V. Phaedrus 229b4-230b1

1. Εἰπέ μοι, ὦ Σώκρατες, οὐκ ἐνθένδε μέντοι ποθὲν ἀπὸ τοῦ Ἰλισοῦ λέγεται ὁ Βορέας τὴν Ὀρείθυιαν ἁρπάσαι;

Εἰπέ imperative, 2nd person singular: 'tell!'

μοι enclitic personal pronoun, 1st person, dative singular: 'to me'.

εἰπέ μοι 'tell me!'

ὦ introduces the following vocative.

Σώκρατες vocative. Σωκράτης.

οὐκ the negative, proclitic.

ἐνθένδε adverb: 'from here', 'from this quarter'.

μέντοι 'with a negative to give emphasis to a question' (Liddell & Scott).

ποθέν adverb: 'from some place or other'.

οὐκ ἐνθένδε μέντοι ποθέν; '[was it] not from somewhere around here?'

ἀπό preposition with the genitive: 'from'.

ἀπὸ τοῦ Ἰλισοῦ 'from the Ilissus'.

λέγεται 3rd pers. singular, present indicative middle: 'is said'.

ὁ Βορέας nominative, the north wind, personified as an anthropomorphic god.

τὴν Ὀρείθυιαν accusative.

ἁρπάσαι aorist infinitive active: 'to have snatched away'.

λέγεται ὁ Βορέας τὴν Ὀρείθυιαν ἁρπάσαι 'Boreas is said to have snatched away Oreithuia'.

Rowe translates: 'Tell me, Socrates, wasn't it from somewhere just here that Boreas is said to have seized Oreithuia from the Ilissus?'

2. Λέγεται γάρ.

γάρ 'In many uses γάρ has become formulaic, serving only to show the natural agreement with the existing situation. ... In answers γάρ marks assent' (Smyth, *Greek Grammar*): 'It is said so, indeed'.

Rowe translates: 'Yes, so it's said'.

3. Ἆρ᾽ οὖν ἐνθένδε; χαρίεντα γοῦν καὶ καθαρὰ καὶ διαφανῆ τὰ ὑδάτια φαίνεται, καὶ ἐπιτήδεια κόραις παίζειν παρ᾽ αὐτά.

Ἆρ᾽ = ἆρα interrogative particle, 'alone, it simply marks the question, the nature of which is determined by the context' (L&S).

οὖν a confirmatory or inferential particle. 'οὖν points to something already mentioned or known or to the present situation' (Smyth).

'ἆρ᾽ οὖν is used to draw an affirmative inference, but also when a negative answer is expected' (L&S).

Ἆρ᾽ οὖν ἐνθένδε; 'Was it then from here?'

χαρίεντα neuter adjective nominative plural: 'graceful', 'pleasant', 'beautiful'.

neuter nominative singular χαρίεν, masculine nominative singular χαρίεις.

γοῦν 'commonly confirms a previous general assertion by giving a special instance of its truth. γοῦν is thus used in bringing forward a reason, which, while not absolutely conclusive, is the most probable explanation of a previous statement.' (Smyth) In the given instance Phaedrus' γοῦν introduces the reason for his conjecture.

καί conjunction 'and'.

καθαρά neuter adjective nominative plural: 'clear'. καθαρός, -ά, -όν.

διαφανῆ neut. adj. nom. pl.: 'translucent', 'transparent'. διαφανής, -ές.

τά neut. definite article nom. pl.

ὑδάτια neut. noun nom. pl. 'waters', 'rivulets'. ὑδάτιον.

φαίνεται 3rd pers. singular indicative middle: 'appear', 'appear to be'.

τὰ ὑδάτια φαίνεται 'the waters appear to be'; 'a neuter plural is regarded as a collective, and has its verb in the singular' (Smyth).

ἐπιτήδεια neut. adj. nom. pl.: 'fit', 'suitable', 'convenient'. ἐπιτήδειος, -α, -ον.

κόραις feminine noun dative plural: 'to girls', 'for girls'. κόρη.

παίζειν present active infinitive: 'to play', esp. 'dance'. παίζω.

παρ' = παρά prep. with accus.: 'near', 'by', 'beside'. In elision ('elision is the expulsion of a short vowel at the end of a word before a word beginning with a vowel' (Smyth)) παρά loses its accent.

αὐτά neuter pronoun accusative plural: 'them'.

παρ' αὐτά 'near them', sc. παρά τὰ ὑδάτια 'near the rivulets [of Ilissus].'

Rowe translates: 'Well, was it from here? The water of the stream certainly looks attractively pure and clear, and just right for young girls to play beside it.'

4. Οὔκ, ἀλλὰ κάτωθεν ὅσον δύ' ἢ τρία στάδια, ᾗ πρὸς τὸ ἐν Ἄγρας διαβαίνομεν· καὶ πού τίς ἐστι βωμὸς αὐτόθι Βορέου.

Οὔκ the negative: 'no'.

ἀλλά adversative conjunction: 'but'.

κάτωθεν adverb: 'from below'.

