

Plato read in Greek

Phaedrus

Phaedrus 227a1-c2

1. ὦ φίλε Φαίδρε, ποῖ δὴ καὶ πόθεν;

ὦ introduces Socrates' address to Phaedrus in the vocative.

φίλε adjective in the vocative: 'dear', 'beloved'.

Φαίδρε vocative.

ποῖ interrogative adverb: 'whither?'

δὴ particle of emphasis. Phaedrus is heading for the city gate, and this is why Socrates emphasizes his 'whither?' with the emphatic δὴ. (In the text, the acute accent on the last syllable is changed into the grave accent for another accented word follows: ποῖ δὴ καὶ πόθεν; as an entry in the dictionary the acute accent is restored.)

καὶ copulative conjunction: 'and'

πόθεν interrogative adverb: 'whence?'

; in Greek stands for ?.

R. Hackforth translates wrongly: 'Where do you come from, and where are you going?'; similarly B. Jowett: 'Whence come you, and whither are you going?' C.J. Rowe rightly: 'Where is it you're going, and where have you come from?' We can imagine Socrates addressing Phaedrus πόθεν δὴ καὶ ποῖ; if he, for example, were to meet Phaedrus somewhere on the road outside the city, who, having had a long journey behind him, was heading somewhere else than the city of Athens. But there is more to it; only the dialogue as a whole answers the question ποῖ δὴ καὶ πόθεν; The road that Phaedrus is to undergo is the road to the super-heavenly realm of true Beings, of Forms, the road to Platonic love, with the starting point in the abyss of Lysias' sex devoid of love. It is the 'whither are you going' that requires the emphasis.

2. Παρὰ Λυσίου, ὦ Σώκρατες, τοῦ Κεφάλου, πορεύομαι δὲ πρὸς περίπατον ἔξω τείχους· συχνὸν γὰρ ἐκεῖ διέτριψα χρόνον καθήμενος ἔξ εὐθυνοῦ.

παρὰ preposition with genitive denoting *motion from*.

Λυσίου genitive, nominative Λυσίας. παρὰ Λυσίου 'from Lysias'.

ὦ Σώκρατες vocative. Phaedrus is politely addressing Socrates.

τοῦ definite article, genitive. nominative (the form in which it stands in dictionaries) ὁ.

Κεφάλου genitive; τοῦ Κεφάλου: 'of Cephalus' which in the given context means: 'a son of Cephalus'.

πορεύομαι 1st person singular, indicative, middle voice, present tense: 'I go', 'I walk'.

δέ in the given context a copulative particle: 'and'.

πρὸς preposition with accusative expressing *motion or direction toward an object*, or in the given case, *toward an intended action*.

περίπατον masculine noun, accusative singular: 'walk'; nouns in dictionaries are given in nominative singular: περίπατος. πρὸς περίπατον: 'for a walk'.

ἔξω adverb of place with verbs of motion: 'out', 'out of'.

τείχους neuter noun, genitive singular: 'wall'; τείχος. ἔξω τείχους 'outside the wall' i.e. 'outside the city-wall'.

· in Greek is equivalent to our ;

συχνόν masculine adjective, accusative singular: 'long'; nominative συχνός. It qualifies χρόνον further on in the sentence.

γάρ causal conjunction; it introduces the reason of what precedes: why Phaedrus decided to go for a walk outside the city-wall.

ἐκεῖ adverb of place: 'there', 'in that place'.

διέτριψα 1st person singular, indicative, active, aorist: 'I spent time'; the form given in dictionaries is the 1st person singular, indicative, active voice: διατρίβω.

χρόνον masculine noun, accusative singular: 'time'; χρόνος.

καθήμενος masculine participle, nominative singular: 'sitting'; κάθημαι 'I sit'.

ἐξ a proclitic (from προκλίνω 'lean forward', it is closely connected with the following word and therefore has no accent): 'from', 'out of'.

