

VI. Phaedrus 230b2-e5

1. Νῆ τὴν Ἥραν, καλή γε ἡ καταγωγή.

Νῆ 'asseverative with the accusative of the divinity [τὴν Ἥραν] or thing by which one swears' (Smyth, *Greek Grammar*).

τὴν feminine definite article accusative singular. nominative ἡ.

Ἥραν accusative, nominative Ἥρα.

καλή feminine adjective nominative singular: 'nice', 'beautiful'.

ἡ feminine definite article nominative singular.

καταγωγή fem. noun nom. sg.: 'halting-place', 'place of rest'.

In this sentence the copulative verb ἐστί ('is') is omitted, as is often the case 'with various adjectives' (Smyth), as here with the adjective καλή.

Rowe translates: 'By Hera, a fine stopping place!'

2. ἢ τε γὰρ πλάτανος αὕτη μάλ' ἀμφιλαφῆς τε καὶ ὑψηλή, τοῦ τε ἄγνου τὸ ὕψος καὶ τὸ σύσκιον πάγκαλον, καὶ ὡς ἀκμὴν ἔχει τῆς ἀνθης, ὡς ἂν εὐωδέστατον παρέχοι τὸν τόπον· ἢ τε αὖ πηγὴ χαριεστάτη ὑπὸ τῆς πλατάνου ρεῖ μάλ' αὖ ψυχροῦ ὕδατος, ὥστε γε τῶ ποδὶ τεκμήρασθαι.

ἢ demonstrative: 'this'.

τε 'and' is used to connect clauses. In this complex sentence we have a chain of conjunctions connecting clauses: τε ... τε ... καὶ ... τε; in the first clause we have in addition τε καὶ which, combined, connect two complementary adjectives ἀμφιλαφῆς τε καὶ ὑψηλή, in the second clause we have καὶ that connects two complementary nouns τὸ ὕψος καὶ τὸ σύσκιον. In the first two clauses the copulative verb ἐστί is omitted, as in the preceding sentence.

γὰρ 'for'. 'γὰρ is especially common in sentences which offer a reason for, or an explanation of, a preceding statement' (Smyth).

πλάτανος, ἡ 'plane-tree'.

αὕτη fem. demonstr. pron. nom. sg.: 'this'.

μάλ' = μάλ' αὖ adverb: 'very'.

ἀμφιλαφῆς fem. (or masc.) adjective nom. sg.: 'wide-spreading' of large trees.

ἀμφιλαφῆς, -ες.

τε καὶ 'and'.

ὑψηλή fem. adjective nom. sg.: 'high', 'lofty'. ὑψηλός, ἡ, ὄν.

τοῦ masc. def. article genitive sg.

ἄγνου masc. noun genitive sg.: 'chaste-tree'; associated with the notion of chastity from the likeness of its name to ἀγνός, i.e. 'pure', 'chaste', 'holy' (Liddell & Scott, *A Greek-English Lexicon*). ἄγνος, ὄ.

ὕψος, τό: 'height'.

σύσκιον, τό: 'the thick shade' of a tree.

πάγκαλον neuter adjective nom. sg.: 'very beautiful'. πάγκαλος, -η, -ον.

τοῦ τε ἄγνου τὸ ὕψος καὶ τὸ σύσκιον πάγκαλον 'and the height and the shade of the chaste-tree is very beautiful'.

ὡς = οὕτως, demonstrative: 'so', 'in such way', 'in such manner'.

ἀκμὴν fem. n. accus. sg.: 'highest' or 'culminating point' of anything. ἀκμή, ἡ.

ἔχει present indicative active 3rd pers. sg.: 'has'. ἔχω.

τῆς fem. def. article gen. sg.

ἀνθης fem. n. gen. sg.: 'full bloom' of a flower or plant. ἀνθη, ἡ.

ὡς relative and consecutive: 'as', 'that', 'so that', like ὥστε (Smyth). ὡς ... ὡς 'so ... as'.