ὅσον neuter adjective used adverbially: 'as far as', 'so much as'. ὅσος, -η, -ον.

δύ' = δύο cardinal numeral: 'two'.

ἢ disjunctive particle: 'or'.

τρία neuter cardinal numeral, nominative: 'three'. masculine and feminine τρεῖς.

στάδια neuter noun nom. pl.: 'stades'. στάδιον, a 'stade' is approximately 185 meters (as calculated on the basis of L&S: 606 ¾ English feet).

ᾗ adverb: 'in which way', 'where'.

πρός prep. with accus. 'it expresses motion or direction towards an object' (L&S): 'towards'.

τὸ ἐν Ἄγρας "literally 'the (part) belonging to ("lying in", Verdenius) Agra'. Agra or Agrae was one of the demes or administrative districts of Attica." (Christopher Rowe). Hackforth: 'the sanctuary of Agra'.

διαβαίνομεν pres. indic. act. 1st pers. pl.: 'we cross over', 'we step across'. διαβαίνω.

πού an enclitic adverb: 'somewhere'. Enclitics usually lose their accent, but when several enclitics occur in succession, each receives an accent from the following, only the last having no accent. In our case πού receives its accent from the enclitic τίς, which in turn receives its accent from the enclitic ἐστι, which, being the last in the row remains unaccented.

τίς [βωμός] enclitic indefinite pronoun 'some [sanctuary]'.

ἐστι enclitic irregular μι-verb, present indicative 3rd pers. singular; it loses the movable -ν before a word that begins with a consonant. εἰμί.

βωμός masculine noun nominative singular: 'sanctuary'.

αὐτόθι adverb: 'there', 'on the spot'.

Rowe translates: 'No, it was from a place two or three stades lower down, where one crosses over to the district of Agra; and there somewhere is an alter of Boreas.'

5. Οὐ πάνυ νενόηκα· ἀλλ' εἰπὲ πρὸς Διός, ὦ Σώκρατες, σὺ τοῦτο τὸ μυθολόγημα πείθῃ ἀληθὲς εἶναι;

πάνυ adverb (πᾶς): 'altogether'.

οὐ πάνυ 'not quite', sometimes implying 'not at all' (L&S).

νενόηκα 1ˢᵗ pers. perf. indic.: 'I have observed', 'I have seen'.

Οὐ πάνυ νενόηκα 'I have never really noticed it' (Hackforth).

ἀλλ᾽ = ἀλλά adversative conjunction: 'but'. 'In elision, oxytone [i.e. with acute accent on the last syllable] prepositions and conjunctions lose their accent.' (Smyth).

εἰπέ present imperative, 2ⁿᵈ pers. sing.: 'say!', 'tell!'

πρός prep. with gen. in supplication or adjuration: 'before', and so 'in the name of' (L&S).

Διός genitive of Ζεύς.

ἀλλ᾽ εἰπὲ πρὸς Διός 'but tell [me], in the name of Zeus'.

σύ personal pronoun of 2ⁿᵈ person, nominative singular: 'you'.

τοῦτο neuter demonstrative pronoun accusative singular: 'this'. οὗτος.

τό neuter definite article acc. sg.

μυθολόγημα neuter noun acc. sg.: 'mythical narrative'.

πείθῃ 2ⁿᵈ pers. sg. indicative middle: 'you believe'. πείθομαι, πείθω.

ἀληθές neuter adj. accus. sg.: 'true'. ἀληθής, -ές.

εἶναι infinitive, irregular μι-verb: 'to be'. εἰμί.

Rowe translates: 'I've not really noticed it. But please tell me, Socrates, for goodness' sake, do you believe this fairy-tale to be true?'

6. Ἀλλ᾽ εἰ ἀπιστοίην, ὥσπερ οἱ σοφοί, οὐκ ἂν ἄτοπος εἴην, εἶτα σοφιζόμενος φαίην αὐτὴν πνεῦμα Βορέου κατὰ τῶν πλησίον πετρῶν σὺν Φαρμακείᾳ παίζουσαν ὦσαι, καὶ οὕτω δὴ τελευτήσασαν λεχθῆναι ὑπὸ τοῦ Βορέου ἀνάρπαστον γεγονέναι – ἢ ἐξ Ἀρείου πάγου· λέγεται γὰρ αὖ καὶ οὗτος ὁ λόγος, ὡς ἐκεῖθεν ἀλλ᾽ οὐκ ἐνθένδε ἡρπάσθη.

Ἀλλ᾽ = ἀλλά adversative conjunction: 'but'.

εἰ particle introducing a condition, proclitic: 'if'.

ἀπιστοίην pres. opt. act., 1ˢᵗ pers. sg.: 'I would not trust', 'I would not believe'. ἀπιστεύω.

ὥσπερ adv. of manner: 'like as', 'even as'.

οἱ masc. definite article nom. pl.

σοφοί masc. adj. nom. pl.: 'wise'.