ἑωθινού masculine adjective, genitive singular; nominative singular ἑωθινός: 'in the morning'; ἐξ ἑωθινού 'from morn'.

C.J. Rowe translates: 'From Lysias, son of Cephalus, Socrates; and I'm going for a walk outside the wall, because I spent a long time sitting there, since sun-up.'

3. τῷ δὲ σῷ καὶ ἐμῷ ἐταίρῳ πειθόμενος Ἀκουμένῳ κατὰ τὰς ὁδοὺς ποιούμεαι τοὺς περιπάτους· φησὶ γὰρ ἄκοπωτέρους εἶναι τῶν ἐν τοῖς δρόμοις.

τῷ definite article, masculine, dative singular; ὁ.

δὲ copulative, with explanatory force; Phaedrus explains why he is going for a walk outside the wall.

σῷ masculine possessive pronoun, second person, dative singular: 'your'; σός.

καὶ copulative conjunction: 'and'.

ἐμῷ masculine possessive pronoun, first person, dative singular: 'my'; ἐμός.

ἐταίρῳ masculine, dative singular: 'friend'; ἐταῖρος.

πειθόμενος present participle, masculine, middle voice, nominative singular: 'trusting in', 'believing', relying on'; πείθομαι.

Ἀκουμένῳ dative, nominative Ἀκούμενος. τῷ δὲ σῷ καὶ ἐμῷ ἐταίρῳ πειθόμενος Ἀκουμένῳ 'trusting Acumenos, a friend of yours and mine'.

κατὰ preposition with accusative denoting motion: 'along'.

τὰς definite article, feminine, accusative plural; ἡ.

ὁδοὺς feminine noun, accusative plural: 'roads', 'ways'; ὁδός. κατὰ τὰς ὁδοὺς 'along the roads'.

ποιούμεαι 1st person singular, present tense, indicative, middle voice: 'I make';

Dictionaries give the 1st person singular, active voice, uncontracted: ποιέω (contracted: ποιῶ).

τούς masculine definite article, accusative plural; ὁ.

περιπάτους noun, masculine, accusative plural: 'walks', 'walking about';

περίπατος.

φησὶ 3rd pers. singular, indicative, present tense: 'he says'; φημί.

γάρ causal conjunction; it introduces the reason of what precedes, why Phaedrus makes his walk outside the city wall instead of doing so in the colonnades.

ἄκοπωτέρους masculine adjective, comparative, accusative singular: 'less wearying'; positive ἄκοπος.

εἶναι infinitive: 'to be'; εἶμί.

τῶν definite article, masculine, genitive plural; ὁ.

ἐν preposition with dative, proclitic: 'in'.

τοῖς definite article, masculine, dative plural; ὁ.

δρόμοις masculine noun, dative plural: 'colonnades'; δρόμος.

C.J.Rowe translates: ‘I’m doing what your friend and mine, Acumenus, advises, and taking my walks along the country roads; he says that walking here is more refreshing than in the colonnades.’

4. Καλῶς γάρ, ὦ ἑταῖρε, λέγει. ἀτὰρ Λυσίας ἦν, ὡς ἔοικεν, ἐν ἄστει.

Καλῶς adverb: ‘well’, ‘rightly’.

γάρ causal conjunction, which in this case simply confirms what precedes; Socrates agrees with Phaedrus’ relying on Acumenus’ advice.

ὦ introduces the following vocative.

ἑταῖρε masculine noun, vocative singular: ‘friend’; ἑταῖρος.

λέγει 3rd person, present, singular, indicative: ‘says’; λέγω.

ἀτὰρ adversative conjunction: ‘but’, here it marks ‘a rapid transition to another thought’ (Liddell & Scott).

Λυσίας nominative.

ἦν 3rd pers. singular, imperfect: ‘[Lysias] was’; 1st pers. singular of imperfect: ἦ or ἦν; εἰμί.

ὡς adverb introducing a qualifying clause, proclitic: ‘as’.

