερνήτου μὴ παρόντος, ἐτάραξε καὶ συνέχεε τὸν γάμον οὔτ’ ἄρχειν δυναμένων οὔτ’ ἄρχεσθαι βουλομένων.

προσαναχρωννυμένων: pr. part. gen. pl. modifying ἀντεραστῶν, “of those associating closely with” + dat.
εἰ οὗτοι: “if these” i.e. the older male lovers of Bacchon
καθ’ ὥραν: “in season”
ηστῖνονοῦ: gen. s. f. after βέλτιον, “better than any young woman”
τὰ νέα: “young people”
μόλις ἐν χρόνῳ πολλῷ: “only after a long time”
ἀφίησιν: pr. 3 s. (with pl. subject) of ὁπο-ήμι, “they abandon”
ἄν (= ἄν) Ἐρώς ἐγγένηται: ao. subj. of ἐν-γίγνομαι in pr. gen. cond., “and more so if Love is present”
κυβερνήτου μὴ παρόντος: gen. abs., “when a helmsman is not present”
ἐτάραξε: ao. of ταράττω, “disturbed”
συνέχεε: impf. of συν-χέω, “confounded”
οὔτ’ ἄρχειν δυναμένων: “of those not able to rule”
οὔτ’ ἄρχεσθαι βουλομένων: “nor willing to be ruled”

---

ἀρχή, ἡ: a beginning, origin
ἀρχῶ: to rule (+ gen.)
ἀφήμι: to send forth, discharge, abandon
βελτιῶν-, -ον: better
βούλομαι: to wish, be willing
dύναμι: to be able
dυσκέραστος-, -ον: hard to temper, difficult to fuse
dύσμικτος-, -ον: hard to mix, without affinity
ἐγγίγνομαι: to be born in, be present in
ἐνοί, -α, -α: some
ἐπιμελέομαι: to take care of, have charge of, look after
ζυγομαχέω: to struggle together, quarrel
κυβερνήτης, -ου, ὁ: a helmsman, pilot
κυμαίνω: to rise in waves, to swallow, storm
κωλύω: to hinder, check, prevent
μόλις: scarcely
νεάνιας, ὁ: youth, young man
νέος, νέα, νέον: young, youthful
οὐμέλει: to be in company with, consort with
ὁστισοῦν: anyone whatsoever
πάρειμι: to be present
πνεῦμα, -ατος, τό: a blowing, wind
προσαναχρώννυμαι: communicate with
συγχέω: to pour together, confuse,
tαράττω: to stir, trouble, upset
ὑβρίς, -εως, ἡ: wantonness, insolence
φρύαγμα, -ατος, τό: a snorting, insolence
χρόνος, ὁ: time
Dialogue on Love

No one is his own master completely, so there is no objection to an older woman directing the affairs of a young man.

εἰ δ᾽ ἄρχει βρέφος μὲν ἡ τίτθη, καὶ παιδὸς ὁ διδάσκαλος, ἐφήβοι δὲ γυμνασίαρχος, ἐραστὴς δὲ μειρακίου, γενομένου δὲ ἐν ἡλικίᾳ νόμος καὶ στρατηγὸς, οὐδὲις δὲ ἀναρκτος οὐδ᾽ αὐτοτελῆς, τί δεινὸς εἰ γυνὴ νοῦν ἔχουσα πρεσβυτέρα κυβερνήσει νέου βίον ἄνδρος, ὠφέλιμος μὲν οὖν σὺν τῷ φρονεῖν μᾶλλον ἡδεῖα δὲ τῷ φιλεῖν καὶ προσηνής; τὸ δ᾽ ὅλον ἐφη «καὶ τὸν Ἡρακλέα Βοιωτοὺς ὄντας ἔδει σέβεσθαι καὶ μὴ δυσχεραίνειν τῷ παρ᾽ ἡλικίαν τοῦ γάμου, γιγνώσκοντας ὅτι..."
κάκεινος τὴν ἑαυτοῦ γυναῖκα Μεγάραν Ἰολάῳ συνῴκισεν ἐκκαὶ δεκαέτει τὸτ’ ὄντι τρία καὶ τριάκοντ’ ἔτη γεγενημένην.»

The conversation is interrupted by the news that Ismenodora has snatched Bacchon and is keeping him.

[10.] τοιούτων λόγων, ὁ πατήρ ἔφη, παρόντων αὐτοῖς, ἐλθεῖν τῷ Πεισίᾳ έταίρον ἐκ πόλεως ἵππῳ θέοντα, πράγμα θαυμαστὸν ἀπαγγέλλοντα τετολμημένον. ἡ γὰρ Ἰσμηνοδώρα, ὡς ἔοικε, αὐτὸν μὲν οὐκ ἀηδῶς ἔχειν οἰομένη τὸν Βάκχονα πρὸς τὸν γάμον, αἴσχυνεσθαι δὲ τοὺς ἀποτρέποντας, ἔγνω μὴ προέσθαι τὸ μειράκιον. τῶν οὖν φίλων τοὺς μάλιστα τοῖς

---

Plutarch
βίοις νεαρούς καὶ συνερώντας αὐτῇ καὶ τῶν γυναικῶν τὰς συνήθεις μεταπεμψαμένη καὶ συγκροτήσασα παρεφύλαττε τὴν ὥραν, ἢν ὁ Βάκχων ἑθος εἶχεν ἀπίὼν εἰς παλαίστρας παρὰ τὴν οἰκίαν αὐτῆς παρεξείναι κοσμίως. ὡς οὖν τότε προσήκε μετὰ δυεῖν ἢ τριῶν ἑταίρων ἁληλιμμένος, αὐτῇ μὲν ἐπὶ τᾶς θύρας ἀπήντησεν ἡ Ἰσμηνοδώρα καὶ τῆς χλαμύδος ἔθιγε μόνον, οἱ δὲ φίλοι καλὸν καλῶς ἐν τῇ χλαμύδι καὶ τῇ διβολίᾳ συναρπάσαντες εἰς τὴν οἰκίαν παρῆνεγκαν ἀθρόος καὶ τὰς
The events prompt varied reactions from the Thespians and their guests.

τῶν δὲ Θεσπιέων καὶ τῶν ξένων οἱ μὲν ἐγέλων, οἱ δ’ ἠγανάκτουν καὶ τοὺς γυμνασιάρχους παρώξυνον

Wedding of Thetis and Peleus. Attic red-figure pyxis, ca. 470–460 BC. Louvre, Paris
(Dialogue on Love)

ἀρχοῦσι γὰρ ἰσχυρῶς τῶν ἐφήβων καὶ προσέχουσι τὸν νοῦν σφόδρα τοῖς ὑπ᾽ αὐτῶν πραττομένοις. ἦν δὲ λόγος οὕδεις τῶν ἀγωνιζομένων, ἀλλὰ ἀφέντες τὸ θέατρον ἐπὶ τῶν θυρῶν τῆς Ἱσμηνοδώρας ἐν λόγοις ἦσαν καὶ φιλονεικίαις πρὸς ἅλλην οὖν 

[11.] ὡς οὖν ὁ τοῦ Πεισίου φίλος ὀσπερ ἐν πολέμῳ προσελάσας τὸν ἵππον αὐτὸ τοῦτο τεταραγμένος εἶπεν, ὅτι Βάκχων ἦρπακεν Ἰσμηνοδώρα, τὸν μὲν Ζεύξιππον ὁ πατήρ ἑφη γελάσαι καὶ εἰπεῖν, ὅτε δὴ καὶ φιλευριπίδην ὄντα,

πλούτῳ χλιδῶσα θνητὰ δ᾽ ὡ γύναι φρόνει

ἀγωνιζομαι: to contend
ἀρπαζω: to snatch away, carry off
ἀρχω: to rule over
ἀφημι: to send away, discharge, abandon
gελαω: to laugh
γυνη, γυναικος, ἥ: woman, wife
ἐφηβος, ὁ: young man, youth
θεατρον, το: a place for seeing, theatre
θυτης, -η, -ίν: mortal
θυρα, ἥ: a door
ἵππος, ὁ: a horse
ἰσχυρως: strongly, strictly, with force
νοις, νοι, ὁ: a mind
πλουτος, ὁ: riches, wealth
πολεμος, ὁ: battle, fight, war
πραττω: to do, act
προσελαυνω: to drive, ride up
προσεχω: to hold to, offer
σφοδρα: very, very much
tεταραγμενος: part. perf. pas. of ταραττω, “having been disturbed”
ὅτι ἦρπακεν: perf. act. of ἁρπαζω, “namely that Ismenodora has snatched”
γελασαι και ειπειν: ao. inf. in ind. disc. after ἑφη, “that Zeucippus laughed and said”
ὅτε δή καὶ: “since of course”
φιλευριπιδην οντα: “being a lover of Euripides”
«πλουτο...φρονε»: Euripides fr. 986 (TGF)
χλιδωσα: pr. part. of χλιδαω, “being made soft by” + dat.
θνητα φρονει: nom. s. f. with pr. imper., “think like a mortal!”

61
Plutarch

Peisias complains bitterly about this contravention of the laws of nature. He and Protogenes depart to help Bacchon.

τὸν δὲ Πεισίαν ἀναπηδήσαντα βοῶν, «ὦ θεοί, τί πέρας ἔσται τῆς ἀνατρεπούσης τὴν πόλιν ἡμῶν ἐλευθερίας; ἢδη γὰρ εἰς ἀνομίαν τὰ πράγματα διὰ τῆς ἀυτονομίας βαδίζει καίτοι γελοῖον ἱσως ἄγανακτεῖν περὶ νόμων καὶ δικαίων, ἡ γὰρ φύσις παρανομεῖται γυναικοκρατοῦμένη. τί τοιοῦτον ἡ Δήμνος; ἵωμεν ἰμεῖς, ἵωμεν» εἶπεν «ὅπως καὶ τὸ γυμνάσιον ταῖς γυναιξὶ παραδῶμεν καὶ τὸ βουλευτήριον, εἶ παντάπασιν ἡ πόλις ἐκνευρίσται.»

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγανακτέω</td>
<td>to feel irritation, be annoyed</td>
</tr>
<tr>
<td>ἀναπηδάω</td>
<td>to leap up, start up</td>
</tr>
<tr>
<td>ἀνατρέπω</td>
<td>to overturn, upset</td>
</tr>
<tr>
<td>ἀνομία</td>
<td>lawlessness</td>
</tr>
<tr>
<td>αὐτονομία, ἡ</td>
<td>autonomy, self-governance</td>
</tr>
<tr>
<td>βαδίζω</td>
<td>to walk, makes one’s way</td>
</tr>
<tr>
<td>βοάω</td>
<td>to cry aloud, to shout</td>
</tr>
<tr>
<td>βουλευτήριον, τό</td>
<td>council chamber</td>
</tr>
<tr>
<td>γελοῖος, -α, -ων</td>
<td>laughable, absurd</td>
</tr>
<tr>
<td>γυμνάσιον, τό</td>
<td>gymnasium, place of exercise</td>
</tr>
<tr>
<td>γυναικοκρατέομαι</td>
<td>to be ruled by women</td>
</tr>
<tr>
<td>γυνη, γυναικός, ἡ</td>
<td>woman, wife</td>
</tr>
<tr>
<td>δίκαιος, -α, -ων</td>
<td>equal, just, fair</td>
</tr>
<tr>
<td>ἐκεννευρίζω</td>
<td>to emasculate, unman</td>
</tr>
<tr>
<td>ἐλευθερία, ἡ</td>
<td>freedom, licentiousness</td>
</tr>
<tr>
<td>θεός, ὁ</td>
<td>a god</td>
</tr>
<tr>
<td>Δήμνος, ἡ</td>
<td>Lemnos</td>
</tr>
<tr>
<td>νόμος, ὁ</td>
<td>custom, law</td>
</tr>
<tr>
<td>παράδοται</td>
<td>altogether, in all respects</td>
</tr>
<tr>
<td>παρανομεῖται</td>
<td>to transgress the law, act unlawfully</td>
</tr>
<tr>
<td>πέρας, -ατος, τό</td>
<td>an end, limit</td>
</tr>
<tr>
<td>πόλις, -εως, ἡ</td>
<td>a city</td>
</tr>
<tr>
<td>πρᾶγμα, -ατος, τό</td>
<td>that which has been done, a deed, act</td>
</tr>
<tr>
<td>φύσις, -εως, ἡ</td>
<td>nature</td>
</tr>
<tr>
<td>ἀναπηδήσαντα</td>
<td>ao. part. acc. s. of ἀναπηδάω, “having lept up”</td>
</tr>
<tr>
<td>βοῶν</td>
<td>pr. inf. continuing ind. st. after ἐφη, “that Peisias shouted”</td>
</tr>
<tr>
<td>ἐσται</td>
<td>fut., “what will be?”</td>
</tr>
<tr>
<td>ἀνατρεποῦσης</td>
<td>pr. part. f. s. gen. of ἀνατρέπω, modifying ἐλευθερίας, “of this licentiousness overturning”</td>
</tr>
<tr>
<td>γελοий (sc. ἐστι)</td>
<td>“perhaps it is laughable” + inf.</td>
</tr>
<tr>
<td>παρανομεῖται</td>
<td>pr. pas. of παρανομέω, “nature is transgressed”</td>
</tr>
<tr>
<td>γυναικοκρατοῦμένη</td>
<td>pr. part., “being ruled by women”</td>
</tr>
<tr>
<td>ἡ Δήμνος</td>
<td>Lemnos, where the women slayed the male population</td>
</tr>
<tr>
<td>ίωμεν</td>
<td>jussive pr. subj. of ἔρχομαι, “let us go!”</td>
</tr>
<tr>
<td>ὅπως ... παραδώμεν</td>
<td>ao. subj. of παραδίδωμι in purpose clause, “in order to hand over to” + dat.</td>
</tr>
<tr>
<td>ἐκκεννευρίσται</td>
<td>perf. pas. of ἐκ-νευρίζω, “has been unmannned”</td>
</tr>
</tbody>
</table>
προάγοντος οὖν τοῦ Πεισίου, ὁ μὲν Πρωτογένης οὐκ ἀπελείπετο τὰ μὲν συναγανακτῶν τὰ δὲ πραθνῶν ἐκείνων

Left alone, the others speculate about Ismenodora’s intentions.

ὁ δὲ Ἀνθεμίων «νεανικὸν μὲν» ἔφη «τὸ τόλμημα καὶ Δήμιον ὃς ἄληθῶς, αὐτοὶ γὰρ ἔσμεν, σφόδρ᾽ ἐρώσης γυναικός,»

καὶ ὁ Σώκλαρος ὑπομειδιῶν «οἱ ἀρ ό ἀρπαγήν» ἔφη «γεγονέναι καὶ βιασμόν, οὐκ ἀπολὸγημα καὶ στρατήγημα τοῦ νεανίσκου νοῦν ἐχόντος, ὅτι τὰς τῶν ἐραστῶν ἀγκάλας διαφυγὼν ἐξηυτομόληκεν εἰς χεῖρας καλῆς καὶ πλούσιας γυναικός;»

---

προάγοντος οὖν τοῦ Πεισίου: gen. abs., “with Peisias urging on”
οὐκ ἀπελείπετο: impf. of ἀπολείπω, “Protagenes would not leave him”
τὰ μὲν συναγανακτῶν: “partly being annoyed at the events”
τὰ δὲ πραθνῶν: “partly for calming that one”
Δήμιον: “the audacity is Lemnos-like”
ὡς ἄληθῶς: “to speak truly”
αὐτοὶ γὰρ ἔσμεν: “for we are just ourselves” (i.e. “just the defenders of marriage”)
ἐρώσης: pr. part. gen. s. f. of ἐράω, “of a woman who loves deeply”
οἴομαι: to suppose, think
πλούσιος, -a, -on: rich, wealthy, opulent
πραθνόν: to calm
προάγω: to urge on
συναγανακτέω: to be vexed along with, share in annoyance
Σώκλαρος, ὁ: Soclarios
tόλμημα, -atos, τό: an adventure, brave deed
ὑπομειδιάω: to smile a little
χείρ, ἡ: the hand

ἀγκάλη, ἡ: embrace, clutches
ἀπολείπω: to leave behind
ἀπολόγημα, -ατος, τό: a defense, counter argument
ἀρπαγή, ἡ: a seizure, rape
βιασμός, ὁ: violence
dιαφεύγω: to flee, get away from, escape
ἐξαυτομολέω: to desert (from), defect
ἐραστής, -οῦ, ὁ: a lover
ἐράω: to love
νεανικός, -ῆς, -όν: youthful, fresh, active
νεάνισκος, ὁ: youth, young man
νοῦς, νοῦ, ὁ: a mind

οἴομαι: to suppose, think
πλούσιος, -a, -on: rich, wealthy, opulent
πραθνόν: to calm
προάγω: to urge on
στρατήγημα, -ατος, τό: act of a general, stratagem, device
συναγανακτέω: to be vexed along with, share in annoyance
Σώκλαρος, ὁ: Soclarios
tόλμημα, -atos, τό: an adventure, brave deed
ὑπομειδιάω: to smile a little
χείρ, ἡ: the hand
"μή λέγε ταῦτ’" εἶπεν «ὦ Σώκλαρε, μηδ’ ύπονόει ἐπὶ Βάκχωνος» ο Ἀνθεμίων «καὶ γὰρ ει μη φύσει τὸν τρόπον ἀπλοῦς ἦν καὶ ἄφελής, ἐμὲ γ’ οὐκ ἄν ἀπεκρύψατο, τῶν τ’ ἀλλων μεταδίδουσι ἀπάντων, ἐν τε τούτοις ὄρων προθυμότατον ὄντα τῆς Ἰσμηνοδώρας βοηθόν Ἐρωτὶ δὲ μάχεσθαι χαλεπόν

οὐ «θυμῶ» καθ’ Ἡράκλειτον

ὁ τι γὰρ ἄν θελήσῃ, καὶ ψυχὴς ὤνεῖται

καὶ χρημάτων καὶ δόξης. ἐπεὶ τί κοσμιώτερον Ἰσμηνοδώρας ἐν τῇ πόλει; πότε δ’ εἰσῆλθεν ἦ λόγος αἰσχρὸς ἢ πράξεως

| αἰσχρός, -ά, -όν: shameful, abusive | μάχομαι: to fight |
| ἄπας, ἄπασα, ἄπαν: all, every | μεταδίδωμι: to give part of, share with |
| ἀπλόος, -η, -όν: simple, plain, straightforward | ὄραω: to see |
| ἄποκρύπτω: to hide from, keep hidden from | πόλις, -εως, ἡ: a city |
| ἄφελής, -ές: artless, simple, naïve | πράξις, -εως, ἡ: a doing, action |
| βοηθός, ὁ: helper, aid | πρόθυμος, -ον: ready, willing, eager |
| δόξα, ἡ: belief, reputation | τρόπος, ὁ: a turn, way, manner |
| ἐθέλω: to wish, wish | υπονοέω: to think secretly, suspect |
| εἰσέρχομαι: to go into, enter | φύσις, ἡ: nature |
| Ἡράκλειτος, ὁ: Heraclitus | χαλεπός, -ές, -όν: hard to bear, painful, grievous |
| θυμός, ὁ: emotion, anger | χρήμα, -ατος, τό: money |
| κόσμιος, -ά, -όν: well-ordered, regular, moderate | ψυχή, ἡ: soul, life |
| ωνέομαι: to buy, purchase |

μηδ’ ύπονόει: imper., “and do not suspect!”

καὶ γὰρ εἱ μη... ἦν: contrary to fact protasis, “for even if he were not”

οὐκ ἄν ἀπεκρύψατο: contrary to fact apodosis, “he would not have hidden this”

μεταδίδουσι: pr. part. nom. s. masc. of μεταδίδωμι, “he who shares” + gen.

ὁρῶν: pr. part., “and who sees”

ὅτα: pr. part. in ind. st. after ὄρων, “that I am”

μάχεσθαι χαλεπόν: “it is difficult to fight” + dat.

καθ’ Ἡράκλειτον: “according to Heraclitus” of Ephesus, a pre-Socratic philosopher; B 85 (V5)

ὁ τι γὰρ ἃν θελήσῃ: “for whatever (Love) wishes”

θελήσῃ: ao. subj. of θέλω in indef. rel. clause

ὦνεῖται: “(Love) purchase with” + gen.

τί κοσμιώτερον: “what is more orderly than” + gen.

πότε δ’ εἰσῆλθεν: ao. of εἰσέρχομαι, “did ever arrive?”
ὑπόνοια φαῦλης ἔθιγε τῆς οἰκίας; ἀλλὰ ἕοικε θεία τις ὄντως εἰληφέναι τὴν ἄνθρωπον ἐπίπνοια καὶ κρείττων ἄνθρωπινον λογισμοῦ."

Pemptides wonders why the men bother to praise Love. Is Love even a god?

[12.] καὶ ὁ Πεμπτίδης ἐπιγελάσας «ἀμέλει καὶ σώματός τις» ἐφη «νόσος ἔστιν, ἣν ἱερὰν καλοῦσιν οὐδὲν οὖν ἄτοπον, εἰ καὶ ψυχῆς τὸ μανικώτατον πάθος καὶ μέγιστον ἱερὸν καὶ θείον ἐνοι προσαγορεύουσιν. ἐὰν ὥσπερ ἐν Ἁγιότητι ποτὲ γείτονας ἐώρων δύο διαμφισβητοῦντας, οὔφεως
Plutarch

προσερπύσαντος εἰς τὴν ὁδόν, ἀμφοτέρων μὲν ἀγαθὸν δαίμονα καλούντων, ἐκατέρου δ’ ἐχειν ἄξιούντος ὡς ἴδιον οὔτως ὅρων ὑμῶν ἄρτι τοὺς μὲν εἰς τὴν ἀνδρωνίτις ἔλκοντας τὸν Ἐρωτα τοὺς δ’ εἰς τὴν γυναικώνιτις, ὑπερφυές καὶ θεῖον ἀγαθὸν, οὐκ ἐθαύμαζον, εἰ τηλικοῦτος δύναμιν ἐσχε καὶ τιμὴν τὸ πάθος, οἷς ἦν προσήκον ἐξελαύνειν αὐτὸ πανταχόθεν καὶ κολούειν, ὑπὸ τούτων αὐξανόμενοι καὶ σεμνυνόμενοι. ἄρτι μὲν οὖν ἴσικιαν ἥγον ἐν γὰρ ἴδιοις μᾶλλον ἥ κοινοῖς ἐώρων τὴν ὁδόν.
Another messenger arrives from Ismenodora summoning Anthemion, who departs.

[13.] παυσαμένου δὲ τοῦ Πεμπτίδου καὶ τοῦ πατρὸς ἀρξαμένου τι περὶ τούτων λέγειν, ἦτερος ἦκεν ἐκ πόλεως, τὸν Ἀνθεμίωνα μεταπεμπομένης τῆς Ἰσμηνοδώρας ἐπέτεινε γὰρ ή ταραχή, καὶ τῶν γυμνασιάρχων ἦν διαφορά, τοῦ μὲν οἰομένου δείν τὸν Βάκχωνα ἀπαιτεῖν τοῦ δὲ πολυπραγμονεῖν οὐκ ἔωντος. Ο μὲν οὖν Ἀνθεμίων ἀναστὰς ἐβάδιζεν ἀμφισβήτησιν οὖσαν: 

ἀμφισβήτησιν οὖσαν νυνὶ δ᾽ ἀπηλλαγμένος Πεισίου, ἢδεως ἀν υμών ἀκούσαμι πρὸς τι βλέψαντες ἀπεφήναντο τὸν Ἐρωτα θεὸν οἱ πρώτοι τούτο λέξαντες."
Plutarch answers Pemptides that it is inappropriate to question the divinity of Love. Our common faith is enough.

ὁ δὲ πατὴρ τὸν Πεμπτίδην ὀνομαστὶ προσαγορεύσας «μεγάλου μοι δοκεῖς ἀπτεσθαί» εἶπεν «καὶ παραβόλου πράγματος, ὁ Πεμπτίδη, μᾶλλον δ’ ὅλως τὰ ἀκίνητα κινεῖν τῆς περὶ θεῶν δόξης ἣν ἔχομεν, περὶ ἐκάστου λόγον ἀπαιτῶν καὶ ἀπόδειξιν ἀρκεὶ γὰρ ἡ πάτριος καὶ παλαιὰ πίστις, ἥς οὐκ ἔστιν εἰπεῖν οὐδ’ ἀνευρεῖν τεκμήριον ἐναργέστερον

οὐδ’ εἰ δι’ ἄκρας τὸ σοφὸν εὑρηται φρενός,

ἀλλ’ ἐδρα τις αὐτὴ καὶ βάσις ύφεστώσα κοινή πρὸς εὐσέβειαν,

Plutarch
Dialogue on Love

ἐὰν ἐφ᾽ ἑνὸς ταράττηται καὶ σαλεύηται τὸ βέβαιον αὐτῆς καὶ νενομισμένον, ἐπισφαλῆς γίγνεται πάσι καὶ ὕποπτος.

He cites the example of Euripides who revised an agnostic line in one of his plays.

ἀκούεις δὲ δήπου τὸν Ἔρυρπιδην, ὡς ἑθορυβήθη ποιησάμενος ἀρχὴν τῆς Μελανίππης ἑκείνης.

Ζεύς, ὡς ὡς ἦν θόρνον ἄλλον (ἐθάρρει δ᾽ ὡς ἰσχύει τῷ δράματι γεγραμμένῳ πανηγυρικῷ καὶ περιττῷ) ἠλλαξε τὸν στίχον

—-

έαν ταράττηται καὶ σαλεύηται: pr. subj. in pr. gen. cond., “if it is disturbed and shaken”

αὐτῆς: “of it” (i.e. faith)

νενομισμένον: perf. part. of νομίζω, “established”

γίγνεται πάσι: “it would become in all ways”

ἐθορυβήθη: ao. pas. 3 s. of θορυβέω, “how he caused an uproar”

ποιησάμενος: ao. part., “by making”

Μελανίππης: a lost play of Euripides

«Ζεύς...λόγῳ»: Euripides fr. 480-1 (TGF)

ὁσίς ὁ Ζεύς: “whoever Zeus is”

μεταλαβῶν: ao. part. of μεταλαμβάνω, “having received”

ἐθάρρει: impf. of θαρσέω, “he had confidence in” + dat.

πανηγυρικός καὶ περιττός: adverbs after γεγραμμένω, “suitably and excellently composed”

ὡς ἐοικε: parenthetical, “so it seems”

ἡλλαξε: ao. of ἀλλάττω, “he changed”
Zeus, ὡς λέλεκται τῆς ἀληθείας ὕπο.

τί οὖν διαφέρει τὴν περὶ τοῦ Διὸς δόξαν ἢ τῆς Ἀθηνᾶς ἢ τοῦ Ἐρωτος εἰς ἀμφίβολον τῷ «λόγῳ» θέσθαι ἢ καὶ ἄδηλον;

Love is not a newcomer, nor a barbarian intruder.

οὐ γὰρ νῦν αἰτεῖ πρῶτον βωμὸν ὁ Ἐρως καὶ θυσίαν οὐδ᾽ ἔπηλυς ἐκ τινος βαρβαρικῆς δεισιδαιμονίας, ὡσπερ Ἀτταὶ τινὲς καὶ Ἀδώνιοι λεγόμενοι, δι᾽ ἀνδρογύνων καὶ γυναικῶν παραδύεται κρύφα τιμὰς οὐ προσηκούσας καρπούμενος, ὡστε παρεισγραφῆς δίκην φεύγειν καὶ νοθείας τῆς ἐν θεοῖς.
ἀλλ’ ὅταν Ἐμπεδοκλέους ἀκούσῃς λέγοντος, ὦ ἑταῖρε,
καὶ Φιλότης ἐν τοῖσιν ἴση μῆκος τε πλάτος τε,
τὴν σὺ νόου δέρκευ, μηδὲ ὄμμασιν ἧσο τεθηπώς

ταῦτ᾽ οἴεσθαι χρῆ λέγεσθαι περὶ Ἔρωτος οὐ γάρ ἐστιν ὁρατὸς
ἀλλὰ δοξαστὸς ἡμῖν ὁ θεὸς οὗτος ἐν
toῖσι πάνυ παλαιοῖς ὃν ἄν


Ἐμπεδοκλῆς, ὁ: Empedocles

᾿Εμπεδοκλέους: Empedocles (490-430 BC), a pre-Socratic philosopher, who posited
two pricipal forces, Love and Strife

ὁρατὸς, -ή, -όν: visible, evident

παλαιός, -ά, -άν: old, ancient

πλάτος, ὁ: width

τεκμήριον, τό: a sure sign, proof

φιλότης, -ητος, ἡ: friendship, love, affection

χρή: it is fated, necessary

Ερως SLEEPING. Bronze, 3rd C BC to 1st C AD. Metropolitan Museum of Art, New York.
Aphrodite is a powerful goddess, but only together with Love.

πόρρω γὰρ οὐκ ἄπειμι
tὴν δ’ Ἀφροδίτην οὖχ ὅρας δα δῆθεός;
ἢδ’ ἐστὶν ἡ σπείρουσα καὶ διδοὺς’ ἔρον,
οὐ πάντες ἐσμὲν οἱ κατὰ χθόν’ ἐγγονοί.

«Ζείδωρον» γὰρ αὐτὴν Ἐμπεδοκλῆς, «εὔκαρπον» δὲ Σοφοκλῆς ἐμμελῶς πάνυ καὶ πρεπόντως ὀνόμασαν. ἀλλ’ ὅμως τὸ μέγα τοῦτο καὶ θαυμαστὸν Ἀφροδίτης μὲν ἔργον, Ἐρωτὸς δὲ

εὔκαρπος, -ον: rich in fruit, fruitful
ζείδωρος, -ον: life-giving
θαυμαστός, -ή, -όν: wondrous, marvelous
ιερόν, τό: a temple
ὀνομάζω: to call, name
πείρα, -ας, η: a trial, enquiry
πόρρω: forward, further
σπείρω: to sow
χθών, χθονός, η: the earth

εὐπάγων: pr. part., “leading an inquiry into” + dat.
ἀβασάνιστος, -ον: un-tortured
ἀπέρχομαι: to go forth
ἄπολείπω: to leave
ἄσυκοφάντητος, -ον: un-prosecuted
Αφροδίτης, η: Aphrodite
βωμός, ο: an altar
dιδοῦσα: pr. part. of δίδωμι, “who gives desire”
ἐκγονος, -ον: born, sprung from
ἐμμελῶς: harmoniously
Ἐμπεδοκλῆς, ο: Empedocles
ἐπάγω: to bring on
ἔρος, ο: love

 istediğον» ἦτοι Ἐμπεδοκλῆς, «εὔκαρπον» δὲ Σοφοκλῆς ἐμμελῶς πάνυ καὶ πρεπόντως ὀνόμασαν. ἀλλ’ ὅμως τὸ μέγα τοῦτο καὶ θαυμαστὸν Ἀφροδίτης μὲν ἔργον, Ἐρωτὸς δὲ
Dialogue on Love

πάρεργον ἔστιν Ἀφροδίτης
συμπαρόντος μὴ συμπαρόντος δὲ
κομιδῆ τὸ γιγνόμενον ἄζηλον
ἀπολείπεται καὶ «ἄτιμον κἀφιλον». ἀνέραστος γὰρ ὀμιλία καθάπερ
πεῖνα καὶ δίψα πλησμονῆν ἔχουσα
πέρας εἰς οὐδὲν ἐξικνεῖται καλὸν
ἀλλ᾽ ἡ θεοὶ Ἐρωτὶ τὸν κόρον
ἀφαιροῦσα τῆς ἡδονῆς φιλότητα
ποιεῖ καὶ σύγκρασιν. διὸ Παρμενίδης

Ἐρωτὸς δὲ... συμπαρόντος: “but is a secondary activity of Love, when he
accompanies Aphrodite”

μὴ συμπαρόντος δὲ: gen. abs., “but if (Love) is not standing by”

τὸ γιγνόμενον: “the event (i.e. sex) remains”

κἀφιλον: crasis = καὶ ἄφιλον, the phrase is from Aeschylus, Choephoroi 295

πλησμονῆν ἔχουσα πέρας: “by having fullness as an endpoint”

ἐξικνέομαι: “arrives to nothing good”

ἡ θεοὶ Ἐρωτὶ: pr. part. of ἄφιλον, “the goddess, taking away satiety”

“Ἐρωτὶ: “by means of Love”

Παρμενίδης: Parmenides of Elea, a pre-Socratic philosopher, flourished in the early 5th C. BC. He was the author of a cosmogonical poem.
μὲν ἀποφαίνει τὸν Ἐρωτα τῶν Ἀφροδίτης ἔργων πρεσβύτατον, ἐν τῇ κοσμογονίᾳ γράφων

πρώτιστον μὲν Ἐρωτα θεῶν μητίσατο πάντων.

Ἡσίοδος δὲ φυσικώτερον ἐμοὶ δοκεῖ ποιεῖν Ἐρωτα πάντων προγενέστατον, ἵνα πάντα διέ ἐκεῖνον μετάσχῃ γενέσεως.

Love has been slandered like other gods.

ἂν οὖν τὸν Ἐρωτα τῶν νενομισμένων τιμῶν ἐκβάλλωμεν, οὐδ᾽ αἰ τῆς Ἀφροδίτης κατὰ χώραν μενοῦσιν. οὐδὲ γὰρ τούτ’ ἔστιν εἰπέιν, ὅτι τῷ μὲν Ἐρωτι λοιδοροῦνται τινες, ἀπέχονται δ’

---

ἀπεχω: to keep away from  
ἀποφαίνω: to declare  
Ἀφροδίτη, ἡ: Aphrodite  
γένεσις, -ς, ἡ: an origin, generation  
γράφω: to write  
ἐκβάλλω: to throw out  
ἔργον, τό: a deed, work, production  
Ἡσίοδος, -ος, ὁ: Hesiod  
κοσμογονία, ἡ: cosmogony, creation the world  
λοιδορέω: to abuse, revile (+ dat.)  
μένω: to stay, remain  
μετέχω: to take part in, share in  
μητίσατο: devise, contrive  
νομίζω: to hold as a custom, believe  
ποιέω: to make, do  
πρώτιστος, -ης, -ον: the very first  
τιμή, ἡ: honor, esteem  
φυσικός, -ής, -όν: natural, scientific  
χώρα, ἡ: a place, position

τῶν ἔργων: “the most ancient of the works of Aphrodite”  
“πρώτιστον...πάντων”: Parmenides B 13 (VS)  
μητίσατο: unaugmented ao. of μητίομαι, “(Aphrodite) devised Love first”  
Ἡσίοδος: cf. Hesiod Theogony 120  
φυσικώτερον: adv., “more philosophically,” The early philosophers were known as Physikoi, “naturalists”  
προγενέστατον: “oldest”  
ἵνα πάντα...μετάσχῃ: ao. subj. of μετά-ἐχω, “in order that all things share in” + gen.  
ὥν (ἐάν)...ἐκβάλλωμεν: pr. subj. in protasis of fut. more vivid cond., “If we deprive Love of” + gen.  
νομίσματις: perf. part. gen. pl. of νομίζω, “the customary honors”  
ἄντις Ἀφροδίτης: “the ceremonies of Aphrodite”  
οὐδὲ ἔστιν: “nor is it possible” + inf.  
ἀπέχονται: pr. mid. of ἀπέχω, “but they stay away from” + gen.
ἐκείνης, ἀλλ᾽ ἀπὸ μιᾶς σκηνῆς ἀκούομεν

ἐρως γὰρ ἄργον κάπι τοιούτοις ἔφυ

καὶ πάλιν

ἀργὸν κἀπὶ ἔφυ

toThrow.

ὦ παῖδες, ἢ τοι Κύπρις οὐ Κύπρις μόνον,

ἀλλ᾽ ἔστιν μὲν Ἄιδης, ἔστι δ᾽ ἀφθιτος βία,

ἔστιν δὲ λύσσα μανιάς

«ὦ παῖδε...μανίας»: Sophocles fr. 855, 754 (TGF)

Ὁ Κύπρις μόνον, ἀλλ᾽ ἔστι: “is not only known as Kypris, but by many names”

Ἡ λύσσα μανιάς: “the rage of frenzy”

Ὅσπερ σοῦ δὲ τῶν ἄλλων θεῶν σχεδὸν ἀλοιδόρητος σύμεοι ἐκπέφευγε τὴν ἐυλοιδόρητον ἀμαθίαν.
Even Ares, the opposite of Love, has been slandered.

σκόπει δὲ τὸν Ἄρην καθάπερ ἐν πίνακι χαλκῷ τὴν ἀντικειμένην ἐκ διαμέτρου τῷ Ἐρωτὶ χώραν ἔχοντα πηλίκας εἴληχε τιμὰς ὑπ᾽ ἀνθρώπων καὶ πάλιν ὅσα κακῶς ἀκούει,

τυφλὸς γάρ, ὦ γυναῖκες, οὐδ᾽ ὀρῶν Ἄρης συὸς προσώπω πάντα τυρβάζει κακά.

καὶ «μιαίφονον» Ὄμηρος αὐτὸν καλεῖ καὶ «ἀλλοπρόσαλλον» ὁ δὲ Χρύσιππος ἐξηγούμενος τοῦνομα τοῦ θεοῦ κατηγορίαν ποιεῖ.
καὶ διαβολὴν ἀναιρεῖν γὰρ εἶναι τὸν Ἄρην φησίν, ἀρχὰς
didouš tois tò μαχητικὸν ἐν ἧμῖν καὶ διάφορον καὶ θυμοειδὲς
Ἅρην κεκλήσθαι νομίζουσιν.

Some consider gods to be merely abstract qualities; or conversely, that our
emotions are gods.

ἐτεροὶ δ’ αὖ φήσουσι τὴν Ἀφροδίτην ἐπιθυμίαν εἶναι καὶ τὸν Ἐρμῆν λόγον καὶ τέχνας τὰς Μούσας καὶ φρόνησιν τὴν Ἀθηνᾶν. ὁρᾶσ δῆπον τὸν ὑπολαμβάνοντα βυθὸν ἧμᾶς ἁθεότητος, ἂν εἰς πάθη καὶ δυνάμεις καὶ ἀρετὰς διαγράφωμεν ἕκαστον τῶν θεῶν;»

ἀναιρεῖν γὰρ εἶναι: ind. st. after φησίν, “he says that ‘Ares’ is from ἀναιρέω (destroy)”
didouš: pr. part. nom. s. m. of δίδωμι
tois... νομίζουσι: “to those believing that” + acc. + inf.
to μαχητικὸν... Ἅρην κεκλήσθαι: ind. st. after νομίζουσι, “that our innate
pugnaciousness is called Ares”
kekłēsai: perf. pas. inf. of καλέω
ton ὑπολαμβάνοντα βυθὸν: “the depth of atheism overtaking us”
eis páthi: “into passions, powers and virtues”
av (ēav)... διαγράφωμεν: pr. subj. in pr. gen. cond., “if we delineate”
Plutarch

[14.] «ὁρῶ» εἶπεν ὁ Πεμπτίδης «ἄλλ᾽ οὕτε πάθη τοὺς θεοὺς ποιεῖν ὃσιον οὕτε αὖ πάλιν τὰ πάθη θεοὺς νομίζειν.»

καὶ ὁ πατήρ «τί οὖν» ἔφη «τὸν Ἀρην, θεὸν εἶναι νομίζεις ἢ πάθος ἥμετερον;»

ἀποκριναμένου δὲ τοῦ Πεμπτίδου θεὸν ἠγεῖσαν τὸν Ἀρην κοσμοῦντα τὸ θυμοειδές ἡμῶν καὶ ἀνδρῶδες, ἀνακραγὼν ὁ πατήρ «εἰτ᾽» ἔφη «τὸ μὲν παθητικόν, ὁ Πεμπτίδη, καὶ πολεμικόν καὶ ἀντίπαλον θεὸν ἔχει, τὸ δὲ φιλητικόν καὶ κοινωνικόν καὶ συνελευστικόν ἀθεόν ἐστι; καὶ κτείνοντας μὲν ἀρα καὶ κτεινομένους ἀνθρώπους ὅπλα τε καὶ βέλη καὶ τειχομαχίας καὶ λεηλασίας.
Dialogue on Love

ἔστι τις ἐφορῶν καὶ βραβεύων θεὸς Ἐνυάλιος καὶ Στράτιος

Since there are patron gods of hunting and other activities, there should be one for love.

πάθους δὲ γάμου καὶ φιλότητος εἰς ὁμοφροσύνην καὶ κοινωνίαν τελευτώσης οὐδεὶς θεῶν οὐδὲ ἑπίσκοπος οὐδὲ ἡγεμών ἢ συνεργὸς ἢμῖν γέγονεν; ἀλλὰ δορκάδας μὲν θηρεύουσι καὶ λαγωνίας καὶ ἐλάφους ἀγρότεος τις συνεπιθωύσσει καὶ συνεξορμᾶ θεός, εὐχονταὶ δὲ Ἀρισταίω δολούντες ὀρύγμασι καὶ βραχίων λύκους καὶ ἄρκτους,

ὅς πρῶτος θήρεσιν ἐπηξε ποδάγρας

ἔστι... θεὸς: “there is a god who...”
ἐφορῶν καὶ βραβεύων: “watching over and judging”
Ἐνυάλιος καὶ Στράτιος: epithets of Ares
tελευτώσης: pr. part. gen. s. f. of τελευτάω agreeing with φιλότητος, “love that ends in...” + eis + acc.
οὐδεὶς θεῶν μάρτυς: “no one of the gods has become a witness of” + gen.
γέγονεν: perf. of γίγνομαι, “has become”
θηρεύοντας: pr. part. dat. pl. ind. of θηρευόμαι, “for those hunting”
ἀγρότεος τις θεὸς: “some huntress goddess”
sυνεπιθωύσσει καὶ συνεξορμᾶ: “shouts and urges them on”
Ἀρισταίω: Aristaeus, son of Apollo and the huntress Cyrene
«ὅς πρῶτος...ποδάγρας»: unknown, SH 1147
θήρεσιν: epic dat. pl. of θήρ, “for wild beasts”
ἐπηξε: ao. of πήγνυμι, “he first set traps”

ἀγρότεος, -α, -ον: wild
ἄρκτος, ὁ: a bear
βραβεύω: to act as a judge
βρόχος, ὁ: a noose, snare
γάμος, ὁ: wedding, marriage
γίγνομαι: to become, occur, happen
dολῶ: to trap, ensnare
dορκας, -άδος, ὁ: a roebuck, a kind of deer
ἐλαφος, ὁ: a deer
ἐπίσκοπος, -ον: watching over
εὐχομαι: to pray, offer prayers
ἐφορᾶω: to oversee, observe
ἡγεμών, -όνος, ὁ: one who leads
θήρ, θηρός, ὁ: a wild beast
θηρεύω: to hunt
κοινωνία, ἡ: communion, fellowship
λαγῶς, -ό, ὁ: hare, rabbit
λύκος, ὁ: a wolf
μάρτυς, -υρος, ὁ: a witness
ὁμοφροσύνη, ἡ: unity of mind and feeling
ὁρυγμα, -ατος, τό: a trench, pit
πάθος, -εος, τό: something suffered, an emotion, passion
πήγνυμι: to make fast, set
ποδάγρα, ἡ: a snare-trap
πρῶτος, -ης, -ον: first
συνεξορμάω: to help to urge on
συνεπιθωύττω: to shout
συνεργός, -όν: working together, helping in work
tελευτῶω: to complete, finish, accomplish
φιλότης, -ητος, ἡ: friendship, love, affection
ὁ δ’ Ἡρακλῆς ἔτερον θεὸν παρακαλεῖ μέλλων ἐπὶ τὸν ὄρνιν οἴρεσθαι τὸ τόξον, ὡς Δισχύλος φησίν,

ἀγρεύς δ’ Ἀπόλλων ὀρθὸν ἰθύνω βέλος

ἀνδρὶ δὲ τὸ κάλλιστον ἐπιχειροῦντι θήραμα φιλίαν ἐλεῖν οὔτε θεὸς οὔτε δαίμων ἀπευθύνει καὶ συνεφάπτεται τῆς ὀρμῆς; ἐγὼ μὲν γὰρ οὐδὲ δρυὸς οὐδὲ μορίας οὔδ’ ἦν Ὁμήρος «ἡμερίδα» σεμνύνων προσεῖπεν ἀκαλλέστερον ἔρνος οὔδε φαυλότερον

---

μέλλω: pr. part. nom. s., “as he was about to” + inf.
ιθύνω: to straighten
δαίμων: a spirit, divinity
ὶθύνω: pr. opt. wish for future, “may Apollo guide”
ψηφαπτομαι: to take part with, aid
ἀκαλλέστερον ἔρνος οὐδὲ φαυλότερον: “is a less charming nor more worthless than” + gen.
The nurturing of young people is more important than cultivating plants.


ισοδένδρον τέκμαρ αἰώνος λαχοίσαι

αἰών, -ῶν, ὁ: life, lifetime
ἄλλως: in another way, otherwise
ἄρα: together with (+ gen.)
ἄροτος, ὁ: plowing
βλάστησις, -εως, ἡ: budding, sprouting
dιαφαίνω: to show through, reveal
dρυάς, -άδος, ἡ: a dryad, tree nymph
ἐπιμέλεια, ἡ: care, attention
ἡγέομαι: to go before, lead the way
ἰσοδένδρος, -ον: equal to that of a tree
κάλλος, -ους, τό: beauty
λαγχάνω: to obtain by fate
νομίζω: to hold as a custom, to use customarily
νύμφη, ἡ: a nymph
ὁρμή, ἡ: a bursting forth
προσήκω: to befit, be worthy of
σπόρος, ὁ: sowing
σώμα, -ατος, τό: a body
tέκμαρ, τό: a limit, end
φίλος, -η, -ον: dear, beloved, (subst.) friend
φυτεία, ἡ: planting
φυτόν, τό: that which has grown, a plant
ψυχή, ἡ: a soul

ἐχοντα: pr. part. agreeing with ἁνθρωπον, “since (man) has”
dιαφαίνουσαν: acc. s. f. part. agreeing with ὁρμην, “an impulse showing forth beauty”
ὁραν: “in season”
tίς δ’, ἄλλως: “who (thinks) otherwise?”
oi νομίζοντες: pr. part. nom. pl., “all those believing that” + acc. + inf.
ἐπιμέλειαν θεοὶ προσήκειν: ind. st. after νομίζοντες, “that the care is appropriate to the gods”
ὦ γὰρ οὐ: “for indeed are there not”
λαχοίσαι: ao. part. nom. pl. f. of λαγχάνω, “being allotted a boundary”
Plutarch

δενδρέων δὲ νομὸν Διόνυσος πολυγαθὴς αὐξάνοι, ἄγνον φέγγος ὀπώρας

κατὰ Πίνδαρον μειρακίων δ’ ἄρα καὶ παίδων ἐν ὥρᾳ καὶ ἄνθει πλαττομένων καὶ ῥυθμιζομένων τροφαὶ καὶ αὐξήσεις οὐδενὶ θεῶν ἢ δαιμόνων προσήκουσιν, οὐδ’ ἐστιν ὦ μέλει φυόμενον ἄνθρωπον εἰς ἀρετὴν ὅρθὸν ἐλθεῖν καὶ μὴ παρατραπῆναι μηδέ κλασθῆναι τὸ γενναῖον ἐρημία κηδεμόνος ἢ κακία τῶν προστυγχανόντων;

<table>
<thead>
<tr>
<th>αὐξάνοι</th>
<th>pr. opt., “may Dionysus increase”</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὀπώρας</td>
<td>gen. s., “of the harvest season”</td>
</tr>
<tr>
<td>κατὰ Πίνδαρον</td>
<td>Pindar fr. 165, 153</td>
</tr>
<tr>
<td>μειρακίων...ρυθμιζομένων</td>
<td>gen. abs., “when young men and boys being formed and shaped”</td>
</tr>
<tr>
<td>προσήκουσιν</td>
<td>“are appropriate to” + dat.</td>
</tr>
<tr>
<td>οὐδ’ ἐστιν ὦ μέλει</td>
<td>“nor is there a god to whom it is a care” + inf.</td>
</tr>
<tr>
<td>ἔλθειν καὶ μὴ παρατραπῆναι μηδὲ κλασθῆναι</td>
<td>ao. inf. after μέλει, “that the growing man come to... and not be turned aside... nor be broken off”</td>
</tr>
<tr>
<td>ἔλθειν</td>
<td>ao. inf. of ἔρχομαι</td>
</tr>
<tr>
<td>παρατραπῆναι</td>
<td>ao. inf. pas. of παρατρέπω</td>
</tr>
<tr>
<td>κλασθῆναι</td>
<td>ao. inf. pas. of κλάω</td>
</tr>
<tr>
<td>τὸ γενναῖον</td>
<td>“the inborn quality” acc. subj. of κλασθῆναι</td>
</tr>
<tr>
<td>ἐρημία</td>
<td>dat., “by lack of” + gen.</td>
</tr>
<tr>
<td>κακία</td>
<td>dat., “by the depravity of” + gen.</td>
</tr>
<tr>
<td>προστυγχανόντων</td>
<td>pr. part. gen. pl., “of those encountering (him)”</td>
</tr>
</tbody>
</table>
Indeed, divinities care for men when they are born and when they die.

| aίμα, -ατος, τό: blood | μηδαμοῦ: nowhere |
| αναγκαῖος, -ος, -ον: necessary | νέμω: to deal out, dispense |
| απολαιώναι: to have enjoyment of, profit from | πανταχόσε: everywhere |
| αχάριστος, -ον: ungrateful, unpleasant | πού: somewhere, anywhere |
| γένεσις, -εως, η: an origin, birth | προλείπω: to leave behind, forsake, abandon |
| δεινός, -ος, -ον: fearful, terrible | τέλος, εος, τό: an end, fulfillment |
| ἐνεμημένον: perf. part. of νέμω, agreeing with the implied subj. of τῷ λέγειν, “is it not awful (for them) to say, while they are enjoying the benefits of...” + gen. | φιλάνθρωπος, -ος, -ον: loving mankind, benevolent |
| μηδαμοῦ προλείποντος ἐν χρείαις: “(the god) never leaving (us) in our necessities” | χρεία, η: use, advantage, service |
| ωδίς, -ίνος, η: labor pains |

Eros and Psyche. Roman fresco from 1st C AD, Pompei. Photo: Stefano Bolognini
ἁμαρτάνοντα κηδεμόνος ἁγαθοῦ καὶ φύλακος. οὐ μὴν οὐδὲ νοσοῦντος ἀνθρώπου θεὸς ἀποστατεῖ τὴν περὶ τοῦτο χρείαν καὶ δύναμιν εἰληχώς, ἀλλ’ οὐ’ ἀποθανόντος ἐστι δὲ τις ἐκεί κομιστήρ ἐνθένδε καὶ ἀρωγός ἐν τέλει γενομένων κατευναστής καὶ ψυχοπομπός, ὡσπερ ὁ Ὑπνος,

οὐ γάρ με Νύξ ἔτικτε δεσπότην λύρας, οὐ μάντιν οὐδ’ ἰατρόν, ἀλλὰ ἡγήτορα ψυχαῖς.

καὶ τὰ τοιαύτα πολλὰς ἔχει δυσχερείας.

**ἀμαρτάνοντα**: pr. part. acc. s. modifying the implied subject of *γενέσθαι*, “because he is missing” + gen.

οὐ μὴν: “surely not,” οὐδὲ is emphatic

**νοσοῦντος ἀνθρώπου**: gen. after **ἀποστατεῖ**, “a man who is sick”

**εἰληχώς**: perf. part. nom. s. m. of *λαγχάνω*, “(the god) having obtained the function”

**περὶ τοῦτο**: i.e., sickness

οὐδ’ (sc. ἀνθρώπου) **ἀποθανόντος**: “not even when a man dies”

ἐν τέλει γενομένων: ao. part. of *γίγνομαι*, “of those who have become in that state” i.e., dead

**ὅ γάρ με...ψυχαῖς**: TGF adespota 405

**δεσπότην λύρας**: “did not bear me a master of the lyre,” the god is Hermes

**τὰ τοιαύτα**: “such things” i.e. these functions”

---

**άγαθος**, -ή, -όν: good

**ἁμαρτάνω**: to fail, go wrong

**ἀνθρώπος**, ὁ: man

**ἀποδεικνύω**: to die

**ἀποστατέω**: to depart from, abandon

**ἀρωγός**, -ή, -όν: aiding, helping

**δεσπότης**, -ου, ὁ: a master, lord

**δυναμις**, -εως, ἡ: power, strength, authority

**δυσχέρεια**, ἡ: annoyance, unpleasantness

**ἐνθένδε**: hence

**ἡγήτωρ**, -εως, ὁ: a leader, physician

**κατευναστής**, -ου, ὁ: one who leads to bed, a chamberlain

**κηδεμόνος**, -όνος, ὁ: protector, guardian

**κομιστήρ**, -ήρος, ὁ: bearer

**λαγχάνω**: to obtain by lot

**λυρά**, ἡ: lyre

**μάντις**, -εως, ὁ: a seer, prophet

**νοσεω**: to be sick

**νύξ**, νυκτός, ἡ: the night

**τέλος**, -εος, τό: fulfillment, completion, end

**τίκτω**: to bring into the world, bear

**Ὑπνος**, ὁ: Sleep

**φύλαξ**, -ακος, ὁ: a watcher, guard

**ψυχαία**: use, advantage, function

**ψυχή**, ἡ: breath

**ψυχοπομπός**, ὁ: conductor of souls
Dialogue on Love

The work of Love is more important than these.

ἐκεῖνον δ᾽ οὐκ ἔστιν εἰπεῖν ἐργὸν ἱερώτερον οὐδ᾽ ἁμιλλαν ἔτέραν οὐδ᾽ ἁγώνα θεώ πρέπειν μᾶλλον ἐφορὰν καὶ βραβεύειν ἦ τῇ περὶ τοὺς καλούς καὶ ὡραίους ἐπιμέλειαν τῶν ἐρώτων καὶ δίωξιν οὖθεν γάρ ἔστιν αἰσχρόν οὐδ᾽ ἀναγκαῖον, ἀλλὰ πειθὼ καὶ χάρις ἐνδίδοουσα «πόνον ἡδύν» ὡς ἀληθῶς «κάματον τ᾽ εὐκάματος» ύφηγεῖται πρὸς ἀρετὴν καὶ φιλίαν, οὔτ᾽ ἀνευθεοῦ τὸ προσήκον τέλος λαμβάνουσαν, οὔτ᾽ ἀλλον ἑξουσαν ἤγεμόνα καὶ δεσπότην θεοῦ ἀλλὰ τὸν Μοῦσων καὶ Χαρίτων καὶ Ἀφροδίτης ἑταῖρον Ἐρωτα.
Plutarch

γλυκὺ γὰρ θέρος ἀνδρὸς ὑποσπείρων πραπίδων πόθῳ
catat ton Melanippidēn, tâ ἡδιστα μίγνυσι τοῖς καλλίστοις ἢ
πῶς» ἐφη «λέγομεν, ὦ Ζεύξιππε;»

[16.] κάκεινος «οὔτως» ἐφη «νὴ Δία παντὸς μᾶλλον
ἀτοπον γὰρ ἀμέλει τοῦναντίον.»