οἱ σοφοί 'the wise men', here with a tinge of irony: 'the men of science' (Hackforth), 'the experts' (Rowe).

οὐκ 'the negative of fact and statement' (L&S).

ἄν 'modal particle used with verbs to indicate that the action is limited by circumstances or defined by conditions' (L&S).

ἄτοπος masc. adj. nom. sg.: 'out of place', 'strange'.

εἴην pres. opt. act., 1ˢᵗ pers. sg.: 'I would be'. εἰμί.

Ἀλλ᾽ εἰ ἀπιστοίην … οὐκ ἂν ἄτοπος εἴην 'But if I disbelieved it ... I would not be outlandish'. ἄν goes with the optative εἴην: 'I would not be' and limits its function by pointing to the condition expressed in the protasis εἰ ἀπιστοίην: 'if I disbelieved'.

εἶτα 'adverb used to denote the sequence of one act or state upon another' (L&S): 'then'.

σοφιζόμενος masc. present participle middle, nom. sg.: 'speculating'. σοφίζομαι, σοφίζω.

φαίην pres. opt. 1st pers. sg.: 'I would say'. The optative goes with the ἄν from the preceding clause, which thus relates both clauses to the condition expressed in the protasis εἰ ἀπιστοίην 'if I disbelieved it'.

αὐτήν demonstr. pronoun, acc. sg.: 'her', i.e. Oreithuia.

πνεῦμα neuter noun nom. sg.: 'blast', 'wind'.

Βορέου noun in the genitive: 'of Boreas'.

πνεῦμα Βορέου: 'the wind of Boreas', i.e. 'north wind'.

κατά prep. with gen.: 'down from'.

τῶν fem. (masc. or neut.) definite article, gen. pl.

πλησίον adv.: 'near by'.

πετρῶν fem. n. gen. pl.: 'rocks'. ἡ πέτρα.

σύν prep. with dat.: 'with'.

Φαρμακείᾳ fem. dative.

σὺν Φαρμακείᾳ 'with Pharmaceia'.

παίζουσαν fem. pres. part. accus. sing.: 'playing', 'dancing'. παίζω.

ὦσαι aor. inf.: 'to have pushed'. ὠθέω.

[ἄν] φαίην αὐτὴν πνεῦμα Βορέου … ὦσαι: 'I would say that a gust of Boreas pushed her'.

κατὰ τῶν πλησίον πετρῶν: 'from the near by rocks'.

σὺν Φαρμακείᾳ παίζουσαν: 'as she was playing (or dancing) with Pharmaceia' (a circumstantial participial clause; it specifies the circumstances within the framework of which Oreithuia was pushed down the rocks).

καί conj.: 'and'.

οὕτω, οὕτως adv. of manner: 'in this way', 'in this manner', 'so', 'thus'. οὕτως mostly loses its final ς before a word that begins with a consonant.

δή intensive 'emphasizes, and makes definite, adjectives, adverbs, pronouns, and other words' (Smyth).

τελευτήσασαν fem. aor. part. accus. sing.: 'having ended', 'having died'.

λεχθῆναι aor. inf. passive: 'to have been said'. λέγω.

ὑπό prep. with gen.: 'by' (of cause or agency).

ὑπὸ τοῦ Βορέου: 'by the Boreas'.

ἀνάρπαστον fem. (and masc.) verbal noun, accus. sg.: 'snatched up', 'carried off'. ἀνάρπαστος, -ον.

γεγονέναι perf. inf. active: 'to have become'. γίγνομαι.

λεχθῆναι … ἀνάρπαστον γεγονέναι: 'it was said that she was snatched'.

καὶ οὕτω δὴ τελευτήσασαν λεχθῆναι ἀνάρπαστον γεγονέναι: 'and because she died in this way (circumstantial participle clause) it was said that she was snatched away'. The infinitive λεχθῆναι has its subject in the accusative: τελευτήσασαν, as does the infinitive γεγονέναι: ἀνάρπαστον.

ἤ disjunctive conjunction: 'or'.

ἐξ (before a vowel, before a consonant: ἐκ) prep. with gen.: 'from'.

ἐξ Ἀρείου πάγου 'from the Areopagus' (a rocky hill opposite the Acropolis).

λέγεται pres. indic. middle 3rd pers. sg: 'is told'. λέγω.

γάρ: 'in fact', 'indeed', 'for'.

αὖ 'adverb of repeated action' (L&S): 'again', 'anew', 'further', 'moreover', 'on the other hand'; 'an adversative particle meaning on the other hand, on the contrary' (Smyth).

καί adverb: 'also'. 'καί is both a copulative conjunction (*and*) connecting words, clauses, or sentences; and an adverb meaning *also, even*.' (Smyth).

οὗτος masc. demonstr. pron. nom. sg.: 'this'.

ὁ masc. def. art. nom. sg.

λόγος masc. n. nom. sg.: 'story'.

λέγεται γὰρ αὖ καὶ οὗτος ὁ λόγος 'for, on the other hand, this story is told likewise'.

ὡς declarative conjunction: 'that'.