εὐωδέστατον masc. adj. superl. accus. sg.: 'smelling most sweetly'. εὐώδης, -ες.
 παρέχοι present optative active 3rd pers, sg.: 'produce', 'make so and so'. παρέχω.
 τόν masc. def. art. accus. sg.
 τόπον masc. n. accus. sg.: 'place'. τόπος, ό.
 ὡς ... ὡς ἄν εὐωδέστατον παρέχοι τόν τόπον 'so ... as to make the place most
 deliciously fragrant'. 'In general ἄν limits the force of the verb [παρέχοι in our case]
 to particular conditions or circumstances' (Smyth). The conditions are defined in the
 preceding clause ὡς ἀκμὴν ἔχει τῆς ἀνθης.
 καὶ ὡς ἀκμὴν ἔχει τῆς ἀνθης, ὡς ἄν εὐωδέστατον παρέχοι τόν τόπον 'and it
 has culmination of its bloom so (in such a way), as to makes the place most fragrant'.
 αὖ adv. 'again', 'moreover'.
 πηγῆ, ἡ: 'running water', 'fount', 'source'.
 χαριεστάτη fem. adj. superl. nom. sg.: 'most pleasant'. χαριέστατος; χαρίεις,
 χαρίεσσα.
 ὑπό prep. with gen.: 'from under'.
 τῆς πλατάνου gen. sg., πλάτανος, ἡ: 'the plane-tree'.
 ὑπό τῆς πλατάνου 'from under the plane-tree'.
 ῥεῖ pres. indic. act. 3rd pers. sg., ῥέω: 'flow', 'run', 'stream', 'gush'.
 μάλα adv.: 'very'.
 ψυχροῦ gen. sg., ψυχρός, -ά, -όν: 'cold'.
 ὕδατος gen. sg., ὕδωρ, τό: 'water'.
 ἡ πηγῆ ῥεῖ μάλα ψυχροῦ ὕδατος 'the source pours very cold water', 'the source
 runs with very cold water'.
 ὥστε adverb: 'so that', 'so as'.
 γε 'an intensive and restrictive particle with the force *at least, at any rate, even,*
certainly, indeed' (Smyth).
 τῶ masc. noun dat. sg.
 ποδί dat. sg., πούς, ό: 'foot'.
 τῶ ποδὶ instrumental dative: 'with the foot'.
 τεκμήρασθαι aorist middle infinitive: 'form a judgement', 'judge from signs and
 tokens', 'estimate'.
 ὥστε τῶ ποδὶ τεκμήρασθαι 'as one can judge by using one's foot'.
 Rowe translates: 'This plane-tree is very spreading and tall, and the tallness and
 shadiness of the agnus are quite lovely; and being in full flower it seems to make the
 place smell as sweetly as it could. The stream, too, flows very attractively under the
 plane, with the coolest water, to judge by my foot.'

3. Νυμφῶν τέ τινων καὶ Ἀχελῷου ἱερόν ἀπὸ τῶν κορῶν τε καὶ ἀγαλμάτων
 εἴοικεν εἶναι.
 Νυμφῶν gen. pl., Νύμφη, ἡ: 'Nymph'. Nymphs were lower goddesses, especially of
 springs.
 Ἀχελῷου gen. sg., Ἀχελῷος, ό: 'Achelous', 'the river-god *par excellence*' (de Vries
 as quoted by Christopher Rowe).
 ἱερόν, τό: 'holy place'.
 Νυμφῶν τέ τινων καὶ Ἀχελῷου ἱερόν 'a holy place of some Nymphs and
 Achelous'.
 ἀπό prep. with genitive, of origin, cause: *from or on the basis of which* one can judge
 that something is so and so.
 κορῶν gen. pl., κόρη, ἡ: 'puppet', 'doll', 'small votive image'.

ἀγαλμάτων gen. pl. ἄγαλμα, τό: ‘statue in honour of a god’, ‘statue as an object of worship’.

