

A DICTIONARY OF CLASSICAL GREEK QUOTATIONS



EDITED BY MARINOS YEROULANOS
FOREWORD BY OLIVER TAPLIN

I.B. TAURIS

Prior to retirement, **Marinos Yeroulanos** (1930–), a lifelong enthusiast for classical Greek literature, pursued a career in business and public life. He served as Permanent Secretary of the National Environment Council and was President of the Benaki Museum in Athens. He was among the first recipients of the prestigious United Nations 'Global 500' Roll of Honour.

Oliver Taplin, FBA (1943–), is Emeritus Professor of Classical Languages and Literature at the University of Oxford and Emeritus Fellow in Classics, Magdalen College, Oxford.

'The Greeks not only had a word for it, but, whatever that "it" may be, they probably had a quotable quote about it as well. And the definitive way to check that out is now, incontestably, Marinos Yeroulanos' *A Dictionary of Classical Greek Quotations*. With more than 7,500 entries drawn from some twelve centuries (c.700BC–c.500AD) and from hundreds of individuals – and a great many by Anon. – this is a labour of love that has been pursued for many years, and its range is no less than monumental. Rigorous in its scope and punctilious in its scholarship, *A Dictionary of Classical Greek Quotations* brings up to date a form of Greek scholarship taken seriously from ancient times. Anyone dipping into this treasure store can pluck out many gems, both familiar and unfamiliar.'

– **Oliver Taplin, FBA, Emeritus Professor of Classical Languages and Literature at the University of Oxford and Emeritus Fellow in Classics, Magdalen College, Oxford (from the Foreword)**

'This is a splendid resource for specialist and generalist alike. The kind of work that can be consulted for all sorts of reasons and on all sorts of occasions, this book will give its readers years of edification and pleasure. Use it for your essays, articles, blogs, columns and tweets. Marinos Yeroulanos has poured heart and soul into creating a remarkable *Wunderkammer* that is as useful as it is impressive: to open it is to find a collection of treasures, at once endlessly diverting, captivating and memorable.'

– **Phiroze Vasunia, Professor of Greek, University College London**

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To Aimilia

FOREWORD

When I was a child there was a copy of the *Oxford Dictionary of Quotations* on the shelves. I noticed that after the many pages of index in the familiar alphabet, there were two pages more in Greek font. This may even have contributed to my incipient fascination with the familiarity yet strangeness of that rich language. And I began to realize that the Greeks did not only have a word for it, they had a saying for it.

I imagine that most educated readers, if challenged to produce some Greek quotations, would claim to be at a loss. But, if encouraged, they might come up with some. For a start, there is 'Eureka!', attributed to Archimedes and adopted as the name of a whole city in California. Then what about 'know thyself' (Delphi); or 'my name is Noman' (*Odyssey*); or 'pity and fear' (Aristotle)? And once undammed, the flow might increase: 'a possession for ever' (Thucydides); 'the way up and the way down are the same' (Heraclitus); 'call no man happy before he is dead' (Solon, Sophocles); 'those whom the gods love die young' (Menander); 'mankind is a political animal' (Aristotle); 'bitter-sweet Love' (Sappho) ...

Or they might be prompted to recall that they have seen Greek quotations inscribed here and there, such as over the Pump Room door in Bath ('water is best', from Pindar of course!), or on Jim Morrison's grave in Paris, or round the sculpture of Prometheus in front of the Rockefeller Center in New York. Or in books: the epigraph to Eliot's *Wasteland*, or the last page of Hardy's *Tess*, or Bobby Kennedy's speech on the assassination of Martin Luther King.

So the Greeks not only had a word for it, but, whatever that 'it' may be, they probably had a quotable quote about it as well. And the definitive way to check that out is now, incontestably, the Keyword Index in Marinus Yeroulanos' *A Dictionary of Classical Greek Quotations*. With more than 7,500 entries drawn from some twelve centuries (c.700BC–c.500AD) and from hundreds of individuals – and a great many by Anon. – this is a labour of love that has been pursued for many years, and its range is no less than monumental. In ancient Greek a pithy quotable quote was known as a *gnome* (two syllables); in modern times the financial gnomes may congregate in Zurich, but the true gnomologist still resides in Athens.

On first hearing one might condescendingly suppose that this project sounds like a rather charming hobby. I have come to appreciate, however, that it is much more than that, since it is rigorous in its scope and punctilious in its scholarship. It strikes me that Mr Yeroulanos' labours are allied to those of an ancient Greek paroemiographer.

FOREWORD

These were scholars who as part of their professional work assembled books full of proverbs and sayings (some are collected in the *Corpus Paroemiographorum*). Aristotle is said to have made the first collection (what did that man not do?), and by Hellenistic times it was already big business. So *A Dictionary of Classical Greek Quotations* brings up to date a form of Greek scholarship taken seriously from ancient times.

Anyone dipping into this treasure store can pluck out many gems, both familiar and unfamiliar. Or perhaps fishing in a river is a better metaphor, because there is something dynamic rather than static about this allusive and elusive collection; and it hovers simultaneously in time present and time past. As the eminently quotable Heraclitus put it, 'everything is flowing'; and, as he might have said, 'you never fish in the same river twice'.

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ACKNOWLEDGEMENTS

From my earliest days at school, three teachers, George Phylaktopoulos at Athens College in Greece and my teachers of English and Greek at Parktown Boys' High School in South Africa, taught us both Greek and English by making us learn by heart select passages and quotations, from Chaucer ('The lyf so short, the craft so long to lerne') to Churchill ('We shall fight on the beaches, we shall fight on the landing grounds').

Since then my eye has tended to fall on quotable passages everywhere and there is many a book where these are highlighted, from Homer's *Iliad* to the *Greek Anthology* (5th century AD), and to Nelson Mandela's 'Greece is the mother of democracy and South Africa its youngest daughter'.

At the very beginning I sought encouragement for the project. Professors Christopher Pelling, Oliver Taplin and Ewen Bowie, as well as Dr Maria Stamatopoulou whom I saw at Oxford University, were very enthusiastic about it. Towards the end, I showed the full contents of the book to Professors Angelos Delivorrias, Pavlos Kalligas, Lila Marangou and Platon Mavromoustakos in Athens and Dr Jim Coulton, also of Oxford. I am very grateful for their most complimentary remarks and their useful suggestions.

As years passed and my collection grew larger, many a friend helped with recommendations and additions. However, some were more involved than others: first and foremost my beloved wife Aimilia to whom this *Dictionary of Classical Greek Quotations* is dedicated, who not only helped in selecting quotations but also insisted that I prepare the book for publication rather than keeping it for my own speeches and writings. I want to thank her for her continued love and invaluable support and, last but not least, for her tolerance throughout these years.

My sincere thanks also go to Claire Bradshaw, my co-editor and dedicated assistant. Her contribution was invaluable, both in proposing quotations and choosing translations. For ten years she was present with endless improvements and, of course, many translations of her own. I cannot thank her enough.

Daphne Economou must have spent hundreds of hours reviewing all our manuscripts, making endless suggestions for improvements and also submitting a great number of translations. I am immensely indebted to her.

Marina Yeroulanou, my daughter, has been our constant advisor, from the very beginning to the end. She has helped with various problems, with matters of presentation, fonts, italics and other matters of form and all problems concerning computers

ACKNOWLEDGEMENTS

and websites. In the final steps, her meticulous attention to detail and her sharp, experienced eye for errors were of the greatest help.

Sincere thanks are also due to Kleio Sassalou; although a latecomer to the team, she painstakingly revised the whole book, making endless suggestions and corrections.

Many more friends have been supportive in many ways. Lena Levidi cooperated in the final selection of quotations and suggested additions; Maria Constantinidi provided some translations of her own; Professor Stefanos Geroulanos lent us his personal collection of medical quotations; Dan Hogg was most helpful with Thucydides and Dionysius of Halicarnassus; Lula Kypraiou checked all Greek texts against relevant scholarly publications; Penelope Matsouka of Anavasi Editions was highly professional in preparing the geographical maps, with unfailing care in including all the place names mentioned in the book; Stratis Stratigis pointed to some of Nietzsche's references to Greek philosophers; Nikos Geroulanos was always ready with comments on plants, flowers, shrubs and trees; Stavros Vlizos helped with finding items, and their reference numbers, exhibited in Greek museums; Patroclus Stavrou interceded with the Archbishopric of Cyprus which provided not-for-sale books; Lieutenant Colonel I. Shepherd, Secretary to the Trustees, Scottish National War Memorial, provided information on the inscription on the War Memorial; Stephen Whitehead helped us with the conversion of our outdated Greek fonts to Unicode.

Many thanks are due to the library of the British School in Athens and the British Library and their staff, always helpful in retrieving out-of-print books.

A special word of thanks is also due to the Department of Classics of the University of California, Irvine, for the free use of their Thesaurus Linguae Graecae (TLG) from which we have copied Greek texts throughout the book.

A final expression of gratitude goes to Professor Oliver Taplin for his Foreword to this *Dictionary of Classical Greek Quotations*, for his initial encouragement when I first met him at Oxford, for his continued interest since then and for his suggestions and additions.

Sincere thanks are due to David and Alison Worthington for their dedicated work in typesetting, a huge task with so complicated and demanding a book.

Last, but certainly not least, to I.B.Tauris, our editors, and especially Alex Wright, the chief editor and his team, for their continuous cooperation, their endless attention and, of course, their magnificent presentation of the book.

NOTE TO THE READER

The *Dictionary* includes passages written in Greek from the earliest days to the 5th century AD, not only referring to Greece and Greeks, and not necessarily written by Greeks. Some of Homer's most memorable quotations are spoken by Trojans; Herodotus has long passages on Persians, Egyptians and other 'nationals'; Plutarch and others have Roman emperors speaking or are quoting them in Greek; Marcus Aurelius and Julian the Apostate wrote in Greek; the New Testament was written in Greek.¹

Greek Texts

All Greek texts have been copied directly from the *Thesaurus Linguae Graecae* (TLG) as produced by the Department of Classics of the University of California, Irvine.²

We have, however, counterchecked practically all entries against the Loeb editions.³ Wherever there were differences in the Greek texts we have made the necessary amendments following the Loeb texts.

Greek texts are in the form they appear in the passage referred to.⁴ They have not been amended in order to supply a grammatically more correct rendering of the passage as translated. As an example, in introductory secondary phrases, often omitted, such as 'Democritus said that ...', the Greek rendering would have been grammatically different if Democritus had been speaking (or writing) directly.

Words or passages omitted within a quotation are indicated by an ellipsis.

Some auxiliary words such as 'δέ', 'γάρ' and 'καί' have sometimes not been retained in the Greek passage since they usually refer to a previous section of the overall text. Even if they have been retained for some reason (e.g. poetry) they may not have been translated.

Translations

Our policy for entering and acknowledging translations has been as follows:

- a. We have usually given preference to those translations which are truest to the Greek original text or best convey the spirit of the original. Brevity and succinctness have also been a criterion. But we have also included many translations considered

- to be well established or to have literary merit; after all, some of the finest poets of the English-speaking world have given us lovely renderings of Greek texts.
- b. We have generally entered only one translation for each passage chosen. In a few cases only, when two valid translations have a completely different meaning, or when we have found another translation with some particular interest, a second translation has been added.
 - c. Full acknowledgement of the translator is given under each passage entered either verbatim or with only minor amendments. In the case of translations copied from publications which do not mention the translator, the title of the publication is given.
 - d. If one or two substantial words have been changed, added or removed, the editors accept the responsibility of such change and no translator is mentioned. In all such instances translations have been cross-checked and are in conformity with Liddell & Scott.⁵
 - e. It is not the same to translate a full text and to translate a two-line excerpt. In view of this, or in cases where we could not find a valid English translation, a great number of entries have been translated by the editors, or retranslated from French,⁶ Italian,⁷ German⁸ and Modern Greek scholarly editions. Needless to say the editors accept full responsibility for them. New translations made by members of our editorial group carry no indication of a translator.
 - f. Spelling has been retained as used by the chosen translator, even in older translations. Poems have usually been entered as they appear in the publication we have used, including capital letters at the beginning of each line, exclamation marks etc.
 - g. An effort has been made in many cases to present verse, as far as possible, line by line. Where we have used existing translations of verse in prose we have similarly tried a line-by-line representation. In such cases no capitals are used at the beginning of each line.
 - h. Translation dates are given in brackets after the translator's name. Usually this is the earliest date known to us, being the year of the first edition as mentioned in the volume we have used. Only if our copy has the indication 'extensively edited and reviewed' have we given preference to the later date. If the exact date could not be verified we have entered the author's birth and death dates.
 - i. A List of Translators, including the publication from which translations are taken (thus serving also as a bibliography), can be found on p.679.

How to Use this Book

The sequence of entries is alphabetical by author.

Author names are followed by dates of birth and death (where known) and the attributes of each author. Cross-references are then given to other quotations which are relevant to this author, e.g. for Aeschylus: *see also* Aristophanes 82, 85.

Names of authors, dates and attributes conform to *The Oxford Classical Dictionary*,⁹ place names to the *Atlas of Classical History*.¹⁰

Within each author, works are listed in alphabetical order (except orators, see 'References' below), followed by fragments, followed by testimonies referring to the author from other sources.

In cases where scholars have doubted authorship or proved that a work of literature cannot have been written by the author under which it is traditionally listed, we have indicated this with an asterisk at the end of the title of the work in question. In some cases these appear at the end of the author in question, e.g. Plato.

An acknowledgement of the translator is given under each passage entered. The date of first publication of the translation used is given in brackets; where the translation date is not known, life dates are indicated. Entries with no reference to a translator are translations provided by the editors.

Any comments on the passage are entered in italics, as well as cross-references to quotations pertaining to it (thus *Aristides* 5 refers to 'Aristides, quotation 5' in this dictionary).

References

The reference given applies to the first line of each passage, e.g. *Iliad* 19.415. Additional line numbers are not generally given unless the original passage is large enough to warrant them.

Standard forms of reference have been used. For poetical works, title and line number, e.g. *Agamemnon* 406; or title, book and line number, e.g. *Iliad* 3.455. For prose works, title (if necessary), book and section, or title, book, chapter and section; thus Herodotus 1.2 stands for Book 1 Section 2, Thucydides 3.4.5 stands for Book 3 Chapter 4 Section 5.

References to the works of Aristotle are given in terms of Immanuel Bekker's edition (1831), that is, by title, then Bekker page, column, and line number (e.g. *Politics* 1252a.10). References to the works of Plato are given in terms of the edition produced by Henri Estienne (known as Henricus Stephanus) in 1578, that is, by title, then Stephanus page and column (e.g. *Republic* 464d). References to Plutarch's *Moralia* are also by Stephanus page and column.

In the case of all orators,¹¹ orations are identified by the numbers traditionally assigned to them and presented in this order; thus 10.34 stands for Oration 10, Section 34.

Bible references follow the traditional order of books, as in the Authorized Version (1611). As the Old Testament and the Apocrypha are only translations, they are placed after the original entries from the New Testament.

We have generally used references from TLG in which all titles of books and their editors are provided; when necessary, parallel references are also inserted.

In all Fragments the name of the editor of the fragment compilation is given in brackets after the fragment number. If the play or prose work is known from which the fragment is taken, the title is added in italics after the name of the editor, e.g. Aeschylus Fragment 161 (Radt) – *Niobe*; or, translated when necessary, e.g. Aeschylus Fragment 176 (Radt) – *Oplon Crisis – The Adjudgement of Arms*.

Other Points to Note

It is not for us, of course, to enter into scholarly discussions regarding, for example, the amendments of indistinct manuscripts and papyri, or differing views on Greek texts. We have had to choose one rendering from among those of equally respected scholars.

The separation of actual quotations from testimonies is not always self-evident. We have in most cases followed the practice of certain standard textbooks, e.g. H. Diels and W. Kranz, *Die Fragmente der Vorsokratiker* (1903) for all Pre-Socratic philosophers.

In the case of authors such as Herodotus and Thucydides, however, it was difficult to decide if their rendering of speeches (or comments) should go under the historian or the speaker. As our intention was to maintain as much continuity as possible, quotations are mostly recorded under the historian with the objective of preserving the flow of narration; all such cases are fully cross-referenced. Pericles' Funeral Speech, however, is entered under Pericles, as are some other important pronouncements by eponymous speakers.

A special case is Socrates, where it is difficult to decide which pronouncements were actually made by him rather than reflecting the views of Plato, Aristotle, Xenophon or, indeed, Aristophanes. We have therefore entered practically all of these under the relevant authors and included under Socrates only statements directly attributed to him (e.g. in Plato's *Apology* and *Crito*), as well as anecdotal references from other sources.

Notes

1. A separate question was, of course, the Septuagint translation of the Old Testament. Since, however, this is the first ever translation, into any language, of a collection of texts of this magnitude, and since it was widely quoted by the early Christian Fathers and is still used by the Greek Orthodox Church today, we have very sparingly included some passages. After all, 'the Greek translation is free enough to have become a creation in its own right' (*Oxford Classical Dictionary*, article on 'Jewish-Greek Literature' by Tessa Rajak).
2. We have used throughout the compilation of this Dictionary the TLG CD-ROM, version E, as available in the years 2005–11, Compilation © 1999, Property of the Regents of the University of California. In many cases texts have been amended following the newer versions now available on 'Online TLG'.
3. The Loeb Classical Library ® is a registered trademark of and copyright © by the President and Fellows of Harvard University.
4. Capital letters in the Greek texts have been retained only for proper names of persons, places, and personifications and, in some cases, entire poems or first lines in a play. All passages start with lower case letters. No capitals are used after full stops (in conformity with standard practice of most users of quotations and of most Loeb editions, which use capital letters only at the beginning of paragraphs). There are no full stops or other punctuation marks (except question marks) at the end of Greek passages (except in autonomous poems and texts). Capitals have not been retained in the English translations for *god*, *a god* or *the gods*, even if they thus appear in the translations quoted, with the exception of biblical and ecclesiastical texts.
5. Liddell and Scott, *A Greek–English Lexicon*, compiled by Henry George Liddell and Robert Scott, revised and augmented throughout by Sir Henry Stuart Jones with the assistance of Roderick McKenzie and with the cooperation of many scholars. With a revised Supplement, 1996.
6. Mainly the Collection des Universités de France, publiée sous le patronage de l'Association Guillaume Budé. Greek texts with French translations, commentaries and extensive footnotes. Paris: Les Belles Lettres, various dates.

NOTE TO THE READER

7. Mainly the *Dizionario delle Sentenze Latine e Greche*, prepared by Renzo Tosi. Latin and Greek entries with Italian translations and extensive commentaries. Biblioteca Universale Rizzoli. Milano: Rizzoli, copyright © 1997 RCS Libri S.p.A., 14th edn, December 2000.
8. Mainly the Reclam collection of Greek texts with German translations and commentaries. Stuttgart: Philipp Reclam Jun., various dates.
9. *The Oxford Classical Dictionary*, 3rd edn revised, ed. Simon Hornblower and Antony Spawforth. Oxford: Oxford University Press, 2003.
10. *Atlas of Classical History*, edited by Richard J.A. Talbert. London: Routledge, 2008. The spelling of place names presents some difficulties: Herodotus of Halicarnassus is the established way of referring to Herodotus, whereas in the *Atlas* preference is given to Halicarnassos; Sóloi is variously spelled as Soli or Soloi in English. We have tried to alleviate such difficulties as much as possible.
11. Aeschines, Andocides, Antiphon, Demades, Dio Chrysostom, Demosthenes, Hyperides, Isaeus, Isocrates, Lysias.

βραχεῖ λόγῳ δὲ πολλὰ πρόσκειται σοφά
There is much wisdom to be found in few words
Sophocles

INTRODUCTION

Samuel Johnson said in 1781 that ‘Classical quotation is the *parole* of literary men all over the world.’ In his usual style, he could be serious in his pronouncements, as in Homer, *Iliad* 6.208, ‘αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων’, of which he says that it is ‘the noblest exhortation comprised in a single line’, but also quite flippant when he says with some admiration that ‘My old friend, Mrs. Carter, could make a pudding as well as translate Epictetus.’

The Greeks, of course, have been great users of quotations, from earliest times to the present day. Already Homer uses some expressions with the indication ‘as people say’. Homer, of course, the Seven Sages, the Pre-Socratic philosophers, are still being quoted today in all major Western languages. And indeed the sayings of Heraclitus, for instance, subject of study courses, philosophical conferences and seminars, books and specialized treatises, are known to us only as quotations, his writings having long been lost.

The compilation of any dictionary of quotations is based on the premise that if a passage has been used before it may well be used again. Indeed, more than four-fifths of all excerpts presented here have been quoted before, often again and again through the centuries. Some have found their way into later languages, starting with Latin, and some are used proverbially in several modern languages to this day.

In this book you will find Greek quotations used (as well as by Greeks) by Julius Caesar and the early Church Fathers, by Nietzsche and Karl Marx, but also, more recently, by Robert and J.F. Kennedy, by Margaret Thatcher and Karolos Papoulias, President of the Greek Republic, either in the original Greek or in translation. And Shakespeare, did he know of Democritus’ ‘The world is a stage’ when he wrote *As You Like It*?

Translating Greek texts has always been a difficult undertaking. Roger Ascham in *The Scholemaster* (1568) says ‘which excellentlie said in Greek is thus rudelie in English’, referring to his translation of the inscription over the portal to Shrewsbury School; Shelley speaks of ‘the vanity of rendering the surpassing graces of Greek poems ... presenting an imperfect shadow of the language’.

And then, Malcolm Heath: ‘How should I interpret a classical text? However I do it, someone else will do so differently. Disagreement is endemic in the field.’

However, ‘Translation it is that openeth a window, to let in the light; that breaketh the shell, that we may eat the kernel’ (The Bible, Authorised Version, The Translators to the Reader).

INTRODUCTION

Our choice of about 7,500 entries (from a collection of more than 25,000), a project never before attempted to this extent, covers a wide range of interests. After all, a handbook such as this is also intended for browsing, and many a reader will find that views expressed two millennia ago are as applicable today as they were then.

Of course we are aware that it is not possible to please everyone: to paraphrase Aelian, Aristotelians would surely have liked us to include more Aristotle, Platonists more Plato. And we could not have included all 1,100 fragments of Euripides that someone in the past has considered worth quoting.

On the other hand, some will perhaps say that we have included too many. But then, all users of books of quotations select one or two, here and there, which they prefer. If, of course, one is interested in a particular subject, one can turn to the extensive Keyword Index for help.

A note must be inserted here on the procedure for deciding which quotations to include. All proposals for selecting a quotation were submitted to a group of referees together with two or more translations. The process resulted in rejecting nearly 2,000 quotations originally proposed.

The compilation of this anthology of Greek quotations has been a continuous source of pleasure throughout the last few years. It has been a delight from the beginning to the end – if this is the end, because of course there are still many more memorable sayings to add. We hope that the reader will derive equal enjoyment, and interest, from perusing this book. And some readers might even be induced to pick up and read the whole of Homer or, say, Herodotus!

QUOTATIONS

A

ADAMANTIUS JUDAEUS

4th–5th century AD

Jewish physician

- 1 ῥίνα ὀρθήν, ὀφθαλμοὺς ὑγροὺς χαροποὺς
γοργοὺς φῶς πολὺ ἔχοντας ἐν ἑαυτοῖς
εὐοφθαλμότατον γὰρ πάντων τῶν ἐθνῶν
τὸ Ἑλληνικόν

The nose straight, the eyes lustrous and
expressive: the Greeks have the most
beautiful eyes of any people in the world.

Physiognomonica 2.32

AELIAN

c.175–c.235AD

Roman author and teacher of rhetoric who
spoke and wrote in Greek

- 1 νόμος ἐστὶ Κείων, οἱ πάνυ παρ’
αὐτοῖς γεγηρακότες, ὥσπερ ἐπὶ ξένια
παρακαλοῦντες ἑαυτοὺς ἢ ἐπὶ τινα
ἐορταστικὴν θυσίαν, συνελθόντες καὶ
στεφανωσάμενοι πίνουσι κώνειον, ὅταν
ἑαυτοῖς συνειδῶσιν ὅτι πρὸς τὰ ἔργα
τὰ τῇ πατρίδι λυσιτελοῦντα ἄχρηστοί
εἰσιν, ὑποληρούσης ἤδη τι αὐτοῖς καὶ τῆς
γνώμης διὰ τὸν χρόνον

There is a law at Ceos that those who are
very old invite each other as if going to a
party or to a festival with sacrifices, meet,
put on garlands and drink hemlock. This
they do when they become aware that
they are incapable of performing tasks
useful to their country, and that their
judgement is by now rather feeble owing
to the passing of time.

Translated by N.G. Wilson (1997)

Historical Miscellany 3.37

*an early law allowing euthanasia; cf. Menander,
Fragment 613 (Kock) – 879 (K-A)*

- 2 καὶ οἱ Πυθαγόρειοι μὲν ὀμιλεῖται
Πυθαγόρου ὦνντο, οἱ Δημοκρίτειοι
δὲ συγγενόμενοι Δημοκρίτῳ πολλῶν
ἀπήλαυσαν

And the Pythagorean disciples delighted
in Pythagoras, while the Democriteans
were full of admiration for Democritus.

Historical Miscellany 12.25

*cf. ‘and Thatcherites were full of admiration for
Mrs Thatcher, while Blairites delighted in Mr
Blair’*

- 3 πρώτη καὶ ὀγδοηκοστῇ Ὀλυμπιάδι φασὶ
τὴν Αἴτνην ῥυῆναι, ὅτε καὶ Φιλόνομος
καὶ Καλλίας οἱ Καταναῖοι τοὺς ἑαυτῶν
πατέρας ἀράμενοι διὰ μέσης τῆς
φλογὸς ἐκόμισαν, τῶν ἄλλων κτημάτων
καταφρονήσαντες. ἀνθ’ ὧν καὶ ἀμοιβῆς
ἔτυχον τῆς ἐκ τοῦ θεοῦ· τὸ γὰρ τοι πῦρ
θεόντων αὐτῶν διέστη καθ’ ὃ μέρος
ἐκεῖνοι παρεγίνοντο

When in the 81st Olympiad Mount Aetna
erupted, Philonomus and Callias carried
their fathers from the flames, disregard-
ing the loss of their possessions. The
gods rewarded them by diverting the
fire wheresoever they went.

Fragment 2 (Hercher)

*from Catana – Κατάνη, Lat. Catina, modern
Catania*

AESCHINES

c.397–c.322BC

Athenian orator

- 1 ὁμολογοῦνται γὰρ τρεῖς εἶναι πολιτεῖαι παρὰ πᾶσιν ἀνθρώποις, τυραννὶς καὶ ὀλιγαρχία καὶ δημοκρατία· διοικοῦνται δ' αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρῶποις τῶν ἐφεστηκότων, αἱ δὲ πόλεις αἱ δημοκρατούμεναι τοῖς νόμοις τοῖς κειμένοις

Of Constitutions there are three: Tyranny, Oligarchy and Democracy; tyrannies and oligarchies are governed by the whims of rulers, democracies by the rule of law.

Against Timarchus 1.4

cf. Polybius 8

- 2 τὸν γὰρ τὴν ἰδίαν οἰκίαν κακῶς οἰκίσαντα, καὶ τὰ κοινὰ τῆς πόλεως παραπλησίως ἡγήσατο διαθήσειν

The man who has mismanaged his own household will mismanage the affairs of the city too.

Against Timarchus 1.30

- 3 τῶν ῥητόρων ἓάν τις λέγῃ ἐν τῇ βουλῇ ἢ ἐν τῷ δήμῳ μὴ περὶ τοῦ εἰσφερομένου ... ἢ λοιδορῇται, ἢ κακῶς ἀγορεύῃ τινὰ ... κυριενέτωσαν οἱ πρόεδροι μέχρι πεντήκοντα δραχμῶν εἰς ἕκαστον ἀδίκημα

If anyone, speaking in the senate or the assembly, should speak beside the point being discussed, or if he speak abusively or slanderously, the chairmen shall impose a fine not exceeding 50 drachmas for each offence.

Against Timarchus 1.35

- 4 οὕτω γὰρ χρὴ καθαρὸν εἶναι τὸν βίον τοῦ σώφρονος ἀνδρός, ὥστε μὴδ' ἐπιδέχεσθαι δόξαν αἰτίας πονηρᾶς

The life of a virtuous man ought to be so clean that it will not admit even a suspicion of wrong-doing.

Translated by Charles Darwin Adams (1919)

Against Timarchus 1.48

- 5 τὸ γὰρ ψευδὲς ὄνειδος οὐ περαιτέρω τῆς ἀκοῆς ἀφικνεῖται

A false reproach is no more than an empty sound.

On the Embassy 2.149

- 6 χρὴ γὰρ ... τὸ αὐτὸ φθέγγεσθαι τὸν ῥήτορα καὶ τὸν νόμον

The orator and the law ought to speak the same language.

Translated by Charles Darwin Adams (1919)

Against Ctesiphon 3.16

- 7 ἐν γὰρ ταύτῃ τῇ πόλει ... οὐδεὶς ἐστὶν ἀνυπεύθυνος τῶν καὶ ὅπως οὖν πρὸς τὰ κοινὰ προσεληλυθότων

In this city no man is free from audit who has held any public trust.

Translated by Charles Darwin Adams (1919)

Against Ctesiphon 3.17

i.e. everybody who has held any public office in Athens is accountable to auditors as to his handling of public money

- 8 τοὺς ἱερεᾶς καὶ τὰς ἱερεῖας ὑπευθύνους εἶναι κελεύει ὁ νόμος ... τὰς εὐχὰς ὑπερ ὑμῶν πρὸς τοὺς θεοὺς εὐχομένους

Even priests and priestesses, whose job it is to pray to the gods for you, are subject to audit according to the law.

Against Ctesiphon 3.18

- 9 οὐδέ γε ὁ ἰδία πονηρὸς οὐκ ἂν γένοιτο δημοσίᾳ χρηστός

He who is wicked in his private life will never be trustworthy in public affairs.

Against Ctesiphon 3.78.6

- 10 οὐδ' ὅστις ἐστὶν οἶκοι φαῦλος, οὐδέ ποτ' ἦν ἐν Μακεδονίᾳ καλὸς κάγαθος· οὐ γὰρ τὸν τρόπον, ἀλλὰ τὸν τόπον μετήλλαξεν

The man who is base at home will never be a good and honourable man abroad; for by his journey he only changed his position, not his disposition.

Against Ctesiphon 3.78.7

- 11 πονηρὰ φύσις, μεγάλης ἐξουσίας ἐπιλαβομένη, δημοσίας ἀπεργάζεται συμφορὰς

A wicked person in power will cause public disaster.

Against Ctesiphon 3.147

- 12 ἐπὶ σαυτὸν καλεῖς, ἐπὶ τοὺς νόμους καλεῖς, ἐπὶ τὴν δημοκρατίαν καλεῖς

Against yourself you summon him,
against the laws you summon him,
against democracy you summon him.

Translated by Doreen C. Innes (1995, based
on W. Rhys Roberts)

Against Ctesiphon 3.202

*quoted by Demetrius Phalereus to highlight the
power of repetition in oratory*

AESCHINES SOCRATICUS

4th century BC

Philosopher and devoted follower of Socrates

1 οὐ γὰρ μόνον λέγειν ἔμαθον παρὰ
Σωκράτει, ἀλλὰ καὶ σιωπᾶν

From Socrates I learnt not only how to
speak, but also when to be silent.

Stobaeus, *Anthology* 3.34.10

AESCHYLUS

c.525–456BC

Athenian tragic playwright

see also Aristophanes 82, 85

1 Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν
πόνων,
φρουρᾶς ἐτείας μῆκος, ἦν κοιμώμενος
στέγαις Ἀτρειδῶν ἄγκαθεν, κυνὸς δίκην,
ἄστρων κάτοιδα νυκτέρων ὁμήγυριν,
καὶ τοὺς φέροντας χεῖμα καὶ θέρος
βροτοῖς
λαμπροὺς δυνάστας ἐμπρέποντας αἰθέρι
ἀστέρας, ὅταν φθίνωσιν, ἀντολὰς τε τῶν

I wish the gods would end my plight
as watchman on the palace roof,
doglike, lying askew on bended arm,
marking the conclave of the stars of
night,
heavenly potentates that bring
winter and summer to mankind,
the constellations as they wane and rise.

Agamemnon 1

opening lines; cf. Apollonius of Rhodes 3

2 ὧδε γὰρ κρατεῖ
γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ
Such is the ruling of a woman's heart,
which plans like a man.

Translated by Alan H. Sommerstein (2008)

Agamemnon 10

of Clytemnestra, Agamemnon's wife

3 τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσσηι μέγας

βέβηκεν

As to the rest I'm silent: a great ox stands
upon my tongue.

Agamemnon 36

*used as an epigraph to 'Mycene Lookout' by
Seamus Heaney; cf. Theognis* 53

4 αἶλινον αἶλινον εἰπέ, τὸ δ' εὖ νικάτω
Cry sorrow, sorrow, but may the good
prevail!

Translated by Alan H. Sommerstein (2008)

Agamemnon 121

spoken by the Chorus, repeated in lines 138 *and*
159

5 Ζεὺς ὅστις ποτ' ἐστίν
Zeus – whoever he may be.

Translated by Alan H. Sommerstein (2008)

Agamemnon 160

6 τὸν πάθει μάθος ...
στάζει δ' ἀνθ' ὕπνου πρὸ καρδίας
μνησιπήμων πόνος· καὶ παρ' ἄ-
κοντας ἦλθε σωφρονεῖν
δαϊμόνων δέ που χάρις βίαιος
We learn by suffering; and even, instead
of sleep, the memory of pain falls drop
by drop upon our heart; and in our own
despair, against our will, comes wisdom
to us by the awful grace of god.

Agamemnon 177

*quoted by Robert F. Kennedy in a speech on the
death of Martin Luther King, 4 April 1968*

7 τί τῶνδ' ἄνευ κακῶν;
Which of these options is not fraught
with evil?

Agamemnon 211

8 δίκᾱ δὲ τοῖς μὲν παθοῦσιν μαθεῖν
ἐπιρρέπει
It is our fate that we only learn from our
misfortune.

Agamemnon 250

9 ἄγουσά τ' ἀντίφερον Ἰλίῳ φθορὰν
As her dowry she brought to Ilium
destruction.

Agamemnon 406

of Helen

10 δόξαι φέρου-
σαι χάριν ματαιίαν

- Glory bringing idle joy.
Agamemnon 421
- 11 οὐς μὲν γὰρ τις ἔπεμψεν
οἶδεν, ἀντὶ δὲ φωτῶν
τεύχη καὶ σποδὸς εἰς ἐκάσ-
του δόμους ἀφικνεῖται
Well did they know
the men they sent to battle;
but now, in place of men,
ashes and urns come back
to the homes of the fighters.
Agamemnon 432
spoken by the Chorus
- 12 βαρεῖα δ' ἀστῶν φάτις ξὺν κότῳ
Grievous is a people's voice when
charged with wrath.
Agamemnon 456
- 13 πολλῶν ῥαγείσῳ ἐλπίδων μιᾶς τυχῶν
Many a hope hath made shipwreck, only
one have I seen fulfilled.
Translated by Herbert Weir Smyth (1926)
Agamemnon 505
- 14 αἰὲ γὰρ ἥβᾳ τοῖς γέρουσιν εὖμαθεῖν
Never too old to learn, it keeps me young.
Translated by Robert Fagles (1975)
Agamemnon 584
- 15 θ' Ἑλέναν; ἐπεὶ πρεπόντως
ἑλέναυς ἑλάνδρος ἐλέπτολις
Hell to ships, hell to men, hell to cities.
lit. 'Ship-destroyer, man-destroyer, city-
destroyer'
Translated in *The Oxford Dictionary of
Quotations* (2004)
Agamemnon 687
*of Helen; a play on her name and ἔλω (from
αἰρέω) = kill; entrap; the 'Hell' translation tries
to mimic this effect*
- 16 παύροις γὰρ ἀνδρῶν ἐστι συγγενὲς τόδε,
φίλον τὸν εὐτυχοῦντ' ἀνευ φθόνων
σέβειν
How rare, men with the character to
praise
a friend's success without a trace of
envy.
Translated by Robert Fagles (1975)
Agamemnon 832
- 17 εἶδωλον σκιᾶς
A shadow of a shade.
Translated by Herbert Weir Smyth (1926)
Agamemnon 839
of man
- 18 ἐν χρόνῳ δ' ἀποφθίνει
τὸ τάρβος ἀνθρώποισιν
With time, even fear dies away.
Agamemnon 857
- 19 βροτοῖσι τὸν πεσόντα λακτίσαι πλέον
Men tend to trample the fallen.
Agamemnon 885
*cf. the English expression 'kick you when you're
down'*
- 20 τερπνὸν δὲ τὰναγκαῖον ἐκφυγεῖν ἅπαν
Sweet is it to be rid of need.
Agamemnon 902
- 21 φθόνος δ' ἀπέστω
Let envy keep her distance.
Translated by Robert Fagles (1975)
Agamemnon 904
- 22 τὸ μὴ κακῶς φρονεῖν θεοῦ μέγιστον
δῶρον
God's most lordly gift to man
is decency of mind.
Translated by Richmond Lattimore (1953)
Agamemnon 927
- 23 ὀλβίσαι δὲ χορὴ
βίον τελευτήσαντ' ἐν εὖεστοι φίλῃ
Call that man only blest
who has in sweet tranquillity brought
his life to close.
Translated by Richmond Lattimore (1953)
Agamemnon 928
- 24 φήμη γε μέντοι δημόθρους μέγα σθένει
The people's voice is a mighty power.
Agamemnon 938
- 25 οὔτοι γυναικὸς ἐστιν ἰμείρειν μάχης
Surely 'tis not for a woman to long for
battle.
Agamemnon 940
- 26 τὸν κρατοῦντα μαλθακῶς
θεὸς πρόσωθεν εὐμενῶς προσδέρκεται

- God from afar looks graciously upon a gentle master.
Translated by Herbert Weir Smyth (1926)
Agamemnon 951
- 27 ἔστιν θάλασσα, τίς δέ νιν κατασβέσει;
There is the sea – and who shall drain it dry?
Translated by Herbert Weir Smyth (1926)
Agamemnon 958
- 28 ῥίζης γὰρ οὐσης φυλλὰς ἵκετ' εἰς δόμους,
σκιὰν ὑπερτείνασα Σειρίου κυνός
When the root lives on, the new leaves come back,
spreading a dense shroud of shade across the house
to thwart the Dog Star's fury.
Translated by Robert Fagles (1975)
Agamemnon 966
the Dog Star is Sirius, the brightest fixed star in the sky, in the constellation of Canis Major
- 29 ὑγείας ... νόσος γὰρ
γείτων ὁμότοιχος
Disease and health are neighbours with a common wall.
Agamemnon 1001
- 30 ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις
βροτοῖς τέλλεται; κακῶν γὰρ διαὶ
πολυπεεῖς τέχναι
θεσπιωδῶν φόβον φέρουσιν μαθεῖν
From prophecies what good has ever come to men? A tangled evil art,
a multiplicity of words,
bring terror to them that hear.
Agamemnon 1132
- 31 ἥξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος
There will come another to avenge us.
Translated by Robert Fagles (1975)
Agamemnon 1280
- 32 εὐκλεῶς τοι κατθανεῖν χάρις βροτῶ
Surely to die nobly is a blessing for mortals.
Agamemnon 1304
- 33 ἰὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν
σκιά τις ἂν πρέψειεν· εἰ δὲ δυστυχῇ,
βολαῖς ὑγρώσων σπὶ γόγος ὤλεσεν
γραφὴν
So much for mortal life! The happy ones
- are like a shadow: and as for the wretched,
the dash of a wet sponge blots out the picture.
Translated by Oliver Taplin (1978)
Agamemnon 1327
- 34 ὦμοι, πέπληγμαι καιρίαν πληγὴν ἔσω
Alas, I am struck a mortal blow!
Agamemnon 1343
- 35 κατθανεῖν κρατεῖ
πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος
Better to be killed.
Death is a milder fate by far than tyranny.
Agamemnon 1364
- 36 ἰὼ ἦ, διαὶ Διὸς
παναιτίου πανεργέτα
τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται;
Woe, woe, by will of Zeus,
the cause of all, all-affecting Zeus;
what is fulfilled for mortal men save by the will of Zeus?
Agamemnon 1485
- 37 ὄνειδος ἤκει τόδ' ἀντ' ὀνείδους ...
φέρει φέροντ', ἐκτίνει δ' ὁ καίνων
Insult comes in return for insult.
The ravager is ravaged, the killer pays.
Translated by Alan H. Sommerstein (2008)
Agamemnon 1560
- 38 γνῶση γέρον ὦν ὥς διδάσκεσθαι βαρὺ
τῷ τηλικούτῳ, σωφρονεῖν εἰρημένον
At your late age it is bitter to be taught temperance you should already practise.
Agamemnon 1619
- 39 πρὸς κέντρα μὴ λάκτιζε
Do not kick against the pricks.
Translated in *Bartlett's Familiar Quotations* (1980)
Agamemnon 1624
cf. Pindar 73, Bible 190
- 40 οἶδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας
σιτουμένους
I know how men in exile feed on dreams of hope.
Translated in *Bartlett's Familiar Quotations* (1980)
Agamemnon 1668

41 μὴ φόβος σε νικάτω φρένας
Let not fear prevail over your senses.
Eumenides 88

42 ὕπνῳ κρατηθεῖς ἄγρην ὤλεσα
O'ercome by sleep I lost my prey.
Eumenides 148

43 χρόνος καθαίρει πάντα γηράσκων ὁμοῦ
Time refines all things that age with
time.
Translated by Robert Fagles (1975)
Eumenides 286

44 παρακοπά,
παραφορὰ φρενοδαλῆς ...
δέσμιος φρενῶν, ἀφόρ-
μικτος, αὐτὸνὰ βροτοῖς
Fraught with madness,
fraught with frenzy, crazing the brain,
spell to bind the soul, untuned to the
lyre,
withering the life of mortal men.
Translated by Herbert Weir Smyth (1926)
Eumenides 329
the Furies' song

45 τὸ πρᾶγμα μεῖζον ... οὐδὲ μὴν ἐμοὶ θέμις
φόνου διαιεῖν
The affair is too grave; nay, it is not
lawful even for me to decide
on cases of murder.
Translated by Herbert Weir Smyth (1926)
Eumenides 470
spoken by Athena

46 μήτ' ἀναρκτον βίον
μήτε δεσποτούμενον
αἰνέσης
Approve thou not
a life ungoverned
nor one subjected to a tyrant's sway.
Translated by Herbert Weir Smyth (1926)
Eumenides 526

47 ἐκ δ' ὑγείας
φρενῶν ὁ πᾶσιν φίλος
καὶ πολύευκτος ὄλβος
From a healthy mind,
springs prosperity, dear to all
and much prayed for.
Translated by Alan H. Sommerstein (2008)
Eumenides 535

48 ὣν ἔχεις αὐτὸς κράτει
Rule what is your own.
Eumenides 574

49 πέδας μὲν ἂν λύσειεν· ἔστι τοῦδ' ἄκος ...
ἀνδρὸς δ' ἐπειδὰν αἰμ' ἀνασπάσῃ κόνις
ἅπαξ θανόντος, οὐτις ἔστ' ἀνάστασις
Shackles might undo; from them there
is a remedy.
But when the dust hath drained the
blood of man,
once he is slain there is no return to life.
Translated by Herbert Weir Smyth (1926)
Eumenides 645
an argument against capital punishment

50 λαμπρὸν μιαινὼν οὐποθ' εὐρήσεις ποτόν
Pollute clear water and thou shalt never
find to drink.
Eumenides 694

51 τὸ μήτ' ἀναρχον μήτε δεσποτούμενον ...
σέβειν
Hold neither anarchy nor tyranny in
reverence.
Eumenides 696

52 καὶ μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν·
τίς γὰρ δεδοικῶς μηδὲν ἔνδικος βροτῶν;
And from your policy do not wholly
banish fear;
For what man living, freed from fear,
will still be just?
Translated in *The Oxford Dictionary of Political Quotations* (2006)
Eumenides 698

53 γνώμης ἀπούσης πῆμα γίνεταί μέγα
An error in judgement now can mean
disaster.
Translated by Robert Fagles (1975)
Eumenides 750

54 ἀνὴρ ὃδ' ἐκπέφευγεν αἵματος δίκην·
ἴσον γὰρ ἔστι τὰρίθμημα τῶν πάλων
The man goes free,
cleared of the charge of blood. The lots
are equal.
Translated by Robert Fagles (1975)
Eumenides 752
*the trial of Orestes; the best citizens of Athens
voting, presided over by Athena*

- 55 γλώσσης ματαίας μὴ ἑκβάλης ἔπη χθονί
Let not a forward tongue utter threats
against the land.

Translated by Herbert Weir Smyth (1926)
Eumenides 830

- 56 θυραῖος ἔστω πόλεμος, οὐ μολὶς παρῶν
ἐν ᾧ τις ἔσται δεινὸς εὐκλείας ἔρως·
ἐνοικίου δ' ὄρνιθος οὐ λέγω μάχην

Let our wars
rage on abroad, with all their force, to
satisfy
our powerful lust for fame. But as for the
bird
that fights at home – my curse on civil
war.

Translated by Robert Fagles (1975)
Eumenides 864

- 57 τὸ δ' εὐτυχεῖν,
τόδ' ἐν βροτοῖς θεὸς τε καὶ θεοῦ πλέον
Good fortune is a god among men, and
more than a god.

Translated in *Bartlett's Familiar Quotations*
(1980)
Libation Bearers 59

- 58 τὸ μόρσιμον γὰρ τὸν τ' ἐλεύθερον μένει
καὶ τὸν πρὸς ἄλλης δεσποτούμενον
χερὸς
Destiny waits alike for the free man
as well as for him enslaved by another's
might.

Translated in *Bartlett's Familiar Quotations*
(1980)
Libation Bearers 103

- 59 σμικροῦ γένοιν' ἂν σπέρματος μέγας
πυθμήν
A huge tree can tower
From a tiny seed.

Translated by Ted Hughes (1999)
Libation Bearers 204

- 60 ἀντὶ δὲ πληγῆς φονίας φονίαν
πληγὴν τινέτω. δρᾶσαντι παθεῖν,
τριγέρων μῦθος τάδε φωνεῖ
For murderous stroke let murderous
stroke be paid;
'To him that doeth, it shall be done by,'
so sayeth a thrice old tale.

Libation Bearers 312

- 61 ἀλλὰ κλύοντες, μάκαρες χθόνιοι,

τῇδε κατευχῆς πέμπετ' ἀρωγὴν
παῖσιν προφρόνως ἐπὶ νίκη
Now hear, you blissful powers under-
ground –
answer the call, send help.

Bless the children, give them triumph
now.

Translated by Robert Fagles (1975)
Libation Bearers 476
quoted by J.K. Rowling, *Harry Potter and the
Deathly Hallows* (2007), opening pages

- 62 τί γὰρ ξένου ξένοισιν ἔστιν εὐμενέστερον;
What is more pleasant than the bond of
host and guest?

Libation Bearers 702

- 63 μύραινά γ' εἴτ' ἔχιδν' ἔφυ,
σῆπειν θιγοῦσ' ἂν ἄλλον οὐ δεδηγμένον,
τόλμης ἕκατι κάκδικου φρονήματος; ...
τοιᾷδ' ἐμοὶ ξύννοικος ἐν δόμοισι μὴ
γένοιν'

Had she been born a sea-snake or a
viper,
her touch alone, without her bite, would
breed corruption;
such was her shamelessness and
wickedness of spirit.

May such a woman never dwell in my
house!

Libation Bearers 994
of Agamemnon's wife, Clytemnestra

- 64 ποῖ δῆτα κρανεῖ, ποῖ καταλήξει
μετακοιμισθὲν μένος ἄτης;
Where will this end? When,
lulled to rest, will the power of ruin
cease?

Libation Bearers 1075
closing lines

- 65 πεπέρακεν μὲν ὁ περσέπτολις ἤδη
βασιλείος στρατὸς εἰς ἀντίπορον γείτονα
χώραν,
λινδοέσμω σχεδία πορθμὸν ἀμείψας
Ἀθαμαντίδος Ἑλλάς,
πολύγομφον ὄδισμα ζυγὸν ἀμφιβαλὼν
αὐχένι πόντου

Long since, the king led his destroying
ranks
Over the strait to Europe's neighbour
ground;
Crossed Helle's channel with a road
that floats,

- A ribbon of lashed timbers and nailed
planks
Yoking the sea's neck in a bridge of
boats.
Translated by Philip Vellacott (1961)
Persians 65
*of Xerxes' bridge over the Hellespont; the
Persians is Aeschylus' first surviving play,
indeed the first extant Greek tragedy*
- 66 εὐρυπόροιο θαλάσσης
πολιαινομένας πνεύματι λάβρω
ἐσορᾶν πόντιον ἄλσος
Where the storm-wind, howling shrill,
Whips the sea's broad channels white.
Translated by Philip Vellacott (1961)
Persians 109
- 67 λέκτρα δ' ἀνδρῶν πόθῳ
πίμπλαται δακρύμασιν
Marriage-beds are filled with tears
through longing for their husbands.
Translated by Herbert Weir Smyth (1922)
Persians 133
- 68 ὁρῶ δὲ φεύγοντ' αἰετὸν πρὸς ἐσχάραν
Φοῖβον· φόβῳ δ' ἄφθογγος ἐστάθην,
φίλοι
μεθύστερον δὲ κίρκον εἰσορῶ δρόμῳ
πτεροῖν ἐφορμαίνοντα καὶ χηλαῖς κάρα
τίλλονθ'· ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας
δέμας
παρεῖχε
I saw an eagle fly for refuge to Apollo's
hearth.
I watched, speechless with terror; then a
falcon came,
And swooped with rushing wings, and
with his talons clawed
The eagle's head; it, unresisting,
cowered there,
Offering itself to wounds.
Translated by Philip Vellacott (1961)
Persians 205
*Queen Atossa's vision, in anticipation of news
of Xerxes' expedition against Greece*
- 69 τῆλε πρὸς δυσμαῖς ἄνακτος Ἥλιου
φθινασμάτων
Far hence, where the waning fires of our
Lord the Sun sinks in the west.
Translated by Herbert Weir Smyth (1922)
Persians 232
the Chorus asking where Athens is
- 70 – οὔτινος δοῦλοι κέκληνται φωτὸς οὐδ'
ὑπήκοοι
– πῶς ἂν οὖν μένοιεν ἄνδρας πολεμίους
ἐπήλυδας;
Chorus: Master? They are not called
servants to any man.
Atossa: And can they, masterless, resist
invasion?
Translated by Philip Vellacott (1961)
Persians 242
*on how the Athenians fight, not being ruled by
kings*
- 71 καυτὸς δ' ἀέλπτως νόστιμον βλέπω φάος
And I myself, beyond all hope, behold
the day of my return.
Translated by Herbert Weir Smyth (1922)
Persians 261
- 72 ὁμως δ' ἀνάγκη πημονὰς βροτοῖς φέρειν
θεῶν διδόντων
And yet necessity dictates that men
should bear
The ills the gods bestow.
Translated by Anthony J. Podlecki (1991)
Persians 293
- 73 ὦ παῖδες Ἑλλήνων, ἴτε,
ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ
παῖδας, γυναῖκας, θεῶν τε πατρῶων ἔδη,
θήκας τε προγόνων· νῦν ὑπὲρ πάντων
ἀγών
Forward, you sons of Hellas! Set your
country free!
Set free your sons, your wives, tombs of
your ancestors,
And temples of your gods. All is at stake
now! Fight!
Translated by Philip Vellacott (1961)
Persians 402
a battle cry of the Greeks
- 74 βροτοῖσιν ὥς ὅταν κλύδων
κακῶν ἐπέλθῃ, πάντα δειμαίνειν φιλεῖ,
ὅταν δ' ὁ δαίμων εὐροῇ, πεποιθέναι
τὸν αὐτὸν αἰὲν ἀνεμον οὐρεῖν τύχης
When waves of trouble burst on us, each
new event
Fills us with terror; but when Fortune's
winds blow soft
We think to enjoy the same fair weather
all our lives.
Translated by Philip Vellacott (1961)
Persians 599

- 75 ἅπερ νεκροῖσι μιλυκτῆρια,
 βοός τ' ἀφ' ἀγνῆς λευκὸν εὐποτον γάλα,
 τῆς τ' ἀνθεμουργοῦ στάγμα, παμφαῆς
 μέλι,
 λιβάσιν ὕδρηλαῖς παρθένου πηγῆς μέτα
 Gifts that soothe departed souls:
 Bring white milk good to drink, from a
 cow without blemish;
 bright honey, too, the drops the bee in
 her flowery work distils,
 with water that purifies, drawn from a
 virgin spring.
 Translated by Edith Hamilton (1964)
Persians 610
- 76 ἐξέφθινται τρῖσκαλμοι
 νᾶες ἄναες ἄναες
 Our three-banked ships
 are ships no more, no more!
 Translated by Philip Vellacott (1961)
Persians 679
- 77 ἄσμενον μολεῖν γέφυραν γαῖν δυοῖν
 ζευκτηρίαν
 He reached at last, with joy after
 despair, the bridge
 yoking two continents.
 Translated by Philip Vellacott (1961)
Persians 736
of Xerxes; cf. Aristides 16
- 78 οὐχ ὑπέρφεν θνητὸν ὄντα χρὴ φρονεῖν·
 ὕβρις γὰρ ἐξανθοῦς' ἐκάρπωσε στάχυν
 ἄτης, ὅθεν πάγκλαυτον ἔξαμ' ἔξρος
 Man must learn to curb his pride.
 When hubris blossoms, ruin is its fruit,
 and tears its bitter harvest.
Persians 820
spoken by Darius' ghost
- 79 μηδέ τις
 ὑπερφρονήσας τὸν παρόντα δαίμονα
 ἄλλων ἐρασθεὶς ὄλβον ἐκκέη μέγαν
 Let no one despise his present fortune
 and pour away his great prosperity from
 desiring that of others.
 Translated by Christopher Collard (2009)
Persians 824
spoken by Darius' ghost
- 80 ὥς τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ
 All wealth is useless to the dead.
Persians 842

- spoken by Darius' ghost*
- 81 Χθονὸς μὲν εἰς τήλουρον ἦκομεν πέδον,
 Σκύθην ἐς οἶμον, ἄβροτον εἰς ἐρημίαν
 Here we have reached the remotest
 region of the earth,
 The haunt of Scythians, a wilderness
 without a footprint.
 Translated by Philip Vellacott (1961)
Prometheus Bound 1
*opening lines; Prometheus dragged to the
 Caucasus, his place of punishment for having
 presented fire to mankind*
- 82 δυσλῦτοις χαλκεύμασιν
 προσπασσαλεύσω τῷδ' ἀπανθρῶπι
 πάγω,
 ἔν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
 ὄψῃ
 I now shall fasten you
 In bands of bronze immovable, to this
 desolate peak,
 Where you will hear no voice, nor see a
 human form.
 Translated by Philip Vellacott (1961)
Prometheus Bound 19
- 83 ἀσμένω δέ σοι
 ἡ ποικιλείμων νύξ ἀποκρύψει φάος
 Glad will you be to see the night,
 with her star-spangled robe, extinguish-
 ing the light of day!
Prometheus Bound 23
- 84 ἅπας δὲ τραχὺς ὅστις ἂν νέον κρατῇ
 Every ruler new to power is harsh.
 Translated by Christopher Collard (2009)
Prometheus Bound 35
- 85 τὸ ξυγγενές τοι δεινὸν ἢ θ' ὁμιλία
 The ties of birth and comradeship are
 strangely strong.
 Translated by Philip Vellacott (1961)
Prometheus Bound 39
- 86 τὰ μηδὲν ὠφελούντα μὴ πόνει μάτην
 For things that bring no benefit labour
 not in vain.
Prometheus Bound 44
- 87 ὦ πολλὰ μισηθεῖσα χειρωναξία
 Oh handicraft that I have come so much
 to loathe!

- Translated by Herbert Weir Smyth (1922)
Prometheus Bound 45
- 88 ἄπαντ' ἐπαχθὴ πλὴν θεοῖσι κοιρανεῖν·
ἐλεύθερος γὰρ οὐτις ἐστὶ πλὴν Διός
All tasks are burdensome, except to rule
the gods.
No one is free but Zeus.
Translated by Philip Vellacott (1961)
Prometheus Bound 49
- 89 ὦ διος αἰθήρ καὶ ταχύπτεροι πνοαί,
ποταμῶν τε πηγαί ... παμμήτωρ τε γῆ
O wondrous sky, and swift-winged
winds,
the surge of rivers, and earth, mother
of all.
Prometheus Bound 88
- 90 ποντίων τε κυμάτων ἀνήριθμον γέλασμα
The ceaseless twinkling laughter of the
waves of the sea.
Prometheus Bound 89
- 91 τὴν πεπρωμένην δὲ χορὴ
αἴσαν φέρειν ὡς ῥᾶστα, γινώσκονθ' ὅτι
τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος.
ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας
οἶόν τέ μοι τάσδ' ἐστί
It doth behove to bear
Calmly what Fate ordaineth, knowing
that
Necessity hath force impugnable.
Yet can I not be silent or unsilent,
Of these my woes.
Translated by Elizabeth Barrett Browning
(1833)
Prometheus Bound 103
- 92 ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς
πηγὴν κλοπαίαν, ἣ διδάσκαλος τέχνης
πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.
τοιῶνδε ποινὰς ἀμπλακημάτων τίνω
ὑπαίθριος δεσμοῖς πεπασσαλευμένος
I hunted out and stored within the
fennel-stalk the stolen source of fire,
which was to be the teacher of all arts
to men, and a great pathway to achieve-
ment. For such wrongs I pay the penalty,
riveted in fetters beneath the open sky.
Prometheus Bound 109
of Prometheus' gift of fire to mankind
- 93 ἃ ἄ ἔα ἔα·
τίς ἀχώ, τίς ὁδμὰ προσέπτα μ' ἀφεγγής,
θεόσυντος, ἧ βρότειος, ἧ κεκραμένη;
Ah! Who is there?
What sound, what fragrant air
Floats by me; whence, I cannot see.
From god, or man, or blend of both?
Translated by Philip Vellacott (1961)
Prometheus Bound 114
on hearing the Chorus of the daughters of Oceanus
- 94 νέοι γὰρ οἰακονόμοι κρατοῦσ' Ὀλύμπου·
νεοχμοῖς δὲ δὴ νόμοις Ζεὺς ἀθέτως
κρατύνει·
τὰ πρὶν δὲ πελώρια νῦν αἴστοι
New masters are ruling and guide
Olympus' helm;
fresh laws without due base are Zeus'
power;
what was mighty before, he now obliter-
ates.
Translated by Christopher Collard (2009)
Prometheus Bound 150
- 95 νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας
And now I am the miserable sport of
every wind.
Translated by Philip Vellacott (1961)
Prometheus Bound 158
- 96 ἔνεστι γὰρ πῶς τοῦτο τῇ τυραννίδι
νόσημα, τοῖς φίλοισι μὴ πεποιθέναι
Somehow, this is tyranny's disease, to
trust no friends.
Translated in *Bartlett's Familiar Quotations*
(1980)
Prometheus Bound 224
- 97 τυφλὰς ἐν αὐτοῖς ἐλπίδας κατόρκισα
Blind hopes I settled firmly in the breasts
of men.
Prometheus Bound 250
- 98 ἐλαφρόν, ὅστις πημάτων ἔξω πόδα
ἔχει, παραινεῖν νοθετεῖν τε τὸν κακῶς
πράσσοντ'
Oh, it is easy for the one who stands
outside
The prison-wall of pain to teach the one
who suffers.
Translated by Philip Vellacott (1961)
Prometheus Bound 263

99 ταῦτά τοι πλανωμένη
πρὸς ἄλλοτ' ἄλλον πημονή προσιζάνει
Misery, you know, wanders everywhere,
and alights on different persons at
different times.

Translated by Alan H. Sommerstein (2008)
Prometheus Bound 275

100 πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν
ἔφυς
ἢ σαυτόν
You are much better at admonishing
others than
you are at admonishing yourself.

Translated by Alan H. Sommerstein (2008)
Prometheus Bound 335

101 ὀργῆς νοσοῦσης εἰσὶν ἱατροὶ λόγοι
Anger is a disease which words can heal.

Translated by Philip Vellacott (1961)
Prometheus Bound 378

102 ἔα με τῇδε τῇ νόσῳ νοσεῖν, ἐπεὶ
κέρδιστον εὖ φρονοῦντα μὴ φρονεῖν
δοκεῖν

Let me be guilty then of foolishness.
Sometimes a wise man gains his point
by being thought not wise.

Translated by Philip Vellacott (1961)
Prometheus Bound 384

103 οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,
κλύοντες οὐκ ἤκουον, ἀλλ' ὄνειράτων
ἀλίγκιοι μορφαῖσι τὸν μακρὸν βίον
ἔφυρον εἰκὴ πάντα

They had eyes, but knew not what they
saw;
heard sounds, but did not understand.
All their life they passed like shapes in
dreams,
confused and purposeless.

Prometheus Bound 447
of mortals; cf. Bible, Jeremiah 5.21

104 κοῦτε πλινθυφεῖς
δόμους προσείλους ἦσαν, οὐ ξυλουργίαν,
κατώρυχες δ' ἔναιον ὥστ' ἀήσυροι
μύρμηκες ἀντρῶν ἐν μυχοῖς ἀνηλίοις

Of brick-built, sun-warmed houses, or
of carpentry,
They had no notion, living in holes, like
swarms of ants,
Or deep in sunless caverns.

Translated by Philip Vellacott (1961)
Prometheus Bound 450
of mortals before being taught by Prometheus

105 ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ
οὔτ' ἀνθεμῶδους ἦρος οὔτε καρπίμου
θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ
πᾶν
ἔπρασσον

They knew no certain way
To mark off winter, flowery spring, or
fruitful summer;
Their every act was without knowledge.

Translated by Philip Vellacott (1961)
Prometheus Bound 454
of mortals

106 ἔστε δὴ σφιν ἀντολὰς ἐγὼ
ἄστρων ἔδειξα τάς τε δυσκρίτους δύσεις.
καὶ μὴν ἀριθμόν, ἔσοχον σοφισμάτων,
ἐξηῦρον αὐτοῖς, γραμμάτων τε
συνθέσεις,
μνήμην ἀπάντων, μουσομήτορ' ἐργάνην

I taught them to determine when stars
rise or set –
A difficult art. Number, the primary
science, I
Invented for them, and how to set down
words in writing –
The all-remembering skill, mother of
many arts.

Translated by Philip Vellacott (1961)
Prometheus Bound 457
Prometheus teaching mortals

107 θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ'
ἐμοῦ
λινόπτειρ' ἤυρε ναυτίλων ὀχήματα
And none, save I, contrived the linen-
wing'd,
Sea-wand'ring ships, whereon the sail-
ors ride.

Translated by Elizabeth Barrett Browning
(1833)
Prometheus Bound 467
of mortals

108 ἀκὲς πεπονθὼς πῆμ', ἀποσφαλεῖς
φρενῶν
πλανᾷ· κακὸς δ' ἱατρὸς ὥς τις ἐς νόσον
πεσῶν ἀθυμεῖς καὶ σεαυτὸν οὐκ ἔχεις
εὐρεῖν ὅποίοις φαρμάκοις ἰάσιμος
Humiliation follows pain, distraught in
mind

- You have lost your way; like a bad
doctor fallen ill
You now despair of finding drugs to
cure yourself.
Translated by Philip Vellacott (1961)
Prometheus Bound 472
- 109 γαμψώνυχων τε πτησιν οἰωνῶν σκεθρῶς
διώρισ', οἵτινές τε δεξιοί φύσιν
εὐώνυμους τε, καὶ δίαιταν ἦντινα
ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
ἔχθραι τε καὶ στέργηθρα καὶ ξυνεδρίαί
The various flights of crook-clawed
vultures I defined
Exactly, those by nature favourable, and
those
Sinister; how each species keeps its
mode of life;
What feuds, friendships, associations
kind with kind
Preserves.
Translated by Philip Vellacott (1961)
Prometheus Bound 488
- 110 ἔνερθε δὲ χθονὸς
κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,
χαλκόν, σίδηρον, ἄργυρον χρυσόν τε, τίς
φῆσειεν ἂν πάραιθεν ἔξευρεῖν ἐμοῦ;
Next, the treasures of the earth,
The bronze, iron, silver, gold hidden
deep; who else
But I can claim to have found them first?
Translated by Philip Vellacott (1961)
Prometheus Bound 500
- 111 πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως
All human skill and science was
Prometheus' gift.
Translated by Philip Vellacott (1961)
Prometheus Bound 506
- 112 τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῶ
Cunning is feebleness beside Necessity.
Translated by Philip Vellacott (1961)
Prometheus Bound 514
- 113 ἡδὺ τι θαρσαλέαις
τὸν μακρὸν τείνειν βίον ἐλπίσι, φαναῖς
θυμὸν ἀλδαίνουσιν ἐν εὐφροσύναις
It is sweet to draw out one's life
to its length in confident hopes, and
nourish
one's spirit in bright cheerfulness.
- Translated by Christopher Collard (2009)
Prometheus Bound 536
- 114 τίς γῆ; τί γένος;
What land is this? What race lives here?
Translated by Philip Vellacott (1961)
Prometheus Bound 561
enter Io
- 115 πυρὶ με φλέξον, ἢ χθονὶ κάλυψον, ἢ
ποντίοις δάκεσι δὸς βορᾶν
Burn me with fire, let the earth swallow
me,
throw me as food for monsters of the
deep.
Prometheus Bound 582
spoken by Io
- 116 τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε
Why, not to know were better than to
know.
Translated by Elizabeth Barrett Browning
(1850)
Prometheus Bound 624
Prometheus to Io
- 117 αἰεὶ γὰρ ὄψεις ἔννυχαι παλεύμεναι
ἐς παρθενῶνας τοὺς ἐμοὺς παρηγόρουν
λείοισι μύθοις· ὦ μέγ' εὐδαιμον κόρη,
τί παρθενεύῃ δαρὸν;
For dreams nocturnal ever 'habiting
Within my virgin chamber, me beguiled
With honey'd words: – 'Oh blessed,
blessed maid,
Wherefore so long unwedded?'
Translated by Elizabeth Barrett Browning
(1833)
Prometheus Bound 645
- 118 ἦκον δ' ἀναγγέλλοντες αἰολοστόμους
χρησμούς, ἀσήμους δυσκρίτως τ'
εἰρημένους
But they returned with reports of
oracles,
riddling, obscure, and darkly worded.
Translated by Herbert Weir Smyth (1922)
Prometheus Bound 661
- 119 νόσημα γὰρ
αἰσχιστον εἶναι φημι συνθέτους λόγους
I count false words the foulest vice of all!
Prometheus Bound 685

120 τοῖς νοσοῦσί τοι γλυκὺ
τὸ λοιπὸν ἄλγος προὔξειπασθαι τορῶς
It comforts those in pain
To know beforehand all the pain they
still must bear.

Translated by Philip Vellacott (1961)
Prometheus Bound 698

121 ὀρῶν ὕψιστον, ἔνθα ποταμὸς ἐκφυσᾷ
μένος
κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ
χρῆ
κορυφὰς ... βῆναι
Over its star-neighbouring crests you
must pass this loftiest of mountains,
from which the river floods forth its
fury.
Prometheus Bound 719
of the Caucasus

122 ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας
τῆς σῆς πορείας
Ages to come shall tell the story of your
passage.
Translated by Philip Vellacott (1961)
Prometheus Bound 732

123 ἦ γὰρ τι λοιπὸν τῇδε πημάτων ἐρεῖς;
δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης
Have you still more to tell her of
distress and pain?
Aye, a stormy sea of deadly misery.
Translated by Philip Vellacott (1961)
Prometheus Bound 745

124 κρεῖσσον γὰρ εἰσάπαξ θανεῖν
ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς
Better to die
Once, than suffer torment all my living
days.
Translated by Philip Vellacott (1961)
Prometheus Bound 750

125 σοὶ πρῶτον, Ἰοί, πολὺδονον πλάνην
φράσω,
ἦν ἐγγράφου σὺ μνήμοσιν δέλτοις
φρενῶν
First, Io, I will name
The many lands where Fate will toss
you in your journey.
Write what I tell you in your book of
memory.
Translated by Philip Vellacott (1961)
Prometheus Bound 788

126 ἄς οὐδ' ἥλιος προσδέρεται
ἀκτίσιν οὐθ' ἡ νύκτερος μήνη ποτέ
No ray of sun
Ever looks down on them, nor moon at
night.
Translated by Philip Vellacott (1961)
Prometheus Bound 796
of the Graeae, three sisters, with only one eye
and one tooth between them

127 τέρας τ' ἄπιστον, αἱ προσήγοροι δρῦες,
ὕφ' ὧν σὺ λαμπρῶς κούδεν αἰνικτηρίως
προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ
μέλλουσ' ἔσεσθαι
That marvel past belief, the speaking
oaks,
greeting you clearly, and in no riddling
terms,
as Zeus's destined bride.
Prometheus Bound 832
of the oracle at Dodona

128 χρόνον δὲ τὸν μέλλοντα πόντιος μυχός,
σαφῶς ἐπίστας, Ἴόνιος κεκλησεται,
τῆς σῆς πορείας μνήμα τοῖς πᾶσιν
βροτοῖς
That sea shall for all future time –
Mark this – be called Ionian, to perpetu-
ate
For all mankind the story of Io's
wanderings.
Translated by Philip Vellacott (1961)
Prometheus Bound 839
of the Ionian Sea, named after Io

129 κραδία δὲ φόβῳ φρένα λακτίζει
My heart from fear beats hard within my
chest.
Prometheus Bound 881

130 ὥς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει
μακρῶ,
καὶ μήτε τῶν πλούτῳ διαθρυπτομένων
μήτε τῶν γέννῃ μεγαλυνομένων
ὄντα χερνήταν ἐραστεύσαι γάμων
The best rule by far is to marry in your
own rank;
That a man who works with his hands
should never crave
To marry either a woman pampered in
wealth
Or one who prides herself on her noble
family.

- Translated by Philip Vellacott (1961)
Prometheus Bound 890
- 131 ἀπόλεμος ὄδε γ' ὁ πόλεμος, ἄπορα
πόριμος
I have no sword to fight that fight,
no strength to tread that path.
Translated by Elizabeth Barrett Browning
(1850)
Prometheus Bound 904
- 132 τινάσσω τ' ἐν χερσὶν πύρπνουν βέλος
Shaking his fire-breathing thunderbolt.
Prometheus Bound 917
of Zeus
- 133 ὃς δὴ κεραυνοῦ κρείσσον' εὐρήσει φλόγα
βροντῆς θ' ὑπερβάλλοντα καρτερόν
κτύπον,
θαλασσίαν τε γῆς τινάκτειραν νόσον,
ἢ τρίκροον αἰχμὴν τὴν Ποσειδῶνος
σκεδᾷ
One who will find a flame hotter than
lightning-strokes,
A crash to overwhelm the thunder; one
whose strength
Shall split Poseidon's trident-spear, that
dreaded scourge
That shakes both land and sea.
Translated by Philip Vellacott (1961)
Prometheus Bound 922
- 134 πταίσας δὲ τῶδε πρὸς κακῶ μαθήσεται
ὅσον τὸ τ' ἄρχειν καὶ τὸ δουλεύειν δίχα
His power shall strike and founder, till
he learns how great
A chasm lies between ruling and being
ruled.
Translated by Philip Vellacott (1961)
Prometheus Bound 926
- 135 τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαίμ' ἐγώ
Know for certain, that I would not
exchange
my sufferings for your servitude.
Translated by H.T. Riley (1872)
Prometheus Bound 966
- 136 χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασιν
It seems you find your present state a
luxury.
Translated by Philip Vellacott (1961)

- Prometheus Bound* 971
- 137 ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων
χρόνος
Time, as he grows old, teaches us all
things.
Prometheus Bound 981
- 138 πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα
φλόξ,
λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα καὶ ταρασσέτω
γνάμψει γὰρ οὐδὲν τῶνδ' ἐμ' ὥστε καὶ
φράσαι
πρὸς οὗ χρεῶν νιν ἐκπτεσεῖν τυραννίδος
Let scorching flames be flung from
heaven; let the whole earth
With white-winged snowstorms, subter-
ranean thunderings,
Heave and convulse: nothing will force
me to reveal
By whose hand Fate shall hurl Zeus
from his tyranny.
Translated by Philip Vellacott (1961)
Prometheus Bound 992
- 139 ὀχλεῖς μάτην με κῦμ' ὅπως παρηγορῶν
Seek to persuade the sea wave not to
break.
You'll persuade me no more easily.
Translated by Edith Hamilton (1964)
Prometheus Bound 1001
- 140 αὐθαδία γὰρ τῶ φρονοῦντι μὴ καλῶς
αὐτὴ κατ' αὐτὴν οὐδενὸς μεῖζον σθένει
Obstinacy in a fool has by itself
No strength at all.
Translated by Philip Vellacott (1961)
Prometheus Bound 1012
- 141 σκέψαι δ', ἐὰν μὴ τοῖς ἐμοῖς πεισθῆς
λόγοις,
οἷός σε χειμῶν καὶ κακῶν τροκυμία
ἔπεισ' ἄφικτος
Consider, if you will not believe my
words,
what tempest and what towering wave
of woe
shall break upon you past escape.
Prometheus Bound 1014
- 142 ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ Δῖον, ἀλλὰ πᾶν ἔπος τελεῖ
Zeus knows not how to speak

falsehood,
but will accomplish every word he says.

Prometheus Bound 1032

- 143 πρὸς ταῦτ' ἐπὶ μοι ῥίπτεισθω μὲν
πυρὸς ἀμφήκης βόστρυχος, αἰθήρ δ'
ἐρεθιζέσθω βροντῇ σφακέλω τ'
ἀγρίων ἀνέμων, χθόνα δ' ἐκ πυθμένων
αὐταῖς ῥίζαις πνεῦμα κραδαίνοι,
κῦμα δὲ πόντου τραχεῖ ῥοθίῳ
ζυγχώσειεν τῶν οὐρανίων
ἄστρων διόδους
- Let lightning strike me, then, and ether
be torn asunder by the raging winds;
let hurricanes assault the earth,
and let enormous waves
confound the courses of the stars.

Prometheus Bound 1043

- 144 τοὺς προδότας γὰρ μισεῖν ἔμαθον,
κοῦκ ἔστι νόσος
τῆσδ' ἦντιν' ἀπέπτυσα μάλλον
- I was taught to hate those who desert
their friends;
And there is no infamy I more despise.

Translated by Philip Vellacott (1961)

Prometheus Bound 1068

- 145 εἰς ἀπέραντον δίκτυον ἄτης
ἐμπλεχθήσεσθ' ὑπ' ἀνοίας
- Only your own folly will entangle you
In the inextricable net of destruction.

Translated by Philip Vellacott (1961)

Prometheus Bound 1078

- 146 καὶ μὴν ἔργῳ κοῦκέτι μύθῳ
- Now in deed, no more in word alone.
- Translated by Alan H. Sommerstein (2008)
- Prometheus Bound* 1080

- 147 χθὼν σεσάλευται,
βρυχία δ' ἤχῳ παραμυκάται
βροντῆς, ἔλικες δ' ἐκλάμπουσι
στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν
εἰλίσσουσι, σκιρτᾷ δ' ἀνέμων
πνεύματα πάντων εἰς ἄλληλα
στάσιν ἀντίπνουν ἀποδεικνύμενα,
ξυντετάρακται δ' αἰθήρ πόντω
- The earth is shaking and reeling!
From the depths, in accompaniment,
there bellows
the sound of thunder; fiery twists
of lightning shine out; the dust
is whirled by whirlwinds; the blasts

of all the winds at once leap at one
another
in a raging display of mutual strife,
and sky and sea are blended into one.

Translated by Alan H. Sommerstein (2008)

Prometheus Bound 1081

- 148 τοιάδ' ἐπ' ἐμοὶ ῥιπὴ Διόθεν
τεύχουσα φόβον στείχει φανερώς.
ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων
αἰθῆρ κοινὸν φάος εἰλίσσω,ν,
ἔσορᾷθ' ὥς ἔκδικα πάσχω
- On me the tempest falls.
It does not make me tremble.
O holy Mother Earth,
O air and sun,
behold me. I am wronged.

Translated by Edith Hamilton (1958)

Prometheus Bound 1089

closing lines, spoken by Prometheus as he disappears amid thunder and lightning

- 149 Κάδμου πολῖται, χορὴ λέγειν τὰ καίρια
ὅστις φυλάσσει πράγος ἐν πρύμνῃ
πόλεως
- οἶακα νωμῶν, βλέφαρα μὴ κοιμῶν ὕπνῳ
- Citizens, sons of Cadmus! What the
hour demands
must now be said by him who guides
the State,
who holds the helm with sleepless eyes.

Seven against Thebes 1

opening lines

- 150 εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι
- If, god forbid, misfortune falls upon us.
- Seven against Thebes* 5
- ὃ μὴ γένοιτο – an expression used verbatim to this day*

- 151 ἀλλ' εἰς τ' ἐπάλξεις καὶ πύλας
πυργωμάτων
ὀρμάσθε πάντες, σοῦσθε σὺν παντευχία,
πληροῦτε θωρακεῖα, κατὰ σέλμασιν
πύργων στάθῃτε, καὶ πυλῶν ἐπ' ἐξόδοις
μῖνοντες εὐ θαρσεῖτε, μὴδ' ἐπηλύδων
ταρβεῖτ' ἄγαν ὄμιλον
- Then, to the walls! Swarm to the battle-
ments and gates;
Forward, full-armed; man parapets, fill
every floor
Of every tower; and in the gate's mouth
hold your ground
With courage. Never fear this horde of

- foreigners!
Translated by Philip Vellacott (1961)
Seven against Thebes 30
- 152 μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,
τᾶξωθεν
War is for men, and women's views
unwelcome.
Seven against Thebes 200
- 153 γείτονες δὲ καρδίας
μέριμναι ζωπυροῦσι τάρβος
Anxiety, close upon my heart, enkindles
fear.
Seven against Thebes 289
- 154 οὐ γὰρ δοκεῖν ἄριστος ἀλλ' εἶναι θέλει
Do not purport to be the best, be the best.
Seven against Thebes 592
*cf. the English proverb 'be what you would seem
to be'; and Aristides 5 (with 'δίκαιος' in the
place of 'ἄριστος')*
- 155 ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς
κάκιον οὐδέν
In every undertaking there is nothing
worse than evil company.
Translated by Christopher Collard (2009)
Seven against Thebes 599
- 156 ἄτης ἄρουρα θάνατον ἐκκαρπίζεται
When mischief ploughs, the crop is
death.
Seven against Thebes 601
- 157 γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φύει
He has an aged mind in a youthful body.
Translated by H.T. Riley (1872)
Seven against Thebes 622
- 158 θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτούς
Mortals' good fortune is the gift of god.
Translated by Alan H. Sommerstein (2008)
Seven against Thebes 625
- 159 κακῶν δ' ὥσπερ θάλασσα κύμ' ἄγει,
τὸ μὲν πίτνον, ἄλλο δ' αἰρίζει
τρίχαλον
And as a troubled sea drives on its
billows,
as one wave sinks, another rears aloft,
in groups of three.
Seven against Thebes 758
- 160 θάρσει παρέσται μηχανὴ δραστήριος ...
αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί
Courage! For I will find the power to
act.
Speak not to stay me.
Translated by Edith Hamilton (1964)
Seven against Thebes 1041
- 161 Διὸς ἕμερος οὐκ εὐθήρατος ἐτύχθη ...
παντᾶ τοι φλεγέθει
κὰν σκότῳ μελαίνα
ξὺν τύχῃ μερόπεσσι λαοῖς
The pathways of god's purpose are hard
to track.
And yet it shines out through the gloom
on mankind's darkest fortunes.
Suppliant Maidens 87
- 162 μὴ πρόλεσχος μῆδ' ἐφολκὸς ἐν λόγῳ
γένῃ
Be neither forward nor reluctant in your
speech.
Translated by Philip Vellacott (1961)
Suppliant Maidens 200
- 163 μέμνησο δ' εἴκειν
Remember to give way.
Suppliant Maidens 202
- 164 σύ τοι πόλις, σὺ δὲ τὸ δάμιον ...
ἄγος φυλάσσου
You are the state, you are the people,
Guard against guilt.
Translated by Philip Vellacott (1961)
Suppliant Maidens 370
the Chorus to the king
- 165 οὐκ εὐκριτον τὸ κρίμα· μὴ μ' αἰροῦ κριτὴν
Do not order me to judge; to judge is not
an easy matter.
Suppliant Maidens 397
- 166 γένοιτο μύθου μῦθος ἂν θελκτήριος
Let soothing speech heal speech.
Suppliant Maidens 447
- 167 θέλω δ' αἰδρις μάλλον ἢ σοφὸς κακῶν
εἶναι
In foretelling ruin – I choose ignorance
Rather than knowledge.
Translated by Philip Vellacott (1961)
Suppliant Maidens 453

- 168 ἀρχῆς γὰρ φιλαίτιος Λεώς
All citizens love to find fault with the
government.
Translated by Philip Vellacott (1961)
Suppliant Maidens 485
- 169 τοῖς ἥσσοσιν γὰρ πᾶς τις εὐνοίας φέρει
Everyone has kindly feelings for the
underdog.
Translated by Alan H. Sommerstein (2008)
Suppliant Maidens 489
- 170 φύλαξαι μὴ θράσος τέκη φόβον
Beware lest over-confidence beget
dismay.
Translated by Herbert Weir Smyth (1922)
Suppliant Maidens 498
- 171 τοιγὰρ ὑποσκίων
ἐκ στομάτων ποτάσ-
θω φιλότιμος εὐχά ...
μηδ' ἐπιχωρίοις ἔρις
πτώμασιν αἱματίσσι πέδον γὰς
Therefore let a prayer of gratitude
be wafted forth from our lips:
May civil war never stain
the soil of this country with
the blood of its own race!
Translated by Kathleen Freeman (1947)
Suppliant Maidens 656
- 172 φυλάσσοι τ' εὖ τὰ τίμι' ἀστοῖς
τὸ δάμιον, τὸ πτόλιν κρατύνει,
προμαθὶς εὐκοινόμητις ἀρχά'
ξένοισι τ' εὐξυμβόλους,
πρὶν ἐξοπλίζειν Ἀρη,
δίκας ἄτερ πημάτων διδοῖεν
And may the people, who
wield power in the State,
keep their privileges unshaken,
ruling with foresight, counselling
wisely for the common good!
Translated by Kathleen Freeman (1947)
Suppliant Maidens 698
- 173 τὸ γὰρ τεκόντων σέβας ...
Δίκας γέγραπται μεγιστοτίμου
The law of reverence to parents
is worthy of greatest honour.
Suppliant Maidens 707
- 174 ὠδῖνα τίκτειν νύξ κυβερνήτη σοφῶ
In a cautious helmsman night begets

travail of mind.

Suppliant Maidens 770

- 175 μέλας γενοίμαν καπνὸς
νέφεσσι γειτονῶν Διός
Would that I become black smoke
to mingle with the clouds, not far from
god himself.
Suppliant Maidens 779
cf. *Bible* 257
- 176 καὶ πόλλ' ἁμαρτῶν οὐδὲν ὠρθωσας
φρενί
Having done wrong in many things you
have set nothing straight.
Translated in Liddell & Scott
Suppliant Maidens 915
- 177 οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας
He is no friend of mine who violates the
altars of the gods.
Suppliant Maidens 927
- 178 πᾶς τις ἐπειπεῖν
ψόγον ἄλλοθροοῖς
εὐτυκος
Everyone's quick to blame the alien.
Translated in *The Oxford Dictionary of
Quotations* (2004)
Suppliant Maidens 972
- 179 φύλαξαι τάσδ' ἐπιστολὰς πατρός,
τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλεόν
Honour the behests of your father,
count self-control more precious than
your life.
Suppliant Maidens 1012
- 180 ὅ τί τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν
What will be, will be.
Translated by Philip Vellacott (1961)
Suppliant Maidens 1047
- 181 πάλιν γὰρ ἴκουσ' ἐκ σκότου τόδ' εἰς φάος
They shall return from darkness into the
light.
Fragment 6 (Radt, *TrGF*) – *Aetnaeae* – *Women
of Aetna*
- 182 σοὶ μὲν γαμῆσθαι μόρσιμον, γαμῆν δ'
ἐμοί
It is thy fate to be my wife; mine to be thy
husband.

- Translated by Herbert Weir Smyth (1926)
Fragment 13 (Radt, *TrGF*) – *Amynone*
- 183 τό τοι κακὸν ποδῶκες ἐρχεται βροτοῖς
καὶ τὰμπλάκημα τῷ περῶντι τὴν θέμιν
Evil comes swiftly upon mortals
for offences against what we know is
right.
Fragment 22 (Radt, *TrGF*) – *Bacchae*
- 184 ἀγὼν γὰρ ἄνδρας οὐ μένει λελειμμένους
A contest won't wait for athletes arriving
late.
Fragment 37 (Radt, *TrGF*) – *Glaucus of Potniae*
- 185 ὁ μὲν ... βόμβυκας ἔχων ...
δακτυλόθικτον πίμπλησι μέλος,
μανίας ἐπαρωγὸν ὁμοκλάν,
ὁ δὲ χαλκοδέτοις κοτύλαις ὀτοβεῖ
ψαλμός δ' ἀλαλάζει
ταυρόφθογγοι δ' ὑπομυκῶνται
ποθεν ἐξ ἀφανοῦς φοβεροὶ μῖμοι
ἤχῳ τυπάνου δ', ὥσθ' ὑπογαίου
βροντῆς φέρεται βαρυνταρβής
The one blows on pipes his fingered
tune, a sound that wakes to frenzy;
another, loudest clangs on brass-bound
cymbals; ... and shrilling twangs;
and unseen, unknown, bull-voiced
mimes bellow fearfully in answer;
and rolls of drums, like subterranean
thunder, inspiring mighty terror.
Fragment 57 (Radt, *TrGF*) – *Edonoi* – *The Edonians*
the 'barbarous dissonance of Bacchus' (cf.
Milton, Paradise Lost, 7.32)
- 186 βίον πονηροῦ θάνατος εὐκλεέστερος
Death is more glorious than a useless
life.
Fragment 90 (Radt, *TrGF*) – *Ixion*
- 187 τὸ μὴ παρὸν δὲ τέρψιν οὐκ ἔχει φίλοις
To them that love, absence brings no
delight.
Fragment 99 (Radt, *TrGF*) – *Cares or Europa*
– *Carians or Europa*
- 188 ἀλλ' Ἄρης φιλεῖ
ἀεὶ τὰ λῶστα πάντ' ἀπανθίζειν στρατοῦ
But Ares ever loves
to pluck the fairest flowers of an army.
Fragment 100 (Radt, *TrGF*) – *Cares or Europa*
- *Carians or Europa*
of Ares, the god of war
- 189 καὶ μὴν πελάζει καὶ καταψύχει πνοὴ
ἄρκειος ὥς ναῦταισιν ἄσκευοις μολῶν
And lo, he draws near and his advance
fills us with chilling fear,
like a northern blast that falls on sailors
unprepared.
Translated by Herbert Weir Smyth (1926)
Fragment 127 (Radt, *TrGF*) – *Memnon*
- 190 ὦ δυσχάριστε τῶν πυκνῶν φιλημάτων
Oh thou ungrateful for my many kisses!
Translated by Herbert Weir Smyth (1926)
Fragment 135 (Radt, *TrGF*) – *Myrmidons*
- 191 πληγέντ' ἀτρακτῷ τοξικῷ τὸν αἰετὸν
εἰπεῖν ἰδόντα μηχανὴν πετρώματος·
τάδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν
πετροῖς
ἀλισκόμεσθα
That eagle's fate and mine are one,
Which, on the shaft that made him die,
Espy'd a feather of his own,
Wherewith he went to soar so high.
Translated by Edmund Waller (1606–1687)
Fragment 139 (Radt, *TrGF*) – *Myrmidons*
cf. *Aesop 9 and Aristophanes, Birds 808*
- 192 θεὸς μὲν αἰτίαν φύει βροτοῖς,
ὅταν κακῶσαι δῶμα παμπήδην θέλη
A god implants the guilty cause in men
When he would utterly destroy a house.
Translated by Paul Shorey (1930)
Fragment 154a (Radt, *TrGF*) – *Niobe*
- 193 μόνος θεῶν γὰρ Θάνατος οὐ δῶρων ἐρᾷ
Death is the only god whom gifts cannot
appease.
Translated by D.S. Baker (1998)
Fragment 161 (Radt, *TrGF*) – *Niobe*
- 194 ἀπλᾶ γὰρ ἐστὶ τῆς ἀληθείας ἔπη
Simple are the words of truth.
Translated by Herbert Weir Smyth (1926)
Fragment 176 (Radt, *TrGF*) – *Oplon Crisis* –
The Adjudgement of Arms
- 195 τίνος κατέκτας ἔνεκα παῖδ' ἐμὸν βλάβης;
By reason of what injury hast thou slain
my son?
Translated by Herbert Weir Smyth (1926)

- Fragment 181 (Radt, TrGF) – *Palamedes*
- 196 ποῦ μοι τὰ πολλὰ δῶρα κάκροθίνια;
ποῦ χρυσότευκτα κάργυρᾶ σκυφώματα;
Where are my many promised gifts and
spoils of war?
Where are my gold and silver cups?
Translated by Herbert Weir Smyth (1926)
Fragment 184 (Radt, TrGF) – *Perrhaebides* –
The Women of Perrhaebia
- 197 πολλοῖς γάρ ἐστι κέρδος ἡ σιγὴ βροτῶν
Silence is a great benefit to mankind.
Fragment 188 (Radt, TrGF) – *Prometheus*
- 198 τράγος γένειον ἄρα πενθήσεις σύ γε
Like the goat, you'll mourn for your
beard, you will.
Translated by Herbert Weir Smyth (1926)
Fragment 207 (Radt, TrGF) – *Prometheus*
Pyrcaeus – *Prometheus the Fire-kindler*
Prometheus to the satyr who wished to kiss fire,
seeing it for the first time
- 199 σιγῶν θ' ὅπου δεῖ καὶ λέγων τὰ καίρια
Silent when necessary and explicit on
the essential.
Fragment 208 (Radt, TrGF) – *Prometheus*
Pyrphoros – *Prometheus the Fire-bearer*
- 200 Αἰτναῖός ἐστι κἀνθαρός βιᾷ πονῶν
Like a beetle from Mount Etna, toiling
powerfully.
Translated by Alan H. Sommerstein (2008)
Fragment 233 (Radt, TrGF) – *Sisyphus*
of Sisyphus rolling his stone; Mount Aetna was
widely believed to be the home of a race of giant
beetles
- 201 νέας γυναικὸς οὐ με μὴ λάθη φλέγων
ὀφθαλμός
A young woman's flashing glance never
escapes me.
Fragment 243 (Radt, TrGF) – *Toxotides* – *The*
Archer Women
- 202 ἔνθ' οὔτε μίμνειν ἄνεμος οὔτ' ἐκπλεῖν ἐᾷ
Where the wind allows one neither to
remain nor to sail out.
Translated by Alan H. Sommerstein (2008)
Fragment 250 (Radt, TrGF) – *Philoctetes*
- 203 ὦ θάνατε παιῶν, μή μ' ἀτιμάσης μολεῖν·
μόνος γὰρ εἰ σὺ τῶν ἀνηκέστων κακῶν
ιατρός, ἄλγος δ' οὐδὲν ἄπτεται νεκροῦ
Fail me not in coming, oh saviour death;
the incurable only you can heal;
for no pain touches the dead.
Fragment 255 (Radt, TrGF) – *Philoctetes*
- 204 δέδοικα μῶρον κάρτα πυραύστου μόρον
I fear I may suffer the very stupid death
of a moth.
Translated by Alan H. Sommerstein (2008)
Fragment 288 (Radt, TrGF)
the moth which flies into flames
- 205 ἀπάτης δικαίας οὐκ ἀποστατεῖ θεός
God does not distance himself from
justifiable deceit.
Fragment 301 (Radt, TrGF)
- 206 τῷ πονοῦντι δ' ἐκ θεῶν
ὀφείλεται τέκνωμα τοῦ πόνου κλέος
To those who toil, the gods
owe fame, the child of toil.
Fragment 315 (Radt, TrGF)
- 207 θάρσει· πόνου γὰρ ἄκρον οὐκ ἔχει χρόνος
Take heart; suffering, when it climbs
highest, lasts but a little time.
Translated by Edith Hamilton (1964)
Fragment 352 (Radt, TrGF)
- 208 ὥς οὐ δικαίως θάνατον ἔχθουσιν βροτοί·
ὅσπερ μέγιστον ῥύμα τῶν πολλῶν
κακῶν
Men hate death unjustly;
for it is the healer of many ills.
Fragment 353 (Radt, TrGF)
- 209 κοινὸν τύχη, γνώμη δὲ τῶν κεκτημένων
Good luck can belong to anyone, but
good judgement belongs only to those
who possess it.
Translated by Alan H. Sommerstein (2008)
Fragment 389 (Radt, TrGF)
- 210 ὁ χρησίμ' εἰδώς, οὐχ ὁ πόλλ' εἰδώς σοφός
Who knows things useful, not many
things, is wise.
Translated by Herbert Weir Smyth (1926)
Fragment 390 (Radt, TrGF)
- 211 ἀμαρτάνει τοι χῶ σοφοῦ σοφώτερος
Even the wisest of the wise can make

- mistakes.
Fragment 391 (Radt, *TrGF*)
- 212 ἡ βαρὺ φόρημ' ἀνθρῶπος εὐτυχῶν
ἀφρων
What a heavy load a prosperous fool is!
Fragment 392 (Radt, *TrGF*)
- 213 κάτοπτρον εἶδους χαλκός ἐστ', οἶνος δὲ
νοῦ
Bronze mirrors the face, wine the mind.
Fragment 393 (Radt, *TrGF*)
- 214 οὐκ ἀνδρὸς ὄρκοι πίστις, ἀλλ' ὄρκων
ἀνήρ
Oaths do not give credibility to men, but
men to oaths.
Translated by Alan H. Sommerstein (2008)
Fragment 394 (Radt, *TrGF*)
- 215 φιλεῖ δέ ... τῷ κάμνοντι συσπεύδειν θεός
God loves to help him who strives to
help himself.
Translated by Herbert Weir Smyth (1926)
Fragment 395 (Radt, *TrGF*)
*cf. the English proverb 'God helps them that
help themselves'*
- 216 καλὸν δὲ καὶ γέροντα μανθάνειν σοφά
Even an old man benefits from learning.
Fragment 396 (Radt, *TrGF*)
- 217 πρὸ τῶν τοιούτων χρὴ λόγων δάκνειν
στόμα
Before uttering such words you better
bite your tongue.
Fragment 397 (Radt, *TrGF*)
- 218 κακοὶ γὰρ εὖ πράσσοντες οὐκ ἀνασχετοί
Successful rascals are insufferable.
Translated by Herbert Weir Smyth (1926)
Fragment 398 (Radt, *TrGF*)
- 219 τὸ τοῦ καλοῦ καὶ λαμπροῦ Αἰσχύλου, ὃς
τὰς αὐτοῦ τραγωδίας τεμάχη εἶναι ἔλεγεν
τῶν Ὀμήρου μεγάλων δείπνων
The noble and brilliant Aeschylus
declared that his plays were but cuts
from Homer's mighty dinners.
Athenaeus, *Deipnosophists* 8.347e
- 220 Αἰσχύλον Εὐφορίωνος Ἀθηναῖον τότε
κεῦθει

μνήμα καταφθίμενον πυροφόροιο Γέλας·
ἀλκήν δ' εὐδόκιμον Μαραθώνιον ἄλσος
ἄν εἴποι,
καὶ βαρυχαιτήεις Μῆδος ἐπιστάμενος.
Aeschylus, the Athenian, Euphorion's
son, is dead.
This tomb in Gela's cornlands covers
him.
His glorious courage the hallowed field
of Marathon could tell,
and the longhaired Mede had know-
ledge of it.
Translated by Edith Hamilton (1964)
*Greek Anthology Appendix, Epigrammata
sepulcralia* 17
*some believe that the epigram was written by
Aeschylus himself*

AESOP

c.550BC

Writer of fables, with fables attributed to him
even before or after his time
see also Aristophanes 23

- 1 τότε ματαίως ἐμελώδεις, νυνὶ λοιπὸν
ὀρχήσασθαι θέλησον
You were idly singing all summer, so
dance now.
The Ant and the Cicada, *Syntipas* 43 (H-H, *Fabulae Syntipae philosophi*) – Perry 373
*said the ant to the cicada who was singing all
summer*
- 2 κολοιὸς δὲ ... ἅ τῶν ἄλλων ἐξέπιπτε,
ταῦτα οἰκείον συνέθηκε κόσμον
But the jackdaw decorated himself with
feathers dropped by the other birds.
The Beauty Contest of the Birds, *Aphthonius* 31 (H-H, *Fabulae Aphthonii rhetoris*) – Perry 101
*cf. the expression 'borrowed plumes' and
Lucian, Apologia* 4.3
- 3 παραινεῖν ἔτοιμον ἅ ποιεῖν ἀπορώτερον
It's easy to offer advice for what is diffi-
cult to do.
The Deer and His Mother, *Aphthonius* 17
(H-H, *Fabulae Aphthonii rhetoris*) – Perry 351
- 4 οἵτινες πλειοτέρων ἐπιθυμοῦσιν καὶ ἅ
ἔχουσιν ἀπολοῦσιν
Wishing to grab more you may lose what
you have.

- The Dog, the Meat and His Reflection,
Fable 136 (H-H) – Perry 133
- 5 τὸ ἐν χειρὶ μικρὸν τοῦ ἐλπιζομένου
μείζονος κρείσσον
Better little in hand than hope for more.
The Dog, the Meat and His Reflection,
Aphthonius 35 (H-H, *Fabulae Aphthonii rhetoris*) – Perry 133
cf. the English proverb 'a bird in the hand is worth two in the bush'
- 6 βίος ἀβέβαιος παντὸς ἀνδρὸς ἀπλήστου
ἐλπίσι ματαίαις πραγμάτων ἀναλοῦται
Every greedy man's life is insecure,
vainly spent in hopes of gain.
Translated by Ben Edwin Perry (1965)
The Dog, the Meat and His Reflection,
Babrius 79 (*Mythiambi*) – Perry 133
- 7 οὐ πάντες πρὸς πάντα πεφύκασιν
Not all men are made for the same things.
Translated by Panos Koronakis-Rohlf and
Maria Batzini (2007)
The Donkey and the Pet Dog, Fable 93
(H-H) – Perry 91
- 8 τὸ ἐκάστω πεπωμένον ἀθεράπευτόν ἐστι
No one can escape his destiny.
Donkeys and Zeus, Fable 196 (H-H) – Perry
185
- 9 ὁ αἰτὸς καὶ τὸ βέλος ἰδὼν ἐπτερωμένον
τοῖς οἰκείοις πτεροῖς ἔφη· τὰ παρ' αὐτοῦ
τοῖς πολλοῖς πραγμάτων οἰκείων
ἐπιβουλή
Said the eagle seeing that the shaft of the
arrow which hit him had been feathered
with one of his own plumes: 'We often
give our enemies the means of our own
destruction.'
The Eagle and the Arrow, Aphthonius 32
(H-H, *Fabulae Aphthonii rhetoris*) – Perry 276
cf. Aeschylus 191
- 10 ὁ κάματος θησαυρὸς ἐστὶ τοῖς ἀνθρώποις
Toil is a treasure for men.
The Farmer and his Sons, Fable 42 (H-H) –
Perry 42
- 11 κρείσσον πενία ἄφοβος ἢ πλουσιότης
μετὰ ἀναγκῶν καὶ ἐπηρειῶν
Better fearless poverty than wealth with
its needs and worries.
- The Fir Tree and the Bramble Bush, Fable
263 (H-H) – Perry 304
- 12 χαρᾶς ... ἀδελφὴ ἐστὶν ἡ λύπη
Grief, the sister of joy.
Translated by Laura Gibbs (2002)
The Fisherman and the Stone, Fable 13
(H-H) – Perry 13
- 13 ὄμφακές εἰσιν
These raisins be soure.
A fox loked and behelde the reysins that
grewe upon a hye vyne whych he moch
desired. And whan he saw that he might
get none, he turned his soro into joy and
saide these raisyns be soure and if I had
some I wolde not ete them. And there-
fore he is wyse not to desyre that thinge
which he may nat haue.
Translated by William Caxton (1484)
The Fox and the Grapes, Fable 15a (H-H) –
Perry 15
cf. the English expression 'sour grapes'
- 14 τοῦ σωματικοῦ κάλλους ἀμείνων ἐστὶν ὁ
τῆς διανοίας κόσμος
Mental endowments are better than the
glamour of good looks.
Translated by Laura Gibbs (2002)
The Fox and the Leopard, Fable 12 (H-H)
– Perry 12
- 15 ἡ συνήθεια ... καταπραῦνει
Familiarity breeds contempt.
Translated in *Bartlett's Familiar Quotations*
(1980)
The Fox and the Lion, Fable 10 (H-H) –
Perry 10
- 16 οἷα κεφαλὴ ἐγκέφαλον οὐκ ἔχει
So full of beauty, so lacking in brains!
Translated by Laura Gibbs (2002)
The Fox and the Mask, Fable 27 (H-H) –
Perry 27
*cf. the Latin 'caput vacuum cerebro' (Erasmus,
Adages 3.4.40)*
- 17 ἔχεις, κόραξ, ἅπαντα, νοῦς δέ σοι λείπει
O raven, you do have a voice but no
brains to go with it!
Translated by Laura Gibbs (2002)
The Fox and the Raven, Babrius 77 (*Mythi-
ambi*) – Perry 124

- 18 ἀλλὰ μένε τέως σὺ ἐνταῦθα, ἕως ἂν
τοιαύτη γένη ὁποῖα οὖσα εἰσηλθῇς

Now stay stuck here until you get slim again.

The Fox with the Swollen Belly, Fable 24 (H-H) – Perry 24

advice given to the fox unable to get out of a hole for eating too much; cf. A.A. Milne, Winnie-the-Pooh, ch. 2, in which Pooh gets into a tight place

- 19 ἂ δὲ ῥᾶ τις καὶ πείσεται

What you do, you will suffer.

The Goat and the Vine, Aphthonius 37 (H-H, *Fabulae Aphthonii rhetoris*) – Perry 374

- 20 ὥς ἐλπιδὶ θησαυροῦ ἐπεριδόμενος, καὶ
τοῦ ἐν χερσὶ κέρδους ἐξέπεσον

Chasing hopes of a treasure I lost the profit I held in hand.

Translated by Laura Gibbs (2002)

The Goose that Laid the Golden Eggs, Syntipas 27 (H-H, *Fabulae Syntipae philosophi*) – Perry 87

- 21 οἱ δυστυχοῦντες ἐξ ἐτέρων χεῖρονα
πασχόντων παραμυθοῦνται

The unfortunate find comfort in the misfortunes of those who suffer more.

The Hares and the Frogs, Fable 143 (H-H) – Perry 138

- 22 τῶν τροχῶν ἅπτου

Put your shoulder to the wheel.

Translated in *Bartlett's Familiar Quotations* (1980)

Heracles and the Driver, Babrius 20.6 (*Mythiambi*) – Perry 291

- 23 τοῖς θεοῖς δ' εὐχου
ὅταν τι ποιῇς καὐτός, ἢ μάτην εὕξει

Pray to the gods only when making an effort on your own behalf; otherwise your prayers are wasted!

Translated by Laura Gibbs (2002)

Heracles and the Driver, Babrius 20.7 (*Mythiambi*) – Perry 291

cf. the English proverb 'God helps them that help themselves'

- 24 ἰδοὺ Ῥόδος καὶ πῆδημα

Here then is Rhodes, jump!

The Jump at Rhodes, Fable 33 (H-H) – Perry 33

of someone who claimed to have made a huge jump in Rhodes

- 25 οἱ παρὰ τοῖς εἰδόσιν ἀλαζονευόμενοι
εἰκότως γέλωτα ὀφλισκάνουσιν

Braggarts only draw laughter from those who know.

The Lion and the Donkey, Fable 156 (H-H) – Perry 151

- 26 ὄρᾳς ὅσον ἰσχύος ὁ κώνωψ ἔχει, ὥς καὶ
ἐλέφαντα φοβεῖν

Look how strong the mosquito is, striking fear even into an elephant!

Lion, Elephant and Mosquito, Fable 292 (H-H) – Perry 259

of the elephant knowing that a mosquito's bite in his ear may cause death

- 27 ἐώρων πολλῶν εἰσιόντων ἵχνη, ἐξιόντος
δὲ οὐδενός

I see many footprints going in, none coming out.

The Lion, the Fox and the Beasts, Fable 147 (H-H) – Perry 142

said the fox, not entering the lion's den

- 28 ἐν καιρῶν μεταβολαῖς καὶ οἱ σφόδρα
δυνατοὶ τῶν ἀσθενεστέρων ἐνδεεῖς
γίνονται

In times of change even the strongest have need of the most weak.

Translated by Panos Koronakis-Rohlf and Maria Batzini (2007)

The Lion and the Mouse, Fable 155 (H-H) – Perry 150

- 29 ἀλκὴ ἐλάφῳ ἐν τοῖς ποσὶν καὶ λέοντι ἐν
τῇ καρδίᾳ

The strength of a stag is in his feet, of the lion in his heart.

The Lion and the Stag, Fable 76 (H-H) – Perry 74

- 30 ἓνα, ἀλλὰ λέοντα

Yes, one; but a lion!

The Lioness and the Vixen, Fable 167 (H-H) – Perry 257

said the lioness to the vixen who bragged on having three offspring, the lioness only one

- 31 τὸ καλὸν οὐκ ἐν πλήθει, ἀλλ' ἐν ἀρετῇ

The good lies in quality, not quantity.

The Lioness and the Vixen, Fable 167 (H-H) – Perry 257

- 32 πολλάκις ἐκ τῶν μικρῶν τὰ μεγάλα καὶ ἐκ τῶν προδήλων τὰ ἀδηλα γινώριζονται
Often from small things you discover the great, through the manifest you discern the obscure.

The Man and His Ill-Tempered Wife, Fable 97 (H-H) – Perry 95

- 33 κἂν ὁ χρόνος ἐνέγκῃ τινὰ εἰς δόξαν, τῆς ἑαυτοῦ ἀρχῆς μὴ ἐπιλαθέσθαι
Forget not your origins, even if time brings splendour.

The Mule, Fable 285 (H-H) – Perry 315

- 34 ἐὰν μὲν ὁμοφρονῇτε, ἀχείρωτοι τοῖς ἐχθροῖς ἔσεσθε· ἐὰν δὲ στασιάζητε, εὐάλωτοι

If you are of the same mind no enemy can harm you; if in discord you will soon succumb.

The Old Man and his Sons, Fable 53 (H-H) – Perry 53

the sons could not break a bundle of sticks; separately they were easily broken; often quoted as 'ἐν τῇ ἐνώσει ἡ ἰσχὺς'

- 35 Φιλαδελφία μέγιστον ἀγαθὸν ἀνθρώποις, ἥ καὶ ταπεινοὺς ὄντας ἤρεν εἰς ὕψος
Brotherly love is mankind's greatest good, even the lowly are exalted by it.

Translated by Laura Gibbs (2002)

The Old Man and his Sons, Babrius 47 (*Mythiambi*) – Perry 53

- 36 παιδίον που πρόβατα νέμον ... ἔλεγε· βοηθεῖτε ὦδε, ἔρχεται λύκος ... τοῦτο δὲ ποιήσαντος πολλάκις εὗρισκον ψευδόμενον ... τοῦ δὲ λύκου προσελθόντος ... οὐκέτι τις πεπίστευκε

The shepherd boy cried, 'Wolf, wolf!' and was found to be lying several times; so when the wolf did come no one believed him.

The Shepherd Boy and the Wolf, Fable 226 (H-H) – Perry 210

cf. the expression 'crying wolf'

- 37 οἱ ψευδόμενοι τὸ μὴδὲ ὅταν ἀληθεύωσι πιστεύεσθαι
Even if liars tell the truth, no one believes them.

Translated by Laura Gibbs (2002)

The Shepherd Boy and the Wolf, Fable 226 (H-H) – Perry 210

moral to previous entry; cf. Aristotle 328

- 38 σὺν Ἀθηνᾷ καὶ σὺ χεῖρα κίνει
Invoke Athena, but why don't you try to swim?

The Shipwrecked Man and Athena, Fable 30 (H-H) – Perry 30

to someone who, drowning, invoked the goddess

- 39 τῶν οἰκῶν ὑμῶν ἐμπιπραμένων, αὐτοὶ ἄδετε

Your house is on fire, and yet you sing!

The Snails in the Fire, Fable 54 (H-H) – Perry 54

- 40 τῇ μὲν φύσει ἀργοὶ τῇ δὲ προθυμίᾳ σύντονοι τοὺς φύσει ταχεῖς, ῥαθύμους δὲ νικῶσιν

The slow and steady win over the fast and frivolous.

The Tortoise and the Hare, Fable 254 (H-H) – Perry 226

cf. the English proverb 'slow and steady wins the race'

- 41 τὸ λιτῶς διαγίνειν καὶ ζῆν ἀταράχως ὑπὲρ τὸ τρυφᾶν ἐν φόβῳ μετ' ὀδύνης

A frugal meal eaten in peace is better than a banquet shared in anxiety and fear.

The Town Mouse and the Country Mouse, Fable 245 (Chambry, *Fabulae dodecasyllabi*) – Perry 352

cf. Shakespeare, Henry IV Part I, 3.1.[160]: 'I had rather live with cheese and garlic in a wind-mill'

- 42 τοὺς γνησίους τῶν φίλων αἱ συμφοραὶ δοκιμάζουσιν

True friends are proven in adversity.

The Travellers and the Bear, Fable 66 (H-H) – Perry 65

- 43 ἔνθα χειρῶν χρεῖα ἐστίν, ἢ διὰ λόγων βοήθεια οὐδὲν λυσιτελεῖ

When you need someone to lend a hand, mere words are no help at all.

Translated by Laura Gibbs (2002)

The Water-snake, the Viper and the Frogs, Fable 92 (H-H) – Perry 90

- 44 πολλοὶ μεγάλα ἐπαγγέλλονται, μὴδὲ μικρὰ ποιῆσαι δυνάμενοι

Many promise the greatest things when

- they cannot even carry out the smallest.
The Witch, Fable 56 (H-H) – Perry 56
- 45 οὐ σὺ με λοιδορεῖς, ἀλλ’ ὁ τόπος
It is your position, not you, that insults me.
The Wolf and the Goat, Fable 100 (H-H) – Perry 98
to the goat who taunts the wolf from a housetop
- 46 λύκος δορὰν οἶος περιβεβλημένος
A wolf in sheep’s clothing.
The Wolf in Sheep’s Clothing, Fable 1 (H-H, *Fabula Nicephori*) – Perry 451
cf. Bible 35
- 47 ἦθος τὸ πρᾶον καὶ τὸ προσηγνὲς ῥῆμα
Character lies in a mild and gentle word.
Proverb 10 (Perry)
- 48 εἷς οὐδεὶς, δύο πολλοί, τρεῖς ὄχλος, τέσσαρες πανήγυρις
One is no one, two is company, three is a crowd, four is a rally.
Proverb 117 (Perry)
cf. the English expression ‘two is company, three is a crowd’
- 49 φίλος βλάπτων οὐ διαφέρει ἐχθροῦ
A friend who does me harm is not unlike an enemy.
Proverb 170 (Perry)
- 50 φίλος καὶ ἵππος ἐν ἀνάγκῃ δοκιμάζονται
It is under constraint that friend and horse are tested.
Proverb 171 (Perry)
- 51 γλαυκοῖσιν ὀφθαλμοῖσιν αἰδῶς οὐκ ἔνι
There is no shame in shining eyes.
There is no shame in light blue eyes.
Proverb 195 (Perry)
both translations are valid
- 52 εὐήμερῶν μέμνησο καὶ τοῦ θανάτου
In the good days remember death also.
Proverb 198 (Perry)
- 53 πῦρ γυνὴ καὶ θάλασσα, δυνατὰ τρία
Fire, woman and ocean, the mighty three.
Sententiae 2 (Perry)
- 54 Αἰσώπος ἐρωτηθεὶς πότε ἂν ἐμελλε γενέσθαι τοῖς ἀνθρώποις ταραχὴ μεγίστη, ἔφη εἰ οἱ τελευτήσαντες ἀναστάντες ἀπαιτοῖεν ἕκαστος τὰ ἴδια
Aesop, when asked which upheaval would be greatest among men, answered ‘When all risen from the dead will demand each his own.’
Sententiae 4 (Perry)
- 55 τὰ μὲν ὑψηλὰ ταπεινῶν, τὰ δὲ ταπεινὰ ὑψῶν
Zeus is humbling the proud and exalting the humble.
Translated by R.D. Hicks (1925)
Sententiae 9 (Perry)
in answer to Chilon asking what Zeus is doing
- 56 Αἰσώπος τότε ἔλεγεν κακῶς ἔσεσθαι πᾶσιν, ὅταν πάντες πάντα ἐπιτηδεύωσιν
Everything will go wrong when all deliberate on everything.
Sententiae 10 (Perry)
- 57 Αἰσώπος ὁ μυθοποιὸς ἐρωτηθεὶς τί ἰσχυρότατον τῶν ἐν ἀνθρώποις, ὁ λόγος ἀπεκρίνατο
Aesop the fable writer, when asked what is most powerful in men, replied, ‘Reasoning’.
Sententiae 11 (Perry)
- 58 ἐρωτηθεὶς ὑπὸ τίνος τί τῶν ζώων ἐστὶ σοφώτατον, εἶπεν τῶν μὲν χρησίμων μέλισσα, τῶν δὲ ἀχρήστων ἀράχνης
When asked which animal he considered to be the most ingenious, he replied, ‘Of the useful, the bee; of the useless, the spider.’
Sententiae 12 (Perry)
- 59 Αἰσώπος ἔφη δύο πήρας ἕκαστον ἡμῶν φέρειν, τὴν μὲν ἐμπροσθεν, τὴν δὲ ὀπίσθεν· καὶ εἰς μὲν τὴν ἐμπροσθεν ἀποτιθέναι τὰ τῶν ἄλλων ἁμαρτήματα, εἰς δὲ τὴν ὀπίσθεν τὰ ἑαυτῶν· διὸ οὐδὲ καθορῶμεν αὐτά
We carry two wallets, one in front with the faults of others, the other behind with our own; which is why we never see our own faults, only those of others.
Sententiae 23 (Perry)

- 60 ὀμιλεῖν δυνάσπτη ... ὥς ἥκιστα ἢ ὥς ἥδιστα
Speak to a ruler as little as possible, or as pleasantly as possible.

Translated by H.T. Riley (1872)

Diodorus Siculus, *Library of History* 9.28.1

- 61 εἰς τὸν νοῦν ἀφορᾶν δεῖ, φιλόσοφε, καὶ μὴ
εἰς τὴν ὄψιν
We must look to the mind, not to outward appearance.

Translated by H.T. Riley (1872)

Vitae Aesopi, Bίος Αἰσώπου 243 (Eberhard)

- 62 οἷα γὰρ ἡ μορφὴ, τοιάδε καὶ ἡ ψυχὴ
Appearance is a reflection of the soul.
Vitae Aesopi, Vita W 55.6 (Perry)

AGATHIAS

6th century AD

Epigrammatist and historian

- 1 Εἰμὶ μὲν οὐ φιλόοινος· ὅταν δ' ἐθέλῃς με
μεθύσσαι,
πρῶτα σὺ γενομένη πρόσφερε, καὶ
δέχομαι.
εἰ γὰρ ἐπιψάψεις τοῖς χεῖλεσιν, οὐκέτι
νήφειν
εὐμαρὲς οὐδὲ φυγεῖν τὸν γλυκὺν
οἶνοχόον·
πορθμεύει γὰρ ἔμοιγε κύλιξ παρὰ σοῦ τὸ
φίλημα
καὶ μοι ἀπαγγέλλει τὴν χάριν, ἣν ἔλαβεν.
I care not for wine, but if thou wouldst
make me drunk,
taste the cup first and I will receive it
when thou offerst it.
For, once thou wilt touch it with thy
lips, it is no longer
easy to abstain or to fly from the sweet
cup-bearer.
The cup ferries thy kiss to me,
and tells me what joy it tasted.

Translated by W.R. Paton (1916)

Greek Anthology 5.261

cf. Ben Jonson, *To Celia* (1616): 'Or leave a kiss
but in the cup,/And I'll not look for wine'; cf.
Philostratus 1

- 2 ἀλλ' ἔτι μαρμαίρουσι παρηΐδες, ὄμμα δὲ
θέλγειν
οὐ λάθε· τῶν δ' ἐτέων ἡ δεκάς οὐκ ὀλίγη.
μῖμνει καὶ τὸ φρύαγμα τὸ παιδικόν·
ἐνθάδε δ' ἔγνων,
ὅττι φύσιν νικᾶν ὁ χρόνος οὐ δύναται

Still her cheeks gleam, and her eyes
do not fail to beguile; yet several
decades have passed
and her girlish high spirits do survive;
and by this I am told
that nature will not be subdued by time.

Greek Anthology 5.282

- 3 Τὸν θάνατον τί φοβεῖσθε, τὸν ἡσυχίης
γενετήρα,
τὸν παύοντα νόσους καὶ πενίης ὀδύνας;
Why fear ye death, the parent of repose,
Who numbs the sense of penury and
pain?

Translated by Robert Bland (1813)

Greek Anthology 10.69

AGATHON

c.447–c.400BC

Athenian tragic playwright

see also Plato 312–315

- 1 μόνου γὰρ αὐτοῦ καὶ θεὸς στερίσκεται,
ἀγέννητα ποιεῖν ἄσος' ἂν ἢ πεπραγμένα
The only power denied to god
is to undo the past.
Fragment 5 (Snell, TrGF)
quoted by Aristotle, *Nicomachean Ethics*
1139b; cf. Samuel Butler, *Erewhon Revisited*
(1900), ch. 4: 'Though God cannot alter the past,
historians will'
- 2 τέχνη τύχην ἔστερξε καὶ τύχη τέχνην
Art loves chance and chance loves art.
Translated by W.D. Ross (1925)
Fragment 6 (Snell, TrGF)
quoted by Aristotle, *Nicomachean Ethics*
1140a.19
- 3 φαῦλοι βροτῶν γὰρ τοῦ πονεῖν
ἡσώμενοι
θανεῖν ἐρῶσιν
The base among mankind, by toil
ó'ercome,
Conceive a love of death.
Translated by H. Rackham (1935)
Fragment 7 (Snell, TrGF)
quoted by Aristotle, *Eudemian Ethics* 1230a
- 4 τάχ' ἂν τις εἰκὸς αὐτὸ τοῦτ' εἶναι λέγοι,
βροτοῖσι πολλὰ τυγχάνειν οὐκ εἰκότα
One might perchance say this was prob-
able –

That things improbable oft will hap to men.

Translated by W. Rhys Roberts (1858–1929),
rev. Jonathan Barnes (1984)

Fragment 9 (Snell, *TrGF*)

quoted by Aristotle, *Rhetoric* 1402a.11; but cf. Aristotle 187

- 5 σοφὸν λέγουσι τὸν χρόνον πεφυκέναι

Time, they say, is naturally wise.

Fragment 19 (Snell, *TrGF*)

- 6 ἀδικεῖν νομίζων ὅψιν αἰδοῦμαι φίλων

Acknowledging my faults, I am ashamed to face my friends.

Fragment 22 (Snell, *TrGF*)

- 7 τὸν ἄρχοντα τριῶν δεῖ μεμνησθαι πρῶτον μὲν ὅτι ἀνθρώπων ἄρχει, δεύτερον ὅτι νόμους ἄρχει, τρίτον ὅτι οὐκ αἰεὶ ἄρχει

A ruler should remember three things: first, that he rules people; second, that he must rule within the law; and third, that he won't rule for ever.

Stobaeus, *Anthology* 4.5.24

PSEUDO-AGATHON

dates uncertain

Epigrammatist

- 1 Ὀφελεν, ὥς ἀφανίης, οὕτω φανερώτατος εἶναι

καιρός, ὃς αὐξάνεται πλεῖστον ἀπ' εὐλαβίης

Would that Opportunity, which grows best in the soil of discretion, were as clear to view as it is obscure!

Translated by J.M. Edmonds (1931)

Epigram 1 (Diehl) – Elegiaca Adespota, *Fragments* (West), 23

AGESILAUS II

c.445–359BC

King of Sparta, 398–359BC

see also Xenophon 1–3

- 1 εἰ δὲ δίκαιοι πάντες γένοιτο, μηδὲν ἀνδρείας δεήσεσθαι

If all men were just, there would be no need of valour.

Translated in *Bartlett's Familiar Quotations* (1980)

Plutarch, *Agesilaus* 23.5

when asked which of the virtues was best, bravery or justice

- 2 τοῦ γὰρ καλοῦ καιρὸν οἰκεῖον εἶναι καὶ ὦραν, μᾶλλον δὲ ὅλως τὰ καλὰ τῶν αἰσχυρῶν τῷ μετρίῳ διαφέρειν

It is circumstance and proper timing that give an action its character and make it either good or bad.

Translated in *Bartlett's Familiar Quotations* (1980)

Plutarch, *Agesilaus* 36.2

- 3 εἰ γὰρ τι καλὸν ἔργον πεποίηκα, τοῦτό μου μνημεῖον ἔσται· εἰ δὲ μηδέν, οὐδ' οἱ πάντες ἀνδριάντες

If I have done any noble deed, that is my memorial; but if none, then not all the statues in the world avail.

Translated by Frank Cole Babbitt (1931)

Plutarch, *Sayings of Kings and Commanders* 191d

on his death bed, asking that no statues be erected in his honour

- 4 οὐχ οἱ τόποι τοὺς ἄνδρας ἐντίμους, ἀλλ' οἱ ἄνδρες τοὺς τόπους ἐπιδεικνύουσι

It is not position that confers honour on its holder, but the man to the position.

Plutarch, *Sayings of Spartans* 208e

- 5 καταφρονεῖν τῶν ἡδονῶν

Contempt for pleasures.

Translated by Frank Cole Babbitt (1931)

Plutarch, *Sayings of Spartans* 210a

on being asked what advantage *Lycurgus'* laws had given Sparta

- 6 ταῦτά ἐστιν τὰ Λακεδαιμονίων τείχη

These are the walls of Sparta.

Plutarch, *Sayings of Spartans* 210e

pointing to his army when asked why Sparta was without walls

- 7 τὸν δὲ στρατηγὸν δεῖν ἔφασκε πρὸς μὲν τοὺς ἐναντίους τόλμαν, πρὸς δὲ τοὺς ὑποταγαμένους εὐνοίαν ἔχειν, πρὸς δὲ τοὺς καιροὺς λογισμόν

A general must possess boldness towards the enemy, kindness towards his men, and reasoning in times of crisis.

Plutarch, *Sayings of Spartans* 213c

- 8 φεῦ σου, ὦ Ἑλλάς, ὅποτε οἱ νῦν
τεθνηκότες ἱκανοὶ ἦσαν ζῶντες νικᾶν
μαχόμενοι πάντας τοὺς βαρβάρους
Alas for thee, Hellas! those who now
lie dead were enough to defeat all the
barbarians in battle had they lived!

Translated by E.C. Marchant (1925)

Xenophon, *Agesilaus* 7.5

*on hearing the number of dead after the victo-
rious battle of Spartans against Athenians at
Corinth, 394BC*

AGIS II

King of Sparta, 427–400BC

- 1 οὐκ ἔφη δὲ τοὺς Λακεδαιμονίους ἐρωτᾶν
πόσοι εἰσὶν οἱ πολέμιοι, ἀλλὰ ποῦ εἰσὶν
The Spartans do not ask the number of
the enemy, but where they are.

Plutarch, *Sayings of Spartans* 215d

ALCAEUS

c.625–c.575BC

Lyric poet from Lesbos

see also Sappho or Alcaeus

- 1 φαρξώμεθ' ὥς ὥκιστα
Let us patch up as quickly as we can.
Fragment 6a.7 (Lobel and Page, *PLF*)
originally of a ship's side when damaged
- 2 ἐς δ' ἔχυρον λίμενα δρομώμεν
Let us run into a safe harbour.
Translated by C.A. Trypanis (1971)
Fragment 6a.8 (Lobel and Page, *PLF*)
*probably the oldest use of the image of the ship
of state*
- 3 νῦν τις ἄνηρ δόκιμος γενέσθω
Let each man now prove himself stead-
fast.
Translated by C.A. Trypanis (1971)
Fragment 6a.12 (Lobel and Page, *PLF*)
- 4 οἱ κατ' εὐρηαν χθόνα καὶ θάλασσαν
παιῖσαν ἔρχεσθ' ὠκυπόδων ἐπ' ἵππων ...
ἀργαλέα δ' ἐν νύκτι φάος φέροντες
ναῖ μελαίνα
You who ride across the wide earth and
over the whole sea upon swift horses,
bringing light to the black ship in the
cruel night.

Translated by C.A. Trypanis (1971)

Fragment 34a (Lobel and Page, *PLF*)

of Castor and Polydeuces

- 5 πῶνε καὶ μέθυ ὦ Μελάνιππ' ἄμ' ἔμοι. τί
φαῖς,
ὅταμε διννάεντ' Ἀχέροντα μέγαν πόρον
ζάβαις ἀελίῳ κόθαρον φάος ἄψερον
ὄψεσθ'?

Drink, and get drunk with me, Mela-
nippus.

What makes you think that after cross-
ing Acheron's swirling stream
you will ever see sunlight again?

Fragment 38a.1 (Lobel and Page, *PLF*)

- 6 ἀλλ' ἄγχι μὴ μεγάλων ἐπιβάλλεο
Come, do not set your heart on too great
things.

Translated by C.A. Trypanis (1971)

Fragment 38a.4 (Lobel and Page, *PLF*)

- 7 φιλότας δ' ἔθαλε
Πήλεος καὶ Νηρεΐδων ἀρίστας
And Peleus and the fairest of the Nereids
made love.

Translated by C.A. Trypanis (1971)

Fragment 42 (Lobel and Page, *PLF*)

- 8 ἄνδρες γὰρ πόλιος πύργος ἀρεΐσιος
Men are a city's tower of strength.
Fragment 112 (Lobel and Page, *PLF*)

- 9 καὶ κ' οὐδὲν ἐκ δενὸς γένοιτο
And naught would come of aught.
Translated by M.L. West (1994)
Fragment 320 (Lobel and Page, *PLF*)
but cf. Democritus 148

- 10 ἀσυννέτημι τῶν ἀνέμων στάσιν,
τὸ μὲν γὰρ ἔνθεν κύμα κυλίνδεται,
τὸ δ' ἔνθεν
I am baffled by the quarrelling winds,
one wave rolls up on this side, another
on that.

Translated by C.A. Trypanis (1971)

Fragment 326 (Lobel and Page, *PLF*)

- 11 οἶνος γὰρ ἀνθρώπῳ δίοπτρον
Wine is a means for seeing through a
man.

Translated by Denys Page (1955)

Fragment 333 (Lobel and Page, *PLF*)

- 12 οὐ χρῆ κακοῖσι θυμὸν ἐπιτρέπειν,
προκόψομεν γὰρ οὐδὲν ἀσάμενοι
Do not surrender to your troubles,
for grieving is no help.
Fragment 335 (Lobel and Page, *PLF*)
- 13 πάμπαν δ' ἐτύφωσ' ἐκ δ' ἔλετο φρένας
A whirlwind carried off his wits
completely.
Translated by D.A. Campbell (1982)
Fragment 336 (Lobel and Page, *PLF*)
- 14 κάββαλλε τὸν χεῖμων', ἐπὶ μὲν τίθεις
πῦρ, ἐν δὲ κέρναις οἶνον ἀφειδέως
μέλιχρον
Defy the storm, lay on the fire, and mix
sweet wine unsparingly.
Translated by C.A. Trypanis (1971)
Fragment 338 (Lobel and Page, *PLF*)
- 15 αἶ κ' εἴπης τὰ θέλης, καὶ κεν ἀκούσῃς τὰ
κεν οὐ θέλεις
If you say what you like, you may hear
what you do not like.
Translated by D.A. Campbell (1982)
Fragment 341 (Lobel and Page, *PLF*)
- 16 μὴδὲν ἄλλο φυτεύσης πρότερον δένδριον
ἀμπέλῳ
Plant no tree earlier than the vine.
Translated by D.A. Campbell (1982)
Fragment 342 (Lobel and Page, *PLF*)
- 17 οἶνον γὰρ Σεμέλας καὶ Δίος υἱὸς
λαθικάδεα
ἀνθρῶποισιν ἔδωκ'. ἔγχεε κέρναις ἓνα
καὶ δύο
πλήγῃς κακὸν κεφάλαιον, ἃ δ' ἀτέρα τὰν
ἀτέρα κύνιξ
ὠθήτω
The son of Semele and Zeus gave men
wine to make them forget their sorrows.
Mix one part of water to two of wine,
pour it in brimful, and let one cup jostle
another.
Translated by D.A. Campbell (1982)
Fragment 346 (Lobel and Page, *PLF*)
of Dionysus, son of Semele and Zeus
- 18 τὸ γὰρ ἄστρον περιτέλλεται,
ἃ δ' ὥρα χαλέπα
For the Dog Star is circling, and the
season is harsh.

Fragment 347a (Lobel and Page, *PLF*)
of Sirius

- 19 πτερύγων δ' ὕπα
κακχέει λιγύραν πύκνον αἰοῖδαν, θέρος
ὄπποτα
φλόγιον καθέταν ἐπιπτάμενον καταυδεῖη
When the earth is
bright with flaming
heat falling straight down
the cricket sets
up a high-pitched
singing in his wings.
Translated by Mary Barnard (1958)
Fragment 347b (Lobel and Page, *PLF*)
*sometimes attributed to Sappho but more likely
to be by Alcaeus*
- 20 ἀργάλεον Πενία κάκον ἄσχετον, ἃ μέγαν
δάμνα λαὸν Ἀμαχανία σὺν ἀδελφέῃ
Poverty is a grievous thing, an ungon-
ernable evil,
who with her sister Helplessness lays
low a great people.
Translated by D.A. Campbell (1982)
Fragment 364 (Lobel and Page, *PLF*)
- 21 οἶνος, ὦ φίλε παῖ, καὶ ἀλάθεα
Wine, dear boy, and truth.
Translated by D.A. Campbell (1982)
Fragment 366 (Lobel and Page, *PLF*)
the earliest form of the proverb 'in vino veritas'

ALCIBIADES

c.450–404BC

Athenian general and politician

see also Plato 325–326; Eupolis 1; Thucydides 138.

- 1 εὖηθεε εἶναι τὸν δίκην ἔχοντα ζητεῖν
ἀποφυγεῖν, ἐξὸν φυγεῖν
It is foolish for a man facing indictment
to try to be acquitted when he can flee
the country.
Plutarch, *Sayings of Kings and Commanders*
186e
*when going into hiding rather than staying in
Athens to be tried for sacrilege*
- 2 ἐπεὶ δημοκρατίαν ... περὶ ὁμολογουμένης
ἀνοίας οὐδὲν ἂν καινὸν λέγοιτο
As for democracy, nothing new can
be said of a system which is generally

recognized as absurd.

Translated by Rex Warner (1954)

Thucydides, *History of the Peloponnesian War* 6.89.6

speaking to the Lacedaemonians when in exile from Athens

ALCIDAMAS

4th century BC

Sophist and teacher of rhetoric from Elaea in Aeolis

- 1 ἐλευθέρους ἀφῆκε πάντας θεός· οὐδένα δοῦλον ἢ φύσις πεποιήκεν

God has created all men free; nature has made none a slave.

Translated by J.H. Freese (1926)

Scholiast on Aristotle, *Rhetoric*, In *Aristotelis artem rhetoricam commentarium* 74.31

ALCIPHON

2nd or 3rd century AD

Sophist

- 1 λάβρως κατὰ τοῦ πελάγους ἐπέπνεον ἐκ τῶν ἀκρωτηρίων οἱ βορεῖς, καὶ ἐπεφρίκει μὲν ὁ πόντος μελαινόμενος, τοῦ ὕδατος δὲ ἀφρὸς ἐξηνθήκει, πανταχοῦ τῆς θαλάσσης ἐπ’ ἀλλήλων ἐπικλωμένων τῶν κυμάτων τὰ μὲν γὰρ ταῖς πέτραις προσηράσσετο, τὰ δὲ εἰσω ἀνοιδούντα ἐρρήγνυτο

The winds blew violently down upon the sea from the headlands, the sea turned black and bristled, foam blossomed out of the sea water, everywhere in the sea waves broke against each other, some of them dashing against the rocks, others swelling up from inside the water and bursting into spray.

Translated by Jason König (2007)

Letters of Fishermen 1.1.1

of a three-day storm

- 2 μάτην ἡμῖν τὰ πάντα πονεῖται, ὦ Κύρτων, δι’ ἡμέρας μὲν ὑπὸ τῆς εἰλης φλεγομένοις νύκτωρ δὲ ὑπὸ λαμπάσι τὸν βυθὸν ἀποξύουσι, καὶ τὸ λεγόμενον δὴ τοῦτο εἰς τὸν τῶν Δαναΐδων τοὺς ἀμφορέας ἐκχέομεν πίθον· οὕτως ἄπρακτα καὶ ἀνήνυτα διαμοχθοῦμεν

All of our work is for nothing, Kyrton. By day we are burnt by the heat of the sun,

and at night we scrape at the abyss by torchlight, emptying our amphorae into the jar of the Danaids, as the saying goes. That’s how unprofitable and endless our labour is.

Translated by Jason König (2007)

Letters of Fishermen 1.2.1

a fisherman on his trade

- 3 ἡμῖν δὲ οἷς βίος ἐν ὕδασι, θάνατος ἢ γῇ καθάπερ τοῖς ἰχθύσιν ἥκιστα δυναμένοις ἀναπνεῖν τὸν ἀέρα

For us, who have our livelihood from the water, the land brings death, just as it does to the fish who are entirely unable to breathe air.

Translated by Jason König (2007)

Letters of Fishermen 1.4.2

- 4 οὐκ ἤτησά σε ἃ ἔχεις, ἀλλ’ ἃ μὴ ἔχεις. ἐπεὶ δὲ οὐ βούλει ἃ μὴ ἔχεις ἔτερον ἔχειν, ἔχε ἃ μὴ ἔχεις

I didn’t ask for what you possess, but what you don’t possess. Since you don’t want another to have what you don’t have, keep what you don’t have!

Translated by Owen Hodkinson (2007)

Letters of Fishermen 1.19.1

ALCMAEON

5th century BC

Philosopher of Croton

- 1 περὶ τῶν ἀφανέων ... σαφήνειαν μὲν θεοὶ ἔχοντι, ὥς δὲ ἀνθρώποις τεκμαίρεσθαι

Concerning things unseen the gods have certainty, whereas to men conjecture only is possible.

Fragment 1 (D-K)

- 2 τοὺς ἀνθρώπους φησὶν διὰ τοῦτο ἀπόλλυσθαι, ὅτι οὐ δύνανται τὴν ἀρχὴν τῷ τέλει προσάψαι.

Men perish because they cannot join the beginning to the end.

Translated by Kathleen Freeman (1948)

Fragment 2 (D-K)

- 3 ἐχθρὸν ἀνδρᾶ ῥᾶον φυλάξασθαι ἢ φίλον
It is easier to guard against an enemy than against a friend.

Translated by Kathleen Freeman (1948)

Fragment 5 (D-K)

ALCMAN

fl. mid – late 7th century BC in Sparta
Laconian (or Lydian) lyric poet

- 1 ὁ δ' ὄλβιος, ὅστις εὖφρων
ἀμέραν διαπλέκει
ἄκλαντος
Blessed is the man who in wisdom
weaves together his day without tears.
Translated by C.A. Trypanis (1971)
Fragment 1.37 (Page, PMG)
- 2 λυσιμελεῖ τε πόσῳ, τακερώτερα
δ' ὕπνῳ καὶ θανάτῳ ποτιδέρεται
She looks at me with limb-loosening
desire
more meltingly than sleep or death.
Fragment 3.61 (Page, PMG)
- 3 μάργος δ' Ἔρως οἷα παῖς παῖσδε
Mischievous Eros plays like a child.
Fragment 58 (Page, PMG)
- 4 εὕδουσι δ' ὀρέων κορυφαί τε καὶ
φάραγγες ...
εὕδουσι δ' οἰωνῶν φύλα τανυπτερύγων
Asleep are the peaks and watercourses
of the mountains,
asleep are the tribes of the broad-
winged birds.
Translated by C.A. Trypanis (1971)
Fragment 89 (Page, PMG)
- 5 λεπτὰ δ' ἀταρπὸς ἀνηλῆς δ' ἀνάγκα
The path is narrow and great my need.
Fragment 102 (Page, PMG)
- 6 τίς κα, τίς ποκα ῥᾶ ἄλλω νόον ἀνδρὸς
ἐνίσποι;
Who can, who could, ever read another
man's mind?
Fragment 104 (Page, PMG)
- 7 νικῶ δ' ὁ κάρρων
May the better man win!
Translated by David A. Campbell (1988)
Fragment 105 (Page, PMG)
cf. the expression 'may the best man win'
- 8 Πολλαλέγων ὄνυμ' ἀνδρί, γυναικὶ δὲ
Πασιχάρηα
Say-much is the man's name, Happy-
with-all the woman's.

Translated by David A. Campbell (1988)

Fragment 107 (Page, PMG)

*meaning 'let the man say much and the woman
be happy with whatever she hears'; regarded by
some as part of a wedding-hymn (if so, satirical)*

- 9 πῆρᾶ τοι μαθήσιος ἀρχά
Experience is the beginning of knowl-
edge.
Translated by John Simpson and Jennifer
Speake (1982)
Fragment 125 (Page, PMG)
*cf. the English proverb 'experience is the father
of wisdom'*

ALEXANDER THE GREAT

356–323BC

King of Macedon, 336–323BC

see also Arrian 6; Isocrates 75; Oracles 22;
Palladius 1; Phocion 1; Plutarch 2, 88; Prover-
bial Expressions 17

- 1 γονεῦσι δὲ αὐτῶν καὶ παισὶ τῶν τε κατὰ
τὴν χώραν ἀτέλειαν ἔδωκε καὶ ὅσαι
ἄλλαι ἢ τῷ σώματι λειτουργίαι ἢ κατὰ
τὰς κτήσεις ἐκάστων εἰσφοραί
To their parents and children he gave
remission of land taxes, of all public
duties and of property taxes.
Translated by P.A. Brunt (1976)
Arrian, *Anabasis of Alexander* 1.16.5
of the soldiers who were killed in battle
- 2 Ἀλέξανδρος Φιλίππου καὶ οἱ Ἕλληνες
πλὴν Λακεδαιμονίων ἀπὸ τῶν βαρβάρων
τῶν τὴν Ἀσίαν κατοικοῦντων
Alexander and the Greeks, except the
Lacedaemonians, set up these spoils
from the barbarians dwelling in Asia.
Translated by P.A. Brunt (1976)
Arrian, *Anabasis of Alexander* 1.16.7
*inscription on a dedication to Athena of
captured Persian armour*
- 3 ὦ παῖ, ζῆται σεαυτῷ βασιλείαν ἴσην
Μακεδονία γάρ σε οὐ χωρεῖ
My son, seek thee out a kingdom equal
to thyself; Macedonia has not room
enough for thee.
Translated by Bernadotte Perrin (1919)
Plutarch, *Alexander* 6.8
*spoken by Philip to Alexander after breaking in
a wild horse*

- 4 τὴν μὲν Ἰλιάδα τῆς πολεμικῆς ἀρετῆς ἐφόδιον νομίζων ... εἶχε δ' αἰεὶ μετὰ τοῦ ἐγχειρίδιου κειμένην ὑπὸ τὸ προσκεφάλαιον

He considered the *Iliad* a portable treasure of the military art and always kept it with his dagger under his pillow.

Plutarch, *Alexander* 8.2

- 5 ὥς διὰ τὸν πατέρα μὲν ζῶν, διὰ τοῦτον δὲ καλῶς ζῶν

He said that his father had given him life, but the other had taught him a noble life.

Translated by Bernadotte Perrin (1919)

Plutarch, *Alexander* 8.4

of Aristotle, his tutor

- 6 εἰ μὴ Ἀλέξανδρος ἦμην, Διογένης ἂν ἦμην
If I were not Alexander, I would be Diogenes.

Translated by Bernadotte Perrin (1919)

Plutarch, *Alexander* 14.5

cf. *Diogenes* 22

- 7 Παρμενίωνος εἰπόντος ἐγὼ μὲν εἰ Ἀλέξανδρος ἦμην, ἔλαβον ἂν ταῦτα, καὶ γὰρ νῆ Δία εἶπεν ὁ Ἀλέξανδρος, εἰ Παρμενίων

Parmenion said, 'I would take it if I were Alexander.' 'And so indeed would I,' said Alexander, 'if I were Parmenion.'

Translated by Frank Cole Babbitt (1931)

Plutarch, *Alexander* 29.8

on being offered a huge sum and shared rule of Asia by the defeated king of Persia; Parmenion was Alexander's closest friend and trusted general

- 8 οὐ κλέπτω τὴν νίκην

I will not steal my victory.

Translated by Bernadotte Perrin (1919)

Plutarch, *Alexander* 31.12

when asked to attack at night before the battle of Gaugamela, 331BC

- 9 μυριάς ἐπιστολὰς ἐν δάκρυον ἀπαλείφει μητρός

One tear of a mother effaces ten thousand letters.

Translated by Bernadotte Perrin (1919)

Plutarch, *Alexander* 39.13

after reading a long letter in denunciation of his

mother Olympias

- 10 Ἀλέξανδρος ... πλείονας παρ' Ἀριστοτέλους τοῦ καθηγητοῦ ἢ παρὰ Φιλίππου τοῦ πατρὸς ἀφορμὰς ἔχων διέβαινεν ἐπὶ Πέρσας

Alexander invaded Persia with greater assistance from Aristotle than from his father Philip.

Translated by John Philips (1878)

Plutarch, *On the Fortune or the Virtue of Alexander* 327e

- 11 ἕα δὲ κατὰ χώραν τὸν Ἄθω μένειν· ἀρκεῖ γὰρ ἑνὸς βασιλέως ἐνυβρίσαντος εἶναι μνημεῖον

Let Athos alone; it is sufficient that it is the monument of the vanquished folly and presuming pride of one king already.

Translated by John Philips (1878)

Plutarch, *On the Fortune or the Virtue of Alexander* 335e

on being asked to allow a huge statue of himself to be sculpted into Mount Athos; the king referred to is Xerxes who had ordered a canal to be cut for his fleet to pass; cf. Herodotus 7.22–25

- 12 οὐκ ἄξιον δακρύειν, εἰ κόσμων ὄντων ἀπείρων ἑνὸς οὐδέπω κύριοι γεγόναμεν;

Is it not worthy of tears that, when the number of worlds is infinite, we have not yet become lords of a single one?

Translated by William C. Helmbold (1939)

Plutarch, *On Tranquillity of Mind* 466d

when asked why he wept on hearing from Anaxarchus that there was an infinite number of worlds

- 13 ἡμέρας μὲν ταράσσω ἔθνη, ἐπιστάσης δὲ νυκτὸς ἐκταρασσόμενος ὑπὸ τῶν λογισμῶν μου

By day I torment the nations, but when night comes on I am tormented by my own reflections.

Translated by Richard Stoneman (2010)

Palladius, *On the Brahmins** 2.33

to Dandamis, a Brahman philosopher

ALEXANDER

1st century BC

Comic poet

- 1 ταμειῖον ἀρετῆς ἐστὶ γενναία γυνή
A treasury of excellence is a noble woman.
Fragment 5 (Kock)
Attributed to Anaxandrides by K-A (Fragment 71)

ALEXIS

c.375–c.275BC

Middle and New Comedy poet born at Thurii

- 1 τοῦτ' ἔσθ', ὄραξ, Ἑλληνικός
πότος, μετρίοισι χρωμένους ποτηρίοις
λαλεῖν τι καὶ ληρεῖν πρὸς αὐτοὺς ἡδέως
This is the Greek way,
to drink in measured cups
leading to pleasant talk.
Fragment 9 (Kock) – 9 (K-A) – *Aisopos* – *Aesop*
- 2 τοιοῦτο τὸ ζῆν ἐστὶν ὥσπερ οἱ κύβοι
Such is life; much like a game of dice.
Fragment 34 (Kock) – 34 (K-A) – *Brettia*
- 3 ποῖος γὰρ ἐστὶ φανός, ὦ πρὸς τῶν θεῶν,
τοιοῦτος οἶος ὁ γλυκύτατος ἥλιος
What light is there, oh gods,
as glorious as the sun.
Fragment 87 (Kock) – 91 (K-A) – *Theophoretos* – *Possessed by a God*
- 4 σοῦ δ' ἐγὼ λαλίστέραν
οὐ πώποτ' εἶδον οὔτε κερκώπην, γύναι,
οὐ κίτταν, οὐκ ἀηδόν', οὔτε τρυγόν', οὐ τέττιγα
Woman, I never saw
no cricket, magpie or cicada
no nightingale or turtle dove,
as prattling as you!
Fragment 92 (Kock) – 96 (K-A) – *Thrason*
- 5 πρῶτον μὲν οὖν ὄστρεια παρὰ Νηρεῖ τινα
ιδῶν γέροντι φύκος ἡμφιεσμένα
ἔλαβον ἐχίνους τ'. ἐστὶ γὰρ προοίμιον
δείπνου χαριέντως ταῦτα
πεπρωτανευμένου
Now first I saw some oysters,
Aged fellows, bearded, dressed in
seaweed,

So I bought them, and some sea-urchins,

For the proverb says
they are the jolliest chairmen of the feast!

Translated by Kathleen Freeman (1947)
Fragment 110 (Kock) – 115 (K-A) – *Crateuas* or *Pharmacopolis* – *The Pharmacist*
cf. *Lewis Carroll*, *Through the Looking-Glass*, ch. 4, *The Walrus and the Carpenter*

- 6 εἰς τοὺς σοφιστὰς τὸν μάγειρον ἐγγράφω
Among the master artists I inscribe the Cook.
Fragment 149 (Kock) – 153 (K-A) – *Milesia* – *The Milesian Woman*
- 7 ἔδει θ' ὑπομείναι μικροσιτίαν, ῥύπον,
ῥίγος, σιωπὴν, στυγνότητ', ἀλουσίαν
I had to abide by few provisions: dirt,
cold, silence, gloominess, and lack of baths.
Fragment 196 (Kock) – 201 (K-A) – *Pythagorizousa* – *Female Disciple of Pythagoras* of the *Pythagoreans*; cf. *Diogenes Laertius*, *Lives of Eminent Philosophers* 8.38
- 8 ὅστις διαπλεῖ θάλατταν, ἢ μελαγχολᾷ,
ἢ πτωχός ἐστιν, ἢ θανατᾷ τούτων τριῶν
ένός τ' ἀποτυχεῖν τοῦλάχιστον οὐκ ἐνὶ
Whoever takes to sea does it out of melancholy,
or else he is poor, or has a desire to die;
of these three at least one is true.
Fragment 211 (Kock) – 214 (K-A) – *Synapoth-niskontes* – *Men Dying Together*
- 9 ἤδη γὰρ ὁ βίος οὐμός ἐσπέραν ἄγει
Forthwith my life is travelling towards nightfall.
Fragment 228 (Kock) – 230 (K-A) – *Titthe* – *The Wet-Nurse*
- 10 σοφοῦ γὰρ ἀνδρὸς τὰς τύχας ὀρθῶς
φέρειν
It is the mark of a wise man to endure upright the sufferings that fortune brings.
Fragment 252 (Kock) – 254 (K-A) – *Philotragodos* – *Lover of Tragedies*
- 11 μεῖζω μητρὸς οὐκ ἔστιν ποτέ.
ὄθεν ὁ πρῶτος οὐκ ἀπαιδεύτως ἔχων
ιδρύσαθ' ἱερὸν μητρός, ...
ἐάσας δ' ὑπνοεῖν εἰς τοῦνομα

There is nothing more sacred than a mother. Thus the first wise man built a shrine to 'a mother', allowing it to signify every mother.

Fragment 267 (Kock) – 269 (K-A)

- 12 τὰς ἡδονὰς δεῖ συλλέγειν τὸν σώφρονα.
τρεῖς δ' εἰσὶν αἱ γε τὴν δύναμιν
κεκτημέναι
τὴν ὡς ἀληθῶς συντελοῦσαν τῷ βίῳ,
τὸ πειν, τὸ φαγεῖν, τὸ τῆς Ἀφροδίτης
τυγχάνειν.
τὰ δ' ἄλλα προσθήκας ἅπαντα χορὴ
καλεῖν

The man of sense must gather pleasure's
fruits,

And three there are which have the
potency

Truly to be of import for this life –

To eat and drink and have one's way in
love,

All else must be declared accessory.

Translated by Frank Cole Babbitt (1927)

Fragment 271 (Kock) – 273 (K-A)

*quoted by Plutarch, How the Young Man
Should Study Poetry 21e, in order to highlight
how differently Socrates thought*

- 13 ἀλλ' ἐπὶ τὸ πλῆθος ἐμφερεῖς τοὺς οἰκέτας
ἔχοντας ὄψει τοὺς τρόπους τοῖς
δεσπότηταις.
τοῖς ἡθεσιν γὰρ οἷς ὑπηρετοῦσ' αἰεὶ
προσέχουσα τούτοις ἡ φύσις κεράννυται
Servants often have their masters'
manners; it is natural to imitate those we
serve.

Fragment 278b (Kock) – 53 (K-A)

- 14 οὐκ ἔστι παιδαγωγὸς ἀνθρώποις ἄρα
ἔρωτος οὐδεὶς ἄλλος ἐπιμελέστερος
There is no teacher more attentive to
mankind than Love.

Fragment 289 (Kock) – 290 (K-A)

- 15 τῶν μετρίων αἱ μείζονες
λύπαι ποιοῦσι τῶν φρενέων μετάστασιν
Grief of too great a measure disturbs
one's wits.

Fragment 292 (Kock) – 294 (K-A)

- 16 λύπη μανίας κοινωνίαν ἔχει τινά
Grief has some sort of association with
madness.

Fragment 296 (Kock) – 297 (K-A)

- 17 ψυχὴν ἔχειν δεῖ πλουσίαν· τὰ δὲ χρήματα
ταῦτ' ἐστὶν ὄψις, παραπέτασμα τοῦ βίου
Have richness of soul; as for wealth,
it is but an idea, a screen, for real life.

Fragment 340 (Kock) – 341 (K-A)

also attributed to Antiphanes and Menander

ALPHEIUS

dates uncertain

Epigrammatist from Mytilene

- 1 Ἀνδρομάχης ἔτι θοῖνον ἀκούομεν, εἰσέτι
Τροίην
δερχόμεθ' ἐκ βάρθρων πᾶσαν ἐρειπομένην
καὶ μόθον Αἰάντειον ὑπὸ στεφάνῃ τε
πόλῃος
ἔκδετον ἐξ ἵππων Ἑκτορα συρόμενον.
Andromache's lament is still in our ears;
we still
watch Troy struck flat; and Ajax goes on
struggling
in his fight for ever; and Hector is tied to
the chariot
for ever and dragged round the city
walls.

Translated by Edwin Morgan (1973)

Greek Anthology 9.97.1

- 2 Μαιονίδεω διὰ μοῦσαν, ὃν οὐ μία πατρίς
ἀοιδὸν
κοσμεῖται, γαίης δ' ἀμφοτέρης κλίματα.
Such strange Enchantment dwells in
Homer's Song;
Whose Birth could more than one poor
Realm adorn,
For all the World is proud that he was
born.

Greek Anthology 9.97.5

*of Homer; Maeonides is a name given to Homer,
either as the son of Maeon, or as born, according
to one tradition, in Maeonia*

AMEIPSIAS

5th – 4th century BC

Athenian Old Comedy poet

- 1 οὐ χορὴ πόλλ' ἔχειν θνητὸν ἄνθρωπον,
ἀλλ' ἐρᾶν καὶ κατεσθίειν
Mortal man does not have need of many
things, just love and eating well.

Fragment 22 (Kock) – 21 (K-A)

AMMIANUS

2nd century AD
Epigrammatist

- 1 Ὡς κῆπον τεθυκῶς δεῖπνον παρέθηκεν
Ἀπελλῆς
οἰόμενος βόσκειν ἀντὶ φίλων πρόβατα.
ἦν ῥαφανίς, σέρις ἦν, τῆλις, θρίδακες,
πράσα, βολβοί,
ᾠκιμον, ἡδύοσμον, πήγανον, ἀσπάραγος
Apelles served dinner as if he had
slaughtered
his whole garden: feeding sheep, not
friends.
He served radish and endive, fennel
and lettuce,
leeks, onions, basil, mint, rue, and
asparagus.
Translated by Peter Constantine (2010)
Greek Anthology 11.413
of a vegetarian dinner

AMPHIS

4th century BC
Middle Comedy poet

- 1 οὐκ ἔστιν οὐδὲν ἀτυχίας ἀνθρωπίνης
παραμύθιον γλυκύτερον ἐν βίῳ τέχνης·
ἐπὶ τοῦ μαθήματος γὰρ ἔσθῃκῶς ὁ νοῦς
αὐτὸν ἔλελθε παραπλέων τὰς συμφοράς
There is in human misadventure
no solace sweeter than practising your
trade;
occupying your mind with your endea-
vours
is the best way to sail past setbacks.
Fragment 3 (Kock) – 3 (K-A) – *Ampelourgos* –
The Vine Cultivator
- 2 πῖνε, παῖζε· θνητὸς ὁ βίος, ὀλίγος οὐπὶ γῆ
χρόνος·
ἀθάνατος ὁ θάνατός ἐστιν, ἂν ἅπαξ τις
ἀποθάνῃ
Drink and be merry; life will end, our
term is short;
death only is immortal, once one is
dead.
Fragment 8 (Kock) – 8 (K-A) – *Gynaecocratia*
– *The Rule of Women*
- 3 εἴτ' οὐχὶ χρυσοῦν ἐσθι παρ' ἡμῶν ἐρημία;
ὁ πατήρ γε τοῦ ζῆν ἐστιν ἀνθρώποις
ἀγρός,
πενίαν τε συγκρούπτειν ἐπίσταται μόνος,

ἄστυ δὲ θέατρον ἀτυχίας σαφοῦς γέμον
Ah, is not solitude a golden thing?
Father of life to mortals is the Country:
Only the Country helps to hide our
penury;
The town's a show-place where
Misfortunes jostle, plain for all to see.
Translated by Kathleen Freeman (1947)
Fragment 17 (Kock) – 17 (K-A) – *Erithoi* – *The
Hired Servants*

- 4 ἐνῆν ἄρ' ὥς ἔοικε, κὰν οἶνω λόγος,
ἐνιοὶ δ' ὕδωρ πίνοντές εἰς' ἀβέλτεροι
Some find wisdom in wine;
others stupidity in water.
Fragment 41 (Kock) – 41 (K-A)

ANACHARSIS

fl. c.600BC
'Legendary' Scythian prince

- 1 τῶν ἄλλων ἴσων νομιζομένων ἀρετῇ τὸ
βέλτιον ὀρίζεται, καὶ κακία τὸ χειρόν
All else being held in equal esteem, what
is better is determined by virtue and
what is worse by vice.
Translated by Frank Cole Babbitt (1928)
Seven Sages, *Apophthegms* 9.1 (Mullach,
FPG)
of governments
- 2 ἐρωτηθεὶς, τί ἐστὶν ἐν ἀνθρώποις ἀγαθόν
τε καὶ φαῦλον, ἔφη, Γλώσσα
When asked what in men is both good
and bad, he replied, the tongue.
Seven Sages, *Apophthegms* 10.3 (Mullach,
FPG)
- 3 παίζειν δ' ὅπως σπουδάξῃ
Play in order that you may work.
Translated by H. Rackham (1926)
Aristotle, *Nicomachean Ethics* 1176b.33
of leisure; cf. Aristotle 157
- 4 μαθὼν τέτταρα δακτύλους εἶναι τὸ πάχος
τῆς νεῶς, τοσοῦτον ἔφη τοῦ θανάτου τοὺς
πλέοντας ἀπέχειν
On learning that the sides of a ship were
four fingers thick he said that the passen-
gers are just that distance from death.
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 1.103

dactylos, a finger's breadth = about 7/10ths of an inch

- 5 Ἕλληνας πάντας ἀσχόλους εἶναι ἐς πᾶσαν σοφίην πλὴν Λακεδαιμονίων, τούτοις δὲ εἶναι μούνιοις σωφρόνως δοῦναι τε καὶ δέξασθαι λόγον

All Greeks are zealous for every kind of learning, save only the Lacedaemonians; but these are the only Greeks who speak and listen with discretion.

Translated by A.D. Godley (1925)

Herodotus, *Histories* 4.77

Anacharsis said this of the Greeks, but Herodotus comments that 'this is a tale vainly invented by the Greeks themselves'

- 6 γράμμασιν ... μὴδὲν τῶν ἀραχνίων διαφέρειν, ἀλλ' ὥς ἐκεῖνα τοὺς μὲν ἀσθενεῖς καὶ λεπτοὺς τῶν ἀλίσκομένων καθεξείν, ὑπὸ δὲ τῶν δυνατῶν καὶ πλουσιῶν διαρραγήσεσθαι

Written laws are like spiders' webs; they will catch the weak and poor, but will easily be broken by the rich and powerful.

Translated in *Bartlett's Familiar Quotations* (1980)

Plutarch, *Solon* 5.4

of Solon's claim that laws would restrain citizens

- 7 λέγουσι μὲν οἱ σοφοὶ παρ' Ἑλλήσι, κρίνουσι δὲ οἱ ἄμαθεῖς
In Greece wise men speak and fools decide.

Translated in *Bartlett's Familiar Quotations* (1980)

Plutarch, *Solon* 5.6

- 8 ψυχῆς γὰρ ὄργανον τὸ σῶμα, θεοῦ δ' ἡ ψυχῇ

The body is an instrument of the soul, the soul a gift of god.

Plutarch, *Dinner of the Seven Wise Men* 163e

- 9 Ἀνάχαρσις ὁ Σκύθης ἐρωτηθεὶς ὑπὸ τίνος, τί ἐστὶ πολέμιον ἀνθρώποις, αὐτοὶ ἐφῆν ἑαυτοῖς

Anacharsis the Scythian when asked what is the enemy of men, answered, 'They themselves.'

Stobaeus, *Anthology* 3.2.42

- 10 Ἀνάχαρσις ὀνειδιζόμενος ὑπὸ τίνος ὅτι Σκύθης ἐστὶν εἶπε τῷ γένει, ἀλλ' οὐ τῷ τρόπῳ

When Anacharsis was reproached for being a Scythian he said, 'In origin, but not in my way of life.'

Stobaeus, *Anthology* 4.29a.16

ANACREON

c.570–c.480BC

Lyric poet from Teos in Asia Minor

- 1 ἄγε δηῦτε μηκέτ' οὕτω πατάγω τε κάλαλητῷ Σκυθικὴν πόσιν παρ' οἶνω μελετῶμεν, ἀλλὰ καλοῖς ὑποπίνοντες ἐν ὕμνοις

Come, let us not think of drinking-bouts with noise and shouts, but let us drink gently with beautiful songs.

Translated by C.A. Trypanis (1971)

Fragment 11b (Page, PMG)

- 2 βάλλων χρυσοκόμης Ἔρως ... ἢ δ', ἐστὶν γὰρ ἀπ' εὐκτίτου Λέσβου ... πρὸς ἄλλην τινὰ χάσκει

Golden-haired Love strikes me again; but she is from beautiful Lesbos and gapes after another girl.

Fragment 13 (Page, PMG)

- 3 χαῖρε φίλον φῶς

Dearest light, welcome!

Fragment 35 (Page, PMG)

- 4 φέρε' ὕδωρ φέρε' οἶνον ὦ παῖ φέρε δ' ἀνθεμόεντας ἡμῖν στεφάνους ἔνειακον, ὡς δὴ πρὸς Ἐρωτα πυκταλίζω

Bring water, boy, bring wine! Bring flowering garlands! Bring them that I may try a bout with love.

Fragment 51 (Page, PMG)

this poem was found on a portrait of Anacreon on a 2nd century AD mosaic at Autun (Augustodunum) in central France

- 5 τί δή με λοξὸν ὄμμασι βλέπουσα νηλέως φεύγεις

Why do you look at me askance, why do you cruelly avoid me?

- Translated by C.A. Trypanis (1971)
Fragment 72 (Page, PMG)
- 6 ὤλεσας δ' ἦβην ἀμύνων πατρίδος
δουλήην
You lost your youth to protect your
country's freedom.
Fragment 74 (Page, PMG)
- 7 ἐρέω τε δηῦτε κοῦκ ἐρέω
καὶ μαίνομαι κοῦ μαίνομαι
I both love and do not love,
and am mad and am not mad.
Translated in *Bartlett's Familiar Quotations*
(1980)
Fragment 83 (Page, PMG)
- 8 ἄρης δ' οὐκ ἀγαθῶν φεῖδεται, ἀλλὰ
κακῶν
War spares the coward, not the brave.
Translated by Andrew Sinclair (1967)
Greek Anthology 7.160
- 9 δεῖ φροντίδα μὴ κατέχειν
Do not store up worries.
Greek Anthology 10.70
- 10 Ἀνακρέων δωρεᾶν παρὰ Πολυκράτους
λαβὼν πέντε τάλαντα, ὥς ἐφρόντισεν
ἐπ' αὐτοῖς δυοῖν νυκτοῖν, ἀπέδωκεν αὐτὰ
εἰπὼν οὐ τιμᾶσθαι αὐτὰ τῆς ἐπ' αὐτοῖς
φροντίδος
Anacreon received from Polycrates five
talents as a gift. After he reflected on
them for two nights he returned them
saying that they were not worth that
amount of reflection.
Stobaeus, *Anthology* 4.31c.78
five talents was a great sum of money

ANACREONTEA

1st century BC or AD to 5th or 6th century AD
A collection of approx. sixty-two poems

- 1 στέφος πλέκων ποτ' εὖρον
ἐν τοῖς ῥόδοις Ἔρωτα,
καὶ τῶν πτερῶν κατασχῶν
ἐβάπτισ' εἰς τὸν οἶνον,
λαβὼν δ' ἔπινον αὐτόν·
καὶ νῦν ἔσω μελῶν μου
πετροῖσι γαργαλίζει
Plaiting a garland one day
I came upon Love among the roses.

By the wings I caught him,
In my wine I dunked him,
And gulped him down.
And now, deep within,
His feathers tickle my insides.

Translated by Jonathan Williams and Clive
Cheesman (2004)
Fragment 6 (West)

- 2 εἰ φύλλα πάντα δένδρων
ἐπίστασαι κατεπεῖν,
εἰ κύματ' οἶδας εὐρεῖν
τὰ τῆς ὅλης θαλάσσης,
σὲ τῶν ἐμῶν ἐρώτων
μόνον ποῶ λογιστήν
Can you count me on the trees
Every leaf that woos the breeze?
Can you count each sequent wave
That does ocean's margin lave?
Try your skill, and if you can,
To count my loves you are the man.
Translated by R. Swainson Fisher (1838)
Fragment 14 (West)

- 3 ἐρασμὴ πέλεια,
πόθεν, πόθεν πέτασαι;
πόθεν μύρων τοσοῦτων
ἐπ' ἥρος θεούσα
πνέεις τε καὶ ψεκάζεις;
τίς εἶ, τί σοι μέλει δέ;
Pretty pigeon, tell me, pray,
Whither speeding, whence away?
Breathing balmy odours round,
Where thy fluttering pinions sound?
Who despatch'd thee through the air?
What commission dost thou bear?
Translated by Thomas Bourne (1864)
Fragment 15 (West)

- 4 χαλεπὸν τὸ μὴ φιλησαι,
χαλεπὸν δὲ καὶ φιλησαι,
χαλεπώτερον δὲ πάντων
ἀποτυγχάνειν φιλοῦντα
It is hard not to fall in love,
it is hard to fall in love;
but hardest of all
is to fail in love.
Translated by D.A. Campbell (1988)
Fragment 29 (West)

- 5 ἄργυρον ...
διὰ τοῦτον οὐκ ἀδελφός,
διὰ τοῦτον οὐ τοκῆς·
πόλεμοι, φόνοι δι' αὐτόν·
τὸ δὲ χεῖρον· ὁλλύμεσθα

- διὰ τοῦτον οἱ φιλοῦντες
 Money!
 Thanks to it we lose brothers and
 parents;
 thanks to it there are wars and murders;
 and, worst of all, thanks to it we lovers
 are destroyed.
 Translated by D.A. Campbell (1988)
 Fragment 29a (West)
- 6 μεσονυκτίοις ποτ' ὦραις, ...
 τότε Ἔρως ἐπισταθείς μεν
 θυρών ἔκοπτε ὀχῆρας.
 τίς ἔφην θύρας ἀράσσει,
 κατὰ μεν σχίσας ὀνειρούς;
 At the midnight hour
 Love stood at my door.
 'Who,' I said, 'is knocking?
 You are shattering my dreams.'
 Fragment 33 (West)
- 7 μακαρίζομέν σε, τέττιξ ...
 θέρεος γλυκὺς προφήτης ...
 ὀλίγην δρόσον πεπωκώς ...
 σοφέ, γηγενής, φίλυμνε ...
 σχεδὸν εἰ θεοῖς ὅμοιος
 Hail cicada, doubly blessed,
 sweet harbinger of summer,
 tipsy on a drop of dew,
 skilful earth-born songster,
 equal, nearly, to the gods are you.
 Fragment 34 (West)
- 8 θανεῖν γὰρ εἰ πέπρωται,
 τί χρυσὸς ὠφελεῖ με;
 If all shall die
 what good is gold to me?
 Fragment 36 (West)
- 9 τί γὰρ ἐστὶ σοι τὸ κέρδος
 ὀδυνωμένῳ μερίμναις;
 What good is gain
 if all it brings is worries?
 Fragment 38 (West)
- 10 ἂν δ' ὁ γέρων χορεύῃ,
 τρίχας γέρων μὲν ἐστίν,
 τὰς δὲ φρένας νεάζει
 And if the old man dances,
 he may be old to look at
 but he is young at heart.
 Fragment 39 (West)
- 11 πρὶν ἐμὲ φθάσῃ τὸ τέλος,
 παίξω, γελάσω, χορεύσω
 Before death catches up with me,
 I shall play and laugh and dance.
 Fragment 40 (West)
- 12 ἢ καλὸν ἐστὶ βαδίζειν
 ὅπου λειμῶνες κομῶσιν ...
 χυτὸ τὰ πέταλα δύναι
 ἀπαλὴν παῖδα κατέχων
 Κύπριν ὅλην πνέουσας
 What in life gives greater pleasure,
 What more calms its careful hours,
 Than to stroll in easy leisure
 Through luxuriant meads and bowers?
 Where the leafy thickets screen us,
 To wander with some tender maiden,
 Breathing sweetly all of Venus!
 Translated by R. Swainson Fisher (1838)
 Fragment 41 (West)
- 13 ὅταν πίνω τὸν οἶνον,
 εὐδουσιν αἱ μέριμναι
 When I drink wine
 my worries go to sleep.
 Translated by D.A. Campbell (1988)
 Fragment 45 (West)
- 14 μὴ με φύγῃς ὀρώσα
 τὰν πολιὰν ἔθειραν
 μηδ', ὅτι σοὶ πάρεστιν
 ἄνθος ἀκμαῖον ...
 ὄρα, κὰν στεφάνοισιν
 ὅπως πρέπει τὰ λευκά
 ῥόδοις κρίνα πλακέντα
 Don't look at my grey hair and run,
 simply because you are in the bloom of
 youth!
 Look how well the white lilies woven in
 garlands
 go with the roses.
 Translated by D.A. Campbell (1988)
 Fragment 51 (West)
- 15 ἴν' ἴδῃ γέροντος ἀλκὴν
 δεδαηκότος μὲν εἰπεῖν,
 δεδαηκότος δὲ πίνειν
 χαριέντως τε μανῆναι
 An old man
 who has learned to speak,
 has learned to drink,
 has learned to go mad gracefully.
 Translated by D.A. Campbell (1988)
 Fragment 53 (West)

- 16 Ἔρωτα γὰρ τὸν ἄβρὸν
μέλομαι βρύοντα μίτραις
πολυανθέμοις αἰδεῖν.
ὄδε καὶ θεῶν δυνάστης,
ὄδε καὶ βροτοὺς δαμάζει.
I sing of Love
garlanded with flowers,
the tyrant of gods
and the tamer of mortals.
Fragment fav1 (West)

ANANIUS

6th century BC
Iambic poet

- 1 εἴ τις καθείρξει χρυσὸν ἐν δόμοις πολὺν
καὶ σύκα βαιὰ καὶ δὴ τρεῖς ἀνθρώπους,
γνῶνι χ' ὅσῳ τὰ σύκα τοῦ χρυσοῦ κρέσσῳ
If you lock up some people with a lot of
gold and some figs, you will soon find
out how much figs are superior to gold.
Fragment 3 (West, IEG)

ANAXAGORAS

c.500–428BC
Philosopher from Clazomenae

- 1 πρὸς ἑαυτὸ δὲ ἕκαστόν ἐστι καὶ μέγα καὶ
σμικρόν
In relation to itself each thing is both
great and small.
Translated by Jonathan Barnes (1979)
Fragment 3 (D-K)
- 2 βίην δὲ ἡ ταχυτὴς ποιεῖ
The speed produces the force.
Translated by Jonathan Barnes (1987)
Fragment 9 (D-K)
cf. Einstein's $E=mc^2$?
- 3 ἐν παντὶ παντὸς μοῖρα ἔνεστι πλὴν νοῦ,
ἐστὶν οἷσι δὲ καὶ νοῦς ἐνι
In everything there is a portion of every-
thing, except Mind, and some things
contain Mind also.
Translated by Kathleen Freeman (1948)
Fragment 11 (D-K)
- 4 νοῦς δὲ ἐστὶν ἄπειρον καὶ αὐτοκρατὲς
Mind is infinite and absolute, ruled by
itself.
Fragment 12.4 (D-K)

- 5 νοῦς ... ἔστι γὰρ λεπτότατόν τε πάντων
χρημάτων καὶ καθαρώτατον, καὶ γνώμην
γε περὶ παντὸς πᾶσαν ἰσχει καὶ ἰσχύει
μέγιστον
Mind (*nous*) is the most rarefied of things
and the purest; it has all the knowledge
with respect to everything, and it has the
greatest power.
Translated by Karl Popper (1977)
Fragment 12.12 (D-K)
- 6 πάντων νοῦς κρατεῖ
Mind rules all things.
Fragment 12.15 (D-K)
- 7 καὶ ὅποια ἔμελλεν ἔσεσθαι καὶ ὅποια
ἦν ... καὶ ὅσα νῦν ἐστὶ καὶ ὅποια ἔσται,
πάντα διεκόσμησε νοῦς
And mind arranged everything – what
was to be and what was and what now is
and what will be.
Translated by Jonathan Barnes (1987)
Fragment 12.20 (D-K)
- 8 οὐδὲν γὰρ χρήμα γίνεται οὐδὲ ἀπόλλυται,
ἀλλ' ἀπὸ ἐόντων χρημάτων συμμίσγεταιί
τε καὶ διακρίνεται
Nothing comes into being or perishes
completely; all are derived from existing
things or dissolved into something new.
Fragment 17 (D-K)
- 9 ἥλιος ἐντίθησι τῇ σελήνῃ τὸ λαμπρόν
It is the sun that endows the moon with
its brilliance.
Translated by Kathleen Freeman (1948)
Fragment 18 (D-K)
- 10 ὄψις γὰρ τῶν ἀδήλων τὰ φαινόμενα
Phenomena are sightings of what is not
apparent.
Fragment 21a (D-K)
- 11 πάντα χρήματα ἦν ὁμοῦ· εἶτα νοῦς ἐλθὼν
αὐτὰ διεκόσμησεν
All things were in confusion until Mind
came and set them in order.
Translated by Edith Hamilton (1964)
Testimonies, Fragment 1.3 (D-K)
- 12 πανταχόθεν ὁμοία ἐστὶν ἡ εἰς αἴδου
κατάβασις
The descent to Hades is the same from

every place.

Translated in *Bartlett's Familiar Quotations* (1980)

Testimonies, Fragment 1.49 (D-K)

- 13 τοὺς παῖδας ἐν ᾧ ἂν ἀποθάνῃ μηνὶ κατ' ἔτος παίζειν συγχωρεῖν

In whatever month I die, give the children every year a holiday.

Translated by Kathleen Freeman (1947)

Testimonies, Fragment 1.80 (D-K)

- 14 ὦ Περικλεῖς, καὶ οἱ τοῦ λύχνου χρεῖαν ἔχοντες ἔλαιον ἐπιχέουσιν

Pericles, even those who need a lamp pour oil therein.

Translated by Bernadotte Perrin (1916)

Testimonies, Fragment 32 (D-K)

said when dying while Pericles begged him to live

- 15 ἦδεν θνητὸν γεννήσας

I knew my son was mortal.

Translated by R.D. Hicks (1925)

Testimonies, Fragment 33 (D-K)

- 16 δύο ἔλεγε διδασκαλίας εἶναι θανάτου, τὸν τε πρὸ τοῦ γενέσθαι χρόνον καὶ τὸν ὕπνον

Two are the teachers of Death: the period before birth, and sleep.

Testimonies, Fragment 34 (D-K)

- 17 διὰ τὸ χεῖρας ἔχειν φρονιμώτατον εἶναι τῶν ζώων ἄνθρωπον· εὐλογον δὲ διὰ τὸ φρονιμώτατον εἶναι χεῖρας λαμβάνειν. αἱ μὲν γὰρ χεῖρες ὄργανόν εἰσιν, ἡ δὲ φύσις αἰεὶ διανέμει ... ἕκαστον τῷ δυναμένῳ χρησθαι

Man is the cleverest of animals because he has hands; but it is reasonable to hold that he acquired hands because he is the cleverest; for hands are a tool, and nature always distributes each thing to those who are capable of using it.

Translated by Jonathan Barnes (1979)

ANAXANDRIDES

4th century BC

Middle Comedy poet possibly from Rhodes

see also Alexander 1

- 1 τὸν γὰρ οἶακα στρέφει
δαίμων ἑκάστῳ

Some god turns the helm for each of us.

Fragment 4 (Kock) – 4 (K-A) – *Anchises*

- 2 τὸ γὰρ κολακεύειν νῦν ἀρέσκειν ὄνομ' ἔχει

Flattery is now named 'a way to please'.

Fragment 42 (Kock) – 43 (K-A) – *Samia* – *The Woman from Samos*

- 3 πένης ὦν τὴν γυναῖκα χορήματα λαβὼν ἔχει δέσποιναν, οὐ γυναικ' ἔτι

A poor man who takes a rich wife has a ruler, not a wife.

Translated by H.T. Riley (1872)

Fragment 52 (Kock) – 53 (K-A)

- 4 οὔτοι τὸ γῆράς ἐστιν, ὥς οἶει, πάτερ, τῶν φορτίων μέγιστον, ἀλλ' ὃς ἂν φέρῃ ἀγνωμόνως αὐθ', οὗτός ἐστιν αἴτιος· ἂν δ' εὐκόλως, ἐνίστε κοιμίζειν ποιῇ, μεταλαμβάνων ἐπιδέξι' αὐτοῦ τὸν τρόπον, λύπην τ' ἀφαιρῶν ἡδονὴν τε προστιθείς

Age is not the greatest among human burdens,

only he who suffers from it is a fool;

lighten the burden skilfully,

restraining sorrow, adding joy.

Fragment 53 (Kock) – 54 (K-A)

- 5 ἔρως σοφιστοῦ γίγνεται διδάσκαλος σκαιοῦ πολὺ κρείττων πρὸς τὸν ἀνθρώπων βίον

Love is a greater teacher of truths of human life than any dull professor.

Translated by Kathleen Freeman (1947)

Fragment 61 (Kock) – 62 (K-A)

- 6 τὸ συνεχὲς ἔργου παντὸς εὐρίσκει τέλος

Unceasing work always finds fulfilment.

Fragment 63 (Kock) – 64 (K-A)

- 7 οὐχὶ παρὰ πολλοῖς ἡ χάρις τίκτει χάριν

Charity seldom breeds gratitude.

Fragment 66 (Kock) – 69 (K-A)

but cf. *Sophocles* 15 and 229

ANAXARCHUS

mid – late 4th century BC

Democritean philosopher from Abdera

- 1 πολυμαθίη κάρτα μὲν ὠφελεῖ, κάρτα δὲ βλάπτει τὸν ἔχοντα· ὠφελεῖ μὲν τὸν δεξιὸν ἄνδρα, βλάπτει δὲ τὸν ῥηϊδίως φωνεῦντα πᾶν ἔπος κήν παντὶ δήμῳ. χρηὴ δὲ καιροῦ μέτρα εἰδέναι· σοφίης γὰρ οὗτος ὅρος

Much learning can help much, but also can greatly harm him who has it; it helps the clever man, but harms him who readily utters every word in any company. One must know the measure of the right time, for this is the boundary of wisdom.

Translated by Kathleen Freeman (1948)

Fragment 1 (D-K)

- 2 χαλεπὸν χρήματα συναγείρασθαι, χαλεπώτερον δὲ φυλακὴν τούτοις περιθεῖναι

It is hard to collect money, but harder still to keep it safe.

Fragment 2 (D-K)

ANAXILAS

4th century BC

Middle Comedy poet

- 1 πῶς ἔχεις; ὥς ἰσχνὸς εἶ;
ἀπόλλυμαι. τρέφω γὰρ ἐν ἀγρῷ χωρίον
– How are you? Why so thin?
– I am undone; I have to tend this property in the country.

Fragment 16 (Kock) – 16 (K-A)

ANAXIMANDER

died soon after 547 BC

Philosopher from Miletus

- 1 τὸ ἄπειρον ... ἐξ ὧν δὲ ἡ γένεσις ἐστι τοῖς οὐσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεῶν

Apeiron, which, although it gives birth to changing things, does not change into something other than itself.

Translated by Karl Popper (1965)

Fragment 1 (D-K)

'Apeiron' as the 'unlimited', the source from which existing things derive their existence, 'infinity'

- 2 μέσῃν τε τὴν γῆν κείσθαι κέντρου τάξιν ἐπέχουσιν, οὐσαν σφαιροειδῇ

In the middle is the earth, holding a central position, in the shape of a sphere.

Testimonies, Fragment 1.3 (D-K)cf. *Aristarchus of Samos 1*

- 3 τὴν τε σελήνην ψευδοφαῖ καὶ ἀπὸ ἡλίου φωτίζεσθαι

The moon, shining with borrowed light, derives its illumination from the sun.

Translated by R.D. Hicks (1925)

Testimonies, Fragment 1.4 (D-K)

- 4 βέλτιον οὖν ἡμῖν ἀστέον δια τὰ παιδάρια
To please the children I must improve my singing.

Translated by R.D. Hicks (1925)

Testimonies, Fragment 1.15 (D-K)

- 5 φησὶ τῶν ὄντων ἀρχὴν εἶναι τὸ ἄπειρον· ἐκ γὰρ τούτου πάντα γίνεσθαι καὶ εἰς τοῦτο πάντα φθείρεσθαι. διὸ καὶ γεννᾶσθαι ἀπείρους κόσμους καὶ πάλιν φθείρεσθαι εἰς τὸ ἐξ οὗ γίνεσθαι

All beings originate in infinity; from it all things come into being and in it all perish. Infinite worlds are thus born, and disappear from whence they came.

Testimonies, Fragment 14 (D-K)**ANAXIMENES (I)**

fl. 546–525 BC

Philosopher from Miletus

- 1 ἀρχὴν τῶν ὄντων ἀέρα ἀπεφάνετο· ἐκ γὰρ τούτου πάντα γίνεσθαι καὶ εἰς αὐτὸν πάλιν ἀναλύεσθαι

Air is the first principle of things, since it is the source of everything and everything is dissolved back into it.

Translated by Robin Waterfield (2000)

Fragment 2.1 (D-K)

- 2 οἶον ἢ ψυχὴν, φησὶν, ἡ ἡμετέρα ἀήρ οὐσα συγκαταεῖ ἡμᾶς, καὶ ὅλον τὸν κόσμον πνεῦμα καὶ ἀήρ περιέχει

As our soul, being breath, holds us together, so do wind and air surround the whole universe.

Translated by Kathleen Freeman (1948)

Fragment 2.3 (D-K)

ANAXIMENES (2)

c.380–320BC

Historian and rhetorician from Lampsacos

- 1 οἱ γὰρ μετὰ φθόνου κρίνοντες τὸ πρῶτεϊον ἀπονέμουσι τοῖς χειρίστοις, οὐ τοῖς βελτίστοις

Those who make judgements based on envy give first place to the worst and not the best.

Fragment 32 (FGrH)

- 2 τί γὰρ ἐστὶ δικαιοτέρον ἢ τοὺς γενέσεως καὶ παιδείας αἰτίους ὄντας ἀντενεργεῖν; Is there anything more just than returning kindness to those who bore you and educated you?

Fragment 34 (FGrH)

- 3 τοῖς γὰρ ἀστείοις πρεσβύταις ὅσον αἱ κατὰ τὸ σῶμα ἡδοναὶ ἀπομαραίνονται, τοσοῦτον αἱ περὶ τοὺς λόγους ἐπιθυμίαι πάλιν αὖξονται, καὶ τοσοῦτῳ βεβαιότερον αὐτοῖς παρέχει τὸ λέγειν τί χρησιμὸν τοῖς ἄλλοις

As their physical desires fade, civilised old men seek pleasure in cultured conversation, seeking to share what is useful with others.

Fragment 38 (FGrH)

- 4 Θεόκριτος Ἀναξιμένους λέγειν μέλλοντος ἄρχεται εἶπεν λέξεων μὲν ποταμός, νοῦ δὲ σταλαγμός

When Anaximenes starts talking, said Theocritus, there's a river of words and only drops of sense.

Testimonies, Fragment 25 (FGrH)

ANAXIPPUS

4th–3rd century BC

New Comedy poet

- 1 ἀλλὰ τοὺς γε φιλοσόφους ἐν τοῖς λόγοις φρονούντας εὐρίσκω μόνον, ἐν τοῖσι δ' ἔργοις ὄντας ἀνοήτους ὁρῶ
Philosophers are, I reckon, only good at words, and foolish at deeds.

Fragment 4 (Kock) – 4 (K-A) – Keraunos – *The Thunderbolt*

ANDOCIDES

c.440–c.390BC

Athenian orator

- 1 τὰς δὲ δίκας καὶ τὰς διαίτας κυρίας εἶναι, ὅπόσαι ἐν δημοκρατουμένῃ τῇ πόλει ἐγένοντο

Decisions in lawsuits and arbitrations shall be valid only if given under democratic rule.

On the Mysteries 1.87

- 2 ἐάν τις δημοκρατίαν καταλύῃ τὴν Ἀθηνησιν ... πολέμιος ἔστω Ἀθηναίων καὶ νηποινεῖ τεθνήτω, καὶ τὰ χρήματα αὐτοῦ δημόσια ἔστω, καὶ τῆς θεοῦ τὸ ἐπιδέκατον· ὁ δὲ ἀποκτείνας τὸν ταῦτα ποιήσαντα καὶ ὁ συμβουλευσας ὅσιος ἔστω καὶ εὐαγής

If anyone abolishes the Athenian democracy he shall be an enemy of the Athenians, he shall be killed with impunity and his property confiscated by the state; as for the assassin and his abettor, they shall be hallowed and guiltless.

On the Mysteries 1.96

cf. *Anonymous (Inscriptions)* 141

- 3 ἔστιν ἐν τῷ κοινῷ πᾶσιν ἀνθρώποις καὶ ἑξαμαρτεῖν τι καὶ κακῶς πράξαι· ὧν ἕνεκα, ὦ Ἀθηναῖοι, εἰ ἀνθρωπίνως περὶ ἐμοῦ γιγνώσκοιτε, εἴητε ἂν ἄνδρες εὐγνωμονέστεροι· οὐ γὰρ φθόνου μάλλον ἢ οἴκτου ἄξια μοί ἐστι τὰ γεγενημένα

It is the common fate of humanity to make mistakes and suffer misfortune. I appeal to you, therefore, to consider this frailty of man, and to show kindness when you pass judgement upon me. Indeed what happened to me is more a case for compassion than for malice against me.

On his Return 2.6

ANONYMOUS

see also Oracles, Proverbial; Proverbial expressions; Songs

- 1 πολυπόδος μοι, τέκνον, ἔχων νόον, Ἀμφίλοχ' ἦρως, τοῖσιν ἐφαρμόζειν, τῶν κεν κατὰ δῆμον ἵκηται, ἄλλοτε δ' ἄλλοις τελέθειν καὶ χροῖη ἔπεσθαι

- Follow the octopus, my son,
adopt his wits when it comes to people;
be changeable, and go along with their
hues.
Anonymous Epic Works, Thebais, Fragment 4
(Bernabé, PEG)
author unknown, sometimes attributed to
Homer
- 2 δῶρα γὰρ ἀνθρώπων νοῦν ἥπαφεν ἡδὲ
καὶ ἔργα
The minds and actions of men are
deceived by gifts.
Anonymous Epic Works, Nostoi, Fragment 8
(Bernabé, PEG)
author unknown
- 3 ὁ νοῶν νοεῖται
Whoever can see, let him see.
History of Alexander the Great, Recensio
Epsilon 34.4
falsely attributed to Callisthenes
- 4 ἔγνω δὲ φῶρ τε φῶρα καὶ λύκος λύκον
And thief knows thief and wolf his
fellow wolf.
Translated by H. Rackham (1935)
Aristotle, Eudemean Ethics 1235a.9
cf. the English proverb 'set a thief to catch a
thief'
- 5 παύροις δ' ἀνθρώπων ἀρετὴ καὶ κάλλος
ὅπηδεῖ
ὄλβιος ὅς τούτων ἀμφοτέρων ἔλαχε
Virtue and beauty seldom come
together,
but whoever possesses both is doubly
blessed.
Arsenius, Apophthegms 14.13b
- 6 ἐπὶ τοῖς παροῦσι τὸν βίον διάπλεκε
Arrange your life according to present
circumstance.
Athenaeus, Deipnosophists 10.458b
- 7 σοφός ἐστιν ὁ φέρων τὰπὸ τῆς τύχης
καλῶς
Wise is he who bears the turns of fortune
well.
Athenaeus, Deipnosophists 10.458c
- 8 αἰεὶ σφῶν κλέος ἔσσεται κατ' αἶαν ...
ὅτι τὸν τύραννον κτανέτην
ἰσόνόμους τ' Ἀθήνας ἐποησάτην
Their fame shall live on the earth for
ever,
because they slew the tyrant and
made Athens a city of just laws.
Translated by C.A. Trypanis (1971)
Athenaeus, Deipnosophists 15.695b
of Harmodius and Aristogiton, who killed
Hipparchus, were executed for it, and later
acclaimed as tyrannicides
- 9 ὅσα τε χθῶν
πόντου τε βένθη καὶ ἄερος
ἀμέτρητον εὖρος ἐκτρέφει
All that is nourished by the earth and
the depths of the sea
and the measureless breadth of the air.
Translated by David A. Campbell (1993)
Clement of Alexandria, Paedagogus 2.13.2
- 10 ψυχαὶ δ' ἄσεβων ὑπουράνιοι γαῖα
πτῶνται
ἐν ἄλγεσι φονίους ὑπὸ ζεύγλαις ἀφύκτοις
κακῶν,
εὐσεβῶν δὲ ἐπουράνιοι νάουσι,
μολπαῖς μάκαρα μέγαν αἰείδουσ' ἐν
ὑμνοῖς
The souls of the wicked flit about below
the skies on earth,
In murderous pains beneath inevitable
yokes of evils;
But those of the pious dwell in the heav-
ens,
Praising in songs the Great, the Blessed
One.
Translated by Philip Schaff (1819–1893)
Clement of Alexandria, Stromateis 4.26.167.3
- 11 ἀπροσδοκῆτως εἰς κλύδωνα
πρᾶγματων
ἐμπεσὼν
I have suddenly tumbled into a sea of
troubles.
Translated by D.L. Page (1941)
Comica Adespota, Adespota novae comoediae,
Fragment 255.5 (Austin, CGFPR) – 1063
(K-A)
- 12 πολλάκις τὰ δυσχερῇ
ἀντίκειται πάντα χεიმῶν, πνεῦμ', ὕδωρ,
τρικυμία,
ἀστραπαί, χάλαζα, βρονταί, ναυτίαι,
σύναγμα, νύξ
Constantly up against every difficulty!
Storm, gale, rain, mountainous seas,

- lightning, hail, thunder, seasickness,
darkness!
Translated by D.L. Page (1941)
Comica Adespota, Adespota novae comoediae,
Fragment 255.10 (Austin, *CGFPR*) – 1063
(K-A)
- 13 ἀγκωνισαμένοις ῥῆσιν λέγειν
μακρὰν ὀχληράν, ἐκδιδάσκοντας σαφῶς
κάκτιθεμένους καθ' ἕκαστον, ὧν εὖ οἶδ'
ὅτι
οὐθεὶς μεμάθηκεν οὐθέν
They are bound to make a lengthy, tire-
some, speech, to an audience half-asleep,
giving the clearest information and
setting every detail forth: although not
one spectator, I am positive, has learnt
anything at all in the end.
Translated by D.L. Page (1941)
Comica Adespota, Adespota novae comoediae,
Fragment 14 (Demiańczuk) – 1008 (K-A)
- 14 ἐρημία μὲν ἐστί, κοῦκ ἀκούσεται
οὐδεὶς παρῶν μου τῶν λόγων ὧν ἂν
λέγω
Well, this is solitude; whatever I say,
there's nobody here to listen.
Translated by D.L. Page (1941)
Comica Adespota, Fragment 104 (Kock) –
1001 (K-A)
*also attributed to Menander, possibly from the
lost play Hypobolimaïos – The Counterfeit
Baby*
- 15 παραπλήσιον πρᾶγμ' ἐστί γῆρας καὶ
γάμος.
τυχεῖν γὰρ αὐτῶν ἀμφοτέρων
σπουδάζομεν,
ὅταν δὲ τύχωμεν ὕστερον λυπούμεθα
Old age and marriage are quite similar;
we seek them both but suffer when we
reach them.
Comica Adespota, Fragment 132 (Kock) – 899
(K-A)
- 16 ὅταν δὲ νυστάζοντά μ' ἡ λύπη λάβῃ,
ἀπόλλυμ' ὑπὸ τῶν ἐνυπνίων
When grief overtakes me as I close my
eyes,
I'm murdered by my dreams.
Translated by Frank Cole Babbitt (1928)
Comica Adespota, Fragment 185 (Kock) – 714
(K-A)
- 17 ἐρημία μεγάλη 'στὶν ἡ Μεγάλη πόλις
- A large city is a large wilderness.
Translated by Gavin Betts and Alan Henry
(1989)
- A great city is a great solitude.
Translated by H.T. Riley (1872)
Comica Adespota, Fragment 211 (Kock) – 913
(K-A)
both translations are valid
- 18 ληρεῖς ἐν οὐ δέοντι καιρῷ φιλοσοφῶν
Ill-timed philosophy equals silliness.
Comica Adespota, Fragment 248 (Kock) – 893
(K-A)
- 19 πάντα ταῦτα γὰρ
τύχῃ δίδωσι καὶ παραιρεῖται πάλιν
In all things,
whatever Fate has given, she takes back.
Comica Adespota, Fragment 406 (Kock)
- 20 ἐκ τοῦ λαλεῖν αἰεὶ τὸ λαλεῖν περιγίνεται
Prattle begets prattle, always.
Comica Adespota, Fragment 514 (Kock)
cf. Himerius, Oration 74 (Colonna)
- 21 ἅπαντα τὰ καλὰ τοῦ πονουῦντος γίγνεται
All good things are the result of hard
work.
Comica Adespota, Fragment 532 (Kock) –
*892 (K-A)
- 22 καλὸν δὲ τὸ ζῆν, ἂν τις ὥς δεῖ ζῆν μάθῃ
Living is fine, if one learns how to live.
Comica Adespota, Fragment 537 (Kock) – 75
(K-A)
- 23 ἡ γλῶττ' ἀνέγνωχ', ἡ δὲ φρεὶν οὐ μανθάνει
My tongue has read, my mind not under-
stood.
Comica Adespota, Fragment 570 (Kock) –
*832 (K-A)
- 24 οὐ γὰρ τὸ εἰπεῖν καλῶς καλόν, ἀλλὰ τὸ
εἰπόντα δοῦναι τὰ εἰρημένα
It is not to speak nobly that is noble, but
after speaking to perform what has been
spoken.
Translated by Doreen C. Innes (1995, based
on W. Rhys Roberts)
Demetrius, *On Style* 18
- 25 λεπταῖς ὑπεσύριζε πίτυς αὐραῖς
The pine was whistling to the accomp-

- animent of the gentle breezes.
Translated by Doreen C. Innes (1995, based on W. Rhys Roberts)
Demetrius, *On Style* 188
- 26 ψυχῆς ἰατρεῖον
Healing-place of the Soul.
Translated by C.H. Oldfather (1933)
Diodorus Siculus, *Library of History* 1.49.3
inscribed on the library in Thebes, Egypt
- 27 τάδ' ἔστ' ὀνειρῶν νεοτέρων φαντάσματα
Phantoms are these of dreams o' the world below.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 6.95
quoted by Metrocles (c.300BC) as he burnt all his compositions
- 28 γυμνὸς ὥς ἐκ μήτρας
Naked as the day he was born.
Diogenianus, *Proverbs (epitome operis)* 4.2
cf. the similar expression in English
- 29 ἐσθλοὶ μὲν γὰρ ἀπλῶς, παντοδαπῶς δὲ κακοί
Goodness is simple, badness is manifold.
Translated by H. Rackham (1926)
Elegiac Adespota, Fragment 3 (West, IEG)
cf. Aristotle 95
- 30 πολλὰς δὴ φιλίας ἀπροσηγορία διέλυσεν
Full many a man finds friendship end
For lack of converse with his friend.
Translated by H. Rackham (1935)
Elegiac Adespota, Fragment 4 (West, IEG)
quoted by Aristotle in Nicomachean Ethics 1157b.13; cf. the English proverb 'out of sight, out of mind'
- 31 ἐσθλὸς ἐὼν ἄλλου κρείττονος ἀντέτυχεν
Though great and valiant he met a greater still.
Translated by Evelyn S. Shuckburgh (1962)
Elegiac Adespota, Fragment 10 (West, IEG)
of Hannibal, beaten by Publius Cornelius Scipio Africanus; quoted by Polybius 15.16.6.4
- 32 οὐκ ἔστιν μείζων βάσανος χρόνου
οὐδενὸς ἔργου,
ὃς καὶ ὑπὸ στέρνοις ἀνδρὸς ἔδειξε νόον
Of any action there is no better test than
- Time
who will reveal man's innermost designs.
Elegiac Adespota, Fragment 22 (West, IEG)
- 33 ὥς ἂν' ἐχινόποδας καὶ ἀνὰ τρηχεῖαν ὄνωνιν
φύονται μαλακῶν ἄνθεα λευκοῶν
Just as amid thistles and noxious weeds
Flowering snowdrops grow, delicate in their bloom.
Fragmenta Adespota, Fragment 1138 (Lloyd-Jones and Parsons, *SH*)
- 34 Καὶ πενίη καὶ ἔρως δύο μοι κακά· καὶ τὸ μὲν οἶσω
κούφως, πῦρ δὲ φέρειν Κύπριδος οὐ δύναμαι.
Poverty and Love are my two woes.
Poverty I will bear easily,
but the fire of Cypris I cannot.
Translated by W.R. Paton (1916)
Greek Anthology 5.50
Cypris (Aphrodite) as the goddess of love
- 35 Εἴθ' ἄνεμος γενόμεν, σὺ δ' ἐπιστείχουσα παρ' αὐγὰς
στήθεα γυμνώσας καὶ με πνέοντα λάβοις.
Oh to be the wind,
and you, by the shore,
bare your breasts and let me touch them as I blow.
Greek Anthology 5.83
- 36 Εἴθε ῥόδον γενόμεν ὑποπόφυρον, ὄφρα με χερσὶν
ἄρσαμένη χάρισι στήθεσι χιονέοις.
Would that I were a damask rose for you to pluck
and fasten to your snow-white breasts.
Greek Anthology 5.84
- 37 τίφθ' ὅπότεν νήφω, μεθύεις σὺ μοι, ἦν δὲ μεθυσθῶ,
ἐκνήφεις; ἀδικεῖς συμποτικὴν φιλίην
Why, when I'm sober, are you full of wine,
and why, when I'm loaded, do you turn sober?
That surely violates the friendship code of drinkers.
Translated by Edmund Keeley (2010)
Greek Anthology 5.135

- 38 Μνᾶμα μὲν Ἑλλάς ἅπασ' Εὐριπίδου,
ὅστέα δ' ἴσχει
γῇ Μακεδών, ἣ γὰρ δέξατο τέρμα βίου.
πατρὶς δ' Ἑλλάδος Ἑλλάς, Αἰθῆναι.

All Hellas is the monument of Euripides;

Macedonian earth holds his bones,
where his life reached its goal,
but his native land was the Hellas of
Hellas, Athens.

Translated by J.W. MacKail (1890)

Greek Anthology 7.45

variously attributed to Thucydides and Timotheus, but both seem uncertain

- 39 Αἰετέ, τίπτε βέβηκας ὑπὲρ τάφον ἢ τίνος,
εἰπέ,
ἄσπερόντα θεῶν οἶκον ἀποσκοπέεις;
Ψυχῆς εἰμι Πλάτωνος ἀποπταμένης ἐς
Ὀλύμπον
εἰκὼν· σῶμα δὲ γῇ γηγενὲς Αἰθίς ἔχει.

Eagle! why soarest thou above that
tomb?

To what sublime and star-ypaven home
Floatest thou? –

I am the image of swift Plato's spirit,
Ascending heaven; Athens doth inherit
His corpse below.

Translated by Percy Bysshe Shelley (written 1818; printed posthumously 1839)

Greek Anthology 7.62

- 40 Κάτθανον, ἀλλὰ μένω σε· μενεῖς δέ τε
καὶ σύ τιν' ἄλλον·
πάντας ὁμῶς θνητοὺς εἰς Αἴδης δέχεται.
I died, but I await thee; and thou too
shalt await some one else:
one Death receives all mortals alike.

Translated by J.W. MacKail (1890)

Greek Anthology 7.342

- 41 Βαὶὰ φαγῶν καὶ βαῖα πιῶν καὶ πολλὰ
νοσήσας
ὁπὲ μὲν, ἀλλ' ἔθανον. ἔρρετε πάντες
οἰοῦ.

Little I ate, a little drank, and I was
seldom well.

I lasted long. At last I died
– I wish you all in hell!

Translated by Kathleen Freeman (1947)

Greek Anthology 7.349

attributed to Simonides in some manuscripts

- 42 μελίσσαις
οἶμον ἐπ' εἰαρινὴν λέξατε νισσομέναις,
ὥς ὁ γέρων Λεύκιππος ... ἔφθιτο χειμερὶν
νυκτὶ ...

σμήνεα δ' οὐκέτι οἱ κομέειν φίλον
When bees come hither in the fair
springtide,

Tell them, how on a wintry night
Leukippus died;

The hives no more shall feel his fostering
skill.

Translated by J.A. Pott (1911)

Greek Anthology 7.717

cf. Mark Twain, Huckleberry Finn, ch. 8: 'If a man owned a beehive, and that man died, the bees must be told before sun-up next morning, or else the bees die'

- 43 πόθεν ἔσχες

Now, where did you get this!

Greek Anthology 9.182

a common expression (cf. Aristophanes, Wealth 881: 'πόθεν θοιμάτιον': 'where did you get this cloak'), still used today for politicians (not) declaring their possessions as required by law; cf. Herodotus 61

- 44 Αὐταὶ σοὶ στομάτεσσιν ἀνθρεῖψαντο
μέλισσαι
ποικίλα Μουσάων ἄνθεα δρεψάμεναι
The bees themselves, culling the varied
flowers
of the Muses, brought honey to thy lips.

Translated by W.R. Paton (1917)

Greek Anthology 9.187

of Menander

- 45 Τὴν πόλιν οἱ νέκυες πρότερον ζῶσαν
κατέλειψαν,
ἡμεῖς δὲ ζῶντες τὴν πόλιν ἐκφέρομεν.
The dead used to leave the city alive
behind them,
but we living now carry the city to her
grave.

Translated by W.R. Paton (1917)

Greek Anthology 9.501

of an earthquake

- 46 ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ
δὲ γε πάμπαν
νῆϊς ἔφυς Μουσέων, ὄψιν, ἃ μὴ νοῆς.
εἰμὶ γὰρ οὐ πάντεσσι βατός· παῦροι δ'
ἀγάσαντο
Θουκυδίδην Ολόρου, Κεκροπίδην τὸ
γένος.

- If you have wisdom, friend, take me in hand:
If scant of learning,
Away with what you cannot understand!
Mine is no road for all the world to tread:
Few but discerning
Admire Thucydides, Athenian bred.
Translated by A.J. Butler (1881)
Greek Anthology 9.583
- 47 Ἐν μικρῷ μεγάλη λουτρῷ χάρις· ἐν δ' ἐλαχίστῳ
νάματι λουόμενοις ἡδὺς ἔπεστιν Ἔρως.
There is a great delight in a little bath;
Eros looks on when we go bathing, be it in the tiniest stream.
Greek Anthology 9.611
- 48 Εἰς Αἴδην ἰθεῖα κατήλυσις, εἴτ' ἀπ' Ἀθηνῶν
στείχοις, εἴτε νέκυς νίσειαι ἐκ Μερόης.
μή σέ γ' ἀνιάτω πάτρης ἀποτῆλε θανόντα·
πάντοθεν εἰς ὃ φέρων εἰς Αἴδην ἄνεμος.
The way down to Hades is straight, be it from Athens
or, when dead, if you start off from Meroe.
Let it not vex thee to die far from thy country.
One fair wind to Hades blows from all lands.
Greek Anthology 10.3
epitaph, probably for an Athenian who died at Meroe in Nubia on the Upper Nile
- 49 Πολλὰ μεταξὺ πέλει κύλικος καὶ χεῖλεος ἄκρου.
There's many a slip
'tween the cup and the lip.
Translated by D.M. Moir (1824)
Greek Anthology 10.32
attributed to Palladas and by some to Homer; cf. the English proverb 'there's many a slip 'twixt cup and lip'
- 50 Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνεύκτοις
ἄμμι δίδου· τὰ δὲ λυγρὰ καὶ εὐχομένων ἀπερύκοις.
Unask'd, what good thou knowest grant,
- What ill, though ask'd, deny.
Translated by Alexander Pope (1688–1744)
Greek Anthology 10.108
Pope's 'Universal Prayer'; quoted in Plato, Alcibiades II 143a*
- 51 Ὁ φθόνος αὐτὸς ἑαυτὸν εἰς βελέεσσι δαμάζει.
Envy slays itself by its own arrows.
Translated by W.R. Paton (1918)
Greek Anthology 10.111
- 52 Σώματα πολλὰ τρέφειν καὶ δώματα πόλλ' ἀνεγείρειν
ἀτραπὸς εἰς πενήνῃ ἐστὶν ἐτοιμοτάτῃ.
To feed many persons and to build many houses
is the readiest way to poverty.
Translated by H.T. Riley (1872)
Greek Anthology 10.119
- 53 Τὸ ῥόδον ἀκμάζει βαιὸν χρόνον· ἦν δὲ παρέλθῃ,
ζητῶν εὐρήσεις οὐ ῥόδον, ἀλλὰ βάτον.
The rose's bloom is short; and when it goes
You'll seek, and find, a thorn and not a rose.
Translated by R.A. Furness (1931)
Greek Anthology 11.53
- 54 Πῖνε καὶ εὐφραίνου· τί γὰρ αὐριον ἢ τί τὸ μέλλον,
οὐδεὶς γινώσκει. μὴ τρέχε, μὴ κοπία.
Drink and be merry; for what tomorrow brings, or the future,
no one knows; hasten not and toil not!
Greek Anthology 11.56
sometimes attributed to Palladas
- 55 οὐ πάντα θεοὶ πᾶσιν ἔδωκαν ἔχειν
The gods don't give everything to everyone.
Greek Anthology 12.96
- 56 Εἰαρινῷ χειμῶνι πανεῖκελος, ὦ Διόδωρε,
οὐμὸς ἔρως ἀσαφεῖ κρινόμενος πελάγει
καὶ ποτὲ μὲν φαίνεις πολὺν ὑετόν,
ἄλλοτε δ' αὖτε
εὐδῖος, ἀβρὰ γελῶν δ' ὄμμασιν ἐκκέχυσαι.
Winter in spring is my love, Diodorus,
as uncertain as what determines the

- seas.
At times you show me dark clouds,
at other times the clear sky of a mild
smile.
Translated by Edmund Keeley (2010)
Greek Anthology 12.156
- 57 Εἰ λύπης κρατέειν ἐθέλεις,
τήνδε μάκαιραν ἀναπτύσσων
βίβλον ἐπέρχεο ἐνδυκέως,
ἥς ὑπο γνώμην ὀλβίστην
ῥεῖά κεν ὄψαι ἐσομένων,
ὄντων τ' ἢ δὲ παροίχομένων
τερπωλήν τ' ἀνίην τε λέγων
καπνοῦ μηδὲν ἀρειοτέρην.
If thou wouldst't master care and pain,
Unfold this book and read and read
again
Its blessed leaves, whereby thou soon
shalt see
The past, the present, and the days to be
With opened eyes; and all delight, all
grief,
Shall be like smoke, as empty and as
brief.
Translated by C.R. Haines (1916)
Greek Anthology 15.23
*on the book of Marcus Aurelius; possibly by
Arethas, cf. P. Maas in 'Hermes' 48(1913).295*
- 58 Πᾶν τὸ περιττὸν ἄκαιρον, ἐπεὶ λόγος ἐστὶ
παλαιός,
ὥς καὶ τοῦ μέλιτος τὸ πλέον ἐστὶ χολή.
All that is superfluous is inopportune;
for there is an old saying
that even too much of honey is gall.
Translated by W.R. Paton (1918)
Greek Anthology 16.16
- 59 τόσσ' ἔχω, ὅσσ' ἔφαγον καὶ ἐφύβρισα καὶ
μετ' ἔρωτος τέρπν' ἐδάην
These I take with me, the joys of food
and drink and love.
Greek Anthology 16.27
*a much discussed translation of the epitaph of
Sardanapalus, the legendary Assyrian king
(669–626BC), said to have been composed by
himself; cf. Arrian, Anabasis 2.5.4.5; Aristotle,
Fragment 90 (Rose); Diodorus Siculus 2.23.3;
et al.*
- 60 Ὁ πτανὸς τὸν πτανὸν ἰδ' ὥς ἄγνυσι
κεραυνόν,
δεικνύς ὥς κρεῖσσον πῦρ πυρός ἐστιν,
ἤρωας.
See how the winged god breaks the
winged thunderbolt,
showing that there is a fire stronger
than fire, Eros.
Greek Anthology 16.250
of Eros, the winged god
- 61 Εἰ θεός ἐστιν Ὅμηρος, ἐν ἀθανάτοισι
σεβέσθω·
εἰ δ' αὖ μὴ θεός ἐστι, νομιζέσθω θεός
εἶναι.
If Homer be a god, let him be honoured
as one of the gods;
if again he be not a god, let him be
esteemed as if a god.
Greek Anthology 16.301
*used as an inscription in the painting
'Lapothéose d'Homère' by Ingres*
- 62 Τὸν νοῦν διδάσκων αἰθερεμβατεῖν
Πλάτων
τοὺς τῶν ὑπὲρ νοῦν ἐξερεύγεται λόγους.
Plato, teaching the mind to walk in
ether,
expresses ideas beyond comprehension.
Greek Anthology 16.328
- 63 ΝΙΨΟΝΑΝΟΜΗΜΑΤΑΜΗΜΟΝΑΝΟΨΙΝ
νύψον ἀνομήματα, μὴ μόναν ὄψιν
Wash away your sins, not only your face.
Translated by C.A. Trypanis (1971)
Greek Anthology 16.387c
*the longest palindrome in literature, cf. the
Guinness Book of Records (e.g. the 1981
edition, p.91); inscribed on fountains in many
ancient churches*
- 64 Ἐγλυψέν με σίδηρος, ἐποίησαν δέ με
χεῖρες
τέχνην πειθόμεναι· εἰμὶ δ' ἄγαλμα Δίκης.
Carved by iron, wrought by hand
complying with art, I am the statue of
Justice.
*Greek Anthology Appendix, Epigrammata
demonstrativa* 148 (Cougny)
*written under a statue, Rome, 2nd–3rd century
AD; recorded in IG XIV.973*
- 65 Ἀγνὸν χρὴ νηοῖο θυώδεος ἐντὸς ἰόντα
ἔμμεναι ἀγνείῃ δ' ἐστι φρονεῖν ὅσια.
He who enters the temple must be holy;
and holiness is to possess a pure mind.
*Greek Anthology Appendix, Epigrammata
exhortatoria et supplicatoria* 18 (Cougny)

- 66 Ἑλλήνων προμαχοῦντες Ἀθηναῖοι
Μαραθῶνι
χρυσοφόρων Μήδων ἐστόρεσαν δύναμιν.
Fighting in the forefront of the Greeks,
the Athenians
crushed at Marathon the might of the
gold-bearing Medes.

Translated in *Bartlett's Familiar Quotations* (1980)

Greek Anthology Appendix, Epigrammata exhortatoria et supplicatoria 25 (Cougny)

quoted by *Lycurgus*, Against Leocrates 1.109; an indication by some that this is by *Simonides* is not confirmed in any ancient authority

- 67 ἐν βουλαῖς ἄριστος, ἐν βουλαῖσι κράτιστος
Supreme in counsel, mightiest in will.

Greek Anthology Appendix, Epigrammata Graeca 854 (Kaibel)

- 68 Χαίρετ' Ἀριστείδου τοῦ ῥήτορος ἑπτὰ
μαθηταί,
τέσσαρες οἱ τοῖχοι, καὶ τρία συψέλια
All hail, you seven pupils of Aristides:
four walls and benches three.

Greek Anthology Appendix, Epigrammata irrisoria 31 (Cougny)

written of *Aristides*, a rhetorician from *Smyrna*, or possibly a later *Aristides*

- 69 ΑΙΘΕΡΜΕΜΦΣΥΧΑΣΥΠΕΔΕΧΣΑΤΟΣΟΜ

...

Αἰθήρ μὲν ψυχὰς ὑπεδέξατο, σώματα δὲ
χθῶν

Heaven received their souls, earth their
bodies.

Greek Anthology Appendix, Epigrammata sepulcralia 19 (Cougny)

a stone with this inscription is recorded in *IG* I.442

- 70 μηδὲν ἀμαρτεῖν ἐστι θεῶν καὶ πάντα
κατορθοῦν

God errs not, fails not; god alone is great.

Translated by C.A. Vince and J.H. Vince (1926)

Greek Anthology Appendix, Epigrammata sepulcralia 52 (Cougny)

- 71 Ἄνθεα πολλὰ γένοιτο νεοδμήτῳ ἐπὶ
τύμβῳ,
μὴ βάτος ἀύχημῃ, μὴ κακὸν αἰγίπυρον,
ἀλλ' ἴα, καὶ σάμψυχα καὶ ὕδατιν
νάρκισσος,
Οὐίβιε, καὶ περὶ σοῦ πάντα γένοιτο ῥόδα.

May many flowers blossom on your
new-built tomb;
not the dry bramble, not the evil thistle,
but violets and marjoram and soft
narcissus,
and roses all around you, *Vibius*.

Greek Anthology Appendix, Epigrammata sepulcralia 238 (Cougny)

- 72 Μαρκέλλης τάφος εἰμί. Τίς αὐτὴ
γράμματα λέξει,
ἀρτίγαμος κούρη εἰκοσιν οὐς' ἐτέων.
Αὐτὴ ἢ γεννήσασα καὶ κηδεύσασα
ἐπέγραψεν,
ἄχθος ἔχουσα κραδίη πένθεος οὐκ
ὀλίγου.

This is *Marcella's* tomb, just married,
barely twenty.

Who then will write her epitaph?

I bore her, buried her and write of her,
my heart full of grief, and sorrow over-
flowing.

Greek Anthology Appendix, Epigrammata sepulcralia 504 (Cougny)

- 73 Οὐ τὸ θανεῖν ἀλγυνόν, ἐπεὶ τόδε πᾶσι
πέπρωται,
ἀλλὰ πρὶν ἡλικίης καὶ γονέων πρότερον.
Not death is bitter, since that is predes-
tined for us all,
but to die before our time and before
our parents.

Translated by J.W. MacKail (1890)

Greek Anthology Appendix, Epigrammata sepulcralia 566 (Cougny)

epitaph on a beautiful boy

- 74 ἐκ γαίας βλαστὼν γαῖα πάλιν γέγονα
From earth I was brought forth and to
earth I return.

Greek Anthology Appendix, Epigrammata sepulcralia 603 (Cougny)

- 75 ἔλπεσθαι χρή πάντ', ἐπεὶ οὐκ ἔστ' οὐδὲν
ἄελπτον·
ῥάδια πάντα θεῷ τελέσαι, καὶ ἀνήνυτον
οὐδέν

Never lose hope, for nothing is beyond
hope;
for god everything is easy and nothing
impossible.

Iamblichus, Life of Pythagoras 28.139

attributed to *Linus* (Λίνος), a mythical minstrel; *linus* (Λίνος) is a song lamenting the departing summer, cf. *Homer, Iliad* 18.570

- 76 ἡ δημοκρατία τῶν μεγάλων ἀγαθῇ
τιθηνός
Democracy is the kindly nurse of genius.
Translated by W.H. Fyfe (1878-1965), rev.
Donald Russell, 1995
'Longinus', *On the Sublime* 44.2
- 77 ἄλλον τρόπον ἄλλον ἐγείρει
φροντὶς ἀνθρώπων
Men's thinking rouses one in this way,
another in that.
Translated by David A. Campbell (1993)
Lyrica Adespota, Fragment 77 (Page, PMG)
- 78 μισέω μνάμονα συμπότην
I hate the fellow-drinker with a good
memory.
Translated by David A. Campbell (1993)
Lyrica Adespota, Fragment 84 (Page, PMG)
- 79 πᾶν ὅττι κεν ἐπ' ἀκαιρίμην
γλώσσαν ἢ κελαδεῖν
Untimely prattling of whatever comes to
your tongue.
Lyrica Adespota, Fragment 102 (Page, PMG)
- 80 ὦ γλυκεῖ' Εἰράνα,
πλουτοδότειρα βροτοῖς
O sweet Peace,
bringing wealth to mortals.
Lyrica Adespota, Fragment 103 (Page, PMG)
- 81 ξουθὰ δὲ λιγύφωνα
ὄρνεα διεφοῖτα τ'
ἀν' ἐρῆμον δρόος, ἄκροις τ'
ἐπὶ κλωσὶ πίτυος ἤμεν'
ἐμινύριζ' ἐπιτύβιζεν
κέλαδον παντομιγῇ, καὶ
τὰ μὲν ἄρχετο, τὰ δ' ἔμελλεν,
τὰ δ' ἐσίγα, τὰ δὲ βῶστροϋντ'
ἀν' ὄρη λαλεῦσι φωναῖς,
φιλέρημος δὲ νάπαισιν
λάλος ἀνταμείβετ' ἀχῶ
Birds nimble and musical,
flitting through the lonely woodland,
perched on the topmost branches,
chirped and twittered
in loud sweet jargoning;
some beginning, some pausing,
some silent, others loudly singing
they spoke with voices on the hillsides;
and babbling Echo, fond of solitude,
made answer in the glades.

- Lyrica Adespota*, Fragment 7.1 (Powell, *Coll. Alex*)
from a papyrus dated around 100BC
- 82 πιθαναὶ δ' ἐργατίδες σιμοπρόσωποι
ξουθόπτεροι μέλισσαι,
θαμιναὶ θέρεος ἔριθοι
λιπόκεντροι βαρυαχεῖς
πηλουργοὶ δυσέρωτες
ἀσκεπεῖς τὸ γλυκὺ νέκταρ
μελιτόρρυτον ἀρύουσιν
On brisk wing, with murmur low,
Ground-bees traffic to and fro,
Born to toil, a snub-faced brood,
Summer's faithful harvesters.
Moulded cells of earth are theirs,
Theirs an austere sisterhood:
Harmless creatures, strange to hiving,
That no carnal love ensue,
But in wells of nectar diving
Draw delicious honey-dew.
Translated by T.F. Higham (1938)
Lyrica Adespota, Fragment 7.12 (Powell, *Coll. Alex*)
ground-bee is a species common in Southern
Europe, probably *Chalicodoma sicula*; it is
mentioned only in this fragment from a papyrus
dated around 100BC
- 83 ἐρῶντα νουθετοῦντες ἀγνοεῖθ' ὅτι
πῦρ ἀνακαίόμενον ἐλαίῳ θέλετε κοιμίσαι
When you rebuke a lover, you know not
that
you seek to quench with oil a blazing
fire.
Translated by D.L. Page (1941)
Lyrica Adespota, Fragment 8a (Powell, *Coll. Alex*)
- 84 μὴ κοπία ζητεῖν πόθεν ἥλιος ἢ πόθεν
ὔδωρ,
ἀλλὰ πόθεν τὸ μύρον καὶ τοὺς
στεφάνους ἀγοράσης.
αὐλεῖ μοι
Do not strive to find out whence the sun
comes, or water,
but where you can buy the scent and the
garlands.
Pipe for me, piper.
Translated by C.A. Trypanis (1971)
Lyrica Adespota, Fragment 37 (Powell, *Coll. Alex*)
- 85 περὶ ὧν ἄμιν ἔγραψας, οὐ
Concerning what you wrote, 'No'.

Translated by Frank Cole Babbitt (1931)
 Plutarch, *Sayings of Spartans* 235a
the Spartans in answer to Philip of Macedon's
written 'orders'

- 86 ἄλλα ναι τῷ σιῷ ... ἀνδρείος γε ὁ
 ἄνθρωπος· πρὸς οὐδὲν ὑποκείμενον εὖ
 στροβιλοῖ τὴν γλῶτταν

Egad, but the man has courage; he twists
 his tongue well about no subject at all.

Translated by Frank Cole Babbitt (1931)
 Plutarch, *Sayings of Spartans* 235e
spoken by a Spartan listening to an orator 'roll-
ing off long sentences'

- 87 ἡ χωρὶς λόγων τράπεζα, φάτνης οὐδὲν
 διαφέρει

Dinner without discussion! I had rather
 live in a stable!

Simplicius, *Commentarius in Epicteti*
enchiridion 114.45
sometimes attributed to Euripides

- 88 οὐχ εὖδει Διὸς
 ὀφθαλμός, ἐγγὺς δ' ἐστί, καίπερ ὦν
 πρόσω

The eye of god sleeps not: whatever we
 do he is near.

Stobaeus, *Anthology* 1.3.9

- 89 στρατεύματος μὲν γὰρ ἀγείται στραταγός,
 πλωτήρων δὲ κυβερνάτας, τῷ δὲ κόσμῳ
 θεός, τὰς δὲ ψυχὰς νόος, τὰς δὲ περὶ τὸν
 βίον εὐδαιμοσύνας φρόνασις

A general leads his army, a captain his
 ship, god rules the world, the mind our
 heart, prudence a happy life.

Stobaeus, *Anthology* 3.1.112.27

- 90 πολλάκι τοι καὶ μωρὸς ἀνὴρ κατακαίριον
 εἶπε

Many a time has a fool spoken to the
 point.

Stobaeus, *Anthology* 3.4.24
later proverbial

- 91 Οὐ καταισχνῶ ὄπλα τὰ ἱερά, οὐδ'
 ἐγκαταλείψω τὸν παραστάτην, ὅτῳ
 ἄνστοιχῆσω, ἄμυνῶ δὲ καὶ ὑπὲρ ἱερῶν
 καὶ ὑπὲρ ὁσίων καὶ μόνος καὶ μετὰ
 πολλῶν· τὴν πατρίδα δὲ οὐκ ἐλάσσω
 παραδῶσω, πλείω δὲ καὶ ἀρειώ ὅσης ἂν
 παραδέξωμαι καὶ εὐηκοήσω τῶν ἀεὶ
 κρινόντων ἐμφρόνως, καὶ τοῖς θεομοῖς

τοῖς ἰδρυμένοις πείσσομαι καὶ οὓς τινὰς ἂν
 ἄλλους τὸ πλῆθος ἰδρῶσται ὁμοφρόνως·
 καὶ ἂν τις ἀναιρῇ τοὺς θεσμούς· ἢ μὴ
 πείθεται, οὐκ ἐπιτρέψω, ἄμυνῶ δὲ καὶ
 μόνος καὶ μετὰ πάντων· καὶ ἱερά τὰ
 πάτρια τιμήσω. ἱστορεῖς θεοὶ τούτων

I will not dishonour my sacred arms,
 nor abandon the comrade by my side,
 whoever he may be; I will defend our
 holy shrines, alone and with many; I will
 not hand down my fatherland smaller,
 but greater and better; I will obey the
 ruling magistrates, and the laws both
 existing and to be established; if anyone
 seeks to overturn the laws I will defend
 them alone and with all to help me; I will
 honour the religion of my fathers; the
 gods be my witnesses.

Stobaeus, *Anthology* 4.1.48

Oath of Athenian Ephebes

- 92 Πέρσαις νόμος ἦν, ὅποτε βασιλεὺς
 ἀποθάνοι, ἀνομίαν εἶναι πέντε ἡμερῶν,
 ἵν' αἰσθοῖντο ὅσου ἄξιός ἐστιν ὁ βασιλεὺς
 καὶ ὁ νόμος

The Persians had a law whereby there
 was a five day period of anarchy after
 the death of a king, for the citizens to
 realize the value of kingship and law.

Stobaeus, *Anthology* 4.2.26

- 93 ἡ Λάκαινα πρὸς τινα Ἰωνικὴν δείξασαν
 αὐτῇ τὸν κόσμον ἀντεπέδειξε τὰ τέκνα
 εἰποῦσα ὁ δὲ ἐμὸς κόσμος τοιοῦτος

A Spartan woman, when shown the
 jewellery owned by an Ionian woman,
 pointed to her children and said, 'These
 are my ornaments.'

Stobaeus, *Anthology* 4.24a.11

- 94 οὐ μακαριεῖς τὸν γέροντα, καθ' ὅσον
 γηράσκων τελευτᾷ, ἀλλ' εἰ τοῖς ἀγαθοῖς
 συμπεπλήρωται· ἔνεκα γὰρ χρόνου
 πάντες ἐσμὲν ἄωροι

Do not deem happy someone who grows
 old and dies, unless he has filled his life
 with good deeds and happiness; our life
 is short and death is always untimely.

Stobaeus, *Anthology* 4.50b.77

Stobaeus attributes this to Metrodorus

- 95 οὐ λόγων δεῖται Ἑλλάς, ἀλλ' ἔργων
 Greece stands in need of deeds, not
 words.

- Suda, Lexicon Omicron 906*
- 96 κούφη γῇ τοῦτον καλύπτει
May the earth be light upon you.
Translated by H.T. Riley (1872)
Suda, Lexicon Kappa 2198
a common Greek epitaph, cf. Euripides 12
- 97 ἐχθρὸς μὲν ἀνὴρ, ἀλλὰ τὴν δίκην σέβω
The man may be my enemy, but above all
I respect justice.
Tragica Adespota, Fragment 5 (Nauck, TGF)
- 98 πυρὸς δ' ἐξ ὀμμάτων
ἐλαμπεν αἴγλην
His eyes flamed,
glowing in splendour.
Tragica Adespota, Fragment 33 (Nauck, TGF)
- 99 κακοῦ γὰρ ἀνδρὸς ἐστὶ τοὺς καινοὺς
φίλους
τιμᾶν, ἀτιμάζειν δὲ τοὺς παλαιτέρους
It is a wretched man who honours new
friends
and brings dishonour on old ones.
Tragica Adespota, Fragment 37 (Nauck, TGF)
- 100 οἷ τοι πέρα στέρξαντες οἱ δὲ καὶ πέρα
μισοῦσιν
They that too deeply loved too deeply
hate.
Translated by H. Rackham (1932)
Tragica Adespota, Fragment 78 (Nauck, TGF)
- 101 οὐ κατθανεῖν γὰρ δεινόν, ἀλλ' αἰσχρὸς
θανεῖν
It is not death that is dreadful, but a
shameful death.
Translated by W.A. Oldfather (1925)
Tragica Adespota, Fragment 88 (Nauck, TGF)
quoted by Epictetus, Discourses 2.1.13
- 102 πόλλ' ἀπιστία δέδρακεν ἀγαθὰ καὶ πίστις
κακά
Suspicion has brought much good,
confidence much harm.
Translated by Panos Koronakis-Rohlf and
Maria Batzini (2007)
Tragica Adespota, Fragment 113 (Nauck, TGF)
- 103 ἀρετὴ τῶν ἐν ἀνθρώποις μόνη
οὐκ ἐκ θυραίων τὰπύχειρα λαμβάνει,
αὐτὴ δ' ἐαυτὴν ἄθλα τῶν πόνων ἔχει
Virtue, of all attributes to man,
needs no outside rewards;
the prizes for its labours are within.
Tragica Adespota, Fragment 116 (Nauck, TGF)
- 104 τοῦ λαμβάνειν γὰρ πάντες ἡσώωνται
βορτοί
All mortals yield to gain.
Tragica Adespota, Fragment 172 (Nauck, TGF)
- 105 ἄπολις, ἄοικος, πατριδος ἐστερημένος,
πτωχός, πλανήτης βίον ἔχων τοῦφ'
ἡμέραν
Without a city, without a house, without
a fatherland
A beggar, a wanderer with a single
day's bread.
Translated by R. Bracht Branham (1994)
Tragica Adespota, Fragment 284 (Nauck, TGF)
according to Diogenes Laertius, Lives of Eminent Philosophers 38.3, this was used by Diogenes the Cynic to describe himself
- 106 χρυσὸς γὰρ ἐστὶν ὃς βορτῶν ἔχει κράτη
It is gold that holds power over men.
Tragica Adespota, Fragment 294 (Nauck, TGF)
- 107 ἐγὼ δ' ἐμαυτοῦ καὶ κλύειν ἐπίσταμαι
ἄρχειν θ' ὁμοίως, τὰρετὴ σταθμώμενος
τὰ πάντα
I know how to obey myself
and govern myself, measuring all
against virtue.
Tragica Adespota, Fragment 327 (Nauck, TGF)
- 108 Ζεὺς γὰρ τὰ μὲν μέγιστα φροντίζει
βορτῶν,
τὰ μικρὰ δ' ἄλλοις δαίμοσιν παρεῖς ἔα
Zeus attends to the greater issues of
mankind,
The little worries he leaves to lesser
gods.
Tragica Adespota, Fragment 353 (Nauck, TGF)
- 109 τόδ' ἐστὶ τὸ ζηλωτὸν ἀνθρώποις, ὅτῳ
τόξον μερίμνης εἰς ὃ βούλεται πέσει
Most enviable is the man whose ambi-
tion attains his target.

- Tragica Adespota*, Fragment 354 (Nauck, TGF)
- 110 πρὸς θῆλυ νέυει μᾶλλον ἢ ἐπὶ τᾷρσενᾶ;
ὅπου προσῇ τὸ κάλλος, ἀμφιδέξιος
To women more than men is he inclined?
Where there is beauty, either suits him best.
Translated by Frank Cole Babbitt (1927)
Tragica Adespota, Fragment 355 (Nauck, TGF)
- 111 τῆς δειλίας γὰρ αἰσχρὰ γίγνεται τέκνα
Cowardice bears dishonourable children.
Tragica Adespota, Fragment 357 (Nauck, TGF)
- 112 κινούσα χορδὰς τὰς ἀκινήτους φρενῶν
Stirring heart-strings never stirred before.
Translated by Frank Cole Babbitt (1927)
Tragica Adespota, Fragment 361 (Nauck, TGF)
- 113 ὅταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακά,
τὸν νοῦν ἔβλαψε πρῶτον ᾧ βουλεύεται
Whom god would destroy he first makes mad.
Tragica Adespota, Fragment 455 (Nauck, TGF)
cf. the English proverb 'whom the gods would destroy they first make mad' and the Latin 'quos deus perdere vult, dementat prius'; the phrase used in Modern Greek 'μωραίνει Κύριος ὃν βούλεται ἀπωλέσαι' seems to be a translation of the Latin
- 114 ἐν τῷ λαλεῖν δεῖ μὴδὲ μῆκύνειν λόγον
Do not drag out your speeches!
Tragica Adespota, Fragment 457 (Nauck, TGF)
- 115 τολμῶ κατειπεῖν, μήποτ' οὐκ εἰσὶν θεοί;
κακοὶ γὰρ εὐτυχοῦντες ἐκπλήσσουσί με
I dare to state that there may be no gods;
wicked men prospering never fail to astound me.
Tragica Adespota, Fragment 465 (Nauck, TGF)
- 116 θνητοῖσιν ἀνθρώποισι καταφυγὴ θεοί, ...
ὅθεν λαβόντες αἱ κακῶς πεπραγότες
σωτηρίαν ἀπήλθον ἐκ δυσπραξίας
A solace to men are the gods, comforting the unfortunate in their misfortune.
Tragica Adespota, Fragment 481 (Nauck, TGF)
- 117 ὁξὺς θεῶν ὀφθαλμοὺς εἰς τὰ πάντ' ἰδεῖν
The gods' sharp eyes see everything.
Tragica Adespota, Fragment 491 (Nauck, TGF)
- 118 δίκας δ' ἐξέλαμψε θεῖον φάος
Justice shines forth under god's bright light.
Tragica Adespota, Fragment 500 (Nauck, TGF)
- 119 ὁσία δ' Ἀνάγκη πολεμιωτάτη θεός
Divine necessity is the most rancorous goddess.
Tragica Adespota, Fragment 501 (Nauck, TGF)
- 120 οὐδεὶς ἀνάγκης μεῖζον ἰσχύει νόμος
There is no law stronger than Necessity.
Tragica Adespota, Fragment 502 (Nauck, TGF)
- 121 ἐμοῦ θανόντος γαῖα μυχθήτω πυρί
When I am dead, may earth be mingled with fire.
Translated by H.T. Riley (1872)
Tragica Adespota, Fragment 513 (Nauck, TGF)
this was spoken to Nero who added: 'immo ἐμοῦ ζῶντος' (and while I am living too, Suetonius, Life of Nero 38); cf. the French expression 'après moi le déluge'
- 122 μελέτη χρόνισθῆις εἰς φύσιν καθίσταται
Practice becomes nature itself over time.
Tragica Adespota, Fragment 516 (Nauck, TGF)
- 123 ἂ δεῖ παρῶν φρόντιζε, μὴ παρῶν ἀπῆς
Do what you must when present, do not feign absence.
Tragica Adespota, Fragment 517 (Nauck, TGF)
- 124 ἀφροδίσιος γὰρ ὄρκος οὐκ ἐμποίνιμος
The oaths of lovers are not to be trusted.
Tragica Adespota, Fragment 525 (Nauck, TGF)

- 125 ἀδικώτατον πράγμ' ἐστὶ τῶν πάντων
φθόνος.

Of all things the most unjust is envy.

Tragica Adespota, Fragment 532 (Nauck, TGF)

- 126 χορὴ δ' ἢ λέγειν τι χρηστόν ἢ λέγουσιν εὖ
μὴ δυσμεναίνειν τῷ φθόνῳ νικώμενον

Speak well yourself and do not from
envy hate him whom others praise.

Tragica Adespota, Fragment 535 (Nauck, TGF)

- 127 ἡ δὲ μεσότης ἐν πᾶσιν ἀσφαλεστέρα

The middle course is always the safest.

Translated by D.S. Baker (1998)

Tragica Adespota, Fragment 547 (Nauck, TGF)

- 128 ἐσθλοῦ γὰρ ἀνδρὸς γήρας εὐπροσήγορον
Good-natured is a good man as he grows
old.

Tragica Adespota, Fragment 552 (Nauck, TGF)

- 129 ἔλευθέρα γὰρ γλῶσσα τῶν ἐλευθέρων

Free is the tongue of the free.

Tragica Adespota, Fragment 554 (Nauck, TGF)

- 130 ὄρκων ἐρῶσιν οὐδὲν εὐχερέστερον

For those in love nothing is easier than
the giving of oaths.

Tragica Adespota, Fragment 567 (Nauck, TGF)

- 131 οὐδεὶς ἐκὼν πονηρὸς οὐδ' ἄκων μάκαρ

No one is voluntarily wretched nor
involuntarily blest.

Tragica Adespota, Fragment 75a (Kannicht and Snell, TrGF)

possibly a verse by Solon; cf. Aristotle 102

Inscriptions

In approximate chronological order.

See more under 'Inscriptions' in the Keyword Index

- 132 ΗΟΣ ΝΥΝ ΟΡΧΕΣΤΩΝ ΠΑΝΤΩΝ
ΑΤΑΛΩΤΑΤΑ ΠΑΙΖΕΙ

ἦος νῦν ὀρχεστῶν πάντων ἀταλώτατα
παίζει

To him who, of all the dancers, has the
lightest step.

on a trefoil oinochoe (an Attic vase from Dipylon); considered the oldest known dedicatory inscription for a victory in a competition (late 8th century), now in the National Archaeological Museum in Athens, Inv. no.192; cf. IG I³ 919

- 133 ΝΕΣΤΟΡΟΣ: ... ΕΥΠΟΤΟΝ: ΠΟΤΕΡΙΟΝ
ΟΣ Δ' ΑΝ ΤΟΔΕ ΠΙΕΣΙ: ΠΟΤΕΡΙΟ: ΑΥΤΙΚΑ
ΚΕΝΟΝ
ΙΜΕΡΟΣ ΑΙΡΕΣΕΙ: ΚΑΛΛΙΣΤΕΦΑΝΟ:
ΑΦΡΟΔΙΤΕΣ

The wine from Nestor's cup tastes
sweet,

but whoever drinks of it will at once be
filled

with a burning desire for fair-wreathed
Aphrodite.

Translated by Angeliki Kosmopoulou
(2009)

the so-called 'Cup of Nestor', dated to about 730BC, was discovered at Ischia (Pitheculae) and is now in the Museum of Lacco Ameno (Villa Arbusto); cf. IGASMG III 2 and Guarducci p.428ff who believes that the inscription is a reference to Nestor's famous cup, cf. Homer, Iliad 11.632–7

- 134 ὥς λύχνον εἰμί, καὶ φαίνω θεοῖσιν
κάνθρῳποισιν

As I am a lamp, I shine on gods and men.

on a clay lamp found in a tomb on the island of Berezan in the Black Sea, dated around the 6th century BC; it is now in the Hermitage Museum; cf. SEG 32:805a and Guarducci p.434

- 135 Ἐδοξεν τῷ δήμῳ.
Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ.

It was resolved by the Assembly of the
People.

It was resolved by the Senate and the
Assembly of the People.

thus started all Athenian laws; cf. Stelae 6798, 13044 in the Athens Epigraphical Museum and IG II² 1 et al.; also Thucydides 4.118.11, Andocides, De mysteriis 96.3; et al.

- 136 ΤΟΝ ΠΑΤΕΡΑ ΤΟΝ ΤΕΚΝΟΝ ...

τὸν πατέρα τῶν τέκνων καὶ τῶν
χρημάτων κρατερόν ἤμην τὰδ δαίσιος καὶ
τὰν ματέρα τῶν σῶν αὐτῆς χρημάτων. ἄς
κα δώωντι, μὲ ἐπανάγκον ἤμην δατήθαι·
αἱ δὲ τις αταθείη, ἀποδάττασθαι τῷ
ἀταμένῳ, αἱ ἐγρᾶτται

A father has the right to divide his estate
between his children, as does a mother
between her children; no distribution of

estate is necessary as long as they live; however, if any of the children is in great need his share of the estate may be given earlier, as inscribed.

from the 'Laws of Gortyna Column' in the Doric dialect, dated c.480–460BC; cf. Guarducci p.177ff and IC IV 72; an early indication that mothers had their own property, and that daughters were entitled to inheritance, albeit smaller than sons

- 137 ΟΣ ΑΝ ΒΑΛΛΗ ΤΑ ΕΚΑΘΑΡΜΑΤΑ ΑΝΟΘΕΝ ΤΗΣ ΟΔΟΥ ΜΙΑΝ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΔΡΑΧΜΑΣ ΩΦΕΛΕΤΟ

ὅς ἂν βάλλῃ τὰ ἐκκαθάρματα ἄνωθεν τῆς οδοῦ μίαν καὶ πεντήκοντα δραχμάς ὠφέλετο

Whosoever throws refuse into the street shall pay a fine of fifty-one drachmas.

a law of Paros dated to the early 5th century BC, written in the Ionic dialect; cf. Guarducci p.171 and IG XII 5.107

- 138 ΤΩΝ ΑΘΗΝΗΘΕΝ ΑΘΛΩΝ

From the Athenian Games.

on a Panathenaic amphora, late 5th century BC, given as a prize to the victor; found in a tomb at Teuchira, Cyrene (mod. Cyrenaica), now in the British Museum; cf. Guarducci p.261, pl.V

- 139 υἱὸς Γῆς εἰμι καὶ Ὀρανοῦ ἀστερόεντος δίψαι δ' εἰμ' αὖτος καὶ ἀπόλλυμαι, ἀλλὰ δότ' ὦκα ψυχρὸν ὕδωρ πίνειν αὐτῆς Μνημοσύνης ἀπὸ λίμνης ... καὶ δὲ καὶ σὺ πῶν ὁδὸν ἔρχεαι ἂν τε καὶ ἄλλοι μύστα καὶ βάκχοι ἱερὰν στείχῳσι κλεινοὶ

I am the son of the Earth and the starry Heavens, I am dry from thirst and am dying, let me drink from the cool waters of the Lake of Remembrance. After drinking, you too will take the sacred road as other inspired famous men before you.

on a gold Orphic lamella found at Hipponium (now Monteleone, Italy) in the tomb of a woman; dated end of 5th century BC; cf. Guarducci p.379ff and pl.IX, SEG 52:951, Orphica, Fragment 17(D-K)

- 140 συμμαχία Κορκυραίων καὶ Αθηναίων εἰς τὸν αἰὲ χρόνον· ἂν τις ἢ ἐπὶ πολέμῳ εἰς τὴν χώραν τὴν Κορκυραίων ... βοηθεῖν Αθηναίους παντὶ σθένει ... εὐορκούντι μέμ μοι εἴη πολλὰ καὶ ἀγαθὰ, εἰ δὲ μὴ τάναντία

A Treaty between the Corcyraeans and

the Athenians, to last for ever; if anyone goes to war against Corcyra, the Athenians will help the Corcyraeans with all their power. If I honour this oath may all good fortune befall me, if not, the opposite.

beginning and end of a treaty between Corfu and Athens; inscribed on a marble column, now in the National Archaeological Museum in Athens, 375/4BC; cf. IG II² 97

- 141 ἂν τις ἐπαναστῇ τῷ δήμῳ ἐπὶ τυραννίδι ἢ τὴν τυραννίδα συγκαταστήσῃ ... ἢ τὴν δημοκρατίαν τὴν Αθηνησιν καταλύσῃ, ὅς ἂν τῶν τούτων τι ποιήσαντα ἀποκτείνῃ, ὁσῖος ἔστω

If anyone rises up against the people intent on establishing a tyranny or cooperates with the insurgents or succeeds in abolishing the Athenian democracy, if anyone then kills him the assassin shall be sinless.

from the 'Law against Tyranny', a stele found in the Athenian Agora, dated to 337/336BC; cf. Guarducci p.167ff and IG II² 1 320 (Agora 16 73); cf. Andocides 2

- 142 ἂν δέ τις τοῦ δήμου ἢ τῆς δημοκρατίας καταλελυμένων τῶν Αθηνησιν ἀνίη τῶν βουλευτῶν ... εἰς Ἀρείον Πάγον ... ἢ βουλευὴ περὶ τινος, ἄτιμος ἔστω καὶ αὐτὸς καὶ γένος τὸ ἐξ ἐκείνου καὶ ἡ οὐσία δημοσία ἔστω αὐτοῦ

While Athenian democracy and the rights of citizens remain abolished, if any member of the Council as much as walks up to the Areopagus or offers advice on any subject, he and his kin shall be deprived of civil rights and his property confiscated.

from the 'Law against Tyranny', a stele found in the Athenian Agora, dated to 337/336BC; cf. Guarducci p.167ff and IG II² 1 320 (Agora 16 73)

- 143 τοὺς δὲ θύοντας πρὸς θύσιν χρέεσθαι ἐλαία, μύρτω, κηρίῳ, ὀλοαῖς αἰρολογημέναις, ἀγάλματι, μάκωνσι λευκαῖς, λύχνις, θυμιάμασιν, ζμύρναι, ἀρώμασιν

Whosoever wishes to make an offering can do so using olive, myrtle, honeycomb, barley clear of darnel, statues, white poppies, lamps, incense, myrrh and aromatic plants.

from the 'Laws of the Temple of Despoina' at

Lycosura, Arcadia, dated second half of the 3rd century BC, inscribed on a column; cf. Guarducci p.298ff and IG V 2 514

- 144 ...ΤΕΡΟΥ ΛΙΘΟΥ ΤΟΙΣ ΤΕ ΙΕΡΟΙΣ ΚΑΙ ΕΓΧΩΡΙΟΙΣ ΚΑΙ ΕΛΛΗΝΙΚΟΙΣ ΓΡΑΜΜΑΣΙΝ ΚΑΙ ΣΤΗΣΑΙ ΕΝ ΕΚΑΣΤΩΙ ΤΩΝ ΤΕ ΠΡΩΤΩΝ ΚΑΙ ΔΕΥΤΕΡΩΝ ΤΑΞΕΩΝ ΙΕΡΩΙ ...

[The decree should be written on a stela of] hard stone, in sacred writing, document writing, and Greek writing, and it should be set up in the first-class temples, the second-class temples [and the third-class temples, next to the statue of the King, living forever].

Translated by R.S. Simpson (1996)

from the 'Rosetta Stone', Egypt, 196BC; the Rosetta Stone was the key to the decipherment of hieroglyphs by Jean-François Champollion; the translation of this fragment is completed from the other existing texts; British Museum Inv. no. EA 24

- 145 ἐπὶ στεφανηφόρου Κλευφῶντος ... Νείκη Μενεκράτου ἀνεκήρυξε τὴν ἰδίαν θρεπτὴν Ἥδονην ἐλευθέραν, ἐφ' ᾧ παραμένει αὐτῇ τὸν τῆς ζωῆς αὐτῆς χρόνον

In the presence of the magistrate Cleuphon, Nike Menecratou proclaims the freedom of her slave, Hedone, on condition that she remains with her for all her living years.

from the Temple of Apollo, Calymnos, dated to the first half of the 1st century AD; cf. Guarducci p.419f and Tituli Calymnii 196

- 146 ἰχθύς ἱερούς μὴ ἀδικεῖν, μηδὲ σκευὸς τῶν τῆς θεοῦ λυμαίνεσθαι, μηδὲ ἐκφέρειν ἐκ τοῦ ἱεροῦ ἐπὶ κλοπὴν ... ἐὰν δέ τις τῶν ἰχθύων ἀποθάνῃ, καρπούσθω αὐθημερόν ἐπὶ τοῦ βωμοῦ

Do no harm to the sacred fish, nor inflict any ill-treatment to objects belonging to the goddess, nor remove any object from this holy place with a view to theft; if any of the sacred fish dies it must be placed on the same day at the altar as an offering.

a law on sacred fish; found in Smyrna, dated 1st century BC; the name of the goddess is uncertain; cf. Guarducci p.300f and I Smyrna 735

- 147 ΧΟΙΡΟΣ Ο ΠΑΣΙ ΦΙΛΟΣ ΤΕΤΡΑΠΟΥΣ ΝΕΟΣ ΕΝΘΑΔΕ ΚΕΙΜΑΙ ΔΑΛΜΑΤΙΗΣ ... ΔΩΡΟΝ ΠΡΟΕΝΕΧΘΕΙΣ ... ΚΑΙ ΠΑΣΑΝ

ΓΗΝ ΔΙΕΒΗΝ ΠΟΣΙΝ ... ΑΛΙΠΤΟΣ ΝΥΝ ΔΕ ΤΡΟΧΟΙΣ ΡΗΗΤΟ ΦΑΟΣ ΠΡΟΛΕΛΟΙΠΑ ... ΕΝΘΑΔΕ ΝΥΝ ΚΕΙΜΑΙ ΤΩ ΘΑΝΑΤΩ ΜΗΚΕΤ ΟΦΕΙΛΟΜΕΝΟΣ

Here I lie, a young four-legged pig, friend to all, a gift from Dalmatia, who traversed the whole world on foot and now lost my life under the wheels; here I lie, owing nothing to death any more.

an epitaph for a pig; of an early road accident on the Via Egnatia, probably 3rd century AD, on a stela now in the Edessa Archaeological Museum; cf. F. Petsas, AAA2 (1969).189 and G. Daux, BCH 94.609

- 148 πίε, ζήσαις καλῶς αἰεὶ

Drink, live well forever.

on a glass vessel from Köln, dated 4th century AD; cf. Guarducci p.508 and pl.XII

- 149 ΠΥΘΑΓΟΡΑΣ ΜΑΝΙΑ ΠΑΙΔΩΝ

Pythagoras, children's wonder.

graffiti on a cave wall on the island of Pholegandros

- 150 μνημόνευέ μου τῆς φιλίας όπουύποτε

Remember my friendship wherever you may be.

on a signet ring now in the British Museum; cf. Guarducci p.510 and Walters (1926) no.3694

- 151 ἀφεῖσθαι τοὺς παῖδας ἀπὸ τῶν μαθημάτων

Release our children from their lessons!

from an honorary decree, Miletos, dated to 3rd or 2nd century BC; cf. Milet I 3, 145

- 152 1. Ἀβροχίτων δ' ὁ φύλαξ θηρο-
ζυγοκαμψιμέτωπος.

2. Ἀβρός δ' ἐν προχοαῖς Κύκλωψ φθογ-
γάετο μύρμηξ.

Two untranslatable nonsense verses which both contain all the letters of the alphabet. The closest translation for 2 is:

By the river, a fair-looking Cyclops called the ant an ant.

Greek Anthology 9.538 and 539

ANTIGONUS (1)

c.382–301BC

Macedonian general (the One-eyed)

- 1 Ἐρμοδότου δ' αὐτὸν ἐν τοῖς ποιήμασιν Ἥλιου παῖδα γράψαντος, οὐ ταυτὰ μοι,

ἔφη, σύνοιδεν ὁ λασανοφόρος

When hailed by Hermodotus as ‘Son of the Sun’: ‘My valet is not aware of this,’ he said.

Plutarch, *Sayings of Kings and Commanders* 182c

cf. the English phrase ‘no man is a hero to his valet’

- 2 ἢ δόλω, ἢ ἐ βίηφι ἢ ἀμφιδόν, ἢ ἐ κρυφιδόν
By cunning or by force, openly or in secret.

Zenobius, *Epitome* 1.93
how to defeat an enemy

ANTIGONUS (2)

c.320–239BC

King of Macedon, 277/276–239BC

- 1 οἷος γὰρ ἂν ὁ ἡγούμενος ἦ, τοιούτους
εἰκὸς ὥς ἐπὶ τὸ πολὺ γίγνεσθαι καὶ τοὺς
ὑποτεταγμένους

As is the ruler, such for the most part
may it be expected the subjects will
become.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 7.7

from a letter to Zeno asking for instruction in philosophy

- 2 ἐμὲ δέ, ἔφη, αὐτὸν παρόντα πρὸς πόσας
ἀντιτάττεις;

But how many ships do you reckon *my*
presence is worth?

Plutarch, *Sayings of Kings and Commanders* 183d

on being informed that the enemy outnumbered
him in ships

ANTIMACHUS

8th century BC

Epic poet from Teos

- 1 ἐκ γὰρ δώρων πολλὰ κάκ’ ἀνθρώποισι
πέλονται

From gifts much ill comes to mankind.

Translated by Martin L. West (2003)

Fragment 1 (Kinkel)

ANTIPATER OF SIDON

1st century BC

Author of approx. 75 epigrams in *Greek Anthology*

- 1 Κερκίδα τὴν φιλαοιδὸν Ἀθηναίῃ θέτο
Βιττῶ
ἀνθεμα, λιμηρῆς ἄρμενον ἐργασίης,
εἶπε δέ· Χαίρει, θεά, καὶ τήνδ’ ἔχε· χήρη
ἐγὼ γάρ
τέσσαρας εἰς ἐτέων ἐρχομένη δεκάδας
ἀρνεύμαι τὰ σὰ δῶρα, τὰ δ’ ἐμπαλι
Κύπριδος ἔργων
ἄπτομαι· ὥρης γὰρ κρεῖσσον ὀρῶ τὸ
θέλειν.

Bitto dedicated her musical loom-comb
to Athena,

implement of work that left her hungry,
and she said: ‘Hail, goddess, take this.

I’m a widow
forty years old. I return your gifts
and go to work for the goddess of love.
I see now that desire is mightier than
age.’

Translated by Edmund Keeley (2010)

Greek Anthology 6.47

- 2 Τὰν μὲν ἀνεγρομένην μέ ποτ’ εἶρια
νύκτερος ὄρνις,
ἀνία δ’ αὐδάσει δώματος ἀνίοχον·
ἵππαστήρ δ’ ὅδε κημὸς ἀεῖσεται οὐ
πολύμυθον,
οὐ λάλον, ἀλλὰ καλᾶς ἐμπλεον ἀσυχίας.
The bird of night vouches that I rise at
night to work,
these reins tell that I hold the reins of
my household;
and my horse’s muzzle says that I am
not fond of many words,
but full of admirable silence.

Greek Anthology 7.424

ANTIPATER OF THESSALONICA

1st century BC – 1st century AD

Author of approx. 80 epigrams in the *Garland of Philippus*

- 1 Πᾶσα θάλασσα θάλασσα. τί Κυκλάδας ἦ
στενὸν Ἑλλης
κῦμα καὶ Ὀξείας ἡλεᾶ μεμφόμεθα; ...
νόστιμον εὐπλοῖην ἀρῶτό τις· ὥς τὰ γε
πόντου
πόντος, ὁ τυμβευθεὶς οἶδεν Ἀρισταγόρης.
Every sea is sea. Why blame the

Cyclades,
or the Hellespont and the Sharp Isles?
Let whoever prays for fair weather
know
what Aristagoras knows, buried here:
that the sea is the sea.

Greek Anthology 7.639

*epitaph for a sailor; Ochia is an island off the
western coast of mainland Greece*

ANTIPATER

Uncertain if Antipater of Sidon or of Thessa-
lonica

- 1 Λείψανον ἀμφίκλαστον ἀλιπλανέος
σκολοπένδρης
τοῦτο κατ' εὐψαμάθου κείμενον ἡϊόνος,
δισσάκι τετρόργιον, ἄπαν
πεφορυγμένον ἀφρῶ,
πολλὰ θαλασσαίῃ ξανθὲν ὑπὸ σπιλάδι.
This mutilated body of a sea-wandering
scolopendra
eight fathoms long, all foul with foam
and torn by the rocks,
was found lying on this sandy beach.
Translated by W.R. Paton (1916)
Greek Anthology 6.223
a sea-scolopendra, perhaps of the genus Nereis

ANTIPHANES

4th century BC

Middle Comedy poet

- 1 πενθεῖν δὲ μετρίως τοὺς προσήκοντας
φίλους·
οὐ γὰρ τεθνᾶσιν, ἀλλὰ τὴν αὐτὴν ὁδόν,
ἣν πᾶσιν ἐλθεῖν ἔστ' ἀναγκαίως ἔχον,
προεληλύθασιν. εἴτα χήμεις ὕστερον
εἰς ταῦτο καταγωγεῖον αὐτοῖς ἤξομεν,
κοινῇ τὸν ἄλλον συνδιατρίψοντες χρόνον
Mourn moderately your own beloved
dead.
They are not dead: They have but gone
before,
Treading the road all travellers must go.
One day, we too shall join them at the
Inn,
There to pass all eternity together.
Translated by Kathleen Freeman (1947)
Fragment 53 (Kock) – 54 (K-A) – *Aphrodisios*
– *The Amorous Man*

- 2 ὀλίγον ἔστι τὸ καλὸν πανταχοῦ καὶ τίμιον
Virtue is rare and always held in honour.
Fragment 58 (Kock) – 59 (K-A) – *Boeotia* –
The Boeotian Girl
- 3 λύπη γὰρ ἀνθρώποισι καὶ τὸ ζῆν κακῶς
ὥσπερ πονηρῶ ζωγράφῳ τὰ χρώματα
πρώτιστον ἀφανίζουσιν ἐκ τοῦ σώματος
Like two bad painters, sorrow and hard
living deprive the body of its colours.
Fragment 98 (Kock) – 98 (K-A) – *Euploia* –
Fair Voyage
- 4 δύστηνος ὅστις ζῇ θαλάττιον βίον·
... στάδια ἑκατὸν
ἐλθεῖν που δὴ κρεῖττον ἢ πλεῦσαι
πλέθρον.
πλεῖς τὴν θάλατταν σχοινίων
πωλουμένων;
Miserable, he who lives the sailor's life;
one hundred stadia
by foot is better than navigating a
stadium by sea.
You weave through oceans when there
are ropes for sale?
Fragment 100 (Kock) – 100 (K-A) – *Ephe-*
sia – *The Woman of Ephesus or The Ephesian*
Goddess
- 5 ἐν γῇ πένεσθαι μᾶλλον ἢ πλουτοῦντα
πλεῖν
Better be a pauper on land than a Croe-
sus at sea.
Fragment 101 (Kock) – 290 (K-A) – *Ephe-*
sia – *The Woman of Ephesus or The Ephesian*
Goddess
- 6 ἀνδρὸς διαφέρει τοῦτ' ἀνὴρ· ὁ μὲν κακῶς
πράττων τὸ λυποῦν ἤγαγ' εἰς
παράστασιν,
ὁ δ' ἐμφρόνως δεξάμενος ἤνεγκεν καλῶς
Man differs from man in this: some
bear their grief in silence, others make a
public spectacle of it.
Fragment 104 (Kock) – 103 (K-A) – *Heniochos*
– *The Chariot-driver*
- 7 ἀσταφίδος, ἀλῶν, σιραίου, σιλφίου,
τυροῦ, θύμου,
σησάμου, νίτρου, κυμίνου, ῥοῦ, μέλιτος,
ὀριγάνου,
βοτανίων, ὄξους, ἐλαῶν, εἰς ἀβυρτάκην
χλόης,
καππάριδος, ὦων, ταρίχους, καρδάμων,
θρίων, ὁποῦ

Raisins, salt, boiled must, silphium, cheese, thyme, sesame-seed, soda, cumin, nuts, honey, marjoram, chopped acorns, vinegar, olives, young greens for sour dressing, capers, eggs, smoked fish, cress, fig-leaves, rennet.

Translated by Charles Burton Gulick (1927)
Fragment 142 (Kock) – 140 (K-A) – *Leucadios*
– *Leucadian*
various seasonings

- 8 ἐπὶ χρήμασιν ... φρονεῖ μέγα,
ὧν ἔστι πάντων ἐνίοτ' ἀνεμος κύριος
He boasts of his wealth which the wind
is master of.

Fragment 151 (Kock) – 149 (K-A) – *Melitta*

- 9 ὁ πλοῦτός ἐστι παρακάλυμμα τῶν
κακῶν,
ἡ πενία δὲ περιφανές τε καὶ ταπεινόν
Wealth is a cloak of evil,
while poverty makes one humble, yet
proud.
Fragment 167 (Kock) – 165 (K-A) – *Neaniskoi*
– *The Striplings*

- 10 οἷα δ' ἡ χώρα φέρει
διαφέροντα πάσης ... τῆς οἰκουμένης,
τὸ μέλι, τοὺς ἄρτους, τὰ σῦκα ...
βοσκήματ', ἔρια, μύρτα, θύμα, πυρούς,
ὔδωρ,
ὥστε καὶ γνοίην ἂν εὐθὺς Ἀττικὸν πίνων
ὔδωρ

Of natural products our land has no
dearth.
Our figs, bread and honey excel the
whole earth.
Our flocks with their wool, our thyme
and our barley,
Our myrtle, and lastly, without any
parley,
Our water: the moment you taste it,
you're sure
It's the water of Attica, sparkling and
pure!

Translated by Kathleen Freeman (1947)
Fragment 179 (Kock) – 177 (K-A) – *Homoni-*
moi – *The Namesakes*

- 11 οἱ νῦν δὲ κισσόπλεκτα καὶ κρηναῖα καὶ
ἀνθεισιπτότατα μέλεα μελέοις ὀνόμασιν
ποιοῦσιν ἐμπλέκοντες ἀλλότρια μέλη
Poets nowadays compose ivy-twined,
flower-flitting, wretched songs with

wretched words, into which they weave
other men's melodies.

Translated by David A. Campbell (1993)
Fragment 209 (Kock) – 207 (K-A) – *Tritago-*
nistes – *The Third Actor*

- 12 μεταλλάξει διάφορα βρώματα
ἔσθ' ἡδύ, καὶ τῶν πολλάκις θρυλουμένων
διάμεστον ὄντα τὸ παραγεύσασθαι τινος
καινοῦ παρέσχε διπλασίαν τὴν ἡδονήν
Sweet is variety, and change of food;
when one is stuffed with common
viands,
the taste of something new redoubles
pleasure.
Fragment 246 (Kock) – 240 (K-A)

- 13 καλῶς πένεσθαι μάλλον ἢ πλουτεῖν
κακῶς·
τὸ μὲν γὰρ ἔλεον, τὸ δ' ἐπιτίμησιν φέρει
Better poor than becoming rich unjustly;
the first brings compassion, the second
censure.
Fragment 258 (Kock) – 258 (K-A)

- 14 ὁ δὲ πλοῦτος ἡμᾶς, καθάπερ ἰατρός
κακός,
πάντας βλέποντας παραλαβὼν τυφλοὺς
ποιεῖ
Wealth, like a bad physician, renders
blind those who could see.
Fragment 259 (Kock) – 259 (K-A)

- 15 υἱῷ γὰρ ἀγαπητῷ τι πράττων πρὸς χάριν
ἔρانون ἐμαυτῷ τοῦτον οἶμαι φέρειν
Whatever I do for my children
is, I believe, to my own benefit.
Fragment 260 (Kock) – 260 (K-A)

- 16 μὴ χρώμασιν τὸ σῶμα λαμπρύνειν θέλε,
ἔργοις δὲ καθαροῖς καὶ τρόποις τὴν
καρδίαν
Do not seek to adorn your body with
bright colours,
but with good works and the ways of
the heart.
Fragment 264 (Kock) – 262 (K-A)

- 17 τὸ μὴ συνειδέναι γὰρ αὐτοῦ τῷ βίῳ
ἀδίκημα μηδὲν ἡδονὴν πολλὴν ἔχει
It is a great satisfaction to know that one
has never done anyone an injustice.
Translated by Panos Koronakis-Rohlf and
Maria Batzini (2007)

Fragment 269 (Kock) – 267 (K-A)

- 18 δει γὰρ φαγόντας δαψιλῶς βρέχειν
After dining, water your food well!

Fragment 286 (Kock) – 279 (K-A)

- 19 ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου
He who is never unjust has no need of
any law.

Fragment 288 (Kock) – 281 (K-A)

- 20 τρόπος δίκαιος κτῆμα τιμώτατον
A righteous character is the most
precious possession.

Fragment 291 (Kock) – 284 (K-A)

- 21 ὥς ἔστι τὸ γαμεῖν ἔσχατον τοῦ δυστυχεῖν
Marriage is indeed the worst misfortune!

Fragment 292 (Kock) – 285 (K-A)

- 22 εἴ φησι τοὺς ἐρῶντας οὐχὶ νοῦν ἔχειν,
ἢ ποῦ τίς ἐστι τοὺς τρόπους ἀβέλτερος.
εἰ γὰρ ἀφέλοι τις τοῦ βίου τὰς ἡδονάς,
καταλείπεται οὐδὲν ἕτερον ἢ τεθνηκέναι

If someone says that lovers have no
sense,
he is surely out of his mind;
for if you exclude the pleasures of life
there's nothing left but to die.

Fragment 324 (Kock) – 318 (K-A)

ANTIPHILUS

1st century AD

Epigrammatist from Byzantium

- 1 Χεῦμα μὲν Εὐρώταο Λακωνικόν, ἃ δ'
ἀκάλυπτος
Λήδα· χὼ κύκνω κρυπτόμενος Κρονίδας.
οἱ δέ με τὸν δυσέρωτα καταίθετε. καὶ τί
γένωμαι;
ὄρνειον. εἰ γὰρ Ζεὺς κύκνος, ἐγὼ κόρυδος.
This is the Laconian river Eurotas, and
there is naked
Leda, and Zeus transformed into a
swan.
But I who am burning with love, what
bird shall I be?

If Zeus is a swan, shall I be a lark?

Greek Anthology 5.307

- 2 Λιτὸς ἐγὼ τὰ τύχης, ὦ δεσπότι, φημι δὲ
πολλῶν
ὄλβον ὑπερκύπτειν τὸν σὸν ἀπὸ κραδίης.
I've not much of my own, lady, mistress,

but I

believe that the man who's yours heart
and soul stands
a full head above most men's riches.

Translated by W.S. Merwin (1973)

Greek Anthology 6.250

- 3 Κλώνες ἀπηγόριοι ταναῆς δρυός, εὖσκιον
ῥυψος
ἀνδράσιν ἄκρητον καῦμα
φυλασσομένοις,
εὐπέταλοι, κεράμων στεγανώτεροι, οἰκία
φατῶν,
οἰκία τεττίγων.

Lofty-hung boughs of the tall oak, in
whose shadow

men take shelter from the fierce heat,
of foliage fair, more waterproof than
tiles,

house of pigeons, house of crickets.

Greek Anthology 9.71

- 4 οὐ θνάσκει ζᾶλος ἐλευθερίας
The passion for freedom never dies.

Greek Anthology 9.294

from an epigram for the Spartan king Leonidas

- 5 κενεὸς πομφολύγων θόρυβος
The empty noise of bubbling.

Translated by C.A. Trypanis (1971)

Greek Anthology 9.546

ANTIPHON ORATOR

c.480–411BC

Attic orator

- 1 οὐδὲν γὰρ πικρότερον τῆς ἀνάγκης
Nothing is as harsh as Necessity.

The First Tetralogy 2.4

- 2 ἄρχων γὰρ χειρῶν ἀδίκων ... καὶ ἐμοὶ
αἴτιος τοῦ ἐγκλήματος γέγονεν

By striking the first blow unjustly he, to
me, also became the perpetrator of this
crime.

The Third Tetralogy 4.1

- 3 τὸ ἀδίκως ἀπολῦσαι ὀσιώτερον ἂν εἴη
τοῦ μὴ δικαίως ἀπολέσαι τὸ μὲν γὰρ
ἀμάρτημα μόνον ἐστί, τὸ δὲ ἕτερον καὶ
ἀσέβημα

It is better to set free unjustly than to
unjustly kill; the first is but a fault, the

second an affront to god himself.

*On the Murder of Herodes 5.91
of the death penalty*

ANTIPHON SOPHIST

5th century BC

Athenian sophist

Scholars are divided as to whether he is identical with the previous Antiphon

- 1 πᾶσι γὰρ ἀνθρώποις ἡ γνώμη τοῦ σώματος ἡγεῖται καὶ εἰς ὑγίειαν καὶ νόσον καὶ εἰς τὰ ἄλλα πάντα

In all human beings the mind leads the body towards health, disease and all else.

Fragment 2 (D-K)

- 2 νόημα ἢ μέτρον τὸν χρόνον, οὐχ ὑπόστασιν

Time is a thought or a measure, not a substance.

Translated by Kathleen Freeman (1948)

Fragment 9 (D-K)

- 3 οὐδενὸς δεῖται οὐδὲ προσδέχεται οὐδενός τι, ἀλλ' ἀπειρος καὶ ἀδέητος

God does not need anything nor does he receive anything from anyone, but he is boundless and lacks nothing.

Translated by Patricia Curd, with S. Marc Cohen, and C.D.C. Reeve (2005)

Fragment 10 (D-K)

- 4 τὰ μὲν γὰρ τῶν νόμων ἐπίθετα, τὰ δὲ τῆς φύσεως ἀναγκαῖα· καὶ τὰ μὲν τῶν νόμων ὁμολογηθέντα οὐ φύντ' ἐστίν, τὰ δὲ τῆς φύσεως φύντα οὐχ ὁμολογηθέντα

The edicts of the laws are imposed artificially, but those of nature are compulsory. And the edicts of the laws are arrived at by consent, not by natural growth, whereas those of nature are not a matter of consent.

Translated by Kathleen Freeman (1948)

Fragment 44A.1.23 (D-K)

- 5 τῶν δὲ τῇ φύσει ξυμφύτων ἐάν τι παρὰ τὸ δυνατόν βιάζεται, ἐάν τε πάντας ἀνθρώπους λάθῃ, οὐδὲν ἑλαττον τὸ κακόν, ἐάν τε πάντες ἴδωσιν, οὐδὲν μείζον
- If anyone violates any of the things which are innate by nature, the evil is no

less if no one notices and no greater if all observe.

Translated by Richard D. McKirahan, Jr (1995)

Fragment 44A.2.10 (D-K)

- 6 τὸ δ' αὖ ζῆν ἐστι τῆς φύσεως καὶ τὸ ἀποθανεῖν

Life and death belong to Nature.

Fragment 44A.3.25 (D-K)

- 7 οὔτε βάρβαρος ἀφώρισται ἡμῶν οὐδεῖς οὔτε Ἕλλην· ἀναπνέομεν τε γὰρ εἰς τὸν αἶρα ἅπαντες κατὰ τὸ στόμα καὶ κατὰ τὰς ῥίνας

None of us is distinguishable as Barbarian or Greek; we all breathe air through our mouths and nostrils.

Fragment 44B.2.24 (D-K)

cf. Shakespeare, The Merchant of Venice 3.1.[63]: 'Hath not a Jew eyes?'

- 8 μέγας ἀγὼν γάμος

Great is the struggle of marriage.

Fragment 49 (D-K)

- 9 τὸ ζῆν ἔοικε φρουρᾷ ἐφημέρῳ τό τε μήκος τοῦ βίου ἡμέραι μιᾷ, ὥς ἔπος εἰπεῖν, ἢ ἀναβλέψαντες πρὸς τὸ φῶς παρεγγυόμεν τοῖς ἐπιγυνομένοις ἐτέροις

Life is like a day-long watch, and the length of life is like one day, as it were, on which having seen the light we pass on our trust to the next generation.

Translated by Kathleen Freeman (1948)

Fragment 50 (D-K)

- 10 εὐκατηγόρητος πᾶς ὁ βίος θαυμαστῶς, ὦ μακάριε, οὐδὲν ἔχων περιττὸν οὐδὲ μέγα καὶ σεμνόν, ἀλλὰ πάντα σμικρὰ καὶ ἀσθενῆ καὶ ὀλιγοχρόνια καὶ ἀναμειγμένα λύταις μεγάλαις

The whole of life is wonderfully open to complaint, my friend; it has nothing remarkable, great or noble, but all is petty, feeble, brief-lasting, and mingled with sorrows.

Translated by Kathleen Freeman (1948)

Fragment 51 (D-K)

- 11 εἰσὶ τινες οἱ τὸν παρόντα μὲν βίον οὐ ζῶσιν, ἀλλὰ παρασκευάζονται πολλῇ σπουδῇ ὥς ἑτερόν τινα βίον βιωσόμενοι, οὐ τὸν παρόντα καὶ ἐν τούτῳ παραλειπόμενος ὁ

χρόνος οίχεται

There are some who do not live this present life, but prepare themselves with great zeal as if they were to live another; meanwhile this life is neglected, and time flies.

Fragment 53a (D-K)

- 12 κακὸς δ' ἂν εἴη, εἰ ἐπ' ἀποῦσι μὲν καὶ μέλλουσι τοῖς κινδύνοις τῇ γλώττῃ θρασύνεται καὶ τῷ θέλειν ἐπείγει, τὸ δ' ἔργον ἂν παρῇ, ὀκνεῖ

Cowardly is he who is bold in speech concerning absent and future matters, and hurries on in resolve, but shrinks back when the fact is upon him.

Fragment 56 (D-K)

- 13 νόσος δειλοῖσιν ἑορτή· οὐ γὰρ ἐκπορεύονται ἐπὶ πρᾶξιν

Illness is a holiday for cowards, for they need not march into action.

Translated by Kathleen Freeman (1948)

Fragment 57 (D-K)

by now proverbial

- 14 ὅστις δὲ δράσιν μὲν οἶεται τοὺς πέλας κακῶς, πείσεσθαι δ' οὐ, οὐ σωφρονεῖ

Whoever thinks he will ill-treat his neighbours and not suffer himself is unwise.

Translated by Kathleen Freeman (1948)

Fragment 58 (D-K)

- 15 ὅστις δὲ τῶν αἰσχυρῶν ἢ τῶν κακῶν μήτε ἐπεθύμησε μήτε ἤψατο, οὐκ ἔστι σώφρων· οὐ γὰρ ἔσθ' ὅτου κρατήσας αὐτὸς ἑαυτὸν κόσμιον παρέχεται

Whoever has neither desired nor touched the base or the bad is not really chaste; unless he has overcome temptation, he cannot claim to be above it.

Fragment 59 (D-K)

cf. Shakespeare, Hamlet 3.1.[148]: 'Be thou as chaste as ice ... thou shalt not escape calumny'

- 16 πρῶτον, οἶμαι, τῶν ἐν ἀνθρώποις ἐστὶ παιδείυσις

The first thing, I believe, for mankind is education.

Translated by Kathleen Freeman (1948)

Fragment 60 (D-K)

- 17 ἀναρχίας δ' οὐδὲν κάκιον ἀνθρώποις
Nothing is worse for mankind than anarchy.

Translated by Kathleen Freeman (1948)

Fragment 61 (D-K)

- 18 οἶω τις ἂν τὸ πλεῖστον τῆς ἡμέρας συνῇ, τοιοῦτον ἀνάγκη γενέσθαι καὶ αὐτὸν τοὺς τρόπους

One's behaviour will inevitably resemble those whom one spends most time with.

Fragment 62 (D-K)

- 19 καθηδुπαθεῖν τὸ πολυτελέστατον ἀνάλωμα, τὸν χρόνον

Squandering this most expensive luxury, time.

Fragment 77 (D-K)

cf. the English proverb 'time is money'

- 20 ἐρωτηθεὶς, τί ἐστι μαντική, εἶπεν· ἀνθρώπου φρονίμου εἰκασμός

When asked what a prophecy is he said 'a sensible man guessing'.

Testimonies, Fragment 9 (D-K)

ANTIPHON TRAGEDIAN

5th – 4th century BC

Tragic playwright

- 1 τέχνη κρατοῦμεν ὧν φύσει νικώμεθα
Our skills prevail where nature would defeat us.

Fragment 4 (Snell, *TrGF*)

ANTISTHENES

mid 5th – mid 4th century BC

Athenian philosopher, associate of Socrates

- 1 ἀρχὴ παιδεύσεως ἢ τῶν ὀνομάτων ἐπίσκεψις

The beginning of education is the examination of terms.

Translated by W.A. Oldfather (1925)

Fragment 38 (Caizzi)

cf. Bible 344

- 2 θεὸν οὐδενὶ εἰκέναι ... διόπερ αὐτὸν οὐδεὶς ἐκμαθεῖν ἐξ εἰκότος δύναται

God is like no one; wherefore no one can come to the knowledge of him from an image.

- Translated by Philip Schaff (1819–1893)
Fragment 40b (Caizzi)
- 3 αἰσχρὸν τὸ γ' αἰσχρὸν, κἂν δοκῇ κἂν μὴ δοκῇ
A disgrace is a disgrace, whether one thinks so or not.
Fragment 60 (Caizzi)
- 4 δεῖ τοὺς μέλλοντας ἀγαθοὺς ἄνδρας γενήσεσθαι τὸ μὲν σῶμα γυμνασίοις ἀσκεῖν, τὴν δὲ ψυχὴν λόγοις
Those wishing to become capable men should train their bodies in exercise, their soul in reason.
Fragment 64 (Caizzi)
- 5 οὐκ ἀντιλέγοντα δεῖ τὸν ἀντιλέγοντα παύειν, ἀλλὰ διδάσκειν· οὐδὲ γὰρ τὸν μαινόμενον ἀντιμαινόμενός τις ἰᾶται
You cannot silence the contradicting by contradicting, but only by persuasion; a madman will not be cured by a counter-madman.
Fragment 65 (Caizzi)
- 6 ἀναφαίρετον ὄπλον ἡ ἀρετὴ
Virtue is a weapon that cannot be taken away.
Translated by R.D. Hicks (1925)
Fragment 71 (Caizzi)
- 7 προσέχειν τοῖς ἐχθροῖς· πρῶτοι γὰρ τῶν ἀμαρτημάτων αἰσθάνονται
Pay attention to your enemies; they are the first to discover your faults.
Fragment 76 (Caizzi)
- 8 ὥσπερ ὑπὸ τοῦ ἰοῦ τὸν σίδηρον, οὕτως τοὺς φθονερούς ὑπὸ τοῦ ἰδίου ἥθους κατεσθίεσθαι
As iron is eaten away by rust, so the envious are consumed by their own passion.
Translated by R.D. Hicks (1925)
Fragment 82 (Caizzi)
- 9 κρεῖττον ... εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν
Better to fall in with crows than flatterers.
Translated by R.D. Hicks (1925)
Fragment 84a (Caizzi)
- 10 Ἀντισθένης ἔλεγεν, ὥσπερ τὰς ἐταῖρας τὰγαθὰ πάντα εὐχέσθαι τοῖς ἐρασταῖς παρεῖναι, πλὴν νοῦ καὶ φρονήσεως, οὕτω καὶ τοὺς κόλακας οἷς σύνεισιν
As courtesans wish their partners to have all gifts except intellect and prudence, so do flatterers want their prey.
Fragment 89 (Caizzi)
- 11 ὁμοιοῦντων ἀδελφῶν συμβίωσιν παντὸς ἔφη τείχους ἰσχυροτέραν εἶναι
Brothers of the same mind are stronger than a fortress.
Fragment 92 (Caizzi)
- 12 τότε ἔφη τὰς πόλεις ἀπόλλυσθαι, ὅταν μὴ δύνωνται τοὺς φαύλους ἀπὸ τῶν σπουδαίων διακρίνειν
States are doomed when they are unable to distinguish good men from bad.
Translated by R.D. Hicks (1925)
Fragment 103 (Caizzi)
- 13 καὶ ἐπισφαλές καὶ ὅμοιον μαινομένῳ δοῦναι μάχαιραν καὶ μοχθηρῷ δύναμιν
It is equally dangerous to give a knife to a madman as it is to give power to a scoundrel.
Fragment 105 (Caizzi)
also attributed to Iamblichus, cf. Stobaeus 3.2.39
- 14 καὶ μὴν καὶ τὸ ἀβρότατόν γε κτήμα, τὴν σχολὴν αἰεὶ ὁρᾷτέ μοι παρούσαν, ὥστε καὶ θεᾶσθαι τὰ ἀξιοθέατα καὶ ἀκούειν τὰ ἀξιάκουστα
Most exquisite possession of all! – you observe that I always have leisure, with the result that I can go and see whatever is worth seeing, and hear whatever is worth hearing.
Translated by O.J. Todd (1923)
Fragment 117.59 (Caizzi)
- 15 ὅστις δὲ ἐτέρους δέδουκε, δοῦλος ὦν λέληθεν ἑαυτόν
Those who fear others are slaves unawares.
Fragment 119 (Caizzi)
- 16 ἐρωτηθεὶς τί μακαριώτερον ἐν ἀνθρώποις, ἔφη, τὸ εὐτυχοῦντα ἀποθανεῖν
When asked what was the height of human bliss, he replied, 'To die happy.'

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 6.5

- 17 ἐρωτηθεὶς τί αὐτῷ περιέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι ἑαυτῷ ὀμιλεῖν

When asked what advantage he gained from philosophy, he answered, 'The ability to hold converse with myself.'

Diogenes Laertius, *Lives of Eminent Philosophers* 6.6

- 18 τὸν δίκαιον περὶ πλείονος ποιεῖσθαι τοῦ συγγενοῦς

Esteem an honest man above a kinsman.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 6.12

- 19 τεῖχη κατασκευαστέον ἐν τοῖς αὐτῶν ἀναλώτοις λογισμοῖς

Your reasoning must build up impregnable walls of defence.

Diogenes Laertius, *Lives of Eminent Philosophers* 6.13

- 20 ὅτε καὶ Διογένης εἰσιῶν πρὸς αὐτὸν ἔφη, μήτι χρεία φίλου; καὶ ποτε παρ' αὐτὸν ξιφίδιον ἔχων εἰσήει. τοῦ δ' εἰπόντος, τίς ἂν ἀπολύσειέ με τῶν πόνων; δείξας τὸ ξιφίδιον, ἔφη τοῦτο· καὶ ὅς, τῶν πόνων, εἶπον, οὐ τοῦ ζῆν

When the ailing Antisthenes cried out, 'Who will release me from these pains?' Diogenes replied, 'This,' showing him a dagger. Antisthenes responded: 'I said from my pains, not from life.'

Translated by R. Bracht Branham and Marie-Odile Goulet-Cazé (1996)

Diogenes Laertius, *Lives of Eminent Philosophers* 6.18

cf. Nietzsche, *Philologica* 2.196: 'Eine ganz tiefsinnige Äusserung ... "der kürzeste Weg zum Glück" ist so viel als "Lust am Leben an sich"' (a profound pronouncement ... 'the shortest way to bliss' is as much as 'the joy of life itself')

- 21 ἐρωτηθεὶς ὑπὸ τινος, τί διδάξει τὸν υἱόν, εἶπεν, εἰ μὲν θεοῖς μέλλει συμβιοῦν, φιλόσοφον, εἰ δὲ ἀνθρώποις, ῥήτορα

When someone asked what he ought to teach his son, Antisthenes replied, 'If he is to live with gods, philosophy; if he is

to live with men, rhetoric.'

Translated by Marie-Odile Goulet-Cazé (1996), translated into English by Helena Caine-Suarez

Stobaeus, *Anthology* 2.31.76

- 22 Ἀντισθένης ἐρωτηθεὶς. πῶς ἂν τις προσέλθοι πολιτεία, εἶπε, καθάπερ πυρὶ, μήτε λίαν ἐγγύς, ἵνα μὴ καῖς, μήτε πόρρω, ἵνα μὴ ῥιγώσης

When asked how one should approach public matters Antisthenes answered: 'As with fire; not too close so as not to be burnt, and not too far so as not to freeze.'

Stobaeus, *Anthology* 4.4.28

ANYTE

active early 3rd century BC

Poet from Tegea

- 1 Ἔσταθι τεῖδε, κράνεια βροτοκτόνε, μῆδ' ἔτι λυγρὸν
χάλκεον ἄμφ' ὄνυχᾶ στάζει φόνον δαΐων·
ἀλλ' ἀνὰ μαρμάρεον δόμον ἡμένα αἰπὺν
Ἀθάνας,
ἄγγελ' ἄνορέαν Κρητὸς Ἐχεκρατίδα.

Rest now, my slayer, relieved at last of battle blood

which falls drop by drop, dark tears, from your bronze claw.

Raise your banner in Athena's towering marble halls;

trumpet the triumphs of Echekratidas from Crete.

Translated by Josephine Balmer (1996)

Greek Anthology 6.123

κράνεια (my slayer) refers to a spear made of the wood of the cornelian cherry tree, *Cornus mas*, made to stand on Echekratidas' grave

- 2 Ἦνία δὴ τοι παῖδες ἐνί, τράγε, φοινικόνετᾶ
θέντες καὶ λασίῳ φιμὰ περὶ στόματι,
ἵππια παιδεύουσι θεοῦ περὶ ναὸν ἄεθλα,
ὄφρ' αὐτοὺς ἐφορῇ νῆπια τερπομένων.

The children put purple reins on you, billy-goat, and a muzzle on your bearded face, and train you to run like a racehorse round the temple of the god that he may see them happy in their childish games.

Translated by C.A. Trypanis (1971)

Greek Anthology 6.312

- 3 Ἀκρίδι τᾶ κατ' ἄρουραν ἀηδόνι, καὶ
δρυοκοίτᾳ
τέττιγι ξυνὸν τύμβον ἔτευξε Μυρῶ,
παρθένιον στάξασα κόρα δάκρυ· δισσά
γὰρ αὐτὰς
παίγνι' ὁ δυσπειθῆς ὥχετ' ἔχων Αἶδας.
For her cricket, the nightingale of the
fields, and for her cicada that lived in the
trees, Myro made one grave, shedding
the tears of a young girl; for inexorable
Hades had borne away both her pets.
Translated by C.A. Trypanis (1971)
Greek Anthology 7.190
- 4 Μνᾶμα τόδε φθιμένον μενεδαΐου εἷσατο
Δᾶμις
ἵππου, ἔπει στέρνον τοῦδε δαφινὸς Ἄρης
τύψῃ· μέλαν δέ οἱ αἶμα ταλαυρίνου διὰ
χρωτὸς
ξέσσε', ἐπὶ δ' ἀργαλέα βῶλον ἔδενσε φονᾶ.
This tomb Damis built for his brave
war-horse,
when bloody Ares pierced it through
the breast.
The black blood bubbled through its
thick tough hide,
and drenched the earth at its painful
death.
Translated by C.A. Trypanis (1971)
Greek Anthology 7.208

APELLES

fl. 325^{BC}

Painter from Colophon

- 1 μηδὲν ὑπὲρ τὰ καλὰ ποδα
Cobbler, stick to your last.
Appendix proverbiorum 3.90
attributed to Apelles, but also to Myrrichus;
proverbial, from Pliny the Elder, Natural
History 35.36.85: 'ne supra crepidam sutor
iudicaret' (the cobbler should not judge beyond
the sandal); cf. the similar English proverb
- 2 τήμερον οὐδεμίαν γραμμὴν ἤγαγον
Today I have not drawn a single line!
Arsenius, *Apophthegms* 16.44c (von Leutsch,
CPG)
cf. the Latin 'nulla dies sine linea' (not a day
without a line), mentioned as proverbial

APOLLODORUS

active 407–404^{BC}

Athenian painter

- 1 οὐ τοῖς ἔργοις ἐπιγέγραπται μωμήσεται
τις μᾶλλον ἢ μιμήσεται
Upon his works he inscribed: Criticize if
you wish, but then try to imitate!
Plutarch, *Were the Athenians More Famous in*
War or in Wisdom? 346a
a word play on 'momesetai' and 'mimesetai'

APOLLODORUS OF CARYSTUS

4th/3rd century ^{BC}

New Comedy poet

- 1 ἀλλ' οὐδὲ εἷς
τέκτων ὀχυρὰν οὕτως ἐποίησεν θύραν,
δι' ἧς γαλῆ καὶ μοιχὸς οὐκ εἰσέρχεται
For there was never yet a carpenter
who made doors strong enough
to keep out cats – or an adulterer.
Fragment 6 (Kock) – 6 (K-A) – *Diavolos – The*
Slanderer
- 2 ἕκαστός ἐστι παρὰ τὰ πράγματα ἢ σεμνὸς
ἢ ταπεινός
Man is arrogant or humble, according to
his fortune.
Fragment 11 (Kock) – 11 (K-A) – *Hekyra –*
The Mother-in-law
- 3 ἐγὼ γάρ εἰμι τῶν ἐμῶν ἐμὸς μόνος φίλος
I am the only one of my friends that I can
rely on.
Fragment 8 (Meineke) – 25 (K-A) – *Epidika-*
zomenos – The Claimant

APOLLODORUS OF GELA

4th/3rd century ^{BC}

New Comedy poet

- 1 ἀλλὰ σχεδὸν τι τὸ κεφάλαιον τῶν κακῶν
εἰρηκας· ἐν φιλαργυρίᾳ γὰρ πάντ' ἐνι
You have mentioned nearly all the vices;
for avarice contains them all.
Fragment 4 (Kock) – 3 (K-A) – *Philadelphoi –*
The Brothers in Love

**APOLLODORUS OF CARYSTUS OR
GELA**

4th/3rd century BC
New Comedy poet

- 1 ἐν πιθήκοις ὄντα δεῖ εἶναι πίθηκον
In apes' company – act the ape.
Fragment 1 (Kock) – 1 (K-A) – *Adelphoi* –
Brothers
- 2 τοῖς γὰρ μεριμνῶσιν τε καὶ λυπούμενοις
ἅπαντα νύξ ἔοικε φαίνεσθαι μακρὰ
For those with many sorrows and
concerns
each night seems endless.
Fragment 3 (Kock) – 3 (K-A) – *Galatians*
- 3 οὐδέποτε' ἄθυμειν τὸν κακῶς πράττοντα
δεῖ,
ἄνδρες, τὰ βελτίω δὲ προσδοκᾶν αἰεὶ
Never lose courage in adversity,
there's always hope for something
better.
Fragment 9 (Kock) – 9 (K-A) – *Paidion* – *The
Little Child*
- 4 οὐ δεῖ λέγειν γὰρ μακάριον τὸν χρήματα
ἔχοντα πλείιστα, τὸν δὲ μὴ λυπούμενον
Call blessed not the wealthiest
but him who has no sorrows.
Fragment 11 (Kock) – 11 (K-A) – *Paralogizomenoi* – *The Beguiling Men*

APOLLONIDES

3rd/2nd century BC
Tragic playwright

- 1 γυναικὸς ἀρετὰς ἀξίως ἐπαινέσαι
σοφοῦ τινος γένοιτ' ἂν ἱστορος λόγων
Only one highly skilled in words can do
justice to a woman's virtues.
Fragment 2 (Snell, TrGF)

APOLLONIUS OF RHODES

3rd century BC
Epic poet

- 1 τίπτ' ἐπιμειδιάας, ἄφατον κακόν;
Why do you smile in triumph, you
unspeakable rascal?
Translated by C.A. Trypanis (1971)
Argonautica 3.129

Aphrodite to her son, Eros, on cheating at dice

- 2 πάντη καὶ ὅτις μάλα κύντατος ἀνδρῶν
Ξεινίου αἰδεῖται Ζητὸς θέμιν ἡδ' ἀλεγίζει
All men everywhere, even the most
shameless
honour Zeus, god of hospitality, and
obey his law.
Argonautica 3.192
- 3 νύξ μὲν ἔπειτ' ἐπὶ γαῖαν ἄγεν κνέφας, οἱ
δ' ἐνὶ πόντῳ
ναυτίλοι εἰς Ἑλίκην τε καὶ ἀστέρας
Ὠρίωνος
ἔδρακον ἐκ νηῶν, ὕπνοιο δὲ καὶ τις ὁδίτης
The dark of night fell over the earth;
now the sailors at sea look to the Bear
and Orion,
and the traveller and the watchman
long for sleep.
Argonautica 3.744
cf. Aeschylus 1
- 4 πυκνὰ δέ οἱ κραδίη στηθέων ἔντοσθεν
ἔθυιεν,
ἡελίου ὥς τις τε δόμοις ἐνὶ πάλλεται
αἴγλη,
ὑδατος ἐξανιούσα
In her breast her heart beat fast, as a
sunbeam quivers on the walls of a
house
when it is reflected from water.
Translated by C.A. Trypanis (1971)
Argonautica 3.755
- 5 ποῖον δ' ἐπὶ μῦθον ἐνίψω;
τίς δὲ δόλος, τίς μητις ἐπὶ κλοπος ἔσσετ'
ἀρωγῆς;
What story can I tell them?
What trick, what wily skill is there to
succour me?
Argonautica 3.780
- 6 ἐρρέτω αἰδῶς,
ἐρρέτω ἀγλαΐη
Away with modesty, away with my
good name!
Translated by C.A. Trypanis (1971)
Argonautica 3.785
- 7 φωριαμὸν μετεκίαθεν ἥ ἐνὶ πολλὰ
φάρμακά οἱ τὰ μὲν ἐσθλὰ τὰ δὲ ῥαιστήρι'
ἔκειτο
She fetched a box in which were many

drugs, some good, others for killing.

Translated by C.A. Trypanis (1971)

Argonautica 3.802

of Medea

- 8 δεῦε δὲ κόλπους
ἄλληκτον δακρύοισι ...
αἰν' ὀλοφυρομένης τὸν ἔδον μόρον

And she wet her bosom
with endless tears as she wept bitterly
for her own fate.

Translated by C.A. Trypanis (1971)

Argonautica 3.804

of Medea

- 9 ἀμφὶ δὲ πᾶσαι
θυμηδεῖς βίοτοιο μεληρόνες ἰνδάλλοντο·
μνήσατο μὲν τερπνῶν ὅσ' ἐνὶ ζωοῖσι
πέλονται ...
καὶ τέ οἱ ἥελιος γλυκίων γένετ'
εἰσοράασθαι
ἣ πάρος, εἰ ἔτεόν γε νόω ἐπεμαίεθ'
ἕκαστα

All the pleasant things
for which she cared in life flashed
before her.

She thought of the delights that there
are for the living;
and the sun grew sweeter than ever to
see,
as her heart truly longed for all these
things.

Translated by C.A. Trypanis (1971)

Argonautica 3.811

*Medea in fear of Hades, finally deciding not to
take poison*

- 10 μνήσαθ' ὀμνηλικῆς περιγηθείος, οἷά τε
κούρη

She thought of her happy friends as a
young girl does.

Translated by C.A. Trypanis (1971)

Argonautica 3.814

of Medea in her plight

- 11 πυκνὰ δ' ἀνὰ κληίδας ἑῶν λύεσκε
θυράων,
αἴγλην σκεπτομένη· τῇ δ' ἀσπασίον βάλε
φέγγος
ἡριγενῆς, κίνυντο δ' ἀνὰ πτολίεθρον
ἕκαστοι

She watched for the first glimmer of day;
and rejoiced when Dawn shed her light,
and people in the town began to stir.

Translated by C.A. Trypanis (1971)

Argonautica 3.822

of Medea

- 12 ὥς φάτο, κυδαίνων· ἡ δ' ἐγκλιδὸν ὅσσε
βαλοῦσα
νεκτάρεον μείδησε, χύθη δέ οἱ ἔνδοθι
θυμὸς
αἰνῶ ἀειρομένης

So he spoke, paying court to her; and she
cast her eyes down with a nectar-sweet
smile; and her heart melted within her.

Translated by C.A. Trypanis (1971)

Argonautica 3.1008

of Jason and Medea

- 13 ἱαίνεται δὲ φρένας εἰσω
τηκομένη, οἷόν τε περὶ ῥοδέησιν ἐέροση
τήκεται ἡώοισιν ἱαινομένη φαέεσσιν
And her heart grew warm within, melt-
ing away as the dew melts round roses
when warmed by the morning light.

Translated by C.A. Trypanis (1971)

Argonautica 3.1019

- 14 ὅτε δ' αὖτις ἐπὶ σφίσι βάλλον
ὀπωπᾶς
ἱμερόεν φαιδρῆσιν ὑπ' ὀφρύσι
μειδιόωντες

And then again they were casting
glances at each other, smiling with the
light of love under their radiant brows.

Translated by C.A. Trypanis (1971)

Argonautica 3.1023

- 15 Ἑλλάδι που τάδε καλά, συνημοσύνας
ἄλεγύνειν

One of the proprieties in Greece, no
doubt, is that ties of friendship are
heeded everywhere.

Argonautica 3.1105

- 16 σχέτλι' Ἔρως, μέγα πῆμα, μέγα στύγος
ἀνθρώποισιν,
ἐκ σέθεν οὐλόμεναι τ' ἔριδες στοναχαὶ τε
γόοι τε,
ἄλγεά τ' ἄλλ' ἐπὶ τοῖσιν ἀπείρονα
τετρήχασιν

Damned Eros, great evil, and much ill
to men,
from you discord, and sighing, weeping
and sorrow, and many more torments
come.

Argonautica 4.445

- 17 ἔνθα σφιν κοῦραι Νηρηίδες ἄλλοθεν
 ἄλλαι
 ἦντεον, ἥ δ' ὅπιθε πτέρυγος θίγε
 πηδαλίοιο
 δια Θέτις, Πλαγκτῆσιν ἐνὶ σπιλάδεσσιν
 ἔρυσθαι

The Nereids met them here, swimming in from all sides; and Lady Thetis, coming up astern, laid her hand on the rudder-blade to guide them through the Wandering Rocks.

Translated by C.A. Trypanis (1971)

Argonautica 4.930

the Wandering or Clashing Rocks of Greek legend, apparently off the northern end of the Bosphorus (cf. Herodotus 4.85)

- 18 ὥς δ' ὅποταν δελφῖνες ὑπέξ ἄλός
 εὐδιόωντες
 σπερχομένην ἀγελήδον ἐλίσσονται περὶ
 νῆα
 ἄλλοτε μὲν προπάροιθεν ὀρώμενοι
 ἄλλοτ' ὀπισθεν
 ἄλλοτε παρβολάδην, ναύτησι δὲ χάρμα
 τέτυκται
 ὥς αἱ ὑπεκπροθέουσαι ἐπήτριμοι
 εἰλίσσοντο

As when in fair weather schools of dolphins come up from the depths of the sea and circle round a fast-sailing ship – seen now ahead, now astern, now abeam her, to the delight of the sailors, so the Nereids darted up on all sides.

Translated by C.A. Trypanis (1971)

Argonautica 4.933

- 19 αἱ δ', ὥστ' ἡμαθόεντος ἐπισχεδὸν
 αἰγιαλοῖο
 παρθενικάι, δίχα κόλπον ἐπ' ἰξύας
 εἰλίξασαι,
 σφαίρην ἀθύρουσιν περιηγέι· αἱ μὲν ἔπειτα
 ἄλλη ὑπ' ἐξ ἄλλης δέχεται καὶ ἐς ἥερα
 πέμπει
 ὕψι μεταχρονίην, ἥ δ' οὐ ποτε πίνανται
 οὔδεις
 ὥς αἱ νῆα θέουσιν ἀμοιβαδὶς ἄλλοθεν
 ἄλλη
 πέμπει διηρόην ἐπὶ κύμασιν, αἰὲν ἄπωθεν
 πετρῶων

Just as young girls by a sandy beach roll up their skirts to the waist on either side, and play with a ball; catching it, one from the other, throwing it high into the air, so it never touches the ground – thus the Nereids in turn, one after the other, sent

the ship into the air and over the waves, always keeping her away from the rocks.

Translated by C.A. Trypanis (1971)

Argonautica 4.948

APOLLONIUS OF TYANA

1st century AD

Neopythagorean holy man

- 1 οἱ κράτιστοι τῶν ἀνθρώπων
 βραχυλογώτατοι

The most excellent are those who use the fewest words.

*Letters** 80

- 2 ψεύδεσθαι ἀνελεύθερον, ἀλήθεια
 γενναῖον

Lies are for the servile, truth for the noble.

*Letters** 83

- 3 οἱ πολλοὶ τῶν ἀνθρώπων τῶν μὲν ἰδίων
 ἀμαρτημάτων συνήγοροι γίνονται, τῶν
 δὲ ἄλλοτρίων κατήγοροι

Most people become advocates of their own mistakes, but critics of others'.

*Letters** 88

- 4 τὸ μὴ γενέσθαι οὐδέν, τὸ δὲ γενέσθαι
 πόνος

Indolence produces nothing; creativity only comes with toil.

*Letters** 90

- 5 καλόν, πρὶν παθεῖν, διδαχθῆναι, πηλίκον
 ἐστὶν ἡσυχία

Better to learn, before it is too late, what a boon tranquillity can be.

*Letters** 92

- 6 οὐ θρηνητέον οἷων φίλων ἐστερήθημεν,
 ἀλλὰ μνημονευτέον, ὅτι μετὰ τῶν φίλων
 τὴν καλλίστην βιοτὴν ἐβιοτεύσαμεν

Do not lament over friends lost, but remember that with those friends we had the best of times.

*Letters** 93

- 7 τὸ λυπούμενον ἄλλοτρίοις κακοῖς
 παραμυθοῦ

In the calamities of others we find comfort for our own.

*Letters** 94

8 ὁ ὑπὲρ μικρῶν ἀμαρτημάτων
ἀνυπερβλήτως ὀργιζόμενος οὐκ ἔα
διαγνῶναι τὸν ἀμαρτάνοντα, πότε
ἐλαττον καὶ πότε μείζον ἠδίκησεν

If inordinately angered over trifles you
will not be able to distinguish between
small and great wrongdoings.

Letters 96*

ARATUS

c.315 – before 240BC

Poet born at Soloi in Cilicia and studied at
Athens

1 Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτε ἄνδρες
ἔωμεν
ἄρρητον· μεστὰ δὲ Διὸς πᾶσαι μὲν
ἀγνυαί,
πᾶσαι δ' ἀνθρώπων ἀγοραί, μεστή δὲ
θάλασσα
καὶ λιμένες· πάντη δὲ Διὸς κεκρήμεθα
πάντες.

Τοῦ γὰρ καὶ γένος εἰμὲν

From Zeus let us begin, whom we mortals
never leave unnamed: full of Zeus are all
the streets and all the gathering places of
men, the seas and harbours. Everywhere
we have need of Zeus. For we are also
his offspring.

Phaenomena 1

*the poem Phaenomena became the most widely
read poem, after the Iliad and Odyssey, in
the ancient world; one of the few Greek poems
translated into Arabic; the last part was quoted
by St Paul in his address to the Athenians (see
Bible 194); but see also Aratus 14*

2 ἄξων αἰὲν ἄρρηεν, ἔχει δ' ἀτάλαντον
ἀπάντη
μεσσηγὺς γαῖαν, περὶ δ' οὐρανὸν αὐτὸς
ἀγινεῖ.
καὶ μιν πειραίνουσι δύο πόλοι
ἀμφοτέρωθεν·
ἀλλ' ὁ μὲν οὐκ ἐπίοπτος, ὁ δ' ἀντίος ἐκ
βορέας
ὕψοθεν ὠκεανοῖο

The axis shifts not a whit, but unchang-
ing it is for ever fixed, holding the earth
in equipoise, wheeling the heavens
around; ending in two poles on either
side, the one not seen, the other in the
north facing us high above the horizon.

Phaenomena 22

of the earth's axis

3 ἄγχι δέ ... πᾶσαι Πληιάδες φορέονται ...
ἀφαιραί·
ἐπτάποροι δὴ ταίγε μετ' ἀνθρώπους
ύδέονται,
ἔξ οἱαί περ εὐοῦσαι ἐπόψιαι ὀφθαλμοῖσιν
...

αἱ μὲν ὁμῶς ὀλίγαι καὶ ἀφεγγέες, ἀλλ'
ὄνομασταί
ἦρι καὶ ἑσπέριαι, Ζεὺς δ' αἴτιος,
εἰλίσσονται,
ὃ σφισι καὶ θέρεος καὶ χείματος
ἀρχομένοιο
σημαίνειν ἐπένευσεν ἐπερχομένου τ'
ἀρότοιο

Close by, the Pleiades; singly they dimly
shine.

Seven are they in the songs of men, but
six are visible.

Small they may be, and dim, yet widely
famed,
wheeling through heaven at morn and
eventide;

Zeus bade them tell when Summer
comes, and Winter,
and of the coming of ploughing-time.

Phaenomena 255

*Hipparchus, On Aratus 1.6.14, says that on a
moonless night seven stars can be seen*

4 καὶ Χέλυσ ἥδ' ὀλίγη· τὴν ἄρ' ἔτι καὶ παρὰ
λίκνω
Ἑρμείης ἐτόρησε, Λύρην δέ μιν εἶπε
λέγεσθαι ...
οὐρανὸν εἰσαγαγών

And then comes tiny Tortoise, now
called Lyre at Hermes' wish, who set it
into heaven; for he had pierced the shell
[and added strings] when still beside his
cradle.

Phaenomena 268

*on the invention of the lyre by Hermes, cf.
Homeric Hymns, 'To Hermes' 39–55*

5 ἦτοι γὰρ καὶ Ζηνὶ παρατρέχει αἰόλος
Ὕρνος,
ἄλλα μὲν ἡερόεις, τὰ δὲ οἱ ἐπὶ
τετρούχυνται
ἀστράσιν οὔτι λίην μεγάλοις, ἀτὰρ οὐ
μὲν ἀφαιροῖς.
Αὐτὰρ ὅγ' εὐδιόωντι ποτὶν ὄρνιθι εὐκῶς
οὔριος εἰς ἑτέρην φέρεται

Verily in heaven there is outspread a
glittering Bird. Wreathed in mist is the
Bird, but yet the parts above him are
rough with stars, not very large, yet not

obscure. Like a bird in joyous flight, with fair weather it glides to the west.

Translated by G.R. Mair (1921)

Phaenomena 275

of Cygnus, the Swan

- 6 Λοξὸς μὲν Ταύροιο τομῇ ὑποκέκλιται
αὐτὸς
Ὡρίων· μὴ κείνον ὅτις καθαρῇ ἐνὶ νυκτὶ
ὑποῦ πεπτηῶτα παρέρχεται, ἄλλα
πεποίθοι
οὐρανὸν εἰσανιδῶν προφερέστερα
θηήσεσθαι

Aslant beneath the Bull is set the great Orion; gazing on the heavens on a cloudless night no one shall see another constellation more fair.

Phaenomena 322

- 7 ταῦτά κε θηήσαιο παρερχομένων
ἐνιαυτῶν
ἐξεῖης παλίνωρα· τὰ γὰρ καὶ πάντα μάλ'
αὐτῶς
οὐρανῷ εὖ ἐνάηρην ἀγάλματα νυκτὸς
ιούσης

All these constellations thou canst mark as the seasons pass, each returning at its appointed time: for all are unchangingly and firmly fixed in the heavens to be the ornaments of the passing night.

Translated by G.R. Mair (1921)

Phaenomena 451

- 8 ἄκρα γε μὲν νυκτῶν κεῖναι δυοκαίδεκα
μοῖραι
ἄρκιαι ἐξειπεῖν. Τὰ δὲ που μέγαν εἰς
ἐνιαυτόν,
ῶρη μὲν τ' ἀρόσαι νειούς, ῶρη δὲ
φυτεῦσαι

Those twelve signs of the Zodiac are sufficient to tell the limits of the night. But they too mark the great year – the season to plough and sow the fallow field and the season to plant the tree.

Translated by G.R. Mair (1921)

Phaenomena 740

- 9 ἄλλοτε δὲ τρίτον ἡμαρ ἐπιτρέχει, ἄλλοτε
πέμπτον,
ἄλλοτε δ' ἀπρόφατον κακὸν ἵκετο
Sometimes the storm comes on the third day, sometimes on the fifth, but sometimes the evil comes all unforeseen.

Translated by G.R. Mair (1921)

Phaenomena 767

- 10 πάντα γὰρ οὐπώ
ἐκ Διὸς ἄνθρωποι γινώσκομεν, ἀλλ' ἔτι
πολλὰ
κέκρυπται, τῶν αἱ κε θέλη καὶ ἐσαυτίκα
δώσει
Ζεὺς

Not yet do we mortals know all from Zeus; much still remains hidden, which he may reveal as he sees fit.

Phaenomena 768

- 11 σκέπτεο δ' εὐδῖος μὲν ἔων ἐπὶ χεῖματι
μᾶλλον,
ἐς δὲ γαληναίην χειμωνόθεν
Seek in calm for signs of storms, and in storm for signs of calm.

Translated by G.R. Mair (1921)

Phaenomena 799

- 12 εἰ δ' ὁ μὲν ἀνέφελος βάπτῃ ῥόου
ἐσπερίοιο,
ταὶ δὲ κατερχομένου νεφέλαι καὶ ἔτ'
οἰχομένοιο
πλησίαι ἐστήκωσιν ἐρευθέες, οὐ σε μάλα
χρῇ
αὐρίον οὐδ' ἐπὶ νυκτὶ περιτρομέειν ὑετοῖο
If without a cloud the sun dip in the western ocean, and as he is sinking, or still when he is gone, the clouds stand near blushing red, neither on the morrow nor in the night needest thou be over-fearful of rain.

Translated by G.R. Mair (1921)

Phaenomena 858

cf. the English saying 'red sky at night, shepherd's delight'

- 13 καὶ χῆνες κλαγγηδὸν ἐπειγόμεναι
βρωμοῖο
χειμῶνος μέγα σῆμα, καὶ ἐννεάγηρα
κορώνη
νύκτερον αἰδουσα, καὶ ὧπὲ βοῶντε
κολοιοί,
καὶ σπίνος ἦφα σπίζων, καὶ ὄρνεα πάντα
ἐκ πελάγους φεύγοντα, καὶ ὄρχιλος ἦ καὶ
ἐριθεὺς
δύνων ἐς κοίλας ὀχεάς, καὶ φύλα
κολοιῶν
ἐκ νομοῦ ἐρχόμενα τραφεροῦ ἐπὶ ὄσιον
αὐλιν

Sure signs of storm are geese hastening with many a cackle to their food, the nine-generation crow cawing at night,

the jackdaw chattering late, the chaffinch
piping in the dawn, waterfowl all fleeing
inward from the sea, the wren or the
robin retreating into hollow clefts, and
tribes of jackdaws returning late to roost
from dry feeding-grounds.

Translated by G.R. Mair (1921)

Phaenomena 1021

- 14 ἐκ θεοῦ ἀρχώμεσθα, τὸν οὐδέποτε ἄνδρες
ἔωσιν
ἄρρητον· μεστὰ δὲ θεοῦ πᾶσαι μὲν
ἀγυαί,
πᾶσαι δ' ἀνθρώπων ἀγοραί, μεστὴ δὲ
θάλασσα
καὶ λιμένες, πάντῃ δὲ θεοῦ κεχρήμεθα
πάντες.
τοῦ γὰρ καὶ γένος ἐσμέν

From god let us begin, whom we mortals
never leave unnamed: full of god are all
the streets and all the gathering-places of
men, the seas and harbours. Everywhere
we have need of god. For we are also his
offspring.

Fragment 2.54 (Denis)

'God' has been transposed in this fragment from
'Zeus', see Aratus 1 above; quoted by St Paul
in his address to the Athenians (see Bible 194)

ARCESILAUS

316–242BC

Philosopher from Pitane in Aeolis, head of the
Academy from c.268BC

- 1 ὥσπερ ὅπου φάρμακα πολλὰ καὶ ἰατροὶ
πολλοί, ἐνταῦθα νόσοι πλείσται, οὕτω δὴ
καὶ ὅπου νόμοι πλείστοι, ἐκεῖ καὶ ἀδικίαν
εἶναι μεγίστην
As much medicine and many doctors
means much disease, thus more laws just
means more injustice.

Stobaeus, *Anthology* 4.1.92

ARCHELAUS (1)

5th century BC

Philosopher of Athenian birth, a pupil of
Anaxagoras

- 1 τὸ δίκαιον εἶναι καὶ τὸ αἰσχρὸν οὐ φύσει,
ἀλλὰ νόμῳ
Things are just or base not by nature but
by convention.

Testimonies, Fragment 1 (D-K)

ARCHELAUS (2)

Macedonian king, 413–399BC

- 1 κουρέως ἐρωτήσαντος αὐτὸν, πῶς σε
κεῖρω; σιωπῶν ἔφη

'How shall I cut your hair?' asked the
barber.

'In silence,' replied the King.

Plutarch, *Sayings of Kings and Commanders*
177a

- 2 τῶν γὰρ καλῶν τοι καὶ τὸ μετόπωρον
καλόν

The noble, even in life's autumn, are
noble.

Plutarch, *Sayings of Kings and Commanders*
177b

also attributed to Euripides

ARCHIAS

1st century BC

Greek poet of Antioch, given Roman citizen-
ship with the name Aulus Licinius Archias

- 1 μόχθων οὐδ' Αἰδης με κατεύνασεν, ἥνίκα
μοῦνος
οὐδὲ θανῶν λείη κέκλιμαι ἡσυχίῃ

Not even Hades couches me to rest;
Alone of ghosts I cannot lie at ease.

Translated by William Sinclair Marris
(1938)

Greek Anthology 7.278

epigram on a tomb by the sea

- 2 Εὐφημος γλώσση παραμείβεο τὰν λάλων
Ἥχῳ
κοῦ λάλων, ἦν τι κλύω, τοῦτ'
ἀπαμειβομένην

I'm voluble; I'm voiceless; I am Echo: I
reply

To all I hear; so heed your talk as you
are passing by.

Translated by William Sinclair Marris
(1938)

Greek Anthology 9.27

ARCHIDAMUS

c.490–427BC

King of Sparta, c.469–427BC

see also Thucydides 16

- 1 πόλεμον δὲ ξύμπαντας ἀραμένους ἔνεκα
τῶν ἰδίων, ὃν οὐχ ὑπάρχει εἰδέναι καθ' ὃ τι

- χωρήσει, οὐ ῥάδιον εὐπρεπῶς θέσθαι
A war undertaken by a whole confederacy in pursuit of individual grievances, with the outcome impossible to tell, cannot easily be settled on honourable terms.
Translated by Martin Hammond (2009)
Thucydides, *History of the Peloponnesian War* 1.82.6
- 2 δίκαιον οὖν ἡμᾶς μήτε τῶν πατέρων χείρους φαίνεσθαι μήτε ἡμῶν αὐτῶν τῆς δόξης ἐνδεεστέρους
We must not, then, fall short of our fathers' standards, nor fail to live up to our own reputation.
Translated by Rex Warner (1954)
Thucydides, *History of the Peloponnesian War* 2.11.2
- 3 ἄδηλα γὰρ τὰ τῶν πολέμων, καὶ ἐξ ὀλίγου τὰ πολλὰ
No one can foresee the events of war, and small incidents may trigger great calamities.
Thucydides, *History of the Peloponnesian War* 2.11.4.1
- 4 πολλάκις τε τὸ ἔλασσον πλῆθος δεδιὸς ἄμεινον ἡμύνατο τοὺς πλέονας διὰ τὸ καταφρονοῦντας ἀπαρασκεύους γενέσθαι
Often a smaller force will defend itself better against a larger number which thought slightly of the enemy and was therefore unprepared.
Thucydides, *History of the Peloponnesian War* 2.11.4.2
- 5 ἐν τῇ πολεμίᾳ τῇ μὲν γνώμῃ θαρσαλέους στρατεύειν, τῷ δ' ἔργῳ δεδιότας παρσκευάσθαι
When campaigning in enemy's country always be bold in spirit, but in action cautious and therefore well prepared.
Translated by Charles Forster Smith (1919)
Thucydides, *History of the Peloponnesian War* 2.11.5
- 6 οἱ λογισμῷ ἐλάχιστα χρώμενοι θυμῷ πλείστα ἐς ἔργον καθίστανται
Those who use least reasoning do not pause to think but rush into action.
Thucydides, *History of the Peloponnesian War* 2.11.7
- 7 οἱ ἄρχειν τε τῶν ἄλλων ἀξιοῦσι καὶ ἐπιόντες τὴν τῶν πέλας δηοῦν
They claim the right to rule over others and to attack and ravage their neighbours' land.
Translated by Charles Forster Smith (1919)
Thucydides, *History of the Peloponnesian War* 2.11.8
of the Athenians
- 8 συγγνώμονες δὲ ἔστε τῆς ἀδικίας κολάζεσθαι τοῖς ὑπάρχουσι προτέροις
See to it that punishment may fall on those who were first to do evil.
Thucydides, *History of the Peloponnesian War* 2.74.2
- 9 τί ἂν ἔφη οὗτος ὑγιὲς εἴποι, ὃς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;
What can honourably be said by someone who carries lies not only in his soul, but also on his head?
Aelian, *Historical Miscellany* 7.20
of a man who dyed his hair

ARCHIDAMUS III

c.401–338BC

King of Sparta, c.360–338BC

- 1 ἀντὶ χαρίεντος ἱατροῦ κακὸς ποιητὴς καλεῖσθαι ἐπιθυμεῖς;
You prefer to be called a bad poet rather than an accomplished physician?
Plutarch, *Sayings of Spartans* 218f
to a distinguished physician who wrote wretched verse
- 2 καταπελτικὸν δ' ἰδὼν βέλος τότε πρῶτον ἐκ Σικελίας κομισθὲν ἀνεβόησεν, Ἡράκλεις, ἀπόλωλεν ἀνδρὸς ἀρετά.
When he saw the missile shot by a catapult, brought then for the first time from Sicily, he exclaimed, 'Great Heavens! man's valour is no more!'
Translated by Frank Cole Babbitt (1931)
Plutarch, *Sayings of Spartans* 219a

ARCHILOCHUS

7th century BC

Iambic and elegiac poet from Paros

- 1 αὐτὸν δ' ἐξεσάωσα. τί μοι μέλει ἀσπίς
ἐκείνη;
ἐρρέτω· ἐξαυτὶς κτήσομαι οὐ κακίῳ

I have saved myself – what care I for
that shield?

Away with it! I'll get another one no
worse.

Translated in *Bartlett's Familiar Quotations*
(1980)

Fragment 5 (West, IEG)

of his shield, abandoned in flight

- 2 θεοὶ γὰρ ἀνηκέστοισι
κακοῖσιν,
ὦ φίλ', ἐπὶ κρατερὴν τλημοσύνην ἔθεσαν
φάρμακον

The gods give us steadfast endurance to
counter incurable woes.

Fragment 13 (West, IEG)

- 3 δήμου μὲν ἐπίρρησιν μελεδαίων
οὐδεὶς ἂν μάλα πόλλ' ἰμερόεντα πάθοι

If you worry about other peoples'
censure
you will hardly experience many
delights.

Fragment 14 (West, IEG)

- 4 πάντα πόνος τεύχει θνητοῖς μελέτη τε
βροτείη

Hard work and human effort accom-
plish everything.

Translated by Douglas E. Gerber (1999)

Fragment 17 (West, IEG)

- 5 ἔχουσα θαλλὸν μυρσίνης ἐτέρπετο
ροδῆς τε καλὸν ἄνθος. ἡ δέ οἱ κόμη
ὦμους κατεσκίαζε καὶ μετάφρενα
She took delight in holding a sprig of
myrtle
and the lovely flower of the rose bush;
and her hair
cast a shade over her shoulders and her
back.

Translated by Douglas E. Gerber (1999)

Fragment 30 and 31 (West, IEG)

- 6 ἐσμυριχμένας κόμας
καὶ στηθος, ὥς ἂν καὶ γέρων ἠράσσατο
With scented hair and breasts, so that

even an old man would have been
enamoured of her.

Fragment 48 (West, IEG)

- 7 ἐπτὰ γὰρ νεκρῶν πεσόντων, οὐς
ἐμάρψαμεν ποσίν,
χείλιοι φονῆς εἶμεν
There were seven dead men trodden
under foot, and we were a thousand
murderers.

Translated by J.A. Pott (1913)

Fragment 101 (West, IEG)

- 8 Γλαυχ', ὄρα βαθὺς γὰρ ἦδη κύμασιν
ταράσσεται
πόντος, ἀμφὶ δ' ἄκρα Γυρέων ὀρθὸν
ἵσταται νέφος,
σῆμα χειμῶνος, κιχάνει δ' ἐξ ἀελπίτης
φόβος

Look Glaucus! Already waves are
disturbing the deep sea and a cloud
stands straight round about the heights
of Gyrae, a sign of storm; from the
unexpected comes fear.

Translated by Douglas E. Gerber (1999)

Fragment 105 (West, IEG)

- 9 ἐτήτυμον γὰρ ξυνὸς ἀνθρώποις Ἄρης
War is truly even-handed towards men.

Fragment 110 (West, IEG)

Ares as god of war

- 10 μικρὸς τις στρατηγὸς εἶη καὶ περὶ
κνήμας ἰδεῖν
ροικός, ἀσφαλῆως βεβηκῶς ποσσὶ,
καρδὴς πλέως

Give me a general, be he short and
bandy-legged,
but walking firmly, full of courage.

Fragment 114 (West, IEG)

- 11 χρημάτων ἀελπτον οὐδὲν ἔστιν οὐδ'
ἀπώμοτον
οὐδὲ θαυμασίον

Nothing is unexpected, or impossible,
or strange.

Fragment 122.1 (West, IEG)

on the occasion of an eclipse of the sun

- 12 θαλάσσης ἠχέεντα κύματα
φίλτερ' ἠπείρου γένηται

Preferring the thundering ocean waves
to land.

Translated by C.A. Trypanis (1971)

Fragment 122.8 (West, IEG)

of dolphins

- 13 χαρτοῖσιν τε χαῖρε καὶ κακοῖσιν ἀσχάλα
μὴ λίην, γίνωσκε δ' οἷος ὕσμῳς
ἀνθρώπους ἔχει

Enjoy that which brings happiness, be
not overly saddened by what does not,
learn the rhythm by which man is ruled.

Fragment 128 (West, IEG)

- 14 τῇ μὲν ὕδωρ ἐφόρει
δολοφρονέουσα χειρὶ, θῆτέρη δὲ πῦρ
A cunning woman carries water in one
hand, fire in the other.

Fragment 184 (West, IEG)

- 15 τοῖος γὰρ φιλότητος ἔρως ὑπὸ καρδίῃν
ἐλυσθεῖς
πολλὴν κατ' ἀχλὺν ὀμμάτων ἔχευεν,
κλέψας ἐκ στηθέων ἀπαλὰς φρένας
Such desire bound up my heart,
poured heavy mist over my eyes
and stole the wits from my breast.

Fragment 191 (West, IEG)

- 16 ἀλλὰ μ' ὁ λυσιμελὴς ὥταίρε δάμναται
πόθος

But, my friend, limb-loosening desire
overwhelms me.

Translated by Douglas E. Gerber (1999)

Fragment 196 (West, IEG)

- 17 πόλλ' οἷδ' ἀλώπηξ, ἀλλ' ἐχῖνος ἐν μέγα
The fox has many tricks, and the hedge-
hog only one, but that is the best of all.

Translated in Erasmus 'Adagia' (1500)

Fragment 201 (West, IEG)

*some have a single central vision, others pursue
many ends; the first kind of personality belongs
to the hedgehogs, the second to the foxes; cf.
Isaiah Berlin, The Hedgehog and the Fox
(1953) sect. I*

- 18 οὐκ ἂν μύροισι γρηῃς ἐοῦσ' ἠλείφεο
You, an old woman, should not seek to
be perfumed.

Fragment 205 (West, IEG)

- 19 εὐδοντι δ' αἰρεῖ κύρτος
The trap does the catching while the
fisherman sleeps.

Fragment 307 (West, IEG)

ARCHIMEDES

c.287–212 or 211BC

Mathematician and inventor from Syracuse

- 1 (a) δός μοι ποῦ στῶ, καὶ κινῶ τὴν γῆν
(b) δός μοι πᾶ στῶ καὶ τὰν γὰν κινήσω
Give me but one firm spot on which to
stand, and I will move the earth.

Translated in *The Oxford Dictionary of
Quotations* (2004)

Fragment 15 (Heiberg and Stamatis)

*on the power of the lever; the second rendering
is in the style used more often today*

- 2 εὕρηκα, εὕρηκα
Eureka! I have discovered it!

Translated by G.J. Toomer (2003)

Plutarch, *That Epicurus Actually Makes a
Pleasant Life Impossible* 1094c

*jumping out of a public bath as he discovered the
laws of displacement*

- 3 μή μου τοὺς κύκλους τάραττε
Do not disturb my circles!
*on being accosted by a Roman soldier who
thereupon killed him; probably from the Latin
'noli turbare circulos meos!'; orally recorded
in this form and still used today; cf. Valerius
Maximus, Memorable Doings and Sayings,
8.7.ext.7 and Diodorus Siculus, Library of
History 26.18.1*

ARCHIPPUS

5th century BC

Athenian Old Comedy poet

- 1 ὥς ἡδὺ τὴν θάλατταν ἀπὸ τῆς γῆς ὁρᾶν
How sweet it is to view the sea, from the
shore.

Fragment 43 (Kock) – 45 (K-A)

- 2 ἀμαθὴς σοφός, δίκαιος ἄδικος
Uncultured wisdom, unjust justice.

Fragment 46 (Kock) – 51 (K-A)

ARIPHRON

early 4th century BC

Lyric poet from Sicily

- 1 Ὑγίεια βροτοῖσι προεβίστα μακάρων,
μετὰ σεῦ
ναίοιμι τὸ λειπόμενον βιοτᾶς
Health, best of the Blessed Ones to men,

May I dwell with you for the rest of my days.

Translated by C.M. Bowra (1957)

Fragment 1 (Page, PMG)

the paean is preserved on an Athenian stone dated c.200AD (now in Kassel; cf. Inscriptiones Graecae, IG2.2.ii.4533)

ARISTARCHUS

5th century BC

Tragic playwright from Tegea, contemporary of Euripides

- 1 ἔρωτος ὅστις μὴ πεπείραται βροτῶν,
οὐκ οἶδ' ἀνάγκης θεσμόν

Whoever has no knowledge of love,
knows nothing of the nature of anguish.

Fragment 2 (Snell, TrGF)

ARISTARCHUS OF SAMOS

310–c.230BC

Astronomer, famous for his heliocentric hypothesis

- 1 τὰ μὲν ἀπλανέα τῶν ἄστρον καὶ τὸν ἄλιον
μένειν ἀκίνητον, τὰν δὲ γᾶν περιφέρεσθαι
περὶ τὸν ἄλιον κατὰ κύκλου περιφέρειαν

The fixed stars and sun remain unmoved,
whereas the earth circles around the sun.

Archimedes, *Arenarius* 2.135.11

cited by Copernicus, the first astronomer to formulate a scientifically based heliocentric cosmology; Aristarchus' theory was in direct conflict with Aristotle's geocentric assertion, later championed by the church; cf. Anaximander 2

- 2 μένειν τὸν οὐρανὸν ὑποτιθέμενος
ἐξελίττεσθαι δὲ κατὰ λοξοῦ κύκλου
τὴν γῆν ἅμα καὶ περὶ τὸν αὐτῆς ἄξονα
δινουμένην

Heaven is at rest while the earth is
revolving along the ecliptic and at the
same time is rotating about its own axis.

Translated by Harold Cherniss (1957)

Plutarch, *The Face on the Moon* 923a

LETTER OF ARISTEAS

probably early or late 2nd century BC

Alexandrian Jewish story of the making of the Greek translation of the Torah

- 1 τίς ἐστι βασιλεῖ κτήσις ἀναγκαιοτάτη;

τῶν ὑποτεταγμένων φιланθρωπία καὶ
ἀγάπησις, ἀπεκρίνατο· διὰ γὰρ τούτων
ἄλυστος εὐνοίας δεσμός γίνεται

What is the most necessary possession for a king? The benevolence and love of his subjects, he replied, for it is through this that the bond of goodwill is rendered indissoluble.

Translated by R.H. Charles (1913)

Letter of Aristeas 265

at a banquet given by Ptolemy II Philadelphus, in honour of the 70 (72) translators of the Torah, i.e. the Pentateuch (later, expanded, known as the Septuagint)

- 2 σὺ βασιλεὺς μέγας ὑπάρχεις, οὐ τοσούτον
τῇ δόξῃ τῆς ἀρχῆς καὶ πλούτῳ προσχών,
ὅσον ἐπικεῖα καὶ φιланθρωπία πάντας
ἀνθρώπους ὑπερῆρκας τοῦ θεοῦ σοι
δεδωρημένου ταῦτα

You are a great king not so much because
you excel in the glory of your rule and
your wealth but rather because you
have surpassed all men in clemency and
philanthropy, thanks to god who has
endowed you with these qualities.

Translated by R.H. Charles (1913)

Letter of Aristeas 290

the 70 (72) translators of the Torah, i.e. the Pentateuch, to Ptolemy II Philadelphus at a banquet in their honour

ARISTIDES

c.540–468BC

Athenian politician and general

see also Herodotus 157

- 1 Ἀριστείδης δὲ καθ' αὐτὸν ὥσπερ ὁδὸν
ἰδίαν ἐβάδιζε διὰ τῆς πολιτείας, πρῶτον
μὲν οὐ βουλόμενος συναδικεῖν τοῖς
ἐταίροις ἢ λυπηρὸς εἶναι μὴ χαριζόμενος,
ἔπειτα τὴν ἀπὸ τῶν φίλων δύναμιν οὐκ
ὀλίγους ὁρῶν ἐπαίρουσαν ἀδικεῖν

Aristides walked the way of statesmanship alone, unwilling to join with any comrades in wrongdoing, or to vex them by withholding favours; besides, he saw that power bestowed by friends encouraged many to such wrongdoing.

Plutarch, *Aristides* 2.6.2

- 2 μόνῳ τῷ χρηστῷ καὶ δίκαια πράσσειν καὶ
λέγειν ἀξίων θαρρεῖν τὸν ἀγαθὸν πολίτην
He deemed it right that the good citizen

- zen should base his confidence only on proper and just conduct.
Plutarch, *Aristides* 2.6.5
- 3 μήτε ταῖς τιμαῖς ἐπαιρομένου, πρὸς τε τὰς δυσημερίας ἀθορύβως καὶ πρᾶως ἔχοντος
He was never uplifted by honours, and faced adversity with gentle calm.
Plutarch, *Aristides* 3.4.5
- 4 ὁμοίως ἡγουμένου χρῆναι τῇ πατρίδι παρέχειν ἑαυτὸν οὐ χρημάτων μόνον, ἀλλὰ καὶ δόξης προῖκα καὶ ἀμισθὶ πολιτευόμενον
In all cases he considered it his duty to give his services to his country freely and without reward, either in money, or, more importantly, in honour.
Plutarch, *Aristides* 3.4.7
- 5 οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θέλει
He wishes not to seem, but rather to be just.
Translated by Bernadotte Perrin (1914)
Plutarch, *Aristides* 3.5
when this verse by Aeschylus was recited in the theatre all the spectators turned to look at Aristides; Plutarch uses 'δίκαιος' (an attribute given by his contemporaries to Aristides), the original is 'ἄριστος'; cf. Aeschylus 154
- 6 λέγ', ὦ γαθέ, φάναι, μᾶλλον, εἴ τι σὲ κακὸν πεποίηκε· σοὶ γάρ, οὐκ ἑμαυτῷ, δικάζω
Tell me rather, my good friend, whether he has done you wrong; it is not my case but yours that is before the court.
Translated by Bernadotte Perrin (1914)
Plutarch, *Aristides* 4.2
Aristides, being the judge, to a man expecting favours, saying that his opponent had done Aristides much injury
- 7 οὐδὲ γινώσκω τὸν ἄνθρωπον, ἀλλ' ἐνοχλοῦμαι πανταχοῦ τὸν δίκαιον ἀκούων
I don't even know the man, but it annoys me to hear him called 'The Just' wherever I go.
Plutarch, *Aristides* 7.7
of Aristides, who was himself asked by an illiterate man to inscribe on a potsherd a vote intended for his own exile; cf. Aristides 18
- 8 οὐκ ἔστι χρυσοῦ τοσοῦτον πλῆθος οὐθ' ὑπὲρ γῆν οὐθ' ὑπὸ γῆν, ὅσον Ἀθηναῖοι δέξαιντο ἂν πρὸ τῆς τῶν Ἑλλήνων ἐλευθερίας
There is no bulk of gold so large, either above the ground or below, that the Athenians would accept in return for the freedom of the Hellenes.
Plutarch, *Aristides* 10.5
on the Persian king's offer to pay handsomely for aborting their fight against him
- 9 ἄχρι ἂν ὁ ἥλιος ταύτην πορεύηται τὴν πορείαν, Ἀθηναῖοι πολεμήσουσι Πέρσαις
As long as the sun continues its course, so long will the Athenians fight the Persians.
Plutarch, *Aristides* 10.6
spoken by Aristides to the Persian messengers
- 10 ἤκομεν γὰρ οὐ τοῖς συμμάχοις στασιάζοντες, ἀλλὰ μαχούμενοι τοῖς πολεμίοις, οὐδ' ἐπαινεσόμενοι τοὺς πατέρας, ἀλλ' αὐτοὺς ἀνδρας ἀγαθοὺς τῇ Ἑλλάδι παρέξοντες
We are come not to quarrel with our allies, but to do battle with our foes; not to heap praises on our fathers, but to show ourselves brave men in the service of Hellas.
Translated by Bernadotte Perrin (1914)
Plutarch, *Aristides* 12.3
- 11 οὐχ ὅπλοις οὐδὲ ναυσὶν οὐδ' ἵπποις, εὐγνωμοσύνη δὲ καὶ πολιτεία τὴν ἡγεμονίαν παρελόμενος
Not by means of arms or ships or horsemen, but by tact and diplomacy he had stripped them of the leadership.
Translated by Bernadotte Perrin (1914)
Plutarch, *Aristides* 23.1
- 12 προσόδους ὀρίσαι τὸ κατ' ἀξίαν ἐκάστω καὶ δύνανιν
Fixing taxes according to each member's worth and ability to pay.
Plutarch, *Aristides* 24.1
- 13 πένης μὲν ἐξῆλθεν, ἐπανῆλθε δὲ πενέστερος
Poor he was when he went on his mission, and he returned from it poorer still.
Plutarch, *Aristides* 24.2

- 14 πλούτῳ μὲν γὰρ ἔστι πολλοὺς ἰδεῖν εὖ τε καὶ καλῶς χρωμένους, πενίαν δὲ φέροντι γενναίως οὐ ῥάδιον ἐντυχεῖν

Many were to be seen who use wealth well or ill, but it was not easy to find a man who endured poverty with a noble spirit.

Translated by Bernadotte Perrin (1914)
Plutarch, *Aristides* 25.8

- 15 καὶ μέντοι καὶ τάφος ἐστὶν αὐτοῦ Φαληροῖ δεικνύμενος, ὃν φασὶ κατασκευάσαι τὴν πόλιν αὐτῷ μὴδ' ἐντάφια καταλιπόντι

His tomb is pointed out at Phaleron, and they say the city constructed it for him, since he did not leave even enough to pay for his funeral.

Translated by Bernadotte Perrin (1914)
Plutarch, *Aristides* 27.1

- 16 οὐ τὴν οὖσαν οὖν, ἔφη, δεῖ γέφυραν ... ἡμᾶς ἀναρρεῖν, ἀλλ' ἑτέραν, εἴπερ οἶόν τε, προσκατασκευάσαντας ἐκβαλεῖν διὰ τάχους τὸν ἀνθρωπον ἐκ τῆς Εὐρώπης

Rather than destroy his bridge we should build yet another so that [Xerxes] can flee from Europe as soon as possible.

Plutarch, *Themistocles* 16.4
said by Aristides to Themistocles; cf. the English proverb 'it is good to make a bridge of gold to a flying enemy'; cf. Aeschylus 77

- 17 Ἀριστείδης ὁ δίκαιος ἐρωτηθεὶς τί ἐστὶ τὸ δίκαιον τὸ μὴ ἀλλοτριῶν ἐπιθυμεῖν ἔφη

When Aristides the Just was asked what is just, he answered, 'Not desiring others' possessions.'

Stobaeus, *Anthology* 3.9.32

- 18 ΑΡΙΣΤΕΙΔΕΣ ΛΥΣΙΜΑΧΟΥ

Aristides son of Lysimachos

anonymous potsherd found (among hundreds of others) at the Athenian Kerameikos. Potsherds were inscribed with the name of a person to be exiled (ostracized); cf. Guarducci, pl.VI and Aristides 7

ARISTIDES AELIUS

Publius Aelius Aristides

117 – after 181AD

Sophist orator and man of letters

- 1 εὖ ἔχειν τὸ σῶμα καὶ τὴν ψυχὴν

Keep a healthy mind in a healthy body.

Translated by D.S. Baker (1998)

Πρὸς Πλάτωνα περὶ ρητορικῆς 7.12

now usually quoted as 'νοῦς ὑγιὴς ἐν σώματι ὑγιεῖ' after the Latin 'mens sana in corpore sano' (Juvenal, Satires 10.356)

- 2 τοῦτ' ἐν ψυχῇ λόγοι, ὅπερ κάλλος ἐν σώματι

Language is to the mind what beauty is to the body.

Translated by H.T. Riley (1872)

Πρὸς Πλάτωνα περὶ ρητορικῆς 103.8

- 3 ἀνδρῶν ἡρώων τέκνα πῆματα

Sons of heroes are a calamity.

Scholia in Aelium Aristidem, Hypothesis – Epigram 160.1

ARISTIPPUS

c.435–350BC

Philosopher from Cyrene, an associate of Socrates

- 1 ἐὰν πάντες οἱ νόμοι ἀναρρεθῶσιν, ὁμοίως βιώσομεν

If all laws were abolished we'd go on living just the same.

Diogenes Laertius, *Lives of Eminent Philosophers* 2.68

- 2 οὐδὲ οἱ πολλὰ ἀλλ' οἱ χρήσιμα ἀναγινώσκοντές εἰσι σπουδαῖοι

It is not wide reading but useful reading that tends to excellence.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 2.71

- 3 κρατεῖ ἡδονῆς οὐχ ὁ ἀπεχόμενος, ἀλλ' ὁ χρώμενος μὲν, μὴ παρεκφερόμενος δέ

The continent man is not he who avoids pleasure, but having tasted it, is not carried to excess.

Stobaeus, *Anthology* 3.17.17

- 4 τοῦ μὲν λέγειν κακῶς σὺ κύριος εἶ, τοῦ δὲ δικαίως ἀκούειν ἐγώ

It may be your right to slander, but it is my prerogative to hear what is just.

Stobaeus, *Anthology* 3.19.6

- 5 Ἀρίστιππος ὁ Κυρηναῖος φιλόσοφος

ἐρωτηθεὶς ὑπὸ τινος εἰ ὁ ἔρως ἔνεκα τῆς
συνουσίας γίγνεται, οὐτ', ἔφη, διὰ τοῦτο
οὐτ' ἄνευ τοῦτου

Aristippus the Cyrenaic philosopher,
when asked if Eros exists for the sake
of having sexual intercourse, replied,
'neither for it nor without it.'

Stobaeus, *Anthology* 4.20a.32

ARISTON

before 100BC

Epigrammatist included in the Garland of
Meleager

- 1 Ὡ μύες, εἰ μὲν ἐπ' ἄρτον ἐληλύθατ', ἐς
μυχὸν ἄλλον
στείχετ' (ἐπεὶ λιτὴν οἰκέομεν καλύβην) ...
εἰ δ' ἐν ἐμαῖς βίβλοισι πάλιν καταθήξετ'
ὀδόντα,
κλαύσεσθ', οὐκ ἀγαθὸν κῶμον
ἐπερχόμενοι.

If you mice are looking for *food*, you'd
better look

elsewhere, for mine is a frugal shack.
But if you attempt my *books* with your
teeth

once more, you will rue it, mice.

Translated by W.G. Shepherd (1973)

Greek Anthology 6.303

ARISTON OF CEOS

3rd century BC

Peripatetic philosopher, probably head of the
Lyceum c.225BC

- 1 Σπαρτιατῶν νόμος τάττει ζημίας τὴν μὲν
πρώτην ἀγαμίου, τὴν δευτέραν ὀψιγαμίου,
τὴν τρίτην καὶ μεγίστην κακογαμίου
Spartan law assigns fines firstly to those
who do not marry, secondly to those
who marry late, and thirdly, the greatest
fine, to those who have a bad marriage.

Fragment 26 (Wehrli)

ARISTON OF CHIOS

3rd century BC

Stoic philosopher, pupil of Zeno

- 1 εἶναι γὰρ ὁμοῖον τὸν σοφὸν τῷ ἀγαθῷ
ὑποκριτῇ, ὃς ἂν τε Θεοσίτου ἂν τε
Ἀγαμέμνονος πρόσωπον ἀναλάβῃ,
ἐκάτερον ὑποκρίνεται προσηκόντως

The wise man is like a good actor, who, if
called upon to take the part of Thersites
or of an Agamemnon, will impersonate
them both becomingly.

Translated by R.D. Hicks (1925)

Fragment 351 (von Arnim, *SVF*)

*the material does not matter, only what one does
with it*

- 2 τὰ ὑπὲρ ἡμᾶς οὐδὲν πρὸς ἡμᾶς

What is above us is beyond us.

Fragment 352 (von Arnim, *SVF*)

*of divine matters; cf. the Latin 'quod supra nos
nihil ad nos' (Marcus Minucius Felix, Octa-
vius 13.1 et al.)*

- 3 οἱ ἐν διαλεκτικῇ βαθύνοντες ἐοίκασιν
καρκίνους μασωμένοις, οἱ δὲ ὀλίγον
τροφίμον περὶ πολλὰ ὅστ' ἀσχολοῦνται

Those who engage in dialectics are like
those who eat crab; for morsels of food
they busy themselves with many bones.

Fragment 392 (von Arnim, *SVF*)

- 4 ἔλεγεν εοικέναι τὴν διαλεκτικὴν τῷ ἐν
ταῖς ὁδοῖς πηλῷ· πρὸς οὐδὲν γὰρ οὐδ'
ἐκεῖνον χρήσιμον ὄντα καταβάλλειν τοὺς
βαδίζοντας

Dialectics is like mud on a road; it is of
no particular use, but bespatters those
walking through it.

Fragment 393 (von Arnim, *SVF*)

- 5 ὁ ἐλλέβορος ὅλοσχερότερος μὲν ληφθεὶς
καθαίρει, εἰς δὲ πάνν σμικρὰ τριφθεὶς
πνίγει· οὕτω καὶ ἡ κατὰ φιλοσοφίαν
λεπτολογία

Hellebore taken in large pieces purifies,
crushed into small pieces causes chok-
ing; similar is quibbling in philosophy.

Fragment 394 (von Arnim, *SVF*)

cf. Aristophanes 145

ARISTONYMUS

dates unknown

Writer of maxims, known only from Stobaeus

- 1 κυβερνήτου μὲν ἔργον ἀγαθοῦ πρὸς τὰς
τῶν πνευμάτων μεταβολὰς ἀρμόσασθαι,
ἀνδρὸς δὲ σοφοῦ πρὸς τὰς τῆς τύχης

An able captain adapts to the change
of winds, a wise man to the turns of
fortune.

- Stobaeus, *Anthology* 3.1.97
- 2 ὥσπερ τὸ μέλι τὰ ἡλκωμένα δάκνει, τοῖς
δὲ κατὰ φύσιν ἡδύ ἐστιν, οὕτω καὶ οἱ ἐκ
φιλοσοφίας λόγοι
As honey hurts an open wound though
being sweet by nature, so do philoso-
phers' words.
Stobaeus, *Anthology* 3.13.41
- 3 ὁ φθόνος, ὥσπερ φαῦλος δημαγωγός,
ταῖς καλαῖς ἀντιπολιτεύεται πράξεσιν
Envy, just as a bad demagogue, is against
good deeds.
Stobaeus, *Anthology* 3.38.36
- 4 ἔοικεν ὁ βίος θεάτρῳ διὸ πολλάκις
χείριστοι τὸν κάλλιστον ἐν αὐτῷ
κατέχουσι τόπον
Life is like the theatre; which is why
many times the worst people occupy the
best seats.
Stobaeus, *Anthology* 4.42.14

ARISTOPHANES

c.450–385BC

Athenian Old Attic Comedy poet

see also Cratinus 4; Lucian 10; Plato 306–311,
379

- 1 ἀποβλέπων εἰς τὸν ἀγρόν, εἰρήνης ἐρῶν,
στυγῶν μὲν ἄστει, τὸν δ' ἐμὸν δῆμον
ποθῶν,
ὃς οὐδὲ πώ ποτ' εἶπεν, ἀνθρακὰς πρῶν,
οὐκ ὄξος, οὐκ ἔλαιον
I think of my fields, yearn for peace,
curse city life and long for my village;
no one there shouted 'coal for sale'
nor oil or vinegar either.
Acharnians 32
the play won first prize at the Lenaia in 425BC
- 2 εἰς τὴν προεδρίαν πᾶς ἀνὴρ ὥστίζεται
Pushing and fighting for the front seats.
Acharnians 42
- 3 τίς ἀγορεύειν βούλεται;
Who wishes to address the house?
Translated in Liddell & Scott
Acharnians 45
the basis of Athenian democracy – anyone
wishing to speak could address the Assembly;
cf. Euripides 332

- 4 δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέναι
τὸν θυμὸν ἀνδρῶν ὥστε βάλλειν καὶ
βοᾶν
ἐθέλειν τ' ἀκοῦσαι μηδὲν ἴσον ἴσῳ φέρον
What an irritable nature, like sour wine!
You shout and throw stones, and will not
hear my arguments.
Acharnians 352
- 5 πυκνὴ γὰρ λεπτὰ μηχανᾶ φρενί
Subtle are thy schemes, and intricate the
courses of thy mind.
Translated by Alan H. Sommerstein (1973)
Acharnians 445
- 6 μὴ μοι φθονήσητ', ἄνδρες οἱ θεώμενοι,
εἰ πτωχὸς ὢν ἔπειτ' ἐν Ἀθηναίοις λέγειν
μέλλω περὶ τῆς πόλεως, τρυγῳδίαν
ποιῶν.
Τὸ γὰρ δίκαιον οἶδε καὶ τρυγῳδία
Condemn me not, you in the audience
If, while I am a beggar, among us Athe-
nians
I talk affairs of state in a comedy.
You see, comedy has a sense of duty too.
Translated by M.S. Silk (2000)
Acharnians 497
- 7 ἐγὼ δὲ λέξω δεινὰ μὲν, δίκαια δέ
I shall tell things terrible but just.
Translated by C.A. Trypanis (1971)
Acharnians 501
- 8 ἐντεῦθεν ὀργῇ Περικλέης οὐλύμπιος
ἦστραπτ', ἐβρόντα, ξυνεκύκα τὴν
Ἑλλάδα,
ἐτίθει νόμους ὥσπερ σκόλια
γεγραμμένους
For then, in wrath, the Olympian
Pericles
Thundered and lightened, and
confounded Hellas
Enacting laws which ran like drinking
songs.
Translated by Benjamin Bickley Rogers
(1924)
Acharnians 530
- 9 πολλοῦ γε καὶ δεῖ
Far from it!
Translated in Liddell & Scott
Acharnians 543
still in use today

- 10 οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει
οὐ γὰρ ἀξίως ἐκείνων ὦν
ἐναυμαχήσαμεν
γηροβοσκούμεσθ' ὑφ' ὑμῶν, ἀλλὰ δεινὰ
πάσχομεν
We old men, the elderly, have a
complaint against the state.
The care we receive from you in our old
age is unworthy of
the sea battles we've fought; in fact you
treat us terribly.
Translated by Jeffrey Henderson (1998)
Acharnians 676
- 11 πάγχρηστον ἄγγος ἔσται,
κρατὴρ κακῶν, τριπτήρ δικῶν,
φαίνειν ὑπευθύνους λυχνοῦ-
χος καὶ κύλιξ
τὰ πράγματ' ἐγκυκᾶσθαι
This pot will serve for many needs:
A bowl, a mortar, or a cup
To mix or pound or stir things up
While bent on shady deeds;
Or you could light a lamp in it
To scan officials' files.
Translated by Alan H. Sommerstein (2002)
Acharnians 936
- 12 ἰὼ στρατηγοὶ πλείονες ἢ βελτίονες
Ah, the generals, how numerous they
are – and good for nothing!
Acharnians 1078
- 13 οἱ μὲν γὰρ οὖν τέττιγες ἓνα μῆν' ἢ δύο
ἐπὶ τῶν κραδῶν ἄδουσ', Ἀθηναῖοι δ' ἅει
ἐπὶ τῶν δικῶν ἄδουσι πάντα τὸν βίον
Cicadas prattle for a month or two
among the fig-trees; Athenians in
the law-courts prattle all their lives.
Birds 39
the play won second prize at the Dionysia in
414BC
- 14 εἰ τινα πόλιν φράσειας ἡμῖν εὖερον
ὥσπερ σισύραν ἐγκατακλινῆναι
μαλθακὴν
Perhaps you can tell us where to find
a really comfortable city, warm and
welcoming, like a soft, warm, fleecy
blanket.
Translated by David Barrett (1978)
Birds 121
- 15 ἐγὼ γὰρ αὐτοὺς βαρβάρους ὄντας πρὸ
τοῦ
ἐδίδαξα τὴν φωνὴν ξυνὼν πολὺν χρόνον
A savage tribe I came to teach
Civilised speech.
I won, but flung a life-time in the
breach.
Translated by Kathleen Freeman (1947)
Birds 199
a teacher of Greek about his pupils
- 16 ἐλελιζομένη διεροῖς μέλεσιν ...
πρὸς Διὸς ἔδρας, ἵν' ὁ χρυσοκόμας
Φοῖβος ἀκούων τοῖς σοῖς ἐλέγοις
ἀντιπάλλων ἐλεφαντόδετον
φόρμιγγα θεῶν ἴσσηι χοροῦς
Your trills reach up to Zeus's throne
where golden Phoebus hears your
elegies,
answering on his ivory-inlaid lyre; and
soon
the gods get up and dance.
Birds 213
of the nightingale
- 17 τοῦ φθέγματος τοῦρνηθίου
οἷον κατεμελίτωσε τὴν λόχμην ὅλην
What a voice that little bird has!
It makes you feel as if the woods were
drenched with honey.
Birds 223
of the nightingale
- 18 κίττα, τρυγῶν, κορυδός, ἐλεᾶς, ὑποθυμῖς,
περιστερά,
νέρτος, ἰέραξ, φάττα, κόκκυξ,
ἐρυθρόπους, κεβλήπυρις, πορφυρίς,
κερχνής,
κολυμβίς, ἀμπελὶς, φήνη, δρύοψ ...
ιοῦ ἰοῦ, τῶν ὀρνέων
A jay, a turtledove, a crested lark, reed
warbler, wheatear, pigeon, merlin, spar-
rowhawk, ringdove, cuckoo, stock-
dove, firecrest, rail, kestrel, dabchick,
waxwing, vulture, woodpecker. What a
crowd of birds!
Translated by David Barrett (1978)
Birds 302
- 19 ἀλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ
μανθάνουσιν οἱ σοφοί
The wise learn many things from
enemies.
Birds 375

20 πικνότερον κίναδος,
σόφισμα, κύρμα, τριῖμμα, παιπάλημ' ὅλον
He's a real trickster,
All skill, swag, spice, sophistry.
Translated by M.S. Silk (2000)
Birds 429

21 δολερὸν μὲν αἰεὶ κατὰ πάντα δὴ τρόπον
πέφυκεν ἄνθρωπος
Full of wiles, full of guile, at all times, in
all ways,
Are the children of Men.
Translated by Benjamin Bickley Rogers
(1924)
Birds 451

22 ὁ γὰρ ἂν σὺ τύχῃς μοι
ἀγαθὸν πορίσας, τοῦτο κοινὸν ἔσται
'Tis to your own interest as well as to
mine, for if you secure me some advan-
tage, I will surely share it with you.
Translated by Eugene O'Neill, Jr (1938)
Birds 458

23 ἀμαθὴς γὰρ ἔφυς κοῦ πολυπράγμων, οὐδ'
Αἴσωπον πεπάτηκας
You must be very unobservant, or very
uneducated: you don't even know your
Aesop.
Translated by David Barrett (1978)
Birds 471

24 οὐδεὶς οἶδεν τὸν θησαυρὸν τὸν ἐμὸν πλὴν
εἴ τις ἄρ' ὄρνις
None but some bird knows where my
treasure lies.
Translated by Jeffrey Henderson (2000)
Birds 601

25 ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ
προσόμοιοι,
ὀλιγοδρανέες, πλάσματα πηλοῦ,
σκιοειδέα φύλ' ἀμενηνά,
ἀπτῆγνες ἐφημέριοι, ταλαοὶ βροτοί,
ἀνέρες εἰκελόνειροι
Mankind, fleet of life, like tree leaves,
weak creatures of clay, unsubstantial as
shadows,
wingless, ephemeral, wretched, mortal
and dreamlike.
Translated in *Bartlett's Familiar Quotations*
(1980)
Birds 685

26 πρῶτα μὲν ὥρας φαίνομεν ἡμεῖς ἦρος,
χειμῶνος, ὁπώρας·
σπεῖρειν μὲν, ὅταν γέρανος κρώζουσ' εἰς
τὴν Λιβύην μεταχωρῇ·
καὶ πηδάλιον τότε ναυκλήρῳ φράζει
κρεμάσαντι καθεύδειν,
... εἶτα χελιδών,
ὅτε χρὴ χλαῖναν πωλεῖν ἤδη καὶ
ληδάριόν τι πρίασθαι
We birds tell the seasons of autumn, of
winter, and spring;
it's time to sow when the crane whoops
off to Africa;
then, for the captain to hang up his
rudder and go to sleep;
and the swallow in spring, to sell your
coat and buy a jacket.
Birds 709

27 ὄρνιν τε νομίζετε πάνθ' ὅσα περ περὶ
μαντείας διακρίνει
φήμη γ' ὑμῖν ὄρνις ἐστί, πταρμόν τ'
ὄρνιθα καλεῖτε,
ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ'
ὄρνιν, ὄνον ὄρνιν.
ἀρ' οὐ φανερώς ἡμεῖς ὑμῖν ἐσμέν
μαντεῖον;
Birds you use to foretell the future,
good luck or bad luck;
an ominous utterance is a bird, a sneeze
you call a bird,
any portent is a bird, a sound, a servant,
a donkey.
Are we not then your favourite oracle?
Birds 719

28 ἦν οὖν ἡμᾶς νομίσητε θεούς,
ἔξετε χρῆσθαι μάντεσι, μούσαις,
αὔραις, ὥραις, χειμῶνι, θέρει
μετρίῳ, πνίγει κοῦκ ἀποδράντες
καθεδούμεθ' ἄνω σεμνυνόμενοι
παρὰ ταῖς νεφέλαις ὥσπερ χῶ Ζεὺς
Well then, if you treat us as gods
you'll have the benefit of prophets,
muses,
breezes, seasons, – winter, mild
summer,
stifling heat. And we won't run off
and sit up there affecting a solemn air,
preening among the clouds, like Zeus.
Translated by Jeffrey Henderson (2000)
Birds 723

29 ἐντευθενὶ
ἐκ τῶν νεφελῶν καὶ τῶν μετεώρων

- χωρίων
χαυνόν τι πάνυ.
βούλει Νεφελοκοκκυγίαν;
Somewhere, with all these clouds, and
all this air,
There must be a name, somewhere.
How about 'Cloud-Cuckoo-
Land'?
- Birds* 817
naming the capital city of the birds
- 30 καὶ πῶς ἂν ἔτι γένοιτ' ἂν εὐτακτος πόλις,
ὅπου θεὸς γυνὴ γεγονυῖα πιανοπλίαν
ἔστηκ' ἔχουσα, Κλεισθένης δὲ κερκίδα;
And just how can a city remain well
disciplined,
where a god, born a woman, stands
there wearing full armour,
while Cleisthenes plies a spindle?
Translated by Jeffrey Henderson (2000)
Birds 829
- 31 γεωμετρήσαι βούλομαι τὸν ἀέρα
ὕμιν διελεῖν τε κατὰ γύας
I want to survey the air for you and
parcel it into acres.
Translated by Jeffrey Henderson (2000)
Birds 995
- 32 ὀρθῶ μετρήσω κανόνι προστιθείς, ἵνα
ὁ κύκλος γένηται σοι τετράγωνος
I'll take a measure laying a straight
ruler alongside,
so that you will get a circle squared.
Translated by Jeffrey Henderson (2000)
Birds 1004
- 33 σῶζω δ' εὐθαλεῖς καρπούς ...
κτείνω δ' οἱ κήπους εὐώδεις
φθειρουσιν λύμαις ἐχθίσταις,
ἐρπετά τε καὶ δάκετα πάνθ'
We preserve the thriving crops,
We kill the destroyers of sweet-smelling
gardens,
The ravishers of plants,
And everything that creeps and stings.
Translated by David Barrett (1978)
Birds 1062
- 34 εὐδαίμον φυλὸν πτηνῶν
οἰωνῶν, οἱ χειμῶνος μὲν
χλαίνας οὐκ ἀμπισχνοῦνται
οὐδ' αὖ θερμὴ πνίγους ἡμᾶς
ἀκτὶς τηλαυγὴς θάλλει
- Happy race of feathered fowls,
Who in winter
Are not muffled up in blankets,
And in summer
Live unscorched by the stifling heat.
Translated by David Barrett (1978)
Birds 1088
- 35 πρὶν μὲν γὰρ οἰκίσαι σε τήνδε τὴν πόλιν,
ἐλακωνομάνουν ἅπαντες ἄνθρωποι τότε,
ἐκόμων, ἐπείνων, ἐρρύπων, ἐσωκράτων,
σκυτάλι' ἐφόρουν
Why, before you built this city all men
were crazy about the Spartans: they
wore their hair long, went hungry, never
bathed, acted like Socrates, brandished
batons.
Translated by Jeffrey Henderson (2000)
Birds 1280
- 36 οὐκ ἔστιν οὐδὲν τοῦ πέτεσθαι γλυκύτερον
There's nothing sweeter than to fly.
Birds 1342
- 37 ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται
ἐπαίρεται τ' ἄνθρωπος
Words give man wings, wings to his
spirit, wings to his imagination.
Birds 1447
- 38 ἀλλὰ πτέρου με ταχέσι καὶ κούφοις
πτέροισι
ἰέρακος ἢ κερχνηδος
Just fit me out with the nimble wings
of a hawk or a kestrel.
Birds 1453
- 39 πολλὰ δὴ καὶ καινὰ καὶ θαν-
μάστ' ἐπεπτόμεσθα καὶ
δεινὰ πρᾶγματ' εἶδομεν
Many things new and strange
have we seen in our flights,
wondrous beyond belief.
Birds 1470
- 40 τουτὶ λαβῶν μου τὸ σκιαδεῖον ὑπέρεχε,
ἄνωθεν ὥς ἂν μὴ μ' ὀρώσιν οἱ θεοὶ
Take this parasol and hold it over me,
so that the gods above can't see me.
Translated by Jeffrey Henderson (2000)
Birds 1508
- 41 ὦ δημοκρατία, ποῖ προβιβᾶς ἡμᾶς ποτε;
O democracy, where are you leading us!

- Birds* 1570
- 42 ἄλκυνονίδας τ' ἂν ἤγεθ' ἡμέρας αἰεί
Halcyon days to enjoy year round.
Translated by Jeffrey Henderson (2000)
Birds 1594
- 43 πανοῦργον ἐγ-
γλωττογαστόρων γένος,
οἱ θερίζουσιν τε καὶ σπείρουσι
καὶ τρυγῶσι ταῖς γλώτταισι ...
πανταχοῦ τῆς Ἀττικῆς ἢ
γλώττα χωρὶς τέμνεται
The wicked race of Thrive-by-Tongues,
who do their harvesting and sowing
and vintaging by tongue;
all over Attica the tongue is specially
excised.
Translated by Jeffrey Henderson (2000)
Birds 1695
of the teachers of rhetoric
- 44 εἶναι παρ' αὐτοῖς φασὶν ἄμφω τῷ λόγῳ,
τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα.
τούτων τὸν ἕτερον τοῖν λόγοιν, τὸν
ἥττονα,
νικᾶν λέγοντά φασι τὰ δικώτερα
They say they have two Arguments in
there –
Right and Wrong, they call them –
and one of them, the Wrong,
can always win its case even when
justice is against it.
Translated by Alan H. Sommerstein (2002)
Clouds 112
*of Socrates and his school; it ridicules Socrates
as a corrupt teacher of rhetoric; the play won
last prize at the city Dionysia in 423bc*
- 45 ἀνῆρετ' ἄρτι ... Σωκράτης
ψύλλαν ὅποσους ἄλλοιτο ... πόδας
Just now Socrates asked
how many feet a flea could jump.
Translated by Alan H. Sommerstein (1973)
Clouds 145
of Socrates' endless enquiries
- 46 ἀέναοι Νεφέλαι,
ἀρθῶμεν φανεραὶ δροσερὰν φύσιν
εὐάγητον
πατρός ἅπ' Ὀκεανοῦ βαρυαχέος ...
τηλεφανεῖς σκοπιάς ἀφορώμεθα
Rise, my sisters, Clouds eternal,
Shining bright with morning dew,
- From the roaring Ocean's bosom
To the sky, the world to view.
Translated by Alan H. Sommerstein (1973)
Clouds 275
chorus of clouds
- 47 πλείστους αὐταὶ βόσκουσι σοφιστάς ...
ιατροτέχνας, σφραγιδονυχαργοκομήτας
...
ἄνδρας μετεωροφένακας
οὐδὲν δρῶντας βόσκουσ' ἀργούς
They feed countless sophists,
quack doctors, lazy long-haired fops
with rings and natty nails,
astronomical charlatans,
idle people doing nothing.
Clouds 332
- 48 ἤδη ποτ' ἀναβλέψας εἶδες νεφέλην
κενταύρῳ ὁμοίαν
ἢ παρδάλει ἢ λύκῳ ἢ ταύρῳ;
Have you never seen a cloud looking
like a centaur?
Or perhaps a leopard, a wolf, a bull?
Clouds 346
Socrates speaking
- 49 βρενθύει τ' ἐν ταῖσιν ὁδοῖς καὶ τῷ φθαλμῷ
παραβάλλεις
With swagg'ring gait and roving eye.
Translated by Alexander Nehamas and
Paul Woodruff (1989)
Clouds 362
of Socrates; cf. Plato, Symposium 221b
- 50 ὁ Ζεὺς δ' ὑμῖν, φέρε, πρὸς τῆς Γῆς,
Οὐλύμπιος οὐ θεός ἐστιν;
ποῖος Ζεὺς; οὐ μὴ ληρήσεις. οὐδ' ἐστὶ
Ζεὺς
– But come, by Earth, is not Jupiter, the
Olympian, a god?
– What Jupiter? Do not trifle. There is no
Jupiter.
Translated by William James Hickie (1853?)
Clouds 366
as if said by Socrates
- 51 εἴπερ τὰ χρέα διαφευξοῦμαι
τοῖς τ' ἀνθρώποις εἶναι δόξω
θρασύς, εὐγλωττος, τολμηρός, ἴτης,
βδελυρός, ψευδῶν συγκολλητής,
εὐρησιεπής, περίτροιμα δικῶν
If I can beat my debts
And make men think me

- Bold, glib, confident, cavalier,
Shocking, a mint of lies,
A coiner of phrases, a smooth lawyer.
Translated by M.S. Silk (2000)
Clouds 443
- 52 δυσβουλίαν τῇδε τῇ πόλει προσεῖναι
It is bad policymaking that afflicts this city.
Translated by Jeffrey Henderson (1998)
Clouds 588
- 53 μὴ νυν περὶ σαυτὸν εἶλλε τὴν γνώμην
ἀεὶ,
ἀλλ' ἀποχάλα τὴν φροντίδ' εἰς τὸν ἀέρα
Now don't stay wrapped up in your thoughts;
relax, unwind, give up all cares into the open air.
Clouds 761
- 54 καὶ γνωσθήσῃ ποτ' Ἀθηναίους
οἷα διδάσκεις τοὺς ἀνοήτους
And one day the Athenians will realize
what sort of education you've been giving the idiots!
Translated by Jeffrey Henderson (1998)
Clouds 918
of Athenian young men
- 55 λέξω τοίνυν τὴν ἀρχαίαν παιδείαν ὥς
διέκειτο ...
πρῶτον μὲν ἔδει παιδὸς φωνὴν
γρύξαντος μηδέν' ἀκούσαι
Let me tell you of education in the good old days
when children would be seen and not heard.
Clouds 961
- 56 ἀλλ' οὖν λιπαρὸς γε καὶ εὐανθὴς ἐν
γυμνασίοις διατρίψῃς,
οὐ στωμύλλων κατὰ τὴν ἀγορὰν
τριβολεκτρὰ πελ', οἷά περ οἱ νῦν
Spend your time in the gymnasium, get sleek and healthy, not in the agora chattering about thorny subjects as people do now.
Clouds 1002
- 57 καὶ σ' ἀναπέσει τὸ μὲν αἰσχρὸν ἅπαν
καλὸν ἡγεῖσθαι, τὸ καλὸν δ' αἰσχρὸν
He will persuade you
to consider all that's foul fair,
- and fair foul.
Translated by Jeffrey Henderson (1998)
Clouds 1020
- 58 κλάετ' ὦ 'βολοστάται,
αὐτοὶ τε καὶ τὰρχαῖα καὶ τόκοι τόκων
Weep, ye moneylenders, weep,
Yourself, your capital, and your interest's interest!
Translated by Alan H. Sommerstein (1973)
Clouds 1155
- 59 ἀμφήκει γλώττῃ λάμπων,
πρόβολος ἐμός, σωτὴρ δόμοις, ἐχθροῖς
βλάβῃ,
λυσανίας πατρῶν μεγάλων κακῶν
The brilliant wielder of a two-edged tongue,
My shield and bulwark, saviour of my house,
Bane of my foes, dispeller of my griefs!
Translated by Alan H. Sommerstein (2002)
Clouds 1160
- 60 ὥς ἡδὺ καινοῖς πράγμασιν καὶ δεξιοῖς
ὀμιλεῖν
καὶ τῶν καθεστῶτων νόμων ὑπερφρονεῖν
δύνασθαι
Well pleased I am to know new, clever things,
and to be ready to look down upon established laws!
Clouds 1399
- 61 οὐδ' ἂν τρεῖς εἰπέιν ῥήμαθ' οἷός τ' ἦν πρὶν
ἑξαμαρτεῖν
He couldn't say three words without a howler.
Translated by M.S. Silk (2000)
Clouds 1402
- 62 ὥς δις παῖδες οἱ γέροντες
Old men are children twice.
Clouds 1417
cf. Shakespeare, Hamlet 2.2.[413] 'They say an old man is twice a child'
- 63 οὐδέν σε καλύσει σεαυτὸν ἐμβαλεῖν
εἰς τὸ βάραθρον
There's nothing to hinder you from throwing yourself down the Pit.
Clouds 1448
the Pit, where criminals were executed: cf. Herodotus 139

64 τῆς σελήνης ἔσκοπεῖσθε τὴν ἔδραν
 Arguing about the back side of the moon.
 Translated by Alan H. Sommerstein (1973)
Clouds 1507

65 ἡγεῖσθ' ἔξω· κεχόρευται γὰρ
 μετρίως τό γε τήμερον ἡμῖν
 Lead the dancers on their way:
 we've done enough performing for
 today.
 Translated by Jeffrey Henderson (1998)
Clouds 1511
closing lines

66 ὁρῶ γὰρ αὐτὴν προστάταισι χρωμένην
 ἀεὶ πονηροῖς. κἄν τις ἡμέραν μίαν
 χρηστὸς γένηται, δέκα πονηρὸς γίγνεται
 I perceive that the affairs of state are
 invariably entrusted to crooks and
 rascals; and if they spend one day doing
 good they spend another ten doing
 irreparable harm.

Ecclesiazusae – Assemblywomen 176

67 τὰ δημόσια γὰρ μισθοφοροῦντες
 χρήματα
 ἰδίᾳ σκοπεῖσθ' ἕκαστος ὃ τι τις κερδαίνει,
 τὸ δὲ κοινὸν ... κυλινδεται
 While drawing your civic pay from
 public funds,
 each of you angles for a personal profit,
 and meanwhile the public finances
 flounder.
 Translated by Jeffrey Henderson (2002)
Ecclesiazusae – Assemblywomen 206

68 καθήμεναι φρύγουσιν ὥσπερ καὶ πρὸ τοῦ
 ...
 τοὺς ἄνδρας ἐπιτρίβουσιν ὥσπερ καὶ πρὸ
 τοῦ·
 μοιχοὺς ἔχουσιν ἔνδον ὥσπερ καὶ πρὸ
 τοῦ·
 αὐταῖς παροψωνοῦσιν ὥσπερ καὶ πρὸ
 τοῦ

The women settle down to their cook-
 ing, as they always have;
 they drive their husbands nuts, as they
 always have;
 they hide their lovers in the house, as
 they always have;
 they buy themselves extra treats, as they
 always have.

Translated by Jeffrey Henderson (2002)

Ecclesiazusae – Assemblywomen 221

69 ἡ δ' Ἀθηναίων πόλις,
 εἰ τοῦτο χρηστῶς εἶχεν, οὐκ ἂν ἐσώζετο,
 εἰ μὴ τι καινὸν γ' ἄλλο περιηργάζετο
 If the City had some institution that
 worked well,
 do you think *you'd* try to preserve it?
 You wouldn't rest,
 I tell you, till you'd thought up some-
 thing different.

Translated by David Barrett (1978)

Ecclesiazusae – Assemblywomen 218

70 χρήματα πορίζειν εὐπορώτατον γυνή,
 ἄρχουσά τ' οὐκ ἂν ἐξαπατηθεῖη ποτέ·
 αὐταὶ γὰρ εἰσιν ἐξαπατᾶν εἰθισμέναι
 In raising money, most ingenious is
 woman,
 never to be deceived in office;
 for she knows all the tricks already!

Ecclesiazusae – Assemblywomen 236

71 τὸ πρὸς βίαν δεινότατον
 Oh, how I hate compulsion!

Ecclesiazusae – Assemblywomen 471

72 λόγος γέ τοι τις ἔστι τῶν γεραιτέρων,
 ὅς' ἂν ἀνόντ' ἡ καὶ μῶρα βουλευσώμεθα,
 ἅπαντ' ἐπὶ τὸ βέλτιον ἡμῖν ξυμφέρειν
 Well, there is an ancestral saying,
 that however brainless or foolish our
 policies,
 all affairs will turn out for the best.

Translated by Jeffrey Henderson (2002)

Ecclesiazusae – Assemblywomen 473

73 ὥς τὸ ταχύνειν χαρίτων μετέχει πλεῖστον
 παρὰ τοῖσι θεαταῖς
 It's quick action that pleases the audi-
 ence.

Translated by Eugene O'Neill, Jr (1938)

Ecclesiazusae – Assemblywomen 582

74 τὴν γῆν πρώτιστα ποιήσω
 κοινὴν πάντων καὶ ἀργύριον καὶ τὰλλ'
 ὅπόσ' ἔστιν ἐκάστω

My first act will be
 to communize all the land, money, and
 other property that's now individu-
 ally owned.

Translated by Jeffrey Henderson (2002)

Ecclesiazusae – Assemblywomen 597

- 75 λοπαδοτεμαχοσελαχογαλεοκρανιολειψα
νοδριμυποτριμματοσιλφιολιπαρομελ
ιτοκατακεχυμενοκιχλεπικοσσυφοφαττοπ
εριοτεραλεκτρονοποπτοπιφαλλιδοκιγ
κλοπελειολαγωσοιραιοβαφητραγανοπτ
εργυρών

Shellfish, slice of shark and ray,
skull of blackbird, flesh of dove,
rind of wort and grease and honey,
roasted cock and thrush and dabchick,
crispy pigeon, he-goat gristle,
hare in boiled-down wine.

Ecclesiazusae – Assemblywomen 1169 (practically closing lines)

longest word ever to appear in world literature
(Guinness Book of Records, 1981, p.91)

- 76 εἶπω τι τῶν εἰωθότων, ὧ δέσποτα,
ἐφ' οἷς αἰεὶ γελῶσιν οἱ θεώμενοι;
Shall I crack any of those old jokes,
master,
At which the audience never fail to
laugh?

Translated by Benjamin Bickley Rogers
(1924)

Frogs 1

opening lines; Frogs is a comedy satirizing
Euripides; the play won first prize at the Lenaea,
a Dionysiac festival held in Athens, in 405BC

- 77 ὁ δ' εὐκολος μὲν ἐνθάδ', εὐκολος δ' ἐκεῖ
He was contented here, will be contented
there.

Frogs 82

of Sophocles, deceased; here, on earth; there, in
Hades

- 78 βρεκεκεκεξ κοαξ κοαξ
Brekekekex, ko-ax, ko-ax

Translated by Benjamin Bickley Rogers
(1924)

Frogs 209 and elsewhere
adopted as a Yale College cheer

- 79 καὶ πολλὰ μὲν γέλοιά μ' εἰ-
πεῖν, πολλὰ δὲ σπουδαῖα
There's much that's funny I can say,
and much that's serious.

Frogs 389

- 80 ἐξιῶσαι τοὺς πολίτας κἀφελεῖν τὰ
δείματα
Make all men equal and extinguish all
fears.

Frogs 688

- 81 πολλακίς γ' ἡμῖν ἔδοξεν ἡ πόλις
πεπονθέναι
ταυτὸν εἷς τε τῶν πολιτῶν τοὺς καλοὺς
τε κάγαθοὺς
εἷς τε τὰρχαῖον νόμισμα καὶ τὸ καινὸν
χρυσίον.
οὔτε γὰρ τοῦτοισιν οὖσιν οὐ
κεκιβδηλεμένοις,
ἀλλὰ καλλίστοις ἀπάντων, ὥς δοκεῖ,
νομισμάτων
καὶ μόνοις ὀρθῶς κοπεῖσι καὶ
κεκωδωνισμένοις
ἐν τε τοῖς Ἑλλησι καὶ τοῖς βαρβάροισι
πανταχοῦ
χρῶμεθ' οὐδέν, ἀλλὰ τοῦτοις τοῖς
πονηροῖς χαλκίοις
χθές τε καὶ πρῶν κοπεῖσι τῷ κακίστῳ
κόμματι

I'll tell you what I think about the way
This city treats her soundest men today:
By a coincidence more sad than funny,
It's very like the way we treat our
money.

The noble silver drachma, that of old
We were so proud of, and the recent
gold,
Coins that rang a tune, clean-stamped
and worth their weight
Throughout the world, have ceased to
circulate.

Instead, the purses of Athenian shop-
pers
Are full of shoddy silver-plated coppers.

Translated by David Barrett (1964)

Frogs 718

the earliest expression of the economic prin-
ciple known as Gresham's Law – 'bad money
drives out good money from circulation' (Henry
Dunning Macleod)

- 82 ἄνθρωπον ἀγριοποιόν, αὐθαδόστομον,
ἔχοντ' ἀχάλινον, ἀκρατές, ἀπύλωτον
στόμα,
ἀπεριλάλητον, κομποφακελορρήμονα
A savage-creating, stubborn-pulling
fellow,
Uncurbed, unfettered, uncontrolled of
speech,
Unperiphrastic, bombastiloquent.

Translated by Benjamin Bickley Rogers
(1924)

Frogs 837

of Aeschylus, ridiculing his long compounds

- 83 λοιδορεῖσθαι δ' οὐ πρόπει
 ἄνδρας ποιητὰς ὥσπερ ἀρτοποιίδα
 It does not become poets to abuse one
 another, like old wives selling cakes.

Frogs 857

- 84 νοεῖν, ὁρᾶν, ξυνιέναι, στρέφειν ἔδραν,
 τεχνάζειν,
 κάχ' ὑποτοπεῖσθαι, περινοεῖν ἅπαντα
 To think, to see, to understand, to love
 to twist, to connive,
 to suspect the worst, to question every-
 thing.

Frogs 957

what Euripides taught the Athenians

- 85 σκέψαι γὰρ ἀπ' ἀρχῆς
 ὥς ὠφέλιμοι τῶν ποιητῶν οἱ γενναῖοι
 γεγένηνται
 Just consider how, from earliest times,
 how beneficial the noble poets have
 become.

Frogs 1030

Aeschylus speaking

- 86 ἀνάγκη
 μεγάλων γνῶμῶν καὶ διανοιῶν ἴσα καὶ
 τὰ ῥήματα τίκτειν

It is imperative that
 great thoughts and minds beget words
 of equal import.

Frogs 1058

- 87 εὐθὺς γὰρ ἡμάρτηκεν οὐράνιον ὅσον
 You see, he starts off right away with
 a preposterous blunder – a mistake of
 cosmic scale.

Frogs 1135

*cf. the Latin 'toto caelo errare' (a mistake as high
 as heaven)*

- 88 ὦ νυκτὸς κελαινοφαῆς ὄρφνα,
 τίνα μοι δύστανον ὄνειρον;
 O night's gloom, black-lit,
 What is this unhappy apparition?

Translated by M.S. Silk (2000)

Frogs 1331

of Euripides, parodying his style

- 89 μισῶ πολίτην, ὅστις ὠφελεῖν πάτραν
 βραδὺς φανεῖται, μεγάλα δὲ βλάπτειν
 ταχύς,
 καὶ πόριμον αὐτῷ, τῇ πόλει δ' ἀμήχανον

I hate the citizen who, slow to help his
 country,
 is swift to harm it, making a profit on
 the side;
 resourceful for himself and useless to
 the city.

Frogs 1427

- 90 τίς δ' οἶδεν εἰ τὸ ζῆν μὲν ἐστι κατθανεῖν,
 τὸ πνεῖν δὲ δεῖπνεῖν, τὸ δὲ καθεύδειν
 κῶδιον;

Who knows if living is dying,
 and breathing is eating, and sleeping is
 a wool blanket?

Frogs 1477

*the first line is from the lost play Polyidus,
 Euripides 492*

- 91 μακάριός γ' ἀνὴρ ἔχων
 ξύνεσιν ἡκριβωμένην
 Blessed the man who possesses a
 sharp mind.

Frogs 1482

- 92 καὶ σκαριφησμοῖσι λήρων
 διατριβὴν ἀργὸν ποιεῖσθαι
 They waste our time with quibbles and
 quarrels.

Translated by David Barrett (1964)

Frogs 1498

- 93 καὶ παίδευσον
 τοὺς ἀνοήτους· πολλοὶ δ' εἰσὶν
 Educate the fools – you'll find a good
 many.

Translated by David Barrett (1964)

Frogs 1502

- 94 ὁρᾶς, ὅταν πίνωσιν ἄνθρωποι, τότε
 πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,
 εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.
 Ἀλλ' ἐξένεγκέ μοι ταχέως οἴνου χοᾶ,
 τὸν νοῦν ἵν' ἄρδω καὶ λέγω τι δεξιόν
 You see, when men drink wine,
 they grow rich, successful, win lawsuits,
 are happy and help their friends;
 be quick, bring me some wine
 to wet my mind and say something
 clever.

Knights 92

the play won first prize at the Lenaia in 424BC

- 95 ἡ δημαγωγία γὰρ οὐ πρὸς μουσικοῦ
 ἔτ' ἐστὶν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς

- τρόπους,
 ἀλλ' εἰς ἀμαθὴ καὶ βδελυρόν
 A demagogue must be neither an
 educated nor an honest man; he has to
 be an ignoramus and a rogue.
 Translated by Eugene O'Neill, Jr (1938)
Knights 191
- 96 τὸν δῆμον ἀεὶ προσποιοῦ
 ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς
 Always keep the people on your side,
 sweetening them with words they like
 to hear.
Knights 215
- 97 φωνὴν μιαρὰ, γέγονας κακῶς, ἀγοραῖος εἶ
 ἔχεις ἅπαντα πρὸς πολιτείαν ἃ δεῖ
 You have all the characteristics of a
 popular politician:
 a horrible voice, bad breeding, and a
 vulgar manner.
 Translated in *The Oxford Dictionary of*
Quotations (2004)
Knights 218
- 98 ἐρέτην χρῆναι πρῶτα γενέσθαι πρὶν
 πηδαλίοις ἐπιχειρεῖν
 κἄτ' ἐντεῦθεν πρῶρατεῦσαι καὶ τοὺς
 ἀνέμους διαθρῆσαι,
 κἄτα κυβερνᾶν αὐτὸν ἑαυτῷ
 Before you take the helm, first ply the
 oar;
 Then for'ard stand, and study weather-
 lore;
 Then you may steer.
 Translated by Alan H. Sommerstein (1978)
Knights 542
- 99 ὁ δὲ δῆμος
 ὑπὸ τοῦ πολέμου καὶ τῆς ὀμίχλης ἃ
 πανουργεῖς μὴ καθορᾷ σου
 You're using *war* and *mist* to stop the
 people
 Seeing through your crimes.
 Translated by M.S. Silk (2000)
Knights 803
- 100 καὶ κε γυνὴ φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ
 ἀναθεῖη
 A woman would carry a heavy burden
 only if a man had laid it upon her.
Knights 1056
cf. the Little Ilias (Ilias Parva), Fragment 2
- 101 ἀλλ' εὐπαράγωγος εἶ,
 θωπευόμενός τε χαί-
 ρεις καὶ ἀπατῶμενος,
 πρὸς τὸν τε λέγοντ' ἀεὶ
 κέχνηας
 But you're easily led astray:
 you enjoy being flattered
 and thoroughly deceived
 and every speechmaker
 has you gaping.
 Translated by Jeffrey Henderson (1998)
Knights 1115
of the people
- 102 ὁ νοῦς δέ σου
 παρῶν ἀποδημεῖ
 Your mind, you being here, is elsewhere.
Knights 1119
- 103 ἀλλ', ὦ μέλ', ὄψει τοι σφόδρ' αὐτὰς
 Ἀττικάς,
 ἅπαντα δρώσας τοῦ δέοντος ὕστερον
 Well, my friend, you'll find they're typi-
 cal Athenians:
 everything they do, they do too late.
 Translated by Jeffrey Henderson (2000)
Lysistrata 56
first produced in 411BC; the citizens' wives go
on a sex strike in order to compel their menfolk
to make peace
- 104 ἢ πόλλ' ἄελπτ' ἔνεστιν ἐν τῷ μακρῷ βίῳ
 How upside-down and wrong-way-
 round
 a long life sees things happen.
 Translated by Jack Lindsay (1926)
Lysistrata 256
- 105 ὦ ξύμμαχοι γυναικες, ἐκθεῖτ' ἐνδοθεν,
 ὦ σπερμαγοραιολεκιθολαχανοπώλιδες,
 ὦ σκοροδοπανδοκευτρίαρτοπώλιδες,
 οὐχ ἔλξετ', οὐ παιήσετ', οὐκ ἀράξετε
 Forward, you spawn of the marketplace,
 you soup and vegetable mongers!
 Forward, you landladies, you hawkers
 of garlic and bread!
 Tackle them! Hit them! Smash them!
 Translated by Jeffrey Henderson (2000)
Lysistrata 456
- 106 κἂν ὕμιν γ' εἴ τις ἐνὶν νοῦς,
 ἐκ τῶν ἐρίων τῶν ἡμετέρων ἐπολιτεύεσθ'
 ἂν ἅπαντα
 If you had any sense in your heads

- you would deal with everything the way we spin wool.
Lysistrata 572
- 107 πλεῖν ἢ τὸ διπλοῦν αὐτοῦ φέρομεν·
πρώτιστον μὲν γε τεκοῦσαι
κακπέμψασαι παῖδας ὀπλίτας
We have suffered twice over. First we
give birth to our sons, and then we send
them off to war.
Lysistrata 589
*Lysistrata in answer to what women have done
for the war effort*
- 108 τῆς δὲ γυναικὸς μικρὸς ὁ καιρὸς, κὰν
τούτου μὴ 'πιλάβηται,
οὐδεὶς ἐθέλει γῆμαι ταύτην, ὅττευομένη
δὲ κάθηται
A woman's time of opportunity is short,
and if she doesn't seize it,
no one wants to marry her, and she sits
watching for omens.
Translated in *Bartlett's Familiar Quotations*
(1980)
Lysistrata 596
- 109 οὐδέν ἐστι θηρίον γυναικὸς ἀμαχώτερον,
οὐδὲ πῦρ, οὐδ' ὧδ' ἀναιδὴς οὐδεμία
πόρδαλις
There is no beast more invincible than a
woman,
nor fire, or a wildcat so ruthless.
Lysistrata 1014
- 110 κᾶστ' ἐκέينو τοῦπος ὀρθῶς κού κακῶς
εἰρημένον,
οὔτε σὺν πανωλέθροισιν οὔτ' ἄνευ
πανωλέθρων
The saying's true –
We can't live *with* you, we can't live *with-*
out you!
Translated by Alan H. Sommerstein (1973)
Lysistrata 1038
of women
- 111 δεῖ δὴ νυνὶ σε γενέσθαι
δεινὴν μαλακὴν, ἀγαθὴν φαύλην, σεμνὴν
ἀγανῆν, πολύπειρον
Show yourself
Fierce and gentle, noble and mean, strict
and mellow,
A woman of the world.
Translated by M.S. Silk (2000)
Lysistrata 1108
- 112 ἐγὼ γυνὴ μὲν εἰμι, νοῦς δ' ἔνεστί μοι
αὐτῇ δ' ἔμμεντος οὐ κακῶς γνώμης ἔχω
I am a woman, but I have a mind.
I am not badly off for brains myself.
Translated by M.S. Silk (2000)
Lysistrata 1124
- 113 ἀλλ' ὅφ' ἡδονῆς
οὐκ ἐμοῦ κινουῖντος αὐτῷ τῷ σκέλει
χορεύετον
I'm not moving my
legs, but from sheer joy they're dancing
on their own.
Translated by Jeffrey Henderson (1998)
Peace 324
*the play won second prize at the city Dionysia
in 421BC; it celebrates the conclusion of peace
with Sparta*
- 114 ἥδομαι γὰρ καὶ γέγηθα καὶ πέπορδα καὶ
γελῶ
μᾶλλον ἢ τὸ γῆρας ἐκδὺς ἐκφυγὼν τὴν
ἀσπίδα
I feel I'm young again!
I sing, I laugh, I fart,
Rejoicing that at long, long last
My shield and I can part!
Translated by Alan H. Sommerstein (1978)
Peace 335
- 115 καί τις δορυξὸς ἢ κάπηλος ἀσπίδων,
ἴν' ἐμπολᾷ βέλτιον, ἐπιθυμεῖ μαχῶν
And if any spear-maker or shield-
merchant,
intent on protecting his profits, wishes
for more battles.
Translated by Alan H. Sommerstein (1978)
Peace 447
- 116 ὦ πότνια βοτρυνόδωρε, τί προσείπω σ'
ἔπος;
πόθεν ἂν λάβοιμι ῥῆμα μυριάμφορον
ὅτῳ προσείπω σ';
Ah! venerated goddess, who givest us
our grapes,
where can I find a thousand-gallon
word
wherewith to greet thee?
Translated by Eugene O'Neill, Jr (1938)
Peace 520
- 117 τάς τε συκᾶς ἅς ἐγὼ 'φύτευον ὦν
νεώτερος
ἀσπᾶσθαι θυμὸς ἡμῖν ἐστι πολλοστῷ
χρόνῳ

It is my heart's desire, after many a long season, to embrace the fig trees that I planted myself when I was young.

Translated by Jeffrey Henderson (1998)

Peace 558

- 118 Περικλέης ... ἐξέφλεξε τὴν πόλιν
ἐμβαλὼν σπινθῆρα μικρὸν Μεγαρικοῦ
ψηφίσματος·
κάξεφύσησεν τοσοῦτον πόλεμον ὥστε τῷ
καπνῷ
πάντας Ἕλληνας δακρῦσαι

Pericles threw out that little spark, the Megarian decree, which set the city aflame, and caused a hurricane of war, so that the smoke had all the Greeks in tears.

Peace 609

a trade embargo against Megara, viewed as a gross provocation by Sparta

- 119 μοῦσα, σὺ μὲν πολέμους ἀπωσαμένη μετ' ἐμοῦ
τοῦ φίλου χόρευσον

Lady, I pray, cast out war
And, sweetheart, dance with me instead.

Translated by M.S. Silk (2000)

Peace 774

- 120 μεῖζον δ' ἡμᾶς τοὺς Ἕλληνας πάλιν ἐξ ἀρχῆς
φιλίας χυλῷ καὶ συγγνώμῃ
τινὶ πραοτέρῳ κέρασον τὸν νοῦν
Mix us all again, all Greeks, from the beginning,
with a flavour of friendship and forbearance,
temper our thoughts with gentleness.

Peace 996

- 121 πρὶν κεν λύκος οἶν ὕμεναιοι
Till that a wolf shall mate with a sheep.

Translated by Alan H. Sommerstein (1978)

Peace 1076a

- 122 οὐποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν
You'll never teach a crab to walk straight.

Peace 1083

- 123 ἄρα φενακίζων ποτ' Αθηναίους ἔτι παύσει;

Will you ever stop bamboozling the people of Athens?

Translated by Jeffrey Henderson (1998)

Peace 1087

- 124 χάμα τὴν Θρᾷτταν κυνῶν
τῆς γυναικὸς λουμένης
Kissing the Thracian maid
while the wife's in the bath.

Translated by Jeffrey Henderson (1998)

Peace 1138

- 125 οὐ γὰρ ἔσθ' ἥδιον ἢ τυχεῖν μὲν ἤδη
ἴσπαρμένα,
τὸν θεὸν δ' ἐπιψακάζειν, καὶ τιν' εἰπεῖν
γείτονα·
εἰπέ μοι, τί τηνικαῦτα δρῶμεν
Nothing's more delightful than having
the seed in the ground,
the god pattering it with rain, and a neighbour saying,
'How shall we pass our time?'

Translated by Jeffrey Henderson (1998)

Peace 1140

- 126 οἴκοι μὲν λέοντες,
ἐν μάχῃ δ' ἄλώπεκες
Lions at home,
but foxes in battle.

Translated by H.T. Riley (1872)

Peace 1189

- 127 κρεῖττον γάρ, ὦ τᾶν, ἔστιν ἢ μηδὲν λαβεῖν
Something is better than nothing, my friend.

Peace 1220

- 128 ὦ Ζεῦ, χειλιδὼν ἄρά ποτε φανήσεται;
Ah Zeus, will the spring swallow ever show up?

Translated by Jeffrey Henderson (2000)

Thesmophoriazusae – *Women at the Thesmophoria* 1

opening lines

- 129 χορὴ γὰρ ποιητὴν ἄνδρα πρὸς τὰ δράματα
ἂ δεῖ ποιεῖν, πρὸς ταῦτα τοὺς τρόπους
ἔχειν

A dramatist must tailor his life-style
To the dramatic task in hand.

Translated by M.S. Silk (2000)

Thesmophoriazusae – *Women at the Thesmophoria* 149

- 130 τὰς συμφορὰς γὰρ οὐχὶ τοῖς τεχνάσμασιν
φέρειν δίκαιον, ἀλλὰ τοῖς παθήμασιν
Calamities are not meant to be wriggled
out of,
they have to be endured.

Translated by David Barrett (1964)

*Thesmophoriazusae – Women at the Thesmo-
phoria* 198

- 131 τί γὰρ οὗτος ἡμᾶς οὐκ ἐπισμῇ τῶν
κακῶν;
ποῦ δ' οὐχὶ διαβέβληχ', ὅπου περ ἔμβραχὺ
εἰσιν θεαταὶ καὶ τραγωδοὶ καὶ χοροί,
τὰς μοιχοτρόπους, τὰς ἀνδρεραστρίας
καλῶν,
τὰς οἰνοπότιδας, τὰς προδότιδας, τὰς
λάλους,
τὰς οὐδὲν ὑγιές, τὰς μέγ' ἀνδράσιν
κακόν;

Can you think of any evil
that he has left unsaid? Give him some
actors,
a chorus, an audience, and there he goes
proving that women are good-for-noth-
ing, incarnate
wine-jugs, walking sinks of lust, deceiv-
ers,
babblers, fly-by-nights, knives in the
flesh of honest men.

Translated by Dudley Fitts (1954)

*Thesmophoriazusae – Women at the Thesmo-
phoria* 389
of Euripides

- 132 ὑπὸ λίθῳ γὰρ παντί που χορὴ
μὴ δάκη ῥήτωρ ἀθροεῖν
Under every stone lurks a politician.

Translated in *The Oxford Dictionary of
Quotations* (2004)

*Thesmophoriazusae – Women at the Thesmo-
phoria* 529
cf. Proverbial 143

- 133 ἀλλ' οὐ γὰρ ἐστὶ τῶν ἀναισχύντων φύσει
γυναικῶν
οὐδὲν κάκιον εἰς ἅπαντα πλὴν ἅρ' εἰ
γυναῖκες
There is but one thing in the world worse
than a shameless woman, and that's
another woman.

Translated by Eugene O'Neill, Jr (1938)

*Thesmophoriazusae – Women at the Thesmo-
phoria* 531

- 134 ἀνὴρ ἔοικεν οὐ προδώσειν, ἀλλὰ μοι
σημεῖον ὑπεδήλωσε Περσεὺς ἐκδραμῶν,
ὅτι δεῖ με γίγνεσθ' Ἀνδρομέδαν

It seems the man won't give up on me:
He just showed up as Perseus! – it was
a sign

For me to become Andromeda.

*Thesmophoriazusae – Women at the Thesmo-
phoria* 1011

*Euripides shows up as Perseus, signalling to the
other fellow to be his Andromeda*

- 135 σκαιοῖσι γὰρ τοὶ καινὰ προσφέρων σοφὰ
μάτην ἀναλίσκοις ἄν
Serve wisdom to fools
and you have laboured in vain.

*Thesmophoriazusae – Women at the Thesmo-
phoria* 1130

- 136 ἀνόνητον ἄρ' ὧ θυ-
λάκιόν σ' εἶχον ἀγαλμα
Ah shopping bag, it seems you've been
a useless ornament to carry!

Translated by Jeffrey Henderson (1998)

Wasps 314

*the play won second prize at the Lenaea in
422BC*

- 137 καὶ παπρίζουσ' ἅμα τῇ γλώττῃ τὸ
τριώβολον ἐκκαλαμάται
And all the while it's 'Daddy, this' and
'Daddy, that',
Her tongue's fishing the coppers out of
me.

Translated by M.S. Silk (2000)

Wasps 609

- 138 ἐρήμας ὦθ' οὕτω ῥαδίως τρυγήσειν
He thought he'd be picking unwatched
vines.

Translated by Jeffrey Henderson (1998)

Wasps 634

*later proverbial, of one who is bold where there
is nothing to fear*

- 139 ἦ που σοφὸς ἦν ὅστις ἐφασκεν· πρὶν ἂν
ἄμφοιν μῦθον ἀκούσῃς,
οὐκ ἂν δικάσαις
There was a wise man who said: Do not
judge anyone before hearing both sides.

Wasps 725

*quoting Hesiod 79, probably proverbial by now;
cf. Euripides, Children of Heracles* 179

- 140 τὸ πρᾶγμα φανερόν ἐστιν· αὐτὸ γὰρ βοᾷ
The matter speaks for itself; it howls for itself.
Wasps 921
a dog on trial
- 141 οὐ γὰρ ἂν ποτε
τρέφειν δύναιτ' ἂν μία λόχμη κλέπτα δύο
One thicket cannot hide two thieves.
Wasps 927
parody of the proverb 'one bush cannot hold two robins'; cf. Proverbial 123
- 142 τοῦτο δ' ἔστ' ἁγιστον ἡμῖν, ἦν τις
ἀστράτευτος ὦν
ἐκροφῇ τὸν μισθὸν ἡμῶν, τῆσδε τῆς
χώρας ὕπερ
μήτε κώπην μήτε λόγχην μήτε
φλύκταιναν λαβών
This is what grieves us, that a man who
never fought
Should contrive our fees to pilfer, one
who for his native land
Never to this day had oar, or lance, or
blister on his hand.
Translated by Benjamin Bickley Rogers (1897)
Wasps 1117
- 143 ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην
Let each man exercise the skills he knows.
Translated by Benjamin Bickley Rogers (1924)
Wasps 1431
- 144 οἱ μετέστη
ξηρῶν τρόπων καὶ βιοτῆς.
ἔτερα δὲ νῦν ἀντιμαθῶν
... ἐπὶ τὸ τρυφῶν καὶ μαλακόν
What a turn-around
from his arid habits and lifestyle!
to a life of delicate luxury.
Translated by Jeffrey Henderson (1998)
Wasps 1450
- 145 πῖθ' ἔλλέβορον
You are mad, go fill yourself with hellebore.
Wasps 1489
Helleborus orientalis, a plant thought to relieve mental disorders; but also a purgative, cf. Ariston of Chios 5; surely Aristophanes plays on this
- 146 ὡς ἀργαλέον πρᾶγμ' ἐστίν, ὦ Ζεῦ καὶ
θεοί,
δουλον γενέσθαι παραφρονοῦντος
δεσπότου
Zeus and you other gods, how hard it is
To be the slave of a demented master.
Translated by M.S. Silk (2000)
Wealth 1
opening lines; first produced in 388bc
- 147 οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα
It is for us who see to guide those who don't.
Wealth 15
- 148 δῆλον ὅτι καὶ τυφλῷ
Even a blind man can see that.
Translated by Alan H. Sommerstein (1978)
Wealth 48
- 149 τέχνηαι δὲ πᾶσαι διὰ σὲ καὶ σοφίσματα
ἐν τοῖσιν ἀνθρώποισιν ἐσθ' ἡγούμενα
All crafts, all inventions,
originate from you, Wealth.
Wealth 160
of Plutus, as a personification of wealth
- 150 νῆ τὸν Δί', ἀλλὰ καὶ λέγουσι πάντες ὡς
δελιότατόν ἐσθ' ὁ πλοῦτος
But, by Zeus, everybody says that
wealth equals wretchedness.
Wealth 202
- 151 ἔστιν δέ μοι τοῦτ' αὐτὸ θαυμάσιον, ὅπως
χρηστόν τι πράττων τοὺς φίλους
μεταπέμπεται
I am amazed that anyone who has made
a fortune should send for his friends.
Translated in *Bartlett's Familiar Quotations* (1980)
Wealth 340
- 152 εἰ γὰρ ὁ Πλοῦτος βλέψειε πάλιν
διανείμειν τ' ἴσον αὐτόν,
οὔτε τέχνην ἂν τῶν ἀνθρώπων οὔτ' ἂν
σοφίαν μελετῶν
οὐδεῖς
Let Plutus recover his sight and divide
his favours out equally to all, and none
will ply either trade or art any longer; all
toil would be done away with.
Translated by Eugene O'Neill, Jr (1938)
Wealth 510

Plutus, or Wealth, is usually described as a young boy; as a blind old man only in Aristophanes

- 153 οὐ γὰρ πείσεις, οὐδ' ἦν πείσης
Even if you persuade me, you won't persuade me.

Translated in *Bartlett's Familiar Quotations* (1980)

Wealth 600

- 154 κάγω μὲν ὥμην οὖς τέως
εὐεργέτησα δεομένους ἔξιν φίλους
ὄντως βεβαίους, εἰ δεηθείην ποτέ·
οἱ δ' ἐξετρέποντο κοῦκ ἐδόκουν ὀρᾶν μ' ἔτι
I thought I could count, in case of need,
upon the friends whom I had helped,
but they turned their backs on me and
pretended not to see me.

Wealth 834

- 155 – σύ; τί μαθών;
– βούλομαι
– You! What did you do to qualify for it?
– I just wanted the job.

Wealth 906

of qualifications for a public position

- 156 ἐκεῖνο δ' οὐ βούλοι' ἄν, ἡσυχίαν ἔχων ζῆν
ἀργός;
ἀλλὰ προβατίου βίον λέγεις,
εἰ μὴ φανεῖται διατριβὴ τις τῷ βίῳ
– Would you not prefer to live quietly
and free from all care and anxiety?
– To do nothing is to live a sheep's life.

Wealth 921

- 157 πατρίς γὰρ ἐστὶ πᾶσ' ἴν' ἂν πρᾶττη τις εὖ
A man's homeland is wherever he prospers.

Translated in *Bartlett's Familiar Quotations* (1980)

Wealth 1151

cf. the Latin 'ubi bene, ibi patria'

- 158 ἐλαφρὸν οἷά τις μόλυβδος
As nimble as a lump of lead.
Translated by Jeffrey Henderson (2007)
Fragment 63.93 (Austin, *CGFPR*) – 591.93 (K-A)

- 159 ὦ Ζεῦ, τὸ χρημὰ τῆς νεολαίας ὡς καλόν
O Zeus, how wonderful is this thing

called youth!

Fragment 67 (Kock) – 73 (K-A) – *Babylonians*

- 160 Εἰρήνη βαθύπλουτε καὶ ζευγάριον
βοεικόν,
εἰ γὰρ ἐμοὶ παυσαμένῳ τοῦ πολέμου
γένοιτο
σκάψαι τ' ἀποκλάσαι τε καὶ λουσαμένῳ
διελκύσαι
τῆς τρυγός, ἄρτον λιπαρὸν καὶ ῥάφανον
φαγόντι
Oh Peace, so rich in wealth,
And oh, my team of oxen,
Would it were my lot to rest from war,
And dig my garden,
Prune my vines,
And take my bath,
And live the simple life,
Dining on bread and wine and radishes!

Translated by Kathleen Freeman (1947)

Fragment 109 (Kock) – 111 (K-A) – *Georgoi* – *The Farmers*

cf. Shakespeare, Henry IV Part I, 3.1.[160]: 'I had rather live with cheese and garlic in a wind-mill'

- 161 περὶ τοῦ γὰρ ὑμῖν ὁ πόλεμος
νῦν ἐστί; περὶ ὄνου σκιᾶς
War, for the sake of what?
The shadow of a donkey.
Fragment 192 (Kock) – 199 (K-A) – *Daedalus*
cf. Demosthenes 95; Aristophanes, Wasps 191

- 162 ἦν γὰρ ἔν' ἄνδρ' ἄδικον σὺ διώκης,
ἀντιμαρτυροῦσι
δώδεκα τοῖς ἐτέροις ἐπισίτιοι
If you prosecute one wrongdoer, twelve
of his hangers-on, equally bad, will
bring a countersuit.

Translated by Jeffrey Henderson (2007)

Fragment 437 (Kock) – 452 (K-A) – *Pelargoi* – *Storks*

- 163 ἐπὶ πῦρ δὲ πῦρ ἔοιχ' ἤκειν ἄγων
It seems I'm adding fuel to the fire.
Fragment 453 (Kock) – 469 (K-A) – *Polyidus*
almost certainly an allusion to Euripides 451

- 164 (A.) ἄρ' οὐ μέγιστον ἀγαθόν, εἴπερ ἐστὶ
δί' ἐνιαυτοῦ
ὅτου τις ἐπιθυμεῖ λαβεῖν;
(B.) κακὸν μὲν οὖν μέγιστον·
εἰ μὴ γὰρ ἦν, οὐκ ἂν ἐπεθύμουν οὐδ' ἂν
ἐδαπανῶντο

– Well, isn't it fine indeed if, at any time
of the year,
you can get what your heart desires?
– In fact there's nothing worse;
if you can't get it, you'd not want it, and
you'd save money.

Fragment 569 (Kock) – 581.8 (K-A) – *Horai*
– *Seasons*

*of buying whatever fruit and vegetables you like
all year round*

- 165 αἰσχρὸν νέᾳ γυναικὶ πρεσβύτης ἀνήρ
An old man to a young wife suits but ill.
Translated by Philip Schaff (1819–1893)
Fragment 600 (Kock) – 616 (K-A)

- 166 γαλῆν καταπέπωκεν
He swallowed a cat.
Translated by Jeffrey Henderson (2007)
Fragment 664 (Kock) – 732 (K-A)
*of a tongue-tied man; cf. the English phrase 'the
cat got your tongue?' and the nursery rhyme
'now fancy that, to swallow a cat!'*

- 167 δύνатаι γὰρ ἴσον τῷ δρᾶν τὸ νοεῖν
The intellect has as much force as action.
Fragment 691 (Kock) – 711 (K-A)

- 168 ἄγροικός εἰμι· τὴν σκάφην σκάφην λέγω
Blunt as I am, I call a wash-tub a wash-
tub.
Fragment 901b (Kock) – 927f (K-A)

- 169 οὐ παντὸς ἀνδρὸς ἐς Κόρινθον ἔσθ' ὁ
πλοῦς
It is not every man's lot to sail to Corinth.
Fragment 902 (Kock) – 928 (K-A)
*because of the high cost of living in Corinth
– also the high fees of prostitutes; quoted in
Greek by Aulus Gellius, Attic Nights 1.8.4; cf.
Demosthenes 102*

ARISTOPHANES OF BYZANTIUM

probably c.257–180BC

Head of the Alexandrian library c.194BC,
scholar of wide learning

- 1 ἄκουε τοῦ τὰ τέσσαρα ὦτα ἔχοντος
Listen to him who has four ears.
Translated by H.T. Riley (1872)
Proverbs, Fragment 7 (Nauck)

ARISTOPHON

4th century BC

Comic poet

- 1 σαφὴς ὁ χειμὼν ἐστὶ τῆς πενίας λύχνος·
ἅπαντα φαίνει τὰ κακὰ καὶ τὰ δυσχερῆ
Clearly does winter spotlight poverty,
with all its woes and miseries.

Fragment 1 (Kock) – 1 (K-A) – *Babias*

ARISTOTLE

384–322BC

Philosopher from Stagira, founder of the
Lyceum in Athens
see also Alexander the Great 5

- 1 τὴν τε φιλαργυρίαν τὴν θ' ὑπερηφανίαν
Both love of money and ο' erweening
pride.
Translated by H. Rackham (1935)
Athenian Constitution 5.3
*quoted by Aristotle from an elegy by Solon,
implying that this was the cause of the enmity
that prevailed in Athens before Solon was
invited to rule; cf. Plutarch, Solon 14.3*

- 2 ὃς ἂν στασιαζούσης τῆς πόλεως μὴ θῆται
τὰ ὄπλα μηδὲ μεθ' ἐτέρων ἀτιμὸν εἶναι
καὶ τῆς πόλεως μὴ μετέχειν
When civil strife prevailed, whoever
did not join forces with either party was
disenfranchised and could not partici-
pate in matters of state.
Athenian Constitution 8.5
of a law enacted by Solon

- 3 οἷον περὶ τοῦ δοῦναι τὰ ἑαυτοῦ ᾧ ἂν
ἐθέλῃ κύριον ποιήσαντες καθάπαξ, τὰς
δὲ προσοῦσας δυσκολίας, ἐὰν μὴ μαριῶν
ἢ γήρων ἔνεκα ἢ γυναικὶ πιθόμενος,
ἀφείλον ὅπως μὴ ἢ τοῖς συκοφάνταις
ἔφοδος

In order to make a testator free to leave
his property as he pleased, they abol-
ished existing limitations as to insanity,
age or a woman's influence, leaving no
opening for blackmailers.

Athenian Constitution 35.2

- 4 νόμος γὰρ ἐστὶν ὃς κελεύει τοὺς ἐντὸς
τριῶν μῶν κεκτημένους καὶ τὸ σῶμα
πεπηρωμένους ὥστε μὴ δύνασθαι μηδὲν
ἔργον ἐργάζεσθαι δοκιμάζειν μὲν τὴν
βουλήν, διδόναι δὲ δημοσίᾳ τροφὴν δύο

- ὀβολοὺς ἑκάστῳ τῆς ἡμέρας
Persons unable to work because of physical incapacity and possessing less than three minae, the law says, are granted two obols a day at public expense after inspection by the Council.
Athenian Constitution 49.4
- 5 ὅπως τῶν κοπρολόγων μηδεὶς ἐντὸς δέκα σταδίων τοῦ τείχους καταβαλεῖ κόπρον ἐπιμελοῦνται
They see to it that no waste-collector deposits refuse within two kilometres of the city wall.
Athenian Constitution 50.2
of the City Inspectors; ten stadia is approx. 2000 yards
- 6 τὰς ὁδοὺς κωλύουσι κατοικοδομεῖν καὶ δρυφάκτους ὑπὲρ τῶν ὁδῶν ὑπερτείνειν
They prevent the construction of buildings encroaching on roads or of balconies overhanging roads.
Translated by H. Rackham (1935)
Athenian Constitution 50.2
of the City Inspectors; all public officials were elected by lot
- 7 ἀγορανόμοι ... τούτοις δὲ ὑπὸ τῶν νόμων προστέτακται τῶν ὀνίων ἐπιμελεῖσθαι πάντων, ὅπως καθαρὰ καὶ ἀκίβδηλα πωλῆται
Market-controllers are assigned by law to inspect all merchandise in order to prevent the sale of adulterated and spurious articles.
Athenian Constitution 51.1
- 8 μετρονόμοι ... τῶν μέτρων καὶ τῶν σταθμῶν ἐπιμελοῦνται πάντων, ὅπως οἱ πωλοῦντες χρήσωνται δικαίοις
Controllers of Measures inspect all weights and measures so that the ones merchants use are just.
Athenian Constitution 51.2
- 9 ὁδοποιοὺς ... οἷς προστέτακται δημοσίους ἐργάτας ἔχουσι τὰς ὁδοὺς ἐπισκευάζειν
Road maintenance is carried out by road surveyors using public workmen.
Athenian Constitution 54.1
of the Highway-Constructors (elected by lot)
- 10 κὰν μὲν τινα κλέπτοντ' ἐξελέγξωσι, κλοπὴν οἱ δικασταὶ καταγιγνώσκουσι, καὶ τὸ γνωσθὲν ἀποτίνεται δεκαπλοῦν
If an official is found (by the Auditors) to have embezzled public funds, the Jury convict him of fraud and the fine is ten times the amount of which he is found guilty.
Translated by H. Rackham (1935)
Athenian Constitution 54.2
- 11 ἐὰν δὲ τινα δῶρα λαβόντα ἐπιδείξωσιν καὶ καταγνώσιν οἱ δικασταί, δώρων τιμῶσιν, ἀποτίνεται δὲ καὶ τοῦτο δεκαπλοῦν
And if they show that a man has taken bribes and the Jury convict, they assess the value of the bribes and in this case also the fine is ten times the amount.
Translated by H. Rackham (1935)
Athenian Constitution 54.2
of the Auditors
- 12 ἂν δ' ἀδικεῖν καταγνώσιν, ἀδικίου τιμῶσιν, ἀποτίνεται δὲ τοῦθ' ἅπλοῦν
If a man is found guilty of maladministration, they assess the damage, and the fine paid is that amount only.
Translated by H. Rackham (1935)
Athenian Constitution 54.2
of the Auditors
- 13 ὁ μὲν ἄρχων ... ἐπιμελεῖται δὲ καὶ τῶν ὀρφανῶν καὶ τῶν ἐπικλήρων, καὶ τῶν γυναικῶν ὅσαι ἂν τελευτήσαντος τοῦ ἀνδρὸς σκῆπτωνται κύειν, καὶ κύριός ἐστι τοῖς ἀδικούσιν ἐπιβάλλειν ἢ εἰσάγειν εἰς τὸ δικαστήριον
The Archon also supervises orphans and heiresses and women professing to be with child after the husband's death; he has absolute power to fine offenders, or to bring them before the court.
Translated by H. Rackham (1935)
Athenian Constitution 56.7
- 14 ἡ γὰρ εὐδαιμονία κάλλιστον καὶ ἄριστον ἀπάντων οὕσα ἥδιστόν ἐστιν
Happiness is at once the pleasantest and the fairest and best of all things whatever.
Translated by H. Rackham (1935)
Eudemian Ethics 1214a.7
in disagreement with Theognis 21

- 15 σκεπτέον ἐν τίνι τὸ εὖ ζῆν καὶ πῶς κτητόν, πότερον φύσει γίνονται πάντες εὐδαίμονες ... ὥσπερ μεγάλοι καὶ μικροὶ καὶ τὴν χροιάν διαφέροντες, ἢ διὰ μαθήσεως, ὡς οὐσης ἐπιστήμης τινός τῆς εὐδαιμονίας, ἢ διὰ τινος ἀσκήσεως

We must consider what the good life consists of and how it is to be obtained – whether it is happiness by nature, as in being tall or short or different in complexion, whether by study, which would imply that there is a science of happiness, or whether by training of some form.

Eudemian Ethics 1214a.15

- 16 οἱ μὲν γὰρ τὴν φρόνησιν μέγιστον εἶναι φασιν ἀγαθόν, οἱ δὲ τὴν ἀρετὴν, οἱ δὲ τὴν ἡδονήν

Some people say that wisdom is the greatest good, others excellence, and others pleasure.

Eudemian Ethics 1214a.32

- 17 τρεῖς ὁρῶμεν καὶ βίους ὄντας, οὓς οἱ ἐξουσίας τυγχάνοντες προαιροῦνται ζῆν ἅπαντες, πολιτικὸν φιλόσοφον ἀπολαυστικόν

There are three ways of life which all those choose who come to be in power: politics, philosophy, or a life devoted to enjoyment.

Eudemian Ethics 1215a.35

- 18 ὁ μὲν φιλόσοφος βούλεται περὶ φρόνησιν εἶναι καὶ τὴν θεωρίαν τὴν περὶ τὴν ἀλήθειαν, ὁ δὲ πολιτικὸς περὶ τὰς πράξεις τὰς καλὰς ... ὁ δ' ἀπολαυστικὸς περὶ τὰς ἡδονὰς τὰς σωματικάς

The philosopher is concerned with the contemplation of truth, the politician with honourable activities and the man of pleasure with sensual enjoyment.

Eudemian Ethics 1215b.1

- 19 ὁ μὲν γὰρ πολιτικὸς τῶν καλῶν ἐστὶ πράξεων προαιρετικὸς αὐτῶν χάριν, οἱ δὲ πολλοὶ χρημάτων καὶ πλεονεξίας ἕνεκεν ἅπτονται τοῦ ζῆν οὕτως

The 'political' man is one who chooses noble acts for their own sake, while most take up the 'political' life for the sake of money and greed.

Translated by J. Solomon, rev. Jonathan Barnes (1984)

Eudemian Ethics 1216a.25

- 20 περὶ ἀρετῆς οὐ τὸ εἰδέναι τιμώτατον τί ἐστίν, ἀλλὰ τὸ γινώσκειν ἐκ τίνων ἐστίν

What is most valuable regarding excellence is not just to know what it is, but to ascertain out of what it arises.

Eudemian Ethics 1216b.20

- 21 οὐ γὰρ εἰδέναι βουλόμεθα τί ἐστὶν ἀνδρεία, ἀλλ' εἶναι ἀνδρεῖοι, οὐδὲ τί ἐστὶ δικαιοσύνη, ἀλλ' εἶναι δίκαιοι

Our aim is not to know what courage is but to be courageous, not to know what justice is but to be just.

Translated by H. Rackham (1935)

Eudemian Ethics 1216b.22

- 22 φρόνησις γὰρ καὶ ἀρετὴ καὶ ἡδονὴ ἐν ψυχῇ, ὧν ἡ ἓν ἢ πάντα τέλος εἶναι δοκεῖ πᾶσιν

Wisdom, excellence, and pleasure are in the soul, and some or all of these seem to all to be the end.

Translated by J. Solomon, rev. Jonathan Barnes (1984)

Eudemian Ethics 1218b.34

- 23 τῶν δὲ ἐν ψυχῇ τὰ μὲν ἔξεις ἢ δυνάμεις εἰσὶ, τὰ δ' ἐνέργειαι καὶ κινήσεις

Of the contents of the soul some are acquired habits or elementary faculties, others activities and processes.

Eudemian Ethics 1218b.35

- 24 περὶ ἀρετῆς, ὅτι ἐστὶν ἡ βελτίστη διάθεσις ἡ ἔξις ἢ δύνამις ἐκάστων ὧν ἐστὶ τις χρῆσις ἢ ἔργον

Excellence is the best state or condition or faculty of all things that have some use or work.

Translated by J. Solomon, rev. Jonathan Barnes (1984)

Eudemian Ethics 1218b.37

ἀρετὴ can also be translated as 'virtue' or 'goodness'

- 25 ἕτερον εὐδαιμονισμός καὶ ἔπαινος καὶ ἐγκώμιον· τὸ μὲν γὰρ ἐγκώμιον λόγος τοῦ καθ' ἕκαστον ἔργου, ὁ δ' ἔπαινος τοῦ τοιοῦτον εἶναι καθόλου, ὁ δ' εὐδαιμονισμός τέλους

Felicitation, praise and panegyric are different things: panegyric is a recital of a particular exploit, praise a statement of

a man's general distinction, felicitation is bestowed on an end achieved.

Translated by H. Rackham (1935)

Eudemian Ethics 1219b.14

- 26 οὐθὲν βελτίους οἱ σπουδαῖοι τῶν φαύλων τὸν ἥμισυν τοῦ βίου, ὅμοιοι γὰρ καθεύδοντες πάντες

For half their lives the good are no better than the bad, for all are alike when asleep.

Translated by J. Solomon, rev. Jonathan Barnes (1984)

Eudemian Ethics 1219b.17

- 27 ἀρετῆς δ' εἶδη δύο, ἡ μὲν ἠθικὴ ἡ δὲ διανοητικὴ· ἐπαινοῦμεν γὰρ οὐ μόνον τοὺς δικαίους ἀλλὰ καὶ τοὺς συνετοὺς καὶ τοὺς σοφοὺς

Goodness has two forms, moral virtue and intellectual excellence; for we praise not only the just but also the intelligent and the wise.

Translated by H. Rackham (1935)

Eudemian Ethics 1220a.5

- 28 πᾶν τὸ κατ' ἐπιθυμίαν ἐκούσιον ... τὸ γὰρ ἀκούσιον πᾶν δοκεῖ εἶναι βίαιον, τὸ δὲ βίαιον λυπηρὸν

Everything that conforms with desire is voluntary; for everything involuntary seems to be forced, and what is forced is painful.

Translated by H. Rackham (1935)

Eudemian Ethics 1223a.28

- 29 ἡ ἐγκράτεια ἀρετὴ, ἡ δ' ἀρετὴ δικαιότερους ποιεῖ ἐγκρατεύεται δ' ὅταν πρᾶττη παρὰ τὴν ἐπιθυμίαν κατὰ τὸν λογισμὸν

Self-control is goodness, and goodness makes men more righteous. A man exercises self-control when he acts against his desire in conformity with rational calculation.

Translated by H. Rackham (1935)

Eudemian Ethics 1223b.12

- 30 πειθὼ τῇ βίᾳ καὶ ἀνάγκῃ ἀντιτίθεται, ὃ δ' ἐγκρατὴς ἐφ' ᾧ πέπεισται ἄγεται, καὶ πορεύεται οὐ βίᾳ, ἀλλ' ἐκὼν

Persuasion is the opposite of force and necessity; and the self-controlled proceed as persuaded, not under force but voluntarily.

Eudemian Ethics 1224a.39

- 31 τὸν ἔρωτα πολλοὶ ἀκούσιον τιθέασιν, καὶ θυμοὺς ἐνίους καὶ τὰ φυσικὰ, ὅτι ἰσχυρὰ καὶ ὑπὲρ τὴν φύσιν

Many reckon even love as involuntary, and some forms of anger, and natural impulses, because their power is even beyond nature.

Translated by H. Rackham (1935)

Eudemian Ethics 1225a.20

- 32 ἔτι διὰ τὸ μὴ ῥάδιον εἶναι ἰδεῖν τὴν προαίρεσιν ὅποια τις, διὰ ταῦτα ἐκ τῶν ἔργων ἀναγκαζόμεθα κρίνειν ὁποῖός τις

It is not easy to see the quality of a man's purpose; we are thus forced to judge his character from his actions.

Translated by H. Rackham (1935)

Eudemian Ethics 1228a.15

- 33 ὁ μὲν οὖν δειλὸς καὶ ἅ μὴ δεῖ φοβεῖται
A coward fears even things he ought not to fear.

Translated by H. Rackham (1935)

Eudemian Ethics 1229a.4

- 34 ἔστι δ' εἶδη ἀνδρείας πέντε ... μία μὲν πολιτικὴ· αὕτη δ' ἐστὶν ἡ δι' αἰδῶ οὖσα· δευτέρα ἡ στρατιωτικὴ· αὕτη δὲ δι' ἐμπειρίαν καὶ τὸ εἰδέναι ... τρίτη δ' ἡ δι' ἀπειρίαν καὶ ἄγνοιαν ... ἄλλη δ' ἡ κατ' ἐλπίδα ... ἄλλη δὲ διὰ πάθος ἀλόγιστον, οἷον δι' ἔρωτα καὶ θυμὸν

Five are the types of courage: a. civic courage, due to a sense of shame; b. military courage, due to experience and knowledge; c. courage due to inexperience and ignorance; d. courage caused by hope; e. courage due to an irrational emotion, for example love or passion.