ἐκεῖθεν adverb: 'from that place'.

ἀλλ' = ἀλλά adversative conjunction: 'but'.

οὐκ the negative: 'not'.

ἐνθένδε adverb: 'from this place'.

ἡρπάσθη aor. indic. pass. 3rd pers. sg.: 'was seized', 'was snatched'. ἁρπάζω.

Rowe translates: 'If I disbelieved it, like the experts, I would not be extraordinary; I might then cleverly say that a blast of Boreas pushed her down from the nearby rocks while she was playing with Pharmaceia, and that when she met her death in this way she was said to have been seized by Boreas – or else from the Areaopagus; for this account (*logos*) is given (*legein*) too, that it was from there and not from here that she was seized.'

7. ἐγὼ δέ, ὦ Φαῖδρε, ἄλλως μὲν τὰ τοιαῦτα χαρίεντα ἡγοῦμαι, λίαν δὲ δεινοῦ καὶ ἐπιπόνου καὶ οὐ πάνυ εὐτυχοῦς ἀνδρός, κατ' ἄλλο μὲν οὐδέν, ὅτι δ' αὐτῷ ἀνάγκη μετὰ τοῦτο τὸ τῶν Ἱπποκενταύρων εἶδος ἐπανορθοῦσθαι, καὶ αὖθις τὸ τῆς Χιμαίρας, καὶ ἐπιρρεῖ δὲ ὄχλος τοιούτων Γοργόνων καὶ Πηγάσων καὶ ἄλλων ἀμηχάνων πλήθη τε καὶ ἀτοπίαι τερατολόγων τινῶν φύσεων· αἷς εἴ τις ἀπιστῶν προσβιβᾷ κατὰ τὸ εἰκὸς ἕκαστον, ἅτε ἀγροίκῳ τινὶ σοφίᾳ χρώμενος, πολλῆς αὐτῷ σχολῆς δεήσει.

ἐγὼ personal pronoun of the 1st person, nom. sg.: 'I'.

δέ adversative: 'but'.

ἐγὼ δέ: 'But I'.

ἄλλως adverb of manner: 'in other respects', 'otherwise'..

μὲν … δέ 'Antithetical μέν distinguishes the word or clause in which it stands from a following word or clause marked usually by δέ'. (Smyth)

τά neuter def. art. accus. pl.

τοιαῦτα neuter demonstr. pronoun accus. pl.: 'such' (in quality). 'in narrative τοιαῦτα properly refers to what goes before' (L&S).

τὰ τοιαῦτα: 'such speculations', referring to Socrates' preceding rationalization of the Oreithuia / Boreas myth.

χαρίεντα neuter adj. accus. pl.: 'pleasing', 'graceful', 'beautiful', 'elegant', here used with a heavy tinge of irony, as the further text clearly indicates. χαρίεις, χαρίεσσα, χαρίεν.

ἡγοῦμαι present indicative 1st pers. sg.: 'I believe', 'I hold'. ἡγέομαι.

λίαν adverb: 'very', exceedingly'.

δεινοῦ masc. adj. gen. sg.: 'awesome', 'clever', 'skilful'. δεινός, -ή, -όν.

καί conjunction: 'and'.

ἐπιπόνου masc. adj. gen. sg.: 'hard working', 'painfully laborious'. ἐπίπονος, -ον.

πάνυ adv.: 'altogether'.

οὐ πάνυ: 'not quite'.

εὐτυχοῦς masc. adj. gen. sg.: 'fortunate', 'successful'. εὐτυχής, -ές.

ἀνδρός masc. n. gen. sg.: 'man'. ἀνήρ, ὁ.

The clause λίαν δὲ δεινοῦ καὶ ἐπιπόνου καὶ οὐ πάνυ εὐτυχοῦς ἀνδρός with its genitives antithetically qualifies τὰ τοιαῦτα, i.e. the attempts of 'the wise men' to rationalize myths, from the preceding clause. In the μέν clause he said that he views such attempts as 'otherwise pleasing', in the δέ clause he qualifies such attempts as appertaining to men who are too clever for their good. Smyth in his *Greek Grammar* states that 'the genitive most commonly limits the meaning of substantives, adjectives, and adverbs, less commonly that of verbs ... denoting the class to which a person or thing belongs'.

κατ' = κατά: prep. with accus.: 'in relation to', 'concerning'.

ἄλλο neuter pron. in accus.: 'another', '*one besides* what has been mentioned' (L&S). ἄλλος, -η, -ο.

οὐδέν neuter pronominal adjective, accus.: 'not one', 'none', 'nothing'. οὐδείς, οὐδεμία, οὐδέν.

κατ' ἄλλο μὲν οὐδέν 'for no other reason'. This μέν clause points to, or signals, the reason for the view that Socrates has just expressed, the reason that is given in the δέ clause that follows.

ὅτι a causal particle: 'for that', 'because'.

δ' = δέ.

αὐτῷ masc. demonstr. pron. dat. sg.: 'to him', 'for him'. αὐτός, αὐτή, αὐτό.