There are four types of friendship, one of which is love. All require a divine protector.

«ἐκεῖνο δ᾽ ὁ πατήρ «οὐκ ἄτοπον» εἶπεν «εἰ τέσσαρα
γένη τῆς φιλίας ἐχούσης, ὥσπερ οἱ παλαιοὶ διώρισαν, τὸ
φυσικὸν πρῶτον εἶτα τὸ συγγενικὸν ἐπὶ τοὺτῳ καὶ τρίτον τὸ

| ἀμέλει: never mind | παλαιός, -ά, -όν: old, ancient |
| ἄτοπος, -ον: out of place, strange, unnatural | πόθος, ὁ: a longing, yearning, desire |
| γένος, -eos, τό: type | πραπίδες, αί: the heart |
| γλυκύς, -εία, -ύ: sweet | συγγενικός, -ή, -όν: congenital, hereditary |
| διορίζω: to divide, distinguish | τέτταρες, -ων: four |
| εἴται: next | τρίτος, -η, -ον: the third |
| ἑναντίος, -α, -ον: opposite | ύποσπείρω: to sow secretly |
| ἡδύς, -εία, -ύ: sweet | φιλία, ἡ: friendly love, affection, friendship |
| θέρος, -eos, τό: harvest, crop | φυσικός, -ή, -όν: natural, native |
| μίγνυμι: to mix, mingle | |

«γλυκὺ γὰρ...πόθῳ»: Melanippides PMG 763

ἀνδρὸς... πραπίδων πόθῳ: “(Eros) sowing secretly a delightful harvest within the
desire of hearts of a man”

κατὰ τὸν Μελανίππιδην: Melanippides of Melos, a 5th C. lyric poet

μίγνυσι: pr. 3. s. of μίγνυμι, “Eros mingles”

ἡ πῶς... λέγομεν: a rhetorical question, “or how do we speak?” i.e. “is this what
we mean?”

οὔτως: “exactly!”

παντὸς μᾶλλον: “more than anything”

τοῦναντίον: (= τὸ ἑναντίον), “the opposite”

ἀμέλει: imper. of ἀμέλεω, “don’t worry” i.e. doubtless

τῆς φιλίας ἐχούσης: gen abs., “if friendship has four kinds”

διώρισαν: ao. 3. pl. of δια-όριζω, “the ancients defined”
Dialogue on Love

ἕταιρικὸν καὶ τελευταίον τὸ ἐρωτικὸν, ἔχει τούτων ἑκαστὸν ἐπιστάτην θεὸν ἢ φίλιον ἢ ξένιον ἢ ὁμόγνιον καὶ πατρῷον μόνον δὲ τὸ ἐρωτικὸν ὡσπερ δυσιεροῦν ἀνόσιον καὶ ἀδέσποτον ἀφεῖται, καὶ ταῦτα πλείστης ἐπιμελείας καὶ κυβερνήσεως δεόμενον;»

»ἔχει καὶ ταῦτα» ὁ Ζεύξιππος εἶπεν «οὐ μικρὰν ἀλογίαν.»

As Plato argues, there are two kinds of madness, one of which is inspired by divinity.

«Ἀλλὰ μὴν» ὁ πατὴρ ἔφη «τά γε τοῦ Πλάτωνος ἐπιλάβοιτ᾽ ἂν τοῦ λόγου καὶ παρεξιόντος. μανία γὰρ ἡ μὲν...

<table>
<thead>
<tr>
<th>Latin</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐρωτικός, -ῆς, -ῶν: amatory</td>
<td>ἑταιρικός, -ῆς, -ῶν: of a companion</td>
<td>erotic</td>
</tr>
<tr>
<td>ἀλογία, ἡ: absurdity, confusion</td>
<td>ἑταιρικός, -ῆς, -ῶν: of a companion</td>
<td>companion</td>
</tr>
<tr>
<td>ἀνόσιος, -α, -ον: unholy, profane</td>
<td>κυβέρνησις, -εως, ἡ: steering, guidance</td>
<td>governing</td>
</tr>
<tr>
<td>ἀφίημι: to send away</td>
<td>μανία, ἡ: madness, frenzy</td>
<td>madness</td>
</tr>
<tr>
<td>δέομαι: to lack, need, ask</td>
<td>ξένιος, -α, -ον: of a guest, hospitable</td>
<td>guest</td>
</tr>
<tr>
<td>δυσιερέω: to have bad omens in a sacrifice</td>
<td>ὁμόγνιος, -ον: of the same race</td>
<td>of the same race</td>
</tr>
<tr>
<td>ἐκαστος, -ῆς, -ον: every, each</td>
<td>πατρῷος, -α, -ον: of one’s father</td>
<td>of one’s father</td>
</tr>
<tr>
<td>ἐπιλαμβάνω: to sustain</td>
<td>παρέξειμι: to pass alongside</td>
<td>along</td>
</tr>
<tr>
<td>ἐπιμέλεια, ἡ: care, attention</td>
<td>πλεῖστος, -ῆς, -ῶν: most, largest</td>
<td>largest</td>
</tr>
<tr>
<td>ἑπιστάτης, -ου, ὁ: overseer, attendant, patron</td>
<td>τελευταῖος, -α, -ον: last</td>
<td>last</td>
</tr>
<tr>
<td>ήμισθος: to hire</td>
<td>τελευταῖος, -α, -ον: last</td>
<td>hire</td>
</tr>
<tr>
<td>τελευταῖον: “the final one” i.e., the 4th</td>
<td>μανία γὰρ ἡ μὲν: “there is a madness, the one...”</td>
<td>final</td>
</tr>
<tr>
<td>ἔχει τούτων ἑκαστὸν: “each (γένος) of these has”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>μόνον δὲ τὸ ἐρωτικὸν: “but only the erotic kind”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>δυσιερέων: pr. part. nom. s. n. of δυσ-ιερέω, “as though being of bad auspices”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀφεῖται: pr. 3 s. pas. of ἀπο-ἵημι, “is neglected”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ταῦτα: acc. of resp., “with regard to these things”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>δέομενον: pr. part. modifying τὸ ἐρωτικὸν, “being in need of” + gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>οὐ μικρὰν ἀλογίαν: “no small nonsense”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐπιλάβοιτο ἄν: ao. opt. of ἐπιλαμβάνω with potential force, “P’s doctrine might sustain” + gen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>παρεξιόντος: pr. part. gen. s. of παρα-ἐξ-ἐρχομαι, “passing alongside” i.e., although being a digression</td>
<td></td>
<td></td>
</tr>
<tr>
<td>μανία γὰρ ἡ μὲν: “there is a madness, the one...”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
ἀνεσταλμένη: perf. part. of ἀναστέλλω, “having arisen”
δυσκρασίας τισίν ἢ συμμίξεσιν: dat. of means, “by certain bad temperaments and mixtures”
πνεύματος βλαβεροῦ περιφερομένου: gen. abs., “a noxious exhalation being put into circulation”
τραχεῖα καὶ χαλεπὴ καὶ νοσώδης: predicate nom. agreeing with μανία
καλέω: to call
κίνησις, -eis, ἡ: movement, motion
κοινός, -ή, -όν: common, in general
κρείττων, -on: stronger, higher

λογίζομαι: to reason, be rational
νοσώδης, -es: sickly, diseased
οἰκογενής, -es: produced from within,
πάθος, -eis, τό: an emotion, passion
παρατροπὴ, ἡ: a turning away
περιφέρω: to carry around
πληρῶ: to make full, fill up
σύμμιξις, -eis, ἡ: commixture
σώμα, -atos, τό: a body
τραχύς, -eis, -ov: savage, rough
φρονέω: to think, understand
χαλεπός, -ή, -ών: harsh, painful, grievous
ψυχή, ἡ: a soul, life

ἀπὸ σώματος ἐπὶ ψυχῆν ἀνεσταλμένη δυσκρασίας τισίν ἢ συμμίξεσιν ἢ πνεύματος βλαβεροῦ περιφερομένου τραχεία καὶ χαλεπὴ καὶ νοσώδης ἐτέρα δ᾽ ἐστὶν οὐκ ἀθείαστος οὐδ᾽ οἰκογενής, ἀλλ᾽ ἐπίπλω ἐπίπνοια καὶ παρατροπὴ τοῦ λογιζομένου καὶ φρονοῦντος κρείττουν δυνάμεως ἄρχην ἔχουσα καὶ κίνησιν, ἃς τὸ μὲν κοινὸν ἐνθουσιαστικὸν καλεῖται πάθος ὡς γὰρ ἐμπνεῦσι τὸ πνεύματος πληρωθὲν ἔμφροιν ὥς τὸ
Dialogue on Love

φρονήσεως, οὕτως ὁ τοιοῦτος σάλος ψυχῆς ἐνθουσιασμὸς ὡνόμασται μετοχὴ καὶ κοινωνίᾳ θειότερας δυνάμεως

There are several kinds of this divine madness or enthusiasm.

ἐνθουσιασμὸς δὲ τὸ μαντικὸν ἕξ Ἀπόλλωνος ἐπιπνοίας καὶ κατοχῆς, τὸ δὲ βακχεῖον ἐκ Διονύσου,

κάπι Κυρβάντεσι χορεύσατε

φησὶ Σοφοκλῆς τὰ γάρ μητρῶα καὶ πανικὰ κοινωνεῖ τοῖς βακχικοῖς ὀργιασμοῖς.

**Words and Meanings**

- Ἀπόλλωνος: Apollo
- Βακχικός: Bacchic
- Διόνυσος: Dionysus
- δύναμις: power, force
- ἑπίπνοια: a breathing upon, inspiration
- θεῖος: divine, of the gods
- κατοχή: a holding, possession
- κοινωνεῖ: to have a share in, have in common
- κοινωνία: communion, association
- Κύρβας: a Corybant
- μαντικός: prophetic, oracular
- μετοχή: participation, communion
- μητρῶα: of the mother, maternal
- ὀνομάζω: to name, call
- ὀργιασμός: celebration of orgies, sacred revels
- πανικὸς: of Pan
- σάλος: a tossing, agitation
- Σοφοκλῆς: Sophocles
- τοιοῦτος: such as this
- φρόνησις: a minding, sense of the mind
- ψυχῆ: the soul

**Notes**

- τὸ φρονήσεως (sc. πληρωθέν): “the having been filled with sense” with pred. adj. ἐμφρον
- τοιοῦτος σάλος ψυχῆς: “this sort of agitation of the soul”
- ὡνόμασται: perf. pas. of ὀνομάζω, “is named”
- The point is the parallelism between the names ἐμ-πνων, ἐμ-φρον, and ἐνθουσιασμὸς
- μετοχὴ καὶ κοινωνίᾳ: dat. of means, “by sharing and communion with” + gen.
- ἑπίπνοιας καὶ κατοχῆς: gen., “of enthusiasm, there is the mantic kind and the Bacchic kind”
- <κάπι...χορεύσατε>: Sophocles fr. 778 (TGF)
- τὰ γὰρ μητρῶα: “for the rites of the Great Mother (Cybele)”
- τὰ πανικά: “the rites of Pan”

89
Plutarch

τρίτη δ᾽ ἀπὸ Μουσῶν λαβοῦσ’ ἁπαλὴν καὶ ἄβατον ψυχήν
tο ποιητικόν καὶ μουσικόν ἐξώρμησε καὶ ἀνερρίπισεν. ἡ δ᾽ ἄρειμάνιος αὕτη λεγομένη καὶ πολεμική παντὶ δήλον ὅτι θεῶν ἀνίεται καὶ βακχεύεται

ἄχορον ἀκίθαριν δακρυογόνον Ἄρη

βοαν τ’ ἐνδημον ἐξοπλίζουσα.

The last kind of divine enthusiasm is love for boys and women.

λείπεται δὲ τῆς ἐξαλλαγῆς ἐν ἀνθρώπω καὶ παρατροπῆς ὁὐκ

---

«τρίτη δ’...ψυχήν»: Plato Phaedrus, 245a

λαβοῦσα: ao. part. nom. s. f. of λαμβάνω, modifying μανία understood, “the third madness having taken”

ἐξώρμησε: ao. of ἐξ-όμαι, “excited”

ἀνερρίπισεν: ao. of ἀνα-ῥριπίζω, “rekindled”

ἡ δ’ ἄρειμάνιος: “as for this one (sc. μανία) called ‘the war-madness’”

παντὶ δήλον (sc. ἐστι): “it is clear to all,” the switch to the impersonal construction is a slight anacoluthon

ὁτῷ: dat., “for which of the gods” i.e. Ares

ἀνίεται: pr. of ἀνα-ἵημι, “the frenzy is released”

«ἄχορον...ἐξοπλίζουσα»: Aeschylus, Supplices 681

Ἄρη: acc. s.

ἐξοπλίζουσα: pr. part. agreeing with μανία understood, “calling to arms”

ἐνδημον: “within the people” i.e., “civil war”

λείπεται: pr. pas. of λείπω, “there is left”

---

ἀβατος, -η,-ον: pure, virgin

ἀκίθαρις, -ι: without the lyre

ἀναρριπίζω: to rekindle

ἀνθρωπος, ο: man

ἀνίημι: to send up, let go

ἀπαλός, -η,-ον: soft, tender

ἀρειμάνιος: “Ares-mad,” war-crazed

Ἄρης, Ἄρεος, ο: Ares

ἄχορος, -ον: without dance

βακχεύω: to celebrate in a frenzy

βοή, η: a cry, shout

δακρυογόνος,-ον: author of tears

δήλος, -η,-ον: visible, clear, evident

δῆλος, -η,-ον: within the people

ἐξαλλαγῆ, ἡ: a change, alteration

ἐξοπλίζω: to call to arms

εξορμάω: to excite

εξορμίζω: to call to arms

λαμβάνω: to take

λείπω: to leave

μουσικός,-η,-ον: musical

Μοῦσα, -ης, η: the Muse

παρατροπή, ἡ: deviation, aberration

ποιητικός,-η,-ον: poetic, creative

πολεμικός,-η,-ον: of war

πολεμικός,-η,-ον: of war

τρίτος,-η,-ον: third

ψυχή, ἡ: the soul

---
Nothing can counter the power of erotic madness.

ἡ γὰρ ὁUCH ὀΡᾶς, ὡς ὁ μὲν στρατιώτης τὰ ὅπλα θεῖς πέπαιναι τῆς πολεμικῆς μανίας,

tου μὲν ἐπείتا 

γηθόσυνοι θεράποντες ἀπ’ ὀμω ὑμεῖς έλοντο
καὶ κάθηται τῶν ἄλλων ἀπόλεμος θεατῆς, ταυτὶ δὲ τὰ βακχικὰ καὶ κορυβαντικὰ σκιρτήματα τὸν ῥυθμὸν μεταβάλλοντες ἐκ τροχαίου καὶ τὸ μέλος ἐκ Φρυγίου πραϊνοῦσαι καὶ καταπαύοισιν, ὡς δ᾿ αὕτως ἡ Πυθία τοῦ τρίποδος ἐκβάσα καὶ τοῦ πνεύματος ἐν γαλήνῃ καὶ ἡσυχίᾳ διατελεῖ; τὴν δ᾿ ἐρωτικὴν μανίαν τἀνθρώπον καθαψαμένην ἢν καὶ διακαύσασαν οὐ μοῦσα τὶς οὐκ ἐπῳδὴ θελκτήριος οὐ τόποι μεταβολὴ καθίστησιν ἀλλὰ καὶ παρόντες ἐρώσι καὶ

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνθρωπος, ὁ</td>
<td>man</td>
</tr>
<tr>
<td>ἀπόλεμος, -ον</td>
<td>unwarlike, unfit for war</td>
</tr>
<tr>
<td>Βακχικὸς, -ῆ, -όν</td>
<td>Bacchic</td>
</tr>
<tr>
<td>γαλήνη, ἡ</td>
<td>stillness, calm</td>
</tr>
<tr>
<td>διακαίω:</td>
<td>to set flame, burn through</td>
</tr>
<tr>
<td>διατελέω:</td>
<td>to bring to an end, finish</td>
</tr>
<tr>
<td>ἐκβαίνω:</td>
<td>to step away from</td>
</tr>
<tr>
<td>ἐπῳδή, ἡ</td>
<td>a charm, spell</td>
</tr>
<tr>
<td>ἔρως:</td>
<td>to love</td>
</tr>
<tr>
<td>ἔρωτικός, -ῆ, -όν:</td>
<td>amatory</td>
</tr>
<tr>
<td>ἡσυχία, ἡ:</td>
<td>rest, quiet</td>
</tr>
<tr>
<td>θεατής, -οῦ, ὁ:</td>
<td>one who watches, a spectator</td>
</tr>
<tr>
<td>θελκτήριος, -ον:</td>
<td>magical, enchanting</td>
</tr>
<tr>
<td>καθάπτω:</td>
<td>to fasten, fix upon</td>
</tr>
<tr>
<td>καθήμια:</td>
<td>to sit</td>
</tr>
<tr>
<td>καθίστημα:</td>
<td>to set down, settle, restore</td>
</tr>
<tr>
<td>καταπαύω:</td>
<td>to come to rest, put to an end</td>
</tr>
</tbody>
</table>

Plutarch

“an unwarlike spectator of” + gen.
“and just so”
“changing the rhythm”
“from the trochaic and Phygian modes,” which are considered to be more frenzied
“they become calm”
“and in the same way”
“stepping off” + gen.
“ends in peace and quiet”
“having taken hold of” + gen.
“having inflamed him”
“no change of place,” subj. of καθίστησιν
“restores a man (gen.) from erotic madness (acc.)”
“being present they love”

μανία, ἡ: madness, frenzy
μέλος, -εος, τό: a tune, mode
μεταβάλλω: to change over
μεταβολή, ἡ: a change
Μοῦσα, ἄσι, ἡ: the Muse
πάρειμι: to be present
πνεῦμα, -ατος, τό: a breathing
πραῖνω: to calm, grow mild
Πυθία, ἡ: the Pythia, priestess of Pythian Apollo
ῥυθμός, ὁ: measure, rhythm
σκίρτημα, -ατος, τό: a dance
tόπος, ὁ: a place
τρίποδος, -ποδος, ὁ: tripod
τροχαίος, -α, -ον: trochaic
φρύγιος, -α, -ον: Phrygian

καὶ κάθηται τῶν ἄλλων ἀπόλεμος θεατῆς, ταυτὶ δὲ τὰ βακχικὰ καὶ κορυβαντικὰ σκιρτήματα τὸν ῥυθμὸν μεταβάλλοντες ἐκ τροχαίου καὶ τὸ μέλος ἐκ Φρυγίου πραϊνοῦσαι καὶ καταπαύοισιν, ὡς δ᾿ αὕτως ἡ Πυθία τοῦ τρίποδος ἐκβάσα καὶ τοῦ πνεύματος ἐν γαλήνῃ καὶ ἡσυχίᾳ διατελεῖ; τὴν δ᾿ ἐρωτικὴν μανίαν τἀνθρώπον καθαψαμένην ἢν καὶ διακαύσασαν οὐ μοῦσα τὶς οὐκ ἐπῳδὴ θελκτήριος οὐ τόποι μεταβολὴ καθίστησιν ἀλλὰ καὶ παρόντες ἐρώσι καὶ

θεατῆς: “an unwarlike spectator of” + gen.
ταυτὶ δὲ: “and just so”
μεταβάλλοντες: pr. part., “changing the rhythm”
ἐκ τροχαίου: “from the trochaic and Phygian modes,” which are considered to be more frenzied
πραϊνοῦσαι: “they become calm”
ὡς δ᾿ αὕτως: “and in the same way”
ἐκβάσα: ao. part. of ἐκ-βαίνω, agreeing with ἡ Πυθία, “stepping off” + gen.
διατελεῖ: “ends in peace and quiet”
καθαψαμένην: ao. part. of κατα-ἀτπω agreeing with μανίαν, “having taken hold of” + gen.
διακαύσασαν: ao. part. of δια-καίω agreeing with μανίαν, “having inflamed him”
καθίστησιν: pr. of κατα-ιστημι, “restores a man (gen.) from erotic madness (acc.)”
παρόντες (para-eimai) ἐρώσι: “being present they love”
Dialogue on Love

The images of the beloved are burned permanently into the mind.

| ἀείδω: | to sing |
| ἀπειμ: | to be absent |
| ἀσπάζομαι: | to greet, embrace |
| διαλέγω: | to speak with, converse |
| διώκω: | to pursue |
| ἐγείρω: | to awaken, be awake |
| ἐγκαλέω: | to call in, invoke |
| ἐνάρχεσι, ἡ: | clearness, distinctness, vividness |
| ἐνύπνιο, τά: | a dream |
| έικ: | to seem |

| ἐράω: | to love |
| θυραυλέω: | to camp out by the door |
| καλέω: | to call |
| νήφω: | to be sober |
| νύκτωρ: | by night |
| ὡς τις εἶπεν: | parenthetical, “as someone says” |
| διὰ τὴν ἐνάρχεσιν: | “because of their vividness” |
| ἐγγείρων, ἡ: | of those awake |
| ἀλλὰ μᾶλλον: | “but rather they are” |
| οἱ (sc. φαντασίαι) τῶν ἐρώτων: | “the fantasies of lovers” |
| διαλεγομένων ὡς πρὸς παρόντας: | “who are addressing (their lovers) as though they were present” |
| διαλεγομένων, ἀσπαζομένων, καὶ ἐγκαλούντων: | are all part. gen. pl. agreeing with τῶν ἐρώτων |
| ἔοικ: | “seems to” + inf. |
| τὰς μὲν ἄλλας φαντασιάς ἐφ': | “other sorts of fantasies” |
Ὑγροῖς ζωγραφεῖν, ταχὺ μαραίνομενα καὶ ἀπολειπούσας τὴν διάνοιαν αἱ δὲ τῶν ἐρωμένων εἰκόνες ὑπ᾽ αὐτῆς οἶον ἐν ἐγκαύμασι γραφόμεναι διὰ πυρὸς εἰδωλα ταῖς μνήμασι ἐναπολείπουσι κινούμενα καὶ ζῶντα καὶ φθεγγόμενα καὶ παραμένοντα τὸν ἄλλον χρόνον. ο μὲν γὰρ Ῥωμαῖος Κάτων ἠλεγε τὴν ψυχὴν τοῦ ἐρώτητος ἐνδιαιτάσθαι τῇ τοῦ ἐρωμένου [ἐμοῖγε δὲ δοκοῦσιν ἐνεῖναι τῇ τοῦ ἐρωτήτος ψυχῇ τοῦ ἐρωμένου] καὶ τὸ εἶδος καὶ τὸ ἰθὸς καὶ ὁ βίος καὶ αἱ πράξεις,

---

**ἀπολείπω**: to leave behind  
**βίος**, ὁ: life  
**γράφω**: to write  
**διάνοια, ἡ**: a thought, mind  
**ἐγκαύμα, -ατος, τό**: a burn  
**ἐϊδος, -ας, τό**: form, shape, figure  
**ἐϊδωλον, τό**: an image, phantom  
**εἰκών, ἡ**: a likeness, image  
**ἐναπολείπω**: to leave behind in  
**ἐνδιαιτάσθαι**: to live in, endure in  
**ἐνίημι**: to let go in  
**ἐρώς, ὁ**: love  
**ζῶ**: to live  
**ζωγραφεῖν**: to paint  
**ἴθος, -ας, τό**: character  
**Κάτων, ὁ**: Cato  
**κινέω**: to move  
**λέγω**: to say  
**μαραίνω**: to quench, waste away, disappear  
**μνήμη, ἡ**: a remembrance, memory  
**παραμένω**: to stay beside, remain with  
**πρᾶξεις, -ας, ἡ**: doing, action  
**πῦρ, πυρός, τό**: fire  
**Ῥωμαῖος, ὁ**: Roman  
**ταχύς, -ας, -άν**: quick, swift, fleet  
**ὑγρός, -άς, -όν**: wet, moist, fluid  
**φθέγγομαι**: to utter, speak  
**χρόνος, ὁ**: time

---

ἐφ᾽ ὑγροῖς ζωγραφεῖν: “to paint on water,” i.e., to do something fleeting  
**μαραίνομενα καὶ ἀπολειπούσας**: pr. part. acc. pl. agreeing with φαντασίας, “quickly diminishing and slipping from the mind”  
**αἱ δὲ τῶν ἐρωμένων εἰκόνες ὑπ᾽ αὐτῆς οἶον**: “but the images of the beloved”  
**ἐναπολείπουσι κινούμενα καὶ ζῶντα καὶ φθεγγόμενα καὶ παραμένοντα τὸν ἄλλον χρόνον**: “they leave behind in images that are moving, living, speaking and remaining”  
**τὸν ἄλλον χρόνον**: acc. of duration of time  
**Ῥωμαῖος Κάτων**: Cato the Elder (234-149 BC)  
**τὴν ψυχὴν τοῦ ἐρωμένου εἰκόνας ὑπ᾽ αὐτῆς οἶον**: “in the soul of the beloved”  
**καὶ τὸ εἴδος καὶ τὸ ἰθὸς καὶ ὁ βίος καὶ αἱ πράξεις,**

There is a lacuna after ἐρωμένου and in two other places in this passage. There is some similarity to a passage in Plato’s Phaedrus (252e-253e), from which the bracketed supplements are supplied.

**δοκοῦσιν ἐν-εἴναι**: “they seem to be in” the subject is τὸ εἴδος καὶ τὸ ἰθὸς etc.
ὑφ᾽ ὧν ἀγόμενος ταχὺ συναρέω πολλὴν ὁδὸν, ὥσπερ οἱ Κυνικοὶ λέγουσι

σύντονον ὁμοῦ καὶ σύντομον εὑρηκέναι πορείαν ἐπὶ ἀρετὴν
cαὶ γὰρ ἐπὶ τὴν φιλίαν [ἡγεῖται καὶ ἀρετὴν ἡ ψυχή] καθάπερ ἐπὶ κύματος τοῦ πάθους ἀμα θεω φερομένη λέγω δὴ ἔρεαν ἂ ἂ πορείαν καὶ ἡνίοχον ἡ τούτον, ὥ νῦν ἐφερτάξομεν καὶ θύμευ.

---

ἀγω: to lead
ἀθείαστος, -ον: uninspired
ἀμα: together with (+ dat.)
ἀρετὴ, ἡ: excellence, virtue
ἐνθουσιοσμός, ὁ: inspiration, enthusiasm
ἐφέρμασι: to seize, undertake
ἐπιστάτης, -ον, ὁ: overseer, attendant
ἐράω: to love
εὑρίσκω: to find
ἡγέομαι: to go before, lead
ἡφάσιος: one who holds the reins, a driver
θάνω: to offer sacrifice
καθάπερ: as though (+ part.)
κεφάλαιοι, -α, -ον: principle, summary
κῦμα, -ατος, τό: a wave
Κυνικός, ὁ: Cynic
ὁδὸς, ἡ: a way, road, journey
ὁμοῦ: at the same time, together
πάθος, -εος, τό: something suffered, an emotion, passion
πορεία, ἡ: a journey, passage
συναιρέω: to seize, undertake
σύντονος, -ον: strained, straight
σύντομος, -ον: short
tαχύς, -εια, -ψ: quick, swift, fleet
φέρω: to bear, carry
φιλία, ἡ: friendly love, affection, friendship

---

ὑφ᾽ ὧν ἀγόμενος: “being led by which”
συναρέει: pr. of συν-αἵρεω, “he (the lover) undertakes a long journey”
σύντομον ὁμοῦ καὶ σύντομον: “straight and short journey”
εὑρηκέναι: perf. inf. of εὑρίσκω in ind. st. after λέγουσι, “claim to have found”
ἐπὶ τὴν φιλίαν: “the soul is led to friendship”
ἐπὶ κύματος τοῦ πάθους: “borne along upon a wave of passion”
λέγω κεφάλαιον: “I summarize”
οὔτ᾽ ἄλλον... ἡ τοῦτον: continuation of ind. st. after λέγω, “nor does it (enthusiasm) have any other overseer than this one”
ὡ νῦν: “to whom now” (i.e. at the festival of Eros which is the setting of the dialogue)
Plutarch

Gods are principally distinguished by their powers and benefits. The benefits of Aphrodite are cheap without love.

δυνάμει καὶ ὠφελείᾳ καὶ ἔπει δυνάμει καὶ ὄψη, μάλιστα θεοῦ[διακρίνομεν]
καθότι καὶ τῶν ἀνθρωπίνων ἄγαθῶν δύο ταύτα, βασιλείαν καὶ ἀρετήν, θειότατα καὶ νομίζομεν καὶ ὀνομάζομεν, ὥρα σκοπεῖν πρότερον, εἰ τινὶ θεῶν ὁ Ἐρως ὑφίεται δυνάμεως. καίτοι

μέγα μὲν σθένος ἡ Κύπρις ἐκφέρεται νίκας

ἣ φησὶ καὶ Σοφοκλῆς, μεγάλη δ᾽ ὡς τοῦ Ἄρεος ἰσχύς καὶ τρόπων τινὰ τῶν ἄλλων θεῶν νενεμημένην δίχα τὴν δύναμιν ἐν τούτοις ὀρώμεν ἥ μὲν γὰρ οἰκειωτικὴ πρὸς τὸ καλὸν ἥ δ᾽

---

| áγαθός, -ή, -όν | νίκη, -ή: good | victory |
| ἁνθρώπινος, -ῆ, -ον | νομίζω: to hold as a custom, to use | customarily |
| ἀρετή, ἡ: excellence, virtue | οἰκειωτικός, -ῆ, -όν: appropriative, adapting |
| Άρης, Ἄρεος, ὁ: Ares | ὄνομάζω: to name, call |
| βασιλεία, ἡ: a kingship, royalty | ὅραμα: to see |
| διακρίνω: separate, distinguish | πρότερος: first |
| δίχα: in two ways | σθένος, -εος, τὸ: strength, might |
| δύναμις, -εως, ἡ: power, ability, strength | σκοπέω: to look at |
| ἐκφέρω: to carry away | Σοφόκλης, -έους, ὁ: Sophocles |
| θεία: divine, of the gods | τρόπος, ὁ: a manner, course, way |
| ἰσχύς, -ῶς, ἡ: strength | υφίημα: to let down, submit, be inferior |
| καθότι: in what manner | ὥθελεν: help, benefit |
| Κύπρις, -ιδος, ἡ: Cypris | ὑφίημα: help, benefit |
| νέμω: to deal out, distribute, dispense | ὥφελεια, ἡ: help, benefit |

δυνάμει καὶ ὄψημε: dat. of means, “we distinguished gods by their power and benefit”

καθότι (= κατα-δ-τι καὶ: “in the same manner also”

ταύτα (sc. εἶναι) θειότατα: ind. st. after νομίζομεν, “we believe these two things to be the most divine”

ὁρα (sc. ἔστι) σκοπεῖν: “it is the season to consider”

εἰ... υφίεται: pr. of ὑπο-ήμι in ind. quest. after σκοπεῖν, “whether Eros is inferior to” + dat.

«μέγα μὲν...νίκας»: Sophocles, Trachiniae 497

σθένος: acc. of resp. with μέγα

ὁ Κύπρις: ἡ Κύπρις, Aphrodite.

τρόπον τινὰ: acc. of resp., “in some manner”

νενεμημένην: perf. part. acc. s. of νέμω in ind. st. after ὁράμεν, “we see that the power of the gods is divided”

ἡ μὲν γὰρ... ἥ δὲ: “the one towards beauty, the other towards shame”
ἀντιτακτικὴ πρὸς τὸ αἰσχρὸν ἀρχήθειν ἐγγέγονε ταῖς ψυχαῖς, ὡς σου καὶ Πλάτων [διείλε τῆς ψυχῆς] τὰ εἴδη. σκοπώμεν οὖν εὐθὺς, ὥς τῆς Ἀφροδίτης τούργον ἔρωτος μὴ παρὸν τοσ ὤνιόν ἐστι δραχμῆς, καὶ οὔτε πόνον οὔτε κίνδυνον ἀφροδισίων ἐνεκα μὴ ἔρων ὑπέμεινε. καὶ ὅπως ἐνταῦθα μὴ Φρύνην ὀνομάξωμεν, ὡ ἐταίρε, ὢ Δαῖς τις ὣ Γναθαῖνιον ἐφέσπερον δαίουσα λαμπτήρος σέλας

αἰσχρός, -ά, -όν: shameful αντιτακτικός, -ή, -όν: fit for resisting ἀρχηθεῖν: from the beginning Ἀφροδίσιος, -α, -ον: belonging to Aphrodite, sexual Ἀφροδίτη, ἥ: Aphrodite δαίω: to kindle διαιρέω: to separate, distinguish δραχμή, ἥ: a drachma ἐγγίγνομαι: to be born in, be innate εἶδος, -εος, τό: a form ἐνεκα: on account of, for the sake of ἔραω: to love ἐφέσπερος, -ον: evening κίνδυνος, ὁ: a danger, risk λαμπτήρ, ἦρος, ὁ: a lantern ὀνομάζω: to address, name Πλάτων, -ωνος, ὁ: Plato πόνος, ὁ: work, labor ποῦ: somewhere, anywhere σέλας, -αος, τό: a bright flame, light σκοπέω: to look at, consider υπομένω: to endure, survive ψυχή, ἥ: soul οὐνίος, -α, -ον: able to be bought, for sale ἐγγέγονε: perf. of ἐν-γίγνομαι, “is inborn” + dat. διείλε: ao. of δια-αἱρέω, “as Plato distinguishes” σκοπώμεν: pr. subj. jussive, “let us consider” τούργον: crassis for τὸ ἔργον, “the work of Aphrodite” ἔρωτος μὴ παρόντος: gen. abs., “if Love is not present” δραχμῆς: gen. of price, “for a drachma” οὔτε: the double negative is emphatic, “no one ever” μὴ ἔρων: pr. part. of ἔραω with conditional force, “if not in love” ὑπέμεινε: impf. of ὑπο-μείνω, “no one usually endures either...” ὅπως ἐνταῦθα: “since we are here” (i.e. in Thespiae) μὴ Φρύνην ὀνομάξωμεν: pr. subj. jussive, “let us not name Ph.” Phryne was a famous courtesan from Thespia, hence the aposiopesis Δαῖς τις ὣ Γναθαῖνιον: other typical names for courtesans «ἐφέσπερον...σέλας»: TGF adespota 407 ἐφέσπερον: from ἐν-ἐσπερός, “at evening” δαίουσα: pr. part. f. agreeing with Γναθαῖνιον, “kindling”
ἐκδεχομένη καὶ καλοῦσα παροδεύεται πολλάκις

ἔλθὼν δ’ ἐξαπίνης ἄνεμος

σὺν ἔρωτι πολλῷ καὶ πόθῳ ταύτῳ τούτῳ τῶν Ταντάλου λεγομένων ταλάντων καὶ τῆς αὐτοῦ ἀρχῆς ἀντάξιον ἐποίησεν. οὕτως ἁσθενῆς καὶ ἁψίκορός ἐστιν ἡ τῆς Ἀφροδίτης χάρις, Ἡρωτὸς μὴ ἐπιπνεύσαντος.

People treat sex causally and even pander their wives and mistresses.

ἐτί δὲ μᾶλλον κάκειθεν ἄν συνίδοισ πολλοὶ γὰρ ἀφροδισίων ἑτέροις ἐκοινώνησαν, οὐ μόνον ἑταῖρας ἀλλὰ καὶ γαμετὰς

---

ἄνεμος, ὁ: wind
ἀντάξιος, -α, -ον: worth just as much as
ἀρχή, ἡ: a kingdom
ἀσθενής, ἀ-ς: without strength, weak, feeble
ἀφροδίσιος, -α, -ον: belonging to Aphrodite, sexual
Ἀφροδίτη, ἡ: Aphrodite
ἀψίκορος, -ων: quickly sated
γαμετή, ἡ: a married woman, wife
ἐκδέχομαι: to receive, welcome
ἐκεῖθεν: from that place, thence
ἐξαπίνης: suddenly
ἐπιπνέω: to breathe upon, inspire
ἐταίρα, ἡ: a courtesan
καλέω: to call, summon
κοινωνέω: to have in common, share
παροδεύω: to pass by
πόθος, ὁ: a longing, desire
ποιέω: to make
σύνοιδα: to share in knowledge, be cognizant
tάλαντον, τό: a balance, wealth
Τάνταλος, ὁ: Tantalus
χάρις, -ίτος, ἡ: favor, grace

---

ἐκδεχομένη καὶ καλοῦσα παροδεύεται πολλάκις

ἐλθὼν δ’ ἐξαπίνης ἄνεμος

σὺν ἔρωτι πολλῷ καὶ πόθῳ ταύτῳ τούτῳ τῶν Ταντάλου λεγομένων ταλάντων καὶ τῆς αὐτοῦ ἀρχῆς ἀντάξιον ἐποίησεν. οὕτως ἁσθενῆς καὶ ἁψίκορός ἐστιν ἡ τῆς Ἀφροδίτης χάρις, Ἡρωτὸς μὴ ἐπιπνεύσαντος.

People treat sex causally and even pander their wives and mistresses.

ἐτί δὲ μᾶλλον κάκειθεν ἄν συνίδοισ πολλοὶ γὰρ ἀφροδισίων ἑτέροις ἐκοινώνησαν, οὐ μόνον ἑταῖρας ἀλλὰ καὶ γαμετὰς
προσαγωγεύοντες ὤσπερ καὶ ὁ Ῥωμαῖος ἐκεῖνος, ὦ ἑταῖρε, Γάλβας εἰστία Μαικήναν ὃς ἤοικεν, εἶθ᾽ ὅρων διαπληκτιζόμενον ἀπὸ νευμάτων πρὸς τὸ γύναιον, ἀπέκλινεν ἰσυχῇ τὴν κεφαλὴν ὡς δὴ καθεύδων ἐν τούτῳ δὴ τῶν οἴκετῶν τινος προσρέεντος ἔξωθεν ἀπὸ τῆς τραπέζης καὶ τὸν οἶνον ὑφαιρεμένου, διαβλέψας «κακόδαιμον» εἶπεν

οὐκ οἶσθ᾽ ὅτι μόνῳ Μαικήνῳ καθεύδω; τούτῳ μὲν οὖν ἵππῳ οὐ δεινόν ἐστιν ἢ γὰρ ὦ Γάλβας

άποκλίνω: to nod
Γάλβας, -α, ο: Galba
gύναιον, τά: “the little woman”
dεινός, -ή, -όν: fearful, terrible
dιαβλέπω: to look straight ahead
dιαπληκτίζομαι: to wrangle with, embrace
έξωθεν: from outside
eστιάω: to receive in one’s home, to entertain
ἡσυχῇ: gently
cαθεύδω: to sleep
cακόδαιμων, -ον: ill-fated, miserable, wretched κεφαλῆ, Ἡ: the head
μόνος, -η, -ον: alone, only
Μαικήνας, -α, ο: Maecenas
νεῦμα, -ατος, τό: a nod, signal
οἰκέτης, -ου, ο: a house-slave
οἶνος, ο: wine
ὁράω: to see
προαγωγεύω: to prostitute
προσρέω: to float in
Ῥωμαῖος, -α, ον: Roman
τράπεζα, -ης, ἡ: four-legged a table, dining room
ὑφαιρέω: to steal

ὁ ἑταῖρε: vocative, “my friend”
eιστία: 3 s. impf. of εστιάω (with no augment), “used to entertain”
Μαικήναν: Maecenas (70-8 BC), the famous Augustan patron
εἶθ᾽ ὅρων: (=εἶτα ὅρων), “then seeing”
dιαπληκτιζόμενον: pr. part. in ind. st. after ὅρων, “that Maecenas was smitten”
tο γύναιον: “the little woman,” a contemptuous diminutive of γυνήάπεκλινεν: impf., “he started nodding”
ὡς δὴ: “as though” + part.
ἐν τούτῳ δὴ: (sc. χρόνῳ), “in this very moment”
tινος προσρέεντος: gen. abs., “one of the servants having crept towards” + dat.
προσρέεντος: ao. part. of προσρέω
ὑφαιρεμένου: pr. part. also in gen. abs. with τινος, “and stealing some wine”
dιαβλέψας: ao. part. nom. s. of δια-βλέπω, “having noticed”
οὐκ οἶσθα ὅτι: “do you not know that”
μόνῳ Μαικήνᾳ: dat. of interest, “only for Maecenas”
tούτῳ μὲν... ἐν δ᾽ Ἁργεῖ: “while this is... still in Argos... .”
γελωτοποιός. ἐν δ᾿ Ἀρχεὶ Νικόστρατος ἀντεπολιτεύσατο πρὸς Φάνιλλον ἐπιδημήσαντος οὖν Φιλίππου τοῦ βασιλέως, ἐπίδοξος ἦν διὰ τῆς γυναικὸς ὁ Φάνιλλος ἐκπρεποὺς οὖσης, εἰ συγγένειοι τῷ Φιλίππῳ, ἐπιδημήσαντος Φιλίππου τοῦ βασιλέως, καὶ ἀρχήν. αἰσθομένων δὲ τῶν περὶ Νικόστρατον τοῦτο καὶ παρὰ τὰς θύρας τῆς οἰκίας περιπατοῦντων, ὁ Φάνιλλος υποδήσας τὴν γυναῖκα κρηπίδι καὶ χλαμίδα περιθεῖς καὶ καυσίμας Μακεδονικῶν, ὡς ἑν τῶν βασιλικῶν νεανίσκων παρεισέπεμψε λαθοῦσαν.
But lovers will never sell the affection of their beloved for any price.

ἀρ’ οὖν, ἐραστῶν τοσούτων γεγονότων καὶ ὅντων, οἶσθ’ ἐπὶ ταῖς τοῦ Διὸς τιμαῖς προαγωγὸν ἐρωμένον γενόμενον; ἐγὼ μὲν οὐκ οἴμαι πόθεν γάρ, ὅπου καὶ τοῖς τυράννοις ἀντιλέγων μὲν οὐδεὶς οὐτ’ ἀντιπολιτευόμενός ἐστιν, ἀντερώντες δὲ πολλοὶ καὶ φιλοτιμούμενοι περὶ τῶν καλῶν καὶ ὡραίων; ἀκούετε γὰρ ὅτι καὶ Ἀριστογείτων ὁ Ἀθηναῖος καὶ Ἀντιλέων ὁ Μεταποντῖνος καὶ Μελάνιππος ὁ Ἀκραγαντῖνος οὐ διεφέροντο τοῖς τυράννοις, πάντα τὰ πράγματα λυμαινομένους καὶ

---

άκούω: to hear
άντεράω: to be a rival in love
ἀντιλέγαω: to speak against, contradict
ἀντιπολιτεύομαι: to be a political opponent
Ἄριστογείτων, ὁ: Aristogeiton
dιαφέρω: to dispute, quarrel
Ζεύς, Διός, ὁ: Zeus
λυμαινομαι: to outrage, maltreat

οἴομαι: to suppose, think, imagine
πόθεν: whence?
πράγμα, -atos, τό: a deed, act
προαγωγός: a pander, pimp
tιμή, ἡ: honor, esteem
tύραννος, ὁ: an absolute ruler, tyrant
φιλοτιμέομαι: to contend in rivalry
ὡραῖος, -α, -ον: youthful, ripe

άρα οὖν, οἶσθα: “and so do you know...”
ἐραστῶν τοσούτων γεγονότων καὶ ὅντων: gen. abs., “when there have been and are so many lovers (of boys)”
γεγονότων: perf. part. of γίγνομαι
προαγωγόν ἐρωμένον γενόμενον: ao. part. in ind. st. after οἶσθα, “that there was anyone who became a pimp of his beloved”
ἐπὶ... τιμαῖς: “for the favors”
πόθεν γάρ, ὅπου καὶ: “for whence (would this come) when no one even...”
ἀντιλέγων μὲν οὐδεὶς... ἀντερώντες δὲ πολλοὶ: “on the one hand there is no one who contradicts (+ dat.), but there are many erotic rivals”
Ἄριστογείτων ὁ Ἀθηναῖος: celebrated in Athenian lore as a tyranicide because of an erotic quarrel. The story is cited by Thucydides as an example of mythmaking in Hist. 6,45.
Ἄριστογείτων ὁ Μεταποντῖνος: unknown
Μελάνιππος ὁ Ἀκραγαντῖνος: unknown
ὅτι οὐ διεφέροντο: impf. of δια-φέρω, “that they didn’t used to quarrel with” + dat.
παροινοῦντας ὑπὸ τῶν ἐρωμένων αὐτῶν ἐπεί δὲ τοὺς ἐρωμένους αὐτῶν ἐπείρουν, ὡσπερ ἱεροὶς ἀσύλοις καὶ ἀθίκτοις ἄμυνοντες ἡφείδησαν ἑαυτῶν. λέγεται καὶ Ἀλέξανδρος ἐπιστεῖλαι Θεοδώρῳ Πρωτέου ἀδελφῷ πέμψον μοι τὴν μουσουργὸν δέκα τάλαντα λαβών, εἰ μὴ ἐραῖς αὐτῆς ἐτέρου δὲ τῶν ἑταίρων Ἀντιπατρίδου μετὰ ψαλτρίας ἐπικωμάσαντος, ἥδεως διατεθεὶς πρὸς τὴν ἄνθρωπον ἐρέσθαι

πάντα τὰ πράγματα: acc. of respect, “in all matters”

λυμαινομένους καὶ παροινοῦντας: pr. part. in ind. st. after ὑπὸ, “seeing that they were acting outrageously and behaving like drunks”

ὁρῶντες: pr. part. with concessive force, “despite seeing that”

ἐπείρων: impf. of πειράω, “when the made attempts on” + acc.

ἠφείδησαν: ao. of ἀφειδέω + gen., “they did not spare themselves”

λέγεται ἐπιστεῖλαι: ao. inf. of ἐπιστέλλω, “Alexander is said to have sent a message to” + dat.

πέμψον: ao. imper. of πέμπω, “send”

λαβών: ao. part. of λαμβάνω, “taking in exchange”

εἰ μὴ ἐραῖς: pr. subj. in fut. more vivid cond., “unless you love her”

ἐτέρου... ἐπικωμάσαντος: ao. part. of ἐπικωμάζω + gen., “another was once partying”

μετὰ ψαλτρίας: “with a lyre player”

ἡδέως διατεθεὶς: ao. part. pas. nom. s. of διατίθημι, agreeing with Ἀλέξανδρος, “having been disposed sweetly”

ἐρέσθαι: ao. inf. of ἐρωτάω after λέγεται, “Alexander is said to have asked”

| αδελφός, -οῦ, ὁ: a brother | ἐρωτάω: to ask, enquire |
| ἀθίκτος, -ον: untouched | ἐταίρος, ὁ: a comrade, companion |
| Ἀλέξανδρος, -ου, ὁ: Alexander | ἱερόν, τὸ: a shrine |
| ἀμύνω: to ward off, defend | λαμβάνω: to take |
| ἀσύλος, -ον: safe from violence, inviolate | λέγω: to say, tell |
| ἀφειδέω: to be without care, be reckless | μουσουργός, ἡ: a music player |
| δέκα: ten | ὀράω: to see |
| διατίθημι: to dispose | παροινέω: to act drunkenly |
| ἐπικωμάζω: to rush in as a reveler, attend a party | πειράω: to try, make an attempt on |
| ἐπιστέλλω: to send a message | πέμπω: to send, dispatch |
| ἐράω: to love | τάλαντον, τὸ: a talent |
| ἐρωτάω: to ask, enquire | ψάλτρια, ἡ: a lyre-girl |
Dialogue on Love

τὸν Ἀντιπατρίδην

οὐ δήπου σὺ τυγχάνεις ἐρών ταύτης;

τοῦ δὲ «καὶ πάνυ» φήσαντο, εἰπών

ἀπόλοιο τοίνυν κακὸς κακῶς

ἀποσχέσθαι καὶ μὴ θιγεῖν τῆς γυναικός.»

"surely you do not" happen to love her
"having said" "having replied"
"may you die badly"
"is said to have kept away and not to have touched" + gen.
"inf. still dependent on λέγεται", "is said to have kept away and not to have touched"

άπέχω: to keep off, hold back

ἄπολλυμι: to destroy

γυνή, γυναικός, ἥ: woman, wife

ἐρῶ: to love

θιγγάνω: to touch

κακός, -ῆ, -άν: bad, evil

τυγχάνω: to happen to
Eros provides powerful benefits in the sphere of war.

[17.] «σκόπει τοίνυν αὖθις» ἔφη «τοῖς ἀρηίοις ἔργοις οὖν Ἰέρως περίεστιν, οὐκ ἄργος ὁν, ὡς Εὐριπίδης ἔλεγεν, οὐδ’ ἀστράτευτος οὖδ’. ἐν μαλακαῖσιν ἐννυχεύων παρειαῖς νεανίδων. ἀνὴρ γὰρ ὑποπλησθεὶς Ἰερώτου οὖδεν Ἄρεος δεῖται μαχόμενος πολεμίοις, ἀλλὰ τὸν αὐτοῦ θεὸν ἔχων συνόντα πῦρ καὶ θάλασσαν καὶ πνοὰς τὰς αἰθέρος περὰν ἔτοιμος ύπὲρ τοῦ φίλου οὖπερ ἄν κελεύῃ. τῶν μὲν γὰρ τοῦ Σοφοκλέους


σκόπει: pr. imper. of σκοπέω, “consider” δοσον...περίεστιν: pr. of περί-ειμι, “by how much Eros excels” οὐκ ἄργος οὖν: “since he is not lazy” «ἐν μαλακαῖσιν...νεανίδων»: Sophocles, Antigone 783 ἐννυχεύων: “spending his nights” ύποπλησθεὶς: ao. part. pas. of ύπο-πιμπλῆμι, “for a man having been filled with” + gen. δεῖται: “does not need” + gen. τὸν αὐτοῦ θεὸν: “having his own god” συνόντα: pr. part. acc. s., “who is with him” «πῦρ καὶ...έτοιμοσ»: TGF adespota 408 περάν: pr. inf. of περάω epexegetic inf. after ἐτοιμοσ, “he is ready to traverse” οὖπερ ἄν κελεύῃ: pr. subj. in indef. rel. clause, “wherever he may summon him”
**Dialogue on Love**

Νιοβιδῶν βαλλομένων καὶ θνησκόντων ἀνακαλεῖται τις οὐδένα βοηθῶν ἄλλον οὐδὲ σύμμαχον ἢ τὸν ἔραστήν,

δῶ [φίλτατ' αἰτῶ σ'] ἀμφ' ἐμοὶ στεῖλαι [πέπλον].

The story of Cleomachus and his beloved is an inspiring example.

Κλεόμαχον δὲ τὸν Φαρσάλιον ἴστε δῆπουθεν εξ ἧς αἰτίας ἐτελεύτησεν ἀγωνιζόμενος.

»οὐχ ἡμεῖς γοῦν οἱ περὶ Πεμπτίδην ἔφασαν «ἀλλ» ἂν πυθοίμεθα.

»καὶ γὰρ ἄξιον» ἂφη ὁ πατήρ ἀκμάζοντος τοῦ Θεσσαλικοῦ, πολέμου πρὸς Ἐρετριεῖς ἀκμάζοντος καὶ τὸ

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγωνιζομαι</td>
<td>to contend, fight</td>
</tr>
<tr>
<td>αἰτεω</td>
<td>to ask</td>
</tr>
<tr>
<td>αἰτία, ἡ</td>
<td>a reason, cause</td>
</tr>
<tr>
<td>ἀκμάζω</td>
<td>to be in full bloom, be at one’s height</td>
</tr>
<tr>
<td>ἀνακαλέω</td>
<td>to call upon, call out to</td>
</tr>
<tr>
<td>ἥξιος, -αι, -ον</td>
<td>worth as much, worthy</td>
</tr>
<tr>
<td>βάλλω</td>
<td>to throw, shoot (arrows)</td>
</tr>
<tr>
<td>βοηθός, ὁ</td>
<td>helper, aid</td>
</tr>
<tr>
<td>γοῦν</td>
<td>at least then, at any rate</td>
</tr>
<tr>
<td>δῆπουθεν</td>
<td>doubtless</td>
</tr>
<tr>
<td>επίκουρος, ὁ</td>
<td>an aid, ally</td>
</tr>
<tr>
<td>ἐραστής, -οῦ, ὁ</td>
<td>a lover</td>
</tr>
<tr>
<td>ηκω</td>
<td>to have come, be present</td>
</tr>
<tr>
<td>θνήσκω</td>
<td>to die, be killed</td>
</tr>
<tr>
<td>οἶδα</td>
<td>to know</td>
</tr>
<tr>
<td>πέπλος, ὁ</td>
<td>a robe</td>
</tr>
<tr>
<td>πόλεμος, ὁ</td>
<td>a war</td>
</tr>
<tr>
<td>πυθάνομαι</td>
<td>to learn</td>
</tr>
<tr>
<td>στέλλω</td>
<td>to arrange, array, place around</td>
</tr>
<tr>
<td>σύμμαχος, ὁ</td>
<td>an ally</td>
</tr>
<tr>
<td>τελευτάω</td>
<td>to finish, bring to an end</td>
</tr>
</tbody>
</table>

Niobidōn balloméνων kai thnēskōntωn: gen. abs., “when the Niobids were being struck and were dying”

ἀνακαλεῖται τις: “one of them called upon” + acc.

οὐδένα... ἄλλον... ἡ: acc. obj. of ἀνακαλεῖται, “no help or ally other than”

«ὁ...[πέπλον]»: Sophocles fr. 410 (TGF)

στεῖλαι: ao. inf. of στέλλω after αἰτῶ, “I ask you to put around me”

ἰστε: pr. 2 s., “you know”

δῆπουθεν: “doubtless”

εξ ἡς αἰτίας: “from what cause”

ἐτελεύτησεν: ao. of ἐτελεύτησεν τελευτέω, “he died”

ἀν πυθοίμεθα: ao. pot. opt. of πυθάνομαι, “we would like to learn”

καὶ γὰρ ἄξιον: “indeed it is worth (telling)”

ἡκεν ἐπίκουρος... τοῦ Θεσσαλικοῦ: “Cleomachus arrived with the Thessalian force as a supporter to” + dat.

πολέμου... ἀκμάζοντος: gen. abs., “their war against the Eretreans being at its height” (Modern scholars call this the “Lelantine War”)
μὲν πεζὸν ἐδόκει τοῖς Χαλκιδεῦσιν ἔρρωσθαι, τοὺς δ’ ἵππεας μέγ’ ἔργον ἢν ὡσασθαί τῶν πολεμίων παρεκάλουν δὴ τὸν Κλεόμαχον ἄνδρα λαμπρὸν ὄντα τὴν ψυχὴν οἱ σύμμαχοι πρῶτον ἐμβάλλειν εἰς τοὺς ἵππεας. ο’ δ’ ἡρώτησε παρόντα τὸν ἐρώμενον, εἰ μέλλοι θεάσατα τὸν ἄγωνα ψάσαντος δὲ τοῦ νεανίσκου καὶ φιλοφρόνους αὐτὸν ἀσπασαμένου καὶ τὸ κράνος ἐπιθέντος, ἐπιγαυρωθεὶς ὁ Κλεόμαχος καὶ τοὺς ἀρίστους τῶν Θεσσαλῶν συναγαγῶν περὶ αὐτὸν ἐξήλασε λαμπρῶς καὶ

Fürscheid, Plutarch. 

