

*Battling Desire in Lysias 3 Against Simon*  
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Session 1: Attic Rhetoric

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<p>1. Lysias 3.4: ἐὰν δὲ περὶ τούτων ἀποδείξω ὥς οὐκ ἔνοχος εἰμι οἷς Σίμων διωμόσατο, ἄλλως δὲ ὑμῖν φαίνωμαι παρὰ τὴν ἡλικίαν τὴν ἐμαυτοῦ ἀνοητότερον πρὸς τὸ μειράκιον διατεθείς, αἰτοῦμαι ὑμᾶς μηδὲν με χεῖρω νομίζειν, εἰδότας ὅτι ἐπιθυμῆσαι μὲν ἅπασιν ἀνθρώποις ἔνεστιν, οὗτος δὲ βέλτιστος ἂν εἴη καὶ σωφρονέστατος, ὅστις κοσμιώτατα τὰς συμφορὰς φέρειν δύνатаι.</p>	<p>If, regarding these matters, I should demonstrate that I am not guilty of the charges Simon has sworn to, but nevertheless should seem to you on account of my age to be rather foolishly disposed towards the boy (<i>meirakion</i>), I ask you not to think worse of me, knowing that it is possible for all men to desire, but whoever is able to endure his afflictions (<i>sumphorai</i>) in a most orderly way (<i>kosmiōtata</i>), he surely qualifies as the best and most <i>sōphrōn</i>.</p>
<p>2. Lysias 3.5: ἡμεῖς γὰρ ἐπεθυμήσαμεν, ὦ βουλή, Θεοδότου, Πλαταϊκοῦ μειρακίου, καὶ ἐγὼ μὲν εὖ ποιῶν αὐτὸν ἡξίουμαι εἶναι μοι φίλον, οὗτος δὲ ὑβρίζων καὶ παρανομῶν ὥστε ἀναγκάσειν αὐτὸν ποιεῖν ὅ τι βούλοιο. ὅσα μὲν οὖν ἐκεῖνος κακὰ ὑπ' αὐτοῦ πέπονθε, πολὺ ἂν ἔργον εἴη λέγειν.</p>	<p>We [each] felt a strong desire (<i>epithumein</i>) for Theodotos, a Plataian lad (<i>meirakion</i>), and whereas I resolved that he should be my friend (<i>philos</i>) out of my good treatment of him (<i>eu poiein</i>), my opponent here thought he could force (<i>anankazein</i>) him to do what he wanted (<i>boulesthai</i>) through abuse (<i>hubrizein</i>) and unlawful methods (<i>paranomein</i>). It would be an enormous task to narrate the sorts of abuses (<i>kaka</i>) this boy has endured at his hands.</p>
<p>3. Lysias 3.6-8: πυθόμενος γὰρ ὅτι τὸ μειράκιον ἦν παρ' ἐμοί, ἐλθὼν ἐπὶ τὴν οἰκίαν τὴν ἐμὴν νύκτωρ μεθύων, ἐκκόψας τὰς θύρας εἰσῆλθεν εἰς τὴν γυναικωνίτιν, ἔνδον οὖσων τῆς τε ἀδελφῆς τῆς ἐμῆς καὶ τῶν ἀδελφιδῶν, αἱ οὕτω κοσμίως βεβιώκασιν ὥστε καὶ ὑπὸ τῶν οἰκείων ὀρώμεναι αἰσχύνεσθαι. οὗτος τοίνυν εἰς τοῦτο ἦλθεν ὕβρεως ὥστ' οὐ πρότερον ἠθέλησεν ἀπελθεῖν, πρὶν αὐτὸν ἡγοούμενοι δεινὰ ποιεῖν οἱ παραγενόμενοι καὶ οἱ μετ' αὐτοῦ ἐλθόντες, ἐπὶ παῖδας κόρας καὶ ὀρφανὰς εἰσιόντα, ἐξήλασαν βία. καὶ τοσούτου ἐδέησεν αὐτῷ μεταμελῆσαι τῶν ὑβρισμένων, ὥστε ἐξευρὼν οὗ ἐδειπνοῦμεν ἀτοπώτατον πρᾶγμα καὶ ἀπιστότατον ἐποίησεν, εἰ μὴ τις εἰδείῃ τὴν τούτου μανίαν.</p>	<p>For learning that the boy (<i>meirakion</i>) was at my house, going at night to my house drunk, after kicking in the door he entered the women's quarters (<i>gunaikōnitis</i>), although my sister, and nieces, who have lived so decorously that they feel shame when seen by relatives, were inside. He behaved so outrageously (<i>hubreōs</i>) that he refused to leave until those who were present and who came with him, thinking he was behaving terribly (<i>deina</i>) by bursting in on young orphan girls, drove him out by force (<i>bia</i>). And he was so hindered from repenting of his outrageous behaviour (<i>hubrismena</i>) that having found out where we were dining he carried out a monstrous and unbelievable (if someone were not familiar with the madness (<i>mania</i>) of this man) action.</p>
<p>4. Lysias 3.17: ἤδη δὲ αὐτοῖς οὗσι παρὰ τὴν Λάμπωνος οἰκίαν ἐγὼ μόνος βαδίζων ἐντυγχάνω, δεινὸν δὲ ἡγήσάμενος εἶναι καὶ αἰσχρὸν περιδεῖν οὕτως ἀνόμως καὶ βιαίως οὕτως ὑβρισθέντα τὸν νεανίσκον, ἐπιλαμβάνομαι αὐτοῦ. οὗτοι δέ, δι' ὅ τι μὲν τοιαῦτα παρενόμουν εἰς ἐκεῖνον, οὐκ ἠθέλησαν εἰπεῖν ἐρωτηθέντες, ἀφέμενοι δὲ τοῦ νεανίσκου ἔτυπον ἐμέ.</p>	<p>And I, walking alone, happened upon them already at the house of Lampon. And thinking it was terrible (<i>deinon</i>) and shameful (<i>aischron</i>) to look on as the youth (<i>neaniskos</i>) was so lawlessly (<i>anomōs</i>) and violently (<i>biaiōs</i>) subjected to their <i>hubris</i> (<i>hubristheis</i>), I grabbed hold of him (3.17). But these men, when asked why they were committing such lawlessness (<i>paranomein</i>) against him refused to say, but immediately releasing the youth (<i>neaniskos</i>) they started to beat (<i>tuptein</i>) me.</p>