ἔοικεν perfect with present sense, perf. ind. act. 3rd pers. sg., impersonal: ‘it seems’.
ἔοικα.

εἶναι infinitive: ‘to be’. εἶμί.

ἱερόν ἀπὸ τῶν κορῶν τε καὶ ἀγαλμάτων ἔοικεν εἶναι ‘it seems to be a holy place judging from the votive images and statuettes’.

Rowe translates: ‘From the figurines, the spot seems to be sacred to some Nymphs and to Achelous.’

4. εἰ δ’ αὖ βούλει, τὸ εὐπνουν τοῦ τόπου ὡς ἀγαπητὸν καὶ σφόδρα ἡδύ·
θερινόν τε καὶ λιγυρὸν ὑπηχεῖ τῷ τῶν τεττίγων χορῷ.

βούλει pres. ind. middle. 2nd pers. sg., βούλομαι: ‘wish’.

εἰ δ’ αὖ βούλει ‘and again (δ’ αὖ), if you wish (εἰ βούλει)’.

εὐπνουν, τό, neuter substantive participle: ‘fragrance’, ‘good to breathe, fresh and pure’. εὐπνοέω.

τόπου gen. sg., τόπος, ὁ: ‘place’.

τὸ εὐπνουν τοῦ τόπου ‘the fragrant, fresh and pure air (τὸ εὐπνουν) of the place (τοῦ τόπου)’.

ὡς: ‘how’.

ἀγαπητόν nom. sg.: ‘amiable’, ‘desirable’. ἀγαπητός, -ή, -όν.

σφόδρα adverb: ‘very much’.

ἡδύ nom. sg., ἡδύς, ἡδεῖα, ἡδύ: ‘pleasant’, ‘pleasurable’.

ὡς ἀγαπητόν καὶ σφόδρα ἡδύ ‘how amiable and very pleasant [it is]’; the copula ἐστί (‘is’) is omitted, as often with adjectives.

θερινόν adjective used adverbially, θερινός, -ή, -όν: ‘summer-like’.

λιγυρὸν adjective used adverbially, λιγυρός, -ά, -όν: ‘clear’, ‘sweet’, or ‘shrill’ sound.

ὑπηχεῖ pres. indic. act. 3rd pers. sg., ὑπηχέω: ‘echo’, ‘sound in answer’.

θερινόν τε καὶ λιγυρὸν ὑπηχεῖ ‘it echoes summer-like and sweet’.

τεττίγων gen. pl., τεττίξ, ὁ: ‘cicada’.

χορῷ dat. sg., χορός, ὁ: ‘choir’.

τῷ τῶν τεττίγων χορῷ ‘to the choir (τῷ χορῷ) of the cicadas (τῶν τεττίγων)’.

The genitive τῶν τεττίγων, which stands between the article τῷ and its noun

χορῷ, is attributive, limiting the meaning of χορός, ‘choir’.

Rowe translates: ‘Then again, if you like, how welcome it is, the freshness of the place, and very pleasant; it echoes with a summary shrillness to the cicadas’ song.’

5. πάντων δὲ κομψότατον τὸ τῆς πόας, ὅτι ἐν ἡρέμα προσάντει ἱκανὴ πέφυκε
κατακλινέντι τὴν κεφαλὴν παγκάλως ἔχειν.

πάντων gen. pl., nom. pl. πάντα, collective pronoun, πᾶς, πᾶσα, πᾶν: ‘all’.

δέ copulative, it is ‘the ordinary particle used in connecting successive clauses or sentences, which add something new or different, but not opposed’ (Smyth).

κομψότατον superlative, neuter nom. sg.: ‘most refined’, ‘nicest’. κομψός, ή, όν.

πάντων δὲ κομψότατον ‘most refined of all’, ‘the nicest of all’.

πόας gen. sg., πόα, ή: ‘grass’.

τὸ τῆς πόας ‘the grass’, ‘the way in which the grass grows’, ‘the [lushness] of the grass’. ‘The article has the power to make substantival any word or words to which it is prefixed’ (Smyth).