λαμπρός, -ά, -όν: bright, brilliant, illustrious
μέλλω: to intend to, be going to (+ inf.)
νεάνισκος, ὁ: youth, young man
παρακαλέω: to call to, entreat
πάρειμι: to be present
πεζός, ὁ: a foot soldier, infantry
πολέμιος, -α, -ον: hostile, enemy
ρώνυμι: to strengthen
σύμμαχος, ὁ: an ally
συνάγω: to bring together, collect
φιλόφρων, -ον: kindly, tender
 ödeω: to push back, repulse

ἐρρωσθαί: ao. inf. mid. of ῥώνυμι after ἔδόκει, “the infantry seemed to be strong”
μέγ’ ἔργον ἢν ὡσασθαί τῶν πολεμίων παρεκάλουν δὴ τὸν Κλεόμαχον ἄνδρα λαμπρὸν ὄντα τὴν ψυχὴν οἱ σύμμαχοι πρῶτον ἐμβάλλειν εἰς τοὺς ἵππεας. ο’ δ’ ἡρώτησε παρόντα τὸν ἐρώμενον, εἰ μέλλοι θεάσατα τὸν ἄγωνα ψάσαντος δὲ τοῦ νεανίσκου καὶ φιλοφρόνους αὐτὸν ἀσπασαμένου καὶ τὸ κράνος ἐπιθέντος, ἐπιγαυρωθεὶς ὁ Κλεόμαχος καὶ τοὺς ἀρίστους τῶν Θεσσαλῶν συναγαγῶν περὶ αὐτὸν ἐξήλασε λαμπρῶς καὶ

ἄγων, -ώνος, ὁ: a contest, battle
ἄριστος, -η, -ον: best
ἄσταξα: to greet, embrace
ἐμβάλλω: to throw in, charge
ἐξαλών: to drive out, lead out
ἐπιγαυρόμαι: to be proud, exalt
ἐπιτίθημι: to place upon
ἐργον, τό: a deed, work
ἐρωτάω: to ask
θεάομαι: to look at, view, watch
Θεσσαλός, -ά, -όν: Thessalian
ἱππεύς, -ῆς, ὁ: a horseman, cavalry
κράνος, -εος, τό: a helmet
κράνος, -η, -ον: a helmet
λαμπρός, -ά, -όν: bright, brilliant, illustrious
μέλλοι: to intend to, be going to (+ inf.)
νεάνισκος, ὁ: youth, young man
παρακαλέω: to call to, entreat
πάρειμι: to be present
πεζός, ὁ: a foot soldier, infantry
πολέμιος, -α, -ον: hostile, enemy
ρώνυμι: to strengthen
σύμμαχος, ὁ: an ally
συνάγω: to bring together, collect
φιλόφρων, -ον: kindly, tender
 ödeω: to push back, repulse
προσέπεσε τοίς πολεμίοις, ὥστε συνταράξαι καὶ τρέψασθαι τὸ ἵππικον ἐκ δὲ τούτου καὶ τῶν ὀπλιτῶν φυγόντων, ἐνίκησαν κατὰ κράτος οἱ Χαλκιδεῖς. τὸν μὲν τούτων Κλεόμαχον ἀποθανεῖν συνέτυχε τάφον δ’ αὐτοῦ δεικνύουσιν ἐν ἀγορᾷ Χαλκιδεῖς, ἐφ’ οὖ μέχρι νῦν ὁ μέγας ἐφέστηκε κίων καὶ τὸ παιδεραστεῖν πρότερον ἐν ψόγῳ τιθέμενοι τότε μᾶλλον ἑτέρων ἠγάπησαν καὶ ἐτίμησαν. Ἀριστοτέλης δὲ τὸν μὲν Κλεόμαχον ἀλλως ἀποθανεῖν

προσέπεσε: ao. of προσ-πίπτω, “he fell upon” + dat.
Ἀστε: συνταράξαι καὶ τρέψασθαι: result clause, “so that they were confounded and routed”
Συνταράξαι: ao. inf. of συν-ταράττω
Τρέψασθαι: ao. inf. of τρέπω
.analytics
Συνταράξαι: ao. inf. of συν-τατόν
Τρέψασθαι: ao. inf. of τρέπω
Ἄποθανεῖν: ao. of ἀποθνήσκω
Συνέτυχε: ao. of συντυγχάνω
Ἄποθανεῖν: ao. inf. of ἀποθνήσκω
Ἐφ’ οὖ: “next to which”
Μέχρι νῦν: “up to the present”
Εφέστηκε: perf. of ἐπι-ἐστημι, “is standing”
Τό παιδεραστεῖν: art. inf. acc. obj. of τιθέμενοι, “pederasty”
Τότε μᾶλλον ἑτέρων: “subsequently more than others”
Ἠγάπησαν: ao. of ἀγαπάω, “they esteem”
Κλεόμαχον ἀποθανεῖν: ao. inf. in ind. st. after φησι, “Aristotle claims that Kleomachus died otherwise”
φησὶ, κρατήσαντα τῶν Ἐρετριέων τῇ μάχῃ τὸν δ᾽ ὑπὸ τοῦ ἐρωμένου φιληθέντα τῶν ἀπὸ Θράκης Χαλκιδέων γενέσθαι, πεμφθέντα τοῖς ἐν Εὐβοίᾳ Χαλκιδεὺσιν ἐπίκουρον ὅθεν ἁδεσθαι παρὰ τοῖς Χαλκιδεὖσιν ὁ ω παῖδες, οἳ χαρίτων τε καὶ πατέρων λάχετ' ἐσθλών, μὴ φθονεῖθ' ώρας ἀγαθοίσιν ὁμιλίαν σὺν γὰρ ἀνδρείᾳ καὶ ὁ λυσιμελῆς Ἐρως ἐνὶ Χαλκιδέων θάλλει πόλεσιν.

άγαθός, -ή, -όν: good, brave
ἀείδο: to sing
ἀνδρεία, ἡ: manliness, courage
ἐπίκουρος, ὁ: an aid, ally
Ἐρέτρια, ἡ: Eretria
ἐσθλός, -ή, -όν: good
Εὐβοια, ἡ: Euboea
θάλλω: to bloom, abound
Θράκη, ἡ: Thrace
κρατέω: to be mighty, be victorious
λαγχάνω: to obtain
λυσιμελής, -ές: limb-relaxing
κρατήσαντα: ao. part. acc. s. agreeing with Κλεόμαχον, “after having conquered” * gen.
ὑπὸ τοῦ ἐρωμένου: “by his (Cleomachus’) beloved”
tῶν δ"...φιληθέντα...γενέσθαι: ao. inf. of γίγνομαι in ind. st. after φησι, “that the one who was embraced was one of the Chalcideans”
φιληθέντα: ao. part. pas. acc. s. of φιλέω
πεμφθέντα: ao. part. pas. acc. s. of πέμπω modifying τῶν φιληθέντα, “who had been sent as a support to” + dat.
ὅθεν: “whence”
ἀδεσθαί: pr. inf. after φησι, “Ar. says that it is sung”
«ὁ παῖδες...πόλεσιν»: PMG 873
λάχες: unaugmented 2 pl. ao. of λαγχάνω, “you who obtained”
μὴ φθονεῖθ: (= φθονεῖτε) imper. of φθονέω, “do not begrudge to” + dat.
ἀγαθοίσιν: (= ἀγαθοῖσι), “to brave men”
ἀρας: gen. s., “of your youth”
ἐνὶ πόλεσιν: dat. pl., “in the cities of Chalkis”
Dialogue on Love

Ἄντων ἦν ὄνομα τῷ ἐραστῇ, τῷ δ᾽ ἐρωμένῳ Φίλιστος, ὡς ἐν τοῖς Αἰτίοις Διονύσιος ὁ ποιητὴς ἱστόρησε.

Other examples of the power of love in battle.

παρ᾽ ὑμῖν δ᾽, ὦ Πεμπτίδη, τοῖς Θηβαίοις οὐ πανοπλία ὁ ἐραστὴς ἐδωρεῖτο τὸν ἐρώμενον ἐς ἄνδρας ἐγγραφόμενον; ἢλλαξε δὲ καὶ μετέθηκε τάξιν τῶν ὀπλιτῶν ἐρωτικός ἄνὴρ Παμμένης, "Ομηρον ἐπιμεμψάμενος ὥς ἀνέραστον, ὅτι κατὰ φύλα καὶ

Oscillum with Couple Kissing. Roman terracotta from Tarsus. Louvre, Paris.

Διονύσιος: “Dionysius the poet in his Origins.” This unknown author gave a different account of the Cleomachus episode.

ιστορέω: to inquire, examine, give an account
μετατίθημι: to place differently, transpose
"Ομηρος, -ου, ὁ: Homer
δωρέω, -ον, ὁ: to give, present as a gift
πανοπλία, ἡ: the full suit of armor
τάξις, -εως, ἡ: an arrangement, battle line
φῦλον, τό: a race, tribe

ἀλλάττω: to alter, change
ἀνέραστος, -ου: a man, husband
ἐραστής, -οῦ, ὁ: a lover
ἐρωτικός, -ή, -όν: amatory
ἐγγράφω, -οτος, οῦ: to register, enroll
ἐπιμέμφομαι: to cast blame upon, censure

ὄνομα, τό: a name
ὁπλίτης, -ου, ὁ: hoplite, heavily armored soldier
ποιητής, -ου, ὁ: a poet
φῦλον, τό: a race, tribe

Ἀντω συν ὄνομα τῷ ἐραστῇ, τῷ δ᾽ ἐρωμένῳ Φίλιστος, ὡς ἐν τοῖς Αἰτίοις Διονύσιος ὁ ποιητής ἱστόρησε.
φρήτρας συνελόχιζε τοὺς Ἀχαιούς, οὐκ ἔρωμενον ἐταττε παρ’ ἐραστήν, ἵν’ οὕτω γένηται τὸ

ἀσπίς δ’ ἀσπίδ’ ἐρείδε κόρυς δὲ κόρυν,

ὡς μόνον ἀήττητον δύνα τὸν Ἕρωτα τῶν στρατηγῶν. καὶ γὰρ φυλέτας καὶ οἰκείους καὶ νή Δία γονεῖς καὶ παῖδας ἐγκαταλείπουσιν ἐραστοῦ δ’ [ἐνθέου] δὲ καὶ ἐρωμένου μέσος οὐδὲς πώποτε διεξῆλθε πολέμιος οὐδὲ διεξήλασεν ὅπου καὶ μηδὲν δεομένοις ἐπείσιν ἐπιδεικνύναι τὸ φιλοκίνδυνον κἀφιλόψυχον ὡς Θήρων ὁ Θεσσαλὸς προσβαλὼν τὴν χείρα τῷ

In English:

Plutarch

ἵν᾽ οὕτω γένηται: ao. subj. of γίγνομαι in purpose clause, “in order for it to become”

«ἀσπίς...κόρυν»: Homer, Iliad xiii.131

ἐρείδε: unaugmented impf. of ἐρείδω, “was leaning”

ὡς μόνον... δύνα: “inasmuch as Love is the only”

μέσος: + gen., “between”

διεξῆλθε: ao. of δια-ἐρχομαι, “no one has forced between”

οὐδὲ διεξήλασεν: ao. of δια-ἐλαύνω, “no one has driven between”

ὅπου καὶ: “even when”

μηδὲν δεομένοις: pr. part. dat. pl., “to them not needing to” + inf.

ἐπείσιν: pr. of ἐπι-ἐρχομαι, “they attack”

τὸ κἀφιλόψυχον: (= καὶ ἀ-φιλό-ψυχον), the obj. of ἐπιδεικνύναι, “to show the not-loving-life”

προσβαλὼν: ao. part. of προσ-βάλλω, “having placed his hand on” + dat.

110
Dialogue on Love

τοίχῳ τὴν εὐώνυμον καὶ σπασάμενος τὴν μάχαιραν ἀπέκοψε τὸν ἀντίχειρα προκαλούμενος τὸν ἀντεραστήν. ἔτερος δὲ τὶς ἐν μάχῃ πεσὼν ἐπὶ πρόσωπον, ὡς ἐμελέλε παίσειν αὐτὸν ὁ πολέμιος, ἐδεήθη περιμεῖναι μικρόν, ὡς μὴ ὁ ἐρώμενος ἴδῃ κατὰ νότον τετρωμένον.

The heroes of old were also susceptible to love.

οὐ μόνον τοίνυν τὰ μαχιμώτατα τῶν ἐθνῶν ἐρωτικώτατα, Βοιωτῶν καὶ Λακεδαιμόνιων καὶ Κρῆτης, ἀλλὰ καὶ τῶν παλαιῶν: ὁ Μελέαγρος, ὁ Ἀχιλλεύς, ὁ Ἀριστομένης, ὁ Κίμων, ὁ Ἐπαμεινόνδας καὶ γὰρ οὗτος ἐρωμένους ἔσχεν Ἀσώπιχον

---

**Greek vocabulary**

- **ἀντεραστής**: a rival in love
- **ἀντίχειρ**: the thumb
- **ἄποκόπτω**: to cut off
- **Βοιωτός**: Boeotian
- **δέομαι**: to need, require, ask, beg
- **ἔθνος**: a people, group
- **ἔρωμενος**: beloved
- **ἔρωτικός**: amatory
- **εὐώνυμος**: left
- **Κρής**: Cretan
- **Λακεδαιμόνιος**: Spartan
- **μάχαιρα**: a dagger
- **μάχη**: battle, fight, combat
- **μάχιμος**: battle-ready, warlike
- **μέλλω**: to be going to, be about to (+ inf.)
- **μικρός**: small, little
- **νότον**: the back
- **παίω**: to strike, deliver a blow
- **παλαιός**: old, ancient
- **περιμένω**: to wait
- **πίπτω**: to fall, fall down
- **πολέμος**: of war, enemy
- **προκαλέω**: to call forth, challenge
- **πρόσωπον**: a face
- **πρόςωπον**: to draw, unsheathe
- **πτόσις**: to wound, slay
- **τοίχος**: a wall

---

**English vocabulary**

- **spasāmenos**: ao. part. of ςπάω, “having drawn his sword”
- **ἀπέκοψε**: ao. of ἀπο-κόπτω, “he cut off”
- **προκαλούμενος**: pr. part. of προ-καλέω, “challenging”
- **πεσὼν**: ao. part. of πίπτω, “having fallen”
- **παίσειν**: fut. inf. of παίω after ἐμελέλε, “as the enemy was about to strike”
- **ἐδείχθη**: ao. pas. with middle meaning of δέομαι, “he begged’
- **ἐσχεν**: ao. subj. of ἐρώμενος ἴδη in neg. purp. clause, “lest his beloved see”
- **τετρωμένον**: perf. part. of τρώσκω, “having been wounded”
- **τῶν παλαιῶν**: “the bravest of the ancient heroes”
- **οὐ μόνον... ἀλλὰ καί**: “not only... but also”
- **καὶ γὰρ οὗτος**: “Indeed this one” (i.e. Epaminondas)
καὶ Καφισόδωρον, ὃς αὐτῷ συναπέθανεν ἐν Μαντινείᾳ καὶ τέθαπται πλησίον. τὸν δ’ [Ἀσωπιχον] φοβερῶτατον γενόμενον τοῖς πολεμίοις καὶ δεινότατον ὁ πρῶτος ὑποστὰς καὶ πατάξας Εὐκναμος Ἀμφισσεὺς ἡρωικός ἐσχε τιμᾶς παρὰ Φωκεύσιν. Ἡρακλεός δὲ τοὺς μὲν ἄλλους ἔρωτας ἔργον ἔστιν εἰπεῖν διὰ πλῆθος Ἰόλαον δὲ νομίζωντες ἔρωμεν ἀυτοῦ γεγονέναι μέχρι νῦν σέβονται καὶ τιμῶσιν, ἔρωτος ὄρκους τε καὶ πίστεις ἑπί τοῦ τάφου παρὰ τῶν ἐρωμένων λαμβάνοντες. λέγεται δὲ καὶ τὴν Ἀλκηστίν ἱατρικὸς ὃν ἀπεγνωσμένην σώσαι τῷ Ἀδμήτῳ

ἄπογιγνώσκω: to despair, give up hope
dεινός, -ή, -όν: terrible, dread
ἔργον, τό: a deed, work, production
ἐρώμενος, -ου, ὁ: beloved
Ἡρακλέης, ὁ: Heracles
ἡρωικός, -ή, -όν: of a hero, heroic
θάπτω: to honor with funeral rites, bury
λαμβάνω: to take
μέχρι: to this point, even so far
νομίζω: to hold as a custom, to use customarily
ἄρκος, ὁ: an oath
πατάττω: to beat, strike
πίστις, -εως, ἡ: trust, faith
πλῆθος, -εως, τό: a great number, multitude
πλήσιος, -α, -ον: near, close to, next to
πολέμιος, -α, -ον: of war, enemy
πρῶτος, -η, -όν: first
σέβομαι: to revere, worship
συναποθνήσκω: to die together with
τάφος, -εως, τό: a tomb
tιμᾶω: to honor
τιμή, ἡ: honor, esteem
ὑφίστημι: to place under
φοβερός, -ά, -όν: fearful, inspiring fear
Φωκεύς: Phocaean

δὲ συναπέθανεν: ao. of συν-ἀποθνήσκω, “Caphisodosus, who died together with” + dat.
tέθαπται: perf. of θάπτω, “is buried”
tὸν δ’: “but the other” (i.e. of Epaminondas’ beloveds)
γεγονέναι: ao. part. of γίγνομαι, “since he was”
ὑποστὰς: ao. part. nom. s. of ὑπο-ἵστημι, “the first man standing up to him” (Asopichos)
πατάξας: ao. part. of πατάσσω, “having struck him”
ἔσχε: ao. of ἔχω, “received”
ἔργον ἐστίν εἰπεῖν: “it is difficult to say”
dιὰ πλῆθος: “because of their great number”
γεγονέναι: perf. inf. of γίγνομαι after νομίζωντες, “believing Iolaus to have been”
μέχρι νῦν: “up to the present”
ἄρκος...λαμβάνοντες: “taking oaths”
λέγεται: “Herakles is said...” + inf. ἀπεγνωσμένην: perf. part. of ἀπο-γιγνώσκω agreeing with Ἀλκηστίν, “having been given up for lost”
χαριζόμενος, ἐρώντι μὲν αὐτῷ τῆς γυναικός, ἐρωμένου δ᾽ αὐτοῦ γενομένου καὶ γὰρ τὸν Ἀπόλλωνα μυθολογούσιν ἐραστὴν γενόμενον

Ἀδμήτῳ παραθητεύσαι μέγαν εἰς ἐνιαυτόν.

Although women have no part in war, love makes them heroic too.

εὖ δὲ πως ἐπὶ μνήμην ἦλθεν ἡ Ἄλκηστις. Ἄρεος γὰρ οὐ πάνυ μέτεστι γυναικί, ἡ δ᾽ ἐξ Ἐρωτός κατοχῆ προάγεται τι τολμᾶν παρὰ φύσιν καὶ ἀποθνήσκειν. εἰ δὲ ποὺ τι καὶ μύθων

Scenes from the Myth of Alcestis. Roman marble sarcophagus from Ostia, 2nd C AD. Vatican Museums.
Plutarch

πρὸς πίστιν ὁφελός ἐστι, δηλοὶ τὰ περὶ Ἄλκηστιν καὶ Πρωτεσίλεων καὶ Εὐρυδίκην τὴν Ὀρφέως, ὅτι μόνῳ θεῶν ὁ Ἅιδης Ἕρωτι ποιεῖ τὸ προστατόμενον καίτοι πρὸς γε τοὺς ἄλλους, ὡς φησὶ Σοφοκλῆς, ἀπαντᾶς

οὔτε τούπιεικὲς ὀύτε τὴν χάριν
οἴδεν, μόνην δ᾽ ἐστερξε τὴν ἀπλῶς δίκην

αἰδεῖται δὲ τοὺς ἔρωτας καὶ μόνοις τούτοις οὐκ ἐστίν ἀδάμαστος οὐδ᾽ ἀμείλιχος. οἶθεν ἁγαθὸν μὲν, ὃ ἐταίρε, τῆς ἐν Ἐλευσίνι τελετῆς μετασχεῖν ἐγὼ δ᾽ ὅρῳ τοῖς Ἕρωτος ἀργιασταῖς καὶ μύσταις ἐν Ἅιδου βελτίων μοῖραν ὅσαν,

| ἁγαθός, -ῆς, -ον: good | μόνος, -ῆς, -ον: alone |
| ἀδάμαστος, -ον: inflexible | μῦστης, -ον, ὁ: one initiated |
| αἰδεύμα: to be ashamed, respect | οἶδα: to know |
| Ἅιδης, ὁ: Hades | ὁράω: to see |
| ἀμείλιχος, -ον: implacable, relentless | ὄργιαστής, -οῦ, ὁ: one who celebrates |
| ἀπλῶς: singly, only | ὁφελος, τό: advantage, help |
| βελτίων, -ον: better | πίστις, -εως, ἡ: trust, faith |
| δήλος, -ης, -ου: visible, conspicuous, clear | προστάτως: to command |
| Εὐρυδίκης, -ίνους, ἡ: Eleusis | Σοφοκλῆς, -έους, ὁ: Sophocles |
| ἐπιεικής, -ῆς: fitting, suitable | στέργω: to love |
| ἐρώς: to love | τελετή, ἡ: a initiation rite |
| μετέχω: to partake of, share in | χάρις, -ίτους, ἡ: favor, grace |
| μοίρα, -ας, ἡ: a portion, lot |  |

εἰ τι... ὁφελός ἐστι: “if there is any profit” + gen.
δηλοὶ ὅτι: with subj. τὰ περὶ etc., “these make it clear that”
Ἄλκηστιν, Πρωτεσίλεων, Εὐρυδίκην: all were brought back from death for their lovers
ποιεῖ τὸ προστατόμενον: pr. part., “that Hades does what is commanded for” + dat.

«οὔτε τούπιεικὲς...δίκην»: Sophocles fr. 703 (TGF)
tούπιεικὲς: (= τὸ ἐπιεικὲς), “fair”
tὴν ἀπλῶς δίκην: “unadorned justice”
οὐκ ἐστὶν ἀδάμαστος: “he (Hades) is not inflexible to” + dat.

βελτίων μοῖραν ὅσαν: pr. part. in ind. st. after ὁράω, “I see that there is a better portion for” + dat.
Dialogue on Love

Ancient stories that tell of lovers returning from Hades hint at Love’s power.

οὔτι τοῖς μύθοις πειθόμενος οὐ μὴν οὐδ᾽ ἀπιστῶν παντάπασιν εἴδορ δὴ λέγονσι, καὶ θεία τινὶ τύχῃ, ψαύσητε τάληθος οἱ λέγοντες ἐξ ᾿Αιδοῦ τοῖς ἐρωτικοῖς ἄνοδον εἰς φῶς ὑπάρχειν, ὅπη δὲ καὶ ὅπως ἀγνοούσιν, ὥσπερ ἄτραποῦ διαμαρτόντες ἥν πρῶτος ἀνθρώπων διὰ φιλοσοφίας Πλάτων κατείδε. καίτοι λεπταῖ τινες ἀπορροαὶ καὶ ἀμυδραὶ τῆς ἀληθείας ἔνεισι ταῖς Ἀἰγυπτίων ἐνδιεσπαρμέναι μυθολογίαις, ἀλλ᾽ ἰχνηλάτου δεινοῦ δέονται καὶ μεγάλα μικροῖς ἔλεειν δυναμένον.

---

ἀγνοεῖο: not to know, to be ignorant of
Αἰγύπτιος, -α, -ον: Egyptian
αιρέω: to pick up, grasp
ἀλήθεια, ἡ: the truth
ἀληθής, -ές: true
ἀμυδρός, -ά, -όν: indistinct, dim, obscure
ἄνοδος, ἡ: a way up
ἀπιστεῖο: to doubt, be without faith
ἀπορροή: a stream
ἀτραπός, ἡ: a path
dεινός, -ή, -όν: fearful, terrible, keen
dεομαί: to need, require, ask, beg
dιαμαρτάνω: to go astray from
dύναμαι: to be able
ἐνδιασπεῖρω: to scatter about, disperse
ἐρωτικός, -ή, -όν: amatory
θεῖος, -α, -ον: divine, of the gods

---

ἰχνηλάτης, -ου, ὁ: a tracker, hunter
κατείδεο: to look down upon, behold, perceive
λεπτός, -η, -όν: small, slight
μικρός, -ά, -όν: small, little
μυθολογία, ἡ: mythology, legend
μύθος, ὁ: a tale, myth
ὁπη: by which way
πείθω: to win over, persuade
Πλάτων, -ων, ὁ: Plato
πρῶτος, -η, -όν: first
τύχη, ἡ: fortune, chance
ὑπάρχω: to be establish, be permitted
ψαύω: to touch (+ gen.)
φῶς, φωτός, τό: light, daylight

---

οὔτι πειθόμενος: “not completely persuaded by” + dat.
οὐ μὴν οὐδ᾽ ἀπιστῶν: “nor indeed disbelieving completely”
θεία τινὶ τύχῃ: “by some divine chance”
ἄνοδον... ὑπάρχειν: pr. inf. in ind. st. after λέγονσι, “those saying that the road up is permitted to” + dat.
ὁπη δὲ καὶ ὅπως: “by what way and how”
διαμαρτάνεται: ao. part. of δια-ἀμαρτάνω, “having missed” + gen.
ἡν: rel pron. whose antecedent is ἄτραποῦ, “the path which Plato first discerned”
κατείδε: ao. of κατα-δράω
ἐνεισι: “are in” + dat.
ἐνδιασπερμέναι: perf. part. of ἐν-δια-σπείρω agreeing with ἄπορροαι, “dispersed throughout”
δέονται: “they require” + gen
ἐλείν: ao. inf. of αἰρέω after δυναμένον, “able to draw”
μεγάλα μικροῖς: subj. of ἐλείν, “great things from small things”
ἐλείν δυναμένον: pr. part. modifying ἰχνηλάτου, “being able to draw”
Plutarch

Love bestows the greatest benefits on lovers themselves, making them more generous and high-minded.

diō tauta mēn ēōmen, metā dē tēn ischyn toû Ἐρωτος οὖσαν tosauntēn ἥδη tēn proû anthrōpous eûméneian kai khárion episkopômen, ouk eî polla tois xρωμέnos agathâ peripoiēi (δῆλα γάρ ἐστι ταυτά γε πᾶσιν) ἀλλ' eî pleïona kai meïzôna toûs ērōntas avtouâ ònînhsin ἐπεὶ, kaiûper òn ñrōtikós ó Εὐριπίδης, τὸ σμικρότατον ἀπεθαύμασεν εἰπὼν

ποιητὴν δ' ἁρα

Ἐρως διδάσκει, κἂν ἁμοῦσος ἂ τὸ πρῖν.

συνετόν τε γὰρ ποιεῖ, κἂν ράθυμος ἂ τὸ πρῖν καὶ ἀνδρείουν,

| ἀγαθός, -ῆς, -ῶν: good | ἱσχύς, -ύος, -ῆς: strength |
| ἁμοῦσος, -οῦ: without the Muses, without art, rude | καίπερ: although |
| ἀνδρείος, -α-, -ον: manly, brave | μικρός, -ά-, -ῶν: small, little |
| ἀνθρωπός, ὁ: a man | ὀνίνημι: to profit, benefit, help |
| ἀποσαναμίζω: to marvel much at | περιποιέω: to obtain, procure |
| δῆλος, -η, -ον: visible, clear, evident | πλεῖον, -ον: more, greater |
| διδάσκω: to teach | ποιητής, -οῦ, ὁ: one who makes, a poet |
| εἶ: to allow, permit | πρῖν: before |
| ἐπισκοπέω: to look at, inspect, examine | κἄτυχος, -ον: carefree, easy |
| ἐράω: to love | συνετός, -ῆς, -ῶν: intelligent, clever, wise |
| ἐρωτικός, -ής, -ῶν: amatory | τοσοῦτος, -αύτης, -αὕτη: so large, so great |
| εὐμένεια, ἥ: goodwill, benevolence | χάρις, -ιτος, -ῆς: favor, grace |
| ἁμοῦσος, -ον: without art, rude | χράομαι: to use, enjoy |

ἐώμεν: pr. jussive subj. of ἐώ, “let us grant these things”

μετά... ἥδη: “after already...” this clause assumes a form of σκοπέω to govern the acc. + part. clause, “after already (seeing) that the strength of Love is so great”

ἐπισκοπώμεν: pr. jussive subj. of ἐπισκοπέω, “let us consider (next)”

οὐκ εἰ περιποιέω: ind. quest. after ἐπισκοπώμεν, “not whether it secures goods for” + dat.

δῆλα γάρ ἐστι: parenthetical, “for these (goods) are obvious to all”

ἀλλ' εἰ: continuation of indi. quest., “but whether it benefits”

καίπερ ὁ: part. with concessive force, “although being erotic”

τὸ σμικρότατον: “the very smallest thing”

ἀπεθαύμασεν: ao. of ἀπο-θαυμάζω, “he marveled”

«ποιητὴν δ'...πρὶν»: from Euripides’ lost Steneboae, fr. 663 (TGF)

κἂν (sc. ὃ): (= καὶ ἄν), pr. gen. cond., “even if he was”

τὸ πρὶν: “before”

κἂν (=καὶ ἄν) ράθυμος ἂ: subj. in pr. gen., “even if he was dull”

ἀνδρείου (sc. ποιεῖ) τὸν ἄτολμον: “makes the coward brave”

116
ἡ λέεικται, τὸν ἄτολμον, ὥσπερ οἱ τὰ ξύλα πυρακτοῦντες ἐκ μαλακῶν ἰσχυρὰ ποιοῦσι. δωρητικὸς δὲ καὶ ἁπλοῦς καὶ μεγαλόφρων γίγνεται πᾶς ἐραστής, κἂν γλίσχρος πρότερον, τῆς μικρολογίας καὶ φιλαργυρίας δίκην σιδήρου διὰ πυρὸς ἀνιεμένης ὥστε χαίρειν τοῖς ἐρωμένοις διδόντας, ὡς παρ᾽ ἑτέρων οὐ χαίρουσιν αὐτοὶ λαμβάνοντες. ἴστε γὰρ δὴ, ὡς Ἀνύτῳ τῷ Ἀνθεμίωνος, ἐρῶντι μὲν Ἀλκιβιάδου, ξένους δ᾽ ἔστιντὶ φιλοτίμως καὶ λαμπρῶς, ἐπεκώμασεν ὁ Ἀλκιβιάδης ἣ λέλεκται, perf. of λέγω, “which has been said”

πυρακτοῦντες: pr. part. of πυρακτέω, “just as those tempering”

ἔκ μαλακῶν: “make strong from weak”

κἂν (sc. ἤς) γλίσχρος, “even if he was miserly”

πᾶς ἐραστής: subj. of γίγνεται, “every lover becomes”

τῆς μικρολογίας... ἀνιεμένης: gen. abs., “his pettiness yielding”

ἀνιεμένης: pr. part. of ἀνα-ἰημι

δίκην: acc. of resp., “in the manner of” + gen.

ὡς χαίρειν: result clause, “so that they enjoy”

διδόντας: pr. part. acc. pl. agreeing with the subject of χαίρειν, “they enjoy giving to” + dat.

ὡς... χαίρουσιν: “as much as they themselves enjoy”

λαμβάνοντες: pr. part. after χαίρουσιν, “enjoy receiving”

ἴστε γὰρ δὴ: “certainly you know”

ὡς Ἀνύτῳ... ἐπεκώμασεν: ao. of ἐπι-κομπάζω ind. st. after ἴστε , “how Alcibiades while reveling burst in upon Anytus”

ἐρῶντι μὲν... ξένους δ᾽ ἔστιντι: pr. part. dat. s. agreeing with Ἀνύτῳ, “who was in love with Alcibiades... and who was once entertaining guests”
Plutarch

καὶ ἀλβῶν ἀπὸ τῆς τραπέζης εἰς ἡμισὺ τῶν ἐκπώματων ἀπῆλθεν. ἀχθομένων δὲ τῶν ξένων καὶ λεγόντων «ὑβριστικῶς σοι κέχρηται καὶ ὑπερήφανως τὸ μειράκιον.»

«φιλανθρώπως μὲν οὖν» ὁ Ἄνυτος εἶπε «πάντα γὰρ ἐξήν αὐτῷ λαβεῖν, ὦ δὲ κἀμοὶ τοσαῦτα καταλέλοιπεν.»

[18.] ἡσθεὶς οὖν ὁ Ζεύξιππος «ὁ Ἡράκλεις» εἶπεν «ὡς ὁλίγου διελύσατο πρὸς Ἀνυτον τὴν ἀπὸ Σωκράτους καὶ φιλοσοφίας πατρικῆν ἐχθραν, εἰ πρᾶος ἦν οὕτω περὶ ἔρωτα καὶ γενναῖος.»

λαβών: ao. part. of λαμβάνω, “Alcibiades having taken”
eἰς ἡμισὺ: “up to half” + gen.
ἀπῆλθεν: ao. of ἀπο-ἑρχομαι, “he departed”
ἀχθομένων δὲ τῶν ξένων: gen. abs., “The guests becoming incensed and saying”
κέχρηται: perf. of χράομαι, “he has treated” + dat.
εἶπε: ao. pas. of ἠδομαι, “being delighted”
ἐξήν αὐτῷ: impf. of ἐξ-εἰμι, “it was possible for him to” + inf.
καὶ λαβεῖν: ao. inf. of λαμβάνω, “to take”
κἀμοὶ: (= καὶ ἐμοὶ), “for me too”
καταλέλοιπεν: perf. of κατα-λειπω, “he has left behind the same amount”
ἡσθεὶς: ao. part. pas. of ἡδομαι, “being delighted”
ὁλίγον: gen. of degree of diff., “by a little”
διελύσατο: ao. mid. of δια-λύω, “this has dissolved”
ἀπὸ Σωκράτους: Anytus was the principle prosecutor in the trial of Socrates.
πατρικῆν ἐχθραν: obj. of διελύσατο, “my ancestral dispute”

Plutarch

καὶ λαβών ἀπὸ τῆς τραπέζης εἰς ἡμισὺ τῶν ἐκπώματων ἀπῆλθεν. ἀχθομένων δὲ τῶν ξένων καὶ λεγόντων «ὑβριστικῶς σοι κέχρηται καὶ ὑπερήφανως τὸ μειράκιον.»

«φιλανθρώπως μὲν οὖν» ὁ Ἄνυτος εἶπε «πάντα γὰρ ἐξήν αὐτῷ λαβεῖν, ὦ δὲ κἀμοὶ τοσαῦτα καταλέλοιπεν.»

[18.] ἡσθεὶς οὖν ὁ Ζεύξιππος «ὁ Ἡράκλεις» εἶπεν «ὡς ὁλίγου διελύσατο πρὸς Ἀνυτον τὴν ἀπὸ Σωκράτους καὶ φιλοσοφίας πατρικῆν ἐχθραν, εἰ πρᾶος ἦν οὕτω περὶ ἔρωτα καὶ γενναῖος.»
Диалог на Любовь

Любовь улучшает темперамент и делает одного храбрым.

«Еле» εἶπεν ὁ πατήρ «ἐκ δὲ δυσκόλων καὶ σκυθρωπῶν τοῖς συνοῦσιν οὐ ποιεῖ φιλανθρωποτέρους καὶ ἡδίους;

αἰθομένου γὰρ πυρὸς γεφαρώτερον ὦλον ἑδέσθαι
cαι ἃνθρωπον ὡς έοικε φαιδρότερον ὑπὸ τῆς ἐρωτικῆς θερμότητος. ἀλλ᾽ οἱ πολλοὶ παράλογον τι πεπόνθασιν ἂν μὲν ἐν οἰκία νύκτωρ σέλας ἴδωσι, θείον ἡγοῦνται καὶ θαυμάζουσι ψυχήν δὲ μικράν καὶ ταπεινήν καὶ ἁγεννήν ὀρῶντες ἐξαίφνησιν ὑποπιμπλαμένην φρονήματος, ἐλευθερίας, φιλοτιμίας,

ἀγεννής, -ές: ignoble, low-born
αἰθω: to light up, kindle
γεφαρός, -ά, -όν: majestic
dύσκολος, -α, -όν: difficult, unpleasant
ἐλευθερία, ἥ: freedom, liberty
ἐξαίφης: suddenly
ἐρωτικός, -ή, -όν: amatory
ἡγέομαι: to go before, lead the way
ἡδός, -εία, -ά: sweet
θαυμάζω: to wonder, be astonished
θείος, -α, -όν: divine, of the gods
θερμότης, -ήτος, ἥ: heat
μικρός, -ά, -όν: small, little
νύκτωρ: by night
οἰκία, ἥ: a building, house, dwelling
οἶκος, ὁ: a house, abode, dwelling

ὁράω: to see
παράλογος, -ον: unexpected, unreasonable
πάσχω: to experience, suffer
πῦρ, πυρός, τό: fire
σέλας, -ας, τό: a bright flame, light
σκυθρωπός, -ή, -όν: looking sad, sullen
σύνειμι: to be with
ταπεινός, -ή, -όν: low, base
ὑποπιμπλημένη: to fill with
φαιδρός, -ά, -όν: bright, radiant
φιλάνθρωπος, -ον: benevolent, kindly
φιλοτιμία, ἥ: munificence, kindness
φρόνημα, -ατος, τό: high spirit, pride
ψυχή, ἥ: the soul

ἐλεν: opt. of εἰμί, “Well OK then”
ἐκ δὲ δυσκόλων: “from (men who are) unpleasant”
oὐ ποιεῖ: “doesn’t (Love) make (men) more generous” + dat.
tοῖς συνοῦσιν: pr. part. dat. pl. ind. obj. of ποιεῖ, “to those associating with them”
«αἰθομένου γὰρ...ἰδέσθαι»: attributed to Homer in The Contest of Homer and Hesiod

αἰθομένου γὰρ πυρὸς: gen. abs., “with the fire gleaming”
ιδέσθαι: expegegetic inf. after γεφαρώτερον, “makes a house more cheerful to see”
ἀνθρωπον: another object of ποιεῖ, “makes a man more radiant”
ὡς έοικε: parenthetical, “so it seems”
tι πεπόνθασιν: perf. of πάσχω, “the many have experienced something paradoxical”
ἄν ἴδωσι: ao. subj. in pr. gen. cond., “if they see”
ψυχή...ὑποπιμπλαμένη: pr. part. in ind. st. after ὀρῶντες, “but when they see that a soul is filled” + gen.
Plutarch

χάριτος, ἀφειδίας, οὐκ ἀναγκάζονται λέγειν ὡς ὁ Τηλέμαχος

ἡ μάλα τις θεὸς ἐνδον.

ἐκεῖνο δ’ εἶπεν ὁ Δαφναῖος «πρὸς Χαρίτων οὐ δαμόνιον; ὥστε
tῶν ἄλλων ἐρωτικὸς ὀλίγου δεῖν ἀπάντων περιφρονῶν, οὐ
μόνον ἑταῖρων καὶ οἰκείων, ἀλλὰ καὶ νόμων καὶ ἀρχόντων καὶ
βασιλέων, φοβούμενος δὲ μηδὲν, μηδὲ θανμάζων, μηδὲ
θεραπεύων, ἀλλὰ καὶ τὸν ἀἰχματάν κεραυνὸν» ὦς ὤν
ύπομένειν, ἁμα τῷ τὸν καλὸν ἱδεῖν

ἐπτηξε ἀλέκτωρ δοῦλον ὡς κλίνας πτερόν,

λέγειν: pr. inf. after ἀναγκάζονται, “they are compelled to say”

«ἡ μάλα...ἐνδον»: Homer, Odyssey xix.40

ἐκεῖνο...οὐ δαμόνιον: “is that not wonderful?”

ὁ...: “is it not wonderful that...” the verb of the clause is ἐπτηξε in the quotation below

ὁ λέγον δεῖν: “to be lacking by a little” with ἀπάντων, “almost everything”

περιφρονῶν: pr. part. concessive, “although the lover despises” + gen.

ἀλλὰ καί: “but even”

ὁ...: concessive, “even though being able” + inf.

ἀμα: “at the same time as” + dat., i.e. “as soon as”

τῷ...: art. inf. dat. with ἀμα, “the seeing his handsome one”

ἐπτηξε: ao. of πτάσσω, “he flinched”

κλίνας: ao. part. of κλίνω, “drooping his slavish wing”

αἰχμητής, -οῦ, ὁ: a spearman

ἀλέκτωρ, -ορος, ἡ: a cock, rooster

ἀμα: at the same time as, together with (+ dat.)

ἀναγκάζω: to force, compel

ἄρχων, -οντος, ὁ: a ruler

ἀφειδία, ἡ: generosity, charity

βασιλεύς, -έως, ὁ: a king

βασίλη, ἡ: queen, princess

δαιμόνιος, -α, -ον: divine, miraculous

dεῖ: to lack

δοῦλος, -α, -ον: servile, enslaved

ἐνδον: in, within

ἐρωτικός, -ης, -όν: amatory

ἐταίρος, ὁ: a comrade, companion

ἡ: in truth, truly

θαυμάζω: to wonder, marvel at

θεραπεύω: to do service, honor

κεραυνός, ὁ: a thunderbolt

κλίνω: to droop

νόμος, ὁ: a law

οἰκείος, -α, -ον: of one’s house, related

περιφρονέω: to think about

πτήττω: to cower, flinch

ς: to endure, survive

φοβέομαι: to fear

χάρις, -ιτος, ἡ: a Grace

χάρις, -ιτος, ἡ: favor, grace
Sappho, inflamed with love, poured out fiery poems.

Sappho, inflamed with love, poured out fiery poems.

καὶ τὸ θράσος ἐκκέκλασται καὶ κατακέκοπται οἱ τὸ τῆς ψυχῆς γαύρον.

“Sappho, inflamed with love, poured out fiery poems.”
κατὰ Φιλόξενον. ἀλλ᾽ εἰ τι μὴ
dia Λύσανδραν, ὃ Δαφναίε,
tῶν παλαιῶν ἐκλέλησαι
παιδικῶν, ἀνάμνησον ἢμᾶς,
ἐν οἷς ἡ καλὴ Σαπφὼ λέγει
tῆς ἐρωμένης ἐπιφανείσης
tὴν τε φωνὴν ἵσχεσθαι καὶ
φλέγεσθαι τὸ σῶμα καὶ
καταλαμβάνειν ὠχρότητα καὶ
πλάνον αὐτὴν καὶ ἰλιγγον.
λεχθέντων οὖν ὑπὸ τοῦ
Δαφναίου τῶν μελῶν ἐκείνων,

Bust of Sappho. Roman marble copy of
Hellenistic original, found at Smyrna.
Istanbul Archeological Museum, Istanbul.
Photo: Bjørn Tørrissen

άναμμήνησκω: to remind
ἐκλανθάω: to escape notice, cause to
forget
ἐπιφαύω: to show, display
ἔραω: to love
ἰλιγγος, ὁ: a spinning, agitation
ἰσχω: to hold, check, restrain
καταλαμβάνω: to seize, overtake
λέγω: to speak, say
μέλος, -εος, τό: a poetic phrase, lyric
παιδικός, ὁ: dear boy
παλαιός, -ά, -όν: old, ancient
πλάνος, ὁ: a leading astray, wandering
Σαπφώ, -οῦς, ἡ: Sappho
σώμα, -ατος, τό: body
φλέγω: to burn, burn up
φωνή, ἡ: voice
ὠχρότης, -ητος, ἡ: paleness

εἰ τι μὴ... ἐκλέλησαι: perf. 2 s. of ἐκ-λανθάω, “unless you have forgotten” + gen.
ἀνάμνησον: ao. imper. of ἀνά-μμήνησκω, “remind us”
ἐν οἷς: “in which (songs)”
tῆς ἐρωμένης ἐπιφανείσης: gen. abs., “when her beloved appears”
φωνῆν ἵσχεσθαι: pr. inf. of ἵσχω in ind. st. after λέγει, “that her voice is stopped”
φλέγεσθαι τὸ σῶμα: “that her body burns”
καταλαμβάνειν ὠχρότητα: “that paleness overtakes her”
λεχθέντων τῶν μελῶν: gen. abs., “and so these songs having been spoken”
λεχθέντων: ao. part. pas. of λέγω
Dialogue on Love

ὡς [γὰρ ἐς σ’ ἴδω βροχε’, ὡς με, φώναι-  
σ’ οὖδ’ ἐν ἐτ’ εἰκεὶ  
Τ’ ἀκαν μὲν γλώσσα έγαγ’ λέπτον  
δ’ αὐτικα χρώ πῦρ ύπαδεδρόμηκεν.  
... χλωροτέρα δὲ ποίας  
έμμι, τεθνάκην δ’ ὀλίγο ἦν πιδεύης  
φαίνομαι]

ὑπολαβών ὁ πατήρ «ταῦτ’» ἐπεῖν «ὁ πρὸς τοῦ Διός, οὐ  
θεοληψία καταφανῆς; οὗτος οὐ δαιμόνιος σάλος τῆς ψυχῆς; τί  
tοσοῦτον ἡ Πυθία πέπονθεν ἁψαμένη τοῦ τρίποδος; τίνα τῶν  

ἀπτω: to fasten, cling to  
βραχύς, -εία, -υ: short, brief  
γλώσσα, ᾳ: a tongue  
δαιμόνιος, -α, -ον: divine, miraculous  
θεοληψία, ᾳ: inspiration  
καταφανής, -ές: clearly seen, evident  
λεπτός, ᾳ, ὄν: small, slight  
pάσχω: to feel, to suffer  
ποία, ᾳ: grass  
Πυθία, ᾳ: the Pythia  
σάλος, ὁ: a tossing, agitation  
τρίπος, θοδος, ὁ: tripod  
ὑπολαμβάνω: to resume  
χλωρός, -ά, -όν: green, pale  
χρώς, χρωτός, ὁ: skin

‘ὡς... φαίνομαι: The lines supplied from Sappho’s famous poem on the effects of  
love (Campbell 1967, fr. 31) are the best fit for the lacuna. The dialect is Aeolic.  
Here is Lattimore’s translation: “Let me only glance where you are, the voice dies,  
I can say nothing. But my lips are stricken to silence, underneath my skin the  
tenuous flame suffuses... I am paler than the grass; I feel that death has come  
neat me.”

ἴδω: ao. subj., “whenever I see you”  
βρόχε(α): = βράχε(α), “briefly”  
φώναισ(αι): ao. inf. of φωνέω with impersonal εἴκει, “it is possible to speak  
nothing”  
ἄκαν = ἀκήν: adv., “silently”  
έγαγ’: perf. of ἡγεμύ, “is broken”  
ὑπαδεδρόμηκεν = ὑποδεδρόμηκεν: perf. of ὑπο-τρέχω, “has suffused”  
έμμι = είμι  
τεθνάκην = τεθνάαι: perf. inf. of θνῆσκω after φαίνομαι, “I seem to be dead”  
ὀλίγο ‘πιδεύης = ὀλίγον ἐπιδεύης: “lacking by a little” i.e. “almost”  
ὑπολαβών: ao. part. of ὑπολαμβάνω, “having resumed”  
πέπονθεν: perf. of πάσχω, “has she experienced so great a thing?  
ἀψαμένη: ao. part. of ἀπτω, “having touched” + gen.
τίνα τῶν ἐνθεαζομένων οὕτως ὁ αὐλὸς καὶ τὰ μητρῷα καὶ τὸ τύμπανον ἐξίστησιν; ἥμειν ταῦτα σῶμα πολλοί καὶ ταῦτα κάλλος ὀρῶσιν, εἰληπται δ’ εἰς ὁ ἐρωτικός διὰ τίν’ αἰτίαν; οὐ γὰρ μανθάνομεν γέ που τοῦ Μενάνδρου λέγοντος οὖδὲ συνίεμεν,

καιρός ἐστιν ἡ νόσος ψυχῆς, ὁ πληγεῖς δ’ [οὖν ἕκὼν] τιτρώσκεται ἀλλ’ ὁ θεὸς αἴτιος τοῦ μὲν καθαψάμενος τὸν δ’ ἐάσας.  

τίνα τῶν ἐνθεαζομένων: “whom of those inspired ones”
οὕτως ἐξίστησιν: pr. 3 s. (despite the plural subject) of ἐξ-ιστημὶ, “does the flute cause to be beside themselves” i.e. be in ecstasy
τὰ μητρῶα: “the (songs) of their Phrygian mother (Cybele)”
ταῦτα: (= τὸ αὐτὸ), “many the same body, and the same beauty”
εἰληπται: perf. of λαμβάνω, “only one is captured”
οὐ γὰρ... γέ που: “for surely not at all”
συνίεμεν: pr. of συν-ἵημι, “nor do we understand”
«καιρός...τιτρώσκεται»: Menander fr. 541 (CAF)
καιρός: “is an advantage”
πληγεῖς: ao. part. nom. s. of πλήττω, “he who has been struck” (i.e. by Love)
καθαψάμενος: ao. part. of καθα-άπτω, “but having pounced on this one”
ἐάσας: ao. part. of ἐάω, “having released that one”
The poets, legislators and philosophers are the sources of our beliefs, but have different ideas of divinity.

αἰσθήσεις, -εως, ἡ: perception by the senses
Ἄισχύλος, -ου, ὁ: Aeschylus
ἀρρητος, -η, -ον: unspoken, unsaid
ἀρχή, ἡ: a beginning, origin, source
dιδάσκαλος, ὁ: a teacher, master
dόξα, ἡ: belief
dέω: to allow, permit
ἐννοια, ἡ: a thought, notion, conception
ἡγεμόν, -όνου, ἡ: one who leads, a guide
ἡκο: to have come, be present

ισως: equally, likewise
καιρός, ὁ: due measure, timeliness
μῦθος, ὁ: a myth, legend
νομοθέτης, -ου, ὁ: a lawgiver
νόμος, ὁ: a custom, law
παμμέγεθης, -ης, -ες: very great, immense
παντάπασιν: altogether, wholly
πιστις, -εως, ἡ: trust, faith
ποιητής, -ου, ὁ: one who makes, a poet
στόμα, -ατος, το: the mouth, lips
τρίτος, -η, -ον: the third

δ... καιρὸν εἴχε: impf. of ἔχω, “(something) which would have been more profitable” + inf.
ῥηθήναι: ao. inf. pas. of λέγω, “to have been said”
οὐδὲ νῦν: “nor even now”
«δι νῦν...στόμα»: Aeschylus fr. 351
ἡλθεν: ao. of ἔρχομαι, “it came to my mouth”
ἀρρητον εάσειν: after δοκῶ, “do I think to leave it unspoken”
δοσι: nom. pl. n. pron. whose antecedent is ἀπάντων, “of all things, whatever does not come through our senses”
tά μὲν... τά δὲ νόμω: “some by myth, some by law, some by reason”
ἐσχηκε: perf. of ἔσχω, “have had trust from the beginning”
γεγόνασιν: perf. of γίγνομαι, “they have been” its subject is οἱ τε ποιηταὶ etc.; the predicate is ἡγεμόνες καὶ διδάσκαλοι
ὁμοίως τιθέμενοι, τὸ μὲν εἶναι θεοὺς ὁμοίως τιθέμενοι, πλήθους
de πέρι καὶ τάξεως αὐτῶν οὐσίας τε καὶ δυνάμεως μεγάλα
dιαφέρόμενοι πρὸς ἀλλήλους. ἐκεῖνοι μὲν γὰρ οἱ τῶν
φιλοσόφων

ἀνοσοὶ καὶ ἀγήραοι
πόνων τ’ ἀπειρὸς, βαρυβόαν
πορθμὸν πεφευγότες Ἀχέροντος

δὴν οὐ προσίενται ποιητικὰς Ἄρης οὐ Δεῖμον
οὐδὲ Φόβον ἐθέλουσι θεοὺς εἶναι καὶ παίδας Ἄρεος ὀμολογεῖν

ἀγήραος, -ον, -ων: unaging, without
decay
ἀνοσος, -ον: without sickness, healthy
ἀπειρος, -ον: without experience, free
from
Ἄρης, Ἄρεος, ὁ: Ares
Ἀχέρων, -οντος, ὁ: Acheron, river of woe
βαρυβόας, -ου, ὁ: heavy-sounding, harsh
δειμός, ὁ: fear, terror
diaphéro: to differ, disagree
dύναμις, -εως, ἡ: power, ability, strength
ἐθέλω: to wish
ἐρις, -ιδος, ἡ: strife
λιτή, ἡ: a prayer
ὁμοιος, -α, -ον: similar, alike

ὀμολογέω: to agree
οὐσία, ἡ: substance, nature
πλήθος, -εως, τὸ: a great number,
multitude
ποιητικὸς, -ης, -ων: creative, poetic
πόνος, ὁ: work, toil
πορθμός, ὁ: a ferry passage, crossing
προσίημι: to let come, admit
tάξις, -εως, ἡ: an arrangement, rank
τίθημι: to set, place, assert
φεύγω: to flee, take flight, run away
φιλόσοφος, ὁ: a lover of wisdom,
philosopher
φόβος, ὁ: panic, flight

ὀμοίως τιθέμενοι: pr. part. of τίθημι, “in like manner establishing”
tὸ μὲν εἶναι: art. inf. obj. of τιθέμενοι, “the existence of the gods”
πλήθους δὲ πέρι: note the accent on πέρι, “about their number”
οὐσίας τε καὶ δυνάμεως: (sc. πέρι), “about their nature and power”
dιαφέρόμενοι: “differing among themselves”
ἐκεῖνοι...τῶν φιλοσόφων: “those (gods) of the philosophers (are)...”
«ἀνοσοὶ καὶ...Ἀχέροντος»: Pindar fr. 143
ἀπειροι: “without experience of” + gen.
πεφευγότες: perf. part. of φεύγω, “having escaped”
ὁθεν: “whence” i.e. “for which reason”
οὐ προσίενται: pr. of προσ-ήμι, “they (the philosophers) do not admit”
οὐ Δεῖμον...Φόβον εἶναι: ind. st. after ὀμολογεῖν, “nor do they wish to agree
that Fear and Panic are gods”
μάχονται δὲ περὶ πολλῶν καὶ τοῖς νομοθέταις, ὥσπερ Ξενοφάνης Ἀἰγυπτίους ἐκέλευσε τὸν Ὅσιρις, εἰ θνητόν νομίζουσι, μὴ τιμᾶν ώς θεόν, εἰ δὲ θεόν ἡγοῦνται μὴ θρηνεῖν. αὖθις δὲ ποιηταὶ καὶ νομοθέται, φιλοσόφων ἰδέας τινὰς καὶ ἄριθμοὺς μονάδας τε καὶ πνεύματα θεῶν ποιουμένων, οὔτ᾽ ἀκούειν ὑπομένουσιν οὔτε συνιέναι δύνανται. πολλὴν δ᾽ ὡς ἀνωμαλίαν ἔχουσιν αἱ δόξαι καὶ διαφοράν.