ἀνάγκη, ἡ, nom. sg. 'necessity', 'compulsion'.

μετά prep. with accus.: 'after'.

τοῦτο neuter demonstr. pron. accus. sg.: 'this'. οὗτος, αὕτη, τοῦτο.

τό neuter definite article that qualifies εἶδος.

Ἱπποκενταύρων masc. n. gen. plural: 'of Centaurs'. Ἱπποκένταυρος.

εἶδος neuter n. accus. sg.: 'form', 'appearance', 'shape'.

τὸ τῶν Ἱπποκενταύρων εἶδος 'the appearance of Centaurs'.

ἐπανορθοῦσθαι present infinitive middle: 'to amend', 'to correct'. ἐπανορθόω.

αὐτῷ ἀνάγκη ... ἐπανορθοῦσθαι literally 'there is for him the necessity to amend', i.e. 'he must amend'. (αὐτῷ can be classified as the 'dative of advantage or disadvantage' (Smyth).)

αὖθις adv.: 'again', 'in turn', 'hereafter'.

καὶ αὖθις 'and again'.

τό stands for τὸ εἶδος.

τῆς Χιμαίρας genitive: 'of the Chimaera'. Χίμαιρα.

τὸ τῆς Χιμαίρας: 'the appearance of the Chimaera'.

καὶ ... δέ 'and ... also', 'and ... moreover'.

ἐπιρρεῖ pres. indic. act. 3rd pers. sg.: 'flow in besides', 'keep on flowing'. ἐπιρρέω.

καὶ ἐπιρρεῖ δέ 'Here καί emphasizes the important intervening word [ἐπιρρεῖ], while δέ ['and'] connects' (Smyth).

ὄχλος, ὁ nom. sing.: 'crowd', 'throng', 'multitude', 'mass'.

τοιούτων a correlative pronoun, gen. pl.: 'of such'. τοιοῦτος, τοιαύτη, τοιοῦτο, (in Attic also τοιοῦτον).

Γοργόνων gen. pl. Γόργω, ἡ.

Πηγάσων gen. pl. Πήγασος, ὁ.

ὄχλος τοιούτων Γοργόνων καὶ Πηγάσων 'a throng of such Gorgons and Pegasuses'.

καί 'and'.

ἄλλων indef. pron. gen. pl.: 'another', 'other'. ἄλλος, ἄλλη, ἄλλο.

ἀμηχάνων noun gen. pl.: 'of monsters'.

πλήθη noun nom. pl.: 'multitudes', 'masses', 'quantities'. πλῆθος, εος, τό.

τε καί: 'and', 'serves to unite complements, both similars and opposites' (Smyth).

ἀτοπίαι nom. pl.: 'beings out of the way', 'absurdities', 'singularities'. ἀτοπία, ἡ.

πλήθη τε καὶ ἀτοπίαι 'quantities and absurdities of appearance'.

τερατολόγων adj. gen. pl.: 'monstrous', 'marvellous', 'portentous'. τερατολόγος.

τινῶν indef. pron. gen. pl.: 'some'. τὶς, τὶ.

φύσεων gen. pl.: 'natures', 'beings'. φύσις, ἡ.

ἀτοπίαι τερατολόγων τινῶν φύσεων 'strange forms of some monstrous natures'.

αἷς fem. relative pron. dat. plural: 'which', 'whom'. ὅς, ἥ, ὅ. It refers to φύσεις in the preceding clause. 'The dative proper denotes that *to* which or *for* which something is or is done' (Smyth).

εἴ= εἰ conjunction: 'if'. It is accented with the acute accent because it precedes an enclitic (indef. pronoun τις).

ἀπιστῶν masc. pres. part. nom. sg.: 'disbelieving'. ἀπιστέω.

προσβιβᾷ Attic future indicative active, 3rd pers. sg.: causal 'make to resemble', 'reduce to'. προσβιβάζω, Att. future προσβιβῶ.

εἰκός neuter noun accus. sg.: 'likelihood', 'probability'. εἰκός, -ότος, τό.

κατὰ τὸ εἰκὸς 'according to probability'.

ἕκαστον neuter pron. accus. sg.: 'each'. ἕκαστος, -η, -ον.

αἷς εἴ τις ἀπιστῶν προσβιβᾷ κατὰ τὸ εἰκὸς ἕκαστον 'if one, disbelieving them, reduces each into accordance with probability'.

ἅτε causal: 'inasmuch as', 'seeing that'. 'With participles of cause [χρώμενος in our case] *inasmuch as* states the cause as a fact on the authority of the speaker or writer' (Smyth).

ἀγροίκῳ adj. dat. sg.: 'rustic', 'boorish'. ἄγροικος, ον.

τινὶ indef. pronoun dat. sg.: 'some'

σοφίᾳ dat. sg.: 'by wisdom', 'with wisdom'. σοφία, ἡ.

χρώμενος present middle participle nom. sg.: 'using'. χράομαι, χράω.