<p>5. Lysias 3.21-23:  πειράσομαι καὶ περὶ ὧν οὗτος ἔψευσται διδάσκειν ὑμᾶς.  ἐτόλμησε γὰρ εἰπεῖν ὡς αὐτὸς μὲν τριακοσίας δραχμὰς  ἔδωκε Θεοδότῳ, συνθήκας πρὸς αὐτὸν ποιησάμενος, ἐγὼ δ’  ἐπιβουλεύσας ἀπέστησα αὐτοῦ τὸ μεράκιον. καίτοι ἐχρῆν  αὐτόν, εἴπερ ἦν ταῦτ’ ἀληθὴ, παρακαλέσαντα μάρτυρας ὡς  πλείστους κατὰ τοὺς νόμους διαπράττεσθαι περὶ αὐτῶν.  οὗτος δὲ τοιοῦτον οὐδὲν πώποτε φαίνεται ποιήσας, ὑβρίζων  δὲ καὶ τύπτων ἅμ’ ἅμφοτέρους ἡμᾶς καὶ κωμάζων καὶ  τὰς θύρας ἐκβάλλων καὶ νύκτωρ εἰσιὼν ἐπὶ γυναῖκας  ἐλευθέρας, ἃ χρὴ μάλιστα, ὧ βουλή, τεκμήρια νομίζειν ὅτι  ψεύδεται πρὸς ὑμᾶς.</p>	<p>I will also aim to explain to you what he has lied about. For he dared to say that he himself gave 300 drachmas to Theodotos, having made an agreement (<i>sunthēkai</i>) with him, but that I, conspiring, stole the youth from him. And further, even if this were true, he should have summoned as many witnesses as possible and handled matters in accordance with the law. But he seems to have never done such a thing, and instead outraged and struck both of us, and on a <i>komos</i> he broke down my door and intruded upon my free womenfolk at night. It is necessary, above all, council members, to consider these things proof that he lies to you.</p>
<p>6. Lysias 3.26:  ἀλλὰ γάρ, ὧ βουλή, πάντα αὐτῷ ταῦτα σύγκειται καὶ  μεμηχάνηται, καὶ δοῦναι μὲν φησιν, ἵνα μὴ δοκῇ δεινὰ  ποιεῖν, εἰ μηδενὸς αὐτῷ συμβολαίου γεγενημένου τοιαῦτα  ἐτόλμα ὑβρίζειν τὸ μεράκιον, ἀπειληφέναι δὲ προσποιεῖται,  διότι φανερός ἐστιν ἐγκαλέσας οὐδέποτ’ ἀργύριον οὐδὲ  μνεῖαν περὶ τούτου οὐδεμίαν ποιησάμενος.</p>	<p>But in fact, council members, all these things are contrived and have been devised by him. He says he paid [the money] in order that he might not seem to be behaving badly, if with no agreement (<i>sumbolaion</i>) having been made with him he dared to dishonour the boy (<i>meirakion</i>). He also pretends to have recovered it, since it is clear that he has never brought allegations about any money and has never deemed it important to make any mention of it.</p>

### References

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