Dialogue on Love

μάχονται: “they disagree with” + dat.
Αἰγύπτιος...μὴ τιμᾶν: ind. com. after ἐκέλευσε and also the apodosis of a simple cond., “Xenophanes ordered the Egyptians not to honor Osiris”
μὴ θρηνέω: ind. com., “and not to mourn (Osiris)”
φιλοσόφων...ποιουμένων: gen. abs., “since the philosophers make the gods to be”
ὑπομένουσιν: “the poets and lawgivers do not endure to” + inf.
δύνανται: “nor are able to” + inf.

μάχονται: to fight
μονάς, -άδος, ἡ: singularity, monad
νομίζω: to hold as a custom, to believe
νομοθέτης, -ου, ὁ: a lawgiver
ὀσιρίς, ὁ: Osiris
πνεῦμα, -ατος, τό: a breath, spirit
ποιέω: to make
ποιητής, -ου, ὁ: one who makes, a poet
συνίημι: to bring together, understand
τιμώ: to honor
ὑπομένω: to remain, stay
φιλόσοφος, ὁ: a lover of wisdom, philosopher

Αἰγύπτιος, -α, -ον: Egyptian
άκοιω: to hear
ἄνωμαλία, ἡ: unevenness, variance
ἄριθμός, ὁ: a number
ἀδύναμοι: again
dιαφορά, ἡ: difference, distinction
dόξα, ἡ: a belief, opinion
dύναμαι: to be able
ἡγέομαι: to lead the way, consider
τυχήτος, -ῆ, -ῶν: liable to death, mortal
θρηνέω: to mourn, lament
ἰδέα, ἡ: form
κελεύω: to urge, command, order

Bust of a Philosopher, 2nd C AD Roman marble copy of Greek original from 3rd C.BC. Louvre, Paris.
Photo: Marie-Lan Nguyen
Plutarch

Just as ancient Athens had three parties, but were all agreed to put their affairs in the hands of Solon, so also the philosophers, poets and legislators all agree only on Love.

ὡσπερ οὖν ἦσαν ποτε τρεῖς στάσεις Ἀθήνης, Παράλων, Ἐπακρίων, Πεδιέων, χαλεπῶς ἔχουσαι καὶ διαφερόμεναι πρὸς ἄλληλας ἔπειτα δὲ πάντες ἐν ταὐτῷ γενόμενοι καὶ τὰς ψήφους λαβόντες ἤνεγκαν πάσας Σόλωνι, καὶ τούτον εἴλοντο κοινῇ διαλλακτῇ καὶ ἄρχοντα καὶ νομοθέτην, ὃς ἔδοξε τῆς ἀρετῆς ἐξειν ἀδηρίτως τὸ πρωτεῖον οὕτως αἱ τρεῖς στάσεις αἱ περὶ θεῶν διχοφρονοῦσαι καὶ ψήφων ἄλλην ἄλλη φέρουσαι καὶ

συνιέναι: pr. inf. of συν-ἵημι, “to understand”
ὁλως: “generally”
χαλεπῶς ἔχουσαι: “having difficulties”
ἐν ταὐτῷ = τῷ αὐτῷ, “in the same (place)”
γενόμενοι: ao. part. of γίγνομαι, “having become”
λαβόντες: ao. part. of λαμβάνω, “having cast their votes”
ἡγεμακαν: ao. of φέρω, “they brought all to” + dat.
eἴλοντο: ao. mid. of αἴρεο, “they elected him to be” + acc.
ὁς ἔδοξε... ἔχειν: “who seemed to have”
ἀδηρίτως: “indisputably”
οὕτως: “just so” introducing the comparison between Eros and Solon
διχοφρονοῦσαι, φέρουσαι, δεχόμεναι: pr. part. nom. pl. f., “the three parties differing in opinion, casting a different vote, not receiving”
ἄλλην ἄλλη: “each casting a different vote”

άδηρίτως, -ον: without dispute
Ἀθήναι, -ῶν, αἱ: the city of Athens
αἴρεο: to take up, elect
ἀρετή, ἡ: excellence, virtue
ἄρως, -οντος, θ: a ruler, archon
diaλλακτής, -ος, ὁ: a mediator
dιαφέρω: to differ, disagree
dιχοφρονέω: to hold different opinions
eπάκριος, -ος, -ον: on the heights
cοινὸς, -ή, -όν: common, shared in common
λαμβάνω: to take
νομοθέτης, -ον, ὁ: a lawgiver
πάραλος, -ον: by the sea
πεδιεύς: of the plains
πρωτεῖον, τό: the chief rank, first place
Σόλων, -ῶνος, οἶ: Solon
στάσις, -εως, ἡ: a position, faction
tρεις, -οι, -αί: three
φέρω: to bear
χαλεπός, -ή, -όν: hard to bear, painful, grievous
ψῆφος, ἡ: the voting pebble, a vote
μὴ δεχόμεναι ῥᾴδιως τὸν ἐξ ἑτέρας, περὶ ἑνὸς βεβαίως
ὁμογνωμονοῦσι, καὶ κοινῇ τὸν Ἔρωτα συνεγγράφουσιν εἰς
θεοὺς ποιητῶν οἱ κράτιστοι καὶ νομοθετῶν καὶ φιλοσόφων
«ἀθρόᾳ φωνῇ μέγ᾽ ἐπαινέοντες» ὥσπερ ἔφη «τὸν Πιττακὸν» ὁ
Ἄλκαῖος αἱρεῖσθαι τοὺς Μυτιληναῖους «τύραννον». ἦμῖν δὲ
βασιλεὺς καὶ αρχοντὶς καὶ ἄρχων ὁ ᾿Ερώς ύψι Ὡσίδου καὶ
Πλάτωνος καὶ Σόλωνος ἀπὸ τοῦ ᾿Ελικῶνον εἰς τὴν
᾿Ακαδήμειαν ἐστεφανωμένος κατάγεται καὶ κεκοσμημένος
εἰσελαύνει πολλαῖς συνωρίσι φιλίας καὶ κοινωνίας, οὐχ οίαν

Dialogue on Love

ἀθρόος, -α, -ον: crowded together, all at once
αἱρέω: to take up, elect
Ἄκαδήμεια, ᾳ: the Academy
ἀρμοστής, -ος, ὁ: a governor
ἄρχων, -οντος, ὁ: a ruler, archon
βασιλεύς, -ως, ὁ: a king
βέβαιος, -α, -ον: firm, sure, certain
dέχομαι: to take, accept
eἰσελαύνω: to drive in, march in
Ἐλικώνος, -ωνος, ὁ: Helicon
ἐπαινέω: to approve, applaud, commend
Ἡσίόδος, -ου, ὁ: Hesiod
κατάγω: to lead down, bring down
κοινός, -η, -ον: common, shared in common
κοινωνία, ᾳ: communion, partnership
κοσμέω: to arrange, adorn
κράτιστος, -ης, -ον: strongest, mightiest, greatest
Μυτιληναῖος, -α, -ον: of Mitylene
νομοθέτης, -ου, ὁ: a lawgiver
ὁμογνωμονέω: to be of one mind, come to agreement
ποιητής, -ος, ὁ: one who makes, a poet
ῥᾴδιος, -α, -ον: easy, ready
Σόλων, -ωνος, ὁ: Solon
στεφανόω: to crown
συνεγγράφω: to enroll
συνωρίς, -ιδος, ᾳ: a pair of horses
tύραννος, ὁ: an absolute ruler, tyrant
φιλία, ᾳ: friendly love, affection, friendship
φιλόσοφος, ὁ: a lover of wisdom, philosopher
φωνή, ᾳ: a sound, voice

περὶ ἑνὸς ὁμογνωμονοῦσι: “about one they agree”
συνεγγράφουσιν εἰς: pr. of συν-ἐν-γράφω, “they in common enroll Eros into”
«ἀθρόᾳ φωνᾷ...τύραννον ὁ»: Alcaeus fr. 348 Lobel-Page
ἐπαινέοντες: pr. part. uncontracted of ἐπαινέω, “praising him greatly”
αἱρεῖσθαι τοὺς Μυτιληναῖους: pr. inf. in ind. st. after ἔφη, “just as Alcaeus said that the Mytilenians elected Pittacus”
ἀπὸ τοῦ ᾿Ελικῶνος εἰς τὴν ᾿Ακαδήμειαν: “from Helicon (the home of the Muses) to the Academy (the home of philosophers)
ἐστεφανωμένος: perf. part. of στεφανάω, “having been crowned”
κοσμημένος: perf. part. of κοσμέω, “richly adorned”
eἰσελαύνει: “enters in triumph”
πολλαῖς συνωρίσι: dat. pl., “with many 2-horse chariots”
οὐχ οίαν: “not the sort (of friendship) Euripides says”
Plutarch

Εὐριπίδης φησίν

«ἀχαλκεύτοισιν ἐζεῦχθαι πέδαις,
ψυχρὰν οὗτός γε καὶ βαρεῖαν ἐν χρείᾳ περιβαλὼν ὑπ’ αἰσχύνης ἀνάγκην, ἀλλ’ ὑπόπτερον φερομένης ἐπὶ τὰ κάλλιστα τῶν ὀντῶν καὶ θειότατα, περὶ ὅν ἕτεροι εἴρηται βέλτιον.»

«ἀχαλκεύτοισιν...πέδαις»: Euripides fr. 595 (TGF)

αἰσχύνη, ἡ: shame disgrace, dishonor
ἀνάγκη, ἡ: force, constraint, necessity
ἀχάλκευτος, -ον: not forged of metal
βαρύς, -εία, -ύ: heavy
βελτίων, -ον: better
ζεύγνυμι: to yoke, put to
θείος, -α, -ον: divine, of the gods
πέδη, ἡ: a fetter, bond
περιβάλλω: to throw around, dress
ὑπόπτερος, -ον: winged
φέρω: to bear
χρεία, ἡ: use, advantage, service
ψυχρός, -ά, -όν: cold

ὡς: because of shame
ὑπόπτερον: gen. s. f. agreeing with φιλίας understood, “but rather a winged friendship carrying itself toward”
τῶν ὀντῶν: “of things that are”
περὶ ὅν: “about which things”
eἴρηται: perf. of λέγω, “it has been discussed better by others”

Greek Quadriga. Attic black-figure neck-amphora., ca. 540 BC. Staatliche Antikensammlungen, Minich.
Photo: Matthias Kabel
Dialogue on Love

Soclarus asks Plutarch to expand on the Egyptian wisdom about love.

[19.] εἰπόντος δὲ ταῦτα τοῦ πατρός, ὁ Σώκλαρος «ἀρῆς» εἶπεν «ὅτι δεύτερον ἢδη τοίς αὐτοῖς περιπεσὼν, οὐκ οἴδ᾽ ὅπως βία σαυτὸν ἀπάγεις καὶ ἀποστρέφεις, οὐ δικαίως χρεωκοπῶν, εἰ γε δεὶ τὸ φαινόμενον εἰπεῖν, ἱερὸν ὄντα τὸν λόγον; καὶ γὰρ ἂρτι τοῦ Πλάτωνος ἃμα καὶ τῶν Αἰγυπτίων ὀσπερ ἄκων ἄφάμενος παρῆλθες καὶ νῦν ταὐτὰ ποιεῖσ. τὰ μὲν οὖν «ἀριζήλως εἰρημένα» Πλάτωνι, μᾶλλον δὲ ταῖς θεαῖς ταύταις διὰ Πλάτωνος, ἀγαθὲ «μηδ᾽ ἂν κελεύωμεν εἰπῆς ἡ δ᾽
Plutarch

ὕπηνίξῳ τὸν Αἰγυπτίων μῦθον εἰς ταύτα τοῖς Πλατωνικοῖς συμφέρεσθαι περὶ Ἐρωτος, οὐκ ἐστὶ σοι μὴ διακαλύψαι μηδὲ διαφῆναι πρὸς ἦμᾶς ἀγαπήσομεν δὲ, κἂν μικρὰ περὶ μεγάλων ἀκούσωμεν.

The Egyptians recognize an earthly and heavenly love, like the Greeks, but they believe the sun is a third love.

δεομένων δὲ καὶ τῶν ἄλλων ἐφη ὁ πατήρ ώς Αἰγύπτιοι δύο μὲν Ἑλλης παραπλησίως Ἐρωτος, τὸν τε πάνδημον καὶ τὸν οὐράνιον, ἰσαίς, τρίτον δὲ νομίζουσιν Ἐρωτα τὸν ἦλιον, Ἀφροδίτην [δὲ τὴν γῆν] ἔχουσι μᾶλα σεβάσμιον.

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαπάω</td>
<td>to love, enjoy</td>
</tr>
<tr>
<td>Αἰγύπτιος, -α,-ον: Egyptian</td>
<td></td>
</tr>
<tr>
<td>ἀκούω: to hear</td>
<td></td>
</tr>
<tr>
<td>Ἀφροδίτη, ἡ: Aphrodite</td>
<td></td>
</tr>
<tr>
<td>γῆ, ἡ: earth</td>
<td></td>
</tr>
<tr>
<td>δέομαι: to need, require, ask, beg</td>
<td></td>
</tr>
<tr>
<td>διακαλύπτω: to reveal</td>
<td></td>
</tr>
<tr>
<td>διαφαίνω: to show, display</td>
<td></td>
</tr>
<tr>
<td>Ἁλλην: Greek</td>
<td></td>
</tr>
<tr>
<td>Ἑλλης, ὁ: the sun</td>
<td></td>
</tr>
<tr>
<td>μικρὸς, -α, -όν: small, little</td>
<td></td>
</tr>
<tr>
<td>μῦθος, ὁ: a tale, myth</td>
<td></td>
</tr>
<tr>
<td>νομίζω: to hold as a custom, to think</td>
<td></td>
</tr>
<tr>
<td>οἶδα: to know</td>
<td></td>
</tr>
<tr>
<td>οὐράνιος, -ον: heavenly</td>
<td></td>
</tr>
<tr>
<td>πάνδημος, -ον: of or belonging to the people</td>
<td></td>
</tr>
<tr>
<td>παραπλήσιος, -α, -ον: resembling, like (+ dat.)</td>
<td></td>
</tr>
<tr>
<td>Πλατωνικός, -ή, -όν: Platonic, of Plato</td>
<td></td>
</tr>
<tr>
<td>σεβάσμιος, -α, -ον: reverend, venerable, august</td>
<td></td>
</tr>
<tr>
<td>συμβέλω: to bring together, compare</td>
<td></td>
</tr>
<tr>
<td>ταὐτός, -ή, -όν: identical</td>
<td></td>
</tr>
<tr>
<td>τρίτος, -η, -όν: third</td>
<td></td>
</tr>
<tr>
<td>υπαινίττω: to intimate, hint at</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὑπηνίξω: ao. 2 s. mid. of ὑπο-αινίττω</td>
<td>“where you have hinted”</td>
</tr>
<tr>
<td>τὸν μῦθον... συμφέρεσθαι: pr. inf. in ind. st. after ὑπηνίξω, “that the myth of the Egyptians accord with”</td>
<td></td>
</tr>
<tr>
<td>οὐκ ἐστὶ (= πάρεστι) σοι: “it is not possible for you to” + inf.</td>
<td></td>
</tr>
<tr>
<td>διακαλύψαι: ao. inf. of δια-καλύπτω after ἐστὶ, “not to reveal”</td>
<td></td>
</tr>
<tr>
<td>διαφῆναι: ao. inf. pas. after ἐστὶ, “not to show”</td>
<td></td>
</tr>
<tr>
<td>ἀγαπήσομεν: fut. of ἀγαπάω in fut. more vivid cond., “we will be greatful”</td>
<td></td>
</tr>
<tr>
<td>κἂν (=καὶ ἕαν)... ἀκούσωμεν: ao. subj. of ἀκούω, “even if we hear”</td>
<td></td>
</tr>
<tr>
<td>δεομένων... ἄλλων: gen. abs., “others begging”</td>
<td></td>
</tr>
<tr>
<td>ἰσαίς: 3 pl. of οἴδα, “that the Egyptians know”</td>
<td></td>
</tr>
<tr>
<td>τρίτον... τὸν ἦλιον (sc. εἶναι): “they consider the sun to be a third Love”</td>
<td></td>
</tr>
<tr>
<td>ἔχουσι: “the hold the earth to be Aphrodite”</td>
<td></td>
</tr>
</tbody>
</table>

132
«ἡμεῖς δὲ πολλὴν μὲν Ἐρωτος ὀμοιότητα πρὸς τὸν ἥλιον, οὐδεμίαν δὲ Ἀφροδίτης πρὸς τὴν γῆν γῆν ὃρωμεν οὐδαν πῦρ μὲν γὰρ οὐδέτερον ἐστίν ὀσπερ οἰονταὶ tines, αὐγὴ καὶ θερμότης γλυκεία καὶ γόνυμος, καὶ ἥ μὲν ἀπ’ ἐκείνου φερομένη σώματι παρέχει τροφήν καὶ φῶς καὶ αὔξησιν, ἥ δ’ ἀπ’ τούτου ψυχαῖς. ὡς δ’ ἥλιος ἐκ νεφῶν καὶ μεθ’ ὀμίχλην θερμότερος, οὕτως Ἐρως μετ’ ὀργῆς καὶ ζηλοτυπίας ἐρωμένου διαλλαγέντος ἡδίων καὶ δριμύτερος ἔτι δ’ ὀσπερ ἥλιον ἀπεσθαί καὶ σβέννυσθαι δοκοῦσιν ἐνιοί, ταῦτα καὶ περὶ πολλὴν μὲν...οὐδεμίαν δὲ: “we see that there is great similarity of Love to the sun, none at all of Aphrodite to the earth”

πολλὴν μὲν...οὐδεμίαν δὲ: “we see that there is great similarity of Love to the sun, none at all of Aphrodite to the earth”

οὐδαν: pr. part. acc. agreeing with ὀμοιότητα in ind. st. after ὃρωμεν

οὐδέτερον: “neither is fire”

αὐγὴ καὶ θερμότης: “a radiance and warmth:

γλυκεία καὶ γόνυμος: “that is sweet and fruitful”

ἡ μὲν ἀπ’ ἐκείνου: “one from the former” (Eros)

παρέχει: “provides nourishment to” + dat.

ἡ δ’ ἀπ’ τούτου: “one from the latter” (Aphrodite)

ὡς δ’ ἥλιος...οὕτως Ἐρως: “just as the sun after fog, so also Eros after anger”

ἐρωμένου διαλλαγέντος: gen. abs., “when the beloved is reconciled”

διαλλαγέντος: aor. part. of διαλλαττῶ

ἡδίων καὶ δριμύτερος: “more pleasant and stinging”

ἀπεσθαί καὶ σβέννυσθαι: pr. inf. pas. of ἀπτω and σβέννυμι after δοκοῦσιν, “some think the sun to be extinguished and illuminated”
Ἐρωτος ὡς θνητοῦ καὶ ἀβεβαιῶν διανοοῦνται. καὶ μὴν οὔτε σώματος ἀγύμναστος ἡλίον, οὔτ᾽ Ἐρωτα δύναται φέρειν ἀλύπως τρόπος ἀπαιδευτοῦ ψυχῆς ἰξίσταται ὁ ὀμοίως ἐκάτερον καὶ νοσεῖ, τὴν τοῦ θεοῦ δύναμιν οὐ τὴν αὐτοῦ μεμφόμενον ἁσθένειαν. πλὴν ἐκείνη γε δόξεσαι ἄν διαφέρειν, ἃ δείκνυσιν ἡλίος μὲν ἐπὶ γῆς τὰ καλὰ καὶ τὰ αἰσχρὰ τοῖς ὡρῶσιν Ἐρως δὲ μόνων τῶν καλῶν φέγγος ἐστὶ καὶ πρὸς ταῦτα μόνα τοὺς ἔρωντας ἀναπείθει βλέπειν καὶ στρέφεσθαι, τῶν δ᾽ ἄλλων πάντων ὑπερορῶν.
Aphrodite is dependent on Love, just as the moon depends on the sun.

γῆν δὲ κατ’ οὐδέν, σελήνην δ’ Ἀφροδίτην καλοῦντες ἀπτονταί
τινος ὀμοιότητος καὶ γὰρ θεία καὶ οὐρανία καὶ μίξεως χώρα
tοῦ ἀθανάτου πρὸς τὸ θνητόν, ἀδρανῆς δὲ καθ’ ἑαυτὴν καὶ
σκοτώδης ἦλιον μὴ προσλάμποντος, ὥσπερ Ἀφροδίτη μὴ
παρόντος Ἔρωτος. ἐοικέναι μὲν οὖν Ἀφροδίτη σελήνην, ἦλιον
dὲ Ἐρωτὶ τῶν ἀλλῶν θεῶν μάλλον εἰκός ἐστιν, οὐ μὴν εἶναι
γε παντάπασι τοὺς αὐτούς: οὐ γὰρ ψυχὴ σῶμα ταῦτὸν ἀλλ’
ἐτερον, ὥσπερ Ἐρωτὶ οὖν ὅρατον Ἔρωτα δὲ νοητὸν.
The sun shows us sensible things, but Love causes us to recollect the realities of the more real world of intelligible things.

unless it will seem, a parenthetical expression
The sun shows us sensible things, but Love causes us to recollect the realities of the more real world of intelligible things.

unless it will seem, a parenthetical expression
The sun shows us sensible things, but Love causes us to recollect the realities of the more real world of intelligible things.

unless it will seem, a parenthetical expression
The sun shows us sensible things, but Love causes us to recollect the realities of the more real world of intelligible things.
μᾶλλον δὲ λήθην δὲν ὁ Ἐρως ἀνάμνησις ἐστιν.

Love reveals to us the beauty of that true world from which we have come to this world of appearances.

Ἀνάμνησις, ἑως, ἡ: a calling to mind, recollection Ἡλιος, ὁ: the sun Θαῦμα, ἁτος, τό: a wonder, marvel Λαμπρός, -άς, -άν: bright, brilliant, radiant Λήθη, ἡ: a forgetting, forgetfulness Μεταβάλλω: to throw into a different position, to turn quickly Μνήμη, ἡ: a remembrance, memory Ὑπάρ: as there and about those things Ὑπάρος, τό: a waking vision Ψυχή, ἡ: the soul

μᾶλλον δὲ: “or rather”
(sc. διὰ) Λήθην: “on account of forgetfulness” + gen.
أسلوب, ὁ: life Ἐξοίχομαι: to have gone out, be quite gone Φῶς, φωτός, τό: light, daylight Ψυχή, ἡ: the soul

Latin phrases:

δι᾽ ἀπειροσύνην ἄλλου βιότου
μᾶλλον δὲ λήθην δὲν ὁ Ἐρως ἀνάμνησις ἐστιν.

ἀνάμνησις, ἑως, ἡ: a calling to mind, recollection
ἀνεγείρω: to wake up, rouse
ἀπειροσύνη, ἡ: inexperience
βίοτος, ὁ: life
δεῦρο: hither, to this place
dιάφευγω: to flee away, escape
ἐκλανθάνω: to escape notice utterly, cause to forget
ἐκπλήττω: to strike out, drive away
ἐξοίχομαι: to have gone out, be quite gone
ἡδονή, ἡ: delight, enjoyment, pleasure
ἡμῶν: rel. pron., “of the things of which”
ἀνα-ἐγείρω: ao. part. of ἀνα-ἐγείρω, gen. abs., “just as when we are awakened”
πάντα τὰ φανέντα: ao. part. pas. of φαίνομαι, “everything that had appeared”
dιαπέφευγεν: perf. of δια-φεύγω, “and has fled”
σὸντω: “just so”
γενομένων: ao. part. of γίγνομαι
μεταβαλόντων: ao. part. of μετα-βάλλω
ἔοικε... ὁ Ἡλιος: “the sun seems to” + inf.
ἐκλανθανόμενων ἐκείνων: gen. abs., “the former things having been forgotten”
τὸ γ’ ὑπάρ: “the waking reality”
ἐκεῖ καὶ περὶ ἐκείνα: “is there and about those things”
δευρί δὲ: “but here (in this life)”

Love reveals to us the beauty of that true world from which we have come to this world of appearances.

ὡσπερ γὰρ εἰς φῶς πολὺ καὶ λαμπρὸν ἀνεγρομένων ἔξοιχεται πάντα τῆς ψυχῆς τὰ καθ’ ὑπνοὺς φανέντα καὶ διαπέφευγεν, οὕτω τῶν γενομένων ἐνταῦθα καὶ μεταβαλόντων ἐκπλήττειν ἢσκε τὴν μνήμην καὶ φαρμάττειν τὴν διάνοιαν ὁ Ἡλιος, ὁ ἦδονής καὶ θαύματος ἐκλανθανόμενων ἐκείνων. καίτοι τὸ γ’ ὑπάρ ὡς ἀληθῶς ἐκεῖ καὶ περὶ ἐκεῖνα τῆς ψυχῆς ἐστι, δευρὶ δὲ

ἀνάμνησις, -εως, ἡ: a calling to mind, recollection
ἀνεγείρω: to wake up, rouse
ἀπειροσύνη, ἡ: inexperience
βίοτος, ὁ: life
δεῦρο: hither, to this place
dιάφευγω: to flee away, escape
ἐκλανθάνω: to escape notice utterly, cause to forget
ἐκπλήττω: to strike out, drive away
ἐξοίχομαι: to have gone out, be quite gone
ἡδονή, ἡ: delight, enjoyment, pleasure
ἡμῶν: rel. pron., “of the things of which”
ἀνα-ἐγείρω: ao. part. of ἀνα-ἐγείρω, gen. abs., “just as when we are awakened”
πάντα τὰ φανέντα: ao. part. pas. of φαίνομαι, “everything that had appeared”
dιαπέφευγεν: perf. of δια-φεύγω, “and has fled”
σὸντω: “just so”
γενομένων: ao. part. of γίγνομαι
μεταβαλόντων: ao. part. of μετα-βάλλω
ἔοικε... ὁ Ἡλιος: “the sun seems to” + inf.
ἐκλανθανόμενων ἐκείνων: gen. abs., “the former things having been forgotten”
τὸ γ’ ὑπάρ: “the waking reality”
ἐκεῖ καὶ περὶ ἐκείνα: “is there and about those things”
δευρί δὲ: “but here (in this life)”
εὐθείαν καὶ σωφρόνος Ἐρωτός ἰατρὸς καὶ σωτήρος καὶ ἄληθειαν ἐξ Ἅιδου καὶ «τὸ ἀληθείας πεδίον», οὗ τὸ πολὺ καὶ καθαρὸν καὶ ἀφευδές ἵδρυται κάλλος, ἀσπάσασθαί καὶ

διά τῶν ἐνυπνίων ἀσπάζεται καὶ τέθηπε τὸ κάλλιστον καὶ θειότατον.

ἄμφι δὲ οἱ δολόεντα φιλόφρονα χεῦεν ὅνειρα,

πάν ἐνταῦθα πειθομένη τὸ καλὸν εἶναι καὶ τίμιον, ἂν μὴ τύχῃ θείου καὶ σωφρόνος Ἐρωτός ἰατρὸς καὶ σωτήρος καὶ ἄληθειαν ἐξ Ἅιδου καὶ «τὸ ἀληθείας πεδίον», οὗ τὸ πολὺ καὶ καθαρὸν καὶ ἀφευδές ἵδρυται κάλλος, ἀσπάσασθαί καὶ
Dialogue on Love

συγγενέσθαι διὰ χρόνου ποθοῦντας ἐξαναφέρων καὶ ἀναπέμπων εὐμενὴς οἷον ἐν τελετῇ παρέστη μυσταγωγός.

Love approaches our souls through bodily forms, like teachers of geometry.

ἐνταῦθα δὲ πάλιν πεμπομένων αὐτῇ μὲν οὐ πλησιάζει ψυχῇ καθ᾽ ἑαυτήν, ἀλλὰ διὰ σώματος. ὡς δὲ γεωμέτραι παισὶν οὔπω δυναμένοις ἐφ᾽ ἑαυτῶν τὰ νοητὰ μυηθῆναι τῆς ἀσωμάτου καὶ ἀπαθοῦς οὕσιας εἶδη πλάττοντες ἀπτὰ καὶ ὀρατὰ μμήματα

| ἀναπέμπω | to send up |
| ἀναπέμπως | -ές: unmoved, unaffected |
| ἄναπος | -ή, -όν: subject to the sense of touch |
| ἀσώματος | -ον: unembodied, incorporeal |
| γεωμέτρης | -ου, ὁ: a geometric |
| δύναμα | : to be able |
| ἐδός, -eos, τὸ: that which is seen, form, shape, figure |
| ἕξαναφέρω | to bear up, raise up |
| εὐμενῆς, -ές: well-disposed, kindly |
| μίμημα, -atos, τό: an imitation, copy |
| μυέω | : to initiate |
| μυσταγωγός, ὁ: “one who initiates into mysteries, a mystagogue” |
| νοητός, -ή, -όν: perceptible to the mind, conceptual |
| ὀρατός, -ή, -όν: to be seen, visible |
| οὐσία, ἡ: substance, nature |
| παῖς, παιδός, ὁ: a child |
| παρίστημι: to stand up beside |
| πέμπω | : to send, dispatch |
| πλάττω | : to form, mould, shape |
| πλησιάζω | : to bring near, approach |
| ποθέω | : to long for, yearn |
| συγγίγνομαι | : to be with, have intercourse |
| σώμα, -atos, τό: body |
| τελετή, ἡ: a initiation rite |
| χρόνος, ὁ: time |
| ψυχή, ἡ: the soul |

συγγενέσθαι: ao. inf. of συν-γίγνομαι, “to have sex”


ἐξαναφέρων καὶ ἀναπέμπων: pr. part. nom. s. m. agreeing with δός (i.e. Love), “raising up and sending up those desiring”

εὐμενῆς: modifying ἀγωγός, “a kindly guide”

οἷον... παρέστη μυσταγωγός: “as a mystic guide stands by in the initiation”

παρέστη: ao. of παρα-ἵστημι (sc. ἡμῶν) πεμπομένων: gen. abs., “when we are being sent back here”

αὐτῇ: “at this point”

οὖ πλησιάζει: “(Love) does not approach” + dat.

ὡς δὲ... οὖτως: “just as... just so” an analogy between geometry teachers and Eros

οὔπω δυναμένοις: dat. pl., “to those not yet able” + inf.

ἐφ᾽ ἑαυτῶν: “on their own”

μυηθῆναι: ao. inf. pas. of μύεω, “to be initiated”

τὰ νοητὰ... εἶδη: n. pl., “the intelligible forms of incorporeal being”

πλάττοντες... προτείνουσιν: “by fashioning, they present”

ἀπτὰ καὶ ὀρατὰ: “touchable and visible imitations of” + gen.
σφαιρῶν καὶ κύβων καὶ δωδεκαέδρων προτείνουσιν οὕτως ἡμῖν ὁ οὐράνιος Ἐρως ἐσοπτρα καλῶν καλά, θυντά μέντοι θεών παθητά καὶ νοητῶν αἰσθητά μηχανώμενος ἐν τε σχήμασι καὶ χρώμασι καὶ εἴδεσι νέων ὥρα στίλβοντα δείκνυσι καὶ κυνεὶ τὴν μνήμην ἀτρέμα διὰ τούτων ἀναφλεγομένην ὁ τρώτων. ὅθεν διὰ σκαίότητος ἐνιοί φίλων καὶ οἰκείων, σβεννύνα τειρωμένων βία καὶ ἄλογως τὸ πάθος, οὐδὲν ἀπέλαυσαν αὐτοῦ

αἰσθητός, -ή, -όν: perceptible by the senses
ἀλογός, -ον: irrational, unreasonable
ἀναφλέγων: to light up, rekindle
ἀπολαύω: to have enjoyment of, benefit from
ἀτρέμα: gently, softly
βία, ἡ: strength, force, violence
δείκνυμι: to show, display, exhibit
δωδεκαέδρον, τό: dodecahedron, figure with twelve surfaces
εἴδος, -εος, τό: that which is seen, form, shape
εἰσοπτρον, τό: a mirror
ἐνίοι, -αi, -α: some
θνητός, -ή, -όν: liable to death, mortal
κίνεω: to set in motion, to move
κύβος, ὁ: cube
μηχανάομαι: to contrive, devise
μνήμη, ἡ: a remembrance, memory
νέος, νέα, νέον: young, youthful
νοητός, -ή, -όν: perceptible to the mind, conceptual
οἰκείος, -α, -ον: of the house, related
οὐράνιος, -ον: heavenly
παθητός, -ή, -όν: passive, mutable, physical
πάθος, -εος, τό: something suffered, an emotion, passion
πειράω: to attempt, endeavor, try
προτείνω: to place before, offer
σβεννυμι: to quench, put out
σκαιότης, -ητος, ἡ: awkwardness
στίλβω: to glisten, gleam
σφαῖρα, -ας, ἡ: a ball, sphere
σχῆμα, -ατος, τό: figure, appearance
φίλος, -η, -ον: dear, beloved, (subst.) friend
χρῶμα, -ατος, τό: color
ὥρα, -ας, ἡ: period, season, prime

οὕτως: “just so”
μηχανώμενος: “Love, by contriving beautiful mirrors of beautiful things”
θνητός μέντοι θεών παθητά: “mortal experiences of the gods”
νοητών αἰσθητά: “perceptible experiences of intelligibles”
ἐν τε σχήμασι...νέων: “in the figures, colors and forms of youths”
ὁ πρῶτον.
διὰ τούτων ἀναφλεγομένην τὸ πρῶτον.
ὅθεν διὰ σκαιότητος ἐνιοί φίλων καὶ οἰκείων, σβεννύνα

Plutarch

140
Dialogue on Love

Those who subdue the raging element in love by sober reason achieve a transcendent beauty.

ὅσοι δὲ σώφρονι λογισμῷ μετ᾽ αίδοὺς οἶον ἄτεχνως πυρὸς ἀφείλον τὸ μανικόν, αὐγὴν δὲ καὶ φῶς ἀπέλιπον τῇ ψυχῇ μετὰ θερμότητος, οὐ σεισμόν, ὃς τις εἶπε, κινούσης ἐπὶ σπέρμα καὶ ὀλισθόν ἄτόμων ὑπὸ λειότητος καὶ γαργαλισμοῦ θλιβομένων,

αἰδώς, -οῦς, ἥ: shame, modesty, self-respect
ἀκλεής, -ές: inglorious, shameful
ἀπολείπω: to leave behind
ἀτεχνός: without artifice, literally
ἄτομον, τό: an atom, indivisible particle
ἀνήγ., ἥ: light, radiance
ἀφαιρέω: to take away, exclude, separate
γαργαλισμός, ὁ: tickling, light touch
ἐμπίμπλημι: to fill up
ἡδονή, ἡ: delight, enjoyment, pleasure
θερμότης, -ῆτος, ἡ: heat
θλίβω: to press, squeeze
καπνός, ὁ: smoke
κινέω: to set in motion, move
λειώτης, -ῆτος, ἥ: smoothness
λογισμός, ὁ: a reckoning, reasoning
μανικός, -ῆ, -όν: mad, raging
μαραίνω: to quench, whither
ὀλιθός, ὁ: slipperiness
παράνομος, -οῦ: lawless, illicit
πῦρ, πυρός, τά: fire
ῥέω: to flow, stream, run
σεισμός, ὁ: a shaking, shock
σκότιος, -α, -ον: dark
σπέρμα, -ατός, τό: a seed
σώφρον, -οῦ: temperate, prudent, chaste
ταραχή, ἡ: trouble, disorder, confusion
φῶς, φωτός, τό: light, daylight
χρηστός, -ῆ, -όν: useful, serviceable
ψυχή, ἡ: the soul

ἐνέπλησαν: ao. of ἐν-πίμπλημι, “they filled themselves with” + gen. (subj. still ἔνιοι)
πρὸς...ρύεντες: pr. part. of ῥύω, “drawing themselves toward pleasure”
ἐμαράνθησαν: ao. pas. of μαραίνω, “they withered away” (subj. still ἔνιοι)
ὁσοι...ἀφείλον: ao. of ἀπο-αἱρέω, “whoever has excluded the raging element”
οἶον ἄτεχνως πυρὸς: “as if it really were fire”
ἀπέλιπον: ao. of ἀπο-λείπω, “they left behind in the soul”
ὁς τις εἶπε: “as someone said” referring to Epicurus and his Atomist theories
κινούσης: pr. part. gen. s. f. of κινέω agreeing with θερμότητος, “the heat setting in motion”
οὐ σεισμόν...καὶ ὀλισθόν: acc. obj. of κινούσης, “not a shaking and slipperiness of atoms”
ἀτόμων...θλιβομένων: pr. part., “of atoms being squeezed”
διάχυσιν δὲ θαυμαστὴν καὶ γόνιμον ὡσπερ ἐν φυτῷ βλαστάνοντι καὶ τρεφομένῳ καὶ πόρους ἀνοίγουσαν εὐπειθείας καὶ φιλοφροσύνης, οὐκ ἂν εἴη πολὺς χρόνος, ἐν ὥ το τε σῶμα τὸ τῶν ἐρωμένων παρελθόντες ἐσῳ φέρονται καὶ ἀποτυγκοῦνται τοῦ θθους, ἐκκαλοῦμένοι τὰς ὁψεις καθορώσι καὶ συγγίνονται διὰ λόγων τὰ πολλὰ καὶ πράξεων ἀλλήλοις, ἄν περίκομμα τοῦ καλοῦ καὶ εἰδωλοῦ ἐν ταῖς διανοίαις ἔχωσιν εἰ δὲ μή, χαίρειν ἐώς καὶ τρέπονται πρὸς ἑτέρους ὡσπερ αἱ μέλιται πολλὰ
τῶν χλωρῶν καὶ ἀνθηρῶν μέλι δ᾽ οὐκ ἔχόντων ἀπολιπόντες ὅπου δ᾽ ἄν ἔχωσιν ἰχνὸς τι τοῦ θείου καὶ ἀπορροήν καὶ ὁμοιότητα σαίνουσαν, ὡφ᾽ ἡδονής καὶ θαύματος ἐνθουσιῶντες καὶ περισπώντες, εὔπαθοσι τῇ μνήμῃ καὶ ἀναλάμπουσι πρὸς ἐκεῖνο τὸ ἐράσμιον ἀληθῶς καὶ μακάριον καὶ φίλιον ἅπασι καὶ ἀγαπητὸν.

Poets touch on some serious aspects of the nature of Love.

[20.] τὰ μὲν οὖν πολλὰ ποιηταὶ προσπαίζοντες ἐοίκασι τῷ θεῷ γράφειν περὶ αὐτοῦ καὶ ᾁδειν ἐπικωμάζοντες, ὀλίγα δὲ εἴρηται μετὰ σπουδῆς αὐτοῖς, εἰτε κατὰ νοῦν καὶ λογισμὸν

άγαπητός, -ή, -όν: beloved
άείδω: to sing
ἀνάλιμπω: to flame up, shine
ἀνθηρός, -ά, -όν: flowering, blooming
ἀπολείπω: to leave behind, abandon
ἀπορροή, ἕ: a flowing out, emanation
γράφω: to write
eίτε...είτε: either...or
ἐνθοσιαζώ: to be inspired, be rapt
ἐόικα: to seem
ἐπικωμάζω: to rush in like as a reveler, act drunkenly
ἐράσμιος, -ον: lovely
ἐνυπαθῶ: to enjoy oneself, be happy
ἡδονή, ἕ: delight, pleasure
θαῦμα, -ατος, τό: a wonder, marvel

θεῖος, -α, -ον: divine, of the gods
ἰχνὸς, -εος, τό: a track, trace
λογισμός, ὁ: a reckoning, reasoning
μακάριος, -α, -ον: blessed, happy
μέλι, -τος, τό: honey
νοῦς, νοῦ: a mind
ὁμοιότης, ἡτος, ἕ: likeness, resemblance
περισπάω: to draw to oneself
ποιητής, -οῦ, ὁ: one who makes, a poet
προσπαίζω: to play with, make fun
σαίνω: to beguile
σπουδή, ἕ: haste, zeal, earnestness
φίλιος, -α, -ον: of or for a friend, friendly
χλωρός, -ά, -όν: green, fresh

τῶν... οὐκ ἔχόντων: “many kinds of flowers not having honey”
ἀπολιπόντες: ao. part. of ἀπο-λείπω, “having left behind,” agreeing with the subject of the main clause, not with μέλιται.
ὅπου δ᾽ ἄν ἔχωσιν: pr. subj. of ἔχω in a gen. temp. clause, “wherever they have”
σαίνουσαν: pr. part. acc. f., “beguiling likeness”
ἐνθοσιαζόντες: pr. part. of ἐν-θοσιαζόω, “being inspired”
περισπάσμεντες: pr. part. of περι-σπάω, “drawing to themselves”
τὰ μὲν οὖν πολλὰ: “for the most part”
ἐοίκασι: “poets seem to” + inf.
προσπαίζοντες...ἐπικωμάζοντες: pr. part., “by joking about (+ dat) and reveling”
ὁλίγα δὲ εἴρηται: “but a few things are said by them”
εἴρηται: perf. of λέγω
εἴτε σὺν θεῷ τῆς ἀληθείας ἁψαμένοις ὡν ἐν ἑστι καὶ τὸ περὶ τῆς γενέσεως
dεινότατον θέων
tὸν γέννατ’ εὐπέδιλλος Ἶρις
χρυσόκομα Ζεφύρῳ μίγεισα
eἰ μη τι καὶ ύμᾶς ἀναπεπείκασιν οἱ γραμματικοί, λέγοντες πρὸς τὸ ποικίλον τοῦ πάθους καὶ τὸ ἀνθηρὸν γεγονέναι τὴν εἰκασίαν." καὶ ὁ Δαφναῖος "πρὸς τι γάρ" ἕφη ἑτερον;»

σὺν θεῷ: "with the god’s help"
ἁψαμένοις: ao. part. dat. pl. of ἄπτω agreeing with αὐτοῖς, “having grasped” + gen.
ἄν: ὡν: “of which things one is”
δεινότατον...μίγεισα: Alcaeus fr. 227 Lobel-Page
δεινότατον: “most fierce of the gods”
τὸν γέννατο: “whom Iris bore”
μίγεισα: pr. part. of μίγνυμι, “mingling with” + dat.
ἀναπεπείκασιν: perf. of ἀνα-πείθω, “unless they have persuaded you”
γεγονέναι τὴν εἰκασίαν: perf. inf. of γίγνομαι in ind. st. after λέγοντες, “by saying that this comparison was produced” in reference to the dappled brilliance i.e. was a figurative representation of that brilliance
πρὸς τι γάρ ἑτερον: “to what else would it refer?”
Dialogue on Love

Like a rainbow, Love refracts the memories of lovers to the true beauty of the other world.

«ἀκούετ᾽» εἶπεν ὁ πατήρ «οὕτω γὰρ βιάζεται τὸ φαινόμενον λέγειν. ἀνάκλασις δὴ που τὸ περὶ τὴν ἱρὰν ἐστὶ τῆς ὄψεως πάθος, όταν ἰσυχῇ νοτερῷ λείῳ ἰσομήνων, καὶ μέτριον πάχος ἐχοντι προσπεσούσα νέφει τοῦ ἠλίου ψαύσῃ κατ᾽ ἀνάκλασιν, καὶ τὴν περὶ ἐκείνον ἰσομήνων ὀρώσα καὶ τὸ φῶς δόξαν ἦμιν ἐνεργάσηται τοῦ φαντάσματος ὡς ἐν τῷ νέφει ὄντος. τούτο δὴ τὸ ἐρωτικὸν μηχάνημα καὶ σόφισμα περὶ τὰς εὐφυεῖς καὶ δή που...


<table>
<thead>
<tr>
<th>γλώσσα</th>
<th>Ερμήβαλλα</th>
<th>Ερμήβαλλα</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀνάκλασις</td>
<td>-eos, ἡ: a bending back, refraction</td>
<td></td>
</tr>
<tr>
<td>νέφος</td>
<td>-eos, τό: a cloud</td>
<td></td>
</tr>
<tr>
<td>νοτερός, -ά, -όν: wet, damp, moist</td>
<td></td>
<td></td>
</tr>
<tr>
<td>όρισ: to see</td>
<td></td>
<td></td>
</tr>
<tr>
<td>φαινόμενον</td>
<td>-eως, ἡ: look, appearance, aspect</td>
<td></td>
</tr>
<tr>
<td>πάθος</td>
<td>-eos, τό: something suffered, an experience</td>
<td></td>
</tr>
<tr>
<td>πάχος</td>
<td>-eos, τό: thickness</td>
<td></td>
</tr>
<tr>
<td>προσπεσοῦσα</td>
<td>-atos, τό: a skilful act, ruse</td>
<td></td>
</tr>
<tr>
<td>σφίσμα</td>
<td>-ατος, τό: a skilful act, ruse</td>
<td></td>
</tr>
<tr>
<td>φάντασμα</td>
<td>-ατος, τό: an appearance, illusion</td>
<td></td>
</tr>
<tr>
<td>φῶς</td>
<td>ψαύσῃ</td>
<td>-τό: light, daylight</td>
</tr>
<tr>
<td>φαύνω: to touch</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

δὴ πού: “of course”

τὸ... τῆς ὄψεως πάθος: “the experience of vision,” subj. of ἐστὶ

όταν... ψαύσῃ: ao. subj. of φαύνω, “whenever (vision) touches” + gen.

ἡσυχῇ... προσπεσοῦσα: ao. part. of προσ-πίπτω, “(vision) gently falling upon” + dat.

μέτριον πάχος ἐχοντι νέφει: obj. of προσπεσοῦσα, “a cloud having a moderate thickness”

κατ᾽ ἀνάκλασιν: “by refraction”

φαύνω: pr. part., “(vision) seeing”

περὶ ἐκείνων: “around that (sun)”

ἐνεργάσηται: ao. sub. of ἐν-ἐργάζομαι also with ὄταν, “and whenever the light produces in us the notion”

ὡς... ὄντος: “that it is actually,” agreeing with φαντάσματος

περὶ τὰς εὐφυεῖς καὶ φιλοκάλους ψυχάς: “on noble and beauty-loving souls”
But the many experience mere images of beauty.

ἀλλ’ οἱ πολλοὶ μὲν ἐν παισὶ καὶ γυναιξὶν ὡσπερ ἐν κατόπτροις εἰδωλον αὐτοῦ φανταζόμενον διώκοντες καὶ ψηλαφώντες οὐδὲν ἣδονής μεμιγμένης λύπη δύνανται λαβεῖν βεβαιότερον ἀλλ’ οὗτος ἐσεικν ὁ τοῦ Ἰξίονος ἰλιγγος εἶναι καὶ πλάνος, ἐν νέφεσι κενὸν ὡσπερ σκιαῖς θηρωμένον τὸ ποθοῦμενον ὡσπερ οἱ

Zeus fashioned a cloud in the likeness of Hera, with whom Ixion was infatuated.
Dialogue on Love

παῖδες προθυμούμενοι τὴν ἴριν ἑλεῖν τοῖν χεροῖν, ἐλκόμενοι πρὸς τὸ φαινόμενον.

The true lover regards beauty in a body to be an instrument of reminiscence.

εὐφυὸς δ’ ἐραστὸς καὶ σώφρονος ἄλλος τρόπος ἐκεῖ γὰρ ἀνακλάται πρὸς τὸ θείον καὶ νοητὸν καλὸν ὅρατοῦ δὲ σώματος ἐντυχὼν κάλλει καὶ χρώμενος ὁλον ὄργανοι τοῖς τῆς μνήμης ἀσπάζεται καὶ ἀγαπᾷ, καὶ συνὼν καὶ γεγηθῶς ἐτί μᾶλλον ἐκφλέγεται τὴν διάνοιαν. καὶ οὐτε μετὰ σωμάτων ὑντες ἐνταῦθα τούτῳ τὸ φῶς ἐπιποθοῦντες κάθηνται καὶ

---

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγαπάω</td>
<td>to treat with affection, love, be fond of</td>
</tr>
<tr>
<td>αἰρέω</td>
<td>to take, grasp</td>
</tr>
<tr>
<td>ἀνακλάω</td>
<td>to bend back, refract</td>
</tr>
<tr>
<td>ἀσπάζομαι</td>
<td>to welcome, greet</td>
</tr>
<tr>
<td>γηθέω</td>
<td>to rejoice</td>
</tr>
<tr>
<td>διάνοια, ἡ</td>
<td>a thought, mind</td>
</tr>
<tr>
<td>ἐκεῖ</td>
<td>there, then</td>
</tr>
<tr>
<td>ἐκφλέγω</td>
<td>to set one fire, inflame</td>
</tr>
<tr>
<td>ἐπιποθέω</td>
<td>to yearn after</td>
</tr>
<tr>
<td>ἐραστής, -οῦ, ὁ</td>
<td>a lover</td>
</tr>
<tr>
<td>εὐφυής, -ές</td>
<td>well-formed, noble</td>
</tr>
<tr>
<td>ἱρις, -ίδος, ἡ</td>
<td>a rainbow</td>
</tr>
<tr>
<td>κάθημαι</td>
<td>to be seated</td>
</tr>
<tr>
<td>κάλλος, -ους, τό</td>
<td>beauty</td>
</tr>
<tr>
<td>μνήμη, ἡ</td>
<td>a remembrance, memory</td>
</tr>
<tr>
<td>νοητός, -η, -όν</td>
<td>perceptible to the mind, conceptual</td>
</tr>
<tr>
<td>ὅρατος, -η, -όν</td>
<td>able to be seen, visible</td>
</tr>
<tr>
<td>ὄργανον, τό</td>
<td>an organ, tool</td>
</tr>
<tr>
<td>παῖς, παιδός, ὁ</td>
<td>child, boy</td>
</tr>
<tr>
<td>προθυμούμενος</td>
<td>to be eager</td>
</tr>
<tr>
<td>σύνειμι</td>
<td>to be with</td>
</tr>
<tr>
<td>σῶμα, -ατος, τό</td>
<td>body</td>
</tr>
<tr>
<td>σώφρων, -ον</td>
<td>temperate, prudent, chaste</td>
</tr>
<tr>
<td>τρόπος, ὁ</td>
<td>a direction, course, way</td>
</tr>
<tr>
<td>φαινόμαι</td>
<td>to appear, seem</td>
</tr>
<tr>
<td>φῶς, φωτός, τό</td>
<td>light, daylight</td>
</tr>
<tr>
<td>χείρ, ἡ</td>
<td>the hand</td>
</tr>
<tr>
<td>χράομαι</td>
<td>to use (⁺ dat.)</td>
</tr>
</tbody>
</table>

έλείν: ao. inf. of αἰρέω complementing προθυμούμενοι, “desiring to grasp”

τοῖν χεροῖν: dat. dual of means, “with both hands”

ἐλκόμενοι: pr. part. pas., “being drawn towards the mere appearance”

ἄλλος τρόπος: “other is the manner of” + gen.

ἐκεῖ γὰρ: “for thither (his vision) is refracted” i.e. “to the other world”

ἐντυχὼν: ao. nom. s. of ἐν-τυχάνω, “happening upon” + dat.

οἶνον ὄργανοι τοῖς: dat. after χρώμενος, “using it as a kind of tool”

συνὼν: pr. part. of συν-εἰμι, “by associating with”

γεγηθῶς: perf. part. of γηθέω, “by rejoicing”

ὑντες ἐνταῦθα: “while being here (in this world)”

τούτῳ τὸ φῶς: obj. of ἐπιποθοῦντες, “this here light”

ἐπιποθοῦντες κάθηνται: “they neither sit desiring,” i.e., “they are neither content to be desiring”
Plutarch

Such a lover delights in the true beauty of the next world till he must be born again in this world.

οὗτ’ ἐκεῖ γεγονόμενοι “nor becoming thither after death”

δεῦρο πάλιν “back hither”

δυσόνειρα φαντασμάτια “(becoming) the nightmarish phantoms”

προσαγορευομένων: pr. part. gen. pl agreeing with άνδρῶν καὶ γυναικῶν, “who are not justly named erotic”

ἐκεῖ γεγονός: ao. part. of γίγνομαι, “having become thither” as here and above έκεῖ is a euphemism for the afterworld

ὁμιλήσας: ao. part., “and having consorted with” + dat.

ἡ: rel. pron. dat. s. f., “where”

ἐπτέρωται: perf. of πτερόω, “becomes winged”

κατωργίασται: perf. of κατα-ορίαξω, “is initiated into the mysteries”

διατελεῖ: “continues to” + part.

τὸν αὐτοῦ θεόν: (= ἑαυτοῦ), “his own god”

συμπεριπολέων: pr. part. of συν-περι-πολέω after διατελεί, “going around with”

ἄχρι οὗ: “up to (the time) when”

θαυμάζοντες οὔτ’ ἐκεῖ γιγνόμενοι μετά τὴν τελευτήν, δεῦρο πάλιν στρεφόμενοι καὶ δραπετεύοντες ἐν θύραις νεογάμων καὶ δωμάτιοις κυλινδοῦνται, δυσόνειρα φαντασμάτια φιληδόνων καὶ φιλοσωμάτων άνδρῶν καὶ γυναικῶν οὐ δικαίως έρωτικῶν προσαγορευομένων.

Ὁ γὰρ ὡς ἀληθῶς έρωτικὸς ἐκεῖ γεγονός καὶ τοῖς καλοῖς ὀμιλήσας, ἥθελε, ἐπτέρωται καὶ κατωργίασται καὶ διατελεῖ περὶ τὸν αὐτοῦ θεόν ἄνω χορεύων καὶ συμπεριπολῶν, ἀχρι οὗ
πάλιν εἰς τοὺς Σελήνης καὶ Ἀφροδίτης λειμῶνας ἐλθὼν καὶ καταδαρθών ἐτέρας ἄρχηται γενέσεως. ἀλλὰ τάυτα μὲν ἔφη «μείζονας ἔχει τῶν παρόντων λόγων ὑποθέσεις.

Love can also punish those who reject him.