πάντων δὲ κομψότατον τὸ τῆς πόας, ‘the grass is the nicest’. The copula ἐστὶ is omitted. Socrates explains what he means by the concept τὸ τῆς πόας in the subordinate sentence that follows.

ὅτι a causal particle ‘for that’, ‘because’, ‘seeing that’, giving the reason for saying what is said (L & S).

ἐν prep. with dat., of place: ‘in’, ‘on’.

ἡρέμα adv.: ‘gently’.

προσάντει dat. sg., προσάντης, ες: ‘uphill’.

ἐν ἡρέμα προσάντει ‘on a gentle slope’ (Hackforth).

ἱκανή nom. sg., ἱκανός, ἡ, ὄν: ‘sufficing’, ‘befitting’, ‘becoming’.

πέφυκε perf. ind. act. 3rd pers. sg., impersonal: ‘is by nature’, ‘happens to be naturally’. φύω.

κατακλινέντι participle of aorist passive, dat. sg.: ‘lying in a resting position’.

κατακλίνω: ‘lay down, ‘make to recline’.

κεφαλὴν accus. sg., κεφαλή, ἡ: ‘head’.

παγκάλως adverb: ‘most beautifully’, ‘most agreeably’.

ἔχειν pres. inf. act.: ‘to have’. ἔχω.

[ἡ πόα] ἱκανὴ πέφυκε κατακλινέντι τὴν κεφαλὴν παγκάλως ἔχειν [‘the grass happens to be fitting for a man lying down to have his head most agreeably [rested]’].

Rowe translates: ‘Most delightful of all is the matter of the grass, growing on a gentle slope and thick enough to be just right to rest one’s head upon.’

6. ὥστε ἄριστά σοι ἐξενάγηται, ὦ φίλε Φαίδρε.

ὥστε: ‘and so’, ‘so that’; it stands ‘at the beginning of a sentence, to mark a strong conclusion’ (L & S).

ἄριστά adv., superlative: ‘best’, ‘most excellently’.

σοι enclitic personal pronoun, 2nd person, dat. sg., σύ: ‘you’.

ἐξενάγηται perf. ind. middle, 3rd pers. sg., ξιναγέω: ‘guide strangers, show them the sights’.

ἄριστά σοι ἐξενάγηται ‘your work as a guide for a stranger has been done excellently’; σοι can be classed here as ‘Dative of the Agent – With passive words (usually in the perfect [as here] and pluperfect) the person in whose interest the action is done, is put in the dative’ (Smyth).

Rowe translates: ‘So you have been the best of guides for a stranger, my dear Phaedrus.’

7. Σὺ δέ γε, ὦ θαυμάσιε, ἀτοπώτατός τις φαίνῃ.

Σὺ personal pronoun of the 2nd person, nom. sg.: ‘you’.

δέ ‘is adversative and copulative; but the two uses are not always clearly to be distinguished’ (Smyth). Socrates ended by praising Phaedrus for ‘being an excellent guide for a stranger’, and Phaedrus with his δέ emphasizes the appropriateness of Socrates’ calling himself a stranger in the countryside, as his next sentence will show; from this point of view it is appropriate to render δέ: ‘and’. But Phaedrus’ calling Socrates ἀτοπώτατος ‘the oddest of men’, stands in contrast to Socrates’ praise of Phaedrus; Hackforth translates: ‘Whereas (δέ) you strike me (σύ γε φαίνῃ) as the oddest of men (ἀτοπώτατός τις)’.

δέ γε ‘here γέ usually does not emphasize δέ but either a single word [in our case σύ] or the whole clause’ (Smyth).

θαυμάσιε vocative sg., θαυμάσιος, α, ον, : ‘wonderful’, ‘marvellous’.

ὦ θαυμάσιε addressing Socrates: ‘marvellous man!’. ‘ὦ with vocative, a mode of address’ (L & S).

ἄτοπώτατος, superlative, nom. sg., ἄτοπος, ον: ‘strange’, ‘out of place’, ‘extraordinary’.

