A. 1. An object of love is not loved, because it is a loved thing (οὐχ ὅτι φιλουμενόν ἐστι, φιλεῖται).

  2. But it is a loved thing, because it is loved (ὅτι φιλεῖται, φιλουμενον).

B. 1. With reference to holiness in particular, it is loved by the Gods because it is holy (διοτι ἀρα ὅσιον ἐστι, φιλεῖται).

  2. Its being loved by the Gods is not what makes it holy (οὐχ ὅτι φιλειται, δια τουτο ὁσιον ἐστιν).—The circumstance of its being loved by the Gods makes it merely (A. 2) a God-loved thing ('Αλλα μεν δη διοτι φιλεῖται ὑπο θεων, φιλουμενον ἐστι και θεοφιλες).—This is the sentence which is supposed to need emendation. But, taking it, as I have done, without Bast's supplement, its effect is to throw a fuller light upon the *negative* statement, that the circumstance of holiness being loved by the Gods is not what makes it holy, by shewing *positively* that this circumstance makes holiness God-loved (θεοφιλες), and nothing more.

C. Hence it follows that the holy and the God-loved are not (as Euthryphro's definition implied) the same. For, on supposition of their being the same (ἐι γε τἀντον ἦν), a twofold contradiction arises.

  First, it has been granted (B. 1) that the holy is loved because it is holy. But, by hypothesis, the holy and the God-loved are the same. Substitute, therefore, God-loved for holy in the proposition (B. 1) just quoted; and the proposition will become—the God-loved is loved because it is God-loved : which is at variance with A. 1. ('Ει γε ταὐτον ἦν, 'ω φιλε 'Ευθυφρον, το θεοφιλες και το ὁσιον, ἐι μεν δια το ὁσιον ἐιναι ἐφιλειτο το ὁσιον, και δια το θεοφιλες ἐιναι ἐφιλειτο ἀν το θεοφιλες).

  Again, it has been granted (A. 2) that the God-loved is God-loved because it is loved by the Gods. This proposition, by the substitution of holy for God-loved, according to the hypothesis of the identity of το ὁσιον with το θεοφιλες, becomes—the holy is holy because it is loved by the Gods : which is at variance with B. 2. ('Ει δε δια το φιλεισθαι ὑπο θεων το θεοφιλες θεοφιλες ἦν, και το ὁσιον ἀν δια το φιλεισθαι ὁσιον ἦν).