Translated by H. Rackham (1935)

Eudemian Ethics 1229a.13

- 35 ἀήττητον ὁ θυμὸς
Unconquerable is passion.

Eudemian Ethics 1229a.28

- 36 μᾶλλον ἂν φροντίσειεν ... τί δοκεῖ ἐνὶ σπουδαίῳ ἢ πολλοῖς τοῖς τυγχάνουσιν

Consider more the views of one virtuous man than that of the many.

Eudemian Ethics 1232b.6

- 37 ἔστι δ' ἐναντιώτερον τοῖς ἄκροις τὸ μέσον ἢ ἐκείνα ἀλλήλοις, διότι τὸ μὲν μετ' οὐδετέρου γίνεται αὐτῶν, τὰ δὲ πολλάκις μετ' ἀλλήλων

The mean is more opposed to the extremes than the extremes to one another, because the mean is found with neither; but the extremes often with one another.

Translated by J. Solomon, rev. Jonathan Barnes (1984)

Eudemian Ethics 1234b.1

- 38 τῆς τε γὰρ πολιτικῆς ἔργον εἶναι δοκεῖ μάλιστα ποιῆσαι φιλίαν

To promote friendship is the special task of the art of politics.

Eudemian Ethics 1234b.22

- 39 τῶν μεγίστων ἀγαθῶν τὸν φίλον εἶναι ὑπολαμβάνομεν, τὴν δὲ ἀφιλίαν καὶ τὴν ἐρημίαν δεινότατον

We consider a friend to be one of the greatest goods, and friendlessness and solitude a very terrible thing.

Translated by H. Rackham (1935)

Eudemian Ethics 1234b.32

- 40 οὐκ ἔστι δ' ἄνευ πίστεως φιλία βέβαιος, ἢ δὲ πίστις οὐκ ἄνευ χρόνου

There is no stable friendship without confidence, and confidence only comes with time.

Translated by H. Rackham (1935)

Eudemian Ethics 1237b.12

- 41 ἢ δ' ἀτυχία δηλοῖ τοὺς μὴ ὄντως ὄντας φίλους

Misfortune shows those who are not really friends.

Translated by J. Solomon, rev. Jonathan Barnes (1984)

Eudemian Ethics 1238a.19

- 42 τοὺς ἐμμένοντας τῷ φιλεῖν πρὸς τοὺς τεθνεῶτας ἐπαινοῦμεν· γινώσκουσι γὰρ, ἀλλ' οὐ γινώσκονται

We praise those who remain constant in affection towards the dead; for they know, but are not known.

Translated by H. Rackham (1935)

Eudemian Ethics 1239b.1

- 43 ἐνίοτε ἀνομοίοις χαίρουσιν, οἷον αὐστηροὶ εὐτραπέλεις καὶ ὀξεῖς ῥαθύμοις· εἰς τὸ μέσον γὰρ καθίστανται ὑπ' ἀλλήλων

Some delight in what is unlike themselves, the austere in the witty, the energetic in the lazy; for they reduce each other to the mean state.

Translated by J. Solomon, rev. Jonathan Barnes (1984)

Eudemian Ethics 1240a.2

- 44 ἕκαστος αὐτὸς αὐτῷ φίλος εἶναι

Every man is his own best friend.

Translated by H. Rackham (1935)

Eudemian Ethics 1240a.10

- 45 δοκεῖ φίλος εἶναι ὁ βουλόμενός τινα τὰγαθὰ, ἢ οἷα οἶεται ἀγαθὰ, μὴ δι' αὐτὸν ἀλλ' ἐκείνου ἕνεκα

A friend is one who wishes the best, or what he considers best, not for himself but for the other's sake.

Eudemian Ethics 1240a.24

- 46 τὸ χαίρειν μὴ δι' ἕτερόν τι, ἀλλὰ δι' ἐκείνον, ὅτι χαίρει, φιλικόν

It is characteristic of a friend to rejoice for no other reason than because the other is rejoicing.

Translated by H. Rackham (1935)

Eudemian Ethics 1240a.39

- 47 αἱ δὲ πολιτεῖαι πᾶσαι ἐν ταῖς οἰκείαις συννύχουσι ... βασιλικὴ μὲν ἢ τοῦ γεννήσαντος, ἀριστοκρατικὴ δ' ἢ ἀνδρός καὶ γυναικός, πολιτεία δ' ἢ τῶν ἀδελφῶν

All forms of constitution exist together in the household; paternal authority is royal, the relationship of man and wife aristocratic, that of brothers a republic.

Translated by H. Rackham (1935)

Eudemian Ethics 1241b.27

- 48 ὁ γὰρ ἄνθρωπος οὐ μόνον πολιτικόν ἀλλὰ καὶ οἰκονομικόν ζῶον

Man is not only a political but also a house-holding animal.

Translated by H. Rackham (1935)

Eudemian Ethics 1242a.22

cf. Aristotle 191

- 49 ἐν οἰκίᾳ πρῶτον ἀρχαὶ καὶ πηγαὶ φιλίας καὶ πολιτείας καὶ δικαίου

In the household are first found the origins of friendship, of political organizations and of justice.

Translated by H. Rackham (1935)

Eudemian Ethics 1242a.40

- 50 ὁ θεὸς ἀνέχεται κατὰ δύναμιν λαμβάνων τὰς θυσίας

God is content to receive sacrifices according to our ability.

Eudemian Ethics 1243b.12

- 51 οὐ χρήσεως ἔνεκα ὁ φίλος οὐδ' ὠφελείας, ἀλλὰ ὁ δι' ἀρετὴν φίλος μόνος

A friend is not for the sake of usefulness or benefit; the real friend is loved on account of goodness.

Translated by H. Rackham (1935)

Eudemian Ethics 1244b.15

- 52 οὐθεὶς φίλος ᾧ πολλοὶ φίλοι

One who has many friends has no friend.

Translated by H. Rackham (1935)

Eudemian Ethics 1245b.21

cf. Dr. Johnson: 'οἱ φίλοι, οὐ φίλος-- he had friends but no friend' (Boswell, *The Life of Samuel Johnson, Everyman Paperback*, ch. 'AD 1779', vol. 2, p.274); Jacques Derrida, *Politiques de l'amitié* (1994); et al.

- 53 μικραὶ μεταστάσεις μεγάλων αἰτίαι γίνονται

Small changes are the causes of great ones.

Translated by Arthur Platt (1860–1925), rev. Jonathan Barnes (1984)

Generation of Animals 788a.11

- 54 ἔχει δ' ἀκριβεστάτην ἀνθρώπος τῶν αἰσθήσεων τὴν ἀφήν, δευτέραν δὲ τὴν γεῦσιν· ἐν δὲ ταῖς ἄλλαις λείπεται πολλῶν
Of man's senses, touch is the most accurate; taste is second; in the others, man is surpassed by a great number of animals.

Translated by d'Arcy Wentworth Thompson (1860–1948), rev. Jonathan Barnes (1984)

History of Animals 494b.16

- 55 τοῦτο δὲ τὸ σημεῖον πηδᾷ καὶ κινεῖται ὥσπερ ἔμψυχον

This point beats and moves as though endowed with life.

Translated by d'Arcy Wentworth Thompson (1860–1948), rev. Jonathan Barnes (1984)

History of Animals 561a.12

of a speck of blood in a three-day-old bird's egg; cf. the Latin 'punctum saliens' (the salient point)

- 56 ἐν τούτοις γὰρ τῶν μὲν ὕστερον ἔξεων ἐσομένων ἔστιν ἰδεῖν οἷον ἵχνη καὶ σπέρματα

In children may be observed the traces and seeds of what will one day be settled habits.

Translated by d'Arcy Wentworth Thompson (1860–1948), rev. Jonathan Barnes (1984)

History of Animals 588a.32

- 57 μεταβαίνει κατὰ μικρὸν ἢ φύσις

Nature proceeds little by little.

Translated by d'Arcy Wentworth Thompson (1860–1948), rev. Jonathan Barnes (1984)

History of Animals 588b.4

cf. the Latin 'natura non facit saltus' (nature makes no jumps)

- 58 ὁ αἰγοθήλας ... θηλάζει δὲ τὰς αἶγας προσπετόμενος, ὅθεν καὶ τοῦνομ' εἴληφεν

The goat-sucker ... flies up to the she-goat and sucks its milk, from which habit it derives its name.

Translated by d'Arcy Wentworth Thompson (1860–1948), rev. Jonathan Barnes (1984)

History of Animals 618b.11

of the nightjar: even Aristotle made mistakes – and they die hard; this error survived into our days, the scientific name still is *Caprimulgus europaeus*; Liddell & Scott also refer to this bird as goatsucker – though it does no such thing

- 59 τὰ δὲ δυνάμεις, οἷον ἀρχὴ πλοῦτος ἰσχύς κάλλος· τούτοις γὰρ καὶ ὁ σπουδαῖος εὖ ἂν δύνηται χρῆσασθαι καὶ ὁ φαῦλος κακῶς

These are the powers: authority, wealth, strength, beauty; and these can be used well by the worthy, badly by the base.

Magna Moralia 1183b.28

- 60 οὗ πλείστος νοῦς καὶ λόγος, ἐνταῦθα ἐλαχίστη καὶ τύχη, οὗ δὲ πλείστη τύχη, ἐνταῦθ' ἐλάχιστος νοῦς

Where mind and reason prevail little is left to chance; where chance prevails little is left to reason.

Magna Moralia 1207a.5

- 61 πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει
By nature, all mankind yearns for knowledge.
Metaphysics 980a.21
opening lines
- 62 γίγνεται δ' ἐκ τῆς μνήμης ἐμπειρία τοῖς ἀνθρώποις αἱ γὰρ πολλαὶ μνήμαι τοῦ αὐτοῦ πράγματος μιᾶς ἐμπειρίας δύναμιν ἀποτελοῦσιν
It is from memory that men acquire experience, because the numerous memories of the same thing eventually produce the effect of a single experience.
Translated by Hugh Tredennick (1933)
Metaphysics 980b.28
- 63 ἀποβαίνει δ' ἐπιστήμη καὶ τέχνη διὰ τῆς ἐμπειρίας τοῖς ἀνθρώποις
Science and skill are the result of experience.
Metaphysics 981a.3
- 64 ὁρθῶς δ' ἔχει καὶ τὸ καλεῖσθαι τὴν φιλοσοφίαν ἐπιστήμην τῆς ἀληθείας
Philosophy is rightly called the science of truth.
Metaphysics 993b.19
- 65 οὐκ ἴσμεν δὲ τὸ ἀληθὲς ἄνευ τῆς αἰτίας
We cannot know the truth without knowing its cause.
Metaphysics 993b.23
- 66 πάντων γὰρ ὅσα πλείω μέρη ἔχει ... τὸ πᾶν ἔστι τι τὸ ὅλον παρὰ τὰ μέρη
In all things which have a plurality of parts the whole is something beyond the sum of its parts.
Metaphysics 1045a.8
more commonly rendered 'the whole is greater than the sum of its parts'
- 67 αἱ μεταβολαὶ τέτταρες, ἡ κατὰ τὸ τί ἢ κατὰ τὸ ποῖον ἢ ποσὸν ἢ πού, καὶ γένεσις μὲν ἢ ἀπλῇ καὶ φθορὰ ἢ κατὰ τὸ τόδε, αὔξησις δὲ καὶ φθίσις ἢ κατὰ τὸ ποσόν, ἀλλοίωσις δὲ ἢ κατὰ τὸ πάθος, φορὰ δὲ ἢ κατὰ τόπον
Change is of four kinds: of substance, quality, quantity, or place; change of substance is generation or destruction, change of quantity is increase or decrease, change of affection is altera-

tion, change of place is motion.

Metaphysics 1069b.9

- 68 τὸ οὐ ἔνεκα ... κινεῖ δὲ ὡς ἐρώμενον
The final cause then, produces motion as being an object of love.
Metaphysics 1072b.3
cf. the Latin 'movet autem ut amatum'; Lucian 23
- 69 ἡ γὰρ νοῦ ἐνέργεια ζωὴ
The actuality of thought is life.
Translated by Hugh Tredennick (1935)
Metaphysics 1072b.27
- 70 ζωὴ καὶ αἰὼν συνεχῆς καὶ αἰδῖος ὑπάρχει τῷ θεῷ· τοῦτο γὰρ ὁ θεός
Life and continuous eternal existence belong to god; for that is what god is.
Translated by Hugh Tredennick (1935)
Metaphysics 1072b.29
- 71 ὅτι μὲν οὖν ἔστιν οὐσία τις αἰδῖος καὶ ἀκίνητος καὶ κεχωρισμένη τῶν αἰσθητῶν, φανερόν
Thus it is evident that there is some substance which is eternal and immovable and separate from sensible things.
Translated by Hugh Tredennick (1935)
Metaphysics 1073a.3
- 72 καὶ τὸ πρῶτον κινοῦν ἀκίνητον εἶναι καθ' αὐτό, καὶ τὴν αἰδῖον κίνησιν ὑπὸ αἰδῖου κινεῖσθαι
The first mover must be in itself unmovable, and eternal movement must be produced by something eternal.
Translated by W.D. Ross (1877–1971), rev. Jonathan Barnes (1984)
Metaphysics 1073a.26
cf. St Thomas Aquinas, *Summa Theologica* (c.1256) 1.2.3: 'ergo necesse est devenire ad aliquod primum movens, quod a nullo moveatur; et hoc omnes intelligunt Deum' (therefore it is necessary to arrive at a first mover, put in motion by no other; and this everyone understands to be God, tr. Fathers of the English Dominican Province); cf. Aristotle 182
- 73 ἔν ἄρα ... τὸ πρῶτον κινοῦν ἀκίνητον ὄν· καὶ τὸ κινούμενον ἄρα αἰεὶ καὶ συνεχῶς· εἷς ἄρα οὐρανὸς μόνος
Thus the unmovable first mover is one; therefore also, that which is moved

always and continuously is one alone;
therefore there is one heaven alone.

Translated by W.D. Ross (1877–1971), rev.
Jonathan Barnes (1984)

Metaphysics 1074a.36

- 74 ὅτι θεοί τέ εἰσιν ... μυθικῶς ἤδη προσήκται
πρὸς τὴν πειθῶ τῶν πολλῶν καὶ πρὸς τὴν
εἰς τοὺς νόμους καὶ τὸ συμφέρον χρῆσιν

The myth that there are other gods has
been added later in order to prevail upon
the multitude, and as a legal and utilitar-
ian expedient.

Metaphysics 1074b.2

- 75 ἡ νόησις αὐτὸν ἄρα νοεῖ, εἵπερ ἐστὶ τὸ
κράτιστον, καὶ ἐστὶν ἡ νόησις νοήσεως
νόησις

Thought, then, supreme of all things,
must be itself that thinks, and its think-
ing is a thinking on thinking.

Metaphysics 1074b.33

- 76 καὶ ὁ ἥλιος οὐ μόνον καθάπερ Ἡράκλειτός
φησιν, νέος ἐφ' ἡμέρῃ ἐστίν, ἀλλ' αἰεὶ νέος
συνεχῶς

The sun is not, as Heraclitus says, new
every day, it renews itself incessantly.

Meteorology 355a.13

cf. Heraclitus, *Fragment* 6 (D-K)

- 77 πᾶσα τέχνη καὶ πᾶσα μέθοδος, ὁμοίως δὲ
προᾷξίς τε καὶ προαίρεσις, ἀγαθοῦ τινὸς
ἐφίεσθαι δοκεῖ διὸ καλῶς ἀπεφάναντο
τάγαθόν οὐ πάντ' ἐφίεται

Every science and every investigation,
and similarly every action and resolve,
seems to aim at some good; hence the
Good has been rightly defined as 'that at
which all things aim'.

Nicomachean Ethics 1094a.1

opening lines

- 78 τοιαύτη δ' ἡ πολιτικὴ ... τὸ ταύτης τέλος
... ὥστε τοῦτ' ἂν εἴη τάνθρωπινον ἀγαθόν

The good of man must be the objective
of politics.

Translated in *The Oxford Dictionary of Political
Quotations* (1996)

Nicomachean Ethics 1094b.6

- 79 τὸ τέλος ἐστὶν οὐ γνῶσις ἀλλὰ προᾷξις
The end aimed at is not knowledge but
action.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1095a.5

- 80 διαφέρει δ' οὐδὲν νέος τὴν ἡλικίαν ἢ τὸ
ἦθος νεαρός, οὐ γὰρ παρὰ τὸν χρόνον ἢ
ἐλλειψις, ἀλλὰ διὰ τὸ κατὰ πάθος ζῆν καὶ
διώκειν ἕκαστα

It makes no difference whether they are
young in years or immature in character;
the defect is not a question of time, it is
because their life and its aims are guided
by sentiment.

Translated by H. Rackham (1926)

Nicomachean Ethics 1095a.6

*of the young, whom Aristotle believed unfit to be
students of political science*

- 81 λέγομεν τὴν πολιτικὴν ἐφίεσθαι ...
εὐδαιμονίαν ... τὸ δ' εὖ ζῆν καὶ τὸ εὖ
πράττειν ταῦτόν ... τῷ εὐδαιμονεῖν

We consider the aim of politics to be
happiness, which means living well and
doing well in life.

Nicomachean Ethics 1095a.15

- 82 περὶ δὲ τῆς εὐδαιμονίας ... πολλάκις
δὲ καὶ ὁ αὐτὸς ἔτερον νοσήσας μὲν γὰρ
ὑγίειαν, πενόμενος δὲ πλοῦτον

Concerning happiness, often even the
same man identifies it with different
things, with health when he is ill, with
wealth when he is poor.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1095a.20

- 83 ὁ πλοῦτος δῆλον ὅτι οὐ τὸ ζητούμενον
ἀγαθόν· χρησίμον γὰρ καὶ ἄλλου χάριν

Wealth is evidently not the good we are
seeking; for it is merely useful for some-
thing else.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1096a.6

- 84 ἀμφοῖν γὰρ ὄντοι φίλοι οἷον προτιμᾶν
τὴν ἀλήθειαν

While both are dear, piety requires us to
honour truth above our friends.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1096a.16

*an allusion to Plato has much later been inferred
here, giving rise to the popular misquotation:
'Plato is dear to me, but dearer still is truth'; cf.
the Latin 'amicus Plato sed magis amica veri-
tas', quoted e.g. in Cervantes, Don Quixote, pt.
2, ch. 51*

85 τὸ γὰρ τέλειον ἀγαθὸν αὐταρκὲς εἶναι δοκεῖ

The final good must be a thing sufficient in itself.

Translated by H. Rackham (1926)

Nicomachean Ethics 1097b.7

86 μία γὰρ χειλιδὼν ἔαρ οὐ ποιεῖ, οὐδὲ μία ἡμέρα· οὕτω δὲ οὐδὲ μακάριον καὶ εὐδαίμονα μία ἡμέρα οὐδ' ὀλίγος χρόνος

One swallow does not make spring, nor does one fine day; and similarly one day or a brief period of happiness does not make a man supremely blessed and happy.

Translated by H. Rackham (1926)

Nicomachean Ethics 1098a.18

by now proverbial, cf. *Proverbial* 21

87 δοκεῖ γὰρ πλεῖον ἢ ἡμισυ παντός εἶναι ἡ ἀρχή

The beginning seems to be more than half of the whole.

Translated by H. Rackham (1926)

Nicomachean Ethics 1098b.7

referring to principles and definitions; a play on the word 'ἀρχή', used for both 'beginning' and 'first principles'

88 πάσας οἰόμεθα τὰς τύχας εὐσχημόνως φέρειν

Bear all kinds of fortune in a seemly way.

Translated by H. Rackham (1926)

Nicomachean Ethics 1101a.1

89 ἡ μὲν διανοητικὴ τὸ πλεῖον ἐκ διδασκαλίας ἔχει καὶ τὴν γένεσιν καὶ τὴν αὐξησιν

Intellectual virtue is for the most part both produced and increased by instruction.

Translated by H. Rackham (1926)

Nicomachean Ethics 1103a.15

90 οὐδεμία τῶν ἠθικῶν ἀρετῶν φύσει ἡμῖν ἐγγίνεται· οὐθὲν γὰρ τῶν φύσει ὄντων ἄλλως ἐθίζεται

None of the moral virtues is engendered in us by nature, for no natural property can be altered by habit.

Translated by H. Rackham (1926)

Nicomachean Ethics 1103a.19

91 ἃ γὰρ δεῖ μαθόντας ποιεῖν, ταῦτα ποιοῦντες μανθάνομεν

What we have to learn to do we learn by the actual doing of it.

Translated by J.A.K. Thomson (1953)

Nicomachean Ethics 1103a.32

cf. the expression 'learning by doing'

92 οἱ γὰρ νομοθέται τοὺς πολίτας ἐθίζοντες ποιοῦσιν ἀγαθοὺς, καὶ τὸ μὲν βούλημα παντός νομοθέτου τοῦτ' ἐστίν ... καὶ διαφέρει τοῦτ' πολιτεία πολιτείας ἀγαθὴ φαύλης

Lawgivers make the citizens good by training them in habits of right action; this is the aim of all legislation, and it is what distinguishes a good form of government from a bad one.

Translated by H. Rackham (1926)

Nicomachean Ethics 1103b.3

93 ἡ δ' ἀρετὴ πάσης τέχνης ἀκριβεστέρα καὶ ἀμείνων ἐστίν, ὥσπερ καὶ ἡ φύσις, τοῦ μέσου ἂν εἴη στοχαστικὴ

If virtue, like nature, is more accurate and better than any art, it follows that virtue has the quality of hitting the mean.

Translated by H. Rackham (1926)

Nicomachean Ethics 1106b.14

94 ἔτι τὸ μὲν ἀμαρτάνειν πολλαχῶς ἔστιν ... τὸ δὲ κατορθοῦν μοναχῶς (διὸ καὶ τὸ μὲν ῥάδιον τὸ δὲ χαλεπὸν, ῥάδιον μὲν τὸ ἀποτυχεῖν τοῦ σκοποῦ, χαλεπὸν δὲ τὸ ἐπιτυχεῖν)

To fail is possible in many ways, to succeed only in one; which is why the one is easy and the other difficult, why it is easy to miss the target and difficult to hit it.

Nicomachean Ethics 1106b.28

95 ἐσθλοὶ μὲν γὰρ ἀπλῶς, παντοδαπῶς δὲ κακοί

For men are bad in countless ways, but good in only one.

Translated by J.A.K. Thomson (1953)

Nicomachean Ethics 1106b.35

quoting a verse from an unknown source; cf. *Anonymus* 29

96 ἔστιν ἄρα ἡ ἀρετὴ ἕξις προαιρετικὴ, ἐν μεσότητι οὖσα τῇ πρὸς ἡμᾶς, ὠρισμένη

λόγῳ καὶ ὥς ἂν ὁ φρόνιμος ὀρίσειεν

Virtue, then, is a state of character concerned with choice, lying at the mean of two extremes determined by a rational principle which a prudent man would use.

Nicomachean Ethics 1106b.36

97 κατὰ τὸν δευτέρον ... πλοῦν τὰ ἐλάχιστα
ληπτέον τῶν κακῶν

As a second-best course take the least of two evils.

Nicomachean Ethics 1109a.35

cf. the English proverb 'of two evils choose the less'

98 ἐν τούτοις γὰρ καὶ ἔλεος καὶ συγγνώμη· ὁ
γὰρ τούτων τι ἀγνοῶν ἀκουσίως πράττει
Pity and forgiveness may apply, if an act
is committed in ignorance.

Nicomachean Ethics 1111a.1

99 ἄνθρωπος εἶναι ἀρχὴ τῶν πράξεων

Man is the origin of his actions.

Translated by H. Rackham (1926)

Nicomachean Ethics 1112b.31

100 εἰ δὲ ἀεὶ βουλευέσεται, εἰς ἀπειρον ἦξει
If we are to always deliberate we shall go
on forever.

Nicomachean Ethics 1113a.2

101 ἐφ' ἡμῖν δὴ καὶ ἡ ἀρετὴ, ὁμοίως δὲ καὶ ἡ
κακία

Virtue lies in our power, and so does
vice.

Nicomachean Ethics 1113b.6

102 τὸ δὲ λέγειν ὥς οὐδεὶς ἐκῶν πονηρὸς οὐδ'
ἄκων μακάρ ἔοικε τὸ μὲν ψευδεῖ τὸ δ'
ἀληθεῖ· μακάριος μὲν γὰρ οὐδεὶς ἄκων, ἡ
δὲ μοχθηρία ἐκούσιον

The saying that 'no one is voluntarily wicked nor involuntarily blessed' seems to be partly false and partly true; for no one is involuntarily blessed, but wickedness is voluntary.

Translated by W.D. Ross (1877–1971), rev. J.O. Urmson, ed. Jonathan Barnes (1984)

Nicomachean Ethics 1113b.14

cf. Anonymous 131

103 τὸ γὰρ θαρρεῖν εὐέλπιδος

Confidence is the mark of optimism.

Translated by J.A.K. Thomson (1953)

Nicomachean Ethics 1116a.3

104 τὸ δ' ἀποθνήσκειν φεύγοντα πενίαν ἢ
ἔρωτα ἢ τι λυπηρὸν οὐκ ἀνδρείου, ἀλλὰ
μᾶλλον δειλοῦ· μαλακία γὰρ τὸ φεύγειν
τὰ ἐπίπονα, καὶ οὐχ ὅτι καλὸν ὑπομένει,
ἀλλὰ φεύγων κακόν

To die to escape from poverty or love or anything painful is not the mark of a brave man, but rather a coward; for it is softness to fly from what is troublesome, and such a man endures death not because it is noble but to fly from evil.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1116a.12

of suicide

105 ὁ γὰρ ἐν τοῖς φοβεροῖς ἀτάραχος ...
ἀνδρεῖος

Truly brave is he who is unperturbed in the presence of danger.

Nicomachean Ethics 1117a.30

106 καὶ ἐπιθυμεῖ ὁ σώφρων ὧν δεῖ καὶ ὥς δεῖ
καὶ ὅτε

Temperance is to desire only what you need, as you need it and when you need it.

Nicomachean Ethics 1119b.16

107 τῆς ἀρετῆς γὰρ ἄθλον ἡ τιμὴ, καὶ
ἀπονέμεται τοῖς ἀγαθοῖς

Honour is the prize of virtue, and the tribute we pay to the good.

Translated by H. Rackham (1926)

Nicomachean Ethics 1123b.35

108 διὰ τοῦτο χαλεπὸν τῇ ἀληθείᾳ
μεγαλόψυχον εἶναι οὐ γὰρ οἷόν τε ἄνευ
καλοκαγαθίας

It is hard to be truly great-souled, for greatness of soul is impossible without moral nobility.

Translated by H. Rackham (1926)

Nicomachean Ethics 1124a.3

an echo of Simonides 22

109 ὁ μὲν οὖν ἐφ' οἷς δεῖ καὶ οἷς δεῖ ὀργιζόμενος,
ἔτι δὲ καὶ ὥς δεῖ καὶ ὅτε καὶ ὅσον χρόνον,
ἐπαινείται

A man is praised when he is angry at the

right things and with the right people, in the right way, at the right time and for the right length of time.

Nicomachean Ethics 1125b.31

- 110 οὐ γὰρ τιμωρητικὸς ὁ πρᾶος, ἀλλὰ μᾶλλον συγγνωμονικός

The good-tempered man is not revengeful, but rather tends to forgive.

Translated by W.D. Ross (1925), rev. J.O. Urmson, ed. Jonathan Barnes (1984)

Nicomachean Ethics 1126a.2

- 111 οὐ γὰρ ῥᾴδιον διορίσαι τὸ πῶς καὶ τίσι καὶ ἐπὶ ποίοις καὶ πόσον χρόνον ὀργιστέον, καὶ τὸ μέχρι τίνος ὀρθῶς ποιεῖ τις ἢ ἀμαρτάνει

It is not easy to define how, with whom, at what, and how long one should be angry, and at what point right action ceases and wrong begins.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1126a.32

- 112 ἐκ τῶν κωμωδιῶν τῶν παλαιῶν καὶ τῶν καινῶν, τοῖς μὲν γὰρ ἦν γελοῖον ἢ αἰσχρολογία, τοῖς δὲ μᾶλλον ἢ ὑπόνοια· διαφέρει δ' οὐ μικρὸν ταῦτα πρὸς εὐσχημοσύνην

Comparing earlier comedy with new it is to be noted that earlier dramatists found their fun in obscenity, the moderns prefer innuendo; this marks a great advance where decency is concerned.

Nicomachean Ethics 1128a.22

comparing Old and New Comedy

- 113 δοκεῖ δὲ ἡ ἀνάπαυσις καὶ ἡ παιδιὰ ἐν τῷ βίῳ εἶναι ἀναγκαῖον

Relaxation and amusement seem to be a necessary element in life.

Translated by H. Rackham (1926)

Nicomachean Ethics 1128b.3

- 114 τὸ μὲν δίκαιον ἄρα τὸ νόμιμον καὶ τὸ ἴσον, τὸ δ' ἄδικον τὸ παράνομον καὶ τὸ ἄνισον

The just, then, is the lawful and the fair, the unjust the unlawful and the unfair.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1129a.34

- 115 ἀλλ' ἐντεῦθεν αἱ μάχαι καὶ τὰ ἐγκλήματα, ὅταν ἡ ἴσοι μὴ ἴσα ἢ μὴ ἴσοι ἴσα ἔχωσι καὶ νέμονται

This is the origin of quarrels and complaints: when either equals have or are awarded unequal shares, or unequals equal shares.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1131a.22

- 116 ἐν μὲν ταῖς κοινωνίαις ταῖς ἀλλακτικαῖς συνέχει τὸ τοιοῦτον δίκαιον, τὸ ἀντιπεπονθὸς κατ' ἀναλογίαν καὶ μὴ κατ' ἰσότητα. τῷ ἀντιποιεῖν γὰρ ἀνάλογον συμμένει ἡ πόλις

In societies where citizens can freely exchange their wares, these exchanges are based not on equality, but on proportionate reciprocity; the very existence of the state depends on this.

Nicomachean Ethics 1132b.31

- 117 οἷον δ' ὑπάλλαγμα τῆς χρείας τὸ νόμισμα γέγονε κατὰ συνθήκην· καὶ διὰ τοῦτο τοῦνομα ἔχει νόμισμα, ὅτι οὐ φύσει ἀλλὰ νόμῳ ἐστὶ, καὶ ἐφ' ἡμῖν μεταβαλεῖν καὶ ποιῆσαι ἄχρηστον

Demand has come to be conventionally represented by money; this is why money is called nomisma (legal currency), because it does not exist by nature but by law (nomos), and can be altered and rendered useless at will.

Nicomachean Ethics 1133a.28

- 118 τὸ νόμισμα οἷον ἐγγυητὴς ἐσθ' ἡμῖν· δεῖ γὰρ τοῦτο φέροντι εἶναι λαβεῖν. πάσχει μὲν οὖν καὶ τοῦτο τὸ αὐτό, οὐ γὰρ αἰεὶ ἴσον δύναται ὅμως δὲ βούλεται μένειν μᾶλλον. διὸ δεῖ πάντα τετιμησθαι οὕτω γὰρ αἰεὶ ἔσται ἀλλαγὴ, εἰ δὲ τοῦτο, κοινωνία

Money acts as a guarantee to the bearer, to be used as needed. Its shortcoming is that its value is not always stable; but it is steadier than others. Set prices are therefore in order, to always assure exchange and, through exchange, sharing.

Nicomachean Ethics 1133b.11

- 119 οὐκ ἐῷμεν ἄρχειν ἄνθρωπον, ἀλλὰ τὸν νόμον, ὅτι ἐαυτῷ τοῦτο ποιεῖ, καὶ γίνεται τύραννος

We do not permit one man to rule, but the law, because a man rules in his own interest, and becomes a tyrant.

Translated by H. Rackham (1926)

Nicomachean Ethics 1134a.35

- 120 δοκεῖ δ' ἐνίοις εἶναι πάντα τοιαῦτα, ὅτι τὸ μὲν φύσει ἀκίνητον καὶ πανταχοῦ τὴν αὐτὴν ἔχει δύναμιν, ὥσπερ τὸ πῦρ καὶ ἐνθάδε καὶ ἐν Πέρσας καίει, τὰ δὲ δίκαια κινούμενα ὁρῶσιν

Some people think that all rules of justice are merely conventional, because whereas a law of nature is immutable and has the same validity everywhere, as fires burn both here and in Persia, rules of justice are seen to vary.

Translated by H. Rackham (1926)

Nicomachean Ethics 1134b.24

- 121 τὸ ἐπιεικὲς δίκαιον μὲν ἐστίν, οὐ τὸ κατὰ νόμον δέ, ἀλλ' ἐπανόρθωμα νομίμου δικαίου

Equity is just, but not what is legally just: it is a rectification of legal justice.

Translated by J.A.K. Thomson (1953)

Nicomachean Ethics 1137b.11

- 122 δοκεῖ δὴ φρονίμου εἶναι τὸ δύνασθαι καλῶς βουλευσασθαι περὶ τὰ αὐτῷ ἀγαθὰ καὶ συμφέροντα ... πρὸς τὸ εὖ ζῆν
It is the mark of a prudent man to be able to deliberate well about what is good and advantageous for himself as a means to a good life.

Translated by H. Rackham (1926)

Nicomachean Ethics 1140a.26

- 123 καὶ δοκεῖ ὁ τὸ περὶ αὐτὸν εἰδὼς καὶ διατρίβων φρόνιμος εἶναι, οἱ δὲ πολιτικοὶ πολυπράγμονες

People think that the man who knows and minds his own business is prudent, and that all politicians are busybodies.

Translated by H. Rackham (1926)

Nicomachean Ethics 1142a.1

cf. *Euripides* 511

- 124 διότι γεωμετρικοὶ μὲν νέοι καὶ μαθηματικοὶ γίνονται καὶ σοφοὶ τὰ τοιαῦτα, φρόνιμος δ' οὐ δοκεῖ γίνεσθαι

Although the young develop ability in geometry and mathematics and become wise in such matters, they are not thought to develop prudence.

Translated by J.A.K. Thomson (1953)

Nicomachean Ethics 1142a.12

- 125 νέος δ' ἔμπειρος οὐκ ἔστιν· πλῆθος γὰρ χρόνον ποιεῖ τὴν ἐμπειρίαν

Youth has no experience; for it is length of years that gives experience.

Translated by H.T. Riley (1872)

Nicomachean Ethics 1142a.15

- 126 καὶ γὰρ τῶν πρώτων ὁρῶν καὶ τῶν ἐσχάτων νοῦς ἐστὶ καὶ οὐ λόγος ... διὸ καὶ φυσικὰ δοκεῖ εἶναι ταῦτα, καὶ φύσει σοφὸς μὲν οὐδεὶς, γνώμην δ' ἔχειν καὶ σύνεσιν καὶ νοῦν ... καὶ ἀρχὴ καὶ τέλος νοῦς

Ultimates as well as primary definitions are grasped by intelligence and not reached by reasoning. This is why it is thought that these qualities are a natural gift, and that a man is considerate, understanding and intelligent by nature, though no one is wise by nature. Intelligence is both a beginning and an end.

Translated by H. Rackham (1926)

Nicomachean Ethics 1143a.36

- 127 ὥστε δεῖ προσέχειν τῶν ἐμπειρῶν καὶ πρεσβυτέρων ἢ φρονίμων ταῖς ἀναποδείκτοις φάσεσι καὶ δόξαις οὐχ ἥττον τῶν ἀποδείξεων· διὰ γὰρ τὸ ἔχειν ἐκ τῆς ἐμπειρίας ὅμματα ὁρῶσιν ὁρθῶς

Pay no less attention to the unproved assertions and opinions of experienced and older people than to demonstrations of fact; because they have an insight from their experience which enables them to see correctly.

Translated by J.A.K. Thomson (1953)

Nicomachean Ethics 1143b.11

- 128 διαστρέφει γὰρ ἡ μοχθηρία καὶ διαψεύδεσθαι ποιεῖ περὶ τὰς πρακτικὰς ἀρχάς

Wickedness distorts the vision and causes serious error about the principles of conduct.

Translated by J.A.K. Thomson (1953)

Nicomachean Ethics 1144a.34

- 129 πᾶσι γὰρ δοκεῖ ἕκαστα τῶν ἡθῶν ὑπάρχειν φύσει πῶς· καὶ γὰρ δίκαιοι καὶ σωφρονικοὶ καὶ ἀνδρεῖοι καὶ τᾶλλα ἔχομεν εὐθὺς ἐκ γενετῆς

It is universally believed that the various kinds of character are in some sense the gifts of nature – because if we have a disposition towards justice or temperance or courage or the other virtues we

have it from the moment of birth.

Translated by J.A.K. Thomson (1953)

Nicomachean Ethics 1144b.4

- 130 τῶν περὶ τὰ ἥθη φευκτῶν τρία ἐστὶν εἶδη, κακία ἀκρασία θηριότης

Of moral states to be avoided there are three kinds: vice, incontinence, brutishness.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1145a.16

cf. Dante, *Inferno* (1300), *Canto* 11.79: 'Have you forgotten how your *Ethics* reads ... / the three conditions that the heavens hate,/malice, incontinence and bestiality? (tr. Mark Musa)

- 131 πάντα γὰρ φύσει ἔχει τι θεῖον

Nature has implanted in all things something of the divine.

Translated by H. Rackham (1926)

Nicomachean Ethics 1153b.32

- 132 ἄνευ γὰρ φίλων οὐδεὶς ἔλοιτ' ἂν ζῆν, ἔχων τὰ λοιπὰ ἀγαθὰ πάντα

Without friends no one would choose to live, though he had all other goods.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1155a.5

- 133 τελεία δ' ἐστὶν ἡ τῶν ἀγαθῶν φιλία καὶ κατ' ἀρετὴν ὁμοίων

Perfect friendship is the friendship of men who are good, and alike in virtue.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1156b.7

- 134 βούλησις μὲν γὰρ ταχεῖα φιλίας γίνεται, φιλία δ' οὐ

A wish for a friendship may arise quickly, but friendship does not.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1156b.31

- 135 οἱ δὲ διὰ τὸ χρησίμον ὄντες φίλοι ἅμα τῷ συμφέροντι διαλύονται

A friendship based on utility dissolves as soon as its profit ceases.

Translated by H. Rackham (1926)

Nicomachean Ethics 1157a.14

- 136 μόνῃ δὲ ἡ τῶν ἀγαθῶν φιλία ἀδιάβλητός ἐστιν

Only friendship between good men is

proof against slander.

Nicomachean Ethics 1157a.20

- 137 μάλιστα γὰρ ἡ φύσις φαίνεται τὸ μὲν λυπηρὸν φεύγειν, ἐφίεσθαι δὲ τοῦ ἡδέος

It seems to be one of the strangest instincts of nature to shun what is painful and seek what is pleasant.

Translated by H. Rackham (1926)

Nicomachean Ethics 1157b.16

- 138 ἐν δὲ τοῖς στρουφνοῖς καὶ πρεσβυτικοῖς ἦττον γίνεται ἡ φιλία, ὅσῳ δυσκολώτεροί εἰσι καὶ ἦττον ταῖς ὁμιλίαις χαίρουσιν

Morose and elderly people rarely make friends, as they are inclined to be surly and do not take much pleasure in society.

Translated by H. Rackham (1926)

Nicomachean Ethics 1158a.1

- 139 εἰς ὀλιγαρχίαν ... νέμονται τὰ τῆς πόλεως παρὰ τὴν ἀξίαν, καὶ πάντα ἢ τὰ πλείεστα τῶν ἀγαθῶν ... περὶ πλείστου ποιούμενοι τὸ πλουτεῖν· ὀλίγοι δὲ ἄρχουσι καὶ μοχθηροὶ ἀντὶ τῶν ἐπιεικεστάτων

In oligarchy rulers distribute the resources of the state without regard to merit, keeping all benefits for themselves, bent on acquiring wealth; thus power is held by a few bad men, rather than the best.

Nicomachean Ethics 1160b.12

- 140 εἰς δημοκρατίαν ... πλήθος γὰρ βούλεται ... καὶ ἴσοι πάντες οἱ ἐν τῷ τιμήματι· ἥκιστα δὲ μοχθηρόν ἐστιν ἡ δημοκρατία

In democracy it is government by the mass of the citizens, all with equal qualifications; democracy is the least bad form of government.

Translated by H. Rackham (1926)

Nicomachean Ethics 1160b.16

cf. Plato 268 and Winston Churchill (11 Nov 1947): 'democracy is the worst form of government except all those other forms that have been tried from time to time'

- 141 ἔστι γὰρ ὁ φίλος ἄλλος αὐτός

A friend is another self.

Translated by H. Rackham (1926)

Nicomachean Ethics 1166a.31

cf. the Latin 'alter ego'

- 142 οἱ δ' εὐεργέται τοὺς εὐεργετηθέντας
δοκοῦσι μᾶλλον φιλεῖν ἢ οἱ εὐ παθόντες
τοὺς δρᾶσαντας

Benefactors seem to love those they benefit more than the receivers love the benefactor.

Nicomachean Ethics 1167b.17

- 143 ἀμνήμονες γὰρ οἱ πολλοί

Most men have short memories.

Translated by H. Rackham (1926)

Nicomachean Ethics 1167b.27

e.g. those who receive some benefit

- 144 πᾶς γὰρ τὸ οἰκεῖον ἔργον ἀγαπᾷ

Every artist loves his own handiwork.

Translated by H. Rackham (1926)

Nicomachean Ethics 1167b.34

- 145 τὸ εἶναι πᾶσιν αἰρετὸν καὶ φιλητόν, ἔσμεν
δ' ἐνεργεῖα, τῷ ζῆν γὰρ καὶ πράττειν

All things desire and love existence; but we exist in activity, since we exist by living and doing.

Translated by H. Rackham (1926)

Nicomachean Ethics 1168a.5

- 146 ἡδεῖα δ' ἐστὶ τοῦ μὲν παρόντος ἡ
ἐνέργεια, τοῦ δὲ μέλλοντος ἡ ἐλπίς, τοῦ δὲ
γεγεννημένου ἡ μνήμη· ἡδιστον δὲ τὸ κατὰ
τὴν ἐνέργειαν

It is the activity of a present action, the expectation of a future one, and the memory of a past one, that gives pleasure; but the greatest pleasure is that which accompanies present activity.

Translated by J.A.K. Thomson (1953)

Nicomachean Ethics 1168a.13

ἐνέργεια is variously translated as 'activity' or 'actuality'

- 147 ἔστι τοῦ ἀγαθοῦ καὶ τῆς ἀρετῆς τὸ
εὐεργετεῖν

Doing good to others is characteristic of virtue and the good man.

Translated by J.A.K. Thomson (1953)

Nicomachean Ethics 1169b.11

- 148 τὸ δ' ὅτι αἰσθανόμεθα ἢ νοοῦμεν, ὅτι
ἔσμεν

To be conscious that we are perceiving or thinking is to be conscious that we exist.

Translated by H. Rackham (1926)

Nicomachean Ethics 1170a.32

cf. René Descartes: 'cogito, ergo sum' (from the 1641 Latin edition of Le Discours de la Méthode, 4.3)

- 149 πρὸς τὴν τοῦ ἡθους ἀρετὴν μέγιστον εἶναι
τὸ χαίρειν οἷς δεῖ καὶ μισεῖν ἃ δεῖ

To enjoy the things we ought and to hate the things we ought has the greatest bearing on excellence of character.

Translated by W.D. Ross (1925)

Nicomachean Ethics 1172a.21

- 150 οὐδεὶς τ' ἂν ἔλοιτο ζῆν παιδίου διάνοιαν
ἔχων διὰ βίου, ἡδόμενος ἐφ' οἷς τὰ παιδία
ὡς οἷόν τε μάλιστα

Nobody would choose to live out his life with the mentality of a child, even if he continued to take the greatest pleasure in the things that children like.

Translated by J.A.K. Thomson (1953)

Nicomachean Ethics 1174a.1

- 151 κατὰ πᾶσαν γὰρ αἴσθησιν ἐστὶν ἡδονή,
ὁμοίως δὲ καὶ διάνοιαν καὶ θεωρίαν,
ἡδίστη δ' ἡ τελειοτάτη, τελειοτάτη δ' ἡ τοῦ
εὖ ἔχοντος

There is a pleasure corresponding to each of the senses, just as there is to thought and contemplation; and it is most pleasurable when it is most perfect, and most perfect when in a healthy condition.

Translated by J.A.K. Thomson (1953)

Nicomachean Ethics 1174b.20

- 152 πάντα γὰρ τὰ ἀνθρώπεια ἀδυνατεῖ
συνεχῶς ἐνεργεῖν

No human faculty is capable of uninterrupted activity.

Translated by H. Rackham (1926)

Nicomachean Ethics 1175a.4

- 153 πότερον δὲ διὰ τὴν ἡδονὴν τὸ ζῆν
αἰρούμεθα ἢ διὰ τὸ ζῆν τὴν ἡδονήν

The question is whether we desire life for the sake of pleasure or pleasure for the sake of life.

Translated by H. Rackham (1926)

Nicomachean Ethics 1175a.18

- 154 ἄνευ τε γὰρ ἐνεργείας οὐ γίνεται ἡδονή,
πᾶσάν τε ἐνέργειαν τελειοῖ ἡ ἡδονή

There is no pleasure without activity, and also no perfect activity without

- pleasure.
Translated by H. Rackham (1926)
Nicomachean Ethics 1175a.20
- 155 μᾶλλον γὰρ ἕκαστα κρίνουσι καὶ ἐξακριβοῦσιν οἱ μεθ' ἡδονῆς ἐνεργοῦντες
Those who work with pleasure always work with more discernment and with greater accuracy.
Translated by H. Rackham (1926)
Nicomachean Ethics 1175a.31
- 156 πολλὰ γὰρ φθοραὶ καὶ λῦμαι ἀνθρώπων γίνονται
Men may be ruined and spoilt in many ways.
Translated by W.D. Ross (1925)
Nicomachean Ethics 1176a.20
- 157 ἀναπαύσει γὰρ ἔοικεν ἡ παιδιά, ἀδυνατοῦντες δὲ συνεχῶς πονεῖν ἀναπαύσεως δεόνται
Amusement is a form of rest; and we need rest because we are not able to go on working without a break.
Translated by H. Rackham (1926)
Nicomachean Ethics 1176b.34
cf. *Anacharsis* 3
- 158 εἰ δ' ἐστὶν ἡ εὐδαιμονία κατ' ἀρετὴν ἐνέργεια, εὐλογον κατὰ τὴν κρατίστην
If happiness is activity in accordance with virtue, it is reasonable that it should be in accordance with the highest virtue.
Translated by H. Rackham (1926)
Nicomachean Ethics 1177a.12
'ἀρετή' is often translated as 'excellence' by other scholars
- 159 πολεμοῦμεν ἵν' εἰρήνην ἄγωμεν
We make war that we may live in peace.
Translated by W.D. Ross (1925)
Nicomachean Ethics 1177b.5
cf. *Vegetius*, *Epitoma rei militaris* book 3, prologue 'qui desiderat pacem, praeparet bellum' (let him who desires peace prepare for war), usually quoted as 'si vis pacem, para bellum'
- 160 ἔστι δὲ καὶ ἡ τοῦ πολιτικοῦ ἄσχυλος, καὶ παρ' αὐτὸ τὸ πολιτεύεσθαι περιποιουμένην δυναστείας καὶ τιμὰς ἡ τὴν γε εὐδαιμονίαν
Politicians have no leisure, because they
- are always aiming at something beyond political life itself, power and glory, or happiness.
Translated in *The Oxford Dictionary of Quotations* (2004)
Nicomachean Ethics 1177b.12
- 161 ἡ δὲ τοῦ νοῦ ἐνέργεια ... τελεία δὴ εὐδαιμονία ... ἂν εἴη ἀνθρώπου
It is the activity of the intellect that constitutes complete human happiness.
Translated by H. Rackham (1926)
Nicomachean Ethics 1177b.19
- 162 ὁ δὲ τοιοῦτος ἂν εἴη βίος κρείττων ἢ κατ' ἀνθρώπον· οὐ γὰρ ἡ ἀνθρωπὸς ἐστὶν οὕτω βιώσεται, ἀλλ' ἡ θεῖον τι ἐν αὐτῷ ὑπάρχει ... οὐ χρηρὴ δὲ κατὰ τοὺς παραινοῦντας ἀνθρώπινα φρονεῖν ἀνθρώπον ὄντα ... ἀλλ' ἐφ' ὅσον ἐνδέχεται ἀθανατίζειν καὶ πάντα ποιεῖν πρὸς τὸ ζῆν κατὰ τὸ κράτιστον τῶν ἐν αὐτῷ· εἰ γὰρ καὶ τῷ ὄγκῳ μικρὸν ἐστὶ, δυνάμει καὶ τιμότητι πολὺ μᾶλλον πάντων ὑπερέχει
There is a life which is higher than the measure of humanity: men will live it not by virtue of their humanity, but by virtue of something in them that is divine. We must not, then, follow those who advise us, being men, to think of human things, but must, as far as we can, aspire to immortality, and strain every nerve to live in accordance with the best in us; for small though it be, in power and worth it is far above the rest.
Nicomachean Ethics 1177b.26
- 163 οὐδὲ δὴ περὶ ἀρετῆς ἱκανὸν τὸ εἰδέναι, ἀλλ' ἔχειν καὶ χρῆσθαι πειρατέον
To know what virtue is is not enough; we must endeavour to possess and to practise it.
Translated by H. Rackham (1926)
Nicomachean Ethics 1179b.2
- 164 καὶ τοῖς μὲν ἐλευθεριωτέροις τιμῆς μεταδίδοναι, τοῖς δ' ἐργάταις τροφῆς πλεῆθος
A share of honour should be given to those who are doing a freeman's work, and abundant food to workmen.
Translated by G. Cyril Armstrong (1935)
Oeconomica 1344a.30

- 165 ἐκ τῶν αὐτῶν γὰρ τραγωδία καὶ κωμωδία
γίνεται γραμμάτων

Tragedy and Comedy are both composed
of the same letters.

Translated by H.H. Joachim (1868–1938),
rev. Jonathan Barnes (1984)

On Generation and Corruption 315b.14

cf. the Latin 'iisdem e litteris comoedia ac tragoe-
dia componitur' (Erasmus, Adages 3.4.93)

- 166 μόνον ὡς εἰπεῖν αἰσθάνεται τῶν ζώων
ἄνθρωπος καὶ χαίρει ταῖς τῶν ἀνθῶν καὶ
τῶν τοιούτων ὁσμαῖς

Man alone, so to speak, among animals
perceives and takes pleasure in the
odours of flowers and such things.

Translated by J.I. Beare (d. 1918), rev. Jona-
than Barnes (1984)

On Sense and the Sensible 444a.32

- 167 ὁ δὲ θεὸς καὶ ἡ φύσις οὐδὲν μάτην
ποιοῦσιν

God and nature do nothing without
reason.

Translated by Gavin Betts and Alan Henry
(1989)

On the Heavens 271a.33

- 168 εἴπερ καὶ τὸ μικρὸν παραβῆναι τῆς
ἀληθείας ἀφισταμένοις γίνεται πόρρω
μυριοπλάσιον

The least initial deviation from the truth
is multiplied later a thousandfold.

Translated by J.L. Stocks (1882–1937), rev.
Jonathan Barnes (1984)

On the Heavens 271b.8

- 169 ὥστ' οὐ μόνον ἐκ τούτων δῆλον περιφερὲς
ὄν τὸ σχῆμα τῆς γῆς, ἀλλὰ καὶ σφαίρας
οὐ μεγάλης

All of which goes to show not only that
the earth is circular in shape, but also
that it is a sphere of no great size.

Translated by J.L. Stocks (1882–1937), rev.
Jonathan Barnes (1984)

On the Heavens 298a.6

this and the next passage are said to have
encouraged Columbus to seek a westward route
to India

- 170 διὸ τοὺς ὑπολαμβάνοντας συνάπτειν
τὸν περὶ τὰς Ἡρακλείας στήλας τόπον
τῷ περὶ τὴν Ἰνδικήν, καὶ τοῦτον τὸν
τρόπον εἶναι τὴν θάλατταν μίαν, μὴ λίαν
ὑπολαμβάνειν ἄπιστα δοκεῖν

Hence one should not disbelieve the
theory that from the Pillars of Heracles
the sea is one as far as the Indian conti-
nent.

On the Heavens 298a.9

this and the previous passage are said to have
encouraged Columbus to seek a westward route
to India

- 171 τὴν τῶν ὅλων σύστασιν, οὐρανοῦ λέγω
καὶ γῆς τοῦ τε σύμπαντος κόσμου ... μία
διεκόσμησεν ἁρμονία

The Universe, heaven and earth and the
whole cosmos, have been organized by a
single harmony.

Translated by D.J. Furley (1955)

*On the Universe** 396b.23

- 172 ὅπερ ἐν νηὶ μὲν κυβερνήτης ... τοῦτο θεὸς
ἐν κόσμῳ

As the helmsman in his ship, so is god in
the universe.

Translated by D.J. Furley (1955)

*On the Universe** 400b.6

- 173 καματηρὸν τὸ ἄρχειν

To command is wearisome.

Translated by D.J. Furley (1955)

*On the Universe** 400b.9

- 174 εἷς δὲ ὦν πολυώνυμός ἐστι, κατονο-
μαζόμενος τοῖς πάθεσι πᾶσιν ἅπερ αὐτὸς
νεοχμοῖ

Though god is one, he has many names,
according to the many conditions he
himself creates.

*On the Universe** 401a.12

- 175 ἐν πᾶσι γὰρ τοῖς φυσικοῖς ἔνεστί τι
θαυμαστόν

In all things of nature there is something
of the marvellous.

Translated in *Bartlett's Familiar Quotations*
(1980)

Parts of Animals 645a.16

- 176 ὁ μὲν γὰρ ἐγκέφαλος ψυχρότατον τῶν ἐν
τῷ σώματι μορίων

Of all the parts of the body there is none
so cold as the brain.

Translated by William Ogle (1827–1912),
rev. Jonathan Barnes (1984)

Parts of Animals 652a.27

- 177 αἰὲς γὰρ ἡ φύσις μηχανᾶται πρὸς τὴν
ἐκάστου ὑπερβολὴν βοήθειαν τὴν τοῦ
ἐναντίου παρεδρίαν, ἵνα ἀνισάζῃ τὴν
θατέρου ὑπερβολὴν θάτερον

Nature contrives to set excess against
excess, so that the two may counterbal-
ance each other.

Parts of Animals 652a.31

- 178 ἡ γὰρ φύσις μεταβαίνει συνεχῶς ἀπὸ
τῶν ἀψύχων εἰς τὰ ζῶα διὰ τῶν ζώντων
μὲν οὐκ ὄντων δὲ ζώων, οὕτως ὥστε
δοκεῖν πάμπαν μικρὸν διαφέρειν θατέρου
θάτερον τῷ σύνεγγυς ἀλλήλοις

Nature passes from the inanimate to
animals in unbroken sequence, interpos-
ing between them beings, alive and yet
not animals, so that scarcely any differ-
ence seems to exist between two neigh-
bouring groups owing to their close
proximity.

Parts of Animals 681a.12

cf. the Latin '*natura non facit saltus*' (*nature
makes no jumps*); and Aristotle, *History of
Animals* 588b

- 179 ἄλλω γὰρ εἶδει ἄλλη ὕλη

For different forms there is different
matter.

Translated by R.P. Hardie (1864–1942)
and R.K. Gaye (1877–1909), rev. Jonathan
Barnes (1984)

Physics 194b.9

- 180 ὥστ' εἰ ἐν τῇ τέχνῃ ἔνεστι τὸ ἕνεκά του,
καὶ ἐν τῇ φύσει

If, therefore, purpose is present in art, it
is present also in nature.

Translated by R.P. Hardie (1864–1942)
and R.K. Gaye (1877–1909), rev. Jonathan
Barnes (1984)

Physics 199b.29

- 181 κατατῆκε ὁ χρόνος, καὶ γηράσκει πάνθ'
ὑπὸ τοῦ χρόνου, καὶ ἐπιλανθάνεται διὰ
τὸν χρόνον

Time crumbles things; everything grows
old under the power of Time and is
forgotten through the lapse of Time.

Translated by Philip H. Wicksteed and
Francis Cornford (1929)

Physics 221a.31

- 182 εἴπερ οὖν αἰδιος ἡ κίνησις, αἰδιον καὶ τὸ
κινεῖν ἔσται πρῶτον, εἰ ἔν

Motion being eternal, the first mover, if
there is but one, will be eternal also.

Translated by R.P. Hardie (1864–1942)
and R.K. Gaye (1877–1909), rev. Jonathan
Barnes (1984)

Physics 259a.6

cf. Aristotle 72

- 183 ἔστιν οὖν τραγωδία μίμησις πράξεως
σπουδαίας καὶ τελείας μέγεθος ἐχούσης
... δι' ἐλέου καὶ φόβου περαίνουσα τὴν
τῶν τοιούτων παθημάτων κάθαρσιν

Tragedy is the imitation of an action of
importance and magnitude, complete in
itself, with incidents arousing pity and
fear, leading to catharsis.

Poetics 1449b.24

the accepted definition of tragedy

- 184 ὅλον δὲ ἔστιν τὸ ἔχον ἀρχὴν καὶ μέσον καὶ
τελευτήν

A whole is that which has a beginning, a
middle, and an end.

Translated by I. Bywater (1840–1914), rev.
Jonathan Barnes (1984)

Poetics 1450b.26

- 185 ἐπὶ τῶν μύθων ἔχειν μὲν μῆκος, τοῦτο δὲ
εὐμνημόνευτον εἶναι

A story or plot must be of some length,
but length that can be coherently remem-
bered.

Poetics 1451a.5

- 186 φιλοσοφώτερον καὶ σπουδαιότερον
ποίησις ἱστορίας ἐστίν· ἡ μὲν γὰρ ποίησις
μᾶλλον τὰ καθόλου, ἡ δ' ἱστορία τὰ καθ'
ἑκάστον λέγει

Poetry is more philosophical and more
elevated than history, since poetry
relates more of the universal, while
history relates particulars.

Translated by Stephen Halliwell (1995)

Poetics 1451b.5

- 187 προαιρεῖσθαι τε δεῖ ἀδύνατα εἰκότα
μᾶλλον ἢ δυνατὰ ἀπίθανα

Probable impossibilities are to be
preferred to improbable possibilities.

Translated in *The Oxford Dictionary of
Quotations* (2004)

Poetics 1460a.26

- 188 Σοφοκλῆς ἔφη αὐτὸς μὲν οἴους δεῖ ποιεῖν,
Εὐριπίδην δὲ οἴοι εἰσίν

Sophocles said he created characters as they ought to be, Euripides as they really are.

Translated by Stephen Halliwell (1995)
Poetics 1460b.33

- 189 εἰς πᾶσαν ἡμέραν συνεστηκυῖα κοινωνία
κατὰ φύσιν οἶκός ἐστιν

The association put together by nature for everyday purposes is the family.

Politics 1252b.13

- 190 ἢ δ' ἐκ πλειόνων κωμῶν κοινωνία τέλειος
πόλις ... γινομένη μὲν οὖν τοῦ ζῆν ἕνεκεν,
οὕσα δὲ τοῦ εὖ ζῆν

The partnership of several villages is the city-state, originating as a necessity of life, but continuing to exist for the sake of the good life.

Politics 1252b.27

- 191 ἄνθρωπος φύσει πολιτικὸν ζῷον

Man is by nature a political animal.

Translated by H. Rackham (1932)
Politics 1253a.2

- 192 τοῦτο γὰρ πρὸς τὰ ἄλλα ζῶα τοῖς
ἀνθρώποις ἴδιον, τὸ μόνον ἀγαθοῦ καὶ
κακοῦ καὶ δικαίου καὶ ἀδίκου

It is a characteristic of man that he alone has any sense of good and evil, of just and unjust.

Translated by Benjamin Jowett (1817–1893),
rev. Jonathan Barnes (1984)

Politics 1253a.15

- 193 ὁ δὲ μὴ δυνάμενος κοινωνεῖν ἢ μηδὲν
δεόμενος δι' αὐτάρκειαν οὐθὲν μέρος
πόλεως, ὥστε ἢ θηρίον ἢ θεός

He who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or a god.

Translated by Benjamin Jowett (1817–1893),
rev. Jonathan Barnes (1984)

Politics 1253a.29

cf. Francis Bacon, *Essays* (1597–1625), 'Of
Friendship': 'whosoever delights in solitude is
either a wild beast or a god'

- 194 ἡ κτησις μέρος τῆς οἰκίας ἐστὶ καὶ ἡ
κτητικὴ μέρος τῆς οἰκονομίας

Property is a part of a household and the art of acquiring property a part of household management.

Translated by H. Rackham (1932)

Politics 1253b.23

of the basic beginnings of economical attitudes
and management

- 195 εἰ γὰρ ἡδύνατο ἕκαστον τῶν ὀργάνων
κελευσθὲν ἢ προαισθανόμενον ἀποτελεῖν
τὸ αὐτοῦ ἔργον ... οὕτως αἱ κερκίδες
ἐκέρκιζον αὐταὶ ... οὐδὲν ἂν ἔδει οὔτε
τοῖς ἀρχιτέκτοσιν ὑπηρετῶν οὔτε τοῖς
δεσπότηταις δούλων

If every tool could perform its own work when ordered, or knew what to do in advance, if shuttles wove of themselves, master-craftsmen would have no need of assistants and masters no need of slaves.

Politics 1253b.33

Karl Marx has emphasized the importance of
this passage – presaging the advent of machines
and the liberation of the workforce

- 196 τὸ γὰρ ἄρχειν καὶ ἄρχεσθαι οὐ μόνον τῶν
ἀναγκαίων ἀλλὰ καὶ τῶν συμφερόντων
ἐστὶ, καὶ εὐθὺς ἐκ γενετῆς ἔνια διέστηκε
τὰ μὲν ἐπὶ τὸ ἄρχεσθαι τὰ δ' ἐπὶ τὸ ἄρχειν

That some should rule, and others be ruled, is a thing not only necessary but expedient, for from the hour of their birth, some are marked for subjection, others for rule.

Translated by Benjamin Jowett (1817–1893),
rev. Jonathan Barnes (1984)

Politics 1254a.21

- 197 φανερόν ἐστιν ὅτι κατὰ φύσιν καὶ
συμφέρον τὸ ἄρχεσθαι τῷ σώματι ὑπὸ τῆς
ψυχῆς, καὶ τῷ παθητικῷ μορίῳ ὑπὸ τοῦ
νοῦ

It is manifest that it is natural and expedient for the body to be governed by the soul and for the emotional part to be governed by the intellect.

Translated by H. Rackham (1932)

Politics 1254b.6

- 198 οὐχ ἡ αὐτὴ ἡ οἰκονομικὴ τῇ χρηματιστικῇ,
δηλον, τῆς μὲν γὰρ τὸ πορίσασθαι, τῆς δὲ
τὸ χρῆσασθαι

Now it is clear that wealth-getting is not the same art as household management, for the function of the former is to

- provide and that of the latter to use.
Translated by H. Rackham (1932)
Politics 1256a.10
- 199 τὰ τε φυτὰ τῶν ζώων ἔνεκεν εἶναι καὶ τὰ
ἄλλα ζῶα τῶν ἀνθρώπων χάριν
Plants exist for the sake of animals and
animals for the good of man.
Politics 1256b.16
- 200 ἡ φύσις μηθὲν μήτε ἀτελὲς ποιεῖ μήτε
μάτην
Nature makes nothing incomplete, and
nothing in vain.
Translated by Benjamin Jowett (1817–1893),
rev. Jonathan Barnes (1984)
Politics 1256b.20
- 201 θησαυρισμός χρημάτων πρὸς ζωὴν
ἀναγκαίων καὶ χρησίμων εἰς κοινωνίαν
πόλεως ἢ οἰκίας
Holding essential goods in store, be they
for the good of the city or his home.
Politics 1256b.28
the role of the householder/manager
- 202 τό τε γὰρ ἄρρεν φύσει τοῦ θήλεος
ἡγεμονικώτερον
For the male is by nature better fitted to
command than the female.
Translated by H. Rackham (1932)
Politics 1259b.1
- 203 οἰκία μὲν πᾶσα μέρος πόλεως
Every household is part of the state.
Translated by H. Rackham (1932)
Politics 1260b.13
- 204 πλῆθος γὰρ τι τὴν φύσιν ἐστὶν ἡ πόλις ...
οὐ μόνον δ' ἐκ πλειόνων ἀνθρώπων ἐστὶν
ἡ πόλις, ἀλλὰ καὶ ἐξ εἶδει διαφερόντων.
οὐ γὰρ γίνεται πόλις ἐξ ὁμοίων
A state essentially consists of a multi-
tude of persons. And not only does it
consist of a multitude of human beings,
it consists of human beings differing in
kind. A collection of persons all alike
does not constitute a state.
Translated by H. Rackham (1932)
Politics 1261a.18
on the necessity of plurality
- 205 ἥκιστα γὰρ ἐπιμελείας τυγχάνει τὸ
πλείστων κοινόν
A matter common to most men receives
least attention.
Translated by John Simpson and Jennifer
Speake (1982)
Politics 1261b.33
*cf. the English proverb 'everybody's business is
nobody's business'*
- 206 τῶν γὰρ ἰδίων μάλιστα φροντίζουσιν, τῶν
δὲ κοινῶν ἥττον ... πρὸς γὰρ τοῖς ἄλλοις
ὥς ἐτέρου φροντίζοντος
Everyone thinks chiefly of his own, less
of the common interest, expecting others
to attend to it.
Politics 1261b.34
- 207 ἀναγκαῖον ἐγκλήματα γίνεσθαι πρὸς
τοὺς ἀπολαύοντας μὲν ἢ λαμβάνοντας
πολλά, ὀλίγα δὲ πονοῦντας, τοῖς ἐλάττω
μὲν λαμβάνουσι, πλείω δὲ πονοῦσιν
Complaints are bound to arise between
those who enjoy or take much but work
little, and those who receive less but
work more.
Translated by H. Rackham (1932)
Politics 1263a.12
- 208 τὸ συζῆν καὶ κοινωνεῖν τῶν ἀνθρωπικῶν
πάντων χαλεπόν
To live together and share all our human
affairs is indeed difficult.
Translated by H. Rackham (1932)
Politics 1263a.15
- 209 μὴ γὰρ οὐ μάτην τὴν πρὸς αὐτὸν αὐτὸς
ἔχει φιλίαν ἕκαστος, ἀλλ' ἐστὶ τοῦτο
φυσικόν. τὸ δὲ φίλαντον εἶναι ψέγεται
δικαίως· οὐκ ἐστὶ δὲ τοῦτο τὸ φιλεῖν
ἑαυτόν, ἀλλὰ τὸ μᾶλλον ἢ δεῖ φιλεῖν
Love for oneself is not purposeless, but a
natural instinct. Selfishness on the other
hand is justly blamed; but this is not to
love oneself but to love oneself more
than one ought.
Translated by H. Rackham (1932)
Politics 1263a.41
- 210 ἔτι δὲ δίκαιον μὴ μόνον λέγειν ὧν
στερήσονται κακῶν κοινωνήσαντες,
ἀλλὰ καὶ ὧν ἀγαθῶν φαίνεται δ' εἶναι
ἀμπαν ἀδύνατος ὁ βίος
One must consider not only what evils

will be eliminated by adopting a policy of joint ownership, but also which benefits one stands to lose; such manner of living we consider to be utterly impossible.

Politics 1263b.27

of communism, in the sense of a policy of common property

- 211 λέγεται δ' ὥς δεῖ τὸν νομοθέτην πρὸς δύο βλέποντα τιθέναι τοὺς νόμους, πρὸς τε τὴν χώραν καὶ τοὺς ἀνθρώπους. ἔτι δὲ καλῶς ἔχει προσθεῖναι καὶ πρὸς τοὺς γειτνιώντας τόπους

It is said that in laying down the laws the legislator must have his attention fixed on two things, the territory and the population. But also it would be well to add that he must take into account the neighbouring regions.

Translated by H. Rackham (1932)

Politics 1265a.18

- 212 ἡ δὲ πενία στάσιν ἐμποιεῖ καὶ κακουργίαν
Poverty is the parent of revolution and crime.

Translated by Benjamin Jowett (1817–1893), rev. Jonathan Barnes (1984)

Politics 1265b.12

- 213 μᾶλλον γὰρ δεῖ τὰς ἐπιθυμίας ὁμαλίζειν ἢ τὰς οὐσίας, τοῦτο δ' οὐκ ἔστι μὴ παιδευομένοις ἱκανῶς ὑπὸ τῶν νόμων

It is desires, not properties which need to be equalized, and this can only be done by an adequate system of education enforced by law.

Politics 1266b.29

- 214 ἀδικουσί γε τὰ μέγιστα διὰ τὰς ὑπερβολάς, ἀλλ' οὐ διὰ τὰ ἀναγκαῖα

The greatest transgressions spring from a desire for luxuries, not for bare necessities.

Politics 1267a.13

- 215 ἔτι δ' ἡ πονηρία τῶν ἀνθρώπων ἄπληστον, καὶ τὸ πρῶτον μὲν ἱκανὸν διωβολία μόνον, ὅταν δ' ἤδη τοῦτ' ἢ πάτριον, αἰεὶ δέονται τοῦ πλείονος, ἕως εἰς ἅπειρον ἐλθῶσιν

The avarice of mankind is insatiable; at one time two obols was pay enough; but now, when this sum has become custom-

ary, men always want more and more without end.

Translated by Benjamin Jowett (1817–1893), rev. Jonathan Barnes (1984)

Politics 1267a.41

- 216 ζητοῦσι δ' ὅλως οὐ τὸ πάτριον ἀλλὰ τὰγαθὸν πάντες

Men in general desire the good, and not merely what their fathers had.

Translated by Benjamin Jowett (1817–1893), rev. Jonathan Barnes (1984)

Politics 1269a.3

- 217 πρὸς δὲ τούτοις οὐδὲ τοὺς γεγραμμένους ἔαν ἀκινήτους βέλτιον

Even when laws have been written down, they need not always remain unaltered.

Translated by Benjamin Jowett (1817–1893), rev. Jonathan Barnes (1984)

Politics 1269a.8

- 218 δεῖ γὰρ καὶ βουλόμενον καὶ μὴ βουλόμενον ἄρχειν τὸν ἄξιον τῆς ἀρχῆς

The man worthiest of office ought to be appointed whether he wants to or not.

Politics 1271a.11

- 219 τῶν ἀδικημάτων τῶν γ' ἐκουσίων τὰ πλεῖστα συμβαίνει σχεδὸν διὰ φιλοτιμίαν καὶ διὰ φιλοχρηματίαν τοῖς ἀνθρώποις

Most conscious wrongdoing is caused by ambition and greed.

Politics 1271a.16

- 220 σχεδὸν τῶν Ἑλλήνων ἰδρυμένων περὶ τὴν θάλατταν πάντων

Practically all the Greeks are settled around the sea.

Politics 1271b.34

- 221 διὸ δεῖ τοὺς δυναμένους ἄριστ' ἄρχειν, τούτους ἄρχειν

Those able to rule best should rule.

Politics 1273b.5

- 222 οὐκ ἔστιν εὖ ἄρξαι μὴ ἀρχθέντα

It is impossible to become a good ruler without having been a subject.

Translated by H. Rackham (1932)

Politics 1277b.12

- 223 νῦν δὲ διὰ τὰς ὠφελείας τὰς ἀπὸ τῶν κοινῶν καὶ τὰς ἐκ τῆς ἀρχῆς βούλονται

συνεχῶς ἄρχειν

Nowadays owing to the benefits to be acquired from public sources and from holding office people wish to be in office continuously.

Translated by H. Rackham (1932)

Politics 1279a.13

- 224 ὅσαι μὲν πολιτεῖαι τὸ κοινῇ συμφέρον σκοποῦσιν, αὗται μὲν ὀρθαί τυγχάνουσιν οὔσαι κατὰ τὸ ἀπλῶς δίκαιον, ὅσαι δὲ τὸ σφέτερον μόνον τῶν ἀρχόντων, ἡμαρτημέναι πᾶσαι καὶ παρεκβάσεις τῶν ὀρθῶν πολιτειῶν· δεσποτικαὶ γάρ, ἡ δὲ πόλις κοινωνία τῶν ἐλευθέρων ἐστίν

Constitutions that aim at the common advantage are in effect rightly framed in accordance with absolute justice, while those that aim at the rulers' own advantage are faulty and are all deviations from the right constitutions; for they have an element of despotism, whereas a city is a partnership of free men.

Translated by H. Rackham (1932)

Politics 1279a.17

- 225 ἡ μὲν τυραννίς ἐστι μοναρχία πρὸς τὸ συμφέρον τὸ τοῦ μοναρχοῦντος, ἡ δ' ὀλιγαρχία πρὸς τὸ τῶν εὐπόρων, ἡ δὲ δημοκρατία πρὸς τὸ συμφέρον τὸ τῶν ἀπόρων, πρὸς δὲ τὸ τῷ κοινῷ λυσιτελοῦν οὐδεμία αὐτῶν

Tyranny is monarchy ruling in the interest of the monarch, oligarchy government in the interest of the rich, democracy government in the interest of the poor, and none of these forms governs with regard to the profit of the community as a whole.

Translated by H. Rackham (1932)

Politics 1279b.6

- 226 σχεδὸν δ' οἱ πλεῖστοι φαῦλοι κριταὶ περὶ τῶν οἰκείων

Most men are bad judges where their own interests are concerned.

Politics 1280a.15

- 227 μήτε τοῦ ζῆν μόνον ἔνεκεν ἀλλὰ μάλλον τοῦ εὖ ζῆν

Not for the sake of life only but rather for the good life.

Translated by H. Rackham (1932)

Politics 1280a.31

- 228 καὶ ὁ νόμος συνθήκη καὶ ... ἐγγυητὴς ἀλλήλοις τῶν δικαίων, ἀλλ' οὐχ οἷος ποιεῖν ἀγαθοὺς καὶ δικαίους τοὺς πολίτας
The law is a covenant and a guarantee of men's claims on one another, not necessarily designed to make the citizens virtuous and just.

Politics 1280b.10

- 229 φανερόν τοίνυν ὅτι ἡ πόλις οὐκ ἔστι κοινωνία τόπου καὶ τοῦ μὴ ἀδικεῖν σφᾶς αὐτοὺς καὶ τῆς μεταδόσεως χάριν ... τῶν καλῶν ἄρα πράξεων χάριν θετέον εἶναι τὴν πολιτικὴν κοινωνίαν, ἀλλ' οὐ τοῦ συζῆν

It is manifest that a state is not merely the sharing of a common locality for the purpose of preventing mutual injury and exchanging goods; political society must therefore be deemed to exist for the sake of noble actions, not merely for living in common.

Translated by H. Rackham (1932)

Politics 1280b.29 and 1281a.2

- 230 τοὺς γὰρ πολλοὺς, ὧν ἕκαστός ἐστιν οὐ σπουδαῖος ἀνὴρ, ὁμως ἐνδέχεται συνελθόντας εἶναι βελτίους ἐκείνων οὐχ ὥς ἕκαστον ἀλλ' ὥς σύμπαντας ... διὸ καὶ κρίνουσιν ἄμεινον οἱ πολλοὶ

It is possible that the many, though not individually excellent, when in council may collectively be better; which is why the many are a better judge.

Politics 1281a.42 and 1281b.7

- 231 πολλῶν γὰρ ὄντων ἕκαστον μόνον ἔχειν ἀρετῆς καὶ φρονήσεως, καὶ γίνεσθαι συνελθόντας, ὥσπερ ἓνα ἄνθρωπον τὸ πλῆθος, πολὺποδα καὶ πολὺχειρα καὶ πολλὰς ἔχοντ' αἰσθήσεις, οὕτω καὶ περὶ τὰ ἦθη καὶ τὴν διάνοιαν

Where there are many, each individual, has some portion of virtue and wisdom, and, when together, just as the multitude becomes a single man with many feet and many hands and many senses, so also it becomes one personality as regards the moral and intellectual faculties.

Translated by H. Rackham (1932)

Politics 1281b.4

- 232 ὅταν γὰρ ἄτιμοι πολλοὶ καὶ πένητες ὑπάρχωσι, πολέμιόν ἀναγκαῖον εἶναι

πλήρη τὴν πόλιν ταύτην

A state where many are poor and deprived of civil rights is bound to be full of enemies.

Politics 1281b.29

- 233 οὐ γὰρ ὁ δικαστὴς οὐδ' ὁ βουλευτὴς οὐδ' ὁ ἐκκλησιαστὴς ἄρχων ἐστίν, ἀλλὰ τὸ δικαστήριον καὶ ἡ βουλὴ καὶ ὁ δῆμος

It is not the individual jurymen or councillor or member of the assembly in whom authority rests, but the court, the council and the people.

Translated by H. Rackham (1932)

Politics 1282a.34

- 234 δεῖ τοὺς νόμους εἶναι κυρίους κειμένους ὀρθῶς, τὸν ἄρχοντα δέ, ἂν τε εἰς ἂν τε πλείους ὦσι, περὶ τούτων εἶναι κυρίους περὶ ὅσων ἐξαδυνατοῦσιν οἱ νόμοι λέγειν ἀκριβῶς διὰ τὸ μὴ ῥάδιον εἶναι καθόλου δηλῶσαι περὶ πάντων

It is proper for the laws when rightly laid down to be sovereign, while the ruler or rulers in office should have supreme powers over matters where the laws are unable to pronounce with precision because of the difficulty of making a general rule to cover all cases.

Translated by H. Rackham (1932)

Politics 1282b.2

- 235 δεῖ δὲ τῷ κατὰ τὸ ἔργον ὑπερέχοντι δίδοναι καὶ τῶν ὀργάνων τὴν ὑπεροχήν

It is the superior performers who ought to be given the superior instruments.

Translated by H. Rackham (1932)

Politics 1282b.33

- 236 πολιτείαν ... δὲ τὴν ἀρίστην ὁ δυνάμενος καὶ προαιρούμενος ἄρχεσθαι καὶ ἄρχειν πρὸς τὸν βίον τὸν κατ' ἀρετήν

Under the best form of government a citizen will be governed and will govern in accordance with virtue.

Politics 1284a.2

- 237 κρίνει ἄμεινον ὄχλος πολλὰ ἢ εἰς ὅστισιν ... καθάπερ ὕδωρ τὸ πλεον, οὕτω καὶ τὸ πλῆθος τῶν ὀλίγων ἀδιαφθορώτερον

A crowd judges better than any single person; the mass of citizens is less corruptible than the few, just as the larger stream of water is more difficult

to pollute.

Politics 1286a.30

- 238 ὁ θυμὸς ἄρχοντας διαστρέφει καὶ τοὺς ἀρίστους ἀνδρας

Passion perverts the minds of rulers, even when they are the best of men.

Translated by Benjamin Jowett (1817–1893), rev. Jonathan Barnes (1984)

Politics 1287a.31

- 239 εἴπερ γὰρ ἐλευθερία μάλιστα ἔστιν ἐν δημοκρατίᾳ ... καὶ ισότης, οὕτως ἂν εἴη μάλιστα κοινωνούτων ἀπάντων μάλιστα τῆς πολιτείας ὁμοίως

If liberty and equality are chiefly to be found in democracy, they will be best attained when all persons alike share fully in the government.

Translated by Benjamin Jowett (1817–1893), rev. Jonathan Barnes (1984)

Politics 1291b.34

- 240 δεῖ γὰρ τὸν μὲν νόμον ἄρχειν πάντων

The law ought to be supreme in all things.

Politics 1292a.32

- 241 δοκεῖ δὲ ἀριστοκρατία μὲν εἶναι μάλιστα τὸ τὰς τιμὰς νενεμησθαι κατ' ἀρετήν· ἀριστοκρατίας μὲν γὰρ ὅρος ἀρετῆ, ὀλιγαρχίας δὲ πλοῦτος, δήμου δ' ἐλευθερία

Aristocracy in the fullest sense seems to consist in the distribution of honours according to virtue; for virtue is the defining factor of aristocracy, as wealth is of oligarchy, and freedom of democracy.

Translated by H. Rackham (1932)

Politics 1294a.10

- 242 ἐπεὶ τοίνυν ὁμολογεῖται τὸ μέτριον ἄριστον καὶ τὸ μέσον, φανερόν ὅτι καὶ τῶν εὐτυχημάτων ἡ κτήσις ἡ μέση βελτίστη πάντων

Since it is admitted that what is moderate is best, it is manifest that good fortune in moderation is best.

Politics 1295b.3

- 243 ὑπέρκαλον δὲ ἢ ὑπερίσχυρον ἢ ὑπερευγενὴ ἢ ὑπερπλούσιον, ἢ τὰναντία τούτοις, ὑπέρπτωχον ἢ ὑπερασθενή

ἢ σφόδρα ἄτιμον, χαλεπὸν τῷ λόγῳ
ἀκολουθεῖν· γίνονται γὰρ οἱ μὲν
ὑβρισταὶ καὶ μεγαλοπύνηροι μᾶλλον, οἱ
δὲ κακοῦργοι καὶ μικροπύνηροι λίαν

The exceedingly beautiful or strong
or nobly born or rich, or the opposite,
exceedingly poor or weak or of mean
station, find it difficult to follow reason;
the former turn to insolence and wicked-
ness, the latter to malice and petty vice.

Politics 1295b.6

- 244 ὥς ὅπου οἱ μὲν πολλὰ σφόδρα κέκτηνται
οἱ δὲ μηθέν, ἢ δῆμος ἔσχατος γίγνεται
ἢ ὀλιγαρχία ἄκρατος, ἢ τυραννὶς δι'
ἀμφοτέρως τὰς ὑπερβολὰς

Where some people are very wealthy
and others have nothing, the result will
be either extreme democracy or absolute
oligarchy, or despotism will come from
either of those excesses.

Translated in *The Oxford Dictionary of
Quotations* (2004)

Politics 1296a.1

- 245 οὐ γὰρ αἰεὶ συμβαίνει χαριέντας εἶναι τοὺς
μετέχοντας τοῦ πολιτεύματος

It does not always happen that those
who are in positions of authority are
gentlemen.

Politics 1297b.9

- 246 ἔστι δὴ τρία μόρια τῶν πολιτειῶν πασῶν
... ἐν μὲν τί τὸ βουλευόμενον περὶ τῶν
κοινῶν, δεύτερον δὲ τὸ περὶ τὰς ἀρχὰς
τοῦτο δ' ἔστι τίνας δεῖ καὶ τίνων εἶναι
κυρίας, καὶ ποίαν τινὰ δεῖ γίνεσθαι τὴν
αἵρεσιν αὐτῶν, τρίτον δὲ τί τὸ δικάζον

All constitutions have three elements:
one is a council or parliament consider-
ing common concerns, the second is the
executive (its powers and way of elec-
tion) and, a third, the judiciary.

Politics 1297b.37

- 247 δῆμος μὲν γὰρ ἐγένετο ἐκ τοῦ ἴσου
ὅτι οὖν ὄντας οἴεσθαι ἀπλῶς ἴσους εἶναι
ὅτι γὰρ ἐλεύθεροι πάντες ὁμοίως, ἀπλῶς
ἴσοι εἶναι νομίζουσιν

Democracy arises out of the notion that
those who are equal in any respect are
equal in all respects; because men are
equally free, they claim to be absolutely
equal.

Translated by Benjamin Jowett (1817–1893),
rev. Jonathan Barnes (1984)

Politics 1301a.28

- 248 πανταχοῦ γὰρ διὰ τὸ ἄνισον ἢ στάσις, οὐ
μὴ τοῖς ἀνίσοις ὑπάρχει ἀνάλογον (ἀἰδῖος
γὰρ βασιλεία ἄνισος, ἐὰν ἢ ἐν ἴσοις) ὅλως
γὰρ τὸ ἴσον ζητοῦντες στασιάζουσιν

Strife is caused everywhere by inequal-
ity, when unequal classes do not receive
a proportionate share of power (a perpet-
ual monarchy is unequal among equals);
for it is generally the desire for equality
that causes factious strife.

Politics 1301b.26

- 249 ἡ ἐκ τῶν μέσων πολιτεία ... ἀσφαλεστάτη
τῶν πολιτειῶν

The most steadfast political community
is formed by citizens of the middle class.

Politics 1302a.14

- 250 ἐλάττους τε γὰρ ὄντες ὅπως ἴσοι ὥσι
στασιάζουσι, καὶ ἴσοι ὄντες ὅπως μείζους

Inferiors revolt in order that they may
be equal, and equals that they may be
superior.

Translated by Benjamin Jowett (1817–1893),
rev. Jonathan Barnes (1984)

Politics 1302a.29

- 251 γίνονται μὲν οὖν αἱ στάσεις οὐ περὶ
μικρῶν ἀλλ' ἐκ μικρῶν, στασιάζουσι δὲ
περὶ μεγάλων

In revolutions the occasions may be
trifling, but great interests are at stake.

Translated by Benjamin Jowett (1817–1893),
rev. Jonathan Barnes (1984)

Politics 1303b.17

- 252 κινουσί δὲ τὰς πολιτείας ὅτε μὲν διὰ βίας
ὅτε δὲ δι' ἀπάτης

There are two ways which can endan-
ger democratic constitutions: the one is
force, the other fraud.

Politics 1304b.7

- 253 τὰς οὐσίας αἱ μικραὶ δαπάναι δαπανῶσι
πολλάκις γινόμεναι

A small expenditure recurring often
may ruin great estates.

Politics 1307b.33

254 τὸ ἐν ἀρχῇ γινόμενον κακὸν γνῶναι οὐ τοῦ τυχόντος ἀλλὰ πολιτικοῦ ἀνδρός

It needs a statesman to discern evil from the start.

Politics 1308a.33

255 μηδένα ἐγγίγνεσθαι πολὺ ὑπερέχοντα δυνάμει ... εἰ δὲ μὴ, ἀποδημητικὰς ποιεῖσθαι τὰς παραστάσεις αὐτῶν

No one should arrive at too much power; if so, he better be ostracized.

Politics 1308b.17

256 μέγιστον δὲ πάντων ... πρὸς τὸ διαμένειν τὰς πολιτείας ... τὸ παιδεύεσθαι πρὸς τὰς πολιτείας

Most important, in order to uphold the state, is to educate all according to the principles of the constitution.

Politics 1310a.12

257 ὑπόθεσις μὲν οὖν τῆς δημοκρατικῆς πολιτείας ἐλευθερία

The basis of a democratic state is liberty.

Translated by Benjamin Jowett (1817–1893), rev. Jonathan Barnes (1984)

Politics 1317a.40

258 αἰεὶ γὰρ ζητοῦσι τὸ ἴσον καὶ τὸ δίκαιον οἱ ἥττους, οἱ δὲ κρατοῦντες οὐδὲν φροντίζουσιν

Equality and justice are always sought by the weaker party; those in power pay no heed to either.

Politics 1318b.4

259 οἱ γὰρ πολλοὶ μᾶλλον ὀρέγονται τοῦ κέρδους ἢ τῆς τιμῆς

The many covet gain rather than honour.

Politics 1318b.16

260 ἥδιον γὰρ τοῖς πολλοῖς τὸ ζῆν ἀτάκτως ἢ τὸ σωφρόνως

Most people prefer a disorderly life to one of self-control.

Politics 1319b.31

261 δεῖ τὸν ἀληθινῶς δημοτικὸν ὁρᾶν ὅπως τὸ πλῆθος μὴ λίαν ἄπορον ᾗ

The truly democratic statesman must study how the multitude may be saved from extreme poverty.

Translated by H. Rackham (1932)

Politics 1320a.32

262 τὰ μὲν ἀπὸ τῶν προσόδων γινόμενα συναθροίζοντας ἀθρόα χρή διανέμειν τοῖς ἀπόροις, μάλιστα μὲν εἴ τις δύναται τοσοῦτον ἀθροίζων ὅσον εἰς γηδίου κτήσιν, εἰ δὲ μὴ, πρὸς ἀφορμὴν ἐμπορίας καὶ γεωργίας

Proceeds of revenues ought to be distributed to the needy, if possible in sums large enough to acquire a small estate, or, failing this, providing incentives for trade or husbandry.

Politics 1320a.36

263 τοὺς ἀπόρους ἀφορμὰς διδόντας τρέπειν ἐπ' ἐργασίας

Supply the poor with capital to start them in business.

Translated by H. Rackham (1932)

Politics 1320b.8

264 ἀδύνατον γὰρ τὸν μηθὲν πράττοντα πράττειν εὖ

It is impossible for the man who does nothing to do well.

Translated by H. Rackham (1932)

Politics 1325a.21

265 δεῖ δ' οὐ μόνον ἀρετὴν ἀλλὰ καὶ δύναμιν ὑπάρχειν καθ' ἣν ἔσται πρακτικός ... κοινῇ πάσης πόλεως ἂν εἴη καὶ καθ' ἕκαστον ἄριστος βίος ὁ πρακτικός

Excellence alone is not enough, a capacity for action is also necessary; an active life is best for the state as a whole, and for each man individually.

Politics 1325b.12

266 ὃ τε γὰρ νόμος τάξις τίς ἐστι, καὶ τὴν εὐνομίαν ἀναγκαῖον εὐταξίαν εἶναι

Law is order, and good law is good order.

Translated by Benjamin Jowett (1817–1893), rev. Jonathan Barnes (1984)

Politics 1326a.29

267 τὸ δὲ τῶν Ἑλλήνων γένος ... καὶ γὰρ ἐνθυμον καὶ διανοητικόν ἐστιν, διόπερ ἐλεύθερόν τε διατελεῖ καὶ βέλτιστα πολιτευόμενον καὶ δυνάμενον ἄρχειν πάντων, μιᾶς τυγχάνον πολιτείας

Greeks are both energetic and intelligent; they are free and well governed; they could rule all mankind if undivided.

Politics 1327b.29

268 πρὸς γὰρ τοὺς συνήθεις καὶ φίλους
ὁ θυμὸς αἵρεται μᾶλλον ἢ πρὸς τοὺς
ἀγνώτας, ὀλιγωρεῖσθαι νομίσας

When slighted, one's anger rises up
more against friends and associates than
against strangers.

Politics 1328a.1

269 ἡ δὲ πόλις κοινωνία τίς ἐστι τῶν ὁμοίων,
ἔνεκεν δὲ ζωῆς τῆς ἐνδεχομένης ἀρίστης

The state is a partnership of similar
people whose objective is the best life
possible.

Politics 1328a.35

270 ἐν μὲν γὰρ ταῖς δημοκρατίαις μετέχουσι
πάντες πάντων

Democracies are states in which every-
one participates in everything.

Politics 1328b.32

271 εὐδαίμονα δὲ πόλιν οὐκ εἰς μέρος τι
βλέψαντας δεῖ λέγειν αὐτῆς ἀλλ' εἰς
πάντας τοὺς πολίτας

We should pronounce a state happy
having regard not to a particular section
but to all its citizens.

Translated by H. Rackham (1932)

Politics 1329a.23

272 οὐ γὰρ χαλεπὸν ἐστὶ τὰ τοιαῦτα νοῆσαι,
ἀλλὰ ποιῆσαι μᾶλλον

The difficulty is not so much in the
matter of theory but in that of practice.

Translated by H. Rackham (1932)

Politics 1331b.19

273 αἱ δίκαιαι τιμωρίαι καὶ κολάσεις ἀπ'
ἀρετῆς μὲν εἰσιν, ἀναγκαῖαι δέ, καὶ τὸ
καλῶς ἀναγκαίως ἔχουσιν

Just punishments and chastisements do
indeed spring from a good principle, but
they are good only because we cannot
do without them.

Translated by Benjamin Jowett (1817–1893),
rev. Jonathan Barnes (1984)

Politics 1332a.12

274 ἀλλὰ μὴν ἀγαθοί γε καὶ σπουδαῖοι
γίγνονται διὰ τριῶν· τὰ τρία δὲ ταῦτά ἐστι
φύσις ἔθος λόγος

There are three things by which men are
made good and virtuous, and these three
things are nature, habit and reason.

Translated by H. Rackham (1932)

Politics 1332a.38

275 πόλεμον μὲν εἰρήνης χάριν, ἀσχολίαν δὲ
σχολῆς, τὰ δ' ἀναγκαῖα καὶ χρήσιμα τῶν
καλῶν ἔνεκεν

War must be for the sake of peace, busi-
ness for the sake of leisure, things neces-
sary and useful for the purpose of things
noble.

Translated by H. Rackham (1932)

Politics 1333a.35

276 ἀπολαύοντα γὰρ φαίνεται τὰ γεννώμενα
τῆς ἐχούσης ὥσπερ τὰ φυόμενα τῆς γῆς

Children before birth are evidently
affected by the mother just as growing
plants are by the earth.

Translated by H. Rackham (1932)

Politics 1335b.18

277 μέχρι πέντε ἐτῶν, ἣν οὔτε πω πρὸς
μάθησιν καλῶς ἔχει προοάγειν οὐδεμίαν
οὔτε πρὸς ἀναγκαίους πόρους, ὅπως μὴ
τὴν αὔξησιν ἐμποδίζωσιν, δεῖ τοσαύτης
τυγχάνειν κινήσεως ὥστε διαφεύγειν τὴν
ἀργίαν τῶν σωμάτων

Up to the age of five, a period unsuit-
able for study or work lest growth be
impeded, children should be allowed
enough movement to avoid bodily inac-
tivity.

Politics 1336a.23

278 πάντα γὰρ δεῖ τὰ τοιαῦτα προοδοποιεῖν
πρὸς τὰς ὑστερον διατριβάς· διὸ τὰς
παιδιάς εἶναι δεῖ τὰς πολλὰς μιμήσεις τῶν
ὑστερον σπουδαζομένων

All teaching should pave the way for
more advanced learning; therefore many
children's games should be simulations
of the more serious studies in later life.

Politics 1336a.32

279 ἐπεὶ δ' ἐν τὸ τέλος τῇ πόλει πάση, φανερόν
ὅτι καὶ τὴν παιδείαν μίαν καὶ τὴν αὐτὴν
ἀναγκαῖον εἶναι πάντων καὶ ταύτης τὴν
ἐπιμέλειαν εἶναι κοινὴν καὶ μὴ κατ' ἰδίαν

Since the whole city has one end, it is
manifest that education should be one
and the same for all, and that it should
be public, and not in private.

Translated by Benjamin Jowett (1817–1893),
rev. Jonathan Barnes (1984)

Politics 1337a.21

280 ἔκ τε τῆς ἐμποδῶν παιδείας ταραχώδης
ἢ σκέψις, καὶ δηλον οὐδὲν ὀψτερον
ἄσκειν δεῖ τὰ χρήσιμα πρὸς τὸν βίον ἢ
τὰ τείνοντα πρὸς ἀρετὴν ἢ τὰ περιττά·
πάντα γὰρ εἴληφε ταῦτα κριτὰς τινας

Our present education is based on disordered attitudes; it is not clear at all if our intent is to teach what is useful in life, to aim at moral excellence or to expound the superfluous; for all these have been advocated.

Politics 1337a.39

281 τὸ δὲ ζητεῖν πανταχοῦ τὸ χρήσιμον
ἥκιστα ἀρμόττει τοῖς μεγαλοψύχοις καὶ
τοῖς ἐλευθερίοις

To search for material advantage in everything is entirely unbecoming to men who are noble-minded and free.

Politics 1338b.2

282 ἐπεὶ δὲ φανερόν τὸ πρότερον τοῖς ἔθεσιν
ἢ τῷ λόγῳ παιδευτέον εἶναι, καὶ περὶ τὸ
σῶμα πρότερον ἢ τὴν διάνοιαν

It is plain that education by habit must come before education by reason, and training of the body before education of the mind.

Translated by H. Rackham (1932)

Politics 1338b.4

283 δεῖ δηλον ὅτι μανθάνειν καὶ συνεθίζεσθαι
μηθὲν οὕτως ὥς τὸ κρίνειν ὀρθῶς καὶ τὸ
χαίρειν τοῖς ἐπιεικέσιν ἡθεσι καὶ ταῖς
καλαῖς πράξεσιν

Nothing is more useful than to learn to judge correctly and to delight in fair manners and noble actions.

Politics 1340a.16

284 αὕτη μὲν οὖν ἐστὶ τοῖς νηπίοις ἀρμόττουσα
τῶν παιδιῶν, ἡ δὲ παιδεία πλαταγὴ τοῖς
μειζοσι τῶν νέων

Whereas a rattle is a suitable occupation for infant children, education serves as a rattle for young people when older.

Translated by H. Rackham (1932)

Politics 1340b.29

285 ἄνθρωπος μὲν γὰρ οὐ παντὶ ζῷῳ, ζῶον δὲ
παντὶ ἀνθρώπῳ ὑπάρχει

Not every animal is a man; but every man is an animal.

Translated by A.J. Jenkinson (1878–1928)

Prior Analytics 25a.24

286 ὁ δὲ ψευδὴς λόγος γίνεται παρὰ τὸ πρῶτον
ψεῦδος

A false conclusion will follow if the original premise is false.

Prior Analytics 66a.16

287 διὰ τί πάντες ὅσοι περιττοὶ γεγόνασιν
ἄνδρες ἢ κατὰ φιλοσοφίαν ἢ πολιτικὴν ἢ
ποίησιν ἢ τέχνας φαίνονται μελαγχολικοὶ
ὄντες

Why is it that all those who have become eminent in philosophy or politics or poetry or the arts are clearly of an atra-bilious temperament?

Translated by E.S. Forster (1879–1950), rev. Jonathan Barnes (1984)

Problems 953a.10

cf. Seneca, *Moral Essays*, 'On Tranquillity of Mind' 17.10, referring to Aristotle: 'nullum magnum ingenium sine mixtura dementiae fuit' (no great genius has ever existed without some touch of madness, tr. John W. Basore, 1932)

288 μάλιστα μὲν οὖν προσήκει τοὺς ὀρθῶς
κειμένους νόμους, ὅσα ἐνδέχεται, πάντα
διορίζειν αὐτούς, καὶ ὅτι ἐλάχιστα
καταλείπειν ἐπὶ τοῖς κρίνουσι

It is proper that laws, properly enacted, should themselves define the issue of all cases as far as possible, and leave as little as possible to the discretion of the judges.

Translated by J.H. Freese (1926)

Rhetoric 1354a.31

289 τὸ φιλεῖν ἤδη καὶ τὸ μισεῖν καὶ τὸ ἴδιον
συμφέρον συνήρηται πολλάκις, ὥστε
μηκέτι δύνασθαι θεωρεῖν ἱκανῶς τὸ
ἀληθές, ἀλλ' ἐπισκοτεῖν τῇ κρίσει τὸ ἴδιον
ἢ δὴ λυπηρόν

Love, hate, or personal interest is often involved, so that they are no longer capable of discerning the truth adequately, their judgement being obscured by their own pleasure or pain.

Translated by J.H. Freese (1926)

Rhetoric 1354b.8

of the members of the public assembly

290 τό τε γὰρ ἀληθές καὶ τὸ ὁμοιον τῷ ἀληθεῖ
τῆς αὐτῆς ἐστὶ δυνάμειος ἰδεῖν

The true and the approximately true are

apprehended by the same faculty.

Translated by W. Rhys Roberts (1858–1929),
rev. Jonathan Barnes (1984)

Rhetoric 1355a.14

- 291 *περὶ γὰρ τῶν ἀδυνάτων ἄλλως ἢ γενέσθαι
ἢ ἔσσεσθαι ἢ ἔχειν οὐδεὶς βουλευέται οὕτως
ὑπολαμβάνων· οὐδὲν γὰρ πλεόν*

Impossibilities, past, present or future,
no one discusses; for nothing is to be
gained by it.

Rhetoric 1357a.4

- 292 *σχεδὸν γάρ, περὶ ὧν βουλευόνται πάντες
... τὰ μέγιστα τυγχάνει πέντε τὸν ἀριθμὸν
ὄντα· ταῦτα δ' ἐστὶν περὶ τε πόρων, καὶ
πολέμου καὶ εἰρήνης, ἔτι δὲ περὶ φυλακῆς
τῆς χώρας, καὶ τῶν εἰσαγομένων καὶ
ἐξαγομένων, καὶ νομοθεσίας*

The main matters on which all men
deliberate are five in number: ways and
means, war and peace, national defence,
imports and exports, and legislation.

Translated by W. Rhys Roberts (1858–1929),
rev. Jonathan Barnes (1984)

Rhetoric 1359b.19

- 293 *οὐ γὰρ μόνον πρὸς τὰ ὑπάρχοντα
προστιθέντες πλουσιώτεροι γίνονται,
ἀλλὰ καὶ ἀφαιροῦντες τῶν δαπανημάτων
Men become wealthier, not only by
adding to what they already possess, but
also by cutting down expenses.*

Translated by J.H. Freese (1926)

Rhetoric 1359b.28

- 294 *ἔστω δὴ εὐδαιμονία εὐπραξία μετ'
ἀρετῆς, ἢ αὐτάρκεια ζωῆς, ἢ ὁ βίος ὁ μετὰ
ἀσφαλείας ἡδιστος, ἢ εὐθηνία κτημάτων
καὶ σωμάτων μετὰ δυνάμεως φυλακτικῆς
τε καὶ πρακτικῆς τούτων· σχεδὸν γὰρ
τούτων ἓν ἢ πλείω τὴν εὐδαιμονίαν
ὁμολογοῦσιν εἶναι ἅπαντες*

Let us then define happiness as well-
being combined with virtue, or autarky
in life, or a life free from danger, or abun-
dant of possessions with the ability to
use and protect them; for nearly all men
agree that one or more of these things
constitutes happiness.

Rhetoric 1360b.14

- 295 *εἰ δὲ ἔστιν ἡ εὐδαιμονία τοιοῦτον, ἀνάγκη
αὐτῆς εἶναι μέρη εὐγένειαν, πολυφιλίαν,
χρηστοφιλίαν, πλοῦτον, εὐτεκνίαν,*

*πολυτεκνίαν, εὐγηρίαν· ἔτι τὰς τοῦ
σώματος ἀρετάς (οἷον ὑγίειαν, κάλλος,
ἰσχύν, μέγεθος, δύναμιν ἀγωνιστικὴν),
δόξαν, τιμὴν, εὐτυχίαν, ἀρετήν*

If, then, such is the nature of happi-
ness, its component parts must neces-
sarily be: noble birth, numerous friends,
good friends, wealth, good children,
numerous children, a good old age;
further, bodily excellences, such as
health, beauty, strength, stature, fitness
for athletic contests, a good reputation,
honour, good luck, virtue.

Translated by J.H. Freese (1926)

Rhetoric 1360b.19

- 296 *ὅλως δὲ τὸ πλουτεῖν ἐστὶν ἐν τῷ χρησθαι
μᾶλλον ἢ ἐν τῷ κεκτηθῆσθαι*

Wealth consists rather in how it is used
than in possessing it.

Rhetoric 1361a.23

- 297 *μέρη δὲ ἀρετῆς δικαιοσύνη, ἀνδρεία,
σωφροσύνη, μεγαλοπρέπεια, μεγαλο-
ψυχία, ἐλευθεριότης, φρόνησις, σοφία*

The components of virtue are justice,
courage, self-control, magnificence,
magnanimity, liberality, gentleness,
prudence, wisdom.

Translated by J.H. Freese (1926)

Rhetoric 1366b.1

- 298 *καλὰ ... ὅσα τε ὑπὲρ πατρίδος τις ἐποίησεν
παριδὼν τὸ αὐτοῦ, ... καὶ ὅσαι εὐπραγίαι
περὶ ἄλλους ... καὶ τὰ εὐεργετήματα*

Noble are all things which a man has
done for the sake of his country, while
neglecting his own interests; all acts
done for the sake of others; and all acts
of kindness.

Translated by J.H. Freese (1926)

Rhetoric 1366b.37

- 299 *πάντα ὅσα πράττουσιν ἀνάγκη πράττειν
δι' αἰτίας ἑπτὰ, διὰ τύχην, διὰ φύσιν, διὰ
βίαν, δι' ἔθος, διὰ λογισμόν, διὰ θυμόν, δι'
ἐπιθυμίαν*

All actions of men must necessarily be
referred to seven causes: chance, nature,
compulsion, habit, reason, anger, or
desire.

Translated by J.H. Freese (1926)

Rhetoric 1369a.5

300 διαφέρει δὲ τιμωρία καὶ κόλασις· ἡ μὲν γὰρ κόλασις τοῦ πάσχοντος ἕνεκά ἐστιν, ἡ δὲ τιμωρία τοῦ ποιούντος, ἵνα πληρωθῇ
There is a difference between revenge and punishment; punishment is inflicted in the interest of the sufferer, revenge in the interest of him who inflicts it.

Translated by J.H. Freese (1926)

Rhetoric 1369b.12

301 τὸ εἰθισμένον ὥσπερ πεφυκὸς ἦδη γίγνεται

That which has become habitual becomes as it were natural.

Translated by J.H. Freese (1926)

Rhetoric 1370a.6

302 παρὰ φύσιν γὰρ ἡ βία

Violence is contrary to nature.

Rhetoric 1370a.9

303 τὸ μεταβάλλειν ἡδύ· εἰς φύσιν γὰρ γίγνεται τὸ μεταβάλλειν· τὸ γὰρ αὐτὸ αἰεὶ ὑπερβολὴν ποιεῖ τῆς καθεστῶσης ἕξεως

Change is pleasant; it is in the order of nature; repetition only causes the excessive prolongation of a settled condition.

Rhetoric 1371a.25

cf. *Euripides* 250

304 ἔστι γὰρ τι ὃ μαντεύονται πάντες, φύσει κοινὸν δίκαιον καὶ ἄδικον, κἂν μηδεμία κοινωνία πρὸς ἀλλήλους ἢ μὴδὲ συνθήκη, οἷον καὶ ἡ Σοφοκλέους Ἀντιγόνη φαίνεται λέγουσα, ὅτι δίκαιον ἀπειρημένου θάψαι τὸν Πολυνείκη, ὡς φύσει ὃν τοῦτο δίκαιον
There exists a common idea of what is naturally just and unjust, even if there is no previous communication or agreement; this is what Antigone evidently means, when she declares that it is 'naturally' just to bury her brother.

Rhetoric 1373b.6

of *unwritten law*; cf. *Sophocles* 81

305 μὴδὲ ποῖός τις νῦν, ἀλλὰ ποῖός τις ἦν αἰεὶ
Ask not what a man is now but what he has always been.

Translated by W. Rhys Roberts (1858–1929), rev. Jonathan Barnes (1984)

Rhetoric 1374b.15

306 ὁ γὰρ διαιτητὴς τὸ ἐπιεικὲς ὁρᾷ, ὁ δὲ δικαστὴς τὸν νόμον

The arbitrator looks to equity, the judge to the law.

Translated by H.T. Riley (1872)

Rhetoric 1374b.20

307 οὐδὲν διαφέρει ἢ μὴ κεῖσθαι ἢ μὴ χρῆσθαι τοῖς νόμοις

Not to use the laws is as bad as to have no laws at all.

Translated by W. Rhys Roberts (1858–1929), rev. Jonathan Barnes (1984)

Rhetoric 1375b.20

308 οὐδεὶς γὰρ ὃν φοβεῖται φιλεῖ

No one likes one whom he fears.

Translated by J.H. Freese (1926)

Rhetoric 1381b.33

309 τὸ περὶ αὐτοῦ πάντα λέγειν καὶ ἐπαγγέλλεσθαι, καὶ τὸ τὰλλότρια αὐτοῦ φάσκειν· ἀλαζονείας γὰρ

Speaking at length about oneself, making false claims, taking the credit for what another has done, these are signs of boastfulness.

Rhetoric 1384a.4

310 ὑπεροχῆς γὰρ ἐπιθυμεῖ ἡ νεότης, ἡ δὲ νίκη ὑπεροχὴ τις

Youth is eager for superiority over others, and victory is a form of this.

Translated by W. Rhys Roberts (1858–1929), rev. Jonathan Barnes (1984)

Rhetoric 1389a.12

311 τοῦ πιθανωτέρους εἶναι τοὺς ἀπαιδεύτους τῶν πεπαιδευμένων ἐν τοῖς ὄχλοις

Before a crowd the ignorant are more persuasive than the educated.

Rhetoric 1395b.27

312 φανερώς μὲν τὰ δίκαια καὶ τὰ καλὰ ἐπαινοῦσι μάλιστα, ἰδίᾳ δὲ τὰ συμφέροντα μᾶλλον βούλονται

Openly they praise what is just and noble, and in secret they go for their own advantage.

Rhetoric 1399a.31

313 πάντες γὰρ μεταφοραῖς διαλέγονται καὶ τοῖς οἰκειοῖς καὶ τοῖς κυρίοις

All use metaphors in conversation, as well as proper and appropriate words.

- Translated by J.H. Freese (1926)
Rhetoric 1404b.34
- 314 τὰ σκληρὰ μαλακῶς λέγεται
 To say harsh things with soothing words.
Rhetoric 1408b.10
- 315 ἀναγκαῖον ... τὰς τῶν προτέρων δόξας
 συμπαλαμβάνειν ... ὅπως τὰ μὲν
 καλῶς εἰρημένα λάβωμεν, εἰ δέ τι μὴ
 καλῶς, τοῦτ' εὐλαβηθῶμεν
 It is essential to consider the views of our
 predecessors so as to profit by whatever
 is sound and to avoid their errors.
On the Soul 403b.20
- 316 λέγουσιν ὥσπερ εἴ τις φαίη τὴν τεκτονικὴν
 εἰς αὐλοὺς ἐνδύεσθαι· δεῖ γὰρ τὴν μὲν
 τέχνην χρῆσθαι τοῖς ὀργάνοις, τὴν δὲ
 ψυχὴν τῷ σώματι
 It is absurd to say that the art of carpen-
 try could embody itself in flutes; each art
 must use its tools, each soul its body.
 Translated by J.A. Smith (1863–1939), rev.
 Jonathan Barnes (1984)
On the Soul 407b.24
*refuting the Pythagorean view that any soul can
 be 'be clothed upon with any body'*
- 317 οὐκ ἔστιν αἰσθησις ἑτέρα παρὰ τὰς πέντε
 λέγω δὲ ταύτας ὄψιν, ἀκοήν, ὄσφρησιν,
 γεῦσιν, ἀφήν
 There is no sense in addition to the five –
 sight, hearing, smell, taste, touch.
 Translated by J.A. Smith (1863–1939), rev.
 Jonathan Barnes (1984)
On the Soul 424b.22
- 318 εἰσὶ δὲ καὶ αὐτῆς τῆς ὑπολήψεως διαφοραί,
 ἐπιστήμη καὶ δόξα καὶ φρόνησις καὶ
 τὰναντία τούτων
 Within the field of judgement itself
 we find varieties: knowledge, opinion,
 understanding and their opposites.
 Translated by J.A. Smith (1863–1939), rev.
 Jonathan Barnes (1984)
On the Soul 427b.24
- 319 ἡ χεὶρ ὄργανόν ἐστιν ὀργάνων
 The hand, most capable of all instru-
 ments.
On the Soul 432a.1
- 320 ὥς ὄψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ
 As sight is to the eyes, reason is to the
 spirit.
Topics 108a.11
- 321 τετάχθαι περὶ τὸν βίον ὁμοίως ἐν τε
 μικροῖς καὶ μεγάλοις
 Live an orderly life in small things and
 great alike.
 Translated by H. Rackham (1935)
*Virtues and Vices** 1250b.10
- 322 ὁ θεὸς ἢ νοῦς ἐστὶν ἢ ἐπέκεινά τι τοῦ νοῦ
 God is either reason or something
 beyond reason.
 Fragment 49 (Rose) – *Peri Euches* (*On Prayer*)
- 323 εἰ μὲν φιλοσοφητέον φιλοσοφητέον καὶ εἰ
 μὴ φιλοσοφητέον φιλοσοφητέον· πάντως
 ἄρα φιλοσοφητέον
 You say one must philosophize. Then
 you must philosophize. You say one
 should not philosophize. Then (to prove
 your contention) you must philosophize.
 In any case you must philosophize.
 Translated by Jacques Maritain (2005),
 translated into English by E.I. Watkin
 Fragment 51 (Rose) – *Protrepticus*
a celebrated dilemma of Aristotle
- 324 ἢ φιλοσοφητέον οὖν ἢ χαίρειν εἰποῦσι
 τῷ ζῆν ἀπιτέον ἐντεῦθεν, ὥς τὰ ἄλλα γε
 πάντα φλυαρία τις ἔοικεν εἶναι πολλὴ καὶ
 λήρος
 Either philosophize, then, or say fare-
 well to life and depart hence, since all
 else seems to be mere prattle and trash.
 Fragment 61 (Rose) – *Protrepticus*
- 325 τῶν φιλάτων τὰ φίλτατα
 Most beloved of those we love most.
 Fragment 553 (Rose)
- 326 ὥσπερ ὁ καπνὸς ἐπιδάκνων τὰς ὄψεις
 οὐκ ἔα βλέπειν τὸ κείμενον ἐν τοῖς ποσίν,
 οὕτως ὁ θυμὸς ἐπαιρόμενος τῷ λογισμῷ
 ἐπισκοτεῖ καὶ τὸ συμβησόμενον ἐξ αὐτοῦ
 ἀτοπον οὐκ ἀφίσις τῇ διανοίᾳ προλαβεῖν
 Just as smoke stings our eyes and
 prevents us from seeing what is under
 our feet, so anger, once aroused, clouds
 our reason and does not allow our mind
 to anticipate the absurdity which will
 result from it.

- Translated by Jonathan Barnes and Gavin Lawrence (1984)
Fragment 660 (Rose)
- 327 ἀρετά, πολύμοχθε γένει βροτείω,
θήραμα κάλλιστον βίω,
σᾶς πέρι, παρθένε, μορφᾶς
O virtue, toilsome for mortals to
achieve,
the fairest prize that life can win,
for thy beauty, O virgin.
Translated by R.D. Hicks (1925)
Fragment 675 (Rose)
- 328 τοῖς ψευδομένοις, ὅταν, ἔφη, λέγωσιν
ἀλήθῃ, μὴ πιστεύεσθαι
Liars when they speak the truth are not
believed.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 5.17
cf. *Aesop* 37
- 329 τί γηράσκει ταχύ; χάρις
What soon grows old? Gratitude.
Translated in *Bartlett's Familiar Quotations*
(1980)
Diogenes Laertius, *Lives of Eminent Philosophers* 5.18.2
- 330 ἐλπίς ἐγρηγορότος ἐνύπνιον
Hope is a waking dream.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 5.18.3
- 331 τριῶν ἔφη δεῖν παιδεία, φύσεως,
μαθήσεως, ἀσκήσεως
Three things he declared to be indis-
pensable for education: natural endow-
ment, study, and constant practice.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 5.18.8
- 332 τὸ κάλλος παντὸς ἔλεγεν ἐπιστολίου
συστατικώτερον
Beauty he declared to be a greater
recommendation than any letter of intro-
duction.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 5.19.1
- 333 αὐτὸν δὲ θεοῦ δῶρον εἶπεν εὐμορφίαν
Beauty is the gift of god.
Translated in *Bartlett's Familiar Quotations*
(1980)
Diogenes Laertius, *Lives of Eminent Philosophers* 5.19.2
- 334 τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν
ἀπαιδευτῶν, 'ὅσω,' εἶπεν, 'οἱ ζῶντες τῶν
τεθνεώτων'
Being asked how the educated differ
from the uneducated, 'As much as the
living from the dead' he said.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 5.19.6
- 335 ἐρωτηθεὶς τί ἐστι φίλος, ἔφη, μία ψυχὴ
δύο σώμασιν ἐνοικοῦσα
What is a friend? A single soul dwelling
in two bodies.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 5.20.1
- 336 τῶν ἀνθρώπων ἔλεγε τοὺς μὲν οὕτω
φείδεσθαι ὥς αἰεὶ ζησομένους, τοὺς
δὲ οὕτως ἀναλίσκειν ὥς αὐτίκα
τεθνηξομένους
Mankind, he used to say, were divided
into those who were thrifty as if they
would live for ever, and those who were
extravagant as if they were going to die
the next day.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 5.20.2
- 337 τυφλοῦ τὸ ἐρώτημα
That is a blind man's question.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 5.20.4
when asked why he spent so much time with
beautiful people
- 338 ἐρωτηθεὶς τί ποτ' αὐτῷ περιέγρονεν ἐκ
φιλοσοφίας, ἔφη, 'τὸ ἀνεπιτάκτως ποιεῖν
ἅ τινες διὰ τὸν ἀπὸ τῶν νόμων φόβον
ποιούσιν'
I have gained by philosophy this: I do
without being commanded, what others
do only from fear of the law.
Diogenes Laertius, *Lives of Eminent Philosophers* 5.20.5

- 339 ἂν τοὺς προέχοντας διώκοντες τοὺς
ύστεροῦντας μὴ ἀναμένωσι

By pressing hard on those in front and
not waiting for those behind.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 5.20.8

on how students can make progress

- 340 φίλοις προσφεροίμεθα ὡς ἂν εὐξαίμεθα
αὐτοὺς ἡμῖν προσφέρεισθαι

We should behave to our friends as we
would wish our friends to behave to us.

Translated in *Bartlett's Familiar Quotations*
(1980)

Diogenes Laertius, *Lives of Eminent Philosophers* 5.21.4

cf. the proverb 'do as you would be done by'

- 341 κάλλιστον ἐφόδιον τῷ γήρᾳ τὴν παιδείαν
ἔλεγε

Education is the best provision for old
age.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 5.21.6

- 342 Ἀριστοτέλης τοὺς τὰ ἐναργεῖ πρᾶγματα
πειρωμένους δεικνύναι ὁμοιον ἔφη ποιεῖν
τοῖς διὰ λύχνου τὸν ἥλιον φιλοτιμουμένοις
δεικνύναι

Aristotle said of those who wished to
explain the obvious, that they were
equivalent to those who would endeavor
to shine a lantern at the sun.

Stobaeus, *Anthology* 3.4.86

- 343 Ἀριστοτέλης ἐρωτηθεὶς τί δυσκολώτατόν
ἐστὶν ἐν τῷ βίῳ, εἶπε τὸ σιωπᾶν ἢ μὴ δεῖ
λαλεῖν

When asked what the most difficult
thing in life was, Aristotle replied, 'Not
to say what shouldn't be said.'

Stobaeus, *Anthology* 3.41.8

- 344 Ἀριστοτέλης τῆς φύσεως γραμματεὺς ἦν,
τὸν κάλαμον ἀποβρέχων εἰς νοῦν

He was the interpreter of nature, dipping
his pen in his mind.

Translated by H.T. Riley (1872)

Suda, Lexicon Alpha 3930

ARISTOXENUS

born c.370BC

Known for musical writings, also philosopher, biographer and historian from Tarentum

- 1 τοὺς μὲν γὰρ ἄρχοντας ἔφασκον οὐ μόνον
ἐπιστήμονας ἀλλὰ καὶ φιλανθρώπους
δεῖν εἶναι

A ruler should not only be cultured but
should be charitable too.

Fragment 35 (Wehrli)

- 2 μὴ εἶναι πρὸς πάντας πάντα ῥητά
You cannot tell everybody everything.

Fragment 43 (Wehrli)

of the doctrines of Pythagoras

ARRIAN

Lucius Flavius Arrianus

86–160AD

Philosopher and historian

- 1 τὴν γὰρ χελιδόνα σύντροφόν τε εἶναι
ὄρνιθα καὶ εὖνουν ἀνθρώποις καὶ λάλον
μᾶλλον ἢ ἄλλην ὄρνιθα

The swallow is a companion to man,
friendly and more talkative than any
other bird.

Anabasis of Alexander 1.25.8

- 2 πέρας δὲ τῶν πόνων γενναίῳ μὲν
ἀνδρὶ οὐδὲν δοκῶ ἔγωγε ὅτι μὴ αὐτοὺς
τοὺς πόνους, ὅσοι αὐτῶν ἐς καλὰ ἔργα
φέρουσιν

I set no limit to toil for a man of noble
spirit as long as toil leads to excellence.

Anabasis of Alexander 5.26.1

- 3 οὐδὲ γὰρ ὁμοίοις ἔτι χρήσι ἐς τοὺς
κινδύνους, οἷς τὸ ἐκούσιον ἐν τοῖς ἀγῶσιν
ἀπέσται

No longer will men meet dangers when
it is not by their own choice that they
engage in conflicts.

Anabasis of Alexander 5.27.7

- 4 καλὸν δέ ... εἴπερ τι καὶ ἄλλο, καὶ ἡ ἐν τῷ
εὐτυχεῖν σωφροσύνη

Nothing is so unquestionably good as a
sound mind in good fortune.

Translated by P.A. Brunt (1983)

Anabasis of Alexander 5.27.9

- 5 τὰ δὲ ἐκ τοῦ δαιμονίου ἀδόκητά τε καὶ ταύτῃ καὶ ἀφύλακτα τοῖς ἀνθρώποις ἐστί
Unexpected are the whims of god,
impossible to guard against.

Anabasis of Alexander 5.27.9

- 6 βασιλεῦ Ἀλέξανδρε, ἄνθρωπος μὲν ἑκαστός τοσόνδε τῆς γῆς κατέχει ὅσον περ τοῦτο ἐστί· ἐφ' ὧ τῳ βεβήκαμεν ... καὶ ὀλίγον ὕστερον ἀποθανῶν τοσοῦτον καθέξεις τῆς γῆς ὅσον ἐξαρκεῖ ἐν τεθάφθαι τῷ σώματι

King Alexander, each man possesses no more of this earth than the patch we stand on; and very soon you too will die, and will possess no more of the earth than suffices for the burial of your body.

Translated by P.A. Brunt (1983)

Anabasis of Alexander 7.1.6

Brahman philosophers to Alexander

- 7 κομόωντές τε καὶ ῥυπόωντες καὶ μεστοὶ ἄλμης καὶ ῥικνοὶ τὰ σώματα καὶ ὠχροὶ ὑπὸ ἀγρυπνίης τε καὶ τῆς ἄλλης ταλαιπωρίας
With long hair, filthy and covered with brine, their bodies shrivelled, their faces ashen from sleeplessness and other hardships.

Indica 34.7

of Nearchus, admiral to Alexander, and his followers on their arrival from their Indian Ocean expedition

- 8 ὦ βασιλεῦ, ἔφη, καὶ αἱ νέες τοι σῶαί εἰσι καὶ ὁ στρατός· ἡμεῖς δὲ οὗτοι ἄγγελοι τῆς σωτηρίας αὐτῶν ἤκομεν

Sire, he replied, your ships and force are safe; we are come to tell with our own lips of their safety.

Translated by P.A. Brunt (1983)

Indica 35.6

Nearchus to Alexander who feared that his fleet from India had been wrecked

ARTEMIDORUS

mid/late 2nd century AD

Author of a dream-book from Ephesus

- 1 τὸ δὲ στόμα τάφῳ· ὅσα γὰρ ἂν λάβῃ τὸ στόμα, ταῦτα διαφθείρει καὶ οὐ φυλάττει
The mouth of man is like the tomb: it hides away whatever it receives.

Oniroticon 1.80

- 2 τέλη μὲν γὰρ ἀμφότερα τοῖς ἀνθρώποις εἶναι νενόμισται καὶ ὁ γάμος καὶ ὁ θάνατος

Both marriage and death are held to be ending rites for humans.

Translated by Angeliki Kosmopoulou (2009)

Oniroticon 2.49

ASCLEPIADES

fl. 300–270BC

Epigrammatist from Samos

- 1 Φεῖδῃ παρθενίης. καὶ τί πλέον; οὐ γὰρ ἐς Ἄϊδην
ἐλθοῦς· εὐρήσεις τὸν φιλέοντα, κόρη.

Girl, why so miserly with your virginity?
None will make love to you in Hades down below.

Translated by Rachel Hadas (2010)

Epigram 5.85

- 2 Ἡδὺ θέρους διψῶντι χιῶν ποτόν· ἡδὺ δὲ ναύταις
ἐκ χειμῶνος ἰδεῖν εἰαρινὸν ζέφυρον·
ἡδίων δ', ὅποταν κρύψῃ μία τοὺς φιλέοντας
χλαῖνα καὶ αἰνῆται Κύπρις ὑπ' ἀμφοτέρων.

Sweet is the spring for the sailor, when winter's storm is over,
Sweet for the thirsty in summer is the cool drink of snow;
But sweeter still the time when one cloak shall cover
A pair of lovers who honour the goddess of Love.

Translated by Andrew Sinclair (1967)

Epigram 5.169

- 3 Τῷ θαλλῷ Διδύμῃ με συνήρπασεν· ὦ μοι, ἐγὼ δὲ
τήκομαι ὡς κηρὸς παρὰ πυρὶ, κάλλος ὄρων.
εἰ δὲ μέλαινα, τί τοῦτο; καὶ ἄνθρακες· ἅλλ' ὅτε κείνους
θάψωμεν, λάμπουσ' ὡς ῥόδαι κάλυκες.

Didyme waved a branch at me.
I melt as wax before her beauty.
What if she is black? so's coal, that glows
When it's alight, more than the rose.

Translated by Andrew Sinclair (1967)

She's black: what then? so are dead
 coals, but cherish,
 And with soft breath them blow,
 And you shall see them glow as bright
 and flourish,
 As spring-borne Roses grow.

Translated by Phineas Fletcher (1623)

Epigram 5.210

cf. Bible, *The Song of Solomon* 1.5: 'μέλαινά
 εἰμι καὶ καλὴ' (*I am black, but beautiful*)

- 4 οἶνος ἔρωτος ἔλεγχος

Wine is the test of love.

Translated by C.A. Trypanis (1971)

Epigram 12.135

ASTYDAMAS

4th century BC

Two tragic playwrights, father and son

- 1 οὐ τοῦ δοκεῖν μοι, τῆς δ' ἀληθείας μέλει

Not what seems good to me, it is the
 truth I care for.

Fragment 1c (Snell, TrGF) – *Alcmeon*

ST ATHANASIUS

c.295–373AD

Theologian and church leader, bishop of
 Alexandria from 328

- 1 καὶ μὴ ζητεῖ πῶς· ὅπου γὰρ βούλεται Θεός,
 νικᾶται φύσεως τάξις

And do not enquire how; for wher-
 ever God wills, the order of nature is
 vanquished.

*Sermon on the Nativity**, vol. 28.960.37 (MPG)

*of the Virgin Mary having been found with
 child; incorporated in the Acts of the Ephesus
 Ecumenical Council 1.15.67.17 (ACO); cf. St
 Ephraem of Syria, On the Transfiguration
 15.8; and Euripides 529*

- 2 νεφύδιον ... καὶ θάπτον παρελεύσεται

It is but a cloudlet and will soon pass
 away.

Sozomen, *Ecclesiastical History* 5.15.3

*of an order given by Julian the Apostate for him
 to step down as bishop of Alexandria; Athana-
 sius was exiled five times during his bishopric*

ATHENAEUS

fl. c.200AD

Philosopher from Naucratis in Egypt

- 1 ὅταν ὕδατα μετοπωρινὰ καὶ βρονταὶ
 γίνωνται σκληραί, τότε γίνεσθαι καὶ
 μᾶλλον ὅταν αἱ βρονταί, ὥς ταύτης
 αἰτιωτέρας οὐσης

They grow when the autumn rains come
 with severe thunderstorms; the more
 thundering there is, the more they grow.

Translated by Charles Burton Gulick (1927)

Deipnosophists 2.62b

of a mushroom species growing in Thrace

- 2 σῦκα φίλ' ὀρνίθεσσι, φυτεύειν δ' οὐκ
 ἐθέλουσι

Birds love figs, but they will not plant
 them.

Translated by Charles Burton Gulick (1927)

Deipnosophists 3.80e

entered by Athenaeus as proverbial

- 3 εἰ μὴ ἰατροὶ ἦσαν, οὐδὲν ἂν ἦν τῶν
 γραμματικῶν μωρότερον

If doctors did not exist, there would be
 nothing more dull than scholars.

Deipnosophists 15.666a

ATTICUS

c.150–200AD

Platonist philosopher

- 1 ἀλλὰ κἂν πενία, κἂν νόσος, κἂν ἀδοξία,
 κἂν βάσανοι, κἂν πίττα καὶ σταυρός, κἂν
 τὰ ἐκ τῆς τραγωδίας, ἅμα πάντα ἐπιρρῶνῃ,
 ἔτι ὁ δίκαιος εὐδαίμων καὶ μακάριος

But even if poverty, sickness, ill repute,
 even agony, pitch and cross, and all
 events of tragedy beat upon him, the just
 is blessed with a good and happy spirit.

Fragment 4.13 (Baudry)

AUGUSTUS

63BC–14AD

First Roman emperor

- 1 τοῦ πρωτογόνου θεοῦ

To the firstborn God.

Translated by Michael Wood (2003)

Malalas, *Chronographia* 232.4

inscribed (in Latin) on an altar on the Roman

AUGUSTUS

*Capitol by Emperor Augustus after receiving
the oracle from Delphi; cf. Oracles 24*

- 2 ἀκούσατε εἶπε νέοι γέροντος, οὗ νέου
γέροντες ἤκουον

Young men, listen to an old man to whom
old men listened when he was young.

Plutarch, *Sayings of Romans* 207e

*spoken when trying to calm a group of youths of
high station who would not listen to him*

AUTOMEDON

1st century BC

Epigrammatist

- 1 Εὐδαίμων ... ὁ μηδενὶ μηδὲν ὀφείλων

Happy is he who owes naught to anyone.

Greek Anthology 11.50

B

BACCHYLIDES

c.520–450BC

Lyric poet from Iulis in Ceos (Kea) in the Cyclades

- 1 χορῶ δ' ἔτερον κέαρ ὑγροῖσιν ἐν ποσίν
On supple feet, they danced to their
heart's delight.

Dithyrambs 17.107

- 2 πᾶντ' ἐν τῷ δολιχῷ χρόνῳ τελεῖται
All things come to an end in the long
course of time.

Translated by David A. Campbell (1992)

Dithyrambs 18.45

- 3 παῖδα δ' ἔμμεν
πρώθηβον, ἀρηϊῶν δ' ἄθυρμάτων
μεμῶσθαι πολέμου τε καὶ
χαλκεοκτύπου μάχας
In the prime of youth his thoughts are
on war and the clashing bronze of battle,
the pastimes of Ares.

Dithyrambs 18.56

- 4 τὸ δὲ πᾶν-
των εὐμαρεῖν οὐδὲν γλυκὺ
θνατοῖσιν, ἀλλ' αἰεὶ τὰ φεύ-
γοντα δίζηνται κιχεῖν
To have abundance of everything brings
no pleasure; we always seek what eludes
us.

Victory Odes 1.174

- 5 ἀρετὰ δ' ἐπίμοχος
μέν, τελευταθεῖσα δ' ὀρθῶς
ἀνδρὶ καὶ εὖτε θάνῃ λεί-
πει πολυζήλωτον εὐκλείας ἀγαλμα

Virtue is exacting
but, if accomplished,
it leaves a lasting memorial
to honour, after death.

Victory Odes 1.181

- 6 τυφλὰ δ' ἐκ χειρῶν βέλη
ψυχαῖς ἐπὶ δυσμενέων φοι-
τᾷ θάνατόν τε φέρει
τοῖσιν ἂν δαίμων θέλῃ

Blind are the missiles from our hands;
they bring death to those
for whom it is god's wish.

Victory Odes 5.132

- 7 χορὴ δ' ἀλαθείας χάριν
αἰνεῖν, φθόνον ἀμφοτέραισιν
χερσὶν ἀπωσάμενον,
εἴ τις εὖ πράσσοι βορῶν

For the sake of truth one must thrust
envy aside with both hands and praise
any mortal who is successful.

Translated by David A. Campbell (1992)

Victory Odes 5.187

- 8 ματεύει
δ' ἄλλος ἀλλοίαν κέλευθον,
ἄντινα στείχων ἀριγνώτοιο δόξας
τεύξεται μυρία δ' ἀνδρῶν ἐπιστάμαι
πέλονται

Different men go different ways seeking
glory,
and human knowledge is of countless
kinds.

Victory Odes 10.35

- 9 τὸ μέλλον
δ' ἀκρίτους τίκτει τελευτάς,

- πᾶ τύχα βρίσκει
There is no predicting how Fortune will
tip the scales.
Translated by David A. Campbell (1992)
Victory Odes 10.45
- 10 τὸ μὲν κάλλιστον, ἐσθλὸν
ἄνδρα πολλῶν ὑπ' ἀνθρώπων
πολυζήλωτον εἶμεν
This is the finest thing, to be a noble man
much envied by many.
Translated by David A. Campbell (1992)
Victory Odes 10.47
- 11 οἶδα καὶ πλούτου μεγάλην δύνασιν,
ἃ καὶ τὸν ἀχρεῖον τίθησι
χρηστόν
I know also wealth's great power,
which makes even the useless man
useful.
Translated by David A. Campbell (1992)
Victory Odes 10.49
- 12 Νίκα γλυκύδωρε
Victory, giver of sweet joy.
Victory Odes 11.1
- 13 ὅταν θανάτοιο
κυάνεον νέφος καλύψῃ, λείπεται
ἀθάνατον κλέος εὖ ἐρχθέντος
When covered by the dark blue cloud of
death
undying fame is left behind for deeds
well done.
Victory Odes 13.63
- 14 ὥστ' ἐν κυανανθεί θυμὸν ἀνέρων
πόντῳ βορέας ὑπὸ κύ-
μασιν δαΐζει,
νυκτὸς ἀντάσας ἀνατελλομένας,
λῆξεν δὲ σὺν φαεσιμβρότῳ
Ἀοῖ, στόρεσεν δέ τε πόντον
οὐρία· Νότου δὲ κόλπῳσαν πνοᾷ
ἰστίον ἀρπαλέως τ' ἄ-
ελπτον ἐξίκοντο χέρσον
As on a dark-blossoming sea
Boreas rends men's hearts with the
billows,
coming face to face with them as night
rises up,
but ceases on the arrival of Dawn
who gives light to mortals, and a gentle
breeze
levels the sea, and before the south
- wind's breath
they belly out their sail and eagerly
reach the dry land
which they had despaired of seeing
again.
Translated by David A. Campbell (1992)
Victory Odes 13.124
Boreas, the North Wind
- 15 βροτῶν δὲ μῶμος
πάντεσσι μὲν ἐστὶν ἐπ' ἔργοις
Fault is found by mortals in all achieve-
ments.
Translated by David A. Campbell (1992)
Victory Odes 13.202
- 16 ἃ δ' ἀλαθεία φιλεῖ
νικᾶν, ὅ τε πανδαμάτωρ
χρόνος τὸ καλῶς
ἐργμένον αἰὲν ἀέξει
Truth is wont to win,
and all-subduing time
exalts what is well done.
Victory Odes 13.204
- 17 τιμὰν
δ' ἄλλος ἀλλοίαν ἔχει·
μυρίαί δ' ἀνδρῶν ἀρεταί
Honour comes in different ways;
excellence is shown by man in countless
forms.
Victory Odes 14.6
- 18 εὖ ἔρδοντα δὲ καὶ θεὸς ὀρθοῖ
Him that does well god will also
succour.
Victory Odes 14.18
- 19 ὥς δ' ἅπαξ εἰπεῖν, φρένα καὶ πυκινὰν
κέρδος ἀνθρώπων βιάται
Said once and for all, profit corrupts the
strongest mind.
Fragment 1 – *Victory Odes*
- 20 τίκτει δέ τε θνατοῖσιν εἰ-
ρήνην μεγαλάνορα πλοῦτον
καὶ μελιγλώσσων ἀοιδᾶν ἄνθεα
Peace creates for men
wealth and honey-tongued songs.
Fragment 4.61 – *Paeans*
- 21 χαλκεᾶν δ' οὐκ ἔστι σαλπίγγων κτύπος,
οὐδὲ συλᾶται μελίφρων
ὑπνος ἀπὸ βλεφάρων

ἄῤος ὃς θάλλπει κέαρ

No din of bronze trumpets can disrupt sleep, honey for the mind, still soothing the heart at daybreak.

Fragment 4.75 – *Paeans*

- 22 συμποσίων δ' ἐρατῶν βοίθοντ' ἀγυαί,
παιδικοὶ θ' ὕμνοι φλέγονται
Full are the streets with joyous happen-
ings
and full of fire are the youngsters'
songs.

Fragment 4.79 – *Paeans*

- 23 ἔτερος ἐξ ἑτέρου σοφός
τό τε πάλαι τό τε νῦν· οὐδὲ γὰρ ῥᾶστον
ἀροήτων ἐπέων πύλας
ἐξευρεῖν
One learns his skill from others,
now as in days of old; for 'tis no easy
matter
to discover the gates of verse unspoken
before.
Translated by David A. Campbell (1992)
Fragment 5 – *Paeans*
of poetic skill; cf. Pindar 47

- 24 ἄρκτου παρούσης ἵχνη μὴ ζῆται
Don't look for footprints when the bear's
nearby.

Fragment 6 – *Paeans*

- 25 εἷς ὁρος, μία βροτοῖσιν ἔστιν εὐτυχίας
ὁδός,
θυμὸν εἴ τις ἔχων ἀπενθῆ δύναται
διατελεῖν βίον· ὃς δὲ μυ-
ρία μὲν ἀμφιπολεῖ φρενί,
τὸ δὲ παρ' ἅμαρ τε καὶ νύκτα μελλόντων
χάριν αἰὲν ἰάπτεται
κέαρ, ἄκαρπον ἔχει πόνον
There is one guideline, one path to
happiness for mortals:
to keep an ungrieving spirit throughout
life;
whoever busies his mind with a myriad
of cares,
anxious day and night about the future,
is out for fruitless suffering.

Fragment 11 – *Prosodia*

prosodia were processional chants

- 26 πάντεσσι γὰρ θνατοῖσι δαί-
μων ἐπέταξε πόνους ἄλλοισιν ἄλλους

For all mortals god ordained toils,
these for one, those for another.

Translated by David A. Campbell (1992)

Fragment 13 – *Prosodia*

- 27 Λυδία μὲν γὰρ λίθος
μανύει χρυσόν, ἀν-
δρῶν δ' ἀρετὰν σοφία τε
παγκρατὴς τ' ἐλέγχει
ἀλάθεια
The Lydian stone
betrays what's gold,
whereas men's virtue
is brought to proof
by all-powerful truth.
Fragment 14 – *Hyporchemata*
hyporchemata were dance-songs

- 28 οὐχ ἔδρας ἔργον οὐδ' ἀμβολᾶς
This is no time for sitting or delay.
Translated by David A. Campbell (1992)
Fragment 15 – *Hyporchemata*

- 29 ὀλβιος δ' οὐδεὶς βροτῶν πάντα χρόνον
No one can be happy all his days.
Fragment 54
authorship uncertain

ST BASIL

c.330–379AD (1st January)

Bishop of Caesarea in Cappadocia

- 1 μέμνησθε τῶν ἐπῶν δηλονότι, ἐν οἷς
ἐκεῖνός φησιν ἄριστον μὲν εἶναι τὸν
παρ' ἑαυτοῦ τὰ δέοντα συνορῶντα,
ἐσθλὸν δὲ κακείνον τὸν τοῖς παρ' ἑτέρων
ὑποδειχθεῖσιν ἐπόμενον, τὸν δὲ πρὸς
οὐδέτερον ἐπιτήδειον ἀχρεῖον εἶναι πρὸς
ἅπαντα

Remember Hesiod who says that he is
best who, of his own accord, sees at a
glance what is necessary. But good also
is he who follows advice received from
others. But he who is fit for neither thing
is worthless for everything.

Translated by D.C. Whimster (1934)

Address to Young Men on Greek Literature 1.16
cf. Hesiod 36

- 2 τὰ φρέατά φασιν ἀντλούμενα βελτίω
γίνεσθαι
The more you draw, the sweeter the
water.

Letters 151.1.10

of the intellect, improved with use

- 3 ἄνω σχῶμεν τὰς καρδίας
Lift up your hearts towards heaven.
Liturgy vol. 31.1636.17 (MPG)
- 4 κύριε, ἐλέησον
Kyrie eleison – Lord, have mercy upon us.
Liturgy vol. 31.1649.50 et al. (MPG)
an invocation used from the earliest days of the Christian church, still part of the liturgy of several denominations; cf. Bible 331
- 5 ἵνα μὴ λήθῃ κλέψῃ τὴν γνῶσιν ... τρόπον ἐπενόησε διδασκαλίας ἀθάνατον· ἵνα ἢ μὲν γλῶττα παρέχῃ τὴν γνῶσιν, ἢ δὲ χεὶρ διὰ τῶν γραμμάτων ἐγχαράττῃ τὴν μνήμην
In order that forgetfulness should not cheat knowledge, he devised an immortal way of teaching: as the tongue would provide knowledge, the hand through writing should engrave it on memory.
Sermon 61.368.30 (MPG)
of Moses
- 6 θεοῦ ἄγνοια θάνατός ἐστι ψυχῆς
Ignorance of god is death of the soul.
Homilia exhortatoria ad sanctum baptismum vol. 31.424.36 (MPG)
- 7 ἀνέγνως, ἀλλ' οὐκ ἔγνως· εἰ γὰρ ἔγνως, οὐκ ἂν κατέγνως
You have read, but you have not understood; if you had understood, you would not have condemned.
Epistles 157
in answer to 'I have read, I have understood, I have condemned' (cf. Julian the Apostate 1)

BATON

mid 3rd century BC

New Comedy poet

- 1 τί τὰργύριον, ἄνθρωπε, τιμιώτερον
σαντοῦ τέθεικας ἢ πέφυκε τῇ φύσει;
Why, my friend, do you consider money more valuable than it is by its own nature?

BIAS

6th century BC

Philosopher from Priene and one of the Seven Sages

see also Menander 280; Seven Sages 39–40

- 1 τὸ λέγειν δύνασθαι τὰ συμφέροντα τῇ πόλει ψυχῆς ἴδιον καὶ φρονήσεως
To have the courage to speak of what is truly in the interest of one's country is the mark of high spirit and reason.
Seven Sages, Apophthegms 6.2 (Mullach, FPG)
- 2 νόσος ψυχῆς τὸ τῶν ἀδυνάτων ἐρᾶν
It is a sickness of the soul to be enamoured of things impossible to attain.
Seven Sages, Apophthegms 6.4 (Mullach, FPG)
- 3 οὕτω πειρῶ ζῆν ὥς καὶ ὀλίγον καὶ πολὺν χρόνον βιωσόμενος
Measure life as if you had both a short and a long time to live.
Translated by R.D. Hicks (1925)
Seven Sages, Apophthegms 6.6 (Mullach, FPG)
- 4 ἐρωτηθεὶς, τί γλυκὺ ἀνθρώποις; ἐλπίς, ἔφη
Being asked, 'What is sweet to men,' he answered, 'Hope.'
Translated by R.D. Hicks (1925)
Seven Sages, Apophthegms 6.19 (Mullach, FPG)
- 5 θανάτῳ μέλλον καταδικάζειν τινὰ ἐδάκρυσεν· εἰπόντος δέ τινος, τί παθὼν αὐτὸς καταδικάζεις καὶ κλαίεις; εἶπεν, ὅτι ἀναγκαῖόν ἐστι τῇ μὲν φύσει τὸ συμπαθεῖς ἀποδοῦναι, τῷ δὲ νόμῳ τὴν ψήφον
Just before condemning someone Bias let flow a tear. When asked why he both condemned and wept, he said: 'I have to render to nature my feelings, to law my vote.'
Seven Sages, Apophthegms 6.21 (Mullach, FPG)
- 6 οἱ πλεῖστοι ἄνθρωποι κακοί
Most people are bad.
Translated by H.T. Riley (1872)
Seven Sages, Apophthegms Fragment 6.2 (D-K)

- 7 βραδέως ἐγχείρει· οὐ δ' ἂν ἄρξει,
διαβεβαιού
Be slow to set about an enterprise; but
once undertaken persevere.
Seven Sages, *Apophthegms* Fragment 6.4
(D-K)
- 8 μίσει τὸ ταχὺ λαλεῖν, μὴ ἀμάρτης·
μετάνοια γὰρ ἀκολουθεῖ
Speak not in haste, lest you err; regret
will follow.
Seven Sages, *Apophthegms* Fragment 6.4
(D-K)
- 9 περὶ θεῶν λέγε, ὥς εἰσίν
Admit the existence of the gods.
Translated by R.D. Hicks (1925)
Seven Sages, *Apophthegms* Fragment 6.6
(D-K)
- 10 ἄκουε πολλά, λάλει καίρια
Listen to many things, speak only at the
right time.
Seven Sages, *Apophthegms* Fragment 6.7
(D-K)
- 11 ἀνάξιον ἄνδρα μὴ ἐπαίνει διὰ πλοῦτον
Praise not a worthless man because of
his wealth.
Seven Sages, *Apophthegms* Fragment 6.8
(D-K)
- 12 πείσας λαβέ, μὴ βιασάμενος
Win by persuasion, not by force.
Translated by D.S. Baker (1998)
Seven Sages, *Apophthegms* Fragment 6.9
(D-K)
- 13 κτῆσαι ἐν μὲν νεότητι εὐπραξίαν, ἐν δὲ τῷ
γῆραι σοφίαν
Build a sensible attitude in youth,
wisdom in old age.
Seven Sages, *Apophthegms* Fragment 6.10
(D-K)
- 14 νόει καὶ τότε πράττε
Think and then act.
Seven Sages, *Sententiae* 215.36 (Mullach,
FPG)
- 15 φιλοῦσιν ὥς μισήσοντες καὶ μισοῦσιν ὥς
φιλήσοντες
They love as though they will some day
hate and hate as though they will some

day love.

Translated by W. Rhys Roberts (1858–1929),
rev. Jonathan Barnes (1984)

Aristotle, *Rhetoric* 1389b.24

- 16 ἐφόδιον ἀπὸ νεότητος εἰς γῆρας
ἀναλαμβάνε σοφίαν· βεβαιότερον γὰρ
τοῦτο τῶν ἄλλων κτημάτων

Make wisdom your provision for the
journey from youth to old age; for it is
a more certain support than all other
possessions.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 1.88

BIBLE

All entries follow the traditional order of
books

see also Pilate 1–5

New Testament – Authorized Version (1611)

- 1 Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν
ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ
λεγόμενος Χριστός

And Jacob begat Joseph the husband of
Mary, of whom was born Jesus, who is
called Christ.

Matthew 1.16

- 2 πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ
ἔχουσα ἐκ πνεύματος ἁγίου

Before they came together, she was
found with child of the Holy Ghost.

Matthew 1.18

- 3 προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ
λίβανον καὶ σμύρναν

They presented unto him gifts; gold, and
frankincense, and myrrh.

Matthew 2.11

- 4 μετανοεῖτε, ἥγγικεν γὰρ ἡ βασιλεία τῶν
οὐρανῶν

Repent ye: for the kingdom of heaven is
at hand.

Matthew 3.2

- 5 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
ἐτοιμάσατε τὴν ὁδὸν κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ

The voice crying in the wilderness,

Prepare ye the way of the Lord, make his paths straight.

Matthew 3,3

cf. Bible 362

- 6 ἡ δὲ τροφή αὐτοῦ ἦν ἀκροίδες καὶ μέλι ἄγριον

His meat was locusts and wild honey.

Matthew 3,4

- 7 ἦδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Matthew 3,10

- 8 οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα

This is my beloved Son, in whom I am well pleased.

Matthew 3,17

- 9 οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ἄνθρωπος

Man shall not live by bread alone.

Matthew 4,4

- 10 δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων

Follow me, and I will make you fishers of men.

Matthew 4,19

- 11 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ

And healing all manner of sickness and all manner of disease among the people.

Matthew 4,23

- 12 μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Matthew 5,3

Sermon on the Mount (all of Chs. 5, 6 and 7)

- 13 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς

Ye are the salt of the earth.

Matthew 5,13

- 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κεκμένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Matthew 5,14

- 15 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα

Let your light so shine before men, that they may see your good works.

Matthew 5,16

- 16 μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Matthew 5,17

- 17 ἕως ἂν ἀποδώς τὸν ἔσχατον κοδραντήν

Till thou hast paid the uttermost farthing.

Matthew 5,26

- 18 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ

Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Matthew 5.28

- 19 ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ θεοῦ· μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ ... ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ

I say unto you, swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool. But let your communication be, Yea, yea; Nay, nay.

Matthew 5.34

cf. Bible 276

- 20 ἠκούσατε ὅτι ἐρρέθη, ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος· ἐγὼ δὲ λέγω ὑμῖν ... ὅστις σε ῥαπίσει εἰς τὴν δεξιὰν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην

Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, whosoever shall smite thee on thy right cheek, turn to him the other also.

Matthew 5.39

cf. Bible 324

- 21 ἠκούσατε ὅτι ἐρρέθη, ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου· ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν

Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies.

Matthew 5.44

- 22 τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους

He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Matthew 5.45

- 23 ἔσεσθε οὖν ὑμεῖς τέλειοι ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν

Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matthew 5.48

- 24 σοὺ δὲ ποιῶντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερὰ σου τί ποιεῖ ἡ δεξιὰ σου

When thou doest alms, let not thy left hand know what thy right hand doeth.

Matthew 6.3

Sermon on the Mount (all of Chs. 5, 6 and 7)

- 25 προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται

Use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Matthew 6.7

- 26 Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γεννηθῇ τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν·

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

Our Father which art in heaven,

Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil:

For thine is the kingdom, and the power, and the glory, for ever. Amen.

Matthew 6.9

- 27 μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι. θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures

- in heaven.
Matthew 6.19
- 28 ὅπου γάρ ἐστιν ὁ θησαυρός ὑμῶν, ἐκεῖ
ἔσται καὶ ἡ καρδιά ὑμῶν
For where your treasure is, there will
your heart be also.
Matthew 6.21
- 29 οὐδεὶς δύναται δυοὶ κυριοῖς δουλεύειν ...
οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ
No man can serve two masters. Ye
cannot serve God and Mammon.
Matthew 6.24
- 30 μὴ κρίνετε, ἵνα μὴ κριθῆτε
Judge not, that ye be not judged.
Matthew 7.1
Sermon on the Mount (all of Chs. 5, 6 and 7)
- 31 μὴδὲ βάλητε τοὺς μαργαρίτας ὑμῶν
ἔμπροσθεν τῶν χοίρων
Neither cast ye your pearls before swine.
Matthew 7.6
- 32 αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ
εὕρησέτε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν
εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται
Ask, and it shall be given you; seek,
and ye shall find; knock, and it shall
be opened unto you: For every one that
asketh receiveth; and he that seeketh
findeth; and to him that knocketh it shall
be opened.
Matthew 7.7
- 33 πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν
ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε
αὐτοῖς
Therefore all things whatsoever ye
would that men should do to you, do ye
even so to them.
Matthew 7.12
- 34 ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ
ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· τί
στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ
ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν
οἱ εὕρισκοντες αὐτήν
For wide is the gate, and broad is the
way, that leadeth to destruction, and
many there be which go in thereat:

because strait is the gate, and narrow is
the way, which leadeth into life, and few
there be that find it.

Matthew 7.13

- 35 προσέχετε ἀπὸ τῶν ψευδοπροφητῶν,
οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν
προβάτων, ἔσωθεν δὲ εἰσιν λύκοι ἄρπαγες
Beware of false prophets, which come
to you in sheep's clothing, but inwardly
they are ravening wolves.

Matthew 7.15

cf. Aesop 46

- 36 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα;
Do men gather grapes of thorns, or figs
of thistles?

Matthew 7.16

- 37 ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον·
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὀδόντων

They shall be cast out into outer dark-
ness: there shall be weeping and gnash-
ing of teeth.

Matthew 8.12

- 38 αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ
πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ
δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν
κεφαλὴν κλίνει

The foxes have holes, and the birds of the
air have nests; but the Son of man hath
not where to lay his head.

Matthew 8.20

- 39 ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν
νεκροὺς

Let the dead bury their dead.

Matthew 8.22

- 40 οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ,
ἀλλ' οἱ κακῶς ἔχοντες

They that be whole need not a physician,
but they that are sick.

Matthew 9.12

- 41 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς
παλαιούς

Neither do men put new wine into old
bottles.

Matthew 9.17

42 δωρεάν ἐλάβετε, δωρεάν δότε
Freely ye have received, freely give.
Matthew 10.8

43 ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως
ἐκεῖνης ἐκτινάξατε τὸν κονιορτὸν τῶν
ποδῶν ὑμῶν
When ye depart out of that house or city,
shake off the dust of your feet.
Matthew 10.14

44 ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν
μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ
ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί
Behold, I send you forth as sheep in the
midst of wolves; be ye therefore wise as
serpents, and harmless as doves.
Matthew 10.16

45 οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ
ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ
γνωσθήσεται
There is nothing covered, that shall not
be revealed; and hid, that shall not be
known.
Matthew 10.26

46 μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ
μάχαιραν
Think not that I am come to send peace
on earth: I came not to send peace, but a
sword.
Matthew 10.34

47 τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;
κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
What went ye out into the wilderness to
see? A reed shaken with the wind?
Matthew 11.7

48 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστί
He that is not with me is against me.
Matthew 12.30
a favourite saying of George W. Bush

49 ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ
στόμα λαλεῖ
For out of the abundance of the heart the
mouth speaketh.
Matthew 12.34

50 πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ
ἄνθρωποι ἀποδώσουσι περὶ αὐτοῦ λόγον

ἐν ἡμέρᾳ κρίσεως
Every idle word that men shall speak,
they shall give account thereof in the day
of judgment.

Matthew 12.36

51 δός μοι ὧδε ἐπὶ πίνακι τὴν κεφαλὴν
Ἰωάννου τοῦ βαπτιστοῦ
Give me here John Baptist's head in a
charger.

Matthew 14.8

*'τὴν κεφαλὴν ἐπὶ πίνακι' is a favourite
expression in Modern Greek*

52 ὀλιγόπιστε, εἰς τί ἐδίστασας;
O thou of little faith, wherefore didst
thou doubt?
Matthew 14.31

53 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν
ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ
τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον
Not that which goeth into the mouth
defileth a man; but that which cometh
out of the mouth, this defileth man.
Matthew 15.11

54 ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς
δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέροι εἰς
βόθυνον πεσοῦνται
They be blind leaders of the blind. And
if the blind lead the blind, both shall fall
into the ditch.
Matthew 15.14
of the Pharisees

55 καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων
τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν
κυρίων αὐτῶν
Yet the dogs eat of the crumbs which fall
from their master's table.
Matthew 15.27

56 τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε
διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ
δύνασθε;
Ye can discern the face of the sky; but can
ye not discern the signs of the times?
Matthew 16.3

57 ὕπαγε ὀπίσω μου, Σατανᾶ
Get thee behind me, Satan.
Matthew 16.23

58 εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι
If any man will come after me, let him deny himself, and take up his cross, and follow me.

Matthew 16.24

59 ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, μετάβηθι ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Matthew 17.20

cf. the English proverb 'faith will move mountains'

60 ἀνάγκη γάρ ἐστιν ἔλθειν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται

It must needs be that offences come; but woe to that man by whom the offence cometh!

Matthew 18.7

61 οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἔμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν

For where two or three are gathered together in my name, there am I in the midst of them.

Matthew 18.20

62 ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω

What therefore God hath joined together, let not man put asunder.

Matthew 19.6

of marriage

63 ἄφετε τὰ παιδιά ... ἔλθειν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

Suffer little children to come unto me: for of such is the kingdom of heaven.

Matthew 19.14

often quoted as 'for theirs is the kingdom of heaven'

64 εἰ θέλεις τέλειος εἶναι, ὑπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς,

καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ

If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.

Matthew 19.21

65 εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Matthew 19.24

66 παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ θεῷ πάντα δυνατά ἐστι

With men this is impossible; but with God all things are possible.

Matthew 19.26

67 οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί

So the last shall be first, and the first last: for many be called, but few chosen.

Matthew 20.16

68 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις

Blessed is he that cometh in the name of the Lord; Hosanna in the highest

Matthew 21.9

69 γέγραπται, ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν

It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

Matthew 21.13

70 ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Matthew 22.21

71 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν

Thou shalt love thy neighbour as thyself.

Matthew 22.39

cf. Euripides 223

- 72 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ
θεαθῆναι τοῖς ἀνθρώποις

But all their works they do for to be seen
of men.

Matthew 23.5
of the Pharisees

- 73 οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον
καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε
τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ
ἔλεος καὶ τὴν πίστιν

Woe unto you, scribes and Pharisees,
hypocrites! for ye pay tithe of mint and
anise and cummin, and have omitted the
weightier matters of the law, judgement,
mercy, and faith.

Matthew 23.23

- 74 ταῦτα ἔδει ποιῆσαι κάκεῖνα μὴ ἀφιέναι
These ought ye to have done, and not to
leave the other undone.

Matthew 23.23

- 75 ὁδηγοὶ τυφλοί, οἱ διωλίζοντες τὸν κώνωπα
τὴν δὲ κάμηλον καταπίνοντες

Ye blind guides, which strain at a gnat,
and swallow a camel.

Matthew 23.24
of the Pharisees

- 76 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ
βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ
καὶ λοιμοὶ καὶ σεισμοὶ

For nation shall rise against nation, and
kingdom against kingdom: and there
shall be famines, and pestilences, and
earthquakes.

Matthew 24.7

- 77 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ
Κύριος ὑμῶν ἔρχεται

Watch therefore: for ye know not what
hour your Lord doth come.

Matthew 24.42

- 78 θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων
ὅθεν οὐ διεσκόρπισας

Reaping where thou hast not sown, and
gathering where thou hast not strawed.

Matthew 25.24

- 79 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν,
ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ

συνηγάγετέ με, γυμνὸς καὶ περιεβάλετέ
με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν
φυλακῇ ἤμην καὶ ἤλθατε πρὸς με

For I was an hungred, and ye gave me
meat: I was thirsty, and ye gave me
drink: I was a stranger, and ye took me
in: naked, and ye clothed me: I was sick,
and ye visited me: I was in prison, and ye
came unto me.

Matthew 25.35

- 80 ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν
ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ
ἐποιήσατε

Inasmuch as ye have done it unto one of
the least of these my brethren, ye have
done it unto me.

Matthew 25.40

- 81 εἰς τί ἡ ἀπώλεια αὐτῆ;

To what purpose is this waste?

Matthew 26.8

- 82 τί θέλετέ μοι δοῦναι καγὼ ὑμῖν παραδώσω
αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα
ἀργύρια

What will ye give me, and I will deliver
him unto you? And they covenanted
with him for thirty pieces of silver.

Matthew 26.15

- 83 ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς τὸν
ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ ἐδίδου
τοῖς μαθηταῖς καὶ εἶπε· λάβετε· φάγετε·
τοῦτό ἐστι τὸ σῶμά μου

And as they were eating, Jesus took
bread, and blessed it, and brake it, and
gave it to the disciples, and said, Take,
eat; this is my body.

Matthew 26.26

- 84 καὶ λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας
ἔδωκεν αὐτοῖς λέγων· πίνετε ἐξ αὐτοῦ
πάντες· τοῦτο γάρ ἐστι τὸ αἷμά μου τὸ
τῆς καινῆς διαθήκης τὸ περὶ πολλῶν
ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν

And he took the cup, and gave thanks,
and gave it to them, saying, Drink ye
all of it; For this is my blood of the new
testament, which is shed for many for
the remission of sins.

Matthew 26.27

- 85 ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι

- τρις ἀπαρνῆσθαι με
 This night, before the cock crow, thou
 shalt deny me thrice.
 Matthew 26.34
- 86 εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ
 ποτήριον τοῦτο
 If it be possible, let this cup pass from
 me.
 Matthew 26.39
- 87 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ
 ἀσθενής
 The spirit indeed is willing, but the flesh
 is weak.
 Matthew 26.41
- 88 ἰδοὺ ἡγγικεν ἡ ὥρα
 Behold, the hour is at hand.
 Matthew 26.45
- 89 πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν
 μαχαίρᾳ ἀπολοῦνται
 All they that take the sword shall perish
 with the sword.
 Matthew 26.52
- 90 τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ
 λέγων ὅτι ἐβλασφήμησε· τί ἔτι χρεῖαν
 ἔχομεν μαρτύρων;
 Then the high priest rent his clothes,
 saying, He hath spoken blasphemy;
 what further need have we of witnesses?
 Matthew 26.65
- 91 καὶ εὐθέως ἀλέκτωρ ἐφώνησε· καὶ
 ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ
 εἰρηκότος αὐτῷ ὅτι πρὶν ἀλέκτορα
 φωνῆσαι τρις ἀπαρνῆσθαι με· καὶ ἐξελθὼν
 ἔξω ἔκλαυσε πικρῶς
 And immediately the cock crew. And
 Peter remembered the word of Jesus,
 which said unto him, Before the cock
 crow, thou shalt deny me thrice. And he
 went out, and wept bitterly.
 Matthew 26.74
- 92 τότε ὁ Ἰούδας ... μεταμεληθεὶς ...
 ῥίψας τὰ τριάκοντα ἀργύρια ἐν τῷ ναῷ
 ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγεστο
 Then Judas ... repented himself ... and
 cast down the thirty pieces of silver in
 the temple, and departed, and hanged
 himself.
- Matthew 27.3–5
cf. Epictetus 12
- 93 ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι
 He saved others; himself he cannot save.
 Matthew 27.42
- 94 Ἥλι Ἥλι, λιμὰ σαβαχθανί; τοῦτ' ἐστι, Θεέ
 μου θεέ μου, ἵνατί με ἐγκατέλιπες;
 Eli, Eli, lama sabachthani? that is to
 say, My God, my God, why hast thou
 forsaken me?
 Matthew 27.46
- 95 καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς
 πρώτης
 The last error shall be worse than the
 first.
 Matthew 27.64
- 96 πορευθέντες οὖν μαθητεύσατε πάντα τὰ
 ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα
 τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου
 Πνεύματος
 Go ye therefore, and teach all nations,
 baptizing them in the name of the Father,
 and of the Son, and of the Holy Ghost.
 Matthew 28.19
- 97 καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς
 ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος·
 ἀμήν
 And, lo, I am with you alway, even unto
 the end of the world. Amen.
 Matthew 28.20
closing lines
- 98 πῶς δύναται Σατανᾶς Σατανᾶν
 ἐκβάλλειν;
 How can Satan cast out Satan?
 Mark 3.23
- 99 καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ
 δύναται σταθῆναι ἡ οἰκία ἐκείνη
 If a house be divided against itself, that
 house cannot stand.
 Mark 3.25
- 100 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω
 He that hath ears to hear, let him hear.
 Mark 4.9
- 101 οὐ γὰρ ἐστι κρυπτὸν ὃ ἐὰν μὴ φανερωθῇ
 For there is nothing hid, which shall not

- be manifested.
Mark 4.22
- 102 ἐν ᾧ μέτρω μετρεῖτε, μετρηθήσεται ὑμῖν
With what measure ye mete, it shall be
measured to you.
Mark 4.24
- 103 λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν
My name is Legion: for we are many.
Mark 5.9
- 104 βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα
ὁρῶ περιπατοῦντας
I see men as trees, walking.
Mark 8.24
- 105 τί γὰρ ὠφελήσει ἄνθρωπον ἐὰν κερδήσῃ
τὸν κόσμον ὅλον καὶ ζημιωθῇ τὴν ψυχὴν
αὐτοῦ;
For what shall it profit a man, if he shall
gain the whole world, and lose his own
soul?
Mark 8.36
- 106 πιστεύω, κύριε· βοήθει μου τῇ ἀπιστίᾳ
Lord, I believe; help thou mine unbelief.
Mark 9.24
- 107 καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε
λεπτὰ δύο
And there came a certain poor widow,
and she threw in two mites.
Mark 12.42
- 108 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς
ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς
πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον
αὐτῆς
For all they did cast in of their abun-
dant; but she of her want did cast in all
that she had, even all her living.
Mark 12.44
- 109 καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γὰρ
Neither said they any thing to any man;
for they were afraid.
Mark 16.8
- 110 χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ
εὐλογημένη σὺ ἐν γυναιξίν
Hail, thou that art highly favoured,
the Lord is with thee: blessed art thou
among women.
Luke 1.28
- 111 καὶ εἶπεν Μαριάμ, μεγαλύνει ἡ ψυχὴ μου
τὸν κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου
ἐπὶ τῷ θεῷ τῷ σωτῆρί μου
And Mary said, My soul doth magnify
the Lord, And my spirit hath rejoiced in
God my Saviour.
Luke 1.46
*known as the 'Magnificat'; cf. the Vulgate:
'Magnificat anima mea Dominum'*
- 112 καθεῖλε δυνάστας ἀπὸ θρόνων καὶ ὕψωσε
ταπεινοὺς
He hath put down the mighty from their
seats, and exalted them of low degree.
Luke 1.52
from the 'Magnificat'
- 113 πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ
πλουτοῦντας ἐξαπέστειλε κενούς
He hath filled the hungry with good
things; and the rich he hath sent empty
away.
Luke 1.53
from the 'Magnificat'
- 114 καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον·
καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν
αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος
ἐν τῷ καταλύματι
And she brought forth her firstborn son,
and wrapped him in swaddling clothes,
and laid him in a manger; because there
was no room for them in the inn.
Luke 2.7
- 115 καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη αὐτοῖς
καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ
ἐφοβήθησαν φόβον μέγαν
And, lo, the angel of the Lord came upon
them, and the glory of the Lord shone
round about them: and they were sore
afraid.
Luke 2.9
- 116 ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν
μεγάλην
Behold, I bring you good tidings of great
joy.
Luke 2.10
- 117 δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη,
ἐν ἀνθρώποις εὐδοκία
Glory to God in the highest, and on earth

- peace, good will toward men.
 Luke 2.14
- 118 νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα
 Lord, now lettest thou thy servant depart
 in peace.
 Luke 2.29
cf. the Vulgate: 'Nunc dimittis servum tuum'
- 119 ἰατρέ, θεράπευσον σεαυτόν
 Physician, heal thyself.
 Luke 4.23
- 120 οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ
 πατρίδι αὐτοῦ
 No prophet is accepted in his own coun-
 try.
 Luke 4.24
cf. the Latin 'nemo propheta in patria'
- 121 οὐαὶ ὑμῖν ὅταν ὑμᾶς καλῶς εἰπῶσιν
 πάντες οἱ ἄνθρωποι
 Woe unto you, when all men shall speak
 well of you!
 Luke 6.26
- 122 δίδοτε, καὶ δοθήσεται ὑμῖν
 Give, and it shall be given unto you.
 Luke 6.38
- 123 ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,
 ὅτι ἠγάπησε πολὺ
 Her sins, which are many, are forgiven;
 for she loved much.
 Luke 7.47
- 124 ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων,
 οὗτός ἐστι μέγας
 For he that is least among you all, the
 same shall be great.
 Luke 9.48
- 125 πορεύου καὶ σὺ ποίει ὁμοίως
 Go, and do thou likewise.
 Luke 10.37
- 126 Μάρθα Μάρθα, μεριμνᾷς καὶ τυρβάζῃ
 περὶ πολλὰ· ἐνὸς δέ ἐστι χρεία· Μαρία δέ
 τὴν ἀγαθὴν μερίδα ἐξελέξατο
 Martha, Martha, thou art careful and
 troubled about many things: but one
 thing is needful: and Mary hath chosen
 that good part.

Luke 10.41

- 127 οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν
 κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε
 καὶ τοὺς εἰσερχομένους ἐκωλύσατε
 Woe unto you, lawyers! for ye have taken
 away the key of knowledge: ye entered
 not in yourselves, and them that were
 entering in ye hindered.
 Luke 11.52
- 128 ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη
 πολλὰ· ἀναπαύου, φάγε, πίε, εὐφραίνου
 My soul, thou hast much goods laid
 up for many years; take thine ease, eat,
 drink, and be merry.
 Luke 12.19
- 129 παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται
 παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ,
 περισσότερον αἰτήσουσιν αὐτόν
 For unto whomsoever much is given,
 of him shall be much required: and to
 whom men have committed much, of
 him they will ask the more.
 Luke 12.48
- 130 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται
 καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται
 For whosoever exalteth himself shall be
 abased; and that humbleth himself shall
 be exalted.
 Luke 14.11
- 131 καὶ ἤρξαντο ἀπὸ μιᾶς πάντες
 παραιτεῖσθαι· ὁ πρῶτος εἶπεν αὐτῷ, ἄγρὸν
 ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν
 αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον
 And they all with one consent began to
 make excuse. The first said unto him,
 I have bought a piece of ground and
 I must needs go and see it: I pray thee
 have me excused.
 Luke 14.18
*'ἀγρὸν ἠγόρασε' is a favourite quotation in
 Modern Greek, of someone who does not care*
- 132 φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε
 Bring hither the fatted calf, and kill it.
 Luke 15.23
- 133 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ
 ἀνέζησε, ἀπολωλὼς ἦν καὶ εὐρέθη
 For this my son was dead, and is alive

- again; he was lost, and is found.
Luke 15.24
- 134 ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν
Behold, the kingdom of God is within you.
Luke 17.21
- 135 ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ
God be merciful to me as a sinner.
Luke 18.13
- 136 πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσι
Father, forgive them: for they know not what they do.
Luke 23.34
- 137 μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου· καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ
Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.
Luke 23.42
- 138 πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου
Father, into thy hands I commend my spirit.
Luke 23.46
- 139 τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;
Why seek ye the living among the dead?
Luke 24.5
- 140 μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ καὶ κέκλυκεν ἡ ἡμέρα
Abide with us: for it is toward evening, and the day is far spent.
Luke 24.29
- 141 εἰρήνη ὑμῖν
Peace be unto you.
Luke 24.36
cf. the Vulgate: 'Pax vobis'
- 142 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος
In the beginning was the Word, and the

Word was with God, and the Word was God.

John 1.1

- 143 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν
In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.
John 1.4
- 144 καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας
And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.
John 1.14
- 145 θεὸν οὐδεὶς ἑώρακε πώποτε
No man hath seen God at any time.
John 1.18
- 146 ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἰδατε· αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος
I baptize with water: but there standeth one among you, whom ye know not; he it is, who is coming after me, whose shoe's latchet I am not worthy to unloose.
John 1.26
- 147 Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου
Behold the Lamb of God, which taketh away the sin of the world.
John 1.29
- 148 τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκε ἡ ὥρα μου
Woman, what have I to do with thee? mine hour is not yet come.
John 2.4
- 149 πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσονα οὐ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι

Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

John 2.10

150 οὕτω γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3.16

151 ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα
Men loved darkness rather than light, because their deeds were evil.

John 3.19

152 πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν

God is a Spirit: and they that worship him must worship him in spirit and in truth.

John 4.24

153 ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε

Except ye see signs and wonders, ye will not believe.

John 4.48

154 ἔγειρε, ἄρον τὸν κράβαττόν σου καὶ περιπάτει

Rise, take up thy bed, and walk.

John 5.8

155 καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως
And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 5.29

156 ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ

Search the scriptures; for in them ye

think ye have eternal life: and they are they which testify of me.

John 5.39

157 ἔστιν παιδάριον ὧδε, ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;

There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

John 6.9

the feeding of the five thousand

158 συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται

Gather up the fragments that remain, that nothing be lost.

John 6.12

159 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ διψήσει πώποτε

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 6.35

160 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε

Judge not according to the appearance, but judge righteous judgment.

John 7.24

161 ὁ ἀναμάρτητος ὑμῶν πρῶτος βαλέτω λίθον ἐπ' αὐτήν

He that is without sin among you, let him first cast a stone at her.

John 8.7

162 οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε

Neither do I condemn thee: go, and sin no more.

John 8.11

163 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς

And ye shall know the truth, and the truth shall make you free.

John 8.32

164 ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων

I am the good shepherd: the good shepherd giveth his life for the sheep.

John 10.11

- 165 καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσεται μία ποιμνὴ, εἰς ποιμὴν

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

John 10.16

- 166 ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ
I am the resurrection, and the life.

John 11.25

- 167 συμφέρεῖ ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ

It is expedient for us, that one man should die for the people.

John 11.50

spoken by Caiaphas

- 168 ὁ ποιεῖς, ποίησον τάχιον
That thou doest, do quickly.

John 13.27

cf. Shakespeare, Macbeth 1.7.1: 'If it were done when 'tis done, the 'twere well it were done quickly'

- 169 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους

A new commandment I give unto you, That ye love one another.

John 13.34

- 170 μὴ ταρασσέσθω ὑμῶν ἡ καρδιά
Let not your heart be troubled.

John 14.1

- 171 ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ
I am the way, the truth, and the life.

John 14.6

- 172 μεῖζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ

Greater love hath no man than this, that a man lay down his life for his friends.

John 15.13

- 173 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ

οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· ποῦ ὑπάγεις;

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

John 16.5

cf. the Vulgate: 'Quo vadis?'

- 174 ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.

John 16.12

- 175 μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὤψεσθέ με

A little while, and ye shall not see me: and again, a little while, and ye shall see me.

John 16.16

- 176 ἡ γυνὴ ὅταν τίκῃ λύπην ἔχει, ὅτι ἤλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον

A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

John 16.21

- 177 καὶ τὰ ἐμὰ πάντα σὰ ἔστι καὶ τὰ σὰ ἐμὰ
And all mine are thine, and thine are mine.

John 17.10

- 178 ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου

My kingdom is not of this world.

John 18.36

- 179 ὁ Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρί αὐτοῦ· γύναι, ἴδε ὁ υἱός σου. εἶτα λέγει τῷ μαθητῇ, ἴδε ἡ μήτηρ σου

When Jesus saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple,

Behold thy mother!

John 19.26

180 τετέλεσται καὶ κλίνας τὴν κεφαλὴν
παρέδωκε τὸ πνεῦμα

It is finished: and he bowed the head,
and gave up the ghost.

John 19.30

*the last of the 'Seven Words' of Jesus on the
Cross*

181 μὴ μου ἅπτου

Touch me not.

John 20.17

*to Mary Magdalene; cf. the Vulgate: 'Noli me
tangere'*

182 καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν
οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν
Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ
μέσον καὶ λέγει αὐτοῖς· εἰρήνῃ ὑμῖν

When the doors were shut where the
disciples were assembled for fear of the
Jews, came Jesus and stood in the midst,
and saith unto them, Peace be unto you.

John 20.19

183 ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν
τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν
μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω
τὴν χεὶρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ
μὴ πιστεύσω

Except I shall see in his hands the print
of the nails, and put my fingers into the
print of the nails, and thrust my hand
into his side, I shall not believe.

John 20.25

184 μὴ γίνου ἄπιστος ἀλλὰ πιστός

Be not faithless, but believing.

John 20.27

185 ὅτι ἐώρακάς με πεπίστευκας· μακάριοι οἱ
μὴ ἰδόντες καὶ πιστεύσαντες

Thomas, because thou hast seen me,
thou hast believed: blessed are they that
have not seen, and yet have believed.

John 20.29

186 ἔστι δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ
Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν,
οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ
γραφόμενα βιβλία

And there are also many other things

which Jesus did, the which, if they
should be written every one, I suppose
that even the world itself could not
contain the books that should be written.

John 21.25

closing lines

187 ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὁ
δὲ ἔχω τοῦτό σοι δίδωμι

Silver and gold I have none; but such as I
have give I thee.

Acts of the Apostles 3.6

188 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει
αὐτοῦ

And Saul was consenting unto his death.

Acts of the Apostles 8.1

of Stephen to be stoned to death

189 τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν,
ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ
χρημάτων κτᾶσθαι

Thy money perish with thee, because
thou hast thought that the gift of God
may be purchased with money.

Acts of the Apostles 8.20

190 Σαοὺλ Σαοὺλ, τί με διώκεις; ... σκληρόν
σοι πρὸς κέντρα λακτίζειν

Saul, Saul, why persecutest thou me? it is
hard for thee to kick against the pricks.

Acts of the Apostles 9.4

*proverbial by now: cf. Aeschylus 39, Pindar 73
and Bible, Acts 26.14*

191 οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις
κατέβησαν πρὸς ἡμᾶς

The gods are come down to us in the
likeness of men.

Acts of the Apostles 14.11

*cf. Cleanthes 1 and Bible 317; but cf. Xeno-
phanes 4*

192 τί με δεῖ ποιεῖν ἵνα σωθῶ;

What must I do to be saved?

Acts of the Apostles 16.30

193 εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο,
Ἀγνώστῳ θεῷ

I found an altar with this inscription, to
THE UNKNOWN GOD

Acts of the Apostles 17.23

in Athens

194 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ
ἔσμεν, ὥς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν
εἰρήκασιν· τοῦ γὰρ καὶ γένος ἔσμεν

For in him (God) we live, and move,
and have our being; as certain of your
own poets have said, For we are also his
offspring.

Acts of the Apostles 17.28

*possibly quoting from Aratus 14 and 1 (which
however uses 'εἰμέν', not 'εσμέν'); cf. also
Cleanthes 2*

195 μακάριόν ἐστι μᾶλλον διδόναι ἢ
λαμβάνειν

It is more blessed to give than to receive.

Acts of the Apostles 20.35

196 τὰ πολλά σε γράμματα εἰς μανίαν
περιτρέπει

Thou art beside thyself; much learning
doth make thee mad.

Acts of the Apostles 26.24

197 ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι
Almost thou persuadest me to be a
Christian.

Acts of the Apostles 26.28

198 ἑαυτοῖς εἰσι νόμος
A law unto themselves.

Romans 2.14

199 οὐδὲ οὐκ ἔστι νόμος, οὐδὲ παραβάσις
For where no law is, there is no trans-
gression.

Romans 4.15

200 ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν
Who against hope believed in hope.

Romans 4.18

of Abraham

201 καὶ ἡμεῖς ἐν καινότητι ζωῆς
περιπατήσωμεν

We also should walk in newness of life.

Romans 6.4

202 εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;
If God be for us, who can be against us?

Romans 8.31

203 χαίρειν μετὰ χαιρόντων καὶ κλαίειν μετὰ
κλαιόντων

Rejoice with them that do rejoice, and
weep with them that weep.

Romans 12.15

204 μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ
ἀγαθῷ τὸ κακόν

Be not overcome of evil, but overcome
evil with good.

Romans 12.21

205 θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν,
ἀκεραίους δὲ εἰς τὸ κακόν

I would have you wise unto that which is
good, and simple concerning evil.

Romans 16.19

*a better translation of 'ἀκέραιος' would be
'inviolate, incorruptible'*

206 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ
συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ
ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου
τούτου;

Where is the wise? where is the scribe?
where is the disputer of this world? hath
not God made foolish the wisdom of this
world?

I Corinthians 1.20

207 Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες
σοφίαν ζητοῦσιν

The Jews require a sign, and the Greeks
seek after wisdom.

I Corinthians 1.22

208 τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν
ἀνθρώπων ἐστί, καὶ τὸ ἀσθενὲς τοῦ θεοῦ
ἰσχυρότερον τῶν ἀνθρώπων ἐστί

The foolishness of God is wiser than
men; and the weakness of God is stron-
ger than men.

I Corinthians 1.25

209 θεάτρον ἐγενήθημεν τῷ κόσμῳ
We are made a spectacle unto the world.

I Corinthians 4.9

210 ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν καὶ
διψῶμεν καὶ γυμνητεύομεν ... καὶ
κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις
χερσὶ λοιδορούμενοι εὐλογοῦμεν,
διωκόμενοι ἀνεχόμεθα, βλασφημούμενοι
παρακαλοῦμεν

Even unto this present hour we both
hunger, and thirst, and we are naked.

And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it: Being defamed, we intreat.

I Corinthians 4.11

- 211 τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραότητος;
What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

I Corinthians 4.21

- 212 ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι
Absent in body, but present in spirit.

I Corinthians 5.3

- 213 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ
A little leaven leaveneth the whole lump.

I Corinthians 5.6

- 214 ὥστε ἐορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εὐκρινείας καὶ ἀληθείας

Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

I Corinthians 5.8

- 215 τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν

Your body is the temple of the Holy Ghost.

I Corinthians 6.19

- 216 ἡ γνώσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ
Knowledge puffeth up, but charity edifieth.

I Corinthians 8.1

- 217 τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει;

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof?

I Corinthians 9.7

- 218 οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον;

Know ye not that they which run in a race run all, but one receiveth the prize?

I Corinthians 9.24

- 219 ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ
Let him that thinketh he standeth take heed lest he fall.

I Corinthians 10.12

- 220 αὐτὴ ἡ φύσις διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ ἀτιμία αὐτῷ ἐστίν, γυνὴ δὲ ἐὰν κομᾷ δόξα αὐτῇ ἐστίν

Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her.

I Corinthians 11.14

- 221 ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ ἡχὼν ἢ κύμβαλον ἀλαλάζον. ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι
Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains; and have not charity, I am nothing.

I Corinthians 13.1

continued in the next five entries; 'love' is preferred to 'charity' by some translators

- 222 καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

I Corinthians 13.3

- 223 ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ, ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ· πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave

- itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.
- I Corinthians 13.4
- 224 ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται
- Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.
- I Corinthians 13.8
- 225 ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου
- When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
- I Corinthians 13.11
- 226 βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσκω καθὼς καὶ ἐπεγνώσθην. νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μέζων δὲ τούτων ἡ ἀγάπη
- For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.
- I Corinthians 13.12
- 227 ἐὰν ἀδελον φωνὴν σάλπιγξ δῶ, τίς παρασκευάζεται εἰς πόλεμον;
- If the trumpet give an uncertain sound, who shall prepare himself to the battle?
- I Corinthians 14.8
- 228 πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω
- Let all things be done decently and in order.
- I Corinthians 14.40
- 229 ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος
- The last enemy that shall be destroyed is death.
- I Corinthians 15.26
- 230 φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν
- Let us eat and drink, for to-morrow we die.
- I Corinthians 15.32
- warning against a doctrine of disbelief; cf. Bible, Isaiah 22.13*
- 231 μὴ πλανᾶσθε· φθείρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί
- Be not deceived: evil communications corrupt good manners.
- I Corinthians 15.33
- identical in Euripides 538*
- 232 πάντες δὲ ἀλλαγησόμεθα, ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ
- We shall all be changed, in a moment, in the twinkling of an eye.
- I Corinthians 15.51
- 233 ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ἄδη, τὸ νίκος;
- O death, where is thy sting? O grave, where is thy victory?
- I Corinthians 15.55
- 234 μηδὲν ἔχοντες καὶ πάντα κατέχοντες
- Having nothing, and yet possessing all things.
- II Corinthians 6.10
- 235 ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός
- God loveth a cheerful giver.
- II Corinthians 9.7
- 236 ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες
- For ye suffer fools gladly, seeing ye yourselves are wise.
- II Corinthians 11.19

237 τεσσαράκοντα παρὰ μίαν ἔλαβον
πεντάκις

Five times received I forty stripes save one.

II Corinthians 11.24

238 ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται
My strength is made perfect in weakness.

II Corinthians 12.9

239 εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ
παρελάβετε, ἀνάθεμα ἔστω

If any man preach any other gospel unto you that ye have received, let him be accursed.

Galatians 1.9

cf. the Vulgate: 'Anathema sit!,' the formal words of excommunication in the Catholic Church

240 οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι
δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ
θῆλυ· πάντες γὰρ ὑμεῖς εἰς ἔστε ἐν Χριστῷ
Ἰησοῦ

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Galatians 3.28

241 ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη,
χαρὰ, εἰρήνη, μακροθυμία, χρηστότης,
ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

Galatians 5.22

242 ἀλλήλων τὰ βάρη βαστάζετε

Bear ye one another's burdens.

Galatians 6.2

243 ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ
θερίσει

Whatsoever a man soweth, that shall he also reap.

Galatians 6.7

cf. Plato 182

244 ἐσμὲν ἀλλήλων μέλη

We are members one of another.

Ephesians 4.25

245 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ
ἐπιδυνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν

Be ye angry and sin not: let not the sun go down upon your wrath.

Ephesians 4.26

cf. Pythagoras 17 and the English proverb 'never let the sun go down on your anger'

246 μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις

Let no man deceive you with vain words.

Ephesians 5.6

247 μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν
σωτηρίαν κατεργάζεσθε

Work out your own salvation with fear and trembling.

Philippians 2.12

248 οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν
ἐκοπίασα

I have not run in vain, neither laboured in vain.

Philippians 2.16

249 ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια,
ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφημα,
εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα
λογίζεσθε

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.

Philippians 4.8

250 ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς
οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁράτα καὶ
τὰ ἀόρατα

By him were all things created, that are in heaven, and that are in earth, visible and invisible.

Colossians 1.16

251 οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας καὶ μὴ
πικραίνεσθε πρὸς αὐτάς

Husbands, love your wives, and be not bitter against them.

Colossians 3.19

252 οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν

Fathers, provoke not your children to anger.

- Colossians 3.21
- 253 ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι
ἡρτυμένος
Let your speech be always with grace,
seasoned with salt.

Colossians 4.6

- 254 φιλοτιμιεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ
ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν ὑμῶν
Study to be quiet, do your own business,
and work with your own hands.

I Thessalonians 4.11

- 255 οὐ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ
τῶν κοιμημένων, ἵνα μὴ λυπησθε
καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα
I would not have you to be ignorant,
brethren, concerning them which are
asleep, that ye sorrow not, even as others
which have no hope.

I Thessalonians 4.13

- 256 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ
ἀνέστη, οὕτω καὶ ὁ θεὸς τοὺς κοιμηθέντας
διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ
For if we believe that Jesus died and rose
again, even so them also which sleep in
Jesus will God bring with him.

I Thessalonians 4.14

- 257 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι
ἀρπαγησόμεθα ἐν νεφέλαις ... καὶ οὕτω
πάντοτε σὺν κυρίῳ ἐσόμεθα
Then we which are alive and remain
shall be caught up in the clouds; and so
shall we ever be with the Lord.

I Thessalonians 4.17

cf. *Aeschylus* 175

- 258 πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε
Prove all things; hold fast that which is
good.

I Thessalonians 5.21

- 259 εἰ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω
If any would not work, neither should he
eat.

II Thessalonians 3.10

now often quoted as 'ὁ μὴ ἐργαζόμενος μὴ
ἐσθιέτω'; cf. *Ignatius, Epistle* 3.9.3; *St John
Chrysostom, Homily* 63.94.33; et al.

- 260 δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον
εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον,
σώφρονα, κόσμιον, φιλόξενον,
διδασκτικόν, μὴ πάροινον, μὴ πλήκτην,
μὴ αἰσχροκερδῆ, ἀλλ' ἐπιεικῆ, ἄμαχον,
ἀφιλάργυρον

A bishop then must be blameless, the
husband of one wife, vigilant, sober, of
good behaviour, given to hospitality, apt
to teach; not given to wine, no striker,
not greedy of filthy lucre; but patient, not
a brawler, not covetous.

I Timothy 3.2

- 261 οἶνω ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου καὶ
τὰς πικνᾶς σου ἀσθενείας
Use a little wine for thy stomach's sake
and thine often infirmities.

I Timothy 5.23

- 262 οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον,
δηλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα
For we brought nothing into this world,
and it is certain we can carry nothing
out.

I Timothy 6.7

- 263 ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ
φιλαργυρία

The love of money is the root of all evil.

I Timothy 6.10

cf. the English proverb 'money is the root of all
evil'; and *Sophocles* 67

- 264 ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων
Hold fast the form of sound words.

II Timothy 1.13

- 265 ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν
μὴ νομίμως ἀθλήσῃ
And if a man also strive masteries, yet
is he not crowned, except he strive
lawfully.

II Timothy 2.5

in a more modern context: 'And in competi-
tion he will not be crowned unless he contends
lawfully', a direct warning for doped athletes

- 266 τὸν ἀγῶνα τὸν καλὸν ἡγώνισμαι, τὸν
δρόμον τετέλεκα, τὴν πίστιν τετήρηκα
I have fought the good fight, I have
finished my course, I have kept the faith.

II Timothy 4.7

267 πάντα καθαρὰ τοῖς καθαροῖς

Unto the pure all things are pure.

Titus 1.15

268 ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις,
πραγμάτων ἔλεγχος οὐ βλεπομένων

Faith is the substance of things hoped for, the evidence of things not seen.

Hebrews 11.1

269 καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει
καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς
θαλάσσης ἢ ἀναρίθμητος

So many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

Hebrews 11.12

270 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ
ταύτης γὰρ ἔλαθόν τινες ξενίσαντες
ἀγγέλους

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Hebrews 13.2

cf. Homer 287 and 369

271 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω

Let patience have her perfect work.

James 1.4

272 πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα
τέλειον ἄνωθέν ἐστι καταβαῖνον ἀπὸ σοῦ
τοῦ πατρὸς τῶν φώτων

Every good gift and every perfect gift is from above, and cometh down from the Father of lights.

James 1.17

273 ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ
λαλῆσαι, βραδὺς εἰς ὀργὴν

Be swift to hear, slow to speak, slow to wrath.

James 1.19

274 γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον
ἀκροαταὶ

But be ye doers of the word, and not hearers only.

James 1.22

275 ἡ πίστις χωρὶς τῶν ἔργων ἀργὴ ἐστίν

Faith without works is dead.

James 2.20

276 πρὸ πάντων δέ ... μὴ ὀμνύετε, μήτε τὸν
οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ
ὄρκον· ἦτω δὲ ὑμῶν τὸ ναὶ ναί, καὶ τὸ οὐ
οὐ

Above all things, swear not, neither by heaven, neither by earth, neither by any other oath; but let your yea be yea; and your nay, nay.

James 5.12

cf. Bible 19

277 πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα
ἀνθρώπου ὡς ἄνθος χόρτου· ἐξηράνθη ὁ
χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν

All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

I Peter 1.24

278 ὁ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας
ἀγαθὰς ... ἐκκλινάτω ἀπὸ κακοῦ καὶ
ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ
διωξάτω αὐτήν

He that will love life and see good days, let him eschew evil and do good; let him seek peace, and ensue it.

I Peter 3.11

279 πάντων δὲ τὸ τέλος ἤγγικε

The end of all things is at hand.

I Peter 4.7

280 ἀγάπη καλύψει πλῆθος ἁμαρτιῶν

Charity shall cover the multitude of sins.

I Peter 4.8

281 ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος
ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν

Until the day dawn, and the day star arise in your hearts.

II Peter 1.19

282 ἐὰν εἰπώμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν,
ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ
ἐστίν ἐν ἡμῖν

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

I John 1.8

283 φόβος οὐκ ἐστίν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ
τελεία ἀγάπη ἔξω βάλλει τὸν φόβον

There is no fear in love; but perfect love casteth out fear.

I John 4.18

284 ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς

Behold, he cometh with clouds; and every eye shall see him.

Revelation 1.7

285 ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty.

Revelation 1.8

286 ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος

I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet.

Revelation 1.10

287 ὃ βλέπεις γράψον εἰς βιβλίον

What thou seest, write in a book.

Revelation 1.11

288 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἄστéρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὁξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός

His head and his hairs were white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead.

Revelation 1.14

289 ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλείς τοῦ θανάτου καὶ τοῦ ᾄδου

I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Revelation 1.17

290 ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεργμένην, ἣν οὐδεὶς δύναται κλεισαι αὐτήν

Behold, I have set before thee an open door, and no man can shut it.

Revelation 3.8

291 ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἂν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτόν καὶ δεῖπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me.

Revelation 3.20

292 ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν

Thou hast created all things, and for thy pleasure they are and were created.

Revelation 4.11

293 τίς ἄξιός ἐστιν ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ;

Who is worthy to open the book, and to loose the seals thereof?

Revelation 5.2

294 καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ

And he went forth conquering, and to conquer.

Revelation 6.2

295 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ θάνατος

And I looked, and behold a pale horse: and his name that sat on him was Death.

Revelation 6.8

296 καὶ σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος μέλας ἐγένετο ... καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν

And, lo, there was a great earthquake; and the sun became black ... and every mountain and island were moved out of their places.

Revelation 6.12

297 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

For the great day of his wrath is come; and who shall be able to stand?

Revelation 6.17

cf. the Latin 'Dies irae dies illa'

298 καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου

A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb.

Revelation 7.9

299 καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὕρῃσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν

And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Revelation 9.6

300 ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύν· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου
It was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

Revelation 10.10

301 καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Revelation 12.1

302 ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ· καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ

Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Revelation 13.18

303 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ ἡ φωνὴ ἦν ἡκουσα ὡς κιθαρωδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps.

Revelation 14.2

304 ἔπαισεν, ἔπαισε Βαβυλῶν ἡ μεγάλη ... ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς ... Βαβυλῶν ἡ πόλις ἡ ἰσχυρά, ὅτι μὴ ὥρα ἦλθεν ἡ κρίσις σου

Babylon is fallen, is fallen, that great city ... mother of harlots and abominations of the earth ... Babylon, that mighty city! for in one hour is thy judgement come.

Revelation 14.8 and 17.5 and 18.10

305 μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι· ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Revelation 14.13

306 μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἐθνῶν

Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Revelation 15.3

307 καὶ εἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν καλούμενος πιστὸς καὶ ἀληθινός

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True.

Revelation 19.11

308 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς
τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾄδης
ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ
ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν

And the sea gave up the dead which
were in it; and death and hell delivered
up the dead which were in them: and
they were judged every man according
to their works.

Revelation 20.13

309 καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν
ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ
ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε
πόνος οὐκ ἔσται ἔτι

And God shall wipe away all tears from
their eyes; and there shall be no more
death, neither sorrow, nor crying, neither
shall there be any more pain.

Revelation 21.4

310 καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ· ἰδοὺ
καινὰ ποιῶ πάντα· καὶ λέγει μοι, γράψον,
ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσι

And he that sat upon the throne said,
Behold, I make all things new. And he
said unto me, Write: for these words are
true and faithful.

Revelation 21.5

311 ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ
ὕδατος τῆς ζωῆς δωρεάν

I will give unto him that is athirst of the
fountain of the water of life freely.

Revelation 21.6

312 καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς
λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον
ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου

And he shewed me a pure river of water
of life, clear as crystal, proceeding out of
the throne of God and of the Lamb.

Revelation 22.1

313 καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν
τῶν ἐθνῶν

And the leaves of the tree were for the
healing of the nations.

Revelation 22.2

314 ναί, ἔρχομαι ταχύ· ἀμήν, ναί, ἔρχου, κύριε
Ἰησοῦ

Surely I come quickly. Amen. Even so,
come, Lord Jesus.

Revelation 22.20

closing lines

Old Testament – Septuagint Version

315 Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν
καὶ τὴν γῆν. ἡ δὲ γῆ ἦν ἀόρατος καὶ
ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς
ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπεφέρετο
ἐπάνω τοῦ ὕδατος.

In the beginning God created the heaven
and the earth. And the earth was without
form, and void; and darkness was upon
the face of the deep. And the Spirit of
God moved upon the face of the waters.

Authorized Version (1611)

Genesis 1.1

316 καὶ εἶπεν ὁ θεός· Γενηθήτω φῶς. καὶ
ἐγένετο φῶς

And God said, Let there be light; and
there was light.

Authorized Version (1611)

Genesis 1.3

317 καὶ εἶπεν ὁ θεός, ποιήσωμεν ἄνθρωπον
κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν

And God said, Let us make man accord-
ing to our image and likeness.

Septuagint Version as translated by Lancelot C.L. Brenton (1851)

Genesis 1.26

cf. Cleanthes 1; and Bible 191; but cf. Xenophanes 4

318 αὐξάνεσθε καὶ πληθύνεσθε καὶ
πληρώσατε τὴν γῆν

Be fruitful, and multiply, and replenish
the earth.

Authorized Version (1611)

Genesis 1.28

319 καὶ ἔπλασεν ὁ θεός τὸν ἄνθρωπον χοῦν
ἀπὸ τῆς γῆς καὶ ἐνεφύσησεν εἰς τὸ
πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο
ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν

And God formed man of the dust of the
earth, and breathed upon his face the
breath of life, and the man became a
living soul.

Septuagint Version as translated by Lancelot C.L. Brenton (1851)

Genesis 2.7

320 οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον
It is not good that the man should be alone.

Authorized Version (1611)

Genesis 2.18

321 ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν

Therefore shall a man leave his father and his mother and shall cleave to his wife, and they two shall be one flesh.

Septuagint Version as translated by Lancelot C.L. Brenton (1851)

Genesis 2.24

322 Ἐγὼ εἰμι κύριος ὁ θεός σου ... οὐκ ἔσονται σοι θεοὶ ἕτεροι πλὴν ἐμοῦ.
Οὐ ποιήσεις σεαυτῷ εἰδωλὸν ...
Οὐ λήψῃ τὸ ὄνομα κυρίου τοῦ θεοῦ σου ἐπὶ ματαίῳ ...
Μνήσθητι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν ...
Τίμα τὸν πατέρα σου καὶ τὴν μητέρα ...
Οὐ μοιχεύσεις.
Οὐ κλέψεις.
Οὐ φονεύσεις.
Οὐ ψευδομαρτυρήσεις ...
Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου ... οὔτε ὅσα τῷ πλησίον σου ἐστί.

I am the Lord thy God, thou shalt have no other gods beside me.

Thou shalt not make to thyself an idol.

Thou shalt not take the name of the

Lord thy God in vain.

Remember the sabbath day to keep it holy.

Honour thy father and thy mother.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not kill.

Thou shalt not bear false witness.

Thou shalt not covet thy neighbour's wife, nor whatever belongs to thy neighbour.

Septuagint Version as translated by Lancelot C.L. Brenton (1851)

Exodus 20.2

The Ten Commandments

323 ἐγὼ γάρ εἰμι κύριος ὁ θεός σου, θεὸς ζηλωτὴς ἀποδιδούς ἁμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης καὶ τετάρτης γενεᾶς

For I am the Lord thy God, a jealous God, recompensing the sins of the fathers upon the children, to the third and fourth generation.

Septuagint Version as translated by Lancelot C.L. Brenton (1851)

Exodus 20.5

324 ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, ὀδόντα ἀντὶ ὀδόντος

Eye for eye, tooth for tooth.

Septuagint Version as translated by Lancelot C.L. Brenton (1851)

Exodus 21.24

but cf. Bible 20

325 ἀποθανέτω ἡ ψυχὴ μου μετὰ τῶν ἀλλοφύλων

Let my life perish with the Philistines.

Septuagint Version as translated by Lancelot C.L. Brenton (1851)

Judges 16.30

326 ἀνέστη πᾶς ὁ λαὸς ὡς ἀνὴρ εἷς

The people rose up as one man.

Septuagint Version as translated by Lancelot C.L. Brenton (1851)

Judges 20.8

327 βροτὸς γὰρ γεννητὸς γυναικὸς ὀλιγόβιος καὶ πλήρης ὀργῆς ἢ ὥσπερ ἄνθος ἀνθῆσαν ἐξέπεσεν, ἀπέδρα δὲ ὥσπερ σκιά καὶ οὐ μὴ στή

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Authorized Version (1611)

Job 14.1

328 τίς ἐστὶν ὑετοῦ πατήρ;

Hath the rain a father?

Authorized Version (1611)

Job 38.28

329 ἄρατε πύλας, οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης

Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in.

Septuagint Version as translated by Lancelot C.L. Brenton (1851)

- lot C.L. Brenton (1851)
Psalms 23 (24).7
- 330 πρὸς σέ, κύριε, ἤρα τὴν ψυχὴν μου. ὁ θεός μου ἐπὶ σοὶ πέποιθα· μὴ καταισχυνθεῖν
To thee, O Lord, have I lifted up my soul.
O my God, I have trusted in thee: let me not be confounded.
Septuagint Version as translated by Lancelot C.L. Brenton (1851)
Psalms 24 (25).1
- 331 Κύριε, ἐλέησόν με· ἴασαι τὴν ψυχὴν μου, ὅτι ἥμαρτόν σοι.
O Lord, have mercy upon me; heal my soul; for I have sinned against thee.
Septuagint Version as translated by Lancelot C.L. Brenton (1851)
Psalms 40 (41).5
cf. St Basil 4
- 332 ἡ καρδιά μου ἐταράχθη ἐν ἐμοί, καὶ δειλία θανάτου ἐπέπεσεν ἐπ' ἐμέ· φόβος καὶ τρόμος ἦλθεν ἐπ' ἐμέ, καὶ ἐκάλυψέν με σκότος. καὶ εἶπα τίς δώσει μοι πτέρυγας ὥσει περιστερᾶς καὶ πετασθήσομαι καὶ καταπαύσω;
My heart was troubled within me; and the fear of death fell upon me. Fear and trembling came upon me, and darkness covered me. And I said, O that I had wings as those of a dove! then would I flee away, and be at rest.
Septuagint Version as translated by Lancelot C.L. Brenton (1851)
Psalms 54 (55).4
- 333 Κύριε, καταφυγὴ ἐγενήθης ἡμῖν ἐν γενεᾷ καὶ γενεᾷ
Lord, thou hast been our refuge in all generations.
Septuagint Version as translated by Lancelot C.L. Brenton (1851)
Psalms 89 (90).1
- 334 μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ
Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness.
Authorized Version (1611)
Psalms 94 (95).8
quoted by St Paul in Bible, Hebrews 3.8

- 335 ὡμοιώθην πελεκᾶνι ἐρημικῷ, ἐγενήθην ὥσει νυκτικόραξ ἐν οἰκοπέδῳ, ἡγρούπησα καὶ ἐγενήθην ὥσει στρουθίον μονάζον ἐπὶ δώματι
I have become like a pelican of the wilderness; I have become like an owl in a ruined house; I have watched, and am become as a swallow dwelling alone on a roof.
Septuagint Version as translated by Lancelot C.L. Brenton (1851)
Psalms 101 (102).7
- 336 μνήσθητι ὅτι χοῦς ἐσμεν
Remember that we are dust.
Septuagint Version as translated by Lancelot C.L. Brenton (1851)
Psalms 102 (103).14
- 337 ἄνθρωπος, ὥσει χόρτος αἱ ἡμέραι αὐτοῦ· ὥσει ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει· ὅτι πνεῦμα διήλθεν ἐν αὐτῷ, καὶ οὐχ ὑπάρξει καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ
As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.
Authorized Version (1611)
Psalms 102 (103).15
- 338 Κύριε ὁ θεός μου ... ὁ στεγάζων ἐν ὕδασιν τὰ ὑπερῶα αὐτοῦ, ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ, ὁ περιπατῶν ἐπὶ πτερύγων ἀνέμων· ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον
O Lord my God, who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire.
Authorized Version (1611)
Psalms 103 (104).1 and 4
- 339 ἀναβαλλόμενος φῶς ὡς ἱμάτιον
Robe thyself with light as with a garment.
Septuagint Version as translated by Lancelot C.L. Brenton (1851)
Psalms 103 (104).2

340 ἀνὰ μέσον τῶν ὄρεων διελεύσονται
ὕδατα· ποτιοῦσιν πάντα τὰ θηρία τοῦ
ἀγροῦ, προσδέξονται ὄναγροι εἰς δίψαν
αὐτῶν· ἐπ' αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ
κατασκηνώσει, ἐκ μέσου τῶν πετρῶν
δώσουσιν φωνήν

Waters shall run between the moun-
tains. They shall give drink to all the
wild beasts of the field: the wild asses
shall take of them to quench their thirst.
By them shall the birds of the sky lodge:
they shall utter a voice out of the midst
of the rocks.

Septuagint Version as translated by Lance-
lot C.L. Brenton (1851)

Psalms 103 (104).10

341 ὁ ἐξανατέλλων χόρτον τοῖς κτήνεσι,
καὶ χλόην τῇ δουλείᾳ τῶν ἀνθρώπων·
τοῦ ἐξαγαγεῖν ἄρτον ἐκ τῆς γῆς, καὶ
οἶνος εὐφραίνει καρδίαν ἀνθρώπου· τοῦ
ἐλαρῦναι πρόσωπον ἐν ἐλαίῳ, καὶ ἄρτος
καρδίαν ἀνθρώπου στηρίζει

He causeth the grass to grow for the
cattle, and herb for the service of man:
that he may bring forth food out of the
earth; And wine that maketh glad the
heart of man, and oil to make his face to
shine, and bread which strengtheneth
man's heart.

Authorized Version (1611)

Psalms 103 (104).14

342 ἐποίησεν σελήνην εἰς καιρούς, ὁ ἥλιος
ἔγνω τὴν δύσιν αὐτοῦ. ἔθου σκότος, καὶ
ἐγένετο νύξ, ἐν αὐτῇ διελεύσονται πάντα
τὰ θηρία τοῦ δρυμοῦ

He appointed the moon for seasons: the
sun knows his going down. Thou didst
make darkness, and it was night; in it
all the wild beasts of the forest will be
abroad.

Septuagint Version as translated by Lance-
lot C.L. Brenton (1851)

Psalms 103 (104).19

343 ὥς ἐμεγαλύνθη τὰ ἔργα σου, κύριε· πάντα
ἐν σοφίᾳ ἐποίησας, ἐπληρώθη ἡ γῆ τῆς
κτίσεώς σου

How great are thy works, O Lord! in
wisdom hast thou wrought them all: the
earth is filled with thy creation.

Septuagint Version as translated by Lance-
lot C.L. Brenton (1851)

Psalms 103 (104).24

344 ἀρχὴ σοφίας φόβος κυρίου

The fear of the Lord is the beginning of
wisdom.

Authorized Version (1611)

Psalms 110 (111).10

cf. Antisthenes 1

345 λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

The stone which the builders refused is
become the head stone of the corner.

Authorized Version (1611)

Psalms 117 (118).22

346 ἐκ βαθέων ἐκέκραξά σε, κύριε

Out of the depths have I cried unto thee,
O Lord.

Authorized Version (1611)

Psalms 129 (130).1

cf. the Vulgate: 'De profundis'

347 Θεῷ, Κύριε, φυλακὴν τῷ στόματί μου

Set a watch, O Lord, on my mouth.

Septuagint Version as translated by Lance-
lot C.L. Brenton (1851)

Psalms 140 (141).3

*i.e. guard against my saying evil things; often
quoted by ecclesiastical writers and, generally,
until today*

348 αἰνεῖτε αὐτὸν ἐν ἤχῳ σάλπιγγος, αἰνεῖτε
αὐτὸν ἐν ψαλτηρίῳ καὶ κιθάρᾳ· αἰνεῖτε
αὐτὸν ἐν τυμπάνῳ καὶ χορῷ, αἰνεῖτε
αὐτὸν ἐν χορδαῖς καὶ ὀργάνῳ ... πᾶσα
πνοὴ αἰνεσάτω τὸν κύριον

Praise him with timbrel and dance:
praise him with stringed instruments
and the organ. Let every thing that has
breath praise the Lord.

Septuagint Version as translated by Lance-
lot C.L. Brenton (1851)

Psalms 150 (151).3 and 6

349 ἐπὶ δὲ σὴ σοφίᾳ μὴ ἐπαίρου

Be not exalted in thine own wisdom.

Septuagint Version as translated by Lance-
lot C.L. Brenton (1851)

Lean not unto thine own understanding.

Authorized Version (1611)

Proverbs 3,5

350 ὥσπερ ἐνώτιον ἐν ῥίνι υἱός, οὕτως γυναικὶ
κακοφρόνι κάλλος

As an ornament in a swine's snout, so is
beauty to an ill-minded woman.

Septuagint Version as translated by Lancelot
C.L. Brenton (1851)

Proverbs 11.24

cf. *Clement of Alexandria* 5

351 σοφαὶ γυναῖκες ὠκοδόμησαν οἴκους, ἡ δὲ
ἄφρων κατέσκαψεν ταῖς χερσὶν αὐτῆς

Wise women build houses: but a foolish
one digs hers down with her hands.

Septuagint Version as translated by Lancelot
C.L. Brenton (1851)

Proverbs 14.1

352 ὀργὴ ἀπόλλυσιν καὶ φρονίμους

Anger slays even wise men.

Septuagint Version as translated by Lancelot
C.L. Brenton (1851)

Proverbs 15.1

*this line is not translated in the Authorized
Version where ch. 15 starts: 'A soft answer
turneth away wrath'*

353 ὁδοὶ ἀεργῶν ἐστρωμέναι ἀκάνθαις

The way of sluggards are strewn with
thorns.

Septuagint Version translated by Lancelot
C.L. Brenton (1851)

The way of the slothful man is as an
hedge of thorns.

Authorized Version (1611)

Proverbs 15.19

354 ματαιότης ματαιοτήτων, τὰ πάντα
ματαιότης

Vanity of vanities; all is vanity.

Authorized Version (1611)

Ecclesiastes 1.2

cf. the Vulgate: '*Vanitas vanitatum, et omnia
vanitas*'

355 οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον

There is no new thing under the sun.

Authorized Version (1611)

Ecclesiastes 1.10

cf. the Latin '*nil sub sole novum*'

356 καὶ ἐμίσησα ἐγὼ σὺν πάντα μόχθον μου,
ὃν ἐγὼ μοχθῶ ὑπὸ τὸν ἥλιον, ὅτι ἀφίω
αὐτὸν τῷ ἀνθρώπῳ τῷ γινομένῳ μετ' ἐμέ·

καὶ τίς οἶδεν εἰ σοφὸς ἔσται ἡ ἄφρων;

And I hated the whole of my labour
which I took under the sun; because I
must leave it to the man who will come
after me. And who knows whether he
will be a wise man or a fool?

Septuagint Version as translated by Lancelot
C.L. Brenton (1851)

Ecclesiastes 2.18

357 τοῖς πᾶσιν χρόνος, καὶ καιρὸς τῷ παντὶ
πράγματι ὑπὸ τὸν οὐρανόν· καὶ καιρὸς τῷ
παντὶ πράγματι ὑπὸ τὸν οὐρανόν. καιρὸς
τοῦ τεκεῖν καὶ καιρὸς τοῦ ἀποθανεῖν,
καιρὸς τοῦ φυτεῦσαι καὶ καιρὸς τοῦ
ἐκτῖλαι πεφυτευμένον ... καιρὸς τοῦ
βαλεῖν λίθους καὶ καιρὸς τοῦ συναγαγεῖν
λίθους, ... καιρὸς τοῦ ζητῆσαι καὶ καιρὸς
τοῦ ἀπολέσαι, καιρὸς τοῦ φυλάξαι καὶ
καιρὸς τοῦ ἐκβαλεῖν ... καιρὸς τοῦ σιγᾶν
καὶ καιρὸς τοῦ λαλεῖν ... καιρὸς πολέμου
καὶ καιρὸς εἰρήνης

To all things there is a time, and a season
for every matter under heaven. A time of
birth, and a time to die; a time to plant,
and a time to pluck up what has been
planted. A time to throw stones, and a
time to gather stones together. A time to
seek, and a time to lose; a time to keep
and a time to cast away; a time to be
silent, and a time to speak; a time of war,
and a time of peace.

Septuagint Version as translated by Lancelot
C.L. Brenton (1851)

Ecclesiastes 3.1

358 ἀγαθὸν τὸ ἀκοῦσαι ἐπιτίμησιν σοφοῦ
ὑπὲρ ἄνδρα ἀκούοντα ᾄσμα ἀφρόνων

It is better to hear a reproof of a wise
man, than to hear the song of fools.

Septuagint Version as translated by Lancelot
C.L. Brenton (1851)

Ecclesiastes 7.5

359 καὶ γλυκὺ τὸ φῶς καὶ ἀγαθὸν τοῖς
ὀφθαλμοῖς τοῦ βλέπειν σὺν τὸν ἥλιον

Truly the light is sweet, and a pleasant
thing it is for the eyes to behold the sun.

Authorized Version (1611)

Ecclesiastes 11.7

360 ἐὰν μὴ πιστεύσητε, οὐδὲ μὴ συνῆτε

If ye believe not, neither will ye at all
understand.

- Septuagint Version as translated by Lancelot C.L. Brenton (1851)
Isaiah 7.9
- 361 τότε ανοιχθήσονται ὀφθαλμοὶ τυφλῶν, καὶ ὦτα κωφῶν ἀκούσονται. τότε ἀλείται ὡς ἔλαφος ὁ χυλός, καὶ τρανὴ ἔσται γλῶσσα μογιλάλων
Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. Then shall the lame man leap as an hart, and the tongue of the stammerers shall speak plainly.
Septuagint Version as translated by Lancelot C.L. Brenton (1851)
Isaiah 35.5
quoted in the minutes of the Ephesus Ecumenical Council, 1.1.1.19.7 (ACO)
- 362 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν
The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God.
Septuagint Version as translated by Lancelot C.L. Brenton (1851)
Isaiah 40.3
cf. Bible 5; cf. other texts which have a different punctuation, with quite a different meaning: 'a voice crying: in the wilderness prepare the way of the Lord'
- 363 λέγε σὺ τὰς ἀνομίας σου πρῶτος, ἵνα δικαιοθῇς
Do thou first confess thy transgressions, that thou mayest be justified.
Septuagint Version as translated by Lancelot C.L. Brenton (1851)
Declare thou, that thou mayest be justified.
Authorized Version (1611)
Isaiah 43.26
- 364 φωνὴ ... ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ
A voice was heard of lamentation and weeping and wailing.
Septuagint Version as translated by Lancelot C.L. Brenton (1851)
Jeremiah 38.15
cf. Bible, Matthew 2.18; St John Chrysostom, In Joannem 59.87.33; et al.
- 365 ἐστάθη ἐν ζυγῷ καὶ εὐρέθη ὥστεροῦσα
Thou art weighed in the balances, and art found wanting.
Authorized Version (1611)
Daniel 5.27
- 366 ἐμβληθήσεται εἰς τὸν λάκκον τῶν λεόντων
He shall be cast into the den of lions.
Authorized Version (1611)
Daniel 6.7
colloquially used to this day
- ### Apocrypha
- 367 παρελεύσεται ὁ βίος ἡμῶν ὡς ἵχνη νεφέλης
Our life will blow over like the last vestige of a cloud.
New English Bible translation (1970)
Wisdom of Solomon 2.4
- 368 εὐλογία γὰρ πατὴρ στήριζει οἴκους τέκνων, κατάρχα δὲ μητρὸς ἐκρίζοι θεμέλια
A father's blessing strengthens his children's houses, but a mother's curse uproots their foundations.
New English Bible translation (1970)
Ecclesiasticus 3.9
- 369 πρὸ τελευτῆς μὴ μακάριζε μηδένα
Call no man happy before he dies.
New English Bible translation (1970)
Ecclesiasticus 11.28
cf. Solon 61
- 370 σοφία κεκρυμμένη καὶ θησαυρὸς ἀφανής, τίς ὠφέλεια ἐν ἀμφοτέροις;
Hidden wisdom and buried treasure, what use is there in either?
New English Bible translation (1970)
Ecclesiasticus 20.30
- 371 εἰς μέσον ἀσυνέτων συντήρησον καιρὸν, εἰς μέσον δὲ διανοουμένων ἐνδελέχιζε
Grudge every minute among fools, but linger among the wise.
Ecclesiasticus 27.12
- 372 ἀρχὴ παντὸς ἔργου λόγος, καὶ πρὸ πάσης πράξεως βουλή
The beginning of every undertaking

is the word; and before every action, consultation.

Ecclesiasticus 37.16

373 κύριος ἔκτισεν ἐκ γῆς φάρμακα, καὶ ἀνὴρ φρόνιμος οὐ προσοχθεῖ αὐτοῖς

The Lord has created medicines from the earth, and a sensible man will not disparage them.

New English Bible translation (1970)

Ecclesiasticus 38.4

BION

c.335–c.245BC

Popular philosopher from Borysthenes (Olbia)

see also Pittacus 11

1 ὅταν τοξεωτῶν χρεῖαν ἔχης, οὐκ ἐρωτῶντα τὸ γένος, ἀλλὰ τιθέντα τὸν σκοπὸν τοῦς ἀρίστους τοξευτὰς παραλαμβάνειν· οὕτως οὖν ἐπὶ τῶν φίλων ἐξέταζε οὐ πόθεν εἰσὶν, ἀλλὰ τίνας

When choosing archers you check their marksmanship, not their ancestry; with friends, then, ask what they are, not whence they come.

Fragment 2 (Kindstrand)

to King Antigonus who questioned his parentage

2 Βίων ἔλεγε γελοιστάτους εἶναι τοὺς ἀστρονομοῦντας, οἱ τοὺς παρὸς ποσὶ τοὺς ἐν τοῖς αἰγιαλοῖς ἰχθῦς οὐ βλέποντες τοὺς ἐν τῷ οὐρανῷ φάσκουσιν εἶδέναι

Bion said that astronomers are the silliest people, not seeing the fish next to them in the sea they discern Pisces in the heavens.

Fragment 6 (Kindstrand)

3 Βίων ἐρωτηθεὶς τί ἐστὶν ἄνοια, εἶπε προκοπὴς ἐμπόδιον

When Bion was asked 'what is folly' he replied 'Hindrance to progress.'

Fragment 19 (Kindstrand)

4 Βίων ἔλεγε καταγελάστους εἶναι τοὺς σπουδάζοντας περὶ πλοῦτον, ὃν τύχη μὲν παρέχει, ἀνελευθερία δὲ φυλάττει, χρηστότης δὲ ἀφαιρεῖται

Bion said that it is absurd to covet wealth which is provided by good fortune but preserved by stinginess and diminished

by soft-heartedness.

Fragment 38a (Kindstrand)

5 τὰ χρήματα τοῖς πλουσίοις ἢ τύχῃ οὐ δεδώρηται, ἀλλὰ δεδάνεικεν

Fortune has only loaned, not given money to the rich.

Fragment 39b (Kindstrand)

6 τὸν ἀγαθὸν ἄρχοντα παυόμενον τῆς ἀρχῆς μὴ πλουσιώτερον ἀλλ' ἐνδοξότερον γεγρονέναι

The righteous ruler should leave his position not wealthier but more highly esteemed.

Fragment 43a (Kindstrand)

7 Βίων ὁ σοφιστὴς ἰδὼν τινα φθονερὸν σφόδρα κεκυφὸτα εἶπεν ἡ τούτῳ μέγα κακὸν συμβέβηκεν ἢ ἄλλῳ μέγα ἀγαθὸν

Bion the sophist, upon seeing a jealous person walking, head hung low, said, 'Either something very bad has happened to him, or something very good to someone else.'

Fragment 47a (Kindstrand)

8 τὸ γῆρας ἔλεγεν ὄρμον εἶναι κακῶν

Old age is the harbour of all ills.

Translated in *Bartlett's Familiar Quotations* (1980)

Diogenes Laertius, *Lives of Eminent Philosophers* 4.48.5

9 τὸν πλοῦτον νεῦρα πραγμάτων

Wealth is the sinews of affairs.

Translated in *Bartlett's Familiar Quotations* (1980)

Diogenes Laertius, *Lives of Eminent Philosophers* 4.48.7

10 εὐκόλον ἔφασκε τὴν εἰς Ἅδου ὁδόν

The road to Hades is easy to travel.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 4.49

11 οὐχ οὗτος τὴν οὐσίαν κέκτηται, ἀλλ' ἡ οὐσία τοῦτον

He has not acquired a fortune; the fortune has acquired him.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 4.50

of a wealthy miser

- 12 τὰ παιδάρια παίζοντα τῶν βατράχων τοῖς
λίθοις ἐφίεσθαι, τοὺς δὲ βατράχους μηκέτι
παίζοντας ἀλλ' ἀληθῶς ἀποθνήσκειν

Boys throw stones at frogs for fun, but
the frogs don't die for 'fun', but in sober
earnest.

Translated in *The Oxford Dictionary of* 5
Quotations (2004)

BION OF SMYRNA

late 2nd century BC

Bucolic poet

- 1 Κύπριδι μὲν καλὸν εἶδος ὅτε ζώσκεν
Ἄδωνις,
κάτθανε δ' ἅ μορφὰ σὺν Ἀδώνιδι. τὰν
Κύπριν αἰαί
ῶρεα πάντα λέγοντι, καὶ αἱ δρῦες αἰ τὸν
Ἄδωνιν

Cypris was beautiful, when Adonis was
alive, but her beauty died with Adonis.
The hills cried, 'Alas for Cypris' and the
oak trees, 'Alas for Adonis.'

Lament for Adonis 30

- 2 δύσποτμε μείνον Ἄδωνι, πανύστατον ὥς
σε κιχέω,
ὥς σε περιπτύξω καὶ χεῖλεα χεῖλεσι
μείξω

O stay dear hapless youth! for Venus
stay!

Our breasts once more let close
embraces join,

And let me press my glowing lips to
thine.

Translated by F. Fawkes (2nd edn, 1789)

Lament for Adonis 43

- 3 ἐκ θαμινᾶς ῥαθάμιγος, ὅπως λόγος,
αἰὲς ἰοῖσας
χὰ λίθος ἐς ῥωχμὸν κοιλαίνεται

Incessant drops, the proverbs say,
Will wear the hardest stone away.

Translated by F. Fawkes (2nd edn, 1789)

Fragment 4 (Gow)

- 4 οὐ καλόν, ὦ φίλε, πάντα λόγον ποτὶ
τέκτονα φοιτῆν,
μηδ' ἐπὶ πάντ' ἄλλω χρέος ἰσχύμεν· ἀλλὰ
καὶ αὐτός
τεχνᾶσθαι σύριγγα, πέλει δέ τοι εὐμαρὲς
ἔργον

Thus to the smith it is not fair,
My friend, for ever to repair,
And still another's aid to ask:
Make your own pipe; 'tis no such ardu-
ous task.

Translated by F. Fawkes (2nd edn, 1789)

Fragment 5 (Gow)

οὐκ οἶδ', οὐδ' ἐπέοικεν ἅ μὴ μάθομες
πονέεσθαι

This I know not, and 'tis not fit to worry
for what we do not know.

Fragment 7 (Gow)

- 6 Ταῖ Μοῖσαι τὸν Ἔρωτα τὸν ἄγριον οὐ
φοβέονται
ἐκ θυμῷ δὲ φιλεῦντι καὶ ἐκ ποδὸς αὐτῶ
ἔπονται.
κῆν μὲν ἄρα ψυχάν τις ἔχων ἀνέραστον
αἰεῖδη,
τῆνον ὑπεκφεύγοντι καὶ οὐκ ἐθέλοντι
διδάσκειν·
ἦν δὲ νόον τις Ἔρωτι δονεύμενος ἀδὺ
μελίσσδη,
ἐς τῆνον μάλα πᾶσαι ἐπειγόμεναι
προρέοντι

The Muses know no fear of cruel Love;
their hearts befriend him and their foot-
steps follow.

Sing loveless songs and flee away
untaught;

but learn Love's mellow tunes and, lo,
how many caught!

Fragment 9 (Gow)

- 7 ὥς εὔρεν πλαγίαυλον ὁ Πάν, ὥς αὐλὸν
Ἀθάνα,
ὥς χέλυν Ἑρμᾶων, κίθαριν ὥς ἀδὺς
Ἀπόλλων

Pan did invent the cross-flute and
Athena the flute,

Hermes the lyre and sweet Apollo the
harp.

Translated by J.M. Edmonds (1912)

Fragment 10.7 (Gow)

- 8 ὃ δ' οὐκ ἐμπάζετο μύθων,
ἀλλὰ μοι αὐτὸς ἄειδεν ἔρωτύλα, καί με
δίδασκε
θνατῶν ἀθανάτων τε πόθων
But nay, the child would give no heed to
aught I might say;
rather would he sing love-songs of his
own, and taught me
of the desires of gods and men.

Translated by J.M. Edmonds (1912)

Fragment 10.9 (Gow)

Aphrodite of Eros

- 9 κηγῶν ἐκλαθόμαν μὲν ὅσων τὸν Ἔρωτα
δίδασκον,
ὅσσα δ' Ἔρωας με δίδαξεν ἐρωτύλα πάντα
διδάχθην

All I did teach to Eros I utterly forgot,
but love-songs taught by him, I learnt
them all.

Fragment 10.12 (Gow)

- 10 ὄλβιοι οἱ φιλέοντες ἐπὶν ἴσον
ἀντεράωνται

Lovers are well content when love is
returned.

Fragment 12 (Gow)

- 11 μορφὰ θηλυτέραισι πέλει καλόν, ἀνέρι δ'
ἀλκά

A woman's glory is her beauty, a man's
his strength.

Fragment 15 (Gow)

BITON

3rd or 2nd century BC

Engineer

- 1 λιθοβόλου ὀργάνου κατασκευὴν
ἐπιβέβληται γράψαι, ὦ Ἄτταλε βασιλεῦ,
καὶ μὴ σκώψης

I have to inform you of the construction
of a catapult, O King Attalus, and do not
scoff at it.

*Κατασκευαὶ πολεμικῶν ὀργάνων καὶ
καταπαλκτικῶν 1*

*proposal to King Attalus of Pergamum with full
details of construction; cf. Archidamus III 2*

BRASIDAS

died 422BC

Spartan commander

- 1 ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος,
εἰπεῖν

Indeed, for a Lacedaemonian, he was not
a bad speaker.

*Thucydides, History of the Peloponnesian
War 4.84.2*

of Brasidas

- 2 ἀπάτη γὰρ εὐπρεπεῖ αἰσχίον τοῖς γε ἐν

ἀξιώματι πλεονεκτῆσαι ἢ βία ἐμφανεῖ

For men of honour it is more shameful to
gain advantage by deceit than by open
force.

*Thucydides, History of the Peloponnesian
War 4.86.6*

- 3 ὅστις δὲ τὰς τοιαύτας ἀμαρτίας τῶν
ἐναντίων κάλλιστα ἰδὼν καὶ ἅμα πρὸς
τὴν ἑαυτοῦ δύναμιν τὴν ἐπιχείρησιν
ποιεῖται μὴ ἀπὸ τοῦ προφανοῦς μᾶλλον
καὶ ἀντιπαράταχθέντος ἢ ἐκ τοῦ πρὸς τὸ
παρὸν ξυμφέροντος, πλείστ' ἂν ὀρθοῖτο

The most successful general is he who
discerns mistakes made by the enemy
and adapts his attack to the character of
his own forces, not necessarily openly
and in regular array, but as may be
advantageous under present circum-
stances.

*Thucydides, History of the Peloponnesian
War 5.9.4*

- 4 τὰ κλέμματα ταῦτα καλλίστην δόξαν ἔχει
ἂ τὸν πολέμιον μάλιστ' ἂν τις ἀπατήσας
τοὺς φίλους μέγιστ' ἂν ὠφελήσκειν

Those stratagems have won the high-
est credit by which the enemy is most
completely deceived.

Translated by Charles Forster Smith (1921)

*Thucydides, History of the Peloponnesian
War 5.9.5*

- 5 ἐλπίς γὰρ μάλιστα αὐτοὺς οὕτω
φοβηθῆναι τὸ γὰρ ἐπιὸν ὕστερον
δεινότερον τοῖς πολεμίοις τοῦ παρόντος
καὶ μαχομένου

Reinforcements always appear more
formidable to the enemy than the troops
with which he is already engaged; this is
your best hope of putting him in a panic.

*Thucydides, History of the Peloponnesian
War 5.9.8*

- 6 νομίσατε τρία εἶναι τοῦ καλῶς πολεμεῖν,
τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι καὶ τὸ τοῖς
ἄρχουσι πείθεσθαι

Three are the virtues of a good soldier:
readiness, sense of honour, and obedi-
ence to leaders.

*Thucydides, History of the Peloponnesian
War 5.9.9*

- 7 οὐδὲν οὕτως μικρόν ἐστιν, ὃ μὴ σώζεται
τολμῶν ἀμύνεσθαι τοὺς ἐπιχειροῦντας

There is nothing so small that will not 8
try to save itself daring to fend off an
attacker.

Plutarch, *Sayings of Kings and Commanders*
190b

letting go of a mouse that bit him

Βρασιδάς μὲν γὰρ ἦν ἀνὴρ ἀγαθός, ἃ δὲ
Λακεδαιμόνων πολλῶς ἔχει τήνῳ κάρρονας

Brasidas was a good man, but Sparta has
many a better man than him.

Plutarch, *Sayings of Kings and Commanders*
190c

*said his mother on being told he had died and
that there would never be another like him*

C

CALLICRATIDAS

died 406BC
Spartan admiral

- 1 δεδιέναι οὐ χροὴ παραπλέοντας ἡμᾶς ... εἰ
θαλασσοκρατοῦμεν
We need not fear to sail if we are masters
of the sea.

Translated by Bernadotte Perrin (1916)
Plutarch, *Lysander* 6.2

CALLIMACHUS

c.305–c.240BC
Hellenistic poet and scholar from Cyrene in
North Africa

- 1 ἀηδονίδες δ' ὥδε μελιχρότεραι
Poems are sweeter for being short.
Translated by C.A. Trypanis (1958)
Aetia, Fragment 1.16 (Pfeiffer)

- 2 ἔλλατε Βασκανίης ὀλοὸν γένος· αὐθι δὲ
τέχνη
κρίνετε, μὴ σχοίνῳ Περσίδι τὴν σοφίην·
μηδ' ἀπ' ἐμεῦ διφᾶτε μέγα ψοφέουσιν
ᾠοιδὴν
τίκτεσθαι βροντᾶν οὐκ ἐμόν, ἀλλὰ Διός
'Begone you murderous race of Jealousy!
Hereafter judge poetry by the canons of
art, and not by the Persian measure, nor
seek from me a loudly resounding song.
It is not for me to thunder; that is the
business of Zeus.'

Translated by C.A. Trypanis (1971)
Aetia, Fragment 1.17 (Pfeiffer)
of his critics

- 3 ἐτέρων ἵχνια μὴ καθ' ὁμά
δίφρον ἔλᾶν μηδ' οἶμον ἀνὰ πλατύν,
ἀλλὰ κελεύθους
ἀτρίπτους, εἰ καὶ στεινοτέρην ἐλάσεις
Avoid the route that takes a wagon's
load;
Leave open ways and trodden tracks
alone,
And go the road that's narrow, but your
own.

Translated by T.F. Higham (1938)
Aetia, Fragment 1.26 (Pfeiffer)
cf. Robert Frost, 'The Road Not Taken' (1915):
'Two roads diverged in a wood, and I – / I took
the one less traveled by.'

- 4 ἐνὶ τοῖς γὰρ αἰδομένῳ οἱ λιγὺν ἦχον
τέττιγος, θόρυβον δ' οὐκ ἐφίλησαν ὄνων
We sing among those who love the voice
of the cicada, not the clamour of asses.
Translated by C.A. Trypanis (1971)
Aetia, Fragment 1.29 (Pfeiffer)

- 5 Μοῦσαι γὰρ ὅσους ἴδον ὄθματι παιδᾶς
μὴ λοξῶ, πολιοὺς οὐκ ἀπέθεντο φίλους
For if the glance
Of Muses does not fall askance
On boyhood, then, when heads are grey
They will not cast their friends away.
Translated by R.A. Furness (1931)
Aetia, Fragment 1.37 (Pfeiffer)

- 6 ἄρνες τοι, φίλε κοῦρε, συνήλικες, ἄρνες
ἐταῖροι
ἔσκον, ἐνιαυθοὶ δ' αὐλία καὶ βοτάναι
The sheep, dear boy, sheep playmates
and sheep friends,

- in fold and pasture and abode.
Aetia, Fragment 27 (Pfeiffer)
- 7 ξανθὰ σὺν εὐόδοις ἀβρὰ λίπη
 στεφάνοις,
 ἄπνοα πάντ' ἐγένοντο παρὰ χρέος, ὅσσα
 τ' ὀδόντων
 ἔνδοθι νείαιράν τ' εἰς ἀχάριστον ἔδω,
 καὶ τῶν οὐδὲν ἔμεινεν ἐς αὖριον· ὅσσα δ'
 ἀκουαῖς
 εἰσεθέμην, ἔτι μοι μούνα πάρεστι τάδε
 Ointments and fragrances have lost
 their scent,
 and all I eat remains not for the morrow;
 but what I know I keep.
Aetia, Fragment 43.12 (Pfeiffer)
- 8 χαλεπὸν κακόν, ὅστις ἀκαρτεῖ
 γλώσσης· ὥς ἑτεὸν παῖς ὁδε μαῦλιν ἔχει
 Grievous it is, not to control your
 tongue;
 you may as well give a child a knife.
Aetia, Fragment 75.8 (Pfeiffer)
- 9 ἦλθε δὲ νοῦσος,
 αἴγας ἐς ἀγριάδας τὴν ἀποπεμπόμεθα,
 ψευδόμενοι δ' ἱερὴν φημίζομεν
 She was taken by the disease which we
 exorcize into the wild goats – the one we
 falsely call the holy disease.
 Translated by C.A. Trypanis (1971)
Aetia, Fragment 75.13 (Pfeiffer)
of epilepsy; 'κατ' αἴγας ἀγρίας' was a wish for
exorcizing sickness, by charming it away from
men to wild animals
- 10 ἀργύρῳ οὐ μόλιβον ... ἀλλὰ φαεινῷ
 ἤλεκτρον χρυσῷ φημί σε μειζέμεναι
 You will not be mingling lead with
 silver,
 but amber with shining gold.
Aetia, Fragment 75.30 (Pfeiffer)
on how well Cydippe and Acontius, the two
protagonists of the play, are matched
- 11 ἔνδιος ἔην ἔτι, θέρμετο δὲ χθών,
 τόφρα δ' ἔην ὑάλιο φαάντερος οὐρανός
 ἦνοιψ
 οὐδέ ποθι κνηκίς ὑπεφαίνετο, πέπτατο δ'
 αἰθήρ
 ἀννέφελος
 It was still midday, and the earth was
 warm, the brilliant sky was clearer than
 glass, nor was a wisp of vapour to be

seen, and cloudless stretched the heav-
 ens.

Translated by C.A. Trypanis (1958)
Hecale, Fragment 238.15 (Pfeiffer)

- 12 ἐπεὶ θεὸς οὐδὲ γελάσσαι
 ἀκλαυτὶ μερόπεσσιν οἰζυροῖσιν ἔδωκεν
 God did not give miserable mortals
 even the possibility of laughing without
 crying.

Translated by C.A. Trypanis (1958)
Hecale, Fragment 298 (Pfeiffer)

- 13 αἰέπλανα χεῖλεα γρηός
 The lips of an old woman are never still.
 Translated by C.A. Trypanis (1958)
Hecale, Fragment 310 (Pfeiffer)

- 14 δηναῖοι δ' οὐ πάμπαν ἀληθέες ἦσαν
 αἰοιδοί
 The old poets did not wholly speak the
 truth.

Hymn to Zeus 1.60

- 15 ψευδοίμην αἰόντος ἅ κεν πεπίθαιεν
 ἀκούην
 A poet's fiction should at least be plau-
 sible.

Translated by Stanley Lombardo and
 Diane Rayor (1988)
Hymn to Zeus 1.65

- 16 ἐσπέριος κείνός γε τελεῖ τά κεν ἦρι
 νοήσῃ
 ἐσπέριος τὰ μέγιστα, τὰ μείονα δ', εὖτε
 νοήσῃ

He accomplishes by dusk what he
 thinks of at dawn,
 the monumental by dusk, the minor in
 a trice.

Translated by Stanley Lombardo and
 Diane Rayor (1988)
Hymn to Zeus 1.87
of Ptolemy II Philadelphus, 285–247BC

- 17 οὐτ' ἀρετῆς ἄτερ ὄλβος ἐπίσταται ἄνδρας
 ἄέξειν
 οὐτ' ἀρετῇ ἀφέναιο
 Men do not prosper through virtue
 without joy,
 nor through virtue without wealth.

Hymn to Zeus 1.95

18 ἐκάς ἐκάς ὅστις ἀλιτρός

Away, away ye sinners!

Hymn to Apollo 2.2

cf. Virgil, Aeneid 6.258: 'procul, o procul este, profani!'

19 ὁ γὰρ θεὸς οὐκέτι μακρὴν ...

ὥπόλλων οὐ παντὶ φαίνεται, ἀλλ' ὁ τις ἐσθλός·

ὅς μιν ἴδῃ, μέγας οὗτος, ὃς οὐκ ἴδε, λιτὸς ἐκείνος

No longer is god far away.

Apollo appears not to all, but only to the good;

mighty is he who sees him, worthless he who does not.

Hymn to Apollo 2.7

20 τάνδε σάω πόλιν ἔν θ' ὁμοιοία
ἔν τ' εὐηπελία, φέρε δ' ἀγρόθι νόστιμα
πάντα·

φέρβε βόας, φέρε μᾶλα, φέρε στάχυν,
οἶσε θερισμόν,

φέρβε καὶ εἰράναν, ἴν' ὃς ἄροσε τήνος
ἀμάσῃ

Save this city,

Keep it harmonious and prosperous
ever,

Bring good things home from the fields,
Feed our cattle, bring us more flocks,
Bring us ears of grain, bring in the
harvest!

And nourish peace so that he who
plows

May also reap.

Translated by Stanley Lombardo and
Diane Rayor (1988)

Hymn to Demeter 6.134

21 ἄκουε δὴ τὸν αἶνον· ἔν κοτε Τμώλῳ
δάφνην ἐλαίῃ νεῖκος οἱ πάλαι Λυδοί
λέγουσι θέσθαι καὶ γὰρ
καλὸν τε δένδρεον

Well listen to this tale. On Tmolus,
once upon a time the ancient Lydians
say,

the laurel had a quarrel with the olive,
a beautiful tree.

Translated by C.A. Trypanis (1958)

Iambi, Fragment 194.6 (Pfeiffer)

22 ἄριστον ἡ σιωπή

Silence is best.

Translated by C.A. Trypanis (1958)

Iambi, Fragment 194.59 (Pfeiffer)

23 ἀλλὰ μοι δὴ ὄρνιθες
ἐν τοῖσι φύλλοις ταῦτα τινθυρίζουσαι
πάλαι κάθηνται· καυτίλον δὲ τὸ ζευγος

But two birds,
perched in my leaves, are muttering;
what a chattering couple!

Iambi, Fragment 194.61 (Pfeiffer)

24 ὦ κακὴ λώβῃ,
ὡς δὴ μί' ἡμέων καὶ σύ;

You wretched one,
you pass yourself off as one of us?

Iambi, Fragment 194.103 (Pfeiffer)

said by the laurel tree to a thorny bush

25 τίς ἀπώλετο, τίς πολίων ὀλόκαυτος αἰθεῖ;
Which city has perished, which city all
on fire sends forth this light?

Translated by C.A. Trypanis (1958)

Lyrica, Fragment 228.49 (Pfeiffer)

*this may refer to the chain of fires lit by the cities
of Egypt in lament of Queen Arsinoë's death*

26 τὰ δ' ἃ κεν ἴδῃς, μέλαν ἀμφίεσται χθονὸς
ἄσπεα

Wherever you turn the cities are clad in
black.

Lyrica, Fragment 228.74 (Pfeiffer)

*of the cities of Egypt lamenting Queen Arsinoë's
death*

27 Εἰπέ τις, Ἡράκλειτε, τεὸν μόρον, ἐς δέ με
δάκρυ

ἤγαγεν· ἐμνήσθην δ' ὅσάκις ἀμφοτέροι
ἦλιον ἐν λέσχῃ κατεδύσαμεν· ἀλλὰ σὺ
μέν που,

ξεῖν' Ἀλικαρνησεῦ, τετράπαλαι σποδιή·
αἱ δὲ τεαὶ ζώουσιν ἀηδόνες, ἦσιν ὁ
πάντων

ἀρπακτὴς Αἰδὴς οὐκ ἐπὶ χεῖρα βαλεῖ.

They told me, Heraclitus, they told me
you were dead;

They brought me bitter news to hear,
and bitter tears to shed.

I wept, as I remembered, how often you
and I

Had tired the sun with talking and sent
him down the sky.

And now thou art lying, my dear old
Carian guest,

A handful of grey ashes, long long ago

- at rest,
Still are thy pleasant voices, thy Night-
ingales, awake,
For Death, he taketh all away, but them
he cannot take.
Translated by William Cory (1858)
Epigram 2 (Pfeiffer)
*of Heraclitus the elegiac poet of the third
century BC; Nightingales is the title of a book
of his poems*
- 28 Τῆδε Σάων ὁ Δίκωνος Ακάνθιος ἱερὸν
ὑπνον
κοιμᾶται· θνήσκειν μὴ λέγε τοὺς
ἀγαθοὺς.
Here Saon sleeps the sleep of the just;
of good men don't say 'they are dead':
the righteous never die.
Epigram 9 (Pfeiffer)
- 29 Εἶπας Ἥλιε χαίρε Κλεόμβροτος
Ὠμβρακιώτης
ἦλατ' ἀφ' ὑψηλοῦ τείχεος εἰς Ἀἴδην,
ἄξιον οὐδὲν ἰδὼν θανάτου κακόν, ἀλλὰ
Πλάτωνος
ἐν τῷ περὶ ψυχῆς γραμμ' ἀναλεξάμενος.
Kleombrotos of Ambrakia said 'Fare-
well, Sun,'
and leaped from a high wall clear into
Hell.
He had no serious problems, as far as
we know,
But had just finished reading Plato's
Phaedo.
Translated by Stanley Lombardo and
Diane Rayor (1988)
Epigram 23 (Pfeiffer)
Phaedo, on the soul being immortal
- 30 Ὡμοσε Καλλίγνωτος Ἰωνίδι μή ποτ'
ἐκείνης
ἔξιν μήτε φίλον κρέσσονα μήτε φίλην.
ᾧ μοσεν· ἀλλὰ λέγουσιν ἀληθέα τοὺς ἐν
ἔρωτι
ὄρκους μὴ δύνειν οὐατ' ἐς ἀθανάτων.
Callignotus swore to Ionis that he would
never hold man or woman dearer than
her. He swore: but what they say is true
– that the immortals are deaf to lovers'
oaths.
Epigram 25 (Pfeiffer)
*cf. Ovid, Art of Love 1.633: 'Iuppiter ex alto
periuria ridet amantum'*
- 31 τό τ' ἄεισμα ... σύμβολον ἀγρυπνίης

Hail Poetry, product of sleepless nights!
Translated in Liddell & Scott
Epigram 27 (Pfeiffer)
cf. Menander 32

- 32 οὐδὲ κελεύθῳ
χαίρω, τίς πολλοὺς ὥδε καὶ ὥδε φέρει
Nor do I delight in a road that carries
many hither and thither.
Translated by J.W. MacKail (1890)
Epigram 28 (Pfeiffer)
- 33 μὴ λέγε, πρὸς Χαρίτων, τοῦμόν ὄνειρον
ἐμοί
Tell me not, for heaven's sake, my own
dreams!
Translated by W.R. Paton (1918)
Epigram 32 (Pfeiffer) and 48.6 (Pfeiffer)
*also proverbially with the meaning 'you are tell-
ing me what I know already'*
- 34 Βαττιάδεω παρὰ σῆμα φέρεις πόδας εὖ
μὲν αἰοιδὴν
εἰδότες, εὖ δ' οἶνω καίρια συγγελάσαι.
You're walking by the tomb of Battiades,
Who knew well how to write poetry,
and enjoy
Laughter at the right moment, over
wine.
Translated by Peter Jay (1973)
Epigram 35 (Pfeiffer)
*his own epitaph; Battiades is used for Callima-
chus who claimed descent from Battus, founder
of Cyrene*
- 35 Ἥμισὺ μὲν ψυχῆς ἔτι τὸ πνέον, ἥμισυ δ'
οὐκ οἶδ'
εἶτ' Ἔρος εἶτ' Αἴδης ἤρπασε, πλὴν
ἀφανές.
Half my soul's still breathing well,
Half's in love or gone to hell,
I can't tell which.
Translated by Stanley Lombardo and
Diane Rayor (1988)
Epigram 41 (Pfeiffer)
- 36 φωρὸς δ' ἵχνια φῶρ ἔμαθον
Thief that I am, I know a thief's foot-
prints.
Translated by Edmund Keeley (2010)
Epigram 43 (Pfeiffer)
*cf. the English proverb 'set a thief to catch a
thief'*

- 37 οὐ θαρσέω μὴ δὴ με περιπλέκε
My heart's not in it. Don't get me involved.

Translated by Stanley Lombardo and Diane Rayor (1988)
Epigram 44.3 (Pfeiffer)

- 38 πολλάκι λήθει
τοῖχον ὑποτρῶγων ἡσύχιος ποταμός
Unnoticed, a sluggish stream will often eat away the foundations of a mighty wall.

Epigram 44.3 (Pfeiffer)

- 39 τοῖς μικκοῖς μικὰ διδοῦσι θεοί
To little men the gods send little things.
Translated by D.S. Baker (1998)
Fragment 475 (Pfeiffer)

- 40 ἀμάρτυρον οὐδὲν αἰίδω
I sing nothing that is not attested.
Translated by C.A. Trypanis (1958)
Fragment 612 (Pfeiffer)

- 41 τί δάκρυον εὖδον ἐγείρεις;
Why do you wake up dormant tears?
Translated by C.A. Trypanis (1958)
Fragment 682 (Pfeiffer)

- 42 δαίμον, τῇ κόλποισιν ἐπιπτύουσι γυναῖκες
A goddess, for whom the women spit on their bosoms.
Translated by C.A. Trypanis (1958)
Fragment 687 (Pfeiffer)
of Nemesis, goddess of divine retribution

- 43 ἢ φίλον ἢ ὅτ' ἐς ἄνδρα συνέμπορον ἢ ὅτε κωφαῖς
ἄλγεα μαψαύραις ἔσχατον ἐξερύγη
He blurts out his troubles to a friend, or a fellow-traveller, or even to the deaf gusts of wind.
Translated by C.A. Trypanis (1958)
Fragment 714 (Pfeiffer)

- 44 πολλὰ μᾶτην κεράεσσιν ἐς ἠέρα θυμήναντα
Vainly butting with his horns the vacant air.
Translated by E.O. Winstedt (1913)
Fragment 732 (Pfeiffer)
quoted in Greek by Cicero, Letters to Atticus 8.5.1

- 45 μέγα βιβλίον ἶσον ... μεγάλῳ κακῷ
Big book, big bore.

Translated by Peter Jay (1973)

Athenaeus, *Deipnosophists* 3.72a

possibly referring to the traditional epics or his work at the Library of Alexandria where he produced a catalogue of the library's holdings; cf. the English proverb 'a great book is a great evil'

CALLINUS

mid 7th century BC

Elegiac poet from Ephesus

- 1 μέχρ' ἵς τευ κατακείσθαι; ...
ἐν εἰρήνῃ δὲ δοκεῖτε ἥσθαι, ἀτὰρ πόλεμος γαῖαν ἅπασαν ἔχει
How much longer will you be idle?

You think you are resting in peace
But war grips all the land.

Translated by C.A. Trypanis (1971)

Fragment 1.1 (West, IEG)

- 2 τιμῆν τε γὰρ ἔστι καὶ ἀγλαὸν ἀνδρὶ μάχεσθαι
γῆς πέρι καὶ παίδων κουριδίης τ' ἀλόχου
Honour and glory goes to a man who fights
for land and children and his wedded wife.

Fragment 1.6 (West, IEG)

- 3 θάνατος δὲ τότε ἔσσειται, ὅππότε κεν δὴ Μοῖραι ἐπικλώσωσ' ...
Death shall come whenever the Fates spin in their thread.

Translated by C.A. Trypanis (1971)

Fragment 1.8 (West, IEG)

- 4 οὐ γὰρ κως θάνατόν γε φυγεῖν εἰμαρμένον ἔστιν
It is decreed that no one, ever, shall escape death.

Fragment 1.12 (West, IEG)

- 5 ἔρδει γὰρ πολλῶν ἄξια μῦθος ἑὼν
Single-handed he does the work of many.

Translated by C.A. Trypanis (1971)

Fragment 1.21 (West, IEG)

CAPITO

dates unknown

- 1 Κάλλος ἄνευ χαρίτων τέρπει μόνον, οὐ
κατέχει δέ,
ὥς ἄτ' ἀγκίστρου νηχόμενον δέλεαρ.
Beauty without charm only pleases us,
but does not hold us;
it's like a bait floating without a hook.
Translated by W.R. Paton (1916)
Greek Anthology 5.67

CARCINUS

4th century BC

Athenian tragic playwright

- 1 πολλοῖς γὰρ ἀνθρώποισι φάρμακον
κακῶν σιγή
Silence is the healer of many ills.
Fragment 7 (Snell, *TrGF*)
- 2 ἐν δ' ὅτ' ἄν μόνον δίκαιον ὦν ποιεῖ φθόνος·
λυπεῖ γὰρ αὐτὸ τὸ κτήμα τοὺς
κεκτημένους
The only effect of envy is that it harms
the envious.
Fragment 8 (Snell, *TrGF*)

CARPHYLLIDESvarious assumptions on dates between the
3rd century BC and 2nd century ADAuthor of two epigrams in *Greek Anthology*

- 1 Μὴ μέμψῃ παριῶν τὰ μνήματά μου,
παροδῖτα·
οὐδὲν ἔχω θρήνων ἄξιον οὐδὲ θανάων.
τέκνων τέκνα λέλοιπα· μῆς ἀπέλαυσα
γυναικὸς
συγγήρου· τρισσοῖς παισὶν ἔδωκα
γάμους,
ἐξ ὧν πολλάκι παῖδας ἐμοῖς ἐνεκοίμισα
κόλποις,
οὐδενὸς οἰμῶξας οὐ νόσον, οὐ θάνατον,
οἷ μ' ἐκατασπείσαντες ἀπὴμόνα τὸν
γλυκὺν ὕπνον
κοιμᾶσθαι χώρην πέμψαν ἐπ' εὐσεβέων.
Mourn not, O traveller, as you pass my
tomb;
my death calls not for mourning.
My children's children live. I loved one
wife,
who grew old with me. I married my
three children,

and lulled many of their children on my
lap to sleep,
with never an illness or a death to weep
for.
They all sent me off on a painless jour-
ney
to sleep the sweet sleep of the pious
dead.

Greek Anthology 7.260**CASSIUS DIO**

c.164–after 229AD

Greek senator (from Nicaea in Bithynia),
author of a history of Rome

- 1 ῥᾶον ... τῆς εὐεξίας τῆς γνώμης
ἐπιμεληθῆναι τινὶ ἢ τῆς τοῦ σώματος
It is easier to maintain vigour of opinion
than vigour of body.
Roman History 38.21.2

CATO THE ELDER

Marcus Porcius Cato (Censorius)

234–149BC

Roman statesman, orator and writer

see also Isocrates 80; Plutarch 25

- 1 εὐχαρις ἅμα καὶ δεινός, ἡδὺς καὶ κατα-
πληκτικός, φιλοσκώμων καὶ αὐστηρός,
ἀποφθεγματικός καὶ ἀγωνιστικός
Graceful and powerful, charming and
compelling, ironic and severe, senten-
tious and belligerent.
Plutarch, *Cato Major* 7.1
of *Cato's oratory*
- 2 χαλεπὸν μὲν ἔστιν, ὦ πολῖται, πρὸς
γαστέρα λέγειν ὧτα οὐκ ἔχουσιν
It is a hard matter, my fellow citizens, to
argue with the belly, since it has no ears
to hear.
Translated by Bernadotte Perrin (1914)
Plutarch, *Cato Major* 8.1
- 3 περὶ δὲ τῆς γυναικοκρατίας διαλεγόμενος,
πάντες, εἶπεν, ἀνθρώποι τῶν γυναικῶν
ἄρχουσιν, ἡμεῖς δὲ πάντων ἀνθρώπων,
ἡμῶν δ' αἱ γυναῖκες
Discoursing on the power of women, he
said: 'All other men rule their wives; we
rule all other men, and our wives rule
us.'

- Translated by Bernadotte Perrin (1914)
Plutarch, *Cato Major* 8.4
cf. Themistocles 12
- 4 βούλεσθαι δ' ἔλεγε μᾶλλον εὖ πράξας ἀποστερηθῆναι χάριν ἢ κακῶς μὴ τυχεῖν κολάσεως, καὶ συγγνώμην ἔφη διδόναι πᾶσι τοῖς ἀμαρτάνουσι πλὴν αὐτοῦ
He used to say that he preferred to do right and get no thanks, rather than to do ill and get no punishment; and that he had pardon for everybody's mistakes except his own.
Translated by Bernadotte Perrin (1914)
Plutarch, *Cato Major* 8.16
- 5 τοὺς δὲ φρονίμους μᾶλλον ὑπὸ τῶν ἀφρόνων ἢ τοὺς ἀφρονας ὑπὸ τῶν φρονίμων ὠφελεῖσθαι· τούτους μὲν γὰρ φυλάττεσθαι τὰς ἐκείνων ἀμαρτίας, ἐκείνους δὲ τὰς τούτων μὴ μιμεῖσθαι κατορθώσεις
Wise men profit more from fools than fools from wise men; for wise men shun the mistakes of fools, but fools can not imitate the successes of the wise.
Translated by Bernadotte Perrin (1914)
Plutarch, *Cato Major* 9.4
- 6 οἶσθαι τὰ ῥήματα τοῖς μὲν Ἕλλησιν ἀπὸ χειλέων, τοῖς δὲ Ῥωμαίοις ἀπὸ καρδίας φέρεσθαι
He thought the words of the Greeks were born on their lips, but those of the Romans in their hearts.
Translated by Bernadotte Perrin (1914)
Plutarch, *Cato Major* 12.7
- 7 τὸ δ' ἔργον ἄρπαγμα δεῖ τάχους γενέσθαι καὶ τόλμης, ἣ καὶλέοντες ... ἐπὶ τὰ δειλὰ τῶν θηρίων βαδίζουσι
The task demands swiftness and boldness, as lions that leap on their timorous prey.
Plutarch, *Cato Major* 13.5
- 8 μὴδὲν ὀφείλειν Κάτωνι τῷ δήμῳ τοσοῦτον, ὅσον Κάτωνι τὸν δῆμον
Cato owes less to Rome than Rome to Cato.
Translated by Bernadotte Perrin (1914)
Plutarch, *Cato Major* 14.2
Cato's boast after taking Thermopylae
- 9 χαλεπὸν ἐστὶν ἐν ἄλλοις βεβιωκότα ἀνθρώποις ἐν ἄλλοις ἀπολογεῖσθαι
It is hard for one who has lived among men of one generation to make his defence before those of another.
Translated by Bernadotte Perrin (1914)
Plutarch, *Cato Major* 15.4
as defendant in his last case, at the age of eighty-six
- 10 μᾶλλον βούλομαι ζητεῖσθαι, διὰ τί μου ἀνδριὰς οὐ κεῖται ἢ διὰ τί κεῖται
I would much rather have men ask why I have no statue, than why I have one.
Translated in *Bartlett's Familiar Quotations* (1980)
Plutarch, *Cato Major* 19.6
when asked why there were men of no fame that had statues but he had none
- 11 τὸν δὲ τύπτοντα γαμετὴν ἢ παιῖδα τοῖς ἀγιωτάτοις ἔλεγεν ἱεροῖς προσφέρειν τὰς χεῖρας
A man who strikes his wife or child lays hands on what is most sacred.
Plutarch, *Cato Major* 20.3.1
- 12 Σωκράτους οὐδὲν ἄλλο θαυμάζειν τοῦ παλαιοῦ πλὴν ὅτι γυναικὶ χαλεπῇ καὶ παισὶν ἀποπλήκτοις χρώμενος ἐπιεικῶς καὶ πρῶως διετέλεσε
There is nothing else to admire in Socrates of old except that he was kind and gentle to his shrewish wife and his stupid sons.
Plutarch, *Cato Major* 20.3.4
- 13 ἔλεγε τοὺς δυναμένους κωλύειν τοὺς κακῶς ποιούντας, ἐὰν μὴ κωλύωσι, κελεῦειν
If those who have the power to discourage crime do not discourage it, then they encourage it.
Translated by Frank Cole Babbitt (1931)
Plutarch, *Sayings of Romans* 198e
- 14 τὸν ἄρχοντα ἢ κριτὴν δεῖν μήτε ὑπὲρ τῶν δικαίων λιπαρεῖσθαι μήτε ὑπὲρ τῶν ἀδίκων ἐκλιπαρεῖσθαι
An official or judge ought neither to be entreated to grant what is right nor to yield to pressure to grant what is wrong.
Plutarch, *Sayings of Romans* 198f

- 15 βέλτιον εἶναι πολλοὺς ἔχοντας ἀργύριον
ἢ ὀλίγους χρυσίον ἀπὸ τῆς στρατείας
ἐπανελθεῖν

It is better that many should return from
the campaign with silver than a few with
gold.

Translated by Frank Cole Babbitt (1931)

Plutarch, *Sayings of Romans* 199d

on giving all his soldiers a pound of silver before
leaving on a campaign

CHAEREMON

middle of 4th century BC

Tragic playwright

- 1 οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ὃ τι
οὐκ ἐν χρόνῳ ζητοῦσιν ἐξευρίσκεται

There is nothing in humanity
which in time cannot be found by one
who seeks.

Fragment 21 (Snell, *TrGF*)

- 2 οὐ ζῶσιν οἳ τι μὴ συνιέντες σοφόν

Whoever has not learnt wisdom is not
truly alive.

Fragment 24 (Snell, *TrGF*)

- 3 γένοιτό μοι τὰς χάριτας ἀποδοῦναι πατρί
Grant me to restore to my father what I
owe him.

Fragment 33 (Snell, *TrGF*)

- 4 οὐδεὶς ἐπὶ σμικροῖσι λυπεῖται σοφός
The wise do not fret over trivialities

Fragment 37 (Snell, *TrGF*)

CHARES

early 4th century BC

Writer of *Gnomai*, of which over fifty lines are
preserved

- 1 γλώσσης μάλιστα πανταχοῦ πειρῶ
κρατεῖν,
ὃ καὶ γέροντι καὶ νέῳ τιμὴν φέρει.
ἡ γλώσσα σιγὴν καιρίαν κεκτημένη
Try in all events to rule your tongue, as
silence
bestows honour on old and young alike.

Sententiae 1.22 (Jaekel)

CHILON

born c.600BC

Spartan ephor (c.556BC) and one of the Seven
Sages

see also Seven Sages 39–40

- 1 μὴ κακολόγει τοὺς πλησίον· εἰ δὲ μή,
ἀκούσῃ, ἐφ' οἷς λυπηθήσῃ

Do not abuse your neighbours for you
may hear things you will regret.

Seven Sages, *Apophthegms* Fragment 3.3
(D-K)

- 2 ἐπὶ τὰ δεῖπνα τῶν φίλων βραδέως
πορεύου, ἐπὶ δὲ τὰς ἀτυχίας ταχέως

Tarry when attending your friends'
dinners, but hasten to their misfortunes.

Seven Sages, *Apophthegms* Fragment 3.4
(D-K)

- 3 ζημίαν αἰροῦ μάλλον ἢ κέρδος αἰσχρόν·
τὸ μὲν γὰρ ἄπαξ λυπήσῃ, τὸ δὲ ἀεί

Prefer loss to dishonest gain; the one will
grieve you once, the other always.

Seven Sages, *Apophthegms* Fragment 3.6
(D-K)

- 4 ἡ γλῶσσά σου μὴ προτρεχέτω τοῦ νοῦ

Think before you speak.

Seven Sages, *Apophthegms* Fragment 3.9
(D-K)

cf. the English proverb 'think first and speak
afterwards'

- 5 μὴ ἐπιθύμει ἀδύνατα

Do not yearn for the impossible.

Seven Sages, *Apophthegms* Fragment 3.10
(D-K)

cf. the Latin 'ad impossibilia nemo tenetur'

- 6 θυμοῦ κράτει

Control anger.

Translated by R.D. Hicks (1925)

Seven Sages, *Apophthegms* Fragment 3.10
(D-K)

- 7 χαλεπώτατον τὸ γινώσκειν ἑαυτὸν

What is most difficult is to know thyself.

Seven Sages, *Apophthegms* 3.15 (Mullach,
FPG)

also attributed to Thales; cf. Solon 64

- 8 λυπουμένου τινὸς ἐπὶ τοῖς αὐτοῦ κακοῖς,
εἶπεν· εἰ τὰ πάντων κατανοήσῃς, ἦττον

ἐπὶ τοῖς σαυτοῦ δυσφορήσεις

If you consider the troubles of others you
will be less vexed with your own.

Seven Sages, *Apophthegms* 3.16 (Mullach,
FPG)

- 9 τὸν ἄρχοντα χρηὴ μηδὲν φρονεῖν θνητόν,
ἀλλὰ πάντα ἀθάνατα

A ruler should never think as a mortal,
but of all things as being immortal.

Seven Sages, *Apophthegms* 3.17 (Mullach,
FPG)

- 10 τὴν μάλιστα νόμων, ἥκιστα δὲ ῥητόρων
ἀκούουσιν πολιτείαν ἀρίστην εἶναι

The best state is one where the laws and
not the orators are obeyed.

Seven Sages, *Apophthegms* 9.1 (Mullach,
FPG)

- 11 χρόνου φείδου

Use time sparingly.

Seven Sages, *Sententiae* 216.31 (Mullach,
FPG)

- 12 ταχύτερον ἐπὶ τὰς ἀτυχίας τῶν φίλων ἢ
ἐπὶ τὰς εὐτυχίας πορεύεσθαι

Visit your friends more readily in adver-
sity than in prosperity.

Diogenes Laertius, *Lives of Eminent Philoso-
phers* 1.70.2

- 13 τὸν τεθνηκότα μὴ κακολογεῖν

Speak no evil of the dead.

Translated by John Simpson and Jennifer
Speake (1982)

Diogenes Laertius, *Lives of Eminent Philoso-
phers* 1.70.3

cf. the Latin 'de mortuis nil nisi bene' and the
English proverb 'never speak ill of the dead'

- 14 ἰσχυρόν ὄντα πρᾶον εἶναι, ὅπως οἱ
πλησίον αἰδῶνται μᾶλλον ἢ φοβῶνται

When strong, be merciful, if you would
have the respect, not the fear, of your
neighbours.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philoso-
phers* 1.70.6

- 15 λέγοντα μὴ κινεῖν τὴν χεῖρα μανικὸν γάρ

When speaking do not wave your hands
about; it is a sign of madness.

Diogenes Laertius, *Lives of Eminent Philoso-
phers* 1.70.10

CHOERILUS

late 5th century BC

Epic poet from Samos

- 1 ἃ μάκαρ, ὅστις ἔην κείνον χρόνον ἰδρὶς
ἀοιδῆς,
Μουσᾶων θεράπων, ὅτ' ἀκίρατος ἦν ἔτι
λειμών·
νῦν δ' ὅτε πάντα δέδασται, ἔχουσι δὲ
πεῖρα τέχνη,
ὕστατοι ὥστε δρόμου καταλειπόμεθ',
οὐδέ πη ἔστι
πάντη παπταίνοντα νεοζυγὲς ἄρμα
πελάσσαι

Blessed were the poets in the old days
When the field was still wide open. The
arts

Are all fenced in now, the field parceled
out,

And we, the latecomers, barred from
the race

No room to bring up a new-yoked
chariot.

Translated by Stanley Lombardo and
Diane Rayor (1988)

Fragment 2 (Bernabé, PEG) – *Persica*

*Choerilus went on to introduce a new element
in the deeds of historical heroes, rather than the
myths of old*

CHRYSIPPUS

c.280–207BC

Stoic philosopher from Soli in Cilicia

- 1 φύσει τε τὸ δίκαιον εἶναι καὶ μὴ θέσει
Justice exists by nature, not by conven-
tion.

Translated by R.D. Hicks (1925)

Fragment 308 (von Arnim, SVF)

- 2 τυφλὸν ἔστιν ἡ ὀργή

Anger is blind.

Fragment 390 (von Arnim, SVF)

- 3 εἰ μὲν πονηρά τις πολιτεύεται, τοῖς θεοῖς
ἀπαρέσει· εἰ δὲ χρηστὰ τοῖς πολίταις

If one acts wickedly, the gods will be
displeased; if rightfully, the citizens.

Fragment 694 (von Arnim, SVF)

on not being involved in politics

CIMON

c.510–449BC

Athenian statesman and admiral

see also Euripides 460

- 1 ὑπολαμβάνων πρῶως τοὺς ἀδικουμένους
καὶ φιλανθρωπῶς ἐξομιλῶν ἔλαθεν οὐδὲ
ὄπλων τὴν τῆς Ἑλλάδος ἡγεμονίαν, ἀλλὰ
λόγῳ καὶ ἡθελαι παρελόμενος

He received with mildness those who brought their wrongs to him, treated them humanely, and so, before men were aware of it, secured the leadership of Hellas, not by force or arms, but by virtue of his address and character.

Translated by Bernadotte Perrin (1914)
Plutarch, *Cimon* 6.2

- 2 μάλιστα τοὺς Ἀθηναίους ἐκίνησε,
παρακαλῶν μῆτε τὴν Ἑλλάδα χωλὴν
μῆτε τὴν πόλιν ἑτερόζυγα περὶδεῖν
γεγεννημένην

He prevailed upon the Athenians to send help, so that Hellas would not be crippled, nor the balance of power lopsided.

Plutarch, *Cimon* 16.10
on a Spartan request for aid after a large earthquake had destroyed Sparta

CLEAENETUS

4th century BC

Athenian tragic playwright

- 1 λύπη γὰρ ὁργὴ τ' εἰς ἓνα ψυχῆς τόπον
ἐλθόντα μανία τοῖς ἔχουσι γίγνεται

Sorrow and anger within the same soul is madness.

Fragment 2 (Snell, *TrGF*)

CLEANTHES

331–232BC

Stoic philosopher from Assos

- 1 ἐκ σοῦ γὰρ γενόμεσθα

For from you we are born.

Translated by C.A. Trypanis (1971)
Fragment 1.4 (Powell, *Coll.Alex*)
cf. *Bible* 194

- 2 θεοῦ μίμημα λαχόντες
μοῦνοι, ὅσα ζῶει τε καὶ ἔρπει θνήτ' ἐπὶ
γαῖαν

We alone are created in

god's image
of all mortal things that live and move
upon the earth.

Fragment 1.4 (Powell, *Coll.Alex*)
of human beings, made in the image of Zeus; cf.
Bible 317 and *Bible* 191; but cf. *Xenophanes* 4

- 3 αὐτοὶ δ' αὐθ' ὁρμῶσιν ἄνοι κακὸν ἄλλος
ἐπ' ἄλλο

They senselessly hurry after all kinds of evil.

Translated by C.A. Trypanis (1971)
Fragment 1.26 (Powell, *Coll.Alex*)

- 4 ὕμνουντες τὰ σὰ ἔργα διηνεκές, ὥς
ἐπέοικε
θνητὸν ἐόντ', ἐπεὶ οὔτε βροτοῖς γέρας
ἄλλο τι μεῖζον
οὔτε θεοῖς, ἣ κοινὸν αἰεὶ νόμον ἐν δίκῃ
ὑμνεῖν

We celebrate your works, as is proper for mortals;
for there is no greater prize for men and gods
than justly to praise universal law.

Translated by C.A. Trypanis (1971)
Fragment 1.38 (Powell, *Coll.Alex*)
of Zeus

- 5 ἄγου δέ μ', ὦ Ζεῦ, καὶ σὺ γ' ἡ Πεπρωμένη,
ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος·
ὥς ἔψομαί γ' ἄοκνος· ἦν δέ γε μὴ θέλω,
κακὸς γενόμενος, οὐδὲν ἤττον ἔψομαι

Lead thou me on, O Zeus, and Destiny,
To that goal long ago to me assigned.
I'll follow and not falter; if my will
Prove weak and craven, still I'll follow on.

Translated by W.A. Oldfather (1928)
Fragment 2 (Powell, *Coll.Alex*)
quoted by *Epictetus*

- 6 οὐ γὰρ πλῆθος ἔχει συνετὴν κρίσιν, οὔτε
δικαίαν
οὔτε καλὴν, ὀλίγοις δὲ παρ' ἀνδράσι
τοῦτό κεν εὖροις

A crowd possesses neither prudent judgement, nor just,
nor sound; such you will find only in the few.

Fragment 4 (Powell, *Coll.Alex*)

- 7 κακουργότερον οὐδὲν διαβολῆς ἔστι πω-
λάθρα γὰρ ἀπατήσασα τὸν πεπεισμένον
μῖσος ἀναπλάττει πρὸς τὸν οὐδὲν αἴτιον
There's nothing more harmful than
slander;
for, having deceived whoever believed,
hatred is born where no cause exists.

Fragment 10 (Powell, *Coll.Alex*)

- 8 Κλεάνθης ἔφη τοὺς ἀπαιδεύτους μόνη τῇ
μορφῇ τῶν θηρίων διαφέρειν
The uneducated only differ from beasts
in appearance.

Fragment 517 (von Arnim, *SVF*)

- 9 τὴν λύπην ψυχῆς παράλυσιν
Sorrow paralyses the soul.

Fragment 575 (von Arnim, *SVF*)

- 10 Κλεάνθης, ἐρωτώμενος πῶς ἂν τις εἴη
πλούσιος, εἶπεν εἰ τῶν ἐπιθυμιῶν εἴη
πένης

Cleanthes, when asked how to become
wealthy, replied, 'Only if one is sparing
with one's desires.'

Fragment 617 (von Arnim, *SVF*)

Stobaeus also attributes this to Socrates

- 11 παράδοξα μὲν ἴσως φασὶν οἱ φιλόσοφοι
... οὐ μὴν παράλογα

Philosophers may say what is unex-
pected, yet certainly not what is beyond
reason.

Fragment 619 (von Arnim, *SVF*)

CLEMENT OF ALEXANDRIA

Titus Flavius Clemens

c.150–c.212AD

Theologian

- 1 στόμιον πώλων ἀδαῶν,
πτερόν ὀρνίθων ἀπλανῶν,
οἶαξ νηῶν ἀτρεκίης,
ποιμὴν ἀρνῶν βασιλικῶν

Bridle of untamed horses,
Wing of hovering bird,
Helm of steady ship,
O Shepherd of royal lambs.

Translated by Peter Constantine (2010)

A Hymn to Christ the Saviour 1

- 2 σοφίας πρύτανι,
στήριγμα πόνων ...

ἀλιεὺ μερόπων

Lord of wisdom,
Assuager of pain
Fisher of Men.

Translated by Peter Constantine (2010)

A Hymn to Christ the Saviour 14

- 3 σὺ γὰρ εἰ κιθάρα καὶ αὐλὸς καὶ ναὸς ἐμοί·
κιθάρα διὰ τὴν ἁρμονίαν, αὐλὸς διὰ τὸ
πνεῦμα, ναὸς διὰ τὸν λόγον

Thou art my harp and my pipe and my
temple; my harp by reason of the music,
my pipe by reason of the breath of the
Spirit, my temple by reason of the Word.

Translated by G.W. Butterworth (1919)

Exhortation to the Greeks 1.5.3.6

*of God; the source of this quotation is unknown,
it may be a fragment of an early Christian hymn*

- 4 μηδαμῶς τοίνυν ἐπικαλυπτώμεθα τὸ
σκοτός, τὸ γὰρ φῶς ἔνοικον ἡμῖν

Then let us not wrap ourselves in dark-
ness; for the light is within us.

Translated by Jonathan Barnes (1987)

Paedagogus 2.10.99.6

- 5 κωλύει δὲ βιαζομένους τὴν φύσιν ὁ λόγος
τοὺς λοβοὺς τῶν ὠτίων τιτράναι· διὰ τί
γὰρ οὐχὶ καὶ τὴν ῥίνα;

It is against nature to pierce the ear-
lobes. Why not the nose as well?

Paedagogus 3.11.57.1

*on earrings and jewellery, with direct reference
to Bible, Proverbs 11.22; cf. Bible 350*

- 6 δυσάλωτόν τι χρῆμα καὶ δυσθήρατον,
ἐξαναχωροῦν ἀεὶ καὶ πόρρω ἀφιστάμενον
τοῦ διώκοντος. ὁ δὲ αὐτὸς μακρὰν ὦν
ἐγγυτάτω βέβηκεν, θαῦμα ἄρρητον· 'θεὸς
ἐγγίζων ἐγώ,' φησὶ κύριος· πόρρω μὲν
κατ' οὐσίαν (πῶς γὰρ ἂν συνεγγίσει ποτὲ
τὸ γεννητὸν ἀγεννήτω;)

A Being difficult to grasp and appre-
hend, ever receding and withdrawing
from him who pursues. But He who is
far off has – oh ineffable marvel! – come
very near. 'I am a God that draws near,'
says the Lord. He is in essence remote;
'for how is it that what is begotten can
have approached the Unbegotten?'

Translated by Philip Schaff (1819–1893)

Stromateis 2.2.5.3

- 7 ἐθέλοντὴν δὲ συνέπεσθαι τῷ συμφέροντι συνέσεως ἀρχή. μεγάλην γοῦν εἰς γνῶσιν ῥοπήν ἀπερίσπαστος παρέχει προαίρεσις. αὐτίκα ἢ μελέτη τῆς πίστεως ἐπιστήμη γίνεται θεμελίω βεβαίῳ ἐπερηρισμένη

Voluntarily to follow what is useful is the first principle of understanding. Unswerving choice, then, gives considerable momentum in the direction of knowledge. The exercise of faith directly becomes knowledge, reposing on a sure foundation.

Translated by Philip Schaff (1819–1893)

Stromateis 2.2.9.3

- 8 χοῖρος βορβόρῳ ᾗδεται καὶ κόπρῳ
A pig delights in dung and filth.

Stromateis 2.5.68.3

- 9 ἡ μὲν οὖν πίστις σύντομός ἐστιν, ὡς εἰπεῖν, τῶν κατεπειγόντων γνῶσις, ἢ γνῶσις δὲ ἀπόδειξις τῶν διὰ πίστεως παρειλημμένων ἰσχυρὰ καὶ βέβαιος, διὰ τῆς κυριακῆς διδασκαλίας ἐποικοδομουμένη τῇ πίστει εἰς τὸ ἀμετάπτωτον καὶ μετ' ἐπιστήμης καὶ καταληπτὸν παραπέμπουσα

Faith is then, so to speak, a comprehensive knowledge of the essentials; and knowledge is the strong and sure demonstration of what is received by faith, built upon faith by the Lord's teaching, conveying the soul on to infallibility, science, and comprehension.

Translated by Philip Schaff (1819–1893)

Stromateis 7.10.57.3

- 10 ἡσυχίαν μὲν λόγοις ἐπιτήδευε, ἡσυχίαν δὲ ἔργοις, ὡσαύτως δὲ ἐν γλώττῃ καὶ βαδίσματι σφοδρότητα δὲ ἀπόφευγε προπετή

Practise quietness in word, quietness in deed, likewise in speech and gait; and avoid reckless violence.

Fragment 44.4 (Stählin)

- 11 μάνθανε δὲ ἀσμένως, καὶ ἀφθόνως δίδασκε

Learn gladly, and teach ungrudgingly.

Translated by G.W. Butterworth (1919)

Fragment 44.25 (Stählin)

cf. *Chaucer, Canterbury Tales, Prologue, Clerk, last line* 'And gladly wolde he lerne, and gladly teche'

CLEOBULUS

6th century BC

Lyric poet from Lindos and one of the Seven Sages

see also *Enigmata and Riddles* 5; *Homeric Epigrams* 1; *Seven Sages* 39–40

- 1 ἀμουσία τὸ πλεόν μέρος ἐν βροτοῖσιν λόγων τε πλήθος

Most people are afflicted by a lack of taste and a surfeit of words.

Fragment 1 (Bergk, PLG)

- 2 μέτρον ἄριστον

Moderation is best.

Translated by R.D. Hicks (1925)

Seven Sages, *Apophthegms* Fragment 1.2 (D-K)

cf. the Latin 'est modus in rebus'

- 3 φιλήκοον εἶναι καὶ μὴ πολύλαλον

Be listeners rather than talkers.

Translated by R.D. Hicks (1925)

Seven Sages, *Apophthegms* Fragment 1.3 (D-K)

- 4 ἥδονῆς κρατεῖν

Prevail over pleasure.

Seven Sages, *Apophthegms* Fragment 1.5 (D-K)

- 5 βία μὴδὲν πράττειν

Do nothing in violence.

Seven Sages, *Apophthegms* Fragment 1.5 (D-K)

- 6 τὸν τοῦ δήμου ἐχθρὸν πολέμιον νομίζειν

Consider an enemy of the state your enemy.

Seven Sages, *Apophthegms* Fragment 1.6 (D-K)

- 7 ἔχθραν διαλύειν

Put an end to enmity.

Translated by R.D. Hicks (1925)

Seven Sages, *Apophthegms* Fragment 1.6 (D-K)

- 8 γυναικὶ μὴ φιλοφρονεῖσθαι, μὴδὲ μάχεσθαι, ἀλλοτριῶν παρόντων

In front of strangers neither flatter nor quarrel with your wife.

- Seven Sages, *Apophthegms* Fragment 1.7 (D-K)
- 9 γαμῖν ἐκ τῶν ὁμοίων· ἐὰν γὰρ ἐκ τῶν κρειπτόνων, δεσπότας, οὐ συγγενεῖς κτήσῃ
Marry one equal to you, for to marry above your class brings despots rather than relatives.
Seven Sages, *Apophthegms* Fragment 1.9 (D-K)
- 10 μὴ ἐπιγελᾶν τῷ σκώπτοντι· ἀπεχθὴς γὰρ ἔσθι τοῖς σκωπτομένοις
Do not laugh at one who is reviled, for he will hate you more.
Seven Sages, *Apophthegms* Fragment 1.10 (D-K)
- 11 εὐποροῦντα μὴ ὑπερήφανον εἶναι, ἀποροῦντα μὴ ταπεινοῦσθαι
Do not be proud of your riches nor ashamed of your poverty.
Seven Sages, *Apophthegms* Fragment 1.11 (D-K)
- 12 ἔφη δὲ δεῖν συνοικίζειν τὰς θυγατέρας, παρθένους μὲν τὴν ἡλικίαν τὸ δὲ φρονεῖν γυναικας· ὑποδεικνύς ὅτι δεῖ παιδεύεσθαι καὶ τὰς παρθένους
We ought to give our daughters to their husbands maidens in years but women in wisdom; thus signifying that girls need to be educated as well as boys.
Translated by R.D. Hicks (1925)
Seven Sages, *Apophthegms* 1.2 (Mullach, FPG)
- 13 τὸν φίλον δεῖν εὐεργετεῖν, ὅπως μᾶλλον ἢ φίλος· τὸν δὲ ἐχθρὸν φίλον ποιεῖν
Render a service to a friend that the more a friend he be; and an enemy becomes a friend if shown kindness.
Seven Sages, *Apophthegms* 1.3 (Mullach, FPG)
- 14 τὰς μεταβολὰς τῆς τύχης γενναίως ἐπίστασο φέρειν
Know how to bear the changes of fortune with nobility.
Translated by R.D. Hicks (1925)
Seven Sages, *Apophthegms* 1.5 (Mullach, FPG)
- 15 εὐπορίας ἥς ἔτυχες μνημόνευε

Remember kindness shown to you.

Seven Sages, *Sententiae* 216.19 (Mullach, FPG)

- 16 ἀγάπα τὰ τοῦ πλησίου σου καὶ τήρει ὡς τὰ σαυτοῦ
Respect your neighbour's belongings as your own.
Seven Sages, *Sententiae* 216.21 (Mullach, FPG)
- 17 φιλομαθῇ μᾶλλον ἢ ἀμαθῇ· γλῶσσαν εὖφημον ἴσχειν
Choose instruction rather than ignorance and refrain from ill-omened words.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 1.92
- 18 εὐτυχῶν μὴ ἴσθι ὑπερήφανος
Do not be arrogant in prosperity.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 1.93

CLEOMENES

King of Sparta, 520–490BC
see also Herodotus 94–95

- 1 Κλεομένης ... τὸν μὲν Ὅμηρον Λακεδαιμονίων εἶναι ποιητὴν ἔφη, τὸν δὲ Ἡσίοδον τῶν εἰλώτων· τὸν μὲν γὰρ ὡς χρηὴ πολεμεῖν, τὸν δὲ ὡς χρηὴ γεωργεῖν παρηγγελέκναι
Cleomenes said that Homer was the poet of the Spartans, and Hesiod of the Helots; for Homer had taught fighting, and Hesiod farming.
Translated by Frank Cole Babbitt (1931)
Plutarch, *Sayings of Spartans* 223a

CLINIAS

4th century BC

Philosopher from Tarentum

- 1 ὁπότες δὲ ἔξω τὰς αἰτίας ἀναιρεῖν, δι' ἃς ἀδικεῖν πέφυκεν ἄνθρωπος; αὐταὶ δὲ τρεῖς τυγχάνοντι· φιλαδονία μὲν ἐν ταῖς ἀπολαύσεσι ταῖς διὰ σώματος, πλεονεξία δὲ ἐν τῷ κερδαίνειν· φιλοδοξία δὲ ἐν τῷ καθυπερέχειν καὶ ἄρχειν τῶν ἴσων τε καὶ ὁμοίων

Three are the causes of injustice to which man is naturally adapted: lust, greed and the ambition to surpass your peers.

Fragment 108.9 (Thesleff)

CLITOMACHUS

187/186–110/109BC

Academic sceptic from Carthage

- 1 Κλειτόμαχος εἵκαζε τὴν διαλεκτικὴν τῇ σελήνῃ· καὶ γὰρ ταύτην οὐ παύεσθαι φθίνουσιν καὶ αὐξομένην

Clitomachus compared dialectic to the moon, as it too never stops decreasing and increasing.

Stobaeus, *Anthology* 2.2.21

CONSTANTINE THE GREAT

c.288–337AD

Roman emperor from 306AD

- 1 τούτῳ νικά

In this sign shalt thou conquer.

Eusebius, *Life of Constantine* 1.28.2

traditional form of Constantine's vision of the Cross (312AD), reported in Greek, usually quoted as 'ἐν τούτῳ νικά' or, in Latin, 'in hoc signo vinces'

CORINNA

5th or 3rd century BC

Lyric poet from Tanagra

see also Proverbial 81

- 1 Θέσπια καλλιγένεθλε φιλόξενε
μωσοφίλειτε

Thespia, Thespia,

your daughters are fair
your lovers, strangers
and your strangers, loved;
the Muses hold you in their hearts.

Translated by Josephine Balmer (1996)

Fragment 21 (Page, PMG)

Thespieae was a city-state in Boeotia

CRANTOR

c.335–275BC

Philosopher from Soloi in Cilicia

- 1 ἐν μὲν εἰρήνῃ παρέχω τὰ τερπνὰ, ἐν δὲ πολέμοις νεῦρα τῶν πράξεων γίνομαι

In peace I provide delights, in war I am the sinews of action.

Fragment 13.15 (Mullach, FPG)

of wealth; cf. the expression 'the sinews of war' and the Latin 'nervus rerum'

CRASSUS

Marcus Licinius Crassus

c.114–53BC

Roman statesman and general

- 1 εἰ δεῖ τι καὶ παθεῖν τοὺς μεγάλων ἐπιεμένους

Those who aim at great deeds must also suffer greatly.

Translated by Bernadotte Perrin (1916)

Plutarch, *Crassus* 26.7

CRATES

5th century BC

Athenian comic poet

- 1 ἵππῳ γηράσκοντι τὰ μείονα κύκλ' ἐπίβαλλε

Lay lighter burdens on an old horse.

Fragment 30 (Kock)–33 (K-A)–*Samioi*–*The Samians*

- 2 Κράτης πρὸς νέον πλούσιον πολλοὺς κόλακας ἐπισυρόμενον νεανίσκε εἶπεν ἐλεῶ σου τὴν ἐρημίαν

Crates, to a young wealthy man followed by many flatterers said, 'Young man, I pity your loneliness.'

Stobaeus, *Anthology* 3.14.20

not specified which Crates

CRATES OF THEBES

c.368/365–288/2885BC

Cynic philosopher and poet

- 1 ἔρωτα παύει λιμός, εἰ δὲ μή, χρόνος

Hunger destroys love, and so does time.

Fragment 14 (Diehl)

- 2 οὐκ οἶσθα, πήρα δύναμιν ἡλικὴν ἔχει
θέρμων τε χοῖνιζ καὶ τὸ μηδενὸς μέλιν

You do not know the force of a beggar's pouch,

A handful of lupin seeds and freedom from care.

Translated by Marie-Odile Goulet-

Cazé (1996) tr. into English by Helena
Caine-Suarez
Fragment 18 (Diehl)

CRATINUS

5th century BC

Athenian Old Comedy poet

- 1 ὕδωρ δὲ πίνων οὐδὲν ἂν τέκοι σοφόν
Drinking water produces nothing wise.
Fragment 199 (Kock) – *203 (K-A) – *Pytine* –
The Wineflask
- 2 ἄκουε, σίγα, πρόσεχε τὸν νοῦν, δεῦρ' ὄρα
Listen, keep your peace, take heed, look
ahead.
Fragment 284 (Kock) – 315 (K-A)
- 3 ὦ μεγίστη γλῶττα τῶν Ἑλληνίδων
Greek women, their tongues go nineteen
to the dozen!
Fragment 293 (Kock) – 324 (K-A)
- 4 ὑπολεπτολόγος, γνωμιδιώκτης,
εὐριπιδαριστοφανίζων
Micro-intellectualist, mega-sloganist,
Euripid-Aristophanist.
Translated by M.S. Silk (2000)
Fragment 307 (Kock) – 342 (K-A)
*mocking Aristophanes for writing in the style
of Euripides*
- 5 ἄγουσιν ἑορτὴν οἱ κλέπται
Every day is a holiday for a thief.
Fragment 18 (Demianczuk) – 356 (K-A)

CRITIAS

c.460–403BC

Poet and tragic playwright, one of the Thirty
Tyrants at Athens
see also Plato 134

- 1 Φοίνικες δ' εὗρον γράμματ' ἀλεξίλογα
The Phoenicians invented writing, aid to
thought.
Translated by Kathleen Freeman (1948)
Fragment 2 (D-K)
- 2 εἴτ' ἀπὸ τοιούτων πόσεων γλώσσας τε
λύουσιν
εἰς αἰσχροὺς μύθους, σῶμά τ'
ἁμαρτότερον
τεύχουσιν· πρὸς δ' ὅμμ' ἀχλὺς ἀμβλωπὸς

ἐφίζει,
λήσστις δ' ἐκτῇκει μνημοσύνην πραπίδων,
νοῦς δὲ παρῑσφάλλεται

From so much drinking, their loose
tongues use base speech, their bodies
are enfeebled; a dim cloud settles on the
eye, forgetfulness dissolves memory,
and the mind reels.

Fragment 6.12 (D-K)

- 3 οἱ Λακεδαιμονίων δὲ κόροι πίνουσι
τοσοῦτον
ὥστε φρέν' εἰς ἱλαρὰν ἐλπίδα πάντα
ἄγειν
εἰς τε φιλοφροσύνην γλῶσσαν μέτριόν τε
γέλωτα
Young Spartans drink only so much as
to give hope to their hearts, kindness to
their words and mirth in moderation.

Fragment 6.17 (D-K)

- 4 τοιαύτη δὲ πόσις σώματι τ' ὠφέλιμος
γνώμη τε κτήσει τε· καλῶς δ' εἰς ἔργ'
Ἀφροδίτης
πρὸς θ' ὕπνον ἤρμους, τὸν καμάτων
λιμένα,
πρὸς τὴν τερπνοτάτην τε θεῶν θνητοῖς
Ὑγίαν,
καὶ τὴν Εὐσεβίης γείτονα Σωφροσύνην
Such drinking advantages alike body,
understanding, and estate;
it well befits the works of Aphrodite
and sleep that's our haven after toil,
befits also Health the god most pleasing
unto man,
and Piety's neighbour Discretion.
Translated by J.M. Edmonds (1931)
Fragment 6.20 (D-K)

- 5 οὐκ ἔστ' ἀπότακτος
ἡμέρα οἰνῶσαι σῶμ' ἀμέτροισι πότοις
There's no day appointed for immoder-
ate drinking.
Fragment 6.30 (D-K)

- 6 ἐκ μελέτης πλείους ἢ φύσεως ἀγαθοί
More men are good through habit than
through character.
Translated by Kathleen Freeman (1948)
Fragment 9 (D-K)

- 7 φεῦ· οὐδὲν δικαίον ἔστιν ἐν τῷ νῦν γένει
Alas! Nothing is just in the present
generation.

- Translated by Kathleen Freeman (1948)
Fragment 12 (D-K) – *Tennes*
- 8 ὥς τοῖσιν εὖ φρονοῦσι συμμαχεῖ τύχη
Good fortune ever fights on the side of
prudence.
Translated by H.T. Riley (1872)
Fragment 21 (D-K) – *Peirithous*
- 9 πρῶτον οἶμαι πεῖσαι τινα
θνητοὺς νομίζειν δαιμόνων εἶναι γένος
First I think someone persuaded
mortals to believe that a tribe of spirits
exists.
Translated by Jonathan Barnes (1979)
Fragment 25.57 (D-K) – *Sisyphus*
of the gods; there is still disagreement on the
authorship of this play
- 10 δεινὸν δ' ὅταν τις μὴ φρονῶν δοκῇ φρονεῖν
It is terrible when one who is not wise
thinks himself so.
Translated by Kathleen Freeman (1948)
Fragment 28 (D-K)
- 11 σοφῆς δὲ πενίας σκαιότητα πλουσίαν
κρεῖσσον σύννοικόν ἐστιν ἐν δόμοις ἔχειν;
Wise poverty or stupid wealth – which is
the better household companion?
Translated by Patricia Curd, with S. Marc
Cohen, and C.D.C. Reeve (2005)
Fragment 29 (D-K)
- 12 σωφροσύνη ἂν εἴη τὰ ἑαυτοῦ πράττειν
Self-restraint is to mind one's own busi-
ness.
Translated by Kathleen Freeman (1948)
Fragment 41a (D-K)

- 13 βέβαιον μὲν οὐδέν, εἰ μὴ τό τε καταθανεῖν
γενομένῳ καὶ ζῶντι μὴ οἶόν τε ἐκτὸς ἄτης
βαίνειν
Nothing is certain, except that having
been born we shall die, and that in life
one cannot steer clear of disaster.
Fragment 49 (D-K)
- 14 ὁ χρόνος ἀπάσης ἐστὶν ὀργῆς φάρμακον
Time is the healer of all anger.
Fragment 22 (Snell, *TrGF*)

ST CYRIL OF ALEXANDRIA

c.370–444AD

Bishop from 412AD

- 1 τί γὰρ, εἰ μὴ ἔχοι φωνὰς ἡ ἀνθρώπου
γλῶττα δυναμένας ἀρκέσαι τῇ θεῇ δόξῃ
πρὸς ἐξήγησιν;
If the human voice were soundless who
would extol the glory of God?
Commentary on the Gospel of John 2.258.11
- 2 μὴ οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν ἐγὼ
πληρῶ, λέγει Κύριος
Am I not he who fills the earth and the
sky, says the Lord.
Commentary on the Gospel of John 2.258.24
- 3 φιλελευθέρα γὰρ λίαν ἡ ἀνθρώπου φύσις
It is in the nature of man to be liberal.
Commentary on the Pentateuch 69.389.56
(MPG)

D

DARIUS I

550–486BC

King of Persia, 522–486BC

see also Aeschylus 78–80; Herodotus 77–78, 81, 93, 139

- 1 ἔνθα γὰρ τι δεῖ ψεύδος λέγεσθαι, λεγέσθω
If a lie is useful, use a lie.

Herodotus, *Histories* 3.72

but see Herodotus 36

- 2 δέσποτα, μέμνεο τῶν Ἀθηναίων
Master, remember the Athenians.

Translated by A.D. Godley (1922)

Herodotus, *Histories* 5.105

Darius ordered a servant to say this three times at dinner lest he forget the defeat at Marathon

- 3 Ἕλληνες γὰρ ἐπὶ τὸ πλεῖστον
ἀνεπισήμαντοι σοφοῖς ἀνδράσιν
ὄντες παρορῶσι τὰ καλῶς ὑπ' αὐτῶν
ἐνδεικνύμενα πρὸς σπουδαίαν ἀκοὴν καὶ
μάθησιν

The Greeks as a rule are not prone to mark their wise men; nay, they neglect their excellent precepts which make for good hearing and learning.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 9.14

extract of a letter written to Heraclitus

DEMADES

c.380–319BC

Athenian statesman and orator

- 1 Δημάδης ἐρωτηθεὶς τίς αὐτοῦ διδάσκαλος
γεγονώς εἶη, τὸ τῶν Ἀθηναίων, ἔφη, βῆμα,
ἐμφαίνων ὅτι ἡ διὰ τῶν πραγμάτων
ἐμπειρία κρείττων πάσης σοφιστικῆς
διδασκαλίας ἐστίν

When asked who his teacher was, he replied, 'The Athenian public assembly', meaning that experience is better than any tuition.

Fragment 59 (de Falco)

- 2 ἔλεγε ἔαρ τοῦ δήμου τοὺς ἐφήβους
The young are the spring-time of a community.

Fragment 68 (de Falco)

- 3 ἐμποδίζει μου τὸν λόγον ὁ φόβος
Fear is a check upon my speech.

Translated by H.T. Riley (1872)

Fragment 87.5.4 (de Falco) – *On the Twelve Years**

DEMETRIUS

Late Hellenistic or Early Roman period

Author of a treatise on style

- 1 ὥσπερ τὰ θηρία συστρέψαντα ἑαυτὰ
μάχεται, τοιαύτη τις ἂν εἴη συστροφὴ
καὶ λόγου καθάπερ ἐσπειραμένου πρὸς
δεινότητα

Just as a wild beast gathers itself for an attack, so should speech wind up force to increase intensity.

- On Style 8*
traditionally ascribed to Demetrius Phalereus;
this is most unlikely to be right
- 2 σοφώτερον τὸ ἐν ὀλίγῳ πολλὴν διάνοιαν
ἡθροῖσθαι
Skill in rhetoric consists in compressing
a lot of meaning within a small compass.
On Style 9
- 3 θυμὸς γὰρ τέχνης οὐ δεῖται
Anger needs no artifice.
Translated by Doreen C. Innes (1995, based
on W. Rhys Roberts)
On Style 27
- 4 τὰς μακρὰς ὁδοὺς αἱ συνεχεῖς καταγωγαὶ
μικρὰς ποιῶσιν, αἱ δ' ἐρημίαι κὰν ταῖς
μικραῖς ὁδοῖς ἔμφασιν τινα ἔχουσι μήκους
Inns at frequent intervals make long
journeys shorter, while desolate roads,
even when the distances are short, give
the impression of length.
Translated by Doreen C. Innes (1995, based
on W. Rhys Roberts)
On Style 47
- 5 ἐν ταῖς ἐστιάσεσι τὰ ὀλίγα διαταχθέντα
πῶς πολλὰ φαίνεται, οὕτω κὰν τοῖς
λόγοις
Speech is like a banquet; a few dishes
may be arranged to seem many.
Translated by Doreen C. Innes (1995, based
on W. Rhys Roberts)
On Style 62
- 6 ἔστι γὰρ καὶ μεγάλα μικρῶς λέγοντα
ἀπρεπὲς ποιεῖν τῷ πράγματι
Talking small on something big does not
befit its import.
On Style 75
- 7 ᾧετο γὰρ καὶ τὴν ὑπόθεσιν αὐτὴν μέρος
εἶναι τῆς ζωγραφικῆς τέχνης, ὥσπερ τοὺς
μύθους τῶν ποιητῶν
He held that the theme itself was a part
of the painter's skill, just as a plot was
part of the poet's.
Translated by Doreen C. Innes (1995, based
on W. Rhys Roberts)
On Style 76
of Nicias, an Athenian painter of the later 4th
century, famed for his paintings of animals

- 8 ἔνια γὰρ μὴ ῥηθέντα μείζονα φαίνεται καὶ
ὑπονοηθέντα μᾶλλον
Some things seem more significant when
they are not openly expressed but only
implied.
Translated by Doreen C. Innes (1995, based
on W. Rhys Roberts)
On Style 103
- 9 σχεδὸν γὰρ εἰκόνα ἕκαστος τῆς ἑαυτοῦ
ψυχῆς γράφει τὴν ἐπιστολήν. καὶ ἔστι μὲν
καὶ ἐξ ἄλλου λόγου παντὸς ἰδεῖν τὸ ἦθος
τοῦ γράφοντος, ἐξ οὐδενὸς δὲ οὕτως, ὥς
ἐπιστολῆς
Everyone writes a letter in the virtual
image of his soul. In every form of speech
it is possible to see the writer's character,
but never so clearly as in a letter.
Translated by Doreen C. Innes (1995, based
on W. Rhys Roberts)
On Style 227
- 10 ὅλως, συνελόντι φράσαι, πᾶν τὸ εἶδος τοῦ
Κυνικοῦ λόγου σαίνοντι ἅμα ξοικεῖ τῷ καὶ
δάκνοντι
The whole character of Cynic sayings
suggests a dog that wags its tail as it
bites.
On Style 261

DEMETRIUS PHALEREUS

c.350–c.283BC

Athenian peripatetic philosopher and states-
man

- 1 ὅσον ἐν πολέμῳ δύνασθαι σίδηρον,
τοσοῦτον ἐν πολιταῖς ἰσχύειν λόγον
All that force could achieve in war was
won in politics by eloquence.
Translated by R.D. Hicks (1925)
Fragment 120 (Wehrli)
- 2 ἃ γὰρ οἱ φίλοι τοῖς βασιλεῦσιν οὐ
θαρροῦσι παραινεῖν, ταῦτα ἐν τοῖς
βιβλίοις γέγραπται
The advice which friends don't dare give
to kings is found written in books.
Plutarch, *Sayings of Kings and Commanders*
189d
to King Ptolemy in whose service he died, in
disgrace in spite of his outstanding cultural
contribution

DEMOCRITUS

c.460–c.370BC

Philosopher from Abdera

see also Aelian 2; Marcus Aurelius 23

- 1 φρόνησις ... γίνεται δὲ ἐκ τοῦ φρονεῖν
τρία ταῦτα· βουλευέσθαι καλῶς, λέγειν
ἀναμαρτήτως καὶ πράττειν ἃ δεῖ

From wisdom come these three: think-
ing straight, speaking well and doing
what is right.

Fragment 2 (D-K)

- 2 μὴ πλέω προσάπτεσθαι τῶν δυνατῶν
Do not attempt what is beyond your
capability.

Fragment 3 (D-K)

- 3 ἐτεῇ δὲ ἄτομα καὶ κενόν
In reality, there are but atoms and void.

Fragment 9 (D-K)

- 4 ἐτεῇ μὲν νυν ὅτι οἷον ἕκαστον ἔστιν ἢ οὐκ
ἔστιν οὐ συνίμεν

Now in reality, we do not know what is
and what is not.

Fragment 10 (D-K)

- 5 δύο φησὶν εἶναι γνώσεις· τὴν μὲν διὰ τῶν
αἰσθήσεων τὴν δὲ διὰ τῆς διανοίας

There are two forms of knowledge, one
through the senses, the other through
the intellect.

Fragment 11 (D-K)

- 6 ποιητῆς δὲ ἄσσα μὲν ἂν γράφῃ μετ'
ἐνθουσιασμοῦ καὶ ἱεροῦ πνεύματος, καλὰ
κάρτα ἔστιν

Whatever a poet writes with enthusiasm
and divine inspiration is sublime.

Fragment 18 (D-K)

- 7 ἱατρικὴ μὲν σώματος νόσους ἀκέεται,
σοφίῃ δὲ ψυχὴν παθῶν ἀφαιρεῖται

Medicine heals diseases of the body,
wisdom frees the soul from passions.

Translated by Kathleen Freeman (1948)

Fragment 31 (D-K)

- 8 ἡ φύσις καὶ ἡ διδασχὴ παραπλήσιόν
ἐστι. καὶ γὰρ ἡ διδασχὴ μεταρυσμοὶ τὸν
ἄνθρωπον, μεταρυσμοῦσα δὲ φυσιοποιεῖ

Nature and teaching are similar, for
teaching changes a man's shape and

nature acts by changing shapes.

Translated by Jonathan Barnes (1987)

Fragment 33 (D-K)

- 9 τῷ ἀνθρώπῳ μικρῷ κόσμῳ ὄντι
Man is a microcosm, a miniature
universe.

Fragment 34 (D-K)

- 10 ὁ τὰ ψυχῆς ἀγαθὰ αἰρεόμενος τὰ θεϊότερα
αἰρέεται· ὁ δὲ τὰ σκίηνος τὰ ἀνθρωπιῖα

Who chooses the goods of the soul
chooses the more divine; who chooses
those of the body chooses the more
human.

Translated by Karl Popper (1977)

Fragment 37 (D-K)

- 11 καλὸν μὲν τὸν ἀδικέοντα κωλύειν· εἰ δὲ
μὴ, μὴ ξυναδικεῖν

It is noble to prevent the criminal; but if
you cannot, do not join in wrongdoing.

Fragment 38 (D-K)

- 12 οὔτε σώμασιν οὔτε χρήμασιν εὐδαι-
μονοῦσιν ἄνθρωποι, ἀλλ' ὀρθοσύνη καὶ
πολυφροσύνη

Men don't get happiness from bodies
or from money, but by acting right and
thinking wide.

Translated by Karl Popper (1977)

Fragment 40 (D-K)

- 13 μὴ διὰ φόβον, ἀλλὰ διὰ τὸ δέον ἀπέχεσθαι
ἀμαρτημάτων

Refrain from evil not out of fear but
because it is right.

Fragment 41 (D-K)

- 14 μέγα τὸ ἐν ξυμφορῇσι φρονεῖν ἃ δεῖ
It is great to think straight in times of
trouble.

Fragment 42 (D-K)

- 15 ἀληθόμυθον χρὴ εἶναι, οὐ πολύλογον
Speak truthfully; no need for many
words.

Fragment 44 (D-K)

- 16 ὁ ἀδικῶν τοῦ ἀδικουμένου κακο-
δαιμονέστερος

He who commits an act of injustice is
more unhappy than he who suffers it.

- Translated by Karl Popper (1977)
Fragment 45 (D-K)
- 17 μεγαλοψυχίη τὸ φέρειν πραέως
πλημμέλειαν
Magnanimity is bearing offence calmly.
Fragment 46 (D-K)
- 18 νόμῳ καὶ ἄρχοντι καὶ τῷ σοφωτέρῳ εἵκειν
κόσμιον
Obey the law, yield to the ruler and the wise.
Fragment 47 (D-K)
- 19 μωμομένων φλαύρων ὁ ἀγαθὸς οὐ
ποιεῖται λόγον
Pay no heed to the censure of the mean.
Fragment 48 (D-K)
- 20 χαλεπὸν ἄρχεσθαι ὑπὸ χερείονος
It is hard to be ruled by an inferior.
Translated by Jonathan Barnes (1987)
Fragment 49 (D-K)
- 21 ὁ χρημάτων παντελῶς ἥσσων οὐκ ἂν
ποτε εἴη δίκαιος
A man completely enslaved to money
will never be just.
Translated by Jonathan Barnes (1987)
Fragment 50 (D-K)
- 22 ἰσχυρότερος ἐς πειθῶ λόγος πολλαχῇ
γίνεται χρυσοῦ
In power of persuasion, reasoning is far
stronger than gold.
Translated by Kathleen Freeman (1948)
Fragment 51 (D-K)
- 23 τὸν οἰόμενον νοῦν ἔχειν ὁ νουθετέων
ματαιοπονεῖ
It is lost labour to advise those who
'know it all'.
Fragment 52 (D-K)
- 24 πολλοὶ δρῶντες τὰ αἰσχιστα λόγους
ἀρίστους ἀσκέουσιν
Many perform the foulest deeds and
practise the fairest words.
Translated by Jonathan Barnes (1987)
Fragment 53a (D-K)
- 25 ἔργα καὶ πρῆξις ἀρετῆς, οὐ λόγους,
ζηλοῦν χρειῶν

Envy the deeds and actions of virtue, not
the words.

Fragment 55 (D-K)

- 26 τὰ καλὰ γνωρίζουσι καὶ ζηλοῦσιν οἱ
εὐφυεῖς πρὸς αὐτά

Noble deeds are recognized and
emulated by those of natural virtue.

Fragment 56 (D-K)

- 27 κτηνέων μὲν εὐγένεια ἢ τοῦ σκίηνος
εὐσθένεια, ἀνθρώπων δὲ ἢ τοῦ ἡθεος
εὐτροπία

For beasts, good breeding consists in
bodily strength; for man, in grace of
character.

Translated by Jonathan Barnes (1987)

Fragment 57 (D-K)

- 28 ἐλπίδες αἱ τῶν ὀρθὰ φρονεόντων ἐφικταί,
αἱ δὲ τῶν ἀξυνέτων ἀδύνατοι

The hopes of the wise are attainable,
those of the witless vain.

Fragment 58 (D-K)

- 29 κρέσσον τὰ οἰκίῃ ἐλέγχειν ἁμαρτήματα
ἢ τὰ ὀθνεῖα

Rather examine your own faults than
those of others.

Fragment 60 (D-K)

- 30 οἷσιν ὁ τρόπος ἐστὶν εὐτακτος, τούτοις
καὶ ὁ βίος συντάκταί

If your character is orderly your life will
be well-ordered too.

Fragment 61 (D-K)

- 31 ἀγαθὸν οὐ τὸ μὴ ἀδικεῖν, ἀλλὰ τὸ μὴδὲ
ἐθέλειν

Virtue consists not in avoiding wrong-
doing, but in having no desire for it.

Fragment 62 (D-K)

- 32 εὐλογεῖν ἐπὶ καλοῖς ἔργμασι καλόν·
τὸ γὰρ ἐπὶ φλαύροισι κιβδήλου καὶ
ἀπατεῶνος ἔργον

To praise someone for noble deeds is
noble; to praise bad deeds is the mark of
a cheat and a deceiver.

Translated by Jonathan Barnes (1987)

Fragment 63 (D-K)

33 πολλοὶ πολυμαθῆες νοῦν οὐκ ἔχουσιν
Many, though widely read, possess no sense.

Fragment 64 (D-K)

34 πολυνοῖην, οὐ πολυμαθίην ἀσκέειν
Practise the intellect, not excessive learning.

Fragment 65 (D-K)

35 προβουλευέσθαι κρείσσον πρὸ τῶν
πράξεων ἢ μετανοεῖν
It is better to plan before acting than to repent later.

Fragment 66 (D-K)

36 μὴ πᾶσιν, ἀλλὰ τοῖς δοκίμοις πιστεύειν
Put faith not in the many, only the trustworthy.

Translated in Liddell & Scott

Fragment 67 (D-K)

37 δόκιμος ἀνὴρ καὶ ἀδόκιμος οὐκ ἐξ ὧν
πράσσει μόνον, ἀλλὰ καὶ ἐξ ὧν βούλεται
The worthy and unworthy are known not only by their deeds, but also by their desires.

Fragment 68 (D-K)

38 ἀνθρώποις πᾶσι τῶντὸν ἀγαθὸν καὶ
ἀληθές· ἡδὺ δὲ ἄλλω ἄλλο
Goodness and truth are the same for all men: but pleasure differs from man to man.

Fragment 69 (D-K)

39 ἡδοναὶ ἄκαιροὶ τίκτουσιν ἀηδίας
Untimely pleasures produce aversion.

Fragment 71 (D-K)

40 αἱ περὶ τι σφοδραὶ ὀρέξεις τυφλοῦσιν εἰς
τάλλα τὴν ψυχὴν
Violent desire for one thing blinds the soul to everything else.

Fragment 72 (D-K)

41 κρέσσον ἄρχεσθαι τοῖς ἀνοήτοις ἢ
ἄρχειν
It is better for fools to be ruled than to rule.

Translated by Kathleen Freeman (1948)

Fragment 75 (D-K)

42 νηπίοις οὐ λόγος, ἀλλὰ συμφορὴ
γίνεται διδάσκαλος
For the foolish, not reason but misfortune is the teacher.

Fragment 76 (D-K)

43 αἰσχρὸν τὰ ὀθνεῖα πολυπραγμονέοντα
ἀγνοεῖν τὰ οἰκίῃα
It's none of your business to meddle in the affairs of others; rather look after your own.

Fragment 80 (D-K)

44 τὸ αἰεὶ μέλλειν ἀτελέας ποιεῖ τὰς πρῆξιας
Constant procrastination leaves the work undone.

Fragment 81 (D-K)

45 κίβδηλοι καὶ ἀγαθοφανέες οἱ λόγῳ μὲν
ἅπαντα, ἔργῳ δὲ οὐδὲν ἐρδοντες
Cheats and hypocrites are those who promise everything and do nothing.

Translated by Jonathan Barnes (1987)

Fragment 82 (D-K)

46 ἀμαρτίας αἰτίη ἡ ἀμαθίη τοῦ κρέσσονος
The cause of error is ignorance of what is better.

Translated by Jonathan Barnes (1987)

Fragment 83 (D-K)

47 ἑωυτὸν πρῶτον αἰσχύνεσθαι χρεὼν τὸν
αἰσχρὰ ἐρδοντα
One who does shameful deeds should first be ashamed of himself.

Translated by Jonathan Barnes (1987)

Fragment 84 (D-K)

48 πλεονεξίῃ τὸ πάντα λέγειν, μηδὲν δὲ
ἐθέλειν ἀκούειν
It is greed to do all the talking and not be willing to listen.

Translated by Kathleen Freeman (1948)

Fragment 86 (D-K)

49 τὸν φαῦλον παραφυλάττειν δεῖ, μὴ καιροῦ
λάβηται
Guard against bad men lest they seize their opportunity.

Fragment 87 (D-K)

50 ὁ φθονέων ἑωυτὸν ὡς ἐχθρὸν λυπέει
The envious man torments himself like

- an enemy.
Translated by Kathleen Freeman (1948)
Fragment 88 (D-K)
- 51 ἡ τῶν συγγενῶν ἔχθρη τῆς τῶν ὀθνείων
χαλεπωτέρη μάλα
Enmity among kin is far worse than
enmity among strangers.
Translated by Jonathan Barnes (1987)
Fragment 90 (D-K)
- 52 μὴ ὑποπτος πρὸς ἅπαντας, ἀλλ' εὐλαβὴς
γίνου καὶ ἀσφαλῆς
Be not suspicious towards everyone, be
cautious and firm.
Fragment 91 (D-K)
- 53 μικραὶ χάριτες ἐν καιρῷ μέγισται τοῖς
λαμβάνουσι
Small favours at the right time are huge
to those who receive them.
Fragment 94 (D-K)
- 54 χαριστικός οὐχ ὁ βλέπων πρὸς τὴν
ἀμοιβήν, ἀλλ' ὁ εὖ δοῶν προσηρημένος
The generous man is he who does not
look for a return, but who does good
from choice.
Translated by Kathleen Freeman (1948)
Fragment 96 (D-K)
- 55 πολλοὶ δοκέοντες εἶναι φίλοι οὐκ εἰσὶ, καὶ
οὐ δοκέοντες εἰσὶν
Many who seem to be friends are not;
whilst many who don't seem so, are.
Fragment 97 (D-K)
- 56 ἑνὸς φιλὴν ξυνετοῦ κρέσσων ἀξυνέτων
πάντων
The friendship of one intelligent man is
better than that of many fools.
Fragment 98 (D-K)
- 57 ζῆν οὐκ ἄξιος, ὅτῳ μὴδὲ εἷς ἐστι χρηστὸς
φίλος
Life is not worth living for the man who
has not even one good friend.
Translated by Kathleen Freeman (1948)
Fragment 99 (D-K)
- 58 ὅτεω μὴ διαμένουσιν ἐπὶ πολλὸν οἱ
πειραθέντες φίλοι, δύστροπος
A man who stands to lose his well-tried
friends must surely be bad-tempered.
Fragment 100 (D-K)
- 59 καλὸν ἐν παντὶ τὸ ἴσον· ὑπερβολὴ δὲ καὶ
ἐλλειψις οὐ μοι δοκεῖ
Equality is everywhere noble: excess and
deficiency do not to me seem so.
Translated by Jonathan Barnes (1987)
Fragment 102 (D-K)
- 60 οὐδ' ὑφ' ἑνὸς φιλέσθαι δοκεῖ μοι ὁ
φιλέων μηδένα
The man who loves nobody is, I think,
loved by no one.
Translated by Kathleen Freeman (1948)
Fragment 103 (D-K)
- 61 σώματος κάλλος ζωῶδες, ἣν μὴ νοῦς ὑπὲρ
Physical beauty is an animal attribute if
there is no sense behind it.
Fragment 105 (D-K)
- 62 ἐν εὐτυχίᾳ φίλον εὗρεῖν εὐπορον, ἐν δὲ
δυστυχίᾳ πάντων ἀπορώτατον
It is easy to find a friend in prosperity,
but in adversity nothing is harder.
Fragment 106 (D-K)
- 63 ὑπὸ γυναικὸς ἄρχεσθαι ὕβρις εἴη ἂν ἀνδρὶ
ἐσχάτη
To be ruled by a woman is the ultimate
outrage for a man.
Translated by Kathleen Freeman (1948)
Fragment 111 (D-K)
- 64 θείου νοῦ τὸ ἀεὶ τι διαλογίζεσθαι καλόν
It is the mark of a divine intellect to be
always contemplating something noble.
Translated by Kathleen Freeman (1948)
Fragment 112 (D-K)
- 65 βέλτερον ὑφ' ἑτέρου ἢ ὑφ' ἑαυτοῦ
ἐπαινέεσθαι
It is better to be praised by others than
by oneself.
Translated by Jonathan Barnes (1987)
Fragment 114 (D-K)
- 66 ὁ κόσμος σκηνή, ὁ βίος πάροδος· ἤλθες,
εἶδες, ἀπῆλθες
The world is a stage, life our passage:
you come, you see, and you depart.
Fragment 115.3 (D-K)

- cf. Palladas 7 and Julius Caesar 4; cf. also Shakespeare, As You Like It 2.7.139: 'All the world's a stage / and all the men and women merely players'*
- 67 ὁ κόσμος ἀλλοίωσις, ὁ βίος ὑπόληψις
The universe is change; our life assumptions.
Fragment 115.5 (D-K)
quoted by Marcus Aurelius, Τὰ εἰς ἑαυτόν 4.3
- 68 ἔτεῃ δὲ οὐδὲν ἴδμεν· ἐν βυθῷ γὰρ ἡ ἀλήθεια
We know nothing for certain; for truth is hidden in the deep.
Fragment 117 (D-K)
- 69 Δημόκριτος γοῦν αὐτός, ὥς φασιν, ἔλεγε βούλεσθαι μᾶλλον μίαν εὐρεῖν αἰτιολογίαν ἢ τὴν Περσῶν οἱ βασιλείαν γενέσθαι
Democritus, so they say, used to claim he would rather discover a single causal explanation than become king of the Persians.
Translated by Jonathan Barnes (1987)
Fragment 118 (D-K)
- 70 ἄνθρωποι τύχης εἰδωλον ἐπλάσαντο πρόφασιν ἰδίας ἀβουλῆς
Men fashioned the image of chance as an excuse for their own indecision.
Fragment 119.9 (D-K)
- 71 τὰ δὲ πλεῖστα ἐν βίῳ εὐξύνετος ὁξυδερεκίῃ κατιθύνει
But quickness of apprehension and clear-sightedness direct most things in life.
Fragment 119.10 (D-K)
- 72 νόμῳ χροῖ, νόμῳ γλυκύ, νόμῳ πικρόν, ἔτεῃ δ' ἄτομα καὶ κενόν
By convention there is colour, by convention sweetness, by convention bitterness; but in reality there are only atoms and void.
Fragment 125 D-K)
- 73 λόγος γὰρ ἔργου σκιή
Speech is the shadow of action.
Translated by Kathleen Freeman (1948)
Fragment 145 (D-K)
- 74 ἐν γὰρ ξυνῷ ἰχθύϊ ἄκανθα οὐκ ἔνεισιν
In a shared fish there are no bones.
Translated by Kathleen Freeman (1948)
Fragment 151 (D-K)
no offence where the partner shares the fault
- 75 τὴν τε πολιτικὴν τέχνην μεγίστην οὖσαν ἐκδιδάσκεσθαι καὶ τοὺς πόνοὺς διώκειν, ἀφ' ὧν τὰ μεγάλα καὶ λαμπρὰ γίνονται τοῖς ἀνθρώποις
Learn thoroughly the art of statesmanship which is the greatest, and pursue its toils, from which men win great and brilliant prizes.
Translated by Kathleen Freeman (1948)
Fragment 157 (D-K)
- 76 μὴ πάντα ἐπίστασθαι προθυμέο, μὴ πάντων ἀμαθὲς γένῃ
Do not be eager to know everything lest you become ignorant of everything.
Translated by Jonathan Barnes (1987)
Fragment 169 (D-K)
- 77 εὐδαιμονίῃ ψυχῆς καὶ κακοδαιμονίῃ
Happiness, like unhappiness, is a property of the soul.
Translated by Kathleen Freeman (1948)
Fragment 170 (D-K)
- 78 εὐδαιμονίῃ οὐκ ἐν βοσκήμασιν οἰκεῖ οὐδὲ ἐν χρυσῷ
Happiness does not dwell in herds, nor yet in gold.
Translated by Jonathan Barnes (1987)
Fragment 171 (D-K)
- 79 ὅκοσα κακὰ καὶ βλαβερὰ καὶ ἀνωφελέα ... διὰ νοῦ τυφλότητα καὶ ἀγνωμοσύνην
Men bring upon themselves all that is bad and harmful and useless through their own blindness and folly.
Fragment 175 (D-K)
- 80 πάντων κάκιστον ἡ εὐπετεῖα παιδεῦσαι τὴν νεότητα· αὕτη γὰρ ἐστὶν ἣ τίττει τὰς ἡδονὰς ταύτας, ἐξ ὧν ἡ κακότης γίνεταί
Indulgence is the worst of all things with regard to the education of youth; for it is this which gives birth to the pleasures from which badness originates.
Translated by Jonathan Barnes (1987)
Fragment 178 (D-K)

- 81 ἡ παιδεία εὐτυχοῦσι μὲν ἔστι κόσμος,
ἀτυχοῦσι δὲ καταφύγιον
Education is an ornament for the fortunate, a refuge for the unfortunate.
Translated by Jonathan Barnes (1987)
Fragment 180 (D-K)
- 82 κρείσσων ἐπ’ ἀρετὴν φανέεται προτροπῇ
χρῶμενος καὶ λόγου πειθοὶ ἢ περ νόμῳ
καὶ ἀνάγκῃ
Exhortation and persuasion is a stronger inducement to virtue than law and necessity.
Fragment 181 (D-K)
- 83 χρόνος γὰρ οὐ διδάσκει φρονεῖν
It is not time that teaches good sense.
Translated by Jonathan Barnes (1987)
Fragment 183 (D-K)
- 84 φαύλων ὁμιλίῃ συνεχῆς ἔξιν κακίης
συναύξει
Frequent association with the wicked increases a disposition to vice.
Translated by Jonathan Barnes (1987)
Fragment 184 (D-K)
- 85 ὁμοφροσύνη φιλίην ποιεῖ
Accord of mind and spirit is the basis of friendship.
Fragment 186 (D-K)
- 86 ψυχῆς τελεότης σκίηνεος μοχθηρίην ὀρθοῖ
Perfection of the soul puts right the faults of the body.
Translated by Karl Popper (1977)
Fragment 187.3 (D-K)
- 87 σκίηνεος μοχθηρίην ὀρθοῖ, σκίηνεος δὲ
ἰσχὺς ἄνευ λογισμοῦ ψυχὴν οὐδέν τι
ἀμείνῳ τίθησιν
Physical strength without intelligence does nothing to improve the mind.
Translated by Kathleen Freeman (1948)
Fragment 187.4 (D-K)
- 88 φαύλων ἔργων καὶ τοὺς λόγους
παραιτητέον
Avoid even speaking of evil deeds.
Translated by Jonathan Barnes (1987)
Fragment 190 (D-K)
- 89 ἐπὶ τοῖς δυνατοῖς οὖν δεῖ ἔχειν τὴν γνώμην

καὶ τοῖς παρεοῦσιν ἀρκέεσθαι τῶν μὲν
ζηλουμένων καὶ θαυματομένων ὀλίγην
μνήμην ἔχοντα

You must set your judgement on the possible and be satisfied with what you have, giving little thought to things that are envied and admired, and not dwelling on them in your mind.

Translated by Jonathan Barnes (1987)
Fragment 191 (D-K)

- 90 αἱ μεγάλαι τέρψεις ἀπὸ τοῦ θεᾶσθαι τὰ
καλὰ τῶν ἔργων γίνονται

Great pleasure comes from contemplating noble deeds.

Fragment 194 (D-K)

- 91 εἰδῶλα ἐσθῆτι καὶ κόσμῳ διαπρεπέα πρὸς
θεωρίην, ἀλλὰ καρδίας κενεά

Images conspicuous for their dress and ornament, empty of heart.

Translated by Kathleen Freeman (1948)
Fragment 195 (D-K)

- 92 λήθη τῶν ἰδίων κακῶν θρασύτητα γεννᾷ
Forgetfulness of one’s own ills breeds insolence.

Fragment 196 (D-K)

- 93 ἀνοήμονες ὕσμιονται τοῖς τῆς τύχης
κέρδεσιν, οἱ δὲ τῶν τοιῶνδε δαήμονες τοῖς
τῆς σοφίης

Fools are shaped by the gifts of fortune, those with understanding by the gifts of wisdom.

Fragment 197 (D-K)

- 94 ἀνοήμονες βιοῦσιν οὐ τερπόμενοι βιοτῇ
Fools live with no enjoyment in life.

Fragment 200 (D-K)

- 95 ἀνοήμονες δηναιότητος ὀρέγονται οὐ
τερπόμενοι δηναιότητι

Fools desire longevity but do not enjoy longevity.

Translated by Jonathan Barnes (1987)
Fragment 201 (D-K)

- 96 ἀνοήμονες τῶν ἀπεόντων ὀρέγονται τὰ δὲ
παρέοντα ... ἀμαλδύνουσιν

Fools yearn for what is gone and squander what they have.

Fragment 202 (D-K)

97 ἀνοήμονες ζωῆς ὀρέγονται θάνατον
δεδοικότες

Fools long for life because they are in
fear of death.

Fragment 205 (D-K)

98 ἥδονῆν οὐ πᾶσαν, ἀλλὰ τὴν ἐπὶ τῷ καλῷ
αἰρεῖσθαι χρεῶν

Do not seek every pleasure; choose only
that which leads to beauty.

Fragment 207 (D-K)

99 πατρὸς σωφροσύνη μέγιστον τέκνοις
παράγγελμα

A father's prudence is the greatest
precept for his children.

Fragment 208 (D-K)

100 ἡμερήσιοι ὕπνοι σώματος ὄχλησιν ἢ ψυχῆς
ἀδημοσύνην ἢ ἀργίην ἢ ἀπαιδευσίην
σημαίνουνσι

Sleeping during the day indicates a
distressed body or a troubled mind or
idleness or lack of education.

Fragment 212 (D-K)

101 ἀνδρείη τὰς ἄτας μικρὰς ἔρδει

Courage makes misfortunes seem small.

Translated by Jonathan Barnes (1987)

Fragment 213 (D-K)

102 ἔνιοι δὲ πολλῶν μὲν δεσπόζουσι, γυναῖξι
δὲ δουλεύουσιν

Some men rule cities and are slaves to
women.

Translated by Jonathan Barnes (1987)

Fragment 214 (D-K)

103 δίκης κῦδος γνώμης θάρσος καὶ ἀθαμβία,
ἀδικίης δὲ δέιμα ξυμφορῆς τέρμα

The glory of justice is confidence of
judgement and imperturbability; the
prize of injustice is fear of disaster.

Translated by Jonathan Barnes (1987)

Fragment 215 (D-K)

104 πλοῦτος ἀπὸ κακῆς ἐργασίης
περιγινόμενος ἐπιφανέστερον τὸ ὄνειδος
κέκτεται

Riches derived from evil deeds make the
disgrace more conspicuous.

Fragment 218 (D-K)

105 μέζονες γὰρ ὀρέξεις μέζονας ἐνδείας
ποιεῦσιν

Greater desires create greater needs.

Translated by Jonathan Barnes (1987)

Fragment 219 (D-K)

106 κακὰ κέρδεα ζημίαν ἀρετῆς φέρει

Evil gains bring loss of virtue.

Translated by Jonathan Barnes (1987)

Fragment 220 (D-K)

107 ἐλπίς κακοῦ κέρδεος ἀρχὴ ζημίας

Hope of evil gain is the beginning of
loss.

Translated by Jonathan Barnes (1987)

Fragment 221 (D-K)

108 ἡ τέκνοις ἄγαν χρημάτων συναγωγὴ
πρόφασίς ἐστι φιλαργυρίας

Accumulation of wealth 'for your chil-
dren' is a pretext of avarice.

Fragment 222 (D-K)

109 ἢ τοῦ πλέονος ἐπιθυμίῃ τὸ παρεὸν
ἀπόλλυσι

He who desires more loses what he has.

Fragment 224 (D-K)

110 οἰκίον ἐλευθερίας παρορησίη

Freedom of speech is the mark of liberty.

Fragment 226 (D-K)

111 οἱ φειδωλοὶ τὸν τῆς μελίσης οἶτον
ἔχουσιν ἐργαζόμενοι ὥς ἀεὶ βιωσόμενοι

Misers have the fate of bees: they work as
if they were going to live for ever.

Translated by Kathleen Freeman (1948)

Fragment 227 (D-K)

112 βίος ἀνεόρταστος μακρὴ ὁδὸς ἀπαν-
δόκευτος

A life without holidays is a long road
without taverns.

Fragment 230 (D-K)

113 εὐγνώμων ὁ μὴ λυπεόμενος ἐφ' οἷσιν οὐκ
ἔχει, ἀλλὰ χαίρων ἐφ' οἷσιν ἔχει

A sensible man does not grieve for what
he has not, but enjoys what he has.

Fragment 231 (D-K)

114 τῶν ἡδέων τὰ σπανιώτατα γινόμενα
μάλιστα τέρπει

- Rarest pleasures give the greatest joy.
Fragment 232 (D-K)
- 115 εἴ τις ὑπερβάλλοι τὸ μέτριον, τὰ
ἐπιτερεπέστατα ἀτερεπέστατα ἂν γίγνοιτο
If one oversteps the due measure, the
most pleasurable things become the
most unpleasant.
Translated by Kathleen Freeman (1948)
Fragment 233 (D-K)
- 116 ὑγιεῖν εὐχῇσι παρὰ θεῶν αἰτέονται
ἄνθρωποι, τὴν δὲ ταύτης δύναμιν ἐν
ἑαυτοῖς ἔχοντες οὐκ ἴσασιν· ἀκρασίῃ δὲ
τὰναντία πρῆσσοντες αὐτοὶ προδότης τῆς
υἱείης τῆσιν ἐπιθυμίῃσιν γίνονται
Men ask for health in their prayers to the
gods; they do not realize that the power
to achieve it lies in themselves: lack-
ing self-control, they perform contrary
actions and betray health to their desires.
Translated by Jonathan Barnes (1987)
Fragment 234 (D-K)
- 117 θυμῷ μάχεσθαι χαλεπὸν
It is hard to resist desire.
Fragment 236 (D-K)
- 118 οἱ ἐκούσιοι πόνοι τὴν τῶν ἀκουσίων
ὑπομονὴν ἐλαφροτέραν παρασκευάζουσι
Labour performed willingly renders
endurable what is done unwillingly.
Fragment 240 (D-K)
- 119 πλέονες ἐξ ἀσκήσιος ἀγαθοὶ γίνονται ἢ
ἀπὸ φύσιος
More men become good through prac-
tice than by nature.
Translated by Kathleen Freeman (1948)
Fragment 242 (D-K)
- 120 τῆς ἡσυχίης πάντες οἱ πόνοι ἡδίωνες
All labour is better than inactivity.
Fragment 243 (D-K)
- 121 φθόνος γὰρ στάσιος ἀρχὴν ἀπεργάζεται
Envy creates the beginning of strife.
Translated by Kathleen Freeman (1948)
Fragment 245 (D-K)
- 122 ξενιτεῖ γίβιον αὐτάρκειαν διδάσκει
Life in a foreign land teaches self-suffi-
ciency.
- Translated by Kathleen Freeman (1948)
Fragment 246 (D-K)
- 123 ἀνδρὶ σοφῷ πᾶσα γῆ βατὴ· ψυχῆς γὰρ
ἀγαθὴς πατρις ὁ ξύμπας κόσμος
The whole world is home to a wise man
with an upright spirit.
Fragment 247 (D-K)
- 124 ὁ νόμος βούλεται μὲν εὐεργετεῖν βίον
ἀνθρώπων, δύναται δέ, ὅταν αὐτοὶ
βούλωνται πάσχειν εὖ· τοῖσι γὰρ
πειθομένοις τὴν ἰδίην ἀρετὴν ἐνδείκνυται
The purpose of law is to benefit men's
lives; it can do so when they themselves
wish to be benefited; for those who obey,
it indicates their own virtue.
Fragment 248 (D-K)
- 125 στάσις ἐμφύλιος ἐς ἑκάτερα κακόν· καὶ
γὰρ νικέουσι καὶ ἡσσωμένοις ὁμοίῃ φθορῇ
Civil strife is equally harmful to both
sides; for the winner and the loser, the
destruction is the same.
Fragment 249 (D-K)
- 126 ἀπὸ ὁμονοίης τὰ μεγάλα ἔργα
From concord come great deeds.
Translated by Jonathan Barnes (1987)
Fragment 250 (D-K)
- 127 ἡ ἐν δημοκρατίῃ πενίη τῆς παρὰ τοῖς
δυναστίῃσι καλεομένης εὐδαιμονίης
τοσοῦτόν ἐστι αἰρετωτέρη, ὁκόσον
ἐλευθερίῃ δουλείῃς
Poverty in democracy is preferable to
prosperity under tyranny – as freedom
is preferable to slavery.
Fragment 251 (D-K)
- 128 πόλις γὰρ εὖ ἀγομένη μεγίστη ὀρθωσίς
ἐστι
A well-run state is the best agency for
prosperity.
Fragment 252 (D-K)
- 129 οἱ κακοὶ ἰόντες ἐς τὰς τιμὰς ὁκόσω ἂν
μᾶλλον ἀνάξιοι ἐόντες ἴωσι, τοσοῦτω
μᾶλλον ἀνακηδέες γίγνονται καὶ
ἀφροσύνης καὶ θράσεος πίμπλονται
When bad men gain office, the more
unworthy they are the more heedless
they become and the more they are filled
with folly and recklessness.

- Translated by Jonathan Barnes (1987)
Fragment 254 (D-K)
- 130 ἀδίκουμένοισι τιμωρεῖν κατὰ δύναμιν χρῆ
Succour the ill-treated as best you can.
Fragment 261 (D-K)
- 131 φόβος κολακείην μὲν ἐργάζεται, εὐνοίαν
δὲ οὐκ ἔχει
Fear produces flattery, it does not gain goodwill.
Translated by Jonathan Barnes (1987)
Fragment 268 (D-K)
- 132 τόλμα πρῆξις ἀρχή, τύχη δὲ τέλεος κυρίη
Boldness is the beginning of action:
fortune controls the end.
Translated by Jonathan Barnes (1987)
Fragment 269 (D-K)
- 133 ὥς γαμβροῦ ὁ μὲν ἐπιτυχῶν εὖρεν υἱόν, ὁ
δὲ ἀποτυχῶν ἀπώλεσε καὶ θυγατέρα
One who is lucky in his son-in-law gains
a son, one who is unlucky loses a daughter.
Translated by Jonathan Barnes (1987)
Fragment 272 (D-K)
- 134 κόσμος ὀλιγομυθίη γυναικί
Speaking little is a woman's ornament.
Fragment 274a (D-K)
- 135 καλὸν δὲ καὶ κόσμου λιτότης
Simplicity in adornment is finest.
Fragment 274b (D-K)
- 136 τεκνοτροφίη σφαλερόν· τὴν μὲν γὰρ
ἐπιτυχὴν ἀγῶνος μεστὴν καὶ φροντίδος
κέκτηται, τὴν δὲ ἀποτυχίην ἀνυπέρθετον
ἐτέρῃ ὁδύνῃ
The rearing of children is full of pitfalls.
Success is attended by strife and care,
failure means grief beyond all others.
Translated by Kathleen Freeman (1948)
Fragment 275 (D-K)
- 137 τοῖς παισὶ μάλιστα χρῆ τῶν ἀνυστῶν
δατεῖσθαι τὰ χρήματα, καὶ ἅμα
ἐπιμέλεσθαι αὐτῶν, μὴ τι ἀτηρόν ποιέωσι
διὰ χειρὸς ἔχοντες· ἅμα μὲν γὰρ πολλὸν
φειδότεροι γίνονται ἐς τὰ χρήματα καὶ
προθυμότεροι κτᾶσθαι, καὶ ἀγωνίζονται
ἀλλήλοισιν

Divide your property among your children as far as possible, and ensure that they avoid mischief when they have it in their hands. They thus become more thrifty and more eager to acquire wealth, competing with one another.

Fragment 279 (D-K)

- 138 ἔξεστιν οὐ πολλὰ τῶν σφετέρων
ἀναλώσαντας παιδεύσαι τε τοὺς παῖδας
καὶ τεῖχος τε καὶ σωτηρίην περιβαλέσθαι
τοῖς τε χρήμασι καὶ τοῖς σώμασιν αὐτῶν
It is possible, without spending much money, to educate your children and to thus build a wall and a safeguard about their property and their persons.
Fragment 280 (D-K)

- 139 χρημάτων χρῆσις ξὺν νόμῳ μὲν χρήσιμον
εἰς τὸ ἐλευθέριον εἶναι καὶ δημωφελέα
Money when used with sense promotes generosity and charity.

Translated by Jonathan Barnes (1987)

Fragment 282 (D-K)

- 140 ἢν μὴ πολλῶν ἐπιθυμῆς, τὰ ὀλίγα τοι
πολλὰ δόξει· σμικρὰ γὰρ ὄρεξις πενίην
ἰσοσθενέα πλούτῳ ποιεῖ

If your desires are not great, a little will seem much to you; small desires make poverty equal to riches.

Fragment 284 (D-K)

- 141 εὐτυχὴς ὁ ἐπὶ μετρίοις χρήμασιν
εὐθυμεόμενος, δυστυχὴς δὲ ὁ ἐπὶ πολλοῖσι
δυσθυμεόμενος

Happy is he with moderate needs, miserable he with plenty.

Fragment 286 (D-K)

- 142 ἀπορίη ξυνὴ τῆς ἐκάστου χαλεπωτέρη· οὐ
γὰρ ὑπολείπεται ἐλπίς ἐπικουρίας

Shared poverty is harder than private poverty; for no hope of relief remains.

Translated by Jonathan Barnes (1987)

Fragment 287 (D-K)

- 143 οὐκ ἔστιν οὕτως ἀσφαλὴς πλούτου
πυλεών, ὃν οὐκ ἀνοίγει τύχης καιρὸς

There is no gate to wealth secure enough to withstand the opening of fate.

Fragment 288 (D-K)

- 144 λύπην ἀδέσποτον ψυχῆς ναρκώσης
λογισμῶ ἔκκρουε
Drive out by reasoning the ungovern-
able grief of your numbed soul.

Fragment 290 (D-K)

- 145 πενίην ἐπιεικέως φέρειν σωφρονέοντος
To bear poverty well is the sign of a
sensible man.

Translated by Kathleen Freeman (1948)

Fragment 291 (D-K)

- 146 ἰσχὺς καὶ εὐμορφίῃ νεότητος ἀγαθὰ,
γῆρας δὲ σωφροσύνη ἄνθος
The good things of youth are strength
and beauty; moderation is the flower of
age.

Fragment 294 (D-K)

- 147 ἀρχὰς εἶναι τῶν ὅλων ἀτόμους καὶ κενόν
In the beginning there were atoms and
void.

Testimonies, Fragment 1.97 (D-K)

- 148 μὴδὲν τε ἐκ τοῦ μὴ ὄντος γίνεσθαι μὴδὲ
εἰς τὸ μὴ ὄν φθεῖρεσθαι
Nothing comes of nothing and nothing
disintegrates into nothing.

Testimonies, Fragment 1.98 (D-K)

cf. the Latin 'ex nihilo nihil'

- 149 ἀπείρους τε εἶναι κόσμους καὶ γενητούς
καὶ φθαγτούς
There are countless worlds, both born
and perishable.

Testimonies, Fragment 1.98 (D-K)

- 150 πάντα τε κατ' ἀνάγκην γίνεσθαι, τῆς
δίνης αἰτίας οὐσης τῆς γενέσεως πάντων,
ἦν ἀνάγκην λέγει
All things happen by virtue of neces-
sity; since the vortex is the cause of the
creation of all things, this too he calls
necessity.

Testimonies, Fragment 1.105 (D-K)

- 151 ἔλεγε δὲ ὡς αἰεὶ κινουμένων τῶν ὄντων ἐν
τῷ κενῷ· ἀπείρους δὲ εἶναι κόσμους καὶ
μεγέθει διαφέροντας. ἐν τισὶ δὲ μὴ εἶναι
ἥλιον μὴδὲ σελήνην, ἐν τισὶ δὲ μείζω τῶν
παρ' ἡμῖν καὶ ἐν τισὶ πλείω
He said that heavenly bodies were
continuously moving in the void; that

there is an infinite number of worlds,
different in size; in some there is no sun
or moon, in some these are larger than
ours and in some there are more.

Testimonies, Fragment 40 (D-K)

- 152 οὐσίας ἀπείρους τὸ πλῆθος ἀτόμους τε
καδίαφόρους ... ἐν τῷ κενῷ φέρεσθαι
διεσπαρμένας· ὅταν δὲ πελάσωσιν
ἀλλήλαις ἢ συμπέσωσιν ἢ περιπλακῶσι,
φαίνεσθαι τῶν ἀθροιζομένων τὸ μὲν ὕδωρ
τὸ δὲ πῦρ τὸ δὲ φυτὸν τὸ δ' ἄνθρωπον
Substances infinite in quantity, indi-
visible and indestructible, are carried
about scattered in the void. When they
approach one another or collide or are
entangled the aggregates appear as
water or fire or plants or men.

Translated by Jonathan Barnes (1987)

Testimonies, Fragment 57 (D-K)

- 153 τοῦ γαλαξίου ἄλλοι δὲ ἐκ μικρῶν πάνν
καὶ πεπυκνωμένων καὶ ἡμῖν δοκούντων
ἡνῶσθαι διὰ τὸ διάστημα τὸ ἀπὸ τοῦ
οὐρανοῦ ἐπὶ τὴν γῆν ἀστέρων αὐτὸν εἶναι
φασιν, ὡς εἴ τις ἀλάσι λεπτοῖς καὶ πολλοῖς
καταπάσειε τι
They say that the galaxy is made up of
small and closely packed stars which
appear to us united because of their great
distance from the earth, as an object
besprinkled with fine grains of salt.

Testimonies, Fragment 91 (D-K)

DEMOSTHENES

384–322BC

Athenian orator

see also Diogenes Cynic 24; Menander 173;
Phocion 6; Pytheas 1

- 1 καὶ ὅλως ἄπιστον ... ταῖς πολιτείαις ἢ
τυραννίς
Despotism, altogether mistrusted by
free commonwealths.

Translated in Liddell & Scott

First Olynthiac 1.5

- 2 πρὸς γὰρ τὸ τελευταῖον ἐκβάν ἕκαστον
τῶν πρὶν ὑπαρξάντων κρίνεται
Everything in the past is judged by the
outcome of the last event.

First Olynthiac 1.11

cf. the Latin 'finis coronat opus'

- 3 καὶ τὸ προῖεσθαι καθ' ἕκαστον αἰεὶ τι τῶν
πραγμάτων ὡς ἀλυσιτελέες
What an expensive thing it is to squander
your interests one by one.
Translated by J.H. Vince (1930)
First Olynthiac 1.14
- 4 οἱ δανειζόμενοι ῥαδίως ἐπὶ τοῖς μεγάλοις
τόκοις μικρὸν εὐπορήσαντες χρόνον
ὑστερον καὶ τῶν ἀρχαίων ἀπέστησαν
People who borrow money recklessly at
high interest enjoy temporary relief, only
to forfeit their estates in the end.
First Olynthiac 1.15
- 5 δεῖ δὲ χρημάτων, καὶ ἄνευ τούτων οὐδὲν
ἔστι γενέσθαι τῶν δεόντων
'Tis money we need; for without money
nothing can be done.
First Olynthiac 1.20.6
- 6 ἔως ἔστι καιρὸς, ἀντιλάβεσθε τῶν
πραγμάτων
Grapple with the problem while there is
still time.
First Olynthiac 1.20.9
- 7 πολλάκις δοκεῖ τὸ φυλάξαι τὰγαθὰ τοῦ
κτησασθαι χαλεπώτερον εἶναι
It often seems more difficult to preserve
a blessing than to acquire it.
First Olynthiac 1.23
- 8 ὥσπερ γὰρ οἰκίας, οἶμαι, καὶ πλοίου ... τὰ
κάτωθεν ἰσχυρότατ' εἶναι δεῖ, οὕτω καὶ
τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθέσεις
ἀληθεῖς καὶ δικαίας εἶναι προσήκει
As a house or a ship depend for their
strength on their substructure, so too in
affairs of state, the basic principles must
be truth and justice.
Second Olynthiac 2.10
- 9 ὥς ἅπας μὲν λόγος, ἂν ἀπῇ τὰ πράγματα,
μάταιόν τι φαίνεται καὶ κενόν
Words without action seem vain and
empty.
Second Olynthiac 2.12
- 10 αἱ γὰρ εὐπραξίαι δεινὰ συγκρούσαι τὰ
ὀνειδῆ
Success is apt to cover a multitude of
faults.

Translated by J.H. Vince (1930)

Second Olynthiac 2.20

- 11 οὐ γὰρ ἔστι πικρῶς ἐξετάσαι τί πέπρακται
τοῖς ἄλλοις, ἂν μὴ παρ' ὑμῶν αὐτῶν
πρῶτον ὑπάρξη τὰ δέοντα
Do not criticize the deeds of others
unless you have first done your duty
yourself.
Second Olynthiac 2.27
- 12 ῥᾶστον ἀπάντων ἐστὶν αὐτὸν ἐξαπατῆσαι
ὃ γὰρ βούλεται, τοῦθ' ἕκαστος καὶ οἶεται
Nothing is easier than self-deceit; for
what each man wishes, that he also
believes to be true.
Translated by J.H. Vince (1930)
Third Olynthiac 3.19
*cf. Caesar, De bello gallico 3.18.2: 'Men will-
ingly believe what they wish'*
- 13 δικαίου πολίτου κρίνω τὴν τῶν
πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ
λέγειν χάριτος αἰρεῖσθαι
It is for a good citizen to set the welfare
of the state above pretty words.
Third Olynthiac 3.21
- 14 ἐξ οὗ δ' οἱ διερωτῶντες ὑμᾶς οὔτοι
πεφίνασι ῥήτορες 'τί βούλεσθε; τί
γράψω; τί μῦιν χαρίσωμαι' προπέποται
τῆς παραυτίκα χάριτος τὰ τῆς πόλεως
πράγματα, καὶ τοιαυτὶ συμβαίνει, καὶ
τὰ μὲν τούτων πάντα καλῶς ἔχει, τὰ δ'
ὑμέτερόν αἰσχρῶς
Ever since this breed of orators appeared
who ply you with such questions as
'What would you like? What shall I
propose? How can I oblige you?' the
interests of the state have been frittered
away for momentary popularity.
Translated by J.H. Vince (1930)
Third Olynthiac 3.22
- 15 οὐ γὰρ εἰς περιουσίαν ἐπράττετ' αὐτοῖς
τὰ τῆς πόλεως, ἀλλὰ τὸ κοινὸν αὐξεῖν
ἕκαστος ᾤετο δεῖν
Selfish greed had no place in their states-
manship, but each considered it his duty
to further the common weal.
Translated by J.H. Vince (1930)
Third Olynthiac 3.26
of former politicians

- 16 κύριοι μὲν οἱ πολιτευόμενοι τῶν ἀγαθῶν, καὶ διὰ τούτων ἅπαντα πράττεται, ὑμεῖς δ' ὁ δῆμος, ἐκνενευρισμένοι καὶ περιηρημένοι χρήματα, συμμάχους, ἐν ὑπηρέτου καὶ προσθήκης μέρει γεγέννησθε, ἀγαπῶντες ἂν μεταδιδῶσι θεωρικῶν ὑμῖν ... καὶ τὸ πάντων ἀνδρειότατον, τῶν ὑμετέρων αὐτῶν χάριν προσοφείλετε

The politicians hold the purse-strings and manage everything, while you, the people, robbed of nerve and sinew, stripped of wealth and of allies, have sunk to the level of lackeys and hangers-on, content if the politicians gratify you with a dole, and your manliness reaches its climax when you add your thanks for what is yours by right.

Translated by J.H. Vince (1930)

Third Olynthiac 3.31

- 17 ἔστι δ' οὐδέποτε, οἶμαι, μέγα καὶ νεανικὸν φρόνημα λαβεῖν μικρὰ καὶ φαῦλα πράττοντας· ὅποι' ἅττα γὰρ ἂν τὰ ἐπιτηδεύματα τῶν ἀνθρώπων ἦ, τοιοῦτον ἀνάγκη καὶ τὸ φρόνημ' ἔχειν

You cannot have a proud and chivalrous spirit if your conduct is mean and paltry; for whatever a man's actions are, such must be his spirit.

Translated by J.H. Vince (1930)

Third Olynthiac 3.32

- 18 ὁ γὰρ ἔστι χεῖριστον αὐτῶν ἐκ τοῦ παρεληλυθότος χρόνου, τοῦτο πρὸς τὰ μέλλοντα βέλτιστον ὑπάρχει

The experience of what was worst in the past is the best assurance for the future.

First Philippic 4.2.3

- 19 οὐδέν, ὦ ἄνδρες Ἀθηναῖοι, τῶν δεόντων ποιοῦντων ὑμῶν κακῶς τὰ πράγματ' ἔχει
Your affairs are in this evil plight just because you, men of Athens, utterly failed to do your duty.

Translated by J.H. Vince (1930)

First Philippic 4.2.5

- 20 φύσει δ' ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων, καὶ τοῖς ἐθέλουσι πονεῖν καὶ κινδυνεύειν τὰ τῶν ἀμελούντων

The property of those who are absent naturally falls to those who are present, and the property of the careless to the diligent and brave.

First Philippic 4.5

- 21 ἂν ὑμῶν αὐτῶν ἐθελήσητε γενέσθαι καὶ παύσῃσθ' αὐτὸς μὲν οὐδέν ἕκαστος ποιήσιν ἐλπίζων, τὸν δὲ πλησίον πάνθ' ὑπὲρ αὐτοῦ πράξειν

If you wish to become your own masters, each man must cease to expect that others will do everything for him, while he does nothing himself.

First Philippic 4.7

- 22 πότε' οὖν, ὦ ἄνδρες Ἀθηναῖοι, πόθ' ἂ χρεὶ πράξετε; ἐπειδὴν τί γένηται;

When, Athenians, will you take the necessary action? What are you waiting for?

Translated by J.H. Vince (1930)

First Philippic 4.10

- 23 ἐπεὶ νῦν γε γέλως ἔσθ' ὡς χρώμεθα τοῖς πράγμασιν

For at present our system is a mockery.

Translated by J.H. Vince (1930)

First Philippic 4.25

of using mercenaries in the war against Philip

- 24 ἅτακτα, ἀδιόρθωτα, ἀόρισθ' ἅπαντα
Everything is ill-arranged, ill-managed, ill-defined.

Translated by J.H. Vince (1930)

First Philippic 4.36

- 25 οἱ δὲ τῶν πραγμάτων οὐ μένουσι καιροὶ τὴν ἡμετέραν βραδυτῆτα καὶ εἰρωνείαν
The opportunities of fortune do not wait for our sluggishness and hesitation.

First Philippic 4.37

- 26 ὁρῶ μὲν, ὦ ἄνδρες Ἀθηναῖοι, τὰ παρόντα πράγματα πολλὴν δυσκολίαν ἔχοντα καὶ ταραχὴν

I perceive, men of Athens, that the present outlook gives rise to much vexation and perplexity.

Translated by J.H. Vince (1930)

On the Peace 5.1.1

- 27 μὴδὲ καθ' ἐν τὸ συμφέρον πάντας ἡγείσθαι, ἀλλὰ τοῖς μὲν ᾧδὲ, τοῖς δ' ἑτέρως δοκεῖν

And no one has the same opinion on what is to our advantage, one favouring

- this policy, another that.
On the Peace 5.13
- 28 πάντες ἄνθρωποι πρὸ τῶν πραγμάτων
εἰώθασι χρῆσθαι τῷ βουλευέσθαι, ὑμεῖς
δὲ μετὰ τὰ πράγματα
Other people deliberate before the event,
but you after the event.
Translated by J.H. Vince (1930)
On the Peace 5.2
- 29 ὅταν δ' ἐπὶ θάτερό ὥσπερ εἰς τρυτάνην
ἀργύριον προσενέγκης, οἷχεται φέρον
καὶ καθεῖλκυκε τὸν λογισμὸν ἐφ' αὐτό,
καὶ οὐκ ἂν ἔτ' ὀρθῶς οὐδ' ὑγιῶς ὁ τοῦτο
ποιήσας περὶ οὐδενὸς λογίσαιτο
The instant you throw money into one
scale, its weight will influence your
judgement; and for him that has once
done this, sound calculation becomes
utterly impossible.
On the Peace 5.12
- 30 καὶ μοι μὴ θορυβήσῃ μηδεὶς πρὶν ἀκοῦσαι
Hear me before you shout me down.
Translated by J.H. Vince (1930)
On the Peace 5.15
- 31 ἀλλὰ σὼς μὲν εἶναι πάντες ἂν βούλοινθ'
ἔνεχ' αὐτῶν, κρατήσαντας δὲ τοὺς ἐτέρους
δεσπότας ὑπάρχειν αὐτῶν οὐδὲ εἰς
They would all have us, for their own
sakes, alive and well; but no one will
accept that one nation should gain
supremacy.
On the Peace 5.17
- 32 οὐκοῦν εὐηθες καὶ κομιδὴ σχέτλιον ...
περὶ τῆς ἐν Δελφοῖς σκιᾶς πολεμήσαι
It is sheer folly and perversity to fight
this phantom at Delphi.
Translated by J.H. Vince (1930)
On the Peace 5.25
of Philip, to meet the Amphictyonic Council at Delphi
- 33 τοῖς λέγουσιν ἅπασι καὶ τοῖς ἀκούουσιν
ὑμῖν τὰ βέλτιστα καὶ τὰ σώσοντα τῶν
ῥάστων καὶ τῶν ἡδίστων προαιρετέον
All who speak and all who listen must
choose the best and safest policy instead
of the easiest and most agreeable.
Translated by J.H. Vince (1930)
Second Philippic 6.5
- 34 οὐ γὰρ ἀσφαλεῖς ταῖς πολιτείαις αἱ πρὸς
τοὺς τυράννους αὐταὶ λίαν ὁμιλίας
Excessive dealings with tyrants are a
threat to the security of free states.
Second Philippic 6.21
of the Olynthians who supported Philip but later suffered under his rule
- 35 ἐν δέ τι κοινὸν ἢ φύσις τῶν εὖ φρονούντων
ἐν αὐτῇ κέκτηται φυλακτήριον, ὃ πᾶσι
μὲν ἐστ' ἀγαθὸν καὶ σωτήριον, μάλιστα
δὲ τοῖς πλήθεσι πρὸς τοὺς τυράννους· τί
οὖν ἐστὶ τοῦτο; ἀπιστία
There is one safeguard known generally
to the wise, which is an advantage and
security to all, but especially to demo-
cracies against despots – mistrust.
Second Philippic 6.24
- 36 τὰ πόλλ' ἐνίους οὐκ εἰς τοὺς αἰτίους, ἀλλ'
εἰς τοὺς ὑπὸ χεῖρα μάλιστα τὴν ὀργὴν
ἀφιέντας
People vent their wrath not on those who
are to blame, but chiefly on those who
are at hand.
Second Philippic 6.34
- 37 ἐκ πτωχῶν ἔνιοι ταχὺ πλούσιοι γίγνονται,
καὶ ἐξ ἀνωνύμων καὶ ἀδόξων ἔνδοξοι καὶ
γνώριμοι, ὑμεῖς δὲ τοῦναντίον ἐκ μὲν
ἐνδόξων ἀδοξοὶ, ἐκ δ' εὐπόρων ἄποροι
Some were poor and suddenly grew
rich, some unknown and disreputable
are now well known and of high repute;
while you have passed from honour to
dishonour, from affluence to destitution.
On the Chersonese 8.66.5
- 38 πόλεως γὰρ ἔγωγε πλούτον ἡγοῦμαι
συμμάχους, πίστιν, εὐνοίαν
Credit and goodwill are allies for a city's
wealth.
On the Chersonese 8.66.8
'credit' can also be interpreted as 'trust'
- 39 οἱ τῆς παρ' ἡμέραν χάριτος τὰ μέγιστα
τῆς πόλεως ἀπολωλεκότες
For a moment's popularity they have
made havoc of the chief resources of the
state.
Translated by J.H. Vince (1930)
On the Chersonese 8.70

40 τὸ βέλτιστον αἰεὶ, μὴ τὸ ῥᾶστον ἅπαντας
λέγειν

Support the best, not the easiest policy.

On the Chersonese 8.72

41 τὸ δ' εὐσεβὲς καὶ τὸ δίκαιον, ἂν τ' ἐπὶ
μικροῦ τις ἂν τ' ἐπὶ μείζονος παραβαίνειη,
τὴν αὐτὴν ἔχει δύναμιν

Violation of religion and justice, whether
small or great, is equally serious.

Third Philippic 9.16

42 μέγας ἐκ μικροῦ καὶ ταπεινοῦ

Risen to greatness from small and
humble beginnings.

Translated by J.H. Vince (1930)

Third Philippic 9.21

of Philip of Macedon

43 τί τῆς ἐσχάτης ὕβρεως ἀπολείπει;

What else is needed to crown his inso-
lence?

Third Philippic 9.32

of Philip of Macedon

44 ἦν τι τότε, ἦν, ὦ ἄνδρες Ἀθηναῖοι, ἐν ταῖς
τῶν πολλῶν διανοίαις, ὃ νῦν οὐκ ἔστιν,
ὃ καὶ τοῦ Περσῶν ἐκράτησε πλούτου
καὶ ἐλευθέραν ἤγε τὴν Ἑλλάδα ... νῦν δ'
ἀπολωλὸς ἅπαντα λελύμανται καὶ ἄνω
καὶ κάτω πεποίηκε τὰ πράγματα

There was something, men of Athens,
something which animated the mass
of the Greeks but which is lacking now,
something which triumphed over the
wealth of Persia, which upheld the
liberties of Hellas, something the decay
of which has ruined everything and
brought our affairs to a state of chaos.

Translated by J.H. Vince (1930)

Third Philippic 9.36

45 τοὺς παρὰ τῶν ἄρχειν βουλομένων
ἢ διαφθεῖρειν τὴν Ἑλλάδα χρήματα
λαμβάνοντας ἅπαντες ἐμίσουν, καὶ
χαλεπώτατον ἦν τὸ δωροδοκοῦντ'
ἐλεγχθῆναι, καὶ τιμωρία μεγίστη τοῦτον
ἐκόλαζον, καὶ παραίτησις οὐδεμί' ἦν οὐδὲ
συγγνώμη

Everybody hated those who received
bribes either from those who wished to
rule Greece or to ruin her; and it was
most grievous to be convicted of receiv-
ing a bribe, it was punished with utmost

severity and no intercession or pardon
was allowed.

Third Philippic 9.37

46 ἀπάντων ... πολλὴν εἰληφόντων ἐπίδοσιν,
καὶ οὐδὲν ὁμοίων ὄντων τῶν νῦν τοῖς
πρότερον

Practically all the arts have made a great
advance and we are living today in a
very different world from the old one.

Translated by J.H. Vince (1930)

Third Philippic 9.47

47 ἂν περ, ὦ ἄνδρες Ἀθηναῖοι, ποιεῖν
ἐθέλωμεν ἃ δεῖ

Provided, men of Athens, we are willing
to do what is necessary.

Translated by J.H. Vince (1930)

Third Philippic 9.52

48 οὐκ ἔνεστι τῶν τῆς πόλεως ἐχθρῶν
κρατῆσαι, πρὶν ἂν τοὺς ἐν αὐτῇ τῇ πόλει
κολάσῃθ' ὑπηρετοῦντας ἐκείνοις

It is impossible to defeat the enemies of
our city until you have chastised those,
who within our very walls, make them-
selves their servants.

Translated by J.H. Vince (1930)

Third Philippic 9.53

49 ἀλλ' εἰς τοῦτ' ἀφίχθε μωρίας ἢ παρανοίας
... μὴ τι δαιμόνιον τὰ πράγματ' ἐλαύνῃ

But you have reached such a degree of
folly or of madness that some demon is
driving you to your doom.

Translated by J.H. Vince (1930)

Third Philippic 9.54

50 ἕως ἂν σφίζηται τὸ σκάφος, ἂν τε μείζον
ἂν τ' ἔλαττον ἦ, τότε χρὴ καὶ ναύτην
καὶ κυβερνήτην καὶ πάντ' ἄνδρ' ἐξῆς
προθύμους εἶναι ... ἐπειδὴ δ' ἡ θάλαττα
ὑπέρσχη, μάταιος ἡ σπουδή

While the vessel is safe, be it large or
small, then is the time for the sailor
and helmsman and everyone to show
his zeal; when the sea has prevailed all
effort is vain.

Third Philippic 9.69

51 ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον
We must surely fight the battle of liberty.

Translated by J.H. Vince (1930)

Third Philippic 9.70

52 συμπίσης τῆς πόλεως κοινούς δεῖ γονέας
τοὺς σύμπαντας ἡγεῖσθαι

We must regard all citizens as the
common parents of the State.

*Fourth Philippic** 10.41

53 αἱ γὰρ εὐπραξίαι δειναὶ συγκρούσαι καὶ
συσκιάσαι τὰς ἀμαρτίας τῶν ἀνθρώπων
εἰσὶν· εἰ δέ τι πταίσει, τότε ἄκριβῶς
διακαλυφθήσεται ταῦτα πάντα

Success has the strange power of obscur-
ing men's failings; but make a false step
and all weaknesses are revealed.

*Answer to Philip's Letter** 11.13

54 δεῖ γὰρ ἐν μὲν τοῖς ὅπλοις φοβερούς, ἐν δὲ
τοῖς δικαστηρίοις φιλανθρώπους εἶναι

Be in battle daunting, in courts humane.

On Organization 13.17

55 ταῦτα δὲ καὶ δυνατὰ ἐστὶν ... καὶ πρᾶττειν
καλὰ καὶ συμφέροντα

It is possible, then, to act in a way that is
both fair and profitable.

On the Navy-Boards 14.28

*often used scoffingly even today when the profit
part prevails – cf. later liturgical texts 'τα
καλὰ καὶ συμφέροντα (ταῖς ψυχαῖς ἡμῶν)',
e.g. Eriphanius, Liturgia 3.189*

56 καὶ τὰς κρήνας καὶ τὰ φρέατ' ἐπιλείπειν
πέφυκεν, ἂν τις ἀπ' αὐτῶν ἀθρόα πολλὰ
λαμβάνῃ

Even springs and wells may fail if
one draws from them constantly and
lavishly.

Translated by J.H. Vince (1930)

On the Navy-Boards 14.30

57 μὴ μακρὰ λίαν λέγων ἐνοχλῶ
To spare you the tedium of a lengthy
speech.

Translated by J.H. Vince (1930)

On the Navy-Boards 14.41

58 ἐγὼ δ' οὐδεπώποθ' ἡγήσάμην χαλεπὸν τὸ
διδάξαι τὰ βέλτισθ' ὑμᾶς

Personally, I never thought it a difficult
task to teach you the best policy.

For the Liberty of the Rhodians 15.1

59 πολλῶν κακῶν ἡ ἄνοί αιτία ... γίγνεται
Of many misfortunes folly is the cause.

For the Liberty of the Rhodians 15.16

60 ἐπειδὴ περ ἄδηλον τὸ μέλλον ἅπασιν
ἀνθρώποις

Inscrutable is the future to all mankind.

For the Liberty of the Rhodians 15.21

61 τὰ τρόπαια ... οὐχ ἵνα θαυμάζητ' αὐτὰ
θεωροῦντες, ἀλλ' ἵνα καὶ μιμήσθε τὰς
τῶν ἀναθέντων ἀρετάς

Trophies are not to gaze at in wonder,
but that you may imitate the virtues of
the men who set them up.

Translated by J.H. Vince (1930)

For the Liberty of the Rhodians 15.35

of victory trophies set up by ancestors

62 χαλεπὸν τὰ βέλτιστα λέγειν

It is difficult to recommend the wisest
course.

Translated by J.H. Vince (1930)

For the People of Megalopolis 16.2

63 οὐδὲν οὕτω τοῖς δημοκρατούμενοις
πρέπειν ὥς περὶ τὸ ἴσον καὶ τὸ δίκαιον
σπουδάζειν

Nothing becomes a democratic people
more than zeal for equity and justice.

Translated by J.H. Vince (1930)

*On the Treaty with Alexander** 17.1

64 τῶν μὲν ὥς ἀληθῶς τετυχηκότων οὐδ' ἂν
εἰς εἴποι περὶ αὐτοῦ τοιοῦτον οὐδέν, ἀλλὰ
κἂν ἑτέρου λέγοντος ἐρυθρίασειε

No truly educated man would use such
language about himself, but would
rather blush to hear it from others.

Translated by C.A. Vince and J.H. Vince
(1926)

On the Crown 18.128

of laudatory words

65 μεγάλ' ὠφελήσεσθε πρὸς ἱστορίαν τῶν
κοινῶν

You will profit greatly from an inquiry
into our public affairs.

On the Crown 18.144

66 καὶ θορύβου πλήρης ἦν ἡ πόλις
And the city was full of noise and confu-
sion.

On the Crown 18.169

67 τί δὲ μεῖζον ἔχοι τις ἂν εἰπεῖν ἀδίκημα
κατ' ἀνδρὸς ῥήτορος ἢ εἰ μὴ ταῦτα φρονεῖ

- καὶ λέγει;
What worse charge can any one bring
against an orator than that his words
and his designs don't tally?
On the Crown 18.282
- 68 ταῦτὰ λυπεῖσθαι καὶ ταῦτὰ χαίρειν τοῖς
πολλοῖς
Hoi polloi whine about the same things in
which they rejoice.
On the Crown 18.292
- 69 τῇ γαστρὶ μετροῦντες καὶ τοῖς αἰσχίστοις
τὴν εὐδαιμονίαν, τὴν δ' ἐλευθερίαν καὶ
τὸ μηδέν' ἔχειν δεσπότην αὐτῶν, ἃ τοῖς
προτέροις Ἕλλησιν ὄροι τῶν ἀγαθῶν
ἦσαν καὶ κανόνες, ἀνατετροφότες
They measure their happiness by their
belly and their baser parts; they have
overthrown for ever that freedom and
independence which to the Greeks of an
earlier age were the very standard and
canon of prosperity.
Translated by C.A. Vince and J.H. Vince
(1926)
On the Crown 18.296
quoted by 'Longinus', *On the Sublime* 32
- 70 καιροὺς ... θεραπεύειν
Exploit circumstances.
On the Crown 18.307
cf. the Latin '*tempori serviendum est*'
- 71 ὥς ὁ μὲν δῆμος ἐστὶν ἀσταθμητότατον
πρᾶγμα τῶν πάντων καὶ ἀσυνθετώτατον
The multitude is the most unstable and
witless thing in the world.
On the Embassy 19.136
- 72 κρεῖττον εὐήθη δοκεῖν ἢ πονηρὸν εἶναι
It is better to be considered simple-
minded than unscrupulous.
Against Leptines 20.6
- 73 εἰ μὲν γὰρ τις ἔχει πολλὰ μηδὲν ὑμᾶς
ἀδικῶν, οὐχὶ δεῖ δήπου τοῦτ' ὠφελῆσαι
εἰ δ' ὑφηρετῶν φήσουσιν ἢ τιν' ἄλλον
οὐχ ὃν προσήκει τρόπον, εἰσὶ νόμοι καθ'
οὓς προσήκει κολάζειν
If a rich man does you no wrong do not
begrudge him; but if his wealth is stolen
or gained in a disreputable way, there
are laws by which he can be suitably

punished.

Against Leptines 20.24

- 74 οἱ νόμοι δ' οὐκ ἐῷσι δις πρὸς τὸν αὐτὸν
περὶ τῶν αὐτῶν οὔτε δίκας οὔτ' εὐθύνας
οὔτε διαδικασίαν οὔτ' ἄλλο τοιοῦτ' οὐδὲν
εἶναι
The laws forbid the same man to be tried
twice on the same issue, be it a civil
action, a scrutiny, a contested claim, or
anything else of the sort.
Translated by J.H. Vince (1930)
Against Leptines 20.147
- 75 τὸ μέλλον ἄδηλον πᾶσιν ἀνθρώποις, καὶ
μικροὶ καιροὶ μεγάλων πραγμάτων αἴτιοι
γίνονται
The future is hidden from all men, and
great events hang on small chances.
Translated by J.H. Vince (1930)
Against Leptines 20.162
- 76 τὸν ἡγεμόν' ἂν ἀφέλῃ τις, οἴχεται ὁ λοιπὸς
χορὸς
If the leader is withdrawn, the rest of the
chorus is done for.
Translated by J.H. Vince (1935)
Against Meidias 21.60
- 77 οὐδεὶς γὰρ ἐστὶ δίκαιος τυγχάνειν ἐλέου
τῶν μηδέν' ἐλεούντων, οὐδὲ συγγνώμης
τῶν ἀσυγγνωμόνων
No one deserves pity who shows no pity;
no one deserves pardon who grants no
pardon.
Translated by J.H. Vince (1935)
Against Meidias 21.100
- 78 ἐάν τις Ἀθηναίων λαμβάνῃ παρά τινος,
ἢ αὐτὸς διδῶ ἐτέρῳ, ἢ διαφθείρῃ τινὰς
ἐπαγγελλόμενος, ἐπὶ βλάβῃ τοῦ δήμου ἢ
ιδίᾳ τινὸς τῶν πολιτῶν, τρόπῳ ἢ μηχανῇ
ἡτινιοῦν, ἄτιμος ἔστω καὶ παῖδες καὶ τὰ
ἐκείνου
If any Athenian accepts a bribe from
another, or himself offers it to another,
or corrupts anyone by promises, to the
detriment of the people in general, or of
any individual citizen, by any means or
device whatsoever, he shall be disfran-
chised together with his children, and
his property shall be confiscated.
Translated by J.H. Vince (1935)
Against Meidias 21.113

79 πρὸς ἑμαυτὸν κρίνων

I will judge him by the standards I apply to myself.

Against Meidias 21.154

80 ἀλλ' ἔνεστ' ἔλεος, συγγνώμη, πάνθ' ἃ προσήκει τοῖς ἐλευθέροις

In them we find pity, pardon, everything that becomes free citizens.

Translated by J.H. Vince (1935)

Against Androtion 22.57

of Athenian statutes and basic laws

81 οἱ νόμοι ... οὐδὲν γὰρ ὤμὸν οὐδὲ βίαιον οὐδ' ὀλιγαρχικὸν προστάττουσιν, ἀλλὰ τούναντίον πάντα φιλανθρωπῶς καὶ δημοτικῶς φράζουσι πρᾶττειν

There is nothing offensive or violent or oligarchical in the provisions of our laws; they order business to be done in a courteous, democratic spirit.

Translated by J.H. Vince (1935)

Against Timocrates 24.24

82 ἀκροάσομαι τοῦ τε κατηγοροῦ καὶ τοῦ ἀπολογουμένου ὁμοίως ἀμφοῖν

I will give impartial hearing to prosecutor and defendant alike.

Translated by J.H. Vince (1935)

Against Timocrates 24.151

83 τοὺς ἀσθενεῖς ἐλεεῖν, τοῖς ἰσχυροῖς καὶ δυναμένοις μὴ ἐπιτρέπειν ὑβρίζειν, οὐ τοὺς μὲν πολλοὺς ὡμῶς μεταχειρίζεσθαι, κολακεύειν δὲ τὸν αἰεὶ τι δύνασθαι δοκοῦντα

To have compassion for the helpless, not to allow excess in the strong and powerful, not to treat the many harshly, not to flatter the self-satisfied.

Against Timocrates 24.171

84 τοὺς νόμους ὥς πραοτάτους καὶ μετριοτάτους εἶναι ὑπὲρ τῶν ἀδυνάτων μάλιστ' ἐστίν

Laws ought to be applied most mercifully and humanely to the frailest members of the community.

Against Timocrates 24.190

85 πᾶς ἐστὶ νόμος εὖρημα μὲν καὶ δῶρον θεῶν

Every law is a gift and invention of the gods.

Translated by H.T. Riley (1872)

Against Aristogiton I 25.16

86 ταῦτα ... ὑμῶν ἕκαστος ἔχων οἴκοθεν ἔρχεται, ἔλεον, συγγνώμην, φιλανθρωπίαν

And you, as you come from your homes, bring with you pity, pardon, benevolence.

Against Aristogiton I 25.81.4

to members of the jury, considering this a normal attitude to the defendant

87 ὅτι ὃν ἂν αὐτὸς ἕκαστος νόμον τῇ φύσει κατὰ πάντων ἔχη, τοῦτο τυγχάνειν παρ' ἑκάστου δίκαιός ἐστι καὶ αὐτός

Whatever law each man's nature prompts him to apply to his neighbours, that law is only fair that the they should apply to him.

Translated by J.H. Vince (1935)

Against Aristogiton I 25.81.6

88 ὑμεῖς γάρ, ὦ ἄνδρες Ἀθηναῖοι, τῇ τῆς φύσεως πρὸς ἀλλήλους, ὅπερ εἶπον, χρώμενοι φιλανθρωπίᾳ, ὥσπερ αἱ συγγένειαι τὰς ἰδίας οἰκοῦσιν οἰκίας, οὕτω τὴν πόλιν οἰκεῖτε δημοσίᾳ ... ἐκ δὲ τούτων ἡ κοινὴ καὶ πάντων τῶν ἀγαθῶν αἰτία τῇ πόλει μένει καὶ συνέστηκεν ὁμόνοια

For you, Athenians, observing what I have called the natural bond of mutual kindness, live as a corporate body in this city just as families live in their private homes. Hence it is that that general harmony, which is the source of all our blessings, is firmly established in our city.

Translated by J.H. Vince (1935)

Against Aristogiton I 25.87 and 89

89 δεῖ γὰρ τοὺς εὐπόρους χρησίμους αὐτοὺς παρέχειν τοῖς πολίταις

It is the duty of the wealthy to render service to the state.

Translated by A.T. Murray (1939)

*Against Phaenippus** 42.22

90 μᾶλλον ἄξιον ὀργίλως ἔχειν τοῖς μετ' εὐπορίας πονηροῖς ἢ τοῖς μετ' ἐνδείας. τοῖς μὲν γὰρ ἡ τῆς χρείας ἀνάγκη φέρει τινὰ συγγνώμην παρὰ τοῖς ἀνθρωπίνως λογιζομένοις· οἱ δ' ἐκ περιουσίας, ὥσπερ οὗτος, πονηροὶ οὐδεμίαν πρόφασιν

δικαίαν ἔχοιεν

Feel indignation rather toward those who are rascals in wealth than toward those who are such in poverty. In the case of the latter the pressure of their needy state affords them some human sympathy, whereas those who, like this fellow, are rascals while possessing abundance, have no reasonable excuse to offer.

Against Stephanus 1 45.67

- 91 οὐκ ἦν ἄρ' ... χαλεπώτερον οὐδὲν ἢ γείτονος πονηροῦ καὶ πλεονέκτου τυχεῖν
There is nothing more vexatious than a base and covetous neighbour.

Against Callicles 55.1

- 92 τὰς μὲν γὰρ ἐταίρας ἡδονῆς ἐνεκ' ἔχομεν, τὰς δὲ παλλακὰς τῆς καθ' ἡμέραν θεραπείας τοῦ σώματος, τὰς δὲ γυναῖκας τοῦ παιδοποιεῖσθαι γνησίως καὶ τῶν ἔνδον φύλακα πιστὴν ἔχειν

Mistresses we keep for the sake of pleasure, concubines for the daily care of our persons, but wives to bear us legitimate children and to be faithful guardians of our households.

Translated by A.T. Murray (1939)

*Against Neaera** 59.122

- 93 τελευτῆσαι καλῶς μᾶλλον ἢ βουλήθησαν ἢ ζῶντες τὴν Ἑλλάδ' ἰδεῖν ἀτυχοῦσαν
They chose rather to die nobly than to live and look upon Greece in misfortune.

Translated by Norman W. DeWitt and Norman J. DeWitt (1949)

Funeral Oration 60.1

for those who died in the battle of Chaeronea, 338BC

- 94 αἰδὲ δημοκρατία πολλὰ τ' ἄλλα καὶ καλὰ καὶ δικαῖ' ἔχουσιν, ὧν τὸν εὖ φρονούντ' ἀντέχεσθαι δεῖ, καὶ τὴν παρορησίαν ἐκ τῆς ἀληθείας ἡρτημένην οὐκ ἔστι τάληθές δηλοῦν ἀποτρέψαι

Democracies, however, possess many other just and noble features, to which right-minded men should hold fast, and in particular it is impossible to deter freedom of speech, which depends upon speaking the truth, from exposing the truth.

Translated by Norman W. DeWitt and

Norman J. DeWitt (1949)

Funeral Oration 60.26

- 95 ὑπὲρ ὄνου σκιάς
Arguing over the worth of a donkey's shadow.

Fragment 1 (Baiter and Sauppe, *Orat.Att.*)

Demosthenes making fun of judges elaborating at great length if, having rented a donkey, the man could for the same price sleep in its shade

- 96 πάντων ἐστὶ δυσχερέστατον τὸ πολλοῖς ἀρέσκειν
Of all things the most difficult is to please the many.

Fragment 24 (Baiter and Sauppe, *Orat.Att.*)

- 97 πόλεμος ἔνδοξος εἰρήνης αἰσχρὰς αἰρετώτερος
A plausible war is preferable to a dishonourable peace.

Fragment 26 (Baiter and Sauppe, *Orat.Att.*)

- 98 Εἴπερ ἴσῃν ῥώμην γνώμη, Δημόσθενης, ἔσχες, οὐ ποτ' ἂν Ἑλλήνων ἦρξεν Ἀρης Μακεδῶν

If you had had as much power as strength of opinion, Demosthenes, the warring Macedonian would never have ruled over Greece.

Fragment 56 (Baiter and Sauppe, *Orat.Att.*)

later inscribed by the Athenians on his statue

- 99 Δημοσθένης ἔλεγεν, ὡς πολλάκις ἐπιὼν αὐτῷ εὐξασθαι τοὺς πονηροὺς ἀπολέσθαι φοβοῖτο μὴ ἔρημον ἄρῃην ἐκ τῆς εὐχῆς ποιήσῃ τὴν πόλιν

Demosthenes said that he often wished to curse all evil men to destruction, but was afraid that there would be nobody left in the city.

Fragment 57 (Baiter and Sauppe, *Orat.Att.*)

- 100 Δημοσθένης πρὸς κλέπτην εἰπόντα, οὐκ ἦδεν ὅτι σὸν ἐστίν, ὅτι δέ, ἔφη, σὸν οὐκ ἐστίν ἦδεις

A thief said to Demosthenes, 'I didn't know it was yours,' to which he replied, 'But, you knew it wasn't yours.'

Fragment 59 (Baiter and Sauppe, *Orat.Att.*)

- 101 Δημοσθένης λοιδορουμένου τινὸς αὐτῷ οὐ συγκαταβαίνα, εἶπεν, εἰς ἀγῶνα, ἐν ᾧ ὁ ἡττώμενος τοῦ νικῶντός ἐστι κρείττων

Demosthenes, to someone who ridiculed him, said, 'I will not commit myself to a contest where the defeated is superior to the winner.'

Fragment 60 (Baiter and Sauppe, *Orat. Att.*)

102 οὐκ ὠνοῦμαι μυρίων δραχμῶν
μεταμέλειαν

I will not buy regret for ten thousand drachmas.

Translated by John C. Rolfe (1927)

Aulus Gellius, *Attic Nights* 1.8

to the courtesan Lais who demanded an exorbitant amount of money for her favours; quoted in Greek by Aulus Gellius; cf. George Orwell in Appendix 1. Quotations on Greece and Greeks; Aristophanes 169

103 τὸ δ' ὅπως ἔξουσιν οἱ πολλοὶ πρὸς τὸν λόγον ἀφροντιστεῖν ὀλιγαρχικοῦ καὶ βία μάλλον ἢ πειθοῖ προσέχοντος

To pay no heed to the reaction of your audience is a sign of non-democratic intentions, such as use of force rather than persuasion.

Plutarch, *Demosthenes* 8.6

104 οὐχ ὑπὸ συνάγχης, ἀλλ' ἀργυράγχης εἰληφθαι νύκτωρ

This is not an ordinary quinsy, he has been seized overnight with the silver quinsy.

Translated by H.T. Riley (1872)

Plutarch, *Demosthenes* 25.6

said an adversary of Demosthenes when he abstained from speaking on the plea of quinsy, insinuating that he had been paid for his silence

105 Δημοσθένης ἐρωτηθεὶς πῶς τῆς ῥητορικῆς περὶ γένου; πλέον ἔφη ἔλαιον οἴνου δαπανήσας

Demosthenes, when asked, how to become distinguished in rhetoric, replied, 'By spending more on oil than on wine.'

Stobaeus, *Anthology* 3.29.90

cf. Pytheas 1

DICAEOGENES

4th century BC

Tragic and dithyrambic playwright

1 μακάριος ὅστις αὐτὸς ἰσχύων ἔτι
παῖδας παρασπίζοντας ἀλκίμους ἔχει

How blessed he who in his youth
can father sturdy children!

Fragment 2 (Snell, *TrGF*)

2 αὐτὸς τραφεῖς δὲ τῶν φυτευσάντων ὑπο
καλῶς, τὸν αὐτὸν ἔρανον αὐτοῖσιν νέμεις

It is paying off sweet debt to care for the parents who cared for you.

Fragment 4 (Snell, *TrGF*)

DIDYMUS

1st century AD

Alexandrian grammarian

1 πᾶσαν μὲν γὰρ πράξιν ἐνέργειαν εἶναι
τινα ψυχῆς

Every action is some expression of the soul.

DIO CHRYSOSTOM

(Dio Cocceianus)

c.40–c.120AD

Orator and popular philosopher from Prusa in Bithynia

1 ἦν δὲ καὶ ὄμιλος περὶ ... τὴν Βασιλείαν, Ὠμότης καὶ Ὑβρις καὶ Ἀνομία καὶ Στάσις
There was also a throng in attendance upon Royalty: Cruelty, Insolence, Lawlessness, and Faction

Translated by J.W. Cohoon (1932)

On Kingship 1.82

2 μὴ οὖν πρότερον, ὦ μάταίε, βασιλεύειν
ἐπιχείρει πρὶν ἢ φρονῆσαι

Do not try, you fool, to rule before being in your right mind.

On Kingship 4.70

3 πάντα μὲν οὖν τὰ δεινὰ πέφυκε μάλλον
ἐκπλήττειν τοὺς προσδεχομένους ἢ
λυπεῖν τοὺς πειραθέντας ... ὁ δὲ φόβος
οὕτω χαλεπὸς ἐστὶν ὥστε πολλοὶ ἤδη
προέλαβον τὸ ἔργον

Now all calamities are naturally more alarming in anticipation than they are grievous in experience. Fear of death, however, is so intense that many have anticipated the event.

Translated by J.W. Cohoon (1932)

Diogenes, or On Tyranny 6.41

- 4 ἡ γὰρ ἀργία καὶ τὸ σχολὴν ἄγειν ἀπόλλυσι πάντων μάλιστα τοὺς ἀνοήτους ἀνθρώπους

Idleness and lack of occupation are the best things in the world to ruin the foolish.

Translated by J.W. Cohoon (1932)

On Servants 10.7

- 5 τὸ μὲν γὰρ ἀληθὲς πικρὸν ἐστὶ καὶ ἀηδὲς τοῖς ἀνοήτοις, τὸ δὲ ψεῦδος γλυκὺ καὶ προσηγνές

The truth is bitter and disagreeable to fools; while falsehood is sweet and soothing.

Translated by H.T. Riley (1872)

Trojan Discourse 11.1

- 6 οἱ γὰρ πλείστοι τῶν ἀνθρώπων οὕτως ἄγαν εἰσὶν ὑπὸ δόξης διεφθαρμένοι τὰς ψυχὰς ὥστε μᾶλλον ἐπιθυμοῦσι περιβόητοι εἶναι ἐπὶ τοῖς μεγίστοις ἀτυχήμασιν ἢ μηδὲν κακὸν ἔχοντες ἀγνοεῖσθαι

Most men are so impressed by popular repute that they would rather be notorious for the greatest calamities than suffer no ill and be unknown.

Trojan Discourse 11.6

- 7 τὸν δὲ ἀποιχόμενον μνήμη τιμᾶτε, μὴ δάκρυσιν

Honour the dead with remembrance, not with tears.

Melancomas I 29.22

- 8 οὐ γὰρ τὰ ὀνόματα πίστεις τῶν πραγμάτων εἰσὶ, τὰ δὲ πράγματα καὶ τῶν ὀνομάτων

It is not titles that gain credit for achievements, but achievements for titles.

On Concord with the Nicomedians 38.40

- 9 ἔστι δὲ ὁ νόμος τοῦ βίου μὲν ἡγεμών, τῶν πόλεων δὲ ἐπιστάτης κοινός, τῶν δὲ πραγμάτων κανὼν δίκαιος ... νόμου δὲ χωρὶς οὐκ ἔστιν οὐδεμίαν οἰκείσθαι πόλιν

The law is for life a guide, for cities an impartial overseer, and for the conduct of affairs true and just; without law no city can be administered

Translated by H. Lamar Crosby (1951)

On Law 75.1–2

- 10 χρὴ οὖν δεσπόζειν ἐπιεικῶς καὶ ἀνεθῆναί ποτε βουλομένοις ἐπιτρέπειν· αἱ γὰρ ἀνέσεις παρασκευαστικαὶ πόνων εἰσὶ, καὶ τόξον καὶ λύρα καὶ ἄνθρωπος ἀκμάζει δι' ἀναπαύσεως

Rule fairly, then, and allow the ruled to relax sometimes; leisure prepares for toil; bow and lyre and man are at their best when rested.

Fragment 5 (von Arnim)

- 11 ἐγὼ δὲ κοσμεῖσθαι πρόσωπον ὑπὸ δακρύων ἡγοῦμαι μᾶλλον ἢ ὑπὸ γέλωτος· δάκρυσι μὲν γὰρ ὥς ἐπὶ τὸ πλείστον σύνεστι καὶ μάθημά που χρηστόν, γέλωτι δὲ ἀκολασία

As for myself, I hold that a face is adorned by tears more than by laughter; for with tears there is as a rule associated some profitable lesson, with laughter licence.

Translated by H. Lamar Crosby (1951)

Fragment 7 (von Arnim)

- 12 τὸ μὲν τίκτειν ἀνάγκης ἔργον ἐστί, τὸ ἐκτρέφειν δὲ φιλοστοργίας

While the begetting of offspring is an act of necessity, their rearing is an act of love.

Translated by H. Lamar Crosby (1951)

Fragment 9 (von Arnim)

DIODORUS SICULUS

1st century BC

Historian from Agyrium in Sicily

- 1 τὸν ἄθλον τὸν Ὀλυμπικὸν ἀγῶνα συνεστήσατο, κάλλιστον τῶν τόπων πρὸς τηλικαύτην πανήγυριν προκρίνας τὸ παρὰ τὸν Ἀλφειὸν ποταμὸν πεδίον, ἐν ᾧ τὸν ἀγῶνα τοῦτον τῷ Διὶ τῷ πατρίῳ καθιέρωσε, στεφανίτην δ' αὐτὸν ἐποίησεν

Heracles established the Olympic Games, having selected for so great a festival the most beautiful of places, a plain by the banks of the Alpheios, dedicating them to Zeus the Father, stipulating that only an olive-sprig crown be the prize.

Library of History 4.14.1

- 2 τῶν γὰρ καθ' ἡμᾶς φιλοσόφων τοὺς πλείστους ἰδεῖν ἐστὶ λέγοντας μὲν τὰ κάλλιστα, πράττοντας δὲ τὰ χεῖριστα

Most philosophers of our time are seen uttering the noblest sentiments, but

following the basest practices.

Library of History 9.9.1

DIOGENES

c.412/403–c.324/321BC

Cynic philosopher from Sinope

see also Anonymous 105

1 γῆν ὁρῶ

I see land.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 6.38

when coming to the end of a large and tiresome book, in which he found himself 'quite at sea'

2 Πλάτωνος ὀρίσασμένου, ἄνθρωπός ἐστι ζῶον δίπουν ἄπτερον, καὶ εὐδοκιμούντος, τίλας ἀλεκτρούνα εἰσήνεγκεν αὐτὸν εἰς τὴν σχολὴν καὶ φησιν, οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος

Plato having defined man to be a two-legged animal without feathers, Diogenes plucked a cock and brought it into the Academy, and said, 'This is Plato's man.'

Translated in *Bartlett's Familiar Quotations* (1980)

Diogenes Laertius, *Lives of Eminent Philosophers* 6.40.5

cf. Plato 285

3 εἰ μὲν πλούσιος, ὅταν θέλῃ· εἰ δὲ πένης, ὅταν ἔχη

If rich, dine when you will; if poor, when you can.

Diogenes Laertius, *Lives of Eminent Philosophers* 6.40.10

when asked what was the proper time for supper

4 ἄνθρωπον ζητῶ

I am searching for an honest man.

Diogenes Laertius, *Lives of Eminent Philosophers* 6.41

going about town with a lantern in broad daylight; 'ἄνθρωπον ζητῶ' still is a proverbial expression; cf. Nietzsche, Menschliches, Allzumenschliches 2.2.18: 'Bevor man den Menschen sucht, muss man die Laterne gefunden haben' (before searching for the man you should have found the lantern); cf. Proverbial 134

5 ὥσπερ τῶν ἐν γραμματικῇ ἀμαρτημάτων

περιρραϊνόμενος οὐκ ἂν ἀπαλλαγείης, οὕτως οὐδὲ τῶν ἐν τῷ βίῳ

You can no more improve yourself by sacrificing at the altar than you can correct your grammar.

Translated by Guy Davenport (1976)

Diogenes Laertius, *Lives of Eminent Philosophers* 6.42

6 ὥς ὑπὲρ ὧν μὲν πράττουσιν ὕπαρ, οὐκ ἐπιστρέφονται, ὑπὲρ ὧν δὲ καθεύδοντες φαντασιοῦνται, πολυπραγμονοῦσιν

We are more curious about the meaning of dreams than about things we see when awake.

Translated by Guy Davenport (1976)

Diogenes Laertius, *Lives of Eminent Philosophers* 6.43

7 οἱ μεγάλοι κλέπτει τὸν μικρὸν ἀπάγουσι
 The great thieves are leading away the little thief.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 6.45

of priests taking into custody a poor man who had stolen a saucerful of food from the temple

8 μελετῶ ἀποτυγχάνειν

To get practice in being refused.

Translated in *The Oxford Dictionary of Quotations* (2004)

Diogenes Laertius, *Lives of Eminent Philosophers* 6.49

on being asked why he was begging for alms from a statue

9 μετὰ τὸν πόλεμον ἢ συμμαχία

After the war, alliance.

Diogenes Laertius, *Lives of Eminent Philosophers* 6.50

10 τὸν ἔρωτα σχολαζόντων ἀσχολίαν

Love, a pastime for the idle.

Diogenes Laertius, *Lives of Eminent Philosophers* 6.51.1

11 ἐρωτηθεὶς τί ἄθλιον ἐν βίῳ, ἔφη, γέρων ἄπορος

When asked what is wretched in life he replied, 'An old man destitute.'

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 6.51.2

- 12 πρὸς τὸν εἰπόντα κακὸν εἶναι τὸ ζῆν, οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν
When someone declared that life is an evil, Diogenes replied, 'Life is not, but a bad life is.'
Diogenes Laertius, *Lives of Eminent Philosophers* 6.55
- 13 ἄνθρωπε, εἶπεν, εἰς τροφήν σε αἰτῶ, οὐκ εἰς ταφήν
My friend, it's for food that I'm asking, not for funeral expenses.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 6.56
to a miserly man who took his time deciding whether to give him any money
- 14 ἐρωτηθεὶς πόθεν εἴη, κοσμοπολίτης, ἔφη
I am a citizen of the world.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 6.63.3
on being asked where he was from; if this answer is authentic, it indicates that the term 'cosmopolitan' originated with Diogenes; cf. Epictetus 56
- 15 καὶ γὰρ ὁ ἥλιος, ἔφη, εἰς τοὺς ἀποπάτους, ἀλλ' οὐ μιάινεται
The sun shines into dung but is not defiled itself.
Diogenes Laertius, *Lives of Eminent Philosophers* 6.63.11
cf. the English proverb 'the sun loses nothing by shining into a puddle'
- 16 ἵνα μὴ πληγῶ
In order that I may not be hit.
Translated by Gavin Betts and Alan Henry (1989)
Diogenes Laertius, *Lives of Eminent Philosophers* 6.67
when asked why he sat close to a poor marksman's target
- 17 τὴν παιδείαν εἶπε τοῖς μὲν νέοις σωφροσύνην, τοῖς δὲ πρεσβυτέροις παραμυθίαν, τοῖς δὲ πέννησι πλοῦτον, τοῖς δὲ πλουσίοις κόσμον εἶναι
Education is wisdom to the young, consolation to the old, wealth to the poor, and ornament to the rich.
Translated by R.D. Hicks (1925)

- Diogenes Laertius, *Lives of Eminent Philosophers* 6.68
- 18 ἐρωτηθεὶς τί κάλλιστον ἐν ἀνθρώποις, ἔφη, παρρησία
Being asked what was the most beautiful thing in the world, he replied, 'Freedom of speech.'
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 6.69
- 19 οὐδὲν γε μὴν ἔλεγε τὸ παράπαν ἐν τῷ βίῳ χωρὶς ἀσκήσεως κατορθοῦσθαι
Nothing in life has any chance of succeeding without strenuous practice.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 6.71
- 20 γνῶμαις γὰρ ἀνδρῶν εὖ μὲν οἰκοῦνται πόλεις, εὖ δ' οἶκος, οὐ ψαλμοῖσι καὶ τερετίσμασιν
By men's minds states are governed well, and households; not by songs and prattle.
Diogenes Laertius, *Lives of Eminent Philosophers* 6.104
spoken by Diogenes to a man who gave him a musical recital; cf. Euripides, Fragment 200 (Nauck)
- 21 αὐτὸν οὐ γινώσκω, οὐ γάρ εἰμι ἔμπειρος αὐτοῦ τῆς διανοίας
The man I know not, for I am not acquainted with his mind.
Translated by J.W. Cohoon (1932)
Dio Chrysostom, *On Kingship* 4.17
- 22 μικρὸν, εἶπεν, ἀπὸ τοῦ ἡλίου μετάστηθι
'Yes,' he said 'stand out of my sun a little.'
Plutarch, *Alexander* 14.4
when asked by Alexander if he had any favour to ask; cf. Alexander 6
- 23 εἰπόντος τινὸς πρὸς αὐτόν, οὗτοι σοῦ καταγελῶσιν, ἀλλ' ἐγώ, εἶπεν, οὐ καταγελῶμαι
When told that many people laughed at him, he made answer, 'But I am not laughed down.'
Translated by R.D. Hicks (1925)
Plutarch, *Fabius Maximus* 10.2

- 24 ὅσω ἐνδοτέρω φεύγεις, μᾶλλον ἐν τῷ
καπηλείῳ γίγνη

The farther you flee inside, the more you
are in the tavern.

Translated by Frank Cole Babbitt (1927)

Plutarch, *Progress in Virtue* 82d

*i.e. the more you try to escape, the more you get
involved; said to the young Demosthenes, cf.
Plutarch, Lives of the Ten Orators 847f*

- 25 πυνθανομένου τινός, πῶς ἂν τις ἑαυτοῦ
διδάσκαλος γένοιτο εἰ ὑπὲρ ὧν ἐπιτιμᾷ
τοῖς ἄλλοις ἔφη καὶ ἑαυτῷ ἐπιτιμῶν
μάλιστα

When someone enquired of Diogenes
how to teach yourself, he replied, 'What-
ever you censure in others, censure
yourself the more.'

Stobaeus, *Anthology* 3.1.55

- 26 Διογένης παρὰ μὲν τῶν θεῶν φησὶν
ὑγίειαν εὐχονται πάντα δὲ οἱ πλείστοι
τάναντία τῇ ὑγιείᾳ πράττουσιν

Diogenes said that even though people
ask the gods for good health, everything
most of them do, is bad for it.

Stobaeus, *Anthology* 3.6.35

- 27 ὁρῶν Μεγαρέας ὁ Διογένης τὰ μακρὰ
τείχη ἰσάντας ὧ μοχθηροὶ εἶπε μὴ τοῦ
μεγέθους προνοεῖτε τῶν τειχῶν, ἀλλὰ
τῶν ἐπ' αὐτῶν στηρομένων

When Diogenes saw the Megar-
ians building a great wall he said, 'Poor
wretches! Do not concern yourselves
with the size of the wall, but with those
who will defend it!'

Stobaeus, *Anthology* 3.7.46

- 28 τῆς ἀλαζονείας καθάπερ τῶν κεχυ-
σωμένων ὅπλων οὐχ ὁμοία ἐστὶ τὰ ἐντὸς
τοῖς ἐκτός

Boastfulness is as a gilded weapon;
the outside bears no relation to what is
inside.

Stobaeus, *Anthology* 3.22.40

- 29 Διογένης τὰς εὐμόρφους τῶν ἑταιρῶν
βασιλίσσας ἐκάλει, πολλοὺς γὰρ πράττειν
ἂν προστάττωσι

Diogenes considered pretty concubines
as queens, for many obey what they
command.

Stobaeus, *Anthology* 4.21a.15

- 30 τῶν ἀνθρώπων εὐγενέστατοι οἱ
καταφρονούντες πλούτου, δόξης, ἡδονῆς,
ζωῆς, τῶν δ' ἐναντίων ὑπεράνω ὄντες
πενίας, ἀδοξίας, πόνου, θανάτου

Noblest are those who scorn riches,
fame, pleasures, life itself; being above
poverty, obscurity, suffering and death.

Stobaeus, *Anthology* 4.29d.57

- 31 ἔλεγε δὲ μήτε ἐν πόλει πλουσία μήτε ἐν
οικίᾳ ἀρετὴν οἰκεῖν δύνασθαι

Virtue cannot live in a wealthy city or a
wealthy house.

Stobaeus, *Anthology* 4.31c.88

- 32 οὐδένα τυραννοῦντα διὰ πενίαν ἐώρακα·
διὰ δὲ πλούτον τοὺς πάντας

I've never seen anyone become a tyrant
hoping for poverty; they all go for riches.

Stobaeus, *Anthology* 4.33.26

to one who belittled him on his poverty

- 33 εὐδαιμονία γὰρ μία ἐστὶ τὸ εὐφραίνεσθαι
ἀληθινῶς καὶ μηδέποτε λυπεῖσθαι, ἐν
ὅποιῳ δ' ἂν τόπῳ ἢ καιρῷ ἢ τις

Real happiness is to truly be of good
cheer and never to sulk, at whatever
occasion and whatever time.

Stobaeus, *Anthology* 4.39.20

- 34 εὐδαιμονίαν δὲ ταύτην εἶναι φαμέν
ἀληθινὴν τὸ τὴν διάνοιαν καὶ τὴν ψυχὴν
ἀεὶ ἐν ἡσυχίᾳ καὶ ἰλαρότητι διατρίβειν

True happiness is to always be, in mind
and soul, at peace and in cheerfulness.

Stobaeus, *Anthology* 4.39.21

- 35 θέλω τύχης σταλαγμὸν ἢ φρενῶν πίθον
Better a drop of luck than a jug of
wisdom.

Fragment 2 (Snell, *TrGF*) – *Chrysippus*

*some doubt that Diogenes wrote any tragedies;
also in Menander, One-liners 333 (Jaekel);
quoted by St Gregory of Nazianzus in Carmina
Moralia 968*

DIOGENES LAERTIUS

3rd century AD

Author of a biography of philosophers

see also Periander 26; Theophrastus 12

- 1 Φοῖβος ἔφυσε βροτοῖς Ἀσκληπιὸν ἠδὲ
Πλάτωνα,

τὸν μὲν, ἵνα ψυχὴν, τὸν δ', ἵνα σῶμα σάοι.

Apollo gave mortals both Asclepius and
Plato,
the one to save the body, the other the
soul.
Greek Anthology 7.109
said to have been inscribed on Plato's tomb

DIOGENES OF APOLLONIA

5th century BC

Philosopher

- 1 ἄνθρωποι γὰρ καὶ τὰ ἄλλα ζῶα
ἀναπνέοντα ζῶει τῷ ἀέρι καὶ τοῦτο
αὐτοῖς καὶ ψυχὴ ἐστὶ καὶ νόησις, ... καὶ
ἐὰν τοῦτο ἀπαλλαχθῇ, ἀποθνήσκει καὶ ἡ
νόησις ἐπιλείπει

Man and the other animals that breathe
live by air; and this is both soul and
thought for them, and if this is taken
away they die and thought leaves them.

Translated by Jonathan Barnes (1979)

Fragment 4 (D-K)

DIOGENES OF BABYLON

c.240–152BC

Stoic philosopher

- 1 ἀρεταὶ δὲ λόγου εἰσὶ πέντε· ἑλληνισμός,
σαφήνεια, συντομία, πρέπον, κατασκευὴ
There are five excellences of speech –
pure Greek, lucidity, brevity, appropri-
ateness, distinction.

Translated by R.D. Hicks (1925)

Fragment 24.1 (von Arnim, SVF)

- 2 ἑλληνισμός μὲν οὖν ἐστὶ φράσις
ἀδιάπτωτος ἐν τῇ τεχνικῇ καὶ μὴ εἰκαῖα
συνηθεία

By good Greek is meant language gram-
matically faultless and free from careless
vulgarity.

Translated by R.D. Hicks (1925)

Fragment 24.3 (von Arnim, SVF)

- 3 σαφήνεια δὲ ἐστὶ λέξις γνωρίμως
παριστάσα τὸ νοούμενον· συντομία δὲ
ἐστὶ λέξις αὐτὰ τὰ ἀναγκαῖα περιέχουσα
πρὸς δῆλωσιν τοῦ πράγματος· πρέπον δὲ
ἐστὶ λέξις οἰκεία τῷ πράγματι· κατασκευὴ
δὲ ἐστὶ λέξις ἐκπεφευγυῖα τὸν ιδιωτισμὸν
Lucidity is a style which presents the

thought in a way easily understood; brev-
ity a style that employs no more words
than are necessary for setting forth the
subject in hand; appropriateness lies in
a style akin to the subject; distinction is
the avoidance of colloquialism.

Translated by R.D. Hicks (1925)

Fragment 24.5 (von Arnim, SVF)

- 4 ἐννόνημα δὲ ἐστὶ φάντασμα διανοίας,
οὔτε τι ὄν οὔτε ποιόν, ὥσανει δὲ τι ὄν καὶ
ὥσανει ποιόν· οἷον γίνεται ἀνατύπωμα
ἵππου καὶ μὴ παρόντος

A notion or object of thought is a presen-
tation to the intellect which, though not
really substance nor attribute, is quasi-
substance or quasi-attribute. Thus an
image of a horse may rise before the
mind, although there is no horse present.

Translated by R.D. Hicks (1925)

Fragment 25 (von Arnim, SVF)

cf. Zeno, Fragment 65 (von Arnim, SVF)

- 5 ὁ μὲν οὖν Διογένης τέλος φησὶ ῥητῶς τὸ
εὐλογιστεῖν ἐν τῇ τῶν κατὰ φύσιν ἐκλογῇ
Diogenes expressly declares the end to
be to act with good reason in the selec-
tion of what is natural.

Translated by R.D. Hicks (1925)

Fragment 45 (von Arnim, SVF)

DIOGENES OF OENOANDA

probably 2nd century AD

Author of a Greek inscription presenting the
doctrines of Epicureanism

- 1 καθ' ἐκάστην μὲν γὰρ ἀποτομὴν τῆς γῆς
ἄλλων ἄλλη πατρίς ἐστίν, κατὰ δὲ τὴν
ὅλην περιοχὴν τοῦδε τοῦ κόσμου μία
πάντων πατρίς ἐστίν ἡ πᾶσα γῆ καὶ εἷς ὁ
κόσμος οἶκος

While the various segments of the earth
give different people a different country,
the whole compass of this world gives all
people a single country, the entire earth,
and a single home, the world.

Translated by Martin Ferguson Smith
(1993)

Fragment 30 (Smith)

from a huge inscription carved on a wall at
Oenoanda, excavated by Martin Ferguson
Smith; the recovered section illuminates Epicu-
rean theory

DIOGENIANUS

2nd century AD

Grammarian from Heraclea Pontica

- 1 Ἀβυδηνὸν ἐπιφόρημα ... ἔθος γὰρ τοῖς Ἀβυδηνοῖς μετὰ τὸ δεῖπνον καὶ τὰς σπονδὰς προσάγειν τοὺς παῖδας μετὰ τῶν τιτῶν τοῖς εὐωχημένοις· κεκραγόντων δὲ τῶν παιδῶν καὶ θορύβου γενομένου, ἀηδῖαν πολλὴν εἶναι τοῖς δαιτυμόσιν

The dessert of Abydos: the people of Abydos have the custom, when entertaining guests, of sending for the children after dinner, with their nurses. The children howl, a great din arises, and this is very disagreeable for the guests.

Translated by Kathleen Freeman (1947)

Proverbs 1.1

DIONYSIUS I

c.430–c.367BC

General, orator, diplomat and dramatist, ruler of Syracuse

- 1 τυραννὶς ἀδικίας μήτηρ
Tyranny is the mother of injustice.
Fragment 4 (Snell, TrGF)
his play The Ransom of Hector won the prize at the Lenaia at Athens in 367BC
- 2 ἢ λέγε τι σιγῆς κρεῖσσον ἢ σιγὴν ἔχε
Say something better than silence – or hold your peace.
Fragment 6 (Snell, TrGF)
also found in Menander, One-liners (Jaekel) 292
- 3 τοῖς οὐδὲν οὖσιν οὐδὲ εἰς ὅλως φθονεῖ
Nobody is envious of nonentities.
Fragment 7 (Snell, TrGF)
also found in Dionysius Comic, Fragment 7 (Kock) – 7 (K-A)
- 4 αὐτὸς πενόμενος τοῖς ἔχουσι μὴ φθόνει
When poor, do not begrudge the rich.
Fragment 8 (Snell, TrGF)
see also Menander, One-liners (Meineke) 43

DIONYSIUS II

c.396–357BC

Eldest son of Dionysius I, with a passion for philosophy

- 1 ὁ δὲ νεώτερος Διονύσιος ... ἐκπεσὼν τῆς ἀρχῆς πρὸς τὸν εἰπόντα, τί σε Πλάτων καὶ φιλοσοφία ὠφέλησε; τὸ τηλικαύτην ἔφη τύχης μεταβολὴν ῥαδίως ὑπομένειν

The younger Dionysius, when forced to abdicate, was asked what help Plato and philosophy had given him? 'The power to submit to so great a change of fortune without complaint,' he replied.

Plutarch, *Sayings of Kings and Commanders* 176d

DIONYSIUS OF HALICARNASSUS

fl.30–7BC

Greek historian, resident in Rome from 30BC

- 1 ἱστορίας, ἐν αἷς καθιδρῶσθαι τὴν ἀλήθειαν ὑπολαμβάνομεν ἀρχὴν φρονήσεως τε καὶ σοφίας οὖσαν
History, in which we have the right to assume that truth is enshrined, is the source of both prudence and wisdom.
Translated by Earnest Cary (1937)
Roman Antiquities 1.1.2
- 2 ἐπιεικῶς γὰρ ἅπαντες νομίζουσιν εἰκόνας εἶναι τῆς ἐκάστου ψυχῆς τοὺς λόγους
We all pretty well believe that a man's words are the images of his soul.
Roman Antiquities 1.1.3
- 3 μαχητὰς δὲ γε καὶ δικαίους ἄνδρας καὶ τὰς ἄλλας ἀρετὰς ἐπιτηδεύοντας τὸ τῆς πολιτείας σχῆμα ποιεῖν τοῖς φρονίμως αὐτὸ καταστησάμενοις
Brave, just and honourable men are the product of a wise form of government.
Roman Antiquities 2.3.5.5
- 4 μαλθακοὺς τε αὖ καὶ πλεονέκτας καὶ δούλους αἰσχροῶν ἐπιθυμιῶν τὰ πονηρὰ ἐπιτηδεύματα ἐπιτελεῖν
Men who are cowardly, rapacious, and slaves of base passions are the product of a knavish way of living.
Roman Antiquities 2.3.5.8
- 5 οὕτως ἐγκρατὴς ὁ βίος ἦν αὐτοῖς ἀπάσης ἡδονῆς καὶ τὸ μακάριον ἀρετῇ μετρῶν, οὐ τύχη

Their manner of life was superior to all pleasure; for they measured their happiness by virtue, not by fortune.

Roman Antiquities 2.10.4

of the Romans under Romulus

- 6 αὐτίκα περὶ γάμων καὶ τῆς πρὸς γυναῖκας ὁμιλίας, ἀφ' ἧς ἀρχεσθαι δεῖ τὸν νομοθέτην

Marriage and intercourse with women should be the law-maker's starting point.

Roman Antiquities 2.24.4

- 7 περὶ δὲ φυλακῆς γάμων καὶ σωφροσύνης γυναικῶν νομοθετεῖν οὐτε μείζον οὐτ' ἑλαττον οὐδὲν ἐπεχείρησαν, ἀλλ' ὡς ἀδυνάτου πράγματος ἀπέστησαν

Regarding the protection of marriage and the honour of women they have never attempted any regulation whatever, abandoning the idea as impossible.

Translated by Dan Hogg (2006)

Roman Antiquities 2.24.5

of the Romans under Romulus

- 8 ταῦτα δὲ οἱ συγγενεῖς μετὰ τοῦ ἀνδρὸς ἐδίκαζον· ἐν οἷς ἦν φθορὰ σώματος καί, ὁ πάντων ἐλάχιστον ἀμαρτημάτων Ἑλληνιστοῦ δόξειεν ἂν ὑπάρχειν, εἰ τις οἶνον εὐρεθείη πιούσα γυνή

Some offences, however, were judged by a wife's relations with her husband; among them was adultery, or whether she had drunk wine – a thing which the Greeks would look upon as the least of all faults.

Translated by Earnest Cary (1937)

Roman Antiquities 2.25.6

of the Romans under Romulus

- 9 νῦν δ' οὐχ ὡς ἄμεινον ... ὀρίζουσί τινες ἀπὸ τῶν ἀλλοτριῶν τὰ οἰκεῖα, ἀλλ' ἔστιν αὐτοῖς ὅρος τῶν κτήσεων οὐχ ὁ νόμος, ἀλλ' ἡ πάντων ἐπιθυμία

Nowadays there are those who determine what is theirs and what is someone else's not in accordance with the law but through their greed to possess everything.

Roman Antiquities 2.74.5

- 10 ἀλλὰ καὶ βασιλεῖς ἀποδείκνυτε ξένους
Even for your kings you choose foreigners.

Roman Antiquities 3.10.5

of the Romans

- 11 μάθε καὶ κατὰ τοῦτο ἀμαρτάνων ... λέγων ὅτι ... τὸ ἡμέτερον εὐγενὲς διέφθαρται ταῖς ἐπιμιξίαις τοῦ ἀλλοφύλου, καὶ οὐκ ἡξίους ἀρχειν τῶν γνησίων τοὺς νόθους οὐδὲ τῶν αὐθιγενῶν τοὺς ἐπήλυδας

You are greatly mistaken asserting that our nobility has been corrupted by interbreeding with foreigners, and demanding that the base-born should not rule over the well-born, nor newcomers over the native-born.

Roman Antiquities 3.11.3

Tullus Hostilius on his policy of equality of citizens, including immigrants

- 12 κοινὴν ἀναδείξαντες τὴν πόλιν τοῖς βουλομένοις, ὥστε καὶ σεμνυνόμεθα ἐπὶ τούτῳ μάλιστα τῷ ἔργῳ ... παρὰ δὲ τῆς Ἀθηναίων πόλεως τὸ παράδειγμα λαβόντες, ἧς μέγιστον κλέος ἐν Ἑλληνισίν ἐστι

We have made the privileges of our city free to all who desired them and even take the greatest pride in this policy, having followed the example of Athens, which enjoys the greatest fame among Greeks.

Roman Antiquities 3.11.4

Tullus Hostilius on his policy of incorporating foreigners as fully privileged citizens

- 13 οὐ γὰρ ἐν ἄλλῳ τινὶ τὴν ἀνθρωπίνην εὐγένειαν ὑπάρχειν νομίζομεν, ἀλλ' ἐν ἀρετῇ

We look upon nobility as consisting of nothing but virtue.

Roman Antiquities 3.11.5

- 14 ἐν ἰσχύι γὰρ ὅπλων κεῖται τὸ τῶν πόλεων κράτος

The power of states rests in the force of arms.

Roman Antiquities 3.11.6

- 15 οὔτε ... τὰ γέ τοι παρὰ τῶν θεῶν ὅμοια ἔμελλε ταῖς ἀνθρωπίναις ἀγνοίαις ἔσεσθαι

It is hardly likely, however, that the gods will act with an ignorance resembling that of men.

Roman Antiquities 3.35.5

- 16 οὐ γὰρ ἂν γένοιτο φρόνημα εὐγενὲς ἐν ἀνδράσιν ἀπορουμένοις τῶν καθ' ἡμέραν ἀναγκαίων
One cannot expect noble thoughts from men who struggle for daily necessities.
Roman Antiquities 4.9.8
- 17 οἱ δ' ἀνειμένοι τῶν εἰσφορῶν ... εἰ τιμήσασθαι τοὺς βίους ἀναγκασθήσονται καὶ ἀπὸ τῶν τιμημάτων τὰς εἰσφορὰς συνεισφέρειν
Those who have been exempt from taxes resent being compelled to submit a valuation of their property and to pay taxes in proportion to those valuations.
Translated by Earnest Cary (1939)
Roman Antiquities 4.11.2
- 18 βεβίωται γὰρ ἤδη μοι καὶ πρὸς ἀρετὴν καὶ πρὸς εὐδοξίαν
I have already lived long enough both for virtue and for glory.
Translated by Earnest Cary (1939)
Roman Antiquities 4.11.6
cf. Cicero, Pro Marcello 25: 'satis diu vel naturae vixi vel gloriae' (I have lived long enough either for nature or for glory, tr. N.H. Watts, 1931)
- 19 μικρὰ καὶ ὀλιγοχρόνια ... ὀψεώς τ' ἀπάτας, οὐκ ἀληθεῖς βίου καὶ πραγμάτων ὠφελείας, ἐξ ὧν μακαρισμοὶ τοῖς κατασκευασαμένοις ἡκολούθουν μόνον
Trivial and ephemeral, beguilement for the eyes, irrelevant to the conduct of life and public affairs, they serve only to enhance the reputation of their builders.
Roman Antiquities 4.25.3
Servius Tullius on public monuments, such as the pyramids at Memphis
- 20 κάμοι ψοφοδεὴς καὶ οὐδὲν ἔχων ἀνδρὸς ἀνὴρ, ὅς με ταπεινὴν ποιεῖ μεγάλων οὐσαν ἀξίαν καὶ καλὴν τὸ σῶμα, μαρανθεῖσαν δ' ὑπ' αὐτοῦ
I have a faint-hearted, unmanly husband, humbling me though I am capable of great achievements; and, although fair of body, I have withered away in his shadow.
Roman Antiquities 4.29.6
Tullia of her husband Arruns
- 21 βασιλείας γε χάριν οὐ νέμεσις ἅπαντα τολμᾶν
For the sake of a throne one cannot be blamed for daring anything.
Translated by Earnest Cary (1939)
Roman Antiquities 4.29.7
cf. Euripides 293; and 'οὐ νέμεσις' in *Homer* 53
- 22 ἅπαντα μὲν, ὥς ἔοικεν, ἀνθρώπων ὄντα δεῖ προσδοκᾶν, ὥ βουλή, τὰ παράδοξα καὶ μηδὲν ἡγέσθαι ἀπιστον
Anything, it seems, that is unexpected should be expected by man, and nothing should be regarded as incredible.
Translated by Earnest Cary (1939)
Roman Antiquities 4.33.1
- 23 ἀλλὰ дуεῖν θάτερον ἅπασιν αἰρετέον, ἢ βίον ἐλευθερον, ἢ θάνατον ἐνδοξον
We must all choose one of two things – life with liberty or death with glory.
Translated by Earnest Cary (1939)
Roman Antiquities 4.82.4
- 24 αἰσχρόν ... περὶ ... πλεονεξίας πολλοὺς ἀναιρεῖσθαι πολέμους, περὶ δὲ τῆς ἑαυτῶν ἐλευθερίας μηδένα
It is a disgrace to undertake many wars to satisfy ambition, but not one to recover our own liberty.
Roman Antiquities 4.82.5
- 25 ἔμφυτος ἅπασιν ἀνθρώποις ὁ τῆς ἐλευθερίας πόθος
Desire for liberty is ingrained in all mankind.
Translated by Dan Hogg (2006)
Roman Antiquities 4.83.2
- 26 λύπαι τε γὰρ ἡδοναῖς ἐκέκραντο ... καὶ θυμοὶ συνεξέπιπτον φόβοις
Pain was mingled with pleasure and anger went hand in hand with fear.
Translated by Earnest Cary (1939)
Roman Antiquities 4.84.1
- 27 πεφύκασιν ἅπαντες ἀπὸ τῶν ἰδίων παθῶν τὰ περὶ τῶν ἄλλων λεγόμενα κρίνειν
All men naturally judge others by their own experience.
Translated by Dan Hogg (2006)
Roman Antiquities 5.8.1

- 28 ἐκ μιᾶς τῆς περὶ τὸν θάνατον ἀρετῆς,
κἂν τᾶλλα φαῦλος γένηται τις, ἐξετάζειν
οἴομενοι δεῖν τοὺς ἀγαθοὺς

Determine a man's merit only on the
basis of the valour he shows at his death,
even if undistinguished in other things.

Roman Antiquities 5.175

- 29 κρεῖττον γὰρ ἐστὶν ὀψὲ ἄρξασθαι τὰ
δέοντα πρᾶττειν ἢ μηδέποτε

Better to start late than not at all.

Roman Antiquities 9.9.2

cf. the English proverb 'better late than never'

- 30 κρεῖττων γὰρ ἡ πρόνοια τῆς μεταμελείας
Precaution is better than repentance.

Translated by H.T. Riley (1872)

Roman Antiquities 11.20.6.10

- 31 τὸ μὴ πιστεύειν τοῖς πονηροῖς
σωφρονέστερον τοῦ προπιστεύσαντας
κατηγορεῖν

It is more prudent not to trust the wicked
at all than to first trust and then censure
them.

Roman Antiquities 11.20.6.11

- 32 παιδεία ἄρα ἐστὶν ἡ ἔντευξις τῶν ἠθῶν
Education is the contact with manners.

*Ars Rhetorica** 11.2.34

- 33 ἱστορία φιλοσοφία ἐστὶν ἐκ
παραδειγμάτων

History is philosophy teaching by exam-
ples.

Translated in *The Oxford Dictionary of
Quotations* (1975)

*Ars Rhetorica** 11.2.36

- 34 χαριεντισμὸς γὰρ πᾶς ἐν σπουδῇ καὶ
κακοῖς γινόμενος ἄωρον πρᾶγμα καὶ
πολεμιώτατον ἐλέω

Any show of wit in sorrow or misfortune
is untimely and adverse to compassion.