τις masc. (and fem.) indefinite pronoun, nom. sg.: ‘some one’.

φαίνη pres. indic. middle 2nd pers. sg., φαίνομαι: ‘come to light’, ‘appear’. φαίνω: ‘bring to light’, ‘cause to appear’.

οὐδέ γε ἄτοπώτατός τις φαίνη ‘and you certainly appear to be a most extraordinary person’.

Rowe translates: ‘You extraordinary man – you strike me as the oddest person.’

8. ἀτεχνῶς γάρ, ὃ λέγεις, ξεναγουμένῳ τινὶ καὶ οὐκ ἐπιχωρίῳ ἔοικας· οὕτως ἐκ τοῦ ἄστεος οὐτ’ εἰς τὴν ὑπερορίαν ἀποδημεῖς, οὐτ’ ἔξω τείχους ἔμοιγε δοκεῖς τὸ παράπαν ἐξίεναι.

ἀτεχνῶς adv.: ‘simply’, ‘really’, ‘absolutely’.

γάρ ‘for’; it connects the sentence, in which it stands, to Phaedrus’ preceding statement as its explanation.

ὃ neuter rel. pron.: ‘which’.

λέγεις pres. ind. act. 2nd pers sg., λέγω: ‘say’.

ξεναγουμένῳ masc. pres. part. middle, dat. sg., ξεναγουμένος: ‘a stranger who is guided’. ξεναγέω.

ἐπιχωρίῳ dat. sg., ἐπιχώριος, α, ον: ‘of the country’.

ἔοικας perf. with present sense, 2nd pers. sg.: ‘you are like’. With the dative: ‘you look like such and such’.

ἀτεχνῶς γάρ, ὃ λέγεις, ξεναγουμένῳ τινὶ καὶ οὐκ ἐπιχωρίῳ ἔοικας ‘for really, as you say, you look like an alien, a stranger who is guided’.

οὕτως adv.: ‘thus’, ‘so’, ‘so much’ ‘to such an extent’.

ἐκ prep. with gen.: ‘from’.

ἄστος gen. sg. ἄστου, τό: ‘town’ (in opposition to the ‘country’), ‘city’.

οὐτ’ = οὐτε, usually repeated, as here οὐτε ... οὐτε: ‘neither ... nor’.

εἰς prep. with acc.: ‘in’, ‘into’.

ὑπερορίαν acc. sg., ὑπερορία, ἡ: ‘the country beyond one’s own frontiers’, ‘abroad’.

ἀποδημεῖς pres. ind. act. 2nd pers. sg., ἀποδημέω: ‘go abroad’.

οὕτως ἐκ τοῦ ἄστεος οὐτ’ εἰς τὴν ὑπερορίαν ἀποδημεῖς ‘so you go neither abroad from the town’.

ἔξω prep. with gen.: ‘out of’, ‘outside’.

τείχους gen. sg., τεῖχος, τό: ‘wall’, esp. ‘city-wall’.

ἔμοιγε emphatic 1st pers. pronoun, dat. sg.: ‘to me’. ἐγὼ γε turned into one word: ἔγωγε.

δοκεῖς pres. ind. act. 2nd pers sg., δοκέω: ‘seem’.

παράπαν adv.: ‘altogether’, ‘absolutely’, ‘in correct writers always joined with the definite article’ (L & S); frequently with neg., as here: οὐτε τὸ παράπαν ‘not at all’.

ἐξίεναι infinitive, ἐξίειμι: ‘go out’.

οὐτ’ ἔξω τείχους ἔμοιγε δοκεῖς τὸ παράπαν ἐξίεναι ‘nor do you ever seem to me to go outside the city-wall’.

Rowe translates: ‘You really do seem like a stranger on a visit, as you say, and not a local; this comes of your neither leaving the city to cross the borders, nor, I think, going outside the city wall at all.’

9. Συγγίγνωσκε μοι, ὦ ἄριστε.