ἅτε ἀγροίκῳ τινὶ σοφίᾳ χρώμενος 'seeing that he is using some kind of boorish wisdom'. The dative ἀγροίκῳ τινὶ σοφίᾳ is instrumental. 'The Greek dative, as the representative of the lost instrumental case, denotes that *by which* or *with which* an action is done or accompanied ... The dative denotes instrument or means, manner, and cause.' (Smyth).

πολλῆς adj. gen. sg.: 'much', 'of great quantity'. πολύς, πολλή, πολύ.

αὐτῷ pron. dat. sg.: 'to him', 'for him'. αὐτός, αὐτή, αὐτό.

σχολῆς gen. sg.: 'leisure'. σχολή, ἡ.

δεήσει 3rd pers. fut. indic. act.: 'will be lacking', 'will be needed'.

αὐτῷ δεήσει literally 'there will be for him a great need of'; δεήσει is impersonal. The English uses a personal construction: 'he will be lacking', 'he will be in need of'. The genitive πολλῆς σχολῆς 'a lot of leisure', dependent on the verb δεήσει, says what it is that such a man will be in need of.

Rowe translates: 'But, Phaedrus, while I think such explanations attractive in other respects, they belong in my view to an over-clever and laborious person who is not altogether fortunate; just because after that he must set the shape of the Centaurs to rights, and again that of the Chimaera, and a mob of such things – Gorgons and Pegasuses – and strange hordes of other intractable and portentous kinds of creatures flock in on him; if someone is sceptical about these, and tries to reduce each to what is likely, with his boorish kind of expertise, he'll need a good deal of leisure.'

8. ἐμοὶ δὲ πρὸς αὐτὰ οὐδαμῶς ἐστι σχολή· τὸ δὲ ἄτιον, ὦ φίλε, τούτου τόδε.

ἐμοί 1st pers. personal pron. dat. sg.: 'to me', 'for me'. ἐγώ.

δέ adversative: 'but'.

πρός prep. with accus.: 'for', 'in relation to'.

αὐτά neuter pron. accus. pl.: 'those things'; referring to the rationalizations of myths and mythical beings previously spoken of.

οὐδαμῶς adv.: 'in no way', 'in no wise'.

ἐστί pres. indic. 3rd pers. sg.: 'is'. εἰμί; enclitic.

ἐμοὶ δὲ πρὸς αὐτὰ οὐδαμῶς ἐστι σχολή literally: 'for me there is no leisure concerning such things at all', that is 'I have no leisure for such things at all'. 'Dative of the possessor. – The person for whom the thing exists [or for whom such possession is denied, as here] is put in the dative with εἶναι ['to be'] ... The dative of the possessor denotes that something is at the disposal of a person or has fallen to his share temporarily.' (Smyth). Socrates rectifies the temporality inherent in 'the dative of the possessor' by οὐδαμῶς 'no wise', 'not at all'.

τό neuter def. art. nom. sg.

δέ copulative, implying a causal connection.

ἄτιον, τό: 'cause'.

φίλε vocative: 'friend'. φίλος, ὁ.

τούτου neuter dem. pron. gen. sg.: 'of this'. It 'looks backward', referring to Socrates' lack of leisure, of which he has spoken. οὗτος, αὕτη, τοῦτο.

τόδε neuter dem. pron. nom. sg.: 'this'. It 'looks forward' to the explanation Socrates is about to give; 'it indicates something immediately to come' (L&S). ὅδε, ἥδε, τόδε. 'When, of two things, one precedes and another follows, ὅδε properly refers to what follows, οὗτος to what precedes' (L&S).

Rowe translates: 'For myself, in no way do I have leisure for these things, and the reason for it, my friend, is this.'

9. οὐ δύναμαί πω κατὰ τὸ Δελφικὸν γράμμα γνῶναι ἐμαυτόν· γελοῖον δή μοι φαίνεται τοῦτο ἔτι ἀγνοοῦντα τὰ ἀλλότρια σκοπεῖν.

δύναμαι pres. indic. 1st pers. sg.: 'I can', 'I am able'.

πω enclitic particle: 'up to this time', 'yet'.

οὐ δύναμαί πω 'I can't as yet'. δύναμαι has an additional accent on the ultima (the last syllable) for it is followed by an enclitic, the unaccented πω. 'Since an enclitic forms a part of the preceding word, the writing ἄνθτρωπος τις [in our case δύναμαι πω] would violate the rule that no word can be accented on a syllable before the antepenult' [the antepenult is the third syllable from the end of the word] (Smyth).

κατά prep. with accus.: 'in accordance with', 'according to'.

Δελφικόν neuter adjective accus. sg.: 'Delphic', 'at Delphi'.

γράμμα, τό accus.: 'inscription'.

κατὰ τὸ Δελφικὸν γράμμα 'according to the inscription at Delphi'.

γνῶναι aor. inf. act.: 'to know'.

ἐμαυτόν reflexive pronoun of 1st person accus. sg.: 'myself'.