Critical Essays – Isocrates 12.24

criticizing Isocrates' style

- 35 καὶ μέλος ἔχουσιν αἱ λέξεις καὶ ῥυθμὸν
καὶ μεταβολὴν

There's melody in words and rhythm
and change.

On Literary Composition 11.67

DIONYSIUS OF SINOPE

5th/4th century BC

Comic poet

- 1 πρὸς τὸν τελευτήσανθ' ἕκαστος, κἂν
σφόδρα

ζῶν ἐχθρὸς ἢ τις, γίνεται φίλος τότε

Everyone becomes the friend of the
deceased,

even if in life he was your worst enemy.

Fragment 6 (Kock) – 6 (K-A) – *Sozousa*

DIOPHANES

dates unknown

Epigrammatist from Myrina (unknown if
Myrina in Aeolis or Myrina of Lemnos)

- 1 Τοῖς ληστής ὁ Ἔρως καλοῖτ' ἂν ὄντως·
ἀγρυπνεῖ, θρασὺς ἐστίν, ἐκδιδύσκει.

A thief, and triply so!

I speak of Love,

Who, daring, comes by night,

And strips us bare.

Translated by Edward Lucie-Smith (1933–)

Greek Anthology 5.309

DIOSCORIDES EPIGRAMMATICUS

not earlier than 3rd century BC

Author of forty epigrams in *Greek Anthology*

- 1 Ἴππον Ἀθήνιον ἦσεν ἔμοι κακόν· ἐν πυρὶ
πᾶσα
Ἴλιος ἦν, καγὼ κείνη ἄμ' ἐφλεγόμαν,
οὐ δέισας Δαναῶν δεκέτη πόνον· ἐν δ' ἐνὶ
φέγγει

τῷ τότε καὶ Τρῶες καγὼ ἀπωλόμεθα.

Athenion sang 'The Horse,' the evil
horse.

All Troy in flames; and burning thus for
her am I.

Ten years of Grecian toil, and in one day
all Trojans perished; and so did I.

Greek Anthology 5.138

Athenion, a songstress only mentioned here

DIOTOGENES

between 3rd century BC and 2nd century AD

Nominal author (otherwise unknown)

- 1 τίς οὖν ἀρχὰ πολιτείας ἀπάσας; νέων
τροφά

The foundation of every state is the

education of its youth.

Translated by H.T. Riley (1872)

DIPHILUS

c.360–350BC

New Comedy poet from Sinope

- 1 ἀπροσδόκητον οὐδὲν ἀνθρώποις πάθος·
ἐφημέρους γὰρ τὰς τύχας κεκτήμεθα
No human sorrow is unexpected; fate is
fleeting.

Fragment 45 (Kock) – 44 (K-A) – *Zographos*
– *The Painter*

- 2 ὅστις γὰρ αὐτὸς αὐτὸν οὐκ αἰσχύνεται
συνειδὸθ' αὐτῷ φαῦλα διαπεπραγμένῳ,
πῶς τὸν γε μὴδὲν εἰδὸτ' αἰσχυνηθήσεται;
If one is not ashamed of one's own short-
comings, how shall another be ashamed
of what he does not know?

Fragment 92 (Kock) – 92 (K-A)

- 3 εἰ μὴ τὸ λαβεῖν ἦν, οὐδὲ εἰς πονηρὸς ἦν
Without gain there would be no cunning.

Fragment 94 (Kock) – 94 (K-A)

- 4 πρὸς τῷ λαβεῖν γὰρ ὧν ὁ νοῦς τᾶλλ' οὐχ
ὀρᾷ
Whoever is bent on grabbing is blind to
all else.

Fragment 99 (Kock) – 99 (K-A)

- 5 ἔργον συναγαγεῖν σωρὸν ἐν πολλῷ
χρόνῳ,
ἐν ἡμέρᾳ δὲ διαφορῆσαι ῥάδιον
It is hard to gather much over many
years,
easy to scatter all in a day.

Fragment 100 (Kock) – 100 (K-A)

- 6 ὄρκος δ' ἐταίρας ταῦτό καὶ δημηγόρου·
ἐκάτερος αὐτῶν ὁμνύει πρὸς ὃν λαλεῖ
A politician's oath is as a prostitute's,
given to whoever is there.

Fragment 101 (Kock) – 101 (K-A)

- 7 πένητος ἀνδρὸς οὐδὲν εὐτυχέστερον·
τὴν ἐπὶ τὸ χεῖρον μεταβολὴν οὐ
προσδοκᾷ

No one is more content than a poor
man;
he does not expect changes for the

worst.

Fragment 104 (Kock) – 104 (K-A)

*cf. the English proverb 'blessed is he who expects
nothing, for he shall never be disappointed'*

- 8 οὐκ ἔστ' ἀναιδοῦς ζῶον εὐθαρσέστερον
There is no animal as bold as a reckless
man.

Fragment 111ab (Kock) – 110 (K-A)

- 9 ὡς μακάριον φρόνησις ἐν χρηστῷ τρόπῳ
How blessed is wisdom within a righ-
teous character.

Fragment 114 (Kock) – 113 (K-A)

- 10 θνητὸς πεφυκὼς μὴ εὐλαβοῦ τεθνηκέναι
As you were born mortal, be not afraid
of death.

Fragment 116 (Kock) – 115 (K-A)

- 11 λύπης δὲ πάσης γίνετ' ἰατρὸς χρόνος
Time is a doctor who heals all griefs.

Translated by D.S. Baker (1998)

Fragment 117 (Kock) – 116 (K-A)

- 12 εὐμετάβολός ἐστιν ἀνθρώπων βίος
How changeful is the life of man!

Fragment 118 (Kock) – 117 (K-A)

DISSOI LOGOI

c.400BC

A philosophical treatise of unknown author-
ship

- 1 Δισσοὶ λόγοι λέγονται ἐν τᾷ Ἑλλάδι ὑπὸ
τῶν φιλοσοφούντων περὶ τῷ ἀγαθῷ καὶ
τῷ κακῷ· τοὶ μὲν γὰρ λέγοντι, ὡς ἄλλο
μὲν ἐστὶ τὸ ἀγαθόν, ἄλλο δὲ τὸ κακόν· τοὶ
δέ, ὡς τὸ αὐτό ἐστι, καὶ τοῖς μὲν ἀγαθὸν
εἶη, τοῖς δὲ κακόν, καὶ τῷ αὐτῷ ἀνθρώπῳ
τοτὲ μὲν ἀγαθόν, τοτὲ δὲ κακόν

Double arguments are offered in Greece
by those who philosophize about the
good and the bad. For some say that
the good is one thing, the bad another;
others that they are the same – good for
some, bad for others; and for the same
man now good, now bad.

Translated by Jonathan Barnes (1979)

Dialexeis (Double Arguments), Fragment 1.1
(D-K)

- 2 νόσος τοίνυν τοῖς μὲν ἀσθενεῦντι κακόν, τοῖς δὲ ἰατροῖς ἀγαθόν· ὁ τοίνυν θάνατος τοῖς μὲν ἀποθανοῦσι κακόν, τοῖς δ' ἐνταφιοπώλαις ἀγαθόν

Illness is bad for the sick, good for the doctors. Death is bad for the dead, good for the undertakers.

Translated by Jonathan Barnes (1979)

Dialexeis (Double Arguments), Fragment 1.7 (D-K)

- 3 κοσμεῖσθαι καὶ ψιμυθίῳ χρίεσθαι καὶ χρυσία περιάπτεσθαι, τῷ μὲν ἀνδρὶ αἰσχρόν, τᾷ δὲ γυναικὶ καλόν

To adorn oneself and wear gold trinkets and powder one's face is fine for women, shameful for men.

Dialexeis (Double Arguments), Fragment 2 (D-K)

E

ECUMENICAL COUNCILS

various dates AD

- 1 πίστευε τῷ θαύματι καὶ μὴ ἐρεῦνα
λογισμοῖς
Believe in miracles and do not search for
reason.

*Acts of Ecumenical Councils, Council of Ephe-
sus (431AD) 1.1.2.89,31 (Schwartz, ACO)*

*usually quoted as 'πίστευε καὶ μὴ ἐρεῦνα';
opposite of 'ἐρεῦνα καὶ πίστευε', a precept of
the earliest Christian Fathers*

EMPEDOCLES

c.492–432BC

Philosopher and poet from Acragas in Sicily

see also Xenophanes 15

- 1 ὠκύμοροι καπνοῖο δίκην ἀρθέντες
ἀπέπταν

Transient man rises and flies away like
smoke.

Fragment 2 (D-K)

- 2 ἦ γὰρ καὶ πάρος ἔσκε, καὶ ἔσσεται, οὐδέ
ποτ', οἶω,
τούτων ἀμφοτέρων κενεώσεται ἄσπετος
αἰών

For they are as they were before and as
they will be, nor ever, I think,
will boundless eternity be emptied of
these two.

Translated by Jonathan Barnes (1987)

Fragment 16 (D-K)

of Love and Strife

- 3 ἦ δὲ διαλλάσσοντα διαμπερὲς οὐδαμὰ
λήγει,

ταύτη δ' αἰὲν ἔασιν ἀκίνητοι κατὰ
κύκλον

They never cease their continual
change,
they exist forever, motionless in a cyclic
process.

Fragment 17.12 (D-K)

of periodic creation and destruction

- 4 ἄλλοτε μὲν Φιλότητι συνερχόμεν εἰς ἓν
ἅπαντα,
ἄλλοτε δ' αὖ δίχ' ἕκαστα φορεύμενα
Νείκεος ἔχθει

Now coming together by Love all into
one,

now again being carried apart by the
hatred of Strife.

Translated by Jonathan Barnes (1987)

Fragment 17.16 (D-K)

of the one and many

- 5 μάθη γὰρ τοι φρένας αὖξει
It is learning that develops the intellect.

Fragment 17.23 (D-K)

- 6 τὴν σὺ νόω δέρκευ, μὴδ' ὀμμασιν ἦσο
τεθιπῶς

Her you must regard with your mind: do
not sit staring with your eyes.

Translated by Jonathan Barnes (1987)

Fragment 17.30 (D-K)

- 7 καὶ δις γὰρ, ὃ δεῖ, καλόν ἐστιν ἐνισπεῖν
It is good to insist, even twice, on what
is right.

Fragment 25 (D-K)

- 8 ἀλλ' ὃ γε πάντοθεν ἴσος ἐοῖ καὶ πάμπαν
ἀπειρῶν
Σφαῖρος κυκλοτερῆς μονίῃ περιηγεί
γαίων
The nature of god is a circle of which the
centre is everywhere and the circumfer-
ence is nowhere.
Translated in *The Oxford Dictionary of
Quotations* (2004)
Fragment 28 (D-K)
*quoted in the Roman de la Rose, and by St
Bonaventura in Itinerarius Mentis in Deum,
closing line of ch. 5*
- 9 ἐν δὲ μέσῃ Φιλότης στροφάλιγγι γένηται,
ἐν τῇ δὴ τάδε πάντα συνέρχεται ἐν μόνον
εἶναι
Love is born in the middle of a whirl-
wind;
in it all come together as one.
Fragment 35.21 (D-K)
- 10 ἡπιόφρων Φιλότητος ἀμεμφέος ἄμβροτος
ὀρμή
The gentle, immortal power of pure love.
Fragment 35.30 (D-K)
- 11 Ἥλιος ὀξυβελῆς ἡδ' ἰλάειρα Σελήνη
Sharp-arrowed sun and gentle moon.
Translated by Jonathan Barnes (1987)
Fragment 40 (D-K)
- 12 κυκλοτερεῖς περὶ γαῖαν ἐλίσσεται
ἀλλότριον φῶς
Circling around the earth, shedding
borrowed light.
Fragment 45 (D-K)
of the moon
- 13 πολλὰ δ' ἔνερθε οὐδὲος πυρὰ καίεται
Many fires burn below the surface.
Translated by Kathleen Freeman (1948)
Fragment 52 (D-K)
of the earth
- 14 γῆς ἰδρῶτα θάλασσαν
Sea, the sweat of the Earth.
Translated by Kathleen Freeman (1948)
Fragment 55 (D-K)
- 15 μία γίγνεται ἀμφοτέρων ὄψ
From both eyes comes a single vision.
Translated by Jonathan Barnes (1987)
- Fragment 88 (D-K)
- 16 πρὸς παρεὸν γὰρ μῆτις ἀέξεται
ἀνθρώποισιν
Men's wisdom grows in relation to what
is present.
Translated by Jonathan Barnes (1987)
Fragment 106 (D-K)
- 17 ὦ φίλοι, οἶδα μὲν οὐν ἐκ' ἀληθείῃ πάρα
μύθοις
Friends, there's often truth in fairy tales.
Fragment 114 (D-K)
- 18 θεῶν ψήφισμα παλαιόν,
αἰδίων, πλατέεσσι κατεσφρηγισμένον
ὄρκοις·
εὐτέ τις ἀμπλακίῃσι φόνῳ φίλα γυῖα
μήνη ...
τρὶς μιν μυριάς ὥρας ἀπὸ μακάρων
ἀλάλησθαι
There is an ancient decree of the gods,
an eternal law, sealed by broad oaths,
that whoever errs and defiles himself
with murder
shall wander for three myriad years
away from the blessed.
Fragment 115.47 (D-K)
- 19 τῶν καὶ ἐγὼ νῦν εἰμι, φυγὰς θεόθεν καὶ
ἀλήτης
Such am I now, a fugitive from the gods
and a wanderer.
Fragment 115.59 (D-K)
- 20 ἦδη γὰρ ποτ' ἐγὼ γενόμεν κοῦρός τε
κόρη τε
θάμνος τ' οἰωνός τε καὶ ἔξαλος ἔλλοπος
ἰχθύς
In a boy and a girl,
The same soul can be,
In a shrub and a bird
And a fish of the sea.
Translated by Andrew Sinclair (1967)
Fragment 117 (D-K)
- 21 κλαῦσά τε καὶ κώκυσα ἰδὼν ἀσυνήθεα
χώρον ...
ἐνθα Φόνος τε Κότος τε καὶ ἄλλων ἔθνεα
Κηρῶν
I wept and lamented when I saw this
strange place
of Murder and Wrath and a multitude of
Plagues.

Fragment 118.8 and 121.15 (D-K)

on being born

- 22 ὦ πόποι, ὦ δειλὸν θνητῶν γένος, ὦ
 δυσάνομβον,
 τοίων ἔκ τ' ἐρίδων ἔκ τε στοναχῶν
 ἐγένεσθε

Alas! Poor wretched race of mortal men!
 Born of discord and grief!

Fragment 124 (D-K)

- 23 ἦσαν δὲ κτίλα πάντα καὶ ἀνθρώποισι
 προσηνῇ,
 θῆρες τ' οἰωνοὶ τε, φιλοφροσύνη τε
 δεδήει

And all creatures, both animals and
 birds, were tame and gentle towards
 men, and friendliness glowed between
 them.

Translated by Kathleen Freeman (1948)

Fragment 130 (D-K)

- 24 δειλὸς δ', ᾧ σκοτόεσσα θεῶν πέρι δόξα
 μέμληεν

Wretched is he whose heart is weighed
 down by some sinister superstition.

Translated by Karl Popper (1965)

Fragment 132 (D-K)

- 25 γάρ τοι θεῖον
 οὐκ ἔστιν πελάσασθαι ἐν ὀφθαλμοῖσιν
 ἐφικτόν

It is not possible to look on god.

Fragment 133 (D-K)

- 26 οὐ παύσεσθε φόνοιο δυσηχέος; οὐκ
 ἔσορᾶτε
 ἀλλήλους δάπτοντες ἀκηδείῃσι νόοιο;
 Will you not cease from slaughter? Do
 you not see that
 you tear at one another in the careless-
 ness of your thought?

Translated by Jonathan Barnes (1987)

Fragment 136 (D-K)

against eating meat

- 27 οἴμοι ὅτι οὐ πρόσθην με διώλεσε νηλεὲς
 ἥμαρ,
 πρὶν σχέτλ' ἔργα βορᾶς περὶ χεῖλεσι
 μητίσασθαι

Alas, that I was not destroyed before
 the day
 that I contrived the terrible deed of
 eating flesh.

Fragment 139 (D-K)

- 28 νηστεῦσαι κακότητος
 Abstain from evil.

Translated by Jonathan Barnes (1987)

Fragment 144 (D-K)

- 29 Ἀκραγαντῖνοι τρυφῶσι μὲν ὥς
 αὔριον ἀποθανοῦμενοι, οἰκίας δὲ
 κατασκευάζονται ὥς πάντα τὸν χρόνον
 βιωσόμενοι

They live merrily as if tomorrow they
 would die, but build their houses well as
 if they were to live for ever.

Testimonies, Fragment 1.83 (D-K)

of the inhabitants of Acragas (Agrigentum)

ENIGMATA AND RIDDLES

- 1 τί δίπους, τί τρίπους, τί τετράπους
 What is two-footed, three-footed, four-
 footed?

Androtion, Fragment 31 (Müller, FHG)

*the Riddle of the Sphinx: Man, as a baby crawl-
 ing on hands and knees, then erect on his feet, in
 old age with a staff; cf. Sophocles 213*

- 2 Εἰμὶ πατρός λευκοῖο μέλαν τέκος,
 ἄπτερος ὄρνις
 ἄχρὶ καὶ οὐρανίων ἱπτάμενος νεφέων·
 κούραις δ' ἀντομένησιν ἀπενθέα δάκρυα
 τίκτω·
 εὐθύ δὲ γεννηθεὶς λύομαι εἰς ἀέρα.

I am black, my father white.

I have no wings, yet fly sky-high.

Tears follow me when I go by.

The air and I at birth unite.

Translated by Andrew Sinclair (1967)

*Greek Anthology 14.5**Answer: Smoke*

- 3 Μὴ λέγε, καὶ λέξεις ἐμὸν οὖνομα. δεῖ δέ
 σε λέξαι;
 ὦδε πάλιν, μέγα θαῦμα, λέγων ἐμὸν
 οὖνομα λέξεις.

Speechless, you shall speak my name.

Must you speak? Why then again

In speaking you shall say the same.

Translated by Andrew Sinclair (1967)

*Greek Anthology 14.22**Answer: Silence*

- 4 Οὐδὲν ἔσωθεν ἔχω, καὶ πάντα μοι
ἐνδοθὲν ἔστι,
προΐκα δ' ἐμῆς ἀρετῆς πᾶσι δίδωμι χάριν.
I have nothing inside me and every-
thing is inside me,
and I grant the use of my virtue to all
without charge.
Translated by W.R. Paton (1918)
Greek Anthology 14.108
Answer: A mirror
- 5 εἷς ὁ πατήρ, παῖδες δυοκαίδεκα. τῶν δὲ
ἐκάστῳ
παῖδες δις τριάκοντα διάνδιχα εἶδος
ἔχουσαι·
αἱ μὲν λευκαὶ ἔασιν ἰδεῖν, αἱ δ' αὖτε
μέλαινα·
ἀθάνατοι δέ τ' ἐοῦσαι, ἀποφθινύθουσιν
ἅπασαι
One father has twelve sons, and each of
these
Has sixty daughters, of two different
kinds.
One half are white, the others black,
and all
Though always in existence, yet must
die.
Translated by Kathleen Freeman (1947)
Diogenes Laertius, *Lives of Eminent Philosophers* 1.91
*a riddle by Cleobulus – the answer is 'the year,
the months, the days and nights'*

EPAMINONDAS

c.420–362BC

Theban general, famous for the battles of
Leuctra and Mantinea

- 1 ὦ Ἡράκλεις, πῶς ἐσχόλασεν ἀνὴρ
ἀποθανεῖν ἐν τοσούτοις πράγμασι
Great Heavens! How did he find time to
die when there was so much going on?
Translated by Frank Cole Babbitt (1928)
Plutarch, *Advice About Keeping Well* 136d
*spoken in regard to a man who fell ill and died at
the time of the battle of Leuctra, 371BC*
- 2 ἐμοὶ μὲν ἀπόδος τὴν ἀσπίδα, σεαυτῷ δὲ
πρῶτω καπηλεῖον
Give me back my shield, and buy your-
self a tavern.
Translated by Frank Cole Babbitt (1931)
Plutarch, *Sayings of Kings and Commanders*

194a.3

*to his shield-bearer who was given a large
amount of money by a captured enemy*

- 3 δύσκριτον ἕως ζῶμεν
As long as we live, it is hard to decide.
Plutarch, *Sayings of Kings and Commanders*
194a.7
*when asked who was the better general, himself
or Iphicrates*
- 4 μήτε πλείονα γινώσκοντι μήτ' ἐλάττονα
φθεγγομένῳ ραδίως ἐντυχεῖν
Not easy to find a man who knew more
and spoke less.
Translated by Frank Cole Babbitt (1927)
Plutarch, *On Listening to Lectures* 39b
of Epaminondas
- 5 ἀρχὴ ἄνδρα δείκνυσιν ἀλλὰ καὶ ἀρχὴν
ἀνὴρ
Rule shows the man, but also man the
rule.
Plutarch, *Precepts of Statecraft* 811b
cf. Seven Sages 38
- 6 οὐκ ἂν προδοίη ὁ τούτοις ἀρκούμενος
No one will become a traitor who is satis-
fied with as little as I am.
Stobaeus, *Anthology* 3.5.51
*showing his frugal meal when offered a large
sum of money*

EPHIPPIUS

4th century BC

Middle Comedy poet

- 1 οὐ γινώσκων ψήφων ἀριθμούς
Knowing not
The simplest sums and plainest figures.
Translated by Charles Duke Yonge (1854)
Fragment 19 (Kock) – 19 (K-A) – *Peltastes* –
The Warrior
of a blockhead
- 2 οὐκοῦν μεθύοντάς φασι τὰ ληθῆ λέγειν
Drunkards speak the truth.
Fragment 25 (Kock) – 25 (K-A)

EPICHRMUS

active 5th century BC

Comic poet from Sicily

- 1 ὁ μὲν γὰρ αὖξεθ', ὁ δὲ γὰ μὲν φθίνει,
ἐν μεταλλαγᾷ δὲ πάντες ἐντὶ πάντα τὸν
χρόνον

As one man grows, the other declines;
all are constantly in the process of
change.

Fragment 2 (D-K) – 276 (K-A)

- 2 ἀ κύων κυνί
κάλλιστον εἶμεν φαίνεται καὶ βοῦς βοῖ,
ὄνος δ' ὄνῳ κάλλιστον
- A dog appears the fairest thing to a dog,
an ox to an ox, and an ass to an ass.

Translated by R.D. Hicks (1925)

Fragment 5 (D-K) – 279 (K-A)

- 3 σάφα ἴσαμι τοῦθ', ὅτι
τῶν ἐμῶν μνάμα ποκ' ἐσσεῖται λόγων
τούτων ἔτι
- I know full well that some day my words
will be remembered.

Translated by R.D. Hicks (1925)

Fragment 6 (D-K) – 280 (K-A)

- 4 νοῦς ὁρῇ καὶ νοῦς ἀκούει· τᾶλλα κωφὰ
καὶ τυφλὰ
- Only mind sees, only mind hears: all else
is deaf and blind.

Translated by Karl Popper (1977)

Fragment 12 (D-K) – 214 (K-A)

- 5 νᾶφε καὶ μέμνασ' ἀπιστεῖν· ἄρθρα ταῦτα
τᾶν φρενῶν
- A cool head and caution are the sinews
of wisdom.

Fragment 13 (D-K) – 218 (K-A)

- 6 εὐσεβῆς νόῳ πεφυκῶς οὐ πάθοις κ' οὐδὲν
κακόν
κατθανών· ἄνω τὸ πνεῦμα διαμενεῖ κατ'
οὐρανόν

Endowed with a pious mind, you will
not, in dying,
Suffer evil; the spirit will dwell in
heaven above.

Translated by Philip Schaff (1819–1893)

Fragment 22 (D-K) – 254 (K-A)

- 7 οὐδὲν ἐκφεύγει τὸ θεῖον ... αὐτός ἐσθ'
ἀμῶν ἐπόπτης

Nothing escapes god; he watches over
all we do.

Fragment 23.3 (D-K) – 255 (K-A)

- 8 ἀδυνατεῖ δ' οὐδὲν θεός
- Nothing is impossible to god.

Fragment 23.4 (D-K) – 255 (K-A)

- 9 ἐγγύα δ' ἄτας γὰ θυγάτηρ, ἐγγύας δὲ
ζαμία

Surety is the daughter of folly, penury
the daughter of surety.

Fragment 25 (D-K) – 257 (K-A)

- 10 καθαρὸν ἂν τὸν νοῦν ἔχης, ἅπαν τὸ
σῶμα καθαρὸς εἶ

If you have a pure mind, all your body
will be pure.

Fragment 26 (D-K) – 258 (K-A)

- 11 πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον
ἐξευρίσκεται

Serious thoughts tend to come at night.

Fragment 28 (D-K) – 259 (K-A)

*cf. the Latin proverb 'in nocte consilium', the
English proverb 'night brings counsel' and the
French 'la nuit porte conseil'*

- 12 οὐ λέγειν τύγ' ἐσσι δεινός, ἀλλὰ σιγᾶν
ἀδύνατος

Unskilled at speech yet unable to keep
silent.

Fragment 29 (D-K) – 184 (K-A)

- 13 ἅ δὲ χεῖρ τὰν χεῖρα νίξει

One hand washes the other.

Translated by John Simpson and Jennifer
Speake (1982)

Fragment 30 (D-K) – 211 (K-A)

*cf. the identical English proverb; some editors
join this with the next entry*

- 14 δός τι καὶ λάβοις τί

Give and you will receive.

Fragment 30 (D-K) – 211 (K-A)

some editors join this with the previous entry

- 15 ἅ δὲ μελέτα φύσιος ἀγαθᾶς πλέονα
δωρεῖται, φίλοι

Practice is more effective than natural
gifts, my friends.

Fragment 33 (D-K) – 265 (K-A)

- 16 τῶν πόνων παλοῦσιν ἡμῖν πάντα τὰγάθ’
οἱ θεοί
The gods sell all good things at the price
of toil.
Translated by Kathleen Freeman (1948)
Fragment 36 (D-K) – 271 (K-A)
- 17 μὴ τὰ μαλακὰ μῶσο, μὴ τὰ σκληρὰ ἔχῃς
Do not seek ease, lest only what is hard
remains.
Fragment 37 (D-K) – 236 (K-A)
- 18 οὐ μετανοεῖν ἀλλὰ προνοεῖν χρὴ τὸν
ἄνδρα τὸν σοφόν
Wise men think before, not after.
Fragment 41 (D-K) – 263 (K-A)
- 19 μὴ ἐπὶ μικροῖς αὐτὸς αὐτὸν ὀξύθυμον
δείκνυε
Don’t get upset over unimportant things.
Fragment 42 (D-K) – 264 (K-A)
- 20 ἐπιτολάζειν οὐ τι χρὴ τὸν θυμόν, ἀλλὰ
τὸν νόον
Reason, not emotion should prevail.
Fragment 43 (D-K) – 264 (K-A)
- 21 οὐδὲ εἰς οὐδὲν μετ’ ὀργῆς κατὰ τρόπον
βουλεύεται
Anger distorts reason.
Fragment 44 (D-K) – 264 (K-A)
- 22 βίος ἀνθρώποις λογισμοῦ κἀριθμοῦ
δεῖται πάνυ
The life of man needs reasoning power
and numbers.
Translated in Liddell & Scott
Fragment 56 (D-K) – 240 (K-A)
- 23 γει δὲ παντοδαπὰ κογχύλια,
λεπάδας, ἀστάκους, κραβύζους,
κικιβάλους, τηθυνάκια,
κτένια, βαλάνους, πορφύρας, ὄστρεα
συμμεμυκότες,
τὰ διελεῖν μὲν ἐντὶ χαλεπά,
καταφαγῆμεν δ’ εὐμαρέα,
μύας ἀναρίτας τε κάρυκας τε καὶ
σκιφύδρια,
τὰ γλυκέα μὲν ἐντ’ ἐπέσθην, ἐμπαγῆμεν
δ’ ὀξέα,
τούς τε μακρογογγύλους σωλήνας
He brings all sorts of shellfish – limpets,
lobsters, crabs, owl-fish, whelks, scal-
lops, barnacles, purple-shells, oysters

tight-closed (to open them is no easy
matter, but to eat them is easy enough),
mussels, snails, periwinkles, and suck-
ers (which are sweet to eat forthwith, but
too acrid when preserved), and the long,
round razor-fish.

Translated by Charles Burton Gulick (1927)
Fragment 42 (Kaibel, CGF) – 40 (K-A) –
Hebas Gamos – The Marriage of Hebe

- 24 ἃ δ’ Ἀσυχία χαρίεσσα γυνά,
καὶ Σωφροσύνας πλατίον οἰκεῖ
Tranquillity is a woman who lives close
to Good Sense.
Fragment 101 (Kaibel) – 100 (K-A)

EPICETETUS

c.50–c.120AD

Stoic philosopher from Hierapolis in Phrygia

- 1 τὸ κυριεῦον οἱ θεοὶ μόνον ἐφ’ ἡμῖν
ἐποίησαν, τὴν χρῆσιν τὴν ὀρθὴν ταῖς
φαντασίαις
The best of all faculties given us by god
is the wise use of our imagination.
Discourses 1.1.7
- 2 τὸ σωματίον ... τοῦτο οὐκ ἔστιν σόν, ἀλλὰ
πηλὸς κομπῶς πεφυραμένος
This body is not thine own, but only clay
cunningly compounded.
Translated by W.A. Oldfather (1925)
Discourses 1.1.10
Zeus ‘speaking’ to Epictetus
- 3 ἐδώκαμέν σοι μέρος τι ἡμέτερον, τὴν
δύναμιν ταύτην τὴν ὀρμητικὴν τε καὶ
ἀφορμητικὴν καὶ ὀρεκτικὴν τε καὶ
ἐκκλιτικὴν
We have given thee a certain portion of
ourselves, this faculty of choice and refusal,
of desire and aversion.
Translated by W.A. Oldfather (1925)
Discourses 1.1.12.2
Zeus ‘speaking’ to Epictetus
- 4 οὐ στενάξεις, οὐ μέμψῃ, οὐ κολακεύσεις
οὐδένα
Thou shalt not groan, shalt not blame,
shalt not flatter any man.
Translated by W.A. Oldfather (1925)
Discourses 1.1.12.7

- 5 πολλοῖς προσδεσμένοι βαρούμεθα ὑπ' αὐτῶν καὶ καθελκόμεθα
Being attached to too much, or to too many, we are burdened and dragged down by them.
Discourses 1.1.15
- 6 σὲ γὰρ οὐκ ἐποίησεν ὁ θεὸς ταμίαν τῶν ἀνέμων, ἀλλὰ τὸν Αἴολον
God has not made you steward of the winds, but Aeolus.
Translated by W.A. Oldfather (1925)
Discourses 1.1.16
i.e. make the best of what is under your control, and take the rest as its nature is
- 7 ἤθελες πάντας τραχηλοκοπηθῆναι, ἵνα σὺ παραμυθίαν ἔχῃς;
Would you then, want everyone to be beheaded for your consolation?
Discourses 1.1.18
- 8 ἀποθανεῖν με δεῖ μὴ τι οὖν καὶ στένοντα; ... φυγαδευθῆναι μὴ τις οὖν κωλύει γελῶντα καὶ εὐθυμοῦντα καὶ εὐροοῦντα;
If I must die, must I die groaning? If I am exiled, can anyone prevent me from living with a smile, cheerfully serene?
Discourses 1.1.22
- 9 τὸ σκέλος μου δήσεις, τὴν προαίρεσιν δὲ οὐδ' ὁ Ζεὺς νικῆσαι δύναται· εἰς φυλακὴν σε βαλῶ
My leg you may fetter, but my moral purpose not even Zeus himself has the power to overcome.
Translated by W.A. Oldfather (1925)
Discourses 1.1.23
- 10 ἐγὼ ἐμαυτῷ ἐμπόδιος οὐ γίνομαι
I shall not become a hindrance to my own self.
Discourses 1.1.28
- 11 τῷ λογικῷ ζῶν μόνον ἀφόρητόν ἐστι τὸ ἄλογον
To the rational being only the irrational is unendurable.
Translated by W.A. Oldfather (1925)
Discourses 1.2.1
- 12 ὅταν γοῦν πάθῃ τις ὅτι εὐλογον, ἀπελθὼν ἀπ' ἡγέστατο

At all events whenever a man feels that it is rational he goes and hangs himself.

Translated by W.A. Oldfather (1925)

Discourses 1.2.3

cf. Bible 92

- 13 ἄλλω δ' ἄλλο προσπίπτει τὸ εὐλογον καὶ ἄλογον, καθάπερ ... καὶ συμφέρον καὶ ἀσύμφορον· διὰ τοῦτο μάλιστα παιδείας δεόμεθα

The rational and the irrational are different for different persons; so is the profitable and the unprofitable. It is for this reason especially that we need education.

Translated by W.A. Oldfather (1925)

Discourses 1.2.5

- 14 ἡ ἀρετὴ ταύτην ἔχει τὴν ἐπαγγελίαν εὐδαιμονίαν ποιῆσαι καὶ ἀπάθειαν καὶ εὐροίαν

It is virtue that holds out the promise of happiness and calm and serenity.

Translated by W.A. Oldfather (1925)

Discourses 1.4.3

- 15 μηδέποτε οὖν ἀλλαχοῦ τὸ ἔργον ζητεῖτε, ἀλλαχοῦ τὴν προκοπὴν

Never look for your work in one place and your progress in another.

Translated by W.A. Oldfather (1925)

Discourses 1.4.17

- 16 τί ἐστὶ θάνατος, τί φυγὴ, τί δεσμοτήριον, τί κώνειον, ἵνα δύνῃται λέγειν ... ὦ φίλε Κρίτων, εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γινέσθω

What to you is death, exile, prison, hemlock if you can say, 'Dear Crito, if so it pleases god, so be it.'

Discourses 1.4.24

echoing Socrates in prison; cf. Plato, Crito 43d

- 17 οὐ τὴν περὶ τὸ ζῆν, ἀλλὰ τὴν πρὸς τὸ εὖ ζῆν

Consider not mere life, but a good life.

Discourses 1.4.31

cf. Plato 26

- 18 ἄλλο γὰρ ἐστὶ χρῆσις καὶ ἄλλο παρακολούθησις

Use is one thing, and understanding is another.

- Translated by W.A. Oldfather (1925)
Discourses 1.6.13
on the difference between humans and animals who only use what is around them
- 19 ζητοῦμεν γὰρ ἐπὶ πάσης ὕλης πῶς ἂν εὖροι ὁ καλὸς καὶ ἀγαθὸς τὴν διέξοδον
Our aim in every matter of inquiry is to learn how the good and virtuous man may find the appropriate course.
Translated by W.A. Oldfather (1925)
Discourses 1.7.2
- 20 τἀληθὴ τιθέναι, τὰ ψευδῆ αἰρεῖν, πρὸς τὰ ἄδηλα ἐπέχειν
To state the true, to eliminate the false, to suspend judgement in doubtful cases.
Translated by W.A. Oldfather (1925)
Discourses 1.7.5
the 'professed object of reasoning'
- 21 ὁ ἐξ αὐτοῦ τις ἔχει, περισσὸς καὶ μάταιος παρ' ἄλλου λαμβάνων
It is foolish and superfluous to try to obtain from another that which one can get from oneself.
Translated by W.A. Oldfather (1925)
Discourses 1.9.31
- 22 οὔτε θάνατος οὔτε φυγὴ οὔτε πόνος οὔτε ἄλλο τι τῶν τοιούτων αἰτιὸν ἐστὶ τοῦ πράττειν τι ἢ μὴ πράττειν ἡμᾶς, ἀλλ' ὑπολήψεις καὶ δόγματα
Neither death, nor exile, nor toil, nor any such thing directs what we do or do not do; it is only opinions and decisions.
Discourses 1.11.33
- 23 ὅτι σχολαστικόν σε δεῖ γενέσθαι ... εἴπερ ἄρα θέλεις ἐπίσκεψιν τῶν σαυτοῦ δογμάτων ποιῆσθαι τοῦτο δ' ὅτι μιᾶς ὥρας ἢ ἡμέρας οὐκ ἔστιν
Devote your leisure to learning if you truly wish to examine your own judgement; this is not the work of a single hour or day.
Discourses 1.11.39
- 24 ὅπου δέ τις ἄκων ἐστίν, ἐκεῖνο φυλακὴ αὐτῷ ἐστίν
Being kept where you don't want to be, that is imprisonment.
Discourses 1.12.23
- 25 συμπαθεῖν τὰ ἐπίγεια τοῖς οὐρανίοις οὐ δοκεῖ σοι;
Is not earth influenced by what is in heaven?
Discourses 1.14.2
- 26 ὅταν κλείσητε τὰς θύρας καὶ σκότος ἔνδον ποιήσητε, μέμνησθε μηδέποτε λέγειν ὅτι μόνοι ἐστέ· οὐ γὰρ ἐστέ, ἀλλ' ὁ θεὸς ἔνδον ἐστὶ καὶ ὁ ὑμέτερος δαίμων ἐστίν. καὶ τίς τούτοις χρεῖα φωτὸς εἰς τὸ βλέπειν τί ποιεῖτε;
When you close your doors, and make darkness within, remember never to say that you are alone; nay, god is within, and your genius within. And what need have they of light to see what you are doing?
Translated by W.A. Oldfather (1925)
Discourses 1.14.13
- 27 οὐδέν, ἔφη, τῶν μεγάλων ἄφνω γίνεται, ὅπου γε οὐδ' ὁ βότρυς οὐδὲ σύκον. ἂν μοι νῦν λέγῃς ὅτι θέλω σύκον, ἀποκρινοῦμαί σοι ὅτι χρόνου δεῖ. ἄφες ἀνθήσῃ πρῶτον, εἴτα προβάλλῃ τὸν καρπὸν, εἴτα πεπανθῇ
No thing is created suddenly, any more than a bunch of grapes or a fig. If you ask for a fig, I say that there must be time. Let is first blossom, then bear fruit, then ripen.
Discourses 1.15.7
- 28 τοὺς θεοὺς ἐν τῶν γεγονότων ἀπήρκει πρὸς τὸ αἰσθέσθαι τῆς προνοίας
Any one thing in creation is sufficient to prove the existence of divine providence.
Discourses 1.16.7
- 29 μή τι ἀχρηστότερον τριχῶν τῶν ἐπὶ γενείου; ... πῶς δὲ καλὸν τὸ σύμβολον καὶ εὐπρεπὲς καὶ σεμνόν, πόσῳ κάλλιον τοῦ τῶν ἀλεκτρονῶν λόφου, πόσῳ μεγαλοπρεπέστερον τῆς χαίτης τῶν λεόντων
Can anything be more useless than the hairs on a chin? Nay, but how fair and becoming and dignified the sign is! How much more fair than the cock's comb, how much more magnificent than the lion's mane!
Translated by W.A. Oldfather (1925)
Discourses 1.16.10–13

- 30 εἰ γοῦν ἀηδῶν ἤμην, ἐποίουν τὰ τῆς ἀηδόνος, εἰ κύκνος, τὰ τοῦ κύκνου. νῦν δὲ λογικός εἰμι· ὑμνεῖν με δεῖ τὸν θεόν

If I were I a nightingale, I should be singing as a nightingale; if a swan, as a swan. But as it is, I am a rational being, therefore I must be singing hymns of praise to god.

Translated by W.A. Oldfather (1925)

Discourses 1.16.20

- 31 πάντας ἄκοντας ἀμαρτάνειν
All men err involuntarily.

Translated by W.A. Oldfather (1925)

Discourses 1.17.14

cf. *Plato* 206

- 32 μελετᾶν ἐπὶ τῶν μικρῶν καὶ ἀπ' ἐκείνων ἀρχομένους διαβαίνειν ἐπὶ τὰ μείζω
Test yourself in little ways and starting from them proceed to greater.

Discourses 1.18.18

- 33 οὐκ οἶδας ὅτι πᾶς ἄνθρωπος ἑαυτὸν θεραπεύει, σὲ δ' οὕτως ὡς τὸν ὄνον;

Do you not know that every man pays attention to himself, and to you just as he does to his donkey?

Translated by W.A. Oldfather (1925)

Discourses 1.19.5

what Epictetus could say to a tyrant

- 34 αἱ περιστάσεις εἰσὶν αἱ τοὺς ἄνδρας δεικνύουσαι

Difficulties prove the man.

Discourses 1.24.1

- 35 τὸ δὲ γυμνὸν κρεῖσσόν ἐστι πάσης περιπορφύρου

Nakedness is better than any scarlet robe.

Discourses 1.24.7

- 36 οὐδεὶς πολέμιος ἐγγύς ἐστιν· πάντα εἰρήνης γέμει

There is no enemy near, all is full of peace.

Translated by W.A. Oldfather (1925)

Discourses 1.24.9

- 37 ὅταν μὴ ἀρέσκη τὸ πράγμα ... εἰπὼν οὐκέτι παῖξω ἀπαλλάσσου, μένων δὲ μὴ θρήνει

If something does not please you, say you're not in the game; but if you stay, stop wailing.

Discourses 1.24.20

- 38 τὸ ἀγαθὸν τοῦ ἀνθρώπου ἐν προαιρέσει καὶ τὸ κακόν

The good or ill of man lies within his own will.

Discourses 1.25.1

- 39 ἐνταῦθα γὰρ οὐδέν ἐστι τὸ ἀνθέλκον ὡς πρὸς τὸ ἀκολουθεῖν τοῖς διδασκομένοις, ἐπὶ δὲ τῶν βιωτικῶν πολλὰ τὰ περισπῶντα
In theory there is nothing to hinder us from following what we are taught; but in life many things draw us aside.

Discourses 1.26.3

- 40 τετραχῶς αἱ φαντασίαι γίνονται ἡμῖν· ἡ γὰρ ἔστι τινὰ καὶ οὕτως φαίνεται ἡ οὐκ ὄντα οὐδὲ φαίνεται ὅτι ἔστιν ἡ ἔστι καὶ οὐ φαίνεται ἡ οὐκ ἔστι καὶ φαίνεται

Appearances to the mind are of four kinds. Things either are what they appear to be; or they neither are, nor appear to be; or they are, and do not appear to be; or they are not, and yet appear to be.

Discourses 1.27.1

- 41 οὐ γὰρ θάνατος ἡ πόνος φοβερόν, ἀλλὰ τὸ φοβεῖσθαι πόνον ἢ θάνατον

For it is not death or hardship that is a fearful thing, but the fear of hardship or death.

Translated by W.A. Oldfather (1925)

Discourses 2.1.13

- 42 μόνοις ἐξεῖναι παιδεύεσθαι τοῖς ἐλευθέροις

The well-educated alone are free.

Translated by Elizabeth Carter (1758)

Discourses 2.1.22

cf. Samuel Johnson in Boswell, *The Life of Samuel Johnson* (L.F. Powell's revision of G.B. Hill's edition), vol. i, p.123, n.1738: 'My old friend, Mrs. Carter, could make a pudding as well as translate Epictetus.'

- 43 αἱ ὕλαι ἀδιάφοροι, ἡ δὲ χρῆσις αὐτῶν οὐκ ἀδιάφορος

The materials are indifferent, but the use we make of them is not a matter of indifference.

- Translated by W.A. Oldfather (1925)
Discourses 2.5.1
- 44 τὰ ἔξω οὐκ ἐπ' ἐμοί· προαίρεσις ἐπ' ἐμοί.
τοῦ ζητήσω τὸ ἀγαθὸν καὶ τὸ κακόν; ἔσω
ἐν τοῖς ἐμοῖς
Externals are not under my control;
moral choice is under my control. Where
am I to look for the good and the evil?
Within me, in that which is my own.
Translated by W.A. Oldfather (1925)
Discourses 2.5.5
- 45 δεῖξω ὑμῖν νεῦρα φιλοσόφου· ποῖα
νεῦρα; ὀρεξιν ἀναπότευκτον, ἐκκλισιν
ἀπεριπτωτον, ὀρμὴν καθήκουσαν, πρόθε-
σιν ἐπιμελῇ, συγκατάθεσιν ἀπρόπτωτον
Shall I show you the sinews of a philoso-
pher? A will unflinching; evils avoided;
power daily exercised; careful resolu-
tions; unerring decisions.
Discourses 2.8.29
- 46 οὐδεὶς δίχα ἀπωλείας καὶ ζημίας κακός
ἐστιν
No one is wicked without loss and
penalty.
Discourses 2.10.19
- 47 τί πρῶτόν ἐστιν ἔργον τοῦ φιλοσοφοῦντος;
ἀποβαλεῖν οἴησιν· ἀμήχανον γάρ, ἃ τις
εἰδέναι οἶεται, ταῦτα ἀρξασθαι μανθάνειν
What is the first business of one who
practises philosophy? To get rid of self-
conceit. For it is impossible for any one
to begin to learn that which he thinks he
already knows.
Translated by W.A. Oldfather (1925)
Discourses 2.17.1
- 48 καθόλου οὖν εἴ τι ποιεῖν ἐθέλης, ἐκτικόν
ποιεῖ αὐτό· εἴ τι μὴ ποιεῖν ἐθέλης, μὴ
ποιεῖ αὐτό, ἀλλ' ἔθισον ἄλλο τι πράττειν
μᾶλλον ἄντ' αὐτοῦ
Practise whatever you would make
habitual; otherwise get used to some-
thing else.
Discourses 2.18.4
- 49 δ' ὑπὸ τῆς ὀξύτητος μὴ συναρπασθῆς,
ἀλλ' εἰπὲ ἐκδεξαί με μικρόν, φαντασία·
ἄφες ἴδω τίς εἴ καὶ περὶ τίνος, ἄφες σε
δοκιμάσω
Do not be overwhelmed by first impres-
- sions; say, wait awhile, show me what
you are, let me put you to the test.
Discourses 2.18.24
- 50 τῶν περὶ αὐτοὺς κακῶν τὰ μὲν ραδίως
ὁμολογοῦσιν ἄνθρωποι, τὰ δ' οὐ ραδίως
There are some faults which men readily
admit, but others not so readily.
Translated by W.A. Oldfather (1925)
Discourses 2.21.1
- 51 βυθιζομένου δὲ τοῦ πλοίου ... ἐπαίρεις
τοὺς σιφάρους
In a sinking ship you hoist the topsails!
Translated by W.A. Oldfather (1928)
Discourses 3.2.18
- 52 ληστὴς προαιρέσεως οὐ γίνεται
There is no thief who can steal your prin-
ciples.
Discourses 3.22.105
- 53 τίς εἶναι θέλεις, σαυτῷ πρῶτον εἰπέ· εἶθ'
οὕτως ποίει ἃ ποιεῖς
First tell yourself what you want to be;
then go ahead with what you are doing.
Discourses 3.23.1
- 54 ἰατρεῖόν ἐστιν ... τὸ τοῦ φιλοσόφου σχο-
λεῖον· οὐ δεῖ ἡσθέντας ἐξελεῖν, ἀλλ'
ἀλγῆσαντας
The lecture-room of the philosopher is a
hospital; you ought not to walk out of it
in pleasure, but in pain.
Translated by W.A. Oldfather (1928)
Discourses 3.23.30
- 55 ὁ κόσμος οὗτος μία πόλις ἐστὶ
This world of ours is but a single state.
Discourses 3.24.10
- 56 πᾶσα γῆ πατρίς
The whole world is our fatherland.
Discourses 3.24.66
quoting Diogenes 14
- 57 τὰ ἀγαθὰ ἔξω μὴ ζητεῖτε, ἐν ἑαυτοῖς
ζητεῖτε
Do not look for your blessings outside,
look for them within yourselves.
Translated by W.A. Oldfather (1928)
Discourses 3.24.112
cf. Marcus Aurelius 38

- 58 λέοντας τρέφουσιν ἡμέρους ἐγκλείσαντες καὶ σιτίζουσι ... καὶ τίς ἐρεῖ τοῦτον τὸν λέοντα ἐλεύθερον; ... τίς δ' ἂν λέων αἰσθῇσιν καὶ λογισμὸν λαβὼν βούλοιτο τοῦτων τίς εἶναι τῶν λεόντων;

Men shut up lions in a cage and bring them up and feed them; who will call such a lion free? What lion, had he sense and reason, would be one of them?

Discourses 4.1.25

of animals, or men, in captivity

- 59 τὰ δὲ πτηνὰ ταῦτα ὅταν ληφθῇ καὶ ἐγκεκλειμένα τρέφηται, οἷα πάσχει ζητοῦντα ἐκφυγεῖν; ... πέτεσθαι πέφυκα ὅπου θέλω, ὑπαιθρον διάγειν, ἄδειν ὅταν θέλω

What bird kept in a cage will not make every effort to escape? I wish to fly where I please, live in the fields, sing as I please.

Discourses 4.1.26–28

- 60 καὶ νῦν Σωκράτους ἀποθανόντος οὐθὲν ἦττον ἢ καὶ πλεῖον ὠφέλιμός ἐστιν ἀνθρώποις ἢ μνήμη ὧν ἐτι ζῶν ἐπραξεν ἢ εἶπεν

Now Socrates is dead the memory of him is no less useful to men, nay, is perhaps even more useful, than what he did or said while he still lived.

Translated by W.A. Oldfather (1928)

Discourses 4.1.169

- 61 χάριν ἔχω, ὧν ἔδωκας
For what thou hast given me I am grateful.

Translated by W.A. Oldfather (1928)

Discourses 4.10.16

cf. the prayer, 'For what we are about to receive, may the Lord make us truly thankful'

- 62 ἂν ὑπατεῦσαι θέλῃς, ἀγρυπνήσαι σε δεῖ, περικταμεῖν, τὰς χεῖρας καταφυλῆσαι, πρὸς ταῖς ἀλλοτρίαις θύραις κατασαπῆναι, πολλὰ μὲν εἰπεῖν, πολλὰ δὲ πράξαι ἀνελεύθερα, δῶρα πέμψαι πολλοῖς, ξένια καθ' ἡμέραν ἐνίοις

If you pursue office you must keep vigils, run around, kiss hands, rot away at other men's doors, speak and act with servility, send gifts to many, and to some people every day.

Discourses 4.10.20

- 63 προαιρέσεως ἀλλοτρίας κύριος οὐδεὶς
No one has sovereignty over another's will.

Discourses 4.12.7

- 64 ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα· οἷον ὁ θάνατος οὐδὲν δεινόν, ἐπεὶ καὶ Σωκράτει ἂν ἐφαίνετο, ἀλλὰ τὸ δόγμα τὸ περὶ τοῦ θανάτου, διότι δεινόν, ἐκεῖνο τὸ δεινόν ἐστιν. ὅταν οὖν ἐμποδιζώμεθα ἢ ταρασώμεθα ἢ λυπώμεθα, μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ' ἑαυτούς, τοῦτ' ἐστι τὰ ἑαυτῶν δόγματα

Men are disturbed not by the things themselves, but by the views about them; for example, death is nothing terrible, or else Socrates too would have thought so; it is the opinion that death is terrible which is the terrible thing. When then we are hindered or disturbed or grieved, let us never blame any other but ourselves, that is, our beliefs.

The Encheiridion (or Manual) 5.1

- 65 μὴ ζητεῖ τὰ γινόμενα γίνεσθαι ὡς θέλεις, ἀλλὰ θέλε τὰ γινόμενα ὡς γίνεται καὶ εὐροήσεις

Ask not that everything happens as you wish, but accept that events happen as they do, and you will get along well.

The Encheiridion (or Manual) 8.1

- 66 μηδέποτε ἐπὶ μηδενὸς εἴπῃς ὅτι ἀπώλεσα αὐτό, ἀλλ' ὅτι ἀπέδωκα. τὸ παιδίον ἀπέθανεν; ἀπεδόθη. ἢ γυνὴ ἀπέθανεν; ἀπεδόθη. τὸ χωρίον ἀφηρεθήν. οὐκοῦν καὶ τοῦτο ἀπεδόθη

Never say of anything, 'I have lost it'; but 'I have restored it.' Is your child dead? It is restored. Is your wife dead? She is restored. Is your estate taken away? Well: and is not that likewise restored?

Translated by Elizabeth Carter (1758)

The Encheiridion (or Manual) 11.1

cf. God giveth and God taketh away

- 67 τοῦτο οὖν ἄσκει, ὃ δύνασαι
Exercise yourself in what lies in your power.

Translated by P.E. Matheson (1916)

The Encheiridion (or Manual) 14.1

- 68 μέμνησο, ὅτι ὡς ἐν συμποσίῳ σε δεῖ ἀναστρέφεται. περιφερόμενον γέγονέ τι κατὰ σέ· ἐκτείνας τὴν χεῖρα κοσμίως μετάλαβε. Παρέρχεται μὴ κάτεχε. οὐπω ἤκει· μὴ ἐπίβαλλε πόρῳ τὴν ὄρεξιν, ἀλλὰ περίμενε, μέχρις ἂν γένηται κατὰ σέ. οὕτω πρὸς τέκνα, οὕτω πρὸς γυναῖκα, οὕτω πρὸς ἀρχάς, οὕτω πρὸς πλουτοῦν

Behave in life as at a banquet: when something comes around, take your share; when it goes, let it be gone; if not yet with you, await your turn. So act towards your children, wife, authorities, wealth.

The Encheiridion (or Manual) 15.1

- 69 μέμνησο, ὅτι ὑποκριτὴς εἶ δράματος ... σὸν γὰρ τοῦτ' ἔστι, τὸ δοθὲν ὑποκρίνασθαι πρόσωπον καλῶς· ἐκλέξασθαι δ' αὐτὸ ἄλλου

Remember that you are an actor in a play; this is your business, to act well the given part; to choose it, belongs to another.

Translated by Thomas Wentworth Higginson (1865)

The Encheiridion (or Manual) 17.1

'another' is god in most of *The Encheiridion*

- 70 πόθεν ἡμῖν αὐτῇ ἡ ὀφρὺς;
How do you suppose he has become such a highbrow?

The Encheiridion (or Manual) 22.1

- 71 ἐὰν ὁ ἐταῖρος ἢ μεμολυσμένος, καὶ τὸν συνανατριβόμενον αὐτῷ συμμιολύνεσθαι ἀνάγκη, κὰν αὐτὸς ὦν τύχη καθαρός

If your companion be impure, he who keeps company with him will perforce become impure though he himself happens to be pure.

Translated by George Long (1890)

The Encheiridion (or Manual) 33.6

- 72 πᾶν πρᾶγμα δύο ἔχει λαβάς, τὴν μὲν φορητὴν, τὴν δὲ ἀφόρητον

There are two sides to all things, one bearable, the other unendurable.

The Encheiridion (or Manual) 43.1

- 73 ὅ τι δ' ἂν ἐρῇ τις περὶ σοῦ, μὴ ἐπιστρέφου· τοῦτο γὰρ οὐκ ἔτ' ἔστι σὸν

Whatever any man shall say about you, do not attend to it: for this is no affair of

yours.

Translated by George Long (1890)

The Encheiridion (or Manual) 50.1

- 74 εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιῶν σεαυτὸν

How long will you then still defer thinking yourself worthy of the best?

Translated by George Long (1890)

The Encheiridion (or Manual) 51.1

- 75 τί μοι μέλει, φησί, πότερον ἐξ ἀτόμων ἢ ἐξ ἀμερῶν ἢ ἐκ πυρὸς καὶ γῆς συνέστηκε τὰ ὄντα; οὐ γὰρ ἀρκεῖ μαθεῖν τὴν οὐσίαν τοῦ ἀγαθοῦ καὶ κακοῦ καὶ τὰ μέτρα τῶν ὀρέξεων καὶ ἐκκλίσεων ... καὶ τούτοις ὥσπερ κανόνι χρῶμενον διοικεῖν τὰ τοῦ βίου, τὰ δ' ὑπὲρ ἡμᾶς ταῦτα χαίρειν ἔαν;

What do I care whether things are composed of atoms, or of indivisibles, or of fire and earth? Is it not enough to learn the true nature of good and evil, of desires and denials, and to order our affairs according to such rules, letting be the things that are above and beyond us?

Fragment 1 (Schenkl)

- 76 πάντα ὑπακούει τῷ κόσμῳ
All things obey and serve the cosmos.

Translated by W.A. Oldfather (1928)

Fragment 3 (Schenkl)

- 77 ἀνέχου καὶ ἀπέχου

Bear and forbear.

Translated by John Simpson and Jennifer Speake (1982)

Fragment 10 (Schenkl)

cf. the identical English proverb and the Latin 'substine et abstine'

- 78 τὸ ὅλον οἱ ἄνθρωποι χαίρουσιν ἀπολογίας τοῖς ἑαυτῶν ἀμαρτήμασι πορίζοντες

In general people delight in finding excuses for their own faults.

Translated by W.A. Oldfather (1928)

Fragment 15 (Schenkl)

- 79 οὐράδιον δόγμα παραγενέσθαι ἀνθρώπῳ, εἰ μὴ καθ' ἐκάστην ἡμέραν τὰ αὐτὰ καὶ λέγοι τις καὶ ἀκούσι καὶ ἅμα χρῶτο πρὸς τὸν βίον

It is not easy to form a proper opinion, unless day by day one states and hears the same principles, and at the same

time applies them to his life.

Fragment 16 (Schenkl)

- 80 ἐν δὲ τῷ κόσμῳ αἰτοῦμεν τοὺς θεούς, ἃ μὴ διδῶσι, καὶ ταῦτα πολλῶν ὄντων, ἃ γὰρ ἡμῖν δεδώκασι

In life we ask of the gods whatever we do not already have, despite the fact that they have already given us plenty.

Fragment 17 (Schenkl)

- 81 ἄρ' οὖν ἀνθρώπου μόνου ἀρετὴ οὐκ ἔστιν, ἀλλὰ δεῖ ἡμᾶς εἰς τὰς τρίχας ἀφορᾶν καὶ τὰ ἱμάτια καὶ τοὺς πάππους;

Can it be that man has no excellence of his own, but must resort to his hair, his clothes, or his ancestors?

Fragment 18 (Schenkl)

- 82 ψυχάριον εἰ βαστάζον νεκρόν

You are but a little soul, carrying around a corpse.

Translated by W.A. Oldfather (1928)

Fragment 26 (Schenkl)

quoted by Marcus Aurelius, Τὰ εἰς ἑαυτόν 4.41

- 83 οὐ περὶ τοῦ τυχόντος οὖν ἔστιν ὁ ἀγών, ἀλλὰ περὶ τοῦ μαίνεσθαι ἢ μὴ

It is no ordinary matter that is at stake, but it is a question of either madness or sanity.

Translated by W.A. Oldfather (1928)

Fragment 28 (Schenkl)

- 84 οὔτε ναῦν ἐξ ἑνὸς ἀγκυρίου οὔτε βίον ἐκ μιᾶς ἐλπίδος ὀρμιστέον

A ship cannot depend on one anchor, nor life on one hope.

Fragment 30 (Schenkl)

- 85 καὶ τοῖς σκέλεσι καὶ ταῖς ἐλπίσι τὰ δυνατὰ δεῖ διαβαίνειν

We ought to measure both the length of our stride, and the extent of our hope, by what is possible.

Translated by W.A. Oldfather (1928)

Fragment 31 (Schenkl)

- 86 ὁ τύχη βίος συμπεπλεγμένος ἔοικε χειμάρρῳ ποταμῷ· καὶ γὰρ ταραχώδης καὶ ἱλύος ἀνάμεστος καὶ δυσέμβατος καὶ τυραννικὸς καὶ πολύηχος καὶ ὀλιγοχρόνιος

Life and luck are as a torrent: full of agitation, turbid, hard to ford, thunderous and short-lived.

*Gnomologium** 1 (Schenkl)

- 87 ψυχὴ ὁμιλοῦσα ἀρετῇ ἔοικεν ἀεννάῳ πηγῇ· καὶ γὰρ καθαρὸν καὶ ἀτάραχον καὶ πότιμον καὶ νόστιμον καὶ κοινωνικὸν καὶ πλούσιον καὶ ἀβλαβὲς καὶ ἀνώλεθρον

A soul attended by virtue is as an ever-flowing spring, whose water is pure and undisturbed, fresh and wholesome, liberal and abundant, harmless and indestructible.

*Gnomologium** 2 (Schenkl)

- 88 κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ
Keep desires in check lest they become punishments.

*Gnomologium** 5 (Schenkl)

- 89 εἰ θέλεις καλῶς ἀκούειν, μάθε καλῶς λέγειν· μαθὼν δὲ καλῶς λέγειν πειρῶ καλῶς πράττειν καὶ οὕτω καρπώσῃ τὸ καλῶς ἀκούειν

If you wish to hear fair things, learn to say fair things; once you learn to say fair things, try to act in fairness; thus you shall reap the benefits of fair listening.

*Gnomologium** 7 (Schenkl)

- 90 οὐ πενία λύπην ἐργάζεται, ἀλλὰ ἐπιθυμία· οὐδὲ πλοῦτος φόβον ἀπαλλάττει, ἀλλὰ λογισμός. κτησάμενος τοιγαροῦν τὸν λογισμὸν οὔτε πλούτου ἐπιθυμήσεις οὔτε πενίαν μέμψῃ

It is not poverty which brings sorrow, but desires; wealth cannot release us from fear, reason can. Therefore by possessing reason, wealth is no longer desired nor poverty cause for complaint.

*Gnomologium** 14 (Schenkl)

- 91 τὸ καλῶς ζῆν τοῦ πολυτελῶς διαφέρει· τὸ μὲν γὰρ ἐκ σωφροσύνης καὶ αὐταρκείας καὶ εὐταξίας καὶ κοσμιότητος καὶ εὐτελείας παραγίνεται, τὸ δὲ ἐξ ἀκολασίας καὶ τρυφῆς καὶ ἀταξίας καὶ ἀκοσμίας· τέλος δὲ τοῦ μὲν ἔπαινος ἀληθής, τοῦ δὲ ψόγος

To live well is not the same as to live in luxury; the first depends on wisdom and self-sufficiency, order and simplicity, the other on excess, disorder and unseemliness; the first merits true praise, the

second dishonour.

*Gnomologium** 16 (Schenkl)

- 92 μέτρον ἔστω σοι παντὸς σίτου καὶ ποτοῦ ἢ
πρώτη τῆς ὀρέξεως ἐμπλησις

Let moderation in food and drink be
your first gratification.

*Gnomologium** 17 (Schenkl)

- 93 αἰσχρὸν τοῖς τῶν μελιττῶν δωρήμασι
γλυκάζοντα τὴν κατάποσιν τὸ τῶν θεῶν
δῶρον πικράζειν τὸν λόγον τῇ κακίᾳ

Sad, to sweeten our tongue with the gift
of bees, honey, and create bitterness with
the gift of god, speech.

*Gnomologium** 22 (Schenkl)

- 94 ἄριστον μέν, εἰ ... κοινωνεῖς τοῖς θερά-
πείουσι τῶν παρόντων· εἰ δὲ τὸ τοιόνδε
δυσχερὲς τῷ καιρῷ ὑπάρχοι, μέμνησο,
ὅτι μὴ κάμνων ὑπὸ καμνόντων ὑπουργῇ,
ἐσθίων ὑπὸ μὴ ἐσθιόντων, πίνων ὑπὸ μὴ
πινόντων

Lend a hand to those who labour to
prepare and serve a meal, or at least
remember that, without any effort on
your part, you are served by those who
labour, you eat while they fast and drink
when they thirst.

*Gnomologium** 24 (Schenkl)

- 95 ἐρίζειν καὶ φιλονεικεῖν πάντῃ μὲν
ἀνοίκειον ... οὔτε γὰρ ἂν μεθύων
νήφοντα διδάξειέ τις οὔτ' αὖ μεθύων
πρὸς νήφοντος πεισθεῖη. ἔνθα δ' ἂν μὴ
παρῇ πειθοῦς τέλος, εἰκὴ σε παρῇ
διατείνεσθαι

To argue and fight at table is unaccept-
able; nor can a drunkard instruct or
convince one who is sober. Where there
is no hope to persuade, there is no sense
in arguing.

*Gnomologium** 25 (Schenkl)

- 96 φεύγεις δὲ δουλείαν

Shun bondage.

*Gnomologium** 36 (Schenkl)

- 97 εἰ βούλει τὰς κρίσεις δικαίας ποιῆσθαι,
μηδένα τῶν δικαζομένων καὶ δικαι-
ολογούντων ἐπιγίνωσκε, ἀλλ' αὐτὴν
τὴν δίκην

If you wish your judgement to be fair,
examine not who is being accused or

who defends them, but consider the case
without prejudice.

*Gnomologium** 51 (Schenkl)

- 98 ὀρθοῦ οὐδὲν ὀρθότερον

Nothing is more right than righteous-
ness.

*Gnomologium** 56 (Schenkl)

- 99 ὥσπερ οἱ ἐπὶ τῶν λιμένων πυρσοὶ δι'
ὀλίγων φρυγάνων πολλὴν ἀνάψαντες
φλόγα ταῖς ἀλωμέναις ἀνὰ τὸ πέλαγος
ναυσὶν ἱκανὴν ἐργάζονται βοήθειαν, οὕτω
καὶ ἀνὴρ λαμπρὸς ἐν πόλει χειμαζομένη
αὐτὸς ὀλίγοις ἀρκοῦμενος μεγάλα τοὺς
πολίτας ευεργετεῖ

As a harbour beacon will guide ships in
distress with but a brushwood fire, thus
one enlightened person can prove salu-
tary to a city in distress; satisfied with
little himself he can offer much to his
fellow citizens.

*Gnomologium** 57 (Schenkl)

- 100 εἰ πρόκειται σοι τὴν πόλιν ἀναθήμασι
κοσμεῖν, σεαυτῷ πρῶτον ἀνάθες τὸ
κάλλιστον ἡμερότητος καὶ δικαιοσύνης
καὶ εὐποιίας ἀνάθημα

Rather than adorn your city, charge
yourself with the best adornments:
gentleness and justice and beneficence.

*Gnomologium** 59 (Schenkl)

- 101 εὐ ποιήσεις σὺ τὰ μέγιστα τὴν πόλιν, εἰ μὴ
τοὺς ὀρόφους ὑψώσεις, ἀλλὰ τὰς ψυχὰς
αὐξήσεις. ἄμεινον γὰρ ἐν μικροῖς οἰκήμασι
μέγας οἰκεῖν ψυχὰς ἢ ἐν μεγάλας
οἰκίαις ταπεινὰ φωλεῦν ἀνδράποδα

You will offer more to the city, not by
building high buildings, but by lifting
up people's souls. For it is better that free
spirits should live in simple dwellings,
than slaves in grand homes.

*Gnomologium** 60 (Schenkl)

- 102 καθάπερ οὔτε κλαγγὴ χὴν οὔτε βληχὴ
καταπλήσσει ται πρόβατον, οὕτω μηδὲ
πλήθους ἀνοήτου σε δεδιττέσθω φωνή

As the goose does not fear the cries of
geese, nor the sheep the baying of other
sheep, so should you not fear the noise of
the stupid mob.

*Gnomologium** 64 (Schenkl)

EPICURUS

341–270BC

Philosopher, born in Samos, died in Athens

see also Plutarch 168

- 1 ἀσεβής δὲ οὐχ ὁ τοὺς τῶν πολλῶν θεοῦς ἀναιρῶν, ἀλλ' ὁ τὰς τῶν πολλῶν δόξας θεοῖς προσάπτων

Impious is not he who repudiates the beliefs of the many, but he who attaches to the gods all expectations demanded by the multitude.

Letter to Menoeceus 123

- 2 τὸ φρικωδέστατον οὖν τῶν κακῶν ὁ θάνατος οὐθὲν πρὸς ἡμᾶς, ἐπειδὴ περ ὅταν μὲν ἡμεῖς ὦμεν, ὁ θάνατος οὐ πάρεστιν, ὅταν δὲ ὁ θάνατος παρῇ, τόθ' ἡμεῖς οὐκ ἐσμέν

Death, the most terrifying of ills, means nothing to us since, as long as we exist, death has not yet come; and, when it comes, then we are no more.

Letter to Menoeceus 125

- 3 τὴν ἡδονὴν ἀρχὴν καὶ τέλος λέγομεν εἶναι τοῦ μακαριῶς ζῆν

Pleasure is the alpha and omega of a blessed life.

Translated by R.D. Hicks (1925)

Letter to Menoeceus 128

- 4 τὴν αὐτάρκειαν δὲ ἀγαθὸν μέγα νομίζομεν, οὐχ ἵνα πάντως τοῖς ὀλίγοις χρῶμεθα, ἀλλ' ὅπως, ἐὰν μὴ ἔχωμεν τὰ πολλά, τοῖς ὀλίγοις ἀρκώμεθα

We consider self-sufficiency a great blessing, not so much in order to always use little but, if we do not have much, to be content with little.

Letter to Menoeceus 130

- 5 οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς καὶ δικαίως, οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως ἄνευ τοῦ ἡδέως

It is impossible to live a pleasant life without living wisely, well and justly, and it is impossible to live wisely, well and justly without living pleasantly.

Translated by R.D. Hicks (1925)

Letter to Menoeceus 132

- 6 κόσμος ἐστὶ περιοχὴ τις οὐρανοῦ, ἄστρα τε καὶ γῆν καὶ πάντα τὰ φαινόμενα

περιέχουσα, ἀποτομὴν ἔχουσα ἀπὸ τοῦ ἀπεῖρου

A world is a portion of the universe, which contains stars and earth and all visible things, a segment of the infinite.

Letter to Pythocles 88

a 'letter' composed of Epicurean texts, probably by a later writer

- 7 εἰ βούλει πλούσιον ... ποιῆσαι μὴ χρημάτων προστίθει, τῆς δὲ ἐπιθυμίας ἀφαίρει

If you want to make someone rich do not give him money, but help him to control his desires.

Letters, Fragment 53 (Arrighetti)

- 8 σαρκὸς δὲ φωνὴ μὴ πεινῆν, μὴ διψῆν, μὴ ὀίγουν

Voice of the flesh: do not hunger, do not thirst, avoid being cold.

Gnomologium, Fragment 33 (Arrighetti)

- 9 ἄπληστον οὐ γαστήρ, ὥσπερ οἱ πολλοὶ φασιν, ἀλλ' ἡ δόξα ψευδὴς ὑπὲρ τοῦ τῆς γαστρὸς ἀορίστου πληρώματος

It is not the stomach that is insatiable, as is generally said, but the false opinion that the stomach needs an unlimited amount to fill it.

Translated by Kathleen Freeman (1947)

Gnomologium, Fragment 59 (Arrighetti)

- 10 οὐδὲν ἱκανὸν ᾧ ὀλίγον τὸ ἱκανόν

Nothing will content him who is not content with a little.

Translated by H.T. Riley (1872)

Gnomologium, Fragment 68 (Arrighetti)

- 11 τῆς αὐταρκείας καρπὸς μέγιστος ἐλευθερία

Freedom is the greatest boon of self-sufficiency.

Gnomologium, Fragment 77 (Arrighetti)

- 12 ὅρος τοῦ μεγέθους τῶν ἡδονῶν ἢ παντὸς τοῦ ἀλγούντος ὑπεξαίρεσις

The magnitude of pleasure reaches its limit in the removal of all pain.

Translated by R.D. Hicks (1925)

Principal Doctrines 3 (Arrighetti)

- 13 ὧν ἡ σοφία παρασκευάζεται εἰς τὴν τοῦ ὅλου βίου μακαριότητα πολὺ μέγιστόν ἐστιν ἡ τῆς φιλίας κτήσις

Of all blessings acquired in wisdom through a long life, friendship is the greatest.

Principal Doctrines 27 (Arrighetti)

- 14 οὐκ ἔστιν ἄφοβον εἶναι φοβερόν φαίνόμενον

He who is seen spreading terror is not without fear himself.

Arsenius, *Apothegms* 13.39r (von Leutsch, CPG)

- 15 ἀρχὴ καὶ ῥίζα παντός ἀγαθοῦ ἡ τῆς γαστρὸς ἡδονή

The beginning and root of all bliss is a satisfied stomach.

Athenaeus, *Deipnosophists* 7.280a

- 16 χάρις τῇ μακαρίᾳ Φύσει, ὅτι τὰ ἀναγκαῖα ἐποίησεν εὐπόριστα, τὰ δὲ δυσπόριστα οὐκ ἀναγκαῖα

Bless Nature: she is generous with necessities, leaving the superfluous harder to obtain.

Stobaeus, *Anthology* 3.17.22

- 17 λάθε βιώσας

Passing one's life unnoticed.

Themistius, *Υπὲρ τοῦ λέγειν* 324a

cf. the treatise by Plutarch 'εἰ καλῶς εἴρητε τὸ λάθε βιώσας' (Is 'To Live Unknown' a Wise Precept?)

EPIMENIDES

late 7th century BC

Philosopher, poet and holy man from Crete
see also Proverbial Expressions 8; Solon 55

- 1 Κοῖτες ἀεὶ ψευδοῦνται

All Cretans are liars.

Translated by D.S. Baker (1998)

Fragment 1 (D-K)

All Cretans are liars. But Epimenides was a Cretan. Therefore he too is a liar. So how true is the phrase? Known as the Epimenides Liar Paradox

EPINICUS

3rd century BC

Athenian New Comedy poet

- 1 οὐδὲν ἐλέφαντος γὰρ διαφέρεις οὐδὲ σύ
You too are no different from an elephant.

Fragment 2 (Kock) – 2 (K-A) – *Hypoballomenai* – *The Baby-changers*

of the insensitive, of a thick-skinned person

ERASISTRATUS

c.315–c.240BC

Scientist and physician from Ceos

- 1 Ἐρασίστρατος ἅπαντα καλῶς τεθῆναι τε καὶ διαπλασθῆναι τὰ μέρη τοῦ σώματος ὑπὸ τῆς φύσεως οἰόμενος

Erasistratus regarded all the parts of the body as having been well and truly placed and shaped by Nature.

Translated by Arthur John Brock (1916)

Fragment 79 (Garofalo)

Erasistratus and Herophilus were the only ancient scientists to perform dissections of human bodies

- 2 τό τινος ἔνεκα πάντα ποιεῖν τὴν φύσιν καὶ μάτην μηδὲν

Nature does everything for some purpose, and nothing in vain.

Translated by Arthur John Brock (1916)

Fragment 81 (Garofalo)

- 3 πανταχοῦ μὲν γὰρ ἡ φύσις ἀκριβῆς καὶ φιλότεχνος καὶ ἀνελλιπὴς καὶ ἀπέριτος. οὐδὲν ... ἔχουσα ῥωπικόν

Nature is everywhere precise and artful, frugal yet lacking nothing; it has no trumpery about her.

Fragment 83 (Garofalo)

- 4 Ἐρασίστρατος οἶδεν ὅτι τὴν τέχνην τῆς φύσεως ὑμῶν

Erasistratus, the man who sings the artistic skill of Nature!

Translated by Arthur John Brock (1916)

Fragment 149 (Garofalo)

ERATOSTHENES SCHOLASTICUS

5th century AD

Epigrammatist

- 1 Καλὰ τὰ παρθενίης κειμήλια· παρθενίῃ δὲ
τὸν βίον ὥλεσ' ἂν πᾶσι φυλασσομένη.
τοῦνεκεν εὐθέσμως ἄλοχον λάβε, καὶ
τινα κόσμῳ
δὸς βροτὸν ἀντὶ σέθεν· φεῦγε δὲ
μαχλοσύνην.

Fair are the treasures of virginity,
but if observed by all it would put an
end to life;
therefore live in lawful wedlock, and
give
a mortal to the world to replace thee; but
shun lechery.

Translated by W.R. Paton (1917)

Greek Anthology 9.444

ERINNA

4th century BC

Poet

see also Leonidas of Tarentum 3

- 1 Βάσκανός ἐσσ', Αἴδα
Thou art envious, O Death.
Translated by J.W. MacKail (1890)
Greek Anthology 7.712
- 2 τουτόθεν εἰς Αἶδαν κενεὰ διανήχεται
ἀχῶ
σιγὰ δ' ἐν νεκύεσσι, τὸ δὲ σκότος ὅσσε
κατέρρει
From here our fading echoes reach out
in vain for Hades;
but the dead know only silence, dark-
ness corrodes the rest.
Translated by Josephine Balmer (1996)
Fragment 1a (Diehl)
- 3 Βαυκί φίλα ...
τῷ τυ κατακλαίοισα τὰ κάδεα νῦν
παραλείπω
οὐ γάρ μοι πόδες ἐντὶ λιπῆν ἄπο δῶμα
βέβαλοι,
οὐδ' ἐσιδὴν φάεσσι πρέπει νέκυν οὐδὲ
γοᾶσαι
γυμναῖσιν χαίταισιν, ἀτὰρ φοινίκεος
αἰδῶς
δρῦπτει μ' ἄμφι
My lost friend,
here is my lament: I can't bear that dark
death-bed,
can't bring myself to step outside my
door; won't look
on your stone face, won't cry or cut my
hair for shame ...
but Baucis, this crimson grief
is tearing me in two.
Translated by Josephine Balmer (1996)
Fragment 1b (Diehl) – *Elacate* – *The Distaff*

- 4 Πομπίλε, ναύταισιν πέμπων πλόον
εὐπλοον, ἰχθύ,
πομπεύσαις πρύμναθεν ἐμὰν ἀδείαν
ἐταίραν
Pilot-fish, who giv'st to sailors pleasant
sailing,
Grant my sweet companion escort from
astern.
Translated by C.M. Bowra (1938)
Fragment 2 (Diehl)
*pompilos is a fish which follows ships, Nautilus
ductor L. (previously Gasterosteus ductor
L.)*

EUBULIDES

mid 4th century BC

Dialectician from Miletus and author of many
puzzles

- 1 ἀνθρῶπός τις ψευδόμενος λέγει ὅτι
ψεύδεται ψεύδεται ἢ οὐ;
Is 'I am lying' simultaneously true and
false? Someone who lies and says he lies,
is he lying or isn't he?
Fragment (reconstructed)
The Liar Paradox; cf. Cicero, Academica
2.30.96: 'si mentiris, mentiris; mentiris autem;
mentiris igitur?' (if you are lying, you are
lying; however, you are lying; therefore, are you
lying?)
- 2 Εὐβουλίδης ὁ Μιλήσιος, ὃς καὶ πολλοὺς
ἐν διαλεκτικῇ λόγους ἠρώτησε ... καὶ
τὸν διαλανθάνοντα καὶ Ἡλέκτραν καὶ
ἐγκεκαλυμμένον
A known person hiding his face is
known or not known? Electra meeting
her brother before he uncovers his face
knows him or does not know him?
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 2.108
The Known-Unknown Paradox; cf. Sophocles,
Electra 1222
- 3 εἴ τι οὐκ ἀπέβαλες, τοῦτ' ἔχεις· κέρατα δ'
οὐκ ἀπέβαλες· κέρατ' ἄρ' ἔχεις
If you never lost something, you have it
still; but you never lost horns, ergo you
have horns.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 7.187
*The Horned Argument 'Have you lost your
horns?'; Diogenes Laertius has this under*

*Chrysippus, but mentions that it is attributed
by some to Eubulides*

EUBULUS

active c.380–c.335BC

Middle Comedy poet

- 1 πάνθ' ὁμοῦ πωλίσεται
ἐν ταῖς Ἀθήναις· σῦκα, κλητῆρες, βότρους,
γογγυλίδες, ἄπιοι, μῆλα, μάρτυρες, ῥόδα,
μέσπιλα, χόρια, σχαδόνες, ἐρέβινθοι,
δίκαι,
πυός, πυριάτη, μύρτα, κληρωτήρια,
ύακινθος, ἄρνες, κλεψύδραι, νόμοι,
γραφαί
You'll find everything for sale
at Athens: Figs – informers – grapes,
Turnips, pears, apples – snoopers –
roses, medlars,
Haggis and honeycombs, chickpeas and
– proceedings,
Curds, clotted cream, myrtles – and
ballot-urns.
Hyacinths, lambs – and paraphernalia
of the law-courts.
Translated by Kathleen Freeman (1947)
Fragment 74 (Kock) – 74 (K-A) – *Olbia – The
Happy Girl*
- 2 τρεῖς γὰρ μόνους κρατῆρας ἐγκεραννύω
τοῖς εὖ φρονούσι· τὸν μὲν ὑγιείας ἔνα,
ὃν πρῶτον ἐκπίνουσι, τὸν δὲ δεῦτερον
ἔρωτος ἡδονῆς τε, τὸν τρίτον δ' ὕπνου,
ὃν ἐκπίνοντες οἱ σοφοὶ κεκλημένοι
οἴκαδε βαδίζουσ'· ὁ δὲ τέταρτος οὐκ ἔτι
ἡμέτερός ἐστ', ἀλλ' ὕβρεος· ὁ δὲ πέμπτος
βοῆς·
ἔκτος δὲ κώμων· ἑβδομος δ' ὑπαπίων·
ὁ δ' ὄγδοος κλητῆρος· ὁ δ' ἑνατος χολῆς·
δέκατος δὲ μανίας, ὥστε καὶ βάλλειν
ποιεῖ
Three cups of wine a prudent man may
take:
The first of them for constitution sake;
The second to the girl he loves the best;
The third and last, to lull him to his
rest –
Then home to bed. But if a fourth he
pours,
That is the cup of folly, and not ours.
Loud noisy talking on the fifth attends;
The sixth breeds feuds and falling out
of friends;
Seven begets blows, and faces stained
with gore;

Eight, and the watch patrol breaks open
the door;
Mad with the ninth, another cup goes
round,
And the swilled sot drops senseless on
the ground.

Translated by Jennifer Taylor (1989)

Fragment 94 (Kock) – 93 (K-A) – *Semele or
Dionysus*

- 3 ἀτοπον δὲ τὸν μὲν οἶνον εὐδοκιμεῖν αἰεὶ
... ἄνδρα δὲ
μὴ τὸν παλαιόν, ἀλλὰ τὸν νεώτερον
It is strange that in wine the older is
more popular,
whereas in men, not the elder but the
younger.
Fragment 124–125 (Kock) – 121–122 (K-A)

EUCLID

dates uncertain, between 325 and 250BC

Mathematician; nothing is known of his life

- 1 γραμμὴ δὲ μήκος ἀπλατές
A line is length without breadth.
Translated in *The Oxford Dictionary of
Quotations* (2004)
Elements 1 Definition 2
- 2 ἐντὸς ... ἐκτὸς καὶ ... ἐπὶ τὰ αὐτὰ
Exterior ... interior ... and opposite.
Translated by Thomas Little Heath (1908)
Elements 1 Definition 28
*of two angles, inside and out, formed by a
straight line cutting two parallel straight lines;
also used to express 'nothing new', when asked
'where have you been?' 'what have you been up
to?'*
- 3 ἡτήσθω ἀπὸ παντὸς σημείου ἐπὶ πᾶν
σημεῖον εὐθεῖαν γραμμὴν ἀγαγεῖν· καὶ
πεπερασμένην εὐθεῖαν κατὰ τὸ συνεχές
ἐπ' εὐθείας ἐκβαλεῖν· καὶ παντὶ κέντρῳ
καὶ διαστήματι κύκλον γράφεσθαι· καὶ
πάσας τὰς ὀρθὰς γωνίας ἴσας ἀλλήλαις
εἶναι
Let the following be postulated: 1. To
draw a straight line from any point to
any point. 2. To produce a finite straight
line continuously in a straight line. 3.
To describe a circle with any centre and
distance. 4. That all right angles are
equal to one another.
Translated by Ivor Thomas (1939)

Elements 1 Postulates 1–4

four of five basic postulates of Euclidean Geometry; for the fifth see next entry

- 4 καὶ ἂν εἰς δύο εὐθείας εὐθεῖα ἐμπίπτουσα τὰς ἐντὸς καὶ ἐπὶ τὰ αὐτὰ μέρη γωνίας δύο ὀρθῶν ἐλάσσονας ποιῇ, ἐκβαλλομένας τὰς δύο εὐθείας ἐπ’ ἀπειρον συμπίπτειν, ἐφ’ ἃ μέρη εἰσὶν αἱ τῶν δύο ὀρθῶν ἐλάσσονες

That, if a straight line falling on two straight lines make the interior angles on the same side less than two right angles, the two straight lines, if produced indefinitely, meet on that side on which are the angles less than the two right angles.

Translated by Ivor Thomas (1939)

Elements 1 Postulate 5

the fifth basic postulate of Euclidean Geometry; see previous entry

- 5 ὅπερ ἔδει δεῖξαι
QED: Quod erat demonstrandum: this is what was to be proved.

Elements 1 Proposition 4 et al.

used wherever a theorem has been proved

- 6 ἐν τοῖς ὀρθογωνίοις τριγώνοις τὸ ἀπὸ τῆς τὴν ὀρθὴν γωνίαν ὑποτείνουσας πλευρᾶς τετραγώνον ἴσον ἐστὶ τοῖς ἀπὸ τῶν τὴν ὀρθὴν γωνίαν περιεχουσῶν πλευρῶν τετραγώνοις

In right-angled triangles the square on the side opposite the right angle equals the sum of the squares on the sides containing the right angle.

Translated in *The Yale Book of Quotations* (2006)

Elements 1 Proposition 47

The Pythagorean Theorem

- 7 ὁ δὲ ἀπεκρίνατο, μὴ εἶναι βασιλικὴν ἀτραπὸν ἐπὶ γεωμετρίαν

There is no royal short cut to geometry.

Translated by John Simpson and Jennifer Speake (1982)

Proclus, *Commentary on the First Book of Euclid's Elements* 68.16

Euclid's reply when asked by King Ptolemy I if there is no faster way to learn geometry; cf. the English proverb 'there is no royal road to learning'

EUDAMIDAS

King of Sparta, c.331–c.321BC

see also Xenocrates 1

- 1 ἀκούσας δὲ φιλοσόφου διαλεχθέντος ὅτι μόνος ἀγαθὸς στρατηγὸς ὁ σοφὸς ἐστίν, ὁ μὲν λόγος, ἔφη, θαυμαστός· ὁ δὲ λέγων ἄπιστος· οὐ γὰρ περισεσάλπισται

Hearing a philosopher declaring that the wise man is the only good general, he said, 'The speech is admirable but the speaker not to be trusted; for he has never been amid the blare of trumpets.'

Translated by Frank Cole Babbitt (1931)

Plutarch, *Sayings of Spartans* 220e

- 2 μέγας ... κηλικτὰς ἐν μικρῷ πράγματι
He has great power to charm in a trifling matter.

Translated by Frank Cole Babbitt (1931)

Plutarch, *Sayings of Spartans* 220f

of a musician who had produced a very popular tune

EUENUS

5th century BC

Rhetorician and sophist from Paros, writer of elegiac and other verse

- 1 πολλοῖς δ' ἀντιλέγειν μὲν ἔθος περὶ παντὸς ὁμοίως, ὀρθῶς δ' ἀντιλέγειν, οὐκέτι τοῦτ' ἐν ἔθει. καὶ πρὸς μὲν τούτους ἀρκεῖ λόγος εἰς ὁ παλαιός· σοὶ μὲν ταῦτα δοκοῦντ' ἔστω, ἐμοὶ δὲ τάδε

Many a man will contradict on all and every matter, and care not whether his contradiction be just.

For such the old answer is enough,
Let that be your opinion and this mine.

Translated by J.M. Edmonds (1931)

Fragment 1 (West, IEG)

- 2 Βάκχου μέτρον ἄριστον ὁ μὴ πολὺ μηδ' ἐλάχιστον· ἔστι γὰρ ἡ λύπης αἴτιος ἡ μανίης

Good measure of wine is best, not too much, not too little;
too little may cause grief, too much, madness.

Fragment 2 (West, IEG)

- 3 πολλὰκις ἀνθρώπων ὀργὴ νόον
 ἐξεκάλυψεν
 κρυπτόμενον, μανίης πολὺ χειρότερον
 Anger often reveals a hidden mind
 much worse than madness.
 Fragment 5 (West, IEG)
- 4 ὕβρις ... ἥτις κερδαίνουσ' οὐδὲν ὅμως
 ἀδικεῖ
 Hubris that wrongs others e'en when she
 gaineth nought.
 Translated by H. Rackham (1935)
 Fragment 7 (West, IEG)
as quoted by Aristotle in Virtues and Vices
1251a.36
- 5 πᾶν ἀναγκαῖον προᾱγμ' ἀνιαρὸν ἔφυ
 Compulsion breeds distress.
 Fragment 8 (West, IEG)
- 6 φημί πολυχρόνιην μελέτην ἔμεναι φίλε,
 καὶ δὴ
 ταύτην ἀνθρώποισι τελευτῶσαν φύσιν
 εἶναι
 I say that practice must be long, my
 friend,
 and thus become second nature.
 Fragment 9 (West, IEG)

EUGENES

dates unknown

Epigrams in *Greek Anthology*

- 1 ὄμμα δέ μευ Βρομίω βεβαρημένον, ἡδ'
 ἀπὸ κώμων
 τερπνὰ φιλαγρύπνων σήματα
 παννυχίδων
 My eyes are heavy with wine, and I bear
 from my revelling
 the pleasant signs of sleepless night
 festivals.
 Translated by W.R. Paton (1918)
Greek Anthology 16.309

EUNAPIUS

c.345–c.414AD

Sophist and historian born at Sardis

- 1 ἔτερόν τί ἐστιν τῷ νῶ θεωρεῖν καὶ τοῖς τοῦ
 σώματος ἀπατηλοῖς ὁμμασιν
 Observe with the mind; eyes are apt to
 deceive.
Lives of the Sophists 6.11.11

EUPHRATES

c.30–c.118AD

Stoic philosopher

- 1 ὦ φιλοσοφία, τυραννικά σου τὰ
 ἐπιτάγματα, λέγεις, φίλει, κἄν ἀποβάλῃ
 τις λέγεις μὴ λυποῦ
 O, philosophy, and your tyrannical
 commands! You say 'love', and when
 your love is lost, you say, 'do not grieve.'
 Stobaeus, *Anthology* 4.35.34
Euphrates the Syrian, when he lost his wife

EUPOLIS

fl. 425–415BC

Athenian Old Comedy poet

- 1 λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν
 The best of prattlers, unable to speak to
 the point.
 Fragment 95 (Kock) – *116 (K-A) – *Demoi* –
Demes
of Alcibiades who spoke with a lisp
- 2 καὶ πόλλ' ἔμαθον ἐν τοῖσι κουρείοις ἐγὼ
 ἀτόπως καθίζων κοῦδὲ γιγνώσκειν
 δοκῶν
 Much have I learnt in the barber's chair,
 sitting idly and seeming not to listen.
 Fragment 180 (Kock) – 194 (K-A) – *Maricas*
- 3 ἄσπουδος δ' ἀνὴρ σπουδαρχίδου κακίων
 An unambitious man is worse than the
 office seeker.
 Translated by Ian C. Storey (2011)
 Fragment 234 (Kock) – 248 (K-A) – *Poleis* –
Cities
- 4 πάντα γὰρ τυχὼν ἄπει
 You grabbed it all and ran.
 Fragment 246 (Kock) – 265 (K-A) – *Prospaltii*
 – *Prospaltians*
Prospalta was an Attic deme
- 5 μουσικὴ προᾱγμ' ἐστὶ βαθύ τι καὶ
 καμπύλον
 Music is something deep with varying
 tones.
 Fragment 336 (Kock) – 366 (K-A)

EURIPIDES

c.480–406BC

Athenian tragic playwright

see also Anonymous 38, 87; Archelaus (2) 2;
Aristophanes 76, 84, 88, 131; Aristotle 188;
Cratinus 4; Hieronymus of Rhodes 1; Philemon 32

- 1 φίλου γὰρ ἀνδρὸς συμφοραῖς βαρύνομαι
I share the grief of my friend.

Alcestis 42

- 2 οὐποτε φήσω γάμον εὐφραίνειν
πλέον ἢ λυπεῖν
Never say that marriage brings more joy
than pain.

Alcestis 238

- 3 ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον
Nothing is more precious than life.

Translated by David Kovacs (1994)

Alcestis 301

- 4 ἐχθρὰ γὰρ ἢ 'πιούσα μητρυῖά τέκνοις
τοῖς πρόσθ', ἐχίδνης οὐδέν ἡπιωτέρα
A stepmother is more harmful to children
than a viper.

Alcestis 309

- 5 παῖς μὲν ἄρσῃ πατέρ' ἔχει πύργον
μέγαν
A father is a tower of strength for his son.

Alcestis 311

- 6 οὐδέν μητρὸς εὐμενέστερον
Nothing is more precious than a mother's
comfort.

Alcestis 319

- 7 λόγῳ γὰρ ἦσαν οὐκ ἔργῳ φίλοι
They were friends in word, but not in
deed.

Alcestis 339

- 8 ἐν δ' ὀνειράσιν
φοιτῶσά μ' εὐφραίνεις ἄν' ἡδὺ γὰρ
φίλους
κὰν νυκτὶ λεύσσειν
To see a beloved face even in dreams
Brings pleasure, for as long as the illusion
lasts.

Translated by Philip Vellacott (1953)

Alcestis 354

- 9 εἰ δ' Ὀρφέως μοι γλῶσσα καὶ μέλος
παρῆν,
ὥστ' ἡ κόρην Δήμητρος ἢ κείνης πόσιν
ὕμνοισι κηλήσαντά σ' ἔξ Αἰδου λαβεῖν,
κατῆλθον ἄν, καὶ μ' οὐθ' ὁ Πλούτωνος
κύων
οὐθ' οὐπὶ κώπῃ ψυχοπομπὸς ἂν Χάρων
ἔσχ' ἄν, πρὶν ἐς φῶς σὸν καταστήσαι
βίον

Oh, if I had the songs that Orpheus had,
his voice,

To enchant with music Pluto and Persephone,

I would go down to fetch you; and
neither Cerberus

Would stop me, nor Charon's ferry-load
of ghosts,

Till I had brought you living to the light
of day!

Translated by Philip Vellacott (1953)

Alcestis 357

- 10 πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται
Death is a debt which every one of us
must pay.

Translated by Philip Vellacott (1953)

Alcestis 419

- 11 πολλά σε μουσοπόλοι
μέλψουσι καθ' ἐπτάτονόν τ' ὀρεῖαν
χέλυν ἔν τ' ἀλύροις κλέοντες ὕμνοις

Many a song shall poets make,
Singing your praise to the seven-
stringed mountain lyre,
Or in unaccompanied chorus.

Translated by Philip Vellacott (1953)

Alcestis 445

- 12 κούφα σοι
χθῶν ἐπάνωθε πέσοι
Light be the earth upon you, lightly rest.

Translated by Dudley Fitts and Robert Fitzgerald (1936)

Alcestis 464

- 13 λυπουμένοις ὀχληρός, εἰ μόλοι, ξένος
No guest is welcome on a day of mourning.

Alcestis 540

- 14 αἰσχρόν γε παρὰ κλαίουσι θοινᾶσθαι
ξένους

It is wrong for guests to feast in a house
of mourning.

- Alcestis* 542
- 15 τὰμὰ δ' οὐκ ἐπίσταται
μέλαθρ' ἀπωθεῖν οὐδ' ἀτιμάζειν ξένους
It is not the custom
of my house to refuse a guest.
Alcestis 566
- 16 ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστιν
All that is good lives in the hearts of the
nobly born.
Translated by David Kovacs (1994)
Alcestis 602
- 17 μάτην ἄρ' οἱ γέροντες εὖχονται θανεῖν,
γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου·
ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς
βούλεται
θνήσκειν
Falsely, then, do old men pray for death,
cursing old age and their unending life;
when death is near no one wants to die.
Alcestis 669
- 18 χαίρεις ὁρῶν φῶς· πατέρα δ' οὐ χαίρειν
δοκεῖς;
You love the daylight: do you think I
don't enjoy it too?
Alcestis 691
- 19 ἦ μὴν πολὺν γε τὸν κάτω λογίζομαι
χρόνον, τὸ δὲ ζῆν σμικρὸν ἀλλ' ὅμως
γλυκύ
By my reckoning, I'm going to spend a
long time dead
And a short time alive – yes, short, but
very sweet.
Translated by Philip Vellacott (1953)
Alcestis 692
- 20 κακῶς ἀκούειν οὐ μέλει θανόντι μοι
Little I care who speaks ill of me – in my
grave.
Translated by Philip Vellacott (1953)
Alcestis 726
- 21 κούκ ἔστι θνητῶν ὅστις ἐξεπίσταται
τὴν αὐριον μέλλουσιν εἰ βιώσεται
No man knows for certain whether
he will still be living on the morrow.
Translated by David Kovacs (1994)
Alcestis 783
- 22 τὸ τῆς τύχης γὰρ ἀφάνες οἱ προβήσεται,
κάστ' οὐ διδακτὸν οὐδ' ἀλίσκεται τέχνη
The ways of fortune are unpredictable,
they cannot be taught nor acquired by
human skill.
Alcestis 785
- 23 τὸν καθ' ἡμέραν
βίον λογίζου σόν, τὰ δ' ἄλλα τῆς τύχης
Your life is yours today, the rest is
fortune.
Alcestis 788
- 24 ὄντας δὲ θνητοὺς θνητὰ καὶ φρονεῖν
χρεῶν
As mortals, we should behave as mortals.
Alcestis 799
- 25 τοῖς γε σεμνοῖς καὶ συνωφρυνόμενοις
ἅπασιν ἔστιν, ὥς γ' ἐμοὶ χρησθαι κριτῇ,
οὐ βίος ἀληθῶς ὁ βίος ἀλλὰ συμφορὰ
As for the grave and solemn, with
frowning countenance,
their life is not a life worthy of the name
but,
as to me, just one long calamity.
Alcestis 800
- 26 ἦ βαρυδαίμονα μήτηρ μ' ἔτεκεν.
ζηλῶ φθιμένους
It was to an ill fate that my mother bore
me.
I envy all the dead.
Translated by David Kovacs (1994)
Alcestis 865
- 27 τί γὰρ ἀνδρὶ κακὸν μείζον ἀμαρτεῖν
πιστῆς ἀλόχου;
What crueller blow can a man suffer
Than the loss of a faithful wife?
Alcestis 879
- 28 ὦ μακρὰ πένθη λυπαῖ τε φίλων
τῶν ὑπὸ γαίας
Oh, how great is the pain and grief for
loved ones
who lie beneath the earth!
Translated by David Kovacs (1994)
Alcestis 895
- 29 παρ' εὐτυχῇ
σοι πότμον ἦλθεν ἀπειροκάκῳ
τόδ' ἄλγος
In good fortune

- this grief has come to you,
a stranger to sorrow.
Alcestis 927
- 30 ἐγὼ καὶ διὰ μούσας
καὶ μετάρσιος ἤξα, καὶ
πλείστων ἀψάμενος λόγων
κρείσσον οὐδὲν Ἀνάγκας
ἡῦρον
I have found power in the mysteries of
thought,
exaltation in the chanting of the Muses;
I have been versed in the reasonings of
men;
but Fate is stronger than anything I
have known.
Translated by Dudley Fitts and Robert
Fitzgerald (1936)
Alcestis 962
- 31 οὐ γὰρ ἀνάξεις ποτ' ἐνερθεν
κλαίων τοὺς φθιμένους ἄνω
You cannot bring up the dead from
below by weeping.
Translated by David Kovacs (1994)
Alcestis 986
- 32 φίλον πρὸς ἄνδρα χρὴ λέγειν ἐλευθέρως
Speak frankly to a friend.
Translated by David Kovacs (1994)
Alcestis 1008
- 33 τὸν ἡβῶνθ'... οὐ ῥάδιον εἶργειν
It is not easy to rein in a young man in
his prime.
Translated by David Kovacs (1994)
Alcestis 1053
- 34 ῥᾶον παραινεῖν ἢ παθόντα καρτερεῖν
'Tis easier to give advice to others suffer-
ing than bear it patiently yourself.
Alcestis 1078
- 35 τί δ' ἂν προκόπτοις, εἰ θέλεις ἀεὶ στένειν;
What will you gain by endless grieving?
Alcestis 1079
- 36 χρόνος μαλάξει, νῦν δ' ἔθ' ἡβάσκει,
κακὸν
Your wound is fresh now; with time the
pain will ease.
Translated by Philip Vellacott (1953)
Alcestis 1085
- 37 πολλαὶ μορφαὶ τῶν δαιμονίων,
πολλὰ δ' ἀέλπτως κραίνουσι θεοί·
καὶ τὰ δοκιθέντ' οὐκ ἐτελέσθη,
τῶν δ' ἀδοκίμων πόρον ἡῦρε θεός
Many are the guises of things divine:
Many things the gods achieve in
surprising ways.
Things we expect never come to pass,
While the gods find ways to make the
unexpected happen.
Translated by Robin Waterfield (2003)
Alcestis 1159
closing lines
- 38 πολλὰς ἂν εὖροις μηχανάς· γυνὴ γὰρ εἰ
You will find many ruses: you are a
woman.
Translated by David Kovacs (1995)
Andromache 85
- 39 χρὴ δ' οὐ ποτ' εἰπεῖν οὐδέν' ὀλβιον
βροτῶν,
πρὶν ἂν θανόντος τὴν τελευταίαν ἰδῆς
ὅπως περάσας ἡμέραν ἤξει κάτω
Never call anyone fortunate
until you see his final day
and his departure to the world below.
Andromache 100
- 40 οἱ γὰρ πνέοντες μεγάλα τοὺς κρείσσους
λόγους
πικρῶς φέρουσι τῶν ἐλασσόνων ὕπο
Nothing makes arrogant people angrier
than being
Worsted in arguments by the weaker
party.
Translated by Philip Vellacott (1972)
Andromache 189
- 41 οὐ τὸ κάλλος, ὧ γύναι,
ἀλλ' ἀρεταὶ τέρπουσι τοὺς ξυνευνέτας
It's not
Beauty, but character that wins a
husband's heart.
Translated by Philip Vellacott (1972)
Andromache 207
- 42 ὦ δόξα δόξα, μυρίοισι δὴ βροτῶν
οὐδὲν γεγῶσι βίοντον ὠγκώσας μέγαν
O Fame, Fame! a myriad nobodies
you have inflated into high renown!
Andromache 319

- 43 εὐκλεια δ' οἷς μὲν ἔστ' ἀληθείας ὕπο
εὐδαιμονίζω
Blessed is the man whose good repute is
based on truth.

Andromache 321

- 44 ἔξωθὲν εἰσιν οἱ δοκοῦντες εὖ φρονεῖν
λαμπροί, τὰ δ' ἔνδον πᾶσιν ἀνθρώποις
ἴσοι
Outwardly they look splendid, are
considered wise;
but within they are just as any other.

Andromache 330

- 45 ὅτου τις τυγχάνει χρεῖαν ἔχων,
τοῦτ' ἔσθ' ἑκάστω μείζον ἢ Τροίαν ἔλεῖν
Whatever a man desires
means to him more than the conquest
of Troy.

Andromache 368

- 46 τὰ μὲν γὰρ ἄλλα δεύτερόν ἂν πάσχη γυνή,
ἀνδρὸς δ' ἀμαρτάνουσ' ἀμαρτάνει βίου
Other misfortunes are secondary to a
woman,
but if she loses her husband she loses
her life.

Andromache 372

- 47 πᾶσι δ' ἀνθρώποις ἄρ' ἦν
ψυχὴ τέκν'
Children are the very breath of life.

Translated by James Morwood (2001)

Andromache 418

- 48 μίαν μοι στεργέτω πόσις γάμοις
ἀκοινώνητον ἀνδρὸς εὐνάν
May my husband be content in marriage
with a single mate
and a bed unshared!

Translated by David Kovacs (1995)

Andromache 468

- 49 πνοαὶ δ' ὅταν φέρωσι ναυτίλους θοαί,
κατὰ πηδαλίων διδύμα πρᾶπιδων γνῶμα
When a ship flies before a fresh breeze,
The work of steering is not helped by
two opinions.

Translated by Philip Vellacott (1972)

Andromache 479

i.e. in marriage a man cannot have two wives

- 50 τί με προσπίτνεις, ἀλίαν πέτρᾱν

ἢ κύμα λιταῖς ὥς ἱκετεύων;

It is no use entreating me; you may as
well pray to the rocks or waves.

Andromache 537

- 51 σμικρὰς ἀπ' ἀρχῆς νεῖκος ἀνθρώποις
μέγα
γλώσσ' ἐκπορίζει

The tongue can turn some trifling cause
to flagrant strife.

Andromache 642

- 52 πολλῶν νέων γὰρ καὶ γέρων εὐψυχος ὢν
κρείσσων· τί γὰρ δεῖ δειλὸν ὄντ'
εὐσωματεῖν;

One brave old man is a match for many
youths;
why, what's the use of muscle to a
coward?

Andromache 764

- 53 οὔτοι λείψανα τῶν ἀγαθῶν
ἀνδρῶν ἀφαιρεῖται χρόνος· ἃ δ' ἀρετὰ
καὶ θανούσι λάμπει

The remembrance of great men
time does not extinguish; their virtue
shines forth beyond the grave.

Andromache 773

- 54 πολιά ξυνωρίς, ἀλλ' ὅμως χορευτέον
We are a pair of greyheads, but still we
must dance.

Translated by David Kovacs (2002)

Bacchae 324

- 55 μαῖνῃ γὰρ ὥς ἀλγιστα, κοῦτε φαρμάκοις
ἄκη λάβοις ἂν οὔτ' ἄνευ τούτων νοσεῖς

You are mad and most painfully so;
some drug
has caused it, and no drug can cure it.

Translated by David Kovacs (2002)

Bacchae 326

- 56 ἄνω κάτω τὰ πάντα
Turn the whole place upside down.

Translated by David Kovacs (2002)

Bacchae 349

- 57 μῶρα γὰρ μῶρος λέγει
Foolishly speak the foolish.

Bacchae 369

- 58 ἀχαλίνων στομάτων

- ἀνόμου τ' ἀφροσύνας
τὸ τέλος δυστυχία
Of unbridled talk
and lawless folly
misfortune is the end.
Bacchae 386
- 59 ὁ δὲ τὰς ἡσυχίας
βίος καὶ τὸ φρονεῖν
ἀσάλευτόν τε μένει καὶ
συνέχει δώματα
A life of tranquillity
and wisdom
remains unshaken
and holds houses together.
Translated by T.A. Buckley (1850)
Bacchae 389
- 60 τὸ σοφὸν δ' οὐ σοφία
Wisdom overmuch is no wisdom.
Translated in Liddell & Scott
Bacchae 395
- 61 τὸ πλῆθος ὃ τι τὸ φαυλότερον ἐνόμισε
χρῆ-
ταί τε, τόδ' ἂν δεχοίμαν
What the simple folk believe and prac-
tice,
that shall I accept.
Translated by David Kovacs (2002)
Bacchae 430
- 62 δόξει τις ἀμαθεὶ σοφὰ λέγων οὐκ εὖ
φρονεῖν
Talk sense to a fool and he calls you fool-
ish.
Translated in *Bartlett's Familiar Quotations*
(1980)
Bacchae 480
- 63 οὐκ οἶσθ' ὃ τι ζῆς, οὐδ' ὃ δρᾷς, οὐδ' ὅστις
εἶ
You know not why you live, or what you
do, or who you are.
Bacchae 506
- 64 πρὸς σοφοῦ γὰρ ἀνδρὸς ἀσκεῖν σῶφρον'
εὐοργησίαν
It is for a wise man to practice restrained
good temper.
Translated by T.A. Buckley (1850)
Bacchae 641
- 65 οἴνου δὲ μηκέτ' ὄντος οὐκ ἔστιν Κύπρις
οὐδ' ἄλλο τερπνὸν οὐδὲν ἀνθρώποις ἔτι
Without wine there is no longer Love
or any other pleasure.
Bacchae 773
- 66 ἄρ' ἐν παννυχίοις χοροῖς
θήσω ποτὲ λευκὸν
πόδ' ἀναβακχεύουσα, δέραν
αιθέρ' ἐς δροσερὸν ῥίπτουσ'
O when will I be dancing,
leaping barefoot through the night,
flinging back my head in ecstasy,
in the clear, cold, dew-fresh air.
Translated by Ian Johnston (2008)
Bacchae 862
- 67 ὡς νεβρὸς χλοεραῖς ἐμπαί-
ζουσα λείμακος ἡδοναῖς,
ἀνίκ' ἂν φοβερὰν φύγῃ
θήραν ἔξω φυλακᾶς
εὐπλέκτων ὑπὲρ ἀρκύων,
θαύσων δὲ κυναγέτας
συντεῖνῃ δράμημα κυνῶν
Like a fawn at play in the grassy
delights of a meadow,
having escaped the fearful hunt, leaping
the nets,
while the hunter calls back his coursing
hounds.
Bacchae 866
of dancing
- 68 μόχθοις δ' ὠκυδρόμοις ἀελ-
λὰς θρώσκη πεδίον
παραποτάμιον, ἡδομένα
βροτῶν ἐρημίαις σκιαρο-
κόμοιό τ' ἔρνεσιν ὕλας
With swift-running zeal, like a whirl-
wind over the plain
near the river, rejoicing in the solitude,
away from men,
and the saplings of the shady forest.
Bacchae 873
*of dancing (compared to a fawn who is joyful at
escaping the huntsmen)*
- 69 ὃ τι καλὸν φίλον αἰεὶ
What is noble is forever loved.
Bacchae 881
- 70 ὀρμᾶται μόλις, ἀλλ' ὅμως
πιστόν τι τὸ θεῖον σθένος
Slow but sure moves the might of the

- gods.
Translated in *Bartlett's Familiar Quotations*
(1980)
Bacchae 882
- 71 τί τὸ σοφόν; ἢ τι κάλλιον
παρὰ θεῶν γέρας ἐν βροτοῖς
ἢ χεῖρ' ὑπὲρ κορυφᾶς
τῶν ἐχθρῶν κρεῖσσω κατέχειν;
What is wisdom? What gift of god
is nobler in the sight of men
than to hold your hand victorious
over the heads of foes?
Bacchae 897
- 72 εὐδαίμων μὲν ὃς ἐκ θαλάσσης
ἔφυγε χεῖμα, λιμένα δ' ἔκικεν·
εὐδαίμων δ' ὃς ὕπερθε μόχθων
ἐγένεθ'
Blessed is he who from the sea
escapes the storm and reaches harbour;
blessed is he who triumphs over misfor-
tune.
Bacchae 902
- 73 ἔτερά δ' ἕτερος ἕτερον
ὄλβῳ καὶ δυνάμει παρηλθεν,
μυρία δ' ἔτι μυρίοις
εἰσὶν ἐλπίδες· αἱ μὲν
τελευτῶσιν ἐν ὄλβῳ
βροτοῖς, αἱ δ' ἀπέβασαν·
τὸ δὲ κατ' ἡμαρ ὅτω βίотος
εὐδαίμων, μακαρίζω
One man surpasses the next in different
ways, in wealth or power. Also,
countless are the hopes of countless
men: some are fulfilled, and others
come to nought. But he who lives
happily from day to day, him I
consider blessed.
Bacchae 905
- 74 θάνατος ἀπροφάσιστος
Death implacable, admitting no excuse.
Translated in Liddell & Scott
Bacchae 1002
- 75 τὸ σωφρονεῖν δὲ καὶ σέβειν τὰ τῶν θεῶν
κάλλιστον· οἶμαι δ' αὐτὸ καὶ σοφώτατον
θνητοῖσιν εἶναι κτῆμα τοῖσι χρωμένοις
To keep fair measure and respect the
gods,
this is the best option, and the wisest
course,
- and much the safest possession for
mortal men.
Bacchae 1150
- 76 καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα,
εὐβουλίας τυχόντα τῆς ἀμείνονος
It's a good thing to keep your feet well
clear
Of trouble, and when good counsel's
given, to follow it.
Translated by Philip Vellacott (1972)
Children of Heracles 109
- 77 καὶ πῶς δίκαιον τὸν ἰκέτην ἄγειν βίαι;
How can it be right or just to arrest a
suppliant?
Translated by Philip Vellacott (1972)
Children of Heracles 254
- 78 μιᾶς γὰρ χειρὸς ἀσθενὲς μάχη
A single man can put up only a weak
fight.
Translated by David Kovacs (1995)
Children of Heracles 274
cf. the English proverb 'two to one is odds'
- 79 οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας
ἢ πατρὸς ἐσθλοῦ καγαθοῦ πεφυκέναι
There is no finer honour for children
than this,
to be born of a brave and noble father.
Translated by David Kovacs (1995)
Children of Heracles 297
- 80 ἓνα γὰρ ἐν πολλοῖς ἴσως
εὗροις ἂν ὅστις ἐστὶ μὴ χείρων πατρός
Only one man out of a great multitude
can be found who is not inferior to his
father.
Translated by David Kovacs (1995)
Children of Heracles 327
- 81 ἅ δ' ἄρετὰ βαίνει διὰ μόχθων
The course of a noble life must pass
through pain.
Translated by Philip Vellacott (1972)
Children of Heracles 625
- 82 ἔστιν δ' ἐν ὄλβῳ καὶ τόδ' οὐκ ὀρθῶς ἔχον,
εὐψυχίας δόκησις· οἰόμεσθα γὰρ
τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι καλῶς
Wealth and position bring this false
gain,

- Repute for courage; for we attribute
every kind
Of knowledge to the successful man.
Translated by Philip Vellacott (1972)
Children of Heracles 745
- 83 χρῆ ἀψευδὲς εἶναι τοῖσι γενναίοις στόμα
A truthful tongue brings credit to a
noble name.
Children of Heracles 890
- 84 τερπνὸν δέ τι καὶ φίλων
ἄρ' εὐτυχίαν ιδέσθαι
τῶν πάρος οὐ δοκούντων
Pleasant it is to see,
When, beyond expectation,
Friends at last have found good fortune.
Translated by Philip Vellacott (1972)
Children of Heracles 895
- 85 μηδαμοῦ γένος ποτὲ
φῦναι γυναικῶν ὦφελ', εἰ μὴ 'μοι μόνω
O would that the female sex were
nowhere to be found – but in my lap!
Translated by David Kovacs (1994)
Cyclops 186
chorus of Satyrs
- 86 τὰ καινὰ γ' ἐκ τῶν ἡθάδων, ὧ δέσποτα,
ἡδίων' ἐστίν
Novelty, good master, is all the pleas-
-anter
after the customary everyday chores.
Cyclops 250
- 87 νόμος δὲ θ νητοῖς ...
ικέτας δέχεσθαι ποντίους ἐφθαρμένους
There is a law among mortals
that one must receive shipwrecked
suppliants.
Translated by David Kovacs (1994)
Cyclops 299
- 88 ὁ πλοῦτος, ἀνθρῶπισκε, τοῖς σοφοῖς
θεός,
τὰ δ' ἄλλα κόμπτοι καὶ λόγων εὐμορφία
Little man, wealth is the god of the wise,
the rest is show and fancy talk.
Translated by C.A. Trypanis (1971)
Cyclops 316
spoken by Cyclops
- 89 ἡ γῆ δ' ἀνάγκη, κὰν θέλη κὰν μὴ θέλη,
τίκτουσα ποίαν τὰμὰ πιαίνει βοτά
The earth must willy-nilly
grow grass to feed my sheep.
Cyclops 332
- 90 ὥς τοῦμπιεῖν γε καὶ φαγεῖν τοῦφ' ἡμέραν,
Ζεὺς οὗτος ἀνθρώποισι τοῖσι σῶφροσιν,
λυπεῖν δὲ μηδὲν αὐτόν
Zeus himself instructs the wise,
to eat and drink and not to worry.
Cyclops 336
- 91 παιδεύσωμεν τὸν ἀπαιδεύτον
Let us impart some culture to this lout.
Translated by David Kovacs (1994)
Cyclops 492
- 92 πέτρας τὸ λῆμα καδάμαντος ἔξομεν
Our hearts shall be like rock or adamant!
Translated by David Kovacs (1994)
Cyclops 596
- 93 μεγάλη δὲ θνητοῖς μοῖρα συμφορᾶς
κακῆς
ιατρὸν εὐρεῖν
It is a great stroke of fortune
to find a healer of misfortune.
Electra 69
- 94 αἱ δὲ σάρκες αἱ κεναὶ φρενῶν
ἀγάλαματ' ἀγορᾶς εἰσιν
Bodies destitute of brains
are as statues in the marketplace.
Electra 387
- 95 Λοξίου γὰρ ἔμπεδοι
χρησμοί, βροτῶν δὲ μαντικὴν χείρειν ἐῷ
I disregard the prophesies of mortal
men; only Loxias' oracles are unfailing.
Electra 399
Loxias is an epithet of Apollo, referring to the Delphic Oracle
- 96 σκοπῶ τὰ χρήμαθ' ὥς ἔχει μέγα σθένος
ξένοις τε δοῦναι σῶμά τ' ἐς νόσους πεσόν
δαπάναισι σῶσαι· τῆς δ' ἐφ' ἡμέραν
βορᾶς
ἐς σμικρὸν ἤκει· πᾶς γὰρ ἐμπλησθεὶς
ἀνῆρ
ὁ πλούσιός τε χῶ πένης ἴσον φέρει
I care for riches, to make gifts to friends
or lead a sick man back to health with
ease and plenty.
Else, small aid is wealth for daily

- gladness;
once a man be done with hunger,
rich and poor are all as one.
Translated by Gilbert Murray (1906)
Electra 427
- 97 χρὴ μηκέθ' ἡγείσθαι θεούς,
εἰ τὰδικ' ἔσται τῆς δίκης ὑπέρτερα
We must no longer believe in the gods
if injustice is triumphant over justice.
Translated by David Kovacs (1998)
Electra 583
- 98 οὔτοι βασιλέα φαῦλον κτανεῖν
'Tis no slight matter to kill a king.
Translated in Liddell & Scott
Electra 760
- 99 ἡ γὰρ φύσις βέβαιος, οὐ τὰ χρήματα
It is character that is reliable, not money.
Translated by David Kovacs (1998)
Electra 941
- 100 σχέτλια μὲν ἔπαθες, ἀνόσια δ' εἰργάσω
Cruel may be your punishment, yet
unholy were your deeds.
Electra 1170
- 101 νόμος δ' ἐν ὑμῖν τοῖς τ' ἔλευθέροις ἴσος
καὶ τοῖσι δούλοις
Among you the same law holds good for
slave and free alike.
Translated by E.P. Coleridge (1938)
Hecuba 291
of the Greeks
- 102 ἐν τῶνδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
ὅταν τις ἐσθλὸς καὶ πρόθυμος ὦν ἀνὴρ
μηδὲν φέρεται τῶν κακιόνων πλέον
In this many states fail,
when a capable and willing man
wins no greater prize than his inferiors.
Hecuba 306
- 103 δεινὸς χαρακτηρὸς κἀπίσημος ἐν βροτοῖς
ἐσθλῶν γενέσθαι
How strangely unmistakable among
mortals
is the stamp of noble birth!
Translated by David Kovacs (1995)
Hecuba 379
Chorus
- 104 χάλα τοκεῦσιν εἰκότως θυμουμένοις
Make allowance for a parent's anger.
Hecuba 403
- 105 τοῖς κρατοῦσι μὴ μάχου
Do not challenge authority.
Hecuba 404
- 106 αὔρα, ποντιάς αὔρα,
ἄτε ποντοπόρους κομί-
ζεις θοὰς ἀκάτους ἐπ' οἶδμα λίμνας
Breeze, sea-breeze,
you who carry the swift sea-crossing
boats
on the swell of the waves.
Translated by C.A. Trypanis (1971)
Hecuba 444
- 107 ἔνθα πρωτόγονός τε φοῖ-
νιξ δάφνα θ' ἱεροῦς ἀνέ-
σχε πτόρθους
Where the first palm
and the first laurel-tree
lifted their sacred branches.
Translated by C.A. Trypanis (1971)
Hecuba 458
*of Delos, where Zeus had a palm-tree grow, for
Leto to grasp during her birth pangs, expectant
of Apollo*
- 108 οὐ θέλων τε καὶ θέλων
Both willing and reluctant.
Translated by David Kovacs (1995)
Hecuba 566
cf. the Latin 'velit nolit'
- 109 ἄνθρωποι δ' αἰεὶ
ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός,
ὁ δ' ἐσθλὸς ἐσθλὸς οὐδὲ συμφορᾶς ὕπο
φύσιν διέφθειρ' ἀλλὰ χρηστός ἐστ' αἰεὶ;
ἄρ' οἱ τεκόντες διαφέρουσιν ἢ τροφαί;
ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς
δίδαξιν ἐσθλοῦ
Among men, the base will never be
anything but base,
the noble is ever noble, even under
misfortune's blows,
his nature never changing but always
remaining good.
Is then the difference due to birth or
bringing up?
Good training doubtless gives lessons
in good conduct.

- Hecuba* 595
the question of nature or nurture
- 110 ἀναρχία
κρείσσων πυρός
Anarchy, stronger than fire.
Hecuba 607
- 111 τολμᾶν ἀνάγκη, κᾶν τύχῳ κᾶν μὴ τύχῳ
Dare I must, whether I win or lose.
Hecuba 751
- 112 ἀλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν
νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα
καὶ ζῶμεν ἄδικα καὶ δίκαι' ὠρισμένοι
The gods are strong and so is the law
that rules over them;
and it is by virtue of law that we believe
in the gods
and distinguish right from wrong.
Translated by David Kovacs (1995)
Hecuba 798
- 113 καὶ μὴ δίκην δώσουσιν οἵτινες ξένους
κτείνουσιν ἢ θεῶν ἱερὰ τολμῶσιν φέρειν,
οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποισι σῶν
If they are to escape punishment who
murder guests
or dare to plunder the temples of the
gods,
then all justice is at an end in human
matters.
Hecuba 804
- 114 φεῦ,
οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·
ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης
ἢ πληθος αὐτὸν πόλεος ἢ νόμων γραφαὶ
εἰργουσι χρῆσθαι μὴ κατὰ γνώμην
τρόποις
Alas!
there is not in the world a single man
who is free;
for he is a slave either to money or to
fortune,
or else the mob, or fear of law, prevents
him
from following the dictates of his heart.
Hecuba 864
- 115 μηδὲν θρασύνου μηδὲ τοῖς σαυτοῦ κακοῖς
τὸ θῆλυ συνθεῖς ὥδε πᾶν μέμψῃ γένος
Curb your bold tongue, and don't,
because of your own woes,

find fault with all the race of women.

Hecuba 1183

- 116 ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι
φίλοι
Good friends are best seen in adversity.
Hecuba 1226
cf. the English proverb 'a friend in need is a
friend indeed'
- 117 ὥς τὰ χρηστὰ πράγματα
χρηστῶν ἀφορμὰς ἐνδίδωσ' αἰὲ λόγων
How true it is that a good cause
always affords occasion for good words!
Translated by David Kovacs (1995)
Hecuba 1238
- 118 ἔχεις μὲν ἀλγείν', οἶδα· σύμφορον δέ τοι
ὥς ῥᾶστα τάναγκαῖα τοῦ βίου φέρειν
Your lot is painful I admit. But it is best,
you know,
to bear life's harsh necessities as lightly
as you can.
Translated by David Kovacs (2002)
Helen 253
- 119 δεινῆς ἀνάγκης οὐδὲν ἰσχύειν πλέον
Nothing is as strong as stern necessity.
Translated by John Davie (2002)
Helen 514
- 120 ἐγὼ μὲν εἶην, κεῖ πέφυχ' ὅμως λάτρις,
ἐν τοῖσι γενναίοισιν ἡριθμημένους
δούλοισι, τοῦνομ' οὐκ ἔχων ἐλεύθερον,
τὸν νοῦν δέ
Though I was born a servant,
let me still be numbered among honest
slaves;
my mind is free, if not my name.
Translated by E.P. Coleridge (1938)
Helen 728
- 121 τὸ τολμᾶν δ' ἀδύνατ' ἀνδρὸς οὐ σοφοῦ
To dare the impossible is no mark of
wisdom.
Helen 811
- 122 μισεῖ γὰρ ὁ θεὸς τὴν βίαν, τὰ κτητὰ δὲ
κτᾶσθαι κελεύει πάντα οὐκ ἐς ἀρπαγὰς
God hates violence and bids all men
acquire their possessions without steal-
ing.
Helen 903

- 123 κοινὸς γάρ ἐστιν οὐρανὸς πᾶσιν βροτοῖς
Heaven is common to all mortals.

Translated by E.P. Coleridge (1938)
Helen 906

- 124 καίτοι λέγουσιν ὡς πρὸς ἀνδρὸς
εὐγενοῦς
ἐν ξυμφοραῖσι δάκρυ' ἀπ' ὀφθαλμῶν
βαλεῖν
They say that it is fitting for a noble man
to let tears fall from his eyes in misfor-
tune.

Translated by E.P. Coleridge (1938)
Helen 950

- 125 ὅτι θεὸς ἢ μὴ θεὸς ἢ τὸ μέσον
τίς φησ' ἐρευνάσας βροτῶν;
What is god, or what is not god, or what
is in between,
who among searching mortals can
assert?

Helen 1137

- 126 τίς μακρότατον πέρας ἦρκεν ὃς τὰ θεῶν
ἐσορᾷ
δεῦρο καὶ αὐθις ἐκείσε καὶ πάλιν
ἀμφιλόγοις
πηδῶντ' ἀνεπίστοις τύχαις
Who understands, exploring farthest
limits, when he sees
divine affairs leaping here and there,
wavering,
in contradictory and unexpected acts?

Helen 1139

- 127 ὥς οὐδὲν ἀνθρώποισι τῶν θεῶν σαφές
How uncertain are the gods' dealings
with man!

Translated by E.P. Coleridge (1938)
Heracles 62

- 128 οὗτος δ' ἀνὴρ ἄριστος ὅστις ἐλπίσιν
πέποιθεν αἰεὶ τὸ δ' ἀπορεῖν ἀνδρὸς
κακοῦ
The bravest man is he who puts trust in
his hopes;
despair is the mark of a coward.

Heracles 105

- 129 τῷ δ' ἀναγκαῖω τρόπῳ
ὃς ἀντιτείνει σκαιὸν ἡγοῦμαι βροτῶν
Any man who struggles against the
course of fate is a fool.

Translated by David Kovacs (1998)

Heracles 282

- 130 ὁ δ' ὄλβος ὁ μέγας ἢ τε δόξ' οὐκ οἶδ' ὅτῳ
βέβαιός ἐστι
I know no man whose wealth and repu-
tation is assured.

Heracles 511

- 131 ἄφιλον ... τὸ δυστυχές
Misfortune has no friends.

Translated by David Kovacs (1998)
Heracles 561

- 132 πάντα τὰνθρώπων ἴσα
φιλοῦσι παῖδας οἳ τ' ἀμείνονες βροτῶν
οἳ τ' οὐδὲν ὄντες· χρήμασιν δὲ διάφοροι
ἔχουσιν, οἳ δ' οὐ· πᾶν δὲ φιλότεκνον
γένος

Men's lot is everywhere the same.
High and low alike love their children;
they differ
in wealth, and some are rich, others
poor,
but the whole human race is fond of its
offspring.

Translated by David Kovacs (1998)
Heracles 633

- 133 ἀ νεότας μοι φίλον
Youth is the thing I love.

Translated by David Kovacs (1998)
Heracles 637

- 134 ἂ καλλίστα μὲν ἐν ὄλβῳ,
καλλίστα δ' ἐν πενίᾳ
Youth is the fairest thing in the midst of
riches,
fairest too in poverty.

Translated by David Kovacs (1998)
Heracles 647

- 135 τὸ δὲ λυγρὸν φόνιον τε γῆ-
ρας μισῶ ... ἀλλὰ κατ' αἰθέρ' αἰ-
εὶ πτεροῖσι φορέισθω
I hate murderous, sad old age; let it be
carried away
on wings to the sky for ever.

Translated by C.A. Trypanis (1971)
Heracles 649

- 136 καὶ τῷδ' ἂν τοὺς τε κακοὺς ἦν
γινῶναι καὶ τοὺς ἀγαθοὺς,
ἴσον ἅτ' ἐν νεφέλαισιν ἅ-

- στρων ναύταις ἀριθμὸς πέλει
 And one could tell
 the bad from the good,
 just as through the clouds
 the sailor sees the throng of stars.
 Translated by David Kovacs (1998)
Heracles 665
- 137 οὐ παύσομαι τὰς Χάριτας
 ταῖς Μούσαισιν συγκαταμει-
 γνύς, ἡδίσταν συζυγίαν
 I shall not cease mingling
 the Graces and the Muses,
 a union most sweet.
 Translated by David Kovacs (1998)
Heracles 673
- 138 μὴ ζῶην μετ' ἀμουσίας
 May I never have to live among unedu-
 cated boors.
Heracles 676
- 139 προσοδόκα δὲ δρῶν κακῶς
 κακὸν τι πράξειν
 Expect the worst yourself when harming
 others.
Heracles 727
- 140 ὁ χρυσὸς ἅ τ' εὐτυχία
 φρενῶν βροτοὺς ἐξάγεται
 Gold and good fortune
 tempts men out of their senses.
Heracles 774
- 141 οὐδεὶς ἀλάστωρ τοῖς φίλοις ἐκ τῶν φίλων
 No avenging spirit attacks a friend
 because of those he befriended.
Heracles 1234
- 142 γέμω κακῶν δὴ κούκέτ' ἔσθ' ὅπη τεθῆ
 I am loaded with woes and have no room
 for more.
 Translated by W.H. Fyfe (1878–1965), rev.
 Donald Russell (1995)
Heracles 1245
- 143 ὅταν δὲ κρητὶς μὴ καταβληθῇ γένους
 ὀρθῶς, ἀνάγκη δυστυχεῖν τοὺς ἐκγόνους
 When the foundation of a family is
 wrongly laid,
 the descendants are fated to suffer ill
 fortune.
Heracles 1261
- 144 οὐδεὶς δὲ θνητῶν ταῖς τύχαις ἀκήρατος
 There is not a man alive who has wholly
 escaped misfortune.
 Translated by E.P. Coleridge (1938)
Heracles 1314
- 145 δεῖται γὰρ ὁ θεός, εἴπερ ἔστ' ὀρθῶς θεός,
 οὐδενός
 A god, if he truly is a god, stands in need
 of nothing.
Heracles 1345
- 146 χορὴ δὲ συγγνώμην ἔχειν
 εἴ τίς σ' ὑφ' ἥβης σπλάγχχνον ἔντονον
 φέρων
 μάταια βάζει, μὴ δόκει τούτου κλυεῖν
 Forgive the thoughtlessness of youth;
 if he spoke rashly, pretend you did not
 hear.
Hippolytus 117
- 147 οὐδέ σ' ἀρέσκει τὸ παρόν, τὸ δ' ἀπὸν
 φίλτερον ἡγή
 You hate what you have, and crave what
 you have not.
 Translated by Philip Vellacott (1953)
Hippolytus 184
- 148 ῥᾶον δὲ νόσον μετὰ θ' ἡσυχίας
 καὶ γενναίου λήματος οἴσεις
 If you are quiet and keep a brave heart
 Your illness will be easier to bear.
 Translated by Philip Vellacott (1953)
Hippolytus 205
- 149 τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν
 ψυχὴν χαλεπὸν βάρος
 It is a cruel burden
 For one heart to endure the pain of two.
Hippolytus 258
- 150 οὕτω τὸ λίαν ἦσσαν ἐπαινῶ
 τοῦ μηδὲν ἄγαν
 I think the best rule is, *A limit to every-
 thing.*
 Translated by Philip Vellacott (1953)
Hippolytus 264
- 151 τί τοῦθ' ὃ δὴ λέγουσιν ἀνθρώπους ἐρᾶν;
 ἡδίστον, ὦ παῖ, ταῦτον ἀλγεινόν θ' ἅμα
 What is that which men call Love?
 The sweetest thing, my child, but also
 the most painful.

Hippolytus 347

- 152 τὰ χρηστ' ἐπιστάμεσθα καὶ γινώσκομεν,
οὐκ ἐκπονοῦμεν δ', οἱ μὲν ἀργίας ὕπο,
οἱ δ' ἡδονὴν προθέεντες ἀντὶ τοῦ καλοῦ
Though knowledge and judgement tell
us what is good,
We don't act out our knowledge; some
through indolence,
Others by putting pleasure before
virtue.

Hippolytus 380*spoken by Phaedra*

- 153 μισῶ δὲ καὶ τὰς σώφρονας μὲν ἐν λόγοις,
λάθρα δὲ τόλμας οὐ καλὰς κεκτημένας
I hate women who talk of chastity,
but practise recklessness in secret.

Hippolytus 413*spoken by Phaedra*

- 154 δουλοὶ γὰρ ἄνδρα, κὰν θρασύσπλαγχνός
τις ἦ,
ὅταν ξυνειδῇ μητρός ἢ πατρὸς κακὰ
One thing can make the most bold-
hearted man a slave:
To learn the secret of a parent's shame-
ful act.

Translated by Philip Vellacott (1953)

Hippolytus 424

- 155 μόνον δὲ τοῦτό φασ' ἀμιλλᾶσθαι βίω,
γνώμην δικαίαν κάγαθὴν ὅτω παρῇ
There is one thing alone
that stands the brunt of life throughout
its course:
a quiet conscience.

Translated by David Grene (1942)

Hippolytus 426*spoken by Phaedra*

- 156 αἱ δεύτεραί πως φροντίδες σοφώτεραι
Second thoughts are invariably wiser.
Translated by John Simpson and Jennifer
Speake (1982)
Hippolytus 436
*cf. the English proverb 'second thoughts are
best'*

- 157 φοιτᾷ δ' ἀν' αἰθέρ', ἔστι δ' ἐν θαλασσίῳ
κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφνυ·
ἥδ' ἐστὶν ἡ σπείρουσα καὶ διδοῦσα ἔρον,
οὐ πάντες ἐσμεν οἱ κατὰ χθόν' ἔκγονοι

Love wanders the high heavens; in the
swollen sea
You'll find her; the whole universe was
born from Love.
She sows all seeds; and that eager desire
from which
Each earthly generation springs – this is
her gift.

Translated by Philip Vellacott (1953)

Hippolytus 447

- 158 οὐ γὰρ τι τοῖσιν ὥσι τερπνὰ χρὴ λέγειν
ἀλλ' ἐξ ὅτου τις εὐκλεῆς γενήσεται
Instead of saying what you think will
flatter me,
Give me sound counsel which will keep
my honour safe.
Translated by Philip Vellacott (1953)
Hippolytus 488

- 159 Ἔρως Ἔρως, ὁ κατ' ὀμμάτων
στάζων πόθον, εἰσάγων γλυκεῖ-
αν ψυχᾷ χάριν οὐς ἐπιστρατεύσει,
μή μοι ποτε σὺν κακῷ φανεί-
ης μηδ' ἄρρουθμος ἔλθοις.
οὔτε γὰρ πυρὸς οὔτ' ἄστρων ὑπέρτερον
βέλος
οἷον τὸ τὰς Ἀφροδίτας ἱήσιν ἐκ χειρῶν
Ἔρως ὁ Διὸς παῖς
Eros, Eros, you who distil
The dew of longing upon lovers' eyes,
Eros, you who invade
With gentle joy those hearts you mark
for conquest;
Rise not in cruelty, I pray,
Come not in violence!
Neither fire-blast nor star-stroke is more
fearful
Than Aphrodite's dart which flies
From the hand of Eros, child of Zeus.

Translated by Philip Vellacott (1953)

Hippolytus 525

- 160 ἡ γλῶσσ' ὁμώμοχ', ἡ δὲ φρήν ἀνώμοτος
'Twas but my tongue, 'twas not my soul
that swore.
Translated by Gilbert Murray (1902)
Hippolytus 612
Hippolytus on his breaking of an oath

- 161 ἁμαρτεῖν εἰκὸς ἀνθρώπους
Mistakes are only human.
Hippolytus 615

- 162 σοφὴν δὲ μισῶ· μὴ γὰρ ἔν γ' ἐμοῖς δόμοις
εἷη φρονοῦσα πλείον' ἢ γυναῖκα χροῖ
I hate learned women. May there be no
woman in my house
who knows more than a woman ought
to know.

Translated by H.T. Riley (1872)

Hippolytus 640

- 163 πρὸς τὰς τύχας γὰρ τὰς φρένας
κεκτήμεθα
They call it wisdom when we happen to
guess right.

Translated by Philip Vellacott (1953)

Hippolytus 701

- 164 ἵνα με πετεροῦσσαν ὄρ-
νιν θεὸς ... θεῖη
ἀρθεῖν δ' ἐπὶ πόντιον
κύμ' ἐς τὰς Ἀδριηνὰς
ἀκτάς
Would that god might change me to a
winged bird!

O that I could soar aloft to the Adriatic
shore.

Hippolytus 733

- 165 τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου
To meddle in many things is not a safe
course in life.

Hippolytus 785

- 166 δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν
τοὺς μὴ φρονοῦντας δυνατός ἐστ'
ἀναγκάσαι
He certainly would be a clever instruc-
tor who

Could drive sense into a fool.

Translated by Philip Vellacott (1953)

Hippolytus 921

- 167 οἱ γὰρ ἐν σοφοῖς
φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν
Those the wise consider fools
Are often better tuned to speak before
a crowd.

Hippolytus 988

- 168 οὐδ' ἔστι μοίρας τοῦ χρεῶν τ' ἀπαλλαγὴ
There is no escape from fate and destiny.

Translated by David Kovacs (1995)

Hippolytus 1256

- 169 ἄρματα μὲν τάδε λαμπρὰ τεθρίππων
Ἥλιος ἤδη λάμπει κατὰ γῆν,
ἄστρα δὲ φεύγει πυρὶ τῷδ' αἰθέρος
ἐς νύχθ' ἱεράν
Already the sun lights over the earth its
flashing four-horsed chariot, and,
driven by this fire, the stars flee from
the sky into the holy night.

Translated by C.A. Trypanis (1971)

Ion 82

- 170 ἂν γὰρ βία σπεύδωμεν ἀκόντων θεῶν,
ἀνόνητα κεκτήμεσθα τὰγάθ', ὦ γύναι·
ἂ δ' ἂν διδῶσ' ἐκόντες, ὠφελούμεθα
When the gods answer our prayers
unwillingly,

we win blessings that bring to us no
profit, lady;
our benefit lies in those blessings that
they freely confer.

Translated by John Davie (2002)

Ion 378

- 171 τὰ γὰρ γυναικῶν δυσχερὴ πρὸς ἄρσενας,
κάν ταῖς κακαῖσιν ἀγαθαὶ μεμειγμέναι
μισούμεθ'· οὕτω δυστυχεῖς πεφύκαμεν
Life is harder for women than for men;
they judge us, good and bad together,
and hate us both alike; such is the fate to
which women are born.

Ion 398

- 172 καὶ γὰρ ὅστις ἂν βροτῶν
κακὸς πεφύκη, ζημιούσιν οἱ θεοί·
πῶς οὖν δίκαιον τοὺς νόμους ὑμᾶς
βροτοῖς
γρᾶψαντας αὐτοὺς ἀνομίαν ὀφλισκάνειν;
If a man is bad the gods punish him.
How can it then be right that you who
prescribe laws for mortals should be
guilty of lawlessness yourselves?

Ion 440

- 173 οὐκέτ' ἀνθρώπους κακοὺς
λέγειν δίκαιον, εἰ τὰ τῶν θεῶν καλὰ
μιμούμεθ'
No longer is it right to call men bad
for imitating what the gods consider
good.

good.

Ion 449

- 174 ἐμοὶ μὲν πλούτου τε πάρος ...
τροφαὶ κήδειοι τεκῶν κεδνῶν ...
μετὰ δὲ κτεάνων μετρίων βιοτᾶς
I was once rich, but now I am poor ...
the food of the poor, the food of the poor ...
but now I live on a moderate diet.

- εὐπαιδος ἐχοίμαν
Before wealth give me children to be
proud of;
rather would I be moderately rich but
blest with children.
Ion 485
- 175 οὐ φιλῶ φρενοῦν ἀμούσους καὶ
μειμηνότητας ξένους
I hate to teach uncouth and raging
strangers.
Ion 526
- 176 οὐ ταὐτὸν εἶδος φαίνεται τῶν
πραγμάτων
πρόσωθεν ὄντων ἐγγύθεν θ' ὀρωμένων
Matters do not have the same appear-
ance
when viewed from far or near.
Ion 585
- 177 λυπρὰ γὰρ τὰ κρείσσονα
Men always hate what is superior.
Ion 597
- 178 τυραννίδος δὲ τῆς μάτην αἰνουμένης
τὸ μὲν πρόσωπον ἡδύ, τὰν δόμοισι δὲ
λυπηρά
Kingship is falsely praised;
behind a pleasant face
there's much distress.
Ion 621
- 179 ἴση γὰρ ἡ χάρις
μεγάλοισι χαίρειν σμικρὰ θ' ἡδέως ἔχειν
There is as much delight
in great things as in small.
Ion 646
- 180 σὺν τοῖς φίλοις γὰρ ἡδὺν μὲν πράσσειν
καλῶς
ὁ μὴ γένοιτο δ', εἴ τι τυγχάνοι κακόν,
ἐς ὅμματ' εὖνου φωτὸς ἐμβλέψαι γλυκύ
It is a joy to share good fortune with a
friend;
but, heaven forbid, should some disaster
happen,
it is a joy no less to meet a friendly face.
Ion 730
- 181 τὸ τοῦ ποδὸς μὲν βραδύ, τὸ τοῦ δὲ νοῦ
ταχύ
His foot is slow, but quick his mind.
Ion 742
- 182 οἵμοι, κακούργους ἄνδρας ὥς αἰὲ στυγῶ,
οἱ συντιθέντες τᾶδικ' εἴτα μηχαναῖς
κοσμοῦσι
Oh, how I hate villains
who commit crimes and then, with
clever ruses,
make them look fair!
Ion 832
- 183 κακῶ γὰρ ἐσθλὸν οὐ συμμείγνυται
Good and bad can never mix.
Ion 1017
but cf. Euripides 362
- 184 ὀρᾷθ' ὅσοι δυσκελάδοι-
σιν κατὰ μοῦσαν ἰόντες αἰεῖδεθ' ὕμνοις
ἀμέτερα λέχεα καὶ γάμους
Κύπριδος ἀθέμιτος ἀνοσίους,
ὅσον εὐσεβία κρατοῦμεν
ἄδικον ἄροτον ἀνδρῶν.
παλίμφamos αἰοιδά
καὶ μούσ' εἰς ἄνδρας ἴτω
δυσκέλαδος ἀμφὶ λέκτρων
All you poets, who float down music's
stream,
singing in slanderous strains of
women's sinful loves
and criminal passions, mark how much
we surpass
in virtue the lawless race of men!
Change your song and let your
voices ring out against men's lustful
ways!
Translated by John Davie (2002)
Ion 1090
- 185 ἀλλ', ὦ φίλη μοι μήτε, ἐν χεροῖν σέθεν
ὁ κατθανών τε κού θανών
Dear mother, fast within your arms,
dead and yet not dead.
Translated by Oliver Taplin (1978)
Ion 1443
- 186 ἰὼ ἰὼ λαμπρᾶς αἰθέρος ἀμπτυχαί,
τίν' αὐδὰν ἀύσω βοάσω; πόθεν μοι
συνέκυρσ' ἀδόκητος ἡδονά;
πόθεν ἐλάβομεν χαράν;
Oh, oh, radiant expanse of heaven,
what word shall I speak or cry out?
From whence,
did this pleasure unlooked for come?
Whence did I receive such joy!
Translated by David Kovacs (1999)
Ion 1445

187 μηδεὶς δοκεῖτω μηδὲν ἀνθρώπων ποτὲ
ἀελλπτον εἶναι πρὸς τὰ τυγχάνοντα νῦν
After this, let no one consider anything
unexpected.

Ion 1510

188 οὐκ ἐπὶ πᾶσιν σ' ἐφύτευσ' ἀγαθοῖς,
Ἀγάμεμνον, Ἀτρεΰς· δεῖ δέ σε χαίρειν
καὶ λυπεῖσθαι
Not for a life of blessings only did your
father beget you, Agamemnon;
you will meet joy as well as grief.

Iphigenia at Aulis 29

189 χορὴ βοηθεῖν τοῖσιν ἡδικημένοις
Help those that have been wronged.

Iphigenia at Aulis 79

190 θνητῶν δ' ὄλβιος
ἐς τέλος οὐδεὶς οὐδ' εὐδαίμων·
οὐπῶ γὰρ ἔφυ τις ἄλυτος
No mortal man can be
fortunate all his life. Once born
no one is free of pain.

Iphigenia at Aulis 160

191 γλῶσσο' ἐπίφθονον σοφὴ
A smooth tongue wins no friends.

Iphigenia at Aulis 333

192 ἄνδρα δ' οὐ χρεὼν
τὸν ἀγαθὸν πρᾶσσοντα μεγάλα τοὺς
τρόπους μεθιστάναι

A man of principle
should not change character as he
grows great.

Translated by Philip Vellacott (1972)

Iphigenia at Aulis 345

193 ἐς κοινὸν ἀλγείν τοῖς φίλοισι χορὴ φίλους
Friends should share their friends'
distress.

Iphigenia at Aulis 408

194 οἱ δ' εὐδαίμονες
ἐν πᾶσι κλεινοὶ καὶ περιβλεπτοὶ βροτοῖς
People love to talk about and gaze at
those
Fortune has blessed.

Translated by Philip Vellacott (1972)

Iphigenia at Aulis 428

195 ἡ δυσγένεια δ' ὥς ἔχει τι χρησίμον.
καὶ γὰρ δακρύσαι ῥαϊδίως αὐτοῖς ἔχει

ἅπαντά τ' εἰπεῖν· τῷ δὲ γεννναίῳ φύσιν
ἀνολβα πάντα· προστάτην δὲ τοῦ βίου
τὸν ὄγκον ἔχομεν τῷ τ' ὄχλῳ δουλεύομεν.
ἐγὼ γὰρ ἐκβαλεῖν μὲν αἰδοῦμαι δάκρυ

To be low-born, I see, has its advantages:
A man can weep, and tell his sorrows to
the world.

A king endures sorrows no less; but the
demand

For dignity governs our life, and we are
slaves

To the masses. I am ashamed to weep.

Translated by Philip Vellacott (1972)

Iphigenia at Aulis 446

cf. *Shakespeare*, *Henry V*, 4.1.[256]: 'What infi-
nite heart's ease must kings neglect that private
men enjoy?'

196 διάφοροι δὲ φύσεις βροτῶν,
διάφοροι δὲ τρόποι

As men's natures differ,
so do their ways.

Iphigenia at Aulis 558

197 τροφαί θ' αἱ παιδεύομεναι
μέγα φέρουσ' ἐς τὰν ἀρετάν

A childhood nurtured by sound train-
ing

Imparts a strong tendency to virtue.

Translated by Philip Vellacott (1972)

Iphigenia at Aulis 561

198 πόλλ' ἀνδρὶ βασιλεῖ καὶ στρατηλάτῃ
μέλει

A man has many cares when he is king
and general too.

Translated by E.P. Coleridge (1891)

Iphigenia at Aulis 645

199 μήτ' ἐμοὶ μήτ' ἐμοῖσι τέκνων τέκνοις
ἐλπὶς ἄδε ποτ' ἔλθοι

May neither I, nor any child of my child,
face such a prospect, ever!

Iphigenia at Aulis 785

200 δεινὸν τὸ τίκτειν καὶ φέρει φίλτρον μέγα
How marvellous it is to be a mother,
what great affection it carries!

Iphigenia at Aulis 917

201 ὑψηλόφρων μοι θυμὸς αἵρεται πρόσω
I feel my proud heart stirred to noble
action.

- Translated by Philip Vellacott (1972)
Iphigenia at Aulis 919
- 202 τίς δὲ μάντις ἔστ' ἀνήρ,
ὅς ὀλίγ' ἀληθῆ, πολλὰ δὲ ψευδῆ λέγει
τυχῶν, ὅταν δὲ μὴ τύχη διοίχεται;
What is a seer?
A man who, if he's lucky, tells a little
truth
And a lot of lies; and if he's unlucky,
disappears.
Translated by Philip Vellacott (1972)
Iphigenia at Aulis 956
- 203 αἰνούμενοι γὰρ ἀγαθοὶ τρόπον τινα
μισοῦσι τοὺς αἰνούντας, ἦν αἰνῶσ' ἄγαν
Good men when praised
will hate the praiser if praising beyond
measure.
Iphigenia at Aulis 979
- 204 αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντός ἐστὶ σου
Your very silence is as good as a confes-
sion.
Iphigenia at Aulis 1142
cf. the Latin 'qui tacet, consentire videtur'
- 205 ἡδὺ γὰρ τὸ φῶς βλέπειν
It is sweet to look upon the light.
Translated by E.P. Coleridge (1891)
Iphigenia at Aulis 1218
Iphigenia pleading for her life
- 206 αἴσθημά τοι
κὰν νηπίοις γε τῶν κακῶν ἐγγίγνεται
Even a child can sense calamity.
Iphigenia at Aulis 1243
spoken by Iphigenia
- 207 κακῶς ζῆν κρεῖσσον ἢ καλῶς θανεῖν
Better a life of wretchedness than a noble
death.
Translated in *The Oxford Dictionary of
Quotations* (2004)
Iphigenia at Aulis 1252
Iphigenia pleading for her life
- 208 τὰ δ' ἀδύναθ' ἡμῖν καρτερεῖν οὐ ῥάδιον
It is no easy matter to patiently endure
the irresistible.
Iphigenia at Aulis 1370
- 209 ζηλῶ δὲ σοῦ μὲν Ἑλλάδ', Ἑλλάδος δὲ σέ

Hellas is fortunate in you, and you in
Hellas.

Translated by Philip Vellacott (1972)
Iphigenia at Aulis 1406

- 210 τοὺς πόνους γὰρ ἀγαθοὶ
τολμῶσι, δειλοὶ δ' εἰσὶν οὐδὲν οὐδαμοῦ
The brave will face the toils of war;
cowards are nothing nowhere.
Iphigenia in Tauris 114
- 211 μόχθος γὰρ οὐδεὶς τοῖς νέοις σκῆψιν
φέρει
When young, hardship is no excuse.
Iphigenia in Tauris 122
- 212 φίλα γὰρ ἐλπίς γένητ' ἐπὶ πῆμασι βροτῶν
ἀπληστος ἀνθρώποις
Such hope is sweet to men;
No mortal sorrow can quench it.
Translated by Philip Vellacott (1953)
Iphigenia in Tauris 414
- 213 φεύγω ... οὐχ ἐκῶν ἐκῶν
I go willingly, and yet against my will.
Translated by John Davie (2002)
Iphigenia in Tauris 512
cf. the Latin 'velit nolit'
- 214 κούδαμοῦ καὶ πανταχοῦ
Nowhere and everywhere.
Translated by David Kovacs (1999)
Iphigenia in Tauris 568
- 215 τὸ δ' εὖ μάλιστα γ' οὕτω γίγνεται,
εἰ πᾶσι ταῦτόν περ ἄγχι ἄρεσκόντως ἔχει
A good action is especially so,
if the same matter is pleasing to all.
Translated by Robert Potter (1781)
Iphigenia in Tauris 580
- 216 ἄζηλά τοι φίλοισι, θνησκόντων φίλων
Unenvied it is to friends, to witness
death of friends.
Iphigenia in Tauris 650
- 217 κλεπτῶν γὰρ ἡ νύξ, τῆς δ' ἀληθείας τὸ
φῶς
Night is for thieves, truth comes with the
light of day.
Iphigenia in Tauris 1026
- 218 δειναὶ γὰρ αἱ γυναῖκες εὐρίσκειν τέχνας

- Women are wonderfully good at devising crafty plans!
Translated by Robert Potter (1781)
Iphigenia in Tauris 1032
- 219 γυναῖκές ἐσμεν, φιλόφρον ἀλλήλαις
γένος,
σῶζειν τε κοινὰ πράγματ' ἀσφαλέσταται
We are women, we feel for one another,
most steadfast in preserving our
common cause.
Iphigenia in Tauris 1061
- 220 ὄρνις ἅ παρὰ πετρίνας
πόντου δειράδας ἀλκυῶν
ἔλεγον οἶτον αἰείδεις,
εὐξύνετον ξυνετοῖς βοάν,
ὅτι πόσιν κελαδεῖς αἰεὶ μολπαῖς
Bird of the sharp sea-cliffs,
Halcyon, chanting your mournful note,
A cry that speaks to the understanding
heart,
A ceaseless song to your lost lover.
Translated by Philip Vellacott (1953)
Iphigenia in Tauris 1089
- 221 θάλασσα κλύζει πάντα τὰνθρόπων
κακά
The sea doth wash away all human ills.
Translated by R.D. Hicks (1925)
Iphigenia in Tauris 1193
inscribed on the public sea-water baths (established 1811) in Tenby, Wales; cf. Diogenes Laertius, Lives of Eminent Philosophers 3.6, on being treated with sea-water by Egyptian priests when falling ill
- 222 ἥπερ μεγίστη γίγνεται σωτηρία,
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ
This it is that most keeps a life free of
trouble,
when a woman is not at variance with
her husband.
Translated by David Kovacs (1994)
Medea 14
of Medea
- 223 πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ
Everyone loves himself more than his
neighbor.
Translated by Rex Warner (1944)
Medea 86
cf. Bible 71
- 224 τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἴσοισιν
κρεῖσσον
'Tis better to have been trained to live on
equal terms.
Translated by E.P. Coleridge (1891)
Medea 122
- 225 στυγίους δὲ βροτῶν οὐδεὶς λύπας
ἤρετο μούση καὶ πολυχόρδοις
ῥοδαῖς παύειν, ἐξ ὧν θάνατοι
δαιναι τε τύχαι σφάλλουσι δόμους
But n'er the Flute or Lyre apply'd
To cheer despair, or soften pride,
Nor call'd them to the gloomy cells
Where Want repines, and Vengeance
swells,
Where Hate sits musing to betray
And Murder meditates his prey.
Translated by Samuel Johnson (1709–1784)
Medea 195
- 226 ἵνα δ' εὐδαιπνοὶ
δαῖτες, τί μάτην τείνουσι βοήν;
τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ
δαιτὸς πλήρωμα βροτοῖσιν
Ah, little needs the Minstrel's pow'r
To speed the light convivial hour;
The board with varied plenty crown'd
May spare the luxuries of sound.
Translated by Samuel Johnson (1709–1784)
Medea 200
- 227 λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον
ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορί,
κακῶς φρονοῦντες· ὡς τρεῖς ἂν παρ'
ἀσπίδα
στήναι θέλομ' ἂν μᾶλλον ἢ τεκεῖν ἅπαξ
But we, they say, live a safe life at home,
While they, the men, go forth in arms
to war.
Fools! Three times would I rather take
my stand
With sword and shield than bring to
birth one child.
Translated by Gilbert Murray (1906)
Medea 248
this was a familiar quotation to women suffragists
- 228 ὅταν δ' ἐς εὐνήν ἡδικημένη κυρῇ,
οὐκ ἔστιν ἄλλη φρὴν μαιφονωτέρα
But when a woman is injured in love,
no mind is more murderous than hers.
Translated by David Kovacs (1994)

- Medea* 265
cf. the English proverb 'hell hath no fury like a woman scorned'
- 229 γυνὴ γὰρ ὀξύθυμος, ὥς δ' αὖτως ἀνὴρ,
ῥάων φυλάσσειν ἢ σιωπηλὸς σοφὴ
It is easier to guard against a hot-headed woman, or a man, than against one who is scheming and silent.
Medea 319
- 230 φεῦ φεῦ, βροτοῖς ἔρωτες ὥς κακὸν μέγα
Oh, what a bane to mortals is love!
Translated by David Kovacs (1994)
Medea 330
- 231 κράτιστα τὴν εὐθειαν, ἣ πεφύκαμεν
σοφοὶ μάλιστα, φαρμάκοις αὐτοὺς ἐλεῖν
I love the old way best, the simple way
Of poison, where we too are strong as men.
Translated by Gilbert Murray (1906)
Medea 384
- 232 ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί,
καὶ δίκαια πάντα πάλιν στρέφεται·
ἀνδράσι μὲν δόλια βουλαί, θεῶν δ'
οὐκέτι πίστις ἄραρεν
Backward to their sources flow the streams of holy rivers, and the order of all things is reversed; men's thoughts have become deceitful and their oaths by the gods do not hold fast.
Translated by David Kovacs (1994)
Medea 410
cf. Proverbial 3
- 233 πόλλ' ἐφέλκεται φυγὴ
κακὰ ξὺν αὐτῇ
Exile brings many hardships.
Translated by David Kovacs (1994)
Medea 462
- 234 δεινὴ τις ὀργὴ καὶ δυσίατος πέλει,
ὅταν φίλοι φίλοισι συμβάλωσ' ἔριν
Terrible and hard to heal is the wrath that comes
when kin join in conflict with kin.
Translated by David Kovacs (1994)
Medea 520
- 235 κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει
There is no benefit in the gifts of a bad
- man.
Translated by Rex Warner (1944)
Medea 618
- 236 ἔρωτες ὑπὲρ μὲν ἄγαν ἐλθόντες οὐκ
εὐδοξίαν
οὐδ' ἀρετὰν παρέδωκαν ἀνδράσιν
Excess of passion brings no glory or honour to men.
Medea 627
- 237 εἰ δ' ἄλῃς ἔλθοι
Κύπρις, οὐκ ἄλλα θεὸς εὐχαρὶς οὕτω
If Aphrodite comes in moderation
no other goddess brings more happiness.
Translated by David Kovacs (1994)
Medea 630
Aphrodite as goddess of love
- 238 μόχθων δ' οὐκ ἄλλος ὑπερ-
θεν ἢ γὰς πατρίας στέρεσθαι
There is no greater grief
than the loss of one's fatherland.
Medea 652
- 239 χαῖρε· τοῦδε γὰρ προοίμιον
κάλλιον οὐδεὶς οἶδε προσφωνεῖν φίλους
I wish you joy: no one knows
a better way to address a friend.
Translated by David Kovacs (1994)
Medea 663
- 240 ἀλλ' εὐτυχοῖς καὶ τύχοις ὅσων ἐρᾷς
I wish you good fortune, and all that you desire.
Medea 688
- 241 τί μοι ζῆν κέρδος; οὔτε μοι πατρίς
οὔτ' οἶκος ἔστιν οὔτ' ἀποστροφὴ κακῶν
What do I gain from living? I have no country,
no home, no relief from my misfortune.
Medea 798
- 242 μηδεὶς με φαύλην κἀσθενὴ νομιζέτω
μηδ' ἡσυχίαν, ἀλλὰ θατέρου τρόπου,
βαρείαν ἐχθροῖς καὶ φίλοιςιν εὐμενῇ·
τῶν γὰρ τοιούτων εὐκλεέστατος βίος
Let no one think me weak, contemptible,
untroublesome; no, quite the opposite,
hurtful to foes, kindly to friends;

- such persons live a life of greatest glory.
Translated by David Kovacs (1994)
Medea 807
- 243 γυνή δὲ θῆλυ κατὰ δακρύοις ἔφνυ
A woman is by nature soft and prone to tears.
Translated by David Kovacs (1994)
Medea 928
spoken by Medea
- 244 πείθειν δῶρα καὶ θεοὺς λόγος
They say gifts win over even the gods.
Translated by David Kovacs (1994)
Medea 964
- 245 καὶ μανθάνω μὲν οἷα δοῶν μέλλω κακά,
θυμὸς δὲ κρείσσω τῶν ἐμῶν
βουλευμάτων,
ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς
I know well what evil I intend to do,
but anger overbears my calculation,
anger, cause of worst misery to man.
Medea 1078
Medea about to murder her children
- 246 θνητῶν γὰρ οὐδεὶς ἔστιν εὐδαίμων ἀνὴρ·
ὄλβου δ' ἐπιρρύντος εὐτυχέστερος
ἄλλου γένοιτ' ἂν ἄλλος, εὐδαίμων δ' ἂν
οὐ
No mortal ever attains to blessedness;
one may be luckier than another
when wealth flows his way, but blessed
never.
Translated by David Kovacs (1994)
Medea 1228
- 247 Οὐκ ἔστιν οὐδὲν δεινὸν ὧδ' εἰπεῖν ἔπος
οὐδὲ πάθος οὐδὲ ξυμφορὰ θεήλατος,
ἧς οὐκ ἂν ἄραιοι ἄχθος ἀνθρώπου φύσις
There is no fate so terrifying to describe,
No bodily pain or heaven-sent cruelty
so sharp,
Which human flesh will not endure.
Translated by Philip Vellacott (1972)
Orestes 1
opening lines
- 248 ὦ φίλον ὕπνου θέλγητρον, ἐπίκουρον
νόσου
O magic charm of sleep, ally against
sickness!
Orestes 211
- 249 ὦ πότνια Λήθη τῶν κακῶν, ὡς εἰ σοφὴ
καὶ τοῖσι δυστυχοῦσιν εὐκταία θεός
O heavenly Lethe, mistress of forgetfulness,
descending in your wisdom on the
unfortunate.
Orestes 213
*Lethe is one of the rivers that flow through the
realm of Hades – the River of Oblivion*
- 250 μεταβολὴ πάντων γλυκὴ
In all things change is sweet.
Translated by J.A.K. Thomson (1953)
Orestes 234
*cf. the Latin 'delectat varietas' and the English
proverb 'variety is the spice of life'*
- 251 κρείσσον δὲ τὸ δοκεῖν, κὰν ἀληθείας ἀπῇ
It's good to feel well,
even when the feeling's far from true.
Translated by Philip Vellacott (1972)
Orestes 236
- 252 ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὄρω
The storm is past, once more I see the
calm.
Orestes 279
- 253 γυνὴ τί δράσω; πῶς μόνῃ σωθήσομαι,
ἀνάδελφος ἀπάτωρ ἀφίλος;
Being a woman what can I do,
how can I, alone, escape destruction,
without brother, without father, without
friend?
Orestes 309
- 254 κὰν μὴ νοσῇ γὰρ ἀλλὰ δοξάζῃ νοσεῖν,
κάματος βροτοῖσιν ἀπορία τε γίγνεται
Such sickness, even when more imaginary
than real,
Still racks the sufferer with anguish and
despair.
Translated by Philip Vellacott (1972)
Orestes 314
- 255 ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς
Great happiness is not lasting among
mortals.
Translated by C.A. Trypanis (1971)
Orestes 340
- 256 – τί χρῆμα πάσχεις; τίς σ' ἀπόλλυσιν
νόσος;

- ἡ σύνεσις, ὅτι σύννοϊδα δεῖν’
εἰργασμένος
- What agonies? What is the disease
that ravages you?
- Conscience. I recognize the horror of
what I did.
Translated by Philip Vellacott (1972)
Orestes 395
Orestes, racked with guilt for killing his mother
- 257 σοφόν τοι τὸ σαφές, οὐ τὸ μὴ σαφές
Wisdom lies in clarity, not vagueness.
Orestes 397
- 258 δουλεύομεν θεοῖς, ὅ τι ποτ’ εἰσὶν οἱ θεοί
We serve the gods, whatever these gods
are.
Orestes 418
- 259 ὦ τάλαινα καρδία ψυχὴ τ’ ἐμή,
ἀπέδωκ’ ἀμοιβὰς οὐ καλὰς
Ah me! my wretched heart and soul!
Sad recompense I bring for all his kind-
ness!
Orestes 466
*of Tyndareus, who had nurtured Orestes as a
boy*
- 260 πᾶν τοῦξ ἀνάγκης δοῦλόν ἐστι
Compulsion makes a man a slave.
Translated by Philip Vellacott (1972)
Orestes 488
- 261 ζηλωτὸς ὅστις ἠτύχησεν ἐς τέκνα
Envidious, whoever has been fortunate in
his children.
Orestes 542
- 262 ἔστι δ’ οὐ σιγὴ λόγου
κρείσσω γένοιτ’ ἄν, ἔστι δ’ οὐ σιγῆς
λόγος
Silence is sometimes
Better than speech; yet sometimes
speech is preferable.
Translated by Philip Vellacott (1972)
Orestes 638
- 263 ὅταν δ’ ὁ δαίμων εὖ διδῶ, τί δεῖ φίλων;
When all goes well, what need of friends?
Orestes 667
quoted by Plutarch 148 who disagrees
- 264 καὶ ναῦς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ
- ἐβαψεν, ἔστη δ’ αὐθις ἦν χαλᾶ πόδα
A ship with mainsheet drawn too taut
will find
Her deck awash; but slack the sheet –
she rights herself.
Translated by Philip Vellacott (1972)
Orestes 706
- 265 μισεῖ γὰρ ὁ θεὸς τὰς ἄγαν προθυμίας,
μισοῦσι δ’ ἄστοί
God hates excessive eagerness,
and the people likewise.
Orestes 708
- 266 πιστὸς ἐν κακοῖς ἀνὴρ
κρείσσω γαλήνης ναυτίλοις ἐισορᾶν
More welcome than
Calm sea to sailors is a trusty friend in
need.
Translated by Philip Vellacott (1972)
Orestes 727
- 267 δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι
προστάτας
The many are dangerous when they
have wicked leaders.
Translated by David Kovacs (2002)
Orestes 772
- 268 ὄκνος γὰρ τοῖς φίλοις κακὸν μέγα
Hesitation is a grave ill among friends.
Translated by E.P. Coleridge (1938)
Orestes 794
- 269 ἀνὴρ τις ἀθυρόγλωσσος, ἰσχύων θράσει
...
θορύβῳ τε πίσυνος κάμαθεῖ παρηρησία
A man with no check on his tongue,
strong in his brashness,
relying on noise from the crowd and the
obtuse licence of his tongue.
Translated by David Kovacs (2002)
Orestes 903
- 270 ὅταν γὰρ ἡδύς τις λόγοις φρονῶν κακῶς
πείθῃ τὸ πλῆθος, τῇ πόλει κακὸν μέγα
When a pleasing speaker, of evil prin-
ciples,
persuades the people, then disaster’s on
the way.
Orestes 907
- 271 ὦ τὰς φρένας μὲν ἄρσενας κεκτημένη,

- τὸ σῶμα δ' ἐν γυναιξὶ θηλείαις πρόπον
 Oh, what a manly spirit and resolve
 shines out
 From your weak woman's body!
 Translated by Philip Vellacott (1972)
Orestes 1204
Orestes to Electra
- 272 πᾶς ἀνὴρ, καὶ δούλος ἢ τις, ἥδεταί τὸ
 φῶς ὁρῶν
 Everyone, be he a slave, loves the light of
 day.
Orestes 1523
- 273 ἰώ, Νέμεσι καὶ βαρὺβρομοὶ βρονταὶ
 Διὸς κεραυνίον τε φῶς αἰθαλόεν
 Come Nemesis,
 Come, violent thunders of Zeus,
 Come, white-hot lightnings!
 Translated by Philip Vellacott (1972)
Phoenician Women 182
- 274 φιλόσογον δὲ χρῆμα θηλειῶν ἔφν,
 μικρὰς τ' ἀφορμὰς ἣν λάβωσι τῶν
 λόγων
 πλείους ἐπεσφέρουσιν· ἥδονή δέ τις
 γυναιξὶ μὴδὲν ὑγιὲς ἀλλήλας λέγειν
 Women love
 to criticize, it's their nature.
 Give them half an excuse
 To talk about you, they'll improve it
 twenty-fold.
 In slandering other women they find a
 strange delight.
 Translated by Philip Vellacott (1972)
Phoenician Women 198
- 275 Ζεφύρου πνοαῖς
 ἱππεύσαντος ἐν οὐρανῷ
 κάλλιστον κελάδημα
 The West wind rides his horses
 and the sky resounds with his song.
Phoenician Women 211
- 276 οὐ γὰρ ἄδικον
 εἰς ἀγῶνα τάνδ' ἐνοπλος ὀρμᾶ
 ὅς μετέρχεται δόμους
 He serves a just cause who fights to
 recover his home.
Phoenician Women 258
- 277 δεινὸν γυναιξὶν αἰ δι' ὠδίνων γοναί
 Motherhood sets strange forces in

motion.

Translated by Philip Vellacott (1972)

Phoenician Women 355

- 278 ἀλλ' ἀναγκαίως ἔχει
 πατρίδος ἐρᾶν ἅπαντας· ὅς δ' ἄλλως
 λέγει
 λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖσ' ἔχει
 It is for everyone
 to love his fatherland; and who says
 otherwise
 says empty words; his mind is still at
 home.
Phoenician Women 358
- 279 ὥς δεινὸν ἔχθρα, μήτερ, οἰκείων φίλων
 What a foul, fearful thing, mother, is
 enmity
 Within a family!
 Translated by Philip Vellacott (1972)
Phoenician Women 374
- 280 τί τὸ στέρεσθαι πατρίδος; ἢ κακὸν μέγα;
 μέγιστον· ἔργῳ δ' ἐστὶ μείζον ἢ λόγῳ
 To be an exile is the utmost misery,
 Worse in reality than in report
Phoenician Women 388
- 281 δούλου τόδ' εἶπας, μὴ λέγειν ἅ τις φρονεῖ
 Not to speak one's mind, that is a slave's
 condition.
Phoenician Women 392
- 282 τὰς τῶν κρατούντων ἀμαθίας φέρειν
 χρεῶν
 One has to endure the idiocy of those
 who rule.
 Translated by Philip Vellacott (1972)
Phoenician Women 393
- 283 καὶ τοῦτο λυπρὸν, συνασοφεῖν τοῖς μὴ
 σοφοῖς
 That too is painful, to join fools in their
 folly.
Phoenician Women 394
- 284 αἰ δ' ἐλπίδες βόσκουσι φυγάδας, ὥς
 λόγος
 Hope, they say, nourishes an exile.
Phoenician Women 396
- 285 εὖ προᾶσσε· τὰ φίλων δ' οὐδέν, ἣν τις
 δυστυχῇ

- There is one rule – succeed; friends
vanish if you fail.
Translated by Philip Vellacott (1972)
Phoenician Women 403
- 286 κακὸν τὸ μὴ 'χειν· τὸ γένος οὐκ ἐβοσκέ με
It's a mistake
not to be rich; my royal blood bought
me no bread.
Translated by Philip Vellacott (1972)
Phoenician Women 404
- 287 τὰ χρημάτων' ἀνθρώποισι τιμώτατα
δύναμιν τε πλείστην τῶν ἐν ἀνθρώποις
ἔχει
Wealth is most esteemed by men,
and holds the greatest power of all
things.
Phoenician Women 439
- 288 οὗτοι τὸ ταχὺ τὴν δίκην ἔχει,
βραδεῖς δὲ μῦθοι πλείστον ἀνύτουσιν
σοφόν
Justice does not consort with haste;
Slow speech most often achieves
wisdom.
Translated by Philip Vellacott (1972)
Phoenician Women 452
- 289 ἀπλοῦς ὁ μῦθος τῆς ἀληθείας
Simple is the tale of truth
Phoenician Women 469
- 290 ὁ δ' ἄδικος λόγος
νοσῶν ἐν αὐτῷ φαρμάκων δεῖται σοφῶν
The unjust cause
is sick in its own essence, and needs
devious remedies.
Translated by Philip Vellacott (1972)
Phoenician Women 471
- 291 εἰ πᾶσι ταῦτ' ἀγαθὸν ἔφην σοφόν θ' ἄμα,
οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις
If men could all agree on what is wise
and noble,
there would be no cause for dispute.
Phoenician Women 499
- 292 πᾶν γὰρ ἐξαιρεῖ λόγος
ὁ καὶ σίδηρος πολεμίων δράσειεν ἄν
Everything that a military attack could
gain
May well be achieved by conference.
- Translated by Philip Vellacott (1972)
Phoenician Women 516
- 293 εἴπερ γὰρ ἀδικεῖν χροί, τυραννίδος πέρι
κάλλιστον ἀδικεῖν
If there is to be wrongdoing,
let it be for the throne.
Phoenician Women 524
*Julius Caesar loved this passage and used it
constantly according to Cicero, De Officiis
3.82: 'nam si violandum est ius, regnandi gratia
violandum est'*
- 294 οὐχ ἅπαντα τῷ γῆρα κακά,
Ἐτεόκλεες, πρόσθεσιν· ἀλλ' ἡμπειρία
ἔχει τι λέξαι τῶν νέων σοφώτερον
Not everything in old age is wrong;
experience sometimes speaks
more wisely than youth.
Phoenician Women 528
- 295 τί τῆς κακίστης δαιμόνων ἐφίεσαι
Φιλοτιμίας, παῖ; μὴ σὺ γ' ἄδικος ἡ θεός
Why choose Ambition, worst of deities?
Shun her; she is the goddess of injustice.
Phoenician Women 531
- 296 κεῖνο κάλλιον, τέκνον,
Ἰσότητα τιμᾶν, ἢ φίλους ἀεὶ φίλοις
πόλεις τε πόλεσι συμμάχους τε
συμμάχοις
συνδεῖ· τὸ γὰρ ἴσον νόμιμον ἀνθρώποις
ἔφην
There is a nobler course: to honour
Equity, which binds for ever friend to
friend, city
To city, ally to ally. Nature gave to men
The law of equal rights.
Translated by Philip Vellacott (1972)
Phoenician Women 535
- 297 τῷ πλείονι δ' αἰεὶ πολέμιον καθίσταται
τοῦλασσον ἐχθρὰς θ' ἡμέρας κατάρχεται
καὶ γὰρ μέτρ' ἀνθρώποισι καὶ μέρη
σταθμῶν
Ἰσότης ἔταξε καὶριθμὸν διώρισεν
Want is the inevitable
Enemy of wealth, and works towards
war. Equality
Settled for men fair measure and just
weight, and fixed
The laws of number.
Translated by Philip Vellacott (1972)
Phoenician Women 539

298 τί τὴν τυραννίδ', ἀδικίαν εὐδαίμονα,
τιμᾶς ὑπέρφευ καὶ μέγ' ἡγήσαι τόδε;
περιβλέπεσθαι τίμιον; κενὸν μὲν οὖν

Why overmuch dost thou prize

Tyranny –

Injustice throned! – and count it some
great thing?

Is worship precious? Nay, 'tis vanity.

Translated by A.S. Way (1912)

Phoenician Women 549

299 οὗτοι τὰ χρήματ' ἴδια κέκτηνται βροτοί,
τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα·
ὅταν δὲ χρήζωσ' αὐτ' ἀφαιροῦνται πάλιν

A man's possessions are not his by right;
we hold in trust what is the gods',
who will, in turn, take from us what is
theirs.

Phoenician Women 555

300 ὁ δ' ὄλβος οὐ βέβαιος ἀλλ' ἐφήμερος
Happiness is not steadfast, ephemeral at
best.

Phoenician Women 558

301 καὶ μὴν τὸ νικᾶν γ' ἐστὶ πᾶν εὐβουλίας
Good counsel and foresight are the
springs of victory.

Translated by Philip Vellacott (1972)

Phoenician Women 721

302 ἀπόλωλεν ἀλήθει', ἐπεὶ σὺ δυστυχεῖς;
Is truth undone because of your misfor-
tune?

Phoenician Women 922

303 καὶ συγγνωστὰ μὲν
γέροντι, τοῦμὸν δ' οὐχὶ συγγνώμην ἔχει,
προδότῃν γενέσθαι πατρίδος ἢ μ'
ἐγείνατο

At his old age this is forgivable; but not
In me. How can I betray the city of my
birth?

Translated by Philip Vellacott (1972)

Phoenician Women 994

304 εἰ γὰρ λαβὼν ἕκαστος ὅ τι δύναϊτό τις
χρηστὸν διέλθοι τοῦτο καὶ κοινὸν φέροι
πατρίδι, κακῶν ἂν αἱ πόλεις ἐλασσόνων
πειρῶμεναι τὸ λοιπὸν εὐτυχοῖεν ἂν

If everybody would offer his country the
best he can afford and contribute it to the
common good, our cities would suffer

less and prosper forever.

Phoenician Women 1015

305 γενοίμεθ' ὥδε ματέρες,
γενοίμεθ' εὐτεκνοὶ

May we become mothers,
may we have fine children.

Translated by Robin Lane Fox (2008)

Phoenician Women 1060

306 τίνα προσφῶδὸν
ἢ τίνα μουσποπλὸν στοναχὰν ἐπὶ
δάκρυσιν δάκρυσιν, ὦ δόμος, ὦ δόμος,
ἀγκαλέσωμαι

What music, what chorus of tears,
What song of weeping shall I summon
To mourn for you, my home, my home?

Translated by Philip Vellacott (1972)

Phoenician Women 1498

307 τίς ἄρ' ὄρνις δρυὸς ἢ
ἐλάτας ἀκροκόμοις ἅμ πετάλοις
μονομάτορσιν ὀδυρμοί-
σιν ἔμοις εἰσ' ἄχεσι συνφῶδες;

What bird, hidden aloft
In the leafy boughs of oak or pine,
Mourning for a mother dead,
Will sing in tune with my sorrow?

Translated by Philip Vellacott (1972)

Phoenician Women 1515

308 ἄφρονά γε, καὶ σὺ μῶρος ὃς ἐπίθου τάδε
A madman made these laws, and a fool
now honours them.

Phoenician Women 1647

309 ἀλλὰ γὰρ τί ταῦτα θρηνῶ καὶ μάτην
ὀδύρομαι;

But why should I lament thus and weep
to no purpose?

Translated by David Kovacs (2002)

Phoenician Women 1762

*spoken by Oedipus; 'θρηνῶ καὶ ὀδύρομαι' is
still very much in use today*

310 οὐ γὰρ αὐτὸς πάντ' ἐπίστασθαι βροτῶν
πέφυκεν· ἄλλω δ' ἄλλο πρόσκειται
γέρας,
σὲ μὲν μάχεσθαι, τοὺς δὲ βουλευεῖν
καλῶς

No man is by nature given everything;
each has his special gift,
yours to excel in battle, others to counsel
wisely.

- Rhesus* 106
- 311 μισθὸν φέρεσθαι· παντὶ γὰρ
προσκείμενον
κέρδος πρὸς ἔργῳ τὴν χάριν τίκτει
διπλῆν
'Tis wise to do good work, but also wise
To pay the worker well. Aye, and fair
reward
Makes twofold pleasure.
Translated by Gilbert Murray (1913)
Rhesus 161
- 312 κακαὶ γεωργεῖν χεῖρες εὖ τεθραμμέναι
A princely hand is skillless at the plough.
Translated by Gilbert Murray (1913)
Rhesus 176
- 313 ἡ σπάνις αἰεὶ
τῶν ἀγαθῶν, ὅταν ἡ δυσάλιον ἐν πελάγει
καὶ σαλεύῃ πόλις
There is a scarcity
of honourable men in states in sore
distress,
as on an ocean tempest-tossed.
Rhesus 245
*an often used parallel of a turbulent sea and a
country in distress*
- 314 ἔγνω· λόγου δὲ δις τόσου μ' ἐκούφισας
You've understood me, then; 'tis such a
waste to have to say things twice.
Rhesus 281
- 315 ὄρα τὸ μέλλον· πόλλ' ἀναστρέφει θεός
Watch the future; much may be over-
turned by god.
Rhesus 332
*cf. the expression 'what comes around, goes
around'*
- 316 μὴ νυν τὰ πόρσω τὰγγύθεν μεθεῖς
σκόπει
Slight not what's near through aiming at
what's far.
Translated in *Bartlett's Familiar Quotations*
(1980)
Rhesus 482
- 317 ἡμῖν δ' οὐ βιαστέον τύχην
'Tis not for us to force the will of fortune.
Rhesus 584
- 318 χορὴ δ' ἄνδρα τάσσειν οὐ μάλιστ' ἄν

- ὠφελοῖ
Station a man where he may serve best.
Rhesus 626
- 319 οὐκ ἂν δύναιο τοῦ πεπρωμένου πλέον
You cannot go beyond what fate ordains.
Rhesus 634
- 320 ἔλεξε γὰρ τις ὡς τὰ χεῖρονα
πλείῳ βροτοῖσιν ἐστι τῶν ἀμεινόνων
Some say that there is more evil than
good in human nature.
Suppliant Women 196
- 321 τρεῖς γὰρ πολιτῶν μερίδες· οἱ μὲν ὀλβιοὶ
ἀνωφελεῖς τε πλειόνων τ' ἐρῶσ' αἰεὶ·
οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίου
δεινοί, νέμοντες τῷ φθόνῳ πλέον μέρος
...
γλώσσαις πονηρῶν προστατῶν
φηλούμενοι·
τριῶν δὲ μοιρῶν ἡ ἕν μὲσω σφάζει πόλεις,
κόσμον φυλάσσουσ' ὄντιν' ἂν τάξῃ πόλις
There are three ranks of citizens: the rich,
a useless set, that ever crave for more;
the poor and destitute, fearful folk, that
cherish envy more than is right, beguiled
as they are by the eloquence of vicious
leaders; while the class that is midmost
of the three preserves cities, observing
such order as the state ordains.
Translated by E.P. Coleridge (1891)
Suppliant Women 238
- 322 ὡς πολλὰ γ' ἐστὶ κατὰ θηλειῶν σοφά
Wisdom is often heard from women's
lips.
Translated by Philip Vellacott (1972)
Suppliant Women 294
- 323 τὸ γὰρ τοι συνέχον ἀνθρώπων πόλεις
τοῦτ' ἔσθ', ὅταν τις τοὺς νόμους σφάζῃ
καλῶς
It is the strict observance of the laws that
holds together human communities.
Translated by David Kovacs (1998)
Suppliant Women 312
- 324 σὴ πατρίς ἐν γὰρ τοῖς πόνοισιν αὖξεται
Your country is greatest when in great-
est danger.
Translated by Philip Vellacott (1972)
Suppliant Women 323

- 325 δόξαι δὲ χρῆζω καὶ πόλει πάσῃ τόδε
δόξει δ' ἐμοῦ θέλοντος

I want the city too to ratify this decision,
and ratify it they will, since that is what
I wish.

Translated by David Kovacs (1998)

Suppliant Women 349

cf. Winston Churchill, *The Second World War*, vol. 4, ch. 5: 'All I wanted was compliance
with my wishes after reasonable discussion'

- 326 οὐ γὰρ ἄρχεται
ένος πρὸς ἄνδρὸς ἀλλ' ἐλευθέρα πόλις.
δημος δ' ἀνάσσει διαδοχαῖσιν ἐν μέρει
ἐνιαυσίαισιν, οὐχὶ τῷ πλούτῳ διδοῦς
τὸ πλεῖστον, ἀλλὰ χῶ πένης ἔχων ἴσον
The city is not ruled by a single man but
is free.

The people rule, and offices are held by
yearly turns:

they do not assign the highest honours
to the rich,

but the poor also have an equal share.

Translated by David Kovacs (1998)

Suppliant Women 404

of Athens

- 327 ἄλλως τε πῶς ἂν μὴ διορθεύων λόγους
ὀρθῶς δύναιτ' ἂν δημος εὐθύνειν πόλιν;

Incapable of plain reasoning, how can
he guide

A city in sound policy?

Translated by Philip Vellacott (1972)

Suppliant Women 417

- 328 γαπόνος δ' ἀνὴρ πένης,
εἰ καὶ γένοιτο μὴ ἀμαθής, ἔργων ὑπο
οὐκ ἂν δύναιτο πρὸς τὰ κοῖν' ἀποβλέπειν

Your poor rustic,

Even though he be no fool – how can he
turn his mind

From ploughs to politics?

Translated by Philip Vellacott (1972)

Suppliant Women 420

- 329 ἢ δὴ νοσῶδες τοῦτο τοῖς ἀμείνοσιν,
ὅταν πονηρὸς ἀξίωμ' ἀνὴρ ἔχη
γλώσση κατασχὼν δήμον, οὐδὲν ὦν τὸ
πρίν

The worst pestilence of our time,
as every sane man knows, is the unscrupulous
upstart,
whose glib tongue brings him fame and
popular power.

Translated by Philip Vellacott (1972)

Suppliant Women 423

- 330 οὐδὲν τυράννου δυσμενέστερον πόλει
Nothing is more hostile to a city than a
tyrant.

Translated by David Kovacs (1998)

Suppliant Women 429

- 331 νικᾷ δ' ὁ μείων τὸν μέγαν δίκαι' ἔχων
The humble man's just cause defeats the
great.

Translated by Philip Vellacott (1972)

Suppliant Women 437

- 332 τοῦλεύθερον δ' ἐκείνο· τίς θέλει πόλει
χρηστόν τι βούλευμ' ἐς μέσον φέρειν
ἔχων;
καὶ ταυθ' ὁ χρῆζων λαμπρὸς ἐσθ', ὁ δ' οὐ
θέλων
σιγᾷ. τί τούτων ἔστ' ἰσαίτερον πόλει;

Freedom consists in this: Who has good
counsel he would offer to the city? He
who desires fame will speak; he who
does not, keeps silent. What could be
fairer for a city?

Suppliant Women 438

cf. Aristophanes 3

- 333 καὶ μὴν ὅπου γε δημος εὐθυντῆς χθονὸς
ὑποῦσιν ἀστοῖς ᾗεται νεανίαις

The people, vested with authority,
Values its young men as the city's great
resource.

Translated by Phillip Vellacott (1972)

Suppliant Women 442

- 334 πῶς οὖν ἔτ' ἂν γένοιτ' ἂν ἰσχυρὰ πόλις
ὅταν τις ὡς λειμῶνος ἥρινοῦ στάχυν
τόλμας ἀφαιρῇ κάπολωτιζῇ νέων;

How can a city grow in strength, when
all its young

And bold spirits are mown down like
fresh stalks in spring?

Translated by Philip Vellacott (1972)

Suppliant Women 447

perhaps an allusion to Herodotus 100

- 335 ὅταν γὰρ ἔλθῃ πόλεμος ἐς ψῆφον λεῶ,
οὐδεὶς ἔφ' αὐτοῦ θάνατον ἐκλογίζεται,
τὸ δυστυχὲς δὲ τοῦτ' ἐς ἄλλον ἐκτρέπει

When war comes to be voted on by the
people,

- no one reckons on his own death;
others, he thinks, will suffer that
misfortune.
Translated by David Kovacs (1998)
Suppliant Women 481
- 336 φιλεῖν μὲν οὖν χρή τοὺς σοφοὺς πρῶτον
τέκνα,
ἔπειτα τοκέας πατρίδα θ', ἣν αὖξεν
χρεῶν
καὶ μὴ καταῶσαι
A wise man's love is owed first to his
children, then
To his parents; and to his native land,
which he should strive
To build, not to dismember.
Translated by Philip Vellacott (1972)
Suppliant Women 506
- 337 σφαλερὸν ἡγεμῶν θρασὺς
... ἥσυχος καιρῷ, σοφός·
καὶ τοῦτο τοι τάνδρειον, ἢ προμηθία
A rash leader is a risk; ...
timely inaction, wise.
Foresight is part of bravery.
Suppliant Women 508
*cf. the English proverb 'discretion is the better
part of valour'*
- 338 ἔασατ' ἤδη γῇ καλυφθῆναι νεκρούς,
ὅθεν δ' ἕκαστον ἐς τὸ φῶς ἀφίκετο
ἐνταῦθ' ἀπελθεῖν, πνεῦμα μὲν πρὸς
αἰθέρα,
τὸ σῶμα δ' ἐς γῆν· οὐτι γὰρ κεκτήμεθα
ἡμέτερον αὐτὸ πλὴν ἐνοικῆσαι βίον,
κᾶπειτα τὴν θρέψασαν αὐτὸ δεῖ λαβεῖν
Now let the dead be buried in the earth,
and let each element return to the place
from whence it came into the light of day,
the spirit to the upper air, the body to the
earth. We do not possess our bodies as
our own: we live our lives in them, and
thereafter the earth, our nourisher, must
take them back.
Translated by David Kovacs (1998)
Suppliant Women 531
- 339 σκαιόν γε τανάλωμα τῆς γλώσσης τόδε,
φόβους πονηροὺς καὶ κενοὺς δεδοικέναι
It is a foolish waste of breath
to give voice to base and idle fears.
Suppliant Women 547
- 340 παλαίσμαθ' ἡμῶν ὁ βίος
Our life is an unending struggle.
Suppliant Women 550
- 341 ὦ κενοὶ βροτῶν,
οἳ τόξον ἐντείνοντες τοῦ καιροῦ πέρα
O foolish mortals,
who stretch the bow beyond due
measure!
Suppliant Women 744
*cf. Lao Tse, 'Stretch a bow to the very full, /
And you wish you had stopped in time.' (tr. Lin
Yutang, 1948)*
- 342 τοῦτο γὰρ μόνον βροτοῖς
οὐκ ἔστι τανάλωμ' ἀναλωθὲν λαβεῖν,
ψυχὴν βροτείαν· χρημάτων δ' εἰσὶν πόροι
For mortals there is only one thing that
cannot be regained once it is spent:
a man's life. Money can be recovered.
Translated by David Kovacs (1998)
Suppliant Women 775
- 343 ἐπεὶ τοι κούδεν αἰτία πόλις
κακῶς κλύουσα διὰ κυβερνήτην κακόν
A state should not be held to blame
if a bad ruler causes her to be ill spoken
of.
Suppliant Women 879
- 344 οὐδὲν ἥδιον πατρὶ
γέροντι θυγατρός· ἀρσένων δὲ μείζονες
ψυχαί, γλυκεῖαι δ' ἦσσαν ἐς θωπεύματα
When a man's old, there's no one dearer
than his daughter.
Sons have more strength of character,
but no gentle touch.
Translated by Philip Vellacott (1972)
Suppliant Women 1101
- 345 τί γὰρ ἂν μείζον τοῦδ' ἔτι θνητοῖς
πάθος ἐξεύροις ἢ τέκνα θανόντ'
ἔσιδέσθαι;
Is there any greater human suffering
than to see your children dead?
Suppliant Women 1120
- 346 αἱ γὰρ συγγενεῖς ὁμιλῖαι
... φίλτρον οὐ σμικρὸν φρενῶν
Family ties work no small magic on the
heart.
Translated by James Morwood (2001)
Trojan Women 51

347 μῶρος δὲ θνητῶν ὅστις ἐκπορθεῖ πόλεις
ναοὺς τε τύμβους θ', ἱερὰ τῶν
κεκμηκότων·
ἐρημίᾳ δούς αὐτὸς ὦλεθ' ὕστερον

A fool is he who sacks the towns of
men,
with shrines and tombs, the dead man's
hallowed home,
for at the last he makes a desert round
himself and dies.

Translated by E.P. Coleridge (1891)
Trojan Women 95

348 μεταβαλλομένου δαίμονος ἄνσχου
Though fortune change, endure your lot.
Translated by E.P. Coleridge (1891)
Trojan Women 101

349 πλεῖ κατὰ πορθμόν, πλεῖ κατὰ δαίμονα,
μηδὲ προσίστιη πρῶραν βιότου
Sail with the stream, and follow
fortune's tack,
don't steer your ship of life against the
tide.
Translated by E.P. Coleridge (1891)
Trojan Women 102

350 τὸ κάλλιστον κλέος,
ὑπὲρ πάτρας ἔθνησκον
Their greatest glory, to die for their coun-
try.
Trojan Women 386

351 τὸ τῆς ἀνάγκης δεινόν
Necessity's grim law.
Translated by E.P. Coleridge (1891)
Trojan Women 616

352 οὐ ταῦτόν, ὦ παῖ, τῷ βλέπειν τὸ
κατθανεῖν·
τὸ μὲν γὰρ οὐδέν, τῷ δ' ἔνεισιν ἐλπίδες
Dying and living are very different
things, my child.
The former is nothing, but while there's
life, there's hope.
Translated by James Morwood (2001)
Trojan Women 632

353 τὸ μὴ γενέσθαι τῷ θανεῖν ἴσον λέγω,
τοῦ ζῆν δὲ λυπρῶς κρείσσον ἔστι
κατθανεῖν
It is all one, never to have been born and
to be dead,

and better far is death than life in
misery.
Translated by E.P. Coleridge (1891)
Trojan Women 636

354 ναῦται γάρ, ἣν μὲν μέτριος ἡ χειμῶν
φέρειν,
προθυμίαν ἔχουσι σωθῆναι πόνων,
ὁ μὲν παρ' οἶαχ', ὁ δ' ἐπὶ λαίφεσιν βεβῶς,
ὁ δ' ἀντλον εἰργων ναός· ἣν δ' ὑπερβάλῃ
πολὺς ταραχθεὶς πόντος, ἐνδόντες τύχη
παρεῖσαν αὐτοὺς κυμάτων δραμήμασιν
Now sailors, if there comes a storm
of moderate force, are all eagerness to
save themselves by toil; one stands at
the tiller, another sets himself to work
the sheets, a third meanwhile is bailing
out the ship; but if tempestuous waves
arise to overwhelm them, they yield to
fortune and commit themselves to the
driving billows.
Translated by E.P. Coleridge (1891)
Trojan Women 688

355 ἀλλ' ἐκ λόγου γὰρ ἄλλος ἐκβαίνει λόγος
One word leads to another.
Trojan Women 706

356 ὦ γῆς ὄχημα καπὶ γῆς ἔχων ἔδραν,
ὅστις ποτ' εἰ σύ, δυστόπαστος εἰδέναι,
Ζεὺς, εἴτ' ἀνάγκη φύσος εἴτε νοῦς
βροτῶν,
προσηυξάμην σε· πάντα γὰρ δι' ἀψόφου
βαίωνν κελεύθου κατὰ δίκην τὰ θνήτ'
ἄγεις
O you that do support the earth and rest
thereupon,
whoever you are, a riddle past our
knowledge!
Zeus, whether you are natural necessity,
or man's intellect,
to you I pray; for, though you tread over
a noiseless path,
all your dealings with mankind are
guided by justice.
Translated by E.P. Coleridge (1891)
Trojan Women 884

357 οὐκ ἔστ' ἐραστῆς ὅστις οὐκ ἀεὶ φιλεῖ
The one who loves once, must love
always.
Translated by E.P. Coleridge (1891)
Trojan Women 1051
cf. the Latin 'verae amicitiae sempiternae sunt'

- (true friendships are eternal)
- 358 εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά
If you don't check your tongue, you will have troubles.
Translated by Gavin Betts and Alan Henry (1989)
Fragment 5 (Nauck, TGF) – *Aegeus*
- 359 τί γὰρ πατρῶας ἀνδρὶ φίλτερον χθονός;
What is dearer to a man than his native land?
Translated by Christopher Collard and Martin Cropp (2008)
Fragment 6 (Nauck, TGF) – *Aegeus*
- 360 κρεῖσσον δὲ πλούτου καὶ βαθυσπόρου χθονός
ἀνδρῶν δικαίων καγαθῶν ὁμιλίας
The company of just and righteous men is better than wealth and a rich estate.
Translated by Morris Hicky Morgan (1859–1910)
Fragment 7 (Nauck, TGF) – *Aegeus*
- 361 μὴ πλούτον εἴπης· οὐχὶ θαυμάζω θεόν, ὃν χῶ κάκιστος ῥαδίως ἐκτήσατο
Speak not of wealth; I can't admire a god whom even the basest man can get into his hold.
Fragment 20 (Nauck, TGF) – *Aeolus*
Plutus as the god of wealth
- 362 οὐκ ἂν γένοιτο χωρὶς ἐσθλά καὶ κακά, ἀλλ' ἔστι τις σύγκρασις, ὥστ' ἔχειν καλῶς
There cannot be good without evil, but in their mixture things may turn out well.
Fragment 21 (Nauck, TGF) – *Aeolus*
- 363 ἦ βραχὺ τοι σθένος ἀνέρος· ἀλλὰ ποικιλία πραπίδων
Slight is the strength of man, but versatile his mind.
Fragment 27 (Nauck, TGF) – *Aeolus*
- 364 σοφοῦ πρὸς ἀνδρός, ὅστις ἐν βραχεῖ πολλοὺς καλῶς οἷός τε συντέμνει λόγους
Wise is he who can compress many thoughts into few words.
- Translated by Eugene O'Neill, Jr (1938)
Fragment 28 (Nauck, TGF) – *Aeolus*
quoted by Aristophanes, *Thesmophoriazusae* 177
- 365 οἰκτρός τις αἰὼν πατρίδος ἐκλιπεῖν ὅρους
Life is miserable when you leave behind the borders of your fatherland.
Fragment 30 (Nauck, TGF) – *Aeolus*
- 366 ὁργῇ γὰρ ὅστις εὐθέως χαρίζεται, κακῶς τελευτᾷ
Whoever yields to anger suffers a piteous end.
Fragment 31 (Nauck, TGF) – *Aeolus*
- 367 κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν
A bad end comes from a bad beginning.
Translated by Christopher Collard and Martin Cropp (2008)
Fragment 32 (Nauck, TGF) – *Aeolus*
- 368 αἰεὶ τὸ μὲν ζῇ, τὸ δὲ μεθίσταται κακόν, τὸ δ' ἐκπέφηνεν αὐθις ἐξ ἀρχῆς νέον
One trouble alive and well, another gone, as all afresh a new one comes our way.
Fragment 35 (Nauck, TGF) – *Aeolus*
- 369 παλαιὰ καινοῖς δακρύοις οὐ χρηὴ στένειν
Waste not fresh tears over old griefs.
Translated by Morris Hicky Morgan (1859–1910)
Fragment 43 (Nauck, TGF) – *Alexandros*
- 370 ἀγλωσσία δὲ πολλάκις ληφθεὶς ἀνὴρ δίκαια λέξας ἦσσαν εὐγλώσσου φέρει
Quite often the ineloquent lose out to the eloquent even though their case be just.
Fragment 56 (Nauck, TGF) – *Alexandros*
- 371 γυναικαὶ καὶ ὠφελίαν καὶ νόσον ἀνδρὶ φέρει μεγίσταν
A woman brings both great benefit and great distress to man.
Fragment 78 (Nauck, TGF) – *Alcmeon*
- 372 ἀτρέκεια δ' ἄριστον ἀνδρός ἐν πόλει δίκαιον
A just man's honesty is a city's greatest asset.
Translated by Christopher Collard and Martin Cropp (2008)

- Fragment 91 (Nauck, TGF) – *Alcmene*
- 373 τὸν γὰρ κάκιστον πλοῦτος εἰς πρώτους
ἀγεί
Wealth allows the worst to be ranked
among the first.
- Fragment 95 (Nauck, TGF) – *Alcmene*
- 374 λόγος γὰρ τοῦργον οὐ νικᾷ ποτε
Words never weigh more than action.
- Fragment 97 (Nauck, TGF) – *Alcmene*
cf. the saying 'action speaks louder than words'
- 375 εὖ φέρειν χρὴ συμφορὰς τὸν εὐγενῇ
The nobly born must suffer grief with
dignity.
- Fragment 98 (Nauck, TGF) – *Alcmene*
- 376 τὸν εὐτυχοῦντα χρὴν σοφὸν πεφυκέναι
The nobly born must nobly meet his fate.
- Translated by Morris Hicky Morgan (1859–
1910)
- Fragment 99 (Nauck, TGF) – *Alcmene*
- 377 δεινόν τι τέκνων φίλτρον ἔθηκεν
θεὸς ἀνθρώποις
God has endowed children with formi-
dable charm.
- Fragment 103 (Nauck, TGF) – *Alcmene*
- 378 γυνὴ γυναικὶ σύμμαχος πέφυκε πῶς
A woman is a woman's natural ally.
- Translated by Christopher Collard and
Martin Cropp (2008)
- Fragment 108 (Nauck, TGF) – *Alope*
- 379 συναλγησον, ὥς ὁ κάμνων
δακρῶν μεταδούς ἔχει
κουφότητα μόχθων
Cry with me;
for sharing tears with others is relief in
hardship.
- Fragment 119 (Nauck, TGF) – *Andromeda*
- 380 σιγᾶς; σιωπὴ δ' ἄπορος ἐρμηνεὺς λόγων
You do not speak? But silence is a poor
interpreter of words.
- Translated by Christopher Collard and
Martin Cropp (2008)
- Fragment 126 (Nauck, TGF) – *Andromeda*
- 381 τὰς συμφορὰς γὰρ τῶν κακῶς
πεπρωγόντων
οὐ πώποθ' ὕβρις, αὐτὸς ὀργωδῶν παθεῖν

I have never treated the troubles of the
unfortunate insultingly,
through fear of suffering them myself.

Translated by John Gibert (2004)

Fragment 130 (Nauck, TGF) – *Andromeda*

- 382 ἀλλ' ἡδύ τοι σωθέντα μεμνήσθαι πόνων
Sweet is the memory of sorrows past.

Translated by H. Rackham (1914)

Fragment 133 (Nauck, TGF) – *Andromeda*

*quoted by Cicero, De finibus 2.105, translated
by him as 'suavis laborum est praeteritorum
memoria' with the comment 'the Greek line is
known to you all'*

- 383 σὺ δ' ὦ θεῶν τύραννε κἀνθρώπων Ἔρως
You, Eros, tyrant over gods and men.

Translated by Christopher Collard and
Martin Cropp (2008)

Fragment 136 (Nauck, TGF) – *Andromeda*

- 384 τῶν γὰρ πλούτων ὅδ' ἄριστος
γενναῖον λέχος εὐρεῖν
Of all treasures this is best:

To find a noble-minded wife.

Fragment 137 (Nauck, TGF) – *Andromeda*

- 385 ὀνόματι μεμπτὸν τὸ νόθον, ἢ φύσις δ' ἴση
An illegitimate child, though shamed in
word, is by nature equal.

Fragment 168 (Nauck, TGF) – *Antigone*

- 386 οὐκ ἔστι Πειθοῦς ἱερὸν ἄλλο πλὴν λόγος
Persuasion has only one temple, speech.

Fragment 170 (Nauck, TGF) – *Antigone*

- 387 ἐκ παντὸς ἂν τις πράγματος δισσῶν
λόγων
ἀγῶνα θεῖτ' ἂν, εἰ λέγειν εἴη σοφός

A clever speaker can speak on any
subject, either for or against.

Fragment 189 (Nauck, TGF) – *Antiope*

- 388 ὅστις δὲ πράσσει πολλὰ μὴ πράσσειν
παρὸν,
μῶρος, παρὸν ζῆν ἡδέως ἀπράγμονα
Whoever is overactive when he could
relax
is foolish, for he misses out on a pleas-
ant life.

Fragment 193 (Nauck, TGF) – *Antiope*

- 389 ὁ δ' ἥσυχος φίλοις τ' ἀσφαλὲς φίλος
πόλει τ' ἄριστος. μὴ τὰ κινδυνεύματα

- αἰνεῖτ' ἐγὼ γὰρ οὔτε ναυτίλον φιλῶ
τολμῶντα λίαν οὔτε προστάτην χθονός
A cautious man is for a friend the surest
friend,
and safest for the city. Do not praise
risk!
And as for me, neither do I fancy a
daring sailor
nor a leader ready for adventure.
Fragment 194 (Nauck, TGF) – *Antiope*
- 390 ἅπαντα τίκτει χθὼν πάλιν τε λαμβάνει
Earth breeds all and takes back all.
Fragment 195 (Nauck, TGF) – *Antiope*
- 391 τοιόσδε θνητῶν τῶν τάλαιπῶρων βίος·
οὔτ' εὐτυχεῖ τὸ πάμπαν οὔτε δυστυχεῖ ...
τί δῆτ' ἐν ὀλβῳ μὴ σαφεῖ βεβηκότες
οὐ ζῶμεν ὥς ἥδιστα μὴ λυπούμενοι;
Such is the life of wretched mortals;
a man is neither wholly fortunate nor
unfortunate;
why then, on entering prosperity which
may be insecure,
do we not live as pleasantly as possible,
without distress?
Fragment 196 (Nauck, TGF) – *Antiope*
- 392 τὸ δ' ἄσθενές μου καὶ τὸ θῆλυ σώματος
κακῶς ἐμέμφθης· εἰ γὰρ εὐ φρονεῖν ἔχω,
κρεῖσσον τόδ' ἐστὶ καρτεροῦ βραχίονος
You were wrong to censure my weak
and effeminate body;
for if I can think soundly, this is stron-
ger than a sturdy arm.
Translated by Christopher Collard (2004)
Fragment 199 (Nauck, TGF) – *Antiope*
- 393 τὸ μὴ εἰδέναι γὰρ ἥδονήν ἔχει τινὰ
Ignorance is bliss.
Fragment 205 (Nauck, TGF) – *Antiope*
- 394 κόρος δὲ πάντων· καὶ γὰρ ἐκ καλλιόνων
λέκτροις ἐπ' αἰσχροῖς εἶδον
ἐκπεπληγμένους,
δαιτὸς δὲ πληρωθεῖς τις ἄσμενος πάλιν
φαύλη διαίτη προσβαλὼν ἦσθη στόμα
There is surfeit in everything. I have seen
men abandon beautiful women for ugly
ones, and someone sated with rich meals
return with pleasure to inferior fare.
Fragment 213 (Nauck, TGF) – *Antiope or Antigone*
- 395 πατέρων γὰρ ἐσθλῶν ἐλπίδας δίδως
γεγώς
Born of noble ancestors, you engender
hope.
Fragment 231 (Nauck, TGF) – *Archelaus*
- 396 ἐν τοῖς τέκνοις γὰρ ἀρετὴ τῶν εὐγενῶν
ἐλαμψε, κρεῖσσόν τ' ἐστὶ πλουσίου γάμου
In children shines forth their parents'
virtue,
a much greater asset than marrying into
money.
Fragment 232.1 (Nauck, TGF) – *Archelaus*
- 397 πένης γὰρ οὐκ ἐκεῖν' ἀπώλεσεν
τὸ τοῦ πατρὸς γενναῖον
A poor man does not forfeit his father's
nobility.
Fragment 232.3 (Nauck, TGF) – *Archelaus*
- 398 τὰς τύχας ἐκ τῶν πόνων θηρᾶν
Seek your fortunes by hard work.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 233 (Nauck, TGF) – *Archelaus*
- 399 σὺν μυρίοις τὰ καλὰ γίγνεται πόνοις
Fine things are achieved through endless
toil.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 236 (Nauck, TGF) – *Archelaus*
- 400 νεανίαν γὰρ ἄνδρα χρὴ τολμᾶν ἀεὶ
οὐδεὶς γὰρ ὦν ῥάθυμος εὐκλεὴς ἀνήρ,
ἀλλ' οἱ πόνοι τίκτουσι τὴν εὐανδρίαν
A young man must on all occasions
dare;
no one who is slack gains good repute;
it is hard work that leads to excellence.
Fragment 237 (Nauck, TGF) – *Archelaus*
- 401 τίς δ' ἄμοχθος εὐκλεής;
Who can get glory without striving for
it?
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 240 (Nauck, TGF) – *Archelaus*
- 402 ὀλίγον ἄλκιμον δόρυ
κρεῖσσον στρατηγοῦ μυρίου
στρατεύματος
A small but valiant fighting force
is worth more to a general than a vast

- army.
Translated by John Gibert (2004)
Fragment 243 (Nauck, *TGF*) – *Archelaus*
- 403 μὴ ἐπὶ δουλείαν ποτὲ
ζῶν ἐκὼν ἔλθῃς παρὸν σοὶ κατθανεῖν
ἐλευθέρως
Never willingly accept bonds when you
can die free.
Fragment 245 (Nauck, *TGF*) – *Archelaus*
- 404 νεανίας τε καὶ πένης σοφός θ' ἄμα
ταῦτ' εἰς ἓν ἐλθόντ' ἄξι' ἐνθυμήσεως
Young, poor and clever at the same
time;
these things combined deserve consid-
eration.
Fragment 246 (Nauck, *TGF*) – *Archelaus*
- 405 τί δ' οὐκ ἂν εἴη χρηστὸς ὄλβιος γεγώς;
Why not give good service once he is
wealthy?
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 247 (Nauck, *TGF*) – *Archelaus*
- 406 κεῖνο δ' ἰσχύει μέγα,
πλοῦτος λαβὼν τε τοῦτον εὐγενὴς ἀνὴρ
There is great strength
in wealth when combined with nobility.
Fragment 249 (Nauck, *TGF*) – *Archelaus*
- 407 πολλοὺς δ' ὁ θυμὸς ὁ μέγας ὤλεσεν
βροτῶν
ἢ τ' ἀξυνεσία, δύο κακῶ τοῖς χρωμένοις
Anger and stupidity, two evils that have
destroyed many men.
Fragment 257 (Nauck, *TGF*) – *Archelaus*
- 408 ὀργὴ δὲ φαύλη πόλλ' ἔνεστ' ἀσχήμονα
There is much unseemliness in petty
anger.
Translated by John Gibert (2004)
Fragment 259 (Nauck, *TGF*) – *Archelaus*
- 409 ἔστι τι καὶ παρὰ δάκρυσι κείμενον
ἡδὺ βροτοῖς, ὅταν ἄνδρα φίλον στενάχῃ
τις ἐν οἴκῳ
Even in tears there's something sweet
when a dear friend is mourned at home.
Fragment 263 (Nauck, *TGF*) – *Archelaus*
- 410 Ἔρωτα δ' ὅστις μὴ θεὸν κρίνει μέγαν ...
ἢ σκαιὸς ἐστὶν ἢ καλὼν ἄπειρος
- Whoever does not think Eros a great
god
is either silly or ignorant of blessings.
Fragment 269 (Nauck, *TGF*) – *Auge*
- 411 πτηνὰς διώκεις, ὦ τέκνον, τὰς ἐλπίδας
You are chasing fleeting hopes, my child.
Fragment 271 (Nauck, *TGF*) – *Auge*
- 412 τίς δ' οὐχὶ χαίρει νηπίοις ἀθύρμασιν;
Who does not take pleasure in childish
toys?
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 272 (Nauck, *TGF*) – *Auge*
- 413 τοῦλεύθερον γὰρ ὄνομα παντὸς ἄξιον
Worth above all is a name fit for the free.
Fragment 275 (Nauck, *TGF*) – *Auge*
- 414 γυναικῆς ἐσμεν· τὰ μὲν ὅκνω νικώμεθα,
τὰ δ' οὐκ ἂν ἡμῶν θράσος ὑπερβάλοιτό
τις
We are women; sometimes defeated by
fear,
sometimes unsurpassed in courage.
Fragment 276 (Nauck, *TGF*) – *Auge*
- 415 κακῶν γὰρ ὄντων μυρίων καθ' Ἑλλάδα
οὐδὲν κάκιον ἐστὶν ἀθλητῶν γένους
Of all the myriad evil things in Greece
none is more evil than the tribe of
athletes.
Fragment 282 (Nauck, *TGF*) – *Autolycus*
- 416 φησὶν τις εἶναι δῆτ' ἐν οὐρανῷ θεούς;
οὐκ εἰσὶν, οὐκ εἰς, εἴ τις ἀνθρώπων θέλει
μὴ τῷ παλαιῷ μῶρος ὦν χρησθαι λόγῳ
Doth someone say that there be gods
above?
There are not; no, there are not. Let no
fool,
Led by the old false fable, thus deceive
you.
Translated by John Addington Symonds
(1876)
Fragment 286 (Nauck, *TGF*) – *Bellerophon*
- 417 τοῖς πράγμασιν γὰρ οὐχὶ θυμοῦσθαι
χρεῶν·
μέλει γὰρ αὐτοῖς οὐδέν· ἀλλ'
οὐντυγχάνων
τὰ πράγματ' ὀρθῶς ἦν τιθῆναι, πράσσει
καλῶς

- It does no good to rage at circumstance;
Events will take their course with no regard
For us. But he who makes the best of those
Events he lights upon will not fare ill.
Translated by William C. Helmbold (1939)
Fragment 287 (Nauck, TGF) – *Bellerophon*
- 418 δόλοι δὲ καὶ σκοτεῖνὰ μηχανήματα
χρείας ἀνδρῶν φάρμαχ' ἠϋρεται
βροτοῖς
Tricks and dark schemes are mankind's
invention as
cowardly remedies against need.
Translated by Christopher Collard (1997)
Fragment 288 (Nauck, TGF) – *Bellerophon*
- 419 ψεύδεσιν δ' Ἄρης φίλος
War is a friend to lies.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 289 (Nauck, TGF) – *Bellerophon*
- 420 αἰὲ γὰρ ἀνδρῶν σκαιὸν ἰσχυρὸν φύσει
ἦσσαν δέδοικα τασθενούσας τε καὶ σοφού
I fear less the powerful but stupid
than the weak and cunning.
Fragment 290 (Nauck, TGF) – *Bellerophon*
- 421 ὁ γὰρ χρόνος διδάγμα ποικιλώτατον
Time teaches the most subtle lessons.
Translated by Christopher Collard (1997)
Fragment 291 (Nauck, TGF) – *Bellerophon*
- 422 καὶ τὸν ἰατρὸν χρῶν ...
μὴ ἐπιτάξ τὰ φάρμακα
διδόντ', ἐὰν μὴ ταῦτα τῇ νόσῳ πρέπη
The doctor, too, should not prescribe
medicines not suited to the illness.
Fragment 292 (Nauck, TGF) – *Bellerophon*
- 423 οὐ γὰρ ἄξιον λεύσσειν φάος
κακοὺς ὀρώντας ἐκδίκως τιμωμένους
It is not worth living,
when we see bad men unjustly
honoured.
Translated by Christopher Collard (1997)
Fragment 293 (Nauck, TGF) – *Bellerophon*
- 424 εἰς τὰπίσημα δ' ὁ φθόνος πηδᾶν φιλεῖ
Envy usually leaps upon distinction.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 294 (Nauck, TGF) – *Bellerophon*
- 425 ἤδη γὰρ εἶδον καὶ δίκης παραστάτας
ἐσθλοὺς πονηρῶ τῷ φθόνῳ νικωμένους
Already have I seen some who stand by
righteousness
overcome by wickedness and envy.
Fragment 295 (Nauck, TGF) – *Bellerophon*
- 426 ἀνὴρ δὲ χρηστὸς χρηστὸν οὐ μισεῖ ποτε,
κακὸς κακῷ δὲ συντέτηκεν ἡδονή
A good man never hates a good man,
but bad happily blends with bad.
Translated by Christopher Collard (1997)
Fragment 296 (Nauck, TGF) – *Bellerophon*
- 427 οἴμοι· τί δ' οἴμοι; θνητὰ τοι πεπόνθαμεν
Alas! but why alas? I have suffered only
what all mortals suffer.
Translated by Patrick Cruttwell (1986)
Fragment 300 (Nauck, TGF) – *Bellerophon*
quoted by Dr. Samuel Johnson in a letter written
to Thomas Warton, Nov. 28, 1754 (Boswell,
The Life of Samuel Johnson, Everyman
Paperback, vol. I, p.166)
- 428 δούλω γὰρ οὐχ οἶόν τε τάληθ' ἰλέγειν,
εἰ δεσπότησι μὴ πρέποντα τυγχάνοι
The servant will not tell a truth
if it is not to his master's liking.
Fragment 313 (Nauck, TGF) – *Busiris*
- 429 γύναι, καλὸν μὲν φέγγος ἡλίου τόδε,
καλὸν δὲ πόντου χεῦμ' ἰδεῖν εὐήνεμον,
γῆ τ' ἡρινὸν θάλλουσα πλούσιόν θ'
ὔδωρ,
πολλῶν τ' ἔπαινον ἔστι μοι λέξαι καλῶν·
ἀλλ' οὐδὲν οὕτω λαμπρὸν οὐδ' ἰδεῖν
καλὸν
ὥς τοῖς ἄπαισι καὶ πόθῳ δεδηγμένοις
παίδων νεογνῶν ἐν δόμοις ἰδεῖν φάος
Woman, how glorious is this sunshine,
how wonderful to watch the tranquil
sea,
the earth in spring, the waters flowing,
how many wonders to recount!
Yet none so marvellous or beautiful a
feeling
than when to childless, yearning
parents
a child is born.
Fragment 316 (Nauck, TGF) – *Danae*

430 καὶ νῦν παραινῶ πᾶσι τοῖς νεωτέροις
μὴ ... σχολῇ τεκνοῦσθαι παῖδας ...
ἀλλ' ὥς τάχιστα· καὶ γὰρ ἐκτροφαὶ καλαὶ
καὶ συννεάζων ἡδὺ παῖς νέω πατρί
And now I advise all younger men
not to delay fathering children,
but do it as soon as possible; rearing
them is wonderful
and sweet to the youngster is a youthful
father.

Fragment 317 (Nauck, TGF) – *Danae*

431 οὐκ ἔστιν ... δυσφύλακτον οὐδὲν ὥς γυνή
Nothing is harder to guard than a
woman.

Fragment 320 (Nauck, TGF) – *Danae*

432 ἔρως γὰρ ἀργὸν κἀπὶ τοιούτοις ἔφυ·
φιλεῖ κάτοπτρα καὶ κόμης ξανθίσματα,
φεύγει δὲ μόχθους
Love is idle by nature, ready to associate
with the idle;
it regards mirrors with affection and
hair dyed blond,
avoiding all distress.

Fragment 322 (Nauck, TGF) – *Danae*

433 φεῦ φεῦ, παλαιὸς αἶνος ὥς καλῶς ἔχει·
οὐκ ἂν γένοιτο χρηστὸς ἐκ κακοῦ πατρός
Alas, alas, how well the old saying has
it;
a good son will never be born from a
bad father.

Translated by Christopher Collard and
Martin Cropp (2008)

Fragment 333 (Nauck, TGF) – *Dictys*

434 θάρσει· τό τοι δίκαιον ἰσχύει μέγα
Take heart! There is great power in
justice, I tell you.

Translated by Christopher Collard and
Martin Cropp (2008)

Fragment 343 (Nauck, TGF) – *Dictys*

435 ἐγὼ νομίζω πατρὶ φίλτατον τέκνα
παισίν τε τοὺς τεκόντας, οὐδὲ συμμάχους
ἄλλους γενέσθαι φήμ' ἂν ἐνδικωτέρους
Nothing, I think, is more loved by a
father than his children,
and nothing's more loved by children
than their parents;
nor are there allies more righteous and
trustworthy.

Fragment 345 (Nauck, TGF) – *Dictys*

436 εἷς γὰρ τις ἔστι κοινὸς ἀνθρώποις νόμος
καὶ θεοῖσι ...
Θηρσὶν τε πᾶσι, τέκν' ἅ τίκτουσιν φιλεῖν
There is one single law common to all,
men, gods
and beasts alike, to love the children
born to them.

Fragment 346 (Nauck, TGF) – *Dictys*

437 ὥς ἐν γ' ἐμοὶ κρίνοιτ' ἂν οὐ καλῶς
φρονεῖν
ὅστις πατρώας γῆς ἀτιμάζων ὄρους
ἄλλην ἐπαινεῖ
No one, to me, can be in his right mind
who, holding his fatherland in no
esteem,
is ready to praise others.

Fragment 347 (Nauck, TGF) – *Dictys*

438 οὐδεὶς στρατεύσας ἄδικα σῶς ἦλθεν
πάλιν
No one who unjustly goes to war returns
unscathed.

Translated by Christopher Collard and
Martin Cropp (2008)

Fragment 353 (Nauck, TGF) – *Erechtheus*

439 οὐκ ἔστι μητρὸς οὐδὲν ἥδιον τέκνοις·
ἐρᾶτε μητρός, παῖδες, ὥς οὐκ ἔστ' ἔρως
τοιούτου ἄλλος ὅστις ἡδίων ἐρᾶν
Nothing is sweeter to children than a
mother;
love your mother, children, for nowhere
is there a love as sweet as this.

Fragment 358 (Nauck, TGF) – *Erechtheus*

440 βραχεὶ δὲ μύθῳ πολλὰ συλλαβῶν ἐρῶ.
πρῶτον φρένας μὲν ἡπίους ἔχειν χρεών·
τῷ πλουσίῳ τε τῷ τε μὴ διδούς μέρους
ἶσον σεαυτὸν εὐσεβεῖν πᾶσιν δίδου
In a brief statement I shall sum up
much.
First, you should maintain a gentle
frame of mind;
give equal weight to rich and poor alike,
and show yourself respectful to every-
one.

Translated by Christopher Collard and
Martin Cropp (2008)

Fragment 362.5 (Nauck, TGF) – *Erechtheus*

441 βραχεῖα τέρψις ἡδονῆς κακῆς
There's brief enjoyment in dishonour-
able pleasure.

- Translated by Christopher Collard and Martin Cropp (2008)
Fragment 362.23 (Nauck, TGF) – *Erechtheus*
- 442 τούς πονηρούς μήποτ' αὔξαν' ἐν πόλει
Never let villains prosper in the city.
Translated by Martin Cropp (1997)
Fragment 362.28 (Nauck, TGF) – *Erechtheus*
- 443 κείσθω δόρυ μοι μίτον ἀμφιπλέκειν
ἀράχλαις,
μετὰ δ' ἡσυχίας πολιῶ γῆρα συνοικῶν
May my spear idle lie, and spiders spin
Their webs about it! May I, oh may I,
pass
My hoary age in peace!
Translated by Christopher Wordsworth (1836)
Fragment 369 (Nauck, TGF) – *Erechtheus*
- 444 τὴν μὲν γὰρ εὐγένειαν αἰνοῦσιν βροτοί,
μᾶλλον δὲ κηδεύουσι τοῖς εὐδαίμοσιν
Men pay lip-service to nobility, but they
prefer to ally themselves with those who
are prospering.
Translated by Christopher Collard and Martin Cropp (2008)
Fragment 395 (Nauck, TGF) – *Thyestes*
- 445 ἀλλ' εἴπερ ἔστιν ἐν βροτοῖς ψευδηγορεῖν
πιθανά, νομίζειν χρητὴν καὶ τουναντίον,
ἅπιστ' ἀληθεῖ πολλὰ συμβαίνειν βροτοῖς
Probable as it is that men believe false
words
you should also consider the opposite:
that men often disbelieve what is true.
Fragment 396 (Nauck, TGF) – *Thyestes*
*Aristotle, Rhetoric 1397a.17, uses these lines to
illustrate the rhetorical ploy of 'demonstration
from opposites'*
- 446 θεοῦ θέλοντος καὶ ἐπὶ ῥιπὶς πλείους
If god wills, you can float on straw.
Fragment 397 (Nauck, TGF) – *Thyestes*
quoted by Aristophanes, Peace 698
- 447 νόμοι γυναικῶν οὐ καλῶς κεῖνται πέρι·
χρὴν γάρ τὸν εὐτυχοῦνθ' ὅπως πλείστας
ἔχειν ...
ὥς τὴν κακὴν μὲν ἐξεβάλλε δωμάτων,
τὴν δ' οὔσαν ἐσθλὴν ἡδέως ἐσώζετο
There are laws about wives but they are
all wrong:
the prosperous should have as many as
- possible,
so as to dismiss the one who is bad
and keep the one who brings joy to the
house.
Fragment 402 (Nauck, TGF) – *Ino*
- 448 ὥς μικρὰ τὰ σφάλλοντα, καὶ μί' ἡμέρα
τὰ μὲν καθεῖλεν ὑψόθεν, τὰ δ' ἦρ' ἄνω
How do small things overcome us! In a
single day
What is exalted is brought low and what
lies low is glorified.
Fragment 420 (Nauck, TGF) – *Ino*
- 449 τὰ τοι μέγιστα πάντ' ἀπείργασται
βροτοῖς
τόλμ' ὥστε νικᾶν· οὔτε γὰρ τυραννίδες
χωρὶς πόνου γένοιντ' ἂν οὔτ' οἴκος μέγας
The greatest prizes go to men who dare;
neither kingships nor stately homes
come without enterprise.
Fragment 426 (Nauck, TGF) – *Ixion*
- 450 οἱ γὰρ Κύπριν φεύγοντες ἀνθρώπων
ἄγαν
νοσοῦσ' ὁμοίως τοῖς ἄγαν θηρωμένοις
Those of mankind who flee too much
from Cypris
are similarly at fault to those who hunt
after her too much.
Translated by Christopher Collard and Martin Cropp (2008)
Fragment 428 (Nauck, TGF) – *Hippolytus
Veiled*
Aphrodite (Cypris) as the goddess of love
- 451 ἀντὶ πυρὸς γὰρ ἄλλο πῦρ
μείζον ἐβλάστομεν γυναι-
κες πολὺ δυσμαχώτερον
Over against fire, another fire
was born much greater, woman,
even more unconquerable.
Fragment 429 (Nauck, TGF) – *Hippolytus
Veiled*
- 452 ἔχω δὲ τόλμης καὶ θράσους διδάσκαλον
ἐν τοῖς ἀμηχάνοισιν εὐπορώτατον,
Ἔρωτα, πάντων δυσμαχώτατον θεόν
I have a teacher of daring and audacity,
ingenious when I am at a loss,
Eros, the unconquerable god.
Fragment 430 (Nauck, TGF) – *Hippolytus
Veiled*

453 ὁρῶ δὲ τοῖς πολλοῖσιν ἀνθρώποις ἐγὼ
τίκτουσαν ὕβριν τὴν πάροιθ' εὐπραξίαν
In much of mankind I see
success leading to arrogance.

Fragment 437 (Nauck, TGF) – *Hippolytus Veiled*

454 ὕβριν τε τίκτει πλουῖτος
Wealth gives birth to insolence.

Fragment 438 (Nauck, TGF) – *Hippolytus Veiled*

455 φεῦ φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις
ἔχειν
φωνήν, ἵν' ἦσαν μηδὲν οἱ δεινοὶ λέγειν.
νῦν δ' εὐρόοισι στόμασι τάληθέστατα
κλέπτουσιν, ὥστε μὴ δοκεῖν ἂν χρὴ δοκεῖν
Alas, alas, that facts would not have
voice,
to bring to naught grand speeches!
Now, fluent tongues disguise the truth
making us doubt what should not be
doubted.

Fragment 439 (Nauck, TGF) – *Hippolytus Veiled*

456 ἐχρῆν γὰρ ἡμᾶς ...
τὸν φύντα θρηνεῖν εἰς ὅσ' ἔρχεται κακά,
τὸν δ' αὖθις θανόντα καὶ πόνων
πεπαυμένον
χαίροντας εὐφημοῦντας ἐκπέμπειν
δόμων

Bewail the newborn child for all the ills
which come;
but him that's dead, and from his
labours rests,
with joy and blessings bear him from
the house.

Fragment 449 (Nauck, TGF) – *Cresphontes*

457 φιλῶν μάλιστ' ἐμαυτὸν οὐκ αἰσχύνομαι
I feel no shame in loving myself above
all.

Fragment 452 (Nauck, TGF) – *Cresphontes*

458 Εἰρήνα βαθύπλουτε καὶ
καλλίστα μακάρων θεῶν,
ζήλός μοι σέθεν ὥς χρονίζεις
O well of infinite riches!
O fairest of beings divine!
O Peace, how alas! thou delayest.

Translated by Evelyn S. Shuckburgh (1889)

Fragment 453 (Nauck, TGF) – *Cresphontes*

459 κέρδη τοιαῦτα χρὴ τίνα κτᾶσθαι βροτῶν,
ἐφ' οἷσι μέλλει μήποθ' ὕστερον στένειν
The kind of profits a mortal should
acquire
are those he is never going to lament
later.

Translated by Martin Cropp (1997)

Fragment 459 (Nauck, TGF) – *Cresphontes*

460 φαῦλον ἄκομφον, τὰ μέγιστ' ἀγαθόν
Plain, unadorned, in a great crisis brave
and true.

Translated by Bernadotte Perrin (1914)

Fragment 473 (Nauck, TGF) – *Lycymnius Plutarch, Cimon 4.5, uses this line to describe Cimon*

461 πόνος γὰρ, ὡς λέγουσιν, εὐκλείας πατήρ
Hard work, so they say, is the father of
fame.

Fragment 474 (Nauck, TGF) – *Lycymnius*

462 τῆς μὲν κακῆς κάκιον οὐδὲν γίγνεται
γυναικός, ἐσθλῆς δ' οὐδὲν εἰς ὑπερβολὴν
πέφυκ' ἄμεινον

Nothing is worse than a truly bad
woman
and nothing nobler than a truly good
one.

Fragment 494 (Nauck, TGF) – *Melanippe there are two plays, Melanippe Wise and Melanippe Captive, but not always unmistakably identified*

463 πλὴν τῆς τεκούσης θῆλυ πᾶν μισῶ γένος
Except for my mother I hate all woman-
kind.

Translated by Christopher Collard and Martin Cropp (2008)

Fragment 498 (Nauck, TGF) – *Melanippe*

464 ὅστις δ' ἄμεικτον πατέρ' ἔχει νεανίας
στυγνόν τ' ἐν οἴκοις, μεγάλα κέκτηται
κακά

Most unfortunate are the young who
live with a harsh and sullen father.

Fragment 500 (Nauck, TGF) – *Melanippe*

465 δοκεῖτε πηδᾶν τὰδικήματ' εἰς θεοὺς
πτεροῖσι, κάπειτ' ἐν Διὸς δέλτου πτυχαῖς
γράφειν τιν' αὐτά, Ζῆνα δ' εἰσορῶντά νιν
θνητοῖς δικάζειν; οὐδ' ὁ πᾶς ἂν οὐρανὸς
Διὸς γράφοντος τὰς βροτῶν ἀμαρτίας
ἐξαρκέσειεν

- Think you that wrongdoings fly to the
gods on wings,
are inscribed on Zeus' writing-tablet,
then Zeus reads them
and passes judgement on men? Not the
whole sky
would suffice to write down the tres-
passes of man.
Fragment 506 (Nauck, *TGF*) – *Melanippe*
- 466 τί τοὺς θανόντας οὐκ ἔαυς τεθνηκέναι
καὶ τὰ κρυθέντα συλλέγεις ἀλγήματα;
Why do you not let those who have died
be dead?
Why are you collecting griefs that are
already spent?
Translated by Martin Cropp (1997)
Fragment 507 (Nauck, *TGF*) – *Melanippe*
- 467 παλαιὸς αἶνος· ἔργα μὲν νεωτέρων,
βουλαὶ δ' ἔχουσι τῶν γεραιτέρων κράτος
It's an old saying, that action belongs to
the young
but in counsel the elders are masters.
Fragment 508 (Nauck, *TGF*) – *Melanippe*
- 468 ἀργὸς πολίτης κείνος, ὡς κακὸς γ' ἀνὴρ
An idle citizen is a bad citizen.
Fragment 512 (Nauck, *TGF*) – *Melanippe*
- 469 δειλοὶ γὰρ ἄνδρες οὐκ ἔχουσιν ἐν μάχῃ
ἀριθμόν, ἀλλ' ἄπεισι κἀν παρῶσ' ὅμως
Cowards don't count in battle;
though they be there, they're nowhere.
Fragment 519 (Nauck, *TGF*) – *Meleagros*
- 470 ἡ γὰρ Κύπρις πέφυκε τῷ σκότῳ φίλη,
τὸ φῶς δ' ἀνάγκη προστίθῃσι
σωφρονεῖν
Cypris is by nature fond of darkness,
for light, by necessity, brings discretion
Fragment 524 (Nauck, *TGF*) – *Meleagros*
Cypris (Aphrodite) as the goddess of love
- 471 καθανῶν δὲ πᾶς ἀνὴρ
γῇ καὶ σκιά· τὸ μὴδὲν εἰς οὐδὲν ὀρέπει
In death all men are earth and shadow;
naught comes to naught.
Fragment 532 (Nauck, *TGF*) – *Meleagros*
- 472 φεῦ, τὰ τῶν εὐδαιμονούντων ὡς ταχὺ
στρέφει θεός
Alas, how quickly god upsets the
fortunes of the prosperous!
- Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 536 (Nauck, *TGF*) – *Meleagros*
- 473 οὔτοι νόμισμα λευκὸς ἄργυρος μόνον
καὶ χρυσὸς ἐστίν, ἀλλὰ κἀρετὴ βροτοῖς
νόμισμα κεῖται πᾶσιν, ἢ χρῆσθαι χρεῶν
Not only gold and silver be your
currency;
Virtue is the hardest currency world-
wide,
be not afraid to use it.
Fragment 542 (Nauck, *TGF*) – *Oedipus*
- 474 νοῦν χρὴ θεᾶσθαι, νοῦν· τί τῆς εὐμορφίας
ὄφελος, ὅταν τις μὴ φρένας καλὰς ἔχῃ;
The mind is what to watch, the mind!
What use is beauty without good sense?
Fragment 548 (Nauck, *TGF*) – *Oedipus*
- 475 ἡμαρ ἔν τοι μεταβολὰς πολλὰς ἔχει
But one day truly holds many changes.
Translated by Christopher Collard (2004)
Fragment 549 (Nauck, *TGF*) – *Oedipus*
- 476 ἐκ τῶν ἀέλπτων ἡ χάρις μείζων βροτοῖς
Men's delight is greater from what is
unexpected.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 550 (Nauck, *TGF*) – *Oedipus*
- 477 ἐκμαρτυρεῖν γὰρ ἄνδρα τὰς αὐτοῦ τύχας
εἰς πάντα ἀμαθές, τὸ δ' ἐπικρύπτεσθαι
σοφόν
It is stupid for a man to air his misfor-
tunes
in front of all; concealing them is wise.
Fragment 553 (Nauck, *TGF*) – *Oedipus*
- 478 ἀλλ' ἡ Δίκη γὰρ καὶ κατὰ σκότον βλέπει
The eye of Justice sees even in the dark.
Fragment 555 (Nauck, *TGF*) – *Oedipus*
- 479 ὥς οὐδὲν ἀνδρὶ πιστὸν ἄλλο πλὴν
τέκνων
A man can trust nothing more than his
children.
Fragment 566 (Nauck, *TGF*) – *Oeneus*
- 480 ἀμνηχανῶ δ' ἔγωγε κούκ ἔχω μαθεῖν,
εἴτ' οὐν ἄμεινόν ἐστι γίγνεσθαι τέκνα
θνητοῖσιν εἴτ' ἄπαιδα καρποῦσθαι βίον.
ὁρῶ γὰρ οἷς μὲν οὐκ ἔφυσαν, ἀθλίους·

ὅσοισι δ' εἰσίν, οὐδὲν εὐτυχεστέρους·
καὶ γὰρ κακοὶ γεγῶτες ἐχθίστη νόσος,
κἂν αὖ γένωνται σῶφρονες – κακὸν
μέγα –
λυποῦσι τὸν φύσαντα μὴ πάθωσί τι

I myself am uncertain and cannot be told

whether 'tis better for men to get children,

or rather to enjoy a childless life.

I see that those without children are miserable,

while those who have them are not much happier;

children are a plague if they turn out bad,

and if well behaved – how distressing! –
their parents are terrified that something might befall them.

Fragment 571 (Nauck, TGF) – *Oenomaus*

- 481 τεκμαιρόμεσθα τοῖς παροῦσι τὰ φανῇ
From things present we surmise happenings unseen.

Fragment 574 (Nauck, TGF) – *Oenomaus*

- 482 μακρὸς γὰρ αἰὼν μυρίουσιν τίκτει πόνους
A long life brings a sea of troubles.

Fragment 575 (Nauck, TGF) – *Oenomaus*

- 483 ὁ πλεῖστα πράσων πλεῖσθ' ἀμαρτάνει
βροτῶν
The man who tries to do most makes the most mistakes.

Translated by Christopher Collard and Martin Cropp (2008)

Fragment 576 (Nauck, TGF) – *Oenomaus*

- 484 τὰ τῆς γε λήθης φάρμακ' ὀρθώσας
μόνος,
ἄφωνα καὶ φωνοῦντα, συλλαβὰς τιθεῖς,
ἐξηῦρον ἀνθρώποισι γράμματα' εἰδέναι,
ὥστ' οὐ παρόντα ποντίας ὑπὲρ πλακὸς
τάκει κατ' οἴκους πάντ' ἐπίστασθαι
καλῶς,
παισὶν τε τὸν θνήσκοντα χρημάτων
μέτρον
γράψαντα λείπειν, τὸν λαβόντα δ' εἰδέναι
Alone I established remedies for forgetfulness;
making consonants, vowels, syllables,
I invented knowledge of writing for men,
so that one absent over the sea's plain

might know well everything back there
in his house,
and a dying man might write down and
declare the measure of his wealth
for the heir to know.

Translated by Christopher Collard (2004)

Fragment 578.1 (Nauck, TGF) – *Palamedes*

Palamedes, claiming invention of writing

- 485 ἃ δ' εἰς ἔριν πίπτουσιν ἀνθρώποις κακά,
δέλτος διαιρεῖ, κοῦκ ἔα ψευδῇ λέγειν

The troubles which befall men and lead to strife,

a written tablet settles, and allows no falsehood to be said.

Translated by Christopher Collard (2004)

Fragment 578.8 (Nauck, TGF) – *Palamedes*

Palamedes was finally destroyed by a forged letter

- 486 στρατηλάται τὰν μυριοί γενοίμεθα,
σοφὸς δ' ἂν εἰς τις ἢ δὴ ἐν μακρῷ χρόνῳ
Commanders certainly we might become, many of us;
but wise ones – just one or two perhaps,
over a very long time.

Fragment 581 (Nauck, TGF) – *Palamedes*

- 487 εἷς τοι δίκαιος μυρίων οὐκ ἐνδίκων
κρατεῖ, τὸ θεῖον τὴν δίκην τε συλλαβῶν
One just man overcomes numberless unjust men
when he has the gods and justice on his side.

Translated by Christopher Collard (2004)

Fragment 584 (Nauck, TGF) – *Palamedes*

- 488 τὸ γῆρας, ὦ παῖ, τῶν νεωτέρων φρενῶν
σοφώτερον ἐπέφυκε κάσφαλέστερον,
ἐμπειρία τε τῆς ἀπειρίας κρατεῖ
Old age, my child, is naturally wiser than youth, and safer;
experience is master over inexperience.

Fragment 619 (Nauck, TGF) – *Peleus*

- 489 μὴδ' ἄνδρα δῆμῳ πιστὸν ἐκβάλλης ποτὲ
μὴδ' αὖξε καιροῦ μείζον' ...
κῶλυε δ' ἄνδρα παρὰ δίκην τιμώμενον
Never expel a man who is trusted by the people,
but do not let him grow greater than he should be;
and check a man who gains esteem

- unjustly.
Translated by Christopher Collard and Martin Cropp (2008)
Fragment 626 (Nauck, *TGF*) – *Pleisthenes*
- 490 πολλῶν δὲ χρημάτων αἰτί' ἀνθρώποις
κακῶν
Wealth is the cause of many human ills.
Fragment 632 (Nauck, *TGF*) – *Pleisthenes*
- 491 ὅστις νέμει κάλλιστα τὴν αὐτοῦ φύσιν,
οὗτος σοφὸς πέφυκε πρὸς τὸ συμφέρον
He who manages his natural abilities
best
is wise to his own advantage.
Fragment 634 (Nauck, *TGF*) – *Polyidus*
- 492 τίς δ' οἶδεν εἰ τὸ ζῆν μὲν ἐστὶ κατθανεῖν,
τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται;
Who knows if life is death,
and if in the underworld death is
considered life?
Translated by Christopher Collard and Martin Cropp (2008)
Fragment 638 (Nauck, *TGF*) – *Polyidus*
quoted by Aristophanes 90 and Plato, Gorgias 492e
- 493 πόλλ' ἐλπίδες ψεύδουσι ἄλογοι βροτοῦς
Mortals are much deceived by ground-
less hopes.
Translated by Christopher Collard and Martin Cropp (2008)
Fragment 650 (Nauck, *TGF*) – *Protesilaus*
- 494 δυοῖν λεγόντων, θατέρου θυμουμένου,
ὁ μὴ ἀντιτείνων τοῖς λόγοις σοφώτερος
When of two speakers one is growing
wroth,
Wiser is he that yields in argument.
Translated by Frank Cole Babbitt (1927)
Fragment 654 (Nauck, *TGF*) – *Protesilaus*
- 495 ὅστις δὲ πάσας συντιθεῖς ψέγει λόγῳ
γυναῖκας ἐξῆς, σκαιὸς ἐστὶ καὶ σοφός·
πολλῶν γάρ οὐδῶν τὴν μὲν εὐρήσεις
κακὴν,
τὴν δ' ὥσπερ ἦδε λῆμ' ἔχουσιν εὐγενές
Whoever indiscriminately blames
all women is foolish and not wise;
for there are many: one may be bad,
another of noble character.
Fragment 657 (Nauck, *TGF*) – *Protesilaus*
- 496 οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ
There is no man who is fortunate in
everything.
Fragment 661 (Nauck, *TGF*) – *Stheneboea*
much cited and repeated throughout antiquity;
cf. Aristophanes, Frogs 1217
- 497 ποιητὴν ἄρα
Ἐρῶς διδάσκει, κἂν ἄμουσος ἦ τὸ πρὶν
Love teaches a poet,
even if the Muses had not touched him
before.
Fragment 663 (Nauck, *TGF*) – *Stheneboea*
cf. Plato 313 and Aristophanes, Wasps 1074
- 498 ἔστι τοι καλὸν
κακοῦς κολάζειν
It is good, mark you,
for the wicked to be punished.
Fragment 678 (Nauck, *TGF*) – *Sciron*
- 499 μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν
Hard work is necessary for those who
seek success.
Fragment 701 (Nauck, *TGF*) – *Telephus*
- 500 τόλμα σύ, κἂν τι τραχὺ νείμωσιν θεοὶ
Bear up, even if treated harshly by the
gods.
Fragment 702 (Nauck, *TGF*) – *Telephus*
- 501 τί γὰρ με πλοῦτος ὠφελεῖ νόσος;
What good is wealth in sickness?
Fragment 714 (Nauck, *TGF*) – *Telephus*
cf. the English proverb 'health is above wealth'
- 502 χρεῖα διδάσκει, κἂν βραδύς τις ᾖ, σοφόν
Necessity teaches wisdom even to the
stupid.
Translated by D.S. Baker (1998)
Fragment 715 (Nauck, *TGF*) – *Telephus*
- 503 ῥώμη δὲ γ' ἀμαθὴς πολλάκις τίκτει
βλάβην
Strength without intelligence is often
harmful.
Fragment 732 (Nauck, *TGF*) – *Temenidae* –
Sons of Temenus
- 504 ἀρετὴ δὲ κἂν θάνῃ τις οὐκ ἀπόλλυται,
ζῇ δ' οὐκέτ' ὄντος σώματος· κακοῖσι δὲ
ἅπαντα φροῦδα συνθανόνθ' ὑπὸ χθονός
When good men die their goodness

- does not perish,
But lives though they are gone. As for
the bad,
All that was theirs dies and is buried
with them.
Translated by Morris Hicky Morgan (1859–
1910)
Fragment 734 (Nauck, TGF) – *Temenidae* –
Sons of Temenus
- 505 ἀσύνετος ὅστις ἐν φόβῳ μὲν ἀσθενής,
λαβὼν δὲ μικρὸν τῆς τύχης φρονεῖ μέγα
Witless is he who is weak in the face of
fear,
but, on receipt of a little luck, thinks he
is great.
Fragment 735 (Nauck, TGF) – *Temenidae* –
Sons of Temenus
- 506 κακοῖς τὸ κέρδος τῆς δίκης ὑπέρτερον
Bad people think profit superior to fair-
ness.
Translated by Martin J. Cropp (2004)
Fragment 758 (Nauck, TGF) – *Hypsipyle*
- 507 ἔξω γὰρ ὀργῆς πᾶς ἀνὴρ σοφώτερος
Free from anger every man is wiser.
Fragment 760 (Nauck, TGF) – *Hypsipyle*
- 508 ἄελπτον οὐδέν, πάντα δ' ἐλπίζειν χρεῶν
Nothing is beyond expectation; there
must always be hope.
Fragment 761 (Nauck, TGF) – *Hypsipyle*
- 509 ναῦν τοι μί' ἄγκυρ' οὐχ ὁμῶς σῶζειν
φιλεῖ
τῷ τρεῖς
Surely a ship is safer with three anchors
than one.
Fragment 774 (Nauck, TGF) – *Phaethon*
- 510 ὥς πανταχοῦ γε πατρὶς ἡ βόσκουσα γῆ
Fatherland is everywhere where there is
nourishing earth.
Fragment 777 (Nauck, TGF) – *Phaethon*
- 511 πῶς δ' ἂν φρονοίην, ᾧ παρῆν
ἀπραγμόνως
ἐν τοῖσι πολλοῖς ἡριθιμημένῳ στρατοῦ
Would that be prudent? when I might
have lived
a quiet life, a cipher in the crowd!
Translated by H. Rackham (1926)
- Fragment 787 (Nauck, TGF) – *Philoctetes*
quoted by Aristotle, Nicomachean Ethics
1142a.3; cf. Aristotle 123
- 512 μακάριος ὅστις εὐτυχῶν οἶκοι μένει
Blessed the man who stays happily at
home.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 793 (Nauck, TGF) – *Philoctetes*
- 513 δέσποινα γὰρ γέροντι νυμφίῳ γυνή
An old man weds a tyrant, not a wife.
Translated in *Bartlett's Familiar Quotations*
(1980)
Fragment 804 (Nauck, TGF) – *Phoenix*
quoted by Aristophanes, Thesmophoriazusae
413
- 514 τοιοῦτός ἐστιν οἷσπερ ἦδεται ξυνών
A man is as good as the company he
keeps.
Fragment 812 (Nauck, TGF) – *Phoenix*
cf. the English proverb 'a man is known by the
company he keeps'
- 515 σὺ δ', ᾧ πατρῴα χθὼν ἐμῶν γεννητόρων,
χαῖρ' ἀνδρὶ γάρ τοι, κἂν ὑπερβάλλῃ
κακοῖς,
οὐκ ἔστι τοῦ θρέψαντος ἥδιον πέδον
And you, fatherland of my ancestors,
farewell!
Truly, even if a man has trouble to
excess,
there is no soil more pleasing than that
which reared him.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 817 (Nauck, TGF) – *Phoenix*
- 516 γυνὴ γὰρ ἐν κακοῖσι καὶ νόσοις πόσει
ἥδιστόν ἐστι δώματ' ἦν οἰκῇ καλῶς
ὀργὴν τε πραῦνουσα καὶ δυσθυμίας
ψυχὴν μεθιστᾶσα
A wife is most pleasing to her husband
amid troubles if she manages his house
well, both soothing his anger and chang-
ing his spirits from gloom.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 822 (Nauck, TGF) – *Phrixus*
- 517 χορὴ γὰρ εὐναίῳ πόσει
γυναιῖα κοινῇ τὰς τύχας φέρειν ἀεὶ

- A woman must always share burdens
with her husband.
Fragment 823 (Nauck, *TGF*) – *Phrixus*
- 518 δι' ἐλπίδος ζῆ καὶ δι' ἐλπίδων τρέφου
Live in hope and sustain yourself with
hopes!
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 826 (Nauck, *TGF*) – *Phrixus*
- 519 τίς δ' οἶδεν εἰ ζῆν τοῦθ' ὃ κέκληται
θανεῖν,
τὸ ζῆν δὲ θνήσκειν ἐστί;
Who knoweth if the thing that we call
death
Be Life, and our Life dying – who
knoweth?
Translated by Gilbert Murray (1913)
Fragment 833 (Nauck, *TGF*) – *Phrixus*
- 520 χωρεῖ δ' ὀπίσω
τὰ μὲν ἐκ γαίας φύντ' εἰς γαῖαν,
τὰ δ' ἀπ' αἰθερίου βλαστόντα γονῆς
εἰς οὐράνιον πάλιν ἦλθε πόλον·
θνήσκει δ' οὐδὲν τῶν γιγνομένων,
διακρινόμενον δ' ἄλλο πρὸς ἄλλου
μορφὴν ἐτέραν ἀπέδειξεν
Things born from earth return to earth,
and those that grew from ethereal seed
go back to the heavenly region;
nothing that comes into being perishes,
but one is separated from another
and exhibits a different form.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 839 (Nauck, *TGF*) – *Chrysippus*
widely cited in antiquity for its 'philosophical'
ideas
- 521 αἰαῖ, τόδ' ἤδη θεῖον ἀνθρώποις κακόν,
ὅταν τις εἰδῇ τάγαθόν, χρῆται δὲ μή
Alas, this evil is a whim of providence
that, knowing what is right, men do it
not.
Fragment 841 (Nauck, *TGF*) – *Chrysippus*
- 522 λόγων δίκαιον μισθὸν ἂν λόγους φέροις,
ἔργον δ' ἐκεῖνος ἔργον ὃς παρέσχετο
The return you can fairly expect for
words is words;
action is earned by one who provided
action.
Translated by Christopher Collard and
- Martin Cropp (2008)
Fragment 890 (Nauck, *TGF*)
quoted by Aristotle, Eudemian Ethics
1244a.11, to highlight the difficulty of repaying
non-material debts
- 523 τὸ δ' ἐρᾶν προλέγω τοῖσι νέοισιν
μήποτε φεύγειν
To the young I say, never flee the experi-
ence of love.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 897 (Nauck, *TGF*)
- 524 ἐρᾷ ὄμβρου γαῖα
The earth yearns for rain.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 898 (Nauck, *TGF*)
- 525 οὐκ ἂν δυναίμην μὴ στέγοντα
πιμπλάναι,
σοφοὺς ἐπαντλῶν ἀνδρὶ μὴ σοφῷ λόγους
I could not fill a leaky vessel,
pouring wise words into a man who is
not wise.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 899 (Nauck, *TGF*)
- 526 μισῶ σοφιστήν, ὅστις οὐχ αὐτῷ σοφός
I hate the wise man who is not wise for
himself.
Translated by H.T. Riley (1872)
Fragment 905 (Nauck, *TGF*)
- 527 ὀλβιος ὅστις τῆς ἱστορίας
ἔσχε μάθησιν ...
ἀθανάτου καθορῶν φύσεως
Happy the man who has gained knowl-
edge through inquiry,
observing eternal nature's ageless order.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 910 (Nauck, *TGF*) – *Antiope (?)*
- 528 πρὸς ταῦθ' ὅτι χρῆ καὶ παλαμάσθω
καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω·
τὸ γὰρ εὖ μετ' ἐμοῦ
καὶ τὸ δίκαιον ξύμμαχον ἔσται
Let him plot whatever he wants
and contrive anything against me;
Good will be on my side
and Justice my ally.

- Translated by Christopher Collard and Martin Cropp (2008)
 Fragment 918 (Nauck, *TGF*)
parodied by Aristophanes, Acharnians 659; quoted in Greek by Cicero, Letters to Atticus 8.8.2
- 529 ἡ φύσις ἐβούλεθ', ἡ νόμων οὐδὲν μέλει
 Nature willed it, which cares nothing for convention.
 Translated by Christopher Collard and Martin Cropp (2008)
 Fragment 920 (Nauck, *TGF*)
cf. Athanasius 1
- 530 οὐ γὰρ ἀσφαλὲς
 περαιτέρω τὸ κάλλος ἢ μέσον λαβεῖν
 It is unsafe to have beauty beyond the average.
 Translated by Christopher Collard and Martin Cropp (2008)
 Fragment 928 (Nauck, *TGF*)
- 531 ὁρᾷς τὸν ὑψοῦ τόνδ' ἀπειρον αἰθέρα
 καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλας;
 See'st thou this lofty, this boundless ether,
 Holding the earth in its moist embrace?
 Translated by Philip Schaff (1819–1893)
 Fragment 941 (Nauck, *TGF*)
- 532 ὁ δ' ἄρτι θάλλων σάρκα διοπετῆς ὅπως
 ἀστήρ ἀπέσβη, πνεῦμ' ἀφείς ἐς αἰθέρα
 Who was ere while and lately in the floure
 Of his fresh youth, all sudden in an houre,
 Became extinct (as starre which seemes to fall
 From skie) and into aire sent breath and all.
 Translated by Philemon Holland (1603)
 Fragment 971 (Nauck, *TGF*)
- 533 μάντις δ' ἄριστος ὅστις εἰκάζει καλῶς
 The best prophet is he who makes the best guesses.
 Translated by H.T. Riley (1872)
 Fragment 973 (Nauck, *TGF*)
quoted in Greek by Cicero, Letters to Atticus 7.13.4
- 534 τῶν ἄγαν γὰρ ἄπτεται
 θεός, τὰ μικρὰ δ' εἰς τύχην ἀφείς ἐᾷ
 God will intervene in matters grown too great,
 But small things he lets pass and leaves to Fate.
 Translated by William C. Helmbold (1939)
 Fragment 974 (Nauck, *TGF*)
cf. the Latin 'minima non curat praetor'
- 535 χαλεποὶ πόλεμοι γὰρ ἀδελφῶν
 Grievous are fights between brothers.
 Fragment 975 (Nauck, *TGF*)
- 536 ἡ Δίκη ... σίγα καὶ βραδεῖ ποδὶ
 στείχουσα μάρψει τοὺς κακοὺς, ὅταν τύχῃ
 Justice, leisurely and slow-footed,
 shall lay hold of the culprits in time.
 Fragment 979 (Nauck, *TGF*)
- 537 τὰ τῶν τεκόντων σφάλματ' εἰς τοὺς
 ἐγγόνους
 οἱ θεοὶ τρέπουσιν
 The gods visit the sins of the fathers upon their children.
 Translated by Morris Hicky Morgan (1859–1910)
 Fragment 980 (Nauck, *TGF*)
- 538 φθείρουσιν ἥθη χρήσθ' ὁμιλίας κακαί
 Bad company ruins good morals.
 Translated by Christopher Collard and Martin Cropp (2008)
 Fragment 1024 (Nauck, *TGF*)
identical in Bible 231
- 539 τὰ πλεῖστα θνητοῖς τῶν κακῶν
 αὐθαίρετα
 Most of men's troubles are incurred by their own choice.
 Translated by Christopher Collard and Martin Cropp (2008)
 Fragment 1026 (Nauck, *TGF*)
identical in Menander, One-liners 758 (Jaekel)
- 540 ὅστις νέος ὦν Μουσῶν ἀμελεῖ,
 τόν τε παρελθόντ' ἀπόλωλε χρόνον
 καὶ τὸν μέλλοντα τέθνηκεν
 Whoever in his youth neglects the Muses
 not only forfeits bygone times
 but also kills his future.

- Fragment 1028 (Nauck, TGF)
the reference to the Muses is variously interpreted as 'neglect learning', 'neglect poetry' or 'the poetry of life'
- 541 τὸ μὴ εἰδέναι σε μηδὲν ὧν ἀμαρτάνεις,
 ἔκκαυμα τόλμης ἱκανόν ἐστι καὶ θράσους
 Not knowing your shortcomings
 may well ignite your recklessness and
 cheek.
 Fragment 1031 (Nauck, TGF)
- 542 τὸ δ' ὠκὺ τοῦτο καὶ τὸ λαίψηρόν φρενῶν
 εἰς συμφορὰν καθήκε πολλά δὴ βροτούς
 This swift and hasty thinking
 quite often brings disaster.
 Fragment 1032 (Nauck, TGF)
- 543 πότερά θέλεις σοι μαλθακὰ ψευδῇ λέγω
 ἢ σκληρὰ ἀληθῆ;
 Do you wish me to tell you gentle lies
 or hard truths?
 Translated by Christopher Collard and
 Martin Cropp (2008)
 Fragment 1036 (Nauck, TGF)
- 544 ἀτὰρ σιωπᾶν τά γε δίκαι' οὐ χρή ποτε
 Never be silent when what you have to
 say is just.
 Fragment 1037 (Nauck, TGF)
- 545 ἅπαντές ἐσμεν εἰς τὸ νοουθετεῖν σοφοί,
 αὐτοὶ δ' ὅταν σφαλῶμεν οὐ γινώσκομεν
 We are all good at offering advice,
 but bad at accepting our own faults.
 Fragment 1042 (Nauck, TGF)
- 546 οὐδεὶς ἔπαινον ἡδοναῖς ἐκτίσαστο
 No one has acquired fame through
 indulging in pleasures.
 Translated by Christopher Collard and
 Martin Cropp (2008)
 Fragment 1043 (Nauck, TGF)
- 547 οὐτ' ἐκ χειρὸς μεθέντα καρτερόν λίθον
 οἶόν τ' ἐπισχεῖν οὐτ' ἀπὸ γλώσσης λόγον
 Neither a stone, once thrown by mighty
 hand,
 Nor word, once said by tongue, can you
 take back.
 Fragment 1044 (Nauck, TGF)
- 548 ἅπας μὲν αἰθὴρ αἰετῷ περάσιμος
 The whole heaven is open to an eagle's
 crossing.
 Translated by Christopher Collard and
 Martin Cropp (2008)
 Fragment 1047.1 (Nauck, TGF)
- 549 ἅπασα χθὼν ἀνδρὶ γενναίῳ πατρίς
 The whole world is fatherland to the
 brave.
 Fragment 1047.2 (Nauck, TGF)
- 550 οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον
 There is nothing at all that is equitable in
 human affairs.
 Translated by Christopher Collard and
 Martin Cropp (2008)
 Fragment 1048 (Nauck, TGF)
- 551 γυναικὶ δ' ὄλβος, ἣν πόσιν στέργοντ' ἔχη
 Happy is the woman who has a loving
 husband.
 Fragment 1062 (Nauck, TGF)
- 552 οὐποτ' ἄνδρα χρὴ σοφὸν
 λίαν φυλάσσειν ἄλοχον ἐν μυχοῖς δόμων·
 ἐρᾷ γὰρ ὅψις τῆς θύραθεν ἡδονῆς ...
 δρᾶν τι δὴ δοκῶν σοφὸν
 μάταιός ἐστι καὶ φρονῶν οὐδὲν φρονεῖ
 It is not for a wise man
 to keep his wife locked up at home,
 for she loves all outside pleasures;
 thinking he is clever he is but silly,
 thinking he is prudent he is only foolish
 Fragment 1063 (Nauck, TGF)
- 553 σκαιὸν τὸ πλουτεῖν κάλλοι μηδὲν εἰδέναι
 'Tis loutish to be rich, and know naught
 else.
 Translated by Frank Cole Babbitt (1927)
 Fragment 1069 (Nauck, TGF)
- 554 λῦπαι γὰρ ἀνθρώποισι τίκτουσιν νόσους
 Sorrows are the cause of illness in men.
 Fragment 1071 (Nauck, TGF)
- 555 οὐκ ἔστι λύπης ἄλλο φάρμακον βροτοῖς
 ὥς ἀνδρὸς ἐσθλοῦ καὶ φίλου παραίνεσις
 There is no better remedy for sorrow
 than the counsel of a faithful friend.
 Fragment 1079 (Nauck, TGF)
- 556 ἄλλων ἱατρὸς αὐτὸς ἔλκεσιν βρούων
 Healer of others, full of sores himself.
 Translated by William C. Helmbold (1939)

Fragment 1086 (Nauck, TGF)

- 557 – θεὸν δὲ ποῖον, εἰπέ μοι, νοητέον;
 – τὸν πάνθ' ὁρῶντα καὐτὸν οὐχ
 ὁρῶμενον
 – Tell me whom I should consider god?
 – Him who sees all, invisible by all.
 Fragment 1129 (Nauck, TGF)

EURYPHAMUS

3rd century BC

Pythagorean philosopher from Metapontum
in southern Italy

- 1 οὐθὲν γὰρ οὕτω κοσμοπρεπὲς καὶ θεῶν
 ἄξιον ἔργον ἀνθρώποις πέπρακται, ὥς
 πόλιος εὐνομουμένας συναρμογὰ καὶ
 νόμων καὶ πολιτείας διακόσµασις
 No work is more befitting, to man or god
 himself, than a state well appointed, well
 governed, well regulated by its laws.
 Fragment 86.9 (Thesleff)
*author of a work Περί Βίου (Concerning
 Human Life); a large fragment of this is saved
 in Stobaeus, the rest is lost*

EUSEBIUS OF MYNDUS

fl. 4th century AD

Neoplatonist philosopher

- 1 μήκοτε ὑπὸ εὐπρηγίης ἐς ὑπερηφανίην
 ἄλογον ἀερεθίην
 In success, never be overwhelmed by
 senseless arrogance.
 Fragment 1.25 (Mullach, FPG)
- 2 οἱ μάταιοι τῶν ἀνθρώπων τοὺς μὲν
 μεγάλα χρήματα ἔχοντας καὶ φαύλους
 ἔοντας τιμῶσί τε καὶ τεθωμάκασι,
 τῶν δὲ σπουδαίων ἐπειδὰν ἀχρηματίην
 καταγνώσι, ὑπερφρονέουσι
 The foolish honour and look in wonder
 at the rich and vulgar, whilst those that
 are righteous but poor, are despised.
 Fragment 7 (Mullach, FPG)

- 3 ἀκολασίη ψυχὴν ὥσπερ νῆα ἄνεμοι
 ὑπολαβόντες τῇδε καὶ τῇδε φορέοντες
 συγκλονέουσι καὶ ἀπειθέα ποιέουσι τῷ
 κυβερνήτῃ
 Intemperance confounds the soul as
 pounding winds render a boat ungov-
 ernable.

Fragment 12 (Mullach, FPG)

- 4 μὴ ἐπὶ τῷ σιτέεσθαι νομίζειν γεγενέναι,
 μὴδὲ ἐν τούτῳ τὴν ζωὴν ἡγέεσθαι, μούνου
 δὲ αὐτοῦ τοῦ ζῶειν εἵνεκα ἀνθρώποισι
 τροφὴν νομίζειν εὐρῆσθαι
 I was not born to eat, and food is not the
 purpose of life, but it does sustain life.
 Fragment 25 (Mullach, FPG)
cf. Socrates 58, 'eat to live, not live to eat'

- 5 πόννοι οἱ ἐκούσιοι πόνοι τοῖσι μετὰ ταῦτα
 ἀναγκαίοισι, ὥστε αὐτοὺς εὐτετεστέρους
 παρσκευασθῆναι, προπονέονται
 Work tackled voluntarily prepares for
 necessary toil.
 Fragment 32 (Mullach, FPG)
- 6 σῶμα ἀργίῃ τήκει, ψυχὴν δ' ἀμελετησίῃ
 ἀσκήσιος τῶν αὐτὴν ἀειρόντων
 The body wastes away with idleness, the
 soul by not aiming for higher things.
 Fragment 33 (Mullach, FPG)

- 7 ἀρχὴν ἔχων μὴ ἀπομνησικάκεε πρὸς τοὺς
 ἐν διχοστασίῃ σοι πρότερον γεγενημένους·
 ἐπὶ τὴν ἀρχὴν εἰ ἀραιρημένος ... ὅκως
 ... φυλάξης τοὺς ὑπὸ σοὶ τεταγμένους
 καὶ τοῦ ὀρθοῦ φύλαξ ἔης καὶ θεοῦ
 δικαιοσύνης ὑπηρετὴς τε καὶ ἐξηγητὴς
 Coming to power do not turn against
 your enemies; assure safety of your
 subjects, be guardian of the righteous,
 servant and interpreter of justice.
 Fragment 45 (Mullach, FPG)

- 8 οὐδεὶς ὑπὸ τῆς τοῦ πέλας εὐτυχίης
 τῆς ὀφειλομένης ἑωυτῷ εὐπρηγίης
 ἀποστερεῖται
 Your neighbour's happiness in no way
 diminishes yours.
 Fragment 58.15 (Mullach, FPG)

EVAGRIUS PONTICUS

345–399AD

Monastic theologian

- 1 σιγὰν τὴν ἀλήθειαν χρυσὸν ἐστὶ θάπτειν
 Not to speak up for truth is to bury gold.
Aliae sententiae 71

EVODUS

EVODUS

1st century AD

Author of two short epigrams in *Greek Anthology*

1 Ἦχώ μιμολόγον, φωνῆς τρύγα, ῥήματος
οὐρήν

Oh mocking echo, residue of voice, tail
end of speech!

Greek Anthology 16.155

F

FABIUS MAXIMUS

Quintus Fabius Maximus Verrucosus

c.275–203BC

Roman statesman

- 1 ἡ δὲ πρὸς δόξαν ἀνθρώπων καὶ
διαβολὰς καὶ ψόγους ἐκπληξίς οὐκ ἀξίου
τηλικαύτης ἀρχῆς ἀνδρός

To be turned from one's course by
censure, slander or the opinion of others
shows a man unfit for high office.

Plutarch, *Fabius Maximus* 5.8

- 2 μήτε ὑβρίζεσθαι μήτε ἀτιμοῦσθαι τὸν
ἀγαθὸν ἄνδρα καὶ σπουδαῖον

A sincerely good man can neither be
insulted nor dishonoured.

Translated by Bernadotte Perrin (1916)

Plutarch, *Fabius Maximus* 10.2

- 3 τὸ μὲν ἁμαρτεῖν μηδὲν ... μεῖζον ἢ
κατ' ἀνθρωπίνον ἐστὶ, τὸ δ' ἁμαρτόντα
χρησασθαι τοῖς πταιίσμασι διδάγμασι
πρὸς τὸ λοιπὸν ἀνδρὸς ἀγαθοῦ καὶ νοῦν
ἔχοντος

To avoid all mistakes is beyond man's
powers; but when a mistake is made, to
use setbacks as lessons for the future is
the part of a brave and sensible man.

Plutarch, *Fabius Maximus* 13.2

FAVORINUS

c.85–155AD

Roman sophist, philosopher and man of
letters, born in Arles

- 1 τὸ γῆρας οὐκ ἐπ' ἐξόδῳ τοῦ βίου εἶναι,

ἀλλ' ἐπ' ἀρχῇ μακαρίας ζωῆς

Old age is not the end, but the beginning
of a blessed life.

Fragment 12 (Barigazzi)

- 2 φρονήσης μὲν οὖν μηδέποτε ἐπὶ σαυτῷ
μέγα, ἀλλὰ μηδὲ καταφρονήσης σεαυτοῦ
Neither overestimate nor underestimate
yourself.

Fragment 96.20.41 (Barigazzi)

- 3 ἔστι δὲ οὐκ ἀξιόπιστος ἔπαινος, ὃν ἐπαινεῖ
τις ἑτερον διὰ τὸ ἑαυτοῦ συμφέρον

Praise given to others in one's own inter-
est is not trustworthy.

Fragment 101 (Barigazzi)

- 4 ὥσπερ ὁ Ἀκταίων ὑπὸ τῶν τρεφομένων
ὑπ' αὐτοῦ κυνῶν ἀπέθανεν, οὕτως οἱ
κόλακες τοὺς τρέφοντας κατεσθίουσιν

As Actaeon was killed by the hounds he
kept, so do flatterers destroy those who
maintain them.

Fragment 102 (Barigazzi)

- 5 γρᾶν τινά φασι μόσχον μικρὸν ἀραμένην
καὶ τοῦτο καθ' ἡμέραν ποιούσαν λαθεῖν
βοῦν φέρουσαν

They say that an old woman carrying a
calf every day did not realize that in the
end she was carrying a bull.

Fragment 106 (Barigazzi)

G

GAIUS

c.110–c.180AD
Roman jurist

- 1 εὐάγωγον δὲ εἰς τὸ ῥαδίως τι τολμῆσαι
θυμὸς γυναικός
A woman's spirit leads her easily
towards rashness.

Stobaeus, *Anthology* 4.22g.201

*uncertain which Gaius; probably Gaius Muso-
nius Rufus (1st century AD), not the jurist
Gaius (c.110–180AD)*

- 2 τὸ μὲν ἀδικεῖσθαι καὶ πᾶν ὅτιοῦν δεινόν
ἐστὶ· τὸ δὲ καὶ τῶν τοιούτων τι παθεῖν, ἂ
μηδὲ εἰπεῖν ὁ πεπονθὼς δύναται σαφῶς,
δυστυχίας ὑπερβολὴν οὐκ ἔχει
To suffer injustice is bad enough;
however, to suffer and not be able to
voice a complaint is the utmost adversity.

Stobaeus, *Anthology* 4.40.17
*against child abuse; uncertain which Gaius;
probably Gaius Musonius Rufus (1st century
AD), not the jurist Gaius (c.110–180AD)*

GALEN

129–199AD
Physician from Pergamum

- 1 μεγίστην λέξεως ἀρετὴν σαφῆνειαν
εἶναι ... καὶ ταύτην εἰδότες ὑπ' οὐδενὸς
οὕτως ὥς ὑπὸ τῶν ἀσυνήθων ὀνομάτων
διαφθειρομένην
The chief merit of language is clearness,
and we know that nothing detracts so
much from this as do unfamiliar terms.

Translated by Arthur John Brock (1916)

On the Natural Faculties 2.1.9

- 2 οὕτως οὐ μόνον ὑγιᾶς οὐδὲν ἴσασιν οἱ ταῖς
αἰρέσεσι δουλεύοντες, ἀλλ' οὐδὲ μαθεῖν
ὑπομένουσιν
Those who are enslaved to their sects are
not merely devoid of all sound knowl-
edge, but they will not even stop to learn!

Translated by Arthur John Brock (1916)

On the Natural Faculties 2.35.5

- 3 τὴν τέχνην τῆς φύσεως
Nature's artistic skill.

Translated by Arthur John Brock (1916)

On the Natural Faculties 2.35.10

- 4 ἀπιστήσαντα τοῖς φαινομένοις πιστεῦσαι
τοῖς ἀδήλοις
Mistrust the obvious and believe in the
unseen.

On the Natural Faculties 2.39.17

- 5 ἡ φύσις ... τὸ μὲν ὅστοῦ μέρος ἅπαν
ὅστοῦν ἀποτελεῖ, τὸ δὲ σαρκὸς σάρκα,
τὸ δὲ πιμελὴς πιμελὴν καὶ τῶν ἄλλων
ἕκαστον· οὐδὲν γὰρ ἐστὶν ἄψαυστον αὐτῇ
μέρος οὐδ' ἀνεξέργαστον οὐδ' ἀκόσμητον
Nature adds bone on every part of bone,
flesh to every part of flesh, and so with
fat and all the rest; there is no part she
does not touch, elaborate, embellish.

On the Natural Faculties 2.82.6

of the natural capability of healing

- 6 αὐξάνεται μὲν γὰρ τὸ ὄν, γίγνεται δὲ τὸ
οὐκ ὄν
That which is grows, while that which is

not becomes.

Translated by Arthur John Brock (1916)
On the Natural Faculties 2.88.8

- 7 ὅστις οὖν βούλεται τῶν τῆς φύσεως ἔργων γενέσθαι θεατῆς, οὐ χρὴ τοῦτον ἀνατομικαῖς βίβλοις πιστεύειν, ἀλλὰ τοῖς ἰδίοις ὁμμασιν

If anyone wishes to observe the works of nature, he should put his trust not in books of anatomy but in his own eyes.

Translated in *The Oxford Dictionary of Quotations* (2004)
On the Usefulness of the Parts of the Body 3.98.14

PSEUDO-GALEN

later than 2nd century AD

- 1 χειρουργία ἐστὶ χειρῶν ἀτρώμων ὀξεῖα κίνησις μετ' ἐμπειρίας

Surgery is the swift movement of steady, experienced hands.

On Diseases and Symptoms 19.358.1

GORGIAS

c.485–c.380BC

Sophist philosopher from Leontini

see also Lucian 26

- 1 οὐδὲν ἔστιν ... εἰ γὰρ ἔστι τι, ἦτοι τὸ ὄν ἔστιν ἢ τὸ μὴ ὄν, ἢ καὶ τὸ ὄν ἔστι καὶ τὸ μὴ ὄν· οὔτε δὲ τὸ ὄν ἔστιν, ὥς παραστήσει, οὔτε τὸ μὴ ὄν, ὥς παραμυθήσεται, οὔτε τὸ ὄν καὶ τὸ μὴ ὄν

Nothing exists; if anything exists, it must be either Being or Not-Being, or both Being and Not-Being; but it cannot be Not-Being, as will be shown, nor Being, as will also be supported, nor both Being and Not-Being.

Fragment 3 (D-K)

a good example of a sophist's reasoning; this syllogism is expounded in a long passage, beyond the scope of this book to include in full

- 2 δυναίμην ἃ βούλομαι ... λαθὼν μὲν τὴν θείαν νέμεσιν, φυγὼν δὲ τὸν ἀνθρώπινον φθόνον

Would that I could express what I wish, avoiding divine wrath, shunning human envy!

Translated by Kathleen Freeman (1948)

Fragment 6.9 (D-K)

- 3 τὸ δέον ἐν τῷ δέοντι καὶ λέγειν καὶ σιγᾶν καὶ ποιεῖν καὶ ἔαν

Say or keep silent, do or not do, the necessary thing at the necessary moment.

Translated by Kathleen Freeman (1948)

Fragment 6.15 (D-K)

from his Funeral Oration

- 4 θεράποντες μὲν τῶν ἀδίκως δυστυχούντων, κολασταὶ δὲ τῶν ἀδίκως εὐτυχούντων, αὐθάδεις πρὸς τὸ συμφέρον, εὐόργητοι πρὸς τὸ πρέπον

Helpers of those in undeserved adversity, chastisers of those in undeserved prosperity, bold for the common good, quick to feel for the right cause.

Translated by Kathleen Freeman (1948)

Fragment 6.18 (D-K)

from his Funeral Oration

- 5 κόσμος πόλει μὲν εὐανδρία, σώματι δὲ κάλλος, ψυχῇ δὲ σοφία, πράγματι δὲ ἀρετή, λόγῳ δὲ ἀλήθεια

The glory of a city is courage, of a body, beauty, of a soul, wisdom, of action, virtue, of speech, truth.

Translated by Kathleen Freeman (1948)

Fragment 11.1 (D-K)

from his Encomium on Helen

- 6 λόγος δυνάστης μέγας ἐστίν, ὃς σμικροτάτῳ σώματι καὶ ἀφανεστάτῳ θειότατα ἔργα ἀποτελεῖ· δύναται γὰρ καὶ φόβον παῦσαι καὶ λύπην ἀφελεῖν καὶ χαρὰν ἐνεργάσασθαι καὶ ἔλεον ἐπαυξῆσαι

Speech is a powerful master, achieving divine works by least visible means, able to put a stop to fear, remove grief, create joy, enhance pity.

Fragment 11.51 (D-K)

- 7 τὴν μὲν σπουδὴν διαφθεῖρειν τῶν ἐναντίων γέλῳτι, τὸν δὲ γέλῳτα σπουδῇ

Destroy the seriousness of an opponent with laughter, his laughter with seriousness.

Fragment 12 (D-K)

- 8 σὺ δὲ ταῦτα αἰσχροῶς μὲν ἔσπειρας, κακῶς δὲ ἐθέρισας

Foul was the deed you sowed and evil

the harvest you reaped.

Translated by W. Rhys Roberts (1858–1929),
rev. Jonathan Barnes (1984)

Fragment 16 (D-K)

*quoted by Aristotle, Rhetoric 1406b.9, berating
it as exceedingly poetic*

- 9 ἡ τραγωδία ... πάθεισιν ἀπάτην ...
ἦν ὁ τ' ἀπατήσας δικαιότερος τοῦ μὴ
ἀπατήσαντος καὶ ὁ ἀπατηθεὶς σοφώτερος
τοῦ μὴ ἀπατηθέντος

Tragedy creates a deception in which
the deceiver is more just than the nonde-
ceiver and the deceived is wiser than the
undeceived.

Translated by Patricia Curd, with S. Marc
Cohen, and C.D.C. Reeve (2005)

Fragment 23 (D-K)

- 10 τοὺς φιλοσοφίας μὲν ἀμελοῦντας, περὶ
δὲ τὰ ἐγκύκλια μαθήματα γινομένους
ὁμοίους εἶναι τοῖς μνηστήρσιν, οἱ Πηνε-
λόπην θέλοντες ταῖς θεραπαίνας αὐτῆς
ἐμίγνυντο

Those who do not care for philosophy,
but engage in ordinary studies are like
the suitors, who desired Penelope but
slept with her hand-maids.

Translated by Patricia Curd, with S. Marc
Cohen, and C.D.C. Reeve (2005)

ST GREGORY OF NAZIANZUS

329–389AD

Bishop and philosopher, educated in Athens

- 1 λαλεῖν εἰς ὦτα μὴ ἀκούοντων
Speaking to ears of those who will not
hear.

Apologetics (Oration 2), vol. 35.460.32 (MPG)

- 2 ἡ μεγαλειότης, καὶ τὸ ὕψος ... μόλις
χωροῦσαι Θεοῦ λαμπρότητα, ὃν ἄβυσσος
καλύπτει, οὐ σκότος ἀποκρυφῇ, φωτὸς
ὄντος τοῦ καθαρωτάτου καὶ ἀπροσίτου
τοῖς πλείοσιν

The majesty and the height of heaven
can scarcely contain the brightness of
God whose depth is unfathomed, whose
hiding-place is darkness, although he
himself is pure light and dwells in light
inaccessible.

Translated by Giles E.M. Gasper (2004)

Apologetics (Oration 2), vol. 35.484.9 (MPG)

- 3 μὴ ἐπιλαθώμεθα τῆς ζάλης ἐν τῇ γαλήνῃ,
μηδὲ τῆς ἀρρώστιας ἐν τῷ καιρῷ τῆς
ὑγιείας

Let us not forget the tempest in the calm,
nor sickness in time of health.

Against the Emperor Julian 2 (Oration 5), vol.
35.708.14 (MPG)

- 4 εἰ χρόνος ἐστὶν ἐμεῖο παρούτερος, οὐ πρὸ
Λόγοιο
ὁ χρόνος, οὐ γενέτης ἔστ' ἄχρονος

Time may be prior to me
but time is not prior to the Word
whose Father is the Timeless One.

Translated by John McGuckin (1995)

Dogmatic Poems – On the Son, vol. 37.403.4
(MPG)

- 5 δεῦρ' ἄγε, πλαξί τεαῖς ὀλιγόστιχα ταῦτα
χαράξω
γράμματ' ἐμῇ γραφίδι, ἢ μέλαν οὐδὲν
ἔχει

Come here to me that I may cut these
verses
on the tablet of your heart with a pen
that needs no ink.

Translated by John McGuckin (1995)

*Dogmatic Poems – On the Incarnation of
Christ*, vol. 37.471.13 (MPG)

- 6 πῶς λόγος ὑμνήσει σε; σὺ γὰρ λόγῳ
οὐδενὶ ῥητόν·
πῶς νόος ἀθρήσει σε; σὺ γὰρ νόῳ οὐδενὶ
ληπτός

How can words sing your praise
when no word can speak of you?
How can the mind consider you
when no mind can ever grasp you?

Translated by John McGuckin (1995)

Dogmatic Poems – Hymn to God, vol. 37.507.7
(MPG)

- 7 κρεῖσσον ἄριστον ἔοντα κακὸν γένος, ἢ ἐ
κάκιστον
ἔμμεναι εὐγενέτην

Better to be the best of a lowly family,
than the worst of a noble one.

Moral Poems, vol. 37.853.13 (MPG)

- 8 φύλλων λαγωὺς ἐκφοβοῦσιν οἱ ψόφοι,
ἄνδρας δ' ἀνάνδρους αἱ σκιαὶ τῶν
πραγμάτων

A mere sound will frighten hares away
from crops,

- cowardly men are frightened by a mere shadow.
Moral Poems, vol. 37.920.12 (MPG)
- 9 ἤδη μοι πολίον τε κάρη, καὶ ἄψευα ῥικνὰ
 ἐκλίνθη βιότοιο πρὸς ἔσπερον
 ἀλγινόεντος
 Now my head is white, and my emaciated limbs
 incline to the eventide of life that is full of pain.
 Translated by C.A. Trypanis (1971)
To Himself, vol. 37.993.4 (MPG)
- 10 οὐδ' ἐσθῆτά τις
 οὕτως ἀμείβει ῥαδίως, ὥς σὺ τρόπον·
 χθὲς ἐν χορευταῖς ἐστρέφου θηλυδρῖαις
 ...
 νῦν σωφρονιστὴς παρθένων καὶ
 συζύγων
 No one changes even a shirt as you change manners!
 Yesterday you twirled around with dancing girls,
 today you come as chastener of wives and virgins.
To Himself, vol. 37.1196.14 (MPG)
- 11 τέθνηκα τῷδε τῷ ταλαιπῶρῳ βίῳ,
 ὃς φέρετ' ἄνω κάτω τε, Εὐρίπου δίκην,
 βέβαιον οὐδὲν, οὐδ' ἐφ' ἡμέραν, ἔχων
 At last I have died to this life of pain,
 which ebbs and flows like the restless sea,
 nothing in it that endures
 firm or stable even for a day.
 Translated by John McGuckin (1995)
To Himself, vol. 37.1423.12 (MPG)
- 12 Ἐλλὰς ἐμὴ, νεότης τε φίλη, καὶ ὅσα
 πέπασμαι,
 καὶ δέμας, ὡς Χριστῷ εἴξατε προφρονέως·
 ... ἀλλὰ, Μάκαρ,
 σοῖς με, Χριστέ, χοροῖσι δέχου, καὶ κύδος
 ὀπάζοις
 υἱεῖ Γρηγορίου, σὼ λάτρι Γρηγορίῳ
 O my Greece, my youth, my body, all that I possess,
 how gladly you gave way to Christ! ...
 And may you, blessed Christ,
 receive me in your choirs, and grant glory
 to your servant Gregory, the son of Gregory.
- Translated by C.A. Trypanis (1971)
To Himself, vol. 37.1449.2 (MPG)
- 13 καιροῖο λαβώμεθα, ὃν προσιόντα ἔστιν
 εἶλιν, ζητεῖν δὲ παραθρέξαντα, μάταιον
 Seize opportunity while it is here; it is pointless to seek it after it is gone.
On Others, vol. 37.1513.5 (MPG)
- 14 οὐδὲν γὰρ τοῦ πάσχειν εὐρετικώτερον
 There is nothing more inventive than adversity.
Epistles 34.3
cf. the English proverb 'necessity is the mother of invention'
- 15 τὸ γὰρ κακίας ἐλεύθερον, καὶ ὑφορᾶσθαι
 κακίαν ἀργότερον
 He who is free from vice is slower to suspect vice in others.
Epistles 40.2
- 16 χρυσὸς, ὁ ἀφανὴς τύραννος
 Gold, the invisible tyrant.
To Those Having Come to Live in Egypt (Oration 34), vol. 36.244.36 (MPG)
- 17 πονηρῶν σπερμάτων πονηρὰ τὰ γεώργια
 From evil seeds come evil harvests.
On the Birth of Christ (Oration 38), vol. 36.316.32 (MPG)
- 18 καὶν γὰρ τοὺς ἄλλους παραλογιζώμεθα,
 ἡμᾶς γε αὐτοὺς οὐ δυνησόμεθα
 Even if we mislead others we may not mislead ourselves.
On Holy Baptism (Oration 40), vol. 36.381.44 (MPG)
- 19 ἕως θερμὸς ὁ σίδηρος, τῷ ψυχρῷ
 στομωθήτω
 Harden the iron while it still is hot.
On Holy Baptism (Oration 40), vol. 36.396.7 (MPG)
of action not to be postponed
- 20 ποιήσωμεν τὴν ἀνάγκην φιλοτιμίαν
 Let us turn necessity into a matter of honour.
In Praise of the Maccabees (Oration 15), vol. 35.924.23 (MPG)
pretending it was your choice when in fact you could not do otherwise

H

HADRIAN

Publius Aelius Hadrianus

76–138AD

Roman emperor 117–138AD

- 1 Ἔκτορ ... κατὰ χθονὸς εἴ που ἀκούεις,
χαίρει ...
παρίστασο καὶ λέγ' Ἀχιλλεῖ
Θεσσαλίην κείσθαι πᾶσαν ὑπ' Αἰνεάδαις
Hector, if thou hearest where'er thou art
under ground, be of good cheer!
Go tell Achilles that now all Thessaly is
subject to the sons of Aeneas.
Translated by W.R. Paton (1917)
Greek Anthology 9.387
also attributed to Germanicus

HECATAEUS

6th–5th century BC

Early Ionian prose-writer from Miletus

- 1 τάδε γράφω, ὥς μοι δοκεῖ ἀληθέα εἶναι· οἱ
γὰρ Ἑλλήνων λόγοι πολλοί τε καὶ γελοῖοι,
ὥς ἐμοὶ φαίνονται, εἰσὶν
I write what seems to me to be true; for
the Greeks have many tales which, as it
appears to me, are absurd.
Translated by Stephanie Roberta West
(2003)
Fragment 1a (FGrH)

HEDYLE

4th–3rd century BC

Poet, possibly Athenian

- 1 Γλαῦκον ἐρασθέντα Σκύλλης ... φέροντα

ἢ κόγχους δωρήματ' Ἐρυθραίης ἀπὸ
πέτρης
ἢ τοὺς ἀλκυνόνων παιῖδας ἔτ' ἀπτερύγους
τῇ νύμφῃ δύσπιστος ἀθύρματα
Glaucus being in love with Scylla came
to her cave
Bearing a gift of love, a mazy shell,
Fresh from the Erythrean rock, and
with it too
The offspring, yet unfledged, of
Halcyon,
To win th' obdurate maid. He gave in
vain.

Translated by Charles Duke Yonge (1854)
Fragment 1 (Lloyd-Jones and Parsons, *SH*)
– *Scylla*
the only surviving fragment of her work

HEDYLUS

fl. 280BC

Author of epigrams from Samos

- 1 Πίνωμεν· καὶ γάρ τι νέον, καὶ γάρ τι παρ'
οἶνον
εὔροισιν λεπτόν καὶ τι μελιχρὸν ἔπος.
Let us drink. For, indeed, over wine we
may find some new,
some elegant, some honey-sweet turn of
speech.
Translated by C.A. Trypanis (1971)
Greek Anthology Appendix, Epigrammata
exhortatoria et supplicatoria 26

HELIODORUS

3rd century AD
Novelist

- 1 τὰ μεγάλα τῶν πραγμάτων μεγάλων
δεῖται κατασκευῶν
Great achievements require great preparations.
Ethiopian Story of Theagenes and Charicleia
9.24.3

HERACLITUS

c.540–c.480BC

Philosopher from Ephesus

see also Aristotle 76; Darius I 3; Socrates 51

- 1 τοῦ λόγου δ' ἐόντος ξυνοῦ ζώουσιν οἱ
πολλοὶ ὥς ἰδίαν ἔχοντες φρόνησιν
But although the reasoning is common,
most men live as though they had an
insight of their own.
Fragment 2 (D-K)
- 2 τὸ ἀντίξουν συμφέρον καὶ ἐκ τῶν
διαφερόντων καλλίστην ἁρμονίαν καὶ
πάντα κατ' ἔριν γίνεσθαι
Antithesis brings advantage; from things
that differ comes the fairest harmony; all
things are born through strife.
Fragment 8 (D-K)
quoted by Aristotle, Nicomachean Ethics
1155b.5
- 3 φησιν ὄνους σύρματ' ἂν ἐλέσθαι μᾶλλον
ἢ χρυσόν
An ass would prefer chaff to gold.
Translated by H. Rackham (1926)
Fragment 9 (D-K)
- 4 συνάψεις ὅλα καὶ οὐχ ὅλα, συμφερόμενον
διαφερόμενον, συνᾶδον διᾶδον, καὶ ἐκ
πάντων ἐν καὶ ἐξ ἐνός πάντα
Connected are wholes and non-wholes,
homogeneity and heterogeneity, unity
and duality, all becomes one and one
becomes all.
Translated by Karl Popper (1973)
Fragment 10 (D-K)
- 5 πᾶν γὰρ ἐρπετὸν πληγῇ νέμεται
Every creature is driven afield with
blows.
Translated in Liddell & Scott

Fragment 11 (D-K)

- 6 δις ἐς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης
... ἕτερα γὰρ καὶ ἕτερα ὕδατα ἐπιρρεῖ
You cannot step twice into the selfsame
stream; for fresh waters are ever flowing
in upon you.
Fragment 12.4 and Testimony 6 (D-K)
*several 'River' versions of Heraclitus exist; this
is a combination of two, from Plato, Cratylus*
402a, *and Arius Didymus, Physica; but see*
also Heraclitus 22
- 7 οὐ γὰρ φρονέουσι τοιαῦτα πολλοί, ὁκόσοι
ἐγκυρεῦσιν, οὐδὲ μαθόντες γινώσκουσιν,
ἑωυτοῖσι δὲ δοκέουσι
Many people learn nothing from what
they see and experience, nor do they
understand what they hear explained,
but only imagine that they have.
Translated by Guy Davenport (1976)
Fragment 17 (D-K)
- 8 ἐὰν μὴ ἔλπηται, ἀνέλπιστον οὐκ
ἐξευρήσει, ἀνεξερευνήτον ἐὼν καὶ ἀπορον
He who does not expect the unexpected
will not detect it; for him it will remain
undetectable and unapproachable.
Translated by Karl Popper (1958)
Fragment 18 (D-K)
- 9 θάνατός ἐστιν ὁκόσα ἐγερθέντες ὀρέομεν,
ὁκόσα δὲ εὐδοντες ὕπνος
All that we see when we have wakened
is death; all that we see while slumber-
ing is sleep.
Translated by Kathleen Freeman (1948)
Fragment 21 (D-K)
- 10 ἀρηιφάτους θεοὶ τιμῶσι καὶ ἄνθρωποι
Gods and men honour those slain in
battle.
Translated by Jonathan Barnes (1987)
Fragment 24 (D-K)
- 11 ἄνθρωπος ἐν εὐφρόνῃ φάος ἄπτεται
ἑαυτῷ ἀποθανῶν ἀποσβεσθεὶς οἷφεις
Man, like a light in the night, is kindled
and put out.
Translated by W.H.S. Jones (1931)
Fragment 26 (D-K)
- 12 ἀνθρώπους μένει ἀποθανόντας ἄσσα οὐκ
ἔλπονται οὐδὲ δοκέουσι

- There awaits men when they die what they do not expect or imagine.
Translated by Jonathan Barnes (1979)
Fragment 27 (D-K)
- 13 αἰρεῦνται γὰρ ἐν ἀντί ἀπάντων οἱ ἄριστοι,
κλέος ἀέναον θνητῶν· οἱ δὲ πολλοὶ
κεκόρηται ὅκωσπερ κτήνεα
The virtuous choose only everlasting fame; the many seek to satisfy themselves, like beasts.
Fragment 29 (D-K)
- 14 κόσμον τόνδε, τὸν αὐτὸν ἀπάντων, οὔτε
τις θεῶν οὔτε ἀνθρώπων ἐποίησεν, ἦν
ἀεὶ καὶ ἔστιν καὶ ἔσται πῦρ αἰίζων,
ἀπτόμενον μέτρα καὶ ἀποσβεννύμενον
μέτρα
This world was not created, but ever was and is and shall be everlasting Fire, kindled in measure and quenched in measure.
Fragment 30 (D-K)
- 15 ἄξύνετοι ἀκούσαντες κωφοῖσιν ἐοίκασι
Fools though they hear are like the deaf.
Translated by John Burnet (1892)
Fragment 34 (D-K)
- 16 πολυμαθὴν νόον ἔχειν οὐ διδάσκει
Much learning does not teach sense.
Translated by Jonathan Barnes (1987)
Fragment 40 (D-K)
- 17 ὕβριν χρεὶ σβεννύναι μάλλον ἢ πυρκαϊήν
Quench hubris rather than a conflagration.
Fragment 43 (D-K)
- 18 μάχεσθαι χρεὶ τὸν δῆμον ὑπὲρ τοῦ νόμου
ὅκωσπερ τείχεος
The people must defend their laws just as their city walls.
Fragment 44 (D-K)
- 19 ψυχῆς πείρατα ἰὼν οὐκ ἂν ἐξεύροιο,
πᾶσαν ἐπιπορευόμενος ὁδόν· οὕτω βαθὺν
λόγον ἔχει
The limits of the soul you will not discover, not even if you travel every road; for its depth is limitless.
Fragment 45 (D-K)
- 20 μὴ εἰκῇ περὶ τῶν μεγίστων συμβαλλώμεθα
Do not pass random judgement on serious matters.
Fragment 47 (D-K)
- 21 εἷς ἐμοὶ μύριοι, ἐὰν ἄριστος ᾦ
One good man is worth ten thousand.
Fragment 49 (D-K)
- 22 ποταμοῖς τοῖς αὐτοῖς ἐμβαίνομέν τε καὶ
οὐκ ἐμβαίνομεν, εἰμέν τε καὶ οὐκ εἰμεν
Into the same rivers we enter and we enter not; we are and we are not.
Fragment 49a (D-K)
for more 'River' fragments see Heraclitus 6
- 23 οὐκ ἐμοῦ, ἀλλὰ τοῦ λόγου ἀκούσαντας
ὁμολογεῖν σοφόν ἐστὶν ἐν πάντα εἶναι
It is wise to listen, not to me but to the Word, and to agree that all things are one.
Translated by W.H.S. Jones (1931)
Fragment 50 (D-K)
- 24 οὐ ξυνιάσιν ὅκως διαφερόμενον ἑωυτῷ
ὁμολογεῖ· παλίντροπος ἄρμονιῇ ὅκωσπερ
τόξου καὶ λύρης
That which differs with itself is in agreement; harmony consists of opposing tension, like that of the bow and the lyre.
Translated by Kathleen Freeman (1948)
Fragment 51 (D-K)
- 25 αἰὼν παῖς ἐστὶ παίζων, πεσσεύων· παιδὸς
ἢ βασιλῆῃ
Eternity is a child at play, playing draughts: the kingdom is a child's.
Translated by Jonathan Barnes (1987)
Fragment 52 (D-K)
- 26 πόλεμος πάντων μὲν πατήρ ἐστι, πάντων
δὲ βασιλεὺς
War is father of all, king of all.
Translated by Jonathan Barnes (1987)
Fragment 53 (D-K)
basically reflecting Heraclitus' theory that strife is the source of all progress
- 27 ἄρμονιῇ ἀφανὴς φανερῆς κρείττων
Hidden harmony is stronger than the manifest.
Fragment 54 (D-K)

- 28 ὅσων ὄψις ἀκοή μάθησις, ταῦτα ἐγὼ
προτιμέω
Vision, hearing, learning – these I
honour most.
Fragment 55 (D-K)
- 29 ἐξηπάτηνται, φησίν, οἱ ἄνθρωποι πρὸς
τὴν γνῶσιν τῶν φανερῶν
Men have been deceived as to their
knowledge of what is apparent.
Translated by Jonathan Barnes (1987)
Fragment 56 (D-K)
- 30 ὁδὸς ἄνω κάτω μία καὶ ὡυτή
The road up and the road down is one
and the same.
Translated by W.H.S. Jones (1931)
Fragment 60 (D-K)
- 31 τὰ δὲ πάντα οἰακίζει Κεραυνός
The thunderbolt governs the universe.
Fragment 64 (D-K)
*for 'thunderbolt' one may also read 'eternal fire'
(after Hippolytus, Philosophoumena 9.10.7),
or 'energy'*
- 32 ὁ θεὸς ἡμέρη εὐφρόνη, χειμῶν θέρος,
πόλεμος εἰρήνη, κόρος λιμός
God is day and night, winter and
summer, war and peace, satiety and
famine.
Translated by Jonathan Barnes (1987)
Fragment 67 (D-K)
- 33 οὐ δεῖ ὥσπερ καθεύδοντας ποιεῖν καὶ
λέγειν
We should not act and speak like those
asleep.
Translated by Jonathan Barnes (1987)
Fragment 73 (D-K)
- 34 ἀνθρώπων ὁ σοφώτατος πρὸς θεὸν πίθη-
κος φανείται καὶ σοφία καὶ κάλλει καὶ
τοῖς ἄλλοις πᾶσιν
The wisest of men, compared to god,
seems an ape in wisdom and beauty and
all else.
Fragment 83 (D-K)
- 35 θυμῷ μάχεσθαι χαλεπὸν· ὃ γὰρ ἂν θέλη,
ψυχῆς ὠνεῖται
It is hard to fight against impulse; what-
ever it wishes, it buys at the expense of
- the soul.
Translated by Kathleen Freeman (1948)
Fragment 85 (D-K)
- 36 βλάβη ἄνθρωπος ἐπὶ παντὶ λόγῳ ἐπτο-
ῆσθαι φιλεῖ
A foolish man is put in a flutter by every
word.
Translated by Jonathan Barnes (1987)
Fragment 87 (D-K)
- 37 ταυτό τ' ἐνὶ ζῶν καὶ τεθνηκὸς καὶ [τὸ]
ἐγρηγορὸς καὶ καθεύδον καὶ νέον καὶ
γηραιόν· τάδε γὰρ μεταπεσόντα ἐκείνᾳ
ἐστὶ κακείνα πάλιν μεταπεσόντα ταῦτα
They all are the same, the living and the
dead, those who are awake and asleep,
young and old. For these turn into those
and those into these.
Translated by Karl Popper (1969)
Fragment 88 (D-K)
- 38 φησι τοῖς ἐγρηγορόσιν ἓνα καὶ κοινὸν
κόσμον εἶναι, τῶν δὲ κοιμωμένων
ἕκαστον εἰς ἴδιον ἀποστρέφεσθαι
Awake we have a common world, asleep
each enters a world of his own.
Fragment 89 (D-K)
quoted by Plutarch, On Superstition 166c
- 39 πυρός τε ἀνταμοιβή τὰ πάντα καὶ πῦρ
ἀπάντων ὅκωσπερ χρυσοῦ χρήματα καὶ
χρημάτων χρυσός
All things for fire and fire for all things,
like goods for gold and gold for goods.
Translated by Kathleen Freeman (1948)
Fragment 90 (D-K)
- 40 Σίβυλλα δὲ μαινομένῳ στόματι ...
ἀγέλαστα καὶ ἀκαλλώπιστα καὶ
ἀμύριστα φθεγγομένη χιλίων ἐτῶν
ἐξικνεῖται τῇ φωνῇ διὰ τὸν θεόν
There is madness in the Sibyl's voice,
her words are gloomy, ugly, and rough,
but they are true for a thousand years,
because a god speaks through her.
Translated by Guy Davenport (1976)
Fragment 92 (D-K)
- 41 ἀμαθίην γὰρ ἄμεινον κρύπτειν, ἔργον δὲ
ἐν ἀνέσει καὶ παρ' οἶνον
It is better to hide ignorance, but it is
hard to do this when we relax over wine.

- Translated by W.H.S. Jones (1931)
Fragment 95 (D-K)
- 42 ἐδιζησάμην ἐμεωυτόν
I searched myself.
Translated by Karl Popper (1965)
Fragment 101 (D-K)
- 43 ὀφθαλμοὶ γὰρ τῶν ὥτων ἀκριβέστεροι
μάστιγες
Eyes are more accurate witnesses than ears.
Translated by Jonathan Barnes (1987)
Fragment 101a (D-K)
- 44 τῷ μὲν θεῷ καλὰ πάντα καὶ ἀγαθὰ
καὶ δίκαια, ἄνθρωποι δὲ ἅ μὲν ἄδικοι
ὑπελήφασιν ἅ δὲ δίκαιοι
For god all things are beautiful and good
and just, but men assume some things to
be unjust, and others to be just.
Translated by Karl Popper (1958)
Fragment 102 (D-K)
- 45 ξυνὸν γὰρ ἀρχὴ καὶ πέρας ἐπὶ κύκλου
περιφερείας
Common are beginning and end on the
circumference of a circle.
Fragment 103 (D-K)
- 46 σοφὸν ἐστὶ πάντων κεχωρισμένον
Wisdom is set apart from all things.
Fragment 108 (D-K)
- 47 ἄνθρωποις γίνεσθαι ὅκόσα θέλουσιν οὐκ
ἄμεινον
It is not good for men to get all they want.
Translated by Jonathan Barnes (1987)
Fragment 110 (D-K)
- 48 σωφρονεῖν ἀρετὴ μέγιστη, καὶ σοφίη
ἀληθεῖα λέγειν καὶ ποιεῖν κατὰ φύσιν
ἐπαίοντας
Moderation is the greatest virtue, and
wisdom is to speak the truth and to act
according to nature.
Translated by Kathleen Freeman (1948)
Fragment 112 (D-K)
- 49 ἄνθρωποισι πᾶσι μέτεστι γινώσκειν
ἑωυτοὺς καὶ σωφρονεῖν
All men are capable of self knowledge
and moderation.
- Fragment 116 (D-K)
- 50 ἦθος ἀνθρώπῳ δαίμων
A man's character is his fate.
Translated by W.H.S. Jones (1931)
Fragment 119 (D-K)
- 51 φύσις κρύπτεσθαι φιλεῖ
The real nature of things loves to hide
itself.
Translated by Karl Popper (1958)
Fragments 123 and 54 (D-K)
- 52 πολυμαθίην, κακοτεχνίην
Much learning, poor workmanship.
Translated by R.D. Hicks (1925)
Fragment 129 (D-K)
on the writings of Pythagoras
- 53 τὴν παιδείαν ἕτερον ἥλιον εἶναι τοῖς
πεπαιδευμένοις
Education is another sun to those who
are educated.
Translated by Kathleen Freeman (1948)
Fragment 134 (D-K)
- 54 γίνεσθαι τε πάντα κατ' ἐναντιότητα καὶ
ρεῖν τὰ ὅλα ποταμοῦ δίκην
All things come into being by conflict of
opposites, and the sum of things flows
like a stream.
Translated by R.D. Hicks (1925)
Testimonies, Fragment 1.49 (D-K)
- 55 εἷς ἐμοὶ ἄνθρωπος τρισμύριοι, οἱ δ'
ἀνὰριθμοὶ οὐδέεις
One man for me is as thirty thousand; a
crowd as no one.
Testimonies, Fragment 1.102 (D-K)
an epigram written on Heraclitus
- 56 πάντα χωρεῖ καὶ οὐδὲν μένει
Everything is in flux, and nothing is at
rest.
Translated by Karl Popper (1958)
Testimonies, Fragment 6 (D-K)
often quoted as πάντα ρεῖ; quoted by Plato, Cratylus 402a; cf. Žarko Petan (1929–), Slovenian writer, Aphorisms: 'All flows', said the modern day Heraclitus, 'and we cannot find a plumber!'

- 57 ἐκέλευε γὰρ αὐτοὺς εἰσέναι θαρροῦντας·
εἶναι γὰρ καὶ ἐνταῦθα θεοὺς

Heracitus invited them to enter without fear; for even here the gods exist.

Testimonies, Fragment 9 (D-K)

cf. Aristotle, Parts of Animals 645a 20; used by Lessing as an epigraph to Nathan der Weise in the Latin form 'introite, nam et hic dii sunt' (attributing it to Gellius)

HERMES TRISMEGISTUS

2nd–4th century AD

A later name for the Egyptian god Thoth

- 1 θεὸν νοῆσαι μὲν χαλεπὸν, φράσαι δὲ
ἀδύνατον ᾧ καὶ νοῆσαι δυνατόν· τὸ γὰρ
ἄσώματον σώματι σημῆναι ἀδύνατον,
καὶ τὸ τέλειον τῷ ἀτελεῖ καταλαβέσθαι
οὐ δυνατόν, καὶ τὸ αἰδίον τῷ ὀλιγοχρονίῳ
συγγενέσθαι δύσκολον

To apprehend god is difficult, to explain him impossible even if one is able to apprehend him; for it is impossible for the corporeal to interpret the incorporeal, for the imperfect to grasp the perfect, for the ephemeral to converse with the eternal.

Corpus Hermeticum, Fragment 1 (Nock and Festugière, CH)

the Corpus Hermeticum, also referred to as Hermes Trismegistus, is a collection of texts which was at the time popular with Neoplatonists who associated Thoth with Hermes

- 2 δευρό μοι, ὁ ἐκ τῶν δ' ἀνέμων, ὁ παντοκράτωρ, ὁ ἐμφυσήσας πνεῦμα ἀνθρώποις εἰς ζωὴν ... οὐ καὶ οἱ δαίμονες ἀκούοντες τὸ ὄνομα πτοῶνται ... σὺ εἰ ὁ ἀγαθὸς δαίμων. σὺ εἰ ὁ ὠκεανός, ὁ γεννῶν ἀγαθὰ καὶ τροφῶν τὴν οἰκουμένην ... ὁ βασιλεύων τῶν οὐρανῶν καὶ τῆς γῆς ... σὺ γὰρ εἰ ἐγὼ καὶ ἐγὼ σὺ

Come you out of the winds, the almighty, who breathed the spirit of life into man, by whose very name demons are terrified, you the benevolent god, an ocean giving wealth and food to the world, ruler of heaven and earth. You are I and I am you.

Papyri magicae 13.761 (Preisendanz and Henrichs, PGM)

this extract is classed by some scholars under Hermes Trismegistus

HERMIPPUS

5th century BC

Athenian Old Comedy poet

- 1 τὴν μὲν διάλεκτον καὶ τὸ πρόσωπον
ἀμνίου
ἔχειν δοκεῖς, τὰ δ' ἔνδον οὐδὲν διαφέρεις
δράκοντος

Lamb-like your countenance and the sounds you make,
But in your heart you're nothing but a snake.

Translated by Kathleen Freeman (1947)

Fragment 3 (Kock) – 3 (K-A) – *Athinas Gonai* – *Birth of Athena*

HERMOCRATES

died 408BC

Syracusan statesman and general

- 1 νομίσαι τε στάσιν μάλιστα φθείρειν τὰς πόλεις

Remember that faction is the chief cause of ruin to states.

Translated by Charles Forster Smith (1920)

Thucydides, *History of the Peloponnesian War* 4.61.1

- 2 οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν

My complaint is not of those who seek domination, but rather of those who are ready to submit to it.

Translated by Martin Hammond (2009)

Thucydides, *History of the Peloponnesian War* 4.61.5.2

- 3 πέφυκε γὰρ τὸ ἀνθρώπειον διὰ παντός
ἄρχειν μὲν τοῦ εἰκοντος, φυλάσσεσθαι δὲ
τὸ ἐπιόν

It is an instinct of man's nature always to rule those who yield, but to guard against those who are ready to attack.

Translated by Charles Forster Smith (1920)

Thucydides, *History of the Peloponnesian War* 4.61.5.4

- 4 εὐπρεπῶς ἄδικοι ἐλθόντες εὐλόγως ἄπρακτοι ἀπίασιν

They came with a false pretext for injustice and it is with good reason that they depart in failure.

Thucydides, *History of the Peloponnesian*

HERMOCRATES

War 4.61.7
of the Athenians

- 5 τὸ δὲ ἀσάτμητον τοῦ μέλλοντος ὥς ἐπὶ
πλείστον κρατεῖ

As regards the future, it is uncertainty
that for the most part prevails.

Translated by Charles Forster Smith (1920)
Thucydides, *History of the Peloponnesian War* 4.62.4

- 6 οὐδὲν γὰρ αἰσχρὸν οἰκείους οἰκείων
ἡσῶσθαι

There is no disgrace in kinsmen giving
way to kinsmen.

Translated by Charles Forster Smith (1920)
Thucydides, *History of the Peloponnesian War* 4.64.3

- 7 οὐ καταφοβηθεὶς ἐπισχίσω κινδύ-
νευούσης τῆς πόλεως

I will not be frightened into holding my
tongue when the state is in danger.

Translated by Charles Forster Smith (1921)
Thucydides, *History of the Peloponnesian War* 6.33.1

- 8 καὶ πρὸς ἄνδρας τολμηροὺς ... τοὺς
ἀντιτολμώντας χαλεπωτάτους αὐτοῖς
φαίνεσθαι

Those who with daring confront daring
men appear most formidable to them.

Translated by Charles Forster Smith (1923)
Thucydides, *History of the Peloponnesian War* 7.21.3
*encouraging the Syracusans to attack the Athe-
nian fleet*

HERMOLOCHUS

late 4th century BC (?)

Lyric poet

- 1 ἀτέκμαρτος ὁ πᾶς βίος οὐδὲν ἔχων
πιστὸν πλανᾶται
συντυχίαις

Man's whole life is baffling, without
security, sent astray by events.

Translated by David A. Campbell (1993)
Fragment 1 (Page, PMG)
also attributed to Hermarchus

- 2 ἀντιπνεῖ δὲ πολλάκις εὐτυχία δεινά τις
αὔρα

Often a grim breeze blows in the face of
success.

Translated by David A. Campbell (1993)
Fragment 1.5 (Page, PMG)
also attributed to Hermarchus

HERODAS

fl. 240BC

Eight comic poems known, all in the mimi-
ambic mode

- 1 ἅπαντα ταῦτ' ἔπρηξε κοῦκ ἐπιηδέσθη
οὔτε νόμον οὔτε προστάτην οὔτ' ἄρχοντα
He did all that without respect
for either law or patron or any magis-
trate.

Mimiamboi 2.40 (Cunningham)
of a brothel-keeper

- 2 ἐπίσταται δ' οὐδ' ἄλφα συλλαβὴν γνῶναι
He cannot grasp even the alpha of my
train of thought.

Mimiamboi 3.22 (Cunningham)

- 3 μὴ δὴ, Κοριττοῖ, τὴν χολὴν ἐπὶ ρινὸς
ἔχ' εὐθύς, ἦν τι ρῆμα μὴ σοφὸν πεύθη·
γυναικὸς ἔστι κρηγύης φέρειν πάντα
Do not make your anger too obvious,
my girl,
when an untoward message comes;
good women cope with all adversity.

Mimiamboi 6.37 (Cunningham)

- 4 τὰ μέλεα πολλοὶ κάρτα, τοὺς ἐμοὺς
μόχθους, τιλεῦσιν
Many will there be, ready to tear to
pieces my poems, my travail.

Mimiamboi 8.71 (Cunningham)
of critics

- 5 ὥς οἰκίην οὐκ ἔστιν εὐμαρέως εὐρεῖν
ἄνευ κακῶν ζώουσιν· ὅς δ' ἔχει μείον,
τοῦτόν τι μέζον τοῦ ἐτέρου δόκει
πρήσσειν

It is not easy to find a home
without some misfortune; whoever has
less
can be considered the more fortunate.

Mimiamboi 13 (Cunningham)

HERODORUS

fl. late 6th century BC

Historian from Heraclea Pontica

- 1 τρεῖς ἀρετὰς, τὸ μὴ ὀργίζεσθαι, τὸ μὴ φιλαργυρεῖν, τὸ μὴ φιληδονεῖν

Three are the virtues: refrain from anger, refrain from avarice, refrain from the pursuit of pleasure.

Fragment 24b (Müller, FHG)

HERODOTUS

c.484–c.425BC

Historian from Halicarnassus

see also Darius, Lucian 12, Xerxes

- 1 Ἡροδότου Θουρίου ἱστορίας ἀπόδεξις ἦδε, ὥς μῆτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα γένηται, μῆτε ἔργα μεγάλα τε καὶ θωμαστά, τὰ μὲν Ἕλλησι, τὰ δὲ βαρβάροισι ἀποδεχθέντα, ἀκλέα γένηται, τὰ τε ἄλλα καὶ δι' ἣν αἰτίην ἐπολέμησαν ἀλλήλοισι

Herodotus the Halicarnassian here sets forth what he has learnt by inquiry, in order to preserve in memory the great and marvellous deeds, by Greeks and foreigners alike, and why they waged war against each other.

Histories 1 P

Preamble, first lines; cf. Thucydides 6, Plutarch 81; cf. also Cicero, De legibus 1.1.5 who calls Herodotus 'Pater historiae', the Father of History, as he has been known since

- 2 καὶ Ἕλληνες λέγουσι, Ἰὼν τὴν Ἰνάχου τὴν τοῦ βασιλέος θυγατέρα ... τοὺς Φοίνικας ἀρπασθῆναι ... μετὰ δὲ ταῦτα Ἑλλήνων τινάς ... φασὶ τῆς Φοινίκης ἀρπάσαι ... τοῦ βασιλέος τὴν θυγατέρα Εὐρώπην· εἶψαν δ' ἂν οὗτοι Κρήτες· ταῦτα μὲν δὴ ἴσα πρὸς ἴσα σφί γενέσθαι

The Greeks say that the Phoenicians carried away Io, king Inachus' daughter; after which some Greeks (Cretans I suppose) carried off the Phoenician king's daughter, Europe. So far, then, they were quits.

Histories 1.1–2

- 3 δῆλα γὰρ δὴ ὅτι, εἰ μὴ αὐταὶ ἐβούλοντο, οὐκ ἂν ἤρπάζοντο

It is obvious that these women would never have been carried away, had not

they themselves been willing.

Histories 1.4.4

- 4 τὴν γὰρ Ἀσίην καὶ τὰ ἐνοικέοντα ἔθνεα βάρβαρα οἰκιεῦνται οἱ Πέρσαι, τὴν δὲ Εὐρώπην καὶ τὸ Ἑλληνικὸν ἡγνῆται κεχωρίσθαι

The Persians claim Asia and the foreign nations that inhabit it as their own – considering Europe and Greece as something separate.

Histories 1.4.14

- 5 τὰ γὰρ τὸ πάλαι μεγάλα ἦν, τὰ πολλὰ αὐτῶν σμικρὰ γέγονε· τὰ δὲ ἐπ' ἐμεῦ ἦν μεγάλα, πρότερον ἦν σμικρὰ. τὴν ἀνθρωπότην ὧν ἐπιστάμενος εὐδαιμονίην οὐδαμὰ ἐν τῶντ' ἔμενουσαν, ἐπιμνήσομαι ἀμφοτέρων ὁμοίως

Many states that were once great have now become small; and those that were great in my time were previously small. Knowing that human prosperity is ever-changing, I will speak of both alike.

Histories 1.5

- 6 οὗτος δὴ ὧν ἠράσθη τῆς ἑωυτοῦ γυναικός, ἐρασθεὶς δὲ ἐνόμιζε οἱ εἶναι γυναῖκα πολλὸν πασέων καλλίστην

He fell in love with his own wife, so much that he supposed her to be by far the fairest woman in the world.

Translated by A.D. Godley (1920)

Histories 1.8.1

of Candaules, ruler of Sardis

- 7 ὧτα γὰρ τυγχάνει ἀνθρώποισι ἐόντα ἀπιστότερα ὀφθαλμῶν· ποίειε ὅπως ἐκείνην θεήσεται γυμνῇν

Men trust their ears less than their eyes; contrive, then, to see her naked.

Histories 1.8.8

the ruler of Sardis admiring the beauty of his wife

- 8 ἅμα δὲ κιθῶνι ἐκδυομένῳ συνεκδύεται καὶ τὴν αἰδῶ γυνή

A woman takes off her claim to respect along with her garments.

Translated in *Bartlett's Familiar Quotations* (1980)

Histories 1.8.14

9 ἐς τὸ ἔσχατον κακοῦ
To the last extremity of misery.
Translated by A.D. Godley (1920)
Histories 1.22

10 τὸ δὲ Ἑλληνικὸν ... ἀπὸ σμικροῦ τεο τὴν
ἀρχὴν ὀρμώμενον αὐξήται ἐς πλῆθος τῶν
ἔθνέων
The Hellenic stock has grown from a
small beginning to comprise a multitude
of nations
Translated by A.D. Godley (1920)
Histories 1.58

11 ἐκ παλαιτέρου τοῦ βαρβάρου ἔθνεος
τὸ Ἑλληνικὸν ἐὼν καὶ δεξιώτερον καὶ
εὐθηεῖς ἡλιθίου ἀπηλλαγμένον μᾶλλον
From ancient times the Hellenic stock
has been distinguished from the barbar-
ian by its greater intelligence and free-
dom from foolishness.
Histories 1.60

12 οὐ πολλῶ λόγῳ εἰπεῖν
To cut a long story short.
Translated by Robin Waterfield (1998)
Histories 1.61

13 καὶ μετὰ τὸ ἄριστον μετεξέτεροι αὐτῶν οἱ
μὲν πρὸς κύβους, οἱ δὲ πρὸς ὕπνον
And after the midday meal some betook
themselves to dicing and some to sleep.
Histories 1.63

14 κακονομώτατοι ἦσαν σχεδὸν πάντων
Ἑλλήνων κατὰ τε σφέας αὐτοὺς καὶ
ξείνοισι ἀπρόσμικτοι
They were the worst governed of well
nigh all the Greeks, having little inter-
course among themselves or with
strangers.
Translated by A.D. Godley (1920)
Histories 1.65
of the Lacedaemonians

15 καὶ δὴ σφι οὐκέτι ἀπέχρα ἡσυχίην ἄγειν
Nor were they satisfied to remain at
peace.
Translated by A.D. Godley (1920)
Histories 1.66
of the Lacedaemonians

16 συντυχίη χρησάμενος καὶ σοφίῃ
By means of luck and cunning.
Histories 1.68
on finding the tomb of Orestes; cf. Oracles 4

17 προσκαλέομαι φίλος τε θέλων γενέσθαι
καὶ σύμμαχος ἄνευ τε δόλου καὶ ἀπάτης
I would fain be your friend and ally,
without deceit or guile.
Translated by A.D. Godley (1920)
Histories 1.69

18 τῆς μάχης συνεστεώσης, τὴν ἡμέρην
ἐξαπίνης νύκτα γενέσθαι. τὴν δὲ
μεταλλαγὴν ταύτην τῆς ἡμέρης Θαλῆς ὁ
Μιλήσιος ... προηγόρευσε ἐσεσθαι, οὖρον
προθέμενος ἐνιαυτὸν
During the battle day suddenly turned to
night. Thales of Miletus had foretold this
eclipse, predicting it to within a year.
Histories 1.74.8
*between Lydians and Medes, who agreed to
peace after the 'miracle'; cf. Archilochus 11*

19 ἄνευ γὰρ ἀναγκαίης ἰσχυρῆς συμβάσεις
ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν
Treaties will not hold without deter-
mined dedication.
Histories 1.74.19

20 ἐς ἀπορίην πολλὴν ἀπιγμένος, ὥς οἱ παρὰ
δόξαν ἔσχε τὰ πρήγματα ἢ ὥς αὐτὸς
κατεδόκει
Everything had turned out contrary
to expectations, and he was in a great
quandary.
Histories 1.79
of Croesus

21 ἐποιήσαντο νόμον τε καὶ κατάρην
They made a law, with a curse added
thereto.
Translated by A.D. Godley (1920)
Histories 1.82

22 κατὰ τὸ χρηστήριόν τε καταπαύσαντα
τὴν ἑωυτοῦ μεγάλην ἀρχήν
And as the oracle had foretold he had
put an end to a great empire – his own.
Translated by Robin Waterfield (1998)
Histories 1.86.3
of Croesus; cf. Oracles 7

- 23 ἐπιλεξάμενον ὥς οὐδέν εἴη τῶν ἐν ἀνθρώποισι ἀσφαλῆως ἔχον

He reflected on the total lack of certainty in human life.

Translated by Robin Waterfield (1998)

Histories 1.86.36

Cyrus on the fate of Croesus

- 24 οὐδεὶς γὰρ οὕτω ἀνόητός ἐστι ὅστις πόλεμον πρὸ εἰρήνης αἰρέεται· ἐν μὲν γὰρ τῇ οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ οἱ πατέρες τοὺς παῖδας

No man is so foolish as to desire war more than peace; for in peace sons bury their fathers, but in war fathers bury their sons.

Translated by A.D. Godley (1920)

Histories 1.87

spoken by Croesus

- 25 εἰ ἔξαπατᾶν τοὺς εὖ ποιεῦντας νόμος ἐστί οἱ

Ask if it be his custom to deceive those who serve him well.

Translated by A.D. Godley (1920)

Histories 1.90

Croesus of Apollo deceiving suppliants to the Oracle at Delphi

- 26 ἐξευρεθῆναι δὴ ὧν τότε καὶ τῶν κύβων καὶ τῶν ἀστρογάλων καὶ τῆς σφαίρης καὶ τῶν ἀλλέων πασέων παιγνιέων τὰ εἶδεα, πλὴν πεσσών· τούτων γὰρ ὧν τὴν ἐξεύρεσιν οὐκ οἰκηιοῦνται Λυδοί

It was then that they invented the games of dice and knuckle-bones and ball, and all other forms of pastime except for draughts, which the Lydians do not claim to have discovered.

Translated by A.D. Godley (1920)

Histories 1.94

the Lydians invented games to distract themselves from their hunger during times of famine

- 27 ἐρασθεὶς τυραννίδος

A passionate desire for power.

Histories 1.96.4

- 28 τῷ δικαίῳ τὸ ἄδικον πολέμιόν ἐστι
Injustice is ever the foe of justice.

Translated by A.D. Godley (1920)

Histories 1.96.9

- 29 κατ' ἀξίην ἐκάστου ἀδικήματος ἐδικαίεν
Punish as befits each offence.

Histories 1.100

- 30 εἰδὼν τε ἐς πόλιν ἔλθων καὶ ἤκουσα τὸ μῆτε ἰδεῖν ὧφελον

When I came to the city, I saw and heard what I would never have wished to see or hear.

Histories 1.111

- 31 τὴν μὲν γὰρ προτέρεην ἡμέρεην πάντα σφι κακὰ ἔχειν, τὴν δὲ τότε παρεούσαν πάντα ἀγαθὰ

Yesterday was naught but evil and today naught but good.

Histories 1.126

- 32 μεθυσκόμενοι δὲ ἐώθασι βουλευέσθαι τὰ σπουδαιέστατα τῶν πρηγμάτων

It is their custom to deliberate about the gravest matters when they are drunk.

Translated by A.D. Godley (1920)

Histories 1.133

of the Persians

- 33 νομίζοντες ἑωυτοὺς εἶναι ἀνθρώπων μακρῷ τὰ πάντα ἀρίστους

They deem themselves to be in all regards by far the best of men.

Translated by A.D. Godley (1920)

Histories 1.134

of the Persians

- 34 τὸ πολλὸν δ' ἥγνται ἰσχυρὸν εἶναι

Strength, they hold, lies in numbers.

Histories 1.136

of the Persians

- 35 αἰνέω δὲ καὶ τόνδε τὸν νόμον, τὸ μὴ μῆς αἰτίης εἵνεκα μῆτε αὐτὸν τὸν βασιλέα μηδὲνα φονεύειν

I consider this to be a great law, where not even the king can condemn a man to death for only one offence.

Histories 1.137

of a Persian law

- 36 αἰσχιστον δὲ αὐτοῖσι τὸ ψεύδεσθαι νενόμισται, δεύτερον δὲ τὸ ὀφείλειν χρὸς
They hold lying to be the foulest of all offences and, next to that, debt.

Translated by A.D. Godley (1920)

- Histories* 1.138
of the Persians; but see Darius I 1
- 37 τοῦ μὲν οὐρανοῦ καὶ τῶν ὥρέων ἐν τῷ
καλλίστῳ ἐτύγχανον ἰδρυσάμενοι πόλιας
πάντων ἀνθρώπων τῶν ἡμεῖς ἴδμεν
They had built their cities in places more
favoured by the climate and the seasons
than any country known to us.
Histories 1.142
of the Ionians
- 38 ἔλαβε πόθος τε καὶ οἶκτος τῆς πόλιος καὶ
τῶν ἡθέων τῆς χώρας
Overcome by longing and sorrow for the
city and the customs of their native land.
Translated by Robin Waterfield (1998)
Histories 1.165
of the Phocaeans in exile
- 39 τὴν δουλосύνην οὐκ ἀνεχόμενοι ἐξέλιπον
τάς πατρίδας
Unable to endure slavery, they left their
native lands.
Translated by A.D. Godley (1920)
Histories 1.169
*of some Ionian Greeks when subjected by the
Persians*
- 40 μῖξιν δὲ τούτων τῶν ἀνθρώπων εἶναι
ἐμφανέα κατὰ περ τοῖσι προβάτοισι
Men and women here have intercourse
openly, like beasts of the flock.
Translated by A.D. Godley (1920)
Histories 1.203
of the people of the Caucasus
- 41 τὰ δέ μοι παθήματα ... μαθήματα γέγονε
My sufferings have been my lessons.
Translated in Liddell & Scott
Histories 1.207.6
*spoken by Croesus; still verbatim in use today;
observe the Greek wordplay 'pathimata – mathi-
mata'*
- 42 ὥς κύκλος τῶν ἀνθρωπίνων ἐστὶ
πρηγμαίων, περιφερόμενος δὲ οὐκ ἐὰν αἰεὶ
τοὺς αὐτοὺς εὖτυχεῖν
Men's fortunes are as on a wheel, which
in its turning suffers not the same man
to prosper for ever.
Translated by A.D. Godley (1920)
Histories 1.207.10
spoken by Croesus
- 43 ἀγαθῶν ἄπειροι καὶ καλῶν μεγάλων
ἀπαθέεις
Ignorant of the good things in life, insen-
sible to great blessings.
Histories 1.207.25
- 44 καὶ ἡμῖν τὸ ἐνθεῦτεν λείπεται ἀπόδεξις
ἔργων μεγάλων
It will be for us to achieve mighty deeds.
Histories 1.207.34
- 45 κατιόντος τοῦ οἴνου ἐς τὸ σῶμα
ἐπαναπλέειν ὑμῖν ἔπεα κακά
When the wine is in, evil words flow out.
Histories 1.212
- 46 Ἕλληνες δὲ λέγουσι ἄλλα τε μάταια
πολλά
Greeks tell many foolish tales.
Histories 2.2
- 47 Αἴγυπτος ἐς τὴν Ἑλληνες ναυτίλλονται
ἐστὶ Αἰγυπτίοισι ἐπικτήτός τε γῆ καὶ
δῶρον τοῦ ποταμοῦ
The Egypt to which the Greeks sail is
acquired land, a gift of the river.
Histories 2.5
- 48 ὥς μὲν νυν ἐν ἐλαχίστῳ δηλῶσαι, πᾶν
εἴρηται
All has been said that needs to be said.
Histories 2.24
- 49 ἔρημος γὰρ ἐστὶ ἡ χώρα αὕτη ὑπὸ
καύματος
Because of the heat all this country is a
desert.
Histories 2.31
- 50 ψάμμος τε ἐστὶ καὶ ἄνυδρος δεινῶς καὶ
ἔρημος πάντων
All is sand, exceeding waterless and
wholly desert.
Translated by A.D. Godley (1920)
Histories 2.32
*of parts of Libya (northern Africa beyond the
Nile delta)*
- 51 περὶ δὲ τῶν τοῦ Νείλου πηγῶν οὐδεὶς
ἔχει λέγειν
But no one has any information about
the sources of the Nile.
Histories 2.34

- 52 γενομένου γὰρ τέρατος φυλάσσουσι
 γραφόμενοι τῷποβαῖνον, καὶ ἦν κοτε
 ὕστερον παραπλήσιον τούτῳ γένηται,
 κατὰ τὴν τὸ νομίζουσι ἀποβήσεσθαι

When an ominous thing happens they
 take note of the outcome and write it
 down; and if something similar happens
 again they think it will have a like result.

Translated by A.D. Godley (1920)

Histories 2.82

of the Egyptians

- 53 πολλὸν τῆς ἀληθείης ἀπολελειμμένοι
 Being far indeed from the truth.

Translated by A.D. Godley (1920)

Histories 2.106

- 54 τῶν μεγάλων ἀδικημάτων μεγάλαι εἰσι
 καὶ αἱ τιμωραὶ παρὰ τῶν θεῶν

The gods do greatly punish great wrong-
 doing.

Translated by A.D. Godley (1920)

Histories 2.120

- 55 τοῖσι μὲν νυν ὑπ' Αἰγυπτίων λεγομένοισι
 χρᾶσθαι ὅτερ τὰ τοιαῦτα πιθανὰ ἐστὶ ἐμοὶ
 δὲ παρὰ πάντα τὸν λόγον ὑπόκειται ὅτι
 τὰ λεγόμενα ὑπ' ἐκάστων ἀκοῇ γράφω

These Egyptian stories are for the use
 of whosoever believes such tales; for
 myself, it is my rule throughout this
 history that I record whatever is told me
 as I have heard it.

Translated by A.D. Godley (1920)

Histories 2.123.1

- 56 Αἰγύπτιοι εἰσι οἱ εἰπόντες, ὥς ἀνθρώπου
 ψυχὴ ἀθάνατός ἐστι, τοῦ σώματος
 δὲ καταφθίνοντος ἐς ἄλλο ζῶον αἰεὶ
 γινόμενον ἐσδύεται

The Egyptians were the first to teach that
 the soul is immortal, and at the death of
 the body enters into some other living
 thing then coming to birth.

Translated by A.D. Godley (1920)

Histories 2.123.9

- 57 ὅσα ἐξ τε συρμαῖν καὶ κρόμνα καὶ
 σκόροδα ἀνασιμώθη

How much was spent on purge-plants
 and onions and garlic.

Translated by A.D. Godley (1920)

Histories 2.125

of an inscription in a pyramid

- 58 καλὸς κἀγαθός

In all respects a good man.

Translated by A.D. Godley (1920)

Histories 2.144

a much used phrase to this day

- 59 τὰ τόξα οἱ ἐκτενέμενοι, ἐπεὰν μὲν
 δέωνται χρᾶσθαι, ἐντανύουσι, ἐπεὰν δὲ
 χρῆσονται, ἐκλύουσι· εἰ γὰρ δὴ τὸν πάντα
 χρόνον ἐντεταμένα εἴη, ἐκτραγείη ἄν

People with bows string them when they
 need to use them and unstring them
 when they've finished with them. If they
 kept them strung all the time, the bows
 would break.

Translated by Robin Waterfield (1998)

Histories 2.173.12

- 60 οὕτω δὴ καὶ ἀνθρώπου κατάστασις·
 εἰ ἐθέλοι κατεσπουδάσθαι αἰεὶ μὴδὲ
 ἐς παιγνίην τὸ μέρος ἑαυτὸν ἀνιέναι,
 λάθοι ἂν ἦτοι μανεῖς ἢ ὁ γε ἀπόπληκτος
 γενόμενος

Such too is the nature of men. Were they
 to be ever at serious work and not permit
 themselves a fair share of sport they
 would go mad or silly ere they knew it.

Translated by A.D. Godley (1920)

Histories 2.173.15

- 61 ἀποδεικνύναι ἔτεος ἐκάστου τῷ νομάρχῃ
 πάντα τινὰ ὅθεν βιοῦται ... Σόλων δὲ ...
 τοῦτον τὸν νόμον ἔθετο· τῷ ἐκείνῳ ἐς αἰεὶ
 χρῆνεται, ἐόντι ἀμώμῳ νόμῳ

Solon established this law, each to yearly
 declare his means of livelihood; may
 they forever keep it! for it is a perfect law.

Translated by A.D. Godley (1920)

Histories 2.177

cf. Anonymous 43

- 62 οὔτε ἐκεῖνος ἀνὴρ ἐστὶ δίκαιος· εἰ γὰρ ἦν
 δίκαιος, οὐτ' ἂν ἐπεθύμησε χώρας ἄλλης
 ἢ τῆς ἑαυτοῦ, οὐτ' ἂν ἐς δουλοσύνην
 ἀνθρώπους ἦγε ὑπ' ὧν μὴδὲν ἠδίκηται

Nor is your king a righteous man; for
 were he such, he would not have coveted
 any country other than his own, nor
 would he now try to enslave men who
 have done him no wrong.

Translated by A.D. Godley (1921)

- Histories* 3.21
the Ethiopians speaking of Cambyses
- 63 οἷα δὲ ἐμμανὴς τε ἔων καὶ οὐ φρενήρης
Mad he was, right out of his mind!
Histories 3.25
of Cambyses
- 64 ἀγαθὸν τοι πρόνοον εἶναι, σοφὸν δὲ ἢ
προμηθίη
Prudence is the best policy, just as fore-
thought is the wisest.
Translated by Tom Holland (2013)
Histories 3.36
- 65 οὐδένα γὰρ κω λόγῳ οἶδα ἀκούσας ὅστις
ἔς τέλος οὐ κακῶς ἐτελεύτησε πρόρριζος,
εὐτυχέων τὰ πάντα
I know of no man whom continual good
fortune did not bring in the end to evil,
and utter destruction.
Translated by A.D. Godley (1921)
Histories 3.40
*Amasis to Polycrates, notorious for his bound-
less good fortune*
- 66 ὑπεκρίναντο τὰ μὲν πρῶτα λεχθέντα
ἐπιλεληθέναι, τὰ δὲ ὕστερα οὐ συνιέναι
They had forgotten the beginning of the
speech, they said, and could not under-
stand its end.
Translated by A.D. Godley (1921)
Histories 3.46
*Spartans on the Samians' lengthy speech
appealing for help*
- 67 φθονέεσθαι κρέσσον ἐστὶ ἢ οἰκτίρεσθαι
Better to be envied than pitied.
Histories 3.52
cf. the identical English proverb
- 68 ἐπεὶ δὲ τοῦ χρόνου προβαίνοντος ...
συνεγινώσκετο ἑωυτῷ οὐκέτι εἶναι
δυνατὸς τὰ πρήγματα ἐπορᾶν τε καὶ
διέπειν
As time went by he realized that he
could no longer oversee and direct all
his affairs.
Histories 3.53.1
of Periander
- 69 φιλοτιμίη κτῆμα σκαῖον
Pride is the possession of fools.
- Translated by A.D. Godley (1921)
Histories 3.53.13
- 70 μὴ τῷ κακῷ τὸ κακὸν ἰῶ
Seek not to cure one ill by another.
Translated by A.D. Godley (1921)
Histories 3.53.13
- 71 τυραννὶς χρῆμα σφαλερόν, πολλοὶ δὲ
αὐτῆς ἐρασταί
Despotism is hard to hold, yet many
covet it.
Histories 3.53.16
- 72 ἐποίησα ταχύτερα ἢ σοφώτερα
I acted with more haste than wisdom.
Translated by A.D. Godley (1921)
Histories 3.65
- 73 κῶς δ' ἂν εἴη χρῆμα κατηρημένον
μουναρχίῃ, τῇ ἔξεστι ἀνευθύνα ποιεῖν
τὰ βούλεται;
What righteousness is there to be found
in monarchy, when the ruler can do what
he will and not be held accountable?
Histories 3.80.9
- 74 φθόνος δὲ ἀρχῆθεν ἐμφύεται ἀνθρώπῳ
Envy is early born in man.
Histories 3.80.14
- 75 τίθεμαι ὧν γνώμην μετέντας ἡμέας
μουναρχίην τὸ πλῆθος ἀέξειν· ἐν γὰρ τῷ
πολλῷ ἐνὶ τὰ πάντα
Therefore I declare my opinion, that we
put an end to monarchy and increase the
power of the people, as all good lies in
the many.
Histories 3.80.29
*proposed by one of the Persian magistrates; cf.
Herodotus 76*
- 76 ὁμίλου γὰρ ἀχρηίου οὐδὲν ἐστὶ
ἀσυνετώτερον οὐδὲ ὕβριστότερον
Nothing is more foolish and violent than
a useless mob.
Translated by A.D. Godley (1921)
Histories 3.81
*reply by another Persian magistrate; cf. Herodo-
tus 75*
- 77 ἀνδρὸς γὰρ ἐνὸς τοῦ ἀρίστου οὐδὲν
ἄμεινον ἂν φανείη· γνώμη γὰρ τοιαύτη
χρεώμενος ἐπιτροπεύει ἂν ἀμωμήτως τοῦ

- πλήθεος, σιγῶτό τε ἂν βουλευµατα ἐπὶ
δυσµενέας ἀνδρας οὕτω µάλιστα
- Nothing can be found better than the
rule of the one best man; his judgement
being like to himself, he will govern his
people with perfect wisdom, and conceal
plans made for the defeat of enemies.
- Translated by A.D. Godley (1921)
Histories 3.82
*Darius' position in support of the monarchy
was carried by four votes to three*
- 78 ἀστραπή ἐξ αἰθρίης καὶ βροντὴ
Thunder and lightning out of a clear sky.
- Histories* 3.86
*taken as an omen for Darius, who was there-
upon chosen king*
- 79 ἡ Ἑλλὰς τὰς ὥρας πολλόν τι κάλλιστα
κεκορηµένas ἔλαχε
In Hellas the seasons have by much the
most agreeable temperature.
- Histories* 3.106
- 80 καὶ κως τοῦ θεοῦ ἡ προνοίη, ὥσπερ καὶ
οἶκος ἐστὶ, εὐοῖσα σοφίη, ὅσα μὲν ψυχὴν
τε δεῖλα καὶ ἐδώδιμα, ταῦτα μὲν πάντα
πολύγονα πεποιήκε, ἵνα μὴ ἐπιλίπη
κατεσθιόµενα, ὅσα δὲ σχέτλια καὶ ἀνηρά,
ὀλιγόγονα
Divine providence has ordained in its
wisdom that creatures that are timid
and good to eat proliferate so as not to
be reduced, whereas few are born to the
cruel and evil.
- Histories* 3.108
- 81 ἔνθα γὰρ σοφίης δέει, βίης ἔργον οὐδέν
Force has no place where there is need
of skill.
- Translated in *Bartlett's Familiar Quotations*
(1980)
Histories 3.127
spoken by Darius
- 82 νῦν γὰρ ἂν τι καὶ ἀποδέξαιo ἔργον, ἔως
νέος εἰς ἡλικίην· αὐξοµένω γὰρ τῷ σώματι
συναύξονται καὶ αἱ φρένες, γηράσκοντι
δὲ συγγηράσκουσι καὶ ἐς τὰ πρήγµατα
πάντα ἀπαμβλύνονται
Now is your time for achieving great
deeds, while you are still young; for as
a man's mind grows with his body's
growth, so as the body ages the mind too
- grows older and duller for all uses.
- Translated by A.D. Godley (1921)
Histories 3.134
- 83 δικαιοτάτος ἀνδρῶν γίνεται, ὃς λαβεῖν
μὲν διδόμενα οὐκ ἐδικαίου
Most righteous is he who will not accept
gifts to which he is not entitled.
- Histories* 3.148
- 84 ἔργω τῷ αἰσχίστῳ οὖνομα τὸ κάλλιστον
ἔθει
You do but give a fair name to a foul
deed.
- Translated by A.D. Godley (1921)
Histories 3.155
- 85 τοῦ ἐπιστάµενος τὸ οὖνομα ἐκὼν
ἐπιλήθομαι
I know the man's name but purposely
fail to recall it.
- Histories* 4.43
*of Sataspes' eunuch who escaped to Samos with
a 'great store of wealth' after his master's death*
- 86 οὔτε γὰρ ἔθνος τῶν ἐντὸς τοῦ Πόντου
οὐδὲν ἔχοµεν προβαλέσθαι σοφίης πέρι
οὔτε ἄνδρα λόγιον οἶδαµεν γενόμενον
For we cannot show that any nation
within the region of the Pontus has
aught of cleverness, nor do we know of
any notable man born there.
- Translated by A.D. Godley (1921)
Histories 4.46
- 87 ἵχνος Ἡρακλέος
From the footprint, Heracles
- Histories* 4.82
*cf. the Latin 'ex pede, Herculem'; from Aulus
Gellius, Attic Nights 1.1, on how Pythagoras
deduced the stature of Heracles from the length
of his foot*
- 88 ἀλλ' ἐπεὶ ἐξέκοψαν τοὺς ἀνδρας, ἐφέροντο
κατὰ κύμα καὶ ἄνεμον
Having slain the men they were now at
the mercy of the winds and waves.
- Histories* 4.110
*of Amazons unable to govern ship after killing
their abductors*
- 89 ἐγὼ οὐδένα κω ἀνθρώπων δέισας ἔφυγον
I have never fled for fear of any man.

Translated by A.D. Godley (1921)

Histories 4.127

- 90 ὥς ἄρα ἀνθρώποισι αἱ λίην ἰσχυραὶ
τιμωρίαι πρὸς θεῶν ἐπίφθονοι γίνονται

Excessive punishment by humans is
offensive even to the gods.

Histories 4.205

- 91 νῦν ἂν εἴη ὁ χρησμός ἐπιτελεόμενος ἡμῖν,
νῦν ἡμέτερον τὸ ἔργον

Now this is surely the fulfilment of the
prophecy, now it is for us to act.

Histories 5.1

of an oracle given 'by the god of the Paeonians'

- 92 Τραυσοὶ... τὸν μὲν γενόμενον περιζόμενοι
οἱ προσήκοντες ὀλοφύρονται, ὅσα μιν
δεῖ ἐπεῖτε ἐγένετο ἀναπλησθαι κακά,
ἀνηγόμενοι τὰ ἀνθρωπία πάντα
πάθρα, τὸν δ' ἀπογενόμενον παίζοντες τε
καὶ ἡδόμενοι γῇ κρύπτουσι, ἐπιλέγοντες
ὅσων κακῶν ἐξαπαλλαχθεὶς ἐστὶ ἐν
πάσῃ εὐδαιμονίῃ

The Trausi, when a child is born, lament
for all the ills it must endure from birth
onward, recounting all the sorrows of
men; but the dead they bury with jollity
and gladness, as he is released from so
many ills and now in a state of perfect
blessedness.

Histories 5.4

*the Trausi were an ethnic group resident in
Thrace*

- 93 κτημάτων πάντων ἐστὶ τιμώτατον ἀνὴρ
φίλος συνετός τε καὶ εὖνοος

The most precious of all possessions is a
wise and loyal friend.

Translated by A.D. Godley (1922)

Histories 5.24

spoken by Darius

- 94 ἦν τε οὐ φρενήρης ἀκρομανής τε, ὥς
λέγεται

Now, as the story goes, he was not in
his right senses, but on the verge of
madness.

Histories 5.42

*of Cleomenes; his madness was attributed to his
addiction to strong drink*

- 95 πάτερ, διαφθερέει σε ὁ ξείνος, ἦν μὴ
ἀποστὰς ἦς

Father, your visitor is going to corrupt
you, if you don't get up and leave.

Translated by Robin Waterfield (1998)

Histories 5.51

*said by Gorgo, eight or nine years old, daughter
of Cleomenes, King of Sparta, on Aristagoras'
attempts to bribe her father*

- 96 Ἀθῆναι, εὐοῦσαι καὶ πρὶν μεγάλαι, τότε
ἀπαλλαχθεῖσαι τυράννων ἐγίνοντο
μέζονες

Athens, when rid of her tyrants, became
even greater than she had been before.

Histories 5.66

- 97 δηλοὶ δὲ οὐ κατ' ἐν μόνον ἀλλὰ πανταχῇ
ἢ ἰσηγορίῃ ὥς ἐστὶ χρῆμα σπουδαῖον

Not in one instance only but everywhere
it is proved that equal right of speech is
paramount.

Histories 5.78.1

- 98 κατεχόμενοι μὲν ἐθελοκάκεον ὥς
δεσπότη ἐργαζόμενοι, ἐλευθερωθέντων
δὲ αὐτὸς ἕκαστος ἐωντῷ προεθυμέετο
κατεργάζεσθαι

Working for a master they deliberately
played foul; but now, freed, each one was
eager to achieve for himself.

Histories 5.78.6

- 99 τυραννίδας ... τοῦ οὐτε ἀδικώτερόν
ἐστὶ οὐδὲν κατ' ἀνθρώπους οὐτε
μιαυφονώτερον

Despotism, a thing as unrighteous and
bloodthirsty as aught on this earth.

Translated by A.D. Godley (1922)

Histories 5.92.α6

- 100 Θρασύβουλος ... ἐσβὰς ἐς ἄρουραν
ἐσπαρμένην ... καὶ ἐκόλουε αἰεὶ ὅκως τινὰ
ἴδοι τῶν ἀσταχύων ὑπερέχοντα ... ἐς ὃ
τοῦ ληίου τὸ κάλλιστόν τε καὶ βαθύτατον
διέφθειρε

Thrasybulus entered into a sown field
and cut off the tallest stalks, till by so
doing he had destroyed the best and
richest of the crop.

Translated by A.D. Godley (1922)

Histories 5.92.ζ9

*as a symbolic message to Periander on how best
to subdue his subordinates, killing the most
prominent; cf. Thrasybulus 1 and Euripides 334*

- 101 ὅσα γὰρ Κύψελος ἀπέλειπε κτείνων τε καὶ
διώκων, Περιάνδρός σφρα ἀπετέλεσε
Whatever slaughter or banishment
Cypselus had left undone Periander
finished off.

Histories 5.92.14

*Plutarch considers this speech an invention of
Herodotus (in On the Malice of Herodotus
861a)*

- 102 πολλοὺς γὰρ οἶκε εἶναι εὐπετέστερον
διαβάλλειν ἢ ἓνα

It seems that it is easier to deceive many
than one.

Translated by A.D. Godley (1922)

Histories 5.97

- 103 τοῦτο τὸ ὑπόδημα ἔρραψας μὲν σύ,
ὑπεδήσατο δὲ Ἀρισταγόρης

It was you that stitched this shoe, and
Aristagoras that put it on.

Translated by A.D. Godley (1922)

Histories 6.1

*Artaphrenes to Histiaeus of Miletus who
pretended not to know why the Ionians revolted
against the Persians under Aristagoras; cf.
Erasmus, Adages 3.4.42*

- 104 ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ
πρηγματα, ἄνδρες Ἴωνες, ἢ εἶναι
ἐλευθέροισι ἢ δούλοισι

Men of Ionia, our affairs are balanced on
a razor's edge; we can remain free or we
can become slaves.

Translated by Robin Waterfield (1998)

Histories 6.11

- 105 Ἀθηναῖοι ... ἐξημίωσάν μιν ὥς
ἀναμνήσαντα οἰκῆια κακὰ χιλήσι
δραχμῇσι, καὶ ἐπέταξαν μηκέτι μηδένα
χρᾶσθαι τούτῳ τῷ δράματι

The Athenians fined Phrynichus a thou-
sand drachmae for bringing to mind a
calamity that touched them so nearly,
and forbade for ever the acting of that
play.

Translated by A.D. Godley (1922)

Histories 6.21

*on staging his play The Fall of Miletus; the
whole theatre wept when it was shown*

- 106 φιλέει δέ κως προσημαίνειν, εὐτ' ἂν μέλλῃ
μεγάλα κακὰ ἢ πόλι ἢ ἔθνεϊ ἔσσεσθαι

Some warning is ever given by heaven,

when great ills threaten cities or nations.

Translated by A.D. Godley (1922)

Histories 6.27

*of previous calamities, 'plain signs' before the
fall of Chios*

- 107 σφέας πίτυος τρόπον ἀπείλεε ἐκτρίψειν
I will raze you from the ground like a
pine-tree.

Histories 6.37

*the pine tree 'being the only tree that when cut
down perishes utterly'; cf. Pericles 59*

- 108 στρατευομένων δὲ πρώτους ἵεναι τοὺς
βασιλέας, ὑστάτους δὲ ἀπιέναι

When the armies go forth kings shall
be first in the advance, and last in the
retreat.

Translated by A.D. Godley (1922)

Histories 6.56

a rule of war for Spartan kings

- 109 κατὰ τὰ πάτρια ἐπιτελέουσι
They ply their craft by right of birth.

Translated by A.D. Godley (1922)

Histories 6.60

of Spartan heralds, flute-players and cooks

- 110 ἐπισκύθισον
Pour a Scythian Cup!

Translated by A.D. Godley (1922)

Histories 6.84

*of Scythian strong wine, said to have caused the
Spartan King Cleomenes' madness; cf. Herodo-
tus 94*

- 111 τὸ πειρηθῆναι τοῦ θεοῦ καὶ τὸ ποιῆσαι
ἶσον δύνασθαι

To attempt a deed and do it is the same
to god.

Histories 6.86.γ55

- 112 ταῦτα ὦν πάντα ἐς σὲ νῦν τείνει καὶ ἐκ
σέο ἥρτηται

All turns to you now; all hangs on you.

Histories 6.109

*Miltiades to Callimachus, persuading him to go
to battle against the Persians; he fell at Mara-
thon, greatly distinguishing himself*

- 113 μαχομένων δὲ ἐν τῷ Μαραθῶνι χρόνος
ἐγίνετο πολλός ... καὶ ἐνίκων Ἀθηναῖοι

For a long time they fought at Marathon

and the Athenians were victorious.

Translated by A.D. Godley (1922)

Histories 6.113

- 114 ὥς ἡ Εὐρώπη περικαλλὴς εἶη χώρα ...
ἀρετὴν τε ἄκρην, βασιλεῖ τε μόνῳ θνητῶν
ἄξιον ἐκτεῖσθαι

Europe is a land of exceeding beauty
and excellence, worthy only of the Great
King to possess.

Histories 7.5

*Mardonius to Xerxes who was unwilling to
march against Greece*

- 115 εἰ τούτους ... καταστρεψόμεθα ... τὴν
Περσίδα ἀποδέξομεν τῷ Διὸς αἰθέρι
ὁμοῦρέουσιν· οὐ γὰρ δὴ χώραν γε
οὐδεμίαν κατόψεται ἥλιος ὁμοῦρέουσιν
τῇ ἡμετέρῃ

If we subdue them the borders of Persia
and of the heavens will be the same; the
sun will never set on Persian territory.

Histories 7.8

Xerxes on invading Hellas

- 116 ὦ δέσποτα, οὐ μῶνον εἰς τῶν γενομένων
Περσέων ἄριστος, ἀλλὰ καὶ τῶν
ἑσομένων

Sire, you surpass not only all Persians
that have been but also all that shall be.

Translated by A.D. Godley (1922)

Histories 7.9.1

Mardonius to Xerxes

- 117 τί δέισαντες; κοῖνὴν πλήθους συστροφήν;
κοῖνὴν δὲ χρημάτων δύναμιν;

What is there to fear? Their greater
numbers? Or their greater wealth?

Histories 7.9.9

Mardonius, of the Greeks

- 118 αὐτόματον γὰρ οὐδέν, ἀλλ' ἀπὸ πείρης
πάντα ἀνθρώποισι φιλέει γίνεσθαι

Nothing comes automatically, all men's
achievements are but the result of exper-
iment.

Histories 7.9.38

- 119 ὀρᾶς δὲ ὥς ἐς οἰκήματα τὰ μέγιστα αἰεὶ
καὶ δένδρεα τὰ τοιαῦτα ἀποσκήπτει τὰ
βέλεα· φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα
πάντα κολοῦειν

It is always on the tallest buildings
and trees that thunderbolts fall; for it is

heaven's way to bring low all things of
surpassing greatness.

Translated by A.D. Godley (1922)

Histories 7.10.50

- 120 οὐ γὰρ ἑᾶ φρονέειν μέγα ὁ θεὸς ἄλλον ἢ
ἑαυτὸν

God suffers pride in none but himself.

Translated by A.D. Godley (1922)

Histories 7.10.55

- 121 ἐπειχθῆναι μὲν νυν πᾶν πρῆγμα τίκτει
σφάλματα

Haste begets errors, in all affairs.

Histories 7.10.56

- 122 ἀλλὰ ποιεῖν ἢ παθεῖν πρόκειται ... τὸ
γὰρ μέσον οὐδὲν

The question is to do or not to do; there is
no middle way.

Histories 7.11

spoken by Xerxes

- 123 ἦν περ μὴ αὐτίκα στρατηλατέης, τάδε τοι
ἐξ αὐτῶν ἀνασχήσει· ὥς καὶ μέγας καὶ
πολλὸς ἐγένεο ἐν ὀλίγῳ χρόνῳ, οὕτω καὶ
ταπεινὸς ὀπίσω κατὰ τάχος ἔσσει

If you do not set out at once with your
army, then the result will be that though
you have risen swiftly to greatness, yet
in no less swift a time will you be cast
down again.

Translated by Tom Holland (2013)

Histories 7.14

*Xerxes' vision warning him against not sending
an army to Greece*

- 124 ἶσον ἐκεῖνο, ὦ βασιλεῦ, παρ' ἐμοὶ κέκριται,
φρονέειν τε εὖ καὶ τῷ λέγοντι χρηστὰ
ἐθέλιν πείθεσθαι

O King, I judge it of equal worth whether
a man be wise, or be willing to obey
good counsel.

Translated by A.D. Godley (1922)

Histories 7.16.4

- 125 ὥς κακὸν εἶη διδάσκειν τὴν ψυχὴν πλέων
τι διζησθαι αἰεὶ ἔχειν τοῦ παρόντος

It is evil to teach the heart to desire more
than it has.

Histories 7.16.12

126 πεπλανῆσθαι αὐται μάλιστα ἐώθασι
αἱ ὄψεις τῶν ὄνειράτων, τὰ τις ἡμέρης
φροντίζει

Visions wandering through our dreams
are, for the most part, the thoughts of the
day.

Histories 7.16.19

127 ὥς ἐν τοῖσι ὥσὶ τῶν ἀνθρώπων οἰκέει ὁ
θυμός, ὃς χρηστὰ μὲν ἀκούσας τέρψιος
ἐμπιπλέει τὸ σῶμα, ὑπεναντία δὲ τούτοις
ἀκούσας ἀνοιδέει

The spirit of a man dwells in his ears;
hearing good words fills him with
delight, on hearing the opposite he
swells with rage.

Histories 7.39

128 ἐν γὰρ οὕτω βραχεῖ βίῳ οὐδεὶς οὕτω
ἄνθρωπος ἔων εὐδαίμων πέφυκε ... τῷ οὐ
παραστήσεται πολλάκις καὶ οὐκ ἅπαξ
τεθνάναι βούλεσθαι μᾶλλον ἢ ζῶειν

Short though our lives are, there is no
man so fortunate that he shall not many
times wish himself dead rather than
alive.

Histories 7.46.11

129 οὕτω ὁ μὲν θάνατος μοχθηρῆς ἐούσης τῆς
ζόης καταφυγὴ αἰρετωτάτῃ τῷ ἀνθρώπῳ
γέγονε

When life is so burdensome, death
becomes a sought-after refuge for man.

Histories 7.46.16

130 βιοτῆς μὲν νυν ἀνθρωπίνης πέρι, ἐούσης
τοιαύτης οἴην περ σὺ διαιρέαι εἶναι

Human life is such as you define it.

Translated by A.D. Godley (1922)

Histories 7.47

Xerxes in answer to Artabanus

131 αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι καὶ
οὐκ ὥνθρωποι τῶν συμφορέων

Men are at the mercy of circumstances,
not their master.

Translated in *The New Penguin Dictionary of
Quotations* (2006)

Histories 7.49.10

132 γῇ ... τοσοῦτῳ τοι γίνεται πολεμιωτέρῃ
ὅσῳ ἂν προβαίνης ἐκαστέρῳ

The land is the more your enemy the
further you advance into it.

Translated by A.D. Godley (1922)

Histories 7.49.13

133 τοῖσι τοῖνυν βουλομένοις ποιεῖν ὥς τὸ
ἐπίπαν φιλεῖ γίνεσθαι τὰ κέρδεα, τοῖσι δὲ
... ὀκνεοῦσι οὐ μάλᾳ ἐθέλει

The prizes are won by those who act, not
by those who hesitate.

Histories 7.50.11

134 μεγάλα γὰρ πρῆγματα μεγάλοις
κινδύνοισι ἐθέλει κατατρέεσθαι

Great deeds are only achieved at great
risk.

Histories 7.50.19

135 οὔτε γὰρ ἔθνεος ἐκάστου ἐπάξιοι ἦσαν οἱ
ἡγεμόνες

Not all countries have the leaders they
deserve.

Histories 7.96

cf. *Joseph de Maistre (1753–1821) French
writer and Diplomat, Lettres et opuscles
inédits (1851) vol. I, letter 53: 'toute nation a
le gouvernement qu'elle mérite' (every country
has the government it deserves)*

136 βασιλεῦ, κότερα ἀληθείῃ χρήσωμαι πρὸς
σὲ ἢ ἡδονῇ;

Do you want a truthful answer, O King,
or a pleasing one?

Translated by Tom Holland (2013)

Histories 7.101

Demaratus, the exiled king of Sparta, to Xerxes

137 τῇ Ἑλλάδι πενίη μὲν αἰεὶ κοτε σύντροφος
ἐστί, ἀρετὴ δὲ ἑπακτος ἐστί, ἀπὸ τε σοφίης
κατεργασμένη καὶ νόμου ἰσχυροῦ· τῇ
διαχρεωμένη ἢ Ἑλλάς τήν τε πενίην
ἀπαμύνεται καὶ τὴν δεσποσύνην

In Greece poverty is a familiar feature,
but excellence is acquired through
wisdom and strong law; thus, by
constant application, Hellas fends off
both poverty and tyranny.

Histories 7.102

Demaratus, the exiled king of Sparta, to Xerxes

138 Λακεδαιμόνιοι κατὰ μὲν ἓνα μαχόμενοι
οὐδαμῶν εἰσι κακίονες ἀνδρῶν, ἀλλ᾽ ἐς δὲ
ἄριστοι ἀνδρῶν ἀπάντων· ἐλεύθεροι γὰρ
ἔόντες οὐ πάντα ἐλεύθεροι εἰσὶ ἔπεισι γὰρ
σφι δεσπότης νόμος, τὸν ὑποδειμαίνουσι
πολλῶ ἔτι μᾶλλον ἢ οἱ σοὶ σέ

The Lacedaemonians fighting singly are as brave as any man living, and together they are the best warriors on earth. Free they are, yet not wholly free; for law is their master, which they fear much more than your men fear you.

Translated by A.D. Godley (1922)

Histories 7.104

Demaratus to Xerxes of Spartans in battle

- 139 ἐς δὲ Ἀθήνας καὶ Σπάρτην ... οἱ μὲν αὐτῶν τοὺς αἰτέοντας ἐς τὸ βάραθρον, οἱ δ' ἐς φρέαρ ἐμβαλόντες ἐκέλευον γῆν τε καὶ ὕδωρ ἐκ τούτων φέρειν παρὰ βασιλέα

At Athens and Sparta the demanders were cast at the one city into the Pit and at the other into a well, and bidden to carry thence earth and water to the king.

Translated by A.D. Godley (1922)

Histories 7.133

on Darius' sending heralds to demand earth and water, a sign of submission; the Pit was a cleft into which criminals were thrown; cf. Aristophanes 63

- 140 νῦν δὲ Ἀθηναίους ἂν τις λέγων σωτήρας γενέσθαι τῆς Ἑλλάδος οὐκ ἂν ἀμαρτάνοι τᾷληθέος ... ἐλόμενοι δὲ τὴν Ἑλλάδα περιεῖναι ἐλευθέρην τοῦτο τὸ Ἑλληνικόν ... αὐτοὶ οὗτοι ἦσαν οἱ ἐπεγείραντες

To say that the Athenians were the saviours of Hellas is not far from the truth, for they set their hearts on Hellas remaining free, and it was they who roused all other Greeks.

Histories 7.139

- 141 ἐνθαυτα ἐδόκεε βουλευομένοισι αὐτοῖσι πρῶτον μὲν χρημάτων πάντων καταλλάσσεσθαι τὰς τε ἐχθρας καὶ τοὺς κατ' ἀλλήλους ἐόντας πολέμους

They resolved in debate to make an end of all their feuds and their wars against each other.

Translated by A.D. Godley (1922)

Histories 7.145

the Greeks in view of the Persian invasion

- 142 ἐγὼ δὲ ὀφείλω λέγειν τὰ λεγόμενα, πείθεσθαι γέ μὲν οὐ παντάπασιν ὀφείλω, καί μοι τοῦτο τὸ ἔπος ἐχέτω ἐς πάντα τὸν λόγον

I am obliged to record the things I am told, but I am certainly not required to

believe them – this remark may be taken to apply to the whole of my account.

Translated by Robin Waterfield (1998)

Histories 7.152

- 143 τῷ δὲ εὖ βουλευθέντι προήγματι τελευτῇ ὥς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι

A well-laid plan commonly leads to a happy issue.

Translated by A.D. Godley (1922)

Histories 7.157

- 144 εἰοίκατε τοὺς μὲν ἄρχοντας ἔχειν, τοὺς δὲ ἀρξομένους οὐκ ἔξειν

It would seem that you have many that lead, but none that will follow.

Translated by A.D. Godley (1922)

Histories 7.162

Gelon of Syracuse to the Athenian envoys

- 145 ἐξ ἡοῦς ἀρξάμενοι μέχρι δειλῆς ὀψῆς

Starting at dawn until late at night.

Histories 7.167

- 146 οὐδαμὰ γὰρ ἀδυνασίης ἀνάγκη κρέσσων ἔφω

No necessity can prevail over lack of ability.

Translated by A.D. Godley (1922)

Histories 7.172

- 147 ἡμέρας γὰρ δὴ ἐχείμαζε τρεῖς τέλος δὲ ἔντομά τε ποιεῦντες οἱ μάγοι τῷ ἀνέμῳ ... ἢ ἄλλως κως αὐτὸς ἐθέλων ἐκόπασε

The storm lasted three days, after which the Magi brought it to an end by sacrificial offerings; or, of course, it may have been that the wind just dropped by itself.

Translated by Aubrey de Sélincourt (1954)

Histories 7.191

of the fleet of Xerxes having been destroyed by a great storm

- 148 πλέω ἀγαθὰ τῶν ἀμαρτημάτων πεποιημένα

His good services were more than his offences.

Translated by A.D. Godley (1922)

Histories 7.194

- 149 εἶναι δὲ θνητὸν οὐδένα οὐδὲ ἔσεσθαι τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συννεμίχθη, τοῖσι δὲ μεγίστοις αὐτῶν μέγιστα

There is no mortal, nor ever shall be,
to whom at birth some admixture of
misfortune is not allotted; the greater the
man, the greater his misfortunes.

Histories 7.203

- 150 δῆλον δ' ἐποίουν παντί τεω καὶ οὐκ ἦκιστα
αὐτῷ βασιλεί, ὅτι πολλοὶ μὲν ἄνθρωποι
εἶεν, ὀλίγοι δὲ ἄνδρες

It was plain for all to see, and not least
to the king himself, that in his host men
there were many, real men but few.

Histories 7.210

*of the Persian army after the first day at Ther-
mopylae*

- 151 ὥς πάντα σφι ἀγαθὰ ... ὑπὸ σκιῇ ἔσοιτο
πρὸς αὐτοὺς ἡ μάχη

So much the better, we shall fight in the
shade.

Histories 7.226

*attributed to Dieneces of Sparta, on being told
that the enemies were so numerous that their
arrows when shot would hide the sun*

- 152 Ἕλληνες ... τοῦ τε εὐτυχεῖν φθονέουσι
καὶ τὸ κρέσσον στυγέουσι

Greeks are jealous of success and hate
those that are more powerful.

Histories 7.236

- 153 ὑπὸ δὲ ἀρετῆς τε καὶ προθυμίας
Πλαταιέες, ἀπειροὶ τῆς ναυτικῆς ἔοντες,
συνεπλήρουσι τοῖσι Ἀθηναίοισι τὰς νέας

The Plataeans manned these ships with
the Athenians, not that they had any
knowledge of seamanship, but through
valour and zeal.

Translated by A.D. Godley (1925)

Histories 8.1

of the fleet at Salamis

- 154 στάσις γὰρ ἔμφυλος πολέμου
ὁμοφρονέοντος τοσούτῳ κάκιόν ἐστι ὅσῳ
πόλεμος εἰρήνης

Civil strife is worse than war as much as
war is worse than peace.

Translated by A.D. Godley (1925)

Histories 8.3

- 155 κοίους ἐπ' ἄνδρας ἡγάγες μαχησομένους
ἡμέας, οἱ οὐ περὶ χρημάτων τὸν ἀγῶνα
ποιεῦνται ἀλλὰ περὶ ἀρετῆς

What manner of men are these that you

have brought us to fight withall? 'tis not
for money they contend but for glory of
achievement.

Translated by A.D. Godley (1925)

Histories 8.26

*a Persian official on hearing that a crown of olive
is given to the victor at the Olympic Games*

- 156 οἰκότα μὲν νυν βουλευομένοισι
ἀνθρώποισι ὥς τὸ ἐπίπταν ἐθέλει γίνεσθαι
μὴ δὲ οἰκότα βουλευομένοισι οὐκ ἐθέλει,
οὐδὲ ὁ θεὸς προσχωρεῖ πρὸς τὰς
ἀνθρωπίας γνώμας

Most often success comes to men when
they plan wisely, but not even god can
intercede if they do not do so.

Histories 8.60

- 157 Θεμιστοκλέα ἔοντα μὲν ἑαυτῷ οὐ φίλον,
ἐχθρὸν δὲ τὰ μάλιστα ὑπὸ δὲ μεγάλῃ
τῶν παρόντων κακῶν λήθην ἐκείνων
ποιεῦμενος ἐξεκαλέετο

Themistocles was no friend of his but his
foremost enemy; yet in the seriousness
of the present danger he put that old
feud from his mind.

Histories 8.79

of Aristides

- 158 οἷα ὑπερλυπεόμενός τε καὶ πάντας
αἰτιώμενος

Displeased beyond measure and ready
to blame everybody.

Histories 8.90

of Xerxes

- 159 τοὺς οὐτε νιφετός, οὐκ ὄμβρος, οὐ καῦμα,
οὐ νύξ ἔργει μὴ οὐ κατανύσαι τὸν
προκειμένον αὐτῷ δρόμον τὴν ταχίστην

Neither snow, nor rain, nor heat, nor
night keeps them from accomplishing
their appointed courses with all speed.

*Translated in Bartlett's Familiar Quotations
(1980)*

Histories 8.98

*of the Persian messengers; an adaptation of this
quotation is inscribed on the James Farley Post
Office, New York City*

- 160 καὶ θεοὺς δύο ἀχρήστους οὐκ ἐκλείπειν
σφῶν τὴν νῆσον ἀλλ' αἰεὶ φιλοχωρεῖν,
Πενίην τε καὶ Ἀμηχανίην

We have two unkind gods in permanent
residence on our island, Poverty and

Hardship.

Histories 8.111

the Andrians' reply to Themistocles demanding money, stating that he has two gods with him, Persuasion and Necessity

- 161 ὅτι μὲν ἔσωσε βασιλέος τὴν ψυχὴν, δωρήσασθαι χρυσέῃ στεφάνῃ τὸν κυβερνήτην, ὅτι δὲ Περσέων πολλοὺς ἀπώλεσε, ἀποταμεῖν τὴν κεφαλὴν αὐτοῦ
Xerxes gave a garland of gold to the helmsman, for saving the king's life – and then cut off his head for causing the deaths of so many Persians!

Translated by Robin Waterfield (1998)

Histories 8.118

of Xerxes; Herodotus states that he did not believe this tale

- 162 ἐνθαῦτα πᾶς τις αὐτῶν ἐωυτῷ ἐτίθετο τὴν ψῆφον, αὐτὸς ἕκαστος δοκέων ἄριστος γενέσθαι
Each voted for himself considering that he had offered the best service.

Histories 8.123*the Greek admirals after Salamis*

- 163 ἦσαν γὰρ τὸ πάλαι καὶ αἱ τυραννίδες τῶν ἀνθρώπων ἀσθενέες χρήμασι, οὐ μόνον ὁ δῆμος

In the old days even the ruling houses, not just the common people, lacked wealth.

Histories 8.137

- 164 δύναμις ὑπὲρ ἀνθρώπων ἢ βασιλέος ἐστὶ καὶ χεὶρ ὑπερμήκης

The king's might is beyond human might, and his arm reaches very far.

Histories 8.140

- 165 τύραννος γὰρ ἐὼν τυράννω συγκατεργάζεται

One tyrant is bound to help another tyrant.

Histories 8.142

- 166 Ἀθηναῖοι λέγουσι, ἔστ' ἂν ὁ ἥλιος τὴν αὐτὴν ὁδὸν ἢ τῇ περ καὶ νῦν ἔρχεται, μήποτε ὁμολογήσειεν ἡμέας Ξέρξῃ

The Athenians say, that as long as the sun holds its present course, they will on no account make an agreement with Xerxes.

Histories 8.143

- 167 οὔτε χρυσός ἐστι γῆς οὐδαμῶθι τοσοῦτος οὔτε χώρα οὕτω κάλλεϊ καὶ ἀρετῇ μέγα ὑπερφέρουσα, τὰ ἡμεῖς δεξάμενοι ἐθέλομεν ἂν μηδίσαντες καταδουλώσαι τὴν Ἑλλάδα

Nowhere on earth is there so much gold, nor territory of surpassing beauty and excellence, that the gift of it would cause us to go over to the Persian side and enslave Hellas.

Histories 8.144.6*Athenians reassuring the Lacedaemonians*

- 168 αὐτὶς δὲ τὸ Ἑλληνικόν, ἐὼν ὁμαιμόν τε καὶ ὁμόγλωσσον, καὶ θεῶν ἰδρύματά τε κοινὰ καὶ θυσίαι ἡθεὰ τε ὁμότροπα, τῶν προδότας γενέσθαι Ἀθηναίους οὐκ ἂν εὐ ἔχοι

This kinship of all Greeks in blood and speech, our common shrines and sacrifices, our way of life, Athenians would never betray.

Histories 8.144.14*Athenians reassuring the Lacedaemonians*

- 169 κατὰ μὲν γὰρ τὸ ἰσχυρὸν Ἑλληνας ὁμοφρονέοντας ... χαλεπὰ εἶναι περιγίνεσθαι καὶ ἅπασι ἀνθρώποισι

As long as the Greeks remain in accord, it would be a hard matter even for the whole world to overcome them by force of arms.

Translated by A.D. Godley (1925)

Histories 9.2

- 170 ὁ ἥλιος ἀμαυρώθη ἐν τῷ οὐρανῷ

The sun was darkened in the heavens.

Translated by A.D. Godley (1925)

Histories 9.10

- 171 ἐχθίστη δὲ ὁδὸν ἔστι τῶν ἐν ἀνθρώποισι αὐτῇ, πολλὰ φρονέοντα μηδενὸς κρατέειν

The most hateful torment for men is to have knowledge of everything but power over nothing.

Translated in *The Oxford Dictionary of Quotations* (2004)*Histories* 9.16

- 172 ἀλλ' οὐ γὰρ τι προέχει τούτων ἐπιμνησθαι ... παλαιῶν μὲν νυν ἔργων ἄλις ἔστω

It is idle to recall these matters; enough
of these doings of old time.

Translated by A.D. Godley (1925)
Histories 9.27

- 173 ἐπιστάμενοι ... ὡς ἄλλα φρονεόντων καὶ
ἄλλα λεγόντων

Well aware of thinking one thing while
saying quite another.

Translated by Tom Holland (2013)
Histories 9.54

- 174 ἄριστος ἐγένετο μακρῷ Ἀριστόδημος ... ὃς
ἐκ Θερμοπυλέων μούνος τῶν τριηκοσίων
σωθείς εἶχε ὄνειδος καὶ ἀτιμίην

By far the greatest degree of courage was
shown, in my opinion, by Aristodemus,
who, as the sole survivor of the three
hundred at Thermopylae, had met with
abuse and disgrace.

Translated by Robin Waterfield (1998)
Histories 9.71
at the battle of Plataeae

- 175 ἔργον ἔργασται τοι ὑπερφυῖς μέγαθός τε
καὶ κάλλος

You have done a deed of surpassing
greatness and glory.

Translated by A.D. Godley (1925)
Histories 9.78
said of Pausanias, leader of the Greeks at Plat-
aeae

- 176 ἔλεγε πολλά τε καὶ κακά, ἄλλα τε καὶ
γυναικὸς κακίῳ φᾶς αὐτὸν εἶναι ... παρὰ
δὲ τοῖσι Πέρσῃσι γυναικὸς κακίῳ ἀκοῦσαι
δέννος μέγιστός ἐστι

He said many things, and bitter, and that
he was worse than a woman; and it is
the greatest of all taunts in Persia to be
called worse than a woman.

Histories 9.107

- 177 φιλέειν γὰρ ἐκ τῶν μαλακῶν χώρων
μαλακοὺς ἄνδρας γίνεσθαι οὐ γὰρ τι
τῆς αὐτῆς γῆς εἶναι καρπὸν τε θωμαστὸν
φύειν καὶ ἄνδρας ἀγαθοὺς τὰ πολέμια
... ἄρχειν τε εἴλοντο λυπρὴν οἰκέοντες
μᾶλλον ἢ πεδιάδα σπεύροντες ἄλλοισι
δουλεύειν

Soft lands breed soft men; no soil
produces fine fruits and good soldiers
too. And they chose rather to be rulers
on their barren mountainsides than

bondmen tilling fertile valleys.

Histories 9.122
final lines

HEROPHILUS

c.330–260BC

Alexandrian physician

- 1 σοφίαν φησὶν ἀνεπίδεικτον καὶ τέχνην
ἀδηλον καὶ ἰσχὺν ἀναγώνιστον καὶ
πλοῦτον ἀχρεῖον καὶ λόγον ἀδύνατον
υἱείας ἀπούσης

Wisdom cannot be shown, skill remains
unseen, strength goes unchallenged,
wealth is useless, speech is powerless, if
health is absent.

Sextus Empiricus, *Against the Ethicists* 11.50
Herophilus and Erasistratus were the only
ancient scientists to perform dissections of
human bodies

HESIOD

c.750–c.700BC

Epic poet from Ascra in Boeotia

see also 'Hesiod' in Keyword Index and
Homeric 3–5

- 1 Μουσᾶν Ἑλικωνιάδων ἀρχώμεθ'
αἰεΐειν

Let us begin our song with the Helicon
Muses.

Translated by C.A. Trypanis (1971)
Theogony 1
opening line

- 2 αἶ νύ ποθ' Ἡσίοδον καλὴν ἐδίδαξαν
ᾠοιδὴν,
ἄρνας ποιμαίνονθ' Ἑλικῶνος ὕπο
ζαθέοιο

It was they who once taught Hesiod how
to sing beautifully, as he was shepherd-
ing his lambs under most holy Helicon.

Translated by C.A. Trypanis (1971)
Theogony 22
of the Muses

- 3 ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν
ὁμοῖα,
ἴδμεν δ' εὖτ' ἐθέλωμεν ἀληθέα
γηρύσασθαι

We know how to tell true-sounding lies,
but also to speak the truth if we so wish.

Theogony 27

4 τῷ μὲν ἐπὶ γλώσσῃ γλυκερὴν χεῖουσιν
ἐέρσῃν,
τοῦ δ' ἔπε' ἐκ στόματος ῥεῖ μέλιχ'α
They pour sweet dew upon his tongue,
and from his lips flow gracious words.

Translated by Hugh G. Evelyn-White (1914)
Theogony 83

5 ταῦτά μοι ἔσπετε Μοῦσαι, Ὀλύμπια
δῶματ' ἔχουσαι
ἐξ ἀρχῆς, καὶ εἶπαθ', ὅτι πρῶτον γένετ'
αὐτῶν

Tell me these things from the begin-
ning, Olympian-dwelling Muses,
but tell me which of them came first.

Theogony 114

6 πρῶτιστα Χάος γένετ'· αὐτὰρ ἔπειτα
Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς
αἰεὶ ...
ἦδ' Ἔρος

First Chaos was; next ample-bosomed
Earth,
the seat immovable for evermore;
Love, then.

Translated by C.A. Elton (1778–1853)
Theogony 116

quoted by Phaedrus in Plato's Symposium,
Plato 295; and by Aristotle in Physics 208b.31

7 Ἔρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι,
λυσιμελής, πάντων δὲ θεῶν πάντων τ'
ἀνθρώπων
δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα
βουλὴν

And Eros, loveliest of all the Immortals,
who
Makes their bodies (and men's bodies)
go limp,
Mastering their minds and subduing
their wills.

Translated by Stanley Lombardo (1993)
Theogony 120

8 ἐκ Χάεος δ' Ἐρεβός τε μέλαινά τε Νύξ
ἐγένοντο·
Νυκτὸς δ' αὖτ' Αἰθήρ τε καὶ Ἥμέρη
ἐξεγένοντο,
οὓς τέκε κυσαμένη Ἐρέβει φιλότῃτι
μιγείσα

From Abyss were born Erebus and dark
Night;
And Night, pregnant after sweet inter-
course

With Erebus, gave birth to Aether and
Day.

Translated by Stanley Lombardo (1993)
Theogony 123

9 ἦ δὲ καὶ ἀτρύγετον πέλαγος τέκεν,
οἰδματι θυῖον,
Πόντον, ἄτερ φιλότῃτος ἐφίμερον· αὐτὰρ
ἔπειτα
Οὐρανῷ εὐνηθεῖσα τέκ' Ὠκεανὸν
βαθυδίνην

Then, without any sweet intercourse,
she gave birth
to the barren, raging Sea; but later she
lay with
Heaven and bore deep-swirling Ocea-
nus.

Theogony 131
of Earth

10 αὐτὰρ Ἔρις στυγερὴ τέκε μὲν Πόνον
ἀλγινόεντα
Λήθην τε Λιμόν τε καὶ Ἄλγεα
δακρυόεντα
Ῥσμίνας τε Μάχας τε Φόνους τ'
Ἀνδροκτασίας τε
Νεϊκέα τε ψευδέας τε Λόγους τ'
Ἀμφιλογίας τε
Δυσνομήν τ' Ἄτην τε
Hateful Strife bore painful Toil,
Neglect, Starvation, tearful Pain,
Battles, Combats, Bloodshed, Slaughter,
Quarrels, Lies, Pretences, Arguments,
Disorder and Disaster.

Translated by M.L. West (1988)
Theogony 226

11 Νηρῆος δ' ἐγένοντο μεγήριτα τέκνα
θεάων
πόντῳ ἐν ἀτρυγέτῳ καὶ Δωρίδος
ἡυκόμοιο,
κούρης Ὠκεανοῖο ... Γαλήνη ... Κυμοθόη
...
Φέρουσά τε Δυναμένη τε ... Κυματολήγη
And of Nereus and rich-haired Doris,
daughter of Ocean, were born
children, passing lovely among
goddesses ... Galene ... Cymothoë ...
Pherousa and Dynamene ... Cymato-
lege ...

Translated by Hugh G. Evelyn-White (1914)
Theogony 240–253

most of the names of the fifty Nereids express
qualities of the sea: Galene is Calm, Cymothoë

- is Wave-swift, Pherousa Ship-speeding,
Dynamene Powerful, Cymatolege Wave-stiller;
cf. Exegesis in Hesiodem 386.28
- 12 ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν
θηλυτεράων ...
πῆμα μέγα θνητοῖσι, σὺν ἀνδράσι
ναιετάουσαι
From her is the race of womankind, the
deadly race and tribe of women, who
cause men so much trouble.
Theogony 590
of the likeness of a maiden shaped by Hephaes-
tus to beguile the race of men; cf. John Knox, 'the
monstrous tribe of women' (title of a pamphlet,
1558)
- 13 ἀπὸ βλεφάρων ἔρος εἴβeto δερκομενάων
λυσιμελῆς
Limb-loosening love flowed from their
eyes.
Theogony 910
of the three Graces, Aglaea, Euphrosyne and
Thalia
- 14 βροτοὶ ἄνδρες ὁμῶς ἄφατοὶ τε φατοὶ τε,
ῥητοὶ τ' ἄρρητοὶ τε
Of mortal men the nameless and the
known,
The famed, th' inglorious.
Translated by C.A. Elton (1778–1853)
Works and Days 3
- 15 ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα
χαλέπτει
Confounds the mighty, lends the feeble
might.
Translated by C.A. Elton (1778–1853)
Works and Days 5
of Zeus
- 16 ῥεῖα δὲ τ' ἰθύνει σκολιὸν καὶ ἀγήνορα
κάρφει
He makes the crooked straight, and
blasts the strong.
Translated by C.A. Elton (1778–1853)
Works and Days 7
of Zeus
- 17 οὐκ ἄρα μῶνον ἔην Ἐρίδων γένος, ἀλλ'
ἐπὶ γαῖαν
εἰσὶ δὺν τὴν μὲν κεν ἐπαινέσσειε
νοήσας,
ἦ δ' ἐπιμωμητή
- Of strife there are two kinds, not one:
we all praise healthy rivalry,
but war we all condemn.
Works and Days 11
- 18 ἀγαθὴ δ' Ἔρις ἦδε βροτοῖσιν
Rivalry is beneficial for mankind.
Works and Days 24
- 19 καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι
τέκτων,
καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς
ἀοιδῷ
Then potter is potter's enemy, and crafts-
man is craftsman's rival; tramp is jealous
of tramp and singer of singer.
Translated by Richmond Lattimore (1959)
Works and Days 25
cf. 'tis one beggar's woe to see another by the
door go'; and the proverb 'two of a trade never
agree'
- 20 νῆπιοι, οὐδὲ ἴσασιν ὅσῳ πλέον ἤμισυ
παντὸς
Morons, they know not how often the
half is better than the whole.
Works and Days 40
cf. the English proverb 'the half is better than
the whole', advising economy or restraint, e.g.
in conversation
- 21 τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακόν, ᾧ
κεν ἅπαντες
τέρπωνται κατὰ θυμὸν ἐὼν κακόν
ἀμφαγαπῶντες
As the price for fire, I will give men an
evil thing,
so they may rejoice in their own
destruction.
Works and Days 57
a woman (of course!)
- 22 νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον· οὐδὲ
ποτ' ἤμαρ παύσονται καμάτου καὶ
οἰζύος, οὐδέ τι νύκτωρ φθειρόμενοι
Without doubt today's is a race of iron:
they never rest from labour and suffer-
ing by day, nor from destruction by
night.
Translated by C.A. Trypanis (1971)
Works and Days 176
- 23 χαλεπὰς δὲ θεοὶ δώσουσι
μερίμνας·

- ἀλλ' ἔμπης καὶ τοῖσι μεμείξεται ἐσθλὰ
κακοῖσιν
And the gods shall give them
painful cares;
yet shall they also have some good
mingled with their evils.
Works and Days 178
of humans
- 24 οὐδὲ πατὴρ παιδεσσιν ὁμοίος οὐδέ τι
παιῖδες,
οὐδὲ ξείνος ξεινοδόκῳ καὶ ἐταῖρος
ἐταίρῳ,
οὐδὲ κασίγνητος φίλος ἔσσεται, ὥς τὸ
πάρος περ
And the father will not agree with his
children, nor the guest with his host, nor
friend with friend, nor will brother love
brother as in the past.
Translated by C.A. Trypanis (1971)
Works and Days 182
of Doomsday
- 25 αἶψα δὲ γηρᾶσκοντας ἀτιμήσουσι τοκῆας·
μέμψονται δ' ἄρα τοὺς χαλεποῖς
βάζοντες ἔπεσσι,
σχέτλιοι
To their parents, as they grow old,
children will not pay respect, but will
reproach them, addressing them with
harsh words – the reckless fools!
Translated by C.A. Trypanis (1971)
Works and Days 185
of Doomsday
- 26 ζῆλος ... δυσκέλαδος κακόχαρτος ...
στυγερώπης
Envy, ugly-voiced, sour-faced, delight-
ing in evil.
Translated by C.A. Trypanis (1971)
Works and Days 195
- 27 κακοῦ δ' οὐκ ἔσσεται ἀλκή
And there will be no defence against
evil.
Translated by C.A. Trypanis (1971)
Works and Days 201
of Doomsday
- 28 ἄφρων δ' ὅς κ' ἐθέλη πρὸς κρείσσονα
ἀντιφερίζειν·
νίκης τε στέρεται πρὸς τ' αἰσχεσιν ἄλγεα
πάσχει
- A fool is he who sets himself against the
stronger;
he cannot win and suffers pain as well
as shame.
Works and Days 210
said the hawk to the nightingale; the earliest
record of an animal fable in Western literature
- 29 δίκη δ' ὑπὲρ ὕβριος ἴσχει
ἐς τέλος ἐξελθοῦσα
Justice beats Outrage
when she comes at length to the end of
the race.
Translated by Hugh G. Evelyn-White (1914)
Works and Days 217
- 30 παθὼν δέ τε νήπιος ἔγνω
Even a fool learns from experience.
Works and Days 218
cf. the English proverb 'experience is the
mistress of fools'
- 31 εἰρήνη δ' ἀνὰ γῆν κουροτρόφος
Peace nurtures children, wherever they
may be.
Works and Days 228
- 32 οὐδέ ποτ' ἰθυδίκησι μετ' ἀνδράσι λιμὸς
ὀπηδεῖ
οὐδ' ἄτη, θαλῆς δὲ μεμηλότα ἔργα
νέμονται
τοῖσι φέρει μὲν γαῖα πολὺν βίον, οὖρεσι
δὲ δρυὺς
ἄκρῃ μὲν τε φέρει βαλάνους, μέσση δὲ
μελίσσας
Neither famine haunts right-minded
men
nor misadventure; in good cheer they
tend their fields;
the earth bears plenty, and on the
mountains
the oak bears acorns on the top and bees
in the midst.
Works and Days 230
- 33 πολλάκι καὶ ξύμπασα πόλις κακοῦ
ἀνδρὸς ἀπηύρα
Often a whole city is punished for one
bad man.
Works and Days 240
- 34 οἱ αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλω κακὰ
τεύχων,
ἢ δὲ κακῇ βουλῇ τῷ βουλευέσαντι κακίστη

- He harms himself who harms another,
an evil plan is most harmful to the plan-
ner.
Works and Days 265
- 35 τὴν μὲν τοι κακότητα καὶ ἰλαδὸν ἔστιν
ἐλέσθαι
ὀηδίῳ· λείη μὲν ὁδός, μάλα δ' ἐγγύθι
ναίει·
τῆς δ' ἀρετῆς ... μακρὸς καὶ ὄρθιος οἶμος
ἐς αὐτὴν
Evil is in abundance and easily attained:
the road is smooth and close at hand;
but long and steep is the path to excel-
lence.
Works and Days 287
*quoted by both Plato, Republic 364c and Xeno-
phon, Memorabilia 2.1.20; cf. the Latin 'per
aspera ad astra'*
- 36 οὗτος μὲν πανάριστος, ὃς αὐτῷ πάντα
νοήσῃ ...
ἐσθλὸς δ' αὖ κακείνος ὃς εὖ εἰπόντι
πίθηται
Altogether best is he who examines all
himself,
but he as well who follows good advice.
Translated by Hugh G. Evelyn-White (1914)
Works and Days 293
cf. St Basil 1
- 37 τῷ δὲ θεοὶ νεμεσῶσι καὶ ἀνέρες ὃς κεν
ἀεργός
ζῶη, κηφήνεσσι κοθούροις εἵκελος
ὀργήν,
οἳ τε μελισσάων κάματον τρύχουσιν
ἀεργοὶ
ἔσθοντες
Both gods and men are angry with a
man who lives idly,
for he is like the stingless drones who
waste the labour
of the bees, eating without working.
Translated by Hugh G. Evelyn-White (1914)
Works and Days 303
- 38 ἔργον δ' οὐδὲν ὄνειδος, ἀεργίῃ δέ τ'
ὄνειδος
Work is no disgrace, idleness is.
Works and Days 311
- 39 πλούτῳ δ' ἀρετὴ καὶ κύδος ὀπηδεῖ
Fame and glory attend upon wealth.
Works and Days 313
- 40 αἰδώς, ἣ τ' ἄνδρας μέγα σίνεται ἡδ'
ὀνίνησιν
Shame both greatly harms and benefits
man.
Works and Days 318
- 41 εὖτ' ἂν δὴ κέρδος νόον ἐξαπατήσῃ
ἀνθρώπων
Gain deceives men's sense.
Translated by Hugh G. Evelyn-White (1914)
Works and Days 323
- 42 πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς
μέγ' ὄνειαρ
A bad neighbour is as great a misfortune
as a good one is a blessing.
Works and Days 346
- 43 μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἴσ'
ἄτησι
Make not evil gains; evil gains are equal
to a loss.
Translated by H.T. Riley (1872)
Works and Days 352
- 44 τὸν φιλέοντα φιλεῖν, καὶ τῷ προσιόντι
προσεῖναι
Be a friend to him who is your friend,
and give your company to him that
seeks it.
Translated by M.L. West (1988)
Works and Days 353
- 45 ὃς μὲν γάρ κεν ἀνὴρ ἐθέλων, ὃ γε καὶ
μέγα, δῶη,
χαίρει τῷ δῶρῳ καὶ τέρεται ὃν κατὰ
θυμόν
A willing gift, even if fairly large,
gives joy to him who gives and makes
him glad at heart.
Works and Days 357
- 46 εἰ γὰρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ
καταθεῖο
καὶ θαμὰ τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ
τὸ γένοιτο
By often adding a little to a little,
that little will forthwith grow great.
Works and Days 361
- 47 οἴκοι βέλτερον εἶναι
There's no place like home.
Translated by John Simpson and Jennifer

- Speake (1982)
Works and Days 365
cf. the identical English proverb
- 48 ἀρχομένου δὲ πίθου καὶ λίγοντος
 κορέσασθαι,
 μεσσοῦθι φείδεσθαι· δειλὴ δ' ἐν πυθμένι
 φειδῶ
 Drink deeply when the flask is full or
 almost empty,
 be sparing when it is half full.
Works and Days 368
- 49 πίστει δ' ἄρα ὁμῶς καὶ ἀπιστίαι ὤλεσαν
 ἄνδρας
 Trust and mistrust ruin men, equally.
Works and Days 372
- 50 πλείων μὲν πλεόνων μελέτη, μείζων δ'
 ἐπιθήκη
 More hands mean more work done and
 more increase.
 Translated by Hugh G. Evelyn-White (1914)
Works and Days 380
cf. the English proverb 'many hands make light work'
- 51 σοὶ δ' εἰ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶ
 σῇσιν
 ὧδ' ἔρδειν, καὶ ἔργον ἐπ' ἔργῳ
 ἐργάζεσθαι
 If it is wealth your heart desires
 work, work and work again.
Works and Days 381
- 52 μὴδ' ἀναβάλλεσθαι ἔς τ' αὖριον ἔς τε
 ἔνηφιν·
 οὐ γὰρ ἔτρωσι ἐργὸς ἀνὴρ πίμπλησι
 καλιῆν
 Leave not for the morrow what you can
 do today;
 a sluggish worker does not fill the barn.
Works and Days 410
cf. the English proverb 'never put off till tomorrow what you can do today'
- 53 μελέτη δέ τοι ἔργον ὀφέλλει
 αἰεὶ δ' ἀμβολιερὸς ἀνὴρ ἄτησι παλαίει
 Industry multiplies results, delay leads
 to ruin.
Works and Days 412
- 54 φράζεσθαι δ', εὖτ' ἂν γεράνου φωνὴν
 ἑπακούσης
- ὑπόθεν ἐκ νεφέων ἐνιαύσια κεκληγυῖης,
 ἦτ' ἀρότοιο τε σῆμα φέρει καὶ χείματος
 ὥρην
 δεικνύει ὀμβροῦ
 Mark yearly when among the clouds on
 high
 Thou hears't the shrill crane's migratory
 cry;
 Of ploughing-time the sign and wintry
 rains.
 Translated by C.A. Elton (1778–1853)
Works and Days 448
- 55 πολλὰ δ' ἀεργὸς ἀνὴρ, κενεὴν ἐπὶ ἐλπίδα
 μίμων,
 χορίζων βίοιο, κακὰ προσελέξατο
 θυμῷ
 The idle man who waits on empty hope,
 lacking a livelihood, reaps a host of
 troubles.
 Translated by Hugh G. Evelyn-White (1914)
Works and Days 498
- 56 οὐκ αἰεὶ θέρος ἐσσεῖται, ποιείσθε καλιάς
 It will not be summer forever: gather the
 harvest while you may.
Works and Days 503
cf. the English proverb 'make hay while the sun shines'
- 57 γῇ πάντων μήτηρ
 Earth, the mother of all.
 Translated by Hugh G. Evelyn-White (1914)
Works and Days 563
- 58 ἡὼς τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ
 καὶ ἔργου
 Dawn speeds a man on his journey, and
 speeds him on in his work.
Works and Days 579
- 59 καὶ κύνα καρχαρόδοντα κομῆν, μὴ
 φείδῃ σίτου,
 μὴ ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ
 χρήμαθ' ἔληται
 Tend and feed that fierce dog well, lest
 those
 who sleep by day steal your posses-
 sions.
Works and Days 604
sleeping by day, epithet of a thief
- 60 νῆ' ὀλίγην αἰνεῖν, μεγάλην δ' ἐνὶ φορτίᾳ
 θέσθαι

- Praise a small ship, but put your goods on a big one.
Translated in Liddell & Scott
Works and Days 643
- 61 χορήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσιν
For wealth means life to wretched mortals.
Translated by C.A. Trypanis (1971)
Works and Days 686
- 62 μέτρα φυλάσσεσθαι καιρὸς δ' ἐπὶ πᾶσιν ἄριστος
Observe due measure; moderation is best in all things.
Works and Days 694
cf. the English proverb 'moderation in all things'
- 63 Ὡραῖος δὲ γυναικᾶ τεδὸν ποτὶ οἶκον ἄγεσθαι,
μήτε τριηκόντων ἑτέων μάλα πόλλ' ἀπολείπων
μήτ' ἐπιθείς μάλα πολλὰ γάμος δέ τοι ὥριος οὔτος·
ἢ δὲ γυνὴ τέτορ' ἥβῳι, πέμπτω δὲ γαμοῖτο
Bring a wife home only when your age is right,
not much less than thirty, but neither much thereafter;
this is the best age for marriage; as for your wife
wait four years after puberty, marry her in the fifth.
Works and Days 695
- 64 τὴν δὲ μάλιστα γαμεῖν, ἣτις σέθεν ἐγγύθι ναίει
Marry a woman who lives near you, in preference to others.
Translated by H.T. Riley (1872)
Works and Days 700
or 'with whose mind you are acquainted'
- 65 πάντα μάλ' ἀμφὶς ἰδὼν, μὴ γείτοσι χάσματα γήμης
Look circumspect and long; lest thou be found
The merry mock of all the dwellers round.
Translated by C.A. Elton (1778–1853)
Works and Days 701
- 66 γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος
φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρον ἰούσης
The tongue's best treasure among men is when it is sparing, and its greatest charm is when it goes in measure.
Translated by M.L. West (1988)
Works and Days 719
- 67 εἰ δὲ κακὸν εἴποις, τάχα κ' αὐτὸς μείζον ἀκούσαιο
If you speak evil, you yourself will soon be worse spoken of.
Translated by Hugh G. Evelyn-White (1914)
Works and Days 721
- 68 ἐκ κοινοῦ πλείστη τε χάρις δαπάνη τ' ὀλιγίστη
When all share, the pleasure is greatest and the expense least.
Translated by M.L. West (1988)
Works and Days 723
of a banquet and an entertaining conversation; later proverbial
- 69 φήμη γὰρ τε κακὴ πέλεται, κούφη μὲν αἰῖραι
ῥεῖα μάλ', ἀργαλέη δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι
A bad reputation is easy to come by, painful to bear, and difficult to clear.
Works and Days 761
- 70 φήμη δ' οὐ τις ἀμπαν ἀπόλλυται
Rumour never wholly dies away.
Translated in Liddell & Scott
Works and Days 763
- 71 ἄλλοτε μητρυνὴ πέλει ἡμέρη, ἄλλοτε μήτηρ
Sometimes a day comes as a stepmother, sometimes as a mother.
Works and Days 825
- 72 τάνων εὐδαίμων τε καὶ ὄλβιος ὃς τάδε πάντα
εἰδὼς ἐργάζηται ἀναίτιος ἀθανάτοισιν, ὄρνιθας κρῖνων καὶ ὑπερβασίας ἀλεείνων
Blessed and happy he who lives unblamed by the immortals, interpreting omens and shunning sin.
Works and Days 826
closing lines

- 73 σχέτλιος· ἢ που πολλὰ μετεστοναχίζετ'
ὀπίσσω
ἦν ἄτην ὀχέων
Unhappy he who grieves hereafter for
his previous folly.

Shield of Heracles 92

- 74 νήπιος, ὃς τὰ ἐτοῖμα λιπὼν ἀνέτοιμα
διώκει
A fool is he who forsakes certainty to
chase uncertainties.

Fragment 61 (Merkelbach and West)

- 75 ἐκ τοῦ δ' ὄρκον ἔθηκεν ἀποίνιμον
ἀνθρώποισι νοσφιδίων ἔργων πέρι
Κύπριδος
Since then he attached no penalty for
false oaths taken in love.

Fragment 124 (Merkelbach and West)
*of Zeus; cf. the English proverb 'Jove but laughs
at lovers' perjury'*

- 76 ἔς τε Κεφαλλήνων ἀγερώχων φύλον
ὄρουσαν,
οὓς τέκεν Ἑρμάωνι Καλυψὼ πότνια
νύμφη
To the tribe of the lordly Cephallenians
they hastened,
whom Calypso, queenly nymph, bore to
Hermes.

Translated by Glenn W. Most (2007)
Fragment 150.30 (Merkelbach and West)
from an Oxyrhynchus papyrus

- 77 εἴ κε πάθοι, τὰ τ' ἔρεξε, δίκη κ' ἰθεῖα
γένοιτο
It is nothing but strict justice if a man
suffers from his own deeds.

Translated by H.T. Riley (1872)
Fragment 286 (Merkelbach and West)
*quoted by Aristotle in Nicomachean Ethics
1132b.27 as the Rule of Rhadamanthys and 'as
the Pythagoreans said (on the Reciprocity in
Justice)'*

- 78 ἔργα νέων, βουλὰὶ δὲ μέσων, εὐχαὶ δὲ
γερόντων
Action is for the young, counsel for the
middle-aged, prayers for the old.

Fragment 321 (Merkelbach and West)

- 79 μὴδὲ δίκην δικάσης, πρὶν ἄμφω μῦθον
ἀκούσης
Do not pass judgement before hearing

both sides.

Fragment 338 (Merkelbach and West)

cf. Euripides, Children of Heracles 179;
quoted in Aristophanes 139, probably 'prover-
bial' by then

- 80 Ἡσίοδος ... τὴν ἀργίαν ὡς ἀδικίας ἀρχὴν
λελοιδόρηκεν
Hesiod abuses idleness as the beginning
of wrongdoing.

Plutarch, *Comparison of Aristides and Cato*
Major 3.3

HIERAX

2nd/3rd century AD (?)

Thought to be a Platonist, possibly from Egypt

- 1 πᾶσα δὲ πρᾶξις ἐνέργεια ψυχῆς διὰ
σώματος

Every action originates in the soul; the
body is the vehicle.

Stobaeus, *Anthology* 3.9.54

HIEROCLES

active 117–138AD

Stoic philosopher, writer of *Elements of Ethics*

- 1 ἅπαν μὲν γὰρ ἡμῶν τὸ γένος ἔφυ πρὸς
κοινωνίαν, πρώτη δὲ καὶ στοιχειωδεστάτη
τῶν κοινωνιῶν ἡ κατὰ τὸν γάμον. οὔτε
γὰρ πόλεις ἂν ἦσαν μὴ ὄντων οἰκῶν, οἶκος
τε ἡμιτελὴς μὲν τῷ ὄντι ὁ τοῦ ἀγάμου,
τέλειος δὲ καὶ πλήρης ὁ τοῦ γεγαμηκότος

Men are created to live in communities
and the first and most essential social
bond is that of marriage. For there would
be no city without families. The home of
the unmarried is unfinished, whilst the
perfect and complete family is that of a
married man.

Stobaeus, *Anthology* 4.22a.21

HIERONYMUS OF RHODES

lived in Athens c.290–230BC

Philosopher and historian of literature

- 1 εἰπόντος Σοφοκλεῖ τινος ὅτι μισογύνης
ἐστὶν Εὐριπίδης, ἔφη ὁ Σοφοκλῆς, ἐπεὶ ἐν
γε τῇ κλίνῃ φιλογύνης

Someone said to Sophocles that Eurip-
ides was a misogynist; to which Sopho-
cles remarked, 'But not, of course, in
bed!'

Fragment 36 (Wehrli)

HIPPARCHUS (1)died 514^{BC}

Younger son of Pisistratus of Athens, patron and lover of the arts

1 στεῖχε δίκαια φρονῶν

Go along, dwell on just thoughts.

Fragment 1 (Diehl)

*inscribed as his epitaph***HIPPARCHUS (2)**fl. c.260^{BC}

New Comedy poet and (probably) actor

1 πολύ γ' ἐστὶ πάντων κτῆμα τιμωτάτον
 ἅπασιν ἀνθρώποισιν εἰς τὸ ζῆν τέχνη·
 τὰ μὲν γὰρ ἄλλα καὶ πόλεμος καὶ
 μεταβολαὶ
 τύχης ἀνήλωσ', ἡ τέχνη δὲ σῶζεται

The most precious possession for all mankind is art; other possessions can be lost through war and change, but art lasts for ever.

Fragment 2 (Kock) – 2 (K-A) – *Zographos* –
The Painter

HIPPOCLEIDES6th century ^{BC}

Athenian aristocrat

1 οὐ φροντὶς Ἴπποκλείδῃ

Hippocleides couldn't care less!

Herodotus, *Histories* 6.129

*when told that he had forfeited the hand of
 Agarista, daughter of the tyrant of Sicyon,
 because of misconduct*

HIPPOCRATESc.460–c.377^{BC}

Physician from the island of Kos

1 καὶ γὰρ νοσήματα εἰώθεν ἀπὸ μικρῶν
 προφασίων μεγάλα καὶ πολυχρόνια
 γίνεσθαι

Ailments are wont to develop from small causes into severe and long-protracted afflictions.

Affections 33

2 αἱ γὰρ μεταβολαὶ εἰσι ... αἱ τε ἐγείρουσαι
 τὴν γνώμην τῶν ἀνθρώπων, καὶ οὐκ
 ἐῷσαι ἀτρεμίζειν

It is change that keeps us alert and prevents us from stagnation.

Airs, Waters, Places 16

3 οὐδὲν ἄνευ φύσιος γίγνεται

Nothing arises without a natural cause.

Airs, Waters, Places 22

4 ἀπὸ μὲν ἡσυχίης καὶ ῥαθυμίας ἡ δειλίη
 αὖξεται, ἀπὸ δὲ τῆς τάλαιπωρίας καὶ τῶν
 πόνων αἱ ἀνδρεῖαι

Rest and slackness are food for cowardice, endurance and exertion for bravery.

Translated by W.H.S. Jones (1923)

Airs, Waters, Places 23

5 ἡτρικὴ δὲ πάντα πάλαι ὑπάρχει, καὶ
 ἀρχὴ καὶ ὁδὸς εὐρημένη, καθ' ἣν καὶ τὰ
 εὐρημένα πολλά τε καὶ καλῶς ἔχοντα
 εὔρηται ἐν πολλῷ χρόνῳ, καὶ τὰ λοιπὰ
 εὐρεθήσεται, ἣν τις ἱκανὸς τε ἔων καὶ τὰ
 εὐρημένα εἰδῶς, ἐκ τουτέων ὀρμώμενος
 ζητήῃ

The science of medicine has always existed, and many ways of healing have been found and proven successful through the years, and many more shall be discovered by persons capable and bent on research, based on what is already known.

Ancient Medicine 2

6 τό γε εὕρημα καὶ μέγα καὶ πολλῆς τέχνης
 τε καὶ σκέψιος· ἔτι γοῦν καὶ νῦν ... αἰεὶ τι
 προσεξευρίσκουσι, κατὰ τὴν αὐτέην ὁδὸν
 ζητούντες

Discovery has been the result of much investigation and art. Even now new discoveries are made constantly following the same way of research.

Ancient Medicine 4

7 τὸ δ' ἀκριβὲς ὀλιγάκις ἐστὶ κατιδεῖν

Perfectly exact truth is but rarely to be seen.

Translated by W.H.S. Jones (1923)

Ancient Medicine 9

8 οὐκ ἔνι δυνατόν ἡτρικὴν εἰδέναι ὅστις μὴ
 οἶδεν ὅ τί ἐστὶν ἀνθρωπος

It is impossible to understand medicine

- if you do not know what is man.
Ancient Medicine 20
- 9 ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ
The lyf so short, the craft so long to lerne.
Translated by Geoffrey Chaucer, *The Parliament of Fowls* (c.1380) line 1
Aphorisms 1.1
this rendering by Chaucer reflects the words of Hippocrates better than 'Art is long and life is short', by now a proverb in many modern languages (τέχνη having now a more restricted meaning); cf. next entry
- 10 ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ, ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πείρα σφαλερὴ, ἡ δὲ κρίσις χαλεπὴ
Life is short, the art is long, opportunity fleeting, experience treacherous, judgement difficult.
Translated by W.H.S. Jones (1931)
Aphorisms 1.1
- 11 ἐς τὸ ἔσχατον λεπτότητος ἀφιγμέναι δαίται χαλεπαί
A regimen carried to the extreme of restriction is perilous.
Translated by W.H.S. Jones (1931)
Aphorisms 1.4
- 12 ἐς δὲ τὰ ἔσχατα νοσήματα αἱ ἔσχατα θεραπεῖαι ἐς ἀκριβεῖν κράτισται
For extreme illnesses extreme treatments are most fitting.
Translated in *Bartlett's Familiar Quotations* (1980)
Aphorisms 1.6
cf. Shakespeare, Hamlet 4.3.9: 'diseases desperate grown by desperate appliance are reliev'd, or not at all'
- 13 ὁκόταν δὲ ἀκμάζῃ τὸ νοῦσημα, τότε λεπτοτάτῃ διαίτῃ ἀναγκαῖον χρῆσθαι
It is when the disease is at its height that it is necessary to use the strictest course of treatment.
Aphorisms 1.8
- 14 ὕπνος, ἀγρυπνίη, ἀμφότερα τοῦ μετρίου μᾶλλον γενόμενα, κακόν
Sleep or sleeplessness in undue measure are both bad symptoms.
Aphorisms 2.3
- 15 πᾶν τὸ πολὺ τῇ φύσει πολέμιον
All excess is hostile to nature.
Translated by W.H.S. Jones (1931)
Aphorisms 2.51
- 16 πάντα κατὰ λόγον ποιέοντι ... μὴ μεταβαίνειν ἐφ' ἕτερον
When acting in all things according to rule, do not change to another course.
Translated by W.H.S. Jones (1931)
Aphorisms 2.52
- 17 ὁκόσα φάρμακα οὐκ ἵηται, σίδηρος ἵηται ὅσα σίδηρος οὐκ ἵηται, πῦρ ἵηται ὅσα δὲ πῦρ οὐκ ἵηται, ταῦτα χρὴ νομίζειν ἀνίατα
Those diseases that medicines do not cure are cured by the knife. Those that the knife does not cure are cured by fire. Those that fire does not cure must be considered incurable.
Translated by W.H.S. Jones (1931)
Aphorisms 7.87
a favourite quotation in operating theatres
- 18 νομίζω ἱητρικὴν εἶναι τὸ δὴ πάμπαν ἀπαλλάσσειν τῶν νοσούντων τοὺς καμάτων, καὶ τῶν νοσημάτων τὰς σφοδρότητας ἀμβλύνειν, καὶ τὸ μὴ ἐγχειρῆσαι τοῖσι κεκρατημένοισιν ὑπὸ τῶν νοσημάτων, εἰδότες ὅτι ταῦτα οὐ δύναται ἱητρικὴ
I believe that essential features of the art of medicine are to deliver the ailing from all pain, to lessen the intensity of the disease, and to refuse to treat those who are incurable, realizing that in such cases medicine is powerless.
The Art 3
cf. Hippocrates 51
- 19 ὅσα γὰρ τὴν τῶν ὀμμάτων ὄψιν ἐκφεύγει, ταῦτα τῇ τῆς γνώμης ὀψει κεκράτηται
What escapes the eyes is mastered by the eye of the mind.
Translated by W.H.S. Jones (1923)
The Art 11
- 20 μὴ τόλμῃ μᾶλλον ἢ γνώμῃ, καὶ ῥαστώνῃ μᾶλλον ἢ βίῃ θεραπεύει
When treating a patient use judgement rather than over-boldness, calm rather than haste.
The Art 11

- 21 τὸ γὰρ ἔθος τῇσι χερσὶ κάλλιστον διδασκάλιον γίνεται
Practice is the best teacher of the hands.
Breaths 1
- 22 τὰ ἐναντία τῶν ἐναντίων ἐστὶν ἰήματα
Opposites are cures for opposites.
Translated by W.H.S. Jones (1923)
Breaths 1
- 23 τὰ μὲν ἄλλα πάντα διαλείπουσιν οἱ ἄνθρωποι πρήσσοντες, ὁ γὰρ βίος μεταβολέων πλέως
Life is full of changes; all our activities are intermittent.
Breaths 4
- 24 τὸ γὰρ σχολάζον καὶ ἄπρηκτον ζητέει ἐς κακίην καὶ ἀφέλκεσθαι
Idleness and lack of occupation tend – nay are dragged – towards evil.
Translated by W.H.S. Jones (1923)
Decorum 1
- 25 ἡγεμονικώτατον ... ἀπάντων ... ἡ φύσις
The dominant factor is nature.
Translated by W.H.S. Jones (1923)
Decorum 4
discussing healing
- 26 πᾶν γὰρ τὸ ποιηθὲν τεχνικῶς ἐκ λόγου ἀνηέχθη
Everything skilfully achieved is the result of reasoning.
Decorum 4
- 27 τὸ γὰρ οἶεσθαι μὲν, μὴ πρήσσειν δὲ, ἀμαθίης καὶ ἀτεχνίης σημείον ἐστίν
Opinions not proved in action show lack of education and skill.
Decorum 4
- 28 καὶ περιπατεῖν, καὶ γυμνάζεσθαι ὀλίγα· ἦν δὲ ἀσθενέστερος ἢ ἡ ὥστε γυμνάζεσθαι, ὁδοιπορίῃ χρῆσθαι
Have him take walks, and do a few exercises; and if he is too weak for exercises, then let him take strolls.
Translated by Paul Potter (1988)
Diseases 2.66
Hippocrates has some five dozen admonitions on when and how to walk and exercise, and when not to

- 29 ἦν δὲ βούληται περιπατεῖν, περιπατεῖται ἐν ὁμαλῷ χωρίῳ καὶ λείῳ, πρὸς ἄναντες δὲ μηδὲν, μηδὲ κάτωθεν
And if she wants to walk, let her walk on even and smooth ground, by no means uphill, nor downhill.
Diseases of Women 11
of expectant mothers
- 30 λέγειν τὰ προγενόμενα· γινώσκειν τὰ παρεόντα· προλέγειν τὰ ἐσόμενα
Declare the past, diagnose the present, foretell the future.
Translated by W.H.S. Jones (1923)
Epidemics 1.2.5
- 31 ὠφελέειν, ἢ μὴ βλάπτειν
Help, or at least do no harm.
Epidemics 1.2.5
- 32 ὁ ἰητρὸς, ὑπηρέτης τῆς τέχνης
The physician is the servant of the art.
Translated by W.H.S. Jones (1923)
Epidemics 1.2.5
- 33 ὑπεναντιοῦσθαι τῷ νοσήματι τὸν νοσεῦντα μετὰ τοῦ ἰητροῦ χρή
The patient must cooperate with the physician in combating the disease.
Translated by W.H.S. Jones (1923)
Epidemics 1.2.5
- 34 μέγα δὲ μέρος ἡγεῦμαι τῆς τέχνης εἶναι τὸ δύνασθαι κατασκοπεῖσθαι περὶ τῶν γεγραμμένων ὁρθῶς
I consider that using medical literature correctly is a most important part of the art of medicine.
Epidemics 3.3.16
- 35 μηδὲν εἰκῇ, μηδὲν ὑπερορῆν
Nothing happens at random, overlook nothing.
Epidemics 6.2.12
- 36 αἱ τοῖσι κάμνουσι χάριτες, οἷον τὸ καθαρίως δορῆν ἢ ποτὰ ἢ βρωτὰ ἢ ἅ ἂν ὀρεῖ, μαλακῶς ὅσα ψαύει ... εἰσοδοί, λόγοι, σχήμα, ἐσθής, τῷ νοσέοντι, κουρή, ὄνυχες, ὀδμαί
Be gentle towards those who are ill; Observe cleanliness in their food and drink, and in what they see; touch softly;

be mindful of your entrance, of what you say; attend to the patient's position, his clothing, hair, nails, scent.

Epidemics 6.4.7

this description of courtesy to the patient drew much attention from ancient commentators

37 πόννοι σιτίων ἡγείσθωσαν

Exercise before food.

Translated by Wesley D. Smith (1994)

Epidemics 6.4.23

38 νούσων φύσις ἡτροί

Nature is the first physician.

Epidemics 6.5.1

39 γῆν μεταμείβειν ξύμφορον ἐπὶ τοῖσι μακροῖσι νοσήμασιν

A change of environment is beneficial in a long illness.

Epidemics 6.5.13

40 σιτία, ποτὰ, ὕπνος, ἀφροδίσια, μέτρια

Food, drink, sleep, sex, in moderation.

Epidemics 6.6.2

41 μάλα γὰρ καὶ φύσις φύσιος, καὶ ἡλικία ἡλικίης διαφέρει

Constitution from constitution, age from age, differ enormously.

Fractures 7

42 ἔχει γὰρ ὧδε ἡ γῆ ἐν ἑωυτῇ δυνάμιας παντοίας καὶ ἀναρίθμους

The earth has inside herself innumerable forces of all kinds.

On Generation, Nature of the Child, Diseases (IV) 34

43 ἀγαθὸν γὰρ φάρμακόν ἐστιν ἐνίοτε καὶ τὸ μηδὲν προσφέρειν

Sometimes it is good to administer no treatment at all.

On Joints 40

44 αἰσχρὸν μέντοι καὶ ἐν πάσῃ τέχνῃ καὶ οὐχ ἥκιστα ἐν ἡτρικῇ πολὺν ὄχλον, καὶ πολλὴν ὄψιν, καὶ πολὺν λόγον παρσχόντα, ἔπειτα μηδὲν ὠφελῆσαι

It is disgraceful in every art, and more especially in medicine, after much trouble, much display, and much talk, to do no good after all.

Translated by Francis Adams (1796–1861)

On Joints 44

45 ἡτρικὴ τεχνέων μὲν πασέων ἐστὶν ἐπιφανεστάτη· διὰ δὲ ἀμαθίην τῶν τε χρεομένων αὐτῇ, καὶ τῶν εἰκὴ τοὺς τοιούτους κρινόντων, πολὺ τι πασέων ἤδη τῶν τεχνέων ἀπολείπεται

Medicine is the most distinguished of all the arts, but through the ignorance of those who practise it, and of those who casually judge such practitioners, it is now of all the arts by far the least esteemed.

Translated by W.H.S. Jones (1923)

Law 1

46 δειλίη μὲν γὰρ ἀδυναμίην σημαίνει· θρασύτης δὲ, ἀτεχνίην

Cowardice indicates powerlessness; rashness indicates want of art.

Translated by W.H.S. Jones (1923)

Law 4.6

47 δύο γὰρ, ἐπιστήμη τε καὶ δόξα, ὧν τὸ μὲν ἐπίστασθαι ποιέει, τὸ δὲ ἀγνοεῖν

There are two things, science and opinion; the former begets knowledge, the latter ignorance.

Translated by W.H.S. Jones (1923)

Law 4.7

48 τὰ δὲ ἱερὰ ἐόντα πρήγματα ἱεροῖσιν ἀνθρώποισι δέικνυται

What is holy is revealed only to the holy.

Law 5

49 αἱ δὲ νοῦσοι γίνονται, αἱ μὲν ἀπὸ τῶν διαιτημάτων, αἱ δὲ ἀπὸ τοῦ πνεύματος, ὃ ἐσαγόμενοι ζῶμεν

Diseases arise in some cases from a bad diet, in other cases from the very air we breathe.

Nature of Man 9

50 Ὀμνυμι Ἀπόλλωνα ἡτρὸν, καὶ Ἀσκληπιὸν, καὶ Ὑγίαν, καὶ Πανάκειαν, καὶ θεοὺς πάντας τε καὶ πάσας, ἵστορας ποιούμενος, ἐπιτελέα ποιήσιν κατὰ δύναμιν καὶ κρίσιν ἐμὴν ὅρκον τόνδε καὶ ξυγγραφὴν τήνδε

I swear by Apollo Physician, by Asclepius, by Health, by Panacea, and by all the gods and goddesses, making them

my witnesses, that I will carry out, according to my ability and judgement, this oath and this indenture.

Translated by W.H.S. Jones (1923)
The Hippocratic Oath 1

- 51 διαιτήμασί τε χρήσομαι ἐπ' ὠφελείῃ καμνόντων κατὰ δύναμιν καὶ κρίσιν ἐμήν, ἐπὶ δηλήσει δὲ καὶ ἀδικίῃ εἰρξέειν. οὐ δώσω δὲ οὐδὲ φάρμακον οὐδενὶ αἰτηθεὶς θανάσιμον, οὐδὲ ὑφηγήσομαι ξυμβουλίην τοιήνδε· ὁμοίως δὲ οὐδὲ γυναικὶ πεσσὸν φθόριον δώσω. ἀγνώως δὲ καὶ ὁσίως διατηρήσω βίον τὸν ἐμὸν καὶ τέχνην τήν ἐμήν

I will use treatment to help the sick according to my ability and judgement, but never with a view to injury and wrongdoing. Neither will I administer a poison to anybody when asked to do so, nor will I suggest such course. Similarly, I will not give to a woman a pessary to cause abortion. But I will keep pure and holy both my life and my art.