Συγγίγνωσκε present imperative 2nd pers. sg., συγγιγνώσκω (τινι): ‘have a fellow-feeling (with another)’, hence: ‘make allowance for him’, ‘pardon him’ (L & S).

ἄριστε vocative sg., ἄριστος, η, ον: ‘best’ in birth and rank, ‘noblest’. Superlative of ἀγαθός: ‘good’.

Rowe translates: ‘Forgive me, my good man’.

10. φιλομαθῆς γάρ εἰμι· τὰ μὲν οὖν χωρία καὶ τὰ δένδρα οὐδέν μ’ ἐθέλει διδάσκειν, οἱ δ’ ἐν τῷ ἄστει ἄνθρωποι.

φιλομαθῆς, ἐς: ‘fond of learning’, ‘eager to learn’.

εἰμί pres. ind. 1st pers. sg.: ‘I am’. All dissyllabic forms of the present indicative of εἰμί are enclitic, i.e. lose their accent when they attach themselves closely to the preceding word. (The only monosyllabic form is that of the 2nd pers. sg.: εἶ.)

φιλομαθῆς γάρ εἰμι ‘for I am eager to learn’.

μὲν οὖν: each particle has its own force; μὲν points forward to the antithetic δέ clause, which follows, while οὖν connects with what preceded, and introduces the conclusion of the preceding chain of thought: Socrates’ unwillingness to go out of the city because of his eagerness to learn.

χωρία nom. pl., χωρίον, τό: ‘place’, ‘spot’, ‘district’.

δένδρα nom. pl., δένδρον, τό: ‘tree’.

οὐδέν indefinite pronominal adjective οὐδεῖς, οὐδεμία, οὐδέν: ‘not one’, ‘no one’, ‘none’, ‘nothing’; neut. οὐδέν used adverbially: ‘not at all’, ‘naught’.

μ’ = με pers. pronoun 1st pers. acc. sg.: ‘me’. ἐγώ.

ἐθέλει pres. ind. act. 3rd pers sg., ἐθέλω ‘to be willing’; the verb ἐθέλει is in singular for its subject, i.e. the neuter plural nouns χωρία and δένδρα, are regarded as a collective.

διδάσκειν pres. inf., διδάσκω: ‘teach’.

τὰ μὲν οὖν χωρία καὶ τὰ δένδρα οὐδέν μ’ ἐθέλει διδάσκειν ‘the places and the trees are unwilling to teach me anything’.

οἱ masc. def. article, nom. plural; it goes with ἄνθρωποι, or better to say, it turns the clause οἱ ἐν τῷ ἄστει ἄνθρωποι into one concept: ‘the men in the city’. ‘A word or group of words [here ἐν τῷ ἄστει] standing between the article and its noun is an *attributive*’ (Smyth).

ἐν prep. with dat.: ‘in’.

τῷ masc. def. article dat. sg.

ἄστει dat. sg., ἄστυ, τό.

οἱ δ’ ἐν τῷ ἄστει ἄνθρωποι ‘but the men in the city [do]’, sc. ἐθέλουσί με διδάσκειν ‘are willing to teach me’, understood from the preceding clause.

Rowe translates: ‘You see, I’m a lover of learning, and the country places and the trees won’t teach me anything, as the people in the city will.’

11. σὺ μέντοι δοκεῖς μοι τῆς ἐμῆς ἐξόδου τὸ φάρμακον ἠύρηκέναι.

μέντοι adversative particle: ‘however’.

δοκεῖς pres. ind. act. 2nd pers sg., δοκέω: ‘seem’.

σὺ μέντοι δοκεῖς μοι ‘you however seem to me’.

ἐμῆς possessive pronoun of the 1st person, gen. sg., ἐμός, ἐμή, ἐμόν: ‘my’, ‘mine’.

ἐξόδου gen. sg., ἐξοδος, ἡ: ‘going out’.

φάρμακον, τό: ‘drug’, ‘healing remedy’, ‘medicine’, ‘a means of producing’ something.