τῷ δ᾽ Ἐρωτὶ καὶ τοῦτο καθάπερ τοῖς ἄλλοις θεοῖς «ἔνεστιν» ὡς Εὐριπίδης φησὶ τιμωμένω χαίρειν ἀνθρώπων ὑπὸ καὶ τοὐναντίον εὐμενέστατος γάρ ἐστι τοῖς δεχομένοις ἐμμελῶς αὐτὸν, βαρὺς δὲ τοῖς ἀπαυθαδισαμένοις. οὔτε γὰρ

---

**ἀπαυθαδίζομαι**: to act boldly, speak out  
**ἀρχω**: to begin  
**Ἀφροδίτη, ἡ**: Aphrodite  
**βαρύς, -έα, -υ**: heavy, grave, severe  
**γένεσις, -εως, ἡ**: an origin, source, beginning  
**δέχομαι**: to take, accept, receive  
**ἐμμελής, -ης, -ε**: harmonious  
**ἐναντίος, -α, -ον**: opposite  
**ἐρχομαι**: to come or go  
**εὐμενῆς, -ης, -ε**: well-disposed, kindly  
**καταδαρθῶν**: to fall asleep  
**λειμῶν, -ῶνος, ὁ**: a meadow, field  
**λόγος, ὁ**: word, speech, (pl.) conversation  
**μείζων, -ων, -ον**: larger, greater  
**πάρεμι**: to be present  
**σελήνη, ἡ**: the moon  
**τιμάω**: to honor  
**ὑπόθεσις, -εως, ἡ**: a foundation, hypothesis  
**χαίρω**: to rejoice, be glad

---

ἐλθὼν: ao. part. of ἔρχομαι, “having come”  
καταδαρθῶν: ao. part. of κατα-δαρθάνω, “having fallen asleep”  
ἐτέρας γενέσεως: gen. s. f., “beginning another birth,” i.e. is reincarnated  
μείζωνας...ὑποθέσεις: acc. obj. of ἔχει, “are subjects greater than” + gen.  
καὶ τοῦτο καθάπερ τοῖς ἄλλοις θεοῖς: a parenthetical remark, “to Love--and this is the same for the other gods--”  
«ἔνεστιν...τούναντιόν»: Euripides Hyppolytus 7  
ἔνεστιν: “it is possible” + inf.  
τιμομένω: pr. part. agreeing with Ἐρωτὶ but supplementing χαίρειν, “to enjoy being honored”  
ἀνθρώπων ὑπὸ: “by men” note the accent on ὑπὸ indicating it governs the previous word  
καὶ τούναντιόν = τὸ ἐναντίον: “and the opposite” (i.e. to be angered)  
εὐμενέστατος γάρ ἐστι: “for he is most gracious to” + dat.  
βαρύς δὲ: but severe to” + dat.
Plutarch

γονέων καὶ ἱκετῶν ἀδικίας ὁ Ξένιος οὔτε γονέων ἀρὰς ὁ Γενέθλιος οὔτω διώκει καὶ μέτεισι ταχέως ὡς ἐρασταῖς ἀγνωμονηθεὶσιν ὁ Ἐρως ὡς ὑπακούει, τῶν ἀπαιδεύτων καὶ ὑπερηφάνων κολαστής. τί γὰρ ἄν λέγοι τις Ἐξύνθετον καὶ Δευκομάντιδα τῇ ἐν Κύπρῳ Παρακύπτουσαν ἐτὶ νῦν προσαγωρευομένη; ἀλλὰ τῇ Ἐν Κρήσσης παραπλήσια τῇ Παρακυπτούσῃ παθούσῃ πλὴν ἐκείνῃ μὲν ἀπελιθώθη παρακύψασα τὸν

άγνωμονέω: to act unfairly

άδικια, ἡ: wrong-doing, injustice

ἀκοῦω: to hear

ἀπαίδευτος, -ον: uneducated, rude

ἀπολιθόω: to turn to stone, petrify

ἀρά, ἡ: a prayer

Γενέθλιος, ὁ: god of Family

γονεῖς, -έως, ὁ: a begetter, father

Γοργός, ἡ: Gorgo

διώκω: to pursue ἐραστής, -οῦ, ὁ: a lover

ικέτης, -ου, ὁ: one who comes to seek protection, a suppliant

κολαστής, -οῦ, ὁ: a punisher

Κρής: Cretan

κύριος, ὁ: Cyprus

μετέρχομαι: to go between or among

Ξένιος, ὁ: god of Hospitality

ξένος, ὁ: foreigner, guest

ὀξύς, -εῖα, -ύ: sharp, keen

παρακύπτω: to look sideways, peep at

παραπλήσιος, -α, -ον: similar to (+ dat.)

πάσχω: to experience, suffer

πλὴν: except

ποινή, ἡ: punishment

προσαγορεύω: to address, call

ταχύς, -εία, -ύ: quick, swift, fleet

ὑπακοῦω: to listen, hearken

ὑπερήφανος, -ον: arrogant, haughty

γονέων ἀρὰς: “the curses of parents” Ξένιος, Γενέθλιος: epithets of Zeus as protector of strangers and family οὔτω...ὡς: to pursue so much... as Love hearkens to” μέτεισι: pr. 3 pl. of μετα-εἰμι, “go after” + acc. ἀγνωμονηθεὶσιν: ao, part. pas. dat. pl. of ἀγνωμονέω agreeing with ἐρασταῖς, “the lovers having been treated badly” ὡς ὑπακούει: “listens keen(ly) to” + dat. τί γὰρ ἄν λέγοι τις: pot. opt. in a rhetorical question, “Why would one tell of?” Εὐξύνθετον καὶ Δευκομάντιδα: Plutarch does not tell these lovers’ story, unfortunately Παρακύπτουσαν: her name, “the Peeper,” is explained below οὐκ ἀκηκόατε: perf. 2 pl. of ἀκούω, “you have not heard of” + acc. Γοργός...τῆς Κρήσσης...παθούσης: “the punishment of Gorgo the Cretan, who suffered” παθούσης: ao, part. gen. s. f. of πάσχω παραπλήσια: acc. pl. n., “(things) similar to” + dat. πλὴν ἐκείνῃ: “except that one” (i.e. Παρακύπτουσα) ἀπελιθώθη: ao, pas. 3. s. of ἀπο-λιθόομαι, “was turned to stone” παρακύψασα...ἰδεῖν: ao, part. of παρα-κύπτω, “as soon as she leaned out to see”
Ἐραστὴν ἰδεῖν ἐκκομίζομεν τῆς δὲ Γοργοῦ Ἄσανδρός τις ἠράσθη, νέος ἐπιεικῆς καὶ γένει λαμπρός, ἐκ δὲ λαμπρῶν εἰς ταπεινὰ πράγματα καὶ εὔτελῆ ἀφιγμένος, ὅμως αὑτὸν οὐδενὸς ἀπηξιοῦτο, ἀλλὰ τὴν Γοργώ, διὰ πλοῦτον ὡς έοικε περιμάχητον οὖσαν καὶ πολυμνήστευτον, ἦτει γυναῖκα συγγενῆς ὡν, πολλοὺς ἔχων καὶ ἀγαθοὺς συνερῶντας αὐτῷ, πάντας δὲ τοὺς περὶ τήν κόρην ἐπιτρόπους καὶ οἰκείους πεπεικὼς ... .»

The story of Gorgo is lost, along with a substantial portion of what followed.
The effects of love are the same for boys and women

[21.] ἔτι τοίνυν ὃς λέγουσιν αἰτίας καὶ γενέσεις ἔρωτος, ἰδιαὶ μὲν οὐδέτερον γένους εἰσὶ κοιναὶ δὲ ἀμφότερων καὶ γὰρ εἴδωλα δῆσπουθεν ἐνδύομενα τοῖς ἐρωτικοῖς καὶ διατρέχοντα κινεῖν καὶ γαργαλίζειν τὸν ὄγκον εἰς σπέρμα συνολισθάνοντα τοῖς ἀλλοίς σχηματισμοίς οὐ δυνατὸν μὲν ἀπὸ παίδων, ἀδυνατὸν δὲ ἀπὸ γυναικῶν; καὶ τὰς καλὰς ταύτας καὶ ἱερὰς ἀναμνήσεις καλοῦμεν ἥμεις ἐπὶ τὸ θείον καὶ ἀληθινὸν

"furthermore" continuing from points made in the lacuna, probably about the Epicureans.

"the causes which they claim"

"they are particular to neither kind,.but rather common to both (love of boys and women)"

must be understood with the main idea in the sentence οὐ δυνατὸν μὲν...ἀπὸ γυναικῶν, “surely it is not possible,” anticipating assent to that part of the thought

"images (emanating from the beloved) entering"

pr. inf. dependent on οὐ δυνατὸν (ἐστι), “it is not possible that they move and tickle”

"tickle the mass into seed"

pr. part. agreeing with εἴδωλα, “falling together with” + dat.

this is the main question, “is it really possible such emanations come from boys, but not women?

"and what about those beautiful (things which) we call reminiscences?"

"oriented toward the divine"
καὶ ὀλύμπιον ἐκεῖνο κάλλος, αἷς ψυχὴ πτεροῦται, τί ἂν κωλύοι γίγνεσθαι μὲν ἀπὸ παίδων καὶ ἀπὸ νεανίσκων, γίγνεσθαι δ᾿ ἀπὸ παρθένων καὶ γυναικῶν, ὅταν ἦθος ἁγνὸς καὶ κόσμιον ἐν ὥρᾳ καὶ χάριτι μορφῆς διαφανὲς γένηται, καθάπερ ὅρθιον ὑπόδημα δείκνυσι ποδὸς εὐφυΐαν, ὡς Ἀρίστων ἔλεγεν ὅταν ἐν εἴδεσι καλοῖς καὶ καθαροῖς σώμασιν ἴχνη λαμπρά καὶ κείμενα ψυχῆς ὀρθὰ καὶ ἄθρυπτα κατίδωσιν οἱ δεινοὶ τῶν τοιούτων

Dialogue on Love

κωλύω: to hinder, check, prevent
λαμπρός, -ά, -όν: bright, brilliant, radiant
μορφή, ἡ: form, shape
νεάνισκος, ὁ: youth, young man
ὁλύμπιος, -ον: Olympian
ὁρθός, -ά, -όν: straight
ὀρθός, ἡ, -όν: straight, upright
παρθένος, ἡ: a maiden, virgin
πούς, ποδός, ὁ: a foot
πτερῶν: to give wings
σῶμα, -ατος, τό: body
ὑπόδημα, -ατος, τό: a shoe
χάρις, -ιτος, ἡ: favor, grace
ψυχή, ἡ: breath
ὥρα, -ας, ἡ: period, season, prime

αἷς: dat. pl. rel. pron. with antecedent ἀναμνήσεις, “by which the soul becomes winged”
τὶ ἂν κωλύοι: pot. opt., “what would prevent them from” + inf.
ἀπὸ... γυναικῶν: “from both boys and women”
ὅταν... διαφανὲς γένηται: ao. subj. of γίγνομαι in gen. temp. clause, “whenever character becomes visible”
καθάπερ: “just as a shoe shows the beauty of a foot”
Ἀρίστων: Aristo of Chios (3rd C. BC), a stoic philosopher
ὅταν... κατίδωσιν: ao. subj of κατα-όραω, “whenever they see clearly”
ἵχνη: acc. pl. n. object of κατίδωσιν, “traces of” + gen.
κείμενα: pl. n. agreeing with ἵχνη, “embedded in the forms”
ὁρθὰ καὶ ἄθρυπτα: agreeing with ἵχνη but construed closely with the verb, “see them clearly and undistorted”
oἱ δεινοὶ: the subject of κατίδωσιν, “those awesome at” + inf.
tῶν τοιούτων: gen. obj. of αἰσθάνεσθαι, “at seeing such things”
οὐ γὰρ ὁ μὲν φιλήδονος ἐρωτηθεὶς εἰ πρὸς θῆλυ νεύει μᾶλλον ἢ ἐπὶ τάρσενα καὶ ἀποκρινάμενος ὕποπτο σῆ τὸ κάλλος, ἀμφιδέξιος, ἐδοξεν οἰκείως ἀποκρίνασθαι τῆς ἐπιθυμίας ὁ δὲ φιλόκαλος καὶ γενναῖος οὐ πρὸς τὸ καλὸν οὐδὲ τὴν εὐφυίαν ἀλλὰ μορίων διαφορὰς ποιεῖται τοὺς ἑρωτὰς.

αἰσθάνομαι: to perceive, apprehend  θήλυς, -εια, -ν: female
ἀμφιδέξιος, -ον: ambidextrous  μοῖρα, -ας, -η: a part, share
ἀποκρίνομαι: to answer  νεύω: to nod
ἀρσην, ο: male  οἰκείως: naturally, properly
γενναῖος, -α, -ον: noble  ποιέω: to make, do
dιαφορά, η: a difference, distinction  πρόσεμι: to be present
ἐπιθυμία, η: desire, lust  φιλήδονος, -ον: loving pleasure
ἐρωτάω: to ask  φιλόκαλος, -ον: loving beauty
εὐφυία, η: beauty, shapeliness

οὐ γὰρ: “for isn’t it the case,” anticipating agreement. The phrase applies to both of the following cases (ὁ μὲν φιλήδονος... ὁ δὲ φιλόκαλος)
ἐρωτηθεὶς: ao. part. pas. of ἐρωτάω, “having been asked”
eι νεύει: ind. quest. “whether he preferred”
«πρὸς θῆλυ... ἀμφιδέξιος»: CAF adespota 360
ἡ ἐπὶ τάρσενα: (=τὰ ἀρσενα), “or towards males”
ἀποκρινάμενος: ao. part. of ἀπο-κρίνομαι, “having answered”
ὅπον προσῆ: pr. subj. of προσ-είμι in gen. temp. clause, “whenever beauty is present”
ἀποκρίνασθαι: ao. inf. of ἀποκρίνομαι after ἐδοξεν, “(for isn’t it the case) that he seemed to have answered suitably about” + gen.
(οὐ γὰρ) οὐ... ποιεῖται: “(surely) the lover of beauty would not direct his love, aimed toward beauty and form”
ἀλλὰ μορίων διαφορὰς: “otherwise with respect to differences of limbs”
ἀλλά: adverbial
μορίων διαφορὰς: acc. of respect, “differences of (body)parts”
Lovers of horses and dogs admire both genders.

καὶ φίλιππος μὲν ἀνήρ οὐδὲν ἦττον ἀσπάζεται τοῦ Ποδάργου τὴν εὐφυίαν ἢ «Αἴθην τὴν Αγαμεμνονένην» καὶ θηρατικὸς οὐ τοῖς ἄρρεσι χαίρει μόνον, ἀλλὰ καὶ Κρήσσας τρέφει καὶ Δακάνας σκύλακας ὁ δὲ φιλόκαλος καὶ φιλάνθρωπος οὐχ ὀμαλός ἐστιν οὐδ’ ὁμοίος ἀμφότεροι τοῖς γένεσιν, ἀλλ’ ὥσπερ ἰματίων οἴομενοι εἶναι διαφοράς ἐρώτων γυναικῶν καὶ ἄνδρῶν;

Jennings Dog. Roman marble copy of Hellenistic bronze original, 2nd C BC. Photo: Marie-Lan Nguyen

Ἀγαμεμνόνεος, -α, -ον: of Agamemnon
ἀμφότερος, -α, -ον: each, both
ἄνηρ, ἄνδρός, ὁ: a man, husband
ἄρσην, ὁ: male
ἀσπάζομαι: to welcome, greet
γένος, -ος, τό: race, type
dιαφορά, ἡ: a difference, distinction
eὐφυία, ἡ: beauty, shapeliness
ἡττον: less
θηρατικός, ὁ: a hunter
ἰμάτιον, τό: an outer garment, clothing
Κρής: Cretan

Δάκαινα: Lacaena
οἴομαι: to suppose, think, imagine
ὸμαλός, -ῆ, -ον: even, fair
δμοίος, -α, -ον: like, equal to (+ dat.)
πόδαργος, -ον: swift-footed
σκύλαξ, ἡ: a female dog
tρέφω: to grow, raise
φιλάνθρωπος, -ον: loving mankind
φιλιππος, -ον: fond of horses, horse-loving
φιλόκαλος, -ον: loving beauty
χαίρω: to enjoy, favor

φίλιππος μὲν ἀνήρ: “a horse-loving man”
oὐδὲν ἦττον... ἢ: “no less than”
Ποδάργου: the horse of Achilles
Δίθην: the mare of Agamemnon. The point is that the mare of Agamemnon is honored no less than the stallion of Achilles.
tοῖς ἄρρεσι: dat. pl. after χαίρει, “male dogs”
σκύλακας: acc. pl., “female dogs”
oὐχ ὀμαλός ἐστι: “is he not fair?” + dat.
eἶναι διαφοράς: ind. st. after οἴομενος, “supposing the differences to be like clothing”
Good character can enhance a woman’s beauty.

καίτοι τὴν γ’ ὥραν «ἄνθος ἀρετῆς» εἶναι λέγουσι, μὴ φάναι δ’ ἀνθεῖν τὸ θῆλυ μηδὲ ποιεῖν ἐμφάσιν εὐφυΐας πρὸς ἀρετὴν ἀτοπόν ἐστι καὶ γὰρ Δίσεύλος ὀρθώς ἐποίησε

νέας γυναικὸς οὔ με μὴ λάθη φλέγων ὀφθαλμός, ἤτις ἄνδρος ἤ γεγευμένη.

πότερον οὖν ἵταμοι μὲν ἢθους καὶ ἀκολάστου καὶ διεφθορότους σημεία τοῖς εἶδεις τῶν γυναικῶν ἐπιτρέχει, κοσμίου δὲ καὶ σῶφρονος οὐδὲν ἐπεστὶ τῇ μορφῇ φέγγος; ἦ πολλὰ μὲν ἐπεστὶ

τὴν γ’ ὥραν... εἶναι: ind. st. after λέγουσι, “yet they say that the bloom of youth is”

ἄνθος ἀρετῆς: A Stoic phrase, “the flower of excellence”

μὴ φάναι: inf. of φημί after ἄτοπον ἐστι, “it is absurd to deny”

ἄνθειν τὸ θῆλυ μηδὲ ποιεῖν εὐφυΐας πρὸς ἀρετήν ἀτοπόν ἐστι καὶ γὰρ Δίσεύλος ὀρθώς ἐποίησε

νέας γυναικὸς οὔ με μὴ λάθη φλέγων ὀφθαλμός, ἤτις ἄνδρος ἤ γεγευμένη.

πότερον οὖν ἵταμοι μὲν ἢθους καὶ ἀκολάστου καὶ διεφθορότους σημεία τοῖς εἶδεις τῶν γυναικῶν ἐπιτρέχει, κοσμίου δὲ καὶ σῶφρονος οὐδὲν ἐπεστὶ τῇ μορφῇ φέγγος; ἦ πολλὰ μὲν ἐπεστὶ

καὶ γὰρ: “for indeed”

«νέας... ἤ γεγευμένη»: Aeschylus fr. 243 (TGF)

λάθη: ao. subj. of λανθάνω with οὔ μὴ indicating a strong denial, “the eye certainly does not escape me”

ἡ γεγευμένη: part perf. subj. of γεύω, “who has tasted” + gen.

πότερον... ἢ : presenting two alternatives

ἵταμοι μὲν... κοσμίου δὲ: “of a reckless character... but of a decent (character)”

διεφθορότος: perf. part. gen. s. of διαφθείρω, “corrupted”

σημεία... ἐπιτρέχει: “do the signs of (+ gen.) run across” + dat.

ἐπεστὶ τῇ μορφῇ: from ἐπί-εἰμι, “no luster is added to the appearance” + gen.

ἡ πολλὰ μὲν: “or rather are many added”
Dialogue on Love

καὶ συνεπιφαίνεται, κινεῖ δ’ οὐδὲν οὐδὲ προσκαλεῖται τὸν ἔρωτα; οὐδέτερον γὰρ εὐλογον οὐδ’ ἄληθες,

To love a woman properly is not to use her for pleasure or children.

άλλα κοινῶς ὡσπερ δέδεικται τοῖς γένεσι πάντων ύπαρχόντων, ὡσπερ κοινὸι συστάντος τοῦ ἁγώνος οὗ Δαφναίε, πρὸς ἐκείνους μαχόμεθα τοὺς λόγους, οὓς ο Ζεύξιππος ἀρτίως διήλθεν, ἐπιθυμίᾳ τὸν Ἤρωτα ταύτῳ ποιῶν ἀκαταστάτῳ καὶ πρὸς τὸ ἀκόλαστον ἐκφερούσῃ τὴν ψυχήν, οὐκ αὐτὸς οὔτω πεπεισμένος ἀκηκοὼς δὲ πολλάκις ἀνδρῶν δυσκόλων καὶ

---

κινεῖ δ’ οὐδὲν: “but move us not at all”
oὐδὲ προσκαλεῖται: “nor are called Love”
oὐδέτερον: “neither (argument)”
oὐδὲ ἄληθες: the second οὐδὲ is cumulative, “neither (argument) is true”
δέδεικται: perf. of δείκνυμι, “as it has been shown”
pάντων ύπαρχόντων: gen. abs., “all these things belonging to” + dat.
sυστάντος τοῦ ἁγώνος: gen. abs. ao. part. of συν-ἴστημι, “just so making common cause”
μαχόμεθα: pr. jussive subj., “let us fight”
οὕς... διήλθεν: ao. of δια-ἔρχομαι, “the arguments which Zeuxippus went through”
tαὐτὸ ποιῶν: (=τὸ αὐτὸ), “making Eros the same thing as” + dat.
ἐκφεροῦσῃ: pr. part. agreeing with ἐπιθυμία, “forcing the soul”
οὐκ πεπεισμένος: perf. part. of πείθω, “he himself not having been persuaded”
ἀκηκοὼς δὲ: perf. part. of ἀκούω, “but having heard it from” + gen.

eὐλογος, -ον: having good reason, reasonable, sensible
κινεῖ: to set in motion, to move
κοινός, -η, -όν: common, shared
μάχομαι: to fight, argue
συνεπιφαίνεται: to present together
συνίστημι: to set together, combine, unite
ὑπάρχω: to begin, belong to
ὁ νῦν ὁμοιόμορφος ἄθλιος, -α, -ον: pitiful, wretched

αἰρέω: to take up, lift, reap

ἀνελεύθερος, -ον: not fit for a free person, slave

ἄθλιος, -α, -ον: wretched

ἄθλιος, -α, -ον: pitiful, wretched

αἰρέω: to take up, lift, reap

ὁ σκίλλας, -ης, -η: a squill, sea-onion

ανελευθέρων: (these men) thrusting (the women) into home management and slavish accounts

ζυγομαχέω: to struggle together, quarrel

ἄθλιος, -α, -ον: wretched

ἀφίημι: to send forth, discharge, emit

γονή, -η: produce, offspring

δέομαι: to need, require, ask, seek

διὰ τάχους: “quickly”

εὐπρεπεῖα: as many days as are, daily

προικίδιον, τό: a small dowry

σκίλλα, -ης, -η: a squill, sea-onion

τάχος, -ος, τό: swiftness, speed

τεττίξις, -ος, οῖς: a cicada

τυχάνω: to happen upon, meet with

χείρ, ή: the hand

χρῆμα, -ος, τό: a thing that one uses, money

ἀνεράστων ὧν οἱ μὲν ἄθλια γύναια προικίδιοι ἐφέλκομεν μετὰ χρημάτων εἰς οἰκονομίαν καὶ λογισμοῦ ἐμβάλλοντες ἄνελευθέρους, ξυγομαχούντες ὁσημέραι διὰ χειρὸς ἔχουσιν οἱ δὲ παίδων δεόμενοι μᾶλλον ἡ γυναικῶν, ὥσπερ οἱ τέττιγες εἰς σκίλλαν ἢ τι τοιοῦτο τῆν γονήν ἀφιάσιν, οὕτω διὰ τάχους οἷς ἐτυχε τικο νῦν ξύγων εὐπρεπείας καὶ καρπὸν ἀράμενοι
Dialogue on Love

χαίρειν ἔωσιν ἢδη τὸν γάμον, ἢ μένοντος οὐ φροντίζουσιν οὐδ’ ἀξιούσιν ἐραν οὐδ’ ἐράσθαι.

Love forms a union between people in which everything is shared.

στέργεσθαι δὲ καὶ στέργειν ἐνι μοι δοκεὶ γράμματι τοῦ στέγειν παραλλάττον εὐθὺς ἐμφαίνειν τὴν ὑπὸ χρόνου καὶ συνηθείας ἀνάγκη μεμιγμένην εὔνοιαν. ὃ δ’ ἄν Ἐρως ἐπισκήψῃ τε καὶ ἐπιπνεύσῃ, πρῶτον μὲν ἐκ τῆς Πλατωνικῆς πόλεως «τὸ ἐμόν»

| ἀνάγκη, ἢ: force, necessity | μένω: to stay, remain |
| ἀξιῶ: to deem worthy | μίγνυμι: to mix, mingle |
| γάμος, ὁ: a wedding, marriage | παραλλάττω: to change |
| γράμμα, -ατος, τό: a letter | Πλατωνικός, -ή, -όν: Platonic, of Plato |
| εᾶω: to allow, permit | πόλις, -εως, ἡ: a city |
| εἷς, μία, ἕν: one | στέγω: to cover, shelter |
| ἐμός, -ῆ, -όν: mine | στέργω: to love, feel affection |
| ἐμφαίω: to display, indicate | συνήθεια, ἡ: acquaintance, intimacy, companionship |
| ἐπιπνεύω: to breathe upon, inspire | φροντίζω: to think, acquaintance, intimacy, companionship |
| ἐπισκήπτω: to lean on, impose upon | χαίρω: to rejoice, be glad |
| ἐρᾶω: to love | χρόνος, ὁ: time |
| εὔνοια, ἡ: affection, goodwill |
Plutarch

οὐχ ἐξεῖ καὶ «τὸ οὐκ ἐμόν»· οὔ γὰρ ἀπλῶς «κοινὰ τὰ φίλων» οὔθε πάντων, ἀλλ’ οἱ τοῖς σωμασιν ὄριζόμενοι τὰς ψυχὰς βία συνάγουσι καὶ συντήκουσι, μήτε βουλόμενοι δυ’ εἶναι μήτε νομίζοντες.

Temperance is inspired by Love.

ἔπειτα σωφροσύνη πρὸς ἀλλήλους, ἢ μάλιστα δεῖται γάμος, ἢ μὲν ἐξωθεὶ καὶ νόμων [ἐνεκα] πλέον ἔχουσα τοῦ ἐκουσίου τὸ βεβιασμένον ὑπ’ αἰσχύνης καὶ φόβων,

---

αἰσχύνη, ἢ: shame, disgrace, dishonor  
νομίζω: to hold as a custom, to think  

ἀπλῶς: in one way, universally  
νόμος, ὁ: a custom, law  

βία, ἡ: strength, force, power  
ὄριζω: to divide, separate  

βιάζω: to constrain, force  
πλείων, -ον: more, greater  

βούλομαι: to will, wish  
συνάγω: to bring together, collect, convene  

γάμος, ὁ: a wedding, marriage  
συντήκω: to fuse, to weld together  

deόμαι: to need, ask, require  

δύο: two  

ἐκουσίας, -α, -ον: voluntary  
σώμα, -ατος, τὸ: body  

ἐξωθεὶ: from without  
σωφροσύνη, ἡ: moderation, temperance  

ἐπείτα: thereupon, next  

ἐχω: to have, hold  

φόβος, ὁ: fear  

κοινός, -ῆ, -όν: common, shared  

ψυχή, ἡ: the soul  

---

οὐχ ἐξεῖ: fut. of ἔχω, “he will not keep ‘mine’ and ‘not mine,’” see Plato Rep. 462c where these expressions are said to undermine community  

κοινὰ τὰ φίλων: “friends’ possessions are shared,” a saying found among other places at the end of Plato’s Phaedrus  

οὐδὲ πάντων: “nor of all people”  

ἄλλ’ οἱ... ὀριζόμενοι: “but only to those who, although separated in bodies”  

βία συνάγουσι: “bring together by force”  

δυ’ εἶναι: inf. after βουλόμενοι and νομίζοντες, “not wishing to be two, nor believing that they are”  

ἐπείτα: “secondly”  

ἡ: gen. s. f. rel. pron. with antecedent σωφροσύνη and object of δεῖται, “which marriage needs”  

ἡ (sc. σωφροσύνη) μὲν ἐξωθεὶ: “temperance from without and because of laws”  

πλέον ἔχουσα: “having (compulsion) more than” * gen.  

τὸ βεβιασμένον: pr. part. of βιάζω, obj. of ἔχουσα
Dialogue on Love

πολλῶν χαλινῶν ἐργον οἰάκων θ' ἅμα,

diὰ χειρός ἐστιν ἀεὶ τοῖς συνοῦσιν ἑρωτὶ δ' ἐγκρατείας
tosοῦτον καὶ κόσμου καὶ πίστεως μέτεστιν, ὦστε, κἂν
άκολάστου ποτὲ θίγῃ ψυχῆς, ἀπέστρεψε τῶν ἄλλων ἔραστῶν,
ἐκκόψας δὲ τὸ θράσος καὶ κατακλάσας τὸ σοβαρὸν καὶ
ἀνάγωγον, ἐμβαλὼν αἰδῶ καὶ σιωπὴν καὶ ἡσυχίαν καὶ σχῆμα
περιθεὶς κόσμιον, ἑνὸς ἐπήκοον ἐποίησεν.

«πολλῶν χαλινῶν ἐργον οἰάκων θ' ἅμα»: “the work of many bridles together
with rudders,” Sophocles fr. 785 (TGF)

θ' ἅμα: = τε ἅμα
diὰ χειρός ἐστιν: “is always at hand” (i.e. possible) to” + dat.
tοῖς συνοῦσιν: pr. part. dat., “to those living together”
tοσοῦτον... ὦστε: result clause, “in such a degree... so that...”

μέτεστιν: pr. of μετα-εἴμι used impersonally with the dat. case, “to Eros there is a
share in” + gen.

κἂν (=καὶ ἐὰν) θίγῃ: pr. gen. cond., “if (Love) ever touches” + gen.
θίγῃ: ao. subj. of θιγγάνω
ἀπέστρεψε: ao. of ἀπο-στρέφω where we would expect a pr., “he turns him away
from” + gen.

ἐκκόψας: ao. part. of ἐκ-κόπτω, “having driven out”
κατακλάσας: ao. part. of κατα-κλάω, “having shattered”
ἐμβαλὼν: ao. part., “having cast into him”

περιθεὶς: ao. part. of περι-τίθημι, “around him having put” + acc.

ἐπήκοον ἐποίησεν: “he made him a listener of only one”
Even Laïs abandoned all others for the one she loved.

 iota δῆποσθεν ἀκοῇ Δαίδα τὴν ἀοίδιμον ἐκείνην καὶ πολυήρατον, ὡς ἐπέφλεγε πόθῳ τὴν Ἑλλάδα, μᾶλλον δὲ ταῖς δυσὶν ἦν περιμάχητος θαλάσσαις ἐπεὶ δ' Ἐρως ἔθιγεν αὐτής Ἰππολόχου τοῦ Θεσσαλοῦ, τὸν ὑδατι χλωρός κατακλυζόμενον προλιποῦσ' Ἀκροκόρινθον καὶ ἀποδράσα τῶν ἄλλων ἐραστῶν κρύφα [πολὺν ὁμιλλον καὶ τῶν ἐταιρῶν] μέγαν στρατὸν ψχετο κοσμίως ἐκεί δ' αὐτήν οἱ γυναῖκες ὑπὸ φθόνον καὶ ζήλου διὰ τὸ κάλλος εἰς ἱερὸν

ιστε δήπουθεν ἀκοῇ Δαίδα τὴν ἀοίδιμον ἐκείνην καὶ πολυήρατον, ὡς ἐπέφλεγε πόθῳ τὴν Ἑλλάδα, μᾶλλον δὲ ταῖς δυσὶν ἦν περιμάχητος θαλάσσαις ἐπεὶ δ' Ἐρως ἔθιγεν αὐτής Ἰππολόχου τοῦ Θεσσαλοῦ, τὸν ὑδατι χλωρός κατακλυζόμενον προλιποῦσ' Ἀκροκόρινθον καὶ ἀποδράσα τῶν ἄλλων ἐραστῶν κρύφα [πολὺν ὁμιλλον καὶ τῶν ἐταιρῶν] μέγαν στρατὸν ψχετο κοσμίως ἐκεί δ' αὐτήν οἱ γυναῖκες ὑπὸ φθόνον καὶ ζήλου διὰ τὸ κάλλος εἰς ἱερὸν

ἀκοῇ, ἂ: a hearing, listening
άκροκόρινθος, ό: the citadel of Corinth
ἀοίδιμος, -ον: sung of, famous in song
ἀποδιδράσκομαι: to run away, escape
γυνη, γυναῖκις, ἡ: woman, wife
δῆποσθεν: perhaps, doubtless
dύο: two
Ἐλλάς, -άδος, ἡ: Greece
ἐπιφλέγω: to burn up, consume
ἐπαίρα, ἡ: a courtesan, prostitute
ζῆλος, -ου, ὁ: rivalry
θάλασσα, ἡ: the sea
Θεσσαλός, -άδος, ὁ: Thessalian
θιγγάνω: to touch, handle
ἱερόν, τό: a shrine, temple
κατακλύζω: to deluge, bathe
κόσμος, -α, -ον: well-ordered
κρύφα: without the knowledge of (+ gen.)
ὁιχομαι: to be gone
ὁμιλος, ὁ: a crowd, throng
περιμάχητος, -ον: fought over, contested
πόθος, ὁ: a longing, yearning, desire
πολυήρατος, -ον: much-loved, very love-
προλείπω: to forsake, abandon
προστάσις, ὁ: an army
ὑδώρ, ὑδατις, τό: water
φθόνος, ὁ: ill-will, envy, jealousy
χλωρός, -ά, -όν: pale green
χοίρων, -όν: a hearing, listening
δήπουθεν: “surely you know”
ἀκοῇ: dat., “by hearsay”
ἐκείνη: “that famous one”
ὡς ἐπέφλεγε: ind. st. after ἱστε, “how she set fire with desire”
μᾶλλον δὲ: “or rather was”
Ἱππολόχου τοῦ Θεσσαλοῦ: “with love for Hippolochus”
«ὑδατι...Ἄκροκόρινθον»: Euripides fr. 1084 (TGF)
κατακλυζόμενον: pr. part. agreeing with Ἀκροκόρινθον, “Acrocorinthos washed with green water”
προλιποῦσα: ao. part., “she having abandoned”
ἀποδράσα: ao. part. of ἀποδιδράσκομαι, “having escaped” + acc.
ψχετο: impf. of οἰχομαι, “she departed soberly”
ἐκεί: “there” (in Thessaly)
Dialogue on Love

Ἀφροδίτης προαγαγοῦσαι κατέλευσαν καὶ διέφθειραν ὃθεν ὡς ἔοικεν ἔτι νῦν τὸ ἱερὸν «Ἀφροδίτης ἀνδροφόνον» καλοῦσι.

Even slaves flee their masters when Love becomes lord of their soul.

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀκατάλευω</td>
<td>to stone to death</td>
</tr>
<tr>
<td>ἀποτίθημι</td>
<td>to put away</td>
</tr>
<tr>
<td>ἀρχή, ἡ</td>
<td>a beginning, power, office</td>
</tr>
<tr>
<td>Ἀφροδίτη, ἡ</td>
<td>Aphrodite</td>
</tr>
<tr>
<td>βασίλεις, -ίδος, ἡ</td>
<td>a queen, princess</td>
</tr>
<tr>
<td>διαφθείρω</td>
<td>to destroy, kill</td>
</tr>
<tr>
<td>δικτάτωρ, -ωρος, ὁ</td>
<td>a dictator, absolute ruler</td>
</tr>
<tr>
<td>ἐγγίγνομαι</td>
<td>to be born in</td>
</tr>
<tr>
<td>θεραπαινίς, -ίδος, ἡ</td>
<td>a slave girl, handmaid</td>
</tr>
<tr>
<td>ιδιώτης, -ου, ὁ</td>
<td>a private person, citizen</td>
</tr>
<tr>
<td>ιερόν, τὸ</td>
<td>a shrine, temple</td>
</tr>
<tr>
<td>καλέω</td>
<td>to call, name</td>
</tr>
<tr>
<td>καταλεύω</td>
<td>to stone to death</td>
</tr>
<tr>
<td>κτάομαι</td>
<td>to obtain, acquire</td>
</tr>
<tr>
<td>κύριος, ὁ</td>
<td>a lord, master</td>
</tr>
<tr>
<td>οἶδα</td>
<td>to know</td>
</tr>
<tr>
<td>προάγω</td>
<td>to lead forward, drive on</td>
</tr>
<tr>
<td>συνουσία, ἡ</td>
<td>a being with, intercourse</td>
</tr>
<tr>
<td>ψυχή, ἡ</td>
<td>the soul</td>
</tr>
</tbody>
</table>

προαγαγοῦσαι: pr. part. agreeing with γυναῖκες, “leading her”
cατέλευσαν: ao. of καταλεύω, “they stoned her”
dιέφθειραν: ao. of διαφθείρω, “they killed her”
διά πτερον... ἔτι νῦν: “whence even now”
ἰσμεν δὴ καί: “we certainly also know”
θεραπαινίδια φεύγοντα: pr. part. in ind. st. after ισμεν, “that sevants flee from” + gen.
ὑπεροράως ἵδιώτας: pr. part. of ὑπεροράω also in ind. st., “and that commons despise” + gen.
ὁταν... κτήσωνται: ao. subj. in gen. temp. clause, “whenever they aquire Love as a master”
tοῦ καλομένου δικτάτωρος ἀναγορευθέντος: ao. part. pas. of ἀνα-ἀγορεύω, “the one called dictator having been proclaimed”
ἀποτίθεσθαι: pr. inf. in ind. st. after φασί, “that those having other offices relinquish them”
οἶς ἄν... ἐγγένηται: ao. subj. in gen. rel clause, “in whomever Love becomes the master”

163
The fidelity of Camma of Galatia.

[22.] ἀφθονίας δὲ παραδειγμάτων οὔσης πρὸς γ' ύμᾶς τοὺς ὁμοχόρους τοῦ θεοῦ καὶ θιασώτας, ὁμως τὸ περὶ Κάμμαν οὐκ ἀξιόν ἐστι τὴν Γαλατικὴν παρελθεῖν. ταύτης γὰρ
Dialogue on Love

ἐκπρεπεστάτης τὴν ὄψιν γενομένης, Σινάτῳ δὲ τῷ τετράρχῃ γαμηθείσης, Σινόριξ ἐρασθεὶς δυνατώτατος Γαλατῶν ἀπέκτεινε τὸν Σινάτον, ὡς οὔτε βιάσασθαι δυνάμενος οὔτε πείσαι τὴν ἄνθρωπον, ἐκείνου ζώντος. ἦν δὲ τῇ Κάμμῃ καταφυγή καὶ παραμυθία τοῦ πάθους ἱερωσύνη πατρῷος Ἀρτέμιδος καὶ τὰ πολλὰ παρὰ τῇ θεῷ διέτριβεν, οὐδένα προσιεμένη, μνωμένων πολλῶν βασιλέων καὶ δυναστῶν αὐτῆς. τοῦ μέτοι Σινόριγος τολμήσαντος ἐντυχεῖν περὶ γάμου, τὴν

<table>
<thead>
<tr>
<th>Ancient Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀποκτείνω</td>
<td>to kill, slay</td>
</tr>
<tr>
<td>Ἁρτεμις, -ιδος, η:</td>
<td>Artemis</td>
</tr>
<tr>
<td>βασιλεύς, -έως, ο:</td>
<td>a king, chief</td>
</tr>
<tr>
<td>βιάζω:</td>
<td>to constrain, force</td>
</tr>
<tr>
<td>γαμέω:</td>
<td>to marry</td>
</tr>
<tr>
<td>διατρίβω:</td>
<td>to consume, spend time</td>
</tr>
<tr>
<td>δύναμι:</td>
<td>to be able</td>
</tr>
<tr>
<td>δυνάστης, -ου, ο:</td>
<td>a lord, master, ruler</td>
</tr>
<tr>
<td>δυνατός, -ή, -όν:</td>
<td>strong, mighty</td>
</tr>
<tr>
<td>ἐκπρεπής, -ές:</td>
<td>preeminent, remarkable</td>
</tr>
<tr>
<td>ἐντυγχάνω:</td>
<td>to fall in with, meet with</td>
</tr>
<tr>
<td>ζάω:</td>
<td>to live</td>
</tr>
<tr>
<td>ἱερωσύνη, η:</td>
<td>a priesthood</td>
</tr>
<tr>
<td>καταφυγή, η:</td>
<td>a refuge</td>
</tr>
<tr>
<td>μνάομαι:</td>
<td>to be mindful of, court</td>
</tr>
<tr>
<td>ὄψις, -eos, ή:</td>
<td>look, appearance, aspect</td>
</tr>
<tr>
<td>πάθος, -εος, τό:</td>
<td>something suffered, an emotion, passion</td>
</tr>
<tr>
<td>παραμυθία, η:</td>
<td>encouragement, consolation</td>
</tr>
<tr>
<td>πατρῷος Ἀρτέμις:</td>
<td>a king, chief</td>
</tr>
<tr>
<td>βιάζω:</td>
<td>to constrain, force</td>
</tr>
<tr>
<td>γαμέω:</td>
<td>to marry</td>
</tr>
<tr>
<td>διατρίβω:</td>
<td>to consume, spend time</td>
</tr>
<tr>
<td>δύναμι:</td>
<td>to be able</td>
</tr>
<tr>
<td>δυνάστης, -ου, ο:</td>
<td>a lord, master, ruler</td>
</tr>
<tr>
<td>δυνατός, -ή, -όν:</td>
<td>strong, mighty</td>
</tr>
<tr>
<td>ἐκπρεπής, -ές:</td>
<td>preeminent, remarkable</td>
</tr>
<tr>
<td>ἐντυγχάνω:</td>
<td>to fall in with, meet with</td>
</tr>
<tr>
<td>ζάω:</td>
<td>to live</td>
</tr>
<tr>
<td>ἱερωσύνη, η:</td>
<td>a priesthood</td>
</tr>
<tr>
<td>καταφυγή, η:</td>
<td>a refuge</td>
</tr>
<tr>
<td>μνάομαι:</td>
<td>to be mindful of, court</td>
</tr>
<tr>
<td>ὄψις, -eos, ή:</td>
<td>look, appearance, aspect</td>
</tr>
<tr>
<td>πάθος, -εος, τό:</td>
<td>something suffered, an emotion, passion</td>
</tr>
<tr>
<td>παραμυθία, η:</td>
<td>encouragement, consolation</td>
</tr>
<tr>
<td>πατρῷος Ἀρτέμις:</td>
<td>a king, chief</td>
</tr>
</tbody>
</table>

τὴν ὄψιν; acc. of resp., “for looking at”

γαμηθείσης: ao. part. pas. of γαμέω also in a gen. abs. with ταύτης, “and being married to” + dat.

ἐρασθεὶς: ao. part. pas. nom. masc. of ἐράω, “Sinorix having become enamored with (Kamma)”

ἀπέκτεινε: ao. of ἀποκτείνω, “he slew Sinatos”

ὡς δυνάμενος: “since (so he reasoned) he was unable” + inf.

πείσαι: ao. inf. of πείθω, “to persuade”

ἐκείνου ζώντος: gen. abs., “that one being alive”

ἡ δὲ τῇ Κάμμῃ: “there was to Kamma”

ἱερωσύνη: (namely) “the priesthood”

διέτριβεν: impf. of διατρίβω, “she passed her time”

προσιεμένη: pr. part. of προσίημι, “letting (none) come near”

μνωμένων πολλῶν: gen. abs., “with many wooing her”


ἐντυχεῖν: ao. inf. of ἐντυγχάνω, “to converse”
οὐκ ἔφυγεν οὔδ᾽ ἐμέμψατο περὶ τῶν γεγονότων, ὡς δὲ εὔνοιαι αὐτῆς καὶ πόθον οὐκ ἄλλῃ τινὶ μοχθηρίᾳ προαχθέντος τοῦ Σινόριγος. ἦκεν οὖν πιστεύσας ἐκείνος καὶ ἤτε τὸν γάμον

Camma wreaks revenge on Sinorix for her husband.

ἡ δ᾽ ἀπήντησε καὶ δεξιωσμένη καὶ προσαγαγοῦσα τῷ βωμῷ τῆς θεᾶς ἐσπεισεν ἐκ φιάλης μελίκρατον, ὡς έοικε, πεφαρμακωμένον ἔλθ᾽ ὅσον ἡμίσυ μέρος αὐτὴ προεκπιοῦσα παρέδωκε τῷ Γαλάτῃ τὸ λοιπὸν ὡς δ᾽ εἶδεν ἐκπεπωκότα, λαμπρὸν ἀνωλόλυξε καὶ φθεγξαμένη τούνομα τοῦ τεθνεώτος

---

αἰτέω: to ask, beg
ἀπαίτεω: to demand
βωμός, ὁ: an altar
γάμος, ὁ: wedding, marriage
dεξιόμαι: to welcome, greet
ἐίτα: next
ἐκπίνω: to drink down
eὐνοία, ἡ: goodwill, affection
ἡκα: to have come, be present
ἡμίσυς, -εια, -υ: half
θεά, ἡ: a goddess
λοιπός, -ἡ, -όν: remaining, the rest
μελίκρατον, τό: a mixture of honey and milk
μέμφομαι: to blame, censure, find fault
μέρος, -εος, τό: a part, share
μοχθηρία, ἡ: a bad condition, badness
παραδίδωμι: to hand over
πεῖρα, -ας, ἡ: a trial, attempt
πιστεύω: to trust, believe
πόθος, ὁ: a longing, yearning, desire
προάγω: to lead forth, advance, produce
προσάγω: to bring forth, lead to
προσκύπινω: to drink up
σπένδω: to pour a libation
φαρμακόω: to drug, poison
φιάλη, ἡ: a phial, type of bowl
πεῖραν οὐκ ἔφυγεν οὐδ᾽ ἐμέμψατο περὶ τῶν γεγονότων, ὡς δὲ εὔνοιαι αὐτῆς καὶ πόθον οὐκ ἄλλῃ τινὶ μοχθηρίᾳ προαχθέντος τοῦ Σινόριγος. ἦκεν οὖν πιστεύσας ἐκείνος καὶ ἤτε τὸν γάμον

---

οὐκ ἔφυγεν: ao. of φεύγω, “she did not flee”
οὔδε ἐμέμψατο: ao. of μέμφομαι, “nor blamed”
περὶ γεγονότων: perf. part. gen. pl., “about what had happened”
ὡς... προαχθέντος τοῦ Σινόριγος: ao. part. of προ-ἀγω in gen. abs., “as though (she thought) Sinorix had acted”
οὐκ ἄλλῃ τινὶ μοχθηρίᾳ: dat. of manner, “with no other depravity”
ἥκεν οὖν πιστεύσας: “he thus came with trust”
ἤτει: impf. of αἰτέω, “he sought”
ἀπήντησε: ao. of ἀπαίτεω, “she met him”
προσαγαγοῦσα: ao. part. of προσ-ἀγω, “having led him”
ἐσπεισεν: ao. of σπένδω, “she poured a libation”
πεφαρμακωμένον: perf. part. of φαρμακόω, “medicated”
ὅσον ἡμίσυ: “about half”
αὐτῇ προεκπιοῦσα: ao. part. of προ-ἐκ-πίνω, “she herself having drunk”
παρέδωκε: ao. of παρα-δίδωμι, “she handed over to” + dat.
ἐκτεπακόκτα: perf. part. acc. s. m. of ἐκ-πίνω after εἶδεν, “as she saw that he had drunk”
Dialogue on Love

«ταύτην» εἶπεν «έγω τὴν ήμέραν; ὃ φίλτατ᾽ ἄνερ, προσμένουσα σοῦ χωρίς έξων ἀνιαρῶς νῦν δὲ κόμισαι με χαίρων ἡμνάμην γὰρ ὑπὲρ σοῦ τὸν κάκιστον ἄνθρωπων, σοὶ μὲν βίου τούτῳ δὲ θανάτου κοινωνῶς ἥδεως γενομένη.»

ὁ μὲν οὖν Σινόριξ ἐν φορείῳ κομιζόμενος μετὰ μικρὸν ἐτελεύτησεν, ἡ δὲ Κάμμα τὴν ἡμέραν ἐπιβιώσασα καὶ τὴν νύκτα λέγεται μᾶλʻ εὐθαρσῶς καὶ ἱλαρῶς ἀποθανεῖν.

ἀνωλόλυξε: ao. of ἀνα-ολολύζω, “she cried out with joy”
φθεγξαμένη: ao. part. of φθέγγομαι, “having uttered the name”
τοὔνομα: (= τὸ ὄνομα) τοῦ τεθνεῶτος: perf. part. of θνῄσκω, “of the dead man”
προσμένουσα: pr. part., “while awaiting” + acc.
ἔζων: impf. of ζάω, “I was living”
ἀμύνω: to ward off, defend, avenge
ἄνθρωπος, ὁ: a man, husband
κακός, -ή, -όν: bad
κοινωνός, ὁ: a companion, partner
κομίζω: to take care of, carry, receive
λαμπρός, -ά, -όν: bright, clear
μικρός, -ά, -όν: small, little
νύξ, νυκτός, ἡ: night
οὐσία, τὸ: a name
προσεμένων: to bide one’s time, await
τελευτάω: to complete, finish, die
φθεγγομαί: to utter, speak
φορεῖον, τὸ: a litter
χαίρω: to rejoice, be glad
χωρίς: apart from

θάνατος, ὁ: death
τετελευτήσεν: after a short while he died
τὴν ἡμέραν καὶ τὴν νύκτα: acc. of duration of time, “for a day and night”
λέγεται... ἀποθανεῖν: ao. inf. of ἀπο-θνῆσκω, “is said to have died”

βίος, ὁ: life
ἐπιβιόω: to live over, survive
θνῄσκω: to fall, die
ἔξω: pr. of ἔζω, “I was living”
ἀνιαρός, -ά, -όν: grievous, troublesome
κοιμίων: to take care of, carry, receive
πολλῶν δὲ τοιούτων γεγονότων καὶ παρ᾽ ἡμῖν καὶ παρὰ τοῖς βαρβάροις, τίς ἂν ἀνάσχοιτο τῶν τὴν Ἀφροδιτῆς λοιδορούντων, ὡς ᾿Ερωτὶ προσθεμένη καὶ παροῦσα κωλύει φιλίαν γενέσθαι; τὴν μὲν οὖν πρὸς ἄρρεν᾽ ἄρρενος ὄμιλιαν, μᾶλλον δ᾽ ἀκρασίαν καὶ ἐπιπήδησιν, εἴποι τις ἂν ἐννοήσας ἕβρις τάδ᾽ οὐχὶ Κύπρις ἐξεργάζεται.

διὸ τοὺς μὲν ἠδομένους τῷ πάσχειν εἰς τὸ χείριστον τιθέμενοι γένος κακίας οὔτε πίστεως μοῖραν οὔτε αἰδοῦς οὔτε φιλίας

| ἀκρασία, ἡ: | a bad mixture | κωλύω: | to hinder, check, prevent |
| ἀνέχω: | to hold back | λοιδορέω: | to abuse, revile |
| ἀρσην, ὁ: | male | ὀμιλία, ἡ: | a being together, intercourse, union |
| Ἀφροδίτη, ἡ: | Aphrodite | πάρειμι: | to be present |
| βάρβαρος, -ov: | barbarous, foreign | πάσχω: | to feel, experience, to suffer |
| ἐννοέω: | to think, consider, reflect | προστίθημι: | to put to, place with |
| ἐξεργάζομαι: | to work out | τίθημι: | to set, put, place |
| ἐπιπήδησις, -ews, ἡ: | a springing upon, assault | ἕβρις, -ews, ἡ: | wantonness, hubris |
| ἠδομαι: | to enjoy oneself, delight, take pleasure | φιλία, ἡ: | friendly love, affection, friendship |
| Κύπρις, -ίδος, ἡ: | Cypris | χείριστος, -ης, -ον: | worse, inferior |

Boy love, by contrast, produces no enduring union.

[23.] πολλῶν δὲ τοιούτων γεγονότων καὶ παρ′ ἡμῖν καὶ παρὰ τοῖς βαρβάροις, τίς ἂν ἀνάσχοιτο τῶν τὴν Ἀφροδιτῆς λοιδορούντων, ὡς ᾿Ερωτὶ προσθεμένη καὶ παροῦσα κωλύει φιλίαν γενέσθαι; τὴν μὲν οὖν πρὸς ἄρρεν᾽ ἄρρενος ὄμιλιαν, μᾶλλον δ᾽ ἀκρασίαν καὶ ἐπιπήδησιν, εἴποι τις ἂν ἐννοήσας ἕβρις τάδ᾽ οὐχὶ Κύπρις ἐξεργάζεται.

διὸ τοὺς μὲν ἠδομένους τῷ πάσχειν εἰς τὸ χείριστον τιθέμενοι γένος κακίας οὔτε πίστεως μοῖραν οὔτε αἰδοῦς οὔτε φιλίας

| πολλῶν δὲ τοιούτων γεγονότων: | perf. part. of γίγνομαι in gen. abs., “many such things having happened” |
| τίς ἂν ἀνάσχοιτο: | pot. ao. opt. of ἀνα-ἐχω, “who would endure” + gen. |
| τῶν λοιδορούντων: | pr. part., “those reviling” |
| ὡς... κωλύει: | “because she prevents” + inf. |
| προσθεμένη: | ao. part. of προσ-τίθημι, “having accompanied” + dat. |
| παροῦσα: | pr. part., “being present” |
| γενέσθαι: | ao. inf. after κωλύει, “she prevents friendship to happen” |
| πρὸς ἄρρεν᾽ ἄρρενος: | “of male to male” |
| μᾶλλον δ᾽: | “or rather” |
| εἴποι τις ἂν: | ao. pot. opt., “someone might say” |
| ἐννοήσας: | ao. part. of ἐννοέω, “having in mind” |
| «هةbrias τάδ᾽ οὐχὶ Κύπρις ἐξεργάζεται»: | “Hybris does these things, not Kypris.” Note the word play. TGF adespota 409 |
| τῷ πάσχειν: | art. inf. dat. after ἠδομένους: “those enjoying the passive part” |
| τιθέμενοι ... νέμομεν: | “placing them in the worst class ... we assign them a portion of” + gen. |
Dialogue on Love

νέμομεν, ἀλλ᾽ ὡς ἀληθῶς κατὰ τὸν Σοφοκλέα

Those lured into such a union come to hate their lovers.

Those lured into such a union come to hate their lovers.
With lawful wives sex is the beginning of friendship.
τὸν τε Σόλωνα μαρτυρεῖ γεγονέναι τῶν γαμικῶν ἐμπειρότατον νομοθέτην, κελεύσαντα μὴ ἔλαττον ἢ τρὶς κατὰ μῆνα τῇ γαμετῇ πλησιάζειν, ὥσπερ αἱ πόλεις διὰ χρόνου σπονδὰς ἀνανεοῦνται πρὸς ἀλλήλας, οὕτως ἄρα βουλόμενον ἀνανεοῦσθαι τὸν γάμον ἐκ τῶν ἑκάστοτε συλλεγομένων ὀχλημάτων ἐν τῇ τοιαύτῃ φιλοφροσύνῃ.
Plutarch

Love of women involves madness, but so does love of boys.