Translated by W.H.S. Jones (1923)
The Hippocratic Oath 12
but cf. Hippocrates 18 and Sophocles 160

- 52 ἐς οἰκίας δὲ ὁκόσας ἂν ἐσίω, ἐσελεύσομαι ἐπ' ὠφελείῃ καμνόντων, ἐκτὸς ἑὼν πάσης ἀδικίης ἐκουσίης καὶ φθορίης ... ἃ δ' ἂν ἐν θεραπείῃ ἢ ἴδω, ἢ ἀκούσω ... σιγήσομαι, ἄρῶντα ἡγεύμενος εἶναι τὰ τοιαῦτα

Into whatsoever houses I enter, I will enter to help the sick, and I will abstain from all intentional wrong-doing and harm. And whatsoever I shall see or hear in the course of my profession I will never divulge, holding such things to be holy secrets.

Translated by W.H.S. Jones (1923)
The Hippocratic Oath 18

- 53 ὅρκον μὲν οὖν μοι τόνδε ἐπιτελέα ποιέοντι καὶ μὴ ξυγχέοντι, εἴη ἐπαύρασθαι καὶ βίου καὶ τέχνης δοξαζομένω παρὰ πᾶσιν ἀνθρώποις ἐς τὸν αἰεὶ χρόνον· παραβαίνοντι δὲ καὶ ἐπιορκούντι, τάναντία τουτέων.

Now if I carry out this oath, and break it not, may I gain for ever reputation among all men for my life and for my art; but if I transgress it and forswear myself, may the opposite befall me.

Translated by W.H.S. Jones (1923)
The Hippocratic Oath 24

- 54 ἱητρικὴν οὐ δυνατόν ἐστι ταχὺ μαθεῖν
Medicine is not a profession that can be learned quickly.

Places in Man 41

- 55 χρόνος ἐστὶν ἐν ᾧ καιρὸς καὶ καιρὸς ἐν ᾧ χρόνος οὐ πολὺς
Time is that wherein there is opportunity, and opportunity is that wherein there is no great time.

Translated by W.H.S. Jones (1923)
Precepts 1

- 56 ἄκεσις χρόνω, ἔστι δὲ ἡνίκα καὶ καιρῷ
Healing is a matter of time, but it is sometimes also a matter of opportunity.

Translated by W.H.S. Jones (1923)
Precepts 1

- 57 τὴν φύσιν ... ἢ δὲ διάνοια παρ' αὐτῆς λαβοῦσα ὕστερον εἰς ἀληθείην ἤγαγεν
The intellect, taking over from nature, leads us to truth.

Precepts 1

- 58 ὅτε δὲ προῖκα ... ἦν δὲ καιρὸς εἴη χορηγίης ξένω τε ἐόντι καὶ ἀπορέοντι, μάλιστα ἐπαρκέειν τοῖσι τοιοιτέοισιν· ἦν γὰρ παρῇ φιланθρωπῇ, πάρεστι καὶ φιλοτεχνῇ
Sometimes give your services for nothing; and if there is an opportunity of serving one who is a stranger in financial straits, give full assistance to all such; for where there is love of man, there is also love of the art.

Translated by W.H.S. Jones (1923)
Precepts 6

- 59 πάση γὰρ εὐπορίῃ ἀπορίῃ ἔνεστι
In all abundance distress is also present.

Precepts 8
a play on the words εὐπορία – ἀπορία

- 60 ἦν δὲ καὶ εἵνεκα ὀμίλου θέλης ἀκρόασιν ποιήσασθαι, οὐκ ἀγακλεῶς ἐπιθυμέεις, μὴ μέντοι γε μετὰ μαρτυρίης ποιητικῆς· ἀδυναμίην γὰρ ἐμφαίνει φιλοπονίην
Do not rejoice unduly in a large audience; and at least don't quote poetry, it is only a sign of weakness.

Precepts 12

61 περὶ δὲ ὕπνων, ὥσπερ κατὰ φύσιν ζύνηθες
 ἡμῖν ἐστὶ, τὴν μὲν ἡμέρην ἐγρηγορέναι
 χορῇ, τὴν δὲ νύκτα καθεύδειν

As for sleep, the patient ought to follow
 the natural course of being awake during
 the day and asleep during the night.

Translated by W.H.S. Jones (1923)

Prognostic 10

62 αἱ ψυχαὶ τε καὶ τὰ σώματα πλεῖστον
 διαφέρουσιν αἱ τῶν ἀνθρώπων, καὶ δύνα-
 μιν ἔχουσι μεγίστην

The minds and the bodies of people
 differ very greatly, and these differences
 have great consequences.

Translated by Paul Potter (1995)

Prorrhetic 2.12

63 οὐ δύναται ἐσθίων ὥνθρωπος ὑγιαίνειν,
 ἢν μὴ καὶ πονέῃ

Eating is not enough to keep a man well;
 he must also take exercise.

Regimen 2

64 ἀνθρώπου ψυχὴ ἐν ἀνθρώπῳ αὐξάνεται,
 ἐν ἄλλῳ δὲ οὐδενί

A man's soul grows in a man, and in no
 other creature.

Translated by W.H.S. Jones (1931)

Regimen 6

65 ὁ μὲν εἰδῶς ἀεὶ ὀρθῶς, ὁ δὲ μὴ εἰδῶς
 ἄλλοτε ἄλλως

He who knows rightly understands
 always, he who knows not, sometimes
 understands rightly, sometimes not.

Regimen 12

66 πολλοὶ θαυμάζουσιν, ὀλίγοι γινώσκουσιν
 Many admire, few know.

Translated by W.H.S. Jones (1931)

Regimen 24

67 ξυνίστασθαι δὲ δύναται καὶ τὸ θῆλυ καὶ
 τὸ ἄρσεν πρὸς ἄλληλα ... διότι ἡ μὲν
 ψυχὴ τωὺτὸ πᾶσι τοῖσιν ἐμψύχοις, τὸ δὲ
 σῶμα διαφέρει ἐκάστου

Male and female have the power to fuse
 into one because soul is the same in all
 living creatures, although the body of
 each is different.

Translated by W.H.S. Jones (1931)

Regimen 28

68 χορὴ προμηθέεσθαι πρὶν ἂν ἐς τὰς νούσους
 ἀφικνέωνται

Prevention is imperative, before disease
 strikes.

Regimen 72

cf. the expression 'prevention is better than
 cure'

69 καὶ τὸ μὲν εὐχεσθαι πρόπον καὶ λίην ἐστὶν
 ἀγαθόν· δεῖ δὲ καὶ αὐτὸν ξυλλαμβάνοντα
 τοὺς θεοὺς ἐπικαλέεσθαι

Prayer indeed is good, but while calling
 on the gods a man should lend a hand
 himself.

Translated by W.H.S. Jones (1931)

Regimen 87

70 ὁκόσα δὲ δοκέει ὁ ἄνθρωπος θεωρεῖν τῶν
 συνήθων, ψυχῆς ἐπιθυμίην σημαίνει

Whenever a man dreams of familiar
 objects, it indicates a desire of the soul.

Regimen 93

71 τῆς διαιτητικῆς ἐστὶ μέγιστον παρατηρεῖν
 καὶ φυλάσσειν

The most important part of the diet is to
 observe closely and be on guard.

Regimen in Acute Diseases (Appendix) 22*

72 δεῖ οὖν πρὸς τὴν ἡλικίην καὶ τὴν ὥρην
 καὶ τὸ ἔθος καὶ τὴν χώραν καὶ τὰ εἶδεα τὰ
 διαιτήματα ποιέεσθαι

In fixing a diet pay attention to age,
 season, habit, land and physique.

Translated by W.H.S. Jones (1931)

Regimen in Health 2

73 ἄνδρα δὲ χορὴ, ὅς ἐστι συνετὸς,
 λογισάμενον ὅτι τοῖσιν ἀνθρώποις
 πλείστου ἀξιόν ἐστιν ἡ ὑγιείῃ, ἐπίστασθαι
 ἐκ τῆς ἐωυτοῦ γνώμης ἐν τῇσι νούσοις
 ὠφελέεσθαι

A wise man should consider that health
 is the greatest of human blessings, and
 learn how by his own thought to derive
 benefit from his illnesses.

Translated by W.H.S. Jones (1931)

Regimen in Health 9

74 τὸν ἐγκέφαλον ... τὴν κίνησιν τοῖσι μέλεσι
 παρέχει ... ἐς δὲ τὴν ζύνεσιν ὁ ἐγκέφαλός
 ἐστὶν ὁ διαγγέλλων

The brain tells the limbs how to act, the
 brain is the messenger to consciousness

and tells it what is happening.

Translated by Karl Popper (1977)

On the Sacred Disease 7 and 16

- 75 οὐχ ὁ θεὸς τὸ σῶμα λυμαίνεται, ἀλλ' ἡ νοῦσος

It is not a god but the disease which injures the body.

Translated by W.H.S. Jones (1923)

On the Sacred Disease 11

of epilepsy

- 76 νομίζω τὸν ἐγκέφαλον δύναμιν πλείστην ἔχειν ἐν τῷ ἀνθρώπῳ

I hold that the brain is the most powerful organ of the body.

Translated by W.H.S. Jones (1923)

On the Sacred Disease 16

- 77 ὅτι χρῆσις κρατύνει, ἀργίη δὲ τήκει

Use strengthens, disuse debilitates.

Translated by E.T. Withington (1928)

In the Surgery 20

- 78 ὁ ἄριστα διαγνὸς ἄριστα καὶ θεραπεύει

Perfect diagnosis, perfect treatment.

Stephanus, *Scholia to Hippocrates' Prognosticon* 1.1

HIPPONAX

c.570–520BC

Iambic poet of Ephesus and Clazomenae

- 1 χρόνος δὲ φευγέτω σε μηδὲ εἰς ἀργός

Do not allow time to idly slip away.

Fragment 64 (West, IEG)

- 2 δύο ἡμέραι γυναικός εἰσιν ἥδιστα, ὅταν γαμῇ τις κάκφερη τεθνηκυῖαν

There are two days when woman is a pleasure: the day one marries her and the day one buries her.

Translated in *Bartlett's Familiar Quotations* (1980)

Fragment 68 (West, IEG)

cf. J. Dryden: 'Here lies my wife: here let her lie! / Now she's at rest, and so am I.' (*Epitaph Intended for his Wife*)

- 3 γάμος κράτιστός ἐστιν ἀνδρὶ σῶφρονι, τρόπον γυναικὸς χρηστὸν ἔνδον λαμβάνειν·

αὕτη γὰρ ἡ προῖξ οἰκίαν σώζει μόνη

The best marriage for a sensible man is to get a woman's good character as a wedding gift; for this dowry alone preserves the household.

Translated by Douglas E. Gerber (1999)

Fragment 182.1 (West, IEG)

- 4 ὅστις δὲ τρυφερῶς τὴν γυναῖκ' ἄγει λαβὼν
συνεργὸν οὗτος ἀντὶ δεσποίνης ἔχει εὖνουν, βεβαίαν εἰς ἅπαντα τὸν βίον

Whoever tenderly brings home a wife marries a kindly helpmate, not a tyrant, steadfast for life.

Fragment 182.4 (West, IEG)

HIPPOTHOON

dates uncertain

Possibly a tragic playwright

- 1 φθόνος κάκιστος κἀδικώτατος θεός, κακοῖς τε χαίρει κἀγαθοῖς ἀλγύνεται
Envy is the worst and the most unjust god, in misfortune happy, in good fortune wretched.

Fragment 2 (Snell, TrGF)

- 2 παίδων κρατεῖν δεῖ τῶν νεωτέρων σοφούς
Children should be guided by enlightened men.

Fragment 4 (Snell, TrGF)

HOMER

8th century BC

Epic poet

see also 'Homer' in Keyword Index

- 1 Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος οὐλομένην, ἣ μυρ' Ἀχαιοῖς ἄλγε' ἔθηκε, πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν ἡρώων

The wrath of Peleus' Son, O Muse, resound;

Whose dire effects the Grecian Army found:

And many a Heroe, King and hardy Knight,

Were sent, in early Youth, to Shades of Night.

Translated by John Dryden (1700)

Iliad 1.1

opening lines, of the wrath of Achilles (Peleus' Son)

- 2 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο
θαλάσσης
He walked in silence along the loud-
resounding sea.
Iliad 1.34
*Tennyson was fond of quoting this line for 'its
strong-wing'd music'*
- 3 ὃς ἦδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ'
ἐόντα
He knew all things that were, that were
to be, and that had been before.
Iliad 1.70
of Calchas, 'by far the best of diviners'
- 4 κρείσσων γὰρ βασιλεὺς ὅτε χάσεται
ἀνδρὶ χέρι
Bold is the task, when subjects, grown
too wise,
Instruct a monarch where his error lies.
Translated by Alexander Pope (1715)
Iliad 1.80
- 5 εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ
καταπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα
τελέσῃ,
ἐν στήθεσσιν ἑοῖσι
For though we deem the short-lived
fury past,
'Tis sure the mighty will revenge at last.
Translated by Alexander Pope (1715)
Iliad 1.81
- 6 τὸν δ' ἀπαμειβόμενος προσέφη
To him in answer spake.
Translated in *The Oxford Dictionary of
Quotations* (1975)
Iliad 1.84 et al.
- 7 μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγυον
εἶπας
Fie upon you, you prophet of evil, forever
boding ill! Not once have you been able
to say an honest word!
Iliad 1.106
of the seer Calchas
- 8 ἐπεὶ οὐ ἐθέν ἐστι χερσίων,
οὐ δέμας οὐδὲ φυὴν, οὐτ' ἄρ' φρένας οὐτέ
τι ἔργα
She is in no way inferior,
either in form, or stature, or mind, or
skill.

- Iliad* 1.114
Agamemnon of Chryseis as compared to his wife
- 9 βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ
ἀπολέσθαι
I would rather have my people safe than
perishing.
Iliad 1.117
- 10 ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
οὔρεά τε σκιδέντα θάλασσά τε ἠχίεσσα
Great is the distance that divides us,
shadowy mountains and resounding
seas.
Iliad 1.156
Achilles, in anger with Agamemnon
- 11 ὀλίγον τε φίλον τε
Some small thing, yet mine own.
Translated by A.T. Murray (1924)
Iliad 1.167
- 12 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ'
ἔδωκεν
Know, vain man! thy valour is from
god.
Translated by Alexander Pope (1715)
Iliad 1.178
Agamemnon in reply to Achilles
- 13 ἔπεα πτερόεντα
Winged words.
Translated in *The Oxford Dictionary of
Quotations* (2004)
Iliad 1.201 et al.; also in the *Odyssey*
'Geflügelte Worte', the German translation, is
now used for all German collections of quota-
tions
- 14 ὃς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλυον
αὐτοῦ
The gods heed those who obey them.
Iliad 1.218
Achilles in reply to the goddess Athena
- 15 κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο
Thou with the face of a dog but the heart
of a deer.
Translated by A.T. Murray (1924)
Iliad 1.225
- 16 ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή
Words sweeter than honey flowed from

- his tongue.
Iliad 1.249
of Nestor, king of Pylos
- 17 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις
 ἐμάχοντο,
 φηρσὶν ὄρεσκόωσι, καὶ ἐκπάγλως
 ἀπόλεσαν
 Mightiest they were and against the
 mightiest,
 even the centaurs, they prevailed.
Iliad 1.267
- 18 καὶ μὲν μευ βουλέων ξύνιεν πείθοντό τε
 μύθῳ·
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι
 ἄμεινον
 They listened and trusted in my coun-
 sel;
 you too be persuaded, then, and you
 will not lose by it.
Iliad 1.273
- 19 ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο
 The pride of Greece, and bulwark of our
 host.
 Translated by Alexander Pope (1715)
Iliad 1.283
Nestor of Achilles
- 20 παρὰ θιν' ἄλως ἀτρυγέτοιο
 Along the shore of the unresting sea.
 Translated by A.T. Murray (1924)
Iliad 1.327
- 21 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσω καὶ
 ὀπίσω
 This man can neither apprehend the
 past, nor think ahead.
Iliad 1.343
 of Agamemnon
- 22 ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως
 The lady of the light, the rosy-finger'd
 Morn
 Rose from the hills.
 Translated by George Chapman (1598)
Iliad 1.477 et al.
most translators prefer 'the rosy-fingered dawn'
- 23 οὐ γὰρ ἐμὸν παλινάγρετον οὐδ'
 ἀπατηλὸν
- οὐδ' ἀτελεύτητον, ὃ τί κεν κεφαλῇ
 κατανεύσω
 My word is not revocable, nor false,
 nor unfulfilled, once I did nod upon it.
Iliad 1.526
spoken by Zeus
- 24 ἦ καὶ κυανέησιν ἐπ' ὄφρ' οὐσι νεῦσε
 Κρονίων·
 ἀμβρόσια δ' ἄρα χαῖται ἐπερρώσαντο
 ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν
 Ὀλυμπον
 He bent his ponderous black brows
 down, and locks
 ambrosial of his immortal head
 swung over them, and all Olympus
 trembled.
 Translated by Robert Fitzgerald (1975)
Iliad 1.528
of Zeus
- 25 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι
 θεοῖσιν
 Laughter unquenchable seized the
 blessed gods.
Iliad 1.599
*as they saw Hephaestus 'puffing through the
 palace'*
- 26 οὐ χορὴ παννύχιον εὐδῖεν βουλευφόρον
 ἄνδρα
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα
 μέμλε
 It is not right that a ruler sleep all night,
 with a nation in his charge, and so
 much on his mind.
Iliad 2.24
*Agamemnon's deceiving dream; cf. Shakespeare,
 Henry IV, Part II, 3.1.31: 'Weary lies the head
 that wears the crown'*
- 27 ἦ ὅτε ἔθνεα εἰσι μελισσῶν ἀδινάων,
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον
 ἐρχομενάων,
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν
 εἰαρινοῖσιν·
 αἰ μὲν τ' ἔνθα ἄλις πεποτήγεται, αἰ δέ τε
 ἔνθα
 And so they came, like buzzing swarms
 of bees
 that issue from some crevice in a rock
 in clusters pouring forth upon spring
 flowers,

- some right, some left.
Iliad 2.87
of troops leaving a meeting
- 28 μετὰ δέ σφισιν ὅσσα δεδήει ... Διὸς
 ἄγγελος
 Rumour, the Messenger of Zeus, spread
 through them like wildfire.
 Translated by E.V. Rieu (1950)
Iliad 2.93
- 29 κινήθη δ' ἀγορὴ φη' κύματα μακρὰ
 θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε
 Νότος τε
 ὦρορ' ἐπαΐξας πατρὸς Διὸς
 The gathering stirred, as when the
 South-East wind from Zeus ruffles the
 long waves of the Icarian Sea.
Iliad 2.144
- 30 θυμὸς δὲ μέγας ἐστὶ διοτρεφέων
 βασιλῆων
 Proud is the heart of kings, fostered of
 heaven.
 Translated by A.T. Murray (1924)
Iliad 2.196
- 31 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος
 ἔστω,
 εἰς βασιλεύς
 A multitude of rulers is not a good
 thing.
 Let there be one ruler, one king.
 Translated in *Bartlett's Familiar Quotations*
 (1980)
Iliad 2.204
- 32 Θερσίτης δ' ἔτι μούνος ἀμετροεπῆς
 ἐκολῶα,
 ὃς ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε
 Thersites, with no control over his
 tongue, poured out endless abuse.
Iliad 2.212
- 33 οὐ μὲν οἶκεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν υἱας
 Ἀχαιῶν.
 ὦ πέπονες, κακ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ'
 Ἀχαιοί
 Unseemly is the chief who brings his
 Greeks to shame.
 Ye weaklings, men no more! You've
 become women!

- Iliad* 2.233
- 34 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἔων
 ἀγορητῆς,
 ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι
 βασιλεῦσιν
 Thersites, eloquent you may be, but
 enough of it.
 Be still! How dare you vie with kings?
Iliad 2.246
- 35 καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς
 ἀλόχοιο
 ἀσχαλάα σὺν νῆϊ πολυζύγῳ, ὃν περ
 ἄλλαι
 χειμέριαι εἰλέωσιν ὄρινομένη τε θάλασσα
 Even one month is much to be away from
 home and wife, away in winter blasts
 and surging seas.
Iliad 2.292
- 36 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν
 Would that I had ten such counsellors!
 Translated by A.T. Murray (1924)
Iliad 2.372
Agamemnon of Nestor
- 37 Ἀργεῖοι δὲ μέγ' ἴαχον ὥς ὅτε
 κῦμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος
 ἐλθὼν,
 προβλήτι σκοπέλῳ
 The Argives roared aloud, as when a
 wave,
 roused by a southern gale, beats on a
 jutting rock.
Iliad 2.394
- 38 μηκέτι νῦν δῆθ' αὐθι λεγώμεθα, μηδ' ἔτι
 δηρὸν
 ἀμβαλλώμεθα ἔργον
 Let us not prolong this meeting further,
 nor any more postpone our work.
Iliad 2.435
- 39 ἦ ὅτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον
 ὕλην
 οὐρεος ἐν κορυφῇ, ἔκαθεν δέ τε φαίνεται
 αὐγή
 As when devouring flames some forest
 seize
 On the high mountains, and splendid
 from afar
 The blaze appears.

- Translated by William Cowper (1791)
Iliad 2.455
of reflections on the bronze armour of the gathering Greek host
- 40 τῶν δ' ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα
 πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων
 δουλιχοδείρων ...
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα
 πτερύγεσσι,
 κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ
 τε λειμῶν
 As the many tribes of winged fowl,
 wild geese or cranes or long-necked
 swans
 fly this way and that, glorying in their
 strength of wing,
 and with loud cries settle ever onwards,
 and the mead resoundeth.
 Translated by A.T. Murray (1924)
Iliad 2.459
of the army preparing for battle
- 41 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ
 ἀνθεμόεντι
 μυρίοι, ὅσά τε φύλλα καὶ ἀνθεα
 γίγνεται ὥρη
 They filled the flowering land beside
 Skamander,
 as countless as the leaves and blades of
 spring.
 Translated by Robert Fitzgerald (1975)
Iliad 2.467
Scamander is the river below Troy
- 42 πλῆθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ'
 ὀνομήνω,
 οὐδ' εἰ μοι δέκα μὲν γλῶσσαι, δέκα δὲ
 στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ
 ἐνείη
 I could not tell nor name the multitude,
 not even if I had ten tongues, ten
 mouths,
 not if I had a voice unwearying and a
 heart of bronze.
 Translated in *Bartlett's Familiar Quotations*
 (1980)
Iliad 2.488
of the army preparing for battle
- 43 μένεα πνεύοντες
 Breathing fury.
- Translated by A.T. Murray (1924)
Iliad 2.536
still much used in everyday speech
- 44 τίς τὰρ τῶν ὄχ' ἄριστος ἔην, σὺ μοι
 ἔννεπε, Μοῦσα
 Now tell me, Muse, who was the greatest
 of them all?
Iliad 2.761
- 45 φοίτων ἔνθα καὶ ἔνθα
 But the men strolled aimlessly about the
 camp.
 Translated by E.V. Rieu (1950)
Iliad 2.779
of Achilles' followers
- 46 ἀλλ' οὐκ οἴωνοῖσιν ἐρύσατο κῆρα
 μέλαιναν
 Yet all his powers of augury, all his bird-
 lore, did not save him from the black
 hand of death.
Iliad 2.859
of Ennomus, an augur, slain in battle
- 47 ἤϋτε περ κλαγγῇ γεράνων πέλει
 οὐρανόθι πρό,
 αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ
 ἀθέσφατον ὄμβρον,
 κλαγγῇ ταί γε πέτονται ἐπ' ὠκεανοῖο
 ῥοάων
 As the clamour of cranes ariseth before
 the face of heaven, when they flee from
 wintry storms and measureless rain,
 and with clamour fly toward the streams
 of Ocean.
 Translated by A.T. Murray (1924)
Iliad 3.3
of the advancing Trojans
- 48 εὐτ' ὄρεος κορυφῇσι Νότος κατέχευεν
 ὀμίχλην
 ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς
 ἀμείνω
 As when the south wind wraps the
 mountain top
 In mist, the shepherd's dread, but to the
 thief
 Than night itself more welcome.
 Translated by William Cowper (1791)
Iliad 3.10

- 49 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα
The glorious gifts of the gods are not to
be flung aside as worthless.

Iliad 3.65

- 50 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες
ἡρεθόνται
οἷς δ' ὁ γέρον μετέησιν, ἅμα πρόσσω καὶ
ὀπίσσω
λεύσσει
Young men's spirits are ever changeable,
whereas an older man in charge consid-
ers the future as well as the past.

Iliad 3.108

- 51 οἷ δὴ νῦν ἔσται σιγῇ
Now is the time to stand in silence.

Iliad 3.134

- 52 τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην
δενδρῶ ἐφεζόμενοι ὅπα λειριόεσσαν
ἰεῖσι
τοιοὶ ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ
πύργῳ

As cicadas in dry summer
that cling on leafy trees and send out
voices
rhythmic and long; so the Trojan elders
sat
chatting on the tower.

Iliad 3.151

- 53 οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας
Ἀχαιοὺς
τοιγᾷδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα
πάσχειν.
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν

What man can blame
The Greeks and the Trojans to endure
for so admir'd a Dame
So many miseries, so long? In her sweet
countenance shine
Looks like the Goddesses'.

Translated by George Chapman (1609)

Iliad 3.156

Trojan elders speaking of Helen; cf. Psellus, Chronographia 6.61.9, of Σκλήραινα, favourite of Emperor Constantine IX Monomachus

- 54 Μενέλαος ἐπιτροχάδην ἀγόρευε,
παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ
πολύμυθος
οὐδ' ἀφαιμαρτοεπής
Menelaus spoke fluently, not at great

length, but very clearly, being a man of
few words, keeping to the point.

Translated by E.V. Rieu (1950)

Iliad 3.213

- 55 ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν
Words came driving in the air as thick
and fast as winter snowflakes.

Translated by Robert Fitzgerald (1975)

Iliad 3.222

of Odysseus

- 56 Ἡελίος θ', ὃς πάντ' ἐφορᾷ καὶ πάντ'
ἐπακούεις
The sun, which sees all things and hears
all things.

Translated in *Bartlett's Familiar Quotations*
(1980)

Iliad 3.277

- 57 στήθεά θ' ἰμερόεντα καὶ ὄμματα
μαρμαίροντα
Her lovely bosom, and her flashing eyes.

Translated by A.T. Murray (1924)

Iliad 3.397

of Aphrodite

- 58 ἔχω δ' ἄχε' ἄκριτα θυμῷ
As though I had not pain enough to bear.

Translated by Robert Fitzgerald (1975)

Iliad 3.412

- 59 σὺ δέ κεν κακὸν οἶτον ὀλῆαι
Then wouldst thou perish of an evil fate.

Translated by A.T. Murray (1924)

Iliad 3.417

Aphrodite threatening Helen

- 60 ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ
μελαίνῃ
They all hated him like death itself.

Iliad 3.454

of Paris

- 61 τῷ μὲν κλέος, ἄμμι δὲ πένθος
Glory for himself, mourning for us.

Iliad 4.197

of the Trojan who would kill Menelaus

- 62 οὐδὲ καταπτώσσουντ', οὐδ' οὐκ ἐθέλοντα
μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς

- κυδιάνειραν
There was no sign in him of nervous fears, no hesitation to give battle, nothing but eagerness for the fight and the glory he might win.
Translated by E.V. Rieu (1950)
Iliad 4.224
of Agamemnon
- 63 ἄλλ' οὐ πως ἅμα πάντα θεοὶ δόσαν
ἀνθρῶποισιν
The gods never grant us all their favours all at once.
Iliad 4.320
- 64 Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος
ὀδόντων;
Son of Atreus, what words have escaped the barrier of your teeth!
Iliad 4.350
- 65 πειθόμενοι τεράεσσι θεῶν καὶ Ζηνός
ἀρωγῇ
Putting our trust in omens and the help of Zeus.
Iliad 4.408
- 66 ὥς δ' ὅτ' ἐν αἰγιαλῷ πολυχηεῖ κύμα
θαλάσσης
ὄρνυτ' ἐπ' αὐτῷ Ζεφύρου ὕπο
κινήσαντος·
πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ
ἔπειτα
χέρσῳ ῥήγνυμένον μέγαλα βρέμει, ἀμφὶ
δέ τ' ἄκρας
κυρτὸν ἕδν κορυφούται, ἀποπτύει δ' ἄλός
ἄχνην
As when the Winds, ascending by degrees,
First move the whitening Surface of the Seas,
The Billows float in order to the Shore,
The Wave behind rolls on the Wave before;
Till, with the growing Storm, the Deepes arise,
Foam o'er the Rocks, and thunder to the skies.
Translated by Alexander Pope (1715)
Iliad 4.422
of the Greeks going into battle
- 67 ὥρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ
γλαυκῶπις Ἀθήνη
Δεῖμός τ' ἡδὲ Φόβος καὶ Ἔρις ἄμοτον
μεμαυῖα,
Ἄρεος ἀνδροφόνου κασιγνήτη ἑτάρῃ τε,
ἢ τ' ὀλίγῃ μὲν πρῶτα κορύσσεται, αὐτὰρ
ἔπειτα
οὐρανῷ ἐσθήριξε κάρη καὶ ἐπὶ χθονὶ
βαίνει
Ares spurred on the Trojan forces;
Athena the Achaeans.
Terror and Panic were at hand. And so was Strife,
the War-god's Sister, who helps him in his bloody work.
Once she begins, she cannot stop; and then
her feet are on the ground, her head in heaven.
Iliad 4.439
- 68 τῶν δέ τε τηλόσε δοῦπον ἐν οὐρεσὶν
ἔκλυε ποιμήν
And far away
the shepherd on the mountain hears the sound.
Translated by Alfred, Lord Tennyson (written 1863–1864?, printed posthumously 1969)
Iliad 4.455
of the sound of battle
- 69 ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον
πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε
μάλιστα
λαμπρὸν παμφαίνῃσι λελουμένος
ὠκεανοῖο
His helmet flashing and his shield ablaze with fire,
just like the summer star, outshining all the others,
rises in heaven, bathed by the Ocean stream.
Iliad 5.4
of Diomedes as he goes into battle
- 70 Ἄρες Ἄρες βροτολογιέ, μαιφόνε,
τειχεσιπλήτα
Ares, bane of all mankind,
crusted with blood, breacher of city walls.
Translated by Robert Fitzgerald (1975)
Iliad 5.31 and 5.455
Ares as the god of war
- 71 χερσὶν ἐπίστατο δαίδαλα πάντα τεύχειν

His hands were skilled in every craft.

Iliad 5.60

- 72 θῦνε γὰρ ἄμ πεδίον ποταμῷ πλήθοντι
 εὐκῶς
 χειμάρρῳ, ὅς τ' ὤκα ῥέων ἐκέδασσε
 γεφύρας ...
 ἐλθόντ' ἐξαπίνης ὅτ' ἐπιβρίση Διὸς
 ὄμβρος·
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ'
 αἰζηῶν

He coursed along the plain
 most like an April torrent fed by snow,
 a river in flood that sweeps away his
 bank,
 suddenly at crest when heaven pours
 down
 the rain of Zeus; many a yeoman's field
 of beautiful grain is ravaged.

Translated by Robert Fitzgerald (1975)

Iliad 5.87

of Diomedes

- 73 δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὀρμὴν
 ἔγχεος ἐλθεῖν,
 ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται,
 οὐδέ μ' ἐφησι
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο
 Let me destroy that man, bring me in
 range of him,
 who hit me by surprise, and glories in it.
 He swears I shall be blind to sunlight
 soon.

Translated by Robert Fitzgerald (1975)

Iliad 5.118

- 74 εἰ δέ κε νοστήσω καὶ ἐσόψομαι
 ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑπερεφές
 μέγα δῶμα

If ever I return,
 if ever I lay my eyes on land and wife
 and my great hall.

Translated by Robert Fitzgerald (1975)

Iliad 5.212

Pandarus, an ally of the Trojans

- 75 ὅττι μάλ' οὐ δηναῖος ὅς ἀθανάτοισι
 μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι
 παππάζουσιν
 ἐλθόντ' ἐκ πολέμοιο

His days are numbered who would fight
 the gods!

His children will not sing around his
 knees
 on his return from war.

Iliad 5.407

- 76 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον
 ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ'
 ἀνθρώπων

Don't ever presume to be equal to the
 gods; never will their immortal race be
 the same as earth-bound man.

Iliad 5.440

- 77 ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ'
 ἁλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ
 Δημήτηρ
 κρίνη ἐπειγομένων ἀνέμων καρπὸν τε
 καὶ ἄχνας,
 αἰ δ' ὑπολευκαίνονται ἀχυρμαί
 As when the wind from off a threshing-
 floor,
 Where men are winnowing, blows the
 chaff away;
 When yellow Ceres with the breeze
 divides
 The corn and chaff, which lies in whit-
 ening heaps.

Translated by Edward, Earl of Derby (1864)

Iliad 5.499

- 78 οἱ δὲ καὶ αὐτοὶ
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμμενον νεφέλησιν εὐικότες, ἅς τε
 Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν
 ὄρεσσιν
 ἀτρέμας, ὄφρ' εὖδησι μένος Βορέαιο

All fearless of attack or Trojan power,
 patient in battle, motionless as clouds
 that Zeus may station on high moun-
 taintops
 in a calm heaven, while the north wind
 sleeps.

Translated by Robert Fitzgerald (1975)

Iliad 5.520

*of the Greeks holding their ground against the
 Trojans*

- 79 τοῖω τῷ χεῖρεσσιν ὑπ' Αἰνεῖαιο δαμέντε
 καππεσέτην, ἐλάτησιν εὐικότες ὑψηλῇσι
 By the hands of Aeneas, like tall fir-trees,
 they both fell.

- Iliad* 5.559
- 80 αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος
ἀγῆτοί
Shame upon you, Argives, contemptible,
fair in semblance only!
Iliad 5.787 et al.
- 81 μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητὴς
Small in stature, but what a fighter!
Iliad 5.801
- 82 μητρὸς τοι μένος ἐστὶν ἀσχετον, οὐκ
ἐπιεικτόν
Thou hast the unbearable, unyielding
spirit of thy mother.
Translated by A.T. Murray (1924)
Iliad 5.892
Zeus, of Hera, his wife
- 83 ἀφνειὸς βίότιοι, φίλος δ' ἦν ἀνθρώποισιν
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία
ναίων
Friend to the human race.
Fast by the road, his ever-open door
Obliged the wealthy and relieved the
poor.
Translated by Alexander Pope (1715)
Iliad 6.14
- 84 οἷη περ φύλλων γενεή, τοίη δὲ καὶ
ἀνδρῶν·
φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει,
ἄλλα δέ θ' ὕλη
τηλεθώσωα φύει, ἔαρος δ' ἐπιγίγνεται
ὥρη·
ὥς ἀνδρῶν γενεή ἢ μὲν φύει ἢ δ'
ἀπολήγει
As the generation of leaves, so is that of
men;
the leaves are scattered by the wind, but
the forest
brings forth others when the spring is
come;
thus of men, one generation grows and
another passes away.
Iliad 6.146
keynote of the Opening Ceremony of the 28th
Modern Olympiad, Athens 2004
- 85 σήματα λυγρὰ
γράψας ἐν πίνακι πτυκτῶ θυμοφθόρα
πολλά
Portentous characters
- inscribed in a folding tablet, many signs
and deadly.
Iliad 6.168
the only passage in Homer which suggests
knowledge of the art of writing
- 86 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι
ἅλλων
Strive always to be the best, and distin-
guished above all others.
Iliad 6.208
Dr. Johnson said that these words were 'the
noblest exhortation ... comprised in a single
line' (Boswell, *The Life of Samuel Johnson*,
ch. '1770', *Everyman Paperback vol. 1*, p.395)
- 87 χρύσεια χαλκείων
Gold for bronze.
Iliad 6.236
later proverbial for an unequal exchange; but
cf. 'bronze by gold' in James Joyce, *Ulysses*,
episode [Sirens], *passim*
- 88 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει
When a man is spent with toil, wine
greatly maketh his strength to wax.
Translated by A.T. Murray (1924)
Iliad 6.261
- 89 μή μοι οἶνον ἄειρε μελίφρονα, πότνια
μῆτερ,
μή μ' ἀπογυνιώσης, μένεος δ' ἀλκῆς τε
λάθωμαι
Bring me no wine, dear mother,
or you will rob me of my might and
valour.
Iliad 6.264
- 90 νίκη δ' ἐπαμείβεται ἄνδρα
Victory shifts from man to man.
Translated in *Bartlett's Familiar Quotations*
(1980)
Iliad 6.339
- 91 τούτῳ δ' οὐτ' ἄρ' οὖν φρένες ἔμπεδοι οὐτ'
ἄρ' ὀπίσσω
ἔσσονται
This man's mind is unsound and always
will be.
Iliad 6.352
Helen, of Paris
- 92 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ
κατὰ θυμόν·

- ἔσσεται ἡμαρ ὅτ' ἄν ποτ' ὀλώλη Ἴλιος
 ἱρή
 Well do I know this in my heart and
 soul;
 the day will come when sacred Ilium
 shall be no more.
Iliad 6.447
spoken by Hector; quoted by Scipio A. Africanus on seeing Carthage burning in 146BC (Polybius 38.22)
- 93 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος
 ὀπίσσω ...
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν
 χαλκοχιτώνων
 δακρυόεσσαν ἄγηται, ἐλεύθερον ἡμαρ
 ἀπούρας
 I am not so much distressed by what the
 Trojans will suffer as by the thought of
 you dragged weeping into slavery by
 some Achaean warrior.
Iliad 6.450
*Hector replying to his wife's request for him not
 to go back into battle*
- 94 ποτέ τις εἴποι πατρός γ' ὅδε πολλὸν
 ἀμείνων
 May men say, 'He is far greater than his
 father.'
*Translated in Bartlett's Familiar Quotations
 (1980)*
Iliad 6.479
Hector of his son
- 95 δακρυόεν γελάσασα
 Smiling through her tears.
*Translated in The Oxford Dictionary of
 Quotations (2004)*
Iliad 6.484
- 96 μοῖραν δ' οὐ τινά φημι πεφυγμένον
 ἔμμεναι ἀνδρῶν,
 οὐ κακὸν, οὐδὲ μὲν ἐσθλόν, ἐπὶ τὰ
 πρῶτα γένηται
 No man, whether weak or valiant, can
 escape his fate.
Iliad 6.488
- 97 αἶ μὲν ἔτι ζῶν ὅσον Ἔκτορα
 While yet he lived they made lament for
 Hector.
Iliad 6.499
- 98 ὥς δ' ὅτε ἵππος ... ὑψοῦ δὲ κάρη ἔχει,

- ἄμφι δὲ χαῖται
 ὦμοις αἷσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς,
 ῥίμφα ἔ γούνα φέρει μετὰ τ' ἥθεα καὶ
 νομὸν ἵππων
 As when a horse holds high his head,
 and about his shoulders his mane floa-
 teth streaming, and as he glorieth in his
 splendour, his knees nimbly bear him to
 the haunts and pastures of mares.
Translated by A.T. Murray (1924)
Iliad 6.509
- 99 ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν
 ἔδωκεν
 οὔρον, ἐπεὶ κε κάμωσιν ἐϋξέστης ἐλάτῃσι
 πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα
 λέλυνται,
 ὥς ἄρα τῶ Τρώεσσιν ἐελδομένοισι
 φανήτην
 And as a god giveth a fair wind to long-
 ing seamen when
 they are weary of beating the sea with
 polished oars of fir,
 and with weariness are their limbs
 fordone;
 even so appeared these twain to the
 longing Trojans.
Translated by A.T. Murray (1924)
Iliad 7.4
*opening lines of book 7, of Hector and Paris join-
 ing the Trojans in battle*
- 100 Αἴας ὦρτο πελώριος, ἕρκος Ἀχαιῶν,
 μειδίῳ βλοσυροῖσι προσώπασι
 Huge Aias, the bulwark of the
 Achaeans,
 with a smile on his grim face.
Translated by A.T. Murray (1924)
Iliad 7.211
*going into battle after drawing the lot to fight
 against Hector*
- 101 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε
 νοῆσαι
 εἰ δ' ἔτεδον δὴ τοῦτον ἀπὸ σπουδῆς
 ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν
 αὐτοί
 You could have thought of better words
 to say;
 but if you mean what you propose,
 then the gods have surely robbed you of
 your wits.
Iliad 7.358

of Paris offering to give Helen back

- 102 σειρήν χρυσεῖην ἔξ οὐρανόθεν
κρεμάσαντες
πάντες τ' ἔξάπτεσθε θεοὶ πᾶσαί τε
θέαιναί
ἀλλ' οὐκ ἂν ἐρύσαιτ' ἔξ οὐρανόθεν
πεδίον δέ
Ζῆν' ὑπατον μῆστωρ, οὐδ' εἰ μάλα
πολλὰ κάμοιτε
Attach a golden chain from heaven,
and all of you hang on, you gods and
goddesses;
tug as you will, you could not haul
Zeus from high heaven.

Iliad 8.19

- 103 ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος
ἀλκῆς
Be men, my friends; do justice to your
valour.

Translated by E.V. Rieu (1950)

Iliad 8.174

- 104 μῆκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἦ τ' ἐνὶ
κῆπτῳ,
καρπῷ βριθομένη νοτίῃσιν τε εἰαρινῇσιν,
ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν
As a garden poppy, weighed down by
its seed and the showers of spring, so
his head, weighed down by his helmet,
dropped to one side.

Iliad 8.306

- 105 τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε
Forthwith he fell, his spirit and his
strength undone.

Iliad 8.315 et al.

- 106 ὥς δ' ὅτε τίς τε κύων συνὸς ἀγρίου ἡὲ
λέοντος
ἄπτηται κατόπισθε, ποσὶν ταχέεσσι
διώκων,
ισχία τε γλουτούς τε, ἐλίσσόμενόν τε
δοκεύει,
ὥς Ἔκτωρ ὥπαζε κάρη κομόωντας
Ἀχαιοὺς,
αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ
φέβοντο

Like a hound in full cry after a lion or a
wild boar, snapping at flank or buttock
and following every twist and turn, he
hung on the heels of the long-haired
Achaean, killing the hindmost as they
ran before him.

Translated by E.V. Rieu (1950)

Iliad 8.338

of Hector

- 107 ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος
ἠελίοιο,
ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον
ἄρουραν.
Τρῶσιν μὲν ὃ' ἀέκουσιν ἔδω φάος, αὐτὰρ
Ἀχαιοὺς
ἀσπασίῃ τριλλιστος ἐπήλυθε νῦξ
ἐρεβεννή

And now the bright lamp of the Sun
dropped into Ocean, drawing black
night in its train across the fruitful earth.
The Trojans had not wished the day to
end, but to the Achaeans the dark came
as a tardy answer to their prayers.

Translated by E.V. Rieu (1950)

Iliad 8.485

- 108 ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἄμφι
σελήνῃν
φαίνεται ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος
αἰθήρ·
ἐκ τ' ἐφάνεν πᾶσαι σκοπιαὶ καὶ πρῶνες
ἄκροι
καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη
ἄσπετος αἰθήρ,
πάντα δὲ εἶδεται ἄστρα, γέγηθε δέ τε
φρένα ποιμήν

As when, high up in Heaven, the stars
shine sharp and bright
All round the moon in splendour, while
windless lies the night;

Each glen, each hill, each mountain-
peak shows clear its face,
And far above bursts open the Heaven's
infinite space

With all its stars, and the heart of the
shepherd fills with joy.

Translated by F.L. Lucas (1950)

Iliad 8.555

of the Trojan fires burning in the night

- 109 ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον
ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρηκήθεν
ἄητον,
ἐλθόντ' ἑξαπίνης· ἄμυδις δέ τε κύμα
κελαινὸν
κορθύεται, πολλὸν δὲ παρὲξ ἄλα φῦκος
ἔχευεν

Just as two winds stir up the teeming
deep,

North wind and West, blowing from
Thrace
in sudden gushes, and forthwith the
waves wax high,
casting abundant seaweed on the shore.

Iliad 9.4

- 110 σκήπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ
πάντων,
ἀλκὴν δ' οὐ τοι δῶκεν ... ἔρχεο· πάρ τοι
ὁδός

The sceptre hath he granted thee to be
honoured above all,
but valour he gave thee not; get thee
gone, before thee lies the way.

Translated by A.T. Murray (1924)

Iliad 9.38

Diomedes to Agamemnon ordering retreat

- 111 ἀφρήτωρ ἀθέμιτος ἀνέστιός ἐστιν
ἐκεῖνος
ὃς πολέμου ἔραται ἐπιδημίῳ ὀκρυόεντος
A clanless, lawless, hearthless man is he
who will encourage civil strife.

Iliad 9.63

quoted verbatim by Aristophanes, Peace 1096

- 112 πολλῶν δ' ἄγρομένων τῷ πείσει ὃς κεν
ἀρίστην
βουλὴν βουλεύσῃ
When many are gathered together,
follow him who devises the wisest coun-
sel.

Translated by A.T. Murray (1924)

Iliad 9.74

- 113 Αἰδῆς τοι ἀμείλιχος ἢ δ' ἀδάμαστος
Hades, relentless and unyielding.

Iliad 9.158

- 114 μείζονα δὴ κρητῆρα ...
καθίστα,
ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον
ἐκάστω·
οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι
μελάθρῳ

Set forth a larger bowl,
mix stronger drink, each man his cup;
for these are men most dear beneath my
roof.

Iliad 9.202

- 115 οὐδέ τι μῆχος
ῥέχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν

No healing can be found for ill once
wrought.

Translated by A.T. Murray (1924)

Iliad 9.249

- 116 σὺ δὲ μεγαλήτορα θυμὸν
ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ
ἀμείνων

Curb your proud spirit; a kind heart is
better than pride.

Iliad 9.255

- 117 ἐχθρὸς γὰρ μοι κείνος ὁμῶς Αἰῖδαο
πύλῃσιν
ὃς χ' ἔτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο
δὲ εἴπη

Hateful to me as the gates of hell is he
who conceals one thing in his mind,
and utters another.

Translated by H.T. Riley (1872)

Iliad 9.312

- 118 ὥς δ' ὄρνις ἀπτήσι νεοσσοῖσι προφέρῃσι
μάστακ', ἐπεί κε λάβῃσι, κακῶς δ' ἄρα οἱ
πέλει αὐτῇ

Like a hen-bird who brings home
To the fledglings of the nest what scraps
she wins
And evil fares herself.

Translated by Maurice Hewlett (1928)

Iliad 9.323

- 119 ἐγὼ πολλὰς μὲν αὖπνους νύκτας ἴαυον
Many a night I watcht out sleepless.

Translated by Maurice Hewlett (1928)

Iliad 9.325

- 120 ὃς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων
τὴν αὐτοῦ φιλέει καὶ κήδεται
Does not every decent and right-minded
man love and cherish his own woman?

Translated by E.V. Rieu (1950)

Iliad 9.341

- 121 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν
καρὸς αἴσῃ.
οὐδ' εἰ μοι δεκάκις τε καὶ εἰκοσάκις τόσα
δοίῃ ...
οὐδ' εἰ μοι τόσα δοίῃ ὅσα ψάμαθός τε
κόνις τε
οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει'
Ἀγαμέμνων

Hateful are his gifts, I count them at a
hair's worth.

- Not though he gave me ten, aye twenty
times as many,
not though he gave me gifts as sand or
dust in number,
would Agamemnon persuade my soul.
Iliad 9.378
- 122 εἰ μὲν κ' αὐθι μένων ...
ᾧλετο μὲν μοι νόστος, ἀτὰρ κλέος
ἄφθιτον ἔσται

If I stay and fight,
lost is my home-return, but my renown
shall be forever.
Iliad 9.412
- 123 μύθων τε ῥητῆρ' ἔμεναι προκητῆρά τε
ἔργων
Be both a speaker of words and a doer
of deeds.
Translated by A.T. Murray (1924)
Iliad 9.443
- 124 δήμου θῆκε φάτιν
Be mindful of the voice of the people.
Iliad 9.460
- 125 οὐδέ ποτ' ἔσβη πῦρ
And the fire was never quenched.
Iliad 9.471
- 126 καί μ' ἐφίλησ' ὥς εἴ τε πατήρ ὄν παιῖδα
φιλήσῃ
He cherished me as a father cherishes his
only son.
Iliad 9.481
- 127 ὥς ἐπὶ σοὶ μάλα πολλὰ πάθον καὶ πολλ'
ἐμόγησα
I suffered exceedingly for thee and am in
an evil plight.
Iliad 9.492
- 128 καὶ γὰρ τε Λιταί εἰσι Διὸς κοῦραι
μεγάλοιο,
χῶλαί τε ρυσαί τε παραβλῶπές τ'
ὀφθαλμῷ
Prayers are the daughters of mighty
Zeus,
lame and wrinkled and slanting-eyed.
Translated in *Bartlett's Familiar Quotations*
(1980)
Iliad 9.502
- 129 ἦ λάθετ' ἦ οὐκ ἐνόησεν
- Perhaps he had forgotten her, or else did
not take notice.
Iliad 9.537
- 130 σὺν ἄγριον ἀργιόδοντα,
ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος
ἀλωήν·
πολλὰ δ' ὃ γε προθέλυμνα χαμαὶ βάλε
δένδρεα μακρὰ
αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μῆλων
A ravenous wild boar, with flashing
tusks, who settled down to ravage the
royal lands. He stewed the ground with
the tall fruit-trees he brought tumbling
down, rooting them up, with the blos-
som on the twigs.
Translated by E.V. Rieu (1950)
Iliad 9.539
- 131 χόλος, ὅς τε καὶ ἄλλων
οἰδάνει ἐν στήθεσσι νόον πύκα περ
φρονεόντων
Many a sensible man is at times over-
mastered by bitter anger.
Iliad 9.553
- 132 καλλισφύρου εἵνεκα νύμφης
For the sake of a fair-ankled maid.
Translated by A.T. Murray (1924)
Iliad 9.560
- 133 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον
ἦτορ
σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ
ἀλκή

Now do as I advise
and go to rest. Your hearts have been
refreshed
with bread and wine, the pith and nerve
of men.
Translated by Robert Fitzgerald (1975)
Iliad 9.705
- 134 Ἄλλοι μὲν παρὰ νηυσὶν ... εὖδον
παννύχιοι ...
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα
λαῶν,
ὑπνος ἔχε γλυκερὸς πολλὰ φρεσὶν
ὀρμαίνοντα
Now by their ships they slept the whole
night through;
but Agamemnon, shepherd of the host,
had too much on his mind for easeful
sleep.
Iliad 10.1

135 ὥς δ' αὐτως Μενέλαον ἔχε τρόμος· οὐδὲ
γὰρ αὐτῷ
ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε
Menelaos, like his brother, shaken,
lay unsleeping, open-eyed.

Translated by Robert Fitzgerald (1975)
Iliad 10.25

136 ἀμφὶ δ' ἔπειτα δαφοινὸν ἐέσσατο δέρμα
λέοντος
αἰθωνος μέγαλοιο ποδηνεκές ...
παρδαλέῃ μὲν πρῶτα μετάφρενον εὐρὺ
κάλυψε
ποικίλῃ
The one dressed in a lion's tawny skin
that reached his feet, the other covered
his broad shoulders with a leopard's
dappled pelt.

Iliad 10.21 and 29
of Agamemnon and Menelaus

137 χρεὼ βουλῆς ἐμὲ καὶ σέ ...
κερδαλέης

You and I must have some plan of
action,
and a good one, too.

Translated by Robert Fitzgerald (1975)
Iliad 10.43

138 ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που
ἄμμι
Ζεὺς ἐπὶ γιγνομένοισιν ἴει κακότητα
βαρεῖαν

We too must labour; indeed Zeus seems
to have picked us out for trouble from
the moment we were born.

Translated by E.V. Rieu (1950)
Iliad 10.70

139 πολλάκι γὰρ μεθιῇ τε καὶ οὐκ ἐθέλει
πονέεσθαι

For often is he slack and has no will to
work.

Iliad 10.121
Agamemnon of his brother

140 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται
ἀκμῆς
ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἢ ἐ
βιώναι

The issue teeters on a razor's edge
for all Achaeans – whether we live or
perish.

Translated by Robert Fitzgerald (1975)
Iliad 10.173

141 σὺν τε δὴ ἔρχομένῳ, καὶ τε πρὸ ὁ τοῦ
ἐνόησεν

Two seize advantages that one would
miss.

Translated by E.V. Rieu (1950)
Iliad 10.224

142 ἐγγύθι δ' ἠώς,
ἄστρα δὲ δὴ προβέβηκε, παροίχωκεν δὲ
πλέων νῦξ

The dawn draws near,
the stars move onwards, the night is in
its wane.

Iliad 10.251

143 τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν ἐγγὺς ὁδοῖο
Παλλὰς Ἀθηναίῃ· τοὶ δ' οὐκ ἶδον
ὀφθαλμοῖσι
νύκτα δ' ὀρφναίην, ἀλλὰ κλάγξαντος
ἄκουσαν

Off to the right
along their path, Pallas Athena sent
a heron gliding down the night. They
could not
see it passing, but they heard its cry.

Translated by Robert Fitzgerald (1975)
Iliad 10.274
a good omen

144 οὐδέ σε λήθω κινύμενος

Nor when I move am I concealed from
thee.

Translated by W.A. Oldfather (1925)
Iliad 10.279
of god; quoted by Epictetus, Discourses 1.12.3

145 ὥς δ' ὅτε καρχαρόδοντε δῶυ κύνε, εἰδότε
θήρης,
ἢ κεμάδ' ἢ ἐλαγῶν ἐπέιγετον ἐμμενές
αἰεὶ
χῶρον ἀν' ὑλήενθ'

As when two sharp-toothed hunting
dogs
press hard behind a young buck or a
hare
through wooded country.

Iliad 10.360
*of Diomedes and Odysseus, pursuing a Trojan
spy*

146 τοῦ δὴ καλλίστους ἵππους ἶδον ἠδὲ
μεγίστους·
λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν
ὁμοιοί·
ἄρμα δέ οἱ χροσῶ τε καὶ ἀργύρῳ εὖ
ἥσκηται·
τεύχεα δὲ χρύσεια πελώρια θαῦμα
ιδέσθαι

The fairest horses that I ever saw, and
the greatest,
whiter than snow, and in speed like the
winds;
and his chariot cunningly wrought with
gold and silver,
and armour of gold, huge of size, a
wonder to behold.

Translated by A.T. Murray (1924)

Iliad 10.436

of the Thracian King Rhesus

147 Ἥως δ' ἐκ λεχέων ...
ὄρνυθ', ἵν' ἀθανάτοισι φάος φέροι ἠδὲ
βροτοῖσι

Now dawn rose from her couch
to bring bright daylight to immortals
and to mortal men.

Translated by A.T. Murray (1924)

Iliad 11.1

148 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος
ἀστήρ
παμφαίνων, τότε δ' αὖτις ἔδω νέφεα
σκιόεντα

As from night clouds a baleful summer
star
will blaze into the clear, then fade in
cloud.

Translated by Robert Fitzgerald (1975)

Iliad 11.62

149 προσαυδήτην ...
μειλιχίους ἐπέεσσιν· ἀμείλικτον δ' ὅπ'
ἄκουσαν

Gentle were their words, but all ungentle
what they heard.

Iliad 11.136

150 ὥς ὅποτε νέφεα Ζέφυρος στυφελίζει
ἀργεστᾶο Νῶτοιο, βαθείη λαίλαπι
τύπτων·
πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε
δ' ἄχνη
σκίδναιτο ἐξ ἀνέμοιο πολυπλάγκτοιο
ἰωῆς

Like a full gale when it strikes from the
West and scatters the white clouds that
the South Wind has marshalled; when
the great billows start their march and
the foam flies high on the wings of the
travelling wind.

Translated by E.V. Rieu (1950)

Iliad 11.305

151 ἦτοι ἐγὼ μενέω καὶ τλήσομαι

I'll stand with you
and take what comes!

Translated by Robert Fitzgerald (1975)

Iliad 11.317

152 οἱ τέ σε πεφρίκασι λέονθ' ὥς μηκάδες
αἶγες

Trembling as bleating goats before a lion.

Iliad 11.383

153 τοξότα, λωβητῆρ, κέρα ἀγλαέ,
παρθενοπίπα

You bow-and-arrow boy, you curly-
head,
all eyes for little girls.

Translated by Robert Fitzgerald (1975)

Iliad 11.385

of Paris

154 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο
θυμός; ...
ὃς δέ κ' ἀριστεύησι μάχῃ ἐνι, τὸν δὲ μάλα
χρεῶ
ἐσταμέναι κρατερῶς, ἦ τ' ἔβλητ' ἦ τ'
ἔβαλ' ἄλλον

Why do I ask myself?
A leader is in duty bound
to stand unflinching and to kill or die.

Iliad 11.407

Odysseus in monologue

155 αἶσσω ᾧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ

Darting forth with his spear he warded
off the pitiless day of doom.

Translated by A.T. Murray (1924)

Iliad 11.484

of Odysseus in defence

156 ὥς δ' ὅποτε πλήθων ποταμὸς πεδίονδε
κάτεισι
χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος
Διὸς ὄμβρω,
πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε

- πεύκας
ἔσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς
ἄλα βάλλει
As when a flooded river comes down
upon the plain,
a mountain torrent driven by the rain
of Zeus,
sweeping along many a withered oak,
many a pine,
as driftwood to the sea.
Iliad 11.492
of Aias attacking
- 157 ἱητρός γὰρ ἀνὴρ πολλῶν ἀντάξιός
ἄλλων
A surgeon is worth an army full of other
men.
Translated by Robert Fitzgerald (1975)
Iliad 11.514
- 158 ἐν φόβον ὥρσε ...
τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηροὶ
ἐοικώς,
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς
ἀμείβων
Panic-fixed he stood,
And, hemm'd by numbers, with an eye
askant,
Watchful retreated. As a beast of prey,
Retiring, turns and looks, so he his face
Turn'd oft, retiring slow, and step by
step.
Translated by William Cowper (1791)
Iliad 11.544
of Aias retreating before the Trojans
- 159 τάχα κεν καὶ ἀναίτιον αἰτιόωτο
Quite capable of finding fault without
reason.
Translated by E.V. Rieu (1950)
Iliad 11.654
of Achilles
- 160 ἀγαθὴ δὲ παραίφασίς ἐστιν ἐταίρου
A friend's advice is often more effective.
Translated by E.V. Rieu (1950)
Iliad 11.793
- 161 θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον
ἔμπεδον ἦεν
It was built against the will
of the immortal gods, and so it did not

last for long.

Translated in *Bartlett's Familiar Quotations*
(1980)

Iliad 12.8

of the wall built by the Achaeans

- 162 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεσσι
τρίαιναν
ἡγεῖτ', ἐκ δ' ἄρα πάντα θεμελίια κύμασι
πέμπε
φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες
Ἀχαιοί,
λεῖα δ' ἐποίησεν παρ' ἀγάρροον
Ἑλλησποντον,
αὐτίς δ' ἡϊόνα μεγάλην ψαμάθοισι
κάλυψε
Trident in hand, the Earthshaker
himself directed the torrent,
washed out to sea all the wooden and
stone foundations
that with such labour the Achaeans had
laid down,
levelled the shore of the fast-flowing
Hellespont,
and once more covered the wide beach
with sand.
Iliad 12.28
*of Poseidon restoring the illegally scarred coun-
tryside (see previous entry)*
- 163 ἔστασαν ὥς ὅτε τε δρυές οὐρεσιν
ὑψικάρηνοι,
αἳ τ' ἄνεμον μίμνουσι καὶ ὑετὸν ἡματα
πάντα,
ρίζησιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι
This pair had planted themselves in
front of the high gate, like lofty moun-
tain oaks that resist the wind and rain
for ever, supported by their long and
sturdy roots.
Translated by E.V. Rieu (1950)
Iliad 12.132
of two warriors guarding the gate
- 164 Ζεῦ πάτερ ἦ ῥά νυ καὶ σὺ φιλοψευδῆς
ἐτέτυξο
πάγχυ μάλ'
Father Zeus, are you not also fond of lies!
Iliad 12.164
- 165 ὥς τε σφῆκες μέσον αἰόλοι ἠὲ μέλισσαι
οἰκία ποιήσωνται ὁδῷ ἐπὶ παιπαλοέσση,
οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ
μένοντες
ἄνδρας θορητῆρας ἀμύνονται περὶ

- τέκνων
Like agile-waisted hornets
or bees who build their hives by a stony
road,
hornets that will not leave their homes
but wait
for hunters, and in fury defend their
young.
Translated by Robert Fitzgerald (1975)
Iliad 12.167
of steadfast Achaean warriors
- 166 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν
ἐέργων,
φοινήεντα δράκοντα φέρων ὀνύχεσσι
πέλωρον
ζών· ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκί'
ικέσθαι,
οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν
εοῖσιν
An eagle, soaring on our left,
bearing in his talons a blood-red,
monstrous snake,
yet let it fall before he reached his nest,
not finishing his course to bring it to his
young.
Iliad 12.219
cf. Oracles 33
- 167 τύνη δ' οἰωνοῖσι τανυπτερούγεσσι
κελεύεις
πείθεσθαι, τῶν οὐ τι μετατρέπομ' οὐδ'
ἀλεγίζω,
εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἧν τ' ἡελίον τε,
εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον
ἡγρόντα
You – you would have me put my faith
in birds
whose spreading wings I neither track
nor care for,
whether to the right hand sunward they
fly
or to the left hand, westward into dark-
ness.
Translated by Robert Fitzgerald (1975)
Iliad 12.237
cf. Oracles 33
- 168 εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ
πάτρης
One omen is supreme, to fight for one's
country.
Iliad 12.243
cf. Oracles 33 and *Homer* 166

- 169 ὅς τ' ἔξοχος ὃς τε μεσῆεις
ὃς τε χρεϊότερος ... νῦν ἐπλετο ἔργον
ἅπασι ...
μὴ τις ὅπισσω τετράφθω ... ἀλλὰ πρόσω
ἴεσθε
Whoso is pre-eminent, whoso holds a
middle place,
or whoso is lesser, now is there work
for all.
Let no man turn him back, nay, press ye
forward!
Translated by A.T. Murray (1925)
Iliad 12.269
- 170 ὥς τε νιφάδες χιόνος πίπτωσι θαμναι
ἡματι χειμερίῳ ...
κοιμήσας δ' ἀνέμους χεεῖ ἔμπεδον, ὄφρα
καλύψῃ
ὑψηλῶν ὀρέων κορυφὰς καὶ πρῶνας
ἄκρους
καὶ πεδία λωτοῦντα καὶ ἀνδρῶν πίνονα
ἔργα·
καὶ τ' ἐφ' ἁλὸς πολυῆς κέχυται λιμέσιν τε
καὶ ἁκταῖς,
κῦμα δέ μιν προσπλάζον ἐρύκεται
As thick as snowflakes on a winter
day when Zeus has put winds to sleep
and snows without ceasing, till he has
covered the hill-tops and the bold head-
lands of the coast and the clover mead-
ows and the farmer's fields; till even
the shores and inlets of the grey sea are
under snow, and only the breakers fend
it off as they come rolling in.
Translated by E.V. Rieu (1950)
Iliad 12.278
*of Trojans and Achaeans pelting stones at one
another*
- 171 νῦν δ' ἔμπης γὰρ κῆρες ἐφεστᾶσιν
θανάτοιο
μυρίαί, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ'
ὑπαλύξαι
Death has a thousand pitfalls for our
feet; and nobody can save himself and
cheat him.
Translated by E.V. Rieu (1950)
Iliad 12.326
- 172 πλεόνων δέ τι ἔργον ἄμεινον
Many hands make light work.
Translated by D.S. Baker (1998)
Iliad 12.412
cf. the identical English proverb

- 173 ὥς τε τάλαντα γυνὴ χερσὶν ἡ
ἀληθὴς,
ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς
ἀνέλκει
ισάζουσ', ἵνα παισὶν ἀεικέα μισθὸν
ἄρῃται

As scales in which an honest working-woman balances the wool against the weights to make sure of the meagre pittance she is earning for her children.

Translated by E.V. Rieu (1950)

Iliad 12.433

- 174 ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἴκτωρ
νυκτὶ θοῇ ἀτάλαντος ὑπώπια

In glory Hector leapt,
his visage dark as nightfall.

Translated by Robert Fitzgerald (1975)

Iliad 12.462

- 175 τρεῖς μὲν ὀρέξατ' ἰών, τὸ δὲ τέτατον ἵκετο
τέκμωρ,
Αἰγὰς, ἔνθα δὲ οἱ κλυτὰ δώματα βένθεσι
λίμνης
χρύσεια μαρμαίροντα τετεύχεται, ἀφθίτα
αἰεὶ

Three strides he made, and with the fourth he reached his goal, Aigae, where his famous palace was built in the depths of the water, glistening and golden, imperishable for ever.

Translated by C.A. Trypanis (1971)

Iliad 13.20

of Poseidon

- 176 ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ
πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνοίησεν
ἄνακτα·
γηθοσύνη δὲ θάλασσα δίιστατο

The sea beasts from the depths gambolled on all sides under him, for they recognised their king; and in pleasure the sea opened a path for him.

Translated by C.A. Trypanis (1971)

Iliad 13.27

of Poseidon

- 177 ὥς τ' ἴρηξ ὠκύπτερος ὦρτο πέτεσθαι,
ὃς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος
ἀρθεῖς
ὀρμίσῃ πεδίοιο διώκειν ὄρνενον ἄλλο

As when a falcon from a rocky height,
Her quarry seen, impetuous at the sight,
Forth-springing instant, darts herself

from high,
Shoots on the wing, and skims along
the sky.

Translated by Alexander Pope (1715)

Iliad 13.62

- 178 φράξαντες δόρυ δουρί, σάκος σάκει
προθελύμνω·
ἀσπίς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν,
ἀνέρα δ' ἀνῆρ

An impenetrable hedge of spears and sloping shields, buckler to buckler, helmet to helmet, man to man.

Translated by E.V. Rieu (1950)

Iliad 13.130

- 179 συμφερετὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ
μάλα λυγρῶν

Even weak men have strength in unity.

Translated by John Simpson and Jennifer Speake (1982)

Iliad 13.237

cf. the English proverb 'union is strength'

- 180 ἔνθ' ὁ τε δειλὸς ἀνὴρ ὃς τ' ἄλκιμος
ἐξεφάνθη·
τοῦ μὲν γάρ τε κακοῦ τρέπεται χρῶς
ἄλλυδις ἄλλη ...
τοῦ δ' ἀγαθοῦ οὐτ' ἄρ' τρέπεται χρῶς οὔτε
τι λήν
ταρβεῖ

No force, no firmness, the pale coward shows;

He shifts his place: his colour comes and goes

Not so the brave – still dauntless, still the same,

Unchanged his colour, and unmoved his frame.

Translated by Alexander Pope (1715)

Iliad 13.278

- 181 ἀλλ' ἔμεν' ὥς ὅτε τις σὺς οὐρεσὶν ἀλκί
πεποιθὼς,
ὃς τε μένει κολοσυρτὸν ἐπερχόμενον
πολὺν ἀνδρῶν
χῶρῳ ἐν οἰοπόλῳ, φρίσσει δὲ τε νῶτον
ὑπερθεῖν·
ὀφθαλμῷ δ' ἄρα οἱ πυρὶ λάμπετον· αὐτὰρ
ὀδόντας
θήγει, ἀλέξασθαι μεμαῶς κύνας ἦδ' καὶ
ἄνδρας

Like a boar in the mountains, confident
in his strength,

- who awaits the onset of a great horde
of men
in a lonely spot, and the hair bristle on
his back above,
but his eyes blaze with fire; and he
whets his tusks,
eager to defend himself against both
dogs and men.
Translated by Kathleen Freeman (1947)
Iliad 13.471
of Idomeneus, standing firm
- 182 πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ
φιλόητος
Of all things there is satiety, even of
sleep, and love.
Translated by A.T. Murray (1925)
Iliad 13.636
- 183 ἀλλ' οὐ πῶς ἅμα πάντα δυνήσεται αὐτὸς
ἐλέσθαι.
ἄλλω μὲν γὰρ ἔδωκε θεὸς πολεμῆϊα
ἔργα,
ἄλλω δ' ὄρχηστύν, ἑτέρω κίθαριν καὶ
αἰδὴν,
ἄλλω δ' ἐν στήθεσσι τιθεῖ νόον εὐρύοπα
Ζεὺς
ἐσθλόν
Seek not alone to engross the gifts of
Heaven.
To some the powers of bloody war
belong,
To some sweet music and the charm of
song;
To few, and wondrous few, has Jove
assign'd
A wise, extensive, all-considering mind.
Translated by Alexander Pope (1715)
Iliad 13.729
- 184 ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάσθαι
Your temper makes you blame those in
whom there is no blame.
Iliad 13.775
- 185 παρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον
πολεμίζειν
However much you strive you cannot
fight beyond your strength.
Iliad 13.787
- 186 νῦν δ' εἴη ὅς τῃσδὲ γ' ἀμείνονα μῆτιν
ἐνίσποι,
ἢ νέος ἢ παλαιός· ἐμοὶ δέ κεν ἀσμένω
- εἶη
Now if there were someone who could
offer better counsel,
be he young or old, right glad I'd be to
hear it.
Iliad 14.107
- 187 δὸς νῦν μοι φιλόητα καὶ ἥμερον, ᾧ τε σὺ
πάντας
δαμνᾷ ἀθανάτους ἠδὲ θνητοὺς
ἀνθρώπους
Lend me longing, lend me desire,
by which you bring immortals low
as you do mortal men!
Translated by Robert Fitzgerald (1975)
Iliad 14.198
Hera to Aphrodite
- 188 ἔνθα τέ οἱ θελκτήρια πάντα
τέτυκτο·
ἐνθ' ἐνὶ μὲν φιλόητης, ἐν δ' ἥμερος, ἐν δ'
ᾠαριστὺς
πάρφασις, ἣ τ' ἔκλεψε νόον πύκα περ
φρονεόντων
All her magic resides in it, Love and
Desire and the sweet bewitching words
that turn a wise man into a fool.
Translated by E.V. Rieu (1950)
Iliad 14.215
of Aphrodite's girdle
- 189 ἐνθ' ὕπνω ξύμβλητο, κασιγνήτῳ
Θανάτῳ
There she met Sleep, the brother of
Death.
Translated by A.T. Murray (1925)
Iliad 14.231
cf. Tennyson, In Memoriam A. H. H. (1850)
68, 'Sleep, Death's twin brother'
- 190 Ὠκεανοῦ, ὅς περ γένεσις πάντεσσι
τέτυκται
Okeanos, the primal source of all that
lives.
Translated by Robert Fitzgerald (1975)
Iliad 14.246
- 191 τοῖσι δ' ὑπὸ χθῶν διὰ φύεν νεοθηλέα
ποίην,
λατὸν θ' ἐρσήεντα ἰδὲ κρόκον ἠδ'
ὑάκινθον
πυκνὸν καὶ μαλακόν
The divine earth beneath them put forth
newly-sprung grass,

- and the dewy lotus, the crocus and the hyacinth,
thickly-growing and soft.
Translated by Kathleen Freeman (1947)
Iliad 14.347
of the couch of Zeus and Hera
- 192 τῶ ἐνι λεξάσθην, ἐπὶ δὲ νεφέλην ἔσσαντο
καλὴν χρυσεῖην· στιλπναὶ δ' ἀπέπιπτον
ἔεργσαι
On this bed they lay, and were covered
with a lovely golden cloud, from which
fell glistening drops of dew.
Iliad 14.350
of Zeus and Hera
- 193 ὥς δ' ὅτ' ἂν αἴξῃ νόος ἀνέρος, ὅς τ' ἐπὶ
πολλὴν
γαῖαν ἐληλουθῶς φρεσὶ πευκαλίμῃσι
νοήσῃ,
ἔνθ' εἴην ἢ ἐνθα
Quick as thought itself, a much travelled
man may recall some place, and wish
'Would I were here, or there.'
Iliad 15.80
- 194 νόος δ' ἀπόλωλε καὶ αἰδῶς
You have lost your wits and self-respect.
Iliad 15.129
- 195 αἰδῶς, Ἀργεῖοι· νῦν ἄρκιον ἢ ἀπολέσθαι
ἢ ἔσσωθῆναι καὶ ἀπώσασθαι κακὰ νηῶν.
ἢ ἔλπεσθ', ἢν νῆας ἔλῃ κορυθαίολος
Ἔκτωρ,
ἐμβαδὸν ἵξεσθαι ἦν πατρίδα γαῖαν
ἕκαστος;
Shame on you, Argives! It is now sure
that we either perish
or save ourselves, thrusting back the peril
from our ships.
Or do you think that if they are seized by
Hector
we shall go back on foot, each to his native
land?
Iliad 15.502
- 196 αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ ἐ
πέφανται
φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὐτέ
τις ἀλκή
On valour's side the odds of combat lie;
The brave live glorious, or lamented die;
The wretch that trembles in the field of
fame,
Meets death, and worse than death,
eternal shame.
Translated by Alexander Pope (1715)
Iliad 15.563
- 197 τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς
ἄμείνων
παντοίας ἀρετάς
A great improvement on his worthless
father, the son is excellent in all respects.
Translated by E.V. Rieu (1950)
Iliad 15.641
- 198 δάκρυα θερμὰ χέων ὥς τε κρήνη
μελάνυδρος,
ἢ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει
ὑδωρ
Shedding warm tears – like a shaded
mountain spring
that makes a rockledge run with dusky
water.
Translated by Robert Fitzgerald (1975)
Iliad 16.3
- 199 ἀλλὰ τὰ μὲν προτετύχθαι ἔασομεν
These things we will let be, as past and
done with.
Translated by A.T. Murray (1925)
Iliad 16.60
- 200 κακὸν κακῶ ἐστήρικτο
Evil was heaped upon evil.
Translated by A.T. Murray (1925)
Iliad 16.111
- 201 ὠκέας ἵππους,
Ξάνθον καὶ Βαλίαν, τῷ ἅμα πνοῖσι
πετέσθην
The fleet horses Xanthus and Balius,
swift as the winds.
Translated by A.T. Murray (1925)
Iliad 16.148
cf. Homer 223
- 202 ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ
βουλῇ
τῷ οὐ τι χερὶ μῦθον ὀφέλλειν, ἀλλὰ
μάχεσθαι
The outcome of war is in our hands,
speeches may win in council.
Iliad 16.630
- 203 τῷ οὐ τι χερὶ μῦθον ὀφέλλειν, ἀλλὰ
μάχεσθαι

- Enough of words, now is the time to fight.
Iliad 16.631
- 204 κείτο μέγας μεγαλωστί, λελασμένος
ἵπποσυνάων
He lay great and greatly fallen, forgetful
of his horsemanship.
Translated in *The Oxford Dictionary of Quotations* (2004)
Iliad 16.776
of Hector's charioteer
- 205 ρεχθὲν δέ τε νήπιος ἔγνω
Any fool can see a thing already done.
Translated by Robert Fitzgerald (1975)
Iliad 17.32
cf. Plato, Symposium 222b
- 206 κακῶν δέ κε φέρτατον εἶη
The most preferable of evils.
Translated in *Bartlett's Familiar Quotations* (1980)
Iliad 17.105
- 207 οὐδὲ τοκεῦσι
θρέπτρα φίλοις ἀπέδωκε
Nor ever would he repay his parents for
their care.
Translated by Robert Fitzgerald (1975)
Iliad 17.301
of Patroclus slain
- 208 πολλά δὲ μειλιχίοισι προσηύδα, πολλά δ' ἄρειῃ
In vain with honeyed words, in vain
with threats.
Translated by Edward, Earl of Derby (1864)
Iliad 17.431
- 209 οὐ μὲν γάρ τί πού ἐστιν ὄϊζυρῶτερον
ἄνδρός
πάντων ὅσος τε γαῖαν ἔπι πνείει τε καὶ
ἔρπει
For of all that breathes and moves upon
the earth there is nothing more wretched
than man.
Translated by C.A. Trypanis (1971)
Iliad 17.446
- 210 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι
κεῖται
It lies in the lap of the gods.
- Translated in *The Oxford Dictionary of Quotations* (2004)
Iliad 17.514 et al.
- 211 ἐν δὲ φάει καὶ ὀλεσσον, ἐπεὶ νύ τοι
εὖαδεν οὕτως
If it be thy will to destroy us – then at
least let us die in the light!
Translated by Kathleen Freeman (1947)
Iliad 17.647
Aias praying to Zeus to lift the mist
- 212 ὥς τε ψαρῶν νέφος ἔρχεται ἡὲ κολοιῶν
οὔλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα
κίρκον, ὃ τε σμικρῇσι φόνον φέρει
ὀρνίθεσσιν
As flies a cloud of starlings or of jack-
daws,
shrieking cries of doom, when they see
upon them
a falcon that bears death unto small
birds.
Translated by A.T. Murray (1925)
Iliad 17.755
of Achaeans in flight before Hector
- 213 ἐτώσιον ἄχθος ἀρούρης
A useless burden on the earth.
Iliad 18.104
Achilles of himself; quoted by Socrates in his Apology, cf. Plato 28d et al.; a proverbial expression to this day
- 214 καὶ χόλος ...
ὅς τε πολὺ γλυκίων μέλιτος
καταλειβομένοιο
And anger, far sweeter than trickling
honey.
Translated by A.T. Murray (1925)
Iliad 18.108
cf. the English proverb 'revenge is sweet'
- 215 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν
ἀχνύμενοί περ
What is done is better left alone, though
we resent it still.
Translated by E.V. Rieu (1950)
Iliad 18.112
quoted in Greek by Cicero, Letters to Atticus 7.1; cf. the English expression 'let bygones be bygones'
- 216 ἀμφὶ δὲ οἱ κεφαλῇ νέφος ἔστεφε δῖα
θεάων

χρύσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα
παμφανώωσαν

Around his head
The glorious goddess wreath'd a golden
cloud,
And from it lighted an all-shining
flame.

Translated by Alfred, Lord Tennyson (1877)
Iliad 18.205

Athena covers Achilles; this was one of Tennyson's favourite Homeric passages

- 217 ὥς δ' ὅτε καπνὸς ἰὼν ἐξ ἄσπερος αἰθέρ'
ἵκηται,
τηλόθεν ἐκ νήσου, τὴν δ' ἦϊοι
ἀμφιμάχωνται,
οἳ τε πανημέριοι στυγερῶ κρίνονται Ἀρηϊ
ἄσπερος ἐκ σφετέρου· ἅμα δ' ἠελίῳ
καταδύντι
πυρσοὶ τε φλεγέθουσιν ἐπήτριοι, ὕψοσε
δ' αὐγὴ
γίνεται ἄσπρουσα περικτιόνεσσιν
ιδέσθαι,
αἱ κέν πως σὺν νηυσὶν ἄρ' εὖ ἀλκτῆρες
ἵκωνται

As when a smoke from a city goes to
heaven
Far off from out an island girt by foes;
All day the men contend in grievous
war
From their own city, but with set of sun
Their fires flame thickly, and aloft the
glare
Flies streaming, if perchance the neigh-
bours round
May see, and sail to help them in the
war.

Translated by Alfred, Lord Tennyson (1877)
Iliad 18.207

- 218 ἀλλ' οὐ Ζεὺς ἀνδρεσσι νοήματα πάντα
τελευτᾷ
But Zeus will not comply with all the
schemes of men.
Iliad 18.328
cf. Homer 221

- 219 ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ
θάλασσαν,
ἠελιόν τ' ἀκάμαντα σελήνην τε
πλήθουσιν,
ἐν δὲ τὰ τεύχεα πάντα, τὰ τ' οὐρανὸς
ἔσπεφάνωται
He wrought thereon the earth and the

sky and the sea
and the unwearying sun and the full
moon
and all the stars with which the sky is
crowned.

Translated by C.A. Trypanis (1971)

Iliad 18.482

of the shield of Achilles, wrought by Hephaestus

- 220 Πληϊάδας θ' Ὑάδας τε τό τε σθένοσ
Ὠρίωνος
Ἀρκτόν θ'... ἢ τ' αὐτοῦ στρέφεται ...
οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο
The Pleiades and the Hyades and
mighty Orion
and the Bear, which turns in her place,
and is the only one which does not dip
in the Ocean.
Translated by C.A. Trypanis (1971)
Iliad 18.486
all these names of constellation are still in use today

- 221 θεὸς διὰ πάντα τελευτᾷ
It is god that bringeth all things to their
issue.
Translated by A.T. Murray (1925)
Iliad 19.90
cf. Homer 218

- 222 αὐτίκ' ἔπειθ' ἅμα μῦθος ἦν, τετέλεστο δὲ
ἔργον
No sooner was the work assigned than
done.
Translated by Robert Fitzgerald (1975)
Iliad 19.242

- 223 νῶϊ δὲ καὶ κεν ἅμα πνοῇ Ζεφύροιο
θείοιμεν,
ἦν περ ἐλαφροτάτην φάσ' ἔμμεναι ἀλλὰ
σοὶ αὐτῷ
μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἴφι
δαμῆναι.
ὥς ἄρα φωνήσαντος Ἑρινύες ἐσχεθον
αὐδὴν
We vie in speed with the breath of the
of the West-Wind,
Which, men say, is the fleetest of winds;
'tis thou who art fated
To lie low in death, by the hand of a god
and a mortal.
Thus far he; and here his voice was
stopped by the Furies.

Translated by Matthew Arnold (1861)

Iliad 19.415

Xanthus, one of his two steeds, speaks to Achilles heralding his death, having been given a human voice by Hera

- 224 στρεπτή δὲ γλῶσσο' ἐστὶ βροτῶν, πολέες δ'
ἐνὶ μῦθοι
παντοίοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ
ἔνθα.
ὅπποῖόν κ' εἴπησθα ἔπος, τοῖόν κ'
ἐπακούσας

Glib is the tongue of mortals, and words
there be therein many and manifold, and
of speech the range is wide on this side
and on that. Whatever word thou speak-
est, the like shalt thou also hear.

Translated by A.T. Murray (1925)

Iliad 20.248

the last line is used verbatim in Greek Anthology 9.382, 'He who first heard Echo'

- 225 οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις
ἐπιθήσει

Even Achilles cannot accomplish all he
says.

Iliad 20.369

Hector about to face Achilles

- 226 ποταμός περ ἔϋρροος ἀργυροδίνης
The fair-flowing river with its silver
eddies.

Translated by A.T. Murray (1925)

Iliad 21.130

- 227 καίοντο πετέλαι τε καὶ ἰτέαι ἦδὲ μυρῖκαι,
καίετο δὲ λωτός τε ἰδὲ θρόνον ἦδὲ
κύπειρον

Burned were the elms, the willows and
the tamarisks,
burned the lotus, the rushes and the
galingale.

Translated by A.T. Murray (1925)

Iliad 21.350

- 228 βροτῶν ἔνεκα πτολεμίζω
δειλῶν, οἱ φύλλοισιν εὐκότεις ἄλλοτε
μέν τε
ζαφλεγέεις τελέθουσιν, ἀρούρης καρπὸν
ἔδοντες,
ἄλλοτε δὲ φθινύθουσιν ἀκήριοι
Pitiful mortals,
ephemeral as leaves,
flourish on the bounty of the earth,

and then waste and die.

Iliad 21.463

- 229 τότε δὴ χρύσεια πατήρ ἐτίταινε τάλαντα,
ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος
θανάτοιο

The Father lifted on high his golden
scales,
and set therein two fates of grievous
death.

Translated by A.T. Murray (1925)

Iliad 22.209

Zeus deciding the fate of Hector and Achilles

- 230 ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια
πιστά,
οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν
ἔχουσιν

Between men and lions there are no
oaths of faith,
as between wolves and lambs there is
no concord.

Iliad 22.262

- 231 νῦν αὐτὲ με μοῖρα κιχάνει
μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς
ἀπολοίμην,
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι
πυθέσθαι

But now my doom is come upon me;
may I not die ingloriously and without
struggle,
but by great deeds, worthy to be heard
by those to come.

Iliad 22.303

Hector in battle against Achilles

- 232 μέγαροιο διέσσυτο μαινάδι ἴση,
παλλομένη κραδίην
She hasted through the hall with throb-
bing heart as one beside herself.

Translated by A.T. Murray (1925)

Iliad 22.460

of Andromache, Hector's wife

- 233 ὦ πόποι, ἦ ῥά τί ἐστι καὶ εἶν Αἴδαο
δόμοισι
ψυχὴ καὶ εἶδωλον, ἀτὰρ φρένες οὐκ ἐνὶ
πάμπαν

Ah then, 'tis true that we survive in
Hades,
our soul and phantom, but no intellect
withal.

Iliad 23.103

Achilles of the ghost of Patroclus eluding his embrace

- 234 πολλα δ' ἄναντα κάταντα πάραντά τε
δόχμιά τ' ἦλθον

O'er hills, o'er dales, o'er crags, o'er rocks
they go.

Translated by Alexander Pope (1715)

Iliad 23.116

*of men collecting wood for the funeral pyre of
Patroclus*

- 235 μήτι τοι δρυτόμος μέγ' ἀμείνων ἢ βίηφι
μήτι δ' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
νῆα θοῇν ἰθύνει ἐρεχθόμενῃν ἀνέμοισι
μήτι δ' ἡνίοχος περιγίγνεται ἡνίοχοιο

It is skill, not might, that makes a wood-
man better;

by skill a helmsman on the wine-dark
deep

expertly guides a ship when roughed by
winds;

and skill proves charioteer better than
charioteer.

Iliad 23.315

- 236 οὐδ' ἄρα πως ἦν
ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα
γενέσθαι

No man can be in everything a master.

Iliad 23.670

- 237 οὐδέ μιν ὕπνος
ἦρει πανδαμάτωρ, ἀλλ' ἔστρέφετ' ἔνθα
καὶ ἔνθα

All-conquering sleep
refused to visit him, and he tossed from
side to side.

Translated by E.V. Rieu (1950)

Iliad 24.4

- 238 τλητὸν γὰρ Μοῖραι θυμὸν θέσαν
ἀνθρώποισιν

The fates have given man a soul stead-
fast in suffering.

Translated in Liddell & Scott

Iliad 24.49

- 239 Πριάμος μέγας, ...
χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε
χεῖρας
δεινὰς ἀνδροφόνους, αἶ οἱ πολέας κτάνον
υἷας

Great Priam

clasped in his hands Achilles' knees,
and kissed his hands,
the terrible, man-slaying hands that had
slain his many sons.

Translated by A.T. Murray (1925)

Iliad 24.477

- 240 ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι
βροτοῖσι,
ζῶειν ἀχνυμένους· αὐτοὶ δέ τ' ἀκηδέες
εἰσὶ.

δοιοὶ γὰρ τε πίθοι κατακείαται ἐν Διὸς
οὔδαι

δώρων οἷα δίδωσι, κακῶν, ἕτερος δὲ ἑάων

This is the way
the gods ordained the destiny of men,
to bear such burdens in our lives, while
they

feel no affliction. At the door of Zeus
are those two urns of good and evil
gifts

that he may choose for us.

Translated by Robert Fitzgerald (1975)

Iliad 24.525

- 241 ἄνσχεο, μὴ δ' ἀλῖαστον οὔδ' οὐρον σὸν κατὰ
θυμὸν·
οὐ γὰρ τι πρήξεις ἀκαχήμενος υἱὸς ἑοῖο,
οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο
πάθησθα

Mourne not inevitable things; thy teares
can spring no deeds

To helpe thee, nor recall thy sonne;
impatience ever breeds

Ill upon ill, makes worst things worse.

Translated by George Chapman (1611)

Iliad 24.549

Achilles to Priam

- 242 Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον,
ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον
ἔπερσεν·
πολλῶν δ' ἀνθρώπων ἶδεν ἄστεα καὶ
νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα ὄν
κατὰ θυμόν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον
ἐταίρων.

Sing to me of the man, Muse, the man of
twists and turns
driven time and again off course, once
he had plundered
the hallowed heights of Troy.

- Many cities of men he saw and learned
their minds,
many pains he suffered, heartsick on
the open sea,
fighting to save his life and bring his
comrades home.
Translated by Robert Fagles (1996)
Odyssey 1.1
opening lines, of Odysseus
- 243 αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν
ὄλοντο,
νήπιοι
Their own recklessness destroyed them
all,
the heedless fools.
Odyssey 1.7
of Odysseus' comrades
- 244 νόστιμον ἦμαρ
The day of their returning.
Translated by A.T. Murray (1919)
Odyssey 1.9 et al.
- 245 ὦ πόποι, οἷον δὴ νυ θεοὺς βροτοὶ
αἰτιώωνται
ἐξ ἡμέων γὰρ φασὶ κάκ' ἔμμεναι· οἱ δὲ
καὶ αὐτοὶ
σφῆσιν ἀτασθαλίησιν ὑπὲρ μόρον ἄλγε'
ἔχουσιν
Look now how mortals are blaming
the gods as the source of their troubles,
rather than blame themselves for their
own foolish actions.
Odyssey 1.32
Zeus to the other gods
- 246 νῦν δ' ἀθρόα πάντ' ἀπέτεισεν
Now he has paid the full price of all
Translated by A.T. Murray (1919)
Odyssey 1.43
*of Aegisthus who killed Agamemnon – and was
killed by Agamemnon's son, Orestes*
- 247 ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε
ῥέζοι
May all thus perish who do the like
again.
Odyssey 1.47
of Aegisthus, for killing Agamemnon
- 248 ὅς τε θαλάσσης
πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας
αὐτός
μακρὰς, αἶ γαῖάν τε καὶ οὐρανὸν ἄμφις
ἔχουσιν
Atlas, who knows the depths of every
sea, and himself holds the tall pillars
which keep earth and heaven apart.
Translated by A.T. Murray (1919)
Odyssey 1.52
- 249 μαλακοῖσι καὶ αἰμυλίοισι λόγοισιν θέλγει
Deceiving with soft, persuasive words.
Translated by E.V. Rieu (1946)
Odyssey 1.56
*of Calypso keeping Odysseus' mind away from
thoughts of Ithaca*
- 250 πέδιλα ... τὰ μιν φέρον ἡμὲν ἐφ'
ύγρην
ἡδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοῆς
ἀνέμοιο
Sandals which carried her over water
and boundless land, swift as the wind.
Odyssey 1.96
of Athena, as she prepares to go to Ithaca
- 251 χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται
Hail, stranger; welcome shalt thou be in
our house.
Translated in Liddell & Scott
Odyssey 1.123
*inscribed over the entrance of the rather rustic
Hotel 'Belle Hélène' at Mycenae; all Greek and
foreign archaeologists lived there while excavat-
ing the Mycenaean citadel*
- 252 πλέων ἐπὶ οἶνοπα πόντον ἐπ'
ἄλλοθρόους ἀνθρώπων,
ἐς Τεμέσῃν μετὰ χαλκόν, ἄγω δ' αἶθωνα
σίδηρον
Sailing the winedark sea for ports to call
on alien shores – to Têmesê, for copper,
bringing bright bars of iron in exchange.
Translated by Robert Fitzgerald (1961)
Odyssey 1.183
*Temese: identified by some as Tamassos in
Cyprus, others as Temesa in Bruttium*
- 253 οὐ γὰρ πώ τις ἐὼν γόνον αὐτὸς ἀνέγνω
Who, on his own,
has ever really known who gave him
life?
Translated by Robert Fagles (1996)
Odyssey 1.216

254 οἷχεται ἄιστος ἄπυστος

He is gone out of sight, out of hearing.

Translated by A.T. Murray (1919)

Odyssey 1.242

of Odysseus

255 οὐδέ τί σε χρὴ
νηπιᾶας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί

You are a child no more,
you must put away your childish ways.

Odyssey 1.296

256 ἄγορεύεις
ὥς τε πατὴρ ᾧ παιδί, καὶ οὐ ποτε λήσομαι
αὐτῶν

You speak
like a father to his son, and I shall never
forget your words.

Odyssey 1.307

257 οὐτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἰ ποθεν
ἔλθοι

No longer do I put trust in tidings,
whencesoever they may come.

Translated by A.T. Murray (1919)

Odyssey 1.414

Telemachus on rumours of his father's death

258 πολλὰ φρεσὶ μερμηρίζων

Pondering many things in his mind.

Translated by A.T. Murray (1919)

Odyssey 1.427

259 οὐ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι
ἢ μ' ἔτεχ', ἢ μ' ἔθρεψε

Can I banish against her will,
the mother who bore me and took care
of me?

Translated by Robert Fitzgerald (1961)

Odyssey 2.130

260 παῦροι γὰρ τοι παῖδες ὁμοῖοι πατρὶ
πέλονται,

οἱ πλεονες κακίους, παῦροι δέ τε πατρὸς
ἀρείους

Few sons, indeed, are like their fathers;
generally they are worse; but just a few
are better.

Translated by E.V. Rieu (1946)

Odyssey 2.276

261 τοῖσιν δ' ἵκμενον οὖρον ἱεὶ γλαυκῶπις
Ἀθήνη,

ἀκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οἶνοπα
πόντον

And bright-eyed Athena sent a favour-
able breeze,
A hearty western wind, whistling over
the dark blue sea.

Odyssey 2.420

262 Ἥλιος δ' ἀνόρουσε, λιπῶν περικαλλέα
λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι
φαεῖνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον
ἄρουραν

The sun sprang up, leaving brilliant
waters in its wake,
climbing the bronze sky to shower light
on immortal gods
and mortal men across the plowlands
ripe with grain.

Translated by Robert Fagles (1996)

Odyssey 3.1

263 αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον
ἐξερέεσθαι

It is not for a young man to question an
older one.

Odyssey 3.24

264 πάντες δὲ θεῶν χατέουσ' ἀνθρωποι

All men have need of the gods.

Translated by A.T. Murray (1919)

Odyssey 3.48

265 οὐ γὰρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν
ἐόντων

It is not easy to divert the immortal gods
from their purpose.

Translated by E.V. Rieu (1946)

Odyssey 3.147

266 λίην γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει

Too great is what thou sayest; amaze-
ment holds me.

Translated by A.T. Murray (1919)

Odyssey 3.227

267 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε
δόμονδε

And, willing as she was willing, he led
her to his house.

Translated by A.T. Murray (1919)

Odyssey 3.272

268 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο
θυμῷ
He accomplished a mighty deed, beyond
his wildest dreams.

Odyssey 3.275

269 μικρὸς δὲ λίθος μέγα κῦμ' ἀποέρχει
A small rock wards off a mighty wave.
Odyssey 3.296

270 ψεῦδος δ' οὐκ ἐρέει μάλα γὰρ
πεπνυμένος ἐστίν
A man as wise as he will never lie.
Odyssey 3.328

271 οὐ μὲν νήπιος ἦσθα ...
τὸ πρῖν· ἀτὰρ μὲν νῦν γε πάις ὥς νήπια
βάζεις
You were not a fool
but now you are talking nonsense like
a child.
Odyssey 4.31

272 νεμεσῶμαι γε μὲν οὐδὲν
κλαίειν, ὅς κε θάνησι βροτῶν καὶ πότμον
ἐπίσπῃ·
τοῦτό νυ καὶ γέρας οἶον ὀϊζυροῖσι
βροτοῖσιν,
κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ
παρεῶν
Not that I think it wrong to shed a tear
for any man who meets his fate and dies.
Indeed, what other tribute can one pay
to wretched man than a lock of hair, a
tear on the cheek?
Translated by E.V. Rieu (1946)
Odyssey 4.195

273 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον,
ἔνθεν ἔπινον,
νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον
ἀπάντων
Into their wine she slipped a drug, a
remedy
for pain and anger, banishing all memo-
ries of woe.
Odyssey 4.220

274 γέρων ἄλιος
The old man of the sea.
Translated by A.T. Murray (1919)
Odyssey 4.349

275 θεοὶ δέ τε πάντα ἴσασι

The gods know all things.
Translated by A.T. Murray (1919)
Odyssey 4.379

276 ἀλλὰ σ' ἐς Ἥλύσιον πεδίον ... ἀθάνατοι
πέμψουσιν, ...
οὐ νιφετός, οὐτ' ἄρ χειμῶν πολὺς οὔτε
ποτ' ὄμβρος,
ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνεῖοντος αἴητας
Ωκεανὸς ἀνῆσιν ἀναψύχειν ἀνθρώπους
The gods will send you off to the
Elysian Fields;
no snow, no winter there, no rain; but at
all times
the Ocean sends up winds, sweet West-
ern winds,
bearing refreshment for the souls of
men.
Odyssey 4.563

277 κακὸν δ' ἀνεμῶλια βάζειν
It does no good to utter empty words.
Odyssey 4.837 et al.

278 λάρω ὄρνιθι εἰοικώς,
ὅς τε κατὰ δεινούς κόλπους ἄλός
ἄτρυγέτοιο
ἰχθὺς ἀγρώσσων πυκινὰ πτερὰ δεύεται
ἄλμη
So wat'ry fowl, that seek their fishy
food,
With wings expanded o'er the foaming
flood,
Now sailing smooth the level surface
sweep,
Now dip their pinions in the briny deep.
Translated by Alexander Pope (1725)
Odyssey 5.51
of Hermes, messenger of the gods

279 οὐδέ μοι αὐτῇ
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ'
ἐλεήμων
My heart is not made of iron; I know
what pity is.
Translated by E.V. Rieu (1946)
Odyssey 5.190

280 ἐθέλω καὶ ἐέλδομαι ἡματα πάντα
οἰκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμαρ
ιδέσθαι

All my days I wish and long
to reach my home, to see the day of my
return.

Odyssey 5.219

spoken by Odysseus to Calypso who has agreed to set him free

- 281 τλήσομαι ἐν στήθεσσι νύχτων
ταλαπενθέα θυμόν·
ἤδη γὰρ μάλα πολλὰ πάθον

My soul
Shall bear that also; for, by practice
taught,
I have learn'd patience, having much
endured.

Translated by William Cowper (1791)

Odyssey 5.222

- 282 σύναγεν νεφέλας, ἐτάραξε δὲ
πόντον
χερσὶ τρίαιναν ἐλών· πάσας δ' ὀρόθυεν
ἀέλλας
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι
κάλυψε
γαίαν ὁμοῦ καὶ πόντον· ὀρώρει δ'
οὐρανόθεν νύξ

Brewing high thunderheads, he
churned the deep
with both hands on his trident – called
up wind
from every quarter, and sent a wall of
rain
to blot out land and sea in torrential
night.

Translated by Robert Fitzgerald (1961)

Odyssey 5.291

of Poseidon

- 283 μέγα κῦμα Ποσειδάων ἐνοσίχθων,
δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε
δ' αὐτόν·
ὥς δ' ἄνεμος ζαῆς ἠίων θημῶνα τινάξῃ
καρφαλέων· τὰ μὲν ἄρ' ἐπεσκεδάσ'
ἄλλυδις ἄλλη

Neptune raised
A huge, a high, and horrid wave, that
seised
Him and his ship and tost them through
the Lake.
As when the violent winds together
take
Heapes of drie chaffe and hurle them
every way.

Translated by George Chapman (1615)

Odyssey 5.366

- 284 ὁ δ' ἄρ' ἄπνευστος καὶ
ἄναυδος

κεῖτ' ὀλιγηπελέων

So he lay breathless and speechless, with
scarce strength to move.

Translated by A.T. Murray (1919)

Odyssey 5.456

of Odysseus washed ashore, exhausted

- 285 Οὐλύμπόνδ' ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς
αἰεὶ
ἔμμεναι· οὐτ' ἀνέμοισι τινάσσεται οὔτε
ποτ' ὄμβρῳ
δεύεται οὔτε χιῶν ἐπιπίλναται, ἀλλὰ
μάλ' αἰθρη
πέπταται ἀνέφελος, λευκὴ δ'
ἐπιδέδρομεν αἴγλη

Olympus, eternal dwelling of the gods,
unmoved,
not rocked by winds, not drenched by
rains,
not touched by snow; where the clear
sky,
without a cloud, exudes a splendid radi-
ance.

Odyssey 6.42

- 286 σοὶ δὲ θεοὶ τόσα δοῖεν, ὅσα φρεσὶ σῇσι
μενοινᾷς,
ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην
ὀπάσειαν
ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ
ἄρειον,
ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον
ἔχῃτον
ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
χάρματα δ' εὐμενέτησι· μάλιστα δέ τ'
ἔκλυον αὐτοὶ

And may the good gods give you all
your heart desires:
husband, and a house, and lasting
harmony too.
No finer, greater gift in the world than
that ...

when man and woman possess their
home, two minds,
two hearts and work as one. Despair to
their enemies,
a joy to their friends. Their own best
claim to glory.

Translated by Robert Fagles (1996)

Odyssey 6.180

- 287 πρὸς γὰρ Διὸς εἰσὶν ἅπαντες
ξεῖνοί τε πτωχοὶ τε, δόσις δ' ὀλίγη τε φίλη
τε

- All strangers and beggars come from
Zeus,
and whatever gift we give, though
small, is precious.
Odyssey 6.207
- 288 τῶν νέες ὠκεῖαι ὥς εἰ πτερόν ἢ νόημα
Their ships are swift as a bird or a
thought.
Translated in *Bartlett's Familiar Quotations*
(1980)
Odyssey 7.36
- 289 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον
ἄλλο
There's nothing more demanding than
one's stomach!
Odyssey 7.216
- 290 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσι
ἔπειθεν
But never for a moment did she sway the
spirit in my breast.
Odyssey 7.258
Odysseus of Calypso; quoted in Greek by Cicero,
Letters to Atticus 7.1
- 291 δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φύλ'
ἀνθρώπων
We're all prone to jealousy, we men on
earth.
Odyssey 7.307
- 292 οὕτως οὐ πάντεσσι θεοὶ χαρίεντα
διδούσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ'
ἀγορητὺν
The gods do not give gifts to all alike,
neither good looks nor intellect nor
eloquence.
Odyssey 8.167
- 293 οὐκ ἀρετὰ κακὰ ἔργα· κιχάνει τοι βραδὺς
ὠκύν
Ill deeds thrive not; and slow outstrips
the swift.
Odyssey 8.329
- 294 ὕμεις δ' εἰσορόωτε θεοὶ πᾶσαι τε θεάιναι,
αὐτὰρ ἐγὼν εὐδοίμῃ παρὰ χρυσῇ
Ἀφροδίτῃ
Though all you gods and goddesses
were looking on, yet would I be glad to
sleep by golden Aphrodite's side.
- Translated by E.V. Rieu (1946)
Odyssey 8.341
Hermes in reply to Apollo
- 295 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν
ᾄδοι
τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα
σφέας
οἶμας μούσ' ἐδίδαξε, φίλησε δὲ φύλον
ᾄοιδῶν
Singers of songs, among all men on
earth,
deserve respect and honour; taught
poems by the Muse,
the tribe of minstrels are her favourites.
Odyssey 8.479
- 296 ἀντὶ κασιγνήτου ξεινός θ' ἱκέτης τε
τέτυκται
ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ
πραπίδεσσι
Treat your guest and suppliant like a
brother;
anyone with a touch of sense knows
that.
Translated by Robert Fagles (1996)
Odyssey 8.546
- 297 οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ'
ἀνθρώπων,
οὐ κακὸς οὐδὲ μὲν ἐσθλός
No man is nameless, be he base or noble
Translated by A.T. Murray (1919)
Odyssey 8.552
- 298 ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερεῖων
γίγνεται, ὅς κεν ἐταῖρος ἑὼν πεπνυμένα
εἰδῇ
No less dear than a brother
is a comrade who shares our inmost
thoughts.
Translated by Robert Fagles (1996)
Odyssey 8.585
- 299 τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον
καταλέξω;
What, then, shall I tell thee first, what
last?
Translated by A.T. Murray (1919)
Odyssey 9.14
the beginning of Odysseus' long tale to Alci-
nous, king of the Phaeacians (to the end of book
12)

300 ὥς οὐδὲν γλῦκιον ἤς πατρίδος οὐδὲ
τοκῆων
γίνεται, εἴ περ καί τις ἀπόπροθι πῖονα
οἶκον
γαίῃ ἐν ἀλλοδαπῇ ναίει
Nothing is as sweet as a man's own
country,
his own parents, even though he's
settled down
in some luxurious house, off in a foreign
land
and far from those who bore him.

Translated by Robert Fagles (1996)
Odyssey 9.34

301 ἔνθεν δ' ἐννῆμαρ φερόμην ὀλοοῖς
ἀνέμοισι
πόντον ἐπ' ἰχθυόεντα
Nine long days was I driv'n by ruinous
winds
O'er the fish-teeming deep.

Translated by S.O. Andrew (1948)
Odyssey 9.83

302 ἢ τι οἰσάμενος, ἢ καὶ θεὸς ὥς ἐκέλευσεν
Either from some foreboding, or because
a god bade him so.

Translated by A.T. Murray (1919)
Odyssey 9.339
cf. Plutarch 29

303 τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν
ἀφραδίῃσιν.
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας
ἤλυθεν οἶνος

Nor could the foole abstaine,
But drunke often. And soon the noble
Juyce
Had wrought upon his spirit.

Translated by George Chapman (1615)
Odyssey 9.361
of Cyclops drinking wine given by Odysseus

304 Οὐτίς ἐμοί γ' ὄνομα ...
ὦ φίλοι, Οὐτίς με κτείνει
Odysseus: 'Nobody', that's my name.
Cyclops: My friends! Nobody's killing
me!

Translated by Robert Fagles (1996)
Odyssey 9.366 and 408

305 τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ
τοκῆες;

Who art thou? what thy parents? city?
whence?

Translated by William Sotheby (1834)
Odyssey 10.325

*Circe to Odysseus who is not affected by her
potion*

306 ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἦνδανε
θυμῷ,
ἀλλ' ἤμην ἀλλοφρονέων, κακὰ δ' ὄσσετο
θυμός

She bade me eat; but I had no mind for
eating;
elsewhere were my thoughts, full of
grim forebodings.

Odyssey 10.373

307 οἶῳ πεπνύσθαι, τοὶ δὲ σκιαὶ αἰσσοῦσιν
Only he has wits, the rest are but flutter-
ing shadows.

Translated by Bernadotte Perrin (1914)
Odyssey 10.495

*quoted verbatim by Cato the Elder on hearing of
Scipio's daring at Carthage (the elder Cornelius
Scipio Africanus); in Plutarch, Cato the Elder
27.6*

308 οὐδέ νύ μοι κῆρ
ἤθελ' ἔτι ζῶειν καὶ ὄραν φάος ἡελίοιο

Nor had my heart
any longer the desire to live and behold
the light of the sun.

Translated by A.T. Murray (1919)
Odyssey 10.497

309 τὴν δ' ἀνεμός τε κυβερνήτης τ'
ἴθυνε·
τῆς δὲ πανημερίης τέταθ' ἰστία
ποντοπορούσης·
δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι
ἀγνυαί

Then sat we amidships, wind jamming
the tiller,
Thus with stretched sail, we went over
sea till day's end.

Sun to his slumber, shadows o'er all the
ocean.

Translated by Ezra Pound (1933)
Odyssey 11.10

310 ἢ δ' ἐς πείραθ' ἵκανε βαθυρρόου
Ὠκεανοῖο·
ἐνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε
πόλις τε,

- ἤερί καὶ νεφέλη κεκαλυμμένοι· οὐδέ ποτ'
αὐτοὺς
Ἥλιος φαέθων καταδέρκεται ἀκτίνεσσιν
Our ship ran onward toward the
Ocean's bourne,
the realm and region of the Men of
Winter,
hidden in mist and cloud. Never the
flaming
eye of Helios lights on those men.
Translated by Robert Fitzgerald (1961)
Odyssey 11.13
*of the Cimmerians, a 'mythical' people dwelling
at the Ocean's limits*
- 311 σῆμά τέ μοι χεῦναι πολιῆς ἐπὶ θινὶ
θαλάσσης,
ἀνδρὸς δυστήνοιο, καὶ ἐσσομένοισι
πυθέσθαι·
ταῦτά τέ μοι τελέσαι πηξαί τ' ἐπὶ τύμβῳ
ἐρετμόν,
τῷ καὶ ζωὸς ἔρεσσον ἔων μετ' ἑμοῖσ'
ἐτάροισιν
And heap my grave-mound where the
grey waves break;
A sign for generations yet to be
Of my unhappy fate: do this for me,
And plant on it the oar I rowed with
once,
While yet I lived, among your company.
Translated by J.W. MacKail (1903)
Odyssey 11.75
*Elpenor, one of his crew, asking Odysseus to
bury him*
- 312 ὥς ἔφατ'...
τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς
ἀνώγει,
τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἵκελον ἦ καὶ
ὀνειρώ
ἔπτατ'
Thus she spoke, and thrice I tried to
embrace her spirit.
Thrice, like a shadow, or a dream, it
slipped through my hands.
Odyssey 11.206
Odysseus in Hades, meeting his mother's ghost
- 313 ψυχὴ δ' ἡὕτ' ὀνειρὸς ἀποπταμένη
πεπότηται
The spirit, like a dream, flits away, and
hovers to and fro.
Translated by A.T. Murray (1919)
Odyssey 11.222
- 314 Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν,
αὐτὰρ ἐπ' Ὅσση Πήλιον
εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς εἶη
Eager they were to pile Mount Ossa on
Olympus; and then
forested Pelion on Ossa, to make a stair-
way up to heaven.
Odyssey 11.315
*of the twins of Iphimedeia, wishing to fight the
gods*
- 315 ὥρῃ μὲν πολέων μύθων, ὥρῃ δὲ καὶ
ὑπνόν
There is a time for many tales, a time for
sleep as well.
Odyssey 11.379
- 316 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο
γυναικὸς,
ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα
βάληται·
οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικές,
κουριδίῳ τεύξασα πόσει φόνον
Nothing is more horrible or fearful than
a woman
who contemplates and carries out such
deeds,
such monstrous deeds, as murdering
her husband.
Odyssey 11.427
*Agamemnon in Hades, telling the tale of his
death*
- 317 καὶ σὺ γυναῖκί ...
μηδ' οἱ μῦθον ἅπαντα πιφασκέμεν, ὅν
κ' ἐν εἰδῆς,
ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ
κεκρυμμένον εἶναι
Don't tell your wife everything you
know,
tell her some things and keep some
others hidden.
Odyssey 11.441
- 318 ἐπεὶ οὐκέτι πιστὰ γυναιξίν
There is no more trusting in women.
Translated in *Bartlett's Familiar Quotations*
(1980)
Odyssey 11.456
- 319 βροτῶν εἶδωλα καμόντων
The phantoms of men outworn.
Translated by A.T. Murray (1919)
Odyssey 11.476

of the dead in Hades

- 320 βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν
ἄλλω,
ἀνδρὶ παρ' ἀκλήρῳ, ὦ μὴ βίотος πολὺς
εἶη,
ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν
ἀνάσσειν

I would rather work the soil as a serf
on hire to some landless impoverished
peasant than be King of all these lifeless
dead.

Translated by E.V. Rieu (1946)
Odyssey 11.489

- 321 κατὰ γῆρας ἔχει χεῖράς τε πόδας τε
Now feete and hands are in the hold of
Age.

Translated by George Chapman (1615)
Odyssey 11.497

- 322 φοῖτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν
λειμῶνα

The spirit

departed with long strides over the field
of asphodel.

Translated by A.T. Murray (1919)
Odyssey 11.538
*cf. Tennyson, 'The Lotos-Eaters': 'in Elysian
valleys ... on beds of asphodel'*

- 323 ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι
ἀγλαόκαρποι
συκκαί τε γλυκεραὶ καὶ ἐλαῖαι
τηλεθόωσαι

Pear trees, pomegranates, brilliant
apples,
luscious figs, and olives ripe and dark.

Translated by Robert Fitzgerald (1961)
Odyssey 11.589

- 324 ἀλλ' ὅτε μέλλοι
ἄκρον ὑπερβαλέειν, τότε' ἀποστρέψασκε
κραταίς·
αὐτίς ἔπειτα πέδονδε κυλίνδετο λᾶας
ἀναιδής

But soon as he attains the Mountain's
Crown,
It with a Vengeance hurri'd tumbles
down.

Translated by John Ogilby (1665)
Odyssey 11.596
of Sisyphus' suffering in Hades, carrying to the

*mountaintop a huge stone which plunged down
as soon as he arrived*

- 325 ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε
λέοντες,
ὕσμίναί τε μάχαι τε φόνοι τ'
ἀνδροκτασίαι τε·
μὴ τεχνησάμενος μῆδ' ἄλλο τι
τεχνήσαιτο,
ὃς κείνον τελαμῶνα ἐῆ ἐγκάτθετο τέχνη
There sullen lions sternly seem to roar,
The bear to growl, to foam the tusky
boar:
There war and havoc and destruction
stood,
And vengeful murder red with human
blood.
Thus terribly adorn'd the figures shine,
Inimitably wrought with skill divine.

Translated by William Broome (with Pope,
1720)

Odyssey 11.611
of Heracles' golden breastplate or belt in Hades

- 326 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία
νεκρῶν
ἦχη θεσπεσίη· ἐμὲ δὲ χλωρόν δέος ἦρει
But first came shades in thousands,
rustling
in a pandemonium of whispers, blown
together,
and the horror took me.

Translated by Robert Fitzgerald (1961)
Odyssey 11.632
Odysseus in Hades

- 327 ἄνεμος μὲν ἐπαύσατο ἠδὲ
γαλήνη
ἔπλετο νηνεμίη, κοίμησε δὲ κύματα
δαίμων
Sunk were at once the winds; the air
above,
And waves below, at once forgot to
move;
Some demon calm'd the air and
smooth'd the deep,
Hush'd the loud winds, and charm'd the
waves to sleep.

Translated by Alexander Pope (1725)
Odyssey 12.168
a sign to Odysseus approaching the Sirens

- 328 οὐ γὰρ πῶ τις τῆδε παρήλασε νηὶ
μελαίνῃ,

- πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων
 ὅπ' ἀκοῦσαι,
 ἀλλ' ὃ γε τερψάμενος νείται καὶ πλείονα
 εἰδώς
 Never has any man rowed past our isle
 in his black ship
 and left unheard the sweet-voiced music
 from our lips;
 first he enjoys, then goes his way a
 wiser man.
Odyssey 12.186
the Sirens' song
- 329 ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμενές
 εἰμεν·
 οὐ μὲν δὴ τόδε μείζον ἔπι κακόν
 My friends, we're hardly strangers to
 danger;
 and no greater evil threatens us now.
Odyssey 12.208
*Odysseus to his crew when expecting rough
 seas ahead; the second line is quoted in Greek by
 Cicero, Letters to Atticus 7.6*
- 330 λιμῶ δ' οἴκτιστον θανέειν
 To die of hunger is the most pitiful.
 Translated by A.T. Murray (1919)
Odyssey 12.342
- 331 ἐχθρὸν δέ μοι ἔστιν
 αὐτίς ἀριζήλως εἰρημένα μυθολογεύειν
 I hate repeating tales already plainly
 told.
Odyssey 12.452
- 332 εἰς ὃ κε γῆρας
 ἔλθῃ καὶ θάνατος, τά τ' ἐπ' ἀνθρώποισι
 πέλονται
 Man's common lot, old age and death.
 Translated by E.V. Rieu (1946)
Odyssey 13.59
- 333 νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε,
 νήγρετος, ἥδιοςτος, θανάτῳ ἄγχιστα
 εὐκίως
 Sweet sleep fell upon his eyelids,
 an unawakening sleep, most sweet, and
 most alike to death.
 Translated by A.T. Murray (1919)
Odyssey 13.79
- 334 οὐδέ κεν ἰρηξ
 κίρκος ὁμαρτήσειεν, ἐλαφρότατος
 πετεηνῶν

Not even the circling hawk, the swiftest
 of winged things, could keep pace with
 her.

Translated by A.T. Murray (1919)

Odyssey 13.86

of the ship carrying Odysseus home

- 335 τίς γῆ, τίς δῆμος, τίνες ἄνδρες
 ἐγγεγάσιν;

What is this land and realm, who are the
 people?

Translated by Robert Fitzgerald (1961)

Odyssey 13.233

Odysseus landing on Ithaca

- 336 Ὀδυσσεὺς
 χαίρων ἦ γαίῃ, κύσε δὲ ζεῖδωρον ἄρουραν
 Odysseus, overjoyed at the
 sight of his own land, kissed the fertile
 soil.

Translated by E.V. Rieu (1946)

Odyssey 13.354

on realizing he was back in Ithaca

- 337 κακὰ φύτευεν
 Sowing the seeds of evil.
 Translated by A.T. Murray (1919)
Odyssey 14.110

- 338 ἔργον δέ μοι οὐ φίλον ἔσκεν
 οὐδ' οἰκαφελίῃ, ἣ τε τρέφει ἀγλαὰ τέκνα,
 ἀλλὰ μοι αἰεὶ νῆες ἐπήρετμοι φίλαι ἦσαν
 καὶ πόλεμοι καὶ ἄκοντες εὖξεστοι καὶ
 οἶστοι

Labour I never liked,
 Nor household thrift, which breeds
 good children.
 But ships equipped with oars were ever
 my delight,
 Battles and polished javelins and
 arrows.

Translated by Bernadotte Perrin (1916)

Odyssey 14.222

- 339 ἄλλος γάρ τ' ἄλλοισιν ἀνὴρ ἐπιτέρεται
 ἔργοις
 For different men take joy in different
 works.

Translated by A.T. Murray (1919)

Odyssey 14.228

- 340 τί σε χρὴ ... μαψιδίως ψεύδεσθαι;
 Why must you lie and all for nothing?

- Translated by Robert Fitzgerald (1961)
Odyssey 14.365
- 341 θεὸς δὲ τὸ μὲν δώσει, τὸ δ' ἑάσει,
... δύναται γὰρ ἅπαντα
God will give one thing and withhold
another,
for he can do all things.
Translated by A.T. Murray (1919)
Odyssey 14.444
- 342 νύξ δ' ἄρ' ἐπῆλθε κακῇ σκοτομήνιος
Now night came on, foul and without a
moon.
Translated by A.T. Murray (1919)
Odyssey 14.457
- 343 οἶνος γὰρ ἀνώγει
ἡλεός, ὅς τ' ἐφέηκε πολύφρονά περ μάλ'
αἰεῖσαι
καί θ' ἄπαλὸν γελάσαι, καί τ'
ὀρχήσασθαι ἀνήκε,
καί τι ἔπος προέηκεν ὃ περ τ' ἄρρητον
ἄμεινον
Befooling wine
sets even the wise to singing
and laughing stupidly and dancing,
and saying what was better left unsaid.
Odyssey 14.463
- 344 τοῦ γὰρ τε ξείνος μιννήσκειται ἥματα
πάντα
ἀνδρὸς ξεινοδόκου, ὅς κεν φιλοτήτα
παράσχη
All his life a guest remembers the host
who has treated him kindly.
Translated by E.V. Rieu (1946)
Odyssey 15.54
- 345 ἴσόν τοι κακὸν ἔσθ', ὅς τ' οὐκ ἐθέλοντα
νέεσθαι
Ξεῖνον ἐποτρύνῃ καὶ ὃς ἐσσύμενον
κατερύκη
It is equally wrong to send off a guest
who wishes to stay,
and to keep back the one who is eager
to go.
Odyssey 15.72
cf. Alexander Pope, *Imitations of Horace*
2.2.159: 'For I, who hold sage Homer's rule the
best, / Welcome the coming, speed the going
guest'
- 346 πλαγκτοσύνης δ' οὐκ ἔστι κακώτερον
- ἄλλο βροτοῖσιν
Surely to be a vagrant is the worst possi-
ble fate for man.
Translated by E.V. Rieu (1946)
Odyssey 15.343
- 347 ἀνίη καὶ πολὺς ὕπνος
There is weariness even in too much
sleep
Translated by A.T. Murray (1919)
Odyssey 15.394
- 348 μετὰ γὰρ τε καὶ ἄλγεσι τέρεται ἀνήρ,
ὅς τις δὴ μάλα πολλὰ πάθη καὶ πόλλ'
ἐπαληθῇ
After some time a man finds joy even in
old woes,
when he has suffered much, and trav-
elled far.
Odyssey 15.400
- 349 Ὀδυσσεύς δέ που εὐνὴν
χῆται ἐνευναίων κάκ' ἀράχνια κείται
ἔχουσα
Odysseus' bed, empty
and hung with dusty spider-webs.
Translated by E.V. Rieu (1946)
Odyssey 16.34
- 350 οὐ γὰρ πῶ πάντεσσι θεοὶ φαίνονται
ἐναργεῖς
Not to everyone the gods reveal them-
selves.
Odyssey 16.161
- 351 ἦ καὶ χρυσεὶά ῥάβδω ἐπεμάσσατ' Αθήνη
... δέμας δ' ὠφέλλε καὶ ἥβην·
ἂψ δὲ μελαγχροῖς γένετο, γναθμοὶ δὲ
τάνυσθεν,
κυάνεαι δ' ἐγένοντο γενειάδες ἀμφὶ
γένειον
Athena touched him with her golden
wand,
made him more tall and young and
lithe;
his skin grew bronzed again, his cheeks
filled out;
the beard about his chin showed dark
once more.
Translated by Walter Shewring (1980)
Odyssey 16.172
- 352 ὥς ἄρα φωνήσας υἱὸν κύσε, καὶ δὲ
παρεῖων

- δάκρυον ἦκε χαμᾶζε· πάρος δ' ἔχε
ναλεμέες αἰεὶ
He kiss'd his son, while from his cheeks
Tears trickled, tears till then restrained.
Translated by William Cowper (1791)
Odyssey 16.190
- 353 ῥῆϊδιον δὲ θεοῖσι, τοὶ οὐρανὸν εὐρὺν
ἔχουσιν,
ἡμὲν κυδῆναι θνητὸν βροτὸν ἠδὲ
κακῶσαι
It is no hard thing for the gods of
heaven
to glorify a man or bring him low.
Translated by Robert Fitzgerald (1961)
Odyssey 16.211
- 354 κλαῖον δὲ λιγέως, ἀδινώτερον ἢ τ' οἰωνοί,
φῆναι ἢ αἰγυπιοὶ γαμψώνυχες, οἷσί τε
τέκνα
ἀγρόται ἐξείλοντο πάρος πετεηνὰ
γενέσθαι
Cries burst from them as loud as those
of birds,
eagles or crooked-taloned vultures,
whose nestlings
farmers take before they fledged.
Odyssey 16.216
- 355 αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος
A weapon in itself tempts men to use it.
Translated in Liddell & Scott
Odyssey 16.294
*on carrying arms; quoted by Demetrius, On
Style* 107
- 356 οὐκ ἔσθ' οὗτος ἀνὴρ οὐδ' ἔσσεται
There never was such a man nor ever
shall be.
Odyssey 16.437
- 357 τί δὴ κλέος ἔστ' ἀνὰ ἄστυ;
What news from the city?
Translated by A.T. Murray (1919)
Odyssey 16.461
- 358 κοίτου τε μνήσαντο καὶ ὕπνου δῶρον
ἔλοντο
Ready to rest, they took the gift of sleep.
Odyssey 16.481
closing lines of book 16
- 359 ἔσθλ' ἀγορεύοντες, κακὰ δὲ φρεσὶ

- βυσσοδόμενον
Speaking fair, but pondering evil in their
hearts.
Translated by A.T. Murray (1919)
Odyssey 17.66
- 360 ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον
How god always draws like to like!
Odyssey 17.218
*cf. the English proverbs 'like will to like' and
'birds of a feather flock together'*
- 361 μῆλα κακοὶ φθείρουσι νομῆες
It is the bad herdsmen who ruin the
flock.
Odyssey 17.246
Eumeaus to Melanthius in reply to his insults
- 362 ἄν δὲ κύων κεφαλὴν τε καὶ οὐᾶτα
κείμενος ἔσχευ,
Ἄργος, Ὀδυσσεύς ταλασίφρονος, ὃν ῥά
ποτ' αὐτὸς
θρέψε μὲν, οὐδ' ἀπόνητο, πάρος δ' εἰς
Ἴλιον ἰρῆν
ᾤχετο
A dog lying there lifted head and
pricked his ears.
This was Argos whom Odysseus had
bred but never worked,
because he left for Ilium too soon.
Translated by T.E. Shaw (T.E. Lawrence)
(1932)
Odyssey 17.291
- 363 Ἄργος ... ὥς ἐνόησεν Ὀδυσσεῖα ἐγγὺς
ἔόντα,
οὐρῇ μὲν ῥ' ὃ γ' ἔσπνε καὶ οὐᾶτα
κάββαλεν ἄμφω,
ἄσπον δ' οὐκέτ' ἔπειτα δυνήσατο οἶο
ἀνακτος
ἐλθέμεν· αὐτὰρ ὁ νόσφιν ἰδὼν
ἀπομόρξατο δάκρυ
The instant Odysseus approached, the
dog knew him.
He thumped his tail and drooped his
ears forward,
but lacked the power to drag himself
ever so little towards his master;
but Odysseus saw him and brushed
away a tear.
Translated by T.E. Shaw (T.E. Lawrence)
(1932)
Odyssey 17.300

364 ἢ αὐτως οἴοι τε τραπεζῆς κύνες ἀνδρῶν
γίγνοντ', ἀγλαΐης δ' ἔνεκεν κομέουσιν
ἄνακτες

Not as lapdogs are, which their masters
keep for show.

Translated by A.T. Murray (1919)

Odyssey 17.309

365 Ἄργον δ' αὖ κατὰ μοῖρ' ἔλαβεν μέλανος
θανάτοιο,
αὐτίκ' ἰδόντ' Ὀδυσῆα ἐεικοστῷ ἐνιαυτῷ

But black death closed down on Argos
straightway, when he saw Odysseus,
after twenty years.

Odyssey 17.326

366 αὐτὸς γὰρ φαγέμεν πολὺ βούλειαι ἢ
δόμεν ἄλλω

You would rather eat the food yourself
than give any of it away!

Odyssey 17.404

to Antinous, one of Penelope's suitors

367 ὦ πόποι, οὐκ ἄρα σοί γ' ἐπὶ εἰδεῖ καὶ
φρένες ἦσαν

Lo, now, it seems thou hast no wits to
match thy beauty.

Translated by A.T. Murray (1919)

Odyssey 17.454

368 οὐ σύ γ' ἄν... οὐδ' ἄλα δοίης
... τὰ δὲ πολλὰ πάρεστιν

You would not give away a grain of salt
and yet you own so much.

Odyssey 17.455

369 καὶ τε θεοὶ ξείνοισιν εἰκότες
ἄλλοδαποῖσι,
παντοῖοι τελέθοντες, ἐπιστροφῶσι
πόληας,
ἀνθρώπων ὕβριν τε καὶ εὐνομίην
ἐφορῶντες

Gods do disguise themselves as strangers
from abroad, and move from town
to town in every shape, observing the
deeds of the just and the unjust.

Translated by E.V. Rieu (1946)

Odyssey 17.485

370 οὐδέ τί σε χορὴ ἀλλοτριῶν φθονέειν
Do not bear a grudge for another's good
fortune.

Odyssey 18.17

371 οὐδὲν ἀκιδνότερον γαῖα τρέφει
ἀνθρώποιο,
πάντων ὅσα τε γαῖαν ἐπι πνεῖει τε καὶ
ἔρπει

Of all the creatures that breathe and
creep about on Mother Earth there is
none so helpless as man.

Translated by E.V. Rieu (1946)

Odyssey 18.130

372 ἀλλ' ὅ γε σιγῇ δῶρα θεῶν ἔχοι, ὅττι
διδόειν

Quietly enjoy whatever gifts the gods
may give.

Translated by E.V. Rieu (1946)

Odyssey 18.142

373 κάκιον πενθήμεναι ἄκριτον αἰεὶ

It makes things worse, this grieving on
and on.

Translated by Robert Fagles (1996)

Odyssey 18.174

374 σίγα καὶ κατὰ σὸν νόον ἴσχανε μῆδ'
ἐρέεινε

Hush, check thy thought, and ask no
questions.

Translated by A.T. Murray (1919)

Odyssey 19.42

375 ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκον μέγαν
ἱστόν,
νύκτας δ' ἀλλύεσκον, ἐπὶ νύκτι δαΐδας
παραθειμένην

Every day I wove on the great loom,
but every night by torchlight I unwove
it.

Translated by Robert Fitzgerald (1961)

Odyssey 19.149

of Penelope

376 ἴσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν
ὁμοῖα

He made the many lies seem similar to
the truth.

Translated by Karl Popper (1964)

Odyssey 19.203

of Odysseus

377 ῥέε δάκρυα, τήκετο δὲ χρώς·
ὥς δὲ χιῶν κατατήκετ' ἐν ἀκροπόλοισιν
ὄρεσσιν,
ἦν τ' Εὐρος κατέτηξεν, ἐπὶ νύκτι Ζέφυρος

καταχεύη,
τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι
ῥέοντες

Her tears flowed and her face melted,
as the snow melts on the lofty moun-
tains,
which the East Wind thaws when the
West Wind has strewn it,
and as it melts the streams of the rivers
flow full.

Translated by A.T. Murray (1919)

Odyssey 19.204

of Penelope on hearing news of Odysseus

378 ἄνθρωποι δὲ μινυνθάδιοι τελέθουσιν
Our lives are much too brief.

Translated by Robert Fagles (1996)

Odyssey 19.328

379 αἶψα γὰρ ἐν κακότητι βροτοὶ
καταγηράσκουσιν
Hardship can age a person overnight.

Translated by Robert Fagles (1996)

Odyssey 19.360

380 τὴν δ' ἅμα χάσμα καὶ ἄλγος ἔλε φρένα,
τῷ δέ οἱ ὅσσε
δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο
φωνή
ἀψαμένη δὲ γενεῖου Ὀδυσσῆα
προσέειπεν·
ἦ μάλ' Ὀδυσσεύς ἐσσι, φίλον τέκος
Smiles dew'd with tears the pleasing
strife exprest
Of grief, and joy, alternate in her breast.
Her flutt'ring words in melting
murmurs dy'd;
At length abrupt – my son! – my King! –
she cry'd.

Translated by Elijah Fenton (with Pope,
1720)

Odyssey 19.471

*Eurycleia, his nursemaid, recognizing Odys-
seus*

381 αὐτὰρ ἐπὶ νύξ ἔλθῃ, ἑλπίσι τε κοῖτος
ἅπαντας,
κείμεν ἐνὶ λέκτρῳ, πυκινὰ δέ μοι ἄμφ'
ἄδινόν κ' ἦρ
ὀξείαι μελεδῶνες ὀδυρομένην ἐρέθουσιν
When night comes and all the world's
abed
I lie in mine alone, my heart thudding,
while bitter thoughts and fears crowd

on my grief.

Translated by Robert Fitzgerald (1961)

Odyssey 19.515

spoken by Penelope

382 χλωρῆς ἀηδών,
καλὸν αἰεῖδῃσιν ἔαρος νέον ἱσταμένοιο,
δενδρῶν ἐν πετάλοισι καθεζομένη
πυκνιοῖσιν,
ἦ τε θαμὰ τρωπῶσα χεῖρ πολυηχέα
φωνήν

Even as the nightingale
sings sweetly when spring is newly
come,
perched amid the thick leafage of the
trees,
and with many trilling notes her voice
pours forth.

Translated by A.T. Murray (1919)

Odyssey 19.518

383 δίχα θυμὸς ὀράρεται ἔνθα καὶ ἔνθα
My heart sways to and fro in doubt.

Translated by A.T. Murray (1919)

Odyssey 19.524

384 οὐκ ὄναρ, ἀλλ' ὕπαρ ἐσθλόν, ὃ τοι
τετελεσμένον ἔσται
Not a dream, but a vision of reality soon
to be fulfilled.

Odyssey 19.547

385 ἦ τοι μὲν ὄνειροι ἀμήχανοι
ἀκριτόμυθοι
γίνοντ', οὐδέ τι πάντα τελείεται
ἀνθρώποισι
δοιαὶ γάρ τε πύλαι ἀμνηνῶν εἰσὶν
ὄνειρων·
αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ'
ἐλέφαντι·
τῶν οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ
ἐλέφαντος,
οἳ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα
φέροντες·
οἳ δὲ διὰ ξυστῶν κεράων ἔλθωσι θύραζε,
οἳ ῥ' ἔτυμα κραινύουσι, βροτῶν ὅτε κέν τις
ἴδῃται

Dreams are hard to unravel, wayward,
drifting things –
not all we glimpse in them will come to
pass ...

Two gates there are for our evanescent
dreams,
one is made of ivory, the other made of

- horn.
Those that pass through the ivory
cleanly carved
are will-o'-the-wisps, their message
bears no fruit.
The dreams that pass through the gates
of polished horn
are fraught with truth, for the dreamer
who can see them.
Translated by Robert Fagles (1996)
Odyssey 19.560
*the wordplay on 'κέρας', 'horn' and
'κραίνω', 'fulfil' and on 'ἐλέφας', 'ivory' and
'ἐλεφαίρομαι', 'deceive' cannot be preserved in
English*
- 386 τέτλαθι δῆ, κραδίη· καὶ κύντερον ἄλλο
ποτ' ἔτλης
Bear up, old heart! You have borne
worse, far worse.
Translated by Robert Fagles (1996)
Odyssey 20.18
- 387 νήπιοι ἀγροῖῳται, ἐφημέρια φρονέοντες
Foolish boors, caring only for things
ephemeral!
Odyssey 21.85
- 388 ὥς ὅτ' ἀνὴρ φόρμιγγος ἐπιστάμενος καὶ
ᾠοιδῆς
ῥηϊδίως ἐτάνυσσε νέῳ περὶ κόλλοπι
χορδῆν
As one of skill
In song and of the Harpe doth at his
will,
In tuning of his Instrument ... and lend
To every wel-wreath'd string his perfect
sound.
Translated by George Chapman (1615)
Odyssey 21.406
*of Odysseus taking up the bow no one but he
could stretch*
- 389 νῦν ὕμιν καὶ πᾶσιν ὀλέθρου πείρατ'
ἐφῆπται
Now, for you one and all, the day of
doom is set.
Odyssey 22.41
- 390 ὥς οὐκ ἔστι χάρις μετόπισθ' εὐεργέων
There is no gratitude in aftertime for
good deeds done.
Translated by A.T. Murray (1919)
Odyssey 22.319

- 391 θάρσει ...
ὥς κακοεργίης εὐεργεσίῃ μέγ' ἀμείνων
Dismiss your fears, doing
right is a much better policy than doing
wrong.
Translated by E.V. Rieu (1946)
Odyssey 22.372
- 392 δι' ἀτασθαλίας ἔπαθον κακόν
Through their own wanton folly they
have come to harm.
Translated by A.T. Murray (1919)
Odyssey 23.67
of the suitors
- 393 σοὶ δ' αἰεὶ κραδίη στερεωτέρη ἐστὶ λίθοιο
Your heart still is – and always was – as
hard as stone.
Odyssey 23.103
- 394 θυμός μοι ἐνὶ στήθεσσι τέθηπεν,
οὐδέ τι προσφάσθαι δύναμαι ἔπος οὐδ'
ἐρέεσθαι
οὐδ' εἰς ὧπα ιδέσθαι ἐναντίον
The heart in my breast is lost in wonder,
I have no power to speak at all, nor ask
a question,
nor look him in the face.
Translated by A.T. Murray (1919)
Odyssey 23.105
Penelope on Odysseus' return
- 395 ἔστι γὰρ ἡμῖν
σῆμαθ', ἃ δὲ καὶ νῶϊ κεκρυμμένα ἴδμεν
ἅπ' ἄλλων
We two have secret signs,
known to us both but hidden from the
world.
Translated by Robert Fagles (1996)
Odyssey 23.109
Penelope to Odysseus
- 396 θεὰ γλαυκῶπις Ἀθήνη
νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν,
Ἥῳ δ' αὖτε
ῥύσατ' ἐπ' Ὀκεανῷ χρυσόθορον
Grey-eyed Athena slowed the night
when night was most profound, and
held the Dawn
under the Ocean of the East.
Translated by Robert Fitzgerald (1961)
Odyssey 23.242

in order to prolong Penelope's first night with Odysseus

- 397 ἐν χεῖρεσσιν ἔχοντ' εὐήρες
ἐρετμόν,
εἰς ὃ κε τοὺς ἀφίκωμαι, οἱ οὐκ ἴσασι
θάλασσαν
ἀνέρες οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ
ἔδουσιν

I was will'd to take
A navall Oare in hand, and with it make
My passage forth till such strange men
I met

As knew no Sea, nor ever salt did eat.

Translated by George Chapman (1615)
Odyssey 23.268

- 398 ὅτε οἱ γλυκὺς ὕπνος
λυσιμελὴς ἐπόρουσε, λύων μελεδήματα
θυμοῦ
Sweet sleep came suddenly upon him,
relaxing all his limbs, and banishing his
cares.
Translated by E.V. Rieu (1946)
Odyssey 23.342

- 399 ὥς δ' ὅτε νυκτερίδες μυχῶ ἄντρον
θεσπεσίῳ
τρίζουσai ποτέονται, ἐπεὶ κέ τις
ἀποπέσῃσιν
ὀρμαθοῦ ἐκ πέτρης, ἀνά τ' ἀλλήλησιν
ἔχονται
As when the bats within some hallow'd
cave
Flit squeaking all around, for if but one
Fall from the rock, the rest all follow
him,
In such connexion mutual they adhere.
Translated by William Cowper (1791)
Odyssey 24.6
*of the suitors' spirits being led 'downward
gibbering' to Hades*

- 400 τῷ οἱ κλέος οὐ ποτ' ὀλεῖται
ἧς ἀρετῆς, τεύξουσai δ' ἐπιχθονίοισιν
αἰοιδὴν
ἀθάνατοι χαρίεσσαν ἐχέφρονι
Πηνελοπείῃ
The glory of her virtue will not fade;
the gods themselves will make a lovely
song
for all mankind to praise faithful Penel-
ope.
Odyssey 24.196

- 401 τοὶ δ' ἀλλήλους φιλεόντων
ὥς τὸ πάρος, πλοῦτος δὲ καὶ εἰρήνη ἄλις
ἔστω

And let them love each other as before,
and may their wealth and peace
abound.

Odyssey 24.485

HOMERIC EPIGRAMS

dates unknown

Various epigrams attributed to Homer

- 1 ἔστ' ἂν ὕδωρ τε νάη καὶ δένδρεα μακρὰ
τεθήλη,
ἡέλιός τ' ἀνίων λάμπη, λαμπρὰ τε
σελήνη,
καὶ ποταμοὶ γε ῥέωσιν, ἀνακλύζῃ δὲ
θάλασσα
So long as water shall flow and tall trees
grow,
and the sun shall rise and shine, and the
bright moon,
and rivers shall run and the sea wash
the shore.
Translated by R.D. Hicks (1925)
Epigram 3.2
*the inscription from the tomb of Midas, also
attributed to Cleobulus*

- 2 οὐδὲν ἀφραστότερον πέλεται νόου
ἀνθρώποισιν
There is nothing more marvellous than
the mind of man.
Epigram 5.2

- 3 πρῶτον μὲν κυσὶ δεῖπνον ἐπ' αὐλείῃσι
θύρῃσι δοῦναι. τῷ γὰρ ἄμεινον· ὁ γὰρ καὶ
πρόσθεν ἀκούει ἀνδρὸς ἐπερχομένου καὶ
ἐς ἔρκεα θηρὸς ἰόντος
First feed the dogs at your gate; for they
first will hear man or beast that enters
your yard.
Epigram 11.2

HOMERIC HYMNS

8th–6th century BC

Hexameter compositions

- 1 οὐδέ τις ἀθανάτων οὐδέ θνητῶν
ἀνθρώπων
ἤκουσεν φωνῆς, οὐδ' ἀγλαόκαρποι
ἐλαΐαι
No god nor mortal heard her cry,

nor did the bright-berried olives.

Translated by C.A. Trypanis (1971)

Hymn to Demeter 2.22

of Persephone being abducted to the Under-world

- 2 ὄφρα μὲν οὖν γαῖάν τε καὶ οὐρανὸν
ἀστερόεντα
λεῦσσε θεὰ καὶ πόντον ἀγάρροον
ἰχθυόεντα
αὐγὰς τ' ἡελίου, ἔτι δ' ἤλπετο μητέρα
κεδνὴν
ὄψεσθαι καὶ φῦλα θεῶν αἰειγενετῶν,
τόφρα οἱ ἐλπὶς ἔθελγε μέγαν νόον
ἄχθυμένης περ
As long as she could see the earth and
the starry sky
and the violent fish-teeming sea and the
light of the sun,
as long as there was hope to see her
dear mother
and the race of gods who live for ever,
this hope filled her heart in spite of her
grief.

Hymn to Demeter 2.33

of Persephone having been abducted by Hades

- 3 ὅξυ δέ μιν κραδίην ἄχος ἔλλαβεν ...
σεύατο δ' ὥστ' οἰωνὸς ἐπὶ τραφερὴν τε
καὶ ὕγρην
μαιομένη
Bitter pain seized her heart,
and she sped, like a bird, over the firm
land and yielding sea,
seeking her child.
Translated by Hugh G. Evelyn-White (1914)
Hymn to Demeter 2.40
of Demeter searching for Persephone

- 4 νήιδες ἄνθρωποι καὶ ἀφράδμονες οὐτ'
ἀγαθοῖο
αἴσαν ἐπερχομένου προγνώμεναι οὔτε
κακοῖο
Men are too foolish to guess ahead of
time
the measure of good and evil which is
yet to come.
Translated by Apostolos N. Athanassakis
(1976)
Hymn to Demeter 2.256

- 5 περὶ τ' ἀμφὶ τε κάλλος ἄητο·
ὁδμή δ' ἰμερόεσσα θυγέντων ἀπὸ
πέπλων

σκίδνατο, τῆλε δὲ φέγγος ἀπὸ χροῶς
ἀθανάτοιο
λάμπε θεᾶς, ξανθαὶ δὲ κόμαι
κατενένοθεν ὤμους

Beauty breathed all around her
and a lovely fragrance drifted from her
perfumed robes
and from the immortal skin of the
goddess a brightness
shone far away from her and her golden
hair streamed down
over her shoulders.

Translated by Jules Cashford (2003)

Hymn to Demeter 2.276

of Demeter

- 6 μίγδα κρόκον τ' ἄγανόν καὶ ἀγαλλίδας
ἡδ' ὑάκινθον
καὶ ῥοδέας κάλυκας καὶ λείρια, θαῦμα
ιδέσθαι,
νάρκισσόν θ', ὃν ἔφυσ' ὥς περ κρόκον
εὐρεῖα χθών

Soft crocus mingled with irises
and hyacinths and rosebuds
and lilies – wondrous to see –
and a narcissus which the wide earth
grew,
yellow as a crocus.

Translated by Jules Cashford (2003)

Hymn to Demeter 2.426

- 7 ὦ κοῦραι, τίς δ' ὕμνιν ἀνὴρ ἥδιστος
ᾠοιδῶν
ἐνθάδε πωλεῖται, καὶ τέω τέρπεσθε
μάλιστα; ...
τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνὶ
παιπαλοέσσει,
τοῦ πάσαι μετόπισθεν ἀριστεύουσιν
ᾠοιδαί

Girls, who is the sweetest man of all the
singers
who comes here to you,
who is it most delights you?
The blind man who lives in rocky
Chios,
all his songs will be the best, now
and in all time to come.

Translated by Jules Cashford (2003)

Hymn to Apollo 3.169

- 8 νήτιοι ἄνθρωποι δυστλήμονες, οἱ
μελεδῶνας
βούλεσθ' ἀργαλέους τε πόνους καὶ
στεῖνεα θυμῷ

- Foolish men and poor wretches you are
for preferring
cares and toilsome hardships and straits
for your hearts.
Translated by Apostolos N. Athanassakis
(1976)
Hymn to Apollo 3.532
- 9 πολύτροπον, αἰμυλομήτην,
ληστήρ', ἐλατήρα βοῶν, ἡγήτορ' ὀνείρων,
νυκτὸς ὅπωπ' ἡγήρα, πυληδόκον
Versatile and full of tricks,
a thief, a cattle-rustler, a bringer of
dreams,
a spy by night, a watcher at the gate.
Translated by Jules Cashford (2003)
Hymn to Hermes 4.13
of Hermes
- 10 καὶ τε ἰδὼν μὴ ἰδὼν εἶναι καὶ κωφὸς
ἀκούσας,
καὶ σιγᾶν
You didn't see what you just saw,
you didn't hear what you just heard,
so just keep quiet.
Translated by Jules Cashford (2003)
Hymn to Hermes 4.92
*Hermes to someone who saw him steal Apollo's
cattle*
- 11 πολλοὶ γὰρ ὁδὸν πρήσσουσιν
ὀδῖται,
τῶν οἳ μὲν κακὰ πολλὰ μεμαότες, οἳ δὲ
μάλ' ἐσθλὰ
φοιτῶσιν· χαλεπὸν δὲ δαήμεναί ἐστιν
ἕκαστον
Many wayfarers pass to and fro this
way,
some bent on much evil, and some on
good:
it is difficult to know each one.
Translated by Hugh G. Evelyn-White (1914)
Hymn to Hermes 4.203
- 12 ἢ ὅτε πολλὴν
πρέμων ἀνθρακίην ὕλης σποδὸς
ἀμφικαλύπτει
As among fire-brands lies a burning
spark
Covered, beneath the ashes cold and
dark.
Translated by Percy Bysshe Shelley (writ-
ten 1820; published posthumously 1824)
Hymn to Hermes 4.237
- of Hermes hiding from Apollo*
- 13 ἐν δ' ὀλίγῳ συνέλασσε κάρη χειράς τε
πόδας τε
φή ῥα νεόλλουτος προκαλεύμενος
ἥδυμον ὕπνον,
ἐγρήσων ἑτεὸν γε
There, like an infant who had sucked
his fill
And now was newly washed and put
to bed,
Awake, but courting sleep with weary
will,
And gathered in a lump, hands, feet,
and head,
He lay.
Translated by Percy Bysshe Shelley (writ-
ten 1820; published posthumously 1824)
Hymn to Hermes 4.240
of Hermes hiding from Apollo
- 14 τίς τέχνη, τίς μουσα ἀμηχανέων
μελεδόνων,
τίς τριβος; ἀτρεκέως γὰρ ἅμα τρία πάντα
πάρεστιν
εὐφροσύνην καὶ ἔρωτα καὶ ἥδυμον
ὕπνον ἐλέσθαι
What Muse, what skill, what unimag-
ined use,
What exercise of subtlest art, has
given
Thy songs such power? – for those who
hear may choose
From three, the choicest gifts of
Heaven,
Delight, and love, and sleep – sweet
sleep.
Translated by Percy Bysshe Shelley (writ-
ten 1820; published posthumously 1824)
Hymn to Hermes 4.447
- 15 τῶν δ' ἄλλων οὐ πέρι τι πεφυγμένον ἔστ'
Ἀφροδίτην οὔτε θεῶν μακάρων
οὔτε θνητῶν ἀνθρώπων
But no one else, none of the blessed
gods
or human beings, can ever escape
Aphrodite.
Translated by Jules Cashford (2003)
Hymn to Aphrodite 5.34
Aphrodite personifying sexual pleasure
- 16 τῇσι δ' ἅμ' ἡ ἐλάται ἡ δ' οὐρές ὑψικάρην
γεινομένησιν ἔφυσαν ἐπὶ χθονὶ
βωτιανείρῃ

Homer: Good cheer to prevail in the whole country.

Anonymous, Contest of Homer and Hesiod 80

- 4 κάλλιστον μὲν τῶν ἀγαθῶν ἔσται μέτρον εἶναι
αὐτὸν ἑαυτῷ, τῶν δὲ κακῶν ἔχθιστον ἀπάντων

For a good man to be a measure to himself is most excellent, for the bad man it is the worst of all things.

Anonymous, Contest of Homer and Hesiod 158

- 5 ἐν δ' ἐλαχίστῳ ἄριστον ἔχεις ὅ τι φύεται εἰπεῖν;
ὥς μὲν ἐμῇ γνώμῃ φρένες ἐσθλαὶ σώμασιν ἀνδρῶν

Hesiod: In a few words, can you tell what is best of all?

Homer: A good mind in a strong man.

Anonymous, Contest of Homer and Hesiod 166

HYPERIDES

389–322BC

Athenian orator

- 1 τοῦ μὲν γὰρ βουλευέσθαι καλῶς ὁ στρατηγὸς αἴτιος, τοῦ δὲ νικᾶν μαχομένους οἱ κινδυνεύειν ἐθέλοντες τοῖς σώμασιν

Though sound strategy depends upon the leader, success in battle is ensured by those who are prepared to risk their lives.

Translated by J.O. Burt

Funeral Oration 6.15

- 2 τότε μὲν γὰρ παῖδες ὄντες ἄφρονες ἦσαν, νῦν δ' ἄνδρες ἀγαθοὶ γεγónασιν ... γνωρίμους πᾶσι καὶ μνημονευτοὺς διὰ ἀνδραγαθίαν

Mere children then, they had no understanding, but now they have become men, known to all, to be remembered for their valour.

Funeral Oration 6.28

- 3 εἰ δ' ἔστιν αἴσθησις ἐν Αἰδου καὶ ἐπιμέλεια παρὰ τοῦ δαιμονίου, ὥσπερ ὑπολαμβάνομεν, εἰκὸς τοὺς ... πλείστης ἐπιμελείας καὶ κηδεμονίας ὑπὸ τοῦ δαιμονίου τυγχάνειν

If in Hades we are conscious still and cared for by some god, as we are led to think, then surely these men must receive from him the greatest care of all.

Translated by J.O. Burt

Funeral Oration 6.43

of the men who died in battle

- 4 ἀρχομένων δεῖ τῶν ἀδικημάτων ἐμφράττειν τὰς ὁδοὺς· ὅταν δ' ἄπαξ ῥιζωθῇ κακία καὶ παλαιὰ γένηται καθάπερ σύντροφος ἀρρωστία, χαλεπὸν αὐτὴν κατασβεῖσαι

Stamp out misdeeds at their origin; once they strike root and settle they are difficult to curb, much like a lasting illness.

Fragment 204 (Jensen)

- 5 δεῖ τὴν ἐκ τῆς οἰκίας ἐκπορευομένην ἐν τοιαύτῃ καταστάσει εἶναι τῆς ἡλικίας, ὥστε τοὺς ἀπαντῶντας πυνθάνεσθαι, μὴ τίνος ἐστὶ γυνή, ἀλλὰ τίνος μήτηρ

A woman who walks forth from home should be at such an age that people will ask whose mother and not whose wife she is.

Fragment 205 (Jensen)

- 6 διὰ δύο προφάσεις τῶν ἀδικημάτων ἀνθρώποι ἀπέχονται, ἢ διὰ φόβον ἢ διὰ αἰσχύνην

There are two things which restrain men from crime, fear and shame.

Translated by J.O. Burt (1954)

Fragment 210 (Jensen)

I

IAMBLICHUS

c.245–c.325AD

Neoplatonist philosopher from Chalcis in
Coele Syria

- 1 πίστις μὲν πρώτη ἐγγίγνεται ἐκ τῆς
εὐνομίας μεγάλα ὠφελοῦσα τοὺς
ἀνθρώπους τοὺς σύμπαντας, καὶ τῶν
μεγάλων ἀγαθῶν τοῦτό ἐστι κοινὰ
γὰρ τὰ χρήματα γίγνεται ἐξ αὐτῆς, καὶ
οὕτω μὲν ἂν καὶ ὀλίγα ἢ ἐξαρκεῖ ὅμως
κυκλούμενα, ἄνευ δὲ ταύτης οὐδ' ἂν
πολλὰ ἢ ἐξαρκεῖ

The first and greatest benefit of good
order is trust; with trust, money circu-
lates freely and thus become generally
available; without trust, even a large
amount of money hidden away is of no
avail.

Protrepticus 101.17

IBYCUS

6th century BC

Lyric poet from Rhegium in southern Italy

- 1 ἔμοι δ' ἔρος
οὐδεμίαν κατάκοιτος ὥραν
As for me, love sleeps in no season.
Translated by C.A. Trypanis (1971)
Fragment 5 (Page, PMG)
- 2 Ἔρος αὐτέ με κυανέοισιν ὑπὸ
βλεφάροις τακέρ' ὄμμασι δερκόμενος
κηλήμασι παντοδαποῖς ἐς ἀπει-
ρα δίκτυα Κύπριδος ἐσβάλλει
Once again Love gazes at me
from under his dark lashes, melting me

with his eyes.

With his assorted lures

He coaxes me into Aphrodite's endless
snares.

Translated by Jonathan Williams and Clive
Cheesman (2004)

Fragment 6 (Page, PMG)

- 3 ἄμος ἄνπνος κλυτὸς ὄρθρος ἐγείρησιν
ἀηδόνας

When wakeful glorious dawn arouses
nightingales.

Fragment 22b (Page, PMG)

- 4 οὐκ ἔστιν ἀποφθιμένοις ζωᾶς ἔτι
φάρμακον εὖρεϊν

There is no medicine to be found for a
life which has fled.

Translated in *Bartlett's Familiar Quotations*
(1980)

Fragment 32 (Page, PMG)

- 5 μύρτα τε καὶ ἱὰ καὶ ἐλίχρυσος
μᾶλά τε καὶ ῥόδα καὶ τέρπεινα δάφνα

Myrtle and violets and golden-tufts,
Apples and roses and tender bay.

Translated by Kathleen Freeman (1947)

Fragment 34 (Page, PMG)

Helichrysum siculum = *gold-flowers*, or
golden-tufts; also: *Helichrysum stoechas*

- 6 κύματος ἔξοθεν ἄκρου
πᾶσα κάλως ἀσινής

When waves are at their highest
and every halcyon safely bound.

Fragment 49 (Page, PMG)

ST IGNATIUS THEOPHORUS

fl. c.100AD

Bishop of Antioch

- 1 περὶ ἀγάπης οὐ μέλει αὐτοῖς, οὐ περὶ χήρας, οὐ περὶ ὀρφανοῦ, οὐ περὶ θλιβομένου, οὐ περὶ δεδεμένου ἢ λελυμένου, οὐ περὶ πεινῶντος ἢ διψῶντος
They care not for love, for widow or orphan, nor for the oppressed, the bound or the free, the hungry or thirsty.

*Epistle to the Smyrnaeans 6.6.2
of non-believers*

- 2 στήθι ἐδραῖος ὡς ἄκμων τυπτόμενος
Stand firm as an anvil when beaten upon.

Epistle to Polycarp 7.3.1

- 3 μήτηρ γὰρ τῆς ἐνδείας ἡ ἀργία
Idleness is the mother of want.
Translated by D.S. Baker (1998)
*Epistle to the Tarsians** 4.9.2

ION

c.480–c.420BC

Poet and prose writer from Chios

- 1 τῶν δ' ἀγαθῶν βασιλεὺς οἶνος ἔδειξε φύσιν
King Wine reveals the nature of what is good.

Fragment 26 (West, IEG)

- 2 ὄντινα δ' εὐειδὴς μῖμνει θήλεια πάρευνος,
κείνος τῶν ἄλλων κυδρότερον πίεται
Whosoever has a fair bedfellow awaiting him,
let him drink more bravely than the rest.

*Translated by J.M. Edmonds (1931)
Fragment 27 (West, IEG)*

IPHICRATES

4th century BC

Athenian general, famous for his victory at Corinth (390BC)

see also Epaminondas 3

- 1 ἐν φιλίας καὶ συμμάχῳ χώρα στρατοπεδεύων καὶ χάρακα βαλλόμενος καὶ τάφρον ὀρύττων ἐπιμελῶς πρὸς τὸν

εἰπόντα τί γὰρ φοβούμεθα; χειρίστην ἔφησε στρατηγοῦ φωνὴν εἶναι τὴν οὐκ ἂν προσεδόκησα

Encamping in a friendly, allied country, Iphicrates put up a palisade and dug a ditch with care; to the man who asked, 'What have we to fear?' he replied that the worst words a general could utter were 'I never expected that.'

Plutarch, Sayings of Kings and Commanders 187a

- 2 τὸ μὲν ἑμὸν ἀπ' ἐμοῦ γένος ἄρχεται, τὸ δὲ σὸν ἐν σοὶ παύεται

My family history begins with me, but yours ends with you.

Translated by Frank Cole Babbitt (1931)

Plutarch, Sayings of Kings and Commanders 187b

Iphicrates, a shoemaker's son, to Harmodius, of prominent ancestry, when reviled for his mean birth

- 3 Ἴφικράτης τὸ στράτευμα οὕτως ἔφασκε δεῖν συντετάχθαι ὡς ἐν σῶμα, θώρακα μὲν ἔχον τὴν φάλαγγα, χεῖρας δὲ τοὺς ψιλούς, πόδας δὲ τοὺς ἱππέας, κεφαλὴν δὲ τὸν στρατηγόν

An army should be organized as a body, the thorax being the heavy infantry, the arms as the light troops, the legs as cavalry, the head as the general.

Stobaeus, Anthology 4.13.62

ST IRENAEUS

c.130–c.202AD

Theologian, bishop of Lyons from c.178

- 1 ὥσπερ οἱ βλέποντες τὸ φῶς ἐντός εἰσι τοῦ φωτὸς καὶ τῆς λαμπρότητος αὐτοῦ μετέχουσιν, οὕτως οἱ βλέποντες τὸν Θεὸν ἐντός εἰσι τοῦ Θεοῦ, μετέχοντες αὐτοῦ τῆς λαμπρότητος· ζωῆς οὖν μετέξουσιν οἱ ὁρῶντες Θεόν

Just as those who see the light are within the light, and receive its brilliancy; so too those who see God are within God, and receive his brilliancy. But the brilliancy of God vivifies them; those, therefore, who see God, receive life.

Translated by Giles E.M. Gasper (2004)

Against Heresies Fragment 10

ISAEUS

c.420–340s BC

Athenian speech-writer

- 1 ἡγοῦμαι μεγίστην εἶναι τῶν λητουργιῶν τὸν καθ' ἡμέραν βίον κόσμιον καὶ σώφρονα παρέχειν

The greatest of public services is to daily practise a life of propriety and prudence.

Oration 13 Fragment 4 (Roussel)

cf. Plato 25

- 2 χρὴ τοὺς νόμους μὲν τίθεσθαι σφοδρῶς, προαστέρως δὲ κολάζειν ἢ ὡς ἐκείνοι κελεύουσιν

Impose stringent laws, be lenient in their application.

Oration 13 Fragment 6.1 (Roussel)

ISOCRATES

436–338BC

Athenian orator

see also Dionysius of Halicarnassus 34

- 1 οἱ μὲν γὰρ τοὺς φίλους παρόντας μόνον τιμῶσιν, οἱ δὲ καὶ μακρὰν ἀπόντας ἀγαπῶσι ... τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν

The base honour their friends only when present; the good cherish theirs even when far away; and the friendship of great men no eternity will obliterate.

To Demonicus 1.1

- 2 ὥρμη δὲ μετὰ μὲν φρονήσεως ὠφέλησεν, ἄνευ δὲ ταύτης πλείω τοὺς ἔχοντας ἐβλαψε καὶ τὰ μὲν σώματα τῶν ἀσκούντων ἐκόσμησε, ταῖς δὲ τῆς ψυχῆς ἐπιμελείαις ἐπεσκότησεν

Strength accompanied by wisdom is an asset, but strength without wisdom harms more than helps its possessors; and while it embellishes the bodies of those who exercise, yet it overshadows the care of the soul.

To Demonicus 1.6

- 3 ἡ δὲ τῆς ἀρετῆς κτῆσις, οἷς ἂν ἀκιβδήλως ταῖς διανοίαις συναυξηθῇ, μόνη μὲν συγγηράσκει, πλούτου δὲ κρείττων, χρησιμωτέρα δ' εὐγενείας ἐστί, τὰ μὲν τοῖς ἄλλοις ἀδύνατα δυνατὰ καθιστάσα, τὰ δὲ τῷ πλήθει φοβερὰ θαρσαλέως ὑπομένονσα, καὶ τὸν μὲν ὄκνον ψόγον,

τὸν δὲ πόνον ἔπαινον ἡγουμένην

Virtue, when it grows up unadulterated within our hearts, is the one possession which abides with us in old age; it is better than riches and more serviceable than high birth; it makes possible what is for others impossible; it supports with fortitude that which is fearful to the multitude; and it considers sloth a disgrace and toil an honour.

Translated by George Norlin (1928)

To Demonicus 1.7

- 4 τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἷους ἂν εὖξαιο περὶ σεαυτὸν γενέσθαι τοὺς σεαυτοῦ παῖδας

Treat your parents as you would wish to be treated by your own children.

To Demonicus 1.14

- 5 μήτε γέλωτα προπετῇ στέργε
Be not fond of reckless laughter.

To Demonicus 1.15

- 6 μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν· καὶ γὰρ ἂν τοὺς ἄλλους λάθης, σεαυτῷ σηνειδήσεις

Never hope to escape when you have done anything shameful; for even if you conceal it from others, your own heart will know.

To Demonicus 1.16

- 7 εὐλαβοῦ τὰς διαβολὰς, κὰν ψευδεῖς ὦσιν
Beware of accusations even if false.

To Demonicus 1.17

- 8 ἐὰν ἧς φιλομαθῆς, ἔσει πολυμαθῆς
If thou lovest learning, thou shalt attain to much learning (which excellentlie said in Greeke, is thus rudelie in Englishe).

Translated by Roger Ascham in his *The Scholemaster* (1568)

To Demonicus 1.18

inscribed at the entry of Isocrates' school; also, in gold letters, over the portal to Shrewsbury School

- 9 ἡγοῦ τῶν ἀκουσμάτων πολλὰ πολλῶν εἶναι χρημάτων κρείττω· τὰ μὲν γὰρ ταχέως ἀπολείπει, τὰ δὲ πάντα τὸν χρόνον παραμένει σοφία γὰρ μόνον τῶν κτημάτων ἀθάνατον

Believe that many precepts are better

than much wealth; for wealth quickly fails us, but precepts abide through all time; for wisdom alone of all possessions is imperishable.

Translated by George Norlin (1928)

To Demonicus 1.19.1

- 10 μὴ κατόκνει μακρὰν ὁδὸν πορεύεσθαι πρὸς τοὺς διδάσκειν τι χρήσιμον ἐπαγγελλομένους· αἰσχρὸν γὰρ τοὺς μὲν ἐμπόρους τηλικαῦτα πελάγη διαπερᾶν ἔνεκα τοῦ πλείω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν, τοὺς δὲ νεωτέρους μὴδὲ τὰς κατὰ γῆν πορείας ὑπομένειν ἐπὶ τῷ βελτίῳ καταστήσαι τὴν αὐτῶν διάνοιαν

Do not hesitate to travel a long road to those who can offer some useful instruction; for it were a shame, when merchants cross vast seas in order to increase their wealth, that the young should not endure even journeys by land to improve their understanding.

Translated by George Norlin (1928)

To Demonicus 1.19.4

- 11 ἡδέως μὲν ἔχε πρὸς ἅπαντας, χωρὶ δὲ τοῖς βελτίστοις
- Be pleasant to all, but associate with the best.

To Demonicus 1.20

- 12 ὑφ' ὧν κρατεῖσθαι τὴν ψυχὴν αἰσχρὸν, τούτων ἐγκράτειαν ἄσκει πάντων, κέρδους, ὀργῆς, ἡδονῆς, λύπης
- Control all things that would shamefully affect the soul: gain, temper, pleasure and pain.

To Demonicus 1.21

- 13 ὄρκον ἐπακτὸν προσδέχου διὰ δύο προφάσεις, ἢ σαυτὸν αἰτίας αἰσχυρᾶς ἀπολύων, ἢ φίλους ἐκ μεγάλων κινδύνων διασώζων

Never allow yourself to be put under oath save for two reasons: in order to clear yourself of disgraceful charges or to save your friends from great dangers.

Translated by George Norlin (1928)

To Demonicus 1.23

- 14 εἶναι βούλου τὰ περὶ τὴν ἐσθῆτα φιλόκαλος, ἀλλὰ μὴ καλλωπιστής· ἔστι δὲ φιλοκάλου μὲν τὸ μεγαλοπρεπὲς, καλλωπιστοῦ δὲ τὸ περιέργον

In matters of dress, resolve to be a man of taste, but not a fop. The man of taste is marked by elegance, the fop by excess.

Translated by George Norlin (1928)

To Demonicus 1.27.1

- 15 ἀγάπα τῶν ὑπαρχόντων ἀγαθῶν μὴ τὴν ὑπερβάλλουσαν κτήσιν ἀλλὰ τὴν μετρίαν ἀπόλαυσιν

Set not your heart on the excessive acquisition of goods, but on a moderate enjoyment of what you have.

Translated by George Norlin (1928)

To Demonicus 1.27.4

- 16 πειρῶ τὸν πλοῦτον χρήματα καὶ κτήματα κατασκευάζειν· ἔστι δὲ χρήματα μὲν τοῖς ἀπολαύειν ἐπισταμένοις, κτήματα δὲ τοῖς κτᾶσθαι δυναμένοις

Try to make of money a thing to use as well as to possess; it is a thing of use to those who understand how to enjoy it, a mere possession to those who are able only to acquire it.

Translated by George Norlin (1928)

To Demonicus 1.28.1

- 17 τίμα τὴν ὑπάρχουσαν οὐσίαν δυοῖν ἔνεκεν, τοῦ τε ζημίαν μεγάλην ἐκτίσαι δύνασθαι, καὶ τοῦ φίλου σπουδαίῳ δυστυχοῦντι βοηθῆσαι πρὸς δὲ τὸν ἄλλον βίον μὴδὲν ὑπερβαλλόντως ἀλλὰ μετρίως αὐτὴν ἀγάπα

Prize your possessions for two reasons: to meet a heavy loss and to help a worthy friend in distress; as for your life in general, cherish them not in excess but in moderation.

To Demonicus 1.28.4

- 18 κοινὴ γὰρ ἡ τύχη καὶ τὸ μέλλον ἀόρατον
- Fate is common to all, and the future unknown.

To Demonicus 1.29

- 19 μίσει τοὺς κολακεύοντας ὥσπερ τοὺς ἐξαπατώντας· ἀμφοτέρω γὰρ πιστευθέντες τοὺς πιστεύσαντας ἀδικοῦσιν

Abhor flatterers as you would deceivers; for both, if trusted, injure those who trust them.

Translated by George Norlin (1928)

To Demonicus 1.30

- 20 μηδὲ παρὰ τὰ γελοῖα σπουδάζων, μηδὲ παρὰ τὰ σπουδαῖα τοῖς γελοίοις χαίρων
Be not grim in times of mirth nor frivolous in times of sorrow.
To Demonicus 1.31.5
- 21 τὸ γὰρ ἄκαιρον πανταχοῦ λυπηρόν
Ill-timed, ill-received.
To Demonicus 1.31.7
- 22 ἢ τε ψυχὴ πολλὰ σφάλλεται διαφθορείσης τῆς διανοίας
The soul stumbles again and again when the intellect is impaired.
Translated by George Norlin (1928)
To Demonicus 1.32
of the effects of wine
- 23 βουλευόμενος παραδείγματα ποιου τὰ παρεληλυθότα τῶν μελλόντων
In your deliberations, let the past be an exemplar for the future.
Translated by George Norlin (1928)
To Demonicus 1.34.1
- 24 βουλευόμενος μὲν βραδέως, ἐπιτέλει δὲ ταχέως τὰ δόξαντα
Be slow in deliberation, prompt to carry out your resolves.
Translated by George Norlin (1928)
To Demonicus 1.34.3
- 25 εἰς ἀρχὴν κατασταθεὶς μηδενὶ χρωῖ πονηρῷ πρὸς τὰς διοικήσεις· ὧν γὰρ ἂν ἐκεῖνος ἀμάρτη, σοὶ τὰς αἰτίας ἀναθήσουσιν
When you are placed in authority, do not employ any unworthy person in your administration; for people will blame you for any mistakes which he may make.
Translated by George Norlin (1928)
To Demonicus 1.37.1
- 26 ἐκ τῶν κοινῶν ἐπιμελειῶν ἀπαλλάττου μὴ πλουσιώτερος ἀλλ' ἐνδοξότερος· πολλῶν γὰρ χρημάτων κρείττων ὁ παρὰ τοῦ πλήθους ἔπαινος
Retire from your public duties, not more wealthy, but more highly esteemed; for public esteem is better than many possessions.
To Demonicus 1.37.3
- 27 πολλοῖς γὰρ ἢ γλώττα προτρέπει τῆς διανοίας
In many the tongue outruns their judgement.
To Demonicus 1.41.2
- 28 δύο ποιῶν καιροῦ τοῦ λέγειν, ἡ περὶ ὧν οἶσθα σαφῶς, ἡ περὶ ὧν ἀναγκαῖον εἰπεῖν· ἐν τούτοις γὰρ μόνοις ὁ λόγος τῆς σιγῆς κρείττων
There are but two occasions for speech: when you thoroughly know your subject or when the matter makes it imperative to speak; only then is speech better than silence.
To Demonicus 1.41.4
- 29 νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον
Consider that nothing in human life is certain.
Translated by George Norlin (1928)
To Demonicus 1.42
- 30 τὸ μὲν γὰρ τελευτῆσαι πάντων ἢ πεπωμένῃ κατέκρινε, τὸ δὲ καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις ἀπένευμεν
To die is appointed by providence to all; to die nobly is reserved for the excellent.
To Demonicus 1.43
- 31 οἶκει τὴν πόλιν ὁμοίως ὥσπερ τὸν πατρῶον οἶκον
Manage the state as you would your father's homestead.
To Nicocles 2.19
- 32 διὰ παντὸς τοῦ χρόνου τὴν ἀλήθειαν οὕτω φαίνου προτιμών, ὥστε πιστοτέρους εἶναι τοὺς σοὺς λόγους μᾶλλον ἢ τοὺς τῶν ἄλλων ὅρκους
Throughout all your life show that you value truth so highly that your word is more to be trusted than the oaths of other men.
Translated by George Norlin (1928)
To Nicocles 2.22
- 33 ποιεῖ μὲν μηδὲν μετ' ὀργῆς, δόκει δὲ τοῖς ἄλλοις ὅταν σοι καιρὸς ᾗ
Do nothing in anger, but simulate anger when the occasion demands it.
Translated by George Norlin (1928)
To Nicocles 2.23

- 34 φίλους κτῶ μὴ πάντας τοὺς βουλομένους, ἀλλὰ τοὺς τῆς σῆς φύσεως ἀξιούς ὄντας, μηδὲ μεθ' ὧν ἥδιστα συνδιατρίβεις, ἀλλὰ μεθ' ὧν ἄριστα τὴν πόλιν διοικήσεις
Do not give your friendship to everyone who desires it, but only to those who are worthy of you; not to those whose society you will most enjoy, but to those with whose help you will best govern the state.
Translated by George Norlin (1928)
To Nicocles 2.27
- 35 δίδου παρρησίαν τοῖς εὖ φρονοῦσιν, ἵνα περὶ ὧν ἂν ἀμφιγνοῖς, ἔχῃς τοὺς συνδοκιμάσσοντας
Allow outspokenness to those with good judgement so that when in doubt they will help you to decide.
To Nicocles 2.28.3
- 36 ἄκουε τοὺς λόγους τοὺς περὶ ἀλλήλων, καὶ πειρῶ γνωρίζειν ἅμα τοὺς τε λέγοντας, ὅποιοί τινές εἰσι, καὶ περὶ ὧν ἂν λέγωσιν
Listen to what men say about each other and try to discern at the same time the character of those who speak and of those about whom they speak.
Translated by George Norlin (1928)
To Nicocles 2.28.7
- 37 ἄρχε σαυτοῦ μηδὲν ἥττον ἢ τῶν ἄλλων
Govern yourself no less than your subjects.
Translated by George Norlin (1928)
To Nicocles 2.29
- 38 τὸ τῆς πόλεως ὅλης ἥθος ὁμοιοῦται τοῖς ἄρχουσιν
The manners of the whole state are copied from its rulers.
Translated by George Norlin (1928)
To Nicocles 2.31
- 39 περὶ πλείονος ποιοῦ δόξαν καλὴν ἢ πλοῦτον μέγαν τοῖς παισὶ καταλιπεῖν· ὁ μὲν γὰρ θνητὸς, ἡ δ' ἀθάνατος
Consider it more important to leave to your children a good name than great riches; for riches endure for a day, a good name for all time.
Translated by George Norlin (1928)
To Nicocles 2.32.1
- 40 δόξα δὲ χρημάτων οὐκ ὠνητὴ
Wealth cannot buy a good name.
Translated by George Norlin (1928)
To Nicocles 2.32.3
- 41 ἂν τὰ παρεληλυθότα μνημονεύῃς, ἄμεινον περὶ τῶν μελλόντων βουλευσέει
If you are mindful of the past you will plan better for the future.
Translated by George Norlin (1928)
To Nicocles 2.35
- 42 βούλου τὰς εἰκόνας τῆς ἀρετῆς ὑπόμνημα μᾶλλον ἢ τοῦ σώματος καταλιπεῖν
Prefer to leave behind you as a memorial images of your character rather than of your body.
Translated by George Norlin (1928)
To Nicocles 2.36
- 43 ἅ τοις αὐτοῦ παισὶν ἂν συμβουλευέσῃς, τοῖτο αὐτὸς ἐμμένειν ἀξίον
Whatever advice you would give to your children, follow it yourself.
Translated by George Norlin (1928)
To Nicocles 2.38
- 44 σοφοὺς νόμιζε ... τοὺς καλῶς καὶ μετρίως καὶ τὰς συμφορὰς καὶ τὰς εὐτυχίας φέρειν ἐπισταμένους
Consider wise those who know how to bravely and moderately meet both disaster and success.
To Nicocles 2.39
cf. Kipling 'If you can meet both triumph and disaster'
- 45 οἶμαι γὰρ ἐγὼ πάντας ἂν ὁμολογήσαι πλείστου τῶν ἀρετῶν ἀξίας εἶναι τὴν τε σωφροσύνην καὶ τὴν δικαιοσύνην
I think you would all agree that the most sovereign of the virtues are temperance and justice.
Translated by George Norlin (1928)
Nicocles or The Cyprians 3.29
- 46 φιλεῖ τὸ πλῆθος ἐν τούτοις τοῖς ἐπιτηδεύμασι τὸν βίον διάγειν, ἐν οἷς ἂν τοὺς ἄρχοντας τοὺς αὐτῶν ὁρῶσι διατρίβοντας
The multitude are likely to copy the practices of their rulers.
Nicocles or The Cyprians 3.37

- 47 μὴ φθονεῖτε τοῖς παρ' ἐμοὶ πρωτεύουσιν, ἀλλ' ἀμιλλᾶσθε, καὶ πειρᾶσθε ... ἐξισοῦσθαι τοῖς προέχουσιν

Don't envy the best but strive to be their equals.

Niccles or The Cyprians 3.60

- 48 ἂ πάσχοντες ὑφ' ἐτέρων ὀργίζεσθε, ταῦτα τοὺς ἄλλους μὴ ποιεῖτε

Do not do unto others what angers you when done to you.

Niccles or The Cyprians 3.61

- 49 τὴν πόλιν ἡμῶν ἀρχαιοτάτην εἶναι καὶ μεγίστην καὶ παρὰ πᾶσιν ἀνθρώποις ὀνομαστοτάτην

Our city is the oldest and the greatest in the world and in the eyes of all men the most renowned

Translated by George Norlin (1928)

Panegyricus 4.23

of Athens

- 50 τὸ τῶν Ἑλλήνων ὄνομα πεποίηκε μηκέτι τοῦ γένους ἀλλὰ τῆς διανοίας δοκεῖν εἶναι

The word 'Greek' has come to mean not a nation but a way of life.

Panegyricus 4.50.4

- 51 Ἑλληνες καλοῦνται οἱ τῆς παιδείσεως τῆς ἡμετέρας μετέχοντες

Hellenes are all those who share our common culture.

Panegyricus 4.50.6

inscribed on the Gemnadius Library in Athens

- 52 δεινὸν ἡγούμενοι τοὺς πολλοὺς ὑπὸ τοῖς ὀλίγοις εἶναι, καὶ τοὺς ταῖς οὐσίαις ἐνδεεστέρους τὰ δ' ἄλλα μηδὲν χείρους ὄντας ἀπελαύνεσθαι τῶν ἀρχῶν, ἔτι δὲ κοινῆς τῆς πατρίδος οὔσης τοὺς μὲν τυραννεῖν τοὺς δὲ μετοικεῖν, καὶ φύσει πολίτας ὄντας νόμῳ τῆς πολιτείας ἀποστερεῖσθαι

It is an outrage that the many should be subject to the few, that those who are poorer but not inferior in other respects should be excluded from the offices; that in a common fatherland some should hold the place of masters, others of aliens and that these, though natural inhabitants, should be deprived of their civil rights by law.

Panegyricus 4.105

- 53 ὡς καλὸν ἐστὶν ἐντάφιον ἢ τυραννίς

Royalty is a glorious shroud.

Translated by George Norlin (1928)

Archidamus 6.45

spoken to Dionysius I of Syracuse about to flee the enemy; quoted by the Empress Theodora to Justinian about to abandon Constantinople to insurgents (cf. Procopius 1.24.37)

- 54 δεῖ καρτερεῖν ἐπὶ τοῖς παροῦσι καὶ θαρρεῖν περὶ τῶν μελλόντων

Endure the present, face the future with courage.

Archidamus 6.48

- 55 πεποιήκατε τοὺς ῥήτορας μελετᾶν καὶ φιλοσοφεῖν οὐ τὰ μέλλοντα τῇ πόλει συνοίσειν, ἀλλ' ὅπως ἀρέσκοντας ὑμῖν λόγους ἐροῦσιν

You have caused the orators to practice and study, not what will be advantageous to the state, but how they may discourse in a manner pleasing to you.

Translated by George Norlin (1929)

On the Peace 8.5

- 56 ἄρ' οὖν ἂν ἐξαρκέσειεν ἡμῖν, εἰ τὴν τε πόλιν ἀσφαλῶς οἰκοῖμεν καὶ τὰ περὶ τὸν βίον εὐπορώτεροι γιγνοίμεθα καὶ τὰ τε πρὸς ἡμᾶς αὐτοὺς ὁμονοοῖμεν; ... ὁ μὲν τοίνυν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκεν

Should we not be well satisfied if we could dwell secure from danger, if we are provided abundantly with the necessities of life, if we could be of one mind amongst ourselves? Because the war has deprived us of all this.

On the Peace 8.19

- 57 τῶν μὲν περὶ τὸ σῶμα νοσημάτων πολλὰὶ θεραπείαι καὶ παντοδαπαὶ τοῖς ἰατροῖς εὗρηται, ταῖς δὲ ψυχαῖς ταῖς ἀγνοοῦσαις καὶ γεμούσαις πονηρῶν ἐπιθυμιῶν οὐδὲν ἐστὶν ἄλλο φάρμακον πλὴν λόγος ὁ τολμῶν τοῖς ἀμαρτανομένοις ἐπιπλήττειν

All kinds of treatment have been discovered by physicians for ills of the body, yet there exists no remedy for ignorant souls filled with base desires, except the word which dares to chastise those who do wrong.

On the Peace 8.39

- 58 ἐπιλίποι δ' ἂν με τὸ λοιπὸν μέρος τῆς ἡμέρας, εἰ πάσας τὰς πλημμελείας τὰς ἐν τοῖς πράγμασιν ἐγγεγεννημένας ἐξετάζειν ἐπιχειροίην

The remainder of the day would not suffice if I should attempt to review all the errors which have crept into our conduct of affairs.

Translated by George Norlin (1929)

On the Peace 8.56

- 59 δυναστείας ὑπὸ πάντων ἐρωμένης καὶ περιμαχήτου γεγεννημένης

Imperial power which all the world lusts for and has waged many wars to obtain.

Translated by George Norlin (1929)

On the Peace 8.65

- 60 τῶν μὲν γὰρ ἀρχόντων ἔργον ἐστὶν τοὺς ἀρχομένους ταῖς αὐτῶν ἐπιμελείαις ποιεῖν εὐδαιμονεστέρους

It is a habit of those who dominate to provide pleasures for themselves through the labours and hardships of others.

Translated by George Norlin (1929)

On the Peace 8.91

- 61 ἐκεῖνο καταμαθόντες ὅτι μιᾶς μὲν ἐκάστης τῶν πόλεων κρείττους ἐσμέν, ἀπασῶν δ' ἥττους

We have learned the lesson that, while we are stronger than any state taken singly, we are weaker than all of them joined together.

On the Peace 8.134

- 62 φθόνος ... μέγιστον κακὸν τοῖς ἔχουσιν ἐστίν

Envy, most hurtful to those who are prone to it.

Evagoras 9.6

- 63 τὰς ἐπιδόσεις ἴσμεν γιγνομένης καὶ τῶν τεχνῶν καὶ τῶν ἄλλων ἀπάντων οὐ διὰ τοὺς ἐμμένοντας τοῖς καθεστῶσιν, ἀλλὰ διὰ τοὺς ἐπανορθοῦντας καὶ τολμῶντας ἀεὶ τι κινεῖν τῶν μὴ καλῶς ἐχόντων

Progress in every activity is made not by those who adhere to established practices, but by those who venture to change all which fares poorly.

Evagoras 9.7

- 64 τοῦ μὲν ἐπίπονον καὶ φιλοκίνδυνον τὸν βίον κατέστησε, τῆς δὲ περιβλεπτον καὶ περιμάχητον τὴν φύσιν ἐποίησεν

The man's life he created for labours and dangers, the woman's beauty for admiration and strife.

Translated by Doreen C. Innes (1995, based on W. Rhys Roberts)

Helen 10.17

of Heracles and Helen; quoted by Demetrius, On Style 23

- 65 τί γὰρ ἐστὶν ἄλγιον ἢ ζῆν ἀεὶ δεδιότα;

For what, pray, is more grievous than to live in constant fear?

Translated by LaRue Van Hook (1945)

Helen 10.34

- 66 οὕτω γὰρ νομίμως καὶ καλῶς διώκει τὴν πόλιν ὥστ' ἔτι καὶ νῦν ἵχνος τῆς ἐκείνου πραότητος ἐν τοῖς ἡθεσιν ἡμῶν καταλελειφθαι

So equitably and so well did he administer the city that even to this day traces of his gentleness may be seen remaining in our institutions.

Translated by LaRue Van Hook (1945)

Helen 10.37

of Theseus

- 67 εἰ πάντες ἠθελον οἱ παιδεύειν ἐπιχειροῦντες ἀληθῆ λέγειν, καὶ μὴ μείζους ποιέσθαι τὰς ὑποσχέσεις ὧν ἐμελλον ἐπιτελεῖν, οὐκ ἂν κακῶς ἤκουον ὑπὸ τῶν ἰδιωτῶν

If all who are engaged in the profession of education were willing to state the facts instead of making greater promises than they can possibly fulfil, they would not be in such bad repute with the lay-public.

Translated by George Norlin (1929)

Against the Sophists 13.1

- 68 οὐδεμίαν ἡγοῦμαι τοιαύτην εἶναι τέχνην, ἥτις τοῖς κακῶς πεφυκόσι πρὸς ἀρετὴν σωφροσύνην ἂν καὶ δικαιοσύνην ἐμπούησειεν

No art exists which can implant prudence and justice in depraved natures.

Against the Sophists 13.21

- 69 πάντων ἡγοῦμαι πονηροτάτους εἶναι καὶ μεγίστης ζημίας ἀξίους, οἵτινες οἷς αὐτοὶ

- τυγχάνουσιν ὄντες ἔνοχοι, ταῦτα τῶν ἄλλων τολμῶσι κατηγορεῖν
- There are none so deserving of the severest punishment as those charging others with offences of which they themselves are guilty.
- Antidosis* 15.14
- 70 ὅτε μὲν γὰρ ἐγὼ παῖς ἦν, οὕτως ἐνομίζετο τὸ πλουτεῖν ἀσφαλὲς εἶναι καὶ σεμνὸν ὥστ' ὀλίγου δεῖν πάντες προσεποιούντο πλείω κεκτηθῆναι τὴν οὐσίαν ἢς ἔχοντες ἐτύγχανον ... νῦν δ' ὑπὲρ τοῦ μὴ πλουτεῖν ὥσπερ τῶν μεγίστων ἀδικημάτων ἀπολογίαν δεῖ παρασκευάζεσθαι
- When I was a boy, wealth was regarded as a thing so secure as well as admirable that almost every one affected to own more property than he actually possessed; now, on the other hand, a man has to be ready to defend himself against being rich as if it were the worst of crimes.
- Translated by George Norlin (1929)
- Antidosis* 15.159
- 71 ἐγὼ μὲν οὖν ἡδονῆς ἢ κέρδους ἢ τιμῆς ἕνεκά φημι πάντας πάντα πράττειν
- It is either for pleasure or gain or honour that everyone does everything.
- Antidosis* 15.217
- 72 τῶν προγόνων ἐπιμνησθεῖς
- Having bethought himself of our ancestors.
- On the Team of Horses* 16.24
- engraved on the sword of Pierre Amandry when made a member of the Académie Française in 1975*
- 73 οἶδα μὲν οὖν ὅτι τοῖς συμβουλευέιν ἐπιχειροῦσι πολὺ διαφέρει μὴ διὰ γραμμάτων ποιεῖσθαι τὴν συνουσίαν ἀλλ' αὐτοὺς πηλυσίασαντας
- I know, to be sure, that it makes a great difference for those trying to give advice that they do not do so by letter, but go in person.
- Translated by Owen Hodkinson (2007)
- Letter to Dionysius* 1.2
- 74 ἀκούω δέ ... ὥς φιλάνθρωπος εἶ καὶ φιλαθήναιος καὶ φιλόσοφος
- I hear that you are humane, an admirer of Athens and a lover of wisdom.
- Letter to Alexander* 5.2
- 75 τῆς παιδείας τὴν μὲν ῥίζαν εἶναι πικρὰν, τὸν δὲ καρπὸν γλυκύν
- The roots of education are bitter, but the fruit is sweet.
- Translated by R.D. Hicks (1925)
- Fragment 19 (Mathieu and Brémond)
- Diogenes Laertius attributes this to Aristotle, Stobaeus to Demosthenes*
- 76 Ἰσοκράτης εἶπεν ὅτι τὸν χρηστὸν καὶ ἀγαθὸν ἄνδρα δεῖ τῶν μὲν προγεγεννημένων μεμνησθαι, τὰ δὲ ἐνεστώτα πράττειν, περὶ δὲ τῶν μελλόντων φυλάττεσθαι
- A worthy man should remember the past, be prepared for the present and ready to face the future.
- Fragment 23 (Mathieu and Brémond)
- 77 εὖ σοι τὸ μέλλον ἔξει ἂν τὸ παρὸν εὖ τιθῆς
- Put the present in order and your future will go well.
- Fragment 36 (Mathieu and Brémond)
- 78 ὕδωρ θολερὸν καὶ ἀπαιδεύτον ψυχὴν οὐ δεῖ ταράττειν
- Do not disturb murky water or the mind of an uneducated man.
- Fragment 38 (Mathieu and Brémond)
- 79 ἔλεγεν κάκιστον ἄρχοντα εἶναι τὸν ἄρχειν ἑαυτοῦ μὴ δυνάμενον
- The worst ruler is one who cannot rule himself.
- Translated by Frank Cole Babbitt (1931)
- Fragment 40 (Mathieu and Brémond)
- Plutarch, Sayings of Romans 198f, has the selfsame words as having been spoken by Cato the Elder*

ST JOHN CHRYSOSTOM

c.354–407AD

Bishop of Constantinople and Church Father

- 1 μέγιστον γὰρ ἔστιν εἰς διόρθωσιν τῶν
ἡμαρτημένων ἡ ὁμολογία
Admission is the greatest step in the
redemption of error.

*On the Beginning of Lent (with references to
Genesis) 53.168.53 (MPG)*

- 2 αἱ μὲν γὰρ ἐμπεπλησμένοι γαστέρες ...
τὰς πεινώσας ἀγνοοῦσιν
Full stomachs are unaware of hungry
ones.

*On the Beginning of Lent (with references to
Genesis) 54.603.3 (MPG)*

- 3 δίδου μοι τὴν σήμερον, καὶ λάμβανε τὴν
αὔριον. Ὡς ὑπερβολὴ ἀνοίας
Give me today, and take tomorrow; what
enormous folly!

*On the Gospel according to St Matthew
57.214.51 (MPG)
condemning this statement*

- 4 διὰ ταῦτα αἰσχύνομαι ὅτι Ἕλληνες
τοιαῦτα φιλοσοφοῦσιν, ἡμεῖς δὲ ἀσχη-
μονοῦμεν
I am ashamed that whereas the Greeks
took a philosophical view, our behaviour
is undignified.

*On the Gospel according to St John 59.347.24
(MPG)*

- 5 τί τοίνυν παίζεις ἐν οὐ παικτοῖς; τί ἀπατᾷς
σαυτὸν καὶ παραλογίζῃ τὴν ψυχὴν σου;
Why play you with things not to be

played at? Why do you fool yourself and
mislead your soul?

*On St Paul's Epistle to the Romans 60.674.55
(MPG)*

- 6 ὅταν γὰρ ἐξ ἀπάντων συνεισφέρεται,
ἐκάστῳ κοῦφον γίνεται τὸ ἐπίταγμα
When all pay their share, the burden to
each is light.

Translated by D.S. Baker (1998)

*On St Paul's First Epistle to the Corinthians
61.367.50 (MPG)*

- 7 κατέλαβε νύξ, ὁ λιμὴν τῶν ἡμετέρων
κακῶν, τὸ παραμύθιον τῶν ἡμετέρων
συμφορῶν, τὸ φάρμακον τῶν τραυμάτων
Night came on, harbour of our ills,
consolation of our misfortunes, healer of
our wounds.

*On St Paul's Epistle to the Philippians 62.195.29
(MPG)*

- 8 τὸ κοινωνοῦς εἶναι τῶν συμφορῶν φέρειν
παραμυθίαν
Misfortunes are more bearable when
shared with others.

*On St Paul's First Epistle to Timothy 62.552.26
(MPG)*

- 9 μηδὲ εἰς τὴν αὔριον ἀναβάλλου· ἡ γὰρ
αὔριον οὐδέποτε λαμβάνει τέλος
Put not off until tomorrow; for the
morrow admits no fulfilment.

Translated by H.T. Riley (1872)

To the People of Antioch 49.211.5 (MPG)

cf. the expression 'for tomorrow never comes'

- 10 νηστεύετ' ὁφθαλμοὶ, παιδευόμενοι
μηδέποτε ὄψεσιν εὐμόρφους ἐπιπηδᾶν,
μηδὲ ἀλλότρια περιεργάζεσθαι κάλλη
Eyes should fast too and not rush to
look at fair faces, nor be busy about the
beauty of others.

To the People of Antioch 49.53.22 (MPG)

- 11 σὺ δὲ τὸν νόμον τὸν καλύοντα ὁμνύναι,
τοῦτον ὅρκον ποιεῖς; ὦ τῆς ὕβρεως, ὦ τῆς
παροινίας

When the Law forbids swearing, you
take an oath?

Oh, what contempt! Oh, what outrage!

Translated by W.R.W. Stephens (1886)

To the People of Antioch 49.160.50 (MPG)

cf. Bible 19 and 276

- 12 νηστεύσαντες καὶ μὴ νηστεύσαντες
εὐφράνθητε σήμερον

All who kept the fast, and those who did
not, be of good cheer today.

Catechetical Sermon on Holy Easter 59.722.54
(MPG)*

- 13 μηδεὶς φοβείσθω τὸν θάνατον· ἡλευ-
θέρωσε γὰρ ἡμᾶς ὁ τοῦ Σωτῆρος θάνατος
Do not fear death: we are redeemed by
our Saviour's death.

Catechetical Sermon on Holy Easter 59.723.1
(MPG)*

- 14 σκιρτᾷ μὲν ὡς ταῦρος, λακτίζει δὲ ὡς
ὄνος, μνησικακῇ δὲ ὡς κάμηλος, καὶ
γαστριμαργῇ μὲν ὡς ἄρκτος, ἀρπάζει
δὲ ὡς λύκος, πλήτη δὲ ὡς σκορπίος,
ὑπουλος δὲ ἡ ὡς ἀλώπηξ, χρεμετίζει δὲ ἐπὶ
γυναιξίν ὡς ἵππος θηλυμανῆς

Unruly as a bull, kicking like a donkey,
malicious as a camel, gluttonous as a
bear, rapacious as a wolf, poisonous as
a scorpion, wily as a fox, lusting after
women as a stallion.

On the Narrow Gate 51.44.38 (MPG)*

how can such a man appeal to God?

- 15 ἵνα πάντα τὰ ἔθνη ἐν ἐνὶ στόματι καὶ
μῇ καρδίᾳ δοξάσωμεν τὸν ποιητὴν καὶ
Σωτῆρα ἡμῶν

Let all nations, with one voice and a
common purpose, give praise to our
creator and saviour.

Interpretation of the Paternoster 59.627.36
(MPG)*

- 16 ἄνθρωπος ... ὡς ἄνθος ὠραῖζεται,
καὶ ὡς χόρτος ξηραίνεται ὡς νέφος
ὑπεραπλούται, καὶ ὡς σταγὼν
ἀπομειοῦται ὡς πομφόλυξ ὀγκοῦται, καὶ
ὡς σπινθήρ ἀποσβέννυται

As a flower man blooms in youthful
beauty and as grass he withers away; as
a cloud he spreads over the sky and as
a drop of water he dries up; as a bubble
he is swollen and as a spark he is extin-
guished.

On Being Agitated in Vain 55.559.24 (MPG)*

JULIAN THE APOSTATE

Iulianus Flavius Claudius

331–363AD

Roman emperor, 361–363AD

see also Oracles 25

- 1 ἀνέγνων, ἔγνων, κατέγνων

I have read, I have understood, I have
condemned.

Epistles 157

*handwritten addition to an apocryphal letter
to St Basil, for whose answer see St Basil 7;
according to another manuscript the remark
was included in a letter 'To the bishops', oppos-
ing Christian postulations*

- 2 ἐγὼ ᾧμην τὴν παιδιὰν ἀνεσίν τε εἶναι
ψυχῆς καὶ ἀπαλλαγὴν τῶν φροντίδων

I considered play to be a holiday for the
mind, a relaxation from thought.

Translated by H.T. Riley (1872)

Συμπόσιον 1

- 3 νενίκηκάς με Ναζωραῖε

You have won, Galilean.

Translated in *The Oxford Dictionary of
Quotations* (2004)

Theodoret, *Church History* 205

supposed dying words

JULIUS CAESAR

Gaius Iulius Caesar

100–44BC

Roman general and statesman

see also Plutarch 5, 17

- 1 τὴν ἐμὴν ἡξιουν μηδὲ ὑπονοηθῆναι

I had the right to expect my wife to be
above suspicion.

- Plutarch, *Caesar* 10.9
spoken by Julius Caesar divorcing his wife Pompeia after unfounded allegations were made against her; today usually quoted as 'ἤξιον εἶναι ὑπεράνω ὑποψίας'; cf. the English proverb 'Caesar's wife must be above suspicion'
- 2 ἐγὼ μὲν ἐβουλόμην παρὰ τούτοις εἶναι μᾶλλον πρῶτος ἢ παρὰ Ῥωμαίοις δεύτερος
 I should rather be first among these people than second at Rome.
Translated in The Oxford Dictionary of Quotations (2004)
 Plutarch, *Caesar* 11.4
- 3 Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην συμπλέουσάν
 Thou hast Caesar and his fortune with thee.
Translated by Thomas North (1579)
 Plutarch, *Caesar* 38.5
- 4 ἦλθον, εἶδον, ἐνίκησα
 I came, I saw, I conquered.
Translated in The Oxford Dictionary of Quotations (2004)
 Plutarch, *Caesar* 50.3
Plutarch, recording the saying in Greek, points to the striking rendering in Latin 'veni, vidi, vici', cf. Suetonius, Lives of the Caesars, 'Julius' 37.2; also cf. Democritus 66
- 5 αἱ μὲν δὴ Μάρτιαι Εἰδοὶ πάρεισιν
 The Ides of March have come.
Translated in Bartlett's Familiar Quotations (1980)
 Plutarch, *Caesar* 63.6
- 6 ἐμπεσόντος δὲ λόγου, ποῖος ἄρα τῶν θανάτων ἄριστος ... ἐξεβόησεν· ὁ ἀπροσδόκητος
 In answer to a question as to what sort of death was the best he cried out: A sudden, unexpected death.
 Plutarch, *Caesar* 63.7
- 7 ὄψει δέ με περὶ Φιλίππους
 Meet me at Philippi.
 Plutarch, *Caesar* 69.11
spoken by a ghost said to have been seen by Brutus
- 8 ἀνεξρρίφθω κύβος
 Let the die be cast.
Translated by Kathleen Freeman (1947)
 Plutarch, *Pompey* 60.2
spoken in Greek on crossing the river Rubicon; in Latin 'alea iacta est' (the die is cast); cf. Menander, Fragment 65 (Kock) – 168 (K-A)
- 9 φιλεῖν μὲν προδοσίαν, προδότην δὲ μισεῖν
 He loved treason but hated the traitor.
 The 'Translation called Dryden's', rev. A.H. Clough (1859)
 Plutarch, *Romulus* 17.3
of the Thracian Rhoemetalses
- 10 καὶ σύ, τέκνον;
 You too, my son?
 Cassius Dio, *Roman History* 44.19.5
cf. Suetonius, Lives of the Caesars 'Julius' 82, where the same words are also recorded in Greek; cf. Shakespeare, Julius Caesar 3.1.77: 'Et tu, Brute?'

L

LACYDES

fl. c.241BC

Philosopher from Cyrene, Head of the Middle Academy in 241/240BC

- 1 ὁψὲ δὲ αὐτῷ γεωμετροῦντι λέγει τις, εἴτα νῦν καιρός; καὶ ὃς εἶτα μηδὲ νῦν;

When asked late in life why he was studying geometry he answered, 'If I should not be learning now, when should I be?'

Diogenes Laertius, *Lives of Eminent Philosophers* 4.60

LAMACHUS

died 414BC

Athenian general

- 1 οὐκ ἔστιν ἐν πολέμῳ δις ἀμαρτεῖν

In war there is no room for two mistakes.

Translated by Frank Cole Babbitt (1931)

Plutarch, *Sayings of Kings and Commanders* 186f

when one of his captains vowed he would never make the same mistake again

LASUS

6th century BC

Composer of hymns and dithyrambs from Hermione

- 1 Λᾶσος ὁ Ἑρμιονεύς ἐρωτηθεὶς τί εἴη σοφώτατον, ἢ πείρα ἔφη

Lasus of Hermione, when asked what was the wisest of all things, answered, 'Experience'.

Stobaeus, *Anthology* 3.29.70

LEONIDAS

King of Sparta, 490–480BC

see also Antiphilus of Byzantium 4

- 1 ἀγαθοῖς γαμεῖσθαι καὶ ἀγαθὰ τίς τειν

May you marry good men and bear good children.

Plutarch, *Sayings of Spartans* 225a

to his wife Gorgo who asked for his wishes on leaving for Thermopylae

- 2 εἰ τὰ καλὰ τοῦ βίου ἐγίγνωσκες, ἀπέστης ἂν τῆς τῶν ἀλλοτρίων ἐπιθυμίας· ἐμοὶ δὲ κρείττων ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος τοῦ μοναρχεῖν τῶν ὁμοφύλων

If you had knowledge of the noble things of life, you would refrain from coveting others' possessions; but for me to die for Greece is better than to be the sole ruler over the people of my race.

Translated by Frank Cole Babbitt (1931)

Plutarch, *Sayings of Spartans* 225c.7

to Xerxes who proposed to make him sole leader of Greece if he would ally himself with him

- 3 μολὼν λαβέ

Come get!

Plutarch, *Sayings of Spartans* 225c.11

when asked at Thermopylae to surrender his arms

- 4 τὸ μὲν τῆς φύσεως ἴδιον, τὸ δὲ αὐτῶν εἶναι νομίζουσιν

Life is Nature's gift; a glorious death is the choice of the best of men.

Plutarch, *Sayings of Spartans* 225d

LEONIDAS OF ALEXANDRIA

1st century AD

Epigrammatist working at Rome and inventor of isopsephic poems

- 1 Πέμματα τίς λιπόωντα, τίς Ἀρεῖ τῷ
 πτολιπόρῳ
 βότρυς, τίς δὲ ῥόδων θῆκεν ἐμοὶ
 κάλυκας;
 Νύμφαις ταῦτα φέροι τις ἀναιμάκτους δὲ
 θυηλὰς
 οὐ δέχομαι βωμοῖς ὁ θρασύμητις Ἀρης.
 Who offered to me, Ares the sacker of
 cities,
 rich cakes, and grapes, and roses?
 Let them offer these to the Nymphs, but
 I, bold Ares,
 accept not bloodless sacrifices on my
 altars.

Translated by W.R. Paton (1916)

Greek Anthology 6.324*an isopsephic poem – the sum of the letters taken
as numerical signs is the same in each couplet*

LEONIDAS OF TARENTUM

c.290–c.220BC

Poet

- 1 Οὐκ ἀδικέω τὸν Ἔρωτα· γλυκύς,
 μαρτύρομαι αὐτὴν
 Κύπριν· βέβλημαι δ' ἐκ δολίου κέραος
 καὶ πᾶς τεφροῦμαι.
 I haven't wronged Eros. Aphrodite is
 my witness: I'm a gentle lover.
 Yet his deceitful bow has done me in,
 burning me to ashes.
 Translated by Edmund Keeley (2010)
Greek Anthology 5.188
- 2 Εὐκαπὲς ἄγκιστρον καὶ δούρατα
 δουλιχόεντα
 χώρμην, καὶ τὰς ἰχθυόκους σπυρίδας,
 καὶ τοῦτον νηκτοῖσιν ἐπ' ἰχθύσι
 τεχνασθέντα
 κύρτον, ἀλιπλάγκτων εὖρεμα
 δικτυβόλων,
 τρηχύν τε τριόδοντα, Ποσειδάωνιον
 ἔγχος,
 καὶ τοὺς ἐξ ἀκάτων διχθαδίους ἐρέτας,
 ὁ γριπεὺς Διόφαντος ἀνάκτορι θήκατο
 τέχνας,
 ὡς θέμις, ἀρχαίας λείψανα τεχνουσύνας.
 As is customary and right, the fisher-
 man Diophantus dedicates to the patron

of his art these relics of his ancient craft:
 the easily swallowed hook, the slender
 poles, the line, the creels to hold the
 fish, this wicker-pot devised to trap the
 swimming fish, an invention of sea-
 roaming fishermen, his rough trident, a
 weapon of Poseidon, and the two oars of
 his boat.

Translated by C.A. Trypanis (1971)

Greek Anthology 6.4*to Poseidon as patron of the fishermen*

- 3 Παρθενικὰν νεαοῖδον ἐν ὕμνοπόλοισι
 μέλισσαν
 Ἥρινναν, Μουσῶν ἄνθεα δρεπτομένην,
 Αἶδας εἰς ὑμέναιον ἀνάρπασεν. ἦ ῥα τόδ'
 ἐμφρῶν
 εἶπ' ἐτύμως ἅ παιῖς· Βάσκανός ἐσθ', Αἶδα.
 The young maiden singer Erinna, bee
 among poets,
 who sipped the flowers of the Muses,
 Hades snatched away to be his bride;
 truly indeed
 said the girl in her wisdom, 'Thou art
 envious, O Death.'

Translated by J.W. MacKail (1890)

Greek Anthology 7.13*also attributed to Meleager*

- 4 Αὐτόματα δέϊλη ποτὶ ταῦλιον αἰ βόες
 ἦλθον
 ἐξ ὄρεος, πολλῇ νιφόμεναι χιόνι·
 αἰαῖ, Θηρίμαχος δὲ παρὰ δρυὶ τὸν
 μακρὸν εὐδαι
 ὕπνον, ἐκοιμήθη δ' ἐκ πυρὸς οὐρανίου.
 The cattle came home from the hill at
 dusk
 by themselves, through deep snow.
 The cowherd Therimachos sleeps an
 endless sleep under the oak tree
 where the sky's fire struck him down.

Translated by Edmund Keeley (2010)

Greek Anthology 7.173*also attributed to Diotimus*

- 5 Μυρίος ἦν, ἀνθρῶπε, χρόνος προτοῦ,
 ἄχρὶ πρὸς ἡῶ
 ἦλθες, χῶ λοιπὸς μυρίος εἰς Αἶδην.
 τίς μοῖρα ζωῆς ὑπολείπεται, ἢ ὅσον
 ὅσσον
 στιγμή καὶ στιγμῆς εἰ τι χαμηλότερον;
 Measureless time or ever thy years, O
 man, were reckon'd;
 Measureless time shall run over thee

low in the ground.
And thy life between is – what? The
flick of a flying second,
A flash, a point – or less, if a lesser thing
can be found.

Translated by Edwyn Bevan (1931)

Greek Anthology 7.472

- 6 Πολλὸν ἀπ' Ἰταλίας κεῖμαι χθονός, ἔκ τε
Τάραντος
πάτρης· τοῦτο δέ μοι πικρότερον
θανάτου.
τοιούτος πλανίων ἄβιος βίος· ἀλλὰ με
Μοῦσαι
ἔστερξαν, λυγρῶν δ' ἀντὶ μελιχρὸν ἔχω.
οὐνομα δ' οὐκ ἤμυσε Λεωνίδου· αὐτά με
δῶρα
κηρύσσει Μουσέων πάντας ἐπ' ἡελίους.
Far from Italy, far from my native Taren-
tum
I lie; and this is the worst of it – worse
than death.
An exile's life is no life. But the Muses
loved me.
For my suffering they gave me a
honeyed gift:
My name survives me. Thanks to the
sweet Muses
Leonidas will echo throughout all time.
Translated by Fleur Adcock (1934–)
Greek Anthology 7.715

- 7 Ὅ πλόος ὥραϊος· καὶ γὰρ λαλαγεῦσα
χελιδὼν
ἤδη μέμβλωκεν χῶ χαρίεις ζέφυρος·
λειμώνες δ' ἀνθεῦσι, σεσίγηκεν δὲ
θάλασσα
κύμασι καὶ τρηχεὶ πνεύματι βρασσομένη.
ἀγκύρας ἀνέλοιο καὶ ἐκλύσαιο γύαια,
ναυτίλε, καὶ πλώϊς πᾶσαν ἐφείς ὀθόνην.
Now is the season of sailing; for already
the chattering swallow is come and the
gentle West wind; the meadows flower,
and the sea, tossed up with waves
and rough blasts, has sunk to silence.
Weigh thine anchors and unloose thine
hawsers, O mariner, and sail with all thy
canvas set.

Translated by J.W. MacKail (1890)

Greek Anthology 10.1

LEONTIUS SCHOLASTICUS

dates unknown

Epigrammatist

- 1 Θῆλυς ἐν ὀρχηθμοῖς κρατεεῖ φύσις·
εἷξατε, κοῦροι

Women excel in dancing: give way,
young men!

Greek Anthology 16.286

LEUCIPPUS

5th century BC

Philosopher, originator of the atomic theory,
born in Elea or Abdera or Miletus

- 1 οὐδὲν χοῖμα μάτην γίνεται, ἀλλὰ πάντα
ἐκ λόγου τε καὶ ὑπ' ἀνάγκης

Nothing happens by chance, but every-
thing for a reason and by necessity.

Fragment 2 (D-K)

LIBANIUS

314–393AD

Rhetorician and man of letters from Antioch

- 1 παῦσαι μεγάλα περὶ μικρῶν λέγων

Stop using big words on small issues.

Epistulae 688.1

cf. Dr. Johnson: 'Don't, Sir, accustom yourself
to use big words for little matters' (Boswell, *The
Life of Samuel Johnson*, ch. '1763', *Everyman
Paperback*, vol. 1, p.292)

- 2 νῦν γὰρ ὥς ἀληθῶς ἔστι ζῆν, ὅτ'
εὐδαιμονίας αὖραι τὴν γῆν ἐπιπνέουσιν

Now is the time to truly live, when the
breezes of happiness blow fairly upon
the earth.

Orations 13.14

'LONGINUS'

1st century AD

- 1 ἐκ τοῦ φοβεροῦ κατ' ὀλίγον ὑπονοστεῖ
πρὸς τὸ εὐκαταφρόνητον

In a moment, we go from the sublime to
the ridiculous.

Translated by D.S. Baker (1998)

On the Sublime 3

this manuscript has been ascribed to 'Diony-
sius Longinus' and 'Dionysius or Longinus';
until the early 19th century it was believed

- to be by 'Cassius Longinus', but this has now been refuted; the quotation above may refer to a passage of Aeschylus*
- 2 μεγάλων ἀπολισθαίνειν ὁμῶς εὐγενὲς ἀμάρτημα
In great attempts even failure is glorious.
On the Sublime 3
- 3 πλὴν ἀλλοτρίων μὲν ἐλεγκτικώτατος ἀμαρτημάτων, ἀνεπαίσθητος δὲ ἰδίων
While keenly critical of others' faults, he is blind and deaf to his own.
Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)
On the Sublime 4
- 4 ἐν πρώτοις καθαρὰν τοῦ κατ' ἀλήθειαν ὕψους ἐπιστήμην καὶ ἐπὶ κρισίν, καίτοι τὸ πρᾶγμα δύσληπτον· ἡ γὰρ τῶν λόγων κρίσις πολλῆς ἐστὶ πείρας τελευταῖον ἐπιγέννημα
Obtain a clear knowledge of what is sublime, though this is not an easy thing to grasp; judgement in literature is the ultimate fruit of ripe experience.
Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)
On the Sublime 6
- 5 πλοῦτοι τιμαὶ δόξαι τυραννίδες καὶ ὅσα δὴ ἄλλα ἔχει πολὺ τὸ ἔξωθεν προστραφωδούμενον οὐκ ἂν τῷ γε φρονίμῳ δόξειεν ἀγαθὰ ὑπερβάλλοντα
Riches, honours, reputation, sovereignty, and all the other things which possess in marked degree the external trappings of showy splendour, would not seem to a sensible man to be great blessings.
Translated by T.S. Dorsch (1965)
On the Sublime 7
- 6 τοῦτο γὰρ τῷ ὄντι μέγα, οὐ πολλὴ μὲν ἡ ἀναθεώρησις, δύσκολος δὲ, μᾶλλον δ' ἀδύνατος ἡ κατεξανάστασις, ἰσχυρὰ δὲ ἡ μνήμη καὶ δυσεξάλειπτος
What is truly great can be submitted to repeated consideration, but it is difficult, nay, impossible to resist its effect; and the memory of it is strong and indelible.
On the Sublime 7
- 7 ὕψος μεγαλοφροσύνης ἀπήχημα
Sublimity is the echo of a noble mind.
- 8 μεγάλης φύσεως ὑποφερομένης ἤδη ἰδιὸν ἐστὶν ἐν γήρᾳ τὸ φιλόμυθον
As genius ebbs, it is the love of storytelling that characterizes old age.
Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)
On the Sublime 9
- 9 εἰς λῆρον ἐνίστε ῥᾶστον κατὰ τὴν ἀπακμὴν τὰ μεγαλοφυῆ παρatreπέται
Great genius with the decline of vigour often lapses very easily into nonsense.
Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)
On the Sublime 9
- 10 τῆς δὲ ὀρητορικῆς φαντασίας κάλλιστον αἰεὶ τὸ ἔμπρακτον καὶ ἐνάληθες
The most perfect effect of visualization in oratory is always one of reality and truth.
Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)
On the Sublime 15
- 11 τότε γὰρ ἡ τέχνη τέλειος ἡνίκ' ἂν φύσις εἶναι δοκῇ
Art is only perfect when it looks like nature.
Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)
On the Sublime 22
- 12 φῶς γὰρ τῷ ὄντι ἴδιον τοῦ νοῦ τὰ καλὰ ὀνόματα
Truly, beautiful words are the very light of thought.
Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)
On the Sublime 30
- 13 ἐπεὶ τοῖς μικροῖς πραγματίοις περιτιθέναι μεγάλα καὶ σεμνὰ ὀνόματα ταυτὸν ἂν φαίνοιτο ὥς εἴ τις τραγικὸν προσωπεῖον μέγα παιδὶ περιθείη νηπίῳ
To attach great and stately words to trivial things would be like fastening a great tragic mask on a little child.
Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)

On the Sublime 30

- 14 τῶν μὲν ἀμαρτημάτων ἀνεξάλειπτος ἡ μνήμη παραμένει, τῶν καλῶν δὲ ταχέως ἀπορρεῖ

Faults leave an ineradicable impression, but beauties soon slip from our memory.

Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)

On the Sublime 33

- 15 τῇ θεωρίᾳ καὶ διανοίᾳ τῆς ἀνθρωπίνης ἐπιβολῆς οὐδ’ ὁ σύμπας κόσμος ἀρκεῖ, ἀλλὰ καὶ τοὺς τοῦ περιέχοντος πολλάκις ὄρους ἐκβαίνουσιν αἱ ἐπίνοιαι

The whole universe is not enough to satisfy the speculative intelligence of human thought; our ideas often pass beyond the limits that confine us.

Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)

On the Sublime 35

- 16 καλλίστου καὶ γονιμωτάτου λόγωννάματος, τὴν ἐλευθερίαν

The fairest and most fertile source of eloquence is freedom.

Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)

On the Sublime 44

- 17 ἅπασαν δουλείαν, κἂν ἡ δικαιοσύνη, ψυχῆς γλωττόκομον καὶ κοινὸν ἂν τις ἀποφύνηται δεσμωτήριον

All slavery, however equitable, might well be described as a cage for the soul, a common prison.

Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)

On the Sublime 44

- 18 ἡ γὰρ φιλοχρηματία, πρὸς ἣν ἅπαντες ἀπλήστως ἤδη νοσοῦμεν, καὶ ἡ φιληδονία δουλαγωγοῦσι

It is the love of money, that insatiable sickness from which we all now suffer, and the love of pleasure, that enslave us.

Translated by W.H. Fyfe (1878–1965), rev. Donald Russell (1995)

On the Sublime 44

LONGUS

2nd–early 3rd century AD

Greek novelist

- 1 πάντως γὰρ οὐδεὶς ἔρωτα ἔφυγεν ἢ φεύζεται, μέχρις ἂν κάλλος ἦ καὶ ὀφθαλμοὶ βλέπωσιν

As long as beauty lives and eyes can see no one will ever escape love.

Daphnis and Chloe Preface.1.4

cf. Ravel’s ballet of the same name (1912) and paintings by various illustrators, among them Corot, Maillol and Chagall

- 2 ἔστι πένης ὥς μὴδὲ κύνα τρέφειν

Too poor to even keep a dog.

Daphnis and Chloe 1.16.2

LUCIAN

2nd century AD

Sophist and satirist from Samosata by the Euphrates

- 1 καθεζόμενος αὐτὸς ἐν μέσοις τοῖς θεαταῖς βλέποις ἀρετὰς ἀνδρῶν καὶ κάλλη σωμάτων καὶ εὐεξίας θαυμαστάς καὶ ἐμπειρίας δεινὰς καὶ ἰσχὺν ἀμαχῶν καὶ τόλμαν καὶ φιλοτιμίαν καὶ γνῶμας ἀηττήτους καὶ σπουδὴν ἄλεκτον ὑπὲρ τῆς νίκης

Sit in the midst of spectators, look at the men’s courage and physical beauty, their marvellous vigour, their skill and invincible strength, their hardihood, their ambition, their unconquerable spirit, and their unwearied pursuit of victory.

Anacharsis (or Athletics) 12

of athletes at the Olympic Games

- 2 ὕπτιον καταβαλὼν ἑαυτὸν ἐς τὴν ὀροφὴν ἀνέβλεπεν

Stretched on his back he went on staring at the ceiling.

Translated by M.D. Macleod (1961)

Dialogues of Courtesans 3.3

- 3 Πυθιάς ὁ ἐν χορῷ κεκαρμένος; εἶτα δι’ ἑκτῆς

ἡμέρας ἀνεκόμισε τοσαύτην κόμην;

Pythias, shorn to the roots?

How then, in six days,

has he grown so much hair?

Dialogues of Courtesans 12.5

- 4 οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος
You cannot get something from him who has nothing.

Dialogues of the Dead 2.1

- 5 ἔστι δέ τις ὀβολὸν μὴ ἔχων;
Is there anyone who hasn't a single penny?

Translated by M.D. Macleod (1961)

Dialogues of the Dead 2.1

spoken by the boatman Charon who collected an obolos from souls he ferried into Hades

- 6 ἤκουσα, ὦ Χείρων, ὡς θεὸς ὦν ἐπεθύμησας ἀποθανεῖν

I heard, Chiron, that though you were a god, you wanted to die.

Translated by M.D. Macleod (1961)

Dialogues of the Dead 8.1

spoken by Menippus

- 7 πρῶτα ἱερὸν καὶ θεῶν παιδεύμα καὶ ἀνθρώπων σοφῶν ἐπιτήδευμα

This sacred occupation, taught straight from Heaven, and pursued by the wisest of men.

Translated by H.W. Fowler and F.G. Fowler (1905)

Disowned 23

of the medical profession

- 8 ἀφωνότερος ἔσομαι τῶν ἰχθύων
More mute than a fish.

Translated by A.M. Harmon (1915)

The Dream, or The Cock 1.23

- 9 παιδεία μὲν καὶ πόνου πολλοῦ καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ τύχης δεῖσθαι λαμπρᾶς

Education needs a lot of toil and time, no small expense, and glaring good luck.

The Dream or Lucian's Career 1

- 10 φύσει γὰρ τοιοῦτ' ἔστιν ὁ πολὺς λεῶς, χαίρουσι τοῖς ἀποσκώπτουσιν καὶ λαιδορουμένοις, καὶ μάλισθ' ὅταν τὰ σεμνότατα εἶναι δοκοῦντα διασύρηται

Such is the multitude, enjoying those who revile and jeer, and mostly so when the most revered are ridiculed.

The Fisherman 25.22

of Aristophanes, ridiculing Socrates in Clouds

- 11 οὐδὲν γὰρ ὄφελος ... ἀφανοῦς τῆς μουσικῆς

What good is music if it is not heard!

Harmonides 1.32

cf. Wordsworth, 'The Solitary Reaper': 'The music in my heart I bore, / Long after it was heard no more'

- 12 καὶ εἴ ποῦ γε φανείη μόνον, ἐδείκνυτο ἂν τῷ δακτύλῳ, Οὗτος ἐκεῖνος Ἡρόδοτός ἐστιν

Wherever he appeared people would point at him: This is the famous Herodotus.

Herodotus 2

on how respected Herodotus was many years later

- 13 ἀληθὲς ἄρ' ἦν ἐκεῖνο τό Πόλεμος ἀπάντων πατήρ, εἴ γε καὶ συγγραφέας τοσούτους ἀνέφυσεν ὑπὸ μιᾷ τῇ ὀρμῇ

Very true, it seems, is the saying that 'War is the father of all things' since at one stroke it has begotten so many historians.

Translated by K. Kilburn (1959)

How to Write History 2.11

quoting Heraclitus 26

- 14 οὐ γὰρ πρὸς ἡμᾶς γε τολμήσειεν ἄν τις, ἀπάντων ἤδη κεχειρωμένων

No one would dare to fight us – we've beaten everybody already.

Translated by K. Kilburn (1959)

How to Write History 5.21

mockingly of over-eulogizing historians

- 15 διττοῦ δὲ ὄντος τοῦ τῆς συμβουλῆς ἔργου, τὰ μὲν γὰρ αἰρεῖσθαι, τὰ δὲ φεύγειν διδάσκει, φέρε πρῶτα εἰπώμεν ἅπαντα φευκτέον τῷ ἱστορίαν συγγράφοντι

Advice works in two ways: it teaches us to choose this and avoid that. So first let us say what the writer of history has to avoid.

Translated by K. Kilburn (1959)

How to Write History 6.1

- 16 ὥς οὐ στενῶ τῷ ἰσθμῷ διώρισται καὶ διατετείχισται ἡ ἱστορία πρὸς τὸ ἐγκώμιον, ἀλλὰ τι μέγα τεῖχος ἐν μέσῳ ἐστὶν αὐτῶν

The dividing line and frontier between history and panegyric is not a narrow

isthmus but rather a mighty wall.

Translated by K. Kilburn (1959)

How to Write History 7.12

- 17 ἡ δὲ οὐκ ἂν τι ψεῦδος ἐμπεσὼν ἢ ἱστορία, οὐδὲ ἀκαριαῖον ἀνάσχοιτο, οὐ μᾶλλον ἢ τὴν ἀρτηρίαν ἱατρῶν παιδὲς φασὶ τὴν τραχεῖαν παραδέξασθαι ἂν τι ἐς αὐτὴν καταποθὲν

History cannot admit a lie, even a tiny one, any more than the windpipe, as sons of doctors say, can tolerate anything entering it in swallowing.

Translated by K. Kilburn (1959)

How to Write History 7.20

- 18 ἓν γὰρ ἔργον ἱστορίας καὶ τέλος, τὸ χρησίμον, ὅπερ ἐκ τοῦ ἀληθοῦς μόνου συνάγεται

History has one task and one end – what is useful – and that comes from truth alone.

Translated by K. Kilburn (1959)

How to Write History 9.12

cf. Polybius 2

- 19 ἄριστα ἱστορίαν συγγράφοντα δύο μὲν ταῦτα κορυφαϊότατα οἰκοθεν ἔχοντα ἦκειν, σύνεσιν τε πολιτικὴν καὶ δύναμιν ἐρμηνευτικὴν

The best writer of history comes ready equipped with these two supreme qualities: political understanding and power of expression.

Translated by K. Kilburn (1959)

How to Write History 34.1

- 20 τοιοῦτος οὖν μοι ὁ συγγραφεὺς ἔστω – ἄφοβος, ἀδέκαστος, ἐλεύθερος, παρρησίας καὶ ἀληθείας φίλος, ὡς ὁ κωμικός φησι, τὰ σῦκα σῦκα, τὴν σκάφην δὲ σκάφην ὀνομάσων, οὐ μίσει οὐδὲ φιλία τι νέμων οὐδὲ φειδόμενος ἢ ἐλεῶν ἢ αἰσχυρόμενος ἢ δυσωπούμενος, ἴσος δικαστής

The sort of man the historian should be: fearless, incorruptible, free, a friend of free expression and the truth, intent, as the comic poet says, on calling a fig a fig and a trough a trough, giving nothing to hatred or to friendship, sparing no one, showing neither pity nor shame nor obsequiousness, an impartial judge.

Translated by K. Kilburn (1959)

How to Write History 41.1

quoting Aristophanes 168

- 21 χρὴ τοίνυν καὶ τὴν ἱστορίαν οὕτω γράφεσθαι σὺν τῷ ἀληθεῖ μᾶλλον πρὸς τὴν μέλλουσαν ἐλπίδα ἢ περ σὺν κολακείᾳ πρὸς τὸ ἥδὺ τοῖς νῦν ἐπαινουμένοις

History should be written in truthfulness and with an eye to the future, rather than flattering those presently commended.

How to Write History 63.1

- 22 τὸ τῆς κυνὸς ποιεῖς τῆς ἐν τῇ φάτνῃ κατακειμένης, ἢ οὔτε αὐτὴ τῶν κριθῶν ἐσθίει οὔτε τῷ ἵππῳ δυναμένῳ φαγεῖν ἐπιτρέπει

You act like the dog in the manger, who neither eats the grain herself nor lets the horse eat it.

Translated by A.M. Harmon (1921)

The Ignorant Book-Collector 30.4

cf. Proverbial 7

- 23 ὁ τῶν ἰδιωτῶν ἄριστος βίος, καὶ σωφρονέστερος παυσάμενος τοῦ μετεωρολογεῖν καὶ τέλη καὶ ἀρχὰς ἐπισκοπεῖν ... καὶ τὰ τοιαῦτα ληρὸν ἡγησάμενος ... γελῶν τὰ πολλὰ καὶ περὶ μηδὲν ἐσπουδακῶς

The life of the ordinary man is best, and you will act more wisely if you stop speculating about heavenly bodies and final causes and first causes, counting all these things idle talk, laughing a great deal and taking nothing seriously.

Menippus or The Descent Into Hades 21.14

spoken by the seer Teiresias whom Menippus met in the Underworld; cf. Aristotle 68

- 24 μήτ' ἀναβάλλεσθαι τὸ ἀγαθόν, ὅπερ τοὺς πολλοὺς ποιεῖν προθεσμίας ὀριζομένους ... ἑορτὰς ἢ πανηγύρεις, ὡς ἀπ' ἐκείνων ἀρξομένους τοῦ τὰ δέοντα ποιῆσαι ... ἀμέλλητον εἶναι τὴν πρὸς τὸ καλὸν ὀρμὴν

Do not postpone being good, as most people do, setting a date, a holiday or festival, to start doing what they ought to do; there must be no delay for good intentions.

Nigrinus 27

- 25 κατὰ πᾶσαν γῆν καὶ κατὰ πάντα ἀέρα μακρόβιοι γεγονόσιν ἄνδρες οἱ γυμνασίοις τοῖς προσήκουσιν καὶ διαίτῃ τῇ ἐπιτηδαιοτάτῃ πρὸς ὑγίειαν χρώμενοι

In every country and in every clime men
who observe the proper exercise and a
healthy diet are those who live longest.

Octogenarians 6

- 26 Γοργίας ... ἐρωτηθέντα τὴν αἰτίαν τοῦ
μακροῦ γήρως καὶ ὑγιεινοῦ ἐν πάσαις
ταῖς αἰσθήσεσιν εἰπεῖν, διὰ τὸ μηδέποτε
συμπεριενεχθῆναι ταῖς ἄλλων εὐωχίαις
Gorgias when asked the reason for his
great age, sound in all his faculties,
replied that he had never accepted other
people's invitations to dinner!

Translated by A.M. Harmon (1913)

Octogenarians 23

- 27 ἐπὶ τὸ ψεῦδος ἐτραπόμην πολὺ τῶν
ἄλλων εὐγνωμονέστερον· κὰν ἐν γὰρ δὴ
τοῦτο ἀληθεύσω λέγων ὅτι ψεύδομαι
My lying is far more honest than theirs,
for though I tell the truth in nothing else,
I shall at least be truthful in saying that
I am a liar.

Translated by A.M. Harmon (1913)

A True Story 1.4

*comparing himself to Homer and other famous
authors*

PSEUDO-LUCIAN

2nd century AD

- 1 Παιδὰ με πενταέτηρον, ἀκηδέα θυμὸν
ἔχοντα,
νηλεῖς Ἀἰδης ἤρπασε Καλλίμαχον.
ἀλλὰ με μὴ κλαίοις· καὶ γὰρ βιότοιο
μετέσχον
παύρου καὶ παύρων τῶν βιότοιο κακῶν.

The frowning fates have taken hence

Callimachus, a child

Five years of age: ah well is he

From cruel care exil'de.

What though he lived but little tyme,

Waile nought for that at all:

For as his yeres not many were,

So were his troubles small.

Translated by Timothe Kendall (1577)

Epigrams 7308 (AG)

- 2 Ὡς τεθνηξόμενος τῶν σῶν ἀγαθῶν
ἀπόλαυε,
ὥς δὲ βιωσόμενος φεῖδεο σῶν κτεάνων.
ἔστι δ' ἀνὴρ σοφὸς οὗτος, ὅς ἀμφὶ ταῦτα
νοήσας
φειδοὶ καὶ δαπάνῃ μέτρον ἐφηρμόσατο.

Use up thy store, for thou must die;
Thou hast to live, therefore put by.
Herein lies wisdom's rule, to pair
Expense and thrift in balance fair.

Translated by Walter Leaf (1922)

Epigrams 10.26 (AG)

- 3 φεῖδεο σῶν κτεάνων
Husband thy resources.
Translated by H.T. Riley (1872)
Epigrams 10.26.2 (AG)
- 4 Θνητὰ τὰ τῶν θνητῶν, καὶ πάντα
παρέρχεται ἡμᾶς·
ἦν δὲ μὴ, ἀλλ' ἡμεῖς αὐτὰ παρερχόμεθα.
The world is fleeting; all things pass
away;
Or it is we that pass, and they that stay.

Translated by Walter Leaf (1922)

Epigrams 10.31 (AG)

- 5 πλοῦτος ὁ τῆς ψυχῆς πλοῦτος μόνος
ἐστὶν ἀληθής
The wealth of the soul is the only true
wealth.

Translated by W.R. Paton (1918)

Epigrams 10.41 (AG)

- 6 Ἀροῖτων ἐπέων γλώσση σφραγίς
ἐπικείσθω·
κρείσσων γὰρ μύθων ἢ κτεάνων φυλακή.
Seal your tongue to avoid words that
better be unspoken;
watch your language rather than your
possessions.

Epigrams 10.42 (AG)

LUCILLIUS

1st century AD

Greek epigrammatist under Nero, author of
more than 100 satirical epigrams

- 1 Τέθνηκ' Εὐτυχίδης ὁ μελογράφος· οἱ
κατὰ γαῖαν,
φεύγετ' ἔχων ὥδ' ἔρχεται Εὐτυχίδης·
... ποῦ τις ἀπέλθῃ
λοιπὸν, ἐπεὶ χάρην Εὐτυχίδης κατέχει·
Eutychides is dead, and what's worse
(fly wretched shades!) he's coming with
his verse.

But what I want to know
is where in Hell, now he's in Hell, to go.

Translated by Humbert Wolfe (1927)

Greek Anthology 11.133

- 2 Ἥγόρασας πλοκάμους, φύκος, μέλι,
κηρόν, ὀδόντας·
τῆς αὐτῆς δαπάνης ὄψιν ἂν ἡγόρασας.
You bought hair, rouge, cream, teeth
and paste.
It would cost the same to buy a face.
Translated by Andrew Sinclair (1967)
Greek Anthology 11.310

LYCOPHRON

early 3rd century BC

Tragic playwright and author of satyr-plays
from Chalcis

- 1 ἀλλ' ἡνίκ' ἂν μὲν ἦ πρόσω τὸ κατθανεῖν,
Ἄιδης ποθεῖται τοῖς δεδυστυχηκόσιν·
ὅταν δ' ἐφέρπη κῦμα λοίσθιον βίου,
τὸ ζῆν ποθοῦμεν· οὐ γὰρ ἔστ' αὐτοῦ
κόρος
While death is far away
Sad hearts are fain to die;
But when the latest wave
Of life draws nigh,
We fain would live, for life
Knows no satiety.
Translated by A.W. Mair (1921)
Fragment 5 (Snell, *TrGF*) – *Pelopidae* – *The Children of Pelops*
- 2 πυκνὴ διοῖχνει δυσφάτους αἰνιγμάτων
οἶμας τυλίσσων, ἥπερ εὐμαθὴς τριβὸς
ὀρθὴ κελεύθω τὰν σκότῳ ποδηγετεῖ
Pursue the obscure paths of her riddles,
whereso a clear track guides by a
straight way
through things wrapped in darkness.
Translated by A.W. Mair (1921)
Alexandra 9
of the prophecies given in riddles by Cassandra
- 3 ᾧ γέλως ἀπέχθεται
καὶ δάκρυ, νῆις δ' ἐστὶ καὶ τητῶμενος
ἀμφοῖν
He to whom laughter and tears are alike
abhorred and who is ignorant and bereft
of both.
Translated by A.W. Mair (1921)
Alexandra 116
- 4 τοιαῖοδ' ἐχίνος μηχαναῖς οἰκοφθορῶν
παραιολίξει τὰς ἀλεκτόρων πικρὰς
στεγανόμους ὄρνιθας

With such craft shall the hedgehog ruin
their homes
and mislead the house-keeping hens
embittered against the cocks.

Translated by A.W. Mair (1921)

Alexandra 1093

*of the proverbial craftiness of the hedgehog, in
this case inducing wives, by lies, to be faithless;
cf. Archilochus* 17

LYCURGUS

Legendary lawgiver of Sparta

see also Agesilaus II 5; Oracles 2; Xenophon 18

- 1 μετέστησε τὰ νόμια πάντα καὶ ἐφύλαξε
ταῦτα μὴ παραβαίνειν
He changed all the laws of the country
and made sure that none should trans-
gress his ordinances.
Herodotus, *Histories* 1.65
of Sparta
- 2 τὰ τρυφῶντα καὶ ὕπουλα καὶ
φλεγμαίνοντα τοῦ πλούτου περιελὼν,
ὅπως εὐπορήσῃσι τῶν ἀναγκαίων καὶ
χρησίμων ἅπαντες
He thus removed the feverish wanton-
ness of wealth, and provided that all
alike might have the abundance of the
necessary and useful things of life.
Translated by Bernadotte Perrin (1914)
Plutarch, *Comparison of Aristides and Cato*
Major 3.1.9
*on introducing iron as the currency of Sparta,
banishing gold and silver*
- 3 τὸν ἄπορον καὶ ἀνέστιον καὶ πένητα
σύνοικον ἐπὶ κοινῶν πολιτείας μᾶλλον
τοῦ πλουσίου καὶ ὑπερόγκου φοβηθεῖς
He foresaw that the helpless, home-
less, and poverty-stricken citizen was
a greater menace to the commonwealth
than one who was rich and ostentatious.
Translated by Bernadotte Perrin (1914)
Plutarch, *Comparison of Aristides and Cato*
Major 3.1.12
- 4 συνέπεισε τὴν χώραν ἅπασαν εἰς μέσον
θέντας ἐξ ἀρχῆς ἀναδάσασθαι, καὶ ζῆν
μετ' ἀλλήλων ἅπαντας ὁμαλεῖς καὶ
ἰσοκλήρους τοῖς βίοις γενομένους, τὸ δὲ
πρωτεῖον ἀρετῇ μετιόντας
He persuaded his fellow-citizens to

make one parcel of all their territory and divide it up anew, and to live with one another on a basis of entire uniformity and equality, seeking pre-eminence through virtue alone.

Translated by Bernadotte Perrin (1914)
Plutarch, *Lycurgus* 8.2

- 5 τῆς δὲ παιδείας, ἣν μέγιστον ἡγεῖτο τοῦ νομοθέτου καὶ κάλλιστον ἔργον εἶναι
Education he regarded as the greatest and noblest task of the lawgiver.
Translated by Bernadotte Perrin (1914)
Plutarch, *Lycurgus* 14.1

- 6 Λυκοῦργος ... κατεργάσατο τὸ μέγιστον εἰς σωτηρίαν πόλεως καὶ ὁμόνοιαν, μηδένα πένητα μηδὲ πλούσιον εἶναι τῶν πολιτῶν
He most effectually guaranteed the safety and unanimity of the city by making all its citizens neither rich nor poor.
Translated by Bernadotte Perrin (1914)
Plutarch, *Solon* 16.2

- 7 ποιητικωτέρα τῆς φύσεως ἡ ἄσκησις πρὸς τὰ καλὰ τυγχάνει
Exercise is of greater benefit than the gifts of nature.
Plutarch, *Sayings of Spartans* 226a
- 8 τοῦτον μὲν τοι λαβὼν ... παρ' ὑμῶν ὑβριστὴν καὶ βίαιον, ἀποδίδωμι ὑμῖν ἐπεικὴ καὶ δημοτικόν
I took him from you insolent and violent and returned him a modest and sociable man.
Stobaeus, *Anthology* 3.19.13
of a youngster whom he turned from mischief

LYCURGUS ORATOR

c.390–c.325BC
Athenian statesman and orator

- 1 ἀπλοῦν τὸ δίκαιον, ῥάδιον τὸ ἀληθές, βραχὺς ὁ ἔλεγχος
Justice is plain, truth easy, my argument of disproof brief.
Against Leocrates 1.33
- 2 οὐ ποιήσομαι περὶ πλείονος τὸ ζῆν τῆς ἐλευθερίας

I will not hold life dearer than liberty.

Translated by C.H. Oldfather (1946)

Against Leocrates 1.81

part of an oath sworn before going into battle

- 3 ὅταν γυνὴ ὁμονοίας τῆς πρὸς ἄνδρα στερηθῇ, ἀβίωτος ὁ καταλειπόμενος γίγνεται βίος
When a woman is not in harmony with her husband, the life that is left to them is unbearable.
Against Lycophron I and II Orations 10–11, Fragment 3 (Conomis)

- 4 ἐφ' οἷς καυχᾶ, οἱ ἄλλοι αἰσχύνονται
You take pride in what causes shame to others.
Translated by J.O. Burt (1954)
On the Oracles Oration 13, Fragment 1a (Conomis)

LYSANDER

died 395BC
Spartan naval commander

- 1 ὅπου γὰρ ἡ λεοντῇ μὴ ἐφικνεῖται, προσραπτέον ἐκεῖ τὴν ἄλωπεκὴν
Where the lion's skin will not reach, it must be patched out with the fox's.
Translated by Bernadotte Perrin (1916)
Plutarch, *Lysander* 7.4
when accused of profiting by deception; cf. 'what force cannot achieve, the fox's cunning may'; cf. Machiavelli, The Prince 18.3: 'The prince must be a lion, but he must also know how to play the fox' (1532)
- 2 τοὺς μὲν παῖδας ἀστραγάλοις, τοὺς δὲ ἄνδρας ὄρκοις ἐξαπατᾶν
Deceive boys with toys, and men with oaths.
Translated in *The Oxford Dictionary of Quotations* (2004)
Plutarch, *Lysander* 8.4
quoted by Francis Bacon, Advancement of Learning 2.23.45 (1605)

LYSIAS

c.450–c.380BC
Athenian orator

- 1 προσήκειν νόμῳ μὲν ὀρίσαι τὸ δίκαιον, λόγῳ δὲ πείσαι, ἔργῳ δὲ τούτοις ὑπηρετεῖν,

- ὕπὸ νόμου μὲν βασιλευμένους, ὑπὸ λόγου δὲ διδασκομένους
- Delimit justice by law, convince by reason; and observe these by submitting to the sovereignty of the law and the commands of reason.
- Funeral Oration** 2.19
- 2 τὸν εὐκλεᾶ θάνατον ἀθάνατον περὶ τῶν ἀγαθῶν καταλείπειν λόγον
- A glorious death commits to eternity an account of deeds well done.
- Funeral Oration** 2.23
- 3 τῶν αὐτῶν ἔστιν αὐτοὺς τε πάντα τὰ κακὰ ἐργάζεσθαι καὶ τοὺς τοιούτους ἐπαινεῖν
- It is natural for those who commit all sorts of offences to praise others like them.
- Translated by Stephen Charles Todd (2000)
- Against Eratosthenes* 12.41
- 4 ἀκηκόατε, ἑοράκατε, πεπόνθατε, ἔχετε· δικάζετε
- You have heard, you have seen, you have suffered; you have them: give judgement.
- Translated by W.R.M. Lamb (1930)
- Against Eratosthenes* 12.100
- closing lines*
- 5 πολίτου χρηστοῦ καὶ δικαστοῦ δικαίου ἔργον εἶναι ταύτη τούς νόμους διαλαμβάνειν, ὅπη εἰς τὸν λοιπὸν χρόνον μέλλει συνοίσειν τῇ πόλει
- It is the duty alike of a loyal citizen and of a just juror to handle laws in such a way as to benefit the city in the future.
- Against Alcibiades* 1 14.4
- 6 οὐ περὶ πολιτείας εἰσὶν αἱ πρὸς ἀλλήλους διαφοραί, ἀλλὰ περὶ τῶν ἰδία συμφερόντων ἐκάστῳ
- The questions dividing men are concerned, not with politics, but with their personal advantage.
- Translated by W.R.M. Lamb (1930)
- Subverting the Democracy* 25.10
- 7 μήτηρ, ἥ πέφυκε καὶ ἀδικουμένη ὑπὸ τῶν ἑαυτῆς παίδων μάλιστα ἀνέχεσθαι
- A mother is willing to accept an injury even at the hands of her own children.
- Against Philon* 31.22
- 8 ψεύδεσθαι προχειρότατον τοῖς πολλάκις ἀμαρτάνουσιν
- Lying comes readily to repetitive wrongdoers.
- Fragment 423 (Carey)
- 9 τὴν αὐτὴν γνώμην ἔχειν δικάζοντας ἄξιον, ἢνπερ νομοθετοῦντας
- It is imperative that judges and lawmakers think alike.
- Fragment 424 (Carey)

M

MARCUS ARGENTARIUS

1st century AD

Epigrammatist included in the *Garland of Philippus*

- 1 Ποιεῖς πάντα, Μέλισσα, φιλανθέος ἔργα
μελίσσης ...
καὶ μέλι μὲν στάζεις ὑπὸ χεῖλεσιν ἥδὺ
φιλεῦσα,
ἦν δ' αἰτῆς, κέντρῳ τύμμα φέρεις ἄδικον.
As your name has it, Melissa, you do as
the bee
Honey drips from your lips when you
kiss,
but when you ask me to pay for it,
the sting is as unjust as a hornet's.
Translated by Edmund Keeley (2010)
Greek Anthology 5.32
'melissa' is the Greek word for bee

MARCUS AURELIUS

121–180AD

Roman emperor, 161–180AD

see also Anonymous 57

- 1 ὃ τί ποτε τοῦτό εἰμι, σαρκία ἐστὶ καὶ πνευ-
μάτιον καὶ τὸ ἡγεμονικόν
This being of mine, whatever it really
is, consists of a little flesh, a little breath,
and reason.
Translated by Morris Hicky Morgan (1859–
1910)
Τὰ εἰς ἑαυτόν 2.2
ἡγεμονικόν is the part which governs, or
'reason' in Stoic philosophy

- 2 μέμνησο ἐκ πόσου ταῦτα ἀναβάλλη καὶ
ὅποσάκις προθεσμίας λαβὼν παρὰ τῶν
θεῶν οὐ χρᾶ αὐταῖς

Remember how often you have post-
poned minding your interest, and let slip
those opportunities the gods have given
you.

Translated in *The New Penguin Dictionary of
Quotations* (2006)

Τὰ εἰς ἑαυτόν 2.4

- 3 δεῖ δὲ ἤδη ποτὲ αἰσθῆσθαι ... ὅτι ὄρος ἐστὶ
σοι περιγεγραμμένος τοῦ χρόνου, ᾧ ἐὰν
εἰς τὸ ἀπαιθριάσαι μὴ χρῆση, οἰχήσεται
καὶ οἰκήση καὶ αὐθις οὐκ ἔξεσται

It is now high time to consider that you
have a set period assigned you to act in,
and unless you improve it to brighten
and compose your thoughts, it will
quickly run off with you, and be lost
beyond recovery.

Translated in *The New Penguin Dictionary of
Quotations* (2006)

Τὰ εἰς ἑαυτόν 2.4

- 4 ἂν ὥς ἐσχάτην τοῦ βίου ἐκάστην πράξιν
ἐνεργῇς

Perform every act in life as if it were your
last.

Τὰ εἰς ἑαυτόν 2.5

- 5 μέμνησο ὅτι οὐδεὶς ἄλλον ἀποβάλλει
βίον ἢ τοῦτον ὃν ζῇ, οὐδὲ ἄλλον ζῇ ἢ ὃν
ἀποβάλλει

Remember that no man loses another
life than that which he lives, nor lives
another than that which he loses.

- Translated by Morris Hicky Morgan (1859–1910)
Τὰ εἰς ἑαυτόν 2.14
- 6 πάντα ἐξ αἰδίου ὁμοειδῆ καὶ ἀνακυκλούμενα
All things, from time everlasting, are cast in the same mould and are repeated cycle after cycle.
Τὰ εἰς ἑαυτόν 2.14
- 7 ὁ πολυχρονιώτατος καὶ ὁ τάχιστα τεθνηζόμενος τὸ ἴσον ἀποβάλλει
The longest-lived and the shortest-lived man, when they come to die, lose one and the same thing.
Translated by Morris Hicky Morgan (1859–1910)
Τὰ εἰς ἑαυτόν 2.14
- 8 ὁ δὲ βίος πόλεμος καὶ ξένου ἐπιδημία, ἡ δὲ ὑστεροφημία λήθη
As for life, it is a battle and a sojourning in a strange land; but the fame after death is oblivion.
Τὰ εἰς ἑαυτόν 2.17
- 9 ὀρθὸν οὖν εἶναι χρή, οὐχὶ ὀρθούμενον
A man should be upright, not be kept upright.
Translated by Morris Hicky Morgan (1859–1910)
Τὰ εἰς ἑαυτόν 3.5
- 10 μὴ τιμήσης ποτὲ ὡς συμφέρον σεαυτοῦ, ὃ ἀναγκάσει σέ ποτε τὴν πίστιν παραβῆναι, τὴν αἰδῶ ἐγκαταλιπεῖν
Never consider anything to your advantage if it makes you break your word or lose your self-respect.
Τὰ εἰς ἑαυτόν 3.7
- 11 ὥσπερ οἱ ἰατροὶ αἰεὶ τὰ ὄργανα καὶ σιδήρια πρόχειρα ἔχουσι πρὸς τὰ αἰφνίδια τῶν θεραπευμάτων, οὕτω τὰ δόγματα σὺ ἔτοιμα ἔχε
As surgeons always have their implements and instruments at hand for an operation or an emergency, so must you have your precepts in readiness.
Translated by H.T. Riley (1872)
Τὰ εἰς ἑαυτόν 3.13
- 12 οὐδαμοῦ γὰρ οὔτε ἡσυχιώτερον οὔτε ἀπραγμονέστερον ἄνθρωπος ἀναχωρεῖ ἢ εἰς τὴν ἑαυτοῦ ψυχὴν
Nowhere can man find a quieter or more untroubled retreat than in his own soul.
Translated by Maxwell Staniforth (1964)
Τὰ εἰς ἑαυτόν 4.3
- 13 τὴν δὲ εὐμάρειαν οὐδὲν ἄλλο λέγω ἢ εὐκοσμίαν
By a tranquil mind I mean nothing else than a mind well ordered.
Translated by Morris Hicky Morgan (1859–1910)
Τὰ εἰς ἑαυτόν 4.3
- 14 ὁ κόσμος ὥσανει πόλις ἐστὶ τίνος γὰρ ἄλλου φήσει τις τὸ τῶν ἀνθρώπων πᾶν γένος κοινοῦ πολιτεύματος μετέχειν; ἐκεῖθεν δέ, ἐκ τῆς κοινῆς ταύτης πόλεως
The world is as a city. How else could the whole of mankind participate in such a common state, in such a world-city?
Τὰ εἰς ἑαυτόν 4.4
- 15 οὐδὲν γὰρ ἐκ τοῦ μηδενὸς ἐρχεται
Nothing comes of nothing.
Τὰ εἰς ἑαυτόν 4.4
- 16 ὁ θάνατος τοιοῦτον, οἷον γένεσις, φύσεως μυστήριον
Death, like birth, is one of the mysteries of nature.
Τὰ εἰς ἑαυτόν 4.5
- 17 πᾶν τὸ συμβαῖνον δικαίως συμβαίνει· ὃ ἐὰν ἀκριβῶς παραφυλάσσης, εὐρήσεις
Whatever happens, happens justly; you will find this true if you watch closely.
Τὰ εἰς ἑαυτόν 4.10
cf. John Dryden, Oedipus, Act III: 'Whatever is, is in its cause just'
- 18 μὴ ὡς μύρια μέλλων ἔτη ζῆν· τὸ χρεὼν ἐπήρτηται ἕως ζῆς, ἕως ἕξεστιν, ἀγαθὸς γενοῦ
Do not act as if thou wert to live ten thousand years; death hangs over thee; while thou livest, while it is in thy power, be good.
Translated by George Long (1800–1879)
Τὰ εἰς ἑαυτόν 4.17

- 19 ὅσῃν εὐσυχολίαν κερδαίνει ὁ μὴ βλέπων
τί ὁ πλησίον εἶπεν ἢ ἔπραξεν ἢ διανοήθη,
ἀλλὰ μόνον τί αὐτὸς ποιεῖ, ἵνα αὐτὸ τοῦτο
δίκαιον ἦ καὶ ὅσιον

How much time he gains who does not
look to see what his neighbour says or
does or thinks, but only at what he does
himself, to make it just and holy.

Translated by Morris Hicky Morgan (1859–
1910)

Tὰ εἰς ἑαυτὸν 4.18

- 20 πᾶν τὸ καὶ ὅπως οὖν καλὸν ἐξ ἑαυτοῦ
καλὸν ἐστὶ καὶ ἐφ' ἑαυτὸ καταλήγει
Whatever is in any way beautiful hath its
source of beauty in itself, and is complete
in itself.

Translated by Morris Hicky Morgan (1859–
1910)

Tὰ εἰς ἑαυτὸν 4.20

- 21 πᾶν μοι συναρμόζει ὁ σοὶ εὐάρμοστόν
ἐστίν, ὧ κόσμῳ· οὐδὲν μοι πρόωρον οὐδὲ
ὀψιμον ὁ σοὶ εὐκαιρον

All that is harmony for you, my Universe,
is in harmony with me as well. Nothing
that comes at the right time for you is not
too late for me.

Translated by Morris Hicky Morgan (1859–
1910)

Tὰ εἰς ἑαυτὸν 4.23

- 22 πᾶν μοι καρπὸς ὁ φέρουσιν αἱ σοὶ ὥραι, ὧ
φύσις· ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σέ
πάντα

Everything is fruit to me that your
seasons, Nature, bring. All things come
of you, have their being in you, and
return to you.

Translated by Morris Hicky Morgan (1859–
1910)

Tὰ εἰς ἑαυτὸν 4.23

- 23 ὀλίγα προῆσσε, φησὶν, εἰ μέλλεις εὐθυ-
μήσειν

Let your occupations be few, says the
sage, if you would be of good cheer.

Tὰ εἰς ἑαυτὸν 4.24

quoting Democritus, Fragment 3 (D-K)

- 24 τὸ τεχνίον ὃ ἔμαθες φίλει, τούτῳ προσ-
αναπαύου

Love the trade which you have learned,
and be content with it.

Translated by Morris Hicky Morgan (1859–
1910)

Tὰ εἰς ἑαυτὸν 4.31

- 25 ἡ ἐπιστροφὴ καθ' ἐκάστην προᾶξιν ἰδίαν
ἀξίαν ἔχει καὶ συμμετρίαν

There is a proper dignity and propor-
tion to be observed in the performance
of every act of life.

Translated by Morris Hicky Morgan (1859–
1910)

Tὰ εἰς ἑαυτὸν 4.32

- 26 πᾶν ἐφήμερον, καὶ τὸ μνημονεύον καὶ τὸ
μνημονευόμενον

All is ephemeral – fame and the famous
as well.

Translated by Morris Hicky Morgan (1859–
1910)

Tὰ εἰς σεαυτὸν 4.35

- 27 τὰ ἡγεμονικὰ αὐτῶν διάβλεπε καὶ τοὺς
φρονίμους, οἷα μὲν φεύγουσιν, οἷα δὲ
διώκουσιν

Perceive men's governing principles, and
consider the wise, what they shun and
what they cleave to.

Translated by Morris Hicky Morgan (1859–
1910)

Tὰ εἰς ἑαυτὸν 4.38

- 28 ποταμός τις ἐστὶ τῶν γινομένων καὶ ῥεῦμα
βίαιον ὁ αἰὼν· ἅμα τε γὰρ ὥφθη ἕκαστον,
καὶ παρενήνεκται καὶ ἄλλο παραφέρεται,
τὸ δὲ ἐνεχθήσεται

Time is a sort of river of passing events,
and strong is its current; no sooner is a
thing brought to sight than it is swept by
and another takes its place, and this too
will be swept away.

Translated by Morris Hicky Morgan (1859–
1910)

Tὰ εἰς ἑαυτὸν 4.43

- 29 πᾶν τὸ συμβαῖνον οὕτως σύνηθες καὶ
γνώριμον ὥς τὸ ῥόδον ἐν τῷ ἔαρὶ καὶ
ὁπώρα ἐν τῷ θερίῳ

Whatever happens is as usual and famil-
iar, as the rose in spring and the harvest
in summer.

Tὰ εἰς ἑαυτὸν 4.44

- 30 τὸ γὰρ ὅλον, κατιδεῖν αἰεὶ τὰ ἀνθρώπινα
ὥς ἐφήμερα καὶ εὐτελῆ καὶ ἐχθρὰ μὲν
μυζᾶριον, αὖριον δὲ τάριχος ἢ τέφρα· τὸ

ἀκαριαῖον οὖν τοῦτο τοῦ χρόνου κατὰ φύσιν διελθεῖν καὶ ἱλεων καταλῦσαι, ὡς ἂν εἰ ἐλαία πέπειρος γενομένη ἐπιπτεν, εὐφημοῦσα τὴν ἐνεγκοῦσαν καὶ χάριν εἰδυία τῷ φύσαντι δένδρῳ

Mark how fleeting and paltry is the estate of man, yesterday in infancy, tomorrow embalmed or in ashes. For the hairsbreadth of time assigned to thee, live rationally, and part with life gracefully, as a ripe olive falls, blessing the season that bore it and thanking the tree that gave it life.

Tὰ εἰς ἐαυτόν 4.48

- 31 ὅμοιον εἶναι τῇ ἄκρᾳ, ἥ διηνεκῶς τὰ κύματα προσρήσεται ἢ δὲ ἔστηκε καὶ περὶ αὐτὴν κοιμίζεται τὰ φλεγμήναντα τοῦ ὕδατος

Be like a headland of rock on which the waves break incessantly; but it stands fast and around it the seething of the waters sinks to rest.

Translated by C.R. Haines (1916)

Tὰ εἰς ἐαυτόν 4.49

- 32 ὄρθρου, ὅταν δυσόκνως ἐξεγείρῃ, προχρῆρον ἔστω ὅτι ἐπὶ ἀνθρώπου ἔργον ἐγείρομαι

In the morning, when you are sluggish about getting up, let this thought be present: 'I am rising to a man's work.'

Translated by Morris Hicky Morgan (1859–1910)

Tὰ εἰς ἐαυτόν 5.1

- 33 ἄνθρωπος δ' εὖ ποιήσας οὐκ ἐπιβοᾷται, ἀλλὰ μεταβαίνει ἐφ' ἕτερον, ὡς ἄμπελος ἐπὶ τὸ πάλιν ἐν τῇ ὥρᾳ τὸν βότρυν ἐνεγκεῖν

A man does not proclaim a good deed, but proceeds to another, as a vine bears grapes again in season.

Tὰ εἰς ἐαυτόν 5.6

- 34 μὴ σικχαίνειν μηδὲ ἀπαυδᾶν μηδὲ ἀποδυσπετεῖν, εἰ μὴ καταπυκνοῦνται σοι τὸ ἀπὸ δογμάτων ὀρθῶν ἕκαστα πράσσειν· ἀλλὰ ἐκκρουσθέντα πάλιν ἐπανιέναι καὶ ἀσμενίζειν, εἰ τὰ πλείω ἀνθρωπικώτερα, καὶ φιλεῖν τοῦτο, ἐφ' ὃ ἐπανέρχῃ

Be not disgusted, nor discouraged, nor dissatisfied, if you do not succeed in doing everything according to right

principles; but when you have failed, return back again, and be content if the greater part of what you do is consistent with man's nature, and love this to which you return.

Translated by George Long (1800–1879)

Tὰ εἰς ἐαυτόν 5.9

- 35 τὸ ἄρᾳ ἀγαθὸν τοῦ λογικοῦ ζώου κοινωνία
A logical animal can only be a social animal.

Tὰ εἰς ἐαυτόν 5.16

- 36 οὐδὲν οὐδενὶ συμβαίνει ὃ οὐχὶ πέφυκε φέρειν

Nothing befalls anyone that he is not fitted by nature to bear.

Translated by C.R. Haines (1916)

Tὰ εἰς ἐαυτόν 5.18

- 37 συζῆν θεοῖς
Walk with the gods.

Translated by C.R. Haines (1916)

Tὰ εἰς ἐαυτόν 5.27

- 38 ἔσω βλέπε· μηδενὸς πράγματος μήτε ἡ ἰδία ποιότης μήτε ἡ ἀξία παρατρεχέτω σε
Look within; let neither quality nor value go by unnoticed

Tὰ εἰς ἐαυτόν 6.3

- 39 ὁ διοικῶν λόγος οἶδε πῶς διακεῖμενος καὶ τί ποιεῖ καὶ ἐπὶ τίνος ὕλης

Controlling reason knows its own disposition, what it does, and on what material it works.

Tὰ εἰς ἐαυτόν 6.5

- 40 κατὰ τὴν συνουσίαν ἐντερίου παράτριψις καὶ μετὰ τινος σπασμοῦ μυξαρίου ἐκκρισις

Sexual intercourse is merely internal attrition and the spasmodic excretion of mucus.

Translated by C.R. Haines (1916)

Tὰ εἰς ἐαυτόν 6.13

- 41 μὴ, εἴ τι αὐτῷ σοὶ δυσκαταπόνητον, τοῦτο ἀνθρώπῳ ἀδύνατον ὑπολαμβάνειν· ἀλλ' εἴ τι ἀνθρώπῳ δυνατόν καὶ οἰκεῖον, τοῦτο καὶ σεαυτῷ ἐφικτόν νόμιζε

Do not consider impossible what is merely difficult; whatever is humanly

- possible is within your reach.
Tὰ εἰς ἑαυτὸν 6.19
- 42 ὄρα μὴ ἀποκαισαρωθῆς, μὴ βαφῆς
 Beware of being Caesarified, be not
 stained by desire for power.
Tὰ εἰς ἑαυτὸν 6.30
- 43 τήρησον οὖν σεαυτὸν ἀπλοῦν, ἀγαθόν,
 ἀκέραιον, σεμνόν, ἄκομψον, τοῦ δικαίου
 φίλον, θεοσεβῆ, εὐμενῆ, φιλόστοργον,
 ἐρρωμένον πρὸς τὰ πρέποντα ἔργα
 Keep yourself simple, gentle, pure, unas-
 suming, unadorned, loving justice, fear-
 ing god, kindly and affectionate, steady
 in your duties.
Tὰ εἰς ἑαυτὸν 6.30
- 44 πᾶν πέλαγος σταγὼν τοῦ κόσμου
 Every ocean is but a drop in the universe
Tὰ εἰς ἑαυτὸν 6.36
- 45 πᾶν τὸ ἐνεστώς τοῦ χρόνου στιγμή
 τοῦ αἰῶνος· πάντα μικρά, εὐτρεπτα,
 ἐναφανιζόμενα
 Every instant of time is a tiny portion
 of eternity; all things are petty, easily
 changed, vanishing away.
Tὰ εἰς ἑαυτὸν 6.36
- 46 ὁ τὰ νῦν ἰδὼν πάντα ἑώρακεν, ὅσα τε
 ἐξ αἰδίου ἐγένετο καὶ ὅσα εἰς τὸ ἄπειρον
 ἔσται
 He who sees what is now has seen all
 things, whatever comes from time ever-
 lasting and whatever shall be unto ever-
 lasting time.
Tὰ εἰς ἑαυτὸν 6.37
- 47 πάντες εἰς ἓν ἀποτέλεσμα συνεργοῦμεν,
 οἱ μὲν εἰδότης καὶ παρακολουθητικῶς, οἱ
 δὲ ἀνεπιστάτως ... λοιπὸν οὖν σύνες εἰς
 τίνας ἑαυτὸν κατατάσσεις
 We combine our efforts towards a
 common cause, some consciously, some
 randomly; decide where you classify
 yourself.
Tὰ εἰς ἑαυτὸν 6.42
- 48 τὸ τῷ σμήνῃ μὴ συμφέρον οὐδὲ τῇ
 μελίσσει συμφέρει
 What does not benefit the hive does not
 benefit the bee.
 Translated by R.B. Rutherford (2003)
- Tὰ εἰς ἑαυτὸν 6.54*
- 49 τοσοῦτου ἄξιος ἕκαστός ἐστιν, ὅσου ἁξιά
 ἐστί ταῦτα περὶ ᾧ ἐσπούδακεν
 Each man is as worthy as his endeavours
 are worthy.
Tὰ εἰς ἑαυτὸν 7.3
- 50 κόσμος τε γὰρ εἰς ἐξ ἀπάντων καὶ θεὸς εἰς
 δι' ἀπάντων καὶ οὐσία μία καὶ νόμος εἰς,
 λόγος κοινὸς πάντων τῶν νοερῶν ζώων,
 καὶ ἀλήθεια μία
 There is one universe made up of all that
 is; and one god in it all, and one principle
 of being, and one law, one reason shared
 by all thinking creatures, and one truth.
 Translated by Morris Hicky Morgan (1859–
 1910)
Tὰ εἰς ἑαυτὸν 7.9
- 51 ἐγγὺς μὲν ἢ σὴ περὶ πάντων λήθη· ἐγγὺς
 δὲ ἢ πάντων περὶ σοῦ λήθη
 Near is thy forgetfulness of all things;
 and near the forgetfulness of thee by all.
 Translated by George Long (1800–1879)
Tὰ εἰς ἑαυτὸν 7.21
- 52 ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας
 It is peculiar to man to love even those
 who do wrong.
 Translated by George Long (1800–1879)
Tὰ εἰς ἑαυτὸν 7.22
- 53 ἔνδον σκάπτε, ἔνδον ἢ πηγὴ τοῦ ἀγαθοῦ
 καὶ αἰεὶ ἀναβλύειν δυναμένη, ἐὰν αἰεὶ
 σκάπτῃς
 Search inside yourself; inside you is the
 fountain of goodness, and it continues to
 surge as long as you search.
Tὰ εἰς ἑαυτὸν 7.59
- 54 ἐν ὀλιγίστοις κεῖται τὸ εὐδαιμόνως βιώσαι
 Very little is needed to make a happy life.
 Translated by Morris Hicky Morgan (1859–
 1910)
Tὰ εἰς ἑαυτὸν 7.67
- 55 τὸ μετατιθεσθαι καὶ ἔπεσθαι τῷ διορ-
 θῶντι ὁμοίως ἐλευθερόν ἐστι
 To change your opinion and to follow
 him who corrects your error is equally
 consistent with freedom as it is to persist
 in your error.
Tὰ εἰς ἑαυτὸν 8.16

56 ἔξω τοῦ κόσμου τὸ ἀποθανὸν οὐ πίπτει
Whatever dies is not lost to the universe.
Tà eîs éautón 8.18

57 πρόσεχε τῷ ὑποκειμένῳ ἢ τῇ ἐνεργείᾳ ἢ
τῷ δόγματι ἢ τῷ σημαινομένῳ
Look to the essence of a thing, whether
it be a point of doctrine, of practice, or of
interpretation.

Translated by Morris Hicky Morgan (1859–
1910)

Tà eîs éautón 8.22

58 μῆτε ἐν ταῖς πράξεσιν ἐπισύρειν μῆτε ἐν
ταῖς ὁμιλίαις φύρειν μῆτε ἐν ταῖς φαντα-
σίαις ἀλᾶσθαι
Be not careless in deeds, nor confused in
words, nor rambling in thought.

Translated by Morris Hicky Morgan (1859–
1910)

Tà eîs éautón 8.51

59 οἱ ἄνθρωποι γεγόνασιν ἀλλήλων ἕνεκεν·
ἢ δίδασκε οὖν ἢ φέρε
Men were created for one another; either
teach them, or endure them.

Tà eîs éautón 8.59

60 μὴ καταφρόνει θανάτου, ἀλλὰ εὐαρέσκει
αὐτῷ, ὥς καὶ τούτου ἐνὸς ὄντος ὧν ἡ
φύσις ἐθέλει
Do not despise death, but accept it will-
ingly; look upon it as part of nature.

Translated in *The New Penguin Dictionary of
Quotations* (2006)

Tà eîs éautón 9.3

61 ἀδικεῖ πολλάκις ὁ μὴ ποιῶν τι, οὐ μόνον ὁ
ποιῶν τι
One may often injure by omission, not
only by action.

Tà eîs éautón 9.5

62 ἐξαλειψαί φαντασίαν· στήσαι ὁρμήν·
σβέσαι ὄρεξιν· ἐφ' ἑαυτῷ ἔχειν τὸ ἡγεμο-
νικόν
Blot out vain pomp; check impulse;
quench appetite; keep reason under its
own control.

Translated by Morris Hicky Morgan (1859–
1910)

Tà eîs éautón 9.7

63 πάντα ταυτά· συνήθη μὲν τῇ πείρᾳ,

ἐφήμερα δὲ τῷ χρόνῳ, ὅμοια δὲ τῇ
ὑλῇ· πάντα νῦν οἷα ἐπ' ἐκείνων οὕς
κατεθάψαμεν

All things are the same; familiar in
experience, ephemeral in time, coarse
in substance. All things now are as they
were in the day of those whom we have
buried.

Tà eîs éautón 9.14

64 μέτιθι νῦν ἐπὶ ἡλικίᾳ, οἷον τὴν παιδικήν,
τὴν τοῦ μειρακίου, τὴν νεότητα, τὸ γῆρας·
καὶ γὰρ τούτων πᾶσα μεταβολή, θάνατος·
μήτι δεινόν;

Look back at the phases of your own life:
childhood, boyhood, youth, age: each
change itself a kind of death. Was this so
frightening?

Translated by Maxwell Staniforth (1964)

Tà eîs éautón 9.21

65 δόγμα γὰρ αὐτῶν τίς μεταβαλεῖ;
Who will change men's convictions?

Translated by R.B. Rutherford (2003)

Tà eîs éautón 9.29

66 ὅταν τινὸς ἀναισχυντία προσκόπτῃς,
εὐθὺς πυνθάνου σεαυτοῦ· δύναται οὖν
ἐν τῷ κόσμῳ ἀναισχυντοὶ μὴ εἶναι; οὐ
δύναται μὴ οὖν ἀπαίτει τὸ ἀδύνατον

When affronted by the shamelessness
of others, ask yourself whether a world
could exist without shameless men; do
not expect, then, what is impossible.

Tà eîs éautón 9.42

67 ὁ τι ἂν σοι συμβαίνει, τοῦτό σοι ἐξ αἰῶνος
προκατεσκευάζετο· καὶ ἡ ἐπιπλοκὴ τῶν
αἰτίων συνέκλωθε τὴν σὴν ὑπόστασιν ἐξ
αἰδίου

Whatever may befall you was pre-
ordained, and the thread of causes was
spinning for you from time everlasting.

Tà eîs éautón 10.5

68 ᾧ μὴ εἷς καὶ ὁ αὐτός ἐστιν αἰεὶ τοῦ βίου
σκοπός, οὗτος εἷς καὶ ὁ αὐτός δι' ὅλου τοῦ
βίου εἶναι οὐ δύναται

He who does not keep one and the same
object in view through life, cannot be
one and the same person throughout
life.

Translated by H.T. Riley (1872)

Tà eîs éautón 11.21

- 69 ἡ συγγένεια ἀνθρώπου πρὸς πᾶν τὸ
ἀνθρώπειον γένος, οὐ γὰρ αἱματίου ἢ
σπερματίου, ἀλλὰ νοῦ κοινωνία
Man is related to all mankind, not
through blood and sperm, but through
the spirit.

Τὰ εἰς ἑαυτὸν 12.26

- 70 ἄνθρωπε, ἐπολιτεύσω ἐν τῇ μεγάλῃ ταύτῃ
πόλει· τί σοι διαφέρει, εἰ πέντε ἔτεσιν ἢ
πεντήκοντα;

Man, you have been a citizen in this
world city; what does it matter whether
for five years or fifty?

Translated in *The Oxford Dictionary of
Quotations* (2004)

Τὰ εἰς ἑαυτὸν 12.36

MAXIMUS

2nd century AD

Philosopher from Tyre

- 1 καὶ ἐστὶν καὶ ὁ ἄρχων πόλεως μέρος, καὶ
οἱ ἀρχόμενοι παραπλησιῶς

The ruler is as much a part of the state as
those who are ruled.

Translated by H.T. Riley (1872)

Lectures 7.2a

MELEAGER

fl. 100BC

Greek poet and philosopher from Gadara in
Syria

- 1 Ἴξὸν ἔχεις τὸ φίλημα, τὰ δ' ὄμματα,
Τιμάριον, πῦρ·
ἦν ἐσίδης, καίεις· ἦν δὲ θίγης, δέδεκας.
Birdlime is your kiss, Timarion, your
eyes are fire;
look at me and it burns, touch me and
you've caught me fast.

Greek Anthology 5.96

- 2 Ὅ στέφανος περὶ κρατὶ μαραίνεται
Ἥλιόδωρος·
αὐτὴ δ' ἐκλάμπει τοῦ στεφάνου
στέφανος.

The garland withers round Heliodora's
head;

but she shines out, the garland of the
garland.

Translated by J.W. MacKail (1890)

Greek Anthology 5.143

- 3 Ἦδη λευκοῖον θάλλει, θάλλει δὲ
φίλομβρος
νάρκισσος, θάλλει δ' οὐρεσίφοιτα κρίνα·
ἤδη δ' ἡ φιλέραστος, ἐν ἄνθεσιν ὠριμον
ἄνθος,
Ζηνοφίλα Πειθοῦς ἡδὺ τέθηλε ῥόδον.

The white violet is in flower now, and
lover-of-rain narcissus, and the hillside
lilies; so is Zenophila in bloom now,
lovers' darling, rose of inducement,
flower of the flowers of spring.

Greek Anthology 5.144

- 4 Ὀξυβόαι κώνωπες, ἀναιδέες αἵματος
ἄνδρων
σίφωνες, νυκτὸς κνώδαλα διπτέρυγα
Ye shrill-voiced mosquitoes, ye shame-
less pack,
suckers of men's blood, night's winged
beasts of prey.

Translated by W.R. Paton (1916)

Greek Anthology 5.151

- 5 Κῦμα τὸ πικρὸν Ἔρωτος, ἀκοίμητοί τε
πνέοντες
ζῆλοι, καὶ κώμων χειμέριον πέλαγος,
ποῖ φέρομαι; πάντῃ δὲ φρενῶν οἶακες
ἀφείνται.

Bitter waves of love, sleepless nights of
jealousy,
and this winter sea of reveling,
where are you taking me? My rudder is
totally out of control.

Translated by Edmund Keeley (2010)

Greek Anthology 5.190

- 6 Ἐντὸς ἐμῆς κραδίης τὴν εὐλαλον
Ἥλιόδωρον
ψυχὴν τῆς ψυχῆς αὐτὸς ἔπλασεν Ἔρωτος.
Within my heart is sweet-spoken Helio-
dora,
soul of my soul, moulded by Eros
himself.

Greek Anthology 5.155

- 7 Ἀ φίλερως χαροποῖς Ἀσκληπιάς οἶα
γαλήνης
ὄμμασι συμπεῖθει πάντας ἐρωτοπλοεῖν.
Asclepias loves to love. With looks that
please
She charms all comers to sail on her
love's tranquil seas.

Translated by Jonathan Williams and Clive
Cheesman (2004)

Greek Anthology 5.156

- 8 Αἰεῖ μοι δινῖν μὲν ἐν οὐασιν ἦχος Ἔρωτος,
ὄμμα δὲ σῖγα Πόθοις τὸ γλυκὺ δάκρυ
φέρει
οὐδ' ἢ νύξ, οὐ φέγγος ἐκοίμισεν, ἀλλ' ὑπὸ
φίλτρων
ἤδη που κραδίᾳ γνωστός ἐνεστι τύπος.
ὦ πτανοί, μὴ καὶ ποτ' ἐφίπτασθαι μὲν,
Ἔρωτες,
οἶδατ', ἀποπτῆναι δ' οὐδ' ὅσον ἰσχύετε;
The sound of Love is ever in my ears,
and my eye carries in silence a sweet
tear to Desire.
Neither night nor day is love at rest, and
the spell
has already set its well-known imprint
on my heart.
O winged Loves, how is it that you fly
towards me,
but have no whit of strength to fly
away?

Greek Anthology 5.212

- 9 ὄφρα ... μεσημβρινὸν ὕπνον ἀγρεύσω
So that I may snatch a midday siesta!
Greek Anthology 7.196
- 10 εἰ δὲ Σύρος, τί τὸ θαῦμα; μίαν, ξένη,
πατρίδα κόσμον
ναίομεν, ἐν θνατοῦς πάντας ἔτικτε Χάος
So what if I am Syrian! Stranger, marvel
not!
One is our country, one our world, all of
us born of Chaos.

Greek Anthology 7.417

- 11 Ματρός ἔτ' ἐν κόλποισιν ὁ νήπιος
ὀρθρινὰ παίζων
ἀστραγάλοις τοῦμόν πνεῦμ' ἐκύβευσεν
Ἔρω.ς.
Eros, a mere child in his mother's lap,
played away my soul this morning,
cheating at dice.

Greek Anthology 12.47

- 12 Ἦν ἐνίδω Θήρωνα, τὰ πάνθ' ὀρώ· ἦν δὲ
τὰ πάντα
βλέψω, τόνδε δὲ μὴ, τὰμπαλιν οὐδὲν ὀρώ.
If I see Thero, I see everything; yet if
everything
is in my sight but Thero, there's nothing
for me to see.

Greek Anthology 12.60

- 13 Ἡοῦς ἄγγελε, χαῖρε, Φαεσφόρε, καὶ
ταχὺς ἔλθοις

Ἑσπερος, ἦν ἀπάγεις, λάθριος αὐθις
ἄγων.

Farewell, Morning Star, herald of dawn,
and quickly return as the Evening Star,
bringing again in secret her whom thou
takest away.

Translated by J.W. MacKail (1890)

Greek Anthology 12.114

- 14 Κύπρις ἐμοὶ ναύκληρος, Ἔρως δ' οἶακα
φυλάσσει
ἄκρον ἔχων ψυχῆς ἐν χειρὶ πηδάλιον
Cypris is my skipper and Eros keeps the
tiller,
holding in his hands the rudder of my
soul.

Greek Anthology 12.157

Aphrodite (Cypris) as the goddess of love

- 15 Ἐν σοὶ τὰμά ... βίου προμνήσι' ἀνήπται
ἐν σοὶ καὶ ψυχῆς πνεῦμα τὸ λειφθὲν ἔτι.
ναὶ γὰρ δὴ τὰ σά, κοῦρε, τὰ καὶ κωφοῖσι
λαλεῦντα
ὄμματα, ναὶ μὰ τὸ σὸν φαιδρὸν
ἐπισκύνιον,
ἦν μοι συννεφεῖς ὄμμα βάλης ποτέ, χεῖμα
δέδορκα·
ἦν δ' ἱλαρὸν βλέψης, ἦδὺ τέθληεν ἔαρ.
On thee the cables of my life are
fastened;
in thee is the very breath of my soul,
what is left of it.
For by thine eyes, O boy, that speak
even to the deaf,
and by thy shining brow, if thou ever
dost cast
a clouded glance on me, I gaze on
winter;
but if thy look is merry, sweet spring
bursts into bloom.

Translated by J.W. MacKail (1890)

Greek Anthology 12.159

MELISSUS

5th century BC

Admiral and philosopher from Samos,
defeated the Athenians in 441BC

- 1 αἰεὶ ἦν ὁ τι ἦν καὶ αἰεὶ ἔσται· εἰ γὰρ ἐγένετο,
ἀναγκαῖόν ἐστι πρὶν γενέσθαι εἶναι
μηδέν· εἰ τοίνυν μηδὲν ἦν, οὐδαμὰ ἂν
γένεοιτο οὐδὲν ἐκ μηδενός

That which was, was always and always

will be. For if it had come into being, it necessarily follows that before it came into being nothing existed. If nothing existed, in no way could anything come into being out of nothing.

Translated by Kathleen Freeman (1948)
Fragment 1 (D-K)

- 2 τοῦ γὰρ ἐόντος ἀληθινοῦ κρεῖσσον οὐδέν
Nothing is stronger than what is true.
Translated by Jonathan Barnes (1987)
Fragment 8.30 (D-K)

MENANDER

c.342–c.292BC

Athenian New Comedy poet

see also Anonymous 44

- 1 Κνήμων, ἀπάνθρωπός τις ἄνθρωπος
σφόδρα
καὶ δύσκολος πρὸς ἅπαντας, οὐ χαίρων
τ' ὄχλω

Cnemon, an old man
Who prefers his own to anyone else's
company;
Surly-tempered to everybody, detesting
crowds.

Translated by Philip Vellacott (1960)
*Dyskolos – The Peevish Fellow, or The Bad-
Tempered Man* 6

- 2 τὸ μὲν βραδύνειν γὰρ τὸν ἔρωτ' αὖξει
πολύ,
ἐν τῷ ταχέως δ' ἔνεστι παύσασθαι ταχύ
The longer he waits, you see, the more
he falls in love;
While if he enjoys her soon he soon gets
over it.

Translated by Philip Vellacott (1960)
*Dyskolos – The Peevish Fellow, or The Bad-
Tempered Man* 62

- 3 ἐρημίας οὐκ ἔστιν οὐδαμοῦ τυχεῖν,
οὐδ' ἂν ἀπάγξασθαι τις ἐπιθυμῶν τύχη
Nowhere can a man find privacy,
Not even if he wants to hang himself!
*Dyskolos – The Peevish Fellow, or The Bad-
Tempered Man* 169

- 4 οὐδὲ εἷς
μάγειρον ἀδικήσας ἀθῶος διέφυγεν
No one can wrong
A cook and get away scot-free.

Translated by Maurice Balme (2001)

*Dyskolos – The Peevish Fellow, or The Bad-
Tempered Man* 644

- 5 περὶ χρημάτων λαλεῖς, ἀβεβαίου
πράγματος
You babble about money, a matter inse-
cure.

Translated by Francis G. Allinson (1921)
*Dyskolos – The Peevish Fellow, or The Bad-
Tempered Man* 797

- 6 πολλῷ δὲ κρεῖττον ἔστιν ἐμφανὲς φίλος
ἢ πλουτοῦ ἀφανὲς, ὃν σὺ κατορύξας
ἔχεις
A friend for everyone to see is worth far
more
than wealth which you keep buried out
of sight.

*Dyskolos – The Peevish Fellow, or The Bad-
Tempered Man* 811

a play on ἐμφανὲς and ἀφανὲς, a distinction
in Athenian law between 'visible' and 'invis-
ible' property

- 7 ἅλωτὰ γίνετ' ἐπιμελεία καὶ πόνω ἅπαντα
Everything is achieved by diligence and
toil.

*Dyskolos – The Peevish Fellow, or The Bad-
Tempered Man* 862

- 8 οὐθεὶς ἐπλούτησεν ταχέως δίκαιος ὦν
No one made money fast by honest
means.

Translated by W.G. Arnott (1996)
Kolax – The Fawner 43

- 9 οὐθὲν γένος γένους γὰρ οἶμαι διαφέρειν
No race, I believe, differs from another.

Samia – The Woman from Samos 140

- 10 ταυτόματόν ἐστιν ὡς ξοικέ που θεὸς
σώζει τε πολλὰ τῶν ἀοράτων
πράγμάτων

The accidental is a god, methinks,
that saves many unknown situations.

Samia – The Woman from Samos 163

- 11 τὸ γὰρ τρέφον με τοῦτ' ἐγὼ κρίνω θεόν
That which maintains me I regard as
god.

Translated by H.T. Riley (1872)
Fragment 13 (Kock) – *Adelphoi – Brothers*

- 12 χαλεπόν γε θυγάτηρ κτήμα καὶ
δυσδιάθετον
A daughter is a hard-to-deal-with
possession.
Fragment 18 (Kock) – *Alieis* – *The Fishermen*
- 13 δύναται τὸ πλουτεῖν καὶ φιλανθρώπους
ποιεῖν
Wealth may sometimes lead to philan-
thropy.
Fragment 19 (Kock) – *Alieis* – *The Fishermen*
- 14 ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ' ὡς
δυναίμεθα
We live, not as we wish to, but as best we
can.
Translated by Francis G. Allinson (1921)
Fragment 50 (Kock) – *Andria* – *The Lady of
Andros*
- 15 τὸ γὰρ σὺνήθες οὐδαμοῦ παροπτέον
Do not overlook what is customary.
Fragment 53 (Kock) – *Androgynos* or *Cris*
- 16 εὐδαιμονία τοῦτ' ἐστὶν υἱὸς νοῦν ἔχων
A son with sense – that's happiness.
Translated by Francis G. Allinson (1921)
Fragment 60 (Kock) – *Anepsioi* – *The Cousins*
- 17 τὰ κακῶς τρέφοντα χωρὶ' ἀνδρείους ποιεῖ
Heroes are bred by lands where liveli-
hood comes hard.
Translated by Francis G. Allinson (1921)
Fragment 63 (Kock) – *Anepsioi* – *The Cousins*
- 18 τὰ πατρῶα μὲν ποιεῖ καιρὸς ποτε
ἀλλότρια, σφίξει δ' αὐτὰ πον τὰ σώματα·
βίου δ' ἔνεστιν ἀσφάλει' ἐν ταῖς τέχναις
Inheritance may be lost in time, though
you may stay alive; it is only workman-
ship that safeguards livelihood.
Fragment 68 (Kock) – *Arrephoros* or *Aulitris*
– *The Peplos Bearer* or *The Flute Girl*
- 19 τυφλὸν ὁ πλοῦτος, καὶ τυφλοὺς
τοὺς ἐμβλέποντας εἰς ἑαυτὸν δεικνύει
Wealth is blind, and rendered blind
are those who yearn for it with longing.
Fragment 83 (Kock) – *Auton Penthon* – *Griev-
ing for Him*
- 20 πολλὰ δύσκολα
εὗροις ἂν ἐν τοῖς πᾶσιν· ἀλλ' εἰ πλείονα
τὰ συμφέροντ' ἔνεστι, τοῦτο δεῖ σκοπεῖν

Difficulties there are in everything;
it is advantages that you must look for.

Fragment 89 (Kock) – *Boeotis* – *The Boeotian
Girl*

- 21 πλοῦτος δὲ πολλῶν ἐπικάλυμ' ἐστὶν
κακῶν
Riches conceal a multitude of woes.

Fragment 90 (Kock) – *Boeotis* – *The Boeotian
Girl*

- 22 εὐκαταφρόνητόν ἐστι, Γοργία, πένης,
κὰν πάννυ λέγει δίκαια· τούτου γὰρ λέγειν
ἔνεκα μόνου νομίζεθ' οὗτος, τοῦ λαβεῖν
A poor man, Gorgias, however sensibly
He talks, always invites contempt; for
people think
His talk has one sole object: gain.

Translated by Philip Vellacott (1967)

Fragment 93 (Kock) – Line 129 (Austin) –
Georgos – *The Farmer*

- 23 τὸ τῆς τύχης γὰρ ῥέυμα μεταπίπτει ταχύ
The tide of fortune quickly turns.

Fragment 94 (Kock) – 1 (Austin) – *Georgos*
– *The Farmer*

- 24 οὗτος κράτιστός ἐστ' ἀνὴρ, ὦ Γοργία,
ὅστις ἀδικεῖσθαι πλεῖστ' ἐπίστατ'
ἐγκρατῶς

He is most excellent
who suffers much injustice patiently.

Fragment 95.1 (Kock) – 3.1 (Austin) – *Geor-
gos* – *The Farmer*

- 25 τὸ δ' ὀξύθυμον τοῦτο καὶ λίαν πικρὸν
δεῖγμ' ἐστὶν εὐθύς πᾶσι μικροψυχίας
This anger, this deep bitterness,
betrays to all a pettiness of spirit.

Fragment 95.3 (Kock) – 3.3 (Austin) – *Geor-
gos* – *The Farmer*

- 26 ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος
Whom the gods love die young.

Translated by John Simpson and Jennifer
Speake (1982)

Fragment 125 (Kock) – 3 (Austin) – *Dis
Exapaton* – *Twice a Swindler*

quoted by Lord Byron, *Don Juan* (1819–1824)
4.12; cf. the identical English proverb

- 27 ἀνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται
A man's character is revealed by his
speech.

- Translated by Francis G. Allinson (1921)
Fragment 143 (Kock) – *Auton Timoroumenos* – *The Self-Tormentor*
- 28 οἱκοι μένειν χορὴ καὶ μένειν ἐλεύθερον
Stay in your native land and remain free.
Fragment 145 (Kock) – *Auton Timoroumenos* – *The Self-Tormentor*
- 29 τρία γὰρ ἐστὶ, δέσποτα,
δι' ὧν ἅπαντα γίνετ', ἢ κατὰ τοὺς νόμους,
ἢ ταῖς ἀνάγκαις, ἢ τὸ τρίτον ἔθει τινί
From three things, master,
all things have their beginning; from
law
or necessity or thirdly, from custom.
Fragment 155 (Kock) – *Empimpramene* – *The Woman Set on Fire*
- 30 ἐφ' ᾧ φρονεῖς μέγιστον ἀπολεῖ τοῦτό σε,
τὸ δοκεῖν τιν' εἶναι καὶ γὰρ ἄλλους
μυρίους
The pride you have in thinking you're
special
will ruin you, as it has ruined a myriad
others.
Fragment 156 (Kock) – *Empimpramene* – *The Woman Set on Fire*
- 31 ὥς ἀγαθὸν τὸ πρᾶγμα τὸ γενέσθαι τινὸς
πατέρα
How great a boon, to be a father.
Fragment 157 (Kock) – *Empimpramene* – *The Woman Set on Fire*
- 32 ἄρ' ἐστὶ πάντων ἀγρυπνία λαλίστατον
Of all things the most loquacious are
sleepless nights.
Fragment 164 (Kock) – *Epicleros* – *The Heir-ess*
cf. *Callimachus* 31
- 33 ἐν παντὶ δεῖ
καιρῷ τὸ δίκαιον ἐπικρατεῖν ἅπανταχοῦ
On all occasions justice *should* prevail
The whole world over.
Translated by W.G. Arnott (1979)
Fragment 173 (Kock) – *Epitrepontes* – *Men at Arbitration*
- 34 οὐθὲν πέπονθας δεινόν, ἂν μὴ προοποιῇ
You will have suffered nothing unless
you pretend the contrary.
Fragment 179 (Kock) – *Epitrepontes* – *Men at Arbitration*
- 35 οὗτός ἐστι γαλεώτης γέρων
A shrewd old fox this!
Translated by H.T. Riley (1872)
Fragment 188 (Kock) – *Eunouchos* – *The Eunuch*
- 36 μί' ἐστὶν ἀρετὴ τὸν ἄτοπον φεύγειν ἀεὶ
There is one virtue, always to shun the
eccentric.
Translated by Francis G. Allinson (1921)
Fragment 203c (Kock) – *Heniochos* – *The Charioteer*
- 37 ἔρωτος οὐδὲν ἰσχύει πλέον,
οὐδ' αὐτὸς ὁ κρατῶν τῶν ἐν οὐρανῷ
θεῶν
Ζεὺς, ἀλλ' ἐκείνῳ πάντ' ἀναγκασθεὶς
ποιεῖ
There's nothing in this world more
powerful than Love;
why, even Zeus, who rules the gods in
heaven
yields in all things to Love.
Fragment 209 (Kock) – 1 (Austin) – *Heros* – *The Guardian Spirit*
- 38 τὸν ἐλεύθερον δὲ πανταχοῦ φρονεῖν
μέγα
High-spirited are the free.
Fragment 210 (Kock) – 2 (Austin) – *Heros* – *The Guardian Spirit*
- 39 ὄνον γενέσθαι κρεῖττον ἢ τοὺς χειρόνας
ὄραν ἑαυτοῦ ζῶντας ἐπιφανέστερον
Better to be born a jackass than to see
worse men living in greater splendour.
Fragment 223 (Kock) – 1 (Austin) – *Theophroroumene* – *The Woman Possessed with a Divinity*
- 40 ὁ πλεῖστον νοῦν ἔχων
μάντις τ' ἀριστος ἐστὶ σύμβουλος θ' ἄμα
He who has the most common sense
is at once the best prophet and adviser.
Translated by Francis G. Allinson (1921)
Fragment 225 (Kock) – 2 (Austin) – *Theophroroumene* – *The Woman Possessed with a Divinity*
- 41 ἀπὸ μηχανῆς θεὸς ἐπεφάνης
You appeared to me as a 'deus ex
machina'.
Fragment 227 (Kock) – 6 (Austin) – *Theophroroumene* – *The Woman Possessed with a*

- Divinity*
the Latin 'deus ex machina' is now used in English for an unexpected power or event saving a seemingly hopeless situation; cf. Plato, Cratylus 425d
- 42 μικρά γε πρόφασίς ἐστι τοῦ πράξει κακῶς
A slight pretence suffices for doing evil.
Translated by H.T. Riley (1872)
Fragment 230 (Kock) – *Thettale*
- 43 κατὰ πόλλ' ἄρ' ἐστὶν οὐ καλῶς εἰρημένον
τὸ γινῶθι σαυτὸν· χρησιμώτερον γὰρ ἦν
τὸ γινῶθι τοὺς ἄλλους
For many reasons 'Know Thyself' is wrongly said;
it is more useful to know everyone else.
Fragment 240 (Kock) – *Thrasyleon*
- 44 τὸ κρατοῦν γὰρ νῦν νομίζεται θεός
Nowadays whatever holds sway is deemed a god.
Fragment 257 (Kock) – *Carine* – *The Carian Wailing-Woman*
e.g. money
- 45 χρεῖα διδάσκει, κἂν ἄμουσος ᾗ
Practice is a teacher even to the unrefined.
Fragment 263 (Kock) – 3 (Austin) – *Karchedonios* – *The Man from Carthage*
- 46 τὸ καλῶς ἔχον που κρεῖττον ἐστὶ καὶ νόμου
What is right and fair is better even than the law.
Fragment 265 (Kock) – 5 (Austin) – *Karchedonios* – *The Man from Carthage*
- 47 ἄρ' ἐστὶ συγγενές τι λύπη καὶ βίος·
τουφερῷ βίῳ σύνεστιν, ἐνδόξῳ βίῳ
πάρεστιν, ἀπὸρῳ συγκαταγερᾷ βίῳ
Grief and life are in a certain way akin:
grief coexists with a life of luxury, is omnipresent in a life of glory, grows old along with poverty.
Fragment 281 (Kock) – 1 (Austin) – *Kitharistes* – *The Lyre Player*
- 48 τὸ μηθὲν ἀδικεῖν ἐκμαθεῖν γὰρ, ὦ Λάχης,
ἀστέιον ἐπιτήδευμα κρινῶ τῷ βίῳ
Make a habit for life to never do wrong.
Fragment 284 (Kock) – 4 (Austin) – *Kitharistes* – *The Lyre Player*
- 49 τὸ 'γινῶθι σαυτὸν' ἔστιν, ἂν τὰ πράγματα
εἰδῆς τὰ σαυτοῦ καὶ τί σοι ποιητέον
'Know Thyself' means to know what you can do, and what you have to do.
Fragment 307 (Kock) – 1 (Austin) – *Koneiazomenai* – *The Women Who Would Drink Hemlock*
- 50 οὕτω μαθεῖν δεῖ πάντα καὶ πλοῦτον
φέρειν·
ἀσχημοσύνης γὰρ γίνετ' ἐνίοις αἴτιος
Learn how to deal with wealth;
it can become the cause of many an ugly deed.
Fragment 323 (Kock) – *Menagyrtes*
- 51 ἂν δ' ἐκλέγη
αἰεὶ τὸ λυποῦν, μηδὲν ἀντιπαρατιθεῖς
τῶν προσδοκωμένων, ὀδυνήσει διὰ
τέλους
If you only consider your troubles, and do not weigh possible blessings in the balance, your whole life will be nothing but sorrow.
Fragment 325 (Kock) – *Misogynes* – *The Misogynist*
- 52 παιδισκάριόν με καταδεδούλωκ' εὐτελές,
ὄν οὐδὲ εἰς τῶν πολεμίων οὐπώποτε
A worthless little wench has enslaved me,
me, whom no enemy ever could.
Fragment 338 (Kock) – *Misoumenos* – *The Hated Man*
- 53 χρηστοὺς νομιζομένους ἐφόδιον ἀσφαλές
εἰς πάντα καιρὸν καὶ τύχης πᾶσαν ῥοπήν
Virtue is a safeguard in any circumstance and in any change of fortune.
Fragment 360 (Kock) – *Homopatrioi* – *The Brothers*
- 54 πᾶς ἐρυθριῶν χρηστὸς εἶναί μοι δοκεῖ
A blushing man seems to me to be an honest man.
Fragment 361 (Kock) – *Homopatrioi* – *The Brothers*
- 55 τὸν πλησίον γὰρ οἶεται μᾶλλον φρονεῖν
ὁ τοῖς λογισμοῖς τοῖς ἰδίῳις πταίων ἀεὶ
One always considers his neighbour to be at fault
when his own reasoning is wrong.

- Fragment 380 (Kock) – *Parakatathiki* – *The Deposit*
- 56 οὐπώποτ' ἐζήλωσα πολυτελῆ νεκρόν·
εἰς τὸν ἴσον ὄγκον τῷ σφόδρ' ἔρχετ'
εὐτελεῖ
I have never envied a costly funeral;
a cheap one will take you to the same
place!
Fragment 394 (Kock) – 3 (Austin) – *Perinthia*
– *The Girl from Perinthus*
- 57 οὐκ ἔστιν ἀγαθὸν τῷ βίῳ
φυόμενον ὥσπερ δένδρον ἐκ ρίζης μιᾶς,
ἀλλ' ἐγγὺς ἀγαθοῦ παραπέφυκε καὶ
κακόν,
ἐκ τοῦ κακοῦ τ' ἤνεγκεν ἀγαθὸν ἢ φύσις
There is no blessing in life
that springs like tree from single root,
but near to blessing grows up evil too;
and nature from this evil brings forth
good.
Translated by Francis G. Allinson (1921)
Fragment 407 (Kock) – *Plocion* – *The Neck-
lace*
- 58 ἄρ' ἔστιν ἀρετῆς καὶ βίου διδάσκαλος
ἐλευθέρου τοῖς πᾶσιν ἀνθρώποις ἀγρός
The open country is for all men the best
teacher of virtue and free thought.
Fragment 408 (Kock) – *Plocion* – *The Neck-
lace*
- 59 αἰεὶ τὸ λυποῦν ἀποδιώκε τοῦ βίου·
μικρόν τι τὸ βίου καὶ στενὸν ζῶμεν
χρόνον
Chase sorrows from your life
for it is short and time is scant.
Fragment 410 (Kock) – *Plocion* – *The Necklace*
- 60 οὐκ ἔστιν εὐρεῖν βίον ἄλυπον οὐδενός
There is no life that's free of grief.
Fragment 411 (Kock) – *Plocion* – *The Necklace*
- 61 οἷον τὸ γενέσθαι πατέρα παιδῶν ἢν·
λύπη, φόβος, φροντίς, πέρας ἐστὶν οὐδὲ
ἐν
Such is a father's life:
fear, care, grief without end.
Fragment 418 (Kock) – *Proengalon* – *The
Accuser*
- 62 οὐ πανταχοῦ τὸ φρόνιμον ἀρμόττει
παρόν,
καὶ συμμανῆναι δ' ἔνια δεῖ
- At times discretion should be thrown
aside,
and with the foolish we should play the
fool.
Translated in *Bartlett's Familiar Quotations*
(1980)
Fragment 421 (Kock) – *Poloumenoi* – *Those
Offered For Sale*
- 63 ἀτύχημα καδίκημα διαφορὰν ἔχει·
τὸ μὲν διὰ τύχην γίνεται, τὸ δ' αἰρέσει
Misfortune and injury differ:
the one arises from chance, the other
from choice.
Translated by Francis G. Allinson (1921)
Fragment 426 (Kock) – *Rapizomene* – *The
Girl Who Gets Flogged*
- 64 ἔρχεται τὰληθὲς εἰς φῶς ἐνίῳτ' οὐ
ζητούμενον
The truth is sometimes revealed without
being sought.
Fragment 433 (Kock) – *Rapizomene* – *The
Girl Who Gets Flogged*
- 65 οὐδεὶς ξύνοιδεν ἐξαμαρτάνων πόσον
ἀμαρτάνει τὸ μέγεθος, ὅστερον δ' ὄρα
Whilst in the act, no one is conscious
of his sin's magnitude – he sees it later.
Fragment 448 (Kock) – *Stratitotae* – *The
Soldiers*
- 66 αὐτόματα γὰρ τὰ πράγματ' ἐπὶ τὸ
συμφέρον
ῥεῖ κὰν καθεύδῃς ἢ πάλιν τούναντίον
Even in sleep things happen of them-
selves,
moving towards fortune or misfortune.
Fragment 460 (Kock) – *Tithe* – *The Wet-Nurse*
- 67 ὥς ἡδὺ τῷ μισοῦντι τοὺς φαύλους
τρόπους ἐρημία
How sweet is solitude to the man who
hates vulgar ways.
Fragment 466 (Kock) – *Hydria* – *The Urn*
- 68 τρόπος ἔσθ' ὁ πείθων τοῦ λέγοντος, οὐ
λόγος
'Tis character, not speech, that persuades.
Fragment 472 (Kock) – *Hymnis*
- 69 τοῦτο μόνον ἐπισκοτεῖ
καὶ δυσγενεῖα καὶ τρόπου πονηρία
καὶ πᾶσιν οἷς ἔσχηκεν ἄνθρωπος κακοῖς,
τὸ πολλὰ κεκτηθῆναι

- Wealth casts a veil
over both ignoble birth and wicked
character
and all the ills that man is heir to.
Translated by Francis G. Allinson (1921)
Fragment 485 (Kock) – *Hypobolimaïos* or
Agroïcos – *The Counterfeit Baby* or *The Rustic*
- 70 αἰεὶ κράτιστόν ἐστι τὰ ληθῆ λέγειν
ἐν παντὶ καιρῷ τοῦτ' ἐγὼ παρεγγυῶ
εἰς ἀσφάλειαν τῷ βίῳ
Truth is always best;
at all times I recommend this
for safety throughout life.
Fragment 487 (Kock) – *Hypobolimaïos* or
Agroïcos – *The Counterfeit Baby* or *The Rustic*
- 71 οἷα δὴ φιλοῦσιν ἱατροὶ λέγειν
τὰ φαῦλα μείζω καὶ τὰ δειν' ὑπέρφοβα,
πυργοῦντες αὐτούς
Doctors adore exaggerating the unim-
portant,
overstating tribulations, magnifying
themselves.
Fragment 497 (Kock) – *Phanion* – *Phanium*
also spuriously (according to M.L. West) attrib-
uted to *Mimnermus*
- 72 ἄνθρωπος ὦν ἤμαρτον· οὐ θαυμαστέον
I am human, I erred; nothing to wonder
at.
Fragment 499 (Kock) – *Phanion* – *Phanium*
cf. the Latin 'errare humanum est' and the
English proverb 'to err is human'
- 73 τοῦτ' ἔστι τὸ ζῆν, οὐχ ἑαυτῷ ζῆν μόνον
This is life, not to live for oneself alone.
Fragment 507 (Kock) – *Philadelphoi* – *The*
Brothers in Love
- 74 οἷς ἂν τῇ φύσει
ἀγαθὸν ὑπάρχη μὴδὲν οἰκεῖον προσόν,
ἐκεῖσε καταφεύγουσιν, εἰς τὰ μνήματα
καὶ τὸ γένος, ἀριθμοῦσιν τε τοὺς
πάππους ὅσοι·
οὐδὲν δ' ἔχουσι πλεῖον
People who
Haven't a single good quality to call
their own –
They are the ones who talk like that of
family,
Or titles, or decorations; reel off grand-
fathers
One after the other, and that's all
- they've got.
Translated by Philip Vellacott (1967)
Fragment 533.2 (Kock)
- 75 ὃς ἂν εὖ γεγονῶς ἡ τῇ φύσει πρὸς
τὰ γαθὰ,
κἂν Αἰθιοψῇ ἢ ... ἔστιν εὐγενής
If a man, by his nature, has a noble bent,
he, be he black, is nobly born.
Fragment 533.11 (Kock)
- 76 ἅπαντα τὰ ζῶ' ἐστὶ μακαριώτατα
καὶ νοῦν ἔχοντα μᾶλλον ἀνθρώπου πολὺ
All animals are heavenly blessed,
possessing much more sense than man.
Fragment 534.1 (Kock)
- 77 ἂν εἴπη κακῶς
ὀργιζόμεθ', ἂν ἴδῃ τις ἐνύπνιον σφόδρα
φοβούμεθ', ἂν γλαυῆ ἀνακράγη
δεδοίκαμεν.
ἀγωνίαί, δόξαι, φιλοτιμίαί, νόμοι,
ἅπαντα ταῦτ' ἐπίθετα τῇ φύσει κακά
Speak badly of us
and we are vexed, see a bad dream and
we are greatly
frightened; an owl hoots and we are
filled with fear.
Anxieties, ambitions, fancies, silly
customs:
all these curses men have added to
Nature's ills.
Fragment 534.9 (Kock)
- 78 ὅταν εἰδέναι θέλῃς σεαυτὸν ὅστις εἶ,
ἔμβλεψον εἰς τὰ μνήμαθ' ὡς ὁδοιπορεῖς.
ἐνταῦθ' ἔνεστ' ὅσα τε καὶ κούφη κόνις
ἀνδρῶν βασιλέων καὶ τυράννων καὶ
σοφῶν
καὶ μέγα φρονούντων ἐπὶ γένει καὶ
χρήμασιν
αὐτῶν τε δόξη καπὶ κάλλει σωμάτων.
κἄτ' οὐδὲν αὐτοῖς τῶνδ' ἐπήρκεσεν
χρόνος.
κοινὸν τὸν ἄδην ἔσχον οἱ πάντες βροτοί.
πρὸς ταῦθ' ὁρῶν γίνωσκε σαυτὸν ὅστις εἶ
When you're moved to find out who you
are,
study the graves you encounter as you
pass by.
Inside rest the bones and weightless
dust
of men once kings and tyrants, wise
men, and those
who took pride in their noble birth or

- wealth,
their fame, or their beautiful bodies.
Yet what good was any of that against
time?
All mortals come to know Hades in the
end.
Look toward these to know who you
are.
Translated by Edmund Keeley (2010)
Fragment 538 (Kock)
- 79 μειράκιον, οὐ μοι κατανοεῖν δοκεῖς ὅτι
ὑπὸ τῆς ἰδίας ἕκαστα κακίας σήπεται,
καὶ πᾶν τὸ λυμαίνόμενον ἐστὶν ἔνδοθεν.
οἶον ὁ μὲν ἰός, ἂν σκοπῇς, τὸ σιδήριον,
τὸ δ' ἱμάτιον οἱ σήπεις, ὁ δὲ θριψὶ τὸ ξύλον.
ὁ δὲ τὸ κάκιστον τῶν κακῶν πάντων,
φθόνος
φθισικὸν πεποίηκε καὶ ποιήσει καὶ ποιεῖ
My boy, you do not seem to understand
that all things that decay do so of their
own corruption,
and all that destroys comes from within;
thus, you see, rust will destroy the iron,
moths the woollen cloak, and worm the
wood.
But of all evils envy is the worst;
it has consumed you in the past, it does
so now, and will forever.
Fragment 540 (Kock)
- 80 ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται
εὐθὺς γενομένῳ, μυσταγωγὸς τοῦ βίου
ἀγαθός
A guardian spirit stands by us,
from birth, to lead us on life's way.
Fragment 550 (Kock)
- 81 κὰν σφόδρα σαφῶς εἰδῇς τι, τὸν
κρύπτοντά σε
μηδέποτε' ἐλέγξης; δύσκολον προᾶγμ' ἐστὶ
γὰρ
ἅ λανθάνειν τις βούλεται ταῦτ' εἰδέναι
Though you know something well,
never disgrace
the man who tries to conceal it; it is
often hard
to admit something one would rather
keep hidden.
Fragment 570 (Kock)
- 82 ὅταν ἕτερός σοι μὴδ' ἐν τέλεον διδῶ,
δέξαι τὸ μόριον· τοῦ λαβεῖν γὰρ μὴδ' ἐν
τὸ λαβεῖν ἑλαττον πλεῖον ἔσται σοι πολὺ
If someone gives you less
accept this little; rather than wait for
more
less will be better than nothing.
Fragment 571 (Kock)
- 83 τόλμη δικάϊα καὶ θεὸς συλλαμβάνει
God himself lends a hand to a bold and
honest cause.
Fragment 572 (Kock)
- 84 ἡ νῦν ὑπὸ τινων χρηστότης καλουμένη
μεθῆκε τὸν ὅλον εἰς πονηρίαν βίον·
οὐδεὶς γὰρ ἀδικῶν τυγχάνει τιμωρίας
This so-called kindness
has cast the whole world into lawless-
ness;
for no wrongdoer is ever punished.
Fragment 579 (Kock)
- 85 αἰσχύνομαι τὸν πατέρα ... μόνον·
ἀντιβλέπειν ἐκείνον οὐ δυνήσομαι
ἀδικῶν
I feel shame before my father only
and cannot look him in the face if I do
wrong.
Fragment 586 (Kock)
- 86 αἰεὶ δ' ὁ σωθεὶς ἐστὶν ἀχάριστον φύσει
ἅμ' ἡλέηται καὶ τέθνηκεν ἡ χάρις
Anyone saved is thankless by nature;
as soon as pity is shown gratitude dies.
Fragment 595 (Kock)
- 87 ἀνθρῳπε, μὴ στέναζε, μὴ λυποῦ μάτην ...
ἃ σοι τύχη κέχρηκε, ταῦτ' ἀφείλετο
Fellow, stop moaning and do not grieve
in vain;
what fortune lent you she has taken
back.
Fragment 598 (Kock)
- 88 οὐδεὶς ἐστὶ μοι
ἀλλότριος, ἂν ᾗ χρηστός· ἡ φύσις μία
πάντων, τὸ δ' οἰκεῖον συνίστησιν τρόπος
For me none is a foreigner
If he be good. One nature is in all
And it is character that makes the tie of
kin.
Translated by Francis G. Allinson (1921)
Fragment 602 (Kock)
- 89 οὐκ ἔστι μείζων ἡδονὴ ταύτης πατρί,
ἢ σωφρονοῦντα καὶ φρονούντ' ἰδεῖν τινα
τῶν ἐξ ἑαυτοῦ

A father can have no greater joy than to see some of his children both temperate and wise.

Fragment 603 (Kock)

- 90 πολλοὺς δι' ἀνάγκην γὰρ πονηροὺς οἶδ' ἐγὼ
ὅταν ἀτυχήσωσιν γεγονότας, οὐ φύσει ὄντας τοιοῦτους
I know of many men who have perforce turned criminals through misfortune although they were not such by nature.

Translated by Francis G. Allinson (1921)

Fragment 604 (Kock)

- 91 τὴν γυναικα γὰρ
τὴν σῶφρον' οὐ δεῖ τὰς τρίχας ξανθὰς ποιεῖν
No sensible woman should dye her hair blond.

Fragment 610 (Kock)

- 92 πλούσιος
καλοῦμ' ὑπὸ πάντων, μακάριος δ' ὑπ' οὐδενός
I am called rich by all, by none am I called blest.

Fragment 612 (Kock)

- 93 χαλεπὸν γε τοιαῦτ' ἐστὶν ἐξαμαρτάνειν,
ἅ καὶ λέγειν ὀκνοῦμεν οἱ πεπραχότες
Grievous indeed is an offence you'd dare not even mention.

Fragment 619 (Kock)

- 94 εὐηθία μοι φαίνεται, Φιλουμένη,
τὸ νοεῖν μὲν ὅσα δεῖ, μὴ φυλάττεσθαι δ' ἅ δεῖ
It seems silly to me, my dear, to know what you know and not to guard against it.

Fragment 620 (Kock)

- 95 τὰπίθανον ἰσχὺν τῆς ἀληθείας ἔχει
ἐνίστε μείζω καὶ πιθανωτέραν ὄχλω
For the mob, what is incredible has greater power and sometimes is more credible than truth.

Fragment 622 (Kock)

- 96 οὐπώποτ' ἐζήλωσα πλουτοῦντα σφόδρα
ἄνθρωπον, ἀπολαύοντα μηδὲν ὧν ἔχει
I have never envied anyone who has

great wealth who enjoys nothing of what he has.

Fragment 624 (Kock)

also attributed to Antiphanes

- 97 οὐ γὰρ τὸ πλήθος, ἂν σκοπιῇ τις, τοῦ ποτοῦ
ποιεῖ παροινεῖν, τοῦ πiónτος δ' ἡ φύσις
If you observe, it's not the number of cups that makes
A man drunk, but the character of the man who drinks.

Translated by Philip Vellacott (1967)

Fragment 627 (Kock)

- 98 χαλεπὸν ὅταν τις ὦν πῖνῃ πλέον λαλῇ,
μηδὲν κατειδώς, ἀλλὰ προσποιούμενος
It's grievous when anyone talks more when he drinks, without real knowledge, just making pretence.

Translated by Francis G. Allinson (1921)

Fragment 628 (Kock)

- 99 οὐκ ἔστιν ὀργῆς, ὡς ἔοικε, φάρμακον
ἀλλ' ἡ λόγος σπουδαῖος ἀνθρώπου φίλου
It seems there is no medicine for anger, except the earnest counsel of a friend.

Fragment 630 (Kock)

- 100 ὁ συνιστορῶν αὐτῷ τι, κἂν ᾗ
θρασύτατος,
ἢ σύνεσις αὐτὸν δειλότατον εἶναι ποιεῖ
A guilty conscience turns the boldest man into a perfect coward.

Fragment 632 (Kock)

- 101 ὁ φθονερός αὐτῷ πολέμιος καθίσταται
αὐθαιρέτοις γὰρ συνέχεται λύπαις αἰεὶ
The jealous man is his own enemy; he is forever tyrannized by self-imposed distress.

Fragment 634 (Kock)

- 102 ὁ προκαταγινώσκων δὲ πρὶν ἀκοῦσαι
σαφῶς
αὐτὸς πονηρὸς ἐστὶ πιστεύσας κακῶς
He who condemns before listening care-fully is criminal himself, having been wickedly credulous.

Fragment 636 (Kock)

- 103 καλόν γε βασιλεὺς τῇ μὲν ἀνδρείᾳ
κρατῶν,
τὰ δὲ τοῦ βίου δίκαια διατηρῶν κρίσει

It were well that a king prevail by fear-
lessness,
and maintain sound judgement in all
traits of life.

Fragment 637 (Kock)

- 104 μὴ τοῦτο βλέψῃς εἰ νεώτερος λέγω,
ἀλλ' εἰ φρονούντος τοὺς λόγους ἀνδρὸς
ἔρῳ

I'm rather young; but when I speak,
don't think of that;
Just notice if I'm speaking like a man of
sense.

Translated by Philip Vellacott (1967)

Fragment 638 (Kock)

- 105 οὐχ αἰ τρίχες ποιοῦσιν αἰ λευκαὶ φρονεῖν
White hair is proof of age, not of wisdom.

Translated by H.T. Riley (1872)

Fragment 639 (Kock)

- 106 ὅστις στρατηγὲ μὴ στρατιώτης
γενόμενος,
οὗτος ἐκατόμβην ἐξάγει τοῖς πολεμίοις
A general who never was a soldier
leads out a hecatomb to offer to the foe.

Fragment 640 (Kock)

- 107 ὅταν ἀτυχῇ τις, εὐνοοῦντος οἰκέτου
οὐκ ἔστιν οὐδὲν κτήμα κάλλιον βίῳ
For anyone meets who misfortune
there is no fairer asset than a loyal
servant.

Fragment 644 (Kock)

- 108 ὅταν φύσει τὸ κάλλος ἐπικοσμῇ τρόπος
χρηστός, διπλασίως ὁ προσίων ἀλίσκεται
When beauty is adorned with virtue,
whoever meets it is doubly won.

Fragment 645 (Kock)

- 109 ἔν ἐστ' ἀληθὲς φίλτρον, εὐγνώμων
τρόπος·
τούτῳ κατακρατεῖν ἀνδρὸς εἴωθεν γυνή
One is the true love-charm, a kindly
manner;
by this a woman is apt to sway her man.

Fragment 646 (Kock)

- 110 οἰκεῖον οὕτως οὐδὲν ἔστιν ... ὥς ἀνὴρ τε
καὶ γυνή

Nothing is as closely bonded as man and
wife.

Fragment 647 (Kock)

- 111 τὸ γαμεῖν, ἐάν τις τὴν ἀλήθειαν σκοπῇ,
κακὸν μὲν ἔστιν, ἀλλ' ἀναγκαῖον κακὸν
Marriage, if one will face the truth,
is an evil, but a necessary evil.

Translated by Francis G. Allinson (1921)

Fragment 651 (Kock)

- 112 ὀδυνηρόν ἐστιν εὐτυχοῦντα τῷ βίῳ
ἔχειν ἔρημον διαδόχου τὴν οἰκίαν
Happiness turns to grief in life
without an heir about the house.

Fragment 655 (Kock)

- 113 οὐκ ἔστ' ἄκουσμήν ἥδιον ἢ ῥηθεὶς λόγος
πατρὸς πρὸς υἱὸν περιέχων ἐγκώμιον
Nothing is so sweet to hear,
than a father's praise of his son.

Fragment 660 (Kock)

- 114 πάντων ἱατρὸς τῶν ἀναγκαίων κακῶν
χρόνος ἔστιν
Time is the healer of all necessary evils.

Translated by John Simpson and Jennifer
Speake (1982)

Fragment 677 (Kock)

cf. the English proverb 'time is a great healer'

- 115 ἔξεστι τοῖς σοφοῖς βροτῶν
χρόνῳ σκοπεῖσθαι τῆς ἀληθείας πέρι
Men who are wise will, in time, discover
truth.

Fragment 678 (Kock)

- 116 εἰ πάντες ἐβοηθοῦμεν ἀλλήλοις αἰεὶ,
οὐδεὶς ἂν ὦν ἀνθρώπος ἐδεῖθη τύχης
If each of us offered help to another,
good fortune would never be lacking.

Fragment 679 (Kock)

- 117 μυστήριόν σου μὴ κατείπῃς τῷ φίλῳ,
κοῦ μὴ φοβηθῇς αὐτόν ἐχθρόν γεγόμενον
Don't tell your secret to your friend
and you'll not fear him when he turns
into an enemy.

Translated by Francis G. Allinson (1921)

Fragment 695 (Kock)

- 118 ὁ γὰρ ἀδίκως τι καθ' ἐτέρου ζητῶν κακὸν
αὐτὸς προπάσχει τοῦ κακοῦ τὴν ἐκβασιν

- He who acts unjustly against another
will soon have a taste of injustice
himself.
Fragment 696 (Kock)
- 119 μὴ πάσχε πρῶτον τὸν νόμον καὶ
μάνθανε·
πρὸ τοῦ παθεῖν δὲ τῷ φόβῳ
προλαμβάνου
Don't suffer first under the law, and
then learn;
anticipate its consequence in fear.
Fragment 701 (Kock)
- 120 ὅταν τι μέλλης τὸν πέλας κακηγορεῖν,
αὐτὸς τὰ σαυτοῦ πρῶτον ἐπισκέπτου
κακά
Before you abuse your neighbour
consider first your own defects.
Fragment 710 (Kock)
- 121 μηδέποτε πειρῶ στρεβλὸν ὀρθῶσαι
κλάδον,
οὐκ ἦν ἐνεγκεῖν ὅπου φύσις βιάζεται
Never try to straighten a crooked
branch;
it is impossible to overpower nature.
Fragment 711 (Kock)
- 122 ἐπὰν ἐκ μεταβολῆς ἐπὶ κρεῖττον γένη,
ὅτ' εὐτυχεῖς μέμνησο τῆς προτέρας τύχης
When by some change you better your
position,
remember in prosperity your former lot.
Fragment 712 (Kock)
- 123 εἰρήνη γεωργὸν κὰν πέτραις
τρέφει καλῶς, πόλεμος δὲ κὰν πεδίῳ
κακῶς
Peace maintains the farmer well, even
on stony ground;
but war bodes ill, even upon the plain.
Translated by Francis G. Allinson (1921)
Fragment 719 (Kock)
- 124 οὐ λυποῦντα δεῖ
παιδάριον ὀρθοῦν, ἀλλὰ καὶ πείθοντά τι
Correct a child by persuasion, not by
punishment.
Fragment 730 (Kock)
- 125 πᾶς ὁ μὴ φρονῶν
ἀλαζονεῖα καὶ ψόφοις ἀλίσκεται
Every fool is caught by boastfulness and
- idle talk.
Fragment 737 (Kock)
- 126 τὸν τῇ φύσει
οἰκεῖον οὐδεὶς καιρὸς ἀλλότριον ποιεῖ
No circumstance can turn a kinsman to
a stranger.
Fragment 742 (Kock)
- 127 ὥς ἡδὺ πρᾶος καὶ νεάζων τῷ τρόπῳ
πατὴρ
How charming is a youthful and gentle
father.
Fragment 749 (Kock)
- 128 ὄνειδος αἰσχρὸς βίος ὅμως κὰν ἡδὺς ᾗ
A shameful life is a disgrace, though it
be pleasant.
Fragment 756 (Kock)
- 129 εἷς ἐστι δοῦλος οἰκίας ὁ δεσπότης
The real slave of the household is its
master.
Fragment 760 (Kock)
- 130 ὥς χαρίεν ἔστ' ἄνθρωπος, ὅταν
ἄνθρωπος ᾗ
How charming is man, when he is a true
man.
Fragment 761 (Kock)
- 131 ἀνδρὸς τὰ προσπίπτοντα γενναίως
φέρειν
It is for man to bear misfortune valiantly.
Fragment 771 (Kock)
- 132 ὁ πολὺς ἄκρατος ὀλίγ' ἀναγκάζει
φρονεῖν
Too much unmixed wine leads to unwise
thoughts.
Fragment 779 (Kock)
- 133 οὐκ ἔστι τόλμης ἐφόδιον μεῖζον βίου
There is no greater asset in life than
courage.
Fragment 792 (Kock)
- 134 ἔχει τι τὸ πικρὸν τῆς γεωργίας γλυκύ
Farming has something of the bitter-
sweet.
Fragment 795 (Kock)
- 135 ὀργὴ φιλοῦντων ὀλίγον ἰσχύει χρόνον

- Anger towards a loved one lasts but a short time.
Fragment 797 (Kock)
- 136 νόμος γονεῦσιν ἰσοθέους τιμὰς νέμειν
The law requires that we honour our parents as we do the gods.
Fragment 805 (Kock)
cf. Bible 322
- 137 ἡδὺς πατὴρ φρόνησιν ἀντ' ὀργῆς ἔχων
Nice to have a father with good sense rather than anger.
Fragment 807 (Kock)
- 138 ἡδὺ γ' ἐν ἀδελφοῖς ἐστὶν ὁμονοίας ἔρως
Sweet is the concord of siblings.
Fragment 809 (Kock)
- 139 ἄνθρωπος ἀτυχῶν σῶζεθ' ὑπὸ τῆς ἐλπίδος
In adversity a man is saved by hope.
Translated by Francis G. Allinson (1921)
Fragment 813 (Kock)
- 140 ἡδὺ γε φίλου λόγος ἐστὶ τοῖς λυπουμενοῖς
Welcome in sorrow are the words of a friend.
Fragment 814 (Kock)
- 141 ἀδύνατον ὥς ἔοικε τὰληθὲς λαθεῖν
It is impossible, it seems, for the truth to remain hidden.
Fragment 823 (Kock)
- 142 μὴ τὸ κέρδος ἐν πᾶσιν σκόπει
Look not for gain in all things.
Fragment 854 (Kock)
- 143 ὅταν τις ἡμῶν ἀμέριμον ἔχη βίον, οὐκ ἐπικαλεῖται τὴν τύχην εὐδαιμονῶν· ὅταν δὲ λύπαις περιπέσῃ καὶ πράγμασιν, εὐθὺς προσάπτει τῇ τύχῃ τὴν αἰτίαν
When life is carefree no one thinks of his good fortune; it is when sorrows come that fortune stands accused.
Fragment 1083 (Kock)
- 144 ἐπ' ἂν ἐν ἀγαθοῖς εὐνοοῦμένος τις ὦν ζητῇ τι κρεῖττον ὧν ἔχει, ζητεῖ κακά
A prosperous man does wrong to ask for more.
Fragment 1087 (Kock)
- 145 ἅπανθ' ὅσ' ὀργιζόμενος ἄνθρωπος ποιεῖ, ταῦθ' ὕστερον λάβοις ἂν ἡμαρτημένα
Anything a person does in anger you'll find out later was all wrong.
Fragment 1089 (Kock)
- 146 οὐχ ὁ λόγος αὖξει τὴν τέχνην περισσὸς ὦν, ἀλλ' αὐτὰ κοσμεῖ τὴν τέχνην τὰ πράγματα
Not by excessive praise is art improved; Art is adornment in itself.
Fragment 1095 (Kock)
- 147 κἂν μυρίων γῆς κυριεύης πῆχεων, θανῶν γενήσῃ τάχα τριῶν ἢ τεττάρων
Though you may conquer a myriad ells of land, when dead you'll need but three or four.
Fragment 1099 (Kock)
cf. Shakespeare, Henry IV Part I, 5.4.(91), 'but now two paces of the vilest earth is room enough'
- 148 ἂν καλὸν ἔχη τις σῶμα καὶ ψυχὴν κακὴν, καλὴν ἔχει ναῦν καὶ κυβερνήτην κακόν
If you are fair in body and in spirit wicked, you possess a fine ship and a worthless captain.
Fragment 1100 (Kock)
- 149 τύχην ἔχεις, ἄνθρωπε, μὴ μάτην τρέχε· εἰ δ' οὐκ ἔχεις, κάθευδε, μὴ κενῶς πόνει
If you are in luck, good man, waste no more energy; if out of it, go off to sleep, all effort is in vain.
Fragment 1101 (Kock)
- 150 γῆρας λέοντος κρεῖσσον ἀκμαίων νεβρῶν
The lion's old age is better than the fawn's prime.
Translated by Kathleen Freeman (1947)
Fragment 1108 (Kock)
- 151 ταμειῖον ἀρετῆς ἐστὶν ἢ σῶφρων γυνή
A treasury of excellence is a wise woman.
Fragment 1109 (Kock)

152 ὁ γὰρ θεὸς πᾶσι, τοῖς τ' ἐλευθέροις
καὶ τοῖσι δούλοις ἐστὶν ἴσος
God is the same to free and bond.
Translated by Philip Schaff (1819–1893)
Fragment 681 (Körte and Thierfelder)

153 ὁ γὰρ θεὸς βλέπει σε πλησίον παρών,
ὅς ἐργοῖς δικαίοις ἡδεται κούκ ἀδίκους
God who beholds you from near at
hand
is pleased with just, not unjust deeds.
Fragment 683 (Körte and Thierfelder)

Μονόστιχοι (or One-liners)

154 ἀναφαίρετον κτήμ' ἐστὶ παιδεία βροτοῖς
Learning is a possession of which no one
can be deprived.
Sententiae 2 (Jaekel)

155 ἀθάνατον ἐχθραν μὴ φύλαττε θνητὸς ὦν
Do not keep everlasting enemies as you
are but mortal.
Sententiae 5 (Jaekel)

156 ἃ ψέγομεν ἡμεῖς, ταῦτα μὴ μιμώμεθα
What we criticize we should not imitate.
Sententiae 7 (Jaekel)

157 ἅπαντα καιρῷ χάριν ἔχει τρυγώμενα
In its proper time, everything is a delight.
Sententiae 9 (Jaekel)

158 ἄνθρωπος ὦν μέμνησο τῆς κοινῆς τύχης
Remember you are but human, sharing a
common fate.
Sententiae 10 (Jaekel)

159 ἄδικον τὸ λυπεῖν τοὺς φίλους ἐκουσίως
It is unjust to willingly cause grief to
friends.
Sententiae 11 (Jaekel)

160 ἀχάριστος, ὅστις εὖ παθὼν ἀμνημονεῖ
Ungrateful he who having received
benefits forgets.
Sententiae 12 (Jaekel)

161 ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος
Time brings the truth to light.
Translated by John Simpson and Jennifer
Speake (1982)
Sententiae 13 (Jaekel)

cf. the English proverb 'time will tell'

162 ἀβουλία γὰρ πολλὰ βλάπτονται βροτοί
Indecision is the cause of many human
woes.
Sententiae 17 (Jaekel)

163 ἀνεξέταστον μὴ κόλαζε μηδένα
Punish no one without first ascertaining
their guilt.
Sententiae 19 (Jaekel)

164 ἅπαντας αὐτῶν κρείσσονας ἀνάγκη ποιεῖ
We all surpass ourselves in necessity.
Sententiae 23 (Jaekel)

165 ἀνδρῶν δὲ φαύλων ὄρκον εἰς ὕδωρ γράφε
Write the oaths of corrupt men in water.
Sententiae 26 (Jaekel)

166 ἀνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται
The fruit of the righteous is never lost.
Sententiae 28 (Jaekel)

167 ἀνδρὸς πονηροῦ σπλάγχνον οὐ
μαλάσσεται
The heart of the malicious will never
soften.
Sententiae 33 (Jaekel)

168 ἀλαζονείας οὐτις ἐκφεύγει δίκην
Arrogance never goes unpunished.
Sententiae 35 (Jaekel)

169 ἀνελεύθεροι γὰρ εἰσιν οἱ φιλάργυροι
Lovers of money become its slaves.
Sententiae 45 (Jaekel)

170 ἃ μὴ προσήκει μὴτ' ἄκουε μὴθ' ὄρα
What does not concern you neither hear
nor see.
Sententiae 48 (Jaekel)

171 ἅπαντας ἡ παιδείουσιν ἡμέρους τελεῖ
Education civilizes us all.
Sententiae 50 (Jaekel)

172 ἀρχῆς τετευχὼς ἴσθι ταύτης ἄξιος
If to rule is thy lot, be worthy of it.
Sententiae 55 (Jaekel)

173 ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται
He who fights and runs away may live to

- fight another day.
Translated by John Simpson and Jennifer Speake (1982)
Sententiae 56 (Jaekel)
cf. the identical English proverb; thought to have been said by or of Demosthenes, who ran away at the battle of Chaeronea
- 174 ἀνήρ ἄβουλος εἰς κενὸν μοχθεῖ τρέχων
An irresolute man toils in vain.
Sententiae 61 (Jaekel)
- 175 ἄνευ δὲ λύπης οὐδὲ εἰς βροτῶν βίος
There is no life without sorrow.
Sententiae 65 (Jaekel)
- 176 ἀρχῆς ἀπάσης ἡγεμῶν ἔστω λόγος
Let reason rule.
Sententiae 68 (Jaekel)
- 177 ἀρετῆς ἀπάσης σεμνὸς ἡγεῖται λόγος
Humility leads the way to virtue.
Sententiae 69 (Jaekel)
- 178 ἄξεις ἀλύπως τὸν βίον χωρὶς γάμου
The unmarried state is a life without sorrow.
Sententiae 72 (Jaekel)
- 179 ἀβέβαιός ἐστι πλοῦτος, ἐάν τις εὖ φρονῇ
The sensible know that wealth may be unstable.
Sententiae 73 (Jaekel)
- 180 ἀνάπαυσις ὕπνος ἐστὶ πάντων τῶν κακῶν
Relaxation is where all evils slumber.
Sententiae 76 (Jaekel)
- 181 ἅπανιν ἡμῖν ἡ συνείδησις θεός
For us all, god is our conscience.
Sententiae 81 (Jaekel)
- 182 ἀπῆλθεν οὐδεὶς τῶν βροτῶν πλοῦτον φέρων
No one has left this world carrying away his riches.
Sententiae 87 (Jaekel)
- 183 ἀεὶ κράτιστόν ἐστι τὰσφαλέστατον
Best is always safest.
Sententiae 93 (Jaekel)
- 184 βιοῦν ἀλύπως θνητὸν ὄντ' οὐ ῥάδιον
Being mortal, it is difficult to live without sorrow.
Sententiae 97 (Jaekel)
- 185 βέβαιος ἴσθι καὶ βεβαίοις χρῶ φίλοις
Be trustworthy and your friends will be trustworthy too.
Sententiae 100 (Jaekel)
- 186 βίου δικαίου γίγνεται τέλος καλόν
Honourable is the end of the just.
Sententiae 108 (Jaekel)
- 187 βουλῆς γὰρ ὀρθῆς οὐδὲν ἀσφαλέστερον
There is nothing safer than honest counsel.
Sententiae 109 (Jaekel)
- 188 βοηθὸς ἴσθι τοῖς καλῶς εἰργασμένοις
Support a worthy cause.
Sententiae 114 (Jaekel)
- 189 βέλτιόν ἐστι σῶμά γ' ἢ ψυχὴν νοσεῖν
Bodily sickness is preferable to sickness of the soul.
Sententiae 116 (Jaekel)
- 190 βραβεῖον ἀρετῆς ἐστὶν εὐπαιδευσία
A good education is a prize for excellence.
Sententiae 124 (Jaekel)
- 191 γυναιξὶ πάσαις κόσμον ἡ σιγὴ φέρει
Women have grace in silence.
Sententiae 139 (Jaekel)
- 192 γυνὴ γὰρ οὐδὲν οἶδε πλὴν ὃ βούλεται
A woman only knows what she wants to know.
Sententiae 143 (Jaekel)
- 193 γέλως ἄκαιρος κλαυθμάτων παραίτιος
Ill-timed laughter leads to woe.
Sententiae 144 (Jaekel)
- 194 γῇ πάντα τίκτει καὶ πάλιν κομίζεται
Earth brings forth all and takes back all.
Sententiae 145 (Jaekel)
- 195 γράμματα μαθεῖν δεῖ καὶ μαθόντα νοῦν ἔχειν
Study first and, after learning, use your

- brain.
Sententiae 152 (Jaekel)
- 196 γυνή τὸ σύνολόν ἐστι δαπανηρὸν φύσει
All in all, women are extravagant by nature.
Sententiae 153 (Jaekel)
- 197 γάμει δὲ μὴ τὴν προῖκα, τὴν γυναῖκα δέ
Marry the woman, not the dowry.
Sententiae 154 (Jaekel)
- 198 γυνή δὲ χρηστή πηδάλιον ἐστ' οἰκίας
A good woman steers the home.
Sententiae 155 (Jaekel)
- 199 γάμος γὰρ ἀνθρώποισιν εὐκταῖον κακόν
Marriage is an evil that most men welcome.
Translated by D.S. Baker (1998)
Sententiae 159 (Jaekel)
- 200 γύμναζε παῖδας· ἀνδρας οὐ γὰρ γυμνάσεις
Train your children; men will not be trained.
Sententiae 161 (Jaekel)
- 201 γονεῖς δὲ τίμα καὶ φίλους εὐεργέτει
Honour your parents, show kindness to your friends.
Sententiae 162 (Jaekel)
- 202 γελαῖ δ' ὁ μῶρος, κᾶν τι μὴ γελοῖον ᾗ
Fools laugh even when there is nothing to laugh at.
Sententiae 165 (Jaekel)
- 203 δίκαιος εἶναι μᾶλλον ἢ χρηστὸς θέλει
Be just rather than kindly.
Sententiae 174 (Jaekel)
- 204 δεῖ τοὺς φιλοῦντας πίστιν, οὐ λόγους ἔχειν
Offer trust, not words to those you love.
Sententiae 175 (Jaekel)
- 205 διπλῶς ὁρῶσιν οἱ μαθόντες γράμματα
Doubly perceptive are the educated.
Sententiae 180 (Jaekel)
inscribed over the entrance of Adam House (Examination Halls of the University of Edinburgh)
- 206 δις ἐξαμαρτεῖν ταῦτόν οὐκ ἀνδρὸς σοφοῦ
Unwise he who makes twice the same mistake.
Sententiae 183 (Jaekel)
still used proverbially today
- 207 δειναὶ γὰρ αἱ γυναῖκες εὐρίσκουσιν τέχνας
Wondrous are women in devising wiles.
Sententiae 194 (Jaekel)
- 208 διὰ τῆς σιωπῆς πικρότερον κατηγορεῖ
With your silence you voice even more bitter accusations.
Sententiae 201 (Jaekel)
- 209 δίκαιος ἀδικεῖν οὐκ ἐπίσταται τρόπος
A righteous character knows not unrighteousness.
Sententiae 206 (Jaekel)
- 210 δίκαιος ἴσθι καὶ φίλοισι καὶ ξένοις
Be fair with both friends and strangers.
Sententiae 208 (Jaekel)
- 211 ἐν ταῖς ἀνάγκαις χρημάτων κρείττων φίλος
In times of need a friend is better than wealth.
Sententiae 214 (Jaekel)
- 212 ἐπ' ἀνδρὶ δυστυχοῦντι μὴ πλάσης κακόν
Cause no harm or ill to the unfortunate.
Sententiae 216 (Jaekel)
- 213 εὐχῆς δικαίας οὐκ ἀνήκοος θεός
God is not deaf to an honest prayer.
Sententiae 217 (Jaekel)
- 214 ἔργων πονηρῶν χεῖρ' ἐλευθέραν ἔχε
Keep your hands free from wicked deeds.
Translated by Gavin Betts and Alan Henry (1989)
Sententiae 220 (Jaekel)
- 215 ἐν νυκτὶ βουλή τοῖς σοφοῖσι γίγνεται
Night brings counsel to the wise.
Sententiae 222 (Jaekel)
cf. the saying 'let us sleep on it.'; and the French 'la nuit porte conseil'
- 216 ἔστιν Δίκης ὀφθαλμὸς ὃς τὰ πάνθ' ὁρᾷ
There is an eye of Justice, perceiving

- everything.
Sententiae 225 (Jaekel)
- 217 ἐφόδιον εἰς τὸ γῆρας αἰεὶ κατατίθου
 Lay up provisions for your old age.
Sententiae 227 (Jaekel)
- 218 ἔρωτα παύει λιμὸς ἢ χαλκοῦ σπάνις
 Hunger and penury kill love.
Sententiae 228 (Jaekel)
- 219 ἐλευθέρου γὰρ ἐστὶ τάληθῇ λέγειν
 To speak the truth is the privilege of the free.
Sententiae 234 (Jaekel)
- 220 εἰ μὴ φυλάσσεις μίκρ', ἀπολεῖς τὰ μείζονα
 By not preserving what is small, you lose what is great.
Sententiae 245 (Jaekel)
- 221 ἔργοις φιλόπρονος ἴσθι, μὴ λόγοις μόνον
 Be industrious in deeds, not only in words.
Sententiae 256 (Jaekel)
- 222 ἐνίοις τὸ σιγᾶν κρεῖττον ἐστὶ τοῦ λαλεῖν
 Children should be seen and not heard.
 Translated by D.S. Baker (1998)
Sententiae 258 (Jaekel)
- 223 ζήσεις βίον κράτιστον, ἢν θυμοῦ κρατῇς
 You'll live a better life if you control your anger.
Sententiae 269 (Jaekel)
- 224 ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν
 Many a man has been ruined by his tongue.
Sententiae 289 (Jaekel)
- 225 ἡ γλῶσσ' ἀμαρτάνουσα τάληθῇ λέγει
 It is the tongue that errs which speaks the truth.
Sententiae 294 (Jaekel)
- 226 ἡ φύσις ἀπάντων τῶν διδασμάτων κρατεῖ
 Nature prevails over all instruction.
Sententiae 298 (Jaekel)
- 227 ἥθους δικαίου φαῦλος οὐ ψαύει λόγος
 A virtuous character is untouched by wicked words.
Sententiae 299 (Jaekel)
- 228 ἡ κοιλία καὶ πολλὰ χωρεῖ κώλῖγα
 The stomach can take both a lot and a little.
Sententiae 311 (Jaekel)
- 229 ἦθη τὰ πάντων ἐν χρόνῳ πειράζεται
 Our characters are constantly tested by time.
Sententiae 320 (Jaekel)
- 230 θάλασσα καὶ πῦρ καὶ γυνὴ τρίτον κακόν
 Sea and fire and woman, the third evil.
Sententiae 323 (Jaekel)
- 231 θεὸς πέφυκεν, ὅστις οὐδὲν δρᾷ κακόν
 Whoever does no evil is by nature a god.
Sententiae 327 (Jaekel)
- 232 θεὸς συνεργὸς πάντα ποιεῖ ῥαδίως
 Everything is easier when god lends a hand.
Sententiae 330 (Jaekel)
- 233 θυμῷ χαρίζου μηδὲν ἄνπερ νοῦν ἔχης
 Do not give way to anger if you have sense.
Sententiae 339 (Jaekel)
- 234 θανάτου μόνον οὐκ ἔστιν ἐπανόρθωμα
 Only death cannot be rectified.
Sententiae 353 (Jaekel)
- 235 ἴσος ἴσθι κρινῶν καὶ φίλους καὶ μὴ φίλους
 Be impartial, judging either friend or foe.
Sententiae 373 (Jaekel)
- 236 ἱατρὸς ἀδόλεσχος ἐπὶ τῇ νόσῳ νόσος
 A chattering doctor is yet another illness for the sick.
Sententiae 379 (Jaekel)
- 237 καιρὸς γὰρ ἐστὶ τῶν νόμων κρείττων πολὺ
 Time is stronger than any laws of man.
Sententiae 382 (Jaekel)
- 238 κακοῖς ὁμιλῶν καὶ τὸς ἐκβήσῃ κακός
 By associating with the wicked you too become wicked.
Sententiae 383 (Jaekel)

239 κρίνει φίλους ὁ καιρός, ὡς χρυσὸν τὸ πῦρ
Time tests friends, as fire tests gold.
Sententiae 385 (Jaekel)

240 καιροὶ δὲ καταλύουσι τὰς τυραννίδας
The turning of time will break up tyrannies.
Sententiae 387 (Jaekel)

241 κάλλιστον ἐν κήποισι φύεται ῥόδον
The rose is the queen of the garden.
Sententiae 403 (Jaekel)

242 κατηγορεῖν οὐκ ἔστι καὶ κρίνειν ὁμοῦ
You cannot be both accuser and judge.
Sententiae 404 (Jaekel)

243 καλῶς ἀκούειν μᾶλλον ἢ πλουτεῖν θέλε
Choose a good reputation rather than wealth.
Translated by Gavin Betts and Alan Henry (1989)
Sententiae 406 (Jaekel)

244 κενῆς δὲ δόξης οὐδὲν ἀθλιώτερον
Nothing is worse than empty glory.
Sententiae 408 (Jaekel)

245 κακὸν φέρουσι καρπὸν οἱ κακοὶ φίλοι
Wicked friends bear wicked fruit.
Translated by Gavin Betts and Alan Henry (1989)
Sententiae 412 (Jaekel)

246 καὶ ζῶν ὁ φαῦλος καὶ θανῶν κολάζεται
In death, as in life, wickedness is censured.
Sententiae 413 (Jaekel)

247 καλὸν γε γαστρὸς κάπιθυμίας κρατεῖν
It is good to control your stomach and your cravings.
Sententiae 425 (Jaekel)

248 κόλαζε κρίνων ἀλλὰ μὴ θυμούμενος
Sit in judgement without ill temper.
Sententiae 429 (Jaekel)
also attributed to Demonax, Fragment 2 (Snell, TrGF)

249 λιμὴν ἀτυχίας ἐστὶν ἀνθρώποις τέχνη
Art is a haven in man's misfortune.
Sententiae 430 (Jaekel)

250 λίαν φιλῶν σεαυτὸν οὐχ ἔξεις φίλον
Too much self-love will win no friends.
Sententiae 431 (Jaekel)

251 λόγῳ μ' ἔπεισας φάρμάκῳ σοφωτάτῳ
Your words, wiser than medicine, have convinced me.
Sententiae 437 (Jaekel)

252 λογισμὸς ἐστὶ φάρμακον λύπης μόνος
Reason is the only remedy for sorrow.
Sententiae 439 (Jaekel)

253 λαλεῖν μὲν οἶδας, τί δὲ λαλεῖς οὐκ αἰσθάνῃ
You know how to babble, not knowing what you're saying.
Sententiae 441 (Jaekel)

254 λιμὴν νεὼς ὄρμος, βίου δ' ἀλυπία
Ships seek a harbour, life freedom from grief.
Sententiae 444 (Jaekel)

255 λιμῶ γὰρ οὐδὲν ἐστὶν ἀντειπεῖν ἔπος
Words are no relief from hunger.
Sententiae 447 (Jaekel)

256 λάλει τὰ μέτρια, μὴ λάλει δ', ἅ μὴ σε δεῖ
Speak in moderation, and not of what you shouldn't.
Sententiae 455 (Jaekel)

257 λύπης ἱατρὸς ἐστὶν ὁ χρηστὸς φίλος
A good friend is a physician for sorrow.
Sententiae 456 (Jaekel)

258 μὴ κρίν' ὁρῶν τὸ κάλλος, ἀλλὰ τὸν τρόπον
Do not judge by looks but by virtue.
Sententiae 458 (Jaekel)

259 μηδέποτε σαιτὸν δυστυχῶν ἀπελπίσης
If misfortune finds you, do not lose hope.
Sententiae 469 (Jaekel)

260 μέγιστον ὀργῆς ἐστὶ φάρμακον λόγος
Reasoning is the best remedy for anger.
Sententiae 476 (Jaekel)

261 μετὰ τὴν δόσιν τάχιστα γηράσκει χάρις
Gratitude ages fast after the gift is given.
Sententiae 477 (Jaekel)

- 262 μέμνησο πλουτῶν τοὺς πένητας ὠφελεῖν
Remember in wealth to succour the poor.
Sententiae 478 (Jaekel)
- 263 μὴ μοι γένοιθ' ἃ βούλομ', ἀλλ' ἃ συμφέρει
May things come not as I wish, but as
they shall be of benefit to me.
Sententiae 481 (Jaekel)
- 264 μὴ σπεῦδε πλουτῶν, μὴ ταχὺς πένης γένῃ
Hurry not in gaining wealth lest you be
hurried into poverty.
Sententiae 487 (Jaekel)
- 265 μήτηρ ἀπάντων γαῖα καὶ κοινὴ τροφός
Earth is the mother and provider of
everything.
Sententiae 511 (Jaekel)
- 266 νικᾷ λογισμὸς τὴν παροῦσαν συμφορὰν
Power of thought will overcome our
present adversity.
Sententiae 515 (Jaekel)
- 267 νόμιζ' ἀδελφοὺς τοὺς ἀληθινοὺς φίλους
Look at true friends as brothers.
Sententiae 523 (Jaekel)
- 268 νίκησον ὀργὴν τῷ λογίζεσθαι καλῶς
Win over anger with positive thinking.
Sententiae 528 (Jaekel)
- 269 Νόμιζε πλουτεῖν, ἂν φίλους πολλοὺς ἔχῃς
Consider yourself wealthy if you have
many friends.
Sententiae 541 (Jaekel)
- 270 ξένους πένητας μὴ παραδράμῃς ἰδὼν
Look not aside when seeing a beggar, be
he a stranger.
Sententiae 542 (Jaekel)
- 271 ξένοις πιστοῖς πιστὸς ὧν γίνου φίλος
Be a trusting friend to a trusting
foreigner.
Sententiae 543 (Jaekel)
- 272 ξένος ὧν ἀκολουθεῖ τοῖς ἐπιχωρίοις
νόμοις
Being a foreigner, equally abide by the
laws of the land.
Sententiae 547 (Jaekel)
- 273 ξένον προτιμᾷν μᾶλλον ἀνθρώποις ἔθος
People tend to value a foreigner more.
Sententiae 553 (Jaekel)
- 274 ξένους ξένιζε, μήποτε ξένος γένη
Be hospitable to foreigners, you too may
be one some day.
Sententiae 554 (Jaekel)
- 275 οὐκ ἔστιν αἰσχρὸν ἀγνοοῦντα μαθάνειν
It is not shameful to learn what you are
ignorant of.
Sententiae 561 (Jaekel)
- 276 οὐκ ἔσθ' ὑγιείας κρείττον οὐδὲν ἐν βίῳ
Nothing in life is more important than
health.
Sententiae 562 (Jaekel)
- 277 οὐδεὶς μετ' ὀργῆς ἀσφαλῶς βουλευέται
Proper decisions are not taken in anger.
Sententiae 564 (Jaekel)
- 278 οὐκ ἔστι σοφίας κτῆμα τιμιώτερον
No possession is more valuable than
wisdom.
Sententiae 565 (Jaekel)
- 279 ὀργῆς χάριν τὰ κρυπτὰ μὴ ἐκφάνῃς φίλου
Even in anger do not reveal the secrets
of friends.
Sententiae 567 (Jaekel)
- 280 ὁ σοφὸς ἐν αὐτῷ περιφέρει τὴν οὐσίαν
The wise man carries his wealth with
him.
Sententiae 569 (Jaekel)
*cf. Cicero, Paradoxa Stoicorum 1.1.8, 'omnia
mea mecum porto', of Bias*
- 281 ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται
A boy not beaten will never learn.
Sententiae 573 (Jaekel)
cf. 'spare the rod and spoil the child'
- 282 ὁ μηδὲν εἰδὼς οὐδὲν ἐξαμαρτάνει
Who knows nothing errs in nothing.
Sententiae 579 (Jaekel)
- 283 ὅτ' εὐτυχεῖς μάλιστα, μὴ φρόνει μέγα
Do not boast of your present good
fortune.
Sententiae 581 (Jaekel)

- 284 ὁμοία πόρνη δάκρυα καὶ ῥήτωρ ἔχει
The prostitute and the orator weep the
same tears.
Sententiae 584 (Jaekel)
- 285 ὁ λόγος ἱατρὸς ἐστὶ τοῦ κατὰ ψυχὴν
πάθους
Speech, physician for a suffering soul.
Sententiae 587 (Jaekel)
- 286 οὐ χρὴ φέρειν τὰ πρόσθεν ἐν μνήμῃ κακά
Better not to dwell on past misfortunes.
Sententiae 589 (Jaekel)
- 287 ὁχληρὸς ἐστ' ἄνθρωπος ἐν νέοις γέρον
An old man is irksome when among the
young.
Sententiae 593 (Jaekel)
- 288 ὅπου βία πάρεστιν, οὐ σθένει νόμος
Where violence is in attendance law will
not prevail.
Sententiae 595 (Jaekel)
- 289 οὐκ ἔστιν, ὅστις τὴν τύχην οὐ μέμφεται
There is no one who does not blame
fortune.
Sententiae 611 (Jaekel)
- 290 οὐκ ἔστιν οὐδὲν ἀγριώτερον φθόνου
There is nothing more savage than envy.
Sententiae 616 (Jaekel)
- 291 πανήγυριν νόμιζε τόνδε τὸν βίον
Look at this life as a celebration.
Sententiae 627 (Jaekel)
- 292 πράττων τὰ σαυτοῦ, μὴ τὰ τῶν ἄλλων
σκοπεῖ
Manage your own affairs, ignore what
others do.
Sententiae 629 (Jaekel)
- 293 προπέτεια πολλοῖς ἐστὶν αἰτία κακῶν
Rashness is the cause of misfortune to
many.
Sententiae 631 (Jaekel)
- 294 πολλοὶ τραπέζης, οὐκ ἀληθείας φίλοι
Many are friends of your table, not true
friends.
Sententiae 641 (Jaekel)

- 295 πλάνη βίον τίθησι σωφρονέστερον
Travel sharpens the wits.
Translated by D.S. Baker (1998)
Sententiae 644 (Jaekel)
- 296 πολλοὺς ὁ καιρὸς ἄνδρας οὐκ ὄντας ποιεῖ
Circumstances often promote unworthy
men.
Sententiae 646 (Jaekel)
- 297 πολλοὶ μαθηταὶ κρείττονες διδασκάλων
Many pupils are wiser than their teach-
ers.
Translated by H.T. Riley (1872)
Sententiae 651 (Jaekel)
- 298 πολλοὺς κακῶς πράσσοντας ὥρθωσεν
τύχη
Many a downtrodden fellow is restored
by good fortune.
Sententiae 652 (Jaekel)
- 299 πολυπραγμονεῖν τὰλλότρια μὴ βούλου
κακά
Do not busy yourself with other people's
problems.
Sententiae 653 (Jaekel)
- 300 πενίαν φέρειν καὶ γῆρὰς ἐστὶ δύσκολον
It is hard to suffer poverty and old age.
Sententiae 656 (Jaekel)
- 301 πολλῶν ἱατρῶν εἰσοδός μ' ἀπώλεσεν
The visits of many physicians have
destroyed me.
Translated by H.T. Riley (1872)
Sententiae 659 (Jaekel)
- 302 πάντως γὰρ ὁ σοφὸς εὐτελείας ἀνέχεται
A wise man bears poverty best.
Sententiae 662 (Jaekel)
- 303 πολλοῖς κακοῖσιν ἡ τύχη παρίσταται
Many an unworthy person is favoured
by fortune.
Sententiae 663 (Jaekel)
- 304 ῥῆμα παρὰ καιρὸν ῥῆθ' ἀνατρέπει βίον
An untimely word can destroy the
course of a lifetime.
Sententiae 690 (Jaekel)

- 305 ῥέγχει παρούσης τῆς τύχης τὰ πράγματα
Affairs can sleep soundly when fortune
is present.
Translated by H.T. Riley (1872)
Sententiae 691 (Jaekel)
- 306 ῥίψας λόγον τις οὐκ ἀναιρεῖται πάλιν
Once a word is said there's no taking it
back.
Sententiae 692 (Jaekel)
- 307 ῥήτωρ πονηρὸς τοὺς νόμους λυμαίνεται
A knavish orator corrupts the law.
Sententiae 694 (Jaekel)
- 308 ῥᾶον βίον ζῆς, ἣν γυναῖκα μὴ τρέφης
You will pass your life more easily if you
don't have to maintain a wife.
Translated by H.T. Riley (1872)
Sententiae 700 (Jaekel)
- 309 στρέφει δὲ πάντα τὰν βίῳ μικρὰ τύχη
A small turn of fortune may change a
whole life.
Sententiae 708 (Jaekel)
- 310 σύμβουλος οὐδεὶς ἐστι βελτίων χρόνου
There is no better counsellor than time.
Translated by H.T. Riley (1872)
Sententiae 714 (Jaekel)
- 311 σοφοὶ δὲ συγκροπτοῦσιν οἰκειὰς βλάβας
The wise keep their personal misfor-
tunes to themselves.
Sententiae 719 (Jaekel)
- 312 τὸ μὴδὲν εἰκὴ πανταχοῦ 'στι χρήσιμον
The admonition, 'nothing rashly', is
useful everywhere.
Translated by H.T. Riley (1872)
Sententiae 736 (Jaekel)
an expression often used, cf. Hippocrates 35
- 313 ταυτόματον ἡμῶν καλλίῳ βουλευέται
Chance often contrives better than we
ourselves.
Translated by H.T. Riley (1872)
Sententiae 738 (Jaekel)
- 314 τύχη τέχνην ὥρθωσεν, οὐ τέχνη τύχην
Chance sometimes improves on art, not
art on chance.

- Sententiae* 740 (Jaekel)
- 315 τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς
Everyone claims kinship to the fortu-
nate.
Sententiae 748 (Jaekel)
- 316 τῶν γὰρ πενήτων εἰσὶν οἱ λόγοι κενοί
Poor men's words bear little weight.
Translated by H.T. Riley (1872)
Sententiae 752 (Jaekel)
- 317 τὰ δάνεια δούλους τοὺς ἐλευθέρους ποιεῖ
Debts turn free men into slaves.
Translated by H.T. Riley (1872)
Sententiae 759 (Jaekel)
- 318 ὑφ' ἡδονῆς ὁ φρόνιμος οὐχ ἀλίσκεται
A sensible man is not enslaved by
passion.
Sententiae 777 (Jaekel)
- 319 ὑγίεια καὶ νοῦς ἀγαθὰ τῷ βίῳ δύο
Health and intellect are the two bless-
ings of life.
Sententiae 779 (Jaekel)
- 320 ὕπνος δὲ πάσης ἐστὶν ὑγίεια νόσου
Sleep is beneficial in every distress or
anguish.
Sententiae 783 (Jaekel)
- 321 υἱὸς μέγιστον ἀγαθὸν ἐστ' ἐμφρῶν πατὴρ
A prudent father is a great blessing for
his son.
Sententiae 788 (Jaekel)
- 322 ὑπὲρ σεαυτοῦ καὶ φίλου μάχου πάνυ
Fight hard for yourself and your friend.
Sententiae 791 (Jaekel)
- 323 ὑπὲρ γυναικὸς καὶ φίλου πονητέον
It is our duty to strive for wife and friend.
Sententiae 796 (Jaekel)
- 324 ὕπουλος ἀνὴρ δίκτυον κεκρυμμένον
The cunning man is a hidden snare.
Translated by Panos Koronakis-Rohlf and
Maria Batzini (2007)
Sententiae 797 (Jaekel)
- 325 φύσιν πονηρὰν μεταβαλεῖν οὐ ῥάδιον
It is difficult to transform inborn

- wickedness.
Sententiae 801 (Jaekel)
- 326 φίλων τρόπους γίνωσκε, μὴ μίσει δ' ὅλως
Be accommodating with your friends'
ways, never really hate them.
Sententiae 804 (Jaekel)
- 327 φίλους ἔχων νόμιζε θησαυροὺς ἔχειν
Friends are like possessing treasure.
Sententiae 810 (Jaekel)
- 328 φιλεῖ δ' ἑαυτοῦ πλείον οὐδεὶς οὐδένα
No one loves anyone as much as himself.
Sententiae 814 (Jaekel)
- 329 χάριν φίλοις εὐκαιρον ἀπόδος ἐμὲ μέρει
Render a timely service back to your
friends in turn.
Translated by D.L. Page (1941)
Sententiae 824 (Jaekel)
- 330 χρυσὸς δ' ἀνοίγει πάντα καὶ χαλκᾶς
πύλας
Gold can open everything, even bronze
gates.
Sententiae 826 (Jaekel)
- 331 χάριν λαβὼν μέμνησο καὶ δοὺς ἐπιλαθοῦ
Remember favours received, forget
favours given.
Sententiae 827 (Jaekel)
- 332 ψυχῆς νοσοῦσης ἐστὶ φάρμακον λόγος
Words, consolation to an ailing soul.
Sententiae 840 (Jaekel)
- 333 ψευδόμενος οὐδεὶς λανθάνει πολὺν
χρόνον
Liars do not escape notice for long.
Sententiae 841 (Jaekel)
- 334 ψυχῆς μέγας χαλινὸς ἀνθρώποις ὁ νοῦς
Mind, a mighty bridle for the soul.
Sententiae 844 (Jaekel)
- 335 ὥς ἡδὺ τὸ ζῆν μὴ φθονούσης τῆς τύχης
How sweet is life if not begrudged by
fortune.
Sententiae 855 (Jaekel)
- 336 ὥς ἡδὺ κάλλος, ὅταν ἔχη νοῦν σώφρονα
How welcome beauty is when
accompanied by sense.
Sententiae 857 (Jaekel)
- 337 ὥς εὐκόλως πίπτουσιν αἱ λαμπραὶ τύχαι
How easily great fortunes fall!
Sententiae 862 (Jaekel)
- 338 ὥς μέγα τὸ μικρὸν ἐστὶν ἐν καιρῷ δοθέν
How great is a small gift given at the
right time.
Sententiae 872 (Jaekel)
- 339 ὥς ποικίλον προᾶγμ' ἐστὶ καὶ πλάνον τύχη
How diverse and fickle luck can be!
Sententiae 874 (Jaekel)
- 340 ἀρχὴ μεγίστη τοῦ φρονεῖν τὰ γράμματα
Letters are the first and foremost guide
to understanding.
Translated by D.L. Page (1941)
Sententiae e papyris 2.1 (Jaekel)
- 341 γέροντα τίμα
Honour old age.
Sententiae e papyris 2.3 (Jaekel)
- 342 ὁ νοῦς ἐν ἡμῖν μαντικώτατος θεός
Our mind is the greatest god of divina-
tion
Translated by D.L. Page (1941)
Sententiae e papyris 2.15 (Jaekel)
- 343 σῶσον σεαυτὸν ἐκ πονηρῶν πραγμάτων
Save yourself from affairs of the baser
sort.
Sententiae e papyris 2.18 (Jaekel)
- 344 ὦ τῶν ἀπάντων χρημάτων πλείστη χάρις
O gratitude, greatest of all riches!
Sententiae e papyris 2.24 (Jaekel)
- 345 ὥς εὐάλωτος πρὸς τὸ κέρδος ἔσθ' ἅπας
How easily human nature yields to
profit!
Translated by D.L. Page (1941)
Sententiae e papyris 3.5 (Jaekel)
- 346 ὥς ἡδὺ γονέων καὶ τέκνων ὁμιλία
How sweet is harmony of child and
parent!
Translated by D.L. Page (1941)
Sententiae e papyris 3.9 (Jaekel)

347 ἔγωγε πεποίηκα τὴν κωμωδίαν·
ὥκονόμηται γὰρ ἡ διάθεσις· δεῖ δ' αὐτῇ τὰ
στιχίδια ἐπαῶσαι

Oh yes, I've written the play, the plot's
worked out – all I have to do is put the
lines in.

Translated by M.S. Silk (2000)
Plutarch, *Were the Athenians More Famous in
War or in Wisdom* 347e

METAGENES

5th century BC

Athenian Old Comedy poet

1 ὥσπερ ἐπειδὴν δεῖπνῶμέν που, τότε
πλείστα λαλοῦμεν ἅπαντες

It's just like when we go to dinner, we all
start talking the most.

Translated by Ian C. Storey (2011)
Fragment 3 (Kock) – 3 (K-A) – *Aurae* –
Breezes
*the same words also appear in the Aristagoras
play Mammacythos, possibly a revision of
Aurae*

METRODORUS

4th century BC

Philosopher from Chios

1 πάντα ἐστίν, ὃ ἂν τις νοήσῃ
Everything exists, if it can be perceived
by the mind.

Fragment 2 (D-K) – *On Nature*

MILTIADES

c.550–489BC

Athenian general, won the battle of Marathon
in 490BC

see also Themistocles 18; Herodotus 112

1 Μιλτιάδης ἀνέθεκεν τῷ Δίῳ
Miltiades dedicates this to Zeus.
*dedication inscribed on the Helmet of Miltia-
des, now held at the Olympia Archaeological
Museum, Inv. no. B2600*

MIMNERMUS

fl. 632–629BC

Elegiac poet from Smyrna

1 τίς δὲ βίος, τί δὲ τερπνὸν ἄτερ χρυσῆς
Ἀφροδίτης;

What would life be, what pleasure, with-
out golden Aphrodite?

Translated by C.A. Trypanis (1971)
Fragment 1.1 (West, IEG)
Aphrodite as the goddess of love

2 ἥβης ἄνθεα γίνεται ἀρπαλέα
ἀνδράσιν ἠδὲ γυναιξίν
Flowers of youth, delightful to men and
women.

Translated by C.A. Trypanis (1971)
Fragment 1.4 (West, IEG)
of secret love

3 μίνυνθα δὲ γίνεται ἥβης
καρπός, ὅσον τ' ἐπὶ γῆν κίδναται ἥελιος
The harvest of youth is as quickly gone
as the rising sun spreads his light
abroad.

Translated by J.M. Edmonds (1931)
Fragment 2.7 (West, IEG)

4 αὐτὰρ ἐπὶν δὴ τοῦτο τέλος παραμείψεται
ὥρης,
αὐτίκα δὴ τεθνάναι βέλτιον ἢ βίος
But when the time of maturity is past,
then to be dead is better than to live.

Translated by J.M. Edmonds (1931)
Fragment 2.9 (West, IEG)

5 Τιθωνῷ μὲν ἔδωκεν ἔχειν κακὸν ἄφθιτον
γῆρας, ὃ καὶ θανάτου ῥίγιον ἀργαλέου
Zeus gave Tithonus the evil gift of
unending old age,
worse even than woeful Death.

Fragment 4 (West, IEG)

6 ἀλλ' ὀλιγοχρόνιος γίνεται ὥσπερ ὄναρ
ἥβη τιμήεσσα
But precious youth is short-lived as a
dream.

Translated by J.M. Edmonds (1931)
Fragment 5 (West, IEG)

7 αἶ γὰρ ἄτερ νοῦσων τε καὶ ἀργαλέων
μελεδωνέων
ἐξηκονταέτη μοῖρα κίχοι θανάτου
Would that by no disease, no cares
oppress,
I in my sixtieth year were laid to rest.

Translated by R.D. Hicks (1925)
Fragment 6 (West, IEG)

- 8 ἀληθείη δὲ παρέστω
σοὶ καὶ ἐμοί, πάντων χρηῖμα δικαιότατον
Betwixt thee and me let there be truth,
the most righteous of all things.

Translated by J.M. Edmonds (1931)

Fragment 8 (West, IEG)

- 9 δεινοὶ γὰρ ἀνδρὶ πάντες ἐσμέν εὐκλεεῖ
ζῶντι φθονῆσαι, κατθανόντα δ' αἰνέσαι
We are prone to resent the famous when
alive,
and ready to praise them once they're
dead.

Fragment 25 (West, IEG)

ascribed to Mimnermus Tragedian by Nauck
(TGF), Fragment 1; entered under Tragica
Adespota by Kannicht and Snell (TrGF), Frag-
ment 6b

MOSCHION

3rd century BC

Athenian tragic playwright

- 1 καὶ γὰρ ἐν νάπαις βραχεῖ
πολὺς σιδήρῳ κείρεται πεύκης κλάδος,
καὶ βαῖος ὄχλος μυριάς λόγχης κρατεῖ
As in a forest
a small axe can fell the largest tree,
so a small army can ward off a myriad
spears.

Fragment 1 (Snell, TrGF) – Themistocles

- 2 μόνον σὺ θυμοῦ χωρὶς ἔνδεξαι λόγους
οὓς σοι κομίζω· τὸν κλύοντα γὰρ λαβών
ὁ μῦθος εὖνουν οὐ μάτην λεχθήσεται
Hear my words without passion;
words that fall on willing ears
are never spoken in vain.

Fragment 5 (Snell, TrGF)

- 3 ὁ δ' ἀσθενὴς ἦν τῶν ἀμεινόνων βορά
The weak are the prey of the powerful.

Fragment 6 (Snell, TrGF)

MOSCHUS

mid 2nd century BC

Bucolic poet from Syracuse

- 1 ταὶ μαλάχαι μὲν, ἐπὰν κατὰ κᾶπον
ὄλωνται,
ἦδὲ τὰ χλωρὰ σέλινά τό τ' εὐθαλὲς οὖλον
ἀνηθον
ὕστερον αὖ ζῶντι καὶ εἰς ἔτος ἄλλο

φύοντι·
ἄμμες δ' οἱ μεγάλοι καὶ καρτεροί, οἱ
σοφοὶ ἄνδρες,
ὅππότε πρῶτα θάνωμες, ἀνάκοοι ἐν
χθονὶ κοίλα
εὐδομες εὖ μάλα μακρὸν ἀτέρμονα
νήγρετον ὕπνον

Ah! when the mallow in the croft dies
down,
Or the pale parsley or the crisped anise,
Again they grow, another year they
flourish;
But we, the great, the valiant, and the
wise,
Once covered over in the hollow earth,
Sleep a long, dreamless, unawakening
sleep.

Translated by Walter Savage Landor (1842)

Lament for Bion 99

- 2 τὰν ἄλα τὰν γλαυκὰν ὅταν ὦνεμος
ἀτρέμα βάλλῃ,
τὰν φρένα τὰν δειλὰν ἐρεθίζομαι, οὐδ'
ἔτι μοι γὰρ
ἐντὶ φίλα, ποθίει δὲ πολὺ πλέον ἅ
μεγάλα μ' ἄλς.
ἀλλ' ὅταν ἀχήσῃ πολὺς βυθὸς ἅ δὲ
θάλασσα
κυρτὸν ἐπαφρίζῃ τὰ δὲ κύματα μακρὰ
μεμήνην,
ἐς χθόνα παπταίνω καὶ δένδρεα τὰν δ'
ἄλα φεύγω
When winds that move not its calm
surface sweep
The azure sea, I love the land no more;
The smiles of the serene and tranquil
deep
Tempt my unquiet mind. – But when
the roar
Of ocean's grey abyss resounds, and
foam
Gathers upon the sea, and vast waves
burst,
I turn from the drear aspect to the home
Of earth and its deep woods, where
interspersed,
When winds blow loud, pines make
sweet melody.
Translated by Percy Bysshe Shelley (1816)

Fragment 1.1 (Gow)

- 3 ἦ κακὸν ὁ γριπεὺς ζῶει βίον, ᾧ δόμος ἅ
ναῦς,
καὶ πόνος ἐντὶ θάλασσα, καὶ ἰχθύες ἅ
πλάνος ἄγγρα

A wretched life a fisherman's must be,
His home a ship, his labour in the sea,
And fish, the slippery object of his gain.

Translated by Leigh Hunt (1816)

Fragment 1.9 (Gow)

- 4 αὐτὰρ ἐμοὶ γλυκὺς ὕπνος ὑπὸ πλατάνῳ
βαθυφύλλῳ

I love a sleep under a leafy plane.

Translated by Leigh Hunt (1816)

Fragment 1.11 (Gow)

- 5 παγᾶς φιλέοιμι τὸν ἐγγύθεν ἄχον
ἀκούειν
ἃ τέρπει ψοφέοισα τὸν ἄγρυπνον, οὐχὶ
ταράσσει

The brook's murmuring
Moves the calm spirit, but disturbs it
not.

Translated by Percy Bysshe Shelley (1816)

Fragment 1.12 (Gow)

MUSAEUS (1)

dates uncertain

A mythical singer, closely connected with
Orpheus

- 1 ὥς δ' αὐτως καὶ φύλλα φύει ζεῖδωρος
ἄρουρα
ἅλλα μὲν ἐν μελήσιν ἀποφθίνει, ἅλλα
δὲ φύει
ὥς δὲ καὶ ἀνθρώπων γενεὴ καὶ φύλον
ἐλίσσει

As life-giving earth sends up the leaves,
some it withers away, others it brings
forth;

so the generations of man circle round.

Fragment 5 (D-K)

echoing Homer 84

MUSAEUS (2)

5th/6th century AD

Epic poet, learned Christian and/or Neo-
platonist

- 1 παρθένον οὐκ ἐπέοικεν ὑποδρήσειν
Ἀφροδίτῃ,
παρθενικαῖς οὐ Κύπρις ἰαίνεται
It is not fitting a virgin attend on Aphro-
dite;

Cypris takes no pleasure in virgins.

Translated by Thomas Gelzer and Cedric

H. Whitman (1958)

Hero and Leander 143

cf. Christopher Marlowe, *Hero and Leander*
(1598)

- 2 ἐν δὲ σιωπῇ
ἔργον ὃ περ τελέει τις, ἐνὶ τριόδοισιν
ἀκούει

That same deed
that a man does in silence, he hears of at
the crossroads.

Translated by Thomas Gelzer and Cedric
H. Whitman (1958)

Hero and Leander 183

the τριόδοι (crossroads) were frequented by
fortune-tellers and loungers

- 3 δεινὸς Ἔρως, καὶ πόντος ἀμείλιχος· ἀλλὰ
θαλάσσης
ἐστὶν ὕδωρ, τὸ δ' Ἔρωτος ἐμὲ φλέγει
ἐνδόμυχον πύρ

Fearful is love, and the sea unsparing;
yet the sea

keeps its water, while I inwardly burn
with the fire of Eros.

Hero and Leander 245

- 4 νύξ ἦν· εὖτε μάλιστα βαρυνπνείοντες
ἄηται
χειμερίαις πνοιῇσιν ἀκοντίζοντες ἰωὰς
ἄθρόον ἐμπίπτουσιν ἐπὶ ῥηγμῖνι
θαλάσσης

Night came down, and violent winds
in stormy blasts, with shrieking sounds,
fell in full force upon the shore.

Hero and Leander 309

of the night Leander drowned

- 5 ἤδη κύματι κύμα κυλίνδετο, σύγχυτο δ'
ὕδωρ,
αἰθέρι μίσγετο πόντος, ἀνέγχετο
πάντοθεν ἡχὴ
μαρναμένων ἀνέμων

Now wave wallowed on wave, the water
was all turmoiled,

Sea mingled with upper air, and every-
where rose the sound

Of warring winds.

Translated by Thomas Gelzer and Cedric
H. Whitman (1958)

Hero and Leander 314

- 6 Ἔρως δ' οὐκ ἔρκεσε Μοῖρας
Eros could not hold back the Fates.

Translated by C.A. Trypanis (1971)

Hero and Leander 323

- 7 ἦλυθεν ἡριγένεια, καὶ οὐκ ἶδε νυμφίον
Ἡρώ
Dawn came, but Hero did not see her lover.

Translated by C.A. Trypanis (1971)

Hero and Leander 335

- 8 ῥοιζήδον προκαρηνος ἀπ' ἡλιβάτου πέσε
πύργου·
καὶ δ' Ἡρώ τέθηκε σὺν ὀλλυμένῳ
παρακοίτῃ,
ἀλλήλων δ' ἀπόναντο καὶ ἐν πυμάτῳ
περ' ὀλέθρῳ

Sweeping headlong down she fell from
the lofty tower;

And Hero lay in death beside her dead
husband,

And they had joy of each other even in
their doom.

Translated by Thomas Gelzer and Cedric
H. Whitman (1958)*Hero and Leander* 341

closing lines

MUSONIUS

Gaius Musonius Rufus

1st century AD

Roman Stoic philosopher

- 1 τὸν γὰρ γαμοῦντα καὶ τὴν γαμουμένην
ἐπὶ τούτῳ συνιέναι χρὴ ἐκάτερον θατέρῳ,
ὥσθ' ἅμα μὲν ἀλλήλοις βιοῦν, ἅμα δὲ
παιδοποιεῖσθαι, καὶ κοινὰ δὲ ἡγεῖσθαι
πάντα καὶ μηδὲν ἴδιον, μηδ' αὐτὸ τὸ σῶμα
μεγάλῃ μὲν γὰρ γένεσις ἀνθρώπου, ἦν
ἀποτελεῖ τοῦτο τὸ ζεύγος

Husband and wife should come together
for a life in common and for procreating
children, regarding all things to belong
to both and nothing private to one or
the other, not even their own bodies;
marvellous will be the children from
such a union.

What is the Chief End of Marriage 13A.1

- 2 δεῖ δὲ ἐν γάμῳ πάντως συμβίωσιν τε εἶναι
καὶ κηδεμονίαν ἀνδρός καὶ γυναικὸς περὶ
ἀλλήλους, καὶ ἐρρωμένους καὶ νοσοῦντας
καὶ ἐν παντὶ καιρῷ

In marriage there must be above all
perfect companionship and mutual love

of husband and wife, both in health and
in sickness and always.

What is the Chief End of Marriage 13A.8

- 3 ὅπου μὲν οὖν ἡ κηδεμονία αὐτῇ τέλειός
ἐστι, καὶ τελέως αὐτὴν οἱ συνόντες
ἀλλήλοις παρέχονται, ἀμιλλώμενοι
νικᾶν ὁ ἕτερος τὸν ἕτερον, οὗτος μὲν οὖν
ὁ γάμος ἢ προσήκει ἔχει καὶ ἀξιοζήλωτός
ἐστι

When love is perfect and both share it
completely, each striving to outdo the
other in devotion, the marriage is ideal
and enviable.

What is the Chief End of Marriage 13A.11

- 4 τὸν ἀνθρώπον εἶναι δίκαιον, χρηστὸν,
εὐεργετικόν, σώφρονα, μεγαλόφρονα,
κρείττω πόνων, κρείττω ἡδονῶν, φθόνου
παντός καὶ ἐπιβουλῆς ἀπάσης καθαρὸν

Man must be just, good, beneficent,
sound, high-minded, a master of toil, a
master of pleasures, free of evil and any
deceitful schemes.

What is the Chief End of Marriage 16.18

- 5 τί προβαλλόμεθα τοὺς τυράννους μακρῶ
χείρονες αὐτῶν καθεστῶτες; τὰς γὰρ
ὁμοίας αὐτοῖς ἔχομεν ὁρμὰς ἐν ταῖς οὐχ
ὁμοίαις τύχαις

Why accuse tyrants when we are worse
ourselves? We have the same impulses,
just not the means to apply them.

Fragment 23 (Lutz)

- 6 ἀρχὴ τοῦ μὴ κατοκνεῖν τὰ ἀσχήμονα
πράττειν τὸ μὴ κατοκνεῖν τὰ ἀσχήμονα
λέγειν

Refraining from indecorous speech is
the first step to refraining from indeco-
rous action.

Fragment 26 (Lutz)

- 7 αἰδοῦς παρὰ πᾶσιν ἄξιος ἔση, ἐὰν πρῶτον
ἀρξῇ σαυτὸν αἰδεῖσθαι

To be worthy of respect from all you
must first respect yourself.

Fragment 30 (Lutz)

- 8 μὴ θέλε ἐπιτάσσειν τὰ καθήκοντα τοῖς
συγγιγνώσκουσί σοι τὰ μὴ καθήκοντα
πράττοντι

Don't expect others to do their duty
when they know you neglect to do yours.

Fragment 32 (Lutz)

- 9 τί ἔτι ἄργοι καὶ ῥάθυμοι καὶ νωθοὶ ἔσμεν
καὶ προφάσεις ζητοῦμεν;

How is it that we are still slow and indifferent and looking for excuses?

Fragment 44 (Lutz)

quoted by Epictetus, Discourses 1.7.30

- 10 εἰ εὐσχολεῖτε ἐπαινέσαι με, ἐγὼ δ' οὐδὲν
λέγω

If you have nothing better to do than to praise me, then I am speaking to no purpose.

Translated by W.A. Oldfather (1928)

Fragment 48 (Lutz)

quoted by Epictetus, Discourses 3.23.29

- 11 ἂν τι ποιήσης αἰσχρὸν μετὰ ἡδονῆς, τὸ
μὲν ἡδὺ οἴχεται, τὸ δὲ αἰσχρὸν μένει

If you do evil with pleasure, the pleasure soon goes but the evil remains.

Fragment 51 (Lutz)

MYSON

7th/6th century BC

Philosopher thought to be one of the Seven Sages

- 1 μὴ ἐκ τῶν λόγων τὰ πράγματα, ἀλλ'
ἐκ τῶν πραγμάτων τοὺς λόγους ζητεῖ·
οὐ γὰρ ἔνεκα τῶν λόγων τὰ πράγματα
συντελεῖται, ἀλλ' ἔνεκα τῶν πραγμάτων
οἱ λόγοι

Do not search for theory in facts, but use facts to question theory; for facts are not caused by theory, but theory is established in view of facts.

Seven Sages, *Apophthegms* 11.1 (Mullach, FPG)

counted among the Seven Sages by Plato; cf. Seven Sages 40

N

NERO

Nero Claudius Caesar

37–68AD

Roman emperor 54–68AD

see also Anonymous 121

- 1 ὁ Νέρων ... τοὺς μύκητας θεῶν βρώμα
ἐλεγεν εἶναι

Nero declared mushrooms to be the food
of the gods.

Translated by H.T. Riley (1872)

Cassius Dio, *Roman History* 61.35.4

*jokingly referring to Claudius who died eating
mushrooms and was then declared a god by the
Senate*

NICARCHUS

dates unknown

Author of forty satirical epigrams in *Greek
Anthology*

- 1 Τοῦ λιθίνου Διὸς ἐχθρὸς ὁ κλινικὸς ἦψατο
Μάρκος·
καὶ λίθος ὦν καὶ Ζεὺς, σήμερον
ἐκφέρεται.

Doctor Marcus touched yesterday the
marble statue of Zeus;
though marble, and though Zeus, his
funeral is today.

Translated by J.W. MacKail (1890)

Greek Anthology 11.113

- 2 Νυκτικόραξ ἄδει θανατηφόρον· ἀλλ’
ὅταν ἄσῃ
Δημόφιλος, θνήσκει καὶ τὸς ὁ
νυκτικόραξ.
An owl’s song bodes death; but when

Demophilus sings, the owl itself drops
dead.

Greek Anthology 11.186

νυκτικόραξ is the long-eared owl

NICENE CREED

325 and 381AD

A profession of faith

- 1 Πιστεύω εἰς ἓνα θεὸν πατέρα
παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς
ὁρατῶν τε πάντων καὶ ἀορατῶν· καὶ εἰς
ἓνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ
θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ πατρὸς
γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς
ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ,
γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον
τῷ πατρί, δι’ οὗ τὰ πάντα ἐγένετο, τὸν
δι’ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν
ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν
οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος
ἀγίου καὶ Μαρίας τῆς παρθένου καὶ
ἐνανθρωπήσαντα σταυρωθέντα τε ὑπὲρ
ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα
καὶ ταφέντα καὶ ἀναστάντα τῇ τρίτῃ
ἡμέρᾳ κατὰ τὰς γραφὰς καὶ ἀνελθόντα
εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐν
δεξιᾷ τοῦ πατρὸς καὶ πάλιν ἐρχόμενον
μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, οὗ
τῆς βασιλείας οὐκ ἔσται τέλος· καὶ εἰς τὸ
πνεῦμα τὸ ἅγιον, τὸ κύριον καὶ ζωοποιόν,
τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν
πατρί καὶ υἱῷ συμπροσκυνούμενον καὶ
συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν
προφητῶν· εἰς μίαν ἁγίαν καθολικὴν
καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογῶ
ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν·
προσδοκῶ ἀνάστασιν νεκρῶν καὶ ζωὴν
τοῦ μέλλοντος αἰῶνος. ἀμήν.

I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all time; Light of Light, true God of true God, begotten, not created, of one substance with the Father by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man; he was crucified for us under Pontius Pilate, and suffered and was buried; and rose on the third day, according to the scriptures; and ascended into heaven and is seated on the right hand of the Father; and will come again in glory to judge the living and dead; his kingdom shall have no end; and in the Holy Spirit, the Lord and creator of life, who proceeds from the Father, who together with the Father and the Son is worshipped and glorified, who spoke through the prophets; in one, holy, catholic and apostolic Church, I confess one baptism for the forgiveness of sins; I look for the resurrection of the dead and the life of the age to come. Amen.

Acts of Ecumenical Councils 2.1.2.80.1 (Schwartz, ACO)

this is the final version of the Nicene Creed of 325 as adopted at the Ecumenical Council of Constantinople in 381; the liturgical version above (with 'πιστεύω – I believe' for the original plurals 'πιστεύομεν – we believe' etc.) is widely used in churches throughout the Christian world; the later addition of 'filioque – and of the Son' by Western churches as to the Holy Spirit proceeding from both Father and Son is controversial to this day

NICIAS

c.470–413BC

Athenian politician and general

see also Thucydides 133–137, 139, 150–151

- 1 ὅτι δὲ μέλλετε ... μὴ ἐς ἀναβολὰς πρᾶσσετε

Whatever you intend to do, do it without delay.

Thucydides, *History of the Peloponnesian War* 7.15.2

cf. Shakespeare, *Macbeth* 1.7.1: 'If it were done when 'tis done, then 'twere well it were done quickly'

- 2 ἄνδρες γὰρ πόλις, καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί

Men make the city, and not walls or ships empty of men.

Thucydides, *History of the Peloponnesian War* 7.77.7

to the Athenian army at Syracuse, 413BC

- 3 ὁ μὲν τοιαύτη ... αἰτία ἐτεθνήκει, ἥκιστα δὲ ἄξιος ὢν τῶν γε ἐπ' ἐμοῦ Ἑλλήνων ἐς τοῦτο δυστυχίας ἀφικέσθαι διὰ τὴν πᾶσαν ἐς ἀρετὴν νενομισμένην ἐπιτήδευσιν

This was the cause of the death of a man who, of all the Greeks in my time, least deserved such a fate, for all his life had been devoted to the practice of virtue.

Thucydides, *History of the Peloponnesian War* 7.86.5

of Nicias, put to death in Sicily after the failed expedition

NICOLAUS OF DAMASCUS

c.64BC

Historian and versatile author, friend of Herod the Great

- 1 τέτταρας φάλαγγας ἐν ταῖς μάχαις ποιοῦνται, τὴν πρώτην τῶν ἀσθενῶν, τὴν ἑχόμενην τῶν κρατίστων, τὴν τρίτην τῶν ἱππέων, τελευταίαν τὴν τῶν γυναικῶν, αἱ αὐτοὺς εἰς φυγὴν τρεπομένους κωλύουσι βλασφημοῦσαι

They have four lines of battle, first the weak, next the strongest, third the cavalry, lastly the women who hinder deserters with disparaging howls.

Fragment 118 (Müller, FHG)

of the Triballi, a people on the borders of Thrace

NICOMACHUS

mid 3rd century BC

New Comedy poet

- 1 ἐργῶδες ἐστὶν ἐν βίῳ βεβιωκότα τοὺς τῶν φθονούντων πάντας ὀφθαλμοὺς λαθεῖν

It is hard to live an active life and fail to attract envy.

Fragment 2 (Kock) – 2 (K-A) – *Naumachia – The Sea-battle*

NICOPHON

5th–4th century BC

Athenian Old Comedy poet

- 1 μεμβραδοπώλαις, ἀνθρακοπώλαις,
 ἰσχαδοπώλαις, διφθεροπώλαις,
 ἀλφίτοπώλαις, μυστριοπώλαις,
 βιβλιοπώλαις, κοσκινοπώλαις,
 ἐγκριδοπώλαις, σπερματοπώλαις
 Sardine sellers, charcoal sellers, fig sell-
 ers, leather sellers, barley-groat sellers,
 spoon sellers, booksellers, sieve sellers,
 cake sellers, seed sellers.

Translated by Ian C. Storey (2011)

Fragment 19 (Kock) – 10 (K-A) – *Encheirogas-
tores – Hands-to-Mouth*

of the Athenian agora

The wretched grocer in our neighbour-
 hood,
 Whether he's selling wine or vinegar,
 Sends off his customer with only water.

Translated by Kathleen Freeman (1947)

Fragment 22 (Kock) – 22 (K-A) – *Patriotae –
The Patriots*

- 2 εἰ τὸ συνεχῶς καὶ πολλὰ καὶ ταχέως
 λαλεῖν
 ἦν τοῦ φρονεῖν παράσημον, αἱ χελιδόνες
 ἐλέγοντ' ἂν ἡμῶν σωφρονέστεραι πολὺ
 If talking all the time and much and fast
 is considered wisdom, then swallows
 ought to be thought wiser than us all.

Fragment 27 (Kock) – 28 (K-A)

NICOSTRATUS

4th century BC

Comic poet

- 1 ὁ κάπηλος γὰρ οὐκ τῶν γειτόνων
 ἂν τ' οἶνον ἂν τε φανὸν ἀποδῶταί τι
 ἂν τ' ὄξος, ἀπέπεμψ' ὁ κατάρατος δούρ
 ὕδωρ

O

OLYMPIAS

married c.357; died 316BC

Wife of Philip II of Macedon

see also Alexander the Great 9

- 1 σὺ ἐν σεαυτῇ τὰ φάρμακα ἔχεις
You carry your magic in yourself!

Translated by Kathleen Freeman (1947)

Plutarch, *Advice to Bride and Groom* 141c

on seeing a striking woman who had been
accused of using magic potions to win Philip's
love

ORACLES AND OMENS

Entries are in approximate chronological
order

see also Aeschylus 30, 68, 109, 118, 127; Aris-
tophanes 27; Euripides 95; Herodotus 78, 91,
123; Thucydides 36, 125; Triphiodorus 1; Zeno
of Citium 1

- 1 λέγων, ὥς μητρὶ μὲν χρεΐη με μειχθῆναι,
γένος δ'
ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν,
φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος
πατρός

Doomed to sleep with my own mother,
doomed to raise seed too loathsome to
behold,
doomed to slay my father from whose
loins I sprang.

Sophocles, *Oedipus the King* 790

*Oedipus recounting the terrible prophecy
received; but cf. Sophocles 201*

- 2 ὦ θεοφιλῇ μὲν αὐτὸν ἢ Πυθίᾳ προσεῖπε
καὶ θεὸν μάλλον ἢ ἀνθρώπων

The Pythian priestess addressed him as
'beloved of the gods, and rather god than
man'.

Translated by Bernadotte Perrin (1914)

Plutarch, *Lycurgus* 5.3

of *Lycurgus*

- 3 ἦσο μέσθην κατὰ νῆα κυβερνητήριον
ἔργον
εὐθύνων· πολλοὶ τοι Ἀθηναίων ἐπίκουροι
Take thy seat amidships, the pilot's task
is thine;
Grasp the helm; many in Athens are
thine allies.

Plutarch, *Solon* 14.6

oracle to Solon

- 4 καὶ τύπος ἀντίτυπος, καὶ πῆμ' ἐπὶ πῆματι
κεῖται

Blow is answered by counter-blow,
and anguish laid upon anguish.

Herodotus, *Histories* 1.67

part of an oracle, leading to hammer and anvil
and the lost tomb of Orestes; cf. Herodotus 16

- 5 αἱ τὸ ἐμεῦ Λιβύην μηλοτρόφον οἶδας
ἄμεινον,
μὴ ἐλθὼν ἐλθόντος, ἄγαν ἄγαμαι σοφίην
σεῦ

I am most impressed with your knowl-
edge, if you know
sheep-breeding Libya
Better than I, when you have not been
there and I have.

Translated by Robin Waterfield (1998)

Herodotus, *Histories* 4.157

leading to the foundation of Cyrene in Libya

- 6 οἶδα δ' ἐγὼ ψάμμου τ' ἀριθμόν καὶ μέτρα
θαλάσσης,
καὶ κωφοῦ συνήμι καὶ οὐ φωνεῦντος
ἀκούω

I know the number of the grains of sand
and the vastness of the ocean,
I interpret the dumb and listen to the
voiceless.

Herodotus, *Histories* 1.47

to Croesus putting the Delphic Oracle to the test

- 7 προλέγουσαι Κροίσω, ἣν στρατεύηται ἐπὶ
Πέρσας, μεγάλην ἀρχὴν μιν καταλύσειν
If Croesus invades Persia he will destroy
a great empire.

Herodotus, *Histories* 1.53

leaving it open as to whose empire; it was Croesus himself who was defeated; cf. Herodotus 22

- 8 ἀλλ' ὅταν ἡμίονος βασιλεὺς Μήδοισι
γέννηται,
καὶ τότε ... φεύγειν μὴδὲ μένειν
Lydian, beware of the day when a mule
is lord of the Medians;
then flee for thy life.

Translated by A.D. Godley (1920)

Herodotus, *Histories* 1.55

only many years later Croesus realized that 'mule' was meant to be a half-breed; Cyrus, his conqueror, had parents of different nationality

- 9 Ἀρκαδίην μ' αἰτεῖς; μέγα μ' αἰτεῖς;
οὐ τοι δώσω ...
δώσω τοι Τεγέην ... διαμετρέησασθαι
Askest Arcadia from me? 'Tis a boon too
great to be given;
I'll give thee Tegean lands to divide
among yourselves.

Herodotus, *Histories* 1.66

after this oracle the Spartans turned against Tegea, were badly beaten and made to measure Tegean lands (διαμετρέω having the double meaning of 'divide amongst' and 'measure')

- 10 τὴν πεπωρωμένην μοῖραν ἀδύνατα ἐστὶ
ἀποφυγεῖν καὶ θεῶ

None may escape his destined lot, not
even a god.

Translated by A.D. Godley (1920)

Herodotus, *Histories* 1.91

in reply to Croesus' complaint that the gods had deceived him

- 11 ἐπεὶ θάνατός γε καὶ εὖορκον μένει ἄνδρα
Death waits for the just no less than the
unjust.

Translated by A.D. Godley (1922)

Herodotus, *Histories* 6.86.749

- 12 ἢ μέγα ἄστυ ἐρικυδέες πέρθεται, ἢ τὸ
μὲν οὐχί, ... πενθήσει βασιλῇ φθίμενον
Λακεδαιμόνος

Either your city shall fall or, if that should
not be, you must mourn the death of a
Spartan king.

Herodotus, *Histories* 7.220

the oracle before Thermopylae

- 13 ὦ μέλει, τί κάθησθε; λιπὼν φεῦγ' ἐς
ἔσχατα γαίης
δώματα καὶ πόλιος τροχοειδέος ἄκρα
κάθηνα

Wretches, why tarry ye thus? Nay, flee
from your homes and city,
Flee to the ends of the earth from the
circular fortress of Athens!

Herodotus, *Histories* 7.140

an oracle given to the Athenians in view of the Persian invasion; the Athenians asked for a more favourable oracle, see below

- 14 τεῖχος Τριτογενεὶ ξύλινον διδοὶ εὐρύσπα
Ζεὺς
μοῦνον ἀπόρρητον τελέθειν, τὸ σὲ τέκνα
τ' ὀνήσει

Yet Zeus the all-seeing grants to
Athene's prayer
That the wooden wall only shall not fall,
but help you and your children.

Translated in *The Oxford Dictionary of Quotations* (2004)

Herodotus, *Histories* 7.141

the second oracle given to the Athenians, the 'wooden wall' interpreted by Themistocles to mean ships; cf. Themistocles 7

- 15 λύσω γάρ, εἰ καὶ τῶν τριῶν ἓν οἶσμαι
Yet shall I open the seal, even if I were to
lose any one of three.

Sophocles, Fragment 908 (Radt, TrGF)

an arm, an eye or his tongue – if, before a prescribed date, the seeker of the oracle broke the seal and read it

- 16 ἀργυρέα εὐλάκα εὐλαξεῖν

Plough with a silver ploughshare.

Translated by Charles Forster Smith (1921)

- Thucydides, *History of the Peloponnesian War* 5.16.3
a Delphic oracle to the Lacedaemonians, intimating that there would be a scarcity of food, corn being worth its weight in silver
- 17 ἀνδρῶν ἀπάντων Σωκράτης σοφώτατος
 Of all men Socrates is the wisest.
 Diogenes Laertius, *Lives of Eminent Philosophers* 2.37
- 18 ἐν σοὶ γὰρ ἔστι τοῦτο, ὃ ἔχεις, ἢ νεκρὸν εἶναι ἢ ἐμψυχον
 You can show it either dead or alive, for each is in your power.
 Translated by Michael Wood (2003)
 Aesop, The Man and the Sparrow, Fable 36 (H-H)
refusing to answer when asked, taunting the oracle, whether the sparrow the questioner was holding was alive, since he could easily squeeze it to death
- 19 ΗΞΕΙΣ ΑΦΗΞΕΙΣ ΟΥΚ ΕΝ ΠΟΛΕΜΩ ΘΝΗΞΕΙΣ
 ἦξεις ἀφήξεις, οὐκ ἐν πολέμῳ θνήξεις
 ἦξεις ἀφήξεις οὐ, ἐν πολέμῳ θνήξεις
 You will go, you will return, you will not die in battle.
 You will go, not return, you will die in battle.
as oracles were given orally this could be taken to mean either that you were going to die or you weren't, depending on where you thought the sentence broke (after or before the word οὐκ); used even today to indicate an ambiguous meaning; not found in written texts
- 20 σμῖνα μελισσῶν τάχα τοὶ καὶ σφῆκες ἔσονται
 Soon shall your swarms of honey-bees turn out to be hornets.
 Translated by Frank Cole Babbitt (1928)
 Plutarch, *On Having Many Friends* 96b
foretelling friends turning to enemies
- 21 Ἀργυρέαις λόγχῃσι μάχου, καὶ πάντα νικήσεις.
 Fight with silver spears, and you will conquer all.
 Greek Anthology Appendix, Oracles Epigram 89
to Philip of Macedon, taken to mean that by bribery he could get further than by the use of arms; cf. Plutarch 4
- 22 ἀνίκητος εἶ, ὦ παῖ
 Thou art invincible, my son!
 Translated by Bernadotte Perrin (1919)
 Plutarch, *Alexander* 14.7
of Alexander the Great
- 23 τοῖς δὲ κακῶς ῥέξασι δίκης τέλος οὐχὶ χρονιστόν
 Justice is not long in overtaking those who do ill.
 Translated by H.T. Riley (1872)
 Greek Anthology Appendix, Oracles Epigram 56
spoken by the Pythia to the Sybarites after they murdered a lutenist; the oracle was soon fulfilled
- 24 Παιῖς Ἑβραῖος κέλεται με θεοῖς μακάρεσσιν ἀνάσσων
 τόνδε δόμον προλιπεῖν καὶ Ἄϊδος αὐθις ἰκέσθαι.
 Λοιπὸν ἄπιθε σιγῶν ἐκ βωμῶν ἡμετερείων.
 A Hebrew boy, who rules as god among the blessed,
 bids me to leave this house and go to Hades.
 Depart in silence, therefore, from our halls.
 Greek Anthology Appendix, Oracles Epigram 105
to the Emperor Augustus who asked who will rule after him; cf. Augustus 1
- 25 Εἶπατε τῷ βασιλεῖ χαμαὶ πέσε δαίδαλος αὐλά·
 οὐκέτι Φοῖβος ἔχει καλύβαν, οὐ μάντιδα δάφνην,
 οὐ παγὰν λαλέουσιν· ἀπέσβετο καὶ λάλον ὕδωρ.
 Go tell the king: the splendid hall is fallen to the ground;
 Apollo has a roof no more, nor prophesying laurel,
 nor talking spring; even the chattering water is no more.
 Greek Anthology Appendix, Oracles Epigram 122
to Julian the Apostate; interpreted as indicating the end of the Delphic Oracle
- 26 πάντα λίθον κίνει
 Leave no stone unturned.
 Translated by W.R. Paton (1916)
 Chrysippus, Fragment 800 (von Arnim, SVF)

proverbial after a Delphic oracle to one searching a treasure; cf. the identical English phrase

- 27 ἄρχει γὰρ φύσις ἀκαμάτη κόσμων τε καὶ ἔργων
Tireless Nature rules over worlds and deeds.

Chaldaean Oracles 70 (des Places)

- 28 ναυηγούς οἰκτεῖρον· ὁ γὰρ πλοῦς ἐστὶν ἄδηλος
Pity the shipwrecked sailor; uncertain is a life at sea.

Translated by H.T. Riley (1872)

Sibylline Oracles 2.85

- 29 ὁψὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά
The mills of the gods are late to grind, but they grind small.

Translated by John Simpson and Jennifer Speake (1982)

Sibylline Oracles 8.14

cf. the English proverb 'the mills of God grind slowly, yet they grind exceeding small'

- 30 τύφῳ καὶ μανίῃ δὲ βαδίζετε καὶ τρίβον ὀρθήν
εὐθεῖαν προλιπόντες ἀπήλθετε καὶ δι' ἀκανθῶν
καὶ σκολόπων ἐπλανᾶσθε· βροτοί, παύσασθε, μάταιοι,
καὶ λίπετε σκοτίνην νυκτός, φωτὸς δὲ λάβεσθε

You walk in pride and madness,
And leaving the right and straight path,
you have gone away
Through thorns and briars. Why do ye wander?

Leave the darkness of night, and lay hold of the light.

Translated by Philip Schaff (1819–1893)

Sibylline Oracles, Fragment 1.23 (Geffcken)

cf. Heraclitus 40

Omens

- 31 αὐτίκα δ' αἰετὸν ἦκε τελειότατον πετεηνῶν,
νεβρὸν ἔχοντ' ὀνύχεσσι τέκος ἐλάφοιο ταχείης·
παρὸ δὲ Διὸς βωμῶ περικαλλεῖ κάββαλε νεβρόν,
ἐνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί

Forthwith he sent an eagle, surest of omens among birds,
holding a fawn in his talons, the young of a swift hind;
beside the altar he let fall the fawn, the altar where
Achaeans sacrifice to Zeus from whom all omens come.

Homer, *Iliad* 8.247

- 32 κατὰ δ' ὑψόθεν ἦκεν ἑέρσας αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλε
πολλὰς ἰφθίμους κεφαλὰς Αἴδι προΐάψειν

And from air's upper region did bloody vapours rain,
For sad ostent much noble life should ere their times be slain.

Translated by George Chapman (1611)

Homer, *Iliad* 11.53

- 33 ὄρνις γὰρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν,
αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔεργων,
φοινῆεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
ζῶν ἔτ' ἀσπαίροντα, καὶ οὐ πω λήθετο χάρμης,
κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρὴν
ιδνωθεὶς ὀπίσω· ὃ δ' ἀπὸ ἔθεν ἦκε χαμᾶζε ἀλγίστας ὀδύνησι, μέσῳ δ' ἐνὶ κάββαλ' ὁμίλῳ,
αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο·
Τρῶες δ' ἐρρίγησαν ὅπως ἴδον αἰόλον ὄφιν
κείμενον ἐν μέσσοισι Διὸς τέρας αἰγιόχοιο

A bird flew by them
heading to the left across the army,
an eagle beating upward, in its claws a huge snake, red as blood, live and jerking,
full of fight; it doubled on itself
and struck the captor's chest and throat.

At this

the eagle in its agony let go
and veered away screaming downwind.

The snake
fell in the mass of troops, and Trojans
shuddered
to see the rippling thing lie in their midst,

a portent from Lord Zeus who bears the stormcloud.

Translated by Robert Fitzgerald (1975)

Homer, *Iliad* 12.200

the famous omen to the Trojans on the day Hector was slain; cf. Homer 167–168

- 34 δ' αἰετῶ ...
 πλησίω ἀλλήλοισι τιταινομένω
 πτερύγεσιν·
 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον
 ἰκέσθην,
 ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ
 πυκνά,
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὅσσοντο δ'
 ὄλεθρον

Two eagles
 side by side with wings outspread;
 on reaching o'er the clamorous assembly
 they wheeled about, flapping their
 wings
 and looked down on all their heads,
 presaging death.
 Homer, *Odyssey* 2.146
an omen of doom for Penelope's suitors

- 35 γλαυξ ἵπταται
 An owl in flight.
 Zenobius, *Epitome* 2.89
an owl in flight was considered an omen for an Athenian victory

- 36 Ἀγνάς χειρας ἔχων, καὶ νοῦν καὶ
 γλῶτταν ἀληθῆ
 εἶσθι μὴ λοετροῖς, ἀλλὰ νόῳ καθαρός.
 Ἀρκεῖ γάρ θ' ὁσίοις ῥάνις ὕδατος· ἄνδρα
 δὲ φαῦλον
 οὐδ' ἂν ὁ πᾶς λούσαι χεῦμασιν Ὠκεανός.
 Enter with pure hands, with true mind
 and tongue,
 cleansed not by baths but in spirit.
 For the pious a sprinkling of water
 suffices,
 but an ocean cannot cleanse a wicked
 man.
 Greek Anthology Appendix, Oracles Epigram 183
entered under the indication 'of Sarapis', the Egyptian deity with a much venerated shrine at Memphis, providing oracles and interpretations of dreams

- 37 ἔρριπται δ' ὁ βόλος, τὸ δὲ δίκτυον
 ἐκπεπέτασται,

θύννοι δ' οἰμήσουσι σεληναίης διὰ
 νυκτός

The cast has been thrown and the net is
 outspread,
 and in the moonlight the tuna come for
 the taking.

Herodotus, *Histories* 1.62

a prophecy by the diviner Amphilytus, interpreted by Pisistratus as an omen for victory

ORIGEN

c.185–c.254AD

Alexandrian theologian

- 1 πάντα γίνεται καθαρὰ τοῖς καθαροῖς
 To the pure all things are pure.
 Translated by H.T. Riley (1872)
Commentary on the Matthew Gospel 11.12.33
- 2 συντριβῆς ἡγεῖται ὕβρις
 Insolence is a prelude to destruction.
 Translated by H.T. Riley (1872)
Fragments in Lamentations, 84 (Klostermann)

ORPHICA

Pseudoepigraphical literature ascribed to Orpheus

see also Anonymous 139

- 1 δεινὴ γὰρ ἀνάγκη πάντα κρατύνει
 Dire necessity which nought withstands.
 Translated by Thomas Taylor (1787)
Hymn to the Night 3.11
- 2 ὦ Φύσι, παμμήτειρα θεά, πολυμήχανε
 μητέρα,
 οὐρανία, πρέσβειρα, πολύκτιτε δαῖμον,
 πανδαμάτωρ
 O goddess Nature, ageless, heavenly
 mother of all,
 endlessly resourceful, all-creating, all-
 subduing.
Hymn to Nature 10.1
- 3 γλώσσης δεινὸν ὄπλον τὸ σεβάσμιον
 ἀνθρώποισι
 A fearful weapon is the tongue, held in
 reverence by men.
Hymn to Hermes 28.10
- 4 Κυκλήσκω μέγαν, ἀγνόν, ἐράσμιον, ἡδὺν
 ἔρωτα,

τοξαλκῇ, πτερόεντα, πυρίδρομον,
 εὐδρομον ὀρμῇ ...
 εὐπάλαμον, διφυῇ, πάντων κληίδας
 ἔχοντα,
 αἰθέρος οὐρανίου, πόντου, χθονός
 I call great Cupid, source of sweet
 delight,
 Holy and pure, and lovely to the sight;
 Darting, and wing'd, impetuous fierce
 desire,
 Skilful, two-fold, keeper of the keys
 Of heav'n and earth, the air, and spread-
 ing seas.

Translated by Thomas Taylor (1787)

Hymn to Eros 58.1

5 καὶ Διὸς ὅμμα τέλειον· ἐπεὶ γ' ὅσα
 γίγνεται ἡμῖν,
 Μοῖρά τε καὶ Διὸς οἶδε νόος διὰ παντὸς
 ἅπαντα
 Fate is Jove's perfect and eternal eye,
 For Jove and Fate our ev'ry deed descry.

Translated by Thomas Taylor (1787)

Hymn to the Fates 59.13

6 Μοῖρα γὰρ ἐν βίῳ τῳ καθορᾷ μόνη, οὐδέ
 τις ἄλλος ἀθανάτων
 For Fate alone with vision unconfin'd,
 Surveys the conduct of the mortal kind.

Translated by Thomas Taylor (1787)

Hymn to the Fates 59.15

7 ἀνόμοις φέρων κακότητα βαρεῖαν
 Foe to the lawless, with avenging ire,
 Their steps involving in destruction
 dire.

Translated by Thomas Taylor (1787)

Hymn to Law 64.8

of celestial law

8 μάκαιρ' Ὑγία, φερόλβιε, μήτερ
 ἁπάντων
 Blessed Health, bringer of happiness,
 mother of all.

Hymn to Health 68.2

9 πάσης παιδείης ἀρετὴν γεννώσαι
 ἄμμεμπτον,
 θρέπτειραι ψυχῆς, διανοίας ὀρθοδότειραι,
 καὶ νόου εὐδυνάτοιο καθηγήτειραι
 ἀνασσαί

Sources of blameless virtue to mankind,
 Who form to excellence the youthful

mind;
 Who nurse the soul, and give her to
 descry
 The paths of right with Reason's steady
 eye.
 Commanding queens who lead to
 sacred light
 The intellect refin'd from Error's night.

Translated by Thomas Taylor (1787)

Hymn to the Muses 76.4
of the Muses

10 Ὕπνε, ἄναξ μακάρων πάντων θνητῶν τ'
 ἀνθρώπων ...
 λυσιμέριμνε, κόπων ἡδεῖαν ἔχων
 ἀνάπαυσιν
 καὶ πάσης λύπης ἱερὸν παραμύθιον
 ἔρδων

Sleep, king of gods and mortals all,
 Tamer of cares, to weary toil repose,
 From whom sweet solace in affliction
 flows.

Translated by Thomas Taylor (1787)

Hymn to Sleep 85.1

11 θάνατος ... τὸν μακρὸν ζῶοισι φέρων
 αἰώνιον ὕπνον,
 κοινὸς μὲν πάντων, ἀδίκος δ' ἐνίοισιν
 ὑπάρχων,
 ἐν ταχυτῇτι βίου παύων νεοήλικας
 ἀκμάς·
 ἐν σοὶ γὰρ μούνω πάντων τὸ κριθὲν
 τελεοῦται

Death, bringing eternal sleep to all the
 living kind,
 common to all, unjust to some,
 hastily ending the life of youngsters in
 their prime;
 in you alone all judgement is absolved.

Hymn to Death 87.5

12 ἀλλ' οὐκ ἔσθ' ὑπαλύξαι ἃ δὴ πεπρωμένα
 κεῖται

There is no way to escape your destined
 lot.

Argonautica 106

13 εἷς ἔστ', αὐτογενής, ἐνὸς ἐκγονα πάντα
 τέτυκται·
 ἐν δ' αὐτοῖς αὐτὸς περὶνίσσεται, οὐδέ τις
 αὐτὸν
 εἰσορᾷ θνητῶν, αὐτὸς δέ γε πάντας
 ὁρᾶται

He is one, self-proceeding; and from

him alone all things proceed,
and in them he himself exerts his activ-
ity;
no mortal beholds him, but he beholds
all.

Translated by Philip Schaff (1819–1893)

Clement of Alexandria, *Exhortation to the
Greeks* 7.74.5

*Clement attributes this to Orpheus, cf. Frag-
ment 5 (Abel)*

14 τέχναι τε λόγοι τε νόμοι θ', ὅσα τ' ἔργα
τέτυκται,
πάντα διὰ μνήμην διασώζεται
ἀνθρώποισιν

Art, speech, law, any work achieved,
all are preserved for man by memory.

Joannes Galenus, *Allegory to Hesiod's Theog-
ony* 361.20

P

PALLADAS

4th century AD

Grammarian at Alexandria

see also Anonymous 54

- 1 Ἀνεστράφησαν, ὡς ὄρω, τὰ πράγματα
καὶ τὴν Τύχην νῦν δυστυχούσαν εἶδομεν.

Things are turned topsy-turvy as I see,
and we now see Fortune in misfortune.

Translated by W.R. Paton (1917)

Greek Anthology 9.181

- 2 Γραμματικοῦ θυγάτηρ ἔτεκεν φιλόττι
μιγεῖσα
παιδίον ἀρσενικόν, θηλυκόν, οὐδέτερον.

A grammarian's daughter, joined in
secret love,
produced a child masculine, feminine,
neuter.

Greek Anthology 9.489

- 3 Ἡ μεγάλη παιδευσὶς ἐν ἀνθρώποισι
σιωπὴν
μάρτυρα Πυθαγόραν τὸν σοφὸν αὐτὸν
ἔχω,
ὃς λαλέειν εἰδὼς ἑτέρους ἐδίδασκε
σιωπᾶν,
φάρμακον ἡσυχίης ἐγκρατὲς εὐρόμενος.

Silence is the greatest thing humankind
learns;

Pythagoras the wise serves as my
witness.

A gifted speaker himself, he taught
others silence,
his strongest potion for serenity.

Translated by Edmund Keeley (2010)

Greek Anthology 10.46

- 4 Ἄν πάννυ κομπάζης προστάγμασι μὴ
ὑπακούειν
τῆς γαμετῆς, ληρεῖς· οὐ γὰρ ἀπὸ δρυὸς εἶ
οὐδ' ἀπὸ πέτρης, φησὶν· ὃ θ' οἱ πολλοὶ
κατ' ἀνάγκην
πάσχομεν, ἢ πάντες, καὶ σὺ
γυναικοκρατῇ.

If you boast that you don't obey your
wife's orders
you talk nonsense; for you are not made
of wood
or stone, as the saying is; as many or all
of us are bound
to suffer, you suffer too; you too are
ruled by a woman.

Greek Anthology 10.55

- 5 Γῆς ἐπέβην γυμνός, γυμνός θ' ὑπὸ γαῖαν
ἄπειμι
καὶ τί μάτην μοχθῶ, γυμνὸν ὄρων τὸ
τέλος;

Naked I came on earth, and naked I
depart;
why do I vainly labour, seeing the
naked end?

Translated by J.W. MacKail (1890)

Greek Anthology 10.58

- 6 Πλοῦς σφαλερός τὸ ζῆν· χειμαζόμενοι
γὰρ ἐν αὐτῷ
πολλάκι ναυηγῶν πταίομεν οἰκτροτέρᾳ
τὴν δὲ Τύχην βίότιο κυβερνήτειραν
ἔχοντες
ὡς ἐπὶ τοῦ πελάγους ἀμφίβολοι πλέομεν,
οἱ μὲν ἐπ' εὐπλοῖην, οἱ δ' ἔμπαλιν· ἀλλ'
ἅμα πάντες
εἰς ἓνα τὸν κατὰ γῆς ὄρμον ἀπερχόμεθα.

Life is a dangerous voyage; tempest-

- tossed
we often fare worse than shipwrecked
men;
and having Chance as pilot of our life,
we sail,
doubtful as on an ocean; some on a fair
voyage,
others contrariwise; yet all alike we
reach one haven:
earth, our final resting place.
Greek Anthology 10.65
- 7 Σκηνή πᾶς ὁ βίος καὶ παῖγνιον· ἡ μάθε
παίζειν
τὴν σπουδὴν μεταθεῖς ἢ φέρε τὰς ὁδύνας.
All life is a stage, a play: so learn thy
part
All cares removed, or rend with grief
thy heart.
Translated by H.T. Riley (1872)
Greek Anthology 10.72
cf. Democritus 66; *cf. also: Shakespeare, As
You Like It*, 2.7.139: 'All the world's a stage'
- 8 Νυκτὸς ἀπερχομένης γεννώμεθα ἡμαρ
ἐπ' ἡμαρ
τοῦ προτέρου βίτου μηδὲν ἔχοντες ἔτι,
ἀλλοτριωθέντες τῆς ἐχθροῦ διαγωγῆς,
τοῦ λοιποῦ δὲ βίου σήμερον ἀρχόμενοι,
μὴ τοῖνυν λέγε σαυτὸν ἐτῶν, προσβῦτα,
περισσῶν·
τῶν γὰρ ἀπελθόντων σήμερον οὐ
μετέχεις.
Every morning we are newly born,
Nothing of our former life is left,
For yesterday is gone away.
Daily we begin afresh.
No man is too old to be told:
Forget past years and live the rest.
Greek Anthology 10.79
- 9 Ἄρα μὴ θανόντες τῷ δοκεῖν ζῶμεν μόνον,
Ἑλλήνες ἄνδρες, συμφορᾷ πεπτωκότες,
ὄνειρον εἰκάζοντες εἶναι τὸν βίον;
ἢ ζῶμεν ἡμεῖς τοῦ βίου τεθνηκότες;
Is it not true that we are dead and only
seem to live,
we Greeks, fallen into misfortune,
fancying that a dream is life?
Or do we live and life is dead?
Translated by W.R. Paton (1918)
Greek Anthology 10.82
*probably refers to the persecution of the pagans
by the Christians; Greek here means non-*

Christian as Palladas was himself

- 10 Ἄν μὴ γελῶμεν τὸν βίον τὸν δραπέτην
Τύχην τε πόρνην ρεύμασιν κινουμένην,
ὁδύνην ἑαυτοῖς προσενοῦμεν πάντοτε
If we don't laugh at life, so fugitive,
and harlot Fortune shifting with the
current,
we only cause ourselves incessant pain.
Greek Anthology 10.87
- 11 Αἰνίζειν μὲν ἄριστον, ὁ δὲ ψόγος ἔχθεος
ἀρχή,
ἀλλὰ κακῶς εἰπεῖν Ἀττικόν ἐστι μέλι.
Praise, of course, is best; plain speech
breeds hate.
But ah, the sweetness, as of Attic honey,
Of telling a man exactly what you think
of him!
Greek Anthology 11.341
- 12 Εἰ μοναχοί, τί τοσοῖδε; τοσοῖδε δέ, πῶς
πάλι μούνοι;
ὦ πληθὺς μοναχῶν ψευσαμένη μονάδα.
If monks, why so many? And if so
many, how are they solitary?
O crowd of solitaries who give the lie to
solitude.
Translated by W.R. Paton (1918)
Greek Anthology 11.384
*a play on the double meaning of μοναχός =
alone and μοναχός = monk*

PALLADIUS

born 364^{AD}
Bishop of Helenopolis

- 1 βραχὺς ἐκτίσθης καὶ γυμνὸς καὶ εἰς
ἄνθρωπος παρηλθες ἐν τῷ κόσμῳ καὶ
αὐξηθεὶς διὰ τί τοὺς πάντας κατα-
σφάττεις; ἵνα τὰ πάντων λάβῃς; καὶ ὅταν
νικήσῃς τοὺς πάντας καὶ πᾶσαν κτήση
οἰκουμένην, τοσαύτην γῆν καθέξεις
μόνην, ὅσπιν ἐγὼ ἀνακείμενος ἢ σὺ
καθήμενος
You were created small of stature and
naked, and came into the world alone;
what is it that makes you great enough
to slaughter all these people? To seize
all their possessions? When you have
conquered everybody, and taken posses-
sion of all the world, you will possess no
more land than I have as I lie down.
Translated by Richard Stoneman (2008)

*On the Brahmins** 2.22

Dandamis, a Brahman philosopher, to Alexander

PANYASSIS

5th century BC

Epic poet from Halicarnassus

- 1 οἶνος ... ἐν μὲν γὰρ θαλίσ ἐρατὸν μέρος
ἀγλαΐης τε,
ἐν δὲ χοροῦντιπής, ἐν δ' ἰμερτῆς
φιλότητος,
ἐν δέ τε μενθήρης καὶ δυσφροσύνης
ἀλεωρή

Wine, a delightful element of luxury,
of dancing, of entrancing love,
a refuge from care and depression.

Translated by Martin L. West (2003)

Fragment 16 (Bernabé, PEG)

- 2 ἀλλὰ πέπον, μέτρον γὰρ ἔχεις γλυκεροῖο
ποτοῖο,
στεῖχε παρὰ μνηστὴν ἄλοχον ...
ἀλλὰ πιθοῦ καὶ παῦε πολὺν πότον

Now, pal, you've had your ration of the
sweet liquor,
so go and join your wedded wife;
do as I say, and stop the excess drink-
ing.

Translated by Martin L. West (2003)

Fragment 17 (Bernabé, PEG)

- 3 φολίς δ' ἀπέλαμπε φαεινή·
ἄλλοτε μὲν κυάνου, τότε δ' ἄνθεσιν
εἷσατο χαλκοῦ

Its shining scales glittered; sometimes it
looked like blue enamel, and sometimes
like flowers of copper.

Translated by Martin L. West (2003)

Fragment 33 (Bernabé, PEG)

*probably a description of the serpent that
guarded the Golden Apples*

PARMENIDES

5th century BC

Pre-Socratic philosopher from Elea

see also Plato 295

- 1 ὦ κοῦρ' ... χαῖρ' ... χρεὼ δέ σε πάντα
πυθέσθαι
ἤμην Αληθείης εὐκυκλέος ἀτρεμέης ἦτορ
ἥδὲ βροτῶν δόξας, ταῖς οὐκ ἐν πίστις
ἀληθείης

Young man, I greet you. You must learn
all things,
both the unwavering heart of persua-
sive truth
and the opinions of mortals in which
there is no true trust.

Translated by Jonathan Barnes (1987)

Fragment 1.47 (D-K)

- 2 ὁδοὶ μοῦναι διζήσιός εἰσι νοῆσαι·
ἢ μὲν ὅπως ἔστιν τε καὶ ὥς οὐκ ἔστι μὴ
εἶναι ...
ἢ δ' ὥς οὐκ ἔστιν τε καὶ ὥς χρεῶν ἔστι μὴ
εἶναι,
τὴν δὴ τοι φράζω παναπευθεά ἐμμεν
ἄταρπόν·
οὔτε γὰρ ἂν γνοίης τό γε μὴ εὖν ... οὔτε
φράσαις

Note the only two ways of inquiry that
can be thought of:

One is the way that *it is*; and that *non-
being* cannot be *being*.

Then the path that *it is not*; and that *it
may not be being*.

That path – take it from me! – is a path
that just cannot be thought of.

For you can't know what is *not*: it can't
be done; nor can you say it.

Translated by Karl Popper (1992)

Fragment 2 (D-K)

*this passage has been discussed under the
following headings: the Way of Truth, and the
Way of Illusion; or, the Way of Conjectures (by
Karl Popper); or, the Way of Opinion as a Way
of Falsity (Jonathan Barnes); or, der Weg des
Irrtums (Hegel); et al.*

- 3 τὸ γὰρ αὐτὸ νοεῖν ἐστὶν τε καὶ εἶναι

It is the same thing to think and to be.

Translated by Kathleen Freeman (1948)

Fragment 3 (D-K)

*considered by some to be a continuation of the
previous fragment*

- 4 χρὴ τὸ λέγειν τε νοεῖν τ' εὖν ἐμμεναι ἔστι
γὰρ εἶναι,
μηδὲν δ' οὐκ ἔστιν

Whatever is in word or thought, must
be; for *to be* is possible,
and nothingness is impossible.

Fragment 6.1 (D-K)

- 5 βροτοὶ εἰδότες οὐδὲν
πλάττονται, δίκρανοι ἀμηχανίη γὰρ ἐν
αὐτῶν

στήθεσιν ἰθύνει πλακτὸν νόον

Mortals who know nothing
wander about in two minds; for
perplexity in their
breasts steers their intelligence astray.