τῆς ἐμῆς ἐξόδου τὸ φάρμακον ‘the means of producing my going out’.

ἠύρηκέναι perf. inf., εὐρίσκω: ‘find out’, ‘discover’, ‘devise’, ‘invent’.

σὺ δοκεῖς μοι ἠύρηκέναι ‘you seem to me to have found’. ‘The perfect denotes a completed action the effects of which still continue in the present’ (Smyth).

Rowe translates: ‘But you seem to have found the prescription to get me out.’

12. ὥσπερ γὰρ οἱ τὰ πεινῶντα θρέμματα θαλλὸν ἢ τινα καρπὸν προσείοντες ἄγουσιν, σὺ ἐμοὶ λόγους οὕτω προτείνων ἐν βιβλίῳ τὴν τε Ἀττικὴν φαίνῃ περιάξειν ἅπασαν καὶ ὅποι ἂν ἄλλοσε βούλῃ.

ὥσπερ adv. of manner: ‘just as’, ‘like as’, ‘even as’.

πεινῶντα neuter participle accus. pl., πεινάω: ‘to be hungry’.

θρέμματα accus. pl., θρέμμα, τό: ‘nursling’, ‘creature’, mostly of tame animals, sheep and goats (L & S). (τρέφω ‘cause to grow and increase’, ‘bring up’, ‘rear’).

θαλλόν accus. sg., θαλλός, ό: ‘young shoot’, ‘young branch’.

ἢ disjunctive: ‘or’.

τινα masc. indefinite pronoun, enclitic, accus. sg.: ‘some’.

καρπὸν accus. sg., καρπός: ‘fruit’.

προσείοντες masc. participle nom. pl., προσείω: ‘shake before’ someone, or before something.

οἱ τὰ πεινῶντα θρέμματα θαλλὸν ἢ τινα καρπὸν προσείοντες ‘the men waving a bough or some fruit in front of the hungry animals’. The definite article οἱ, which determines προσείοντες, turns the whole complex expression into one concept.

ἄγουσιν pres. ind. act. 3rd pers. pl., ἄγω: ‘lead’.

τὰ πεινῶντα θρέμματα ἄγουσιν ‘lead the hungry animals’.

σύ: ‘you’.

ἐμοὶ personal pronoun 1st person dat. sg.: ‘to me’, ‘for me’. ἐγώ.

λόγους accus. pl., λόγος, ό: ‘speech’, ‘discourse’, ‘treatise’.

οὕτω adv. of manner: ‘so’, ‘thus’, ‘in this way’.

προτείνων masc. participle nom. sg., προτείνω: ‘proffer’, ‘hold before’, ‘hold out’, ‘offer’.

ἐν ‘in’.

βιβλίῳ dat. pl., βίβλιον, τό: ‘strip of βύβλος (the Egyptian papyrus)’, ‘book’.

τε ... καὶ ‘both ... and’.

Ἀττικὴν accusative: ‘Attica’.

φαίνῃ pres. indic. middle 2nd pers. sg., φαίνομαι: ‘come to light’, ‘appear’.

σὺ ἐμοὶ λόγους οὕτω προτείνων φαίνῃ ‘by proffering me speeches in this way you appear to’. προτείνων is a circumstantial participle expressing the means by which Phaedrus induced Socrates to leave the city walls.

περιάξειν future infinitive active, περιάγω: ‘lead around’.

ἅπασαν accus. sg., ἅπας, ἅπασα, ἅπαν: ‘the whole’.

τὴν Ἀττικὴν περιάξειν ἅπασαν ‘lead around the whole of Attica’.

ὅποι adverb: ‘to which place’, ‘whither’, ‘thither where’.

ἄλλοσε adverb: ‘elsewhither’, ‘to foreign lands’.

βούλῃ subjunctive middle 2nd pers. sg., βούλομαι: ‘will’, ‘wish’.

καὶ ὅποι ἂν ἄλλοσε βούλῃ ‘and wherever else you may wish’. ‘Conditional clauses requiring the subjunctive must have ἂν’ (Smyth).