άλλα πολλά φαύλα καὶ μανικά τῶν γυναικείων ἐρώτων. τί δ’; οὐχὶ πλείονα τῶν παιδικῶν;

οἰκειότητος ἐμβλέπων ὠλίσθανον.

ἀγένειος ἀπαλὸς καὶ νεανίας καλὸς.

ἐμφύντ’ ἀποθανεῖν κἀπιγράμματος τυχεῖν.

άλλ’ ὃσπερ τοῦτο παιδομανία, οὕτως ἑκεῖνο γυναικομανία τὸ πάθος, οὐδέτερον δ’ Ἐρως ἑστίν.

---

άγένειος, -ον: beardless
ἀπαλός, -ή, -όν: soft to the touch, tender
ἀποθανείκως: to die
γυναικείος, -ά, -ον: of women, feminine
γυναικομανία, ἡ: mad love for women
ἐμβλέπω: to look in the face, look at
ἐμφύω: to implant, cling to
ἐπίγραμμα, -άτος, τό: an inscription, epitaph
μανικός, -η, -όν: mad
νεανίς, ὁ: a youth, boy, young man
οἰκειότης, ὁ: relationship
ὀλισθάνω: to slip, swoon
οὐδέτερος, -α, -ον: neither
πάθος, -εος, τό: something suffered, an emotion, passion
παιδικός, -ή, -όν: of boys
παιδομανία, ἡ: mad love of boys
πλείων, -ον: more, greater
τυγχάνω: to hit, happen upon
φαῦλος, -η, -όν: bad, mean, low

οὐχὶ πλείονα: “are there not more?”
«οἰκειότητος...τυχεῖν»: These are three separate fragments, CAF adespota 222-4
ἐμβλέπων: pr. part., “looking upon” + gen.
ὁλισθάνον: impf. of ὀλισθάνω, “I was swooning”
ἐμφύντα: pr. part. acc. modifying the subj. of the two infinitives, “for (me) while clinging to (him) to die and to come upon”
ἀποθανεῖν: ao. inf. of ἀποθανεῖκω
τυχεῖν: ao. inf. of τυγχάνω, “to come upon” + gen.
τοῦτο...τὸ πάθος: “the latter passion”
ἐκεῖνο...τὸ πάθος: “the former passion”

172
Women have many virtues and their charms are a resource for good.

ἄτοπον οὖν τὸ γυναιξίν ἀρετὴς φάναι μηδ᾽ ἄλλης μετεῖναι τί
dε δεῖ λέγειν περὶ σωφροσύνης καὶ συνέσεως αὐτῶν, ἐτι δὲ
πίστεως καὶ δικαιοσύνης, ὅπου καὶ τὸ ἀνδρείον καὶ τὸ
θαρραλέον καὶ τὸ μεγαλόψυχον ἐν πολλαῖς ἐπιφανὲς ἐγένε
tο δὲ πρὸς τάλλα καλὴν τὴν φύσιν αὐτῶν, ἄλλα ψέγοντας εἰς
μόνην φιλίαν ἀνάρμοστον ἀποφαίνειν, παντάπασι δεινόν. καὶ
gὰρ φιλότεκνοι καὶ φίλανδροι καὶ τὸ στερκτικὸν ὅλως ἐν

| ανάρμοστος, -ον: unsuitable, incongruous | παντάπασι: all in all, altogether, wholly, absolutely |
| ανδρείον, τό: manliness | πίστις, -εως, ἡ: trust, faith |
| ἀποφαίνω: to show forth, display, assert | στερκτικόν, τό: a loving disposition, affectionate |
| ἀρετή, ἡ: excellence, virtue | σύνεσις, -εως, ἡ: comprehension, intelligence |
| ἀτόπος, -ον: out of place, strange | σωφροσύνη, ἡ: prudence, moderation |
| γυνή, γυναικός, ἡ: woman, wife | φίλανδρος, -ον: loving men, loving one’s husband |
| δεινός, -ον: fearful, terrible | φιλία, ἡ: friendly love, affection, friendship |
| δικαιοσύνη, ἡ: righteousness, justice | φιλότεκνος, -ον: loving one’s children |
| ἐπιφανής, ἢ: appearing, apparent | φύσις, -εως, ἡ: nature |
| θαρραλέον, τό: daring, courage | ψέγω: to blame, censure |
| μεγαλόψυχον, τό: high-spiritedness | ἐπιφανῆς, ἢ: temporal clause, “when (these virtues) are manifest” |
| μέτειμι: to go among, have a share in | τὸ δὲ... ἀποφαίνειν: art. inf., “and to proclaim” |
| μόνος, -ον: alone, only | τὸ δὲ... ἀποφαίνειν: perf. of γίγνομαι temporal clause, “when (these virtues) are manifest” |
| ὅλως: wholly, entirely | τὸ δὲ... ἀποφαίνειν: ind. st after γίγνομαι, “that their nature is inharmonious” |

ἄτοπον (sc. ἐστίν): “it is absurd”

τὸ φάναι: pr. inf. artic. of φημι, “to say”

μηδὲ μετεῖναι: pr. inf. of μετα-εἰμι in ind. st. after φάναι, “that women do not share in” + gen.

τί δὲ δεῖ λέγειν: “why is it necessary to speak”

ὁπο... ἐπιφανές γέγονε: perf. of γίγνομαι temporal clause, “when (these virtues) are manifest”

τὸ δὲ... ἀποφαίνειν: art. inf., “and to proclaim”

πρὸς τάλλα: “with respect to other things”

τὴν φύσιν (sc. οὖσα)... ανάρμοστον: ind. st after ἀποφαίνειν: “that their nature is inharmonious”

ψέγοντας: pr. part. acc. agreeing with the acc. subject of ἀποφαίνειν, “but censuring”

εἰς μόνην φιλίαν: “in friendship alone”

dεινόν: predicate of the main verb, “to do that would be strange”

φιλότεκνοι καὶ φίλανδροι: predicates, the subj. is, “women”
αὐταῖς, ἀσπερ εὐφυῆς χώρα καὶ δεκτικὴ φιλία, οὔτε πειθώς ὑπόκειται. καθάπερ δὲ λόγῳ ποίησις ἴδιματα μέλη καὶ μέτρα καὶ ῥυθμοὺς ἐφαρμόσασα καὶ τὸ παιδεῦον αὐτοῦ κινητικότερον ἐποίησε καὶ τὸ βλάπτον ἀφυλακτότερον ὡτὸς ἡ φύσις γυναικὶ περιθεῖσα χάριν ὑπόκειται, ἡ φωνῆς πιθανότητα καὶ μορφῆς ἐπαγωγὸν εἶδος, τῇ μὲν ἀκολάστῳ πρὸς ἡδονὴν καὶ ἀπάτην, τῇ δὲ σώφρων πρὸς εὐφυῆς χώραν καὶ φιλίαν μεγάλα συνήργησεν.

**Plutarch**

αὐταῖς, ἀσπερ εὐφυῆς χώρα καὶ δεκτικὴ φιλία, οὔτε πειθώς ὑπόκειται. καθάπερ δὲ λόγῳ ποίησις ἴδιματα μέλη καὶ μέτρα καὶ ῥυθμοὺς ἐφαρμόσασα καὶ τὸ παιδεῦον αὐτοῦ κινητικότερον ἐποίησε καὶ τὸ βλάπτον ἀφυλακτότερον ὡτὸς ἡ φύσις γυναικὶ περιθεῖσα χάριν ὑπόκειται, ἡ φωνῆς πιθανότητα καὶ μορφῆς ἐπαγωγὸν εἶδος, τῇ μὲν ἀκολάστῳ πρὸς ἡδονὴν καὶ ἀπάτην, τῇ δὲ σώφρων πρὸς εὐφυῆς χώραν καὶ φιλίαν μεγάλα συνήργησεν.

**术语表**

- **ἀκόλαστος, -ον**: licentious, intemperate
- **ἀμοιροι, -ον**: without share in
- **ἀπάτη, ἡ**: a deceit, beguilement
- **ἀφύλακτος, -ον**: unguarded, irresistible
- **βλάπτων, τό**: distraction, harmful power
- **γυνη, γυναικός, ἡ**: woman, wife
- **δεκτικός, -η, -ον**: fit for receiving
- **εἶδος, -εως, τό**: that which is seen, form, shape
- **ἐπαγωγός, -ον**: attractive, seductive
- **εὐνοια, είναι, ἡ**: favor, affection
- **εὐφυῆς, -ής**: well-grown, goodly, rich
- **ἐφαρμόζω, -ω, ἐπι-ἁρμόζω**: to fit on, apply
- **ἡδονή, ἡ**: delight, pleasure
- **ἡφαίστεια, ἡ**: poetry
- **μορφή, ἡ**: form, shape
- **νομισμα, -ατος, τό**: that which gives flavor, seasoning
- **κινητικός, -η, -ον**: exciting, stimulating
- **μέλος, -εως, τό**: a lyric
- **μέτρον, τό**: meter
- **μορφή, ἡ**: form, shape
- **δύσμα, -ατος, τό**: that which gives flavor, seasoning
- **κινητικός, -η, -ον**: exciting, stimulating
- **μέλος, -εως, τό**: a lyric
- **μετρον, τό**: meter
- **παιδεύον, τό**: teaching, educational power
- **πειθώ, -ους, ἡ**: persuasion, courtship
- **περιτίθημι**: to place around, distribute, bestow
- **πιθανότης, -ητος, ἡ**: persuasiveness
- **ποιέω**: to make, do
- **ποιήσις, -εως, ἡ**: poetry
- **ῥυθμός, ὁ**: rhythm
- **συνεργέω**: to work with, contribute
- **σώφρων, -ους, ἡ**: temperate, prudent, decent
- **φυσις, -εως, ἡ**: nature
- **φωνή, ἡ**: a sound, tone
- **χάρα, ἡ**: a place, space, ground
- **χώρα, ἡ**: a place, space, ground

**αμοιροι**: nom. s. n. subj. of ὑπόκειται, “nor does something without a share of” + gen.

**καθάπερ**: “just as”

**λόγῳ**: dat. ind. obj of ἐφαρμόσασα, “poetry, fitting to prose”

**ἐφαρμόσασα**: aor. part. of ἐπι-ἀρμόζω

**παιδεύον**: pr. part., “and made the teaching”

**βλάπτων**: pr. part., “the harming”

**ὑπόκειται**: “just so”

**περιθεῖσα**: aor. part. of περι-τίθημι, “nature having placed around a woman” + acc.

**τῇ μὲν ἀκολάστῳ... τῇ δὲ σώφρων**: dat. ind. obj of συνήργησεν, “while to the dissolute woman... but to the chaste woman”

**συνήργησεν**: aor. of συν-ἐργέω, “nature has facilitated greatly”

174
In marriage it is greater to love than to be loved.

ο μὲν οὖν Πλάτων τὸν Ξενοκράτη, τάλλα γενναίον οὖν ταὶς Χάρισι. χρηστῆ δ᾽ ἄν τις γυναικὶ καὶ σώφρονι παραινέσει τῷ Ἐρωτὶ θύειν, ὅπως εὑμενής συνοικουρή τῷ γάμῳ καὶ ἡδὺς [ἵμερος καὶ πόθος συγκαταμίγνυς] γυναικείοις, καὶ μὴ πρὸς ἑτέραν ἀπορρυεῖς ὁ ἀνὴρ ἀναγκάζηται τὰς ἐκ τῆς κωμῳδίας λέγειν φωνᾶς

σιαν ἀδικώ γυναίχ᾽ ὁ δυσδαίμων ἑγώ.
Plutarch

τὸ γὰρ ἔραν ἐν γάμῳ τοῦ ἑράσθαι μεῖζον ἀγαθὸν ἐστὶ πολλῶν, γὰρ ἀμαρτημάτων ἀπαλλάττει, μᾶλλον δὲ πάντων ὡσα διαφθείρει καὶ λυμαίνεται τὸν γάμον.

Do not fear the sting of marriage. Birth too is accompanied by pain.


---

οἵαν γυναῖκα: “such a wife”

τὸ ἐρᾶ: art. inf., “to love”

τοῦ ἑρᾶσθαι: art. inf., “to be loved” gen. of comp. after μεῖζον

ἀπαλλάττει: “Love delivers us from” + gen.

μᾶλλον δὲ πάντων: “actually from all”

δάκνον: pr. part. acc. s. n. of δάκνω, pred. of τὸ ἐμπαθὲς, “the affection which it biting”

μὴ φοβηθῇς: ao. subj. pas. of φοβέομαι, in a prohibition, “don’t fear”

ὡς ἔλκος: sc. ἐσταί: impl. ind. st. after after μὴ φοβηθῇς: “(thinking that) a wound will be”

καίτοι καὶ: “and yet even with a wound”

ἂν εἴη: pot. opt., “it would be nothing terrible”

ὡσπερ τὰ δένδρα συμφυῆ: “like grafted trees”

γενέσαι: ao. inf. of γίγνομαι expexegetic after δεινὸν: “terrible to happen with a good woman”

οὐκ ἐστι: “mingling is not possible”

τῶν μὴ πεπονθότων: perf. part. gen. pl. of πάσχω, “from those not having suffered”

---

ἀγαθός, -ῆς, -όν: good

ἀμάρτημα, -ατος, τό: a failure, fault, error

ἀπαλλάττω: to release, deliver

ἀρχή, ἡ: a beginning, origin, first cause

γάμος, ὁ: wedding, marriage

δάκνω: to bite

δεινός, -ή, -όν: fearful, terrible

δένδρον, τό: a tree

διαφθείρω: to destroy

ἐλκωσίς, -εως, ἡ: a cutting, wounding

ἐμπαθῆς, -ης, -έσ: affected, passionate

ἐρᾶω: to love

κύησις, -εως, ἡ: conception

λυμαίνομαι: to outrage, mistreat

μακάριος, -α, -ον: blessed, happy

μείζων, -ων: larger, greater

μίξις, -εως, ἡ: a mixing, mingling

ὀδαξησμός, ὁ: an itch

πάσχω: to feel, suffer

συμφυής, -ης, -έσ: growing together, grafted

φοβέομαι: to fear, be afraid

χρηστός, -ης, -όν: useful, good, serviceable
Dialogue on Love

Marriage can be disturbing at first, but in the end is a noble union.

ταράττει δὲ καὶ μαθήματα παίδας ἀρχομένους καὶ φιλοσοφία νέους ἀλλ᾽ οὔτε τούτοις ἰδι νομίζει τὸ δηκτικὸν οὔτε τοῖς ἐρῶσιν, ἀλλ᾽ ὀσπερ ὑγρῶν πρὸς ἄλληλα συμπεσόντων ποιεῖν τινα δοκεῖ ξέσιν ὑπὸ ἀρχῇ καὶ τάραξιν ὁ Ἑρως, εἶτα χρόνω καταστήσας καὶ καθαιρέθης τὴν βεβαιοτάτην διάθεσιν παρέσχεν. αὕτη γάρ ἐστιν ὡς ἀληθῶς ἢ δι᾽ ὁλων λεγομένη κράσις, ἢ τῶν ἐρῶν τῶν ἢ δὲ τῶν ἄλλως συμβιούντων ταῖς κατ᾽ Ἑπίκουρον ἀφαίς καὶ περιπλοκαῖς ἐοικε, συγκρούσεις

αἴ: always, for ever
ἄλλως: in another way, otherwise
ἀρχή, ἡ: a beginning, origin, first cause
ἀρχω: to begin
ἀφή, ἡ: a touch, contact
βέβαιοι, -α,-ον: firm, steady, certain
διάθεσις, -εως, ἡ: a disposition, arrangement
ἐράω: to love
ζέσις, -εως, ἡ: seething, effervescence
καθαιρέω: to take down, reduce
καθίστημι: to set down, place
κράσις, -εως, ἡ: a mixing, blending, compounding
μάθημα, -ατος, τό: a lesson, study
νέος, νέα, νέον: young, youthful
παραμένω: to stay beside, remain with
παρέχω: to furnish, provide, supply
περιπλοκή, ἡ: a twining around, entanglement
σύγκρουσις, -εως, ἡ: a collision
συμβιόω: to live together
συμπίπτω: to fall together
συμπλοκή, ἡ: a collision
τάραξις, -εως, ἡ: confusion, agitation
ταράττω: to disturb, trouble
ὑγρός, -ά, -όν: wet, moist, liquid
φιλοσοφία, ἡ: love of wisdom, philosophy
χρόνος, ὁ: time

οὔτε τούτοις: “neither to these (students)”
οὔτε τοῖς ἐρωσιν: pr. part., “nor to those loving”
ὁσπερ ὑγρῶν... συμπεσόντων: ao. part. of συν-πίπτω in gen. abs., “like liquids falling together”
δοκεῖ: “Love seems” + inf.
καταστήσας: ao. part. of κατα-ζητημι, “having settled down”
καθαιρεθείς: ao. part. pas. of κατα-αἱρέω, “having been reduced”
παρέσχεν: ao. of παρα-ἐχω, “provided”
ἡ δι᾽ ὁλων λεγομένη κράσις: “the so-called complete union”
ἡ δὲ τῶν ἄλλως συμβιούντων: “but the (union) of those living together otherwise”
ἐοικε: “resembles” + dat.
ταῖς κατ᾽ Ἑπίκουρον ἀφαίς: “the contacts (of atoms) according to Epicurus”

177
No pleasure is greater than a harmonious marriage.

Even the gods need Love.

καὶ γὰρ ὁ νόμος βοηθεῖ καὶ γεννήσεως κοινῆς ἕνεκα καὶ τοὺς ἑνότητος.

No pleasure is greater than a harmonious marriage.

Even the gods need Love.

καὶ γὰρ ὁ νόμος βοηθεῖ καὶ γεννήσεως κοινῆς ἕνεκα καὶ τοὺς ἑνότητος.
Dialogue on Love

θεοὺς Ἐρωτος ἡ φύσις ἀποδείκνυσι δεομένους. οὕτω γάρ ἐρᾶν μὲν ὃμβρον γαῖαν

οἱ ποιηταὶ λέγουσι καὶ γῆς οὐρανόν, ἐρᾶν δὲ ἦλιος σελήνην οἱ φυσικοὶ καὶ συγγίγνεσθαι καὶ κυεῖσθαι καὶ γῆν δὲ ἀνθρώπων μητέρα καὶ ζῴων καὶ φυτῶν ἁπάντων γένεσιν οὐκ ἀναγκαῖον ἀπολέσθαι ποτὲ καὶ σβεσθῆναι παντάπασιν, ὅταν ὁ δεινὸς Ἐρως ἢ ἵμερος τοῦ θεοῦ τὴν ὕλην ἀπολίπῃ καὶ παύσηται ποθοῦσα καὶ διώκουσα τὴν ἐκεῖθεν ἀρχὴν καὶ κίνησιν;

<table>
<thead>
<tr>
<th>θεοὺς</th>
<th>Ἐρωτος</th>
<th>ἡ φύσις</th>
<th>ἀποδείκνυσι</th>
<th>δεομένους</th>
<th>οὕτω</th>
<th>γάρ</th>
<th>ἐρᾶν</th>
<th>μὲν</th>
<th>ὃμβρον</th>
<th>γαῖαν</th>
</tr>
</thead>
<tbody>
<tr>
<td>θεοὶ</td>
<td>Ἐρωτος</td>
<td>ἡ φύσις</td>
<td>ἀποδείκνυσι</td>
<td>δεομένους</td>
<td>οὕτω</td>
<td>γάρ</td>
<td>ἐρᾶν</td>
<td>μὲν</td>
<td>ὃμβρον</td>
<td>γαῖαν</td>
</tr>
</tbody>
</table>

καὶ τοὺς θεοὺς... δεομένους: ind. st. after ἀποδείκνυσι, “nature shows that even the gods are in need of” + gen.

καὶ τοὺς θεοὺς... δεομένους: ind. st. after ἀποδείκνυσι, “nature shows that even the gods are in need of” + gen.

κυεῖν: to be pregnant

κυεῖν: to be pregnant

μητέρας, ἡ: a mother

μητέρας, ἡ: a mother

ἀπολέσθαι: ao. inf. of ἀπολέω, “to be destroyed”

ἀπολέσθαι: ao. inf. of ἀπολέω, “to be destroyed”

σβεσθῆναι: ao. inf. pas. of σβέννυμι, “to be extinguished”

σβεσθῆναι: ao. inf. pas. of σβέννυμι, “to be extinguished”
Boy love is notoriously ephemeral, whereas many happy marriages last a lifetime.

ἀλλ’ ἕνα μὴ μακράν ἀποπλανάσθαι δοκῶμεν ἢ κομιδὴ φλυαρεῖν, οἴσθα τοὺς παιδικοὺς ἐρωτας ὡς εἰς ἀβεβαιότητα πολλὰ ψέγουσι καὶ σκόπτουσι λέγοντες ὥσπερ φῶν αὐτῶν τριχὶ διαιρεῖσθαι τὴν φιλίαν, αὐτοὺς δὲ νομάδων δίκην ἐνεαρίζοντας τοῖς τεθηλόσι καὶ ἀνθηροῖς ἐλ’ ὡς ἐκ γῆς πολεμίας ἀναστρατοπεδεύειν ἔτι δὲ φορτικῶτερον ὁ σοφιστής Βίων τὸς τῶν καλῶν τρίχας Ἅρμοδίους ἐκάλει καὶ

**Plutarch**

Boy love is notoriously ephemeral, whereas many happy marriages last a lifetime.

ἀλλ’ ἕνα μὴ μακρὰν ἀποπλανάσθαι δοκῶμεν ἢ κομιδὴ φλυαρεῖν, οἴσθα τοὺς παιδικοὺς ἐρωτας ὡς εἰς ἀβεβαιότητα πολλὰ ψέγουσι καὶ σκόπτουσι λέγοντες ὥσπερ φῶν αὐτῶν τριχὶ διαιρεῖσθαι τὴν φιλίαν, αὐτοὺς δὲ νομάδων δίκην ἐνεαρίζοντας τοῖς τεθηλόσι καὶ ἀνθηροῖς ἐλ’ ὡς ἐκ γῆς πολεμίας ἀναστρατοπεδεύειν ἔτι δὲ φορτικῶτερον ὁ σοφιστής Βίων τὸς τῶν καλῶν τρίχας Ἅρμοδίους ἐκάλει καὶ

| ἐκεῖθεν: “the principle (which derives) from there” i.e. from Eros | νομάς, -άδος, ὁ: a nomad, one who roams |
| ἵνα μὴ μακρὰν ἀποπλανᾶσθαι δοκῶμεν ἢ κομιδὴ φλυαρεῖν | παιδικός, -ή, -όν: of boys, childish |
| οἴσθα τοὺς παιδικοὺς ἐρωτας ὡς εἰς ἀβεβαιότητα | πολέμιος, -α, -ον: of war, hostile |
| πολλὰ ψέγουσι καὶ σκόπτουσι λέγοντες ὥσπερ ᾠὸν αὐτῶν | σκώπτω: to mock, jeer, scoff at |
| τριχὶ διαιρεῖσθαι τὴν φιλίαν | σοφιστής, ὁ: a sophist |
| αὐτοὺς δὲ νομάδων δίκην | φιλία, ἡ: friendly love, affection, friendship |
| ἐνεαρίζοντας τοῖς τεθηλόσι καὶ ἀνθηροῖς εἶθ᾽ ὡς ἐκ γῆς | φλυαρέω: to talk nonsense, rave |
| πολεμίας ἀναστρατοπεδεύειν | φορτικός, -ή, -όν: coarse, vulgar |
| ἔτι δὲ φορτικῶτερον ὁ σοφιστής | ψέγω: to censure |
| Βίων τὸς τῶν καλῶν τρίχας Ἅρμοδίους ἐκάλει καὶ | ὕφων, τό: an egg |

| ἐκεῖθεν: “the principle (which derives) from there” i.e. from Eros | νομάς, -άδος, ὁ: a nomad, one who roams |
| ἵνα μὴ μακρὰν ἀποπλανᾶσθαι δοκῶμεν ἢ κομιδὴ φλυαρεῖν | παιδικός, -ή, -όν: of boys, childish |
| οἴσθα τοὺς παιδικοὺς ἐρωτας ὡς εἰς ἀβεβαιότητα | πολέμιος, -α, -ον: of war, hostile |
| πολλὰ ψέγουσι καὶ σκόπτουσι λέγοντες ὥσπερ ᾠὸν αὐτῶν | σκώπτω: to mock, jeer, scoff at |
| τριχὶ διαιρεῖσθαι τὴν φιλίαν | σοφιστής, ὁ: a sophist |
| αὐτοὺς δὲ νομάδων δίκην | φιλία, ἡ: friendly love, affection, friendship |
| ἐνεαρίζοντας τοῖς τεθηλόσι καὶ ἀνθηροῖς εἶθ᾽ ὡς ἐκ γῆς | φλυαρέω: to talk nonsense, rave |
| πολεμίας ἀναστρατοπεδεύειν | φορτικός, -ή, -όν: coarse, vulgar |
| ἔτι δὲ φορτικῶτερον ὁ σοφιστής | ψέγω: to censure |
| Βίων τὸς τῶν καλῶν τρίχας Ἅρμοδίους ἐκάλει καὶ | ὕφων, τό: an egg |
The story of Sabinus and his faithful wife Empona.

Κιουίλιος γάρ, ὁ τὴν ἐν Γαλατίᾳ κινήσας ἀπόστασιν, ἄλλους τε πολλοὺς ὡς εἰκὸς ἔσχε κοινωνοὺς καὶ Σαβῖνον ἄνδρα νέον ὡς ἀγεννή, πλοῦτῳ δὲ καὶ δόξῃ ἀνθρώπων πάντων ἐπιφανέστατον. ἀψάμενοι δὲ πραγμάτων μεγάλων ἐσφάλησαν καὶ δίκην δώσειν προσδοκώντες οἱ μὲν
Dialogue on Love

αὐτοὺς ἀνῄρουν, οἱ δὲ φεύγοντες ἥλισκοντο. τῷ δὲ Σαβίνῳ τὰ μὲν ἄλλα πράγματα βαρδίως παρείχεν ἐκποδῶν γενέσθαι καὶ καταφυγεῖν εἰς τοὺς βαρβάρους ἢν δὲ γυναῖκα πασῶν ἁρίστην ἤγμενος ἦν - ἐκεῖ μὲν Ἐμπονὴν ἐκάλουν, Ἑλληνιστὶ δ᾽ ἃν τις Πρωίδα προσαγορεύσειεν - οὔτ' ἀπολιπεῖν δυνατὸς ἦν οὔτε μεθ᾽ ἑαυτοῦ κομίζειν. έχων οὖν κατ᾽ ἀγρὸν ἀποθήκας χρημάτων ὑπογείους, ἃς δύο μόνοι τῶν ἀπελευθέρων συνήδεσαν, τοὺς μὲν ἄλλους ἀπήλλαξεν οἰκέτας, ὡς μέλλων ἀνῄρουν: impf. of ἀνα-ἀἱρέω, “some were killing themselves” ἡλίσκοντο: impf. of ἁλίσκομαι, “others were captured” παρείχεν: impf. of παρα-ἔχω with n. pl. subj. (πράγματα), “other circumstances allowed him” + inf. ἐκποδῶν γενέσθαι: ao. inf of γίγνομαι after παρείχεν, “to become scarce” καταφυγεῖν: ao. inf of κατα-φεύγω, “to escape” ἢν δὲ... ἡμένος ἦν: perf. part. of ἄγω + impf. of εἰμι forming a plpf. periphrastic, “but the wife whom he had married” ἂν τις Πρωίδα προσαγορεύσειεν: pot. ao. opt of προσ-αγορεύω, “one would call her ‘Heroine’ in Greek” ἀπολιπεῖν: ao. inf of ἀπο-λείπω after δυνατός ἦν, “(her) he was not able to leave behind” + acc. κατ᾽ ἄγρον: “in the country” ὀρυκτάς ύπογείους: adj. agreeing with ἀποθήκας, “dug out underground” συνήδεσαν: plpf. (with impf. sense) of συν-οἶδα, “which only two knew about” ἀπήλλαξεν: ao. of ἀπο-ἀλλάττω, “he dismissed”

183
φαρμάκων ἀναίρετιν ἑαυτόν, δύο δὲ πιστῶς παραλαβῶν εἰς τὰ ὑπόγεια κατέβη πρὸς δὲ τὴν γυναῖκα Μαρτιάλιον ἐπέμψεν ἀπελεύθερον ἀπαγγελοῦντα τεθνάναι μὲν ὑπὸ φαρμάκων, συμπεφλέχθαι δὲ μετὰ τοῦ σώματος τὴν ἐπανλυν ἐβούλετο γὰρ τῷ πένθει χρῆσθαι τῆς γυναικὸς ἄληθινῷ πρὸς πίστιν τῆς λεγομένης τελευτῆς.

Empona pretends to grieve for her husband and joins him underground.

ὁ καὶ συνέβη ῥίψασα γάρ, ὡς ἔτυχε, τὸ σῶμα μετ’ οίκτων καὶ ὀλοφυρμῶν ἡμέρας τρεῖς καὶ νύκτας ἄσιτος διεκαρτέρησε.
ταῦτα δ᾽ ὁ Σαβῖνος πυνθανόμενος καὶ φοβηθείς, μὴ διαφθείρη
παντάπασιν ἑαυτήν, ἐκέλευσε φράσαι κρύφα τὸν Μαρτιάλιον
πρὸς αὐτήν, ὅτι ζῇ καὶ κρύπτεται, δεῖται δ᾿ αὐτῆς ὀλίγον
ἐμμεῖναι τῷ πένθει, καὶ μηδὲ[ν ὅλως παραλιπεῖν ὥστε]
pιθανῆν ἐν τῇ προσποιήσει γενέσθαι. τὰ μὲν οὖν ἄλλα παρὰ
τῆς γυναικὸς ἐναγωνίως συντραγωδεῖτο τῇ δόξῃ τοῦ πάθους
ἐκεῖνον δ᾿ ἰδεῖν ποθοῦσα νυκτὸς ὕχετο, καὶ πάλιν ἐπανήλθεν.
She disguised Sabinus and took him to Rome. She concealed her pregnancy, giving birth to two sons.

ἐν οἷς κατασκευάσασα τὸν Σαβῖνον ἐσθήτι καὶ κουρά καὶ καταδέσει τῆς κεφαλῆς ἄγνωστον εἰς Ῥώμην ἔκόμισε μεθ’ ἀντίθεσι τινῶν ἔπλεσιν ἐνδεδομένων. πράξασα δ’ οὔδεν αὕθες ἐπανήλθε, καὶ τὰ μὲν πολλὰ ἐκεῖνω συνήν ὑπὸ γῆς, διὰ χρόνου δ’ εἰς πόλιν ἐφοίτα ταῖς φίλαις ὀρωμένη καὶ οἰκείαις γυναιξί.

---

<table>
<thead>
<tr>
<th>Ancient Greek</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄγνωστος, -ον: unknown</td>
<td>kōmízw: to take care of, carry with</td>
</tr>
<tr>
<td>Ἀιδῆς, ὁ: Hades</td>
<td>κουρά, ἥ: a cropping (of the hair)</td>
</tr>
<tr>
<td>ἀνίρ. ἀνδρᾶς, ὁ: a man, husband</td>
<td>λανθάνω: to escape notice</td>
</tr>
<tr>
<td>ἀποδέω: to lack</td>
<td>μείς, μηνός, ὁ: a month</td>
</tr>
<tr>
<td>αὕθες: back, back again</td>
<td>οἰκείος, -α, -ον: kindred, related</td>
</tr>
<tr>
<td>γη, ἥ: earth</td>
<td>ὀλίγος, -η, -ον: few, little, small</td>
</tr>
<tr>
<td>γυνη, γυναικός, ἥ: woman, wife</td>
<td>ὀράω: to see</td>
</tr>
<tr>
<td>ἐλπίς, -ίδος, ἥ: hope, expectation</td>
<td>πλείων, -ον: more, greater (+ gen.)</td>
</tr>
<tr>
<td>ἐνδίδωμι: to give in</td>
<td>πόλις, -εως, ἡ: a city</td>
</tr>
<tr>
<td>ἐξῆς: one after another, in a row</td>
<td>πράττω: to do, accomplish</td>
</tr>
<tr>
<td>ἐπανέρχομαι: to go back, return</td>
<td>συζάω: to live with</td>
</tr>
<tr>
<td>ἐπίτα: seven</td>
<td>σύνειμι: to be with</td>
</tr>
<tr>
<td>ἐσθῆς, -ήτος, ἥ: dress, clothing</td>
<td>φίλος, -η, -ον: dear, beloved, (subj.) friend</td>
</tr>
<tr>
<td>καταδέω: to bind down, tie up</td>
<td>φοιτάω: to go to and fro, go regularly</td>
</tr>
<tr>
<td>κατασκευάζω: to equip, furnish</td>
<td>χρόνος, ὁ: time</td>
</tr>
<tr>
<td>κεφαλή, ἥ: the head</td>
<td></td>
</tr>
</tbody>
</table>
Dialogue on Love

tὸ δὲ πάντων ἀπιστότατον, ἔλαθε κυοῦσα λουομένη μετὰ τῶν γυναικῶν τὸ γάρ φάρμακον, ὡς τὴν κόμην αἱ γυναῖκες ἐναλειφόμεναι ἔχει λίπασμα σαρκοποιὸν ᾧ τὴν κόμην αἱ γυναῖκες ἐναλειφόμεναι ποιοῦσι χρυσοειδῆ καὶ πυρράν, ἔχει λίπασμα σαρκοποιὸν ἢ χαυνωτικὸν σαρκός, ὡςθ᾽ οἷον διάχυσίν τινα ἢ διόγκωσιν ἐμποιεῖν ἀφθόνῳ δὴ χρωμένη τούτῳ πρὸς τὰ λοιπὰ μέρη τοῦ σώματος, αἱρόμενο καὶ ἀναπιμπλάμενον ἀπέκρυπτε τὸν τῆς γαστρὸς ὄγκον. τὰς δὲ ὠδίνας αὐτὴ καθ᾽ ἑαυτὴν διήνεγκεν, ὥσπερ ἐν φωλεῷ λέαινα, καταδῦσα πρὸς τὸν ἄνδρα, καὶ τοὺς γενομένους ὑπεθρέψατο σκύμνους ἄρρενα δύο

aiρέω: to take up, raise
ἀναπιμπλημι: to fill up
ἄπιστος, -ον: unbelievable, incredible
ἀποκρύπτω: to hide, keep hidden
ἄφθονος, -ον: ungrudging, plentiful
γαστήρ, ἡ: the belly
γυνή, γυναικός, ἡ: woman, wife
dιαφέρω: to carry through, bear
dιάχυσις, -εως, ἡ: a diffusion
dιόγκωσις, -εως, ἡ: a swelling
ἐμποιέω: to make in, cause
ἐναλείφω: to anoint with
καταδύω: to go down, descend
κόμη, ἡ: hair
κυέω: to be pregnant
λανθάνω: to escape notice
λέαινα, ἡ: a lioness
λίπασμα, -atos, τό: a grease
λοιπός, -ή, -όν: remaining, the rest
λουω: to wash
μέρος, -ως, τό: a part, share
ὄγκος, ὁ: a bulk, size, mass
ποιέω: to make
πυρρός, -ά, -όν: flame-colored, red
σαρκοποιός, -όν: making flesh, fattening
σάρξ, σαρκός, ἡ: flesh
σκύμνος, ὁ: a cub, whelp
σώμα, -ατος, τό: a body
ὑποτρέφω: to bring up secretly
φάρμακον, τό: a drug, medicine
φωλεός, ὁ: den
χαυνωτικός, -ή, -όν: apt to make loose or flabby
χράομαι: to use
χρυσοειδής, -ίνος, -ή: golden
ὠδής, -ίνος, ἡ: labor pains

ἔλαθε κυοῦσα: ao. of λανθάνω, “she being pregnant escaped the notice”
λουομένη: “while bathing”
ἐναλείφομεναι: pr. part. of ἐν-αλείφω, “with which women anoint their hair”
ἐχει: “the drug contains a salve”
ὡς... ἐμποιεῖν: result clause, “so that it creates”
οἶον διάχυσιν: “a sort of swelling”
χρυσοειδής τούτω: pr. part., “by using this liberally”
ἀπέκρυπτε: impf. of ἀπο-κρύπτω, “she kept secret”
αἱρόμενο καὶ ἀναπιμπλάμενον... ὡςθ᾽ οἷον διάχυσίν τινα ἢ διόγκωσιν ἐμποιεῖν ἀφθόνῳ δὴ χρωμένη τούτῳ πρὸς τὰ λοιπὰ μέρη τοῦ σώματος, αἱρόμενο καὶ ἀναπιμπλάμενον ἀπέκρυπτε τὸν τῆς γαστρὸς ὄγκον. τὰς δὲ ὠδίνας αὐτὴ καθ᾽ ἑαυτὴν διήνεγκεν, ὥσπερ ἐν φωλεῷ λέαινα, καταδῦσα πρὸς τὸν ἄνδρα, καὶ τοὺς γενομένους ὑπεθρέψατο σκύμνους ἄρρενα δύο

διήνεγκεν: ao. of δια-φέρω, “she endured”
ὡςθ᾽ οἷον διάχυσίν τινα ἢ διόγκωσιν ἐμποιεῖν ἀφθόνῳ δὴ χρωμένη τούτῳ πρὸς τὰ λοιπὰ μέρη τοῦ σώματος, αἱρόμενο καὶ ἀναπιμπλάμενον ἀπέκρυπτε τὸν τῆς γαστρὸς ὄγκον. τὰς δὲ ὠδίνας αὐτὴ καθ᾽ ἑαυτὴν διήνεγκεν, ὥσπερ ἐν φωλεῷ λέαινα, καταδῦσα πρὸς τὸν ἄνδρα, καὶ τοὺς γενομένους ὑπεθρέψατο σκύμνους ἄρρενα δύο

γενομένου: ao. part., “those having been born”
ὑπεθρέψατο: ao. of ὑπο-τρέφω, “she nourished her male cubs”
γὰρ ἔτεκε. τῶν δ’ νἱῶν ὁ μὲν ἐν Αἰγύπτῳ πεσὼν ἐτελεύτησεν, ὁ δ’ ἐτέρος ἄρτι καὶ πρῶην γέγονεν ἐν Δελφοῖς παρ’ ἡμῖν ὅνομα Σαβῖνος.

Although Caesar executed Empona and her family, her bold words infuriated him.

ἀποκτείνει μὲν οὖν αὐτὴν ὁ Καῖσαρ ἀποκτείνας δὲ δίδωσι δίκην, ἐν ὀλίγῳ χρόνῳ τοῦ γένους παντὸς ἄρδην ἀναιρεθέντος. οὔδὲν γὰρ ἤνεγκεν ἡ τόθ’ ἡγεμονία σκυθρωπότερον οὔδὲ μᾶλλον ἐτέραν εἰκός ἦν καὶ θεοὺς καὶ δαίμονας ὀψιν ἀποστραφήναι καίτοι τὸν οἶκτον ἐξῄρει τῶν θεωμένων τὸ
Dialogue on Love

θαρραλέον αὐτῆς καὶ μεγαλήγορον, ὥς ἀπέγνω τῆς σωτηρίας πρὸς αὐτοῦ ἄλλαγὴν κελεύσα βεβιωκέναι γὰρ ὑπὸ σκότῳ καὶ κατὰ γῆς ἦδιον ἤ βασιλεύειν ἐκεῖνω.

The discourse ends as a messenger arrives bringing the news that reconciliation has been achieved and the wedding is in progress.

[26.] ἐνταῦθα μὲν ὁ πατὴρ ἔφη τὸν περὶ Ἔρωτος αὐτοῖς τελευτῆσαι λόγον, τῶν Θεσπιῶν ἐγγὺς οὖσιν ὀφθῆναι δὲ προσιόντα «θὰττον ἢ βάδην» πρὸς αὐτούς ἐνα τῶν Πεισίον ἑταίρων Διογένη τοῦ δὲ Σωκλάρου πρὸς αὐτὸν ἐτί πάρρωθεν

---

άλλαγή, ἢ: a change, exchange
ἀπογιγνώσκω: to despair, give up hope of (+ gen.)
βάδην: step by step
βασιλεύω: to be king, to rule, reign
βιώω: to live, pass one’s life
ἐγγύς: near, close to
eἰς, μία, ἕν: one
ἐταῖρος, ὁ: a comrade, companion
ἡδύς, -εία, -ύ: sweet
θαρραλέον, τό: daring, courage
θάττων, -ονος: quicker, swifter

Θεσπιαί, αἱ: the town of Thespiae
κελεύω: to urge, command, order
μεγαλήγορον, τό: boasting, proud speech
ὁράω: to see
παροξύω: to urge, spur on
πόρρωθεν: from afar
προσέρχομαι: to go to, approach
σκότος, -eos, ὁ: darkness, gloom
σωτηρία, ἡ: a saving, deliverance
tελευτάω: to complete, finish, bring to an end

τὸ θαρραλέον αὐτῆς: subj. of ἐξῆρει, “her boldness removed”
ὁ καί: dat. rel. with antecedent μεγαλήγορον, “by which also”
παρώξυνε: impf. of παρα-ὀξύνω, “she provoked”
ὡς ἀπέγνω: ao. of ἀπο-γιγνώσκω, “as she despaired of” + gen.
ἀλλαγήν: “urging an exchange (of life) with him”
βεβιωκέναι: perf. inf. of βιώω in impl. ind. st. after κελεύσα, “(claiming that) she had lived more sweetly”
ἐκεῖνω: “than he ruled in that place”
τελευτήσαι λόγον: ao. inf. in ind. st. after ἔφη, “that the discourse ended”
tῶν...οὖν: pr. part. agreeing with αὐτοῖς, “since they were near Thespiae.” At some point, perhaps in the lacuna after section 20, the interlocutors have left Mt. Helicon and started walking back to Thespiae.
ὁφθήναι...ἐνα: ao. inf. pas. of ὁράω in ind. st. after ἔφη, “that one of the companions was seen”
προσιόντα: pr. part. of προσ-ἔρχομαι, “approaching”
θὰττον ἢ: “faster than”
Σωκλάρου...εἰπόντος: ao. part. of λέγω in gen. abs., “Soclarius having addressed”
εἰπόντος «οὐ πόλεμὸν γ᾽ ὦ Διόγενες, ἀπαγγέλλων,»

ἔκεινον «οὐκ εὐφημήσετε» φάναι «γάμων ὄντων καὶ
προάξετε θᾶσσον, ὡς ύμᾶς τῆς θυσίας περιμενούσης;»

πάντας μὲν οὖν ἡσθῆναι, τὸν δὲ Ζεύξιππον ἐρέσθαι, εἰ
ἔτι χαλεπός ἡστι.

«πρῶτος μὲν οὖν» ἔφη «συνεχῶρησε τῇ Ἰσμηνοδώρᾳ
καὶ νῦν ἐκὼν στέφανον καὶ λευκὼν ἱμάτιον λαβῶν οἷς ἔστιν
ἡγεῖσθαι δι’ ἀγορᾶς πρὸς τὸν θεόν.»


| ágorά | -άς, ἥ: the marketplace | λαμβάνω: to take |
| πόλεμον | γ': surely he is not announcing war |
| εἰπόντος | φάναι: ind st., “and that the other said” |
| ἀγορά | ἀπαγγέλλω: to report, announce |
| γάμων | ὄ: wedding, marriage |
| ἐκών | ἐκόσια, ἐκόν: willing, voluntarily |
| ἡγεῖσθαι | πρῶτος οὖν: “first” |
| θᾶσσον | ἑκὼν, ἑκοῦσα, ἑκόν: willing, voluntarily |
| ἡγεῖσθαι | πρῶτος οὖν: “first” |
| θυσία | ἡ: an offering, sacrifice |
| ἱμάτιον | τό: a cloak |
| συγχωρέω | συγχωρέω: to come together, meet |
| χαλεπός | -ή, -όν: hard to bear, painful, grieved |
| ἱμάτιον | τό: a cloak |
| ζεύξιππον | ἐρέσθαι: ao. inf. of ἐρωτάω, “to ask, enquire” |
| ἡρμήσης | εὐΦημέω: to avoid unlucky words |
| βάσανος | -όνος: quicker, swifter |
| περιμενούσης | περιμενούσης: gen. abs, “since the sacrifice is awaiting you” |
| πολεμόν | δ: battle, war |
| ἡγεῖσθαι | δι’ ἀγορᾶς πρὸς τὸν θεόν: “he is able to lead” |
| θυσία | ἡ: an offering, sacrifice |
| λευκός | -ή, -όν: light, white |
| προάγω | προάγω: to lead forward, go forth |
| στέφανος | -η, -ον: a crown, garland |
| ζεύξιππον | ἐρέσθαι: ao. inf. of ἐρωτάω, “to ask, enquire” |
| ἡρμήσης | εὐΦημέω: to avoid unlucky words |
| βάσανος | -όνος: quicker, swifter |
| περιμενούσης | περιμενούσης: gen. abs, “since the sacrifice is awaiting you” |
| πολεμόν | δ: battle, war |
| ἡγεῖσθαι | δι’ ἀγορᾶς πρὸς τὸν θεόν: “he is able to lead” |
Dialogue on Love

«ἀλλ’ ἰωμεν, ναὶ μὰ Δία» τὸν
πατέρα εἰπεῖν «ἰωμεν, ὅπως
ἐπεγγελάσωμεν τάνδρι καὶ τὸν
θεὸν προσκυνήσωμεν δῆλος
γὰρ ἐστὶ χαίρων καὶ παρῶν
εὐμενὴς τοῖς πραττομένοις.»

Agon or Eros Enagonios. Hellenistic bronze (ca. 125 BC) recovered from the Mahdia shipwreck. Bardo Museum, Tunis.

ἀνήρ, ἀνδρός, ὁ: a man, husband
δῆλος, -ῆ, -ον: visible, conspicuous, clear
ἐρχομαι: to go
ἐμενής, -ής: well-disposed, kindly
Ζεύς, Διός, ὁ: Zeus

πάρειμι: to be present
πατήρ, ὁ: a father
πράττω: to do
προσκυνέω: to honor
χαίρω: to rejoice, be glad, be delighted

ἰωμεν: pr. jussive subj of ἐρχομαι, “let us go”
τὸν πατέρα εἰπεῖν: ind. st., “and that father said”
ὅπως ἐπεγγελάσωμεν: ao. subj. of ἐπὶ-εν-γελάω in purpose clause, “so that we might laugh at” + dat.
προσκυνήσωμεν: ao. subj. of προς-κυνέω, “so that we might salute”
δῆλος ἐστὶ χαίρων: “(Love) is clear(ly) rejoicing”
καὶ παρῶν: “and being graciously present for” + dat.
List of Verbs
The following is a list of verbs that have some irregularity in their conjugation. The principal parts of the Greek verb in order are 1. Present 2. Future 3. Aorist 4. Perfect Active 5. Perfect Middle 6. Aorist Passive, 7. Future Passive. We have not included the future passive below, since it occurs very rarely. For many verbs not all forms are attested or are only poetic. Verbs are alphabetized under their main stem, followed by various compounds that occur in the Dialogue on Love with a brief definition. A dash (-) before a form means that it occurs only or chiefly with a prefix. The list is based on the list of verbs in H. Smythe, A Greek Grammar.

άγω: to lead ἀξίω, 2 aor. ἤγαγον, ἤχα, ἤγμαι, ἤχθην

ἀπάγω: to lead away, divert
ἐπάγω: to bring on, charge
κατάγω: to lead down, bring down
προάγω: to lead forth, advance, produce
προσάγω: to bring forth, lead to
συνάγω: to bring together, collect, convene

ἀδω (ἀείδω): to sing ἀσομαι, ἔσα, Ἇσμαι, έσθην

αἱρέω: to take αἱρήσω, 2 aor. εἷλον, ἠρηκα, ἠρημαι, έρεθην

ἀφαιρέω: to take away, exclude, set aside, remove
διαιρέω: to divide, separate, distinguish
ἐξαιρέω: to take out
καθαιρέω: to take down, reduce
ὑφαιρέω: to draw off, diminish

αἰσθάνομαι: to perceive αἰσθήσομαι, 2 aor. έσθόμην, έσθημαι

αἰσχυνω: to disgrace, (mid.) feel ashamed αἰσχυνῶ, ἔσχυνα, ἕσχύνθην

ἀκούω: to hear ἀκούσομαι, ἠκουσα, ἢπ-ἀληλιφαι, ἀλληλιμαι, ἠλείφθην.

ἀλλάττω: to change ἀλλάξω, ἠλλάχα, ἡλλάγμαι, ἡλλάχθην or ἡλλάγην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμάρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἁμαρτάνω: to fail, go wrong ἁμαρτήσομαι, 2 aor. ἡμαρτηκα, ἡμαρτήθην

ἃπω: to fasten, (mid.) to touch ἄψω, ἧψα, ἦμαι, ήθην

195
Plutarch

ἁρπάζω: to snatch away ἁρπάσομαι, ἥρπασα, ἥρπακα, ἥρπασμαι, ἥρπάσθην

ἄρχω: to be first, begin ἄρξω, ἥρξα, ἥργμαι, ἥρχθην

αὔξάνω: to increase αὔξω, ἡὔξησα, ἡὔξηκα, ἡὔξημαι, ἡὔξήθην

ἀφικνέομαι: to arrive at ἄφ-ίξομαι, 2 aor. ἄφ-ικόμην, ἄφ-ίγμαι

ἀχθέσομαι, ἡχθέσθην

βαίνω: to step βήσομαι, 2 aor. ἐβην, βέβηκα

ἐκβαίνω: to step away from ἐπιβαίνω: to go upon, trample καταβαίνω: to go down συμβαίνω: to come together, come to pass

βάλλω: to throw βαλῶ, 2 aor. ἐβάλω, βέβληκα, βέβλημαι, βέβληθην

ἀποβάλλω: to throw away, shed, lose ἐκβάλλω: to throw out ἐμβάλλω: to throw in, charge καταβαλλω: to throw down, proscribe μεταβάλλω: to change over περιβάλλω: to throw around, put on προσβάλλω: to throw against προσεμβάλλω: to throw around, embrace

βιόω: to live βιώσομαι, 2 aor. ἐβίων, βεβίωκα

βλαστάνω: to bud 2 aor. ἐβλαστον, βεβλάστηκα

βλέπω: to look at βλέψομαι, ἐβλέψα

ἀποβλέπω: to look upon, regard, attend διαβλέπω: to look straight ahead ἐμβλέπω: to look in the face, look at

βοάω: to shout βοήσομαι, ἐβώσα, βεβώκαι, ἐβώσθην

βούλομαι: to wish βουλήσομαι, βεβούλημαι, ἐβουλήθην

γαμέω: to marry γαμῶ, ἐγημα, γεγάμηκα

γελάω: to laugh γελάσομαι, ἐγέλασα, ἐγελάθην

γηθέω: to rejoice ἐγέθα as pres.

γί(γ)νομαι: to become γενήσομαι, 2 aor. ἐγενόμην, 2 perf. γέγονα, γεγένηκα, ἐγενήθην ἐγεγίγνομαι: to be born in, be innate παραγίγνομαι: to be near, attend upon συγγίγνομαι: to be with, be intimate with
Dialogue on Love

γι(γ)νώσκω: to know γνώσομαι, ἐγνών, ἐγνωκα, ἐγνώσομαι, ἐγνώσθην ἀπογιγνώσκω: to despair, give up hope of

γράφω: to write γράψω, ἐγράφα, γέγραφα, γέγραμμα, ἐγράφην διαγράφω: to mark out by lines, delineate ἐγγράφω: to register, enroll ἐπιγράφω: to write upon, inscribe, dedicate

δαίω to kindle 2 perf. δέδηα burn (intrans.), plpf. δεδηει. (mid.) δαιομαι burn δάκνω: to bite δήξομαι, 2 aor. ἐδακνον, δέδηγμαι, ἐδηχθην, δαχθησομαι.

dείδω: to fear δείσομαι, ἔδεισα, δείοικα

dείκνυμι: to show δείξω, ἔδειξα, δείειχα, δείειγμαι, ἔδειχθην ἀποδείκνυμι: to show, demonstrate ἐπιδείκνυμι: to show, exhibit

dέχομαι: to receive δέξομαι, ἔδεξάμην, δέδηγμαι, -ἔδεξην

dεω: to bind δῆσω, ἔδησα, δέδηκα, δέδημαι, ἔδέθην ἀναδέω: to bind up, tie on καταδέω: to bind down, tie up

dιδάσκω: to teach, (mid.) learn διδάξω, ἔδιδαξα, δεδίδαχα, δεδίδαγμαι, ἔδιδάχθην

dίδωμι: to give δώσω, 1 aor. ἐδώκα in s., 2 aor. ἔδομεν in pl. δέδωκα, δέδομαι, ἔδόθην ἀποδίδωμι: to give back, return, render ἐνδίδωμι: to give in, allow μεταδίδωμι: to give part of, share with

διώκω: to pursue διώξομαι, ἔδιώξα, δεδίωξα, ἔδιώχθην

dοκέω: to think, seem δόξω, ἔδοξα, δέδογμαι

eγείρω: to wake up έγειρω, ἥγειρα, 2 perf. ἐγείργορα, ἔγηγερμαι, ἡγέρθην

ἐθέλω: to wish ἐθελησω, ἡθέλησα, ἡθέληκα

eἶδον: : I saw (pr. system provided by ὁράω), fut. εἰσομαι “shall know,” perf. οἴδα “know”

εἰμι: to be, fut. ἐσομαι ἄπειμι: to be absent ενειμι: to be in μέτειμι: to be among, have a share in πάρειμι: to be present, stand by παρέξειμι: to pass alongside περίειμι: to surpass, remain, result in πρόσειμι: to be present
Plutarch

συμπάρειμι: to be present with, be together
σύνειμι: to be with

έλιμι: see ἔρχομαι

έλιπων: said, 2 aor. see λέγω

έλέγχω: to shame ἐλέγξω, ἠλέγξα, ἐλήλεγμαι, ἠλέγχθην

ἐράω: to love, imp. ἤρων aor. ἥράσθην

συνεράω: to love jointly, rival in love

ἐρχομαι: to come or go to, fut. εἶμι, 2 aor. ἥλθον, 2 perf. ἐλήλυθα

ἐρωτάω: to ask ἐρήσομαι, 2 aor.