Fragment 6.4 (D-K)

- 6 ὥς ἀγένητον ἐὸν καὶ ἀνώλεθρόν ἐστιν,
οὐλον μουνογενές τε καὶ ἀτρεμές ἡδὲ
τέλειον

As uncreated, being is indestructible,
whole, unique, unwavering and perfect.

Fragment 8.3 (D-K)

- 7 κρατερὴ γὰρ Ἀνάγκη
πείρατος ἐν δεσμοῖσιν ἔχει
Mighty necessity holds us within
bounds.

Fragment 8.30 (D-K)

- 8 πρῶτιστον μὲν Ἔρωτα θεῶν μητίσατο
πάντων

First of all the gods she devised Love.

Translated by Jonathan Barnes (1987)

Fragment 13.11 (D-K)

*of a goddess 'who governs all things'; quoted in
Plato 295*

- 9 νυκτιφάες περὶ γαῖαν ἀλώμενον
ἀλλότριον φῶς
αἰεὶ παπταίνουσα πρὸς αὐγὰς ἡελίοιο
Bright in the night with the gift of his
light,

Round the Earth she is erring,
Evermore letting her gaze
Turn towards Helios' rays.

Translated by Karl Popper (1992)

Fragments 14 and 15 (D-K)

'his': of the moon

- 10 τῷ νόος ἀνθρώποισι παρίσταται
It is the mind which is associated with
mankind.

Translated by Kathleen Freeman (1948)

Fragment 16 (D-K)

PAUSANIAS (1)

died 467^{BC}

Spartan commander-in-chief at the battle of
Plataeae, 479^{BC}

see also Herodotus 175

- 1 πῶς ἂν οὖν αὐτὴ πατρὶς ὑμῶν εἴη, ἐν ᾗ

οὔτε γέγονέ τις ὑμῶν οὐτ' ἔσται;

How can this be your native land in
which no one of you has ever been born
nor shall ever be hereafter?

Translated by Frank Cole Babbitt (1931)

Plutarch, *Sayings of Spartans* 230d

*to the people of Delos who voiced their right to
claim the island, where festivals were held, but
where no births or burials were permitted*

- 2 νῆ τοὺς θεοὺς, λίχνος ἦν ὁ Πέρσης, ὅτι
τοσαῦτα ἔχων ἐπὶ τὴν ἡμετέραν ἦλθε
μᾶζαν

By Heaven, how greedy the Persian was
when, having all this, he came after our
barley-cake!

Plutarch, *Sayings of Spartans* 230f

*on seeing the sumptuous provisions in the
conquered Persian camp; he soon took up a
luxurious style of living himself*

PAUSANIAS (2)

fl. c.150^{AD}

Periegetic writer from Magnesia in Asia
Minor

- 1 αἰγιαλὸς δὲ ὁ ταύτη παρέχεται ψηφίδας
σχῆμα εὐπρεπεστέρας καὶ χροῶς παντο-
δαπῆς

This beach here has the most beautiful
pebbles, of every imaginable hue.

Description of Greece 3.23.11

of Minoa, today Monemvasia

- 2 ἐς Πανοπέας ἐστὶ πόλιν Φωκέων, εἴγε
ὀνομάσαι τις πόλιν καὶ τούτους οἷς
γε οὐκ ἀρχεῖα οὐ γυμνάσιόν ἐστιν, οὐ
θέατρον οὐκ ἀγορὰν ἔχουσιν, οὐχ ὕδωρ
κατερχόμενον ἐς κρήνην

Panopeus, a city of Phocis, if city it can
be called that has no government offices,
no gymnasium, no theatre, no market-
place, no water conducted to a fountain.

Translated by J.G. Frazer (1898)

Description of Greece 10.4.1

PERIANDER

c.668–587^{BC}

Tyrant of Corinth, c.627–587^{BC}, and one of the Seven Sages

see also Herodotus 68, 100–101, Seven Sages 39–40; Solon 68; Thrasylbulus 1

1 δημοκρατία κρείττον τυραννίδος
Democracy, mightier than tyranny.
Seven Sages, *Apophthegms* 3.7 (D-K)

2 μὴ μόνον τοὺς ἀμαρτάνοντας κόλαζε,
ἀλλὰ καὶ τοὺς μέλλοντας κώλυε
Do not only punish wrongdoers, but also
hinder those who would do wrong.
Seven Sages, *Apophthegms* 3.10 (D-K)

3 μελέτα τὸ πᾶν
Investigate all things.
Seven Sages, *Apophthegms* 7.2 (D-K)

4 αἱ μὲν ἡδοναὶ θνηταί, αἱ δ' ἀρεταὶ
ἀθάνατοι
Pleasures are transient, honours immortal.
Translated by R.D. Hicks (1925)
Seven Sages, *Apophthegms* 7.3 (D-K)

5 εὐτυχῶν μὲν μέτριος ἴσθι, ἀτυχῶν δὲ
φρόνιμος
Be moderate in prosperity, prudent in
adversity.
Translated by R.D. Hicks (1925)
Seven Sages, *Apophthegms* 7.4 (D-K)

6 φειδόμενον κρείττον ἀποθανεῖν ἢ ζῶντα
ἐνδεῖσθαι
Better for the miser to die than live in
want.
Seven Sages, *Apophthegms* 7.5 (D-K)

7 φίλοις εὐτυχοῦσι καὶ ἀτυχοῦσιν ὁ αὐτὸς
ἴσθι
Be the same to your friends in fortune
and misfortune.
Seven Sages, *Apophthegms* 7.6 (D-K)

8 ὁ ἂν ἐκὼν ὁμολογήσης, διατήρει
Whatever agreement you make, stick to
it.
Translated by R.D. Hicks (1925)
Seven Sages, *Apophthegms* 7.7 (D-K)

9 λόγων ἀπορρήτων ἐκφορὰν μὴ ποιῶ
Betray no secret.
Translated by R.D. Hicks (1925)
Seven Sages, *Apophthegms* 7.8 (D-K)

10 συνετῶν ἀνδρῶν, πρὶν γενέσθαι τὰ
δυσχερῆ, προνοῆσαι ὅπως μὴ γένηται,
ἀνδρείων δέ, γενόμενα εὐ θέσθαι
It is for prudent men to anticipate diffi-
culties and to provide against their aris-
ing; and of courageous men to deal with
them when arisen.
Seven Sages, *Apophthegms* 4.8 (Mullach,
FPG)

11 μηδὲν χρημάτων ἕνεκα πράττειν· δεῖ γὰρ
τὰ κερδαντὰ κερδαίνειν
Never do anything for money; leave gain
to trades pursued for gain.
Translated by R.D. Hicks (1925)
Seven Sages, *Apophthegms* 7.1 (Mullach,
FPG)

12 τοὺς μέλλοντας ἀσφαλῶς τυραννήσειν
τῇ εὐνοίᾳ δορυφορεῖσθαι δεῖ, καὶ μὴ τοῖς
ὅπλοις
In order to be safe, tyrants should make
goodwill their bodyguard, not arms.
Seven Sages, *Apophthegms* 7.2 (Mullach,
FPG)

13 μηδενὶ φθόνει
Be jealous of no one.
Seven Sages, *Apophthegms* 7.3 (Mullach,
FPG)

14 ἐρωτηθεὶς διὰ τί τυραννεῖ, ἔφη, ὅτι καὶ τὸ
ἐκουσίως ἀποστῆναι καὶ τὸ ἀφαιρεθῆναι
κίνδυνον φέρει
When someone asked him why he was
a tyrant he said that it is as dangerous to
retire voluntarily as to be dispossessed.
Translated by R.D. Hicks (1925)
Seven Sages, *Apophthegms* 7.7 (Mullach,
FPG)

15 ἐρωτηθεὶς, τί μέγιστον ἐν ἐλαχίστῳ, εἶπε,
Φρένες ἀγαθαὶ ἐν σώματι ἀνθρώπου
When asked, what is the greatest within
the smallest, he replied, 'An excellent
mind within a human body.'
Seven Sages, *Apophthegms* 7.8 (Mullach,
FPG)

- 16 ἰκέτας ἐλέει
Spare no alms.
Seven Sages, *Sententiae* 215.12 (Mullach, FPG)
- 17 υἱοὺς παίδευε
Educate your sons.
Seven Sages, *Sententiae* 215.13 (Mullach, FPG)
- 18 ἀγαθοὺς τίμα
Honour the virtuous.
Seven Sages, *Sententiae* 215.14 (Mullach, FPG)
- 19 πρᾶττε ἀμεταμέλητα
Practise only what you will not regret.
Seven Sages, *Sententiae* 215.15 (Mullach, FPG)
- 20 διαβολὴν μίσει
Despise slander.
Seven Sages, *Sententiae* 215.18 (Mullach, FPG)
- 21 ἀμαρτῶν μεταβουλεύου
Repent having erred.
Seven Sages, *Sententiae* 215.19 (Mullach, FPG)
- 22 θνήσκε ὑπὲρ πατρίδος
Die for your country.
Seven Sages, *Sententiae* 215.23 (Mullach, FPG)
- 23 ἔλπιζε ὡς θνητός· φείδου ὡς ἀθάνατος
Hope as a mortal; be thrifty as if immortal.
Seven Sages, *Sententiae* 215.24 (Mullach, FPG)
- 24 μὴ ἐπαίρου ἐπὶ δόξῃ
Be not elated by honours.
Seven Sages, *Sententiae* 215.25 (Mullach, FPG)
cf. Bible, Ecclesiasticus 11.4
- 25 Περιάνδρος ἐρωτηθεὶς τί ἐστὶν ἐλευθερία, εἶπεν ἀγαθὴ συνειδήσις
Periander when asked what is freedom answered, 'Consciousness of right.'
Stobaeus, *Anthology* 3.24.12
- 26 μὴ ποτε λυπήσῃ σε τὸ μὴ σε τυχεῖν τινος·

ἀλλὰ
τέρπειο πᾶσιν ὁμῶς οἷσι δίδωσι θεός·
καὶ γὰρ ἀθυμήσας ὁ σοφὸς Περιάνδρος
ἀπέσβη,
οὐνεκεν οὐκ ἔτυχεν πρῆξις ἧς ἔθελεν
Grieve not because thou hast not gained
thine end,
But take with gladness all the gods may
send;
Be warned by Periander's fate, who died
Of grief that one desire should be
denied.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 1.97
Diogenes Laertius' epitaph on Periander

PERICLES

c.495–429BC

Athenian statesman

see also Anaxagoras 14; Aristophanes 8, 118; Plutarch 62–63

- 1 αἱ δὲ περιουσίαι τοὺς πολέμους μᾶλλον ἢ αἱ βίαιοι ἐσφοραὶ ἀνέχουσιν
It is accumulated wealth, and not taxes levied under stress, that sustains wars.
Translated by Charles Forster Smith (1919)
Thucydides, *History of the Peloponnesian War* 1.141.5
- 2 τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ, ἐξ ὧν φιλεῖ μηδὲν ἐπιτελεῖς γίγνεσθαι ... ἐν βραχεὶ μὲν μορίῳ σκοποῦσι τι τῶν κοινῶν, τῷ δὲ πλεόνι τὰ οἰκεῖα πράσσουσι, καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἶεται βλάψειν, μέλειν δέ τι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προΐδῃν, ὥστε τῷ αὐτῷ ὑπὸ ἀπάντων ἰδίᾳ δοξάσματος λανθάνειν τὸ κοινὸν ἀθρόον φθειρόμενον
Each presses its own ends, which generally results in no action at all; they devote more time to the prosecution of their own purposes than to the consideration of the general welfare; and each supposes that no harm will come of his own neglect, that it is the business of another to do this or that; and so, as each separately entertains the same illusion, the common cause imperceptibly decays.
Translated by John F. Kennedy (1963)
Thucydides, *History of the Peloponnesian War* 1.141.6
as quoted by President John F. Kennedy in a

- speech in Frankfurt, 25 June 1963, obviously fitted to his way of speaking*
- 3 καὶ γὰρ οἱ μὲν ὥς μάλιστα τιμωρήσασθαι τινα βούλονται, οἱ δὲ ὥς ἥκιστα τὰ οἰκεῖα φθεῖραι
Some seek to avenge themselves on an enemy, whilst others to suffer least damage in what they possess.
Thucydides, *History of the Peloponnesian War* 1.141.7
- 4 τοῦ δὲ πολέμου οἱ καιροὶ οὐ μενετοί
In war opportunity waits for no man.
Translated by Rex Warner (1954)
Thucydides, *History of the Peloponnesian War* 1.142.1
- 5 τὸ δὲ ναυτικὸν τέχνης ἐστίν, ὥσπερ καὶ ἄλλο τι
Seamanship, just like anything else, is an art.
Translated by Rex Warner (1954)
Thucydides, *History of the Peloponnesian War* 1.142.9
- 6 ἦν τε ἐπὶ τὴν χώραν ἡμῶν πεζῇ ἴωσιν, ἡμεῖς ἐπὶ τὴν ἐκείνων πλευσοῦμεθα
If they march against our territory, we shall sail against theirs.
Translated by Charles Forster Smith (1919)
Thucydides, *History of the Peloponnesian War* 1.143.4
- 7 μέγα γὰρ τὸ τῆς θαλάσσης κράτος
A great thing, in truth, is the control of the sea.
Translated by Charles Forster Smith (1919)
Thucydides, *History of the Peloponnesian War* 1.143.5.1
now the motto of the Greek Navy; referred to by Cicero, Letters to Atticus 199.10.8
- 8 τὴν τε ὀλόφυσιν μὴ οἰκιῶν καὶ γῆς ποιεῖσθαι, ἀλλὰ τῶν σωμάτων· οὐ γὰρ τάδε τοὺς ἄνδρας, ἀλλ' οἱ ἄνδρες ταῦτα κτῶνται
What we should lament is not the loss of houses or of land, but the loss of men's lives. Men come first; the rest is the fruit of their labour.
Translated by Rex Warner (1954)
Thucydides, *History of the Peloponnesian War* 1.143.5.10
- 9 εἰδέναι δὲ χρὴ ὅτι ἀνάγκη πολεμεῖν, ἦν δὲ ἐκούσιοι μᾶλλον δεχόμεθα, ἥσσον ἐγκεισομένους τοὺς ἐναντίους ἔξομεν
We must realise that war is inevitable, and that the more willing we show ourselves to accept it, the less eager will our enemies be to attack us.
Translated by Charles Forster Smith (1919)
Thucydides, *History of the Peloponnesian War* 1.144.3
- 10 οἱ γοῦν πατέρες ἡμῶν ὑποστάντες Μήδους ... γνώμη τε πλέονι ἢ τύχῃ καὶ τόλμῃ μείζονι ἢ δυνάμει τὸν βάρβαρον ἀπεώσαντο
Our fathers, at any rate, withstood the Persians and by resolve rather than good fortune, and with courage greater than their strength, beat back the foreigners.
Thucydides, *History of the Peloponnesian War* 1.144.4.1
- 11 οἱ γοῦν πατέρες ἡμῶν ... ὧν οὐ χρὴ λείπεσθαι, ἀλλὰ τοὺς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι καὶ τοῖς ἐπιγιγνομένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσω παραδούναι
We must not fail our forefathers; we shall defend our country in every way and do our best to hand it down undiminished.
Thucydides, *History of the Peloponnesian War* 1.144.4.1–5
- Funeral Oration (up to entry no. 41)**
- 12 ἐμοὶ δὲ ἀρκοῦν ἂν ἐδόκει εἶναι ἀνδρῶν ἀγαθῶν ἔργῳ γενομένων ἔργῳ καὶ δηλοῦσθαι τὰς τιμὰς
These men have proved themselves valiant in action and by action alone can we make manifest the honours we render them.
Thucydides, *History of the Peloponnesian War* 2.35.1
Funeral Oration, Athens, 430BC
- 13 τὴν γὰρ χώραν οἱ αὐτοὶ αἰεὶ οἰκοῦντες διαδοχῇ τῶν ἐπιγιγνομένων μέχρι τοῦδε ἐλευθέραν δι' ἀρετὴν παρέδοσαν
This land of ours in which an unbroken line of successive generations has, by their valour, transmitted to our times a free state.
Thucydides, *History of the Peloponnesian War* 2.36.1

- 14 ὄνομα μὲν διὰ τὸ μὴ ἐς ὀλίγους ἀλλ' ἐς πλείονας οἰκεῖν δημοκρατία κέκληται, μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον, κατὰ δὲ τὴν ἀξιώσιν, ὥς ἕκαστος ἐν τῷ εὐδοκίμῳ, οὐκ ἀπὸ μέρους τὸ πλεόν ἐς τὰ κοινὰ ἢ ἀπ' ἀρετῆς προτιμᾶται, οὐδ' αὖ κατὰ πενίαν, ἔχων δέ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώματος ἀφανείᾳ κεκώλυται

Our constitution is called a democracy, because it is in the hands not of the few but of the many; and everyone is equal before the law in their disputes; as to being thought worthy to hold public office, each one is recognized on grounds of excellence alone, not from considerations of rank and family; nor is poverty an obstacle, if he but has the qualities to serve the state.

Thucydides, *History of the Peloponnesian War* 2.37.1

originally included in the Preamble of the proposed European Constitution (June 2003), later removed; the amended Constitution was finally rejected by France and the Netherlands, and thus in its totality

- 15 οὐ παρανομοῦμεν ... ἀκροάσει καὶ τῶν νόμων, καὶ μάλιστα αὐτῶν ὅσοι τε ἐπ' ὠφελίᾳ τῶν ἀδικουμένων κείνται καὶ ὅσοι ἄγραφοι ὄντες αἰσχύνῃν ὁμολογουμένην φέρουσι

We render obedience to the laws and particularly those offering protection to the oppressed and those which, though unwritten, bring upon the transgressor a disgrace which all men recognize.

Thucydides, *History of the Peloponnesian War* 2.37.3

originally included in the Preamble of the proposed European Constitution (June 2003), later removed; the amended Constitution was finally rejected by France and the Netherlands, and thus in its totality

- 16 καὶ τῶν πόνων πλείστας ἀναπαύλας τῇ γνῶμῃ ἐπορισάμεθα ... ὧν καθ' ἡμέραν ἢ τέρψις τὸ λυπηρὸν ἐκπλήσσει

We are in a position to enjoy all kinds of recreation, the daily delight of which drives away care.

Thucydides, *History of the Peloponnesian War* 2.38.1

- 17 τὴν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἔστιν ὅτε ξενηλασίαις ἀπειρογόμεν

τινα

Our city is open to the world and we never by expulsion keep away foreigners.

Thucydides, *History of the Peloponnesian War* 2.39.1.2

as in many instances below, this directly alludes to Spartan practices

- 18 πιστεύοντες ... ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχω

We have faith in our courage when we are called to action.

Thucydides, *History of the Peloponnesian War* 2.39.1.5

- 19 περιγίγνεται ἡμῖν τοῖς τε μέλλουσιν ἀλγεῖνοις μὴ προκάμνειν

We are not distressed by misfortunes which are not yet at hand.

Thucydides, *History of the Peloponnesian War* 2.39.4

- 20 φιλοκαλοῦμέν τε γὰρ μετ' εὐτελείας καὶ φιλοσοφοῦμεν ἄνευ μαλακίας

Our love of what is beautiful does not lead to extravagance; our love of the things of the mind does not make us soft.

Translated by Rex Warner (1954)

Thucydides, *History of the Peloponnesian War* 2.40.1.1

- 21 πλούτῳ τε ἔργου μᾶλλον καιρῷ ἢ λόγου κόμπῳ χρώμεθα, καὶ τὸ πένεσθαι οὐχ ὁμολογεῖν τινι αἰσχρόν, ἀλλὰ μὴ διαφεύγειν ἔργῳ αἰσχίον

We use riches rather for opportunities of action than for verbal ostentation: and hold it not a shame to confess poverty, but a shame not to have avoided it.

Translated by Thomas Hobbes (1629)

Thucydides, *History of the Peloponnesian War* 2.40.1.2

- 22 τόν τε μὴδὲν τῶνδε μετέχοντα οὐκ ἀπράγμονα, ἀλλ' ἀρχεῖον νομίζομεν

We regard the man who takes no part in public affairs, not as one who minds his own business, but as good for nothing.

Translated by Charles Forster Smith (1919)

Thucydides, *History of the Peloponnesian War* 2.40.2.3

quoted by Karolos Papoulias, the President of the Greek Republic, when commemorating the

fall of the Junta, 24 July 2005

- 23 οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγοῦμενοι, ἀλλὰ μὴ προδιδαχθῆναι μᾶλλον λόγῳ πρότερον ἢ ἐπὶ ᾧ δεῖ ἔργῳ ἐλθεῖν

We do not consider that debate is a hindrance to action, but believe in using debate to assess beforehand the consequences of the action.

Thucydides, *History of the Peloponnesian War* 2.40.2.6

- 24 ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει

Ignorance brings rashness, reflection hesitation.

Thucydides, *History of the Peloponnesian War* 2.40.3.3

- 25 κράτιστοι δ' ἂν τὴν ψυχὴν δικαίως κριθεῖεν οἱ τὰ τε δεινὰ καὶ ἡδέα σαφέστατα γινώσκοντες καὶ διὰ ταῦτα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων

Those are considered truly brave who are well aware of the perils, and the pleasures of life, and yet go out undeterred to face danger.

Thucydides, *History of the Peloponnesian War* 2.40.3.4

- 26 οὐ γὰρ πάσχοντες εὖ, ἀλλὰ δρῶντες κτώμεθα τοὺς φίλους

We secure our friends not by accepting benefits but by conferring them.

Thucydides, *History of the Peloponnesian War* 2.40.4

- 27 ξυνελών τε λέγω τὴν τε πᾶσαν πόλιν τῆς Ἑλλάδος παιδεύειν εἶναι

In a word I claim that our city is an education to the whole of Greece.

Thucydides, *History of the Peloponnesian War* 2.41.1
of Athens

- 28 πᾶσαν μὲν θάλασσαν καὶ γῆν ἐσβατὸν τῇ ἡμετέρῃ τόλμῃ

Our adventurous spirit has forced an entry into every sea and into every land.

Translated by Rex Warner (1954)
Thucydides, *History of the Peloponnesian War* 2.41.4

- 29 ἀγαθῷ κακὸν ἀφανίσαντες

They have blotted out evil with good.

Translated by Charles Forster Smith (1919)
Thucydides, *History of the Peloponnesian War* 2.42.3

- 30 τὸ ἀμύνεσθαι καὶ παθεῖν κάλλιον ἡγησάμενοι ἢ τὸ ἐνδόντες σῶζεσθαι

They thought it more honourable to stand their ground and suffer death than to give in and save their lives.

Translated by Rex Warner (1954)
Thucydides, *History of the Peloponnesian War* 2.42.4

- 31 τοὺς δὲ λοιποὺς χορὴ ἀσφαλεστέραν μὲν εὖχεσθαι, ἀτολμοτέραν δὲ μηδὲν ἀξιούν τὴν ἐς τοὺς πολεμίους διάνοιαν ἔχειν

We who remain behind may hope to be spared their fate, but must resolve to keep the same daring spirit against the foe

Translated by Rex Warner (1954)
Thucydides, *History of the Peloponnesian War* 2.43.1.2

- 32 τὴν τῆς πόλεως δύναμιν καθ' ἡμέραν ἔργῳ θεωμένους καὶ ἐραστὰς γιγνομένους αὐτῆς, καὶ ὅταν ὑμῖν μεγάλη δόξη εἶναι, ἐνθυμουμένους ὅτι τολμῶντες καὶ γινώσκοντες τὰ δέοντα καὶ ἐν τοῖς ἔργοις αἰσχυνόμενοι ἄνδρες αὐτὰ ἐκτήσαντο

Behold in wonder, day by day, the greatness of Athens, fall in love with her, and remember that this greatness was won by men with courage, with knowledge of their duty, and with a sense of honour in action.

Thucydides, *History of the Peloponnesian War* 2.43.1.6

- 33 ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος

The whole earth is the sepulchre of famous men.

Translated by Benjamin Jowett (1817–1893)
Thucydides, *History of the Peloponnesian War* 2.43.3

- 34 ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος, καὶ οὐ στηλῶν μόνον ἐν τῇ οἰκείᾳ σημαίνει ἐπιγραφή, ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ ἀγραφὸς μνήμη παρ' ἐκάστῳ τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου ἐνδιδαιτᾶται

To famous men all the earth is a sepulchre: and their virtues shall be testified, not only by the inscription in stone at home, but by an unwritten record of the mind, which more than of any monument will remain with every one for ever.

Translated by Thomas Hobbes (1629)

Thucydides, *History of the Peloponnesian War* 2.43.3

a translation of this full text is inscribed on the memorial to the Royal Scots Fusiliers, Scottish National War Memorial, Edinburgh

- 35 τὸ εὐδαιμον τὸ ἐλεύθερον, τὸ δ' ἐλεύθερον τὸ εὐψυχον κρίναντες

Happiness depends on being free, and freedom depends on being courageous.

Translated by Rex Warner (1954)

Thucydides, *History of the Peloponnesian War* 2.43.4

- 36 τὸ δ' εὐτυχές, οἱ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἶδε μὲν νῦν, τελευτῆς
This is good fortune, for men to end their lives with honour, as these have done.

Translated by Rex Warner (1954)

Thucydides, *History of the Peloponnesian War* 2.44.1

- 37 καὶ λύπη οὐχ ὧν ἂν τις μὴ πειρασάμενος ἀγαθῶν στερίσκηται, ἀλλ' οὐδ' ἂν ἐθᾶς γενόμενος ἀφαιρεθῇ

Sorrow is not felt for the loss of blessings never known, but of those we were accustomed to.

Thucydides, *History of the Peloponnesian War* 2.44.2

- 38 τὸ γὰρ φιλότιμον ἀγήρων μόνον, καὶ οὐκ ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδαίνειν, ὥσπερ τινὲς φασι, μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι

The love of honour is ever young; and not riches, as some say, but honour is the delight of men when old.

Translated by Benjamin Jowett (1817–1893)

Thucydides, *History of the Peloponnesian War* 2.44.4

perhaps referring to Simonides 45

- 39 τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χεῖροσι γενέσθαι ὑμῖν μεγάλη ἡ δόξα καὶ ἥς ἂν ἐπ' ἐλάχιστον ἀρετῆς πέρι ἢ ψόγου

ἐν τοῖς ἄρσεσι κλέος ἦ

Your great glory is not to be inferior to what god has made you, and the greatest glory of a woman is to be least talked about by men, whether they are praising you or criticizing you.

Translated by Rex Warner (1954)

Thucydides, *History of the Peloponnesian War* 2.45.2

- 40 ἄθλα γὰρ οἷς κεῖται ἀρετῆς μέγιστα, τοῖς δὲ καὶ ἄνδρες ἀριστοὶ πολιτεύουσιν

Where valour is truly recognized, there you will also find the most excellent citizens.

Thucydides, *History of the Peloponnesian War* 2.46.1

Funeral Oration, closing lines

- 41 τὴν νεότητα ἐκ τῆς πόλεως ἀνηρῆσθαι ὥσπερ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ εἰ ἐξαίρεθείη
The loss of the youth from this city is like a year being robbed of its spring.

Aristotle, *Rhetoric* 1365a.32

part of the Funeral Oration, quoted by Aristotle but not recorded by Thucydides

- 42 ἡγοῦμαι πόλιν πλείω ξύμπασαν ὀρθομένην ὠφελεῖν τοὺς ιδιώτας ἢ καθ' ἕκαστον τῶν πολιτῶν εὐπραγοῦσαν, ἀθρόαν δὲ σφαλλομένην

A flourishing state benefits all citizens, more so than when individuals prosper but the state is in disarray.

Thucydides, *History of the Peloponnesian War* 2.60.2

- 43 ὃ τε γὰρ γινούς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ ἐνεθυμήθῃ

He who knows and never speaks up clearly is as bad as one who has never even faced the problem.

Thucydides, *History of the Peloponnesian War* 2.60.6

- 44 ὁ φυγὼν τὸν κίνδυνον τοῦ ὑποστάντος μεμπτότερος

Blameworthy is he who shrinks from danger, not he who withstands it.

Thucydides, *History of the Peloponnesian War* 2.61.2

- 45 καὶ τὴν τόλμαν ἀπὸ τῆς ὁμοίας τύχης ἢ ξύνεσις ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν

- παρέχεται ... γνώμη δὲ ἀπὸ τῶν ὑπαρχόντων, ἧς βεβαιότερα ἢ πρόνοια
- When the chances on both sides are equal it is intelligence that confirms courage, by estimating what the facts are, and thus obtaining a clearer vision of what to expect.
- Translated by Rex Warner (1954)
Thucydides, *History of the Peloponnesian War* 2.62.5
- 46 τὸ γὰρ ἀπραγμον οὐ σφύζεται μὴ μετὰ τοῦ δραστηρίου τεταγμένον
- Men of peace are not safe unless flanked by men of action.
- Translated by Charles Forster Smith (1919)
Thucydides, *History of the Peloponnesian War* 2.63.3
- 47 φέρειν δὲ χρὴ τά τε δαιμόνια ἀναγκαίως τά τε ἀπὸ τῶν πολέμιων ἀνδρείως
- Bear with resignation the afflictions sent by heaven and with fortitude the hardships that come from the enemy.
- Translated by Charles Forster Smith (1919)
Thucydides, *History of the Peloponnesian War* 2.64.2
- 48 πάντα γὰρ πέφυκε καὶ ἐλασσοῦσθαι
- All things are born to decay.
- Translated by Rex Warner (1954)
Thucydides, *History of the Peloponnesian War* 2.64.3
- 49 τὸ δὲ μισεῖσθαι καὶ λυπηροὺς εἶναι ἐν τῷ παρόντι πᾶσι μὲν ὑπῆρξε δὴ ὅσοι ἔτεροι ἐτέρων ἠξίωσαν ἄρχειν
- To be hated and envied is the lot of those who wish to rule over others.
- Thucydides, *History of the Peloponnesian War* 2.64.5.1
- 50 μῖσος μὲν γὰρ οὐκ ἐπὶ πολὺ ἀντέχει, ἡ δὲ παραντίκα τε λαμπρότης καὶ ἐς τὸ ἔπειτα δόξα αἰείμνηστος καταλείπεται
- Hatred does not last long, but the splendour of the moment and the after-glory live on in everlasting remembrance.
- Thucydides, *History of the Peloponnesian War* 2.64.5.4
- 51 ὥς οἵτινες πρὸς τὰς ξυμφορὰς γνώμη μὲν ἡκιστα λυποῦνται, ἔργῳ δὲ μάλιστα ἀντέχουσιν, οὗτοι καὶ πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσιν

To face calamity with a mind as unclouded as may be, and quickly to react against it – that, in a city and in an individual, is real strength.

Translated by Rex Warner (1954)

Thucydides, *History of the Peloponnesian War* 2.64.6

- 52 δυνατὸς ὢν τῷ τε ἀξιώματι καὶ τῇ γνώμῃ χρημάτων τε διαφανῶς ἀδωρότατος γενόμενος κατεῖχε τὸ πλῆθος ἐλευθέρως

Because of his position, his intelligence, and his known integrity, Pericles could respect the liberty of the people and at the same time hold them in check.

Translated by Rex Warner (1954)

Thucydides, *History of the Peloponnesian War* 2.65.8.2

- 53 καὶ οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ ἢ αὐτὸς ἤγε

And led them rather than was led by them.

Translated by Charles Forster Smith (1919)

Thucydides, *History of the Peloponnesian War* 2.65.8.4

- 54 ἐγίγνετό τε λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή

And so Athens, though in name a democracy, gradually became in fact a government ruled by its foremost citizen.

Translated by Charles Forster Smith (1919)

Thucydides, *History of the Peloponnesian War* 2.65.9
of Pericles

- 55 ἀρμόζοντα λόγον ὥσπερ ὄργανον

Tuning his manner of speech like a musical instrument.

Plutarch, *Pericles* 8.1

of Pericles

- 56 οὐ μόνον τὰς χεῖρας, ὦ Σοφόκλεις, δεῖ καθαράς ἔχειν τὸν στρατηγόν, ἀλλὰ καὶ τὰς ὄψεις

It is not his hands only, Sophocles, that a general must keep clean, but his eyes as well.

Translated by Bernadotte Perrin (1916)

Plutarch, *Pericles* 8.8

said to Sophocles who admired a boy when they served together on a naval expedition

- 57 τρέπεται πρὸς τὴν τῶν δημοσίων
διανομήν

He turned to the distribution of public
moneys.

Translated by Bernadotte Perrin (1916)

Plutarch, *Pericles* 9.2

- 58 τὸν γε σοφώτατον ... σύμβουλον ἀναμεί-
νας, χρόνον

Wait for the wisest of all counsellors,
Time.

Translated by Bernadotte Perrin (1916)

Plutarch, *Pericles* 18.2

- 59 δένδρα μὲν τμηθέντα καὶ κοπέντα φύεται
ταχέως, ἀνδρῶν δὲ διαφθαρέντων αὐθις
τυχεῖν οὐ ράδιόν ἐστι

Trees though cut and lopped will soon
recover, but men destroyed are lost
forever.

Plutarch, *Pericles* 33.5

cf. Robert Southwell (c.1561–1595) in *Times
Go by Turns: 'The lopped tree in time may
grow again'; but cf. Herodotus 107*

- 60 οὐδεὶς γάρ, ἔφη, δι' ἐμὲ τῶν ὄντων
Ἀθηναίων μέλαν ἱμάτιον περιέβαλετο

No citizen of Athens wore black because
of me.

Plutarch, *Pericles* 38.4

on his death bed

- 61 πρόσεχε, Περικλείς· ἐλευθέρων ἄρχεις,
Ἑλλήνων ἄρχεις, πολιτῶν Ἀθηναίων

Beware Pericles; you govern free men,
you govern Greeks, you govern Athe-
nians.

Plutarch, *Precepts of Statecraft* 813e

to himself

- 62 Περικλῆς ... δυεῖν αὐτοῦ τὴν θυγατέρα
μνηστευομένων, τοῦ μὲν πλουσίου
καὶ ἀπαιδεύτου, τοῦ δὲ πένητος καὶ
φιλολόγου, τούτῳ αὐτὴν ἐξέδωκεν ... ὅτι
ἔφη ἀμείνων ἐστὶ τοῦ ὄντος ὁ δυνάμενος
γενέσθαι πλούσιος

Two men were courting for his daugh-
ter's hand, one rich and uneducated, the
other poor but fond of learning; Pericles
chose the second, considering the ability
to become wealthy preferable to being
wealthy already.

Stobaeus, *Anthology* 4.22d.107

PERICTIONE

4th or 2nd century BC

Pythagorean philosopher

- 1 σοφία μὲν τὰς τῶν ἑόντων ἀπάντων
ἀρχὰς ἀνευρίσκει ... ὅστις ὦν ἀναλῦσαι
οἷός τ' ἐστὶ πάντα γένη ὑπὸ μίαν καὶ
τὰν αὐτὰν ἀρχάν, καὶ πάλιν ἐκ ταύτας
συνθεῖναι καὶ ἀριθμάσασθαι, οὗτος δοκεῖ
καὶ σοφώτατος εἶναι καὶ ἀληθέστατος

Wisdom discovers the origins of every-
thing. Whoever can analyze all that is
within the same principle, and then
synthesize and reckon it up, he is the
wisest and truest.

Fragment 146.15 (Thesleff)

from her work *On Wisdom*, attributed to her
by Stobaeus 3.1.121.12

PHERECRATES

5th century BC

Athenian Old Comedy poet

- 1 καὶ μελιώτινον λαλῶν καὶ ῥόδα
προσσεσηρῶς
ὦ φίλων μὲν ἀμάρακον, προσκινῶν δὲ
σέλινα,
γελῶν δ' ἵπποσέλινα καὶ κοσμοσάνδαλα
βαίνων,
ἔγχει κατὰβόα τρίτον παιῶν'

Thy words are sweet as clover, thy smile
is like the rose,

And marjoram thy kisses and parsley
thy embrace,

Wild-parsley-like thy laughter, and
larkspur-like thy steps:

Pour out the wine, strike up the song.

Fragment 131 (Kock) – 138 (K-A) – *Persians*

PHERECYDES

fl. 544BC

Prose writer from Syros

- 1 τότε Ζὰς ποιεῖ φᾶρος μέγα τε καὶ καλὸν
καὶ ἐν αὐτῷ ποικίλλει Γῆν καὶ Ὠγῆν ὄν
καὶ τὰ Ὠγῆνου δώματα

Then Zeus prepared a huge and
wondrous cloak in which were wrought
the Earth and the Ocean and the spar-
kling Sky above it.

Fragment 2 (D-K)

as a wedding gift to Gaia or Gē

PHIDIAS

active c.465–425BC

Athenian sculptor

see also Philippos of Thessalonica 2

1 ΦΕΙΔΙΟΥ ΕΙΜΙ

I belong to Phidias.

inscription on a cup found in Olympia, where Phidias sculpted the gold-and-ivory statue of Zeus; it is now in the Olympia Archaeological Museum, Inv. no. Πο3653

PHIDIPIIDES OR PHILIPPIDES

died 490BC

A long-distance courier

1 χαίρετε, νικῶμεν

Be of good cheer! We won!

Lucian, A Slip of the Tongue in Greeting 3 bringing the good news after the battle of Marathon; his run led to the adoption of the Marathon race at the modern Olympic Games; but cf. Herodotus 6.105–106; in Plutarch, Moralia 347c, the name of the Marathon runner is Eucles

PHILEMON

c.361–c.263BC

New Comedy poet from Syracuse

- 1 ὦ πῶς πονηρόν ἐστιν ἀνθρώπου φύσις
τὸ σύνολον· οὐ γὰρ ἂν ποτ' ἐδεήθη νόμου
Oh how wicked is mankind;
if it were not, there'd be no need of laws.

Fragment 2 (Kock) – 2 (K-A) – *Agyrtēs – The Beggar*

- 2 οἶει τι τῶν ἄλλων διαφέρειν θηρίων
ἀνθρώπων; οὐδὲ μικρὸν ἀλλ' ἢ σχήματι
In nothing does man differ from wild
animals;
not even a little, except in shape.

Fragment 3 (Kock) – 195 (K-A, Dubia)

- 3 ὅταν γινώμεθ', εὐθύς χη τύχη
προσγίνεθ' ἡμῖν συγγενής
As we are born, luck fastens herself
forthwith.

Fragment 10 (Kock) – 9 (K-A) – *Apokarteron – Suicide by Starvation*

- 4 κὰν δούλος ἦ τις, οὐδὲν ἦττον, δέσποτα,
ἀνθρώπος οὗτός ἐστιν, ἂν ἀνθρώπος ἦ

And though he be a slave he is no lesser
man,
if indeed he has humanity.

Fragment 22 (Kock) – 22 (K-A) – *Exoikizomenos – The Emigrant*

- 5 ἦδιον οὐδὲν οὐδὲ μουσικώτερον
ἔστ' ἢ δύνασθαι λοιδορούμενον φέρειν
There's nothing more noble or more
elegant
than having the strength to bear abuse.

Fragment 23 (Kock) – 23 (K-A) – *Epidikazomenos – The Claimant*

- 6 χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον
Achieving is hard, 'tis easier telling
others how to.

Fragment 27 (Kock) – 27 (K-A) – *Ephedritae – The Horseback Players*

- 7 πάντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον
φεύγῃ τις
You can achieve everything if you do not
shun the toil.

Fragment 37 (Kock) – 37 (K-A) – *Katapseudo-menos – The False Accuser*

- 8 εἰ τὰ παρὰ τοῖς ἄλλοις εἰδείης κακά,
ἄσμενος ἔχοις ἂν, Νικοφῶν, ἃ νῦν ἔχεις
If you knew the troubles of others,
gladly, Nicophon, would you keep your
own.

Fragment 39 (Kock) – 39 (K-A) – *Korinthia – The Woman from Corinth*

- 9 πολὺ μεῖζον ἐστὶ τοῦ κακῶς ἔχειν κακὸν
τὸ καθ' ἓνα πᾶσι τοῖς ἐπισκοπούμενοις
δεῖν τὸν κακῶς ἔχοντα πῶς ἔχει λέγειν
Worse than the illness itself
is to tell each and every visitor
how the illness is progressing.

Fragment 46 (Kock) – 47 (K-A) – *Mystis – The Woman-Initiate*

- 10 τοῦ γὰρ δικαίου ...
ἀθάνατος αἰεὶ δόξα διατελεῖ μόνου
Only the righteous
live on forever in immortal glory.

Fragment 57 (Kock) – 60 (K-A) – *Palamedes*

- 11 οἱ φιλόσοφοι ζητοῦσιν, ὥς ἀκήκοα,
περὶ τοῦτο τ' αὐτοῖς πολὺς ἀναλοῦται
χρόνος,
τί ἐστιν ἀγαθόν, κοῦδὲ εἰς εὐρηκὲ πω
τί ἐστιν. ἀρετὴν καὶ φρόνησιν φασί, καὶ

λέγουσι πάντα μάλλον ἢ τί τάγαθόν.
ἐν ἀργῷ διατρίβων τήν τε γῆν σκάπτων
ἐγὼ
νῦν εὖρον· εἰρήνη 'στίν

Philosophers inquire, I am told,
and spend much time on this investigation:

What is a Blessing?
But none has found an answer.
They discuss Virtue, Wisdom, all but
what is a Blessing?

Now I, living in the country, digging up
the earth,
have found the answer: It is – Peace.

Fragment 71.1 (Kock) – 74 (K-A) – *Pyrrhus*

- 12 εἰρήνη 'στίν· ὦ Ζεῦ φίλτατε,
τῆς ἐπαφροδίτου καὶ φιλανθρώπου θεοῦ.
γάμου, ἐορτάς, συγγενεῖς, παῖδας,
φίλους,
πλούτον, ὑγίειαν, σίτον, οἶνον, ἡδονὴν
αὕτη δίδωσι

Peace! Oh, dearest Zeus,
how lovely, how benevolent a goddess!
Weddings, feastings, relatives, children,
friends,
wealth, health, bread, wine, delight,
all this she gives us.

Fragment 71.7 (Kock) – 74 (K-A) – *Pyrrhus*

- 13 οὐκ ἔστιν οὔτε ζωγράφος, μὰ τοὺς θεούς,
οὔτ' ἀνδριαντοποιός, ὅστις ἂν πλάσαι
κάλλος τοιοῦτον, οἷον ἀλήθει' ἔχει

By heaven, there is no painter,
nor sculptor, who could mould
such beauty as truth.

Fragment 72 (Kock) – 75 (K-A) – *Pyrrhos* –
The Fire-Bearer

- 14 εἰ τὰ δάκρυ' ἡμῖν τῶν κακῶν ἦν
φάρμακον,
αἰεὶ θ' ὁ κλαύσας τοῦ πονεῖν ἐπαύετο,
ἡλλαττόμεσθ' ἂν δάκρυα δόντες χρυσίον
If only tears were remedy for ills,
And he who weeps obtained relief of
woe,
Then we should purchase tears by
giving gold.

Translated by Frank Cole Babbitt (1928)

Fragment 73 (Kock) – 77 (K-A) – *Sardios* –
The Carnelian

- 15 ἄλλω πονοῦντι ῥάδιον παραινέσαι
ἔστιν, ποιῆσαι δ' αὐτὸν οὐχὶ ῥάδιον
Easy to give advice to others,

difficult to comply yourself.

Fragment 75.1 (Kock) – 78 (K-A) – *Sicelicos*
– *The Sicilian*

- 16 τοὺς ἰατροὺς οἶδ' ἐγὼ
ὑπὲρ ἐγκρατείας τοῖς νοσοῦσιν εὖ
σφόδρα
πάντας λαλοῦντας, εἴτ' ἐὰν πταιίσωσί τι,
αὐτοὺς ποιοῦντας πάνθ' ὅσ' οὐκ εἴων
τότε.
ἔτερον τό τ' ἀλγεῖν καὶ θεωρεῖν ἔστ' ἴσως

I know some doctors
preaching to their patients self-restraint;
yet if they fail themselves, they do what
they forbade.

It's different to be in pain and different
to watch.

Fragment 75.3 (Kock) – 78 (K-A) – *Sicelicos*
– *The Sicilian*

- 17 αἰεὶ γεωργὸς εἰς νέωτα πλούσιος
Farmers are always rich, next year!
Fragment 82 (Kock) – 85 (K-A) – *Hypobolimaos* – *The Changeling*

- 18 ἡμῶν δ' ὅσα καὶ τὰ σώματ' ἔστι τὸν
ἀριθμὸν
καθ' ἑνός, τοσοῦτους ἔστι καὶ τρόπους
ἰδεῖν

As many as we are in number,
as many are our ways of thought.

Fragment 89 (Kock) – 93 (K-A)
cf. the Latin 'quot homines tot sententiae'

- 19 ὦ τρισμακάρια πάντα καὶ τρισόλβια
τὰ θηρί', οἷς οὐκ ἔστι περὶ τούτων λόγος·
οὔτ' εἰς ἐλεγχον οὐδὲν αὐτῶν ἔρχεται,
οὔτ' ἄλλο τοιοῦτ' οὐδὲν ἔστ' αὐτοῖς
κακὸν
ἐπακτόν, ἦν δ' ἂν εἰσενέγκηται φύσιν
ἕκαστον, εὐθύς καὶ νόμον ταύτην ἔχει.
ἡμεῖς δ' ἀβίωτον ζῶμεν ἀνθρώποι βίον·
δουλεύομεν δόξαισιν, εὐρόντες νόμους,
προγόνοισιν, ἐγγόνοισιν. οὐκ ἔστ'
ἀποτυχεῖν

κακοῦ, πρόφασιν δ' αἰεὶ τιν' ἐξευρίσκομεν

Thrice blessed, yea, thrice-happy
company
Of animals, untroubled by such
thoughts!

Not one of them need ever face a test,
Nor have they any other similar ill
Self chosen; but whatever nature each
Has been endowed with, this to him is
law.

- We men have made our lives unbearable:
We have invented laws, we are the slaves
Of other men's opinions – ancestors,
Posterity. We have invented reasons
For misery, and we cannot fail to find it.
Translated by Kathleen Freeman (1947)
Fragment 93 (Kock) – 96 (K-A)
- 20 ἀνὴρ δίκαιός ἐστιν οὐχ ὁ μὴ ἀδικῶν,
ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ
βούλεται
The just man is not he who is not unjust,
but he who, given the opportunity, will
not be so.
Fragment 94 (Kock) – 97 (K-A)
- 21 φύσει γὰρ οὐδεὶς δοῦλος ἐγενήθη ποτέ
No one is born a slave, ever.
Fragment 95.2 (Kock)
- 22 ἐλευθέρους ἅπαντας ἡ φύσις ποιεῖ,
δούλους δὲ μετεποίησεν ἡ πλεονεξία
Nature creates all men free;
it is greed that turns free men into
slaves.
Fragment 95.6 (Kock)
- 23 τὸν μὴ λέγοντα τῶν δεόντων μὴδὲ ἐν
μακρὸν νόμιζε, κἂν δὲ εἴπη συλλαβάς,
τὸν δ' εὖ λέγοντα μὴ νόμιζ' εἶναι μακρόν
...
τεκμήριον δὲ τοῦδε τὸν Ὅμηρον λαβέ-
οῦτος γὰρ ἡμῖν μυριάδας ἑπτῶν γράφει,
ἀλλ' οὐδὲ εἰς Ὅμηρον εἰρηκεν μακρόν
If one says more than needed,
be it two syllables, he's tedious;
but he is not if they're well said.
Homer is proof of this;
he wrote a myriad words,
yet no one calls him longwinded.
Fragment 97 (Kock) – 99 (K-A)
- 24 ἂν οἷς ἔχομεν τούτοις μὴδὲ χρώμεθα,
ἂ δ' οὐκ ἔχομεν ζητῶμεν, ὧν μὲν διὰ
τύχην,
ὧν δὲ δι' ἑαυτοὺς ἐσόμεθ' ἐστερημένοι
If we don't cherish what we have
but crave for all that we do not,
through fate or fault we lose them.
Fragment 99 (Kock) – 116 (K-A)
- 25 οὐδὲ φύεται
αὐτόματον ἀνθρώποισιν, ὧ βέλτιστε,
νοῦς
ὥσπερ ἐν ἄγρῳ θύμος· ἐκ δὲ τοῦ λέγειν
τε καὶ
ἐτέρων ἀκούειν καὶ θεωρῆσαι,
κατὰ μικρὸν αἰεὶ, φασί, φύονται φρένες
The mind does not automatically grow
in humans, my friend,
like thyme grows in the fields; it is
through talking
and listening to others and contemplat-
ing
that gradually the mind grows.
Fragment 103 (Kock) – 103 (K-A)
- 26 τί ζῆν ὄφελος ᾧ μὴ ᾔσται ζῆν εἰδέναι;
What use is life to him who knows not
how to live?
Fragment 104 (Kock) – 104 (K-A)
- 27 δικαιοτάτον κτῆμ' ἐστὶν ἀνθρώποις
ἀγρός·
ὧν ἡ φύσις δεῖται γὰρ ἐπιμελῶς φέρει,
πυρρὸς, ἔλαιον, οἶνον, ἰσχάδας, μέλι·
τὰ δ' ἀργυρώματ' ἐστὶν ἢ τε πορφύρα
εἰς τοὺς τραγῶδους εὐθετ', οὐκ εἰς τὸν
βίον
The best possession is a plot of land,
supplying naturally all we need,
wheat, oil, wine, figs and honey.
Silver, and purple cloaks,
are fit for tragedies, not real life.
Fragment 105 (Kock) – 105 (K-A)
- 28 ἂν γινῶς τί ἐστ' ἀνθρώπος, εὐδαίμων
ἔσει.
τέθνηκέ τις, μὴ δεινὸν ἔστω τοῦτό σοι.
κεκύηκέ τις, οὐ κεκύηκέ τις· ἡτύχηκέ τις·
βήττει τις· οἰμῶζει τις· ἡ φύσις φέρει
ἅπαντα ταῦτα. φεῦγε τὰς λύπας
If you know what is man, you will be
truly happy.
If someone dies, do not consider it as
fearful.
Someone is pregnant, someone not,
someone unlucky,
someone is coughing, some lament.
Nature brings
all these things. Do not be grieved.
Fragment 107 (Kock) – 107 (K-A)
- 29 ἅπαντα νικᾷ καὶ μεταστρέφει τύχη
All is defeated and turned upside down
by fortune.

- Fragment 111 (Kock)
- 30 ἄρ' ἐστὶ τοῖς νοσοῦσι χρήσιμος λόγος ...
ὡς σπληνῖον πρὸς ἔλκος οἰκείως τεθὲν
τὴν φλεγμονὴν ἔπαυσεν, οὕτω καὶ λόγος
εὐκαιρὸς εἰς τὰ σπλάγχνα κολληθεὶς
φίλων
εὐψυχίαν παρέσχε τῷ λυπουμένῳ
A kindly word is ointment for the sick.
As a compress on a wound will help the
healing,
thus well-timed words of friends enter
the soul,
give courage to the sufferer.
Fragment 112 (Kock)
- 31 ἂν μὲν πλέωμεν ἡμερῶν πλοῦν
τεττάρων,
σκεπτόμεθα τὰναγκαί' ἐκάστης ἡμέρας·
ἂν δέη δὲ φείσασθαι τι τοῦ γήρωος χάριν,
οὐ φειδόμεσθ' ἐφόδια περιποιούμενοι;
If we were to travel for four days by
ship,
we would count our needs for every
day.
But if we are to keep provisions for old
age,
should we not save in order to have
something?
Fragment 120 (Kock) – 111 (K-A)
- 32 εἰ ταῖς ἀληθείαισιν οἱ τεθνηκότες
αἰσθῆσιν εἶχον, ἄνδρες, ὥς φασὶν τινες,
ἀπηγξάμην ἂν ὥστ' ἰδεῖν Εὐριπίδην
If the dead could really see whom they
please, as some say,
I'd hang myself to see Euripides.
Translated by Andrew Sinclair (1967)
Fragment 130 (Kock) – 118 (K-A)
- 33 ἐν δὲ τῇ λύπῃ φρονῶ·
τοῦτό με τὸ τηροῦν ἐστὶ κἀνθρώπων
ποιοῦν
In my sorrows I do not cease to think;
it keeps my wits, it keeps me human.
Fragment 135 (Kock) – 123 (K-A)
- 34 μὴ νουθέτει γέρονθ' ἁμαρτάνοντά τι
δένδρον παλαιὸν μεταφυτεῦν
δύσκολον
Don't reprimand the aged when they
err;
old trees are difficult to transplant.
Fragment 147 (Kock)
- 35 ἔτεκές με, μήτηρ, καὶ γένοιτό σοι τέκνων
ὄνησις, ὥσπερ καὶ δίκαιόν ἐστὶ σοι
You have borne me, mother, and it is
only right
that delight comes to you from your
children.
Fragment 156 (Kock) – 143 (K-A)
- 36 ὅταν ἐμπέσῃ τις εἰς τὸν νοῦν φόβος,
κᾶκ τοῦ καθεύδειν οὗτος οὐκ ἐξέρχεται
When the mind is prey to fear
even sleep will not release it.
Fragment 159 (Kock) – 146 (K-A)
- 37 ἐνταῦθ' ἀνὴρ γὰρ ἐστὶν ἀνδρὸς διάφορος,
ἐν τῷ τό τε κακὸν εὐ φέρειν καὶ τὰγαθόν
This is the difference between man and
man,
to bear in dignity both good and evil.
Fragment 162 (Kock) – 149 (K-A)
- 38 αἰτῶ δ' ὑγίειαν πρῶτον, εἴτ' εὐπραξίαν,
τρίτον δὲ χαίρειν, εἴτ' ὀφείλειν μηδενί
Firstly for health I pray,
Then for success;
Thirdly for pleasure,
Lastly, to owe no debts.
Fragment 163 (Kock) – 150 (K-A)
- 39 τί ἐστὶν ὁ θεὸς οὐ θέλει σε μανθάνειν·
ἄσεβεις τὸν οὐ θέλοντα μανθάνειν
θέλων
What he is, god wishes you not to know;
ungodly he who disrespects this wish.
Fragment 166 (Kock)
- 40 ἅπαν διδόμενον δῶρον, εἰ καὶ μικρὸν ἦ,
μέγιστόν ἐστι μετ' εὐνοίας διδόμενον
Every gift which is given, even if it is
small,
is very great, if it is given with goodwill
Translated by Gavin Betts and Alan Henry
(1989)
Fragment 168 (Kock)
- 41 ἐὰν γυνὴ γυναικὶ κατ' ἰδίαν ὁμιλεῖ,
μεγάλων κακῶν θησαυρὸς ἐξορύσσεται
When women speak in private to each
other,
a great hoard of evil is dug up.
Fragment 169 (Kock)
- 42 ἐμέθυον· ἱκανὴ πρόφασις εἰς θάμαρτάνειν
I got drunk; excuse enough for me to

- misbehave.
Fragment 193 (Kock) – 162 (K-A)
- 43 ἄνθρωπος ὦν τοῦτ' ἴσθι καὶ μέμνησ' αἰεὶ
Always remember, and never forget,
that you are human.
Fragment 195 (Kock) – 164 (K-A)
- 44 κακὸν ἀναγκαῖον γυνή
A wife is a necessary evil.
Fragment 196 (Kock) – 165 (K-A)
- 45 βούλου γονεῖς πρῶτιστον ἐν τιμαῖς ἔχειν
Honour your parents above anything
else.
Fragment 199 (Kock) – 168 (K-A)
cf. Menander, One-liners (Jaekel) 113
- 46 πλοῦτον μεταλῆψεθ' ἕτερον, οὐχὶ τὸν
τρόπον
Wealth can be changed, character
cannot.
Fragment 201 (Kock) – 170 (K-A)
- 47 ψυχῆς πόνος γὰρ ὑπὸ λόγου κουφίζεται
Words can relieve a grieving soul.
Fragment 207 (Kock)
- 48 ἄν ὀκνῆς τὸ μανθάνειν,
ἀνεπικούρητον σεαυτοῦ τὸν βίον λήσεις
ποιῶν
Lazy in learning, helpless for life.
Fragment 213 (Kock) – 178 (K-A)
- 49 ἐκ τοῦ παθεῖν γίνωσκε καὶ τὸ συμπαθεῖν·
καὶ σοὶ γὰρ ἄλλος συμπαθήσεται παθῶν
From your own suffering learn compas-
sion;
then others will sympathize with you in
time of need.
Fragment 230 (Kock)
- 50 λύουσιν ἡμῶν συμφοραὶ τὰς συμφοράς,
παρηγοροῦσαι τὰ κακὰ δι' ἑτέρων κακῶν
Misfortunes undo misfortunes,
comforting ills by other ills.
Fragment 234 (Kock)
- 51 βεβαιότεραν ἔχε τὴν φιλίαν πρὸς τοὺς
γονεῖς
Be steadfast in your affection to your
parents.
Fragment 237 (Kock) – 901 (K-A, Adespotia)

- 52 ἐκ τοῦ φιλοπονεῖν γίνεθ' ὧν θέλεις
κρατεῖν
All you desire is achieved through love
of toil.
Fragment 238 (Kock) – 174 (K-A)

PHILEMON THE YOUNGER

3rd century BC

New Comedy poet, son of Philemon

- 1 μάγειρός ἐστιν οὐκ ἐὰν ζωμήρουσιν
ἔχων τις ἔλθῃ καὶ μάχαιραν πρὸς τινα,
οὐδ' ἂν τις εἰς τὰς λοπάδας ἰχθῦς
ἐμβάλῃ·
ἀλλ' ἐστὶ τις φρόνησις ἐν τῷ πράγματι
What makes a man a cook is not his
ladle or a carving knife,
Nor if he tosses fish upon the platter:
No, there is skill and science in the art.
Translated by Kathleen Freeman (1947)
Fragment 1 (Kock) – 1 (K-A)
- 2 ὥς κακῶς ἔχει
ἅπας ἰατρός, ἂν κακῶς μηδεὶς ἔχη
How ill fares the doctor if no one's ill!
Translated by Kathleen Freeman (1947)
Fragment 2 (Kock) – 2 (K-A)
- 3 μόνῳ δ' ἰατρῷ τοῦτο καὶ συνηγόρῳ
ἔξεστ', ἀποκτείνειν μὲν, ἀποθνήσκειν δὲ
μὴ
The doctor and the lawyer alone can kill
And not be killed in turn!
Translated by Kathleen Freeman (1947)
Fragment 3 (Kock) – 3 (K-A)

PHILIP II OF MACEDON

382–336BC

King of Macedon, 359–336BC

see also Alexander the Great 3; Anonymous 85;
Demosthenes 32, 42–43; Olympias 1; Plutarch
4; Theopompus (3) 1

- 1 Φίλιππος ... ᾧετο δεῖν αὐτὸν
ὑπομνήσκεσθαι ὑπὸ τινος τῶν παιδῶν
ἔωθεν ὅτι ἀνθρώπος ἐστὶ
Philip had one of his attendants remind
him every morning that he was but
human.

Aelian, Historical Miscellany 8.15

after his triumph at the battle of Chaeronea

- 2 εὐήθεις ... καὶ ὁμοίους τῷ εἴ τις ἔχων
καλὴν γυναῖκα τοὺς ἐπικωμάζοντας
ἐρωτῶν διὰ τί ἐπικωμάζουσιν
You are as foolish as a man who has a
pretty wife and asks her suitors why
they besiege her.

Stobaeus, *Anthology* 3.2.18

*when asked by the Byzantines why he besieged
their city*

- 3 Φίλιππος ὁ βασιλεὺς ἔλεγε δεῖν τὸν
βασιλέα μνημονεύειν ὅτι ἄνθρωπος ὢν
ἐξουσίαν εἴληφεν ισόθεον, ἵνα προαιρῆται
καλὰ μὲν καὶ θεῖα

Philip used to say that a king needs to
remember that, though human, he was
given godlike power in order to pursue
what is good and holy.

Stobaeus, *Anthology* 4.7.21

PHILIPPIDES

4th century BC

Athenian New Comedy poet

- 1 τὸ Πλάτωνος ἀγαθὸν δ' ἐστὶ τοῦτο ...
μὴ λαμβάνειν γυναῖκα, μηδὲ τῇ τύχῃ
διὰ πλειόνων αὐτὸν προβάλλειν
πραγμάτων

This is Plato's good fortune: not to
marry and not to bring upon oneself
more troubles than the ones put forth
by fate.

Fragment 6 (Kock) – 6 (K-A) – *Ananeousa* –
Rejuvenation or The Rejuvenatrix

- 2 ὁ τραχύτατος δὲ συκοφάντης μνᾶς δύο
λαβὼν ἄπεισιν ἀρνίου μαλακώτερος

The toughest slanderer, given two
pieces of gold,
will leave as gentle as a lamb.

Fragment 29 (Kock) – 30 (K-A)

one μνᾶ = 100 drachmae, a substantial amount

- 3 ὁ κοινὸς ἱατρός σε θεραπεύσει χρόνος
The universal doctor will treat you,
Time.

Fragment 32 (Kock) – 32 (K-A)

PHILIPPUS OF THESSALONICA

possibly 2nd century AD

Epigrammatist and editor of a Garland of
epigrams

- 1 Οὐρανὸς ἄστρον ἀποσβέσει, ἢ
τάχα νυκτὸς
ἡλῖος φαιδρὴν ὄψιν ἀπεργάσεται,
καὶ γλυκὴ νᾶμα θάλασσα βροτοῖς
ἀρυτήσιμον ἔξει
καὶ νέκυς εἰς ζῶντων χώρον ἀναδράμεται,
ἢ ποτε Μαιονίδαο βαθυκλεῆς οὐνομ'
Ὀμήρου
λήθη γηραλέων ἀρπάσσεται σελίδων.

The sky will extinguish its stars, and
the sun
will appear shining in the folds of night,
and the sea will be a well of fresh water
for men,
and the dead will come back to the land
of the living,
before forgetfulness of those ancient
lines
can steal from us the far-famed name of
Homer.

Translated by Edwin Morgan (1973)

Greek Anthology 9.575

- 2 Ἡ θεὸς ἦλθ' ἐπὶ γῆν ἐξ οὐρανοῦ εἰκόνα
δείξων,
Φειδία, ἢ σύ γ' ἔβης τὸν θεὸν ὀψόμενος.
Either god came to earth to show you
his image,
or you, Phidias, went to heaven to see
god yourself.

Greek Anthology 16.81

of the statue of Zeus at Olympia

PHILODEMUS

c.110–c.40/35BC

Poet and philosopher born in Gadara in Syria,
lived in Rome

- 1 Γινώσκω, χαρίεσσα, φιλεῖν πάντῃ τὸν
φιλέοντα,
καὶ πάλι γινώσκω τὸν με δακόντα δακεῖν
I know, fair lady, how to love the lover
well,
and I know as well how to bite the biter
back.

Translated by William Moebius (1973)

Greek Anthology 5.107

PHILODEMUS

- 2 Δακρύεις, ἔλεεινὰ λαλεῖς, περίεργα
θεωρεῖς,
ζηλοτυπεῖς, ἄπτη πολλάκι, πυκνὰ φιλεῖς.
ταῦτα μέν ἐστιν ἐρῶντος· ὅταν δ' εἴπω
παράκειμαι.
καὶ μέλλης, ἀπλῶς οὐδὲν ἐρῶντος ἔχεις.
Tears, talk full of pity, curious looks,
jealousy, much touching, deep kisses,
these go with a lover. But when I say,
'I'm going to lie beside you,'
and you hesitate, the lover in you
vanishes into thin air.
Translated by Edmund Keeley (2010)
Greek Anthology 5.306
a woman to a man

- 3 Ἦδη καὶ ῥόδον ἐστὶ καὶ ἀκμάζων
ἐρέβινθος
καὶ καυλοὶ κράμβης, Σωσύλε,
πρωτοτόμου
καὶ μαῖνῃ σαλαγεῦσα καὶ ἀρτιπαγῆς
ἀλίτυρος
καὶ θριδάκων οὐλῶν ἀφροφυῇ πέταλα.
Now is rose-time and chick-peas are in
season, and the heads of early cabbage,
and sprats, and fresh-curdled cheese and
the soft spring leaves of curled lettuces.
Greek Anthology 9.412

PHILOLAUS

c.470–390BC

Philosopher from Croton in southern Italy

- 1 ἁρμονία πολυμυγέων ἔνωσις καὶ δίχα
φρонеόντων συμφρόνησις
Harmony is union in diversity and
agreement among differing opinions.
Fragment 10 (D-K)
his work On the Universe was considered the
first published account of Pythagoreanism
- 2 ψεῦδος δὲ οὐδὲν δέχεται ἅ τῶν ἀριθμῶν
φύσις
Numbers by their very nature allow no
lies.
Fragment 11.25 (D-K)
- 3 πολέμιον γὰρ καὶ ἐχθρὸν τᾷ φύσει τὸ
ψεῦδος
Nature is opposed and hostile to a lie.
Fragment 11.28 (D-K)

PHILON

1st century BC–1st century AD

Jewish Alexandrian philosopher, writer and
political leader

- 1 φύεται γὰρ ἐκ πολυορκίας ψευδορκία καὶ
ἀσέβεια
From taking many oaths come perjury
and impiety.
Decalogue 92
- 2 θεῷ δουλεύειν οὐκ ἐλευθερίας μόνον
ἀλλὰ καὶ βασιλείας ἄμεινον
To serve god is better not only than
liberty but even a kingship.
Special Laws 1.57
- 3 ἔστι γὰρ ἰσότης ... μήτηρ δικαιοσύνης·
ἰσότης δὲ φῶς ἄσκιον, ἥλιος ... νοητός ...
πάντα ἰσότης τὰ τε κατ' οὐρανὸν καὶ τὰ
ἐπὶ γῆς εὐ διετάξατο νόμοις καὶ θεσμοῖς
ἀκινήτοις
Equality is the mother of justice; equality
is light without shadow, sun of the intel-
lect; equality regulates both universe
and earth, abiding by laws immovable.
Special Laws 4.231

FLAVIUS PHILOSTRATUS

died 244/249AD

Sophist from Lemnos

- 1 ἐμοὶ δὲ μόνοις πρόπινε τοῖς ὄμμασιν
Drinke to me onely with thine eyes.
Translated by Ben Jonson (1616)
Epistles and Discourses 1.33
'To Celia', adapted from the Greek by Ben
Jonson; this first line is an exact translation; cf.
Agathias 1
- 2 οἱ γὰρ κακοὶ κακίους ἐπαινούμενοι
The bad, when praised, become worse
still.
Translated by H.T. Riley (1872)
Life of Apollonius 73

PHILOXENUS

435/434–380/379BC

Dithyrambic poet from Cythera

- 1 γάμε θεῶν λαμπρότατε
Marriage, most radiant of gods!
Translated by David A. Campbell (1993)

PHILYLLIUS

5th–4th century BC

Athenian Old Comedy Poet

- 1 ἔλκειν τὸ βέδν σωτήριον προσεύχομαι,
ὅπερ μέγιστόν ἐστιν ὑγείας μέρος,
τὸ τὸν ἀέρ' ἔλκειν καθαρόν, οὐ
τεθολωμένον

I pray that I may draw a lifesaving
breath;
this is the most important element of
health,
to breathe clean and unpolluted air.

Translated by Ian C. Storey (2011)

Fragment 20 (Kock) – 19 (K-A)

PHOCION

c.402–317BC

Athenian statesman and general, pupil of
Plato and friend of Xenocrates

- 1 εἰ σήμερον τέθνηκε, καὶ αὐριον ἔσται καὶ
εἰς τρίτην τεθνηκώς
If he is dead today, he also will be dead
tomorrow, and the day after.

Translated by Frank Cole Babbitt (1931)

Plutarch, *Phocion* 22.6

to the Athenians pressing for war, on a rumour
that Alexander had died

- 2 οὐ δύναται γὰρ ... μοι καὶ φίλῳ καὶ κόλακι
χρησθαι
You cannot use me as a friend and flat-
terer both.

Translated by Frank Cole Babbitt (1931)

Plutarch, *Phocion* 30.3cf. *Plutarch* 95

- 3 μηδὲ ἀποθανεῖν Ἀθήνῃσι δωρεὰν ἔστιν
You cannot even die in Athens without
paying for it.

Plutarch, *Phocion* 36.7

- 4 σκέπτομαι εἴ τι δύναμαι περιελεῖν ὦν
μέλλω λέγειν
I wonder whether there is any part of my
speech I can leave out.

Plutarch, *Sayings of Kings and Commanders*
187f

on shortening his speech

- 5 οὐ δήπου κακόν τι λέγων ἑμαυτὸν
λέληθα;

Have I inadvertently said some evil
thing?

Translated in *Bartlett's Familiar Quotations*
(1980)Plutarch, *Sayings of Kings and Commanders*
188a.3

when his words seemed to have pleased the
people

- 6 Δημοσθένους δὲ τοῦ ῥήτορος εἰπόντος
ἀποκτενοῦσί σε Ἀθηναῖοι ἂν μανῶσιν,
εἶπεν, σὲ δὲ ἂν σωφρονῶσιν

Demosthenes: The Athenians will kill
thee should they go mad.

Phocion: But they will kill thee, should
they come to their senses.

Translated in *The Oxford Dictionary of Political*
Quotations (2006)Plutarch, *Sayings of Kings and Commanders*
188a.9

- 7 ὥς πολλοὺς ὀρῶ στρατηγούς, στρατιώτας
δ' ὀλίγους

How many generals do I see and how
few soldiers!

Translated by Frank Cole Babbitt (1931)

Plutarch, *Sayings of Kings and Commanders*
188e

of several men giving him advice

PHOCYLIDES

fl. 544BC

Philosopher and poet from Miletus

- 1 Λέριοι κακοί· οὐχ ὁ μὲν, ὃς δ' οὐ·
πάντες, πλὴν Προκλέους· καὶ Προκλέης
Λέριος

The Leriens are evil. Not one man evil,
another not;
but all, except Procles; and Procles too is
a Lerian.

Translated by C.A. Trypanis (1971)

Sententiae, Fragment 1 (Diehl)

- 2 τί πλέον, γένος εὐγενὲς εἶναι,
οἷσ' οὐτ' ἐν μύθοις· ἔπεται χάρις οὐτ' ἐνὶ
βουλῇ;

Of what advantage is high birth to such
as have no grace in words or counsel?

Translated by J.M. Edmonds (1931)

Sententiae, Fragment 3 (Diehl)

- 3 χρηρίζων πλούτου μελέτην ἔχε πίονος

ἀγροῦ·
ἀγρὸν γάρ τε λέγουσιν Ἀμαλθείης κέρας
εἶναι

If thou desirest riches, see that thou hast
a fertile farm;
for a farm, they say, is a horn of Amal-
thea.

Translated by J.M. Edmonds (1931)
Sententiae, Fragment 7 (Diehl)

- 4 νυκτὸς βουλευεῖν, νυκτὸς δέ τοι ὀξυτέρῃ
φρήν
ἀνδράσιν· ἥσυχίη δ' ἄρετήν διζήμενῳ
ἐσθλή

Take counsel at night, the minds of men
are keener at night;
quiet is good for seeking out virtue.

Sententiae, Fragment 8 (Diehl)

- 5 διζῆσθαι βιοτήν, ἀρετήν δ', ὅταν ἡ βίος
ἦδη

Seek a living, and when thou hast a
living, virtue.

Translated by J.M. Edmonds (1931)
Sententiae, Fragment 9 (Diehl)

- 6 πολλοί τοι δοκέουσι σαόφρονες ἔμμεναι
ἄνδρες
σὺν κόσμῳ στείχοντες, ἐλαφρόνοοί περ
έόντες

Many of little wit seem wise if they bear
themselves becomingly.

Sententiae, Fragment 11 (Diehl)

- 7 πολλὰ μέσοισιν ἄριστα· μέσος θέλω ἐν
πόλει εἶναι

Much advantage is theirs who are
midmost, and midmost in a city would
I be.

Translated by J.M. Edmonds (1931)
Sententiae, Fragment 12 (Diehl)
*quoted by Aristotle, Politics 1295b.34, in
support of his views on equality among citizens*

- 8 πόλλ' ἀέκοντα παθεῖν διζήμενον ἔμμεναι
ἐσθλόν

Suffering much unwillingly in seeking
to be good.

Sententiae, Fragment 13 (Diehl)

- 9 χρὴ παῖδ' ἔτ' ἐόντα
καλὰ διδάσκειν ἔργα

When still a child
instil the thought of noble deeds.

Sententiae, Fragment 15 (Diehl)

*quoted by Plutarch, On the Education of
Children 3f, in praise of Phocylides' views*

PSEUDO-PHOCYLIDES

probably 1st–2nd century AD

A moralizing poem in 230 hexameters, prob-
ably by an Alexandrian Jew; many of these
entries are imitated in *Sibylline Oracles* (see
Geffcken 2.26–2.148)

- 1 μὴ πλουτεῖν ἀδίκως, ἀλλ' ἐξ ὁσίων
βιοτεύειν

Gain not wealth unjustly, live by honour-
able means.

Sententiae 5 (Young)

- 2 ἀρκεῖσθαι παρ' ἑοῖσι καὶ ἀλλοτρίων
ἀπέχεσθαι

Be satisfied with what you have, wish
not for what belongs to others.

Sententiae 6 (Young)

- 3 ψεῦδεα μὴ βάζειν, τὰ δ' ἐτήτυμα πάντ'
ἀγορεύειν

Shun perjury, speak out for truth.

Sententiae 7 (Young)

- 4 πάντα δίκαια νέμειν, μὴ δὲ κρίσιν ἐς
χάριν ἔλκειν

Dispense justice impartially, stretch not
judgement for a favour.

Sententiae 9 (Young)

- 5 μὴ ῥίψης πενήν ἀδίκως, μὴ κρῖνε
πρόσωπον

Do not cast out the poor man; never
judge by appearance.

Sententiae 10 (Young)

- 6 μισθὸν μοχθήσαντι δίδου

Render payment according to one's toil.

Sententiae 19 (Young)

- 7 γλώσση νοῦν ἐχέμεν

Take heed of your tongue.

Translated by P.W. van der Horst (1978)

Sententiae 20 (Young)

- 8 μήτ' ἀδικεῖν ἐθέλης μήτ' οὖν ἀδικοῦντα
ἐάσης

Never wish to do wrong nor allow
wrong-doing by others.

- Sententiae* 21 (Young)
 9 πτωχῶ δ' εὐθὺ δίδου μὴ δ' αὔριον
 ἐλθέμεν ἐπιτης
 Give promptly to the poor man, don't tell
 him to come back tomorrow.
Sententiae 22 (Young)
- 10 πληρώσει σέο χεῖρ· ἔλεον χρῆζοντι
 παρᾶσχου
 When your hands can hold no more, give
 alms to those in need.
Sententiae 23 (Young)
- 11 ἄστεγον εἰς οἶκον δέξαι καὶ τυφλὸν
 ὁδήγει
 Receive the homeless in your house, and
 lead the blind man.
 Translated by P.W. van der Horst (1978)
Sententiae 24 (Young)
- 12 χεῖρα πεσόντι δίδου, σῶσον δ'
 ἀπερίστατον ἄνδρα
 Extend your hand to him who falls,
 stand by the solitary.
Sententiae 26 (Young)
- 13 κοινὰ πάθη πάντων· ὁ βίος τροχός·
 ἀστατος ὄλβος
 Misfortunes are common to all; life is a
 wheel, and prosperity unstable.
 Translated by H.T. Riley (1872)
Sententiae 27 (Young)
- 14 πλοῦτον ἔχων σὴν χεῖρα πενητεύουσιν
 ὀρεξον
 When you have wealth, stretch out your
 hand to the poor.
 Translated by P.W. van der Horst (1978)
Sententiae 28 (Young)
- 15 ὧν σοι ἔδωκε θεός, τούτων χρῆζουσι
 παρᾶσχου
 From what god has given you give to
 those who are in need.
Sententiae 29 (Young)
- 16 τὸ ξίφος ἀμφιβαλοῦ μὴ πρὸς φόνον, ἀλλ'
 ἐς ἄμυναν
 Gird on your sword, not to kill but to
 defend.
Sententiae 32 (Young)
- 17 ἀγροῦ γειτονέοντος ἀπόσχεο μὴ δ' ἄρ'
 ὑπερβῆς
 Desist from trespassing your neigh-
 bour's field.
Sententiae 35 (Young)
- 18 μὴδὲ τιν' αὐξόμενον καρπὸν λωβήσῃ
 ἀρούρης
 Do not destroy the growing produce of
 the land.
Sententiae 38 (Young)
- 19 χρυσὸς ἀεὶ δόλος ἐστὶ καὶ ἄργυρος
 ἀνθρώποισιν
 Gold and silver will always be a bait to
 men.
Sententiae 43 (Young)
- 20 βουλή δ' εὐθύνηθ' ἐκάστου
 Each man's opinion is his responsibility.
Sententiae 52 (Young)
- 21 μὴ προπετιῆς ἐς χεῖρα, χαλίνου δ' ἄγριον
 ὀργήν
 Do not rashly raise your hand, bridle a
 fierce temper.
Sententiae 57 (Young)
- 22 ὀργὴ δ' ἐστὶν ὀρεξις, ὑπερβαίνουσα δὲ
 μῆνις
 Rage is a desire, but wrath surpasses it.
 Translated by P.W. van der Horst (1978)
Sententiae 64 (Young)
- 23 μέτρῳ ἔδειν, μέτρῳ δὲ πιεῖν καὶ
 μυθολογεῦειν
 In moderation eat, in moderation drink
 and speak.
Sententiae 69 (Young)
- 24 μὴ φθονέοις ἀγαθῶν ἐτάροις, μὴ μῶμον
 ἀνάψῃς.
 ἄφθονοι Οὐρανίδαί καὶ ἐν ἀλλήλοις
 τελέθουσιν.
 οὐ φθονεῖ μῆνη πολὺ κρείσσοσιν ἡλίου
 αὐγαῖς,
 οὐ χθῶν οὐρανίους ὑψώμασι νέρθεν
 ἐοῦσα,
 οὐ ποταμοὶ πελάγεσσιν. αἰεὶ δ' ὁμόνοιαν
 ἔχουσιν
 Do not resent another man's good
 fortune;
 many a star shines bright
 not begrudging the glorious light of the
 sun;

- the earth does not envy the heights of
the universe,
nor do the rivers envy the oceans; all is
in harmony.
Sententiae 70 (Young)
- 25 πειθῶ μὲν γὰρ ὄνειαρ, ἔρις δ' ἔριν
ἀντιφυτεύει
Conciliation is profitable, but strife
begets strife.
Translated by H.T. Riley (1872)
Sententiae 78 (Young)
- 26 μὴ πίστευε τάχιστα, πρὶν ἀτρεκέως πέρας
ᾧψει
Trust not too quickly, not before
perceiving the end.
Sententiae 79 (Young)
- 27 καλὸν ξεινίζειν ταχέως λιταῖσι τραπέζαις
ἢ πλείστοις δολίαισι βραδυνούσαις παρὰ
καιρόν
Better a simple meal quickly
than many elaborate courses much
delayed.
Sententiae 81 (Young)
- 28 μηδέποτε χρήστης πικρὸς γένῃ ἀνδρὶ
πένητι
Never be a relentless creditor to a poor
man.
Translated by P.W. van der Horst (1978)
Sententiae 83 (Young)
- 29 μηδέποτε κρίνειν ἀδαήμονας ἀνδρας
ἑάσεις
Never allow ignorant men to sit in
judgement.
Translated by P.W. van der Horst (1978)
Sententiae 86 (Young)
- 30 λαῶ μὴ πίστευε, πολύτροπός ἐστιν
ὄμιλος
Trust not the populace, the multitude is
versatile.
Translated by H.T. Riley (1872)
Sententiae 95 (Young)
- 31 λαὸς γὰρ καὶ ὕδωρ καὶ πῦρ ἀκατάσχετα
πάντα
The multitude, and water, and fire are
forever uncontrollable.
Sententiae 96 (Young)
- 32 μέτρα δὲ τευχ' ἔθ' ἑοῖσι τὸ γὰρ μέτρον
ἐστὶν ἄριστον
Be moderate in your grief, for modera-
tion is the best.
Translated by P.W. van der Horst (1978)
Sententiae 98 (Young)
- 33 ξυνὸς χώρος ἅπασι, πένησί τε καὶ
βασιλεῦσιν·
πάντες ἴσον νέκυες, ψυχῶν δὲ θεὸς
βασιλεύει
All take up the same space, be they
kings or paupers;
all dead are equal, but it is god that
rules our souls.
Sententiae 111 and 113 (Young)
- 34 ψυχὴ δ' ἀθάνατος καὶ ἀγήρως ζῇ διὰ
παντός
The soul is immortal and ageless and
lives forever.
Sententiae 115 (Young)
- 35 οὐδεὶς γινώσκει, τί μετ' αὐρίον ἢ τί μεθ'
ώραν·
ἄσκοπός ἐστι βροτῶν θάνατος, τὸ δὲ
μέλλον ἄδηλον
Nothing is known of tomorrow or even
the next hour;
unknown is the time of death, unknown
is the future.
Sententiae 116 (Young)
- 36 μήτε κακοῖσ' ἄχθου μήτ' οὖν ἐπαγάλλεο
χάρμη
Let not adversity dismay you, nor exult
in success.
Sententiae 118 (Young)
- 37 ὅπλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι
σιδήρου
Speech is a weapon to man, sharper
than a sword.
Sententiae 124 (Young)
- 38 ὅπλον ἐκάστω νεῖμε θεός, φύσιν
ἡερόφοιτον
ὄρνισιν, πῶλοις ταχυτῆτ', ἀλκὴν τε
λέουσιν,
ταύρους δ' αὐτοχύτως κέρα ἔσσαν,
κέντρα μελίσσαις
ἔμφυτον ἄλκαρ ἔδωκε, λόγον δ' ἔρυμ'
ἀνθρώποισιν
God has given to each creature some

- means of defence: flight to birds, speed to foals, strength to lions, horns to bulls, a sting to bees, speech to man.
Sententiae 125 (Young)
- 39 ἀμφοτέροι κλῶπες, καὶ ὁ δεξάμενος καὶ ὁ κλέψας
Both are thieves, he that steals and he that receives stolen goods.
Sententiae 136 (Young)
- 40 μοίρας πᾶσι νέμειν, ἰσότης δ' ἐν πᾶσιν ἄριστον
Distribute equal lots between all your children; impartiality is best in everything.
Sententiae 137 (Young)
- 41 ἐξ ὀλίγου σπινθήρος ἀθέσφατος αἶθεται ὕλη
From a tiny spark a vast forest is set ablaze.
Sententiae 144 (Young)
- 42 νηπιάχοις ἀταλοις μὴ ἄψη χεῖρα βιαίως
Do not apply a forcible hand to tender children.
Sententiae 150 (Young)
- 43 μὴ κακὸν εὖ ἔρξης· σπεῖρειν ἴσον ἔστ' ἐνὶ πόντῳ
Do no good turn to a bad man; it is like sowing in the sea.
Translated by P.W. van der Horst (1978)
Sententiae 152 (Young)
- 44 ἐργάζετο μοχθῶν, ὥς ἐξ ἰδίων βιοτεύσης
Work hard so that you can live from your own means.
Translated by P.W. van der Horst (1978)
Sententiae 153 (Young)
- 45 οὐδὲν ἄνευ καμάτου πέλει ἀνδράσιν εὐπετέες ἔργον
No work is easy, none without toil.
Sententiae 162 (Young)
- 46 μὴ μείνης ἄγαμος, μὴ πῶς νώνυμος ὀληται
Remain not unmarried, lest you die nameless.
Translated by P.W. van der Horst (1978)
Sententiae 175 (Young)
- 47 δός τι φύσει καὐτός, τέκε δ' ἔμπαλιν, ὥς ἐλοχεύθης
Give nature her due, beget in your turn as you were begotten.
Translated by P.W. van der Horst (1978)
Sententiae 176 (Young)
- 48 στέργε τειν ἄλοχον· τί γὰρ ἡδύτερον καὶ ἄρειον,
ἢ ὅταν ἀνδρὶ γυνὴ φρονεῖ φίλα γήραος ἄχρης;
Love your wife; for is there anything more wonderful than when you love each other until deep old age?
Sententiae 195 (Young)
- 49 μὴ δέ τις ἀμνήστευτα βίη κούρησι μιγείη
Let no one forcibly have intercourse with maidens without honourable wooing.
Translated by P.W. van der Horst (1978)
Sententiae 198 (Young)
βία is rape under Attic law
- 50 μὴδ' ἀμφὶ κτεάνων συνομαίμοσιν εἰς ἔριν ἔλθῃς
Never quarrel with kin over property.
Sententiae 206 (Young)
- 51 στέργε φίλους ἄχρης θανάτου· πίστις γὰρ ἀμείνων
Love your friends till death, for faithfulness is best.
Sententiae 218 (Young)

PHRYNICHUS

fl. 511–476BC

Athenian tragic playwright

see also Herodotus 105

- 1 λάμπει δ' ἐπὶ πορφυρέαις παρῇσι φῶς ἔρωτος
Love's glowing light shines on her rosy cheeks.
Fragment 13 (Snell, *TrGF*)
- 2 Σχήματα δ' ὄρχησις τόσα μοι πόρεν, ὅσος ἐνὶ πόντῳ κύματα ποιεῖται χεῖματι νύξ ὀλοή.
The art of dance has given me as many different steps as a stormy night brings waves upon the sea.

*Greek Anthology Appendix, Epigrammata
demonstrativa 18*

PILATE

Pontius Pilatus

Prefect of Judaea 26–36AD

- 1 ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ
μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ
ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου
λέγων· ἄθῳός εἰμι ἀπὸ τοῦ αἵματος τοῦ
δικαίου τούτου· ὑμεῖς ὁψεσθε

When Pilate saw that he could prevail
nothing, but that rather a tumult was
made, he took water, and washed his
hands before the multitude, saying, I am
innocent of the blood of this just person:
see ye to it.

Matthew 27.24

- 2 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· τὸ αἷμα
αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν

Then answered all the people, and said,
His blood be on us, and on our children.

Matthew 27.25

- 3 λέγει αὐτῷ ὁ Πιλάτος· τί ἐστὶν ἀλήθεια;
Pilate saith unto him, What is truth?

John 18.38

*cf. Francis Bacon, Essays, 'On Truth' (1625):
'What is truth? Said jesting Pilate; and would
not stay for an answer'*

- 4 ἴδε ὁ ἄνθρωπος

Behold the man!

John 19.5

of Jesus; cf. the Vulgate: 'Ecce homo'

- 5 ὃ γέγραφα, γέγραφα

What I have written, I have written.

John 19.22

cf. the Vulgate: 'Quod scripsi scripsi'

PINDAR

c.518–438BC

Lyric poet from Cynoscephalae, a village on
the outskirts of Thebes in Boeotia
see also Proverbial 81

- 1 εἰ δ' ἄρετᾶ κατὰκειται πᾶσαν ὀργάν,
ἀμφότερον δαπάναις τε καὶ πόνοις,
χρῆ νιν εὐρόντεσσιν ἀγάνορα κόμπον
μὴ φθονεραῖσι φέρειν

γνώμαις

If a man is dedicated to excellence,
employing both expense and effort,
we must with an ungrudging spirit
grant him the praise he deserves.

Isthmian Odes 1.41

- 2 χρήματα χρήματ' ἄνῃρ

It is money, money that makes the man.

Isthmian Odes 2.11

*this quotation by Pindar is attributed by his
scholiast to Aristodemus the Spartan*

- 3 μήτ' ἄρετάν ποτε σιγάτω πατρῶαν,
μηδὲ τούσδ' ὕμνους· ἐπεὶ τοι
οὐκ ἐλινύσοντας αὐτοὺς ἐργασάμαν

Let not silence shroud our fathers' glori-
ous deeds,

nor these songs; for, indeed,

I have not composed them to remain
unsung.

Isthmian Odes 2.44

- 4 ἄλλοτε δ' ἄλλοιός οὖρος
πάντας ἀνθρώπους ἐπαΐσων ἐλαύνει

Sometimes a fair wind
comes upon men and hurries them
along.

Isthmian Odes 4.6

- 5 ἀμέρᾳ γὰρ ἐν μιᾷ
τραχείᾳ νιφᾶς πολέμοιο ...
ἐρήμωσεν μάκαιραν ἐστίαν·
νῦν δ' αὖ μετὰ χειμέριον ποικίλα μηνῶν
ζόφον
χθῶν ὥτε φοινικέοισιν ἀνθησεν ῥόδοις

In just one day
the storms of war laid waste their happy
home;

but now again, after a winter's gloom,
the earth is blossoming with crimson
roses.

Isthmian Odes 4.16

- 6 τοῦτο γὰρ ἀθάνατον φωνᾶεν ἔρπει,
εἴ τις εὖ εἴπη τι καὶ πάγ-
καρπον ἐπὶ χθόνα καὶ διὰ πόντον
βέβακεν
ἐργμάτων ἀκτὶς καλῶν ἄσβεστος αἰεὶ
A thing well said wins immortality;
it carries over land and sea
undying fame of glorious deeds.

Isthmian Odes 4.40

- 7 τόλμα γὰρ εἰκὼς
θυμὸν ἐριβρεμετᾶν θηρῶν λεόντων
ἐν πόνῳ, μῆτιν δ' ἀλώπηξ,
αἰετοῦ ἅ τ' ἀναπιτναμένα ῥόμβον ἴσχει
In daring like a lion, in cunning like the
fox
who falls on his back to foil the eagle's
swoop.

Isthmian Odes 4.45

*of Melissus, a Theban wrestler, twice winner at
the pankration, an 'all-in' wrestling contest*

- 8 χορὴ δὲ πᾶν ἔρδοντ' ἀμαυρῶσαι τὸν
ἐχθρόν
All means are fair to weaken the enemy.
Isthmian Odes 4.48

- 9 θνάσκομεν γὰρ ὁμῶς ἅπαντες·
δαίμων δ' αἴσος
We die, all of us, alike,
though our fortunes may have been
unequal.

Isthmian Odes 7.42

- 10 τὸ δὲ παρ' δίκαν
γλυκὺ πικροτάτα μένει τελευτά
A most bitter end awaits the sweetness of
unlawful joys.
Translated by Anthony Verity (2007)
Isthmian Odes 7.47

- 11 τὸ δὲ πρὸ ποδὸς
ἄρειον αἰεὶ βλέπειν
χορῆμα πᾶν
Rather watch what is before your step.
Isthmian Odes 8.12

- 12 δόλιος γὰρ αἰ-
ὼν ἐπ' ἀνδράσι κρέμαται,
ἐλίσσων βίου πόρον ἱ-
ατὰ δ' ἐστὶ βροτοῖς σὺν γ' ἐλευθερίᾳ
Deceitful is our age, making crooked
our way of life;
but even this can be healed with free-
dom.
Isthmian Odes 8.14

- 13 χορὴ δ' ἐν εὐθείαις ὁδοῖς στείχοντα
μάρνασθαι φυᾶ
Tread a straight path and strive by all
that's in you.
Nemean Odes 1.25

- 14 πράσσει γὰρ ἔργῳ μὲν σθένος,
βουλαῖσι δὲ φρήν
Action sets strength to work,
And counsel the mind.

Translated by C.M. Bowra (1969)

Nemean Odes 1.26

- 15 οὐκ ἔραμαι πολὺν ἐν
μεγάρῳ πλοῦτον κατακρύψαις ἔχειν,
ἀλλ' ἐόντων εὐ τε παθεῖν καὶ ἀκοῦ-
σαι φίλοις ἐξαρκέων
To hide away my wealth gives me no
pleasure;
I'd rather use it to enjoy my life and to
assist my friends.
Nemean Odes 1.31

- 16 οὐκέτι πρόσω
ἀβάταν ἄλα κίωνων ὕπερ Ἡρακλέος
περᾶν εὐμαρές,
ἦρωσ θεὸς ἅς ἔθηκε ναυτιλίας ἐσχάτας ...
οἴκοθεν μάτευσεν
Never venture further than the intra-
versable sea beyond the Pillars of Hera-
cles, set by the hero-god as the extreme
limit of any voyage; seek nearer home.

Nemean Odes 3.21 and 31

*the Latin saying 'non plus ultra', used today for
things superlative, extreme bliss etc., originates
from this passage; the Pillars of Heracles are the
Straits of Gibraltar*

- 17 οὐδ' ἄλλοτριῶν ἔρωτες ἀνδρὶ φέρειν
κρέσσονες
Passions for things alien are not best for
a man to have.
Translated by Richmond Lattimore (1976)
Nemean Odes 3.30

- 18 ἐν δὲ πείρᾳ τέλος
διαφαίνεται ὧν τις ἐξοχώτερος γένηται,
ἐν παισὶ νέοισι παῖς, ἐν ἀνδράσιν ἀνὴρ,
τρίτον
ἐν παλαιτέροισι, μέρος ἕκαστον οἶον
ἔχομεν
βρότεον ἔθνος
Finally, only by trial will it be shown
who is best
as a boy among boys, a man among
men, lastly
who among the elders, each part that
makes up
our mortal life.
Nemean Odes 3.70

- 19 Ἄριστος εὐφροσύνα πόνων κεκριμένων
 ἱατρός· αἱ δὲ σοφαί
 Μοισᾶν θύγατρες αἰοδαὶ θέλξαν νιν
 ἀπτόμεναι

Good cheer is the best healer after the
 contest is decided; and songs, wise
 daughters of the Muses, soothe with
 their magic touch.

Nemean Odes 4.1

- 20 ρῆμα δ' ἐργμάτων χρονιώτερον βιοτεύει
 The story of things done outlives the act.
 Translated by Richmond Lattimore (1976)
Nemean Odes 4.6

- 21 αἰδέομαι μέγα εἰπεῖν
 ἐν δίκᾳ τε μὴ κεκινδυνευμένον
 I take shame to speak of a thing done
 monstrous, adventured against justice.
 Translated by Richmond Lattimore (1976)
Nemean Odes 5.13

- 22 οὐ τοι ἅπασα κερδίων
 φαίνοισα πρόσωπον ἀλάθει' ἀτρεκίης·
 καὶ τὸ σιγᾶν πολλάκις ἐστὶ σοφώ-
 τατον ἀνθρώπῳ νοῆσαι
 It is not always best to reveal the whole
 truth;
 and silence is often the wisest course.
Nemean Odes 5.18

- 23 Ἐν ἀνδρῶν, ἓν θεῶν γένος· ἐκ μιᾶς δὲ
 πνέομεν
 ματρὸς ἀμφοτέροι
 There is one race of men, and one of
 gods,
 though from one mother we both draw
 our breath.
 Translated by Anthony Verity (2007)
Nemean Odes 6.1
of Mother Earth

- 24 παροιχομένων γὰρ ἀνέρων,
 αἰοδαὶ καὶ λόγοι τὰ καλὰ σφιν ἔργ'
 ἐκόμισαν
 Men pass; but songs
 and tales bring back the splendour of
 their deeds.
Nemean Odes 6.30

- 25 τὸ δὲ παρ' ποδὶ ναὸς ἐλισσόμενον αἰεὶ
 κυμάτων
 λέγεται παντὶ μάλιστα δονεῖν θυμόν

On a ship, the wave that rolls closest to
 the rudder
 is said most to alarm every man's heart.
Nemean Odes 6.55

- 26 ἀναπνέομεν δ' οὐχ ἅπαντες ἐπὶ ἴσα
 Not for like ends do we all draw breath.
 Translated by C.M. Bowra (1969)
Nemean Odes 7.5

- 27 ταὶ μεγάλα γὰρ ἀλκαί
 σκότον πολὺν ὕμνων ἔχοντι δεόμεναι
 Even the boldest deeds sink into dark-
 ness
 if not told over again in hymns of
 praise.
Nemean Odes 7.12

- 28 ἐπεὶ ψεύδεσσι οἱ ποτανᾶ τε μαχανᾶ
 σεμνὸν ἔπεισσι τι σοφία
 δὲ κλέπτει παράγοισα μύθοις
 Within his lies and cunning stratagems
 we yet find something to admire;
 genius deceives with persuasive speech.
Nemean Odes 7.22
of Odysseus

- 29 τυφλὸν δ' ἔχει
 ἦτορ ὅμιλος ἀνδρῶν ὁ πλεῖστος
 Blind is the heart in almost any man.
Nemean Odes 7.23

- 30 ἀνάπαυσις ἐν παντὶ γλυκεῖα ἔργῳ
 Rest is sweet, after every activity.
Nemean Odes 7.52

- 31 τυχεῖν δ' ἔν' ἀδύνατον
 εὐδαιμονίαν ἅπασαν ἀνελόμενον
 It is impossible,
 for one man to succeed in winning
 complete happiness.
 Translated by William H. Race (1997)
Nemean Odes 7.55

- 32 ἢ τιν' ἄγλωσσον μέν, ἦτορ δ'
 ἄλκιμον, λάθα κατέχει
 Someone lacking eloquence is soon
 forgotten, be he brave at heart.
Nemean Odes 8.24

- 33 μέγιστον δ' αἰόλω ψεύ-
 δει γέρας ἀντέταται
 The greatest prize goes to the most

- supple liar.
Nemean Odes 8.25
alluding to Odysseus
- 34 ἔχθρὰ δ' ἄρα πάρφασις ἦν καὶ πάλαι,
 αἰμύλων μύθων ὁμόφοι-
 τος, δολοφραδῆς, κακοποιὸν ὄνειδος·
 ἂ τὸ μὲν λαμπρὸν βιάται,
 τῶν δ' ἀφάντων κύδος ἀντείνει σαθρόν
 Hateful deception existed long ago
 attended by beguiling words;
 a wily-minded, mischievous disgrace,
 it ruins brilliant renown,
 exalting obscure, unsound fame.
Nemean Odes 8.32
- 35 κελεύθοις
 ἀπλόαις ζωᾷς ἐφαπτοί-
 μαν, θανὼν ὡς παισὶ κλέος
 μὴ τὸ δύσφαιμον προσάψω
 May I keep to plain paths of life,
 And when I die,
 Leave my children a name
 Of which no evil is spoken.
 Translated by C.M. Bowra (1969)
Nemean Odes 8.35
- 36 χρυσὸν εὖχονται, πεδίον δ' ἕτεροι
 ἀπέραντον, ἐγὼ δ' ἄστοις ἁδῶν
 καὶ χθονὶ γυῖα καλύψαι,
 αἰνέων αἰνητά, μομφὰν δ' ἐπισπείρων
 ἀλιτροῖς
 Some pray for gold, others for limitless
 lands,
 but I for just enough ground to cover
 my limbs,
 having praised in song who is to be
 praised
 and scattered blame on the wicked.
Nemean Odes 8.37
- 37 αὖξεται δ' ἀρετά, χλωραῖς ἐέρσαις
 ὡς ὅτε δένδρεον ἄσσει,
 ἐν σοφοῖς ἀνδρῶν ἀερθεῖσ'
 ἐν δικαίοις τε πρὸς ὕγρὸν
 αἰθέρα
 Excellence soars upward like a tree fed
 on fresh dew,
 exalted by the wise and just towards
 liquid heaven.
Nemean Odes 8.40
- 38 χρεῖαι δὲ παντοῖαι φίλων ἀν-
 δρῶν· τὰ μὲν ἀμφὶ πόνοις
 ὑπερώτατα, μαστεύει δὲ καὶ

τέρψις ἐν ὄμμασι θέσθαι
 πιστόν

The need for friends appears in many
 forms;
 it's valued most in times of trouble,
 but in a steady friendship there also is
 delight.

Nemean Odes 8.42

- 39 ἐπασιδαῖς δ' ἀνήρ
 νώδυνον καὶ τις κάματον
 θῆκεν

Many a man has charmed the pain from
 toil
 by chanting songs.

Translated by Anthony Verity (2007)

Nemean Odes 8.49

- 40 κρέσσων δὲ καππαύει δίκαν τὰν πρόσθεν
 ἀνῆρ

The stronger man beats down the right
 of old.

Translated by Richmond Lattimore (1976)

Nemean Odes 9.15

- 41 ἐκ πόνων δ' οἱ σὺν νεότατι γένωνται
 σὺν τε δίκῃ, τελέθει πρὸς γῆρας αἰὼν
 ἡμέρα
 ἴσω λαχὼν πρὸς δαιμόνων θαυμαστὸν
 ὄλβον

From honest labour, started in early
 youth,
 comes tranquil life as ripper age
 approaches
 and with it admirable happiness, a gift
 of god.

Nemean Odes 9.44

- 42 Ἄριστον μὲν ὕδωρ, ὁ δὲ χρυσὸς
 αἰθόμενον πῦρ
 ἅτε διαπρέπει νυκτὶ μέγανος ἔξοχα
 πλούτου

Water is best. But gold shines like fire
 blazing in the night, supreme of lordly
 wealth.

Translated in *The Oxford Dictionary of
 Quotations* (2004)

Olympian Odes 1.1

- 43 ἀμέραι δ' ἐπίλοιποι
 μάρτυρες σοφώτατοι

Days that are still to come
 are the wisest witnesses of all.

Olympian Odes 1.33

- 44 ἀκέρδεια λέλογχεν θαμινὰ κακαγόρους
Many a time disaster has come to the
speakers of evil.
Translated by Richmond Lattimore (1976)
Olympian Odes 1.53
- 45 εἰ δὲ θεὸν ἀνὴρ τις ἔλπεται
τι λαθέμεν ἔρδων, ἀμαρτάνει
Hope not, mortal, e'er to shun
The penetrating eye of Heaven.
Translated by C.A. Wheelwright (1864)
Olympian Odes 1.64
- 46 ὁ μὰν πλοῦτος ἀρεταῖς δεδαίδαλμένος
φέρει τῶν τε καὶ τῶν
καιρὸν βαθείαν ὑπέχων μέριμναν
ἀγροτέρων,
ἀστήρ ἀρίζηλος, ἐτυμώτατον
ἀνδρὶ φέγγος
Wealth combined with virtue
brings opportunities for great achieve-
ment,
prompting desire for high ambition
and marked distinction, man's truest
radiance.
Olympian Odes 2.53
- 47 πολλὰ μοι ὑπ' ἀγκῶνος ὠκέα βέλη
ἔνδον ἐντὶ φαρέτρᾳς
φωνάεντα συνετοῖσιν· ἐς δὲ τὸ πᾶν
ἐρμανέων
χατίζει. σοφὸς ὁ πολλὰ εἰδὼς φυᾶ·
μαθόντες δὲ λάβροι
παγγλωσσία κόρακες ὥς ἄκραντα
γαυρέτων
Διὸς πρὸς ὄρνιχα θεῖον
I have many swift arrows in my quiver,
vocal to the wise, but for the crowd
needing interpreters. A worthy poet is
endowed by nature, but those who have
been taught their art chatter like ravens,
vainly, against the holy bird of Zeus
Olympian Odes 2.83
- 48 οὐ ψεύδει τέγξω
λόγον· διάπειρά τοι βροτῶν ἔλεγχος
I will not steep my speech in lies;
in action lies the test of any man.
Translated by Richmond Lattimore (1976)
Olympian Odes 4.17
- 49 νυκτὶ θοᾶς ἐκ ναὸς ἀπεσκήμι-
φθαι δὴ ἄγκυραι
In stormy nights 'tis well
that you be doubly anchored.
Olympian Odes 6.101
- 50 αἰ δὲ φρενῶν ταραχαὶ
παρέπλαγξαν καὶ σοφόν
Disturbance in the brain has driven
even the wise man out of his course.
Translated by Richmond Lattimore (1976)
Olympian Odes 7.30
- 51 ἔνθα ποτὲ βρόχε θεῶν βασιλεὺς ὁ μέγας
χρυσέαις νιφάδεσσι πόλιν
Where once the great king of the gods
showered
the city with snows of gold.
Translated by William H. Race (1997)
Olympian Odes 7.34
a legendary statement of the wealth of Rhodes
- 52 ἐν δὲ μιᾷ μοῖρᾳ χρόνου
ἄλλοτ' ἄλλοιαι διαιθύσσοισιν αὖραι
In a single portion of time
winds quickly shift direction, veering
back and forth.
Translated by Anthony Verity (2007)
Olympian Odes 7.94
- 53 Μᾶτερ ὦ χρυσοστεφάνων ἀέθλων,
Οὐλυμπία,
δέσποιν' ἀλαθείας ... ἀνθρώπων πέρι
μαιομένων μεγάλαν
ἀρετὰν θυμῷ λαβεῖν
O Mother of gold-crowned games,
Olympia,
queen of truth, where mortals
seek to gain great success.
Olympian Odes 8.1
*inscribed on medals used at the 28th Modern
Olympic Games, Athens 2004*
- 54 τό γε λοιδορῆσαι θεοὺς
ἐχθρὰ σοφία
To reproach the gods is wisdom misap-
plied.
Translated by H.T. Riley (1872)
Olympian Odes 9.37
- 55 αἶνει δὲ παλαιὸν μὲν οἶνον, ἄνθεα δ'
ῥῶμων
νεωτέρων
Praise old wine, but also the blossoms
of poetry

- when young.
Olympian Odes 9.48
- 56 διήρχετο κύκλον ὅσσα βοᾷ
 ὥραιοις ἑὼν καὶ καλὸς κάλλιστά τε
 ῥέξαις
 To what acclamation he made his round,
 in the prime of youth, splendid in the
 glory of his triumph!
Olympian Odes 9.93
*the earliest mention of the 'victory lap' run by a
 victor at the Olympic Games*
- 57 ἔργων πρὸ πάντων βίῳ φάος
 Work above all brings light into our lives.
 Translated by Panos Koronakis-Rohlf and
 Maria Batzini (2007)
Olympian Odes 10.23
- 58 ὁ τ' ἐξελέγχων μόνος
 ἀλάθειαν ἐτήτυμον
 Χρόνος
 He alone makes truth apparent, and
 things as they really are,
 Time.
Olympian Odes 10.53
- 59 τὸ γὰρ ἐμφυὲς οὐτ' αἰθῶν ἀλώπηξ
 οὐτ' ἐρίβρομοι λέοντες διαλλάσσιντο
 ἦθος
 His innate character neither tawny fox
 nor roaring lion can forego.
Olympian Odes 11.19
- 60 σύμβολον δ' οὐ πῶ τις ἐπιχθονίων
 πιστὸν ἀμφὶ πράξιος ἐσομένηας εὖρεν
 θεόθεν,
 τῶν δὲ μελλόντων τετύφλωνται φραδαί
 No man on earth has yet received a sure
 sign from the gods of things to come;
 blinded is our perception of the future.
Olympian Odes 12.7
- 61 ἐν θεῷ γε μάν τέλος
 The outcome lies with god.
 Translated by Anthony Verity (2007)
Olympian Odes 13.104
- 62 Ἑλλάδ' εὐρήσεις ἐρευνῶν μάσσον' ἢ ὥς
 ἰδέμεν
 If you search Hellas,
 You will find more than the eye can see.
 Translated by C.M. Bowra (1969)
- Olympian Odes* 13.112
- 63 Ζεῦ τέλει, αἰδῶ δίδοι καὶ τύχην τεργνῶν
 γλυκεῖαν
 Almighty Jove, preserve our tranquil
 state,
 And may increasing joys our virtuous
 race await!
 Translated by C.A. Wheelwright (1864)
Olympian Odes 13.115
closing line of the ode
- 64 Φοῖβε ...
 ἐθελήσῃς ταῦτα νόῳ τιθέμεν εὐανδρὸν
 τε χώραν
 Phoebus Apollo,
 grant this prayer of mine and make this
 land a home of noble men.
Pythian Odes 1.39
- 65 ἐκ θεῶν γὰρ μαχαναὶ πᾶσαι βροτείαις
 ἀρεταῖς,
 καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσ-
 σοί τ' ἔφυν
 All human virtues are the gift of god,
 wisdom and strength and eloquence.
Pythian Odes 1.41
- 66 ἄστῶν δ' ἀκοὰ κρύφιον θυμὸν βαρύ-
 νει μάλιστ' ἐσλοῖσιν ἐπ' ἄλλοτρίοις
 To hear of other men's success
 makes others sore of heart.
Pythian Odes 1.84
- 67 κρέσσον γὰρ οἰκτιρμοῦ φθόνος
 Better to be envied than pitied!
 Translated in Liddell & Scott
Pythian Odes 1.85
cf. the identical English proverb
- 68 νώμα δικαίῳ πηδάλῳ στρατόν
 Steer your people with the rudder of
 justice.
 Translated by Anthony Verity (2007)
Pythian Odes 1.86
- 69 ἀψευδεὶ δὲ πρὸς ἄκμονι χάλκευε γλῶσσαν
 Forge your tongue on the anvil of truth.
 Translated by C.A. Trypanis (1971)
Pythian Odes 1.86a
- 70 ἐξίει δ' ὥσπερ κυβερνάτας ἀνήρ
 ἰστίον ἀνεμόεν

- when mixed with stainless virtue.
Translated by Richmond Lattimore (1976)
Pythian Odes 5.1
- 86 σοφοὶ δέ τοι κάλλιον
φέροντι καὶ τὰν θεόσοτον δύναμιν
The wise are better placed to bear
the power god has given.
Pythian Odes 5.12
- 87 πόνων δ' οὐ τις ἀπόκλαρός ἐστιν οὐτ'
ἔσεται
No one is without his allotted share of
toil, nor will be.
Translated by Anthony Verity (2007)
Pythian Odes 5.54
- 88 κρέσσονα μὲν ἀλικίας
νόον φέρβεται
γλώσσάν τε· θάρσος δὲ τανύπτερος
ἐν ὄρνιθιν αἰετὸς ἔπλετο·
ἀγωνίας δ', ἔρκος οἶον, σθένος
He has a mind and tongue beyond his
years;
in daring, as an eagle above all other
birds;
a tower of strength in competition.
Pythian Odes 5.109
- 89 Κάλλιστον αἱ μεγαλοπόλεις Ἀθᾶναι ...
ἐπεὶ τίνα πάτραν, τίνα οἶκον ναίων
ὀνυμάξαι
ἐπιφανέστερον;
Of all great cities Athens is the loveliest.
What country can you name, what
home more glorious?
Pythian Odes 7.1 and 5
- 90 φυᾷ τὸ γενναῖον ἐπιπρέπει
ἐκ πατέρων παισὶ λῆμα
Their fathers' noble spirit shines in their
sons.
Pythian Odes 8.44
- 91 ὁ δὲ καλὸν τι νέον λαχὼν
ἀβρότατος ἐπὶ μεγάλας
ἐξ ἐλπίδος πέταται
ὑποπτέροις ἀνορέαις, ἔχων
κρέσσονα πλούτου μέριμναν
He who wins, of a sudden, some noble
prize
In the rich years of youth
Is raised high with hope; his manhood
takes wings;
- He has in his heart what is better than
wealth.
Translated by H.D.F. Kitto (1951)
Pythian Odes 8.88
to a young winner in wrestling
- 92 ἐν δ' ὀλίγῳ βροτῶν
τὸ τερπνὸν αὔξεται· οὕτω δὲ καὶ πίτνει
χαμαί,
ἀποτρόπῳ γνῶμα σεσεισμένον
In a short time the delight
of mortals burgeons; but so too does it
fall to the ground
when shaken by a hostile purpose.
Translated by William H. Race (1997)
Pythian Odes 8.92
- 93 ἐπάμεροι. τί δέ τις; τί δ' οὐ τις; σκιᾶς ὄναρ
ἀνθρῶπος. ἀλλ' ὅταν αἴγλα διόσδοτος
ἔλθῃ,
λαμπρὸν φέγγος ἔπεστιν ἀνδρῶν καὶ
μείλιχος αἰὼν
Ephemeral man! What is he? What is he
not?
He's but a shadow in a dream.
But when god's splendour shines upon
him
his is the glory and a gentle life.
Pythian Odes 8.95
- 94 ὕπνον ἀναλίσκοισα ὀρέποντα πρὸς ἁῶ
Wasting time in sleep though dawn
drew nigh.
Pythian Odes 9.25
- 95 μόχθου καθύπερθε νεᾶνις
ἦτορ ἔχοισα· φόβῳ δ' οὐ κεχείμανται
φρένες
A girl with a heart that rises above
hardship
and a spirit that is untouched by storms
of fear.
Translated by Anthony Verity (2007)
Pythian Odes 9.31a
*of Cyrene, a lovely girl, with whom Apollo fell
in love; at the behest of the centaur Chiron he
took her with him to North Africa where he
founded the city named after her*
- 96 κύριον ὃς πάντων τέλος
οἶσθα καὶ πάσας κελεύθους·
ὅσσα τε χθῶν ἥρινά φύλλ' ἀναπέμπει,
χωπόσαι
ἐν θαλάσσῃ καὶ ποταμοῖς ψάμαθοι ...

- χῶ τι μέλλει
You who know the ordained end of
everything,
and all the paths that lead thereto:
how many leaves the earth sends forth
in spring,
how many grains of sand in the sea and
river;
what will come to pass, and whence it
will come.
Translated by Anthony Verity (2007)
Pythian Odes 9.44
of Apollo
- 97 τὰ δ' εἰς ἐνιαυτὸν ἀτέκμαρτον προνοῆσαι
There is no means of telling what another
year may bring.
Translated by Anthony Verity (2007)
Pythian Odes 10.63
- 98 κακολόγοι δὲ πολῖται
Fellow citizens are given to spreading
scandal.
Translated by Anthony Verity (2007)
Pythian Odes 11.28
- 99 ἴσχει τε γὰρ ὄλβος οὐ μείονα φθόνον
Wealth contains envy in equal measure.
Pythian Odes 11.29
- 100 θεόθεν ἐραίμαν καλῶν,
δυνατὰ μαιόμενος ἐν ἀλικίᾳ
With god's help may I still love what is
beautiful
and strive for what is attainable.
Translated by Paul Shorey (1857–1934)
Pythian Odes 11.50
- 101 ἄλλοτρίοισιν μὴ προφαίνειν, τίς φέρεται
μόχθος ἄμμιν
Do not share your troubles with strang-
ers.
Fragment 42 (Maehler) – *Hymn to Perse-
phone*
- 102 ἄλλοτ' ἄλλοῖα φρόνει
Face differing situations with a different
approach.
Fragment 43 (Maehler) – *Hymn to Perse-
phone*
cf. the English proverbs 'other times, other
manners' and 'when in Rome, do as the Romans
do'
- 103 Ἀκτὶς ἀελίου, τί πολύσκοπ' ἐμήσαο,
ὦ μάτερ ὀμμάτων, ἄστρον ὑπέρτατον
ἐν ἀμέρᾳ κλεπτόμενον;
All-enlight'ning, all-beholding,
All-transcending star of day!
Why, thy sacred orb enfolding,
Why does darkness veil thy ray?
Translated by Thomas Love Peacock (1806)
Fragment 52k (Maehler)
some scholars believe this to refer to the total
eclipse of 463BC
- 104 οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν
βουλευμάτων ἔρευνάσει βροτέα φρενί
It is not for a mortal mind to search out
the will of god.
Fragment 61 (Maehler)
- 105 τότε βάλλεται, τότε ἐπ' ἀμβρόταν χθόν'
ἐραταί
ἴων φόβαι, ῥόδα τε κόμαισι μείγνυται,
ἄχει τ' ὀμφαὶ μελέων σὺν αὐλοῖς,
οἶχνεῖ τε Σεμέλαν ἐλικάμπυκα χοροί
Now earth, undying, fills with tufts of
violets,
now girls mix their hair with roses,
and songs ring to the music of the flute,
songs and dance to honour wreathed
Semele.
Fragment 75 (Maehler)
on the coming of spring
- 106 ὦ ται λιπαραὶ καὶ ἰοστέφανοι καὶ
αἰοίδμοι,
Ἑλλάδος ἔρει-
σμα, κλεῖναι Ἀθᾶναι, δαιμόνιον
πτολίεθρον
O glorious Athens! violet-crowned,
worthy of song,
bulwark of Greece, city of the gods.
Translated by C.A. Trypanis (1971)
Fragment 76 (Maehler) – *To the Athenians*
- 107 ὅθι παῖδες Ἀθηναίων ἐβάλοντο φαεννὰν
κρηπίδ' ἐλευθερίας
Where Athens' valiant sons laid the
cornerstone of freedom.
Fragment 77 (Maehler) – *To the Athenians*
of the naval battle of Artemisium in 480BC,
fought simultaneously with Thermopylae
- 108 θεῶ δὲ δυνατόν μελαίνας
ἐκ νυκτὸς ἀμείαντον ὄρσαι φάος,
κελαινεφεί δὲ σκότει

- καλύψαι σέλας καθαρὸν
ἀμέρας
God can make unsullied light
spring from dark night
and in black-clouded darkness
hide the pure gleam
of day.
Translated by William H. Race (1997)
Fragment 108b (Maehler)
- 109 γλυκὺ δὲ πόλεμος ἀπείροισιν
War is sweet to those who never tried it.
Translated by D.S. Baker (1998)
Fragment 110 (Maehler) – *To the Thebans
later proverbial*
- 110 θνάσκει δὲ σιγαθὲν καλὸν ἔργον
Unsung the noblest deed will die.
Translated in *Bartlett's Familiar Quotations*
(1980)
Fragment 121 (Maehler)
- 111 σὺν δ' ἀνάγκῃ πᾶν καλόν
Under compulsion all is fair.
Translated by William H. Race (1997)
With necessity come many benefits.
Fragment 122 (Maehler)
both translations are valid
- 112 χρῆν μὲν κατὰ καιρὸν ἐρώ-
των δρέπεσθαι, θυμέ, σὺν ἀλικίᾳ
Gather the blossoms of love at the right
time, my heart – in the prime of life.
Translated by C.A. Trypanis (1971)
Fragment 123 (Maehler)
*cf. Robert Herrick (1591–1674), 'To the Virgins,
to Make Much of Time': 'Gather ye rosebuds
while ye may'*
- 113 τοῖσι λάμπει μὲν μένος αἰλίου
τὰν ἐνθάδε νύκτα κάτω
For them the sun shines at full strength
while we here walk in night.
Translated by Willis Barnstone (1962)
Fragment 129.1 (Maehler)
of the Elysian Fields
- 114 φοινικορόδοις δ' ἐνὶ λειμώνεσσι
προάστιον αὐτῶν
καὶ λιβάνων σκιαρᾶν
καὶ χρυσοκάρποισιν βέβριθε δενδρέοις
καὶ τοὶ μὲν ἵπποις γυμνασίοις τε τοὶ δὲ
πεσσοῖς
- τοὶ δὲ φορμίγγεσσι τέρπονται, παρὰ δὲ
σφισιν
εὐάνθης ἅπας τέθαλεν ὄλβος
The plains around their city are red
with roses
and shaded by incense trees heavy with
golden fruit.
And some enjoy horses and wrestling,
or table games and the lyre,
and near them blossoms a flower of
perfect joy.
Translated by Willis Barnstone (1962)
Fragment 129.3 (Maehler)
of Hades
- 115 ὁδμὰ δ' ἑρατὸν κατὰ χώρον κίδναται
αἰεὶ θύματα μειγνύντων πυρὶ τηλεφανεῖ
παντοῖα θεῶν ἐπὶ βωμοῖς
Perfumes hover above the land,
from frankincense burning on bright
fires
of the altars of the gods.
Fragment 129.10 (Maehler)
- 116 ἀλίου δελφίνος ὑπόκρισιν,
τὸν μὲν ἀκύμονος ἐν πόντου πελάγῃ
αὐλῶν ἐκίνησ' ἑρατὸν μέλος
Like a dolphin whom the lovely melody
of flutes moves on to the surface of the
waveless sea.
Translated by William C. Helmbold (1957)
Fragment 140b (Maehler)
*quoted by Plutarch, Whether Land or Sea
Animals Are Cleverer 984c*
- 117 τί θεός; τὸ πᾶν
What is god? Everything.
Translated in *Bartlett's Familiar Quotations*
(1980)
Fragment 140d (Maehler)
- 118 ἀνδρῶν δικαίων Χρόνος σωτὴρ ἄριστος
Time is the best champion to the just.
Fragment 159 (Maehler)
- 119 Νόμος ὁ πάντων βασιλεὺς
θνατῶν τε καὶ ἀθανάτων
ἄγει δικαίων τὸ βιαιότατον
ὑπερτάτῃ χειρὶ
Law, the sovereign of all,
Mortals and immortals,
Carries all with highest hand,
Justifying the utmost force.

Translated by W.R.M. Lamb (1925)
 Fragment 169a (Maehler)
quoted in full in Plato, Gorgias 484b

- 120 ἔσθ' ὅτε πιστόταται σιγᾶς ὁδοί·
 κέντρον δὲ μάχας ὁ κρατιστεύων λόγος
 Silence is the safest path at times;
 an overpowering word may spur to
 battle.

Fragment 180 (Maehler)

- 121 ἐλπίς, ἃ μάλιστα θνατῶν πολύστροφον
 γνῶ-
 μαν κυβερνᾷ
 Hope, most of all, governs the ever-
 changing mind of men.

Fragment 214 (Maehler)

- 122 Διὸς παῖς ὁ χρυσός·
 κείνον οὐ σῆς οὐδὲ κίς δάπτει
 Gold is the child of Zeus;
 neither moth nor weevil eats it.
 Translated by William H. Race (1997)
 Fragment 222 (Maehler)

- 123 νέων δὲ μέριμναι σὺν πόνοις
 εἰλίσσόμεναι
 δόξαν εὐρίσκοντι· λάμπει δὲ χρόνῳ
 ἔργα μετ' αἰθέρ' ἀεθθέντα
 Ambitions of the young, plied with toil,
 gain fame;
 and in good time their deeds shine
 forth, raised up to heaven.
 Fragment 227 (Maehler)

- 124 τόλμα τέ μιν ζαμενῆς καὶ σύνεσις πρόσκο-
 πος ἐσάωσεν
 You have been saved by mighty courage
 and foreseeing wit.
 Fragment 231 (Maehler)

- 125 τὰς ἐλπίδας εἶναι ἐγρηγορότων ἐνύπνια
 Hopes are the dreams of those who do
 not sleep.
 Stobaeus, *Anthology* 4.47.12
attributed to Pindar by Stobaeus

PISANDER

7th or 6th century BC
 Epic poet from Camirus in Rhodes

- 1 οὐ νέμεσις καὶ ψεῦδος ὑπὲρ ψυχῆς
 ἀγορεύειν

There is no blame in telling a lie to save
 one's life.

Translated by Martin L. West (2003)
Heraclea Fragment 8 (Bernabé, PEG)

- 2 ταύτας κατατοξεῦσαι τὰς ὄρνιθας
 Ἡρακλῆς λέγεται· Πείσανδρος δὲ αὐτὸν
 ὁ Καμυρεὺς ἀποκτεῖναι τὰς ὄρνιθας
 οὐ φησιν, ἀλλὰ ὡς ψόφῳ κροτάλων
 ἐκδιώξειεν αὐτάς

It is said that Heracles killed off the Stym-
 phalian birds; but Pisander of Camirus
 says that he did not kill the birds, only
 scared them off with the noise of clap-
 pers.

Translated by Martin L. West (2003)
 Pausanias, *Description of Greece* 8.22.4

PITTACUS

c.650–570BC

Statesman of Mytilene, lawgiver and one of
 the Seven Sages

see also Seven Sages 39–40

- 1 καιρὸν γνῶθι
 Recognize the right instant.
 Seven Sages, *Apophthegms* Fragment 5.2
 (D-K)
- 2 τοῖς ἐπιτηδείοις χρῶ
 Make use of the competent.
 Seven Sages, *Apophthegms* Fragment 5.3
 (D-K)
- 3 ὅσα νεμεσᾶς τῷ πλησίον, αὐτὸς μὴ ποίει
 What you resent in others do not do
 yourself.
 Seven Sages, *Apophthegms* Fragment 5.3
 (D-K)
- 4 ἀπραγούντα μὴ ὀνειδίξε
 Do not upbraid him who fares ill.
 Seven Sages, *Apophthegms* Fragment 5.3
 (D-K)
- 5 ἀνέχου ὑπὸ τῶν πλησίον μικρὰ
 ἐλαττούμενος

Bear your neighbours with patience,
 even if in small things they try to gain
 advantage over you.

Seven Sages, *Apophthegms* Fragment 5.5
 (D-K)

- 6 δεινὸν συνιδεῖν τὸ μέλλον, ἀσφαλὲς τὸ
γενόμενον
To look into the future is impossible,
certain is only what has come to pass.
Seven Sages, *Apophthegms* Fragment 5.6
(D-K)
- 7 πιστὸν γῆ, ἄπιστον θάλασσα
Land can be relied on, untrustworthy is
the sea.
Seven Sages, *Apophthegms* Fragment 5.7
(D-K)
- 8 θεράπευε εὐσέβειαν, παιδείαν, σωφρο-
σύνην, φρόνησιν, ἀλήθειαν, πίστιν, ἐμπει-
ρίαν, ἐπιδεξιότητα, ἐταιρείαν, ἐπιμέλειαν,
οἰκονομίαν, τέχνην
Foster reverence, education, soundness
of mind, prudence, truth, faith, experi-
ence, tact, friendship, diligence, thrift,
art.
Seven Sages, *Apophthegms* Fragment 5.8
(D-K)
- 9 ἀνάγκη δ' οὐδὲ θεοὶ μάχονται
Even the gods do not fight against neces-
sity.
Translated by R.D. Hicks (1925)
Seven Sages, *Apophthegms* 4.4 (Mullach,
FPG)
- 10 τῶν μὲν ἀγρίων θηρίων κάκιστον ὁ
τύραννος, τῶν δὲ ἡμέρων ὁ κόλαξ
Of all wild beasts a tyrant is the worst; of
all the tame ones the flatterer.
Seven Sages, *Apophthegms* 4.10 (Mullach,
FPG)
also attributed to Bias
- 11 ἐπύθετό τις, διότι οὐ βούλεται γῆμαι
τοῦ δὲ φήσαντος· ἐὰν μὲν καλὴν γῆμω,
ἔξω κοινήν, ἐὰν δὲ αἰσχροάν, ἔξω ποινήν·
Οὐμενοῦν, ἔφη, ἀλλ' ἐὰν μὲν καλὴν
γῆμης, οὐχ ἔξεις ποινήν, ἐὰν δὲ αἰσχροάν,
οὐχ ἔξεις κοινήν
He asked someone why he would not
marry; and when he said 'If I marry a
pretty one all will have her, if an ugly one
I will be punished,' Pittacus answered
'Yes, but if a pretty one you will not be
punished, if an ugly one not all will have
her.'
Seven Sages, *Apophthegms* 4.16 (Mullach,
FPG)
- also attributed to Bion by Diogenes Laertius,
Lives of Eminent Philosophers 4.48*
- 12 μὴ ἔριζε γονεῦσι, κὰν δίκαια λέγῃς
Do not quarrel with your parents, even if
what you say is right.
Seven Sages, *Sententiae* 216.5 (Mullach,
FPG)
- 13 ὁ μέλλεις πράττειν, μὴ πρόλεγε· ἀποτυχὼν
γὰρ γελασθήσῃ
Do not announce your plans beforehand;
for, if they fail, you will be ridiculed.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 1.78.2
- 14 ἀτυχίαν μὴ ὀνειδίξειν, νέμεσιν αἰδόμενον
Never scoff at anyone's misfortune, for
fear of Nemesis.
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 1.78.3
- 15 τοὺς ἀγαθοὺς τῶν ἀνθρώπων θεοῦ τι
μέρος ἔλεγεν ἔχειν
The virtuous possess a part of god.
Gnomologium Vaticanum, *Sententia* 560
(Sternbach)
- 16 τοὺς ὑπηκόους ὁ ἄρχων παρασκευάσειε
φοβέισθαι μὴ αὐτὸν ἀλλ' ὑπὲρ αὐτοῦ
A ruler should make his subjects fear,
not him, but for him.
Translated by Frank Cole Babbitt (1928)
Plutarch, *Dinner of the Seven Wise Men* 152b
- 17 ἄπληστον τὸ διὰ παντὸς κέρδος
Greedy, those who go to any lengths for
profit.
Stobaeus, *Anthology* 3.10.47
- 18 συγγνώμη τιμωρίας ἀμείνων· τὸ μὲν γὰρ
ἡμέρου φύσεώς ἐστι, τὸ δὲ θηριώδους
Better to pardon than punish; pardon
belongs to a calm nature, punishment to
beasts.
Stobaeus, *Anthology* 3.19.14

PLATO

429–347BC

Athenian philosopher

All quotations from the *Apology* are under Socrates

see also Anonymous 39, 62; Aristotle 84; Callimachus 29; Diogenes Cynic 2; Diogenes Laertius 1; Dionysius II 1; Philippiades 1; Plutarch 52, 61; Sappho 45

- 1 τὸ γὰρ ἐξαπατᾶσθαι αὐτὸν ὑφ' αὐτοῦ
πάντων χαλεπώτατον

The worst of all deceptions is self-deception.

Translated by Harold North Fowler (1926)

Cratylus 428d

- 2 τῷ πάμφορον εὐκαρπὸν τε εἶναι ... τότε
δὲ πρὸς τῷ κάλλει καὶ παμπλήθῃ ταῦτα
ἔφερε ... τὰ νῦν οἶον νοσήσαντος σώματος
ὅστ' αὖ

In former days all-bearing and blessed with crops, delightful and abundant; by now as but the skeleton of a sick man.

Translated by R.G. Bury (1929)

Critias 110e

of *Attica*

- 3 οὐδέποτε ὀρθῶς ἔχοντος οὔτε τοῦ
ἀδικεῖν οὔτε τοῦ ἀνταδικεῖν οὔτε κακῶς
πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς

It is never right to do wrong or to requite wrong with wrong, or when we suffer evil to defend ourselves by doing evil in return.

Translated by Harold North Fowler (1914)

Crito 49d

- 4 πόθεν τοῦτο τὸ ἔρμαιον ἠύρετήν;
Where did you have the luck to pick it up?

Translated by W.R.M. Lamb (1924)

Euthydemus 273e

of *Euthydemus*, claiming to possess the skill of teaching virtue

- 5 οὐ μόνον ἄρα εὐτυχίαν ἀλλὰ καὶ εὐπρα-
γίαν ἢ ἐπιστήμη παρέχει τοῖς ἀνθρώποις
Knowledge supplies mankind not only with success, but also with well-being.

Euthydemus 281b

- 6 οὐδέ γε τῆς ἄλλης ἐπιστήμης ὄφελος
γίνεται οὐδέν, οὔτε χρηματιστικῆς οὔτε

ιατρικῆς οὔτε ἄλλης οὐδεμιᾶς, ἣτις ποιεῖν
τι ἐπίσταται, χρῆσθαι δὲ μὴ ᾧ ἂν ποιήσῃ

There is no advantage in the knowledge of money-making or medicine or anything else, without knowing how to use it.

Euthydemus 289a

- 7 στρατηγοὶ ... ἐπειδὴν ἡ πόλιν τινὰ
θηρεύσονται ἢ στρατόπεδον, παραδιδόασιν
τοῖς πολιτικοῖς ἀνδράσιν· αὐτοὶ γὰρ οὐκ
ἐπίστανται χρῆσθαι τούτοις ἃ ἐθήρευσαν

Generals, when they have captured either a city or an army, hand it over to the politicians – since they themselves do not know how to use what they have taken.

Euthydemus 290c

- 8 δεόμενος ... σῶσαι ἡμᾶς ... ἐκ τῆς
τρικυμίας τοῦ λόγου

God save us from the turmoil of the discussion!

Euthydemus 293a

- 9 τὸ γὰρ σπάνιον, ὧ Εὐθύδημε, τίμιον, τὸ
δὲ ὕδωρ εὐωνότατον, ἀριστον ὄν, ὡς ἔφη
Πίνδαρος

That which is rare is dear, but water is to be had at the cheapest rate, though it is, as Pindar said, the best of all things.

Translated by H.T. Riley (1872)

Euthydemus 304b

quoting *Pindar* 42

- 10 πάντα γὰρ ἄνδρα χορὴ ἀγαπᾶν ὅστις
καὶ ὅτιοῦν λέγει ἐχόμενον φρονήσεως
πρᾶγμα καὶ ἀνδρείως ἐπεξιών διαπονεῖται

We should admire anyone who says anything that verges on good sense, and labours steadily in its pursuit.

Euthydemus 306c

- 11 ἐν παντὶ ἐπιτηδεύματι οἱ μὲν φαῦλοι
πολλοὶ καὶ οὐδενὸς ἄξιοι, οἱ δὲ σπουδαῖοι
ὀλίγοι καὶ παντὸς ἄξιοι

In every trade the duffers are many and worthless, whereas the good workers are few and worth any price.

Translated by W.R.M. Lamb (1924)

Euthydemus 307a

- 12 ἄρα τὸ ὅσιον ὅτι ὀσίον ἐστὶν φιλεῖται ὑπὸ
τῶν θεῶν, ἢ ὅτι φιλεῖται ὀσίον ἐστίν;

- Is that which is holy loved by the gods because it is holy, or is it holy because it is loved by the gods?
Translated by Harold North Fowler (1914)
Euthyphro 10a
- 13 τὸ πείθειν ... τοῖς λόγοις ... τῇ ἀληθείᾳ μέγιστον ἀγαθὸν καὶ αἴτιον ἅμα μὲν ἐλευθερίας αὐτοῖς τοῖς ἀνθρώποις, ἅμα δὲ τοῦ ἄλλων ἄρχειν
Persuasion through words is truly the greatest blessing; it is instrumental in giving men freedom and, at the same time, the power to rule over others.
Gorgias 452d–e
- 14 πειθοῦς δημιουργός ἐστιν ἡ ῥητορικὴ
Rhetoric is a producer of persuasion.
Translated by W.R.M. Lamb (1925)
Gorgias 453a
- 15 καλῶ τὴν ῥητορικὴν ... εἶναι τι ἐπιτήδευμα τεχνικὸν μὲν οὐ, ψυχῆς δὲ στοχαστικῆς καὶ ἀνδρείας καὶ φύσει δεινῆς προσομιλεῖν τοῖς ἀνθρώποις· καλῶ δὲ αὐτοῦ ἐγὼ τὸ κεφάλαιον κολακείαν
Rhetoric doesn't involve expertise; all you need is a mind which is good at guessing, some courage, and a natural talent for interacting with people. The general term I use to refer to it is *flattery*.
Translated by Robin Waterfield (1994)
Gorgias 463a
- 16 ὑπὸ μὲν οὖν τὴν ἰατρικὴν ἡ ὀψοποικὴ ὑποδέδυκε, καὶ προσποιεῖται τὰ βέλτιστα σιτία τῷ σώματι εἰδέναι, ὥστ' εἰ δέοι ... διαγωνίζεσθαι ὀψοποιόν τε καὶ ἰατρόν ... περὶ τῶν χρηστῶν σιτίων ... λιμῷ ἂν ἀποθανεῖν τὸν ἰατρόν
Cookery has crept into medicine and professes to know the best foods for the body; yet if the cook and the doctor were to enter a competition as to which are the most beneficial foods – the doctor would starve to death.
Gorgias 464d
- 17 κακίας ἄρα ψυχῆς ἀπαλλάττεται ὁ δίκην δίδους;
Is he who pays the penalty relieved from evilness of soul?
Translated by W.R.M. Lamb (1925)
Gorgias 477a
- 18 τὸ δὲ ἀδικοῦντα μὴ διδόναι δίκην πάντων μέγιστόν τε καὶ πρῶτον κακῶν πέφυκεν
To do wrong and not pay the penalty is the greatest among all evils.
Gorgias 479d
- 19 ἐπεὶ ποῖω δικάω χρώμενος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν ἢ ὁ πατήρ αὐτοῦ ἐπὶ Σκύθας; ἢ ἄλλα μυρία ... τοιαῦτα
By what right did Xerxes march against Greece, or his father against Scythia? or countless other cases of this sort.
Gorgias 483d
- 20 εἷς φρονῶν μυρίων μὴ φρονούντων κρείττων
One wise man is better than a multitude of fools.
Gorgias 490a
- 21 σμικρὰ καὶ ὀλίγου ἄξια ἀνερωτᾷ
He keeps on asking petty, unimportant questions.
Translated by W.R.M. Lamb (1925)
Gorgias 497b
of Socrates
- 22 ἐὰν ζητῆς καλῶς, εὕρήσεις
Search well, and thou shalt find
Gorgias 503d
- 23 τοῦ σώματος τάξειςιν ὄνομα εἶναι ὑγίεινόν, ἐξ οὗ ἐν αὐτῷ ἡ ὑγίεια γίγνεται ... τῆς ψυχῆς τάξεσι καὶ κοσμήσεσιν ... ἔστιν δικαιοσύνη τε καὶ σωφροσύνη
Order of the body leads to health, order and harmony of the soul to lawfulness and prudence.
Gorgias 504c–d
- 24 ὅτ' αὖ μὴ ἐνὶ κοινωνίᾳ, φιλίᾳ οὐκ ἂν εἴη
Where there is no common understanding there can be no friendship.
Gorgias 507e
- 25 καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν καὶ φιλίαν καὶ κοσμιότητα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσιν, ὡς ἑταῖρε, οὐκ ἀκοσμίαν οὐδὲ ἀκολασίαν
Heaven and earth and gods and men are held together by communion and friendship, by orderliness, temperance and

justice; this is why they call the whole of this world by the name of cosmos, not of disorder or dissoluteness.

Gorgias 508a

the double meaning of κόσμος (world and order), the first name given to the universe by the Pythagoreans

- 26 τὸν μέλλοντα ὀρθῶς ῥητορικὸν ἔσεσθαι δίκαιον ἄρα δεῖ εἶναι καὶ ἐπιστήμονα τῶν δικαίων

To be a good public speaker, first be well-informed of the ways of justice and, of course, be just yourself.

Gorgias 508c

- 27 τὴν εἰμαρμένην οὐδ' ἂν εἰς ἐκφύγοι
Not one of us can escape his destiny.

Translated by W.R.M. Lamb (1925)

Gorgias 512e

- 28 προσήκει δὲ παντὶ τῷ ἐν τιμωρίᾳ ὄντι, ὅπ' ἄλλου ὀρθῶς τιμωρουμένῳ, ἢ βελτίονι γίγνεσθαι καὶ ὀνίνασθαι ἢ παραδείγματι τοῖς ἄλλοις γίγνεσθαι

Punishment rightly inflicted should serve either to improve the culprit and make him profit by it, or serve as an example to the rest.

Gorgias 525b

- 29 ἀνδρὶ μελετητέον οὐ τὸ δοκεῖν εἶναι ἀγαθὸν ἀλλὰ τὸ εἶναι, καὶ ἰδίᾳ καὶ δημοσίᾳ

A man should train himself not to seem good but to be good both in private and in public.

Gorgias 527b

- 30 πολὺ γὰρ τοι μείζον με ἀγαθὸν ἐργάσει ἀμαθίας παύσας τὴν ψυχὴν ἢ νόσου τὸ σῶμα

You would be doing me more good by curing my soul of ignorance, than my body of disease.

Lesser Hippias 372e

- 31 κοῦφον γὰρ χρῆμα ποιητής ἐστιν καὶ πτηνὸν καὶ ἱερόν, καὶ οὐ πρότερον οἶός τε ποιεῖν πρὶν ἂν ἐνθεός τε γένηται καὶ ἐκφῶν καὶ ὁ νοῦς μηκέτι ἐν αὐτῷ ἐνῇ

A poet is a strange fellow, light-hearted and winged and sacred, unable to create unless inspired by god, out of his wits,

beyond reason.

Ion 534b

- 32 ἐπιστήμη γὰρ ... δεῖ κρίνεσθαι, ἀλλ' οὐ πλήθει τὸ μέλλον καλῶς κριθήσεσθαι

Knowledge must decide, not a majority, if there is to be a right decision.

Laches 184e

- 33 ἐγὼ μὲν γὰρ καὶ ἐπιλανθάνομαι ἤδη τὰ πολλὰ διὰ τὴν ἡλικίαν ὣν ἂν διανοηθῶ ἐρέσθαι καὶ αὐτὸ ἂν ἀκούσω· ἐὰν δὲ μεταξὺ ἄλλοι λόγοι γένωνται, οὐ πάνυ μέμνημαι

I find that owing to my age I forget the questions I intend to put, and also the answers I receive; and if the discussion changes in the middle, my memory goes all together.

Translated by W.R.M. Lamb (1924)

Laches 189c

- 34 ἢ μὲν μετὰ φρονήσεως καρτερία καλὴ καγαθή

Endurance joined with wisdom is noble and good.

Translated by W.R.M. Lamb (1924)

Laches 192c

- 35 οὐδὲν λέγει, ἀλλὰ στρέφεται ἄνω καὶ κάτω ἐπικρυπτόμενος τὴν αὐτοῦ ἀπορίαν
He talks no sense, but twists and turns hoping to conceal his own perplexity.

Laches 196b.1

- 36 μάτην κενοῖς λόγοις αὐτὸς αὐτὸν κοσμοῖ;
Why waste time in adorning oneself with empty words?

Translated by W.R.M. Lamb (1924)

Laches 196b.7

- 37 τὸ ἄφοβον καὶ τὸ ἀνδρεῖον οὐ ταυτόν
Fearlessness and courage are not the same thing.

Laches 197b

- 38 πρόπει μὲν που ... τῶν μεγίστων προστατοῦντι μεγίστης φρονήσεως μετέχειν

It is suitable, I presume, for a man in the highest seat of government to be gifted with the highest degree of wisdom.

Translated by W.R.M. Lamb (1924)

Laches 197e

- 39 ἦν γὰρ καλοῦσιν οἱ πλείστοι τῶν ἀνθρώπων εἰρήνην, τοῦτ' εἶναι μόνον ὄνομα, τῷ δ' ἔργῳ πάσαις πρὸς πάσας τὰς πόλεις ἀεὶ πόλεμον ἀκήρυκτον κατὰ φύσιν εἶναι

Peace is but a word; in reality all states are engaged in undeclared wars against all other states.

Laws 626a

- 40 τὸ νικᾶν αὐτὸν αὐτὸν πασῶν νικῶν πρῶτη τε καὶ ἀρίστη

Victory over oneself is of all victories the first and finest.

Laws 626e

- 41 τό γε μὴν ἄριστον οὔτε ὁ πόλεμος οὔτε ἡ στάσις, ἀπευκτὸν δὲ τὸ δεηθῆναι τούτων, εἰρήνην δὲ πρὸς ἀλλήλους ἅμα καὶ φιλοφροσύνην καὶ δὴ καὶ τὸ νικᾶν, ὥς ἔουκεν, αὐτὴν αὐτὴν πόλιν οὐκ ἦν τῶν ἀρίστων ἀλλὰ τῶν ἀναγκαίων

Neither war nor civil war is best – both are abominable – but peace and goodwill among men. Thus, for a state to overcome its own shortcomings is not just a great achievement, it is an absolute necessity.

Laws 628c

- 42 τὸ δὲ τῶν λυπῶν καὶ φόβων ... εἴ τις ἐκ παιδῶν φευξέεται διὰ τέλους, ὅποταν εἰς ἀναγκαίους ἔλθῃ πόνους καὶ φόβους καὶ λύπας, φευξέσθαι τοὺς ἐν ἐκείνοις γεγυμνασμένους

If pains and fears are shunned from childhood, when confronted with unavoidable hardships and fears and pains, he will be put to flight by those who are trained to face them.

Laws 635b

- 43 τὴν πόλιν ἅπαντες ἡμῶν Ἕλληνες ὑπολαμβάνουσιν ὥς φιλόλογός τε ἐστὶ καὶ πολύλογος, Λακεδαιμόνα δὲ καὶ Κρήτην, τὴν μὲν βραχύλογον, τὴν δὲ πολύνοιαν μᾶλλον ἢ πολυλογίαν ἀσκοῦσαν

Our city, Athens, is, in the general opinion of the Greeks, both fond of talk and full of talk, but Lacedaemon is scant of talk, while Crete is more witty than wordy.

Translated by R.G. Bury (1926)

Laws 641e

a polite way of referring to the proverbial mendacity of the Cretans; cf. Epimenides 1

- 44 τὸν ὅτιοῦν ἀγαθὸν ἄνδρα μέλλοντα ἔσεσθαι τοῦτο αὐτὸ ἐκ παιδῶν εὐθὺς μελετᾶν δεῖν

A man who intends to be skilled at a particular occupation must practise it from childhood.

Translated by Trevor J. Saunders (1970)

Laws 643b.4

- 45 τὸν μέλλοντα ἀγαθὸν ἔσεσθαι ... οἰκοδόμον τῶν παιδείων οἰκοδομημάτων παίζειν χρή ... καὶ ὄργανα ἑκατέρω σμικρὰ, τῶν ἀληθινῶν μιμήματα, παρασκευάζειν τὸν τρέφοντα αὐτῶν

To make a good builder a child must play at building toy houses, and those who teach them must provide each child with miniature tools modelled on real ones.

Translated by R.G. Bury (1926)

Laws 643b.7

- 46 καὶ πειρᾶσθαι διὰ τῶν παιδιῶν ἐκείσε τρέπειν τὰς ἡδονὰς καὶ ἐπιθυμίας τῶν παιδῶν, οἱ ἀφικομένους αὐτοὺς δεῖ τέλος ἔχειν

Use children's games to channel their pleasures and desires towards activities in which they will have to engage when they are adults.

Translated by Trevor J. Saunders (1970)

Laws 643c

- 47 κεφάλαιον δὴ παιδείας ... ἡ τοῦ παίζοντος τὴν ψυχὴν εἰς ἔρωτα μάλιστα ἄξει τοῦτο ὁ δεήσει γενόμενον ἄνδρ' αὐτὸν τέλειον εἶναι τῆς τοῦ πράγματος ἀρετῆς

Primarily educate a child by using his playtime to imbue his soul with the greatest possible liking for the occupation which he will have to master when he grows up.

Laws 643d

- 48 τὴν δὲ πρὸς ἀρετὴν ἐκ παιδῶν παιδείαν ποιοῦσαν ἐπιθυμητὴν τε καὶ ἐραστὴν τοῦ πολίτην γενέσθαι τέλειον

Education from childhood in virtue, a training which produces a keen desire to become a perfect citizen.

Translated by Trevor J. Saunders (1970)

Laws 643e

- 49 παιδεῖαν ... τὴν εἰς χρήματα τείνουσαν ἢ τινα πρὸς ἰσχύν, ἢ καὶ πρὸς ἄλλην τινὰ σοφίαν ἄνευ νοῦ καὶ δίκης, βάνανυσόν τ' εἶναι καὶ ἀνελεύθερον καὶ οὐκ ἄξιαν τὸ παρὰ πᾶν παιδεῖαν καλεῖσθαι

An education which aims only at money-making or physical strength, or even some mental accomplishment devoid of reason and justice, I would term vulgar and illiberal and utterly unworthy of the name.

Translated by R.G. Bury (1926)

Laws 644a

- 50 δεῖ δὴ τὴν παιδεῖαν μηδαμοῦ ἀτιμάζειν, ὥς πρῶτον τῶν καλλίστων τοῖς ἀρίστοις ἀνδράσιν παραγιγνόμενον

One should never disparage education; it stands first among the finest gifts that are given to the best men.

Translated by R.G. Bury (1926)

Laws 644b

- 51 ὥς ἀγαθῶν μὲν ὄντων τῶν δυναμένων ἄρχειν αὐτῶν, κακῶν δὲ τῶν μὴ

Excellent are those who can control themselves; those who cannot are a nuisance.

Laws 644b

- 52 δύο δὲ κεκτημένον ἐν αὐτῷ συμβούλω ἐναντίω τε καὶ ἄφρονε ... ἡδονὴν καὶ λύπην

Each possesses within himself two antagonistic and foolish counsellors, pleasure and pain.

Translated by R.G. Bury (1926)

Laws 644c

- 53 ταῦτα τὰ πάθη ἐν ἡμῖν ... ἀνθέλκουσιν ἐναντίαι οὔσαι ἐπ' ἐναντίας πράξεις, οὗ δὴ διωρισμένη ἀρετὴ καὶ κακία κεῖται

These emotions drag us to opposite actions, towards the dividing line between virtue and vice.

Laws 644e

- 54 οὔτε γὰρ παρὰ θεάτρου δεῖ τὸν γε ἀληθὴ κριτὴν κρίνειν μανθάνοντα καὶ ἐκπληττόμενον ὑπὸ θορύβου τῶν πολλῶν

A true judge must not reach his verdict by listening to the audience, nor be panic-struck by the uproar of the crowd.

Laws 659a

- 55 τὸ κατὰ φύσιν πηδᾶν εἰθίσθαι πᾶν ζῶον, τὸ δὲ ἀνθρώπινον, ὥς ἔφαμεν, αἰσθησὶν λαβὼν τοῦ ῥυθμοῦ ἐγέννησέν τε ὄρχησιν καὶ ἔτεκεν

Every animal has the natural habit of jumping about. The human animal acquired a sense of rhythm, and that led to the birth of dancing.

Translated by Trevor J. Saunders (1970)

Laws 673d

- 56 ἢ δ' ἂν ποτε συνοικία μῆτε πλοῦτος συνοικὴ μῆτε πενία, σχεδὸν ἐν ταύτῃ γενναιότατα ἦθη γίγνιτοῖ' ἂν

The community in which neither wealth nor poverty exists will generally produce the finest characters.

Translated by Trevor J. Saunders (1970)

Laws 679b

- 57 ἐάν τις μείζονα διδῶ τοῖς ἐλάττοσι δύνανται παρεῖς τὸ μέτριον, πλοίοις τε ἰστία καὶ σώμασι τροφὴν καὶ ψυχαῖς ἀρχάς, ἀνατρέπεται πῶς πάντα καὶ ἐξυβρίζοντα τὰ μὲν εἰς νόσους θεῖ, τὰ δ' εἰς ἐκγονον ὕβρεως ἀδικίαν

If we provide beyond measure, like fitting large sails to small ships, over-feeding a body or instilling in a soul aspirations that are too high, the result is disastrous: poor health and arrogance.

Laws 691c

- 58 οὐδεὶς πῶς μέγας ἐγγέγονεν ἀληθῶς ... τὸ δ' αἴτιον οὐ τύχης, ἀλλ' ὁ κακὸς βίος ὃν οἱ τῶν διαφερόντως πλουσιῶν καὶ τυράννων παῖδες τὰ πολλὰ ζῶσιν

No offspring of excessively rich parents, or of tyrants, has really risen to greatness, and the cause of this is not bad luck, but the shocking life that such children almost always lead.

Laws 695e

- 59 ἡ Περσῶν ἐπιθεσις τοῖς Ἑλλήσιν, ἴσως δὲ σχεδὸν ἅπασιν τοῖς τὴν Εὐρώπῃν οἰκοῦσιν ἐγίγνετο

The Persians made their onslaught upon the Greeks – and indeed one might say on virtually all the nations of Europe.

Translated by R.G. Bury (1926)

Laws 698b

- 60 οὐτ' ὀρθοὺς νόμους ὅσοι μὴ συμπάσης τῆς

πόλεως ἔνεκα τοῦ κοινοῦ ἐτέθησαν· οἱ δ' ἔνεκά τινων, στασιώτας ἀλλ' οὐ πολίτας τούτους φαμέν

Laws which are not established for the good of the whole state are bogus laws; and when they favour particular sections of the community, their authors are not citizens but party-men.

Translated by Trevor J. Saunders (1970)

Laws 715b

- 61 τοὺς δ' ἄρχοντας λεγομένους νῦν ὑπὲρτας τοῖς νόμοις ἐκάλεσα οὔτι καινοτομίας ὀνομάτων ἔνεκα, ἀλλ' ἡγοῦμαι παντὸς μᾶλλον εἶναι παρὰ τοῦτο σωτηρίαν τε πόλει καὶ τούναντίον. ἐν ἧ μὲν γὰρ ἂν ἀρχόμενος ἦ καὶ ἄκυρος νόμος, φθορὰν ὀρώ τῇ τοιαύτῃ ἐτοίμῃν οὖσαν

Such people are usually referred to as 'rulers', and if I have called them 'servants of the laws' it's not because I want to mint a new expression but because I believe that the success or failure of a state hinges on this point more than anything else. Where the law is subject to some other authority and has none of its own, the collapse of the state, in my view, is not far off.

Translated by Trevor J. Saunders (1970)

Laws 715c

- 62 ἐν ἧ δὲ ἂν δεσπότης τῶν ἀρχόντων, οἱ δὲ ἄρχοντες δούλοι τοῦ νόμου, σωτηρίαν καὶ πάντα ὅσα θεοὶ πόλεσιν ἔδοσαν ἀγαθὰ γιγνόμενα καθορώ

Wherever the law is lord over the magistrates, and the magistrates are servants to the law, there I descry salvation and all the blessings that the gods bestow on States.

Translated by R.G. Bury (1926)

Laws 715d

- 63 ὁ δὲ θεὸς ἡμῖν πάντων χρημάτων μέτρον ἂν εἴη μάλιστα, καὶ πολὺ μᾶλλον ἢ πού τις, ὥς φασι, ἄνθρωπος

In our view it is god who is the 'measure of all things', much more so than any 'man', as they say.

Translated by Trevor J. Saunders (1970)

Laws 716c

cf. Protagoras 6

- 64 ποιητής, ὅποταν ἐν τῷ τρίποδι τῆς Μούσης καθίζηται, τότε οὐκ ἔμφρων ἐστίν, οἷον δὲ κρήνη τις τὸ ἐπιὸν ῥεῖν ἐτοίμως ἔᾳ

When a poet takes his seat on the tripod of the Muse, he cannot control his thoughts; he's like a fountain where the water is allowed to gush forth unchecked.

Translated by Trevor J. Saunders (1970)

Laws 719c

- 65 τῷ δὲ νομοθέτῃ τοῦτο οὐκ ἔστι ποιεῖν ἐν τῷ νόμῳ, δύο περὶ ἑνός, ἀλλὰ ἓνα περὶ ἑνός ἀεὶ δεῖ λόγον ἀποφαίνεσθαι

The legislator must not let his laws say two different things on the same subject; his rule has to be 'one topic, one doctrine'.

Translated by Trevor J. Saunders (1970)

Laws 719d

unlike the poet

- 66 τιμὴ δ' ἐστὶν ἡμῖν ... τοῖς μὲν ἀμείνοσιν ἔπεσθαι, τὰ δὲ χείρονα, γενέσθαι δὲ βελτίῳ δυνατά, τοῦτ' αὐτὸ ὡς ἄριστα ἀποτελεῖν

Honour is to cleave to what is superior and to make as perfect as possible what is deficient.

Translated by Trevor J. Saunders (1970)

Laws 728c

- 67 μὴ δὴ τις φιλοχρημονεῖτω παίδων γ' ἔνεκα, ἵνα ὅτι πλουσιωτάτους καταλίπη
- No one should seek wealth in order to leave his children as rich as possible.

Laws 729a

- 68 ἡ γὰρ τῶν νέων ἀκολάκευτος οὐσία, τῶν δ' ἀναγκαίων μὴ ἐνδεής ... ἀρίστη

A child's fortune should be modest enough not to attract flatterers, but sufficient to supply all his needs.

Translated by Trevor J. Saunders (1970)

Laws 729a

- 69 ὅπου ἀναισχυντοῦσι γέροντες, ἀνάγκη καὶ νέους ἐνταῦθα εἶναι ἀναιδεστάτους

Where the old are shameless the young too will inevitably be disrespectful.

Translated by Trevor J. Saunders (1970)

Laws 729c

- 70 παιδεία γὰρ νέων διαφέρουσά ἐστιν ἅμα καὶ αὐτῶν οὐ τὸ νουθετεῖν, ἀλλ' ἅπερ ἂν ἄλλον νουθετῶν εἴποι τις, φαίνεσθαι ταῦτα αὐτὸν δρῶντα διὰ βίου

The best way to educate the young, as well as yourself, is not by admonition but by practising all your life that which you preach to others.

Laws 729c

- 71 ἀλήθεια δὴ πάντων μὲν ἀγαθῶν θεοῖς ἡγείται, πάντων δὲ ἀνθρώποις

Truth heads the list of all things good, for gods and men alike.

Translated by Trevor J. Saunders (1970)

Laws 730c

- 72 πᾶς ὁ ἄδικος οὐχ ἐκὼν ἄδικος

Every unjust man is unjust against his will.

Translated by Trevor J. Saunders (1970)

Laws 731c

- 73 φίλος αὐτῷ πᾶς ἄνθρωπος φύσει τ' ἐστὶ

Every man is by nature a lover of self.

Translated by R.G. Bury (1926)

Laws 731e

- 74 τυφλοῦται γὰρ περὶ τὸ φιλούμενον ὁ φιλῶν

Love, which blinds us to the faults of our beloved.

Translated by Trevor J. Saunders (1970)

Laws 731e

- 75 τὸ τὴν ἀμαθίαν τὴν παρ' αὐτῷ δοκεῖν σοφίαν εἶναι γέγονε πᾶσιν· ὅθεν οὐκ εἰδότες, ὥς ἔπος εἰπεῖν, οὐδέν οἰόμεθα τὰ πάντα εἰδέναι

Stupid people are always convinced of their own shrewdness; which is why we think we know everything when we are almost totally ignorant.

Translated by Trevor J. Saunders (1970)

Laws 732a

- 76 οὐκ ἐπιτρέποντες δὲ ἄλλοις ἅ μὴ ἐπιστάμεθα πράττειν, ἀναγκαζόμεθα ἀμαρτάνειν αὐτοὶ πράττοντες

Since we will not entrust to others the doing of things we do not understand, we necessarily go wrong in doing them ourselves.

Translated by R.G. Bury (1926)

Laws 732a

- 77 σώφρονα βίον ... καὶ φρόνιμον ... τὸν ἀνδρείον, καὶ τὸν ὑγιεινὸν βίον ταξώμεθα καὶ τούτοις ... ἐναντίους ... ἄφρονα, δειλόν, ἀκόλαστον, νοσώδη

We shall subscribe to a life of self-control, a life of wisdom, a life of courage, a healthy life; as opposed to a licentious, foolish, cowardly, diseased life

Laws 733e

- 78 πόνος δ' ὥς ἔοικεν, καὶ κίνδυνός ἐστιν ἐν πάσῃ κατασκευῇ πολιτικῇ

Toil and risk are involved in every exercise of statecraft.

Translated by R.G. Bury (1926)

Laws 736b

- 79 ἦν νομοθετεῖσθαι ἀναγκασθείη πόλει τῶν ἀρχαίων οὔτε ἂν οἶόν τε ἀκίνητον οὔτ' αὖ κινεῖν δυνατόν ἐστὶ τινα τρόπον

When an old-established state is forced to resort to legislation, it finds that both leaving things as they are and reforming them are somehow equally impossible.

Translated by Trevor J. Saunders (1970)

Laws 736c

- 80 ὅπου γὰρ μὴ φῶς ἀλλήλοις ἐστὶν ἀλλήλων ἐν τοῖς τρόποις ἀλλὰ σκότος, οὔτ' ἂν τιμῆς τῆς ἀξίας οὔτ' ἀρχῶν οὔτε δίκης ποτέ τις ἂν τῆς προσηκούσης

Where men conceal their ways one from another in darkness rather than light, there no man will ever rightly gain either his due honour or office, or the justice that is befitting

Translated by R.G. Bury (1926)

Laws 738e

- 81 πρώτη μὲν τοίνυν πόλις τέ ἐστὶ ... ὅπου τὸ πάλαι λεγόμενον ἂν γίγνηται ... ὥς ὄντως ἐστὶ κοινὰ τὰ φίλων· τοῦτ' οὖν εἴτε που νῦν ἐστὶν εἴτ' ἔσται ποτέ

The ideal state is one where the old saying 'friends' property is genuinely shared' is put into practice; so far there is no such state nor ever shall be.

Laws 739b

cf. *Pythagoras 14* and *Plato 187*; on common property see also *Plato, Republic 424a*

- 82 μηδ' ἐξεῖναι χρυσὸν μηδὲ ἄργυρον
κεκτηῖσθαι μηδὲνα μηδενὶ ιδιώτῃ νόμισμα
δ' ἔνεκα ἀλλαγῆς τῆς καθ' ἡμέραν ...
ἀποτίνειν. ὦν ἔνεκα φαμεν τὸ νόμισμα
κτητέον αὐτοῖς μὲν ἐντιμον, τοῖς δὲ
ἄλλοις ἀνθρώποις ἀδόκιμον

No private person shall be allowed to possess any gold or silver, but only coinage for day-to-day dealings. For these purposes, we agree, they must possess coinage, legal tender for themselves, but valueless to the rest of mankind.

Translated by Trevor J. Saunders (1970)

Laws 742a

advocating a 'valueless' copper coinage

- 83 μηδὲ δανείζειν ἐπὶ τόκῳ

Never lend at interest.

Laws 742c

- 84 οὐκ ἂν ἐγωγε ... ποτὲ συγχωροίην
τὸν πλούσιον εὐδαίμονα τῇ ἀληθείᾳ
γίγνεσθαι μὴ καὶ ἀγαθὸν ὄντα

I'll never concede that the rich man can become really happy without being virtuous as well.

Translated by Trevor J. Saunders (1970)

Laws 743a

- 85 ὥστε ὁ λόγος ἡμῖν ὀρθός, ὡς οὐκ εἰσὶν
οἱ παμπλούσιοι ἀγαθοί· εἰ δὲ μὴ ἀγαθοί,
οὐδὲ εὐδαίμονες

Our thesis is therefore correct: the excessively rich cannot be good; and if they are not good, they are not happy either.

Translated by Trevor J. Saunders (1970)

Laws 743c.3

- 86 ἡμῖν δὲ ἡ τῶν νόμων ὑπόθεσις ἐνταῦθα
ἔβλεπεν, ὅπως ὡς εὐδαιμονέστατοι
ἔσονται καὶ ὅτι μάλιστα ἀλλήλοις φίλοι

The fundamental purpose of our laws was this, that the citizens should be as happy as possible, and in the highest degree united in mutual friendship.

Translated by R.G. Bury (1926)

Laws 743c.5

- 87 διὸ δὴ χρημάτων ἐπιμέλειαν οὐχ ἄπαξ
εἰρήκαμεν ὡς χρὴ τελευταῖον τιμᾶν

The pursuit of money should come last in our scale of values.

Translated by Trevor J. Saunders (1970)

Laws 743e

- 88 δεῖ γὰρ ἐν πόλει που, φαμέν, τῇ τοῦ
μεγίστου νοσήματος οὐ μεθεξούσῃ, ὃ
διάστασιν ἢ στάσιν ὀρθότερον ἂν εἴη
κεκληῖσθαι, μῆτε πενίαν τὴν χαλεπὴν
ἐνεῖναι παρὰ τισιν τῶν πολιτῶν μῆτε αὐ
πλοῦτον, ὡς ἀμφοτέρων τικτόντων ταῦτα
ἀμφοτέρα

If a state is to avoid the greatest plague of all – I mean civil war, though civil disintegration would be a better term – extreme poverty and wealth must not be allowed to arise in any section of the citizen-body, because both lead to both these disasters.

Translated by Trevor J. Saunders (1970)

Laws 744d

- 89 σχεδὸν οἷον ὀνειράτα λέγων, ἡ πλάττων
καθάπερ ἐκ κηροῦ τινα πόλιν καὶ πολίτας

It is much like recounting dreams, moulding some city and citizens of wax.

Laws 746a

- 90 τὸ γὰρ ὁμολογούμενον αὐτὸ αὐτῷ δεῖ
που πανταχῇ ἀπεργάζεσθαι καὶ τὸν τοῦ
φauλοτάτου δημιουργὸν ἄξιον ἐσόμενον
λόγῳ

The creator of even the most trivial object, if he is to be of any merit, must make it in all points consistent with itself.

Translated by R.G. Bury (1926)

Laws 746c

- 91 ἐν οὐδὲν οὕτω δύναμιν ἔχει παιδείον
μάθημα μεγάλην, ὡς ἡ περὶ τοὺς ἀριθμοὺς
διατριβή

No single branch of a child's education has a greater effect than mathematics.

Laws 747b

- 92 τὸ δὲ μέγιστον, ὅτι τὸν νυστάζοντα καὶ
ἀμαθῇ φύσει ἐγείρει καὶ εὐμαθῇ καὶ
μνήμονα καὶ ἀγχίνουν ἀπεργάζεται,
παρὰ τὴν αὐτοῦ φύσιν ἐπιδιδόντα θεία
τέχνη

Its greatest advantage is that it wakes up the sleepy ignoramus and makes him quick to understand, retentive and sharp-witted; and thanks to this miraculous science he does better than his natural abilities would have allowed.

Translated by Trevor J. Saunders (1970)

Laws 747b

- 93 ἀνεπιτηδείους ἐπιστῆσαι τοῖς εὖ κειμένοις νόμοις, οὐ μόνον οὐδὲν πλέον εὖ τεθέντων, οὐδ' ὅτι γέλως ἂν πάμπολυς συμβαίνοι

To put incompetent officials in charge of administering the code is a waste of good laws, and the whole business degenerates into farce.

Translated by Trevor J. Saunders (1970)
Laws 751b

- 94 ἡ δ' ἀρχὴ λέγεται ἡμῖς εἶναι παντός ἐν ταῖς παροιμίαις ἔργου ... τὸ δ' ἔστιν τε, ὡς ἐμοὶ φαίνεται, πλέον ἢ τὸ ἡμῖς

The beginning is said proverbially to be the half of the whole, yet to me it seems more than half.

Laws 753e
cf. Proverbial 66, and the English proverb 'well begun is half done'

- 95 τὴν δὲ ἀληθεστάτην καὶ ἀρίστην ἰσότητα οὐκέτι ῥάδιον παντὶ ἰδεῖν· Διὸς γὰρ δὴ κρῖσις ἔστι

The truest and best form of equality is not an easy thing for everyone to discern. It needs the wisdom and judgement of Zeus.

Laws 757b

- 96 τιμὰς μείζουσι μὲν πρὸς ἀρετὴν αἰεὶ μείζους
Confer high recognition on virtue.

Translated by Trevor J. Saunders (1970)
Laws 757c

- 97 δὴ που καὶ τὸ πολιτικὸν ἡμῖν αἰεὶ τοῦτ' αὐτὸ τὸ δίκαιον ... ἀναγκαῖόν γε μὴν καὶ τούτοις παρωνυμίοισι ποτε προσ-
χρησασθαι πόλιν ἅπασαν

Statesmanship consists of essentially this – strict justice, granting the 'equality' that unequals deserve to get.

Translated by Trevor J. Saunders (1970)
Laws 757c–d

- 98 τὸ γὰρ ἐπεικεῖς καὶ σύγγνωμον τοῦ τελέου καὶ ἀκριβοῦς παρὰ δίκην τὴν ὀρθὴν ἐστὶ παρατεθραυμένον

Complaisance and toleration, which always wreck complete precision, are the enemies of strict justice.

Translated by Trevor J. Saunders (1970)

- 99 ὁ μὴ δουλεύσας οὐδ' ἂν δεσπότης γένοιτο ἄξιος ἐπαίνου

No one will ever make a commendable master without having been a servant first.

Translated by Trevor J. Saunders (1970)
Laws 762e

- 100 ὁ τῆς παιδείας ἐπιμελητὴς πάσης θηλειῶν τε καὶ ἀρρένων ... ἐτῶν μὲν γεγονώς μὴ ἔλαττον ἢ πεντήκοντα, παίδων δὲ γνησίων πατήρ ... ταύτην τὴν ἀρχὴν τῶν ἐν τῇ πόλει ἀκροτάτων ἀρχῶν πολὺ μεγίστην

The director of the entire education of the boys and girls must be not younger than fifty years old, and the father of legitimate children. This is by far the most important of all the supreme offices in the state.

Translated by Trevor J. Saunders (1970)
Laws 765d
of the Minister of Education

- 101 ἄνθρωπος ... ὅμως μὴν παιδείας μὲν ὀρθῆς τυχὸν καὶ φύσεως εὐτυχούς, θειότατον ἡμερώτατον τε ζῶον γίγνεσθαι φιλεῖ, μὴ ἱκανῶς δὲ ἢ μὴ καλῶς τραφέν ἀγριώτατον ὅποσα φύει γῇ

A person with a proper education and a happy nature will surely become a most godlike and tame animal; but if his training is deficient or bad, he turns out the wildest of all earth's creatures.

Laws 766a
on education

- 102 τὸν νομοθέτην ἔαν γίγνεσθαι ... τῶν ἐν τῇ πόλει ὃς ἂν ἀριστος εἰς πάντα ἢ, τοῦτον ... προστάττειν ἐπιμελητὴν

The legislators should appoint as their Minister the best all-round citizen in the state.

Translated by Trevor J. Saunders (1970)
Laws 766a
of the Minister of Education

- 103 μητρὶ καὶ πατρὶ ... γεννῶντάς τε καὶ ἐκτρέφοντας παῖδας, καθάπερ λαμπάδα τὸν βίον παραδίδοντας ἄλλοις ἐξ ἄλλων

The young couple should produce children and bring them up, handing on the

torch of life from generation to generation.

Translated by Trevor J. Saunders (1970)

Laws 776a

- 104 ὅτε οὐδὲ βοὸς ἐτόλμων μὲν γεύεσθαι θύματά τε οὐκ ἦν τοῖς θεοῖσι ζῶα, πέλανοι δὲ καὶ μέλιτι καρποὶ δεδευμένοι καὶ τοιαῦτα ἄλλα ἀγνὰ θύματα

There was a time when we didn't even dare to eat beef, and the sacrifices offered to the gods were not animals, but cakes and meal soaked in honey and other 'pure' offerings like that.

Translated by Trevor J. Saunders (1970)

Laws 782c

on vegetarianism; see also Pythagoras 15 and Diogenes Laertius, Lives of Eminent Philosophers 8.22

- 105 σαρκῶν δ' ἀπείχοντο ὥς οὐχ ὅσιον ὄν ἐσθίειν οὐδὲ τοὺς τῶν θεῶν βωμοὺς αἵματι μαίνειν

They abstained from flesh on the grounds that it was unholy both to eat meat and to pollute the altars of the gods with blood.

Laws 782c

on vegetarianism, an 'Orphic' way of life; cf. Pythagoras 15

- 106 πάντες δ' ἄνθρωποι κοινωνοὶ πάσης πράξεως, ἡνίκα μὲν ἂν προσέχωσιν αὐτοῖς τε καὶ τῇ πράξει τὸν νοῦν, πάντα καλὰ καὶ ἀγαθὰ ἀπεργάζονται

When human beings co-operate in any project, and give due attention to its planning and execution, the results they achieve are always of the best and finest quality.

Translated by Trevor J. Saunders (1970)

Laws 783e

- 107 βίου μὲν ἀρχὴ τοῦ παντός ἐκάστοις ὁ πρῶτος ἐνιαυτός· ὃν γεγράφθαι χρεῶν ἐν ἱεροῖσι πατρῷοις ζωῆς ἀρχήν

Our first year is the beginning of our whole life, and every boy's and girl's year of birth should be recorded in their family shrines under the heading 'born'.

Translated by Trevor J. Saunders (1970)

Laws 785a

- 108 τὰ δὲ μαθήματά που διττά, ὥς γ' εἰπεῖν,

χρησασθαι συμβαίνοι ἂν, τὰ μὲν ὅσα περὶ τὸ σῶμα γυμναστικῆς, τὰ δ' εὐψυχίας χάριν μουσικῆς

In practice, formal lessons fall into two categories, physical training for the body, and cultural training to perfect the soul.

Translated by Trevor J. Saunders (1970)

Laws 795d

- 109 τὰ γὰρ περὶ τὸν πόλεμον ἡγούνται ... τῆς εἰρήνης ἕνεκα δεῖν

Some think that it is for the sake of peace that war needs to be conducted.

Translated by R.G. Bury (1926)

Laws 803d

- 110 παιδεία ... ὁ δὲ φάμεν ἡμῖν γε εἶναι σπουδαιότατον

Education is in our view the most important activity of all.

Translated by Trevor J. Saunders (1970)

Laws 803d

- 111 παίζοντά ἐστι διαβιωτέον τινὰς διὰ παιδείας

A man should spend his whole life at 'play'.

Translated by Trevor J. Saunders (1970)

Laws 803e

on the right use of leisure

- 112 τὰ αὐτὰ δὲ διὰ καὶ περὶ θηλειῶν ὁ μὲν ἐμὸς νόμος ἂν εἴποι πάντα ὅσαπερ καὶ περὶ τῶν ἀρρένων, ἴσα καὶ τὰς θηλείας ἀσκεῖν δεῖν· καὶ οὐδὲν φοβηθεὶς εἵπομ' ἂν τοῦτον τὸν λόγον

This law of mine will apply as much to girls as to boys. The girls must be trained in precisely the same way, and I make this proposal without any reservations whatever.

Translated by Trevor J. Saunders (1970)

Laws 804d

the education of girls

- 113 φημί ... πάντων ἀνοητότατα ... τὸ μὴ πάσῃ ῥώμῃ πάντας ὁμοθυμαδὸν ἐπιτηδεύειν ἀνδρας γυναιξίν ταυτά· σχεδὸν γὰρ ὀλίγου πάσα ἡμῖς πᾶσι πόλις ἀντὶ διπλοσίας

I maintain that it is ridiculous that men and women are involved in different

pursuits, not in all activities with one accord and with all their might; almost every state, under present conditions, is only half a state.

Laws 805a

- 114 πάρεργον γὰρ οὐδὲν δεῖ τῶν ἄλλων ἔργων διακώλυμα γίγνεσθαι τῶν τῷ σώματι προσηκόντων εἰς ἀπόδοσιν πόνων καὶ τροφῆς, οὐδ' αὖ ψυχῇ μαθημάτων τε καὶ ἔθῳ

Let inessential business never prevent you from allowing the body its proper allotment of exercise and food, nor your soul of its mental and moral training.

Laws 807d

- 115 καθεύδων γὰρ οὐδεὶς οὐδενὸς ἄξιος, οὐδὲν μᾶλλον τοῦ μὴ ζῶντος
Asleep, a man is useless; he may as well be dead.

Translated by Trevor J. Saunders (1970)

Laws 808b

- 116 ὁ δὲ παῖς πάντων θηρίων ἐστὶ δυσμεταχειριστότατον

Of all wild animals, children are the most unmanageable.

Laws 808d

- 117 ἄνευ γὰρ γελοίων τὰ σπουδαῖα καὶ πάντων τῶν ἐναντίων τὰ ἐναντία μαθεῖν μὲν οὐ δυνατόν, εἰ μέλλει τις φρόνιμος ἐσεσθαι

It is impossible to understand the serious without their comic side, nor opposites without their opposites, if a man is really to have intelligence of either.

Laws 816e

- 118 πᾶσα οὖν ἡμῖν ἡ πολιτεία συνέστηκε μίμησις τοῦ καλλίστου καὶ ἀρίστου βίου
Our entire state has been constructed so as to be a representation of the finest and noblest life.

Translated by Trevor J. Saunders (1970)

Laws 817b

- 119 τὸν δ' αὖ νέον ... τῶν δὲ περὶ ἕκαστα ἀπειληθέντων μετὰ ζημίας καὶ νομοθετηθέντων, τὰ μετ' ἐπαίνου ῥηθέντα μᾶλλον τιμᾶν

The young man should rather pay attention to what is warmly praised than to

threats of the formal law.

Laws 823c

- 120 μὴδ' αὖ πτηνῶν θήρας αἰμύλος ἔρως οὐ σφόδρα ἐλευθέριος ἐπέλθοι τινὶ νέων. πεζῶν δὲ μόνον θήρευσις

Young men should not be seduced into the uncivilized pursuit of trapping birds; only land animals are to be hunted.

Laws 823e

on hunting: written and unwritten rules

- 121 ἐνυγοθηρευτὴν δέ, πλὴν ἐν λιμένει καὶ ἱεροῖς ποταμοῖς τε καὶ ἔλεσι καὶ λίμναις, ἐν τοῖς ἄλλοις δὲ ἐξέστω θηρεύειν, μὴ χρώμενον ὅπως ἀναθολῶσει μόνον

A fisherman may fish in all waters except in harbours and sacred rivers, pools and lakes, but only on condition that he makes no use of poisonous matter tainting the water.

Laws 824c

- 122 τὸν μέγιστον τῶν ἀγώνων ... διαμαχοῦμενον περὶ ψυχῆς καὶ παίδων καὶ χρημάτων καὶ ὅλης τῆς πόλεως

The most important contest of all, to fight for life and children and property and the entire state.

Translated by Trevor J. Saunders (1970)

Laws 830c

- 123 μὴ κινείτω γῆς ὅρια μηδεὶς ... πολίτου γείτονος

No man shall move the boundary stones of his neighbour.

Translated by Trevor J. Saunders (1970)

Laws 842e

- 124 ὕδωρ ... εὐδιάφθαρτον ... διὸ δὲ βοηθοῦ δεῖται νόμου ... ἂν τις διαφθείρῃ ἐκὼν ὕδωρ ἀλλότριον ... ὁ βλαπτόμενος δικαζέσθω πρὸς τοὺς ἀστυνόμους, τὴν ἀξίαν τῆς βλάβης ἀπογραφόμενος· ἂν δέ τις ὀφλῇ ... βλάπτων, πρὸς τῷ τιμήματι καθηράτω τὰς πηγὰς ἢ τὰ γγείον τοῦ ὕδατος, ὅππῃ περ ἂν οἱ τῶν ἐξηγητῶν νόμοι

Water is easily fouled which is why it needs the protection of a law: If any one deliberately spoils someone else's water supply, the injured party shall sue him before the city-stewards, recording the amount of the damage. Anyone convicted of fouling the water shall, in

addition to paying the penalty, purify the springs or watercourse, in whatever way the laws prescribe.

Laws 845d–e

PPP, the 'Polluter Pays Principle', was advocated by the United Nations Environment Programme and the European Commission in the 1970s

- 125 καὶ τὸ παράπαν ᾧτινι τρόπῳ ποιήσῃ τις μισῆσαι μὲν τὴν ἀδικίαν, στέρεξαι δὲ ἢ μὴ μισεῖν τὴν τοῦ δικαίου φύσιν, αὐτό ἐστὶν τοῦτο ἔργον τῶν καλλίστων νόμων

By whatsoever means one can employ to make men hate injustice, and love (or at any rate not hate) justice, this is precisely the task of laws most noble.

Translated by R.G. Bury (1926)

Laws 862d

- 126 περὶ τοῦ πλούτου ... ὥς ἔνεκα σώματός ἐστι, καὶ σῶμα ψυχῆς ἔνεκα

Wealth exists to serve the body, just as the body should be the servant of the soul.

Translated by Trevor J. Saunders (1970)

Laws 870b

- 127 πολιτικῇ καὶ ἀληθεῖ τέχνῃ οὐ τὸ ἴδιον ἀλλὰ τὸ κοινὸν ἀνάγκη μέλειν – τὸ μὲν γὰρ κοινὸν συνδεῖ, τὸ δὲ ἴδιον διασπᾷ τὰς πόλεις- καὶ ὅτι συμφέρει τῷ κοινῷ τε καὶ ἰδίῳ, τοῖν ἀμφοῖν, ἣν τὸ κοινὸν τιθῆται καλῶς μᾶλλον ἢ τὸ ἴδιον

True political skill is not the interest of private individuals but the common good. This is what knits a state together, whereas private interests make it disintegrate. If the public interest is well served, rather than the private, then the individual and the community alike are benefited.

Translated by Trevor J. Saunders (1970)

Laws 875a

- 128 πατὴρ γὰρ ἢ μητὴρ ... ὅστις τολμήσῃ ἄψασθαι ποτε βιαζόμενος αἰκία τινί ... τοῦτω δεῖ τινος ἀποτροπῆς ἐσχάτης

For whosoever dares to lay hands on father or mother and uses outrageous violence, there is need of some most severe deterrent.

Laws 880e

- 129 θάνατος μὲν οὖν οὐκ ἔστιν ἐσχάτον, οἱ δὲ ... πόνοι ... οὐδὲν ἀνύτουσιν ... ἀποτροπῆς
Death is not an extreme and final penalty, as its distress proves not to have a deterrent effect.

Laws 881a

- 130 τῶν ἀλλοτρίων μηδένα μηδὲν φέρειν μηδὲ ἄγειν, μηδ' αὖ χρῆσθαι μηδενὶ τῶν τοῦ πέλας, ἐὰν μὴ πείσῃ τὸν κεκτημένον

No one may seize or make off with other people's property, nor use any of his neighbour's possessions without the owner's permission.

Translated by Trevor J. Saunders (1970)

Laws 884a

- 131 ὦ παῖ, νέος εἶ, προῖων δέ σε ὁ χρόνος ποιήσει πολλά ὧν νῦν δοξάζεις μεταβαλόντα ἐπὶ τὰναντία τίθεσθαι περίμεινον οὖν εἰς τότε κριτῆς περὶ τῶν μεγίστων γίγνεσθαι

You are young, my son, and as the years go by, time will change and even reverse many of your present opinions. Refrain therefore awhile from setting yourself up as a judge of the highest matters.

Translated by Benjamin Jowett (1817–1893)

Laws 888a

- 132 μέγιστον δὲ ὁ νῦν οὐδὲν ἡγῇ σύ, τὸ περὶ τοὺς θεοὺς ὀρθῶς διανοηθέντα ζῆν καλῶς ἢ μὴ

And this which you deem of no moment is the very highest of all: that is whether you have a right idea of the gods, whereby you may live your life well or ill.

Translated by Benjamin Jowett (1817–1893)

Laws 888b

- 133 τὸ μηδένα πώποτε λαβόντα ἐκ νέου ταύτην τὴν δόξαν περὶ θεῶν, ὥς οὐκ εἰσὶν, διατελέσαι πρὸς γῆρας μέιναντα ἐν ταύτῃ τῇ διανοήσει

No one who in his youth has doubted the existence of the gods has remained faithful to his conviction into old age.

Laws 888c

- 134 θεοὺς ... εἶναι πρῶτον φασιν οὗτοι τέχνη, οὐ φύσει ἀλλὰ τισιν νόμοις

Some people say about the gods that they are artificial concepts corresponding to

nothing in nature, that they are legal fictions.

Translated by Trevor J. Saunders (1970)

Laws 889e

a view ascribed to Critias, cf. Fragment 25 (D-K); this phrase is discussed in endless following pages

- 135 ὁρθῶς ... ἂν εἶμεν ψυχὴν μὲν προτέραν γεγενῆσθαι σώματος ἡμῖν, σῶμα δὲ δευτερόν τε καὶ ὕστερον ψυχῆς ἀρχούσης ἀρχόμενον κατὰ φύσιν

We have, then, rightly said that soul is prior to body, and body is secondary and posterior; soul is master and body is naturally subject to soul.

Laws 896c

- 136 ἄγει μὲν δὴ ψυχὴ πάντα ... βούλεσθαι, σκοπεῖσθαι, ἐπιμελεῖσθαι, βουλευέσθαι, δοξάζειν ὁρθῶς ἐψευσμένως, χαίρουσαν, λυπούμενην, θαρροῦσαν φοβουμένην, μισοῦσαν, στέργουσαν

Soul drives all things, wish, reflection, forethought, counsel, opinion true and false, joy, grief, confidence, fear, hate, love.

Translated by R.G. Bury (1926)

Laws 896e

- 137 οὐδὲ γὰρ ἄνευ σμικρῶν τοὺς μεγάλους φασὶν λιθολόγοι λίθους εὖ κεῖσθαι

As masons say, even the largest stones need smaller stones to support them.

Laws 902d

- 138 ὁρθὸν μὲν δὴ πάλαι τε εἰρημένον ὥς πρὸς δύο μάχεσθαι καὶ ἐναντία χαλεπὸν ... καὶ περὶ ταῦτα ἐστὶν πρὸς δύο μάχη, πενίαν καὶ πλοῦτον, τὸν μὲν ψυχὴν διεφθορκότα τρυφῇ τῶν ἀνθρώπων, τὴν δὲ λύπαις προτετραμμένην εἰς ἀναισχυντίαν

The old saying is quite right, that it is hard to fight against two enemies; our present battle is a case in point: it is a battle against two foes, wealth and poverty – wealth that corrupts our souls by luxury, poverty that drives us by distress into losing all sense of shame.

Translated by Trevor J. Saunders (1970)

Laws 919b

cf. Proverbial 70

- 139 τὰ περὶ τὴν καπηλείαν ... συνελθεῖν αὐτῶν περὶ ταῦτα τοὺς νομοφύλακας μετὰ τῶν ἐμπείρων ἐκάστης καπηλείας ... ἰδεῖν λημμά τε καὶ ἀνάλωμα τί ποτε τῷ καπηλῷ κέρδος ποιῇ τὸ μέτρον

With respect to retail trading, the law-wardens must meet in consultation with experts in every branch of retail trade to consider what standard of profits and expenses produces a moderate gain for the trader.

Translated by R.G. Bury (1926)

Laws 920b

on price control

- 140 τὴν τιμὴν τῶν ἔργων ὀφειλέτω ὧν ἂν τὸν ἐκδόντα ... μὴ πλεονος τιμᾶν διαπειρώμενον ἀλλ' ὥς ἀπλούστατα τῆς ἀξίας ... γιγνώσκει γὰρ ὁ γε δημιουργὸς τὴν ἀξίαν

Similarly in construction, the contractor should not take advantage by setting too high a price, but to name the actual value, well knowing what the job is worth.

Laws 921a–b

on price control

- 141 ἐάν τις τι κλέπτῃ δημόσιον μέγα ἢ καὶ σμικρόν, τῆς αὐτῆς δίκης δεῖ μικρόν τι γὰρ ὁ κλέπτων ἔρωτι μὲν ταῦτ' ... κέκλοφεν

All theft of public property, great or small, should attract the same punishment; for he that steals a small thing steals with equal greed.

Laws 941c

- 142 μελετητέον εὐθὺς ἐκ τῶν παίδων, ἄρχειν τε ἄλλων ἄρχεσθαι θ' ὑφ' ἑτέρων

Right from childhood we must learn both to be leaders and to submit to the authority of others.

Laws 942c

- 143 νοῦς ἐστὶν τὸ πᾶν διακεκοσμηκῶς

It is reason that regulates the order in the universe.

Laws 966e

- 144 ὁ ἀγαθὸς τῷ ἀγαθῷ μόνος μόνῳ φίλος, ὁ δὲ κακὸς οὐτ' ἀγαθῷ οὐτε κακῷ οὐδέποτε εἰς ἀληθῇ φιλίαν ἔρχεται

The good alone is friend to the good, while the bad never enters into true friendship with either good or bad.

Translated by W.R.M. Lamb (1925)

Lysis 214d

- 145 οἱ Μαραθῶνι δεξάμενοι τὴν τῶν
βαρβάρων δύναμιν καὶ κολασάμενοι τὴν
ὑπερηφανίαν ὅλης τῆς Ἀσίας

At Marathon they engaged barbarian
power and chastised all Asia's insolent
pride.

*Menexenus 240d**of the fighters at Marathon*

- 146 πᾶσά τε ἐπιστήμη χωριζομένη δικαιο-
σύνης καὶ τῆς ἄλλης ἀρετῆς πανουργία,
οὐ σοφία φαίνεται

Every form of knowledge when sundered
from justice and other virtues is seen to
be plain roguery rather than wisdom.

Translated by R.G. Bury (1929)

Menexenus 247a

- 147 εἶναι μὲν γὰρ τιμὰς γονέων ἐκγόνοις
καλὸς θησαυρὸς καὶ μεγαλοπρεπής

The honours bestowed upon parents are
a noble and splendid treasure for their
children.

Menexenus 247b

- 148 Ἐχεις μοι εἰπεῖν, ὦ Σώκρατες, ἄρα διδασκὸν
ἢ ἀρετῇ; ἢ οὐ διδασκὸν ἀλλ' ἀσκητόν; ἢ
οὔτε ἀσκητόν οὔτε μαθητόν, ἀλλὰ φύσει
παραγίνεται τοῖς ἀνθρώποις; ... καὶ
ἑμαυτὸν καταμέμφομαι ὥς οὐκ εἰδῶς περὶ
ἀρετῆς τὸ παράπαν· ὃ δὲ μὴ οἶδα τί ἐστίν,
πῶς ἂν ὁποῖόν γέ τι εἰδείην;

Meno: Can you tell me, Socrates, whether
virtue can be taught, or is acquired by
practice, not teaching? Or, if neither
by practice nor by learning, whether it
comes to mankind by nature or in some
other way?

Socrates: I have to reproach myself with
an utter ignorance about virtue; and if I
do not know what a thing is, how can I
know what its nature may be?

Translated by W.R.M. Lamb (1924)

*Meno 70a–71b**opening lines*

- 149 αὐχμός τις τῆς σοφίας γέγονεν, καὶ
κινδυνεύει ἐκ τῶνδε τῶν τόπων ...
οἶχθαι ἢ σοφία

A drought of wisdom is upon us and
it seems that wisdom has deserted our

borders.

Meno 70c

- 150 ὅπερ ποιοῦσιν οἱ τρυφῶντες, ἅτε
τυραννεύοντες ἕως ἂν ἐν ὥρᾳ ᾧσι

The fashion of spoilt beauties, holding as
they do a despotic power so long as their
bloom is on them.

Translated by W.R.M. Lamb (1924)

Meno 76b

- 151 φασὶ γὰρ τὴν ψυχὴν τοῦ ἀνθρώπου εἶναι
ἀθάνατον, καὶ τοτὲ μὲν τελευτᾶν, ὃ δὲ
ἀποθνήσκειν καλοῦσι, τοτὲ δὲ πάλιν
γίγνεσθαι, ἀπόλλυσθαι δ' οὐδέποτε

They say that the soul of man is immor-
tal, and at one time comes to an end,
which is called dying, and at another it
is reborn, but never perishes.

Translated by W.R.M. Lamb (1924)

Meno 81b

- 152 οὐδὲν κωλύει ... τᾶλλα πάντα αὐτὸν
ἀνευρεῖν, ἐάν τις ἀνδρείος ἢ καὶ μὴ
ἀποκάμνη ζητῶν· τὸ γὰρ ζητεῖν ἄρα καὶ
τὸ μανθάνειν ἀνάμνησις ὅλον ἐστίν

There is no reason why we should not
discover everything else, if we have
courage and tire not in the search; for
research and learning are, as a whole, a
recollection of something learned.

Meno 81d

- 153 οἶει οὖν ἂν αὐτὸν πρότερον ἐπιχειρῆσαι
ζητεῖν ἢ μανθάνειν τοῦτο, ὃ ᾧτο εἰδέναι
οὐκ εἰδῶς, πρὶν εἰς ἀπορίαν κατέπεσεν
ἡγήσάμενος μὴ εἰδέναι, καὶ ἐπόθησεν τὸ
εἰδέναι;

Now do you imagine he would have
attempted to inquire or learn what he
thought he knew, when he did not know
it, until he had been reduced to the
perplexity of realizing that he did not
know, and had felt a craving to know?

Translated by W.R.M. Lamb (1924)

Meno 84c

*on learning through enquiry, where the student
sets questions and discovers answers on his
own*

- 154 πῶς οὖν ἂν εἰδείης περὶ τούτου τοῦ
πράγματος, εἴτε τι ἀγαθὸν ἔχει ἐν αὐτῷ
εἴτε φλαῦρον, οὐ παντάπασιν ἄπειρος
εἷης;

How can you tell whether a thing has any good or evil in it, if you have no experience of it?

Translated by W.R.M. Lamb (1924)

Meno 92c

- 155 αἱ δόξαι αἱ ἀληθεῖς, ὅσον μὲν ἂν χρόνον παρὰ μένῳσιν, καλὸν τὸ χρῆμα καὶ πάντα τὰγαθὰ ἐργάζονται

True opinions, so long as they stay with us, are a fine possession, and effect all that is good.

Translated by W.R.M. Lamb (1924)

Meno 97e

- 156 ἔὰν οὖν τις τοιαῦτα ἐπιχειρήῃ πολλὰ καὶ ἓν ταῦτα ἀποφαίνειν, λίθους καὶ ξύλα καὶ τὰ τοιαῦτα, φήσομεν αὐτὸν πολλὰ καὶ ἓν ἀποδεικνύναι, οὐ τὸ ἓν πολλὰ οὐδὲ τὰ πολλὰ ἓν, οὐδὲ τι θαυμαστὸν λέγειν, ἀλλ' ἅπερ ἂν πάντες ὁμολογοῖμεν

If anyone then undertakes to show that the same things are both many and one – I mean such things as stones, sticks, and the like – we shall say that he shows that they are many and one, but not the one is many or the many one; he says nothing wonderful, but only what we should all accept.

Translated by Harold North Fowler (1926)

Parmenides 129d

- 157 γινώσκειται δὲ γέ που ὑπ' αὐτοῦ τοῦ εἶδους τοῦ τῆς ἐπιστήμης αὐτὰ τὰ γένη ἃ ἔστιν ἕκαστα

The various classes of ideas are known by the absolute idea of knowledge.

Translated by Harold North Fowler (1926)

Parmenides 134b

- 158 εἰ γέ τις δὴ αὐτὸ μὴ ἑάσει εἶδη τῶν ὄντων εἶναι, εἰς πάντα τὰ νυν δὴ καὶ ἄλλα τοιαῦτα ἀποβλέψας, μηδὲ τι ὀρίεῖται εἶδος ἐνὸς ἐκάστου, οὐδὲ ὅπῃ τρέψει τὴν διάνοιαν ἕξει, μὴ ἑὼν ἰδέαν τῶν ὄντων ἐκάστου τὴν αὐτὴν αἰεὶ εἶναι, καὶ οὕτως τὴν τοῦ διαλέγεσθαι δύναμιν παντάπασι διαφθερεῖ

If a man does away with Forms of things and will not admit that every individual thing has its own determinate Form which is always one and the same, he will have nothing on which his mind can rest; and so he will utterly destroy

the power of reasoning.

Translated in *A Dictionary of Philosophical Quotations* (2008)

Parmenides 135b

- 159 ἄπειρος ἀριθμὸς πλήθει

Numbers infinite in multitude.

Parmenides 144a

- 160 ἄνευ γὰρ ἐνὸς πολλὰ δοῦναι ἀδύνατον

Without the one it is impossible to conceive the many.

Parmenides 166b

- 161 εἰρήσθω τοῖνυν τοῦτό τε καὶ ὅτι, ὡς ἔοικεν, ἓν εἴτ' ἔστιν εἴτε μὴ ἔστιν, αὐτό τε καὶ τὰλλα καὶ πρὸς αὐτὰ καὶ πρὸς ἄλληλα πάντα πάντως ἔστι τε καὶ οὐκ ἔστι καὶ φαίνεται τε καὶ οὐ φαίνεται

Let us affirm what seems to be the truth., that, whether one is or is not, one and the others in relation to themselves and one another, all of them, in every way, are and are not, and appear and appear not to be.

Translated by Benjamin Jowett (1817–1893)

Parmenides 166c

closing lines

- 162 ὡς ἀτοπον, ἔφη, ὦ ἄνδρες, εἰσὶν εἶναι τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἡδὺ· ὡς θαυμασίως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν, τῷ ἅμα μὲν αὐτῷ μὴ ἐθέλειν παραγίνεσθαι τῷ ἀνθρώπῳ, ἔν δὲ τις διώκῃ τὸ ἕτερον καὶ λαμβάνῃ, σχεδὸν τι ἀναγκάζεσθαι αἰεὶ λαμβάνειν καὶ τὸ ἕτερον, ὥσπερ ἐκ μιᾶς κορυφῆς συνημμένῳ δύο ὄντε

What a strange thing, my friends, what men call pleasure! And how astonishing its relationship to the opposite, pain! You cannot have both at the same time; but if you pursue and capture the one, you are almost bound to catch the other also, as if they were two creatures with one head!

Phaedo 60b

- 163 φιλοσοφίας ... μεγίστης μουσικῆς

Philosophy, the highest kind of art.

Translated by G.M.A. Grube (1977), rev. John M. Cooper (1997)

Phaedo 61a

164 ὥς ἐν τινι φρουρᾷ ἔσμεν οἱ ἄνθρωποι
καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν οὐδ'
ἀποδιδράσκειν ... μὴ πρότερον αὐτὸν
ἀποκτείνουναί δειν, πρὶν ἀνάγκην τινὰ
θεὸς ἐπιπέμψῃ

We men are in a kind of prison, and one
must not free oneself or run away; one
should not kill oneself before a god had
indicated some necessity to do so.

Translated by G.M.A. Grube (1977), rev.
John M. Cooper (1997)

Phaedo 62b–c

165 κινδυνεύουσι γὰρ ὅσοι τυγχάνουσιν
ὀρθῶς ἀπτόμενοι φιλοσοφίας λεληθέναι
τοὺς ἄλλους ὅτι οὐδὲν ἄλλο αὐτοὶ
ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ
τεθνάναι

Other people are likely not to be aware
that those who pursue philosophy aright
study nothing but dying and being dead.

Translated by Harold North Fowler (1914)

Phaedo 64a

166 διὰ γὰρ τὴν τῶν χρημάτων κτῆσιν πάντες
οἱ πόλεμοι γίνονται, τὰ δὲ χρήματα
ἀναγκαζόμεθα κτᾶσθαι διὰ τὸ σῶμα,
δουλεύοντες τῇ τούτου θεραπείᾳ

All wars arise for the sake of gaining
money, and we are compelled to gain
money for the sake of the body; we are
slaves to its service.

Translated by Harold North Fowler (1914)

Phaedo 66c

167 ἀλλὰ τῷ ὄντι ἡμῖν δέδεικται ὅτι, εἰ
μέλλομέν ποτε καθαρῶς τι εἶσεσθαι,
ἀπαλλακτέον αὐτοῦ καὶ αὐτῇ τῇ ψυχῇ
θεατέον αὐτὰ τὰ πράγματα

We perceive that, if we are ever to know
anything absolutely, we must be free
from the body and must behold the
actual realities with the eye of the soul
alone.

Translated by Harold North Fowler (1914)

Phaedo 66d

168 μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ
τεθνάναι;

Must not all things be swallowed up by
death in the end?

Translated by Benjamin Jowett (1817–1893)

Phaedo 72d

169 ἀνήνυτον ἔργον πράττειν Πηνελόπης

Engage in futile toil like Penelope.

Translated by Harold North Fowler (1914)

Phaedo 84a

of Penelope 'unweaving the web she wove'; cf.
Homer 375

170 ἡ μὲν ἁρμονία ἀόρατόν τι καὶ ἀσώματον
καὶ πάγκαλόν τι καὶ θεῖόν ἐστιν

Harmony is invisible, incorporeal,
delightful, divine.

Phaedo 85e

171 οἱ πάνυ ἀπαίδευτοι ... ὅταν περὶ τοῦ
ἀμφισβητώσιν, ὅπῃ μὲν ἔχει περὶ ὧν ἂν ὁ
λόγος ἢ οὐ φροντίζουσιν, ὅπως δὲ ἂν αὐτοὶ
ἔθεντο ταῦτα δόξει τοῖς παροῦσιν, τοῦτο
προθυμούνται

Uncouth persons, when engaged in a
dispute, care nothing about the truth
of the matter, but are anxious only to
convince their hearers of their own
assertions.

Phaedo 91a

172 ὑμεῖς μέντοι, ἂν ἐμοὶ πείθησθε, σμικρὸν
φροντίσαντες Σωκράτους, τῆς δὲ
ἀληθείας πολὺ μᾶλλον

But you, if you do as I ask, should give
little heed to Socrates and much more to
the truth.

Phaedo 91c

spoken by Socrates, *Phaedo* relating the incident

173 χρῆναι εἰς τοὺς λόγους καταφυγόντα ἐν
ἐκείνοις σκοπεῖν τῶν ὄντων τὴν ἀλήθειαν

Have recourse to concepts and examine
in them the truth of realities.

Translated by Harold North Fowler (1914)

Phaedo 99e

174 ἐπιόντος ἄρα θανάτου ἐπὶ τὸν ἄνθρωπον
τὸ μὲν θνητόν, ὥς εἴκεν, αὐτοῦ
ἀποθνήσκει, τὸ δ' ἀθάνατον σὼν καὶ
ἀδιάφθορον οἴχεται ἀπὸν

When death comes to a man, his mortal
part dies, it seems, but the immortal part
goes away unharmed and undestroyed.

Translated by Harold North Fowler (1914)

Phaedo 106e

175 οὐδὲν γὰρ ἄλλο ἔχουσα εἰς Αἰδου ἡ ψυχὴ
ἔρχεται πλὴν τῆς παιδείας τε καὶ τροφῆς,
ἃ δὴ καὶ μέγιστα λέγεται ὠφελεῖν ἢ

- βλάπτειν τὸν τελευτήσαντα εὐθὺς ἐν ἀρχῇ τῆς ἐκείσε πορείας
The soul takes nothing to the other world but its education and culture, and these are said to greatly benefit or injure the departed from the very beginning of his journey yonder.
Phaedo 107d
- 176 τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ κακὸν τι ἐμποιεῖ ταῖς ψυχαῖς
False words are not just evil in themselves, they infect the soul with evil.
Translated by Benjamin Jowett (1817–1893)
Phaedo 115e
- 177 ταῦτά τε οὖν χρή συννοεῖν, καὶ εἰδέναι τὴν ἐραστοῦ φιλίαν, ὅτι οὐ μετ’ εὐνοίας γίγνεται, ἀλλὰ σιτίου τρόπον, χάριν πλησμονῆς, ὡς λύκοι ἄρν’ ἀγαπῶσ’, ὡς παῖδα φιλοῦσιν ἐρασταί
These are the truths that must be realised, namely that the affection of a lover arises not out of goodwill, but like the need for food, out of a desire for satisfaction: ‘As wolves love the lamb, so does the lover love his beloved.’
Translated by Kathleen Freeman (1947)
Phaedrus 241c
- 178 ψυχὴ πᾶσα ἀθάνατος
Every soul is immortal.
Translated by Harold North Fowler (1914)
Phaedrus 245c
- 179 τὸ δὲ θεῖον καλόν, σοφόν, ἀγαθόν, καὶ πᾶν ὃ τι τοιοῦτον
The divine is beauty, wisdom, goodness, and all such qualities.
Translated by Harold North Fowler (1914)
Phaedrus 246e
- 180 τὸν δὲ ὑπερουράνιον τόπον οὔτε τις ὕμνησέ πω τῶν τῆδε ποιητῆς οὔτε ποτὲ ὕμνησει κατ’ ἀξίαν
The place beyond heaven – none of our earthly poets has ever sung or ever will sing its praises enough!
Translated by Alexander Nehamas and Paul Woodruff (1995)
Phaedrus 247c
- 181 τὸν δ’ ἦτοι θνητοὶ μὲν Ἐρωτα καλοῦσι ποτηνόν, ἀθάνατοι δὲ Πτέρωτα, διὰ πτεροφύτορ’ ἀνάγκην
Mortals call him fluttering Love, but the immortals call him
The Winged One, because he must needs grow wings.
Translated by Harold North Fowler (1914)
Phaedrus 252b
supposedly quoting, though some scholars surmise that it is by Plato himself; the pun is on ἔρωτα and πτέρωτα
- 182 καρπὸν ὧν ἔσπειρε θεορίζειν
You reap what you sow.
Phaedrus 260d
cf. Bible 243
- 183 τοῦ δὲ λέγειν ... ἔτμος τέχνη ἄνευ τοῦ ἀληθείας ἡφθαι οὐτ’ ἔστιν οὔτε μὴ ποτε ὕστερον γένηται
There is no art in speech nor can there be without a firm hold on truth.
Phaedrus 260e
quoting a Spartan saying
- 184 ἐὰν μὴ ἱκανῶς φιλοσοφήσῃ, οὐδὲ ἱκανὸς ποτε λέγειν ἔσται περὶ οὐδενός
Unless he pays proper attention to philosophy he will never be able to speak properly about anything.
Translated by Harold North Fowler (1914)
Phaedrus 261a
- 185 δεινὸν γάρ που, ὦ Φαῖδρε, τοῦτ’ ἔχει γραφή, καὶ ὡς ἀληθῶς ὅμοιον ζωγραφίᾳ· καὶ γὰρ τὰ ἐκείνης ἔκγονα ἔστηκε μὲν ὡς ζῶντα, ἐὰν δ’ ἀνέρη τι, σεμνῶς πάνυ σιγᾷ. ταῦτόν δὲ καὶ οἱ λόγοι· δόξαις μὲν ἂν ὡς τι φρονούντας αὐτοὺς λέγειν, ἐὰν δὲ τι ἔρη τῶν λεγομένων βουλόμενος μαθεῖν, ἐν τι σημαίνει μόνον ταῦτόν αἰεῖ
Writing, Phaedrus, has this strange quality, and is very like painting; for the creatures of painting stand like living beings, but if one asks them a question, they preserve a solemn silence. And so it is with written words; you might think they spoke as if they had intelligence, but if you question them, wishing to know about their sayings, they always say only one and the same thing.

Translated by Harold North Fowler (1914)

Phaedrus 275d

- 186 ὦ φίλε Πάν τε καὶ ἄλλοι ὅσοι τῇδε θεοί,
δοιητέ μοι καλῶ γενέσθαι τάνδοθεν·
ἐξωθεν δὲ ὅσα ἔχω, τοῖς ἐντὸς εἶναι μοι
φίλια. πλούσιον δὲ νομίζοιμι τὸν σοφόν·
τὸ δὲ χρυσοῦ πλήθος εἴη μοι ὅσον μήτε
φέρειν μήτε ἄγειν δύναιτο ἄλλος ἢ ὁ
σώφρων.

Beloved Pan, and all ye other gods who
haunt this place, give me beauty in the
inward soul; and may the outward and
inward man be at one. May I reckon the
wise to be the wealthy, and may I have
such a quantity of gold as none but the
temperate can carry.

Translated by Benjamin Jowett (1817–1893)

Phaedrus 279b

sometimes referred to as the 'Prayer of Socrates'

- 187 κοινὰ γὰρ τὰ τῶν φίλων
Friends have all things in common.

Translated by Harold North Fowler (1914)

Phaedrus 279c

closing lines

- 188 κρατεῖ δὲ ὁ τῆς ἡδονῆς τὸν τῆς φρονήσεως;
Is the life of pleasure victor over the life
of wisdom?

Philebus 11e

cf. Plato 191

- 189 μὴ κινεῖν εὖ κείμενον
Let sleeping dogs lie.

Translated in Liddell & Scott

Philebus 15c

cf. the Latin 'quieta non movere' and the identical English proverb

- 190 καθάπερ οἱ παῖδες, ὅτι τῶν ὀρθῶς δοθέν-
των ἀφαίρεσις οὐκ ἔστι

As with children, there is no taking
away what has been rightly given.

Translated by John Simpson and Jennifer
Speake (1982)

Philebus 19e

*cf. the English proverb 'give a thing, and take a
thing, to wear the devil's gold ring'*

- 191 νικῶντα μὲν ἔθεμέν που τὸν μεικτὸν βίον
ἡδονῆς τε καὶ φρονήσεως
A life that combines pleasure and

wisdom is the best.

Philebus 27d

cf. Plato 188

- 192 ἀνάπαυλα γάρ ... τῆς σπουδῆς γίγνεται
ἐνίοτε ἢ παιδιὰ

Sometimes a joke is a restful change
from serious talk.

Translated by Harold North Fowler (1925)

Philebus 30e

- 193 ἔστι γὰρ λήθη μνήμης ἔξοδος
Forgetfulness clouds memory.

Philebus 33e

- 194 ἐπειδὴ μὲν περὶ οἰκοδομίας τι δέη
πρᾶξαι τὴν πόλιν, τοὺς οἰκοδόμους
μεταπεμπομένους συμβούλους περὶ τῶν
οἰκοδομημάτων, ὅταν δὲ περὶ ναυπηγίας,
τοὺς ναυπηγούς, καὶ τὰλλα πάντα οὕτως,
ὅσα ἡγούνται μαθητὰ τε καὶ διδασκὰ εἶναι

If we are to build we summon architects,
if to rig a ship, shipwrights; and so in all
matters considered learnable and teach-
able.

Protagoras 319b

- 195 ἐπειδὴ δέ τι περὶ τῶν τῆς πόλεως
διοικήσεως δέη βουλευέσασθαι, συμβου-
λεύει αὐτοῖς ἀνιστάμενος περὶ τούτων
ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεὺς,
σκυτοτόμος, ἔμπορος, ναύκληρος,
πλούσιος, πένης, γενναῖος, ἀγεννής, καὶ
τούτοις οὐδεὶς τοῦτο ἐπιπλήττει ... δήλον
γὰρ ὅτι οὐχ ἡγούνται διδασκτὸν εἶναι

In affairs of state, however, advice
is equally given by a tinker, tailor,
merchant, sailor, rich man, poor man,
nobleman and the humbly bred, and no
one thinks twice of it; for all accept that
matters of state need no prior knowledge.

Protagoras 319c

- 196 Ζεὺς οὖν δέσας περὶ τῷ γένει ἡμῶν μὴ
ἀπόλοιτο πᾶν, Ἑρμῆν πέμπει ἄγοντα εἰς
ἀνθρώπους αἰδῶ τε καὶ δίκην

Zeus, fearing that our race was in danger
of total extinction, sent Hermes to restore
respect and justice among men.

Protagoras 322c

- 197 ὁ δὲ μετὰ λόγου ἐπιχειρῶν κολάζειν ...
οὐ γὰρ ἂν τό γεπραχθὲν ἀγέννητον θεῇ,
ἀλλὰ τοῦ μέλλοντος χάριν, ἵνα μὴ αὐθις
ἀδικήσῃ μήτε αὐτὸς οὗτος μήτε ἄλλος ὁ

- τοῦτον ἰδὼν κολασθέντα
Reasonable punishment is not vengeance
for a past wrong – for one cannot undo
what has been done – but is undertaken
with a view to the future, to deter both
the wrongdoer and whoever sees him
being punished from repeating the
crime.
Translated by Stanley Lombardo and Karen
Bell (1992), rev. John M. Cooper (1997)
Protagoras 324b
- 198 πᾶς ὁ βίος τοῦ ἀνθρώπου εὐρυθμίας τε
καὶ εὐαρμοστίας δεῖται
The whole of man's life needs rhythm
and harmony.
Protagoras 326b
- 199 διὰ τί οὖν τῶν ἀγαθῶν πατέρων πολλοὶ
υἱεὶς φαῦλοι γίνονται;
Why is it that so many sons of good
fathers turn out so meanly?
Translated by W.R.M. Lamb (1924)
Protagoras 326e
- 200 εἰ μέλλει πόλις εἶναι, οὐδένα δεῖ ἰδιωτεύειν
If a city is to be a city, no one must remain
uninvolved.
Protagoras 327a
- 201 μὴ ἐφ' ἐκάστη ἐρωτήσῃ μακρὸν λόγον
ἀποτείνων, ἐκκρούων τοὺς λόγους καὶ οὐκ
ἐθέλων διδόναι λόγον, ἀλλ' ἀπομηκύνων
ἕως ἂν ἐπιλάθωνται περὶ οὗτου τὸ ἐρώτημα
ἦν οἱ πολλοὶ τῶν ἀκουόντων
Spinning out a lecture on each question,
beating off the arguments, refusing to
give a reason, and so dilating until most
of his hearers have forgotten the point at
issue.
Translated by W.R.M. Lamb (1924)
Protagoras 336c
of Protagoras
- 202 ὁ δὲ νόμος, τύραννος ὢν τῶν ἀνθρώπων,
πολλὰ παρὰ τὴν φύσιν βιάζεται
Convention, which tyrannizes the
human race, often constrains us contrary
to nature.
Translated by Stanley Lombardo and Karen
Bell (1992), rev. John M. Cooper (1997)
Protagoras 337d
- 203 μήτ' αὖ Πρωταγόραν πάντα κάλων
ἐκτείναντα, οὐρίᾳ ἐφέντα, φεύγειν εἰς τὸ
πέλαγος τῶν λόγων
And you, Protagoras, must not let out
full sail, running before the wind, and
so escape into the ocean of speech.
Protagoras 338a
- 204 παιδὸς μηδὲν βελτίω
There's nothing like a child.
Protagoras 342e
- 205 τὸ λακωνίζειν ... ἐστὶν φιλοσοφεῖν
To speak laconically is the pursuit of
great philosophers.
Protagoras 342e
- 206 οὐδεὶς ... ἡγείται οὐδένα ἀνθρώπων
ἐκόντα ἑξαμαρτάνειν
Nobody ever willingly errs.
Protagoras 345d
- 207 σοφίαν καὶ ἐπιστήμην ... κράτιστον
φάναι εἶναι τῶν ἀνθρωπείων πραγμάτων
Wisdom and knowledge are the most
powerful forces in human activity.
Translated by Stanley Lombardo and Karen
Bell (1992), rev. John M. Cooper (1997)
Protagoras 352d
- 208 ἂν μὲν γὰρ κόσμιοι καὶ εὐκόλοι ὦσιν, καὶ
τὸ γῆρας μετρίως ἐστὶν ἐπίπονον· εἰ δὲ μὴ,
καὶ γῆρας καὶ νεότης χαλεπὴ
If men are sensible and good-tempered,
old age is easy enough to bear: if not,
youth as well as age is a burden.
Translated by Desmond Lee (1955)
Republic 329d
- 209 οἱ δὲ κτησάμενοι διπλῇ ἢ οἱ ἄλλοι
ἀσπάζονται τὰ χρήματα· ὥσπερ γὰρ οἱ
ποιηταὶ τὰ αὐτῶν ποιήματα ... ταύτη
τε δὴ καὶ οἱ χρηματισάμενοι περὶ τὰ
χρήματα σπουδάζουσιν ὥς ἔργον ἑαυτῶν
... χαλεποὶ οὖν καὶ συγγενέσθαι εἰσὶν,
οὐδὲν ἐθέλοντες ἐπαινεῖν ἀλλ' ἢ τὸν
πλοῦτον
Those who have made money for them-
selves are twice as fond of it as anyone
else. For just as poets are fond of their
poems, so money-makers become
devoted to money because it's their own
creation. So they are tiresome company,
as they have a good word for nothing but

- money.
Translated by Desmond Lee (1955)
Republic 330c
- 210 ὀφειλόμενα ἐκάστω ἀποδιδόναι
Render to each his due.
Translated by Paul Shorey (1930)
Republic 331e
attributes this to Simonides; cf. the Latin 'suum cuique tribuere'
- 211 οὐδὲ ἰατρὸς οὐδεὶς, καθ' ὅσον ἰατρός, τὸ τῷ ἰατρῷ συμφέρον σκοπεῖ οὐδ' ἐπιτάττει, ἀλλὰ τὸ τῷ κάμνοντι ὠμολόγηται γὰρ ὁ ἀκριβὴς ἰατρὸς σωμάτων εἶναι ἄρχων ἀλλ' οὐ χρηματιστῆς
No physician, if a proper physician, will consider his own profit, but the good of his patient; for the true physician is a ruler having the human body as a subject, not a mere money-maker.
Republic 342d
- 212 ὅταν τέ τινες εἰσφοραὶ ᾧσιν, ὁ μὲν δίκαιος ἀπὸ τῶν ἴσων πλέον εἰσφέρει, ὁ δ' ἔλαττον
When there are taxes to be paid, the just man will pay more and the unjust less on the same amount of income.
Republic 343d
- 213 οὐ γὰρ τὸ ποιεῖν τὰ ἄδिका ἀλλὰ τὸ πάσχειν φοβοῦμενοι ὀνειδίζουσιν οἱ ὀνειδίζοντες τὴν ἀδικίαν
Those who censure injustice fear that they may be the victims of it, not because they shrink from committing it.
Translated by Benjamin Jowett (1817–1893)
Republic 344c
- 214 ἰσχυρότερον καὶ ἐλευθεριώτερον καὶ δεσποτικώτερον ἀδικία δικαιοσύνης ἐστὶν ἱκανῶς γιγνομένη
Injustice, given scope, has greater strength and freedom and power than justice.
Translated by Desmond Lee (1955)
Republic 344c
- 215 οὐτε χρημάτων ἔνεκα ἐθέλουσιν ἄρχειν οἱ ἀγαθοὶ οὐτε τιμῆς
Good men will not consent to govern for cash or honours.
Translated by Desmond Lee (1955)
Republic 347b
- 216 τῆς δὲ ζημίας μεγίστη τὸ ὑπὸ πονηροτέρου ἄρχεσθαι, ἐὰν μὴ αὐτὸς ἐθέλη ἄρχειν
One of the penalties for refusing to participate in politics is that you end up being governed by your inferiors.
Translated in *The Oxford Dictionary of Political Quotations* (2006)
Republic 347c
- 217 ἀληθινὸς ἄρχων οὐ πέφυκε τὸ αὐτῷ συμφέρον σκοπεῖσθαι ἀλλὰ τὸ τῷ ἀρχομένῳ
The true ruler pursues his subjects' interest and not his own.
Translated by Desmond Lee (1955)
Republic 347d
- 218 στάσεις γάρ που ... ἢ γε ἀδικία καὶ μίση καὶ μάχας ἐν ἀλλήλοις παρέχει, ἢ δὲ δικαιοσύνη ὁμόνοιαν καὶ φιλίαν
Injustice produces discord and hatred and internal strife, whereas justice brings harmony and friendship.
Republic 351d
- 219 οὐ γὰρ περὶ τοῦ ἐπιτυχόντος ὁ λόγος, ἀλλὰ περὶ τοῦ ὄντινα τρόπον χρῆ ᾧ
Our discussion is about no ordinary matter, but on the right way to conduct our lives.
Translated in *The Oxford Dictionary of Quotations* (2004)
Republic 352d
- 220 οὐδεὶς ἐκὰν δίκαιος ἀλλ' ἀναγκαζόμενος, ὥς οὐκ ἀγαθοῦ ἰδίᾳ ὄντος, ἐπεὶ ὅπου γ' ἂν οἴηται ἕκαστος οἷός τε ἔσεσθαι ἀδικεῖν, ἀδικεῖν
No man is just of his own free will, but only under compulsion; and if anyone feels free to act unjustly, he will.
Republic 360c
- 221 ἐσχάτη γὰρ ἀδικία δοκεῖν δίκαιον εἶναι μὴ ὄντα
The most accomplished form of injustice is to seem just when you are not.
Translated by Desmond Lee (1955)
Republic 361a
- 222 εἰς Αἴδου ... ἀρετῆς μισθὸν μέθην αἰώνιον
In Hades the supreme reward of virtue was to be drunk for eternity.

- Translated by Desmond Lee (1955)
Republic 363c
taunting the Orpheans
- 223 οὐ ῥάδιον αἰὲν λανθάνειν κακὸν ὄντα
 Not easy for wrongdoers forever to lie hid.
 Translated by Paul Shorey (1930)
Republic 365c
- 224 γίγνεται τοίνυν, ἣν δ' ἐγώ, πόλις, ὡς ἐγῶμαι, ἐπεὶ δὲ τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρκης, ἀλλὰ πολλῶν ὧν ἐνδεής
 People will live together in towns because no one is totally self-sufficient, having need of many things supplied by others.
Republic 369b
- 225 ἀγορὰ δὲ ἡμῖν καὶ νόμισμα σύμβολον τῆς ἀλλαγῆς ἕνεκα γενήσεται ἐκ τούτου
 We'll need a market, and a currency as the medium of exchange.
Republic 371b
of an imaginary new state
- 226 τό γε φιλομαθὲς καὶ φιλόσοφον ταυτόν
 Love of learning and philosophy are one and the same.
Republic 376b
- 227 φιλόσοφος δὲ καὶ θυμοειδὴς καὶ ταχύς καὶ ἰσχυρὸς ἡμῖν τὴν φύσιν ἔσται ὁ μέλλων καλὸς ἀγαθὸς ἔσσεσθαι φύλαξ πόλεως
 A philosophic disposition, high spirits, speed and strength are the essential qualities of a truly good future guardian of the state.
Republic 376c
- 228 ἀρχὴ παντὸς ἔργου μέγιστον
 The beginning is what matters most, in any endeavour.
Republic 377a
but cf. Aristotle 87; Hesiod 20; Plato 94
- 229 ὁ νέος ... ἃ ἂν τηλικούτος ὧν λάβῃ ἐν ταῖς δόξαις δυσέκνιπτά τε καὶ ἀμετάστατα φιλεῖ γίγνεσθαι
 Children cannot distinguish between what is allegory and what isn't, and opinions formed at that age are usually
- difficult to eradicate or change.
 Translated by Desmond Lee (1955)
Republic 378d
- 230 περὶ παντὸς ποιητέον ἃ πρῶτα ἀκούουσιν ὅτι κάλλιστα μεμυθολογημένα πρὸς ἀρετὴν ἀκούειν
 It is most important that the tales which the young first hear should aim at encouraging the highest excellence of character.
Republic 378e
- 231 τῶν δὲ κακῶν ἄλλ' ἅττα δεῖ ζητεῖν τὰ αἰτία, ἀλλ' οὐ τὸν θεόν
 Look elsewhere for the cause of evil, not to god.
Republic 379c
- 232 ἀλήθειαν γε περὶ πολλοῦ ποιητέον
 Prize truth most highly.
 Translated by Paul Shorey (1930)
Republic 389b
- 233 τοῖς ἀρχουσιν δὲ τῆς πόλεως εἴπερ τις ἄλλοις προσήκει ψεῦδεσθαι ἢ πολεμίων ἢ πολιτῶν ἕνεκα ἐπ' ὠφελίᾳ τῆς πόλεως
 If anyone at all is to have the privilege of lying, it is the rulers of the state; and they, in dealing either with enemies or their own citizens, may do so if it is in the public interest.
Republic 389b
- 234 οὐ μὲν δὲ δωροδόκους γε ἑατέον εἶναι τοὺς ἀνδρας οὐδὲ φιλοχρημάτους
 No one may be an acceptor of bribes or pursue greedy gain.
Republic 390d
- 235 εἷς ἕκαστος ἐν μὲν ἂν ἐπιτήδευμα καλῶς ἐπιτηδεύει, πολλὰ δ' οὐ, ἀλλ' εἰ τοῦτο ἐπιχειροῖ, πολλῶν ἐφαπτόμενος πάντων ἀποτυγχάνει ἂν, ὥστ' εἰναὶ που ἐλλόγιμος
 One man does only one job well, and if he tries to take on a number of jobs, the division of effort will mean that he will fail to make his mark at any of them.
 Translated by Desmond Lee (1955)
Republic 394e
- 236 τοὺς φύλακας ἡμῖν τῶν ἄλλων πασῶν δημιουργιῶν ἀφειμένους δεῖν εἶναι δημιουργοὺς ἐλευθερίας τῆς πόλεως πάνων

ἀκριβείς καὶ μὴδὲν ἄλλο ἐπιτηδεύειν ὅτι μὴ εἰς τοῦτο φέροι

Our guardians, discharged from all other occupations, must be the strict guarantors of civic liberties and make this their sole business.

Translated by Paul Shorey (1930)

Republic 395b

- 237 οὐ νέον ἀλλὰ γέροντα δεῖ τὸν ἀγαθὸν δικαστὴν εἶναι, ὁψιμαθῇ γεγονότα τῆς ἀδικίας οἷον ἔστιν, οὐκ οἰκείαν ἐν τῇ αὐτοῦ ψυχῇ ἐνούσαν ἡσθημένον, ἀλλ' ἀλλοτρίαν ἐν ἀλλοτρίαις μεμελετηκότα ἐν πολλῷ χρόνῳ διαισθάνεσθαι, οἷον πέφυκε κακόν, ἐπιστήμη, οὐκ ἐμπειρία οἰκεία κεχρημένον

A judge should not be young; he should have learned to know evil, not from his own soul, but from long observation of the nature of evil in others; knowledge should be his guide, not personal experience.

Translated by Benjamin Jowett (1817–1893)

Republic 409b

- 238 ἔοικε γάρ ... γοητεύειν πάντα ὅσα ἀπατᾷ
It seems that everything that deceives enchants.

Republic 413c

- 239 τίς ἂν οὖν ἡμῖν ... μηχανὴ γένοιτο τῶν ψευδῶν τῶν ἐν δέοντι γιγνομένων ... γενναῖον τι ἐν ψευδομένους πείσαι μάλιστα μὲν καὶ αὐτοὺς τοὺς ἄρχοντας, εἰ δὲ μή, τὴν ἄλλην πόλιν;

I wonder, could we not contrive some magnificent lie which would convince the rulers themselves or, failing that, the rest of the city?

Republic 414b

- 240 πολλὰ καὶ ἀνόσια περὶ τὸ τῶν πολλῶν νόμισμα γέγονεν

Many impious deeds have been done that involve the currency used by ordinary people.

Translated by G.M.A. Grube (1974), rev. C.D.C. Reeve, ed. John M. Cooper (1997)

Republic 416e

- 241 πλοῦτός τε ... καὶ πενία, ὥς τοῦ μὲν τρυφὴν καὶ ἀργίαν καὶ νεωτερισμὸν ποιούντος, τοῦ δὲ ἀνελευθερίαν καὶ

κακοεργίαν πρὸς τῷ νεωτερισμῷ

Wealth is the parent of luxury and indolence, poverty of meanness and viciousness, and both of discontent.

Translated by Benjamin Jowett (1817–1893)

Republic 422a

- 242 ἐκ τῆς παιδείας ὅποι ἂν τις ὁρμήσῃ, τοιαῦτα καὶ τὰ ἐπόμενα εἶναι

The direction in which education starts a man will determine his future life.

Translated by Benjamin Jowett (1817–1893)

Republic 425b

- 243 χαριέστατοι οἱ τοιοῦτοι, νομοθετοῦντες ... οἰόμενοι τι πέρας εὐρήσιν περὶ τὰ ἐν τοῖς συμβολαίοις κακουργήματα ... ἀγνοοῦντες ὅτι τῷ ὄντι ὥσπερ Ὕδραν τέμνουσιν

Are they not foolish to believe that by enacting laws they could put an end to fraud in business, not realizing that at most they are cutting off a Hydra's head!

Republic 426e

cf. Proverbial 175, of labouring in vain

- 244 σωφροσύνη ἔστιν καὶ ἡδονῶν τινῶν καὶ ἐπιθυμιῶν ἐγκράτεια

Self-control surely includes moderation in sensual desires.

Republic 430e

- 245 ἀρετὴ ... ὑγίειά τέ τις ἂν εἴη καὶ κάλλος καὶ εὐεξία ψυχῆς, κακία δὲ νόσος τε καὶ αἰσχος καὶ ἀσθένεια

Virtue is beauty, strength and a healthy disposition of the soul, while wickedness is illness, weakness and deformity.

Republic 444d

- 246 ἐν μὲν εἶναι εἶδος τῆς ἀρετῆς, ἅπειρα δὲ τῆς κακίας

There is one form of virtue, but an infinite variety of vice.

Republic 445c

- 247 οὐδὲν ἄρα ἔστιν, ὃ φίλε, ἐπιτηδεῦμα τῶν πόλιν διοικούντων γυναικὸς διότι γυνή, οὐδ' ἀνδρὸς διότι ἀνὴρ, ἀλλ' ὁμοίως διεσπαρμέναι αἱ φύσεις ἐν ἀμφοῖν τοῖν ζώοις, καὶ πάντων μὲν μετέχει γυνὴ ἐπιτηδευμάτων κατὰ φύσιν, πάντων δὲ ἀνὴρ

There is no administrative occupation

which is peculiar to woman as woman or man as man; natural capacities are similarly distributed in each sex, and it is natural for women as well as men to take part in all occupations.

Translated by Desmond Lee (1955)

Republic 455d

- 248 ἄρ' οὖν σοι συνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσι ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα;

What is the prime of life? May it not be defined as a period of about twenty years in a woman's life, and thirty in a man's?

Translated by Benjamin Jowett (1817–1893)

Republic 460e

- 249 ἔχομεν οὖν τι μείζον κακὸν πόλει ἢ ἐκείνο ὃ ἂν αὐτὴν διασπᾷ καὶ ποιῇ πολλὰς ἀντιμῖας;

Is there anything worse for a state than to be split and fragmented?

Translated by Desmond Lee (1955)

Republic 462a

- 250 ἂν μὴ, ἦν δ' ἐγώ, ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν ἢ οἱ βασιλεῖς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γνησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτόν συμπέσῃ, δυνάμεις τε πολιτικὴ καὶ φιλοσοφία, τῶν δὲ νῦν πορευομένων χωρὶς ἐφ' ἐκάτερον αἱ πολλαὶ φύσεις ἐξ ἀνάγκης ἀποκλεισθῶσιν, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσι, δοκῶ δ' οὐδὲ τῷ ἀνθρωπίνῳ γένει, οὐδὲ αὕτη ἡ πολιτεία μὴ ποτε πρότερον φῦη τε εἰς τὸ δυνατόν καὶ φῶς ἡλίου ἴδῃ

Until philosophers are kings, or the kings and rulers of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those commoner individuals who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils – no, nor the human race, as I believe – and then only will this our State have a possibility of life and behold the light of day.

Translated by Benjamin Jowett (1817–1893)

Republic 473c

- 251 τούτων γὰρ δὴ ... τῶν πολλῶν καλῶν μὲν τι ἔστιν, ὃ οὐκ αἰσχρὸν φανήσεται; καὶ τῶν δικαίων, ὃ οὐκ ἄδικον; καὶ τῶν

ὁσίων, ὃ οὐκ ἀνόσιον;

Is there one beautiful thing, in this welter of beautiful things, which won't turn out to be ugly? Is there one moral deed which won't turn out to be immoral? Is there one just act which won't turn out to be unjust?

Translated by Robin Waterfield (1998)

Republic 479a

- 252 τῷ γὰρ ἀληθεῖ χαλεπαίνειν οὐ θέμις

They have no right to be annoyed at the truth.

Translated by Desmond Lee (1955)

Republic 480a

- 253 δειλῇ δὴ καὶ ἀνελευθέρῳ φύσει φιλοσοφίας ἀληθινῆς ... οὐκ ἂν μετεῖη

A cowardly and illiberal spirit has no place in true philosophy.

Republic 486b

- 254 πρὸς τὸ ὄν πεφυκὼς εἴη ἀμιλλᾶσθαι ὃ γε ὄντως φιλομαθῆς, καὶ οὐκ ἐπιμένει ἐπὶ τοῖς δοξαζομένοις εἶναι πολλοῖς ἐκάστοις, ἀλλ' ἰοὶ καὶ οὐκ ἀμβλύνοιτο οὐδ' ἀπολήγοι τοῦ ἔρωτος, πρὶν αὐτοῦ ὃ ἔστιν ἐκάστου τῆς φύσεως ἄψασθαι

The true lover of knowledge naturally strives for truth and is not content with common opinion but soars with undimmed and unwearied passion till he grasps the essential nature of things.

Translated in *A Dictionary of Philosophical Quotations* (2008)

Republic 490a

- 255 ἀλλὰ μὴν, ἦν δ' ἐγώ, εἰς ἱκανὸς γενόμενος, πόλιν ἔχων πειθομένην, πάντ' ἐπιτελέσαι τὰ νῦν ἀπιστούμενα

Let there be one capable man – and a city that will be prevailed upon – and he can realize all that now seems so incredible.

Republic 502b

- 256 καὶ τοῖς γινωσκομένοις τοῖνυν μὴ μόνον τὸ γινώσκεισθαι φάναι ὑπὸ τοῦ ἀγαθοῦ παρῆναι, ἀλλὰ καὶ τὸ εἶναι τε καὶ τὴν οὐσίαν ὑπ' ἐκείνου αὐτοῖς προσεῖναι, οὐκ οὐσίας ὄντος τοῦ ἀγαθοῦ, ἀλλ' ἔτι ἐπέκεινα τῆς οὐσίας πρᾶσβεία καὶ δυνάμει ὑπερέχοντος

Objects of knowledge derive from goodness not only their intelligibility, but

their very essence and existence; for goodness transcends essence in dignity and power.

Republic 509b

- 257 ἰδὲ γὰρ ἀνθρώπους οἷον ἐν καταγείῳ οἰκήσει σπηλαιώδει ... ἐν ταύτῃ ἐκ παίδων ὄντας ἐν δεσμοῖς ... ὥστε μένειν τε αὐτοὺς εἰς τε τὸ πρόσθεν μόνον ὄραν ... μὴ ἄλλο πλὴν τὰς σκιάς ... φῶς δὲ αὐτοῖς πυρὸς ... καόμενον ὀπισθεν αὐτῶν ... ἄτοπον λέγεις ... ὁμοίους ἡμῖν, ἦν δ' ἐγὼ ... παντάπασιν δὴ οἱ τοιοῦτοι οὐκ ἂν ἄλλο τι νομίζοιεν τὸ ἀληθὲς ἢ τὰς τῶν σκευαστῶν σκιάς

Imagine men in a subterranean cave, having lived since childhood in fetters allowing them to see only their shadows from a fire burning at their back; strange, you would say; but they are not unlike ourselves, say I; for undoubtedly they would recognize as reality nothing but those shadows.

Republic 514a–515c

The Cave Parable, much shortened; cf. Nietzsche, Die Fröhliche Wissenschaft 3.108: 'there will perhaps be caves, for ages yet, in which man's shadows will be shown'

- 258 τὴν παιδείαν ... οὐκ ἐνούσης ἐν τῇ ψυχῇ ἐπιστήμης σφεῖς ἐντιθέσθαι, οἷον τυφλοῖς ὀφθαλμοῖς ὄψιν ἐντιθέντες ... σημαίνει ταύτην τὴν ἐνούσαν ἐκάστου δύναμιν ἐν τῇ ψυχῇ ... οἷον εἰ ὄμμα μὴ δυνατόν ἦν ἄλλως ἢ σὺν ὅλῳ τῷ σώματι στρέφειν πρὸς τὸ φανὸν ἐκ τοῦ σκοτώδους, οὕτω σὺν ὅλῃ τῇ ψυχῇ ἐκ τοῦ γιγνομένου περιεκτέον εἶναι, ἕως ἂν εἰς τὸ ὄν καὶ τοῦ ὄντος τὸ φανότατον δυνατὴ γένηται ἀνασχέσθαι θεωμένη· τοῦτο δ' εἶναί φαμεν τὰγαθόν

Education is not to put into the soul knowledge that was not there before, as if you could put sight into blind eyes. It is a capacity innate in each man's soul; as an eye which cannot be turned from darkness to light unless the whole body is turned, so the entire soul must be turned away from this world of change until its eye can bear to look straight at reality, and at the brightest of realities which is what we call the good.

Republic 518b

- 259 πόλις εὖ οἰκουμένη ἐν μόνη γὰρ αὐτῇ ἄρξουσιν οἱ τῷ ὄντι πλούσιοι, οὐ χρυσοῖοι,

ἀλλ' οὐ δεῖ τὸν εὐδαίμονα πλουτεῖν, ζωῆς ἀγαθῆς τε καὶ ἔμφρονος

A well-governed city is one in which those rule who are truly rich, not in gold, but in wealth that brings happiness: a life of kindness and prudence.

Republic 521a

- 260 περιμάχητον γὰρ τὸ ἄρχειν γιγνόμενον, οἰκεῖος ὢν καὶ ἔνδον ὁ τοιοῦτος πόλεμος αὐτοὺς τε ἀπόλλυσι καὶ τὴν ἄλλην πόλιν
- When office and rule become the prizes of contention, civil and internecine strife destroys the office-seekers themselves and the city as well.

Translated by Paul Shorey (1935)

Republic 521a

- 261 δεῖ γε μὴ ἐραστὰς τοῦ ἄρχειν ἵεναι ἐπ' αὐτό· εἰ δὲ μὴ, οἱ γε ἀντερασταὶ μαχοῦνται
- Those who take office should not have a passion for rule itself; if not so, rivals will soon contest it.

Republic 521b

- 262 ἀστρονομία ... γε ἀναγκάζει ψυχὴν εἰς τὸ ἄνω ὄραν καὶ ἀπὸ τῶν ἐνθένδε ἐκείσε ἄγει

Astronomy compels the mind to look upwards and leads it from earth to the heavens.

Translated by Desmond Lee (1955)

Republic 529a

- 263 οὐ γὰρ που δοκοῦσί γέ σοι οἱ ταῦτα δεινοὶ διαλεκτικοὶ εἶναι

I have hardly ever known a mathematician who was capable of reasoning.

Translated by Benjamin Jowett (1817–1893)

Republic 531d

- 264 Σόλωνι γὰρ οὐ πειστέον, ὥς γηράσκων τις πολλὰ δυνατὸς μανθάνειν, ἀλλ' ἦττον ἢ τρέχειν, νέων δὲ πάντες οἱ μεγάλοι καὶ οἱ πολλοὶ πόνοι

Let not Solon persuade us that one can learn a lot as one grows old; for we can no more learn much than run much; youth is the time for all serious effort.

Republic 536d

cf. Solon 24

265 ψυχῇ δὲ βίαιον οὐδὲν ἔμμονον μάθημα
Compulsory learning never sticks in the mind.

Translated by Desmond Lee (1955)
Republic 536e

266 μὴ τοίνυν βία ... τοὺς παῖδας ἐν τοῖς
μαθήμασιν ἀλλὰ παίζοντας τρέφε, ἵνα
καὶ μάλλον οἷός τ' ἦς καθορᾶν ἐφ' ὃ
ἕκαστος πέφυκεν

Let your children's lessons take the form
of play. You will learn more about their
natural abilities that way.

Translated by Desmond Lee (1955)
Republic 536e

267 τὸ μὴ μίαν ἀλλὰ δύο ἀνάγκη εἶναι τὴν
τοιαύτην πόλιν, τὴν μὲν πενήτων, τὴν
δὲ πλουσιῶν, οἰκούντας ἐν τῷ αὐτῷ, αἱ
ἐπιβουλευόντας ἀλλήλοις

Oligarchy inevitably splits society into
two factions, the rich and the poor, who
live in the same place, and are always
plotting against each other.

Translated by Desmond Lee (1955)
Republic 551d

268 δημοκρατία ... ἡδεῖα πολιτεία καὶ ἀναρχος
καὶ ποικίλη, ἰσότητά τινα ὁμοίως ἴσοις τε
καὶ ἀνίσοις διανέμουςα

Democracy is a charming form of
government, full of variety and disorder,
and dispensing a sort of equality to
equals and unequals alike.

Translated by Benjamin Jowett (1817–1893)
Republic 558c
cf. Aristotle 140

269 διαζῇ τὸ καθ' ἡμέραν οὕτω χαριζόμενος
τῇ προσπιπτούσῃ ἐπιθυμία, τότε μὲν
μεθύων καὶ καταλούμενος, αὐθις δὲ
ὕδροποτῶν καὶ κατισχναινόμενος, τότε δ'
αὐ γυμναζόμενος, ἔστιν δ' ὅτε ἀργῶν καὶ
πάντων ἀμελῶν, τότε δ' ὡς ἐν φιλοσοφίᾳ
διατρίβων

He lives from day to day, indulging in
the pleasure of the moment. One day it's
wine, women and song, the next water to
drink and a strict diet; one day it's hard
physical training, the next indolence and
careless ease, and then a period of philo-
sophical study.

Translated by Desmond Lee (1955)

Republic 561c
of the life of a youth living in a democracy

270 οἱ μὲν νέοι πρεσβυτέροις ἀπεικάζονται
καὶ διαμιλλῶνται καὶ ἐν λόγοις καὶ ἐν
ἔργοις, οἱ δὲ γέροντες συγκαθιέντες τοῖς
νέοις εὐτραπείας τε καὶ χαριεντισμοῦ
ἐμπίμπλονται, μιμούμενοι τοὺς νέους,
ἵνα δὴ μὴ δοκῶσιν ἀηδεῖς εἶναι μηδὲ
δεσποτικοί

The young imitate their elders and
compete with them in word and deed,
while the old stoop to the level of the
young and are full of play and pleas-
antry, imitating the young for fear of
appearing disagreeable and authoritar-
ian.

Translated by G.M.A. Grube (1974), rev.
C.D.C. Reeve, ed. John M. Cooper (1997)
Republic 563a

271 ἡ γὰρ ἄγαν ἐλευθερία ἔοικεν οὐκ εἰς ἄλλο
τι ἢ εἰς ἄγαν δουλείαν μεταβάλλειν

The probable outcome of too much free-
dom is only too much slavery.

Translated by Paul Shorey (1935)
Republic 564a

272 οὐκοῦν ἔνα τινα αἰεὶ δῆμος εἴωθε
διαφερόντως προῖστασθαι ἑαυτοῦ, καὶ
τοῦτον τρέφειν τε καὶ αὖξιν μέγαν ...
τοῦτο μὲν ἄρα, ἦν δ' ἐγώ, δηλον, ὅτι, ὅταν
περ φύηται τύραννος, ἐκ προστατικῆς
ρίζης καὶ οὐκ ἄλλοθεν ἐκβλαστάνει

The people always have some champion
whom they set over them and nurse to
greatness. This is the root from which a
tyrant springs, whilst he first appears as
a protector.

Republic 565c

273 τύραννος ... πρώταις ἡμέραις τε καὶ
χρόνῳ προσγελᾷ τε καὶ ἀσπάζεται
πάντας, ᾧ ἂν περιτυγχάνῃ

In his early days of power a tyrant is full
of smiles and greets everyone he meets.

Republic 566d

274 ὅταν δέ γε, οἶμαι, πρὸς τοὺς ἔξω ἐχθροὺς
τοῖς μὲν καταλαγῇ, τοὺς δὲ καὶ
διαφθείρῃ, καὶ ἡσυχία ἐκείνων γένηται,
πρῶτον μὲν πολέμους τινας αἰεὶ κινεῖ, ἵν'
ἐν χρεῖᾳ ἡγεμόνος ὁ δῆμος ᾗ

When the tyrant has disposed of foreign
enemies by conquest or by treaty, and

there is nothing to fear from them, then he is always stirring up some war or other, in order that the people may require a leader.

Translated by Benjamin Jowett (1817–1893)
Republic 566e

- 275 ἐλευθερίας δὲ καὶ φιλίας ἀληθοῦς
τυραννικὴ φύσις αἰεὶ ἄγευστος
Tyrants never taste true friendship or freedom.

Republic 576a

- 276 κάλλιστον ὅτι μάλιστα ἡσυχίαν ἄγειν ἐν
ταῖς συμφοραῖς καὶ μὴ ἀγανακτεῖν
It is best, so far as we can, to bear misfortune patiently and without complaint.

Translated by Desmond Lee (1955)
Republic 604b

- 277 οὐτὲ τι τῶν ἀνθρωπίνων ἄξιον ὄν μεγάλης
σπουδῆς
Nothing in mortal life is worthy of great concern.

Translated by Paul Shorey (1935)
Republic 604c

- 278 τὴν Ἑλλάδα πεπαιδευκεν οὗτος ὁ ποιητής
This poet has been the educator of Greece.

Translated by Paul Shorey (1935)
Republic 606e
of Homer

- 279 ἀθάνατος ἡμῶν ἡ ψυχὴ καὶ οὐδέποτε
ἀπόλλυται
Immortal is the soul of man, and imperishable.

Translated by Benjamin Jowett (1817–1893)
Republic 608d

- 280 οὐκοῦν ὁπότε μὴδ' ὑφ' ἑνὸς ἀπόλλυται
κακοῦ, μήτε οἰκείου μήτε ἀλλοτρίου,
δηλον ὅτι ἀνάγκη αὐτὸ αἰεὶ ὄν εἶναι
Since, then, the soul is not destroyed by any evil whatever, either its own or alien, it is evident that it must be immortal.

Republic 610e

- 281 οὕτως ἄρα ὑποληπτέον περὶ τοῦ δικαίου
ἀνδρός, ἂν τ' ἐν πενία γίγνηται ἂν τ' ἐν
νόσοις ἢ τινὶ ἄλλῳ τῶν δοκούντων κακῶν,
ὥς τούτῳ ταῦτα εἰς ἀγαθὸν τι τελευτήσει

ζῶντι ἢ καὶ ἀποθανόντι

We must assume that, if the just man is poor or ill or suffering from any other apparent misfortune, it is for his ultimate good, in this life or in death.

Translated by Desmond Lee (1955)
Republic 613a

- 282 αἰτία ἐλομένον· θεὸς ἀναίτιος
The blame is his who chooses; god is blameless.

Translated by Paul Shorey (1935)
Republic 617e

- 283 ἀλλ' ἂν ἐμοὶ πειθώμεθα, νομίζοντες
ἀθάνατον ψυχὴν καὶ δυνατὴν πάντα μὲν
κακὰ ἀνέχεσθαι, πάντα δὲ ἀγαθὰ, τῆς ἄνω
ὁδοῦ αἰεὶ ἐξόμεθα καὶ δικαιοσύνην μετὰ
φρονήσεως παντὶ τρόπῳ ἐπιτηδεύσομεν,
ἵνα καὶ ἡμῖν αὐτοῖς φίλοι ὦμεν καὶ τοῖς
θεοῖς, αὐτοῦ τε μένοντες ἐνθάδε, καὶ
ἐπειδὰν τὰ ἄλλα αὐτῆς κομιζώμεθα

If guided by me we shall believe that the soul is immortal and capable of enduring all extremes of good and evil, and so we shall ever hold to the upward way and pursue righteousness with wisdom always and ever, that we may be dear to ourselves and to the gods both during our sojourn here and when we receive our reward.

Translated by Paul Shorey (1935)
Republic 621c
last paragraph of the Republic

- 284 διάνοια μὲν καὶ λόγος ταυτόν· πλὴν ὁ μὲν
ἐντὸς τῆς ψυχῆς πρὸς αὐτὴν διάλογος
ἄνευ φωνῆς γιγνόμενος

Thought and speech are the same; except that thought is the inward debate of the soul with itself, without the need of voice.

Sophist 263e

- 285 κατιδόντα δὲ τὰνθρόωπινον ἔτι μόνῳ τῷ
πτηνῷ συνειληχὸς τὴν δίποδα ἀγέλην
πάλιν τῷ ψιλῷ καὶ τῷ πτεροφυεῖ τέμνειν
Seeing that the human race, being biped, shares the same classification as the feathered creatures, we must again divide the biped class into featherless and feathered.

Statesman 266e
cf. Diogenes Cynic 2

- 286 ἡ τοῦ πλήθους ἀρχή, δημοκρατία τοῦνομα κληθεῖσα
The rule of the multitude is called democracy, is it not?
Translated by Harold North Fowler (1925)
Statesman 291d
- 287 δοκῶ μοι περὶ ὧν πυνθάνεσθε οὐκ ἀμελέτητος εἶναι
In fact, your question does not find me unprepared.
Translated by Alexander Nehamas and Paul Woodruff (1989)
Symposium 172a
opening lines
- 288 οἷσθε τί ποιεῖν οὐδὲν ποιοῦντες
You think you are doing a great deal when you really do nothing at all.
Translated by W.R.M. Lamb (1925)
Symposium 173c
- 289 μὴ οὖν κινεῖτε, ἀλλ' ἑᾶτε
Don't disturb him; let him be.
Translated by Alexander Nehamas and Paul Woodruff (1989)
Symposium 175b
of Socrates, who appeared lost in contemplation
- 290 εὖ ἂν ἔχοι ... εἰ τοιοῦτον εἴη ἡ σοφία, ὥστ' ἐκ τοῦ πληρεστέρου εἰς τὸν κενώτερον ῥεῖν ἡμῶν
How wonderful it would be if wisdom could simply flow out of the one of us who is fuller into him who is emptier.
Symposium 175d
- 291 ἡ μὲν γὰρ ἐμὴ σοφία φαύλη τις ἂν εἴη καὶ ἀμφισβητήσιμος ὥσπερ ὄναρ οὔσα
My own wisdom is but meagre, as disputable as a dream.
Translated by W.R.M. Lamb (1925)
Symposium 175e
spoken by Socrates
- 292 ἐμοὶ γὰρ δὴ τοῦτό γε οἶμαι κατάδηλον γεγρονέναι ἐκ τῆς ἱατρικῆς, ὅτι χαλεπὸν τοῖς ἀνθρώποις ἡ μέθη ἐστὶ
The practice of medicine, I find, has made this clear to me, that drunkenness is harmful to mankind.
Translated by W.R.M. Lamb (1925)
Symposium 176c

- 293 ταῦτα δὴ ἀκούσαντας συγχωρεῖν πάντας μὴ διὰ μέθης ποιήσασθαι τὴν ἐν τῷ παρόντι συνουσίαν, ἀλλ' οὕτω πίνοντας πρὸς ἡδονήν
At that point they all agreed not to get drunk that evening; they decided to drink only as much as pleased them.
Translated by Alexander Nehamas and Paul Woodruff (1989)
Symposium 176d
- 294 Ἐρωτα ... ἀλλ' οὕτως ἡμέλῃται τοσοῦτος θεός
Love! So great a god, and so neglected!
Translated by W.R.M. Lamb (1925)
Symposium 177c
cf. *Plato* 295
- 295 Ἐρως θαυμαστός ἐν ἀνθρώποις τε καὶ θεοῖς ...
Παρμενίδης δὲ τὴν γένεσιν λέγει πρῶτιστον μὲν Ἐρωτα θεῶν μητίσαστο πάντων
Eros, a marvel to gods and men alike; the very first god designed, as Parmenides tells us.
Symposium 178a–b
Phaedrus thus begins his speech, quoting Parmenides 8 (and Hesiod 6)
- 296 ἐρῶν γὰρ ἀνὴρ ὑπὸ παιδικῶν ὀφθῆναι ἢ λιπῶν τάξιν ἢ ὄπλα ἀποβαλὼν ἤττον ἂν δέξαιτο
A man in love would never allow his loved one to see him leaving ranks or dropping weapons.
Translated by Alexander Nehamas and Paul Woodruff (1989)
Symposium 179a
- 297 καὶ ἀτεχνῶς, ὃ ἔφη Ὅμηρος, 'μένος ἐμπνεῦσαι' ἐνίοις τῶν ἡρώων τὸν θεόν, τοῦτο ὃ Ἐρως τοῖς ἐρῶσι παρέχει γιγνόμενον παρ' αὐτοῦ
When Homer says a god 'breathes might' into some of the heroes, this is really Love's gift to every lover.
Translated by Alexander Nehamas and Paul Woodruff (1989)
Symposium 179b
from Phaedrus' speech, with a reference to *Iliad* 10.482 and 15.262
- 298 καὶ μὴν ὑπεραποθνήσκειν γε μόνου

ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι
ἄνδρες, ἀλλὰ καὶ αἱ γυναῖκες

No one will die for you but a lover, and a
lover will do this even if she's a woman.

Translated by Alexander Nehamas and
Paul Woodruff (1989)

Symposium 179b

- 299 οὕτω δὴ ἐγὼ γέ φημι Ἐρωτα θεῶν
καὶ πρεσβύτατον καὶ τιμιώτατον
καὶ κυριώτατον εἶναι εἰς ἀρετῆς καὶ
εὐδαιμονίας κτήσιν ἀνθρώποις

Therefore I say Love is the most ancient
of gods, the most honoured, and the most
powerful in helping men gain virtue and
blessedness.

Translated by Alexander Nehamas and
Paul Woodruff (1989)

Symposium 180b

closing words of Phaedrus' speech

- 300 πᾶσα γὰρ προᾶξις ὧδ' ἔχει ... καλῶς μὲν
γὰρ πραττόμενον καὶ ὀρθῶς καλὸν
γίνεται, μὴ ὀρθῶς δὲ αἰσχρόν. οὕτω δὴ
καὶ τὸ ἐρᾶν

Every action done honourably and
properly is honourable; if improperly,
disgraceful. Thus also it is with love.

Symposium 180e–181a

*from Pausanias' speech, the second of six
speeches in the Symposium*

- 301 οὐ γὰρ ... συμφέρει τοῖς ἀρχουσι
φρονήματα μεγάλα ἐγγίγνεσθαι τῶν
ἀρχομένων, οὐδὲ φιλίας ἰσχυρὰς καὶ
κοινωνίας, ὁ δὴ μάλιστα φιλεῖ τὰ τε ἄλλα
πάντα καὶ ὁ ἔρως ἐμποιεῖν

It is not in the interest of despots that
their subjects entertain lofty notions,
nor strong friendships or alliances, all
of which Love is pre-eminently apt to
create.

Symposium 182c

- 302 τῶν μὲν ἀρχόντων πλεονεξία, τῶν δὲ
ἀρχομένων ἀνανδρία· οὐ δὲ καλὸν ἀπλῶς
ἐνομίσθῃ, διὰ τὴν τῶν θεμένων τῆς ψυχῆς
ἀργίαν

Lust for power in the rulers and coward-
ice in the ruled; indiscriminate approval
testifies to general dullness and stupid-
ity.

Translated by Alexander Nehamas and
Paul Woodruff (1989)

Symposium 182d

- 303 πονηρὸς δ' ἐστὶν ἐκεῖνος ὁ ἐραστὴς ὁ
πάνδημος, ὁ τοῦ σώματος μᾶλλον ἢ τῆς
ψυχῆς ἐρῶν ... ἅμα γὰρ τῷ τοῦ σώματος
ἀνθει λήγοντι ... οἴχεται ἀποπτάμενος

By wicked we mean that popular lover
who craves the body rather than the
soul; who, as soon as the bloom of the
body begins to fade 'flutters off and is
gone'.

Translated by W.R.M. Lamb (1925)

Symposium 183d

*from Pausanias' speech; the quotation is from
Iliad 2.71*

- 304 τὸν Ἐρωτα ... καὶ πρὸς ἄλλα πολλὰ
καὶ ἐν τοῖς ἄλλοις, τοῖς τε σώμασι τῶν
πάντων ζώων καὶ τοῖς ἐν τῇ γῇ φυομένοις
καὶ ὡς ἔπος εἰπὲν ἐν πᾶσι τοῖς οὐσι

Love is a significantly broader phenom-
enon; it certainly occurs within the
animal kingdom and even in the world
of plants; in fact it occurs everywhere in
the universe.

Translated by Alexander Nehamas and
Paul Woodruff (1989)

Symposium 186a

*the beginning of Eryximachus' rather pedantic
speech, the third of six speeches in the Sympo-
sium*

- 305 Ἐρως ... καὶ παρ' ἡμῖν καὶ παρὰ θεοῖς,
οὗτος τὴν μεγίστην δύναμιν ἔχει καὶ
πᾶσαν ἡμῖν εὐδαιμονίαν παρασκευάζει

Love, both here on earth and in heaven
above, wields the mightiest power of all
and provides us with perfect bliss.

Translated by W.R.M. Lamb (1925)

Symposium 188d

the end of Eryximachus' speech

- 306 πρῶτον μὲν γὰρ τρία ἦν τὰ γένη τὰ τῶν
ἀνθρώπων, οὐχ ὥσπερ νῦν δύο, ἄρρεν καὶ
θῆλυ, ἀλλὰ καὶ τρίτον προσῆν κοινὸν ὃν
ἀμφοτέρων τούτων

In the beginning there were three kinds
of human beings, not just two as there
are now, male and female; there was a
third, with equal shares of the other two.

Symposium 189d

*the beginning of Aristophanes' humorous
speech, the fourth of six speeches in the Sympo-
sium*

307 οὖν Ζεὺς καὶ οἱ ἄλλοι θεοὶ ἐβουλεύοντο...
καὶ ἡπόρουν· οὔτε γὰρ ὅπως ἀποκτείναιεν
εἶχον ... αἱ τιμαὶ γὰρ αὐτοῖς καὶ ἱερὰ τὰ
παρὰ τῶν ἀνθρώπων ἡφανίζετο

Then Zeus and the other gods met in
council and were sore perplexed. They
could not wipe out the human race
because that would wipe out the worship
they receive, along with the sacrifices we
humans give them.

Translated by Alexander Nehamas and
Paul Woodruff (1989)

Symposium 190c

from Aristophanes' speech

308 ἔστι δὴ οὖν ἐκ τóσου ὁ ἔρως ἐμφυτός
ἀλλήλων τοῖς ἀνθρώποις καὶ τῆς ἀρχαίας
φύσεως συναγωγῆς καὶ ἐπιχειρῶν
ποιῆσαι ἐν ἐκ δυοῖν

Love is born into every human being; it
calls back our original nature together; it
makes one out of two.

Translated by Alexander Nehamas and
Paul Woodruff (1989)

Symposium 191c

from Aristophanes' speech

309 συνελθὼν καὶ συντακεῖς τῷ ἐρωμένῳ
ἐκ δυοῖν εἰς γενέσθαι ... τοῦ ὅλου οὖν τῇ
ἐπιθυμίᾳ καὶ διώξει ἔρως ὄνομα

To come together and melt together
with the one he loves, so that one person
emerged from two. 'Love' is the name for
our pursuit of wholeness, for our desire
to be complete.

Translated by Alexander Nehamas and
Paul Woodruff (1989)

Symposium 192e

*the two having been split from a symmetrical
whole*

310 λέγω δὲ οὖν ἔγωγε καθ' ἀπάντων καὶ
ἀνδρῶν καὶ γυναικῶν, ὅτι οὕτως ἂν
ἡμῶν τὸ γένος εὐδαιμον γένοιτο, εἰ
ἐκτελέσαιμεν τὸν ἔρωτα

I am speaking about everyone, men and
women alike, and say there's just one
way for the human race to flourish: we
must bring love to its perfect conclusion.

Translated by Alexander Nehamas and
Paul Woodruff (1989)

Symposium 193c

from Aristophanes' speech

311 νοῦν ἔχοντι ὀλίγοι ἐμφρονες πολλῶν
ἀφρόνων φοβερώτεροι

Any intelligent speaker is more alarmed
at a few men of wit than at a host of fools.

Translated by W.R.M. Lamb (1925)

Symposium 194b

from Aristophanes' speech

312 ὁ γὰρ παλαιὸς λόγος εὖ ἔχει, ὥς ὅμοιον
ὁμοίῳ ἀεὶ πελάζει

The old story holds good that like is
always drawn to like.

Translated by Alexander Nehamas and
Paul Woodruff (1989)

Symposium 195b

*Agathon (in the fifth speech of the Symposium)
quoting from Homer; cf. Homer 360*

313 πᾶς γοῦν ποιητὴς γίγνεται, κὰν ἄμουςος
ἢ τὸ πρίν, οὐ ἂν ἔρως ἄψηται

Once Love touches him, *anyone* becomes
a poet, 'howe'er uncultured he had been
before.'

Translated by Alexander Nehamas and
Paul Woodruff (1989)

Symposium 196e

*Agathon quoting from Euripides' Sthenoboea,
a lost play; cf. Euripides 497*

314 οὗτος δὲ ἡμᾶς ἀλλοτριότητος μὲν
κενοὶ, οἰκειότητος δὲ πληροὶ, τὰς
τοιάσδε συνόδους μετ' ἀλλήλων
πάσας τιθεῖς συνιέναι, ἐν ἑορταῖς, ἐν
χοροῖς, ἐν θυσίαις γιγνόμενος ἡγεμῶν
πραότητα μὲν πορίζων, ἀγριότητα δ'
ἐξορίζων· φιλόδωρος εὐμενείας, ἄδωρος
δυσμενείας· ἵλεως ἀγαθός· θεατὸς σοφοῖς,
ἀγαστὸς θεοῖς· ζηλωτὸς ἀμοίροις, κτητὸς
εὐμοίροις· τρυφῆς, ἀβρότητας, χλιδῆς,
χαρίτων, ἱμέρου, πόθου πατήρ· ἐπιμελὴς
ἀγαθῶν, ἀμελὴς κακῶν· ἐν πόνῳ, ἐν φόβῳ,
ἐν πόθῳ, ἐν λόγῳ κυβερνήτης, ἐπιβάτης,
παραστάτης τε καὶ σωτὴρ ἄριστος,
σμπάντων τε θεῶν καὶ ἀνθρώπων
κόσμος, ἡγεμῶν κάλλιστος καὶ ἄριστος,
ὃ χρηρῆπεσθαι πάντα ἄνδρα ἐφθυνοῦντα
καλῶς, ὥδης μετέχοντα ἦν ἄδει θέλγων
πάντων θεῶν τε καὶ ἀνθρώπων νόημα

Love fills us with togetherness and
drains all of our divisiveness away. Love
calls gatherings like these together. In
feasts, in dances, and in ceremonies, he
gives the lead. Love moves us to mild-
ness, removes from us wildness. He is
giver of kindness, never of meanness.

Gracious, kindly – let wise men see and gods admire! Treasure to lovers, envy to others, father of elegance, luxury, delicacy, grace, yearning, desire. Love cares well for good men, cares not for bad ones. In pain, in fear, in desire, or speech, Love is our best guide and guard; he is our comrade and our savior. Ornament of all gods and men, most beautiful leader and the best! Every man should follow Love, sing beautifully his hymns, and join with him in the song he sings that charms the mind of god or man.

Translated by Alexander Nehamas and Paul Woodruff (1989)

Symposium 197d

closing lines of Agathon's speech, the fifth of the Symposium

- 315 οὐ μὲν οὖν τῇ ἀληθείᾳ, φάναι, ὦ φιλούμενε Ἀγάθων, δύνασαι ἀντιλέγειν, ἐπεὶ Σωκράτει γε οὐδὲν χαλεπὸν

But, my dearest Agathon, it is truth which you cannot contradict; you can without any difficulty contradict Socrates.

Translated in *The Oxford Dictionary of Quotations* (2004)

Symposium 201c

spoken by Socrates

- 316 κυοῦσι γάρ, ἔφη, ὦ Σώκρατες, πάντες ἄνθρωποι καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν, καὶ ἐπειδὰν ἐν τινὶ ἡλικίᾳ γένωνται, τίκτειν ἐπιθυμεῖ ἡμῶν ἡ φύσις
All of us are pregnant, Socrates, both in body and in soul, and, as soon as we come to a certain age, we naturally desire to give birth.

Translated by Alexander Nehamas and Paul Woodruff (1989)

Symposium 206c

from Diotima's speech, the sixth of the Symposium, as related by Socrates

- 317 ἡ γὰρ ἀνδρὸς καὶ γυναικὸς συνουσία τόκος ἐστίν· ἐστὶ δὲ τοῦτο θεῖον τὸ πρῶγμα, καὶ τοῦτο ἐν θνητῶ ὄντι τῶ ζῳῳ ἀθάνατον ἔνεστιν

When a man and a woman come together in order to give birth, this is a divine affair, an immortal element in a creature that is mortal.

Symposium 206c

from Diotima's speech

- 318 τὸ δὲ καλὸν ἀρμόττον τῷ θείῳ
Beauty is in harmony with the divine.

Symposium 206d

from Diotima's speech

- 319 τὸ ἀπὶὸν καὶ παλαιούμενον ἕτερον νέον ἐγκαταλείπειν οἷον αὐτὸ ἦν. ταύτῃ τῇ μηχανῇ ... θνητὸν ἀθανασίας μετέχει
What is departing and aging leaves behind something new, much like the original. In this way, what is mortal shares in immortality.

Symposium 208b

from Diotima's speech

- 320 οἶμαι ὑπὲρ ἀρετῆς ἀθανάτου καὶ τοιαύτης δόξης εὐκλεοῦς πάντες πάντα ποιοῦσιν ... εἰσὶ γὰρ οὖν οἱ ἐν ταῖς ψυχαῖς κυοῦσιν ἔτι μᾶλλον ἢ ἐν τοῖς σώμασιν

I hold it is for immortal distinction and for illustrious renown that all do all they can, for there are persons who in their souls still more than in their bodies conceive those things.

Translated by W.R.M. Lamb (1925)

Symposium 208d

- 321 καὶ πᾶς ἂν δέξαιτο ἑαυτῷ τοιούτους παῖδας μᾶλλον γεγενέναι ... καὶ εἰς Ὅμηρον ἀποβλέψας καὶ Ἡσίοδον ... ζηλῶν, οἷα ἐκγονα ἑαυτῶν καταλείπουσιν, ἃ ἐκείνοις ἀθάνατον κλέος καὶ μνήμην παρέχεται

And who would not rather have children as Homer and Hesiod have left us, providing them with immortal glory and remembrance.

Symposium 209c

of their poems

- 322 τὸ ἐν ταῖς ψυχαῖς κάλλος τιμιώτερον ἡγήσασθαι τοῦ ἐν τῷ σώματι
Set a higher value on the beauty of souls than on that of the body.

Translated by W.R.M. Lamb (1925)

Symposium 210b

- 323 τοῦτο γὰρ δὴ ἐστὶ τὸ ὀρθῶς ἐπὶ τὰ ἐρωτικά ἰέναι ... ἀρχόμενον ... ὥσπερ ἐπαναβαθμοῖς χρώμενον, ἀπὸ ἐνός ... ἐπὶ πάντα τὰ καλὰ σώματα, καὶ ἀπὸ τῶν καλῶν σωμάτων ἐπὶ τὰ καλὰ ἐπιτηδεύματα, καὶ ἀπὸ τῶν ἐπιτηδευμάτων ἐπὶ τὰ καλὰ μαθήματα,

καὶ ἀπὸ τῶν μαθημάτων ἐπ' ἐκείνο τὸ μάθημα τελευτῆσαι, ὃ ἐστὶν οὐκ ἄλλου ἢ αὐτοῦ ἐκείνου τοῦ καλοῦ μάθημα, ἵνα γνῶ αὐτὸ τελευτῶν ὃ ἐστὶ καλόν

This is the true approach to the mystery of Love: upwards step by step, starting from beautiful things, from shapely bodies to noble pursuits, thence to profound knowledge, finally attaining awareness of the very essence of beauty.

Symposium 211b

from the speech of Diotima

- 324 ὅτι ἐνταῦθα αὐτῷ μοναχοῦ γενήσεται, ὁρῶντι ᾧ ὁρατὸν τὸ καλόν, τίκτειν οὐκ εἰδῶλα ἀρετῆς ... ἀλλ' ἀληθῆ ... τεκόντι δὲ ἀρετὴν ἀληθῆ καὶ θρεψαμένῳ ὑπάρχει θεοφιλεῖ γενέσθαι, καὶ εἴπερ τῷ ἄλλῳ ἀνθρώπων ἀθανάτῳ

Thus only will he recognize Beauty itself, not images of it but as true virtue and, fostering virtue, attain the love of god and touch immortality.

Symposium 212a

from the speech of Diotima

- 325 Σωκράτης ... αὐτὸν ἀγνοεῖ πάντα καὶ οὐδὲν οἶδεν ... οὐτ' εἰ τις καλὸς ἐστὶ μέλει αὐτῷ οὐδὲν ... οὐτ' εἰ τις πλούσιος, οὐτ' εἰ ἄλλην τινὰ τιμὴν ἔχων ... ἡγεῖται δὲ πάντα ταῦτα τὰ κτήματα οὐδενὸς ἄξια ... εἰρωνεύομενος δὲ καὶ παίζων πάντα τὸν βίον

Socrates likes to say he's ignorant and knows nothing; little he cares whether a person is beautiful or rich or famous. He considers all these possessions beneath contempt: his whole life is one big game – a game of irony.

Translated by Alexander Nehamas and Paul Woodruff (1989)

Symposium 216d–e

from Alcibiades' eulogy of Socrates

- 326 τὴν καρδίαν γὰρ ἢ ψυχὴν ἢ ὅ τι δεῖ αὐτὸ ὀνομάσαι πληγείς τε καὶ δηχθεῖς ὑπὸ τῶν ἐν φιλοσοφίᾳ λόγων, οἱ ἔχονται ἐχίδνης ἀγριώτερον, νέου ψυχῆς μὴ ἀφουῶς

My heart, or my soul, or whatever you want to call it, which has been struck and bitten by philosophy, whose grip on young and eager souls is much more vicious than a viper's.

Translated by Alexander Nehamas and

Paul Woodruff (1989)

Symposium 218a

from Alcibiades' eulogy of Socrates

- 327 ἢ τοι τῆς διανοίας ὄψις ἄρχεται ὅξυ βλέπειν ὅταν ἡ τῶν ὀμμάτων τῆς ἀκμῆς λήγειν ἐπιχειρῇ

The mind's sight becomes sharp only when the body's eyes go past their prime.

Translated by Alexander Nehamas and Paul Woodruff (1989)

Symposium 219a

spoken by Socrates

- 328 οἷον ἐλαίου ρεῦμα ἀψοφητὶ ῥέοντος
Like a stream of oil that flows without sound.

Translated by Harold North Fowler (1921)

Theaetetus 144b

describing how smoothly Theaetetus 'advances toward learning and investigation'

- 329 τῇ δὲ γ' ἐμῇ τέχνῃ τῆς μαιεύσεως τὰ μὲν ἄλλα ὑπάρχει ὅσα ἐκείναις, διαφέρει δὲ τῷ τε ἀνδρὸς ἀλλὰ μὴ γυναικὸς μαιεύεσθαι καὶ τῷ τὰς ψυχὰς αὐτῶν τικτούσας ἐπισκοπεῖν ἀλλὰ μὴ τὰ σώματα. μέγιστον δὲ τοῦτ' ἐν τῇ ἡμετέρᾳ τέχνῃ, βασανίζειν δυνατόν εἶναι παντὶ τρόπῳ, πότερον εἰδῶλον καὶ ψεῦδος ἀποτίκτει τοῦ νέου ἢ διάνοια ἢ γόνιμόν τε καὶ ἀληθές

My art of midwifery is just like theirs in most respects. The difference is that I attend men and not women, and that I watch over the labour of their souls, not of their bodies. And the most important thing about my art is the ability to apply all possible tests to the offspring, to determine whether the young mind is being delivered of a phantom, that is, an error, or a fertile truth.

Translated by M.J. Levett, rev. Myles Burnyeat (1997)

Theaetetus 150b

- 330 τὸ γὰρ θερμόν τε καὶ πῦρ, ὃ δὴ καὶ τὰλλα γεννᾷ καὶ ἐπιτροφεῖ

Heat and fire, parent and guardian of all things.

Theaetetus 153a

- 331 ἡ τῶν σωμάτων ἕξις οὐχ ὑπὸ ἡσυχίας μὲν καὶ ἀργίας διόλλυται, ὑπὸ γυμνασίων δὲ καὶ κινήσεων ἐπὶ τὸ πολὺ σώζεται;

Is not the body destroyed by idleness and inactivity, whilst it is preserved by exercise?

Theaetetus 153b

- 332 μάλα γὰρ φιλοσόφου τοῦτο τὸ πάθος, τὸ θαυμάζειν· οὐ γὰρ ἄλλη ἀρχὴ φιλοσοφίας ἢ αὕτη

This is the passion of a philosopher, the desire to know; for philosophy begins in wonder.

Theaetetus 155d

- 333 ὅτι ἡμεῖς μὲν αὐτὸν ὥσπερ θεὸν ἐθαυμάζομεν ἐπὶ σοφίᾳ, ὃ δ' ἄρα ἐτύγχανεν ὦν εἰς φρόνησιν οὐδὲν βελτίων βατράχου γυρίνου

While we were honouring him like a god for his wisdom, he was after all no better in intellect than any other man, or, for that matter, a tadpole.

Translated by Harold North Fowler (1921)

Theaetetus 161c

of Protagoras

- 334 αὐτὸς τὰ αὐτοῦ ἕκαστος μόνος δοξάσει, ταῦτα δὲ πάντα ὀρθὰ καὶ ἀληθῆ

Each man is to form his own opinions by himself, and these opinions are always right and true.

Translated by Harold North Fowler (1921)

Theaetetus 161d

commenting on Protagoras' assertions

- 335 οὐδὲ γὰρ αὐτῶν ἀπέχεται τοῦ εὐδοκιμεῖν χάριν ... ἢ διάνοια αὐτοῦ, ταῦτα πάντα ἡγησάμενη σμικρὰ καὶ οὐδέν, ἀτιμάσασα πανταχῇ πέτεται κατὰ Πίνδαρον τὰς τε γὰς ὑπένερχε καὶ τὰ ἐπίπεδα γεωμετροῦσα, οὐρανοῦ θ' ὕπερ ἀστρονομοῦσα, καὶ πᾶσαν πάντη φύσιν ἐρευνωμένη τῶν ὄντων ἐκάστου ὅλου

He [the philosopher] does not hold aloof in order to gain a reputation; his mind, disdaining the small and worthless, pursues its winged way throughout the universe, surveying the earth and what is below it, as Pindar says, studying the heavens, investigating the whole nature of each and all in their entirety.

Theaetetus 173e

cf. Pindar, Nemean Odes 10.87; but it may also be possible that Plato is quoting from some lost poem

- 336 ἀλλ' οὐτ' ἀπολέσθαι τὰ κακὰ δυνατόν ... ὑπεναντίον γάρ τι τῷ ἀγαθῷ ἀεὶ εἶναι ἀνάγκη· οὐτ' ἐν θεοῖς αὐτὰ ἰδρῦσθαι, τὴν δὲ θνητὴν φύσιν καὶ τόνδε τὸν τόπον περιπολεῖ ἐξ ἀνάγκης. διὸ καὶ πειρᾶσθαι χρεὶ ἐνθένδε ἐκείσε φεύγειν ὅτι τάχιστα. φυγὴ δὲ ὁμοίωσις θεῷ κατὰ τὸ δυνατόν· ὁμοίωσις δὲ δίκαιον καὶ ὅσιον μετὰ φρονήσεως γενέσθαι

Evils can never pass away, for there must always remain something which is antagonistic to good; having no place among the gods, of necessity evils hover around the mortal nature and this earth. Therefore we ought to leave this earth as quickly as we can; and to escape is to become like god, as far as this is possible; and to become like him is to become holy, just and wise.

Theaetetus 176a

- 337 ἀγνοοῦσι γὰρ ζημίαν ἀδικίας ... οὐ γὰρ ἔστιν ἦν δοκοῦσιν, πληγαὶ τε καὶ θάνατοι ... ἀλλὰ ἦν ἀδύνατον ἐκφυγεῖν ... ἐνθάδε τὴν αὐτοῖς ὁμοιότητα τῆς διαγωγῆς ἀεὶ ἔξουσιν, κακοὶ κακοῖς συνόντες ... καὶ τελευτήσαντας αὐτοὺς ὁ τῶν κακῶν καθαρὸς τόπος οὐ δέξεται

The penalty of unrighteousness is not what some think it is, scourging and death, but a penalty which it is impossible to escape: here on earth the unrighteous will continue to live as evil men associating with evil; and when they die, the blessed place that is pure of evil will never admit them.

Theaetetus 176d–177a

- 338 ἡ ῥητορικὴ ἐκείνη πως ἀπομαραίνεται, ὥστε παίδων μηδὲν δοκεῖν διαφέρειν

Their brilliant rhetoric withers away, so that they seem no better than children.

Translated by Harold North Fowler (1921)

Theaetetus 177b.6

- 339 περὶ μὲν οὖν τούτων ... ἀποστῶμεν· εἰ δὲ μή, πλείω ἀεὶ ἐπιρρέοντα καταχώσει ἡμῶν τὸν ἐξ ἀρχῆς λόγον

Let us turn away from these matters; if we do not, they will come on like an ever-rising flood and bury in silt our original argument.

Translated by Harold North Fowler (1921)

Theaetetus 177b.7

340 θές δή μοι λόγου ἔνεκα ἐν ταῖς
 ψυχαῖς ἡμῶν ἐνὸν κήρινον ἐκμαγεῖον,
 τῷ μὲν μείζον, τῷ δ' ἔλαττον, καὶ
 τῷ μὲν καθαρωτέρου κηροῦ, τῷ δὲ
 κοπρωδεστέρου, καὶ σκληροτέρου, ἐνίοις
 δὲ ὑγροτέρου, ἔστι δ' οἷς μετρίως ἔχοντος
 ... δῶρον τοίνυν αὐτὸ φῶμεν εἶναι τῆς
 τῶν Μουσῶν μητρὸς Μνημοσύνης,
 καὶ εἰς τοῦτο, ὃ τι ἂν βουλευθῶμεν
 μνημονεῦσαι ὧν ἂν ἴδωμεν ἢ ἀκούσωμεν
 ἢ αὐτοὶ ἐννοήσωμεν, ὑπέχοντας
 αὐτὸ ταῖς αἰσθήσει καὶ ἐννοίαις,
 ἀποτυποῦσθαι, ὥσπερ δακτυλίων σημεῖα
 ἐνσημαινομένους· καὶ ὁ μὲν ἂν ἐκμαγῇ,
 μνημονεῦει τε καὶ ἐπίστασθαι ἕως ἂν ἐνῇ
 τὸ εἰδῶλον αὐτοῦ· ὁ δ' ἂν ἐξαλειφθῇ ἢ μὴ
 οἶόν τε γένηται ἐκμαγῆναι, ἐπιλεησθαι
 τε καὶ μὴ ἐπίστασθαι

Assume, then, that there exists in our mind a block of wax, larger, smaller, purer, dirtier, moister in different men, of middling quality in some. Let us say that this tablet is a gift of Memory, the mother of the Muses, allowing us to remember anything we see or hear or think of, imprinting on it our perceptions and thoughts as if using a signet ring; and whatever is impressed we remember and know as long as the image lasts; but when it is effaced we forget and do not know.

Theaetetus 191c

341 νῦν αὖ ἐν ἐκάστη ψυχῇ ποιήσωμεν
 περισσερεῶνά τινα παντοδαπῶν ὀρνίθων,
 τὰς μὲν κατ' ἀγέλας οὐσας χωρὶς τῶν
 ἄλλων, τὰς δὲ κατ' ὀλίγας, ἐνίας δὲ μόνας
 διὰ πασῶν ὅπῃ ἂν τύχωσι πετομένας ...
 παιδίων μὲν ὄντων φάναι χρῆ εἶναι τοῦτο
 τὸ ἀγγεῖον κενόν, ἀντὶ δὲ τῶν ὀρνίθων
 ἐπιστήμας νοῆσαι ἦν δ' ἂν ἐπιστήμην
 κτησάμενος καθείρξῃ εἰς τὸν περίβολον,
 φάναι αὐτὸν μεμαθηκέναι ἢ ἡύρηκέναι
 τὸ πρᾶγμα οὗ ἦν αὕτη ἡ ἐπιστήμη, καὶ τὸ
 ἐπίστασθαι τοῦτ' εἶναι

Let us now assume that in the mind of each of us there is an aviary of all sorts of birds; some in flocks, some solitary, flying hither and thither among them all. We may suppose that the birds are kinds of knowledge, and that when we were children this aviary was empty; whatever kind of knowledge a person acquires and confines in the enclosure, he may be said to have mastered it; and that just this is knowing.

Theaetetus 197d

342 Ἕλληνες αἰεὶ παῖδες ἐστέ, γέρον δὲ Ἕλληνας
 οὐκ ἔστιν ... νέοι ἐστέ τὰς ψυχὰς πάντες
 You Greeks are always children: there is not such a thing as an old Greek. You are young in soul, every one of you.

Translated by R.G. Bury (1929)

Timaeus 22b

spoken by an exasperated elderly Egyptian priest to Solon who asked him endless questions; Plato thought this a very flattering remark

343 πολλαὶ κατὰ πολλὰ φθοραὶ γεγόνασιν
 ἀνθρώπων καὶ ἔσσονται, πυρὶ μὲν καὶ
 ὕδατι μέγιστα, μυρίοις δὲ ἄλλοις ἔτεραι
 βραχύτεραι

There have been and there will be many and diverse destructions of mankind, of which the greatest are by fire and water, and lesser ones by countless means.

Translated by R.G. Bury (1929)

Timaeus 22c

344 νῆσον γὰρ πρὸ τοῦ στόματος εἶχεν ὁ
 καλεῖτε, ὥς φατε, ὑμεῖς Ἡρακλέους
 στήλας, ἡ δὲ νήσος ἅμα Λιβύης ἦν καὶ
 Ἀσίας μείζων ... ἐν δὲ δὴ τῇ Ἀτλαντίδι
 νήσῳ ταύτῃ μεγάλη συνέστη καὶ
 θαυμαστὴ δύναμις βασιλέων

There was an island situated in front of the straits called the Pillars of Heracles, larger than Africa and Asia put together; and this island of Atlantis was ruled by kings of great and marvellous power.

Timaeus 24e–25a

told to Solon by an Egyptian priest (as recounted by Critias); the Pillars of Heracles are the Straits of Gibraltar

345 τὰ παιδίων μαθήματα θαυμαστὸν ἔχει τι
 μνημεῖον

Marvellous, indeed, is the way in which the lessons of one's childhood 'grip the mind'.

Translated by R.G. Bury (1929)

Timaeus 26b

346 τὸν μὲν οὖν ποιητὴν καὶ πατέρα τοῦδε
 τοῦ παντὸς εὐρεῖν τε ἔργον καὶ εὐρόντα
 εἰς πάντας ἀδύνατον λέγειν

To discover the Maker and Father of this Universe were a task indeed; and having discovered him, to declare him unto all

men were a thing impossible.

Translated by R.G. Bury (1929)

Timaeus 28c

- 347 εἰ μὲν δὴ καλὸς ἐστὶν ὁδε ὁ κόσμος ὃ τε δημιουργὸς ἀγαθός, δῆλον ὡς πρὸς τὸ αἰδῖον ἐβλεπεν ... ὃ μὲν γὰρ κάλλιστος τῶν γεγονότων, ὃ δ' ἄριστος τῶν αἰτίων

If it be that this Cosmos is beautiful and its Creator good, it is clear that his gaze is fixed on the Eternal; for the Cosmos is the fairest of all that has come into existence, and he the best of all the Causes.

Translated by R.G. Bury (1929)

Timaeus 29a

- 348 περὶ θεῶν καὶ τῆς τοῦ παντὸς γενέσεως μὴ δυνατοὶ γινώμεθα πάντῃ πάντως αὐτοὺς αὐτοῖς ὁμολογουμένους λόγους καὶ ἀπηκριβωμένους ἀποδοῦναι

Regarding the gods and the generation of the Universe we prove unable to give accounts that are always in all respects self-consistent and perfectly exact.

Translated by R.G. Bury (1929)

Timaeus 29c

- 349 ἀγαθῷ δὲ οὐδεὶς περὶ οὐδενὸς οὐδέποτε ἐγγίγνεται φθόνος

One who is good will never be afflicted by envy.

Timaeus 29e

- 350 βουληθεὶς γὰρ ὁ θεὸς ἀγαθὰ μὲν πάντα, φλαῦρον δὲ μηδὲν εἶναι κατὰ δύναμιν

God desired that, as far as possible, all things should be good and nothing evil.

Translated by R.G. Bury (1929)

Timaeus 30a

- 351 θεὸς ... εἰς τάξιν αὐτὸ ἡγάγεον ἐκ τῆς ἀταξίας

God reduced it to order from disorder.

Translated by Desmond Lee (1956)

Timaeus 30a

of the universe; cf. Plutarch, Table Talk 615f

- 352 ὀρθῶς ἓνα οὐρανὸν προσειρήκαμεν, ἢ πολλοὺς καὶ ἀπείρους λέγειν ἢν ὀρθότερον;

Are we right in describing the Heaven as one, or would it be more correct to speak of heavens as many or infinite in

number?

Translated by R.G. Bury (1929)

Timaeus 31a

cf. Plotinus 3

- 353 τόνδε ἓνα ὅλον ὅλων ἐξ ἀπάντων τέλεον καὶ ἀγήρων καὶ ἄνοσον αὐτὸν ἐτεκτίνετο
He fashioned it to be One single Whole, compounded of all wholes, perfect and ageless and unailing.

Translated by R.G. Bury (1929)

Timaeus 33a

of the universe

- 354 διὸ καὶ σφαιροειδές, ἐκ μέσου πάντῃ πρὸς τὰς τελευτάς ἴσον ἀπέχον, κυκλοτερές αὐτὸ ἐτορνεύσατο, πάντων τελεώτατον ὁμοιώτατόν τε αὐτὸ ἑαυτῷ σχημάτων

He wrought it into a round, in the shape of a sphere, equidistant in all directions from the centre to the extremities, which of all shapes is the most perfect and the most self-similar.

Translated by R.G. Bury (1929)

Timaeus 33b

of the universe

- 355 ὁμμάτων τε γὰρ ἐπεδεῖτο οὐδέν, ὁρατὸν γὰρ οὐδὲν ὑπελείπετο ἔξωθεν, οὐδ' ἀκοῆς, οὐδὲ γὰρ ἀκουστόν· πνεῦμά τε οὐκ ἦν περιεστός δεόμενον ἀναπνοῆς

Of eyes it had no need, since outside of it there was nothing visible left; nor yet of hearing, since neither was there anything audible; nor was there any air surrounding it which called for respiration.

Translated by R.G. Bury (1929)

Timaeus 33c

beyond the universe

- 356 διὸ δὴ κατὰ ταῦτά ἐν τῷ αὐτῷ καὶ ἐν ἑαυτῷ περιαγαγὼν αὐτὸ ἐποίησε κύκλῳ κινεῖσθαι στρεφόμενον

He spun it round uniformly in the same spot and within itself and made it move revolving in a circle.

Translated by R.G. Bury (1929)

Timaeus 34a

of the universe

- 357 ὁ δὲ καὶ γενέσει καὶ ἄρετῇ προτέραν καὶ πρεσβυτέραν ψυχὴν σώματος, ὡς

δεσπότην καὶ ἄρξουσιν ἀρξομένον

God constructed soul to be older than body and prior in birth and excellence, since soul was to be the mistress and ruler and body the ruled.

Translated by R.G. Bury (1929)

Timaeus 34c

- 358 ψυχὴ δ' ἐκ μέσου πρὸς τὸν ἔσχατον οὐρανὸν πάντῃ διαπλακείσα κύκλῳ τε αὐτὸν ἔξωθεν περικαλύψασα, αὐτὴ τε ἐν αὐτῇ στρεφόμενη, θεῖαν ἀρχὴν ἤρξατο ἀπαύστου καὶ ἔμφρονος βίου πρὸς τὸν σύμπαντα χρόνον

Soul, being woven throughout the universe every way from the centre to the extremity, enveloping it in a circle from without and revolving within itself, initiated a divine beginning of unceasing and intelligent life lasting throughout all time.

Translated by R.G. Bury (1929)

Timaeus 36e

- 359 συστήσας δὲ τὸ πᾶν διείλε ψυχὰς ἰσαριθμούς τοις ἄστροις, ἐνείμει θ' ἐκάστην πρὸς ἕκαστον

When he had created the universe he divided it into stars equal in number to the souls; each soul he assigned to one star.

Timaeus 41d

of the Creator

- 360 καὶ ὁ μὲν εὖ τὸν προσήκοντα χρόνον βιούς, πάλιν εἰς τὴν τοῦ συννόμου πορευθεὶς οἰκήσιν ἄστρου, βίον εὐδαίμονα καὶ συνήθη ἔξει

He that has lived his appointed time well shall return again to his abode in his native star, and shall gain a life that is blessed and congenial.

Translated by R.G. Bury (1929)

Timaeus 42b

- 361 νῦν δ' ἡμέρα τε καὶ νύξ ὀφθεῖσθαι ... μεμηχάνηται μὲν ἀριθμόν, χρόνον δὲ ἔννοιαν περὶ τε τῆς τοῦ παντός φύσεως ζήτησιν ἔδοσαν· ἐξ ὧν ἐπορισάμεθα φιλοσοφίας γένος, οὗ μείζον ἀγαθὸν οὐτ' ἦλθεν οὐθ' ἤξει ποτὲ τῷ θνητῷ γένει δωρηθὲν ἐκ θεῶν

Our ability to see the periods of day and night has led to the understand-

ing of number and the notion of time and opened the path of inquiry into the nature of the universe; these pursuits have given us philosophy, a gift from the gods to the mortal race whose value neither has been nor ever will be surpassed.

Translated by Donald J. Zeyl, ed. John M. Cooper (1997)

Timaeus 47a

- 362 θεὸν ἡμῖν ἀνευρεῖν δωρήσασθαι τε ὄψιν, ἵνα τὰς ἐν οὐρανῷ κατιδόντες τοῦ νοῦ περιόδους χρησαίμεθα ἐπὶ τὰς περιφορὰς τὰς τῆς παρ' ἡμῖν διανοήσεως ... ἀταράκτοις τεταραγμένας

God devised and bestowed upon us vision to behold the revolutions of Reason in the Heaven and use them for the revolvings of the reasoning that is within us, the perturbable to the imperturbable.

Translated by R.G. Bury (1929)

Timaeus 47b

- 363 ὅσον τ' αὐτὸ μουσικῆς φωνῇ χρησίμον πρὸς ἀκοὴν ἔνεκα ἀρμονίας ἐστὶ δοθέν· ἡ δὲ ἀρμονία, συγγενεῖς ἔχουσα φορὰς ταῖς ἐν ἡμῖν τῆς ψυχῆς περιόδοις, ... οὐκ ἐφ' ἡδονὴν ἄλογον ... ἀλλ' ἐπὶ τὴν γεγонуῖαν ἐν ἡμῖν ἀναρμοστον ψυχῆς περιόδον εἰς κατακόσμησιν καὶ συμφωνίαν ἑαυτῇ σύμμαχος ὑπὸ Μουσῶν δέδοται

Music too, in so far as it uses audible sound, was bestowed for the sake of harmony; and harmony, which has motions akin to the revolutions of the soul within us, was given by the Muses not as an aid to irrational pleasure, but as an auxiliary to the inner revolution of the soul, when it has lost its harmony, to assist in restoring it to order and concord with itself.

Translated by R.G. Bury (1929)

Timaeus 47c

- 364 μεμιγμένη γὰρ οὖν ἡ τοῦδε τοῦ κόσμου γένεσις ἐξ ἀνάγκης τε καὶ νοῦ συστάσεως ἐγεννήθη

In truth, this Cosmos in its origin was generated as a compound, from the combination of Necessity and Reason.

Translated by R.G. Bury (1929)

Timaeus 48a

365 τοῦ μετρίου καὶ ἀναγκαίου διὰ μαργότητα
πολλῷ χρησοίμεθα πλέονι

Because of our greed we consume far
more than what is moderate and neces-
sary.

Translated by R.G. Bury (1929)

Timaeus 72e

366 νόσον μὲν δὴ ψυχῆς ἄνοιαν συγχωρητέον,
δύο δ' ἀνοίας γένη, τὸ μὲν μανίαν, τὸ δὲ
ἄμαθίαν

Folly is a disease of the soul; and of folly
there are two kinds, the one of which is
madness, the other ignorance.

Translated by R.G. Bury (1929)

Timaeus 86b

367 ἡδονὰς δὲ καὶ λύπας ὑπερβαλλούσας τῶν
νόσων μεγίστας θετέον τῇ ψυχῇ

We must maintain that pleasures and
pains in excess are the greatest of the
soul's diseases.

Translated by R.G. Bury (1929)

Timaeus 86b

368 οὐθ' ὁρᾶν οὔτε ἀκούειν ὁρθὸν οὐδὲν
δύναται, λυττᾷ δὲ καὶ λογισμοῦ μετασχεῖν
ἥκιστα τότε δὴ δυνατός

He is unable either to see or hear; he is
distraught and wholly incapable of exer-
cising reason.

Translated by R.G. Bury (1929)

Timaeus 86c

of one in sore distress

369 ἡ περὶ τὰ ἀφροδίσια ἀκολασία ... νόσος
ψυχῆς γέγονεν

Sexual incontinence constitutes a disease
of the soul.

Translated by R.G. Bury (1929)

Timaeus 86d

370 κακὸς ἐκὼν οὐδεὶς

No one is voluntarily wicked.

Translated by R.G. Bury (1929)

Timaeus 86d

371 ποικίλλει μὲν εἶδη δυσκολίας καὶ
δυσθυμίας παντοδαπά, ποικίλλει δὲ
θρασύτητός τε καὶ δειλίας, ἔτι δὲ λήθης
ἅμα καὶ δυσμαθίας

They give rise to all varieties of bad
temper and bad spirits, and they give

rise to all manner of rashness and
cowardice, and of forgetfulness also, as
well as of stupidity.

Translated by R.G. Bury (1929)

Timaeus 87a

of humours that are confined within

372 αἰτιατέον μὲν τοὺς φυτεύοντας ἀεὶ τῶν
φυτευομένων μᾶλλον καὶ τοὺς τρέφοντας
τῶν τρεφομένων

We must always blame the begetters
more than the begotten, and the nurses
more than the nurslings.

Translated by R.G. Bury (1929)

Timaeus 87b

*when children are not instructed on forestalling
evil*

373 μήτε τὴν ψυχὴν ἄνευ σώματος κινεῖν
μήτε σῶμα ἄνευ ψυχῆς, ἵνα ἀμυνομένῳ
γίγνησθον ἰσορρόπων καὶ ὑγιῇ

Do not exercise the soul without the
body nor the body without the soul, so
that they may be evenly matched and
sound of health.

Translated by R.G. Bury (1929)

Timaeus 88b

374 Τὴν ψυχὴν Ἀγάθωνα φιλῶν ἐπὶ χεῖλεσιν
ἔσχον·

ἦλθε γὰρ ἡ τλήμων ὥς διαβησομένη.

While kissing Agathon, my soul leapt to
my lips,
as if fain, alas! to cross over to him.

Translated by R.D. Hicks (1925)

Epigram 1 (Diehl) – 5.78 (AG)

375 Ἀστέρας εἰσαθρεῖς, Ἀστὴρ ἐμός· εἶθε
γενοίμην

οὐρανός, ὥς πολλοῖς ὄμμασιν εἰς σὲ
βλέπω.

You're gazing at the stars, my star; oh,
would I were the skies

That I might bend upon your face a
million eyes!

Translated by Kathleen Freeman (1947)

Epigram 4 (Diehl) – 7.669 (AG)

376 Ἀστὴρ πρὶν μὲν ἑλαμπες ἐνὶ ζφωοῖσιν
ἔως,

νῦν δὲ θανάων λάμπεις ἔσπερος ἐν
φθιμένοις.

Thou wert the morning star among the
living

Ere thy fair had fled;
Now, having died, thou art as Hesperus,
giving
New splendour to the dead.

Translated by Percy Bysshe Shelley (written 1818; printed posthumously 1839)

Epigram 5 (Diehl) – 7.670 (AG)

Hesperus, the Evening Star, is the planet Venus

- 377 Ἀρχεάνασσαν ἔχω τὴν ἐκ Κολοφῶνος
ἐταίραν,
ἣς καὶ ἐπὶ ὀντίδων πικρὸς ἔπεστιν ἔρως.
ἃ δειλοί, νεότητος ἀπαντήσαντες ἐκείνης
πρωτοπλόου, δι' ὅσης ἤλθετε πυρκαϊῆς.

The courtesan of Colophon, Arche-
anassa's mine,
And though her face is wrinkled, love
burns in every line.

I pity you who met her when she was
young and new
To passion – what a furnace she must
have led you through!

Translated by Kathleen Freeman (1947)

Epigram 8 (Diehl) – 7.217 (AG)

Archeanassa was said to be Plato's mistress

- 378 Οἶδε ποτ' Αἰγαίοιο βαρὺβρομον οἶδμα
λιπόντες
Ἐκβατάνων πεδίῳ κείμεθ' ἐνὶ μεσάτῳ.
χαῖρε, κλυτὴ ποτε πατρίς Εὐρέτρια,
χαίρετ', Ἀθηναί,
γείτονες Εὐβοίης, χαῖρε, θάλασσα φίλη.
We who left behind the roar of Aegean
waves
now lie in the land-locked heart of the
Ecbatana plain.
Goodbye to our glorious home, Eretria,
goodbye to Athens, neighbour of our
Euboea,
O goodbye to the sea we love.
Translated by Edmund Keeley (2010)
Epigram 10 (Diehl) – 7.256 (AG)
speaking of the Eretrian exiles settled in Persia
by Darius

- 379 Αἱ Χάριτες τέμενός τι λαβεῖν ὅπερ οὐχὶ
πεσεῖται
ζηλοῦσαι, ψυχὴν ἡῦρον Ἀριστοφάνους.
The Graces, seeking for themselves a
shrine that would not fall, found the soul
of Aristophanes.
Translated by J.M. Edmonds (1931), rev.
John M. Cooper (1997)
Epigram 14 (Diehl)

- 380 Ἡ σοβαρὸν γελάσασα καθ' Ἑλλάδος, ἣ
ποτ' ἐραστῶν
ἔσμον ἐπὶ προθύροις Λαῖς ἔχουσα νέων,
τῇ Παφίῃ τὸ κάτοπτρον, ἐπεὶ τοίη μὲν
ὁρᾶσθαι
οὐκ ἐθέλω, οἷη δ' ἦν πάρος οὐ δύναμαι.
I, Lais, who laughed disdainfully at
Greece
and kept my lovers swarming by the
door,
to Aphrodite now I dedicate this mirror,
for I do no more wish to see me as I am,
and cannot see me as I was.

Epigram 15 (Diehl) – 6.1 (AG)

Lais' Mirror, a dedicatory epigram

- 381 Ἀ Κύπρις τὰν Κύπριν ἐνὶ Κνίδῳ εἶπεν
ἰδοῦσα·
φεῦ, φεῦ, ποῦ γυμνὴν εἶδε με Πραξιτέλης;
'Shame!' Cypris cries her statue when
she sees,
'You saw me naked! When, Praxiteles?'
Translated by Humbert Wolfe (1927)
Epigram 24 (Diehl) – 16.162 (AG)
of Praxiteles' famous statue of Aphrodite, the
'Cnidian Venus'

- 382 Ὑψίκομον παρὰ τάνδε καθίζεο
φωνήεσσαν
φρίσσουσιν πυκνὸν κῶνον ὑπὸ
ζεφύροις,
καὶ σοὶ καχλάζουσιν ἑμοῖς παρὰ νάμασι
σύριγγι
θελγομένων ἄξει κῶμα κατὰ βλεφάρων.
Sit down by this high-foliaged voiceful
pine
that rustles her branches beneath the
western breezes,
and beside my chattering waters Pan's
pipe
shall bring drowsiness down on thy
enchanted eyelids.
Translated by J.W. MacKail (1890)
Epigram 27 (Diehl) – 16.13 (AG)

- 383 Ναυηγού τάφος εἰμί, ὁ δ' ἀντίον ἐστὶ
γεωργού·
ὥς ἀλλ' καὶ γαίῃ ξυνὸς ὕπεστ' Αἰδῆς.
Mine is a watery grave; opposite, in
solid earth, a farmer's;
beneath both sea and land there is a
common Hades.
Epigram 28 (Diehl) – 7.265 (AG)

384 Αἰὼν πάντα φέρει· δολιχὸς χρόνος οἶδεν
ἀμείβειν
οὐνομα καὶ μορφὴν καὶ φύσιν ἡδὲ τύχην.
Time brings everything; length of
years can change names, forms, nature,
fortune.

Translated by W.R. Paton (1917)

Epigrams 31 (Diehl) – 9.51 (AG)

385 οὐκ ἄρα τειχῶν οὐδὲ τριήρων οὐδὲ
νεωρίων δέονται αἱ πόλεις ... εἰ μέλλουσιν
εὐδαιμονήσῃν, οὐδὲ πλήθους οὐδὲ
μεγέθους ἄνευ ἀρετῆς

It is not walls, triremes or shipyards that
cities need to prosper, nor multitude or
size, but virtue.

*Alcibiades I** 134b

386 ἐγὼ μὲν οὖν ἀπορῶ μὴ ὡς ἀληθῶς μάτην
θεοὺς ἀνθρώποι αἰτιῶνται, ἐξ ἐκείνων
φάμενοι κακὰ σφισιν εἶναι· οἱ δὲ καὶ
αὐτοὶ σφῆσιν εἴτε ἀτασθαλίαισιν εἴτε
ἀφροσύναις χρη εἰπεῖν, ὅπερ μόνον ἄλγε'
ἔχουσι

Men falsely blame the gods as authors of
their misfortune; it is their own reckless-
ness and folly that cause more than their
destined sorrows.

*Alcibiades II** 142d

quoting *Homer* 245

387 οὐ γὰρ οἶμαι τοιοῦτόν ἐστι τὸ τῶν θεῶν
ὥστε ὑπὸ δῶρων παράγεσθαι οἷον κακὸν
τοκιστήν

It is not, I think, the way of the gods to
be seduced with gifts, like evil money-
lenders.

*Alcibiades II** 149e.3

388 γὰρ ἂν δεινὸν εἴη εἰ πρὸς τὰ δῶρα καὶ
τάς θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοὶ
ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἂν τις ὅσιος καὶ
δίκαιος ὦν τυγχάνῃ

It would be strange and sorry if the
gods took more account of our gifts and
offerings than of our souls, and whether
there is holiness and justice to be found
in them.

Translated by D.S. Hutchinson (1997)

*Alcibiades II** 149e.6

389 τοὺς ἀσκοῦντας μὲν τὰ σώματα, τῆς δὲ
ψυχῆς ἡμεληκότας ἔτερόν τι πράττειν
τοιοῦτον, τοῦ μὲν ἄρξοντος ἀμελεῖν, περὶ

δὲ τὸ ἀρξόμενον ἐσπουδακέναι

Those who exercise their bodies and
neglect their soul overlook the ruling
element and busy themselves with the
part to be ruled.

*Cleitophon** 407e

390 χρόνος ἡλίου κίνησις, μέτρον φορᾶς

Time is the movement of the sun, a
measure of its motion.

*Definitions** 411b

391 ψυχὴ τὸ αὐτὸ κινεῖν· αἰτία κινήσεως
ζωτικῆς ζώων

Soul is that which moves itself; it is the
cause of vital processes in living crea-
tures.

Translated by D.S. Hutchinson (1997)

*Definitions** 411c

392 δικαιοσύνη ὁμόνοια τῆς ψυχῆς πρὸς
αὐτήν

Righteousness is the concord of the soul
with itself.

*Definitions** 411d

393 αὐτάρκεια τελειότης κτήσεως ἀγαθῶν·
ἕξις καθ' ἣν οἱ ἔχοντες αὐτοὶ αὐτῶν
ἄρχουσιν

Self-sufficiency is the perfect way of
owning possessions; it is a habit by
which owners keep full control of them-
selves.

*Definitions** 412b

394 ἐλευθερία ἡγεμονία βίου· αὐτοκράτεια
ἐπὶ παντί· ἐξουσία τοῦ καθ' ἑαυτὸν ἐν βίῳ

Freedom is power over life; power over
oneself; control of one's own life.

*Definitions** 412d

395 εὐφροσύνη ἐπὶ τοῖς τοῦ σώφρονος ἔργοις
χαρὰ

Cheerfulness is joy in doing what a
temperate man does.

Translated by D.S. Hutchinson (1997)

*Definitions** 413e.2

396 ὁμόνοια ὁμοδοξία ἀρχόντων καὶ ἀρχο-
μένων ὡς δεῖ ἄρχειν καὶ ἄρχεσθαι

Concord is unanimity between govern-
ing and governed on how to govern and
be governed.

*Definitions** 413e.8

- 397 μνήμη διάθεσις ψυχῆς φυλακτική τῆς ἐν αὐτῇ ὑπαρχούσης ἀληθείας
Memory is the soul's disposition to safeguard the truth that exists within us.
*Definitions** 414a.8
- 398 νόησις ἀρχὴ ἐπιστήμης
Understanding is the beginning of knowledge.
*Definitions** 414a.11
- 399 φιλοσοφία τῆς τῶν ὄντων ἀεὶ ἐπιστήμης ὁρεξις· ἕξις θεωρητικὴ τοῦ ἀληθοῦς, πῶς ἀληθές· ἐπιμέλεια ψυχῆς μετὰ λόγου ὁρθοῦ
Philosophy is the desire for knowledge of what exists; the state which contemplates the truth, what makes it true; cultivation of the soul, based on correct reason.
Translated by D.S. Hutchinson (1997)
*Definitions** 414b
- 400 φωνὴ ῥεῦμα διὰ στόματος ἀπὸ διανοίας
The voice is the stream that springs from intelligence.
*Definitions** 414d
- 401 παιδεία δύναμις θεραπευτικὴ ψυχῆς
Education is intent on cultivating the soul.
*Definitions** 416a.27
- 402 νομοθετικὴ ἐπιστήμη ποιητικὴ πόλεως ἀγαθῆς
Legislative skill is what establishes a serviceable state.
*Definitions** 416a.29
- 403 εἴπερ ἀριθμὸν ἐκ τῆς ἀνθρωπίνης φύσεως ἐξέλοιμεν, οὐκ ἂν ποτέ τι φρόνιμοι γεννοίμεθα
If we deprive human nature of the use of numbers, we will never attain wisdom.
*Epinomis** 977c
- 404 τὰς μεγάλας οὐσίας καὶ ὑπερόγκους τῶν τε ἰδιωτῶν καὶ τῶν μονάρχων σχεδόν, ὅσῳ περ ἂν μείζους ὦσιν, τοσοῦτ' ὡς πλείους καὶ μείζους τοὺς διαβάλλοντας καὶ πρὸς ἡδονὴν μετὰ αἰσχροῦς βλάβης ὀμιλοῦντας τρεφούσας, οὐ κακὸν οὐδὲν μείζον γεννᾷ πλουτοῦς τε καὶ ἡ τῆς ἄλλης ἐξουσίας δύναμις

Exorbitant wealth, whether in the hands of citizens or monarchs, breeds ever more numerous slanderers and wastrels; this is the worst result of wealth or power of any sort.

*Letters** 317c (Letter III)

- 405 κακῶν οὖν οὐ λήξειν τὰ ἀνθρώπινα γένη, πρὶν ἂν ἡ τὸ τῶν φιλοσοφούντων ὁρθῶς γε καὶ ἀληθῶς γένος εἰς ἀρχὰς ἔλθῃ τὰς πολιτικάς ἢ τὸ τῶν δυναστευόντων ἐν ταῖς πόλεσιν ἕκ τινος μοίρας θείας ὄντως φιλοσοφίῃ

The ills of the human race will never end until either those who are sincerely and truly lovers of wisdom come into political power, or the rulers of our cities, by the grace of god, learn true philosophy.

Translated by Glen R. Morrow (1962)

*Letters** 326a (Letter VII)

- 406 θεὸς δὲ ἀνθρώποις σῶφροσιν νόμος, ἄφροσιν δὲ ἡδονή

God to sound men is Law; to the foolish, Pleasure.

*Letters** 354e (Letter VIII)

- 407 ἕκαστος ἡμῶν οὐχ αὐτῷ μόνον γέγονεν, ἀλλὰ τῆς γενέσεως ἡμῶν τὸ μὲν τι ἡ πατρὶς μερίζεται, τὸ δὲ τι οἱ γεννήσαντες, τὸ δὲ οἱ λοιποὶ φίλοι

None of us is born for himself alone; a part of our existence belongs to our country, a part to our parents, a part to our friends.

Translated by Glen R. Morrow (1962)

*Letters** 358a (Letter IX)

- 408 καὶ ὅτε ὑπὲρ τῆς πατρίδος ἐστρατευόμεν, ὑπέμενον τοὺς κινδύνους, καὶ νῦν ὑπὲρ τοῦ καθήκοντος διὰ φίλον ὑπομενῶ

As I faced dangers when serving in the cause of my country, so I will face them now in the cause of duty for a friend.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 3.24

when told that the hemlock awaits him for speaking in favour of the general Chabrias

- 409 χρόνον τε γενέσθαι εἰκόνα τοῦ αἰδίου

Time is the image of eternity.

Translated in *Bartlett's Familiar Quotations* (1980)

Diogenes Laertius, *Lives of Eminent Philosophers* 3.73

- 410 νόμου διατρέσεις δύο· ὁ μὲν γὰρ αὐτοῦ γεγραμμένος, ὁ δὲ ἀγραφος. ὃ μὲν ἐν ταῖς πόλεσι πολιτευόμεθα, γεγραμμένος ἐστίν· ὁ δὲ κατὰ ἔθνη γινόμενος οὗτος ἀγραφος καλεῖται

There is a written and an unwritten law. The one by which we regulate our constitutions in our cities is the written law; that which arises from custom is the unwritten law.

Translated in *Bartlett's Familiar Quotations* (1980)

Diogenes Laertius, *Lives of Eminent Philosophers* 3.86

- 411 Πλάτων ἀπεφίνατ' αἰεὶ γεωμετρεῖν τὸν θεόν

Plato asserted that god is always doing geometry.

Translated by E.L. Minar, F.H. Sandbach and W.C. Helmbold (1961)

Plutarch, *Table Talk* 718c

- 412 Πλάτων ἔφη τοὺς ἀγαθοὺς ἄνδρας βίου μὴ μακροῦ, ἀλλὰ λαμπροῦ δεῖσθαι

Plato said that a virtuous man has no need of a long life, but of an illustrious one.

Stobaeus, *Anthology* 3.7.26

- 413 τοῦ λόγου μέτρον ἐστὶν οὐχ ὁ λέγων, ἀλλ' ὁ ἀκούων

Appraise a speech not by the speaker but the listener.

Stobaeus, *Anthology* 3.36.22

- 414 ἐρωτηθεὶς πόσῃν δεῖ οὐσίαν ἔχειν, εἶπεν ὅσῃν ἔχων οὐτ' ἐπιβουλευθήσῃ οὔτε τῶν ἀναγκαίων ἀπορήσεις

When asked how much property a man should have, Plato replied: 'As much as neither to be envied, nor be in want of anything.'

Stobaeus, *Anthology* 4.31d.123

- 415 ἀγεωμέτρητος μηδεὶς εἰσίτω

No one may enter who knows not geometry.

Elias, *Commentary to Aristotle's 'Categories'* 118

inscribed over the entrance of Plato's Academy

PLATO COMIC

5th–4th century BC

Athenian comic poet

- 1 προμηθία γάρ ἐστιν ἀνθρώποις ὁ νοῦς
Forethought is what marks the mind of men.

Fragment 1 (Meineke) – 145 (K-A) – *Sophists*

PLOTINUS

205–270AD

Greek/Egyptian/Roman Neoplatonist philosopher

- 1 ἄναγε ἐπὶ σαυτὸν καὶ ἴδε ... οἷα ποιητὴς ἀγάλματος, ὃ δεῖ καλὸν γενέσθαι, τὸ μὲν ἀφαιρεῖ, τὸ δὲ ἀπέξεσε, τὸ δὲ λειόν, τὸ δὲ καθαρὸν ἐποίησεν, ἕως ἔδειξε καλὸν ἐπὶ τῷ ἀγάλματι πρόσωπον

Withdraw into yourself and look within; and act as does the creator of a statue that is to be made beautiful; he cuts away here, he smoothes there, he makes this line lighter, this other purer, until a lovely face has grown upon his work.

Translated by Peter Lorie and Manuela Dunn Mascetti (2010)

Ennead 1.6.9.8

on gaining virtue; cf. Marcus Aurelius 38

- 2 μεστὰ δὲ πάντα σημείων καὶ σοφός τις ὁ μαθὼν ἐξ ἄλλου ἄλλο

All things are filled with signs, and it is a wise man who can learn about one thing from another.

Translated by A.H. Armstrong (1966)

Ennead 2.3.7.12

- 3 συννηρηθῆναι δὴ δεῖ ἀλλήλοις τὰ πάντα, καὶ μὴ μόνον ἐν ἐνὶ τῶν καθ' ἕκαστα τοῦ εὖ εἰρημένου σύμπνοια μία, ἀλλὰ πολὺ μᾶλλον καὶ πρότερον ἐν τῷ παντί, καὶ μίαν ἀρχὴν ἐν πολὺ ζῶον ποιῆσαι καὶ ἐκ πάντων ἓν

All things must be joined to one another; not only must there be in each individual part what is well called a single breath of life but before them, and still more, in the All; and one principle must make the universe a single complex living creature, one from all.

Translated by A.H. Armstrong (1966)

Ennead 2.3.7.16

cf. Plato 352

- 4 ψυχὴ τὸ αὐτῆς ἔργον ποιεῖν ὠρμημένη
– ψυχὴ γὰρ πάντα ποιεῖ ἀρχῆς ἔχουσα
λόγον – κὰν εὐθυποροῖ καὶ παρὰ γοίτο αὐτῷ
Soul, then, is set upon doing its own
work – for soul, since it has the status of
a principle, does everything – and it may
keep to the straight path and it may also
be led astray.

Translated by A.H. Armstrong (1966)

Ennead 2.3.8.1

cf. Plato, *Phaedrus* 245c ff.

- 5 εἰ οὖν χρόνον τις λέγει ψυχῆς ἐν κινήσει
μεταβατικῇ ἐξ ἄλλου εἰς ἄλλον βίον
ζωὴν εἶναι, ἄρ' ἂν δοκοῖ τι λέγειν; εἰ γὰρ
αἰὼν ἐστὶ ζωὴ ἐν στάσει καὶ τῷ αὐτῷ καὶ
ὡσαύτως καὶ ἀπειρος ἡδὴ

To say that in time the life of the soul
consists in the movement by which
the soul passes from one state of life to
another state of life, does this not indi-
cate something to you? Eternity is life in
repose and the soul's identity is infinite.

Ennead 3.7.11.43

- 6 ὁ σπουδαῖος ... πρὸς δὲ αὐτὸν ὄψις ἡδὴ
γὰρ οὗτος πρὸς τὸ ἐν καὶ πρὸς τὸ ἡσυχον
οὐ μόνον τῶν ἔξω, ἀλλὰ καὶ πρὸς αὐτόν,
καὶ πάντα εἶσω

A wise man will look unto himself; not
only does he tend to unify and isolate
himself from exterior matters, but he
turns towards himself, and finds every-
thing in himself.

Ennead 3.8.6.38

- 7 τὸ δὲ ἰδεῖν καὶ τὸ ἑωρακὸς ἐστὶν οὐκέτι
λόγος, ἀλλὰ μείζον λόγου καὶ πρὸ λόγου
To actually see goes beyond reasoning; it
is above reasoning and comes before it.

Translated in Liddell & Scott

Ennead 6.9.10.7

of mystical vision

PLUTARCH

c.46–c.120AD

Biographer and philosopher from Chaeronea

Parallel Lives

- 1 οὔτε γὰρ ἱστορίας γράφομεν, ἀλλὰ
βίους, οὔτε ταῖς ἐπιφανεστάταις πράξεσι
πάντως ἔνεστι δῆλωσις ἀρετῆς ἢ κακίας,
ἀλλὰ πρᾶγμα βραχὺ πολλάκις καὶ

ῥῆμα καὶ παιδιὰ τις ἔμφασιν ἡθους
ἐποίησε μᾶλλον ἢ μάχαι μυριόνεκροι καὶ
παρὰτάξεις αἱ μέγιστα καὶ πολιορκίαι
πόλεω

I am writing biography, not history, and
it is not always in the most distinguished
achievements that men's virtues or vices
may be best discerned; but very often an
action of small note, a short saying, or a
jest, distinguish a person's real charac-
ter more than the greatest sieges, or the
most important battles.

Translated by John and William Langhorne
(1804)

Alexander 1.2

quoted by Boswell in *The Life of Samuel
Johnson, Introductory*, 1791; cf. *Herodotus 1
and Thucydides 1*

- 2 ἐπεὶ δὲ ληφθέντα τὸν Πῶρον ὁ
Ἀλέξανδρος ἠρώτα, πῶς αὐτῷ χρησεται,
βασιλικῶς εἶπε· προσπυθόμενου δὲ μὴ
τι καὶ ἄλλο λέγει, πάντα, εἶπεν, ἔνεστιν
ἐν τῷ βασιλικῶς. οὐ μόνον οὖν ἀφῆκεν
αὐτὸν ἄρχειν ὧν ἐβασίλευε, σατράπην
καλούμενον, ἀλλὰ καὶ προσέθηκε χώραν

On taking Porus prisoner, Alexander
asked how he wished to be treated.
'Like a king,' answered Porus. Alexan-
der further asked if he had anything to
request, 'Everything,' rejoined Porus,
'is included in the words, "like a king".'
Alexander then not only reinstated
Porus in his kingdom with the title of
satrap, but added a large province to it.

Alexander 60.14

*Alexander travelled through modern-day
Afghanistan and into the Punjab where he
defeated Porus in 326BC*

- 3 ὡς ἀνὴρ Ῥωμαῖος ἀπεπέμπετο γυναῖκα,
τῶν δὲ φίλων νοθετούντων αὐτόν, οὐχὶ
σώφρων; οὐκ εὖμορφος; οὐχὶ παιδοποιός;
προτείνας τὸ ὑπόδημα ... εἶπεν, οὐκ
εὐπρεπὴς οὗτος; οὐ νεουργής; ἀλλ' οὐκ ἂν
εἰδείη τις ὑμῶν, καθ' ὃ τι θλίβεται μέρος
οὐμός ποῦς

A Roman divorced from his wife, being
highly blamed by his friends, who
demanded, 'Was she not chaste? Was she
not fair? Was she not fruitful?' holding
out his shoe, he asked them whether it
was not new and well made. 'Yet,' added
he, 'none of you can tell where it pinches
me.'

- Translated in *Bartlett's Familiar Quotations* (1980)
Aimilius Paulus 5.2
- 4 τὰς πόλεις αἰρεῖ τῶν Ἑλλήνων οὐ Φίλιππος, ἀλλὰ τὸ Φιλίππου χρυσίον
 Not Philip, but Philip's gold, took the cities of Greece.
 Translated in *The New Penguin Dictionary of Quotations* (2006)
Aimilius Paulus 12.10
of Philip II of Macedon; cf. Oracles 21
- 5 λέγεται γὰρ ὡς, ἀμφοτέρους τινὸς ὁμοῦ διαβάλλοντος πρὸς αὐτόν, εἴποι μὴ δεδιέναι τοὺς παχεῖς τούτους καὶ κομήτας, ἀλλὰ τοὺς ὠχρούς καὶ λεπτοὺς ἐκείνους
 For we are told that when a certain man was accusing both of them to him, he [Caesar] said that he had no fear of those fat and long-haired fellows, but rather of those pale and thin ones.
 Translated in *The Oxford Dictionary of Quotations* (2004)
Anthony 11.6
cf. Shakespeare, Julius Caesar 1.2.191: 'Let me have men about me that are fat; yond' Cassius has a lean and hungry look ... such men are dangerous'
- 6 τὴν δ' ἀρετὴν, ὃ μόνον ἐστὶ τῶν θεῶν ἀγαθῶν ἐφ' ἡμῖν, ἐν ὑστέρω τίθενται, κακῶς φρονούντες, ὡς τὸν ἐν δυνάμει καὶ τύχῃ μεγάλη καὶ ἀρχὴ βίον ἢ μὲν δικαιοσύνη ποιεῖ θεῖον, ἢ δ' ἀδικία θηριώδη
 As for virtue, the only divine excellence within our reach, they put it at the bottom of the list, unwisely; since a life spent in power and great fortune and authority needs justice to make it divine; by injustice it is made bestial.
 Translated by Bernadotte Perrin (1914)
Aristides 6.5
- 7 νενικήκατε θαλασσίους ξύλοις χερσαίους ἀνθρώπους, οὐκ ἐπισταμένους κώπην ἐλαύνειν· ἀλλὰ νῦν πλατεῖα μὲν ἢ Θετταλῶν γῆ, καλὸν δὲ τὸ Βοιωτίον πεδῖον ἀγαθοῖς ἵππευσιν καὶ ὀπλίταις ἐναγωνίασθαι
 Ye have conquered with your maritime timbers landsmen who know not how to ply the oar; but now, broad is the land of Thessaly and fair the plain of Boeotia
- 8 ἐσθῆτος ποικίλματα καὶ χρυσὸς ἐπὶ σώμασι μαλακοῖς καὶ ψυχαῖς ἀνάνδροις
 Ornamented garments and gold to cover soft bodies and unmanly spirits.
Aristides 16.4
- 9 οὐχ οὕτω τοῦ πολέμου διὰ μήκος καὶ τύχας δαπανηροῦ γενομένου καὶ πολυτελοῦς, ὡς τὸν δῆμον εἰς διανομὰς καὶ θεωρικὰ καὶ κατασκευὰς ἀγαλμάτων καὶ ἱερῶν προαγαγόντες
 Not so much because the war became extravagantly expensive by reason of its length and vicissitudes, as because the people were induced to use public moneys for spectacular entertainments and for statues and sanctuaries.
Aristides 24.5
of increased taxes in Athens
- 10 ἥς φιλανθρωπίας καὶ χρηστότητος ἔτι πολλὰ καὶ καθ' ἡμᾶς ἡ πόλις ἐκφέρειν δαίματα θανμάζεται καὶ ζηλοῦται δικαίως
 For such humanity and benevolence, of which the city still gives illustrious examples even in my day, she is justly admired and praised.
 Translated by Bernadotte Perrin (1914)
Aristides 27.7
of Athens; last lines of Aristides
- 11 καὶ γὰρ ἡ πόλις, οἰκῶν τι σύστημα καὶ κεφάλαιον οὐσα ῥώννυται πρὸς τὰ δημόσια τοῖς ἰδίους βίοις τῶν πολιτῶν εὐθηνούντων
 The city is but an organised sum total of households, and has public vigour only as its citizens prosper in their private lives.
 Translated by Bernadotte Perrin (1914)
Comparison of Aristides and Cato Major 3.1
- 12 οὐ γὰρ ἔστι πρᾶττειν μεγάλα φροντίζοντα μικρῶν
 You'll never tackle greater tasks if you waste your time on trifles.

Comparison of Aristides and Cato Major 4.2

- 13 μέγα δ' εἰς πολιτείαν ἐφόδιον οὐχὶ πλοῦτος, ἀλλ' αὐτάρκεια, τῷ μηδενὸς ἰδίᾳ τῶν περιττῶν δεῖσθαι πρὸς οὐδεμίαν ἀσχολίαν ἀπάγουσα τῶν δημοσίων

A great equipment for public service is not wealth, but self-sufficiency, with no need for private excess, allowing unswerving attention to the affairs of state.

Comparison of Aristides and Cato Major 4.2

- 14 δεῖ δὲ τῇ χρεία σύμμετρον ἔχειν τὴν κτήσιν

A man should make his gains tally with his needs.

Translated by Bernadotte Perrin (1914)

Comparison of Aristides and Cato Major 4.3

- 15 μέγα γὰρ τὸ εὐτελὲς καὶ αὐταρκες, ὅτι τῆς ἐπιθυμίας ἅμα καὶ τῆς φροντίδος ἀπαλλάττει τῶν περιττῶν

Great is the simple life, and self-sufficiency, for it frees you from the anxious desire of superfluous things.

Comparison of Aristides and Cato Major 4.5

- 16 τὸ γὰρ ἀφιλότιμον οὐ μικρὸν εἰς προάγτητα πολιτικὴν ἐφόδιον, καὶ τούναντίον ἡ φιλοτιμία χαλεπὸν καὶ φθόνου γονιμώτατον

Freedom from ambition is no slight requisite for the gentleness which should mark a statesman; and, on the contrary, ambition is harsh, and the greatest fomentor of envy.

Translated by Bernadotte Perrin (1914)

Comparison of Aristides and Cato Major 5.4

- 17 ὁ γοῦν πρῶτος ὑπιδέσθαι δοκῶν αὐτοῦ καὶ φοβηθῆναι τῆς πολιτείας ὥσπερ θαλάττης τὰ διαγελῶντα καὶ τὴν ἐν τῷ φιλανθρώπῳ καὶ ἰλαρῷ κεκρυμμένην δεινότητα τοῦ ἥθους καταμαθὼν Κικέρων Cicero was the first to view Caesar's public policy with suspicion and to fear it as one might the smiling surface of the sea, becoming aware of the powerful character hidden beneath his kindly and cheerful exterior.

Caesar 4.8

- 18 τὸ πιστεύειν σφόδρα καὶ τὸ λίαν ἀπιστεῖν ἐπισφαλές ἐστι διὰ τὴν ἀνθρωπίνην

ἀσθένειαν ... ἐκφερομένην ὅπου μὲν εἰς δεισιδαιμονίαν καὶ τύφον, ὅπου δ' εἰς ὀλιγωρίαν τῶν θεῶν καὶ περιφρόνησιν

Eager credulity and excessive incredulity are alike dangerous because of the weakness of our human nature, carried away now into vain superstition, and now into contemptuous neglect of the gods.

Translated by Bernadotte Perrin (1914)

Camillus 6.6

- 19 τοὺς πολίτας περισπᾶν βουλόμενος, ὥς ... δημαγωγείσθαι καὶ μὴ στασιάζειν ... τὰ ταρακτικὰ πάθη τῆς πολιτείας ἔξω τρέποντες

Wishing to divert the attention of citizens to other matters, he kept them busy with arts and games so that they would not question policy, thereby averting disturbing passions.

Camillus 9.2

- 20 τοῖς νενικημένοις ὀδύνη

Woe to the vanquished!

Translated by Bernadotte Perrin (1914)

Camillus 28.6

cf. the Latin 'vae victis!' and its translation into Greek 'οὐαὶ τοῖς ἡττημένοις', proverbial after *Livy*, *Ab urbe condita* 5.48.9

- 21 ἵππων ἀπειρηκότων ὑπὸ χρόνου τροφαὶ καὶ κυνῶν ... τῷ χρηστῷ προσήκουσιν

A kindly man will care for his horses and dogs even when they are worn out with age.

Cato Major 5.2

- 22 οὐ γὰρ ὥς ὑποδήμασιν ἢ σκεύεσι τοῖς ψυχὴν ἔχουσι χρηστέον, κοπέντα καὶ κατατριβέντα ταῖς ὑπηρεσίαις ἀπορριπτοῦντας

Do not treat living creatures like shoes or pots and pans, casting them aside when bruised and worn out with service.

Translated by Bernadotte Perrin (1914)

Cato Major 5.5

- 23 πλούτου γὰρ ἀφαίρεσιν οἱ πολλοὶ νομίζουσι τὴν κάλυσιν αὐτοῦ τῆς ἐπιδείξεως, ἐπιδείκνυσθαι δὲ τοῖς περιτοῖς, οὐ τοῖς ἀναγκαίοις

Most men think themselves robbed of their wealth if they are prevented from

displaying it; and they display superfluities, not the necessities of life.

Translated by Bernadotte Perrin (1914)
Cato Major 18.4

- 24 καὶ μὴν ἐγὼ τούτοις εὐδαίμων καὶ πλούσιός εἰμι, τοῖς ἀχρήστοις καὶ περὶ τοῖς

And yet my wealth and happiness are based on just such useless and superfluous things.

Translated by Bernadotte Perrin (1914)
Cato Major 18.5

- 25 ἐν ᾧ ... ἡ πόλις ἤρθη μεγίστη, καὶ πρὸς Ἑλληνικὰ μαθήματα καὶ παιδεῖαν ἅπασαν ἔσχεν οἰκείως

And yet, when the city was at the zenith of its empire, she made every form of Greek learning and culture her own.

Translated by Bernadotte Perrin (1914)
Cato Major 23.3
of Rome; Plutarch's comment when recording that Cato was averse to Greek letters

- 26 οὐδὲν ἀνθρώπου θηρίον ἐστὶν ἀγριώτερον ἐξουσίαν πάθει προσλαβόντος

No wild beast is more savage than man having grasped authority.

Translated by Bernadotte Perrin (1919)
Cicero 46.6

- 27 ἡ δὲ φιλοτιμία πάντων ἐπικρατοῦσα τῶν παθῶν τοῖς τῆς πατρίδος ὑπεχώρει καιροῖς

In these critical times for the fatherland even ambition yielded, that master passion.

Cimon 17.9

- 28 χρηστοτέρα γὰρ ἡ φύσις, ἐν ᾗ γηρᾷ μὲν τὸ χεῖρον, ἐπακμάζει δὲ τὸ ἄμεινον

The better man is he whose evil side diminishes with age, while the good side flourishes.

Comparison of Cimon and Lucullus 1.4

- 29 ἐν δὲ ταῖς ἀτόποις καὶ παραβόλοις πράξεσι ... οὐκ ἀναίρουντα ποιεῖ τὸν θεόν, ἀλλὰ κινούντα τὴν προαίρεσιν ... αἷς οὐδὲ ποιεῖ τὴν πρᾶξιν ἀκούσιον, ἀλλὰ τῷ ἐκούσιῳ δίδωσιν ἀρχήν, καὶ τὸ θαρρεῖν καὶ τὸ ἐλπίζειν προστίθουσιν

In exploits of a strange and extraordi-

nary nature god is not taking away, but is prompting a man's choice of action, so that the action is not involuntary, but his will is set in motion, while courage and hope are added to sustain him.

Translated by Bernadotte Perrin (1916)
Coriolanus 32.7

cf. Homer 302; *of god inspiring elective action*

- 30 ἰατρικὴ τὸ νοσερὸν καὶ ἀρμονικὴ τὸ ἐκμελές, ὅπως ἔχει, σκοπεῖν συμβέβηκε πρὸς τὴν τῶν ἐναντίων ἀπεργασίαν

Medicine, to produce health, has to examine disease; and music, to create harmony, must investigate discord.

Translated in *Bartlett's Familiar Quotations* (1980)
Demetrius 1.3. 5

- 31 τὴν δ' ἀρετὴν, ὥσπερ ἰσχυρὸν καὶ διαρκές φυτὸν, ἐν ᾧ παντὶ ῥιζοῦσθαι τόπῳ, φύσεώς γε χρηστῆς καὶ φιλοπόνου ψυχῆς ἐπιλαμβανομένην

Virtue, like a strong and hardy plant, will take root wherever she finds a generous nature and an industrious spirit.

Demosthenes 1.3.4

- 32 πρῶτους ἑαυτοὺς οἱ προδότες πωλοῦσιν

Traitors sell themselves first.

Translated by Bernadotte Perrin (1919)
Demosthenes 31.6

- 33 ὁ δὲ δοκεῖ μάλιστα καὶ λέγεται τρόπον ἀνδρὸς ἐπιδεικνύναι καὶ βασανίζειν, ἐξουσία καὶ ἀρχὴ πᾶν πάθος κινεῖν καὶ πᾶσαν ἀποκαλύπτουσα κακίαν

Authority and power show and try the character of men, moving every passion and revealing every frailty.

Comparison of Demosthenes and Cicero 3.2

- 34 τὸ μὲν οὖν εὐτυχεῖν καὶ τοὺς φύσει μικροὺς συνεπικουφίζει τοῖς φρονήμασιν, ὥστε φαίνεσθαι τι μέγεθος περὶ αὐτοὺς καὶ ὄγκον ... ὁ δ' ἀληθῶς μεγάλῳ φρονῶν καὶ βέβαιος ἐν τοῖς σφάλμασι μᾶλλον καὶ ταῖς δυσημερίαις ἀναφέρων γίνεσθαι κατάδηλος

Good fortune will elevate even petty minds, and give them the appearance of a certain greatness and stateliness; but the truly noble and resolved spirit raises itself, and becomes manifest in times of

disaster and ill fortune.

Translated in *Bartlett's Familiar Quotations*
(1980)

Eumenes 9.1

- 35 ὥς ἂν τις αἰσχίστα καὶ δυσποτμότατα
πεπραχῶς ἐπανίῳ, ταπεινοῦ καὶ
κατηφoῦς

As one would come back from a most
ill-starred and disgraceful experience, in
humility and dejection.

Translated by Bernadotte Perrin (1916)

Fabius Maximus 18.4

*of Varro's return to Rome after a massive defeat
against Hannibal*

- 36 τί κνώσσεις μεγάθυμε λέον; νεβροὶ δέ τοι
ἐγγύς

Why dost thou sleep, great lion? the
fawns are near for thy taking.

Translated by Bernadotte Perrin (1914)

Lucullus 12.1

- 37 διάθεσις γὰρ ἦν οὐδενὸς πρὸς οὐδένα
πάντων εὐπορούντων

There were no sales for anything to
anybody when all had such abundance.

Translated by Bernadotte Perrin (1914)

Lucullus 14.1

- 38 ἐγγὺς δ' ὁ Καύκασος καὶ ὄρη πολλὰ καὶ
βαθέα καὶ μυρίους βασιλεῖς φυγομα-
χούντας ἀρκοῦντα κατακρύψαι

And the Caucasus is near with its
endless rugged mountains, sufficient to
hide away in safety ten thousand kings
shunning battle.

Lucullus 14.6

- 39 τὴν δ' ὄρεινὴν ὀκνοῦντος προΐεναι,
μακρὰν καὶ ὑλῶδην καὶ δύσβατον οὐσαν

Hesitated to go into hill country, remote,
forested and impassable.

Lucullus 15.3

- 40 οὕτως ἄρα καὶ τοῖς πράγμασιν ὁ καιρὸς
ὥσπερ τοῖς φαρμάκοις καὶ τὴν σώζουσιν
καὶ τὴν ἀναιροῦσαν ῥοπὴν προστίθῃσιν

So true it is that in life, as in sickness,
there is one critical moment which turns
the scales towards saving or destruction.

Lucullus 16.7

- 41 πόρρω δέ που τῆς Ἑλλάδος ἀπωκισμένη

τοῖς ἐλπισθεῖσιν ἀγαθοῖς ὄναρ σύνεστι

Far away from Greece, where the bless-
ings hoped for existed only in her
dreams.

Translated by Bernadotte Perrin (1914)

Lucullus 18.4

*of a Milesian girl forced into an unhappy
marriage abroad*

- 42 ὥς οὐδὲ λεκάνῃ δελφίνα χωροίη

A stewpan will not hold a dolphin.

Translated by Bernadotte Perrin (1914)

Lucullus 22.7

cf. the English proverb 'too big for his boots'

- 43 ἦγον ἐπὶ τιμῇ τοῦ ἀνδρός, καὶ τῆς τιμῆς
ἡδίονα τὴν ἀληθινὴν εὐνοίαν αὐτῷ
παρεῖχον

They accorded honour to the man and,
what is sweeter than honour, their genu-
ine goodwill.

Translated by Bernadotte Perrin (1914)

Lucullus 23.2

- 44 μηδὲν οὕτως ἀξιόπιστον ἡγεῖσθαι καὶ
βέβαιον, ὥς ὁ τι ἂν ἀποσημανθῇ διὰ τῶν
ἐνυπνίων

Consider nothing more trustworthy and
sure than what is revealed in dreams.

Lucullus 23.6

- 45 οὔτε διανοίας τῆς τυχούσης ἐν εὐτυχίμασι
μεγάλοις μὴ ἐκστῆναι τῶν λογισμῶν

It is natural for a common mind to be
confounded in great prosperity.

Lucullus 25.2

- 46 ἀπληστία δόξης καὶ ἀρχῆς ... εἰς ἔργα
δεινὰ καὶ πάθη ... ἐξώκειλε

With an insatiate desire for glory and
power he drove headlong into terrible
deeds and passions.

Translated by Bernadotte Perrin (1914)

Lucullus 38.3

- 47 εἶναι γὰρ τίνα καὶ πολιτικῆς περιόδου
κατάλυσιν· τῶν γὰρ ἀθλητικῶν ἀγώνων
τοὺς πολιτικούς οὐδὲν ἦττον ἀκμῆς καὶ
ώρας ἐπιλιπούσης ἐλέγχεσθαι

A political cycle has a natural termina-
tion, and political no less than athletic
contests are absurd after the full vigour
of life has departed.

Translated by Bernadotte Perrin (1914)

Lucullus 38.4

- 48 νεόπλουτα δ' ἦν τοῦ Λουκούλλου τὰ δειπνα ... ὧτων τε παντοδαπῶν καὶ πεμμάτων περιττῶς διαπεπονημένων

The daily repasts of Lucullus were such as the newly rich affect, with an array of all sorts of meats and daintily prepared dishes.

Translated by Bernadotte Perrin (1914)

Lucullus 40.1

- 49 οὐκ ᾔδεις ὅτι σήμερον παρὰ Λουκούλλῳ δειπνεῖ Λούκουλλος;

As if you did not know that today Lucullus dines with Lucullus!

Lucullus 41.3

reprimanding his servant for preparing a modest meal

- 50 – Μόνοι τῶν ἀνδρῶν ἄρχετε ὑμεῖς αἱ Λάκαιναι

– Μόνοι γάρ, ἔφη, τίκτομεν ἄνδρας

To 'You Spartan women are the only ones who rule their men' she answered 'Yes, for we alone give birth to men.'

Translated by Bernadotte Perrin (1914)

Lycurgus 14.4

answer of Gorgo, the wife of Leonidas, to a foreign woman

- 51 ὁ γὰρ ὄρκῳ παρακρουόμενος τὸν μὲν ἐχθρὸν ὁμολογεῖ δεδιέναι, τοῦ δὲ θεοῦ καταφρονεῖν

A false oath indicates not only fear of one's adversary, but also contempt of god.

Lysander 8.4

- 52 τοῖς ἀγνοοῦσι κακὸν εἶναι φάμενος τὴν ἀγνοίαν, ὥσπερ τὴν τυφλότητα τοῖς μὴ βλέπουσιν

It is the ignorant who suffer from their ignorance, just as the blind do from their blindness.

Translated by Bernadotte Perrin (1916)

Lysander 18.5

said by Plato

- 53 ἀλλ' αἱ φιλότιμοι φύσεις ἄλλως μὲν οὐ κακαὶ πρὸς τὰς ἡγεμονίας εἰσὶ, τὸ δὲ φθονεῖν τοῖς ὁμοίοις διὰ δόξαν οὐ μικρὸν ἐμπόδιον τῶν καλῶν πράξεων ἔχουσι

With ambitious natures, otherwise not ill qualified for command, jealousy of their equals is no slight obstacle to the performance of noble deeds.

Translated by Bernadotte Perrin (1916)

Lysander 23.2

- 54 οἷον ἐν τραγωδίαις ... τὸν μὲν ἀγγέλου τινὸς ἐπικείμενον πρόσωπον εὐδοκμεῖν ... τὸν δὲ διάδημα καὶ σκήπτρον φοροῦντα μὴδὲ ἀκούεσθαι φθεγγόμενον

Just as in tragedies, an actor who takes the part of some messenger may be popular, while the one who bears the crown and sceptre is not even listened to.

Lysander 23.4.1

- 55 οὕτω περὶ τὸν σύμβουλον ἦν τὸ πᾶν ἀξίωμα τῆς ἀρχῆς, τῷ δὲ βασιλεῖ τοῦνομα τῆς δυνάμεως ἔρημον ἀπελείπετο

Now the whole reputation of the government lay with the counsellor, while the king, in name only, was bereft of all power.

Lysander 23.4.6

- 56 τοῦ νικᾶν κρεῖττόν ἐστι τὸ καλῶς χρῆσθαι τῇ νίκῃ

Better than the victory itself is the noble use of victory.

Nicias 28.3

- 57 μειδιάσας, οὐκοῦν εἰς αὐριον, ἔφη, τὰ σπουδαῖα

And with a smile he said, 'Let us leave the serious matters for tomorrow.'

Pelopidas 10.9

spoken by a hierophant

- 58 κάτθανε Διαγόρα
You may die now, Diagoras!

Pelopidas 34.6

to the famous athlete Diagoras when on the same day his three sons won at the Olympic Games

- 59 χρὴ διώκειν τὸ βέλτιστον
Pursue what is best.

Translated by Bernadotte Perrin (1916)

Pericles 1.2

- 60 τοῖς ἀπ' ἀρετῆς ἔργοις ... εἰς μίμησιν ἐμποιεῖ

Virtuous deeds lead to imitation.

Translated by Bernadotte Perrin (1916)

Pericles 1.4

- 61 κατὰ τὸν Πλάτωνα, καὶ ἄκρατον τοῖς
πολίταις ἐλευθερίαν οἰνοχοῶν ... πειθα-
χεῖν οὐκέτι τολμᾶν

To use the words of Plato, pouring out
too much undiluted freedom, by which
the people no longer had the patience to
obey the rein.

Translated by Bernadotte Perrin (1916)

Pericles 7.8

cf. Plato, Republic 562c–d

- 62 δεινὴν ὕβριν ἢ Ἑλλάς ὑβρίζεισθαι
... τὴν πόλιν καταχρυσοῦντας καὶ
καλλοπίζοντας ὥσπερ ἀλαζόνα γυναῖκα
Hellas is insulted with a dire insult
when we are gilding and bedizening our
city like a wanton woman.

Translated by Bernadotte Perrin (1916)

Pericles 12.2

enemies of Pericles on building the Parthenon

- 63 οὕτως ἐπανθεῖ καινότης αἰεὶ τις ἄθικτον
ὑπὸ τοῦ χρόνου διατηροῦσα τὴν ὄψιν,
ὥσπερ ἀειθαλὲς πνεῦμα καὶ ψυχὴν
ἀγήρῳ καταμεμειγμένην τῶν ἔργων
ἐχόντων

A bloom of eternal freshness hovers over
these works of his and preserves them
from the touch of time, as if some unfad-
ing spirit of youth, some ageless vitality
had been breathed into them.

Translated by Michael Llewellyn-Smith
(2004)

Pericles 13.5

of the Parthenon and Pericles' public works

- 64 τὸ τῶν θεῶν γένος ἀξιούμεν αἴτιον μὲν
ἀγαθῶν, ἀναίτιον δὲ κακῶν

We do firmly hold that the gods are capa-
ble only of good, and incapable of evil.

Translated by Bernadotte Perrin (1916)

Pericles 39.2

- 65 χαλεπὸν εἶναι ... δι' εὐτυχίαν ἐπηρμένῳ
καὶ σπαργῶντι τῷ δήμῳ χαλινὸν ἐμβαλεῖν
It is a difficult task to bridle a people
exalted by prosperity and swollen with
insolence and boldness.

Translated by Bernadotte Perrin (1916)

Comparison of Pericles and Fabius Maximus

1.4

- 66 δεῖ μὴ μόνον χρῆσθαι τοῖς παροῦσιν, ἀλλὰ
καὶ τεκμαίρεσθαι περὶ τοῦ μέλλοντος
ὁρθῶς τὸν ἀγαθὸν στρατηγόν

It is for a good general not only to deal
with the present, but also to correctly
assess the future.

Comparison of Pericles and Fabius Maximus

2.3

- 67 ἀπειρία καὶ θράσος γεννᾷ καὶ θάρσος
ἀφαιρεῖται

Inexperience both engenders rashness
and robs a man of courage.

Translated by Bernadotte Perrin (1916)

Comparison of Pericles and Fabius Maximus

2.4

- 68 οὐ δεῖ δ' ἀπιστεῖν τὴν τύχην ὀρῶντας οἷων
ποιημάτων δημιουργός ἐστι

Fortune, believe me, is capable of unbe-
lievable deeds.

Romulus 8.9

- 69 νόμῳ μὲν ὥς καλοῖς ἐχρῶντο, φύσει δ' ὥς
ἀναγκαίοις

Sanctioned by custom as good and by
nature as necessary.

Translated by Bernadotte Perrin (1914)

Romulus 11.2

- 70 διαμένει δὲ μέχρι νῦν τὸ τὴν νύμφην
αὐτὴν ἀφ' αὐτῆς μὴ ὑπερβαίνειν τὸν
οὐδὸν εἰς τὸ δωμάτιον, ἀλλ' αἰρομένην
εἰσφέρεισθαι

It continues to be the custom down to the
present time that the bride shall not of
herself cross the threshold into her new
home, but be lifted up and carried in.

Translated by Bernadotte Perrin (1914)

Romulus 15.6

recalling the Sabine women carried off by force;
cf. Romulus 6

- 71 τούτου μὲν οὖν οὐκ ἔστιν ὅ τι μᾶλλον
ἠὔξησε τὴν Ῥώμην, αἰεὶ προσποιοῦσαν
ἑαυτὴ καὶ συννέμουσαν ὧν κρατήσειεν

This more than anything else was what
gave increase to Rome: she always
united and incorporated into herself
those whom she conquered.

Translated by Bernadotte Perrin (1914)

- Romulus* 16.3
- 72 τὴν ἐπιμονὴν ἀνυσιμωτέραν τῆς βίας οὖσαν καὶ πολλὰ τῶν ἄθρόως ἀλήπτων ἐνδιδόντα τῷ κατὰ μικρὸν
- Perseverance is more effective than violence; and many things which cannot be overcome when they stand together yield when taken on little by little.
- Sertorius* 16.9
spoken by *Sertorius Quintus*, Roman statesman and general, c.126–72BC
- 73 ὁ χρόνος ... εὐμενὴς ὢν σύμμαχος τοῖς δεχομένοις λογισμῷ τὸν καιρὸν αὐτοῦ, τοῖς δ' ἀκαίρως ἐπειγομένοις πολεμιώτατος
- Time is a kindly ally for attendants on opportunity, but a most bitter enemy for all who urge matters on unseasonably.
- Translated by Bernadotte Perrin (1919)
Sertorius 16.10
spoken by *Sertorius Quintus*, Roman statesman and general, c.126–72BC
- 74 πολιτικὸν ἀφαιρεῖν τῆς ἐχθρας τὸ ἄϊδιον
- It is sound policy to set aside and not perpetuate hatred.
- Solon* 21.1
- 75 δεινὸν μὲν εἰπεῖν, μαλακὸν δὲ τῇ ψυχῇ καὶ χρημάτων ἥττονα
- Powerful in speech but effeminate in spirit and open to bribes.
- Translated by Bernadotte Perrin (1914)
Themistocles 6.1
of *Epiclydes*, a demagogue
- 76 οὔτε πλήθῃ νεῶν οὔτε κόσμοι καὶ λαμπρότητες ἐπισήμων οὔτε κραυγαὶ κομπῶδεις ἢ βάρβαροι παιᾶνες ἔχουσί τι δεινὸν ἀνδράσιν ἐπισταμένους εἰς χεῖρας ἵεναι καὶ μάχεσθαι τολμῶσιν
- Neither a multitude of ships or a splendid appearance, neither boastful shouts or barbarous battle hymns provoke terror in men prepared to fight.
- Themistocles* 8.1
- 77 ἀρχὴ γὰρ ὄντως τοῦ νικᾶν τὸ θαρρεῖν
- The foundation of victory is courage.
- Translated by Bernadotte Perrin (1914)
Themistocles 8.3
- 78 κύων Ξανθίππου ... οὐκ ἀνασχόμενος τὴν ἀπ' αὐτοῦ μόνωσιν, ἐναλέσθαι τῇ θαλάττῃ καὶ τῇ τριήρει παρανηχόμενος ἐκπεσεῖν εἰς τὴν Σαλαμίνα, καὶ λιποθυμήσας ἀποθανεῖν εὐθύς· οὐ καὶ τὸ δεικνύμενον ἄχρι νῦν καὶ καλούμενον Κυνὸς σῆμα τάφον εἶναι λέγουσι
- Xanthippus' dog, not bearing separation, sprang into the sea, swam alongside his master's trireme and staggered out on Salamis, only to faint and die straightway; 'Dog Mound', shown to this day, is said to be his tomb.
- Themistocles* 10.10
on his master leaving for battle at Salamis, 480BC; Xanthippus was the father of Pericles
- 79 σὺ δ' οὐκ ἔστι Ζεὺς ἐὰν λάβῃς κεραυνόν
- Thou wilt not be Zeus merely because thou graspest the thunderbolt.
- Translated by Bernadotte Perrin (1914)
Themistocles 29.7
- 80 ὥς ἱππέως ἀρίστου, τᾶλλα δ' οὐδενὸς ἁξίου γενομένου
- A capital horseman, but good for nothing else.
- Translated by Bernadotte Perrin (1914)
Themistocles 32.1
of *Themistocles' son*; cf. *Plato, Meno* 93d–e
- 81 εἴη μὲν οὖν ἡμῖν ἐκκαθαίρομενον λόγῳ τὸ μυθῶδες ὑπακοῦσαι καὶ λαβεῖν ἱστορίας ὄψιν
- May I succeed in purifying fable, making her submit to reason and take on the semblance of History.
- Translated by Bernadotte Perrin (1914)
Theseus 1.5
opening chapter of *Theseus*, the first book of *Plutarch's Lives*; cf. *Herodotus* 1, *Thucydides* 6 and *Plutarch* 83
- 82 ὁ γὰρ δὴ χρόνος ἐκεῖνος ἤνεγκεν ἀνθρώπους ... ὑπερφρεῖς καὶ ἀκαμάτους, πρὸς οὐδὲν δὲ τῇ φύσει χρωμένους ἐπικεκὲς οὐδ' ὠφέλιμον
- That age produced a breed of men excelling the ordinary, and wholly incapable of fatigue; making use, however, of these gifts of nature to no good or profitable purpose to mankind.
- The 'Translation called Dryden's' ed. A.H. Clough (1859)

Theseus 6.4

- 83 θαυμαστόν οὐκ ἔστιν ἐπὶ πράγμασιν οὕτω παλαιοῖς πλανᾶσθαι τὴν ἱστορίαν

It is not astonishing that history, when dealing with events of such great antiquity, should wander in uncertainty.

Translated by Bernadotte Perrin (1914)

Theseus 27.6

- 84 ἔστι δὲ φύξιμον οἰκέταις καὶ πᾶσι τοῖς ταπεινοτέροις ... ὥς καὶ τοῦ Θησέως προστατικού τινος καὶ βοηθητικού γενομένου

His tomb is a place of refuge for runaway slaves and all men of low estate, since Theseus was a champion and helper of such during his life.

Translated by Bernadotte Perrin (1914)

Theseus 36.4

- 85 ὁ δ' ἐνδιδοὺς ἢ ἐπιτείνων οὐ μένει βασιλεὺς οὐδὲ ἄρχων, ἀλλ' ἢ δημαγωγός ἢ δεσπότης γιγνόμενος, ἐμποιεῖ τὸ μισεῖν ἢ καταφρονεῖν τοῖς ἀρχομένοις

He who remits or extends his authority is no longer a king or a ruler; he becomes either a demagogue or a despot, and implants hatred or contempt in the hearts of his subjects.

Translated by Bernadotte Perrin (1914)

Comparison of Theseus and Romulus 2.3

- 86 ἃ πάμπαν ὀλίγοι τῶν ὄντων διαπεφεύγασιν, ἔρως καὶ ζηλοτυπία καὶ διαβολαὶ γυναικὸς ἔσφηλαν

Love, jealousy, and a woman's slanders, the overmastering power of which very few men have escaped.

Translated by Bernadotte Perrin (1914)

Comparison of Theseus and Romulus 3.2

Moralia

- 87 τὸ φιλόστοργον ἢ φύσις ... ἐνειργάσατο ταῖς τεκούσαις

It is nature that implanted in mothers tender love for their children.

On Affection for Offspring 496a

- 88 ἐπιφαίνουσι ... πολλὴν μὲν ἀνδρείαν καὶ δικαιοσύνην πολλὴν δὲ σωφροσύνην καὶ πραότητα μετὰ κόσμου καὶ συνέσεως

Demonstrating fortitude and justice,

gentleness and temperance.

On the Fortune or the Virtue of Alexander 332c of Alexander

- 89 οὐκ ἐν τῇ κτήσει τῶν ἀγαθῶν ἀλλ' ἐν τῇ χρήσει τὸ μέγ' ἔστιν

What is important is not to acquire goods but to use them wisely.

On the Fortune or the Virtue of Alexander 337c

- 90 πολλὰ γὰρ ἔστι τοῦ θυμοῦ φοβερά, πολλὰ δὲ καὶ γελοία

Many displays of anger are fearful, but many ludicrous as well.

On the Control of Anger 455d-e

- 91 ἀλλ' ἡμῖν τοῖς ἡμέρως καὶ φιλανθρωπῶς ζῆν δοκοῦσι ποῖον ἔργον ἀπολείπεται γῆς, ποῖον ἐν θαλάττῃ, τίς ἐναέριος τέχνη, τίς κόσμος διαίτης

We who live in gentleness and love for mankind, it is hard to say what task we have left undone on earth or sea or air, what refinement of living.

Whether Land or Sea Animals Are Cleverer 964a

- 92 περὶ τὰγαθὸν ἢ φρόνησις πραγματεύεται τετραχῶς, ἢ κτωμένη τὰγαθὰ ἢ φυλάττουσα ἢ αὐξοῦσα ἢ χρωμένη δεξιῶς

Prudence concerning provisions is fourfold – either acquiring a store of goods, or conserving them, or adding to them, or using them judiciously.

Letter of Condolence to Apollonius 103a

- 93 ὥσπερ ἐσόπτρου κατεσκευασμένου χρυσῷ καὶ λίθοις ὄφελος οὐδὲν ἔστιν, εἰ μὴ δείκνυσι τὴν μορφὴν ὁμοίαν, οὕτως οὐδὲ πλουσίας γαμετῆς ὄνησις, εἰ μὴ παρέχει τὸν βίον ὁμοιον τῷ ἀνδρὶ καὶ σύμφωνον τὸ ἦθος

As a mirror decorated with precious stones is useless if it does not show one's face, so is a rich bride if she does not complement her husband's life and character.

Advice to Bride and Groom 139f

- 94 τὰ ... μικρὰ καὶ συνεχῇ καὶ καθημερινὰ προσκρούματα γυναικὸς καὶ ἀνδρὸς μᾶλλον διόστῃ καὶ λυμαίνεται τὴν συμβίωσιν

It is the petty, continual, daily clashes

between man and wife that disrupt and mar married life.

Translated by Frank Cole Babbitt (1928)
Advice to Bride and Groom 141b

- 95 οὐ δύνασάι μοι καὶ φίλῳ χρῆσθαι καὶ κόλακι ... οὐ δύναμαι τῇ αὐτῇ καὶ ὡς γαμετῇ καὶ ὡς ἑταίρῳ συνεῖναι

You cannot use me as a friend and flatterer both; you cannot have the same woman both as wife and as paramour.

Translated by Frank Cole Babbitt (1928)
Advice to Bride and Groom 142c
cf. *Phocion* 3

- 96 ὁ Ῥωμαῖος νομοθέτης ἐκώλυσε δῶρα διδόναι καὶ λαμβάνειν παρ' ἀλλήλων τοὺς γεγαμηκότας, οὐχ ἵνα μηδενὸς μεταλαμβάνωσιν, ἀλλ' ἵνα πάντα κοινὰ νομίζωσιν

The Roman legislator forbade couples to exchange presents, not so as not to have something from the other, but in order to consider everything as belonging to both in common.

Advice to Bride and Groom 143a

- 97 τοῦ λύχνου ἀρθέντος πᾶσα γυνὴ ἢ αὐτὴ ἐστὶ

When the candles are out all women are fair.

Translated in *Bartlett's Familiar Quotations* (1980)
Advice to Bride and Groom 144e

- 98 ἀδελφῶν ὁμοφροσύνη καὶ γένος καὶ οἶκος ὑγιαίνει καὶ τέθηλε

Where brothers are in concord all the family thrives.

On Brotherly Love 479a

- 99 ἀλλὰ γῆν μὲν οὐδεὶς ὕδατι δεύσας ἀφήκεν, ὥς ἀπὸ τύχης καὶ αὐτομάτως πλίνθων ἐσομένων

Nobody wets clay with water and leaves it, assuming that by chance and accidentally there will be bricks.

Translated by Frank Cole Babbitt (1928)
Chance 99d

- 100 τὸ δ' εὖ ζῆν ἐστὶ κοινωνικῶς ζῆν καὶ φιλικῶς καὶ σωφρόνως καὶ δικαίως

Living well means living sociably and friendly and moderately and justly.

Reply to Colotes in Defence of Other Philosophers 1108c

- 101 τὸ μὲν γὰρ ἀμαρτάνειν περὶ δόξαν, εἰ καὶ μὴ σοφῶν, ὁμῶς ἀνθρώπινόν ἐστι

To be wrong in a belief is a failing, if not of sages, yet of men.

Translated by Benedict Einarson and Philip H. De Lacy (1967)

Reply to Colotes in Defence of Other Philosophers 1125f

- 102 τοῦ φιλοσοφεῖν τὸ ζητεῖν ἀρχή, τοῦ δὲ ζητεῖν τὸ θαυμάζειν καὶ ἀπορεῖν, εἰκότως τὰ πολλὰ τῶν περὶ τὸν θεὸν ἔοικεν αἰνίγμασι κατακεκρύφθαι

Since inquiry is the beginning of philosophy, and wonder and uncertainty the beginning of inquiry, it seems only natural that the greater part of what concerns the god should be concealed in riddles.

Translated by Frank Cole Babbitt (1936)
The E at Delphi 385c

- 103 ἀληθείας φῶς ἀπόδειξις

The light of truth is proof.

Translated by C.W. King (1818–1888)
The E at Delphi 387a

- 104 οὐδενὸς γὰρ ἀναίτιος ἡ γένεσις

Nothing comes into being without a cause.

The E at Delphi 387b

- 105 τὰ φρονήματα τῶν ὑπόχαλκον καὶ κίβδηλον ἐχόντων τὸ γένος σφάλλεσθαι καὶ ταπεινοῦσθαι πέφυκε

It so happens that the spirit of those whose parentage is base and false is easily frustrated and humbled.

*The Education of Children** 1b

- 106 φίλοινοι γὰρ καὶ μεθυστικοὶ γίγνεσθαι φιλοῦσιν ὧν ἂν τὴν ἀρχὴν τῆς σπορᾶς οἱ πατέρες ἐν μέθῃ ποιησάμενοι τύχωσιν

Children whose fathers have chanced to beget them in drunkenness are wont to be fond of wine, and to be given to excessive drinking.

Translated by Frank Cole Babbitt (1927)
*The Education of Children** 1d

- 107 ὥς εἰς τὴν παντελῆ δικαιοπραγίαν τρία δεῖ συνδραμεῖν, φύσιν καὶ λόγον καὶ ἔθος

There must be three things in order to produce perfectly right action, and these are: nature, reason, and habit.

Translated by Frank Cole Babbitt (1927)

*The Education of Children** 2a

- 108 εἰσὶ δ' αἱ μὲν ἀρχαὶ τῆς φύσεως, αἱ δὲ προκοπαὶ τῆς μαθήσεως ... ἡ μὲν γὰρ φύσις ἄνευ μαθήσεως τυφλόν

The first beginnings come from nature, advancement from learning; nature without learning is a blind thing.

Translated by Frank Cole Babbitt (1927)

*The Education of Children** 2a–b

- 109 φύσεως μὲν γὰρ ἀρετὴν διαφθείρει ῥαθυμία, φαιδύλῃ δ' ἐπανορθοῖ διδασχὴ
Indifference ruins natural talent, instruction amends a poor one.

*The Education of Children** 2c

- 110 ἀνύσιμον πρᾶγμα καὶ τελεσιουργὸν ἐπιμέλεια καὶ πόνος ἐστίν ... σταγόνες μὲν γὰρ ὕδατος πέτρας κοιλαίνουσι
Diligence and hard work lead to accomplishment and perfection; drops of water hollow out a rock.

*The Education of Children** 2d

- 111 δηλοῖ δὲ καὶ ἡ φύσις ὅτι δεῖ τὰς μητέρας ἅ γεγεννήκασιν αὐτὰς τιθεῖν καὶ τρέφειν ... ἡ συντροφία γὰρ ὥσπερ ἐπιτόνιον ἐστὶ τῆς εὐνοίας

Nature too dictates that mothers should nurse their babies; and this fellowship in feeding bonds them to each other in kindness.

*The Education of Children** 3c–d

- 112 εὐπλαστον γὰρ καὶ ὑγρὸν ἡ νεότης
Easy to mould and supple, is youth.

*The Education of Children** 3e

- 113 πᾶν δὲ τὸ σκληρὸν χαλεπῶς μαλάττεται
What has already hardened is difficult to impress.

*The Education of Children** 3e

- 114 διδασκάλους γὰρ ζητητέον τοῖς τέκνοις, οἱ καὶ τοῖς βίοις εἰσὶν ἀδιάβλητοι καὶ τοῖς τρόποις ἀνεπίληπτοι καὶ ταῖς ἐμπειρίαις ἄριστοι

Teachers must be sought for the children who are free from scandal in their

lives, who are unimpeachable in their manners, and in experience the very best that may be found.

Translated by Frank Cole Babbitt (1927)

*The Education of Children** 4b

- 115 πηγὴ γὰρ καὶ ῥίζα καλοκαγαθίας τὸ νομίμου τυχεῖν παιδείας

The source and root of honesty and virtue lie in good education.

*The Education of Children** 4c

- 116 καὶ καθάπερ τὰς χάρακας οἱ γεωργοὶ τοῖς φυτοῖς παρατιθέασιν, οὕτως οἱ νόμιμοι τῶν διδασκάλων ἐμμελεῖς τὰς ὑποθήκας καὶ παραινέσεις παραπηγνύουσι τοῖς νέοις, ἵν' ὀρθὰ τούτων βλαστάνῃ τὰ ἦθη

As farmers support young plants with stakes, thus teachers uphold principles and sound advice for the young so that their characters may grow to be upright.

*The Education of Children** 4c

- 117 ἐν πρῶτον καὶ μέσον καὶ τελευταῖον ἐν τούτοις κεφάλαιον ἀγωγή σπουδαία καὶ παιδεία νόμιμος ἐστὶ

The beginning, the middle, and the end is good education and proper training.

Translated by Frank Cole Babbitt (1927)

*The Education of Children** 5c

- 118 ἀγωγή σπουδαία καὶ παιδεία νόμιμος ἐστὶ, καὶ ταῦτα φορὰ καὶ συνεργὰ πρὸς ἀρετὴν καὶ πρὸς εὐδαιμονίαν

Good education and proper training leads towards moral excellence and happiness.

Translated by Frank Cole Babbitt (1927)

*The Education of Children** 5c

- 119 εὐγένεια καλὸν μὲν, ἀλλὰ προγόνων ἀγαθόν

It is indeed desirable to be well descended, but the glory belongs to our ancestors.

Translated in *Bartlett's Familiar Quotations* (1980)

*The Education of Children** 5d

- 120 κάλλος δὲ περιμάχῃτον μὲν, ἀλλ' ὀλιγοχρόνιον

Beauty is highly prized, but short-lived.

Translated by Frank Cole Babbitt (1927)

*The Education of Children** 5d

- 121 δύο τὰ πάντων ἐστὶ κυριώτατα ἐν ἀνθρώ-
πινῃ φύσει, νοῦς καὶ λόγος

Two elements in man's nature are
supreme over all, mind and reason.

Translated by Frank Cole Babbitt (1927)

*The Education of Children** 5e

- 122 ὁ μὲν νοῦς ἀρχικός ἐστι τοῦ λόγου, ὁ δὲ
λόγος ὑπηρετικός τοῦ νοῦ, τύχη μὲν
ἀνάλωτος, συκοφαντία δ' ἀναφαίρετος,
νόσῳ δ' ἀδιάφθορος, γήρᾳ δ' ἀλύμαντος

The mind exercises control over reason,
and reason is the servant of the mind,
unassailable by fortune, impregnable to
calumny, uncorrupted by disease, unim-
paired by old age.

Translated by Frank Cole Babbitt (1927)

*The Education of Children** 5e

- 123 μόνος γὰρ ὁ νοῦς παλαιούμενος ἀνηβᾷ
The mind alone grows young with the
increase in years.

*The Education of Children** 5e

- 124 τὸ γὰρ τοῖς πολλοῖς ἀρέσκειν τοῖς σοφοῖς
ἐστὶν ἀπαρέσκειν

To please the multitude is to displease
the wise.

Translated by Frank Cole Babbitt (1927)

*The Education of Children** 6b

- 125 ἐν ᾧπασιν γὰρ τὸ τέλειον ἀδύνατον
Perfection in everything is impossible.

Translated by Frank Cole Babbitt (1927)

*The Education of Children** 7c

- 126 δεῖ τῆς ἄλλης παιδείας ὥσπερ κεφάλαιον
ποιεῖν τὴν φιλοσοφίαν

It is necessary to make philosophy the
crowning act of all education.

*The Education of Children** 7d

- 127 περὶ μὲν γὰρ τὴν τοῦ σώματος ἐπιμέλειαν
διττὰς εὖρον ἐπιστήμας οἱ ἄνθρωποι, τὴν
ιατρικὴν καὶ τὴν γυμναστικὴν ... τῶν δὲ
τῆς ψυχῆς ἀρρωστημάτων καὶ παθῶν ἡ
φιλοσοφία μόνῃ φάρμακόν ἐστι

Concerning the care of the body men
have discovered two sciences, medicine
and gymnastics; but for the sickness and
affections of the mind philosophy alone
is the remedy.

*The Education of Children** 7d

- 128 τὸ δὲ μέγιστον, μήτ' ἐν ταῖς εὐπραγίαις
περιχαρεῖς μήτ' ἐν ταῖς συμφοραῖς
περιλύπους ὑπάρχειν

Most important of all, not to be over-
joyed at success or overly distressed by
misfortune.

Translated by Frank Cole Babbitt (1927)

*The Education of Children** 7e

cf. Rudyard Kipling: 'If you can meet with
triumph and disaster'

- 129 τὸ μὲν γὰρ εὐγενῶς εὐτυχεῖν ἀνδρός, τὸ
δ' ἀνεπιφθόνως εὐηνίου ἀνθρώπου, τὸ
δὲ τοῖς λογισμοῖς περιεῖναι τῶν ἡδονῶν
σοφοῦ, τὸ δ' ὀργῆς κατακρατεῖν ἀνδρός
οὐ τοῦ τυχόντος ἐστὶ

To have a generous heart in prosperity
shows a man, to excite no envy shows
a disciplined nature; to rule pleasure
by reason marks the wise man, and not
every man is able to master his passion.

Translated by Frank Cole Babbitt (1927)

*The Education of Children** 7f

- 130 τελείους δ' ἀνθρώπους ἡγοῦμαι τοὺς
δυναμένους τὴν πολιτικὴν δύναμιν
μεῖξαι καὶ κεράσαι τῇ φιλοσοφίᾳ,
καὶ δεῖν ὄντων μεγίστοις ἀγαθοῖς
ἐπιβόλους ὑπάρχειν ὑπολαμβάνω, τοῦ τε
κοινωφελοῦς βίου πολιτευομένων, τοῦ τ'
ἀκύμονος καὶ γαληνοῦ διατρίβοντας περὶ
φιλοσοφίαν

I regard as perfect those who are able to
combine political ability with philoso-
phy, as they have secured two things
of the greatest value: a life useful to the
world, and calmness in their pursuit of
philosophy.

*The Education of Children** 7f

- 131 τὸν γὰρ αὐτὸν τρόπον ὄργανον τῆς
παιδείας ἡ χρῆσις τῶν βιβλίων ἐστὶ,
καὶ ἀπὸ πηγῆς τὴν ἐπιστήμην τηρεῖν
συμβέβηκεν

The tool of education is the use of books,
and by their means to test knowledge at
its source.

*The Education of Children** 8b

- 132 καλοῦ γὰρ γήρως θεμέλιος ἐν παισὶν ἡ
τῶν σωμάτων εὐεξία

Bodily vigour in childhood is the foun-
dation of a healthy old age.

*The Education of Children** 8c

- 133 ἔπαινοι δὲ καὶ ψόγοι πάσης εἰσὶν αἰκίας
ὠφελιμώτεροι
Praise and reproof are better than any
physical punishment.
The Education of Children 8f*
- 134 ἡ ἀνάπαισις τῶν πόνων ἐστὶν ἄρτυμα
Rest adds pleasure to labour.
The Education of Children 9c*
- 135 οὐδὲν οὕτω πιαίνει τὸν ἵππον ὡς βασιλέως
ὀφθαλμός
Nothing cheers the horse as much as the
master's eye.
Translated in Liddell & Scott
The Education of Children 9d*
cf. *Xenophon, Oeconomicus 12.20*
- 136 σοφὸν γὰρ εὐκαιρὸς σιγὴ καὶ παντὸς
λόγου κρεῖττον
Well timed silence is a wise thing, and
better than any speech.
Translated by Frank Cole Babbitt (1927)
The Education of Children 10c*
- 137 τὸ μὲν σιγηθὲν ἐξειπεῖν ῥάδιον, τὸ δὲ
ῥηθὲν ἀναλαβεῖν ἀδύνατον
A word unsaid can be said later; the
spoken word can never be recalled.
The Education of Children 10f*
- 138 ἐθίζειν τοὺς παῖδας τῷ τὰληθῇ λέγειν· τὸ
γὰρ ψεῦδεσθαι πᾶσιν ἀνθρώποις ἄξιον
μισεῖσθαι
Accustom children to speak the truth;
lying deserves to be hated by all.
The Education of Children 11c*
- 139 στιγμὴ χρόνου πᾶς ἐστὶν ὁ βίος·
ζῆν οὐ παραζῆν προσήκε
All our life is but a moment in time;
live, then, and don't miss out on life.
The Education of Children 13b*
- 140 κρονόληρος καὶ σοροδαίμων ἐστί
A silly old fool with one foot already in
the grave.
The Education of Children 13b*
- 141 πᾶσα φύσις ἀνθρώπου φέρει φιλονεικίαν
καὶ ζηλοτυπίαν καὶ φθόνον
All human nature is prone to rivalry,
jealousy and envy.

How to Profit by One's Enemies 91c

- 142 αὐτὸς αὐτοῦ κόλαξ ἕκαστος ὢν πρῶτος
καὶ μέγιστος
Everybody is himself his own foremost
and greatest flatterer.
Translated by Frank Cole Babbitt (1927)
How to Tell a Flatterer from a Friend 49a
- 143 ὥσπερ νόμισμα δεῖ τὸν φίλον ἔχειν πρὸ
τῆς χρείας δεδοκιμασμένον, μὴ ὑπὸ τῆς
χρείας ἐλεγχόμενον
Friends, like a coin, must be tested before
the time of need, not proved false when
the need arises.
How to Tell a Flatterer from a Friend 49d
- 144 ὁ μὲν ἀληθὴς φίλος οὔτε μιμητὴς ἐστὶ
πάντων οὔτ' ἐπαινέτης, ἀλλὰ τῶν
ἀρίστων μόνων
A true friend neither imitates nor
applauds everything, but only what is
best.
How to Tell a Flatterer from a Friend 53c
- 145 ἀνθρώπον ... ἀπολλύουσιν οἱ ψευδῶς καὶ
παρ' ἀξίαν ἐπαινοῦντες
A man is ruined by those who praise
him falsely and beyond his worth.
How to Tell a Flatterer from a Friend 59a
- 146 ὀλίγοι ... οἱ παρρησιάζεσθαι μᾶλλον ἢ
χαρίζεσθαι τοῖς φίλοις τολμώντες
Few dare speak frankly to their friends.
How to Tell a Flatterer from a Friend 66a
- 147 ἔχει δὲ καὶ κίνδυνον ἡ ἀκαιρία μέγαν
There is much danger in being ill-timed.
Translated by Frank Cole Babbitt (1927)
How to Tell a Flatterer from a Friend 68d
- 148 δεῖ μάλιστα παρρησιαζομένων φίλων
τοῖς εὐτυχοῦσι
In good fortune men have most need of
friends to speak frankly.
Translated by Frank Cole Babbitt (1927)
How to Tell a Flatterer from a Friend 68f
cf. *Euripides 263*
- 149 τὰ πράγματα τῶν δυστυχούντων οὐ
παρρησίαν ἐνδέχεται καὶ γνωμολογίαν,
ἀλλ' ἐπιεικείας δεῖται καὶ βοηθείας
What the unfortunate need is under-

standing and help, not frankness and theorizing.

How to Tell a Flatterer from a Friend 69b

- 150 ἥκιστα δὲ πρέπει γαμετῆς ἀκουούσης
ἀνδρα καὶ παιδῶν ἐν ὄψει πατέρα ...
ἀποκαλύπτειν

Least of all is it decent to expose a husband in the hearing of his wife, and a father in the sight of his children.

Translated by Frank Cole Babbitt (1927)

How to Tell a Flatterer from a Friend 71c

- 151 ἡ ἀληθινὴ φιλία τρία ζητεῖ μάλιστα, τὴν
ἀρετὴν ὡς καλόν, καὶ τὴν συνήθειαν ὡς
ἡδύ, καὶ τὴν χρεῖαν ὡς ἀναγκαῖον

True friendship seeks three things, virtue as good, intimacy as pleasant, and usefulness as necessary.

On Having Many Friends 94b

- 152 δεῖ μὴ ῥαδίως προσδέχεσθαι μὴδὲ κολλ-
ᾶσθαι τοῖς ἐντυγχάνουσι μὴδὲ φιλεῖν
τοὺς διώκοντας, ἀλλὰ τοὺς ἀξίους φιλίας
διώκειν

Do not readily accept or attach to chance acquaintances, nor make suitors your friends, but seek those who are worthy of friendship.

Translated by Frank Cole Babbitt (1928)

On Having Many Friends 94e

- 153 τὸ ἄρρεν ἀδρανὲς καὶ τὸ θῆλυ χωρὶς
ἀλλήλων

Men and women are helpless without one another.

Greek and Roman Questions 263e

- 154 οὔτε γὰρ φιλοσόφους παγωνοτροφία καὶ
τριβανοφορία ποιοῦσιν

Having a beard and wearing a coarse cloak does not make a philosopher.

Translated by Frank Cole Babbitt (1936)

Isis and Osiris 352c

cf. the Latin 'barba non facit philosophum'

- 155 ἐγὼ εἰμι πᾶν τὸ γεγονὸς καὶ ὄν καὶ
ἐσόμενον καὶ τὸν ἐμὸν πέπλον οὐδεὶς πω
θνητὸς ἀπεκάλυψεν

I am whatever was, or is, or will be; and no mortal ever lifted up my veil.

Isis and Osiris 354c

inscription on the statue of Isis in a temple at Saïs; cf. Proclus, On Plato's Timaeus 1.98.17

- 156 ἐν δὲ Θήβαις εἰκόνες ἦσαν ἀνακείμεναι
δικαστῶν ἄχειρες, ἡ δὲ τοῦ ἀρχιδικαστοῦ
καταμύουσα τοῖς ὄμμασιν, ὡς ἄδωρον
ἅμα τὴν δικαιοσύνην καὶ ἀνέντευκτον
οὔσαν

In Thebes there were set up statues of judges without hands, and the statues of the chief of justice had its eyes closed, to indicate that justice is not influenced by gifts or by intercession.

Translated by Frank Cole Babbitt (1936)

Isis and Osiris 355a

Thebes, Egypt

- 157 ταῦτόν ἐστι τὸ ἔπεσθαι θεῷ καὶ τὸ
πεῖθεσθαι λόγῳ

To follow god and to obey reason are the same thing.

Translated by Frank Cole Babbitt (1927)

On Listening to Lectures 37d

- 158 δεῖ δὲ τὸν μὲν ἔπαινον ἀφελῶς τοῖς
λέγουσι τὴν δὲ πίστιν εὐλαβῶς προῖεσθαι
τοῖς λόγοις

In praising a speaker be generous, in believing his words cautious.

Translated by Frank Cole Babbitt (1927)

On Listening to Lectures 41a

- 159 οἱ δὲ γλίσχροι περὶ τοὺς ἐτέρων ἐπαίνους
... πεινῆν ἐοίκασιν τῶν ἰδίων

Those who are niggardly in their praise of others give the impression of starving for their own.

Translated by Frank Cole Babbitt (1927)

On Listening to Lectures 44c

- 160 αἰεὶ δὲ λυπεῖ τοὺς ἀκροωμένους ... εἴρων
γὰρ ἢ κόλαξ ἢ περὶ λόγους ἀπειρόκαλος

A dissembler, a flatterer, and a boor, a painful affliction to the audience.

Translated by Frank Cole Babbitt (1927)

On Listening to Lectures 44d

of someone who continuously applauds during a lecture

- 161 ὁ ἔρως ὥσπερ κιττὸς αὐτὸν ἐκ πάσης
ἀναδησαι προφάσεως

Love, like ivy, is clever in attaching itself to any support.

Translated by Frank Cole Babbitt (1927)

On Listening to Lectures 45a

- 162 ὁ νοῦς ... ὑπεκκαύματος ὥσπερ ὕλη δέεται
ὀρμὴν ἐμποιοῦντος εὐρετικήν
The mind, as does fire, requires kindling
to create an impulse to think independently.

Translated by Frank Cole Babbitt (1927)
On Listening to Lectures 48c

- 163 ὥς γὰρ ἐκεῖνοι πρὸς τὴν πρῶμναν
ἀφορῶντες τῆς νεῶς τῇ κατὰ πρῶραν
ὀρμῇ συνεργοῦσιν
Like rowers, who look astern while they
row the boat ahead.

Is 'Live Unknown' a Wise Precept? 1128c

- 164 ὁ γὰρ ἐνθουσιασμός ... φῶς ἐν τῇ ψυχῇ
ποιεῖ πρὸς τὸ μέλλον
Inspiration creates light in the soul in
regard to the future.

*The Oracles at Delphi No Longer Given in
Verse* 397c

- 165 Πάν ὁ μέγας τέθνηκε

The great god Pan is dead.

Translated in *Bartlett's Familiar Quotations*
(1980)

The Obsolescence of Oracles 419c
echoed by Elizabeth Barrett Browning, 'The
Dead Pan': 'Pan is dead! great Pan is dead! Pan,
Pan is dead!'

- 166 ἡ μὲν γὰρ ἀλήθεια ... κὰν ἀτερπὲς ἔχη τὸ
τέλος, οὐκ ἐξίσταται· τὸ δὲ πλαττόμενον
λόγῳ ῥᾶστα περιχωρεῖ καὶ τρέπεται πρὸς
τὸ ἥδιον ἐκ τοῦ λυποῦντος

Truth does not deviate from its course,
even though the end be unpleasant;
whereas fiction very readily follows a
roundabout route, and turns from the
painful to the pleasant.

How the Young Man Should Study Poetry 16b

- 167 τὴν προᾶξιν οὐκ ἐπαινοῦμεν ἥς γέγονεν ἡ
μίμησις, ἀλλὰ τὴν τέχνην

It is not the action represented in a poem
that we applaud, but the art.

How the Young Man Should Study Poetry 18b
e.g. an act such as Medea killing her children

- 168 τὸ εὐδαιμον καὶ μακάριον οὐ χρημάτων
πληθος οὐδὲ πραγμάτων ὄγκος οὐδ'
ἀρχαί τινες ἔχουσιν οὐδὲ δυνάμεις, ἀλλ'
ἀλυσία καὶ πραότης παθῶν καὶ διάθεσις
ψυχῆς τὸ κατὰ φύσιν ὀρίζουσα

Happiness does not consist in vast
possessions or authority or power, but
in freedom from grief, calmness, and a
disposition of the soul as ordained by
Nature.

How the Young Man Should Study Poetry 37a
from Epicurus, but now not to be found in
just this form; cf. Diogenes Laertius, *Lives of
Eminent Philosophers* 10.139 and 10.144

- 169 Λάμπις ὁ ναύκληρος ἐρωτηθεὶς πῶς
ἐκτήσατο τὸν πλοῦτον, οὐ χαλεπῶς, ἔφη,
τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως καὶ
βραδέως

Lampis the shipowner, on being asked
how he had made his money, replied,
'Great wealth without difficulty, the
lesser slowly and laboriously.'

*Whether an Old Man Should Engage in Public
Affairs* 787a

- 170 ὅμοιον δ' ἐστὶ τῷ φιλοσοφεῖν τὸ πολι-
τεύεσθαι

Pursuing public affairs and philosophy
is one and the same thing.

*Whether an Old Man Should Engage in Public
Affairs* 796d

- 171 τίς οὖν ἄρξει τοῦ ἄρχοντος;

Who, then, will rule the ruler?

To an Uneducated Ruler 780c

- 172 καὶ τῶν φυτῶν τὰ σπέρματα καὶ
τῶν ἀνθρώπων οἱ βίοι ταῖς χώραις
συνεξομοιοῦνται

As the seeds of plants, so the lives of men
assimilate to the land they live in.

Sayings of Kings and Commanders 172f
spoken by Cyrus the Great, founder of the
Persian empire

- 173 μὴ κακούργει τὴν μουσικήν

Do not murder music.

Translated by Frank Cole Babbitt (1931)

Sayings of Spartans 220c

*Phrynis, a distinguished musician, on being
ordered to cut two of nine strings of his lyre*

- 174 Θεαρίδας ξίφος ἀκονῶν ἠρωτήθη εἰ ὀξύ
ἐστίν, καὶ εἶπεν, ὀξύτερον διαβολῆς

Thearidas, as he was whetting his sword,
was asked if it was sharp, and he replied,
'Sharper than slander.'

Translated by Frank Cole Babbitt (1931)

Sayings of Spartans 221c

- 175 τί μοι μικρῶν πέρι μεγάλα φροιμαίζῃ;
ὅσον γὰρ εἴη πράγμα, τοσούτος καὶ ὁ
λόγος, ᾧ χρῆσθαι

Why so many words on a small topic? As
big as your subject be the words you use.

Sayings of Spartans 224c

- 176 ὅπου ... μήτε πλείω μήτε ἐλάσσονα
κεκτήσονται οἱ ἐνοικοῦντες· καὶ ὅπου τὸ
μὲν δίκαιον ἰσχύσει, τὸ δὲ ἄδικον ἀσθενὲς
ἔσται

Where inhabitants possess neither too
much nor too little, and where right shall
be strong and wrong shall be weak.

Translated by Frank Cole Babbitt (1931)

Sayings of Spartans 224f
of a city safe to live in

- 177 φωνὰ τύ τίς ἐσσι καὶ οὐδὲν ἄλλο

It's all voice ye are, and nought else.

Translated by Frank Cole Babbitt (1931)

Sayings of Spartans 233a
on plucking a nightingale

- 178 οἱμοὶ τῶν κακῶν ... ὥς ἅπαντες μὲν οἱ
Ἕλληνες ἐπίστανται τὰ καλὰ, χρῶνται δ'
αὐτοῖς μόνοι Λακεδαιμόνιοι

Alas for the evil days! All the Greeks
know what is proper, but only the Spar-
tans practise it.

Sayings of Spartans 235c

*spoken by an elderly man who could not find a
seat at the games; only the Spartans all stood up
and offered their seat*

- 179 ἢ τὰν ἢ ἐπὶ τὰς

Either with it, or upon it.

Sayings of Spartan Women 241f.10

*i.e. come back either with your shield or dead
upon it; Spartan mother giving her son his
shield before going to war; cf. Archilochus 1 and
Menander 173*

- 180 βῆμα πρόσθε

Add a step.

Translated by Gavin Betts and Alan Henry
(1989)

Sayings of Spartan Women 241f.11
*a Spartan woman in answer to her son who
complained that his sword was short*

- 181 ἐργώδης γὰρ ἡ μετάθεσις τῶν πολλῶν

It is a difficult task indeed to sway a
crowd's opinion.

Precepts of Statecraft 800b.2

- 182 αὐτὸς δ' ὥσπερ ἐν θεάτρῳ τὸ λοιπὸν
ἀναπεπταμένῳ βιωσόμενος, ἐξάσκει καὶ
κατακόσμει τὸν τρόπον

Since, then, you are henceforth to live as
if on an open stage, take on and practise
this way of life accordingly.

Precepts of Statecraft 800b.3

to an aspirant statesman

- 183 οὐ γὰρ ὧν λέγουσιν ἐν κοινῷ καὶ
πράττουσιν οἱ πολιτευόμενοι μόνον
εὐθύνας διδόασιν, ἀλλὰ καὶ δεῖπνον
αὐτῶν πολυπραγμονεῖται καὶ κοίτη καὶ
γάμος καὶ παιδιὰ καὶ σπουδὴ πάσα

Not only are men in public life held
responsible for their public words and
actions, but people also busy themselves
with all their private dealings as well,
dinners, love affairs, marriage, amuse-
ment, and all their serious travails.

Precepts of Statecraft 800d

- 184 τὰ μικρὰ φαίνεται μεγάλα τῶν
ἀμαρτημάτων ἐν ἡγεμονικοῖς καὶ
πολιτικοῖς ὁρώμενα βίοις

Small faults appear great when observed
in the lives of leaders and statesmen.

Translated by Harold North Fowler (1936)

Precepts of Statecraft 800e

- 185 δῆμον δὲ καὶ πόλιν ἐκ τῶν ὧτων
ἄγειν δεῖ μάλιστα ... δημαγωγία γὰρ
ἢ διὰ λόγου πειθομένων ἐστίν, αἱ δὲ
τοιαῦται τιθασεύσεις τῶν ὄχλων οὐδὲν
ἀλόγων ζῶων ἄγρας καὶ βουκολήσεως
διαφέρουσιν

A people and city are chiefly to be drawn
by the ears. For to lead a people is to
persuade them by reason and eloquence;
but such allurements of the multitude
differ nothing from the baits laid for the
taking of irrational animals.

Translated by Samuel White (1878)

Precepts of Statecraft 802d

*'such allurements' meaning feasts, banquets,
money, public shows etc.*

- 186 δίκαιον γὰρ ὑπὸ τῶν μειζόνων κοσμου-
μένους ἀρχῶν ἀντικοσμεῖν τὰς ἐλάττονας

It is right that men who have adorned the highest offices should not shrink from, in turn, accepting the lesser.

Translated by Harold North Fowler (1936)

Precepts of Statecraft 813d

187 τὸν ἀπὸ δημοσίων χρηματιζόμενον ἡγούμενος ἀφ' ἱερῶν κλέπτειν, ἀπὸ τάφων, ἀπὸ φίλων, ἐκ προδοσίας, ἀπὸ ψευδομαρτυρίας, σύμβουλον ἄπιστον εἶναι, δικαστὴν ἐπίορκον, ἄρχοντα δωροδόκον, οὐδεμιᾶς ἀπλῶς καθαρὸν ἀδικίας

A man who makes money out of public funds is as if stealing from sanctuaries, from tombs, from his friends, through treason and by false testimony, an untrustworthy adviser, a perjured judge, a corrupt magistrate, not free from any kind of iniquity.

Translated by Harold North Fowler (1936)

Precepts of Statecraft 819e

188 ψευδάνθυμοι τιμαὶ ... ἔταιρικαῖς ἐοίκασι κολακείαις, ὅχλων αἰεὶ τῷ διδόντι καὶ χαριζομένῳ προσμειδίωντων, ἐφήμερόν τινα καὶ ἀβέβαιον δόξαν

False attested honours are like harlots' flatteries, since the masses always smile upon him who gives to them and does them favours, granting him an ephemeral and uncertain reputation.

Translated by Harold North Fowler (1936)

Precepts of Statecraft 821f.5

189 εὖ μὲν οὖν ὁ πρῶτος εἰπὼν καταλυθῆναι δῆμον ὑπὸ τοῦ πρώτου δεκάσαντος συνείδεν, ὅτι τὴν ἰσχὺν ἀποβάλλουσιν οἱ πολλοὶ τοῦ λαμβάνειν ἥττονες γενόμενοι
Whoever first said that democracy was ruined by the first man who was bought by bribes rightly perceived that the many lose most when bribe-taking prevails.

Precepts of Statecraft 821f.9

190 τῷ μεθύειν τὸ ἐρᾶν ὁμοίον ἐστίν· ποιεῖ γὰρ θερμοὺς καὶ ἰλαροὺς καὶ διακεχυμένους

Love is like drunkenness, for it makes men hot, merry, and distraught.

Translated by Paul A. Clement (1969)

Table Talk 622d

191 εἰς μέσον ... πρόβλημα περὶ τοῦ ᾧ καὶ τῆς ὀρνίθος

The central problem of the egg and the

chicken

Table Talk 636a

cf. the English phrase 'what came first, the chicken or the egg?'

192 πᾶσι μὲν οὖν τοῖς καλουμένοις μαθήμασιν, ὥσπερ ... κατόπτροις, ἐμφαίνεται τῆς τῶν νοητῶν ἀληθείας ἵχνη καὶ εἰδῶλα

In all of the so-called mathematical sciences, as in mirrors, there appear traces and ghost-images of the truth about objects of intellectual knowledge.

Translated by E.L. Minar, F.H. Sandbach and W.C. Helmbold (1961)

Table Talk 718e

193 ἀπιστοῦνται δ' οἱ λάλοι, καὶ ἀληθεύουσιν
Chatterers are disbelieved, even when telling the truth.

Concerning Talkativeness 503d

194 πολλῶν μὲν δὴ καὶ ἄλλων ἡ πόλις ἦδε μήτηρ καὶ τροφὸς εὐμενῆς τεχνῶν γέγονε, τὰς μὲν εὗραμένη καὶ ἀναφήνασα πρώτη, ταῖς δὲ δύναμιν προσθεῖσα καὶ τιμὴν καὶ αὐξησιν· οὐχ ἥκιστα δ' ὑπ' αὐτῆς ζωγραφία προῆκται καὶ κεκόσμηται

This city has been the mother and kindly nurse of many other arts, some of which she was the first to discover and reveal, while to others she gave added strength and honour and advancement; not least of all, painting was enhanced and embellished by her.

Translated by Frank Cole Babbitt (1936)

Were the Athenians More Famous in War or in Wisdom? 345f

of Athens

195 ὁ δὲ μῦθος εἶναι βούλεται λόγος ψευδῆς ἐοικώς ἀληθινῷ

A myth wishes to be a false tale but appear a true one.

Were the Athenians More Famous in War or in Wisdom? 348a

196 πυρὸς ἐστὶν ἢ κακία καὶ σιδήρου βιαιοτέρα
Much more violent is vice than either fire or sword.

Translated by William C. Helmbold (1939)

Whether Vice be Sufficient to Cause Unhappiness 498e

197 οὕτω δὲ τῆς ἀρετῆς γεγωνώς θεατῆς,

οὐδ' ὕπαρ ἀλλ' ὄναρ αὐτῆς ἐν σκιάῃς καὶ εἰδώλοις

He has not yet had a glimpse of virtue, not even a waking vision, but only dreams amid the shadows and phantoms of virtue.

Progress in Virtue 80f

- 198 οἱ δ' εἰς μελαγχολίαν ἢ φρενίτιν ἢ παρακοπήν ἤκοντες οὐδὲ φοιτῶντας ἐνιαχοῦ πρὸς αὐτοὺς ἀνέχονται ... μὴδ' ὅτι νοσοῦσιν ὑπὸ τοῦ σφόδρα νοσεῖν αἰσθανόμενοι

Those in melancholia or frenzy or delirium will not even see doctors, not realizing how sick they are.

Progress in Virtue 81f

- 199 τὸ δ' ἡδέως ζῆν καὶ ἰλαρῶς οὐκ ἔξωθέν ἐστιν, ἀλλὰ τοῦναντίον ὁ ἄνθρωπος τοῖς περὶ αὐτὸν πράγμασιν ἡδονὴν καὶ χάριν ὥσπερ ἐκ τῆς τοῦ ἡθους προστίθῃσιν

A pleasant and happy life comes not from external things; on the contrary, man draws on his own character to add pleasure and joy to the things which surround him.

Virtue and Vice 100c

- 200 κακία ... σύγκοιτος ὀδυνηρά, φροντίσι καὶ μερίμναις καὶ ζηλοτυπiais ἐκκόπτουσα τὸν ὕπνον καὶ διαφθείρουσα

Vice is a distressing bedfellow, since by anxieties, cares and jealousies it drives out and destroys sleep.

Translated by Frank Cole Babbitt (1928)

Virtue and Vice 100f

- 201 τὰ πάθη τῆς ψυχῆς καταστορέσης καὶ τὴν ἀπληστίαν παύσης καὶ φόβων καὶ φροντίδων ἀπαλλάξης σαυτὸν

Lay level the emotions of your soul, put a stop to your insatiate desires, and quit yourself of fears and anxieties.

Translated by Frank Cole Babbitt (1928)

Virtue and Vice 101c

- 202 μὴ παιδί μάχαιραν, ἢ παροιμία φησὶν· ἐγὼ δὲ φαίην ἄν· μὴ παιδί πλοῦτον μὴδὲ ἄνδρὶ ἀπαιδεύτῳ δυναστείαν

Don't give a knife to a child, says the proverb; yet I would say, don't give wealth to a child, nor power to an uneducated man.

Fragment 131 (Sandbach) – *A Woman, Too, Should be Educated*

- 203 ὁ ἔρως οὔτε τὴν γένεσιν ἐξαίφνης λαμβάνει καὶ ἀθρόαν ὥς ὁ θυμός, οὔτε παρέρχεται ταχέως καίπερ εἶναι πτηνὸς λεγόμενος· ἀλλ' ἐξάπτεται μαλακῶς καὶ σχεδὸν οἷον ἐντήκων ἑαυτὸν ἀψάμενός τε τῆς ψυχῆς παραμένει πολὺν χρόνον

Love is not born suddenly and all at once as anger is, nor does it pass away quickly, for all that it is said to have wings. It takes fire gently, almost melting its way in, as it were; and when it has taken hold of the soul it long endures.

Translated by F.H. Sandbach (1969)

Fragment 137.1 (Sandbach) – *On Love*

- 204 ἀγνοεῖται τί ἦν, πῶς συνέστη, πόθεν εἰς τὴν ψυχὴν ἐνέπεσεν

No one knows what love is, how it came to be, whence it attacked the victim's soul.

Fragment 137.17 (Sandbach) – *On Love*

- 205 σοφὸν ἔοικε χρῆμα τὸ τῆς ἡσυχίας πρὸς τ' ἄλλα καὶ εἰς ἐπιστήμης καὶ φρονήσεως μελέτην· λέγω δ' οὐ τὴν καπηλικὴν καὶ ἀγοραίαν, ἀλλὰ τὴν μεγάλην, ἥτις ἐξομοιοῖ θεῷ τὸν αὐτὴν ἀναλαβόντα

How ingenious a thing is quietude, not least for acquiring knowledge and wisdom; not of course the wisdom of the market-place, but that mighty wisdom which makes us like to god.

Fragment 143 (Sandbach) – *On Quietude*

- 206 τί γάρ; οὐ σύνθετον φύσις ἀνθρώπων ἐκ σώματος καὶ ψυχῆς; ἢ θάτερον ἀρκοῦν ἡμῖν; ... καὶ πῶς οὐ θαυμαστὸν λέγειν τὰ τῆς ψυχῆς καλὰ, τὰ τοῦ σώματος ὑπερορῶντα;

What? Is not man's nature a thing compounded of body and soul? Or is one enough for us without the other? Surely it would be a strange thing to record the beauties of the soul, but to overlook those of the body.

Translated by F.H. Sandbach (1969)

Fragment 144 (Sandbach) – *On Beauty*

- 207 ἡ γοῦν τοῦ σώματος εὐμορφία ψυχῆς ἐστὶν ἔργον σώματι χαριζομένης δόξαν εὐμορφίας

The most beautiful aspects of the body

are given their appearance by the works of the soul.

Fragment 145 (Sandbach) – *On Beauty*

- 208 καὶ τὸ παιδείας εὐπρόσωπον κάλλος
οἴκου καὶ πόλεως καὶ ἐθνῶν ἀθόρυβος
εἰρήνη διατελεῖ γιγνομένη

The beauty of education always leads to undisturbed peace both at home and among nations.

Fragment 146.5 (Sandbach) – *On Beauty*

- 209 ἡ δὲ γυναικῶν εὐμορφία ἀφορμὴ τοῖς
πάθεσι καὶ ταῖς ἐπιθυμίαις

The beauty of women is an incitement to the passions and desires.

Translated by F.H. Sandbach (1969)

Fragment 146.7 (Sandbach) – *On Beauty*

- 210 ὅσα δ' ὀργῇ χρώμενοι πράττουσιν
ἄνθρωποι, ταῦτ' ἀνάγκη τυφλὰ εἶναι
καὶ ἀνόητα καὶ τοῦ παντός ἀμαρτάνειν·
οὐ γὰρ οἷόν τ' ὀργῇ χρώμενον λογισμῷ
χρησθαι

People in anger are obtuse and silly and entirely miss the mark; for no one in anger can reason rightly.

Fragment 148 (Sandbach) – *On Rage*

- 211 τὸν φθόνον ἔνιοι τῷ καπνῷ εἰκάζουσι·
πολὺς γὰρ ἐν τοῖς ἀρχομένοις ὢν, ὅταν
ἐκλάμψωσιν ἀφανίζεται

Some people compare envy to smoke; there is much of it at the start but once the flame is alight it disappears.

Translated by F.H. Sandbach (1969)

Fragment 154 (Sandbach) – *On Calumny*

- 212 γάμος γὰρ ἀπὸ μὲν φιλίας διττῆς κράσεως
βελτίων, ἑτέρως δὲ σφαλερός

Marriage based on mutual affection is best; otherwise it is destined to fail.

Fragment 167 (Sandbach) – *A Letter on Friendliness*

POLEMON

Marcus Antonius Polemon

c.88–144AD

Sophist from Laodicea on Lycus, citizen and benefactor of Smyrna

- 1 δεῖ ἐσθίειν, χεῖρας οὐκ ἔχω δεῖ βαδίζειν,
πόδες οὐκ εἰσὶ μοι· δεῖ ἀλγεῖν, τότε καὶ
πόδες εἰσὶ μοι καὶ χεῖρες

I must eat, but I have no hands; I must walk, but I have no feet; I must endure pain, and then I find I have both feet and hands.

Translated by Wilmer Cave Wright (1922)

Philostratus Flavius, *Life of the Sophists* 1.543

POLLIANUS

fl. 2nd century AD

Epigrammatist

- 1 Χαλκὸν ἔχων πῶς οὐδὲν ἔχεις, μάθε·
πάντα δανείζεις·
οὕτως οὐδὲν ἔχεις αὐτός, ἴν' ἄλλος ἔχη.
Learn why having money you have
none: you lend all;
therefore you have nothing and another
has it all.

Greek Anthology 11.167

POLYAENUS

2nd century AD

Macedonian rhetorician

- 1 σπεῦδε βραδέως
Make haste slowly.
Translated by John Simpson and Jennifer Speake (1982)
Stratagems 8.24.4
often quoted in Greek by Augustus according to Suetonius, *The Lives of the Caesars*, 'Augustus' 25.4; cf. the Latin 'festina lente' and the identical English proverb
- 2 καὶ πρόδηλον, ὥς αἰὶ τὰ πονηρὰ τῶν ἐθῶν
ἄρχεται μὲν ἀπὸ μικρῶν, ἀμελούμενα δὲ
τὴν ἰσχὺν μείζω λαμβάνει
Bad habits start in a small way, neglected
they soon grow powerful.
Fragment 5 (FGrH)

POLYAENUS JULIUS

1st century BC

Epigrammatist from Sardis

- 1 ἤδη μοι ξενίης εἶναι πέρας, ἐν δέ με
πάτρη
ζῶειν, τῶν δολιχῶν παυσάμενον
καμάτων
Grant me an end to exile, grant repose
In mine own land from all my weary
woes.

Translated by Walter Leaf (1922)

Greek Anthology 9.7

- 2 Ἐλπίς ἀεὶ βίτου κλέπτει χρόνον· ἢ
 πυμᾶτῃ δὲ
 ἥως τὰς πολλὰς ἔφθασεν ἀσχολίας.
 Life is the fool of hope, till one last
 morning
 Sweeps all our schemes away, without
 warning.
 Translated by H. Macnaghten (1924)
Greek Anthology 9.8

POLYBIUS

c.200–c.118BC

Historian from Megalopolis in Arcadia

see also Scipio A. Africanus 1

- 1 ἀλθινωτάτην μὲν εἶναι παιδείαν καὶ
 γυμνασίαν πρὸς τὰς πολιτικὰς πράξεις
 τὴν ἐκ τῆς ἱστορίας μάθησιν
 The study of history is in the truest sense
 an education, and a training for political
 life
 Translated by Evelyn S. Shuckburgh (1889)
The Histories 1.1.2
- 2 ὥσπερ γὰρ ζῶον τῶν ὄψεων ἀφαι-
 ρεθεισὼν ἀχρειοῦται τὸ ὄλον, οὕτως ἐξ
 ἱστορίας ἀναιρεθείσης τῆς ἀληθείας τὸ
 καταλειπόμενον αὐτῆς ἀνωφελὲς γίνεται
 διήγημα
 For as a living creature is rendered
 wholly useless if deprived of its eyes, so
 if you take truth from history what is left
 is but an idle unprofitable tale.
 Translated by Evelyn S. Shuckburgh (1889)
The Histories 1.14.6
 cf. *Lucian* 18
- 3 φύεται μὲν ἐκ τῶν τυχόντων πολλάκις τὰ
 μέγιστα τῶν πραγμάτων
 The greatest events often arise from acci-
 dents.
 Translated by H.T. Riley (1872)
The Histories 3.7.7
- 4 ὄχλοκόπον μὲν καὶ δημαγωγὸν τέλειον
 A mere rabble-rouser and demagogue.
The Histories 3.80.3
 of Gaius Flaminius, the Roman general facing
 Hannibal at Lake Trasimene, 217BC

- 5 εἰρήνη γὰρ μετὰ μὲν τοῦ δικαίου καὶ
 πρέποντος κάλλιστόν ἐστι κτῆμα καὶ
 λυσιτελέστατον, μετὰ δὲ κακίας ἢ δειλίας
 ἐπονειδίστου πάντων αἰσχιστον καὶ
 βλαβερώτατον

For peace, with justice and honour, is
 the fairest and most profitable of posses-
 sions, but with disgrace and shameful
 cowardice it is the most infamous and
 harmful of all.

Translated in *Bartlett's Familiar Quotations*
 (1980)

The Histories 4.31.8

- 6 κακῷ κακὸν ἰώμενος
 Curing ill by ill.

Translated by Evelyn S. Shuckburgh (1889)

The Histories 5.11.1

- 7 τοῖς μὲν καὶ τὰς ἐπιτυχίας βλάβην
 ἐπιφέρειν, τοῖς δὲ καὶ τὰς περιπετείας
 ἐπανορθώσεως γίνεσθαι παραιτίας
 Good fortune may damage some, misfor-
 tune can be a means of improvement for
 others.

The Histories 5.88.3

- 8 τρία γένη λέγειν πολιτειῶν, ὧν τὸ μὲν
 καλοῦσι βασιλείαν, τὸ δ' ἀριστοκρατίαν,
 τὸ δὲ τρίτον δημοκρατίαν. δοκεῖ δέ μοι
 πάνυ τις εἰκότως ἂν ἐπαπορῆσαι πρὸς
 αὐτοὺς, πότερον ὡς μόνας ταύτας ἢ καὶ
 νῆ Δί' ὡς ἀρίστας ἡμῖν εἰσηγούνται τῶν
 πολιτειῶν. κατ' ἀμφοτέρω γὰρ ἄγνοεῖν
 μοι δοκοῦσι. δηλὸν γὰρ ὡς ἀρίστην μὲν
 ἡγήτεον πολιτείαν τὴν ἐκ πάντων τῶν
 προειρημένων ἰδιωμάτων συνεστῶσαν

They distinguish three kinds of consti-
 tutions, which they designate kingship,
 aristocracy, democracy. But in my opin-
 ion the question might fairly be put to
 them, whether they name these as being
 the 'only' ones, or as the 'best'. In either
 case I think they are wrong. For it is
 plain that we must regard as the 'best'
 constitution that which partakes of all
 these three elements.

Translated by Evelyn S. Shuckburgh (1889)

The Histories 6.3.5

this theory of a tripartite constitution influ-
 enced political thinking for the next two thou-
 sand years (*Peter Sidney Derow in OCD*); cf.
Aeschines 1

- 9 τοῦ κατορθοῦν ἐν πράγμασι καὶ περιγίνεσθαι τῶν ἐχθρῶν ἐν ταῖς ἐπιβολαῖς, πολλῷ μείζονος ἐμπειρίας προσδεῖται καὶ φυλακῆς τὸ καλῶς χρῆσασθαι τοῖς κατορθώμασι

Those who know how to win are much more numerous than those who know how to make proper use of their victories.

Translated in *Bartlett's Familiar Quotations* (1980)

The Histories 10.36.1

- 10 ἐπεὶ ψιλῶς λεγόμενον αὐτὸ τὸ γεγονὸς ψυχαγωγεῖ μέν, ὠφελεῖ δ' οὐδέν· προστεθείσης δὲ τῆς αἰτίας ἔγκαρπος ἡ τῆς ἱστορίας γίνεται χρῆσις. ἐκ γὰρ τῶν ὁμοίων ἐπὶ τοὺς οἰκείους μεταφερομένων καιροὺς ἀφορμαὶ γίνονται καὶ προλήψεις εἰς τὸ προοιδέσθαι τὸ μέλλον

The mere statement of a fact may interest us, but it is when reason is added that the study of history becomes fruitful: it is the mental transference of similar circumstances to our own that gives us the means of forming presentiments about what is going to happen.

Translated by Peter Sidney Derow (2003)

The Histories 12.25b.2

- 11 ἐγὼ δὲ διότι μὲν δεῖ ροπὰς διδόναι ταῖς αὐτῶν πατρίσι τοὺς συγγραφέας, συγχωρήσαιμ' ἂν, οὐ μὴν τὰς ἐναντίας τοῖς συμβεβηκόσιν ἀποφάσεις ποιεῖσθαι περὶ αὐτῶν. ἱκανὰ γὰρ τὰ κατ' ἄγνοιαν γινόμενα τοῖς γράφουσιν, ἃ διαφυγεῖν ἄνθρωπον δυσχερές· ἐὰν δὲ κατὰ προαίρεσιν ψευδογραφῶμεν ἢ πατρίδος ἔνεκεν ἢ φίλων ἢ χάριτος, τί διοίσομεν τῶν ἀπὸ τούτου τὸν βίον ποριζομένων;

That historians should give their own country a break, I grant you; but not so far as to state things contrary to fact. For there are plenty of mistakes made by writers out of ignorance, and which any man finds it difficult to avoid. But if we knowingly write what is false, whether for the sake of our country or our friends or just to be pleasant, what difference is there between us and hack writers?

Translated by Samuel Eliot Morison (1949)

The Histories 16.14.6

- 12 οὐδεὶς γὰρ οὕτως οὐτε μάρτυς ἐστι φοβερὸς οὐτε κατήγορος δεινὸς ὥς ἡ

σύνεσις ἢ κατοικοῦς ἐν ταῖς ἐκάστων ψυχαῖς

There is no witness so dreadful, no accuser so terrible as the conscience that dwells in the heart of every man.

Translated in *Bartlett's Familiar Quotations* (1980)

The Histories 18.43.13

- 13 ἔφη γὰρ αὐτοὺς τοὺς Ῥωμαίους αἰτίους εἶναι τοῦ μὴ πειθαρχεῖν αὐτοῖς τοὺς Ἑλλήνας, ἀλλὰ παρακούειν καὶ τῶν γραφομένων καὶ τῶν παραγγελλομένων

He said that the Romans themselves were responsible for Greeks being disobedient, taking no heed of either written or oral orders.

The Histories 24.9.1

spoken by Callicrates, a Greek envoy, to the Roman Senate

- 14 καὶ τὴν γεῦσιν εὖροι τις ἂν οὐδὲ τοῖς πολυτελεστάτοις βρώμασιν ἐπιμένειν δυναμένην, ἀλλὰ σικχαίνουσιν καὶ χαίρουσαν ταῖς μεταβολαῖς καὶ προσηνεστέρας ἀποδεχομένην πολλάκις καὶ τὰ λιτὰ τῶν ἐδεσμάτων ἢ τὰ πολυτελῆ διὰ τὸν ξενισμόν

One will also notice that the palate can not remain gratified by the same meats, however costly, but grows to feel a loathing for them, and delights in changes of diet, and often prefers plain to rich food merely for the sake of variety.

Translated by Evelyn S. Shuckburgh (1889)

The Histories 38.5.7

- 15 μάλιστα δὲ περὶ τὴν ψυχὴν τοῦτό τις ἂν ἴδοι συμβαῖνον· αἱ γὰρ μεταλήψεις τῶν ἀτενισμῶν καὶ τῶν ἐπιστάσεων οἷον ἀναπαύσεις εἰσὶ τοῖς φιλοπόντοις τῶν ἀνδρῶν

Above all, even the mind enjoys change; for a man of action change means relaxation, be it in his field of attention or the objects in his care.

The Histories 38.5.9

POMPEIUS MACER

1st century BC–1st century AD

Tragedian

- 1 παίζετ' ὦ νέαι φρένες·
ὥς ἔστιν ἡμῖν τοῦτ' ἔαρ παντὸς βίου,

ἦβη δὲ λῦπαι φροντίδες θ' ἡβῶσ' ὁμοῦ

Play now, young spirits,
for now is your life's springtide;
worries grow as you grow.

Fragment 1 (Snell, *TrGF*)

Through art I have acquired many an
acquaintance;
and my character has brought me many
a friend.

Fragment 32 (Kock) – 34 (K-A)

POMPEY

Gnaeus Pompeius Magnus

106–48BC

Roman general and statesman

- 1 τὸν ἥλιον ἀνατέλλοντα πλείονες ἢ
δυσόμενον προσκυνοῦσιν

More worship the rising than the setting
sun.

Translated in *Bartlett's Familiar Quotations*
(1980)

Plutarch, *Pompey* 14.3

to Sulla on not allowing him to celebrate his
African triumph, 81BC; later used proverbially

- 2 πλεῖν ἀνάγκη, ζῆν οὐκ ἀνάγκη

To sail is necessary; to live is not.

Translated by Bernadotte Perrin (1917)

Plutarch, *Pompey* 50.2

insisting on setting sail during a storm

POSIDIPPUS

3rd century BC

New Comedy poet of Macedonia

- 1 ὦν τοῖς θεοῖς ἄνθρωπος εὖχεται τυχεῖν
τῆς εὐθανασίας κρείττον οὐδὲν εὖχεται

Of all that men ask of the gods,
most wished for is an easy, happy death.

Fragment 18 (Kock) – 19 (K-A) – *Myrmix* –
The Ant

an early mention of the word 'euthanasia'; cf.
Cicero, Letters to Atticus 16.7.3, quoting the
word in Greek

- 2 ἔργον γε λύπην ἐκφυγεῖν, ἢ δ' ἡμέρα
ἀεὶ τι καινὸν εἰς τὸ φροντίζειν φέρει

'Tis hard to flee away from grief, and
every day

brings ever some new worry.

Fragment 20 (Kock) – 21 (K-A) – *Omoioi* –
People who Resemble Each Other

- 3 διὰ τὴν τέχνην μὲν γνωρίμους
ἐκτησάμην
πολλούς, διὰ τὸν τρόπον δὲ τοὺς
πλείστους φίλους

POSIDONIUS

c.135–c.51BC

Syrian Greek Stoic philosopher from Apamea
on the Orontes

- 1 ζῶω μᾶλλον εἰκάζειν ἡξίου τὴν φιλο-
σοφίαν, αἵματι μὲν καὶ σαρκὶ τὸ φυσικόν,
ὁστέοις δὲ καὶ νεύροις τὸ λογικόν, ψυχῇ δὲ
τὸ ἠθικόν

He substituted the image of philoso-
phy as a living creature where natural
philosophy was the blood and flesh,
logic the bones and sinews, and ethics
the soul.

Translated by I.G. Kidd (1999)

Fragment 252b (Theiler)

PRAXILLA

5th century BC

Lyric poet from Sicily

- 1 κάλλιστον μὲν ἐγὼ λείπω φάος ἡελίοιο,
δεύτερον ἄστρο φαεινὰ σεληναίης τε
πρόσωπον
ἡδὲ καὶ ὠραίους σικύους καὶ μῆλα καὶ
ὄγχνας

Fairest of all that I leave is the light of
the sun
and the shining stars and the face of the
moon,
and fresh cucumbers, and apples, and
pears.

Fragment 1 (Page, PMG)

of Adonis being asked what he would miss most
in the Underworld; the name of Praxilla's city
Sicyon means 'cucumber-bed'

- 2 ὑπὸ παντὶ λίθῳ σκορπίον ὦ ἐταῖρε
φυλάσσεο

Beware of the scorpion, my friend, that
lurks under every stone.

Fragment 4 (Page, PMG)

PROCLUS

c.410–485AD

Athenian Neoplatonist philosopher, born in Lycia

- 1 Κλυθι, πυρὸς νοεροῦ βασιλεῦ, χρυσήνιε
Τιτάν,
κλυθι, φάους ταμία, ζωαρκέος, ὦ ἄνα,
πηγῆς
αὐτὸς ἔχων κληῖδα καὶ ὑλαίοις ἐνὶ
κόσμοις
ὑψόθεν ἀρμονίης ῥύμα πλούσιον
ἐξοχετεύων
Hear, golden Titan, king of intellectual
fire,
hear, light-provider, keyholder of the
fount,
who from on high pours life-supporting
streams
harmoniously to the material world
below.

Hymn to the Sun 1.1

- 2 ζωσάμενοι δὲ πλάνητες ἀειθαλέας σέο
πυρσοῦς
αἰὲν ὑπ' ἀλλήκτοισι καὶ ἀκαμάτοισι
χορεΐαις
ζωογόνους πέμπουσιν ἐπιχθονίοις
ῥαθάμιγγας
The planets surround your ever-burn-
ing torches,
forever dancing, ceaseless and untiring
send life-producing dew-drops down to
earth.

Hymn to the Sun 1.8

- 3 πᾶσα δ' ὑφ' ὑμετέρῃσι παλιννόστοισι
διφρεΐαις
Ὡράων κατὰ θεσμόν ἀνεβλάστησε
γενέθλη
Under your chariot's returning courses
the hours and seasons in succession
rise.

Hymn to the Sun 1.11

- 4 δίκης, ἥ πάντα δέδορκεν
Justice sees all.

Hymn to the Sun 1.38

- 5 δὸς βιότῳ πλώοντι γαληνιόωντας ἀήτας,
τέκνα, λέχος, κλέος, ὄλβον, εὐφροσύνην
ἐρατεινήν,
πειθῶ, στωμυλίην φιλίας, νόον
ἀγκυλομήτην,
κάρτος ἐπ' ἀντιβίοισι, προεδρίην ἐνὶ
λαοῖς

Grant me a voyage sailing with calm
breezes,
children, wife, fame, wealth, merry
festivities,
persuasion, friendly conversation, a
shrewd mind,
strength against enemies, and the
respect of men.

Hymn to Athena 7.47

- 6 οὐδὲν ... κακὸν ἀμιγῆς καὶ τοῦ ἀγαθοῦ
There's no evil without some admixture
of good.

Translated by W.H.S. Jones (1956)

Platonic Theology 1.84.16

cf. Pliny, Natural History 27.3.9: 'malum
quidem nullum esse sine aliquo bono'; today
usually quoted as 'οὐδὲν κακὸν ἀμιγῆς
καλοῦ'

PROCOPIUS

c.500–c.562AD

Greek historian born in Caesarea, Palestine

- 1 οὐκ ἀνθρώπων βουλαῖς, ἀλλὰ τῇ ἐκ θεοῦ
ῥοπῇ πρὸς τανένεται τὰ ἀνθρώπεια
Not the wishes of man, but the will of
god prevails.

Anecdota 4.44

usually quoted as 'ἄλλαι μὲν βουλαὶ
ἀνθρώπων, ἄλλα δὲ θεὸς κελεύει', perhaps
a translation from the Latin; cf. the English
expression 'man proposes, god disposes'

PRODICUS

5th–4th century BC

Sophist philosopher from Ceos, contempo-
rary of Socrates

- 1 ἐπιθυμίαν μὲν διπλασιασθεῖσαν ἔρωτα
εἶναι, ἔρωτα δὲ διπλασιασθέντα μανίαν
γίγνεσθαι

Desire when doubled is love, love when
doubled is madness.