γελοῖον nom. sg.: 'ridiculous', 'ludicrous', 'absurd'. γελοῖος, -α, -ον.

δή emphasizes the preceding word.

μοι enclitic personal pronoun dative 1st pers. sg.: 'to me'.

φαίνεται pres. indic. middle, passive in meaning, 3rd pers. sg.: 'appears to be', 'seems'. φαίνομαι, φαίνω.

γελοῖον δή μοι φαίνεται 'it seems ridiculous to me'.

τοῦτο accus.: 'this'.

ἔτι adv. of time: 'yet', 'still'.

ἀγνοοῦντα masc. pres. part. accus. sg.: 'not knowing', 'being ignorant'.

τοῦτο ἔτι ἀγνοοῦντα 'being still ignorant concerning this'. This participial clause in the accusative serves as a subject to the infinitive σκοπεῖν. 'The subject of the infinitive is in the accusative' (Smyth).

ἀλλότρια neut. adj. accus. pl.: 'not one's own', 'strange', 'foreign'.

σκοπεῖν pres. inf. act.: 'to contemplate', 'to investigate'. σκοπέω.

Rowe translates: 'I am not yet capable, in accordance with the Delphic inscription, of "knowing myself"; it therefore seems absurd to me that while I am still ignorant of this subject I should inquire into things which do not belong to me.'

10. ὅθεν δὴ χαίρειν ἐάσας ταῦτα, πειθόμενος δὲ τῷ νομιζομένῳ περὶ αὐτῶν, ὃ νυνδὴ ἔλεγον, σκοπῶ οὐ ταῦτα ἀλλ᾽ ἐμαυτόν, εἴτε τι θηρίον ὂν τυγχάνω Τυφῶνος πολυπλοκώτερον καὶ μᾶλλον ἐπιτεθύμμενον, εἴτε ἡμερώτερόν τε καὶ ἁπλούστερον ζῷον, θείας τινὸς καὶ ἀτύφου μοίρας φύσει μετέχον.

ὅθεν adv.: 'whence', 'for which reason', 'for what reason'.

δή emphasizes the preceding word.

χαίρειν pres. inf. act.: 'to rejoice', 'to be glad'. χαίρω. But in the phrase ἐᾶν χαίρειν τινά [as here χαίρειν ἐάσας ταῦτα] 'to dismiss from one's mind', 'put away', 'renounce' (L&S).

ἐάσας aor. part. act. nom. sg.: 'having dismissed', 'having let alone'. ἐάω.

ταῦτα neuter demonstr. pron. accus. pl.: 'these things', that is myths and mythical creatures, not the attempts to rationalize them, as becomes clear from the next clause.

πειθόμενος pres. part. middle nom. sg.: 'believing', 'complying with'. πείθομαι, πείθω.

δέ 'and'. 'Copulative δέ marks transition, and is the ordinary particle used in connecting successive clauses or sentences which add something new or different, but not opposed, to what precedes.' (Smyth).

τῷ νομιζομένῳ pres. part. mid. dat. sg., substantive: 'that which is customary'. τὸ νομιζόμενον, νομίζω.

πειθόμενος τῷ νομιζομένῳ 'believing in that which is customary'. πείθεσθαί τινι 'believe', 'trust in' (L&S).

περί prep. with gen.: 'about', 'concerning', 'in regard to'.

αὐτῶν neuter pron. gen. pl.: 'these [things]'.

περὶ αὐτῶν 'about these', referring to myths and mythical creatures, of which he spoke before, and to which he referred with ταῦτα in the preceding clause.

ὃ neuter relative pronoun accus. sig. 'what', 'which'. ὅς, ἥ, ὅ.

νυνδή adv.: 'now', 'just now'.

ἔλεγον imperfect active: 'I said', 'I was saying'.

ὃ νυνδὴ ἔλεγον 'as I was saying just now'.

σκοπῶ pres. ind. act. 1st. pers. sg.: 'I investigate' 'I examine', 'I look into'. uncontracted (as it stands in dictionaries) σκοπέω.

σκοπῶ οὐ ταῦτα ἀλλ᾽ ἐμαυτόν 'I investigate - not these things - but myself'.

εἴτε a disjunctive particle. εἴτε … εἴτε 'whether ... or'.

τι enclitic neuter indef. pron. nom. sg. 'some'.

θηρίον, τό: 'beast'.

ὂν neuter pres. part. nom. sg.: 'being'. εἰμί.

τυγχάνω pres. indic. act. 1st. pers. sg.: 'I happen to be'.