ἐψυκτικός: to find εὑρήσω, 2 aor. ήψαιν ἐντρας ἔντρας, εὑρημαι, εὑρέθην

ἐψυχομαι: to pray εὐθυμομαι, ἢψάμῃ, ἢψαι

ἐχω: to have ἐκ, 2 aor. ἐχομαι, ἐχηκα, ἐχήσω, ἐχήςω, ἐχήσω, ἐχήκα, ἐχήσμαι, ἐχήθην

ἀνέχω: to hold back
ἀπέχω: to keep off, hold back
μετέχω: to partake of, share in
παρέχω: to furnish, provide, supply
συνέγχω: to hold together

ζάω: to live ζήσω, ζήσα, ζήκα

ζευγνυμι: to yoke ζεύξω, ζεύξα, ζειγυμαι, ζεεύχθην

ἡγεσαι: to go before, lead the way ἡγησαι, ἡγησάμην, ἡγημαι

ἡδομαι: to be happy, ἠθέσομαι, ἠθην

θάπτω: to bury θάψω, ἡθαψα, ἡθάμαι, ἡτάφην

θαυμάζω: to wonder, admire, fut. θαυμάσομαι

θέω: to run θεύσομαι

θλίβω: to press ἔθλιψα, ἔθλιψα, ἔθλιφθην

θνίσκω: to die θανοῦμαι, 2 aor. ήθανον, ήθανηκα

ἀφόημι: to send forth, send away
ἐνίημι: to let go in
καθίημι: to send down, let fall, lower

ἵστημι: to make to stand, set στήσω shall set, ἔστησα set, caused to stand, 2 aor.
Dialogue on Love

ἔστην: stood, 1 perf; ἐστήκα: stand, plupf; ἔστάθη: stood, ἑνίστημι: to make to stand up, raise up ἑνίστημι: to set against, resist ἔξιστημι: to put out of place, change ἐφίστημι: to set upon καθίστημι: to set down, place μεθίστημι: to place otherwise, remove παρίστημι: to stand up beside συνίστημι: to set together, combine, unite ύψιστημι: to place or set under

καίω: to burn καύσω, ἐκαυσα, -κέκαυκα, κέκαυμαι, ἐκαύθην

καλέω: to call καλῶ, ἑκάλεσα, κέκληκα, ἐκλήθην καλέω: to call to, summon, invite

κελεύω: to urge, command, order κελεύσω, ἑκέλευσα, κεκέλευκα, κέκλευσμαι, ἐκελεύσθην

κλάω: to break ἐκλασα, -κέκλασμαι, -εκλάσθην

κλίνω: to bend κλνω, ἕκλινα, κέκλικα, κέκλιμαι, -εκλίνην

κομίζω: to care for: κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι (usu. mid.), ἐκομίσθην.

κρύπτω: to hide from κρύψω, ἐκρυψα, κέκρυμαι, ἐκρύφθην

κτάομαι: to acquire κτήσομαι, ἐκτησάμην, κέκτημαι

κτέινω: to kill κτείνω, ἐκτείνα, 2 perf; -ἐκτονα

λαγχάνω: to obtain by lot or fate λήξομαι, ἐλαχον, εἰληχα, εἰληγμαι, ἐλήχθην

λαμβάνω: to take λήψομαι, ἐλαβον, εἰληφα, εἰλημμαι, ἐλήφθην

ἐπιλαμβάνω: to lay hold of, seize, attack καταλαμβάνω: to seize, overtake μεταλαμβάνω: to take afterwards παραλαμβάνω: to take beside προλαμβάνω: to take before, anticipate, precede προσλαμβάνω: to gain, add to συλλαμβάνω: to collect, seize ὑπολαμβάνω: to take up from under

λανθάνω: to escape notice λήσω, ἐλαθον, λέληθα

λέγω: to speak ἐρέω, εἶπον, εἰρηκα, λέλεγμαι, ἐλέχθην

προσλέγω: to speak to, address, name ἀντιλέγω: to speak against, contradict διαλέγω: to speak with, converse
Plutarch

λείπω: to leave λείψω, ἔλιπον, λέλοιπα, λέλειμαι, ἔλειφθην
ἐναπολείπω: to leave behind in καταλείπω: to leave behind
παραλείπω: to leave over, omit προλείπω: to leave behind, forsake, abandon

λήθω: see λανθάνω

μανθάνω: to learn μαθήσομαι, ἐμαθον, μεμάθηκα
μαραίνω: to quench ἐμάρανα, ἐμαράνθην
μάχομαι: to fight μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι
diαμάχομαι: to fight with, struggle against
μέμφομαι: to blame μέμψομαι, ἐμέμφθην
μένω: to stay μενῶ, ἐμεινα, μεμένηκα
ἐμμένω: to remain in παραμένω: to stay beside, remain with
περιμένω: to wait for, await προσμένω: to bide one’s time, await
ὑπομένω: to endure, survive

μίγνυμι: to mix μείξω, ἐμείξα, μέμειγμαι, ἐμείχθην
συγκαταμίγνυμι: to mix in together, mix up
συμμίγνυμι: to mix together, mix with

μμνήσκομαι: to remember μνήσω, ἐμνήσα, perf. μέμνημαι, ἐμNASDAQ;νήθην
νέμω: to distribute νεμῶ, ἐνόμισα, νενέμηκα, ἐνεμήθην
νομίζω: to believe νομίζω, ἐνόμισσα, νενόμισσα, νενόμισμαι, ἐνομίσθην

οἴδα: see εἴδον

οἴομαι: to suppose ὑθεὶν imperf. ὑμιθν

ὁλισθάνω: to slip 2 aor. ὀλίσθων

ὁράω: to see ὠφομαι, 2 aor. ἐλθον, ἔόρακα and ἔόρακα, ὠφθην, imperf. ἔωρων
ἐφοράω: to oversee, observe καθοράω: to look down, discern
ὑπεροράω: to look down upon, despise ὤφθην

ὁργίζω: to make angry ὀργιῶ, ὠργίσα, ὠργίσομαι, ὠργίσθην

παίω: strike: παίσοω, ἐπαισα, ἐπαίσα, ἐπαίσθην.

πάσχω: to experience πείσομαι, 2 aor. ἐπαθον, 2 perf. πέπονθα
Dialogue on Love

πείθω: to persuade πείσω, ἐπείσα, 2 perf. πέποιθα, πέπεισαι, ἐπείσθην

πέμπω: to convey πέμψω, ἐπεμψα, 2 perf. πέπομφα, πέπομαι, ἐπέμφθην

παρεισπέμπω: to send past, slip by

μεταπέμπω: to send after, send for, summon

πέτομαι: to fly πτήσομαι, 2 aor.

πέμπω: to convey πέμψω, ἐπεμψα, 2 perf. πέπομφα, πέπομαι, ἐπέμφθην

περιπέμπω: to send past, slip by

προπέμπω: to send after, send for, summon

συμπέμπω: to send after, send for, summon

πέποιθα, πέπεισμαι, ἐπείσθην

πέπομφα, πέπεισμαι, ἐπέμφθην

πέπομφα, πέπεισμαι, ἐπείσθην

πέποιθα, πέπεισμαι, ἐπείσθην

πέμπω: to convey πέμψω, ἐπεμψα, 2 perf. πέπομφα, πέπομαι, ἐπέμφθην

παρεισπέμπω: to send past, slip by

μεταπέμπω: to send after, send for, summon

πέτομαι: to fly πτήσομαι, 2 aor.

πέμπω: to convey πέμψω, ἐπεμψα, 2 perf. πέπομφα, πέπομαι, ἐπέμφθην

παρεισπέμπω: to send past, slip by

μεταπέμπω: to send after, send for, summon

πέτομαι: to fly πτήσομαι, 2 aor.

πέμπω: to convey πέμψω, ἐπεμψα, 2 perf. πέπομφα, πέπομαι, ἐπέμφθην

παρεισπέμπω: to send past, slip by

μεταπέμπω: to send after, send for, summon

πέτομαι: to fly πτήσομαι, 2 aor.

πέμπω: to convey πέμψω, ἐπεμψα, 2 perf. πέπομφα, πέπομαι, ἐπέμφθην

παρεισπέμπω: to send past, slip by

μεταπέμπω: to send after, send for, summon

πέτομαι: to fly πτήσομαι, 2 aor.

πέμπω: to convey πέμψω, ἐπεμψα, 2 perf. πέπομφα, πέπομαι, ἐπέμφθην

παρεισπέμπω: to send past, slip by

μεταπέμπω: to send after, send for, summon

πέτομαι: to fly πτήσομαι, 2 aor.

πέμπω: to convey πέμψω, ἐπεμψα, 2 perf. πέπομφα, πέπομαι, ἐπέμφθην

παρεισπέμπω: to send past, slip by

μεταπέμπω: to send after, send for, summon

πέτομαι: to fly πτήσομαι, 2 aor.

πέμπω: to convey πέμψω, ἐπεμψα, 2 perf. πέπομφα, πέπομαι, ἐπέμφθην

παρεισπέμπω: to send past, slip by

μεταπέμπω: to send after, send for, summon

πέτομαι: to fly πτήσομαι, 2 aor.

πέμπω: to convey πέμψω, ἐπεμψα, 2 perf. πέπομφα, πέπομαι, ἐπέμφθην

παρεισπέμπω: to send past, slip by

μεταπέμπω: to send after, send for, summon

πέτομαι: to fly πτήσομαι, 2 aor.

πέμπω: to convey πέμψω, ἐπεμψα, 2 perf. πέπομφα, πέπομαι, ἐπέμφθην

παρεισπέμπω: to send past, slip by

μεταπέμπω: to send after, send for, summon

πέτομαι: to fly πτήσομαι, 2 aor.
Plutarch

τίθημι: to place θήσω, ἔθηκα, τέθηκα, τέθειμαι (but usu. κείμαι), ἐτέθη

προστίθημι: to put to, put forth, impose

ἀποτίθημι: to put away

διατίθημι: to arrange, handle, dispose

ἐπιτίθημι: to put upon, add to

μετατίθημι: to place differently, transpose

περιτίθημι: to place around, distribute, bestow

tιτρώσκω: to wound -τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην

tρέπω: to turn τρέψω, ἔτρεψα, τέτροφα, ἐτράπη

ἀποτρέπω: to turn away (from), oppose

τρέφω: to nourishθρέψω, ἔθρεψα, 2 perf. τέτροφα, τέθραμαι, ἐτύχη

tυχάνω: to happen τεύξομαι, ἔτυχον, τετύχηκα, ἐτύχθην

φαίνω: to show φανῶ, ἔφηνα, πέφηνα, πέφασμαι, ἐφάνην

ἀποφαίνω: to show forth, display, assert, declare

dιαφαίνω: to show, display, reveal

ἐμφαίνω: to display, indicate

ἐπιφαίνω: to show, display

φέρω: to bear οἴσω, 1 aor. ἤνεγκα, 2 aor. ἤνεγκον, 2 perf. ἐνήνοχα, perf. mid. ἐνήνεγμαι, aor. pass. ἤνέχθην

dιαφεύγω: to flee, get away, escape

φημί: to say φήσω, ἔφησα

φράζω: to point out, tell φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην

φύω: to bring forth φύσω, ἔφυσα, 2 aor. ἔφυν, πέφυκα

ἐμφύω: to implant, cling to

χαίρω: to rejoice at χαιρήσω, κεχάρηκα, κεχάρημαι, ἐχάρη

χέω: to pour fut. χέω, aor. ἔχεα, κέχυκα, κέχυμαι, ἐχύθην

χράομαι: to use χρήσομαι, ἔχρησάμην, κέχρημαι, ἐχρήσθην

202
Glossary
αδεσπότως, -ov: un-tortured
άδεσποτός, -ης, -ov: pure, virgin
άβεβαιότης, -ητος, ἡ: instability
άβεβαιος, -ος, -ον: uncertain, unsteady, fickle
άβεβαιος, -ης, -ον: instability
άβεβαιος, -ος, -ον: good for nothing, silly, stupid
Ἅβρότονος, ἡ: Abrotonos
Ἁγαθόκλεια, -as, ἡ: Agathoclea
ἂγαθός, -ῆς, -ον: good
Ἁγαμέμνονος, ἁγαμέμνονος, -α, -ον: of Agamemnon
ἁγανακτέω: to feel irritation, be annoyed
ἁγαπάω: to love, be fond of, enjoy
ἁγαπήσις, -εως, ἡ: affection
ἁγιαπτός, -ῆς, -ον: beloved
ἁγένειος, -ον: beardless
ἁγενεύς, -ές: ignoble, low-born
ἁγιόρασος, -ον, -ων: unaging, without decay
ἁγκάλη, ἡ: embrace, clutches
ἁγιωνέω: not to know, to be ignorant of
ἁγιός, -ῆς, -ον: pure, chaste, holy
ἁγνός, ἡ: the agnus, a willow-like tree
ἁγνόμοινέω: to act unfairly
ἁγνωστός, -ον: unknown
ἁγορά, -ῆς, ἡ: the marketplace, square
ἁγρεῦς, -έως, ὁ: a hunter
ἁγρός, -οῦ, ὁ: fields
ἁγρότερος, -α, -ον: wild
ἁγύμναστος, -ον: unexercised, untrained
ἂγω: to lead, convey, bring, convey
ἂγωγός, -ον: leading, (subt.) a guide
ἂγών, -ῶνος, ὁ: a gathering, contest, struggle
ἁγωνίζομαι: to contend, fight
ἁδαμάστος, -ον: inflexible
ἁδελφός, -οῦ, ὁ: a brother
ἁδέπατος, -ον: without a master
ἁδηλος, -οῦ, ὁ: unknown, obscure
ἁδήρατος, -ον: without dispute
ἁδικέω: to do wrong
ἁδικία, ἡ: wrong-doing, injustice
ἁδοξος, -ον: inglorious, unrenowned
ἁδολωτος, -ον: unslaved, unsubdued
ἁδρανής, -ον: unable, impossible
ᾆδωρος, -ος, ὁ: Adonis
ἀεί: always, for ever
ἀεἶδον: to sing
ἄεκων, -ουσα, -ον: against one's will, unwilling
ἄετος, -οῖς, ὁ: an eagle
ἀζηλος, -ον: unenvious, dreary
ἀηδής, -ές: unenviable, ill-disposed
ἄηττητος, -ον: unconquered, unconquerable
ἄθανασία, ἡ: immortality
ἄθανατος, -ητος, -ητος, ἡ: undying, immortal
ἄγειαστος, -ον: uninspired, without (divine) inspiration
ἄθεος, -ον: without a god
ἄθεοτης, -ητος, ἡ: ungodliness, atheism
Ἀθήνας: to Athens
Ἀθήναι, -ας, ἡ: Athens
Ἀθηναῖος, -α, -ον: Athenian
Ἀθηνή, ἡ: Athena
ἄθικτος, -ον: untouched
ἄθλος, -α, -ον: pitiful, wretched
ἄθρος, -α, -ον: crowded together, all at once
ἄθρυπτος, -ον: unbroken, unspoiled
Αἰγύπτιος, -α, -ον: Egyptian
Αἰγύπτιος, ὁ: Egypt
αιδέομαι: to be ashamed to do (+ infin.)
Αἰδης, ὁ: Hades
αιδώς, -οις, ἡ: shame, modesty, self-respect
ἀιθρός, -ερος, ὁ: ether, the upper air
Αἴθιοπια, -ας, ἡ: Ethiopia
ἄιθω: to light up, kindle
ἁμα, -ατος, το: blood
αιρέομαι: to take up, select, choose
αιρέω: to take up, grasp, choose
αισθάνομαι: to perceive, apprehend
αισθητός, -ής, -ον: perceptible by the senses, sensible
αισχρός, -ά, -ον: shameful, abusive, foul, ugly
Αἰσχύλος, -ου, ὁ: Aeschylus
αισχύνη, ἡ: shame, disgrace, dishonor
αἰσχύνω: to disfigure, shame
αἰσχύναμαι: to be dishonored, feel shame
αἵτεω: to ask, beg, want for
αἵτια, ἡ: a cause, reason for (+ gen.)
αἵτιος, -α-, -ον-: to blame, culpable
αἰκήμης, -οῦ, ὁ: a spearman
αἰών, -ῶν-, ὁ: life, lifetime
Ἀκαδήμεια, ἡ: the Academy
ἀκαλλής, -ές: without beauty, ugly
ἀκάρπος, -ον-: without fruit, barren
ἀκατάστατος, -ον-: unstable, unsettled
ἀκθίαρτις, - τίς: without the lyre
ἀκίνητος, -ή-, -ον-: unmoved, immovable
ἀκλεής, -ές: inglorious, shameful
ἀκμάζω: to be in full bloom, be at one's prime
ἀκοή, ἡ: a hearing, listening
ἀκολασία, ἡ: licentiousness, intemperance
ἀκόλαστος, -ον-: licentious, intemperate
ἀκούω: to hear, listen to (+ gen.)
ἀκρασία: intemperance
ἀκρόασις, -εως, ἡ: a hearing, listening, audience
ἀκροκόρυνθος, ὁ: the citadel of Corinth
ἀκρος, -α-, -ον-: sharp
ἀκρων, -ουσα, -ον-: against one's will, unwilling
ἀλείφω: to anoint with oil
ἀλέκτωρ, -ορος, ἡ: a cock, rooster
Ἀλέξανδρος, ὁ: Alexander
Ἀλέξανδρος, -ον-, ὁ: Alexander
ἀλήθεια, ἡ: the truth
ἀληθής, -ές: true
ἀληθινός, -ον-: true, genuine
ἀλήθεομαι: to be taken, be captured
ἀλλά: but
ἀλλαγή, ἡ: a change, exchange
ἀλλαττω: to change, alter
ἀλλήλων: one another, mutually
ἀλλοπρόσαλλος, -ον-: changing, fickle
ἀλλος, -η-, -ον-: another, other
ἀλλότριος, -α-, -ον-: belonging to another, strange
ἀλλως: in another way, otherwise
ἀλοιδόρητος
ἀλοιδόρητος

Glossary

ἀλοιδόρητος
ἄλογος
ἀμαθία
ἁμάρτημα: to fail, go wrong
ἄμα: at the same time as, together with (+ gen., dat.)
ἀμαρτάνω: to fail, go wrong
ἀμάρτημα, -ατος, το: a failure, fault, error
ἄμαρτωλός, -ά-, -όν: dim, obscure
ἀμείλικος, -ον-: implacable, relentless
ἀμέλει: "never mind"
ἀμέλέω: to have no care for, neglect, never mind
ἀμειλλά, -ης, ἡ: a contest
ἀμοιροσ, -ον-: without share in
ἀμορφος, -ον-: misshapen, unsightly
ἀμουσος, -ον-: without the Muses, without art, rude
ἀμυνδρός, -ά-, -όν: indistinct, dim, obscure
ἀμύνω: to ward off, defend, avenge
ἀμφιβολος, -ον-: doubtful, ambiguous
ἀμφιδέξιος
ἀμφιδέξιος
ἀμφισβήτησις
ἀμφισβήτησις
ἀμφισβήτητησις, -εως, ἡ: a dispute, controversy, debate
ἀμφύτερος, -α-, -ον-: each, both
ἀν: (indefinite particle; generalizes dependent clauses with subjunctive; indicates contrary-to-fact with independent clauses)
ἀνά: up, upon (+ acc.)
ἀναβλαστάνω: to shoot up, grow up
ἀναγκάζω: to force, compel
ἀναγκαῖος, -α-, -ον-: by force, forced, necessary
ἀνάγκη, ἡ: force, constraint, necessity
ἀναγορεύω: to proclaim publicly
ἀνάγωγος, -ον-: ill-trained, unlearned
ἀνάδεω: to bind up, tie on
ἀναζεύγνυμι: to yoke again, break camp
ἀναρέω: to take up, raise, destroy, kill
ἀνακαλέω: to call upon, call out to
ἀνάκλασις, -εως, ἡ: a bending back, refraction
ἀνακλάω: to bend back, refract
ἀνακράζω: to cry out
Ἀνακρέων, -οντος, ὁ: Anacreon
ἀναλάμπω: to flame up, shine
ἀναμμήνωκαί: to remind
ἀνάμνησις, -εως, ἥ: a calling to mind, recollection
ἀνανδρός, -ον: unmanly, lacking men
ἀνανεόμαι: to renew
ἀναπείθω: to bring over, convince
ἀναπέμπω: to send up
ἀναπτέανυμι: to spread out, display
ἀναπηδάω: to leap up, start up
ἀναπιπλημι: to fill up
ἀνάπλεω, -α, -ον: full of, soaked with
ἀνακτός, -ον: ungoverned, without rule
ἀνάρμοστος, -ον: unsuitable, incongruous
ἀναρριπίζω: to rekindle
ἀνάσεω: to shake
ἀναστέλλω: to raise up
ἀναστέφω: to crown, wreath
ἀναστρατοπεδεύω: to move camp
ἀναστρέφειν: to overturn, reverse
ἀνατήκω: to melt, soften
ἀνατρέπω: to overturn, upset
ἀναφέρω: to bring or carry up
ἀναφθέγγομαι: to call out, cry
ἀναφλέγω: to light up, rekindle
ἀναφρόδιτος: without Aphrodite, loveless
ἀνδρεία, ἥ: manliness, courage
ἀνδρείον, τό: manliness
ἀνδρείος, -α, -ον: manly, brave
ἀνδρόγυνος, ὁ: a man-woman, hermaphrodite
ἀνδρόφανος, -ον: man-slaying, murderous
ἀνδρόω: to rear up into manhood
ἀνδρώδης, -ες: like a man, manly
ἀνδρωνίτις, ἥ: the men’s apartment
ἀνέγγυος, -ον: not vouched for, unbetrothed
ἀνεγείρω: to wake up, rouse
ἀνέδην: let loose, freely, without restraint
ἀνελείθερος, -ον: not fit for a free person, servile, mean, base
ἀνεμος, ὁ: wind
ἀνένθυσιάστος, -ον: unimpassioned, lacking inspiration
ἀνέραστος, -ον: love-less, not loved, unknowing of love
ἀνευομαι: without (+ gen.)
ἀνευρίσκω: to find out, discover
ἀνέχω: to hold back
ἀνεψιός, ὁ: a cousin
ἀνήρ, ἄνδρος, ὁ: a man, husband
Ἀνθεμίων, -ωνος, ὁ: Anthemion
ἀνθέω: to blossom, bloom
ἀνθηρός, -ά, -όν: flowering, blooming
ἀνθός, ὁ: a blossom, flower
ἀνθρώπινος, -η, -ου: of mankind, human
ἀνθρωπος, ὁ: a man
ἀνιαρός, -ά, -όν: grievous, troublesome
ἀνίημι: to send up, send forth, let go
ἀνίστημι: to make to stand up, raise up
ἀνοδός, ἡ: a way up
ἀνοίγνυμι: to open
ἀνολολύω: to cry out, shout
ἀνομία, ἡ: lawlessness
ἀνόσιος, -α, -ον: unholy, profane
ἀνοσος, -ον: without sickness, healthy
ἀνταγωνιστής, -ον, ὁ: an opponent, competitor, rival
ἀντάξιος, -α, -ον: worth just as much as
ἀντεραστής, -ον, ὁ: a rival in love
ἀντεράω: to be a rival in love
Ἀντίγονος, -ον, ὁ: Antigonus
ἀντίκειμαι: to be set against, lie opposite
ἀντικρούω: to be a hindrance, counteract,
ἀντιλέγω: to speak against, contradict
ἀντίπαλος, -ον: wrestling
ἀντιπολιτεύομαι: to be a political opponent
ἀντιπράττω: to act against, seek to counteract
ἀντιτακτικός, -η, -ον: fit for resisting
ἀντίχειρ, -χειρος, ὁ: the thumb
ἀνω: upwards, above (+ gen.)
ἀνωμαλία, ἡ: unevenness, variance
ἀξίος, -α, -ον: worthy, worthy of (+ dat.); proper to (+ inf.)
ἀξίω: to think worthy (of), ask, demand
Glossary

ἀοίδιμος, -ον: sung of, famous in song
ἀπαγγέλλω: to report, relate, explain
ἀπάγω: to lead away, divert
ἀπαθής, -ές: unmoved, unaffected
ἀπαίδευτος, -ον: uneducated, rude
ἀπαίτεω: to demand, reclaim
ἀπακμάζω: to go out of bloom, fade
ἀπαλλάττω: to release, set free, deliver
ἁπαλός, -ή, -όν: soft, tender
ἀπαντάω: to encounter, meet
ἀπαξιόω: to think unworthy, disclaim
ἅπας, ἅπασα, ἅπαν: all, every
ἀπάτη, ἡ: a deceit, beguilement
ἀπειροσύνη, ἡ: inexperience
ἀπελεύθερος, ὁ: an emancipated slave, a freedman
ἀπέρχομαι: to go away, depart, go forth
ἀπευθύνω: to guide straight
ἀπέχω: to keep off, hold back
ἀπίστεω: to doubt, be without faith
ἄπιστος, -ον: unbelievable, incredible
ἁπλόος, -ή, -όν: simple, plain, straightforward
ἁπλοῦς, -ῆ, -οῦν: single-minded
ἁπλῶς: in one way, only, universally
ἀπό: from, away from (+ gen.)
ἀποβάλλω: to throw away, shed, lose
ἀποβλέπω: to look upon, regard, attend
ἀπογιγνώσκω: to despair, give up hope of (+ gen.)
ἀπογύμνωσις, -εως, ἡ: a stripping bare
ἀποδέω: to lack
ἀποδημία, ἡ: a being from home, a going abroad
ἀποδιδράσκω: to run away, escape
ἀποδίδωμι: to give back, return, render
ἀποδόνος, -εως, ἡ: an untying, undressing
ἀποδύω: strip off
ἀποθαυμάζω: to marvel much at
ἀποθηκή, ἡ: a storehouse
ἀποθήκη: a storehouse
ἀποθνήσκω: to die
ἀποκλείω: to shut off, bar, lock
ἀποκλίνω: to nod
ἀποκόπτω: to cut off
ἀποκρύνομαι: to respond, answer
ἀποκρύπτω: to hide, keep hidden (from)
ἀποκτείνω: to kill, slay, execute
ἀπολαύω: to have enjoyment of, benefit from
ἀπολέγω: to speak out, refuse, forbid
ἀπολείπω: to leave behind, abandon, want for (+ gen.)
ἀπόλεμος, -ον: unwarlike, unfit for war
ἀπολιθόω: to turn to stone, petrify
ἀπόλλων, -ωνος, ὁ: Apollo
ἀπολογία, -ατος, τό: a defense, counter argument
ἀποπέτομαι: to fly off
ἀποπηδήσις, -εως, ἡ: a leaping off, bounce
ἀποπλανάω: to lead astray
ἀπορέω: to be at a loss, have no recourse
ἀπορρέω: to flow forth, run off
ἀπορρίπτω: to throw away, cast off, reject
ἀπορροή, ἡ: a flowing out, emanation, stream
ἀπόστασις, -εως, ἡ: a standing away, defection, revolt
ἀποστατέω: to depart from, abandon
ἀποστερέω: to rob, steal, defraud
ἀποστρέφω: to turn around, turn back
ἀποτίθημι: to put away
ἀποτρέπω: to turn away (from), oppose
ἀποφαίνω: to show forth, display, assert, declare
ἀπόστασις, -εως, ἡ: a standing away, defection, revolt
ἀποστατέω: to depart from, abandon
ἀποστερέω: to rob, steal, defraud
ἀποστρέφω: to turn around, turn back
ἀποτίθημι: to put away
ἀποτρέπω: to turn away (from), oppose
ἀποφαίνω: to show forth, display, assert, declare
ἀπόστασις, -εως, ἡ: a standing away, defection, revolt
ἀποστατέω: to depart from, abandon
ἀποστερέω: to rob, steal, defraud
ἀποστρέφω: to turn around, turn back
ἀποτίθημι: to put away
ἀποτρέπω: to turn away (from), oppose
ἀποφαίνω: to show forth, display, assert, declare
ἀπρόσωπος, -ης, -ον: subject to the sense of touch
ἀπρω: to fasten, bind, attach
ἀρά, ἡ: a prayer
ἀρα: (introducing a question)
ἀργαλέος, -α, -ον: painful, grievous
Ἀργεῖος, -α, -ον: of or from Argos, Argive
ἀργός, -ης, -ον: lazy, idle, slow
Glossary

ἀρειμάνιος: “Ares-mad,” war-crazed
ἀρειος, -α, -ον: of Ares, martial
ἀρετή, ἥ: excellence, virtue, goodness
Ἄρης, Ἅρεος, ὁ: Ares
ἀρίζηλος, ον: conspicuous, distinct, famous
ἀρίθμος, ὁ: a number
Ἄριστιππος, -ου, ὁ: Aristippus
Ἄριστι, -ων, ὁ: Aristion
Ἀριστογείτων, ὁ: Aristogeiton
Ἀριστονικά, -ας, ἥ: Aristonica
ἀριστοσ, -η, -ον: best
ἀρκέω: to ward off, keep off
ἀρκτος, ὁ: a bear
ἀρμα, ἥ: union, harmony
ἀρμοστής, -ον, ὁ: a governor
ἀρνέομαι, Ἁρμοστής, -ας, ἥ: Ariston
ἀρξαν, ὁ: plowing
ἀρπαγή: to refuse, deny, disown
ἀρνέομαι, Ἀρμοστής, -ας, ἥ: to be first, begin, rule
ἧρα, ἠραι, ἢ: Artemis
ἀρτίως: just, exactly
ἀρτίως: just, recently
ἀφελής: aside, remove
ἀφείδια: to tear off
ἀφείμι: to arrive, reach, come to
ἀπειδία: to welcome, greet, embrace
ἀφικνέομαι: to arrive, reach, come to
ἀφικνέομαι: to arrive, reach, come to
ἀφικνέομαι: to arrive, reach, come to
ἀφικνέομαι: to arrive, reach, come to
ἀφικνέομαι: to arrive, reach, come to
ἀφικνέομαι: to arrive, reach, come to

ἀσχήμων, Ἄφθως, -ή, -ον: without artifice, literally
ἀτιμία, Ἄτολμος, Ἀφθως, -ή, -ον: an atom, indivisible particle

ἀσκόφαντητος: safe from violence, inviolate
ἀσχήμων, -ον: misshapen, unseemly, shameful
ἀσώματος, -ον: unembodied, incorporeal
ἀετῆς, -ες: without end, unfulfilled
ἀτεχνώς: without artifice, literally
ἀτυμία, ἡ: dishonor, disgrace
ἀτύμως, ὁ: unhonored, dishonored
ἀτολμος, -ον: spiritless, cowardly
ἀτομον, τό: an atom, indivisible particle
ἄτοπος, ὁ: out of place, strange, unnatural
ἀτραπός, ἰ: a path
ἀτρέμα: gently, softly
ἀδ: again, once more
ἀγγή, ἡ: a gleam, light, radiance
ἀδύς: back, again
ἀυλέω: to play the flute
ἀυλητής, -ίδος, ἡ: a flute girl
ἀυλός, ὁ: a flute, aulos
ἀυξάνω: to increase
ἀυξηας, -εως, ἡ: a growth, increase

αὔστρος, -άς, -ον: harsh, bitter, strict, austere

Ἀυτόβουλος, ὁ: Autobulos
Ἀυτονομία, ἡ: autonomy, self-governance
ἀυτός, -ή, -ον: he, she, it; self, same
Ἀυτοτελής, -ές: ending in itself, complete in itself
ἀφαιρέω: to take away, exclude, set aside, remove
ἀφανίζω: to do away with, destroy, lose
ἀφαρπάζω: to tear off
ἀφειδία: to be without care, be reckless
ἀφειδία: generosity, charity
ἀφελής, -ές: artless, simple, naïve

απειρία, ἡ: a touch, contact
ἀφθαρτος, -ον: undying, imperishable
ἀφθονία, ἡ: an abundance, plenty
ἀφθονος, -ον: ungrudging, plentiful

ἀφιέμι: to send forth, send away
ἀφικνέομαί: to arrive, reach, come to
ἀφιλος, -ον: without friends, friendless
ἀφροδίσιος, -ον: dishonorable, ignoble
ἀφιλόψυχος, -ον: not cowardly, without fear of death
Ἀφροδίτη: Aphaeian
ἀψευδής: untimely, unripe
ἄχος: a noose, snare
ἄχος: assistance, aid
ἄχθομαι: to be vexed, be annoyed
ἄχρι: as far as, until (+ gen.), utterly
ἄιδος, -ές: truthful, genuine, sincere
ἄψευδης, -ον: quickly satisfied, fickle
ἄωρος: untimely, unripe
βαλλω: to throw, shoot (arrows)
βάρος: weight, dignity
βαρφωρας, -ον: a heavy-sounding, harsh
βαρύσιος, -ον: heavy, grave, severe
βασιλεύω: to rule, reign
βασιλεύς: a king, chief
βασιλεία: a kingdom, royalty
βασιλεία: a queen, princess
βασιλεύς, -εως, -ον: a king
βασιλεύς, -εως, -ον: a king, chief
βασιλεύς: to rule, reign
βασίλις: queen, princess
βασιλικός, -ον: royal, kingly, (subs.) a palace
βασίλις: a queen, princess
βάσις, -εως, -η: step, base, foundation
βελέλτωμαι: to feel nausea, to be sick
βέλος, -εως, το: an arrow
βέλτιων, -ον: better
βίά: strength, force, violence
βιάζω: to constrain, force
βιασμός, -ον: violence
βίος, -ον: life
βίοτος, -ον: life
βίω: to live, pass one’s life
βλαβερός: harmful, noxious
βλάπτων, το: distraction, harmful power
βλάπτω: to disable, hinder, stop
βλαστάνω: to bud, sprout
βλάστησις, -εως, -η: budding, sprouting
βλέπω: to see
βοάω: to cry aloud, to shout
βοηθήω: to assist, come to aid
βοηθός, -ον: helper, aid
βοιωτός, -ά, -όν: Boeotia
βουλευτήριον, το: council chamber
βουλευώ: to deliberate, determine, counsel
βούλομαι: to will, wish
βραβευτής, -ον: a referee
βραβευω: to act as a judge, umpire
βραδύς, -εια, -ύ: slow
βραχύς, -εια, -υ: short, brief
βρέφος, -εως, το: an infant
βρόχος, -ον: a noose, snare
βυθός, -ον: depth
βωμός, -ον: an altar

Β β

βάδην: step by step
βαδίζω: to go, walk
βαινό: to walk, go
βασιλεία: a kingdom, royalty
βασιλεία: a queen, princess
βασιλευς, -εως, -ον: a king
βασιλευς, -εως, -ον: a king, chief
βασιλευω: to rule, reign
βασίλις: queen, princess
βασιλικος, -η, -ον: royal, kingly, (subs.) a palace
βασίλις: a queen, princess
βάσις, -εως, -η: step, base, foundation

Γ γ

γαία, -η: a land
γάλα, το: milk
Γάλβας, -α, -ο: Galba
γαλάνη, -η: stillness, calm
γαμετή, -η: a married woman, wife
γαμετής, -ου, -ον: a husband, spouse
γαμεω: to marry
γαμήλιος, -ου: bridal, conjugal
γαμίκος, -η, -ον: of marriage
γάμος, -ον: a wedding, marriage
Glossary

γαστήρ, γεύω: to give a taste of
γαργαλισμός, γαργαλίζω: to shine, make bright
γη, γλίσχρος, γίνομαι: especially
γείτων, γείτων: to become, happen, occur
γείτων, γείτων: known
γείτων, γείτων: at least then, at any rate
γείτων, γείτων: to write, compose
γείτων, γείτων: a gymnasiarch, athletic trainer
γείτων, γείτων: to be full
γείτων, γείτων: a begetter, father,
γείτων, γείτων: a letter
γείτων, γείτων: at least then, at any rate
γείτων, γείτων: a letter
γείτων, γείτων: a grammarian, critic
γείτων, γείτων: a gymnasium, bodily exercises
γείτων, γείτων: mad love for women
γείτων, γείτων: the women's apartments
γέλοιος, γελάω: to laugh
γέλοιος, γελάω: laughable, ridiculous
γέλοιος, γελάω: to be full
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: a letter
γέλοιος, γελάω: a tickling, light touch
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a letter
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: a letter
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: a letter
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: a letter
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a begetter, father,
γέλοιος, γελάω: at least then, at any rate
γέλοιος, γελάω: a grammarian, critic
γέλοιος, γελάω: a begetter, father,
Glossary

δεῦρο: hither, to this place
δεύτερος, -α, -ον: second
δέχομαι: to take, accept, receive
déω (A): to lack
déω (B): to bind
δη: now
δηκτικόν, τό: a biting, stinging
dῆλος, -η, -ον: visible, clear, evident
dῆπον: doubtless, of course
δήπου: doubtless, of course
dήπουθεν: perhaps, may be
dιά: through (+ gen.); with, by means of (+ acc.)
dιαβλέπω: to look straight ahead
dιαβολή, ἡ: an accusation, slander
dιαγράφω: to mark out by lines, delineate
dιαιδρομή, ἡ: a running about through, spreading
dιαιρέω: to divide, separate, distinguish
dιαιτητής, οὐ, ὁ: an arbitrator
dιακαίω: to set flame, burn through
dιακαλύπτω: to reveal
dιακαρτερέω: to endure, remain through
dιακρίνω: separate, distinguish
dιαλέγω: to speak with, converse
dιαλλακτής, οὐ, ὁ: a mediator
dιαλλάττω: to make up, reconcile
dιαλύω: to dissolve
dιαμαρτάνω: to go astray from
dιαισώματι: to arrange, handle, dispose
dιαπόδεις, -εσσα, -εν: subtle, wily, cunning
dιαφαίνω: to show, display, reveal
dιαφανής, -ές: seen through, transparent
dιαφέρω: to carry through, differ, disagree
dιαφεύγω: to flee, get away, escape
dιαφθείρω: to destroy, corrupt, ruin
dιαφορά, ἡ: a difference, disagreement, distinction
dιάφορος, -ον: disputative, argumentative
dιάχυσις, -εως, ἡ: a diffusion, circulation
dιβολία, ἡ: a mantle
dιδάσκαλος, ὁ: a teacher, master
dιδάσκω: to teach
dιδώμι: to give
dιεξελαύνω: to drive, ride, march through
dιεξέρχομαι: to go through, pass through
dιέρχομαι: to go through, describe
dικαίως: justly, equally
dικαίος, -α, -ον: equal, fair, just
dικαίωσιν, ἡ: righteousness, justice
dικαίως: justly, equally
dικαστής, οὐ, ὁ: a judge
dική, ἡ: a charge, justice, law, revenge
dικτάτωρ, -ωρος, ὁ: a dictator, absolute ruler
dιό: wherefore, for which reason
dιόγκωσις, -εως, ἡ: a swelling
Διόνυσος, -ου, ὁ: Dionysus
διδάσκω: to teach
διεξελαύνω: to drive, ride, march through
dιορίζω: to divide, distinguish
dίονυσις, -εως, ἡ: a swelling
διόγκωσις, -εως, ἡ: a swelling
Διόνυσος, -ου, ὁ: Dionysus
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>δορυφόρος, ὁ</td>
<td>a spearman, guard</td>
</tr>
<tr>
<td>δουλεύω</td>
<td>to be a slave</td>
</tr>
<tr>
<td>δοῦλος, -α, -ον</td>
<td>servile, enslaved</td>
</tr>
<tr>
<td>δράκων, ὁ</td>
<td>a snake</td>
</tr>
<tr>
<td>δρακών, -ατος, τό</td>
<td>a play, act, drama</td>
</tr>
<tr>
<td>δραπετεύω</td>
<td>to run away</td>
</tr>
<tr>
<td>δραχμή, ἡ</td>
<td>a drachma</td>
</tr>
<tr>
<td>δριμύς, -εία, -ύ</td>
<td>piercing, sharp, pungent, keen</td>
</tr>
<tr>
<td>δρυάς, -άδος, ἡ</td>
<td>a dryad, tree nymph</td>
</tr>
<tr>
<td>δρῦς, ἡ</td>
<td>an oak tree</td>
</tr>
<tr>
<td>δύναμες, -εως, ἡ</td>
<td>power, ability, strength</td>
</tr>
<tr>
<td>δύναστα, ἡ</td>
<td>power, lordship</td>
</tr>
<tr>
<td>δύναστης, -ου, ὁ</td>
<td>a lord, master, ruler</td>
</tr>
<tr>
<td>δύνατός, -ή, -όν</td>
<td>able, strong, possible</td>
</tr>
<tr>
<td>δύο</td>
<td>two</td>
</tr>
<tr>
<td>δυσδαίμων, -ον</td>
<td>ill-fated, wretched</td>
</tr>
<tr>
<td>δυσερως, -ωτος</td>
<td>sick with love</td>
</tr>
<tr>
<td>δυσιερέω</td>
<td>to have bad omens in a sacrifice</td>
</tr>
<tr>
<td>δυσκαθέκτος, -ον</td>
<td>hard to hold in</td>
</tr>
<tr>
<td>δυσκαρέω</td>
<td>to have bad omens in a sacrifice</td>
</tr>
<tr>
<td>δυσκέραστος, -ον</td>
<td>hard to temper, difficult to fuse</td>
</tr>
<tr>
<td>δυσκόλος, -α, -ον</td>
<td>difficult, unpleasant</td>
</tr>
<tr>
<td>δυσκαρασία, ἡ</td>
<td>bad temperament</td>
</tr>
<tr>
<td>δύσμικτος, -ον</td>
<td>hard to mix, without affinity</td>
</tr>
<tr>
<td>δυσόνειρος, -ον</td>
<td>ill-dreamed, nightmarish</td>
</tr>
<tr>
<td>δυσχάριστος, -α, -ον</td>
<td>ungrateful</td>
</tr>
<tr>
<td>δυσχεραίνω</td>
<td>to be unable to endure</td>
</tr>
<tr>
<td>δυσχεραίνω</td>
<td>unpleasantsness</td>
</tr>
<tr>
<td>δωδεκάεδρον, τό</td>
<td>dodecahedron, figure with twelve surfaces</td>
</tr>
<tr>
<td>δωμάτιον, τό</td>
<td>a bed-chamber</td>
</tr>
<tr>
<td>δωρέω</td>
<td>to give, present as a gift</td>
</tr>
<tr>
<td>δωρητικός, -ή, -όν</td>
<td>concerned with giving, generous</td>
</tr>
<tr>
<td>εάν: = εἰ + ὅν</td>
<td>to allow, permit</td>
</tr>
<tr>
<td>εἴ: if, whether</td>
<td></td>
</tr>
<tr>
<td>εἴδος, -εως, τό</td>
<td>that which is seen, a form, shape, appearance</td>
</tr>
<tr>
<td>εἴσπρον, εἶπον</td>
<td>to say</td>
</tr>
<tr>
<td>εἰς: into, to (+ acc.)</td>
<td></td>
</tr>
<tr>
<td>εἰκάσια, ἡ</td>
<td>a likeness, image</td>
</tr>
<tr>
<td>εἰκός</td>
<td>like truth, likely, reasonable</td>
</tr>
<tr>
<td>εἰκών, -όνος, ἡ</td>
<td>a likeness, image, portrait, reflection</td>
</tr>
<tr>
<td>εἴμι: to be</td>
<td></td>
</tr>
<tr>
<td>εἴπον</td>
<td>to say</td>
</tr>
<tr>
<td>εἷς, μία, ἕν</td>
<td>one</td>
</tr>
<tr>
<td>εἶπον</td>
<td>to say</td>
</tr>
<tr>
<td>εἴσπρον, εἶπον</td>
<td>to say</td>
</tr>
<tr>
<td>εἴσπρον, εἴπον</td>
<td>to say</td>
</tr>
<tr>
<td>εἴσπρον, εἴπον</td>
<td>to say</td>
</tr>
<tr>
<td>ἑκκαῖδεκαέτης</td>
<td>16 years old</td>
</tr>
<tr>
<td>ἑκκαλέω</td>
<td>to call out, summon from</td>
</tr>
</tbody>
</table>
Glossary

ἕκκλάω: to break
έκκομίζω: to carry out
έκκόπτω: to cut out, knock out
έκλαυθάνω: to escape notice, cause to forget
έκλεισι: to leave, abandon, quit
έκνευρίζω: to emasculate, unman
έκοισιος, -α, -ον: voluntary, willing
έκπινοι: to drink down
έκπλήττω: to strike out, shock, astonish
έκποδων: out of the way
έκπρεπής, -ές: preeminent, distinguished, remarkable
έκπωμα, -ας, τό: a drinking cup
έκφέρω: to carry out, produce, cause
έκφευγω: to escape
έκφλέγω: to set one fire, inflame
έκόν, έκοῦσα, έκόν: willing, voluntary
έλαια, η: olive
έλαττων, -ον: smaller, less
έλαφος, ο: a deer
έλαφρός, ά, ον: light, gentle, mild
έλεγχος: to disgrace, put to shame
έλευθερία, η: freedom, liberty, licentiousness
έλευθέροις, -α, -ον: befitting a free man
έλευθερος, -α, -ον: free, freed
Ελευσίς, -ίνος, η: Eleusis
Ελικών, -ῶνος, ο: Helicon, home of the Muses
έλκος, -εος, τό: a wound
έλκω: to draw, drag, attract
έλκωσις, -εως, η: a cutting, wounding
Ελλάς, -άδος, η: Greece
έλλειψια: to leave behind, leave out
Ελλην: Greek
Ελληνιστής: in Greek
έλος, -εος, τό: a marsh
έλπις, -ίδος, η: hope, expectation
έμβαλλω: to throw in, put in, charge
έμβλεπω: to look in the face, look at
έμμελής, -ές: harmonious
έμμελώς: harmoniously
έμμενω: to remain in
έμος, -ή, -όν: mine
έμπαθης, -ές: affected, passionate
Έμπεδοκλής, ο: Empedocles
έμπειρος, -ον: experienced, practiced
έμπίμπλημι: to fill up
έμπνους, -ους: breathing
έμποιεω: to make in, produce, cause
έμφαίνω: to display, indicate
έμφασις, -εως, η: appearance, presentation
έμφρανος, -ους: sensible
έμφυτο: to emplant, cling to
έν: in, at, among (+ dat.)
έναγώνιος, -ον: of or for a contest
έναλειψα: to anoint with
έναντίος, -α, -ον: opposite
έναπογενάω: to beget in, impregnate
έναπολειπω: to leave behind in
έναργεια, η: clearness, distinctness, vividness
έναργης, -ές: visible, palpable
ένδημος, -ον: at home, among the people
ένδιαιταόμαι: to live in, endure in
ένδιαιτησίως: to scatter about, disperse
ένδιδομι: to give in, allow, hand over, grant
ένδον: in, within, in the house, at home
ένδοξος, -ον: held in esteem, honorable, of high repute
ένδων: to go into
ένεαριώς: to pass the spring
ένεμι: to be in
ένεκα: on account of, for the sake of (+ gen.)
ένεργάζομαι: to make, produce in
ένθεδε: hence
ένθεος, -ον: divinely inspired, holy
ένθεος, -ον: inspired
ένθουσιάζω: to be inspired, be rapt
ένθουσιασμός, ο: inspiration, enthusiasm
ένθουσιαστικός, -ή, -όν: inspired
ένιαυτός, ο: a year
ένιθμι: to let go in
ένιοι, -αι, -α: some
ένιστημι: to set against, resist
έννοια: η: a thought, notion, conception
έννυχεύω: to sleep, spend the night
ένότης, -ητος, η: unity
ένοχλέω: to trouble, disquiet, annoy

216
Glossary

ἐνταυθοῖ: hither
ἐντευξίς, ἐως, ἡ: a meeting with, petition, appeal
ἐντυγχάνω: to fall in with, meet with, encounter
ἐνύπνιον, τό: a thing seen in sleep, dream
ἐνύπνιον: to take out of
ἐνύπνιον: suddenly
ἐνύπνιον, τό: a thing seen in sleep, dream
ἐξαιρέω: to take out of
ἐξαιρέω: suddenly
ἐξαλλαγή, ἡ: a change, alteration
ἐξαλλαγή, ἡ: to kindle again
ἐξαναφέρω: to bear up, raise up
ἐξαπατάω: to deceive, beguile
ἐξαπατάω: suddenly
ἐξελαύνω: to drive out, expel
ἐξεργάζομαι: to work out
ἐξέστι: it is possible
ἐξηγέομαι: to explain, interpret
ἐξηγέομαι: to put out (of place), drive out of senses, excite
ἐξίστημι: to put out, expel of senses, excite
ἐξοίχομαι: to have gone out, be quite gone
ἐξοπλίζω: to arm, equip, call to arms
ἐξοπλίζω: to arm, equip, call to arms
ἐπάγω: to bring on, charge, take up
ἐπαγωγός, ὁν: attractive, seductive
ἐπαγωγός, ὁν: to be ashamed, revere
ἐπαίρω: to lift up, excite, induce
ἐπάφιος, ὁν: on the heights
ἐπανέφεροι: to question repeatedly, ask over and over
ἐπανέφεροι: to question repeatedly, ask over and over
ἐπανέφεροι: to question repeatedly, ask over and over
ἐπανέφεροι: to go back, return
ἐπανέφεροι: to go back, return
ἐπανέφεροι: a farm house, villa
ἐπαγγέλω: to laugh at (+ dat.)
ἐπαγγέλω: to laugh at (+ dat.)
ἐπεί: at (+ gen.); on, upon (+ dat.); on to, against (+ acc.)
ἐπέβαινοι: to go upon, trample
ἐπείθεις, ἐως, ἡ: a coming upon, approach, mounting
ἐπείθις, ἐως, ἡ: to live over, survive
ἐπιγνωσμα, ἄτος, τό: an inscription, epitaph
ἐπιγράφω: to write upon, inscribe, dedicate
ἐπιδεικνύμι: to show, exhibit
ἐπιδημέω: to be among the people, be in town
ἐπίδοξος, ὁν: likely, expected
ἐπιεικής, ἐς: fitting, suitable
ἐπιεικής, ἐς: fitting, suitable
ἐπιθυμία, ἡ: desire, yearning, longing, lust
ἐπίκουρος, ὁ: an aid, ally
ἐπικρατέω: to be victorious, succeed
ἐπικρατέω: to be victorious, succeed
ἐπικωμάζω: to rush in like as a reveler, act drunkenly
ἐπικομισίων: to lay hold of, seize, attack
ἐπικομισίων: to lay hold of, seize, attack
ἐπικόμιος: to take care of, have charge of, look after
ἐπικόμιος: to take care of, have charge of, look after
ἐπικόμιος: to cast blame upon, censure
ἐπικόμιος: to cast blame upon, censure
ἐπιπήδησις, ἡ: a springing upon, assault
ἐπιπήδησις, ἡ: a springing upon, assault
ἐπιπνέω: to breathe upon, inspire
ἐπιπνοια, ἡ: a breathing upon, inspiration
ἐπιποθέω: to yearn after
ἐπιποθέω: to yearn after
ἐπιποθέω: to yearn after
ἐπισκήπτω: to lean on, impose upon
ἐπισκήπτω: to lean on, impose upon
ἐπισκοπέω: to look at, inspect, examine
ἐπισκοπέω: to look at, inspect, examine
ἐπισκοπός, ὁ: overseer, guardian
ἐπισκοπής, ἐως, ἡ: a foreigner, incomer, intruder
ἐπιστάτης, ὁν, ὁ: overseer, attendant, patron
ἐπιστέλλω: to send a message
ἐπιστέλλω: to send a message
Glossary

ἐπίσφαλης, -ές: liable to fall, unstable, precarious
ἐπίταγμα, -ατος, τό: an injunction, command
ἐπιτείνω: to stretch out, increase
ἐπιτίθημι: to put or place upon, add to
ἐπιτρέχω: to spread over, overrun
ἐπίτροπος, ὁ: a trustee, guardian
ἐπιφαίνω: to show, display
ἐπιφάνης, ἐς: appearing, apparent, distinguished, notable
ἐπιφλέγω: to burn up, consume
ἐπιχειρέω: to put one's hand to, set out
ἐπιχέω: to pour over
ἐπισοπός, ὁ: an epic poet
ἐπός, -εος, τό: a word
ἐπτά: seven
ἐποδή, ἡ: a charm, spell
ἐπώνυμος, -ον: named, called after (+ gen.)
ἐράσμος, -ον, -η, -ον: lovely
ἐράσμος, -ον: lovely
ἐραστής, -οῦ, ὁ: a lover
ἐρατός, -ή, -όν: lovely, charming
ἐράω: to love (+ gen.)
ἐργον, τό: a deed, work, production
ἐργώδης, -φος, -ης, ἐς: irksome, troublesome
ἐρείδω: to spread over, overrun
ἐρήμος, ὁ: a sprout, shoot
ἐρῶς, -εως, τό: love
ἐρωσις, -οῦ, ὁ: Eros, "Love"
ἐρωστασία, ἡ: to ask, enquire
ἐρωτικός, -ης, -ης, -ον: amatory, relating to love, in love
ἐσθής, -ητος, ἡ: dress, clothing
ἐσθλός, -ης, -ον: good
ἐστε: until
ἐστιάω: to receive in one's home, to entertain
ἐσω: to the inside, inward
ἐταίρα, ἡ: a courtesan, prostitute
ἐταίρικος, -ης, -ον: of a companion
ἐταίρος, ὁ: companion, friend
ἐτέρῳ: elsewhere
ἐτί: still
ἐτοίμος, -ον: ready, prepared
ἐτος, -εος, τό: a year
ἐυάρμοστος, -ον: harmonious, proper
Εὐβοια, ἡ: Euboea
ἐυημερέω: to prosper, be successful
ἐυθαρσής, -ές: of good courage
ἐυθῦς: straight, directly
ἐυκάματος, -ον: of easy labor, easy
ἐυκάρπος, -ον: rich in fruit, fruitful
ἐυλογος, -ον: having good reason, reasonable, sensible
ἐυλοδόρητος, -ον: reproachful, slanderous
ἐυμένεια, ἡ: goodwill, benevolence
ἐυμενής, -ές: well-disposed, kindly
ἐυνοια, ἡ: affection, goodwill, favor, kindness
ἐυπαθέω: to enjoy oneself, be happy
ἐυπέδιλλος, -α, -ον: well-sandaled, well-esteemed
ἐυπείθεια, ἡ: obedience
ἐυπορία, ἡ: an advantage, resource
ἐυπρέπεια, ἡ: good appearance, dignity
ἐυπρεπής, -ές: lovely, pretty
ἐυρίσκω: to find
ἐυσέβεια, ἡ: reverence, piety, religion
ἐυτακτός, -ον: well-ordered, orderly
ἐυτελής, -ές: easily paid for, cheap
ἐυφημέω: to avoid unlucky words
ἐυφορία, ἡ: merriment, cheer
ἐυφυής, -ές: lovely, pretty
ἐυφυία, ἡ: beauty, shapeliness
ἐυφωνός, -ον: sweet-voiced
ἐυχέρεια, ἡ: looseness, recklessness
ἐυχή, ἡ: a prayer, vow
ἐυχομαι: to pray, make a vow, offer prayers
ἐυώνυμος, -ον: left
ἐφαρμόζω: to fit on, apply
ἐφέλκω: to drag on, trail after
ἐφέσπερος, -ον: evening
ἐφηβος, ὁ: an adolescent, youth
Glossary