Translated by Kathleen Freeman (1948)

Fragment 7 (D-K)

PROTAGORAS

c.490–410BC

Sophist philosopher from Abdera

see also Plato 201, 203, 333

- 1 δύο λόγους εἶναι περὶ παντὸς πράγματος ἀντικειμένους ἀλλήλοις
There are two sides to every question, the one opposing the other.
Testimonies, Fragment 1 (D-K)
- 2 ἀπὸ νεότητος δὲ ἀρξαμένους δεῖ μαρθάνειν
Learning must begin in youth.
Translated by Kathleen Freeman (1948)
Fragment 3 (D-K)
- 3 περὶ μὲν θεῶν οὐκ ἔχω εἰδέναι, οὐθ' ὡς εἰσὶν οὐθ' ὡς οὐκ εἰσὶν οὐθ' ὅποιοί τινες ἰδέαν· πολλὰ γὰρ τὰ κωλύοντα εἰδέναι ἢ τ' ἀδηλότης καὶ βραχύς ὢν ὁ βίος τοῦ ἀνθρώπου
About the gods, I am not able to know whether they exist or do not exist, nor what they are like in form; for the factors preventing knowledge are many: the obscurity of the subject, and the shortness of human life.
Translated by Kathleen Freeman (1948)
Fragment 4 (D-K)
- 4 τὸν ἥττω λόγον κρείττω ποιεῖν
Making the worse appear the better argument.
Translated by J.H. Freese (1926)
Fragment 6b (D-K)
- 5 μηδὲν εἶναι μῆτε τέχνην ἄνευ μελέτης μῆτε μελέτην ἄνευ τέχνης
Art is worth nothing without practice, practice nothing without art.
Fragment 10 (D-K)
for 'art' read also 'skill'; cf. Hippocrates 9
- 6 πάντων χρημάτων μέτρον ἄνθρωπος
Man is the measure of all things.
Translated by Karl Popper (1989)
Testimonies, Fragment 13 (D-K)
but cf. Plato 63: 'in our eyes god is the measure of all things'

PROVERBIAL

see also Alcaeus 21; Apelles 1, 2; Aristophanes 138; Athenaeus 2; Euripides 467; Hesiod 20, 47, 68; Homer 87, 213; Oracles 26; Timotheus (1) 2

- 1 ἐξέστω Κλαζομενίοις ἀσχημονεῖν
It is usual for the Clazomenians to behave unseemly; let them be.
Aelian, Historical Miscellany 2.15
usually quoted as 'ἔξεσσι Κλαζομενίοις ἀσχημονεῖν'
- 2 ἐπ' ἀμφοτέρω τὰ ὦτα καθεύδειν
Asleep on both his ears.
Aeschines Socraticus, Fragment 54 (Dittmar)
- 3 ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί
Backward to their sources flow the streams of holy rivers.
Translated by David Kovacs (1994)
Aeschylus, Fragment 655 (Mette) Tetralogy 44 Play A
ἄνω ποταμῶν is used to to this day for an impossible statement, or a preposterous allegation; cf. Euripides 232
- 4 δοῶσαντα παθεῖν
As you do, so you shall be done by.
Aeschylus, Libation Bearers 313
- 5 ἐκ λύκου στόματος
Saved from the wolf's mouth.
Aesop, The Wolf and the Heron, Fable 225 (Chambray, Fabulae dodecasyllabi) – Perry 156
- 6 χωλῷ παρourkeῖσας ὑποσκάζειν μάθοις
If you live with the lame you'll soon come to limp a little.
Aesop, Proverb 2 (Perry)
- 7 κύων ἀναπεσὼν εἰς φάτνην αὐτὸς τε οὐκ ἐσθίει τῷ τε ὄνῳ ἐμποδίζει
A dog lying in the manger does not eat the straw, but will not allow the donkey to eat either.
Aesop, Proverb 74 (Perry)
- 8 τὸν λύκον τῶν ὠτῶν ἔχω, ὃν οὔτε κατέχειν ἐπὶ πολὺ δυνατόν, οὔτε μὴν ἀκίνδυνον ἀφεῖναι
I have the wolf by the ears; I can neither hold him nor let him go.
Aristaenetus, Epistles 2.3

- 9 ἐγὼ τε καὶ σὺ ταὐτὸν ἔλκομεν ζυγόν
Both you and I bear the same yoke.
Translated by Denis L. Drysdall (2005)
Aristaenetos, *Epistles* 2.7
cf. the Latin 'ego ac tu idem trahimus iugum' (Erasmus, Adages 3.4.48) and the English expression 'we're all in the same boat'
- 10 οἱ διψῶντες σιωπῇ πίνουσιν
The thirsty drink in silence.
Aristides Aelius, *Πρὸς Πλάτωνα περὶ ρητορικῆς* 77.12
- 11 τὸν ξύοντα ἀντιξέειν
Scratch him who scratches you.
Translated by D.S. Baker (1998)
Aristides Aelius, *Πρὸς Πλάτωνα περὶ ρητορικῆς* 84.10
cf. the English proverb 'you scratch my back and I'll scratch yours'
- 12 τίς γλαῦκ' Ἀθήνας; ἤγαγεν;
Who would bring an owl to Athens?
Aristophanes, *Birds* 301
cf. the English proverb 'bringing coals to Newcastle'
- 13 βάλλ' εἰς κόρακας
Go and be hanged!
Translated in Liddell & Scott
Aristophanes, *Clouds* 133
- 14 ἐγὼ γὰρ οὐδ' ἂν ὀρνίθων γάλα
ἀντὶ τοῦ βίου λάβοιμ' ἂν
I wouldn't trade my way of life even for bird's milk.
Aristophanes, *Wasps* 508
of rare and dainty things; an utmost luxury
- 15 ἱερὸν συμβουλὴ
Good counsel is a divine thing.
Translated by H.T. Riley (1872)
Aristophanes, *Fragment 33 (Kock) – 32 (K-A) – Amphiarus*
- 16 τὴν αὐτοῦ σκιὰν δέδοικεν
He's afraid of his own shadow.
Translated by Jeffrey Henderson (2007)
Aristophanes, *Fragment 77 (Kock) – Baby- lonians*
cf. the English phrase 'afraid of your own shadow'
- 17 ἔνεστι κὰν μύρμηκι κὰν σέρφῳ χολή
Even the ant and the gnat have a sting.
Comments to Aristophanes' Wasps 352
- 18 αἰεὶ Λιβύῃ φέρει τι καινόν
There's always something new out of Africa.
Aristotle, *History of Animals* 606b.19
- 19 αἰεὶ κολοῖδός παρ κολοῖον ἰζάνει
A jackdaw always perches near a jackdaw
Translated by H.T. Riley (1872)
Aristotle, *Magna Moralia* 1208b.8
cf. the English proverb 'birds of a feather flock together'
- 20 πολλὰ ψεύδονται ἄοιδοί
Many the lies the poets tell.
Translated by Frank Cole Babbitt (1927)
Aristotle, *Metaphysics* 983a.3
- 21 μία γὰρ χελιδὼν ἔαρ οὐ ποιεῖ
One swallow does not make spring.
Translated by H. Rackham (1926)
Aristotle, *Nicomachean Ethics* 1098a.18
cf. the English proverb 'one swallow does not make a summer'; cf. Aristotle 86
- 22 ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶς ἀρετὴ ἔνι
All virtue is condensed in justice.
Aristotle, *Nicomachean Ethics* 1129b.29
variously attributed to Theognis and Phocylides
- 23 οὐκ ἔστιν εἰδῆσαι ἀλλήλους πρὶν τοὺς λεγομένους ἅλας συναναλῶσαι
Men cannot know each other till they have 'eaten salt together'.
Translated by W.D. Ross (1925)
Aristotle, *Nicomachean Ethics* 1156b.26
- 24 τὰ κακὰ συνάγει τοὺς ἀνθρώπους
Evils draw men together.
Translated by W. Rhys Roberts (1858–1929), rev. Jonathan Barnes (1984)
Aristotle, *Rhetoric* 1363a.1
- 25 μὴ τὸ πῦρ τῇ μαχαίρᾳ σκαλεύειν
Don't poke the fire with a sword.
Translated by Kathleen Freeman (1947)
Aristotle, *Fragment 197 (Rose)*

- referring to a saying of the Pythagoreans on provoking an angry man, cf. Plutarch, Numa 14.3 et al.*
- 26 ὦδινεν ὄρος, Ζεὺς δ' ἐφοβεῖτο, τὸ δ' ἔτεκεν μῦν
The mountain was in labour – and Zeus was in dread – but it was delivered of a mouse.
Translated by H.T. Riley (1872)
Athenaeus, *Deipnosophists* 14.616d
- 27 δις κράμβη θάνατος
Cabbage, twice over, is death.
Translated by H.T. Riley (1872)
St Basil, *Epistles* 187.1
of stale repetition
- 28 πέτρην κοιλαίνει ῥάνις ὕδατος ἐνδεδεχέει
Constant dropping hollows out a rock.
Translated by Kathleen Freeman (1947)
Choerilus, Fragment 11 (Bernabé, PEG) – *Persica*
later proverbial; cf. the English proverb 'constant dropping wears away a stone'
- 29 πατήρ ἀνουθέτητος παῖδα νουθετεῖ
The father who took no admonition admonishes his son.
Translated by Philip Schaff (1819–1893)
Comica Adespota, Fragment 1257 (Kock)
- 30 αὐτὸς ἔφα
The Master himself has said it.
Clement of Alexandria, *Stromateis* 2.5.24.3
of Pythagoras, in Latin 'ipse dixit'; countering any differing views
- 31 πολλοὶ στρατηγοὶ Καρίαν ἀπώλεσαν
Too many generals lost Caria.
Comica Adespota, Fragment 556 (Kock) – *469 (K-A)
cf. the English proverb 'too many cooks spoil the broth'
- 32 ξενίων δέ τε θυμὸς ἄριστος
It is the spirit of hospitality that matters most.
Lucius Annaeus Cornutus, *De natura deorum* 19.14
- 33 νεκρὸν ἰατροῦεῖν καὶ γέροντα νουθετεῖν ταυτόν
You might as well physic the dead as give advice to an old man.
Translated by H.T. Riley (1872)
Democritus, Fragment 302 (D-K)
quoted in Sententiae Pythagoreorum 199a
- 34 καὶ ἄρρητ' ὀνομάζων, ὥσπερ ἐξ ἀμάξης
You pelt obscene words at me, as if from a wagon.
Demosthenes, *On the Crown* 18.122
returning on a wagon from the Dionysiac festival it was customary to use coarse raillery; 'τὰ ἐξ ἀμάξης' is used in Modern Greek to this day
- 35 ἔφυγον κακόν, εὗρον ἄμεινον
I have escaped the bad, I have found the better.
Translated by David A. Campbell (1993)
Demosthenes, *On the Crown* 18.259
a proverbial expression said to have been spoken at Athenian weddings
- 36 μέτρον ὕδωρ πίνοντες, ἀμετρὶ δὲ μᾶζαν ἔδοντες
They drink their water by measure, but eat their cake without.
Translated by H.T. Riley (1872)
Diodorus Siculus, *Library of History* 12.10.5
of people who are 'penny-wise and pound-foolish'
- 37 Ἰλιάς κακῶν
An Iliad of woes.
Translated by H.T. Riley (1872)
Diodorus Siculus, *Library of History* 36.6.1
- 38 ἐν δὲ διχοστασίῃ καὶ ὁ πάγκρατος ἔλλαχε τιμῆς
In times of dissension even the utterly bad will rise to authority.
Elegiac Adespota, Fragment 12 (West, IEG)
- 39 οὐ γὰρ ἀπὸ δρυὸς ἐσσι παλαιφάτου οὐδ' ἀπὸ πέτρης
For thou art not born from an oak, as the saying goes, nor from stone.
Homer, *Odyssey* 19.163
quoted by Socrates in his Apology (Plato 34d); probably a quotation from older folk-poetry, meaning 'you have not a casual origin'
- 40 ἅμ' ἔπος τε καὶ ἔργον
No sooner said than done.

- Homeric Hymns, *Hymn to Hermes* 4.46
a common expression to this day; cf. Homer 222
and the Latin 'dictum factum'
- 41 ἐν τυφλῶν πόλει γλάμυρος βασιλεύει
In the country of the blind the one-eyed
man is king.
Translated by Kathleen Freeman (1947)
Scholia in Iliadem, 24.192
cf. the Latin 'inter caecos regnat strabus' (Eras-
mus, *Adages* 3.4.96)
- 42 ἐς θυμὸν ὧν βάλευ καὶ τὸ παλαιὸν ἔπος
ὥς εὖ εἴρηται, τὸ μὴ ἅμα ἀρχῇ πᾶν τέλος
καταφαίνεσθαι
Bear in mind the truth of the old saying
that the end is not obvious at the begin-
ning.
Translated by Robin Waterfield (1998)
Herodotus, *Histories* 7.51
recorded by Herodotus as a Persian proverb
- 43 μὴ κινεῖν κακὸν εὖ κείμενον
Do not arouse an evil at rest.
Hyperides, Fragment 30 (Jensen)
cf. the English proverb 'let sleeping dogs lie';
now often quoted as 'μὴ θίγεις τὰ κακῶς
κείμενα' (do not touch what is already in a bad
state)
- 44 παχεῖα γαστήρ λεπτόν οὐ τίκτει νόον
A fat belly breeds no subtle wit.
Iambica Adespota, Fragment 16 (Diehl)
quoted by St Gregory of Nazianzus, MPG
37.723.2
- 45 πομφόλυξ ὁ ἄνθρωπος
Man is but a bubble.
Translated by H.T. Riley (1872)
St John Chrysostom, *In illud: Verumtamen
frustra conturbatur** 55.559.26
- 46 εἰς ... τὸ πῦρ ἐκ τοῦ καπνοῦ
Out of the smoke, into the fire.
Translated by D.S. Baker (1998)
Lucian, *Menippus or The Descent Into Hades*
4.7
cf. the English expression 'out of the frying pan
into the fire'
- 47 πίθηκος γὰρ ὁ πίθηκος ... καὶ χρύσεια ἔχη
σύμβολα
An ape is an ape even with golden
spangles.
Lucian, *The Ignorant Book-Collector* 4.12
cf. the English proverb 'an ape's an ape, a varlet's
a varlet, though they be clad in silk or scarlet'
- 48 ὄνος λύρας ἀκούεις κινῶν τὰ ὦτα
As a donkey that listens to the lyre and
wags his ears.
Translated by A.M. Harmon (1921)
Lucian, *The Ignorant Book-Collector* 4.15
- 49 τὰ σῦκα σῦκα, τὴν σκάφην δὲ σκάφην
ὀνομάσων
Call a fig a fig, a trough a trough.
Translated by K. Kilburn (1959)
Lucian, *How to Write History* 41
cf. the English phrase 'to call a spade a spade'
- 50 δρυὸς πεσοῦσης πᾶς ἀνὴρ ξυλεύεται
Once the oak is fallen, everyone is out for
wood.
Menander, *Sententiae* 185 (Jaekel)
by now proverbial for someone fallen from office
- 51 φοβοῦ τὸ γῆρας· οὐ γὰρ ἔρχεται μόνον
Fear old age; for it does not come alone.
Translated by Gavin Betts and Alan Henry
(1989)
Menander, *Sententiae* 802 (Jaekel)
often quoted as 'οὐ γὰρ ἔρχεται μόνον τὸ
γῆρας'
- 52 ὥς οὐδὲν ἢ μάθησις, ἂν μὴ νοῦς παρῇ
Learning is worth nothing if there is no
understanding.
Menander, *Sententiae* 865 (Jaekel)
- 53 τρυγόνος λαλίστερος
More garrulous than a turtle dove.
Menander, Fragment 346 (Körte and Thier-
felder)
- 54 ὕπνος τὰ μικρὰ τοῦ θανάτου μυστήρια
Sleep is the lesser mystery of death.
Mnesimachus, Fragment 11 (Kock) – 11
(K-A)
- 55 συνειδὸς ἀγαθὸν φιλεῖ παρρησιάζεσθαι
A clear conscience can afford to speak
openly.
Pausanias, *Description of Greece* 7.10.10
- 56 ἀγαθοὶ δ' ἀριδάκρυες ἄνδρες

- Gentle are men of ready tears.
Pausanias Lexicographer, Ἀττικῶν Ὀνομάτων Συναγωγή Letter Alpha 5
of men that are easily moved to pity
- 57 οὐδὲ τὰ τρία Στησιχόρου
You don't even know the Stesichorus three.
Pausanias Lexicographer, Ἀττικῶν Ὀνομάτων Συναγωγή Letter Tau 45
of unpardonable ignorance; Stesichorus completed the choral ode by adding the epode to the strophe and antistrophe
- 58 ὦν τίλλειν
To shave an egg.
Phrynichus Arabius, *Sophistic Preparations* 121
of a labour in vain, an exercise in futility
- 59 καὶ παρέλκει πραγμάτων ὀρθὰν ὁδὸν ἔξω φρενῶν
He draws aside from the straight path of things, quite out of his senses.
Pindar, *Olympian Odes* 7.46
‘ἔξω φρενῶν’ is proverbial to this day with the meaning ‘I am mad at him, at the way he acts’
- 60 λέοντος ... μοῖραν αἰρεῖσθαι
Taking for himself the lion's share.
Plato, *Charmides* 155d
quoting Cydias, Fragment 1 (Page, PMG); cf. Aesop, Chambry 207 – Perry 339, on the lion keeping all the shares for himself
- 61 χαλεπὰ τὰ καλὰ ἐστὶν ὅπῃ ἔχει μαθεῖν
Whatever is good to know is difficult to learn.
Translated by D.S. Baker (1998)
Plato, *Cratylus* 384b
- 62 ἀθυμοῦντες ἄνδρες οὐπω τρόπαιον ἔστησαν
Men without spirit never erected a trophy.
Translated by H.T. Riley (1872)
Plato, *Critias* 108c
cf. the English proverb ‘faint heart never won fair lady’
- 63 κατόπιν ἐορτῆς ἤκομεν;
Have we come after the feast?
- Plato, *Gorgias* 447a
still used verbatim in Modern Greek
- 64 μὴ κινεῖν τὰ ἀκίνητα
Thou shalt not move the immovable.
Translated by R.G. Bury (1926)
Plato, *Laws* 684e
- 65 μῆτε γράμματα μῆτε νεῖν ἐπίστωνται
They can neither read nor swim.
Plato, *Laws* 689d
of the stupid – whereas in Athens all were supposed to be literate and able to swim
- 66 ἀρχὴ ἥμισυ παντός
Well begun is half done.
Plato, *Laws* 753e
cf. the identical English proverb; mentioned as proverbial in both Plato and Aristotle; but see Plato 94 and Aristotle 87
- 67 ἰσότης φιλότῃα ἀπεργάζεται
Equality leads to friendship.
Translated by Trevor J. Saunders (1970)
Plato, *Laws* 757a
- 68 τὸ ὅμοιον τῷ ὁμοίῳ φίλον
Like is friend to like.
Translated by W.R.M. Lamb (1925)
Plato, *Lysis* 214d and elsewhere
cf. Homer 360 and the English proverb ‘like will to like’
- 69 ναρθηκοφόροι μὲν πολλοί, βάκχοι δέ τε παῦροι
Many the Bacchi that brandish the rod: Few that be filled with the fire of god.
Translated by Richard Garnett (1927)
Plato, *Phaedo* 69c
i.e. there are many officials but few inspired
- 70 πρὸς δύο ... οὐδ’ ὁ Ἡρακλῆς
Even Heracles is not a match for two.
Translated by Harold North Fowler (1914)
Plato, *Phaedo* 89c
- 71 κοινὰ γὰρ τὰ τῶν φίλων
Common are the possessions of friends.
Plato, *Phaedrus* 279c
variously attributed to Pittacus, and Pythagoras who wished his followers to share common goods; cf. Plato 187 and Euripides, Orestes 735

- 72 ξυρεῖν ἐπιχειρεῖν λέοντα
Shave the lion.
Translated by Kathleen Freeman (1947)
Plato, *Republic* 341c
today also 'beard the lion': of a dangerous undertaking
- 73 δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας
The gods can be won with gifts, and so can the king's majesty.
Translated by Desmond Lee (1955)
Plato, *Republic* 390e
Plato refutes this; some attribute it to Hesiod
- 74 αἶ τε κύνες ... οἰαίπερ αἱ δέσποιναι γίγνονται
The dog comes to resemble its mistress.
Translated by Desmond Lee (1955)
Plato, *Republic* 563c
quoted in Greek by Cicero, Letters to Atticus 104.5.11
- 75 φεύγων καπνὸν ... εἰς πῦρ ἐμπεπτωκώς
Out of the frying pan into the fire.
Translated in Liddell & Scott
Plato, *Republic* 569b
- 76 νεκρὸς οὐ δάκνει
A dead man does not bite.
Translated by John Simpson and Jennifer Speake (1982)
Plutarch, *Pompey* 77.4
cf. the English proverb 'dead men don't bite'
- 77 ὄνῳ τις ἔλεγε μῦθον, ὁ δὲ τὰ ὦτα ἐκίνει
Someone related a fable to an ass, and he wagged his ears.
Translated by H.T. Riley (1872)
Plutarch, Fragment 32 (Crusius) – *On Proverbs in Use among the Alexandrians**
- 78 ἄλλην δρυὴν βαλάνιζε
Shake acorns from another oak.
Translated in Liddell & Scott
Plutarch, Fragment 40 (Crusius) – *On Proverbs in Use among the Alexandrians**
proverbial answer to beggars
- 79 πέτρον τίθεσθαι, μὴ τι πρὸς πέτρῳ στάθμην
Adjust the stone to fit
The line, and not the line to fit the stone.
Translated by Frank Cole Babbitt (1927)
Plutarch, *Progress in Virtue* 75f
a building line indicated by a horizontal thread, a level
- 80 οὐκ ἂν ... τετραμένον χαλκοῦ περιάμενοι
I would not buy this for a brass farthing.
Translated by H.T. Riley (1872)
Plutarch, *Reply to Colotes in Defence of Other Philosophers* 1108c
as an expression of contempt
- 81 τῇ χειρὶ δεῖν σπεῖρειν, ἀλλὰ μὴ ὅλῳ τῷ θυλάκῳ
Sow by the hand, not by the whole sack!
Plutarch, *Were the Athenians More Famous in War or in Wisdom?* 348a
Corinna to young Pindar when he produced a song comprising far too many tales (Pindar, Fragment 29 (Maehler)); it has become proverbial
- 82 μὴ παιδί μαχαιραν
Don't give a knife to a child.
Translated by Kathleen Freeman (1947)
Posidonius, Fragment 247.101 (Theiler)
- 83 σοφία γὰρ ἐκ τοῦ κλεινὸν ἔπος πέφανται, τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν τῷδ' ἔμμεν ὅτῳ φρένας θεὸς ἄγει πρὸς ἄταν
There's wisdom in the famous saying 'foul is fair, fair is foul to the man a god wishes to ruin.'
Sophocles, *Antigone* 620
- 84 ὀξηρὸν ἄγγος οὐ μελισσοῦσθαι πρέπει
Don't put honey in a vinegar vat.
Sophocles, Fragment 306 (Radt, *TrGF*) – *Iphigenia*
- 85 ἐξ ὄνυχος τὸν λέοντα
Recognizing the lion from his claw.
Sophron, Fragment 110 (Kaibel, *CGF*) – 105 (K-A)
also attributed to Alcaeus (by Plutarch, Oracles 410c)
- 86 τηλοῦ φίλοι ναῖοντες οὐκ εἰσὶν φίλοι
Distant friends are no friends.
Tragica Adespota, Fragment 94 (Nauck, *TGF*)

cf. the proverb 'seldom seen, soon forgotten'

- 87 ἦν μὴ καθάρης κάλέσης, οὐ μὴ φάγῃς
Unless you winnow and grind you will not eat.

Tragica Adespota, Fragment 134 (Nauck, TGF)

- 88 οἴμοι, τὸ κακὸν τῆς εὐτυχίας
ὥς μάλλον ἐς οὓς φέρεται θνητῶν
Alas!
How much more readily than glad events

Is mischance carried to the ears of men!

Translated by William C. Helmbold (1939)

Tragica Adespota, Fragment 386 (Nauck, TGF)

cf. the English proverb 'bad news travels fast'

- 89 γλυκεῖ' ὀπώρα φύλακος ἐκλελοιπότης
Fruit is sweet when the watchman is away.

Tragica Adespota, Fragment 403 (Nauck, TGF)

Collections of Proverbs – Paroemiographers

- 90 ἀετὸς μυίας οὐ θηρεύει
An eagle will not chase flies.
Apostolius Michael, Collection of Proverbs
1.44

- 91 ἀνὴρ ἀτεχνῆς τοῖς πᾶσιν ἐστὶ δούλος
An unskilled person is slave to all.
Apostolius Michael, Collection of Proverbs
2.97

- 92 ἀπορία ψάλτου, βήξ
The musician coughs to hide his blunder.
Translated by D.S. Baker (1998)
Apostolius Michael, Collection of Proverbs
3.33
of people covering up a deficiency

- 93 ἐδίδαξά σε κυβισᾶν καὶ σὺ βυθίσαι με
ζητεῖς
I taught you to dive, and now you wish to drown me.
Translated by D.S. Baker (1998)
Apostolius Michael, Collection of Proverbs
6.49

- 94 ἔμπροσθεν κρημνός, ὀπισθεν λύκοι
An abyss in front, and wolves behind.

Translated by Denis L. Drysdall (2005)

Apostolius Michael, Collection of Proverbs
7.15

cf. the Latin 'a fronte praecipitium, a tergo lupi'
(Erasmus, *Adages* 3.4.94)

- 95 εὐτυχία πολύφίλος
Success has many friends.

Translated by H.T. Riley (1872)

Apostolius Michael, Collection of Proverbs
8.7

- 96 ἰχθὺς ἐκ τῆς κεφαλῆς ὄζειν ἄρχεται
A fish begins to stink from the head downwards.

Translated by John Simpson and Jennifer Speake (1982)

Apostolius Michael, Collection of Proverbs
9.18

when the leader is rotten, the rest will soon follow; cf. the identical English proverb

- 97 κακὸς ἀνὴρ μακρόβιος
The wicked never die.

Apostolius Michael, Collection of Proverbs
9.36

- 98 λίθος κυλιόμενος φῦκος οὐ ποιεῖ
A rolling stone gathers no seaweed.
Translated by Kathleen Freeman (1947)
Apostolius Michael, Collection of Proverbs
10.72
cf. the English proverb 'a rolling stone gathers no moss'; originally for seashore pebbles

- 99 μῦς εἰς τρώγλην οὐ χωρῶν, κολοκύνταν
ἔφερεν
A mouse, not fitting in his hole, brought a pumpkin.
Apostolius Michael, Collection of Proverbs
11.90

- 100 ὀπισθεν κεφαλῆς ὄμματ' ἔχει
He has eyes in the back of his head.
Translated by Kathleen Freeman (1947)
Apostolius Michael, Collection of Proverbs
12.94
of someone very clever; cf. the identical English phrase

- 101 ὁ πηλὸς ἦν μὴ δαρεῇ κέραμος οὐ γίνεται
If you don't work the clay, you won't have the pot.
Apostolius Michael, Collection of Proverbs
12.97

- 102 ὄρος ὄρει οὐ μίγνυται
Mountain will not mingle with mountain.
Translated by H.T. Riley (1872)
Apostolius Michael, *Collection of Proverbs* 13.2
- 103 ὁ φεύγων μύλον ἄλφιστα φεύγει
He who shuns the millstone shuns the meal.
Translated by H.T. Riley (1872)
Apostolius Michael, *Collection of Proverbs* 13.78
cf. the expression 'no mill no meal'
- 104 στρατηγοῦ παρόντος πᾶσα ἀρχὴ παυσάσθω
When the general is present all authority ends.
Apostolius Michael, *Collection of Proverbs* 15.63
now usually quoted as 'ἀρχηγοῦ παρόντος πᾶσα ἀρχὴ παυσάσθω'
- 105 τέττιγος εὐφωνότερος
Sweeter voiced than a cicada.
Apostolius Michael, *Collection of Proverbs* 16.37
- 106 τὴν Χάρυβδιν ἐκφυγὼν, τῇ Σκύλῃ περιέπεσον
Having escaped Charybdis I fell to Scylla.
Apostolius Michael, *Collection of Proverbs* 16.49
cf. Shakespeare, Merchant of Venice 3.5.[17]: 'when I shun Scylla, your father, I fall into Charybdis, your mother'; also the English expression 'fall from the frying pan into the fire'
- 107 ψεκᾶδες ὄμβρον γεννώσαι
Many drops make up the rain.
Translated by D.S. Baker (1998)
Apostolius Michael, *Collection of Proverbs* 18.52
- 108 γλυκὺ μέλι καὶ πνιξάτω
Sweet is honey, even if it chokes you.
Appendix Proverbiorum 1.77
- 109 γλῶσσα γὰρ οἰκεῖ ὅπου ὁ κουρεύς
Gossip resides wherever the barber is.
Appendix Proverbiorum 1.78

- 110 λίθῳ λαλεῖς
Talking to a rock.
Appendix Proverbiorum 3.68
- 111 μία ἡμέρα σοφὸν οὐ ποιεῖ
One day does not make you wise.
Appendix Proverbiorum 3.96
- 112 ὄνος ἐν μύροις
A perfumed ass.
Appendix Proverbiorum 4.23
- 113 οὐδὲ τῶν τὰ Πυθαγόρου μυθολογούντων ἤκουσας
You didn't even listen to the teachings of Pythagoras.
Appendix Proverbiorum 4.40 of someone who knows nothing
- 114 τὰ πολλὰ πρᾶττειν οὐκ ἐν ἀσφαλεῖ βίῳ
Many activities do not lead to a steadfast life.
Appendix Proverbiorum, Appendix 4.83
- 115 ἀδικεῖ τοὺς ἀγαθοὺς ὁ φειδόμενος τῶν κακῶν
By sparing the bad you do injustice to the good.
Arsenius, Apophthegms 1.34b
- 116 ἐξ ἀπαλῶν ὀνύχων
From when his nails were soft.
Arsenius, Apophthegms 7.51a i.e. known from childhood
- 117 μακροὶ τυράννων χεῖρες
Long are the arms of tyrants.
Translated by Kathleen Freeman (1947)
Arsenius, Apophthegms 11.7a cf. the English proverb 'kings have long arms'
- 118 ἀετὸν ἵπτασθαι διδάσκεις
You are teaching an eagle to fly.
Translated by H.T. Riley (1872)
Diogenianus, Proverbs 1.65
- 119 πολλαῖσι πληγαῖς δρῦς δαμάζεται
Little strokes fell great oaks.
Translated by D.S. Baker (1998)
Diogenianus, Proverbs 1.70

- 120 αἰετὰ πέρουσι βελτίω
The things of yesteryear are always better.
Translated by Laura Gibbs (2008)
Diogenianus, *Proverbs* 2.54
- 121 ἄκουε τὰπὸ καρδίας
Listen to words that come from the heart.
Diogenianus, *Proverbs* 2.59
cf. *Lucian*, *Jupiter tragoedus* 19.6
- 122 ἄλλοι μὲν σπείρουσιν, ἄλλοι δὲ ἀμύσσονται
Others sow, others reap.
Diogenianus, *Proverbs* 2.62
- 123 μία λόχμη οὐ τρέφει δύο ἐριθάκους
One bush will not hold two robins.
Diogenianus, *Proverbs* 3.15
cf. *Aristophanes* 141
- 124 ἄμαξα τὸν βοῦν ἔλκει
The cart is pulling the ox.
Translated by Kathleen Freeman (1947)
Diogenianus, *Proverbs* 3.30
of things happening the wrong way round; cf. the English proverb 'putting the cart before the horse'
- 125 γέρων ἀλώπηξ οὐχ ἀλίσκεται
No old fox is caught in a trap.
Diogenianus, *Proverbs* 4.7
- 126 ἐν ἀμούσοις καὶ κόρουδος φθέγγεται
With those who know no melody even the sparrow is musical.
Translated by H.T. Riley (1872)
Diogenianus, *Proverbs* 4.56
- 127 εὔρηκα ὃ οὐκ ἐζήτην
I have found what I did not seek.
Translated by H.T. Riley (1872)
Diogenianus, *Proverbs* 4.90
cf. the expression 'getting more than bargained for'
- 128 ζεῖ χύτρα, ζῇ φιλία
When the pot boils, friendship thrives.
Diogenianus, *Proverbs* 4.96
- 129 ἐκ τοῦ καρποῦ τὸ δένδρον
Know the tree by its seed.
Diogenianus, *Proverbs* 5.15

- 130 ἵππος με φέρει, βασιλεύς με τρέφει
The horse carries me, the king feeds me.
Diogenianus, *Proverbs* 5.31
of living well on foreign goods
- 131 κάμηλος καὶ ψωριῶσα πολλῶν ὄνων ἀνατίθεται φορτία
One mangy camel can carry the loads of many donkeys.
Diogenianus, *Proverbs* 5.81
- 132 κενὰ κενοὶ βουλευόνται
Empty people, empty thoughts.
Diogenianus, *Proverbs* 5.100
- 133 λαγῶς καθεύδων
A sleeping hare.
Translated by H.T. Riley (1872)
Diogenianus, *Proverbs* 6.1
cf. 'one who sleeps with his eyes open'; similar to the saying 'catch a weasel asleep'
- 134 λύχνον ἐν μεσημβρίᾳ ἄπτειν
Lighting a lamp at midday.
Diogenianus, *Proverbs* 6.27
cf. *Diogenes* 4
- 135 μικρὸν κακὸν, μέγα ἀγαθόν
A small evil could turn out to be a great good.
Diogenianus, *Proverbs* 6.62
- 136 Μίδας ὄνου ὦτα
King Midas has donkey's ears.
Diogenianus, *Proverbs* 6.73
sometimes interpreted as 'having many informers'
- 137 ξύλον ἀγκύλον οὐδέποτ' ὀρθόν
A crooked log will never be straight.
Diogenianus, *Proverbs* 6.92
of those who will not be bettered
- 138 πρὸ τῆς νίκης τὸ ἐγκώμιον ᾄδει
Chanting triumph before the victory.
Diogenianus, *Proverbs* 7.56
- 139 πρὶν τοὺς ἰχθῦς ἐλεῖν, τὴν ἄλμην κυκᾶς
You stir the brine before you catch the fish.
Diogenianus, *Proverbs* 7.93
cf. the English proverb 'first catch your hare, then cook it'

140 ῥαχίας λαλίστερος
Chattering more than the waves do.
Diogenianus, *Proverbs* 7.99

141 ῥόδον παρελθὼν μηκέτι ζητεῖ πάλιν
Ask not for past roses.
Diogenianus, *Proverbs* 8.2

142 τυφλότερος ἀσπάλακος
As blind as a mole.
Diogenianus, *Proverbs* 8.25
cf. the English phrase 'as blind as a bat'

143 ὑπὸ παντὶ λίθῳ σκόρπιος εὔδει
Beneath every stone a scorpion lurks.
Diogenianus, *Proverbs* 8.59
cf. Sophocles 305 and Aristophanes 132

144 ἐλέφας μὺς οὐκ ἀλεγιζει
The elephant heedeth not the fly.
Translated by H.T. Riley (1872)
Gregorius, *Proverbs* 2.48
cf. Epistles of Phalaris 86.1*

145 λίθοις τὸν ἥλιον βάλλει
Throwing stones at the sun.
Translated by Gavin Betts and Alan Henry (1989)
Mantissa Proverbiorum 1.99

146 ἥλω τὸν ἥλον, παττάλω τὸν πάτταλον
Drive out one nail with another, one peg with another.
Iulius Pollux, *Onomasticon* 9.120
cf. the English proverb 'one nail knocks out another'; cf. Aristotle, Politics 1314a.5

147 ἀπὸ λεπτοῦ φασί μίτου τὸ ζῆν ἡρτησθαι
Life hangs from the thin thread of destiny.
Suda, Lexicon Alpha.3388

148 δις πρὸς τὸν αὐτὸν αἰσχρὸν προσκρούειν λίθον
It is silly to stumble on the same stone twice.
Suda, Lexicon Delta.1267

149 ὁδοῦ παρούσης τὴν ἀτραπὸν ζητεῖς
When the high road is before you, don't look for a footpath.
Suda, Lexicon Omikron.48

cf. Aristophanes, Fragment 47 (K-A)

150 ῥήματα ἀντ' ἀλφίτων
Offering fine words rather than barley biscuits.
Suda, Lexicon Rho.131
cf. the expression 'fine words butter no parsnips'

151 εἰς τὸν τετρημένον πίθον ἀντλεῖν
Draw water in a leaky jar.
Translated by E.C. Marchant (1923)
Xenophon, *Oeconomicus* 7.40
of the task of the Danaids, i.e. of labour in vain

152 ἀνέμῳ διαλέγει
Talking to the wind.
Zenobius, *Epitome* 1.38

153 αἶξ οὐπω τέτοκεν, ἔριφος δ' ἐπὶ δώματος παίζει
The kid hasn't been born yet and you imagine it playing in the yard.
Zenobius, *Epitome* 1.42
cf. the English proverb 'don't count your chickens before they're hatched'

154 ἄκαιρος εὐνοί' οὐδὲν ἔχθρας διαφέρει
Untimely benevolence is no different to hostility.
Zenobius, *Epitome* 1.50
referring to Hippolytus, cf. Scholia in Euripidem 597

155 ἀλλ' οὐκ αὐθις ἀλώπηξ
A fox is not caught twice in the same snare.
Translated by H.T. Riley (1872)
Zenobius, *Epitome* 1.67

156 ἀλωπεκίζειν πρὸς ἑτέραν ἀλώπεκα
Playing sly to another fox.
Zenobius, *Epitome* 1.70

157 ἀντὶ πέρκης σκορπίον
Instead of the perch, the scorpion fish.
Zenobius, *Epitome* 1.88
of those who, not content with what they have, receive worse

158 ἀνεργμέναι Μουσῶν θύραι
The gates of the Muses are open.
Zenobius, *Epitome* 1.89

- of education; of poetry (cf. Plato, Phaedrus 245a)*
- 159 ἄνθρακες ὁ θησαυρὸς πέφηνεν
The treasure turned out to be charcoal.
Zenobius, *Epitome* 2.1
of illusions destroyed
- 160 ἄλιενὺς πληγείς νοῦν οἶσει
A stung fisherman will never forget.
Zenobius, *Epitome* 2.15
stung by the venomous spines of a scorpion fish; cf. the English proverb 'once bitten, twice shy'
- 161 ἁγῶν πρόφασιν οὐκ ἐπιδέχεται, οὔτε φιλία
War and friendship admit of no excuses.
Translated by H.T. Riley (1872)
Zenobius, *Epitome* 2.45
attributed to Ibycus; cf. Aristophanes, Fragment 331 (Kock) – 349 (K-A)
- 162 ἀετὸς ἐν νεφέλαις
An eagle in the clouds.
Zenobius, *Epitome* 2.50
of something quite out of reach
- 163 βατράχῳ ὕδωρ
Water to a frog.
Zenobius, *Epitome* 2.79
giving someone something he adores
- 164 γλῶσσα ποῖ πορεύῃ; πόλιν ἀνορθώσασα καὶ πόλιν καταστρέψουσα;
Tongue, where goest thou? To save a city or to destroy a city?
Zenobius, *Epitome* 2.99
- 165 δίκη δίκην ἔτικτε καὶ βλάβη βλάβην
Justice brings justice and evil brings evil.
Zenobius, *Epitome* 3.28
- 166 ἐκ τριχὸς κρέμαται
Hanging by a thread.
Zenobius, *Epitome* 3.47
cf. the identical English expression
- 167 εἰς θεῶν ὦτα ἦλθεν
This did reach the ears of the gods.
Zenobius, *Epitome* 3.49
of not avoiding punishment
- 168 εἰς ἀρχαίας φάτνας
- Back to my old ways.
Zenobius, *Epitome* 3.50
- 169 εἷς ἀνὴρ, οὐδεὶς ἀνὴρ
One man doesn't make humankind.
Zenobius, *Epitome* 3.51
- 170 εἰ μὴ δύναιο βοῦν ἐλᾶν ἔλαυν' ὄνον
If you cannot carry off a bull, run off with a donkey
Zenobius, *Epitome* 3.54
- 171 ἔξω βελῶν καθῆσθαι
Keeping out of shot.
Translated by H.T. Riley (1872)
Zenobius, *Epitome* 3.89
- 172 οὐκ ἐπαινέθεις οὐδ' ἐν περιδείπνῳ
No good words will be spoken of you, even at your funeral.
Zenobius, *Epitome* 5.28
- 173 ὁ Κρητὴς τὴν θάλατταν ὁ Κρητὴς δὴ τὸν πόντον ἀγνοεῖ
The Cretan and the sea.
Translated by D.A. Campbell (1982)
Like a Cretan feigning ignorance of the sea.
Translated in Liddell & Scott
Zenobius, *Epitome* 5.30
variously attributed to Sappho, Alcaeus or Alcman; of those who feign ignorance (as the Cretans were excellent seamen); cf. Epimenides 1
- 174 πτωχοῦ πήρα οὐ πύμπλαται
A beggar's pouch is never filled.
Translated by H.T. Riley (1872)
Zenobius, *Epitome* 5.66
- 175 ὕδραν τέμνεις
Wounding Hydra.
Zenobius, *Epitome* 6.26
of labour in vain, because two heads sprang up for every one which was cut off; cf. Plato 243
- Paradoxa and Nonsensical**
see also Epimenides 1; Eubulides 1–3
- 176 δικτύῳ ἄνεμον θηρᾶς
Hunting the wind with a net.
Plutarch, *Collection of Impossibilities* 3

- 177 εἰς ὕδωρ γράφεις
Writing on water.
Plutarch, *Collection of Impossibilities* 5
- 178 εἰς ψάμμον οἰκοδομεῖς
You are building your house on sand.
Plutarch, *Collection of Impossibilities* 10
- 179 σίδηρον πλεῖν διδάσκεις
Teaching iron to float.
Plutarch, *Collection of Impossibilities* 14
- 180 κύματα μετρεῖς
Counting the waves.
Plutarch, *Collection of Impossibilities* 17
- 181 ὑπὲρ τὰ ἐσκαμμένα πηδᾶς
You leap beyond the trench.
Plutarch, *Collection of Impossibilities* 18
on going too far; cf. Plato, Cratylus 413a; a trench was the limit of the leap for the pentathletes
- 182 τράγον ἀμέλγεις
Milking a billy goat.
Plutarch, *Collection of Impossibilities* 20
- 183 ἄμμον θαλάσσης κοφίνῳ ζητεῖς μετρεῖν
Trying to measure the sand of the sea with a basket.
Plutarch, *Collection of Impossibilities* 21
- 184 ἐλαίῳ πῦρ σβεννύεις
Extinguishing a fire with oil.
Plutarch, *Collection of Impossibilities* 22
- 185 ἄνευ πτερῶν ζητεῖς ἵπτασθαι
Trying to fly without wings.
Plutarch, *Collection of Impossibilities* 25
- 186 φαλακρῷ κτένας δανείζεις
Lending combs to a bald man.
Plutarch, *Collection of Impossibilities* 26
- 187 τυφλῷ κάτοπτρον χαρίζῃ
Giving a mirror to a blind man.
Plutarch, *Collection of Impossibilities* 27
- 188 ἄνεμον διώκεις
Chasing the wind.
Plutarch, *Collection of Impossibilities* 30
- 189 ἀνδριάντα γαργαλίζεις

Tickling a statue.
Plutarch, *Collection of Impossibilities* 45

- 190 ἄστροα τοξεύεις
Shooting arrows at the stars.
Plutarch, *Collection of Impossibilities* 47

- 191 κοσκίνῳ φέρεις ὕδωρ
Carrying water in a sieve.
Plutarch, *Collection of Impossibilities* 50

PROVERBIAL EXPRESSIONS

- 1 κέρας Αμαλθίης
The horn of Amalthea, a horn of plenty.
Translated in Liddell & Scott
Anacreon, Fragment 16 (Page, PMG)
- 2 σολοικισμός
A solecism.
Translated by E.S. Forster (1955)
Aristotle, *Sophistical Refutations* 165b.14
referring to the way of speaking of the people of Soloi, often at variance with accepted grammar and syntax
- 3 Τενέδιος πέλεκυς
A Tenedian double-edged axe.
Aristotle, Fragment 253 (Rose)
of impartial and over-harsh justice, referring to a Tenedian law by which both adulterers were executed; Tenedos is an island in the Aegean
- 4 Λερναία ὕδρα
The Lernaean hydra.
Diodorus Siculus, *Library of History* 4.11.5
a many-headed snake whose heads regrew when cut off; cf. Plato 243; Proverbial 175
- 5 τὴν αὐλὴν τὴν Αὐγέου καθαῖραι
To clean the Augean stables.
Diodorus Siculus, *Library of History* 4.13.3
one of the labours of Heracles was to clean the Augean stables where an enormous amount of dung had accumulated
- 6 κλίνη Προκρούστου
The bed of Procrustes.
Diodorus Siculus, *Library of History* 4.59.5
'Procrustean' is now used an adjective for enforcing conformity; Procrustes was a brigand who would stretch or cut his victims to fit his bed

- 7 κύκνειον ἄσμα
Swan song.
Diodorus Siculus, *Library of History* 31.5.1
a swan's dying song is first mentioned in Aeschylus, Agamemnon 1444
- 8 Κυλώνειον ἄγος
The Cylonian pollution.
Translated by Bernadotte Perrin (1914)
Epimenides, *Testimonies*, Fragment 1 (D-K)
the pollution brought about by the Athenians who murdered the followers of Cylon though they had taken refuge in the temples; the Cylonian guilt was expiated by Epimenides
- 9 Καδμείη τις νίκη
A Cadmean victory.
Herodotus, *Histories* 1.166
where victor and vanquished suffer alike; originally of the two sons of Cadmus killing each other for the possession of Thebes
- 10 Στέντορι εἰσαμένη μεγαλήτορι
χαλκεοφώνῳ,
ὅς τόνον αὐδήσασχ' ὅσον ἄλλοι
πεντήκοντα
Stentor
whose brazen lungs could give a battle shout
as loud as fifty soldiers.
Translated by Robert Fitzgerald (1975)
Homer, *Iliad* 5.785
a 'stentorian voice' is now an expression in both Greek and English
- 11 ἐπὶ ξυροῦ ἀκμῆς
On razor's edge.
Translated by A.T. Murray (1924)
Homer, *Iliad* 10.171
- 12 μυῖης θάρσος
The reckless persistence of a fly.
Translated in Liddell & Scott
Homer, *Iliad* 17.570
- 13 σαρδάνιος γέλως
... (μεῖδισε δὲ θυμῷ σαρδάνιον)
A sardonic smile.
Translated by E.V. Rieu (1946)
Homer, *Odyssey* 20.301
cf. the Latin 'risus sardonicus'; the common explanation given of this laugh was that it resembled the grinning effect produced by
- 14 Ἡρακλέους ἄθλοι
The labours of Heracles.
Translated in Liddell & Scott
Isocrates, *To Demonicus* 1.8
a Herculean task is a common expression in many modern languages
- 15 συκίνη μάχαιρα
A sword made of the wood of a fig tree.
Pausanias Lexicographer, *Αἰτιακῶν Ονομάτων Συναγωγὴ* Letter Sigma 25
a dry branch from a fig tree is notoriously brittle
- 16 Πολυγνώτου λαγώς
The hare of Polygnotus.
Suda Lexicon Pi.440
of a perfectly naturalistic painting
- 17 Γόρδιος δεσμός
The Gordian knot.
Plutarch, *Alexander* 18.1-4
according to tradition, whoever solved the Gordian knot would become ruler of Asia; Alexander just cut through it with his sword; of a problem solved in a forceful way
- 18 Πάρθων τοξεύματα
Parthian shots.
Plutarch, *Antony* 49.1
of some last arrows shot by a retreating army
- 19 ἄπληστος πίθος
A jar that will never fill.
Plutarch, *On the Proverbs in Use among the Alexandrians** Fragment 7 (Crusius)
a reference to the pierced vessel of the Danaids; also of Hades, never to fill with souls
- 20 εἰς μακάρων νήσους
To the Islands of the Blest.
Translated in Liddell & Scott
Plato, *Republic* 540b
cf. Hesiod, Works and Days 171; used to signify someone's decease; cf. Tennyson, 'Ulysses' (1842) 70: 'It may be we shall touch the Happy Isles, And see the great Achilles'
- 21 Δρακόντειος νόμος
A draconian law.
Xenarchus, Fragment 4.22 (Kock) - 4 (K-A)

– Pentathlos
of an excessively harsh and severe law

- 22 ἀκέφαλος μῦθος
A story without a head.
Translated by H.T. Riley (1872)
Apostolius Michael, *Collection of Proverbs*
2.2
telling only part of the story
- 23 Θεσσαλὸν νόμισμα
A Thessalian coin.
Translated in Liddell & Scott
Hesychius, *Lexicon Theta*.406
of false money
- 24 Πύρρειος νίκη
A Pyrrhic victory.
Anonymous
a victory won at too great a cost to have been
worthwhile for the victor; cf. Pyrrhus 1

PTOLEMAEUS

Uncertain which as there are many with the same name

- 1 Οἶδ', ὅτι θνατὸς ἐγὼ καὶ ἐφάμερος· ἀλλ'
ὅταν ἄστρων
μαστεύω πυκινὰς ἀμφιδρόμους ἑλικας,
οὐκέτ' ἐπιψαύω γαίης ποσίν, ἀλλὰ παρ'
αὐτῷ
Ζανὶ θεοτρεφέος πίμπλαμαι ἀμβροσίης.
Mortal though I be, yea ephemeral, if
but a moment
I gaze up to the night's starry domain of
heaven,
Then no longer on earth I stand; I touch
the Creator,
And my lively spirit drinketh immortal-
ity.
Translated by Robert Bridges (1916)
Greek Anthology 9.577

PTOLEMY

Claudius Ptolemaeus
c.100–178AD
Alexandrian mathematician, astronomer and
geographer

- 1 τῶν δὲ μετὰ τὴν γένεσιν συμπτωμάτων
ἡγεῖται μὲν ὁ περὶ χρόνων ζωῆς λόγος
The length of life takes the leading place

among inquiries about events following
birth.

Translated by F.E. Robbins (1940)
Tetrabiblos 3.10.1

- 2 συνήπται δ' ὥσπερ ἡ μὲν κτητικὴ τύχη
ταῖς τοῦ σώματος οἰκειώσεσιν, ἡ δὲ
ἀξιοματικὴ ταῖς τῆς ψυχῆς
As material fortune is associated with
the properties of the body, so honour
belongs to those of the soul.
Translated by F.E. Robbins (1940)
Tetrabiblos 4.1.1
- 3 οὐκ εἰσὶ πλείονες τῶν τριῶν διαστάσεις
... δύο μὲν, καθ' ἃς τὸ ἐπίπεδον ὀρίζεται,
τρίτην δὲ τὴν τὸ βάθος μετροῦσαν· ὥστε,
εἴ τις εἴη μετὰ τὴν τριτὴν διάστασιν ἄλλη,
ἄμετρος ἂν εἴη παντελῶς καὶ ἀόριστος
There are no more than three dimen-
sions: two by which a plane is defined,
a third giving depth; thus, if there is
another after the third, it can only be
beyond measure and indeterminate.
Fragment 6 (Heiberg)

PYRRHON

c.365–275BC
Philosopher and founder of Greek Scepticism
from Elis

- 1 τό τε πείθον οὐχ ὑποληπτέον ἀληθὲς
ὑπάρχειν
We must not assume that what convinces
us is actually true.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 9.94
- 2 τὸ πείθειν ... γίνεται δὲ καὶ παρὰ τὰ
ἐκτὸς ἢ πιθανότης, παρὰ τὸ ἐνδοξον τοῦ
λέγοντος ἢ παρὰ τὸ φροντιστικὸν ἢ παρὰ
τὸ αἰμύλον ἢ παρὰ τὸ σύνηθες ἢ παρὰ τὸ
κεχαρισμένον
Persuasiveness may depend on external
circumstances, on the reputation of the
speaker, on his ability as a thinker or
his artfulness, on the familiarity or the
pleasantness of the topic.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 9.94

PYRRHUS

319–272BC

King of Epirus, 306–272BC

- 1 ἂν ἔτι μίαν μάχην νικήσωμεν,
ἀπολούμεθα παντελῶς

If we have such another victory, we are undone.

Translated by Francis Bacon (1625)

Plutarch, *Pyrrhus* 21.14

on defeating the Romans at Ausculum, 279BC;
cf. *Proverbial Expressions* 24

- 2 Πύρρος δ' ὁ βασιλεὺς ὁδεύων ἐνέτυχε
κυνὶ φρουροῦντι σῶμα πεφονευμένου,
καὶ πυθόμενος τρίτην ἡμέραν ἐκείνην
ἄσιτον παραμένειν καὶ μὴ ἀπολείπειν τὸν
μὲν νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα
μεθ' ἑαυτοῦ κομίζειν ἐπιμελομένους

King Pyrrhus on a journey chanced upon a dog guarding the body of a murdered man; in answer to his questions he was told that the dog had remained there without eating for three days and refused to leave. Pyrrhus gave orders for the corpse to be buried and the dog cared for and brought along in his train.

Translated by William C. Helmbold (1957)

Plutarch, *Whether Land or Sea Animals Are Cleverer* 969c

PYTHAGORAS

c.580–c.500BC

Philosopher and mathematician from Samos
see also Aelian 2; Anonymous 149; Euclid 6; Heraclitus 52; Herodotus 87; Palladas 3; Proverbial 30, 113

- 1 Ἀθανάτους μὲν πρῶτα θεούς, νόμῳ ὥς
διάκειται, τίμα

First of all, honour the immortal gods, as by law enjoined.

Translated by H.T. Riley (1872)

Carmen Aureum 1

Pythagoras, as Socrates after him, never set his teachings in writing; what is available to us are testimonies written by his disciples, some of whom were active long after his death

- 2 τῶνδε, γαστροῦ μὲν πρῶτιστα καὶ ὕπνου
λαγνείης τε καὶ θυμοῦ

Control the following: primarily your belly, then sleep and lust and anger.

Carmen Aureum 9

- 3 πάντων δὲ μάλιστ' αἰσχύνεο σαυτόν

But most of all respect thyself.

Translated by H.T. Riley (1872)

Carmen Aureum 12

- 4 δικαιοσύνην ἀσκεῖν ἔργῳ τε λόγῳ τε

Practise righteousness in both word and deed.

Carmen Aureum 13

- 5 ἀλλὰ γνῶθι μὲν, ὥς θανέειν πέπρωται
ἅπασιν

Know this well, that death is in store for all.

Carmen Aureum 15

- 6 χρήματα δ' ἄλλοτε μὲν κτᾶσθαι φιλεῖ,
ἄλλοτ' ὀλέσθαι

Money is wont now to be won, now to be lost.

Carmen Aureum 16

- 7 οὐ δ' ὑγείας τῆς περὶ σῶμ' ἀμέλειαν
ἔχειν χρή,
ἀλλὰ ποτοῦ τε μέτρον καὶ σίτου
γυμνασίων τε
ποιεῖσθαι

Be not neglectful of your health; keep due measure of drink and food and exercise.

Carmen Aureum 32

- 8 εἰθίζου δὲ διαίταν ἔχειν καθάρειον
ἄθροπτον

Accustom yourself to a clean and simple diet.

Carmen Aureum 35

- 9 μέτρον δ' ἐπὶ πᾶσιν ἄριστον

Moderation in all things is best.

Carmen Aureum 38

- 10 πῇ παρέβην; τί δ' ἔρξα; τί μοι δέον οὐκ
ἔτελέσθη;

Where did I overstep? What did I do to him? What duty did I leave undone?

Carmen Aureum 42

- 11 χρηστὰ δὲ τέρπει·
ταῦτα πόνει, ταῦτ' ἐκμελέτα, τούτων χρή
ἔρᾶν σε
ταῦτά σε τῆς θείης ἀρετῆς εἰς ἔχνια θήσει

Delight in righteousness; this
be your effort, this your practice, this
your desire; this will make you achieve
divine virtue.

Carmen Aureum 44

- 12 ναι μὰ τὸν ἀμετέρα ψυχᾷ παραδόντα
τετρακτύν,
παγὰν ἀενάου φύσεως

I call to witness him who to our souls
expressed The Tetractys, eternal Nature's
fountain-spring.

Translated by Kenneth Sylvan Guthrie
(1920)

Carmen Aureum 47

*the oath of the Pythagoreans; the tetractys was
the Pythagorean symbol of an isosceles triangle
made up of four rows of one, two, three and four
points, a sum of ten*

- 13 μηδένα γὰρ εἶναι σοφὸν ἄνθρωπον ἀλλ' ἢ
θεόν

No man is wise, but god alone.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 1.12

- 14 κοινὰ τὰ φίλων

Friends share all things.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 8.10

- 15 τοῦτον γὰρ καὶ τὸ φονεῦν ἀπαγορεύειν,
μὴ ὅτι γε ἄπτεσθαι τῶν ζώων κοινὸν
δίκαιον ἡμῖν ἐχόντων ψυχῆς

Pythagoras forbade even the killing, let
alone the eating, of animals which share
with us the privilege of having a soul.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 8.13

- 16 ὑπελάμβανε δὲ καὶ τὴν μουσικὴν μεγάλα
συμβάλλεσθαι πρὸς ὑγίαν

Pythagoras was likewise of the opin-
ion that music, if properly used, greatly
contributed to health.

Iamblichus, *Life of Pythagoras* 25.110

- 17 τοὺς Πυθαγορικούς ... εἴ ποτε προαχθεῖεν
εἰς λοιδορίαν ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον
δύναι τὰς δεξιὰς ἐμβαλόντες ἀλλήλοις
καὶ ἀσπασάμενοι διελύνοντο

Pythagoreans, if ever they were led by
anger into recrimination, never let the
sun go down before they joined right
hands, embraced each other, and were
reconciled.

Translated by William C. Helmbold (1939)

Plutarch, *On Brotherly Love* 488c

*cf. Bible 245 and the English proverb 'never let
the sun go down on your anger'*

- 18 ὁ μὲν γὰρ λόγος τροφή διανοίας ἐστί
Speech is the food of thought.

Translated by Frank Cole Babbitt (1927)

Plutarch, *Education of Children** 12f

- 19 ἐλοῦ βίον ἄριστον, ἥδ' αὐτὸν ἢ
συνήθεια ποιήσει

Choose the life that is best, and constant
habit will make it pleasant.

Translated by Frank Cole Babbitt (1928)

Plutarch, *On Exile* 602c

- 20 μηδὲν θαυμάζειν

Wonder at nothing.

Translated by Frank Cole Babbitt (1927)

Plutarch, *On Listening to Lectures* 44b

- 21 ὃ τε Πυθαγόρας, ἐρωτηθεὶς τί χρόνος ἐστί,
τὴν τοῦρανοῦ ψυχὴν εἰπεῖν

Pythagoras, when asked what time was,
answered that it was the soul of the
heavens.

Translated by Harold Cherniss (1957)

Plutarch, *Platonic Essays* 1007b

- 22 εἰμαρμένην τε τῶν ὅλων καὶ κατὰ μέρος
αἰτίαν εἶναι

Fate is the cause of things, both sepa-
rately and in their entirety.

Pythagoristae, Fragment b1a.21 (D-K)

- 23 τὸ μὲν φρόνιμον ἀθάνατον, τὰ δὲ λοιπὰ
θνητὰ

Reason is immortal, all else mortal.

Translated by R.D. Hicks (1925)

Pythagoristae, Fragment b1a.47 (D-K)

- 24 μέγιστον δὲ φησι τῶν ἐν ἀνθρώποις εἶναι
τὴν ψυχὴν πείσαι ἐπὶ τὸ ἀγαθὸν ἢ ἐπὶ τὸ
κακόν

The most momentous thing in life is the
art of winning the soul to good or to evil.

Translated by R.D. Hicks (1925)

- Pythagoristae*, Fragment b1a.61 (D-K)
- 25 τὴν τε ἀρετὴν ἀρμονίαν εἶναι καὶ τὴν
 ὑγίειαν καὶ τὸ ἀγαθὸν ἅπαν καὶ τὸν θεόν
 Virtue is harmony; and so is health, and
 all things of value; and god.
Pythagoristae, Fragment b1a.65 (D-K)
- 26 τὰς λεωφόρους μὴ βαδίζειν
 Do not pursue the well-trod avenues.
Pythagoristae, Fragment c6 (D-K)
*i.e. do not follow common views, ways of think-
 ing etc.*
- 27 φείδου τῆς ζωῆς, μὴ μιν καταθυμοβορήσης
 Spare your life, let not sorrows vex your
 heart.
 Fragment 159.23 (Thesleff)
- 28 φυτὸν ἢ μερὸν μήτε φθίνειν μήτε σίνεσθαι,
 ἀλλὰ μηδὲ ζῶον ὃ μὴ βλάπτει ἀνθρώπους
 Never destroy or injure trees, nor any
 animal that does no harm to man.
 Translated by R.D. Hicks (1925)
 Fragment 162.29 (Thesleff)
- 29 ἐν ὀργῇ μήτε τι λέγειν μήτε πράσσειν
 In anger restrain hand and tongue.
 Translated by R.D. Hicks (1925)
 Fragment 163.3 (Thesleff)
- 30 κυάμων ἄπο χειρὰς ἔχειν
 Keep your hands off beans!
 Translated by Kathleen Freeman (1948)
Testimonies, Fragment 9 (D-K)
*various interpretations, including undisturbed
 sleep and politics (as beans were then used for
 counting votes)*
- 31 τίνες οὖν ἄγκυραι δυναταί; φρόνησις,
 μεγαλοψυχία, ἀνδρεία· ταύτας οὐδεὶς
 χειμῶν σαλεύει
 Which anchors are indeed powerful?
 Wisdom, greatness of soul, courage;
 these no storm can shake.
 Stobaeus, *Anthology* 3.1.29
- 32 τὰ ἁμαρτήματά σου πειρῶ μὴ λόγοις
 ἐπικαλύπτειν, ἀλλὰ θεραπεύειν ἐλέγχοις
 Do not cover up your mistakes with
 words, but by correcting redress them.
 Stobaeus, *Anthology* 3.13.53
- 33 Πυθαγόρας ἐρωτηθεὶς πῶς ἂν οἰνόφλυξ
 τοῦ μεθύειν παύσαιτο, εἰ συνεχῶς ἔφη
 θεωροῖη τὰ ὑπ' αὐτοῦ πρασσόμενα
 When Pythagoras was asked by a drunk-
 ard how to stop drinking, he answered,
 'By continuously observing what drunk-
 ards do.'
 Stobaeus, *Anthology* 3.18.33
- 34 ἔλεγεν ὁ Πυθαγόρας χρὴ σιγᾶν ἢ
 κρείσσονα σιγῆς λέγειν
 Be silent or, when you speak, say some-
 thing better than silence.
 Stobaeus, *Anthology* 3.34.7
later proverbial
- 35 μὴ ἐν πολλοῖς ὀλίγα λέγε, ἀλλ' ἐν ὀλίγοις
 πολλά
 Say not little with a lot, but a lot with
 little.
 Stobaeus, *Anthology* 3.35.8
- 36 Πυθαγόρας ἐρωτηθεὶς πῶς δεῖ ἀγνο-
 μονούση πατρίδι προσφέρεισθαι, εἶπεν ὡς
 μητρί
 Pythagoras, on being asked how one
 should behave to an inconsiderate
 fatherland, replied, 'As to a mother.'
 Stobaeus, *Anthology* 3.39.25
- 37 Πυθαγόρας εἶπεν εἰσιέναι εἰς τὰς πόλεις
 πρῶτον τρυφὴν, ἔπειτα κόρον, εἶτα ὕβριν,
 μετὰ δὲ ταῦτα ὀλεθρον
 First to enter a city is luxury, then satiety,
 insolence next, and finally total ruin.
 Stobaeus, *Anthology* 4.1.80
- 38 ἀπαιδευσία πάντων τῶν παθῶν μήτηρ ...
 τὸ δὲ πεπαιδεῦσθαι οὐκ ἐν πολυμαθείας
 λόγων ἀναλήψει, ἐν ἀπαλλάξει δὲ τῶν
 φύσει παθῶν θεωρεῖται
 Lack of education is the mother of all
 passions; and being educated does not
 consist in much learning, but in being
 delivered from natural passions.
Sententiae Pythagoreorum, 2 (Chadwick)
- 39 πᾶν δὲ πάθος ψυχῆς εἰς σωτηρίαν
 πολεμιώτατον
 Every passion of the soul is the greatest
 enemy of salvation.
Sententiae Pythagoreorum, 2 (Chadwick)

- 40 ἄγρυπνος ἔσο κατὰ νοῦν· συγγενῆς γάρ
τοῦ ἀληθινοῦ θανάτου ὁ περὶ τὸν νοῦν
ὕπνος

Keep your mind wide awake; a mind
asleep is kindred to true death.

Sententiae Pythagoreorum, 5 (Chadwick)

- 41 ἐλεύθερον ἀδύνατον εἶναι τὸν πάθει
δουλεύοντα καὶ ὑπὸ παθῶν κρατούμενον
It is impossible to be free if ruled by
passions.

Sententiae Pythagoreorum, 23 (Chadwick)

- 42 θέλε τοὺς συνόντας σοι αἰδεῖσθαι σε
μᾶλλον ἢ φοβεῖσθαι αἰδοῖ μὲν γὰρ
πρόσεστι σέβας, φόβῳ δὲ μῖσος

Wish that your companions respect
rather than fear you, for respect is asso-
ciated with esteem, fear with hatred.

Sententiae Pythagoreorum, 42 (Chadwick)

- 43 ἰσχύειν τῇ ψυχῇ αἰροῦ μᾶλλον ἢ τῷ
σώματι

Prefer strength of soul to strength of
body.

Sententiae Pythagoreorum, 45 (Chadwick)

- 44 ἰσχύς καὶ τεῖχος καὶ ὄπλον τοῦ σοφοῦ ἢ
φρόνησις

Prudence is strength and bulwark and
weapon to the wise.

Sententiae Pythagoreorum, 46 (Chadwick)

- 45 ὥσπερ γὰρ ἰατρικῆς μηδὲν ὄφελος μὴ τὰς
νόσους ἐκβαλλούσης ἀπὸ τῶν σωμάτων,
οὕτως οὐδὲ φιλοσοφίας εἰ μὴ τὸ τῆς ψυχῆς
κακὸν ἐκβάλῃ

There is no point in medicine if it cannot
expel disease from the body; this also
applies to philosophy, if it cannot expel
evil from the soul.

Sententiae Pythagoreorum, 50 (Chadwick)

- 46 οὐδεὶς ἐλεύθερος ἑαυτοῦ μὴ κρατῶν
No one is free if not master of his own
self.

Sententiae Pythagoreorum, 77 (Chadwick)

cf. Lao Tse: *He who controls others may be
powerful, but he who has mastered himself is
mightier still*

- 47 παντὸς καλοῦ κτήματος πόνος προηγείται
ὁ κατ' ἐγκράτειαν

Every achievement comes from hard

work and self-restraint.

Sententiae Pythagoreorum, 78 (Chadwick)

- 48 ποίει ἃ κρίνεις εἶναι καλά, κἂν ποιῶν
μέλλης ἀδοξήσῃ

Act as you deem right, even in fear of
being criticized.

Sententiae Pythagoreorum, 82 (Chadwick)

- 49 πολλῷ ἄμεινον μὴ ἁμαρτάνειν, ἁμαρτά-
νοντα δὲ ἄμεινον γινώσκειν ἢ ἀγνοεῖν

Best is not to do wrong; but having erred
it is better to be conscious of it than to
ignore it.

Sententiae Pythagoreorum, 84 (Chadwick)

- 50 πρᾶττε μεγάλα, μὴ ὑπισχνούμενος
μεγάλα

Do great things without having prom-
ised them.

Sententiae Pythagoreorum, 86 (Chadwick)

- 51 συγγενεὶ καὶ ἄρχοντι καὶ φίλῳ πάντα εἴκε
πλὴν ἐλευθερίας

To kin and ruler and friend give every-
thing except your freedom.

Sententiae Pythagoreorum, 97 (Chadwick)

- 52 τέκνα μάθε τίς τεκνιν οὐ τὰ γηροβοσκήσοντα
τὸ σῶμα, τὰ δὲ τὴν ψυχὴν θρέψοντα τῇ
αἰδίῳ τροφῇ

Do not rear children who will support
your body in old age, but who will give
everlasting satisfaction to your soul.

Sententiae Pythagoreorum, 99 (Chadwick)

- 53 χαλεπὸν πολλὰς ὁδοὺς ἅμα τοῦ βίου
βαδίζειν

It is difficult in life to proceed along
many roads at the same time.

Sententiae Pythagoreorum, 114 (Chadwick)

- 54 Οὔτε οἱ ἄμουσοι τοῖς ὀργάνοις, οὔτε
οἱ ἀπαιδευτοὶ ταῖς τύχαις δύνανται
συναρμόσασθαι

As the unmusical with instruments, so
the uneducated cannot adapt himself to
sorrow.

Sententiae Pythagoreorum, 12 (Elter)

also attributed to Socrates

- 55 ἐν μὲν τοῖς ἐσόπτροις ὁ τῆς ὄψεως, ἐν
δὲ ταῖς ὁμιλίαις ὁ τῆς ψυχῆς χαρακτήρ
βλέπεται

In mirrors one can see the face, in speech
the character of the soul.

Sententiae Pythagoreorum, 119a (Elter)

attributed to Democritus, probably erroneously

PYTHEAS

4th century BC

Athenian orator

- 1 ἔλλυχνίων ἔφησεν ὄζειν αὐτοῦ τὰ
ἐνθυμήματα

His arguments smell of the lamp.

Plutarch, *Demosthenes* 8.4

*of the orations of Demosthenes, who worked late
into the night preparing them; cf. Demosthenes
105*

PYTHEAS OF MASSALIA

4th century BC

Navigator

- 1 Πυθέαν ... ὅλην μὲν τὴν Βρεττανικὴν
ἐμβὰδὸν ἐπελθεῖν φάσκοντος ... προσ-
ιστορήσαντος δὲ καὶ τὰ περὶ τῆς Θούλης

Pytheas states that he travelled all over
Britain on foot; it is likewise he who
describes Thule.

Translated by H.C. Hamilton and W.
Falconer (1854)

Fragment 7a (Mette)

*Pytheas presented the first account of a visit to
Britain in his book Περί τοῦ Ὠκεανοῦ (About
the Ocean), now lost*

Q

QUINTUS

probably 3rd century AD
Epic poet from Smyrna

- 1 ὦ φίλοι ...
οὐ γὰρ ἀπόπροθὲν εἶμεν ἐυσθενέων
αἰζηῶν,
ἀλλ' οἷον κείνοισι πέλει μένος, ἔστι καὶ
ἡμῖν
Women are not far from able men, my
friends,
whatever resolve they have we have as
well.
Posthomerica 1.409–419
- 2 γλῶσσαν ἀναιδέα τίνυται Ἄτη
A bridleless tongue is sure to bring ruin.
Posthomerica 1.753
- 3 τάρβος ἀσφαλὲς αἰὲν ἔχοιμι
May I always have fear enough to keep
me from danger.
Posthomerica 2.91
- 4 πολὺ λώιον ἄνδρες
ἐργῶ ἐποίχονται, ὅπότ' εἰσορόωσιν
ἀνακτεῖς
Men toil much harder at their work,
when the master is in sight.
Posthomerica 12.342
*cf. the English proverb 'the eye of a master does
more work than both his hands'*

- 5 μέγα θάρσος ἀνάγκη ὥπασεν
Necessity produces mighty courage.
Posthomerica 13.121
- 6 ἀνδρῶν γὰρ γένος ἔστιν ὁμοῖον ἄνθεσι
ποιῆς,
ἄνθεσιν εἰαρινοῖσι· τὰ μὲν φθινύθει, τὰ
δ' ἀέξει
The race of men is like flowers in spring;
others blossom and others wither away.
Posthomerica 14.207
- 7 οὐδέ τις ἐλπωρὴ βίотου πέλεν, οὔνεκ'
ἐρεμνὴ
νύξ ἅμα καὶ μέγα χειμα καὶ ἀθανάτων
χόλος αἰνὸς ὤρτο
There was no hope of life as the night
came on dark, and, with it, a great storm
and the terrible anger of the gods.
Translated by C.A. Trypanis (1971)
Posthomerica 14.505
- 8 ἔβραχε δ' ἄλμη
βυσσόθεν, ὥς τε θάλασσαν ἰδ' οὐρανὸν
ἠδὲ καὶ αἶαν
φαίνεσθ' ἀλλήλοισιν ὁμῶς συναρηρότα
πάντα
The ocean roared from its depth, so that
the water, sky and earth all seemed to be
joined together.
Translated by C.A. Trypanis (1971)
Posthomerica 14.527

R

ROMULUS

Legendary founder of Rome

see also Dionysius of Halicarnassus 5, 7–8

- 1 ὁ δὲ Ῥωμύλος ... ἓνα νόμον ... καταστησάμενος εἰς σωφροσύνην καὶ πολλὴν εὐκοσμίαν ἤγαγε τὰς γυναῖκας. ἦν δὲ τοιόςδε ὁ νόμος· γυναῖκα γαμετὴν τὴν κατὰ γάμους ἱεροὺς συνελθοῦσαν ἀνδρὶ κοινωνόν ἀπάντων εἶναι χρημάτων τε καὶ ἱερῶν

By instituting a single law, Romulus led women towards modesty and good behaviour. The law was this, that a woman joined to her husband by holy marriage should share in all his possessions and sacred rites.

Translated by Dan Hogg (2006)

Dionysius of Halicarnassus, *Roman Antiquities* 2.25.1

- 2 φθορὰ σώματος καὶ ... εἴ τις οἶνον εὐρεθείη πιούσα γυνή. ἀμφοτέρω γὰρ ταῦτα θανάτῳ ζημοῦν συνεχώρησεν ὁ Ῥωμύλος, ὥς ἁμαρτημάτων γυναικείων αἰσχίστα, φθορὰν μὲν ἀπονοίας ἀρχὴν νομίσας, μέθην δὲ φθορᾶς

Romulus allowed them to punish adultery and drunkenness in women with death, considering them to be the gravest offences they could be guilty of, looking upon adultery as the source of reckless folly, and drunkenness as the source of adultery.

Dionysius of Halicarnassus, *Roman Antiquities* 2.25.6

cf. Dionysius of Halicarnassus 8

- 3 ὁ δὲ τῶν Ῥωμαίων νομοθέτης ἅπασαν ὥς εἰπεῖν ἔδωκεν ἐξουσίαν πατρὶ καθ' υἱοῦ καὶ παρὰ πάντα τὸν τοῦ βίου χρόνον ... ἐάν τε ἀποκτινύνναι προαιρῆται, ... καὶν διὰ τὴν εἰς τὰ κοινὰ φιλοτιμίαν ἐπαινούμενος

The lawgiver of the Romans gave virtually full power to the father over the son, even during his whole life, even to put him to death, even if he already be celebrated for public service rendered.

Dionysius of Halicarnassus, *Roman Antiquities* 2.26.4

- 4 καὶ τοῦτο συνεχώρησε τῷ πατρί, μέχρι τρίτης πράσεως ἀφ' υἱοῦ χρηματίσασθαι, μείζονα δούς ἐξουσίαν πατρὶ κατὰ παιδὸς ἢ δεσπότη κατὰ δούλων

And he even gave leave to the father to make a profit by selling his son as often as three times, thereby giving greater power to the father over his son than to the master over his slaves.

Translated by Earnest Cary (1937)

Dionysius of Halicarnassus, *Roman Antiquities* 2.27.1

- 5 Ῥωμύλος ... δύο μόνα τοῖς ἐλευθέροις ἐπιτηδεύματα κατέλιπε τὰ τε κατὰ γεωργίαν καὶ τὰ κατὰ πολέμους

Romulus permitted free men but two occupations: agriculture and warfare.

Translated by Dan Hogg (2006)

Dionysius of Halicarnassus, *Roman Antiquities* 2.28.2

- 6 τῆς ἀρπαγῆς ... καὶ τρόπων συμπάντων καθ' οὓς συνάπτονται γάμοι ταῖς γυναιξὶν ἐπιφανέστατον

Of all methods of contracting marriage,
this way – kidnapping – was the best.

Translated by Dan Hogg (2006)

Dionysius of Halicarnassus, *Roman Antiquities* 2.30.5

cf. *Plutarch* 70

- 7 ἡγεμονικοῦ μάλλον ἢ πειθαρχικοῦ φύσει
γεγονότος

Born to command rather than to obey.

Translated by Bernadotte Perrin (1914)

Plutarch, Romulus 6.3

RUFINUS

uncertain, perhaps 2nd or 3rd century AD
Epigrammatist

- 1 Μήτ' ἰσχνὴν λίην περιλάμβανε μήτε
παχεῖαν,
τούτων δ' ἀμφοτέρων τὴν μεσότητα θέλε.

Choose the middle term between
The two extremes of fat and lean.

Translated by R.A. Furness (1931)

Greek Anthology 5.37

- 2 Ὅμματα μὲν χρύσεια καὶ ὑαλόεσσα
παρεῖη
καὶ στόμα πορφυρέης τερπνότερον
κάλυκος,
δειρὴ λυγδινὴ καὶ στήθεα μαρμαίροντα
καὶ πόδες ἀργυρέης λευκότεροι Θέτιδος·
εἰ δέ τι καὶ πλοκαμίσι διαστίλβουσιν
ἄκανθαι,
τῆς λευκῆς καλάμης οὐδὲν
ἐπιστρέφονται.

Her eyes are gold, her cheek is hyalite,
Her mouth delicious as a dark red rose;
Her bosom gleams, her neck is marbly
bright,

And white as silvery Thetis' are her
toes:

In those dark locks some thistle-down
she hath?

I take no heed of that white aftermath!

Translated by William Sinclair Marris
(1938)

Greek Anthology 5.48

of grey hair

- 3 Πέμπω σοι τόδε στέφος, ἄνθεσι καλοῖς
αὐτὸς ὑφ' ἡμετέραις πλεξάμενος
παλάμαις.
ἔστι κρίνον, ῥοδὴ τέ κάλυξ, νοτερὴ τ'
ἀνεμώνη,
καὶ νάρκισσος ὕγρος, καὶ κυανὰ γέῃ ἴον.

ταῦτα στεψαμένη, λήξον μέγ' αὖλος
ἐοῦσα·

ἀνθεῖς καὶ λήγεις καὶ σὺ καὶ ὁ στέφανος.

I send thee this garland that with my
own hands

I wove out of beautiful flowers.

There are lilies and roses and fresh
anemones,

and tender narcissus and purple violets.

Wear it but stop being vain.

Both thou and the garland flower and
fade.

Translated by W.R. Paton (1916)

Greek Anthology 5.74

- 4 Αὕτη μοι προσέπαιξε καί, εἴ ποτε καιρὸς,
ἐτόλμων·

ἡρυσθία· τί πλέον; τὸν πόνον ἡσθάνετο·
ἦνυσσα πολλὰ καμῶν. παρακῆκοα νῦν,
ὅτι τίκτει·

ὥστε τί ποιοῦμεν; φεύγομεν ἢ μένομεν;

She'd jest with me and I took heart;
she'd blush – what then? – she'd suffer
for it.

I hastened to, and now she is with child!

What shall I do? I stay or run away?

Greek Anthology 5.75

- 5 Ὡπλισμαι πρὸς Ἔρωτα περὶ στέρνοισι
λογισμὸν,

οὐδέ με νικήσει, μῦθος ἔων πρὸς ἕνα·
θανάτος δ' ἀθανάτω συστήσομαι· ἦν δὲ
βοηθὸν

Βάκχον ἔχῃ, τί μόνος πρὸς δὺ' ἐγὼ
δύναμαι;

I am armed against Love with a breast-
plate of Reason,
neither shall he conquer me, one against
one;

yes, I a mortal will contend with him
the immortal:

but if he have Bacchus to second him,
what can I do alone against the two?

Translated by J.W. MacKail (1890)

Greek Anthology 5.93

- 6 Πάντα σέθεν φιλέω· μόνον δὲ σὸν
ἄκριτον ὄμμα
ἐχθαίρω, στυγεροῖς ἀνδράσι τερπόμενον.

All else I love, but this abhor:

Your eye, so fondly turning

On men I have no stomach for

A look so undiscerning.

Translated by T.F. Higham (1938)

Greek Anthology 5.284

S

SAPPHO

c.630–c.560BC (?)

Lyric poet from Lesbos

see also Solon 47

- 1 ποικιλόθρον' ἀθανάτ' Ἀφροδίτα ...
μή μ' ἄσπαισι μῆδ' ὀνίαισι δάμνα,
πότνια, θῦμον

Immortal Aphrodite on your rich-
wrought throne,
do not overpower my heart
with ache and anguish.

Fragment 1 (Lobel and Page, *PLF*)
opening lines of a prayer to Aphrodite

- 2 καὶ γὰρ αἰ φεύγει, ταχέως διώξει,
αἰ δὲ δῶρα μὴ δέκετ', ἀλλὰ δώσει,
αἰ δὲ μὴ φίλει, ταχέως φιλήσει
κῶλυκ ἐθέλοισα
For if she flees, soon she'll pursue;
if she takes not your gifts, others she'll
give;
if she loves not, soon she'll love,
even unwillingly.

Translated by Anne L. Klinck (2008)
Fragment 1.21 (Lobel and Page, *PLF*)

- 3 ἔλθε μοι καὶ νῦν, χαλέπαν δὲ λῦσον
ἐκ μερίμναν, ὅσσα δέ μοι τέλεσσαι
θῦμος ἰμέρῳ, τέλεσον· σὺ δ' αὐτὰ
σύμμαχος ἔσσο
Come to me now too, and set me free
from grievous cares; fulfil for me
those things my heart desires. It's you I
need.
Fight on my side!
Translated by Anne L. Klinck (2008)

Fragment 1.25 (Lobel and Page, *PLF*)
closing lines of the prayer to Aphrodite

- 4 ἐν δ' ὕδωρ ψυχρον κελάδει δι' ὕσδων
μαλίνων, βρόδοισι δὲ παῖς ὁ χῶρος
ἐσκίαστ', αἰθυσσομένων δὲ φύλλων
κῶμα κατέρρει

Cool water murmurs through apple
boughs,
and the whole place is shadowed by
roses,
and from the quivering leaves
deep sleep flows down upon me.

Fragment 2.5 (Lobel and Page, *PLF*)

- 5 ἐν δὲ λείμῳ ἵππόβοτος τέθαλεν
ἡρίνοισιν ἄνθεσιν, αἰ δ' ἄηται
μέλλιχα πνέουσιν
A horse-pasturing meadow blooms
with spring flowers, and the winds
breathe gently.

Translated by Marguerite Johnson (2007)
Fragment 2.9 (Lobel and Page, *PLF*)

- 6 κάλλιστον ἔγω δὲ κῆν' ὅτ-
τω τις ἔραται
The most beautiful thing, I say, is what-
ever you love.

Fragment 16.3 (Lobel and Page, *PLF*)

- 7 τὰς κε βολλοίμην ἔρατόν τε βᾶμα
κάμαρχμα λάμπρον ἴδην προσώπῳ
I'd rather see her lovely step,
her face so full of brightness.

Fragment 16.17 (Lobel and Page, *PLF*)
*of Helen of Troy, reminding her of absent Anac-
toria, one of Sappho's favourites*

- 8 κέλομαι σ' αείδην
 Γογγύλαν Ἀβανθι λάβοισαν ἄ ...
 πᾶκτιν, ἅς σε δηῦτε πόθος τ ...
 ἀμφιπτόταται
 I bid you to sing of Gongyla,
 Abanthis, taking up your strings,
 of her for whom desire once more
 whirls over you.
 Translated by Anne L. Klinck (2008)
 Fragment 22 (Lobel and Page, *PLF*)
- 9 ὅτινας γὰρ
 εὖ θέω, κῆνοί με μάλιστα πάντων
 σίνονται
 Those
 whom I treat well, they most of all
 harm me.
 Fragment 26 (Lobel and Page, *PLF*)
- 10 φαίνεται μοι κῆνος ἴσος θεοῖσιν
 ἔμμεν' ὤνηρ, ὅττις ἐναντίος τοι
 ἰσδάνει καὶ πλάσιον ἄδω φωνεί-
 σας ὑπακούει
 καὶ γελαίσας ἰμέροεν, τό μ' ἦ μὲν
 καρδίαν ἐν στήθεσιν ἐπτόαισεν·
 ὥς γὰρ ἔς σ' ἰδὼ βρόχε', ὥς με φώναι-
 σ' οὐδ' ἐν ἔτ' εἵκει,
 ἀλλὰ καὶ μὲν γλῶσσά μ' ἔαγε, λέπτον
 δ' αὐτίκα χροῦ πῦρ ὑπαδεδρομήκεν,
 ὁππάτεσσι δ' οὐδ' ἐν ὄρημ', ἐπιρρόμ-
 βεισι δ' ἄκουαι,
 καὶ δέ μ' ἰδρὼς κακχέεται, τρώμος δέ
 παῖσαν ἄγρει, χλωροτέρα δέ ποίας
 ἔμμι, τεθνάκην δ' ὀλίγω 'πιδεύης
 φαίνουμ' ἐμ' αὐτὰ
 Equal of the gods seems to me
 that man who sits opposite you
 and, close to you,
 listens to your sweet words
 And lovely laugh, which
 passionately excites my heart in my
 breast;
 whenever I look at you, even for a
 moment,
 no voice comes to me.
 But my tongue is frozen,
 at once a delicate fire flickers under my
 skin.
 I no longer see anything with my eyes
 and my ears are full of strange sounds.
 Sweat pours down me,
 and trembling seizes me all over.
 I am paler than grass

and seem little short of death.

Translated by C.A. Trypanis (1971)

Fragment 31 (Lobel and Page, *PLF*)

'Is it not wonderful how she summons at the same time, soul, body, hearing, tongue, sight, skin; contradictory sensations, freezes, burns, raves, reasons!' (*'Longinus'*, *On the Sublime* 10, tr. W. Hamilton Fyfe)

- 11 ἄστερες μὲν ἀμφὶ κάλαν σελάνναν
 ἄψ ἀπυκρύπτοισι φάεννον εἶδος,
 ὅπποτα πλήθοισα μάλιστα λάμπη
 γᾶν

The stars around the lovely moon
 hide away their radiant form
 when at her full most brilliantly
 she lights the earth.

Translated by Anne L. Klinck (2008)

Fragment 34 (Lobel and Page, *PLF*)

- 12 καὶ ποθήω καὶ μάομαι

And I long and yearn.

Translated by D.A. Campbell (1982)

Fragment 36 (Lobel and Page, *PLF*)

- 13 ταῖσι δὲ ψυχρὸς μὲν ἔγεντ' ὁ θῦμος,
 παρὰ δ' ἱεῖσι τὰ πτέρω

Their hearts have grown cold,
 and their wings droop.

Translated by Anne L. Klinck (2008)

Fragment 42 (Lobel and Page, *PLF*)

of pigeons

- 14 ἀλλ' ἄγχι, ὦ φίλοι,
 ἄγχι γὰρ ἀμέρα

But come, my friends,
 for day is near.

Translated by D.A. Campbell (1982)

Fragment 43 (Lobel and Page, *PLF*)

- 15 αὐλὸς δ' ἀδυμέλης κίθαρίς τ' ὄνεμίγνυτο
 καὶ ψόφος κροτάλων λιγέως δ' ἄρα
 πάρθενοι
 ἀειδὼν μέλος ἄγνον, ἵκανε δ' ἔς αἶθερα
 ἄχῳ θεσπεσία

The sweet pipe and cithara mingled
 with the sound of castanets; the maid-
 ens
 were singing a pure strain, and into the
 air
 rose the wondrous echo.

Fragment 44 (Lobel and Page, *PLF*)

- 16 Ἔρος δ' ἐτίναξέ μοι
φρένας, ὥς ἀνεμος κατ' ὄρος δρύσιν
ἐμπέτων
Love shook my heart,
like a mountain-wind that falls upon
the oak trees.
Translated by C.A. Trypanis (1971)
Fragment 47 (Lobel and Page, *PLF*)
- 17 ἦλθες, καὶ ἐπόησας, ἔγω δέ σ' ἐμαιόμαν,
ὄν δ' ἔψυξας ἔμαν φρένα καιομένην
πόθῳ
You came, and I was longing for you;
you cooled my heart burning with
desire.
Translated by D.A. Campbell (1982)
Fragment 48 (Lobel and Page, *PLF*)
- 18 ἠράμαν μὲν ἔγω σέθεν, Ἀθι, πάλαι ποτά
...
σμίκρα μοι πάις ἔμμεν' ἐφαίνεο κάχαρις
Atthis, I loved you
long ago while you
still seemed to me a
small ungracious child.
Translated by Mary Barnard (1958)
Fragment 49 (Lobel and Page, *PLF*)
- 19 ὁ μὲν γὰρ κάλος ὅσον ἰδὴν πέλεται
κάλος,
ὁ δὲ καγαθος αὐτίκα καὶ κάλος ἔσsetαι
One who is lovely is only so to look
upon,
but one who is good is instantly lovely
too.
Translated by Anne L. Klinck (2008)
Fragment 50 (Lobel and Page, *PLF*)
- 20 οὐκ οἶδ' ὅτι θέω· δύο μοι τὰ νοήματα
I do not know
what to do: I
am of two minds.
Translated by Mary Barnard (1958)
Fragment 51 (Lobel and Page, *PLF*)
- 21 κατθάνοισα δὲ κείσῃ οὐδὲ ποτα
μναμοσύνα σέθεν
ἔσset' οὐδὲ ποτ' ὕστερον· οὐ γὰρ πεδέχης
βρόδων
τῶν ἐκ Πιερίας· ἀλλ' ἀφάνης κὰν Αἶδα
δόμῳ
φοιτάσης πεδ' ἀμαύρων νεκύων
ἐκπεποταμένα
Dead shalt thou lie; and nought

- Be told of thee or thought,
For thou hast plucked not of the Muses'
tree:
And even in Hades' halls
Amidst thy fellow-thralls
No friendly shade thy shade shall
company!
Translated by Thomas Hardy (1901)
Fragment 55 (Lobel and Page, *PLF*)
- 22 τίς δ' ἀγροῖωτις θέλγει νόον ...
ἀγροῖωτιν ἐπεμμένα στόλαν ...
οὐκ ἐπισταμένα τὰ βράκε' ἔλκην ἐπὶ τῶν
σφύρων;
What country girl has bewitched your
senses
wearing country clothes,
not even trained to hold her dress above
her ankles?
Translated by Anne L. Klinck (2008)
Fragment 57 (Lobel and Page, *PLF*)
- 23 ὕμμες πεδὰ Μοῖσαν ἰοκόλπων κάλα
δῶρα παῖδες,
σπουδάδετε καὶ τὰν φιλάοιδον λιγύραν
χελύνναν·
ἔμοι δ' ἄπαλον πρίν ποτ' ἔοντα χρóa
γῆρας ἦδη
ἐπέλλαβε, λεῦκαι δ' ἐγένοντο τρίχες ἐκ
μελαίναν·
βάρυς δε μ' ὁ θῦμος πεπόηται, γόνα δ' οὐ
φέροισι,
τὰ δὴ ποτα λαΐψῃρ' ἔον ὄρχησθ' ἴσα
νεβρίοισιν·
τὰ μὲν στεναχίσδω θαμέως· ἀλλὰ τί κεν
ποιήν;
ἀγήραον ἀνθρωπον ἔοντ' οὐ δύνατον
γένεσθαι.
καὶ γὰρ ποτα Τίθωνον ἔφαντο
βροδόπαχυν Αὔων
ἔρωι φ ... αθεισαν βάμεν' εἰς ἔσχατα γᾶς
φέροισαν,
ἔοντα κάλον καὶ νέον, ἀλλ' αὐτον ὕμῳ
ἔμαρψε
χρόνῳ πόλιον γῆρας, ἔχοντ' ἀθανάταν
ἄκοιτιν
Be passionate for the beautiful gifts of
the fragrant-breasted Muses,
o children, and for the clear, sweet-
singing lyre.
Old age has now seized my once-tender
body;
my hair has become light instead of
dark;

my heart has grown heavy; my knees
refuse to support me,
which once upon a time were as lithe
for the dance as fawns.

I often mourn this state; but what am I
so to do?

There is no way, being human, not to
grow old.

They say that rosy-armed Dawn, mad
with love,
once carried Tithonus to the end of the
world;

beautiful and youthful then, but in time
grey age
engulfed him, he the husband of a
goddess.

Translated by Marguerite Johnson (2007)

Fragment 58.11 (Lobel and Page, *PLF*)

half (vertically) of this poem was known from an Oxyrhynchus papyrus since 1922; the other half was retrieved some eighty years later from another papyrus at Cologne, giving us the full poem (Martin West in 'The Times Literary Supplement', 24 June 2005)

- 24 τοῦτο καὶ μοι τὸ λάμπρον ἔρος τῶελίω
καὶ τὸ κάλον λέλογχε

Love for me has acquired the brightness
and beauty of the sun.

Translated by D.A. Campbell (1982)

Fragment 58.25 (Lobel and Page, *PLF*)

- 25 νῦν δὲ Λύδαισιν ἐμπρέπεται γυναί-
κεσσιν ὥς ποτ' ἀελίω
δύντος ἅ βροδοδάκτυλος σελάννα
πάντα περρέχοισ' ἄστρα· φάος δ' ἐπί-
σχει θάλασσαν ἐπ' ἀλμύραν
ἴσως καὶ πολυανθέμοις ἀρούραις·
ἃ δ' ἔέρσα κάλα κέχυται, τεθά-
λαισι δὲ βρόδα κᾶπαλ' ἄν-
θρυσκα καὶ μελίλωτος ἀνθεμώδης

Now among Lydian women she in her
turn stands first as the red-
fingered moon rising at sunset takes
precedence over stars around her;
her light spreads equally
on the salt sea and fields thick with
bloom.

Delicious dew pours down to freshen
roses, delicate thyme
and blossoming sweet clover.

Translated by Mary Barnard (1958)

Fragment 96 (Lobel and Page, *PLF*)

- 26 γλύκηα μᾶτερ, οὔτοι δύναιμαι κρέκην τὸν
ἵστον
πόθῳ δάμεισα παίδος βραδίναν δι'
Ἀφροδίταν

Darling mother, I can no longer ply my
loom:

I'm overcome with longing for a slender
lad.

Translated by M.L. West (1994)

Fragment 102 (Lobel and Page, *PLF*)

- 27 Ἔσπερε πάντα φέρων ὅσα φαίνολις
ἐσκεδάσ' Αὔω,
φέρεις ὄιν, φέρεις αἶγα, φέρεις ἅπν μάτερι
παῖδα

Hesperus, you herd
homeward whatever
Dawn's light dispersed

You herd sheep – herd
goats – herd children
home to their mothers.

Translated by Mary Barnard (1958)

Fragment 104a (Lobel and Page, *PLF*)

Hesperus is the Evening Star

- 28 οἶον τὸ γλυκύμαλον ἐρεύθεται ἄκρῳ ἐπ'
ὑσδῳ,
ἄκρον ἐπ' ἀκροτάτῳ, λελάθοντο δὲ
μαλοδρόπης·
οὐ μὲν ἐκλελάθοντ', ἀλλ' οὐκ ἐδύναντ'
ἐπίκεσθαι

Like the sweet apple which reddens
upon the topmost bough,
A-top on the top-most twig, – which the
pluckers forgot, somehow, –
Forgot it not, nay, but got it not, for none
could get it till now.

Translated by Dante Gabriel Rossetti (1861)

Fragment 105a (Lobel and Page, *PLF*)

of a young bride

- 29 οἶαν τὰν ὑάκινθον ἐν ὥρεσι ποίμενες
ἄνδρες
πόσσι καταστείβοισι, χάμαι δέ τε
πόρφυρον ἄνθος

Like a hyacinth in
the mountains, trampled
by shepherds until
only a purple stain
remains on the ground.

Translated by Mary Barnard (1958)

Fragment 105c (Lobel and Page, *PLF*)

30 σοὶ χάριεν μὲν εἶδος, ὅππατα δ' ...
μέλλιχ', ἔρος δ' ἐπ' ἰμέρτω κέχυται
προσώπῳ

Your form is graceful, your eyes
Gentle, and love flows over your beautiful face.

Translated by D.A. Campbell (1982)

Fragment 112 (Lobel and Page, *PLF*)

31 – παρθενία, παρθενία, ποῖ με λίποισα
ἀποίχῃ;
– οὐκέτι ἦξω πρὸς σέ, οὐκέτι ἦξω
– Virginité, virginité, where have you
gone, deserting me?
– Never again shall I come to you: never
again shall I come.

Translated by D.A. Campbell (1982)

Fragment 114 (Lobel and Page, *PLF*)

32 Ἔρος δηυτέ μ' ὁ λυσιμέλης δόνει,
γλυκύπικρον ἀμάχανον ὀρπετον
Desire shakes me once again,
here is that melting of my limbs.
It is a creeping thing, and bittersweet.
I can do nothing to resist.

Translated by Suzy Q. Groden (1964)

Fragment 130 (Lobel and Page, *PLF*)

33 ἔστι μοι κάλα πάις χρυσοῖσιν ἀνθέμοισιν
ἐμφέρον ἔχοισα μόρφαν

I have a lovely daughter who looks like
golden flowers.

Translated by Denys Page (1955)

Fragment 132 (Lobel and Page, *PLF*)

of her daughter Cleis

34 ἦρος ἄγγελος ἱμερόφωνος ἀήδων
The nightingale, lovely voiced messenger
of spring.

Translated by Anne L. Klinck (2008)

Fragment 136 (Lobel and Page, *PLF*)

35 αἰ δ' ἦχες ἔσλων ἱμερον ἢ κάλων
καὶ μή τί τ' εἶπην γλώσσ' ἐκύκα κάκον,
αἰδῶς κέν σε οὐκ ἦχεν ὅππατ',
ἀλλ' ἔλεγες περὶ τῷ δικαίῳ

If you truly desired something honest
or good

and you tongue were not concocting
some new evil,

there would be no shame in your eyes
and you would plead your cause
outright.

Translated by Josephine Balmer (1992)

Fragment 137 (Lobel and Page, *PLF*)

36 σταθὶ κᾶντα φίλος
καὶ τὰν ἐπ' ὅσοισ' ὀμπέτασον χάριν
Stand facing me, my friend,
display to me the beauty of your eyes.

Fragment 138 (Lobel and Page, *PLF*)

37 μήτε μοι μέλι μήτε μέλισσα
I desire neither the bees nor yet the
honey.

Translated by Beram Saklatvala (1968)

Fragment 146 (Lobel and Page, *PLF*)

38 μνάσασθαί τινά φαιμι καὶ ἕτερον ἀμμέων
Let me tell you
this: someone in
some future time
will think of us.

Translated by Mary Barnard (1958)

Fragment 147 (Lobel and Page, *PLF*)

39 ὁ πλοῦτος ἄνευ ἀρέτας οὐκ ἀσίνης
πάροικος,
ἀ δ' ἀμφοτέρων κρᾶσις εὐδαιμονίας ἔχει
τὸ ἄκρον

Wealth without virtue is a harmful
neighbour;

Their blending is the height of happiness.

Fragment 148 (Lobel and Page, *PLF*)

the second line may not be by Sappho

40 οὐ γὰρ θέμις ἐν μοισσοπόλων οἰκίᾳ
θρῆνον ἔμμεν' οὐ κ' ἄμμι πρόπει τάδε
There is no place for grief,
in a house which serves the Muses;
our own is no exception.

Translated by Josephine Balmer (1992)

Fragment 150 (Lobel and Page, *PLF*)

*to her daughter – sometimes described as her
dying words*

41 σκιδναμέννας ἐν στήθεσιν ὄργας
μαψυλάκαν γλώσσαν πεφύλαχθαι
When anger swells within the breast,
Restrain the idly barking tongue.

Translated by William C. Helmbold (1939)

Fragment 158 (Lobel and Page, *PLF*)

42 δέδυκε μὲν ἁ σελάννα
καὶ Πλητῆαδε μέσαι δέ

νύκτες, παρὰ δ' ἔρχετ' ὥρα
ἔγώ δὲ μόνᾳ κατεύδω

The moon has set and the Pleiades;
it is midnight, and time goes by,
and I lie alone.

Translated by D.A. Campbell (1982)
Fragment 168b (Voigt)

- 43 ποικίλλεται μὲν γαῖα πολυστέφανος
Much decorated earth, continuously
changing.

Fragment 168c (Voigt)
*attributed by Wilamowitz to Sappho; Lobel and
Page, PLF, dissent; cf. Fragment 46a (Page,
PMG)*

- 44 τὸ ἀποθνήσκειν κακόν·
οἱ θεοὶ γὰρ οὕτω κεκρίκασιν·
ἀπέθνησκον γὰρ ἄν

Death is an evil;
we have the gods'
word for it; they too
would die if death
were a good thing.

Translated by Mary Barnard (1958)
Aristotle, *Rhetoric* 1398b.29

- 45 Ἐννέα τὰς Μούσας φασὶν τινες. ὥς
ὀλιγώρως·
ἦνιδε· καὶ Σαπφῷ Λεσβόθεν ἡ δεκάτη.
Some say there are nine Muses. How
imprudent!
Note well: Sappho of Lesbos is the
tenth!

Translated by Marguerite Johnson (2007)
Plato, *Epigram* 16 (Diehl)

- 46 οὐχ ὁράς ... ὅσῃν χάριν ἔχει τὰ Σαπφικὰ
μέλη κηλοῦντα καὶ
καταθέλγοντα τοὺς ἀκροωμένους;

Do you not see what grace the songs of
Sappho have, charming and bewitching
all who listen to them?

Translated by Frank Cole Babbitt (1936)
Plutarch, *The Oracles at Delphi no Longer
Given in Verse* 397a

- 47 εὐδαίᾳ γὰρ ἐκ μεγάλων ἀήταν
αἰψα πέλονται

Periods of calm quickly follow after
Great squalls.

Translated by Tim Whitmarsh (2014)
from a newly discovered papyrus (owner

*anonymous) with a fragment believed to be
by Sappho; cf. the article 'Two New Poems by
Sappho', Dirk Obbink, ZPE 189 (2014)*

- 48 αἶ κε ...
Λάριχος καὶ δῆποτ' ἄνηρ γέννηται,
καὶ μάλ' ἐκ πόλλην 'αν' βαρυθύμιάν κεν
αἰψα λύθειμεν

If Larichus should ...

at some point become a man,
then from full many a despair
would we be swiftly freed.

Translated by Tim Whitmarsh (2014)
*from a newly discovered fragment that many
believe to be by Sappho; Larichus was one of
Sappho's brothers*

SAPPHO OR ALCAEUS

7th–6th century BC

Fragments by the lyric poets Sappho or
Alcaeus

- 1 Κρησσαι νύ ποτ' ᾧδ' ἐμμελέως πόδεσσιν
ᾠρχηντ' ἀπάλοισ' ἀμφ' ἐρόνεντα βῶμον,
πόας τέρεν ἄνθος μάλακον μάτεισαι

The Cretan girls, keeping the rhythm,
dancing softly around the altar,
treading gently on the delicate flowers.

Fragment 16 (Lobel and Page, PLF)

- 2 ὥς δὲ πάις πεδὰ μάτερα πεπτερύγωμαι
As a child to its mother, on wings I fly
to you.

Fragment 25 (Lobel and Page, PLF)

SATYRUS

dates unknown

Unknown, also named Satyrius, Thyilus and
Thyillus

- 1 Ποιμενίαν ἄγλωσσος ἄν' ὀργάδα
μέλπεται Ἀχῶ
ἀντίθρουν πτανοῖς ὑστερόφωνον ὄπα.

Tongueless Echo sings in the shepherd's
meadow,
her voice responding to the voices of the
birds.

Greek Anthology 16.153
on a statue of Echo

SCIPIO A. AFRICANUS

Publius Cornelius Scipio Aemilianus Africanus (Numantinus)

185/184–129BC

Conqueror of Carthage in 147–146BC

see also Homer 92

- 1 τὸ Πολυβίου παρ'ἀγγέλμα διαφυλάττων
ἐπειράτο μὴ πρότερον ἔξ ἀγορᾶς
ἀπελθεῖν ἢ ποιήσασθαι τινα συνήθη καὶ
φίλον ἀμωσγέπως τῶν ἐντυγχανόντων
He observed the precept of Polybius, and
tried never to leave the Forum before he
had in some way made an acquaintance
and friend of somebody among those
who spoke with him.

Translated by Frank Cole Babbitt (1931)

Plutarch, *Sayings of Romans* 199f

SCLERIAS

dates uncertain

Tragic playwright – details unknown

- 1 πολλοῖσι θνητῶν ἡ μὲν ὄψις εὐγενής,
ὁ νοῦς δ' ἐν αὐτοῖς δυσγενὲς εὐρίσκεται
Of many mortals the countenance is
fair,
the mind behind it mean.
Fragment 1 (Snell, *TrGF*)

- 2 ὥς οὐκ ἀνεκτός, ὅστις ἢ πάροις ὦν
ἢ καὶ μεμηνώς εἰς μὲν αὐτὸν ἀσφαλὲς
ἀεὶ ποτ' ἐστίν, εἰς δὲ τοὺς πέλας νοσεῖ
Intolerable he who, either drunk
or mad, thinks himself safe
but to all nearby is ailing.
Fragment 2 (Snell, *TrGF*)

SEMONIDES

mid 7th century BC

Iambic poet from Amorgos and contemporary of Archilochus

- 1 ἐλπίς δὲ πάντας κάπιπειθειήν τρέφει
ἄπρηκτον ὁρμαίνοντας
Yet hope and confidence urge us on
to more exercises in futility.
Fragment 1.6 (West, *IEG*)
- 2 νέωτα δ' οὐδείς ὅστις οὐ δοκεῖ βροτῶν
πλούτῳ τε καγαθοῖσιν ἵξεσθαι φίλος
Next year will bring, all mortals think,
an abundance of wealth and good

fortune.

Fragment 1.9 (West, *IEG*)

- 3 πολλὸς γὰρ ἡμῖν ἐστὶ τεθνάναι χρόνος,
ζῶμεν δ' ἀριθμῷ παῦρα κακῶς ἔτεα
We will be dead for many years,
yet we live our short lives wrongly.

Fragment 3 (West, *IEG*)

- 4 πάμπαν δ' ἄμωμος οὐ τις οὐδ' ἀκήριος
No one is utterly blameless, nor utterly
harmless.

Fragment 4 (West, *IEG*)

- 5 γυναικὸς οὐδὲν χρῆμ' ἀνὴρ ληϊζεται
ἐσθλῆς ἄμεινον οὐδὲ ῥίγιον κακῆς
Nothing is better than a good wife,
nothing worse than a bad one.

Fragment 6 (West, *IEG*)

- 6 χωρὶς γυναικὸς θεὸς ἐποίησεν νόον
From the start, the gods made women
different.

Translated by Diane Arnson Svarlien (1995)

Fragment 7.1 (West, *IEG*)

- 7 ἴσην δ' ἔχοντες μοῖραν οὐ γινώσκομεν
We all have an equal lot – and do not
know it.

Fragment 7.114 (West, *IEG*)

- 8 καὶ μήτ' ἄλουτος γαυρία σὺ, μήτ' ὕδαρ
θαύμαζε, μηδὲ κουρία γενειάδα,
μηδὲ ῥύπῳ χιτῶνος ἔντυε χροῖα
Don't take pride in being unwashed,
don't stand in
awe of water, don't let your beard need
trimming,
and don't deck out your body in a filthy
tunic.

Translated by Douglas E. Gerber (1999)

Fragment 10a (West, *IEG*)

SEVEN SAGES

7th–6th century BC

All the following entries are diversely attributed to two or more of the Seven Sages: Thales, Solon, Periander, Cleobulus, Chilon, Bias, Pittacus

- 1 ἐγγύα, πάρα δ' ἄτα
Give a pledge, and suffer for it.
Translated by R.D. Hicks (1925)
Apophthegms Fragment 4 (D-K)

SEVEN SAGES

- 2 νόμῳ πείθου
Obey the law.
Precepts 217.3 (Mullach, FPG)
- 3 θεοὺς σέβου
Honour the gods.
Precepts 217.3 (Mullach, FPG)
- 4 ἡττῶ ὑπὸ δικαίου
Give way to justice.
Precepts 217.4 (Mullach, FPG)
- 5 ἄρχε σαυτοῦ
Govern yourself.
Translated by George Norlin (1928)
Precepts 217.7 (Mullach, FPG)
- 6 ὄρκῳ μὴ χρῶ
Do not use oaths.
Precepts 217.9 (Mullach, FPG)
- 7 καλὸν εὖ λέγε
Praise what is good.
Precepts 217.11 (Mullach, FPG)
- 8 εὐγένειαν ἄσκει
Exercise nobility of character.
Precepts 217.13 (Mullach, FPG)
- 9 ἅκουε πάντα
Listen to all.
Precepts 217.15 (Mullach, FPG)
- 10 ἱκέτας αἰδοῦ
Respect a suppliant's misfortune.
Precepts 217.17 (Mullach, FPG)
- 11 γνοὺς πράττε
Judge and then act.
Precepts 217.20 (Mullach, FPG)
- 12 λαβὼν ἀπόδος
Give back what you have received.
Precepts 217.22 (Mullach, FPG)
- 13 τέχνη χρῶ
Use your skills.
Precepts 217.23 (Mullach, FPG)
- 14 ὁμοίοις χρῶ
Associate with your peers.
Precepts 217.28 (Mullach, FPG)

- 15 δαπανῶν ἄρχου
Govern your expenses.
Precepts 217.28 (Mullach, FPG)
- 16 τύχην στέργε
Be content with your fortune.
Precepts 217.30 (Mullach, FPG)
- 17 ἀκούων ὄρα
Listen, take heed.
Precepts 217.30 (Mullach, FPG)
- 18 γλῶσσαν ἴσχε
Restrain your tongue.
Precepts 217.32 (Mullach, FPG)
- 19 κρῖνε δίκαια
Judge fairly.
Precepts 217.33 (Mullach, FPG)
- 20 ἀδωροδόκητος δοκίμαζε
Be incorruptible in judgement.
Precepts 217.33 (Mullach, FPG)
- 21 αἰτιῶ παρόντα
Accuse only when the accused is present.
Precepts 217.34 (Mullach, FPG)
- 22 λέγε εἰδώς
Speak only of what you know.
Precepts 217.34 (Mullach, FPG)
- 23 βίας μὴ ἔχου
Do not depend on force.
Precepts 217.34 (Mullach, FPG)
- 24 ὀμίλει πράως
Be gentle in your ways.
Precepts 217.35 (Mullach, FPG)
- 25 πέρας ἐπιτέλει μὴ ἀποδελιῶν
Finish the job without flinching.
Precepts 217.36 (Mullach, FPG)
- 26 φιλίαν φύλασσε
Cherish friendship.
Precepts 217.41 (Mullach, FPG)
- 27 γῆρας προσδέχου
Accept old age.
Precepts 217.45 (Mullach, FPG)

- 28 ἐπὶ ῥώμῃ μὴ καυχῶ
Boast not of your strength.
Precepts 217.45 (Mullach, FPG)
- 29 πλούτει δικαίως
Acquire wealth justly.
Precepts 217.46 (Mullach, FPG)
- 30 μανθάνων μὴ κάμνε
Never tire of learning.
Precepts 217.48 (Mullach, FPG)
- 31 κινδύνευε φρονίμως
Take only calculated risks.
Precepts 217.48 (Mullach, FPG)
- 32 σεαυτὸν αἰδοῦ
Respect your own self.
Precepts 218.3 (Mullach, FPG)
- 33 ἀτυχοῦντι συνάχθου
Share the burden of the unfortunate.
Precepts 218.5 (Mullach, FPG)
- 34 φθιμένους μὴ ἀδίκει
Do not wrong the dead.
Precepts 218.8 (Mullach, FPG)
- 35 τύχῃ μὴ πίστευε
Trust not in fortune.
Precepts 218.9 (Mullach, FPG)
- 36 παῖς ὦν κόσμιος ἴσθι, ἡβῶν ἐγκρατής,
μέσος δίκαιος, πρεσβύτερος εὐλογος·
τελεύτα ἀλύπως
As a child be well-behaved, as an adult
self-disciplined, in middle age just, as an
elder sensible; die without grief.
Precepts 218.9 (Mullach, FPG)
inscribed with another 150 'Delphic maxims'
on a stele in honour of Cineas, founder of Ai
Khanoum, a Greek-Bactrian city (in modern
Afghanistan) at the instance of Clearchus of
Soloi in Cyprus
- 37 μηδὲν ἄγαν
Nothing in excess.
Translated in *The Oxford Dictionary of*
Quotations (2004)
Testimonies, Fragment 1 (D-K)
inscribed on the temple of Apollo at Delphi –
ascribed to several of the seven sages, but Plato,
Protagoras 343a, says it was devised by all

Seven Sages conferring together

- 38 ἀρχὴ ἄνδρα δείκνυσσι
Rule shows forth the man.
Demosthenes, *Preambles* 48.2
this form used by Demosthenes is quoted verbatim
to this day; variously attributed to Pittacus,
Bias and Solon, in varying forms; cf. Epaminon-
das 5
- 39 Ἑπτὰ σοφῶν ἐρέω κατ' ἔπος πόλιν,
οὔνομα, φωνήν.
Μέτρον μὲν Κλεόβουλος ὁ Λίνδιος εἶπεν
ἄριστον·
Χίλων δ' ἐν κοίλῃ Λακεδαιμόνι· Γνώθι
σεαυτόν·
ὃς δὲ Κόρινθον ἔναιε Χόλου κρατέειν
Περιανδρος·
Πιπτακὸς Οὐδὲν ἄγαν, ὃς ἔην γένος ἐκ
Μυτιλήνης·
Τέρμα δ' ὁρᾶν βίότιοι Σόλων ἱεραῖς ἐν
Ἀθήναις.
Τοὺς πλέονας κακίους δὲ Βίας ἀπέφηνε
Πριηνεύς.
Ἐγγύην φεύγειν δὲ Θαλῆς Μιλήσιος
ἡῶδα.
I'll tell you in verse the names and
sayings of the seven sages.
Cleobulus of Lindos said that measure
was best;
Chilon in hollow Lacedaemon said
'Know thyself;'
and Periander, who dwelt in Corinth,
'Master anger;'
Pittacus, who was from Mytilene, said
'Naught in excess;'
and Solon, in holy Athens, 'Look to the
end of life';
Bias of Priene declared that most men
are evil,
and Thales of Miletus said 'Never be
sure.'
Translated by W.R. Paton (1917)
Greek Anthology 9.366
- 40 Θαλῆς ὁ Μιλήσιος καὶ Πιπτακὸς ὁ
Μυτιληναῖος καὶ Βίας ὁ Πριηνεύς καὶ
Σόλων ὁ ἡμέτερος καὶ Κλεόβουλος
ὁ Λίνδιος καὶ Μύσων ὁ Χιηνεύς, καὶ
Λακεδαιμόνιος Χίλων ... καὶ καταμάθοι
ἂν τις αὐτῶν τὴν σοφίαν τοιαύτην οὖσαν,
ῥήματα βραχέα ἀξιολογούμενα ἐκάστω
εἰρημένα
Thales of Miletus, Pittacus of Mytilene,
Bias of Priene, our Solon (of Athens),
Cleobulus of Lindos, Myson of Chen,

and Chilon of Sparta ... You can recognize their wisdom by their short, quotable sayings.

Plato, *Protagoras* 343a

mentioning that all of them were admirers of the Spartan culture of laconic expression. Plato did not recognize Periander (considered a ruthless tyrant in his days) as one of the Seven Sages and counted Myson in his stead

SEXTUS EMPIRICUS

2nd–3rd century AD

Pyrrhonist sceptic and medical doctor

- 1 ἐκ κακοῦ κόρακος κακὸν ῥόν

From a bad crow, a bad egg.

Against the Professors 2.99

SIMONIDES

c.556–468BC

Poet from Iulis on Ceos

see also Plato 210; Xenophon 44

- 1 ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίους, ὅτι
τῇδε
κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι.

Go tell the Spartans, thou who passest
by,

That here, obedient to their laws, we lie.

Translated by W.L. Bowles (1762–1850)

Greek Anthology Epigram 7.249

epitaph for the Spartans at Thermopylae

- 2 Ἀκμάς ἐστακύναν ἐπὶ ξυροῦ Ἑλλάδα
πᾶσαν
ταῖς αὐτῶν ψυχαῖς κείμεθα ῥυσάμενοι.

When Hellas stood on razor's edge
we saved her, giving up our souls.

Greek Anthology Epigram 7.250

on the tomb of the Corinthians who fell at Salamis; the stone has been found and is now in the Epigraphical Museum in Athens (Inv. no. EM 22 I2 927)

- 3 Ἀσβεστον κλέος οἶδε φίλη περὶ πατρίδι
θέντες

These men bestowed ever-shining glory
upon their fatherland.

Translated by C.A. Trypanis (1971)

Greek Anthology Epigram 7.251

probably of the Spartan dead at Plataeae

- 4 Εἰ τὸ καλῶς θνήσκειν ἀρετῆς μέρος ἐστὶ
μέγιστον,
ἡμῖν ἐκ πάντων τοῦτ' ἀπένειμε Τύχη·
Ἑλλάδι γὰρ σπεύδοντες ἐλευθερίην
περιθελίνα
κείμεθ' ἀγηράντων χρώμενοι εὐλογίῃ.

If to die honourably is the greatest
Part of virtue, for us fate's done her best.
Because we fought to crown Greece
with freedom

We lie here enjoying timeless fame.

Translated by Peter Jay (1973)

Greek Anthology Epigram 7.253

for the Athenian dead at Plataeae

- 5 Χαίρετ' ἀριστῆες πολέμου μέγα κῦδος
ἔχοντες,
κούροι Αθηναίων ἔξοχοι ἵπποσύνη,
οἳ ποτε καλλιχόρου περὶ πατρίδος
ῥάλεσθ' ἤβην
πλείστοις Ἑλλάνων ἀντία μαρνάμενοι.

Farewell noble and glorious sons of
Athens, outstanding horsemen, who
sacrificed your youth for your coun-
try, fighting against the greater part of
Greeks.

Greek Anthology Epigram 7.254

- 6 Πολλὰ πίων καὶ πολλὰ φαγῶν καὶ
πολλὰ κάκ' εἰπῶν
ἀνθρώπους κείμει Τιμοκρέων Ῥόδιος.
Having drunk much and eaten much
and gossiped much
of men, here I lie, Timocreon of Rhodes

Greek Anthology Epigram 7.348

- 7 Σπάρτα δ' οὐ τὸ θανεῖν, ἀλλὰ φυγεῖν
θάνατος

For Sparta it is fleeing, not dying, that is
death.

Greek Anthology Epigram 7.431

- 8 οἱ βούλοντο πόλιν μὲν ἐλευθερίᾳ
τεθαλυῖαν
παισὶ λιπεῖν, αὐτοὶ δ' ἐν προμάχοισι
θανεῖν

They wished to leave to their children a
city blossoming with freedom, and to die
themselves in the forefront of the battle.

Translated by C.A. Trypanis (1971)

Greek Anthology Epigram 7.512

of the defenders of Tegea (but it is uncertain for which occasion the epigram was written)

- 9 Μνήμα τόδε κλεινοῖο Μεγιστίᾳ, ὃν ποτε
Μῆδοι
Σπερχεῖον ποταμὸν κτεῖναν ἀμειψάμενοι,
μάντιος, ὃς τότε Κῆρας ἐπερχομένας
σάφα εἰδῶς
οὐκ ἔτλη Σπάρτης ἡγεμόνας προλιπεῖν.

Here fought and fell Megistias, hero
brave,
Slain by the Medes, who crossed Sper-
cheius' wave;
Well knew the seer his doom, but
scorned to fly,
And rather chose with Sparta's king to
die.

Translated by A.D. Godley (1922)

Greek Anthology Epigram 7.677

*epitaph for Megistias, the seer who forewarned
the deaths at Thermopylae; despite being told by
Leonidas to leave he stayed, sending away his
only son in his place; Spercheios is the river just
north of Thermopylae*

- 10 Μίλωνος τόδ' ἄγαλμα καλοῦ καλόν, ὅς
ποτε Πίσῃ
ἑπτὰκι νικήσας ἐς γόνατ' οὐκ ἔπεσεν.
This is the beautiful statue of handsome
Milon,
victorious seven times by the water of
Pisa,
never once falling to his knees.

Greek Anthology Epigram 16.24

*Milon won six wrestling victories, and a
seventh when no opponent appeared*

- 11 Ὑγιαίνειν μὲν ἄριστον ἀνδρὶ θνητῷ,
δεύτερον δὲ φυὰν καλὸν γενέσθαι,
τὸ δὲ τρίτον πλουτεῖν ἀδόλως,
τέταρτον δὲ ἥβαν μετὰ τῶν φίλων.

Health is best for mortal man,
and second comes good looks,
third is wealth honestly obtained,
last not least, youth spent with friends.

*Greek Anthology Appendix, Epigrammata
exhortatoria et supplicatoria 6 (Cougny)*

also attributed to Epicharmus

- 12 πῖνε πῖν' ἐπὶ συμφοραῖς

Drink, drink for good fortune!

Translated by David A. Campbell (1991)

Drink, drink on misadventures!

Fragment 7 (Page, PMG)

both translations are valid

- 13 χαίρετ' ἀλλοπόδων θύγατρες ἵππων
Hail to you, daughters of storm-footed
steeds.

Translated by W. Rhys Roberts (1858–1929),
rev. Jonathan Barnes, 1984

Fragment 10 (Page, PMG)

*written for the victor of a mule race (after he had
exchanged his small fee to Simonides for a larger
one); quoted by Aristotle, Rhetoric 1405b.27*

- 14 ἀνθρῶπος ἐὼν μὴ ποτε φάσῃς ὁ τι
γίνεται αὖριον,
μηδ' ἄνδρα ἰδὼν ὄλβιον ὅσσον χρόνον
ἔσσεται
ὥκεια γὰρ οὐδὲ τανυπτερύγου μυίας
οὕτως ἅ μεταστάσις
If you are a simple mortal, do not speak
of tomorrow
or how long this man may be among the
happy;
like the shining flight of the dragonfly,
change comes suddenly.

Fragment 16 (Page, PMG)

- 15 πάντα γὰρ μίαν ἱκνεῖται δασπληῖτα
Χάρυβδιν,
αἱ μεγάλαι τ' ἀρεταὶ καὶ ὁ πλοῦτος
For all things arrive at one single horri-
ble Charybdis,
great excellence and wealth alike.

Translated by David A. Campbell (1991)

Fragment 17 (Page, PMG)

- 16 ὁ δ' αὖ θάνατος κίχε καὶ τὸν φυγόμαχον
Death reaches even him who shuns
battle.

Fragment 19 (Page, PMG)

- 17 ῥεῖα θεοὶ κλέπτουσιν ἀνθρώπων νόον
Gods easily deceive the minds of mortals.

Translated by Douglas E. Gerber (1999)

Fragment 20 (Page, PMG)

- 18 οὐκ ἔστιν κακὸν
ἀνεπιδόκητον ἀνθρώποις ὀλίγῳ δὲ
χρόνῳ
πάντα μεταρρίπτει θεός
There is no evil
which men cannot expect; and within a
brief time
god turns everything upside down.

Translated by David A. Campbell (1991)

Fragment 22 (Page, PMG)

- 19 τῶν ἐν Θερμοπύλαις θανόντων
εὐκλεῆς μὲν ἂ τύχα, καλὸς δ' ὁ πότμος,
βωμὸς δ' ὁ τάφος, πρὸ γόων δὲ μνᾶσις, ὁ
δ' οἶκτος ἔπαινος

Of those who died at Thermopylae
glorious is the fate and beautiful their
death;
their tomb is an altar;
for lamentation they have remembrance,
for sorrow praise.

Translated by C.A. Trypanis (1971)

Fragment 26.1 (Page, PMG)

- 20 ἐντάφιον δὲ τοιοῦτον οὐτ' εὐρὺς
οὐθ' ὁ πανδαμάτωρ ἀμαυρώσει χρόνος·
ἀνδρῶν ἀγαθῶν ὅδε σηκὸς οἰκέταν
εὐδοξίαν
Ἑλλάδος εἴλετο

Such a burial-place for the brave
neither mould shall obscure nor all-
subduing time;
it enshrines the glory that is Greece.

Fragment 26.4 (Page, PMG)

of the Spartan dead at Thermopylae

- 21 χορὴ κορυδαλλίσι
πάσῃσιν ἐμφῦναι λόφον
Every lark must have its crest.
Translated by David A. Campbell (1991)
Fragment 33 (Page, PMG)

- 22 ἄνδρ' ἀγαθὸν μὲν ἀλαθῶς γενέσθαι
χαλεπὸν χερσίν τε καὶ ποσὶ καὶ νόῳ
τετράγωνον ἄνευ ψόγου τετυγμένον
It is hard to be truly excellent,
four-square in hand and foot and mind,
formed without blemish.

Translated in *Bartlett's Familiar Quotations*
(1980)

Fragment 37.1 (Page, PMG)

cf. Aristotle 108

- 23 τῶν γὰρ ἡλιθίων ἀπειρῶν γενέθλα
Infinite is the race of fools.
Translated by W.R.M. Lamb (1924)
Fragment 37.37 (Page, PMG)
quoted by Plato, Protagoras 346c

- 24 ὦ τέκος οἶον ἔχω πόνον, σὺ δ' ἄωτεις
Child, how much I suffer, but you sleep.
Translated by C.A. Trypanis (1971)
Fragment 38 (Page, PMG)

- 25 τοῦ καὶ ἀπειρέσιοι
παυτῶντ' ὄρνιθες ὑπὲρ κεφαλᾶς,
ἀνὰ δ' ἰχθύες ὀρθοὶ
κυανέου 'Ξ ὕδατος ἄλ-
λοντο καλᾶ σὺν ἀοιδᾷ
Over his head flew numberless birds,
and fish leaped straight up from the
dark blue water
at his beautiful song.
Translated by David A. Campbell (1991)
Fragment 62 (Page, PMG)

- 26 ἴσχει δέ με πορφυρέας ἄλως
ἀμφιταρασσομένας ὀρυμαγδός
I am held fast by the crash of the surg-
ing sea seething all around.
Translated by David A. Campbell (1991)
Fragment 66 (Page, PMG)

- 27 ἀεναοῖς ποταμοῖς ἄνθεσσι τ' εἰαρινοῖς
ἀελίου τε φλογὶ χρυσέας τε σελάνας
καὶ θαλασσαιαῖσι δίναις ἀντιθέντα μένος
στάλας
Ever-flowing rivers, the flowers of
spring,
the flame of the sun, and the golden
moon
and the eddies of the sea.
Translated by R.D. Hicks (1925)
Fragment 76 (Page, PMG)

- 28 τίς γὰρ ἀδονᾶς ἄτερ θνατῶν βίος
ποθινός; ...
τᾶς ἄτερ οὐδὲ θεῶν ζηλωτὸς αἰὼν
What human life is desirable without
pleasure? ...
Without it not even the life of the gods
is enviable.
Translated by David A. Campbell (1991)
Fragment 79 (Page, PMG)

- 29 ἄγγελε κλυτὰ
ἔαρος ἀδυόδμου
κυανέα χελιδοῖ
Noble messenger
of sweet-scented spring,
blue-black swallow!
Translated by David A. Campbell (1991)
Fragment 92 (Page, PMG)

- 30 τὸ δοκεῖν καὶ τὰν ἀλάθειαν βιάται
Appearance does violence even to the
truth.

- Translated by David A. Campbell (1991)
Fragment 93 (Page, PMG)
- 31 τὸ γὰρ γεγεννημένον οὐκέτ' ἄρεκτον
ἔσται
What has been done can never be
undone.
Fragment 98 (Page, PMG)
- 32 ἐν δὲ τὸ κάλλιστον Χίος ἔειπεν ἀνὴρ·
οἷη περ φύλλων γενεῇ, τοίη δὲ καὶ
ἀνδρῶν· ...
ἀλλὰ σὺ ταῦτα μαθὼν βίотου ποτὶ τέρμα
ψυχῇ τῶν ἀγαθῶν τλήθι χαριζόμενος
The man from Chios called Homer said
a beautiful thing:
'The generations of men are like the
leaves of a tree.'
But since you know this now that your
end is near,
treat yourself entirely to what good
things there are.
Translated by Edmund Keeley (2010)
Fragment 8.1–13 (West, IEG)
cf. Homer 84
- 33 πάρεστι γὰρ ἐλπίς ἐκάστῳ
ἀνδρῶν, ἣ τε νέων στήθεσιν ἐμφύεται
Hope, present in every man,
clings closely to the hearts of the young.
Fragment 8.4 (West, IEG)
- 34 θνητῶν δ' ὄφρα τις ἄνθος ἔχη
πολυήρατον ἥβης,
κούφον ἔχων θυμὸν πόλλ' ἀτέλεστα νοεῖ
A mortal, while he has the lovely bloom
of youth,
has many empty-headed, vain ideas.
Translated by M.L. West (1994)
Fragment 8.6 (West, IEG)
- 35 οὐδὲ ἴσασιν
ὥς χρόνος ἔσθ' ἥβης καὶ βίотου ὀλίγος
Nor do they know
how short youth and life are.
Fragment 8.10 (West, IEG)
- 36 εἰ δ' ἄρα τιμήσαι, θυγάτερ Διός, ὅστις
ἄριστος,
δῆμος Ἀθηναίων ἐξετέλεσσε μόνος
But if it is right, daughter of Zeus, to
honour the best,
it was the people of Athens that
performed it alone.
- Translated by David A. Campbell (1991)
Fragment 9 (West, IEG)
perhaps referring to Marathon
- 37 ὁ τοι Χρόνος ὀξύς ὀδόντας,
καὶ πάντα ψήχει καὶ τὰ βιαιότατα
Time is sharp-toothed, and he grinds up
all things, even the mightiest.
Translated by David A. Campbell (1991)
Fragment 13 (West, IEG)
- 38 μνήμην δ' οὐτινὰ φημι Σιμωνίδη
ἰσοφαρίζειν
ὀγδωκονταέτει
I declare that in power of memory no
one rivals Simonides,
now eighty years old.
Translated by David A. Campbell (1991)
Fragment 14 (West, IEG)
*written by himself according to Aelius Aristides
379.22; Simonides was well known for his excel-
lent memory and his method of mnemonics*
- 39 πόλις ἀνδρα διδάσκει
The city is the teacher of men.
Fragment 15 (West, IEG)
- 40 ἔστι καὶ σιγῆς ἀκίνδυνον γέρας
Silence too can be a prerogative, free
from danger.
Fragment 66 (Bergk, PLG)
*much quoted in antiquity, cf. Caesar Augustus
in Plutarch 207c; Horace, Odes 3.2.25: 'est et
fideli tuta silentio merces'; et al.*
- 41 Σιμωνίδης τὸν Ἡσίοδον κηπουρὸν ἔλεγε,
τὸν δὲ Ὅμηρον στεφανηπλόκον, τὸν
μὲν ὥς φυτεύσαντα τὰς περὶ θεῶν καὶ
ἡρώων μυθολογίας, τὸν δὲ ὥς ἐξ αὐτῶν
συμπλέξαντα τὸν Ἰλιάδος καὶ Ὀδυσσεΐας
στέφανον
Simonides said Hesiod was a gardener,
Homer a garland-maker: Hesiod planted
the mythologies of gods and heroes,
Homer plaited them from the garland of
the *Iliad* and *Odyssey*.
Translated by David A. Campbell (1991)
Fragment 6 (FGrH)
- 42 ὅθεν καὶ τὸ Σιμωνίδου εἴρηται περὶ τῶν
σοφῶν καὶ πλουσιῶν πρὸς τὴν γυναῖκα
τὴν Ἰέρωνος ἐρομένην πότερον γενέσθαι
κρεῖττον πλούσιον ἢ σοφόν· πλούσιον
εἰπεῖν· τοὺς σοφοὺς γὰρ ἔφη ὀρᾶν ἐπὶ ταῖς

τῶν πλουσίων θύραις διατρίβοντας

Simonides, when asked by Hieron's wife, which was preferable, to be born wise or wealthy, replied, 'Wealthy; for it seems that the wise wait at the doors of the rich.'

Aristotle, *Rhetoric* 1391a.8

- 43 Σιμωνίδης ἔλεγε μηδέποτ' αὐτῷ μεταμελῆσαι σιγήσαντι, φθεγξαμένῳ δὲ πολλάκις

Simonides said he had never regretted remaining silent, but had many times, having spoken.

Plutarch, *Advice About Keeping Well* 125d

- 44 τὴν μὲν ζωγραφίαν ποίησιν σιωπῶσαν προσαγορεύει, τὴν δὲ ποίησιν ζωγραφίαν λαλοῦσαν

Painting is silent poetry, poetry is eloquent painting.

Translated in *The Oxford Dictionary of Quotations* (2004)

Plutarch, *Were the Athenians More Famous in War or in Wisdom?* 346f

- 45 τῶν ἄλλων ἀπεστερημένος διὰ τὸ γῆρας ἡδονῶν ὑπὸ μιᾶς ἔτι γηροβοσκεῖται τῆς ἀπὸ τοῦ κερδαίνειν

Deprived by old age of other pleasures, he is still comforted by one, that of gain.

Translated by Charles Forster Smith (1919)

Plutarch, *Whether an Old Man Should Engage in Public Affairs* 786b

Simonides' reply to those who accused him of love of money; cf. Pericles 38

- 46 Σιμωνίδης ἐρωτηθεὶς διὰ τί ἐσχατογῆρας ὦν φιλάργυρος εἶη, ὅτι εἶπε βουλοίμην ἂν ἀποθανῶν τοῖς ἐχθροῖς μᾶλλον ἀπολιπεῖν ἢ ζῶν δεῖσθαι τῶν φίλων

When asked why he was so money-minded even in old age, Simonides replied that he'd rather leave something for his enemies when he died than depend on his friends while alive.

Stobaeus, *Anthology* 3.10.61

- 47 Σιμωνίδης ἐρωτηθεὶς πόσον χρόνον βίῳ χρόνον εἶπεν ὀλίγον, ἔτι δὲ πολλά

When Simonides was asked the length of life, he answered, 'A little time, but many years.'

Stobaeus, *Anthology* 4.34.59

- 48 παίζειν ἐν τῷ βίῳ καὶ περὶ μηδὲν ἀπλῶς σπουδάζειν

Play throughout our lives and take nothing quite seriously.

Translated by David A. Campbell (1991)

Theon Aelius, *Preliminary Exercises in Rhetoric* 105

SOCRATES

469–399BC

Athenian philosopher

see also Aeschines Socraticus 1; Aristophanes 44–50; Cato the Elder 12; Epictetus 16, 60; Oracles 17; Proverbial 39

- 1 ὥς ἔστιν τις Σωκράτης σοφὸς ἀνὴρ, τὰ τε μετέωρα φροντιστὴς καὶ τὰ ὑπὸ γῆς πάντα ἀνεζητηκῶς

There is a certain Socrates, a wise fellow, who meditates on supra-terrestrial things and has investigated all that lies below the earth.

Plato, *Apology* 18b.6

quoting accusations against him

- 2 τὸν ἦττω λόγον κρεῖττω ποιῶν

He makes the worse appear the better cause.

Translated by Benjamin Jowett (1817–1893)

Plato, *Apology* 18b.8

quoting accusations against him

- 3 ἂ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι

What I do not know I do not think I know either.

Translated by Harold North Fowler (1914)

Plato, *Apology* 21d

- 4 τῷ ὄντι ὁ θεὸς σοφὸς εἶναι ... ἢ ἀνθρωπίνῃ σοφία ὀλίγον τι νὸς ἀξία ἐστὶν καὶ οὐδενός
- Only god is truly wise. Human wisdom is of little or no value.

Plato, *Apology* 23a

- 5 Σωκράτης φησὶν ἀδικεῖν τοὺς τε νέους διαφθείροντα καὶ θεοὺς οὓς ἡ πόλις νομίζει οὐ νομίζοντα, ἕτερα δὲ δαιμόνια καινά

Socrates, he says, breaks the law by corrupting young men and not recognizing the gods that the city recognizes, but some other new deities.

- Translated in *The Oxford Dictionary of Quotations* (2004)
Plato, *Apology* 24b
quoting accusations against him
- 6 τίθημι γάρ σε όμολογούντα, έπειδή ούκ άποκρίνῃ
I assume that you agree, since you do not answer.
Translated by Harold North Fowler (1914)
Plato, *Apology* 27c
- 7 φιλοσοφούντά με δειν ζῆν καί έξετάζοντα έμμαντόν καί τούς άλλους
I was bent on spending my life in philosophy and in examining myself and others.
Plato, *Apology* 28e
- 8 τὸ γάρ τοι θάνατον δεδιέναι, ὦ άνδρες, οὐδέν άλλο έστίν ἡ δοκεῖν σοφόν εἶναι μὴ ὄντα· δοκεῖν γάρ εἰδέναι έστίν ἃ οὐκ οἶδεν. οἶδε μὲν γάρ οὐδεις τὸν θάνατον οὐδ' εἰ τυγχάνει τῷ άνθρῳπῳ πάντων μέγιστον ὄν τῶν άγαθῶν, δεδίασι δ' ὡς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν έστι
To fear death is to think one is wise when one is not, since it is presuming one knows what one does not know. Death may even be the greatest of all blessings to man, but some fear it as if they knew that it is the greatest of evils.
Plato, *Apology* 29a
- 9 ἔωσπερ ἂν ἐμπνέω καί οἴός τε ὦ, οὐ μὴ παύσωμαι φιλοσοφῶν
As long as I live and am able to continue I shall never give up philosophy.
Translated by Harold North Fowler (1914)
Plato, *Apology* 29d
- 10 ὦ ἄριστε άνδρῶν, Αθηναῖος ὢν, πόλεως τῆς μεγίστης καί ευδοκιμωτάτης εἰς σοφίαν καί ισχύν, χρημάτων μὲν οὐκ αἰσχύνῃ ἐπιμελούμενος ὅπως σοι ἔσται ὡς πλεῖστα, καί δόξης καί τιμῆς, φρονήσεως δέ καί αληθείας καί τῆς ψυχῆς ὅπως ὡς βελτίστη ἔσται οὐκ ἐπιμελῇ οὐδέ φροντίζεις;
My good man, you, a citizen of Athens, greatest of cities, most famous for wisdom and power, are you not ashamed to strive for wealth, reputation and honour, and care not for wisdom and
- truth and the perfection of your soul?
Plato, *Apology* 29d
- 11 οὐκ ἐκ χρημάτων ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καί τὰ άλλα ἀγαθὰ τοῖς άνθρῳποῖς ἅπαντα καί ἰδίᾳ καί δημοσίᾳ
Virtue does not come from money, but from virtue comes money and all other good things to man, both to the individual and to the state.
Translated by Harold North Fowler (1914)
Plato, *Apology* 30b
- 12 τότε μέντοι ἐγὼ οὐ λόγῳ ἀλλ' ἔργῳ αὖ ἐνεδειξάμην ὅτι ἐμοὶ θανάτου μὲν μέλει ... οὐδ' ὅτι οὖν, τοῦ δέ μηδέν ἀδικον μηδ' ἀνόσιον ἐργάζεσθαι, τούτου δέ τὸ πᾶν μέλει
I showed, not in words only, but in deed, that I care not a straw for death, but that my great and only care is lest I should do anything unjust or unholy.
Translated by Benjamin Jowett (1817–1893)
Plato, *Apology* 32d
- 13 ἐνταῦθα ἤα, ἐπιχειρῶν ἕκαστον ὑμῶν πείθειν μὴ πρότερον μήτε τῶν ἑαυτοῦ μηδενὸς ἐπιμελίσθαι πρὶν ἑαυτοῦ ἐπιμεληθεῖν ὅπως ὡς βέλτιστος καί φρονιμώτατος ἔσοιτο, μήτε τῶν τῆς πόλεως, πρὶν αὐτῆς τῆς πόλεως, τῶν τε άλλων οὕτω κατὰ τὸν αὐτὸν τρόπον ἐπιμελίσθαι τί οὖν εἰμι ἄξιος παθεῖν τοιοῦτος ὢν;
I tried to persuade you to seek perfection in virtue and wisdom rather than in wealth – for yourself and equally for the state. What then does such a man as I deserve?
Plato, *Apology* 36c
- 14 ὁ δέ ἀνεξέταστος βίος οὐ βιωτὸς άνθρώπῳ
An uninvestigated life is not worth living.
Plato, *Apology* 38a
- 15 ὁρᾷτε γάρ δὴ τὴν ἡλικίαν ὅτι πόρρω ἤδη έστὶ τοῦ βίου θανάτου δέ ἐγγύς
You see how old I am, how far advanced in life and how near death.
Translated by Harold North Fowler (1914)
Plato, *Apology* 38c

- 16 δυοῖν γὰρ θάτερόν ἐστιν τὸ τεθνάναι ἢ γὰρ οἷον μηδὲν εἶναι μηδὲ αἰσθησιν μηδεμίαν μηδενὸς ἔχειν τὸν τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολὴ τις τυγχάνει οὐσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον ... εἰ οὖν τοιοῦτον ὁ θάνατός ἐστιν, κέρδος ἔγωγε λέγω· καὶ γὰρ οὐδὲν πλείων ὁ πᾶς χρόνος φαίνεται οὕτω δὴ εἶναι ἢ μία νύξ

Either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if death be of such a nature, I say that to die is to gain; for eternity is then only a single night.

Translated by Benjamin Jowett (1817–1893)
Plato, *Apology* 40c–e

- 17 ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι
To a good man no evil can come, either in life or after death.

Plato, *Apology* 41d

- 18 ἀλλὰ γὰρ ἡδὴ ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανομένῳ, ὑμῖν δὲ βιωσομένοις· ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ θεῷ

The hour of departure has arrived, and we go our ways – I to die, and you to live; which is the better, god only knows.

Translated by Benjamin Jowett (1817–1893)
Plato, *Apology* 42a
last lines, spoken to the judges who convicted him

- 19 καὶ σοῦ πάλαι θαυμάζω αἰσθανόμενος ὥς ἡδέως καθεύδεις

I have been wondering at you for some time, seeing how sweetly you sleep.

Translated by Harold North Fowler (1914)
Plato, *Crito* 43b.5
of Socrates on the day of his execution

- 20 πολλαῖς μὲν δὴ σε καὶ πρότερον ἐν παντὶ τῷ βίῳ εὐδαιμόνισα τοῦ τρόπου, πολὺ δὲ μάλιστα ἐν τῇ νῦν παρεστῶσιν συμφορᾷ, ὥς ῥαδίως αὐτὴν καὶ πρᾶως φέρεις

I have often thought that throughout your life you were of a happy disposition, and I think so more than ever in this present misfortune, since you bear it so easily and calmly.

Translated by Harold North Fowler (1914)
Plato, *Crito* 43b.6
of Socrates

- 21 πλημμελὲς εἶη ἀγανακτεῖν τηλικούτων ὄντα εἰ δεῖ ἤδη τελευτᾶν

It would be absurd if at my age I were disturbed because I must die now.

Translated by Harold North Fowler (1914)
Plato, *Crito* 43b.10
just before he was given the hemlock

- 22 τί ἡμῖν ... οὕτω τῆς τῶν πολλῶν δόξης μέλει;

Why do we care so much for what most people think?

Translated by Harold North Fowler (1914)
Plato, *Crito* 44c

- 23 εἰ γὰρ ὥφελον ... οἷοί τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι, ἵνα οἷοί τ' ἦσαν καὶ ἀγαθὰ τὰ μέγιστα

I only wish that as people are able to accomplish the greatest evils, they were also able to accomplish the greatest good.

Plato, *Crito* 44d

- 24 ἢ γὰρ οὐ χρή ποιεῖσθαι παῖδας ἢ συνδιαταλαιπωρεῖν καὶ τρέφοντα καὶ παιδεύοντα

Either don't have children, or endure hardship with them, raise them and educate them.

Plato, *Crito* 45d

- 25 οὐκ ἄρα, ὦ βέλτιστε, πάνυ ἡμῖν οὕτω φροντιστέον τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι ὁ ἐπαῖων περὶ τῶν δικαίων καὶ ἀδίκων, ὁ εἷς καὶ αὐτὴ ἡ ἀλήθεια

Then, most excellent friend, we must not consider at all what the many will say of us, but only he who knows what is just and what unjust; only he, and his will be the truth.

Plato, *Crito* 48a

- 26 οὐ τὸ ζῆν περὶ πλείστου ποιητέον ἀλλὰ τὸ εὖ ζῆν

It is not living, but living well which we ought to consider most important.

Translated by Harold North Fowler (1914)
Plato, *Crito* 48b

- 27 τό γε ἀδικεῖν τῷ ἀδικοῦντι καὶ κακὸν καὶ αἰσχρὸν τυγχάνει ὃν παντὶ τρόπῳ;
Is not wrongdoing inevitably an evil and a disgrace to the wrongdoer?
Translated by Harold North Fowler (1914)
Plato, *Crito* 49b
- 28 δοκεῖ σοι οἷόν τε ἔτι ἐκείνην τὴν πόλιν εἶναι καὶ μὴ ἀνατετράφθαι, ἐν ἣ ἂν αἱ γενόμεναι δίκαι μηδὲν ἰσχύωσιν ἀλλὰ ὑπὸ ἰδιωτῶν ἄκυροί τε γίνωνται καὶ διαφθείρονται;
Do you think that a state can exist and not be overturned, in which the decisions reached by the courts have no force but are made invalid and annulled by private persons?
Translated by Harold North Fowler (1914)
Plato, *Crito* 50b
- 29 μητρός τε καὶ πατρὸς καὶ τῶν ἄλλων προγόνων ἀπάντων τιμιώτερόν ἐστιν πατρὶς καὶ σεμνότερον καὶ ἀγιώτερον καὶ ἐν μείζονι μοῖρα καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι
More than mother and father and all ancestors, your country is more precious and nobler and holier and in higher esteem both among gods and among men of understanding.
Plato, *Crito* 51a
- 30 μῆτε παιδᾶς περὶ πλείονος ποιοῦ μῆτε τὸ ζῆν μῆτε ἄλλο μηδὲν πρὸ τοῦ δικαίου
Regard neither children nor life nor anything else more highly than justice.
Translated by Gavin Betts and Alan Henry (1989)
Plato, *Crito* 54b
- 31 εἰ δ' ἀναγκαῖον εἶη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν
If it were necessary either to do wrong or to suffer it, I should choose to suffer rather than do it.
Translated by W.R.M. Lamb (1925)
Plato, *Gorgias* 469c
cf. Plato 3
- 32 ἔδεισα μὴ παντάπασιν τὴν ψυχὴν τυφλωθεῖν βλέπων πρὸς τὰ πράγματα τοῖς ὁμμασι καὶ ἐκάστη τῶν αἰσθήσεων ἐπιχειρῶν ἄπτεσθαι αὐτῶν
I was afraid my soul would be blinded if

I looked at things with my eyes and tried to grasp them with any of my senses.

Translated by Harold North Fowler (1914)
Plato, *Phaedo* 99e

- 33 παντὸς μᾶλλον ἄρα, ἔφη, ὦ Κέβης, ψυχὴ ἀθάνατον καὶ ἀνώλεθρον, καὶ τῷ ὄντι ἔσσονται ἡμῶν αἱ ψυχαὶ ἐν Αἰδου
It is perfectly certain that the soul is immortal and imperishable, and our souls will actually exist in another world.

Translated by Harold North Fowler (1914)
Plato, *Phaedo* 106e

- 34 θαρρεῖν χρὴ περὶ τῇ ἐαυτοῦ ψυχῇ ἄνδρα ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἶασε χαίρειν ... τὰς δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τε καὶ κοσμήσας τὴν ψυχὴν ... τῷ αὐτῆς κόσμῳ, σωφροσύνη τε καὶ δικαιοσύνη καὶ ἀνδρεία καὶ ἐλευθερία καὶ ἀληθεία, οὕτω περιμένει τὴν εἰς Αἶδου πορείαν
Be of good cheer about your soul; he who has rejected bodily pleasures and has sought for those of learning, he who has adorned his soul with its proper ornaments of self-restraint and justice and courage and freedom and truth – he thus is ready for the journey to the world below.

Translated by Harold North Fowler (1914)
Plato, *Phaedo* 114d

- 35 θάπτωμεν δέ σε τίνα τρόπον; ὅπως ἂν βούλησθε, ἄνπερ γε λάβητέ με καὶ μὴ ἐκφύγω ὑμᾶς
'How shall we bury you?'
'However you wish, only keep hold of me so I do not run away.'

Plato, *Phaedo* 115c

- 36 ὦ Σώκρατες, ἔφη, οὐ καταγνώσομαι γε σοῦ ὅπερ ἄλλων καταγινώσκω, ὅτι μοι χαλεπαίνουν καὶ καταρῶνται ἐπειδὴν αὐτοῖς παραγγείλω πίνειν τὸ φάρμακον ... σὲ δὲ ἐγὼ καὶ ἄλλως ἐγνώκα ἐν τούτῳ τῷ χρόνῳ γενναϊότατον καὶ πραότατον καὶ ἄριστον ἄνδρα ὄντα τῶν πώποτε δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ χαλεπαίνεις ... καὶ ἅμα δακρύσας μεταστρεφόμενος ἀπῆει
'Socrates, I shall not find fault with you, as I do with others, for being angry and

- cursing me when I tell them to drink the poison. All this time I have found you the noblest and gentlest and best man who has ever come here, and I know your anger is not directed against me.' And with a tear he went his way.
Plato, *Phaedo* 116c
Socrates' jailor handing him the hemlock
- 37 τί λέγεις, ἔφη, περὶ τοῦδε τοῦ πώματος πρὸς τὸ ἀποσπείσαι τινι; ἔξεστιν ἢ οὐ; τοσοῦτον, ἔφη, ὡς Σώκρατες, τρίβομεν ὅσον οἰόμεθα μέτρον εἶναι πιεῖν. μανθάνω, ἦ δ' ὅς· ἀλλ' εὐχεσθαί γέ που τοῖς θεοῖς ἔξεστί τε καὶ χρη, τὴν μετοίκησιν τὴν ἐνθὲνδε ἐκεῖσε εὐτυχῇ γενέσθαι· ἃ δὴ καὶ ἐγὼ εὐχομαί τε καὶ γένοιτο ταύτη. καὶ ἄμ' εἰπὼν ταῦτα ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ εὐκόλως ἐξέπιεν
'What do you say about pouring a libation to some god from this cup? Is it allowed or not?' 'We only prepare just the right amount to drink, Socrates,' the jailor said. 'I understand,' he went on; 'but it is allowed and necessary to pray to the gods, that my moving from hence to there may be blessed; thus I pray, and so be it.'
Translated in *The Oxford Dictionary of Quotations* (2004)
Plato, *Phaedo* 117b
of the cup containing his hemlock
- 38 ὦ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρούονα· ἀλλὰ ἀπόδοτε καὶ μὴ ἀμελήσητε
Crito, we owe a cock to Asclepius; render to him what is due and do not neglect it.
Plato, *Phaedo* 118a.7
Socrates' last words
- 39 ἦδε ἡ τελευτή, ὦ Ἐχέκρατες, τοῦ ἐταίρου ἡμῖν ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαίμεν ἄν, τῶν τότε ὧν ἐπειράθημεν ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου
Such was the end, Echecrates, of our friend, who was, as we may say, of all those of his time whom we have known, the best and wisest and most righteous of men.
Translated by Harold North Fowler (1914)
Plato, *Phaedo* 118a.15
of Socrates – last lines of Phaedo
- 40 κρεῖττον γάρ που σμικρὸν εὖ ἢ πολὺ μὴ ἱκανῶς περᾶναι
It is better to finish a small task well than many imperfectly.
Translated by Harold North Fowler (1914)
Plato, *Theaetetus* 187e
- 41 μᾶλλον ἂν ἐβούλου με ὀρᾶν δικαίως ἢ ἀδίκως ἀποθνήσκοντα;
Would you prefer to see me put to death justly or unjustly?
Xenophon, *Apology* 28
on a comment that he was condemned unjustly; cf. Diogenes Laertius, Lives of Eminent Philosophers 2.35
- 42 ἀδικεῖ Σωκράτης οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρων· ἀδικεῖ δὲ καὶ τοὺς νέους διαφθείρων
Socrates is guilty of rejecting the gods acknowledged by the state and of bringing in strange deities; he is also guilty of corrupting the youth.
Translated by E.C. Marchant (1923)
Xenophon, *Memorabilia* 1.1.1
the indictment against Socrates
- 43 Σωκράτης δὲ πάντα μὲν ἡγεῖτο θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων
Socrates thought that the gods know all things, our words and deeds and secret purposes; that they are present everywhere, and grant signs to men of all that concerns man.
Translated by E.C. Marchant (1923)
Xenophon, *Memorabilia* 1.1.19
- 44 Σωκράτης ... συνεβούλευε φυλάττεσθαι τὰ πείθοντα μὴ πεινώντας ἐσθίειν μηδὲ διψώντας πίνειν
Socrates advised the avoidance of appetizers that encourage you to eat when not hungry and drink when not thirsty.
Xenophon, *Memorabilia* 1.3.6
- 45 μὴ ἀμέλει τῶν τῆς πόλεως, εἴ τι δυνατόν ἐστι διὰ σὲ βέλτιον ἔχειν
Don't neglect public affairs, if you have the power to improve them.
Translated by E.C. Marchant (1923)

- Xenophon, *Memorabilia* 3.7.9
- 46 ποτὲ ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται;
What makes a man a gourmet?
Xenophon, *Memorabilia* 3.14.2
- 47 τῷ γὰρ ὄντι ὁ οἶνος ἄρδων τὰς ψυχὰς τὰς
μὲν λύπας ὥσπερ ὁ μανδραγόρας τοὺς
ἀνθρώπους κοιμίζει, τὰς δὲ φιλοφροσύνας
ὥσπερ ἔλαιον φλόγα ἐγείρει
Wine fosters the soul and lulls our griefs
to sleep, just as mandrake does with
men, and awakens kindly feelings as oil
quicken a flame.
Xenophon, *Symposium* 2.24
- 48 οὐκ Ἀθηναῖος οὐδ' Ἕλλην ἀλλὰ κόσμιος
εἶναι
I am not Athenian or Greek but a citizen
of the world.
Translated in *The Oxford Dictionary of Political Quotations* (2006)
Plutarch, *On Exile* 600f
- 49 Ξενοφῶντα ἰδὼν κείμενον τὸν Γρύλλον
Σωκράτης ὁ φιλόσοφος στρατεύων πεζὸς
τοῦ ἵππου γεγονότος ἐκποδῶν ἀνέλαβε
τοῖς ὤμοις αὐτόν, καὶ ἔσωσεν ἐπὶ πολλοὺς
σταδίους ἕως ἐπαύσατο ἡ φυγή
Socrates the philosopher, seeing
Xenophon lying wounded in battle,
dismounted from his horse, took him on
his shoulders and carried him for several
furlongs to safety.
Strabo, *Geography* 9.2.8
- 50 ὁρᾷς ὥς οὐ θεωρήσουσα θεωρησομένη δὲ
μᾶλλον βαδίζει;
Do you not perceive that you goe not to
see, but rather to be seen?
Translated by Thomas Stanley (1665)
Aelian, *Historical Miscellany* 7.10
to his notoriously disagreeable wife Xanthippe
who would not go out in Socrates' old coat
- 51 τὸν δὲ φάναι, ἃ μὲν συνήκα, γενναῖα
οἶμαι δὲ καὶ ἃ μὴ συνήκα πλὴν Δηλίου γέ
τινος δεῖται κολυμβητοῦ
The part I understand is excellent, and so
too is, I dare say, the part I do not under-
stand; but it needs a Delian diver to get
to the bottom of it.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent*
- Philosophers* 2.22
on Heraclitus' book
- 52 πόσων ἐγὼ χρεῖαν οὐκ ἔχω
How many things I can do without!
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 2.25
on looking at a multitude of goods exposed for
sale
- 53 ἔλεγεν ... ἐλαχίστων δεόμενος ἔγγιστα
εἶναι θεῶν
Having fewest wants I am nearest to the
gods.
Translated in *Bartlett's Familiar Quotations*
(1980)
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 2.27
- 54 ἐν μόνον ἀγαθὸν εἶναι, τὴν ἐπιστήμην,
καὶ ἐν μόνον κακόν, τὴν ἀμαθίαν
There is only one good, knowledge, and
one evil, ignorance.
Translated in *Bartlett's Familiar Quotations*
(1980)
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 2.31
- 55 προσημαίνειν τὸ δαιμόνιον τὰ μέλλοντα
αὐτῷ
My divine sign indicates the future to
me.
Translated in *Bartlett's Familiar Quotations*
(1980)
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 2.32.5
- 56 ἔλεγε δὲ ... καὶ εἰδέναι μὲν μηδὲν πλὴν
αὐτὸ τοῦτο εἰδέναι
I know nothing except the fact of my
ignorance.
Translated in *Bartlett's Familiar Quotations*
(1980)
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 2.32.6
often quoted as 'ἐν οἶδα ὅτι οὐδὲν οἶδα'; cf.
Milton, *Paradise Regained* 4.293 (1671): 'The
first and wisest of them all professed / To know
this only, that he nothing knew.'
- 57 πότερον γήμαι ἢ μὴ, ἔφη, ὁ ἂν αὐτῶν
ποιήσης, μεταγνώση
To marry or not to marry, whichever you

- do you will repent it.
Diogenes Laertius, *Lives of Eminent Philosophers* 2.33
when someone asked whether he should marry or not
- 58 ἔλεγέ τε τοὺς μὲν ἄλλους ἀνθρώπους ζῆν ἵν' ἐσθίοιεν· αὐτὸν δὲ ἐσθίειν ἵνα ζῶη
He said that other men live to eat, but he eats to live.
Translated by John Simpson and Jennifer Speake (1982)
Diogenes Laertius, *Lives of Eminent Philosophers* 2.34
cf. the English proverb 'eat to live, not live to eat'; cf. Alexis 12; and Molière, *L'avare* 3.1: 'il faut manger pour vivre, et non pas vivre pour manger'
- 59 ὥσπερ ἄλλος τις χαίρει τὸν ἀγρὸν τὸν αὐτοῦ ποιῶν κρείσσονα, ἄλλος τὸν ἵππον, οὕτως ἐγὼ καθ' ἡμέραν χαίρω παρακολουθῶν ἐμαυτῷ βελτίονι γινομένῳ
As one man rejoices in improving his own farm, and another his own horse, so I rejoice day by day in following the course of my own improvement.
Translated by W.A. Oldfather (1928)
Epictetus, *Discourses* 3.5.14
- 60 ἐπαινεῖν χρή τὸ κατὰ τέχνην γινόμενον
Let us praise whatever is done with artistry.
Translated by Panos Koronakis-Rohlf and Maria Batzini (2007)
Stobaeus, *Anthology* 3.1.190
- 61 ταῦτόν ἐξ ἀσθενοῦς ἀγκυρίου σκάφος ὀρμίζειν καὶ ἐκ φαύλης γνώμης ἐλπίδα
A hope based on false premises is like a boat moored to a weak anchor.
Stobaeus, *Anthology* 3.2.45
- 62 Σωκράτης πρὸς τὸν πυθόμενον τίς πλουσιώτατος εἶπεν ὁ ἐλαχίστοις ἀρκούμενος· αὐτάρκεια γὰρ φύσεώς ἐστι πλούτος
Socrates, when asked who is the richest man, replied, 'He who is satisfied with the least'; for self-sufficiency is wealth by its very nature.
Stobaeus, *Anthology* 3.5.31
- 63 Σωκράτης ἐρωτηθεὶς τί ῥώμη, εἶπε κίνησις ψυχῆς μετὰ σώματος
Socrates when asked what is strength, answered, 'Harmony of body and soul.'
Stobaeus, *Anthology* 3.7.15
cf. *Socrates* 69
- 64 Σωκράτης ἐρωτηθεὶς διὰ τί οὐ συγγράφει, ὅτι εἶπεν ὁρῶ τὰ χαρτία πολὺ τῶν γραφησομένων τιμιώτερα
Socrates, when asked why he did not write, replied, 'Because, I believe paper is of greater value than what could be written on it.'
Stobaeus, *Anthology* 3.21.9
- 65 τοὺς μὲν κενοὺς ἀσκούς τὸ πνεῦμα δίστησι, τοὺς δὲ ἀνοήτους ἀνθρώπους τὸ οἶημα
Empty wine skins are blown up by air, fools by self-conceit.
Stobaeus, *Anthology* 3.22.37
- 66 κρεῖττον ὀψιμαθῆ εἶναι ἢ ἀμαθῆ
Better to learn late than not at all.
Stobaeus, *Anthology* 3.29.68
on learning to play the cithara late in life
- 67 Σωκράτης τὸν φθόνον εἶπεν ἔλκος εἶναι τῆς ψυχῆς
Socrates said that envy was an ulcer of the soul.
Stobaeus, *Anthology* 3.38.48
- 68 ῥᾶον ἂν τις διάπυρον ἄνθρακα ἐπὶ τῆς γλώττης κατάσχοι ἢ λόγον ἀπόρρητον
It is easier to have charcoal burning on one's tongue than to keep a secret.
Stobaeus, *Anthology* 3.41.5
- 69 Σωκράτης ἐρωτηθεὶς τί εὐγένεια, εὐκρασία ἔφη ψυχῆς καὶ σώματος
When Socrates was asked what is nobility, he answered, 'Temperance of mind and body.'
Stobaeus, *Anthology* 4.29a.20
- 70 Σωκράτης εἶπε πολλοῦ ἂν ἄξιον ἦν τὸ πλουτεῖν, εἰ καὶ τὸ χαίρειν αὐτῷ συνῆν· νῦν δὲ ἄμφω ταῦτα κεχώρισται· ἐάν τε γὰρ θέλωσι χρησθαι τῷ πλούτῳ, τῇ ἡδυπαθείᾳ διαφθείρονται· ἐάν τε τὸ πλουτεῖν φυλάττειν, τῇ φροντίδι· ἐάν τε κτήσασθαι, τῇ ἐπιθυμίᾳ

Socrates said that wealth would be a blessing if one could also enjoy it; for in the spending of wealth the rich are destroyed by excess, in its hoarding by anxiety, and in its acquisition by desire.

Stobaeus, *Anthology* 4.31c.90

- 71 Σωκράτης ἐρωτηθεὶς τί εὐδαιμονία ἥδονῃ ἀμεταμέλητος ἔφη

Socrates when asked what is happiness, replied, 'Pleasures that you do not regret.'

Stobaeus, *Anthology* 4.39.18

SOLON

c.639–c.559BC

Athenian statesman, poet and one of the Seven Sages

see also Anacharsis 6; Aristotle 1–2; Herodotus 61; Oracles 3; Plato 342; Seven Sages 39–40

- 1 ἴομεν ἐς Σαλαμίνα μαχησόμενοι περὶ νήσου
ἱμερτὴς χαλεπὸν τ' αἰσχος ἀπωσόμενοι
Let us to Salamis, to fight for the lovely isle,
spurning dishonour hard to bear.

Fragment 3 (West, IEG)

entreating the Athenians not to abandon Salamis

- 2 κακὰ πλεῖστα πόλει δυσνομή παρῆχει
Bad laws create no end of problems in a state.

Fragment 4.31 (West, IEG)

- 3 εὐνομίῃ δ' εὐκόσμη καὶ ἄρτια πάντ'
ἀποφαίνει ...
τραχέα λειαίνει, παύει κόρον, ὕβριν
ἄμαυροῖ

Good rule makes all things orderly and perfect,
smoothes the rough, checks excess,
dims hubris.

Fragment 4.32 (West, IEG)

- 4 γιγνώσκω, καὶ μοι φρενὸς ἔνδοθεν ἄλγεα
κεῖται,
πρεσβυτάτην ἐσορῶν γαῖαν Ἰαονίης
κλινομένην

I mark, and sorrow fills my heart to see,
the eldest country of Ionia listing.

Translated by M.L. West (1994)

Fragment 4a (West, IEG)

of Athens under aristocratic rule

- 5 ὑμεῖς δ' ἥσυχάσαντες ἐνὶ φρεσὶ καρτερὸν
ἦτορ,
οἱ πολλῶν ἀγαθῶν ἐς κόρον ἠλάσατε,
ἐν μετρίοισι τίθεσθε μέγαν νόον· οὐτε
γὰρ ἡμεῖς
πεισόμεθ', οὐθ' ὑμῖν ἄρτια ταῦτ' ἔσσεται

Refrain ye in your hearts those stubborn moods,

Plunged in a surfeit of abundant goods,
And moderate your pride! We'll not submit,

Nor even you yourselves will this befit.

Translated by H. Rackham (1935)

Fragment 4c (West, IEG)

- 6 δῆμῳ μὲν γὰρ ἔδωκα τόσον γέρας ὅσσον
ἐπαρκεῖν,
τιμῆς οὐτ' ἀφελῶν οὐτ' ἐπορεξάμενος·
οἱ δ' εἶχον δύναμιν καὶ χρήμασιν ἦσαν
ἀγῆτοί,
καὶ τοῖς ἐφρασάμην μῆδεν ἀεικὲς ἔχειν·
ἔστιν δ' ἀμφιβαλὼν κρατερὸν σάκος
ἀμφοτέροισι,
νικᾶν δ' οὐκ εἶας· οὐδετέρους ἀδίκως

I gave the people as much privilege as they have a right to:

I neither degraded them from rank nor gave them free hand;

and for those who already held the power and were envied for money,

I worked it out that they also should have no cause for complaint.

I stood there holding my sturdy shield over both parties;

I would not let either side win a victory that was wrong.

Translated by Richmond Lattimore (1960)

Fragment 5 (West, IEG)

- 7 δῆμος δ' ὧδ' ἂν ἄριστα σὺν ἡγεμόνεσσιν
ἔποιτο,
μήτε λίην ἀνεθείς μήτε βιαζόμενος
So will the people follow their leaders best,
neither too little restrained nor yet constrained.

Translated by J.M. Edmonds (1931)

Fragment 6 (West, IEG)

- 8 ἔργμασι ἐν μεγάλοις πᾶσιν ἀδεῖν χαλεπὸν
In great matters it is hard to please all.

- Translated by J.M. Edmonds (1931)
Fragment 7 (West, IEG)
- 9 λήην δ' ἐξάραντ' οὐ ῥάδιόν ἐστι
κατασχεῖν
ὕστερον, ἀλλ' ἤδη χορὴ καλὰ πάντα νοεῖν
Once too far from land 'tis not easy to
make haven;
consider such things ere it be too late.
Fragment 9 (West, IEG)
- 10 εἰ δὲ πεπόνθατε Λυγρὰ δι' ὑμετέρην
κακότητα,
μὴ θεοῖσιν τούτων μοῖραν ἐπαμφέρετε
If by your own wickedness you suffer,
do not blame the gods.
Fragment 11.1 (West, IEG)
- 11 ὑμέων δ' εἷς μὲν ἕκαστος ἀλώπεκος
ἵχνεσι βαίνει,
σύμπασιν δ' ὑμῖν χαῦνος ἔνεστι νόος
Separately, each of you treads as
cautious as the fox,
when all in concert, empty is your
mind.
Fragment 11.5 (West, IEG)
- 12 ἐς γὰρ γλῶσσαν ὀράτε καὶ εἰς ἔπη
αἰμύλου ἀνδρός,
εἰς ἔργον δ' οὐδὲν γινόμενον βλέπετε
You pay heed to the words of a wily
man
and look to none of his deeds.
Fragment 11.7 (West, IEG)
- 13 ταχέως δ' ἀναμίσγεται ἄτη
ἀρχῆς δ' ἐξ ὀλίγης γίγνεται ὥστε πυρός,
φλαύρη μὲν τὸ πρῶτον, ἀνηρὴ δὲ
τελευτᾷ
Ruin is not slow to come;
from a small beginning it runs wild like
fire,
trivial at first, grievous in the end.
Fragment 13.14 (West, IEG)
- 14 Ζεὺς πάντων ἐφορᾷ τέλος
Zeus surveyeth the end of every matter.
Translated by J.M. Edmonds (1931)
Fragment 13.17 (West, IEG)
- 15 οἱ δὲ φύγωσιν
αὐτοί, μὴδὲ θεῶν μοῖρ' ἐπιούσα κίχη,
ἤλυθε πάντως αὐτῖς ἀναίτιοι ἔργα
τίνουσιν

- ἢ παῖδες τούτων ἢ γένος ἐξοπίσω
And if they escape pursuing destiny,
vengeance comes always; for their deeds
are paid
by their innocent children or their
offspring after them.
Translated by J.M. Edmonds (1931)
Fragment 13.29 (West, IEG)
- 16 θνητοὶ ... χάσκοντες κούφαις ἐλπίσι
τερπόμεθα
We mortal men delight in vain hopes,
gaping.
Fragment 13.36 (West, IEG)
- 17 σπεύδει δ' ἄλλοθεν ἄλλος· ὁ μὲν κατὰ
πόντον ἀλᾶται
ἐν νηυσὶν χορήζων οἴκαδε κέρδος ἄγειν
ἰχθυόεντ' ἀνέμοισι φορεόμενος
ἀργαλέοισιν,
φειδωλὴν ψυχῆς οὐδεμίαν θέμενος
They hurry here and there; one man
roams
in ships hoping to bring home some
profit,
tossed by grievous winds over the fishy
deep,
quite careless of his life.
Fragment 13.43 (West, IEG)
- 18 ἄλλος γῆν τέμνων πολυδένδρεον εἰς
ἐνιαυτὸν
λατρεῖ, τοῖσιν καμπύλ' ἄροτρα μέλει·
ἄλλος Ἀθηναίης τε καὶ Ἥφαίστου
πολυτέχνειω
ἔργα δαεὶς χειροῖν συλλέγεται βίον,
ἄλλος Ὀλυμπιάδων Μουσέων πάρα
δῶρα διδαχθεὶς,
ἱμερτῆς σοφίης μέτρον ἐπιστάμενος
Another with curved ploughshares tills
the land,
cultivating, year in, year out, the fertile
soil;
another, trained in Athena's and Hepha-
estus' skills,
secures a living by the labour of his
hands;
another yet, having received the Olym-
pian Muses' gifts,
generates art and wisdom yearned for
by mankind.
Fragment 13.47 (West, IEG)
- 19 ἀδὲ μόρσιμα πάντως
οὔτε τις οἰωνὸς ῥύσεται οὔθ' ἱερά

- What is destined to be
no augury or offering can avert.
Fragment 13.55 (West, IEG)
- 20 πολλάκι δ' ἐξ ὀλίγης ὀδύνης μέγα γίγνε-
ται ἄλγος
From small sufferings often comes much
pain.
Fragment 13.59 (West, IEG)
- 21 πᾶσι δέ τοι κίνδυνος ἐπ' ἔργμασιν
There's risk in every sort of business.
Translated by J.M. Edmonds (1931)
Fragment 13.65 (West, IEG)
- 22 πολλοὶ γὰρ πλουτέουσι κακοί, ἀγαθοὶ δὲ
πένονται
ἀλλ' ἡμεῖς τούτοις οὐ διαμεψόμεθα
Many evil men are rich and good men
poor,
but we shall not exchange excellence for
riches.
Fragment 15 (West, IEG)
- 23 πάντη δ' ἀθανάτων ἀφανὴς νόος ἀνθρώ-
ποισιν
The mind of the immortal gods is all
unseen to man.
Translated by J.M. Edmonds (1931)
Fragment 17 (West, IEG)
- 24 γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος
I grow old ever learning many things.
Translated in *The Oxford Dictionary of
Quotations* (2004)
Fragment 18 (West, IEG)
cf. Plato 264
- 25 ὄλβιος, ᾧ παιδῆς τε φίλοι καὶ μώνυχες
ἵπποι
καὶ κύνες ἀγρευταὶ καὶ ξένος ἄλλοδαπός
Happy he who hath dear children,
whole-hooved steeds
and hunting hounds and friends in
foreign parts.
Translated by J.M. Edmonds (1931)
Fragment 23 (West, IEG)
- 26 ἰσὸν τοι πλουτέουσιν, ὅτω πολὺς ἀργυρός
ἐστί
καὶ χρυσὸς καὶ γῆς πυροφόρου πεδία
ἵπποι θ' ἡμίονοί τε, καὶ ᾧ μόνῃ ταῦτα
πάρεστι,
γαστρὶ τε καὶ πλευραῖς καὶ ποσὶν ἀβρὰ
- παθεῖν
Surely equal is the wealth of him that
hath much silver
and gold and fields of wheatland and
mules and horses;
to that of him that hath but this:
a comfortable life, his food and clothes
and shoes.
Fragment 24.1 (West, IEG)
- 27 χρήματ' ἔχων οὐδεὶς ἔρχεται εἰς Αἴδεω
No one goes to Hades carrying his
possessions.
Fragment 24.8 (West, IEG)
- 28 εἰ δὲ γῆς ἐφεισάμην
πατρίδος, τυραννίδος δὲ καὶ βίης
ἀμειλίχου
οὐ κατηψάμην μιάνας καὶ καταισχύνας
κλέος,
οὐδὲν αἰδέομαι· πλέον γὰρ ὧδε νικήσειν
δοκέω
πάντας ἀνθρώπους
And if I spared my country
Refrained from ruthless violence and
tyranny
And chose to keep my name free from
all taint
I feel no shame at this; instead, I think
It will be my greatest glory.
Translated by Ian Scott-Kilvert (1960)
Fragment 32 (West, IEG)
from a letter to his friend Phocus
- 29 ἐσθλὰ γὰρ θεοῦ διδόντος αὐτὸς οὐκ
ἐδέξατο·
περιβαλὼν δ' ἄγρην ... οὐκ ἐπέσπασεν
μέγα δίκτυον
Of his own will he refused god's bless-
ings;
though his net was full he did not haul
it to.
Fragment 33 (West, IEG)
*on being ridiculed for refusing the rule of
Athens*
- 30 συμμαρτυροίη ταῦτ' ἂν ἐν δίκῃ Χρόνου
...
Γῇ μέλαινα, τῆς ἐγὼ ποτε
ὄρους ἀνείλον πολλαχὴ πεπηγότας,
πρόσθεν δὲ δουλεύουσα, νῦν ἐλευθέρῃ
Before the judgement-seat of Time
Black Earth will best bear witness, for
'twas I

- Removed her many boundary-posts
implanted;
Ere then she was a slave, but now is free.
Translated by H. Rackham (1935)
Fragment 36.3 (West, IEG)
*of boundary-posts marking mortgaged estates;
seisachtheia, the shaking off of land burdens,
was the revolutionary legislation introduced by
Solon returning property to its indebted owners*
- 31 ὁμοῦ βίην τε καὶ δίκην ξυναρμόσας ἔρξα
This I achieved combining force and
justice.
Fragment 36.15 (West, IEG)
- 32 θεσμοὺς δ' ὁμοίως τῷ κακῷ τε καὶ ἀγαθῷ
And rules of law alike for base and noble.
Translated by H. Rackham (1935)
Fragment 36.18 (West, IEG)
- 33 οὐδ' ἐπαύσατο
πρὶν ἀνταράξας πῖα ἔξεῖλεν γάλα
Nor refrained
Ere he had churned and skimmed the
milk of cream.
Translated by H. Rackham (1935)
Fragment 37 (West, IEG)
- 34 ἥδονήν φεῦγε, ἥτις λύπην τίττει
Avoid pleasures; they only beget sorrow.
Seven Sages, *Apophthegms* Fragment 2.3
(D-K)
- 35 φίλους μὴ ταχὺ κτῶ, οὗς δ' ἂν κτήσῃ, μὴ
ταχὺ ἀποδοκίμαζε
Be not rash to make friends; but once you
have, keep them.
Seven Sages, *Apophthegms* Fragment 2.5
(D-K)
- 36 ἄρχεσθαι μαθὼν ἄρχειν ἐπιστήσῃ
Learn to obey before you command.
Translated by R.D. Hicks (1925)
Seven Sages, *Apophthegms* Fragment 2.6
(D-K)
- 37 εὐθυναν ἐτέρους ἀξιῶν διδόναι καὶ αὐτὸς
ὑπεχε
When you call others to account apply it
also to yourself.
Seven Sages, *Apophthegms* Fragment 2.7
(D-K)
- 38 ὃ ἂν μὴ ἴδῃς, μὴ λέγε
If you don't know, don't speak.
Seven Sages, *Apophthegms* Fragment 2.9
(D-K)
- 39 εἰδῶς σίγα
Be silent even though thou knowest well.
Seven Sages, *Apophthegms* Fragment 2.10a
(D-K)
- 40 τὰ ἀφανῆ τοῖς φανεροῖς τεκμαίρου
Surmise the unseen from what is mani-
fest.
Seven Sages, *Apophthegms* Fragment 2.10b
(D-K)
- 41 τέλος ὁρᾷ μακροῦ βίου
Keep in view the end of a long life.
Seven Sages, *Apophthegms* 2.1 (Mullach,
FPG)
Solon's words to Croesus
- 42 λόγος εἰδωλὸν τῶν ἔργων
Speech is the image of actions.
Translated in *Bartlett's Familiar Quotations*
(1980)
Seven Sages, *Apophthegms* 2.7 (Mullach,
FPG)
- 43 ἐκείνη ἡ πόλις ἀριστα οἰκεῖται, ἐν ἣ τοὺς
ἀγαθοὺς ἀνδρας συμβαίνει τιμᾶσθαι, καὶ
τὸ ἐναντίον, ἐν ἣ τοὺς κακοὺς ἀμύνεσθαι
This city is best, where the good are
honoured, the bad warded off.
Seven Sages, *Apophthegms* 2.10 (Mullach,
FPG)
- 44 καλὸν μὲν ἔστιν ἡ τυραννὶς χωρίον, οὐκ
ἔχει δὲ ἀπόβασιν
Tyranny may look good, but there is no
way of escape.
Seven Sages, *Apophthegms* 2.11 (Mullach,
FPG)
- 45 τὸ θεῖον καὶ οἱ νόμοι εὖ μὲν ἀγόντων
εἰσὶν ὠφέλμοι, κακῶς δὲ ἀγόντων οὐδὲν
ὠφελοῦσιν
If things go well, religion and legislation
are beneficial; if not, they are of no avail.
Translated by R.D. Hicks (1925)
Seven Sages, *Apophthegms* 2.14 (Mullach,
FPG)

46 ὁ πολλοῖς φοβερός ὦν πολλοὺς φοβεῖσθω
Who is feared by many has also much to fear.

Seven Sages, *Apophthegms* 2.19 (Mullach, FPG)

47 ὁ δὲ ἔφη ἵνα μαθῶν αὐτὸ ἀποθάνω
That I may learn the song and die.

Seven Sages, *Apophthegms* 2.36 (Mullach, FPG)

when asked why he wanted to be taught one of Sappho's songs

48 τοῦτον ἄριστον ... δοκεῖν οἶκον, ὅπου τὰ χρήματα μήτε κτωμένοις ἀδικία, μήτε φυλάττουσιν ἀπιστία, μήτε δαπανῶσι μετάνοια πρόσσεστιν

The best household is where wealth was not obtained by wrongdoings nor kept unjustly nor spent regretfully.

Seven Sages, *Apophthegms* 8.1 (Mullach, FPG)

49 πόλις ἄριστα πράττειν καὶ μάλιστα σώζειν δημοκρατίαν, ἐν ἣ τὸν ἀδικήσαντα τοῦ ἀδικηθέντος οὐδὲν ἦττον οἱ μὴ ἀδικηθέντες προβάλλονται καὶ κολάζουσιν

A city flourishes and democracy is upheld when those, who have not been wronged, equally expose and chastise the wrongdoer as those who have been wronged.

Seven Sages, *Apophthegms* 9.1 (Mullach, FPG)

50 φίλοις βοήθει

Stand by your friends.

Seven Sages, *Sententiae* 216.36 (Mullach, FPG)

51 γονεῖς αἰδοῦ

Honour your parents.

Seven Sages, *Sententiae* 216.36 (Mullach, FPG)

52 τὸν μὲν κόρον ὑπὸ τοῦ πλούτου γεννᾶσθαι, τὴν δὲ ὕβριν ὑπὸ τοῦ κόρου
Wealth breeds satiety, satiety outrage.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 1.59

53 συμβούλευε μὴ τὰ ἥδιστα, ἀλλὰ τὰ ἄριστα

When giving advice propose not what is pleasant but what is best.

Diogenes Laertius, *Lives of Eminent Philosophers* 1.60.6

54 νοῦν ἡγεμόνα ποιοῦ

Let your intellect show the way.

Diogenes Laertius, *Lives of Eminent Philosophers* 1.60.7

55 οὐδ' ἐγὼ προλέγων πιστὸς ἦν· ἐκεῖνος δὲ πιστότερος κολακεύων Ἀθηναίους ἐμοῦ ἀληθεύοντος

Nor did they believe me when warned; he found more credence flattering the Athenians than I telling the truth.

Diogenes Laertius, *Lives of Eminent Philosophers* 1.65

extract of a letter to Epimenides on warning that Pisistratus would start a tyranny

56 ἀλλὰ καὶ ἡδίων ἡμῖν ἢ βιοτὴ ἔνθα πᾶσι τὰ δίκαια καὶ ἴσα

To live in a place where all have equal rights is more to my liking.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 1.67

extract of a letter, attributed to Solon, written to Croesus

57 Πεφυλαγμένος ἄνδρα ἕκαστον,
ὅρα μὴ κρυπτὸν ἔγχος ἔχω
κραδίῃ, φαιδρῶ
προσεννέπῃ προσώπῳ,
γλώσσα δὲ οἱ διχόμυθος
ἐκ μελαίνης φρενὸς γεγωνῇ.

Watch every man to discern whether, hiding hatred in his heart, he speaks with friendly countenance, while his tongue rings with double speech emanating from a dark soul.

Translated by R.D. Hicks (1925)

Greek Anthology Appendix, Epigrammata exhortatoria et supplicatoria 1 (Cougny)

58 ὥς ἄμεινον εἴη ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῶειν

Yet sometimes it is better for a man to die than to live.

Herodotus, *Histories* 1.31

Solon to Croesus, recounting instances of blessed lives

59 πᾶν ἐστὶ ἄνθρωπος συμφορῇ
Human life is entirely a matter of chance.
Translated by Robin Waterfield (1998)
Herodotus, *Histories* 1.32.20
to Croesus

60 πολλοὶ μὲν γὰρ ζᾶπλουτοὶ ἀνθρώπων
ἀνόλβιοι εἰσὶ, πολλοὶ δὲ μετρίως ἔχοντες
βίου εὐτυχέες
Many are unblest although immensely
rich, and many live a happy life on
moderate means.
Herodotus, *Histories* 1.32.37
to Croesus

61 πρὶν δ' ἂν τελευτήσῃ μὴδὲ καλέειν καὶ
ὄλβιον, ἀλλ' εὐτυχέα
Call no man happy till he dies, he is at
best but fortunate.
Herodotus, *Histories* 1.32.37
to Croesus; cf. *Bible* 369

62 χώρα οὐδεμία καταρκέει πάντα ἐκὼν
παρέχουσα, ἀλλὰ ἄλλο μὲν ἔχει ἑτέρου
δὲ ἐπιδέεται· ἡ δὲ ἂν τὰ πλεῖστα ἔχῃ,
αὕτη ἀρίστη· ὥς δὲ καὶ ἀνθρώπου σῶμα
ἐν οὐδὲν αὐταρκὲς ἐστὶ· τὸ μὲν γὰρ ἔχει,
ἄλλου δὲ ἐνδεές ἐστι
No country is entirely self-sufficient; any
given country has some things, but lacks
others, and the best country is the one
which has the most. By the same token,
no one person is self-sufficient: he has
some things, but lacks others.
Translated by Robin Waterfield (1998)
Herodotus, *Histories* 1.32.40

63 σκοπέειν δὲ χρὴ παντὸς χρημάτων τὴν
τελευτήν κῆ ἀποβήσεται
We must look to the conclusion of every
matter, and see how it shall end.
Translated by A.D. Godley (1920)
Herodotus, *Histories* 1.32.46
to Croesus

64 γνῶθι σαυτόν
Know thyself.
Plato, *Protagoras* 343e
motto inscribed on the 6th century bc temple of
Apollo at Delphi; some references attribute it to
Solon, but Plato says it was devised by all Seven
Sages conferring together; cf. *Philemon*, *Fragment* 152 (Kock) – 139 (K-A); cf. the identical
English expression

65 τῶν δ' ἄλλων αὐτοῦ νόμων ἴδιος ... ὁ
κελεύων ἀτιμον εἶναι τὸν ... μηδετέρας
μερίδος γενόμενον· βούλεται δ' ὥς εἴκοι,
μὴ ἀπαθῶς μὴδ' ἀναισθητῶς ἔχειν πρὸς
τὸ κοινόν... ἀλλ' αὐτόθεν τοῖς τὰ βελτίω
καὶ δικαιοτέρα πράττουσι

Among his other laws there is one which
ordains that he shall be considered
dishonourable who takes neither side,
wishing that a man should not be insen-
sible or indifferent to the common weal,
but should rather espouse promptly the
better and more righteous cause.

Translated by Bernadotte Perrin (1914)
Plutarch, *Solon* 20.1

66 Σόλων δὲ τοῖς πράγμασι τοὺς νόμους
μᾶλλον ἢ τὰ πράγματα τοῖς νόμοις
προσαρμόζων

Solon adapted his laws to the situation,
rather than the situation to his laws.

Translated by Bernadotte Perrin (1914)
Plutarch, *Solon* 22.3

67 ἰσότης στάσιν οὐ ποιεῖ
Where there is equality of citizenship
sedition is absent.
Plutarch, *On Brotherly Love* 484b

68 Σόλων ἐρωτηθεὶς ὑπὸ Περιάνδρου ...
ἐπεὶ σιωπῶν ἐτύγχανε, πότερα διὰ λόγων
σπάνιν ἢ διὰ μωρίαν σιωπᾶ, ἀλλ' οὐδεὶς
ἂν εἶπε μωρὸς σιωπᾶν ἐν συμποσίῳ
δύναιτο
Periander asked Solon if his silence was
due to lack of words or foolishness, to
which Solon replied, 'A fool would be
unable to remain silent during a sympo-
sium.'

Stobaeus, *Anthology* 3.34.15
also attributed to Demaratus by Plutarch,
Sayings of Spartans 220a; cf. Plutarch,
Concerning Talkativeness 503f

69 Σόλων ἐρωτηθεὶς πῶς ἂν μὴ γίγνοιτο
ἀδίκημα ἐν πόλει, εἶπεν εἰ ὁμοίως
ἀγανακτοῖεν οἱ μὴ ἀδικούμενοι τοῖς
ἀδικουμένοις

Wrongdoing can only be avoided if those
who are not wronged feel the same
indignation as those who are.

Translated in *Great Quotations that Shaped
the Western World* (2008)
Stobaeus, *Anthology* 4.1.77

- 70 Σόλων ὁ νομοθέτης ἐρωτηθεὶς ὑπὸ τινος,
πῶς ἄριστα αἱ πόλεις οἰκοῖντο, ἔφη ἔάν οἱ
μὲν πολῖται τοῖς ἄρχουσι πείθωνται, οἱ δὲ
ἄρχοντες τοῖς νόμοις

The best way for a state to be governed is
when the people obey the rulers, and the
rulers obey the law.

Stobaeus, *Anthology* 4.1.89

- 71 χαλεπὸν φορτίον ἡ γυνή
An irksome burden is a wife.

Stobaeus, *Anthology* 4.22b.64

SONGS

Various popular, folk and drinking songs
see also Bacchylides 27–28

- 1 ἦλθ' ἦλθε χειλιδῶν
καλὰς ὥρας ἄγουσα
καλοῦς ἐνιαυτούς

The swallow is here, is here,
Bringing the lovely weather,
Bringing the best of the year!

Translated by Kathleen Freeman (1947)

Anonymous, *Popular Songs* (*Carmina
Popularia*) Fragment 2 (Page, PMG)

a Rhodian song

- 2 ὕσον ὕσον ὦ φίλε
Ζεῦ κατὰ τῆς ἀρούρας
τῆς Ἀθηναίων καὶ τῶν πεδίων

Rain, rain, please, dear Zeus, send rain,
Over the fields of Athens
And over the fields of the plain.

Translated by Kathleen Freeman (1947)

Anonymous, *Popular Songs* (*Carmina
Popularia*) Fragment 8 (Page, PMG)

quoted in Marcus Aurelius, *Tὰ εἰς ἑαυτὸν*
5.7 as a simple way of addressing the gods; the
children would chant for sun and their elders
for rain

- 3 ἄγετ', ὦ Σπάρτας εὐάνδρου
κοῦροι πατέρων πολυητᾶν,
λαῖα μὲν ἵπυν προβάλεσθε,
δόρυ δ' εὐτόλμως πάλλοντες,
μὴ φειδόμενοι τὰς ζωᾶς

Onward, youths of Sparta,
sons of famous fathers,
proudly hold your shields
brandishing your spears,
not afraid to lose your life.

Anonymous, *Popular Songs* (*Carmina
Popularia*) Fragment 10 (Page, PMG)

some scholiasts attribute this to Tyrtaeus

- 4 ἀμὲς δέ γ' ἐσσομένοισθα πολλῶ κάρρονες
And we shall be better by far.

Translated by David A. Campbell (1993)

Anonymous, *Popular Songs* (*Carmina
Popularia*) Fragment 24 (Page, PMG)

sung at Spartan festivals: the elders first, the
young men next of their current strength, and
the children would chant that they would be
better than both

- 5 Παλλὰς Τριτογένει' ἀνασσ' Ἀθηνᾶ,
ὄρθου τήνδε πόλιν καὶ πολίτας
ἄτερ ἀλγέων καὶ στάσεων
καὶ θανάτων ἀώρων

Pallas Athena, our goddess,
keep this city and its citizens
free from sorrows and rebellions
and untimely deaths.

Anonymous, *Drinking Songs* (*Carmina
Convivialia*) Fragment 1 (Page, PMG)

- 6 εἴθ' ἐξῆν ὅποιός τις ἦν ἕκαστος
τὸ στήθος διελόντ', ἔπειτα τὸν νοῦν
ἐσιδόντα

If only it were possible to see what
everyone is like
by opening his breast and reading his
resolve!

Anonymous, *Drinking Songs* (*Carmina
Convivialia*) Fragment 6 (Page, PMG)

- 7 ὁ δὲ καρκίνος ὥδ' ἔφα
χαλᾶ τὸν ὄφιν λαβών·
εὐθὺν χρὴ τὸν ἐταῖρον ἔμ-
μεν καὶ μὴ σκολιά φρονεῖν

The crab spoke thus,
catching the snake in its claw:
'A comrade ought to be straight,
and not have crooked thoughts.'

Translated by Dimitrios Yatromanolakis
(2009)

Anonymous, *Drinking Songs* (*Carmina
Convivialia*) Fragment 9 (Page, PMG)

cf. the saying 'the only straight snake is a
dead snake'; in this drinking song, referring
to Aesop's fable 211 (H-H) – Perry 196, the
emphasis is on drinking companions hiding
secret thoughts

- 8 σὺν μοι πῖνε συνήβα συνέρα
συστεφανηφόρει,
σὺν μοι μαινομένῳ μαίνεο, σὺν σώφρονι
σώφρονει

When I am drinking, drink with me,
With me spend youth's gay hours:
My lover equal-hearted be,
Go crowned, like me, with flowers.
When I am merry and mad,
Merry and mad be you:
When I am sober and sad,
Be sad and sober too.

Translated after H.H. Milman (1865)

Anonymous, *Drinking Songs* (*Carmina Convivialia*) Fragment 19 (Page, PMG)

- 9 οὐκ ἔστιν ἄλωπεκίζειν
οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον
It is not possible to play the fox
or to be a friend to both sides.

Translated by David C. Campbell (1993)

Anonymous, *Drinking Songs* (*Carmina Convivialia*) Fragment 29a (Page, PMG)

quoted by Aristophanes, *Wasps* 1241

- 10 ἀγαθούς τε καὶ εὐπατρίδας,
οἱ τότ' ἔδειξαν οἶων πατέρων ἔσαν
True patriots and fighters,
proving to be their valiant fathers'
offspring.

Aristotle, *Athenian Constitution* 19.3

a song of Athenian exiles during tyranny (6th century BC)

- 11 κρήνας αὐτορούτους μέλιτος τρεῖς ἤθελον
ἔχειν,
πέντε γαλακτορούτους, οἶνου δέκα,
δώδεκα μύρου,
καὶ δύο πηγαίων ὑδάτων, καὶ τρεῖς
χιονέων

I wish I had three natural springs of
honey,
five of milk, ten of wine, of scent a
dozen,
two of fountains, and three of snow.

Translated by D.L. Page (1941)

Lyrica Adespota, Fragment 37 (Powell, *Coll. Alex*)

SOPHILUS

fl. c.340BC

Middle comedy poet

- 1 ἥδ' γε μετ' ἀνδρῶν ἔστιν Ἑλλήνων ἀεὶ
συνάγειν

It is of course a pleasure to be always
among Greeks.

Fragment 4 (Kock) – 5 (K-A) – *Parakatathike*

– *The Deposit*

- 2 γαστρισμός ἐσται δαψιλής· τὰ προοίμια
ὀρῶ ... χορτασθήσονται
... ὀψοφάγος καὶ κνισολιχός

There is going to be gluttony at large
expense; I can see it coming.

And I, connoisseur of good and rich
food, shall feed myself to the full.

Fragments 6 and 7 (Kock) – 7 and 8 (K-A) –
Phylarchos – *The Leader of the Tribe*

SOPHOCLES

c.496–406BC

Athenian tragic playwright

see also Aristophanes 77; Aristotle 188; Hieronymus of Rhodes 1; Pericles 56

- 1 οὐκουν γέλως ἥδιοςτος εἰς ἐχθροὺς γελαῖν;
Is not laughing at one's enemies the most
delightful kind of laughter?

Translated by Hugh Lloyd-Jones (1994)

Ajax 79

- 2 ὥς εὖ παρέστης
I greet you!

Translated by E.F. Watling (1953)

Ajax 92

a greeting used well into the 20th century

- 3 οὐδὲν τὸ τοῦτου μᾶλλον ἢ τοῦμόν
σκοπῶν·
ὀρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
εἶδωλ' ὅσοι περ ζῶμεν ἢ κούφην σκιάν
Not him alone I pity, but Mankind,
Myself, and all that live, mere empty
Nothings,
Appearances of Things, unbody'd shadows.

Translated by Nicholas Rowe (1714)

Ajax 125

- 4 μηδὲν ποτ' εἵπης αὐτὸς ἐς θεοὺς ἔπος,
μηδ' ὄγκον ἄρη μηδέν', εἴ τινος πλέον
ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει
Utter no boastful word against the gods,
Nor swell with pride if haply might of
arm

Exalt thee o'er thy fellows, or vast
wealth.

Translated by F. Storr (1913)

Ajax 128

spoken by Athena

- 5 τοιούσδε λόγους ψιθύρους πλάσσων
εἰς ὦτα φέρει

Whispering secret scandal
to credulous ears.

Translated by E.F. Watling (1953)

Ajax 148

- 6 γυναιξὶ κόσμον ἢ σιγὴ φέρει
Silence is a woman's ornament.

Translated by John Simpson and Jennifer
Speake (1982)

Ajax 293

cf. the English proverb 'silence is a woman's best garment'

- 7 οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχοι
What's done is done and naught can
alter it.

Translated by F. Storr (1913)

Ajax 378

cf. the English proverb 'what's done cannot be undone' and Shakespeare, Macbeth 3.2.12: 'what's done, is done'

- 8 ξὺν τῷ θεῷ πᾶς καὶ γελαῖ κωδύρεται
Laughter or tears, 'tis god that sends
them both.

Translated by E.F. Watling (1953)

Ajax 383

- 9 μηδὲν μέγ' εἴπης
Speak no proud word!

Translated by Hugh Lloyd-Jones (1994)

Ajax 386

- 10 ἰὼ
σκοτός, ἐμὸν φάος,
ἔρεβος ὦ φαεννότατον, ὡς ἐμοί,
ἔλεσθ' ἔλεσθέ μ' οἰκήτορα,
ἔλεσθέ μ'

O darkness that is my light,
O night of death, my only day,
Take me, take me, I pray,
Into your house for ever.

Translated by E.F. Watling (1953)

Ajax 394

Ajax about to kill himself

- 11 οὐκ ἂν πρῆξιμην οὐδενὸς λόγου βροτὸν
ὅστις κενᾶισιν ἐλπῖσιν θερμαίνεται
I wouldn't count a person of any worth
Who likes to warm himself on empty
hope.

Translated by David Raeburn (2008)

Ajax 477

- 12 ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέναι
τὸν εὐγενῆ χρῆ

Nobly to live, or else nobly to die,
Befits proud birth.

Translated in *Bartlett's Familiar Quotations*
(1980)

Ajax 479

spoken by Ajax

- 13 τῆς ἀναγκαίας τύχης
οὐκ ἔστιν οὐδὲν μεῖζον ἀνθρώποις κακόν
Of all human ills, greatest is fortune's
wayward tyranny.

Translated by R.C. Trevelyan (1919)

Ajax 485

- 14 ἀνδρὶ τοι χρεὼν
μνήμην προσεῖναι, τερπνὸν εἰ τί που
πάθοι

How can any man forget the happiness
that once was his!

Ajax 520

- 15 χάρις χάριν γὰρ ἔστιν ἡ τίκτουσ' αἰεὶ
ὅτου δ' ἀπορρεῖ μνήστις εὐ πεπονθότος,
οὐκ ἂν λέγοιτ' ἔθ' οὗτος εὐγενῆς ἀνὴρ
For kindness breeds new kindness.
If recollection of the good received
evaporates, that man should lose
the title of a noble man.

Translated by Oliver Taplin (2015)

Ajax 522

cf. the English expression 'one good turn deserves another'

- 16 ὦ παῖ, γένοιτο πατρός εὐτυχέστερος
My son, may you be happier than your
father.

Translated by R.C. Jebb (1841–1905)

Ajax 550

- 17 ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος
Ignorance is life's extremest bliss.

Translated by F. Storr (1913)

Ajax 554

- 18 οὐ πρὸς ἱατροῦ σοφοῦ
θρηνεῖν ἐπαδὰς πρὸς τομῶντι πῆματι
A well-skilled doctor doesn't warble
incantations

- for an abcess calling for the knife.
Translated by Oliver Taplin (2015)
Ajax 581
- 19 οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη
I am not much pleased with the sharp-
ness of your tongue.
Ajax 584
spoken by the Chorus to Ajax
- 20 μὴ κρῖνε, μὴ 'ξέταζε' σωφρονεῖν καλόν
Don't judge, don't question, possess
yourself in patience.
Ajax 586
- 21 ὦ κλεινὰ Σαλαμίς, σὺ μέν που
ναίεις ἀλίπλακτος εὐδαίμων,
πᾶσιν περίφαντος αἰεὶ.
ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος
Ἰδαία μίμνων λειμωνία ποῖα μη-
νῶν ἀνήριθμος αἰὲν εὐνῶμαι
χρόνῳ τρυχόμενος,
κακὰν ἐλπίδ' ἔχων
ἔτι μέ ποτ' ἀνύσειν τὸν ἀπότροπον
αἰδῆλον Αἶδαν
Fair Salamis, the billow's roar,
Wander around thee yet,
And sailors gaze upon thy shore
Firm in the Ocean set.
Thy son is in a foreign clime
Where Ida feeds her countless flocks,
Far from thy dear, remembered rocks,
Worn by the waste of time –
Comfortless, nameless, hopeless save
In the dark prospect of the yawning
grave.
Translated by Winthrop Mackworth Praed
(1802–1839)
Ajax 596
*these were the last words written by US Secre-
tary of Defence James Forrestal (1892–1949),
interpreted to have been an implied suicide note*
- 22 ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος
φύει τ' ἀδηλα καὶ φανέντα κρύπτεται
Unmeasured, ageless time reveals all
hidden things
and hides again what has been seen.
Ajax 646
- 23 κούκ ἔστ' ἀελλπτον οὐδέν, ἀλλ' ἀλίσκεται
χῶ δεινὸς ὄρκος χαὶ περὶσκελεῖς φρένες
Nothing should be beyond our expecta-
tion;

the sternest oath is overruled, the firm-
est will.
Ajax 648

- 24 ἐχθρῶν ἄδωρα δῶρα κούκ ὀνήσιμα
Enemies' gifts are no gifts; profit bring
they none.
Translated by R.C. Trevelyan (1919)
Ajax 665
*even today quoted as 'δῶρον ἄδωρον' (a
useless gift); cf. Virgil's 'timeo Danaos et dona
ferentes'*
- 25 καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
τιμαῖς ὑπέικει· τοῦτο μὲν νιφοστιβεῖς
χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
ἐξίσταται δὲ νυκτὸς αἰανὴς κύκλος
τῇ λευκοπῶλῳ φέγγος ἡμέρᾳ φλέγειν·
δεινῶν δ' ἄημα πνευμάτων ἐκοίμισε
στένοντα πόντον· ἐν δ' ὁ παγκρατῆς
Ὕπνος
λύει πεδήσας
Even the wildest and the strongest
yield to eternal law; just as snow-bear-
ing
wintry storms give way to fruitful
summer,
the everlasting circle of the night
gives way to blazing daylight;
fearful winds subside and lull to rest
the groaning sea; even all-powerful
sleep
loosens its shackles.
Ajax 669
- 26 ἐγὼ γ' ἐπίσταμαι γὰρ ἀρτίως ὅτι
ὁ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
ὥς καὶ φιλήσων αὖθις, ἐς τε τὸν φίλον
τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
ὥς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ
βροτῶν ἄπιστος ἐσθ' ἔταιρείας λιμὴν
I now know this, that while I hate my
enemy
I must remember that the time may
come
When he will be my friend; as, loving
my friend
And doing him service, I shall not forget
That he one day may be my enemy.
Friendship is but a treacherous anchor-
age.
Translated by E.F. Watling (1953)
Ajax 678

- 27 ὦ Πάν, Πάν ἀλίπλαγκτε, Κυλ-
 λανίας χιονοκτύπου
 πετραίας ἀπὸ δειράδος φάνηθ', ὦ
 θεῶν χοροποί', ἄναξ ...
 νῦν γὰρ ἐμοὶ μέλει χορεῦσαι
 Pan, O Pan, come, sea-rover,
 down from the snow-beaten mountain
 crag.
 Lord of the dance the gods delight in,
 come, for now I, too, would dance. O
 joy!
 Translated by Edith Hamilton (1964)
Ajax 695
 cf. Elizabeth Barrett Browning, 'A Musical
 Instrument', 'What was he doing, the great god
 Pan?' (1862)
- 28 οἱ γὰρ κακοὶ γινώμασι τὰγάθ' ἐν χεροῖν
 ἔχοντες οὐκ ἴσασι πρὶν τις ἐκβάλη
 For those who have bad judgement
 never know
 The good they hold until it's thrown
 away.
 Translated by Oliver Taplin (2015)
Ajax 964
- 29 θεοὶς τέθνηκεν οὗτος, οὐ κείνοισιν, οὐ
 'Tis the gods
 Must answer for his death, not these
 men, no.
 Translated by R.C. Trevelyan (1919)
Ajax 970
of Ajax' suicide
- 30 ἀνὴρ δύσσοργος, ἐν γήρᾳ βαρὺς
 A man, heavy with age, is quick to anger.
Ajax 1017
- 31 οὐτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι,
 μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων
 Nor can an army be held sensibly in
 sway
 without the barrier of respect and
 dread.
Ajax 1075
- 32 ἀλλ' ἄνδρα χρή, κὰν σῶμα γεννήσῃ
 μέγα,
 δοκεῖν πεσεῖν ἂν κὰν ἀπὸ σμικροῦ κακοῦ
 A man of mighty frame
 may yet fall at a small mischance.
Ajax 1077
- 33 ὅπου δ' ὑβρίζειν δρᾶν θ' ἅ βούλεται
 παρῇ,
 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
 ἐξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν
 Where licence reigns,
 And insolence, the ship of state is
 doomed,
 However fair her course at first, to
 plunge
 To bottomless disaster.
 Translated by E.F. Watling (1953)
Ajax 1081
- 34 ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν
 There's nothing wrong in being proud
 with justice on your side.
 Translated by Oliver Taplin (2015)
Ajax 1125
- 35 τίς ἄρα νέατος, ἐς πότε λή-
 ξει πολυπλάγκτων ἐπέων ἀριθμός;
 What will be the final number
 of my wandering years?
 Translated by Hugh Lloyd-Jones (1994)
Ajax 1185
- 36 ὄφελε πρότερον αἰθέρα δῦ-
 ναι μέγαν ἢ τὸν πολύκοινον Αἰδαν
 κείνος ἀνὴρ, ὃς στυγεῶν ἔδειξεν ὀ-
 πλων Ἑλλασιν κοινὸν Ἄρη ...
 κείνος γὰρ ἔπερσεν ἀνθρώπους
 That man should be dissolved into thin
 air,
 or else condemned to Hades,
 whoever it was that first revealed hate-
 ful arms
 to the Hellenes to use in deadly war;
 it was he who was the ruin of mankind.
Ajax 1192
- 37 ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ
 The wise and prudent everywhere
 prevail.
 Translated by F. Storr (1913)
Ajax 1252
- 38 μέγας δὲ πλευρὰ βουὸς ὑπὸ σμικρᾶς ὁμῶς
 μάλιστα γοῦν ὁρθὸς εἰς ὁδὸν πορεύεται
 A hulking ox can still be kept on
 straight along the road
 by means of a small whip.
 Translated by Oliver Taplin (2015)
Ajax 1253

- 39 φεῦ, τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
χάρις διαρρεῖ
How quickly gratitude towards the dead
can slip away.

Translated by Oliver Taplin (2015)
Ajax 1266

- 40 μηδ' ἡ βία σε μηδαμῶς νικησάτω
τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν
Let not your violent temper lead you into
such hatred as would tread down justice.
Ajax 1334

- 41 ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
βλάπτειν τὸν ἐσθλόν, οὐδ' ἂν μισῶν
κυρῆς
It is unjust to injure a good man dead,
however much you hate him.
Ajax 1344

- 42 σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ
It is not my way to approve of a stubborn
mind.
Translated by Hugh Lloyd-Jones (1994)
Ajax 1361

- 43 ἢ πάνθ' ὅμοια· πᾶς ἀνὴρ αὐτῷ πονεῖ
It is always the same: each man works
for himself.
Translated by Oliver Taplin (2015)
Ajax 1366

- 44 ἢ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
γνῶναι πρὶν ἰδεῖν δ' οὐδεὶς μάντις
τῶν μελλόντων ὅ τι πράξει
We all can judge of many things that we
have seen;
not having seen, what prophet can fore-
tell the future?
Ajax 1418
closing lines, spoken by the Chorus

- 45 Ὡ κοινὸν αὐτάδελφον Ἰσμήνης κάρα,
ἄρ' οἶσθ' ὅ τι Ζεὺς τῶν ἀπ' Οἰδίου
κακῶν
ἄ, ποῖον οὐχὶ νῶν ἔτι ζώσαιν τελεῖ;
Ismene, sister of my blood and heart,
See'st thou how Zeus would in our lives
fulfil
The destiny of Oedipus, a world of
woes!
Translated by F. Storr (1912)
Antigone 1

opening lines

- 46 οὐδὲν γὰρ οὔτ' ἀλγεινὸν οὔτ' ἄτης ἄτερ
οὔτ' αἰσχρὸν οὔτ' ἄτιμόν ἐσθ', ὅποιον οὐ
τῶν σῶν τε καμῶν οὐκ ὅπωπ' ἐγὼ κακῶν
There is no pain, affliction, outrage,
shame,
lacking in our fortunes, thine and mine.
Antigone 4

- 47 ἔαν δ' αἰκλαυτον, ἄταφον, οἰωνοῖς γλυκύν
θησαυρὸν εἰσορῶσι πρὸς χάριν βορᾶς
He's to be left unwept, unburied,
a feast for vultures.
Antigone 29
Antigone of her slain brother Polynices

- 48 καὶ δείξεις τάχα
εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλὼν κακὴ
Now 'tis thine to show
If thou art worthy of thy blood, or base.
Translated by F. Storr (1912)
Antigone 37
Antigone to Ismene

- 49 ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναιχ' ὅτι
ἔφυσεν, ὥς πρὸς ἀνδρα οὐ μαχουμένα
Remember that we are but women,
not made by nature to contend with
men.
Antigone 61
spoken by Ismene – throughout the play Ismene
questions Antigone's strong views

- 50 τὸ γὰρ
περισσὰ πρᾶσσειν οὐκ ἔχει νοῦν οὐδένα
There is no sense in actions that exceed
our powers.
Translated by Hugh Lloyd-Jones (1994)
Antigone 67
spoken by Ismene

- 51 τὸ δὲ
βία πολιτῶν δρᾶν ἔφυν ἀμήχανος
I do not possess the strength to defy the
state.
Antigone 78
spoken by Ismene

- 52 θεορμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις
Thou hast a fiery heart for chilling deeds.
Antigone 88
spoken by Ismene

53 ἀμηχάνων ἐρᾶς
You are in love with the impossible.

Translated by David Grene (1991)
Antigone 90
spoken by Ismene

54 ὅταν δὴ μὴ σθένω πεπαύσομαι
Only when my powers fail me will I be done.

Antigone 91
Antigone's immediate reply to Ismene

55 πείσομαι γὰρ οὖν
τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς
θανεῖν

The worst that can befall
Is not to die an honourable death.

Translated by F. Storr (1912)
Antigone 96
a quadruple negation

56 ἀκτις ἀελίου, τὸ κάλ-
λιστον ἐπταπύλῳ φανέν
Θήβα τῶν πρότερον φάος,
ἐφάνθης ποτ', ὦ χρυσέας
ἀμέρας βλέφαρον
Sunbeam, fairest to shine on seven-
gated Thebes,
finally you came forth, eye of a golden
day.

Antigone 100

57 Ζεὺς γὰρ μεγάλης γλώσσης κόμπους
ὑπερχαίρει

Zeus detests the boasts of a proud
tongue.

Translated by Hugh Lloyd-Jones (1994)
Antigone 127

58 ἐπέπνει
ῥιπαῖς ἐχθίστων ἀνέμων

He breathed upon us a blast of raging
winds.

Antigone 136

59 ἐκ μὲν δὴ πολέμων
τῶν νῦν θέσθε λημοσύναν,
θεῶν δὲ ναοὺς χοροῖς
παννύχους πάντας ἐπέλωμεν
Now let us win oblivion from the wars,
thronging the temples of the gods
in singing, dancing choirs through the
night!

Translated by Robert Fagles (1982)

Antigone 150

60 τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ
πολλῷ σάλῳ σείσαντες ὥρθωσαν πάλιν
Our city's fortunes, storm-tossed by the
gods,
have now been set aright in safety.

Antigone 162

61 ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν
ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν
ἂν

ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῇ
It is no easy matter to discern
The temper of a man, his mind and will,
Till he be proved by exercise of power.

Translated by F. Storr (1912)

Antigone 175

62 ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων ...
κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ
καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω

I have nothing but contempt for the kind
of governor who is afraid, for whatever
reason, to follow the course that he
knows is best for the State; and as for the
man who sets private friendship above
the public welfare – I have no use for
him, either.

Translated by Dudley Fitts and Robert
Fitzgerald (1939)

Antigone 178

63 ὑπ' ἐλπίδων
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν

Hope of gain
Hath lured men to their ruin oftentimes.

Translated by F. Storr (1912)

Antigone 221

64 τοιαῦθ' ἐλίσσω ἥνυτον σχολῇ βραδύς,
χοῦτως ὁδὸς βραχεῖα γίγνεται μακρά
Thus leisurely I hastened on my road;
Much thought extends a furlong to a
league.

Translated by F. Storr (1912)

Antigone 231

65 στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν
Nobody likes the messenger who brings
bad news.

Antigone 277

- 66 ἄναξ, ἐμοί τοι μή τι καὶ θεήλατον
τοῦργον τόδ' ἢ ξύννοια βουλεύει πάλαι
I had misgivings from the first, my
liege,
Of something supernatural at work.

Translated by F. Storr (1912)

Antigone 278

i.e. something caused by the gods, not by man

- 67 οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος
κακὸν νόμισμ' ἐβλάσσε
There is no institution so ruinous for
men as money.

Translated by Hugh Lloyd-Jones (1994)

Antigone 295

- 68 τοῦτο καὶ πόλεις
πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
χρηστὰς πρὸς αἰσχρὰ πράγμαθ'
ἴστασθαι βροτῶν·
πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν
καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι

Money 'tis that sacks
Cities, and drives men forth from hearth
and home;
Warps and seduces native innocence,
And breeds a habit of dishonesty.

Translated by F. Storr (1912)

Antigone 296

- 69 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν
Seek not to make a profit from all things.

Antigone 312

- 70 ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοῦς
πλείονας
ἀτωμένους ἰδοὺς ἂν ἢ σεσωσμένους
You will see more ruined than saved by
wealth ill gotten.

Translated by H.T. Riley (1872)

Antigone 313

- 71 φεῦ·
ἢ δεινόν, ᾧ δοκεῖ γε, καὶ ψευδῇ δοκεῖν
Oh! How terrible to guess, and guess at
lies!

Translated by Elizabeth Wyckoff (1954)

Antigone 323

- 72 πολλαὰ τὰ δεινὰ καὶ οὐδὲν ἄν-
θρώπου δεινότερον πέλει
Many wonders there are,

but none more wondrous than man.

Translated by F. Storr (1912)

Antigone 332

- 73 Γᾶν
ἄφθιτον, ἀκαμάταν, ἀποτρύεται,
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος,
ἵππειῳ γένει πολεῦων

Earth,
immortal, inexhaustible, tilled
year after year, to and fro,
with horse-drawn ploughs.

Antigone 338

- 74 κουφονόων τε φύλον ὄρ-
νίθων ἀμφιβαλὼν ἄγει
καὶ θηρῶν ἀγρίων ἔθνη
πόντου τ' εἰναλίαν φύσιν
σπεύρασι δικτυοκλώστοις,
περιφραδῆς ἀνήρ
With woven nets he snares the race of
thoughtless birds,
the tribes of savage beasts, the sea-
brood of the deep,
man of subtle wit.

Translated by C.A. Trypanis (1971)

Antigone 342

- 75 καὶ φθέγμα καὶ ἀνεμόεν
φρόνημα καὶ ἀστυνόμους
ὄργας ἐδιδάξατο καὶ δυσάυλων
πάγων ὑπαίθρεια καὶ
δύσομβρα φεύγειν βέλη
παντοπόρος· ἄπορος ἐπ' οὐδὲν ἔρχεται
τὸ μέλλον· Αἶδα μόνον
φεύξιν οὐκ ἐπάξεται·
νόσων δ' ἀμηχάνων φυγὰς
ξυμπέφρασται

And speech and thought, quick as the
wind
and the mood and mind for law that
rules the city –
all these he has taught himself
and shelter from the arrows of the frost
when there's rough lodging under the
cold clear sky
and the shafts of lashing rain –
ready, resourceful man!

Never without resources
never an impasse as he marches on the
future –
only Death, from Death alone he will
find no rescue
but from desperate sickness he has plot-
ted his escapes.

Translated by Robert Fagles (1982)

Antigone 353

- 76 σοφόν τι τὸ μηχανόεν
τέχνας ὑπὲρ ἐλπίδ' ἔχων,
τοτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει
Man the master, ingenious past all
measure
past all dreams, the skills within his
grasp –
he forges on, now to destruction
now again to greatness.

Translated by Robert Fagles (1982)

Antigone 365

- 77 βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.
ψεῦδει γὰρ ἢ πίνοια τὴν γνώμην
There's nothing you can swear you'll
never do;
second thoughts make liars of us all.

Translated by Robert Fagles (1982)

Antigone 388

- 78 ἄλλ' ἢ γὰρ εὐκτὸς καὶ παρ' ἐλπίδας χαρὰ
ἔουκεν ἄλλη μῆκος οὐδὲν ἡδονῇ
But the wild rapture of a glad surprise
is like no other pleasure.

Antigone 392

- 79 ἡ παῖς ὁράται κἀνακωκύνει πικρῶς
ὄρνιθος ὁξύν φθόγγον, ὥς ὅταν κενῆς
εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος
A piercing cry she uttered, sad and
shrill,
As when the mother bird beholds her
nest
Robbed of its nestlings

Translated by F. Storr (1912)

Antigone 423

- 80 τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
ἦϊδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
ἀλγυνόν
It is good to escape from trouble oneself,
but grievous to lead your friends into it.

Antigone 437

- 81 οὐδὲ σθένειν τοσοῦτον ὥοιμην τὰ σὰ
κηρύγμαθ' ὥστ' ἀγραπτα κάσφαλῃ θεῶν
νόμιμα δύνασθαι θνητὰ γ' ὄνθ'
ὑπερδραμεῖν.
οὐ γάρ τι νῦν γε κἀχθές, ἀλλ' αἰεὶ ποτε
ζῆ ταῦτα
Nor did I think your proclamations

strong enough
to have power to overrule, mortal as
they were,
the unwritten and unfailing ordinances
of the gods.
For these have life, not simply today and
yesterday,
but for ever.

Translated by Hugh Lloyd-Jones (1994)

Antigone 453

- 82 θανουμένη γὰρ ἐξήδη, τί δ' οὐ;
κεῖ μὴ σὺ προῦκήρυξας. εἰ δὲ τοῦ χρόνου
πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ
λέγω.
ὅστις γὰρ ἐν πολλοῖσιν ὥς ἐγὼ κακοῖς
ζῆ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;
I know that I must die,
E'en hadst thou not proclaimed it; and
if death
Is thereby hastened, I shall count it gain.
For death is gain to him whose life, like
mine,
Is full of misery.

Translated by F. Storr (1912)

Antigone 460

- 83 ἄλλ' ἴσθι τοι τὰ σκληρ' ἄγαν φρονήματα
πίπτειν μάλιστα
Well, let her know the stubbornest of
wills
Are soonest bended.

Translated by F. Storr (1912)

Antigone 473

- 84 μικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
ἵππους καταρτυθέντας
A small bit will control the fiercest horse.

Antigone 477

- 85 τοῦτ' ἔχων ἅπαντ' ἔχω
Possessing this I've everything.

Antigone 498

- 86 τοῦτοις τοῦτο πᾶσιν ἀνδάνειν
λέγοιμ' ἄν, εἰ μὴ γλωσσᾶν ἐγκλήοι φόβος
To this all my townsmen would agree,
were they not gagged by terror.

Antigone 504

- 87 ἀλλ' ἢ τυραννὶς πολλὰ τ' ἄλλ'
εὐδαιμονεῖ
κᾶξεστιν αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται
Tyrants are fortunate in many ways,

- but most to act and speak whichever
way they please.
Antigone 506
- 88 οὐδὲν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγχνους
σέβειν
There is nothing shameful in worship-
ing one's kin.
Antigone 511
- 89 οὗτοι ποθ' οὐχθρός, οὐδ' ὅταν θάνῃ,
φίλος
An enemy can never be a friend, not
even after death.
Antigone 522
Creon speaking
- 90 οὗτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν
I have been born for mutual love, not
hate.
Antigone 523
Antigone's reply
- 91 κάτῳ νυν ἔλθοῦσ', εἰ φιλητέον, φίλει
κείνους· ἐμοῦ δὲ ζώντος οὐκ ἄρξει γυνή
Die then, and love the dead if love thou
must,
No woman shall be master while I live.
Translated by F. Storr (1912)
Antigone 524
Creon's counter answer
- 92 ὥς ἔχιδν' ὑφειμένη
Like a viper unperceived.
Translated by F. Storr (1912)
Antigone 531
- 93 λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην
A friend in word is never friend of mine.
Translated by F. Storr (1912)
Antigone 543
- 94 σὺ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ κατθανεῖν
You chose to live, I chose to die.
Translated by Robert Fagles (1982)
Antigone 555
- 95 οὐ γὰρ ποτ' ... οὐδ' ὅς ἂν βλάβστη μένει
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ'
ἐξίσταται
Misfortune causes the steadiest minds to
waver.
Antigone 563
- 96 ἀρώσιμοι γὰρ χᾶτέρων εἰσὶν γύαι
There are more lands from which to
raise his seed.
Antigone 569
- 97 φεύγουσι γὰρ τοι χοῖ θρασεῖς, ὅταν
πέλας
ἤδη τὸν Ἄιδην εἰσορᾷσι τοῦ βίου
For e'en the bravest spirits run away
When they perceive death pressing on
life's heels.
Translated by F. Storr (1912)
Antigone 580
- 98 εὐδαίμονες οἷσι κακῶν ἄγευστος αἰὼν
Thrice blest are they who never tasted
pain!
Translated by F. Storr (1912)
Antigone 582
- 99 οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἅτας
οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πλήθος ἔρπον
But for those whose house has been
shaken by god
there is never cessation of ruin;
it steals on generation after generation.
Translated by David Grene (1991)
Antigone 583
- 100 τό τ' ἔπειτα καὶ τὸ μέλλον
καὶ τὸ πρὶν ἐπαρκέσει
νόμος ὅδ'
Throughout the future, now and
always,
as in the past, this law shall stand.
Antigone 611
- 101 ἃ γὰρ δὴ πολύπλαγκτος ἐλ-
πίς πολλοῖς μὲν ὄνησις ἀνδρῶν,
πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων
Hope, deceitful hope, to many brings
advantage,
to many, though, a host of unfulfilled
desires.
Antigone 615
- 102 τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
τῷδ' ἔμμεν ὅτῳ φρένας
θεὸς ἄγει πρὸς ἅταν
When evil appears expedient
it is a god that leads you to disaster.
Antigone 622

103 ψυχρὸν παραγκάλισμα τοῦτο γίγνεται,
γυνὴ κακὴ ξύνεννος ἐν δόμοις· τί γὰρ
γένοιτ' ἂν ἕλκος μεῖζον ἢ φίλος κακός;

Ill fares the husband mated with a
shrew,
And her embraces very soon wax cold.
For what can wound so surely to the
quick
As a false friend?

Translated by F. Storr (1912)
Antigone 650

104 ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
χρηστός, φανεῖται καὶ πόλει δίκαιος ὢν
Show me the man who rules his house-
hold well:
I'll show you someone fit to rule the
state.

Translated by Robert Fagles (1982)
Antigone 661

105 ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν·
αὕτη πόλεις ὀλλυσιν, ἥδ' ἀναστάτους
οἴκους τίθισιν, ἥδε συμμαχου δορός
τροπὰς καταρρήγνυσι
Anarchy! There is no greater evil!
This is what ruins states and tears down
houses,
this is what breaks up armies, turning
them to flight.

Antigone 672

106 κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς
ἐκπεσεῖν,
κοῦκ ἂν γυναικῶν ἥσσονες καλοῖμεθ' ἂν
Better to fall from power, if fall we must,
at the hands of a man – never be rated
inferior to a woman, never.

Translated by Robert Fagles (1982)
Antigone 679

107 θεοὶ φύουσιν ἀνθρώποις φρένας
πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον
Reason is god's crowning gift to man.

Translated by Dudley Fitts and Robert
Fitzgerald (1939)
Antigone 683

108 τί γὰρ πατρὸς θάλλοντος εὐκλεία
τέκνοις
ἄγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρί;
What higher good
Can children covet than their fathers'
fame,

As fathers too take pride in glorious
sons?

Translated by F. Storr (1912)
Antigone 703

109 ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὔτοι διαπτυχθέντες ὥφθησαν κενοί.
ἀλλ' ἄνδρα, κεῖ τις ἢ σοφός, τὸ
μανθάνειν
πόλλ' αἰσχροὺς οὐδὲν

For whoso thinks that wisdom dwells
with him,
That he alone can speak or think aright,
Such oracles are empty breath when
tried.
The wisest man will let himself be
swayed
By others' wisdom.

Translated by F. Storr (1912)
Antigone 707

110 ὁρᾷς παρὰ ρεῖθροισι χειμάρροις ὅσα
δένδρων ὑπέκει, κλῶνας ὥς ἐκσώζεται,
τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται
You notice how by streams in winter-
time
the trees that yield preserve their
branches safely,
but those that fight the tempest perish
utterly.

Translated by David Grene (1991)
Antigone 712

111 φήμ' ἔγωγε πρεσβεύειν πολὺ
φῦναι τὸν ἀνδρα πάντ' ἐπιστήμης πλέων
εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτη
ῥέπειν,
καὶ τῶν λεγόντων εὖ καλὸν τὸ
μανθάνειν

It would be best by far, I admit,
if a man were born infallible, right by
nature.

If not – and things don't often go that
way,
it's best to learn from those with good
advice.

Translated by Robert Fagles (1982)
Antigone 720

112 οὐ τὸν χρόνον χρὴ μάλλον ἢ τὰργα
σκοπεῖν

Weigh me upon my merit, not my years.
Translated by F. Storr (1912)
Antigone 729

- 113 καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος
 You would be a fine ruler over a
 deserted city!
 Translated by Hugh Lloyd-Jones (1994)
Antigone 739
- 114 Ἔρωσ ἀνίκατε μάχαν
 Love, unconquered in battle.
 Translated by C.A. Trypanis (1971)
Antigone 781
cf. Virgil, Eclogues 10.69 'omnia vincit amor'
- 115 Ἔρωσ ἀνίκατε μάχαν,
 Ἔρωσ, ὃς ἐν κτήμασι πίπτεις,
 ὃς ἐν μαλακαῖς παρειαιῖς
 νεάνιδος ἐννυχεύεις,
 φοιτᾷς δ' ὑπερπόντιος ἐν τ'
 ἀγρονόμοις αὐλαῖς·
 καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς
 οὐθ' ἀμερίων σέ γ' ἄν-
 θρώπων, ὃ δ' ἔχων μέμνηεν
 Love, unconquered in battle, Love,
 ravager of wealth,
 who sleeps all night on the soft cheeks
 of maidens,
 voyager over the seas, visitor of dwellers
 in the wilds;
 from thee none has the power to escape,
 neither gods
 nor mortal men; who touches thee holds
 madness.
Antigone 781
- 116 νικᾷ δ' ἐναργῆς βλεφάρων
 ἵμερος εὐλέκτρου
 νύμφας, τῶν μεγάλων πάρεδρος ἐν
 ἀρχαῖς
 θεσμῶν· ἄμαχος γὰρ ἐμ-
 παίζει θεὸς Ἀφροδίτα
 Sharp desire, kindled by the eyes of the
 lovely bride is the conqueror: desire sits
 enthroned and rules together with the
 great laws; and Aphrodite playfully
 mocks, the goddess none can defeat.
 Translated by C.A. Trypanis (1971)
Antigone 795
- 117 Ἀχέροντι νυμφεύσω
 'Tis death I wed.
 Translated by F. Storr (1912)
Antigone 816
- 118 ἰὼ δύστανος, βροτοῖς
 οὐτε νεκρὸς νεκροῖσιν
- μέτοικος, οὐ ζῶσιν, οὐ θανούσιν
 Ah, unhappy one, living neither among
 mortals
 nor as a shade among the shades,
 an alien midst the living and the dead!
Antigone 850
- 119 ἄκλαυτος, ἀφίλος, ἀνυμέναιος
 ταλαίφρων ἄγομαι
 Unwept, unwed, unfriended, hence I go.
 Translated by F. Storr (1912)
Antigone 876
- 120 οὐκέτι μοι τόδε λαμπάδος ἱερὸν
 ὄμμα θέμις ὄραν
 No longer may I see the day's bright eye.
 Translated by F. Storr (1912)
Antigone 879
of the sun
- 121 ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ
 ψυχῆς ῥίπται τήνδε γ' ἔχουσιν
 Like blasts of wind
 her will still drives her on.
Antigone 929
of Antigone
- 122 οἷα πρὸς οἷων ἀνδρῶν πάσχω,
 τὴν εὐσεβίαν σεβίσασα
 See what I suffer at the hands of men
 for honouring what is sacred.
Antigone 942
- 123 ἀλλ' ἄ μοιριδία τις δύνασις δεινὰ·
 οὐτ' ἂν νιν ὄλβος οὐτ' Ἄρης,
 οὐ πύργος, οὐχ ἀλίκτυποι
 κελαιναὶ νᾶες ἐκφύγοιεν
 Terrible is the power of Fate;
 neither by wealth or war can you escape
 it,
 no fort will keep it out,
 no ships outrun it.
Antigone 951
- 124 φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης
 Then reflect, my son; you are poised,
 once more, on the razor-edge of fate.
 Translated by Robert Fagles (1982)
Antigone 996
- 125 ἀνθρώποισι γὰρ
 τοῖς πᾶσι κοινόν ἐστι τοῦ ξαμαρτάνειν·
 ἐπεὶ δ' ἀμάρτη, κείνος οὐκέτ' ἔστ' ἀνήρ

ἄβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν
πεσὼν ἀκεῖται μὴδ' ἀκίνητος πέλει·
αὐθαδία τοι σκαιότητ' ὀφλισκάνει

To err is common to all men;
but he who, having erred,
tries to repair the damage
is neither fool nor worthless;
obstinacy is the hallmark of a fool.

Antigone 1023

cf. the Latin 'errare humanum est'

- 126 τίς ἀλκή τὸν θανόντ' ἐπικτανεῖν;
What use to kill the dead a second time?

Translated by Elizabeth Wyckoff (1954)

Antigone 1030

- 127 βροτῶν
χοῖ πολλὰ δεινοὶ πτώματ' αἰσχρ', ὅταν
λόγους
αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους
χάριν
Exceptionally clever people fall hardest
in disgrace
when they hide ugly schemes in pretty
speeches
in the pursuit of gain.

Antigone 1045

- 128 τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος
Prophets are all a money-seeking breed.

Antigone 1055

- 129 τὸ δ' αὖ τυράννων αἰσχροκερδεῖαν φιλεῖ
The whole race of tyrants lust for filthy
gain.

Translated by Robert Fagles (1982)

Antigone 1056

- 130 καὶ γὰρ ἡδοναὶ
ὅταν προδῶσιν ἀνδρός, οὐ τίθημ' ἐγὼ
ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι
νεκρόν·
πλοῦτε τε γὰρ κατ' οἶκον, εἰ βούλῃ, μέγα,
καὶ ζῆ τυράννον σχῆμ' ἔχων, ἂν δ' ἀπὴ
τούτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ
σκιᾶς
οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν
A life without life's joys I count a living
death,
The pomp and circumstance of kings;
but if
These give no pleasure, all the rest I
count
The shadow of a shade, nor would I

weigh

His wealth and power 'gainst a dram
of joy.

Translated by F. Storr (1912)

Antigone 1165

- 131 ἐν ἀνθρώποισι τὴν ἀβουλίαν
ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν

Of all the ills
afflicting men the worst is lack of
judgement.

Translated by Robert Fagles (1982)

Antigone 1242

- 132 μεγάλοι δὲ λόγοι
μεγάλας πληγὰς τῶν ὑπεραύχων
ἀποτείσαντες
γῆρα τὸ φρονεῖν ἐδίδαξαν
Big words are punished by big blows
which teach proud men in old age to be
wise.

Antigone 1350

closing lines

- 133 ἡμῖν ἦδη λαμπρὸν ἡλίου σέλας
ἔφα κινεῖ φθέγματ' ὀρνίθων σαφῇ
μέλαινά τ' ἄστρων ἐκλέλοιπεν εὐφρόνη
The brilliance of the rising sun arouses
birds to song,
the starry curtain of the night is drawn
away.

Electra 17

- 134 ὥς ἐνταῦθ' ἐμὲν
ἴν' οὐκέτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων
ἀκμή
This is no time to hesitate, it is a time to
act.

Electra 21

- 135 καιρὸς γάρ, ὅσπερ ἀνδράσιν
μέγιστος ἔργου παντός ἐστ' ἐπιστάτης
Now's the time, and time is the umpire
in all human business.

Translated by E.F. Watling (1953)

Electra 75

- 136 ὦ φάος ἀγνὸν
καὶ γῆς ισόμοιρ' ἀήρ
O hallowed light,
that sharest earth equally with air!

Translated in Liddell & Scott

Electra 86

- 137 μούνη γὰρ ἄγειν οὐκέτι σωκῶ
λύπης ἀντίρροπον ἄχθος
I can no longer bear alone
the burden of my grief.
Electra 118
- 138 ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον
ἄλγος ἀεὶ στενάχουσα διόλλυσαι
If past the bounds of sense you dwell
in cureless grief you just destroy your-
self.
Electra 140
- 139 τί μοι τῶν δυσφόρων ἐφίη;
Why are you set on misery?
Translated by Hugh Lloyd-Jones (1994)
Electra 143
- 140 οὔτοι σοὶ μούνα ...
ἄχος ἐφάνη βροτῶν
You are not alone in sorrow, the lot of
mortals.
Electra 153
- 141 χρόνος γὰρ εὐμαρῆς θεός
Time is the sacred healer.
Translated by E.F. Watling (1953)
Electra 179
- 142 δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,
δεινὰν δεινῶς προφυτεύσαντες
μορφάν
Cunning was the teacher, passion the
killer;
they were the horrid parents of this
horrendous act.
Electra 197
of the killing of Agamemnon
- 143 τὰδε τοῖς δυνατοῖς
οὐκ ἐριστὰ τλαῖθι
You cannot struggle against those in
power!
Translated by Hugh Lloyd-Jones (1994)
Electra 219
- 144 ἄνετέ μ' ἄνετε παράγοροι
Leave me alone, leave me alone, you
would-be comforters.
Electra 229
Electra asks the Chorus to leave her to her grief

- 145 μὴ τίκτειν σ' ἅταν ἄταις
You must not make
Evil more evil still.
Translated by E.F. Watling (1953)
Electra 235
- 146 καὶ τί μέτρον κακότητος ἔφθ;
Is there no limit to my misery?
Electra 236
- 147 εἰ γὰρ ὁ μὲν θανῶν γὰρ τε καὶ οὐδὲν ὦν
κεῖσεται τάλας, οἱ δὲ μὴ πάλιν
δώσουσ' ἀντιφόνους δίκας,
ἔρροι τ' ἂν αἰδῶς
ἀπάντων τ' εὐσέβεια θνατῶν
If he that is dead is earth and nothing,
and if they never in their turn
pay death for death in justice,
then shall all shame be dead
and all men's piety.
Translated by David Grene (1957)
Electra 245
- 148 φιλεῖ γὰρ ὀκνεῖν προᾶγμ' ἀνὴρ πράσσω
μέγα
Any man will hesitate on the verge of a
great undertaking.
Translated by R.C. Jebb (1841–1905)
Electra 320
- 149 ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ
In times of trouble run with lowered
sails.
Electra 335
- 150 νῦν γὰρ ἐν καλῷ φρονεῖν
Now you have the chance to show good
sense!
Translated by Hugh Lloyd-Jones (1994)
Electra 384
- 151 καλόν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν
No one would wish you to fall by your
own folly.
Translated by E.F. Watling (1953)
Electra 398
- 152 εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς,
γνώμην δικαίαν σχοῦσα τοὺς πέλας ψέγε
If you want to sling abuse
try slinging it at somebody else in the
family
get on the right track, put the blame

- where it belongs.
Translated by Ezra Pound (tr. 1949,
published 1989)
Electra 550
- 153 αἰσχροῖς γὰρ αἰσχροῖα πράγματ'
ἐκδιδάσκειται
Villainy is taught by vile example.
Translated by E.F. Watling (1953)
Electra 621
- 154 ὅταν δέ τις θεῶν
βλάβπτῃ, δύναιτ' ἂν οὐδ' ἂν ἰσχύων
φυγεῖν
When the gods set out to do harm, not
even the strong can escape.
Translated by C.A. Trypanis (1971)
Electra 696
- 155 δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς
πάσχοντι μῖσος ὧν τέκῃ προογίγνεται
Strange it is to bear children: even if
wronged
a mother will never hate her child.
Electra 770
- 156 ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ
Remember, there is no success without
hard work.
Translated by Hugh Lloyd-Jones (1994)
Electra 945
- 157 φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὁρᾶν
Excellence draws the eyes of all.
Electra 972
- 158 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν ...
ζῶσαι· θανούσαι· θ' ὥστε μὴ 'κλιπεῖν
κλέος
All will honour our valour,
so that in life and death our fame will
never die.
Electra 983
- 159 οὐκ εἰσορᾷς; γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς,
σθένεις δ' ἔλασσον τῶν ἐναντίων χερί
Don't you see? You're but a woman, not
a man,
your strength is less than those you are
up against.
Electra 997
- 160 οὐ γὰρ θανεῖν ἐχθιστον, ἀλλ' ὅταν θανεῖν
χρηζῶν τις εἶτα μὴδὲ τοῦτ' ἐχῇ λαβεῖν
Death is not the worst; rather
to wish for death, and not be able to
attain it.
Electra 1007
cf. *Hippocrates* 18 and 51
- 161 προνοίας οὐδὲν ἀνθρώποις ἔφν
κέρδος λαβεῖν ἄμεινον οὐδὲ νοῦ σοφοῦ
There's nothing more useful
to a human being than forethought, and
a prudent mind.
Translated by Ezra Pound (tr. 1949,
published 1989)
Electra 1015
- 162 ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς δ'
ἤδη σ' ἀπορρίψουσιν ἀπηγγελλόμεν
You have said nothing unexpected. Well
I knew you would reject what I
proposed.
Translated by David Grene (1957)
Electra 1017
- 163 ἀλλ' ἡ φύσιν γε, τὸν δὲ νοῦν ἥσσω· τότε
The will indeed was there, but the wit
was weaker.
Translated by E.F. Watling (1953)
Electra 1023
- 164 ἡ δεινὸν εὖ λέγουσαν ἐξαμαρτάνειν
How terrible it is to speak so well and be
so wrong!
Electra 1039
- 165 ἀλλ' ἔστιν ἔνθα χὶ δίκη βλάβῃν φέρει
But there are times when being right
brings harm.
Translated by Hugh Lloyd-Jones (1994)
Electra 1042
- 166 τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι
By such laws I do not wish to live.
Electra 1043
- 167 βουλῆς γὰρ οὐδὲν ἐστὶν ἐχθιον κακῆς
No enemy is worse than bad advice.
Translated by David Grene (1957)
Electra 1047
- 168 οὔτε γὰρ σὺ τὰμ' ἔπη
τολμᾷς ἐπαινεῖν οὔτ' ἐγὼ τοὺς σοῦς
τρόπους
You cannot bring yourself

- to approve my words, nor I your temper.
Electra 1050
- 169 πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά
It's useless chasing after shadows,
such a lot of them,
all of them void.
Translated by Ezra Pound (tr. 1949,
published 1989)
Electra 1054
- 170 οὐτε τι τοῦ θανεῖν προμηθῆς
τό τε μὴ βλέπειν ἐτοίμα,
διδύμαν ἐλοῦσ' Ἑρινύν.
τίς ἂν εὐπατρὶς ὧδε βλάστοι;
For life
She cares no longer, she would fain
Die to rid her house of the tyranny
Of the coupled fiends. So rare
A pattern of breed we shall not see
again.
Translated by E.F. Watling (1953)
Electra 1078
of *Electra*
- 171 τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος,
τὴν μηδὲν ἐς τὸ μηδέν
I am now nothing, make place beside
thee
naught unto naught, zero to zero.
Translated by Ezra Pound (tr. 1949,
published 1989)
Electra 1165
- 172 ὅρα γε μὲν δὴ κὰν γυναιξὶν ὡς Ἄρης
ἔνεστιν
Consider that in women too
there lives a warlike spirit.
Translated by David Grene (1957)
Electra 1243
- 173 ὁ πᾶς ἂν πρέποι παρῶν ἐννέπειν
τάδε δίκαι' χρόνος
Any time is the proper time for saying
what is just.
Translated by H.T. Riley (1872)
Electra 1254
- 174 τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργαθεῖν, τὰ
δὲ
δέδοικα λίαν ἡδονῇ νικωμένην
I would not curb your joy; but there is
danger
- In too much happiness.
Translated by E.F. Watling (1953)
Electra 1271
- 175 τὰ ... περισσεύοντα τῶν λόγων ἄφες
Spare me all superfluous words!
Electra 1288
- 176 ὅταν γὰρ εὐτυχήσωμεν, τότε
χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως
When the victory's won
We shall have time and liberty to laugh.
Translated by F. Storr (1913)
Electra 1299
- 177 ἴσθι δ' ὡς μάλιστ' ἄνθρώπων ἐγὼ
ἤχθηρα κάφίλησ' ἐν ἡμέρᾳ μιᾷ
I have hated you,
And loved you, more than any man
alive,
All in one day.
Translated by E.F. Watling (1953)
Electra 1362
- 178 τόδ' εἰ καλὸν
τοῦργον, σκότου δεῖ;
If what you do is right
Why do you have to do it in the dark?
Translated by David Raeburn (2008)
Electra 1493
Aegisthus to Orestes
- 179 χρῆν δ' εὐθύς εἶναι τήνδε τοῖς πᾶσιν
δικῇν,
ὅστις πέρα πράσσειν γε τῶν νόμων
θέλοι,
κτείνειν· τὸ γὰρ πανούργον οὐκ ἂν ἦν
πολύ
If swift justice were to come to all
who step outside the law,
crime would not abound.
Electra 1505
closing lines
- 180 πόλις γὰρ, ὥσπερ καὶ τὸς εἰσορᾶς, ἄγαν
ἤδη σαλεύει κἀνακουφίσαι κάρα
βυθῶν ἔτ' οὐχ οἷα τε φοινίου σάλου
King, you yourself
have seen our city reeling like a wreck
already; it can scarcely lift its prow
out of the depths, out of the bloody surf.
Translated by David Grene (1991)
Oedipus the King 22

181 ὥς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
ἔρημος ἀνδρῶν

Ramparts are nothing, ships are nothing
when destitute of men.

Oedipus the King 56

182 ἴστε πολλὰ μέν με δακρύσαντα δῆ,
πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος
πλάνοις

Many, my children, are the tears I've
wept,
and many roads I've travelled in roam-
ing thought.

Oedipus the King 66

183 ἐς πάντας αὔδα

Speak out, speak to us all.

Translated by Robert Fagles (1982)

Oedipus the King 93

184 οἱ δ' εἰσι ποῦ γῆς; ποῦ τόδ' εὐρεθήσεται
ἵχνος παλαιᾶς δυστέκμαρτον αἰτίας;

Where in the wide world to find
The far, faint traces of a bygone crime?

Translated by F. Storr (1912)

Oedipus the King 108

185 ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον
ἀλωτόν, ἐκφεύγει δὲ τὰ μελούμενον
The killers are still here in Thebes;
pursue a thing and you may catch it;
ignored, it slips away.

Translated by Stephen Berg and Diskin
Clay (1978)

Oedipus the King 110

186 ἄνδρα δ' ὠφέλειν ἀφ' ὧν
ἔχοι τε καὶ δύναιτο κάλλιστος πόνων

No work is more nobly human than
helping others,
helping with all the strength and skill
we possess.

Translated by Stephen Berg and Diskin
Clay (1978)

Oedipus the King 314

187 φρονεῖν ὥς δεινὸν ἔνθα μὴ τέλη
λύη φρονούντι

How terrible – to see the truth
when the truth is only pain to him who
sees!

Translated by Robert Fagles (1982)

Oedipus the King 316

spoken by the blind seer Tiresias

188 τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ'
ὁμματ' εἶ

You're blind.

Blind in your eyes. Blind in your ears.
Blind in your mind.

Translated by Stephen Berg and Diskin
Clay (1978)

Oedipus the King 371

*a classic example of assonance (παρήχησις):
observe the nine-fold use of 't'*

189 μιᾶς τρέφῃ πρὸς νυκτός, ὥστε μήτ' ἐμὲ
μήτ' ἄλλον, ὅστις φῶς ὀρά, βλάψαι ποτ'
ἄν

Offspring of endless Night, thou hast no
power

O'er me or any man who sees the sun.

Translated by F. Storr (1912)

Oedipus the King 374

Oedipus to the blind seer Tiresias

190 ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνῃ τέχνης
ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται

O wealth and kingship and skill
surpassing skill
in the endless rivalries of life,
what spite and envy follow in your
train!

Oedipus the King 380

191 οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ
I know not, and not knowing hold my
tongue.

Translated by F. Storr (1912)

Oedipus the King 569

192 εἴ τιν' ἄν δοκεῖς
ἄρχειν ἐλέσθαι ζῶν φόβοισι μάλλον ἢ
ἄτρεστον εὐδοντ', εἰ τὰ γ' αὐθ' ἔξει κράτη

What man, what sane man, would
prefer a king's power
with all its dangers and anxieties,
when he could enjoy that same power,
without its cares,
and sleep in peace each night?

Translated by Stephen Berg and Diskin
Clay (1978)

Oedipus the King 584

- 193 οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν
A mind that thinks sensibly cannot
become evil.

Translated by Hugh Lloyd-Jones (1994)
Oedipus the King 600

- 194 φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
καὶ τὸν παρ' αὐτῷ βίοντον, ὃν πλείστον
φιλεῖ

To throw away a good and loyal friend
is to destroy what you love most –
your own life, and what makes life
worth living.

Translated by Stephen Berg and Diskin
Clay (1978)
Oedipus the King 611

- 195 χρόνος δίκαιον ἄνδρα δείκνυσιν ὁμόνος,
κακὸν δὲ καὶ ἐν ἡμέρᾳ γνούς τις μὲν
For time alone reveals the just;
A villain is detected in a day.

Translated by F. Storr (1912)
Oedipus the King 614

- 196 φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς
Swift counsels are not safe.

Translated by F. Storr (1912)
Oedipus the King 617

- 197 οἶόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
ψυχῆς πλάνημα κάνακίνησις φρενῶν
What memories, what wild tumult of
the soul
Came o'er me, lady, as I heard thee
speak!

Translated by F. Storr (1912)
Oedipus the King 726
cf. next entry

- 198 ἔδοξ' ἀκοῦσαι σοῦ τόδ', ὥς ὁ Λαῖος
κατασφαγείη πρὸς τριπλαῖς ἀμαξιτοῖς
I thought I heard you say that Laius
Was murdered at a place where three
ways meet.

Translated by H.D.F. Kitto (1962)
Oedipus the King 729
on hearing of his father's murder at the triple
crossroads, the first indication that he himself
might have slain him; cf. Oracles 1

- 199 ὕβρις φυτεύει τύραννον· ὕβρις, εἰ
πολλῶν ὑπερπλησθῇ μάταν ...
ἀκρότατα γέισ' ἀναβᾶσ'

ἀπότομον ὥρουσεν εἰς ἀνάγκαν
ἐνθ' οὐ ποδὶ χρησίμῳ
χρηταῖ

Pride breeds the tyrant,
vain, insatiable pride;
mounting the highest precipice
it suddenly comes to the edge of the cliff
with no foothold there to avert its doom.

Oedipus the King 873

- 200 ἔννους τὰ καινὰ τοῖς πάλαι τεκμαίρεται
A wise man deduces from the past what
is to come.

Translated by H.T. Riley (1872)
Oedipus the King 916

- 201 εἰκὴ κράτιστον ζῆν, ὅπως δύναίτο τις.
σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ
νυμφεύματα
πολλοὶ γὰρ ἤδη καὶ ὀνείρασιν βροτῶν
μητρὶ ξυνηνάσθησαν

Best live a careless life from hand to
mouth.
This wedlock with thy mother fear thou
not.

How oft it chances that in dreams a man
Has wed his mother!

Translated by F. Storr (1912)
Oedipus the King 979
spoken by his mother; cf. Freud's deliberations
leading to his 'Oedipus complex'

- 202 τὰ τῶν τεκόντων ὁμαθ' ἥδιστον βλέπειν
How sweet it is to look into one's
parents eyes.

Translated by Oliver Taplin (2015)
Oedipus the King 999

- 203 δέδοιχ' ὅπως
μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά
I am afraid that from
this silence will break out some storm
of ill.

Translated by Oliver Taplin (1978)
Oedipus the King 1074

- 204 ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν,
ξὺν οἷς τ'
οὐ χρῆν ὁμιλῶν, οὓς τέ μ' οὐκ ἔδει
κτανῶν

O light, I shall behold thee nevermore!
I stand a wretch, in birth, in wedlock
cursed,

- A parricide, incestuous, triply cursed.
Translated by F. Storr (1912)
Oedipus the King 1183
Oedipus, before blinding himself
- 205 ἰὼ γενεαὶ βροτῶν,
ὥς ὑμᾶς ἴσα καὶ τὸ μη-
δὲν ζώσας ἐναριθμῶ
Ah, generations of men,
how close to nothingness
I count your life to be!
Translated by F. Storr (1912)
Oedipus the King 1186
- 206 εἶθε σ' εἶθε σε
μήποτ' εἰδόμην
Would I had never beheld thy face!
Translated by F. Storr (1912)
Oedipus the King 1217
- 207 τῶν δὲ πημονῶν
μάλιστα λυποῦσ' αἱ φανῶσ' αὐθαίρετοι
And self-inflicted wounds are those
that give us sharpest pain.
Translated by Oliver Taplin (2015)
Oedipus the King 1230
- 208 κάλλος κακῶν ὕπουλον ἐξεθρέψατε.
νῦν γὰρ κακός τ' ὦν κακ κακῶν
εὐρίσκομαι
You have reared evil well disguised in
beauty;
and now I am unmasked as evil sprung
from evil.
Oedipus the King 1396
- 209 προσβλέπειν γὰρ οὐ σθένω
νοούμενος τὰ πικρὰ τοῦ λοιποῦ βίου,
οἷον βιώναι σφὶς πρὸς ἀνθρώπων χρεῶν
I weep for you, although I cannot look
on you,
as I reflect how bitter your whole life
will be,
the kind of life that people will impose
upon you.
Translated by Oliver Taplin (2015)
Oedipus the King 1486
Oedipus to his daughters
- 210 πάντα γὰρ καιρῷ καλὰ
All things are good that are in season.
Translated by Hugh Lloyd-Jones (1994)
Oedipus the King 1516

- 211 ἃ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν μάτην
I do not like to vainly speak on what I do
not know full well.
Oedipus the King 1520
- 212 πάντα μὴ βούλου κρατεῖν·
καὶ γὰρ ἀκράτησας οὐ σοὶ τῷ βίῳ
ξυνέσπετο
Do not desire to be master of all things.
Your past mastery has not stayed with
you to the end of life.
Translated by Oliver Taplin (1978)
Oedipus the King 1522
- 213 λεύσσετ', Οἰδίπους ὅδε,
ὅς τὰ κλεῖν' αἰνίγματ' ἤδει καὶ κράτιστος
ἦν ἀνὴρ
Look now on Oedipus,
who solved the Sphinx's riddle, the
mighty king that was.
Oedipus the King 1524
cf. Enigmata and Riddles 1
- 214 ὥστε θνητὸν ὄντ' ἐκείνην τὴν τελευταίαν
ἔδει
ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν,
πρὶν ἂν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν
παθῶν
Therefore wait to see life's ending ere
thou count a mortal blest;
Wait till free from pain and sorrow he
has gained his final rest.
Translated by F. Storr (1912)
Oedipus the King 1528
closing lines
- 215 ἐν γὰρ τῷ μαθεῖν
ἔνεστιν ἡυλάβεια τῶν ποιουμένων
A prudent man will ever shape his
course by what he learns.
Translated by F. Storr (1912)
Oedipus at Colonus 115
*Oedipus at Colonus, a posthumous victory,
was Sophocles' last play, produced by his
grandson in 401BC*
- 216 ξέινος ἐπὶ ξένας
A stranger in a strange land.
Translated by Hugh Lloyd-Jones (1994)
Oedipus at Colonus 184

217 ἄρ' ἔστιν; ἄρ' οὐκ ἔστιν; ἧ γνώμη πλανᾷ;
καὶ φημί κάποφημι

Is it, or is it not? Are my thoughts
wandering?

Now I say yes and now I say no.

Translated by Hugh Lloyd-Jones (1994)

Oedipus at Colonus 316

218 δις γὰρ οὐχὶ βούλομαι
ποννοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὐθις
πάλιν

Surely 'twere a double pain
To suffer, first in act and then in telling.

Translated by F. Storr (1912)

Oedipus at Colonus 363

219 τοῖς τεκοῦσι γὰρ
οὐδ' εἰ πονῇ τις, δεῖ πόνου μνήμην ἔχειν

For with parents
even if there be suffering, suffering
must be forgot.

Oedipus at Colonus 508

220 δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακόν,
ὦ ξεῖν', ἐπεγείρειν

It is dreadful, stranger, to reawaken evil
long laid to rest.

Translated by Hugh Lloyd-Jones (1994)

Oedipus at Colonus 510

221 θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον
In misfortune, anger brings no advantage

Oedipus at Colonus 592

222 μόνοις οὐ γίγνεται
θεοῖσι γήρας οὐδὲ κατθανεῖν ποτε,
τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς
χρόνος

Gods alone are free
from aging and from death.
All other things are put in flux by all-
controlling Time.

Translated by Oliver Taplin (2015)

Oedipus at Colonus 607

223 συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος·
φθίνει μὲν ἰσχύς γῆς, φθίνει δὲ σώματος,
θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
καὶ πνεῦμα ταῦτόν οὔ ποτ' οὐτ' ἐν
ἀνδράσιν

φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει

Nothing escapes all-ruinous time.

Earth's might decays, the might of men
decays,

Honour grows cold, dishonour flour-
ishes,

There is no constancy 'twixt friend and
friend,

Or city and city.

Translated by F. Storr (1912)

Oedipus at Colonus 609

224 θαμίζουσα μάλιστ' ἀη-
δῶν χλωραῖς ὑπὸ βάσαις,
τὸν οἴνωπὸν ἔχουσα κισσόν

Where the clear-singing nightingale
warbles her song in the green glens,
clinging to the wine-dark ivy.

Translated by C.A. Trypanis (1971)

Oedipus at Colonus 672

of Colonos, a small Athenian deme near Plato's
Academy, birthplace of Sophocles

225 τὰν ἄβατον θεοῦ
φυλλάδα μυριόκαρπον ἀνήλιον
ἀνήνεμόν τε πάντων
χειμῶνων

The untrodden grove of god,
thick with leaves and berry-clusters,
without sun

and without the blast of storms.

Translated by C.A. Trypanis (1971)

Oedipus at Colonus 675

of Colonos, a small Athenian deme near Plato's
Academy, birthplace of Sophocles

226 ὁ τᾷδε θάλλει μέγιστα χώρα,
γλαυκάς παιδοτρόφου φύλλον ἐλαίας.
τὸ μὲν τις οὐ νεαρός οὔτε γῆρας
συνναίων ἀλιώσει χερὶ πέρας·
ὁ δ' αἰὲν ὄρων κύκλος
λεύσσει νιν Μορίου Διὸς
χὰ γλαυκῶπις Ἀθάνα

The self-sown, self-begotten shape that
gives

Athenian intellect its mastery,
Even the grey-leaved olive-tree
Miracle-bred out of the living stone;
Nor accident of peace nor war
Shall wither that old marvel, for
The great grey-eyed Athena stares
thereon.

Translation adapted by W.B. Yeats in 'The
Tower: Colonus' Praise' (1928)

Oedipus at Colonus 700

of the olive

227 κάπὸ παντός ἄν φέρων
λόγου δικαίου μηχανήμα ποικίλον

Thy subtle tongue would twist
To thy advantage every plea of right.

Translated by F. Storr (1912)

Oedipus at Colonus 761

228 σκληρὰ μαλθακῶς λέγων
Wrapping hard thoughts in soft words.

Translated by F. Storr (1912)

Oedipus at Colonus 774

229 δωροῖθ', ὅτ' οὐδέν ἢ χάρις χάριν φέροι
ἄρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις;

...

λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά
Granting a kindness from which all
grace had fled,
Would not such favour seem an empty
boon?

Fair in appearance, but when tested
false.

Translated by F. Storr (1912)

Oedipus at Colonus 779

230 χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεὶ
May my ghost haunt thy country with-
out end.

Oedipus at Colonus 788

231 τὸ σὸν ... στόμα,
πολλὴν ἔχον στόμασιν· ἐν δὲ τῷ λέγειν
κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια
Thy tongue is sharper than a sword; yet
thy speech
Will bring thee more defeats than victo-
ries.

Translated by F. Storr (1912)

Oedipus at Colonus 794

232 οὐδὲ τῷ χρόνῳ φύσας φανῇ
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρῳ τρέφῃ;
Will years ne'er make thee wise?
Must thou live on to cast a slur on age?

Translated by F. Storr (1912)

Oedipus at Colonus 804

233 χωρὶς τό τ' εἶπεῖν πολλὰ καὶ τὸ καίρια
It is one thing to speak much, another to
speak to the point.

Oedipus at Colonus 808

234 μὴ 'πίτασσε' ἂ μὴ κρατεῖς
Withhold your orders where you hold no
sway.

Oedipus at Colonus 839

235 τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν
If the cause be just, even the humble will
prevail over the mighty.

Oedipus at Colonus 880

236 θυμοῦ γὰρ οὐδέν γῆράς ἐστιν
Anger knows no old age.

Translated by Hugh Lloyd-Jones (1994)

Oedipus at Colonus 954

237 πῶς ἂν τό γ' ἄκον προᾶγμ' ἂν εἰκότως
ψέγοις;
How can you justly blame actions unwit-
tingly performed?

Oedipus at Colonus 977

238 ἔχω γὰρ ἄχω διὰ σέ κοῦκ ἄλλον βροτῶν
I have all that I have through you and
no one else.

Translated by David Grene (1991)

Oedipus at Colonus 1129

239 οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν
λαμπρὸν ποιῆσθαι μᾶλλον ἢ τοῖς
δρωμένοις

It is not by words I would attain distinc-
tion,
rather by deeds achieved.

Oedipus at Colonus 1143

240 προᾶγος δ' ἀτίζειν οὐδέν ἄνθρωπον χρεῶν
A wise man heeds all matters great or
small.

Translated by F. Storr (1912)

Oedipus at Colonus 1153

241 κακοῦ
θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται
Of evil passion evil is the end.

Translated by F. Storr (1912)

Oedipus at Colonus 1197

242 ὅστις τοῦ πλέονος μέρους
χρηῖται τοῦ μετρίου παρεῖς
ζῶειν, σκασιούσαν φυλάσ-
σων ἐν ἔμοι κατάδηλος ἔσται
Whoever longs for life
beyond the measured lot

is clearly in my eyes
an idiot.

Translated by Oliver Taplin (2015)
Oedipus at Colonus 1211

- 243 ἐπεὶ πολλὰ μὲν αἰ μακρὰι
ἀμέραι κατέθεντο δὴ
λύπας ἐγγυτέρω, τὰ τέρ-
ποντα δ' οὐκ ἂν ἴδοις ὄπου,
ὅταν τις ἐς πλεόν πέσῃ
τοῦ δέοντος

For the long, looming days lay up a
thousand things
closer to pain than pleasure, and the
pleasures disappear,
you look and know not where.

Translated by Robert Fagles (1982)
Oedipus at Colonus 1215

- 244 ὁ δ' ἐπικούρος ἰσotέλεστος,
ἄϊδος ὅτε μοῖρ' ἀνυμνείας
ἄλυστος ἄχορος ἀναπέφηνε,
θάνατος ἐς τελευτάν

And come it slow or fast.
One doom of fate
Doth all await,
For dance and marriage bell
The dirge and funeral knell.
Death the deliverer freeth all at last.

Translated by F. Storr (1912)
Oedipus at Colonus 1220

- 245 μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον
Not to be born is, past all prizing, best.

Translated by R.C. Jebb (1841–1905)
Oedipus at Colonus 1224
cf. W.B. Yeats, 'Oedipus at Colonus' (1928):
'Never to have lived is best, ancient writers say;
Never to have drawn the breath of life, never to
have looked into the eye of day ...'

- 246 τὸ δ', ἐπεὶ φανῇ,
βῆναι κείθεν ὅθεν περ ἦ-
κει πολὺ δεύτερον ὥς τάχιστα
Next best by far for one who has been
born
is to go swiftly back from where he
came.

Oedipus at Colonus 1225
cf. W.B. Yeats, 'Oedipus at Colonus' (1928): '...
The second best's a gay goodnight and quickly
turn away'

- 247 τίς οὐ καμάτων ἐνι;
φόνου, στάσεις, ἔρις, μάχαι

καὶ φθόνος· τό τε κατὰ μιν
ἐπιλέλογχε
πύματον ἀκρατὲς ἀπροσόμιλον
γῆρας ἄφιλον, ἵνα πρόπαντα
κακὰ κακῶν ξυνοικεῖ

What suffering will not be his? Envy,
disputes, strife, battles and bloodshed;
and, last of all, old age falls to his lot,
hated by all, infirm, friendless, lonely
old age, home of the worst of ills.

Translated by C.A. Trypanis (1971)
Oedipus at Colonus 1234

- 248 ἐν ᾧ τλάμων ὅδ' ...
πάντοθεν βόρειος ὥς τις ἀκτὰ
κυματοπλήξ χειμερία κλονεῖται,
ὥς καὶ τόνδε κατ' ἄκρας
δεῖναι κυματοαγεῖς
ἄται κλονέουσιν αἰ ξυνοῦσαι

Thus the unhappy man, like a wave-
beaten coast battered by storms, battered
by violent troubles that break over him
like waves.

Oedipus at Colonus 1239

- 249 αἰ μὲν ἀπ' ἀελίου δυσμῶν,
αἰ δ' ἀνατέλλοντος,
αἰ δ' ἀνὰ μέσσαν ἀκτῖν',
αἰ δ' ἐν νυχτὶ ἀπὸ Πιπᾶν

Now from the west, the dying sun
now from the first light rising
now from the blazing beams of noon
now from the north engulfed in endless
night.

Translated by Robert Fagles (1982)
Oedipus at Colonus 1245

- 250 ὀλωλε γὰρ δὴ πάντα τὰ μὰ, κούκετι
τὴν δυσπρόνητον ἔξετ' ἀμφ' ἐμοὶ τροφὴν
For all that was mine is gone; no longer
will you bear the heavy burden of look-
ing after me.

Translated by C.A. Trypanis (1971)
Oedipus at Colonus 1613

- 251 ἄλλ' ἐν γὰρ μόνον
τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.
τὸ γὰρ φιλεῖν

One word
Frees us of all the weight and pain of
life:

That word is love.

Translated by Robert Fitzgerald (1939)
Oedipus at Colonus 1615

252 πόθος τοι καὶ κακῶν ἄρ' ἦν τις.
καὶ γὰρ ὁ μηδαμὰ δὴ φίλον ἦν φίλον
Love can turn past pain to bliss;
What seemed bitter now is sweet.

Translated by F. Storr (1912)

Oedipus at Colonus 1697

253 ἐν οἷς γὰρ
χάρις ἢ χθονία νῦξ ἀπόκειται,
πενθεῖν οὐ χροῖ
For whom, in death, the gods have
shown their grace grieve not.

Oedipus at Colonus 1751

254 Ἀκτὴ μὲν ἦδε τῆς περιρρύτου χθονὸς
Λήμνου, βροτοῖς ἄστιπτος οὐδ' οἰκουμένη
This is the shore of Lemnos isle, encir-
cled by the sea,
not trodden or inhabited by men.

Translated by Oliver Taplin (2015)

Philoctetes 1

opening lines

255 ἥδ' ἄρ' τι κτήμα τῆς νίκης λαβεῖν
'Tis sweet to snatch a victory.

Translated by F. Storr (1913)

Philoctetes 81

256 βούλομαι ... καλῶς
δρῶν ἐξαμαρτεῖν μάλλον ἢ νικᾶν κακῶς
I'd rather lose by fair means than win
by foul.

Translated by E.F. Watling (1953)

Philoctetes 94

257 ὁρῶ βροτοῖς
τὴν γλῶσσαν, οὐχὶ τὰργα, πᾶνθ'
ἡγουμένην
Words count more than deeds in this
world of men.

Translated by E.F. Watling (1953)

Philoctetes 98

Odysseus on telling lies to Philoctetes

258 τί χροῖ τί χροῖ με ... στέγειν, ἢ τί λέγειν
Tell me, master, what to hide,
tell me what to say out loud.

Translated by Oliver Taplin (2015)

Philoctetes 135

Chorus

259 ἄδ' ἀθυρόστομος
Ἀχὼ τηλεφανῆς πικραῖς

οἰμωγαῖς ὑπακούει

And none to answer his cries
But the echo in far-off hills.

Translated by E.F. Watling (1953)

Philoctetes 188

260 τίς σ', ὦ τέκνον, κατέσχε ...
τίς ἀνέμων ὁ φίλτατος;
Oh my lad, my son, what brings you
here?

What blessed wind?

Translated by E.F. Watling (1953)

Philoctetes 236

261 πόλεμος οὐδέν' ἄνδρ' ἐκὼν
αἰρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς αἰεὶ
War never willingly destroys a villain,
but always noble men.

Translated by Hugh Lloyd-Jones (1994)

Philoctetes 436

262 ἐπεὶ οὐδέν πω κακόν γ' ἀπώλετο,
ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες
Does nothing evil ever die? It seems
A special providence protects all such.

Translated by E.F. Watling (1953)

Philoctetes 446

263 ὅπου δ' ὁ χείρων τὰγαθοῦ μείζον σθένει
κάποφθίνει τὰ χρηστὰ χῶ δειλὸς κρατεῖ
Where the worse man has more power
than the better,
where the good are always on the wane
and cowards rule.

Translated by David Grene (1957)

Philoctetes 456

264 ὥς πάντα δεινὰ κάπικινδύνως βροτοῖς
κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα
All our mortal lives
Are set in danger and perplexity:
One day to prosper, and the next – who
knows?

Translated by E.F. Watling (1953)

Philoctetes 502

265 οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον,
ὅταν παρὴ κλέψαι τε χάρπασαι βία
The wind is never against pirates,
when there's a chance to rob and seize
by force.

Translated by Carl Phillips (2003)

Philoctetes 643

266 ὅστις γὰρ εὖ δρᾶν εὖ παθῶν ἐπίσταται,
παντὸς γένοιτ' ἂν κτήματος κρείσσων
φίλος

Whoever knows how to return a kindness is a friend more precious than any possession.

Translated by Hugh Lloyd-Jones (1994)

Philoctetes 672

267 ἴν' αὐτὸς ἦν, πρόσουρον οὐκ ἔχων βάσιν,
οὐδέ τιν' ἐγχώρων κακογείτονα,
παρ' ὧ στόνον ἀντίτυπον νόσον
βαρυβρῶτ' ἀποκλαύσειεν αἵματηρόν

All by himself, no other footfall near,
no local people, no one by to share
his agony, or join with him to weep
his blood-drunk, hungry sore.

Translated by Oliver Taplin (2015)

Philoctetes 691

268 παῖς ἄτερ ὡς φίλας τιθήνας
Just as a child without a loving nurse.

Philoctetes 703

269 οὐ φορβάν ἱερᾶς γᾶς σπόρον ...
ὅς μῃδ' οἶνοχύτου πώματος ἦσθη δεκέτει
χρόνῳ,

λεύσσων δ' ὅπου γνοίῃ

No fruit of the earth
For him might grow;
Never a taste,
These ten long years,
Of gladdening wine
To quench his thirst.

Translated by E.F. Watling (1953)

Philoctetes 707 and 715

270 ὦ θάνατε θάνατε, πῶς αἰεὶ καλούμενος
οὕτω κατ' ἡμᾶρ οὐ δύνη μολεῖν ποτε;

O death, death, why can you never
come
though daily I call for you?

Translated by E.F. Watling (1953)

Philoctetes 797

271 Ὕπν' ὀδύνας ἀδαῖς, Ὕπνε δ' ἀλγέων,
εὐαῖς ἡμῖν ἔλθοις, εὐαίων,
εὐαίων, ὦναξ

Come sleep, sleep ignorant of pain,
come like a gentle breeze,
come, happy, happy sleep.

Philoctetes 827

272 καιρός τοι πάντων γνώμαν ἴσχων

πολύ τι πολὺ παρὰ πόδα κράτος ἄρνυται
The right moment decides all things;
take it and win!

Philoctetes 837

273 τό τ' ἔνδικόν με καὶ τὸ συμφέρον
Both just and to my own advantage.

Philoctetes 926

274 ὦ λιμένες, ὦ προβλήτες, ὦ ξυνουσίαι
θηρῶν ὀρείων, ὦ καταρρώγες πέτραι,
ὕμιν τάδ', οὐ γὰρ ἄλλον οἶδ' ὅτῳ λέγω
Caverns and headlands, dens of wild
creatures,
you jutting broken crags, to you I raise
my cry,
there is no one else that I can speak to.

Translated by David Grene (1957)

Philoctetes 936

275 κοῦκ οἶδ' ἐναίρων νεκρόν, ἢ καπνοῦ σκιάν
Does he not see
He fights a ghost, a shadow with no
substance?

Translated by E.F. Watling (1953)

Philoctetes 946

276 ἀνδρός τοι τὸ μὲν ὄν δίκαιον εἰπεῖν,
εἰπόντος δὲ μὴ φθονεράν
ἐξῶσαι γλώσσας ὀδύναν
A man should speak up for the right,
but not unleash his tongue to spiteful
insults.

Translated by E.F. Watling (1953)

Philoctetes 1140

277 πόθεν γὰρ ἔσται βιοτά;
τίς ὥδ' ἐν αὔραις τρέφεται;

How shall I live?
Who can live on thin air?

Philoctetes 1159

278 οὔτοι νεμεσητὸν
ἀλύοντα χειμερίῳ
λύπᾳ καὶ παρὰ νοῦν θροεῖν

You cannot blame a man distraught by
pain
if he speaks words that don't make
sense.

Philoctetes 1193

279 ἴσθι τόδ' ἔμπεδον,
οὐδ' εἰ πυρφόρος ἀστεροπητὴς
βροντᾶς αὐγαῖς μ' εἴσι φλογίζων.

- ἐρρέτω Ἴλιον
I will not go
Though thunder and lightning burn me
up.
Cursed be Troy.
Translated by E.F. Watling (1953)
Philoctetes 1197
- 280 ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ στρατόν
With justice on my side, I don't fear
anything.
Translated by E.F. Watling (1953)
Philoctetes 1251
- 281 καὶ νύξ γὰρ εἰσάγει
καὶ νύξ ἀπωθεῖ διαδεδεγμένη πόνον
Each night's new terror drives away
The terror of the night before.
Translated by E.F. Watling (1953)
Women of Trachis 29
- 282 καφύσαμεν δὴ παῖδας, οὓς κείνός ποτε,
γῆτης ὅπως ἄρουραν ἔκτοπον λαβών,
σπείρων μόνον προσεῖδε κάξαμῶν ἀπαξ
Children were born to us, but them he
hardly sees,
E'en as the tiller of a distant field
Sees it at seedtime, sees it once again
At harvest, and no more.
Translated by F. Storr (1913)
Women of Trachis 31
Deianeira of her husband
- 283 κάξ ἀγεννήτων ἄρα μῦθοι καλῶς
πίπτουσιν
Even from humble lips may come words
of wisdom.
Women of Trachis 61
- 284 ὄν αἰόλα νύξ ἐναριζομένα
τίκτει κατευνάζει τε φλογιζόμενον,
Ἄλιον Ἄλιον αἰτῶ
Sun, born of star-spangled night when
she yields to day,
and then again she lulls to sleep as you
still blaze with fire,
you, Helios, Helios I call!
Women of Trachis 94
Helios is the sun-god
- 285 πολλὰ γὰρ ὥστ' ἀκάμαντος
ἦ νότου ἢ βορέα τις
κύματ' ἂν εὐρέι πόντῳ
- βάντ' ἐπιόντα τ' ἴδοι
Under the sway of the south wind
under the lash of the north wind,
crests of the waves on a vast main
rear and then vanish from sight.
Translated by William Mullen (2010)
Women of Trachis 112
- 286 φάμι γὰρ οὐκ ἀποτρύνειν
ἐλπίδα τὰν ἀγαθὰν
χρῆναί σ'
We cannot think it prudent
To kill the root of hope.
Translated by E.F. Watling (1953)
Women of Trachis 124
- 287 ἀλλ' ἐπὶ πῆμα καὶ χαρὰν
πᾶσι κυκλοῦσιν οἷον ἄρ-
κτου στροφάδες κέλευθοι
In a cycle of joy and pain
Fortune revolves from day to day,
Orbiting like the Great Bear.
Translated by David Raeburn (2008)
Women of Trachis 129
- 288 μένει γὰρ οὐτ' αἰόλα
νύξ βροτοῖσιν οὔτε κη-
ρες οὔτε πλούτος, ἀλλ' ἄφαρ
βέβακε, τῷ δ' ἐπέρχεται
χαίρειν τε καὶ στέρεσθαι
Nothing abides; the starry night,
Our wealth, our sorrows, pass away.
Tomorrow another has his day
Of happiness, of disappointment.
Translated by E.F. Watling (1953)
Women of Trachis 132
- 289 ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες
The gods hate insolence as much as we.
Translated by E.F. Watling (1953)
Women of Trachis 280
- 290 τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν·
τὸ δ' εἰδέναι τί δεινόν;
To be kept in ignorance – that alone can
hurt me.
To know the truth – what is terrible in
that?
Translated by Kathleen Freeman (1947)
Women of Trachis 458
- 291 ἀλλὰ ταῦτα μὲν
ρεῖτω κατ' οὖρον

- Let the stream run on,
And the wind blow where it will.
Translated by E.F. Watling (1953)
Women of Trachis 467
- 292 ἐπεὶ σε μανθάνω
θνητὴν φρονούσαν θνητὰ κοῦκ
ἀγνώμονα,
πᾶν σοι φράσω τάληθές οὐδὲ κρύψομαι
Now that I see you
look with human eyes on human weak-
ness, not without charity,
I will tell the whole truth and keep
nothing back.
Translated by E.F. Watling (1953)
Women of Trachis 472
- 293 κόρην γάρ ...
παρεισδεδεγμαι, φόρτον ὥστε ναυτίλος,
λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός
I have to welcome into my house a girl,
a baggage thrust on me like a cargo on
a ship,
to wreck my peace of mind!
Translated by E.F. Watling (1953)
Women of Trachis 536
- 294 νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ
His nature is too much prone to this
disorder.
Translated by E.F. Watling (1953)
Women of Trachis 544
of Heracles' adultery
- 295 τὸ μὴ 'πιθυμῆν πομπὸς ὦν περισσὰ δρᾶν
Messengers
Should never try to better their instruc-
tions.
Translated by E.F. Watling (1953)
Women of Trachis 617
- 296 ὁ καλλιβόας τάχ' ὕμιν αὐλὸς οὐκ
ἀναρσίαν
ἄχων καναχὰν ἐπάνευσιν, ἀλλὰ θείας
ἀντίλυρον μούσας
For you sweet flutes shall sing,
Not sorrow's woeful tune,
But lyric melodies
Of heavenly joy.
Translated by E.F. Watling (1953)
Women of Trachis 640
- 297 τί σιγ' ἀφέρπεις; οὐ κάτοισθ' ὀθούνεκα

- ξυνηγορεῖς σιγῶσα τῷ κατηγόρῳ;
Why do you depart in silence? Do you
not know
that your silence seconds the accuser?
Translated by Hugh Lloyd-Jones (1994)
Women of Trachis 813
- 298 ὥστ' εἴ τις δύο
ἢ καπὶ πλείους ἡμέρας λογίζεται,
μάταιός ἐστιν· οὐ γὰρ ἔσθ' ἢ γ' αὖριον
πρὶν εὖ πάθῃ τις τὴν παρούσαν ἡμέραν
Only a foolish man
Would reckon on the future – one day,
two,
Or more to come. Tomorrow – what is
tomorrow?
'Tis nothing, until today is safely past.
Translated by E.F. Watling (1953)
Women of Trachis 943
- 299 γυνὴ δέ, θῆλυς οὔσα κἄνανδρος φύσιν,
μόνη με δὴ καθεῖλε φασγάνου δίχα
A woman, weak as all her sex,
hath quelled me, single-handed and
unarmed.
Translated by F. Storr (1913)
Women of Trachis 1062
- 300 τοῖς γὰρ θανούσι μόχθος οὐ προσγίγνεται
For the dead there's no more toil.
Translated by Michael Jameson (1957)
Women of Trachis 1173
- 301 ὥς ἐπίχαρτον
τελεοῦσ' ἀεκούσιον ἔργον
Accomplish this unwelcome task as
though it were a pleasure.
Translated by Hugh Lloyd-Jones (1994)
Women of Trachis 1262
Heracles' final words
- 302 ἄνθρωπός ἐστι πνεῦμα καὶ σκιά μόνον
Man is but breath and shadow.
Fragment 13 (Radt, TrGF) – *Aias Locros* –
Ajax the Locrian
- 303 σοφοὶ τύραννοι τῶν σοφῶν ξυνουσία
Rulers are wise if they keep company
with the wise.
Fragment 14 (Radt, TrGF) – *Aias Locros* –
Ajax the Locrian
*widely quoted in antiquity, sometimes attrib-
uted to Euripides who seems to have written*

- a similar line: 'αγαθὸν τυράννοισι αἰ σοφῶν
ξυνουσίαι'
- 304 ὥσπερ γὰρ ἐν φύλλοισιν αἰγείρου
μακρᾶς,
κἂν ἄλλο μηδέν, ἀλλὰ τοῦκείνης κάρᾳ
κινεῖ τις αὖρα
As with the leaves of poplars,
while all are quite still
the breeze will move the top.
Fragment 23 (Radt, TrGF) – *Aegeus*
- 305 ἐν παντὶ γάρ τοι σκορπίος φρουρεῖ λίθῳ
For under every stone a scorpion is on
guard.
Translated by Hugh Lloyd-Jones (1996)
Fragment 37 (Radt, TrGF) – *Aechmalotides* –
Captive Women
cf. *Proverbial* 143
- 306 καὶ νησιώτας καὶ μακρᾶς Εὐρωπίας
οἰκίτορας
Islanders and inhabitants of wide
Europe.
Fragment 39 (Radt, TrGF) – *Aechmalotides* –
Captive Women
- 307 ἅπαντα γάρ τοι τῷ φοβουμένῳ ψοφεῖ
For the fearful every rustle is a threat.
Fragment 61 (Radt, TrGF) – *Acrisius*
- 308 οὐδὲν ἔρπει ψευδὸς εἰς γῆρας χρόνου
No falsehood lasts into old age.
Translated by Hugh Lloyd-Jones (1996)
Fragment 62 (Radt, TrGF) – *Acrisius*
- 309 τὰ πολλὰ τῶν δεινῶν, ὄναρ
πνεύσαντα νυκτός, ἡμέρας μαλάσσεται
Many a fearful sight that blows our way
in dreams
grows mild when daylight comes.
Fragment 65 (Radt, TrGF) – *Acrisius*
- 310 τοῦ ζῆν γὰρ οὐδεὶς ὥς ὁ γηράσκων ἐράῃ
No one loves life so much as he who is
growing old.
Translated by Hugh Lloyd-Jones (1996)
Fragment 66 (Radt, TrGF) – *Acrisius*
- 311 τὸ ζῆν γάρ, ὦ παῖ, παντὸς ἥδιον γέρας·
θανεῖν γὰρ οὐκ ἔξιστι τοῖς αὐτοῖσι δῖς
Life, my child, is sweetest, for we have
only one.

- Fragment 67 (Radt, TrGF) – *Acrisius*
- 312 ἐνταῦθα μέντοι πάντα τὰνθρώπων
νοσεῖ,
κακοῖς ὅταν θέλωσιν ἰᾶσθαι κακά
All the concerns of men go wrong,
when they wish to cure evil with evil.
Translated by Hugh Lloyd-Jones (1996)
Fragment 77 (Radt, TrGF) – *Aleadaí* – *Sons
of Aleus*
- 313 τοῖς γὰρ δικάοις ἀντέχειν οὐ ῥάδιον
It is not easy to resist those who are in
the right.
Translated by Hugh Lloyd-Jones (1996)
Fragment 78 (Radt, TrGF) – *Aleadaí* – *Sons
of Aleus*
- 314 κακὸν τὸ κεύθειν κοῦ πρὸς ἀνδρὸς
εὐγενοῦς
Concealment is wrong and not the trait
of a noble man.
Fragment 79 (Radt, TrGF) – *Aleadaí* – *Sons
of Aleus*
- 315 δικαία γλῶσσ' ἔχει κράτος μέγα
Righteous speech possesses great power.
Fragment 80 (Radt, TrGF) – *Aleadaí* – *Sons
of Aleus*
- 316 τὰ γὰρ περισσὰ πανταχοῦ λυπῆρ' ἔπη
Excess is painful in all circumstances.
Fragment 82 (Radt, TrGF) – *Aleadaí* – *Sons
of Aleus*
- 317 μὴ πάντ' ἐρεῦνα· πολλὰ καὶ λαθεῖν καλόν
Do not investigate everything – let some
things remain unknown.
Fragment 83 (Radt, TrGF) – *Aleadaí* – *Sons
of Aleus*
- 318 τό τοι νομισθὲν τῆς ἀληθείας κρατεῖ
What people believe prevails over the
truth.
Translated by Hugh Lloyd-Jones (1996)
Fragment 86 (Radt, TrGF) – *Aleadaí* – *Sons
of Aleus*
- 319 – ὁ δὲ νόθος τις γνησίοις ἴσον σθενεῖ;
– ἅπαν τὸ χρηστὸν γνησίαν ἔχει φύσιν
– Is a bastard as capable as those who
are legitimate?
– Nobility is always legitimate by
nature.

- Fragment 87 (Radt, *TrGF*) – *Aleadaï – Sons of Aleus*
- 320 δεινὸς γὰρ ἔρπειν πλοῦτος ἐς τε τὰ βεβατά
καὶ πρὸς τὰ βατά
Wealth has a strange power to get to
places sacred and profane.
Translated by Hugh Lloyd-Jones (1996)
Fragment 88 (Radt, *TrGF*) – *Aleadaï – Sons of Aleus*
- 321 ζῆ, πῖνε, φέρβου
Live, drink and be merry!
Fragment 167 (Radt, *TrGF*) – *Danae*
- 322 ὅπου δὲ μὴ τᾶριςτ' ἐλευθέρως λέγειν
ἔξεστι, νικᾷ δ' ἐν πόλει τὰ χείρονα
Where it is not possible to freely say
what is best
the worst will prevail in the city.
Fragment 201b (Radt, *TrGF*) – *Eriphyle*
- 323 ἀρετῆς βέβαιαι δ' εἰσὶν αἱ κτήσεις μόνης
The possessions of virtue alone are
secure.
Fragment 201d (Radt, *TrGF*) – *Eriphyle*
- 324 ἀνδρῶν γὰρ ἐσθλῶν στέρονον οὐ
μαλάσσεται
The hearts of noble men never go soft.
Fragment 201e (Radt, *TrGF*) – *Eriphyle*
- 325 τὸν Αἰδαν γὰρ οὐδὲ
γῆρας οἶδε φιλεῖν
Even the old cannot come to terms with
death.
Fragment 298 (Radt, *TrGF*) – *Iobates*
- 326 κρύπτε μηδέν· ὥς ὁ πάνθ' ὄρων
καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει
χρόνος
Conceal nothing; for all is revealed
by all-seeing, all-hearing time.
Fragment 301 (Radt, *TrGF*) – *Hippous*
- 327 τίκει γὰρ οὐδὲν ἐσθλὸν εἰκαῖα σχολή
Nothing good comes of purposeless
idleness.
Fragment 308 (Radt, *TrGF*) – *Iphigeneia*
- 328 τοῖς μὲν λόγοις τοῖς σοῖσιν οὐ
τεκμαίρομαι,
οὐ μᾶλλον ἢ λευκῶ 'ν λίθῳ λευκῇ
στάθμῃ
I deduce nothing from your words, any
more
than a white measuring line is apparent
on a white stone.
Fragment 330 (Radt, *TrGF*) – *Cedalion*
later used proverbially
- 329 ὅστις δὲ τόλμῃ πρὸς τὸ δεινὸν ἔρχεται,
ὀρθῇ μὲν ἢ γλῶσσ' ἐστίν, ἀσφαλῆς δ' ὁ
νοῦς
Whoever approaches danger boldly
talks straight and is not shaken in his
purpose.
Fragment 351 (Radt, *TrGF*) – *Creusa*
- 330 καλὸν μὲν οὖν οὐκ ἔστι τὰ ψευδῇ λέγειν·
ὅτῳ δ' ὀλεθρον δεινὸν ἀλήθει' ἄγει,
συγγνωστὸν εἴπειν ἐστὶ καὶ τὸ μὴ καλόν
Best not to tell lies;
but if the truth means ruin
even an untruth is forgiven.
Fragment 352 (Radt, *TrGF*) – *Creusa*
- 331 ἄπλατον ἀξύμβλητον ἐξεθρεψάμην
I reared a creature unapproachable,
inexplicable.
Translated by Hugh Lloyd-Jones (1996)
Fragment 387 (Radt, *TrGF*) – *Lemniai – Women of Lemnos*
- 332 οὐκ ἔστι τοῖς μὴ δρώσι σύμμαχος τύχη
To those who act not, fortune is no ally.
Translated by Philip Schaff (1819–1893)
Fragment 407 (Radt, *TrGF*) – *Minos*
cf. the English proverb 'God helps them that
help themselves'
- 333 ἄμοχθος γὰρ οὐδεὶς
No one is free from toil and trouble.
Translated in Liddell & Scott
Fragment 410 (Radt, *TrGF*) – *Mysoi – The Mysians*
- 334 τῷ γὰρ κακῶς πρᾶσσοντι μυρία μία
νύξ ἐστίν, εὖ παθόντα δ' ἡμέρα φθάνει
For the unhappy one night is equal to
ten thousand;
the fortunate are taken by surprise by
day.
Fragment 434 (Radt, *TrGF*) – *Nauplius*
- 335 γενοίμαν αἰετὸς ὑψιπέτας,
ὥς ἀμποταθεῖν ὑπὲρ ἀτρυγέτου
γλαυκᾶς ἐπ' οἶμα λίμνας

- O to become a high-flying eagle,
to soar beyond the barren sky
over the waves of the gleaming sea.
Fragment 476 (Radt, TrGF) – *Oenomaus*
quoted verbatim by Aristophanes, Birds 1337
- 336 πεσσοὺς κύβους τε, τερπνὸν ἀργίας ἄκος
Draughts and dice, delightful remedy
for idleness.
Fragment 479 (Radt, TrGF) – *Palamedes*
- 337 τούτοις γὰρ ὄντες δεσπότηι δουλεύομεν,
καὶ τῶνδ' ἀνάγκη καὶ σιωπῶντων κλύειν
For though we are their masters, we are
slaves to them,
and we must listen to them even though
they do not speak.
Translated by Hugh Lloyd-Jones (1996)
Fragment 505 (Radt, TrGF) – *Poimenes* – *The*
Shepherds
a shepherd of his flock
- 338 φιλεῖ γὰρ ἄνδρας πόλεμος ἀγρεῦνιν νέους
War likes to hunt down men who are
young.
Translated by Hugh Lloyd-Jones (1996)
Fragment 554 (Radt, TrGF) – *Scyrioi* – *Men*
of Scyros
- 339 οὐδὲν γὰρ ἄλγος οἷον ἢ πολλὴ ζόη
There is no pain like long life.
Translated by Hugh Lloyd-Jones (1996)
Fragment 556 (Radt, TrGF) – *Scyrioi* – *Men*
of Scyros
- 340 φορεῖτε, μασσέτω τις, ἐγχεῖτω βαθὺν
κρατήρ· ὅδ' ἀνὴρ οὐ πρὶν ἂν φάγη καλῶς
ὅμοια καὶ βοῦς ἐργάτης ἐργάζεται
Bring the stuff, let someone knead cakes,
fill a deep mixing bowl! This man, like
a working ox, does not work well till he
has eaten!
Translated by Hugh Lloyd-Jones (1996)
Fragment 563 (Radt, TrGF) – *Syndeipnoi* –
Companions at Table
- 341 ὦ δύνασις
θνατοῖς εὐποτμοτάτα μελέων,
ἀνέχουσα βίου βραχὺν ἰσθμὸν
O what power there is in songs!
What greater happiness
can make bearable
our narrow course of life!
- Fragment 568 (Radt, TrGF) – *Syndeipnoi* –
Companions at Table
- 342 θάρσει· λέγων τὰληθὲς οὐ σφαλῇ ποτε
Have courage; speaking the truth you'll
never go wrong.
Fragment 588 (Radt, TrGF) – *Tereus*
- 343 ὅστις γὰρ ἐν κακοῖσι θυμωθείς βροτῶν
μείζον προσάπτει τῆς νόσου τὸ
φάρμακον,
ἱατρός ἐστιν οὐκ ἐπιστήμων κακῶν
Any mortal who, annoyed by his
wrongs,
applies a remedy too strong for the
disease
is like a doctor unable to determine the
illness.
Fragment 589 (Radt, TrGF) – *Tereus*
- 344 οὐδεὶς ἔξοχος ἄλλος ἐβλαστέν ἄλλου
No one was born superior to any other.
Translated by Hugh Lloyd-Jones (1996)
Fragment 591 (Radt, TrGF) – *Tereus*
- 345 ζῶοι τις ἀνθρώπων τὸ κατ' ἡμαρ ὅπως
ἦδιστα πορσύνων· τὸ δ' ἐς αὖριον αἰεὶ
τυφλὸν ἔρπει
Let men derive all pleasure they can in
their daily life;
for the morrow is always obscure.
Fragment 593 (Radt, TrGF) – *Tereus*
- 346 φεῦ φεῦ, τί τούτου χάσμα μείζον ἂν
λάβοις,
τοῦ γῆς ἐπιψαύσαντα κᾶθ' ὑπὸ στέγῃ
πυκνῆς ἀκοῦσαι ψακάδος εὐδούσῃ φρενί;
What greater joy can you have than to
reach land and to hear the rain on the
roof as you sleep?
Fragment 636 (Radt, TrGF) – *Tympanistae* –
The Drummers
- 347 μὴ σπεῖρε πολλοῖς τὸν παρόντα δαίμονα·
σιγώμενος γὰρ ἐστὶ θρηνεῖσθαι πρέπων
Do not proclaim your misfortune
abroad;
it is fitter to lament in silence.
Fragment 653 (Radt, TrGF) – *Tyro*
- 348 πόλλ' ἐν κακοῖσι θυμὸς εὐνηθεὶς ὀρᾷ
When in trouble you will see more
clearly if you restrain your anger.
Fragment 661 (Radt, TrGF) – *Tyro*

- 349 τίκτουσι γάρ τοι καὶ νόσους δυσθυμίας
Sicknesses too are caused by depressions.

Translated by Hugh Lloyd-Jones (1996)
Fragment 663 (Radt, *TrGF*) – *Tyro*

- 350 γῆρας διδάσκει πάντα καὶ χρόνου τριβὴ
Old age and time, as it passes, teach all things.

Fragment 664 (Radt, *TrGF*) – *Tyro*

- 351 οὐ γὰρ δίκαιον ἄνδρα γενναῖον φρένας
τέρπειν, ὅπου γε μὴ δίκαια τέρπεται
It is not right that a noble man should take pleasure when the pleasure is not right.

Translated by Hugh Lloyd-Jones (1996)
Fragment 677 (Radt, *TrGF*) – *Phaedra*

- 352 οὕτω γυναικὸς οὐδὲν ἂν μεῖζον κακὸν
κακῆς ἀνὴρ κτήσται· ἂν οὐδὲ σῶφρονος
κρείσσον

A man could acquire no plague worse than a bad wife
nor any treasure better than a right-minded one.

Translated by Hugh Lloyd-Jones (1996)
Fragment 682 (Radt, *TrGF*) – *Phaedra*
cf. the Latin: 'nihil melius muliere bone'

- 353 οὐ γὰρ ποτ' ἂν γένοιτ' ἂν ἀσφαλὴς πόλις
ἐν ἣ τὰ μὲν δίκαια καὶ τὰ σῶφρονα
λάγδην πατεῖται

No city can be safe in which justice and good sense are trampled under foot.

Translated by Hugh Lloyd-Jones (1996)
Fragment 683 (Radt, *TrGF*) – *Phaedra*

- 354 Ἔρως γὰρ ἀνδρας οὐ μόνους ἐπέρχεται
οὐδ' αὖ γυναῖκας, ἀλλὰ καὶ θεῶν ἄνω
ψυχὰς ταράσσει κατὰ πόντον ἔρχεται
καὶ τόνδ' ἀπείργειν οὐδ' ὁ παγκρατὴς
σθένει

Ζεὺς, ἀλλ' ὑπέικει καὶ θέλων ἐγκλίνεται
For Love comes not only upon men and women, but troubles the minds of the gods in the sky, and moves over the sea. And not even the all-powerful Zeus can keep him off, but he too yields and willingly gives way.

Translated by Hugh Lloyd-Jones (1996)
Fragment 684 (Radt, *TrGF*) – *Phaedra*

- 355 εἰσὶ μητρὶ παῖδες ἄγκυραι βίου
Children are the anchors of a mother's life.

Fragment 685 (Radt, *TrGF*) – *Phaedra*

- 356 νέος πέφυκας· πολλὰ καὶ μαθεῖν σε δεῖ
καὶ πόλλ' ἀκοῦσαι καὶ διδάσκεσθαι
μακρά

You are young; you have much to learn and much to listen to, and need long schooling.

Translated by Hugh Lloyd-Jones (1996)

Fragment 694 (Radt, *TrGF*) – *Phthiotides* – *Women of Phthia*

- 357 ἀλλ' ἔσθ' ὁ θάνατος λοῖσθος ἱατρὸς νόσων

Death, the final healer of all illnesses.

Fragment 698 (Radt, *TrGF*) – *Philoctetes at Troy*

- 358 τοὺς εὐγενεῖς γὰρ κἀγαθοὺς ... φιλεῖ
Ἄρης ἐναίρειν

Ares loves to kill the noble and the valiant.

Translated by Hugh Lloyd-Jones (1996)

Fragment 724.1 (Radt, *TrGF*) – *Phryges* – *The Phrygians*

- 359 οἱ δὲ τῇ γλώσση θρασεῖς
φεύγοντες ἄτας ἐκτός εἰσι τῶν κακῶν

The arrogant in speech
escape both penalty and trouble.

Fragment 724.2 (Radt, *TrGF*) – *Phryges* – *The Phrygians*

- 360 τὸ πρὸς βίαν
πίνειν ἴσον πέφυκε τῷ διψῆν κακόν

To be forced
To drink is as bad as being thirsty.

Translated by Reginald Gibbons (2008)

Fragment 735 (Radt, *TrGF*)

- 361 τὸ μεθύειν πημονῆς λυτῆριον
Drunkenness, relief from misery.

Fragment 758 (Radt, *TrGF*)

- 362 διψῶντι γὰρ τοι πάντα προσφέρων σοφὰ
οὐκ ἂν πλέον τέρψεαις ἢ πλεῖν διδούς

Offering a thirsty man wise sayings
will not please him more than a drink.

Fragment 763 (Radt, *TrGF*)

- 363 πρὸς δ' οἶον ἦξεις δαίμον' ὥς ἔρωτα

- ὅς οὔτε τούπεικός οὔτε τὴν χάριν
οἶδεν, μόνην δ' ἔστρεξε τὴν ἀπλῶς δίκην
To what deity shall you appeal
who knows no fairness, no kindness,
but is content with plain justice only!
Fragment 770 (Radt, TrGF)
- 364 τὸν θεὸν τοιοῦτον ἐξεπίσταμαι,
σοφοῖς μὲν αἰνικτῆρα θεσφάτων ἀεί,
σκαίοις δὲ φαῦλον κὰν βραχεῖ
διδάσκαλον
God, I know,
will tell clever men the truth in riddles,
but he'll not favour fools with many
words.
Fragment 771 (Radt, TrGF)
- 365 ὄρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω
A woman's vows are writ on water.
Fragment 811 (Radt, TrGF)
- 366 ἔργου δὲ παντὸς ἦν τις ἄρχηται καλῶς,
καὶ τὰς τελευτὰς εἰκός ἐσθ' οὕτως ἔχειν
If a man begins a task well,
it is natural that he will finish it well.
Translated by Panos Koronakis-Rohlf and
Maria Batzini (2007)
Fragment 831 (Radt, TrGF)
- 367 οὐκ ἐξάγουσι καρπὸν οἱ ψευδεῖς λόγοι
False words bear no fruit.
Translated by Hugh Lloyd-Jones (1996)
Fragment 834 (Radt, TrGF)
- 368 τὰ μὲν διδασκὰ μανθάνω, τὰ δ' εὖρετὰ
ζητῶ, τὰ δ' εὐκτὰ παρὰ θεῶν ἡτησάμην
What can be taught, I learn; what can be
found, I seek;
what can be prayed for I beg the gods.
Translated by Hugh Lloyd-Jones (1996)
Fragment 843 (Radt, TrGF)
- 369 βραδεῖα μὲν γὰρ ἐν λόγοισι προσβολή
μόλις δι' ὥτὸς ἔρχεται ῥυπωμένον
The impact of the words comes slowly,
and has difficulty in getting through an
ear that is blocked.
Translated by Hugh Lloyd-Jones (1996)
Fragment 858.1 (Radt, TrGF)
- 370 πρόσω δὲ λεύσων ἐγγύθεν γε πᾶς
τυφλός
A far-sighted man may not see clearly

close up.

Fragment 858.3 (Radt, TrGF)
cf. 'can't see the wood for the trees'

- 371 φίλων τοιούτων οἱ μὲν ἐστερημένοι
χαίρουσιν, οἱ δ' ἔχοντες εὐχονται φυγεῖν
Glad to be deprived of such friends
and praying to see the last of them.
Fragment 863 (Radt, TrGF)
- 372 χρόνῳ δ' ἀργῆσαν ἤμυσε στέγος
A house neglected will collapse in time.
Fragment 864 (Radt, TrGF)
- 373 δεινὸν τὸ τὰς Πειθοῦς πρόσωπον
Marvellously strong is the face of
Persuasion.
Fragment 865 (Radt, TrGF)
- 374 ἦρθη χαρᾷ
γροαίας ἀκάνθης πάππος ὥς φυσώμενος
Joy raised him up like thistle-seed blown
about by the wind.
Fragment 868 (Radt, TrGF)
- 375 ταχεῖα πειθὼ τῶν κακῶν ὁδοιπορεῖ
Persuasion moves fast when it is driving
men to evil.
Translated by Hugh Lloyd-Jones (1996)
Fragment 870 (Radt, TrGF)
- 376 ὅστις γὰρ ὡς τύραννον ἐμπορεύεται
κείνου 'στί δουλος, κὰν ἐλεύθερος μόλη
Whoever traffics with a king
becomes his slave though freely born.
Fragment 873 (Radt, TrGF)
*quoted by Pompey before being killed; cf.
Plutarch, Pompey 78.4*
- 377 Ζεὺς νόστον ἄγοι τὸν νικόμαχον
καὶ παυσανίαν καὶ ἀτρεΐδαν
May god grant a return with victory
and an end to pain and fear!
Fragment 887 (Radt, TrGF)
the three adjectives are also proper names
- 378 αἰεὶ γὰρ εὖ πίπτουσιν οἱ Διὸς κύβοι
Zeus' dice fall always right.
Fragment 895 (Radt, TrGF)
*also used proverbially with various mean-
ings; cf. Albert Einstein, The Born-Einstein
Letters: 'I, at any rate, am convinced that "He"
is not playing dice'*

379 εἰθ' ἦσθα σώφρων ἔργα τοῖς λόγοις ἴσα
I wish you were as sensible in your
actions as in your words.

Translated by Hugh Lloyd-Jones (1996)
Fragment 896 (Radt, TrGF)

380 χῶρος γὰρ αὐτός ἐστιν ἀνθρώπου
φρενῶν
ὅπου τὸ τερπνὸν καὶ τὸ πημαῖνον φέρει
δακρυρροεῖ γοῦν καὶ τὰ χαρτὰ τυγχάνων
Delight and pain may both bring tears;
they dwell not far apart.

Fragment 910 (Radt, TrGF)

381 πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς
ἄγει
Time uncovers all things and brings
them to the light.

Translated by Hugh Lloyd-Jones (1996)
Fragment 918 (Radt, TrGF)

382 σκαιοῖσι πολλοῖς εἰς σοφὸς διόλλυται
One wise man is ruined by many blund-
ers.

Translated by Hugh Lloyd-Jones (1996)
Fragment 921 (Radt, TrGF)

383 ἐσθλοῦ γὰρ ἀνδρὸς τοὺς πονοῦντας
ὠφελεῖν
It is the way of a good man to help those
in trouble.

Translated by Hugh Lloyd-Jones (1996)
Fragment 922 (Radt, TrGF)

384 ὥς δυσπάλαιστον ἐστιν ἀμαθία κακὸν
How hard it is to wrestle against stupid-
ity!

Translated by Hugh Lloyd-Jones (1996)
Fragment 924 (Radt, TrGF)
cf. Schiller, Die Jungfrau von Orleans 3.6.28:
'Mit der Dummheit kämpfen die Götter selbst
vergebens' (against stupidity the gods them-
selves contend in vain)

385 οὐ τοῖς ἀθύμοις ἡ τύχη ξυλλαμβάνει
Fortune does not side with the faint-
hearted.

Fragment 927 (Radt, TrGF)

386 Ἐλευθερία Διὸς ὄλβιον τέκος
Freedom, blessed child of Zeus!

Fragment 927b (Radt, TrGF)

387 αἰδῶς γὰρ ἐν κακοῖσιν οὐδὲν ὠφελεῖ
ἡ γὰρ σιωπὴ τῷ γκαλοῦντι σύμμαχος
Shamefastness is of no use when in
trouble;
for silence is on the side of the accuser.

Translated by Hugh Lloyd-Jones (1996)
Fragment 928 (Radt, TrGF)

388 οἶκοι μένειν δεῖ τὸν καλῶς εὐδαίμονα
The man who is truly fortunate should
stay at home.

Translated by Hugh Lloyd-Jones (1996)
Fragment 934 (Radt, TrGF)

389 οὐκ ἔστιν αὕτη σωφρόνων ἀνδρῶν πόλις
This is not a city of prudent men.

Fragment 936 (Radt, TrGF)
cf. Voltaire, La Pucelle d'Orléans, chant III,
line 63: 'de ce pays la reine est la sottise' (in this
country foolishness is queen)

390 σμικροῦ δ' ἀγῶνος οὐ μέγ' ἔρχεται κλέος
No great fame comes from a petty
contest.

Translated by Hugh Lloyd-Jones (1996)
Fragment 938 (Radt, TrGF)

391 γνῶμαι πλέον κρατοῦσιν ἢ σθένος χερῶν
Right judgement has more power than
strength of arm.

Translated by Hugh Lloyd-Jones (1996)
Fragment 939 (Radt, TrGF)

392 Κύπρις ...
ἔστιν μὲν Ἄιδης, ἔστι δ' ἀφθιτος βίος,
ἔστιν δὲ λύσσα μανιάς, ἔστι δ' ἵμερος
ἄκρατος, ἔστ' οἰμωγμός. ἐν κείνῃ τὸ πᾶν
σπουδαῖον, ἡσυχαιόν, ἐς βίαν ἄγον

Cypris:
she is Hades, she is immortal life,
she is raving madness, she is desire
untempered, she is lamentation;
in her is all activity, all tranquillity,
all that leads to violence.

Translated by Hugh Lloyd-Jones (1996)
Fragment 941.2 (Radt, TrGF)

Cypris, a name for Aphrodite, personifying
Love/Passion

393 νωμᾶ δ' ἐν οἰωνοῖσι ...
ἐν θηρσίν, ἐν βροτοῖσιν, ἐν θεοῖς ἄνω
She rules among birds,
among beasts, among mortals, among
the gods above.

Fragment 941.11 (Radt, *TrGF*)
of Aphrodite, the goddess of love

- 394 τίς δ' οἶκος ἐν βοροτοῖσιν ὠλίβισθη ποτὲ
 γυναικὸς ἐσθλῆς χωρὶς ὀγκωθεὶς χλιδῇ;
 What home, however luxurious, was
 ever thought happy without a good wife?

Fragment 942 (Radt, *TrGF*)

- 395 ἐλπίς γὰρ ἡ βόσκουσα τοὺς πολλοὺς
 βορῶν
 It is hope that maintains most of
 mankind.

Fragment 948 (Radt, *TrGF*)

- 396 θανόντι κείνῳ συνθανεῖν ἔρως μ' ἔχει
 He being dead, I long to die with him.
 Translated by Hugh Lloyd-Jones (1996)
 Fragment 953 (Radt, *TrGF*)

- 397 χρόνος δ' ἄμαυροὶ πάντα κεῖς λήθην ἄγει
 Time obscures all things and leads them
 to oblivion.
 Translated by Reginald Gibbons (2008)
 Fragment 954 (Radt, *TrGF*)

- 398 Σοφοκλῆς ... ὑπὸ Ἰοφῶντος τοῦ υἱέος
 ἐπὶ τέλει τοῦ βίου παρανοίας κρινόμενος
 ἀνέγνω τοῖς δικασταῖς Οἰδίπου τὸν
 ἐπὶ Κολωνῷ, ἐπιδεικνύμενος διὰ τοῦ
 δράματος ὅπως τὸν νοῦν υἱαίνει, ὥς
 τοὺς δικαστὰς τὸν μὲν ὑπερθαυμάσαι,
 καταψηφίσασθαι δὲ τοῦ υἱοῦ αὐτοῦ
 μανίαν
 Sophocles when old, accused by his son
 of feeble-mindedness, read the jurors his
Oedipus at Colonus, proving that he was
 sound of mind; the jury applauded and
 convicted the son himself of insanity.

Lucian, *Octogenarians* 24

Oedipus at Colonus was produced posthumously by his grandson in 401

- 399 δὴ καὶ Σοφοκλεῖ ποτε τῷ ποιητῇ
 παρεγενόμην ἐρωτώμεν ὑπὸ τίνος Πῶς,
 ἔφη, ὦ Σοφόκλεις, ἔχεις πρὸς τάφροδίσια;
 ἔτι οἷός τε εἰ γυναικὶ συγγίγνεσθαι; καὶ ὅς,
 Εὐφήμει, ἔφη, ὦ ἄνθρωπε· ἀσμεναίτατα
 μέντοι αὐτὸ ἀπέφυγον, ὥσπερ λυτῶντα
 τινα καὶ ἀργίον δεσπότην ἀποφυγῶν
 Someone asked Sophocles, 'How is your
 sex-life now? Are you still able to have a
 woman?' He replied, 'Hush, man; most
 gladly indeed am I rid of it all, as though

I had escaped from a mad and savage
 master.'

Translated in *The Oxford Dictionary of
 Quotations* (2004)
 Plato, *Republic* 329b

- 400 βραχὲ λόγῳ δὲ πολλὰ πρόσκειται σοφά
 There is much wisdom to be found in
 few words.

Stobaeus, *Anthology* 3.35.4

- 401 ἀνὴρ γὰρ ὅστις ἤδεται λέγων αἰεί,
 λέληθεν αὐτὸν τοῖς ξυνοῦσιν ὦν βαρὺς
 Someone who loves to speak endlessly
 knows not how much he bores his listen-
 ers.

Stobaeus, *Anthology* 3.36.16

- 402 ἡλίου φαεινότερον
 Brighter than the sun.

*Scholia in Sophoclem (scholia vetera) Ajax
 Verse 395*

*i.e. so evident that it needs no further proof;
 cf. Bible Apocrypha, Ecclesiasticus 17.31: 'τὶ
 φωτεινότερον ἡλίου;'*

SOSICRATES

3rd century BC
 Comic poet

- 1 ἀγαθοὶ δὲ τὸ κακὸν ἐσμεν ἐφ' ἐτέρων
 ἰδεῖν,
 αὐτοὶ δ' ὅταν ποιῶμεν οὐ γινώσκομεν
 We are able to recognize the errors of
 others;
 but not when we commit them
 ourselves.
 Fragment 3 (Kock) – 3 (K-A)

SOSIPATER

3rd century BC
 New Comedy poet

- 1 τὰ γὰρ ὄψα, φασί, καὶ τὰ βρώματα
 σχεδὸν
 ἐν τῇ περιφορᾷ τῆς ὅλης συντάξεως
 ἐτέρων ἐν αὐτοῖς λαμβάνει τὴν ἡδονήν
 All delicacies and dishes
 as they are served and carried round
 provoke a pleasure all their own.

Fragment 1 (Kock) – 1 (K-A) – *Katapseudomenos* – *The False Accuser*
a cook boasting about his profession

SOSIPHANES

4th century BC

Tragic playwright from Syracuse

- 1 ὦ δυστυχεῖς μὲν πολλά, παῦρα δ' ὀλβιοὶ
βροτοί, τί σεμνύνεσθε ταῖς ἐξουσίαις,
ἅς ἔν τ' ἔδωκε φέγγος ἔν τ' ἀφείλετο;
You mortals, with so many griefs and so
little joy,
do not boast of your authority,
one day gives to you, the other takes
away.
Fragment 3 (Snell, *TrGF*)

SOSTRATUS

3rd century BC

Flute player who lived around the time of Antiochus I

- 1 Σώστρατος ὁ αὐλητῆς ὀνειδιζόμενος
ὑπὸ τινος ἐπὶ τῷ γονέων ἀσήμων εἶναι
εἶπε καὶ μὴν διὰ τοῦτο ὠφειλον μάλλον
θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος
ἄρχεται
When someone reproached Sostratus
the piper because of his lowly birth, he
said, 'You should admire me for this, for
my family begins with me.'
Stobaeus, *Anthology* 4.29a.14

SOTION

dates unknown

not known which Sotion Stobaeus refers to

- 1 κύνα μὲν χαλεπὸν ὄντα ἐπιχειρεῖς
πρᾶννεν, ὅπως σοι πρᾶος ἦ, τὸν ἀδελφὸν
δὲ οὐ;
You try to calm a savage dog; why not an
irksome brother?
Stobaeus, *Anthology* 4.27.18

STESICHORUS

active c.600–550BC

Lyric Poet, lived most of his life in Himera in Sicily
see also Proverbial 57

- 1 Ἀέλιος δ' Ὑπεριονίδας δέπας
ἔσκατέβαινε
χρύσειον, ὄφρα δι' Ὠκεανοῖο περάσας
ἀφίκοιθ' ἰατρᾶς ποτὶ βένθεα νυκτὸς
ἐρεμνᾶς
The sun descended into the Ocean's

golden bowl, reaching the darkest
depths of hallowed night.Fragment 8 (Page, *PMG*)*Stesichorus, known as 'Himeraean'; probably
died in Catana, where they erected his statue
mentioned by Cicero, Verrine Oration II,
2.35.87*

- 2 οὐκ ἔστ' ἔτυμος λόγος οὗτος,
οὐδ' ἔβας ἐν νηυσὶν εὐσέλμοις
οὐδ' ἵκεο πέργαμα Τροίας
This story is not true:
you neither boarded the well-benched
ships,
nor reached the citadel of Troy.
Fragment 15 (Page, *PMG*)
blaming Homer for the story of the Trojan war
- 3 ἀτέλεστά τε γὰρ καὶ ἀμάχανα τοὺς
θανόντας κλαίειν
It is futile and pointless to weep for the
dead.
Translated by David A. Campbell (1991)
Fragment 67 (Page, *PMG*)
- 4 θανόντος ἀνδρὸς πᾶσα πολιὰ ποτ'
ἀνθρώπων χάρις
When a man dies, all men's goodwill
perishes with him.
Fragment 68 (Page, *PMG*)

STRATTIS

5th century BC

Athenian Old Comedy poet

- 1 οὐ λίνον λίνῳ συνάπτεις
You are not comparing like with like.
Translated in Liddell & Scott
Fragment 38 (Kock) – 39 (K-A) – *Potamii –
Potamians*
*i.e. join like with like, deal with matters of like
kind; later proverbial, cf. Plato, Euthydemus
298c and Aristotle, Physics 207a.17*
- 2 οἶνον γὰρ πιεῖν
οὐδ' ἂν εἷς δέξατο θερμόν, ἀλλὰ πολὺ
τοῦναντίον
ψυχόμενον ἐν τῷ φρέατι καὶ χιόνι
μεμιγμένον
No one would drink warm wine, but
cooled in a well or mixed with snow.
Fragment 57 (Kock) – 60 (K-A) – *Psychastae
– Chill-Seekers*

SULLA

Lucius Cornelius Sulla Felix

c.138–78BC

Roman general and politician

- 1 χαρίζεσθαι πολλοῖς μὲν ὀλίγους, ζῶντας
δὲ τεθνηκόσιν

I forgive the few for the sake of the many,
the living for the sake of the dead.

Translated by Rex Warner (1958)

Plutarch, *Sulla* 14.5

of the Athenians, after taking Athens

SUSARION

6th/5th century BC

Old Comedy poet

- 1 οὐκ ἔστιν οἰκεῖν οἰκίαν ἄνευ κακοῦ·
καὶ γὰρ τὸ γῆμαι καὶ τὸ μὴ γῆμαι κακόν

It is impossible not to have problems at
home

since it is bad to marry and equally bad
to remain unwed.

Fragment 3 (Kock) – 1 (K-A)

*Susarion may have been a fictitious person
according to some scholars; by some he is
considered a 'forerunner of comedy'*

SYNESIUS

c.370–413AD

Christian Neoplatonist from Cyrene; bishop
of Ptolemais 410–413AD

- 1 ἀφοβία μεγίστη τὸ φοβεῖσθαι τοὺς νόμους
It is the greatest security from fear to
fear the laws.

Translated by H.T. Riley (1872)

Epistles 2

- 2 χειρῶν δεῖ τῷ πολέμῳ, καὶ οὐκ ὀνομάτων
πολλῶν

We want hands in war, not many names.

Translated by H.T. Riley (1872)

Epistles 78

- 3 τύχη δὲ ἀρετῆς ἀναίτιος
Fortune is not the cause of worth.

Translated by H.T. Riley (1872)

Oration on Kingship 4.39

- 4 ὥς οὐ φιλεῖ συγγίνεσθαι φαντασία τε καὶ
ἀλήθεια

Appearances and reality do not always
agree.

Translated by H.T. Riley (1872)

Oration on Kingship 14.10

T

THALES

c.624BC–c.546BC

Philosopher from Miletus and one of the Seven Sages

see also Chilon 7; Herodotus 18; Seven Sages 39–40

- 1 ἐρωτηθεὶς διὰ τίνα αἰτίαν οὐ παιδοποιεῖ,
ἔφη διὰ φιλοτεκνίαν

When asked why he had no children, he answered 'because of my love for children'.

Testimonies, Fragment 1.38 (D-K)

also attributed to Anacharsis

- 2 καὶ λέγουσιν ὅτι τῆς μητρὸς ἀναγκα-
ζούσης αὐτὸν γῆμαι ἔλεγεν οὐδέπω
καιρὸς, εἶτα ἐπειδὴ παρήβησεν ἐγκειμένης
εἰπεῖν οὐκέτι καιρὸς

When his mother tried to force him to marry, he said it was too soon, and when she pressed him again later in life, he replied it was too late.

Translated by R.D. Hicks (1925)

Testimonies, Fragment 1.38 (D-K)

- 3 ἀρχὴ δὲ τῶν πάντων ὕδωρ
Everything has its beginning in water.

Testimonies, Fragment 1.44 (D-K)

- 4 σὺ γάρ, ὦ Θαλῆ, τὰ ἐν ποσὶν οὐ δυνάμενος
ἰδεῖν τὰ ἐπὶ τοῦ οὐρανοῦ οἶε γνῶσεσθαι;
How can you expect to understand the
heavens, Thales, when you cannot even
see what is just before your feet?

Translated by R.D. Hicks (1925)

Testimonies, Fragment 1.114 (D-K)

- 5 πρεσβύτατον τῶν ὄντων θεός· ἀγέννητον
γάρ

Of all things, the most ancient is god, for he is uncreated.

Translated by R.D. Hicks (1925)

Testimonies, Fragment 1.127 (D-K)

- 6 κάλλιστον κόσμος· ποίημα γὰρ θεοῦ
The most beautiful is the universe, for it
is god's handiwork.

Testimonies, Fragment 1.128 (D-K)

- 7 μέγιστον τόπος· ἅπαντα γὰρ χωρεῖ
The greatest is space, for it holds all
things.

Translated by R.D. Hicks (1925)

Testimonies, Fragment 1.128 (D-K)

- 8 τάχιστον νοῦς· διὰ παντὸς γὰρ τρέχει
Mind is the swiftest – for it runs through
everything.

Translated by Jonathan Barnes (1987)

Testimonies, Fragment 1.129 (D-K)

- 9 ἰσχυρότατον ἀνάγκη κρατεῖ γὰρ πάντων
The strongest is necessity, for it masters
all.

Translated by R.D. Hicks (1925)

Testimonies, Fragment 1.129 (D-K)

- 10 σοφώτατον χρόνος· ἀνευρίσκει γὰρ
πάντα

Time is the wisest, for it brings every-
thing to the light.

Translated by R.D. Hicks (1925)

Testimonies, Fragment 1.130 (D-K)

- 11 ἐρωτηθεὶς τί δύσκολον, ἔφη 'τὸ ἑαυτὸν γῶναι'
τί δὲ εὐκόλον, 'τὸ ἄλλω ὑποθέσθαι'
Being asked what is difficult, he replied,
'To know oneself.'
'What is easy?' 'To give advice to another.'
Translated by R.D. Hicks (1925)
Testimonies, Fragment 1.135 (D-K)
- 12 τί ἥδιστον, 'τὸ ἐπιτυχάνειν'
What is most pleasant? 'Success.'
Translated by R.D. Hicks (1925)
Testimonies, Fragment 1.136 (D-K)
- 13 τί τὸ θεῖον, 'τὸ μήτε ἀρχὴν ἔχον μήτε τελευτήν'
'What is the divine?' 'That which has neither beginning or end.'
Translated by R.D. Hicks (1925)
Testimonies, Fragment 1.137 (D-K)
- 14 φίλων παρόντων καὶ ἀπόντων μεμνήσθαι φησι
Remember friends, be they present or absent.
Translated by R.D. Hicks (1925)
Testimonies, Fragment 1.141 (D-K)
- 15 μὴ τὴν ὄψιν καλλωπίζεσθαι, ἀλλὰ τοῖς ἐπιτηδεύμασιν εἶναι καλόν
Do not beautify your face, be beautiful in your way of life.
Testimonies, Fragment 1.142 (D-K)
- 16 μὴ πλούτει φησί κακῶς
Shun ill-gotten gains.
Translated by R.D. Hicks (1925)
Testimonies, Fragment 1.143 (D-K)
- 17 μὴδὲ διαβαλλέτω σε λόγος πρὸς τοὺς πίστεως κεκοινωνηκότας
Let not idle words prejudice you against those who have shared your confidence.
Translated by R.D. Hicks (1925)
Testimonies, Fragment 1.143 (D-K)
- 18 ἥδιστον οὐ ἐπιθυμεῖς τυχεῖν
Most pleasant it is to realize your desires.
Seven Sages, *Apophthegms* Fragment 4.7 (D-K)
- 19 δίδασκε καὶ μάθανε τὸ ἄμεινον
Teach and learn what is best.
Seven Sages, *Apophthegms* Fragment 4.8 (D-K)
- 20 ἀργὸς μὴ ἴσθι, μὴδ' ἂν πλουτῇς
Be not idle, even if you are rich.
Seven Sages, *Apophthegms* Fragment 4.8 (D-K)
- 21 μέτρω χρῶ
Keep due measure.
Seven Sages, *Apophthegms* Fragment 4.10 (D-K)
- 22 μὴ πᾶσι πίστευε
Do not trust everyone.
Seven Sages, *Apophthegms* Fragment 5.10 (D-K)
- 23 τί κάλλιστον; κόσμος· πᾶν γὰρ τὸ κατὰ τάξιν τούτου μέρος ἐστί
What is most beautiful? Our Universe! All that is orderly is part of it.
Seven Sages, *Apophthegms* 5.3 (Mullach, FPG)
- 24 ἐρωτηθεὶς ὑπὸ τινος, πόσον ἀπέχει τὸ ψεῦδος τοῦ ἀληθοῦς· ὅσον, ἔφη, ὀφθαλμοὶ τῶν ὠτῶν
Asked what distance there is between lies and truth, 'As distant as your eyes from your ears,' he said.
Seven Sages, *Apophthegms* 5.15 (Mullach, FPG)
- 25 κρατίστην εἶναι δημοκρατίαν ... τὴν μὴτε πλουσίους ἄγαν, μὴτε πένητας ἔχουσιν πολίτας
The best democracy is one where there are neither very rich nor very poor citizens.
Seven Sages, *Apophthegms* 9.1 (Mullach, FPG)
- 26 καὶ Θαλῆς πρῶτος σοφὸς ὠνομάσθη ... καθ' ὃν καὶ οἱ ἑπτὰ σοφοὶ ἐκλήθησαν
Thales was the first to receive the name of Sage when the term was applied to all the Seven Sages.
Translated by R.D. Hicks (1925)
Diogenes Laertius, *Lives of Eminent Philosophers* 1.22
- 27 οὐδὲν ἔφη τὸν θάνατον διαφέρειν τοῦ ζῆν. σὺ οὖν, ἔφη τις, διὰ τί οὐκ ἀποθνήσκεις;

ὅτι, ἔφη, οὐδὲν διαφέρει

Thales said once that there is no difference between life and death. 'So why don't you die?' a bystander asked. 'Because it will make no difference,' he replied.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 1.35

THAMUS

Legendary king of Egypt

- 1 τοῦτο δέ, ὦ βασιλεῦ, τὸ μάθημα, ἔφη ὁ Θεὺθ, σοφωτέρους Αἰγυπτίους καὶ μνημονικωτέρους παρέξει μνήμης τε γὰρ καὶ σοφίας φάρμακον ἠϋρέθη. ὁ δ' εἶπεν ὦ τεχνικώτατε Θεὺθ ... τοῦτο γὰρ τῶν μαθόντων λήθην μὲν ἐν ψυχαῖς παρέξει μνήμης ἀμελετησίᾳ ... οὐκ οὐκ μνήμης ἀλλ' ὑπομνήσεως φάρμακον ἠϋρες
'This invention, O king,' said Theuth, 'will make the Egyptians wiser and will improve their memories; for it is an elixir of memory and wisdom that I have discovered.' But Thamus replied, 'Most ingenious Theuth, this invention will produce forgetfulness in the minds of those who learn to use it, because they will not practise their memory. You have invented an elixir not of memory, but of reminding.'

Translated by Harold North Fowler (1914)

Plato, *Phaedrus* 274e

on the invention of writing; today sometimes quoted to counter criticism on the use of computers

THEANO

4th century BC (?)

Probably the wife of Pythagoras, possibly a daughter or disciple

- 1 τὰ σπαταλῶντα τῶν παιδίων, ὅταν ἀκμάση πρὸς ἄνδρας, ἀνδράποδα γίνεται
Children brought up in luxury will become slaves to their desires when men.
Fragment 196.24 (Thesleff) – *Letter to Eubule*
- 2 συμφέρον δὲ κακοῖς κακὰ μὴ μίσγειν, μηδὲ παρανοία παρὰ νοίαν ἐπάγειν
It is of advantage not to mix bad with bad, nor to add madness to madness.

Fragment 199.2 (Thesleff) – *Letter to Nikostratē*

- 3 Θεανὼ ἐρωτηθεῖσα τί πρέπον εἴη γυναικί, τὸ τῷ ἰδίῳ ἔφη ἀρέσκειν ἀνδρί
Theano, when asked what is fitting for a woman, replied, 'To please her husband.'
Stobaeus, *Anthology* 4.23.55

THEMISTIUS

c.317–388AD

Philosopher and rhetorician from Paphlagonia in Asia Minor

- 1 οὐδεμία γὰρ μοχθηρία μᾶλλον δυσκοινώρητος ἀπιστίας
Nothing causes lack of communication more than mistrust.
Βασανιστῆς ἢ Φιλόσοφος 258b
- 2 καὶ μνήμονα εἶναι τὸν βασιλέα καὶ ἐπιλήσμονα
μνήμονα μὲν τῶν ἀγαθῶν, ἐπιλήσμονα δὲ τῶν ἐναντίων
A ruler should both remember and be ready to forget;
remember the good and forget the bad.
Πενταετηρικός 109c

THEMISTOCLES

c.528–c.462BC

Athenian general and statesman

see also Aristides 16; Herodotus 157, 160; Timocreon 1

- 1 Θεμιστοκλεῖ δὲ τὰ μὲν ἐκ γένους ἀμαυρότερα πρὸς δόξαν ὑπῆρχε
In the case of Themistocles, his family was too obscure to be of advantage in his ambitions.
Plutarch, *Themistocles* 1.1
- 2 ἔτι δὲ παῖς ὦν ὁμολογεῖται φορᾶς μεστός εἶναι, καὶ τῇ μὲν φύσει συνετός, τῇ δὲ προαιρέσει μεγαλοπράγμων καὶ πολιτικός
However lowly his birth, it is agreed on all hands that while yet a boy he was impetuous, by nature sagacious, and by election enterprising and prone to public life.
Translated by Bernadotte Perrin (1914)
Plutarch, *Themistocles* 2.1

- 3 οὐδὲν ἔσει, παῖ, σὺ μικρόν, ἀλλὰ μέγα
πάντως ἀγαθὸν ἢ κακόν

My boy, thou wilt be nothing insignificant, but surely something great, either for good or evil.

Translated by Bernadotte Perrin (1914)

Plutarch, *Themistocles* 2.2

spoken by Themistocles' teacher

- 4 ὅτι λύραν μὲν ἀρμόσασθαι καὶ μεταχειρίσασθαι ψαλτήριον οὐκ ἐπίσταιτο, πόλιν δὲ μικρὰν καὶ ἄδοξον παραλαβὼν ἔνδοξον καὶ μεγάλην ἀπεργάσασθαι

Tuning the lyre and handling the harp are no accomplishments of mine, but rather taking charge of a city that was small and inglorious and making it glorious and great.

Translated by Bernadotte Perrin (1914)

Plutarch, *Themistocles* 2.4

- 5 καὶ τοὺς τραχυτάτους πώλους ἀρίστους ἵππους γίνεσθαι φάσκων, ὅταν ἦς προσήκει τύχῳσι παιδείας καὶ καταρτυσεως

Even the wildest colts make very good horses, if only they got the proper breaking and training.

Translated by Bernadotte Perrin (1914)

Plutarch, *Themistocles* 2.7

- 6 ὥς οὐτ' ἐκεῖνος ἂν γένοιτο ποιητὴς ἀγαθὸς ἄδων παρὰ μέλος οὐτ' αὐτὸς ἀστεῖος ἄρχων παρὰ νόμον χαριζόμενος

You would not be a good poet if you sing out of tune, nor I a good magistrate if I grant favours contrary to the law.

Plutarch, *Themistocles* 5.6

to Simonides of Ceos asking for an 'improper favour'

- 7 ξύλινον τεῖχος ἢ τὰς ναῦς

The wooden wall is your ships.

Translated in *Bartlett's Familiar Quotations* (1980)

Plutarch, *Themistocles* 10.3

interpreting the words of the second Delphic oracle to the Athenians, before the battle of Salamis in 480BC; cf. Oracles 14

- 8 τοῦ γὰρ Εὐρυβιάδου πρὸς αὐτὸν εἰπόντος· ὦ Θεμιστόκλεις, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους ῥαπίζουσί, 'ναί' εἶπεν ὁ Θεμιστοκλῆς, ἀλλὰ τοὺς

ἀπολειφθέντας οὐ στεφανοῦσιν'

When Eurybiades said to him, 'Themistocles, at the games those who start too soon get a caning,' 'Yes,' said Themistocles, 'but those who lag behind get no crown.'

Translated by Bernadotte Perrin (1914)

Plutarch, *Themistocles* 11.3

- 9 πάνταξον μὲν, ἀκουσον δέ

Strike me if you wish, but listen to me first.

Plutarch, *Themistocles* 11.4

to Eurybiades, commander of the Spartan fleet, on his raising his staff as though to strike

- 10 οἱ καθάπερ αἱ τευθίδες μάχαιραν μὲν ἔχετε, καρδίαν δ' οὐκ ἔχετε'

Like the cuttlefish, you have a long pouch in the place where your heart ought to be.

Translated by Bernadotte Perrin (1914)

Plutarch, *Themistocles* 11.6

- 11 οὐτ' ἂν ἐγὼ Σερίφιος ὦν ἐγενόμην ἔνδοξος, οὔτε σὺ Αθηναῖος

If I were from Seriphus, I should not have become famous, nor would you if you were from Athens.

Translated by Frank Cole Babbitt (1931)

Plutarch, *Themistocles* 18.5

to a Seriphian who said that Themistocles' fame was due to the city, not to himself

- 12 τὸν δ' υἱὸν ... ἔλεγε πλεῖστον τῶν Ἑλλήνων δύνασθαι τοῖς μὲν γὰρ Ἕλλησιν ἐπιτάττειν Ἀθηναίους, Ἀθηναίοις δ' αὐτόν, αὐτῷ δὲ τὴν ἐκείνου μητέρα, τῇ μητρὶ δ' ἐκείνον

The boy is the most powerful of all the Hellenes; for the Hellenes are commanded by the Athenians, the Athenians by myself, myself by the boy's mother, and the mother by her boy.

Translated in *Bartlett's Familiar Quotations* (1980)

Plutarch, *Themistocles* 18.7

of his son (who was pert towards his mother)

- 13 χωρίον μὲν πιπράσκων ἐκέλευε κηρύττειν ὅτι καὶ γείτονα χρηστὸν ἔχει

When he put up a plot of land for sale he stressed that it also had a good neighbour.

- Plutarch, *Themistocles* 18.8
- 14 τὸν ἐπιεικῇ τοῦ πλουσίου προκρίνας, ἔφη
ζητεῖν ἄνδρα χρημάτων δεόμενον μάλλον
ἢ χρήματα ἀνδρός
I prefer an able man to a rich man; I
prefer a man without money rather than
money without a man.
Plutarch, *Themistocles* 18.9
of two suitors for his daughter's hand
- 15 δύο γὰρ ἦκειν ἔφη θεοὺς κομίζων, Πειθῶ
καὶ Βία
I have with me two gods, Persuasion and
Compulsion.
Translated in *Bartlett's Familiar Quotations*
(1980)
Plutarch, *Themistocles* 21.2
*said to the Andrians, demanding money; to
which they replied that they already had two
great gods, Penury and Powerlessness, who
hindered them from giving*
- 16 οὐδὲ τριῶν ἄξια ταλάντων κεκτημένου
τοῦ Θεμιστοκλέους πρὶν ἅπτεσθαι τῆς
πολιτείας
And yet Themistocles did not possess
the worth of three talents before he
entered political life.
Translated by Bernadotte Perrin (1914)
Plutarch, *Themistocles* 25.3
as compared to eighty or a hundred talents after
- 17 τὸν λόγον εἰοκέναι τοῦ ἀνθρώπου τοῖς
ποικίλοις στρώμασιν· ὥς γὰρ ἐκεῖνα καὶ
τοῦτον ἐκτεινόμενον μὲν ἐπιδείκνυσθαι
τὰ εἶδη, συστελλόμενον δὲ κρύπτειν καὶ
διαφθεῖρειν
The speech of man is like embroidered
tapestries, since like them this too has
to be extended in order to display its
patterns, but when it is rolled up it
conceals and distorts them.
Translated by Bernadotte Perrin (1914)
Plutarch, *Themistocles* 29.4
- 18 οὐκ ἔᾱ με καθεύδειν ... τὸ Μιλτιάδου
τόρπαιον
The laurels of Miltiades will not let me
sleep.
Plutarch, *Sayings of Kings and Commanders*
185a.2
*Miltiades was the Athenian general at Mara-
thon*

- 19 πότερον ἤθελες ὁ νικῶν Ὀλυμπίᾳσιν ἢ ὁ
κηρύττων τοὺς νικῶντας εἶναι;
Would you rather be the victor at the
Olympic games or the announcer of the
victor?
Translated by Frank Cole Babbitt (1931)
Plutarch, *Sayings of Kings and Commanders*
185a.5
*on being asked who he would like to be, Achilles
or Homer*
- 20 τῶν τε παραχρημα δι' ἐλαχίστης βουλῆς
κράτιστος γνώμων καὶ τῶν μελλόντων
ἐπὶ πλεῖστον τοῦ γενησομένου ἄριστος
εἰκαστής
He was beyond other men, with the
briefest deliberation, both a shrewd
judge of the immediate present and wise
in forecasting what would happen in the
most distant future.
Translated by Charles Forster Smith (1919)
Thucydides, *History of the Peloponnesian
War* 1.138.3
of Themistocles

THEOCRITUS

c.300–260BC

Bucolic poet from Syracuse

see also Anaximenes (2) 4

- 1 Ἀδύ τι τὸ ψιθύρισμα καὶ ἅ πίτυς αἰπόλε
τήνα
ἅ ποτὶ ταῖς παγαῖσι μελίσδεται
There is sweet music in that pine-tree's
whisper, goatherd,
There by the spring.
Translated by Anthony Verity (2002)
Idylls 1.1
- 2 οὐ θέμις, ὦ ποιμήν, τὸ μεσαμβρινὸν οὐ
θέμις ἄμιν
συρίσδεν· τὸν Πᾶνα δεδοίκαμες· ἢ γὰρ
ἅπ' ἄγρας
τανίκα κεκμακῶς ἀμπαύεται· ἔστι δὲ
πικρός,
καὶ οἱ αἰεὶ δριμεῖα χολὰ ποτὶ ῥίνι κάθηται
I dare not, faith, I dare not pipe at Noon,
Afraid of Pan, for when his Hunting's
done,
And He lyes down to sleep by purling
streams,
He's very touchy if we break his
dreams.

- Translated by Thomas Creech (1684)
Idylls 1.15
- 3 τὰ δ' οὐ φρενὸς ἄπτεται αὐτὰς
ἀλλ' ὁκὰ μὲν τήνον ποτιδέρεται ἄνδρα
γελᾶσα,
ἄλλοκα δ' αὖ ποτὶ τὸν ῥίπτει νόον
Yet these things do not touch her heart,
but she glances for a time at the one and
smiles, and then she shifts her thoughts
to the other.
Translated by C.A. Trypanis (1971)
Idylls 1.35
of a lady being courted by two suitors
- 4 ἦνιδε σιγῇ μὲν πόντος, σιγῶντι δ' ἀῆται·
ἅ δ' ἐμὰ οὐ σιγῇ στέρονων ἔντοσθεν ἀνία,
ἀλλ' ἐπὶ τήνῳ πᾶσα καταίθομαι, ὅς με
τάλαιναν
ἀντὶ γυναικὸς ἔθηκε κακὰν καὶ
ἀπάθρονον ἤμεν
Behold, the sea is silent, and silent are
the winds;
But never silent is the anguish here
within my breast,
Since I am all on fire for him who has
made me, unhappy me,
Not a wife, but a worthless woman, a
maiden now no more.
Translated by R.C. Trevelyan (1947)
Idylls 2.38
- 5 φράζεό μιν τὸν ἔρωθ' ὅθεν ἵκετο, πότνα
Σελάννα
Consider, lady Moon, whence came my
love.
Translated by C.A. Trypanis (1971)
Idylls 2.69 (repeated several times)
- 6 Ἔρωσ δ' ἄρα καὶ Λιπαράϊω
πολλάκις Ἀφαιστόιο σέλας
φλογερώτερον αἶθει
Truly, Love often kindles a blaze hotter
than Hephaestus' fire.
Idylls 2.133
- 7 Ἀὼ τὰν ῥοδόπαχυν ἀπ' Ὠκεανοῖο
φέρουσαι,
κεῖτέ μοι ἄλλα τε πολλὰ καὶ ὥς ἄρα
Δέλφις ἔραται.
κεῖτε νῖν αὐτε γυναικὸς ἔχει πόθος εἶτε
καὶ ἄνδρός
When the horses of rosy Dawn were
bringing her swiftly from the Ocean to

the sky, she told me many other things,
and also that Delphis was in love. She
did not say for certain if it was a woman
he desired or a man.

Translated by C.A. Trypanis (1971)
Idylls 2.148

- 8 χαῖρε, Σελαναία λιπαρόθρονε, χαίρετε δ'
ἄλλοι
ἀστέρες, εὐκάλιοι κατ' ἄντυγα Νυκτὸς
ὀπαδοί
Farewell, Moon, on your gleaming
throne, and farewell you other stars that
follow the chariot of quiet Night.
Translated by C.A. Trypanis (1971)
Idylls 2.165
- 9 θαρσεῖν χρή, τάχ' αὖριον ἔσσειτ' ἄμεινον
Have courage! Tomorrow is another day.
Idylls 4.41
'*θαρσεῖν χρή*' is still used today as a proverbial
expression
- 10 ἐλπίδες ἐν ζωοῖσιν, ἀνέλπιστοι δὲ
θανόντες
While there is life there is hope, when we
are dead there is none.
Translated by H.T. Riley (1872)
Idylls 4.42
*cf. the English proverb 'while there's life there's
hope'*
- 11 Ζεὺς ἄλλοκα μὲν πέλει αἶθριος, ἄλλοκα
δ' ὕει
Zeus gives rain one day, shine the next.
Translated by J.M. Edmonds (1912)
Idylls 4.43
- 12 λέγ', εἴ τι λέγεις
Say it now, if you have something to say.
Idylls 5.78
- 13 οὐ θεμιτόν Λάκων ποτ' ἀηδόνα κίσσας
ἐρίσδειν,
οὐδ' ἔποπας κύκνοισι
It is against nature for the jay to vie with
the nightingale, the hoopoe with the
swan.
Idylls 5.136
- 14 ἦ γὰρ ἔρωτι
πολλάκις τὰ μὴ καλὰ καλὰ πέφανται
In the eyes of love what is not beautiful

- often seems beautiful.
Translated by John Simpson and Jennifer Speake (1982)
Idylls 6.18
cf. the English proverb 'beauty is in the eye of the beholder'
- 15 ὥς μὴ βασκανθῶ δέ, τρίς εἰς ἐμὸν ἔπτυσσα
κόλπον
To avert the bad omen I spat thrice in my bosom.
Idylls 6.39
a practice continued to this day – but 'spitting' is purely symbolic ...
- 16 πᾶ δὴ τὸ μεσαμέριον πόδας ἔλκεις,
άνικα δὴ καὶ σαῦρος ἐν αἵμασιαισι
καθεύδει;
Whither go you in the noonday heat,
when even the lizard dozes in his nook?
Idylls 7.21
cf. Noël Coward: 'Mad dogs and Englishmen go out in the midday sun' (1931 song)
- 17 χαλκύνες στορεσεῦντι τὰ κύματα τάν τε
θάλασσαν
τόν τε νότον τόν τ' εὖρον, ὃς ἔσχατα
φυκία κινεῖ,
ἀλκύνες, γλαυκαῖς Νηρηΐσται τὰ
μάλιστα
ὀρνίχων ἐφίληθεν, ὅσαις τέ περ ἐξ ἀλὸς
ἄγρα
Halcyons shall soothe the sea's waves,
and shall calm
The south wind and the east, which
churns the wrack
In the sea's lowest depths – halcyons,
most loved birds by the
Grey-green Nereids, and those who
seek their catch in the sea.
Translated by Anthony Verity (2002)
Idylls 7.57
- 18 ἐν κνίδαισι καθεύδοις
May you sleep in nettles.
Translated by C.A. Trypanis (1971)
Idylls 7.110
- 19 ἄμμιν δ' ἀσυχία τε μέλοι, γράϊα τε
παρεῖη,
ἄτις ἐπιφθύζοισα τὰ μὴ καλὰ νόσφιν
ἐρύκοι
Our concern be peace of mind, and may
an old crone come and spit for luck and
- keep all ill at bay.
Idylls 7.126
- 20 πολλὰ δ' ἄμμιν ὑπερθε κατὰ κρατὸς
δονέοντο
αἰγίροι πετελέαι τε· τὸ δ' ἐγγύθεν ἱερὸν
ὔδωρ
Νυμφᾶν ἐξ ἄντροιο κατειβόμενον
κελάρυνε
Above us was the constant quiet move-
ment of elm
And poplar, and from the cave of the
Nymphs nearby
The sacred water ran with a bubbling
sound.
Translated by Anthony Verity (2002)
Idylls 7.135
- 21 τοὶ δὲ ποτὶ σκιαραῖς ὀροδαμνίσιν
αἰθαλίωνες
τέττιγες λαλαγεῦντες ἔχον πόνον· ἅ δ'
ὀλολυγών
τηλόθεν ἐν πυκιναῖσι βάτων τρύζεσκειν
ἀκάνθαις·
ἄειδον κορύδοι καὶ ἀκανθίδες, ἔστενε
τρυγών,
παυτῶντο ξουθαὶ περὶ πίδακας ἀμφὶ
μέλισσαι
On the shady boughs the dark cicadas
were chattering busily, and the tree-frog
cried far off in the thick thornbrake.
Larks and finches sang, the dove sighed,
and the yellow bees flitted about the
springs.
Translated by C.A. Trypanis (1971)
Idylls 7.138
- 22 πάντ' ὥσδεν θέρεος μάλα πίνος, ὥσδε δ'
ὀπώρας
ὄχνοι μὲν παρ ποσσὶ, περὶ πλευραῖσι δὲ
μᾶλα
δαψιλέως ἀμῖν ἐκυλίνδετο· τοὶ δ'
ἐκέχυντο
ὄρπακες βραβίλοισι καταβρίθοντες
ἔραζε·
τετραένες δὲ πίθων ἀπελύετο κρατὸς
ἄλειφαρ
All things smelt of a very rich harvest
and of fruit time. Pears were rolling in
abundance at our feet and apples at our
side, and the branches heavy with sloes,
drooped down to the ground. And the
four-year seal was loosened from the
head of the wine jar.
Translated by C.A. Trypanis (1971)
Idylls 7.143

- 23 τέττιξ μὲν τέττιγι φίλος, μύρμακι δὲ
μύρμαξ,
ἴηκες δ' ἴηξιν, ἐμὶν δ' ἅ Μοῖσα καὶ ᾠδὰ
Cicada is to cicada dear, and ant to ant,
And kestrels dear to kestrels, but to me
the Muse and song.
Translated by R.C. Trevelyan (1947)
Idylls 9.31
- 24 ἅ αἰξ τὰν κύτισον, ὁ λύκος τὰν αἶγα
διώκει,
ἅ γέρανός τ' ὄρωτρον, ἐγὼ δ' ἐπὶ τὴν
μεμάνημαι
The goat goes after the clover, the wolf
the goat,
the crane the plough, and I am mad for
you.
Idylls 10.30
- 25 εὐκτὸς ὁ τῷ βατράχῳ, παῖδες, βίος· οὐ
μελεδαίνει
τὸν τὸ πιεῖν ἐγχεῦντα· πάρεστι γὰρ
ἄφθονον αὐτῷ
O to be a frog, my lads, and live aloof
from care!
He needs no drawer to his drink; 'tis
plenty everywhere.
Translated by J.M. Edmonds (1912)
Idylls 10.52
- 26 φοιτῆς δαῦθ' οὕτως, ὅκκα γλυκὺς ὕπνος
ἔχη με,
οἶχη δ' εὐθὺς ἰοῖς, ὅκκα γλυκὺς ὕπνος
ἀνῆ με;
Why do you only come just as sleep
claims me,
Why do you leave me just as sweet sleep
lets me go?
Translated by Anthony Verity (2002)
Idylls 11.22
- 27 τὰν παρεοῖσαν ἄμελγε· τί τὸν φεύγοντα
διώκεις;
Milk the ewe at hand;
why chase the one who runs away?
Translated by Anthony Verity (2002)
Idylls 11.75
*cf. the English proverb 'a bird in the hand is
worth two in the bush'*
- 28 ἥϊ τὸ φάρμακόν ἐστιν ἀμηχανέοντος
ἔρωτος,
οὐκ οἶδα
What be the medicine for helpless love,

'faith, I know not.

Idylls 14.52

- 29 μόλις ὕμιν ἐσώθην,
Πραξινοά, πολλῶ μὲν ὄχλῳ, πολλῶν δὲ
τεθρίππων·
παντᾶ κρηπίδες, παντᾶ χλαμυδηφόροι
ἄνδρες
I scarcely got here alive,
Such a huge crowd, racing chariots
everywhere, and the
Military all over the place, with their
big boots and uniforms.
Translated by Anthony Verity (2002)
Idylls 15.4
- 30 ἀεργοῖς αἰὲν ἑορτά
It's always a holiday for the idle.
Translated by C.A. Trypanis (1971)
Idylls 15.26
- 31 αἱ γαλέαι μαλακῶς χρήζοντι καθεύδειν
Cats like soft beds to sleep on.
Translated by C.A. Trypanis (1971)
Idylls 15.28
- 32 ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί,
καλλίστα παιδῶν· πείρα θὴν πάντα
τελεῖται
'Persistence got the Greeks inside of
Troy,'
My dears. Persistence is everything.
Translated by John Talbot (2010)
Idylls 15.61
- 33 πάντα γυναῖκες ἴσαντι
Women know everything about every-
thing.
Translated by D.S. Baker (1998)
Idylls 15.64
- 34 βάρδιστα μακάρων Ὠραι φίλαι, ἀλλὰ
ποθεῖναι
ἔρχονται πάντεσσι βροτοῖς αἰεὶ τι
φορεῦσαι
The Seasons, the Seasons, full slow they
go and come,
But some sweet thing they bring for all.
Translated by J.M. Edmonds (1912)
Idylls 15.104
- 35 ἄλις πάντεσσιν Ὅμηρος
Homer is enough for everybody.

- Translated by C.A. Trypanis (1971)
Idylls 16.20
- 36 Τὸν κλέπταν ποτ' Ἔρωτα κακὰ κέντασε
μέλισσα ...
τυτθὸν θηρίον ἐστὶ μέλισσα καὶ ἀλίκαι
τραύματα ποιεῖ.
χὰ μάρτηρ γελάσασα· τί δ'; οὐκ ἴσος ἐσοὶ
μελίσοις,
ὃς τυτθὸς μὲν ἔεις, τὰ δὲ τραύματα
ταλίκαι ποιεῖς;
Eros, stealing honey, was stung badly
by a bee.
'What beast is this, so little, and makes
so big a wound?'
'Are you not, Eros, equal to a bee' his
smiling mother said,
'So little, and yet able to cause wounds
so great!'
Idylls 19.1
of Aphrodite and her son Eros
- 37 καὶ πολὺν τᾷ μορφᾷ θηλύνετο, καὶ τι
σεσαρὸς
καὶ σοβαρόν μ' ἐγέλαξεν. ἐμοὶ δ' ἄφαρ
ἔξεσεν αἶμα,
καὶ χροά φοινίχθην ὑπὸ τῷ λγεος ὡς
ῥόδον ἔρσα
And of her beutie wondrous coy she
was; her mouth she wride,
And proudly mockt me to my face; my
blud boild in each vaine,
And red I woxe for grieve as doth the
rose with dewye rain.
Translated by Anonymous (Sixe Idillia
1588)
Idylls 20.14
- 38 Ἀ πενία μόνα τὰς τέχνας ἐγείρει
Poverty is the mother of invention.
Idylls 21.1
cf. 'necessity is the mother of invention'
- 39 οὐδὲ γὰρ εὖδεν
ἀνδράσιν ἐργατίναισι κακαὶ παρέχοντι
μέριμναι·
κἂν ὀλίγον νυκτός τις ἐπιβρίσῃσι, τὸν
ὕπνον
αἰφνίδιον θορυβεύσιν ἐφιστάμεναι
μελεδῶναι
A man of toil barely sleeps for the anxi-
eties in his heart; and if he sleeps just a
little at night, his slumber is broken by
the cares that plague him.
Idylls 21.2

- 40 οὐ κλειδ', οὐχὶ θύραν ἔχον, οὐ κύνα·
πάντα περισσά
ταῦτ' ἐδόκει τήνοις· ἅ γὰρ πενία σφας
ἐτήρει
οὐδεῖς δ' ἐν μέσσω γείτων πέλεν, ἅ δὲ
παρ' αὐτὰν
θλιβομένα καλύβαν τρυφερόν
προσέναχε θάλασσα
Key, door, watchdog they have none,
for all are useless in their poverty;
they have no neighbours either, for the
sea surrounds their humble hut.
Idylls 21.15
of fishermen
- 41 χαλεπὸν δ' ἐτέρου νόον ἰδεῖναι ἀνδρός
'Tis hard to know the mind of another
man.
Idylls 25.67
- 42 τάχα γὰρ σε παρέρχεται ὥς ὄναρ ἦβη
Youth passes by as swiftly as a dream.
Idylls 27.8
- 43 οὐκ ὀδύνην, οὐκ ἄλγος ἔχει γάμος, ἀλλὰ
χορείην
A marriage is a thing neither of pain nor
grief but rather of dancing.
Translated by J.M. Edmonds (1912)
Idylls 27.26
- 44 ἡ μεγάλη χάρις
δώρω σὺν ὀλίγῳ· πάντα δὲ τίματα τὰ
παρ φίλων
Truly great goodwill goes with a small
gift; yet all that comes from friends is
precious.
Translated by C.A. Trypanis (1971)
Idylls 28.24
- 45 νεότατα δ' ἔχην παλινάγρετον
οὐκ ἔστι· πτέρυγας γὰρ ἐπομμαδίας
φόρη
Youth, once fled, cannot be brought
back;
it is as if she has wings on her shoul-
ders.
Idylls 29.28
- 46 θράσει μὲν οὐδεῖς οὐδέπω πόνῳ δὲ
καὶ γενναιότητι καὶ ἐπιεικείᾳ ἀρετὴν
ἐπεκτήσατο
Nobody ever acquired virtue through
insolence, but only through toil and

courage and kindness.

Arsenius, *Apophtegms* 8.91k

- 47 Θεόκριτος ἐρωτηθεὶς ποῖα τῶν θηρίων
ἐστὶ τὰ χαλεπώτατα, εἶπεν ἐν μὲν τοῖς
ὄρεσιν ἄρκοι καὶ λέοντες, ἐν δὲ ταῖς
πόλεσι τελῶναι καὶ συκοφάνται

Theocritus was asked which beast he considered the most dangerous; he replied, 'In the mountains, bears and lions, in the cities tax collectors and informers.'

Stobaeus, *Anthology* 3.2.33

- 48 Θεόκριτος τοὺς πολλοὺς τῶν πλουσίων
ἔλεγεν ἐπὶ τρόπους εἶναι, ἀλλὰ μὴ
δεσπότας τῶν χρημάτων

Theocritus said that most of the wealthy were guardians, not masters of their wealth.

Stobaeus, *Anthology* 3.16.24

- 49 Θεόκριτος ἐρωτηθεὶς διὰ τί οὐ συγγράφει,
ὅτι εἶπεν ὡς μὲν βούλομαι, οὐ δύναμαι ὡς
δὲ δύναμαι, οὐ βούλομαι

Theocritus, when asked why he didn't write, answered: 'As I want to, I cannot, and as I can, I do not want to.'

Stobaeus, *Anthology* 3.21.10

THEODECTES

4th century BC

Tragic playwright and orator from Phaselis in Lycia

- 1 ἅπαντ' ἐν ἀνθρώποισι γηράσκειν ἔφυ
καὶ πρὸς τελευτὴν ἔρχεται τακτοῦ
χρόνου,

πλὴν ὡς ἔοικε τῆς ἀναιδείας μόνον·
αὕτη δ' ὅσῳ περ αὖξεται θνητῶν γένος,
τοσῶδε μείζων γίγνεται καθ' ἡμέραν

All in mankind is bound to mellow
and in good time the end draws near.
All except insolence: as humankind
expands

impudence grows stronger every day.

Fragment 12 (Snell, *TrGF*)

- 2 ὅταν γὰρ ἄλοχον εἰς δόμους ἄγῃ πόσις,
οὐχ ὡς δοκεῖ γυναῖκα λαμβάνει μόνον,
ὁμοῦ δὲ τῆδ' ἔτ' εἰσκομίζεται λαβῶν
καὶ δαίμον' ἦτοι χρηστὸν ἢ τοῦναντίον

When a man brings home a wife
it is not a woman only as he thinks;

with her he carries to his house
his good or evil destiny.

Fragment 13 (Snell, *TrGF*)

THEOGNIS

fl. c.550–540BC

Elegiac poet from Megara

a number of couplets, not always identifiable, may not be by Theognis himself and the collection is better referred to as *Theognidea*

- 1 ἀστοῖσιν δ' οὐπῶ πασιν ἀδεῖν δύναμαι
... οὐδὲ γὰρ ὁ Ζεὺς
οὐθ' ὕν πάντεσσ' ἀνδάνει οὐτ' ἀνέχων

Of course there is no way to please
everyone; not even Zeus pleases all,
either when he sends rain or when he
doesn't.

Elegies 24

cf. the English proverb 'you can't please everyone'

- 2 κακοῖσι δὲ μὴ προσομίλει
ἀνδράσιν, ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο
καὶ παρὰ τοῖσιν πῖνε καὶ ἔσθιε

Do not consort with evil men, but dine at
the tables of those who are good.

Elegies 31

- 3 πιστὸς ἀνὴρ χρυσοῦ τε καὶ ἀργύρου
ἀντερύσασθαι
ἄξιός ἐν χαλεπῇ, Κύρνε, διχοστασίῃ

In a sore dissension, Cynrus, a trusty
man is to be reckoned against gold and
silver.

Translated by J.M. Edmonds (1931)

Elegies 77

- 4 μή μ' ἔπεςιν μὲν στέργε, νόον δ' ἔχε καὶ
φρένας ἄλλη,
εἴ με φιλεῖς ... φίλει καθαρὸν θέμενος
νόον

Love me not with words alone, with
heart and mind elsewhere;
if you love me, do so with all your heart.

Elegies 87

- 5 ὅς δὲ μὴ γλώσση δίχ' ἔχει νόον, οὗτος ...
ἐχθρὸς βέλτερος ἢ φίλος ὦν

He of one tongue but a mind asunder
better be foe than friend.

Elegies 91

- 6 τί δ' ἔστ' ὄφελος δειλὸς ἀνὴρ φίλος ὦν;
What worth is a cowardly friend?

Elegies 102

- 7 πολλοί τοι πόσιος καὶ βρώσιός εἰσιν
ἑταῖροι,
ἐν δὲ σπουδαίῳ πρήγματι παυρότεροι
Many, for sure, are companions for food
and drink,
but in grave matters you will find but
few.

Elegies 115

- 8 πολλάκι γὰρ γνώμην ἐξαπατῶσ' ἰδέαι
All too often outward appearances
deceive understanding.

Elegies 127

cf. Dante, Purgatory 22.28: 'più volte appaion cose, che danno a dubitar falsa materia' (it often happens that appearances give mistaken occasion for suspicions, tr. C.H. Sisson)

- 9 χρήματα μὲν δαίμων καὶ παγκάκῳ ἀνδρὶ
δίδωσιν,
ἀρετῆς δ' ὀλίγοις ἀνδράσι μοῖρ' ἔπεται
Heaven gives possessions even to the
wicked,
but the gift of virtue comes to but a few.

Elegies 149

- 10 τίκτει τοι κόρος ὕβριν, ὅταν κακῷ ὄλβος
ἐπιηται
ἀνθρώπῳ
Surfeit breeds hubris when wealth comes
to a wicked man.

Elegies 153

- 11 μήποτε ἀγορᾶσθαι ἔπος μέγα· οἶδε γὰρ
οὐδεὶς
ἀνθρώπων ὅτι νύξ χημέρη ἀνδρὶ τελεῖ
Never boast; for no one knows
what a night and day may bring.

Elegies 159

- 12 ἄλλ' ἄλλῳ κακὸν ἐστί, τὸ δ' ἀτρεκές
ὄλβιος οὐδεὶς
ἀνθρώπων ὅποσους ἥλιος καθορᾷ
One man hath this ill, another that; and
no man under the sun is truly happy.

Elegies 167

- 13 πᾶς γὰρ ἀνὴρ πενίῃ δεδμημένος οὔτε τι
εἰπεῖν
οὔθ' ἔρξαι δύναται, γλῶσσα δέ οἱ δέδεται

Any man that is subject to poverty
never is able
Either to speak or act; nay, but his
tongue is tied.

Translated by Frank Cole Babbitt (1927)

Elegies 177

- 14 οὐδεὶς τοι φεύγοντι φίλος καὶ πιστὸς
ἑταῖρος·
τῆς δὲ φυγῆς ἐστὶν τοῦτ' ἀνιηρότερον
Surely no man is friend and faithful
comrade to one who is in exile; and this
is more grievous than the exile itself.

Translated by J.M. Edmonds (1931)

Elegies 209

- 15 οἶνόν τοι πίνειν πουλὺν κακόν· ἦν δέ τις
αὐτὸν
πίνῃ ἐπισταμένως, οὐ κακὸς, ἀλλ'
ἀγαθός

Surely to drink much wine is an ill; yet if
one drink it with knowledge, wine is not
bad but good.

Translated by J.M. Edmonds (1931)

Elegies 211

- 16 πουλύπου ὀργὴν ἴσχε πολυπλόκου, ὅς
ποτὶ πέτρῃ,
τῇ προσομιλήσῃ, τοῖος ἰδεῖν ἐφάνη·
νῦν μὲν τῇδ' ἐφέπου, τοτὲ δ' ἁλλοῖος
χρὸα γίνου.
κρέσσων τοι σοφίῃ γίνεται ἀτροπίης
Be crafty as the octopus which adopts
the colour of the stone;
now follow this track, now take on a
different hue;
better, surely, is cunning than inflex-
ibility.

Elegies 215

- 17 ὅστις τοι δοκέει τὸν πλησίον ἰδμεναι
οὐδέν,
ἀλλ' αὐτὸς μῶνος ποικίλα δήνε' ἔχειν,
κεῖνός γ' ἄφρων ἐστὶ νόου βεβλαμμένος
ἐσθλοῦ

Whoever thinks his neighbour knows
nothing,
but he alone possesses wily arts,
surely is a fool and his mind perverted.

Elegies 221

- 18 ἀκρόπολις καὶ πύργος ἔων κενεόφρωνι
δήμῳ,
Κύρην, ὀλίγης τιμῆς ἔμμορεν ἐσθλὸς ἀνὴρ

Being tower and castle to an empty-
minded people
brings little credit even to the best.

Elegies 233

- 19 σοὶ μὲν ἐγὼ πτέρ' ἔδωκα, σὺν οἷσ' ἐπ'
ἀπείρονα πόντον
πωτήσῃ, καὶ γῆν πᾶσαν ἀειρόμενος
ῥηϊδίως

I have given thee wings to fly with ease
aloft the boundless sea and all the land.

Translated by J.M. Edmonds (1931)

Elegies 237

- 20 ὀλίγης παρὰ σεῦ οὐ τυγχάνω αἰδοῦς,
ἀλλ' ὥσπερ μικρὸν παιῖδα λόγοις μ'
ἀπατᾷς

You have no respect for me,
you lie to me as if I were a little child.

Elegies 253

- 21 κάλλιστον τὸ δικαιοτάτον· ἁψιστον δ'
ὕγιαίνειν·
πρῶγμα δὲ τερπνότατον, τοῦ τις ἐρᾷ, τὸ
τυχεῖν

Righteousness is fairest, health is best,
but sweetest to win what your heart
desires.

Elegies 255

*inscribed at Delphi according to Aristotle (who
does not mention Theognis as the author), Nico-
machean Ethics 1099a.27; but see Aristotle 14*

- 22 ἵππος ἐγὼ καλὴ καὶ ἀεθλίη, ἀλλὰ
κάκιστος
ἄνδρα φέρω, καὶ μοι τοῦτ' ἀνηρότατον·
πολλάκι δ' ἠμέλλησα διαρρήξασα
χαλινόν

φεύγεν ἄπωσαμένη τὸν κακὸν ἡνίοχον
I am a fair and champion steed, but my
rider is a knave, and this grieveth me
much; often have I almost broken my
bridle, cast my evil rider, and run away.

Translated by J.M. Edmonds (1931)

Elegies 257

the horse may signify a city ruled by a bad man

- 23 τοὶ κακοὶ οὐ πάντες κακοὶ ἐκ γαστροῦς
γεγόνασιν,
ἀλλ' ἄνδρεςσι κακοῖς συνθέμενοι φιλήν
ἔργα τε δεῖλ' ἔμαθον καὶ ἔπη δύσφημα
καὶ ὕβριν
ἐλπόμενοι κείνους πάντα λέγειν ἔτυμα
Not all the bad are bad from womb,

but from association with bad men
have learnt base deeds and words and
insolence
believing all they said was true.

Elegies 305

- 24 μήποτ' ἐπὶ σμικρῇ προφάσει φίλον ἄνδρ'
ἀπολέσσαι
πειθόμενος χαλεπῇ, Κύρνε, διαβολίῃ

Never destroy a friendship on some
trivial ground,
believing wicked slanderous tongues.

Translated by M.L. West (1994)

Elegies 323

- 25 ἥσυχος ὥσπερ ἐγὼ μέσσην ὁδὸν ἔρχεο
ποσσίν

Walk quietly, as I, choosing the middle
way.

Elegies 331

- 26 μήποτε φεύγοντ' ἄνδρα ἐπ' ἐλπίδι,
Κύρνε, φιλήσης·
οὐδὲ γὰρ οἴκαδε βᾶς γίνεται αὐτὸς ἔτι

Never befriend a man in exile with
hopes of future benefit;
when he comes back he'll never be the
same.

Elegies 333

- 27 πενίην
μητέρ' ἀμηχανίης ἔλαβον τὰ δίκαια
φιλεῦντες
ἦτ' ἄνδρὸς παρὰ γαίῃ θυμὸν ἐς ἀμπλακίην
Penury the mother of perplexity, Penury
that misleadeth a man's heart to evil-
doing.

Translated by J.M. Edmonds (1931)

Elegies 384

- 28 ἐν πενίῃ δ' ὅ τε δειλὸς ἀνὴρ ὅ τε πολλὸν
ἁμείνων
φαίνεται

In poverty both the good and the bad
are seen for what they are.

Elegies 393

- 29 μηδὲν ἄγαν σπεύδειν· καιρὸς δ' ἐπὶ πᾶσιν
ἄριστος

Never press on in haste; there is a best
time for everything.

Elegies 401

30 πολλάκι γὰρ τὸ κακὸν κατακείμενον
ἐνδον ἄμεινον

What is bad is often better to remain
within.

Elegies 423

31 πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν
ἄριστον
μηδ' ἐσιδεῖν αὐγάς ὀξέος ἡελίου·
φύντα δ' ὅπως ὤκιστα πύλας Αἴδαο
περῆσαι
καὶ κεῖσθαι πολλὴν γῆν ἐπαμυσάμενον
Not to be born into the world is best,
nor to see the beams of the keen sun;
but being born, as swiftly as may be to
pass the
gates of Hades, and lie under a heap of
earth.

Translated by J.W. MacKail (1890)

Elegies 425

32 οὐποτε ποιήσεις τὸν κακὸν ἄνδρ' ἀγαθόν
Not by teaching will you ever make the
bad man good.

Translated by W.R.M. Lamb (1924)

Elegies 437

33 οὐδεὶς γὰρ πάντ' ἐστὶ πανόλβιος
No one is totally happy in all things.

Elegies 441

34 οὐ τοι σύμφορόν ἐστι γυνὴ νέα ἀνδρὶ
γέροντι·
οὐ γὰρ πηδάλῳ πείθεται ὡς ἄκατος,
οὐδ' ἄγκυραι ἔχουσιν· ἀπορρήξασα δὲ
δεσμά
πολλάκις ἐκ νυκτῶν ἄλλον ἔχει λιμένα
A young wife is not proper to an old
man; she is a boat that answers not the
helm, nor do her anchors hold, but she
slips her moorings often overnight to
make another haven.

Translated by J.M. Edmonds (1931)

Elegies 457

35 ῥῆϊον ἐξ ἀγαθοῦ θεῖναι κακὸν ἢ 'κ κακοῦ
ἐσθλόν

'Tis easier to make bad of good than
good of bad.

Translated by J.M. Edmonds (1931)

Elegies 577

36 μήτε κακοῖσιν ἀσῶ τι λίην φρένα μήτ'

ἀγαθοῖσιν
τερφθῆς ἐξαπίνης, πρὶν τέλος ἄκρον ἰδεῖν
Do not grieve too much with ill fortune,
nor rejoice too quickly with good fortune,
before the end is in sight.

Elegies 593

37 οἱ δ' ἀγαθοὶ πάντων μέτρον ἴσασιν ἔχειν
The good know how to keep due
measure in every matter.

Translated by J.M. Edmonds (1931)

Elegies 614

38 πᾶς τις πλούσιον ἄνδρα τίει, ἀτίει δὲ
πενυχρόν

All respect the rich and slight the poor.

Elegies 621

39 ἀργαλέον φρονέοντα παρ' ἄφροσι πόλλ'
ἀγορεύειν

It's hard for a man of sense to talk at
length with fools.

Translated by M.L. West (1994)

Elegies 625

40 βουλεύου δις καὶ τρίς, ὃ τοί κ' ἐπὶ τὸν
νόον ἔλθῃ·
ἀτηρὸς γάρ τοι λάβρος ἀνὴρ τελέθει
Take counsel twice and thrice before
you act;
a hasty man hurries to his ruin.

Elegies 633

41 ἐλπίς καὶ κίνδυνος ἐν ἀνθρώποισιν
ὁμοῖα·
οὔτοι γὰρ χαλεποὶ δαίμονες ἀμφοτέρω
Hope and risk are alike to men;
both are demons dangerous to deal
with.

Elegies 637

42 πολλοὶ παρ κρητῆρι φίλοι γίνονται
ἐταῖροι,
ἐν δὲ σπουδαίῳ πράγματι παυρότεροι
Many are comrades by the wine-jug,
but few in graver matters.

Elegies 643

43 ἤδη νῦν αἰδῶς μὲν ἐν ἀνθρώποισιν
ὄλωλεν,
αὐτὰρ ἀναιδείῃ γαῖαν ἐπιστρέφεται
Respect for what is right has perished
among men;
now shamelessness walks freely upon

- the earth.
Elegies 647
- 44 ἀλλότριον κῆδος ἐφημέριον
Pain for another is pain for a day.
Translated by J.M. Edmonds (1931)
Elegies 656
- 45 καὶ τε πενιχρὸς ἀνὴρ
αἶψα μάλ' ἐπλούτησε· καὶ ὃς μάλα
πολλὰ πέπαται
ἐξαπίνης πάντ' οὖν ὤλεσε νυκτὶ μιῇ
A poor man
may quickly become rich; and he that
owns a lot
may suddenly lose all in but a single
night.
Elegies 662
- 46 καὶ σώφρων ἥμαρτε, καὶ ἄφρονι πολλάκι
δόξα
ἔσπετο, καὶ τιμῆς καὶ κακὸς ὧν ἔλαχεν
The wise man may err, and fame often
cometh to the fool and honour to the
wicked.
Translated by J.M. Edmonds (1931)
Elegies 665
- 47 πολλοὺς τοι κόρος ἀνδρᾶς ἀπώλεσεν
ἀφραίνοντας·
γινῶναι γὰρ χαλεπὸν μέτρον, ὅτ' ἐσθλὰ
παρῇ
Surfeit, 'tis sure, destroyeth many a fool;
because it is hard to know due measure
when good things are to thy hand.
Translated by J.M. Edmonds (1931)
Elegies 693
- 48 δικαίως χρήματα ποιῶν,
σώφρονα θυμὸν ἔχων ἐκτὸς ἀτασθαλίας
Earn money righteously,
keeping a sound mind, far from
wickedness.
Elegies 753
- 49 τὰ μὲν μῶσθαι, τὰ δὲ δεικνύναι, ἄλλα δὲ
ποιεῖν·
τί σφιν χρήσεται μοῦνος ἐπιστάμενος;
Inquire into this, explain that, create the
other;
what use can it be if only you know of
it?
Elegies 769
- 50 οὕτως οὐδὲν ἄρ' ἦν φίλτερον ἄλλο πάτρης
How true is it after all that there's no
place like home.
Translated by J.M. Edmonds (1931)
Elegies 788
- 51 τοὺς ἀγαθοὺς ἄλλος μάλα μέμφεται,
ἄλλος ἐπαινεῖ·
τῶν δὲ κακῶν μνήμη γίνεται οὐδεμία
Of the good, one man is loud in blame,
another in praise;
men worth nothing nobody remembers.
Elegies 797
- 52 ἀνθρῶπων δ' ἄψεκτος ἐπὶ χθονὶ γίνεται
οὐδεὶς·
ἀλλ' ὥς λῶϊον, εἰ μὴ πλεόνεσσι μέλοι
No man on earth is without blame; yet
even so 'tis better not to be too much
spoken of.
Translated by J.M. Edmonds (1931)
Elegies 799
- 53 βοῦς μοι ἐπὶ γλώσση κρατερῶ ποδὶ λὰξ
ἐπιβαίνων
ἴσχει κωτίλλειν καίπερ ἐπιστάμενον
An ox that setteth his strong hoof upon
my tongue restraineth me from blabbing
albeit I know.
Translated by J.M. Edmonds (1931)
Elegies 815
*of people who keep silence for some weighty
reason; later proverbial; cf. Aeschylus 3*
- 54 πίστει χρήματ' ὄλεσσα, ἀπιστίῃ δ' ἐσάωσα
By trusting I lost money, and by distrust-
ing saved it.
Translated by H.T. Riley (1872)
Elegies 831
- 55 εὖ μὲν κείμενον ἄστρῳ κακῶς θέμεν
εὖμαρὲς ἐστιν,
εὖ δὲ θέμεν τὸ κακῶς κείμενον ἀργαλέον
'Tis easy to make a city's good plight ill,
but hard to make a city's ill plight good.
Translated by J.M. Edmonds (1931)
Elegies 845
- 56 ἔστιν ὁ μὲν χείρων ὁ δ' ἀμείνων ἔργον
ἕκαστον·
οὐδεὶς δ' ἀνθρώπων αὐτὸς ἅπαντα σοφός
In everything one man is better and
another worse; no man can possibly be

- 70 οὐδέν, Κύρν', ἀγαθῆς γλυκερώτερόν ἐστι
γυναικός
Nothing, dear Cyrnus, is sweeter than a
good wife.

Fragment 1225 (Young)

THEOPHILUS

4th century BC
Athenian comic poet

- 1 μέγας
θησαυρός ἐστι καὶ βέβαιος μουσικῇ
ἅπασι τοῖς μαθοῦσι παιδευθεῖσί τε
A great
treasure, and durable, is music
to all who learn and all who teach it.
Fragment 5 (Kock) – 5 (K-A) – *Citharodos* –
The Lyre Player

THEOPHRASTUS

c.371–c.287BC
Philosopher from Eresus in Lesbos, associate
and successor of Aristotle

- 1 οὐκ ἂν σιωπήσειεν, οὐδ' εἰ τῶν χελιδόνων
δόξειεν εἶναι λαλίστερος
Never to be silenced, a greater chatterer
than a swallow!
Characters 7.7
- 2 ἡ δεισιδαιμονία δόξειεν ἂν εἶναι δειλία
πρὸς τὸ δαιμόνιον
Superstition is but cowardice before the
supernatural.
Characters 16.16
- 3 ἔστι δὲ ἡ μεμψιμοιρία ἐπιτίμησις παρὰ τὸ
προσῆκον τῶν δεδομένων
Grumbling is undue censure of one's
assigned lot.
Translated by R.C. Jebb (1841–1905)
Characters 17.1
- 4 τοὺς ἀλλοτρίους οὐ φιλοῦντα δεῖ κρίνειν
ἀλλὰ κρίναντα φιλεῖν
Judge strangers first, then love them.
Fragment 74 (Wimmer)
- 5 ἐρωτηθεὶς ὑπὸ τινος, τί συνέχει τὸν
ἀνθρώπων βίον, ἔφη, εὐεργεσία καὶ τιμὴ
καὶ τιμωρία
When asked what holds mankind

together, he answered, 'Kindness,
honour and punishment.'

Fragment 86e (Wimmer)

- 6 μουσικῆς ἀρχὰς τρεῖς εἶναι ... λύπην
ἡδονὴν ἐνθουσιασμόν
Music has three sources, sorrow, joy, and
enthusiasm.

Fragment 90 (Wimmer)

- 7 ὀλίγων οἱ ἀγαθοὶ νόμων δέοντα· οὐ γὰρ
τὰ πράγματα πρὸς τοὺς νόμους ἀλλ' οἱ
νόμοι πρὸς τὰ πράγματα τίθενται
Good people need few laws; situations
will not adapt to laws, but laws are
enacted to fit the situation.
Fragment 106 (Wimmer)
cf. Solon 66

- 8 ἐρωτηθεὶς τί ἐστὶν ἔρως, πάθος, ἔφη,
ψυχῆς σχολαζούσης
When asked what Love is Theophrastus
said, 'the passion of an idle soul'.
Fragment 114 (Wimmer)

- 9 ἔρως δὲ ἐστὶν ἀλογίστου τινὸς ἐπιθυμίας
ὑπερβολὴ ταχέϊαν μὲν ἔχουσα τὴν
πρόσοδον βραδεῖαν δὲ τὴν ἀπόλυσιν
Love is the excess of an irrational desire
whose onset is swift but its deliverance
slow.
Fragment 115 (Wimmer)

- 10 οἱ δὲ φθονοῦντες πρὸς τοῖς ἑαυτῶν
κακοῖς καὶ ἐπὶ τοῖς τῶν ἄλλων ἀγαθοῖς
λυπούμενοι διατελοῦσιν
Besides begrudging their own misfor-
tunes they also resent the good fortune
of others.
Fragment 156 (Wimmer)

- 11 οὐ χρὴ δὲ τὴν γυναῖκα δεινὴν ἐν τοῖς
πολιτικοῖς ἀλλ' ἐν τοῖς οἰκονομικοῖς εἶναι
A woman should be knowledgeable in
housekeeping, not in politics.
Fragment 158 (Wimmer)

- 12 θάττον ἔφη πιστεύειν δεῖν ἵππῳ ἀχαλίνῳ
ἢ λόγῳ ἀσυντάκτῳ
Rather have confidence in an unbridled
horse than an ill-composed discourse.
Diogenes Laertius, *Lives of Eminent Philoso-
phers* 5.39

- 13 πρὸς σιωπῶντα ἔφη, εἰ μὲν ἀμαθὴς εἶ, φρονίμως ποιεῖς, εἰ δὲ πεπαιδευσαι, ἀφρόνως
If ignorant it is wise to keep silent, if educated it is foolish.

Diogenes Laertius, *Lives of Eminent Philosophers* 5.40.2

- 14 συνεχές τε ἔλεγε πολυτελὲς ἀνάλωμα εἶναι τὸν χρόνον

Time is the most valuable thing a man can spend.

Translated in *Bartlett's Familiar Quotations* (1980)

Diogenes Laertius, *Lives of Eminent Philosophers* 5.40.3

- 15 ῥήγνυσθαι σοφίης τόξον ἀνιέμενον

Slacken the bow of wisdom and it breaks.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 5.40.9

from the epigram on Theophrastus by Diogenes Laertius

- 16 πολλά τῶν ἡδέων ὁ βίος διὰ τὴν δόξαν καταλαζονέυεται

Many of the pleasures which life boasts are but in the seeming.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 5.40.13

- 17 ἡμεῖς γὰρ ὁπότε ἄρχομεθα ζῆν, τότε ἀποθνήσκομεν

For when we are just beginning to live, lo! we die.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 5.41.1

one of the final messages to his disciples before he died

- 18 οὐδὲν οὖν ἀλυσιτελέστερόν ἐστι φιλοδοξίας

Nothing is so unprofitable as the love of glory.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philosophers* 5.41.2

one of the final messages to his disciples before he died

- 19 χαλεπὸν καταμαντεύεσθαι περὶ τῶν νέων· ἀστόχαστος γὰρ ἡλικία καὶ πολλάς ἔχουσα μεταβολὰς ἄλλοτε ἐπ' ἄλλο φερομένη

It is hard to predict the behaviour of the young, for they are without reflection, with many fluctuations, turning hither and thither.

Stobaeus, *Anthology* 4.11.16

- 20 ἰδὼν νεανίσκον τινὰ εὐχόμενον τοῖς θεοῖς νοῦν καὶ φρένας ἀγαθὰς αὐτῷ περιποιεῖν, ὦ νεανίσκε, εἶπεν, οὐ τοῖς εὐχομένοις νοῦς καὶ φρένες περιγίνονται, ἀλλὰ τοῖς μανθάνουσιν

Seeing a young man praying to the gods that he may be granted sense and a sound mind, 'Young man,' he said, 'these will come to you not by prayer but by study.'

Gnomologium Vaticanum Sententia 323 (Sternbach)

THEOPOMPUS (1)

King of Sparta, 720–675BC

- 1 ἀσφαλέστατα τηροῖ τις τὴν βασιλείαν, εἰ τοῖς μὲν φίλοις μεταδιδοίη παρρησίας δικαίας, τοὺς δ' ἀρχομένους κατὰ δύναμιν μὴ περιορῶν ἀδικουμένους

To most securely keep a kingdom allow friends freedom of speech and suffer no subject to be wronged.

Translated by Frank Cole Babbitt (1931)

Plutarch, *Sayings of Spartans* 221d

THEOPOMPUS (2)

active c.410–c.370BC

Athenian Old Comedy poet

- 1 ὁ μὲν ἄρτος ἡδύς, τὸ δὲ φενακίζειν προσὸν ἔμβαμμα τοῖς ἄρτοις πονηρὸν γίγνεται

Bread is surely sweet; but if you cheat, adding sauces of the baser sort, the sweetness is all gone.

Fragment 8 (Kock) – 9 (A-K) – *Irimi* – *Peace*

THEOPOMPUS (3)

377–c.320BC

Historian of Chios

- 1 ἀνδροφόνου δὲ τὴν φύσιν ὄντες
ἀνδρόπονοι τὸν τρόπον ἦσαν ἐκαλοῦντο
μὲν ἑταῖροι, ἦσαν δὲ ἑταῖραι

Men-slayers by nature, they were men-
harlots in behaviour; they were called
companions but were concubines.

Translated by Doreen C. Innes (1995, based
on W. Rhys Roberts)

Fragment 225c (FGrH)

on the friends of Philip; quoted by Demetrius,
On Style 27

παρεῖδον τὴν δικαιοσύνην· ὁρῶμεν γὰρ
τοὺς ἀνθρώπους ταύτη μὴ χρωμένους

The gods do not see human affairs; other-
wise they would not have overlooked the
greatest of all blessings among mankind,
Justice; for we see mankind not using
this virtue.

Translated by Kathleen Freeman (1948)

Fragment 8 (D-K)

- 3 ἡ δὲ τέχνη σοφίη

My art is wisdom.

Testimonies, Fragment 8 (D-K)

his epitaph

THRASYBULUS

beginning of 6th century BC

Tyrant of Miletus

see also Herodotus 100–101

- 1 σὺ δὲ ποίει οὕτως, ἣν γ' ἐθέλῃς
καρτύνασθαι τὴν αἰσυμνητήν· τοὺς
ἐξόχους τῶν πολιτῶν ἐξαίρειν, ἣν τέ τις
ἐχθρός τοι φαίνεται, ἣν τε μή. ὑποπτος
γὰρ ἀνδρὶ αἰσυμνήτη καὶ τῶν τις ἐτάρων

This is what you must do if you want
to strengthen your absolute rule: put to
death those among the citizens who are
pre-eminent, whether they are hostile to
you or not. For to an absolute ruler even
a friend is an object of suspicion.

Translated by R.D. Hicks (1925)

Diogenes Laertius, *Lives of Eminent Philoso-
phers* 1.100

letter written to Periander, Tyrant of Corinth;
cf. Herodotus 100

THRASYMACHUS

fl. c.430–400BC

Orator and sophist from Chalcedon

- 1 φημί γὰρ ἐγὼ εἶναι τὸ δίκαιον οὐκ ἄλλο τι
ἢ τὸ τοῦ κρείττονος συμφέρον

Justice is nothing else than the interest of
the stronger.

Translated by Benjamin Jowett (1817–1893)

Fragment 6a (D-K)

cf. the English proverb 'might is right'; and
Plato, Republic 338c

- 2 οἱ θεοὶ οὐχ ὁρῶσι τὰ ἀνθρώπινα· οὐ γὰρ
ἂν τὸ μέγιστον τῶν ἐν ἀνθρώποις ἀγαθῶν

THUCYDIDES

c.472–c.396BC

Athenian historian

Some of the finest passages of Thucydides are
attributed by him to well-known personalities
and are entered under their respective head-
ings, e.g. Archidamus, Hermocrates, Nicias,
Pericles, Themistocles

see also Anonymous 46

- 1 Θουκυδίδης Ἀθηναῖος ξυνέγραψε
τὸν πόλεμον τῶν Πελοποννησίων
καὶ Ἀθηναίων ὥς ἐπολέμησαν
πρὸς ἀλλήλους, ἀρξάμενος εὐθύς
καθισταμένου καὶ ἐλπίσας μέγαν
τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν
προγεννημένων

Thucydides, an Athenian, wrote the
history of the war between the Pelopon-
nesians and the Athenians; he began at
the moment that it broke out, believing
that it would be a great war, and more
memorable than any that had preceded
it.

Translated by Richard Livingston (1968)

History of the Peloponnesian War 1.1.1

- 2 Λακεδαιμονίων γὰρ εἰ ἡ πόλις ἐρημωθείη,
λειφθείη δὲ τὰ τε ἱερά καὶ τῆς κατασκευῆς
τὰ ἐδάφη, πολλὴν ἂν οἶμαι ἀπιστίαν τῆς
δυνάμεως προελθόντος πολλοῦ χρόνου
τοῖς ἔπειτα πρὸς τὸ κλέος αὐτῶν εἶναι

If Sparta were laid waste and nothing be
left but its temples and foundations of
buildings, posterity would be hesitant to
believe that its power was as great as its
renown.

History of the Peloponnesian War 1.10.2

public buildings being much inferior to those in Athens

- 3 αἴτιον δ' ἦν οὐχ ἡ ὀλιγανθρωπία τοσοῦτον ὅσον ἡ ἀχρηματία

The cause was not so much lack of men as lack of money.

Translated by Charles Forster Smith (1919)

History of the Peloponnesian War 1.11.1

- 4 οἱ γὰρ ἄνθρωποι τὰς ἀκοὰς τῶν προγεγεννημένων, καὶ ἦν ἐπιχώρια σφίσιν ἢ, ὁμοίως ἀβασανίστως παρ' ἀλλήλων δέχονται

Men accept hearsay reports of former events, neglecting to test them, even though these events belong to the history of their own country.

History of the Peloponnesian War 1.20.1

- 5 οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται

Most people will not take the trouble in finding out the truth, but are much more inclined to accept the first story they hear.

Translated by Rex Warner (1954)

History of the Peloponnesian War 1.20.3

- 6 τὰ δ' ἔργα τῶνπραχθέντων ἐν τῷ πολέμῳ οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος ἡξίωσα γράφειν, οὐδ' ὡς ἐμοὶ ἐδόκει, ἀλλ' οἷς τε αὐτὸς παρῆν καὶ παρὰ τῶν ἄλλων ὅσον δυνατόν ἀκριβεῖα περὶ ἐκάστου ἐπέξελαθόν. ἐπιπόνως δὲ ἡύρισκετο, διότι οἱ παρόντες τοῖς ἔργοις ἐκάστοις οὐ ταυτὰ περὶ τῶν αὐτῶν ἔλεγον, ἀλλ' ὡς ἐκατέρων τις εὐνοίας ἢ μνήμης ἔχοι. καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ μυθῶδες αὐτῶν ἀτερπέστερον φανεῖται· ὅσοι δὲ βουλήσονται τῶν τε γενομένων τὸ σαφές σκοπεῖν καὶ τῶν μελλόντων ποτὲ αὐθις κατὰ τὸ ἀνθρώπινον τοιούτων καὶ παραπλησίων ἔσεσθαι, ὠφέλιμα κρίνειν αὐτὰ ἀρκούντως ἔξει. κτῆμά τε ἐς αἰεὶ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρημα ἀκοῦειν ξύγκειται

As to the events of the war I have thought it my duty to describe them, not as ascertained from any chance informant nor as seemed to me probable, but only after investigating each detail with the greatest possible accuracy, both if present myself or hearing reports of others.

This was a laborious task, because eyewitnesses gave differing reports arising sometimes from imperfect memory, sometimes from undue partiality for one side. The absence of fabled detail may seem to detract somewhat from the interest of my story; but whoever wishes to have a clear view of events and to use them as an aid to the interpretation of the future which, human nature being what it is, may well repeat itself in the same or a similar way, for these to adjudge my history profitable will be enough for me. And, indeed, it has been composed, not as a showpiece to be heard for the moment, but as a possession for all time.

History of the Peloponnesian War 1.22.2

cf. Herodotus 1, Plutarch 81

- 7 κτῆμά ἐς αἰεὶ

A possession for all time.

Translated by Charles Forster Smith (1919)

History of the Peloponnesian War 1.22.4

- 8 οὐ γὰρ ὁ δουλωσάμενος, ἀλλ' ὁ δυνάμενος μὲν παῦσαι περιορῶν δὲ ἀληθέστερον αὐτὸ δρᾷ

It is not he who enslaves others, but he who could prevent it yet looks on carelessly who in reality reduces others to slavery.

History of the Peloponnesian War 1.69.1

- 9 νεωτεροποιοὶ καὶ ἐπινοῆσαι ὀξεῖς καὶ ἐπιτελέσαι ἔργα ἃ ἂν γνῶσιν

Given to innovation, quick to form plans, quick to carry out their decisions.

History of the Peloponnesian War 1.70.2

of the Athenians

- 10 παρὰ δύναμιν τολμηταὶ καὶ παρὰ γνώμην κινδυνευταὶ καὶ ἐν τοῖς δεινοῖς εὐέλπιδες

Bold beyond their strength, venturesome beyond their better judgement, and cheerful in the face of dangers.

Translated by Charles Forster Smith (1919)

History of the Peloponnesian War 1.70.3

of the Athenians

- 11 μήτε αὐτοὺς ἔχειν ἡσυχίαν μήτε τοὺς ἄλλους ἀνθρώπους ἔαν

They are neither capable of living in peace nor will they allow others to do so.

- History of the Peloponnesian War* 1.70.9
of the Athenians
- 12 ἀνάγκη δὲ ὥσπερ τέχνης αἰεὶ τὰ ἐπιγινόμενα κρατεῖν
In politics, as in the arts, the new must always prevail over the old.
Translated by Charles Forster Smith (1919)
History of the Peloponnesian War 1.71.3
- 13 ἀλλ' αἰεὶ καθεστῶτος τὸν ἥσσω ὑπὸ τοῦ δυνατωτέρου κατείργεσθαι
It has ever been an established fact that the weaker is subdued by the stronger.
History of the Peloponnesian War 1.76.2.5
- 14 ὃν οὐδεὶς πω παρατυχὸν ἰσχύι τι κτήσασθαι προθεὶς τοῦ μὴ πλέον ἔχειν ἀπετράπετο
No one resists taking advantage of an opportunity to acquire power.
History of the Peloponnesian War 1.76.2.8
- 15 τοῦ δὲ πολέμου τὸν παράλογον ὅσος ἐστί, πρὶν ἐν αὐτῷ γενέσθαι προδιαγνώτε· μηκυνόμενος γὰρ φιλεῖ ἐς τύχας τὰ πολλὰ περιίσταςθαι, ὧν ἴσον τε ἀπέχομεν καὶ ὁποτέρως ἔσται ἐν ἀδήλῳ κινδυνεύεται
Ponder the incalculable element of war before entering upon it; the longer it lasts, the more things tend to depend on accidents, and the outcome is unknown and precarious.
History of the Peloponnesian War 1.78.1
- 16 αἰδῶς σωφροσύνης πλεῖστον μετέχει
Self-control is the chief element in self-respect.
Translated by Charles Forster Smith (1919)
History of the Peloponnesian War 1.84.3
spoken by Archidamus, King of Sparta
- 17 καὶ μάχης γενομένης ἰσορρόπου ... ἐνόμισαν αὐτοὶ ἑκάτεροι οὐκ ἔλασσον ἔχειν ἐν τῷ ἔργῳ
An indecisive battle was fought, each side thinking they had not got the worst of it in the action.
Translated by Charles Forster Smith (1919)
History of the Peloponnesian War 1.105.5
a battle between Athenians and Corinthians at Megara, each side proceeding to set up a trophy of victory
- 18 ὃ τε γὰρ διὰ τὴν ἡδονὴν ὀκνῶν τάχιστ' ἂν ἀφαιρεθείη τῆς ἡσυχίας τὸ τερπνόν δι' ὅπερ ὀκνεῖ, εἰ ἡσυχάζοι, ὃ τε ἐν πολέμῳ εὐτυχία πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαιρόμενος
He who for the sake of comfort shrinks from war is likely, if tranquil, to soon forfeit the delights which made him shrink; and he who presumes upon success in war has failed to reflect how treacherous is the confidence which elates him.
Translated by Charles Forster Smith (1919)
History of the Peloponnesian War 1.120.4
- 19 πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων τῶν ἐναντίων τυχόντα κατωρθώθη, καὶ ἔτι πλείω καλῶς δοκοῦντα βουλευθῆναι ἐς τοῦναντίον αἰσχροῦς περιέστη
For though many things ill advised come to good effect against enemies worse advised, yet more, though well advised, have fallen but badly out against well advised enemies.
Translated by Thomas Hobbes (1629)
History of the Peloponnesian War 1.120.5.1
- 20 ἐνθυμεῖται γὰρ οὐδεὶς ὁμοίᾳ τῇ πίστει καὶ ἔργῳ ἐπεξέρχεται, ἀλλὰ μετ' ἀσφαλείας μὲν δοξάζομεν, μετὰ δέους δὲ ἐν τῷ ἔργῳ ἐλλείπομεν
For no man comes to execute a thing with the same confidence he premeditates it; for we deliver opinions in safety, whereas in the action itself we fail through fear.
Translated by Thomas Hobbes (1629)
History of the Peloponnesian War 1.120.5.4
- 21 ὃ γὰρ ἡμεῖς ἔχομεν φύσει ἀγαθόν, ἐκείνοις οὐκ ἂν γένοιτο διδασχῇ, ὃ δ' ἐκείνοις ἐπιστήμη προύχουσι, καθαιρετὸν ἡμῖν ἐστὶ μελέτη
They cannot acquire our natural qualities through instruction, whereas we can match their skill through practice.
History of the Peloponnesian War 1.121.4
- 22 ἥκιστα γὰρ πόλεμος ἐπὶ ῥητοῖς χωρεῖ
War least of all conforms to fixed rules.
Translated by Charles Forster Smith (1919)
History of the Peloponnesian War 1.122.1.5

- 23 ὁ μὲν εὐοργήτως αὐτῷ προσομιλήσας
βεβαιότερος, ὁ δ' ὀργισθεὶς περὶ αὐτὸν
οὐκ ἐλάσσω πταίει

He who keeps his temper is likely to
succeed, he who loses it is sure to falter.

History of the Peloponnesian War 1.122.1.6

- 24 πάτριον γὰρ ὑμῖν ἐκ τῶν πόνων τὰς
ἀρετὰς κτᾶσθαι

It is our heritage to win the rewards of
virtue by toil.

Translated by Charles Forster Smith (1919)

History of the Peloponnesian War 1.123.1

- 25 εἴπερ βεβαιότατον τὸ ταῦτ' αὖτε
καὶ πόλεσι καὶ ἰδιώταις εἶναι

Identity of interest both among cities
and among individuals is the surest of
all guarantees.

Translated by Charles Forster Smith (1919)

History of the Peloponnesian War 1.124.1

- 26 ἐκ πολέμου μὲν γὰρ εἰρήνη μᾶλλον
βεβαιούται, ἀφ' ἡσυχίας δὲ μὴ πολεμῆσαι
οὐχ ὁμοίως ἀκίνδυνον

War gives peace its security, but one is
still not safe from danger if, for the sake
of quiet, one refuses to fight.

Translated by Rex Warner (1954)

History of the Peloponnesian War 1.124.2

*cf. the Latin 'si vis pacem, para bellum', i.e. if
you wish for peace, prepare for war*

- 27 ἢ εἰ πολεμήσομεν ... καὶ ἐπὶ μεγάλῃ καὶ
ἐπὶ βραχείᾳ ὁμοίως προφάσει μὴ εἰζόντες

If we mean to go to war, let us do so with
the determination not to yield on any
pretext, great or small.

Translated by Charles Forster Smith (1919)

History of the Peloponnesian War 1.141.1

- 28 Ἀρχεται δὲ ὁ πόλεμος ἐνθένδε ἥδη
Ἀθηναίων καὶ Πελοποννησίων καὶ τῶν
ἐκατέρους ξυμμάχων

Here then begins the war between Athe-
nians and Peloponnesians and their
respective allies.

History of the Peloponnesian War 2.1.1

- 29 περὶ πρῶτον ὕπνον

Just when they had fallen asleep – in the
first hours of the night.

History of the Peloponnesian War 2.2.1

*of the Thebans entering Plataeae, the first
episode of the war; an expression still used
today; cf. Aristophanes, Wasps 31; et al.*

- 30 ἔπειτα πολλῷ θορύβῳ αὐτῶν τε
προσβαλόντων καὶ τῶν γυναικῶν καὶ
τῶν οἰκετῶν ἅμα ἀπὸ τῶν οἰκιῶν κραυγῇ
τε καὶ ὀλολυγῇ χρωμένων λίθοις τε καὶ
κεράμῳ βαλλόντων

Then they charged upon them with a
great uproar, while women and slaves
on the house-tops, uttering screams and
yells, kept pelting them with stones and
tiles.

Translated by Charles Forster Smith (1919)

History of the Peloponnesian War 2.4.2

of the Plataeans

- 31 γεγεννημένου δὲ τοῦ ἐν Πλαταιαῖς ἔργου
καὶ λελυμένων λαμπρῶς τῶν σπονδῶν
οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολε-
μήσοντες, παρεσκευάζοντο δὲ καὶ Λακε-
δαιμόνιοι καὶ οἱ ξύμμαχοι

Now that the affair at Plataeae had
occurred and the treaty had been glar-
ingly violated, the Athenians began
preparing for war, and the Lacedaemo-
nians and their allies also began.

Translated by Charles Forster Smith (1919)

History of the Peloponnesian War 2.7.1

- 32 ἀρχόμενοι γὰρ πάντες ὁξύτερον ἀντι-
λαμβάνονται

There is always greater enthusiasm at
the start.

History of the Peloponnesian War 2.8.1.2

- 33 νεότης ... οὐκ ἀκουσίως ὑπὸ ἀπειρίας
ἤπτετο τοῦ πολέμου

The young men were unfamiliar enough
with war and consequently far from
unwilling to join in this one.

History of the Peloponnesian War 2.8.1.3

- 34 ἥδε ἡ ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν
ἄρξει

This day will be the beginning of great
misfortunes for all Hellenes.

History of the Peloponnesian War 2.12.3

*Melesippus, a Spartan envoy, on being escorted
out of Athenian borders*

- 35 τὰ δὲ πολλὰ τοῦ πολέμου γνώμη καὶ
χρημάτων περισυσία κρατεῖσθαι

Most things in war depend on abundance of money and wise policy.

History of the Peloponnesian War 2.13.2

- 36 χρησμολόγοι τε ἤδον χρησμούς παντοίους, ὧν ἀκροᾶσθαι ὥς ἕκαστος ὥρμητο

Oracle-mongers came forward with prophecies of all kinds, eagerly listened to as each was eager to hear.

History of the Peloponnesian War 2.21.3

- 37 σχόντες δ' ἐν τῷ παράπλῳ ἐς Κεφαλληνίαν καὶ ἀπόβασιν ποιησάμενοι ἐς τὴν Κρανίων γῆν, ἀπατηθέντες ὑπ' αὐτῶν ἐξ ὁμολογίας τινὸς ... ἐπιθεμένων ἀπροσδοκίτοις τῶν Κρανίων

On their way down the coast they put in at Cephallenia, invading the territory of the Cranians; but the Cranians deceitfully pretended to come to terms and then suddenly set upon them.

History of the Peloponnesian War 2.33.3

Crane is one of the four districts of Cephallenia

- 38 μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, οἱ ἂν μὴ εὖρεθῶσιν ἐς ἀναίρεσιν
One empty bier, covered with a pall, is carried in the procession for the missing whose bodies could not be found for burial.

Translated by Charles Forster Smith (1919)

History of the Peloponnesian War 2.34.3

first known tribute to the 'Unknown Soldier' fallen in battle; inscribed on the present Unknown Soldier Cenotaph in Athens

- 39 τιθέασιν οὖν ἐς τὸ δημόσιον σῆμα, ὃ ἐστὶν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως καὶ αἰεὶ ἐν αὐτῷ θάππουσι τοὺς ἐκ τῶν πολέμων

Those fallen in war were always laid in the public cemetery, in the most beautiful suburb of Athens.

History of the Peloponnesian War 2.34.5

the Outer Ceramicus, just outside the Dipylon gate

- 40 τὸν γὰρ οὐκ ὄντα ἅπας εἰώθεν ἐπαινεῖν
It is customary that all praise the dead.

History of the Peloponnesian War 2.45.1

- 41 ὅσα τε πρὸς ἱεροῖς ἰκέτευσαν ἢ μαντείοις καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα

ἀνωφελῇ ἦν, τελευτῶντές τε αὐτῶν ἀπέστησαν ὑπὸ τοῦ κακοῦ νικώμενοι

The supplications made at sanctuaries, or appeals to oracles and the like, were all futile, and at last men desisted from them, overcome by calamity.

Translated by Charles Forster Smith (1919)

History of the Peloponnesian War 2.47.4

of the plague that struck Athens in 430BC

- 42 ὑπερβιαζομένου γὰρ τοῦ κακοῦ οἱ ἄνθρωποι ... ἐς ὀλιγωρίαν ἐτράποντο καὶ ἱερῶν καὶ ὁσίων ὁμοίως

The catastrophe was so overpowering that men became indifferent to every rule of religion or of law.

Translated by Rex Warner (1954)

History of the Peloponnesian War 2.52.3

of the plague that struck Athens in 430BC

- 43 ὥστε ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τεργνὸν ἡξίουں ποιεῖσθαι, ἐφήμερα τὰ τε σώματα καὶ τὰ χρήματα ὁμοίως ἡγούμενοι

They resolved to spend their money quickly and to spend it on pleasure, since money and life alike seemed equally ephemeral.

Translated by Rex Warner (1954)

History of the Peloponnesian War 2.53.2

of the plague that struck Athens in 430BC

- 44 θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπεῖργε

No fear of god or law of man had a restraining influence.

Translated by Rex Warner (1954)

History of the Peloponnesian War 2.53.4

of the plague that struck Athens in 430BC

- 45 οἱ γὰρ ἄνθρωποι πρὸς ἅ ἐπασχον τὴν μνήμην ἐποιούντο

It was a case of people adapting their memories to suit their sufferings.

Translated by Rex Warner (1954)

History of the Peloponnesian War 2.54.3

- 46 πᾶσαν γὰρ δὴ ἰδέαν ἐπενόουν

There was no possible scheme that they did not examine.

History of the Peloponnesian War 2.77.2

47 εἰ μὴ λόγοις πείθοιεν, ἔργῳ πειρῶντο
If words don't prevail, try action.
History of the Peloponnesian War 2.81.2

48 οὐκ ἀντιτιθέντες τὴν ... ἐκ πολλοῦ
ἐμπειρίαν τῆς σφετέρως δι' ὀλίγου μελέτης
Failing to take into account the difference
between long experience and short
practice.
History of the Peloponnesian War 2.85.2

49 φοβούμενους καὶ οὐ προθύμους
Downhearted and by no means eager for
action.
Translated by Rex Warner (1954)
History of the Peloponnesian War 2.86.6

50 ταῖς μὲν τύχαις ἐνδέχασθαι σφάλλεσθαι
τοὺς ἀνθρώπους, ταῖς δὲ γνώμαϊς τοὺς
αὐτοὺς αἰεὶ ὀρθῶς ἀνδρείους εἶναι
Men may fall from high fortunes, but
brave men are rightly always considered
brave.
History of the Peloponnesian War 2.87.3

51 ὑμῶν δὲ οὐδ' ἡ ἀπειρία τοσοῦτον λείπεται
ὅσον τόλμῃ προύχετε
Your inexperience is more than counter-
balanced by your superior daring.
Translated by Charles Forster Smith (1919)
History of the Peloponnesian War 2.87.4.1

52 ἄνευ δὲ εὐψυχίας οὐδεμία τέχνη πρὸς
τοὺς κινδύνους ἰσχύει φόβος γὰρ μνήμην
ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν
ὠφελεῖ
If a stout heart is lacking, all the skill
in the world will not avail in the face
of peril. Fear drives out all memory of
previous instruction, and without the
will to resist, skill is useless.
Translated by Rex Warner (1954)
History of the Peloponnesian War 2.87.4.4

53 τὰ δὲ πολλὰ τῶν πλεόνων καὶ ἄμεινον
παρεσκευασμένων τὸ κράτος ἐστίν
Victory is generally on the side of those
who are the more numerous and better
prepared.
Translated by Charles Forster Smith (1919)
History of the Peloponnesian War 2.87.6
*cf. the English proverb 'providence is always on
the side of the big battalions'*

54 καὶ ὅσα ἡμάρτομεν πρότερον, νῦν αὐτὰ
ταῦτα προσγενόμενα διδασκαλίαν
παρέξει

As to our earlier mistakes, the very fact
that they were made will teach us a
lesson.

Translated by Charles Forster Smith (1919)
History of the Peloponnesian War 2.87.7

55 ἐπαιάνιζόν τε ἅμα πλέοντες ὡς
νενικηκότες
Singing a paean as they rowed, as if
victorious already.
History of the Peloponnesian War 2.91.2

56 κατὰ σπουδὴν καὶ πολλῷ θορύβῳ
In haste and with much confusion.
Translated by Charles Forster Smith (1919)
History of the Peloponnesian War 2.94.2

57 τὰ ξυντομώτατα, ἣν αἰεὶ κατὰ πρύμναν
ἴσθεται τὸ πνεῦμα
By the shortest route, with a fair wind all
the way.
History of the Peloponnesian War 2.97.1

58 λαμβάνειν μᾶλλον ἢ διδόναι
To receive rather than to give.
Translated by Rex Warner (1954)
History of the Peloponnesian War 2.97.4.3
of the Odrysians, contrary to Persian custom

59 οὐ γὰρ ἦν πρᾶξι οὐδὲν μὴ διδόντα δῶρα
It was quite impossible to accomplish
anything without giving gifts.
Translated by Charles Forster Smith (1919)
History of the Peloponnesian War 2.97.4.5
of the Odrysians

60 μείζον μέρος νέμοντες τῷ μὴ βούλεσθαι
ἀληθῆ εἶναι
Giving weight to the hope that it may not
be true.
History of the Peloponnesian War 3.3.1

61 εἰδότες οὔτε φιλίαν ἰδιώταις βέβαιον
γίγνομένην οὔτε κοινωνίαν πόλεσιν ἐς
οὐδὲν, εἰ μὴ μετ' ἀρετῆς δοκούσης ἐς
ἀλλήλους γίγνεται
Friendship between men will not last,
nor a league between states, unless there
is honesty of purpose on both sides.
History of the Peloponnesian War 3.10.1.2

- 62 ἐν γὰρ τῷ διαλλάσσοντι τῆς γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων καθίστανται
Differences in men's actions arise from the diversity of their convictions.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.10.1.5

- 63 τὸ δὲ ἀντίπαλον δέος μόνον πιστὸν ἐς ξυμμαχίαν
Only the fear of equal strength is a firm basis of alliance.

History of the Peloponnesian War 3.11.2
'ἀντίπαλον δέος' has become a Modern Greek proverbial expression

- 64 τηρήσαντες νύκτα χειμέριον ὕδατι καὶ ἀνέμῳ καὶ ἅμ' ἀσέληνον ἐξῆσαν
They waited for a stormy moonless night, with wind and rain.

History of the Peloponnesian War 3.22.1

- 65 εἴ τε μὴ παύσεται, ὀλίγους μὲν αὐτὸν τῶν ἐχθρῶν ἐς φιλίαν προσάξουσιν, πολὺ δὲ πλείους τῶν φίλων πολεμίους ἔξειν
Unless he changes his ways he will make few enemies his friends and many friends his enemies.

History of the Peloponnesian War 3.32.2

- 66 ἐλπίδα οὐδὲ τὴν ἐλαχίστην εἶχον μὴ ποτε Ἀθηναίων τῆς θαλάσσης κρατούντων
They did not have the slightest expectation while the Athenians dominated the sea.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.32.3

- 67 ὅτι χεῖροσι νόμοις ἀκινήτοις χρωμένῃ πόλις κρείσσων ἐστὶν ἢ καλῶς ἔχουσιν ἀκύριοις
Imperfect laws kept valid give greater strength to a city than good laws unenforced.

Translated by Martin Hammond (2009)
History of the Peloponnesian War 3.37.3

- 68 εἰώθατε θεαταὶ μὲν τῶν λόγων ... ἀκροαταὶ δὲ τῶν ἔργων
You have come to be spectators of words and hearers of deeds!

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.38.4

- 69 ἀπλῶς τε ἀκοῆς ἡδονῇ ἡσσωμένοι καὶ σοφιστῶν θεαταῖς εὐκότεις καθημένοις μᾶλλον ἢ περὶ πόλεως βουλευομένοις
You would rather sit as spectators, enthralled by a sophist's oratory, than discuss the welfare of the state.

History of the Peloponnesian War 3.38.7

- 70 ἐλπίσαντες μακρότερα μὲν τῆς δυνάμεως, ἐλάσσω δὲ τῆς βουλήσεως, πόλεμον ἤραντο, ἰσχὺν ἀξιώσαντες τοῦ δικαίου προθεῖναι
Conceiving hopes which, though greater than their powers, were less than their ambition, they took up arms, presuming to put might before right.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.39.3

- 71 εἶωθε δὲ τῶν πόλεων αἷς ἂν μάλιστα ἀπροσδόκητος καὶ δι' ἐλαχίστου εὐπραγία ἔλθῃ, ἐς ὕβριν τρέπειν
It is a fact that states, which suddenly and unexpectedly become prosperous, turn to arrogance.

History of the Peloponnesian War 3.39.4

- 72 πέφυκε γὰρ καὶ ἄλλως ἄνθρωπος τὸ μὲν θεράπευον ὑπερφρονεῖν, τὸ δὲ μὴ ὑπεῖκον θαυμάζειν
It is human nature to be contemptuous of those who pay court but to admire those who will not yield.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.39.5

- 73 ξύγγνωμον δ' ἐστὶ τὸ ἀκούσιον
That which is unintentional is excusable.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.40.2.1

- 74 τρισὶ τοῖς ἀξυμφορωτάτοις τῇ ἀρχῇ, οἰκτῷ καὶ ἡδονῇ λόγων καὶ ἐπιεικείᾳ, ἀμαρτάνειν
Error by pity, delight in eloquence, and clemency, the three influences most prejudicial to a ruling state.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.40.2.3

- 75 βραχέα ἡσθεῖσα μέγαρα ζημιώσεται
Paying a heavy penalty for a brief pleasure.

spoken by Cleon

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.40.3

- 76 νομίζω δὲ δύο τὰ ἐναντιώτατα εὐβουλία
 εἶναι, τάχος τε καὶ ὀργήν

The two things most opposed to good
 counsel are haste and anger.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.42.1

- 77 τοὺς τε λόγους ὅστις διαμάχεται μὴ
 διδασκάλους τῶν πραγμάτων γίνεσθαι,
 ἢ ἄξύνετός ἐστιν ἢ ἰδία τι αὐτῷ διαφέρει

As for words, whoever contends that
 they are not to be guides of our actions
 is either dull of wit or has some private
 interest at stake.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.42.2

- 78 πεφύκασί τε ἅπαντες καὶ ἰδία καὶ δημοσία
 ἀμαρτάνειν, καὶ οὐκ ἔστι νόμος ὅστις
 ἀπείρξει τούτου

All men are by nature prone to err, both
 in private and in public life, and there is
 no law which will prevent this.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.45.3.1

- 79 ἐπεὶ διεξεληλύθασι γε διὰ πασῶν τῶν
 ζημιῶν οἱ ἄνθρωποι προστιθέντες, εἰ πως
 ἦσσαν ἀδικοῖντο ὑπὸ τῶν κακούργων

Mankind has gone through the complete
 range of penalties, making them ever
 more severe, hoping that the offences of
 evil-doers might be abated.

History of the Peloponnesian War 3.45.3.3

- 80 ἢ τοίνυν δεινότερόν τι θανάτου δέος
 εὐρετέον ἐστὶν ἢ τόδε γε οὐδὲν ἐπίσχει

Some penalty more terrible than death
 must be invented; for we must concede
 that death is no deterrent.

History of the Peloponnesian War 3.45.4.1

- 81 ἀλλ' ἡ μὲν πενία ἀνάγκη τὴν τόλμαν
 παρέχουσα, ἡ δ' ἐξουσία ὕβρει τὴν
 πλεονεξίαν καὶ φρονήματι, αἱ δ' ἄλλαι
 ξυντυχίαι ὀργῇ τῶν ἀνθρώπων, ὥς
 ἐκάστη τις κατέχεται ὑπ' ἀνηκέστου τινὸς
 κρείσσονος ἐξάγουσιν ἐς τοὺς κινδύνους

Men are lured into hazardous enter-
 prises by the constraint of poverty which
 makes them bold, by the insolence and

pride of affluence which makes them
 greedy, and by the various passions
 engendered in the other conditions
 of human life as these are severally
 mastered by some mighty and irresist-
 ible impulse.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.45.4.3

- 82 ἢ τε ἐλπίς καὶ ὁ ἔρως ἐπὶ παντί, ὁ μὲν
 ἡγούμενος, ἡ δ' ἐφεπομένη, καὶ ὁ μὲν
 τὴν ἐπιβουλὴν ἐκφροντίζων, ἡ δὲ τὴν
 εὐπορίαν τῆς τύχης ὑποτιθεῖσα πλεῖστα
 βλάπτουσι, καὶ ὄντα ἀφανὴ κρείσσω ἐστὶ
 τῶν ὀρωμένων δεινῶν

Hope and desire are everywhere; desire
 leads, hope attends; desire contrives
 the plan, hope suggests the facility of
 fortune; the two passions are most ruin-
 ous and, being unseen, prevail over seen
 dangers.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.45.5

- 83 ἀπλῶς τε ἀδύνατον καὶ πολλῆς εὐηθείας,
 ὅστις οἶεται, τῆς ἀνθρωπείας φύσεως
 ὀρωμένης προθύμως τι πράξαι, ἀποτρο-
 πὴν τινα ἔχειν νόμων ἰσχύι

It is impossible and simply absurd that
 human nature when bent upon some
 favourite project can be restrained by the
 strength of law.

Translated by Benjamin Jowett (1817–1893)
History of the Peloponnesian War 3.45.7

- 84 χρὴ δὲ τοὺς ἐλευθέρους οὐκ ἀφιστα-
 μένους σφόδρα κολάζειν, ἀλλὰ πρὶν
 ἀποστήναι σφόδρα φυλάσσειν καὶ
 προκαταλαμβάνειν

Instead of severely punishing free
 peoples when they revolt, we ought to
 watch them carefully before and thus
 forestall their even thinking of such a
 thing.

History of the Peloponnesian War 3.46.6

- 85 ὅστις γὰρ εὖ βουλευέται πρὸς τοὺς
 ἐναντίους κρείσσων ἐστὶν ἢ μετ' ἔργων
 ἰσχύος ἀνοία ἐπιών

He who is wise in counsel is stronger
 against the foe than he who recklessly
 rushes on with brute force.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.48.2

86 ὥ τὰ μὲν ἀληθῇ ἀποκρίνασθαι ἐναντία
γίνεται, τὰ δὲ ψευδῇ ἔλεγχον ἔχει

A truthful answer is against our inter-
ests and a false one will be exposed at
once.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.53.2

87 οὐκ εἰκὸς ἀμνημονεῖν

It is not to your advantage to forget.

History of the Peloponnesian War 3.54.5

88 τοῦ μὲν ὀρθοῦ φανεῖσθε οὐκ ἀληθεῖς
κριταὶ ὄντες, τὸ δὲ ξυμφέρον μᾶλλον
θεραπεύοντες

You will show yourselves not true judges
of what is right, but rather fostering your
own advantage.

History of the Peloponnesian War 3.56.3

89 οἱ γὰρ ἄγοντες παρὰ νόμου μᾶλλον τῶν
ἐπομένων

It is those who lead that break the law
rather than those who follow.

History of the Peloponnesian War 3.65.2

90 ἔργων ἀγαθῶν ὄντων βραχεῖα ἢ
ἀπαγγελία ἀρκεῖ

Honourable actions need only a brief
report.

Translated by Martin Hammond (2009)
History of the Peloponnesian War 3.67.6

91 ἐπ' ἀδίκους ἔργοις λόγους καλοὺς ζητήσει
Seeking fair words after foul deeds.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.67.7

92 αἱ τε γυναῖκες αὐτοῖς τολμηρῶς
ξυνεπελάβοντο βάλλουσαι ἀπὸ τῶν
οἰκῶν τῷ κερᾶμῳ καὶ παρὰ φύσιν
ὑπομένουσαι τὸν θόρυβον

The women boldly joined in the fight,
hurling tiles from the houses and endur-
ing the uproar with a courage beyond
their sex.

History of the Peloponnesian War 3.74.1
of the women of Corcyra (Corfu)

93 πᾶσά τε ἰδέα κατέστη θανάτου, καὶ οἷον
φιλεῖ ἐν τῷ τοιούτῳ γίνεσθαι, οὐδὲν ὅ
τι οὐ ξυνέβη καὶ ἐτι περαιτέρω. καὶ γὰρ
πατὴρ παῖδα ἀπέκτεινε καὶ ἀπὸ τῶν ἱερῶν
ἀπεσπῶντο καὶ πρὸς αὐτοῖς ἐκτείνοντο, οἱ

δέ τινες καὶ περιοικοδομηθέντες ἐν τοῦ
Διονύσου τῷ ἱερῷ ἀπέθανον

Death in every form ensued, and what-
ever horrors are wont to be perpetrated
at such times all happened then – aye,
and even worse. For father slew son,
men were dragged from the temples and
slain near them, and some were even
walled up in the temple of Dionysus and
perished there.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.81.5
among Corcyraean factions

94 ἐπέπεσε πολλὰ καὶ χαλεπὰ κατὰ στάσιν
ταῖς πόλεσι, γιγνόμενα μὲν καὶ αἰεὶ
ἐσόμενα, ἕως ἂν ἡ αὐτὴ φύσις ἀνθρώπων
ᾗ

The sufferings which civil strife entailed
were many and terrible, such as have
occurred and always will occur as long
as the nature of mankind remains the
same.

Translated by Richard Crawley (1874)
History of the Peloponnesian War 3.82.2.1

95 ἐν μὲν γὰρ εἰρήνῃ καὶ ἀγαθοῖς πράγμασιν
αἱ τε πόλεις καὶ οἱ ἰδιῶται ἀμείνους τὰς
γνώμας ἔχουσι διὰ τὸ μὴ ἐς ἀκουσίους
ἀνάγκας πίπτειν

In peace and prosperity both states
and individuals have gentler feelings,
because men are not then forced to face
dire necessity.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.82.2.5

96 ὁ δὲ πόλεμος ὑφελὼν τὴν εὐπορίαν τοῦ
καθ' ἡμέραν βίαιος διδάσκαλος

War, which robs men of their daily
needs, is a rough schoolmaster.

Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 3.82.2.7

97 καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων
ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαίῳσει

Even the meaning of words was changed
as men considered expedient.

History of the Peloponnesian War 3.82.4.1

98 τόλμα μὲν γὰρ ἀλόγιστος ἀνδρεία
φιλέταιρος ἐνομήσθη, μέλλησις δὲ
προμηθὴς δειλία εὐπρεπής, τὸ δὲ σῶφρον
τοῦ ἀνάνδρου πρόσχημα, καὶ τὸ πρὸς

ἄπαν ξυνετόν ἐπὶ πᾶν ἀργόν

Reckless audacity came to be regarded as courageous loyalty to party, prudent hesitation as specious cowardice, moderation as a cloak for unmanly weakness, and to be clever in everything was to do naught in anything.

Translated by Charles Forster Smith (1920)

History of the Peloponnesian War 3.82.4.2

- 99 καὶ τὰς ἐς σφᾶς αὐτοὺς πίστει οὐ τῷ θείῳ νόμῳ μᾶλλον ἐκρατύνοντο ἢ τῷ κοινῇ τι παρανομῆσαι

Their pledges to one another were confirmed not so much by divine law as by common transgression of the law.

Translated by Charles Forster Smith (1920)

History of the Peloponnesian War 3.82.6

- 100 ῥᾶον δ' οἱ πολλοὶ κακοῦργοι δεξιοὶ κέκληνται ἢ ἀμαθεῖς ἀγαθοί

Men are more willing to be called clever rogues than honest simpletons.

History of the Peloponnesian War 3.82.7

- 101 πάντων δ' αὐτῶν αἴτιον ἀρχὴ ἢ διὰ πλεονεξίαν καὶ φιλοτιμίαν

The desire for power, inspired by greed and ambition, was the cause of all these evils.