ἔοικεν, 3rd pers singular, indicative, perfect with present sense: ‘it seems’; ἔοικα; ὡς ἔοικεν ‘as it seems’, ‘so it seems’.

ἐν preposition with dative, proclitic: ‘in’.

ἄστει dative singular, neuter noun: ‘city’; ἄστυ.

Rowe translates: ‘He’s right in saying so, my friend. So it seems Lysias was in the city.’

5. Ναί, παρ’ Ἐπικράτει, ἐν τῇδε τῇ πλησίον τοῦ Ὀλυμπίου οἰκίᾳ τῇ Μορυχίᾳ.

Ναί adverb expressing strong confirmation: ‘yes’.

παρ’ preposition with dative: ‘with’, ‘at the house of’; παρὰ loses its accent when the final α is elided (to avoid hiatus) in front of a noun that begins with a vowel.

Ἐπικράτει dative, nominative Ἐπικράτης.

ἐν proclitic preposition with dative: ‘in’.

τῇδε feminine demonstrative pronoun, dative singular; ἥδε.

τῇ feminine definite article, dative singular; ἡ.

πλησίον adverb: ‘near’, ‘close to’.

τοῦ masculine definite article, genitive singular; ὁ.

Ὀλυμπίου [Διός] genitive, masculine adjective qualifying Zeus, which is understood; Ὀλύμπιος [Ζεύς].

οἰκίᾳ feminine noun, dative singular: ‘house’; οἰκία.

τῇ feminine definite article, dative singular; ἡ.

Μορυχίᾳ feminine possessive adjective (defining the house), dative singular: ‘of Morychus’. We derive from the context that Morychus does not live in the house any more; it now belongs to Ἐπικράτης.

Rowe translates: ‘Yes, at Epicrates’ house, the one Morychus used to live in, near the temple of Olympian Zeus.’

6. Τίς οὖν δὴ ἦν ἡ διατριβή; ἢ δῆλον ὅτι τῶν λόγων ὑμᾶς Λυσίας εἰστία;

Τίς interrogative pronoun, nominative singular: ‘what?’, ‘which?’.

οὖν an inferential particle pointing to something already mentioned; it refers to

Phaedrus’ informing Socrates that he spent the whole morning with Lysias: συχρὸν

γὰρ ἐκεῖ διέτριψα χρόνον ‘I spent a long time there’ (277a3-4). Socrates infers that they entertained themselves, and asks what kind of entertainment it was.

δή intensive particle which strengthens the inferential function of the preceding particle οὖν. τίς οὖν δή; ‘what then?’

ἦν 3rd pers. singular, imperfect: ‘was’; εἰμί.

ἡ feminine definite article, nominative singular.

διατριβή feminine noun, nominative singular: ‘pastime’, ‘amusement’, ‘a manner of spending time’.

ἦ interrogative particle introducing a direct question.

δῆλον (sc. ἐστί) neuter adjective: ‘it is manifest’; ἢ δῆλον; ‘isn’t it obvious?’

ὅτι conjunction introducing an object clause: ‘that’.

τῶν masculine definite article, genitive plural; ὁ.

λόγων masculine noun, genitive plural: ‘discourses’, ‘speeches’; λόγος.

ὑμᾶς personal pronoun, accusative plural: ‘you’; ὑμεῖς.

εἰστία 3rd pers. singular, imperfect: ‘entertained’, ‘was feasting’; ἐστιάω.

Rowe translates: ‘So then how did you spend your time? Obviously Lysias was feasting you all with his speeches?’

7. Πεύση, εἴ σοι σχολή προΐόντι ἀκούειν.

Πεύση 2nd person, future tense: ‘you will learn’; πυνθάνομαι.

εἴ particle introducing a condition, proclitic: ‘if’. It is accented, εἴ, because it is followed by an enclitic.

σοι pronoun, second person, dative singular: ‘you’. If used without special emphasis, it is without accent; in that case it is an enclitic (from ἐγκλίνω *lean on*), closely attached to the preceding accented word.