Τυφῶνος gen.: 'Typhon'. 'Typhon (or Typhoeus) was a hundred-headed dragon, with arms and legs to match, who was the last obstacle between Zeus and the kingship of the gods (Hesiod, *Theogony* 820 ff.)' (Christopher Rowe ad loc.). Liddell & Scott under Τυφῶν: 'Taken in jest as the personification of τῦφος Pl 230a,' and under τῦφος: 'delusion', 'nonsense', 'humbug', 'vanity', 'arrogance'.
πολυπλοκώτερον neuter adj. comparative nom. sg.: 'more complicated', 'more crafty', 'more tortuous'. πολύπλοκος, -ον.
μᾶλλον adv. comparative: 'more'.
ἐπιτεθύμμενον participle perfect middle: 'furious'. ἐπιτύφομαι. Hackforth translates: 'puffed up' and notes: 'Socrates connects the name of this hundred-headed monster with the verb τύφω, *to smoke*, and perhaps also with the noun τῦφος, *vanity, humbug.*'
The comparatives πολυπλοκώτερον and μᾶλλον ἐπιτεθύμμενον take the genitive of comparison: *Τυφῶνος* πολυπλοκώτερον καὶ μᾶλλον ἐπιτεθύμμενον 'more complicated and more vain *than Typhon*'.
τι θηρίον ὂν Τυφῶνος πολυπλοκώτερον καὶ μᾶλλον ἐπιτεθύμμενον 'some kind of beast that is [ὂν] more complicated and more vain than Typhon'. The participle ὂν has functions as a copula.
ἡμερώτερον neuter adj. in comparative, nom. sg.: 'more tame', 'more civilized', 'more gentle'. ἥμερος, -ον.
τε καί: 'and', 'serves to unite complements, both similars and opposites' (Smyth).
ἁπλούστερον neuter adj. in comparative, nom. sg.: 'more simple'. ἁπλόος, -η, -ον.
ζῷον, τό: 'living being'.
θείας fem. adj. gen. sg.: 'divine'. θεῖος, -α, -ον.
ἀτύφου fem. adj. gen. sg.: 'not puffed up', 'not vain'.
μοίρας fem. n. gen. sg.: 'one's portion in life', 'lot', destiny'. μοῖρα, -ας.
φύσει dat. sg. (instrumental dative): 'by nature'. φύσις, ἡ.
μετέχον neuter present participle nom. sg. 'participating in', 'partaking of', 'sharing'. μετέχω.
ζῷον θείας τινὸς καὶ ἀτύφου μοίρας φύσει μετέχον 'a living being that participates by nature in some lot that is divine and not vain'.
Rowe translates: 'So then saying goodbye to these things, and believing what is commonly thought about them, I inquire – as I said just now – not into these but into myself, to see whether I am actually a beast more complex and more violent than Typhon, or both a tamer and a simpler creature, sharing some divine and un-Typhonic portion by nature.'

11. ἀτάρ, ὦ ἑταῖρε, μεταξὺ τῶν λόγων, ἆρ' οὐ τόδε ἦν τὸ δένδρον ἐφ' ὅπερ ἦγες ἡμᾶς;
ἀτάρ 'is an adversative conjunction commonly used to introduce a strong or surprising contrast (*but, but yet, however*)... It is often used in lively questions' (Smyth).
ἑταῖρε vocative: 'friend'. ἑταῖρος, ὁ.
μεταξύ adverb: 'between'.
λόγων gen. pl. 'words', 'speeches'. λόγος, ὁ.
μεταξὺ τῶν λόγων 'to interrupt our discussion'.
ἆρ' = ἆρα interrogative particle 'it simply marks the question, the nature of which is determined by the context' (L&S).

τόδε neuter demonstr. pron. nom. sg.: 'this'. ὅδε, ἥδε, τόδε. 'ὅδε refers to *what is present*, to *what can be seen*' (L&S).

ἦν imperfect 3rd pers. sg.: 'was'. εἰμί. The verb is in imperfect for it refers to the time in the past when Phaedrus was pointing at the tree as their destination, at 229a8.

δένδρον, τό 'tree'.

ἐφ' = ἐπί prep. with accus.: local, of the goal 'to', 'before', 'into the presence of'. ἐπί suffers elision, i.e. loses its end syllable before a word that begins with a vowel, its π is aspirated, i.e. changed into φ, because the vowel that follows is aspirated: ὅπερ.

ὅπερ neuter relative pronoun: 'the very thing which'. ὅσπερ, ἥπερ, ὅπερ. 'The enclitic particle −περ may be added to a relative pronoun to emphasize the connection between the relative and its antecedent' (Smyth).

ἦγες imperfect 2nd pers. sg.: 'led'. ἄγω.

ἡμᾶς personal pronoun of 1st pers. accusative pl.: 'us'. ἡμεῖς, ἐγώ.

Rowe translates: 'But, my friend, to interrupt our conversation (*logoi*), wasn't this the tree you were taking us to?'

12. Τοῦτο μὲν οὖν αὐτό.

Τοῦτο neuter demonstr. pron.: 'this'.

μὲν οὖν 'certainly in fact'. 'The compound force of μὲν οὖν is seen in affirmations; as in replies' (Smyth, referring to Phaedrus 230a, i.e. to our place, as a typical case of such usage: Τοῦτο μὲν οὖν αὐτό *To be sure this is it*.)

αὐτό the intensive pronoun, neuter, nom. sg. 'it', 'itself'. αὐτός, αὐτή, αὐτό.

Rowe translates: 'The very one.'