History of the Peloponnesian War 3.82.8

- 102 τὸ εὐθες, οὐ τὸ γενναῖον πλείστον μετέχει, καταγελασθὲν ἠφανίσθη, τὸ δὲ ἀντιτετάχθαι ἀλλήλοις τῇ γνώμῃ ἀπίστως ἐπὶ πολὺ διήνεγκεν

Kind-heartedness, the chief element of a noble mind, was ridiculed and disappeared, while antagonism, combined with mistrust, prevailed.

History of the Peloponnesian War 3.83.1

- 103 καὶ οἱ φαυλότεροι γνώμην ὡς τὰ πλείω περιεγίνοντο

It was generally those of meaner intellect who won the day.

Translated by Charles Forster Smith (1920)

History of the Peloponnesian War 3.83.3

- 104 ἐπὶ πολὺ γὰρ ἐποίει τῆς δόξης ἐν τῷ τότε τοῖς μὲν ἡπειρώταις μάλιστα εἶναι καὶ τὰ περὶ κρατίστοις, τοῖς δὲ θαλασσίοις τε καὶ ταῖς ναυσὶ πλείστον προύχειν

At this time the Lacedaemonians were

renowned as a land power, and invincible with their army, and the Athenians as seamen, and vastly superior with their fleet.

History of the Peloponnesian War 4.12.3

- 105 οἱ ἀήθως τι ἀγαθὸν λαμβάνοντες τῶν ἀνθρώπων αἰεὶ τοῦ πλέονος ἐλπίδι ὀρέγονται

Those who achieve some unwonted success are always led on by hope to grasp at more.

Translated by Charles Forster Smith (1920)

History of the Peloponnesian War 4.17.4

- 106 ὥστε οὐκ εἰκὸς ὑμᾶς ... τὸ τῆς τύχης οἶσθαι αἰεὶ μεθ' ὑμῶν ἔσεσθαι

It is unreasonable for you to expect that fortune will always be on your side.

History of the Peloponnesian War 4.18.3

- 107 πεφύκασί τε τοῖς μὲν ἐκουσίως ἐνδοῦσιν ἀνθησᾶσθαι μεθ' ἡδονῆς, πρὸς δὲ τὰ ὑπεραυχούντα καὶ παρὰ γνώμην διακινδυνεύειν

It is natural for men joyfully to give way to those who give way themselves, but to fight to the bitter end, even contrary to their better judgement, against an overbearing foe.

History of the Peloponnesian War 4.19.4

- 108 τὰς μὲν σπονδὰς ... ἤδη σφίσιν ἐνόμιζον ἐτοίμους εἶναι, ὅποταν βούλωνται ποιεῖσθαι πρὸς αὐτοὺς, τοῦ δὲ πλέονος ὠρέγοντο

They could have made peace at any time, but they were greedy for more.

History of the Peloponnesian War 4.21.2
of the Athenians

- 109 οἱ δὲ, οἷον ὄχλος φιλεῖ ποιεῖν, ὅσω μᾶλλον ὁ Κλέων ... ἐξανεχώρει τὰ εἰρημένα τόσῳ ... ἐκείνῳ ἐπεβόων πλεῖν

And, as is the way with a crowd, the more Cleon tried to back out of his own proposal the more insistently they urged him to sail.

Translated by Charles Forster Smith (1920)

History of the Peloponnesian War 4.28.3

- 110 εἰ δ' αὖ ἐς δασὺ χωρίον βιάζοιτο ὁμόςσε ἰέναι, τοὺς ἐλάσσους, ἐμπείρους δὲ τῆς χώρας, κρείσσους ἐνόμιζε τῶν πλεόνων ἀπειρών

- If he should force his way into the thicket and there close with the enemy, the smaller force which was acquainted with the ground would, he thought, be stronger than the larger number who were unacquainted with it.
Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 4.29.4
- 111 τοὺς γὰρ Λακεδαιμονίους οὐτε λιμῶ οὐτ' ἀνάγκη οὐδεμιᾶ ἤξιουν τὰ ὅπλα παραδοῦναι, ἀλλὰ ἔχοντας καὶ μαχομένους ὡς ἐδύναντο ἀποθνήσκειν
The Lacedaemonians were known to never surrender their arms, even in famine or under duress, but to fight to the last and die sword in hand.
History of the Peloponnesian War 4.40.1
- 112 πολλοῦ ἂν ἄξιον εἶναι τὸν ἄτρακτον ... εἰ τοὺς ἀγαθοὺς διεγίγνωσκε
The arrow would indeed be a valuable weapon if it could pick out the brave.
Translated by Benjamin Jowett (1817–1893)
History of the Peloponnesian War 4.40.2
- 113 τὸ μὴ ἐπιχειροῦμενον αἰεὶ ἐλλιπὲς ἦν τῆς δοκίσεως τι πράξειν
To miss an opportunity is to lose a victory.
Translated by Benjamin Jowett (1817–1893)
History of the Peloponnesian War 4.55.2
- 114 πλείστον δὴ χρόνον αὐτὴ ὑπ' ἐλαχίστων γενομένη ἐκ στάσεως μετὰστασις ξυνέμεινε
No government based on revolution effected by so few ever lasted so long a time.
Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 4.74.4
- 115 ὧν χρὴ μνησθέντας ἡμᾶς τοὺς τε πρεσβυτέρους ὁμοιωθῆναι τοῖς πρὶν ἔργοις, τοὺς τε νεωτέρους ... πειρᾶσθαι μὴ αἰσχῦναι τὰς προσηκούσας ἀρετάς
Remembering these things, let the older men among us emulate their former deeds, and the younger try not to disgrace the virtues which are their heritage.
Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 4.92.7
- 116 εἰωθότες οἱ ἄνθρωποι οὐ μὲν ἐπιθυμοῦσιν ἐλπιδὶ ἀπερσικέπτῳ διδόναι, ὃ δὲ μὴ προσίενται λογισμῷ αὐτοκράτορι διωθεῖσθαι
When they desire something, men are inclined to trust in mindless hope and to reject unwisely whatever they do not care for.
History of the Peloponnesian War 4.108.4
- 117 ὅπερ φιλεῖ μέγала στρατόπεδα ἀσαφῶς ἐκπλήγνυσθαι
Large armies are wont to be smitten with unaccountable panic.
Translated by Charles Forster Smith (1920)
History of the Peloponnesian War 4.125.1
- 118 πολέμου δὲ καθεστῶτος αἰεὶ ἀνάγκην εἶναι τοὺς προύχοντας ἀπὸ τῶν ξυμφορῶν διαβάλλεσθαι
As long as there is war it must always be that the leaders are accused in the event of any misfortunes.
History of the Peloponnesian War 5.17.1
- 119 αὐτονόμους εἶναι καὶ αὐτοτελεῖς καὶ αὐτοδίκους
Governed by their own laws, taxed by their own state, and judged by their own judges.
Translated by Rex Warner (1954)
History of the Peloponnesian War 5.18.2
- 120 εἰδότες ἔργων ἐκ πολλοῦ μελέτην πλείω σφύζουσιν ἢ λόγων δι' ὀλίγου καλῶς ῥηθεῖσαν παραίνεσιν
Long and continued training is more important for survival than any admonition just before going into action, however well spoken.
History of the Peloponnesian War 5.69.2
- 121 ἐπισταμένους ... ὅτι δίκαια μὲν ἐν τῷ ἄνθρωπείῳ λόγῳ ἀπὸ τῆς ἰσῆς ἀνάγκης κρίνεται, δυνατὰ δὲ οἱ προύχοντες πράσσουσι καὶ οἱ ἀσθενεῖς ξυγχωροῦσιν
We all know that justice is arrived at in human arguments only when the necessity on both sides is equal, and that the powerful exact what they can, while the weak yield what they must.
Translated by Charles Forster Smith (1921)
History of the Peloponnesian War 5.89.1

quoted by Margaret Thatcher in her speech on the 40th Anniversary of the United Nations, 24 October 1985: 'The strong do what they will and the weak suffer what they must'; this and the following passages (to Thucydides 132) are from 'The Melian Controversy' after which the Athenians, based on a hasty decision (repealed the next day), ignominiously annihilated the Melians

- 122 τοὺς μὲν ὑπάρχοντας πολεμίους μεγάλυνετε, τοὺς δὲ μὴδὲ μελλήσαντας γενέσθαι ἄκοντας ἐπάγεσθε

You are strengthening your enemies and provoking those who would be your friends

History of the Peloponnesian War 5.98.1

- 123 τὰ τῶν πολέμων ἔστιν ὅτε κοινοτέρας τὰς τύχας λαμβάνοντα ἢ κατὰ τὸ διαφέρον ἐκατέρων πλήθος

The fortunes of war are sometimes impartial and not always on the side of numbers.

Translated by Benjamin Jowett (1817–1893)

History of the Peloponnesian War 5.102.1.1

- 124 καὶ ἡμῖν τὸ μὲν εἶξαι εὐθὺς ἀνέλπιστον, μετὰ δὲ τοῦ δρωμένου ἔτι καὶ στήναι ἐλπίς ὀρθῶς

For us, to yield is at once to give up hope; but if we make an effort, there is still hope that we may stand erect.

Translated by Charles Forster Smith (1921)

History of the Peloponnesian War 5.102.1.3

- 125 ἐπειδὰν ... ἐπιλίπωσιν αἱ φανεραὶ ἐλπίδες, ἐπὶ τὰς ἀφανεῖς καθίστανται, μαντικὴν τε καὶ χρησμούς καὶ ὅσα τοιαῦτα μετ' ἐλπίδων λυμαίνεται

When visible hopes fail we turn to the invisible, to prophecies and oracles and the like which, with the hopes they inspire, bring men to ruin.

History of the Peloponnesian War 5.103.2

- 126 ἡγούμεθα γὰρ τό τε θεῖον δόξη, τὸ ἀνθρώπειόν τε σαφῶς διὰ παντὸς ὑπὸ φύσεως ἀναγκαίας, οὗ ἂν κρατῇ, ἄρχειν

Of the gods we hold the belief, and of men we know, that by their nature whenever they can rule, rule they will.

History of the Peloponnesian War 5.105.2

- 127 μακαρίσαντες ὑμῶν τὸ ἀπειρόκακον οὐ

ζηλοῦμεν τὸ ἄφρον

While we admire your simplicity, we do not envy your folly.

Translated by Charles Forster Smith (1921)

History of the Peloponnesian War 5.105.3

- 128 τὰ μὲν ἡδέα καλὰ νομίζουσι, τὰ δὲ συμφέροντα δίκαια

They consider what is agreeable to be honourable, and what is expedient just.

Translated by Charles Forster Smith (1921)

History of the Peloponnesian War 5.105.4

- 129 οὐδὲν ἐν τοσούτῳ λόγῳ εἰρήκατε

You have not in this long discussion advanced a single argument.

Translated by Charles Forster Smith (1921)

History of the Peloponnesian War 5.111.2

- 130 τὴν ἐν τοῖς αἰσχροῖς καὶ προύπτοις κινδύνοις πλείστα διαφθείρουσαν ἀνθρώπους αἰσχύνῃν τρέψεσθε

The fear of disgrace often ruins those who are confronted by foreseeable and possibly shameful dangers.

History of the Peloponnesian War 5.111.3

- 131 ἐνθυμεῖσθε ... ὅτι περὶ πατρίδος βουλευέσθε, ἧς μιᾶς πέρι καὶ ἐς μίαν βουλὴν τυχοῦσάν τε καὶ μὴ κατορθώσασαν ἔσται

Remember that your fatherland is at stake, your one and only fatherland, and that upon one decision only will depend her fate for weal or woe.

Translated by Charles Forster Smith (1921)

History of the Peloponnesian War 5.111.5

- 132 ἀλλ' οὖν μόνοι γε ἀπὸ τούτων τῶν βουλευμάτων, ὥς ἡμῖν δοκεῖτε, τὰ μὲν μέλλοντα τῶν ὀρωμένων σαφέστερα κρίνετε, τὰ δὲ ἀφανὴ τῷ βούλεσθαι ὥς γιγνόμενα ἤδη θεᾶσθε

Judging by your decision, it seems that you regard what is unknown as more certain than what is obvious – only because you wish it so.

History of the Peloponnesian War 5.113.1

The Melian Dialogue – the passage is spoken by the Athenians after the Melians decide to protect their liberty

- 133 νομίζων ὁμοίως ἀγαθὸν πολίτην εἶναι ὃς ἂν καὶ τοῦ σώματός τι καὶ τῆς οὐσίας

προνοῖται μάλιστα γὰρ ἂν ὁ τοιοῦτος
καὶ τὰ τῆς πόλεως δι' ἑαυτὸν βούλοιτο
ὀρθοῦσθαι

I esteem the citizen who protects his
life and property; for he will uphold the
affairs of the state, even if for his own
advantage.

History of the Peloponnesian War 6.9.2

Nicias' speech against the expedition to Sicily

- 134 ἀνόητον δ' ἐπὶ τοιούτους ἰέναι ὦν
κρατήσας τε μὴ κατασχῆσαι τις καὶ μὴ
κατορθώσας μὴ ἐν τῷ ὁμοίῳ καὶ πρὶν
ἐπιχειρῆσαι ἔσται

It is folly to go to war if victory will not
lead to control, and defeat will render
the situation worse than before.

History of the Peloponnesian War 6.11.1

Nicias' speech against the expedition to Sicily

- 135 τὰ γὰρ διὰ πλείστου πάντες ἴσμεν θαυμα-
ζόμενα καὶ τὰ πείραν ἤκιστα τῆς δόξης
δόντα

It is things that are farthest off and least
allow a test of their reputation which
excite wonder.

Translated by Charles Forster Smith (1921)

History of the Peloponnesian War 6.11.4

Nicias' speech against the expedition to Sicily

- 136 τὸ πρᾶγμα μέγα εἶναι καὶ μὴ οἶον νεωτέρῳ
βουλευσασθαι τε καὶ ὀξέως μεταχειρίσασθαι

The matter is one of great seriousness,
and not such as a youth may decide and
rashly take in hand.

Translated by Charles Forster Smith (1921)

History of the Peloponnesian War 6.12.2

Nicias' speech against the expedition to Sicily

- 137 ἐπιθυμία μὲν ἐλάχιστα κατορθοῦνται,
προνοία δὲ πλείστα

Few successes are won by greed, but
very many by foresight.

Translated by Charles Forster Smith (1921)

History of the Peloponnesian War 6.13.1

Nicias' speech against the expedition to Sicily

- 138 προύχοντα οὐ μόνον ἐπιόντα τις
ἀμύνεται, ἀλλὰ καὶ ὅπως μὴ ἔπεισι
προκαταλαμβάνει

Do not wait for the attack of a superior
power to go on the defence, rather take
precaution not to be attacked.

History of the Peloponnesian War 6.18.2

from Alcibiades' speech to the Athenians

- 139 ἐλάχιστα τῇ τύχῃ παραδοὺς ἑμαυτὸν
βούλομαι ἐκπλεῖν, παρασκευῇ δὲ ἀπὸ τῶν
εἰκότων ἀσφαλῆς

I wish, when I set sail, to have committed
myself as little as possible to chance, but
so far as preparation is concerned to be,
in all human probability, safe.

Translated by Charles Forster Smith (1921)

History of the Peloponnesian War 6.23.3

*Nicias' warning to the Athenians after they are
clearly in support of war upon hearing Alcibi-
ades' speech*

- 140 ὥστε διὰ τὴν ἄγαν τῶν πλειόνων
ἐπιθυμίαν, εἰ τῷ ἄρα καὶ μὴ ἤρεσκε,
δεδιώς μὴ ἀντιχειροτονῶν κακόνους
δόξειεν εἶναι τῇ πόλει ἡσυχίαν ἦγεν

In view of the exceeding eagerness of the
majority those opposed kept silent, so as
not to seem disloyal to the state.

History of the Peloponnesian War 6.24.4

on the silencing power of democracy

- 141 καὶ ἐν τῷ παρόντι καιρῷ, ὥς ἤδη ἔμελλον
μετὰ κινδύνων ἀλλήλους ἀπολιπεῖν,
μᾶλλον αὐτοὺς ἐσήει τὰ δεινὰ ἢ ὅτε
ἐψηφίζοντο πλεῖν

But now, when the time had come to bid
farewell, they realized the dangers much
more than when they had voted to set
sail.

History of the Peloponnesian War 6.30.2

*on the day the Athenians were manning the
expedition to Sicily – one of the few passages in
Thucydides with a personal touch*

- 142 οἱ γὰρ δεδιότες ἰδία τι βούλονται τὴν
πόλιν ἐς ἐκπληξιν καθιστάναι, ὅπως τῷ
κοινῷ φόβῳ τὸ σφέτερον ἐπηλυγάζωνται
Being afraid themselves they wish to
plunge the city into a state of alarm, so
that in the general panic their own be
overshadowed.

History of the Peloponnesian War 6.36.2

- 143 τὸν γὰρ ἐχθρὸν οὐχ ὦν δοῖα μόνον, ἀλλὰ
καὶ τῆς διανοίας προαμύνεσθαι χρή, εἴπερ
καὶ μὴ προφυλαξάμενός τις προπείσεται

Forestall not only the actions of the
enemy but his intentions also; he who
does not act first will suffer first.

History of the Peloponnesian War 6.38.4

- 144 ἐγὼ δέ φημι πρῶτα μὲν δῆμον ξύμπαν ὠνομάσθαι, ὀλιγαρχίαν δὲ μέρος, ἔπειτα φύλακας μὲν ἀρίστους εἶναι χρημάτων τοὺς πλουσίους, βουλευσάιν δ' ἂν βέλτιστα τοὺς ξυνετοὺς, κρίναι δ' ἂν ἀκούσαντας ἄριστα τοὺς πολλοὺς

I say, first, that democracy is a name for all, oligarchy for only a part; next, while the wealthy are the best guardians of property, the wise are the best counsellors, and the people, after hearing matters discussed, the best judges.

Translated by Charles Forster Smith (1921)
History of the Peloponnesian War 6.39.1

- 145 ὀλιγαρχία δὲ τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδίδωσι, τῶν δ' ὠφελίμων οὐ πλεονεκτεῖ μόνον, ἀλλὰ καὶ ξύμπαντ' ἀφελομένη ἔχει

An oligarchy gives the many a share of the dangers, but of advantages it not merely claims the lion's share, but even takes and keeps it all.

Translated by Charles Forster Smith (1921)
History of the Peloponnesian War 6.39.2

- 146 διαβολὰς μὲν οὐ σῶφρον οὔτε λέγειν τινὰς ἐς ἀλλήλους οὔτε τοὺς ἀκούοντας ἀποδέχσθαι

There is little wisdom in exchanging abuse or in sitting by and accepting it.

Translated by Benjamin Jowett (1817–1893)
History of the Peloponnesian War 6.41.2

- 147 ἀδήλως τῇ ὄψει πλασάμενος πρὸς τὴν ξυμφορὰν

Disguising his looks so as to betray nothing in regard to the calamity.

Translated by Charles Forster Smith (1921)
History of the Peloponnesian War 6.58.1
Hippias on learning of his brother's assassination

- 148 οἴομεθα τοῦ ἄποθεν ξυνοίκου προαπολυμένου οὐ καὶ ἐς αὐτόν τινα ἥξειν τὸ δεινόν;

Do we not think that, when a distant compatriot perishes before us, the same danger will not also befall ourselves?

Translated by Charles Forster Smith (1921)
History of the Peloponnesian War 6.77.2

- 149 οὐ γὰρ οἶόν τε ἅμα τῆς τε ἐπιθυμίας καὶ τῆς τύχης τὸν αὐτὸν ὁμοίως ταμίαν

γενέσθαι

It is not possible for the same person to be in like measure the controller of his own desires and his fate.

Translated by Charles Forster Smith (1921)
History of the Peloponnesian War 6.78.2

- 150 οἱ ξένοι ... οἰόμενοι χρηματιεῖσθαι μᾶλλον ἢ μαχεῖσθαι

The mercenaries thought they were going to make money rather than fight.

Translated by Charles Forster Smith (1923)
History of the Peloponnesian War 7.13.2

extract of a letter from Nicias to the Athenians

- 151 τὰς φύσεις ἐπιστάμενος ὕμῶν, βουλομένων μὲν τὰ ἥδιστα ἀκούειν, αἰτιωμένων δὲ ὕστερον, ἦν τι ὑμῖν ἀπ' αὐτῶν μὴ ὁμοῖον ἐκβῆ

I know your nature; you wish to hear pleasant news, but then find fault when things turn out differently.

History of the Peloponnesian War 7.14.4
extract of a letter from Nicias to the Athenians

- 152 ἡ μεγίστη ἐλπίς μεγίστην καὶ τὴν προθυμίαν παρέχεται

The greatest hope inspires in men the greatest zeal.

Translated by Charles Forster Smith (1923)
History of the Peloponnesian War 7.67.1

- 153 καὶ κινδύνων οὗτοι σπανιώτατοι οἱ ἂν ἐλάχιστα ἐκ τοῦ σφαλῆναι βλάπτοντες πλεῖστα διὰ τὸ εὐτυχῆσαι ὠφελῶσιν

Those dangers are rarest which bring least harm from failure yet most benefit from success.

Translated by Dan Hogg (2006)
History of the Peloponnesian War 7.68.3

- 154 ἔργον τοῦτο τῶν κατὰ τὸν πόλεμον τόνδε μέγιστον γενέσθαι ... τοῖς τε κρατήσασιν λαμπρότατον καὶ τοῖς διαφθαρεῖσι δυστυχέστατον ... καὶ πεζὸς καὶ νῆες καὶ οὐδὲν ὅ τι οὐκ ἀπώλετο, καὶ ὀλίγοι ἀπὸ πολλῶν ἐπ' οἴκου ἀπενόστησαν. ταῦτα μὲν τὰ περὶ Σικελίαν γενόμενα

This was the greatest event in the war, most glorious to the victors, most ruinous to the vanquished, army, navy, everything destroyed, and, out of many, only few returned. Thus ended the

Sicilian expedition.

History of the Peloponnesian War 7.87.5

- 155 ἄλλ' ἡσυχίαν εἶχεν ὁ δῆμος καὶ κατὰ-
πληξιν τοιαύτην ὥστε κέρδος ὁ μὴ
πάσχωεν τι βίαιον, εἰ καὶ σιγῶν, ἐνόμιζεν

The people were so depressed and afraid
to move that he who escaped violence
thought himself fortunate, even though
he never said a word.

Translated by Benjamin Jowett (1817–1893)

History of the Peloponnesian War 8.66.2

*of the end of democracy in Athens and the
beginning of oligarchy in 411BC*

- 156 τῶν ἱστορικῶν κράτιστος ὁ τὴν διήγησιν
ὥσπερ γραφὴν πάθει καὶ προσώποις
εἰδωλοποιήσας. ὁ γοῦν Θουκυδίδης ἀεὶ
τῷ λόγῳ πρὸς ταύτην ἀμιλλᾶται τὴν
ἐνάργειαν, οἷον θεατὴν ποιῆσαι τὸν
ἀκροατὴν

The most effective historian is he who,
by vivid representation of emotions
and characters, makes his narration
like a painting. Assuredly Thucydides
is always striving for vividness in his
writing, since it is his desire to make the
reader a spectator.

Translated by Frank Cole Babbitt (1936)

Plutarch, *Were the Athenians More Famous in
War or in Wisdom?* 347a

THYILLUS

dates unknown

- 1 Ἦδη πηλοδομεῦσι χελιδόνες, ἤδη ἀν'
οἶδμα
κολποῦται μαλακὰς εἰς ὀθόνας ζέφυρος·
ἤδη καὶ λειμώνες ὑπὲρ πετάλων ἐχέαντο
ἄνθεα, καὶ τρηχὺς σῖγα μέμυκε πόρος.
σχοίνους μῆρυσθε, ἐφ' ὀλκάδα
φορτίζεσθε
ἀγκύρας, καὶ πᾶν λαίφος ἔφεσθε κάλοις.
ταῦτ' ὕμιν πλώουσιν ἐπ' ἐμπορίην ὁ
Ποίηπος
ὁ λιμενορμίτης ναυτιλίην γράφομαι.
Already swallows build their homes of
mud,
and clinging sails cup the Zephyr's
infancy; already flowers have gilded
the meadow's leaf of green, and now
the sea has stopped his savage mutter-
ing.
Cast off your moorings, mariners,

and stow your anchors; give the wind
full sail:

the harbour god gives this advice.

Translated by Adrian Wright (1947–)

Greek Anthology 10.5

TIMOCLES

4th century BC

Middle Comedy poet

- 1 τὰργύριόν ἐστιν αἶμα καὶ ψυχὴ βροτοῖς·
ὅστις δὲ μὴ ἔχει τοῦτο μὴδ' ἐκτίσατο,
οὗτος μετὰ ζώντων τεθνηκῶς περιπατεῖ
Money is the very blood and life of
mortals;
not having any, or not making any,
is to walk dead among the living.
Fragment 35 (Kock) – 37 (K-A)

TIMOCREON

late 6th/early 5th century BC

Lyric and elegiac poet from Rhodes, known
for his feud with Themistocles

- 1 Μοῦσα τοῦδε τοῦ μέλεος
κλέος ἀν' Ἑλλαντας τίθει,
ὥς εἰκόδς καὶ δίκαιον
Muse, spread the fame of this song
among the Greeks, as is fitting and just.
Translated by David A. Campbell (1992)
Fragment 2 (Page, PMG)
beginning of a song slandering Themistocles
- 2 ὦφελέν σ' ὦ τυφλὲ Πλοῦτε
μήτε γῇ μήτ' ἐν θαλάσσῃ
μήτ' ἐν ἡπείρῳ φανῆμεν,
ἀλλὰ Τάρταρόν τε ναίειν
κ' Ἀχέροντα· διὰ σὲ γὰρ πάντ'
αἰὲν ἀνθρώποις κακὰ
You should, blind Wealth,
neither on land or sea
nor on this continent appear,
but live in Tartarus
and Acheron; for thanks to you
men have all evils always.
Fragment 5 (Page, PMG)
*Plutus as the god of wealth; Tartarus and Ache-
ron, symbolically of the nether world*

TIMON

c.320–230BC

Sceptic philosopher from Phlius, disciple of Pyrrhon

see also Zeno of Elea 3

- 1 λιχνόγρουν σκιερῶ ἐνὶ τύφῳ
 πάντων ἰμείρουσαν ... νοῦν δ' εἶχεν
 ἐλάσσονα κινδαψοῖο
- A pampered old woman ensconced in gloomy pride; she had no more intelligence than a banjo!

Translated by R.D. Hicks (1925)

Fragment 812 (Lloyd-Jones and Parsons, SH) – *Silloi* – *Lampoons*

most of Timon's surviving fragments come from the *Silloi* where he ridicules all philosophers past and present; the above extract refers to Zeno of Citium

TIMOTHEUS (1)

c.450–360BC

Famous lyre player, singer, and dithyrambic poet from Miletus

- 1 θυιάδα φοιβάδα μαινάδα λυσσάδα
 Ecstatic, bacchic, frantic, fanatic.
- Translated by Frank Cole Babbitt (1927)
- Fragment 2b (Page, PMG)
- when Timotheus was singing his Artemis in Athens, and called the goddess as above, Cinesias (the lyric poet) stood up in the audience and said, 'May you have a daughter like that!'
- 2 Ἄρης τύραννος· χρυσὸν Ἑλλάς οὐ δέδοικε
 Ares is lord; Greece has no fear of gold.
- Translated by D.A. Campbell (1993)
- Fragment 14 (Page, PMG)
- 'Ares is lord' became proverbial

TIMOTHEUS (2)

4th century BC (died c.356BC)

Athenian statesman and general with a reputation for luck

- 1 εἰ τηλικαύτας πόλεις λαμβάνω καθεύδων,
 τί με οἴεσθε ποιήσιν ἐγρηγορότα;
- If I can capture such cities in my sleep, what do you think I shall do when I am awake?
- Translated by Frank Cole Babbitt (1931)
- Plutarch, *Sayings of Kings and Commanders* 187c

of a painting of cities captured whilst he was asleep

TRIPHODORUS

3rd or 4th century AD

Epic poet native of Egypt

- 1 τὴν γὰρ Απόλλων
 ἀμφότερον μάντιν τ' ἀγαθὴν καὶ ἄπιστον
 ἔθηκεν
- Apollo had made her a true prophetess, and yet not to be believed.
- Translated by H.T. Riley (1872)
- The Capture of Troy* 417
 of Cassandra
- 2 ἡσυχίη δὲ πόλιν κατεβόσκετο, νυκτὸς
 ἑταίρη,
 οὐδ' ὑλακὴ σκυλάκων ἠκούετο, πᾶσα δὲ
 σιγῇ
 εἰστῆκε καλέουσα φόνον πνείουσαν
 αὐτήν
- Stillness, night's cohort, swoops ravenously down on Troy. No dogs bark. Silence, reigning unassailed, summons death-breathing battle.
- Translated by Peter Constantine (2010)
- The Capture of Troy* 503

TRYPHON

1st century AD (?)

Epigrammatist

- 1 προφάσεων οὐκ ἀπορεῖ θάνατος
 Death is never at a loss for a pretext.
- Greek Anthology* 9.488

TYRTAEUS

mid 7th century BC

Spartan elegiac poet

see also Songs 3

- 1 μυθεῖσθαι τε τὰ καλὰ καὶ ἔρδειν πάντα
 δίκαια
- Speak honourably, do what is right.
- Fragment 4 (West, IEG)
- 2 ταλασίφρονα θυμὸν ἔχοντες
 αἰχμηταὶ πατέρων ἡμετέρων πατέρες
- They had an unfaltering heart, the warrior fathers of our fathers!
- Fragment 5 (West, IEG)

3 ὥσπερ ὄνοι μεγάλοις ἄχθεσι τειρόμενοι
 As donkeys crushed under mighty loads.
 Translated by Kathleen Freeman (1947)
 Fragment 6 (West, IEG)
of the Messenians, oppressed by the Spartans

4 τεθνάμεναι γὰρ καλὸν ἐνὶ προμάχοισι
 πεσόντα
 ἄνδρ' ἀγαθὸν περὶ ἡ πατρίδι μαρνάμενον
 It is noble for a brave man to fall in the
 front line of battle, fighting for his coun-
 try.
 Translated by C.A. Trypanis (1971)
 Fragment 10.1 (West, IEG)

5 γῆς πέρι τῆσδε μαχώμεθα καὶ περὶ παίδων
 For this land let us fight bravely, and for
 our children too.
 Fragment 10.13 (West, IEG)

6 τοὺς δὲ παλαιότερους, ὧν οὐκέτι γούνατ'
 ἐλαφρά,
 μὴ καταλείποντες φεύγετε, τοὺς γεραίους
 Do not run and abandon the older men,
 who no longer have agile knees; do not
 abandon the old.
 Translated by C.A. Trypanis (1971)
 Fragment 10.19 (West, IEG)

7 νέοισι δὲ πάντ' ἐπέοικεν,
 ὄφρ' ἐρατῆς ἡβῆς ἀγλαὸν ἄνθος ἔχη
 Nothing is improper for the young,
 nothing as long as a man has the bright
 flower of lovely youth.
 Translated by C.A. Trypanis (1971)
 Fragment 10.27 (West, IEG)

8 μῆδ' ἀνδρῶν πληθὺν δειμαίνετε, μῆδὲ
 φοβεῖσθε
 Fear ye not a multitude of men, nor
 flinch.
 Translated by J.M. Edmonds (1931)
 Fragment 11 (West, IEG)

9 ἥδ' ἀρετῇ, τόδ' ἄεθλον ἐν ἀνθρώποισιν
 ἄριστον
 κάλλιστόν τε φέρειν γίνεται ἀνδρὶ νέῳ
 This is prowess, this is the noblest prize
 and the fairest for a lad to win.
 Translated by J.M. Edmonds (1931)
 Fragment 12.13 (West, IEG)

10 οὐδέποτε κλέος ἐσθλὸν ἀπόλλυται οὐδ'
 ὄνομ' αὐτοῦ,
 ἀλλ' ὑπὸ γῆς περ ἐὼν γίνεται ἀθάνατος,
 ὅντιν' ἀριστεύοντα μένοντά τε
 μαρνάμενόν τε
 γῆς πέρι καὶ παίδων θοῦρος Ἄρης ὀλέσῃ
 His name and glorious reputation never
 die;
 he is immortal even in his grave,
 that man the furious War-god kills as he
 defends
 his soil and children with heroic stand.
 Translated by M.L. West (1994)
 Fragment 12.31 (West, IEG)

X

XENO

3rd century BC
Comic poet

- 1 πάντες τελῶναι, πάντες εἰσὶν ἄρπαγες
All tax collectors, all of them, are thieves.
Fragment 1 (Kock) – 1 (K-A)

XENOCRATES

4th century BC
Philosopher from Chalcedon, head of the Academy 339–314BC

- 1 καὶ πότε χρήσεται αὐτῇ, ἐὰν ἄρτι ζητῇ;
When will he use it, if he is only now seeking for it?
Translated by Frank Cole Babbitt (1931)
Testimonies, Fragment 55 (Parente)
spoken by Eudamidas of Xenocrates who, at a great age, was discussing philosophy and seeking virtue
- 2 Ξενοκράτης εἴ ποτε σταμνίον οἴνου ἀνοΐξειεν, ἔφθανεν ὁ οἶνος τρεπόμενος πρὶν ἀναλωθῆναι καὶ τὰ ὄψα δὲ πολλάκις ἔωλα ἐξέριπτεν· ἔνθεν καὶ ἡ παροιμία, τὸ Ξενοκράτους τυρίον
Out of stinginess Xenocrates allowed wine to grow sour and food to moulder without consuming it; hence the saying 'Xenocrates' cheese.'
Stobaeus, *Anthology* 3.17.24

XENOPHANES

c.580–c.484BC
Poet, theologian and natural philosopher from Colophon

- 1 οὐδὲ δίκαιον προκρίνειν ῥώμην τῆς ἀγαθῆς σοφίης
It is not right to prefer physical strength to noble Wisdom.
Translated by Kathleen Freeman (1948)
Fragment 2 (D-K)
- 2 ἐξ ἀρχῆς καθ' Ὅμηρον ἐπεὶ μεμαθήκασι πάντες
From the beginning everybody learned from Homer.
Translated by Barbara Graziosi and Johannes Haubold (2009)
Fragment 10 (D-K)
- 3 πάντα θεοῖσ' ἀνέθηκ' Ὅμηρός τε, Ἡσίοδος τε, ὅσα παρ' ἀνθρώποισιν ὀνείδεα καὶ ψόγος ἐστίν
Homer and Hesiod attributed to the gods everything that is shameful and reproachful among men.
Fragment 11 (D-K)
- 4 ἀλλ' εἰ χεῖρας ἔχον βόες ἵπποι τ' ἢ λέοντες
ἢ γράψαι χεῖρεςσι καὶ ἔργα τελεῖν ἅπερ ἄνδρες,
ἵπποι μὲν θ' ἵπποισι, βόες δέ τε βουσὶν ὁμοίας ...
Αἰθίοπες τε θεοὺς σφετέρους σιμοὺς μέλανάς τε
If horses had hands they would fashion their gods as horses, and oxen theirs as

- oxen; Ethiopians would rather have their gods stub-nosed and black. If lions could think, their gods would have a mane and roar.
- The last part of the translation is by Irvin Yalom (2001)
- Fragment 15 and 16 (D-K)
- cf. *Montesquieu, Lettres Persanes (1721) 59: 'Si les triangles faisaient un dieu, ils lui donneraient trois côtés' (If triangles were to make a god he would have three sides)*
- 5 οὐ τοι ἀπ' ἀρχῆς πάντα θεοὶ θνητοῖς ὑπέδειξαν, ἀλλὰ χρόνῳ ζητοῦντες ἐφευρίσκουσιν ἄμεινον
- Not from the beginning did the gods grant man the knowledge of all things but, with time, by seeking he discovers.
- Fragment 18 (D-K)
- 6 εἷς θεὸς ἔν τε θεοῖσι καὶ ἀνθρώποισι μέγιστος, οὐ τι δέμας θνητοῖσιν ὁμοίος οὐδὲ νόημα. οὗλος ὄρῳ, οὗλος δὲ νοεῖ, οὗλος δέ τ' ἀκούει
- There is One God only, greatest among gods and men, similar to mortals neither in shape nor in thought.
- He sees all, hears all, knows everything.
- Fragment 23 and 24 (D-K)
- 7 ἐκ γαίης γὰρ πάντα καὶ εἰς γῆν πάντα τελευτᾷ
- For all things come of earth and in earth all things end.
- Translated by J.M. Edmonds (1931)
- Fragment 27 (D-K)
- 8 γῇ καὶ ὕδωρ πάντ' ἐσθ' ὅσα γίνονται ἢ δὲ φύονται
- All things that come into being and grow are earth and water.
- Translated by Kathleen Freeman (1948)
- Fragment 29 (D-K)
- 9 μέγας πόντος γενέτωρ νεφέων ἀνέμων τε καὶ ποταμῶν
- The great ocean is generator of clouds and winds and rivers.
- Translated by Jonathan Barnes (1987)
- Fragment 30 (D-K)
- 10 πάντες γὰρ γαίης τε καὶ ὕδατος ἐκγενόμεσθα
- We all have our origin from earth and water.
- Translated by Kathleen Freeman (1948)
- Fragment 33 (D-K)
- 11 τὸ μὲν οὖν σαφὲς οὐ τις ἀνὴρ ἴδεν οὐδέ τις ἔσται εἰδὼς ἀμφὶ θεῶν
- The absolute truth concerning the gods no man has seen nor will ever know.
- Fragment 34.1 (D-K)
- 12 δόκος δ' ἐπὶ πᾶσι τέτυκται
- Of all things there can only be a vague suspicion.
- Fragment 34.5 (D-K)
- 13 οὐσίαν θεοῦ σφαιροειδῆ, μηδὲν ὅμοιον ἔχουσιν ἀνθρώπων· ὅλον δὲ ὄραν καὶ ὅλον ἀκούειν, μὴ μέντοι ἀναπνεῖν· σύμπαντά τε εἶναι νοῦν καὶ φρόνησιν καὶ αἰδίδιον
- The substance of god is spherical, in no way resembling man. He is all eye and ear, but does not breathe; he is the totality of mind and thought, and is eternal.
- Translated by R.D. Hicks (1925)
- Testimonies*, Fragment 1.15 (D-K)
- the sphere being considered the perfect shape
- 14 τὰ πολλὰ ἥσσω νοῦ εἶναι
- The intellect is mightier than everything.
- Testimonies*, Fragment 1.19 (D-K)
- 15 σοφὸν γὰρ εἶναι δεῖ τὸν ἐπιγνωσόμενον τὸν σοφόν
- It takes a wise man to recognize a wise man.
- Translated by R.D. Hicks (1925)
- Testimonies*, Fragment 1.21 (D-K)
- to Empedocles who stated that it is impossible to find a wise man
- 16 τοῖς τυράννοις ἐντυγχάνειν ὡς ἥκιστα
- The less one associates with tyrants the better.
- Testimonies*, Fragment 19 (D-K)
- 17 Ξενοφάνης ... ἀποφαίνεται δὲ καὶ τὰς αἰσθήσεις ψευδεῖς
- Xenophanes proclaimed that even the senses lie.
- Testimonies*, Fragment 32 (D-K)

- 18 τὸν θεὸν εἶναι αἰδίων καὶ ἓνα καὶ ὅμοιον πάντη

God is Eternal, One, Uniform in every way.

Testimonies, Fragment 33 (D-K)

XENOPHON

c.428–c.354BC

Historian and general from Athens

- 1 προάτατός γε μὴν φίλοις ὧν ἐχθοροῖς φοβερώτατος ἦν

Most gentle with his friends, but formidable with his enemies.

Agesilaus 11.10

of Agesilaus, King of Sparta

- 2 ἡ μὲν τοῦ σώματος ἰσχὺς γηράσκει, ἡ δὲ τῆς ψυχῆς ῥώμη τῶν ἀγαθῶν ἀνδρῶν ἀγήρατός ἐστιν

Though the bodily strength decays, the vigour of good men's souls is ageless.

Translated by E.C. Marchant (1925)

Agesilaus 11.14

- 3 ποίας οὐ νεότητος κρεῖττον τὸ ἐκείνου γῆρας ἐφάνη;

What man's youth did not seem weaker than his old age?

Translated by E.C. Marchant (1925)

Agesilaus 11.15

of Agesilaus

- 4 ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἣς κέκτησθε

Be sure to be men worthy of the freedom you possess.

Translated by Carleton L. Brownson (1921)

Anabasis 1.7.3

- 5 ἡ δὲ τύχη ἐστρατήγησε κάλλιον

But fortune made better plans.

Anabasis 2.2.13

- 6 πᾶς δὲ ὄχλος φοβερός

Every crowd excites our fears.

Translated by Carleton L. Brownson (1921)

Anabasis 2.5.9.5a

- 7 φοβερώτατον δ' ἐρημία

But most fearful of all is solitude.

Translated by Carleton L. Brownson (1921)

Anabasis 2.5.9.5b

- 8 ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν

As discipline preserves armies, so the want of it has already been fatal to many.

Translated by Edward Spelman (1776)

Anabasis 3.1.38

- 9 ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια ... καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κρατίστοι ἄρχειν ἀξιοῦνται

I am informed, that you Athenians are very expert in stealing the public money, and that your best men are most expert at it, indeed if you choose your best men for your magistrates.

Translated by Edward Spelman (1776)

Anabasis 4.6.16

the reply of a Spartan to an Athenian who commented on the Spartan way of learning to steal from a young age

- 10 θάλαττα θάλαττα

The sea! the sea!

Translated by Carleton L. Brownson (1922)

Anabasis 4.7.24

Xenophon's army on finally reaching the sea after their long march through inhospitable Asia Minor

- 11 ἀλλὰ πάντα μὲν ἄρα ἄνθρωπον ὄντα προσδοκᾶν δεῖ

There is nothing a man ought not to expect.

Translated by Edward Spelman (1776)

Anabasis 7.6.11

- 12 φοβεῖν γε μὴν τοὺς πολεμίους καὶ ψευδενέδρας οἷόν τε καὶ ψευδοβοηθείας καὶ ψευδαγγελίας ποιοῦντα

The means to employ for scaring the enemy are false ambushes, false reliefs and false information.

Translated by E.C. Marchant (1925)

The Cavalry Commander 5.8

- 13 ὄντως γὰρ οὐδὲν κερδαλεώτερον ἐν πολέμῳ ἀπάτης

Nothing is more profitable in war than deception.

Translated by E.C. Marchant (1925)

The Cavalry Commander 5.10.1

- 14 καὶ οἱ παῖδες ὅταν παίζωσι ποσίνδα, δύνανται ἀπατᾶν προΐσχοντες ὥστε ὀλίγους τ' ἔχοντες πολλοὺς δοκεῖν ἔχειν ... πῶς οὐκ ἄνδρες ... δύναιντ' ἂν τοιαῦτα μηχανᾶσθαι;

Even children are successful deceivers when playing 'Guess the number', having few pretending they have many: surely men can play similar tricks.

The Cavalry Commander 5.10.2

- 15 τῶν μὲν γυμνικῶν ἀσκημάτων τὰ πολλὰ σὺν ἰδρῶτι ἐκπονοῦνται, τῆς δὲ ἵππικῆς τὰ πλεῖστα μεθ' ἡδονῆς

Most gymnastic exercises are carried out with sweat and drudgery, but nearly all equestrian exercises are pleasant work.

Translated by E.C. Marchant (1925)

The Cavalry Commander 8.6.1

- 16 ὅπερ γὰρ εὐξαίτ' ἂν τις πτηνὸς γενέσθαι, οὐκ ἔστιν ὃ τι μᾶλλον τῶν ἀνθρωπίνων ἔργων ἔοικεν αὐτῷ

It is true that any man would like to fly, and no action of man bears a closer resemblance to flying.

Translated by E.C. Marchant (1925)

The Cavalry Commander 8.6.3

of equestrianism

- 17 ἐννοεῖν δὲ τὸ παρατυγχάνον αὐτῷ αἰεὶ δεῖ καὶ πρὸς τὸ παριστάμενον σκοποῦντα τὸ συμφέρον ἐκπονεῖν

Decide what is right at the right moment, assess what is at hand and implement what is expedient.

The Cavalry Commander 9.1

- 18 Λυκούργου ... τὸ κατεργάσασθαι ἐν τῇ πόλει αἰρετώτερον εἶναι τὸν καλὸν θάνατον ἂντι τοῦ αἰσχροῦ βίου

Lycurgus caused his people to choose an honourable death in preference to a disgraceful life.

Translated by E.C. Marchant (1925)

Constitution of the Lacedaemonians 9.1

- 19 εἶδος μὲν κάλλιστος, ψυχὴν δὲ φιλανθρωπώτατος καὶ φιλομαθέστατος καὶ φιλοτιμώτατος

Handsome to look at, benevolent in spirit, fond of learning, with high ambitions.

Cyropaedia 1.2.1

of Cyrus the Great, King of Persia

- 20 οὐδὲ θέμις εἶη αἰτεῖσθαι παρὰ τῶν θεῶν οὔτε ἵππεύειν μὴ μαθόντας ἵππομαχοῦντας νικᾶν

If you haven't learnt to ride a horse do not hope to win in a cavalry battle, even by the grace of god.

Cyropaedia 1.6.6

- 21 μηδέποτε ἀναμένειν τὸ πορίζεσθαι τὰ ἐπιτήδεια ἔστ' ἂν ἡ χρεῖα σε ἀναγκάσῃ· ἀλλ' ὅταν μάλιστα εὐπορῆς, τότε πρὸ τῆς ἀπορίας μηχανᾶν

Never postpone procuring supplies until want compels you to it; but when you have the greatest abundance, then take measures against want.

Translated by Walter Miller (1914)

Cyropaedia 1.6.10

- 22 καὶ οἱ ἰατροί, ὅταν τινὲς νοσήσωσι, τότε ἰῶνται τούτους· σοὶ δὲ τούτου μεγαλοπρεπεστέρα ἔσται ἡ τῆς ὑγείας ἐπιμέλεια· τὸ γὰρ ἀρχὴν μὴ κάμνειν τὸ στράτευμα, τοῦτο σοὶ δεῖ μέλειν

These physicians heal us when we fall sick. But your responsibility is greater than that: to prevent the army from falling sick at all.

Cyropaedia 1.6.16

spoken to Cyrus by his father

- 23 οὐκ ἔστιν ἔφη, ὦ παῖ, συντομωτέρα ὁδὸς ἐπὶ τὸ περὶ ὧν βούλει, δοκεῖν φρόνιμος εἶναι ἢ τὸ γενέσθαι περὶ τούτων φρόνιμον
There is no shorter road, my son, than really to be wise in those things in which you wish to seem to be wise.

Translated by Walter Miller (1914)

Cyropaedia 1.6.22

- 24 ὁπόσους ἂν ἀξιοῖς σοὶ πείθεσθαι, καὶ ἐκεῖνοι πάντες ἀξιώσουσι σὲ πρὸ ἑαυτῶν βουλεύεσθαι

All those from whom you expect obedience will, on their part, expect you to take thought for them.

Translated by Walter Miller (1914)

Cyropaedia 1.6.42

- 25 ἔκ γε σοῦ πῦρ ῥᾶον ἂν τις ἐκτρίψειεν ἢ γέλωτα

It would be easier to strike a spark from

you than laughter.

Translated by Doreen C. Innes (1995, based on W. Rhys Roberts)

Cyropaedia 2.2.15

quoted by Demetrius, *On Style* 134 (on how to draw laughter in a sullen case)

- 26 τὸν πλεῖστα καὶ πονοῦντα καὶ ὠφελοῦντα τὸ κοινὸν τοῦτον καὶ μεγίστων ἀξιοῦσθαι ... καὶ τοῖς κακίστοις συμφέρον φανείσθαι τοὺς ἀγαθοὺς πλεονεκτεῖν

The one who suffers most and does most for the state should also receive the highest rewards; even to the worst it will seem proper that the good should have the largest share.

Translated by Walter Miller (1914)

Cyropaedia 2.2.20

- 27 οὐ γὰρ ἔστι διδάσκαλος οὐδεὶς τούτων κρείττων τῆς ἀνάγκης

There is no better teacher than necessity.

Cyropaedia 2.3.13

- 28 οὕτω πάντων τῶν δεινῶν ὁ φόβος μάλιστα καταπλήττει τὰς ψυχὰς

Fear crushes men's spirits more than all other terrors.

Cyropaedia 3.1.25

- 29 τὸ μὲν γὰρ νῦν πλεονεκτῆσαι ὀλιγοχρόνιον ἂν τὸν πλοῦτον ἡμῖν παράσχοι· τὸ δὲ ταῦτα προεμένους ἐκεῖνα κτήσασθαι ὅθεν ὁ πλοῦτος φύεται, τοῦτο, ὡς ἐγὼ δοκῶ, ἀεναώτερον ἡμῖν δύναιτ' ἂν τὸν ὄλβον καὶ πᾶσι τοῖς ἡμετέροις παρέχειν

To secure a present advantage would give us but short-lived riches; but to sacrifice this and procure the means from which riches are acquired, that, as I see it, would provide us all with everlasting wealth.

Cyropaedia 4.2.44

- 30 ὥς τὸ μὲν πῦρ τοὺς ἀπτομένους καίει, οἱ δὲ καλοὶ καὶ τοὺς ἄπωθεν θεωμένους ὑφάπτουσιν, ὥστε αἰθεσθαι τῷ ἔρωτι

Fire burns those that touch it, beautiful persons inflame those that look at them even from afar, so that they are set on fire with love.

Translated by J.S. Watson and Henry Dale (1855)

Cyropaedia 5.1.16

- 31 τὸ γὰρ ἁμαρτάνειν ἀνθρώπους ὄντας οὐδὲν οἶμαι θαυμαστόν· ἀξιοί γε μέντοι ἔσμεν τοῦ γεγενημένου πράγματος τούτου ἀπολαῦσαί τι ἀγαθόν, τὸ μαθεῖν μήποτε

It is not strange for mortal man to err; but we may still profit if we learn from our mistakes.

Cyropaedia 5.4.19

- 32 τήν τε γὰρ πόλιν νομίζω ἂν διαφθαρεῖναι, ἔν τε τῇ ἀρπαγῇ εὐ οἶδ' ὅτι οἱ πονηρότατοι πλεονεκτήσειαν ἂν

If a city is corrupt, the worst men get the largest booty.

Cyropaedia 7.2.11

- 33 οὐ γὰρ τὸ μὴ λαβεῖν τὰγαθὰ οὕτω χαλεπὸν ὥσπερ τὸ λαβόντα στερεηθῆναι

Not to obtain good things is less painful than losing what we have.

Cyropaedia 7.5.82

- 34 ἄρχων ἀγαθὸς οὐδὲν διαφέρει πατρὸς ἀγαθοῦ· οἱ τε γὰρ πατέρες προνοοῦσι τῶν παίδων ὅπως μήποτε αὐτοὺς τὰγαθὰ ἐπιλείψει

A good ruler is not at all different from a good father who provides for his children that they may never be in want.

Cyropaedia 8.1.1

- 35 εἰ τοίνυν μέγιστον ἀγαθόν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰγαθὰ, οὕτως εὖ ἴστε ὅτι τὸ αὐτὸ τοῦτο καὶ εἰς τὸ διασφῆζειν ἃ δεῖ μέγιστον ἀγαθόν ἔστι

If discipline is the first essential to achieving success, I can assure you that it is also the first essential for maintaining it.

Cyropaedia 8.1.3

- 36 ἀδύνατον οὖν πολλὰ τεχνώμενον ἀνθρώπον πάντα καλῶς ποιεῖν

It is impossible for a man of many trades to be proficient in all of them.

Translated by Walter Miller (1914)

Cyropaedia 8.2.5

- 37 πολλοὺς ἐποίησεν ἀνθρώπους καὶ ὠτακουστὲν καὶ διοπτρεύειν τί ἂν ἀγγείλαντες ὠφελήσειαν βασιλέα

He prompted many men to make it their business to use their eyes and ears to spy out what they could report to the king to his advantage.

Translated by Walter Miller (1914)
Cyropaedia 8.2.10
of the Persian king

- 38 χαλεπώτερον εἶναι εὐρεῖν ἄνδρα τὰγαθὰ
καλῶς φέροντα ἢ τὰ κακά

It is more difficult to find a man who bears prosperity well than one who bears misfortune well.

Translated by H.T. Riley (1872)
Cyropaedia 8.4.14

- 39 ἔρρει τὰ κἄλα. Μίνδαρος ἀπεσσύα.
πεινῶντι τῶνδρες. ἀπορίομες τί χρὴ δοῶν
Ships lost. Mindarus dead. Men starv-
ing. Don't know what to do.

Translated by Rex Warner (1966)
Hellenica 1.1.23
*a laconic message sent to Sparta after the Cyzi-
cus disaster in 411*

- 40 Λακεδαιμόνιοι δὲ οὐκ ἔφασαν πόλιν
Ἑλληνίδα ἀνδραποδεῖν μέγα ἀγαθὸν
εἰργασμένην ἐν τοῖς μεγίστοις κινδύνοις
γενομένοις τῇ Ἑλλάδι

The Lacedaemonians, however, said that they would not enslave a Greek city which had done great service amid the greatest perils that had befallen Greece.

Translated by J.S. Watson and Henry Dale (1855)
Hellenica 2.2.20
of Athens

- 41 οὕτω χρὴ ποιεῖν ὅπως ἕκαστός τις ἑαυτῷ
συνείσεται τῆς νίκης αἰτιώτατος ὢν

We must exert ourselves so that each may consider himself the chief contributor to the victory.

Translated by H.T. Riley (1872)
Hellenica 2.4.17

- 42 ὁρῶ γὰρ τῶν ἀνθρώπων οὐδένα
ἀναμάρτητον διατελοῦντα

I find no man free from error.

Translated by H.T. Riley (1872)
Hellenica 6.3.10

- 43 ἐμοὶ μὲν δὴ μέχρι τούτου γραφέσθω τὰ δὲ

μετὰ ταῦτα ἴσως ἄλλω μελήσει

Let this, then, be the end of my narrative. Someone else, perhaps, will deal with what happened later.

Translated by Rex Warner (1966)
Hellenica 7.5.27
last lines

- 44 οὐδεὶς γὰρ ἐθέλει τυράννου κατ'
ὀφθαλμοὺς κατηγορεῖν

No one would speak against a despot to his face.

Hiero 1.14
said by Simonides to Hieron of Syracuse

- 45 ὅσω ἂν πλείω τις παραθῇται τὰ περιττὰ
τῶν ἱκανῶν, τοσούτω καὶ θάττω κόρος
ἐμπίπτει τῆς ἐδωδῆς

The more superfluous dishes there are, the sooner you feel surfeited.

Hiero 1.19

- 46 τὸν ἐκάστῳ ἡδόμενον μάλιστα, τοῦτον
οἶει καὶ ἐρωτικώτατα ἔχειν τοῦ ἐργου
τούτου

The more a man derives pleasure from an occupation, the stronger will be his devotion to it.

Hiero 1.21

- 47 ὁ δὲ σπανίσας τινός οὗτός ἐστιν ὁ μετὰ
χαρᾶς πιμπλάμενος, ὅταν αὐτῷ προφανῇ
τι

Offer a man a dish he seldom tastes and he eats a bellyful.

Translated by E.C. Marchant (1925)
Hiero 1.25

- 48 ὅστις εὐπους μὲν εἴη, πρᾶος δέ,
ἀρκούντως δὲ ποδώκης, ἐθέλοι δὲ καὶ
δύναιτο πόνους ὑποφέρειν, πείθοιτο δὲ
μάλιστα, οὗτος ἂν εἰκότως ἀλυπτότατός τ'
εἴη καὶ σωτηριώτατος τῷ ἀναβάτῃ ἐν τοῖς
πολεμικοῖς

A gentle and speedy horse, ready to work and, above all, tractable, is a pleasure to the rider and his best guarantee of safety in wartime.

The Art of Horsemanship 3.12

- 49 ἔστι δὲ ὥσπερ ἀνθρώπῳ οὕτω καὶ ἵππῳ
ἀρχόμενα πάντα εὐιατότερα ἢ ἐπειδὴν
ἐνσκιρρωθῇ τε καὶ ἐξαμαρτηθῇ τὰ
νοσήματα

It is the same with horses as with men: all distempers in the early stage are more easily cured than when they have become chronic and have been wrongly treated.

Translated by E.C. Marchant (1925)

The Art of Horsemanship 4.2

- 50 τὸ δὲ μήποτε σὺν ὀργῇ τῷ ἵππῳ προσφέρεσθαι ... ἀπρονόητον γὰρ ἢ ὀργῇ, ὥστε πολλακίς ἐξεργάζεται ὦν μεταμέλειν ἀνάγκη

Never approach a horse in anger; for anger is a reckless thing that often makes a man do what he will regret.

Translated by E.C. Marchant (1925)

The Art of Horsemanship 6.13

- 51 πρῶτον τοίνυν χρὴ τοῦτο γινῶναι, ὅτι ἐστὶ θυμὸς ἵππῳ ὅπερ ὀργῇ ἀνθρώπων ὥσπερ οὖν καὶ ἀνθρώπων ἥκιστ' ἂν ὀργίζοι τις ... οὕτω καὶ ἵππον θυμοειδῇ ὁ μὴ ἀνίων ἥκιστ' ἂν ἐξοργίζοι

Spirit in a horse is what anger is in a man. As you would not provoke an angry man, equally abstain from irritating a spirited horse.

The Art of Horsemanship 9.2

- 52 ἃ μὲν γὰρ ὁ ἵππος ἀναγκαζόμενος ποιεῖ ... οὐτ' ἐπίσταται οὔτε καλὰ ἐστίν, οὐδὲν μᾶλλον ἢ εἰ τις ὀρηκτὴν μαστιγοῖ καὶ κεντρίζοι ... ἀλλὰ δεῖ ἐκόντα πάντα τὰ κάλλιστα καὶ λαμπρότατα ἐπιδείκνυσθαι

What a horse does under constraint he does without understanding, and with no more grace than a dancer would show if he was whipped and goaded. No, a horse must make the most graceful and brilliant appearance of his own will.

Translated by E.C. Marchant (1925)

The Art of Horsemanship 11.6

- 53 οὕτω δὲ καὶ ἔστιν ὁ μετεωρίζων ἑαυτὸν ἵππος σφόδρα ἀγαστὸν, ὥς πάντων τῶν ὀρώντων καὶ νέων καὶ γεραιτέρων τὰ ὄμματα κατέχει οὐδεὶς γοῦν ... ἀπαγορεύει θεώμενος, ἔστ' ἂν περ ἐπιδεικνύηται τὴν λαμπρότητα

A prancing horse is a thing so graceful and admirable that it rivets the gaze of all beholders, young and old alike; no one is tired of looking at him when he shows off his brilliance.

The Art of Horsemanship 11.9

- 54 οὐδὲν γὰρ τῶν ὄντων ἰσομέγεθες τούτῳ ὁμοίον ἐστὶ πρὸς ἀρμόν

There is nothing in the world of equal size to match the hare as a piece of mechanism.

Translated by E.C. Marchant (1925)

On Hunting 5.29

- 55 ἀστράπτουσαι τοῖς ὄμμασιν

Eyes flashing like lightning.

On Hunting 6.15

of hunting dogs sensing game

- 56 αἰὲ γὰρ ἔστι τοῖς τὰ σώματα καὶ τὰς ψυχὰς εὖ ἔχουσιν ἐγγὺς εἶναι τοῦ εὐτυχῆσαι

Men who are sound in body and mind will always stand on the threshold of success.

On Hunting 12.5

cf. the Latin '*mens sana in corpore sano*' for which there is no direct equivalent in Greek (except as translated from the Latin: 'νοῦς ὑγιής ἐν σώματι ὑγιεῖ')

- 57 θαυμάζω δὲ τῶν σοφιστῶν καλουμένων ὅτι φασὶ μὲν ἐπ' ἀρετὴν ἀγειν οἱ πολλοὶ τοὺς νέους, ἀγούσι δ' ἐπὶ τούναντίον ... ὅτι ἐν τοῖς ὀνόμασι σοφίζονται καὶ οὐκ ἐν τοῖς νοήμασιν ... οἱ σοφισταὶ δ' ἐπὶ τῷ ἐξαπατᾶν λέγουσι καὶ γράφουσιν ἐπὶ τῷ ἑαυτῶν κέρδει

I am surprised at the sophists who profess to lead the young to virtue and do the very opposite; their wisdom consists of words and not of ideas; they talk to deceive and pocket the profit.

On Hunting 13.1

- 58 οὐ γὰρ δοκεῖν αὐτὰ βούλομαι μᾶλλον ἢ εἶναι χρήσιμα, ἵνα ἀνεξέλεγκτα ἢ εἰς αἰεῖ

I wish my work not to seem, but to be useful, so that it may stand for ever unrefuted.

On Hunting 13.7

- 59 τὸ θεῖον ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν ὥσθ' ἅμα πάντα ὁρᾶν καὶ πάντα ἀκούειν καὶ πανταχοῦ παρῆναι καὶ ἅμα πάντων ἐπιμελεῖσθαι

Such is the greatness and such the nature of god that he sees all things, hears all things, is present in all places

and attends to all things.

Memorabilia 1.4.18

spoken by Socrates

60 πάντων ἡδίστου ἀκούσματος, ἐπαίνου

The sweetest of all sounds is praise.

Translated by H.T. Riley (1872)

Memorabilia 2.1.31

61 πάντων κτημάτων κράτιστον ... φίλος
σαφῆς καὶ ἀγαθός

Of all possessions the best is a true and noble friend.

Memorabilia 2.4.1

62 χαλεπὸν γὰρ οὕτω τι ποιῆσαι, ὥστε μὴδὲν
ἀμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι
ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν

Whatever ones does, it is difficult to avoid mistakes, and it is difficult to escape unfair criticism even if one makes no mistakes.

Translated by E.C. Marchant (1923)

Memorabilia 2.8.5

63 λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος
ἀτάκτως ἐρριμμένα

Stones, bricks, timber and tiles, all flung together.

Translated by E.C. Marchant (1923)

Memorabilia 3.1.7

64 εὐρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν
εὐδοκιμοῦντάς τε καὶ θαυματομένους ἐκ
τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ
κακοδοξοῦντάς τε καὶ καταφρονουμένους
ἐκ τῶν ἀμαθεστάτων

Men who are famous and admired always come from those who have the widest knowledge, the infamous and despised from the most ignorant.

Translated by E.C. Marchant (1923)

Memorabilia 3.6.17

65 βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ
σκήπτρα ἔχοντας ἔφη εἶναι οὐδὲ τοὺς
ὑπὸ τῶν τυχόντων αἰρεθέντας οὐδὲ τοὺς
κλήρω λαχόντας οὐδὲ τοὺς βιασαμένους
οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς
ἐπισταμένους ἄρχειν

Kings and rulers are not those who hold the sceptre, nor those who are chosen by the multitude, nor those on whom the lot falls, nor those who owe their power to

force or deception; but those who know how to rule.

Translated by E.C. Marchant (1923)

Memorabilia 3.9.10

66 μὴ γίγνεσθαι σπουδαίους ἄνευ
διδασκάλων ἱκανῶν

You cannot achieve excellence without competent teachers.

Memorabilia 4.2.2

67 δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδικα
ποιοῦσι

Many say what is just and do what is unjust.

Translated by E.C. Marchant (1923)

Memorabilia 4.4.10

68 ἄνευ δὲ ὁμονοίας οὐτ' ἂν πόλις εὖ
πολιτευθεῖη οὐτ' οἶκος καλῶς οἰκηθεῖη

Without concord neither a city can be well administered nor a family made to prosper.

Memorabilia 4.4.16

69 τοῦ γὰρ οὕτω προσέχοντος ἑαυτῷ
ἔργον ἔφη εἶναι εὐρεῖν ἱατρὸν τὰ πρὸς
ὑγίειαν συμφέροντα αὐτῷ μᾶλλον
διαγιγνώσκοντα

By such attention to yourself you can judge, better than any doctor, what suits your constitution.

Memorabilia 4.7.9

70 ἡ οἰκονομία ἐπιστήμη ... εἶναι εὖ οἰκεῖν
τὸν ἑαυτοῦ οἶκον ... τελεῖν τε ὅσα δεῖ καὶ
περιουσίαν ποιῶν αὐξεῖν τὸν οἶκον

Economy is a branch of knowledge concerned with the management of one's own estate and doing whatever is necessary to increase its value.

Oeconomicus 1.1.2–1.4.5

an early reference to economics as a separate science; all pronouncements in this dialogue are presented as having been made by Socrates

71 ταῦτ' ἄρα ὄντα τῷ μὲν ἐπισταμένῳ
χρησθαι αὐτῶν ἐκάστοις χρήματ' ἔστι,
τῷ δὲ μὴ ἐπισταμένῳ οὐ χρήματα ... αὐλοὶ
τῷ μὲν ἐπισταμένῳ ἀξίως λόγου αὐλεῖν
χρήματ' εἰσι, τῷ δὲ μὴ ἐπισταμένῳ οὐδὲν
μᾶλλον ἢ ἄχρηστοι λίθοι

The same thing can be wealth or non-wealth, depending on if one knows, or

does not know, how to use it; a flute is wealth to one who knows how to use it, if not it is no better than useless stones.

Oeconomicus 1.10

- 72 ἀφ' ὧν τις ὠφελεῖσθαι δύναται χρήματα εἶναι

Wealth is that from which a man can derive profit.

Translated by E.C. Marchant (1923)

Oeconomicus 1.13

- 73 καταμαθὼν γάρ ποτε ἀπὸ τῶν αὐτῶν ἔργων τοὺς μὲν πάνυ ἀπόρους ὄντας, τοὺς δὲ πάνυ πλουσίους ἀπεθαύμασα ... καὶ εὖρον ἐπισκοπῶν πάνυ οἰκείως ταῦτα γιγνόμενα· τοὺς μὲν γὰρ εἰκὴ ταῦτα πράττοντας ζημιουμένους ἑώρων, τοὺς δὲ γνώμῃ συντεταμένη ἐπιμελουμένους καὶ θάπτον καὶ ῥᾶν καὶ κερδαλεώτερον κατέγων πράττοντας

Observing once that the same pursuits lead in one case to great poverty and in another to great riches, I was filled with amazement; and on consideration I saw that those who follow these pursuits carelessly suffer loss, while those who devote themselves diligently accomplish them more quickly, more easily and with more profit.

Translated by E.C. Marchant (1923)

Oeconomicus 2.17

- 74 νομίζω δὲ γυναῖκα κοινωνὸν ἀγαθὴν οἴκου οὕσαν πάνυ ἀντίρροπον εἶναι τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθόν

I think that the wife who is a good partner in the household contributes just as much as her husband to its welfare.

Translated by E.C. Marchant (1923)

Oeconomicus 3.15

- 75 ἐγὼ δὲ καὶ τοῦτο ἡγοῦμαι μέγα τεκμήριον ἄρχοντος ἀρετῆς εἶναι, ὃ ἂν ἐκόντες πείθωνται καὶ ἐν τοῖς δεινοῖς παραμένειν ἐθέλωσιν

I think you have one clear proof of a ruler's excellence, when men obey him willingly and choose to stand by him in moments of danger.

Translated by E.C. Marchant (1923)

Oeconomicus 4.19

- 76 ἐθαύμαζεν ... ὥς καλὰ μὲν τὰ δένδρα εἶη, δι' ἴσου δὲ τὰ πεφυτευμένα, ὀρθοὶ δὲ οἱ στίχοι ... εὐγώνια δὲ πάντα καλῶς εἶη, ὁσμαι δὲ πολλαὶ καὶ ἡδεῖαι

He admired the beauty of the trees, the accuracy of the spacing, the straightness of the rows, the regularity of the angles and the multitude of sweet scents.

Translated by E.C. Marchant (1923)

Oeconomicus 4.21

Lysander on the beauty of Cyrus' gardens

- 77 ἐγὼ πάντα καὶ διεμέτρον καὶ διέταξα, ἔστι δ' αὐτῶν ... ἃ καὶ ἐφύτευσα αὐτὸς

All the measurement and arrangement is my own work, and I did some of the planting myself.

Translated by E.C. Marchant (1923)

Oeconomicus 4.22

Cyrus on designing his garden

- 78 τῆς γεωργίας οὐδ' οἱ πάνυ μακάριοι δύνανται ἀπέχεσθαι

Even the wealthiest cannot hold aloof from husbandry.

Translated by E.C. Marchant (1923)

Oeconomicus 5.1

- 79 συμπαιδεύει δὲ καὶ εἰς τὸ ἐπαρκεῖν ἀλλήλοις ἡ γεωργία

Husbandry helps to train men for corporate effort.

Translated by E.C. Marchant (1923)

Oeconomicus 5.14

- 80 τὴν γεωργίαν τῶν ἄλλων τεχνῶν μητέρα καὶ τροφὸν εἶναι

Agriculture is the mother and nurse of the other arts.

Oeconomicus 5.17

- 81 φυλακτέον ὅπως μὴ ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται

Take care not to spend a year's income in a month.

Oeconomicus 7.36

- 82 ἡδεῖαί σοι γίγνονται, ὅποταν ἀνεπιστήμονα ... ἐπιστήμονα ποιήσης καὶ διπλασίῳ σοι ἀξία γένηται

How wonderful to teach an unskilled person into becoming a professional!

Oeconomicus 7.41

- 83 ἀπειλεῖ γὰρ ὁ θεὸς καὶ κολάζει τοὺς
βλάκας
God threatens and punishes careless
fools.
Translated by E.C. Marchant (1923)
Oeconomicus 8.16
- 84 κερδαλέον ἐστὶν ἡ ἐπιμέλεια
Diligence pays.
Oeconomicus 12.16.1
- 85 ὅταν μὲν γὰρ ἐπιμελουμένους ἴδω, καὶ
ἐπαινῶ καὶ τιμᾶν πειρῶμαι αὐτούς, ὅταν
δὲ ἀμελοῦντας, λέγειν τε πειρῶμαι καὶ
ποιεῖν ὅποια δῆξεται αὐτούς
Commend good work and honour it;
nettle the negligent.
Oeconomicus 12.16.5
- 86 τὴν φιλανθρωπίαν ταύτης τῆς τέχνης
ἀκούσῃ· τὸ γὰρ ὠφελιμωτάτην οὖσαν καὶ
ἡδίστην ἐργάζεσθαι καὶ καλλίστην καὶ
προσφιλεστάτην θεοῖς τε καὶ ἀνθρώποις
How kindly a thing is this art; helpful,
pleasant, honourable, dear to the gods
and men in the highest degree.
Translated by E.C. Marchant (1923)
Oeconomicus 15.4
of agriculture
- 87 διὰ πυρὸς ἰοίην
I would go through fire and water.
Translated in Liddell & Scott
Symposium 4.16
- 88 τοὺς ἀνθρώπους οὐκ ἐν τῷ οἴκῳ τὸν
πλοῦτον καὶ τὴν πενίαν ἔχειν ἀλλ' ἐν ταῖς
ψυχαῖς
People's wealth and poverty are to be
found not in their real estate but in their
hearts.
Translated by O.J. Todd (1923)
Symposium 4.34
- 89 ὅποιοι τινες ἂν οἱ προστάται ᾧσι, τοιαύτας
καὶ τὰς πολιτείας γίγνεσθαι
Whatever the rulers are, such is also the
body of citizens.
Ways and Means 1.1
- 90 ὅσῳ γε μὴν πλείονες εἰσοικίζονται τε καὶ
ἀφικνοῦντο, δηλὸν ὅτι τοσοῦτῳ ἂν πλεῖον
καὶ εἰσάγοιτο καὶ ἐκπέμποιτο καὶ πωλοῖτο

καὶ μισθοφοροῖτο καὶ τελεσφοροῖ
The more residents and visitors arrive,
the more there will be an increase of our
imports and exports, of sales, rents and
customs.

Ways and Means 3.5

- 91 οἷόν τε δὴ οὕτως καὶ ιδιώτας
συνισταμένους καὶ κοινουμένους τὴν
τύχην ἀσφαλέστερον κινδυνεύειν. μὴδὲ
μέντοι τοῦτο φοβείσθε, ὥς ἡ τὸ δημόσιον
οὕτω κατασκευαζόμενον παραλυπήσει
τοὺς ιδιώτας ἢ οἱ ιδιώται τὸ δημόσιον
Private persons can of course share in
their enterprises and minimize their
risks. There is no reason, however, to
fear that a public company formed on
such a plan will conflict with the inter-
ests of the private owner, or the private
owner prove injurious to the state.
Ways and Means 4.32
- 92 εὐδαιμονέσταται μὲν γὰρ δῆπου πόλεις
λέγονται, αἱ ἂν πλείστον χρόνον ἐν
εἰρήνῃ διατελῶσι
Those states are reckoned the happiest
that enjoy the longest period of unbroke-
n peace.
Translated by E.C. Marchant (1925)
Ways and Means 5.2
- 93 ἐν εἰρήνῃ μὲν πάνυ πολλὰ χρήματα εἰς
τὴν πόλιν ἀνενεχθέντα, ἐν πολέμῳ δὲ
ταῦτα πάντα καταδαπανηθέντα
In times of peace a very great amount of
money was paid into the treasury, and
the whole of it was spent in times of war.
Translated by E.C. Marchant (1925)
Ways and Means 5.12
- 94 θεοῖς ἡϋξάμην οὐκ ἀθάνατον οὐδὲ
πολυχρόνιον γενέσθαι μοι τὸν υἱόν ...
ἀγαθὸν δὲ καὶ φιλόπατριν, ὃ δὴ καὶ
γέγονεν
I did not pray to the gods that my son
should be immortal or even long of life,
but that he should be brave and patriotic;
and so it has come to pass.
Translated by Frank Cole Babbitt (1928)
Plutarch, *Letter of Condolence to Apollonius**
119a
*speaking of his son Gryllus who died in battle at
Mantineia in 362bc*

PSEUDO-XENOPHON

possibly 420–430BC
unknown

- 1 ὅποσαι δ' εἰσὶν ἀρχαὶ μισθοφορίας ἕνεκα
καὶ ὠφελείας εἰς τὸν οἶκον, ταύτας ζητεῖ ὁ
δῆμος ἀρχειν

Offices which involve receipt of pay and
domestic benefit are the ones which the
people are eager to uphold.

Constitution of the Athenians 1.3

*otherwise known as The Old Oligarch, a short
pamphlet on 5th-century Athens*

- 2 μισεῖσθαι μὲν ἀνάγκη τὸν ἀρχοντα ὑπὸ
τοῦ ἀρχομένου

The ruler is necessarily hated by the
ruled.

Translated by G.W. Bowersock (1925)

Constitution of the Athenians 1.14

- 3 ἀπὸ χρημάτων πολλὰ διαπράττεσθαι
Ἀθήνησι, καὶ ἔτι ἂν πλείω διαπράττεσθαι,
εἰ πλείους ἔτι ἐδίδουσιν ἀργύριον

Many things are accomplished at Athens
for money and still more would be
accomplished if still more gave money.

Translated by G.W. Bowersock (1925)

Constitution of the Athenians 3.3

XERXES I

King of Persia, 486–465BC, son of Darius and
Atossa

For more quotations by Xerxes *see* Herodotus
115, 122, 123, 127, 130, 134
see also Aeschylus 65, 68, 77; Alexander the
Great 5; Aristides 16; Herodotus 116, 158, 161;
Leonidas 2

- 1 ἐσῆλθε γάρ με λογισάμενον κατοικτίραι
ὥς βραχύς εἴη ὁ πᾶς ἀνθρώπινος βίος

I was moved to compassion when I
considered the shortness of all human
life.

Translated by A.D. Godley (1922)

Herodotus, *Histories* 7.46

Xerxes on looking upon his huge army

- 2 οἱ μὲν ἄνδρες γεγόνασί μοι γυναῖκες, αἱ δὲ
γυναῖκες ἄνδρες

My men have turned into women and
my women into men!

Translated by Robin Waterfield (1998)

Herodotus, *Histories* 8.88

*on being told that Artemisia sunk an enemy
ship (according to Herodotus 8.87 it was in fact
one of their own ships)*

Z

ZALEUCUS

c.650BC (?)

Possibly the earliest Greek lawgiver, of the town Locri Epizephyrrii in Magna Grecia

- 1 ἕκαστον οὖν ἔχειν καὶ παρασκευάζειν
δεῖ τὴν αὐτοῦ ψυχὴν πάντων τῶν κακῶν
καθαράν

Everybody must prepare and keep his
soul clean of all evil.

Stobaeus, *Anthology* 4.2.19

- 2 τοὺς νόμους ἔφησε τοῖς ἀραχνίοις ὁμοίους
εἶναι ὥσπερ γὰρ εἰς ἐκεῖνα ἐὰν μὲν
ἐμπέσῃ μυῖα ἢ κώνωψ, κατέχεται· ἐὰν δὲ
σφήξ ἢ μέλιττα, διαρρήξασα ἀφίπταται·
οὕτω καὶ εἰς τοὺς νόμους ἐὰν μὲν ἐμπέσῃ
πένης, συνέχεται· ἐὰν δὲ πλούσιος ἢ
δυνατὸς λέγειν, διαρρήξας ἀποτρέχει

Laws are like spider webs; a fly or
mosquito is trapped, a bee or wasp tears
them apart and escapes; so with laws, the
poor man is trapped, the rich or power-
ful tear them up and get away.

Stobaeus, *Anthology* 4.4.25

ZENO OF CITIUM

c.335–c.263BC

Philosopher, founder of Stoicism, loved to
speak in riddles

see also Antigonus (2) 1; Timon 1

- 1 περὶ Ζήνωνος, χρηστηριασμένου
αὐτοῦ, τί πράττων ἄριστα βιώσεται,
ἀποκρίνασθαι τὸν θεόν, εἰ συγχρωτίζοιτο
τοῖς νεκροῖς· ὅθεν ξυνέντα τὰ τῶν
ἀρχαίων ἀναγινώσκειν

Zeno consulted the oracle to know how
he could attain the best life, and the
god's response was that he should take
up contact with the dead; whereupon,
perceiving what this meant, he studied
ancient authors.

Testimonies, Fragment 1 (von Arnim, SVF)

Diogenes Laertius, *Lives of Eminent Philoso-
phers* 7.2, quotes extracts from Apollonius of
Tyre's first book on Zeno

- 2 νῦν εὐπλόγηκα, ὅτε νεναυάγηκα

This was a happy voyage when I suffered
shipwreck.

Testimonies, Fragment 2 (von Arnim, SVF)

*Zeno arrived in Athens and studied philosophy
after being shipwrecked; also used proverbially*

- 3 τῇ φύσει ζῆν, ὅπερ ἐστὶ κατ' ἀρετὴν ζῆν·
ἀγεί γὰρ πρὸς ταύτην ἡμᾶς ἡ φύσις

To live in agreement with nature is
to live in virtue; for it is to virtue that
nature leads us.

Testimonies, Fragment 179 (von Arnim, SVF)

- 4 οὐκ ἔστι δούλος, ἢν ἐλεύθερος μόλη

No one is a slave, if a free man he come.

Testimonies, Fragment 219 (von Arnim, SVF)

cf. *Aristippus* in *Diogenes Laertius* 2.82

- 5 δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω
μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν

The reason why we have two ears and
only one mouth is that we may listen the
more and talk the less.

Translated by R.D. Hicks (1925)

Testimonies, Fragment 310 (von Arnim, SVF)

ZENO OF CITIUM

to a youth who was talking nonsense

- 6 τὰ ὠτά σου εἰς τὴν γλῶτταν συνερρύνεον
Your ears have slid down and merged
with your tongue.

Translated by R.D. Hicks (1925)

Testimonies, Fragment 311 (von Arnim, SVF)
to a young man who was talking a lot

- 7 Ζήνων ἔλεγεν οὐδενὸς ἡμᾶς οὕτω
πένεσθαι ὡς χρόνου· βραχὺς γὰρ ὄντως ὁ
βίος, ἡ δὲ τέχνη μακρὴ, καὶ μᾶλλον ἢ τὰς
τῆς ψυχῆς νόσους ἰάσασθαι δυναμένη

Zeno said that, more than in any other
thing, we are poor in time; for life is
short, and the art is long and few are
they who heal the diseases of the soul.

Testimonies, Fragment 323 (von Arnim, SVF)
cf. the translation in Hippocrates 9

- 8 ἐρωτηθεὶς τίς ἐστι φίλος, ἄλλος, ἔφη, ἐγώ
When asked, 'What is a friend?' –
'Another I,' he said

Translated in *Bartlett's Familiar Quotations*
(1980)

Testimonies, Fragment 324 (von Arnim,
SVF)

ZENO OF ELEA

5th century BC

Philosopher, most famous for his four para-
doxes

- 1 τὸ κινούμενον ἤτοι ἐν ᾧ ἐστι τόπω κινεῖται
ἢ ἐν ᾧ οὐκ ἐστι· καὶ οὔτε ἐν ᾧ ἐστι τόπω
κινεῖται οὔτε ἐν ᾧ οὐκ ἐστίν· οὐκ ἄρα τι
κινεῖται

The moving object either moves in the
place where it is, or where it is not; and
neither where it is does it move, nor
where it is not; ergo, it does not move.

Epiphanius, *Panarion* 3.505.30

The Arrow Paradox, cf. Aristotle, *Physics*
239a–b and Zeno, *Fragment 4* (D-K)

- 2 μεγέθους γὰρ μηδενὸς ὄντος, προσ-
γενομένου δέ, οὐδὲν οἶόν τε εἰς
μέγεθος ἐπιδεῖναι ... εἰ δὲ ... μηδὲ αὐ
προσγινομένου αὐξήσεται, δῆλον ὅτι τὸ
προσγενόμενον οὐδὲν ἦν

If a unit without magnitude were added
to anything else, it would not make it
larger. For if it is of no magnitude but is

added, the other thing cannot increase
at all in magnitude. Thus what is added
will therefore be nothing.

Translated by Jonathan Barnes (1987)

Fragment 2 (D-K)

- 3 ἀμφοτερογλώσσου τε μέγα σθένος οὐκ
ἀλαπαδνὸν
Ζήνωνος πάντων ἐπιλήπτορος

He could argue both ways with resist-
less fury,
Zeno, assailer of all things.

Translated by Bernadotte Perrin (1916)

Testimonies, Fragment 1 (D-K)

*of Zeno the inventor of dialectic, ready to argue
in favour of either side; written by Timon, Frag-
ment 819 (Lloyd-Jones and Parsons, SH)*

ZENODOTUS

3rd century BC (?)

- 1 Τίς γλύψας τὸν Ἐρωτα παρὰ κρήνησιν
ἔθηκεν
οἰόμενος παύσειν τοῦτο τὸ πῦρ ὕδατι;
Who carved Eros and placed him by the
fountain,
thinking to quench the fire of love with
water?

Greek Anthology 16.14

ZONAS

dates unknown

presumed to be the Diodorus Zonas of Sardis,
fl. 80BC

- 1 Ἀρτιχανῇ ροιάν τε καὶ ἀρτίχουν τόδε
μῆλον
καὶ ῥυτιδόφλοιον σῦκον ἐπομφάλιον
πορφύρεόν τε βότρυν μεθυπίδακα,
πυκνορράγα,
καὶ κάρυον χλωρῆς ἀντίδορον λεπίδος
A newly split pomegranate, this quince
covered with fresh down, a navelled fig
with wrinkled skin, a purple cluster of
grapes, fountain of wine, and a walnut
just out of its rind.

Translated by W.R. Paton (1916)

Greek Anthology 6.22

a dedication to Priapus, the Orchard God

ZOPYRUS

possibly 3rd century BC

Tragic playwright

- 1 μηδεὶς ἄπειρος τῶν ἐμῶν εἴη φίλων
 ἔρωτος, εὐτυχῶν δὲ τὸν θεὸν λάβοι
May no one of my friends be ignorant
 of love;
attaining love he will take hold of god.
 Fragment 1 (Snell, *TrGF*)

APPENDIX 1

QUOTATIONS ON GREECE AND GREEKS

Joseph Addison

1672–1719

English poet, dramatist, and essayist;
co-founder of *The Spectator*

It must be so – Plato, thou reason'st
well! –

Else hence this pleasing hope, this fond
desire,

This longing after immortality ...?

Cato (1713), Act 5, Scene 1

Jean Le Rond d'Alembert

1717–1783

French mathematician and philosopher

*Chaque siècle, et le nôtre surtout, auraient
besoin d'un Diogène; mais la difficulté est de
trouver des hommes qui aient le courage de
l'être, et des hommes qui aient le courage de
le souffrir.*

Every century, ours above all, have
need of a Diogenes; but the difficulty
is to find men who have the courage
to be Diogenes, and men who have the
courage to tolerate one.

Essais sur la société des gens de lettres (1759)

Anonymous

Ah! You Greeks are forever children –
not one of you is a grown-up! ... All of
you are young at heart!

an Egyptian priest to Solon (c.640 – after
556BC); cf. *Plato* 342

Some talk of Alexander, and some of
Hercules;

Of Hector and Lysander, and such great
names as these;

But of all the world's brave heroes,
there's none that can compare

With a tow, row, row, row, row, row, for
the British Grenadiers.

'The British Grenadiers' (traditional song)

This story of Homer is like our own: It
tells of a war-torn country in which mad
gods mix with men and women who
never know exactly what the fighting
is about, or when they will be happy, or
why they will be killed.

from an article 'Mucho más que libros'
in *Semana*, 4 June 2001, Bogotá, quoted
by Alberto Manguel in *The Iliad and the
Odyssey*, *Books that Shook the World* (2007),
p.6

*villagers of a Colombian village who refused
to return the Spanish translation of the Iliad,
the only book ever not to be returned to this
itinerant library.*

The Acropolis is the she-wolf who gave
milk to Romeo and Juliet.

some schoolchild, somewhere, in a history test

Who is he callin'?

quoted by Kouka Anjou guiding foreigners
in the Olympia Archaeological Museum

*a good lady on seeing a sculpture of a philosopher
holding his head in contemplation, as if using a
telephone*

St Thomas Aquinas

c.1225–1274

Italian Dominican friar and doctor of the Church

Et tamen minimum quod potest haberi de cognitione rerum altissimum desiderabilius est quam certissima cognito quae habetur de minimis rebus, ut dicitur in De Animal.

As Aristotle also points out, the slenderest acquaintance we can form with heavenly things is more desirable than a thorough grasp of mundane matters.

Summa Theologiae (1266–1273), pt. Ia, qu. I, art. 5

Mathew Arnold

1822–1888

English poet and essayist

Hebraism and Hellenism – between these two points of influence moves our World.

Culture and Anarchy (1869), ch. 4

The governing idea of Hellenism is spontaneity of consciousness; that of Hebraism strictness of conscience.

Culture and Anarchy (1869), ch. 4

The translator of Homer should above all be penetrated by a sense of four qualities of his author: – that he is eminently rapid ... eminently plain ... eminently direct ... and eminently noble.

On Translating Homer (1861), Lecture I

The power of the Latin classic is in *character*, that of the Greek is in *beauty*. Now character is capable of being taught, learnt, and assimilated: beauty hardly.

Schools and Universities on the Continent (1868)

Augustus

63BC–14AD

First Roman emperor

That they would pay at the Greek Kalends.

Suetonius, *Lives of the Caesars*, 'Divus Augustus', sect. 87

meaning never; the Greeks did not use calends in reckoning time.

Joachim du Bellay

c.1522–1560

French poet and critic

Heureux qui comme Ulysse a fait un beau voyage.

Happy the wanderer who, like Ulysses, has made a lovely voyage.

Sonnets

Richard Bentley

1662–1742

English classical scholar

It is a pretty poem, Mr. Pope, but you must not call it Homer.

John Hawkins (ed.), *The Works of Samuel Johnson* (1787), vol. 4, 'The Life of Pope'

when pressed by Pope to comment on 'My Homer' (i.e. his translation of Homer's Iliad)

Henry St John, 1st Viscount Bolingbroke

1678–1751

English politician

I have read somewhere or other – in Dionysius of Halicarnassus, I think – that History is Philosophy teaching by examples.

On the Study of History (1809), letter 2

cf. Dionysius of Halicarnassus 33

Sir Thomas Browne

1605–1682

English writer and physician

I have often admired the mystical way of Pythagoras, and the secret magic of numbers.

Religio Medici (1643), pt. I, sect. 12

cf. Pythagoras 12

Elizabeth Barrett Browning

1806–1861

English poet; wife of Robert Browning

... Pan is dead! Pan is dead!

Pan, Pan is dead!

'The Dead Pan'

cf. Plutarch 165

What was he doing, the great god Pan,
Down in the reeds by the river ...?

'A Musical Instrument' (1862)

cf. *Sophocles* 27

Edmund Burke

1729–1797

Irish-born Whig politician and man of letters

Nobility is a graceful ornament to the civil order. It is the Corinthian capital of polished society

Reflections on the Revolution in France (1790)

Robert Burns

1759–1796

Scottish poet

But tell me whiskey's name in Greek,
I'll tell the reason.

'The Author's Earnest Cry and Prayer'
(1786)

Myles Fredric Burnyeat

(1939–)

English classicist and philosopher

Always, someone somewhere is reading the *Republic*.

'Plato as Educator of 19th century Britain', in *Philosophers on Education*, ed. Amélie Oksenberg Rorty (1998); quoted in Simon Blackburn, *Plato's Republic: A Biography* (2006), p.9

Robert Burton

1577–1640

English clergyman and scholar

We can say nothing, but what has been said ...

Our poets steal from Homer ...

The Anatomy of Melancholy (1621–1651), 'Democritus to the Reader'

And this is that Homer's golden chain,
which reacheth

Down from Heaven to earth, by which
every creature is annexed, and
depends on his Creator.

The Anatomy of Melancholy (1621–1651), pt. 3, sect. 1, member 1, subsect. 2

cf. *Homer* 102

Diogenes struck the father when the son swore.

The Anatomy of Melancholy (1621–1651), pt. 3, sect. 2, member 5, subsect. 5

Samuel Butler

1612–1680

English poet

Beside, 'tis known he could speak
Greek,

As naturally as pigs squeak.

Hudibras, pt. I, canto I

George Gordon, Lord Byron

1788–1824

English poet

Dull is the eye that will not weep to see
Thy walls defaced, thy mouldering
shrines removed

By British hands.

Childe Harold's Pilgrimage (1812–1818), canto 2, st. 15

of the *Elgin marbles*

Dark Sappho! could not verse immortal
save

That breast imbued with such immortal
fire?

Could she not live who life eternal gave?

Childe Harold's Pilgrimage (1812–1818), canto 2, st. 39

Fair Greece! sad relic of departed worth!
Immortal, though no more; though
fallen, great!

Childe Harold's Pilgrimage (1812–1818), canto 2, st. 73

The isles of Greece, the isles of Greece!
Where burning Sappho loved and sung,
Where grew the arts of war and peace,
Where Delos rose, and Phoebus sprung!

Don Juan (1819–1824), canto 3, st. 86

The mountains look on Marathon –
And Marathon looks on the sea;
And musing there an hour alone,
I dreamed that Greece might still be
free.

Don Juan (1819–1824), canto 3, st. 86

Place me on Sunium's marble steep,
Where nothing save the waves and I
May hear our mutual murmurs sweep;
There, swanlike, let me sing and die.
A land of slaves shall ne'er be mine –
Dash down yon cup of Samian wine!

Don Juan (1819–1824), canto 4, st. 16

I've stood upon Achilles' tomb,
And heard Troy doubted; time will
doubt of Rome.

Don Juan (1819–1824), canto 4, st. 101

Cato the Elder

234–149BC

Roman statesman, orator and writer

On the whole he thought the words of
the Greeks were born on their lips, but
those of the Romans in their hearts.

Plutarch, *Lives Cato Major* 12.7

cf. *Cato* 6

There is nothing else to admire in
Socrates of old except that he was kind
and gentle to his shrewish wife and his
stupid sons.

Plutarch, *Lives Cato Major*, 20.3

cf. *Cato* 12

Winston Spencer Churchill

1874–1965

British author, historian, politician and states-
man, served as prime minister 1940–1945 and
1951–1955

I am biased in favour of boys learning
English; I would make them all learn
English: and then I would let the clever
ones learn Latin as an honour, and Greek
as a treat.

Roving Commission: My Early Life (1930)

And we will not say that Greeks fight
like heroes, but we will say that heroes
fight like Greeks.

*BBC broadcast, shortly after 28 October 1940
when Greece was invaded by the Italians, who
were defeated and pushed back into Albania*

Cicero

Marcus Tullius Cicero

106–43BC

Roman orator and statesman

For if anyone thinks that the glory won
by the writing of Greek verse is natu-
rally less than that accorded to the poet
who writes in Latin, he is entirely in the
wrong. Greek literature is read in nearly
every nation under heaven, while the
vogue of Latin is confined to its own

boundaries, and they are, we must grant,
narrow.

Translated by N.H. Watts in *Cicero, The
Speeches*, The Loeb Classical Library (1923)

Pro Archia Poeta 23

Socrates was the first to call philosophy
down from the heavens and to place it
in cities, and even to introduce it into
homes and compel it to inquire about life
and standards and goods and evils.

Tusculanae Disputationes v. 4

S. Marc Cohen, Patricia Curd, and C.D.C. Reeve

Professors of Philosophy, University of Wash-
ington, Purdue University and University of
North Carolina, Chapel Hill, respectively

Every university and college, every
intellectual discipline and scientific
advance, every step toward freedom
and away from ignorance, superstition,
and enslavement to repressive dogma is
eloquent testimony to the power of their
invention. If they had not existed, our
world would not exist

Readings in Ancient Greek Philosophy, 3rd
edn, Indianapolis (2005), Introduction
of Greek philosophers

Dante Alighieri

1265–1321

Italian poet

Onorate l'altissimo poeta.

Honour the greatest poet.

Divina Commedia, 'Inferno' (1300), canto 4
of Homer

Il maestro di color che sanno.

The master of those who know.

Translated by Mark Musa (1984)

Divina Commedia, 'Inferno' (1300), canto 4
of Aristotle

Charles Darwin

1809–1882

English natural historian

From quotations which I had seen, I had
a high notion of Aristotle's merits, but I
had not the most remote notion what a
wonderful man he was. Linnaeus and

Cuvier have been my two gods, though in very different ways, but they were mere schoolboys of old Aristotle.

to William Ogle, on the publication of his translation of The Parts of Animals (1882)

Johann Gustav Droysen

1808–1884

German historian

Nicht die abgestorbenen Vergangenheiten sollen uns wiederkehren; aber was in ihnen Grosses und Unvergänliches ... kein Babel toter Trümmerstücke, sondern ein Pantheon der Vergangenheit sei unsere Gegenwart.

Not that the dead past should return; but whatever in it is Great and Everlasting ... not a Babel of ruins, but a pantheon of the Past be our Present.

Kleine Schriften zur Alten Geschichte II, Leipzig (1894), S.146–152

Gerald Durrell

1925–1995

English writer of books on animals

The tiny ship throbbed away from the heel of Italy out into the twilit sea, and as we slept in our stuffy cabins, somewhere in that tract of moon-polished water we passed the invisible dividing-line and entered the bright, looking-glass world of Greece.

My Family and Other Animals (1956), pt. 1, 'The Migration'

Albert Einstein

1879–1955

German-born American theoretical physicist

How can an educated person stay away from the Greeks? I have always been far more interested in them than in Science.

from an interview by Niccolo Tucci in The New Yorker, 22 November 1947

Ralph Waldo Emerson

1803–1882

American essayist, philosopher and poet

Plato is philosophy, and philosophy, Plato ... his broad humanity transcends all sectional lines.

Representative Men, London, John Chapman

(1850), 'Plato'; quoted in Simon Blackburn, *Plato's Republic: A Biography* (2006), Introduction, p.3

Olympian bards who sung
Divine ideas below,
Which always find us young,
And always keep us so.

'Ode to Beauty' (1847)

Earth proudly wears the Parthenon
As the best gem upon her zone.

'The Problem' (1847), st. 3

Robert Fitzgerald

1910–1985

Poet, critic and translator

The Odyssey, considered strictly as an aesthetic object, is to be appreciated only in Greek. It can no more be translated into English than rhododendron can be translated into dogwood. You must learn Greek if you want to experience Homer.

Robert Fitzgerald, *The Odyssey* (1963), post-script, p.505

Kathleen Freeman

1897–1959

British classical scholar

The advice is: learn Greek. Why? Because there is nothing which will give you so much entertainment in return for an initial effort ... and its literature is a veritable Aladdin's Cave.

The Greek Way, Introduction (1947)

Henry Fuseli

Johann Heinrich Füssli

1741–1825

Swiss-born British painter and art critic

The Greeks were gods! The Greeks were gods!

J. Mordaunt Crook, *The Greek Revival* (1995)
on first seeing the Elgin marbles

Thomas Gaisford

1779–1855

English classicist; Dean of Christ Church, Oxford, from 1831

Nor can I do better, in conclusion, than impress upon you the study of Greek

literature, which not only elevates above the vulgar herd, but leads not infrequently to positions of considerable emolument.

Christmas Day Sermon in the Cathedral, Oxford, in W. Tuckwell, *Reminiscences of Oxford* (2nd edn, 1907)

Valéry Giscard d'Estaing

1926–

French politician, President of France 1974–1981

Une Europe sans la Grèce aurait été comme un enfant sans certificat de naissance.

Europe without Greece would be like a child without a birth certificate.

Article by Philippe Gumi in *Le Temps*, 30 April 2010

Johann Wolfgang von Goethe

1749–1832

German poet, novelist, playwright, courtier and natural philosopher

Gieb mir wo ich stehe!

Archimedes ...

Behaupte wo du stehst!

Tell me where I stand, Archimedes!

Assert where you stand!

In *Goethe's Werke, Herausgegeben von Heinrich Kurz*, Leipzig, Verlag des Bibliographischen Instituts, 'Maximen und Reflexionen', Dritte Abtheilung, vol. 12, p.691

Allen andern Künsten muss man Etwas vorgeben, der Griechischen allein bleibt man ewig Schuldner.

In all art we must pretend, somehow; only to Greek art we always remain debtors.

'Maximen und Reflexionen', Dritte Abtheilung, vol. 12, p.701

Your letter found me, as you would wish, in the *Iliad*, to which I return with ever greater pleasure, for one is always raised up above everything earthly, just as in an air balloon, and one finds oneself truly in the intermediate zone where the gods glide to and fro.

quoted in R.L. Fox, *Travelling Heroes*, London (2008), title page

Goethe writing to Schiller, 12 May 1798

W.K.C. Guthrie

1906–1981

Scottish classical scholar

The Hellenic mind has its romantic as well as its classical aspect, and both reach their climax without incongruity in the genius of that remarkable Sicilian Empedocles, who sums up and personifies the spirit of his age and race.

A History of Greek Philosophy, vol. II: The Presocratic Tradition from Parmenides to Democritus, p.126

Edith Hamilton

1867–1963

American educationist, classicist and author

The Greeks were the first Westerners; the spirit of the West, the modern spirit, is a Greek discovery and the place of the Greeks is in the modern world.

The Greek Way (1930), ch. 1, p.16, Norton paperback (1993)

The Greeks were the first intellectualists. In a world where the irrational had played the chief role, they came forward as the protagonists of the mind.

The Greek Way (1930), ch. 1, p.16, Norton paperback (1993)

To rejoice in life, to find the world beautiful and delightful to live in, was a mark of the Greek spirit which distinguished it from all that had gone before.

The Greek Way (1930), ch. 2, p.25, Norton paperback (1993)

The Greeks knew to the full how bitter life is as well as how sweet. Joy and sorrow, exultation and tragedy, stand hand in hand in Greek literature ... The Greeks were keenly aware, terribly aware, of life's uncertainty and the imminence of death.

The Greek Way (1930), ch. 2, pp.25–26, Norton paperback (1993)

Horace

Quintus Horatius Flaccus

65–8BC

Roman poet

Vos exemplaria Graeca

Nocturna versate manu, versate diurnu.

You should turn the pages of your Greek models by night and by day.

Ars Poetica 1.268

*Grais ingenium, Grais dedit ore rotundo
Musa loqui*

It was the Greeks who had at the Muse's hand the native gift, the Greeks who had the utterance of finished grace.

Ars Poetica 1.323

*Indignor quandoque bonus dormitat
Homerus*

I'm aggrieved when sometimes even excellent Homer nods.

Ars Poetica 1.359

Quidquid delirant reges plectuntur Achivi.

For every folly their leaders commit the Greeks themselves are punished.

Epistles bk. 1, no. 2, 1.14

*Principibus placuisse viris non ultima laus
est.*

*Non ciuvis homini contingit adire
Corinthum.*

It is not the least praise to have pleased leading men.

Not everyone is lucky enough to get to Corinth.

Epistles bk. 1, no. 17, 1.35

cf. *Aristophanes* 169, *Demosthenes* 102 and *George Orwell* (below)

*Graecia capta ferum victorem cepit et artis
intulit agresti Latio.*

Captured Greece enslaved her victor bringing arts to uncouth Latium.

Epistles bk. 2, no. 1, 1.156

James Howell

c.1594–1666

British historian and writer

Plato, Aristotle, and Socrates are secretaries of Nature.

Letters 2.2

Ted Hughes

1930–1998

English poet

Fourteen centuries have learned,
From charred remains, that what took
place

When Alexandria's library burned
Brain-damaged the human race.

'Hear it Again' (1997)

Thomas Hughes

1822–1896

English lawyer, politician, and writer

'I don't give a straw for Greek particles, or the digamma, no more does his mother. What is he sent to school for ...?'

Tom Brown's Schooldays (1857), pt. I, ch. 4

William Ralph Inge

1860–1954

English writer; Dean of St Paul's, 1911–1934

The nations which have put mankind and posterity most in their debt have been small states – Israel, Athens, Florence, Elizabethan England.

Outspoken Essays: Second Series (1922), 'State, visible and invisible'

Thomas Jefferson

1743–1826

American statesman, third President of the United States, 1801–1809

Greece was the first of civilized nations which presented an example of what man should be.

to *Adamantios Koraes*, 1823

Samuel Johnson

1709–1784

English poet, critic, and lexicographer

My old friend, Mrs. Carter, could make a pudding as well as translate Epictetus.

Boswell, *Life of Johnson*; L.F. Powell's revision of G.B. Hill's edition, vol. i, p.123, n. 1738

All our religion, all our arts, almost all that sets us above savages, has come from the shores of the Mediterranean.

Life of Johnson, vol. ii, pp.25–26 (1776),

Everyman edition, Dutton (1906, repr. 1973)

Classical quotation is the *parole* of literary men all over the world.

James Boswell, *Life of Johnson* (1791), 8 May (1781, ed. G.B. Hill, rev. L.F. Powell 1934)

A man is in general better pleased when he has a good dinner upon his table, than when his wife talks Greek.

John Hawkins (ed.), *The Works of Samuel Johnson* (1787), 'Apophtegms, Sentiments, Opinion, etc.', vol. II

Ben Jonson

c.1572–1637

English dramatist and poet

Greek was free from rhyme's infection,
Happy Greek, by this protection,
Was not spoiled.

Underwoods: Poems of Devotion, xlviii, 'A Fit of Rhyme against Rhyme'

Juvenal

c.55–c.140AD

Roman satirist

*Grammaticus, rhetor, geometres, pictor,
alipites,
Augur, schoenobates, medicus, magnus,
omnia novit
Graeculus esuriens: in caelum iusseris ibit.*
Scholar, public speaker, geometrician,
painter,
Physical training instructor, diviner of
the future,
Rope-dancer, doctor, magician, the
hungry little
Greek can do everything: send him to –
heaven
(and he'll go there).

Satires, no. 3, l.76

John Keats

1795–1821

English poet

O Attic shape! Fair attitude!
'Ode on a Grecian Urn' (1820), st. 5

Much have I travell'd in the realms of
gold,
And many goodly states and kingdoms
seen;

Round many western islands have I
been
Which bards in fealty to Apollo hold.
Oft of one wide expanse had I been told
That deep-brow'd Homer ruled as his
demesne;
Yet did I never breathe its pure serene
Till I heard Chapman speak out loud
and bold:
Then felt I like some watcher of the
skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle
eyes
He star'd at the Pacific – and all his men
Look'd at each other with a wild
surmise –
Silent, upon a peak in Darien.
'On First Looking into Chapman's Homer'
(1817)

Helen Keller

1880–1968

American writer and social reformer, blind
and deaf from the age of 19 months

If it is true that the violin is the most
perfect of musical instruments, then
Greek is the violin of human thought.
Letter to Mrs Laurence Hutton, 20 February
1898, in *The Story of My Life* (1903)

Rudyard Kipling

1865–1936

English writer and poet

When 'Omer smote 'is bloomin' lyre,
He'd 'eard men sing by land an' sea;
An' what he thought e'might require,
'E went an' took – the same as me!
'When 'Omer Smote 'is bloomin' lyre'
(1896)

H.D.F. Kitto

1897–1982

British classical scholar

Talk was the breath of life to the Greek
– as indeed it still is, though somewhat
spoiled by a serious addiction to news-
papers.
The Greeks (1958), p.36

Nathaniel Lee

c.1653–1692
English dramatist

When Greeks joined Greeks, then was
the tug of war!

The Rival Queens (1677), Act 4, Scene 2

F.L. Lucas

1894–1967
English literary critic, poet and novelist

A public tends to get the literature it
deserves: a literature, to get the public
it deserves ... Only a fine society could
have bred Homer: and he left it finer for
hearing him.

Critical Thoughts in Critical Days (1942)

Not Ibsen, not Voltaire, not Tolstoy ever
forged a keener weapon in defence of
womanhood, in defiance of superstition,
in denunciation of war, than the *Medea*,
the *Ion*, the *Trojan Women*.

Euripides and His Influence, 15 (1923)

Lucretius

Titus Lucretius Carus
c.99–55BC
Roman poet

*Ergo vivida vis animi pervicit, et extra
Processit longe flammantia moenia mundi
Atque omne immensum peragravit, mente
animoque.*

So the vital strength of his spirit won
through, and he made his way far
outside the flaming walls of the world
and ranged over the measureless whole,
both in mind and spirit.

De Rerum Natura 1.72
on *Epicurus*

Thomas Babington Macaulay

1800–1859
English politician and historian

With the dead there is no rivalry. In
the dead there is no change. Plato is
never sullen. Demosthenes never comes
unseasonably.

Essays Contributed to the Edinburgh Review
(1843), vol. 2, 'Lord Bacon'

Harold Macmillan

1894–1986
British conservative statesman; prime minister 1957–1963

We ... are Greeks in this American
empire ... We must run the Allied Forces
HQ as the Greeks ran the operations of
the Emperor Claudius.

Sunday Telegraph, 9 February 1964
to *Richard Crossman* in 1944

Henry Maine

1822–1888
English jurist

Except blind forces of Nature, nothing
moves in this world which is not Greek
in its origin.

Village Communities (3rd edn, 1876)

Nelson Mandela

1918–2013
South African politician; president 1994–1999

Greece is the Mother of Democracy and
South Africa its youngest daughter.

quoted by George Bizos, friend and lawyer
to Nelson Mandela, in *Odyssey to Freedom*
(2007), p.587

Christopher Marlowe

1564–1593
English dramatist and poet

Live and die in Aristotle's works.

Doctor Faustus (1604), Act 1, Scene 33

Was this the face that launched a thou-
sand ships,
And burnt the topless towers of Ilium?
Sweet Helen, make me immortal with
a kiss!

Doctor Faustus (1604), Act 5, Scene 1

John Stuart Mill

1806–1873
English philosopher and economist

The battle of Marathon was more
important an event for British history
than the battle of Hastings.

quoted in *Vivi Vassilopoulou, Marathon*
2,500 Years, Athens (2010), p.92

Edna St Vincent Millay

1892–1950

American poet

Euclid alone

Has looked on Beauty bare.

The Harp-Weaver and Other Poems (1923),
sonnet 22

Henry Miller

1891–1980

American novelist and painter

Marvellous things happen to one in
Greece – marvellous *good* things which
can happen to one nowhere else on
earth. Somehow, almost as if He were
nodding, Greece still remains under the
protection of the Creator.

The Colossus of Maroussi (1941), pt. I

Greece is the home of the gods; they may
have died but their presence still makes
itself felt. The gods were of human
proportion: they were created out of the
human spirit.

The Colossus of Maroussi (1941), pt. III

Until he [man] has become fully human,
until he learns to conduct himself as a
member of the earth, he will continue to
create gods who will destroy him. The
tragedy of Greece lies not in the destruc-
tion of a great culture but in the abortion
of a great vision.

The Colossus of Maroussi (1941), pt. III

John Milton

1608–1674

English poet

How charming is divine philosophy!
Not harsh and crabbèd, as dull fools
suppose,
But musical as is Apollo's lute.

Comus (1637), 1.516

Athens, the eye of Greece, mother of
arts
And eloquence.

Paradise Regained (1671), bk. 4, 1.240

Socrates ...

Whom well inspired the oracle
pronounced

Wisest of men.

Paradise Regained (1671), bk. 4, 1.274

cf. *Oracles* 17

The first and wisest of them all
professed

To know this only, that he nothing
knew.

Paradise Regained (1671), bk. 4, 1.293

Alfonso E. Moreno

Tutorial fellow at Magdalen College, Oxford

Thucydides is a writer who may tell
the truth and nothing but the truth, but
often (and especially in matters of poli-
tics) not the *whole* truth.

*Feeding the Democracy: The Athenian Grain
Supply in the Fifth and Fourth Centuries BC*,
Oxford (2007), p.126, n.231

M. Morgan

Translator and editor of Plutarch's *Morals*

Plutarch was the wisest man of his age,
and if he had been a Christian, one of the
best too.

Morgan's dedication to the Archbishop of
Canterbury, William Wake, in 1718; quoted
by Ralph Waldo Emerson, introduction to
Plutarch's Morales (1878)

Friedrich Nietzsche

1844–1900

German philosopher and writer

How could even Plato have endured
life – a Greek life which he repudiated –
without an Aristophanes?

Beyond Good and Evil, ed. Walter Kaufmann
(1966); quoted in Simon Blackburn, *Plato's
Republic: A Biography* (2006), p.18

*Nietzsche on learning that on his deathbed Plato
was reading Aristophanes*

*Und nun würdige man die Grösse jener
Ausnahme-Griechen, welche die Wissen-
schaft schufen! Wer von ihnen erzählt,
erzählt die heldenhafteste Geschichte des
menschlichen Geistes!*

And now let us acknowledge the great-
ness of those Exceptional Greeks who
created science! Whoever tells of them,
tells the most heroic story of the human
mind!

Menschliches, Allzumenschliches II, Meinungen und Sprüche 221, tr. Oscar Levy

A great value of antiquity lies in the fact that its writings are the only ones that modern men still read with exactness.

We Philologists, no. 17, tr. J.M. Kennedy (1911)

What we can obtain from the Greeks only begins to dawn upon us in later years: only after we have undergone many experiences, and thought a great deal.

We Philologists, no. 23, tr. J.M. Kennedy (1911)

The Greeks have created the greatest number of individuals, and thus they give us so much insight into men,—a Greek cook is more of a cook than any other.

We Philologists, no. 44, tr. J.M. Kennedy (1911)

One is no longer at home anywhere, so in the end one longs to be back where one can somehow be at home because it is the only place where one would wish to be at home: and that is the world of Greece.

Quoted by Gregory Nagy, *Onassis International Prizes*, Athens, 18 October 2006

Charles Eliot Norton

1827–1908

American author, social critic and professor of art

A knowledge of Greek thought and life, and of the arts in which the Greeks expressed their thought and sentiment, is essential to high culture. A man may know everything else, but without this knowledge he remains ignorant of the best intellectual and moral achievements of his own race.

Letter to F.A. Tupper (1885)

Omar

c.581–644

Arab caliph, conqueror of Syria, Palestine and Egypt

If these writings of the Greeks agree

with the book of God, they are useless and need not be preserved; if they disagree, they are pernicious and ought to be destroyed.

Edward Gibbon, *The Decline and Fall of the Roman Empire* (1776–1788), ch. 51

on burning the library of Alexandria, c.641AD

George Orwell

1903–1950

English novelist

The other day I picked up a copy of Lemprière's *Classical Dictionary*, the *Who's Who* of the ancients. Opening it at random, I came upon the biography of Laïs, the famous courtesan. ... She first began to sell her favours at Corinth for 10,000 drachmas. Demosthenes visited Corinth for the sake of Laïs, but informed by the courtesan that admittance to her bed was to be bought at this enormous sum the orator departed, and observed that he would not buy repentance at so dear a price. That was 2,283 years ago. I wonder how many of the present denizens of *Who's Who* will seem worth reading about in A.D. 4226?

'As I Please', *Tribune*, 17 December 1943

cf. *Demosthenes* 102

Thomas Love Peacock

1785–1866

English novelist and poet

Ancient sculpture is the true school of modesty. But where the Greeks had modesty, we have cant; where they had poetry, we have cant; where they had patriotism, we have cant; where they had anything that exalts, delights, or adorns humanity, we have nothing but cant, cant, cant.

Crotchet Castle (1831), ch. 7

Charles Péguy

1873–1914

French poet, essayist and editor

Homère est nouveau ce matin, et rien n'est peut-être aussi vieux que le journal d'aujourd'hui.

Homer is new and fresh this morning, and nothing, perhaps is as old and tired

as today's newspaper.

Note sur M. Bergson et la Philosophie Bergsonnienne (1914)

Žarko Petan

1929–2014

Slovenian writer, essayist, screenwriter, and theatre and film director

'All flows' said the modern day
Heraclitus, and we cannot find a
plumber!

Aphorisms (Greek edn, 1998)

cf. *Heraclitus* 56

Edgar Allan Poe

1809–1849

American writer

The glory that was Greece
And the grandeur that was Rome.

'To Helen' (1831)

Alexander Pope

1688–1744

English poet

For I, who hold sage Homer's rule the
best,

Welcome the coming, speed the going
guest.

Imitations of Horace, bk. 2, Satire 2 (1734),
1.159

cf. *Homer* 345

Cole Porter

1891–1964

American songwriter

The girls today in society
Go for classical poetry,
So to win their hearts one must quote
with ease
Aeschylus and Euripides.

'Brush up your Shakespeare', *Kiss Me Kate*
(1948), Act 2

Ezra Pound

1885–1972

American poet

Shades of Callimachus, Coan ghosts of
Philetus,
It is in your groves I would walk.

Homage to Sextus Propertius (1934)

Bertrand Russell

1872–1970

British philosopher, logician, essayist and social critic

A man must not write on Plato unless he
has spent so much of his youth on Greek
as to have had no time for the things
Plato thought important.

Platonism Ancient and Modern, Berkeley,
Calif., University of California Press (1938),
p.146

Heinrich Schliemann

1822–1890

German archaeologist

I have gazed upon the face of
Agamemnon.

W.M. Calder and D.A. Traill, *Myth, Scandal,
and History* (1986)

on discovering a gold mask at Mycenae,
1876; traditional version of his telegram to
the minister at Athens: 'This one is very like
the picture which my imagination formed of
Agamemnon long ago.'

C.P. Scott

1846–1932

British journalist; editor of the *Manchester
Guardian*, 1872–1929

Television? The word is half Greek, half
Latin. No good can come of it.

Asa Briggs, *The BBC: The First Fifty Years*
(1985)

William Shakespeare

1564–1616

English dramatist

Cassius: Did Cicero say any thing?

Casca: Ay, he spoke Greek.

Cassius: To what effect?

Casca: Nay, an I tell you that, I'll ne'er
look you i'

the face again; but those that
understood him

smiled at one another and shook their
heads;

but, for mine own part, it was Greek to
me.

Julius Caesar (1599), Act 1, Scene 2, 1

Clown: What is the opinion of
Pythagoras concerning wild fowl?
Malvolio: That the soul of our grandam
might haply inhabit a bird.
Clown: What thinkest thou of his
opinion?
Malvolio: I think nobly of the soul, and
no way approve his opinion.
Twelfth Night, Act 4, Scene 2, 55
cf. Pythagoras 15

George Bernard Shaw

1856–1950
Irish dramatist

Nobody can say a word against Greek:
it stamps a man at once as an educated
gentleman.
Major Barbara (1907), Act 1

**John Sheffield, 1st Duke of Buckingham
and Normanby**
1648–1721
English poet and politician

Read Homer once, and you can read no
more,
For all books else appear so mean, so
poor,
Verse will seem prose; but still persist
to read,
And Homer will be all the books you
need.
An Essay on Poetry (1682)

Percy Bysshe Shelley

1792–1822
English poet

We are all Greeks: our laws, our litera-
ture, our religion, our arts, have their
roots in Greece.
Hellas (1822), preface

Let there be light! said Liberty,
And like sunrise from the sea,
Athens arose!
Hellas (1822), 1.682

A brighter Hellas rears its mountains
From waves serener far;
A new Peneus rolls his fountains
Against the morning star.
Where fairer Tempes bloom, there sleep

Young Cyclads on a sunnier deep.
Hellas (1822), 1.1066

Another Orpheus sings again,
And loves, and weeps, and dies.
A new Ulysses leaves once more
Calypso for his native shore.
Hellas (1822), 1.1072

Riddles of death Thebes never knew.
Hellas (1822), 1.1083
cf. Oracles 1, Riddles 1 and Sophocles 213

Another Athens shall arise
And to remoter time
Bequeath, like sunset to the skies,
The splendour of its prime.
Hellas (1822), 1.1090

William Shenstone

1714–1763
English poet and essayist

Laws are generally found to be nets of
such a texture, as the little creep through,
the great break through, and the middle-
sized are alone entangled.
Works in Verse and Prose (1764), vol. 2, 'On
Politics'
cf. Anacharsis 6 and Jonathan Swift (below)

Robert South

1634–1716
English court preacher

An Aristotle was but the rubbish of an
Adam, and Athens but the rudiments of
Paradise.
Twelve Sermons (1692), vol. I, no. 2

Edmund Spenser

c.1552–1599
English poet

Of such deep learning little had he need,
Ne yet of Latin, ne of Greek that breed
Doubts 'mongst Divines, and difference
of texts,
From whence arise diversity of sects,
And hateful heresies.
Prosopopoia or Mother Hubbard's Tale (1591),
1.385

Adlai Ewing Stevenson

1900–1965
American politician

The art of government has grown from its seeds in the tiny city-states of Greece to become the political mode of half the world.

Speech at Harvard University, 17 June 1965
of democracy

Jonathan Swift

1667–1745
Irish poet and satirist

Laws are like cobwebs, which may catch small flies, but let wasps and hornets break through.

A Critical Essay upon the Faculties of the Mind
(1709)
cf. Anacharsis 6 and William Shenstone (above)

As learned commentators view
In Homer more than Homer knew.

On Poetry (1733), 1.103

Algernon Charles Swinburne

1837–1909
English poet

In the fair days when God
By man as godlike trod,
And each alike was Greek, alike was free.

‘To Victor Hugo’ (1866)

Alfred, Lord Tennyson

1809–1892
English poet

Nor at all can tell
Whether I mean this day to end myself,
Or lend an ear to Plato where he says,
That men like soldiers may not quit the post
Allotted by the Gods.

‘Lucretius’ (1868)

For my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.
It may be that the gulfs will wash us down:
It may be we shall touch the Happy

Isles,
And see the great Achilles, whom we knew.

‘Ulysses’ (1842)

Leo Tolstoy

1828–1910
Russian novelist

Without knowledge of Greek there is no education.

Letter to A.A. Fet, 10 June 1871, in A.A. Fet,
My Recollections

Tolstoy learned Greek very quickly; at some point his wife complained that he was muttering Greek in his sleep

Virgil

Publius Vergilius Maro
70–19BC
Roman poet

*Equo ne credite, Teucri.
Quidquid id est, timeo Danaos et dona
ferentes.*

Do not trust the horse, Trojans. Whatever it is, I
Fear the Greeks even when they bring gifts.

Aeneid, bk. 2, i.48

Horace Walpole, Lord Orford

1717–1797
English writer and connoisseur

Alexander at the head of the world never tasted the true pleasure that boys of his own age have enjoyed at the head of a school.

Letter to George Montagu, 6 May 1736

The next Augustan age will dawn on the other side of the Atlantic. There will, perhaps, be a Thucydides at Boston, a Xenophon at New York, and, in time, a Virgil at Mexico, and a Newton at Peru. At last, some curious traveller from Lima will visit England and give a description of the ruins of St Paul’s, like the editions of Balbec and Palmyra.

Letter to Horace Mann, 24 November 1774, in *Correspondence* (Yale edn), vol. 24

Isaac Watts

1674–1748

English hymn-writer

Alexander the Great ... when he had
conquered what was called the Eastern
World ... wept for want of more Worlds
to conquer.

The Improvement of the Mind (1741)

cf. *Alexander the Great* 12

Alfred North Whitehead

1861–1947

English philosopher and mathematician

The safest general characterization of
the European philosophical tradition is
that it consists of a series of footnotes to
Plato.

Process and Reality (1929), pt. 2, ch. 1, sect. 1

Oscar Wilde

1854–1900

Irish dramatist and poet

When one returns to the Greek it is like
going into a garden of lilies out of some
narrow and dark house. And to me, the
pleasure is doubled by the reflection that
it is extremely probable that we have the
actual terms, the *ipsissima verba*, used by
Christ.

De Profundis (1905)

of the *New Testament* in its original Greek

William Butler Yeats

1865–1939

Irish poet

What were all the world's alarms
To mighty Paris when he found
Sleep upon a golden bed,
That first dawn in Helen's arms.

'Lullaby' (1929)

Why, what could she have done, being
what she is?

Was there a second Troy for her to burn?

'No Second Troy' (1910)

Never to have lived is best, ancient writ-
ers say;

Never to have drawn the breath of life,
never to

have looked into the eye of day.

The second best 's a gay goodnight and
quickly
turn away.

Oedipus at Colonos (1928)

cf. *Sophocles* 245

Homer is my example and his unchris-
tened heart.

'Vacillation' (1932), VIII

APPENDIX 2

ABBREVIATIONS

*	an asterisk denotes that this treatise has been considered uncertain, spurious or dubious as a work by the author indicated
AAA	<i>Ἀρχαιολογικὰ Ἀνάλεκτα ἐξ Ἀθηνῶν</i>
ACO	<i>Acta conciliorum oecumenicorum</i> , ed. E. Schwartz, vol. 1.1.1–1.1.3, 1927; vol. 2.1.1–2.1.2, 1933. Berlin: De Gruyter
AG	<i>Anthologia Graeca, The Greek Anthology</i> (Liddell & Scott uses AP = <i>Anthologia Palatina</i>)
ALCLA	<i>Ancient Letters: Classical & Late Antique Epistolography</i> , ed. Ruth Morello and A.D. Morrison. Oxford: Oxford University Press, 2007
von Arnim	<i>Dionis Prusaensis quem vocant Chrysostomum quae exstant omnia</i> , ed. J. von Arnim, vol. 2. Berlin: Weidmann, 1896 (repr. 1962)
Arrighetti	<i>Epicuro. Opere</i> , ed. G. Arrighetti, 2nd edn. Turin: Einaudi, 1973
Austin	<i>Menander: Eleven Plays</i> , ed. Colin Austin, <i>Cambridge Classical Journal Supplement</i> , vol. 37. Cambridge Philological Society, 2013
Barigazzi	<i>Favorino di Arelate. Opere</i> , ed. A. Barigazzi. Florence: Monnier, 1966
Baudry	<i>Atticos. Fragments de son oeuvre</i> , ed. J. Baudry. Paris: Les Belles Lettres, 1931
BCH	<i>Bulletin de correspondance Hellénique</i> , 1877–
BFQ	<i>Bartlett's Familiar Quotations</i> , 15th edn, ed. Emily Morison Beck and the staff of Little, Brown and Company. Little Brown and Company, 1980; originally compiled by John Bartlett, 1855
c.	circa, approximately
CAF	T. Kock, <i>Comicorum Atticorum fragmenta</i> , 3 vols. Leipzig, 1880–1888
Caizzi	<i>Antisthenis fragmenta</i> , ed. F. Caizzi. Milan: Istituto Editoriale Cisalpino, 1966
Carey	<i>Lysiae orationes cum fragmentis</i> , ed. C. Carey. Oxford: Oxford University Press, 2007
CCGL	<i>The Cambridge Companion to Greek Lyric</i> , ed. Felix Budelmann. Cambridge: Cambridge University Press, 2009

ABBREVIATIONS

CEG	1: <i>Carmina epigraphica graeca saeculorum viii-v a. Chr. n.</i> , P.A. Hansen. Berlin, 1983 2: <i>Carmina epigraphica graeca saeculi iv a. Chr. n. Accedunt addenda et corrigenda ad CEG 1.</i> Berlin, 1989
cf.	compare, see also
CGD	<i>The Complete Greek Drama</i> , ed. Whitney J. Oates and Eugene O'Neill, Jr, in 2 vols. New York: Random House, 1938
CGF	<i>Comicorum Graecorum fragmenta</i> , ed. G. Kaibel. Berlin: Weidmann, 1899
CGFPR	<i>Comicorum Graecorum fragmenta in papyris reperta</i> , ed. C. Austin. Berlin: De Gruyter, 1973
CGT	<i>The Complete Greek Tragedies</i> , ed. David Grene and Richmond Lattimore. Chicago: The University of Chicago Press, 1954 and 1991
CH	<i>Corpus Hermeticum</i> , ed. A.D. Nock and A.-J. Festugière, vols 3 and 4. Paris: Les Belles Lettres, 1954 (repr. 1972)
Chadwick	<i>The Sentences of Sextus</i> , ed. H. Chadwick. Cambridge: Cambridge University Press, 1959
Chambry	<i>Fabulae (dodecasyllabi)</i> , ed. E. Chambry, <i>Aesopi fabulae</i> . Paris: Les Belles Lettres, vol. 1, 1925; vol. 2, 1926
CMAL	<i>The Cynics: The Cynic Movement in Antiquity and its Legacy</i> , ed. R. Bracht Branham and Marie-Odile Goulet-Cazé. California University Press, 1996
Coll.Alex	<i>Collectanea Alexandrina</i> , ed. J.U. Powell. Oxford: Clarendon Press, 1925 (repr. 1970)
Conomis	<i>Lycurgi oratio in Leocratem</i> , ed. N.C. Conomis (post C. Scheibe and F. Blass). Leipzig: Teubner, 1970
Cougny	<i>Epigrammatum anthologia Palatina cum Planudeis et appendice nova</i> , ed. E. Cougny, vol. 3. Paris: Didot, 1890
CPG	<i>Corpus paroemiographorum Graecorum</i> , ed. E.L. von Leutsch, vol. 2. Göttingen: Vandenhoeck & Ruprecht, 1851 (repr. Hildesheim: Olms, 1958)
Crusius	<i>Plutarchi de proverbiis Alexandrinorum libellus ineditus</i> , ed. O. Crusius. Tübingen: Fues & Kostenbader, 1887
Cunningham	<i>Herodas. Mimambi</i> , ed. I.C. Cunningham. Oxford: Clarendon Press, 1971
CWA	<i>The Complete Works of Aristotle: The Revised Oxford Translation</i> , ed. Jonathan Barnes, Bollingen Series LXXI. Princeton University Press, 1984. © 1984 by The Jowett Copyright Trustees
D-K	<i>Die Fragmente der Vorsokratiker</i> , ed. H. Diels and W. Kranz, 6th edn. Berlin: Weidmann, vol. 1. 1951; vol. 2. 1952 (repr. Dublin/Zurich: 1966)
Demiańczuk	<i>Supplementum comicum</i> , ed. J. Demiańczuk. Krakau: Nakładem Akademii, 1912 (repr. Hildesheim: Olms, 1967)
Denis	<i>Fragmenta pseudepigraphorum quae supersunt Graeca</i> , ed. A.-M. Denis. Leiden: Brill, 1970
Diehl	<i>Anthologia lyrica Graeca</i> , ed. E. Diehl, Leipzig: Teubner, 1949–1952
Dittmar	Aischines von Sphettos, <i>Studien zur Literaturgeschichte der Sokratiker</i> , ed. H. Dittmar, Philologische Untersuchungen, vol. 21. Berlin: Weidmann, 1912
Eberhard	<i>Fabulae romanenses Graece conscriptae</i> , ed. A. Eberhard. Leipzig: Teubner, 1872
ed.	edited by, editor

ABBREVIATIONS

ELTE	<i>Encyclopedia of Literary Translation into English</i> , ed. Olive Classe. London: Fitzroy Dearborn, 2000
Elter	<i>Gnomica homoeomata</i> , ed. A. Elter, pt. 5. Bonn: Georg, 1905
ESFP I	Euripides, <i>Selected Fragmentary Plays Volume I</i> , with Translations and Commentaries by C. Collard, M.J. Cropp and K.H. Lee. Aris & Phillips Ltd, 1997
ESFP II	Euripides, <i>Selected Fragmentary Plays Volume II</i> , with Translations and Commentaries by C. Collard, M.J. Cropp and J. Gibert, Aris & Phillips Classical Texts. Oxbow Books, 2004
et al.	and others (<i>et alii</i> , <i>et alia</i>)
de Falco	<i>Demade oratore. Testimonianze e frammenti</i> , ed. V. de Falco, 2nd edn. Naples: Libreria Scientifica Editrice, 1955
FGrH	<i>Fragmente der griechischen Historiker</i> , ed. F. Jacoby. Berlin, 1923–1929; Leiden, 1926–1958 [1954–60] (3 parts in 17 vols)
FHG	<i>Fragmenta historicorum Graecorum</i> , ed. K. Müller. Paris: Didot, 1841–1870
fl.	flourished; prolific or active (<i>floruit</i>)
FPG	<i>Fragmenta philosophorum Graecorum</i> , ed. F.W.A. Mullach. Paris: Didot, 1860 (repr. Aalen: Scientia, 1968)
GAPC	<i>The Greek Anthology and Other Ancient Greek Epigrams</i> , ed. Peter Jay. Penguin Classics, 1973
Garofalo	<i>Erasistrati fragmenta</i> , ed. I. Garofalo. Pisa: Giardini, 1988
Geffcken	<i>Die Oracula Sibyllina</i> , ed. J. Geffcken. Leipzig: Hinrichs, 1902
GLAA	<i>Greek Literature: An Anthology</i> , chosen by Michael Grant. Penguin Classics, 1973
Gow	<i>Bucolici Graeci</i> , ed. A.S.F. Gow. Oxford: Clarendon Press, 1952 (repr. 1969)
GPHP	<i>The Greek Poets: Homer to the Present</i> , ed. Peter Constantine, Rachel Hadas, Edmund Keeley and Karen Van Dyck. New York: W.W. Norton & Co, 2010
Guarducci	<i>L'epigrafia greca dalle origini al tardo impero</i> , ed. Margherita Guarducci, Istituto Poligrafico e Zecca dello Stato. Rome: Libreria dello Stato, 1987. References are from the Greek translation, <i>Ἡ Ελληνικὴ Ἐπιγραφικὴ</i> , tr. Κώστας Κουρεμένος, Μορφωτικό Ίδρυμα Ἑθνικῆς Τραπέζης, Athens, 2008
H-H	A. Hausrath and H. Hunger, <i>Corpus fabularum Aesopicarum</i> , 2nd edn. Leipzig: Teubner, vol. 1.1, 1970; vol. 1.2, 1959
HBM	<i>Hesiod, Bion and Moschus, Sappho, Musaeus and Lycophron</i> , Family Classical Library no. XXX, with translations by C.E. Elton, F. Fawkes and Viscount Royston. London: A.J. Valpy, 1832
Heiberg	<i>Claudii Ptolemaei opera</i> , ed. J.L. Heiberg. Leipzig: Teubner, 1907
Heiberg and Stamatis	<i>Archimedis opera omnia</i> , ed. J.L. Heiberg and E. Stamatis. Leipzig: Teubner, 1913 (repr. Stuttgart: 1972)
HEPC	<i>Homer in English</i> , ed. George Steiner. Penguin Classics, 1996
Hercher	<i>Claudii Aeliani de natura animalium</i> , ed. R. Hercher. Leipzig: Teubner, 1866
IC	<i>Inscriptiones Creticae</i> , ed. M. Guarducci, IV. <i>Tituli Gortynii</i> . Rome, 1950
IEG	<i>Iambi et elegi Graeci</i> , ed. M.L. West. Oxford: Clarendon Press, vol. 1, 1971; vol. 2, 1972

ABBREVIATIONS

IG	<i>Inscriptiones Graecae</i> , several volumes, various dates (see Liddell & Scott, II. <i>Epigraphical Publications</i>)
IGASMG	<i>Iscrizioni greche antiche di Sicilia e Magna Grecia</i> , ed. R. Arena. Pisa, 1994
inv. no.	inventory number
Jaekel	<i>Menandri sententiae</i> , ed. S. Jaekel. Leipzig: Teubner, 1964
Jensen	<i>Hyperidis orationes</i> , ed. C. Jensen. Leipzig: Teubner, 1917 (repr. Stuttgart: 1963)
K-A	<i>Poetae comici Graeci</i> , ed. Rudolph Kassel and Colin Austin. Berlin and New York, several volumes, various dates
Kaibel	<i>Epigrammata Graeca ex lapidibus conlecta</i> , G. Kaibel. Berlin: Reimer, 1878
Kindstrand	<i>Bion of Borysthenes</i> , ed. J.F. Kindstrand. Uppsala: Uppsala University Press, 1976
Kinkel	<i>Epicorum Graecorum fragmenta</i> , ed. G. Kinkel. Leipzig: Teubner, 1877
Klostermann	<i>Origenes Werke</i> , ed. E. Klostermann, vol. 3. Leipzig: Hinrichs, 1901
Kock	<i>Comicorum Atticorum fragmenta</i> , ed. T. Kock. Leipzig: Teubner, vol. 1, 1880; vol. 2, 1884; vol. 3, 1888
Körte and Thierfelder	<i>Menandri quae supersunt</i> , ed. A. Körte and A. Thierfelder, 2nd edn. Leipzig: Teubner, vol. 2, 1959
lit.	literally, literal
Liddell & Scott	<i>A Greek-English Lexicon</i> , compiled by Henry George Liddell and Robert Scott, revised and augmented throughout by Sir Henry Stuart Jones with the assistance of Roderick McKenzie and with the cooperation of many scholars. With a revised Supplement 1996. 1st edn 1843, New (9th) edn completed 1940, New Supplement added 1996. Oxford: Oxford University Press
Loeb	The Loeb Classical Library®, a registered trademark of and © by the President and Fellows of Harvard University
Lutz	<i>Musonius Rufus: The Roman Socrates</i> , ed. C.E. Lutz. New Haven: Yale University Press, 1947
Maehler	<i>Pindari carmina cum fragmentis</i> , ed. H. Maehler (post B. Snell), pt. 2, 4th edn. Leipzig: Teubner, 1975
Mathieu and Brémond	<i>Isocrat, Discours</i> , ed. G. Mathieu and É. Brémond, vol. 4. Paris: Les Belles Lettres, 1962
Meineke	<i>Fragmenta comicorum Graecorum</i> , ed. A. Meineke. Berlin: Reimer, 1841 (repr. De Gruyter, 1970)
Merkelbach and West	<i>Fragmenta Hesiodica</i> , ed. R. Merkelbach and M.L. West. Oxford: Clarendon Press, 1967
Mette	<i>Pytheas von Massalia</i> , ed. H.J. Mette. Berlin: De Gruyter, 1952 <i>Die Fragmente der Tragödien des Aischylos</i> , ed. H.J. Mette. Berlin: Akademie-Verlag, 1959
MPG	<i>Patrologia Graeca</i> , ed. J.-P. Migne, 162 vols. Paris, 1857–1868
Nauck	<i>Aristophanis Byzantii grammatici Alexandrini fragmenta</i> , ed. A. Nauck, 2nd edn. Halle: Lippert & Schmid, 1848 (repr. Hildesheim: Olms, 1963)
OBCV	<i>The Oxford Book of Classical Verse</i> , ed. Adrian Poole and Jeremy Maule. Oxford: Oxford University Press, 1995

ABBREVIATIONS

OBGVT	<i>The Oxford Book of Greek Verse in Translation</i> , ed. T.F. Higham and C.M. Bowra. Oxford: Oxford University Press, 1938
OBVET	<i>The Oxford Book of Verse in English Translation</i> , ed. Charles Tomlinson. Oxford: Oxford University Press, 1980
OCD	<i>The Oxford Classical Dictionary</i> , 3rd edn revised, ed. Simon Hornblower and Antony Spawforth. Oxford: Oxford University Press, 2003
ODPQ	<i>The Oxford Dictionary of Political Quotations</i> , 3rd edn, ed. Antony Jay. Oxford: Oxford University Press, 2006
ODQ	<i>The Oxford Dictionary of Quotations</i> , 2nd edn. London: Oxford University Press, 1953 (reprinted with revisions, 1975); 6th edn, ed. Elizabeth Knowles. Oxford: Oxford University Press, 2004
Orat.Att	<i>Oratores Attici</i> , ed. J. Baiter and H. Sauppe. Zurich: Hoehr, 1850 (repr. Hildesheim: Olms, 1967)
Parente	<i>Senocrate-Ermodoro. Frammenti</i> , ed. M.I. Parente. Naples: Bibliopolis, 1982
PCW	<i>Plato: Complete Works</i> , ed. John M. Cooper, associate ed. D.S. Hutchinson. Hackett Publishing Company, Inc., 1997
PDQ	<i>The New Penguin Dictionary of Quotations</i> , ed. Robert Andrews. Penguin Books, 2006
PEG	<i>Poetarum epicorum Graecorum testimonia et fragmenta</i> , ed. A. Bernabé. Leipzig: Teubner, 1987
Perry	<i>Babrius and Phaedrus</i> , Section 1: <i>Mythiambi</i> , ed. B.E. Perry. Harvard University Press, 1965 <i>Aesopica</i> , ed. B.E. Perry. Urbana: University of Illinois Press, 1952 (repr. 2007)
Pfeiffer	<i>Callimachus</i> , ed. R. Pfeiffer. Oxford: Clarendon Press, 1949
des Places	<i>Oracles chaldaïques</i> , ed. É. des Places. Paris: Les Belles Lettres, 1971
PGM	<i>Papyri Graecae magicae. Die griechischen Zauberpapyri</i> , ed. K. Preisendanz and A. Henrichs, 2nd edn. Stuttgart: Teubner, 1973–1974
PGR	<i>The Portable Greek Reader</i> , ed. W.H. Auden. Viking Penguin, 1948
PLF	<i>Poetarum Lesbiorum fragmenta</i> , ed. E. Lobel and D.L. Page. Oxford: Clarendon Press, 1955 (repr. 1968 (1st edn corr.))
PLG	<i>Poetae lyrici Graeci</i> , ed. T. Bergk, 4th edn. Leipzig: Teubner, 1882
PM	<i>Plutarch's Morals</i> . Translated from the Greek by Several Hands. Corrected and Revised by William W. Goodwin, with an Introduction by Ralph Waldo Emerson, 5 vols. Boston: Little Brown & Company, 1878
PMG	<i>Poetae melici Graeci</i> , ed. D.L. Page. Oxford: Clarendon Press, 1962 (repr. 1967 (1st edn corr.))
publ.	published, published by
RAGP	<i>Readings in Ancient Greek Philosophy from Thales to Aristotle</i> , ed. S. Marc Cohen, Patricia Curd and C.D.C. Reeve, 3rd edn. Hackett Publishing Company, Inc., 2005
repr.	reprinted
rev.	revised, revised by
Rose	<i>Aristotelis qui ferebantur librorum fragmenta</i> , ed. V. Rose. Leipzig: Teubner, 1886 (repr. Stuttgart, 1967)

ABBREVIATIONS

Roussel	<i>Isée. Discours</i> , ed. P. Roussel, 2nd edn. Paris: Les Belles Lettres, 1960
Sandbach	<i>Plutarchi moralia</i> , ed. F.H. Sandbach. Leipzig: Teubner, 1967
Schenkl	<i>Epicteti dissertationes ab Arriano digestae</i> , ed. H. Schenkl. Leipzig: Teubner, 1916 (repr. Stuttgart: 1965)
SEG	<i>Supplementum Epigraphicum Graecum</i> , vols 42–44, eds Henry W. Pleket, Ronald S. Stroud and Johan H.M. Strubbe. Amsterdam, 1995–1997; vol. 52, eds A. Chaniotis, T. Corsten, R.A. Tybout, R.S. Stroud. Amsterdam, 2002
SH	<i>Supplementum Hellenisticum</i> , ed. H. Lloyd-Jones and P. Parsons. Berlin: De Gruyter, 1983
SIG	<i>Sylloge inscriptionum Graecarum</i> , ed. W. Dittenberger, editio tertia, Leipzig, 1915–1924; Hildesheim, 1960
Smith	<i>Diogenes of Oenoanda: The Epicurean Inscription</i> , ed. M.F. Smith. Naples: Bibliopolis, 1993
Stählin	<i>Clemens Alexandrinus</i> , ed. O. Stählin, L. Früchtel and U. Treu. Berlin: Akademie-Verlag, 1970
Sternbach	<i>Gnomologium Vaticanum</i> , ed. L. Sternbach. Repr. Berlin: De Gruyter, 1963
SVF	<i>Stoicorum veterum fragmenta</i> , ed. J. von Arnim. Leipzig: Teubner, 1903 (repr. Stuttgart, 1968)
TGF	<i>Tragicorum Graecorum fragmenta</i> , ed. A. Nauck. Leipzig: Teubner, 1889 (repr. Hildesheim: Olms, 1964)
Theiler	<i>Posidonios. Die Fragmente</i> , ed. W. Theiler. Berlin: De Gruyter, 1982
Thesleff	<i>The Pythagorean Texts of the Hellenistic Period</i> , ed. H. Thesleff. Abo: Abo Akademi, 1965
TLG	Thesaurus Linguae Graecae, CD-ROM, version E, as available in the years 2005–2011, Compilation © 1999, Property of the Regents of the University of California, or newer versions now available on ‘Online TLG’
tr.	translation(s), translated, translated by, translator
TrGF	<i>Tragicorum Graecorum fragmenta</i> ; vol. 1 ed. B. Snell 1971; vol. 2 ed. B.R. Kannicht, B. Snell 1981; vol. 3 ed. S. Radt 1985; vol. 4 ed. S. Radt 1977. Göttingen: Vandenhoeck & Ruprecht
UP	University Press
Voigt	<i>Sappho et Alcaeus</i> , ed. Eva-Maria Voigt. Amsterdam: Polak & van Gennep, 1971
vol.	volume
Walters	H.B. Walters, <i>Catalogue of the Engraved Gems and Cameos: Greek, Etruscan and Roman in the British Museum</i> . London, 1926
Wehrli	<i>Die Schule des Aristoteles, Fragmenta</i> , ed. F. Wehrli, 2nd edn. Basel: Schwabe, 1967–1969
West	<i>Carmina Anacreontea</i> , ed. M.L. West. Leipzig: Teubner, 1984
Wimmer	<i>Theophrasti Eresii opera</i> , ed. F. Wimmer. Paris: Didot, 1866 (repr. Frankfurt am Main: Minerva, 1964)
YBQ	<i>The Yale Book of Quotations</i> , ed. Fred R. Shapiro. New Haven: Yale University Press, 2006
Young	<i>Theognis</i> , ed. D. Young (post E. Diehl). Leipzig: Teubner, 1971
ZPE	<i>Zeitschrift für Papyrologie und Epigraphik</i> . Bonn

APPENDIX 3

LIST OF TRANSLATORS

The earliest date of translation of the book used is given in this list. Where the translation date is not known, life dates are given in brackets.

Adams, Charles Darwin (1919)	<i>The Speeches of Aeschines</i> . Loeb
Adams, Francis (1749)	<i>The Genuine Works of Hippocrates</i> vol. II, <i>On the Articulation</i> . London: printed for the Sydenham Society
Adcock, Fleur (1934–)	in <i>GAPC</i>
Allinson, Francis G. (1921)	Menander, <i>Principal Fragments</i> . Loeb
Andrew, S.O. (1948)	<i>Homer's Odyssey</i> . London, in <i>HEPC</i>
Anonymous (1588)	<i>Six Idyllia</i> . Oxford: printed by Joseph Barnes
Armstrong, A.H. (1966)	Plotinus, <i>Enneads</i> . Loeb vols I–II
Armstrong, G. Cyril (1935)	Aristotle, <i>Oeconomica & Magna Moralia</i> . Loeb vol. XVIII
Arnold, Matthew (1861)	<i>On Translating Homer</i> . London, in <i>HEPC</i>
Arnott, W.G. (1979)	Menander, <i>Aspis – Epitrepontes</i> . Loeb vol. I
Ascham, Roger (1568)	<i>The Scholemaster</i> , ed. D.C. Whimster (1934)
Athanassakis, A.N. (1976)	<i>The Homeric Hymns</i> , 2nd edn. Johns Hopkins University Press
Authorized Version (1611)	<i>The Bible</i> . The Authorized (King James) Version
Babbitt, Frank Cole (1927)	Plutarch, <i>Moralia</i> . Loeb vol. I
Babbitt, Frank Cole (1928)	Plutarch, <i>Moralia</i> . Loeb vol. II
Babbitt, Frank Cole (1931)	Plutarch, <i>Moralia</i> . Loeb vol. III
Babbitt, Frank Cole (1936)	Plutarch, <i>Moralia</i> . Loeb vol. IV
Babbitt, Frank C. (1936)	Plutarch, <i>Moralia</i> . Loeb vol. V
Bacon, Francis (1625)	<i>Apophthegms</i> . London: printed for Hanna Barret
Baker, D.S. (1998)	<i>Greek Proverbs</i> . Belfast: Appletree Press
Balme, Maurice (2002)	Menander, <i>The Plays and Fragments</i> . Oxford World's Classics, Oxford University Press
Balmer, Josephine (1992)	<i>Sappho: Poems & Fragments</i> . Newcastle upon Tyne: Bloodaxe Books

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Balmer, Josephine (1996)	<i>Classical Women Poets</i> . Newcastle upon Tyne: Bloodaxe Books
Barnard, Mary (1958)	<i>Sappho: A New Translation</i> . University of California Press
Barnes, Jonathan (1979)	<i>The Presocratic Philosophers</i> . Routledge
Barnes, Jonathan (1984)	co-translator of Aristotle, <i>Fragments</i> , in CWA, with Gavin Lawrence
Barnes, Jonathan (1987)	<i>Early Greek Philosophy</i> . Penguin Classics
Barnstone, Willis (1962)	<i>Greek Lyric Poetry</i> . New York: Bantam Books Inc.
Barrett, David (1964)	Aristophanes, <i>Wasps</i> , <i>The Poet and the Women</i> , <i>Frogs</i> , Penguin Classics
Barrett, David (1978)	Aristophanes, <i>The Birds</i> , <i>The Assemblywomen</i> , tr. David Barrett; <i>The Knights</i> , <i>Peace</i> , <i>Wealth</i> , tr. Alan H. Sommerstein. Penguin Classics
Basore, John W. (1932)	Seneca, <i>Moral Essays</i> . Loeb vol. II
Batzini, Maria (2007)	co-translator of <i>Ancient Greece and the Modern Manager: An Anthology of Quotations</i> . Athens: Kalendis, with Panos Koro-nakis-Rohlf
Beare, J.I. (d. 1918)	Aristotle, <i>On Sense and the Sensible</i> , in CWA
Bell, Karen (1992)	co-translator of Plato, <i>Protagoras</i> , in PCW, with Stanley Lombardo
Berg, Stephen (1978)	co-translator of Sophocles, <i>Oedipus the King</i> . Oxford University Press, with Diskin Clay
Betts, Gavin (1989)	co-author of <i>Teach Yourself Ancient Greek: A Complete Course</i> . London: Hodder Headline plc., with Alan Henry
Bevan, Edwyn (1931)	<i>The Poems of Leonidas of Tarentum</i> , Clarendon Press, in OBGVT
Bland, Robert (1813)	<i>Collections from the Greek Anthology</i> . London: John Murray
Bourne, Thomas (1864)	<i>Anacreon (Anacreontea)</i> . Michigan Historical Reprint Series
Bowersock, G.W. (1925)	Xenophon, <i>Pseudo-Xenophon</i> , <i>Constitution of the Athenians</i> . Loeb vol. VII
Bowles, William Lisle (1762–1850)	in BFQ
Bowra, C.M. (1938)	co-editor of OBGVT, with T.F. Higham – many translations are his
Bowra, C.M. (1957)	<i>The Greek Experience</i> . London: Weidenfeld & Nicholson, in GLAA
Bowra, C.M. (1969)	<i>The Odes of Pindar</i> . Penguin Classics
Bradshaw, Claire	Assistant editor of <i>A Dictionary of Classical Greek Quotations</i>
Branham, R. Bracht (1994)	‘Diogenes’ Rhetoric’, in CMAL
Branham, R. Bracht (1996)	co-editor of CMAL, with Marie-Odile Goulet-Cazé
Brenton, Lancelot C.L. (1851)	<i>The Septuagint Version of the Old Testament</i> , with an English Translation. London: S. Bagster (no date given, repr. 1884)
Bridges, Robert (1916)	<i>The Spirit of Man</i> . Longmans, Green & Co., in OBGVT
Brock, Arthur J. (1916)	Galen, <i>On the Natural Faculties</i> . Loeb
Broome, William (1720)	Homer, <i>Odyssey</i> , with Pope and Elijah Fenton

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- Browning, Elizabeth Barrett (1833) *Prometheus Bound and other Poems*, ed. Alice Meynell. Ward, Lock & Co. (1896)
- Browning, Elizabeth Barrett (1850) *Prometheus Bound*, revised version, in *Poems*. London: Chapman and Hall, in *ELTE*
- Brownson, Carleton L. (1921) Xenophon, *Hellenica* Books VI–VII; *Anabasis* Books I–VI. Loeb
- Brownson, Carleton L. (1922) Xenophon, *Anabasis*, Books IV–VII, *Symposium*, *Apology*. Loeb
- Brunt, P.A. (1976) Arrian, *Anabasis of Alexander*, Books I–IV (revised edn, 1st edn by E. Iliff Robson, 1929). Loeb vol. I
- Brunt, P.A. (1983) Arrian, *Anabasis of Alexander*, Books V–VII, *Indica* (revised edn, 1st edn by E. Iliff Robson, 1929). Loeb vol. II
- Buckley, T.A. (1850) *The Tragedies of Euripides*. London: Henry G. Bohn
- Burt, J.O. (1954) *Minor Attic Orators, Lysurgus, Dinarchus, Demades, Hyperides*. Loeb vol. II
- Bury, R.G. (1926) Plato, *Laws*. Loeb vols X–XI
- Bury, R.G. (1929) Plato, *Timeaus, Critias, Cleitophon, Menexenus, Epistles*. Loeb vol. IX
- Butler, A.J. (1881) *Amaranth and Asphodel: Poems from the Greek Anthology*. Oxford: Blackwell
- Butterworth, G.W. (1919) *Clement of Alexandria*. Loeb
- Bywater, Ingram (1840–1914) Aristotle, *Poetics*, in CWA
- Caine-Suarez, Helena (1996) translated into English: *Religion and the Early Cynics* by Marie-Odile Goulet-Cazé, in CMAL
- Campbell, D.A. (1982) *Greek Lyric, Sappho & Alcaeus*. Loeb vol. I
- Campbell, D.A. (1988) *Greek Lyric, Anacreon, Anacreontea, Choral Lyric from Olympus to Alcman*. Loeb vol. II
- Campbell, D.A. (1991) *Greek Lyric, Stesichorus, Ibycus, Simonides, and Others*. Loeb vol. III
- Campbell, D.A. (1992) *Greek Lyric, Bacchylides, Corinna, and Others*. Loeb vol. IV
- Campbell, D.A. (1993) *Greek Lyric, The New School of Poetry & Anonymous Songs & Hymns*. Loeb vol. V
- Carter, Elizabeth (1758) *All the works of Epictetus, which are now extant; consisting of his Discourses, preserved by Arrian, in four books, the Enchiridion, and fragments*. London: printed by S. Richardson, in PDQ
- Cary, Ernest (1937) Dionysius of Halicarnassus, *Roman Antiquities*, Books I–II. Loeb vol. I
- Cary, Ernest (1939) Dionysius of Halicarnassus, *Roman Antiquities*, Books III–IV. Loeb vol. II
- Cashford, Jules (2003) *The Homeric Hymns*. Penguin Books
- Caxton, William (1484) *The Subtyl Historyes and Fables of Esope*. Westminster: William Caxton
- Chapman, George (1598) *Seven Bookes of the Iliades of Homere, Prince of Poets*. London: John Windet

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Chapman, George (1609)	<i>Homer Prince of Poets ... Twelve Books of his Iliads</i>
Chapman, George (1611)	<i>The Iliads of Homer, Prince of Poets</i> , 'neuer before in any language truely translated'. London: Nathaniell Butter
Chapman, George (1615)	<i>Homer's Odysseys</i> (sic), in <i>HEPC</i>
Charles, R.H. (1913)	'The Letter of Aristetas', <i>The Apocrypha and Pseudepigrapha of the Old Testament in English</i> , vol. 2. Oxford University Press, 1913
Chaucer, Geoffrey (c.1343–1400)	<i>The Parliament of Fowls</i> (c.1380)
Cheesman, Clive (2004)	co-translator of <i>Classical Love Poetry</i> . The British Museum Press, with Jonathan Williams
Cherniss, Harold (1957)	Plutarch, <i>Moralia</i> , <i>Face on the Moon</i> . Loeb vol. XII
Clay, Diskin (1978)	co-translator of Sophocles, <i>Oedipus the King</i> . Oxford University Press, with Stephen Berg
Clement, Paul A. (1969)	Plutarch, <i>Moralia</i> , <i>Table-Talk</i> , Books I–III. Loeb vol. VIII
Cohen, S. Marc (2005)	in <i>RAGP</i>
Cohon, J.W. (1932)	Dio Chrysostom. Loeb vols I–II; vol. III, with H. Lamar Crosby
Coleridge, E.P. (1891)	<i>The Plays of Euripides</i> , vols I–II. London: George Bell and Sons
Coleridge, E.P. (1938)	Euripides, in <i>CGD</i>
Collard, Christopher (1997)	in <i>ESFP I</i>
Collard, Christopher (2004)	in <i>ESFP II</i>
Collard, Christopher (2008)	co-translator of Euripides, <i>Fragments</i> . Loeb vols VII–VIII, with Martin Cropp
Collard, Christopher (2009)	Aeschylus, <i>Persians and Other Plays</i> . Oxford World's Classics, Oxford University Press
Constantine, Peter (2010)	in <i>GPHP</i>
Constantinidi, Maria	Μαρία Κωνσταντινίδη
Cooper, John M. (1997)	revised several translations in <i>PCW</i>
Cornford, Francis (1929)	co-translator of Aristotle, <i>Physics</i> . Loeb vols IV–V, with Philip H. Wicksteed
Cory, William (1858)	<i>Ionica</i> . Smith, Elder & Co., in <i>OBGVT</i>
Cowper, William (1791)	<i>The Iliad and Odyssey of Homer</i> . London, in <i>HEPC</i>
Cowper, William (1791)	<i>Homer's Iliad</i> , 1st edn 1791; 2nd edn 1802; the 2nd edition had considerable alterations, in <i>OBGVT</i>
Cowper, William (1791)	<i>Homer's Iliad and Odyssey</i> , 2 vols (3rd edn 1809), in <i>OBVET</i>
Crawley, Richard (1874)	Thucydides, <i>The History of the Peloponnesian War</i> , in <i>GLAA</i>
Creech, Thomas (1684)	<i>The Idylliums of Theocritus</i> . Oxford, in <i>OBCV</i>
Cropp, Martin J. (1997)	in <i>ESFP I</i>
Cropp, Martin J. (2004)	in <i>ESFP II</i>
Cropp, Martin J. (2008)	co-translator of Euripides, <i>Fragments</i> . Loeb vols VII–VIII, with Christopher Collard
Cruttwell, Patrick (1986)	in Samuel Johnson, <i>Selected Writings</i> . Penguin Classics

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Curd, Patricia (2005)	in <i>RAGP</i>
Dale, Henry (1855)	co-translator of <i>The Cyropaedia, and The Hellenics</i> . Bohn's Classical Library, London: Henry G. Bohn, with J.S. Watson
Davenport, Guy (1976)	<i>Herakleitos and Diogenes</i> . San Francisco: Grey Fox Press
Davie, John (2002)	Euripides, <i>Heracles and Other Plays</i> . Penguin Classics
De Lacy, Phillip H. (1967)	co-translator of Plutarch, <i>Moralia</i> . Loeb vol. XIV, with Benedict Einarson
de Sélincourt, Aubrey (1954)	Herodotus, <i>The Histories</i> . Penguin Classics
Derby, Edward, Earl of (1864)	<i>The Iliad of Homer</i> . John Murray, in <i>OBGVT</i> and <i>HEPC</i>
Derow, Peter Sidney (2003)	entry 'Polybius' in <i>OCD</i>
DeWitt, Norman J. (1949)	co-translator of Demosthenes, <i>Funeral Oration</i> . Loeb vol. VII, with Norman W. DeWitt
DeWitt, Norman W. (1949)	co-translator of Demosthenes, <i>Funeral Oration</i> . Loeb vol. VII, with Norman J. DeWitt
Dorsch, T.S. (1965)	<i>Classical Literary Criticism</i> . Penguin Books
Dryden, John (1679)	co-translator of <i>Oedipus: A Tragedy</i> , an adaptation of Sophocles' <i>Oedipus the King</i> . London: R. Bentley and M. Magnes, with Nathaniel Lee
Dryden, John (1700)	<i>The First Book of Homer's Ilias</i> , in <i>Fables Ancient and Modern</i> . London: Jacob Tonson
Dryden, John (1631–1700)	<i>Plutarch's Lives</i> . The Translation called Dryden's, revised by A.H. Clough, 1859. Boston: Little Brown and Company
Drysdall, Denis L. (2005)	<i>Collected Works of Erasmus</i> . Adages III iv.1–IV.ii 100, ed. John N. Grant, University of Toronto Press
Dunn Mascetti, Manuela (2010)	co-editor of <i>The Quotable Spirit</i> . Sterling Publishing Co., Inc., with Peter Lorie
Economou, Daphne	Δάφνη Οικονόμου
Edmonds, J.M. (1912)	<i>The Greek Bucolic Poets, Theocritus, Bion, Moschus</i> . Loeb
Edmonds, J.M. (1931)	<i>Greek Elegy and Iambus</i> . Loeb vol. I
Edmonds, J.M. (1931)	<i>Elegy and Iambus with Anacreontea</i> . Loeb vol. II
Einarson, Benedict and (1967)	co-translator of Plutarch, <i>Moralia</i> . Loeb vol. XIV, with Phillip H. De Lacy
Elton, Charles Abraham (1812)	<i>The Remains of Hesiod</i> , rev. 1825. London: Lackington Allen, cf. <i>HBM</i>
Evelyn-White, Hugh G. (1914)	Hesiod, <i>The Homeric Hymns & Homerica</i> . Loeb
Fagles, Robert (1975)	Aeschylus, <i>The Oresteia, Agamemnon, The Libation Bearers, The Eumenides</i> . Penguin Classics
Fagles, Robert (1982)	Sophocles, <i>The Three Theban Plays: Antigone, Oedipus the King, Oedipus at Colonus</i> . Penguin Classics
Fagles, Robert (1996)	Homer, <i>The Odyssey</i> . Penguin Classics
Falconer, W. (1854)	co-translator of Strabo, <i>Geographica</i> , repr. London: G. Bell, 1903 with H.C. Hamilton

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Fawkes, Francis (1789)	Bion and Moschus, Sappho and Musaeus, in <i>HBM</i>
Fenton, Elijah (1720)	Homer, <i>Odyssey</i> , with Alexander Pope and William Broome
Fisher, R. Swainson (1838)	<i>Select Translations from the Greek Minor Poets</i> . London: Simpkin, Marshall & Co.
Fitts, Dudley (1936)	<i>The Alcestis of Euripides</i> . New York: Harcourt, Brace and Company, with Robert Fitzgerald, in <i>BFQ</i>
Fitts, Dudley (1939)	Sophocles, <i>The Oedipus Cycle: Oedipus Rex, Oedipus at Colonus, Antigone</i> . Harcourt, Inc., with Robert Fitzgerald, in <i>BFQ</i>
Fitts, Dudley (1954)	Aristophanes, <i>Four Comedies: Lysistrata, The Frogs, The Birds, Ladies' Day</i> . Harcourt, in <i>GLAA</i>
Fitzgerald, Robert (1936)	<i>The Alcestis of Euripides</i> . New York: Harcourt, Brace and Company, with Dudley Fitts, in <i>BFQ</i>
Fitzgerald, Robert (1939)	Sophocles, <i>The Oedipus Cycle: Oedipus Rex, Oedipus at Colonus, Antigone</i> . Harcourt, Inc., with Dudley Fitts, in <i>BFQ</i>
Fitzgerald, Robert (1961)	Homer, <i>The Odyssey</i> . Anchor Books
Fitzgerald, Robert (1975)	Homer, <i>The Iliad</i> . Anchor Books
Fletcher, Phineas (1623)	in Giles Fletcher, <i>The Reward of the Faithfull</i> (sic), in <i>OBCV</i>
Forster, E.S. (1955)	Aristotle, <i>On the Sophistical Refutations, On Coming-To Be and Passing-Away</i> . Loeb vol. III
Forster, E.S. (1879–1950)	Aristotle, <i>Problems</i> , in <i>CWA</i>
Fowler, F.G. (1905)	co-translator of <i>The Works of Lucian of Samosata</i> , vol. II. Oxford: The Clarendon Press, with H.W. Fowler
Fowler, Harold North (1914)	Plato, <i>Euthyphro, Apology, Crito, Phaedo, Phaedrus</i> . Loeb vol. I
Fowler, Harold North (1921)	Plato, <i>Theaetetus, Sophist</i> . Loeb vol. VII
Fowler, Harold North (1925)	Plato, <i>Statesman, Philebus</i> . Loeb vol. VIII
Fowler, Harold North (1926)	Plato, <i>Cratylus, Parmenides, Greater Hippias, Lesser Hippias</i> . Loeb vol. IV
Fowler, Harold North (1936)	Plutarch, <i>Moralia</i> . Loeb vol. X
Fowler, H.W. (1905)	co-translator of <i>The Works of Lucian of Samosata</i> , vol. II. Oxford: The Clarendon Press, with F.G. Fowler
Frazer, J.G. (1898)	Pausanias, <i>Description of Greece</i> . London: Macmillan
Freeman, Kathleen (1947)	<i>The Greek Way: An Anthology</i> . London: MacDonald
Freeman, Kathleen (1948)	<i>Ancilla to The Pre-Socratic Philosophers</i> . Blackwell
Freese, John Henry (1926)	Aristotle, <i>The Art of Rhetoric</i> . Loeb vol. XXII
Furley, D.J. (1955)	Aristotle, <i>On the Cosmos</i> . Loeb vol. III
Furness, Robert Allason (1931)	<i>Poems of Callimachus</i> . Jonathan Cape, in <i>OBGVT</i>
Furness, Robert Allason (1931)	<i>Translations from the Greek Anthology</i> . Jonathan Cape, in <i>OBGVT</i> and <i>GLAA</i>
Fyfe, W.H. (1878–1965)	Longinus, <i>On the Sublime</i> , rev. Donald Russell (in the same volume as Aristotle XXIII, <i>Poetics</i>). Loeb
Garnett, Richard (1927)	<i>The Twilight of the Gods</i> . John Lane – The Bodley Head Ltd, in <i>OBGVT</i>
Gasper, Giles E.M. (2004)	<i>Anselm of Canterbury and his Theological Inheritance</i> . Ashgate

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Gaye, R.K. (1877–1909)	co-translator of Aristotle, <i>Physics</i> , in CWA, with R.P. Hardie
Gelzer, Thomas (1958)	co-translator of Musaeus, <i>Hero & Leander</i> (in same volume as Callimachus, <i>Aetia</i>). Loeb, with Cedric H. Whitman
Gerber, Douglas E. (1999)	<i>Greek Iambic Poetry</i> . Loeb
Gibbs, Laura (2002)	<i>Aesop's Fables</i> . Oxford World's Classics, Oxford University Press
Gibert, John (2004)	in <i>ESFP II</i>
Gibbons, Reginald (2008)	Sophocles, <i>Selected Poems, Odes and Fragments</i> . Princeton University Press
Godley, A.D. (1920)	Herodotus. Loeb vol. I
Godley, A.D. (1921)	Herodotus. Loeb vol. II
Godley, A.D. (1922)	Herodotus. Loeb vol. III
Godley, A.D. (1925)	Herodotus. Loeb vol. IV
Goulet-Cazé, Marie-Odile (1996)	co-editor of <i>CMAL</i> , with R. Bracht Branham
Goulet-Cazé, Marie-Odile (1996)	'Religion and the Early Cynics', in <i>CMAL</i> , translated into English by Helena Caine-Suarez
Graziosi, Barbara (2009)	co-author of 'Greek Lyric and Early Greek Literary history', in <i>CCGL</i> , with Johannes Haubold
Grene, David (1942)	Euripides I, <i>Hippolytus</i> , in <i>CGT</i>
Grene, David (1957)	Sophocles II, <i>Electra, Philoctetes</i> , in <i>CGT</i>
Grene, David (1991)	Sophocles I, <i>Oedipus the King, Oedipus at Colonus, Antigone</i> , in <i>CGT</i>
Groden, Suzy Q. (1964)	Sappho translated in 'Arion' vol. III, no. 3. University of Texas, in <i>GLAA</i>
Grube, G.M.A. (1974)	Plato, <i>Republic</i> , rev. C.D.C. Reeve, in <i>PCW</i>
Grube, G.M.A. (1977)	Plato, <i>Phaedo</i> , in <i>PCW</i>
Gulick, Charles Burton (1927)	Athenaeus, <i>The Deipnosophists</i> , Books I–III. Loeb vol. I
Guthrie, Kenneth Sylvan (1920)	<i>The Complete Pythagoras: The Life of Pythagoras</i> , ed. Patrick Roussel
Hadas, Rachel (2010)	in <i>GPHP</i>
Haines, C.R. (1916)	Marcus Aurelius. Loeb
Halliwell, Stephen (1995)	Aristotle, <i>Poetics</i> . Loeb vol. XXIII
Hamilton, Edith (1958)	Aeschylus, <i>Prometheus Bound</i> , in <i>BFQ</i>
Hamilton, Edith (1964)	<i>The Greek Way</i> . London: Norton
Hamilton, H.C. (1854)	co-translator of Strabo, <i>Geographica</i> , repr. London: G. Bell, 1903, with W. Falconer
Hammond, Martin (2009)	Thucydides, <i>The Peloponnesian War</i> , Oxford World's Classics, Oxford University Press
Hardie, R.P. (1864–1942)	co-translator of Aristotle, <i>Physics</i> , in CWA, with R.K. Gaye
Hardy, Thomas (1901)	<i>Poems of the Past and Present</i> , from <i>London Magazine</i> , Jan. 1956, in <i>OBCV</i>

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Harmon, A.M. (1913)	Lucian. Loeb vol. I
Harmon, A.M. (1915)	Lucian. Loeb vol. II
Harmon, A.M. (1921)	Lucian. Loeb vol. III
Harrison, Nonna Verna (2008)	Saint Gregory of Nazianzus, <i>Festal Orations</i> . Crestwood, New York: St Vladimir's Seminary Press
Haubold, Johannes (2009)	co-author of 'Greek lyric and early Greek literary history', in CCGL, with Barbara Graziosi
Heath, Thomas Little (1908)	<i>Euclid: The Thirteen Books of Euclid's Elements</i> . New York: Dover
Helmbold, William C. (1939)	Plutarch, <i>Moralia</i> . Loeb vol. VI
Helmbold, William C. (1957)	Plutarch, <i>Moralia</i> . Loeb vol. XII (except <i>The Face on the Moon</i> , tr. Harold Cherniss)
Helmbold, William C. (1961)	co-translator of Plutarch, <i>Moralia</i> , <i>Table-Talk</i> , Books VII–IX. Loeb vol. IX, with Edwin L. Minar, Jr and F.H. Sandbach
Henderson, Jeffrey (1998)	Aristophanes, <i>Acharnians, Knights</i> . Loeb vol. I
Henderson, Jeffrey (1998)	Aristophanes, <i>Clouds, Wasps, Peace</i> . Loeb vol. II
Henderson, Jeffrey (2000)	Aristophanes, <i>Birds, Lysistrata, Thesmophoriazusae</i> . Loeb vol. III
Henderson, Jeffrey (2002)	Aristophanes, <i>Frogs, Assemblywomen, Wealth</i> . Loeb vol. IV
Henderson, Jeffrey (2007)	Aristophanes, <i>Fragments</i> . Loeb vol. V
Henry, Alan (1989)	co-author of <i>Teach Yourself Ancient Greek: A Complete Course</i> . London: Hodder Headline Plc., with Gavin Betts
Hewlett, Maurice (1928)	<i>The Iliad of Homer</i> . Cresset Press, in OBGVT
Hickie, William James (1853?)	<i>The Comedies of Aristophanes</i> . London: John Bohn
Hicks, R.D. (1925)	Diogenes Laertius. Loeb vol. I
Hicks, R.D. (1925)	Diogenes Laertius. Loeb vol. II
Higginson, Thomas Wentworth (1865)	<i>The Works of Epictetus</i> . A Translation based on that of Elizabeth Carter. Boston: Little, Brown
Higham, T.F. (1938)	co-editor of OBGVT, with C.M. Bowra – many translations are his
Hobbes, Thomas (1629)	<i>The English Works</i> , vols VII & IX (<i>The Peloponnesian War</i>). London: John Bohn
Hodkinson, Owen (2007)	'Some Advantages of the Letter', in ALCLA
Hogg, Dan (2006)	translated selections from Thucydides and Dionysius of Halicarnassus
Holland, Philemon (1603)	<i>The Philosophie, commonlie called The Morals</i> (Plutarch)
Holland, Tom (2013)	Herodotus, <i>The Histories</i> . Penguin Classics
Horst, P.W. van der (1978)	<i>The Sentences of Pseudo-Phocylides</i> . Leiden: E.J. Brill
Hughes, Ted (1999)	Aeschylus, <i>The Oresteia</i> . London: Faber and Faber
Hunt, Leigh (1816)	in A.S.F. Gow, <i>Bucolici Graeci</i> , in GLAA
Hutchinson, D.S. (1997)	Plato, <i>Alcibiades II</i> , first translated in PCW
Hutchinson, D.S. (1997)	Plato, <i>Definitions</i> , first translated in PCW

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- Innes, Doreen C. (1995) Demetrius, *On Style*, based on W. Rhys Roberts (in the same volume as Aristotle XXIII, *Poetics*). Loeb vol. XXIII
- Jameson, Michael (1957) Sophocles II, *The Women of Trachis*, in CGT
- Jay, Peter (1973) editor of *The Greek Anthology* (GAPC) – many translations are his
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Zeyl, Donald J. (1997)	Plato, <i>Timaeus</i> , first published in <i>PCW</i>

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For the Greek text

<http://stephanus.tlg.uci.edu/>

Thesaurus Linguae Graecae – A Digital Library of Greek Literature

Used for all Greek texts, references and word searches.

For translations and/or original Greek text

<http://www.perseus.tufts.edu/hopper/>

The Perseus Digital Library of Tufts University

A large collection of translations and in many cases the original Greek text.

<https://archive.org/index.php>

The Internet Archive

Digital copies of various books, used for finding alternative translations and for checking publishing dates of books that are no longer in print.

<http://books.google.com/>

Google Books

Used for finding alternative translations, checking publishing dates of books that are no longer in print, and specific references and spelling.

<http://classics.mit.edu/>

The Internet Classics Archive

Many translations of Greek texts.

<http://www.ccel.org/>

Christian Classics Ethereal Library

Used for translations of Christian texts such as those by Clement of Alexandria and St John Chrysostom.

<http://ebooks.adelaide.edu.au/>

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Downloadable digital copies of translations for many out-of-print books; useful when searching for alternative translations as well as checking references, spelling and publishing dates.

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Project Gutenberg

Downloadable digital copies of translations for many out-of-print books; useful when searching for alternative translations as well as checking references, spelling and publishing dates.

<http://penelope.uchicago.edu/Thayer/E/Roman/home.html>

Translations of Greek and Latin texts.

<http://mythfolklore.net/aesopica/>

Laura Gibbs's website, Aesopica: Aesop's Fables in English, Latin and Greek.

An invaluable resource for Aesop's fables with extremely helpful cross references to other fable versions.

www.thestoicliflife.org/

The Stoic Life. A great resource for Musonius Rufus.

Inscriptions

<http://epigraphy.packhum.org/inscriptions/main>

Packard Humanities Institute

A record of all inscriptions with their references and texts (but no translations).

<https://www.atticinscriptions.com/>

Attic Inscriptions Online (AIO)

The inscriptions of ancient Athens and Attica in English translation with many useful notes.

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APPENDIX 6

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Numbers in **bold** refer to the full entry of the author in question.

Numbers in *italics* are references to plays (e.g. Agamemnon, 5–7, a play by Aeschylus).

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learn the secret of a people's shameful a.	EURIPIDES 154		
must not a. and speak like men asleep	HERACLITUS 33		

- prizes are won by those who a.
 a set period assigned you to a. in every a. in life as if it were your last don't a. as if to live ten thousand years a. as you deem right even if criticized judge and then a.
 no time to hesitate, it is a time to a. acting, I did not a.
- Action(s)**
see also Action – Inaction, Deed(s), Task(s), Undertaking,
 Word(s) – Deed(s), Work(s)
 proper timing gives an a. its character the a. and minds of men deceived by gifts of any a. there is no better test than time cowards will not march into a. those with least reasoning rush into a. it's quick a. that pleases the audience the intellect has as much force as a. judge a man's character from his a. the objective is not knowledge but a. man is the origin of his a. where right a. ceases and wrong begins excellence not enough, a. necessary delight in fair manners and noble a. all a. of men refer to seven causes faith without works is dead consult before every a. speech is the shadow of a. boldness is the beginning of a. fortune controls the end of a. as a man's a. such must be his spirit when will you take a., why do you wait? a. that is both fair and profitable every a. is some expression of the soul good a. is especially so if pleasing to all words never weigh more than a. a. belongs to the young a. is earned by one who provided a. a. for the young, counsel for the aged a. arises in the soul; body is the vehicle opinions not proved in a. you and I must have some plan of a. blame themselves for their own foolish a. be not disgusted at days not full of a. indecorous speech leads to indecorous a. men proved in a. honoured only by a. faith in our courage when called to a. wealth we employ as an opportunity for a. debate is not a hindrance to a. men of peace are safe with men of a. a. sets strength to work in a. lies the test of any man pleasure and pain drag us to opposite a. god prompting a man's choice of a. three things needed to produce right a. applaud the art, not the a. in a poem speech is the image of a. no sense in a. that exceed our powers as sensible in your a. as in your words in the test of a. we fall short if words don't prevail, try a. by no means eager for a. a. differ if convictions are diverse words are the guides of our a. honourable a. need only brief report not only an enemy's a. but his intentions
- Action – Consequence**
 what you do, you will suffer he harms himself who harms another now he has paid the full price of all
- Action – Inaction**
see also Action(s), Inactivity
 words without a. seem vain and empty a rash leader is a risk, timely i. wise enough of words, now is the time to fight one may injure by i., not only by a.
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- hard to fail to attract envy if a.
- Activity(ies)**
 contents of the soul are a. and processes we exist in a., by living and doing the greatest pleasure lies in a. no human capable of continuous a. there is no perfect a. without pleasure overactive misses out on a pleasant life all our a. are intermittent rest is sweet after every a. men and women involved in all a. think doing much when you do nothing
- Actor**
see also Play(s), Stage, Theatre
 the wise man is like a good a. a good a. impersonates any role well remember that you are an a. in a play
- Actuality**
 the greatest pleasure lies in a.
- Adamant**
 our hearts shall be like a.
- Addiction**
 attributed to his a. to strong drink
- Adding**
 often a. a little to a little
- Address**
 who wishes to a. the house?
- Administration**
 man a political and house-holding animal employ no unworthy person in your a. so well did Theseus administer the city
- Admire**
 even an old man would be enamoured give little thought to things admired many a., few know something to a. in cunning stratagems men admired have the widest knowledge
- Admission**
 a. is first step in redemption of error
- Admonition**
 you admonish others better than yourself father who took no a. admonishes son training is more important than any a.
- Adorn**
 do not seek to a. your body a. self with trinkets is shameful for men a. yourself with gentleness and justice
- Adornment(s)**
 simplicity in a. is finest best a., gentleness and beneficence
- Adult**
 as an a. be self-disciplined
- Adulterer(s)**
 door strong enough to keep out a.
- Adultery**
 kiss maid while wife's in the bath committed a. already in his heart wife's a. judged by husband and relatives a. and drunkenness punished with death his nature is prone to this disorder, a.
- Advance**
 impossible if you do nothing to a. all the arts have made a great a. kings first in the a., last in the retreat land is the more hostile as you a.
- Advantage(s)**
see also Benefit(s)
 secure me some a., and I will share it don't search for material a. in everything in secret they go for their own a. take a. of circumstances manage his natural abilities to his own a. antithesis brings a. two seize a. that one would miss personal a., not politics divide men it is a. that you must look for much a. is theirs who are midmost no a. of money if not knowing how to use it not to take a. by setting too high a price
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- deceitful hope to many brings a.
in misfortune anger brings no a.
twist to thy a. every plea of right.
grab the right moment to your a.
both just and to my own a.
it is of a. not to mix bad with bad
taking a. of an opportunity
each side considered that it had the a.
it is not to your a. to forget
not true judges but fostering own a.
upholding the state, even for own a.
oligarchy claims and keeps all a.
- Advantageous**
what is a. as a means to a good life
- Adventure**
I do not fancy a leader ready for a.
- Adversity**
see also Ill(s), Misfortune(s)
true friends are proven in a.
never lose courage in a.
Aristides faced a. with gentle calm
it is but a cloudlet and will pass away
visit your friends more readily in a.
in a. it is hardest to find a friend
good friends are best seen in a.
helpers of those in undeserved a.
nothing more inventive than a.
good women cope with all a.
in a. a man is saved by hope
power of thought will overcome a.
be moderate in prosperity, prudent in a.
let not a. dismay you
in a. the basest attain high positions
- Advice**
easy to offer a. for what is difficult
good is he who follows a. from others
a. friends don't dare give to kings
easier to give a. to others who suffer
offering a. but ignoring own faults
he is excellent who follows good a.
a friend's a. is often more effective
follow yourself a. given to your children
do not give a. by letter, go in person
two ways of a., choose this, avoid that
'nothing rashly' is useful everywhere
easy to give a. to others
in giving a. he is wise as a centenarian
heed good a. rather than threats
in matters of state all give their a.
good counsel is a divine thing
same to physic the dead as a. to the old
when giving a. propose what is best
learn from those with good a.
no enemy is worse than bad a.
it is easy to give a. to another
many failed in war in spite of good a.
- Aegean**
left behind the roar of A. waves
- Aeneas**
by the hands of A. they fell like trees
- Aeolus**
not you but A. is steward of the winds
- Aeschylus**
the noble and brilliant A.
A. the Athenian is dead
long compound words in A.
how beneficial the noble poets are
- Aesculapius**
see Asclepius, god of health – Aesculapius
- Aesop**
you don't even know your A.
- Affair(s)**
all a. will turn out for the best
wealth is the sinews of a.
never meddle in the a. of others
a. in evil plight as you failed your duty
he felt he could no longer direct his a.
review errors in the conduct of our a.
a. can sleep when fortune is present
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- Affection(s)**
praise the constant in a. to the dead
change of a. is alteration
what great a. a mother carries
be steadfast in your a. to your parents
marriage based on mutual a. is best
- Affliction(s)**
from small causes into severe a.
sleep, sweet solace in a.
bear bravely a. sent by heaven
there is no a. lacking in our fortunes
- Afford**
offer his country the best he can a.
- Africa**
always something new out of A.
- After**
if any man come a. me, deny himself
among you is one who is coming a. me
- Afterlife**
see Life after Death
- Agamemnon**
A., you will meet joy as well as grief
no sign of fear, no hesitation for battle
hateful are Agamemnon's gifts
A. dressed in a lion's tawny skin
- Age**
see also Elderly, Old, Old Age – Growing Old, Year(s), Young, Young – Old, Youth
time refines things that a. with time
an aged mind in a youthful body
a., not the greatest of human burdens
I see now that desire is mightier than a.
moderation is the flower of a.
may I pass my hoary a. in peace
thirty is the best a. for marriage
a. from a. differ enormously
now feet and hands are in the hold of a.
hardship can a. a person overnight
white hair, proof of a., not wisdom
deceitful is our a., our life crooked
blossoms of love in the prime of life
owing to my a. I forget the questions
mind alone grows young with a.
absurd at my a. to be afraid to die
weigh me upon my merit, not my a.
gods alone are free from aging
you live on to cast a slur on a.
- Ageless**
eternal nature's a. order
nature, a., heavenly mother of all
universe is perfect, unailing and a.
the vigour of good men's souls is a.
- Ageing**
what is a. leaves behind something new
- Agora**
see also Market
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items sold in the Athenian a.
- Agree – Agreement**
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what differs with itself is in a.
we will make no a. with Xerxes
whatever a. you make, stick to it
harmony is a. among differing opinions
as you don't answer I assume that you a.
all would a. if not gagged by terror
- Agriculture**
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a. is the mother of the other arts
a. dear to the gods and men
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him that does well god will also succour
do not always ask for another's a.
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- EURIPIDES 304
- PROVERBIAL 18
- BIBLE 58
BIBLE 146
- EURIPIDES 188
HOMER 62
HOMER 121
HOMER 136
- AESCHYLUS 43
AESCHYLUS 157
ANAXANDRIDES 4
ANTIPATER SID 1
DEMOCRITUS 146
EURIPIDES 443
HESIOD 63
HIPPOCRATES 41
HOMER 321
HOMER 379
MENANDER 105
PINDAR 12
PINDAR 112
PLATO 33
PLUTARCH 123
SOCRATES 21
SOPHOCLES 112
SOPHOCLES 222
SOPHOCLES 232
- EURIPIDES 527
ORPHICA 2
PLATO 353
XENOPHON 2
- PLATO 319
- ARISTOPHANES 56
NICOPHON 1
- HERACLITUS 24
HERODOTUS 166
PERIANDER 8
PHILOLAUS 1
SOCRATES 6
SOPHOCLES 86
- ROMULUS 5
XENOPHON 80
XENOPHON 86
XENOPHON 86
- APOLLONIUS RHOD 5
BACCHYLIDES 18
BION SMYRNA 4
DEMOCRITUS 130

AILMENTS

Ailments

see also Disease(s), Illness, Sickness
severe a. develop from small causes

HIPPOCRATES 1

Aimless

they strolled aimlessly about the camp

HOMER 45

Air

see also Breeze

pigeon despatched through the a.
a. is the first principle of things
everything is dissolved back into a.
the measureless breadth of the a.
we all breathe a. through our nostrils
survey the a. and parcel it into acres
vainly butting vacant a. with his horns
man and the other animals live by a.
the a. and I at birth unite
the a. we breathe may bring disease
some demon calm'd the a.
sea mingled with upper a.
to breathe clean and unpolluted a.
there was no a. beyond the universe
light that sharest earth equally with a.
who can live on thin a.

ANACREONTEA 3
ANAXIMENES (1) 1
ANAXIMENES (1) 1
ANONYMOUS 9
ANTIPHON SOPH 7
ARISTOPHANES 31
CALLIMACHUS 44
DIOGENES APOL 1
ENIGMATA 2
HIPPOCRATES 49
HOMER 327
MUSAEUS (2) 5
PHILYLLIUS 1
PLATO 355
SOPHOCLES 136
SOPHOCLES 277

Alarm

the dogs first will hear intruders
plunge the city into a state of a.

HOMERIC EPIGR 3
THUCYDIDES 142

Alarming

calamities are more a. in anticipation
the wave closest to rudder most a.

DIO CHRYS 3
PINDAR 25

Alexander

A. set up these spoils from the barbarians
seek out a kingdom equal to thyself
A. esteemed Homer's Iliad a treasure
if I were not A. I would be Diogenes
A. influenced more by Aristotle
Brahman philosophers speaking to A.
stand out of my sun a little, said to A.
letter to A.
thou art invincible, my son
when you have conquered everybody
if A. dead today also dead tomorrow
A. reinstated Porus in his kingdom
A. showing fortitude and gentleness

ALEXANDER 2
ALEXANDER 3
ALEXANDER 4
ALEXANDER 6
ALEXANDER 10
ARRIAN 6
DIOGENES 22
ISOCRATES 74
ORACLES 22
PALLADIUS 11
PHOCION 1
PLUTARCH 2
PLUTARCH 88

Alien(s)

see also Foreigner(s), Stranger(s)
everyone's quick to blame the a.
sailing the sea for ports on a. shores
a. deprived of their civil rights
passions for things a. are not best
an a. midst the living and the dead

AESCHYLUS 178
HOMER 252
ISOCRATES 52
PINDAR 17
SOPHOCLES 118

Alive

see Dead – Living, Live – Living

All – Everything

see also Everything

e. will go wrong when a. deliberate on e.
mind rules a. things
a. are derived from existing things
a. are dissolved into something new
a. becomes one and one becomes a.
a. things for fire and fire for a. things
wisdom is set apart from a. things
it is not good for men to get a. they want
e. is in flux, and nothing is at rest
a. has been said that had to be said
a. things are filled with signs
universe a single creature, one from a.
a. things must be joined to one another
a. things come of earth and in earth end

AESOP 56
ANAXAGORAS 6
ANAXAGORAS 8
ANAXAGORAS 8
HERACLITUS 4
HERACLITUS 39
HERACLITUS 46
HERACLITUS 47
HERACLITUS 56
HERODOTUS 48
PLOTINUS 2
PLOTINUS 3
PLOTINUS 3
XENOPHANES 7

Allegory

distinguish what is a. and what isn't

PLATO 229

Alliance(s)

after the war, a.
men prefer a. with the rich
a. not in the interest of despots
only fear of equal strength holds a.

DIOGENES 9
EURIPIDES 444
PLATO 301
THUCYDIDES 63

Ally(ies)

he that is not with me is against me
a woman is a woman's natural a.
parents and children the most rightful a.

BIBLE 48
EURIPIDES 378
EURIPIDES 435

be your a. without deceit or guile
many in Athens are thine a.
to those who act not, fortune is no a.

HERODOTUS 17
ORACLES 3
SOPHOCLES 332

Alms

spare no a.

PERIANDER 16

Alone

it is not good that the man should be a.
never say you're a., god is within
when all the world's abed I lie in mine a.
how sweet is solitude
life is not to live for oneself a.
the moon has set, and I lie a.
the people of Athens performed it a.
cannot bear a. the burden of my grief
you are not a. in sorrow
leave me a., you would-be-comforters
I have all that I have through you a.
all by himself, no other footfall near

BIBLE 320
EPICTETUS 26
HOMER 381
MENANDER 67
MENANDER 73
SAPPHO 42
SIMONIDES 36
SOPHOCLES 137
SOPHOCLES 140
SOPHOCLES 144
SOPHOCLES 238
SOPHOCLES 267

Altar(s)

no friend of mine who violates the a.
a. with inscription to the unknown god
sacrifices at the a. will not improve you
frankincense burning on the a. of gods
polluting the a. of the gods with blood

AESCHYLUS 177
BIBLE 193
DIOGENES 5
PINDAR 115
PLATO 105

Always

and, lo, I am with you a.
who loves once, must love a.

BIBLE 97
EURIPIDES 357

Amalthea

a fertile farm is a horn of A.
the horn of A., the horn of plenty

PHOCYLIDES 3
PROVERBIAL EXP 1

Amazons

A. at the mercy of the winds and waves

HERODOTUS 88

Ambition(s)

do not set your heart on great things
enviable he whose a. attains his target
most wrongdoings caused by a. and greed
causes of injustice are lust, greed, a.
undertake many wars to satisfy a.
man without a. no better than placeman
why choose a., worst of deities?
athletes' strength, hardihood, a., spirit
prompting desire for high a.
a. of the young, plied with toil, gain fame
a. is the greatest fomentor of envy
freedom from a. requisite for gentleness
even a. yielded, that master passion
in these critical times even a. yielded
family too obscure to help in his a.
fond of learning, with high a.

ALCAEUS 6
ANONYMOUS 109
ARISTOTLE 219
CLINIAS 1
DIONYSIUS HAL 24
EUPOLIS 3
EURIPIDES 295
LUCIAN 1
PINDAR 46
PINDAR 123
PLUTARCH 16
PLUTARCH 16
PLUTARCH 27
PLUTARCH 27
THEMISTOCLES 1
XENOPHON 19

Amusement

see also Leisure, Play – Playing, Recreation, Relaxation, Rest

a., a necessary element in life
a. is rest needed to go on working
everyone to be beheaded for your a.?

ARISTOTLE 113
ARISTOTLE 157
EPICTETUS 7

Analysis – Synthesis

whoever can analyse and then synthesize

PERICTIONE 1

Anarchy

approve not a life ungoverned
neither a. nor tyranny
five days of a. after a king's death
nothing is worse for mankind than a.
a., stronger than fire
a., there is no greater evil

AESCHYLUS 46
AESCHYLUS 51
ANONYMOUS 92
ANTIPHON SOPH 17
EURIPIDES 110
SOPHOCLES 105

Anathema

a. to him preaching any other gospel

BIBLE 239

Ancestor(s)

see also Family, Father(s), Forefathers, Predecessor(s)

why does man have to resort to his a.?
my royal blood bought me no bread
born of noble a., you engender hope
and you, fatherland of my a., farewell
having bethought himself of our a.
reel off grandfathers one after the other
it is desirable to be well descended
country holier than all a.
the fathers of our fathers

EPICTETUS 81
EURIPIDES 286
EURIPIDES 395
EURIPIDES 515
ISOCRATES 72
MENANDER 74
PLUTARCH 119
SOCRATES 29
TYRTAEUS 2

Anchor(s)

a ship cannot depend on one a.
a ship is safer with three a. than one

EPICTETUS 84
EURIPIDES 509

in stormy nights be doubly anchored
which a. are indeed powerful?
false hope is as a boat on a weak a.
children are the a. of a mother's life
stow your a., give the wind full sail

Andromache

Andromache's lament still in our ears
the thought of A. dragged into slavery
she hastened through the hall beside herself

Angel(s)

lo, the a. of the lord came upon them
you may have entertained a. unawares
god maketh his a. spirits

Anger

see also Fury, Temper, Wrath

a. is a disease which words can heal
inordinately angered over trifles
praised when angry at the right things
define how long one should be angry
a. more against friends than strangers
actions caused by a. or desire
a. once aroused clouds our reason
fathers, provoke not your children to a.
a. slays even wise men
control a.
a. is blind
sorrow and a. together is madness
time is the healer of all a.
a. needs no artifice
a. went hand in hand with fear
don't show a. over minor things
a. distorts reason
a. reveals a mind worse than madness
make allowance for a parent's a.
a., cause of worst misery to man
whoever yields to a. ends piteously
a. and stupidity have destroyed many
there is much unseemliness in petty a.
free from a. every man is wiser
refrain from a., avarice
wise man at times overmastered by a.
a., far sweeter than trickling honey
a drug into the wine, a remedy for a.
do nothing in a., simulate a. sometimes
don't do what angers when done to you
this a. betrays a pettiness of spirit
no medicine for a. but counsel of a friend
a. towards a loved one lasts a short time
father with good sense rather than a.
anything done in a. is all wrong
you live a better life if you control a.
give not way to a. if you have sense
sit in judgement without ill temper
reasoning, the greatest remedy for a.
win over a. with positive thinking
proper decisions are not taken in a.
even in a. do not reveal friends' secrets
displays of a. fearful, often ludicrous
love is not born as suddenly as a.
people in a. are obtuse and silly
no one in a. can reason rightly
control belly, sleep, lust, a.
if led by a. into recrimination
in a. restrain hand and tongue
a storm and the terrible a. of the gods
when a. swells restrain your tongue
a man heavy with age is quick to a.
a. knows no old age
when in trouble restrain your a.
haste and a. opposed to good counsel
never approach a horse in a.
spirit in a horse is what a. is in a man

Angles

all right a. are equal
where the a. are less than the two right a.

Anguish

who knows not love knows not what a. is
she remembereth no more the a.
sleep is beneficial in every a.

PINDAR 49
PYTHAGORAS 31
SOCRATES 61
SOPHOCLES 355
THYLLUS 1

ALPHEIUS 1
HOMER 93
HOMER 232

BIBLE 115
BIBLE 270
BIBLE 338

AESCHYLUS 101
APOLLONIUS TY 8
ARISTOTLE 109
ARISTOTLE 111
ARISTOTLE 268
ARISTOTLE 299
ARISTOTLE 326
BIBLE 252
BIBLE 352
CHILON 6
CHRYSIPIUS 2
CLEAENETUS 1
CRITIAS 14
DEMETRIUS 3
DIONYSIUS HAL 26
EPICHRMUS 19
EPICHRMUS 21
EUENUS 3
EURIPIDES 104
EURIPIDES 245
EURIPIDES 366
EURIPIDES 407
EURIPIDES 408
EURIPIDES 507
HERODORUS 1
HOMER 131
HOMER 214
HOMER 273
ISOCRATES 33
ISOCRATES 48
MENANDER 25
MENANDER 99
MENANDER 135
MENANDER 137
MENANDER 145
MENANDER 223
MENANDER 233
MENANDER 248
MENANDER 260
MENANDER 268
MENANDER 277
MENANDER 279
PLUTARCH 90
PLUTARCH 203
PLUTARCH 210
PLUTARCH 210
PYTHAGORAS 2
PYTHAGORAS 17
PYTHAGORAS 29
QUINTUS 7
SAPPHO 41
SOPHOCLES 30
SOPHOCLES 236
SOPHOCLES 348
THUCYDIDES 76
XENOPHON 50
XENOPHON 51

EUCLID 3
EUCLID 4

ARISTARCHUS 1
BIBLE 176
MENANDER 320

do not subdue my heart with ache and a.
never silent is the a. within my breast

Animal(s)

see also Bird(s), Creature(s), Fish, Insect(s) and specific animals,

e.g. Dog(s), Sheep, Horse(s)

man is the cleverest of a.
follow the octopus and adapt his wits
no a. more invincible than a woman
man is a political and house-holding a.
man surpassed by a. in most senses
from inanimate to a. in unbroken sequence
man is by nature a political a.
plants exist for the sake of a.
a. exist for the good of man
every man is an a.
not every a. is a man
man a two-legged a. without feathers
man and the other a. live by air
what a. would rather live in a cage?
few offspring born to cruel and evil a.
as bats within a cave flit all around
with craft the hedgehog ruins homes
a logical a. can only be a social a.
a. have much more sense than man
eagle let fall a fawn beside the alter
thrice blessed, yea, thrice-happy a.
every a. has the habit of jumping
children the most unmanageable of all a.
only land a. are to be hunted
love occurs in the a. kingdom
treat a. not like shoes or pots and pans
why do you sleep, lion, fawns are near
as blind as a mole
a. also have a soul
never destroy a. that do not harm man
like a viper unperceived
like a cuttlefish, all pouch and no heart
crafty as the octopus, adapting colour

Answer(s)

a truthful a. or a pleasing one?
to him in a. spake
spinning out a lecture on each question
as you don't a. I assume that you agree
none to a. his cries but the echo

Ant(s)

living in holes, like swarms of a.
the Cyclops called the a. an a.
even a. and gnats feel wrath

Antagonism

a. combined with mistrust prevailed

Anticipate

see also Foreboding(s)

a. in fear the law's consequence
it is for prudent men to a. difficulties

Anticipation

calamities are more alarming in a.

Antiquity

dealing with events of such great a.

Anvil

stand firm as an a. when beaten upon
blow is answered by counter-blow

Anxiety(ies)

see also Cares – Worries, Concern(s), Trouble(s)

a. close upon my heart, enkindles fear
a., cares and jealousies drive out sleep
quit yourself of fears and a.
hoarding wealth is an a. for the rich
king's power with all its dangers and a.
barely sleeps for the a. in his heart

Ape(s)

in apes' company act the a. APOLLODORUS CAR or GEL 1
wisest man compared to god seems an a. HERACLITUS 34
an a. is an a. even with golden spangles PROVERBIAL 47

Aphrodite – Cypris

burning desire for fair-wreathed A.
Cypris' beauty died with Adonis
stay hapless youth, for Venus stay
if A. comes in moderation
no other goddess brings such happiness

SAPPHO 1
THEOCRITUS 4

ANAXAGORAS 17
ANONYMOUS 1
ARISTOPHANES 109
ARISTOTLE 48
ARISTOTLE 54
ARISTOTLE 178
ARISTOTLE 191
ARISTOTLE 199
ARISTOTLE 199
ARISTOTLE 285
ARISTOTLE 285
DIOGENES 2
DIOGENES APOL 1
EPICTETUS 58
HERODOTUS 80
HOMER 399
LYCOPHRON 4
MARCUS AUR 35
MENANDER 76
ORACLES 31
PHILEMON 19
PLATO 55
PLATO 116
PLATO 120
PLATO 304
PLUTARCH 22
PLUTARCH 36
PROVERBIAL 142
PYTHAGORAS 15
PYTHAGORAS 28
SOPHOCLES 92
THEMISTOCLES 10
THEOGNIS 16

HERODOTUS 136
HOMER 6
PLATO 201
SOCRATES 6
SOPHOCLES 259

AESCHYLUS 104
ANONYMOUS 152
PROVERBIAL 17

THUCYDIDES 102

MENANDER 119
PERIANDER 10

DIO CHRYS 3

PLUTARCH 83

IGNATIUS THEO 2
ORACLES 4

AESCHYLUS 153
PLUTARCH 200
PLUTARCH 201
SOCRATES 70
SOPHOCLES 192
THEOCRITUS 39

ANONYMOUS 133
BION SMYRNA 1
BION SMYRNA 2
EURIPIDES 237
EURIPIDES 237

- hunting too much after C. or not at all
 C. is by nature fond of darkness
 her lovely bosom and her flashing eyes
 A. subduing all low by desire
 to A. belong love and desire
 sleep by golden Aphrodite's side
 no gods or men can ever escape A.
 love coaxes me into Aphrodite's snares
 A. is my witness, I'm a gentle lover
 C. is my skipper and Eros keeps the tiller
 what would life be without A.
 C. takes no pleasure in virgins
 it is not fitting a virgin attend on A.
 you saw me naked! when, Praxiteles?
 immortal A. on your rich-wrought throne
 A., the goddess none can defeat
 C. she is Hades, she is immortal life
 C. rules over birds, beasts, men, gods
 A., Eros' mother, to her son
 A. overwheals the sharp wits of men
- Apollo – Phoebus**
 Phoebus A. hears your elegies
 A. appears only to the good
 A. gave mortals Plato to save the soul
 only Apollo's oracles are unfailing
 A. deceiving those who serve well
 bids A. to leave Delphi and go to Hades
 A. has a roof no more
 Phoebus A., grant this prayer of mine
 A. made her a true prophetess
- Apparent**
see also Seen – Unseen, Visible – Invisible
 phenomena, sightings of what is not a.
 men deceived as to what is a.
 a. as a white line on a white stone
- Apparition(s)**
 Darius' ghost
 Darius' ghost
 Darius' ghost
 what is this unhappy a.?
 meet me at Philippi
- Appearance(s)**
 look to the mind, not outward a.
 a. is a reflection of the soul
 a., sightings of what is not apparent
 all they do for to be seen of men
 judge not according to the a.
 uneducated only differ from beasts in a.
 or they are not, and yet appear to be
 a. to the mind are of four kinds
 things are what they appear to be
 outside splendid, inside just the same
 matters do not have the same a.
 do not judge by looks but by virtue
 allow for the poor, never judge by a.
 appear and appear not to be
 no fear of fat but rather of thin fellows
 myths, false tales appearing to be true
 a. does violence even to the truth
 fair in a. but when tested false
 a. and reality do not always agree
 outward a. deceive understanding
 pleasures of life are only seeming
- Appetite**
 check impulse, quench a.
- Apple(s)**
 pear trees, pomegranates, brilliant a.
 a. and roses and tender bay
 fresh cucumbers, a. and pears
 water murmurs through a. boughs
 pickers forgot a. at-top the top-most twig
- Apprehension**
 quickness of a. directs most in life
 quickness of a. and clear-sightedness
- Approval**
 indiscriminate a. testifies to stupidity
- Approve**
 I want the city too to ratify this decision
 my word not revocable once I a.
- EURIPIDES 450
 EURIPIDES 470
 HOMER 57
 HOMER 187
 HOMER 188
 HOMER 194
 HOMERIC HYMN 15
 IBYCUS 2
 LEONIDAS TAR 1
 MELEAGER 14
 MIMNERMUS 1
 MUSAEUS (2) 1
 MUSAEUS (2) 1
 PLATO 381
 SAPPHO 1
 SOPHOCLES 116
 SOPHOCLES 392
 SOPHOCLES 393
 THEOCRITUS 36
 THEOGNIS 69
- ARISTOPHANES 16
 CALLIMACHUS 19
 DIOGENES LAE 1
 EURIPIDES 95
 HERODOTUS 25
 ORACLES 24
 ORACLES 25
 PINDAR 64
 TRIPHODORUS 1
- ANAXAGORAS 10
 HERACLITUS 29
 SOPHOCLES 328
- AESCHYLUS 78
 AESCHYLUS 79
 AESCHYLUS 80
 ARISTOPHANES 88
 JULIUS CAES 7
- AESOP 61
 AESOP 62
 ANAXAGORAS 10
 BIBLE 72
 BIBLE 160
 CLEANTHES 8
 EPICETUS 40
 EPICETUS 40
 EPICETUS 40
 EURIPIDES 44
 EURIPIDES 176
 MENANDER 258
 PHOCYLIDES PS 5
 PLUTARCH 5
 PLUTARCH 195
 SIMONIDES 30
 SOPHOCLES 229
 SYNESIUS 4
 THEOGNIS 8
 THEOPHRASTUS 16
- MARCUS AUR 62
- HOMER 323
 IBYCUS 5
 PRAXILLA 1
 SAPPHO 4
 SAPPHO 28
- DEMOCRITUS 71
 DEMOCRITUS 71
- PLATO 302
- EURIPIDES 325
 HOMER 23
- not my way to a. of a stubborn mind
 you don't a. my words nor I your temper
- Arbitrations**
 a. valid only if under democratic rule
- Arbitrator**
 the a. looks to equity, a judge to law
- Arcadia**
 askest A. from me? 'tis too great a boon
- Architect(s)**
 if we are to build we summon a.
- Archon**
 the A. has power to fine offenders
- Ares – God of War**
see also War(s)
 A. plucks the fairest flowers of an army
 A. pierced the stallion's breast
 his thoughts are on war, pastime of A.
 A. spurred on the Trojan forces
 A., bane of all mankind
 A. accepts not bloodless sacrifices
 in women too lives a warlike spirit
 A. loves to kill the noble and valiant
 A. is lord, Greece has no fear of gold
- Argives**
 shame upon you, contemptible A.
 shame on you, A.
- Argos**
see also Dog(s)
 A. lifted head and pricked his ears
 A., the hound of Odysseus
 A. wagged his tail, could not draw near
 black death closed down on A.
- Argue**
 hard to a. with your belly
 no hope to persuade, no sense to a.
 ready to a. in favour of either side
- Argument(s)**
see also Dispute, Quarrel(s)
 a. over worth of a donkey's shadow
 double a. offered about good and bad
 a. make arrogant people angrier
 worsted in a. by the weaker party
 wiser is he that yields in a.
 not before hearing the a. of both sides
 truth is easy, my a. of disproof brief
 beating off the a., refusing to give reason
 bury in silt our original a.
 making the worse appear the better a.
 his a. smell of the lamp
 he renders stronger the weaker a.
 you have not advanced a single a.
- Aristides**
 all hail, you seven pupils of A.
 Themistocles was no friend of A.
- Aristocracy**
 virtue is the defining factor of a.
 kingship, a., democracy compared
- Aristophanes**
 mega-slogonist, Euripid-Aristophanist
 the Graces found the soul of A.
- Aristotle**
 A. had taught him a noble life
 Alexander influenced more by A.
- Arm(s)**
see also Arrow(s), Bows – Arrows, Sword(s), Weapon(s)
 I shall not dishonour my a.
 the power of states rests in force of a.
 the king's a. reaches very far
 on carrying a.
 tyrants not to make a. their bodyguard
 long are the a. of tyrants
 whoever revealed hateful a. to Hellenes
 a woman has vanquished me unarmed
- Armour**
 a. of gold, a wonder to behold
- Army(ies)**
see also Battle(s), General(s), Military, Soldier(s), War(s)
 Ares plucks the fairest flowers of an a.
 these are the walls of Sparta, my army
- SOPHOCLES 42
 SOPHOCLES 168
 ANDOCIDES 1
 ARISTOTLE 306
 ORACLES 9
 PLATO 194
 ARISTOTLE 13
 AESCHYLUS 188
 ANYTE 4
 BACCHYLIDES 3
 HOMER 67
 HOMER 70
 LEONIDAS ALEX 1
 SOPHOCLES 172
 SOPHOCLES 358
 TIMOTHEUS (I) 2
 HOMER 80
 HOMER 195
 HOMER 362
 HOMER 362
 HOMER 363
 HOMER 365
 CATO 2
 EPICETUS 95
 ZENO ELEA 3
 DEMOSTHENES 95
 DISSOI LOGOI 1
 EURIPIDES 40
 EURIPIDES 40
 EURIPIDES 494
 HESIOD 79
 LYCURGUS OR 1
 PLATO 201
 PLATO 339
 PROTAGORAS 4
 PYTHEAS 1
 SOCRATES 2
 THUCYDIDES 129
 ANONYMOUS 68
 HERODOTUS 157
 ARISTOTLE 241
 POLYBIUS 8
 CRATINUS 4
 PLATO 379
 ALEXANDER 5
 ALEXANDER 10

- smaller force may defend itself better
larger force caught unprepared
small, valiant force better than a vast a.
a surgeon is worth an a. of men
an a. should be organised as a body
a tiny a. may ward off a myriad spears
no a. can be ruled without respect
anarchy ruins states, breaks up a.
large a. subject to unaccountable panic
prevent the a. from falling sick
- Arrest**
can it be just to a. a suppliant? EURIPIDES 77
- Arrogance**
see also Pride, Vain, Vanity
man is arrogant or humble APOLLODORUS CAR 2
do not be arrogant in prosperity CLEOBULUS 18
a. to speak and not be willing to listen DEMOCRITUS 48
arguments make arrogant people angrier EURIPIDES 40
success leading to a. EURIPIDES 453
never be overwhelmed by senseless a. EUSEBIUS 1
quench a. rather than a conflagration HERACLITUS 17
a. never goes unpunished MENANDER 168
ignorance brings a., reflection hesitation PERICLES 24
a. result of too high aspirations PLATO 57
the arrogant in speech escape penalty SOPHOCLES 359
states acquiring prosperity turn to a. THUCYDIDES 71
- Arrow(s)**
see also Bows – Arrows
shaft of the a. feathered with his own plumes AESOP 9
envy slays itself by its own a. ANONYMOUS 51
dart which flies from the hand of Eros EURIPIDES 159
a. block out the sun, we fight in the shade HERODOTUS 151
I have many swift a. in my quiver PINDAR 47
shooting a. at the stars PROVERBIAL 190
valuable if a. could pick out the brave THUCYDIDES 112
the a. paradox ZENO ELEA 1
- Art(s) – Craft(s)**
see also Occupation(s) – Profession(s), Skill(s), Trade(s)
handicraft that I have come to loathe AESCHYLUS 87
a. loves chance and chance loves a. AGATHON 2
complying with a., the statue of Justice ANONYMOUS 64
any spear-maker or shield-merchant ARISTOPHANES 115
all c. originate from you, Plutus ARISTOPHANES 149
virtue is better than any form of a. ARISTOTLE 93
every artist loves his own handiwork ARISTOTLE 144
if purpose present in a., so is it in nature ARISTOTLE 180
each a. uses its tools, each soul its body ARISTOTLE 316
judge poetry by the canons of a. CALLIMACHUS 2
the a. are all fenced in now CHOERILUS 1
all the a. have made a great advance DEMOSTHENES 46
the artistic skill of nature ERASISTRATUS 4
nature's artistic skill GALEN 3
they ply their c. by right of birth HERODOTUS 109
craftsman is craftsman's rival HESIOD 19
possessions may be lost, a. lasts forever HIPPARCHUS (2) 1
most precious possession for all is a. HIPPARCHUS (2) 1
the life so short, the c. so long to learn HIPPOCRATES 9
life is short, the a. long HIPPOCRATES 10
rashness indicates want of a. HIPPOCRATES 46
where love of man there is also love of a. HIPPOCRATES 58
his hands were skilled in every c. HOMER 71
what subtlest a. gave thy songs power HOMERIC HYMN 14
he meddled in all a. and c. HOMERICA 1
no a. exists which can implant prudence ISOCRATES 68
a. only perfect when it copies nature LONGINUS 11
a. is adornment in itself MENANDER 146
a. is a haven in man's misfortune MENANDER 249
chance sometimes improves on a. MENANDER 314
a., speech, law, all works achieved ORPHICA 14
seamanship, just like anything else, is an a. PERICLES 5
there is science in the a. of cookery PHILEMON YNG 1
philosophy, the highest kind of a. PLATO 163
he kept them busy with a. and games PLUTARCH 19
applaud the a., not the action in a poem PLUTARCH 167
Athen's the mother and nurse of many a. PLUTARCH 194
through a. I have many acquaintances POSIDIPPUS 3
a. without practice, practice without a. PROTAGORAS 5
a. and wisdom yearned for by mankind SOLON 18
poverty is the mother of invention THEOCRITUS 38
- ARCHIDAMUS 4
ARCHIDAMUS 4
EURIPIDES 402
HOMER 157
IPHICRATES 3
MOSCHION 1
SOPHOCLES 31
SOPHOCLES 105
THUCYDIDES 117
XENOPHON 22
- he alone possesses wily a.
my a. is wisdom
agriculture is mother of the other a.
life is short and the a. is long
- Artemisium**
at A. were laid the foundations of liberty PINDAR 107
- Article(s)**
prevent sale of adulterated, spurious a. ARISTOTLE 7
- Artifice**
anger needs no a. DEMETRIUS 3
- Artist(s)**
among the master a. I inscribe the cook ALEXIS 6
every a. loves his own handiwork ARISTOTLE 144
- Artistry**
let us praise whatever is done with a. SOCRATES 60
- Asclepius, god of Health – Aesculapius**
A. to save the body, Plato the soul DIOGENES LAE 1
Crito, we owe a cock to A. SOCRATES 38
- Ashes**
in place of men, a. and urns AESCHYLUS 11
as a burning spark beneath the cold a. HOMERIC HYMN 12
alive today, in a. tomorrow MARCUS AUR 30
- Asia**
spoils from the barbarians dwelling in A. ALEXANDER 2
Persians claim A. as their own HERODOTUS 4
- Asking and Obtaining**
ask, and it shall be given you BIBLE 32
a. god for more when he gives us a lot EPICTETUS 80
- Asleep**
see also Awake
a. are the peaks of the mountains ALCMAN 4
all men are alike when a. ARISTOTLE 26
be not ignorant concerning those a. BIBLE 255
all we see while slumbering is sleep HERACLITUS 9
we must not act and speak like those a. HERACLITUS 33
all are the same, those awake and those a. HERACLITUS 37
a. each enters a world of his own HERACLITUS 38
a. a man is useless PLATO 115
a. on both his ears PROVERBIAL 2
a mind a. is kindred to true death PYTHAGORAS 40
if I can capture cities a. TIMOTHEUS (2) 1
just when they had fallen a. THUCYDIDES 29
- Asphodel**
the spirit departed over the fields of a. HOMER 322
- Assembly**
speaking in the senate or the a. AESCHINES 3
who wishes to address the A.? ARISTOPHANES 3
- Asset**
the greatest a. is a loyal servant MENANDER 107
no greater a. in life than courage MENANDER 133
- Assimilate**
lives of men a. to the land they live in PLUTARCH 172
- Assistance**
see Help
- Assurance**
past bad experience is best a. for future DEMOSTHENES 18
- Astronomer(s)**
feeding astronomical charlatans ARISTOPHANES 47
a. are the silliest people BION 2
- Astronomy**
a. compels the mind to look upwards PLATO 262
- Athena**
unlawful for A. to decide on cases of murder AESCHYLUS 45
invoke A., but also try to swim AESOP 38
dedicated a musical loom-comb to A. ANTIPATER SID 1
A. born wearing full armour ARISTOPHANES 30
A. spurred on the Achaean forces HOMER 67
A. touched him with her golden wand HOMER 351
olive tree protected by A. withers not SOPHOCLES 226
- Athenian(s)**
A. are not called servants to any man AESCHYLUS 70
A. fighting in forefront of the Greeks ANONYMOUS 66
prize from the A. Games ANONYMOUS 138
A. will assist Corcyraeans ANONYMOUS 140
anyone abolishing the A. democracy ANONYMOUS 141
if A. democracy remains abolished ANONYMOUS 142
A. claim the right to rule over others ARCHIDAMUS 7
so long will the A. fight the Persians ARISTIDES 9
A. in law-courts prattle all their lives ARISTOPHANES 13

ATHENIAN(S)

A. will realize what education they get everything they do, A. do too late	ARISTOPHANES 54	Attack(s)	BRASIDAS 7
A. to send help to the Spartans master, remember the A.	ARISTOPHANES 103	all will dare to fend off an attacker as a wild beast twists up for an a.	DEMETRIUS 1
when, A., will you take action?	CIMON 2	no avenging spirit a. a friend	EURIPIDES 141
A. statutes and basic laws	DARIUS 12	everything that a military a. could gain guard against those ready to a.	EURIPIDES 292
the A. came with a false pretext and the A. had the victory	DEMOSTHENES 22	whence love attacked the victim's soul pretended to come to terms and then a.	HERMOCRATES 3
the A. were the saviours of Hellas	DEMOSTHENES 80	take precaution not to be attacked	PLUTARCH 204
A. never to make accord with Xerxes	HERMOCRATES 4	don't wait for the a. of a superior power	THUCYDIDES 37
A. would never betray our way of life items sold in the A. agora	HERODOTUS 113		THUCYDIDES 138
many in Athens are thine allies	HERODOTUS 140		
beware Pericles, you govern A.	HERODOTUS 166		
where A. laid the cornerstone of freedom farewell noble and glorious sons of A.	HERODOTUS 168		
the people of Athens performed it alone	NICOPHON 1		
I am not A. but a citizen of the world found more credence flattering the A.	ORACLES 3	Attainable	PINDAR 100
war between the Peloponnesians and A.	PERICLES 61	may I still strive for what is a.	
A. bold beyond their strength	PINDAR 107		
A. not capable of living in peace	SIMONIDES 5	Attempt(s)	DEMOCRITUS 2
A. and Spartans prepared for war no hope while the A. dominated the sea	SIMONIDES 36	do not a. more than you can	HERODOTUS 111
A. were vastly superior with their fleet	SOCRATES 48	a. a deed and do a d., the same to god in great a. even failure is glorious	LONGINUS 2
A. could have peace, greedy for more	SOLON 55		
A. are experts at stealing public money	THUCYDIDES 1	Attention	ARISTOTLE 205
	THUCYDIDES 9	common matters get least a.	BION SMYRNA 8
	THUCYDIDES 10	Eros gives no heed to what I say	EPICETUS 33
	THUCYDIDES 11	a. to you just as he does to his donkey	EPICETUS 73
	THUCYDIDES 31	pay no a. to what people say of you	HYPERIDES 3
	THUCYDIDES 66	these men to receive greatest a. in Hades divert the a. of citizens to other matters	PLUTARCH 19
	THUCYDIDES 104		
	THUCYDIDES 108	Attica	ANTIPHANES 10
	XENOPHON 9	the water of A., sparkling and pure in A. the tongue is specially excised	ARISTOPHANES 43
		A. in the past full of crops, now a skeleton	PLATO 2
		Attitude(s)	
		build a sensible a. in youth	BIAS 13
Athens	AESCHYLUS 69	Attraction	
far, where the sun sinks in the west they made A. a city of just laws	ANONYMOUS 8	<i>see also</i> Like	
the Hellas of Hellas, A.	ANONYMOUS 38	a dog appears fairest to a dog	EPICHRMUS 2
bad policymaking that afflicts A.	ARISTOPHANES 52	a bad man happily blends with bad	EURIPIDES 426
if A. had an institution that worked well stop bamboozling the people of A.	ARISTOPHANES 69	like draws like to like	HOMER 360
we live as a corporate body in this city	ARISTOPHANES 123	like is always drawn to like	PLATO 312
A. has greatest fame among Greeks	DEMOSTHENES 88	jackdaw to jackdaw	PROVERBIAL 19
everything is for sale at A.	DIONYSIUS HAL 12	like is friend to like	PROVERBIAL 68
rid of tyrants A. became even greater at A. demanders of earth cast into the Pit	EUBULUS 1	cicada is to cicada dear, and ant to ant	THEOCRITUS 23
A. the most renowned city in the world so well did Theseus administer A.	HERODOTUS 96		
I hear that you are an admirer of A.	HERODOTUS 139	Attribute(s)	PLATO 227
many in A. are thine allies	ISOCRATES 49	a. of a truly good future ruler	
flee from A. to the ends of the earth our city is open to all the world	ISOCRATES 66		
A. an education to the whole of Greece	ISOCRATES 74	Audience	ANONYMOUS 13
A. in name a democracy but ruled by one of all great cities A. is the loveliest glorious A., worthy of song	ORACLES 3	lengthy speech to an a. half-asleep	ARISTOPHANES 73
A. is fond of talk and full of talk	ORACLES 13	it's quick action that pleases the a.	ARISTOPHANES 76
goodbye A., neighbour of our Euboea	PERICLES 17	jokes at which the a. never fail to laugh?	DEMOSTHENES 103
A. even in my day is justly admired	PERICLES 27	no heed to the reaction of your a.	HIPPOCRATES 60
A. a city of humanity and benevolence bedizen our city like a wanton woman cannot even die in A. without paying	PERICLES 54	do not rejoice unduly in a large a.	PLUTARCH 160
A. the mother and nurse of many arts who would bring an owl to A.	PINDAR 89	a flatterer, a painful affliction to the a.	
sorrow to see A. decline	PINDAR 106		
Zeus to send rain over the fields of A.	PLATO 43	Audit	AESCHINES 7
keep this city free from sorrows	PLATO 378	none free from a. if he held public trust	
you'd not be famous even if from A.	PLUTARCH 10		
fallen laid in most beautiful suburb of A.	PLUTARCH 62	Augean	PROVERBIAL EXP 5
Lacedaemonians would not enslave A.	PHOCION 3	to clean the A. stables	
	PLUTARCH 194	Augury	
	PROVERBIAL 12	all his a. did not avert his death	HOMER 46
	SOLON 4	no a. or offering can ward off destiny	SOLON 19
	SONGS 2		
	SONGS 5	Augustus	AUGUSTUS 1
	THEMISTOCLES 11	alter dedicated by A. on the Capitol	
	THUCYDIDES 39	Author(s)	
	XENOPHON 40	<i>see also</i> Historian(s), Poet(s), Writer	
		another will deal with what happened later	XENOPHON 43
		told by oracle to study ancient a.	ZENO OF CITIUM 1
		Authority	
		<i>see also</i> Power	
		a. rests with the court and the people no one has a. over another's will	ARISTOTLE 233
		fame blows up many nobodies to a.	EPICETUS 63
		do not challenge a.	EURIPIDES 42
		when in a., employ no unworthy person from childhood learn to lead and submit	EURIPIDES 105
		justice makes a. divine, injustice bestial no beast more savage than man in a.	ISOCRATES 25
		a. shows and tries the character of men a. reveals every frailty of men	PLATO 142
		who extends his a. is no longer a king happiness is not found in a. or power	PLUTARCH 6
		when the general is present all a. ends do not boast of your a., it is soon gone	PLUTARCH 33
			PLUTARCH 33
			PLUTARCH 85
			PLUTARCH 168
			PROVERBIAL 104
			SOSIPHANES 1
		Autumn	
		<i>see also</i> Season(s), Spring, Summer, Winter	
		the noble even in life's a. are noble	ARCHELAUS (2) 2

Avarice

- a. contains all vices APOLLODORUS GEL 1
 the a. of mankind is insatiable ARISTOTLE 215
 wealth "for your children" pretext of a. DEMOCRITUS 108
 who desires more loses what he has DEMOCRITUS 109
 refrain from anger, a. HERODORUS 1

Average

- see also* Mean, Measure(s), Middle, Moderation
 unsafe to have beauty beyond the a. EURIPIDES 530

Avoid

- why do you cruelly a. me? ANACREON 5
 a. open ways and trodden tracks CALLIMACHUS 3
 a. reckless violence CLEMENT 10
 a. even speaking of evil deeds DEMOCRITUS 88
 a. wrongdoing if all citizens indignant SOLON 69

Awake

- see also* Asleep
 all we see a. is death HERACLITUS 9
 a. we have a common world HERACLITUS 38
 a., but courting sleep with weary will HOMERIC HYMN 13
 hopes are the dreams of those a. PINDAR 125
 keep your mind wide a. PYTHAGORAS 40
 to reawaken evil long laid to rest SOPHOCLES 220

Awareness

- see also* Comprehension, Knowledge, Understanding etc.
 who fear others are slaves unaware ANTIISTHENES 15
 a. of the very essence of beauty PLATO 323

Away

- away, away ye sinners CALLIMACHUS 18
 a. in winter blasts and surging seas HOMER 35

Awe-inspiring

- be in battle daunting, in courts humane DEMOSTHENES 54

Axe

- the a. is laid unto the root of the trees BIBLE 7
 trees never touched by the a. HOMERIC HYMN 16
 a Tenedian double-edged a. PROVERBIAL EXP 3

Axis

- an a. forever fixed, holding the earth ARATUS 2
 the earth is rotating about its own a. ARISTARCHUS SAM 2

Baby

- like an infant who had sucked his fill HOMERIC HYMN 13

Babylon

- B. is fallen, is fallen, that great city BIBLE 304

Bacchic

- barbarous b. dissonance AESCHYLUS 185
 ecstatic, b., frantic, fanatic TIMOTHEUS (I) 1

Back

- flat on his b. staring at the ceiling LUCIAN 2

Bad

- see also* Evil, Good – Bad, Good – Evil, Sin(s), Vice, Wicked,
 Wrongdoing(s)

- not chaste who never touched the b. ANTIPHON SOPH 15
 men are b. in countless ways ARISTOTLE 95
 most people are b. BIAS 6
 men bring upon themselves all that is b. DEMOCRITUS 79
 good and b. do never mix EURIPIDES 183
 no benefit in the gifts of a b. man EURIPIDES 235
 a b. end comes from a b. beginning EURIPIDES 367
 b. happily blends with b. EURIPIDES 426
 when b. men die, all that was theirs dies EURIPIDES 504
 the b. think profit superior to fairness EURIPIDES 506
 whole city punished for one b. man HESIOD 33
 the b. when praised become worse still PHILOSTRATUS 2
 b. habits start small POLYAENUS 2
 escaped the b., found the better PROVERBIAL 35
 it is of advantage not to mix b. with b. THEANO 2
 not all the b. are b. from womb THEOGNIS 23
 the b. is often better to remain within THEOGNIS 30

Bag(s)

- shopping b. a useless ornament ARISTOPHANES 136

Baggage

- b. thrust on me like a cargo on a ship SOPHOCLES 293

Bait

- like a b. floating without a hook CAPITO 1
 gold will always be a b. to men PHOCYLIDES PS 19

Balance(s)

- see also* Scales, Weigh, Weights
 weighed in the b. and found wanting BIBLE 365

- so that the b. of power is not lopsided CIMON 2
 b. the wool against the weights HOMER 173
 pair expense and thrift in b. fair LUCIAN PS 2
 weigh possible blessings in the b. MENANDER 51

Banish

- see also* Exile
 can I b. the mother who bore me HOMER 259

Banishment

- see also* Exile, Ostracism
 whatever b. had not been effected HERODOTUS 101

Banjo

- she had no more intelligence than a b. TIMON 1

Banquet

- frugal meal in peace better than b. in fear AESOP 41
 speech is like a b. DEMETRIUS 5

Baptize

- b. in name of father, son, holy ghost BIBLE 96
 I b. with water BIBLE 146

Barbarian(s)

- enough men killed to defeat all b. AGESILAUS II 8
 not distinguishable as B. or Greek ANTIPHON SOPH 7
 Hellenes distinguished from the b. HERODOTUS 11

Barber

- b. asks how to cut your hair ARCHELAUS (2) 1
 much have I learnt in the b.'s chair EUPOLIS 2
 gossip resides wherever the b. is PROVERBIAL 109

Base

- the b. conceive a love of death AGATHON 3
 things are just or b. by convention ARCHELAUS (1) 1
 used well by the worthy, badly by the b. ARISTOTLE 59
 base-born to rule over well-born DIONYSIUS HAL 11
 b. will never be anything but b. EURIPIDES 109
 foolish to give voice to b. fears EURIPIDES 339
 the b. honour their friends only when present ISOCRATES 1
 the b. easily frustrated and humbled PLUTARCH 105
 in adversity even the b. attain positions PROVERBIAL 38
 worthy of thy blood or b. SOPHOCLES 48

Base – Noble

- see also* Noble
 philosophers say noblest, practice basest DIODORUS SIC 2
 no man is nameless, be he b. or n. HOMER 297
 rules of law alike for b. and n. SOLON 32

Bath(s)

- see also* Cleanliness, Wash
 cold, gloominess, and lack of b. ALEXIS 7
 there is great delight in a little b. ANONYMOUS 47
 wore their hair long, never bathed ARISTOPHANES 35
 kissing maid while wife's in the b. ARISTOPHANES 124
 like a baby just after his b. HOMERIC HYMN 13

Battle(s)

- see also* Fight – Fighting, Marathon, Plataeae, Salamis, Struggle,
 War(s) etc.

- well did they know the men sent to b. AESCHYLUS 11
 surely 'tis not for a woman to long for b. AESCHYLUS 25
 a b. cry of the Greeks AESCHYLUS 73
 enough killed to defeat all enemies in b. AGESILAUS II 8
 I will not steal my victory ALEXANDER 8
 we are come to b. with our foes ARISTIDES 10
 lions at home, but foxes in b. ARISTOPHANES 126
 if uncertain, who shall prepare for b. BIBLE 227
 we must surely fight the b. of liberty DEMOSTHENES 51
 be in b. daunting, in courts humane DEMOSTHENES 54
 they chose rather to die nobly in b. DEMOSTHENES 93
 your special gift, to excel in b. EURIPIDES 310
 cowards don't count in b. EURIPIDES 469
 gods and men honour those slain in b. HERACLITUS 10
 b., combats, bloodshed, slaughter HESIOD 10
 no sign of fear, no hesitation to give b. HOMER 62
 b., javelins and arrows were my delight HOMER 338
 you will not return, you will die in b. ORACLES 19
 you will return, you will not die in b. ORACLES 19
 an overpowering word may spur to b. PINDAR 120
 Caucasus hides myriad kings shunning b. PLUTARCH 38
 Stentor's lungs could give a b. shout PROVERBIAL EXP 10
 to die in the forefront of the b. SIMONIDES 8
 death reaches even him who shuns b. SIMONIDES 16
 love, unconquered in b. SOPHOCLES 114
 envy, disputes, strife, b. and bloodshed SOPHOCLES 247
 an indecisive b. was fought THUCYDIDES 17

BATTLE(S)

ships lost; Mindarus dead

Battlements

swarm to the b. and gates

Be – Being

see also Being

first tell yourself what you want to b.
nothing that comes into b. perishes
we are and we are not
way that 'it is'; 'non-b.' cannot be 'b.'
it is the same thing to think and to be
whatever is in word or thought must 'be'
as uncreated, b. is indestructible
b. is whole, unique, and perfect
nothing comes into b. without a cause
I am whatever was, or is, or will be

Beach

once more covered the b. with sand
this b. has most beautiful pebbles

Beacon

as a harbour b. guides ships in distress

Beans

keep your hands off b.

Bear(s)

don't look for footprints when b. is near
b. ye one another's burdens
b. and forbear
I've much endured, I shall b. this too
growling b., foaming tusky boars
nothing happens which one is not fit to b.
having the strength to b. abuse
b. and lions most dangerous in the wild

Bearable – Unbearable

two sides to things, one b., the other u.
thou hast the u. spirit of thy mother
misfortunes more b. when shared
without harmony life is u.
we men have made our lives u.

Beard

you'll mourn for your b., you will
b. more magnificent than the lion's mane
what more useless than hairs on a chin?
the b. on his chin showed dark once more
a b. does not make a philosopher
don't let your b. need trimming

Beast(s)

no b. more invincible than a woman
a b. if he is unable to live in society
b. of the forest will be abroad at night
uneducated don't differ from b.
as a wild b. twists up for an attack
for b. good breeding is bodily strength
men, gods and b. all love their children
as a b. of prey retiring, turns and looks
of all wild b. a tyrant is the worst
of all tame b. the flatterer is worst
no wild b. is more savage than man
he hunts the tribes of savage b.
Cypris rules over birds and b.

Beautiful

see also Handsome

the b. find it difficult to follow reason
for god all things are b., good and just
with god's help may I still love what is b.
on marrying a pretty or ugly woman
may not one b. thing turn to be ugly?
a statue that is to be made b.
was she not chaste, was she not fair?
when candles are out all women are fair
the most b. thing is whatever you love
one who is lovely is only so to look upon
be b. in your way of life
what is not b. often seems b.
fallen laid in most b. suburb of Athens
b. persons inflame

Beauty

mental gifts better than good looks
so full of b., so lacking in brains
virtue and b. seldom come together
where there is b., either suits him best

XENOPHON 39

AESCHYLUS 151

EPICETUS 53

EURIPIDES 520

HERACLITUS 22

PARMENIDES 2

PARMENIDES 3

PARMENIDES 4

PARMENIDES 6

PARMENIDES 6

PLUTARCH 104

PLUTARCH 155

HOMER 162

PAUSANIAS (2) 1

EPICETUS 99

PYTHAGORAS 30

BACCHYLIDES 24

BIBLE 242

EPICETUS 77

HOMER 281

HOMER 325

MARCUS AUR 36

PHILEMON 5

THEOCRITUS 47

EPICETUS 72

HOMER 82

JOHN CHRYS 8

LYCURGUS OR 3

PHILEMON 19

AESCHYLUS 198

EPICETUS 29

EPICETUS 29

HOMER 351

PLUTARCH 154

SEMONIDES 8

ARISTOPHANES 109

ARISTOTLE 193

BIBLE 342

CLEANTHES 8

DEMETRIUS 1

DEMOCRITUS 27

EURIPIDES 436

HOMER 158

PITTACUS 10

PITTACUS 10

PLUTARCH 26

SOPHOCLES 74

SOPHOCLES 393

ARISTOTLE 243

HERACLITUS 44

PINDAR 100

PITTACUS 11

PLATO 251

PLOTINUS 1

PLUTARCH 3

PLUTARCH 97

SAPPHO 6

SAPPHO 19

THALES 15

THEOCRITUS 14

THUCYDIDES 39

XENOPHON 30

AESOP 14

AESOP 16

ANONYMOUS 5

ANONYMOUS 110

b. to the body, language to the mind
virtue, the fairest prize for thy b.

b., a greater recommendation

b. is the gift of god

a blind man's question on b.

I melt as wax before her b.

think of whatever things are lovely

so is b. to an ill-minded woman

woman's glory is b., a man's strength

b. without charm only pleases us

without sense b. is an animal attribute

do not seek every pleasure, choose b.

good things of youth are strength and b.

not b. but character wins a husband

what use is b. without good sense?

unsafe to have b. beyond the average

man, as to god, seems an ape in b.

for the sake of a fair-ankled maid

not b. or intellect or eloquence to all

thou hast no wits to match thy b.

b. breathed all around her

a woman's b. created for admiration

be not busy about the b. of others

beauties soon slip from our memory

as long as b. lives and eyes can see

whatever is beautiful has its b. in itself

b. adorned with virtue, a double win

do not judge by looks but by virtue

b. welcome accompanied by sense

b. tyrannizing so long as bloom holds

the fashion of spoil beauties

b. is in harmony with the divine

set a higher value on the b. of souls

attaining to the very essence of b.

recognize b. itself, not images of it

was she not chaste, was she not fair?

b. is highly prized, but short-lived

strange to record only the b. of the soul

b. of women incitement to the passions

one who is lovely is only so to look upon

display to me the b. of your eyes

you have reared evil well disguised in b.

and of her b. wondrous coy she was

Bed

Euripides a misogynist, but not in b.
Odysseus' b. hung with spider-webs
the b. of Procrustes

Bedfellow

whosoever has a fair b. awaiting him

Bee(s)

see also Hives, Honey

bring h. too, that the bee distils

b. the most ingenious, useful animals

when b. come in the fair springtide

the b., culling the varied flowers

b. born to toil, a snub-faced brood

ground-bees traffic to and fro

misers have the fate of b.

honey, the gift of b.

the oak bears b. in its midst

drones who waste the labour of the b.

like buzzing swarms of b.

b. that in fury defend their young

Erinna, b. among poets

as your name, Melissa, you do as the b.

what harms the bee-hive harms the b.

your honey-b. will turn out to be hornets

god gave a sting to b., speech to man

I desire neither the b. nor yet the honey

yellow b. flitted about the springs

Eros stealing honey stung by a b.

Before

hear me b. you shout me down

Before – After

some deliberate b. the event, but you a.

wise men think b., not a.

Beggar(s)

a b., a wanderer with one day's bread
you don't know the force of a b. pouch

ARISTIDES AEL 2

ARISTOTLE 327

ARISTOTLE 332

ARISTOTLE 333

ARISTOTLE 337

ASCLEPIADES 3

BIBLE 249

BIBLE 350

BION SMYRNA 11

CAPITO 1

DEMOCRITUS 61

DEMOCRITUS 98

DEMOCRITUS 146

EURIPIDES 41

EURIPIDES 474

EURIPIDES 530

HERACLITUS 34

HOMER 132

HOMER 292

HOMER 367

HOMERIC HYMN 5

ISOCRATES 64

JOHN CHRYS 10

LONGINUS 14

LONGUS 1

MARCUS AUR 20

MENANDER 108

MENANDER 258

MENANDER 336

PLATO 150

PLATO 150

PLATO 318

PLATO 322

PLATO 323

PLATO 324

PLUTARCH 3

PLUTARCH 120

PLUTARCH 206

PLUTARCH 209

SAPPHO 19

SAPPHO 36

SOPHOCLES 208

THEOCRITUS 37

HIERONYMUS 1

HOMER 349

PROVERBIAL EXP 6

ION 2

AESCHYLUS 75

AESOP 58

ANONYMOUS 42

ANONYMOUS 44

ANONYMOUS 82

ANONYMOUS 82

DEMOCRITUS 111

EPICETUS 93

HESIOD 32

HESIOD 37

HOMER 27

HOMER 165

LEONIDAS TAR 3

MARCUS ARG 1

MARCUS AUR 48

ORACLES 20

PHOCYLIDES PS 38

SAPPHO 37

THEOCRITUS 21

THEOCRITUS 36

DEMOSTHENES 30

DEMOSTHENES 28

EPICHRMUS 18

ANONYMOUS 105

CRATES THEB 2

asking for food, not funeral expenses
all strangers and b. come from Zeus
look not aside a b. be he a stranger
shake acorns from another oak
a b. pouch is never filled

Beginning

see also Beginning – End, Root(s), Start
b. of education is examination of terms
b. is more than half of the whole
in the b. god created heaven and earth
fear of the lord is the b. of wisdom
the b. of every undertaking is the word
hope of evil gain is the b. of loss
envy creates the b. of strife
the b. of bliss is a satisfied stomach
idleness is the b. of wrongdoing
all have their b. from three things
daily we begin afresh
b. more than half of the whole
first year the b. of our whole life
the b. is what matters most
first beginnings come from nature
well begun is half done
from a small b. ruin runs wild like fire
everything has its b. in water
here then begins the Peloponnesian war
always greater enthusiasm at the b.
this day will be the b. of great evils
from the b. everybody learned from Homer
knowledge was not given from the b.

Beginning – End

see also Beginning, End, Start
cannot join the b. to the e.
intelligence is both a b. and an e.
a whole has a b., a middle, and an e.
I am alpha and omega, the b. and the e.
boldness b. of action, fortune the e.
in the b. there were atoms and void
a bad e. comes from a bad b.
common are b. and e. on a circle
my family begins with me, yours ends
b., middle and e. is good education
e. of all matter appears not at its b.
trivial at first, grievous in the e.
begin a task well and finish it well
the divine has neither b. or e.
when we're just b. to live, lo! we die
all things come of earth and in earth e.

Begotten – Unbegotten

how the b. can have approached the u.

Behaviour

your b. resembles those of our friends
as mortals, behave as mortals
I am ashamed that our b. is undignified
Clazomenians behave unseemly
a single law led women towards good b.
hard to predict the b. of the young
men-slayers by nature, men-harlots in b.

Behind

get thee b. me, Satan
an abyss in front, and wolves b.

Being

you know not why you live or who you are
what 'is' grows, what 'is not' becomes
if anything exists, it is either b. or not-b.
what was always and always will be
learn what you are and be such
whether one is or is not
all that comes into b. is earth and water

Believe – Disbelieve

no one believed the shepherd boy
lord, I b.; help thou mine unbelief
who believes will have everlasting life
except ye see signs, ye will not b.
I shall not b.
be not faithless, but believing
blessed they who yet have believed
if ye b. not, neither will ye understand
blame no other but our beliefs

DIOGENES 13
HOMER 287
MENANDER 270
PROVERBIAL 78
PROVERBIAL 174

ANTISTHENES 1
ARISTOTLE 87
BIBLE 315
BIBLE 344
BIBLE 372
DEMOCRITUS 107
DEMOCRITUS 121
EPICURUS 15
HESIOD 80
MENANDER 29
PALLADAS 8
PLATO 94
PLATO 107
PLATO 228
PLUTARCH 108
PROVERBIAL 66
SOLON 13
THALES 3
THUCYDIDES 28
THUCYDIDES 32
THUCYDIDES 34
XENOPHANES 2
XENOPHANES 5

ALCMAEON 2
ARISTOTLE 126
ARISTOTLE 184
BIBLE 285
DEMOCRITUS 132
DEMOCRITUS 147
EURIPIDES 367
HERACLITUS 45
IPHICRATES 2
PLUTARCH 117
PROVERBIAL 42
SOLON 13
SOPHOCLES 366
THALES 13
THEOPHRASTUS 17
XENOPHANES 7

CLEMENT 6

ANTIPHON SOPH 18
EURIPIDES 24
JOHN CHRYS 4
PROVERBIAL 1
ROMULUS 1
THEOPHRASTUS 19
THEOPOMPUS (3) 1

BIBLE 57
PROVERBIAL 94

EURIPIDES 63
GALEN 6
GORGIAS 1
MELISSUS 1
PINDAR 72
PLATO 161
XENOPHANES 8

AESOP 36
BIBLE 106
BIBLE 150
BIBLE 153
BIBLE 183
BIBLE 184
BIBLE 185
BIBLE 360
EPICTETUS 64

I accept what the simple folk b.
d. in gods if injustice is triumphant
b. false words and d. what is true
I b. in one god, the father almighty
to be wrong in a belief is human
d. chatters even telling the truth
nor did they b. me when warned
what people b. prevails over truth

Belong – Belonging(s)

respect a neighbour's b. as your own
consider all as b. to both in common

Benefactor(s) – Beneficiaries

benefactors love their b. more
b. love whom they have benefited more
be a b. rather than adorn your city

Benefit(s)

see also Advantage(s), Utility
labour not in vain for no b.
what I do for my children b. me
a friend is not for the sake of b.
friendship in utility ends when profit ends
b. one will lose from joint ownership
b. to be acquired from public sources
purpose of law is to b. men's lives
no b. in the gifts of a bad man
woman brings both b. and great distress
shame both harms and b. man
ungrateful he who forgets b. received
future not as I wish but to my b.
not by receiving b. but by doing them
with necessity come many b.
never befriend with hopes of future b.
oligarchy keeps all advantages
dangers bring most b. in success

Benevolence

be in battle daunting, in courts humane
bring with you pity, pardon, b.
untimely b. is not different to hostility
handsome to look at, benevolent in spirit

Best

not purport to be the b., be the b.
may the better man win
happiness the fairest and b. of all things
live in accordance with the b. in us
those able to rule b. should rule
what is moderate is b.
support the b., not easiest policy
thinking yourself worthy of the b.
station a man where he may serve b.
they deem themselves to be the b. of men
strive always to be the b.
to die nobly is reserved for the b.
b. is always safest
b. citizen to be in charge of education
pursue what is b.
a true friend applauds only what is b.
b. if good honoured, the bad ward off
when giving advice propose what is b.
not to be born is b.
your b. men most expert at stealing
the b. should have an advantage

Best – Worst

see also Better – Worse, Good – Bad, Superior, Worst
envy gives first place to w. and not b.
w. people often occupy the b. seats
experience of w., b. assurance for future
wealth allows w. to be first
b. of lowly, not w. of noble family
the pre-eminent, the median and the w.
associate with the b.
if the b. can't be said the w. prevails
to the w. seem proper that b. have advantage

Betray

Judas, which had betrayed him
how can I b. the city of my birth?
b. no secret
b. nothing in regard to the calamity

EURIPIDES 61
EURIPIDES 97
EURIPIDES 445
NICENE CREED 1
PLUTARCH 101
PLUTARCH 193
SOLON 55
SOPHOCLES 318

CLEOBULUS 16
PLUTARCH 96

ARISTOTLE 142
ARISTOTLE 142
EPICTETUS 100

AESCHYLUS 86
ANTIPHANES 15
ARISTOTLE 51
ARISTOTLE 135
ARISTOTLE 210
ARISTOTLE 223
DEMOCRITUS 124
EURIPIDES 235
EURIPIDES 371
HESIOD 40
MENANDER 160
MENANDER 263
PERICLES 26
PINDAR 111
THEOGNIS 26
THUCYDIDES 145
THUCYDIDES 153

DEMOSTHENES 54
DEMOSTHENES 86
PROVERBIAL 154
XENOPHON 19

AESCHYLUS 154
ALCMAN 7
ARISTOTLE 14
ARISTOTLE 162
ARISTOTLE 221
ARISTOTLE 242
DEMOSTHENES 40
EPICTETUS 74
EURIPIDES 318
HERODOTUS 33
HOMER 86
ISOCRATES 30
MENANDER 183
PLATO 102
PLUTARCH 59
PLUTARCH 144
SOLON 43
SOLON 53
SOPHOCLES 245
XENOPHON 9
XENOPHON 26

ANAXIMENES (2) 1
ARISTONYMUS 4
DEMOSTHENES 18
EURIPIDES 373
GREGORY NAZ 7
HOMER 169
ISOCRATES 11
SOPHOCLES 322
XENOPHON 26

BIBLE 92
EURIPIDES 303
PERIANDER 9
THUCYDIDES 147

Better – Worse

see also Best – Worst, Good – Bad, Superior, Worse, Worst

cause of error ignorance of what is b.
said that he was w. than a woman
most sons w., only few b. than fathers
making the w. appear the b. argument
instead of the perch, the scorpionfish
things of yesteryear are always b.
makes the w. appear the b. cause
if b. to live or to die only god knows
and we shall be better by far
where w. has more power than the b.
in everything one man b., another w.

Biography

I am writing b., not history PLUTARCH 1

Bird(s)

see also specific birds, e.g. Eagle(s), Nightingale(s), Swallow(s),

Swan

I saw an eagle, then a falcon came
how each species keeps its mode of life
jackdaw with plumes of other b.
asleep are the broad-winged b.
no prattling magpie or turtle dove
pretty pigeon tell me whither speeding
b. chirped and twittered
if Zeus is a swan I must be a lark
b. as sure signs of storm
what a voice that little b. has
cuckoo, stockdove, firecrest
waxwing, vulture, woodpecker
what a crowd of b.
a b. knows where my treasure lies
b. tell the seasons of autumn and spring
b. are man's favourite oracle
we preserve the thriving crops
happy race of feathered fowls
the nimble wings of a kestrel or a hawk
roasted cock and thrush and dabchick
nightjar sucks the she-goats' milk
the swallow a friendly companion to man
b. love figs but will not plant them
foxes have holes, and b. have nests
as a sparrow dwelling alone on a roof
become like a pelican of the wilderness
by the water shall the b. of the sky lodge
two b., what a chattering couple
bridle of horses, wing of hovering b.
in a shrub, a b., a fish of the sea
b. in a cage make every effort to escape
would that god change me to a b.
halcyon, b. of the sharp sea-cliffs
what b. will sing in tune with my sorrow
the offspring, yet unfledged, of halcyon
thou hears't the crane's migratory cry
as the many tribes of winged fowl
as wild cranes or long-necked swans
cranes fleeing from wintry storms
as a b. feeds her fledglings
to their right, a heron gliding down
you would have me put my faith in b.
as when a falcon darts from high
as a cloud of starlings or of jackdaws
like seagulls seeking food at sea
their ships swift as a b. or a thought
ship faster than the swiftest hawk
b. taken before they are fledged
cries of eagles or vultures
she sped like a b. over land and sea
all things that fly
an owl in flight, an omen for victory
in daring as an eagle above all b.
Heracles did not kill the Stympalian b.
uncivilized pursuit of trapping b.
suppose that the b. are kinds of knowledge
go to the ravens = go and be hanged
even for b. milk
b. of a feather flock together
jackdaw always perches near a jackdaw
one bush will not hold two robins

DEMOCRITUS 46
HERODOTUS 176
HOMER 260
PROTAGORAS 4
PROVERBIAL 157
PROVERBIAL 120
SOCRATES 2
SOCRATES 18
SONGS 4
SOPHOCLES 263
THEOGNIS 56

even sparrow is musical to the unmusical
tongueless echo responding to the b.
every lark must have its crest
over his head flew numberless b.
he snares the race of thoughtless b.
as when a b. finds her nest robbed
the rising sun arouses b. to song
where the nightingale warbles her song
Cypris rules over b. and beasts
the jay to vie with the nightingale
halcyons, most loved b.
larks and finches sang, the dove sighed
kestrels are dear to kestrels

PROVERBIAL 126
SATYRUS 1
SIMONIDES 21
SIMONIDES 25
SOPHOCLES 74
SOPHOCLES 79
SOPHOCLES 133
SOPHOCLES 224
SOPHOCLES 393
THEOCRITUS 13
THEOCRITUS 17
THEOCRITUS 21
THEOCRITUS 23

Birth

ties of b. and comradeship are strong
period before b., teacher of death
naked as the day he was born
from earth I come, to earth I return
first we give b., then send sons to war
marked from b. to rule or to be ruled
children before b. affected by the mother
a time of b., and a time to die
unmistakable is the stamp of noble b.
is difference due to b. or bringing up?
how can I betray the city of my b.?
lament for all the ills from b. onward
they ply their craft by right of b.
what is it to be born great?
b. is one of the mysteries of nature
wealth casts a veil over ignoble b.
if a man has noble bent he's nobly born
a guardian spirit stands by us from b.
luck fastens herself forthwith at b.
of what advantage is high birth?
beget in your turn as you were begotten
every child's year of b. to be recorded
we naturally desire to give b.
to give b. is a divine affair
nobly to live or die befits proud b.
strange it is to give b. children
a wretch in b., in wedlock cursed
not to be born is, past all prizing, best
reproached because of his lowly b.
not all the bad are bad from b.

AESCHYLUS 85
ANAXAGORAS 16
ANONYMOUS 28
ANONYMOUS 74
ARISTOPHANES 107
ARISTOTLE 196
ARISTOTLE 276
BIBLE 357
EURIPIDES 103
EURIPIDES 109
EURIPIDES 303
HERODOTUS 92
HERODOTUS 109
HOMERICA 5
MARCUS AUR 16
MENANDER 69
MENANDER 75
MENANDER 80
PHILEMON 3
PHOCYLIDES 2
PHOCYLIDES PS 47
PLATO 107
PLATO 316
PLATO 317
SOPHOCLES 12
SOPHOCLES 155
SOPHOCLES 204
SOPHOCLES 245
SOSTRATUS 1
THEOGNIS 23

Bishop(s)

a b. then must be blameless

BIBLE 260

Bite(s)

I know how to b. the bitter back

PHILODEMUS 1

Bitter

in mouth sweet as honey, in my belly b.
roots of education are b., the fruit sweet
b. end awaits sweetness of unlawful joys
what seemed b. now is sweet

BIBLE 300
ISOCRATES 75
PINDAR 10
SOPHOCLES 252

Bitterness

this b. betrays a pettiness of spirit

MENANDER 25

Black

what if she's b.?
all the cities are clad in b.
though he is b. he is nobly born
no citizen wore b. because of me

ASCLEPIADES 3
CALLIMACHUS 26
MENANDER 75
PERICLES 60

Blackmailer(s)

leaving no opening for b.

ARISTOTLE 3

Blame

everyone's quick to b. the alien
wrath not on those who are to b.
thou shalt not b. or flatter any man
b. no other but ourselves
state not to b. if corrupted by bad ruler
ready to b. everybody
who can b. the Greeks and Trojans?
accusing even one with no b.
b. those in whom there is no b.
mortals blaming gods for their troubles
blameworthy he who shrinks from danger
no b. in telling a lie to save one's life
b. is his who chooses; god is blameless
b. the begetters more than the begotten
put the b. where it belongs
b. actions unwittingly performed?

AESCHYLUS 178
DEMOSTHENES 36
EPICTETUS 4
EPICTETUS 64
EURIPIDES 343
HERODOTUS 158
HOMER 53
HOMER 159
HOMER 184
HOMER 245
PERICLES 44
PISANDER 1
PLATO 282
PLATO 372
SOPHOCLES 152
SOPHOCLES 237

cannot b. a man distraught by pain some b. the good, some praise them no man on earth is without b.	SOPHOCLES 278 THEOGNIS 51 THEOGNIS 52	creature is useless if deprived of its eyes in country of the b. one-eyed man is king as b. as a mole giving a mirror to a b. man afraid my soul would be blinded b. in your eyes and ears and mind Tiresias, offspring of endless night	POLYBIUS 2 PROVERBIAL 41 PROVERBIAL 142 PROVERBIAL 187 SOCRATES 32 SOPHOCLES 188 SOPHOCLES 189
Blameless a bishop then must be b. sources of b. virtue to mankind no one is utterly b.	BIBLE 260 ORPHICA 9 SEMONIDES 4		
Blasphemy utter no boastful word against the gods	SOPHOCLES 4		
Blemish it is hard to be formed without b.	SIMONIDES 22		
Blessed <i>see also</i> Fortunate, Happy having virtue and beauty, doubly b. no one is involuntarily b. b. he who possesses a sharp mind no one is involuntarily b. b. are the poor in spirit b. who cometh in the name of the lord b. who has not seen and yet believed it is more b. to give than to receive being reviled, we bless b. are the dead which die in the lord b. he who fathers children in his youth b. who reaches harbour after a storm b. who lives happily from day to day b. the man who stays happily at home b. he who lives unblamed by the gods all animals are heavenly b. rich I am called, but by no man blest to the Islands of the Blest many unblest though immensely rich thrice b. they who never tasted pain	ANONYMOUS 5 ANONYMOUS 131 ARISTOPHANES 91 ARISTOTLE 102 BIBLE 12 BIBLE 68 BIBLE 185 BIBLE 195 BIBLE 210 BIBLE 305 DICAEOGENES 1 EURIPIDES 72 EURIPIDES 73 EURIPIDES 512 HESIOD 72 MENANDER 76 MENANDER 92 PROVERBIAL EXP 20 SOLON 60 SOPHOCLES 98		
Blessedness no mortal ever attains b. love helps men gain virtue and b.	EURIPIDES 246 PLATO 299		
Blessing(s) gods don't give everything to everyone more difficult to preserve than acquire b. look for your b. within yourself friendship the greatest of b. b. that bring us no profit ignorance is bliss ignorant of b. who thinks little of Eros bear the dead with joy and b. insensible to great b. in life gods shall give good mingled with evil a good neighbour is a b. health is the greatest of human b. no b. springs like tree from single root health, intellect are the two b. of life sorrow for loss of b. we got used to what is a b., none has found an answer a b. is peace, living in the country away from Greece b. only in dreams death may even be the greatest of all b. of his own will he refused god's b. greatest b. among mankind, justice	ANONYMOUS 55 DEMOSTHENES 7 EPICETUS 57 EPICURUS 13 EURIPIDES 170 EURIPIDES 393 EURIPIDES 410 EURIPIDES 456 HERODOTUS 43 HESIOD 23 HESIOD 42 HIPPOCRATES 73 MENANDER 57 MENANDER 319 PERICLES 37 PHILEMON 11 PHILEMON 11 PLUTARCH 41 SOCRATES 8 SOLON 29 THRASYMACHUS 2		
Blest blest who dies free from pain and sorrow	SOPHOCLES 214		
Blind wealth blinds those who could see it is for us who see to guide the b. even a b. man can see that a b. man's question on beauty b. are the missiles from our hands b. leaders of the b. if b. lead b. both shall fall into the ditch b. guides which strain at a gnat the eyes of the b. shall be opened anger is b. b. is whoever is bent on grabbing only the mind; all else is deaf and b. he swears I shall be b. to sunlight soon critical of others, b. to his own faults wealth is b. and b. who yearns for it lead the b. man b. is the heart in almost any man it is the b. who suffer from their blindness	ANTIPHANES 14 ARISTOPHANES 147 ARISTOPHANES 148 ARISTOTLE 337 BACCHYLIDES 6 BIBLE 54 BIBLE 75 BIBLE 361 CHRYSIPIUS 2 DIPHILUS 4 EPICHRMUS 4 HOMER 73 LONGINUS 3 MENANDER 19 PHOCYLIDES PS 11 PINDAR 29 PLUTARCH 52		
		Bliss the height of human b. is to die happily love provides us with perfect b. ignorance is life's extremest b. love can turn past pain to b.	ANTISTHENES 16 PLATO 305 SOPHOCLES 17 SOPHOCLES 252
		Blond no sensible woman dyes her hair b.	MENANDER 91
		Blood my slayer, relieved at last of battle b. this is my b. of the new testament mosquitoes, suckers of men's b. innocent of the b. of this just person his b. be on us and our children sister of my b. and heart money is the very b. and life of mortals	ANYTE 1 BIBLE 84 MELEAGER 4 PILATE 1 PILATE 2 SOPHOCLES 45 TIMOCLES 1
		Blossom first b., then bear fruit, then ripen other flowers b. and others wither away	EPICETUS 27 QUINTUS 6
		Blow(s) every creature is driven afield with b. b. is answered by counter-b.	HERACLITUS 5 ORACLES 4
		Blunder(s) he starts off with a preposterous b.	ARISTOPHANES 87
		Blushing a b. man is an honest man he'd jest, she'd blush, she'd suffer for it	MENANDER 54 RUFINUS 4
		Boar(s) like a hound after a lion or a wild b. a ravenous wild b. uprooting fruit-trees defend himself like a mountain b. growling bears, foaming tusky b.	HOMER 106 HOMER 130 HOMER 181 HOMER 325
		Boast – Boasting here then is Rhodes, jump braggarts are laughed at yes, one; but a lion speak of oneself, make false claims b. bears no relation to what is inside boastfulness is as a gilded weapon fools caught by their b. and idle talk do not b. of your present good fortune b. not of your strength speak no proud word Zeus detests a boastful tongue do not b. of your authority never b.	AESOP 24 AESOP 25 AESOP 30 ARISTOTLE 309 DIOGENES 28 DIOGENES 28 MENANDER 125 MENANDER 283 SEVEN SAGES 28 SOPHOCLES 9 SOPHOCLES 57 SOSIPHANES 1 THEOGNIS 11
		Boat(s) <i>see also</i> Ship(s) one who never rowed a b. breeze carrying swift sea-crossing b. pounding winds render b. ungovernable rowers look astern rowing the b. ahead false hope is as a b. on a weak anchor as a b. that answers not the helm	ARISTOPHANES 142 EURIPIDES 106 EUSEBIUS 3 PLUTARCH 163 SOCRATES 61 THEOGNIS 34
		Body(ies) <i>see also</i> Body – Mind the b. is an instrument of the soul sorrows deprive the b. of its colours do not adorn your b. with colours a healthy mind in a healthy b. the brain is the coldest part of the b. take, eat; this is my b. absent in b., but present in spirit your b. is the temple of the holy ghost vigour of b. hard to maintain goods of the b. more human than divine perfection of soul remedies faults of b. day sleeping indicates a distressed b. when b. approach one another this b. is clay cunningly compounded all parts of the b. well shaped by nature b. destitute of brains are as statues return the b. to the earth	ANACHARSIS 8 ANTIPHANES 3 ANTIPHANES 16 ARISTIDES AEL 1 ARISTOTLE 176 BIBLE 83 BIBLE 212 BIBLE 215 CASSIUS DIO 1 DEMOCRITUS 10 DEMOCRITUS 86 DEMOCRITUS 100 DEMOCRITUS 152 EPICETUS 2 ERASISTRATUS 1 EURIPIDES 94 EURIPIDES 338

BODY(IES)

- we do not possess our b.
 the b. wastes away with idleness
 minds and b. of people differ greatly
 soul is the same though the b. is different
 brain is the most powerful organ of the b.
 an army should be organised as a b.
 leave an image of character, not b.
 fair in b. and in spirit wicked
 order of the b. leads to health
 better cure my ignorance than my b.
 we are slaves to the service of the b.
 we must be free from the b.
 b. ruined by idleness, kept by exercise
 those who exercise their b.
 gold to cover soft b. and unmanly spirits
 for the b. medicine and gymnastics
 bodily vigour in childhood
 PLUTARCH 127
 PLUTARCH 132
 PLUTARCH 206
 XENOPHON 2
- Body – Mind**
see also Body(ies), Mind(s), Soul(s), Spirit(s)
 an aged m. in a youthful b.
 m. conducts the b. towards health
 a healthy m. in a healthy b.
 beauty to the b., language to the m.
 training the b. before the m.
 with a pure m. all your b. will be pure
 m. and bodies of people differ greatly
 excellent m. within the human b. is best
 nobility is temperance of m. and b.
 men sound in b. and m.
- Body – Soul**
see also Soul(s)
 body an instrument of the s.
 heaven received their s., earth their b.
 the b. to be governed by the s.
 each art uses its tools, each s. its b.
 medicine heals b., wisdom frees the s.
 perfection of s., faults of b.
 you are but a little s., carrying a corpse
 glory of b. is beauty, of s., wisdom
 action from s.; the b. is the vehicle
 illness of b. better than illness of s.
 lessons in two categories, b. and s.
 the b. should be the servant of the s.
 soul is master, b. naturally subject to s.
 craves the b. rather than the s.
 all of us are pregnant in b. and s.
 more pregnant in their s. than their b.
 the beauty of souls rather than the b.
 the labour of their s., not their bodies
 s. prior to b. both in birth and excellence
 s. to be the ruler and b. the ruled
 b. and s. to be evenly matched
 do not exercise the s. without the b.
 s. gives most beautiful aspects to the b.
 material fortune linked to b., honour to s.
 prefer strength of s. to strength of b.
 strength is harmony of b. and s.
- Bodyguard**
 tyrants to make goodwill their b.
- Bold – Boldness**
see also Bravery, Courage, Valour
 general b. to the enemy, kind to his men
 b. where there is nothing to fear
 the task demands swiftiness and b.
 b. is the beginning of action
 no animal as b. as a reckless man
 use judgement rather than over-b.
 b. beyond their strength
 audacity regarded as loyalty to party
- Bonds**
 shun bondage
 family ties work magic on the heart
 never accept b. when you can die free
- Bone(s)**
 in a shared fish there are no b.
- Book(s)**
 unfold this b. and read and read again
- EURIPIDES 338
 EUSEBIUS 6
 HIPPOCRATES 62
 HIPPOCRATES 67
 HIPPOCRATES 76
 IPHICRATES 3
 ISOCRATES 42
 MENANDER 148
 PLATO 23
 PLATO 30
 PLATO 166
 PLATO 167
 PLATO 331
 PLATO 389
 PLUTARCH 8
 PLUTARCH 127
 PLUTARCH 132
 PLUTARCH 206
 XENOPHON 2
- AESCHYLUS 157
 ANTIPHON SOPH 1
 ARISTIDES AEL 1
 ARISTIDES AEL 2
 ARISTOTLE 282
 EPICHRMUS 10
 HIPPOCRATES 62
 PERIANDER 15
 SOCRATES 69
 XENOPHON 56
- ANACHARSIS 8
 ANONYMOUS 69
 ARISTOTLE 197
 ARISTOTLE 316
 DEMOCRITUS 7
 DEMOCRITUS 86
 EPICETUS 82
 GORGIAS 5
 HIERAX 1
 MENANDER 189
 PLATO 108
 PLATO 126
 PLATO 135
 PLATO 303
 PLATO 316
 PLATO 320
 PLATO 322
 PLATO 329
 PLATO 357
 PLATO 357
 PLATO 373
 PLATO 373
 PLUTARCH 207
 PTOLEMY 2
 PYTHAGORAS 43
 SOCRATES 63
- PERIANDER 12
- AGESILAUS II 7
 ARISTOPHANES 138
 CATO 7
 DEMOCRITUS 132
 DIPHILUS 8
 HIPPOCRATES 20
 THUCYDIDES 10
 THUCYDIDES 98
- EPICETUS 96
 EURIPIDES 346
 EURIPIDES 403
- DEMOCRITUS 74
- ANONYMOUS 57
- mice attempting b. with their teeth
 world could not contain all b. to be written
 what thou seest write in a b.
 who is worthy to open the b.
 big b., big bore
 advice to kings is found written in b.
 'I see land' (coming to the end of a b.)
 booksellers, sieve sellers, cake sellers
 the tool of education is the use of b.
- Boor(s)**
 may I never live among uneducated b.
 a dissembler, a flatterer, and a b.
- Bore – Boredom**
 big book, big b.
 to spare you the b. of a lengthy speech
 there is b. even in too much sleep
 cabbage, twice over, is death
 he bores, who loves to speak endlessly
- Born**
 naked as the day he was b.
 for from you we are b.
 having been b. we shall certainly die
 I wept and lamented when I was b.
 once b. no one is free of pain
 same not to have been b. and to be dead
 we must labour from when we were b.
 every morning we are newly b.
 all things are b. to decay
 no one is b. a slave, ever
 soul is reborn, but never perishes
 none of us is b. for himself alone
 not b. from an oak nor from stone
 I was b. for mutual love, not hate
 not to be b. is best
 no one was b. superior to any other
 not to be b. into the world is best
- Borrow**
 temporary relief to b. money
- Boundary**
 no man shall move b. stones
- Bows – Arrows**
see also Arrow(s)
 stretching the b. beyond due measure
 b. to be strung only when needed
 b. kept for ever bent would break
 the bow of Odysseus
 last a. shot by a retreating army
 slacken the b. of wisdom and it breaks
- Boy(s)**
 girls need to be educated as well as b.
 in a b. and a girl the same soul can be
 a curly-head b., all eyes for little girls
 deceive b. with toys, men with oaths
 b. not beaten will never learn
 a b. among b., a man among men
 education for girls as much as b.
 overcome with desire for a lad
- Bragging – Braggarts**
 here then is Rhodes, jump
 b. are laughed at by those who know
- Brain(s)**
 so full of beauty, so lacking in b.
 you have a voice but no b.
 I am not badly off for b. myself
 the b. is the coldest part of the body
 bodies destitute of b. are as statues
 the b. tells the limbs how to act
 b. is the most powerful organ of the body
 study first and after learning use your b.
 b. disturbance can thwart the wise
- Brass**
 I am become as sounding b.
- Brave**
see also Valiant
 war spares the coward, not the b.
 b. men in the service of Hellas
 truly b. if unperturbed in danger
 b. men, product of a wise government
 one b. old man a match for many youths
- ARISTON 1
 BIBLE 186
 BIBLE 287
 BIBLE 293
 CALLIMACHUS 45
 DEMETRIUS PHAL 2
 DIOGENES 1
 NICOPHON 1
 PLUTARCH 131
- EURIPIDES 138
 PLUTARCH 160
- CALLIMACHUS 45
 DEMOSTHENES 57
 HOMER 347
 PROVERBIAL 27
 SOPHOCLES 401
- ANONYMOUS 28
 CLEANTHES 1
 CRITIAS 13
 EMPEDOCLES 21
 EURIPIDES 190
 EURIPIDES 353
 HOMER 138
 PALLADAS 8
 PERICLES 48
 PHILEMON 21
 PLATO 151
 PLATO 407
 PROVERBIAL 39
 SOPHOCLES 90
 SOPHOCLES 245
 SOPHOCLES 344
 THEOGNIS 31
- DEMOSTHENES 4
- PLATO 123
- EURIPIDES 341
 HERODOTUS 59
 HERODOTUS 59
 HOMER 388
 PROVERBIAL EXP 18
 THEOPHRASTUS 15
- CLEOBULUS 12
 EMPEDOCLES 20
 HOMER 153
 LYSANDER 2
 MENANDER 281
 PINDAR 18
 PLATO 112
 SAPPHO 26
- AESOP 24
 AESOP 25
- AESOP 16
 AESOP 17
 ARISTOPHANES 112
 ARISTOTLE 176
 EURIPIDES 94
 HIPPOCRATES 74
 HIPPOCRATES 76
 MENANDER 195
 PINDAR 50
- AESOP 24
 AESOP 25
- AESOP 16
 AESOP 17
 ARISTOPHANES 112
 ARISTOTLE 176
 EURIPIDES 94
 HIPPOCRATES 74
 HIPPOCRATES 76
 MENANDER 195
 PINDAR 50
- BIBLE 221
- ANACREON 8
 ARISTIDES 10
 ARISTOTLE 105
 DIONYSIUS HAL 3
 EURIPIDES 52

- born of a noble and b. father
 the b. man puts trust in his hopes
 keep a b. heart in illness
 the b. will face the toils of war
 in a great crisis b. and true
 the whole world is fatherland to the b.
 b., dauntless, unchanged his colour
 the b. live glorious, or lamented die
 b. he who knows the danger and faces it
 even the bravest run away from death
 b. men are rightly always considered b.
 valuable if arrow could pick out the b.
 it is noble for a b. man to fall
 I prayed that my son should be b.
- Bravery**
see also Bold – Boldness, Courage, Valour
 foresight is part of b.
 endurance and exertion is food for b.
 heroes bred where livelihood comes hard
 this is prowess, this is the noblest prize
- Bread**
see also Loaves
 you hawkers of garlic and b.
 man shall not live by b. alone
 give us this day our daily b.
 the unleavened b. of sincerity and truth
 b. and wine, the pith and nerve of men
 b. is sweet and ruined by a bad sauce
- Breast(s)**
 bare your b. and let me touch them
 a rose to fasten to your snow-white b.
 our b. once more let close embraces join
 her lovely bosom and her flashing eyes
 she could not sway the spirit in my b.
 opening his b. and reading his resolve
- Breastfeeding**
 mothers should nurse their babies
- Breath**
 our soul, being b., holds us together
 he breathed upon his face the b. of life
 every thing that has b. praise the lord
 as an extinct star leaving but a b.
 breathing fury
 myself, made of a little b., and reason
 to breathe clean and unpolluted air
 I pray that I may draw a lifesaving b.
 we all draw b. from mother earth
 not for like ends do we all draw b.
 man is but b. and shadow
- Breeding**
 for man good b. is grace of character
- Breeze**
see also Air, North, West Wind – Zephyrus, Wind(s)
 the pine whistling in the b.
 when a ship flies before a fresh b.
 b. carrying swift sea-crossing boats
 a grim b. blows in the face of success
 Athena sent a favourable b.
 b. of happiness blows fairly on the earth
 pine rustling beneath the western b.
 come sleep, like a gentle b.
 the b. will move the top leaves
- Brevity**
 poems are sweeter for being short
- Brevity – Long-windedness**
 big book, big bore
 b., an excellence of speech
 b. is a style that employs few words
 say not little with a lot, but a lot with little
- Bribe(s)**
see also Offence(s)
 there's no gold enough to buy freedom
 if a man has been found to take b.
 takers of b. punished with severity
 anyone accepting b. disfranchised
 go buy yourself a tavern
 no one will become a traitor if frugal
 not accept gifts he was not entitled to
 fight with silver spears to conquer
- EURIPIDES 79
 EURIPIDES 128
 EURIPIDES 148
 EURIPIDES 210
 EURIPIDES 460
 EURIPIDES 549
 HOMER 180
 HOMER 196
 PERICLES 25
 SOPHOCLES 97
 THUCYDIDES 50
 THUCYDIDES 112
 TYRTAEUS 4
 XENOPHON 94
- EURIPIDES 337
 HIPPOCRATES 4
 MENANDER 17
 TYRTAEUS 9
- ARISTOPHANES 105
 BIBLE 9
 BIBLE 214
 BIBLE 26
 HOMER 133
 THEOPOMPUS (2) 1
- ANONYMOUS 35
 ANONYMOUS 36
 BION SMYRNA 2
 HOMER 57
 HOMER 290
 SONGS 6
- PLUTARCH 111
- ANAXIMENES (1) 2
 BIBLE 319
 BIBLE 348
 EURIPIDES 532
 HOMER 43
 MARCUS AUR 1
 PHILYLLIUS 1
 PHILYLLIUS 1
 PINDAR 23
 PINDAR 26
 SOPHOCLES 302
- DEMOCRITUS 27
- ANONYMOUS 25
 EURIPIDES 49
 EURIPIDES 106
 HERMOLOCHUS 2
 HOMER 261
 LIBANIUS 2
 PLATO 382
 SOPHOCLES 271
 SOPHOCLES 304
- CALLIMACHUS 1
- CALLIMACHUS 45
 DIOGENES BAB 1
 DIOGENES BAB 3
 PYTHAGORAS 35
- ARISTIDES 8
 ARISTOTLE 11
 DEMOSTHENES 45
 DEMOSTHENES 78
 EPAMINONDAS 2
 EPAMINONDAS 6
 HERODOTUS 83
 ORACLES 21
- no one may be an acceptor of b.
 effeminate in spirit and open to b.
 multitude loses most with bribe-taking
- Bribery**
 first man who bought his favour
- Brick(s)**
 by chance alone there will be no b.
 no b. if you don't work the clay
 stones, b. and tiles all flung together
- Bride**
 the destined b. of Zeus
 lift up and carry in the b.
 rich b. should fit in with her husband
 b. on losing her virginity
 desire kindled by the eyes of the lovely b.
- Bridge**
 crossing the channel with a b. of boats
 Xerxes reached at last his b.
 the b. yoking two continents
 build another rather than destroy his b.
- Bright – Brightness**
 I'd rather see her face so full of b.
 stars hide when the moon shines b.
- Britain**
 the first to travel all over B.
- Bronze**
see also Copper
 I shall fasten you in bands of b.
 b. iron, silver, gold hidden deep
 war and the clashing b. of battle
 gold can open everything, even b. gates
- Brother(s)**
see also Family, Kin, Kinsman – Kinsmen, Sister(s)
 brotherly love is mankind's greatest good
 thanks to money we lose b. and parents
 b. of one mind stronger than a fortress
 without b., father, friend
 grievous are fights between b.
 b. will not love b. as in the past
 comrade as a b. sharing inmost thoughts
 sweet is the concord of siblings
 look at true friends as b.
 if b. in concord all the family thrives
 why not try to calm an irksome b.
- Brutus**
 you also, B.?
- Bubble(s)**
 the empty noise of bubbling
 man swollen as a b., dies as a spark
 man is but a b.
- Building(s)**
 no b. to encroach on roads
 better city without high b.
 a child must play at b. toy houses
 you are b. your house on sand
 if nothing left but foundations of b.
- Bull**
 not realize she was carrying a b.
 unruly as a b., kicking like a donkey
 carry a b. or run off with a donkey
- Burden(s)**
see also Load(s)
 old age is not the greatest human b.
 woman carries b. if man makes her
 bear ye one another's b.
 lay lighter b. on an old horse
 burdened down by too many things
 a cruel b. to endure pain of two
 wife to share b. with her husband
 old woman carrying a calf everyday
 a useless b. to the earth
 to bear such b. in our lives
 when all pay their share, b. is light
 share the b. of the unfortunate
 an irksome b. is a wife
 cannot bear alone the b. of my grief
 no longer will you bear the heavy b.
- PLATO 234
 PLUTARCH 75
 PLUTARCH 189
 PLUTARCH 189
 PLUTARCH 99
 PROVERBIAL 101
 XENOPHON 63
 AESCHYLUS 127
 PLUTARCH 70
 PLUTARCH 93
 SAPPHO 31
 SOPHOCLES 116
 AESCHYLUS 65
 AESCHYLUS 77
 AESCHYLUS 77
 ARISTIDES 16
 SAPPHO 7
 SAPPHO 11
 PYTHEAS MAS 1
 AESCHYLUS 82
 AESCHYLUS 110
 BACCHYLIDES 3
 MENANDER 330
 AESOP 35
 ANACREONTEA 5
 ANTISTHENES 11
 EURIPIDES 253
 EURIPIDES 535
 HESIOD 24
 HOMER 298
 MENANDER 138
 MENANDER 267
 PLUTARCH 98
 SOTION 1
 JULIUS CAES 10
 ANTIPHILUS 5
 JOHN CHRYS 16
 PROVERBIAL 45
 ARISTOTLE 6
 EPICETUS 101
 PLATO 45
 PROVERBIAL 178
 THUCYDIDES 2
 FAVORINUS 5
 JOHN CHRYS 14
 PROVERBIAL 170
 ANAXANDRIDES 4
 ARISTOPHANES 100
 BIBLE 242
 CRATES 1
 EPICETUS 5
 EURIPIDES 149
 EURIPIDES 517
 FAVORINUS 5
 HOMER 213
 HOMER 240
 JOHN CHRYS 6
 SEVEN SAGES 33
 SOLON 71
 SOPHOCLES 137
 SOPHOCLES 250

BURIAL(S)

Burial(s)

see also Grave, Sepulchre, Tomb(s)
we possess no more than our space of b.
let the dead be buried in the earth
unwept, unburied, a feast for vultures

ARRIAN 6
EURIPIDES 338
SOPHOCLES 47

Burn – Burning

not too close so as not to b.
I inwardly b. with the fire of Eros
frankincense b. on altars of the gods

ANTISTHENES 22
MUSAEUS (2) 3
PINDAR 115

Bury

let the dead b. their dead
How shall we b. you?

BIBLE 39
SOCRATES 35

Business

common matters get least attention
supply capital to start the poor in b.
b. must be for the sake of leisure
do your own b.
laws order b. done in a fair spirit
as one b. minds his own b.
foolish to believe they could end fraud in b.
there's risk in every sort of b.
time is the umpire in all human b.

ARISTOTLE 205
ARISTOTLE 263
ARISTOTLE 275
BIBLE 254
DEMOSTHENES 81
PERICLES 22
PLATO 243
SOLON 21
SOPHOCLES 135

Caesar

render unto C. the things which are C.'s
expected my wife to be above suspicion
you sail with C. and Caesar's fortune
beware of being Caesarified
Cicero suspicious of Caesar's policy

BIBLE 70
JULIUS CAES 1
JULIUS CAES 3
MARCUS AUR 42
PLUTARCH 17

Cage

what animal would rather live in a c.?

EPICTETUS 58

Cake(s)

greedy Persians after our barley-c.
let someone knead c.

PAUSANIAS (1) 2
SOPHOCLES 340

Calamity(ies)

see also Catastrophe, Disaster, Ruin
find comfort in the c. of others
small incidents may trigger great c.
sons of heroes are a c.
c. are not meant to be wriggled out of
c. are more alarming in anticipation
rather be notorious for c. than unknown
life is just one long c. for the serious
even a child can sense c.
fined for bringing to mind a c.
face c. and quickly react against it
desisted from prayers overcome by c.
betray nothing in regard to the c.

APOLLONIUS TY 7
ARCHIDAMUS 3
ARISTIDES AEL 3
ARISTOPHANES 130
DIO CHRYS 3
DIO CHRYS 5
EURIPIDES 26
EURIPIDES 206
HERODOTUS 105
PERICLES 51
THUCYDIDES 41
THUCYDIDES 147

Calf

bring hither the fatted c.
old woman carrying a c. everyday

BIBLE 132
FAVORINUS 5

Calm

seek in c. for signs of storms
virtue holds promise of happiness and c.
the storm is past, now I see the c.
forget not the tempest in the c.
use c. rather than haste
periods of c. follow after great squalls

ARATUS 11
EPICTETUS 14
EURIPIDES 252
GREGORY NAZ 3
HIPPOCRATES 20
SAPPHO 47

Calmness

useful life and c. in pursuit of philosophy
happiness is c. and freedom from grief

PLUTARCH 130
PLUTARCH 168

Calypso

Cephalenians whom C. bore to Hermes
C., deceiving with soft, persuasive words
C. could not sway the spirit in my breast

HESIOD 76
HOMER 249
HOMER 290

Camel

c. to go through the eye of a needle
strain at a gnat, and swallow a c.
one c. carries loads of many donkeys

BIBLE 65
BIBLE 75
PROVERBIAL 131

Candle

no man putteth the c. under a bushel

BIBLE 14

Capable – Capability

not all men made for the same things
do not attempt what is beyond your c.
a c. man not given due honours
all men are c. of self knowledge
one c. man can realize the incredible
Athenians not c. to live in peace

AESOP 7
DEMOCRITUS 2
EURIPIDES 102
HERACLITUS 49
PLATO 255
THUCYDIDES 11

Capacities

natural c. are similarly distributed

PLATO 247

Capital

supply c. to start the poor in business

ARISTOTLE 263

Capital Punishment

once slain there's no return to life
no c. for only one offence

AESCHYLUS 49
HERODOTUS 35

Captain

see also Helmsman, Pilot

an able c. adapts to changing winds
possess a fine ship and a worthless c.

ARISTONYMUS 1
MENANDER 148

Capture

touch me and you've caught me fast

MELEAGER 1

Carelessness

c. brings loss, diligence profit
god punishes careless fools

XENOPHON 73
XENOPHON 83

Cares – Worries

see also Anxiety(ies), Concern(s), Ill(s), Misfortune(s), Trouble(s),
Woe(s)

better poverty than wealth with w.
do not store up w.
all gain brings is w.
when I drink wine my w. go to sleep
Zeus leaves little w. to lesser gods
give up all c. into the open air
whoever busies his mind with a myriad c.
let not your heart be troubled
not fit to worry for what we do not know
the wise do not fret about trivialities
handful of lupin seeds, freedom from c.
eat and drink and not to worry
a man has many c.
the gods shall give men painful c.
Hippocleides couldn't care less
sleep relaxing limbs, banishing c.
foolish you are seeking c. and toils
five years old and had tasted no c.
would that I die by no w. oppress
ignore c. or rend with grief thy heart
anxieties, c., jealousies drive out sleep
as you grow w. grow
every day brings some new w.
come to me, set me free from c.
why care so much for what people think
sleep in peace each night without c.
no longer will you have to care for me
oh to be a frog and live without c.
c. plague a man of toil

AESOP 11
ANACREON 9
ANACREONTEA 9
ANACREONTEA 13
ANONYMOUS 108
ARISTOPHANES 53
BACCHYLIDES 25
BIBLE 170
BION SMYRNA 5
CHAEREMOM 4
CRATES THEB 2
EURIPIDES 90
EURIPIDES 198
HESIOD 23
HIPPOCLEIDES 1
HOMER 398
HOMERIC HYMN 8
LUCIAN PS 1
MIMNERMUS 7
PALLADAS 7
PLUTARCH 200
POMPEIUS MACER 1
POSIDIPPUS 2
SAPPHO 3
SOCRATES 22
SOPHOCLES 192
SOPHOCLES 250
THEOCRITUS 25
THEOCRITUS 39

Cargo

baggage thrust on me like c. on a ship

SOPHOCLES 293

Carpenter

no c. can make doors to keep out cats

APOLLODORUS CAR 1

Cassandra

the obscure paths of her riddles
a true prophethess, yet not believed

LYCOPHRON 2
TRIPHODORUS 1

Cat(s)

no door strong enough to keep out c.
he swallowed a c.
c. like soft beds to sleep on

APOLLODORUS CAR 1
ARISTOPHANES 166
THEOCRITUS 31

Catapult

first seeing missiles shot by a c.
inform you of the construction of a c.

ARCHIDAMUS III 2
BITON 1

Catastrophe

see also Calamity(ies), Disaster, Ruin
c. so great that all law was ignored

THUCYDIDES 42

Catch

pursue a thing and you may c. it

SOPHOCLES 185

Catharsis

tragedy leads to c. through pity and fear

ARISTOTLE 183

Cattle

feed our c., bring us more flocks
the c. came home by themselves

CALLIMACHUS 20
LEONIDAS TAR 4

Caucasus

Prometheus dragged to the C.
this loftiest of mountains
C. with its endless rugged mountains

AESCHYLUS 81
AESCHYLUS 121
PLUTARCH 38

Cause(s)

cannot know truth apart from its c.
final c. produces motion as object of love

ARISTOTLE 65
ARISTOTLE 68

all actions of men refer to seven c.
I'd rather discover the c. than be king
of many misfortunes folly is the c.
a good c. gives rise to good words
steadfast in preserving our common c.
wealth is the c. of many human ills
quick to feel for the right c.
from small c. into severe afflictions
nothing arises without a natural c.
speculating about final and first c.
combine efforts towards a common c.
thread of c. spinning from eternity
god himself assists an honest c.
nothing comes into being without a c.
fate is the c. of all things
makes the worse appear the better c.
espouse the more righteous c.
c. not lack of men as but of money

Caution

see also Precaution

be cautious in enemy country
not suspicious but cautious towards all
cool head and c. the sinews of wisdom
a cautious man is safest for the city

Cavalry

lines of battle, weak, strong, c., women
if unable to ride, don't join a c. battle

Cave

imagine men living in a subterranean c.

Ceiling

flat on his back, staring at the c.

Celebration

look at this life as a c.

Censure

see also Criticism, Reproach

unjust riches bring c.
worry about other peoples' c.
do not laugh at one who is reviled
c. others, but c. yourself the more
unfit for high office if frayed by c.
c. injustice for fear of being victims of it
grumbling is undue c. of one's lot

Centaur(s)

a cloud looking like a c.
prevail against the mightiest, even the c.

Centre

god is a circle, its c. everywhere
describe a circle with any c. and distance

Cephalenia

invaded C. and were suddenly set upon

Cephalenians

the tribe of the lordly C.

Cerberus

see also Hades, Hell

C. would not stop me

Certainty – Uncertainty

on things unseen the gods have c.
nothing is certain, truth is hidden deep
uncertain are god's dealings with man
as regards the future, u. prevails
total lack of c. in human life
a fool is he who forsakes c. to pursue u.
nothing in human life is certain
certain is only what has come to pass
wonder and u. is the beginning of inquiry
in c. we scheme, in fear we retract

Chaff

an ass would prefer c. to gold
as when the wind blows the c. away
as when the winds take heaps of c.

Challenge

do not c. authority

Chance

see also Fortune(s)

art loves c. and c. loves art
where c. prevails least is left to reason
c. an excuse for their indecision
nothing happens by c.
c. contrives better than we ourselves

ARISTOTLE 299
DEMOCRITUS 69
DEMOSTHENES 59
EURIPIDES 117
EURIPIDES 219
EURIPIDES 490
GORGIAS 4
HIPPOCRATES 1
HIPPOCRATES 3
LUCIAN 23
MARCUS AUR 47
MARCUS AUR 67
MENANDER 83
PLUTARCH 104
PYTHAGORAS 22
SOCRATES 2
SOLON 65
THUCYDIDES 3

ARCHIDAMUS 5
DEMOCRITUS 52
EPICHRMUS 5
EURIPIDES 389

NICOLAUS 1
XENOPHON 20

PLATO 257

LUCIAN 2

MENANDER 291

ANTIPHANES 13
ARCHILOCHUS 3
CLEOBULUS 10
DIOGENES 25
FABIUS MAX 1
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MENANDER 313

c. improves on art, not art on c.
we sail having c. as pilot in our life
by c. alone there will be no bricks
human life is entirely a matter of c.
now you have a c. to show good sense
committed as little as possible to c.

Change

changed his position, not his disposition
in times of c. the strong need the weak
infinity does not c. into other than itself
be changeable as the octopus
what a c. from his arid habits
small changes the causes of great ones
c. is of four kinds
laws need not always remain unaltered
c. is in the order of nature
we shall all be changed in a moment
instruction transforms the man
the universe is c.; our life assumptions
power to submit to c. without complaint
the poor expect no changes for worst
how changeful is the life of man
they never cease their continual c.
all are constantly in the process of c.
a man of principle should never c.
in all things c. is sweet
one day truly holds many changes
human prosperity is ever-changing
it is c. that keeps us alert
c. prevents us from stagnation
life is full of changes
c. is beneficial in a long illness
young men's spirits, ever changeable
progress by those who venture to c.
he changed all the laws of the country
all things are petty and easily changed
each c. is itself a kind of death
who will c. men's convictions?
the tide of fortune quickly turns
difficult to transform inborn wickedness
jokes, a restful c. from serious talk
soul to be turned away from world of c.
not easy to c. children's minds
the palate delights in c. of diet
even the mind enjoys c.
earth is continuously changing
c. comes suddenly

Chaos

it brought our affairs to a state of c.
first C. was; next Earth
all of us are born of c.

Character

see also Temper

c. to praise success without envy
c. lies in a mild and gentle word
righteous c. a precious possession
an irritable nature, like sour wine
judge a man's c. from his actions
whether young in years or immature in c.
various kinds of c. are gifts of nature
the greatest bearing on excellence of c.
ask not what he is now, ask what he was
more are good through habit than c.
c. best seen in letter, not speech
for man good breeding is grace of c.
well-ordered life if c. is orderly
your c. not improved by sacrificing
blessed is wisdom in a righteous c.
not beauty but c. wins a husband
it is c. that is reliable, not money
do not change c. as you grow great
sons have c. but no gentle touch
a man's c. is his fate
good c. is a woman's best dowry
leave an image of c., not your body
c. is revealed by speech
it is c., not speech, that persuades
wealth casts a veil over wicked c.
it is c. that makes the tie of kin

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SOLON 59
SOPHOCLES 150
THUCYDIDES 139

AESCHINES 10
AESOP 28
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ARISTOTLE 217
ARISTOTLE 303
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DIONYSIUS II 1
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DEMOSTHENES 44
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AESCHYLUS 16
AESOP 47
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CHARACTER

- the c. of the man who drinks
 righteous c. knows not unrighteousness
 virtuous c. untouched by wicked words
 our c. constantly tested by time
 wealth can be changed, c. cannot
 fox cannot exchange c. with lion
 community which produces the finest c.
 foster excellence of c. in the young
 often a short saying reveals a person's c.
 Caesar's c. hidden by cheerful exterior
 authority shows and tries the c. of men
 it is from his own c. that man draws joy
 my c. has brought me many a friend
 in mirrors the face, in speech the c.
 exercise nobility of c.
 if only it were possible to see his c.
 so rare a breed we shall not see again
 know his temperament and turn of mind
- Characters**
 Euripides created c. as they really are
 Sophocles created c. as they ought to be
 portentous characters inscribed on tablet
- Charge(s)**
 worse c. against an orator
 show my virtue to all without c.
 accept oath to clear yourself of c.
- Chariteer**
 skill proves c. better than c.
- Charitable**
 a ruler should be cultured and c.
- Charity**
see also Love in Bible texts, Philanthropy
 c. seldom breeds gratitude
 knowledge puffeth up, but c. edifieth
 without c. I am as sounding brass
 without c. it profiteth me nothing
 c. suffereth long, endureth all things
 c. never faileth
 but the greatest of these is c.
 c. shall cover the multitude of sins
 money used with sense promotes c.
 wealth may sometimes lead to c.
 spare no alms
 when you have wealth give to the poor
 give to those who are in need
- Charm**
 beauty without c. only pleases us
 Cato's oratory, charming and compelling
 great power to c. in a trifling matter
 god has endowed children with great c.
 Asclepias charms all comers
- Charon**
 Charon's ferry-load of ghosts
 is there anyone who hasn't a single penny?
- Charybdis**
 having escaped C. I fell to Scylla
 all things arrive at one horrible C.
- Chasten**
 a chastener of wives and virgins
- Chastisements**
 just c. spring from a good principle
- Chastity**
 claim not c. if the bad never touched
 regulation on c. of women impossible
 talk of c. but practise recklessness
- Chatter**
see also Prattle, Speak – Speaking, Talk – Talking
 most loquacious are sleepless nights
 chattering more than the waves
- Chatterer(s)**
see also Prattle, Speaker(s)
 c. disbelieved even when telling the truth
 a greater c. than a swallow
- Cheating**
 c. by adding a bad sauce
- Cheats**
 c. promise everything and do nothing
- Cheek(s)**
 if he smite on one c., turn the other also
- MENANDER 97
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- GREGORY NAZ 10
- ARISTOTLE 273
- ANTIPHON SOPH 15
 DIONYSIUS HAL 7
 EURIPIDES 153
- MENANDER 32
 PROVERBIAL 140
- PLUTARCH 193
 THEOPHRASTUS 1
- THEOPOMPUS (2) 1
- DEMOCRITUS 45
- BIBLE 20
- love's glowing light shines on rosy c.
- Cheer – Cheerfulness**
 sweet to nourish one's spirit in c.
 happiness is to be cheerful, never sulk
 happiness to be cheerful in mind and soul
 good cheer is most prized by mortals
 to enjoy good c., let occupations be few
 good cheer is the best healer
 c. is joy in temperance
- Cheese**
 cabbage, and sprats, and fresh-curdled c.
 hence the saying "Xenocrates' c."
- Chickens**
 central problem of the egg and the c.
 counting c. before they are hatched
- Child**
see also Children, Daughter(s), Father(s) – Son(s), Offspring,
 Parents – Children, Son(s)
 mischievous Eros plays like a c.
 woman when she is delivered of the c.
 when I was a c., I spake as a c.
 you may as well give a c. a knife
 a man who strikes his wife or c.
 is your c. dead? it is restored
 may no c. of mine face such a prospect
 even a c. can sense calamity
 rather go to war than give birth to a c.
 illegitimate c. by nature equal
 greatest wonder when a c. is born
 bewail a c. for all the ills which come
 eternity is a c. at play
 the kingdom is a child's
 you are a c. no more
 now you are talking nonsense like a c.
 sped over land and sea seeking her c.
 a great tragic mask on a little c.
 correct a c. by persuasion
 a c. masculine, feminine, neuter
 instil noble deeds when still a c.
 ask not from a c. what has been given
 there's nothing like a c.
 don't give wealth to a c.
 don't give a knife to a c.
 she'd jest with me and now she is with c.
 you still seemed a small ungracious c.
 as a c. to its mother I fly to you
 as a c. be well-behaved
 from a bad crow, a bad egg
 a mother will never hate her c.
 like a c. without a nurse
 you lie to me as if I were a little c.
- Child Abuse**
 oration against c.
- Childhood**
 a c. nurtured by sound training
 if pains and fears are shunned from c.
 from c. learn to lead and submit
 the lessons of c. grip the mind
 vigour in c. makes a healthy old age
 knew him from when his nails were soft
- Childish**
 as a man I put away c. things
 you must put away your c. ways
- Children**
see also Child, Daughter(s), Father(s) – Son(s), Offspring,
 Parents – Children, Son(s)
 bless the c., give them triumph now
 remission of taxes to c. of war victims
 give the c. every year a holiday
 improve my singing to please the c.
 my c. are my ornaments
 Pythagoras, children's wonder
 release our c. from their lessons
 what I do for my c. benefits me
 c. put purple reins on a goat
 c. would be seen and not heard
 old men are c. twice
 you find in c. the seeds of settled habits
 take pleasure in the things that c. like
- PHRYNICHUS 1
- AESCHYLUS 113
 DIOGENES 33
 DIOGENES 34
 HOMERICA 3
 MARCUS AUR 23
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- PHILODEMUS 3
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- PLUTARCH 191
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- ALCMAN 3
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- EURIPIDES 197
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- BIBLE 225
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- AESCHYLUS 61
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 ANONYMOUS 151
 ANTIPHANES 15
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 ARISTOPHANES 62
 ARISTOTLE 56
 ARISTOTLE 150

- c. before birth affected by the mother
 c. up to five years, unsuitable for study
 education is a rattle for larger c.
 good and numerous c. part of happiness
 suffer little c. to come unto me
 fathers, provoke not your c. to anger
 punishing c. for their fathers' sins
 a father's blessing strengthens his c.
 honour a man who fights for his c.
 a man who strikes his wife or c.
 wealth "for your c." pretext of avarice
 the rearing of c. is full of pitfalls
 divide your property among your c.
 blessed he who fathers c. in his youth
 the rearing of c. is an act of love
 bringing in c. after dinner to make noise
 a stepmother is more harmful to c.
 c. are the very breath of life
 no finer honour for c.
 high and low alike love their c.
 before wealth give me c. to be proud of
 rather moderately rich, but blest with c.
 enviable who was fortunate in his c.
 may we become mothers, have fine c.
 greatest suffering to see your c. dead
 god has endowed c. with great charm
 I advise not to delay fathering c.
 wonderful is bringing up c.
 parents and c. the most rightful allies
 men, gods and beasts all love their c.
 nothing is sweeter to c. than a mother
 trust nothing more than your c.
 better to get c. or enjoy a childless life?
 c. should be guided by enlightened men
 earning a meagre pittance for her c.
 household thrift, which breeds good c.
 then heedless c., now courageous men
 leave a good name to your c.
 follow yourself advice given to your c.
 marry good men and bear good c.
 mother will accept injury from her c.
 no greater joy than seeing his c. wise
 train your c., men will not be trained
 c. should be seen and not heard
 marvellous the c. from such a union
 delight that comes to mother from c.
 distribute equal lots between your c.
 do not apply a forcible hand to tender c.
 his blood be on us and our c.
 may I leave my c. a good name
 give c. tools modelled on real ones
 use c.'s games to channel their desires
 no c. of rich parents risen to greatness
 not to leave his c. as rich as possible
 young couple to produce and rear c.
 c. the most unmanageable of all animals
 honours to parents a treasure for their c.
 c. cannot distinguish allegories
 c.'s lessons to take the form of play
 c. as Homer and Hesiod have left us
 they seem no better than c.
 you Greeks are always c.
 mothers' tender love for their c.
 not easy to change children's minds
 find the very best teachers for your c.
 accustom c. to speak the truth
 c. who will give everlasting satisfaction
 not c. who will support you in old age
 you herd c. home to their mothers
 from a bad crow, a bad egg
 they wished to leave freedom to their c.
 either don't have c. or educate them
 foul deeds paid by their innocent c.
 happy he that has c. as friends
 c. covet their fathers' fame
 we had c. whom their father never saw
 c. are the anchors of a mother's life
 I have no c. because of my love for c.
 spoilt c. will be slaves to their desires
- ARISTOTLE 276
 ARISTOTLE 277
 ARISTOTLE 284
 ARISTOTLE 295
 BIBLE 63
 BIBLE 252
 BIBLE 323
 BIBLE 368
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 DIOGENIANUS 1
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 EURIPIDES 174
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 PYTHAGORAS 52
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 SOCRATES 24
 SOLON 15
 SOLON 25
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 SOPHOCLES 282
 SOPHOCLES 355
 THALES 1
 THEANO 1
- let us fight bravely for our c.
 even c. are successful deceivers
 provide for c. all they may ever need
- Choice(s)**
 which option is not fraught with evil?
 take the least of two evils
 men meet dangers by their own c.
 unswerving c. gives great momentum
 who chooses the soul has the more divine
 choose between goods of the soul or body
 generous he who does good from c.
 Zeus-given faculty of c. and refusal
 moral c. is under my control
 men's troubles incurred by their own c.
 the blame is his who chooses
 choose the life that is best
- Chosen**
 many shall be called, but few c.
- Christian**
 almost thou persuadest me to be a c.
- Church**
 one holy catholic and apostolic c.
- Cicada(s)**
see also Cricket(s)
 c. sweet harbinger of summer
 c. that live in the trees
 c. prattle for a month or two
 we love the voice of the c.
 as c. send out long rhythmic voices
 sweeter voiced than a c.
 dark c. were chattering busily
 c. to c. is dear, and ant to ant
- Cicero**
 lived long enough for virtue and glory
 C. suspicious of Caesar's policy
- Circle(s)**
 do not disturb my c.
 you will get a c. squared
 god is a c., its centre everywhere
 describe a c. with any centre and distance
 common are beginning and end on a c.
 he made the universe revolving in a c.
- Circumstance(s)**
 c. gives an action its character
 arrange your life according to present c.
 exploit c.
 who makes best of c. will not fare ill
 it does no good to rage at c.
 men are at the mercy of c.
 c. often promote unworthy men
 save yourself from c. of the baser sort
 transfer of similar former c. to now
 persuasiveness depends on several c.
 excess is painful in all c.
- Citizen(s)**
see also Hoi Polloi – the many, Multitude, People etc.
 c. love to find fault with the government
 if the rights of c. remain abolished
 good c. based only on proper conduct
 c. slow to help his country
 the aim of legislation is to form good c.
 where c. will best govern with virtue
 mass of c. less corruptible than the few
 a state is happy if all its c. are happy
 if I act rightfully, the c. are displeased
 all c. are common parents of the state
 everything that becomes free c.
 I am a c. of the world
 an idle c. is a bad c.
 poverty-stricken c. a greater menace
 making all its c. neither rich nor poor
 duty of loyal c. and jurors to uphold laws
 you have been a c. in this world city
 where valour recognized you find best c.
 a flourishing state benefits all c.
 fellow c. are given to spreading scandal
 teach virtue for a child to be a perfect c.
 moulding some city and c. of wax
 best c. to be in charge of education
- TYRTAEUS 5
 XENOPHON 14
 XENOPHON 34
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 ARISTOPHANES 32
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 ARISTOTLE 271
 CHRYSIPPUS 3
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 DEMOSTHENES 80
 DIOGENES 14
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 PERICLES 42
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CITIZEN(S)

city has vigour only as its c. prosper
divert attention of c. to other matters
I am not Greek but a c. of the world
esteem the c. who protects his property
what rulers are, such are the c.

City – Cities

see also City-state(s), State(s), Village(s)

mismanage the affairs of the c.
in this c. no man is free from audit
men are a city's tower of strength
the town is a show-place
in towns misfortunes jostle
a great c. is a great solitude
the living carry the c. to her grave
without a c., without a fatherland
I curse c. life and long for my village
a warm and welcoming c.
how can a c. remain well disciplined
for the good of the c. or his home
a c. is a partnership of free men
a c. set on a hill cannot be hid
when ye depart out of that house or c.
keep c. harmonious and prosperous
which c. all on fire sends forth this light?
all the cities are clad in black
how to defeat the enemies within our c.
the c. was full of noise and confusion
we live as a corporate body in this c.
without law no c. can be administered
offer more to a c. by lifting up people's souls
I want the c. to ratify this decision
the c. is not ruled by a single man
how can he guide a c. in sound policy
nothing more hostile to a c. than a tyrant
young men, the city's great resource
how can a c. grow without its youth?
fool is he who sacks the towns of men
just honesty is a city's best asset
never let villains prosper in the c.
fight for laws as for c. walls
c. most favoured by the seasons
longing and sorrow for their c.
a whole c. punished for one bad man
many c. he saw and learned their minds
Athens the most renowned c. in the world
so well did Theseus administer the c.
guaranteed the unanimity of the c.
handle laws so as to benefit the c.
you have been a citizen in this world c.
men make the c., not empty walls or ships
your c. will fall or you will mourn a king
if c. it can be called that has no theatre
our c. is open to all the world
midmost in a c. would I be
easy to shake a c., hard to set it back
plains around their c. are red with roses
moulding some c. and citizens of wax
no one to remain uninvolved in a c.
c. will have evils until philosophers rule
c. ruled by the truly rich, but not in gold
not walls but c. need to prosper
legislative skill produces a functional c.
c. has vigour only as its citizens prosper
a c. safe to live in
a c. is chiefly to be drawn by the ears
to save a c. or to destroy a c.
the c. is the teacher of men
corrupting the youth of the c.
best c. if good honoured, bad warded off
keep our c. free from sorrows
our c. reeling like a wreck
no c. can be safe without justice
this is not a c. of prudent men
lead a small c. and make it great
identity of interest among c.
good but unenforced laws weaken a c.
imperfect but valid laws strengthen a c.
if I can capture c. in my sleep
if a c. is corrupt the worst men prosper

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MARCUS AUR 70
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THUCYDIDES 67
THUCYDIDES 67
TIMOTHEUS (2) 1
XENOPHON 32

without concord a c. cannot prosper

XENOPHON 68

City-state(s)

see also City(ies), State(s), Village(s)
several villages form the c.

ARISTOTLE 190

Civic

c. courage, due to a sense of shame

ARISTOTLE 34

Civil Rights

deprived of c. and property confiscated
a state where many are deprived of c.

ANONYMOUS 142
ARISTOTLE 232

Civil Strife

see also Dispute, Faction(s), Revolt, Sedition, Strife

when c. prevailed
c. harmful to both winner and loser
c. is the chief cause of ruin to states
c. worse than war
lawless man is he who will encourage c.
c. is the worst condition for a state
c. destroys the city as well
where there is equality c. is absent
sufferings entailed by c. were terrible

ARISTOTLE 2
DEMOCRITUS 125
HERMOCRATES 1
HERODOTUS 154
HOMER 111
PLATO 249
PLATO 260
SOLON 67
THUCYDIDES 94

Civil War

see also War – Peace, War(s)

my curse on c.
may c. never stain our country
neither war nor c. is best
the greatest plague of all, c.

AESCHYLUS 56
AESCHYLUS 171
PLATO 41
PLATO 88

Claim(s)

speaking of oneself, making false c.

ARISTOTLE 309

Clarity

wisdom lies in c., not vagueness

EURIPIDES 257

Class

best rule is by citizens of the middle c.
marry one equal, not above your c.

ARISTOTLE 249
CLEOBULUS 9

Clay

this body is c. cunningly compounded
nobody leaves c. hoping for bricks
no pot if you don't work the c.

EPICTETUS 2
PLUTARCH 99
PROVERBIAL 101

Clazomenians

Clazomenians behave unseemly

PROVERBIAL 1

Cleanliness

see also Bath(s), Wash

c. in a patient's food and drink

HIPPOCRATES 36

Clearness

unfamiliar terms detract from c.

GALEN 1

Clear-sightedness

c. directs most things in life

DEMOCRITUS 71

Clemency

you have surpassed all men in c.

ARISTEAS 2

Clever

I am pleased to know new c. things
bring me wine to say something c.
young, poor and c. at the same time
face few c. men rather than many fools
c. people fall hardest in disgrace
men more willing to be called c. rogues

ARISTOPHANES 60
ARISTOPHANES 94
EURIPIDES 404
PLATO 311
SOPHOCLES 127
THUCYDIDES 100

Cleverness

no nation in Pontus has aught of c.

HERODOTUS 86

Climate

see also Temperature, Weather

cities most favoured by the c.

HERODOTUS 37

Closing and Opening

knock and it shall be opened unto you

BIBLE 32

Clothes

a wolf in sheep's clothing
then the high priest rent his c.
woman loses respect along with her c.
rich garments and gold to cover soft bodies
a country girl, wearing country c.
don't cover your body in a filthy tunic

AESOP 46
BIBLE 90
HERODOTUS 8
PLUTARCH 8
SAPPHO 22
SEMONIDES 8

Cloud(s)

c. not far from god himself
Zeus preening among the c.
with all these c. and all this air
rise c. eternal, from ocean's bosom
a c. looking like a centaur
it is but a cloulet and will pass away
when covered by the dark c. of death
we shall be caught up in the c.
behold, he cometh with c.

AESCHYLUS 175
ARISTOPHANES 28
ARISTOPHANES 29
ARISTOPHANES 46
ARISTOPHANES 48
ATHANASIAS 2
BACCHYLIDES 13
BIBLE 257
BIBLE 284

- god maketh the c. his chariot BIBLE 338
 our life will blow over like a c. BIBLE 367
 patient in battle, motionless as c. HOMER 78
 covered with a lovely golden c. HOMER 192
 around his head a golden c. she spread HOMER 216
 as a c. he spreads over the sky JOHN CHRYS 16
 out of reach, an eagle in the c. PROVERBIAL 162
 ocean is generator of c. and winds XENOPHANES 9
- Cloud-Cuckoo-Land**
 there must be a name, how about C. ARISTOPHANES 29
- Clytemnestra**
 a woman's heart, which plans like a man AESCHYLUS 2
 her touch alone would breed corruption AESCHYLUS 63
- Coal**
 black c. alight glows more than the rose ASCLEPIADES 3
- Cobbler**
 c., stick to your last APELLES 1
- Cock(s)**
 roasted c. and thrush and dabchick ARISTOPHANES 75
 before the c. crow thou shalt deny me thrice BIBLE 85
 before the c. crow, thou shalt deny me thrice BIBLE 91
 plucked c. is Plato's man DIOGENES 2
 misled hens embittered against the c. LYCOPHRON 4
 Crito, we owe a c. to Asclepius SOCRATES 38
- Coinage**
 c. worth its weight no longer circulates ARISTOPHANES 81
 c. valueless to the rest of mankind PLATO 82
 only c. for day-to-day dealings PLATO 82
- Colonos(us)**
 where the nightingale warbles her song SOPHOCLES 224
 the untrodden grove of god SOPHOCLES 225
- Colour(s)**
see also Black, Blond, Purple, White
 change c. as the octopus
 sorrows deprive the body of its c.
 do not adorn your body with bright c.
 someone who c. his hair
 all the cities are clad in black
 no woman should dye her hair blond
 pebbles of every imaginable hue
 now take on a different c.
 ANONYMOUS 1
 ANTIPHANES 3
 ANTIPHANES 16
 ARCHIDAMUS 9
 CALLIMACHUS 26
 MENANDER 91
 PAUSANIAS (2) 1
 THEOGNIS 16
- Comb(s)**
 lending c. to a bald man PROVERBIAL 186
- Combat**
 on valour's side the odds of c. lie HOMER 196
- Come – Coming**
 ye know not what hour your lord comes BIBLE 77
 among you is one who is c. after me BIBLE 146
 mine hour is not yet c. BIBLE 148
 behold, he cometh with clouds BIBLE 284
 which is, which was and which is to c. BIBLE 285
 surely I c. quickly. Amen BIBLE 314
 you c., you see, and you depart DEMOCRITUS 66
 when it comes, take your share EPICTETUS 68
 I came, I saw, I conquered JULIUS CAES 4
 c. and get them LEONIDAS 3
 c. to me, set me free from cares SAPPHO 3
- Comedy**
 c. has a sense of duty too ARISTOPHANES 6
 if I talk affairs of state in a c. ARISTOPHANES 6
 dramatists found their fun in obscenity ARISTOTLE 112
 tragedy, c. made up of the same letters ARISTOTLE 165
- Comfort**
 find c. in the calamities of others APOLLONIUS TY 7
 there's c. in sharing misfortunes JOHN CHRYS 8
 he who when in c. shrinks from war THUCYDIDES 18
- Comfortable**
 a c. city, warm and welcoming ARISTOPHANES 14
 much wealth not needed for a c. life SOLON 26
- Comforter(s)**
 leave me alone, you would-be-c. SOPHOCLES 144
- Command(s)**
 to c. is wearisome ARISTOTLE 173
 male is better fitted to c. than female ARISTOTLE 202
 oh, philosophy and your tyrannical c. EUPHRATES 1
 born to c. rather than to obey ROMULUS 7
 learn to obey before you c. SOLON 36
 my wife c. me and the boy his mother THEMISTOCLES 12
- Commander(s)**
see also General(s)
 just one or two wise c. EURIPIDES 486
 many of us might become c. EURIPIDES 486
- Commandment(s)**
 a new c., that ye love one another BIBLE 169
 the ten c. BIBLE 322
- Commend**
 c. good work and honour it XENOPHON 85
- Common**
 counselling wisely for the c. people AESCHYLUS 172
 let others attend to the c. interest ARISTOTLE 206
 reasoning is c. but all have own insight HERACLITUS 1
 all mankind to participate in a c. state MARCUS AUR 14
 c. cause imperceptibly decays PERICLES 2
 friends' property genuinely shared PLATO 81
 friends have all in c. PLATO 187
 c. are the possessions of friends PROVERBIAL 71
- Common Sense**
see also Intelligence, Understanding, Wisdom, Wit(s) etc.
 best prophet is he who has most c. MENANDER 40
- Communication**
 evil c. corrupt good manners BIBLE 231
 nothing is worse for c. than distrust. THEMISTIOS 1
- Communism**
 communize all the land and money ARISTOPHANES 74
 c. in the sense of common property ARISTOTLE 210
- Community**
 c. which produces the finest characters PLATO 56
 laws that favour particular sections of c. PLATO 60
 convince the rulers or the rest of the c. PLATO 239
- Companion(s)**
see also Friend(s)
 if c. is impure, his c. becomes impure EPICTETUS 71
 grant escort from astern to my sweet c. ERINNA 4
 in marriage they must be perfect c. MUSONIUS 2
 in grave matters c. are few THEOGNIS 7
 there are many c. for food and drink THEOGNIS 7
 called c. but were concubines THEOPOMPUS (3) 1
- Company**
 there is nothing worse than evil c. AESCHYLUS 155
 two is c., three is a crowd AESOP 48
 readily utters every word in any c. ANAXARCHUS 1
 in apes' c. act the ape APOLLODORUS CAR or GEL 1
 c. with the wicked leads to vice DEMOCRITUS 84
 a man is as good as the c. he keeps EURIPIDES 514
 bad c. ruins good morals EURIPIDES 538
 give your c. to him that seeks it HESIOD 44
 prefers his own to anyone else's c. MENANDER 1
 in c. of the wicked you become wicked MENANDER 238
 rulers are wise if in c. with the wise SOPHOCLES 303
 public c. no conflict with private c. XENOPHON 91
- Comparison**
 you are not comparing like with like STRATTIS 1
- Compassion**
 more a case for c. than for malice ANDOCIDES 3
 poverty brings c. ANTIPHANES 13
 have c. for the helpless DEMOSTHENES 83
 wit in misfortune is adverse to c. DIONYSIUS HAL 34
 from your own suffering learn c. PHILEMON 49
- Compensation**
 sad c. I bring for all his kindness EURIPIDES 259
- Competent**
 make use of the c. PITTACUS 2
- Competition**
 not crowned except he strive lawfully BIBLE 265
- Complain**
 if you stay in the game, do not c. EPICTETUS 37
- Complaint(s)**
 life wonderfully open to c. ANTIPHON SOPH 10
 go to war for individual grievances ARCHIDAMUS 1
 c. bound to arise when benefits unequal ARISTOTLE 207
 power to submit to change without c. DIONYSIUS II 1
 not being able to voice a c. GAIUS 2
 my c. not of those seeking domination HERMOCRATES 2
 my c. is of those ready to submit HERMOCRATES 2
 bear misfortune patiently, without c. PLATO 276
- Complaisance**
 c., enemy of strict justice PLATO 98

COMPREHENSION

Comprehension

see also Awareness, Intelligence, Knowledge, Understanding etc.
 whoever can see, let him see ANONYMOUS 3
 Plato expresses ideas beyond c. ANONYMOUS 62
 the darkness comprehended it not BIBLE 143
 hard to get to the bottom of it SOCRATES 51

Compulsion

oh, how I hate c. ARISTOPHANES 71
 actions caused by c., habit, reason ARISTOTLE 299
 c. is contrary to nature ARISTOTLE 302
 c. breeds distress EUENUS 5
 c. makes a man a slave EURIPIDES 260
 under c. all is fair PINDAR 111
 man is just only under c. PLATO 220
 two gods join me, Persuasion and C. THEMISTOCLES 15

Compulsory

c. learning never sticks in the mind PLATO 265

Comrade(s)

vex c. by withholding favours ARISTIDES 1
 c. as a brother sharing inmost thoughts HOMER 298
 a c. ought not have crooked thoughts SONGS 7

Comradeship

strong are the ties of birth and c. AESCHYLUS 85

Conceal – Concealment

see also Hidden, Hiding, Seen – Unseen, Visible – Invisible
 concealing misfortunes is wise EURIPIDES 477
 c. one thing and utter another HOMER 117
 nor am I ever concealed from god HOMER 144
 if you c. from others, your heart knows ISOCRATES 6
 hoping to c. his own perplexity PLATO 35
 c. ways in darkness rather than light PLATO 80
 c. is wrong, not the trait of a noble man SOPHOCLES 314
 c. nothing; for all is revealed SOPHOCLES 326

Conceive

you cannot c. the many without the one PLATO 160

Concept(s)

have recourse to c. in finding the truth PLATO 173

Concern(s)

see also Anxiety(ies), Cares – Worries, Trouble(s)
 nights endless to men with c. APOLLODORUS CAR or GEL 2
 nothing in life is worthy of great c. PLATO 277

Conciliation

c. is profitable, but strife begets strife PHOCYLIDES PS 25

Conclusion(s)

a false c. follows a false premise ARISTOTLE 286
 look to the c. of every matter SOLON 63

Concord – Discord

see also Agree – Agreement, Harmony, Unity
 in d. you will soon succumb AESOP 34
 from Eros, d., sighing and weeping APOLLONIUS RHOD 16
 from c. come great deeds DEMOCRITUS 126
 wretched men born of d. and grief EMPEDOCLES 22
 no c. between wolves and lambs HOMER 230
 be of one mind amongst ourselves ISOCRATES 56
 sweet is the c. of siblings MENANDER 138
 injustice produces d. and hatred PLATO 218
 c. is unanimity on how to be governed PLATO 396
 music, to create harmony, must probe d. PLUTARCH 30
 without c. no city can be administered XENOPHON 68
 without c. a family cannot prosper XENOPHON 68

Concubine(s)

see also Courtesan(s) – Hetaera(e), Prostitute(s)
 c. are for the daily care of our persons DEMOSTHENES 92
 called companions but were c. THEOPOMPUS (3) 1

Condemn(s)

c. me not, you in the audience ARISTOPHANES 6
 if you had understood, you would not c. BASIL 7
 asked why he both condemned and wept BIAS 5
 Judas saw that he was condemned BIBLE 92
 I do not c. thee, go and sin no more BIBLE 162
 all to be beheaded for your distraction? EPICTETUS 7
 I have read, understood, condemned JULIAN APOS 1
 he who c. before listening carefully MENANDER 102
 prefer condemning justly or unjustly? SOCRATES 41

Condition(s)

arrange your life according to present c. ANONYMOUS 6
 on c. that she remains with her for life ANONYMOUS 145

Conduct

good citizen based only on proper c. ARISTIDES 2

take the least of two evils
 wickedness errs about principles of c.
 no proud spirit if your c. is mean
 review errors in the c. of our affairs
 the right way to c. our life

ARISTOTLE 97
 ARISTOTLE 128
 DEMOSTHENES 17
 ISOCRATES 58
 PLATO 219

Confederacy

a c. making war for private grievances ARCHIDAMUS 1

Conference

all gain may well be achieved by c. EURIPIDES 292

Confess – Confession

do thou first c. thy transgressions BIBLE 363
 your very silence is as good as a c. EURIPIDES 204

Confidence

beware lest over-c. beget dismay AESCHYLUS 170
 c. has brought much harm ANONYMOUS 102
 c. based only on proper conduct ARISTIDES 2
 there is no stable friendship without c. ARISTOTLE 40
 c. only comes with time ARISTOTLE 40
 c. is the mark of optimism ARISTOTLE 103
 no c. have I, embrace me not CALLIMACHUS 37
 hope and c. urge us on SEMONIDES 1
 prejudice against those who have your c. THALES 17
 treacherous is the c. which elates THUCYDIDES 18
 conceive and dare with the same c. THUCYDIDES 20

Confiscate

property confiscated if bribes accepted DEMOSTHENES 78

Conflict

see also Strife
 terrible when kin join in c. with kin EURIPIDES 234
 all come into being by c. of opposites HERACLITUS 54

Confusion

all things were in c., then set in order ANAXAGORAS 11
 and the city was full of noise and c. DEMOSTHENES 66
 in haste and with much c. THUCYDIDES 56

Conjecture

on things unseen c. only is possible ALCMAEON 1

Conquer

see also Defeat, Triumph(s), Vanquish, Victory, Win
 c. by cunning, force, openly or in secret ANTIGONUS (1) 2
 he went forth conquering, and to c. BIBLE 294
 in this sign shalt thou c. CONSTANTINE 1
 woman, more unconquerable than fire EURIPIDES 451
 I came, I saw, I conquered JULIUS CAES 4
 by kindly manner woman can c. man MENANDER 109
 though you may c. a myriad ells of land MENANDER 147
 when you have conquered everybody PALLADIUS 1
 even the small may c. the great SOPHOCLES 235

Conquest

the hearts you mark for c. EURIPIDES 159

Conscience

a quiet c. will stand the brunt of life EURIPIDES 155
 what disease ravages you? c. EURIPIDES 256
 a guilty c. turns a man into a coward MENANDER 100
 for us all, god is our c. MENANDER 181
 no accuser so terrible as our c. POLYBIUS 12
 a clear c. can afford to speak openly PROVERBIAL 55

Conscious

c. of thinking is to be c. that we exist ARISTOTLE 148
 not c. of his sin's magnitude MENANDER 65

Consciousness

see also Unconsciousness
 the brain is the messenger to c. HIPPOCRATES 74
 freedom is c. of right PERIANDER 25

Consent

Saul consented to Stephen's death BIBLE 188

Consequence(s)

what you do, you will suffer AESOP 19
 anticipate in fear the law's c. MENANDER 119
 use debate to assess beforehand the c. PERICLES 23

Conservation

trees never touched by the axe HOMERIC HYMN 16

Consideration

consider more the one than the many ARISTOTLE 36
 the truly great submitted to repeated c. LONGINUS 6

Consistent

even trivial object must be c. with itself PLATO 90

Consolation

education is c. to the old DIOGENES 17
 everyone to be beheaded for your c.? EPICTETUS 7

Constellations*see* Stars and Constellations**Constitution(s)**

of c. there are three
 all forms of c. exist in the household
 c. that aim at the common good are just
 in all c.: parliament, executive, judiciary
 all c. have three elements
 two ways endanger democratic c.
 educate following the principles of the c.
 c. from c. differ enormously
 which of three kinds of c. is best
 you can best judge what suits your c.

AESCHINES 1
 ARISTOTLE 47
 ARISTOTLE 224
 ARISTOTLE 246
 ARISTOTLE 246
 ARISTOTLE 252
 ARISTOTLE 256
 HIPPOCRATES 41
 POLYBIUS 8
 XENOPHON 69

Constraint

under c. friend and horse are tested

AESOP 50

Construction

c. of buildings encroaching on roads
 the c. of a catapult

ARISTOTLE 6
 BITON 1

Consultation

c. before every action
 meet in c. with all branches of retail trade

BIBLE 372
 PLATO 139

Consume

we c. far more than necessary

PLATO 365

Contempt

familiarity breeds c.
 c. for pleasures
 let no one think me contemptible
 shame upon you, contemptible Argives

AESOP 15
 AGESILAUS II 5
 EURIPIDES 242
 HOMER 80

Content*see also* Satisfy

was contented here, is contented there
 not with much, be c. with little
 nothing will c. him if not c. with little
 a husband c. with a single mate
 be c. with your fortune

ARISTOPHANES 77
 EPICURUS 4
 EPICURUS 10
 EURIPIDES 48
 SEVEN SAGES 16

Contention

office and rule, the prizes of c.

PLATO 260

Contest*see also* Sport

a c. won't wait for athletes arriving late
 a c. where defeated is superior
 good cheer is best after the c. is decided
 the most important c. of all
 no great fame comes from a petty c.

AESCHYLUS 184
 DEMOSTHENES 101
 PINDAR 19
 PLATO 122
 SOPHOCLES 390

Continence

c. is not to carry pleasure to excess

ARISTIPPUS 3

Continent(s)

the bridge yoking two c.
 wealth should not appear on this c.

AESCHYLUS 77
 TIMOCREON 2

Contradict – Contradicting

you cannot silence the c. by c.
 whether his contradiction be just
 many will c. on all and every matter
 it is truth which you cannot c.

ANTISTHENES 5
 EUENUS 1
 EUENUS 1
 PLATO 315

Contribute

city would prosper forever if all c.
 each to feel a chief contributor to victory

EURIPIDES 304
 XENOPHON 41

Control

c. anger
 a great thing is the c. of the sea
 multitude, water, fire, forever out of c.
 excellent are those who c. themselves
 c. belly, sleep, lust, anger
 a small bit will c. the fiercest horse
 few can c. both mind and speech
 folly if victory will not lead to c.
 not possible to c. desires and fate

CHILON 6
 PERICLES 7
 PHOCYLIDES PS 31
 PLATO 51
 PYTHAGORAS 2
 SOPHOCLES 84
 THEOGNIS 66
 THUCYDIDES 134
 THUCYDIDES 149

Convention

things are just or base by c.
 justice exists by nature, not by c.
 by c. there is colour, sweet, bitterness
 nature willed it, not caring for c.
 c. tyrannizes the human race

ARCHELAUS (1) 1
 CHRYSIPPUS 1
 DEMOCRITUS 72
 EURIPIDES 529
 PLATO 202

Conversation

old men seek pleasure in cultured c.
 many friendships end for lack of converse
 ability to converse with myself
 all use metaphors in c.

ANAXIMENES (2) 3
 ANONYMOUS 30
 ANTISTHENES 17
 ARISTOTLE 313

Conviction(s)

who will change men's c?
 actions differ if there is diversity in c.

MARCUS AUR 65
 THUCYDIDES 62

Convince*see also* Persuade

c. the rulers or the rest of the city
 do not assume that what convinces is true

PLATO 239
 PYRRHON 1

Cook(s)

among the master artists I inscribe the c.
 women c. as they always have
 c. ply their craft by right of birth
 no one can wrong a c. and get away
 what makes a c. is not his ladle
 if c. and doctors were to compete
 doctors would starve to death against c.
 too many c. spoil the broth
 first catch your hare, then c. it

ALEXIS 6
 ARISTOPHANES 68
 HERODOTUS 109
 MENANDER 4
 PHILEMON YNG 1
 PLATO 16
 PLATO 16
 PROVERBIAL 31
 PROVERBIAL 139

Cookery

there is skill and science in the art of c.

PHILEMON YNG 1

Cool head

a c. and caution, the sinews of wisdom

EPICHRMUS 5

Cooperate

when human beings c. in any project

PLATO 106

Copper*see also* Bronze

purses full of shoddy silver-plated c.
 bringing iron in exchange for c.
 its scales glittered like flowers of c.

ARISTOPHANES 81
 HOMER 252
 PANYASSIS 3

Corinth

it is not every man's lot to sail to C.

ARISTOPHANES 169

Corinthians

we saved Hellas giving up our lives

SIMONIDES 2

Corn

as the breeze divides the c. and chaff
 c. would be worth its weight in silver

HOMER 77
 ORACLES 16

Cornucopia

the horn of plenty

PROVERBIAL EXP 1

Corporate

husbandry helps to train men for c. effort

XENOPHON 79

Corrupt – Corruption

evil communications c. good manners
 father, the stranger will corrupt you
 no implanting justice in depraved natures
 all things decay because of their own c.
 write the oaths of c. men in water
 Pericles proved incorruptible
 making money out of public funds
 if a city is c. the worst men prosper

BIBLE 231
 HERODOTUS 95
 ISOCRATES 68
 MENANDER 79
 MENANDER 165
 PERICLES 52
 PLUTARCH 187
 XENOPHON 32

Cosmopolitan

I am a citizen of the world
 I am not Greek but a citizen of the world

DIOGENES 14
 SOCRATES 48

Cosmos*see also* Earth, Universe, World(s)

whole c. organized by a single harmony
 all things obey and serve the c.
 why we call the world c.
 this c. is beautiful and its creator good
 c. generated from necessity and reason

ARISTOTLE 171
 EPICETUS 76
 PLATO 25
 PLATO 347
 PLATO 364

Coughing

the musician coughs to hide his blunder

PROVERBIAL 92

Council

in c. the many may collectively be better
 authority rests with the c.
 gods met in c. and were sore perplexed

ARISTOTLE 230
 ARISTOTLE 233
 PLATO 307

Counsel

supreme in c., mightiest in will
 follow good c. when given
 give me sound c., not flattery
 good c. is the spring of victory
 their special gift, to c. wisely
 who has good c. to offer to the city?
 in c. the elders are masters
 c. of a friend best remedy for sorrow
 be wise or be willing to obey good c.
 action for the young, c. for the aged
 you will not lose by listening to my c.
 follow him who devises the wisest c.
 if someone could offer better c.
 nothing is safer than honest c.

ANONYMOUS 67
 EURIPIDES 76
 EURIPIDES 158
 EURIPIDES 301
 EURIPIDES 310
 EURIPIDES 332
 EURIPIDES 467
 EURIPIDES 555
 HERODOTUS 124
 HESIOD 78
 HOMER 18
 HOMER 112
 HOMER 186
 MENANDER 187

COUNSEL

- night brings c. to the wise
such as have no grace in words or c.
take c. at night, minds are keener then
each man's c. is his responsibility
c. sets the mind to work
soul drives c., opinion, confidence
good c. is a divine thing
empty people, empty c.
swift c. is not safe
take c. twice or thrice before you act
war depends for success on good c.
haste and anger opposed to good c.
wise c. is stronger than brute force
- Counsellor(s)**
would that I had ten such c.
there is no better c. than time
time wisest of all c.
two antagonistic and foolish c.
all power lay with the c.
- Counting**
c. the waves
- Country**
see also Fatherland, Land, Nation(s), Native Land, Territory
forward sons of Hellas, set your c. free
you lost your youth protecting your c.
thin from tending this property in the c.
let it not vex thee to die far from thy c.
I shall hand down my c. larger and better
slow to help his c., swift to harm it
noble are acts done for the sake of c.
to speak of the true interest of one's c.
no prophet is accepted in his own c.
honour a man who fights for his c.
I have no c., no home, no relief
if all offered their c. the best they can
your c. is greatest when in danger
greatest glory, to die for their c.
criticizes his fatherland, praises other c.
no c. more pleasing than one's own
because of heat the c. now a desert
covet any c. other than his own
not all c. have leaders they deserve
change of c. is beneficial in long illness
one omen supreme, to fight for one's c.
good cheer to prevail in the whole c.
he changed all the laws of the c.
one is our c., one our world
open c. is the best teacher of free thought
die for your c.
we shall defend our c. in every way
fall in love with your c.
a blessing is peace, living in the c.
what c. more glorious than Athens?
wisdom has deserted our c.
what c. girl has bewitched you
sacrificed your youth for your c.
your c. more precious and holier
may my ghost haunt thy c.
neglecting to test events in their own c.
noble to fall fighting for his c.
reputation never dies if killed for his c.
- Countryside**
the country, father of life
- Courage**
see also Bold – Boldness, Bravery, Valour
c. for I will find the power to act
take heart; great suffering lasts but little
egad, but the man has c.
never lose c. in adversity
a general, walking firmly, full of c.
not know what c. is but to be courageous
there are five types of c.
disposition towards c. exists from birth
c. to speak of interest of one's country
c. makes misfortunes seem small
a false gain, repute for c.
women sometimes unsurpassed in c.
face of a dog but the c. of a deer
god, give me the c. to stand my ground
- MENANDER 215
PHOCYLIDES 2
PHOCYLIDES 4
PHOCYLIDES PS 20
PINDAR 14
PLATO 136
PROVERBIAL 15
PROVERBIAL 132
SOPHOCLES 196
THEOGNIS 40
THUCYDIDES 35
THUCYDIDES 76
THUCYDIDES 85
- HOMER 36
MENANDER 310
PERICLES 58
PLATO 52
PLUTARCH 55
- PROVERBIAL 180
- AESCHYLUS 73
ANACREON 6
ANAXILAS 1
ANONYMOUS 48
ANONYMOUS 91
ARISTOPHANES 89
ARISTOTLE 298
BIAS 1
BIBLE 120
CALLINUS 2
EURIPIDES 241
EURIPIDES 304
EURIPIDES 324
EURIPIDES 350
EURIPIDES 437
EURIPIDES 515
HERODOTUS 49
HERODOTUS 62
HERODOTUS 135
HIPPOCRATES 39
HOMER 168
HOMERICA 3
LYCURGUS 1
MELEAGER 10
MENANDER 58
PERIANDER 22
PERICLES 11
PERICLES 32
PHILEMON 11
PINDAR 89
PLATO 149
SAPPHO 22
SIMONIDES 5
SOCRATES 29
SOPHOCLES 230
THUCYDIDES 4
TYRTAEUS 4
TYRTAEUS 10
- AMPHIS 3
- AESCHYLUS 160
AESCHYLUS 207
ANONYMOUS 86
APOLLODORUS CAR or GEL 3
ARCHILOCHUS 10
ARISTOTLE 21
ARISTOTLE 34
ARISTOTLE 129
BIAS 1
DEMOCRITUS 101
EURIPIDES 82
EURIPIDES 414
HOMER 15
HOMERIC HYMN 17
- face the future with c.
no greater asset in life than c.
with c. greater than their strength
we have faith in our c.
greatness won by men with c.
it is intelligence that confirms c.
saved by mighty c. and foreseeing wit
saved by foresight and mighty c.
fearlessness and c. are not the same
subscribe to a life of c.
c. and hope are added to sustain man
the foundation of victory is c.
wisdom and c. no storm can shake
necessity produces mighty c.
fortune does not help the fainthearted
have c., tomorrow is another day
virtue through toil and c. and kindness
women with a c. beyond their sex
- ISOCRATES 54
MENANDER 133
PERICLES 10
PERICLES 18
PERICLES 32
PERICLES 45
PINDAR 124
PINDAR 124
PLATO 37
PLATO 77
PLUTARCH 29
PLUTARCH 77
PYTHAGORAS 31
QUINTUS 5
SOPHOCLES 385
THEOCRITUS 9
THEOCRITUS 46
THUCYDIDES 92
- Courageous**
see also Valiant
not to know what courage is but to be c.
it is for c. men to deal with difficulties
freedom depends on being c.
- Course**
I have finished my c. and kept the faith
inquiry so as to find the appropriate c.
to meddle is not a safe c. in life
accomplishing their c. with all speed
do not change c. when following rules
- Court(s)**
see also Judge(s), Justice, Law(s), Magistrate(s)
not my case but yours before the c.
authority rests with the c., not the judge
be in battle daunting, in c. humane
c. decisions annulled by citizens
can states exist when c. have no force?
- Courtesan(s) – Hetaera(e)**
see also Concubine(s), Lais, Prostitute(s)
c. wish for all gifts except intellect
will not buy regret for 10,000 drachmas
many obey pretty concubines
pretty concubines are as queens
same woman not both wife and c.
- ARISTOTLE 21
PERIANDER 10
PERICLES 35
- BIBLE 266
EPICETUS 19
EURIPIDES 165
HERODOTUS 159
HIPPOCRATES 16
- ARISTIDES 6
ARISTOTLE 233
DEMOSTHENES 54
SOCRATES 28
SOCRATES 28
- ANTISTHENES 10
DEMOSTHENES 102
DIOGENES 29
DIOGENES 29
PLUTARCH 95
- Coward(s)**
war spares the c., not the brave
a c. is bold in speech on absent matters
illness is a holiday for c.
a c. fears things he ought not to fear
what's the use of muscle to a c.?
despair is the mark of a c.
c. are nothing nowhere
c. don't count in battle
c. are frightened by a mere shadow
pale c., his colour comes and goes
a guilty conscience turns you into a c.
c. have no place in true philosophy
where the good fade away and c. rule
what worth is a cowardly friend?
- ANACREON 8
ANTIPHON SOPH 12
ANTIPHON SOPH 13
ARISTOTLE 33
EURIPIDES 52
EURIPIDES 128
EURIPIDES 210
EURIPIDES 469
GREGORY NAZ 8
HOMER 180
MENANDER 100
PLATO 253
SOPHOCLES 263
THEOGNIS 6
- Cowardice**
c. bears dishonourable children
rest and slackness is food for c.
c. indicates powerlessness
the wretch that trembles meets shame
lust for c. in the ruled
humours give rise to all rashness and c.
superstition is c. before the supernatural
- ANONYMOUS 111
HIPPOCRATES 4
HIPPOCRATES 46
HOMER 196
PLATO 302
PLATO 371
THEOPHRASTUS 2
- Craft(s)**
see also Oysters, Shellfish
eating c. is few morsels, many bones
you cannot teach a c. to walk straight
lobsters, c., whelks, scallops
c. who won the battle for the frogs
sideways-walking, squint-eyed, shell-clad
the c. catching the snake in its claw
- ARISTON CHIOS 3
ARISTOPHANES 122
EPICHRMUS 23
HOMERICA 2
HOMERICA 2
SONGS 7
- Craft(s)**
see Art(s) – Craft(s)
- Crane(s)**
thou hears't the c.'s migratory cry
clamour of c. fleeing from winter
- HESIOD 54
HOMER 47

- the c. follows the plough
- Creation**
 by him were all things created BIBLE 250
 thou hast created all things BIBLE 292
 the earth is filled with thy c. BIBLE 343
 only we are created in god's image CLEANTHES 2
 vortex the cause of the c. of all things DEMOCRITUS 150
 they never cease their continual change EMPEDOCLES 3
 no thing is created suddenly EPICETUS 27
 any one thing in c. is proof of god EPICETUS 28
 this world was not created HERACLITUS 14
 men were created for one another MARCUS AUR 59
 souls equal in number to the stars PLATO 359
 most ancient is god, for he is uncreated THALES 5
 inquire into it, explain, create THEOGNIS 49
- Creativity**
 c. only comes with toil APOLLONIUS TY 4
- Creator(s)**
 c. of even the most trivial object PLATO 90
 hard to discover the c. of the universe PLATO 346
 this cosmos is beautiful and its c. good PLATO 347
- Creature(s)**
see also Animal(s)
 mankind, wretched, weak c. of clay ARISTOPHANES 25
 all c. were tame and gentle towards men EMPEDOCLES 23
 every c. is driven afield with blows HERACLITUS 5
 c. timid and good to eat proliferate HERODOTUS 80
 soul grows in man, and in no other c. HIPPOCRATES 64
 of all c. none so helpless as man HOMER 371
 soul is the cause of vital processes in c. PLATO 391
 do not treat living c. like shoes or pots PLUTARCH 22
 caverns, dens of wild c., broken crags SOPHOCLES 274
 a c. inexplicable, unapproachable SOPHOCLES 331
- Credibility**
 oaths do not give c. to men, men do AESCHYLUS 214
- Credible**
 the incredible more c. than truth MENANDER 95
- Credit**
 taking c. for what another has done ARISTOTLE 309
 c. and goodwill allies for a city's wealth DEMOSTHENES 38
 a truthful tongue brings c. to the noble EURIPIDES 83
 be not a relentless creditor to the poor PHOCYLIDES PS 28
 little c. in leading empty-minded people THEOGNIS 18
- Credulity – Incredulity**
 eager c., excessive i. both dangerous PLUTARCH 18
- Cretan(s)**
 all C. are liars EPIMENIDES 1
 C. are more witty than wordy PLATO 43
 like a C. feigning ignorance of the sea PROVERBIAL 173
- Crete**
 the triumphs of Echecratidas of C. ANYTE 1
- Cricket(s)**
see also Cicada(s)
 the c. sets up a high-pitched voice ALCAEUS 19
 foliage of the tall oak, house of c. ANTIPHILUS 3
 c., the nightingale of the fields ANYTE 3
- Crime(s)**
see also Bribery, Murder, Offence(s), Transgression(s),
 Wrongdoing(s) etc.
 he became the perpetrator of this c. ANTIPHON OR 2
 stopping people seeing through your c. ARISTOPHANES 99
 poverty, the parent of revolution and c. ARISTOTLE 212
 not discouraging they encourage c. CATO 13
 I hate villains who commit c. EURIPIDES 182
 commit c. and make them look fair EURIPIDES 182
 people refrain from c. for fear or shame HYPERIDES 6
 being rich, as if the worst of c. ISOCRATES 70
 punishment is for not repeating a c. PLATO 197
 if justice were swift c. would be less SOPHOCLES 179
 far, faint traces of a bygone c. SOPHOCLES 184
- Criminal(s)**
see also Villain(s), Wrongdoer(s)
 affairs of state entrusted to crooks ARISTOPHANES 66
 it is noble to prevent the c. DEMOCRITUS 11
 many men have perforce turned c. MENANDER 90
 it is c. to condemn before listening MENANDER 102
- Crisis**
 in a great c. brave and true EURIPIDES 460
- Critical**
 c. of others' faults, blind to his own LONGINUS 3
 in c. times even ambition yielded PLUTARCH 27
 one c. moment which turns the scales PLUTARCH 40
- Criticism**
see also Censure, Reproach
 false reproach is but an empty sound AESCHINES 5
 judge not beyond your trade APELLES 1
 pay no heed to the c. of the mean DEMOCRITUS 19
 act as you deem right, even in fear of c. PYTHAGORAS 48
 unfair c. even if no mistakes made XENOPHON 62
- Criticize**
 c. if you wish but then try to imitate APOLLODORUS 1
 do not c. others before yourself DEMOSTHENES 11
 women love to c., it's in their nature EURIPIDES 274
 c. his country and praise others EURIPIDES 437
 what we c. we should not imitate MENANDER 156
- Critics**
 people become c. of others' mistakes APOLLONIUS TY 3
 c., you murderous race of jealousy CALLIMACHUS 2
 many c. will tear my poems to pieces HERODAS 4
- Croesus**
 better a pauper on land than a C. at sea ANTIPHANES 5
 all turned out contrary to his expectations HERODOTUS 20
 C. put an end to a great empire, his own HERODOTUS 22
 foolish to desire war more than peace HERODOTUS 24
 C., of deceiving oracles HERODOTUS 25
 my sufferings have been my lessons HERODOTUS 41
 men's fortunes are as on a wheel HERODOTUS 42
 C. putting the Delphic Oracle to the test ORACLES 6
 C. will destroy a great empire ORACLES 7
 C., beware of the day when a mule is king ORACLES 8
 C. complaint that gods had deceived him ORACLES 10
- Crooked**
 makes the c. straight, blasts the strong HESIOD 16
- Crop(s)**
 we preserve the thriving c. ARISTOPHANES 33
 till he had destroyed the best of the c. HERODOTUS 100
 Attica in the past full of c., now a skeleton PLATO 2
- Cross**
 let him take up his c. and follow me BIBLE 58
- Crow(s)**
 better fall in with c. than flatterers ANTISTHENES 9
 from a bad c., a bad egg SEXTUS 1
- Crowd(s)**
see also Hoi polloi – the many, Mob, Multitude, People
 what a c. of birds ARISTOPHANES 18
 a c. judges better than any individual ARISTOTLE 237
 c. prefer the ignorant to the educated ARISTOTLE 311
 a c. never has prudent judgement CLEANTHES 6
 fools are better speakers to a c. EURIPIDES 167
 relying on noise from the c. EURIPIDES 269
 a quiet life, a cipher in the c. EURIPIDES 511
 a c. is as much as no one HERACLITUS 55
 surly-tempered, detesting c. MENANDER 1
 all that c. and all these chariots THEOCRITUS 29
 as is the way with a c. THUCYDIDES 109
 every c. excites our fears XENOPHON 6
- Crown**
 what else is needed to c. his insolence DEMOSTHENES 43
 not listen to the one who bears the c. PLUTARCH 54
- Cruelty**
 c., insolence, lawlessness, and faction DIO CHRYS 1
- Cry – Crying**
see also Tear(s), Weep – Weeping
 no possibility of laughing without c. CALLIMACHUS 12
 they c. and rejoice over the same things DEMOSTHENES 68
 I won't c. or cut my hair ERINNA 3
 c. with me, sharing tears is relief EURIPIDES 379
- Cucumbers**
 the sun, the moon, and fresh c. PRAXILLA 1
- Culprits**
 justice shall lay hold of the c. in time EURIPIDES 536
- Culture**
 pleasure in cultured conversation ANAXIMENES (2) 3
 a ruler should be cultured and charitable ARISTOXENUS 1
 let us impart some c. to this lout EURIPIDES 91
 Hellenes are all who share our common c. ISOCRATES 51
 however uncultured he was before PLATO 313

Rome made Greek c. her own

PLUTARCH 25

Cunning

see also Intelligence

c. is feebleness beside necessity
by c. or by force
a c. woman carries water and fire
fox has many tricks, hedgehog one
full of wiles and guile are men
without gain there would be no c.
women are good at devising crafty plans
fear less the powerful than the c.
by means of luck and c.
what strength cannot achieve, c. may
the c. man is a hidden snare
in daring like a lion, in c. like a fox
c. was the teacher, passion the killer
better, surely, is c. than inflexibility

AESCHYLUS 112
ANTIGONUS (1) 2
ARCHILOCHUS 14
ARCHILOCHUS 17
ARISTOPHANES 21
DIPHILUS 3
EURIPIDES 218
EURIPIDES 420
HERODOTUS 16
LYSANDER 1
MENANDER 324
PINDAR 7
SOPHOCLES 142
THEOGNIS 16

Cup

see also Flask, Jar, Pot, Sieve, Vessel
taste the c. first and I will drink after
the c. tells me what joy it tasted
many a slip 'tween the c. and the lip
wine from Nestor's c. tastes sweet
gave the c. saying drink ye all of it
if possible let this c. pass from me
pour a Scythian C.
mix stronger drink, each man his c.

AGATHIAS 1
AGATHIAS 1
ANONYMOUS 49
ANONYMOUS 133
BIBLE 84
BIBLE 86
HERODOTUS 110
HOMER 114

Cure(s)

see also Drug(s), Medicine(s), Remedy(ies), Treatment(s)

finding drugs to c. yourself
a drug has caused it, no drug can c. it
seek not to c. one ill by another
opposites are c. for opposites
many c. discovered for ills of the body
curing ill by ill

AESCHYLUS 108
EURIPIDES 55
HERODOTUS 70
HIPPOCRATES 22
ISOCRATES 57
POLYBIUS 6

Currency

see also Money

why money is called nomisma (legal c.)
not only gold and silver be your c.
virtue is the hardest c. world-wide
need a c. as the medium of exchange
many impious deeds that involve c.

ARISTOTLE 117
EURIPIDES 473
EURIPIDES 473
PLATO 225
PLATO 240

Curse(s)

they made a law with a c. added
women hinder deserters with c.
a parricide, incestuous, triply cursed
may you sleep in nettles

HERODOTUS 21
NICOLAUS 1
SOPHOCLES 204
THEOCRITUS 18

Custom(s)

not the c. of my house to refuse guests
longing for the c. of their land
do not overlook what is customary
all things have their beginning from c.
anxieties, ambitions, fancies, silly c.
unwritten law arises from c.

EURIPIDES 15
HERODOTUS 38
MENANDER 15
MENANDER 29
MENANDER 77
PLATO 410

Cut

c. verses on the tablet of your heart
c. the Gordian knot

GREGORY NAZ 5
PROVERBIAL EXP 17

Cuttlefish

like a c., with a pouch and no heart

THEMISTOCLES 10

Cyclades

why blame the C.

ANTIPATER THES 1

Cycle

motionless in a cyclic process
each thing comes round again in its c.

EMPEDOCLES 3
MARCUS AUR 6

Cyclops

the C. called the ant an ant
my friends! Nobody's killing me

ANONYMOUS 152
HOMER 304

Cynic

the character of C. sayings

DEMETRIUS 10

Cypris

see Aphrodite – Cypris

Cyrus

men assimilate to the land they live in
fond of learning, with high ambitions
admired the beauty of C.' garden
design of the garden is my own work

PLUTARCH 172
XENOPHON 19
XENOPHON 76
XENOPHON 77

Dagger

a d. for the release of your pains

ANTISTHENES 20

Daily

death, d. I call for you

SOPHOCLES 270

Damage

some seek to fight, some to suffer least d.
polluter shall pay for the d.
good fortune may d. some

PERICLES 3
PLATO 124
POLYBIUS 7

Damnation

the evil shall go to the resurrection of d.

BIBLE 155

Danaids

emptying amphorae into the jar of the D.
a jar that will never fill

ALCIPHON 2
PROVERBIAL EXP 19

Dance

you were singing all summer, d. now
the old man dances, young at heart
before death I shall play and d.
sweetheart, d. with me instead
they danced to their heart's delight
praise him with timbrel and d.
we are two greyheads, yet we must d.
d. has given me many different steps
the gods delight in Pan, lord of the d.

AESOP 1
ANACREONTEA 10
ANACREONTEA 11
ARISTOPHANES 119
BACCHYLIDES 1
BIBLE 348
EURIPIDES 54
PHRYNICHUS 2
SOPHOCLES 27

Dancer(s)

to the best of all the d.
lead the d. on their way
a d. is no good if whipped and goaded

ANONYMOUS 132
ARISTOPHANES 65
XENOPHON 52

Dancing

my legs are d. from sheer joy
when will I be d. through the night
d. in the clear, cold, dew-fresh air
women excel in d.
rhythm led to the birth of d.
keeping the rhythm, d. softly
singing, d. choirs through the night
marriage, a thing for d.

ARISTOPHANES 113
EURIPIDES 66
EURIPIDES 66
LEONTIUS 1
PLATO 55
SAPPHO or ALCAEUS 1
SOPHOCLES 59
THEOCRITUS 43

Danger(s)

unperturbed in the presence of d.
happiness is a life free from d.
men meet d. by their own choice
greatest when in greatest d.
not hold my tongue when the state in d.
in the present d. he forgot this feud
we're hardly strangers to d.
we could dwell secure from d.
brave he who knows the d. and faces it
blameworthy he who shrinks from d.
I will face d. in duty for a friend
there is much d. in being ill-timed
hanging by a thread
have fear enough to keep me from d.
dangerous to believe what is not true
there is d. in too much happiness
all our lives are set in d. and perplexity
whoever approaches d. boldly
informers are most dangerous in cities
cheerful in the face of d.
not safe from d. if he refuses to fight
hope and desire prevail over seen d.
confronted by foreseeable d.
now they realized the d. much more
oligarchy gives the many a share of d.
if d. comes it will also befall us
d. rarely bring little harm in failure

ARISTOTLE 105
ARISTOTLE 294
ARRIAN 3
EURIPIDES 324
HERMOCRATES 7
HERODOTUS 157
HOMER 329
ISOCRATES 56
PERICLES 25
PERICLES 44
PLATO 408
PLUTARCH 147
PROVERBIAL 166
QUINTUS 3
SOPHOCLES 71
SOPHOCLES 174
SOPHOCLES 264
SOPHOCLES 329
THEOCRITUS 47
THUCYDIDES 10
THUCYDIDES 26
THUCYDIDES 82
THUCYDIDES 130
THUCYDIDES 141
THUCYDIDES 145
THUCYDIDES 148
THUCYDIDES 153

Dare

d. I must, whether I win or lose
a young man must on all occasions d.
the greatest prizes go to men who d.

EURIPIDES 111
EURIPIDES 400
EURIPIDES 449

Daring

for a throne any d. cannot be blamed
Eros, a teacher of d. and audacity
formidable when the d. confront d. men
inexperience counterbalanced by d.

DIONYSIUS HAL 21
EURIPIDES 452
HERMOCRATES 8
THUCYDIDES 51

Darius

master, remember the Athenians

DARIUS I 2

Dark

the eye of justice sees even in the d.
if right, why must you do it in the d.

EURIPIDES 478
SOPHOCLES 178

Darkness*see also* Light – Darkness

they shall be cast out into outer d. BIBLE 37
 the light shineth in d. BIBLE 143
 thou didst make d., and it was night BIBLE 342
 let us not wrap ourselves in d. CLEMENT 4
 god is with you even within d. EPICTETUS 26
 Cypris is by nature fond of d. EURIPIDES 470
 god whose hiding place is d. GREGORY NAZ 2
 straight way through d. LYCOPHRON 2
 even the boldest deeds sink into d. PINDAR 27
 god can make light spring from d. PINDAR 108
 sun shines, while we here walk in night PINDAR 113
 oh d. that is my light SOPHOCLES 10

Daughter(s)*see also* Child, Children, Offspring, Parents – Children

Thespia, your d. are fair CORINNA 1
 who is unlucky in his son-in-law loses a d. DEMOCRITUS 133
 to an old man no one dearer than a d. EURIPIDES 344
 d. of Nereus and Doris, d. of Ocean HESIOD 11
 a d. is a hard-to-deal-with possession MENANDER 12
 a grammarian's d., joined in secret l. PALLADAS 2
 a d. who looks like golden flowers SAPPHO 33
 d. of storm-footed horses SIMONIDES 13

Dayn*see also* Morning

she rejoiced when d. shed her light APOLLONIUS RHOD 11
 as dew melts in the morning light APOLLONIUS RHOD 13
 arrival of d. who gives light to mortals BACCHYLIDES 14
 sleep still soothing the heart at d. BACCHYLIDES 21
 until the day dawns in your hearts BIBLE 281
 starting at d. until late at night HERODOTUS 145
 d. speeds a man on his way HESIOD 58
 early d. appeared, rosy-fingered HOMER 22
 d. draws near, the night is in its wane HOMER 142
 now d. rose to bring bright daylight HOMER 147
 Athena slowed the night and held the d. HOMER 396
 when glorious d. arouses nightingales IBYCUS 3
 d. came, but Hero did not see her lover MUSAEUS (2) 7
 wasting time in sleep as d. drew nigh PINDAR 94
 the horses of rosy D. THEOCRITUS 7

Day(s)*see also* Day – Night, Month, Year(s)

behold the d. of my return AESCHYLUS 71
 in the good d. remember death also AESOP 52
 the length of life is like one d. ANTIPHON SOPH 9
 watched for the first glimmer of d. APOLLONIUS RHOD 11
 halcyon d. to enjoy year round ARISTOPHANES 42
 education in the good old d. ARISTOPHANES 55
 one d. does bring supreme happiness ARISTOTLE 86
 no one can be happy all his d. BACCHYLIDES 29
 he that would love life and see good d. BIBLE 278
 as for man, his d. are as grass BIBLE 337
 blessed were the poets in the old d. CHOERILUS 1
 every d. is a holiday for a thief CRATINUS 5
 no d. given for immoderate drinking CRITIAS 5
 everyone loves the light of d. EURIPIDES 272
 one d. truly holds many changes EURIPIDES 475
 nothing in life endures even for a d. GREGORY NAZ 11
 dreams are mostly the thoughts of the d. HERODOTUS 126
 in old d. even ruling houses lacked wealth HERODOTUS 163
 Night gave birth to Aether and D. HESIOD 8
 sometimes a d. comes as a mother HESIOD 71
 two d. when a woman is a pleasure HIPPOX 2
 the d. of their returning HOMER 244
 all my d. I long to reach my home HOMER 280
 your d. of doom has been set HOMER 389
 a d. not enough to review our errors ISOCRATES 58
 d. to come are the wisest witnesses PINDAR 43
 darkness can hide the pure gleam of d. PINDAR 108
 one d. does not make you wise PROVERBIAL 111
 but come, my friends for d. is near SAPPHO 14
 hated you and loved you all in one d. SOPHOCLES 177
 a villain is detected in a d. SOPHOCLES 195
 the long, looming d. of old age SOPHOCLES 243
 one d. to prosper, the next, who knows SOPHOCLES 264
 one d. brings, the other takes away SOSIPHANES 1
 have courage, tomorrow is another d. THEOCRITUS 9
 Zeus gives rain one d., shine the next THEOCRITUS 11

Day – Night*see also* Day(s), Night

glad to see n., extinguishing d. AESCHYLUS 83
 by d. I torment nations, n. torments me ALEXANDER 13
 watched for the first glimmer of d. APOLLONIUS RHOD 11
 it is toward evening, the d. is far spent BIBLE 140
 sleeping during the d. indicates idleness DEMOCRITUS 100
 n. is for thieves, truth needs light of d. EURIPIDES 217
 god is d. and n., winter and summer HERACLITUS 32
 d. suddenly turned to n. HERODOTUS 18
 suffering by d., destruction by n. HESIOD 22
 awake during the d. and asleep at n. HIPPOCRATES 61
 they had not wished the d. to end HOMER 107
 dawn rose to bring bright daylight HOMER 147
 sun to his slumber, shadows o'er the ocean HOMER 309
 every d. I wove, but every n. unwove it HOMER 375
 neither n. nor d. is love at rest MELEAGER 8
 our ability to see the periods of d. and n. PLATO 361
 but come, my friends for d. is near SAPPHO 14
 oh n. of death, my only d. SOPHOCLES 10
 the n. gives way to daylight SOPHOCLES 25
 sun rouses birds, curtain of n. drawn away SOPHOCLES 133
 sun, born of n. when she yields to d. SOPHOCLES 284
 fearful dreams grow mild in daylight SOPHOCLES 309
 fortunate are taken by surprise by d. SOPHOCLES 334
 no one knows what a n. and d. may bring THEOGNIS 11

Dead*see also* Death, Perish – Perishing

all wealth is useless to the d. AESCHYLUS 80
 no pain touches the d. AESCHYLUS 203
 great upheaval when all rise from the d. AESOP 54
 they are not d., just gone before us ANTIPHANES 1
 constant in affection towards the d. ARISTOTLE 42
 as much as the living from the d. ARISTOTLE 334
 let the d. bury their d. BIBLE 39
 why seek ye the living among the d. BIBLE 139
 when I saw him I fell at his feet as d. BIBLE 288
 I am he that liveth, and was d. BIBLE 289
 blessed the d. which die in the lord BIBLE 305
 the sea gave up the d. which were in it BIBLE 308
 told me, Heraclitus, that you were d. CALLIMACHUS 27
 speak no evil of the d. CHILON 13
 honour d. with remembrance, not tears DIO CHRYS 7
 is your wife d.? she is restored EPICTETUS 66
 the d. know only silence ERINNA 2
 I envy all the d. EURIPIDES 26
 loved ones who lie beneath the earth EURIPIDES 28
 cannot bring back the d. by weeping EURIPIDES 31
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 same not to have been born and to be d. EURIPIDES 353
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 bury the d. with jollity and gladness HERODOTUS 92
 sometimes the fortunate may wish to be d. HERODOTUS 128
 rather be a serf than king of the d. HOMER 320
 he's d. and coming with his verse LUCILLIUS 1
 when d. you'll need but three or four MENANDER 147
 ready to praise the famous when d. MIMNERMUS 9
 once d. we sleep a long dreamless sleep MOSCHUS 1
 if the d. could see whom they please PHILEMON 32
 d. will return before Homer forgotten PHILIPPUS THES 1
 if he is d. today he'll also be d. tomorrow PHOCION 1
 when d. all take up the same space PHOCYLIDES PS 33
 asleep a man may as well be d. PLATO 115
 those studying philosophy study being d. PLATO 165
 as Hesperus, you give new splendour to the d. PLATO 376
 the great god Pan is d. PLUTARCH 165
 same to physic the d. as advise the old PROVERBIAL 33
 a d. man does not bite PROVERBIAL 76
 d. shalt thou lie and nought be told of thee SAPPHO 21
 we will be d. for many years SEMONIDES 3
 do not wrong the d. SEVEN SAGES 34
 gratitude to the d. can slip away fast SOPHOCLES 39
 unjust to injure a good d. man SOPHOCLES 41
 die then, love the d. if love thou must SOPHOCLES 91
 what use to kill the d. a second time? SOPHOCLES 126
 if he that is d. is earth and nothing SOPHOCLES 147
 for the d. there's no more toil SOPHOCLES 300

he being d., I long to die with him
it is futile to weep for the d.
when d. there is no hope
it is customary that all praise the d.

see also Life – Death, Live – Living
a long time d., a short time alive
d. and yet not d.
all are the same, the l. and the d.
wishing himself d. rather than alive
you can show it either d. or alive
an alien midst the l. and the d.
l. neither among mortals nor as a shade
forgive the l. for the sake of the d.
not having money is to walk d. among l.

only the mind; all else is d. and blind
fools though they hear are like the d.
critical of others, d. to his own faults
thine eyes, boy, speak even to the d.
god is not d. to an honest prayer

sardine sellers, charcoal sellers

see also Dead, Life – Death, Perish – Perishing
 to die nobly is a blessing for mortals
 d. is a milder fate than tyranny
 better die once than suffer long torment
 when mischief ploughs, the crop is d.
 d. the only god not appeased by gifts
 fail me not in coming, oh saviour d.
 suffer the very stupid d. of a moth
 men hate d. unjustly
 d. is the healer of many ills
 in the good days remember d. also
 why fear ye d., the parent of repose?
 the base conceive a love of d.
 more meltingly than sleep or d.
 taking to sea means you want to die
 d. only is immortal
 just three inches from d.
 if all shall die what good is gold to me?
 before d. catches up with me
 descent to Hades is all the same
 in whatever month I die, grant a holiday
 two teachers of d.: yet unborn and sleep
 one d. receives all mortals alike
 I lasted long, at last I died
 to die ere our time and before parents
 not d. is bitter, since it is predestined
 from earth I come, to earth I return
 not d. is dreadful, but a shameful d.
 here I lie owing nothing to d. any more
 without pleasures nothing left but to die
 the height of bliss is to die happy
 not even Hades couches me to rest
 who knows if living is dying
 go to d. to escape from pain or evil
 marriage and d., ending rites for humans
 bringing d. to whom it is god's wish
 when covered by the dark cloud of d.
 ignorance of god is d. of the soul
 expedient, one to die for the people
 it is finished, and he gave up the ghost
 Saul consented to Stephen's d.
 the last enemy to be destroyed is d.
 let us eat and drink for tomorrow we die
 oh d., where is thy sting?
 be not ignorant concerning d.
 if we believe Jesus died and rose again
 and the name that sat on him was d.
 men shall seek d. and shall not find it
 d. and hell delivered up the dead
 there shall be no more d. or sorrow
 let me perish with the Philistines
 call no man happy before he dies
 Saon sleeps the sleep of the just
 the righteous never die

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BIBLE 369
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CALLIMACHUS 28

d. when the Fates spin in their thread
no one, ever, shall escape d.
my d. calls not for mourning
having been born we shall certainly die
they chose rather to die nobly
fear of d. too intense for people to bear
a man's merit shows at his d.
everyone becomes the friend at d.
born mortal, be not afraid of d.
d. bad for the dead, good for undertakers
how did he find time to die?
a pious mind will not in dying suffer evil
if I must die, must I die groaning?
what to you is d., exile, hemlock
d., exile, toil directs not what we do
d. is not a fearful thing, but fear of d.
d. of Socrates as useful as what he said
d. is not terrible, the thought of d. is
d., most terrifying of ills, means nothing
thou art envious, oh d.
d. is a debt every one of us must pay
when d. is near no one wants to die
virtue shines forth beyond the grave
d. implacable, admitting no excuse
unwieldy it is to witness d. of friends
no one reckons on his own d. in war
dying and living are very different things
whoever yields to anger dies piteously
never accept bonds when you can die free
in d. all men are earth and shadow
when good men die their goodness lives
when bad men die, all that was theirs dies
all we see when wakened is d.
what awaits men when they die
now in a state of perfect blessedness
all his augury did not avert his d.
they all hated him like d. itself
his spirit and his strength undone
to stand unflinching and to kill or die
d. lays a thousand pitfalls for our feet
nobody can save himself and cheat d.
there she met sleep, the brother of d.
at least let us die in the light
men, ephemeral as leaves waste and die
weighing the two fates of grievous d.
may I not die ingloriously
not wrong to shed tear for man who dies
to die of hunger is the most pitiful
man's common lot, old age and d.
an unawakening sleep, most like to d.
black fate of d. closed down on Argos
shun hostility, hatred and a violent d.
no medicine for a life which has fled
to die is appointed by providence to all
to die nobly is reserved for the excellent
we are redeemed by our Saviour's d.
do not fear d.
a sudden unexpected d. is best
better to die than be sole ruler
a glorious d. the choice of the best men
thou art envious, oh d.
Therimachos sleeps an endless sleep
though you were a god, you wanted to die
pitiless d. carried me off when young
use up thy store, for thou must die
it is we that pass, and they that stay
when d. is far away some want to die
a glorious d. commits to eternity
when they die all lose the same thing
the fame after d. is oblivion
d. is one of the mysteries of nature
whatever dies is not lost to the universe
do not despise d. but accept it willingly
each change is itself a kind of d.
whom the gods love die young
all mortals come to the same end
no one left this world with his riches
honourable is the end of the just
only d. cannot be rectified

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MARCUS AUR 56
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MARCUS AUR 64
MENANDER 28
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after maturity d. is better than living
 unending old age is worse than d.
 would that I die in my sixtieth year
 the mallow dies, again it grows next year
 Hero lay in d. beside her dead husband
 an owl's song bodes d.
 d. awaits the just no less than the unjust
 you will return, you will not die in battle
 you will not return, you will die in battle
 looked at them, presaging d.
 in d. alone all judgment is absolved
 d. bringing eternal sleep to all alive
 better for miser to die than live in want
 die for your country
 died of grief for one denied desire
 more honourable to fight and suffer d.
 good fortune is to end life with honour
 do not consider d. as fearful
 unknown is the time of d.
 love your friends till d.
 we die, all of us, alike
 d. not a final penalty, not a deterrent
 must all things be swallowed up by d.?
 in d. the immortal part is unharmed
 soul keeps only its education after d.
 no one will die for you but a lover
 you may die now, Diogenes
 cannot even die without paying for it
 most wished for is an easy, happy d.
 sleep is the lesser mystery of d.
 the wicked never die
 swan song
 d. is in store for all
 a mind asleep is kindred to true d.
 paler than grass and little short of d.
 d. is an evil, the gods have so decided
 die without grief
 to die honourably is the greatest virtue
 having drunk and eaten much here I lie
 for Sparta, fleeing, not dying, is d.
 to die in the forefront of the battle
 d. reaches even him who shuns battle
 d. may even be the greatest blessing
 some fear d. as the greatest of evils
 I showed that I care not a straw for d.
 you see how old I am and how near d.
 d. nothingness or migration of the soul?
 absurd at my age to be afraid to die
 such was the end of Socrates
 the end of a long life
 that I may learn the song and die
 call no man happy till he dies
 keep us free from untimely d.
 night of d., my only day
 oh d., take me into your house for ever
 the gods must answer for his d., not men
 nothing worse than a dishonourable d.
 my d. will be an honourable d.
 from d. alone he will find no rescue
 I know that I must die
 d. is gain to him whose life is misery
 not even d. can make a foe a friend
 d. pressing on life's heels
 even the bravest run away from d.
 'tis d. I wed
 unwept, unwed, unfriended hence I go
 pay d. for d. in justice
 to wish for d. and not be able to attain it
 d. not worst but not to be allowed to die
 she would fain die to be rid of tyranny
 blest who dies free from pain and sorrow
 see life's ending before count a mortal blest
 gods alone are free from aging and d.
 one doom of fate doth all await
 d. the deliverer freeth all at last
 grieve not for whom in d. found grace
 d., daily I call for you
 d., why can you never come
 even the old cannot come to terms with d.

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d., the final healer of all illnesses
 he being dead, I long to die with him
 when a man dies, all goodwill perishes
 put to d. all pre-eminent citizens
 we must admit that d. is no deterrent
 d. and horror in every form ensued
 d. is never at a loss for a pretext

Death Penalty

see also Penalty(ies)

d. is sacrifice, an affront to god himself
 better free unjustly than unjustly kill
 gave golden crown but cut off his head
 only death cannot be rectified
 the d. is not final, not a deterrent
 d. for adultery and drunkenness
 put to death justly or unjustly
 invent some p. more terrible than d.
 we must admit that the d. is no deterrent

Debate

see also Deliberate

d. is not a hindrance to action

Debt(s)

here I lie, owing nothing to death
 if I can escape my d.
 happy is he who owes naught to anyone
 sweet d. to care for parents
 death is a d. every one of us must pay
 lying is the foulest of all offences, then d.
 d. turn free men into slaves
 I pray that I may have no d.
 land set free from d.

Decay

all things d. of their own corruption
 all things are born to d.

Deceit

god's distance from justifiable d.
 you enjoy being flattered and deceived
 shameful to gain advantage by d.
 men deceived as to what is apparent
 be your ally, without d. or guile
 easier to deceive many than one
 Eros' deceitful bow has done me in
 deceitful is our age, our life crooked
 do not be lured by deceitful gains

Deceive(s)

let no man d. you with vain words
 best stratagems to totally d. the enemy
 d. those who serve well
 easier to d. many than one
 gain d. men's sense
 d. with soft, persuasive words
 d. boys with toys, men with oaths
 everything that d. enchants
 surely men can d. equally well

Deceiver(s)

to praise bad deeds is the mark of a d.
 d. more just than the nondeceiver
 abhor flatterers as you would d.
 even children are successful d.

Deception

tragedy creates a d.
 gain deceives men's sense
 hateful d. existed long ago
 the worst of all d. is self-deception
 playing sly to another fox
 nothing more profitable in war than d.
 rulers should not owe their power to d.

Decide

in Greece wise men speak, fools d.
 as long as we live it is hard to d.
 sound friends will help you to d.
 d. on the right thing

Decision(s)

what we do or not do is only ideas and d.
 careful resolutions, unerring d.
 proper d. are not taken in anger
 knowledge must decide, not a majority
 quick to form plans and carry out d.
 upon one d. only will depend her fate

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DECLINES

Declines

as one man grows, the other d.

EPICCHARMUS 1

Decree(s)

see also Law(s)

d. to be written on a stela of hard stone
ancient, eternal, sealed d. of the gods
proclamations cannot overrule the gods

ANONYMOUS 144
EMPEDOCLES 18
SOPHOCLES 81

Deduce

I d. nothing from your words

SOPHOCLES 328

Deed(s)

see also Action(s), Task(s), Undertaking, Word(s) – Deed(s),

Work(s)

let noble d. be my memorial
philosophers are foolish at d.
happy he who dies after life of good d.
envy against good d.
stir things up while bent on shady d.
who aims at great d. must also suffer
noble d. are recognised and emulated
to praise bad d. is mark of a deceiver
worthy known by their d. and desires
be ashamed of shameful d. yourself
pleasure comes from seeing noble d.
riches from evil d. are a disgrace
from concord come great d.
you suffer, yet unholy were your d.
great d. by Greeks and foreigners alike
it will be for you to achieve mighty d.
when young, time for achieving great d.
give a fair name to a foul d.
attempt a d. or do it is the same to god
great d. are only achieved at great risk
d. of surpassing greatness and glory
if a man suffers from his own d.
d. worthy to be heard by those to come
he had accomplished a mighty d.
ill d. thrive not; slow outstrips the swift
monstrous d., murdering her husband
no gratitude later for good d. done
never hope to escape a shameful d.
death commits to eternity d. well done
a man proceeds to another good d.
a man does not proclaim a good d.
god pleased with just not unjust d.
keep your hands free from wicked d.
secret d. spoken of in the streets
Jove and Fate our ev'ry d. descry
instill noble d. when still a child
undying fame of glorious d.
songs bring back splendour of man's d.
even the boldest d. sink into darkness
d. need their hymns of praise
unsung the noblest d. will die
their d. shine forth, raised up to heaven
many impious d. that involve money
d. of strange and extraordinary nature
involved in terrible d. and passions
jealousy of equals obstacle to noble d.
virtuous d. lead to imitation
fortune is capable of unbelievable d.
foul d. paid by innocent children
thou hast a fiery heart for chilling d.
from bad men they learn base d.
let the older emulate their former d.

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THUCYDIDES 115

Deer

see also Stag

the lame man shall leap as a hind
like a fawn at play in the meadow
face of a dog but the heart of a d.
hunting dogs behind a young buck

BIBLE 361
EURIPIDES 67
HOMER 15
HOMER 145

Defeat

see also Conquer, Triumph(s), Vanquish, Victory, Win

how to d. the enemies within our city
speech will bring rather d. than victory
folly if d. renders the situation worse

DEMOSTHENES 48
SOPHOCLES 231
THUCYDIDES 134

Defect(s)

not knowing your d. ignites your cheek
offering advice but ignoring own d.
before abusing neighbour think of own d.

EURIPIDES 541
EURIPIDES 545
MENANDER 120

Defence

impregnable walls of d.
d. before those of another generation
there will be no d. against evil
god has given each some device of d.
wait not for the attack to go on the d.

ANTISTHENES 19
CATO 9
HESIOD 27
PHOCYLIDES PS 38
THUCYDIDES 138

Defend(s)

worry not about the wall but who d.
we shall d. our country in every way
gird on your sword not to kill but to d.
d. soil and children with heroic stand

DIOGENES 27
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PHOCYLIDES PS 16
TYRTAEUS 10

Defile(s)

not what goes into the mouth d. man

BIBLE 53

Define

human life is such as you d. it

HERODOTUS 130

Definition

d. of tragedy

ARISTOTLE 183

Defying

defy the storm, and mix sweet wine

ALCAEUS 14

Deity(ies)

see also God(s)

Socrates recognizes some other new d.
guilty of bringing in strange d.
what d. knows no fairness, no kindness

SOCRATES 5
SOCRATES 42
SOPHOCLES 363

Delay

see also Procrastination

this is no time for sitting or d.
I advise not to d. fathering children
oh Peace, how alas! thou delayest
d. not for the morrow
d. leads to ruin
there must be no d. for good intentions
what you intend to do, do without d.

BACCHYLIDES 28
EURIPIDES 430
EURIPIDES 458
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HESIOD 53
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Deliberate

see also Debate, Discussion, Talk – Talking, Think – Thinking

everything goes wrong if all d. on everything
if we always d. we shall go on forever
main matters on which men d. are five
some d. before the event, but you after
d. about the gravest matters when drunk
in d. let the past be an exemplar
be slow in deliberation, prompt to act

AESOP 56
ARISTOTLE 100
ARISTOTLE 292
DEMOSTHENES 28
HERODOTUS 32
ISOCRATES 23
ISOCRATES 24

Delight(s)

see also Joy, Pleasure(s)

all d., all grief, shall be like smoke
d. that there are for the living
they danced to their heart's d.
a pig d. in dung and filth
as much d. in great things as in small
men's d. greater from the unexpected
hearing good words fills with d.
in its proper time, everything is a d.
daily d. of recreation drives away care
d. that comes to mother from children
in a steady friendship there is d.
d. will fall shaken by a hostile purpose
in a short while d. will grow
we mortals d. in vain hopes, gaping
d. and pain may both bring tears
error by pity, d. in eloquence

ANONYMOUS 57
APOLLONIUS RHOD 9
BACCHYLIDES 1
CLEMENS 8
EURIPIDES 179
EURIPIDES 476
HERODOTUS 127
MENANDER 157
PERICLES 16
PHILEMON 35
PINDAR 38
PINDAR 92
PINDAR 92
SOLON 16
SOPHOCLES 380
THUCYDIDES 74

Delos

D. where the first palm grew
D. in which no one was ever born

EURIPIDES 107
PAUSANIAS (1) 1

Demagogue

a mean d. is against good deeds
a d. must be an ignoramus and a rogue
a d. need neither be educated or honest
a d. implants hatred in his subjects
a mere mob-orator and d.

ARISTONYMUS 3
ARISTOPHANES 95
ARISTOPHANES 95
PLUTARCH 85
POLYBIUS 4

Demand

d. has come to be represented by money
if much is given, much shall be required

ARISTOTLE 117
BIBLE 129

Demeter

D. sped like a bird over land and sea

HOMERIC HYMN 3

Democracy

democracies governed by rule of law
against the d. you summon him
d. generally recognized as absurd
lawsuits valid only under democratic rule

AESCHINES 1
AESCHINES 12
ALCIBIADES 2
ANDOCIDES 1

- if anyone abolishes the Athenian d.
d. is the kindly nurse of genius
if anyone abolishes the Athenian d.
if Athenian d. remains abolished
O d., where are you leading us?
d. is the least bad form of government
d. is government in the interest of the poor
d. when all share fully in government
freedom is the defining factor of d.
extreme d. if people are very poor
force and fraud can endanger a d.
d. a state where everyone participates
mistrust, safeguard of d. against despots
d. has many just and noble features
d., mightier than tyranny
our constitution is named a d.
Athens in name a d. but ruled by one
d. is full of variety and disorder
rule of the multitude is called d., is it not?
kingship, aristocracy, d. compared
best d., neither rich nor poor citizens
d. is a name for all, oligarchy for a part
- Democratic**
lawsuits valid only if under d. rule
the basis of a d. state is liberty
d. statesman to save the many poor
d. people to strive for equity and justice
- Democritus**
Democriteans admired D.
- Demosthenes**
his arguments smell of the lamp
- Deny**
this night thou shalt d. me thrice
thou shalt d. me thrice
- Depart – Departing**
when ye d. out of that house or city
you come, you see, and you d.
what is d. leaves behind something new
- Dependence**
all depends on you now
- Depression**
see also Melancholy – Melancholia, Misery, Sadness, Sorrow(s), Unhappy etc.
wine a refuge from care and d.
sicknesses too are caused by d.
- Depth(s)**
out of the d. have I cried unto thee
out of the d., out of the bloody surf
- Descendants**
d. fated to suffer ill fortune
- Descent**
d. to Hades same from every place
who has really known his own d.
- Desert**
hate those who d. their friends
he makes a d. round himself
because of the heat all this is a d.
all is sand, waterless and wholly d.
you'd be a fine ruler in a deserted city
- Deserter(s)**
women who hinder d. with curses
- Desire(s)**
see also Eros, Hope(s), Longing, Love, Lust, Passion(s), Wish(es)
she looks at me with limb-loosening d.
old men, as their physical d. fade
I see now that d. is mightier than age
d. bound up my heart
limb-loosening d. overwhelms me
you can get what your heart d.
what conforms with d. is voluntary
d., not properties, must be equalized
d. for luxuries, not just bare necessities
men d. more than their fathers had
actions caused by anger or d.
he taught me of the d. of gods and men
do not yearn for the impossible
become wealthy only if sparing with d.
unworthy known by their deeds and d.
violent d. blinds the soul
- ANDOCIDES 2
ANONYMOUS 76
ANONYMOUS 141
ANONYMOUS 142
ARISTOPHANES 41
ARISTOTLE 140
ARISTOTLE 225
ARISTOTLE 239
ARISTOTLE 241
ARISTOTLE 244
ARISTOTLE 252
ARISTOTLE 270
DEMOSTHENES 35
DEMOSTHENES 94
PERIANDER 1
PERICLES 14
PERICLES 54
PLATO 268
PLATO 286
POLYBIUS 8
THALES 25
THUCYDIDES 144
- ANDOCIDES 1
ARISTOTLE 257
ARISTOTLE 261
DEMOSTHENES 63
- AELIAN 2
- PYTHEAS 1
- BIBLE 85
BIBLE 91
- BIBLE 43
DEMOCRITUS 66
PLATO 319
- HERODOTUS 112
- PANYASSIS 1
SOPHOCLES 349
- BIBLE 346
SOPHOCLES 180
- EURIPIDES 143
- ANAXAGORAS 12
HOMER 253
- AESCHYLUS 144
EURIPIDES 347
HERODOTUS 49
HERODOTUS 50
SOPHOCLES 113
- NICOLAUS 1
- greater d. create greater needs
without self-control, sacrifice health to d.
it is hard to resist d.
small d. make poverty equal to riches
d. for liberty ingrained in all mankind
Zeus-given faculty of d. and aversion
check d. or they become punishments
not poverty brings sorrow, but d.
do not give money, help to control d.
paramount to him is what a man d.
I wish you all that you d.
desired Penelope but slept with her maids
a passionate d. for power
evil to teach to d. more than one has
if it is wealth your heart d.
d. by which you bring immortals low
may the gods give you all your heart d.
be not stained by d. for power
my eye carries a sweet tear to d.
good to control your cravings
impetuous fierce d. of Cupid
he died of grief for one denied d.
all d. achieved through love of toil
rage is a d. but wrath surpasses it
d. leads the lover to the beloved
moderation in sensual d.
an insatiate d. for glory and power
put a stop to your insatiate d.
d. when doubled is love
delight in righteousness, this be your d.
fulfil for me those things my heart d.
of her for whom d. whirls over you
you cooled my heart burning with d.
d. shakes me once again
if you d. what is good or noble
with fewest wants I am nearest to the gods
d. kindled by the eyes of the lovely bride
Cypris is d. untempered
it is pleasant to realize your d.
spoilt children will be slaves to their d.
uncertain if d. for a woman or a man
sweetest to win what your heart d.
love is the excess of an irrational d.
hope and d. are everywhere
not possible to control d. and fate
- Despair**
despaired of seeing dry land again
d. is the mark of a coward
from full many a d., swiftly freed
- Despot(s)**
see also Leader(s), Ruler(s), Tyrant(s)
mistrust is a safeguard against d.
alliances not in the interest of d.
a d. implants hatred in his subjects
no one speaks against a d. to his face
- Despotism**
see also Tyranny
d. results from excess of poor or rich
d., mistrusted by free commonwealths
d. is hard to hold, yet many covet it
d., unrighteous as aught on earth
- Destiny**
see also Fate, Fortune(s), Lot
d. awaits alike for free men and slaves
no one can escape his d.
lead thou me on, oh Zeus, and d.
there is no escape from fate and d.
the way gods ordained the d. of men
the good and evil which is yet to come
not even a god may escape his d.
no way to escape your destined lot
not one of us can escape his d.
life hangs from the thin thread of d.
death is in store for all
no augury or offering can ward off d.
the d. of Oedipus, a world of woes
with a wife he brings his good or evil d.
- DEMOCRITUS 105
DEMOCRITUS 116
DEMOCRITUS 117
DEMOCRITUS 140
DIONYSIUS HAL 25
EPICTETUS 3
EPICTETUS 88
EPICTETUS 90
EPICURUS 7
EURIPIDES 45
EURIPIDES 240
GORGIAS 10
HERODOTUS 27
HERODOTUS 125
HESIOD 51
HOMER 187
HOMER 286
MARCUS AUR 42
MELEAGER 8
MENANDER 247
ORPHICA 4
PERIANDER 26
PHILEMON 22
PHOCYLIDES PS 52
PLATO 177
PLATO 244
PLUTARCH 46
PLUTARCH 201
PRODICUS 1
PYTHAGORAS 11
SAPPHO 3
SAPPHO 8
SAPPHO 17
SAPPHO 32
SAPPHO 35
SOCRATES 53
SOPHOCLES 116
SOPHOCLES 392
THALES 18
THEANO 1
THEOCRITUS 7
THEOGNIS 21
THEOPHRASTUS 9
THUCYDIDES 82
THUCYDIDES 149
- BACCHYLIDES 14
EURIPIDES 128
SAPPHO 48
- DEMOSTHENES 35
PLATO 301
PLUTARCH 85
XENOPHON 44
- ARISTOTLE 244
DEMOSTHENES 1
HERODOTUS 71
HERODOTUS 99
- AESCHYLUS 58
AESOP 8
CLEANTHES 5
EURIPIDES 168
HOMER 240
HOMERIC HYMN 4
ORACLES 10
ORPHICA 12
PLATO 27
PROVERBIAL 147
PYTHAGORAS 5
SOLON 19
SOPHOCLES 45
THEODECTES 2

DESTROY

Destroy

see also Destruction(s), Ruin

Helen, destroyer of ships, men, cities
what was mighty, Zeus obliterated
I am not come to d., but to fulfil
raze from the ground like a pine-tree
d. that man who hit me by surprise
day will come when Ilium has by no more
gods glorify a man or d. him
do not d. the produce of the land
d. yourself dwelling in cureless grief
army, navy, everything destroyed
the want of discipline is fatal to armies

AESCHYLUS 15
AESCHYLUS 94
BIBLE 16
HERODOTUS 107
HOMER 73
HOMER 92
HOMER 353
PHOCYLIDES PS 18
SOPHOCLES 138
THUCYDIDES 154
XENOPHON 8

Destruction(s)

see also Destroy, Ruin

the inextricable net of d.
broad is the way that leadeth to d.
continuous good fortune finally brings d.
so men will rejoice in their own d.
men who never rest from d. by night
insolence is a prelude to d.
foe to the lawless, in d. dire
there will be many d. of mankind
greatest d. are by fire and water
man forges on to d. or to greatness

AESCHYLUS 145
BIBLE 34
HERODOTUS 65
HESIOD 21
HESIOD 22
ORIGEN 2
ORPHICA 7
PLATO 343
PLATO 343
SOPHOCLES 76

Determination

to war with d. not to yield on any pretext

THUCYDIDES 27

Deterrent(s)

need of most severe d. for patricide
death is not a final penalty, not a d.

PLATO 128
PLATO 129

Deus ex machina

you appeared to me as a d.

MENANDER 41

Devious

women are good at devising crafty plans
the unjust cause needs d. remedies

EURIPIDES 218
EURIPIDES 290

Devotion

each striving to outdo the other in d.
pleasure in any occupation is d. to it

MUSONIUS 3
XENOPHON 46

Dew

tipsy on a drop of d.
from a cloud fell glistening drops of d.
grow upward like a tree fed on fresh d.
planets send life-producing dew-drops
delicious d. pours down to freshen roses

ANACREONTEA 7
HOMER 192
PINDAR 37
PROCLUS 2
SAPPHO 25

Diagnosis

diagnose the present, foretell the future
perfect d., perfect treatment

HIPPOCRATES 30
HIPPOCRATES 78

Dialectics

d. is like eating crab
d. is like mud on a road
d. is of no particular use
d. as the moon, waxes and wanes

ARISTON CHIOS 3
ARISTON CHIOS 4
ARISTON CHIOS 4
CLITOMACHUS 1

Dice

life, much like a game of d.
after the midday meal some went dicing
Lydians invented the game of d.
the die is cast
love played my life away, cheating at d.
draughts and d., a remedy for idleness
Zeus' d. fall always right

ALEXIS 2
HERODOTUS 13
HERODOTUS 26
JULIUS CAES 8
MELEAGER 11
SOPHOCLES 336
SOPHOCLES 378

Die

see Death, Dead, Life – Death, Perish – Perishing

Diet

a d. carried to the extreme of restriction
diseases may arise from a bad d.
important to observe d. closely
in fixing a d. pay attention to age
exercise and observe a healthy d.
next day water to drink and a strict d.
the palate delights in changes of d.
accustom yourself to a clean, simple d.
other men live to eat, he eats to live

HIPPOCRATES 11
HIPPOCRATES 49
HIPPOCRATES 71
HIPPOCRATES 72
LUCIAN 25
PLATO 269
POLYBIUS 14
PYTHAGORAS 8
SOCRATES 58

Difference(s)

no d. between neighbouring groups
for different forms, different matter
no different from an elephant
from things that differ comes harmony
what differs with itself is in agreement
constitutions, age from age, differ

ARISTOTLE 178
ARISTOTLE 179
EPINICUS 1
HERACLITUS 2
HERACLITUS 24
HIPPOCRATES 41

d. in mind have great consequences
no race differs from another
think different thoughts at different times
the gods made women different
no d. between life and death
find fault when things turn out differently

HIPPOCRATES 62
MENANDER 9
PINDAR 102
SEMONIDES 6
THALES 27
THUCYDIDES 151

Difficult

easy to give advice for what is d. to do
most d. is to know thyself
a being d. to grasp and apprehend
no d. task to teach you the best policy
hard to gather much over many years
don't consider impossible what is only d.
d. to know oneself, easy to give advice
both hope and risk are d. to deal with

AESOP 3
CHILON 7
CLEMENT 6
DEMOSTHENES 58
DIPHILUS 5
MARCUS AUR 41
THALES 11
THEOGNIS 41

Difficulty(ies)

constantly up against every d.
d. to cover all cases in one law
d. not in theory but in practice
seek not ease, lest what is hard remains
d. prove the man
d. there are in everything
it is for courageous men to deal with d.
it is for prudent men to anticipate d.
truly noble spirit manifest in d.

ANONYMOUS 12
ARISTOTLE 234
ARISTOTLE 272
EPICARMUS 17
EPICLETUS 34
MENANDER 20
PERIANDER 10
PERIANDER 10
PLUTARCH 34

Dignity

for d. governs a king's life
nobly born must suffer grief with d.
observe d. and proportion in life
to bear in d. both good and evil

EURIPIDES 195
EURIPIDES 375
MARCUS AUR 25
PHILEMON 37

Dilemma(s)

you say one must philosophize
what to do: I am of two minds
now I say yes and now I say no
what am I to hide and what to say?

ARISTOTLE 323
SAPPHO 20
SOPHOCLES 217
SOPHOCLES 258

Diligence

everything is achieved by d. and toil
d. leads to perfection
carelessness brings loss, d. profit
d. pays

MENANDER 7
PLUTARCH 110
XENOPHON 73
XENOPHON 84

Dimension(s)

there are no more than three d.
a fourth d. can only be indeterminate

PTOLEMY 3
PTOLEMY 3

Dining

see also Meal(s)

after d. water your food well
if poor, dine when you can
today Lucullus dines with Lucullus

ANTIPHANES 18
DIOGENES 3
PLUTARCH 49

Dinner

see also Feast(s), Meal(s)

dinner without discussion, unbearable
never accept invitations to d.
when we go to d., we all start talking

ANONYMOUS 87
LUCIAN 26
METAGENES 1

Diogenes

if I were not Alexander, I would be D.
a wanderer with a single day's bread

ALEXANDER 6
ANONYMOUS 105

Dionysus

D. gave man wine to forget sorrows

ALCAEUS 17

Diplomacy

stripped them of the leadership by d.

ARISTIDES 11

Direction

in a short span of time winds shift d.

PINDAR 52

Disability

unable to work because of physical d.

ARISTOTLE 4

Disaster

see also Calamity(ies), Catastrophe, Ruin

an error in judgement can mean d.
a wicked person in power causes d.
in life one cannot steer clear of d.
a joy to meet a friendly face in d.
swift and hasty thinking often brings d.
quarrels, lies, disorder and d.
the wise meet bravely d. and success
d. often comes to speakers of evil
it is a god that leads you to d.

AESCHYLUS 53
AESCHINES 11
CRITIAS 13
EURIPIDES 180
EURIPIDES 542
HESIOD 10
ISOCRATES 44
PINDAR 44
SOPHOCLES 102

Disciple(s)

Jesus took bread and gave it to the d.
he said to the d., behold thy mother
the d. standing by whom he loved

BIBLE 83
BIBLE 179
BIBLE 179

Discipline

- d. preserves armies XENOPHON 8
- d. first essential to achieving success XENOPHON 35
- d. essential to maintaining success XENOPHON 35

Discontent

- poverty and wealth parents of d. PLATO 241

Discord

see Concord – Discord

Discourse

see also Speech

- trust an unbridled horse, not a bad d. THEOPHRASTUS 12

Discover

- I'd rather d. a rational cause than be king DEMOCRITUS 69
- no reason why we should not d. everything PLATO 152

Discovery

- eureka! I have discovered it ARCHIMEDES 2
- d. by persons bent on research HIPPOCRATES 5
- d. a is result of investigation and art HIPPOCRATES 6

Discretion

- opportunity grows best in the soil of d. AGATHON PS 1
- light, by necessity, brings d. EURIPIDES 470
- at times d. should be thrown aside MENANDER 62

Discussion

- dinner without d., unbearable ANONYMOUS 87
- opinion formed by continued d. EPICETUS 79
- all gain may well be achieved by d. EURIPIDES 292
- save us from the turmoil of the d. PLATO 8
- our d. is about no ordinary matter PLATO 219
- your question does not find me unprepared PLATO 287
- no argument was advanced in this d. THUCYDIDES 129

Disease(s)

see also Ailments, Illness, Sickness

- d. and health are neighbours AESCHYLUS 29
- mind conducts the body towards d. ANTIPHON SOPH 1
- healing all manner of d. BIBLE 11
- epilepsy we falsely call the holy d. CALLIMACHUS 9
- what d. ravages you? EURIPIDES 256
- from small causes into severe afflictions HIPPOCRATES 1
- strictest treatment when d. is at height HIPPOCRATES 13
- d. cured by surgery if not by medicines HIPPOCRATES 17
- the air we breathe may bring d. HIPPOCRATES 49
- d. sometimes arise from a bad diet HIPPOCRATES 49
- prevention is imperative, before d. HIPPOCRATES 68
- not a god but the d. injuring the body HIPPOCRATES 75
- would that I die by no d. opprest MIMNERMUS 7
- better cure my ignorance than my d. PLATO 30
- the greatest of the soul's d. PLATO 367
- sexual incontinence, a d. of the soul PLATO 369
- medicine to produce health must probe d. PLUTARCH 30
- medicine to expel d. of body PYTHAGORAS 45
- not magic spells for d. calling for knife SOPHOCLES 18
- apply a worse medicine than the d. SOPHOCLES 343
- few are they who heal d. of the soul ZENO OF CITIUM 7

Disenfranchise

- d. whoever did not support either party ARISTOTLE 2

Disgrace

- a d. is a d., whether one thinks so or not ANTISTHENES 3
- riches from evil deeds are the worst d. DEMOCRITUS 104
- work is no d., idleness is HESIOD 38
- never d. him who tries to hide his mind MENANDER 81
- a shameful life is a d. MENANDER 128
- come back from d. in humility PLUTARCH 35
- peace with d. is most infamous of all POLYBIUS 5
- wrongdoing is a d. to the wrongdoer SOCRATES 27
- the fear of d. often ruins men THUCYDIDES 130

Disgraceful

- d. after much talk to do no good after all HIPPOCRATES 44

Disguise

- Euripides disguised as Perseus ARISTOPHANES 134
- gods in d. observing the deeds of men HOMER 369
- d. his looks so as to betray nothing THUCYDIDES 147

Dish(es)

- comic word, name of a d. ARISTOPHANES 75
- a stewpan will not hold a dolphin PLUTARCH 42
- all sorts of meats and dainty d. PLUTARCH 48

Dishonesty

- dishonest gain will grieve you always CHILON 3
- money breeds a habit of d. SOPHOCLES 68

Dishonour

- wretched to d. old friends ANONYMOUS 99
- life in luxury merits d. EPICETUS 91
- a virtuous man cannot be dishonoured FABIVS MAX 2
- dishonoured for being the sole survivor HERODOTUS 174
- spurning d. hard to bear SOLON 1
- chose to keep my name free from all d. SOLON 28

Dishonourable

- there's brief enjoyment in d. pleasure EURIPIDES 441
- d. he who takes neither side SOLON 65

Dismay

- beware lest over-confidence beget d. AESCHYLUS 170

Disobedience

- Romans responsible for Greek d. POLYBIUS 13

Disorderly

- most prefer d. life to one of self-control ARISTOTLE 260

Dispersing – Scattering

- gather many years, scatter in a day DIPHILUS 5

Display

- d. superfluities, not necessities of life PLUTARCH 23
- d. to me the beauty of your eyes SAPPHO 36

Displease

see Please – Displease

Disposition

- he changed his position, not his d. AESCHINES 10
- excellence is the best d. ARISTOTLE 24
- Socrates was always of a happy d. SOCRATES 20

Dispute

see also Argument(s), Civil Strife, Quarrel(s), Strife etc.

- there's no cause for d. if men agree EURIPIDES 291
- in a d. they care nothing about the truth PLATO 171

Disrespectful

- if the old are shameless, the young are d. PLATO 69

Dissension

- carried apart by the hatred of d. EMPEDOCLES 4

Dissonance

- barbarous bacchic d. AESCHYLUS 185

Distance

- still a great d. from what should be done ARISTOPHANES 9
- great is the d. that divides us HOMER 10
- distant friends are no friends PROVERBIAL 86
- keeping out of shot PROVERBIAL 171
- what is farthest off excites wonder THUCYDIDES 135

Distempers

- d. are better cured early XENOPHON 49

Distinction

- d., an excellence of speech DIOGENES BAB 1
- d. is the avoidance of colloquialism DIOGENES BAB 3
- envy usually leaps upon d. EURIPIDES 424
- prompting desire for marked d. PINDAR 46
- they will do anything for immortal d. PLATO 320
- I would attain d. by deeds, not words SOPHOCLES 239

Distinguished

- be the best, d. above all others HOMER 86
- valuable if arrows d. the brave THUCYDIDES 112

Distress

- have you still more to tell her of d.? AESCHYLUS 123
- enlightened person can save a city in d. EPICETUS 99
- compulsion breeds d. EUENUS 5
- behind a pleasant face there's much d. EURIPIDES 178
- friends should share their friends' d. EURIPIDES 193
- woman brings both benefit and great d. EURIPIDES 371
- love takes flight from all d. EURIPIDES 432
- do not make your chagrin too obvious HERODAS 3
- in all abundance d. is also present HIPPOCRATES 59
- self-imposed d. for the jealous man MENANDER 101
- sleep is beneficial in every d. MENANDER 320
- no d. for misfortunes not yet at hand PERICLES 19
- someone's success distresses others PINDAR 66

Distribution

- turned to the d. of public moneys PERICLES 57

Disturbance

- do not disturb my circles ARCHIMEDES 3
- do not disturb murky water ISOCRATES 78
- let sleeping dogs lie PLATO 189
- don't disturb him; let him be PLATO 289

Divide

- father's right to d. estate to his children ANONYMOUS 136
- d. your property among your children DEMOCRITUS 137

DIVIDE

personal advantage, not politics d. men

Divided – Undivided

Greeks could rule mankind if u.
a house d. against itself cannot stand
d. effort is bound to fail

Divination

mind is the greatest god of d.

Divine

d. matters are beyond us
all things have by nature something d.
d. intellect always considers noble things
many are the guises of things d.
who understands wavering d. affairs?
avoid d. wrath, shun human envy
harmony is invisible, delightful, d.
the d. is beauty, wisdom, goodness
beauty is in harmony with the d.
good counsel is a d. thing
my d. sign indicates my future
the d. has neither beginning or end

Do – Doing

see also Done – Undone

to him that doeth, it shall be done by
after speaking perform what was said
we're still far from what should be done
what we learn we learn by d. it
we exist in activity, by living and d.
d. as you would be done by
what they would d. to you, d. to them
ye have done it unto me
as ye have done unto one of the least
that thou doest, do quickly
what must I d. to be saved?
d. all things decently and in order
d. by dusk what he thinks of at dawn
speaking well and d. what is right
better to start late than not at all
what we d. or not d. is only decisions
go ahead with what you are d.
you know not why you live or what you d.
who does most makes most mistakes
say or keep silent, d. or not d.
to attempt or d. a deed is the same to god
to d. or not to d.; there is no middle way
don't d. unto others what angers you
what you d., make it just and holy
d. only what you will not regret
think you d. much when you d. nothing
as you d. so you shall be done by
act and speak in any way they please
achieving, I did not achieve, d. I didn't

Doctor(s)

see also Medical, Occupation(s) – Profession(s), Patient(s),

Physician(s)

like a bad d. fallen ill
many d. means much disease
feeding quack d. and long-haired fops
d. duller than scholars
illness is bad for the sick, good for the d.
d. not to give drugs unsuited to the illness
d. adore magnifying themselves
a chattering d. is yet another illness
some d. preaching self-restraint
how ill fares the d. if no one's ill
d. and lawyers can kill and not be killed
the universal d. will treat you, time
if cooks and d. were to compete
no well-skilled d. chants incantations
like a d. unable to determine the illness
discover, better than d., what suits you

Dodona

the speaking oaks of D.

Dog(s)

see also Argos

d. eat crumbs from their master's table
a d. that wags its tail as it bites
d. appears fairest to a d.
hunter calls back his coursing hounds
Actaeon, killed by the hounds he kept

LYSIAS 6

ARISTOTLE 267

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ARISTON CHIOS 2

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ARISTOTLE 145

ARISTOTLE 340

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BIBLE 80

BIBLE 168

BIBLE 192

BIBLE 228

CALLIMACHUS 16

DEMOCRITUS 1

DIONYSIUS HAL 29

EPICTETUS 22

EPICTETUS 53

EURIPIDES 63

EURIPIDES 483

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HERODOTUS 111

HERODOTUS 122

ISOCRATES 48

MARCUS AUR 19

PERIANDER 19

PLATO 288

PROVERBIAL 4

SOPHOCLES 87

THEOGNIS 59

tend and feed that fierce d.
face of a d. but the heart of a deer
like a hound after a lion or wild boar
sharp-toothed hunting d. behind a hare
defend himself against both d. and men
a d. lying there raised his head
not lapdogs which are kept for show
the d. first will hear intruders
first feed the d. at your gate
too poor to even keep a d.
you act like the d. in the manger
let sleeping d. lie
care for his d. even in old age
Xanthippus' d. died on Salamis
d. not bearing separation
d. in manger lets not the donkey eat
let sleeping d. lie
the d. comes to resembles its mistress
d. guarding the body of a murdered man
Pyrrhus had the d. to be cared for
happy he that has hunting hounds
you try to calm a savage d.
hunting dogs' eyes flashing like lightning

Dolphin(s)

d. come up from the depths
d. preferring the waves of the ocean
like a d. moved by the sound of flutes
a steward can not hold a d.

Done – Undone

see also Do – Doing

these d., but not leave the other u.
what is d. is better left alone
one cannot undo what has been d.
what has been d. can never be u.
what's d. is d. and naught can alter it
what's d. cannot be u.

Donkey(s) – Ass(es)

see also Mule(s)

war for the shadow of a d.
we love not the clamour of a.
the worth of a donkey's shadow
attention to you just as he does to his d.
an a. would prefer chaff to gold
unruly as a bull, kicking like a d.
better to be born a jackass
as a d. that listens to the lyre
telling fable to an a. he wagged his ears
a perfumed a.
one camel carries loads of many d.
King Midas has donkey's ears
carry a bull or run off with a d.
as d. crushed under mighty loads

Doom

your own folly is driving you to your d.
he warded off the pitiless day of d.
now my d. is come upon me
your day of d. has been set
had joy of each other even in their d.
no foothold on the cliff to avert its d.

Doomsday

there shall be gnashing of teeth
the end of all things is at hand
he cometh, and every eye shall see him
the great day of his wrath is come
brother will not love brother
children will reproach their parents
there will be no defence against evil

Door(s)

no d. strong enough to keep out cats
no d. enough to keep out adulterer
I have set before thee an open d.
no man can shut the open d. before thee
behold, I stand at the d. and knock
key, d., watchdog useless in poverty

Doubt

wherefore didst thou d.
d. what should not be doubted
not for a young man to d. an older one
my heart sways to and fro in d.

HESIOD 59

HOMER 15

HOMER 106

HOMER 145

HOMER 181

HOMER 362

HOMER 364

HOMERIC EPIGR 3

HOMERIC EPIGR 3

LONGUS 2

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PLUTARCH 78

PLUTARCH 78

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PROVERBIAL 74

PYRRHUS 2

PYRRHUS 2

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ARCHILOCHUS 12

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HOMER 231

HOMER 389

MUSAEUS (2) 8

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BIBLE 279

BIBLE 284

BIBLE 297

HESIOD 24

HESIOD 25

HESIOD 27

APOLLODORUS CAR 1

APOLLODORUS CAR 1

BIBLE 290

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BIBLE 291

THEOCRITUS 40

BIBLE 52

EURIPIDES 455

HOMER 263

HOMER 383

- Dove(s)**
be wise as serpents and harmless as d.
oh that I had wings as those of a d.
more garrulous than a turtle dove
- Dowry**
as a d. Helen brought destruction
good character is a woman's best d.
marry the woman, not the d.
- Drachma**
the noble silver d., that of old
- Draconian**
a d. law
- Dragonfly**
like the shining flight of the d.
- Dramatist(s)**
d. to tailor his life to the dramatic task
d. found their fun in obscenity
- Draults**
d., dice, delightful remedy for idleness
- Dream(s)**
men in exile feed on d. of hope
they passed like shapes in d.
d. inhabiting my virgin chamber
love shattering my d.
in grief I'm murdered by my d.
phantoms of d. o' the world below
hope is a waking d.
don't tell me my own d.
more impressed by d. than reality
a pleasure to see a loved face in d.
visions wandering through our d.
d. are mostly the thoughts of the day
d. indicate a desire of the soul
a mighty deed, beyond his wildest d.
like a shadow, or a d., it slipped away
the spirit, like a d., hovers to and fro
no d. but a vision of reality
some d. are hard to interpret
some d. are fraught with truth
d. are hard to unravel, drifting things
full of tricks, a bringer of d.
see a bad d. and we are frightened
precious youth is short-lived as a d.
fancying that life is a d.
man is but a shadow in a d.
hopes are the d. of those awake
it is much like recounting d.
my wisdom is disputable as a d.
away from Greece blessings only in d.
nothing as trustworthy as d.
only d. amid the phantoms of virtue
how oft in d. a man has wed his mother
fearful d. grow mild in daylight
he is very touchy if we break his d.
youth passes by as swiftly as a d.
- Dress**
fancy d. and ornament, empty heart
dressed in a lion's skin, a leopard's pelt
in matters of d. be a man of taste
- Drink**
see also Drinking, Drunk, Sober, Wine
pollute clear water and you'll never d.
d. and get drunk with me, Melanippus
Greeks d. in measured cups
d. gently with beautiful songs
d. and be merry; the future no one knows
the joys of food and d. and love
I hate a drinker with a good memory
d., live well forever
after dining, water your food well
when men d. they are successful
take thine ease, eat, d. and be merry
let us eat and d. for tomorrow we die
young Spartans d. only in moderation
drunkards speak the truth
moderation in food and d. gratifies
you d. when they thirst
to eat, d. and not to worry
d., we may find a new turn of speech
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EPHIPPIUS 2
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EPICTETUS 94
EURIPIDES 90
HEDYLUS 1
- madness attributed to addiction to d.
d. deeply when the flask is full
food, d., sleep, sex, in moderation
mix stronger d., each man his cup
nor could the fool abstain but drank often
d. more if a fair bedfellow awaits you
d. to me only with thine eyes
in moderation eat, in moderation d.
d. only as much as pleased them
the thirsty d. in silence
having drunk and eaten much here I lie
d. for good fortune
appetizers make you d. when not thirsty
when I am drinking, d. with me
live, d. and be merry
to be forced to d. as bad as being thirsty
a frog needs no drawer to his d.
surely to d. much wine is an ill
I d. from another and a purer spring
- Drinking**
see also Drink, Drunk, Sober, Wine
from d., loose tongues use base speech
d. good for body and understanding
d. also befits health
no day appointed for immoderate d.
d. considered least of faults by Greeks
grievous, talking more when d.
do as I say, and stop excessive d.
stop d. by observing what drunkards do
d. with knowledge is not bad but good
- Drop(s)**
incessant d. will wear the stone away
better a d. of luck than a jug of wisdom
d. of water hollow out a rock
constant dropping wears away a stone
many d. make up the rain
- Drug(s)**
see also Cure(s), Medicine(s), Poison, Remedy(ies), Treatment(s)
d., some good, others for killing
hellebore taken in large pieces purifies
go fill yourself with hellebore
a d. has caused it, no d. can cure it
a d. banishing all memories of woe
- Drunk**
see also Drink, Drinking, Sober, Wine
why when I get d. do you become sober
they discuss gravest matters when d.
not the number of cups makes a man d.
I got d., excuse enough to misbehave
reward of virtue to be d. for eternity
agreed not to get d. that evening
intolerable he who is d. or mad
- Drunkard(s)**
d. speak the truth
no d. can convince one who is sober
stop drinking by observing what d. do
- Drunkness**
d. is harmful to mankind
children begot in d. are fond of wine
love is like d., it makes men distraught
adultery and d. punished with death
d., relief from misery
- Dumb**
I interpret the d. and hear the voiceless
- Dust**
from earth I come, to earth I return
shake off the d. of your feet
god formed man of the d. of the earth
remember that we are but d.
this body is clay cunningly compounded
- Duty**
d. to further the common weal
affairs in evil plight as you failed your d.
be steady in your duties
others will not do their d. if you don't
what d. did I leave undone?
- Dye(s)**
no sensible woman d. her hair blond
- HERODOTUS 94
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DEMOSTHENES 19
MARCUS AUR 43
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MENANDER 91

EAGLE(S)

Eagle(s)

see also Falcon, Hawk, Kestrel(s)

I saw an e. fly for refuge
that eagle's fate and mine are one
e. shot with arrow of his own plumes
an e., image of swift Plato's spirit
whole heaven open to an e. crossing
an e. on our left bearing a huge snake
the e., surest of omens among birds
an e. holding in its claws a huge snake
the e. looked at them presaging death
fox falls on his back to foil the e. swoop
an e. will not chase flies
you are teaching an e. to fly
out of reach, an e. in the clouds
oh to become a high-flying e.

Earrings

against nature to pierce the ear-lobes

Ears

listen to him who has four e.
he that hath e. to hear, let him hear
and the e. of the deaf shall hear
the belly has no e. to hear
against nature to pierce the ear-lobes
speaking to e. that will not hear
eyes are more accurate witnesses than e.
men trust their e. less than their eyes
the spirit of a man dwells in his e.
words finding willing e. are not in vain
asleep on both his e.
I have the wolf by the e.
as a donkey that wags his e.
telling a fable to an ass he wagged his e.
this did reach the e. of the gods
whispering scandal to credulous e.
blind in your eyes and e. and mind
difficult getting through blocked e.
lies and truth as distant as eyes and e.
use eyes and e. to spy and report
two e., one mouth, listen more, talk less
your e. have merged with your tongue

Earth

see also Cosmos, Earth and Water, Universe, World(s)

the remotest region of the e.
e., mother of all
I found the treasures of the e.
burn me, let the e. swallow me
let the whole e. heave and convulse
holy Mother E., behold me
across the wide e. and over the sea
when the e. is bright with flaming heat
e. holding a central position
the e. in the shape of a sphere
all that is nourished by the e.
heaven received their souls, e. their bodies
from e. I come, to e. I return
may the e. be light upon you
may e. be mingled with fire
I am the son of e. and the heavens
axis holding the e. in equipoise
I shall move the world
the e. circles around the sun
the e. is rotating about its own axis
the e. is revolving along the ecliptic
the e. is spherical in shape
the e. is a sphere of no great size
heaven and e. organized in harmony
the meek shall inherit the e.
ye are the salt of the e.
lay not up treasures upon e.
on e. peace, good will toward men
multiply, and replenish the e.
god formed man of the dust of the e.
the e. is filled with thy creation
the lord created medicines from the e.
it was midday and the e. was warm
entire e. a single home, the world
moon circling around the e.
many fires burn below the surface

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EMPEDOCLES 12
EMPEDOCLES 13

sea, the sweat of the e.
is not e. influenced by what is in heaven?
light be the e. upon you, lightly rest
loved ones who lie beneath the e.
e. must grow grass to feed my sheep
the sun lights over the e.
e. breeds all and takes back all
nourishing e. is fatherland everywhere
things born from e. return to e.
the e. yearns for rain
ether holding the e. in its embrace
first Chaos was, next ample-bosomed E.
the e. bears plenty
e. the mother of all
e. has inside herself innumerable forces
e. put forth newly-sprung grass
all that breathes and moves upon the e.
a useless burden to the e.
he wrought thereon the e. and the sky
eldest of things, great e. I sing of thee
breezes of happiness blow fairly on the e.
e. brings forth all and takes back all
e. is mother and provider of all
as life-giving e. sends up the leaves
flee from Athens to the ends of the e.
keeper of the keys of heaven and e.
e., our final resting place
whole e. is the sepulchre of famous men
the e. the ocean and the sky
do not destroy the fruits of the e.
nor does the e. envy the universe
the e. is blossoming with purple roses
how many leaves the e. sends forth
e., undying, fills with tufts of violets
leads the mind from e. to the heavens
surveying the e., studying the heavens
leave this e. as quickly as we can
what task have we left undone on e.
water, sky and e. all seemed joined
e. continuously changing
investigated all that lies below the e.
tilling year in year out the fertile soil
e. will best bear witness in court of time
e. immortal, inexhaustible
light that sharest e. equally with air
earth's might decays in time
no fruit of the e. might grow for him
all things come of e. and in e. they end
all that comes into being is e. and water
we all have our origin from e. and water

Earth and Water

demanders of e. and w. cast into a well
carry from the pit e. and w. to the king

Earthquake(s)

the city alive, carried to her grave
there shall be famines and e.
a great e. and the sun became black

Easy

to judge is not an e. matter
e. to offer advice for what is difficult
support the best, not easiest policy
e. to scatter all in a day
do not seek ease lest the hard remain
not e. to patiently endure
all is e. when god lends a hand
how easily great fortunes fall
achieving is hard, easier telling others how
no work is e., none without toil
e. to shake a city, hard to set it back
'tis e. to make a city's good plight ill

Eat

see also Food, Overeating, Stomach(s)

take thine ease, e., drink, and be merry
let us e. and drink for tomorrow we die
if any would not work neither should he e.
all I e. remains not for the morrow
you e. while they fast
to e., drink and not to worry
I was not born to e.

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- e. the food rather than give it away
in moderation e., in moderation drink
I must e., but I have no hands
they e. without measure
unless you grind you will not e.
appetizers make you e. when not hungry
other men live to e. but he eats to live
offer a rare dish and he eats a bellyful
- Eating**
see also Food, Overeating, Stomach(s)
who knows if breathing is e.
e. is not enough to keep a man well
forbade the killing and e. of animals
having drunk much and eaten much
what makes a man a gourmet?
I shall feed myself to the full
- Eccentricity**
there's one virtue, to shun e.
- Echo**
babbling E., fond of solitude
I'm voluble; I'm voiceless; I am E.
fading e. reach out in vain for Hades
mocking e., tail end of speech
into the air rose the wondrous e.
tongueless e. responding to the birds
none to answer but the e. in far-off hills
- Eclipse**
nothing is impossible or strange
the sun became black
agreed to peace after the e.
the sun was darkened in the heavens
why does darkness veil thy ray?
- Economy**
often the half is better than the whole
e. is the science of home management
- Ecstatic**
e., bacchic, frantic, fanatic
- Educate**
see also Pupils, Scholars, Teacher(s), Teach – Teaching
e. the fools; you'll find a good many
e. your sons
e. a child by using his playtime
either don't have children, or e. them
- Educated – Uneducated**
returning kindness to those who e. you
how u., not to know your Aesop
the ignorant more persuasive than the e.
how the e. differ from the u.
u. only differ from beasts in appearance
girls need to be e. as well as boys
the well e. alone are free
may I never live among u. boors
do not disturb the mind of an u. man
doubly perceptive are the e.
the u. cannot adapt himself to sorrow
- Education**
see also Learning, Pupils, Teach – Teaching
an old man benefits from learning
Greeks are zealous for learning
the first thing for mankind is e.
e. is the examination of terms
what sort of e. you've been giving
let me tell of e. in the good old days
adequate system of e. enforced by law
adopt e. according to the constitution
e. should be public, not at home
e. should be one and the same for all
our e. is based on disordered attitudes
e. by habit before e. by reason
e. is a rattle for young people
three things are indispensable for e.
e. is the best provision for old age
nature and instruction are similar
indulgence worst for e. of youth
e. is a refuge for the unfortunate
e. is an ornament for the fortunate
day sleeping indicates lack of e.
e. wall and safeguard for your children
e. wisdom to young, consolation to old
- HOMER 366
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- ARISTOPHANES 90
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- MENANDER 36
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- TIMOTHEUS (1) 1
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CLEOBULUS 12
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- AESCHYLUS 216
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ARISTOPHANES 54
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ARISTOTLE 213
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ARISTOTLE 341
DEMOCRITUS 8
DEMOCRITUS 80
DEMOCRITUS 81
DEMOCRITUS 81
DEMOCRITUS 100
DEMOCRITUS 138
DIOGENES 17
- e. is the contact with manners
e. of youth is the foundation of the state
we need e. to discern the irrational
e. is another sun to those educated
opinions not proved show lack of e.
if in e. we had facts, not promises
roots of e. are bitter, the fruit is sweet
e. needs much toil, time and expense
e. greatest and noblest task of lawgiver
e. civilizes us all
a good e. is a prize for excellence
train children; men will not be trained
our city is an e. to the whole of Greece
foster e., soundness of mind, prudence
trained not to seem but to be good
educate a child by using his playtime
e. from childhood in virtue
e. which aims only at money-making
e. first among the finest gifts to man
best e. is to practice what you preach
no effect like mathematics in e.
the person in charge of the entire e.
godlike and tame with a proper e.
without e. the wildest of all animals
minister of e. must be the best citizen
e., the most important activity of all
this law will apply to girls as to boys
soul takes only its e. to the other world
direction of e. determines future life
compare our e. and the lack of it to this
e. a capacity innate in each man's soul
e. is intent on cultivating the soul
root of honesty and virtue lie in good e.
beginning, middle and end is good e.
e. leads to moral excellence
philosophy the crowning act of all e.
the tool of e. is the use of books
beauty of e. always leads to peace
study of history in the truest sense an e.
the gates of the Muses are open
lack of e. is the mother of all passions
e. is being delivered from passions
e. does not consist in much learning
I grow old ever learning many things
you are young, you need long schooling
- Efficiency – Inefficiency**
squandering this luxury, time
carelessness brings loss, diligence profit
- Effort**
put your shoulder to the wheel
pray when making an e. yourself
all good things are the result of e.
human e. accomplishes everything
when the sea has prevailed all e. is vain
treaties will not hold without e.
combine e. towards a common cause
division of e. is bound to fail
delight in righteousness, this be your e.
there's no success without hard work
- Egg**
problem of the e. and the chicken
to shave an e.
from a bad crow, a bad e.
- Egypt – Egyptians**
E. is acquired land, a gift of the river
E. write down events and results
E. first to teach that soul is immortal
- Elaborate**
a simple meal, not many e. courses
- Elderly**
see also Age, Old Age – Growing Old, Young – Old
the e., have a complaint against the state
morose and e. people rarely make friends
e. Trojans sat chatting on the tower
- Elegance**
taste is marked by e., not excess
- Elephant**
mosquito striking fear even into an e.
you too are no different from an e.
- DIONYSIUS HAL 32
DIOTOGES 1
EPICTETUS 13
HERACLITUS 53
HIPPOCRATES 27
ISOCRATES 67
ISOCRATES 75
LUCIAN 9
LYCURGUS 5
MENANDER 171
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PROVERBIAL 158
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PYTHAGORAS 38
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- ANTIPHON SOPH 19
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- AESOP 22
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ANONYMOUS 21
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- HERODOTUS 47
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HERODOTUS 56
- PHOCYLIDES PS 27
- ARISTOPHANES 10
ARISTOTLE 138
HOMER 52
- ISOCRATES 14
- AESOP 26
EPINICUS 1

ELEPHANT

the e. heedeth not the fly

PROVERBIAL 144

Eloquence

all was won in politics by e.
when a glib tongue brings power
often ineloquence loses out to e.
eloquent you may be, but enough of it
not good looks or intellect or e. to all
most fertile source of e. is freedom
someone lacking e. is soon forgotten
god's gifts, wisdom, strength and e.
a mind and tongue beyond his years
error by pity, delight in e.

DEMETRIUS PHAL 1
EURIPIDES 329
EURIPIDES 370
HOMER 34
HOMER 292
LONGINUS 16
PINDAR 32
PINDAR 65
PINDAR 88
THUCYDIDES 74

Elsewhere

love me not with heart and mind e.