ἐφίστημι: to set upon
ἐφοράω: to look upon, look over, observe
ἐχθές: yesterday
ἐχθρα, ἦ: hatred, enmity, feud
ἐχω: to have
ἐχω: to have, hold
ἐωθεν: from morning, at dawn
ἐζάλη, ἡ: a squall, surge
ζάω: to live
ζείδωρος, ‐ον: life, life‐giving
ζέσις, ‐εως, ἦ: seething, effervescence
ζεύγνυμι: to yoke, put to
Ζεύξιππος, ‐ου, ὁ: Zeuxippos
Ζεύς, Διὸς, ὁ: Zeus
Ζέφυρος, ὁ: Zephyrus, the west wind
ζῆλος, ‐ου, ὁ: rivalry
ζηλοτυπία, ἡ: jealousy, rivalry
ζηλωτός, ‐ή, ‐όν: to be emulated, worthy of imitation
ζυγομαχέω: to struggle together, quarrel
ζῳον, τό: a living being, animal
ἦθος, ‐εος, τό: character

Ζ ζ
ζάλη, ἡ: a squall, surge
ζῶν: to live
ζείδωρος, ‐ον: life‐giving
ζέσις, ‐εως, ἦ: seething, effervescence
ζέφυρος, ὁ: Zephyrus, the west wind
ζηλοτυπία, ἡ: jealousy, rivalry
ζηλωτός, ‐ή, ‐όν: to be emulated, worthy of imitation
ζυγομαχέω: to struggle together, quarrel
ζῳον, τό: a scale, balance, yoke
ζωγραφέω: to paint
ζώον, τό: a living being, animal

Η η
ῄ: in truth, truly
ἢ: or
ἤβαω: to be in the prime of youth
ἤβη, ἡ: youthful prime, youth
ἠγεμονία, ἡ: authority, rule
ἠγεμόνω, ‐όνος, ἦ: a leader, guide
ἥγεομαι: to go before, lead the way
ἡδέως: with pleasure
ἡδομαι, ‐ατος, τό: that which gives flavor, seasoning
ἡδος, ‐εος, τό: character

Θ θ
θάλαττα, ἡ: the sea
θάλλω: to bloom, abound
θάνατος, ὁ: death
θάπτω: to honor with funeral rites, bury
θαμάζω: to wonder, be astounded, marvel
θεά: ἡ: a goddess
θεατής, ‐οῦ, ὁ: one who watches, a spectator
θεατρον, τό: a place for seeing, theatre
θεῖος, ‐α, ‐ον: divine, of the gods
θελκτήριος, ‐ον: magical, enchanting
θεοληψία, ἡ: inspiration
θεός, ὁ: a god
Glossary

θεραπεύω, ὁ: to attend to, care for, serve
θεράπων, ὁ: a servant, attendant
θερμός, ὁ: hot, warm
θερμοκηλία, το: (the town of) Thespiae
θεσπιός, ὁ: a Thespian, inhabitant of Thespiae
θεσσαλός, ὁ: Thessalian
θεσσαλός, ὁ: Thessalian
θέα: to run
θήλεια, ἡ: womanishness, delicacy, effeminacy
θήρ, θηρός, ὁ: a wild beast
θηραμαμος, τό: prey, spoils
θηρατικός, ὁ: a hunter
θηράω: to chase
θηρευτής, -η, ὁ: a hunter
θηρευω: to hunt
θῆρων, ὁ: Theron
θησαύρος, -ου, ὁ: a worshiper, disciple
θηγάνω: to touch, handle
θηλβά: to press, squeeze
θυγκότω: to die, be killed
θυγκάτω: to fall, die
θηντός, -η, -όν: liable to death, mortal
θορυβεύω: to make a noise, cause an uproar
θήρ, ἡ: a hair
θρόνος, ὁ: a seat, chair, throne
θρύπος, -η, -όν: to break up, enfeeble, corrupt
θυμοειδής, -ες: high-spirited, courageous
θυμός, ὁ: emotion, anger
θυρά, ἡ: a gate, door
θυραυλέω: to camp out by the door
θύρωσ, ὁ: the thyrus, a wand
θυσία, ἡ: an offering, sacrifice
θύτης, -ου, ὁ: a sacrificer, priest
θύω: to offer sacrifice

Ι

ιάω: to heal, cure
ίατρος, ὁ: a healer, physician
ίδεα, ἡ: form
ίδιος, -α, -ον: one's own, individual, private
ίδίωτης, -ου, ὁ: a private person, citizen
ίδρυω: to seat
ιεράμαι: to be a priest or priestess
ιεράθυρος, ὁ: a temple-scarf
ιεράν, τό: a shrine, temple, an altar, place of sacrifice
ιερός, -α, -όν: holy, sacred
ιερωσύνη, ἡ: a priesthood
ιερωτός, -η, -όν: consecrated
ιδύνω: to straighten
ικανός, -η, -όν: sufficient, considerable, adequate, befitting
ικέτης, -ου, ὁ: one who comes to seek protection, a suppliant
ιλαρός, ἀ, ὁ, ὕν: cheerful, joyous
ιλεως, -ων: gracious, kind
ιλιγγος, ὁ: a spinning round, whirling, agitation
ιλισσος, ὁ: the Ilissus (a river in Athens)
ιμάτιον, τό: an outer garment, a cloak or mantle
ιμέλω: to long for, yearn after, desire
ιμερος, ὁ: a longing, desire
ιξιων, -ονος, ὁ: Ixion
Ιξίλαυς, ὁ: Iolalus
ιππεύς, -ής, ὁ: a horseman, cavalry
ιππικός, -η, -όν: of the horse, cavalry
ιππος, ὁ, ἡ: a horse, mare
ιρις, -ης, ὁ: a rainbow
Ιρις, -ης, ὁ, ἡ: Iris, goddess of the rainbow
Ισμηνοδώρα, -ας, ἡ: Ismenodora
ισιδήνθρος, -ον: equal to that of a tree
ισος, -η, -ον: equal (to), the same (as)
ιστημι: to make to stand
Glossary

ἱστορέω: to inquire, examine, give an account
ἱσχνός, -ῆ, -ῶν: lean, meager, thin
ἱσχυρός, -ά, -όν: strong, mighty
ἱσχυρῶς: strongly, strictly, with force
ἱσχύς, -ύος, -η: strength
ἴσχω: to hold, check, restrain
ἴσως: equally, likewise
ἰταμός, -ῆ, -όν: eager, bold
ἰχθῦς, -ύος, ὁ: a fish
ἰχνηλάτης, -ου, ὁ: a tracker, hunter
ἴχνος, -εος, τό: a track, trace
καθαιρέω: to take down, reduce
καθάπερ: as though
καθαπερεί: just as if
καθάπτω: to fix upon, attack, upbraid (+ gen.)
καθαρός, -ά, -όν: clean, spotless, unsoiled
καθέζομαι: to sit down
καθεκτός, -ή, -όν: able to be restrained
καθίημι: to send down, let fall, lower
καθίστημι: to set down, settle, restore
καθότι: in what manner
καί: and
καίπερ: although, albeit
καυτός, ὁ: due measure, proportion, timeliness, advantage
Καῖσαρ, -αρος, ὁ: Caesar
καίω: to kindle, set afire
κακία, ἡ: badness, evil
κακοδαίμων, -ον: ill-fated, miserable, wretched
κακός, -ή, -όν: bad, evil
κακώς: badly, evilly
καλέω: to call, name, summon
καλλίκαρτος, -ον: with beautiful fruit
κάλλος, -ός, τό: beauty
καλός, ὁ: beautiful
κάματος, ὁ: toil, labor
καπνός, ὁ: smoke
καρδία, ἡ: the heart
καρπός, ὁ: a fruit
καρπόω: to bear fruit, (pass.) to reap
καρπόω: to harvest
κατά: down (+ acc.)
καταβαίνω: to go down
καταβάλλω: to throw down, proscribe
καταβιάζω: to force
καταγελάω: to laugh at, mock (+ gen.)
καταγνυπόομαι: to be weak or lazy
κατάγω: to lead down, bring down
καταδορθάνω: to fall asleep
καταδέω: to bind down, tie up
καταδύω: to go down, descend
κατάζευξις, -εως, ἡ: a joining together
κατακλάω: to break down
κατακλύζω: to deluge, bathe
κατακόπτω: to cut down
καταλαμβάνω: to seize, overtake
καταλείπω: to leave (behind), quit, finish
καταλεύω: to stone to death
καταμνημονεύω: call to mind, recall, remember
καταπαύω: to come to rest, put to an end
καταριθμέω: to count among, enumerate
κατασκευάζω: to equip, furnish
κατασπάζομαι: to embrace
καταυλίζομαι: to make camp
καταφανής, -ές: clearly seen, evident
καταφεύγω: to flee
καταφρονέω: to look down upon, despise, have contempt
καταφυγή, ἡ: a refuge
καταχρύσος, -ον: overlaid with gold, gilded
καταχύσμα, -ατος, τό: that which is poured out, (pl.) a shower (of nuts) poured over a new slave or bride
κατεῖδον: to look down upon, behold, perceive
κατείργω: to shut in, close up, hinder
κατευλογέω: to praise
κατευναστής, -ου, ὁ: one who leads to bed, a chamberlain
κατηγορία, ἡ: an indictment, charge
κάτοπτρον, τό: a mirror
κατοργιάζω: to initiate into mysteries
κατοχή, ἥ: a holding, possession
κατίττερος, ὁ: tin
Κάτων, -όνος, ὁ: Cato
καυσία, ἥ: a hat
κείμαι: to be laid, be stored up
κελέω: to urge, command, order
κενός, -η, -όν: empty, vain
κεραυνός, ὁ: a thunderbolt
κέρδος, -εος, τό: gain, profit, advantage
κεφάλαιος, -α, -ον: principle, summary
κεφαλή, ἥ: the head
κηδεμός, -όνος, ὁ: a protector, guardian
κηρίων, τό: a honeycomb, (pl.) honey
κισσάρωδος, ὁ: a cithar player, harpist
Κιλικία: Cilicia
κινδυνεύω: to be in danger, run the risk of
κίνδυνος, ὁ: a danger, risk
κινεώ: to move, change
κίνησις, -εως, ἥ: movement, motion
κινητικός, -η, -όν: exciting, stimulating
κινδύν, -όνος, ὁ: a pillar
κλάω: to break, snap off
κλυνίδιον, τό: a bed
κλίνω: to droop
κλοιός, ὁ: a dog-collar
κοινός, -η, -όν: common, shared, general, public
κοινωνέω: to have a share in, have in common
κοινώνια, ἥ: communion, association, union, partnership
κοινωνικός, -η, -όν: communal
κοινωνός, ὁ: a companion, partner
κολαστής, -οῦ, ὁ: a punisher
κολούω: to restrict, dock, curtail
κόπος, ὁ: the bosom
κόμη, ἥ: hair
κομιδή: attendance, company
κομιδής, ἥ: exactly, just
κομιζω: to carry, care for
κομιστήρ, ἥρως, ὁ: bearer
κομψός, -η, -όν: refined, smart, clever
κονίω: to make dusty, cover with dust or sand
κοπίς, -ίδος, ἥ: a liar
κόρη, ἥ: a maiden, girl
κόρος, ὁ: satiety, insolence
κορυβαντικός, -η, -όν: Corybantic
κόρυς, υδός, ἥ: a helmet
κορυφή, ἥ: crown, top of the head
κοσμεώ: to arrange, adorn
κοσμέω: to order, arrange
κόσμιος, -α, -ον: well-ordered, regular, moderate
κοσμίως: regularly
κοσμογονία, ἥ: cosmogony, creation of the world
κόσμος, ὁ: order
κουρά, ἥ: a cropping (of the hair)
κράνος, -εος, τό: a helmet
κράσις, -εως, ἥ: a mixing, blending, compounding
κρατέω: to be strong, prevail, rule
κράτιστος, -η, -ον: strongest, mightiest, greatest
κράτος, -εος, τό: strength, might
κρειπτώω: to be stronger (than), overpower
κρείττων, -εως, ἂ: stronger, higher
κρηπίς, -ιδος, ἥ: a boot
Κρής: Cretan
κρίθινος, -η, -ον: made of or from barley
κρύπτω: to hide
κρύφα: in secret, without the knowledge of (* gen.)
κτάμαι: to obtain, acquire
κτείνω: to kill, slay
κυβερνάω: to act as pilot, steer
κυβέρνησις, -εως, ἥ: steering, guidance
κυβερνήτης, -ου, ὁ: a helmsman, pilot
κύβος, ὁ: cube
κυέω: to be pregnant
κύμησις, -εως, ἥ: conception
κυκλάω: to circle, surround
κυλινδέω: to roll, wallow
κύμα, -ατος, τό: a wave
κυμαίνω: to rise in waves, to swell, storm
Κυνικός, ὁ: Cynic
Κυνόσαργης: Cynosarges
<table>
<thead>
<tr>
<th>Greek Keyword</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Κύπρις</td>
<td>Cyprus</td>
</tr>
<tr>
<td>Κυπρογενής, -ές</td>
<td>Cyprus-born</td>
</tr>
<tr>
<td>Κύπρος, ἦ</td>
<td>Cyprus</td>
</tr>
<tr>
<td>Κύρβας, -αντός, ὁ</td>
<td>a Corybant</td>
</tr>
<tr>
<td>κύριος, ὁ</td>
<td>a lord, master</td>
</tr>
<tr>
<td>κύων, ὁ/ἡ</td>
<td>a dog or bitch</td>
</tr>
<tr>
<td>κωλύω: to hinder, check, prevent</td>
<td></td>
</tr>
<tr>
<td>κωμάζω: to reveal, make merry</td>
<td></td>
</tr>
<tr>
<td>κωμικός, -ή, -όν: comic, of comedy</td>
<td></td>
</tr>
<tr>
<td>κωμωδία, ἦ: a comedy</td>
<td></td>
</tr>
</tbody>
</table>

Δ λ

λαγχάνω: to obtain (by lot or fate), have a share, be assigned

λαγός, -ῶ, ὁ: hare, rabbit

λαμαργία, ἦ: gluttony

Λάιος, ὁ | Laius |

Λαΐς, Λαίδνος, ἦ | Lais |

λαφηρός, -ά, -όν: light, nimble, swift

Δάκαινα: Lacaena

Δακεδαιμόνιος, -ης, -ον: from Lacedaemon, Spartan

Δακεδαιμόνιος: Spartan

λαμβάνω: to take

λαμβάνῳ: to take, attain

λαμπρός, -ά, -όν: bright, brilliant, illustrious

λαμπρότης, -ητός, ἦ: brilliance, splendor

λαμπρῶς: splendidly, brilliantly

λαμπτήρ | splendidly, brilliantly

λεῖος: smooth, plain, simple

Λῆμνος | Lemnos |

λιμνη, ἦ: a pool of water

λιμώδης, -ες: famished, hungry

λίπαμα, -άτος, τό: a greas

λιτή, ἦ: a prayer

λιτός, -ή, -όν: smooth, plain, simple

λογιζομαι: to reason, be rational

λογισμός, ὁ: a counting, reckoning, accounting, reason, sense

λόγος, ὁ: word, speech, (pl.) conversation

λόγος, -ου, ὁ: a word, speech

λοιδορέω: to abuse, revile (+ dat.)

λοιπός, -ή, -όν: remaining, the rest

λούω: to wash

λύκος, ὁ: a wolf

λυμαίνωμαι: to outrage, mistreat

λυπέω: to pain, distress, grieve

λύπη, ἦ: pain

λύρα, ἦ: lyre

Λυσανδρα, -ας, ἦ: Lysandra

λυσιμέλης, -ές: limb-relaxing

λύσσα, ἦ: rage, fury

Μ μ

μάγευμα, -άτος, τό: a charm, spell, philter

μάθημα, -άτος, τό: a lesson, study

Μαικήνας, -ά, ὁ: Maecenas

μακάριος, -ά, -ον: blessed, happy

Μακεδονικός, -ή, -όν: Macedonian

μακάν: a long way, far off

μαλακία, ἦ: softness, weakness, effeminacy

μαλακός, -ή, -όν: soft, tender, pliant

μαλαθκός, -ή, -όν: soft

μάλιστα: most, especially

μανικήναιω: to learn

μανία, ἦ: madness, frenzy

μανικός, -ή, -όν: frenzied, mad, raging

μαντικός, -ή, -όν: prophetic, oracular

μάντις, -εως, ὁ: a seer, prophet

μαραίνω: to quench, waste away, disappear

Μαρτιάλιος, ὁ: Martial

μαρτυρέω: to bear witness, give evidence
Glossary

Μουνιχία, ἡ: Mounichia
Μοῦσα, -ῆς, ἡ: a Muse
μουσικός, -ῆς, -όν: musical
μουσούργος, ὁ: a music player
μοχθηρία, ἡ: a bad condition, badness
μοχθήρος, -άς, -άν: miserable, wretched
μνεό: to initiate
μυθολογέω: to tell myths
μυθολογία, ἡ: mythology, legend
μῦθος, ὁ: a myth, legend, story, tale
μῦνα, ἡ: a fly
μυριάς, ἡ: a great number
μῦρον, τό: sweet balm, unguent, balsam
μῦθος, ὁ: youthful, fresh, active
Μυτιληναίος, -ον: of Mitylene
ναί: yes, truly
ναὸς, ὁ: a temple
νεανικός, -ῆς, -όν: youthful, fresh, active
νεάνις, -ῆς, ἡ: a young woman, girl
νεάνισκος, ὁ: youth, young man
νεκρός, -άς, -άν: young, youthful
νέμο: to deal out, distribute, dispense
νέμαιμος, -ές, -ον: newly-wed
νέωσ, νέα, νέον: young, youthful
νέωμα, -ατος, τό: a nod, signal
νεύω: to nod
νέφος, -εσ, τό: a cloud
νέωστι: lately, just now, recently
νήφω: to be sober
νικάω: to conquer, prevail, win
νίκη, ἡ: victory
Νίνος, -ον, ὁ: Ninus
νόημα, -ατος, τό: a perception, thought
νοητός, ὁ: perceptible to the mind, conceptual, thinkable
νοθεία, ἡ: birth out of wedlock, bastard
νόθος, -ῆς, -όν: bastard, counterfeit
νομίζω: to hold as a custom, to believe, think
νόμιμος, -ης, -ον: conformable to custom, lawful
νομοθέτης, -ον, ὁ: a lawgiver
νόμος, ὁ: a custom, law, manner, ordinance
νομός, ὁ: a pasture, orchard
νοσέω: to be sick, fall ill
νόσος, ὁ: sickness, disease, malady
νοσώδης, -ες: sickly, diseased
νοτέρος, -άς, -άν: wet, damp, moist
νοῦς, νοῦ: a mind, sense
νύκτωρ: by night
νύμφη, ἡ: a nymph
νυμφικός, -ής, -όν: bridal, marriage
νῦν, νῦν: now, at this moment
νυξ, νυκτός, ἡ: night
νυστον, τό: the back

ξένιος, -ας, -ον: of a guest, hospitable
ξένος, ὁ: a guest, hospitable
ξενοκράτης, ὁ: Xenocrates
ξένιος, -ας, -ον: a guest, hospitable
ξήραλοιφέω: to rub with oil, massage
ξύλον, τό: wood

οἶκος, -ον, ὁ: the (definite article)
οίκειος, -ας, -ον: customary, natural, proper, kindred, related
οίκειοτης, ἡ: relationship
οίκειος, -ας, -ον: customary, natural, proper, kindred, related
οίκειωσ: naturally, properly
οίκειοτης, ἡ: relationship
οίκειος, -ας, -ον: customary, natural, proper, kindred, related
οίκος, -ον, ὁ: a house, slave, servant
οίκος, -ον, ὁ: a building, house, dwelling
οίκος, -ον, ὁ: a house, slave, servant
οἰκία, ἡ: at home, in the house
Glossary

οἰκονομία, ἡ: the management of a household
οἶκος, ὁ: a house, abode, dwelling
οἴκοτριψ, -ιός, ὁ: a house slave
οἰκουρός, -όν: domestic
οἶκτος, ὁ: pity, compassion
οἶκτος, ὁ: wailing
Οινάνθη, -ης, ἡ: Oenanthe
οἶνος, ὁ: wine
οἴμαι: to suppose, think, deem, imagine
οἴχομαι: to be gone
ὁκνέω: to shrink, hesitate
ὁλίγος, -ης, -ον: few, little, small
ὁλισθάνω: to slip, swoon
ὁλισθός, ὁ: slipperiness
ὁλοφυρμός, ὁ: lamentation
ὁλύμπιος, ὁ: Olympian
ὁλός: wholly, entirely
ὁμαλός, -ή, -όν: even, fair
ὁμβρός, ὁ: rain
ὁμηρος, -ου, ὁ: Homer
ὁμιλέω: to be in company with, consort with
ὁμιλία, ἡ: a being together, intercourse, union
ὁμιλῶ, ὁ: a crowd, throng
ὁμίχλη, ἡ: fog, mist
ὁμίμα, τό: the eye
ὁμόγνωμη, -ης, -ον: of the same race
ὁμογνώμωσις: to be of one mind, to agree
ὁμοιός, ὁ: similar, like, equal to (+ dat.)
ὁμοιότης, -ης, ἡ: likeness, resemblance
ὁμολογέω: to speak together, agree, acknowledge
ὁμός: at the same time, together
ὁμοφρονέω: to be of the same mind, think similarly
ὁμοφροσύνη, ἡ: unity of mind and feeling
ὁμόχρος, οὖν, of the same dance
ὁμφαξ, -ακος: immature, still green
ὁναρ, τό: a dream, vision
ὁνειρον, τό: a dream
ὁνίμημι: to profit, benefit, help
ὁνόμα, τό: a name
ὁνομάζω: to address, name, call
ὁνομαστι: by name
ὁνος, ὁ: an ass, donkey
ὁξύς, -είᾱ, -ύ: sharp, keen, clear
ὁπη: by which way
ὁπλήτης, -ου, ὁ: a hoplite, heavily armored soldier
ὁπλον, τό: a weapon
ὁπώρα, ἡ: the autumn, harvest
ὁρατός, -ή, -όν: able to be seen, visible, evident
ὁράω: to see
ὁργανον, τό: an organ, tool
ὁργή, ἡ: anger
ὁργη, ἡ: anger
ὁργιασμός, ὁ: celebration of orgies, sacred revels
ὁργιαστής, -ος, ὁ: one who celebrates
ὁργίζω: to anger, irritate
ὁρεινός, -ης, -ον: mountain, from the mountains
ὁρεξίς, -εως, ἡ: desire, appetite
ὁρθίος, -α, -ον: straight
ὁρθός, -ή, -όν: straight
ὁρθός, -ή, -όν: straight, correct
ὁρθός, -ή, -όν: straight, upright
ὁρθώς: rightly, correctly, justly
ὁρίζω: to divide, separate
ὁρκος, ὁ: an oath
ὁρμαίω: to set in motion, urge, set out
ὁρμή, ἡ: a bursting forth, an attack, effort, impulse
ὁρνις, ὁρνίδος, ὁ: a bird, fowl
ὁρυγμα, -ατος, τό: a trench, pit
ὁρυκτός, -ης, -ον: formed by digging
ὁρχηστρίς, -ίδος, ἡ: a dancing girl
ὁς, ὁ, ὁ: who, which (relative pronoun)
ὁσιμέραι: as many days as are, daily
ὁσιος, -α, -ον: holy, sacred
ὀσίρις, ὁ: Osiris
ὁσις, -ης, -ον: how much, how great?
ὁσις, ὁτι: anyone who, anything which
ὁσις: any one, whoever
ὁσισιούν: anyone whatsoever
ὁσφυς, -ύς, ἡ: loin
ὁτε: when
ὁτι: that, because
GLOSSARY

ὁτιοῦν: whatsoever
οὐ: not
οὗ: where
οῦδείς, οὐδεμία, οὐδέν: no one
οὐδείς: and not one, no one
οὐδέτερος, -α, -αν: neither
οὐκέτι: no more, no longer
οὖν: therefore
οὐράνιος, -ον: heavenly
οὐρανός, ὁ: heaven
οὐσία, ἡ: substance, nature
οὐκέτι: no more, no longer
οὐξεί: and not
οὔτε: and not
οὔτι: in no way
οὗτος, αὕτη, τοῦτο: this
οὕτως: this way
ὀφελός, τό: advantage, help
ὀφθαλμός, ὁ: the eye
ὀφις, -εως, ὁ: a serpent, snake
ὀφρῦς, -ύος, ἡ: brow, eyebrow
ὀχυρόω: to make fast, fortify
ὀψέ: after a long time, late
ὀψις, -εως, ἡ: look, appearance, aspect, sight
ὀψον, τό: cooked meat

Π π
παγκρατιάζω: to box, fight
παθητικός, -ή, -όν: subject to feeling, suffering
παθητός, -ή, -όν: passive, mutable, physical
πάθος, -εος, τό: something suffered, an emotion, passion, experience
παιδαγωγέω: to train, teach, educate
παιδεραστέω: to practice pederasty, be a lover of boys
παιδεῦον, τό: teaching, educational power
παιδία, ἡ: childhood, play
παιδικός, -ή, -όν: of boys, childish
παιδικός, ὁ: dear boy
παιδομανία, ἡ: mad love of boys
παιδοσπορέω: to beget children, penetrate
παιδοφιλέω: to be a lover of boys
παῖς, παιδός, ὁ: a child, boy
παίω: to strike, deliver a blow
πάλαι: long ago
παλαιός, -ά, -άν: old, ancient
παλαίστρα, ἡ: a palaestra, wrestling school
πάλιν: again
παλακεύω: to be a concubine
παμμεγέθης, -ες: very great, immense
πανικός, -ή, -όν: of Pan
πανοπλία, ἡ: the full suit of armor
παντάπασι: all in all, altogether, wholly, absolutely
πανταχόθεν: from all places, from all quarters
πανταχόσε: everywhere
πάνοικος, -ή, -όν: fit for a public festival
πανοραμά: of Pan
πανοπλία, ἡ: the full suit of armor
παντάπασι: all in all, altogether, wholly, absolutely
πανταχόθεν: from all places, from all quarters
πανταχόσε: everywhere
παράβολος, -ον: hazardous, perilous
παραγίγνομαι: be near, attend upon
παρακλαυσίθυρον, τό: a serenade
παρακόπτω: to look sideways, peep at
παρακάλω: to call to, entreat, summon
παρακύπτω: to look sideways, peep at
παράλογος, -ον: unexpected, unreasonable
πάραλός, -ον: by the sea
παρακλασίθυρον, τό: a serenade
παρακόπτω: to look sideways, peep at
παρακάλω: to call to, entreat, summon
παρακόπτω: to look sideways, peep at
παρακάλω: to call to, entreat, summon
παρακάλω: to call to, entreat, summon
παρακάλω: to call to, entreat, summon
παρακάλω: to call to, entreat, summon
παράνομος, -ον: lawless, illicit
παραπλήσιος, -α, -ον: resembling, like, similar to (+ dat.)
παρασκευή, ἡ: preparation
παρατρέπω: to turn aside, deviate
παρατροπή, ἡ: a turning away, deviation, aberration
παραφέρω: to bring to
παραφυλάττω: to watch, wait
παραχωρέω: to give up, yield, permit (+ inf.)
παρειά, ἡ: the cheek
πάρειμι: to be present, attend, stand by
παρεισγραφή, ἡ: illegal registration
παρεισπέμπω: to send past, slip by
παρέξειμι: to pass alongside
παρέξερχομαι: to go past
πάρεργος, -ον: secondary, subordinate, incidental
παρέρχομαι: to go by, pass over
παρέχω: to furnish, provide, supply
παρθένιος, -ης, -ον: of a maiden, of girls
παρθένος, ἡ: a maiden, virgin, girl
παρίστημι: to stand up beside
Παρμενίδης, ὁ: Parmenides
παροδεύω: to pass by
παροινέω: to act drunkenly
παροξύνω: to urge, goad, irritate, spur
πᾶς, πᾶσα, πᾶν: all, every, whole
πάσχω: to feel, experience, suffer
πατάττω: to beat, strike
πατήρ, ὁ: father
πάτρα, ἡ: fatherland, native land
πατρικός, -ή, -όν: paternal, hereditary
πάτριος, -α, -ον: paternal, of one’s father
πατρίς, ἡ: fatherland, home
πατρόφος, -α, -ον: paternal, hereditary
παύομαι: to cease
παύω: to cause to cease, stop; m/p.
παύομαι: to cease
πάχος, -εος, τό: thickness
πέδη, ἡ: a fetter, bond, chain
πεδιεύς: of the plains
πεδίον, τό: a plain
πελώς, ὁ: a foot soldier, infantry
πειθομαι: to obey
πειθώ, -ος, ἡ: persuasion, courtship
πειθώ: to prevail upon, win over, persuade
πείνα, -ης, ἡ: hunger
πείρα, -ας, ἡ: a trial, attempt, enquiry
πειράμαι: to make a test of, try out (+ gen.)
πειράω: to attempt, endeavor, try
Πεισίας, -ου, ὁ: Peisias
Πεμπτίδης, ὁ: Pemptides
πέμπτος, -ος, τό: fifth
πέμπω: to send, dispatch
πένης, -ής, ὁ: a poor man
πένθος, -εος, τό: grief, sadness, sorrow
πενιχρός, -ά, -όν: poor, needy
πενταετηρικὸς, -ή, -όν: falling every four years, quinquennial
πέντε: five
πέπλος, ὁ: a robe
πέρας, -ας, τό: an end, limit
περάω: to try
περί: concerning, about (+ gen.); about, around (+ acc.)
περιάπτω: to tie, apply to, graft
περιβάλλω: to throw around, put on, dress
περιβολή, ἡ: an embrace
περιείδω: to oversee
περίειμι: to be around, be superior to (+ dat.)
περιέπω: to treat with care, wait upon
περικόμμα, -ας, τό: a form, pattern
περικόπτω: to cut around, clip, trim
περικυκλόω: to encircle, encompass
περιμάχητος, -ον: fought over, contested
περιμένω: to wait for, await
περιπατέω: to walk up and down, patrol
περιπάτος, ὁ: a walking about, walking place
περιπλοκή, ἡ: a twining around, entanglement
περιποιέω: to obtain, procure
περιποιείω: to obtain, procure
περιπλοκή, ἡ: a twining around, entanglement
περιπλοκή, ἡ: a twining around, entanglement
Glossary

περιττός, -ή, -άν: excessive, prodigious, elaborate
περιφέρω: to carry around
περιφρονέω: to think about
πέτομαι: to fly
πήγνυμι: to make fast, set
πηλίκος, -ης, -ον: how great, how large?
πέλανσι: to make fat, fatten
πεθανός, -ης, -όν: persuasive, convincing
περιβάλλεται, -ης, -όν: persuasiveness
πικρός, -ά, -όν: sharp, keen, bitter
πίναξ, -ακός, -δο: a plank, tablet
Πινάρος, -ου, -δο: Pindar
πίνω: to drink
πίπτω: to fall, fall out, occur
πιστεύω: to trust, believe
πίπτω: to fall, fall out, occur
πίνω: to drink
πλεῖστος: to make fast, set
πλησιάζω: to fly
πληρόω: to think about
περιφρονέω: to carry around
πιστός, -εις, -ον: trust, belief, faith
πληρώσις, -ης, -ον: to be trusted, faithful
πλάνως οδός: a wandering, roaming
πλάτος, οδός: width
πλάτων, -ωνος, -δο: Plato
Πλατανικός, -ης, -ον: Platonic, of Plato
πλείστος, -ης, -ον: most, largest, longest
πλείσων, -ον: more, greater (than + gen.)
πλήθος, -ες, τό: a great number, a throng, crowd
πληρέω: to be at war, make war
πόλεμος: battle, fight, war
πληρέω: to be at war, make war
πόλισις, -ης, -ον: of war, hostile, (subst.) enemy
πόλεμος, -ον: battle, fight, war
πόλις, -ες, -η: a city
πολεμικός, -ης, -ον: of war, hostile, (subst.) enemy
πολλάκις: many times, often
πολυγήθις, -ές: much-rejoicing
πολυήρατος, -ου: much-loved, very lovely
πολυμηνήστευτος, -ον: much-wooed
πολυπραγμονέω: to meddle
πολύς πολλή πολύ: many
πόνος, οδός: work, labor, toil
πορεία, -α, -άν: a journey, passage
πορεία, -α: a journey, passage
πορθμός, οδός: a ferry passage, crossing
πόρος, οδός: a path, access, passage
πόρρωθεν: from afar
πορθμός, οδός: a river, stream
πού: somewhere, anywhere
πούσ, ποθός, -ον: a foot
πράγμα, -ατος, τό: that which has been done, a deed, act, circumstance
πράξις, -εως, -η: a doing, action
πράσις, -ον: soft, gentle
πράπιδες, -α: the heart
πράπτω: to do, accomplish
πράπτω: to do, accomplish
πράσις: to calm, grow mild
πρεπόνητος: fittingly, aptly
πρέπω: to be clearly seen
πρέπω: to be clearly seen
πρέσβεις, -α, -ον: older, elder
πρέσβει τής, -ατος, -η: old age, seniority
πρό: before
πρό: before (+ gen.)
προάγω: to lead forth, advance, produce
προαγογεύω: to prostitute
προαγωγός: a pander, pimp
προγενής, -ές: first-born, primeval
προθυμέομαι: to be ready, willing, eager
πρόθυμος, -ον: ready, eager, zealous
προίημι: to send forth, give up, deliver
προικίδιον, τό: a small dowry
προίξ, προικός, ἡ: a gift, dowry
προκαλέω: to call forth, challenge
προκηρύττω: to proclaim, state publicly
προλαμβάνω: to take before, anticipate, precede
προλείπω: to leave behind, forsake, abandon
προοίμιον, τό: an opening, introduction, preliminary
προπηλακίζω: to spatter with mud, vilify
προπίπτω: to fall upon
πρός: to (+ dat.)
προσαγορεύω: to address, call, greet
προσάγω: to bring forth, lead to
προσανατρίβομαι: to rub oneself against
προσαναχρώννυμαι: communicate with
προσάντης, -ες: rising up, sloping
προσβάλλω: to throw against
προσδέχομαι: to receive, accept
προσδοκία, ἡ: a looking for, expectation
προσειμι: to be present, be added to (+ dat.)
προσείπον: to speak to
προσεκπίνω: to drink up
προσελαύνω: to drive, ride up
προσεμβάλλω: to throw around, embrace
προσέρπω: to crawl or slither forth
προσέρχομαι: to go forward, approach
προσέχω: to hold to, offer
προσηκόντως: suitably, duly, properly
προσήκω: to be fitting, belong to, be worthy of
προσήκων, -ουσα, -ον: befitting, suitable, appropriate
προσηνής, -ές: soft, gentle, kind
προσίμιμα: to let come, admit
προσκαλέω: to call out, invoke
προσκρούω: to strike against, offend
προσκυνέω: to honor
προσλαμβάνω: to gain, add to
προσλέγω: to speak to, address, name
προσμειδιάω: to smile
προσέρχομαι: to go forward, approach
προσέχω: to hold to, offer
προσθήκαι, -ά, -άν: to bring forth, lead to
προστατευόμαι: to protect, preserve
προστάτης, -τευς, -τον: a protector, defender
προστήρυξις: to catch up, overtake
προστίθημι: to put forth, impose
προστυγχάνω: to meet with, hit upon
πρόσωπο, τό: a face, appearance
πρόσωπον, τό: a face, appearance
πρότερος, -α, -ον: prior
πρότερος: before, earlier, former
πρόφασις, -εως, -η: a pretension, affectation
προφέρω: to float in
προφερττῶ: to command
προφιλήγω: to fasten, lock
προφιλήγω: to fasten, lock
προφόρος, -α, -ον: early, before, recent
πρωτείον, τό: the chief rank, first place
πρωτεύω: to command
πρωτότοκος, -ος, -ον: the first, initial
πρωτότοκος: first, initial
πτερόν, τό: feather, wing
πτεροφυέω: to grow feathers, sprout wings
πτήτω: to cower, flinch
Πυθία, ἡ: the Pythia, priestess of Pythian Apollo
πυκνός, -ά, -όν: close, frequent
πυνθάνομαι: to learn, come to understand
πυροβάλλω: to fire
πυροβόλα, τά: fire
πυρακτέω: to temper, to harden in the fire
πυροβόλω: to burn, heat with fire
πυρρός, -ά, -όν: flame-coloured, red
πωμα, -ατος, τό: drink, draught
Glossary

Σαπφώ, πώποτε, ῥᾴδιος, ῥάθυμος: to quench, extinguish, put

σεβάσμιος, ῥήτωρ, ῥοπή, σέλας, σεισμός: to feel awe, revere, worship

ῥυτίς, Ρωμαῖος, Σεμίραμις: to strengthen

σαλεύω, σαίνω: to beguile

σαίνω: to exalt, magnify

σάρξ, σαρκός, ἡ: flesh

σάρματος, -ον: Roman

σαρκοποιός, -ον: making flesh, fattening

σάρκας, τό: reverence, a feeling of awe

σεβάσμοι, -α, -ον: reverend, venerable, august

σεβήμαι: to feel awe, revere, worship

σεισμός, -ας, -ον: a shaking, shock

σάλος, ὁ: a tossing, agitation

Σάμιος, -α, -ον: Samian

σαμφώ, -ον: Sappho

σαρκοποιός, -ον: making flesh, fattening

σάρξ, σαρκός, ἡ: flesh

σάρματος, -ον: Roman

σαρκοποιός, -ον: making flesh, fattening

σάρκας, τό: reverence, a feeling of awe

σεβάσμοι, -α, -ον: reverend, venerable, august

σεβήμαι: to feel awe, revere, worship

σεισμός, -ας, -ον: a shaking, shock

σάλος, ὁ: a tossing, agitation

Σάμιος, -α, -ον: Samian

σαμφώ, -ον: Sappho

σανος, -ατος, ὁ: one who feeds cattle

σιτίον, τό: grain, bread

σιωπή, ἡ: silence

σκαίτης, -ητος, ἡ: awkwardness

σκηνή, -ῆς, ἡ: a scene, stage

σκιά, -ῆς, ἡ: a shadow, shady place

σκίλλα, -ῆς, ἡ: a squill, sea-onion

σκίρτημα, -ατος, τό: a dance

σκοπέω: to look after, regard, consider

σκότος, -ας, ὁ: darkness, gloom

σκοτώδης, -ες: dark

σκυθρωπός, -ης, -αν: looking sad, sullen, grim

σκύλαξ, ἡ: a female dog

σκύμνος, ὁ: a cub, whelp

σκώπτω: to mock, jeer, scoff at

σκώπτω: to mock, jeer, scoff at

σομικός, -α, -ον: small, little

σομίλαξ, -ακος, ἡ: smilax, greenbrier

σοβαρός, -α, -ον: impressive, proud, violent

Σόλον, -ωνος, ὁ: Solon

σόφισμα, -ατος, τό: a skilful act, ruse

σοφιστής, -ον, ὁ: a sophist

σοφιστικός, -ής, -αν: sophistcic

Σοφοκλῆς, -εους, ὁ: Sophocles

σοφός, -ης, -αν: wise, cunning

σπάω: to draw, unsheath

σπέρμα, -ατος, τό: a seed

σπόνδη, ἡ: a treaty

σπόρος, ὁ: sowning

σπονδάζω: to be eager, intend seriously, make haste

σπονδή, ἡ: eagerness, seriousness, haste, zeal, (pl.) rivalries

στάσις, -εως, ἡ: a position, faction, standing apart, dissent

στέγω: to cover, shelter

στέλω: to arrange, array, place around

στέλω: to arrange, array, place around

στέλω: to arrange, array, place around

στέρεω: to deprive, bereave, rob of

στερεικόν, τό: a loving disposition, affectionate

στέφανος, ὁ: a crown, garland

πώποτε: ever yet

Ῥ ῥάδιος, -α, -ον: easy, ready

ῥάθυμος, -η, -ον: easy, ready

ῥαθύμος: easily, readily, lightly

ῥέω: to flow, run, stream

ῥήτωρ, ῥοπή, ῥυτίς: to educate, train

Ῥωμαῖος, Σεμίραμις: to strengthen

ῥώννυμι, σαλεύω, σαίνω: to beguile

σαίνω: to exalt, magnify

σθένος, τό: a loving disposition,

στέρεω: to deprive, bereave, rob of

στερεικόν, τό: a loving disposition, affectionate

στέφανος, ὁ: a crown, garland
Glossary

στεφανίω: to crown
στίλβω: to glisten, gleam
στίχος, ὁ: a verse, line
στόμα, ‐ατος, τό: the mouth, lips
στρατήγημα, ‐ατος, τό: act of a general, stratagem, device
στρατηγός, ὁ: a commander, general
στρατιώτης, ‐ου, ὁ: a recruit, soldier
Στρατοκλῆς, ὁ: Stratocles
στράτος, ὁ: an army
στρέφω: to turn
σύ, σου: you
συγγενής, ‐ές: born with, related
συγγενικός, ‐ή, ‐όν: congenital, hereditary
συγγίγνομαι: to be with, have intercourse
συγκατάκλισις, ‐εως, ἡ: a lying together with, intercourse
συγκαταμίγνυμι: to mix in together, mix up
συγκεράννυμι: to mix up with, combine, join
συγκράσις, ‐εως, ἡ: a mixing together, fusion
συγκροτέω: to set together, organize
συγκυνηγός, ὁ: a fellow hunter, hunting companion
συγχέω: to pour together, confuse, confound
συγχωρέω: to come together, meet
συλλαμβάνω: to collect, seize
συλλεγω: to collect, gather
συλλοχίζω: to incorporate, arrange in order
συμβαίνω: to come together, come to pass
συμβιόω: to live together
σύμμαχος, ὁ: an ally
συμμίγνυμι: to mix together, mix with
συμμίξις, ‐έως, ἡ: commixture
συμπάρειμι: to be present with, be together
συμπεριπολέω: go around together
συμπίπτω: to fall together
συμπλανάομαι: to wander about
συμφέρον, τό: an advantage
συμφερόντως: profitably
συμφέρω: to bring together, compare
συμφλέγω: to burn up, consume with fire
συμφυής, ‐ές: growing together, grafted
σύν: with (+ dat.)
συναγανακτέω: to be vexed along with, share in annoyance
συνάγω: to bring together, collect, convene
συναίρω: to seize, undertake
συνάνασφω: help recover, remind
συναποθνήσκω: to die together with
συναρπάζω: to seize
συναρτάω: to join together, lock together
συνδικαίω: to burn up, consume with fire
συνδιαφέρω: to bear along with
σύνδικος, ὁ: an advocate
συνεγγράφω: to enroll
σύνεμι: be together, assemble, spend time with
συνελευστικός, ‐ή, ‐όν: social
συνεξορμάω: to help to urge on
συνεξυγράινω: to moisten, liquefy
συνεπιθωύττω: to shout
συνεπιφαίνω: to present together
συνεράω: to love together with, be sympathetic toward
συνεργέω: to work with, contribute
συνεργός, ‐όν: working together, helping in work
συνέρχομαι: to go with, come together with
σύνεσις, ‐εως, ἡ: comprehension, intelligence
συνετός, ‐ή, ‐όν: intelligent, clever, wise
συνεφάπτομαι: to take part with, aid
συνεχής, ‐ές: holding together, continuous
συνέχω: to hold together
συνήθεια, ἡ: acquaintance, intimacy, companionship
Glossary

συνήθως, -es: dwelling together, accustomed to one another, intimate
συνιέρος, -ou: having joint sacrifices
συνίημι: to bring together, understand
συνιστήμι: to set together, combine, unite
συνκαταβίδω: to live out one’s life with
συνκαταζάω: to live out one’s life with
σύνναος, -ov: having the same temple
σύνδοσ, ἡ: a meeting, union
σύνοιδα: to share in knowledge, be cognizant
συνοικίω: to dwell together with, marry
συνοικίζω: to make to live with, to marry off
συνοικουρέω: live at home together
συνολισθάω: to slip and fall together
συνουσία, ἡ: a being with, intercourse, union
συνταράττω: to throw into confusion, confound
συντελέω: to contribute toward common expenses
συντήκω: to liquefy, dissolve, melt, fuse, weld together
σύντομος, -on: short
συντραγῳδέω: to act tragedy together
συντυχία: to meet with, happen, befall
συνωρίς, -idos, ἡ: a pair of horses
Σύρα, ἡ: a Syrian woman
σῶς, σύς, ὁ: a pig
συντέλλω: to draw in, reduce, diminish
σφαίρα, -as, ἡ: a ball, sphere
σφάλω, ἡ: to throw down, overthrow
σφόδρα: very, very much
σφόδροτης, -etos, ἡ: vigor, violence
σχέδων: close, nearly
σχήμα, ἁτος, τό: form, figure, appearance
σχηματισμός, ὁ: a formation, configuration
σχολή, ἡ: leisure, rest, school
σώζω: to save
Σώκλαρος, -ou, ὁ: Soclarus
σάμα, -atos, τό: a body
σωτῆρ, -ηρος, ὁ: a savior
σωτηρία, ἡ: a saving, deliverance
σωφρονέω: to be moderate, show self-control
σωφροσύνη, ἡ: moderation, temperance, prudence
σώφρων, -ov: temperate, prudent, chaste, decent

Τ
τάλαντον, τό: a talant, balance, wealth
Τάνταλος, ὁ: Tantalus
τάζις, -eos, ἡ: an arrangement, rank
ταπεινός, -η, -όν: low, humble, poor, base
ταρακτικόν, τό: perturbation, arousal
τάραξις, -eos, ἡ: confusion, agitation
ταράττω: to disturb, trouble, upset
ταραχή, ἡ: trouble, disorder, confusion
Ταρσεύς, -έως, ὁ: an inhabitant of Tarsus
τάττω: to arrange, station
ταύτος, -της, -τον: identical
τάφος, -oς, τό: a tomb
τάχος, -eos, τό: quick, swift, fleet
τε: and
τέθηπα: to be astonished, be amazed
tειχομαχία, ἡ: a siege
tεκμαρ, τό: a limit, end
tεκμήριον, τό: a sure sign, proof
tελετή, ἡ: an initiation rite
tελευταῖος, -ος, ὁ: a tetrarch
τελευτάω: to complete, finish, accomplish, live out one’s life, die
tελευτή, ἡ: a finishing, completion, end, death
τέλος, -oς, τό: a fulfillment, completion, goal
τέτορες, -της: four
τετράποδος, -οδος, ὁ: four-footed animal, cattle
τετράρχης, -ου, ὁ: a tetrarch
τέτταρες, -ων: four
tεττίξ, -εις, ὁ: a cicada
tεύχος, -eos, τό: armor
tεχνή, ἡ: art, skill
τηλικοῦτος, -αύτη, -οῦτον: of such an age
Glossary

ὑποσπείρω: to sow secretly
ὑποτρέφω: to bring up secretly
ὑφαίρεω: to draw off, diminish, steal
ὑφηγέομαι: to guide, lead the way
ὑφίμι: to let down, submit, be inferior
ὑφίστημι: to place or set under
ὑφοράω: to suspect, look at with suspicion, mistrust

Φ Φ
φαιδρός, -ά, -όν: bright, radiant
φαίνομαι: to appear, seem
φαίνω: to bring to light, show, reveal
φανερῶς: openly, manifestly
φαντάζω: make visible, present to the eye
φαντασία, ἡ: imagination, images
φάντασμα, -ατος, τό: an appearance, illusion
φάντασμάτιον, τό: miserable phantom, bad dream
φάρμακον, τό: a drug, potion, unguent
φάρματτω: to drug
φάσκω: to say, assert, declare
φάσκος: to say, assert, declare
φάθος, -ης, -όν: bad, mean, low, easy, slight
φέγγος, -εος, τό: light, splendor, luster
φέρω: to bear, carry, endure
φένυω: to flee, run away, escape
φημι: to say
φημί: to say
φθέγγομαι: to utter, speak
φθονέω: to be envious, begrudge
φθόνος, ὁ: ill-will, envy, jealousy
φάλη, ἡ: a phial, type of bowl
φλαυίανος, ὁ: Flavianos
φλέγω: to burn, burn up
φλόξ, φλόγος, ἡ: a flame
φλυάρεω: to talk nonsense, rave
φθοράω: to burn, burn up
φθοράς, -ά, -όν: fearful, inspiring fear
φόβος, ὁ: fear, panic
φοίνιξ, -ικας, ἡ: palm date

Φιλοδέων, -ον: loving pleasure
Φιλημα, -ατος, τό: a kiss
Φιλητικός, -ή, -όν: disposed to love
Φιλία, ἡ: friendly love, affection, friendship
Φιλίος, -α, -όν: of or for a friend, friendly
Φιλιππίδης, ὁ: Philippides
Φιλιππος, -ον: fond of horses, horse-loving
Φιλάκαλος, -ον: loving beauty
Φιλοκίνδυνος, -ον: fond of danger, adventurous
Φιλονεικία, ἡ: contentiousness
Φίλος, ἡ, -ον: dear, beloved
Φιλοσοφέω: to philosophize, pursue knowledge
Φιλοσοφία, ἡ: philosophy, love of wisdom
Φιλόσοφος, ὁ: a lover of wisdom, philosopher
Φιλοσώματος, -ον: loving the body
Φιλότεκνος, -ον: loving ones children
Φιλότης, ἡ, -ον: friendship, love, affection
Φιλοσιμέομαι: to contend in rivalry
Φιλοστίμα, ἡ: munificence, kindness
Φιλοτίμος, -ον: eager, zealous
Φιλοτιμία, ἡ: zealously, generously
Φιλοφροσύνη, ἡ: friendliness, affection
Φιλόφρων, -ον: kindly, friendly, pleasant
Φιλοφιξία, ἡ: a love of delicacies
Φλαυίανος, ὁ: Flavianos
Φλέγω: to burn, burn up
Φλόξ, φλόγος, ἡ: a flame
Φλυάρεω: to talk nonsense, rave
Φοβέομαι: to fear
Φοβερός, -ά, -όν: fearful, inspiring fear
Φόβος, ὁ: fear, panic
Φοίνιξ, -ικας, ἡ: palm date
Φοιτάω: to go to and fro, go regularly
Φορέων, τό: a litter
Φωτικός, -ή, -όν: coarse, vulgar
Φράζω: to tell
Φράτηρ, ἡ: a brotherhood, clan
Φρήν, φρενός, ὁ: mind, wit
φρονέω: to think (on), feel, understand
φρόνημα, -ατος, τό: high spirit, pride, dignity
φρόνησις, -εως, ἡ: a minding, sense, wisdom
φροντίζω: to think, consider
φροφεύω: to guard, watch
φρύαγμα, -ατος, τό: neighing, whinnying, snorting, insolence
φρύγιος, -α, -ον: Phrygian
φυλάξ, -ακος, ὁ: a guard, watchman
φυλέτης, -ου, ὁ: a tribesman
φῦλον, τό: a race, tribe
φυσικός, -ή, -όν: natural, native, scientific
φυσικός, ὁ: a physicist, natural philosopher
φύω: to bring forth, produce, grow
Φωκεύς: Phocaean
φωλεός, ὁ: den
φωνή, ἡ: a sound, tone, voice
φῶς, φωτός, τό: light
"Χχ"
χαίρω: to rejoice, be glad, be delighted
χαλεπός, -ή, -όν: hard to bear, painful, grievous
χαλινός, ὁ: a bridle, bit, reins
χάλκεος, -έα, -έων: of bronze, brazen
χαλκός, ὁ: copper
χαρίζω: to please, gratify
Χάρις, -ιτος, ἡ: a Grace
χάρις, -ιτος, ἡ: favor, grace
χαυνότης, -ητος, ἡ: looseness, conceit, vanity
χαυνωτικός, -ή, -όν: apt to make loose or flabby
χειμών, -ῶνος, ὁ: storm
χείρ, χειρός, ἡ: a hand
χείριστος, -η, -ον: worse, inferior
χερσαῖος, -α, -ον: of dry land, traveling by land
χέω: to pour
χήρα, ἡ: a widow
χηρεύω: to be bereaved, be a widow
χθών, χθονός, ἡ: the earth
χθόν, χθόνος, ἡ: a short mantle
χλαδάω: to be soft, revel, luxuriate
χλωρός, -ά, -όν: green, fresh, pale
χορεύω: to dance
χορός, ὁ: a round dance, the (dramatic) chorus
χράομαι: to use (+ dat.), enjoy
χρεία, ἡ: use, advantage, function, service
χρεωκοπέω: to cheat, defraud
χρή: it is fated, necessary
χρῆμα, -ατος, τό: a thing that one uses, money
χρηματίζω: to negotiate, deal, conduct business
χρηστός, -η, -όν: useful, good, serviceable
χρόνος, ὁ: time
χρύσεος, -η, -όν: golden, of gold
Χρύσιππος, ὁ: Chrysippus
χρυσοειδής, -ές: golden
χρυσόκομος, -ον: golden-haired
χρῶμα, -ατος, τό: color
χρώς, χρωτός, ὁ: skin
χώρα, ἡ: a place, position, space, ground
χωρίς: separately, apart from (+ gen.)

Ψψ
ψάλτρια, ἡ: a lyre-girl
ψάνις, -εως, ἡ: a touch
ψαίνω: to touch
ψέγω: to blame, censure
ψηλαφάω: to grope about
ψῆφος, ἡ: the voting pebble, a vote
ψόγος, ὁ: blame, fault, censure
ψυχή, ἡ: a soul
ψυχοπομπός, ὁ: conductor of souls
ψυχρολουτέω: to bathe in cold water
ψυχρός, -ά, -όν: cold
Ω ω

ωδίς, -ίνος, ή: labor pains
ωθέω: to push back, repulse
ωκύπτερος, -ον: swift-winged, (pl. subst.) flight feathers
ὁμος, ὁ: shoulder
ὁνέομαι: to buy, purchase
ὁνή, ή: a buying, price
ὁνιος, -α, -ον: able to be bought, for sale
ὁνόν, τό: an egg
ὁρα, -ας, ή: period, season, time
ὁραῖος, -α, -ον: in season, ripe, at prime, youthful
ὁς: adv. as, so how; conj. that, in order that, since; prep. to (+ acc.); as if, as (+ part.); as ____ as possible (+ superlative)
ὁς: as, how
ὁσπερ: just as, as if
ὁφέλεια, ή: help, benefit
ὁφέλιμος, -η, -ον: helping, useful, beneficial
ὁχρότης, -ητος, ή: paleness
The aim of this book is to make Plutarch’s *Dialogue on Love* accessible to intermediate students of Greek. The running vocabulary and grammatical commentary are meant to provide everything necessary to read each page. The *Dialogue on Love* is a great intermediate Greek text. Its discussion of the merits and pitfalls of passion and desire is grounded in the philosophical tradition reaching back to Plato’s *Symposium* and *Phaedrus*, but Plutarch’s treatment of these themes includes a novel celebration of marriage and the love of women, reinforced by the dramatic setting and background action to the dialogue. It is thus a great example of the imperial period of Greek literature, when figures like Plutarch engaged in a lively dialogue with their classical cultural heritage.

Also available in this series:
Lucian’s *A True Story*: An Intermediate Greek Reader