Rowe translates: ‘Just like people who lead hungry animals on by shaking a branch or some vegetable in front of them, so you seem to be capable of leading me round all Attica and wherever else you please by proffering me speeches (*logoi*) in books this way.’

13. νῦν δ' οὖν ἐν τῷ παρόντι δεῦρ' ἀφικόμενος ἐγὼ μὲν μοι δοκῶ κατακείμεσθαι, σὺ δ' ἐν ὁποίῳ σχήματι οἶει ῥᾶστα ἀναγνώσεσθαι, τοῦθ' ἐλόμενος ἀναγίγνωσκε.

νῦν adverb: ‘now’.

δ' οὖν ‘is used to resume the main argument after long digression, and to cut further discussion and come to the point’ (Smyth).

παρόντι neut. part. dat. sg., πάρειμι ‘to be present’; τὸ παρόν: ‘just now’, ‘the present moment’, ‘the time now passing’.

νῦν δ' οὖν ἐν τῷ παρόντι ‘but now at present’.

δεῦρ' = δεῦρο adv.: ‘hither’, ‘to this place’.

ἀφικόμενος masc. aorist participle middle nom. sg., ἀφικνέομαι ‘arrive at’, ‘come to’, ‘reach’.

δεῦρ' ἀφικόμενος ‘having come to this place’.

δοκῶ is the contracted δοκέω: ‘expect’, hence ‘think’, ‘suppose’, ‘imagine’ (L & S).

ἐγὼ μοι δοκῶ ‘I seem to myself’, ‘methinks’, ‘I am determined’, ‘I am resolved’.

κατακείμεσθαι future infinitive, κατάκειμαι: ‘lie down’.

ἐγὼ μὲν μοι δοκῶ κατακείμεσθαι ‘I think that I shall lie down’.

ἐγὼ μὲν ... σὺ δέ, ‘μὲν ... δέ serves to mark stronger or weaker contrasts of various kinds’ (Smyth). Here ‘I shall do [as I think best for myself] ... **you** do [as **you** think best for yourself].

ὁποίῳ dat. sg., ὁποῖος, α, ον: ‘of whatever sort or quality’.

σχήματι dat. sg., σχήμα, τό: ‘form’, ‘shape’, ‘figure’, ‘posture’, ‘way of holding the body’.

οἶει 2nd pers. present indicative, οἶομαι: ‘think’, ‘suppose’, ‘believe’.

ῥᾶστα adv. superlative: ‘most comfortably’. ῥᾶδιως, comp. ῥᾶον, sup. ῥᾶστα.

Adjective ῥᾶδιος: ‘easy’, ‘ready’, ‘easy to make or do’.

ἀναγνώσεσθαι future infinitive, ἀναγινώσκω ‘of written characters, *know* them *again*, and so, *read*’ (L & S).

σὺ δ' ἐν ὁποίῳ σχήματι οἶει ῥᾶστα ἀναγνώσεσθαι ‘you, in whichever posture you find most convenient for reading’.

τοῦθ' = τοῦτο neuter demonstrative pronoun, accus. sg.: ‘this’, i.e. τοῦτο σχήμα ‘this posture’.

ἐλόμενος masc. aor. part. middle nom. sg., ἀίρέομαι: ‘take for oneself’, ‘choose’.

αἰρέω: ‘take with the hand’, ‘take’.

τοῦθ' ἐλόμενος ‘having chosen this’.

ἀναγίγνωσκε imperative 2nd pers. sg.: ‘read!’

Rowe translates: ‘In any case, now that we’ve got here, I think I’m going to lie down for the present, and you choose whatever pose you think easiest for reading, and read.’

14. Ἄκουε δῆ.

Ἄκουε imperative 2nd pers sg., ἀκούω: ‘hear’, ‘listen to’.

δῆ ‘with imperatives δῆ adds urgency’ (Smyth).

Rowe translates: ‘Then listen.’