σχολή feminine noun, nominative singular: ‘leisure’, ‘free time’; εἴ σοι σχολή ‘if you have time’, ‘if you are free’.

προΐόντι masculine present participle, dative singular: ‘walking on’, ‘continuing to walk’; πρόειμι.

ἀκούειν present infinitive active: ‘listen’, ‘hear’; ἀκούω.

Rowe translates: ‘You’ll find out about that, if you have the leisure to walk along and listen.’

8. Τί δέ; οὐκ ἂν οἶε με κατὰ Πίνδαρον “καὶ ἀσχολίας ὑπέρτερον” πράγμα ποιήσασθαι τὸ τεῖν τε καὶ Λυσίου διατριβὴν ἀκούσαι;

Τί neuter interrogative pronoun, nominative singular: ‘what’.

δέ adversative particle ‘in questions which imply opposition to something just said’ (H.W.Smyth, *Greek Grammar*). Socrates reacts to Phaedrus’ thinking it possible that he might allow some business to interfere so as to prevent him from accompanying Phaedrus and listening to him.

οὐκ the negative, proclitic, it introduces questions where the expected answer is *yes*.

ἂν ‘modal particle used with verbs to indicate that the action is limited by circumstances or defined by conditions’ (L&S). It is not used with the present; it therefore does not qualify οἶε ‘think’, which immediately follows; it qualifies the infinitive ποιήσασθαι ‘to make’.

οἶε 2nd pers. sing., present tense: ‘think’, ‘suppose’; οἶομαι. οὐκ ἂν οἶε; ‘don’t you think?’

με personal pronoun, first person, accusative singular: ‘me’; ἐγώ. Enclitic, attached to the preceding οἶε. οὐκ ἂν οἶε με ‘don’t you think that I’; the ἂν standing between

οὐκ and οἷε indicates to Phaedrus that he should expect Socrates' referring to some activity in relation to some conditions.

κατά preposition with accusative, introducing a quotation: 'according to'.

Πίνδαρον accusative; Πίνδαρος.

καί intensifying: 'even'.

ἀσχολίας feminine noun, genitive singular: 'occupation', 'business', 'want of leisure'; ἀσχολία.

ὑπέρτερον adverb in comparative: 'more important than'; positive ὑπέρ as an adverb means 'above measure'.

πράγμα neuter noun, accusative singular: 'deed', 'act', 'affair', 'thing'.

ποιήσασθαι aorist infinitive middle: 'to do', 'to make'. The middle voice means 'to make for myself'.

τό neuter definite article; it determines the infinitive ἀκοῦσαι, which stands at the end of the sentence.

τεῖν 'your', possessive pronoun, accusative singular = σήν.

τε enclitic particle: 'and'; often combined with

καί to indicate a close connection of two items or issues.

Λυσίου genitive of possession.

διατριβήν feminine noun, accusative singular: 'pastime', 'entertainment', 'discourse'.

ἀκοῦσαι active infinitive, aorist: 'listen', 'hear'.

Rowe translates: 'Don't you think I shall be likely to regard it – to quote Pindar – as "a thing above even want of leisure", to hear how you and Lysias spent your time?'

Hackforth translates: 'Don't you realise that I should account it, in Pindar's words, "above all business" to hear how you and Lysias passed your time?'

Jowett translates: 'And should I not deem the conversation of you and Lysias "a thing of higher import", as I may say in the words of Pindar, "than any business"?'

9. Πρόαγε δή.

Πρόαγε imperative, 2nd person singular: 'lead the way'.

δή intensive particle, it gives the imperative greater urgency.

Rowe translates: 'Well then, lead on.'

10. Λέγοις ἄν.

Λέγοις 2nd person singular, present tense, optative: 'speak', 'tell'; λέγω.

ἄν with optative is used to express a polite command.

Hackforth and Rowe translate: 'Please tell me'.