THEOGNIS 4

Elysian Fields

no snow, no winter in the E.
sun shines, while we here walk in night

HOMER 276
PINDAR 113

Embrace

e. the fig trees I planted myself
no confidence have I, e. me not
ether holding the earth in its moist e.
they embraced each other, reconciled

ARISTOPHANES 117
CALLIMACHUS 37
EURIPIDES 531
PYTHAGORAS 17

Emotion(s)

emotional part governed by the intellect
reason, not e. should prevail
e. drag us to opposite actions
lay level the e. of your soul

ARISTOTLE 197
EPICHRAMUS 20
PLATO 53
PLUTARCH 201

Empty

words without action seem vain and e.
it does no good to utter e. words
e. people, e. thoughts

DEMOSTHENES 9
HOMER 277
PROVERBIAL 132

Enchantment

strange e. dwells in Homer's song
everything that deceives enchants

ALPHEIUS 2
PLATO 238

Encourage – Discourage

if they do not d. crime then they e. it

CATO 13

End

see also Beginning – End

where will this e.?
when will the power of ruin cease?
wisdom, excellence, pleasure are our e.
a whole has a beginning, a middle, and an e.
marriage and death, both are ending rites
all things e. in the long course of time
the e. of all things is at hand
trust not before you see the e.
bitter e. to sweetness of unlawful joys
know the ordained e. of everything
a political cycle has a natural e.
grant me an e. from all my woes
god surveys the e. of every matter
look to the e. of every matter
in good time the e. draws near
grieve not or rejoice before e. in sight
let this, then, be the e. of my narrative

AESCHYLUS 64
AESCHYLUS 64
ARISTOTLE 22
ARISTOTLE 184
ARTEMIDORUS 2
BACCHYLIDES 2
BIBLE 279
PHOCYLIDES PS 26
PINDAR 10
PINDAR 96
PLUTARCH 47
POLYAENUS JUL 1
SOLON 14
SOLON 63
THEODECTES 1
THEOGNIS 36
XENOPHON 43

End of Time

even unto the end of the world

BIBLE 97

Endless

grieving on and on makes things worse
he bores who loves to speak endlessly

HOMER 373
SOPHOCLES 401

Endowment(s)

mental e. are better than good looks
natural e., study, and constant practice

AESOP 14
ARISTOTLE 331

Endurance

e. to counter incurable woes
e. and exertion is food for bravery
e. joined with wisdom is noble and good

ARCHILOCHUS 2
HIPPOCRATES 4
PLATO 34

Endure

calamities have to be endured
to patiently e. the irresistible
though fortune change, e. your lot
e., even if treated harshly by the gods
I've much endured, I shall bear this too
we must e. the present
either teach men, or e. them
greatness in songs endures through time
when love has taken hold it long endures

ARISTOPHANES 130
EURIPIDES 208
EURIPIDES 348
EURIPIDES 500
HOMER 281
ISOCRATES 54
MARCUS AUR 59
PINDAR 79
PLUTARCH 203

Enemy(ies)

see also Enmity, Foe(s), Hostility

giving e. the means of our destruction
no e. can harm you if of one mind
friend who harms is not unlike an e.
Spartans don't ask number of the e.
harder to guard against a friend than e.
worst e. of men is they themselves
the man is my e. but I respect justice
e. are the first to discover your faults
in e. country be well prepared
the wise learn many things from e.
a state where many are poor is full of e.
love thy neighbour and hate thine e.
I say unto you, love your e.
he that is not with me is against me
the last e. to be destroyed is death
best stratagems to totally deceive the e.
best way of putting the e. in a panic
consider an e. of the state your e.
show kindness to both friend and e.
how to defeat the e. within our city
everyone a friend at death, even an e.
there is no e. near, all is full of peace
when in power do not turn against your e.
land is the more an e. as you advance
then potter is potter's e.
the jealous man is his own e.
no fear when he turns into an e.
being mortal do not keep everlasting e.
some seek to avenge themselves on an e.
less eager will our e. be to attack us
bear with fortitude hardships from the e.
all means are fair to weaken the e.
it is hard to fight against two e.
when there is nothing to fear from e.
a false oath acknowledges fear of e.
time, an e. to those acting unseasonably
grant a shrewd mind, strength against e.
rather bequeath to e. when he died
laughing at one's e.
the gifts of e. are no gifts
e. may become a friend, a friend an e.
not even death can make an e. a friend
no e. is worse than bad advice
success since e. was worse advised
make few e. his friends, many friends e.
strengthen your e., provoke your friends
not only an e. actions but his intentions
gentle with friends, formidable with e.
scaring the e. with false ambushes

AESOP 9
AESOP 34
AESOP 49
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ALCMAEON 3
ANACHARSIS 9
ANONYMOUS 97
ANTISTHENES 7
ARCHIDAMUS 5
ARISTOPHANES 19
ARISTOTLE 232
BIBLE 21
BIBLE 21
BIBLE 48
BIBLE 229
BRASIDAS 4
BRASIDAS 5
CLEOBULUS 6
CLEOBULUS 13
DEMOSTHENES 48
DIONYSIUS SIN 1
EPICETUS 36
EUSEBIUS 7
HERODOTUS 132
HESIOD 19
MENANDER 101
MENANDER 117
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PERICLES 3
PERICLES 9
PERICLES 47
PINDAR 8
PLATO 138
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PLUTARCH 51
PLUTARCH 73
PROCLUS 5
SIMONIDES 46
SOPHOCLES 1
SOPHOCLES 24
SOPHOCLES 26
SOPHOCLES 89
SOPHOCLES 167
THUCYDIDES 19
THUCYDIDES 65
THUCYDIDES 122
THUCYDIDES 143
XENOPHON 1
XENOPHON 12

Energy

the thunderbolt governs the universe
if you're in luck waste no more e.

HERACLITUS 31
MENANDER 149

Enjoy

to e. and to hate the things we ought
e. what you have
do you think I don't e. life too?
e., and go your way a wiser man
quietly e. what gifts the gods may give
money a thing of use if able to e.

ARISTOTLE 149
DEMOCRITUS 113
EURIPIDES 18
HOMER 328
HOMER 372
ISOCRATES 16

Enjoyment

choose politics, philosophy or e.
man of pleasure searches for sensual e.
fools live with no e. in life
brief e. in dishonourable pleasure
never envy wealth without e. of it

ARISTOTLE 17
ARISTOTLE 18
DEMOCRITUS 94
EURIPIDES 441
MENANDER 96

Enmity

see also Enemy(ies), Foe(s), Hostility

put an end to e.
e. among kin is far worse than any e.
a foul thing is e. within a family

CLEOBULUS 7
DEMOCRITUS 51
EURIPIDES 279

Enslave

man enslaved to money will never be just
why e. men who have done no wrong
love of money and pleasure e. us
no enemy could e. me yet this wench has
sensible man is not enslaved by passion
Spartans would not e. Athens

DEMOCRITUS 21
HERODOTUS 62
LONGINUS 18
MENANDER 52
MENANDER 318
XENOPHON 40

Enter

into the same rivers we e. and we e. not
e. without fear; even here the gods exist

HERACLITUS 22
HERACLITUS 57

Enterprise(s)

be slow to set about an e.
no success comes without e.
many ill-planned e. have succeeded
men are lured into hazardous e.
public versus private e.

BIAS 7
EURIPIDES 449
THUCYDIDES 19
THUCYDIDES 81
XENOPHON 91

Enticement

people induced to use public moneys for e.

PLUTARCH 9

Enthusiasm

see also Zeal

sorrow, joy, e., sources of music
there is always greater e. at the start

THEOPHRASTUS 6
THUCYDIDES 32

Envy

e. he whose ambition attains his target
e. who was fortunate in his children

ANONYMOUS 109
EURIPIDES 261

Environment

prevent anyone from depositing refuse
change of e. is beneficial in long illness
once more covered the beach with sand
no use of poisonous matter tainting water

ARISTOTLE 5
HIPPOCRATES 39
HOMER 162
PLATO 121

Envy

see also Jealous

how rare to praise success without e.
let e. keep her distance
making judgements based on e.
e. slays itself by its own arrows
of all things the most unjust is e.
the envious are consumed by passion
e. against good deeds
for the sake of truth thrust e. aside
finest to be a noble man much envied
charity envieth not
e. only harms the envious
the envious suffers like an enemy
e. creates the beginning of strife
all great intelligence is liable to e.
thou art envious, oh Death
I e. all the dead
e. usually leaps upon distinction
righteous overcome by wickedness and e.
avoid divine wrath, shun human e.
better be envied than pitied
e. is early born
ugly-voiced, sour-faced e.
e. is the worst and most unjust god
don't e. the best, strive to be equal
e. is most hurtful to those prone to it
e., godless companion of the evil soul
never e. wealth without enjoyment of it
there is nothing more savage than e.
hard to fail to attract e. if active
rule over others entails e. and hate
e. not another man's good fortune
better to be envied than pitied
wealth contains e. in equal measure
the good will never be afflicted by e.
enough property as not to be envied
ambition the greatest fomentor of e.
humans, prone to rivalry, jealousy, e.
e. is as smoke; much at start, then gone
e. is an ulcer of the soul
wealth, kingship, skill invite e.
e., disputes, strife, battles, bloodshed

AESCHYLUS 16
AESCHYLUS 21
ANAXIMENES (2) 1
ANONYMOUS 51
ANONYMOUS 125
ANTISTHENES 8
ARISTONYMUS 3
BACCHYLIDES 7
BACCHYLIDES 10
BIBLE 223
CARCINUS 2
DEMOCRITUS 50
DEMOCRITUS 121
DIONYSIUS SIN 2
ERINNA 1
EURIPIDES 26
EURIPIDES 424
EURIPIDES 425
GORGIAS 57
HERODOTUS 62
HERODOTUS 74
HESIOD 26
HIPPOTHOON 1
ISOCRATES 47
ISOCRATES 62
MENANDER 79
MENANDER 96
MENANDER 290
NICOMACHUS 1
PERICLES 49
PHOCYLIDES PS 24
PINDAR 67
PINDAR 99
PLATO 349
PLATO 414
PLUTARCH 16
PLUTARCH 141
PLUTARCH 211
SOCRATES 67
SOPHOCLES 190
SOPHOCLES 247

Ephemeral

happiness is e. at best
foolish boors, caring only for things e.
all is e., fame and the famous too
all things e. in time, coarse in substance
money and life seemed equally e.

EURIPIDES 300
HOMER 387
MARCUS AUR 26
MARCUS AUR 63
THUCYDIDES 43

Epilepsy

the one we falsely call the holy disease
not god but disease injuring the body

CALLIMACHUS 9
HIPPOCRATES 75

Epimenes

the Cylonian guilt expiated by E.

PROVERBIAL EXP 8

Epitaph(s)

the way down to Hades is straight

ANONYMOUS 48

the e. of Sardanapalus

may flowers blossom on your tomb
who will write her e.?
not death is bitter, but to die young
may the earth be light upon you
e. for a sailor
not even Hades couches me to rest
Callimachus' e.
go along, dwell on just thoughts
Diogenes Laertius' e. on Perianther
e. for the Spartans at Thermopylae
e. for the seer Megistias
e. for Thrasymachus

ANONYMOUS 59
ANONYMOUS 71
ANONYMOUS 72
ANONYMOUS 73
ANONYMOUS 96
ANTIPATER THES 1
ARCHIAS 1
CALLIMACHUS 34
HIPPARCHUS (1) 1
PERIANDER 26
SIMONIDES 1
SIMONIDES 9
THRASYMACHUS 3

Equal – Equality

make all men e. and extinguish fears
let Plutus divide favours equally
desires, not properties must be e.
liberty and e. found in democracy
if e. in any respect, e. in all respects
desire for e. causes factious strife
inferiors revolt in order to be e.
e. is always sought by the weaker party
as if you were e. to any of us
marry one e., not above your class
e. is everywhere noble, not excess
better be trained to live on e. terms
nature gave to men the law of e. rights
e. settles for men fair measure
e. right of speech is paramount
strive to be e. to the best
live on a basis of uniformity and e.
e. is the mother of justice
distribute e. lots between your children
the truest and best form of e.
ensure the e. that unequals deserve
dispensing e. to equals and unequals
e. leads to friendship
we all have an e. lot and know it not
live in a place where all have e. rights
where there is e. sedition is absent

ARISTOPHANES 80
ARISTOPHANES 152
ARISTOTLE 213
ARISTOTLE 239
ARISTOTLE 247
ARISTOTLE 248
ARISTOTLE 250
ARISTOTLE 258
CALLIMACHUS 24
CLEOBULUS 9
DEMOCRITUS 59
EURIPIDES 224
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EURIPIDES 297
HERODOTUS 97
ISOCRATES 47
LYCURGUS 4
PHILON 3
PHOCYLIDES PS 40
PLATO 95
PLATO 97
PLATO 268
PROVERBIAL 67
SEMONIDES 7
SOLON 56
SOLON 67

Equal – Unequal

equals awarded u. shares
complaints arise when benefits u.
the u. do not receive a share of power
gold for bronze
dispense equality to the e. and u.

ARISTOTLE 115
ARISTOTLE 207
ARISTOTLE 248
HOMER 87
PLATO 268

Equitable

nothing is e. in human affairs

EURIPIDES 550

Equity

e. is a rectification of legal justice
e. is just, but not what is legally just
the arbitrator looks to e., the judge to law
democratic people to strive for e.
a nobler course, to honour e.

ARISTOTLE 121
ARISTOTLE 121
ARISTOTLE 306
DEMOSTHENES 63
EURIPIDES 296

Eros

see also Desire(s), Love, Lust, Passion(s)

mischievous E. plays like a child
golden-haired E. strikes me again
that I may try a bout with E.
I came upon E. among the roses
E. stood at my door
I sing of E., tyrant of gods
E. looks on when we go bathing
there is a fire stronger than fire, E.
winged E. breaks the thunderbolt
E. cheating at dice
damned E., great evil
E. depending on sexual intercourse
E. would sing love-songs of his own
I learnt all love-songs taught by E.
E., a thief, and triply so
dart which flies from the hand of E.
E., tyrant over gods and men
silly who does not think E. a great god
E. a teacher of daring and audacity
E., the hardest god to fight
after chaos and earth, E. was born
E. mastering minds and subduing wills
E. loveliest of all immortals

ALCMAN 3
ANACREON 2
ANACREON 4
ANACREONTEA 1
ANACREONTEA 6
ANACREONTEA 16
ANONYMOUS 47
ANONYMOUS 60
ANONYMOUS 60
APOLLONIUS RHOD 1
APOLLONIUS RHOD 16
ARISTIPPUS 5
BION SMYRNA 8
BION SMYRNA 9
DIOPHANES 1
EURIPIDES 159
EURIPIDES 383
EURIPIDES 410
EURIPIDES 452
EURIPIDES 452
HESIOD 6
HESIOD 7
HESIOD 7

- E. coaxes me with his assorted lures
I haven't wronged E.
Eros' deceitful bow has done me in
soul of my soul, moulded by E. himself
E. played my life away, cheating at dice
Cypris is my skipper and E. keeps the tiller
while I inwardly burn with the fire of E.
E. could not hold back the Fates
Cupid, source of sweet delight
first of all the gods she devised E.
mortals call him fluttering E.
E., so great a god, and so neglected
E., the very first god designed
might is Eros' gift to every lover
E. is the most ancient of gods
E. wields the mightiest power
once E. touches, anyone's a poet
I am armed against E. with reason
E. shook my heart
E., melting my limbs
E., unconquered in battle
who touches E. is seized by madness
E., a blaze hotter than Hephaestus
E. stealing honey stung by a bee
statue of E. placed him by the fountain
- Err**
god errs not, fails not, god alone is great
all men e. involuntarily
I am human, I erred; no wonder
a tongue that errs will speak the truth
who knows nothing errs in nothing
repent having erred
nobody ever willingly errs
having erred do not ignore it
having erred better to be conscious of it
to e. is common to all men
not strange for mortal man to e.
- Error(s)**
see also Fault(s), Mistake(s)
an e. in judgement can mean disaster
many a slip 'tween the cup and the lip
profit by what is sound, avoid e.
the last e. shall be worse than the first
cause of e. ignorance of what is better
haste begets e. in all affairs
instruct a monarch where his e. lies
a day not enough to review our e.
admission first step in redemption of e.
persisting in your e.
we recognize e. of others, not our own
e. by pity, delight in eloquence
there is no law which will prevent e.
all men are by nature prone to e.
I find no man free from e.
- Escape**
sweet is it to be rid of need
a towering wave of woe past e.
no one can e. his destiny
when indicted better flee the country
die to e. from anything painful
no one, ever, shall e. death
birds in a cage make every effort to e.
no man alive has escaped misfortune
there is no e. from fate and destiny
never hope to e. a shameful deed.
while beauty lives no one will e. love
liars do not e. notice for long
there is no way to e. your destined lot
not one of us can e. his destiny
see that I do not run away
there is no way of e. from tyranny
when gods wish to harm no one e.
- Essence**
look to the e. of a thing
- Essential – Inessential**
never let the i. prevent the e.
- Estate**
to borrow is to forfeit your e.
- IBYCUS 2
LEONIDAS TAR 1
LEONIDAS TAR 1
MELEAGER 6
MELEAGER 11
MELEAGER 14
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MUSAEUS (2) 6
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THUCYDIDES 78
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- AESCHYLUS 20
AESCHYLUS 141
AESOP 8
ALCIBIADES 1
ARISTOTLE 104
CALLINUS 4
EPICETUS 59
EURIPIDES 144
EURIPIDES 168
ISOCRATES 6
LONGUS 1
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SOCRATES 37
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- MARCUS AUR 57
- PLATO 114
- DEMOSTHENES 4
- Esteem**
e. an honest man above a kinsman
holding his fatherland in no e.
neither over, nor underestimate yourself
retire not more wealthy but in high e.
respect goes with e., fear with hatred
country in higher e. among the gods
- Eternal**
see also Eternity, Forever
some substance e. and immovable
e. movement is produced by something e.
motion being e., first mover will be e. too
in the scriptures ye have e. life
the e. fire governs the universe
death bringing e. sleep to all alive
the gaze of the creator is fixed on the e.
e. freshness hovers over these works
god is e., one, uniform in every way
- Eternity**
see also Eternal, Forever
we shall pass all e. together
never will e. be emptied of love or hate
e. is a child at play
so long as the sun shall rise and shine
death commits to e. deeds well done
every instant of time is a pinprick of e.
thread of causes spinning for you from e.
time is the image of e.
e. is life in repose
the soul's identity is infinite
e. is then only a single night
- Ether**
Plato, teaching the mind to walk in e.
see'st thou this lofty, this boundless e.
e. holding the earth in its embrace
Night gave birth to E. and Day
- Ethics**
ethics the soul of natural philosophy
- Ethiopians**
E. imagine their gods to be black
- Eureka**
eureka! I have discovered it!
- Euripides**
all Hellas is the monument of E.
'Frogs' a comedy satirizing E.
what E. taught the Athenians
what is this unhappy apparition?
is there any evil that E. has left unsaid
E. created characters as they really are
mega-sloganist, Euripid-Aristophanist
E. is not a misogynist in bed
I'd hang myself to see E.
- Europe**
the king led his army over the strait to E.
so that Xerxes could flee from E.
after which the Greeks abducted Europe
Persians claim Asia as their own, E. not
E. a land of exceeding beauty
Persian attack on virtually all nations of E.
islanders and inhabitants of wide E.
- Euthanasia**
an early law allowing e.
men shall seek death and shall not find it
refusing to treat the incurable
not give a poison even when asked
most wished for is an easy, happy death
wish for death and not be able to attain it
- Evening**
abide with us: for it is toward e.
- Event(s)**
all in the past judged by the last e.
some deliberate before, you after the e.
great e. hang on small chances
accept that e. happen as they do
e. will take their course with no regard
life is baffling, sent astray by e.
time is a river of passing e.
greatest e. often arise from accidents
accept hearsay reports of former e.
- ANTISTHENES 18
EURIPIDES 437
FAVORINUS 2
ISOCRATES 26
PYTHAGORAS 42
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- ARISTOTLE 71
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- ANTIPHANES 1
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HOMERIC EPIGR 1
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- ANONYMOUS 62
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- POSIDONIUS 1
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- AELIAN 1
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HIPPOCRATES 18
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SOPHOCLES 160
- DEMOSTHENES 2
DEMOSTHENES 28
DEMOSTHENES 75
EPICETUS 65
EURIPIDES 417
HERMOLOCHUS 1
MARCUS AUR 28
POLYBIUS 3
THUCYDIDES 4

Everybody – Everyone

e. has kindly feelings for the underdog
 gods don't give everything to e.
 you cannot tell e. everything
 not suspicious towards e. but cautious
 e. a friend at death, even an enemy
 e. pays attention to himself
 e. loves himself more than his neighbour
 e., be he a slave, loves daylight
 show yourself respectful to e.
 displeased and ready to blame e.
 the gods do not reveal themselves to e.
 surly-tempered to e., detesting crowds
 e. claims kinship to the fortunate
 e. is his own greatest flatterer
 in great matters it is hard to please all
 do not trust e.
 not even Zeus can please e.

Everything

see also All – Everything

in e. there is a portion of e. except mind
 e. is dissolved back into air
 gods don't give e. to everyone
 the gods' sharp eyes see e.
 e. conforming with desire is voluntary
 not material advantage in e.
 you cannot tell everybody e.
 know e., become ignorant of e.
 e. in the past is judged by the last issue
 cease to expect that others will do e.
 e. ill-arranged, ill-managed, ill-defined
 e. is for sale at Athens
 turn e. upside down
 no man is fortunate in e.
 e. turned out contrary to expectations
 knowledge of e., power over nothing
 the gods know e.
 if I see Thero, I see e.
 e. is achieved by diligence and toil
 e. is easier when god lends a hand
 e. exists if perceived by the mind
 investigate e.
 what is god? E.
 e. that deceives enchants
 investigating the nature of e.
 soul has the status of a principle, does e.
 moderation in e. is best
 friends share e.
 seek not to make a profit from all things
 possessing this I have e.
 do not desire to be master of all things
 e. has its beginning in water
 swiftest is mind, it runs through e.
 persistence is e.
 women know e. about e.
 there is a best time for e.
 no one is totally happy in e.
 in e. one man is better and another worse
 e. that grows is earth and water
 of e. can only be a vague suspicion
 the intellect is mightier than e.

Everything – Nothing

for god e. is easy and n. impossible
 cheats promise e. and do n.
 others do e. for him while he does n.
 e. is in flux, and n. is at rest
 clever in e., do naught in anything

Everywhere

nowhere and e.
 nourishing earth is a fatherland e.
 he thought that the gods are present e.

Evidence

faith is the e. of things not seen

Evil

see also Bad, Sin(s), Vice, Wicked, Wrongdoing(s)

which option is not fraught with e.?
 nothing is worse than e. company
 e. comes swiftly upon mortals
 poverty is an ungovernable e.

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e. is no less if no one notices
 sometimes the e. comes all unforeseen
 punishment to fall on the first to do e.
 is there any e. that he has left unsaid?
 take the least of two evils
 it needs a statesman to discern e. early
 because their deeds were e.
 be not overcome of e.
 love of money the root of all e.
 guard against my saying e. things
 speak no e. of the dead
 senselessly hurry after all kinds of e.
 refrain from e. not out of fear
 avoid even speaking of e. deeds
 riches from e. deeds are a disgrace
 e. gains bring loss of virtue
 hope of e. gain is the beginning of loss
 if all e. men killed, nobody left in the city
 life is not an e., but a bad life is
 abstain from e.
 I know well what e. I intend to do
 pleasing speaker of e. principles
 anger and stupidity, two great e.
 alas, this e. is a whim of providence
 yesterday was naught but e.
 when the wine is in, e. words flow
 I will give men an e. thing
 envy, sour-faced, delighting in e.
 there will be no defence against e.
 an e. plan is harmful to the planner
 e. is in abundance and easily attained
 e. gains are equal to a loss
 who speaks e. will be worse spoken of
 idleness drags towards e.
 fie upon you, you prophet of e.
 I am in an e. plight
 e. was heaped upon e.
 the most preferable of evils
 no greater e. threatens us now
 sowing the seeds of e.
 pondering e. in their hearts
 a slight pretence suffices for doing e.
 near to blessing grows up e. too
 but the worst of all evils is envy
 marriage is an e. but a necessary e.
 time is the healer of all evils
 sea and fire, and the third e. is woman
 whoever does no e. is by nature a god
 pleasure soon goes but the e. remains
 when women speak much e. is dug up
 a wife is a necessary e.
 have I inadvertently said some e. thing?
 not one man e., another not; all are e.
 disaster often comes to speakers of e.
 if we suffer e. wrong to do e. in return.
 not paying the penalty is greatest of evils
 false words infect the soul with e.
 look not to god for the cause of e.
 know e. from the observation of e.
 cities will have evils until philosophers rule
 soul not destroyed by any e. own or alien
 e. men associating with e.
 when children are not instructed about e.
 better if the e. side diminishes with age
 evils draw men together
 justice brings justice and e. brings e.
 do not arouse an e. at rest
 philosophy to expel e. from the soul
 death is an e., gods have so decided
 there is no e. which men cannot expect
 some fear death as the greatest of evils
 able to accomplish the greatest e.
 wrongdoing is inevitably an e.
 when e. appears expedient
 anarchy, there is no greater e.
 you must not make e. more e. still
 a mind that thinks sensibly cannot be e.
 I am unmasked as e. sprung from e.
 you have reared e. disguised in beauty

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 SOPHOCLES 105
 SOPHOCLES 145
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 SOPHOCLES 208

EVIL

- awful to reawaken e. long laid to rest of e. passion e. is the end
a special providence protects all e. men does nothing e. ever die?
they wish to cure e. with e.
persuasion is fast when driving men to e.
penury misleadeth a man to evil-doing
desire for power was the cause of all e.
thanks to wealth men have all e. always
prepare and keep soul clean of all e.
- Exaggerate**
doctors e. the unimportant
- Exalted**
he hath e. them of low degree
the e. shall be abased, the humble e.
be not e. in thine own wisdom
what is e. is brought low
- Examine**
best he who examines all things himself
examining myself and others
- Examined – Unexamined**
an uninvestigated life is not worth living
- Example(s)**
history is philosophy teaching by e.
punishment should serve as an e.
villainy is taught by vile e.
- Excellence**
see also Goodness, Virtue
a treasury of e. is a noble woman
not wide but useful reading tends to e.
some say that e. is the greatest good
what is most valuable regarding e.
wisdom, e. and pleasure are in the soul
e. is the best disposition, state or faculty
goodness has two forms, virtue and e.
e. not enough, action is also necessary
no limit to toil as long as it leads to e.
e. is shown by man in countless forms
there are five excellences of speech
has man no e. of his own?
it is hard work that leads to e.
e. comes with wisdom and strong law
long and steep is the path to e.
a wise woman is a treasure of e.
a good education is a prize for e.
recognized on grounds of e. alone
if a man is dedicated to e.
e. soars upward like a tree
men excelling the ordinary
education and training lead to e.
it is hard to be truly excellent
we shall not exchange e. for riches
e. draws the eyes of all
e. impossible without good teachers
- Excess**
see also Surfeit
continence is not to carry pleasure to e.
excesses counterbalance each other
nature contrives to set e. against e.
equality is everywhere noble, not e.
not allow e. in the strong and powerful
wisdom overmuch is no wisdom
best rule is nothing in e.
excessive punishment offensive to gods
evil to desire more than one has
all e. is hostile to nature
taste is marked by elegance, not e.
strive not for excessive possessions
do as I say, and stop the e. drinking
no need for private e.
nothing in e.
good rule checks e., dims hubris
e. is painful in all circumstances
- Exchange**
not e. my sufferings for your servitude
e. is based on proportionate reciprocity
assure e. and through e. sharing
not merely for the e. of goods
need a currency as the medium of e.
- SOPHOCLES 220
SOPHOCLES 241
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SOPHOCLES 262
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- MENANDER 71
- BIBLE 112
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- HESIOD 36
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- SOCRATES 14
- DIONYSIUS HAL 33
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- ALEXANDER COM 1
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SOLON 3
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- AESCHYLUS 135
ARISTOTLE 116
ARISTOTLE 118
ARISTOTLE 229
PLATO 225
- Excuse(s)**
see also Pretext, Reason
all with one consent began to make e.
people delight in finding e. for their faults
death implacable, admitting no e.
when young, hardship is no e.
slow and indifferent and looking for e.
what is unintentional is excusable
- Exercise(s)**
see also Gymnasium, Training
train bodies in e., soul in reason
e. yourself in what lies in your power
have him do a few e. and walk
e. before food
eating is not enough, also take e.
e. and observe a healthy diet
e. is of greater benefit than nature
never miss out on e. and food
body ruined by idleness, kept by e.
due measure of drink and food and e.
hope urges on to more e. in futility
equestrian e. are pleasant work
gymnastic e. are carried out with sweat
- Exile**
see also Banish, Banishment, Ostracism
men in e. feed on dreams of hope
if in e., may I not smile?
what to you is death, e., hemlock
death, e., toil directs not what we do
e. brings many hardships
to be an e. is the utmost misery
hope nourishes an e.
unable to endure slavery, they left
an exile's life is no life
grant me an end to exile
no man is friend to one in e.
an e. will not be the same when back
- Existence**
life and eternal e. belong to god
all things desire and love e.
conscious that we exist
admit the e. of the gods
we do not know what is and what is not
though always in e. yet must die
nothing exists, being or not being
never was such a man nor ever shall be
what was always and always will be
that which maintains me I regard as god
a part of our e. belongs to our country
unknown if gods exist or not
- Exorcize**
the disease which we e. into goats
- Expect**
cease to e. that others will do all
e. the worst when harming others
what to e. or imagine when they die
don't e. others to do their duty
obtaining a clearer vision of what to e.
there is no evil which men cannot e.
don't e. fortune to always be with you
there is nothing a man ought not to e.
- Expectation(s)**
all e. of the multitude from the gods
beyond e. friends find good fortune
nothing is beyond e., there's always hope
everything turned out contrary to his e.
nothing should be beyond our e.
they did not have the slightest e.
- Expected – Unexpected**
see also Predict, Unpredictable
from the u. comes fear
nothing is u., impossible or strange
many u. things happen in a long life
u. whims of god, impossible to guard against
philosophers may say what is u.
anything u. should be e. by man
no human sorrow is u.
gods find ways to make the u. happen
let no one consider anything to be u.
- BIBLE 131
EPICETUS 78
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- ANTISTHENES 4
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- DEMOSTHENES 21
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- EPICURUS 1
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- ARCHILOCHUS 8
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ARRIAN 11
CLEANTHES 11
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EURIPIDES 37
EURIPIDES 187

- men's joy is greater from what is u.
 he who does not e. the u. will not detect it
 a general never to say: I never e. that
 a sudden u. death is best
 you have said nothing u.
- Expedient**
 they consider what is e. to be just
 implement what is e.
- Expense(s)**
 recurring expenditures ruin estates
 men become wealthier by cutting e.
 expensive to squander all your interests
 pleasure greatest, e. least when all share
 education needs much toil and no small e.
 e. and thrift in balance fair
 govern your e.
 there is going to be gluttony at large e.
- Experience**
see also Inexperience
 e. is the beginning of knowledge
 from memory men acquire e.
 science and skill are the result of e.
 it is length of years that gives e.
 pay attention to experienced people
 e. is better than any tuition
 past bad e. is best assurance for future
 all men judge others by their own e.
 e. sometimes speaks more wisely
 e. is master over inexperience
 never flee the e. of love
 surgery means experienced hands
 even a fool learns from e.
 e. is the wisest of all things
 war, sweet to those who never tried it
 without e. cannot know if good or evil
 knowledge to be guide, not personal e.
 a most ill-starred and disgraceful e.
 find teachers with the most e.
 difference of long e. and short practice
- Experiment**
 all achievements are the result of e.
- Expertise**
 rhetoric doesn't involve e.
- Explain**
 inquire, e., create
- Express**
 would that I could e. what I wish
- Expression**
 every action is some e. of the soul
 writer of history to have power of e.
- Exterior**
 e., interior, and opposite
 isolate himself from e. matters
- Extinction**
 fearing mankind in danger of e.
- Extravagance**
 women extravagant, as always
 extravagant as if to die the next day
 women are extravagant by nature
 love of what is beautiful doesn't lead to e.
- Extreme(s)**
 the mean is found in neither e.
 the e. often meet with one another
 to the last extremity of misery
 for e. illnesses e. treatments
- Eye(s)**
see also Sight – Perception, Vision(s)
 Greeks have the most beautiful e.
 had e. but knew not what they saw
 no shame in light blue e.
 no shame in gleaming e.
 her e. do not fail to beguile
 the e. of god sleeps not
 his e. flamed, glowing in splendour
 the gods' sharp e. see everything
 with swagg'ring gait and roving e.
 as sight is to the e. reason is to the spirit
 an e. for an e., a tooth for a tooth
 all changed in the twinkling of an e.
- EURIPIDES 476
 HERACLITUS 8
 IPHICRATES 1
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- THUCYDIDES 128
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- ARISTOTLE 253
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- every e. shall see him
 his e. were as a flame of fire
 e. for e., tooth for tooth
 pleasant it is for the e. to behold the sun
 do not sit staring with your e.
 from both e. comes a single vision
 my e. are heavy with wine
 observe with mind; e. may deceive
 the e. of justice sees even in the dark
 trust mainly your own e.
 e. are more accurate witnesses than ears
 men trust their ears less than their e.
 limb-loosening love flowed from her e.
 mastered by the e. of the mind
 her lovely bosom, and her flashing e.
 with e. askant, watchful he retreated
 the e. should fast too
 as long as beauty lives and e. can see
 birdlime is your kiss, your e. are fire
 my e. carries in silence a sweet tear
 thine e., boy, speak even to the deaf
 nothing escapes the e. of justice
 fate is Jove's perfect and eternal e.
 keep hands clean, but your e. as well
 drink to me only with thine e.
 cannot shun the penetrating e. of heaven
 find more than the e. can see in Hellas
 mind's sight is sharp only when e. go
 that I might bend upon your face a million e.
 horse cheered by his master's e.
 judges without hands and with e. closed
 a creature is useless if deprived of its e.
 among the blind the one-eyed man is king
 he has e. in the back of his head
 her e. are gold, her cheek is hyalite
 your form is graceful, your e. gentle
 display to me the beauty of your e.
 no longer may I see the day's bright e.
 blind in your e. and ears and mind
 how sweet to look into one's parents e.
 lies and truth as distant as e. and ears
 in the e. of love it seems beautiful
 use e. and ears to spy and report
 e. flashing like lightning
- Eyewitnesses**
 e. give differing reports of same events
- Fable**
 let no old false f. thus deceive you
 f. to take on the semblance of history
 telling a f. to an ass he wagged his ears
 the absence of fabled detail
- Face**
 bronze mirrors the f., wine the mind
 f. adorned by tears more than laughter
 cannot look at your dead f.
 behind a pleasant f. is much distress
 a joy to meet a friendly f. in disaster
 with a smile on his grim f.
 his visage dark as nightfall
 it would cost the same to buy a f.
 in mirrors the f., in speech the character
 I'd rather see her f. so full of brightness
 love flows over your beautiful f.
 the f. is fair, the mind behind it mean
 would I had never beheld thy f.
 do not beautify your f.
 no one speaks against a despot to his f.
- Faction(s)**
see also Civil Strife, Revolt, Strife
 f., and lawlessness attend upon royalty
 f. is the chief cause of ruin to states
 oligarchy splits society into two f.
- Facts**
 alas, that f. would not have voice
 if in education we had f., not promises
 theory is established in view of f.
- Faculty(ies)**
 the contents of the soul are habits and f.
- BIBLE 284
 BIBLE 288
 BIBLE 324
 BIBLE 359
 EMPEDOCLES 6
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- THUCYDIDES 6
- EURIPIDES 416
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- DIO CHRYS 1
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- EURIPIDES 455
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- ARISTOTLE 23

FACULTY(IES)

excellence is the best disposition or f.
no human f. capable of long activity
f. of choice, refusal, desire, aversion

Failure

see also Success – Failure

hardest of all is to fail in love
to fail is possible in many ways
f. in rearing children is full of grief
even wells fail if one draws lavishly
with good reason they depart in f.
in great attempts even f. is glorious
kicking against the goads is f.
if you fail, you will be ridiculed
division of effort is bound to fail
f. to obtain is better than losing

Fair – Foul

foul is fair and fair is foul
foulest deeds and fairest words
contemtable, fair in semblance only
speaking f., but pondering evil
all means are fair to weaken the enemy
fair is foul to the man a gods wishes to ruin
lose by fair means than win by foul
seeking f. words after foul deeds

Fairness

laws order business done in a fair spirit
learn to say fair things, try to act in f.
to hear fair things, learn to say fair things
bad people think profit superior to f.
do not judge before hearing both sides
be fair to both friends and strangers
render to each his due
what deity knows no f., no kindness

Faith

thou of little f., why didst thou doubt
f. can move mountains
f. as a grain of mustard seed
ye have omitted matters of mercy and f.
be not faithless, but believing
now abideth f., hope, charity, these three
the fruit of the spirit is love, joy, f.
I have kept the f.
f. is the substance of things hoped for
f. is the evidence of things not seen
f. without works is dead
exercise of f. directly becomes knowledge
f. leads to infallibility and comprehension
f. not in the many but the trustworthy
no oaths of f. between men and lions
we have f. in our courage
f. in gods when coming into old age

Faithful

he that sat upon him called f. and true
write, for these words are true and f.

Faithfulness

love your friends till death, for f. is best

Falcon

see also Eagle(s), Hawk, Kestrel(s)

a f. swooped with rushing wings
as when a f. darts herself from high
a f. that bears death unto small birds

Fall

if blind lead blind both f. into the ditch
who standeth take heed lest he f.
f. by your own folly

Fallen

men tend to trample the f.
greatly f., forgetful of his horsemanship
extend your hand to the f.

False

see also Liar(s), Lie(s) – Lying, Perjury
a f. reproach is but an empty sound
I count f. words the foulest vice of all
Zeus knows not to speak falsehood
a f. conclusion follows a f. premise
truth is bitter, falsehood is sweet
to state the true, to eliminate the f.
is “I am lying” both true and f.?
wealth and position bring f. gain

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AESCHYLUS 68
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ARISTOTLE 286
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EURIPIDES 82

men believe f. words
a written tablet allows no falsehood
no penalty for f. oaths taken in love
beware of accusations even if f.
myths, f. tales appearing to be true
f. money
what can wound as much as a f. friend
fair in appearance but when tested f.
no falsehood lasts into old age
f. words bear no fruit
a f. answer will be exposed at once
f. ambushes, f. reliefs, f. information

Fame

see also Famous

wars satisfy our powerful lust for f.
f., the child of toil
to those who toil, the gods owe f.
their f. shall live on the earth for ever
undying f. survives for deeds well done
titles gain no f. by title alone
Athens has greatest f. among Greeks
many nobodies are blown up by f.
he who desires f. will speak
hard work is the father of f.
no one acquired f. through pleasures
the virtuous choose only everlasting f.
the famed and the inglorious
f. and glory attend upon wealth
if I stay and fight my f. shall be forever
the f. after death is oblivion
all is ephemeral, f. and the famous too
undying f. of glorious deeds
beguiling words exalting obscure f.
ambitions of young, plied with toil, gain f.
grant me f., wealth, merry festivities
in life and death our f. will never die
no great f. comes from a petty contest
f. often cometh to the fool
spread the f. of this song

Familiar

novelty is pleasanter than the f. chores
f. as the rose in spring

Familiarity

f. breeds contempt

Family

see also Ancestor(s), Brother(s), Forefathers, Kin, Parent(s), Sister(s) etc.

prides herself on her noble f.
f. an association for everyday wants
tranquil life and wisdom upholds the f.
the foundation of a f.
a foul thing is enmity within a f.
f. ties work no small magic
best of lowly, worst of a noble f.
the perfect f. is that of a married man
my f. history begins with me
recognized for excellence, not f.
if brothers in concord all the f. thrives
admire me for this, my f. begins with me
f. too obscure to be of advantage
without concord a f. cannot prosper

Famines

see also Starve – Starving

there shall be f. and earthquakes

Famous

see also Fame

this is the f. Herodotus
all is ephemeral, fame and the f. too
prone to resent the f. when alive
whole earth is the sepulchre of f. men
you'd not be f. even if from Athens

Fanatic

ecstatic, bacchic, frantic, f.

Farewell

when the time had come to bid f.

Farm

if you desire riches buy a fertile f.

Farmer(s)

turn a poor f. from ploughs to politics

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- peace maintains the f. well
f. are always rich, next year
as f. support young plants with stakes
f. sees his land only to sow and reap
- Farming**
see also Agriculture, Plough – Ploughing
Zodiac signs tell the season to plough and sow ARATUS 8
how shall we pass our time? ARISTOPHANES 125
providing incentives for trade or husbandry ARISTOTLE 262
Homer taught fighting, Hesiod f.
f. has something of the bittersweet MENANDER 134
even the wealthy cannot ignore husbandry XENOPHON 78
husbandry trains men for corporate effort XENOPHON 79
- Farthing(s)**
till thou hast paid the uttermost f. BIBLE 17
a certain poor widow threw in two f. BIBLE 107
would not buy this for a brass f. PROVERBIAL 80
- Fast**
see also Speed
all who kept the f. and those who did not JOHN CHRYS 12
- Fast – Slow**
see also Haste, Quick, Slow, Speed, Swift
s. and steady wins over f. AESOP 40
s. outstrips the swift HOMER 293
be s. in deliberation, f. to implement ISOCRATES 24
who starts too soon or lags behind THEMISTOCLES 8
love's onset is swift, its deliverance s. THEOPHRASTUS 9
- Fat**
see Thin – Fat
- Fate**
see also Destiny, Lot
our f. to only learn from misfortune AESCHYLUS 8
death is a milder f. than tyranny AESCHYLUS 35
bear calmly what f. ordaineth AESCHYLUS 91
the many lands where f. will toss you AESCHYLUS 125
what will be, will be AESCHYLUS 180
it is thy f. to be my wife AESCHYLUS 182
it is my f. to be thy husband AESCHYLUS 182
that eagle's f. and mine are one AESCHYLUS 191
the f. of humanity to make mistakes ANDOCIDES 3
whatever F. has given she takes back ANONYMOUS 19
she wept bitterly for her own f. APOLLONIUS RHOD 8
whenever the Fates spin in their thread CALLINUS 3
no gate to wealth secure against f. DEMOCRITUS 143
f. is fleeting DIPHILUS 1
f. is stronger than anything I know EURIPIDES 30
a fool is he who struggles against f. EURIPIDES 129
there is no escape from f. EURIPIDES 168
such is the f. to which women are born EURIPIDES 171
no f. so terrifying to describe EURIPIDES 247
you cannot go beyond what f. ordains EURIPIDES 319
the nobly born must nobly meet his f. EURIPIDES 376
god leaves small things to f. EURIPIDES 534
a man's character is his f. HERACLITUS 50
then wouldst thou perish of an evil f. HOMER 59
no man can escape his f. HOMER 96
weighing the two fates of grievous death HOMER 229
f. gave man a soul steadfast in suffering HOMER 238
to be a vagrant is the worst possible f. HOMER 346
f. common to all, the future unknown ISOCRATES 18
whatever befalls you was preordained MARCUS AUR 67
you are but human sharing a common f. MENANDER 158
Eros could not hold back the Fates MUSAEUS (2) 6
f. is Jove's perfect and eternal eye ORPHICA 5
f. surveys the conduct of mortals ORPHICA 6
we hope to be spared their f. PERICLES 31
more troubles than those put forth by f. PHILIPPIDES 1
f. is the cause of all things PYTHAGORAS 22
terrible is the power of f. SOPHOCLES 123
no fort will keep it out, no ships outrun f. SOPHOCLES 123
you are again on the razor edge of f. SOPHOCLES 124
upon one decision only will depend her f. THUCYDIDES 131
not possible to control desires and f. THUCYDIDES 149
- Father(s)**
see also Ancestor(s), Father(s) – Son(s), Forefathers, Mother(s), Parent(s)
honour the behests of your f. AESCHYLUS 179
f. right to divide estate to his children ANONYMOUS 136
don't fall short of our f.'s standards ARCHIDAMUS 2
- MENANDER 123
PHILEMON 17
PLUTARCH 116
SOPHOCLES 282
- men desire more than their f. had
as your f. which is in heaven is perfect
our f. which art in heaven
baptize in name of f., son, holy ghost
and we beheld the glory of the f.
f., provoke not your children to anger
all perfect gifts come from the f. of lights
a man shall leave his f. and mother
honour thy f. and thy mother
hath the rain a f.?
father's blessing strengthens his children
to restore to my f. what I owe him
blessed he who f. children in his youth
born of a noble and brave f.
one man who is not inferior to his f.
he cannot forfeit his f. nobility
sweet to the youngster a youthful f.
for a f. his children are the dearest thing
unfortunate who have a harsh, sullen f.
f. to the word is the timeless one
war is f. of all, king of all
I shall never forget a f. words
few sons, indeed, are like their f.
how great a boon, to be a f.
a father's life: fear, grief without end
I feel shame before my f. only
how charming is a youthful and gentle f.
f. with good sense rather than anger
doomed to slay my own f.
our f. withstood the Persians
outrageous violence on f. or mother
indecent to expose f. before his children
country holier than mother and f.
children whom their f. never saw
f. of our f. had an unfaltering heart
good ruler not different from a good f.
- ARISTOTLE 216
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TYRTAEUS 2
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- Father(s) – Son(s)**
see also Child, Children, Father(s), Parents, Parents – Children, Son(s)
s. carried their f. from the flames AELIAN 3
unadmonished f. admonishes his s. PROVERBIAL 29
'Daddy, this' and 'Daddy, that' ARISTOPHANES 137
father's prudence greatest precept for s. DEMOCRITUS 99
a f. is a tower of strength for his s. EURIPIDES 5
no good s. born from a bad f. EURIPIDES 433
gods turn sins of f. upon their children EURIPIDES 537
in peace s. bury their f., in war f. bury s. HERODOTUS 24
may men say, "he is far greater than his f." HOMER 94
he loved me as a f. loves his only s. HOMER 126
the s. is a great improvement on his f. HOMER 197
you speak like a f. to his s. HOMER 256
most s. worse, only few better than f. HOMER 260
a father's joy to see his children wise MENANDER 89
sweet to hear a f. praise his s. MENANDER 113
a prudent f. is a blessing for his s. MENANDER 321
their f. noble spirit shines in their s. PINDAR 90
why many s. of good f. turn out meanly PLATO 199
virtually full power to the f. over the s. ROMULUS 3
f. allowed even to put s. to death ROMULUS 3
leave to the f. to sell his s. ROMULUS 4
youths of Sparta, s. of famous f. SONGS 3
my s., may you be happier than your f. SOPHOCLES 16
f. take pride in glorious s. SOPHOCLES 108
f. slew s. THUCYDIDES 93
- Fatherland**
see also Country, Native Land
without a house, without a f.
homeland is wherever one prospers
the whole world is our f.
the loss of one's f.
everyone loves his f.
miserable leaving your f.
criticizes his f., praises other countries
nourishing earth is a f. everywhere
and you, f. of my ancestors, farewell
the whole world is f. to the brave
one omen supreme, to fight for one's f.
nothing as sweet as one's own country
who art thou? what thy parents? city?
- ANONYMOUS 105
ARISTOPHANES 157
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EURIPIDES 437
EURIPIDES 510
EURIPIDES 515
EURIPIDES 549
HOMER 168
HOMER 300
HOMER 305

goodbye to our glorious f., Eretria
judge an inconsiderate f. as a mother
bestowed ever-shining glory upon their f.
remember that your f. is at stake
for this land let us fight bravely

Fault(s)

see also Error(s), Mistake(s)

citizens love to find f. with government
we see others' f., never our own
acknowledging my f.
enemies the first to discover your f.
f. is found by men in all achievements
examine rather your own than others' f.
perfection of soul remedies f. of body
success is apt to cover a multitude of f.
success obscures men's f.
not ashamed of own shortcomings
some f. we readily admit, others not so
people delight in finding excuses for their f.
don't find f. with all the race of women
capable of finding f. without reason
critical of others' f., blind to his own
f. leave an ineradicable impression
love blinds us to the f. of our beloved
small f. appear great in statesmen
Socrates, I shall not find f. with you
blame not god if you suffer from own f.
find f. when things turn out wrong

Favours

vex comrades by withholding f.
small f. at the right time are huge
god whose ready f. base men secure
gods never grant us all f. all at once
remember f. received, not f. given
not by accepting f. but by doing them
people smile on him who do them f.
such f. seems an empty boon

Fear(s)

with time even f. dies away
let not f. prevail over your senses
from your policy do not wholly banish f.
my heart beats hard from f.
anxiety, close upon my heart, kindles f.
his advance fills us with chilling f.
frugal meal better than banquet in f.
why f. ye death, the parent of repose?
those who f. others are slaves unawares
from the unexpected comes f.
make all men equal and extinguish f.
a coward f. even things he ought not to
no one likes one whom he f.
others do things only from f. of the law
they said nothing for they were afraid
the doors were shut for f. of the Jews
work out your own salvation with f.
perfect love casteth out f.
f. and trembling came upon me
we need not f. to sail
have the respect, not f., of neighbours
f. is a check upon my speech
refrain from evil not out of f.
f. produces flattery
f. of death too intense for people to bear
anger went hand in hand with f.
the f. of death, not death is fearful
wealth cannot release us from f.
who spreads terror not without f. himself
f. of law prevents him following his heart
foolish to give voice to idle f.
women sometimes defeated by f.
f. less the powerful than the cunning
wiltless he who is weak in the face of f.
speech can stop f. and create joy
enter without f.; even here the gods exist
not frightened into holding my tongue
I have never fled for f. of any man
f. the number or the wealth of Greeks?
they f. the law more than any master
no sign of f., no hesitation for battle

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EURIPIDES 505
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HERODOTUS 89
HERODOTUS 117
HERODOTUS 138
HOMER 62

men refrain from crime for f. or shame
what have we to f.?
nothing worse than living in constant f.
a father's life: f., care, grief without end
fearful are women in devising wiles
even sleep will not release mind from f.
a girl with a spirit untouched by f.
if f. are shunned from childhood
no f. of fat but rather of thin fellows
quit yourself of f. and anxieties
afraid of his own shadow
f. old age; for it does not come alone
companions to respect rather than f. you
have f. enough to keep me from danger
who is feared by many has much to f.
with justice on my side I f. nothing
for the fearful every rustle is a threat
may god grant an end to pain and f.
greatest security from f. to f. the laws
in certainty we scheme, in f. we retract
no f. of god had a restraining influence
f. drives out previous instruction
only f. of equal strength holds alliances
men who have private grounds of f.
Ares is lord; Greece has no f. of gold
f. not a multitude of men, nor flinch
every crowd excites our f.
most fearful of all is solitude
f. crushes men's spirits

Fearlessness

I have never fled for fear of any man
fearless of attack, patient in battle
a king should prevail by f.
f. and courage are not the same
with justice on my side I fear nothing

Feast(s)

see also Dining, Dinner, Meal(s)
oysters jolliest chairmen of the f.
full are the streets with joyous f.
you have come after the f.

Feather(s)

f. in arrow that killed the eagle
jackdaw with borrowed plumes
love's f. tickle my insides
bipeds, featherless and feathered

Feeble-mindedness

Sophocles was accused by his son of f.

Feed

tend and f. that fierce dog
first f. the dogs at your gate

Feel

women f. for one another
good to f. well, even if far from true

Feelings

I render to nature my f., to law my vote

Feet

see Foot – Feet

Felicitation

f. is bestowed on an end achieved

Festival(s)

a f. in the most beautiful of places
pleasant signs of sleepless night f.
not setting a f. to start being good

Few

see Many – Few

a wondrous f. have a wise mind
f. dare speak frankly to their friends
f. that be filled with the fire of god
f. are fiends in serious matters

Fiction

a poet's f. should be plausible
some say that gods are legal f.
f. readily follows a roundabout route

Field(s)

I think of my f., yearn for peace
entered a sown f., cut off the tallest stalks
desist trespassing your neighbour's f.
f. of wheatland, mules and horses
dear Zeus send rain on the f. of Athens

HYPERIDES 6
IPHICRATES 1
ISOCRATES 65
MENANDER 61
MENANDER 207
PHILEMON 36
PINDAR 95
PLATO 42
PLUTARCH 5
PLUTARCH 201
PROVERBIAL 16
PROVERBIAL 51
PYTHAGORAS 42
QUINTUS 3
SOLON 46
SOPHOCLES 280
SOPHOCLES 307
SOPHOCLES 377
SYNESIUS 1
THUCYDIDES 20
THUCYDIDES 44
THUCYDIDES 52
THUCYDIDES 63
THUCYDIDES 142
TIMOTHEUS (I) 2
TYRTAEUS 8
XENOPHON 6
XENOPHON 7
XENOPHON 28

HERODOTUS 89
HOMER 78
MENANDER 103
PLATO 37
SOPHOCLES 280

ALEXIS 5
BACCHYLIDES 22
PROVERBIAL 63

AESCHYLUS 191
AESOP 2
ANACREONTEA 1
PLATO 285

SOPHOCLES 398

HESIOD 59
HOMERIC EPIGR 3

EURIPIDES 219
EURIPIDES 251

BIAS 5

ARISTOTLE 25

DIODORUS SIC 1
EUGENES 1
LUCIAN 24

HOMER 183
PLUTARCH 146
PROVERBIAL 69
THEOGNIS 42

CALLIMACHUS 15
PLATO 134
PLUTARCH 166

ARISTOPHANES 1
HERODOTUS 100
PHOCYLIDES PS 17
SOLON 26
SONGS 2

- tiller of a distant f. sees it at harvest
Fierce
 be f. and gentle, a woman of the world
Fig(s)
 how much f. are superior to gold
 our land has indeed no dearth of f.
 embrace the f. trees I planted myself
 birds love f. but will not plant them
 do men gather f. from thistles?
 luscious f. and olives ripe and dark
 call a f. a f., a trough a trough
Fight – Fighting
see also Battle(s), Struggle, War(s)
 I have no sword to f. that f.
 pushing and f. for the front seats
 I have fought the good f., kept the faith
 Homer taught f., Hesiod farming
 a single man can put up only a weak f.
 just is he who fights to recover his home
 grievous are fights between brothers
 f. for laws as for city walls
 all the better, we shall f. in the shade
 eagerness for f. and glory to be won
 his days are numbered if f. the gods
 if I stay and f. my fame shall be forever
 one omen is supreme, f. for your country
 no man turn back, press forward
 you cannot f. beyond your strength
 enough of words, now is the time to f.
 no one dares f. us, we've beaten all
 f. hard for yourself and your friend
 more honourable to f. and suffer death
 to f. for life and children and the state
 let us to Salamis, to f. for a lovely isle
 women not made to f. against men
 those that f. the tempest perish utterly
 not safe if one refuses to f.
 the women boldly joined in the f.
 f. contrary to their better judgement
 Spartans f. to the last, die sword in hand
 mercenaries expect money, not f.
 noble to fall f. for his country
 for this land let us f. bravely
Fighter(s)
see also Mercenaries, Soldier(s)
 ashes come back to the homes of f.
 small in stature, but what a f.
 true patriots and f., their fathers' offspring
Fill – Filling
 you are mad, f. yourself with hellebore
 I could not f. a leaky vessel
 a sluggish worker does not f. the barn
 Hades, never to f. with souls
 a jar that will never f.
Filth
 a pig delights in dung and f.
Finance(s)
 and meanwhile the public f. flounder
Find(s)
see also Searching – Finding
 f. a flame hotter than lightning-strokes
 some f. wisdom in wine
 you'll f. a good many fools
 where can I f. a thousand-gallon word?
 life, few there be that f. it
 easy to f. a friend in prosperity
 how the good man f. the appropriate course
 f. joy even in old woes
 if misfortune f. you, do not lose hope
 a wise man f. everything in himself
 f. the faint traces of a bygone crime
 most people do not bother to f. the truth
Fine(s)
see also Penalty(ies), Punishment(s)
 impose a f. not exceeding 50 drachmas
 refuse in the street is liable to a f.
 f. to those who do not marry
 f. for maladministration equal to loss
 f. things achieved through endless toil
- SOPHOCLES 282
 ARISTOPHANES 111
 ANANIUS 1
 ANTIPHANES 10
 ARISTOPHANES 117
 ATHENAEUS 2
 BIBLE 36
 HOMER 323
 PROVERBIAL 49
 AESCHYLUS 131
 ARISTOPHANES 2
 BIBLE 266
 CLEOMENES 1
 EURIPIDES 78
 EURIPIDES 276
 EURIPIDES 535
 HERACLITUS 18
 HERODOTUS 151
 HOMER 62
 HOMER 75
 HOMER 122
 HOMER 169
 HOMER 168
 HOMER 185
 HOMER 203
 LUCIAN 14
 MENANDER 322
 PERICLES 30
 PLATO 122
 SOLON 1
 SOPHOCLES 49
 SOPHOCLES 110
 THUCYDIDES 26
 THUCYDIDES 92
 THUCYDIDES 107
 THUCYDIDES 111
 THUCYDIDES 150
 TYRTAEUS 4
 TYRTAEUS 5
 AESCHYLUS 11
 HOMER 81
 SONGS 10
 ARISTOPHANES 145
 EURIPIDES 525
 HESIOD 52
 PROVERBIAL EXP 19
 PROVERBIAL EXP 19
 CLEMENT 8
 ARISTOPHANES 67
 AESCHYLUS 133
 AMPHIAS 4
 ARISTOPHANES 93
 ARISTOPHANES 116
 BIBLE 34
 DEMOCRITUS 62
 EPICTETUS 19
 HOMER 348
 MENANDER 259
 PLOTINUS 6
 SOPHOCLES 184
 THUCYDIDES 5
 AESCHINES 3
 ANONYMOUS 137
 ARISTON CEOS 1
 ARISTOTLE 12
 EURIPIDES 399
- fined for bringing to mind a calamity
 fouling water shall incur a f.
Finish
 it is finished, and he gave up the ghost
 I have finished my course, kept the faith
 f. the job without flinching
 if you begin a task well you f. it well
Fire(s)
see also Flame(s)
 the stolen source of f.
 burn me with f.
 your house is on f. and yet you sing
 f., woman and ocean, the mighty three
 there is a f. stronger than f., Eros
 to quench with oil a blazing f.
 may earth be mingled with f.
 as with f., not too close, not too far
 water in one hand, f. in the other
 no f. more invincible than a woman
 adding fuel to the f.
 full of f. are the youngsters' songs
 which city all on f. sends forth this light?
 many f. burn below the surface
 anarchy, stronger than f.
 woman, a much greater f. than f.
 this world ever was and shall be f.
 quench hubris rather than a f.
 f. governs the universe
 all things for f. and f. for all things
 and splendid from afar the blaze appears
 the f. was never quenched
 burned were the elms and the willows
 as a burning spark beneath the ashes
 sea and f., and the third evil is woman
 water and f. are forever uncontrollable
 a forest is set ablaze by a tiny spark
 f. from one spark destroys a great forest
 heat and f., parent and guardian of all
 greatest destructions by f. and water
 vice more violent than f. or sword
 don't poke the f. with a sword
 out of the smoke, into the f.
 out of the frying pan into the f.
 extinguishing a f. with oil
 a delicate f. flickers under my skin
 I am all on f. for him
 f. and water will not mingle together
 easier to strike f. than laughter
 f. burns those that touch it
 I would go through f. and water
Fire
 not suspicious but f. towards all
 stand f. as an anvil when beaten upon
First
 wealth allows worst to be among the f.
 tell me also which of them came f.
 rather f. here than second at Rome
 f. of all the gods she devised Love
 f. catch your hare, then cook it
 strike me, but listen to me f.
First – Last
see also Last
 so the I. shall be f. and the f. I.
 the I. error shall be worse than the f.
 I am the f. and the I.
 what, then, shall I tell thee f., what I.
 every act in life as if it were your I.
First Mover
 the f. must be in itself unmovable
 thus the unmovable f. is one
 motion being eternal, the f. eternal also
Fish
 f. entirely unable to breathe air
 do no harm to the sacred f.
 capers, eggs, smoked f., cress
 shellfish, slice of shark and ray
 five barley loaves and two small f.
 in a shared f. there are no bones
 in a shrub, a bird, a f. of the sea
- HERODOTUS 105
 PLATO 124
 BIBLE 180
 BIBLE 266
 SEVEN SAGES 25
 SOPHOCLES 366
 AESCHYLUS 92
 AESCHYLUS 115
 AESOP 39
 AESOP 53
 ANONYMOUS 60
 ANONYMOUS 83
 ANONYMOUS 121
 ANTISTHENES 22
 ARCHILOCHUS 14
 ARISTOPHANES 109
 ARISTOPHANES 163
 BACCHYLIDES 22
 CALLIMACHUS 25
 EMPEDOCLES 13
 EURIPIDES 110
 EURIPIDES 451
 HERACLITUS 14
 HERACLITUS 17
 HERACLITUS 31
 HERACLITUS 39
 HOMER 39
 HOMER 125
 HOMER 227
 HOMERIC HYMN 12
 MENANDER 230
 PHOCYLIDES PS 31
 PHOCYLIDES PS 41
 PINDAR 74
 PLATO 330
 PLATO 343
 PLUTARCH 196
 PROVERBIAL 25
 PROVERBIAL 46
 PROVERBIAL 75
 PROVERBIAL 184
 SAPPHO 10
 THEOCRITUS 4
 THEOGNIS 68
 XENOPHON 25
 XENOPHON 30
 XENOPHON 87
 DEMOCRITUS 52
 IGNATIUS THEO 2
 EURIPIDES 373
 HESIOD 5
 JULIUS CAES 2
 PARMENIDES 8
 PROVERBIAL 139
 THEMISTOCLES 9
 BIBLE 67
 BIBLE 95
 BIBLE 289
 HOMER 299
 MARCUS AUR 4
 ARISTOTLE 72
 ARISTOTLE 73
 ARISTOTLE 182
 ALCIPHON 3
 ANONYMOUS 146
 ANTIPHANES 7
 ARISTOPHANES 75
 BIBLE 157
 DEMOCRITUS 74
 EMPEDOCLES 20

FISH

purple-shells, oysters and razor-f.	EPICHRMUS 23	voice of the f., do not hunger	EPICURUS 8
pilot-f. giving to sailors pleasant sailing ways to catch f.	ERINNA 4	nature adds f. to every part of f.	GALEN 5
more mute than a f.	LEONIDAS TAR 2	myself consists of a little f., and reason	MARCUS AUR 1
f. slippery object of a fisherman's gain in the moonlight the tuna come	LUCIAN 8		
a f. begins to stink from the head	MOSCHUS 3	Flood	PLATO 339
stirring the brine before you catch the f.	ORACLES 37	matters come on like an ever-rising f.	SOPHOCLES 110
instead of the perch, the scorpion f.	PROVERBIAL 96	trees yielding to the f. stay intact	
venomous spines of a scorpion f.	PROVERBIAL 139	Flow(s)	HERACLITUS 6
f. leaped straight up from the water	PROVERBIAL 157	fresh waters are flowing in the same river	HERACLITUS 56
with nets hunts the sea-brood of the deep	PROVERBIAL 160	everything is in flux, nothing is at rest	
Fisherman – Fishermen	SIMONIDES 25	Flower(s)	
land is death for us who work at sea	SOPHOCLES 74	<i>see also</i> Plant(s), Rose(s)	
trap does the catching while the f. sleeps	ALCIPHON 3	how well white lilies go with the roses	ANACREONTEA 14
I will make you fishers of men	ARCHILOCHUS 19	love garlanded with f.	ANACREONTEA 16
assuager of pain, fisher of men	BIBLE 10	just as amid thistles snowdrops grow	ANONYMOUS 33
a fisherman's utensils	CLEMENT 2	the bees, culling the varied f.	ANONYMOUS 44
his home a ship, his labour in the sea	LEONIDAS TAR 2	may many f. blossom on your tomb	ANONYMOUS 71
a wretched life a fisherman's must be	MOSCHUS 3	violets, marjoram and soft narcissus	ANONYMOUS 71
a stung f. will never forget	MOSCHUS 3	poppies, lamps and aromatic plants	ANONYMOUS 143
the sea surrounds their humble hut	PROVERBIAL 160	man alone takes pleasure in odours of f.	ARISTOTLE 166
	THEOCRITUS 40	grass withereth and the f. falleth away	BIBLE 277
Fishing		cometh forth like a f. and is cut down	BIBLE 327
f. allowed anywhere except harbours	PLATO 121	as a f. of the field, so he flourisheth	BIBLE 337
Flame(s)		became extinct in the f. of youth	EURIPIDES 532
<i>see also</i> Fire(s)		bees pouring forth upon spring f.	HOMER 27
carried their fathers from the flames	AELIAN 3	as a poppy weighed down by its seed	HOMER 104
his eyes were as a f. of fire	BIBLE 288	dewy lotus, and crocus and hyacinth	HOMER 191
as when devouring f. some forest seize	HOMER 39	crocus, irises, hyacinths and rosebuds	HOMERIC HYMN 6
from the cloud lighted an all-shining f.	HOMER 216	myrtle, violets and golden-tufts	IBYCUS 5
as oil quickens a f.	SOCRATES 47	as a f. man blooms, as grass withers	JOHN CHRYS 16
Flask		sipped the f. of the Muses	LEONIDAS TAR 3
<i>see also</i> Cup, Jar, Pot, Sieve, Vessel		the meadows are in f.	LEONIDAS TAR 7
drink deeply when the f. is full	HESIOD 48	violets are in flower now, and lilies	MELEAGER 3
Flatter – Flattery		delightful f. of youth	MIMNERMUS 2
f. is now named 'a way to please'	ANAXANDRIDES 2	other f. blossom and others wither away	QUINTUS 6
you enjoy being flattered and deceived	ARISTOPHANES 101	the race of men is like f. in spring	QUINTUS 6
before strangers don't f. your wife	CLEOBULUS 8	both thou and the garland f. and fade	RUFINUS 3
fear produces f., does not gain goodwill	DEMOCRITUS 131	lilies and roses and fresh anemones	RUFINUS 3
thou shalt not blame or f. any man	EPICETUS 4	a meadow blooms with spring f.	SAPPHO 5
give me sound counsel, not f.	EURIPIDES 158	like a hyacinth trampled by shepherds	SAPPHO 29
you surpass all Persians ever to be	HERODOTUS 116	a daughter who looks like golden f.	SAPPHO 33
a truthful answer or a pleasing one?	HERODOTUS 136	treading gently on the delicate f.	SAPPHO or ALCAEUS 1
history not to f. the present	LUCIAN 21	the f. of spring, the flame of the sun	SIMONIDES 27
f., a general term for rhetoric	PLATO 15	f. have gilded the meadow's leaf	THYLLUS 1
a man is ruined by f.	PLUTARCH 145	Flute(s)	
more credence in f. than truth	SOLOON 55	carpentry is not embodied in f.	ARISTOTLE 316
Flatterer(s)		Pan invented the cross-f., Athena the f.	BION SMYRNA 7
better to fall in with crows than f.	ANTISTHENES 9	the f. is never apply'd to cheer despair	EURIPIDES 225
f. wish for all gifts except prudence	ANTISTHENES 10	songs ring to the music of the f.	PINDAR 105
with so many f., I pity your loneliness	CRATES 2	like a dolphin moved by the sound of f.	PINDAR 116
f. destroy those that support them	FAVORINUS 4	for you sweet f. sing melodies of joy	SOPHOCLES 296
abhor f. as you would deceivers	ISOCRATES 19	a f. is wealth if you know how to use it	XENOPHON 71
cannot use me as a friend and f. both	PHOCION 2	Flute-player(s)	
of all tame beasts the f. is worst	PITTACUS 10	f. ply their craft by right of birth	HERODOTUS 109
modest enough not to attract f.	PLATO 68	Fly – Flight	
everybody is his own greatest f.	PLUTARCH 142	there's nothing sweeter than to f.	ARISTOPHANES 36
a f., a painful affliction to the audience	PLUTARCH 160	many things have we seen in our f.	ARISTOPHANES 39
human nature to be contemptuous of f.	THUCYDIDES 72	f. where I please and sing as I please	EPICETUS 59
Flea		all things that f.	HOMERIC HYMN 20
how many feet a f. could jump	ARISTOPHANES 45	the elephant heedeth not the f.	PROVERBIAL 144
Flee – Fleeing		you want to f. without wings	PROVERBIAL 185
when indicted better f. the country	ALCIBIADES 1	the reckless persistence of a f.	PROVERBIAL EXP 12
I've saved myself, what care I for a shield?	ARCHILOCHUS 1	f. over the waves of the gleaming sea	SOPHOCLES 335
farther you f., the more you're in the tavern	DIOGENES 24	f. with ease aloft the boundless sea	THEOGNIS 19
never f. the experience of love	EURIPIDES 523	any man would like to f.	XENOPHON 16
I have never fled for fear of any man	HERODOTUS 89	Foe(s)	
no man turn back, press forward	HOMER 169	<i>see also</i> Enemy(ies), Enmity, Hostility	
he who fights and runs may f. again	MENANDER 173	we are come to do battle with f.	ARISTIDES 10
women hinder the f. with curses	NICOLAUS 1	to hold your hand victorious over f.	EURIPIDES 71
f. for thy life when a male becomes king	ORACLES 8	hurtful to f., kindly to friends	EURIPIDES 242
f. from Athens to the ends of the earth	ORACLES 13	a bad general is a boon to the f.	MENANDER 106
f. from men trained to face pain	PLATO 42	be impartial with either friend or f.	MENANDER 235
if she flees, soon she'll pursue	SAPPHO 2	keep the same daring spirit against f.	PERICLES 31
for Sparta, f., not dying, is death	SIMONIDES 7	battle against two f., wealth and poverty	PLATO 138
no one wise enough to take flight from love	THEOGNIS 69	wise counsel is stronger against the f.	THUCYDIDES 85
Flesh		fight an overbearing f. to the bitter end	THUCYDIDES 107
the spirit is willing, but the f. is weak	BIBLE 87	Foliage	
the terrible deed of eating f.	EMPEDOCLES 27	the fair f. of the tall oak	ANTIPHILUS 3
		nightingale amid thick f. of the trees	HOMER 382

Follow

f. me, I will make you fishers of men
let him take up his cross and f. me
f. him who devises the wisest counsel
leaders break the law, not those who f.

BIBLE 10
BIBLE 58
HOMER 112
THUCYDIDES 89

Folly

see also Fool(s), Foolish, Foolishness
your own f. will entangle you
democracy, an admitted f.
Athos, monument of vanquished f.
f. is a hindrance to progress
men suffer through their own f.
sheer f. to fight this phantom, Philip
your own f. is driving you to your doom
of many misfortunes f. is the cause
of lawless f. misfortune is the end
it is painful too to join fools in their f.
grieve not for your previous f.
through own wanton f. they came to ruin
f. is a disease of the soul
recklessness and f. cause misfortune
fall by your own f.
we admire your simplicity, not your f.

AESCHYLUS 145
ALCIBIADES 2
ALEXANDER 11
BION 3
DEMOCRITUS 79
DEMOSTHENES 32
DEMOSTHENES 49
DEMOSTHENES 59
EURIPIDES 58
EURIPIDES 283
HESIOD 73
HOMER 392
PLATO 366
PLATO 386
SOPHOCLES 151
THUCYDIDES 127

Food

see also Eat, Eating, Overeating, Stomach(s)
the joys of f. and drink and love
sweet is variety and change of f.
mice looking for f. to look elsewhere
give abundant f. to workmen
his meat was locusts and honey
asking for f., not funeral expenses
moderation in f. and drink gratifies
false that stomach needs unlimited f.
f. not purpose of life but sustains it
exercise before f.
f., drink, sleep, sex, in moderation
eat the f. rather than give it away
mushrooms, f. of the gods
as to which is the most beneficial f.
never miss out on exercise and f.
all sorts of meats and dainty dishes
due measure of drink, f. and exercise
speech is the f. of thought
bring f., fill a deep mixing bowl
dishes release a pleasure all their own
wine to grow sour and f. to moulder
superfluous dishes induce surfeit
offer a rare dish and he eats a bellyful

ANONYMOUS 59
ANTIPHANES 12
ARISTON 1
ARISTOTLE 164
BIBLE 6
DIOGENES 13
EPICETUS 92
EPICURUS 9
EUSEBIUS 4
HIPPOCRATES 37
HIPPOCRATES 40
HOMER 366
NERO 1
PLATO 16
PLATO 114
PLUTARCH 48
PYTHAGORAS 7
PYTHAGORAS 18
SOPHOCLES 340
SOSIPATER 1
XENOCRATES 2
XENOPHON 45
XENOPHON 47

Fool(s)

see also Folly, Witless
obstinacy in a f. has no strength
a prosperous f. is a heavy load
in Greece wise men speak, f. decide
often has a f. spoken to the point
educate the f., you'll find a good many
to serve wisdom to f. is labour in vain
suffer f. gladly, yourselves being wise
grudge every minute among f.
wise men profit more from f.
better for f. to be ruled than to rule
for f. only misfortune is the teacher
f. shaped by fortune, others by wisdom
f. live with no enjoyment in life
f. desire longevity but do not enjoy it
f. yearn for what is gone
f. squander what they have
f. long for life for fear of death
do not try to rule, you f.
idleness and lack of occupation ruin f.
the truth is bitter and disagreeable to f.
not knowing the simplest sums
foolishly speak the foolish
talking sense to a f.
a f. is he who struggles against fate
a teacher to drive sense into a f.
those the wise consider f.
it is painful too to join f. in their folly
a f. honours these laws
f. who strive for mistaken ends

AESCHYLUS 140
AESCHYLUS 212
ANACHARSIS 7
ANONYMOUS 90
ARISTOPHANES 93
ARISTOPHANES 135
BIBLE 236
BIBLE 371
CATO 5
DEMOCRITUS 41
DEMOCRITUS 42
DEMOCRITUS 93
DEMOCRITUS 94
DEMOCRITUS 95
DEMOCRITUS 96
DEMOCRITUS 97
DIO CHRYS 2
DIO CHRYS 4
DIO CHRYS 5
EPHIPPIUS 1
EURIPIDES 57
EURIPIDES 62
EURIPIDES 129
EURIPIDES 166
EURIPIDES 167
EURIPIDES 283
EURIPIDES 308
EURIPIDES 341

a f. is he who sacks the towns of men
thinking he is clever he is but a f.
f. honour the rich., despise the poor
f. though they hear are like the deaf
f. desire war more than peace
pride is the possession of f.
a f. is he who takes on the stronger
even a f. learns from experience
it is a f. who pursues uncertainties
sweet words that turn wise men into f.
any f. can see a thing already done
f. destroyed by their recklessness
you are not a f. but now talk nonsense
nor could the f. abstain but drunk often
f. caring only for things ephemeral
why do you f. yourself
with the foolish we should play the f.
f. caught by boastfulness and idle talk
f. laugh when nothing is to laugh at
one wise man better than a multitude of f.
face few men of wit rather than many f.
pleasure is god to the foolish
f. with one foot already in the grave
infinite is the race of f.
f. are blown up as skins by air
f. unable to remain silent
obstinacy is the hallmark of a f.
god will not favour f. with many words
a wise man is ruined by many f.
surely is a f. and his mind perverted
hard for a man of sense to talk with f.
fame often cometh to the f.
surfeit destroyeth many a f.
god threatens and punishes f.

Foolish

see also Folly, Wise – Foolish
however f. our policies, all will be well
god made f. the wisdom of this world
foolishly speak the f.
talk sense to a fool and he calls you f.
a f. waste of breath to voice idle fears
who blames all women is f.
f. to be rich, and know naught else
a f. man put in a flutter by every word
Hellenes less f. than barbarians
Greeks relate many f. tales
nothing more f. and violent than a mob

ARISTOPHANES 72
BIBLE 206
EURIPIDES 57
EURIPIDES 62
EURIPIDES 339
EURIPIDES 495
EURIPIDES 553
HERACLITUS 36
HERODOTUS 11
HERODOTUS 46
HERODOTUS 76

Foolishness

see also Folly, Wise – Foolish
let me be guilty then of f.
babble about money, a matter insecure

AESCHYLUS 102
MENANDER 5

Foot – Feet

going by f. better than navigating the sea
on supple f. they danced on in delight
shake off the dust of your f.
two-footed, three-footed, four-footed
keep your f. clear of trouble
his f. is slow but quick his mind
f. on the ground, head in heaven
now f. and hands are in the hold of age
rather watch what is before your f.
fool with one f. already in the grave
in pain I find I have both f. and hands
you cannot see what is at your f.

ANTIPHANES 4
BACCHYLIDES 1
BIBLE 43
ENIGMATA 1
EURIPIDES 76
EURIPIDES 181
HOMER 67
HOMER 321
PINDAR 11
PLUTARCH 140
POLEMON 1
THALES 4

Footprint(s)

many f. going in, none coming out
do not look for f. if the bear is nearby
being a thief I recognize a thief's f.
from the f., Heracles

AESOP 27
BACCHYLIDES 24
CALLIMACHUS 36
HERODOTUS 87

Forbearance

with a flavour of friendship and f.
bear and forbear

ARISTOPHANES 120
EPICETUS 77

Forbid

if, god f., misfortune falls upon us
forbade for ever the acting of that play

AESCHYLUS 150
HERODOTUS 105

Force

nothing will f. me to reveal his fate
the speed produces the f.
by cunning or by f.

AESCHYLUS 138
ANAXAGORAS 2
ANTIGONUS (I) 2

FORCE

not by means of f. but diplomacy
persuasion is the opposite of f.
f. and fraud endanger a democracy
win by persuasion, not by f.
better by open f. than by deceit
secured leadership of Hellas, not by f.
speech should wind up f. for intensity
all that f. could achieve in war
use of f. rather than persuasion
motherhood develops strange forces
'tis not for us to f. the will of fortune
f. has no place where there is skill
earth has huge forces inside herself
do not apply a forcible hand to children
law justifies the utmost f.
Sabine women carried in by f.
do not depend on f.
this I achieved combining f. and justice
wise counsel is stronger than brute f.
he would f. his way into the forest
rulers should not owe their power to f.

Foreboding(s)

see also Anticipate

either a f. or because a god bade him so
elsewhere my thoughts, full of f.

Forefathers

see also Ancestor(s), Family, Father(s), Parent(s), Predecessor(s)
who have no worth reckon up grandfathers
we must not fail our f.

Foreign

criticizes his and praises f. countries
off in a f. and far from parents
thy son is in a f. clime

Foreigner(s)

see also Alien(s), Stranger(s)

never fear this horde of f.
enough men killed to defeat all f.
even for your kings you choose f.
nobility not corrupted by marrying f.
privileges of our city free to all f.
great deeds by Greeks and f. alike
so what if I am a f.
none is a f. if he be good
be a trusting friend to a trusting f.
as a f. equally abide by the laws
people tend to value a f. more
be hospitable to f., you too may be one
we never by expulsion keep away f.

Foresight

no one can foresee events of war
f. is the spring of victory
f. is part of bravery
forethought is the wisest policy
saved by f. and mighty courage
confronted by foreseeable dangers
few wars won by greed, many by f.

Forest(s)

as when devouring flames some f. seize
from a tiny spark a vast f. is set ablaze
fire from one spark destroys a great f.
hesitated to go into forested hills
he would force his way into the f.

Forefall

f. both actions and intentions

Forethought

soul drives f., opinion, confidence
f. is what marks the mind of men
most useful are f. and prudence

Forever

see also Eternal, Eternity

if we always deliberate we'll go on f.
no one can be happy all his days
as if they would live f.
if I stay and fight my fame shall be f.

Forget

see also Remember – Forget

know his name but wittingly fail to recall it
I shall never f. a father's words
can a man f. happiness that was his?

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it is not to your advantage to f.

Forgetfulness

so that f. should not cheat knowledge
f. dissolves memory when drinking
f. of one's own ills breeds insolence
f. descending on the unfortunate
I established remedies for f.
near is the f. of thee by all
your f. of all things is near
f. clouds memory
humours give rise to all rashness and f.
it is not to your advantage to forget

Forgive – Forgiven

the good-tempered man tends to f.
her sins which are many, are f.
f. them: they know not what they do
f. the thoughtlessness of youth

Forgiveness

see also Pardon

f. may apply if he acted in ignorance
my blood, shed for the remission of sins

Forgotten

everything is f. through the lapse of time
he had f. her or else did not take notice
someone lacking eloquence is soon f.

Form(s)

for different f. there is different matter
in no way inferior in f., mind or skill
all things are cast in the same mould
every thing has its own determinate f.

Forsaken

my god, my god, why hast thou f. me

Fortress

brothers of one mind stronger than a f.

Fortunate

see also Blessed, Happy

call no one f. until his final day
no man can be f. all his life
Hellas is f. in you and you in Hellas
no man is f. in everything
sometimes a f. man may wish to be dead
everyone claims kinship to the f.
until he dies call no man blest but f.
the f. are taken by surprise by day
the truly f. should stay at home
who escaped violence thought himself f.

Fortunate – Unfortunate

see also Fortunate, Unfortunate

education is a refuge for the u.
education is an ornament for the f.
never treat troubles of the u. insultingly
a man is neither wholly f. nor u.
who has less misfortune is the more f.
the u. need understanding and help

Fortune(s)

see also Chance, Destiny, Fortune – Misfortune, Luck, Rich, Wealth

good f. is a god among men
when Fortune's winds blow soft
let no one despise his present f.
mortals' good f. is the gift of god
god's purpose shines on mankind's f.
luck is for all, judgement for the few
wise man endures the sufferings of f.
wise is he who bears the turns of f.
arrogant or humble depending on f.
the wise adapt to the turns of f.
why, having made a f., send for friends
bear all kinds of f. in a seemly way
good f. in moderation is best
many small expenditures ruin great f.
a sound mind in good f. is best
no predicting how f. will tip the scales
absurd to covet wealth, provided by good f.
f. has loaned, not given money to the rich
not acquired a f.; the f. has acquired him
bear the changes of f. with nobility
f. ever fights on the side of prudence
fools shaped by f., others by wisdom

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- f. controls the end of action
opportunities of f. do not wait
philosophy helped to accept change of f.
life measured by virtue, not by f.
the ways of f. are unpredictable
the ways of f. cannot be taught
your life is yours today, the rest is f.
friends at last have found good f.
a slave either to money or to f.
gold and good f. tempts men
descendants fated to suffer ill f.
a joy to share good f. with a friend
I wish you good f. and all you desire
'tis not for us to force the will of f.
though f. change, endure your lot
sail with the stream, follow fortune's tack
sailors in a heavy storm yield to f.
seek your f. by hard work
f. comes in many forms, my child
quickly good upsets f. of the prosperous
men's f. are as on a wheel
don't bear a grudge for another's f.
Caesar's f. is in the same boat
the tide of f. quickly turns
virtue is a safeguard in any change of f.
what f. lent you she has taken back
if all helped there'd always be good f.
do not boast of your present good f.
there is no one who does not blame f.
many downtrodden restored by good f.
many unworthy men are favoured by f.
affairs can sleep when f. is present
a small turn of f. may change a life
sweet is life if not begrudged by f.
how easily great f. fall
harlot f. shifting with the current
by resolve rather than good f.
good f. is to end life with honour
all is turned upside down by f.
do not resent another man's good f.
we all die though our f. were unequal
a child's f. should be modest
length of years can change f.
good f. will elevate even petty minds
f. is capable of unbelievable deeds
mind unassailable by f.
need of honest friends in good f.
material f. is associated with the body
wealth and good f. next year
be content with your f.
trust not in f.
of all human ills, greatest is f. tyranny
what pain is lacking in our f.
our state's f. are in safety now
f. revolves from day to day
to those who act not, f. is no ally
f. does not side with the fainthearted
f. is not the cause of worth
do not grieve too much with ill f.
men may fall from high f.
f. will not always be on your side
the f. of war sometimes impartial
committed as little as possible to f.
f. made better plans
- Fortune – Misfortune**
see also Fortune(s), Luck, Misfortune(s)
a stroke of f. to find a healer of m.
continuous good f. brings evil in the end
envy in m. happy, in good f. wretched
even in sleep things move to f. or m.
in m. we blame f.
if out of luck all effort is in vain
if in luck waste no more energy
how diverse and fickle luck can be
we now see f. in m.
be the same to your friends in f. and m.
not overjoyed at success, distressed by m.
good f. may damage, m. improve
drink, drink on misadventures
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- drink, drink for good f.
Zeus gives rain one day, shine the next
begrudging own m., resent f. of others
easier to find a man who bears m. well
hard to find a man bearing prosperity well
- Forty stripes save one**
five times received I f.
- Foundation(s)**
a sluggish stream may eat away f.
as a house depends on its f.
when the f. of a family is wrongly laid
laid at Artemisium the f. of freedom
- Fountain**
wash away your sins, not only your face
give of the f. of the water of life freely
poet like a f. where water gushes forth
carved Eros and placed him by the f.
- Fox(es)**
the f. knows many tricks
lions at home, but f. in battle
f. have holes, and birds have nests
poisonous as a scorpion, wily as a f.
patch out the lion's with the f.'s skin
a shrewd old f. this
in daring like a lion, in cunning like a f.
neither f. nor lion can change
playing sly to another f.
no old f. is caught in a trap
f. not caught twice in the same snare
separately, as cautious as the f.
not possible to play the f.
- Fragrance**
see also Perfume, Scent
a lovely f. drifted from her robes
- Frantic**
ecstatic, bacchic, f., fanatic
- Fraud**
penalty for f. ten times the amount
force and f. endanger a democracy
- Free**
destiny awaits alike for f. men and slaves
Orestes goes f., cleared of the charge
forward Hellenes, set your country f.
god has created all men f.
f. is the tongue of the f.
a city is a partnership of f. men
men equally f. are absolutely equal.
Greeks are f. and well governed
the truth shall make you f.
the well-educated alone are f.
what animal would not rather live f.?
same law for slave and f. alike
not in the world is a single man f.
my mind is f. if not my name
never accept bonds when you can die f.
worth above all is a name fit for the f.
freed, each one was eager to achieve
we can remain f. or become slaves
Spartans are f. yet not wholly f.
they care not for the bound or the f.
stay in your native land and remain f.
high-spirited are the f.
god is the same to f. and bond
keep your hands f. from wicked deeds
to speak the truth a privilege of the f.
debts turn f. men into slaves
happiness depends on being f.
nature creates all men f.
impossible to be f. if ruled by passions
no one is f. if not master of his own self
only two occupations for f. men
land set f. from debt
no one is f. from toil and trouble
become a slave, though freely born
no one is a slave, if a f. man he come
- Freedom**
see also Independence, Liberty
lost your youth protecting country's f.
proclaiming the f. of her slave
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passion for f. never dies
 there's no gold enough to buy f.
 f. is the defining factor of democracy
 f. of speech is the mark of liberty
 f. is preferable to slavery
 f. and independence standard to Greeks
 f. of speech is the most beautiful thing
 caged birds make every effort to escape
 f. the greatest boon of self-sufficiency
 most fertile source of eloquence is f.
 to change your opinion is f.
 f. is consciousness of right
 f. depends on being courageous
 even crookedness can be healed with f.
 laid at Artemisium the cornerstone of f.
 use of words instrumental in giving men f.
 injustice has greater f. to act
 too much f. leads to slavery
 tyrants never taste true friendship or f.
 f. is power over life and oneself
 pouring out too much undiluted f.
 to rulers give everything except your f.
 we fought for Greece's f.
 wished to leave a city blossoming with f.
 f. an ornament of the soul
 f., blessed child of Zeus
 be worthy of the f. you possess

Freeze

not too far so as not to f.

Friend(s)

see also Companion(s), Friendship(s)

praise a f.'s success without envy
 tyranny's disease, to trust no f.
 hate those who desert their f.
 no f. of mine who violates altars
 true f. are proven in adversity
 f. who harms is not unlike an enemy
 under constraint f. and horse are tested
 ashamed to face f. for my faults
 harder to guard against f. than enemy
 a wretched man dishonours his old f.
 the only one of my f. I can rely on
 thought of f. as a young girl does
 with f. we had the best of times
 do not lament over f. lost
 when men drink, they help their f.
 why, having made a fortune, send for f.
 count on f. whom I had helped
 f. pretended not to see me
 a f. is one of the greatest goods
 misfortune shows those not really f.
 every man is his own best f.
 a f. wishes the best for the other's sake
 rejoice because a f. is rejoicing
 the real f. loved on account of goodness
 a f. is not for the sake of benefit
 one who has many f. has no f.
 honour truth above our f.
 without f. no one would choose to live
 morose and elderly people rarely make f.
 a f. is another self
 anger more against f. than strangers
 good and numerous f. part of happiness
 a f. is a single soul in two bodies
 be to f. as we wish f. to be to us
 a man lay down his life for his f.
 with f. ask what they are
 with f. ask not whence they come
 Muses will not cast their f. away
 sheep playmates and sheep f.
 he blurts out his troubles to a f.
 hasten to your friends' misfortunes
 visit your f. more readily in adversity
 render a service to a f.
 advice which f. don't dare give to kings
 many who don't seem to be, are real f.
 many who seem to be f. are not
 life is not worth living without f.
 the bad-tempered is sure to lose his f.

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easy to find f. in prosperity
 I share the grief of my f.
 f. in word but not in deed
 speak frankly to a f.
 f. at last have found good fortune
 I care for riches to make gifts to f.
 good f. are best seen in adversity
 misfortune has no f.
 no one attacks a f. because of his f.
 a joy to share good fortune with a f.
 a smooth tongue wins no f.
 f. should share their friends' distress
 unenvied it is to witness the death of f.
 no better way to address a f.
 hurtful to foes, kindly to f.
 without brother, father, f.
 when all goes well, what need of f.?
 most welcome is a trusty f.
 hesitation is a grave ill among f.
 succeed, f. vanish if you fail
 equity which binds for ever f. to f.
 a cautious man is for a f. the surest f.
 even tears are sweet for a dear f.
 counsel of a f. best remedy for sorrow
 a f. and ally, without deceit or guile
 a f. is most precious of all possessions
 Themistocles was no f. of his
 be a f. to him who is your f.
 a friend's advice is often more effective
 despair to their enemies, joy to their f.
 the good cherish theirs f. even when far
 the base honour f. only when present
 accept oath to save f. from danger
 use possessions to help a f. in distress
 be f. only with those worthy of you
 f. by your side better than buried wealth
 no medicine for anger but counsel of a f.
 don't tell your secret to your f.
 welcome in sorrow are the words of f.
 unjust to willingly cause grief to f.
 be trustworthy and so will your f.
 show kindness to your f.
 be fair to both f. and strangers
 in need a f. is better than wealth
 be impartial judging either f. or foe
 time tests f. as fire tests gold
 wicked f. bear wicked fruit
 too much self-love will win no f.
 a good f. is a physician for sorrow
 look at true f. as brothers
 you are wealthy if you have many f.
 be a trusting f. to a trusting foreigner
 even in anger do not reveal secrets of f.
 many are f. of your table, not true f.
 fight hard for yourself and your f.
 it is our duty to strive for wife and f.
 be accommodating with your f. ways
 f. are like possessing treasure
 render a timely service to your f. in turn
 be same to f. in fortune and misfortune
 we secure f. not by receiving benefits
 cannot use me as f. and flatterer both
 love f. till death, faithfulness is best
 I would rather use wealth to assist my f.
 the need for f. appears in many forms
 friends' property is genuinely shared
 the good alone is f. to the good
 f. have all things in common
 a part of our existence belongs to our f.
 I will face dangers in duty for a f.
 cannot use me as a f. and flatterer both
 f. to be tested before the time of need
 f. proved false when the need arises
 a true f. applauds only what is best
 few dare speak frankly to their f.
 need of honest f. in good fortune
 don't make f. of chance acquaintances
 my character has brought me many a f.
 know a f. after 'eating salt together'

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- like is f. to like
common are the possessions of f.
distant f. are no f.
success has many f.
f. share all things
give everything except your freedom to f.
but come, my f., for day is near
left not the forum without making a f.
best is youth spent with f.
not to depend on f. while alive
happy he that has f. in foreign parts
be not rash to make, but then keep f.
stand by your f.
not possible to be a f. to both sides
enemy may become f., a f. an enemy
grievous to lead your f. into trouble
not even death can make a foe a f.
a f. in word is never f. of mine
what can wound as much as a false f.
rejecting loyal f. is to destroy your life
a f. more precious than any possession
glad to be deprived of such f.
remember f., present or absent
all that comes from f. is precious
better be foe than f.
what worth is a cowardly f.?
lack of f. in exile is more grievous
no man is f. to one in exile
never befriend a man in exile
many are comrades by the wine-jug
we shall never be true f.
allow f. freedom of speech
in tyranny even a f. is suspect
make few enemies f., many f. enemies
gentle with f., formidable with enemies
of all possessions best is a true f.
a f. is another I
may no one of my f. be ignorant of love
- Friendlessness**
f. and solitude is a terrible thing
- Friendliness**
and f. glowed between them
- Friendship(s)**
see also Friend(s)
many f. end for lack of converse
you surely violate the f. code of drinkers
remember my f. wherever you may be
in Greece ties of f. are heeded
with a flavour of f. and forbearance
to promote f. is the task of politics
there is no stable f. without confidence
in the household are found the origins of f.
perfect f. of men alike in virtue
a wish for f. arises quickly, f. does not
f. based on utility ends when profit ends
f. between good men irreproachable
prefer f. of one intelligent to many fools
accord of mind and feeling creates f.
f. the greatest of blessings
f. of great men no eternity will obliterate
giving nothing to hatred or f.
in a steady f. there also is delight
foster truth, faith, f., thrift, art
no common understanding, no f.
world held together by f.
in the highest degree united in mutual f.
no true f. with either good or bad
tyrants never taste true f. or freedom
true f. seeks virtue, intimacy, usefulness
seek those who are worthy of f.
equality leads to f.
when the pot boils f. thrives
war and f. admit of no excuses
cherish f.
a f. is but a treacherous anchorage
private f. above the public welfare
never destroy a f. on a trivial ground
f. will not last without honesty of both
- PROVERBIAL 68
PROVERBIAL 71
PROVERBIAL 86
PROVERBIAL 95
PYTHAGORAS 14
PYTHAGORAS 51
SAPPHO 14
SCIPIO 1
SIMONIDES 11
SIMONIDES 46
SOLON 25
SOLON 35
SOLON 50
SONGS 9
SOPHOCLES 26
SOPHOCLES 83
SOPHOCLES 89
SOPHOCLES 93
SOPHOCLES 103
SOPHOCLES 194
SOPHOCLES 266
SOPHOCLES 371
THALES 14
THEOCRITUS 44
THEOGNIS 5
THEOGNIS 6
THEOGNIS 14
THEOGNIS 14
THEOGNIS 26
THEOGNIS 42
THEOGNIS 68
THEOPOMPUS (1) 1
THRASYBULUS 1
THUCYDIDES 65
XENOPHON 1
XENOPHON 61
ZENO OF CITIUM 8
ZOPYRUS 1
- ARISTOTLE 39
EMPEDOCLES 23
ANONYMOUS 30
ANONYMOUS 37
ANONYMOUS 150
APOLLONIUS RHOD 15
ARISTOPHANES 120
ARISTOTLE 38
ARISTOTLE 40
ARISTOTLE 49
ARISTOTLE 133
ARISTOTLE 134
ARISTOTLE 135
ARISTOTLE 136
DEMOCRITUS 56
DEMOCRITUS 85
EPICURUS 13
ISOCRATES 1
LUCIAN 20
PINDAR 38
PITTACUS 8
PLATO 24
PLATO 25
PLATO 86
PLATO 144
PLATO 275
PLUTARCH 151
PLUTARCH 152
PROVERBIAL 67
PROVERBIAL 128
PROVERBIAL 161
SEVEN SAGES 26
SOPHOCLES 26
SOPHOCLES 62
THEOGNIS 24
THUCYDIDES 61
- Frog(s) – Tadpole(s)**
brekekekex, ko-ax, ko-ax
boys throw stones at f. for fun
f. don't die for fun, but in earnest
Protagoras, no better in intellect than a t.
water to a f.
the tree-frog cried in the thick thornbrake
oh to be a f. and live aloof from care
- Front**
an abyss in f., and wolves behind
- Front Seats**
pushing and fighting for the f.
- Frugal**
a f. meal eaten in peace
satisfied with as little as I am
husband thy resources
how many things I can do without!
fewest needs, nearest to the gods
- Fruit**
see also specific fruit, e.g. Apple(s), Fig(s), Olive(s)
tree not bringing good f. is hewn down
who planteth vine and eateth not the f.
first blossom, then bear f., then ripen
roots of education bitter, the f. is sweet
all is f. to me that nature's seasons bring
the f. of the righteous is never lost
wicked friends bear wicked f.
fresh cucumbers, apples, and pears
f. is sweet when the watchman is away
no f. of the earth might grow for him
pears rolling in abundance at our feet
pomegranate, quince, fig, walnut
- Fugitive**
a f. from the gods and a wanderer
if we don't laugh at f. life
- Fulfilment**
unceasing work always finds f.
for the morrow admits no f.
the outcome lies with god
- Full**
see also Satiety
f. of Zeus are the seas
drink deeply when the flask is f.
when hands are f. give to the needy
when net was f. he did not haul it in
I shall feed myself to the f.
- Full – Empty**
if wisdom could flow from the f. to the e.
- Funeral**
not enough to pay for his f.
I am not asking for f. expenses
the day one marries and the day of her f.
a cheap f. will take you to the same place
I have never envied a costly f.
no good words for you even at your f.
- Furies**
the F. song, spell to bind the soul
the F., withering the life of mortal men
here his voice was stopped by the F.
- Fury**
see also Anger, Wrath
we deem the short-lived f. past
breathing f.
- Futility**
engage in futile toil like Penelope
hope urges on to exercises in f.
- Future**
see also Past – Present – Future, Present – Future
drink and be merry; the f. no one knows
you use birds to foretell the f.
you find in children the seeds of f. habits
anxious day and night about the f.
listen, be silent, take heed, look ahead
inscrutable is the f. to all men
the f. is hidden from all men
watch the f., much god may change
neglect the Muses and kill the f.
as regards the f., uncertainty prevails
knew all things that were to be
- ARISTOPHANES 78
BION 12
BION 12
PLATO 333
PROVERBIAL 163
THEOCRITUS 21
THEOCRITUS 25
PROVERBIAL 94
ARISTOPHANES 2
AESOP 41
EPAMINONDAS 6
LUCIAN PS 3
SOCRATES 52
SOCRATES 53
BIBLE 7
BIBLE 217
EPICTETUS 27
ISOCRATES 75
MARCUS AUR 22
MENANDER 166
MENANDER 245
PRAXILLA 1
PROVERBIAL 89
SOPHOCLES 269
THEOCRITUS 22
ZONAS 1
EMPEDOCLES 19
PALLADAS 10
ANAXANDRIDES 6
JOHN CHRYS 9
PINDAR 61
ARATUS 1
HESIOD 48
PHOCYLIDES PS 10
SOLON 29
SOPHILUS 2
PLATO 290
ARISTIDES 15
DIOGENES 13
HIPPOXAX 2
MENANDER 56
MENANDER 56
PROVERBIAL 172
AESCHYLUS 44
AESCHYLUS 44
HOMER 223
HOMER 5
HOMER 43
PLATO 169
SEMONIDES 1
ANONYMOUS 54
ARISTOPHANES 27
ARISTOTLE 56
BACCHYLIDES 25
CRATINUS 2
DEMOSTHENES 60
DEMOSTHENES 75
EURIPIDES 315
EURIPIDES 540
HERMOCRATES 5
HOMER 3

FUTURE

fate common to all, the f. unknown	ISOCRATES 18	Garlic	
face the f. with courage	ISOCRATES 54	you hawkers of g. and bread	ARISTOPHANES 105
remember the past, ready to face the f.	ISOCRATES 76	how much spent on purges and g.	HERODOTUS 57
whatever shall be unto everlasting time	MARCUS AUR 46	Garments	
f. not as I wish but to my benefit	MENANDER 263	rich g. and gold to cover unmanly spirits	PLUTARCH 8
unknown is the time of death and the f.	PHOCYLIDES PS 35	Gates	
blinded is our perception of the f.	PINDAR 60	lift up your g., ye princes	BIBLE 329
what will come, whence it will come	PINDAR 96	Gathering	
no way to know what next year may bring	PINDAR 97	g. where thou hast not strawed	BIBLE 78
impossible to look into the f.	PITTACUS 6	gather up the fragments that remain	BIBLE 158
direction of education determines f. life	PLATO 242	gather many years, scatter in a day	DIPHILUS 5
inspiration creates light for the f.	PLUTARCH 164	the g. stirred, as wind ruffles the waves	HOMER 29
presentiments about what is to happen	POLYBIUS 10	General(s)	
someone in the f. will remember us	SAPPHO 38	<i>see also</i> Commander(s), Military	
do not speak of tomorrow	SIMONIDES 14	bold towards the enemy, kind to his men	AGESILAUS II 7
my divine sign indicates the f.	SOCRATES 55	a g. leads his army, a captain his ship	ANONYMOUS 89
what prophet can foretell the f.	SOPHOCLES 44	a general, short and bandy-legged	ARCHILOCHUS 10
only a fool would reckon on the f.	SOPHOCLES 298	numerous g., good for nothing	ARISTOPHANES 12
the morrow is always obscure	SOPHOCLES 345	the best g. looks for enemy's mistakes	BRASIDAS 3
wise in forecasting the most distant f.	THEMISTOCLES 20	a man has many cares when he is g.	EURIPIDES 198
no one knows what the f. may bring	THEOGNIS 11	worth more to a g. than a vast army	EURIPIDES 402
aid to the interpretation of the f.	THUCYDIDES 6	many g. but no soldiers	HERODOTUS 144
		sound strategy depends upon the g.	HYPERIDES 1
		a g. never to say: I never expected that	IPHICRATES 1
		army's legs is cavalry, head is the g.	IPHICRATES 3
		a bad g. is a boon to the foe	MENANDER 106
		a g. who never was a soldier	MENANDER 106
		g. must keep both hands and eyes clean	PERICLES 56
		many g. I see, but how few soldiers	PHOCION 7
		g. don't know how to use their spoils	PLATO 7
		g. hand over a captured city to politicians	PLATO 7
		a good g. to correctly assess the future	PLUTARCH 66
		too many g. lost Caria	PROVERBIAL 31
		when the g. is present all authority ends	PROVERBIAL 104
Gain		Generation(s)	
man's life vainly spent in hopes of g.	AESOP 6	we pass on our trust to the next g.	ANTIPHON SOPH 9
what good is g. with worries	ANACREONTEA 9	punishing children to the fourth g.	BIBLE 323
all mortals yield to g.	ANONYMOUS 104	lord, thou hast been our refuge in all g.	BIBLE 333
the many covet g. rather than honour	ARISTOTLE 259	one who has lived among men of one g.	CATO 9
evil g. bring loss of virtue	DEMOCRITUS 106	each earthly g. springs from love	EURIPIDES 157
without g. there would be no cunning	DIPHILUS 3	one g. grows and another passes away	HOMER 84
hubris wrongs others even with no g.	EUENUS 4	as the g. of leaves, so is that of men	HOMER 84
what will you g. by endless grieving?	EURIPIDES 35	so the g. of man circle round	MUSAELUS (1) 1
what do I g. from living?	EURIPIDES 241	land transmitted to us in successive g.	PERICLES 13
check a man who gains esteem unjustly	EURIPIDES 489	handing the torch of life from g. to g.	PLATO 103
g. deceives men's sense	HESIOD 41	like the g. of leaves is that of men	SIMONIDES 32
control g., temper, pleasure, pain	ISOCRATES 12	no cessation of ruin, g. after g.	SOPHOCLES 99
all work for pleasure or g. or honour	ISOCRATES 71	Generosity	
a poor man's talk has one object, g.	MENANDER 22	money used with sense promotes g.	DEMOCRITUS 139
look not for g. in all things	MENANDER 142	glad is he who gives willingly	HESIOD 45
leave g. to trades pursued for g.	PERIANDER 11	Generous	
do not be lured by deceitful g.	PINDAR 71	g. he who does good from choice	DEMOCRITUS 54
even wisdom is enchained by g.	PINDAR 75	a g. heart in prosperity shows a man	PLUTARCH 129
no one may pursue greedy g.	PLATO 234	Genius	
your gains to tally with your needs	PLUTARCH 14	democracy is the kindly nurse of g.	ANONYMOUS 76
old age deprived of pleasures still loves g.	SIMONIDES 45	no g. without some touch of madness	ARISTOTLE 287
often hope of g. has led men to their ruin	SOPHOCLES 63	g. lapses very easily into nonsense	LONGINUS 9
ugly schemes in the pursuit of g.	SOPHOCLES 127	Gentle	
all tyrants lust for filthy g.	SOPHOCLES 129	Aristides faced adversity with g. calm	ARISTIDES 3
shun ill-gotten gains	THALES 16	be fierce and g., a woman of the world	ARISTOPHANES 111
Gain - Loss		g. immortal power of pure love	EMPEDOCLES 10
prefer l. to dishonest g.	CHILON 3	be g. towards those who are ill	HIPPOCRATES 36
l. grieves you once, dishonest g. always	CHILON 3	g. words, ungente the response	HOMER 149
hope of evil g. is the beginning of l.	DEMOCRITUS 107	keep yourself simple, g., pure	MARCUS AUR 43
evil gains are equal to a l.	HESIOD 43	how charming is a youthful and g. father	MENANDER 127
Galaxy		g. are men of ready tears	PROVERBIAL 56
the g. is made up of small stars	DEMOCRITUS 153	be g. in your ways	SEVEN SAGES 24
Galilean		in peace and prosperity men are gentler	THUCYDIDES 95
you have won, G.	JULIAN APOS 3	Gentlemen	
Game(s)		in positions of authority not all are g.	ARISTOTLE 245
prize from the Athenian G.	ANONYMOUS 138	Gentleness	
happy in their childish g.	ANYTE 2	temper our thoughts with g.	ARISTOPHANES 120
g. imitations of more serious study	ARISTOTLE 278	g., prudence, components of virtue	ARISTOTLE 297
if you stay in the g., stop wailing	EPICETUS 37	adorn yourself with g. and justice	EPICETUS 100
Lydians invented the g. of dice and ball	HERODOTUS 26	g. should mark a statesman	PLUTARCH 16
why do you play at forbidden g.?	JOHN CHRYS 5	demonstrating fortitude, justice, g.	PLUTARCH 88
use g. to channel children's desires	PLATO 46	we who live in g. and love for mankind	PLUTARCH 91
draughts and dice, remedy for idleness	SOPHOCLES 336	Geometry	
at the g., who start too soon or lag behind	THEMISTOCLES 8	young develop ability in g. and maths	ARISTOTLE 124
Garden(s)			
as if he had slaughtered his whole g.	AMMIANUS 1		
we kill destroyers of sweet-smelling g.	ARISTOPHANES 33		
dig my g., and prune my vines	ARISTOPHANES 160		
the rose is the queen of the g.	MENANDER 241		
beauty of trees, multitude of scents	XENOPHON 77		
Cyrus designed the g. himself	XENOPHON 77		
Garlands			
bring flowering g.	ANACREON 4		
she shines, the garland of the garland	MELEAGER 2		

there is no royal short cut to g.
 why he was late studying g.
 god is always doing g.
 no one may enter who knows not g.

Ghost(s)

see also Phantom(s)

alone of g. I cannot lie at ease
 it is finished, and he gave up the g.
 may my g. haunt thy country
 he fights a g. that has no substance

Gift(s)

see also Give – Receive

decency of mind the greatest g. of god
 death, the only god not appeased by g.
 where are my many promised g.?
 g. of a large amount of money
 actions and minds of men deceived by g.
 from g. much ill comes to mankind
 gold and frankincense and myrrh
 every good and perfect g. is from above
 practice more effective than natural g.
 send g. to many, to some every day
 g. of bees honey, g. of god speech
 no benefit in g. of a bad man
 they say g. win over even the gods
 each has his special g.
 a mazy shell from the Erythrean rock
 gave g. in vain to win th' obdurate maid
 Egypt, a g. of the river
 no g. of gold or territory can seduce us
 a willing g. gives joy to him who gives
 g. of gods are not to be flung aside
 hateful are his g., they are as nothing
 any g. we give though small is precious
 the gods do not give g. to all alike
 quietly enjoy what g. the gods may give
 love, sleep, choicest g. of heaven
 gratitude ages fast after the g.
 how great is a small g. given in time
 small g. is great if given with goodwill
 education first of finest g. to man
 philosophy, unsurpassed g. from the gods
 gods will not be seduced with g.
 if gods count more our g. than our souls
 justice not influenced by g.
 gods and kings can be won with g.
 if she takes not g., others she'll give
 the g. of enemies are no g.
 great goodwill goes with a small g.
 nothing possible without giving g.

Girl(s)

see also Maiden(s)

she gazes after another g.
 thought of friends as a young g.
 just as young g. by a sandy beach
 g., why so miserly with your virginity?
 g. need to be educated as well as boys
 in a boy and a g. the same soul can be
 yesterday you twirled with dancing g.
 curly-head boy, all eyes for little g.
 no enemy enslaved me yet this g. has
 a g. with a spirit untouched by fear
 g. mix their hair with roses
 education for g. as much as boys
 but come, dear g., for day is near
 what g. has bewitched your senses

Give

render unto god the things that are god's
 what will ye g. me, and I will deliver him
 but such as I have g. I thee
 god loveth a cheerful giver
 I will g. unto him that is athirst
 a willing gift gives joy to him who gives
 you would not give away a grain of salt
 g. promptly to the poor, not tomorrow
 what god has given, g. to those in need
 render to each his due

EUCLID 7
 LACYDES 1
 PLATO 411
 PLATO 415

ARCHIAS 1
 BIBLE 180
 SOPHOCLES 230
 SOPHOCLES 275

AESCHYLUS 22
 AESCHYLUS 193
 AESCHYLUS 196
 ANACREON 10
 ANONYMOUS 2
 ANTIMACHUS 1
 BIBLE 3
 BIBLE 272
 EPICARMUS 15
 EPICETUS 62
 EPICETUS 93
 EURIPIDES 235
 EURIPIDES 244
 EURIPIDES 310
 HEDYLE 1
 HEDYLE 1
 HERODOTUS 47
 HERODOTUS 167
 HESIOD 45
 HOMER 49
 HOMER 121
 HOMER 287
 HOMER 292
 HOMER 372
 HOMERIC HYMN 14
 MENANDER 261
 MENANDER 338
 PHILEMON 40
 PLATO 50
 PLATO 361
 PLATO 387
 PLATO 388
 PLUTARCH 156
 PROVERBIAL 73
 SAPPHO 2
 SOPHOCLES 24
 THEOCRITUS 44
 THUCYDIDES 59

ANACREON 2
 APOLLONIUS RHOD 10
 APOLLONIUS RHOD 19
 ASCLEPIADES 1
 CLEOBULUS 12
 EMPEDOCLES 20
 GREGORY NAZ 10
 HOMER 153
 MENANDER 52
 PINDAR 95
 PINDAR 105
 PLATO 112
 SAPPHO 14
 SAPPHO 22

BIBLE 70
 BIBLE 82
 BIBLE 187
 BIBLE 235
 BIBLE 311
 HESIOD 45
 HOMER 368
 PHOCYLIDES PS 9
 PHOCYLIDES PS 15
 PLATO 210

Give – Receive

see also Gift(s), Receive, Reciprocity

freely ye have received, freely g.
 g. to the poor, r. a treasure in heaven
 g. and it shall be given unto you
 it is more blessed to g. than to r.
 g. and you will r.
 god gives one and withholds another
 remember favours received not given
 g. back what you have received
 to r. rather than to g.

BIBLE 42
 BIBLE 64
 BIBLE 122
 BIBLE 195
 EPICARMUS 14
 HOMER 341
 MENANDER 331
 SEVEN SAGES 12
 THUCYDIDES 58

Give – Take

whatever Fate has given she takes back
 if much is given, much shall be required
 g. me today and take tomorrow; what folly
 don't ask back what has been given

ANONYMOUS 19
 BIBLE 129
 JOHN CHRYS 3
 PLATO 190

Glad – Gladness

bury the dead with jollity and g.
 g. at heart is he who gives willingly

HERODOTUS 92
 HESIOD 45

Glance

woman's flashing g. never escapes me
 casting glances at each other

AESCHYLUS 201
 APOLLONIUS RHOD 14

Globalization

I am a citizen of the world
 whole world a single country
 this world of ours is but a single state
 the world is as a city; all participate

DIODEGENES 14
 DIODEGENES OEN 1
 EPICETUS 55
 MARCUS AUR 14

Glory

g. bringing idle joy
 death more glorious than useless life
 men go different ways seeking g.
 the kingdom, the power, and the g.
 the g. of the lord shone about them
 and we beheld the g. of the father
 all the g. of man as the flower of grass
 and the king of g. shall come in
 g. to a man who fights for his country
 lived long enough for virtue and for g.
 choose life with liberty, or death with g.
 excess of passion brings no g. to men
 such persons live a life of greatest g.
 greatest g., to die for one's country
 who can get g. without striving for it
 deed of surpassing greatness and g.
 fame and g. attend upon wealth
 g. for himself, mourning for us
 eagerness for fight and g. to be won
 g. is not a protector against time
 nothing is worse than empty g.
 women's g. is not to be inferior to men
 g. lives on in everlasting remembrance
 only the righteous live forever in g.
 splendid in the g. of his triumph
 an insatiate desire for g. and power
 the g. belongs to our ancestors
 ever-shining g. upon their fatherland
 nothing so unprofitable as the love of g.

AESCHYLUS 10
 AESCHYLUS 186
 BACCHYLIDES 8
 BIBLE 26
 BIBLE 115
 BIBLE 144
 BIBLE 277
 BIBLE 329
 CALLINUS 2
 DIONYSIUS HAL 18
 DIONYSIUS HAL 23
 EURIPIDES 236
 EURIPIDES 242
 EURIPIDES 350
 EURIPIDES 401
 HERODOTUS 175
 HESIOD 39
 HOMER 61
 HOMER 62
 MENANDER 78
 MENANDER 244
 PERICLES 39
 PERICLES 50
 PHILEMON 10
 PINDAR 56
 PLUTARCH 46
 PLUTARCH 119
 SIMONIDES 3
 THEOPHRASTUS 18

Gluttony

there is going to be g. at large expense

SOPHILUS 2

Go – Going

g., and do thou likewise
 none asketh me, whither goest thou?
 I g. my way to him that sent me
 when it goes, let it be gone
 lover who flutters off and is gone
 I can neither hold him nor let him g.
 you leap beyond the trench, g. too far

BIBLE 125
 BIBLE 173
 BIBLE 173
 EPICETUS 68
 PLATO 303
 PROVERBIAL 8
 PROVERBIAL 181

Goat(s)

like the g. you'll mourn for your beard
 billy-goat with purple reins
 nightjar sucks she-goats' milk
 trembling as bleating g. before a lion
 the kid hasn't been born yet
 milking a billy g.
 the g. goes after the clover

AESCHYLUS 198
 ANYTE 2
 ARISTOTLE 58
 HOMER 152
 PROVERBIAL 153
 PROVERBIAL 182
 THEOCRITUS 24

God (One)

praising in songs the Blessed One
 though g. is one, he has many names
 father to the word is the timeless one

ANONYMOUS 10
 ARISTOTLE 174
 GREGORY NAZ 4

no mind can ever grasp you	GREGORY NAZ 6	what g. joined let not man put asunder	BIBLE 62
one universe, one g., one reason	MARCUS AUR 50	with g. all things are possible	BIBLE 66
I believe in one g., the father almighty	NICENE CREED 1	blessed who cometh in name of the lord	BIBLE 68
from him alone all things proceed	ORPHICA 13	render unto g. the things that are god's	BIBLE 70
one g. only, greatest among gods and men	XENOPHANES 6	ye know not what hour your lord comes	BIBLE 77
g. is eternal, one, uniform in every way	XENOPHANES 18	my g., why hast thou forsaken me	BIBLE 94
God(s)		hail, the lord is with thee	BIBLE 110
<i>see also</i> Deity(ies), Aphrodite, Athena, Hermes, Plutus, Zeus etc.		my soul doth magnify the lord	BIBLE 111
decency of mind the greatest gift of g.	AESCHYLUS 22	my spirit rejoiced in g. my saviour	BIBLE 111
g. looks graciously on a gentle master	AESCHYLUS 26	g. put down the mighty, exalted the low	BIBLE 112
good fortune is a g. among men	AESCHYLUS 57	the glory of the lord shone about them	BIBLE 115
hear, you blissful powers underground	AESCHYLUS 61	glory to g. in the highest	BIBLE 117
men should bear the ills the g. bestow	AESCHYLUS 72	the kingdom of g. is within you	BIBLE 134
all tasks a burden, except to rule the g.	AESCHYLUS 88	g. be merciful to me as a sinner	BIBLE 135
from g., or man, or blend of both	AESCHYLUS 93	and the word was g.	BIBLE 142
if, g. forbid, misfortune falls upon us	AESCHYLUS 150	no man hath seen g. at any time	BIBLE 145
mortals' good fortune is the gift of g.	AESCHYLUS 158	g. gave the world his only son	BIBLE 150
hard to track pathways of g.'s purpose	AESCHYLUS 161	g. is a spirit	BIBLE 152
clouds not far from g. himself	AESCHYLUS 175	gift of g. not purchased with money	BIBLE 189
who violates the altars of the g.	AESCHYLUS 177	the g. are come in the likeness of men	BIBLE 191
when g. wishes to destroy a house	AESCHYLUS 192	alter to the unknown g.	BIBLE 193
g. implants the guilty cause in men	AESCHYLUS 192	for in g. we live and have our being	BIBLE 194
death, the only g. not appeased by gifts	AESCHYLUS 193	if g. be for us, who can be against us	BIBLE 202
g. distance from justifiable deceit	AESCHYLUS 205	g. made foolish the wisdom of this world	BIBLE 206
to those who toil, the g. owe fame	AESCHYLUS 206	the foolishness of g. is wiser than men	BIBLE 208
g. helps him who helps himself	AESCHYLUS 215	the weakness of g. is stronger than men	BIBLE 208
pray to the g. when making an effort	AESOP 23	god loveth a cheerful giver	BIBLE 235
only power denied to g., to undo the past	AGATHON 1	and so shall we ever be with the lord	BIBLE 257
g. has created all men free	ALCIDAMAS 1	g. shall wipe away all tears from their eyes	BIBLE 309
on things unseen the g. have certainty	ALCMAEON 1	g. created the heaven and the earth	BIBLE 315
the soul is a gift of g.	ANACHARSIS 8	g. said let there be light	BIBLE 316
I sing of love, the tyrant of g.	ANACREONTEA 16	g. made man according to his image	BIBLE 317
some g. turns the helm for each of us	ANAXANDRIDES 1	g. formed man of the dust of the earth	BIBLE 319
g. don't give everything to everyone	ANONYMOUS 55	I am thy g., have no other g. beside me	BIBLE 322
if Homer not a g., esteem him as if a g.	ANONYMOUS 61	for I am the lord thy g., a jealous g.	BIBLE 323
if Homer be a g., honour him as a g.	ANONYMOUS 61	oh my g., I have trusted in thee	BIBLE 330
g. errs not, fails not, g. alone is great	ANONYMOUS 70	o Lord, heal my soul	BIBLE 331
for g. nothing is impossible	ANONYMOUS 75	lord, thou hast been our refuge	BIBLE 333
the eye of g. sleeps not	ANONYMOUS 88	g. maketh the clouds his chariot	BIBLE 338
g. rules the world, the mind our heart	ANONYMOUS 89	g. appointed the moon for seasons	BIBLE 342
Zeus leaves little worries to lesser g.	ANONYMOUS 108	fear of g. is the beginning of wisdom	BIBLE 344
whom g. would destroy he makes mad	ANONYMOUS 113	prepare ye the way of the lord	BIBLE 362
I dare to state that there may be no g.	ANONYMOUS 115	make straight the paths of our g.	BIBLE 362
g. comfort the unfortunate	ANONYMOUS 116	the lord created medicines from the earth	BIBLE 373
a solace to men are the g.	ANONYMOUS 116	no longer is g. far away	CALLIMACHUS 19
the gods' sharp eyes see everything	ANONYMOUS 117	the immortals are deaf to lovers' oaths	CALLIMACHUS 30
justice shines forth under god's light	ANONYMOUS 118	to little men the g. send little things	CALLIMACHUS 39
as I am a lamp I shine on g. and men	ANONYMOUS 134	if I act wickedly, the g. are displeased	CHRYSIPIUS 3
I go to work now for the goddess of love	ANTIPATER SID 1	for from you we are born	CLEANTHES 1
g. does not need anything	ANTIPHON SOPH 3	only we are created in g. image	CLEANTHES 2
g. is boundless and lacks nothing	ANTIPHON SOPH 3	we celebrate the works of g.	CLEANTHES 4
no one can know g. from an image	ANTISTHENES 2	thou art my harp, pipe and temple	CLEMENT 3
if one is to live with g. learn philosophy	ANTISTHENES 21	a being difficult to grasp and apprehend	CLEMENT 6
from g. let us begin	ARATUS 1	I am a g. that draws near	CLEMENT 6
from g. let us begin	ARATUS 14	men believe that a tribe of spirits exists	CRITIAS 9
everywhere we have need of g.	ARATUS 14	soundless voice to extol the glory of g.?	CYRIL ALEX 1
what is above us is beyond us	ARISTON CHIOS 2	the lord fills the earth and the sky	CYRIL ALEX 2
soon the g. get up and dance	ARISTOPHANES 16	asking for health in prayers to the g.	DEMOCRITUS 116
treat us as g. and we'll be your prophets	ARISTOPHANES 28	laws are a gift and invention of the g.	DEMOSTHENES 85
hold a parasol so the g. can't see me	ARISTOPHANES 40	asking the g. for good health	DIOGENES 26
g. content with gifts according to ability	ARISTOTLE 50	g. will not act with the ignorance of men	DIONYSIUS HAL 15
life and eternal existence belong to g.	ARISTOTLE 70	g. is a circle, its centre everywhere	EMPEDOCLES 8
a later myth that there are other g.	ARISTOTLE 74	a fugitive from the g. and a wanderer	EMPEDOCLES 19
g. a legal and utilitarian expedient	ARISTOTLE 74	it is not possible to look on g.	EMPEDOCLES 25
g. and nature do nothing without reason	ARISTOTLE 167	nothing escapes g.	EPICHRMUS 7
as captain in his ship so g. in the universe	ARISTOTLE 172	nothing is impossible to g.	EPICHRMUS 8
a g. if he is unable to live in society	ARISTOTLE 193	g. sell all good things at the price of toil	EPICHRMUS 16
g. something beyond reason	ARISTOTLE 322	imagination, best faculty given us by g.	EPICTETUS 1
beauty is the gift of g.	ARISTOTLE 333	g. has not made you steward of the winds	EPICTETUS 6
impossible to guard against whims of g.	ARRIAN 5	if so it pleases g., so be it	EPICTETUS 16
if g. wills, nature's order is vanquished	ATHANASIUS 1	what need of light has g. to see	EPICTETUS 26
to the firstborn g.	AUGUSTUS 1	any one thing in creation is proof of g.	EPICTETUS 28
bringing death to whom it is god's wish	BACCHYLIDES 6	sing hymns of praise to g.	EPICTETUS 30
him that does well g. will also succour	BACCHYLIDES 26	to choose your part in life belongs to g.	EPICTETUS 69
for all mortals g. ordained toils	BACCHYLIDES 28	asking g. for more when he gives us a lot	EPICTETUS 80
ignorance of g. is death of the soul	BASIL 6	attaches to the g. all expectations	EPICURUS 1
admit the existence of the g.	BIAS 9	g. achieve things in surprising ways	EURIPIDES 37
prepare ye the way of the lord	BIBLE 5	g. make the unexpected happen	EURIPIDES 37
ye cannot serve g. and mammon	BIBLE 29	slow but sure moves the might of the g.	EURIPIDES 70

what is wisdom? what gift of the g.
 keep fair measure and respect the g.
 wealth is the g. of the wise
 believe not in g. if injustice wins
 strong is the law that rules over the g.
 g. hates violence
 who of mortals can assert what is g.
 what is g., what not, what in between
 g. in contradictory and unexpected acts
 uncertain are the gods' dealings with man
 a g., if truly a god, needs nothing
 would that g. change me to a bird
 when the g. answer prayers unwillingly
 if a man is bad g. punish him
 imitating what the g. consider good
 they say gifts win over even the g.
 we serve the g. whatever these g. are
 g. hates excessive eagerness
 the g. will take from us what is theirs
 we hold in trust what belongs to g.
 much may be overturned by g.
 I can't admire a g. favouring base men
 g. endowed children with great charm
 you, Eros, tyrant over g. and men
 silly who does not think Eros a great g.
 doth someone say that there be g. above
 no, there are no g.
 men, g. and beasts love their children
 if g. wills, you can float on straw
 Eros, the unconquerable g.
 how quickly g. upsets fortunes
 with the g. and justice on his side
 bear up, even if treated harshly by the g.
 g. intervene in matters grown too great
 g. turn sins of fathers upon children
 g. who sees all, invisible by all
 g. whose depth is unfathomed
 g. and men honour those slain in battle
 g. is war and peace, satiety and famine
 g. is day and night, winter and summer
 wisest man compared to g. seems an ape
 a g. speaks through the Sibyl's voice
 for g. all things are beautiful and just
 enter without fear; even here the g. exist
 to apprehend g. is difficult
 to explain g. is impossible
 g. almighty breathed spirit into man
 attempt or deed is the same to g.
 g. suffers pride in none but himself
 even the g. cannot grant success
 two g. haunt us, Poverty and Hardship
 Eros, loveliest of all the immortals
 g. shall give good mingled with evil
 g. and men are angry with an idle man
 happy he who lives unblamed by the g.
 while calling on the g. also lend a hand
 not a g. but disease injuring the body
 thy valour is a gift from g.
 the g. heed those who obey them
 laughter unquenchable seized the g.
 gifts of g. are not to be flung aside
 g. never grant us all favours at once
 days are numbered if fighting the g.
 never presume to be equal to the g.
 g. have surely robbed you of your wits
 nor when I move am I concealed from g.
 built against the will of the immortal g.
 it lies in the lap of the g.
 if it be thy will to destroy us
 g. bringeth all things to their issue
 the way g. ordained the destiny of men
 mortals blaming the g. for their troubles
 all men have need of the g.
 not easy to divert g. from their purpose
 the g. know all things
 may g. give you all your heart desires
 the g. do not give gifts to all alike
 either a foreboding or a will of g.
 some g. charmed the waves to sleep

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g. gives one thing and withholds another
 g. can do all things, give or withhold
 the g. do not reveal themselves to all
 g. glorify a man or bring him low
 g. in disguise observing the deeds of men
 quietly enjoy what gifts the g. may give
 no g. nor mortal heard Persephone's cry
 precincts dedicated to the g.
 if in Hades we are cared for by some g.
 those who see g. receive life
 those who see g. are within g.
 though you were a g., you wanted to die
 live with the g.
 one universe, one g., one truth
 accident is a g. saving many situations
 that which maintains me I regard as g.
 a g. from the machine
 whatever holds sway is deemed a g.
 g. himself assists an honest cause
 honour our parents as we do the g.
 g. is the same to free and bond
 g. pleased with just, not unjust deeds
 for us all, g. is our conscience
 g. is not deaf to an honest prayer
 whoever does no evil is by nature a g.
 all is easier when g. lends a hand
 mind, the greatest g. of divination
 mushrooms, food of the g.
 beloved of the g. and rather g. than man
 not even a g. may escape his destined lot
 the mills of the g. grind small
 the mills of the g. are late to grind
 no mortal beholds him, he beholds all
 first of all the g. she devised Love
 what he is, g. wishes you not to know
 to serve g. is better than liberty
 marriage, most radiant of g.
 what g. has given, give to those in need
 g. gave a sting to bees, speech to man
 there is one race of men and one of g.
 to reproach the g. is wisdom misapplied
 no sure sign from g. of things to come
 the outcome lies with g.
 all human virtues are the gift of g.
 when god's splendour shines upon man
 with g. help may I still love beauty
 not for mortals to search the will of g.
 glorious Athens, city of the g.
 g. can make light spring from dark night
 what is g.? Everything
 even the g. fight not against necessity
 the virtuous possess a part of g.
 is it holy because it is loved by the g.
 g. will be the measure of all things
 a right idea of the g.
 doubting the existence of the g. in youth
 some say that g. are artificial concepts
 the g. call Love The Winged One
 look not to g. for the cause of evil
 blame his who chooses; g. is blameless
 Eros, so great a g., and so neglected
 Eros, the very first g. designed
 Eros, a marvel to g. and men alike
 love is the most ancient of g.
 g. would get no sacrifices from humans
 g. could not wipe out the human race
 to escape earth is to become like g.
 to declare g. to all men is impossible
 unable to give exact accounts on g.
 g. desired all to be good and nothing evil
 g. reduced the universe to order
 falsely blame the g. for our misfortune
 g. will not to be seduced with gifts
 if g. count more our gifts than our souls
 g. to sound men is law
 g. is always doing geometry
 vain superstition or neglect of the g.
 g. prompting a man's choice of action
 a false oath is contempt of g.

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g. capable of good, incapable of evil
 what concerns g. is concealed in riddles
 to follow g., to obey reason is the same
 the great g. Pan is dead
 that wisdom which makes us like to g.
 not the wishes of man, g.'s will prevails
 unknown if g. exist or do not exist
 g. and kings can be won with gifts
 fair is foul to the man a g. wishes to ruin
 this did reach the ears of the g.
 though mortal, I touch the Creator
 first of all, honour the immortal g.
 him who expressed the tetractys
 no man is wise, but g. alone
 virtue is harmony and so is g.
 a storm and the terrible anger of the g.
 equal to the g. this man seems to me
 g. would die if death were a good thing
 the g. made women different
 honour the g.
 g. deceive the minds of mortals
 g. turns everything upside down.
 Hesiod planted the mythologies of g.
 only g. is truly wise
 rejecting the g. of Athens
 better to live or to die only g. knows
 it is necessary to pray to the g.
 guilty of rejecting acknowledged g.
 he thought that the g. know all things
 with fewest needs I am nearest to the g.
 blame not g. if you suffer from own sins
 the mind of the g. is all unseen to man
 of his own will he refused g. blessings
 g. sends both laughter and tears
 Pan, lord of the dance the g. delight in
 g. must answer for his death, not men
 something caused by the g., not by man
 the unwritten ordinances of g. live forever
 your proclamations cannot overrule the g.
 those whose house has been shaken by g.
 reason is g. crowning gift to man
 no g. or man can escape from love
 when g. wish to harm no one escapes
 g. alone are free from aging and death
 the untrodden grove of g.
 the g. hate insolence as much as we
 love troubles the minds of the g.
 what can be prayed for I beg the g.
 may g. grant a return with victory
 god's dice fall always right
 Cypris rules over g. and men
 of all things, the most ancient is g.
 the universe is god's handiwork
 two g., Powerlessness and Penury
 two g., Persuasion and Compulsion
 hope is the one good g. left for us
 the g. do not see human affairs
 no fear of g. had a restraining influence
 g., whenever they can rule they will
 g. blamed of shameful things by Homer
 horses would fashion their g. as horses
 the g. did not grant all knowledge early
 one g. only, greatest among g. and men
 truth concerning the g. no man will know
 g. in no way resembles man
 the substance of g. is spherical
 g. is the totality of mind and thought
 g. is eternal, one, uniform in every way
 g. sees all, hears all, is omnipresent
 g. threatens and punishes fools
 attaining love he will take hold of g.

Goddess

divine necessity, the most rancorous g.
 g., for whom they spit in their bosoms
 ambition, the g. of injustice
 peace, how lovely, how benevolent a g.

Gold

bronze, iron, silver, g. hidden deep
 if all shall die what good is g. to me?

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 lots of g. and a few figs
 how much figs are superior to g.
 g. holds power over men
 there's no g. enough to buy freedom
 the Lydian stone betrays what is g.
 g. and frankincense and myrrh
 silver and g. I have none
 mingling amber with shining g.
 better many with silver than few with g.
 reasoning is far stronger than g.
 happiness does not dwell in g.
 g. and good fortune tempts men
 not only g. and silver be your currency
 not to speak up for truth is to bury g.
 g., the invisible tyrant
 an ass would prefer chaff to g.
 goods for g. and g. for goods
 nowhere on earth is there so much g.
 g. for bronze
 armour of g., a wonder to behold
 time tests friends as fire tests g.
 g. opens everything, even bronze gates
 purchase tears by giving g.
 g. will always be a bait to men
 some pray for g., others for lands
 water is best but g. shines like blazing fire
 gods showered the city with g. snowflakes
 neither moth nor weevil eats g.
 not allowed to possess any g. or silver
 enough g. to continue to be temperate
 Philip's g. took the cities of Greece
 rich garments and g. to cover soft bodies
 a man to be trusted is better than g.
 Ares is lord; Greece has no fear of g.
Good
 cry sorrow, but may g. prevail
 the g. lies in quality not quantity
 brotherly love is mankind's greatest g.
 what g. thou knowest grant unask'd
 suspicion has brought much g.
 g. defined as that at which all things aim
 the g. of man is the objective of politics
 the final g. must be sufficient in itself
 men are g. in only one way
 what is g. as a means to a g. life
 doing g. is a characteristic of virtue
 men in general desire the g.
 be wise unto that which is g.
 prove all things; hold fast what is g.
 generous he who does g. from choice
 tranquillity lives close to g. sense
 all that is g. lives in the nobly born
 a g. cause gives rise to g. words
 a g. man never hates a g. man
 when g. men die their goodness lives
 a man is as g. as the company he keeps
 g. will be on my side, justice my ally
 bold for the common g.
 in all respects a g. man
 after much talk to do no g. after all
 it does no g. to utter empty words
 wine reveals the nature of what is g.
 the g. cherish their friends even when far
 while it is in thy power, be g.
 suffer unwillingly in seeking to be g.
 be forced to stand apart from g.
 not to seem g. but to be g.
 endurance joined with wisdom is g.
 if they are not g. they are not happy
 g. men will not govern for money
 the brightest of realities we call the g.
 the g. will never be afflicted by envy
 sanctioned by custom as g.
 what is g. to know is difficult to learn
 one who is g. is instantly lovely too
 praise what is g.
 treat yourself to what g. things there are
 where the g. fade away and towards rule
 a g. man helps those in trouble

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the g. know how to keep due measure some blame the g., some praise them	THEOGNIS 37 THEOGNIS 51	dine at the tables of those who are g. do not consort with e. men	THEOGNIS 2 THEOGNIS 2
Good – Bad <i>see also</i> Bad, Best – Worst, Better – Worse, Good – Evil, Wicked, Worse		Goodness <i>see also</i> Excellence, Virtue	
a man base at home is never g. abroad the tongue is both g. and b.	AESCHINES 10 ANACHARSIS 2	g. is simple, badness, manifold what is most valuable regarding g.	ANONYMOUS 29 ARISTOTLE 20
goodness is simple, badness, manifold rather a b. poet than a g. physician	ANONYMOUS 29 ARCHIDAMUS III 1	g. has two forms, virtue and excellence g. makes men more righteous	ARISTOTLE 27 ARISTOTLE 29
one day doing g., ten days doing harm if it worked well, you'd not preserve it asleep, the g. are no better than the b.	ARISTOPHANES 66 ARISTOPHANES 69	the real friend is loved on account of g. g. and truth are the same for all men	ARISTOTLE 51 DEMOCRITUS 38
men are b. in countless ways, g. in one something b. to him, or g. to another asking for g. health all do what is b. for it the same man now g., now b.	ARISTOTLE 26 ARISTOTLE 95	inside you is the fountain of g. the divine is beauty, wisdom, g.	MARCUS AUR 53 PLATO 179
g. for some, b. for others death b. for the dead, g. for undertakers g. or ill of man lies within his own will tell the b. from the g.	BION 7 DIOGENES 26	knowledge derives intelligibility from g. g. transcends essence in power	PLATO 256 PLATO 256
g. and b. do never mix b. blends with b., g. never hates g. no g. son born from a b. father dismiss the b., keep the g. wife one woman bad, another noble	DISSOI LOGOI 1 DISSOI LOGOI 1 DISSOI LOGOI 2	Goods citizens can freely exchange their wares holding essential g. in store bestow all my g. to feed the poor g. for gold and gold for g. rather put your g. on a big ship important not to acquire g. acquiring, conserving, adding, using g. plunged in a surfeit of abundant g.	ARISTOTLE 116 ARISTOTLE 201 BIBLE 222 HERACLITUS 39 HESIOD 60 PLUTARCH 89 PLUTARCH 92 SOLON 5
a g. man to be a measure to himself a b. man to be a measure to himself do no g. turn to a b. man dividing line between virtue and vice the b. is never friend with either g. or b. why many sons of g. fathers turn out b.? escaped the b., found the better sparing the b. you do injustice to the g. a g. wife best, a b. one worst where the g. honoured, b. warned off war destroys no villains, only noble men remember the g. and forget the b. drinking with knowledge is not b. but g. in poverty g. and b. show their worth not by teaching will you make the b. man g. easier to make b. of g. than g. of b. 'tis hard to make a city's ill plight g.	EURIPIDES 136 EURIPIDES 183 EURIPIDES 426 EURIPIDES 433 EURIPIDES 447 EURIPIDES 495 HOMERICA 4 HOMERICA 4 PHOCYLIDES PS 43 PLATO 53 PLATO 144 PLATO 199 PROVERBIAL 35 PROVERBIAL 115 SEMONIDES 5 SOLON 43 SOPHOCLES 261 THEMISTIVS 2 THEOGNIS 15 THEOGNIS 18 THEOGNIS 32 THEOGNIS 35 THEOGNIS 55	Goodwill fear produces flattery, it does not gain g. credit and g. allies for a city's wealth tyrants to make g. their bodyguard small gift is great if given with g. genuine g. sweeter than honour when a man dies, all g. perishes	DEMOCRITUS 131 DEMOSTHENES 38 PERIANDER 12 PHILEMON 40 PLUTARCH 43 STESICHRUS 4
		Gordian cut the G. knot	PROVERBIAL EXP 17
		Gospel no man to preach any other g.	BIBLE 239
		Gossip <i>see also</i> Rumour, Scandal	
		pay no attention to what people say of you g. resides wherever the barber is having eaten much and gossiped much better not to be too much spoken of	EPICETUS 73 PROVERBIAL 109 SIMONIDES 6 THEOGNIS 52
		Govern the law ought to g. all things minds g. states, not songs and prattle befriend them who will help best to g. g. yourself no less than your subjects g. free men, g. Greeks, g. Athenians good men will not g. for money concord is unanimity on how to g. g. yourself g. your expenses best way for a state to be governed	ARISTOTLE 240 DIOGENES 20 ISOCRATES 34 ISOCRATES 37 PERICLES 61 PLATO 215 PLATO 396 SEVEN SAGES 5 SEVEN SAGES 15 SOLON 70
		Government(s) citizens love to find fault with the g. what distinguishes good g. from bad democracy is the least bad form of g. best g. in accordance with virtue democracy when all share fully in g. not always gentlemen in high positions honourable men, product of a wise g. in fact a g. ruled by its foremost citizen man in highest seat of g. to be gifted democracy is a charming form of g.	AESCHYLUS 168 ARISTOTLE 92 ARISTOTLE 140 ARISTOTLE 236 ARISTOTLE 239 ARISTOTLE 245 DIONYSIUS HAL 3 PERICLES 54 PLATO 38 PLATO 268
		Grabbing blind is whoever is bent on g. you grabbed it all and ran	DIPHILUS 4 EUPOLIS 4
		Graces mingling the G. and the Muses the three G. Aglaea, Euphrosyne, Thalia the G. found the soul of Aristophanes	EURIPIDES 137 HESIOD 13 PLATO 379
		Grammar sacrifices will not correct your g.	DIOGENES 5
		Grapes sour g. goddess, who givest us our g. picking unwatched g. do men gather g. from thorns? as a vine bears g. again in season a purple cluster of g., fountain of wine	AESOP 13 ARISTOPHANES 116 ARISTOPHANES 138 BIBLE 36 MARCUS AUR 33 ZONAS 1
Good – Evil <i>see also</i> Bad, Good – Bad, Wicked			
man alone has any sense of g. and e. sun to rise on the e. and on the g. g. to resurrection, e. to damnation overcome e. with g. be wise in the g., simple in e. e. communications corrupt g. manners let him eschew e. and do g. look within for the g. and the e. enough to learn the nature of g. and e. there is more e. than g. in man mixture of g. and e. there cannot be g. without e. yesterday was e., today all is g. gods will also give g. mingled with e. speaking fair, but pondering e. the g. and e. which is yet to come some bent on much e. and some on g. nature, from an e., brings forth g. they have blotted out e. with g. to bear in dignity both g. and e. cruel to know the g. but to stand apart without experience cannot know if g. or e. e. will always be antagonistic to g. god desired all to be g. and nothing e. e. side diminishes, g. side flourishes gods capable only of g., incapable of e. no e. is without some admixture of g. a small e. could be a great g. important to win the soul to g. or to e. to a g. man no e. can happen able to do greatest g. and greatest e. knowledge is g., ignorance is e. many e. men are rich and g. men poor a god leads you to ruin if e. seems g. something great, either for g. or e.	ARISTOTLE 192 BIBLE 22 BIBLE 155 BIBLE 204 BIBLE 205 BIBLE 231 BIBLE 278 EPICETUS 44 EPICETUS 75 EURIPIDES 320 EURIPIDES 362 EURIPIDES 362 HERODOTUS 31 HESIOD 23 HOMER 359 HOMERIC HYMN 4 HOMERIC HYMN 11 MENANDER 57 PERICLES 29 PHILEMON 37 PINDAR 84 PLATO 154 PLATO 336 PLATO 350 PLUTARCH 28 PLUTARCH 64 PROCLUS 6 PROVERBIAL 135 PYTHAGORAS 24 SOCRATES 17 SOCRATES 23 SOCRATES 54 SOLON 22 SOPHOCLES 102 THEMISTOCLES 3		

Grass

g. withereth and the flower falleth away BIBLE 277
as for man, his days are as g. BIBLE 337
earth put forth newly-sprung g. HOMER 191

Grateful

for what thou hast given me I am g. EPICETUS 61

Gratitude

let a prayer of g. be wafted from our lips AESCHYLUS 171
charity seldom breeds g. ANAXANDRIDES 7
what soon grows old, g. ARISTOTLE 329
better to do right and get no thanks CATO 4
no g. in aftertime for good deeds done HOMER 390
anyone saved is thankless by nature MENANDER 86
as soon as pity is shown g. dies MENANDER 86
ungrateful he who forgets benefits MENANDER 160
g. ages fast after the gift is given MENANDER 261
g., greatest of all riches MENANDER 344
whom I treat well harm me most of all SAPHO 9
g. to the dead can slip away fast SOPHOCLES 39

Grave

see also Burial(s), Sepulchre, Tomb(s)

the living carry the city to her g. ANONYMOUS 45
oh g., where is thy victory? BIBLE 233
in my g. little I care who speaks ill of me EURIPIDES 20
virtue shines forth beyond the g. EURIPIDES 53
plant on my g. the oar I rowed once HOMER 311
heap my g. where the grey waves break HOMER 311
mine is a watery g., on land, a farmer's PLATO 383
old fool with one foot already in the g. PLUTARCH 140
the dark prospect of the yawning g. SOPHOCLES 21

Great – Small

see also Little, Might – Mighty, Small

often from s. things you discover g. AESOP 32
promise g. things, cannot do the s. AESOP 44
to itself each thing is both g. and s. ANAXAGORAS 1
though g. he met a greater still ANONYMOUS 31
distinguish s. and g. wrongdoings APOLLONIUS TY 8
s. changes are the causes of g. ones ARISTOTLE 53
live an orderly life in s. things and g. ARISTOTLE 321
the least among you shall be g. BIBLE 124
do the g. by dusk, the minor in a trice CALLIMACHUS 16
compress a lot of meaning in a small space DEMETRIUS 2
talking s. on something big DEMETRIUS 6
s. favours at the right time are huge DEMOCRITUS 53
if desires are not g., little seems much DEMOCRITUS 140
violation of justice, s. or g., is serious DEMOSTHENES 41
g. events hang on s. chances DEMOSTHENES 75
test self in little ways, then greater EPICETUS 32
g. power to charm in trifling matter EUDAMIDAS 2
as much delight in g. things as in s. EURIPIDES 179
a s. man's just cause defeats the g. EURIPIDES 331
s., valiant force better than vast army EURIPIDES 402
god intervenes in g., leaves s. to fate EURIPIDES 534
many states once g. are now s. HERODOTUS 5
risen to greatness, cast down swiftly HERODOTUS 123
by adding, the little will grow g. HESIOD 46
praise a s. ship but prefer a big one HESIOD 60
s. in stature, but what a fighter HOMER 81
too g. is what you say; I am amazed HOMER 266
stop using big words on s. issues LIBANIUS 1
not preserving the s. you lose the g. MENANDER 220
how g. is a s. gift given at the right time MENANDER 338
the greatest within the smallest PERIANDER 15
s. gift is g. if given with goodwill PHILEMON 40
I will be g. in s. things, g. in g. PINDAR 78
big stones need s. stones for support PLATO 137
g. or s. theft of public property PLATO 141
no g. tasks if you waste time on trifles PLUTARCH 12
g. wealth got easily, the lesser slowly PLUTARCH 169
s. faults appear g. in statesmen PLUTARCH 184
bad habits start s., neglected powerful POLYAENUS 2
little stones fell g. oaks PROVERBIAL 119
a s. evil could be a g. good PROVERBIAL 135
say not little with a lot, but a lot with little PYTHAGORAS 35
g. things without having promised PYTHAGORAS 50
finishing a many tasks imperfectly SOCRATES 40
finish a s. task well, not many badly SOCRATES 40
much pain from s. sufferings SOLON 20
a big man may fall at a s. mischance SOPHOCLES 32

a small whip keeps a large ox on the road
in a just cause even the s. conquer the g.
heed all matters g. or s.
not to yield on any pretext, g. or s.
s. force better than unacquainted g.

SOPHOCLES 38
SOPHOCLES 235
SOPHOCLES 240
THUCYDIDES 27
THUCYDIDES 110

Greatest

tell me, Muse, who was the g. of all HOMER 44
the g. is space, for it holds all things THALES 7

Greatness

see also Might – Mighty

g. of soul is impossible without nobility ARISTOTLE 108
risen to g. from humble beginnings DEMOSTHENES 42
heaven's way to bring low all excess g. HERODOTUS 119
behold in wonder the g. of Athens PERICLES 32
g. in noble songs endures through time PINDAR 79
man forges on to destruction or to g. SOPHOCLES 76

Greece

see also Greek(s), Hellas

in G. wise men speak, fools decide ANACHARSIS 7
G. needs deeds, not words ANONYMOUS 95
in G. ties of friendship heeded APOLLONIUS RHOD 15
rather die than see G. in misfortune DEMOSTHENES 93
double arguments are offered in G. DISSOI LOGOI 1
all the myriad hateful things in G. EURIPIDES 415
O my G., how you gave way to Christ GREGORY NAZ 12
in G. poverty is a familiar feature HERODOTUS 137
the pride of G., bulwark of our host HOMER 19
our city an education to the whole of G. PERICLES 27
glorious Athens, bulwark of G. PINDAR 106
by what right did Xerxes invade G. PLATO 19
Homer has been the educator of G. PLATO 278
Lais, who made mock of G. PLATO 380
Philip's gold took the cities of G. PLUTARCH 4
away from G. blessings only in dreams PLUTARCH 41
Ares is lord; G. has no fear of gold TIMOTHEUS (1) 2
the greatest perils that had befallen G. XENOPHON 40

Greed

waste prosperity in desiring that of others AESCHYLUS 79
grab for more and lose what you have AESOP 4
g. is life vainly spent in hopes of gain AESOP 6
chasing treasure I lost the profit I held AESOP 20
choose politics for the sake of g. ARISTOTLE 19
wrongdoings caused by ambition and g. ARISTOTLE 219
causes of injustice are lust, g., ambition CLINIAS 1
selfish g. had no place in statesmanship DEMOSTHENES 15
g. to possess everything DIONYSIUS HAL 9
prosperous man wrong to ask for more MENANDER 144
greedy Persians after our barley-cake PAUSANIAS (1) 2
it is g. that turns free men into slaves PHILEMON 22
greedy those who go for profit PITTACUS 17
insolence and affluence bring g. THUCYDIDES 81
desire for power, inspired by g. THUCYDIDES 101
could have peace, but greedy for more THUCYDIDES 108
few wars won by g., many by foresight THUCYDIDES 137

Greek(s)

see also Greece, Hellenes

G. have the most beautiful eyes ADAMANTIUS 1
the G. except the Lacedaemonians ALEXANDER 2
G. way to drink in measured cups ALEXIS 1
G. are zealous for learning ANACHARSIS 5
not distinguishable as Barbarian or G. ANTIPHON SOPH 7
mix us all again, all G. ARISTOPHANES 120
almost all the G. are settled by the sea ARISTOTLE 220
G. could rule mankind if undivided ARISTOTLE 267
G. are both energetic and intelligent ARISTOTLE 267
Jews require signs, G. seek wisdom BIBLE 207
neither Jew nor G., ye are all one BIBLE 240
words of the G. were born on their lips CATO 6
G. prone to neglect their good precepts DARIUS I 3
something animated the mass of the G. DEMOSTHENES 44
good G. is language free from vulgarity DIOGENES BAB 2
drinking considered least of faults by G. DIONYSIUS HAL 8
the G. have many absurd tales HECATAEUS 1
great deeds by G. and foreigners alike HERODOTUS 1
after which the G. abducted Europe HERODOTUS 2
G. relate many foolish tales HERODOTUS 46
fear the number of G. or their wealth? HERODOTUS 117
the Athenians roused all G. to fight HERODOTUS 140
G. are jealous of success HERODOTUS 152

- G. in accord no power could overcome who can blame the G. and Trojans?
G. has come to mean a way of life whereas the G. took a philosophical view
Nicias of all G. least deserved such a fate
we G., fallen into misfortune
beware Pericles, you govern G.
Persians made their onslaught upon the G.
there's no such thing as an old G.
you G. are always children
Rome made G. culture her own
of all G. only Spartans do what's proper
G. take no heed of written or oral orders
Romans responsible for G. disobedience
I am not G. but a citizen of the world
it is a pleasure to be always among G.
by persisting the G. took Troy
- Greeting(s)**
hail, stranger; welcome to our house
I greet you
- Grief**
see also Grieve – Grieving, Joy – Grief, Mourn – Mourning,
Sorrow(s)
g., the sister of joy
too great g. disturbs one's wits
g. has some association with madness
all delight, all g. shall be like smoke
my heart full of g. and sorrow
some make a public spectacle of g.
some bear their g. in silence
two-edged tongue, dispeller of my g.
drive out g. by reasoning
time is a doctor who heals all g.
wretched men born of discord and g.
great is the g. for loved ones
g. has come to you, unused to sorrow
no greater g. than loss of fatherland
waste not fresh tears over old g.
nobly born must suffer g. with dignity
why collect griefs already spent
speech can stop fear and remove g.
bitter thoughts and fears crowd on my g.
hope filled her heart in spite of her g.
my share of life and g. was small
g. and life are in a certain way akin
there is no life that's free of g.
a father's life: fear, care, g. without end
happiness turns to g. without an heir
unjust to willingly cause g. to friends
life seeks freedom from g.
he died of g. for one denied desire
soul drives g., fear, hate, love
'tis hard to flee away from g.
no g. in a house serving the Muses
much g. from small sufferings
cannot bear alone the burden of my g.
if beyond measure you dwell in g.
mortals, so many griefs and little joy
red I wove for g. as doth the rose
marriage, a thing neither of pain nor g.
- Grieve – Grieving**
see also Grief, Mourn – Mourning
g. is no help with troubles
do not g. for what you have not
when your love is lost you say 'do not g.'
cannot bring back the dead by weeping
what will you gain by endless g.?
g. not for previous folly
g. on and on makes things worse
stop moaning and do not g. in vain
words can relieve a g. soul
g. not for whom in death found grace
it is futile to weep for the dead
do not g. too much with ill fortune
- Grind**
the mills of the gods are late to g.
unless you g. you shall not eat
- Ground**
I have bought a piece of g.
- HERODOTUS 169
HOMER 53
ISOCRATES 50
JOHN CHRYS 4
NICIAS 3
PALLADAS 9
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PLATO 342
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POLYBIUS 13
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- HOMER 251
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- AESOP 12
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EURIPIDES 28
EURIPIDES 29
EURIPIDES 238
EURIPIDES 369
EURIPIDES 375
EURIPIDES 466
GORGLAS 6
HOMER 381
HOMERIC HYMN 2
LUCIAN PS 1
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MENANDER 60
MENANDER 61
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MENANDER 159
MENANDER 254
PERIANDER 26
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SAPPHO 40
SOLOON 20
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SOPHOCLES 138
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THEOCRITUS 43
- ALCAEUS 12
DEMOCRITUS 113
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EURIPIDES 31
EURIPIDES 35
HESIOD 73
HOMER 373
MENANDER 87
PHILEMON 47
SOPHOCLES 253
STESICHORUS 3
THEOGNIS 36
- ORACLES 29
PROVERBIAL 87
- BIBLE 131
- many fires burn below the g.
until a purple stain remains on the g.
- Groups**
no difference between neighbouring g.
- Grow(s)**
wisdom g. in relation to what is present
as one man g., the other declines.
that which is g., what 'is not' becomes
a man's mind g. with his body's growth
hair so much grown in six days?
the mind g. through talking and listening
mind alone g. young with age
play now, for worries g. as you g.
- Grudge**
do not begrudge a man for his wealth
don't bear a g. for another's fortune
- Grumbling**
g. is undue censure of one's lot
- Guarantees**
identity of interest the surest of all g.
- Guard**
g. against my saying evil things
g. against the opportunist man
not easy to g. against a silent woman
nothing is harder to g. than a woman
g. against known dangers
- Guardians**
a guardian spirit leads us on life's way
g. strict guarantors of civic liberties
g. discharged from all occupations
g., not masters of their wealth
- Guess – Guessing**
they call it wisdom when we g. right
from the present we surmise the unseen
best prophet he who makes the best g.
men are too foolish to g. ahead of time
rhetoric needs a mind good at g.
surmise the unseen from the manifest
how terrible to g., and g. at lies
- Guest(s)**
see also Host – Guest(s)
children after dinner disagreeable for g.
no g. is welcome on a day of mourning
wrong for g. to feast at funerals
in my house we never refuse a g.
treat g. and suppliant like a brother
welcome the coming, speed the going g.
wrong to send off a g. who wishes to stay
- Guilt – Guilty**
guard against g.
god implants the g. cause in men
he was the perpetrator of this crime
if found g. of maladministration
punish no one without ascertaining g.
the Cylonian g.
- Gymnasium**
see also Exercise(s), Training
spend your time in the g., get sleek
if city it can be called that has no g.
- Gymnastic(s)**
for the body medicine and g.
g. exercises are carried out with sweat
- Habit(s)**
change from his arid h. and lifestyle
you find in children the seeds of future h.
no natural property can be altered by h.
nature, h. and reason make men virtuous
the habitual becomes natural
men good through h. than character
in fixing a diet pay attention to h.
make a h. for life to never do wrong
nature, reason and h. needed for action
bad h. start small, neglected they grow
back to my old ways
constant h. will make life pleasant
- Hades**
see also Cerberus, Hell
descent to H. same from every place
- EMPEDOCLES 13
SAPPHO 29
- ARISTOTLE 178
- EMPEDOCLES 16
EPICHRMUS 1
GALEN 6
HERODOTUS 82
LUCIAN 3
PHILEMON 25
PLUTARCH 123
POMPEIUS MACER 1
- DEMOSTHENES 73
HOMER 370
- THEOPHRASTUS 3
- THUCYDIDES 25
- BIBLE 347
DEMOCRITUS 49
EURIPIDES 229
EURIPIDES 431
MENANDER 94
- MENANDER 80
PLATO 236
PLATO 236
THEOCRITUS 48
- EURIPIDES 163
EURIPIDES 481
EURIPIDES 533
HOMERIC HYMN 4
PLATO 15
SOLOON 40
SOPHOCLES 71
- DIOGENIANUS 1
EURIPIDES 13
EURIPIDES 14
EURIPIDES 15
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HOMER 345
HOMER 345
- AESCHYLUS 164
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ARISTOTLE 12
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- ARISTOPHANES 56
PAUSANIAS (2) 2
- PLUTARCH 127
XENOPHON 15
- ARISTOPHANES 144
ARISTOTLE 56
ARISTOTLE 90
ARISTOTLE 274
ARISTOTLE 301
CRITIAS 6
HIPPOCRATES 72
MENANDER 48
PLUTARCH 107
POLYAENUS 2
PROVERBIAL 168
PYTHAGORAS 19
- ANAXAGORAS 12

- one fair wind to H. blows from all lands
the way down to H. is straight
not even H. couches me to rest
was contented here, is contented there
none will make love to you in H.
the road to H. is easy to travel
fading echoes reach out in vain for H.
Hector, where'er thou art under ground
H. is relentless and unyielding
spirits troup'd downward gibbering to H.
if in H. we are conscious still
H. snatched away Erinna
measureless time you will be in H.
an obol from souls ferried into H.
sun shines, while we here walk in night
in H. blossoms perfect joy
soul takes only its education to H.
to be drunk for eternity in H.
under both sea and land a common H.
H., never to fill with souls
even in H. you shall have no company
no one goes to H. with his possessions
swiftly to pass the gates of H.
- Hair**
don't look at my grey h. and run
please cut my h. in silence
someone who colours his h.
her h. cast a shade over her shoulders
with scented h. and breasts
wore their h. long, never bathed
long h., filthy and covered with brine
if a man have long h. it is shameful
anything more useless than h. on a chin?
I won't cry or cut my h.
love likes mirrors and h. dyed blond
golden h. streamed over her shoulders
h. shorn to the roots
you bought h., rouge, cream, teeth
no sensible woman dyes her h. blond
I take no heed of that white h.
what if she has black and some gray h.
h. turned white that once was dark
- Halcyon – Kingfisher**
h. days to enjoy year round
h., bird of the sharp sea-cliffs
h. shall soothe the sea's waves
- Half**
beginning more than h. of the whole
often the h. is better than the whole
beginning more than h. of the whole
the beginning is h. of the whole
- Hand(s)**
better little in h. than hope for more
man uses h. being the cleverest animal
the h. most capable of all instruments
let not left h. know what right h. doeth
work with your own h.
when speaking do not wave your h. about
one h. washes the other
a princely h. is skillless at the plough
surgery is the movement of steady h.
more h., more work done
practice is the best teacher of the h.
his h. were skilled in every craft
many h. make light work
Priam kissed h. that had slain his sons
now feet and h. are in the hold of age
keep h. clean, but eyes as well
extend your h. to him who falls
do not rashly raise your h.
judges without h. and with eyes closed
in pain I find I have both feet and h.
sow by the h., not by the whole sack
joined h. and embraced each other
in anger restrain h. and tongue
secure a living by the labour of his h.
- Handsone**
see also Beautiful
the beautiful statue of h. Milon
- ANONYMOUS 48
ANONYMOUS 48
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ARISTOPHANES 77
ASCLEPIADES 1
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HADRIAN 1
HOMER 113
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LEONIDAS TAR 5
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ARCHILOCHUS 6
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- ARISTOPHANES 42
EURIPIDES 220
THEOCRITUS 17
- ARISTOTLE 87
HESIOD 20
PLATO 94
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- AESOP 5
ANAXAGORAS 17
ARISTOTLE 319
BIBLE 24
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EPICHRMUS 13
EURIPIDES 312
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HESIOD 50
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HOMER 71
HOMER 172
HOMER 239
HOMER 321
PERICLES 56
PHOCYLIDES PS 12
PHOCYLIDES PS 21
PLUTARCH 156
POLEMON 1
PROVERBIAL 81
PYTHAGORAS 17
PYTHAGORAS 29
SOLON 18
- h. to look at, benevolent in spirit,
Hang(s)
Judas went out and hanged himself
if he feels it is rational he h. himself
no solitude even to h. yourself
go and be hanged = go to the ravens
hanging by a thread
- Happen(s)**
accept that events h. as they do
whatever h., h. justly
nothing h. which one is not fit to bear
certain is only what has happened
- Happiness**
see also Happy, Joy, Merriment – Merry etc.
enjoy that which brings h.
h. pleasantest and fairest of all things
consider whether there is a science of h.
we consider the aim of politics to be h.
h. is living well and doing well in life
a sick man thinks health is h.
one day alone does not bring supreme h.
h. is activity in accordance with virtue
the activity of the intellect is human h.
h. is well-being combined with virtue
all component parts of h.
there is one path to h. for mortals
h. from acting right and thinking wide
h., unhappiness, a property of the soul
h. does not dwell in herds, nor in gold
they measure h. by their belly
h. is to truly be of good cheer, never sulk
h. is to be at peace in mind and soul
virtue holds promise of h. and calm
only Aphrodite brings such h.
great h. is not lasting among mortals
h. is ephemeral, not steadfast
a neighbour's h. does not diminish yours
breezes of h. blow fairly on the earth
a son with sense, that's h.
h. turns to grief without an heir
blessed health, bringer of h.
h. depends on being free
it is impossible to win complete h.
admirable h., a gift of god
h. in a life of kindness and prudence
my h. is based on superfluous things
education and training lead to h.
h. is calmness and freedom from grief
h. does not consist in vast possessions
wealth with virtue, the height of h.
h. is pleasures you do not regret
can a man forget the h. that was his?
there is danger in too much h.
h. comes and passes away
power of songs, thing happiest for mortals
longest peace, happiest states
- Happy**
see also Blessed, Fortunate, Happiness, Joy, Merriment – Merry
h. mortals are like a shadow
happy-with-all is the woman's name
h. he who dies after life of good deeds
the height of bliss is to die h.
a state is h. if all its citizens are h.
h. is he who owes naught to anyone
no one can be h. all his days
call no man h. before he dies
h. with few needs, unhappy with plenty
call no one h. until his final day
h. the woman who has a loving husband
h. he who lives unblamed by the gods
very little is needed for a h. life
no rich man h. without being virtuous
if they are not good they are not h.
laws making citizens as h. as possible
a h. life comes not from external things
he was always of a h. disposition
many live a h. life on moderate means
call no man h. till he dies
may you be happier than your father
- XENOPHON 19
BIBLE 92
EPICETUS 12
MENANDER 3
PROVERBIAL 13
PROVERBIAL 166
EPICETUS 65
MARCUS AUR 17
MARCUS AUR 36
PITTACUS 6
ARCHILOCHUS 13
ARISTOTLE 14
ARISTOTLE 15
ARISTOTLE 81
ARISTOTLE 81
ARISTOTLE 82
ARISTOTLE 86
ARISTOTLE 158
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BACCHYLIDES 25
DEMOCRITUS 12
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DEMOCRITUS 78
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DIOGENES 33
DIOGENES 34
EPICETUS 14
EURIPIDES 237
EURIPIDES 255
EURIPIDES 300
EUSEBIUS 8
LIBANIUS 2
MENANDER 16
MENANDER 112
ORPHICA 8
PERICLES 35
PINDAR 31
PINDAR 41
PLATO 259
PLUTARCH 24
PLUTARCH 118
PLUTARCH 168
PLUTARCH 168
SAPPHO 39
SOCRATES 71
SOPHOCLES 14
SOPHOCLES 174
SOPHOCLES 288
SOPHOCLES 341
XENOPHON 92
AESCHYLUS 33
ALCMAN 8
ANONYMOUS 94
ANTISTHENES 16
ARISTOTLE 271
AUTOMEDON 1
BACCHYLIDES 29
BIBLE 369
DEMOCRITUS 141
EURIPIDES 39
EURIPIDES 551
HESIOD 72
MARCUS AUR 54
PLATO 84
PLATO 85
PLATO 86
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SOCRATES 20
SOLON 60
SOLON 61
SOPHOCLES 16

- what home is h. without a good wife?
no man under the sun is truly h.
no one is totally h. in all things
- Harbour(s)**
let us run into a safe h.
full of Zeus are the seas and h.
full of god are the seas and h.
old age is the h. of all ills
blessed who reaches h. after a storm
night came on, h. of our ills
ships seek a h.
fishing except in h. and sacred rivers
she slips away at night to make another h.
- Hard**
h. to collect money, harder still to keep it
avoid ease lest only what is h. remains
achieving is h., easier telling others how
what is already h. is difficult to impress
'tis h. to make a city's ill plight good
- Hardship(s)**
h. deprive the body of its colours
faces ashen from h. and sleeplessness
h. not fearful, but fear of h.
when young, h. is no excuse
exile brings many h
sharing tears brings relief in times of h.
two gods haunt us, Poverty and H.
h. can age a person overnight
gain pleasures through others' h.
a girl with a heart that rises above h.
flee from men trained to face h.
endure h. with your children
- Hare(s)**
a mere sound will frighten h. from crops
as hunting dogs behind a buck or a h.
a sleeping h., with both eyes open
first catch your h., then cook it
the h. of Polygnotus
nothing of equal size to match the h.
- Harlot(s)**
mother of h. and abominations
h. fortune shifting with the current
false honours are like h. flatteries
they were men-harlots in behaviour
- Harm(s)**
if of the same mind no enemy can h. you
friend who h. is not unlike an enemy
confidence has brought much h.
who ill-treats neighbours will suffer
one day doing good, ten days doing h.
the citizen swift to h. his country
envy first h. the envious
he harms himself who h. another
shame both greatly h. and benefits man
help, or at least do no h.
any fool can see h. already done
through own wanton folly they came to h.
strength without wisdom h. more
cause no h. or ill to the unfortunate
a dead man can do no h.
never injure animals that do not h. man
whom I treat well h. me most of all
when the gods set out to do h.
sometimes being right brings h.
rarely dangers bring little h. in failure
- Harmful**
there's nothing more h. than slander
men bring upon themselves all that is h.
civil strife is equally h. to both sides
a stepmother, more h. than a viper
expect the worst when h. to others
strength without intelligence is h.
an evil plan is h. to the planner
drunkenness is h. to mankind
wealth without virtue is a h. neighbour
- Harmless**
be wise as serpents and h. as doves
no one is utterly h.
- SOPHOCLES 394
THEOGNIS 12
THEOGNIS 33
- ALCAEUS 2
ARATUS 1
ARATUS 14
BION 8
EURIPIDES 72
JOHN CHRYS 7
MENANDER 254
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THEOGNIS 34
- ANAXARCHUS 2
EPICHRMUS 17
PHILEMON 6
PLUTARCH 113
THEOGNIS 55
- ANTIPHANES 3
ARRIAN 7
EPICETUS 41
EURIPIDES 211
EURIPIDES 233
EURIPIDES 379
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ISOCRATES 60
PINDAR 95
PLATO 42
SOCRATES 24
- GREGORY NAZ 8
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XENOPHON 54
- BIBLE 304
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- AESOP 34
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ANONYMOUS 102
ANTIPHON SOPH 14
ARISTOPHANES 66
ARISTOPHANES 89
CARCINUS 2
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HIPPOCRATES 31
HOMER 205
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ISOCRATES 2
MENANDER 212
PROVERBIAL 76
PYTHAGORAS 28
SAPPHO 9
SOPHOCLES 154
SOPHOCLES 165
THUCYDIDES 153
- CLEANTHES 7
DEMOCRITUS 79
DEMOCRITUS 125
EURIPIDES 4
EURIPIDES 139
EURIPIDES 503
HESIOD 34
PLATO 292
SAPPHO 39
- BIBLE 44
SEMONIDES 4
- Harmony**
see also Agree – Agreement, Concord – Discord, Unity
whole cosmos, organized by a single h.
h. the source of all our blessings
from things that differ comes h.
h. consists of opposing tensions
hidden h. is stronger than the manifest
no greater gift than man and wife in h.
wife not in h. with her husband
all in h. in the universe is in h. with me
how sweet is h. of child and parent
h. is union in diversity
h. of the soul leads to prudence
h. is invisible, delightful, divine
all man's life needs rhythm and h.
justice brings h. and friendship
beauty is in h. with the divine
h. has motions akin to our soul
music, to create h., must probe discord
virtue is h. and so is god
strength is h. of body and soul
- Harp**
harpers harping with their harps
thou art my h., pipe and temple
one of skill in song and of the h.
- Harvest(s)**
tears are pride's bitter h.
h., sow, vintage by tongue
foul the deed you sowed, evil the h.
from evil seeds come evil h.
gather the h. while you may
the h. of youth is quickly gone
all things smelt of a very rich h.
- Haste**
see Fast – Slow, Quick, Swift
hasten not and toil not
speak not in h. lest you err
hasten to your friends' misfortunes
justice does not consort with h.
hasty thinking often brings disaster
acted with more h. than wisdom
h. begets errors in all affairs
calm rather than h.
h. is a cause of misfortune to many
'nothing rashly' is useful everywhere
make h. slowly
leisurely I hastened on my road
never press on in h.
a hasty man hurries to his ruin
in h. and with much confusion
h. and anger opposed to good counsel
- Hate**
handicraft that I have come to loathe
do not h. him whom others praise
love, h., personal interest often involved
I hated the whole of my labour
eternity will never be empty of love or h.
you h. what you have
I h. learned women
men always h. what is superior
where h. sits musing to betray
a good man never hates a good man
they all hated him like death itself
never h. your friends' ways altogether
praise is best; plain speech breeds h.
rule over others entails envy and h.
I h. your undiscerning look on men
don't injure the dead even if you h. them
a mother will never h. her child
the ruler is necessarily hated by the ruled
- AESCHYLUS 87
ANONYMOUS 126
ARISTOTLE 289
BIBLE 356
EMPEDOCLES 2
EURIPIDES 147
EURIPIDES 162
EURIPIDES 177
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HOMER 60
MENANDER 326
PALLADAS 11
PERICLES 49
RUFINUS 6
SOPHOCLES 41
SOPHOCLES 155
XENOPHON PS 2
- HOMER 117
HOMER 121
- Hateful**
h. to me as the gates of hell
h. are Agamemnon's gifts
- Hatred**
h. is born from slander
carried apart by the h. of strife
shun hostility, h. and violent death
h. does not last long
set aside and not perpetuate h.
- CLEANTHES 7
EMPEDOCLES 4
HOMERIC HYMN 17
PERICLES 50
PLUTARCH 74

HATRED

respect goes with esteem, fear with h.
watch out if hiding h. in his heart
h. that would tread down justice

Haunt
may my ghost h. thy country

Haven
art is a h. in man's misfortune
too far from land not easy to make h.

Hawk
see also Eagle(s), Falcon, Kestrel(s)
fit me out with the nimble wings of a h.
fip faster than the swiftest h.

Head
son of man hath nowhere to lay his h.
give me his h. on a charger
flinging back my h. in ecstasy
feet on the ground, h. in heaven
his h. weighed down by his helmet
the garland withers round Helidora's h.
a fish begins to stink from the h.
he has eyes in the back of his h.

Heal
anger is a disease which words can h.
let soothing speech h. speech
the incurable only death can h.
physician, h. thyself
hard to h. is wrath against kin

Healer
death is the h. of many ills
silence is the h. of many ills
time is the h. of all anger
stroke of fortune to find h. of misfortune
time is the h. of all evils
good cheer is the best h.
time is the sacred h.
death, the final h. of all illnesses

Healing
rise, take up thy bed, and walk
leaves of the tree were for the h.
natural capability of h.
many ways of h. have been found
h. is a matter of time, or opportunity
no h. can be found for ill once wrought

Health
disease and h. are neighbours
from a healthy mind springs prosperity
mind conducts the body towards h.
may I dwell in h. for the rest of my days
h., best of the blessed ones
a healthy mind in a healthy body
spend time in the gymnasium
a sick man thinks h. is happiness
h., a component part of happiness
drinking also befits h.
without self-control, sacrifice h. to desire
asking for good h. all do what's bad for it
riches to lead a sick man back to h.
forget not sickness in time of h.
speech is powerless, if h. is absent
h. is the greatest of human blessings
exercise and observe a healthy diet
nothing in life is more important than h.
h. and intellect, the two blessings of life
both in h. and in sickness and always
blessed h., bringer of happiness
firstly for h. I pray, then for success
most important element of h., clean air
order of the body leads to h.
overfeeding a body results in poor h.
subscribe to a healthy life
body and soul to be sound of h.
the foundation of a healthy old age
be not neglectful of your h.
music greatly contributes to h.
h. is best for mortal man,
righteousness is fairest, h. is best
prevent the army from falling sick

PYTHAGORAS 42
SOLON 57
SOPHOCLES 40

SOPHOCLES 230

MENANDER 249
SOLON 9

ARISTOPHANES 38
HOMER 334

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EURIPIDES 66
HOMER 67
HOMER 104
MELEAGER 2
PROVERBIAL 96
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AESCHYLUS 101
AESCHYLUS 166
AESCHYLUS 203
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EURIPIDES 234

AESCHYLUS 208
CARCINUS 1
CRITIAS 14
EURIPIDES 93
MENANDER 114
PINDAR 19
SOPHOCLES 141
SOPHOCLES 357

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GALEN 5
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AESCHYLUS 29
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ANTIPHON SOPH 1
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ARIPHON 1
ARISTIDES AEL 1
ARISTOPHANES 56
ARISTOTLE 82
ARISTOTLE 295
CRITIAS 4
DEMOCRITUS 116
DIOGENES 26
EURIPIDES 96
GREGORY NAZ 3
HEROPHILUS 1
HIPPOCRATES 73
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MENANDER 276
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MUSONIUS 2
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PLATO 23
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PLATO 373
PLUTARCH 132
PYTHAGORAS 7
PYTHAGORAS 16
SIMONIDES 11
THEOGNIS 21
XENOPHON 22

Hear – Hearing

see also Listen – Listening
you may h. what you do not like
leisure to hear whatever is worth h.
he that hath ears to h., let him h.
be swift to h., slow to speak
you may h. things you will regret
h. me before you shout me down
only the mind sees and hears
to h. fair things, learn to say fair things
pretend you did not h. rash words
speaking to ears that will not h.
fools though they h. are like the deaf
vision, h., learning, these I honour most
heard what I would not have wished to h.
I would be glad to h. better counsel
he is gone out of sight, out of h.
you didn't h. what you just heard
you have heard, seen, suffered
what concerns you not neither h. nor see
h. my words without passion
he is unable either to see or h.
most people accept the first story they h.
god sees all things and hears all things

Heard
I record as I have h. it
what good is music if it is not h.
children should be seen and not h.

Hearers
see also Listener(s)
be doers of the word, not h. only
convince their h. of their own assertions
most of his h. have forgotten the point
spectators of words and h. of deeds

Hearsay
I record as I have heard it
in no way means I have to believe it

Heart
my h. beats hard from fear
stirring heart-strings never stirred before
the man who's yours, h. and soul
in her breast her h. beat fast
a sweet smile; and her h. melted
her h. grew warm within
lift up your h. towards heaven
where your treasure is, will your h. be
out of the abundance of the h.
let not your h. be troubled
until the day dawns in your h.
my h. was troubled within me
harden not your h.
wine makes glad the h. of man
out of the depths of my h. have I cried
fancy dress and ornament, empty h.
our h. shall be as adamant
invade the h. you mark for conquest
proud h. stirred to noble action
a cry that speaks to the h.
my wretched h. and soul
cut verses on the tablet of your h.
face of a dog but the h. of a deer
with throbbing h. as one beside herself
h. not made of iron, I know what pity is
my h. had no longer the desire to live
my h. sways to and fro in doubt
bear up, my h., you have born worse
your h. still is, as always, hard as stone
the h. in my breast is lost in wonder
even hidden from others, your h. knows
with one voice and h.
within my h. is sweet-spoken Heliodora
h. of the malicious will never soften
the unwavering h. of persuasive truth
blind is the h. in almost any man
girl with a h. that rises above hardship
my h. or my soul or what you call it
listen to words that come from the h.
let not sorrows vex your h.
their h. grown cold, their wings droop

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ANTISTHENES 14
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BIBLE 273
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DEMOSTHENES 30
EPICHRMUS 4
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GREGORY NAZ 1
HERACLITUS 15
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HERODOTUS 55
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EURIPIDES 92
EURIPIDES 159
EURIPIDES 201
EURIPIDES 220
EURIPIDES 259
GREGORY NAZ 5
HOMER 15
HOMER 232
HOMER 279
HOMER 308
HOMER 383
HOMER 386
HOMER 393
HOMER 394
ISOCRATES 6
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MELEAGER 6
MENANDER 167
PARMENIDES 1
PINDAR 29
PINDAR 95
PLATO 326
PROVERBIAL 121
PYTHAGORAS 27
SAPHO 13

- you cooled my h. burning with desire
h. grown heavy, my knees will not hold
sister of my blood and h.
thou hast a fiery h. for chilling deeds
the h. of noble men never go soft
a long pouch where your h. ought to be
these things do not touch her h.
if you love me, do so with all your h.
if a stout h. is lacking no skill will avail
our fathers, they had an unflinching h.
wealth is not in property but in the h.
- Heat**
the oak's shadow, shelter from the h.
because of the h. all this is a desert
h. and fire, parent and guardian of all
whither go you in the noonday h.?
- Heaven(s)**
see also Sky
let scorching flames be flung from h.
h. received their souls, earth their bodies
I am the son of the starry h.
axis wheeling the h. around
a blunder, a mistake as high as h.
therefore there is one h. alone
lift up your hearts towards h.
the kingdom of h. is at hand
for theirs is the kingdom of h.
h. is god's throne, earth his footstool
as your father which is in h. is perfect
lay up for yourselves treasures in h.
swear not by h. or by any other oath
there appeared a great wonder in h.
I heard a voice from h.
h. opened, and behold a white horse
cloudless stretched the h.
heavenly bodies are moving in the void
the spirit will dwell in h. above
is not earth influenced by what is in h.?
h. is common to all mortals
h. forbid
oh, oh, radiant expanse of h.
whole h. open to an eagle's crossing
h. can scarcely contain god's brightness
some warning always given by h.
Persian borders same as the h.
h.'s way to bring low all greatness
later she lay with H. and bore Ocean
attach a golden chain from h.
you could not haul Zeus from high h.
above bursts open the heaven's space
as when a smoke goes to h.
Atlas who holds the pillars of h.
they were eager to make a stairway to h.
a bloody rain fell from h.
Cupid keeper of the keys of h. and earth
bear bravely afflictions sent by h.
cannot shun the penetrating eye of h.
no poet will sing enough praise of h.
leads the mind from earth to the h.
surveying the earth and studying the h.
one h. or many or infinite in number?
behold the revolutions of reason in h.
time is the soul of the h.
how can you understand the h.
h. gives wealth even to the wicked
- Hebrew**
a Hebrew boy, he who rules as god
- Hector**
still we see H. tied to the chariot for ever
H., where'er thou art under ground
may men say, "he is greater than his father"
while yet he lived they made lament for H.
you would have me put faith in birds
Hector's visage as dark as nightfall
- Hedgehog**
the fox knows many tricks, the h. one
with craft shall the h. ruin their homes
- Heir(s)**
measure his wealth for h. to know
- SAPPHO 17
SAPPHO 23
SOPHOCLES 45
SOPHOCLES 52
SOPHOCLES 324
THEMISTOCLES 10
THEOCRITUS 3
THEOGNIS 4
THUCYDIDES 52
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XENOPHON 88
- ANTIPHILUS 3
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- AESCHYLUS 138
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BIBLE 27
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BIBLE 301
BIBLE 303
BIBLE 307
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HERODOTUS 115
HERODOTUS 119
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HOMER 102
HOMER 108
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HOMER 314
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ORPHICA 4
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PLATO 362
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THEOGNIS 9
- ORACLES 24
- ALPHEIUS 1
HADRIAN 1
HOMER 94
HOMER 97
HOMER 167
HOMER 174
- ARCHILOCHUS 17
LYCOPHRON 4
- EURIPIDES 484
- life turns to grief without an h.
- Heiresses**
the archon supervises h.
- Helen**
H.'s dowry, destruction to Ilium
H., destroyer of ships, men, cities
H., so admired, with looks like a goddess
Helen's face so full of brightness
- Helios**
see also Sun
never the eye of H. lights on those men
letting her gaze turn towards H.
you H. I call as you blaze with fire
- Hell**
see also Hades
h. to ships, h. to men, h. to cities
I wish you all in h.
I have the keys of h. and of death
he leapt from a high wall clear into h.
either in love or gone to h.
hateful to me as the gates of h.
now he's in h., where can I go?
- Hellas**
see also Greece
forward, you sons of H.
alas for thee, H., with so many killed
all H. is the monument of Euripides
brave men in the service of H.
Olympian Pericles confounded H.
so that H. would not be crippled
H. is fortunate in you and you in H.
in H. the seasons are most agreeable
H. fends off both poverty and tyranny
the Athenians were the saviours of H.
you find in H. more than the eye can see
H. is insulted with a dire insult
when H. stood on razor's edge
- Hellenes**
see also Greek(s)
H. from a few to a multitude of nations
H. distinguished from the barbarians
H. are all who share our common culture
whoever first revealed hateful arms to H.
this boy the most powerful of all the H.
beginning of great evils for the H.
- Hellespont**
crossing the H. with a bridge of boats
the bridge yoking two continents
levelled the shore of the fast-flowing H.
- Helm**
he who holds the h. of state
some god turns the h. for each of us
before you take the h., ply the oar
- Helmet**
h. flashing, shield ablaze with fire
his head, weighed down by his h.
buckler to buckler, h. to h., man to man
Miltiades dedicates this h. to Zeus
- Helmsman**
see also Captain, Pilot
in a h. night begets travail of mind
as a h. in his ship, so god in the universe
h. to show zeal while the vessel is safe
h. who caused death of many Persians
by skill a h. guides his ship
like a h., set full sail to the wind
- Help**
god helps him who helps himself
you need someone to lend a hand
mere words are no h. at all
grieving is no h. with troubles
count on friends whom I had helped
him that does well god will also succour
I believe; h. thou mine unbelief
h. those that have been wronged
helpers of those in adversity
one tyrant is bound to h. another
h. or at least do no harm
trust in omens and h. of Zeus
- MENANDER 112
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BACCHYLIDES 18
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HELP

if neighbours sail to h. them in the war
h. a worthy friend in distress
who will h. you best govern the state
if each of us offered h. to another
the unfortunate need h. not theorizing
stand by your friends
noblest human work is helping others
helping with all the strength we have
a good man helps those in trouble

Helpless

have compassion for the h.
of all creatures none so h. as man
lazy in learning, h. for life
men and women are h. alone

Helplessness

poverty's sister h. lays low great people

Hemlock

meet, put on garlands and drink h.
what to you is death, exile, prison, h.
pouring a libation from the h. cup
we only prepare just the right amount

Hephaestus

Love kindles a blaze hotter than H.

Hera

the unbearable, unyielding spirit of H.

Heracles

H. established the Olympic Games
from the footprint, H.
H. did not kill the Stymphalian birds
even H. is not a match for two
the labours of H.
his nature is prone to adultery

Heraclitus

sun is not, as H. says, new every day
they told me, H., that you were dead
letter of Darius to H.
what I understand of H. is excellent

Heralds

see also Messenger(s)

h. ply their craft by right of birth

Here – There

was contented h., will be contented t.
I wish I were h., or t.

Heritage

it is our h. to win virtue by toil
the younger must not disgrace their h.

Hermes

H. pierced the tortoise to set strings
full of tricks, a bringer of dreams
H. stealing Apollo's cattle

Hero(es)

no man is a h. to his valet
sons of h. are a calamity
many h. were sent to shades of night
where livelihood comes hard h. are bred
a god breathes might into some h.
here fell Megistias, a h.

Herodotus

this is the famous H.

Hesiod

H. says follow advice from others
Homer poet of Spartans, H. of Helots
H. abuses idleness
Simonides said H. was a gardener
H. blamed the gods for shameful things

Hesitate

prizes are not won by those who h.
if you h. the lover in you vanishes
h. to go into impassable mountains
this is no time to h., it is a time to act
man will h. before a great undertaking

Hesitation

opportunities do not wait for our h.
h. is a grave ill among friends
ignorance brings rashness, reflection h.

Hesperus (the Evening Star)

H. herds home whatever Dawn dispersed

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ISOCRATES 34
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SOPHOCLES 383

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HOMER 1
MENANDER 17
PLATO 297
SIMONIDES 9

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CLEOMENES 1
HESIOD 80
SIMONIDES 41
XENOPHANES 3

HERODOTUS 133
PHILODEMUS 2
PLUTARCH 39
SOPHOCLES 134
SOPHOCLES 148

DEMOSTHENES 25
EURIPIDES 268
PERICLES 24

SAPPHO 27

Hidden

see also Conceal – Concealment, Seen – Unseen,
Visible – Invisible

nothing h. that shall not be known
nothing hid which shall not be seen
h. harmony stronger than the manifest
the real nature of things loves to be h.
hard to admit what would rather be h.
impossible for the truth to remain h.
not easy for wrongdoers to lie h. forever
ageless time reveals all h. things
the bad is often better to remain within

Hide – Hiding

one thicket cannot h. two thieves
a known person h. his face
what am I to h. and what to say?

High – Low

hosanna in the highest
he exalted them of l. degree
he put down the mighty, exalted the l.
the exalted abased, the humble exalted
the exalted, brought l., the l. glorified
soul wastes away by not aiming higher
men from h. offices to also accept lesser

Highbrow

how did you become such a h.?

Hinder – Hindered

them that were entering ye h.
when we are h., blame ourselves
no snow, rain or heat h. them
h. those who would do wrong

Hindrance

folly is a h. to progress
not become a h. to myself
debate is not a h. to action

Historian(s)

see also Author(s), Poet(s), Writer

war has begotten so many h.
the h. should be an impartial judge
the h. should be fearless, incorruptible
h. should give their own country a break
effective h. shows emotions, characters
h. who makes his narration like a painting

History

poetry is more philosophical than h.
h. source of both prudence and wisdom
h. in which truth is enshrined
h. is philosophy teaching by examples
I write what seems to me to be true
the father of h.
my rule throughout this h.
my family h. begins with me
what the writer of h. has to avoid
dividing line between h. and panegyric
h. cannot admit a lie, even a tiny one
h. has one end, what is useful
the two qualities of best writers of h.
h. to be written in truthfulness
I am writing biography, not h.
fable to take on the semblance of h.
natural that h. wanders in uncertainty
study of h. an education in truest sense
if you take out truth, h. is but an idle tale
with reason added h. becomes fruitful
h. not to state things contrary to fact
accept hearsay reports of former events
another will deal with what happened later

Hives

see also Bee(s)

the h. no more shall feel his fostering skill

Hoi polloi – the many

see also Citizen(s), Crowd(s), Many – Few, Mob, Multitude,
People

consider more the one than the m.
the m., though not individually excellent
in council the m. may jointly be better
the multitude becomes one personality
the m. covet gain rather than honour
faith not in the m. but the trustworthy

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ANONYMOUS 42
ARISTOTLE 36
ARISTOTLE 230
ARISTOTLE 230
ARISTOTLE 231
ARISTOTLE 259
DEMOCRITUS 36

h. whine and rejoice over same things of all, most difficult is to please the m. with wicked leaders, h. are dangerous the m. seek only to satisfy themselves all good lies in the m.	DEMOSTHENES 68 DEMOSTHENES 96 EURIPIDES 267 HERACLITUS 13 HERODOTUS 75 HOMER 124 SOCRATES 25 SOLON 11	god himself assists an h. cause not willing to be called h. simpletons	MENANDER 83 THUCYDIDES 100
Holiday(s)		Honesty	
give the children every year a h. every day is a h. for a thief life without h., road without taverns not setting a h. to start being good it's always a h. for the idle	ANAXAGORAS 13 CRATINUS 5 DEMOCRITUS 112 LUCIAN 24 THEOCRITUS 30	a man's just h. is a city's greatest asset practice daily a life of h. and prudence source of h. lies in good education friendship not lasting without h.	EURIPIDES 372 ISAEUS 1 PLUTARCH 115 THUCYDIDES 61
Holiness		Honey	
h. is to possess a pure mind	ANONYMOUS 65	<i>see also</i> Bee(s), Hives	
Holy		bring h. too, that the bee distils the bees brought h. to thy lips even too much of h. is gall cummin, nuts, h., marjoram, vinegar as h. hurts an open wound as if the woods were drenched with h. his meat was locusts and wild h. find some honey-sweet turn of speech words sweeter than h. from his tongue anger, far sweeter than trickling h. h. drips from your lips when you kiss ah, the sweetness of Attic h. don't put h. in a vinegar vat sweet is h. even if it chokes you I desire neither the bees nor yet the h. I wish I had three natural springs of h.	AESCHYLUS 75 ANONYMOUS 44 ANONYMOUS 58 ANTIPHANES 7 ARISTONYMUS 2 ARISTOPHANES 17 BIBLE 6 HEDYLUS 1 HOMER 16 HOMER 214 MARCUS ARG 1 PALLADAS 11 PROVERBIAL 84 PROVERBIAL 108 SAPPHO 37 SONGS 11
Holy Ghost		Honour(s)	
Mary was found with child of the H. baptize in name of father, son, h. your body is the temple of the h. I believe in the h., creator of life	BIBLE 2 BIBLE 96 BIBLE 215 NICENE CREED 1	it is not position that h. the holder virtue is rare and always held in h. not easy to end war with h. Aristides, never uplifted by h. h. is the tribute we pay to the good h. those doing a freeman's work the many covet gain rather than h. h. comes in different ways leave position honoured, not wealthier h. a man who fights for his wife h. a man who fights for his children no finer h. for children a nobler course, to h. equity bad men unjustly honoured turning necessity into a matter of h. all work for either pleasure or gain or h. h. are not blessings to a sensible man h. our parents as we do the gods pleasures are transient, h. are immortal h. the virtuous be not elated by h. manifest the h. we render them good fortune is to end life with h. the love of h. is ever young h., not riches, delight men when old h. your parents above anything else h. is to cleave to what is superior h. to parents, treasure for their children good men will not govern for h. genuine goodwill sweeter than h. false h. are like harlots' flatteries peace with h. fairest of possessions h. associated with the soul first of all, h. the immortal gods h. the gods if it is right to h. the best, h. Athenians h. your parents I suffer for honouring the gods all h. the rich and slight the poor h. often cometh to the wicked kindness, h. and punishment keep man	AGESILAUS II 4 ANTIPHANES 2 ARCHIDAMUS 1 ARISTIDES 3 ARISTOTLE 107 ARISTOTLE 164 ARISTOTLE 259 BACCHYLIDES 17 BION 6 CALLINUS 2 CALLINUS 2 EURIPIDES 79 EURIPIDES 296 EURIPIDES 423 GREGORY NAZ 20 ISOCRATES 71 LONGINUS 5 MENANDER 136 PERIANDER 4 PERIANDER 18 PERIANDER 24 PERICLES 12 PERICLES 36 PERICLES 38 PERICLES 38 PHILEMON 45 PLATO 66 PLATO 147 PLATO 215 PLUTARCH 43 PLUTARCH 188 POLYBIUS 5 PTOLEMY 2 PYTHAGORAS 1 SEVEN SAGES 3 SIMONIDES 36 SOLON 51 SOPHOCLES 122 THEOGNIS 38 THEOGNIS 46 THEOPHRASTUS 5
Home			
better many to return h. with silver the world, h. to upright men bring from h. pity, pardon, benevolence he who fights to recover his h. a song to mourn for you, my h. the dead man's hallowed h. blessed the man who stays happily at h. not wise to keep wife locked up at h. there's no place like h. even one month is much away from h. all my days I long to reach my h. Olympus, eternal h. of the gods a good woman steers the h. venture not to the limits, seek nearer h. the truly fortunate should stay at h. what h. is happy without a good wife? there's no place like h.	CATO 15 DEMOCRITUS 123 DEMOSTHENES 86 EURIPIDES 276 EURIPIDES 306 EURIPIDES 347 EURIPIDES 512 EURIPIDES 552 HESIOD 47 HOMER 35 HOMER 280 HOMER 285 MENANDER 198 PINDAR 16 SOPHOCLES 388 SOPHOCLES 394 THEOGNIS 50		
Homeless			
receive the h. in your house	PHOCYLIDES PS 11		
Homer			
cuts from H.'s mighty dinners H.'s Iliad a portable treasure enchantment dwells in H.'s song if H. be a god, honour him as a god H. poet of Spartans, Hesiod of Helots the blind man, all his songs are the best no one has called H. longwinded stars extinguished before H. forgotten this poet, H., the educator of Greece such poems as H. and Hesiod left us H. said the most beautiful thing Simonides said H. was a garland-maker H.'s story is not true would you like to be H. or Achilles? H. is enough for everybody everybody learned from H. H. blamed the gods for shameful things	AESCHYLUS 219 ALEXANDER 4 ALPHEIUS 2 ANONYMOUS 61 CLEOMENES 1 HOMERIC HYMN 7 PHILEMON 23 PHILIPPUS THES 1 PLATO 278 PLATO 321 SIMONIDES 32 SIMONIDES 41 STESICHORUS 2 THEMISTOCLES 19 THEOCRITUS 35 XENOPHANES 2 XENOPHANES 3		
Homosexuality			
she gazes after another girl where there is beauty, either suits him to women more than men is he inclined? he wanted me to be his Andromeda keep hands clean, but your eyes as well desire leads the lover to his beloved a man in love would not leave ranks no one will die for you but a lover kissing Agathon, my soul leapt to my lips Atthis, I loved you long ago uncertain if he desired a woman or man	ANACREON 2 ANONYMOUS 110 ANONYMOUS 110 ARISTOPHANES 134 PERICLES 56 PLATO 177 PLATO 296 PLATO 298 PLATO 374 SAPPHO 18 THEOCRITUS 7		
Honest			
a demagogue need not be h. I am searching for an h. man no one made money fast by h. means a blushing man is an h. man	ARISTOPHANES 95 DIOGENES 4 MENANDER 8 MENANDER 54		
		h. men, product of a wise government scarcity of h. men in states in distress h. is the end of the just more h. to die than save themselves live by h. means every action done properly is h. my death will be an h. death h. actions need only a brief report	DIONYSIUS HAL 3 EURIPIDES 313 MENANDER 186 PERICLES 30 PHOCYLIDES PS 1 PLATO 300 SOPHOCLES 55 THUCYDIDES 90

HONOURABLE

speak honourably, do what is right
h. death preferable to a disgraceful life

Hope(s)

see also Desire(s), Optimism, Wish(es)

only once have I seen h. fulfilled
many a h. hath made shipwreck
men in exile feed on dreams of h.
beyond all h. is this day of return
blind h. I settled in men
sweet to draw out one's life in h.
better little in hand than h. for more
h. of a treasure made me lose what I had
do not h. for too great things
never lose h. for nothing is beyond h.
there's always h. APOLLODORUS CAR or GEL 3
h. is a waking dream ARISTOTLE 330
h. is sweet to men BIAS 4
who against h. believed in h.
now abideth faith, h., charity, these three
even as others which have no h.
faith, substance of things hoped for
drink only to give h. to their hearts
h. of the wise are attainable
no h. of relief in shared poverty
life cannot depend on one h.
keep extent of your h. to the possible
countless are the h. of men
the bravest man puts trust in his h.
h. is sweet to men
h. nourishes an exile
death is nothing, in life there's h.
born of noble ancestors, you engender h.
you are chasing fleeting h., my child
men much deceived by groundless h.
there must always be h.
live in h. and sustain yourself with h.
the idle man waits on empty h.
h. filled her heart in spite of her grief
in misfortune a man is saved by h.
if misfortune finds you, do not lose h.
h. as a mortal; be thrifty as if immortal
h. governs the ever-changing mind of man
h. are the dreams of those awake
courage and h. are added to sustain man
life is the fool of h.
no h. of life as the night came on dark
h. and confidence urge us on
h. clings to the hearts of the young
h. is present in every man
false h. is as a boat on a weak anchor
we mortals delight in vain h., gaping
warming himself on empty h.
comfortless, nameless, hopeless
deceitful h. disappoints many desires
not prudent to kill the root of h.
it is h. that maintains most of mankind
while there is life there is h.
h. and risk are dangerous alike to men
h. is the one good god left for us
h. that it may not be true
conceiving h. greater than their powers
h. and desire are everywhere
success led on by h. to grasp at more
men are inclined to trust in mindless h.
to yield is to give up h.
greatest h. inspires the greatest zeal

Horns

vainly butting vacant air with his h.

Horror

I recognize the h. of what I did
shades in thousands and h. took me
horrid parents of this horrendous act
all h. happened then and even worse

Horse(s)

see also Steeds

under constraint friend and h. are tested
tomb for his brave war-horse
and I looked, and behold a pale h.
heaven opened, and behold a white h.

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XENOPHON 18

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AESCHYLUS 13
AESCHYLUS 40
AESCHYLUS 71
AESCHYLUS 97
AESCHYLUS 113
AESOP 5
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DEMOCRITUS 28
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EPICTETUS 85
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EURIPIDES 128
EURIPIDES 212
EURIPIDES 284
EURIPIDES 352
EURIPIDES 395
EURIPIDES 411
EURIPIDES 493
EURIPIDES 508
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THUCYDIDES 105
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THUCYDIDES 152

CALLIMACHUS 44

EURIPIDES 256
HOMER 326
SOPHOCLES 142
THUCYDIDES 93

AESOP 50
ANYTE 4
BIBLE 295
BIBLE 307

bridle of untamed h., helm of steady ship
lay lighter burdens on an old h.
image of h. though there is no h. present
Athenion sang the Trojan h., the evil h.
the west wind rides his h.
as a h. glorieth in his splendour
a h. speeding to the pastures of mares
the fairest h. that I ever saw
h. in speed like the winds
Xanthus that flew swift as the winds
Xanthus' voice was stopped by the Furies
dog who would not let the h. eat
some enjoy h., wrestling, or table games
care for his h. even in old age
h. cheered by his master's eye
the h. carries me, the king feeds me
daughters of storm-footed h.
as man rejoices in improving his own h.
happy he that has children and h.
a small bit will control the fiercest h.
even wildest colts make very good h.
I am a fair steed but my rider is a knave
trust unbridled h., not a bad speech
h. would fashion their gods as h.
if you haven't learnt to ride a h.
a gentle and speedy h., ready to work
it is the same with h. as with men
never approach a h. in anger
abstain from irritating a spirited h.
a h. performs best of his own will
a prancing h. rivets the gaze of all

Horseman – Horsemen

h. need a broad plain to fight
a capital h., but good for nothing else
noble warriors, outstanding h.
cast your evil rider, and run away
I am a fair steed but my rider is a knave
a tractable horse a pleasure to the rider

Horsemanship

he lay greatly fallen, forgetful of his h.
equestrian exercises are pleasant work
horse riding resembles flying

Hospitality

obey the laws of h.
honour Zeus, god of h.
be hospitable to foreigners
it is the spirit of h. that matters most

Host – Guest(s)

see also Guest(s)

more pleasant than bond of h. and g.
g. will not agree with h.
all his life a g. remembers a kind h.

Hostile

all excess is h. to nature
nature is opposed and h. to a lie

Hostility

see also Enemy(ies), Enmity, Foe(s)

shun h., hatred and a violent death
benevolence is not different to h.

Hot – Cold

harden the iron while it is still h.
harden iron in c. water while still h.
thou hast a fiery heart for chilling deeds

Hound(s)

see Dog(s)

Hour

ye know not what h. your lord comes
behold, the h. is at hand
mine h. is not yet come
little to speed the light convivial h.

House(s)

a dense shroud of shade across the h.
no brick-built, sun-warmed h.
to build many h., a fast way to poverty
when ye depart out of that h. or city
my h. shall be called the h. of prayer
if a h. be divided that h. cannot stand
wise women build h., foolish tear down
better free in simple, not slave in grand h.

CLEMENT 1
CRATES 1
DIOGENES BAB 4
DIOSCORIDES 1
EURIPIDES 275
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HOMER 98
HOMER 146
HOMER 146
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GREGORY NAZ 19
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AESCHYLUS 28
AESCHYLUS 104
ANONYMOUS 52
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BIBLE 69
BIBLE 99
BIBLE 351
EPICTETUS 101

we never refuse guests in my h.	EURIPIDES 15	if he has h. no slave is a lesser man	PHILEMON 4
though settled down in some luxurious h.	HOMER 300	Athens a city of h. and benevolence	PLUTARCH 10
you are building your h. on sand	PROVERBIAL 178		
those whose h. has been shaken by god	SOPHOCLES 99		
a h. neglected will collapse in time	SOPHOCLES 372		
Household			
he who mismanages his own h.	AESCHINES 2		
I hold the reins of my h.	ANTIPATER SID 2		
all forms of constitution exist in the h.	ARISTOTLE 47		
in the h. are found the origins of friendship	ARISTOTLE 49		
h. an association for everyday wants	ARISTOTLE 189		
property is a part of a h.	ARISTOTLE 194		
wealth is to provide, h. to use	ARISTOTLE 198		
for the good of the city or his h.	ARISTOTLE 201		
every h. is part of a state	ARISTOTLE 203		
if a h. is divided against itself	BIBLE 99		
woman's good character preserves the h.	HIPPONAX 3		
h. thrift, which breeds good children	HOMER 338		
the real slave of the h. is its master	MENANDER 129		
best h. if wealth not obtained unjustly	SOLON 48		
who rules his h. well is fit to rule state	SOPHOCLES 104		
the wife who is a good partner in the h.	XENOPHON 74		
Housekeeping			
women in h., not in politics	THEOPHRASTUS 11		
Hubris			
<i>see also</i> Outrage			
when h. blossoms, ruin is its fruit	AESCHYLUS 78		
h. wrongs others even with no gain	EUENUS 4		
quench h. rather than a conflagration	HERACLITUS 17		
Justice beats H.	HESIOD 29		
good rule checks excess, dims h.	SOLON 3		
surfeit breeds h.	THEOGNIS 10		
Human(s)			
<i>see also</i> Man, Men, Mortal(s)			
here you will see no h. form	AESCHYLUS 82		
no h. capable of continuous activity	ARISTOTLE 152		
mistakes are only h.	EURIPIDES 161		
the sea doth wash away all h. ills	EURIPIDES 221		
no fate that h. flesh will not endure	EURIPIDES 247		
laws hold together h. communities	EURIPIDES 323		
nothing is equitable in h. affairs	EURIPIDES 550		
total lack of certainty in h. life	HERODOTUS 23		
nothing in h. life is certain	ISOCRATES 29		
celebrate behaving like a h.	MARCUS AUR 34		
I am h., I erred; nothing to wonder	MENANDER 72		
you are but h. sharing a common fate	MENANDER 158		
thinking keeps my wits, it keeps me h.	PHILEMON 33		
never forget that you are h.	PHILEMON 43		
remind every morning that he was but h.	PHILIP II 1		
king though h. was given godlike power	PHILIP II 3		
h. acquired a sense of rhythm	PLATO 55		
there were three kinds of h. beings	PLATO 306		
love is born into every h. being	PLATO 308		
to be wrong in a belief is h.	PLUTARCH 101		
there's no way for h. not to grow old	SAPPHO 23		
h. wisdom is of little or no value	SOCRATES 4		
time is the umpire in all h. business	SOPHOCLES 135		
look with h. eyes on h. weakness	SOPHOCLES 292		
the gods do not see h. affairs	THRASYMACHUS 2		
consider the shortness of all h. life	XERXES I 1		
Human Nature			
there is more evil than good in h.	EURIPIDES 320		
how easily h. yields to profit	MENANDER 345		
deprive h. of the use of numbers	PLATO 403		
credulity a weakness of h.	PLUTARCH 18		
h. is prone to rivalry, jealousy, envy	PLUTARCH 141		
Human Race			
<i>see also</i> Humanity, Humankind, Man, Mankind, Men, Mortal(s)			
the whole h. is fond of its offspring	EURIPIDES 132		
today's is a race of iron	HESIOD 22		
friend to the h. race	HOMER 83		
convention tyrannizes the h.	PLATO 202		
h., same as feathered creatures	PLATO 285		
gods could not wipe out the h.	PLATO 307		
just one way for the h. to flourish	PLATO 310		
ills of h. will not end until the wise rule	PLATO 405		
Humanity			
<i>see also</i> Human Race, Mankind, Men, Mortal(s)			
a life higher than the measure of h.	ARISTOTLE 162		
		see also Human Race, Man, Mankind, Men, Mortal(s)	
		one man doesn't make h.	PROVERBIAL 169
		as h. expands insolence grows	THEODECTES 1
		Humble	
		humbling the proud, exalting the h.	AESOP 55
		poverty makes one h., yet proud	ANTIPHANES 9
		man is arrogant or h.	APOLLODORUS CAR 2
		the exalted abased, the h. exalted	BIBLE 130
		risen to greatness from h. beginnings	DEMOSTHENES 42
		the h. man's just cause	EURIPIDES 331
		from h. lips may come words of wisdom	SOPHOCLES 283
		Humiliation	
		h. follows pain	AESCHYLUS 108
		Humility	
		h. leads the way to virtue	MENANDER 177
		come back from disgrace in h.	PLUTARCH 35
		Hunger	
		he that cometh to me shall never h.	BIBLE 159
		to this present hour we h. and thirst	BIBLE 210
		h. destroys love and so does time	CRATES THEB 1
		voice of the flesh: do not h.	EPICURUS 8
		once free of h. rich and poor are same	EURIPIDES 96
		to die of h. is the most pitiful	HOMER 330
		h. and penury kill love	MENANDER 218
		words are no relief from h.	MENANDER 255
		Hungry	
		I was h., and ye gave me meat	BIBLE 79
		he hath filled the h. with good things	BIBLE 113
		they care not for the h. or thirsty	IGNATIUS THEO 1
		full stomachs are unaware of h. ones	JOHN CHRYS 2
		Hunt	
		a fawn who escapes the fearful h.	EURIPIDES 67
		h. fortune through hard work	EURIPIDES 398
		Hunting	
		h. dogs behind a young buck	HOMER 145
		only land animals are for h.	PLATO 120
		h. the wind with a net	PROVERBIAL 176
		Hurry	
		h. not in gaining wealth	MENANDER 264
		men h. here and there	SOLON 17
		Husband – Wife	
		<i>see also</i> Marriage, Men – Women, Wedlock, Wife – Wives	
		marriage-beds longing for their husbands	AESCHYLUS 67
		thy fate to be my w., mine to be thy h.	AESCHYLUS 182
		a poor man who takes a rich wife	ANAXANDRIDES 3
		women drive their husbands nuts	ARISTOPHANES 68
		kissing the maid while w. is in the bath	ARISTOPHANES 124
		an old man to a young w. suits but ill	ARISTOPHANES 165
		man and w. relationship is aristocratic	ARISTOTLE 47
		husbands be not bitter against your wives	BIBLE 251
		husbands, love your wives	BIBLE 251
		bishop must be h. of one w.	BIBLE 260
		man and w. shall be one flesh	BIBLE 321
		a man shall cleave to his w.	BIBLE 321
		we rule other men, our wives rule us	CATO 3
		a man who strikes his w. or child	CATO 11
		Socrates was kind to his shrewish w.	CATO 12
		judged by a wife's relations with her h.	DIONYSIUS HAL 8
		an unmanly h. is humbling me	DIONYSIUS HAL 20
		not beauty but character wins a h.	EURIPIDES 41
		woman loses her life if she loses her h.	EURIPIDES 46
		a husband content with a single mate	EURIPIDES 48
		a woman in harmony with her h.	EURIPIDES 222
		an old man weds a tyrant, not a w.	EURIPIDES 513
		a w. soothing her husband's anger	EURIPIDES 516
		w. must always share burdens with her h.	EURIPIDES 517
		happy is the woman who has a loving h.	EURIPIDES 551
		Candaules fell in love with his own w.	HERODOTUS 6
		the decent man loves his own woman	HOMER 120
		h. and w., two hearts working as one	HOMER 286
		horrible a woman murdering her h.	HOMER 316
		don't tell your w. everything you know	HOMER 317
		w. not in harmony with her h.	LYCURGUS OR 3
		by kindly manner woman can sway man	MENANDER 109
		nothing as close as man and w.	MENANDER 110
		h. and w. should live a life in common	MUSONIUS 1

HUSBAND – WIFE

all things to belong to both h. and w. nonsense that you don't obey your w. rich bride should fit in with her h. petty clashes between man and w. forbid man and w. to exchange presents indecent to expose a h. before his w. w. to share in her h.'s possessions ill fares a h. mated with a shrew it is fitting for a w. to please her h. a young w. is not proper to an old man the w. contributes just as much as her h.	MUSONIUS 1 PALLADAS 4 PLUTARCH 93 PLUTARCH 94 PLUTARCH 96 PLUTARCH 150 ROMULUS 1 SOPHOCLES 103 THEANO 3 THEOGNIS 34 XENOPHON 74	I know nothing except the fact of my i. i. is life's extremest bliss to be kept in i. hurts me	SOCRATES 56 SOPHOCLES 17 SOPHOCLES 290
Hydra at most cutting off a H.'s head wounding a h. the Lernaean h.	PLATO 243 PROVERBIAL 175 PROVERBIAL EXP 4	Ignorant the i. more persuasive than the educated be not i. concerning death know everything, be i. of everything i. of the good things in life if i. it is not shameful to learn never allow i. men to sit in judgement think we know all when almost totally i. Socrates likes to say he is i. the i. suffer from their ignorance if i., wise to keep silent, if not foolish infamous men come from the most i.	ARISTOTLE 311 BIBLE 255 DEMOCRITUS 76 HERODOTUS 43 MENANDER 275 PHOCYLIDES PS 29 PLATO 75 PLATO 325 PLUTARCH 52 THEOPHRASTUS 13 XENOPHON 64
Hypocrites woe unto you, scribes and pharisees, h. h. promise everything and do nothing	BIBLE 73 DEMOCRITUS 45	Ignore nothing happens at random, i. nothing do not i. what is customary strange to i. the beauties of the body i. a thing and it slips away	HIPPOCRATES 35 MENANDER 15 PLUTARCH 206 SOPHOCLES 185
Idea(s) our i. pass beyond limits that confine us the various classes of i. youth has many empty-headed, vain i. they examined every possible i.	LONGINUS 15 PLATO 157 SIMONIDES 34 THUCYDIDES 46	Iliad I. portable treasure of all military virtue an I. of woes	ALEXANDER 4 PROVERBIAL 37
Idea of March the I. have come	JULIUS CAES 5	Ilium Helen's dowry, destruction to I.	AESCHYLUS 9
Idiocy – Idiot must endure the i. of those who rule who longs for longer life is an i.	EURIPIDES 282 SOPHOCLES 242	Ill(s) <i>see also</i> Adversity, Cares – Worries, Misfortune(s), Pain(s), Sick, Suffering(s), Trouble(s), Woe(s) men should bear the i. the gods bestow though ask'd for, avert all i. from gifts much i. comes to mankind old age is the harbour of all i. silence is the healer of many i. forgetfulness of own i. breeds insolence good or i. of man lies in his own will death, most terrifying of i., means nothing little I care who speaks i. of me the sea doth wash away all human i. hesitation is a grave i. among friends wealth is the cause of many human i. seek not to cure one i. by another warning when great i. threaten cities be gentle towards those who are i. no healing found for i. once wrought if only tears were remedy for i. comforting i. by other i. how i. fares the doctor if no one's i. curing i. by i. fortune's tyranny greatest of human i. not magic spells for i. calling for the knife the worst of i. is lack of judgement from silence will break some storm of i. spit for luck, keep i. at bay one man hath this I., another that	AESCHYLUS 72 ANONYMOUS 50 ANTIMACHUS 1 BION 8 CARCINUS 1 DEMOCRITUS 92 EPICETUS 38 EPICURUS 2 EURIPIDES 20 EURIPIDES 221 EURIPIDES 268 EURIPIDES 490 HERODOTUS 70 HERODOTUS 106 HIPPOCRATES 36 HOMER 115 PHILEMON 14 PHILEMON 50 PHILEMON YNG 2 POLYBIUS 6 SOPHOCLES 13 SOPHOCLES 18 SOPHOCLES 131 SOPHOCLES 203 THEOCRITUS 19 THEOGNIS 12
Idle <i>see also</i> Inactivity you were idly singing all summer feeding i. people doing nothing every i. word that men shall speak how much longer will you be i. love, a pastime for the i. foolish to give voice to i. fears an i. citizen is a bad citizen men are angry with an i. man the i. man waits on empty hope do not allow time to idly slip away be not i. even if you are rich it's always a holiday for the i. love is the passion of an i. soul	AESOP 1 ARISTOPHANES 47 BIBLE 50 CALLINUS 1 DIOGENES 10 EURIPIDES 339 EURIPIDES 468 HESIOD 37 HESIOD 55 HIPPOCRATES 1 THALES 20 THEOCRITUS 30 THEOPHRASTUS 8	Illegitimate <i>see</i> Legitimate – Illegitimate	
Idleness <i>see also</i> Inactivity indolence produces nothing sleeping during the day indicates i. i. and lack of occupation ruin the foolish the body wastes away with i. work is no disgrace, i. is i. is the beginning of wrongdoing i. drags towards evil i. is the mother of want body ruined by i., kept by exercise nothing good comes of purposeless i. draughts and dice, delightful remedy for i.	APOLLONIUS TY 4 DEMOCRITUS 100 DIO CHRYS 4 EUSEBIUS 6 HESIOD 38 HESIOD 80 HIPPOCRATES 24 IGNATIUS THEO 3 PLATO 331 SOPHOCLES 327 SOPHOCLES 336	Illness <i>see also</i> Ailments, Disease(s), Sickness i. is a holiday for cowards i. bad for the sick, good for the doctors i. easier to bear with a brave heart sorrows are the cause of i. in men for extreme i. extreme treatment change is beneficial in a long i. sometimes its good to give no treatment learn how to derive benefit from i. rooted misdeeds much like a lasting i. worse than the i. is to tell all visitors death, the final healer of all i.	ANTIPHON SOPH 13 DISSOI LOGOI 2 EURIPIDES 148 EURIPIDES 554 HIPPOCRATES 12 HIPPOCRATES 39 HIPPOCRATES 43 HIPPOCRATES 73 HYPERIDES 4 PHILEMON 9 SOPHOCLES 357
Ignorance not to know were better than to know in foretelling ruin I choose i. pity may apply if act committed in i. i. of god is death of the soul choose instruction rather than i. cause of error is i. of what is better gods will not act with the i. of men i. is bliss hard to hide i. over wine he cannot grasp even the alpha i. of those who practise medicine science begets knowledge, opinion i. i. brings rashness, reflection hesitation better cure my i. than my disease I have an utter i. about virtue two kinds of folly, madness and i. it is the ignorant who suffer from their i. mistakes made by writers out of i. like a Cretan feigning i. of the sea having erred it is better not to ignore it there is only one evil, i.	AESCHYLUS 116 AESCHYLUS 167 ARISTOTLE 98 BASIL 6 CLEOBULUS 17 DEMOCRITUS 46 DIONYSIUS HAL 15 EURIPIDES 393 HERACLITUS 41 HERODAS 2 HIPPOCRATES 45 HIPPOCRATES 47 PERICLES 24 PLATO 30 PLATO 148 PLATO 366 PLUTARCH 52 POLYBIUS 11 PROVERBIAL 173 PYTHAGORAS 49 SOCRATES 54	Ill-timed <i>see also</i> Opportune – Inopportune, Timely – Untimely i. philosophy equals silliness i., ill-received i. laughter leads to woe there is much danger in being i.	ANONYMOUS 18 ISOCRATES 21 MENANDER 193 PLUTARCH 147
		Ill-treat who ill-treats neighbours will suffer	ANTIPHON SOPH 14
		Illusions i. destroyed	PROVERBIAL 159

- it's useless chasing after void i.
Image(s)
 I am the i. of swift Plato's spirit
 no one can know god from an i.
 god made man according to his i.
 only we are created in god's i.
 i. of horse though no horse is present
 god came to earth to show you his i.
 traces and ghost-images of the truth
Imaginary
 sickness even i. brings anguish
 we'll need a market in our i. new city
Imagination
 best faculty is the wise use of our i.
 many only imagine they understand
Imitation
 criticize if you wish, then try to imitate
 tragedy is the i. of action
 what we criticise we should not imitate
 virtuous deeds lead to i.
Immortal
see also Mortal – Immortal
 ruler should think of all things as being i.
 gentle, i. power of pure love
 Egyptians first to teach that soul is i.
 pleasures are transient, honours are i.
 only the righteous live forever in i. glory
 soul is i. and ageless and lives forever
 do not, my soul, strive for i. life
 they say the soul of man is i.
 in death the i. part is unharmed
 every soul is i.
 soul of man is i. and imperishable
 it is evident that soul must be i.
 providing Homer with i. glory
 the soul is i. and imperishable
 earth, i., inexhaustible, tilled every year
 Cypris, she is Hades, she is i. life
 I did not pray that my son should be i.
Immortality
 we must aspire to i.
 virtue leaves a memorial after death
 undying fame is left for deeds well done
 a thing well said wins i.
 thus what is mortal shares in i.
 and fostering virtue touch i.
 my lively spirit drinketh i.
Immovable
 some substance which is eternal and i.
 the first mover must be in itself i.
 thou shalt not move the i.
Impartial
 war is truly i. towards men
 give i. hearing to both sides
 be i. judging either friend or foe
Impatience
 i. makes worst things worse
Imperishable
 the soul of man is immortal and i.
Imperturbability
 glory of justice is confidence and i.
Impetuous
 as a boy he was i., by nature sagacious
Impiety
see also Piety
 i. is not he who repudiates beliefs
 from taking oaths come perjury and i.
Implement
 i. what is expedient
Important – Unimportant
see also Trivial
 it seems more i. if implied, not said
 don't get upset over u. things
 doctors adore exaggerating the u.
 no tasks tackled if we waste time on trifles
 not living, but living well is most i.
Imports – Exports
 more visitors arrive, more i. and e.
- SOPHOCLES 169
 ANONYMOUS 39
 ANTISTHENES 2
 BIBLE 317
 CLEANTHES 2
 DIOGENES BAB 4
 PHILIPPUS THES 2
 PLUTARCH 192
 EURIPIDES 254
 PLATO 225
 EPICTETUS 1
 HERACLITUS 7
 APOLLODORUS 1
 ARISTOTLE 183
 MENANDER 156
 PLUTARCH 60
 CHILON 9
 EMPEDOCLES 10
 HERODOTUS 56
 PERIANDER 4
 PHILEMON 10
 PHOCYLIDES PS 34
 PINDAR 76
 PLATO 151
 PLATO 174
 PLATO 178
 PLATO 279
 PLATO 280
 PLATO 321
 SOCRATES 33
 SOPHOCLES 73
 SOPHOCLES 392
 XENOPHON 94
 ARISTOTLE 162
 BACCHYLIDES 5
 BACCHYLIDES 13
 PINDAR 6
 PLATO 319
 PLATO 324
 PTOLEMAEUS 1
 ARISTOTLE 71
 ARISTOTLE 72
 PROVERBIAL 64
 ARCHILOCHUS 9
 DEMOSTHENES 82
 MENANDER 235
 HOMER 241
 PLATO 279
 DEMOCRITUS 103
 THEMISTOCLES 2
 EPICURUS 1
 PHILON 1
 XENOPHON 17
 DEMETRIUS 8
 EPICHRMUS 19
 MENANDER 71
 PLUTARCH 12
 SOCRATES 26
 XENOPHON 90
- Impossible**
see Possible – Impossible
Impression(s)
 be not overwhelmed by first i.
 faults leave an ineradicable i.
Improbable
see Probable – Improbable
Improvement
 I rejoice in my day to day i.
Impulse(s)
 it is hard to fight against i.
 check i., quench appetite
 same i. but not the means to apply them
Inactivity
see also Action – Inaction, Idle, Idleness
 allow enough movement to avoid bodily i.
 all labour is better than i.
Incapacity
 unable to work because of physical i.
Incentives
 providing i. for trade or husbandry
Income
 the just pay more tax than unjust on same i.
 many live a happy life on moderate means
Incontinence
 avoid vice, i., brutishness
 sexual i. is a disease of the soul
Increase
 change of quantity is i. or decrease
 by adding, the little will grow great
 more hands mean more i.
 what gave i. to Rome
 do the necessary to i. its value
Incredible
 nothing should be regarded as i.
 the i. more credible than truth
 one capable man can realize the i.
Incurable
 diseases i. if not by cured by fire or knife
 refusing to treat the i.
Indecision
 fashioned chance as an excuse for i.
 i. is the cause of many human woes
Indecorous
 i. speech leads to i. action
Independence
see also Freedom, Liberty, Self-sufficiency
 freedom and i. standard to early Greeks
 work hard, live from your own means
 governed by their own laws
India
 the sea is one as far as I.
Indictments
 when indicted better flee the country
 great thieves indicting the little thief
Indifference
 i. ruins natural talent
Indifferent
 slow and i. and looking for excuses
 not i. to the common weal
Individuals
see also People, Person(s)
 i. prosper but the state is in disarray
 i. and community benefit alike
 identity of interest among cities and i.
 in peace states and i. are gentler
Indulgence
 i. gives birth to pleasures of badness
 i. worst for education of youth
Industrialization
 if tools could perform work as ordered
Industry
 i. multiplies results, delay leads to ruin
Inexperience
see also Experience
 courage due to i. and ignorance
 i. engenders rashness
 i. counterbalanced by daring
- EPICTETUS 49
 LONGINUS 14
 SOCRATES 59
 HERACLITUS 35
 MARCUS AUR 62
 MUSONIUS 5
 ARISTOTLE 277
 DEMOCRITUS 120
 ARISTOTLE 4
 ARISTOTLE 262
 PLATO 212
 SOLON 60
 ARISTOTLE 130
 PLATO 369
 ARISTOTLE 67
 HESIOD 46
 HESIOD 50
 PLUTARCH 71
 XENOPHON 70
 DIONYSIUS HAL 22
 MENANDER 95
 PLATO 255
 HIPPOCRATES 17
 HIPPOCRATES 18
 DEMOCRITUS 70
 MENANDER 162
 MUSONIUS 6
 DEMOSTHENES 69
 PHOCYLIDES PS 44
 THUCYDIDES 119
 ARISTOTLE 170
 ALCIBIADES 1
 DIOGENES 7
 PLUTARCH 109
 MUSONIUS 9
 SOLON 65
 PERICLES 42
 PLATO 127
 THUCYDIDES 25
 THUCYDIDES 95
 DEMOCRITUS 80
 DEMOCRITUS 80
 ARISTOTLE 195
 HESIOD 53
 ARISTOTLE 34
 PLUTARCH 67
 THUCYDIDES 51

INEXPLICABLE

Inexplicable

I reared a creature unapproachable, i. SOPHOCLES 331

Infallibility

faith leads to i. and comprehension CLEMENT 9

Infallible

it would be best if a man were born i. SOPHOCLES 111

Infant

the rattle is suited to i. children ARISTOTLE 284

Inferior(s)

i. revolt in order to be equal ARISTOTLE 250
it is hard to be ruled by an i. DEMOCRITUS 20
wins no greater prize than his i. EURIPIDES 102
in no way i. in form, mind or skill HOMER 8
she is in no way i. to my wife HOMER 8
make the i. as perfect as possible PLATO 66
the i. rule if the good go not into politics PLATO 216
never be rated i. to a woman SOPHOCLES 106

Infinite

when the number of worlds is i. ALEXANDER 12
mind is i., absolute, ruled by itself ANAXAGORAS 4
there is an i. number of worlds DEMOCRITUS 151
substances i. in quantity, indestructible DEMOCRITUS 152
world is a segment of the i. EPICURUS 6
numbers i. in multitude PLATO 159
i. is the race of fools SIMONIDES 23

Infinity

i. does not change into other than itself ANAXIMANDER 1
all beings originate in i. ANAXIMANDER 5
from i. all things come into being ANAXIMANDER 5

Infirmities

a little wine for thy frequent i. BIBLE 261

Influence(s)

earth influenced by what is in heaven EPICTETUS 25
three i. prejudicial to a ruling state THUCYDIDES 74

Informers

having many i. PROVERBIAL 136
in cities, i. are the most dangerous THEOCRITUS 47
use eyes and ears to spy and report XENOPHON 37

Inhabitants

i. to possess neither too much nor too little PLUTARCH 176
islanders and i. of wide Europe SOPHOCLES 306

Inheritance

children have right to i. from parents ANONYMOUS 136
free to leave property as one pleased ARISTOTLE 3
i. may be lost in time MENANDER 18
do not leave your children too rich PLATO 67

Injury

not merely for preventing mutual i. ARISTOTLE 229
never with a view to i. and wrongdoing HIPPOCRATES 51
mother will accept i. from her children LYSIAS 57
one may often injure by omission MARCUS AUR 61
i. arises from choice MENANDER 63

Injustice

see also Justice – Injustice
satisfaction not to have ever done i. ANTIPHANES 17
to unjustly kill is an affront to god ANTIPHON OR 3
more laws just means more i. ARCESILAUS 1
causes of i. are lust, greed and ambition CLINIAS 1
to commit i. worse than suffer it DEMOCRITUS 16
tyranny is the mother of i. DIONYSIUS I 1
ambition, the goddess of i. EURIPIDES 295
tyranny, i. throned EURIPIDES 298
to suffer i. is bad enough GAIUS 2
they came with a false pretext for i. HERMOCRATES 4
best is he who suffers i. patiently MENANDER 24
who acts unjustly will experience i. MENANDER 118
censure i. for fear of being victims of it PLATO 213
they do not shrink from committing i. PLATO 213
i. produces discord and internal strife PLATO 218
the most accomplished form of i. PLATO 221
by sparing the bad you do i. to the good PROVERBIAL 115

Ink

a pen that needs no i. GREGORY NAZ 5

Inn(s)

see also Tavern(s)
i. at frequent intervals DEMETRIUS 4

Innocence

money seduces native i. SOPHOCLES 68

Innocent

I am i. of the blood of this just person PILATE 1

Innovation

Athenians given to i. THUCYDIDES 9

Innuendo

modern dramatists prefer i. ARISTOTLE 112

Inquiry

do not inquire how ATHANASIAS 1
profit from an i. into our public affairs DEMOSTHENES 65
every i. to find the appropriate course EPICTETUS 19
happy who gained knowledge through i. EURIPIDES 527
only two ways of i. can be thought of PARMENIDES 2
wonder, uncertainty the beginning of i. PLUTARCH 102
inquire into this, explain that, create THEOGNIS 49

Insanity

see also Mad – Madness, Mental Illness
limitations as to i. or old age ARISTOTLE 3
jury convicted Sophocles' son of i. SOPHOCLES 398

Insatiable

the avarice of mankind is i. ARISTOTLE 215

Inscriptions

Alexander's dedication of armour ALEXANDER 2
bring water, boy, bring wine ANACREON 4
healing-place of the soul (of a library) ANONYMOUS 26
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wash away your sins, not only your face ANONYMOUS 63
complying with art, the statue of Justice ANONYMOUS 64
heaven has their souls, earth their bodies ANONYMOUS 69
to him who has the lightest step ANONYMOUS 132
on the 'Cup of Nestor' from Ischia ANONYMOUS 133
as I am a lamp I shine on gods and men ANONYMOUS 134
thus started all Athenian laws ANONYMOUS 135
of children having right to inheritance ANONYMOUS 136
throw refuse into the street, pay a fine ANONYMOUS 137
prize from the Athenian Games ANONYMOUS 138
I am the son of the starry heavens ANONYMOUS 139
treaty between Corfu and Athens ANONYMOUS 140
on defending the Athenian democracy ANONYMOUS 141
on defending the Athenian democracy ANONYMOUS 142
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the Rosetta Stone ANONYMOUS 144
proclaiming the freedom of a slave ANONYMOUS 145
on visiting a sacred place ANONYMOUS 146
early road accident on the Via Egnatia ANONYMOUS 147
drink, live well forever ANONYMOUS 148
Pythagoras, children's wonder ANONYMOUS 149
remember my friendship ANONYMOUS 150
release our children from their lessons ANONYMOUS 151
criticize if you wish, then try to imitate APOLLODORUS 1
on Apollodorus' paintings APOLLODORUS 1
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on Demosthenes' statue DEMOSTHENES 98
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the Oenoanda inscription DIOGENES OEN 1
Plato's epitaph by Diogenes Laertius DIOGENES LAE 1
the sea doth wash away all human ills EURIPIDES 221
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at the Hotel Belle Hélène at Mycenae HOMER 251
over the entry of Isocrates' school ISOCRATES 8
over the portal to Shrewsbury School ISOCRATES 8
on the Gennadius Library in Athens ISOCRATES 51
Hellenes are all who share our culture ISOCRATES 51
bethought himself of our ancestors ISOCRATES 72
engraved on the sword of P. Amandry ISOCRATES 72
over entrance of Adam House, Edinburgh MENANDER 205
doubly perceptive are the educated MENANDER 205
Miltiades dedicates this helmet to Zeus MILTIADES 1
whole earth is the grave of famous men PERICLES 33
not only by the inscription in stone PERICLES 34
on the Scottish National War Memorial PERICLES 34
Olympia, queen of games PINDAR 53

- cannot enter without knowing geometry
over the entrance of Plato's Academy
I am whatever was, or is, or will be
on the statue of Isis in a Temple at Saïs
in Ai Khanoum in modern Afghanistan
on the temple of Apollo at Delphi
of the Corinthians who fell at Salamis
on the temple of Apollo at Delphi
righteousness is fairest, health is best
on Unknown Soldier Cenotaph in Athens
- Insect(s)**
see also specific insects, e.g. Ant(s), Bee(s)
beetle of Mount Etna, toiling powerfully
suffer the very stupid death of a moth
look how strong the mosquito is
bees and spiders are most ingenious
how many feet a flea could jump
strain at a gnat, and swallow a camel
hornets that in fury defend their young
a sting as unjust as a hornet's
honey-bees will turn out to be hornets
neither moth nor weevil eats gold
even the ant and the gnat have a sting
an eagle will not chase flies
the reckless persistence of a fly
- Insecure**
life is i., vainly spent in hopes of gain
babble about money, a matter i.
- Inside**
see also Within
outside splendid, i. just the same
i. you is the fountain of goodness
- Insignificant**
nobody envies the i.
my boy, thou wilt be nothing i.
- Insolence**
forgetfulness of one's own ills breeds i.
what else is needed to crown his i.
wealth gives birth to i.
i. is a prelude to destruction
people swollen with i. and boldness
first luxury, then satiety, i., ruin
where i. reigns the state is doomed
the gods hate i. as much as we
nobody ever acquired virtue through i.
as humankind expands i. grows
i. and pride of affluence bring greed
- Inspection**
laws assign the i. of all merchandise
- Inspiration**
poetry written with divine i.
poet inspired by god, out of his wits
i. creates light in the soul for the future
- Institution(s)**
traces of Theseus' gentleness in our i.
no i. so ruinous for men as money
- Instruction(s)**
see also Learning, Teach – Teaching
intellectual virtue is increased by i.
choose i. rather than ignorance
clever instructor to drive sense into a fool
nature prevails over all i.
i. amends poor talent
messengers must never better their i.
cannot acquire our qualities through i.
fear drives out previous i.
- Instrument(s)**
give superior i. to superior performers
the hand, most capable of all i.
- Insult(s)**
i. comes in return for i.
it is your position, not you, that i. me
Hellas is insulted with a dire i.
not unleash his tongue to spiteful i.
- Intellect**
see also Mind(s), Reason, Wit(s)
the i. has as much force as action
activity of the i. is human happiness
emotional part to be governed by the i.
- PLATO 415
PLATO 415
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PLUTARCH 155
SEVEN SAGES 36
SEVEN SAGES 37
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- AESCHYLUS 200
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ORACLES 20
PINDAR 122
PROVERBIAL 17
PROVERBIAL 90
PROVERBIAL EXP 12
- AESOP 6
MENANDER 5
- EURIPIDES 44
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- DIONYSIUS 13
THEMISTOCLES 3
- DEMOCRITUS 92
DEMOSTHENES 43
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ORIGEN 2
PLUTARCH 65
PYTHAGORAS 37
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SOPHOCLES 289
THEOCRITUS 46
THEODECTES 1
THUCYDIDES 81
- ARISTOTLE 7
- DEMOCRITUS 6
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- ISOCRATES 66
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- ARISTOTLE 89
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THUCYDIDES 52
- ARISTOTLE 235
ARISTOTLE 319
- AESCHYLUS 37
AESOP 45
PLUTARCH 62
SOPHOCLES 276
- ARISTOPHANES 167
ARISTOTLE 161
ARISTOTLE 197
- micro-intellectualist, mega-sloganist
knowledge through the i.
practice the i., not excessive learning
divine i. always considers noble things
notion of thought a presentation to the i.
it is learning that develops the i.
Zeus, a natural necessity, or man's i.?
i. is stronger than a sturdy arm
i. taking over from nature leads to truth
not good looks or i. or eloquence to all
soul stumbles when the i. is impaired
health and i., the two blessings of life
Muses lead the i. to sacred light
voice is the stream that springs from the i.
let your i. show the way
those of meaner i. won the day
the i. is mightier than everything
- Intelligence**
see also Comprehension, Cunning, Judgement(s),
Understanding, Wisdom, Wit(s) etc.
we praise the just but also the intelligent
i. is both a beginning and an end
strength without i., no good for the mind
all great i. is liable to envy
strength without i. is often harmful
Hellenes greater i. than barbarians
the speculative i. of human thought
perplexity steers their i. astray
when equal it is i. that confirms courage
many of little i. can seem wise
intelligent life lasting throughout all time
voice is the stream that springs from i.
she had no more i. than a banjo
- Intemperance**
i. confounds the soul
- Intention(s)**
time will reveal man's innermost i.
there must be no delay for good i.
what you intend to do, do without delay
what is unintentional is excusable
forestall both the enemy's actions and i.
- Intercourse**
see also Sex
whether love depends on sexual i.
law for marriage and i. with women
men and women have i. openly
sexual i. is merely internal attrition
never forcibly have i. with maidens
- Interest**
weep for you capital and your i.
never lend at i.
- Interest(s)**
to your own i. as well as to mine
everyone thinks chiefly of his own i.
bad judges where own i. are concerned
in revolutions great i. are at stake
love, hate, or personal i. often involved
expensive to squander all your i.
state i. frittered away for popularity
duty to further common i.
praise given to others in one's own i.
true ruler pursues subjects' i., not his own
identity of i. among cities and individuals
a truthful answer is against our i.
- Interpretation**
interpreting omens and shunning sin
some dreams bear no i.
poets need interpreters for the crowd
- Intimacy**
friendship seeks virtue, i., usefulness
- Invasion**
how can they, masterless, resist i.
if he invades he'll destroy a great empire
if they invade us we shall sail against them
by what right did Xerxes invade Greece
- Invention(s)**
all i. originate from you, Plutus
tricks and dark schemes are mankind's i.
nothing more inventive than adversity
- CRATINUS 4
DEMOCRITUS 5
DEMOCRITUS 34
DEMOCRITUS 64
DIOGENES BAB 4
EMPEDOCLES 5
EURIPIDES 356
EURIPIDES 392
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ISOCRATES 22
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ORPHICA 9
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- ARISTOTLE 27
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PLATO 358
PLATO 400
TIMON 1
- EUSEBIUS 3
- ANONYMOUS 32
LUCIAN 24
NICIAS 1
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- ARISTIPPUS 5
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- ARISTOPHANES 58
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- ARISTOPHANES 22
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THUCYDIDES 86
- HESIOD 72
HOMER 385
PINDAR 47
- PLUTARCH 151
- AESCHYLUS 70
ORACLES 7
PERICLES 6
PLATO 19
- ARISTOPHANES 149
EURIPIDES 418
GREGORY NAZ 14

INVENTION(S)

Lydians invented ball-games poverty is the mother of i.	HERODOTUS 26 THEOCRITUS 38		
Investigate i. all things an uninvestigated life is not worth living do not i. everything	PERIANDER 3 SOCRATES 14 SOPHOCLES 317		
Investigation every i. seems to aim at some good	ARISTOTLE 77		
Invincibility thou art invincible, my son	ORACLES 22		
Invitations never accept i. to dinner	LUCIAN 26		
Io the story of Io's wanderings	AESCHYLUS 128		
Ionian Sea that sea for all future time be called the I. O that I could soar aloft to the I.	AESCHYLUS 128 EURIPIDES 164		
Iron as i. is eaten away by rust harden the i. while it is still hot bringing i. in exchange for copper teaching i. to float	ANTISTHENES 8 GREGORY NAZ 19 HOMER 252 PROVERBIAL 179		
Irony Cato's oratory was ironic and severe Socrates' whole life is a game of i.	CATO 1 PLATO 325		
Irrational <i>see</i> Rational – Irrational			
Irresistible not easy to patiently endure the i.	EURIPIDES 208		
Irresolute <i>see</i> Resolute – Irresolute			
Island(s) every i. was moved out of place i. of Atlantis ruled by kings of great power to the I. of the Blest Lemnos isle, encircled by the sea islanders and inhabitants of wide Europe	BIBLE 296 PLATO 344 PROVERBIAL EXP 20 SOPHOCLES 254 SOPHOCLES 306		
Ithaca what land is this, who are the people? Odysseus kissed the fertile soil of i.	HOMER 335 HOMER 336		
Jar <i>see also</i> Cup, Flask, Pot, Sieve, Vessel emptying amphorae into j. of the Danaids draw water in a leaky j. a j. that will never fill	ALCIPHON 2 PROVERBIAL 151 PROVERBIAL EXP 19		
Jealous <i>see also</i> Envy Greeks are j. of success singer is j. of singer the j. man is his own enemy be j. of no one	HERODOTUS 152 HESIOD 19 MENANDER 101 PERIANDER 13		
Jealousy begone you murderous race of J. we are all prone to j., we men on earth sleepless nights of j. tears, j., kisses, these go with a lover j. of equals obstacle to noble deeds love, j., and a woman's slanders humans are prone to rivalry, j., envy anxieties, cares and j. drive out sleep	CALLIMACHUS 2 HOMER 291 MELEAGER 5 PHILODEMUS 2 PLUTARCH 53 PLUTARCH 86 PLUTARCH 141 PLUTARCH 200		
Jest she'd j. with me and I took heart	RUFINUS 4		
Jesus Christ Mary of whom was born J. called C. J. took bread, and blessed it J. gave the cup saying drink ye all of it and she brought forth her firstborn son there are many other things J. did ye are all one in Christ Jesus if we believe that J. died and rose again surely I come quickly; come, lord J. O my Greece, how you gave way to C. you have won, Galilean I believe in J., the only son of god	BIBLE 1 BIBLE 83 BIBLE 84 BIBLE 114 BIBLE 186 BIBLE 240 BIBLE 256 BIBLE 314 GREGORY NAZ 12 JULIAN APOS 3 NICENE CREED 1		
Jew(s) the doors were shut for fear of the J. J. require signs, Greeks seek wisdom neither J. nor Greek, ye are all one	BIBLE 182 BIBLE 207 BIBLE 240		
Job I just wanted the j. business of another to do the j. one man does only one j. well		ARISTOPHANES 155 PERICLES 2 PLATO 235	
Jokes shall I crack any of those old j.? j. a restful change from serious talk		ARISTOPHANES 76 PLATO 192	
Journey(s) <i>see also</i> Voyage men shall tell the story of your passage lands where fate will toss you in your j. the j. from youth to old age they sent me off on a painless j. frequent intervals make long j. shorter dawn speeds a man on his j. ready for the j. to the world below much thought makes a short j. long		AESCHYLUS 122 AESCHYLUS 125 BIAS 16 CARPHYLIDES 1 DEMETRIUS 4 HESIOD 58 SOCRATES 34 SOPHOCLES 64	
Joy <i>see also</i> Delight(s), Happiness, Happy, Joy – Grief, Merriment – Merry, Rejoice glory bringing idle j. grief, the sister of j. restraining sorrow, adding j. my legs are dancing from sheer j. victory, giver of sweet j. I bring you good tidings of great j. for j. that a man is born into the world men don't prosper by virtue without j. rarest pleasures give the greatest j. never say marriage brings more j. than pain whence did I receive such j. I wish you j., best address to a friend j. is greater from what is unexpected speech can stop fear and create j. different men take j. in different works later a man may find j. even in old woes a father's j. to see his children wise bitter end to sweetness of unlawful joys may increasing joys our race await j. in doing what a temperate man does j. comes from within one's character weigh wealth and power against j.? I would not curb your j. in a cycle of j. and pain what greater j. than to reach land j. raised him like thistle-seed in the wind sorrow, j., enthusiasm, sources of music		AESCHYLUS 10 AESOP 12 ANAXANDRIDES 4 ARISTOPHANES 113 BACCHYLIDES 12 BIBLE 116 BIBLE 176 CALLIMACHUS 17 DEMOCRITUS 114 EURIPIDES 2 EURIPIDES 186 EURIPIDES 239 EURIPIDES 476 GORGIAS 6 HOMER 339 HOMER 348 MENANDER 89 PINDAR 10 PINDAR 33 PLATO 695 PLUTARCH 199 SOPHOCLES 130 SOPHOCLES 174 SOPHOCLES 287 SOPHOCLES 346 SOPHOCLES 374 THEOPHRASTUS 6	
Joy – Grief <i>see also</i> Grief, Joy, Pain(s), Sorrow(s) etc. you will meet with j. as well as g. of g. and j., alternate in her breast		EURIPIDES 188 HOMER 380	
Judge(s) <i>see also</i> Court(s), Decide, Magistrate(s) to j. is not an easy matter do not order me to j. do not j. before hearing both sides j. a man's character from his actions bad j. where own interests are concerned the many are a better j. a crowd j. better than any single person j. correctly and delight in fair manners laws to leave little to the discretion of j. j. not capable of discerning the truth the arbitrator looks to equity, a j. to law j. not, that ye be not judged j. not according to the appearance j. every man according to their works j. poetry by the canons of art j. not to yield to pressure j. by the standards I apply to myself men j. others by their own experience they j. us women good and bad together j. both speaker and those spoken of j. and lawmakers must think alike you cannot be both accuser and j. do not j. by looks but by virtue never j. by appearance a true j. must not listen to the audience being young do not yet j. highest matters		AESCHYLUS 165 AESCHYLUS 165 ARISTOPHANES 139 ARISTOTLE 32 ARISTOTLE 226 ARISTOTLE 230 ARISTOTLE 237 ARISTOTLE 283 ARISTOTLE 288 ARISTOTLE 289 ARISTOTLE 306 BIBLE 30 BIBLE 160 BIBLE 308 CALLIMACHUS 2 CATO 14 DEMOSTHENES 79 DIONYSIUS HAL 27 EURIPIDES 171 ISOCRATES 36 LYSIAS 9 MENANDER 242 MENANDER 258 PHOCYLIDES PS 5 PLATO 54 PLATO 131	

a j. should not be young
j. without hands and with eyes closed
j. and then act
j. fairly
don't j., don't question, be patient
we all can j. from what we have seen
j. me by my merit, not my years
time is the umpire in all human business
j. of present, forecasting distant future
j. strangers first, then love them
not true j. but fostering own advantage
judged by their own j.

Judgement(s)

see also Common Sense, Intelligence, Opinion(s), Sense,

Understanding, Verdict, Wisdom etc.

an error in j. can mean disaster
good j. is only theirs who possess it
those who make j. based on envy
show kindness when you pass j.
for j. knowledge, opinion, understanding
give account thereof in the day of j.
ye have omitted matters of law and j.
judge righteous j.
for in one hour is thy j. come
prudent j. you will find only in the few
a crowd never has prudent j.
set your j. on the possible
glory of justice is confidence of j.
money will influence your j.
to suspend j. in doubtful cases
to form j. is not the work of a single day
if you wish your j. to be fair
j. tells us what is good
don't pass random j. on grave matters
do not pass j. before hearing both sides
experience is treacherous, j. difficult
use j. rather than over-boldness
carry out this oath according to my j.
in many the tongue outruns their j.
allow frankness to those with good j.
j. in literature the fruit of experience
you have heard, seen, suffered; give j.
a king should maintain sound j.
be impartial with either friend or foe
sit in j. without ill temper
in death alone all j. is absolved
be just, stretch not j. for a favour
never allow ignorant men to sit in j.
truest equality needs the j. of Zeus
be incorruptible in j.
men of bad j. ignore the good until lost
the worst of ills is lack of j.
right j. has more power than muscle
venturesome beyond their better j.
fight contrary to their better j.

Julian Apostate

go tell the king, the talking spring is mute

Just

see also Just – Unjust, Righteous

what man, freed from fear, will still be j.
no need of valour if all men were j.
things are j. or base by convention
not to seem, but rather to be j.
annoys me to hear him called 'The J.'
it is my prerogative to hear what is j.
I shall tell things terrible but j.
not to know what justice is but to be j.
law does not necessarily make citizens j.
openly they praise what is j. and noble
the j. is blessed with a happy spirit
think of whatever things are j.
j. and true are thy ways
nothing is j. in the present generation
a man enslaved to money will never be j.
can it be j. to arrest a suppliant?
to recover his home is a j. cause
the humble man's j. cause
the company of j. men
ineloquent lose though their case is j.

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CRITIAS 7
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EURIPIDES 77
EURIPIDES 276
EURIPIDES 331
EURIPIDES 360
EURIPIDES 370

a man's j. honesty is city's best asset
never be silent if you can say what is j.
for god all things are beautiful and j.
whatever happens, happens justly
whatever is, is in its cause j.
what you do, make it j. and holy
honourable is the end of the j.
be j. rather than kindly
time is the best champion of the j.
a good public speaker must be j. himself
if the j. man is poor or ill or suffering
living friendly, moderately and justly
his is the truth who knows what is j.
any time is proper for saying what is j.
in a j. cause even the humble prevail
can you justly blame involuntary action?
both just and advantageous
they consider what is expedient to be j.

Just – Unjust

see also Just, Justice, Unjust etc.

j. is lawful and fair, u. unfair
man alone has any sense of j. and u.
law of what is naturally j. and u.
he sendeth rain on the j. and on the u.
one j. man overcomes numberless u.
for men some things are u., others j.
god pleased with j., not u. deeds
death waits for the j. no less than the u.
j. is he who could be u. but would not
j. pay more tax than u. on same income
if one feels free to act unjustly he will
no man is j. of his own free will
to seem j. when you are not
may not one j. act turn out to be u.?
put to death justly or unjustly?
time reveals the j., u. is soon detected
many say what is j. and do what is u.

Justice

see also Court(s), Just – Unjust, Law(s), Legislation

complying with art, the statue of J.
man is my enemy but I respect j.
j. shines forth under god's light
not to know what j. is but to be just
in the household are found the origins of j.
rules of j. are not merely conventional
equity is a rectification of legal j.
disposition towards j. exists from birth
j. is always sought by the weaker party
those in power pay no heed to j.
confess that thou mayest be justified
j. exists by nature, not by convention
glory of j. is confidence of judgement
truth and j. basic principles of a state
violation of religion and j.
democratic people to strive for j.
then all j. in human matters is at an end
j. does not consort with haste
take heart, there is great power in j.
the eye of j. sees even in the dark
with the gods and j. on his side
good will be on my side and j. my ally
j., leisurely and slow-footed
j. shall lay hold of the culprits in time
servant and interpreter of j.
J. beats Outrage at the end
j. if a man suffers from his own deeds
temperance and j. highest virtues
no implanting j. in depraved natures
j. is plain, truth easy
delimit j. by law, convince by reason
j. should prevail on all occasions
nothing escapes the eye of j.
j. is not long overtaking those who do ill
equality is the mother of j.
dispense j. impartially, allow no favours
adventured against j.
steer your people with the rudder of j.
well-informed of the ways of j.
education devoid of reason and j. vulgar

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EURIPIDES 544
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MARCUS AUR 17
MARCUS AUR 19
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no gain befits j. when concealed	PLATO 80	never quarrel with k. over property	PHOCYLIDES PS 50
statesmanship is to provide strict j.	PLATO 97	give everything except your freedom to k.	PYTHAGORAS 51
restore respect and j. among men	PLATO 196	nothing shameful in worshipping one's k.	SOPHOCLES 88
j. not influenced by gifts or intercession	PLUTARCH 156	Kind-heartedness	
j. sees all	PROCLUS 4	k., the chief element of a noble mind	THUCYDIDES 102
all virtue is condensed in j.	PROVERBIAL 22	Kindness	
j. brings j. and evil brings evil.	PROVERBIAL 165	all have kindly feelings for the underdog	AESCHYLUS 169
give way to j.	SEVEN SAGES 4	a general must show k. to his men	AGESILAUS II 7
regard nothing more highly than j.	SOCRATES 30	returning k. to those who bore you	ANAXIMENES (2) 2
j. an ornament of the soul	SOCRATES 34	all acts of k. are noble	ARISTOTLE 298
this I achieved combining force and j.	OLON 31	show k. to both friend and enemy	CLEOBULUS 13
rules of law alike for base and noble	OLON 32	remember k. shown to you	CLEOBULUS 15
being proud with j. on your side	SOPHOCLES 34	sad recompense for all his k.	EURIPIDES 259
violent temper that would tread down j.	SOPHOCLES 40	this so-called k. produces lawlessness	MENANDER 84
pay death for death in j.	SOPHOCLES 147	honour parents, show k. to friends	MENANDER 201
if j. is swift, crime will not abound	SOPHOCLES 179	be just rather than kindly	MENANDER 203
with j. on my side I don't fear anything	SOPHOCLES 280	happiness in a life of k. and prudence	PLATO 259
no city can be safe without j.	SOPHOCLES 353	love is giver of k., never meanness	PLATO 314
what deity is content with plain j. only	SOPHOCLES 363	wine awakes kindly feelings	SOCRATES 47
j. is the interest of the stronger	THRASYMACHUS 1	k. breeds new k.	SOPHOCLES 15
greatest blessing among mankind, j.	THRASYMACHUS 2	a k. from which all grace has fled	SOPHOCLES 229
j. when necessity on both sides is equal	THUCYDIDES 121	whoever returns a k. is a friend	SOPHOCLES 266
Justice – Injustice		what deity knows no fairness, no k.	SOPHOCLES 363
<i>see also</i> Injustice, Unjust, Wrongdoing(s) etc.		virtue through toil and courage and k.	THEOCRITUS 46
uncultured wisdom, unjust j.	ARCHIPPUS 2	k., honour, punishment keep mankind	THEOPHRASTUS 5
where is god if i. is triumphant over j.?	EURIPIDES 97	King(s)	
i. is ever the foe of j.	HERODOTUS 28	<i>see also</i> Leader(s), Monarch, Ruler(s), Throne	
to make men hate i. and love j.	PLATO 125	folly and presuming pride of one k.	ALEXANDER 11
i., given scope, is stronger than j.	PLATO 214	the most necessary possession for a k.	ARISTEAS 1
i. produces discord, j. brings harmony	PLATO 218	Ptolemy, you are a great k.	ARISTEAS 2
j. makes authority divine, i. bestial	PLUTARCH 6	advice friends don't dare give to k.	DEMETRIUS PHAL 2
Keep		even for your k. you choose foreigners	DIONYSIUS HAL 10
k. what you don't have	ALCIPHON 4	'tis no slight matter to kill a k.	EURIPIDES 98
dismiss the bad wife, k. the good	EURIPIDES 447	a k. endures sorrows no less	EURIPIDES 195
one bush will not hold two robins	PROVERBIAL 123	a man has many cares when he is k.	EURIPIDES 198
k. due measure	THALES 21	war is father of all, k. of all	HERACLITUS 26
Kestrel(s)		not even the k. can condemn to death	HERODOTUS 35
<i>see also</i> Eagle(s), Falcon, Hawk		k. first in the advance, last in retreat	HERODOTUS 108
fit me out with the nimble wings of a k.	ARISTOPHANES 38	Europe, worthy only for the Great K.	HERODOTUS 114
k. are dear to k.	THEOCRITUS 23	a k.'s might is beyond human might	HERODOTUS 164
Key(s)		proud is the heart of k.	HOMER 30
ye have taken away the k. of knowledge	BIBLE 127	let there be one ruler, one k.	HOMER 31
I have the k. of hell and of death	BIBLE 289	how dare you vie with k.	HOMER 34
Cupid keeper of the k. of heav'n and earth	ORPHICA 4	rather be a serf than k. of the dead	HOMER 320
k., door, watchdog useless in poverty	THEOCRITUS 40	a k. should prevail by fearlessness	MENANDER 103
Kick – Kicking		your city will fall or you will mourn a k.	ORACLES 12
do not k. against the pricks	AESCHYLUS 39	k. though human given godlike power	PHILIP II 3
hard for thee to k. against the pricks	BIBLE 190	until philosophers are k.	PLATO 250
k. against the goads is failure	PINDAR 73	all is included in the words 'like a k.'	PLUTARCH 2
Kidnapping		Caucasus sufficient to hide a myriad k.	PLUTARCH 38
of all methods of marriage k. was best	ROMULUS 6	the k. was bereft of all power	PLUTARCH 55
Kill – Killing		who extends his authority no longer a k.	PLUTARCH 85
<i>see also</i> Murder, Offence(s), Slaughter		the horse carries me, the k. feeds me	PROVERBIAL 130
I am struck a mortal blow	AESCHYLUS 34	gods and k. can be won with gifts	PROVERBIAL 137
once slain there is no return to life	AESCHYLUS 49	prefer a king's power without its cares	SOPHOCLES 192
by what reason hast thou slain my son?	AESCHYLUS 195	Oedipus, the mighty k. that was	SOPHOCLES 213
enough men killed to defeat all enemies	AGESILAUS II 8	who traffics with a k. becomes his slave	SOPHOCLES 376
assassin k. a tyrant shall be hallowed	ANDOCIDES 2	k. are not those who hold the sceptre	XENOPHON 65
assassin k. a tyrant without penalty	ANONYMOUS 141	Kindom	
many drugs, some good, others for k.	APOLLONIUS RHOD 7	my son, seek a k. equal to thyself	ALEXANDER 3
seven killed and a thousand killers	ARCHILOCHUS 7	the k. of heaven is at hand	BIBLE 4
thou shalt not k.	BIBLE 322	for thine is the k. and the glory	BIBLE 26
'tis no slight matter to k. a king	EURIPIDES 98	for of such is the k. of heaven	BIBLE 63
k. the most prominent	HERODOTUS 100	the k. of god is within you	BIBLE 134
k. the hindmost as they ran before him	HOMER 106	remember me when thou comest into thy k.	BIBLE 137
to stand unflinching and to k. or die	HOMER 154	my k. is not of this world	BIBLE 178
doomed to slay my own father	ORACLES 1	the k. is a child's	HERACLITUS 25
doctors can k. and not be killed in turn	PHILEMON YNG 3	Croesus destroyed his own great k.	HERODOTUS 22
gird on a sword not to k. but to defend	PHOCYLIDES PS 16	if he invades he will destroy a great k.	ORACLES 7
forbade the k. and eating of animals	PYTHAGORAS 15	advice to most securely keep a k.	THEOPOMPUS (1) 1
what use to k. the dead a second time?	SOPHOCLES 126	Kingfisher	
the killers are still here in Thebes	SOPHOCLES 185	<i>see</i> Halcyon – Kingfisher	
Kin		Kingship	
<i>see also</i> Brother(s), Family, Kinsman – Kinsmen, Sister(s) etc.		<i>see also</i> Monarchy, Royalty, Throne	
enmity among k. is far worse than any	DEMOCRITUS 51	k. is falsely praised	EURIPIDES 178
terrible when k. join in conflict with k.	EURIPIDES 234	no k. comes without enterprise	EURIPIDES

Kinsman – Kinsmen

see also Brother(s), Kin, Sister(s) etc.
 esteem an honest man above a k.
 no disgrace in k. giving way to k.
 no k. can be turned into a stranger

ANTISTHENES 18
 HERMOCRATES 6
 MENANDER 126

Kiss(es)

oh thou ungrateful for my many k.
 the cup ferries thy k. to me
 k. the maid while wife is in the bath
 overjoyed he kissed the soil of Ithaca
 he kiss'd his son, tears from his cheeks
 honey drips from your lips when you k.
 birdlime is your k., your eyes are fire
 majoram thy k., parsley thy embrace
 kissing Agathon, my soul leapt to my lips

AESCHYLUS 190
 AGATHIAS 1
 ARISTOPHANES 124
 HOMER 336
 HOMER 352
 MARCUS ARG 1
 MELEAGER 1
 PHERECRATES 1
 PLATO 374

Knife

dangerous to give a k. to a madman
 you may as well give a child a k.
 diseases cured by the k.
 don't give a k. to a child
 not magic spells for ills calling for the k.

ANTISTHENES 13
 CALLIMACHUS 8
 HIPPOCRATES 17
 PROVERBIAL 82
 SOPHOCLES 18

Knot

cut the Gordian k.

PROVERBIAL EXP 17

Know

not to k. were better than to k.
 comfort to k. all pain still must bear
 not yet do we mortals k. all from Zeus
 I am pleased to k. new clever things
 not to k. what it is but of what it arises
 they k., but are not known
 forgive them, they k. not what they do
 'tis not fit to worry for what we do not k.
 what I know I keep
 you are telling me what I already k.
 we do not k. what is and what is not
 lost labour to advise a 'k. it all'
 k. everything, be ignorant of everything
 I k. him not, for I k. not his mind
 no man knew more and spoke less
 knows him or does not k. him
 no woman should k. more
 I k. his name but wittingly fail to recall it
 can't k. medicine if you don't k. man
 who knows rightly understands always
 many admire, few k.
 who has really known his own descent
 more useful to k. everyone else
 to k. and to be on guard
 women only k. what they want to
 if you think you k. better than I
 you cannot k. what 'is not'
 he who knows and never speaks up
 what he is, god wishes you not to k.
 think we k. all when totally ignorant
 attempt to learn what he did not k.
 if we are to k. anything absolutely
 what is good to k. is difficult to learn k.
 k. the tree by its seed
 I don't k. what to do: I am of two minds
 we all have an equal lot and k. it not
 speak only of what you k.
 what I don't k. I don't think I k. either
 presuming he knows what he does not k.
 one thing I k., that I k. nothing
 if you don't k. don't speak
 be silent though you may k.
 I k. not, and hold my tongue
 not like to speak on what I do not k.
 it is difficult to k. oneself
 what use is it if only you k. of it?
 truth concerning the gods no man will k.

AESCHYLUS 116
 AESCHYLUS 120
 ARATUS 10
 ARISTOPHANES 60
 ARISTOTLE 20
 ARISTOTLE 42
 BIBLE 136
 BION SMYRNA 5
 CALLIMACHUS 7
 CALLIMACHUS 33
 DEMOCRITUS 4
 DEMOCRITUS 23
 DEMOCRITUS 76
 DIOGENES 21
 EPAMINONDAS 4
 EUBULIDES 2
 EURIPIDES 162
 HERODOTUS 85
 HIPPOCRATES 8
 HIPPOCRATES 65
 HIPPOCRATES 66
 HOMER 253
 MENANDER 93
 MENANDER 44
 MENANDER 192
 ORACLES 5
 PARMENIDES 2
 PERICLES 43
 PHILEMON 39
 PLATO 75
 PLATO 153
 PLATO 167
 PROVERBIAL 61
 PROVERBIAL 129
 SAPPHO 20
 SEMONIDES 7
 SEVEN SAGES 22
 SOCRATES 3
 SOCRATES 8
 SOCRATES 56
 SOLON 38
 SOLON 39
 SOPHOCLES 191
 SOPHOCLES 211
 THALES 11
 THEOGNIS 49
 XENOPHANES 11

Know Thyself

most difficult is to k.
 k. is often wrongly said
 k. means to know what you can do
 k. means to know what you have to do
 know thyself

CHILON 7
 MENANDER 43
 MENANDER 49
 MENANDER 49
 SOLON 64

Knowledge

see also Awareness, Comprehension, Understanding etc.

their every act was without k.
 not to know were better than to know
 experience is the beginning of k.
 Zeus may reveal k. as he sees fit
 much k. still remains hidden
 exercise the skills you know
 military courage due to experience, k.
 by nature, all mankind yearns for k.
 the objective is not k. but action
 for judgement, k., opinion, understanding
 human k. is of countless kinds
 that forgetfulness should not cheat k.
 ye have taken away the key of k.
 k. puffeth up, but charity edifieth
 k. shall vanish away
 exercise of faith directly becomes k.
 faith, a comprehensive k. of the essentials
 k. through the senses and the intellect
 attribute k. to the successful man
 we don't act out our k.
 Zeus, a riddle past our k.
 who knows if life is death
 happy who gained k. through inquiry
 enslaved to sects, devoid of all sound k.
 deceived as to their k. of what is apparent
 all men capable of self-k. and moderation
 k. of everything, power over nothing
 science begets k., opinion ignorance
 he knew all things that were to be
 if you love k. you will attain much k.
 obtain a clear k. of what is sublime
 without real k., just making pretence
 I am most impressed with your k.
 k. supplies mankind with well-being
 k. of no use if you know not how to use it
 k. must decide, not a majority
 k. sundered from justice is roguery
 he did not know and felt a craving for k.
 k. only what we could all accept
 the absolute idea of k.
 wisdom and k., most powerful forces
 k. to be guide, not personal experience
 true lover of k. naturally strives for truth
 k. derives intelligibility from goodness
 from noble pursuits to profound k.
 suppose that the birds are kinds of k.
 understanding is the beginning of k.
 philosophy is the desire for k.
 through books test k. at its source
 traces of truth about intellectual k.
 there is only one good, k.
 k. was not given from the beginning
 men admired always have the widest k.

AESCHYLUS 105
 AESCHYLUS 116
 ALCMAN 9
 ARATUS 10
 ARATUS 10
 ARISTOPHANES 143
 ARISTOTLE 34
 ARISTOTLE 61
 ARISTOTLE 79
 ARISTOTLE 318
 BACCHYLIDES 8
 BASIL 5
 BIBLE 127
 BIBLE 216
 BIBLE 224
 CLEMENT 7
 CLEMENT 9
 DEMOCRITUS 5
 EURIPIDES 82
 EURIPIDES 152
 EURIPIDES 356
 EURIPIDES 492
 EURIPIDES 527
 GALEN 2
 HERACLITUS 29
 HERACLITUS 49
 HERODOTUS 171
 HIPPOCRATES 47
 HOMER 3
 ISOCRATES 8
 LONGINUS 4
 MENANDER 98
 ORACLES 5
 PLATO 5
 PLATO 6
 PLATO 32
 PLATO 146
 PLATO 153
 PLATO 156
 PLATO 157
 PLATO 207
 PLATO 237
 PLATO 254
 PLATO 256
 PLATO 323
 PLATO 341
 PLATO 398
 PLATO 399
 PLUTARCH 131
 PLUTARCH 192
 SOCRATES 54
 XENOPHANES 5
 XENOPHON 64

Known – Unknown

they know, but are not k.
 alter to the u. god
 some u. and disreputable are now well k.
 rather notorious for calamities than u.
 the Known-Unknown Paradox
 we have secret signs u. to the world
 nothing is k. of tomorrow, our future u.
 u. is the time of death
 u. if gods exist or not
 let some things remain u.
 outcome of war u. and precarious
 an empty bier for the Unknown Soldier
 you regard the u. as certain

ARISTOTLE 42
 BIBLE 193
 DEMOSTHENES 37
 DIO CHRYS 6
 EUBULIDES 2
 HOMER 395
 PHOCYLIDES PS 35
 PHOCYLIDES PS 35
 PROTAGORAS 3
 SOPHOCLES 317
 THUCYDIDES 15
 THUCYDIDES 38
 THUCYDIDES 132

Labour(s)

see also Toil(s), Work(s)

for no benefit l. not in vain
 unprofitable and endless l.
 no l. produces nothing
 give abundant food to workmen
 I have not laboured in vain
 that they may rest from their l.
 I hated the whole of my l.

AESCHYLUS 86
 ALCIPHON 2
 APOLLONIUS TY 4
 ARISTOTLE 164
 BIBLE 248
 BIBLE 305
 BIBLE 356

LABOUR(S)

- lost I. to advise a 'know it all'
 I. performed willingly
 all I. is better than inactivity
 sweet is the memory of I. past
 he that's dead and from his I. rests
 men who never rest from I.
 drones waste the I. of the bees
 we must I. from the day we were born
 I. I never liked nor household matters
 why do I vainly I.?
 honest I., started in early youth
 admire anyone who I. steadily
 rest adds pleasure to I.
 unless you grind you shall not eat
 of labouring in vain
 the I. of Heracles
- Lacedaemonian(s)**
see also Spartan(s)
 Greeks except the L. set up these spoils
 only L. listen with discretion
 L. worst governed of all the Greeks
 L. had little intercourse with strangers
 L. not satisfied to remain at peace
 L. best warriors on earth
 Athenians and L. preparing for war
 L. were an invincible land power
 L. would never surrender their arms
 the L. would not enslave Athens
- Laconically**
 to speak I. is to philosophize
- Laconicisms**
see also Saying(s), Spartan(s)
 don't ask how many but where
 on what you wrote about, No
 best are those who use fewest words
 come and get them
 why so many words on a small topic?
 either with your shield, or upon it
 add a step (if your sword is too short)
 valuable if arrow could pick out brave
 ships lost; Mindarus dead
- Lais**
see also Courtesan(s) – Hetaera(e)
 L. who made mock of Greece
- Lamb**
 behold the I. of god
 a multitude of nations stood before the L.
 you look like a L., your heart is a snake
 lamb-like is your countenance
 lower loves beloved as wolf loves I.
- Lame**
 with the I. you will soon limp a little
- Lament**
 we listen still to Andromache's I.
 do not I. over friends lost
 my lost friend, here is my I.
 why I. this and weep to no purpose?
 waste not fresh tears over old griefs
 acquire profits you will never I. later
 I. for all the ills from birth onward
 while yet he lived they made I. for Hector
 we should I. the loss of men's lives
 it is fitter to I. in silence
- Lamentations**
 voice of I. and weeping and wailing
 all the cities are clad in black
- Lamp**
see also Lantern, Light
 those who need a I. pour oil therein
 as I am a I. I shine on gods and men
 a I. to light up shady deeds
 lighting a I. at midday
 his arguments smell of the I.
- Land**
see also Country, Territory
 what I. is this? what race lives here?
 the I. is death for us who work at sea
 better a pauper on I. than a Croesus at sea
 our I. has no lack of natural products
- DEMOCRITUS 23
 DEMOCRITUS 118
 DEMOCRITUS 120
 EURIPIDES 382
 EURIPIDES 456
 HESIOD 22
 HESIOD 37
 HOMER 138
 HOMER 338
 PALLADAS 5
 PINDAR 41
 PLATO 10
 PLUTARCH 134
 PROVERBIAL 87
 PROVERBIAL 175
 PROVERBIAL EXP 14
- ALEXANDER 2
 ANACHARSIS 5
 HERODOTUS 14
 HERODOTUS 14
 HERODOTUS 15
 HERODOTUS 138
 THUCYDIDES 31
 THUCYDIDES 104
 THUCYDIDES 111
 XENOPHON 40
- PLATO 205
- AGIS II 1
 ANONYMOUS 85
 APOLLONIUS TY 1
 LEONIDAS 3
 PLUTARCH 175
 PLUTARCH 179
 PLUTARCH 180
 THUCYDIDES 112
 XENOPHON 39
- BIBLE 147
 BIBLE 298
 HERMIPPUS 1
 HERMIPPUS 1
 PLATO 177
- PROVERBIAL 6
- ALPHEIUS 1
 APOLLONIUS TY 6
 ERINNA 3
 EURIPIDES 309
 EURIPIDES 369
 EURIPIDES 459
 HERODOTUS 92
 HOMER 97
 PERICLES 8
 SOPHOCLES 347
- BIBLE 364
 CALLIMACHUS 26
- ANAXAGORAS 14
 ANONYMOUS 134
 ARISTOPHANES 11
 PROVERBIAL 134
 PYTHEAS 1
- AESCHYLUS 114
 ALCIPHON 3
 ANTIPHANES 5
 ANTIPHANES 10
- preferring the ocean to the I.
 commune all the I. and money
 eagerly reach the dry I.
 I have bought a piece of I.
 I see I.
 I. more hostile as you advance into it
 the flowering I. beside Scamander
 if ever I lay my eyes on I. and wife
 across the plowlands ripe with grain
 what I. is this, who are the people?
 overjoyed at the sight of his own I.
 reallocation of I.
 when dead you'll only need three ells of I.
 though you may conquer a myriad ells of I.
 I'll give you I. to divide among yourselves
 possess as much I. as needed to lie down
 not lament loss of I., but loss of men
 our adventurous spirit on sea and I.
 the best possession is a plot of I.
 some pray for gold, others for limitless I.
 make this I. a home of noble men
 I. is safe, untrustworthy is the sea
 under both sea and I. a common Hades
 too far from I. not easy to make haven
 no I. is entirely self-sufficient
 there are more lands to raise his seed
 stranger in a strange I.
 what greater joy than to reach I.
- Language**
 orator and law should speak the same I.
 I. to the mind, beauty to the body
 words of the Greeks, born on the lips
 words of the Romans, born in the heart
 no educated man would use such I.
 good Greek is I. faultless in grammar
 chief merit of I. is clearness
 watch I. rather than your possessions
- Lantern**
see also Lamp, Light
 to illuminate the sun with a I.
- Lark(s)**
 if Zeus is a swan, I'll be a I.
 every I. must have its crest
 I. and finches sang, the dove sighed
- Last**
see also First – Last
 every act in life as if it were your I.
- Last Wishes**
 marry again and bear good children
- Last Words**
 let noble deeds be my memorial
 those who need a lamp pour oil therein
 it is finished
 you have won, Galilean
 you too, my son?
 no citizen wore black because of me
 be of good cheer! we won
 no grief in a house serving the Muses
 now we part; I to die, and you to live
 we owe a cock to Asclepius
- Late – Never**
 everything they do, Athenians do too I.
 we latecomers are barred from the race
 better to start I. than not at all
 a word unspoken can be said later
 better to learn I. than not at all
 consider such things ere it be too I.
- Laughter**
see also Smile – Smiling
 twinkling I. of the waves of the sea
 braggarts draw I. from those who know
 before death I shall play and laugh
 I'm young again! I sing, I laugh, I fart
 possibility of laughing without crying
 enjoy I. at the right moment, over wine
 do not laugh at one who is reviled
 face adorned by tears more than by I.
 I am not laughed down
 face seriousness with I.
- ARCHILOCHUS 12
 ARISTOPHANES 74
 BACCHYLIDES 14
 BIBLE 131
 DIOGENES 1
 HERODOTUS 132
 HOMER 41
 HOMER 74
 HOMER 262
 HOMER 335
 HOMER 336
 LYCURGUS 4
 MENANDER 147
 MENANDER 147
 ORACLES 9
 PALLADIUS 1
 PERICLES 8
 PERICLES 28
 PHILEMON 27
 PINDAR 36
 PINDAR 64
 PITTACUS 7
 PLATO 383
 SOLON 9
 SOLON 62
 SOPHOCLES 96
 SOPHOCLES 216
 SOPHOCLES 346
- AESCHINES 6
 ARISTIDES AEL 2
 CATO 6
 CATO 6
 DEMOSTHENES 64
 DIOGENES BAB 2
 GALEN 1
 LUCIAN PS 6
- ARISTOTLE 342
- ANTIPHILUS 1
 SIMONIDES 21
 THEOCRITUS 21
- MARCUS AUR 4
- LEONIDAS 1
- AGESILAUS II 3
 ANAXAGORAS 14
 BIBLE 180
 JULIAN APOS 3
 JULIUS CAES 10
 PERICLES 60
 PHIDIPPIDES 1
 SAPPHO 40
 SOCRATES 18
 SOCRATES 38
- ARISTOPHANES 103
 CHOERILUS 1
 DIONYSIUS HAL 29
 PLUTARCH 137
 SOCRATES 66
 SOLON 9
- AESCHYLUS 90
 AESOP 25
 ANACREONTEA 11
 ARISTOPHANES 114
 CALLIMACHUS 12
 CALLIMACHUS 34
 CLEOBULUS 10
 DIO CHRYS 11
 DIOGENES 23
 GORGAS 7

- I. unquenchable seized the blessed gods
 be not fond of reckless I.
 laughing and taking nothing seriously
 ignorant and bereft of tears and I.
 ill-timed I. leads to woe
 fools laugh when nothing is to laugh at
 sardonic smile
 your I. passionately excites my heart
 the most delightful kind of I.
 'tis god that sends both I. and tears
 easier to strike a spark from you than I.
- Laurel**
 the I. had a quarrel with the olive
 the first palm, the first laurel-tree
- Law(s)**
see also Court(s), Decree(s), Justice, Legislation, Rules
 an early I. allowing euthanasia
 orator and I. to speak the same language
 even priests are subject to audit by I.
 against the I. you summon him
 the I. of reverence to parents
 a ruler must rule within the I.
 I. are like spiders' webs
 they made Athens a city of just I.
 Persian I. for anarchy after king's death
 for the citizens to realize the value of I.
 there is no I. stronger than necessity
 thus started all Athenian I.
 who is never unjust has no need of any I.
 I. are artificial, I. of nature compulsory
 more I. means more injustice
 if I. abolished, life would be the same
 enacting I. like drinking songs
 ready to look down upon established I.
 I. providing for incapacitated persons
 I. assign inspection of all merchandise
 money does not exist by nature but by I.
 not one man to rule, but the I.
 a I. of nature is immutable
 system of education enforced by I.
 I. need not always remain unaltered
 the I. is a covenant of men's claims
 I. not designed to make citizens just
 I. cannot cover all cases
 the I. ought to be supreme in all things
 I. is order and good I. is good order
 I. to leave little to discretion of judges
 I. should define the issue of all cases
 unwritten I. of what is just and unjust
 not to use the I. as bad as to have no I.
 others do things only from fear of the I.
 render to nature my feelings, to I. my vote
 think not that I am come to destroy the I.
 a I. unto themselves
 where no I. there is no transgression
 best state where I., not orators obeyed
 we justly praise universal I.
 obey the I., yield to the wise
 persuasion leads to virtue better than I.
 purpose of I. is to benefit men's lives
 I. forbid to be tried twice on same issue
 no oligarchical provisions in our I.
 I. to be applied mercifully to the frailest
 I. are a gift and invention of the gods
 apply I. to others as to yourself
 without I. no city can be administered
 the I. is a guide for life
 I. for marriage, intercourse with women
 I. on chastity of women impossible
 I. to receive ship-wrecked suppliants
 same I. for slave and free alike
 by virtue of I. we believe in the gods
 a fool honours these I.
 a madman made these I.,
 the strict observance of the I.
 necessity's grim I.
 well-appointed state, well regulated by I.
 people should fight for their I.
 without respect for I. or any magistrate
- HOMER 25
 ISOCRATES 5
 LUCIAN 23
 LYCOPHRON 3
 MENANDER 193
 MENANDER 202
 PROVERBIAL EXP 13
 SAPPHO 10
 SOPHOCLES 1
 SOPHOCLES 8
 XENOPHON 25
- CALLIMACHUS 21
 EURIPIDES 107
- AELIAN 1
 AESCHINES 6
 AESCHINES 8
 AESCHINES 12
 AESCHYLUS 173
 AGATHON 7
 ANACHARSIS 6
 ANONYMOUS 8
 ANONYMOUS 92
 ANONYMOUS 92
 ANONYMOUS 120
 ANONYMOUS 135
 ANTIPHANES 19
 ANTIPHON SOPH 4
 ARCESILAUS 1
 ARISTIPPUS 1
 ARISTOPHANES 8
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- they made a I. with a curse added
 perfect I. to yearly declare one's means
 Spartans have I. as their master
 make stern I., be lenient in applying
 some deprived of their civil rights by I.
 the I. which forbids swearing an oath
 he changed all the I. of the country
 made sure none should transgress his I.
 education greatest and noblest task of I.
 submit to the sovereignty of the I.
 delimit justice by I., convince by reason
 handle I. so as to benefit the city
 duty of citizen and juror to uphold I.
 all things have their beginning from I.
 what is right is better even than I.
 don't suffer first, then learn from the I.
 time is stronger than any I. of man
 foreigners must also abide by the I.
 where there is violence there is no I.
 a knavish orator corrupts the I.
 everyone is equal before the I.
 we render obedience to the I.
 if man not wicked, no need of I.
 equality abides by I. immovable
 I. the sovereign of all justifies force
 I. not for the good of the state are bogus
 without proper I., collapse of the state
 where the I. is lord over the magistrates
 I. must not say two different things
 the fundamental purpose of our I.
 incompetent officials, a waste of good I.
 education I. to apply to girls as to boys
 to hate injustice is the task of noble I.
 no I. can end fraud in business
 god to sound men is I.
 there is a written and an unwritten I.
 a draconian I.
 obey the I.
 here, obedient to their I., we lie
 bad I. create infinite problems in a state
 rules of I. alike for base and noble
 I. to the situation, not situations to I.
 people to obey the rulers and rulers the I.
 even the strongest yield to eternal I.
 as in the past this I. shall stand in future
 desire sits and rules with the great I.
 by such I. I do not wish to live
 if justice were swift, I. would prevail
 greatest security from fear to fear the I.
 granting favours contrary to the I.
 situations will not adapt to I., but I. to s.
 good people need few I.
 indifferent to every rule of I.
 no fear of I. had a restraining influence
 imperfect valid I. have greater strength
 good unenforced I. have less strength
 there is no I. which will prevent error
 firm will cannot be restrained by I.
 leaders break the I., not they who follow
 agreed on common violation of the I.
 governed by their own I.
 I. are like spider webs
- Lawfulness**
 unlawful for me to decide on murder
 not crowned except he strive lawfully
 order of the soul leads to I.
- Lawlessness**
 insolence and I. attend upon royalty
 gods who prescribe laws, guilty of I.
 foe to the lawless, in destruction dire
- Lawmakers**
see also Legislators
 judges and I. must think alike
- Laws of Physics**
 eureka
- Lawsuits**
 I. valid only if under democratic rule
- Lawyer(s)**
 a coiner of phrases, a smooth I.
- HERODOTUS 21
 HERODOTUS 61
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 ISAEUS 2
 ISOCRATES 52
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- DIO CHRYS 1
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- LYSIAS 9
- ARCHIMEDES 2
- ANDOCIDES 1
- ARISTOPHANES 51

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- woe unto you, I. BIBLE 127
doctors and I. can kill and not be killed PHILEMON YNG 3
- Leader(s)**
see also Despot(s), King(s), Monarch, Ruler(s), Tyrant(s)
he who holds the helm of state AESCHYLUS 149
if I. withdrawn, the chorus is done for DEMOSTHENES 76
with wicked I., the many are dangerous EURIPIDES 267
a rash I. is a risk, timely inaction wise EURIPIDES 337
don't let I. grow greater than he should EURIPIDES 489
not all countries have I. they deserve HERODOTUS 135
many I. but no followers HERODOTUS 144
unseemly I. who brings his men to shame HOMER 33
a I. is in duty bound to stand unflinching HOMER 154
sound strategy depends upon the I. HYPERIDES 1
small faults appear great in I. PLUTARCH 184
if I. is rotten the rest will soon follow PROVERBIAL 96
people follow I. best when not pressed SOLON 7
I. break the law, not those who follow THUCYDIDES 89
in war I. are accused of misfortunes THUCYDIDES 118
- Leadership**
stripped them of the I. by diplomacy ARISTIDES 11
secured I. not by arms but virtue CIMON 1
each admiral there voted for himself HERODOTUS 162
led them rather than was led by them PERICLES 53
from childhood learn to lead and submit PLATO 142
- Learn**
we only I. from our misfortune AESCHYLUS 8
never too old to I., it keeps me young AESCHYLUS 14
living is fine, if we I. how to live ANONYMOUS 22
the wise I. many things from enemies ARISTOPHANES 19
anything we have to I. we I. by doing it ARISTOTLE 91
one learns his skill from others BACCHYLIDES 23
I. gladly, and teach ungrudgingly CLEMENT 11
much to I. in the barber's chair EUPOLIS 2
I. the secret of a parent's shameful act EURIPIDES 154
some I. nothing from what they see HERACLITUS 7
even a fool learns from experience HESIOD 30
the life so short, the craft so long to I. HIPPOCRATES 9
if ignorant it is not shameful to I. MENANDER 275
a boy not beaten will never I. MENANDER 281
I. what you are and be such PINDAR 72
attempt to I. what he did not know PLATO 153
when old we cannot I. or run much PLATO 264
I. about one thing from another PLOTINUS 2
what is good to know is difficult to I. PROVERBIAL 61
better to I. late than not at all SOCRATES 66
that I may I. the song and die SOLON 47
I. from those with good advice SOPHOCLES 111
prudence follows from what one learns SOPHOCLES 215
you are young, you have much to I. SOPHOCLES 356
what can be taught, I I. SOPHOCLES 368
teach and I. what is best THALES 19
music a treasure to all who I. and teach THEOPHILUS 1
we can profit if we I. from our mistakes XENOPHON 31
- Learning**
see also Education, Instruction(s)
even an old man benefits from I. AESCHYLUS 216
I. can help much, but also can harm ANAXARCHUS 1
no one has learnt anything at all ANONYMOUS 13
if scant of I., you cannot understand ANONYMOUS 46
all teaching to prepare for advanced I. ARISTOTLE 278
much I. doth make thee mad BIBLE 196
experience is better than any tuition DEMADES 1
practice the intellect, not excessive I. DEMOCRITUS 34
it is I. that develops the intellect EMPEDOCLES 5
I. is not the work of a single day EPICETUS 23
there is no royal road to I. EUCLID 7
I hate learned women EURIPIDES 162
much I. does not teach sense HERACLITUS 16
vision, hearing, I., these I honour most HERACLITUS 28
much I., poor workmanship HERACLITUS 52
if you love I. you will attain to much I. ISOCRATES 8
young should travel to improve their I. ISOCRATES 10
if I not I. now, when should I be? LACYDES 1
no one can be deprived of I. MENANDER 154
study first and, after I., use your brain MENANDER 195
lazy in I., helpless for life PHILEMON 48
I. is a recollection of something learned PLATO 152
love of I. and philosophy are the same PLATO 226
- compulsory I. never sticks in the mind advancement comes from I.
I. must begin in youth
I. is vain without understanding
education does not consist in much I.
never tire of I.
I grow old ever I. many things
everybody learned from Homer
fond of I., with high ambitions
- Leave**
letting be the things that are above us
he'll corrupt you if you don't get up and I.
I wonder if I I. out any of my speech
let us I. serious matters for tomorrow
virginity, why have you left me
why do you I. just as sleep lets me go
- Leaven**
a little I. leaveneth the whole lump
with the unleavened bread of sincerity
not with the old I. nor with I. of malice
- Leaves**
when the root lives, the I. come back
I. of the tree were for the healing
countless as the I. and blades of spring
as the generation of I. so is that of men
pitiful mortals, ephemeral as I.
as life-giving earth sends up the I.
and the soft spring I. of curled lettuces
like the generation of I. is that of men
the breeze will move the top I.
- Legion**
my name is L. for we are many BIBLE 103
- Legislation**
see also Justice, Law(s), Rules etc.
the aim of I. is to form good citizens
speeches on war and peace and I.
reform I. or leaving it is equally impossible
I. is beneficial if things are going well
- Legislative**
I. skill establishes a serviceable state PLATO 402
- Legislators**
see also Lawmakers
I. to consider territory and population ARISTOTLE 211
I. not to let laws say different things PLATO 65
- Legitimate – Illegitimate**
an i. child is I. by nature
is a bastard as capable as the I.?
nobility is always I. by nature
- Leisure**
see also Amusement, Play – Playing, Recreation, Relaxation, Rest
stroll in I. through luxuriant bowers ANACREONTEA 12
I., the most exquisite possession of all ANTISTHENES 14
I. to see whatever is worth seeing ANTISTHENES 14
politicians have no I. ARISTOTLE 160
business must be for the sake of I. ARISTOTLE 275
I. prepares for toil DIO CHRYS 10
man should spend his whole life at play PLATO 111
- Length – Width**
a line is I. without breadth EUCLID 1
- Leopard**
dressed in a I.'s dappled pelt HOMER 136
- Lesbos**
she is from beautiful L.
Sappho of L. is the tenth Muse
- Less**
I. better than nothing
accept I. rather than wait for more
- Lesson(s)**
release our children from their I.
time teaches the most subtle I.
setbacks are I. for the future
my sufferings have been my I.
I. in two categories, body and soul
the I. of childhood grip the mind
earlier mistakes will teach us a I.
- Lethe**
heavenly L., mistress of forgetfulness EURIPIDES 249
- Letter(s)**
one tear effaced ten thousand I. ALEXANDER 9
- PLATO 265
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MENANDER 82
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EURIPIDES 421
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- nonsense verses with all l. of alphabet tragedy, comedy made up of the same l. beauty greater than l. of recommendation a l. in the virtual image of his soul do not give advice by l., go in person l. the foremost guide to understanding
- Lever**
place to stand to move the world
- Liar(s)**
see also False, Lie(s) – Lying, Perjury
even if l. tell the truth, no one believes l. speaking the truth are not believed all Cretans are l. the liar paradox I shall be truthful in saying that I am a l. l. do not escape notice for long greatest prize given to the most supple l. second thoughts make l. of us all
- Libation**
see also Offering(s)
pouring a l. from the hemlock cup
- Liberal**
it is in the nature of man to be l.
- Liberty**
see also Freedom, Independence
l. and equality found in democracy the basis of a democratic state is l. freedom of speech is the mark of l. we must surely fight the battle of l. choose life with l., or death with glory many wars to satisfy ambition, not for l. desire for l. is ingrained in all mankind I will not hold life dearer than l. respected l., but holding people in check to serve god is better than l. laid at Artemisium the cornerstone of l. strict guarantors of civic liberties
- Library**
l., a healing-place of the soul
- Libya**
I have seen Libya's pastures, you did not
- Licence**
relying on the obtuse l. of his tongue where l. reigns disaster follows
- Lie(s) – Lying**
see also False, Liar(s), Perjury
Zeus knows not to speak falsehood found to be l. several times l. for the servile, truths for the noble l. in his soul and on his head shocking, a mint of l. if a l. is useful, use a l. truth is bitter, falsehood is sweet is "I am l." both true and false? a seer tells a little truth and many l. war is a friend to l. a written tablet allows no falsehood tell you gentle l. or hard truths? l. is the foulest of all offences, then debt we know how to tell true-sounding l. quarrels, l., pretences, arguments, Zeus, are you not also fond of l.! a man as wise as he will never l. why must you l. and all for nothing? he made l. seem similar to the truth history cannot admit a l., even a tiny one my l. is far more honest than theirs l. comes readily to repetitive wrongdoers numbers by their very nature allow no l. nature is opposed and hostile to a l. I will not steep my speech in l. no blame in telling a l. to save one's life rulers may l. if it is for the public good rulers have the privilege of l. could we contrive some magnificent l. l. deserves to be hated by all many the l. the poets tell no falsehood lasts into old age best not to tell l.
- ANONYMOUS 152
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- SOCRATES 37
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- ARISTOTLE 239
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- EURIPIDES 269
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- AESCHYLUS 142
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DARIUS 11
DIO CHRYS 5
EUBULIDES 1
EURIPIDES 202
EURIPIDES 419
EURIPIDES 485
EURIPIDES 543
HERODOTUS 36
HESIOD 3
HESIOD 10
HOMER 164
HOMER 270
HOMER 340
HOMER 376
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LUCIAN 27
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PHILOLAUS 2
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- l. and truth as distant as eyes and ears you l. to me as if I were a little child even the senses l.
- Life**
see also Life – Death, Live – Living
approve not a l. ungoverned all their l. like shapes in dreams sweet to draw out one's l. in hope greedy l. vainly spent in hopes of gain his father gave him l., Aristotle a noble l. l., much like a game of dice love is a greater teacher of l. l. is like a day-long watch l. wonderfully open to complaint as if they were to live another l. release from my pains, not from l. l. is like the theatre many unexpected things in a long l. a simple l. on bread and radishes consider what the good l. consists of this point beats as if endowed with l. the actuality of thought is l. l. and eternal existence belong to god l. and its aims guided by sentiment what is good as a means to a good l. live his l. with the mentality of a child do we desire pleasure for the sake of l. a l. higher than human measure necessities of l. and the good l. not for l. only but rather for the good l. most prefer a disorderly l. people whose objective is the best l. live an orderly l. either philosophize or say farewell to l. l. as if a short and long time to live narrow is the way, which leadeth into l. in him was l., the light of men who believes will have everlasting l. the good come unto the resurrection of l. in the scriptures ye have eternal l. I am the bread of l. I am the resurrection and the l. I am the way, the truth, and the l. we also should walk in newness of l. he that would love l. and see good days give of the fountain of l. freely he shewed me a pure river of water of l. he breathed upon his face the breath of l. our l. will blow over like a cloud well-ordered l. if character is orderly l. is not worth living without friends the world is a stage, l. our passage the universe is change; our l. assumptions l. abroad teaches self-sufficiency they would all have us alive and well the law is a guide for l. l. is not an evil, but a bad l. is l. measured by virtue, not by fortune how changeable is the l. of man consider not mere l., but a good l. in l. many things draw us aside behave in l. as at a banquet l. cannot depend on one hope l. and luck as short-lived as a torrent l. in wisdom merits true praise virginity observed by all would end all l. nothing is more precious than a l. cursing old age and their unending l. do you think I don't enjoy l. too? l. is short, but very sweet your l. is yours today, the rest is fortune l. just one long calamity for the serious children are the very breath of l. a l. of tranquillity and wisdom a noble l. must pass through suffering bear life's harsh necessities lightly quiet conscience will stand through l. to meddle is not a safe course in l. what most keeps a l. free of trouble
- THALES 24
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- AESCHYLUS 46
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handing on the torch of l.
 the beginning of your whole l.
 man should spend his whole l. at play
 a representation of the finest l.
 whether you may live your l. well or ill
 l. of pleasure victor over l. of wisdom
 l. combining pleasure and wisdom is best
 all man's l. needs rhythm and harmony
 the right way to conduct our l.
 direction of education determines l.
 what is the prime of l?
 a l. of kindness and prudence.
 nothing in l. is worthy of great concern
 intelligent l. lasting throughout all time
 freedom is power over l. and oneself
 a virtuous man has no need of a long l.
 a virtuous man needs an illustrious l.
 a single breath of l. must be in each part
 eternity is l. in repose
 great is a simple l. and self-sufficiency
 often in l. there is a critical moment
 secure in a l. useful to the world
 live, then, and don't miss out on l.
 all our l. is but a moment in time
 l. is the fool of hope
 youth, your life's springtide
 keyholder of the fount of l.
 the shortness of human l.
 many activities do not lead to a steadfast l.
 l. hangs from the thin thread of destiny
 length of l. is a leading question for man
 choose the l. that is best
 spare your l., let not sorrows vex you
 we live our short lives wrongly
 what l. is desirable without pleasure
 nor do they know how short l. is
 l. is a little time, but many years
 play, take nothing quite seriously in l.
 an uninvestigated l. is not worth living
 you see how far advanced in l. I am
 man roams quite careless of his l.
 much wealth not needed for a good l.
 keep in view the end of a long l.
 human l. is entirely a matter of chance
 not afraid to lose your l.
 ignorance is life's extremest bliss
 for l. she cares no longer
 the endless rivalries of l.
 rejecting loyal friends is to destroy l.
 best live a careless l. from hand to mouth
 men, close to nothingness I count your l.
 I reflect how bitter your whole l. will be
 love frees us all of the pain of l.
 all l. is set in danger and perplexity
 one who grows old loves l. the more
 l. is sweetest for we have only one
 there is no pain like long l.
 songs maintain the narrow channel of l.
 be beautiful in your way of l.
 while there is l. there is hope
 pleasures of l. are only seeming
 money and l. seemed equally ephemeral
 told by an oracle how to gain best l.
 l. is short and the art is long

see also Dead – Living, Death, Life, Live – Living etc.

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- better a wretched l. than noble d.
 once spent l. cannot be regained
 dying and living are very different things
 d. is nothing, in l. there's hope
 better far is d. than l. in misery
 is in the underworld d. considered l.?
 who knows if l. is d.?
 who knows if what we call d. be l.?
 at last I have died to this l. of pain
 at d., soul enters into other living thing
 when l. is trying d. becomes a refuge
 on a razor's edge whether we live or perish
 men at one moment flourish then die
 our lives are much too brief
 l. is nature's gift, d. a choice
 when the latest wave of l. draws nigh
 part with l. gracefully, as a ripe olive falls
 in d. as in l. wickedness is censured
 do we live and l. is dead?
 for his ultimate good in this l. or in d.
 once lived, return to his native star
 to the good, no evil in l. or after d.
 now we part; I to d., and you to live
 better sometimes to die than to live
 nobly to live or else nobly to die
 you chose to live, I chose to die
 l. without life's joys I count a living d.
 in l. and d. our fame will never die
 long for l. beyond the measured lot
 once born, next best is swiftly to die
 no difference between l. and d.
 we're just beginning to live, lo! we die
 honourable d. better than a disgraceful l.
 consider the shortness of all human l.
- Life after Death**
 life and eternal existence belong to god
 none will make love to you in Hades
 today shalt thou be with me in paradise
 who believes will have everlasting life
 the good come to the resurrection of life
 I am the resurrection and the life
 then 'tis true that we survive in Hades
 in death the immortal part is unharmed
 the blessed place will not admit them
 the virtuous shall gain a blessed afterlife
 eternity is life in repose
 the Islands of the Blest
 is death a migration of the soul?
- Light**
see also Lamp, Lantern, Light – Darkness, Sun, Sunlight
 bringing l. to ships in the cruel night
 what l. as glorious as the sun
 dearest light, welcome
 it is the sun that gives moon its l.
 the moon shining with borrowed l.
 may the earth be l. upon you
 ye are the l. of the world
 let your l. so shine before men
 in him was life, the l. of men
 all perfect gifts come from the father of l.
 god said let there be l. and there was l.
 robe thyself with l. as with a garment
 truly the l. is sweet
 moon shedding borrowed l.
 what need of l. has god to see
 l. be the earth upon you, lightly rest
 do you think I don't enjoy the daylight?
 it is sweet to look upon the l.
 night is for thieves, truth comes with l.
 l., by necessity, brings discretion
 man like a l. kindled and put out
 dawn rose to bring bright daylight
 those who see the l. are within the l.
 god can make l. spring from dark night
 inspiration creates l. in the soul
 lighting a lamp at midday
 l. that sharest earth equally with air
 o l., I shall behold thee nevermore
 the first l. rising
- EURIPIDES 207
 EURIPIDES 342
 EURIPIDES 352
 EURIPIDES 352
 EURIPIDES 353
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 EURIPIDES 492
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- ARISTOTLE 70
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- ALCAEUS 4
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 EURIPIDES 470
 HERACLITUS 11
 HOMER 147
 IRENAEUS 1
 PINDAR 108
 PLUTARCH 164
 PROVERBIAL 134
 SOPHOCLES 136
 SOPHOCLES 204
 SOPHOCLES 249
- time brings everything to the l.
Light – Darkness
see also Darkness, Light
 they shall return from d. into the l.
 men loved d. rather than l.
 don't wrap yourselves in d., l. is within
 god's hiding place is d. but he is pure l.
 leave the d. of night, and see the l.
 conceal ways in d. rather than l.
- Lightning**
see also Storm(s), Thunder, Thunderbolt(s)
 a flame hotter than lightning-strokes
 let l. strike me
 fiery twists of l. shine out
 mountainous seas, l., hail, thunder
 come, white-hot l.
 thunder and l. out of a clear sky
 the sky's fire struck Therimachos down
 not go though thunder and l. burn me up
 hunting dogs' eyes flashing like l.
- Like**
see also Attraction
 no one likes one whom he fears
 how god always draws l. to l.
 l. is always drawn to l.
 l. is friend to l.
 you are not comparing l. with l.
 reject unwisely what they do not l.
- Likeness**
 the gods are come to us in the l. of men
 god made man according to his l.
 only we are created in god's l.
 gods not in the l. of men
- Likewise**
 go, and do thou l.
- Limit(s)**
 no l. to toil when it leads to excellence
 pleasure reaches l. in the removal of pain
 best rule is a l. to everything
 the l. of the soul you will not discover
 our ideas pass beyond the l. confining us
 mighty necessity holds us within bounds
 the extreme l. of any voyage
 is there no l. to my misery?
- Line(s)**
 I have not drawn a single l. today
 a l. is length without breadth
 a straight l. from any point to any point
 a straight l. falling on two straight l.
 two straight l., if produced indefinitely
 dividing l. between history and panegyric
 all I have to do is put the l. in the play
 unbroken l. of successive generations
 wrinkled face but love burns in every l.
 stone to fit the l., not l. to fit the stone
- Lion(s)**
 the strength of a l. is in his heart
 yes, one; but a l.
 l. at home, but foxes in battle
 cast into the den of l.
 as l. that leap on their timorous prey
 beard more magnificent than l.'s mane
 what l. would rather live in a cage?
 like a hound after a l. or a wild boar
 dressed in a l.'s tawny skin to his feet
 trembling as bleating goats before a l.
 no oaths of faith between men and l.
 there sullen l. sternly seem to roar
 patch out the lion's with the fox's skin
 lion's old age better than fawn's prime
 in daring like a l., in cunning like a fox
 neither fox nor l. can change
 why sleep, great l., the fawns are near
 taking for himself the lion's share
 shave the l.
 recognizing the l. from his claw
 bears and l. most dangerous in the wild
- Lip(s)**
 many a slip 'tween the cup and the l.
- SOPHOCLES 381
 AESCHYLUS 181
 BIBLE 151
 CLEMENT 4
 GREGORY NAZ 2
 ORACLES 30
 PLATO 80
 AESCHYLUS 133
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 EURIPIDES 273
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 ARISTOTLE 308
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 EPICURUS 12
 EURIPIDES 150
 HERACLITUS 19
 LONGINUS 15
 PARMENIDES 7
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 LUCIAN 16
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 PERICLES 13
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and let me press my glowing l. to thine
the l. of an old woman are never still
wisdom often heard from women's l.
from his l. flow gracious words
the sweet-voiced music from our l.
honey drips from your l. when you kiss
kissing Agathon, my soul leapt to my l.
humble l. may utter words of wisdom

Listen – Listening

see also Hear – Hearing

solitude, there's nobody here to l.
l. to him who has four ears
young men, l. to an old man
l. to many things, speak in time
l., be silent, take heed, look ahead
it is greed to speak and be unwilling to l.
reap the benefits of fair l.
sitting idly and seeming not to l.
wise to l., not to me but to the word
you will not lose by l. to my counsel
l. to what men say about each other
he who condemns before l. carefully
through talking and l. the mind grows
l. to words that come from the heart
l. to all
l. and take heed
l. even though they do not speak
you have much to l. to
strike me, but l. to me first
two ears, one mouth to l. more, talk less

Listener(s)

see also Hearers

be l. rather than talkers
judge a speech by the l., not the speaker
speaking endlessly bores listeners

Literature

medical l. most important in medicine
judgement in l. the fruit of experience

Little

see also Great – Small, Small

nature proceeds l. by l.
to l. men the gods send l. things
l. will seem much to you
test self in l. ways, then greater
adding l. often, that l. will grow great
very l. is needed for a happy life
accept l. rather than wait for more
strong together, yield when taken l. by l.
say not l. with a lot, but a lot with little

Live – Living

see also Dead – Living, Life, Life – Death

what man l., freed of fear, will be just
l. in holes, like swarms of ants
l. according to present conditions
l. is fine, if one learns how to live
we l. now carry the city to her grave
drink, l. well forever
hard l. deprives the body of its colours
some do not l. this present life
if laws abolished, we'd l. just the same
who knows if l. is dying
can't l. with you, can't l. without you
prefer to l. free from all anxiety
aim of politics, l. and doing well in life
we exist by l. and doing
l. together is indeed difficult
as much as the l. from the dead
both a short and long time to l.
she cast in all she had, even all her l.
why seek ye the l. among the dead
life is not worth l. without friends
they would all have us alive and well
we are l. today in a very different world
as families l. in their private homes
base passions from a knavish way of l.
lived long enough for virtue and glory
as if they would l. forever
as long as we l. it is hard to decide.
none can prevent me from l. with a smile

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EPAMINONDAS 3
EPICETUS 8

pleasure is alpha and omega of joyful l.
impossible to l. well without l. pleasantly
l. unknown
no man knows if he will be l. tomorrow
you know not why you l. or who you are
may I never l. among uneducated boors
better be trained to l. on equal terms
what do I gain from l.
not worth l. when bad men honoured
l. in hope, sustain yourself with hopes
is l. dying?
on a razor's edge whether we l. or perish
no longer desire to l. and see the sun
nothing worse than to l. in constant fear
if you knew what is worth l. for
now is the time to truly l.
exercise and diet to l. longest
thou hast to l., therefore put by
as if you were to l. ten thousand years
l. with the gods
we l. not as we wish to but as we can
it is difficult to l. without sorrow
after maturity death is better than l.
useless is life if we know not how to l.
seek a l., when thou hast a l., virtue
he that has lived his appointed time well
thou wert the morning star among the l.
l. well means l. sociably and friendly
l., then, and don't miss out on life
to sail is necessary; to l. is not
we l. our short lives wrongly
while I l. I shall never give up philosophy
an uninvestigated life is not worth l.
not l., but l. well is most important
other men l. to eat but he eats to l.
all that l., unbody'd shadows
all that l., mere empty nothings
nobly to l. or else nobly to die
you chose to l., I chose to die
by such laws I do not wish to l.
throw away what makes life worth l.
shall I l. on thin air?
l., drink and be merry
I hardly got here alive
Athenians not capable of l. in peace

Livelihood

we who have our l. from the water
each to declare his means of l.
the idle man, lacking a l.
where l. comes hard, heroes are bred
only workmanship safeguards l.
when thou hast a living, seek virtue

Load(s)

see also Burden(s)

a prosperous fool is a heavy l.
loaded with woes, no room for more
one camel carries l. of many donkeys
as donkeys crushed under mighty l.

Loans

see also Moneylenders

fortune has loaned, not given money
never lend at interest
you lend all; so you have nothing

Loaves

see also Bread

five barley l. and two small fishes

Locusts

his meat was l. and wild honey

Logic

see also Wisdom

life of man needs l. and numbers
l. is the bones and sinews, ethics the soul

Logical

a l. animal can only be a social animal

Loneliness

with so many flatterers, I pity your l.
lonely old age, the worst of ills

EPICURUS 3
EPICURUS 5
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EPICHRMUS 22
POSIDONIUS 1

MARCUS AUR 35

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Long – Short*see also* Short

if you had both a s. and a l. time to live
the tedium of a lengthy speech
in a s. statement I shall sum up much
to cut a l. story s.
the life so s., the craft so l. to learn
life is s., the art is l.
longest-lived and the shortest-lived man
I wonder if I leave out any of my speech
much thought makes a s. journey l.
comparing l. experience and s. practice
no revolution by so few lasted so l.

Longevity

a ruler won't rule for ever
fools desire l. but do not enjoy l.

Longing*see also* Desire

she truly longed for all these things APOLLONIUS RHOD 9
do not yearn for the impossible CHILON 5
and I long and yearn SAPPHO 12
you came, and I was l. for you SAPPHO 17
overcome with l. for a lad SAPPHO 26

Look – Looking*see also* Observe, See – Seeing, Sight – Perception, Watch

why do you l. at me askance? ANACREON 5
l. within for the good and the evil EPICTETUS 44
people love to gaze at the fortunate EURIPIDES 194
flat on his back staring at the ceiling LUCIAN 2
l. within, let no value go by unnoticed MARCUS AUR 38
l. to your own, not what others do MENANDER 292
withdraw into yourself and l. within PLOTINUS 1
I hate your undiscerning l. on men RUFINUS 6

Lord*see* God(s)**Loss**

grab for more and l. what you have
my son was lost and is found
who desires more will l. what he has
never say of anything, I have lost it
if you never lost it, you have it still
you will not l. listening to my counsel
when they die all l. the same thing
l. all if we don't cherish what we have
ignore the good until they have lost it

Loss*see also* Gain – Loss

the l. of one's fatherland EURIPIDES 238
Eros, ingenious when I am at a l. EURIPIDES 452
use possessions to meet a heavy l. ISOCRATES 17
l. of good things is most painful XENOPHON 33

Lot*see also* Destiny, Fate

man's common l., old age and death HOMER 332
not even a god may escape his destined l. ORACLES 10
we all have an equal l. and know it not SEMONIDES 7

Love*see also* Charity (for Bible texts), Desire(s), Eros, Passion(s)

to them that l., absence brings no delight AESCHYLUS 187
brotherly l. is mankind's greatest good AESOP 35
Peleus and the fairest Nereid made l. ALCAEUS 7
three pleasures, eat, drink and l. ALEXIS 12
no teacher more attentive than l. ALEXIS 14
man just needs l. and merriment AMEIPSIAS 1
I both l. and do not l. ANACREON 7
to count my loves you are the man ANACREONTEA 2
hard not to fall in l., hard to fall in l. ANACREONTEA 4
hardest of all is to fail in l. ANACREONTEA 4
l. is a greater teacher of truths ANAXANDRIDES 5
it is the fire of l. I cannot bear ANONYMOUS 34
poverty and l. are my two woes ANONYMOUS 36
winter in spring is my l. ANONYMOUS 59
the joys of food and drink and l. ANONYMOUS 82
bees born to toil, no carnal l. ensues ANONYMOUS 130
for those in l. giving oaths is easy ANTIPHILUS 1
I who am burning with l. APOLLONIUS RHOD 14
glances smiling with the light of l. APOLLONIUS RHOD 14
even an old man would be enamoured ARCHILOCHUS 6
who knows not l. knows no anguish ARISTARCHUS 1

benevolence and l. of a king's subjects
even l. is involuntary, beyond nature
motion as being an object of l.
l. for oneself is a natural instinct
l., hate, personal interest often involved
most beloved of those we l. most
none will make l. to you in Hades
a pair of lovers who honour l.
wine is the test of l.

thou shalt l. thy neighbour as thyself
her sins forgiven for she loved much
l. ye one another
greater l. hath no man than this
shall I come unto you with a rod or in l.
knowledge puffeth up, but l. edifieth
without l. I am as sounding brass
without l. it profiteth me nothing
l. suffereth long, endureth all things
now abideth faith, hope, l., these three
the fruit of the spirit is l., joy, peace
l. shall cover a multitude of sins
no fear in l., perfect l. casteth out fear
learn love's mellow tunes
the Muses know no fear of cruel l.
lovers are happy when l. is returned
either in l. or gone to hell
hunger destroys l. and so does time
who loves nobody is loved by no one
the rearing of children is an act of l.
l., a pastime for the idle
eternity will never be empty of l. or hate
coming together by l. all into one
l. is born in a whirlwind
gentle, immortal power of pure l.
when l. is lost you say 'do not grieve'
pleasure to see beloved face in dreams
without wine there is no longer l.
what is noble is forever loved
high and low alike l. their children
youth is the thing l.
what is that which men call l.
l. the sweetest, most painful thing
the whole universe was born from l.
women's sinful loves and passions
loves himself more than his neighbour
when a woman is injured in l.
oh, what a bane to mortals is l.
if l. comes in moderation
a man's l. is owed first to his children
who loves once, must l. always
none lover is that loveth not for aye
l. is idle by nature
men, gods and beasts l. their children
hunting too much after l. or not at all
feel no shame loving self above all
l. teaches a poet untouched by Muses
never flee the experience of l.
limb-loosening l. flowed from her eyes
brother will not l. brother
no penalty for false oaths taken in l.
if there's l. of man there is also l. of art
loved me as a father loves his only son
satiety of all things, even of sleep and l.
to Aphrodite belong l. and desire
let them l. each other as before
delight, and l., and sleep – sweet sleep
as for me, l. sleeps in no season
they care not for l.
while beauty lives no one escapes l.
l. even those who do wrong
my l., flower of the flowers of spring
bitter waves of l., sleepless nights
Asclepias loves to l.
neither night nor day is l. at rest
l. flies towards me but cannot fly away
the longer he waits the more he falls in l.
nothing is more powerful than l.
anger to a loved one lasts a short time
offer trust, not words to those you l.

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ARISTOTLE 31
ARISTOTLE 68
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ARISTOTLE 289
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BION SMYRNA 6
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MELEAGER 5
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MELEAGER 8
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MENANDER 204

- hunger and penury kill l.
 no one loves anyone as much as himself
 what would life be without l.
 fearful is l. and the sea unsparing
 when l. is perfect and both share it
 be steadfast in your l. to your parents
 I know how to l. the lover well
 l. each other until deep old age
 l. your friends till death
 l.'s glowing light shines on rosy cheeks
 gather blossoms of l. in the prime of life
 l. blinds us to the faults of our beloved
 a man in l. would not leave ranks
 l. done properly and honourably
 l. is apt to create alliances
 l. occurs everywhere in the universe
 l. is a significantly broader phenomenon
 l. on earth and in heaven above
 l. is born into every human being
 l. makes one out of two
 l. is our desire to be complete
 melt together with the one he loves
 must bring l. to its perfect conclusion
 l. father of elegance, luxury, desire
 l. fills us with togetherness
 the true approach to the mystery of l.
 her face is wrinkled, but l. burns
 mothers' tender l. for their children
 l. attaching itself to any support
 l. is like drunkenness
 when l. has taken hold it long endures
 l. comes gently, melting its way in
 no one knows what l. is, how it came
 l. when doubled is madness
 desire when doubled is l.
 l. shall not conquer me
 l. everything except your eye on men
 if she loves not, soon she'll l.
 most beautiful is whatever you l.
 Atthis, I loved you long ago
 l. has for me the beauty of the sun
 overcome with longing for a lad
 l. flows over your beautiful face
 l., a creeping thing, bittersweet
 you are in l. with the impossible
 l. the dead if l. thou must
 none has the power to escape from l.
 one word frees us of all pain, l.
 l. can turn past pain to bliss
 l. troubles the minds of the gods
 consider, lady Moon, whence came my l.
 uncertain if l. for a woman or a man
 in the eyes of l. it seems beautiful
 and I am mad for you
 I don't know the medicine for helpless l.
 l. me not with words alone
 if you l. me, do so with all your heart
 l. overwhelms the sharp wits of men
 judge strangers first, then l. them
 l. is the passion of an idle soul
 l. is the excess of an irrational desire
 onset of l. is swift, its deliverance slow
 they are set on fire with l.
 quench the fire of l. with water
 attaining l. he will take hold of god
 may no friend be ignorant of l.
- Love – Hate**
 they that too deeply l. too deeply h.
 to enjoy and to h. the things we ought
 they h. as though they will some day l.
 they l. as though they will some day h.
 I have been born for mutual l. not h.
 hated you and loved you all in one day
- Lover(s)**
 thanks to money we l. are destroyed
 rebuke a l., quench with oil a blazing fire
 the oaths of l. are not to be trusted
 if someone says that l. have no sense
 women hide l. as they always have
- MENANDER 218
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- ANONYMOUS 100
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- ANACREONTEA 5
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- l. are happy when love is returned
 a ceaseless song to your lost l.
 none l. is that loveth not for aye
 dawn came, but Hero did not see her l.
 I know how to love the l. well
 tears, jealousy, kisses, these go with a l.
 if you hesitate, the l. in you vanishes
 desire leads the l. to his beloved
 not want his l. to see him leave ranks
 a l. will die for you even if a woman
 no one will die for you but a l.
 a l. who flutters off and is gone
 l. come together and melt together
 a swarm of young l. at my doors
 same woman not wife and paramour
 my l. equal-hearted be
- Low**
see High – Low
- Lucidity**
 l., an excellence of speech
 l. is thought in a way easily understood
- Luck**
see also Fortune(s), Fortune – Misfortune
 who has l. in his son-in-law gains a son
 better a drop of l. than a jug of wisdom
 life and l. as short-lived as a torrent
 luckier than another as to wealth
 witless he who in l. thinks he is great
 by means of l. and cunning
 if out of l. all effort is in vain
 if in l. waste no more energy
 how diverse and fickle l. can be
 as we are born l. fastens herself
 where did you have the l. to pick it up
 spit for l. and keep ill at bay
- Lust**
see also Desire(s), Passion(s)
 whosoever looketh on a woman to l.
 causes of injustice are l., greed, ambition
 a passionate l. for power
 lusting after women as a stallion
 control belly, sleep, l., anger
- Luxury**
 you find your present state a l.
 squandering this expensive l., time
 what a change from his arid habits to l.
 desire for luxuries, not bare necessities
 nakedness better than any scarlet robe
 to live well is not to live in l.
 grief coexists with a life of l.
 wine a delightful element of l.
 wealth is parent of l. and indolence
 first l., then satiety, insolence, ruin
 children brought up in l.
- Lycurgus**
 beloved of the gods, rather god than man
 L., his people to choose honourable death
- Lydian Stone**
 the L. betrays what is gold
- Lydians**
 L. invented the games of dice and ball
- Lyre**
 Hermes created l. from tortoise shell
 Apollo answering on his ivory-inlaid l.
 Hermes invented the l., Apollo the harp
 bow, l. and man are at best when rested
 the seven-stringed mountain l.
 some enjoy table games and the l.
 donkey that listens to the l.
 tuning the l. and handling the harp
- Macedonia**
 M. has not room enough for thee
- Machine**
 a god from the m.
- Mad – Madness**
see also Insanity, Mental Illness
 fraught with m., fraught with frenzy
 grief has some association with m.
- BION SMYRNA 10
 EURIPIDES 220
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 PHILODEMUS 2
 PHILODEMUS 2
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- DEMOCRITUS 133
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 THEOCRITUS 19
- BIBLE 18
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- AESCHYLUS 136
 ANTIPHON SOPH 19
 ARISTOPHANES 144
 ARISTOTLE 214
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 PLATO 241
 PYTHAGORAS 37
 THEANO 1
- ORACLES 2
 XENOPHON 18
- BACCHYLIDES 27
- HERODOTUS 26
- ARATUS 4
 ARISTOPHANES 16
 BION SMYRNA 7
 DIO CHRYS 10
 EURIPIDES 11
 PINDAR 114
 PROVERBIAL 48
 THEMISTOCLES 4
- ALEXANDER 3
- MENANDER 41
- AESCHYLUS 44
 ALEXIS 16

- I am m. and am not m.
 old man learned to go m. gracefully
 whom god would destroy he makes m.
 you are m., go take some hellebore
 no genius without some touch of m.
 much learning doth make thee m.
 sorrow and anger within same soul is m.
 it is a question of either m. or sanity
 anger reveals a mind worse than m.
 you are m. and most painfully so
 go m. without a fair share of sport
 m. he was, right out of his mind
 not in his right senses, but close to m.
 you walk in pride and m.
 they will kill thee if they go m.
 two kinds of folly, m. and ignorance
 love when doubled is m.
 intolerable he who is drunk or m.
 when I am m. be m. with me
 who touches love is seized by m.
 Cypris is desire, she is raving m.
 it is of advantage not to add m. to m.
- Madman**
 m. will not be cured by counter-madman
 dangerous to give a knife to a m.
 a m. made these laws
- Magic**
 m. charm of sleep
 you carry your m. in yourself
- Magistrate(s)**
see also Court(s), Judge(s)
 where the m. are servants to the law
 no good m. grants improper favours
- Magnanimity**
 m., liberality, components of virtue
 m. is bearing offence calmly
- Magnitude**
 the earth is a sphere of no great size
 not larger if a unit of no m. were added
- Maiden(s)**
see also Girl(s)
 to wander with some tender m.
 for the sake of a fair-ankled m.
 never forcibly have intercourse with m.
- Majority**
 knowledge must decide, not a m.
 the exceeding eagerness of the m.
- Maker**
 hard to discover the m. of the universe
- Maladministration**
see also Management – Management
 if an official is found guilty of m.
- Male – Female**
 m. better fitted to command than f.
 neither m. nor f., all are one in Jesus
 f. sex found nowhere but in my lap
 m. and f. have the power to fuse into one
 m., f., and the third kind
- Malice**
 heart of the malicious will never soften
- Man**
see also Human Race, Human(s), Humanity, Humankind,
 Mankind, Men, Men – Women, Mortal(s)
 m., a shadow of a shade
 m. give credibility to oaths
 m. just needs love and merriment
 m. is the cleverest of animals
 m. differs from m. in showing grief
 m. is a political and house-holding animal
 m. surpassed by animals in most senses
 m. is the origin of his actions
 m. alone loves odours of flowers
 m. is by nature a political animal
 every m. is an animal
 m. owns only patch of earth he stands on
 what comes out of the mouth defiles m.
 all the glory of m. as the flower of grass
 it is not good that m. should be alone
 a m. to leave his father and his mother
- ANACREON 7
 ANACREONTEA 15
 ANONYMOUS 113
 ARISTOPHANES 145
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 BIBLE 196
 CLEAENETUS 1
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 ARISTOTLE 99
 ARISTOTLE 166
 ARISTOTLE 191
 ARISTOTLE 285
 ARRIAN 6
 BIBLE 53
 BIBLE 277
 BIBLE 320
 BIBLE 321
- the people rose up as one m.
 m. born of a woman is of few days
 as for m., his days are as grass
 a man's glory is his strength
 Sparta has many a better m. than him
 it is in the nature of m. to be liberal
 m. is a miniature universe
 to be ruled by a woman is terrible for a m.
 m. and the other animals live by air
 m. two-legged animal without feathers
 I am searching for an honest m.
 transient m. flies away like smoke
 m., two-footed, three, four-footed
 rule shows the m. but also m. the rule
 as one m. grows, the other declines
 life of m. needs logic and numbers
 difficulties prove the m.
 no m. knows if he will live tomorrow
 what crueller blow can a m. suffer
 one m. surpasses the next differently
 only one m. out of a great multitude
 uncertain are the gods' dealings with m.
 no man's wealth and reputation assured
 no m. alive has escaped misfortune
 mistakes are only human
 no m. can be fortunate all his life
 a m. of principle must never change
 sky not enough to write down m.'s sins
 no m. is fortunate in everything
 wisest m. compared to god seems an ape
 one m. for me is as thirty thousand
 man's nature to rule those who yield
 in all respects a good m.
 shame both harms and benefits m.
 can't know medicine if ignorant of m.
 if there's love of m. also love of art
 soul grows in m., not in other creatures
 as the race of leaves, so is that of m.
 wine strengthens a m. spent with toil
 a clanless, lawless, heartless m.
 every decent m. loves his own woman
 bread and wine, the pith and nerve of m.
 helmet to helmet, m. to m.
 nothing is more wretched than m.
 no m. can be in everything a master
 sing to me of the m., Muse
 a m. as wise as he will never lie
 the old m. of the sea
 man's common lot, old age and death
 gods glorify a m. or bring him low
 never was such a m. nor ever shall be
 of all creatures none so helpless as m.
 m. created for labours and dangers
 m. is extinguished as a spark
 m. related in spirit to all mankind
 how charming is m. when he is a true m.
 m. to bear misfortune valiantly
 many a m. was ruined by his tongue
 so the generations of m. circle round
 m. must be just, good, beneficent, sound
 m. differs from animals only in shape
 truly happy if you know what is m.
 difference between m. and m.
 god gave a sting to bees, speech to m.
 Pilate saith unto them, behold the m.
 money makes the m.
 alien things are not best for a m.
 man's prosperity does not last long
 when god's splendour shines upon m.
 m., what is he? what is he not?
 every m. is by nature a lover of self
 a person with a proper education
 the soul of m. is immortal
 prime period is thirty years in a m.
 no wild beast is more savage than m.
 mind and reason supreme over all in m.
 not the wishes of m., god's will prevails
 m. is the measure of all things
 m. is but a bubble
- BIBLE 326
 BIBLE 327
 BIBLE 337
 BION SMYRNA 11
 BRASIDAS 8
 CYRIL ALEX 3
 DEMOCRITUS 9
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 PLATO 151
 PLATO 248
 PLUTARCH 26
 PLUTARCH 121
 PROCOPIUS 1
 PROTAGORAS 6
 PROVERBIAL 45

- one m. doesn't make humankind
no m. is wise, but god alone
Larichus, at some point become a m.
rule shows forth the m.
paying heed to words of a wily m.
the mind of the gods is all unseen to m.
each m. works for himself
m. only proved by exercise of power
no wonder more wondrous than m.
m. of subtle wit snares birds, beast, fish
speech m. has taught himself
m., ingenious past all measure
man's destruction or greatness
m. is but breath and shadow
a good m. helps those in trouble
I prefer an able m. to a rich m.
hard to know the mind of another m.
one m. hath this ill, another that
there is nothing a m. ought not to expect
not strange for mortal m. to err
I find no m. free from error
- Manage – Management**
see also Maladministration
mismanage the affairs of the city
man a political and house-holding animal
acquiring property a part of m.
wealth-getting is not household m.
holding essential goods in store
politicians hold the purse-strings and m.
ill-arranged, ill-managed, ill-defined
m. natural abilities to own advantage
best wife who manages the house well
m. the state as you would your home
m. your own affairs, ignore others
if m. household well, fit to rule a state
economy is the science of home m.
- Manger**
laid him in a m. as no room in the inn
you act like the dog in the m.
dog in m. will not let the donkey eat
- Manifest**
through the m. you discern the obscure
nothing hid, which shall not be m.
hidden harmony stronger than the m.
surmise the unseen from what is m.
- Mankind**
see also Human Race, Humanity, Humankind, Man, Men,
Mortal(s)
silence, a great benefit to m.
brotherly love is m.'s greatest good
base among m. conceive a love of death
from gifts much ill comes to m.
the first thing for m. is education
m., weak creatures of clay
by nature, all m. yearns for knowledge
m. divided into thrifty and extravagant
no one, ever, shall escape death
inscrutable is the future to all m.
desire for liberty is ingrained in all m.
rivalry is beneficial for m.
today's is a race of iron
the gods shall give men painful cares
shame both harms and benefits man
nothing is more wretched than man
all m. to praise faithful Penelope
whole m. participates in a world-city
man related in spirit to all m.
the mind is associated with m.
oh, how wicked is m.
fearing m. in danger of extinction
drunkenness is harmful to m.
there will be diverse destructions of m.
these gifts of nature unprofitable to m.
we who live in gentleness and love for m.
art and wisdom yearned for by m.
not him alone I pity, but m.
reason is god's crowning gift to m.
it is hope that maintains most of m.
all in m. is bound to mellow
- PROVERBIAL 169
PYTHAGORAS 13
SAPPHO 48
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SOLON 12
SOLON 23
SOPHOCLES 43
SOPHOCLES 61
SOPHOCLES 72
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THEMISTOCLES 14
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THEOGNIS 12
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- AESCHINES 2
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ARISTOTLE 198
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DEMOSTHENES 24
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- BIBLE 114
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- AESOP 32
BIBLE 101
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- AESCHYLUS 197
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ANTIPHON SOPH 16
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ARISTOTLE 61
ARISTOTLE 336
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DEMOSTHENES 60
DIONYSIUS HAL 25
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HESIOD 23
HESIOD 40
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MARCUS AUR 69
PARMENIDES 10
PHILEMON 1
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PLATO 292
PLATO 343
PLUTARCH 82
PLUTARCH 91
SOLON 18
SOPHOCLES 3
SOPHOCLES 107
SOPHOCLES 395
THEODECTES 1
- hope the one good god left among m.
m. has invented a range of penalties
as long as m. remains the same
- Manner(s)**
servants often have their masters' m.
you have bad breeding and a vulgar m.
judge correctly and delight in fair m.
evil communications corrupt good m.
education is the contact with m.
no one changes shirts as you change m.
m. of whole state copied from its rulers
one true love-charm, kindly m.
- Many – Few**
see also Hoi polloi – the many, Multitude
wise is not he who knows m. things
educate the fools; you'll find a good m.
m. shall be called, but f. chosen
what are two loaves among so m.
f. dishes may be arranged to seem m.
to meddle in m. things is unsafe
easier to deceive m. than one
men there were m., real men but f.
outrage that the m. are subject to the f.
m. can win, f. use victory properly
there are m. officials but f. inspired
forgive the f. for the sake of the m.
m. are fiends in wine, f. in severity
f. wars won by greed, m. by foresight
man of many trades can't be proficient in all
- ALEXIS 13
ARISTOPHANES 97
ARISTOTLE 283
BIBLE 231
DIONYSIUS HAL 32
GREGORY NAZ 10
ISOCRATES 38
MENANDER 109
- AESCHYLUS 210
ARISTOPHANES 93
BIBLE 67
BIBLE 157
DEMETRIUS 5
EURIPIDES 165
HERODOTUS 102
HERODOTUS 150
ISOCRATES 52
POLYBIUS 9
PROVERBIAL 69
SULLA 1
THEOGNIS 42
THUCYDIDES 137
XENOPHON 36
- Marathon**
his courage the field of M. could tell
Athenians crushed the Medes at M.
for a long time they fought at M.
be of good cheer! we won
at M. they chastised Asia's insolence
- Market**
see also Agora
forward, you spawn of the marketplace
we'll need a m. in our imaginary city
- ARISTOPHANES 105
PLATO 225
- Marriage**
see also Husband – Wife, Wedlock, Wife – Wives,
Woman – Women
m.-beds are filled with tears
we seek m. but then suffer by it
m. is indeed the worst misfortune
great is the struggle of m.
m. and death, ending rites for humans
what god joined let not man put asunder
women with wisdom to be given in m.
law for m. and intercourse with women
no regulation on the protection of m.
never say m. brings more joy than pain
m. with a single mate and bed unshared
thirty is the best age for m.
most essential social bond is that of m.
day of m. and day one buries her
whoever tenderly brings home a wife
nothing as close as man and wife
m. is an evil but a necessary evil
unmarried is life without sorrow
m. an evil that most men welcome
m. to be perfect companionship
ideal and enviable m.
m., most radiant of gods
petty daily clashes disrupt and mar m.
m. not based on mutual affection will fail
of all methods of m. kidnapping was best
m., a thing neither of pain nor grief
nothing is sweeter than a good wife
- AESCHYLUS 67
ANONYMOUS 15
ANTIPHANES 21
ANTIPHON SOPH 8
ARTEMIDORUS 2
BIBLE 62
CLEOBULUS 12
DIONYSIUS HAL 6
DIONYSIUS HAL 7
EURIPIDES 2
EURIPIDES 48
HESIOD 63
HIEROCLES 1
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MENANDER 111
MENANDER 178
MENANDER 199
MUSONIUS 2
MUSONIUS 3
PHILOXENUS 1
PLUTARCH 94
PLUTARCH 212
ROMULUS 6
THEOCRITUS 43
THEOGNIS 70
- Marry – Marrying**
best to m. in your own rank
fines to those who do not m.
m. one equal, not above your class
virtue is better than m. into money
m. a woman who lives near you
m. again and bear good children
m. the woman, not the dowry
m. and bring yourself more troubles
m., lest you die nameless
- AESCHYLUS 130
ARISTON CEOS 1
CLEOBULUS 9
EURIPIDES 396
HESIOD 64
LEONIDAS 1
MENANDER 197
PHILIPPIDES 1
PHOCYLIDES PS 46

- on m. a pretty or an ugly woman
m. or not m., you will repent both
'tis death I wed
equally bad to m. or remain unwed
too soon to m., and then too late
- Mary**
M. of whom was born Jesus
M. found with child of the Holy Ghost
hail, the lord is with thee
- Mary Magdalene**
M. hath chosen that good part
noli me tangere
- Master(s)**
god looks graciously on a gentle m.
among the m. artists I inscribe the cook
servants often have their m. manners
hard to be the slave of a demented m.
no man can serve two m.
dogs eat crumbs from their m.'s table
we can sail if we are m. of the sea
m., remember the Athenians
if you wish to become your own m.
servant will not tell truth m. will not like
experience is m. over inexperience
working for their m. they played foul
men are not m. of circumstances
the law is the Spartan's m.
no man can be in everything a m.
the real slave of the household is its m.
a good m. must be a servant first
horse cheered by his master's eye
the m. himself has said it
men toil harder with the m. in sight
man the m., ingenious past all measure
no woman shall be m. while I live
do not desire to be m. of all things
we are their m., and slaves to them
sex life a mad and savage m.
not m. of wealth but guardians
- Materials**
m. are indifferent, their use is important
- Mathematician**
hardly any m. is capable of reasoning
- Mathematics**
young develop ability in geometry and m.
no effect like m. in education
m., this miraculous science
m. makes the sleepy student sharp-witted
in m. are traces of the truth
- Matter(s)**
m. speaks for itself, it howls for itself
for different forms there is different m.
it is no ordinary m. that is at stake
great power to charm in a trifling m.
many contradict on all and every m.
do not judge serious m. lightly
let things be as past and done with
god bringeth all things to their issue
stop using big words on small m.
isolate himself from exterior m.
in grave m. companions are few
serious m. not for a youth to decide
- Meal(s)**
see also Dinner, Dining, Feast(s)
a frugal m. eaten in peace
to fight at table is unacceptable
sated with rich m. turn to simpler fare
after midday m. some went on to sleep
better a simple m. quickly
his m. such as the newly rich affect
who shuns the millstone shuns the m.
- Mean**
see also Average, Measure, Middle
the m. is found in neither extreme
reduce each other to the m. state
virtue has the quality of hitting the m.
- Meaning**
compress a lot of m. into a small space
m. of words changed as men thought fit
- PITTACUS 11
SOCRATES 57
SOPHOCLES 117
SUSARION 1
THALES 2
- BIBLE 1
BIBLE 2
BIBLE 110
- BIBLE 126
BIBLE 181
- AESCHYLUS 26
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QUINTUS 4
SOPHOCLES 76
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SOPHOCLES 337
SOPHOCLES 399
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- EPICTETUS 43
- PLATO 263
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- Meanness**
poverty is the parent of m.
love is giver of kindness, never m.
- Measure(s)**
see also Average, Mean, Middle, Moderation
Greeks drink in measured cups
time is a thought or a m.
m. the air and parcel it into acres
controllers of m. inspect weights and m.
what m. ye mete shall be m. to you
all in good m.
without m., pleasurable is unpleasant
they m. happiness by their belly
m. extent of hopes by what is possible
good m. of wine is best
keep fair m. and respect the gods
hate the praiser if praising beyond m.
passions beyond due m. bring no glory
fire kindled in m. and quenched in m.
observe due m., moderation is best
greatest charm when tongue goes in m.
best for a man to be a m. to himself
I m. the vastness of the ocean
god will be the m. of all things
man is the m. of all things
they drink water by m., but eat without
m. the sand of the sea with a basket
keep due m. of drink, food and exercise
keep due m.
the good know how to keep due m.
'tis hard to know due m.
in abundance take m. against want
- Meat**
see also Vegetarianism
will you not cease from slaughter?
the terrible deed of eating m.
we didn't even dare to eat beef
they abstained from flesh as unholly
- Mechanization**
if tools could perform work as ordered
- Meddle – Meddling**
never m. in the affairs of others
to m. is not a safe course in life
he meddled in all arts and crafts
- Medical**
see also Doctor(s), Physician(s)
m. literature important in medicine
using m. literature correctly
m. profession cannot be learned quickly
m. profession, taught from heaven
- Medicine(s)**
see also Cure(s), Drug(s), Poison, Remedy(ies), Treatment(s)
much m., many doctors, much disease
the lord created m. from the earth
m. heals diseases of the body
prescribing m. not suited to the illness
the science of m. has always existed
impossible to know m. if ignorant of man
diseases cured by surgery if not by m.
realizing when m. is powerless
disgraceful in m. to do much talk
m. of all the arts the least esteemed
m. the most distinguished of all arts
ignorance of those who practise m.
there is no m. for a life which has fled
no m. for anger but counsel of a friend
words wiser than m. convinced me
m. of no use if not knowing how to use it
m. examines disease to produce health
for the body m. and gymnastics
m. to expel disease of body
apply a worse m. than the disease
I don't know the m. for helpless love
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HIPPOCRATES 54
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- ARCESILAUS 1
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HIPPOCRATES 45
HIPPOCRATES 45
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- PLATO 241
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- ALEXIS 1
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Melancholy – Melancholia

see also Depression, Misery, Sadness, Sorrow(s), Unhappy etc.
 whoever takes to sea does it out of m. ALEXIS 8
 those in m. will not even see doctors PLUTARCH 198

Melody(ies)

see also Rhythm

songs in which they use other men's m. ANTIPHANES 11
 there's m. and rhythm in words DIONYSIUS HAL 35
 when winds blow pines make sweet m. MOSCHUS 2
 sparrow is musical to who know no m. PROVERBIAL 126
 flutes sing lyric m. of heavenly joy SOPHOCLES 296

Members

we are m. one of another BIBLE 244

Memorial(s)

see also Remembrance

let noble deeds be my m., not statues AGESILAUS II 3
 virtue leaves a lasting m. BACCHYLIDES 5
 leave images of your character as m. ISOCRATES 42

Memory(ies)

see also Remembrance

instead of sleep, the m. of pain AESCHYLUS 6
 write what I tell you in your book of m. AESCHYLUS 125
 I hate the fellow-drinker with a good m. ANONYMOUS 78
 from m. men acquire experience ARISTOTLE 62
 most men have a short m. ARISTOTLE 143
 writing should engrave it on m. BASIL 5
 from drinking, forgetfulness dissolves m. CRITIAS 2
 the m. of Socrates' death EPICETUS 60
 sweet is the m. of sorrows past EURIPIDES 382
 to preserve in m. great deeds HERODOTUS 1
 the m. of what is truly great is indelible LONGINUS 6
 beauties soon slip from our m. LONGINUS 14
 all are preserved for man by m. ORPHICA 14
 an unwritten record of the mind PERICLES 34
 my m. goes all together PLATO 33
 forgetfulness clouds m. PLATO 193
 m. as a tablet of wax in our mind PLATO 340
 m., soul's disposition to safeguard truth in m., no one rivals Simonides PLATO 397
 if m. of the good received evaporates SIMONIDES 38
 gratitude to the dead slips away fast SOPHOCLES 15
 what m. came to me as you spoke SOPHOCLES 39
 writing not for m. but for reminding THAMUS 1
 adapting their m. to suit their suffering THUCYDIDES 45

Men

see also Human Race, Human(s), Humanity, Humankind, Man,

Mankind, Men – Women, Mortal(s)

m. tend to trample the fallen AESCHYLUS 19
 m. should bear the ills the gods bestow AESCHYLUS 72
 blind hopes I settled in m. AESCHYLUS 97
 m. are a city's tower of strength ALCAEUS 8
 worst enemy of m. is they themselves ANACHARSIS 9
 to distinguish good m. from bad ANTISTHENES 12
 if one is to live with m. learn rhetoric ANTISTHENES 21
 war is truly even-handed towards m. ARCHILOCHUS 9
 full of wiles and guile are m. ARISTOPHANES 21
 m., weak creatures of clay, wingless ARISTOPHANES 25
 the way this city treats her soundest m. ARISTOPHANES 81
 m. ruined and spoilt in many ways ARISTOTLE 156
 m. in general desire the good ARISTOTLE 216
 I see m. as trees, walking BIBLE 104
 m. loved darkness rather than light BIBLE 151
 the gods are come in the likeness of m. BIBLE 191
 to little m. the gods send little things CALLIMACHUS 39
 m. fashioned the image of chance DEMOCRITUS 70
 gods act not with the ignorance of m. DIONYSIUS HAL 15
 m. judge others by own experience DIONYSIUS HAL 27
 adorn self with trinkets is shameful for m. DISSOI LOGOI 3
 mortal m. born of discord and grief EMPEDOCLES 22
 all creatures were gentle towards m. EMPEDOCLES 23
 wise m. think before, not after EPICARMUS 18
 in m. the younger is more popular EUBULUS 3
 men's lot is every where the same EURIPIDES 132
 as men's natures differ so do their ways EURIPIDES 196
 hope is sweet to m. EURIPIDES 212
 young m., the city's great resource EURIPIDES 333
 you, Eros, tyrant over gods and m. EURIPIDES 383
 m., gods and beasts love their children EURIPIDES 436
 m. prefer alliances with the rich EURIPIDES 444

gods and m. honour those slain in battle HERACLITUS 10
 men's fortunes are as on a wheel HERODOTUS 42
 slain the m., at the mercy of the waves HERODOTUS 88
 m. are at the mercy of circumstances HERODOTUS 131
 m. there were many, real m. but few HERODOTUS 150
 in good cheer m. tend their fields HESIOD 32
 gods and m. are angry with an idle man HESIOD 37
 gods never the same as earth-bound m. HOMER 76
 be m., do justice to your valour HOMER 103
 m. most dear beneath my roof HOMER 114
 Aphrodite subduing m. low by desire HOMER 187
 Zeus will not comply with schemes of m. HOMER 218
 no oaths of faith between m. and lions HOMER 230
 the way gods ordained the destiny of m. HOMER 240
 sun climbing to shower light on m. HOMER 262
 all m. have need of the gods HOMER 264
 we are prone to jealousy, we m. on earth HOMER 291
 the phantoms of m. outworn HOMER 319
 different m. take joy in different works HOMER 339
 gods in disguise observing the deeds of m. HOMER 369
 m. are too foolish to guess ahead of time HOMERIC HYMN 4
 foolish m. you are for seeking hard toils HOMERIC HYMN 8
 then heedless children, now courageous m. HYPERIDES 2
 a glorious death the choice of best of m. LEONIDAS 4
 deceive boys with toys, m. with oaths LYSANDER 2
 m. were created for one another MARCUS AUR 59
 train children, m. will not be trained MENANDER 200
 not lament loss of land, but loss of m. PERICLES 8
 m. with courage and sense of duty PERICLES 32
 m. of peace supported by m. of action PERICLES 46
 m. destroyed are lost forever PERICLES 59
 a boy among boys, a man among m. PINDAR 18
 there is one race of m. and one of gods PINDAR 23
 we m. are in a kind of prison PLATO 164
 m. prevented from displaying wealth PLUTARCH 33
 age produced m. excelling the ordinary PLUTARCH 82
 m. assimilate to the land they live in PLUTARCH 172
 I hate your undiscerning look on m. RUFINUS 6
 m. hurry here and there SOLON 17
 gods must answer for his death, not m. SOPHOCLES 29
 see what I suffer at the hands of m. SOPHOCLES 122
 ramparts, ships are nothing empty of m. SOPHOCLES 181
 m., close to nothingness I count your life SOPHOCLES 205
 Lemnos isle, not inhabited by men SOPHOCLES 254
 the hearts of noble m. never go soft SOPHOCLES 324
 god tells clever m. the truth in riddles SOPHOCLES 364
 this is not a city of prudent m. SOPHOCLES 389
 men-slayers became men-harlots THEOPOMPUS (3) 1
 not so much lack of m. but of money THUCYDIDES 3
 all m. are by nature prone to err THUCYDIDES 78
 m., whenever they can rule they will THUCYDIDES 126
 one god only, greatest among gods and m. XENOPHANES 6
 m. are starving, don't know what to do XENOPHON 39

Men – Women

see also Husband – Wife, Man, Men, Woman – Women

a woman's heart, which plans like a man AESCHYLUS 2
 war is for m., not women's views AESCHYLUS 152
 to w. more than m. is he inclined ANONYMOUS 110
 w. carries burden only if m. makes her ARISTOPHANES 100
 w. are knives in the flesh of honest m. ARISTOPHANES 131
 man's glory, strength, a woman's, beauty BION SMYRNA 11
 all other m. rule their wives CATO 3
 outrage for a man to be ruled by a woman DEMOCRITUS 63
 some m. rule cities and are slaves to w. DEMOCRITUS 102
 to adorn self is fine for w., shameful for m. DISSOI LOGOI 3
 life is harder for w. than for m. EURIPIDES 171
 w. surpass the lawless race of m. EURIPIDES 184
 w. live a safe life at home, m. go to war EURIPIDES 227
 with poison, w. are as strong as m. EURIPIDES 231
 a manly spirit in a weak woman's body EURIPIDES 271
 I will give m. an evil thing HESIOD 21
 Euripides a misogynist, but not in bed HIERONYMUS 1
 you are m. no more, you've become w. HOMER 33
 great glory of w. not to be inferior to m. PERICLES 39
 glory of w. to be least talked about by m. PERICLES 39
 m. and w. to be involved in all activities PLATO 113
 w. and m. to take part in all occupations PLATO 247
 a lover will die for you even if a woman PLATO 298
 we Spartan w. alone give birth to m. PLUTARCH 50

- few m. have escaped a woman's slanders
m. and w. helpless without one another
w. are not far from able m., my friends
w. not made to fight against m.
m. never to be rated inferior to a w.
you are but a woman, not a man
my m. have turned into w.
Mental Illness
see also Insanity, Mad – Madness
those in m. don't realize they are sick
Mercenaries
see also Fighter(s), Soldier(s)
using m. in the war against Philip
m. hoped for money rather than fight
Merchandise
rather put your goods on a big ship
Merchants
see also Dealers
m. cross seas to increase their wealth
Mercy
Kyrie eleison – Lord, have m. upon us
have m. upon me; heal my soul
when strong, be merciful
Merit
a man's m. shows at his death
weigh me upon my m. not my years
Merriment – Merry
see also Happiness, Happy, Joy
man just needs love and m.
drink and be m.; life will end
take thine ease, eat, drink, and be m.
be not grim in times of mirth
live, drink and be m.
Messenger(s)
see also Herald(s)
as in tragedies the m. may be popular
the nightingale, m. of spring
swallow, m. of spring
nobody likes the m. who brings bad news
m. must never better their instructions
Metaphors
all use m. in conversation
Microcosm
man is a m., a miniature universe
Midas
King M. has donkey's ears
Middy
when the earth is bright with heat
m. and the earth was warm
after the m. meal some went on to sleep
so that I may snatch a m. siesta
lighting a lamp at m.
the blazing beams of noon
whither go you in the noonday heat?
Middle
see also Average, Mean, Measure(s), Moderation
the m. course is always the safest
a whole has a beginning, a m., and an end
best rule is by citizens of the m. class
the m. class preserves the state
to do or not to do; there is no m. way
choose the m. term
walk quietly, as I, choosing the m. way
Midmost
much advantage is theirs who are m.
m. in a city would I like to be
Midnight
at m. love stood at my door
it is m., and I lie alone
Midst
there I am in the m. of them
Jesus came and stood in their m.
Midwifery
my art of m. is just like theirs
Might – Mighty
see also Great – Small, Greatness, Power, Strength, Strong etc.
he put down the m., exalted the low
m. is he who sees Apollo
king's m. is beyond human m.
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AMPHIS 2
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ISOCRATES 20
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HERODOTUS 122
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PHOCYLIDES 7
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BIBLE 112
CALLIMACHUS 119
HERODOTUS 164
confounds the m., lends the feeble m.
'tis sure the m. will revenge at last
they prevailed against the mightiest
wine will rob me of my m. and valour
skill, not m. makes a woodman better
m. is love's gift to every lover
time grinds up even the mightiest
the m. of men decays in time
took up arms putting m. before right
the intellect mightier than everything
Military
see also Army(ies), General(s), Mercenaries, Soldier(s) etc.
the Iliad a treasure of the m. art
m. courage, due to experience
everything that a m. attack could gain
m. all over the place, with big boots
Milk
bring white m. good to drink
nightjar sucks the she-goats' m.
even for bird's m.
milking a billy goat
ere he had skimmed the m. of cream
m. the ewe at hand; why chase another
Mills
the mills of the gods are late to grind
who shuns the millstone shuns the meal
Miltiades
M. dedicates this helmet to Zeus
the laurels of M. will not let me sleep
Mind(s)
see also Body – Mind, Intellect, Reason, Soul(s), Spirit(s), Wisdom
decency of m. the greatest gift of god
let not fear prevail over your senses
from a healthy m. springs prosperity
an aged m. in a youthful body
night begets travail of m.
bronze mirrors the face, wine the m.
look to the m., not outward appearance
who could ever read another man's m.
occupy your m. with your endeavours
and some things contain m. also
m. is infinite and absolute
m. has the greatest power
m. is the purest of all things
m. rules all things
m. arranged everything
m. came and set things in order
actions and m. of men deceived by gifts
tongue has read, my m. not understood
holiness is to possess a pure m.
the m. rules our heart, prudence our life
m. conducts the body towards health
a healthy m. in a healthy body
language to the m., beauty to the body
subtle are thy schemes, intricate thy m.
blessed he who possesses a sharp m.
your m., you being here, is elsewhere
I am a woman, but I have a m.
where m. prevails least is left to chance
training the body before the m.
dipping his pen in his m.
a sound m. in good fortune is best
profit corrupts the strongest m.
accord of m. is the basis of friendship
strength does nothing to improve the m.
day sleeping indicates a troubled m.
do not try to rule before being in right m.
m. govern states, not songs and prattle
I know him not, for I know not his m.
happiness, to be at peace in m. and soul
learning develops the intellect
regard with your m., not your eyes
only m. sees, only m. hears
a pious m. will not suffer evil
with pure m. all your body will be pure
observe with m.; eyes may deceive
my m. is free, if not my name
his foot is slow but quick his m.
no m. is more murderous than hers
HESIOD 15
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ANAXAGORAS 6
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ANONYMOUS 23
ANONYMOUS 65
ANONYMOUS 89
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ARRIAN 4
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DIO CHRYS 2
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EMPEDOCLES 6
EPICHRMUS 4
EPICHRMUS 6
EPICHRMUS 10
EUNAPIUS 1
EURIPIDES 120
EURIPIDES 181
EURIPIDES 228

- his m. is still at home
 slight is strength of man, versatile his m.
 maintain a gentle frame of m.
 the m. is what to watch, the m.
 how can the m. consider you?
 no m. can ever grasp you
 mad he was, right out of his m.
 as the body ages the m. grows duller
 m. and bodies of people differ greatly
 in no way inferior in form, m. or skill
 a nation in his charge, so much on his m.
 his m. is unsound and always will be
 conceals his m. and speaks differently
 too much on his m. for easeful sleep
 many cities he saw and learned their m.
 pondering many things in his m.
 m. of the gods is not quickly turned
 nothing more marvellous than the m.
 a good m. in a strong man
 play is a holiday for the m.
 sublimity is the echo of a noble m.
 a tranquil m. is a m. well ordered
 m. is a mighty bridle for the soul
 m., the greatest god of divination
 everything exists if perceived by the m.
 enter with pure hands, with a true m.
 Muses form to excellence a youthful m.
 who knows nothing goes about in two m.
 the m. is associated with mankind
 excellent m. within the human body
 the m. does not automatically grow
 even sleep will not release m. from fear
 the m. of men are keener at night
 counsel sets the m. to work
 a m. and tongue beyond his years
 hope governs the ever-changing m. of man
 astronomy makes the m. look upwards
 the mind's sight is sharp when eyes go
 if the m. delivers a phantom or truth
 philosopher's m. pursues its winged way
 memory as a tablet of wax in our m.
 in the m. of each man is an aviary
 the lessons of childhood grip the m.
 forethought marks the m. of men
 good fortune will elevate even petty m.
 common m. confounded by prosperity
 m. and reason supreme over all
 m. exercises control over reason
 m. alone grows young with age
 philosophy alone remedy for the m.
 m. needs kindling to think independently
 even the m. enjoys change
 grant me a shrewd m., the respect of men
 a m. asleep is kindred to true death
 keep your m. wide awake
 I don't know what to do: I am of two m.
 the face is fair, the m. behind it mean
 gods deceive the m. of mortals
 four-square in hand and foot and m.
 the m. of the gods is all unseen to man
 grief causes the steadiest m. to waver
 blind in your eyes and ears and m.
 a m. that thinks sensibly cannot be evil
 proving that Sophocles was sound of m.
 swiftest is m., it runs through everything
 hard to know the m. of another man
 of one tongue but a m. asunder
 keep a sound m. far from wickedness
 few can control both m. and speech
 sound m. comes by study, not prayer
 men sound in m. will be successful
- Mine – Yours**
 and all m. are thine, and thine are m.
 let that be y. opinion and this m.
 all that was m. is gone
- Minister of Education**
 m. to be not younger than fifty years old
 m. by far the most important of all offices
 m. must be the best citizen in the state
- EURIPIDES 278
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 EURIPIDES 440
 EURIPIDES 474
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 GREGORY NAZ 6
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 PINDAR 121
 PLATO 262
 PLATO 327
 PLATO 329
 PLATO 335
 PLATO 340
 PLATO 341
 PLATO 345
 PLATO COMIC 1
 PLUTARCH 34
 PLUTARCH 45
 PLUTARCH 121
 PLUTARCH 122
 PLUTARCH 123
 PLUTARCH 127
 PLUTARCH 162
 POLYBIUS 15
 PROCLUS 5
 PYTHAGORAS 40
 PYTHAGORAS 40
 SAPPHO 20
 SCLERIAS 1
 SIMONIDES 17
 SIMONIDES 22
 SOLON 23
 SOPHOCLES 95
 SOPHOCLES 188
 SOPHOCLES 193
 SOPHOCLES 398
 THALES 8
 THEOCRITUS 41
 THEOGNIS 5
 THEOGNIS 48
 THEOGNIS 66
 THEOPHRASTUS 20
 XENOPHON 56
- BIBLE 177
 EUENUS 1
 SOPHOCLES 250
- Minstrels**
see also Poet(s), Singers
 little needs the minstrel's power
 m. deserve respect and honour
- EURIPIDES 226
 HOMER 295
- Miracles**
see also Wonder(s)
 except ye see m. ye will not believe
 rise, take up thy bed, and walk
 believe in m. and do not search
- BIBLE 153
 BIBLE 154
 ECUMENICAL 1
- Mirror(s)**
 bronze m. the face, wine the mind
 nothing and everything is inside me
 love likes m. and hair dyed blond
 m. useless if it does not show one's face
 giving a m. to a blind man
 in m. the face, in speech the character
- AESCHYLUS 213
 ENIGMATA 4
 EURIPIDES 432
 PLUTARCH 93
 PROVERBIAL 187
 PYTHAGORAS 55
- Misadventure(s)**
 practice your trade in m.
 m. haunts not right-minded men
- AMPHIS 1
 HESIOD 32
- Miscalculation**
 ponder the chances of m. in war
- THUCYDIDES 15
- Mischance**
 a big man may yet fall at a small m.
- SOPHOCLES 32
- Mischief**
 when m. ploughs, the crop is death
 I turned the youngster from m.
- AESCHYLUS 156
 LYCURGUS 8
- Misdeeds**
 stamp out m. at their origin
- HYPERIDES 4
- Miser(s)**
see also Thrift – Thrifty, Stinginess
 m. have the fate of bees
 m. work as if they were to live for ever
 better for a m. to die than live in want
- DEMOCRITUS 111
 DEMOCRITUS 111
 PERIANDER 6
- Misery**
see also Depression, Melancholy – Melancholia, Pain(s), Sadness,
 Sorrow(s), Unhappy etc.
 m. wanders everywhere
 m. alights on different persons
 a stormy sea of deadly m.
 anger, cause of worst m. to man
 to be an exile is the utmost m.
 better far is death than life in m.
 to the last extremity of m.
 endure so many miseries, so long
 we men have invented reasons for m.
 death is gain to him whose life is m.
 why are you set on m.?
 is there no limit to my m.?
 drunkenness, relief from m.
- AESCHYLUS 99
 AESCHYLUS 99
 AESCHYLUS 123
 EURIPIDES 245
 EURIPIDES 280
 EURIPIDES 353
 HERODOTUS 9
 HOMER 53
 PHILEMON 19
 SOPHOCLES 82
 SOPHOCLES 139
 SOPHOCLES 146
 SOPHOCLES 361
- Misfortune(s)**
see also Adversity, Cares – Worries, Fortune – Misfortune, Ill(s),
 Pain(s), Suffering(s), Trouble(s), Woe(s)
 we only learn from our m.
 if, god forbid, m. falls upon us
 find comfort in the m. of others
 it is the fate of humanity to suffer m.
 comforting the unfortunate in their m.
 marriage is indeed the worst m.
 m. shows those not really friends
 hasten to your friends' m.
 think straight in times of m.
 for the foolish only m. is the teacher
 courage makes m. seem small
 of many m. folly is the cause
 rather die than see Greece in m.
 show of wit in m. is untimely
 other m. are secondary to a woman
 m. is the result of careless talk
 blessed is he who triumphs over m.
 fitting for a noble man to cry in m.
 m. has no friends
 no man alive has escaped m.
 I have no relief from my m.
 is truth undone because of your m.?
 concealing m. is wise
 stupid for a man to air his m.
 setbacks are lessons for the future
 impossible to find a home without m.
 the greater the man, the greater the m.
- AESCHYLUS 8
 AESCHYLUS 150
 AESOP 21
 ANDOCIDES 3
 ANONYMOUS 116
 ANTIPHANES 21
 ARISTOTLE 41
 CHILON 2
 DEMOCRITUS 14
 DEMOCRITUS 42
 DEMOCRITUS 101
 DEMOSTHENES 59
 DEMOSTHENES 93
 DIONYSIUS HAL 34
 EURIPIDES 46
 EURIPIDES 58
 EURIPIDES 72
 EURIPIDES 124
 EURIPIDES 131
 EURIPIDES 144
 EURIPIDES 241
 EURIPIDES 302
 EURIPIDES 477
 EURIPIDES 477
 FABIUS MAX 3
 HERODAS 5
 HERODOTUS 149

- there never shall be a mortal without m.
 a bad neighbour is a great m.
 you have borne worse, far worse
 night, consolation of our m.
 m. are more bearable when shared
 m. arises from chance
 many men through m. become criminals
 in m. a loyal servant is a great asset
 it is for man to bear m. valiantly
 art is a haven in man's m.
 if m. finds you, do not lose hope
 better not to dwell on past m.
 rashness is the cause of m. to many
 keep personal m. to yourself
 we Greeks, fallen into m.
 be not distressed by m. not yet at hand
 m. undo m. comforting ills by other ills
 m. are common to all
 do not upbraid him who is in m.
 never scoff at anyone's m.
 bear m. patiently, without complaint
 we falsely blame the gods for our m.
 m. can be a means of improvement
 respect a suppliant's m.
 Socrates bearing the present m. calmly
 m. causes the steadiest minds to waver
 in m. anger brings no advantage
 do not proclaim your m. abroad
 this day will be the beginning of great m.
 in war leaders are accused of any m.
- Mislead**
 we m. others, we may not m. ourselves
- Misogynist**
 Euripides a m., but not in bed
- Missing**
 an empty bier for the m. dead
- Mist**
 use m. to stop people seeing crimes
 south wind wraps the mountain tops in m.
 m., to thieves more welcome than night
 men of winter hidden in m. and cloud
- Mistake(s)**
see also Error(s), Fault(s)
 even the wisest can make m.
 it is the fate of humanity to make m.
 most people defend their own m.
 a m. of cosmic scale
 the best general looks for enemy's m.
 wise men shun the m. of fools
 m. are only human
 who tries to do most makes the most m.
 m. are lessons for the future
 to avoid all m. is beyond man's power
 idle to recall m. of old time
 people blame you for m. of employees
 in war there is no room for two m.
 not wise to make the same m. twice
 m. made by writers out of ignorance
 do not cover up your m. with words
 redress m. by correcting them
 earlier m. will teach us a lesson
 we can profit if we learn from our m.
 unfair criticism even if no m. made
- Mistresses**
 m., concubines and wives
 m. we keep for the sake of pleasure
- Mistreat**
see Trust – Mistrust
- Mix**
 good and bad do never m.
- Mob**
see also Crowd(s), Hoi polloi – the many, Majority, Multitude, People
 fear not the noise of the stupid m.
 nothing as foolish and violent as a m.
- Mockery**
 at present our system is a m.
 the merry mock of all the dwellers round
- HERODOTUS 149
 HESIOD 42
 HOMER 386
 JOHN CHRYS 7
 JOHN CHRYS 8
 MENANDER 63
 MENANDER 90
 MENANDER 107
 MENANDER 131
 MENANDER 249
 MENANDER 259
 MENANDER 286
 MENANDER 293
 MENANDER 311
 PALLADAS 9
 PERICLES 19
 PHILEMON 50
 PHOCYLIDES PS 13
 PITTACUS 4
 PITTACUS 14
 PLATO 276
 PLATO 386
 POLYBIUS 7
 SEVEN SAGES 10
 SOCRATES 20
 SOPHOCLES 95
 SOPHOCLES 221
 SOPHOCLES 347
 THUCYDIDES 34
 THUCYDIDES 118
- GREGORY NAZ 18
 HIERONYMUS 1
 THUCYDIDES 38
- ARISTOPHANES 99
 HOMER 48
 HOMER 48
 HOMER 310
- AESCHYLUS 211
 ANDOCIDES 3
 APOLLONIUS TY 3
 ARISTOPHANES 87
 BRASIDAS 3
 CATO 5
 EURIPIDES 161
 EURIPIDES 483
 FABIUS MAX 3
 FABIUS MAX 3
 HERODOTUS 172
 ISOCRATES 25
 LAMACHUS 1
 MENANDER 206
 POLYBIUS 11
 PYTHAGORAS 32
 PYTHAGORAS 32
 THUCYDIDES 54
 XENOPHON 31
 XENOPHON 62
- DEMOSTHENES 92
 DEMOSTHENES 92
- EURIPIDES 183
- EPICETUS 102
 HERODOTUS 76
- DEMOSTHENES 23
 HESIOD 65
- Moderate**
 m. enjoyment of what you have
 the wise meet success moderately
 m. in prosperity, prudent in adversity
 be m. in your grief, moderation is best
 we consume far more than what is m.
 living friendly, moderately and justly
 many live a happy life on m. means
- Moderation**
see also Average, Mean, Middle
 good fortune in m. is best
 m. is best
 young Spartans drink only in m.
 m. is the flower of age
 m. in food and drink gratifies
 if Aphrodite comes in m.
 m. is the greatest virtue
 all men capable of self-knowledge and m.
 often the half is better than the whole
 observe due measure; m. is best
 food, drink, sleep, sex, in m.
 cherish possessions in m., not excess
 speak in m., not of what you shouldn't
 in m. eat, in m. drink and speak
 be moderate in your grief, m. is best
 m. in sensual desires
 m. in all things is best
 nothing in excess
- Modesty**
 away with m. and my good name
 a single law led women towards m.
- Moment**
 recognize the right instant
 one critical m. which turns the scales
 the right m. decides all things
- Monarch**
see also King(s), Leader(s), Ruler(s)
 tyranny is ruling in the interest of the m.
 bold instructing m. where his error lies
- Monarchy**
see also Kingship, Royalty, Throne
 in m. ruler will not be held accountable
 end m., increase power of the people
 nothing better than the rule of one man
- Money**
see also Currency, Riches, Wealth
 thanks to m. there are wars and murders
 hard to collect m., harder still to keep it
 in raising m., most ingenious is woman
 communize all the land and m.
 they'd not want it, so they'd save m.
 both love of m. and o'erweening pride
 choose politics for the sake of m.
 m. merely useful for something else
 demand has come to be represented by m.
 m. acts as a guarantee to the bearer
 why consider m. more valuable than it is
 the gifts of god not purchased with m.
 may thy m. perish with thee
 love of m. is the root of all evil
 fortune has loaned, not given m.
 don't get happiness from bodies or m.
 a man enslaved to m. will never be just
 m. used with sense promotes charity
 'tis m. we need; without m. nothing
 m. will influence your judgement
 will not buy regret for 10,000 drachmas
 do not give m., help to control desires
 it is character that is reliable, not m.
 a slave either to m. or to fortune
 m. can be recovered
 virtue better than marrying into m.
 not for m. but for glory they contend
 with trust m. circulates freely
 m. a thing to use as well as possess
 the love of m., that insatiable sickness
 is there anyone who hasn't a single penny?
 you babble about m., a matter insecure
 no one made m. fast by honest means
- ISOCRATES 15
 ISOCRATES 44
 PERIANDER 5
 PHOCYLIDES PS 32
 PLATO 365
 PLUTARCH 100
 SOLON 60
- ARISTOTLE 242
 CLEOBULUS 2
 CRITIAS 3
 DEMOCRITUS 146
 EPICETUS 92
 EURIPIDES 237
 HERACLITUS 48
 HERACLITUS 49
 HESIOD 20
 HESIOD 62
 HIPPOCRATES 40
 ISOCRATES 17
 MENANDER 256
 PHOCYLIDES PS 23
 PHOCYLIDES PS 32
 PLATO 244
 PYTHAGORAS 9
 SEVEN SAGES 37
- APOLLONIUS RHOD 6
 ROMULUS 1
- PITTACUS 1
 PLUTARCH 40
 SOPHOCLES 272
- ARISTOTLE 225
 HOMER 4
- HERODOTUS 73
 HERODOTUS 75
 HERODOTUS 77
- ANACREONTEA 5
 ANAXARCHUS 2
 ARISTOPHANES 70
 ARISTOPHANES 74
 ARISTOPHANES 164
 ARISTOTLE 1
 ARISTOTLE 19
 ARISTOTLE 83
 ARISTOTLE 117
 ARISTOTLE 118
 BATON 1
 BIBLE 189
 BIBLE 189
 BIBLE 263
 BION 5
 DEMOCRITUS 12
 DEMOCRITUS 21
 DEMOCRITUS 139
 DEMOSTHENES 5
 DEMOSTHENES 29
 DEMOSTHENES 102
 DEMOSTHENES 102
 EPICURUS 7
 EURIPIDES 99
 EURIPIDES 114
 EURIPIDES 342
 EURIPIDES 396
 HERODOTUS 155
 IAMBlichus 1
 ISOCRATES 16
 LONGINUS 18
 LUCIAN 5
 MENANDER 5
 MENANDER 8

MONEY

lovers of m. become its slaves never do anything for m. turned to the distribution of public m. a slanderer will leave given enough m. m. makes the man m. of no use if not knowing how to use it pursuit of m. last in our scale of values all wars arise for the sake of gaining m. money-makers become devoted to m. good men will not govern for m. people used public m. for entertainments learn why having m. you have none false m. m. is wont now to be won, now to be lost why money-minded even in old age virtue does not come from m. people who were envied for m. no institution so ruinous for men as m. m. sacks cities, drives men from home m. breeds a habit of dishonesty prophets are all a m.-seeking breed man without m., m. without man earn m. righteously by trusting I lost m. by distrusting I saved m. not so much lack of men but of m. war depends on abundance of m. spend m. quickly and on pleasure mercenaries expect m. rather than fight m. is the very blood and life of mortals not having m. is to be dead among living spending a year's income in a month m. collected in peace, spent in war more accomplished with more m. many things are accomplished for m.	MENANDER 169 PERIANDER 11 PERICLES 57 PHILIPPIDES 2 PINDAR 2 PLATO 6 PLATO 87 PLATO 166 PLATO 209 PLATO 215 PLUTARCH 9 POLLIANUS 1 PROVERBIAL EXP 23 PYTHAGORAS 6 SIMONIDES 46 SOCRATES 11 SOLON 6 SOPHOCLES 67 SOPHOCLES 68 SOPHOCLES 68 SOPHOCLES 128 THEMISTOCLES 14 THEOGNIS 48 THEOGNIS 54 THEOGNIS 54 THUCYDIDES 3 THUCYDIDES 35 THUCYDIDES 43 THUCYDIDES 150 TIMOCLES 1 TIMOCLES 1 XENOPHON 81 XENOPHON 93 XENOPHON PS 3 XENOPHON PS 3	Moral(s) the m. states to be avoided are three bad company ruins good m. not disgusted at days not full of m. action never miss mental and m. training	ARISTOTLE 130 EURIPIDES 538 MARCUS AUR 34 PLATO 114
Morning <i>see also</i> Dawn in the m. when sluggish about getting up			MARCUS AUR 32
Mortal(s) <i>see also</i> Human Race, Human(s), Humanity, Humankind, Man, Mankind, Men, Mortal – Immortal to die nobly is a blessing for m. so much for m. life what is granted to m. save by Zeus? m. good fortune is the gift of god evil comes swiftly upon m. I sing of love, tamer of m. I knew my son was m. not yet do we m. know all from Zeus wretched m. dreamlike, ephemeral fault, found by m. in all achievements a ruler should never think as a m. m. believe that a tribe of spirits exists born m., be not afraid of death as m. we should behave as m. wisest course for m. to respect the gods heaven is common to all m. who among m. can assert what is god? gods who prescribe laws for m. no m. can be fortunate all his life no m. sorrow can quench hope oh, what a bane to m. is love no m. ever attains blessedness great happiness is not lasting among m. such is the life of wretched m. I have suffered only what all m. suffer m. are deceived by groundless hopes there are no m. without misfortune wealth means life to wretched m. pitiful m., ephemeral as leaves m. blaming the gods for their troubles good cheer is most prized by m. being m. do not keep enemies forever fate surveys the conduct of m. no m. beholds him, but he beholds all opinions of m. in which there is no trust not for m. to search out the will of god when death comes the m. part dies thus what is m. shares in immortality m. though I be, I touch the Creator you are m., do not speak of tomorrow we m. delight in vain hopes, gaping no god or m. man can escape from love neither among m. nor as a shade power of songs, thing happiest for m. Cypris rules over m. and gods m., with so many griefs and little joy	AESCHYLUS 32 AESCHYLUS 33 AESCHYLUS 36 AESCHYLUS 158 AESCHYLUS 183 ANACREONTEA 16 ANAXAGORAS 15 ARATUS 10 ARISTOPHANES 25 BACCHYLIDES 15 CHILON 9 CRITIAS 9 DIPHILUS 10 EURIPIDES 24 EURIPIDES 75 EURIPIDES 123 EURIPIDES 125 EURIPIDES 172 EURIPIDES 190 EURIPIDES 212 EURIPIDES 230 EURIPIDES 246 EURIPIDES 255 EURIPIDES 391 EURIPIDES 427 EURIPIDES 493 HERODOTUS 149 HESIOD 61 HOMER 228 HOMER 245 HOMERICA 3 MENANDER 155 ORPHICA 6 ORPHICA 13 PARMENIDES 1 PINDAR 104 PLATO 174 PLATO 319 PTOLEMAEUS 1 SIMONIDES 14 SOLON 16 SOPHOCLES 115 SOPHOCLES 118 SOPHOCLES 341 SOPHOCLES 393 SOSIPHANES 1		
Mortal – Immortal <i>see also</i> Immortal, Mortal(s) think not as a m., but as being i. hope as a m.; be thrifty as if i. the m. part dies, the i. part is unharmed may not one m. deed turn out to be i.? birth an i. element in a creature that is m. reason is i., all else m.			CHILON 9 PERIANDER 23 PLATO 174 PLATO 251 PLATO 317 PYTHAGORAS 23
Mortality man that is born of a woman is of few days			BIBLE 327
Mosquito(es) m. striking fear even into an elephant shrill-voiced m., suckers of men's blood the elephant heedeth not the m.			AESOP 26 MELEAGER 4 PROVERBIAL 144
Moss a rolling stone gathers no m.			PROVERBIAL 98
Mother(s) <i>see also</i> Father(s), Parent(s), Parents – Children, Stepmother one tear of a m. nothing more sacred than a m. I bore her, buried her and write of her m. right to divide estate to her children			ALEXANDER 9 ALEXIS 11 ANONYMOUS 72 ANONYMOUS 136

- children before birth affected by the m.
he said to the m., behold thy son
a man shall leave his father and m.
a mother's curse uproots foundations
most precious is a mother's comfort
to an ill fate that my m. bore me
dear m., fast within your arms
how marvellous it is to be a m.
may we become m., have fine children
mourning for a m. dead
nowhere is there love as sweet as a m.
except for my m. I hate all women
earth, the m. of all
sometimes a day comes as a m.
thou hast the unbearable spirit of thy m.
the m. who bore me and took care of me
can I banish the m. who bore me
ask whose m. and not whose wife she is
m. will accept injury from her children
earth is the m. and provider of all
doomed to sleep with my m.
nature, ageless, heavenly m. of all
delight that comes to m. from children
we all draw breath from m. earth
Olympia, m. of gold-crowned games
outrageous violence on father or m.
mothers' tender love for their children
m. should nurse their babies
either with your shield, or upon it
inconsiderate fatherland as a m.
you herd children home to their m.
as a child to its m. I fly to you
country holier than m. and father
a m. will never hate her child
how oft in dreams a man has wed his m.
this wedlock with thy m. fear thou not
children, the anchors of a mother's life
his m. tried to force him to marry
- Motherhood**
m. sets strange forces in motion
- Motion**
stars and sun are motionless
m. as being an object of love
m. being eternal, first mover eternal also
forever motionless in a cyclic process
everything is in flux, nothing is at rest
time the measure of m. of the sun
- Mount Athos**
Athos, monument of vanquished folly
- Mountain(s)**
see also Caucasus, Olympus
a m.'s star-neighbouring crests
asleep are the peaks of the m.
though I have all faith as to move m.
waters shall run between the m.
the hills cried 'Alas for Cyprus'
shadowy m. and resounding seas
south wind wraps the m. tops in mist
and far away the shepherd on the m.
o'er hills, o'er crags, o'er rocks they go
eager to pile Mount Ossa on Olympus
as soon as he attains the m. top
m. sufficient to hide a myriad kings
hesitated to go into impassable m.
m. in labour delivered of a mouse
m. will not mingle with m.
down from the snow-beaten m. crag
- Mourn – Mourning**
see also Grief, Grieve – Grieving
you'll m. for your beard, you will
m. moderately your beloved dead
my death calls not for m.
no guest is welcome on a day of m.
it is wrong to feast in a house of m.
cannot bring back the dead by weeping
a song to m. for you, my home
m. for a mother dead
glory for himself, m. for us
m. not inevitable things
- ARISTOTLE 276
BIBLE 179
BIBLE 321
BIBLE 368
EURIPIDES 6
EURIPIDES 26
EURIPIDES 185
EURIPIDES 200
EURIPIDES 305
EURIPIDES 307
EURIPIDES 439
EURIPIDES 463
HESIOD 57
HESIOD 71
HOMER 82
HOMER 259
HOMER 259
HYPERIDES 5
LYSIAS 7
MENANDER 265
ORACLES 1
ORPHICA 2
PHILEMON 35
PINDAR 23
PINDAR 53
PLATO 128
PLUTARCH 87
PLUTARCH 111
PLUTARCH 179
PYTHAGORAS 36
SAPPHO 27
SAPPHO or ALCAEUS 2
SOCRATES 29
SOPHOCLES 155
SOPHOCLES 201
SOPHOCLES 201
SOPHOCLES 355
THALES 2
- EURIPIDES 277
- ARISTARCHUS SAM 1
ARISTOTLE 68
ARISTOTLE 182
EMPEDOCLES 3
HERACLITUS 56
PLATO 390
- ALEXANDER 11
- AESCHYLUS 121
ALCMAN 4
BIBLE 221
BIBLE 340
BION SMYRNA 1
HOMER 10
HOMER 48
HOMER 68
HOMER 234
HOMER 314
HOMER 324
PLUTARCH 38
PLUTARCH 39
PROVERBIAL 26
PROVERBIAL 102
SOPHOCLES 27
- AESCHYLUS 198
ANTIPHANES 1
CARPHYLIDES 1
EURIPIDES 13
EURIPIDES 14
EURIPIDES 31
EURIPIDES 306
EURIPIDES 307
HOMER 61
HOMER 241
- no citizen wore black because of me
- Mouse – Mice**
m. looking for food to look elsewhere
m. attempting books with their teeth
mountain in labour delivered of a m.
m. not fitting in hole brought a pumpkin
- Mouth(s)**
the m. of man is like the tomb
the m. of man hides what it receives
out of the heart the m. speaketh
what comes out of the m. defiles man
in my m. sweet as honey, in belly bitter
set a watch, lord, upon my m.
not even if I had ten tongues, ten m.
her m. delicious as a dark red rose
mortals delight in vain hopes, gaping
two ears, one m. to listen more, talk less
- ARTEMIDORUS 1
ARTEMIDORUS 1
BIBLE 49
BIBLE 53
BIBLE 300
BIBLE 347
HOMER 42
RUFINUS 2
SOLOON 16
ZENO OF CITIUM 5
- Move**
thou shalt not m. the immovable
neither where it is it does it m.
- Movement**
eternal m. produced by something eternal
everything is in flux, nothing is at rest
nor when I move am I hidden from thee
a rolling stone gathers no seaweed
object moving to where it is not
- Mule(s)**
see also Donkey(s) – Ass(es), Steeds
forget not your origins (from asses)
flee for thy life when a m. becomes king
daughters of storm-footed horses
- Multiply**
be fruitful, m., and replenish the earth
- Multitude**
see also Citizen(s), Hoi Polloi – the many, Many – Few, Mob,
One – Two – Multitude, People etc.
a state consists of a m. of persons
the m. becomes one personality
my name is Legion: for we are many
a great m. which no man could number
m. most unstable and witless
expectations of the m. from the gods
Hellenes from a few to a m. of nations
a m. of rulers is not a good thing
I could not tell nor name the m.
m. copy the practices of their rulers
the m. reviles the most revered
trust not the populace, m. is versatile
the m. is forever uncontrollable
rule of m. is called democracy, is it not?
cities don't need m. or size to prosper
m. of ships no terror for men who dare
to please the m. is to displease the wise
difficult to change the opinions of the m.
the m. loses most with bribe-taking
fear ye not a m. of men, nor flinch
- ARISTOTLE 204
ARISTOTLE 231
BIBLE 103
BIBLE 298
DEMOSTHENES 71
EPICURUS 1
HERODOTUS 10
HOMER 31
HOMER 42
ISOCRATES 46
LUCIAN 10
PHOCYLIDES PS 30
PHOCYLIDES PS 31
PLATO 286
PLATO 385
PLUTARCH 76
PLUTARCH 124
PLUTARCH 181
PLUTARCH 189
TYRTAEUS 8
- Murder**
see also Crime(s), Kill – Killing, Offence(s), Slaughter
not lawful for me to decide on cases of m.
thanks to money there are wars and m.
damned whoever defiles himself with m.
place of m. and wrath and plagues
who m. guests or plunder temples
where m. meditates his prey
a woman murdering her husband
Laius murdered where three ways meet
a parricide, incestuous, triply cursed
- AESCHYLUS 45
ANACREONTEA 5
EMPEDOCLES 18
EMPEDOCLES 21
EURIPIDES 113
EURIPIDES 225
HOMER 316
SOPHOCLES 198
SOPHOCLES 204
- Muse(s)**
the M. know no fear of cruel love
the glance of the M. in boyhood
Thespia, the M. hold you in their hearts
mingling the Graces and the M.
poet untouched by the M. taught by love
neglect the M. and forfeit past times
begin our song with the Helicon M.
M. who once taught Hesiod how to sing
tell me the things from the beginning, M.
the wrath of Peleus son, oh M., resound
tell me M., who was the greatest of all
- BION SMYRNA 6
CALLIMACHUS 5
CORINNA 1
EURIPIDES 137
EURIPIDES 497
EURIPIDES 540
HESIOD 1
HESIOD 2
HESIOD 5
HOMER 1
HOMER 44

MUSE(S)

sing to me of the man, M.	HOMER 242	say-much is the man's n.	ALCMAN 8
minstrels are the Muse's favourites	HOMER 295	away with my good n.	APOLLONIUS RHOD 6
people who sing exist because of M.	HOMERIC HYMN 18	annoys me to hear him called 'The Just'	ARISTIDES 7
happy is he whom the M. love	HOMERIC HYMN 19	there must be a n., somewhere.	ARISTOPHANES 29
Erinna spilled the flowers of the M.	LEONIDAS TAR 3	though god is one, he has many n.	ARISTOTLE 174
M. loved me, gave me a honeyed gift	LEONIDAS TAR 6	two or three gathered in my n.	BIBLE 61
M. form to excellence the youthful mind	ORPHICA 9	my n. is Legion: for we are many	BIBLE 103
songs, wise daughters of the M.	PINDAR 19	titles gain no fame by title alone	DIO CHRYS 8
a poet under the sway of the M.	PLATO 64	my mind is free, if not my n.	EURIPIDES 120
the gates of the M. are open	PROVERBIAL 158	worth above all is a n. fit for the free	EURIPIDES 413
thou hast plucked not of the M. tree	SAPPHO 21	give a fair n. to a foul deed	HERODOTUS 84
seek after the M. lovely gifts, my girls	SAPPHO 23	I know his n. but wittingly fail to recall it	HERODOTUS 85
no grief in a house serving the M.	SAPPHO 40	'Nobody', that's my n.	HOMER 304
Sappho of Lesbos is the tenth M.	SAPPHO 45	leave a good n. to your children	ISOCRATES 39
to me the M. are dear, and song	THEOCRITUS 23	wealth cannot buy a good n.	ISOCRATES 40
Mushrooms		my n. survives me	LEONIDAS TAR 6
the more thundering, the more m. grow	ATHENAEUS 1	Athens in n. a democracy, ruled by one	PERICLES 54
m. grow when the autumn rains come	ATHENAEUS 1	may I leave my children a good n.	PINDAR 35
m., food of the gods	NERO 1	length of years can change n.	PLATO 384
Music		a king, in n. only, bereft of power	PLUTARCH 55
a sound that wakes to frenzy	AESCHYLUS 185	the n. and sayings of the seven sages	SEVEN SAGES 39
learn love's mellow tunes	BION SMYRNA 6	we want hands in war, not many n.	SYNESIUS 2
m. is something deep with varying tones	EUPOLIS 5	his n. and reputation never die	TYRTAEUS 10
enchant Pluto and Persephone with m.	EURIPIDES 9	Nameless	
what m., what chorus of tears	EURIPIDES 306	of mortal men the n. and the known	HESIOD 14
some master sweet m. and song	HOMER 183	no man is n., be he base or noble	HOMER 297
what good is m. if it is not heard	LUCIAN 11	remain not unmarried, lest you die n.	PHOCYLIDES PS 46
m. bestowed for the sake of harmony	PLATO 363	comfortless, n., hopeless	SOPHOCLES 21
m., to create harmony, probes discord	PLUTARCH 30	Nation(s)	
do not murder m.	PLUTARCH 173	<i>see also</i> Country, Race	
even sparrow is musical to the unmusical	PROVERBIAL 126	n. shall rise against n.	BIBLE 76
m. greatly contributes to health	PYTHAGORAS 16	go ye therefore and teach all n.	BIBLE 96
sweet m. in that pine-tree's whisper	THEOCRITUS 1	a multitude of n. and people and tongues	BIBLE 298
a great treasure, and durable, is m.	THEOPHILUS 1	leaves for the healing of the n.	BIBLE 313
sorrow, joy, enthusiasm, sources of m.	THEOPHRASTUS 6	no n. should gain supremacy	DEMOSTHENES 31
Musical Instruments		Hellenes from a few to a multitude of n.	HERODOTUS 10
<i>see also</i> Flute(s), Lyre, Pipe, Trumpet(s)		a n. in his charge, much on his mind	HOMER 26
pipes, cymbals and drums inspiring terror	AESCHYLUS 185	Greek, a way of life, not a n.	ISOCRATES 50
dedicated musical loom-comb to Athena	ANTIPATER SID 1	Rome assimilated all conquered n.	PLUTARCH 71
Pan invented cross-flute, Athena flute	BION SMYRNA 7	Native Land	
Hermes invented the lyre, Apollo the harp	BION SMYRNA 7	<i>see also</i> Country, Fatherland	
thou art my harp, pipe and temple	CLEMENT 3	one who never fought for his n.	ARISTOPHANES 142
the seven-stringed mountain lyre	EURIPIDES 11	love owed to parents and n.	EURIPIDES 336
as one of skill in song and harp	HOMER 388	what is dearer to a man than his n.	EURIPIDES 359
tuning his manner of speech like a m.	PERICLES 55	longing for the customs of their n.	HERODOTUS 38
as the unmusical with instruments	PYTHAGORAS 54	stay in your n. and remain free	MENANDER 28
pipe and cithara and castanets	SAPPHO 15	n. in which no one was born	PAUSANIAS (1) 1
tuning the lyre and handling the harp	THEMISTOCLES 4	Natural	
I dare not pipe at noon for Pan rests	THEOCRITUS 2	time, they say, is naturally wise	AGATHON 5
a m. is wealth if you know how to use it	XENOPHON 71	the habitual becomes n.	ARISTOTLE 301
Musician		what is naturally just and unjust	ARISTOTLE 304
the m. coughs to hide blunders	PROVERBIAL 92	reason in selection of what is n.	DIOGENES BAB 5
Myrtle		practice more effective than n. gifts	EPICHRMUS 15
delight in holding a sprig of m.	ARCHILOCHUS 5	n. capability of healing	GALEN 5
m., violets and golden-tufts	IBYCUS 5	Nature	
Mystery(ies)		n. will not be subdued by time	AGATHIAS 2
I found power in the m. of thought	EURIPIDES 30	n. has made none a slave	ALCIDAMAS 1
birth, one of the m. of Nature	MARCUS AUR 16	n. gives a thing to the capable of using it	ANAXAGORAS 17
sleep is the lesser m. of death	PROVERBIAL 54	practice becomes n. itself over time	ANONYMOUS 122
Myth(s)		the laws of n. are compulsory	ANTIPHON SOPH 4
<i>see also</i> Story(ies), Tale(s)		violating any of the things innate by n.	ANTIPHON SOPH 5
a later m. that there are other gods	ARISTOTLE 74	life and death belong to n.	ANTIPHON SOPH 6
there's often truth in m.	EMPEDOCLES 17	our skills prevail against n.	ANTIPHON TRAG 1
m., false tales appearing to be true	PLUTARCH 195	things are just or base not by n.	ARCHELAUS (1) 1
a m. without a head	PROVERBIAL EXP 22	what an irritable n., like sour wine	ARISTOPHANES 4
Nails		happiness by n., study or training	ARISTOTLE 15
see the print of the n. in his hands	BIBLE 183	even love is involuntary, it is beyond n.	ARISTOTLE 31
drive out one n. with another	PROVERBIAL 146	n. proceeds little by little	ARISTOTLE 57
knew him from when his n. were soft	PROVERBIAL 116	by n. all mankind yearns for knowledge	ARISTOTLE 61
Naked - Nakedness		no moral virtues are engendered in us by n.	ARISTOTLE 90
n. as the day he was born	ANONYMOUS 28	money does not exist by n. but by law	ARISTOTLE 117
n. better than any scarlet robe	EPICTETUS 35	a law of n. is immutable	ARISTOTLE 120
contrive, then, to see her n.	HERODOTUS 7	man is intelligent, not wise by n.	ARISTOTLE 126
n. I came on earth, and n. I depart	PALLADAS 5	all things have by n. something divine	ARISTOTLE 131
you were created small of stature and n.	PALLADIUS 1	n. shuns the painful, seeks the pleasant	ARISTOTLE 137
you saw me n.! when, Praxiteles?	PLATO 381	god and n. do nothing without reason	ARISTOTLE 167
Name(s)		in all n. there is something marvellous	ARISTOTLE 175
happy-with-all is the woman's n.	ALCMAN 8	n. sets excess against excess	ARISTOTLE 177
		n. passes from the inanimate to animals	ARISTOTLE 178

if purpose is present in art, so is it in n.
 n. makes nothing in vain or incomplete n., habit and reason make men virtuous
 violence is contrary to n.
 change is in the order of n.
 he was the interpreter of n.
 if god wills, n.'s order is vanquished
 justice exists by n., not by convention
 it is against n. to pierce the ear-lobes
 it is in the n. of man to be liberal
 n. acts by changing shapes
 n. and instruction are similar
 few men become better by n.
 n. leaves the superfluous hard to obtain
 bless n., generous with necessities
 all parts of the body well shaped by n.
 n. does everything for some purpose
 n. is frugal yet lacking nothing
 n. is everywhere precise and artful
 the artistic skill of n.
 long practice becomes second n.
 as men's n. differs so do their ways
 a woman is by n. prone to tears
 it's in women's n. to criticize
 n. gave to men the law of equal rights
 no man is by n. given everything
 illegitimate child by n. equal
 manages his n. to his own advantage
 observing eternal n.'s ageless order
 n. willed it, not caring for convention
 nature's artistic skill
 n. adds flesh to every part of flesh
 n. touches, embellishes every part
 observe the works of n.
 wisdom is to act according to n.
 the real n. of things loves to hide itself
 in man's n. to rule those who yield
 all excess is hostile to n.
 the dominant factor is n.
 n. is the first physician
 intellect, taking from n., leads to truth
 wine reveals the n. of what is good
 life is nature's gift, death a choice
 art only perfect when it looks like n.
 exercise is of greater benefit than n.
 death, like birth, is a mystery of n.
 all comes of n. and returns to n.
 look upon death as part of n.
 n. from an evil brings forth good
 one n. is in all
 turned criminals though not such by n.
 it is impossible to overpower n.
 n. prevails over all instruction
 tireless n. rules over worlds and deeds
 endlessly resourceful, all-subduing n.
 n., ageless, heavenly mother of all
 n. creates all men free
 n. is opposed and hostile to a lie
 give n. her due, beget in your turn
 a worthy poet is endowed by n.
 no fox nor lion can change his n.
 to pardon belongs to a calm n.
 every man is by n. a lover of self
 virtue in man by n. or can it be taught?
 convention constrains us contrary to n.
 passion to grasp essential n. of things
 love calls back our original n.
 length of years can change n.
 n. implanted love in mothers
 n., reason and habit needed for action
 n. without learning is a blind thing
 first beginnings come from n.
 n. dictates that mothers nurse their babies
 disposition of the soul as ordained by n.
 the tetractys, eternal nature's fountain
 his n. is prone to this disorder, adultery
 nobility is always legitimate by n.
 against n. for hoopoe to vie with swan
 as long as n. of mankind remains same

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 ARISTOTLE 200
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 ARISTOTLE 303
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 ATHANASIUS 1
 CHRYSIPPUS 1
 CLEMENT 5
 CYRIL ALEX 3
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 DEMOCRITUS 8
 DEMOCRITUS 119
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 MARCUS AUR 16
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 PLUTARCH 87
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 PLUTARCH 108
 PLUTARCH 111
 PLUTARCH 168
 PYTHAGORAS 12
 SOPHOCLES 294
 SOPHOCLES 319
 THEOCRITUS 13
 THUCYDIDES 94

it is to virtue that n. leads us

Naught – Nought

see also Nothing

in death, n. comes to n.
 foolish to be rich and know n. else
 dire necessity which n. withstands
 nightingale's all voice, and n. else
 dead shalt thou lie; and n. be told of thee
 n. unto n., zero to zero

Near – Far

unwise is he who ill-treats neighbours
 viewed from f. or n.
 slight not what's n. by aiming f.

Necessary

things n. must be for things noble
 see at a glance what is n.
 provided we are willing to do what is n.
 do the n. thing at the right moment
 abundance of the n. things of life
 we consume far more than what is n.
 by custom as good and by nature as n.

Necessity

n. dictates that men should bear ills
 n. hath force impugnable
 cunning is feebleness beside n.
 divine n. is the most rancorous goddess
 there is no law stronger than n.
 nothing is as harsh as n.
 persuasion the opposite of force and n.
 desire for luxuries, not bare necessities
 all things happen by virtue of n.
 begetting of children is an act of n.
 bear life's harsh necessities lightly
 nothing is as strong as stern n.
 necessity's grim law
 god, a natural n. or man's intellect?
 n. teaches wisdom even to the stupid
 turning n. into a matter of honour
 no n. can prevail over lack of ability
 everything happens by n.
 all things have their beginning from n.
 we all surpass ourselves in n.
 dire n. which nought withstands
 mighty n. holds us within bounds
 with n. come many benefits
 even the gods do not fight against n.
 a state overcoming shortcomings is a n.
 cosmos generated from n. and reason
 n. produces mighty courage
 the strongest is n. for it masters all
 n. is the mother of invention
 if men are not forced to face dire n.
 there is no better teacher than n.

Need(s)

sweet is it to be rid of n.
 the path is narrow and great my n.
 thought I could count in n. on friends
 temperance is to desire only what you n.
 greater desires create greater n.
 happy is he with moderate n.
 satisfied with as little as I am
 a god, if truly a god, n. nothing
 when all goes well, what n. of friends?
 tricks as cowardly remedies against n.
 all has been said that n. to be said
 all men have n. of the gods
 in n. a friend is better than wealth
 we should count our n. for every day
 others will feel for you in times of n.
 when you have plenty give to those in n.
 what god has given, give to those in n.
 child's fortune sufficient to supply all n.
 your gains to tally with your n.
 it's you I n., be on my side
 with fewest wants I am nearest to the gods
 war robs men of their daily n.

Neglect

n. the Muses and kill the future
 bad habits start small, neglected powerful

ZENO OF CITIUM 3

EURIPIDES 471
 EURIPIDES 553
 ORPHICA 1
 PLUTARCH 177
 SAPPHO 21
 SOPHOCLES 171

ANTIPHON SOPH 14
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ARISTOTLE 275
 BASIL 1
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 PLATO 365
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AESCHYLUS 72
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 ANONYMOUS 119
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 ANTIPHON OR 1
 ARISTOTLE 30
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 GREGORY NAZ 20
 HERODOTUS 146
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 PARMENIDES 7
 PINDAR 111
 PITTACUS 9
 PLATO 41
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 QUINTUS 5
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 THEOCRITUS 38
 THUCYDIDES 95
 XENOPHON 27

AESCHYLUS 20
 ALCMAN 5
 ARISTOPHANES 154
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 PHILEMON 31
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 PLATO 68
 PLUTARCH 14
 SAPPHO 3
 SOCRATES 53
 THUCYDIDES 96

EURIPIDES 540
 POLYAENUS 2

NEGLECT

be not neglectful of your health	PYTHAGORAS 7	n. came as an answer to their prayers	HOMER 107
a house neglected will collapse in time	SOPHOCLES 372	moon in splendour in the windless n.	HOMER 108
Negligent		many a n. I watcht out sleepless	HOMER 119
commend good work; nettle the n.	XENOPHON 85	dawn draws near, the n. is in its wane	HOMER 142
Neighbour(s)		his visage dark as nightfall	HOMER 174
disease and health are n.	AESCHYLUS 29	rain to blot out land and sea at n.	HOMER 282
unwise is he who ill-treats his n.	ANTIPHON SOPH 14	n. came on, foul and without a moon	HOMER 342
ravaging their neighbours' land	ARCHIDAMUS 7	Athena slowed the n. and held the dawn	HOMER 396
love thy n. and hate thine enemy	BIBLE 21	n. consolation of our misfortunes	JOHN CHRYS 7
thou shalt love thy n. as thyself	BIBLE 71	mosquitoes, n.'s winged beasts of prey	MELEAGER 4
do not abuse your n.	CHILON 1	n. brings counsel to the wise	MENANDER 215
have the respect, not fear, of your n.	CHILON 14	leave the darkness of n. and see the light	ORACLES 30
respect a n.'s belongings as your own	CLEOBULUS 16	take counsel at n., minds keener at n.	PHOCYLIDES 4
nothing as vexatious as a covetous n.	DEMOSTHENES 91	as a stormy n. brings waves on the sea	PHRYNICHUS 2
loves himself more than his n.	EURIPIDES 223	in stormy n. be doubly anchored	PINDAR 49
a n.'s happiness does not diminish yours	EUSEBIUS 8	god can make light spring from dark n.	PINDAR 108
a bad n. is a great misfortune	HESIOD 42	sun for them while we here walk in n.	PINDAR 113
the merry mock of all the dwellers round	HESIOD 65	when candles are out all women are fair	PLUTARCH 97
do not look to see what your n. says	MARCUS AUR 19	no hope of life as the n. came on dark	QUINTUS 7
n. at fault when our reasoning wrong	MENANDER 55	the circle of n. gives way to daylight	SOPHOCLES 25
before abusing n. think of own defects	MENANDER 120	the starry curtain of n. is drawn away	SOPHOCLES 133
desist from trespassing your n.'s field	PHOCYLIDES PS 17	the north engulfed in endless n.	SOPHOCLES 249
bear your n. with patience	PITTACUS 5	each n. terror douses previous terrors	SOPHOCLES 281
disturb not the boundary stones of n.	PLATO 123	sun, born of star-spangled n.	SOPHOCLES 284
selling land he said it had a good n.	THEMISTOCLES 13	if unhappy one n. equals ten thousand	SOPHOCLES 334
a good n. is a great advantage	THEMISTOCLES 13	stars that follow the chariot of quiet n.	THEOCRITUS 8
a fisherman has no n.	THEOCRITUS 40	the first hours of the n.	THUCYDIDES 29
whoever thinks his n. knows nothing	THEOGNIS 17	they waited for a stormy moonless n.	THUCYDIDES 64
Nemesis		stillness, night's cohort, swoops on Troy	TRIPHODORUS 2
come N., come thunders of Zeus	EURIPIDES 273	Nightingale(s)	
never scoff at anyone, for fear of N.	PITTACUS 14	your trills reach up to Zeus's throne	ARISTOPHANES 16
Nereids		what a voice that little bird has	ARISTOPHANES 17
Peleus and the fairest of N. made love	ALCAEUS 7	were I a n. I would sing like a n.	EPICETUS 30
N. swimming in from all sides	APOLLONIUS RHOD 17	as n. sing sweetly when spring is come	HOMER 382
N. darted up on all sides	APOLLONIUS RHOD 18	when wakeful glorious dawn arouses n.	IBYCUS 3
N. sent the ship over the waves	APOLLONIUS RHOD 19	it's all voice ye are, and nought else	PLUTARCH 177
the N. Galene, Pherousa, Cymatolege	HESIOD 11	n., lovely voiced messenger of spring	SAPPHO 34
Nestor		n. warbles her song in the green glens	SOPHOCLES 224
wine from Nestor's cup tastes sweet	ANONYMOUS 133	not for the jay to compete with the n.	THEOCRITUS 13
would that I had ten such counsellors	HOMER 36	I cannot sing sweet and clear as the n.	THEOGNIS 57
Net		Nightjar	
the n. is outspread, the tuna come	ORACLES 37	n. sucks the she-goats' milk	ARISTOTLE 58
when his n. was full he did not haul it in	OLON 29	Nile	
New		nobody knows the sources of the N.	HERODOTUS 51
we also should walk in newness of life	BIBLE 201	Nimble	
behold, I make all things n.	BIBLE 310	as n. as a lump of lead	ARISTOPHANES 158
always something n. from Africa	PROVERBIAL 18	Nobility	
the n. must always prevail over the old	THUCYDIDES 12	greatness of soul impossible without n.	ARISTOTLE 108
News		bear the changes of fortune with n.	CLEOBULUS 14
I bring you good tidings of great joy	BIBLE 116	n. not corrupted by marrying foreigners	DIONYSIUS HAL 11
they brought me bitter n. to hear	CALLIMACHUS 27	n. consisting of nothing but virtue	DIONYSIUS HAL 13
when an untoward message comes	HERODAS 3	a poor man does not forfeit n.	EURIPIDES 397
no longer do I put trust in tidings	HOMER 257	wealth when combined with n.	EURIPIDES 406
what n. from the city?	HOMER 357	true n. becomes manifest in difficulties	PLUTARCH 34
n. of sorrows faster than glad events	PROVERBIAL 88	n. is temperance of mind and body	SOCRATES 69
nobody likes messengers who bring bad n.	SOPHOCLES 65	n. is always legitimate by nature	SOPHOCLES 319
you like pleasant n. or else turn sour	THUCYDIDES 151	Noble	
Nicias		<i>see also</i> Base – Noble	
of all Greeks least deserved such a fate	NICIAS 3	let n. deeds be my memorial, not statues	AGESILAUS II 3
Night		the n. even in life's autumn are n.	ARCHELAUS (2) 2
<i>see also</i> Day – Night		the political man chooses n. actions	ARISTOTLE 19
see the n. with her star-spangled robe	AESCHYLUS 83	unbefitting to noble-minded men	ARISTOTLE 281
no moon at n. ever looks down on them	AESCHYLUS 126	n. are acts done for the sake of others	ARISTOTLE 298
n. begets travail of mind	AESCHYLUS 174	openly they praise what is just and n.	ARISTOTLE 312
bringing light to ships in the cruel n.	ALCAEUS 4	finest to be a n. man much envied	BACCHYLIDES 10
at n. we scrape at the abyss by torchlight	ALCIPHON 2	n. deeds are recognised and emulated	DEMOCRITUS 26
my life is travelling towards nightfall	ALEXIS 9	equality is everywhere n.	DEMOCRITUS 59
n. seems endless in sorrow	APOLLODORUS CAR or GEL 2	always contemplating something n.	DEMOCRITUS 64
the dark of n. fell over the earth	APOLLONIUS RHOD 3	philosophers say noblest, practice basest	DIODORUS SIC 2
oh night's gloom, black-lit	ARISTOPHANES 88	n. are those who scorn riches, fame	DIODORUS 30
thou didst make darkness, and it was n.	BIBLE 342	what is n. is forever loved	EURIPIDES 69
poetry, product of sleepless n.	CALLIMACHUS 31	born of a n. and brave father	EURIPIDES 79
serious thoughts tend to come at n.	EPICHRMUS 11	a n. life must pass through suffering	EURIPIDES 81
dancing through the n.	EURIPIDES 66	unmistakable is the stamp of n. birth	EURIPIDES 103
stars flee from the sky into the holy n.	EURIPIDES 169	the n. is ever n. even in misfortune	EURIPIDES 109
man put out like a light in the n.	HERACLITUS 11	fitting for a n. man to cry in misfortune	EURIPIDES 124
starting at dawn until late at n.	HERODOTUS 145	proud heart stirred to n. action	EURIPIDES 201
dark N. born from Abyss	HESIOD 8	better wretched life than n. death	EURIPIDES 207
it is not right that a ruler sleep all n.	HOMER 26	if men could agree on what is n.	EURIPIDES 291

- the worst of a n. family
if you knew the n. things of life
if a man has a n. bent he is nobly born
instil n. deeds when still a child
make this land a home of n. men
fathers' n. spirit shines in their sons
unsung the noblest deed will die
endurance joined with wisdom is n.
from shapely bodies to n. pursuits
lose title of a n. man if goods forgotten
war destroys no villains, only n. men
concealment is not the trait of a n. man
Ares loves to kill the n. and valiant
it is n. for a brave man to fall
- Nobly**
all that is good lives in the n. born
n. born must suffer grief with dignity
the n. born must n. meet his fate
to die n. is reserved for the excellent
- Nobody**
n. would like to always be as a child
he who loves n. is loved by no one
if all evil men killed, n. be left in the city
n. envies nonentities
n. is fortunate in everything
one good man is as many, a crowd as n.
n. can save himself and cheat death
N., that's my name
my friends! N.'s killing me
no one can ever escape Aphrodite
men worth nothing n. remembers
- Noise**
the empty n. of bubbling
the city was full of n. and confusion
do not fear the n. of the stupid mob
relying on n. from the crowd
for the fearful every rustle is a threat
- Nonentities**
nobody envies n.
- Nonsense**
two untranslatable n. verses
all else except philosophy seems to be n.
you were not a fool but now you talk n.
genius lapses very easily into n.
to a youth who was talking n.
- North**
see also Wind(s)
like a northern blast
n. wind rends men's hearts
the n. engulfed in endless night
under the lash of the n. wind
- Nose**
why not pierce the n. as well
- Nothing**
see also Naught – Nought, Something – Nothing
you have set n. straight
n. comes of n.
n. comes into being or perishes
n. is as harsh as necessity
there's n. sweeter than to fly
feeding idle people doing n.
something is better than n., my friend
having done n. he pilfers our fees
to do n. is to live a sheep's life
impossible if you do n. to do well
they said n. for they were afraid
though I have faith and no love I am n.
without charity it profiteth me n.
having n. and yet possessing all things
we brought n. into this world, n. out
n. new under the sun
n. so small that will not try to save itself
I sing n. that is not attested
do n. in violence
n. is harsh in the present generation
n. is certain, truth is hidden deep
n. comes of n., n. disintegrates into n.
for without money n. can be done
n. is impossible to god
- GREGORY NAZ 7
LEONIDAS 2
MENANDER 75
PHOCYLIDES 9
PINDAR 64
PINDAR 90
PINDAR 110
PLATO 34
PLATO 323
SOPHOCLES 15
SOPHOCLES 261
SOPHOCLES 314
SOPHOCLES 358
TYRTAEUS 4
- EURIPIDES 16
EURIPIDES 375
EURIPIDES 376
ISOCRATES 30
- ARISTOTLE 150
DEMOCRITUS 60
DEMOSTHENES 99
DIONYSIUS I 3
EURIPIDES 496
HERACLITUS 55
HOMER 171
HOMER 304
HOMER 304
HOMERIC HYMN 15
THEOGNIS 51
- ANTIPHILUS 5
DEMOSTHENES 66
EPICETUS 102
EURIPIDES 269
SOPHOCLES 307
- DIONYSIUS I 3
- ANONYMOUS 152
ARISTOTLE 324
HOMER 271
LONGINUS 9
ZENO OF CITIUM 5
- AESCHYLUS 189
BACCHYLIDES 14
SOPHOCLES 249
SOPHOCLES 285
- CLEMENT 5
- AESCHYLUS 176
ALCAEUS 9
ANAXAGORAS 8
ANTIPHON OR 1
ARISTOPHANES 36
ARISTOPHANES 47
ARISTOPHANES 127
ARISTOPHANES 142
ARISTOPHANES 156
ARISTOTLE 264
BIBLE 109
BIBLE 221
BIBLE 222
BIBLE 234
BIBLE 262
BIBLE 355
BRASIDAS 7
CALLIMACHUS 40
CLEOBULUS 5
CRITIAS 7
DEMOCRITUS 68
DEMOCRITUS 148
DEMOSTHENES 5
EPICHRMUS 8
- n. contents if not content with little
nature is frugal yet lacking n.
n. is as strong as stern necessity
a god, if truly a god, has need of n.
n. is harder to guard than a woman
n. is sweeter to children than a mother
n. worse than a truly bad woman
n. nobler than a truly good woman
n. is beyond expectation; there's hope
n. that comes into being perishes
n. is equitable in human affairs
n. exists
n. arises without a natural cause
n. happens at random, overlook n.
hateful are his gifts, they are as n.
why must you lie and all for n.?
n. more grievous than to live in fear
n. happens by chance
you cannot take from him who has n.
n. comes of n.
n. happens which one is not fit to bear
I see n. if Thero is not in view
n. could come into being out of n.
less is better than n.
fools laugh when n. is to laugh at
n. in life is more important than health
who knows n. errs in n.
'n. rashly' is useful everywhere
who knows n. goes about in two minds
n. in life is worthy of great concern
think doing a great deal when you do n.
god desired all to be good and n. evil
outside the universe there was n.
a capital horseman, but good for n. else
n. comes into being without a cause
you have n. and another has it all
worth n. is skill without practice
wonder at n.
all that live, mere empty n.
there's n. you can swear you'll never do
the power of fate n. can withstand
you have said n. unexpected
there's n. worse than bad advice
I am now n., make place beside thee
ramparts, ships are n. empty of men
with justice on my side I fear n.
n. abides, wealth, sorrows, pass away
n. good comes of purposeless idleness
n. more pleasant than success
whoever thinks his neighbour knows n.
men worth n. nobody remembers
n. is sweeter than a good wife
n. is so unprofitable as the love of glory
there is n. a man ought not to expect
what is added will therefore be n.
- Novelty**
n. is pleasanter than the familiar chores
- Nowhere**
n. and everywhere
- Number(s)**
n., the primary science
Spartans don't ask n. of the enemy
his n. is six hundred threescore and six
life of man needs logic and n.
strength, they hold, lies in n.
fear the n. or the wealth of Greeks?
n. by their very nature allow no lies
n. infinite in multitude
understanding n. and the notion of time
without n. we'd never attain wisdom
the final n. of my wandering years?
victory is generally on the side of n.
- Nurse(s)**
democracy, the kindly n. of genius
blame the n. rather than the nurslings
like a child without a n.
- Nurture**
rearing of children is an act of love
childhood nurtured by sound training
- EPICURUS 10
ERASISTRATUS 3
EURIPIDES 119
EURIPIDES 145
EURIPIDES 431
EURIPIDES 439
EURIPIDES 462
EURIPIDES 462
EURIPIDES 508
EURIPIDES 520
EURIPIDES 550
GORGIAS 1
HIPPOCRATES 3
HIPPOCRATES 35
HOMER 121
HOMER 340
ISOCRATES 65
LEUCIPPUS 1
LUCIAN 4
MARCUS AUR 15
MARCUS AUR 36
MELEAGER 12
MELISSUS 1
MENANDER 82
MENANDER 202
MENANDER 276
MENANDER 282
MENANDER 312
PARMENIDES 5
PLATO 277
PLATO 288
PLATO 350
PLATO 355
PLUTARCH 80
PLUTARCH 104
POLLIANUS 1
PROTAGORAS 5
PYTHAGORAS 20
SOPHOCLES 3
SOPHOCLES 77
SOPHOCLES 123
SOPHOCLES 162
SOPHOCLES 167
SOPHOCLES 171
SOPHOCLES 181
SOPHOCLES 280
SOPHOCLES 288
SOPHOCLES 327
THALES 12
THEOGNIS 17
THEOGNIS 51
THEOGNIS 70
THEOPHRASTUS 2
XENOPHON 11
ZENO ELEA 2
- EURIPIDES 86
- EURIPIDES 214
- AESCHYLUS 106
AGIS II 1
BIBLE 302
EPICHRMUS 22
HERODOTUS 34
HERODOTUS 117
PHILOLAUS 2
PLATO 159
PLATO 361
PLATO 403
SOPHOCLES 35
THUCYDIDES 53
- ANONYMOUS 76
PLATO 372
SOPHOCLES 268
- DIO CHRYS 12
EURIPIDES 197

NURTURE

peace nurtures children

HESIOD 31

Nymphs

offer cakes, grapes, roses to the N.

LEONIDAS ALEX 1

Oak(s)

that marvel past belief, the speaking o.
the o. trees cried 'Alas for Adonis'
hidden in leafy boughs of o. or pine
the o. bears acorns on the top
sweeping along many a withered o.
mountain o. that resist wind and rain
silver fir and high-topped o.
not born from an o. nor from stone
once an o. falls all are out for wood
shake acorns from another o.
little strokes fell great o.
like a wind that falls upon the o. trees

AESCHYLUS 127
BION SMYRNA 1
EURIPIDES 307
HESIOD 32
HOMER 156
HOMER 163
HOMERIC HYMN 16
PROVERBIAL 39
PROVERBIAL 50
PROVERBIAL 78
PROVERBIAL 119
SAPPHO 16

Oar(s)

before you take the helm, ply the o.
beating the sea with polished o. of fir
plant on my grave the o. I rowed once
I was told to take a naval o. in hand
dedicate the o. of his boat
landsmen who know not how to ply the o.

ARISTOPHANES 98
HOMER 99
HOMER 311
HOMER 397
LEONIDAS TAR 2
PLUTARCH 7

Oath(s)

see also Pledge(s)

men give credibility to o.
O. of Athenian Youths
the o. of lovers are not to be trusted
for those in love giving o. is easy
if I keep this o. may all goods befall me
swear no o., not by heaven or earth
swear not by heaven, or by any other o.
the immortals are deaf to lovers' o.
a politician's o. is as a prostitute's
my tongue swore, not my soul
their o. by the gods do not hold fast
no penalty for false o. taken in love
I will carry out to my ability this o.
if I carry out this o. and break it not
never allow to be put under o.
your word to be trusted more than o.
the law forbids swearing an o.
I will not hold life dearer than liberty
deceive boys with toys, men with o.
write the o. of corrupt men in water
from taking o. come perjury and impiety
a false o. is contempt of god
do not use o.
sternest o. overruled, and firmest will
a woman's vows are writ on water

AESCHYLUS 214
ANONYMOUS 91
ANONYMOUS 124
ANONYMOUS 130
ANONYMOUS 140
BIBLE 19
BIBLE 276
CALLIMACHUS 30
DIPHILUS 6
EURIPIDES 160
EURIPIDES 232
HESIOD 75
HIPPOCRATES 50
HIPPOCRATES 53
ISOCRATES 13
ISOCRATES 32
JOHN CHRYS 11
LYCURGUS OR 2
LYSANDER 2
MENANDER 165
PHILON 1
PLUTARCH 51
SEVEN SAGES 6
SOPHOCLES 23
SOPHOCLES 365

Obedience

readiness, honour, o. make a soldier
we render o. to the laws
expect o. but also care for your men

BRASIDAS 6
PERICLES 15
XENOPHON 24

Obey

I know how to o. myself
o. the law, yield to the ruler
to o. the law indicates one's own virtue
all things o. and serve the cosmos
the gods heed those who o. them
nonsense that you don't o. your wife
no longer having patience to o. the rein
born to command rather than to o.
o. the law
learn to o. before you command

ANONYMOUS 107
DEMOCRITUS 18
DEMOCRITUS 124
EPICTETUS 76
HOMER 14
PALLADAS 4
PLUTARCH 61
ROMULUS 7
SEVEN SAGES 2
SOLON 36

Object(s)

keeping the same o. in view through life
how many things I can do without!

MARCUS AUR 68
SOCRATES 52

Oblivion

fame after death is o.
now let us win o. from the wars
time obscures things and leads all to o.

MARCUS AUR 8
SOPHOCLES 59
SOPHOCLES 397

Obscenity

dramatists found their fun in o.

ARISTOTLE 112

Obscurity

through the manifest discern the obscure
being above poverty, o., suffering, death
live in o.

AESOP 32
DIOGENES 30
EPICURUS 17

the o. of the subject of gods' existence

PROTAGORAS 3

Observe

see also Look – Looking, See – Seeing, Sight – Perception, Watch
regard with your mind, not your eyes
o. with mind; eyes are apt to deceive
if you wish to o. nature

EMPEDOCLES 6
EUNAPIUS 1
GALEN 7

Obstinacy

o. in a fool has no strength at all
o. is the hallmark of a fool

AESCHYLUS 140
SOPHOCLES 125

Obvious

those who wished to explain the o.
mistrust the o., believe in the unseen
the unknown more certain than the o.

ARISTOTLE 342
GALEN 4
THUCYDIDES 132

Occasion

simulate anger when the o. demands it
death is never at a loss for an o.

ISOCRATES 33
TRYPHON 1

Occupation(s) – Profession(s)

see also Art(s) – Craft(s), Skill(s), Trade(s) and specific

occupations, e.g. Orator(s), Physician(s)
a priest's job is to pray to the gods for you
while Cleisthenes plies a spindle
idleness and lack of o. ruin the foolish
potter, craftsman, tramp, singer
lack of o. drags towards evil
whatever I see in the course of my p.
medical p. cannot be learned quickly
knew of many o., no good at any
medical p. taught straight from heaven
this sacred o., taught from Heaven
to be of good cheer let your o. be few
practise from childhood for skill at an o.
playtime to imbue his soul in future o.
no one to remain uninvolved in a city
natural for women to take part in all o.
o. allowed, agriculture and warfare
pleasure in any o. is devotion to it

AESCHINES 8
ARISTOPHANES 30
DIO CHRYS 4
HESIOD 19
HIPPOCRATES 24
HIPPOCRATES 52
HIPPOCRATES 54
HOMER 14
LUCIAN 7
LUCIAN 7
MARCUS AUR 23
PLATO 44
PLATO 47
PLATO 200
PLATO 247
ROMULUS 5
XENOPHON 46

Ocean(s)

see also Sea

fire, woman and o., the mighty three
why sail o. when ropes are for sale
preferring the o. to the land
clouds eternal, from o.'s bosom
as on an tempest-tossed o.
later she lay with Heaven and bore O.
cranes fly toward the streams of o.
stars rising, bathed by the o. stream
o., the primal source of all that lives
the o. sends up sweet western winds
driv'n o'er the fish-teeming deep
our ship ran toward the o.'s bourne
every o. is but a drop in the universe
when roar of ocean's abyss resounds
I measure the vastness of the o.
an o. cannot cleanse a wicked man
the earth, the o. and the sky
nor do rivers envy the o.
not to escape into the o. of speech
the o. roared from its depth
sun descended into o.'s golden bowl
swiftly from the o. to the sky
o. is generator of clouds and winds

AESOP 53
ANTIPHANES 4
ARCHILOCHUS 12
ARISTOPHANES 46
EURIPIDES 313
HESIOD 9
HOMER 47
HOMER 69
HOMER 190
HOMER 276
HOMER 301
HOMER 310
MARCUS AUR 44
MOSCHUS 2
ORACLES 6
ORACLES 36
PHERECYDES 1
PHOCYLIDES PS 24
PLATO 203
QUINTUS 8
STESICHORUS 1
THEOCRITUS 7
XENOPHANES 9

Octopus

follow the o. and adapt his wits
be crafty as the o. adapting colour

ANONYMOUS 1
THEOGNIS 16

Odysseus

O. kissed the fertile soil of Ithaca
Argos, the hound of O.
O. saw Argos and brushed away a tear
he made lies seem similar to the truth
his lies and cunning stratagems
greatest prize given to the supple liar

HOMER 336
HOMER 362
HOMER 363
HOMER 376
PINDAR 28
PINDAR 33

Offence(s)

see also Bribe(s), Bribery, Crime(s), Murder, Transgression(s),
Wrongdoing(s) etc.

o. against what we know is right
o., embezzling public funds
the o. of taking bribes
found guilty of maladministration
o. against orphans and heiresses

AESCHYLUS 183
ARISTOTLE 10
ARISTOTLE 11
ARISTOTLE 12
ARISTOTLE 13

woe to that man by whom o. cometh
magnanimity is bearing o. calmly
o. in wife's relations with her husband
punishing as befitted each o.
not to condemn to death for only one o.
lying is the foulest of all o., then debt
his good services were more than his o.
punish those charging others of own o.
who commit o. praise others like them
grievous an o. you can't even mention
penalties hoping that o. be abated

Offenders

archon has absolute power to fine o.

Offering(s)

see also Libation, Sacrifice(s)

make an o. of olive, myrtle, myrrh
the storm stopped by o., or by itself
o. fine words rather than barley biscuits
pouring a libation from the hemlock cup
no augury or o. can ward off destiny

Office(s)

the man worthy of o. ought to hold it
now people wish to be in o. continuously
benefits to be acquired from holding o.
the unworthy in o. filled with folly
if you pursue o. you must kiss hands
o. held by yearly turns
unfit for high o. if frayed by censure
outrage that poor are excluded from o.
worthy to hold public o.
by far the most important of supreme o.
o. becomes the prize of contention
who take o. not to have passion for rule
men from highest o. to accept lesser
people uphold o. involving receipt of pay

Official(s)

all o. elected by lot
an o. embezzling public funds
o. not to yield to pressure
when incompetent o. are in charge
there are many o. but few inspired

Offspring

see also Child, Children, Daughter(s), Son(s)

for we are also Zeus' o.
we are all god's o.
for we are also god's o.
begetting of o. is an act of necessity
whole human race is fond of its o.
few o. born to cruel and evil animals
o. of rich parents lead shocking life
foul deeds paid by their innocent o.
proving to be their valiant fathers' o.
Tiresias, o. of endless Night

Oil

those who need a lamp pour o. therein
to quench with o. a blazing fire
by spending more on o. than on wine
stream of o. that flows noiselessly
extinguishing a fire with o.

Old

education in the good o. days
everything grows o. under power of time
what soon grows o., gratitude
the o. man of the sea
the new must always prevail over the o.

Old Age – Growing Old

see also Age, Elderly, Year(s), Young – Old
their judgement is by now rather feeble
at your late age it is bitter to be taught
an o. man benefits from learning
old to look at but young at heart
don't look at my grey hair and run
an o. man who has learned to speak
old men seek pleasure in conversation
we seek o. but then suffer by it
good-natured as he grows o.
the noble even in life's autumn are noble
old women should not be perfumed
you treat the old terribly

BIBLE 60
DEMOCRITUS 17
DIONYSIUS HAL 8
HERODOTUS 29
HERODOTUS 35
HERODOTUS 36
HERODOTUS 148
ISOCRATES 69
LYSIAS 3
MENANDER 93
THUCYDIDES 79

ARISTOTLE 13

ANONYMOUS 143
HERODOTUS 147
PROVERBIAL 150
SOCRATES 37
SOLON 19

ARISTOTLE 218
ARISTOTLE 223
ARISTOTLE 223
DEMOCRITUS 129
EPICTETUS 62
EURIPIDES 326
FABIUS MAX 1
ISOCRATES 52
PERICLES 14
PLATO 100
PLATO 260
PLATO 261
PLUTARCH 186
XENOPHON PS 1

ARISTOTLE 6
ARISTOTLE 10
CATO 14
PLATO 93
PROVERBIAL 69

ARATUS 1
ARATUS 14
BIBLE 194
DIO CHRYS 12
EURIPIDES 132
HERODOTUS 80
PLATO 58
SOLON 15
SONGS 10
SOPHOCLES 189

ANAXAGORAS 14
ANONYMOUS 83
DEMOSTHENES 105
PLATO 328
PROVERBIAL 184

ARISTOPHANES 55
ARISTOTLE 181
ARISTOTLE 329
HOMER 274
THUCYDIDES 12

AELIAN 1
AESCHYLUS 38
AESCHYLUS 216
ANACREONTEA 10
ANACREONTEA 14
ANACREONTEA 15
ANAXIMENES (2) 3
ANONYMOUS 15
ANONYMOUS 128
ARCHELAUS (2) 2
ARCHILOCHUS 18
ARISTOPHANES 10

the care we receive in our o. is unworthy
old men are children twice
limitations as to insanity or o.
older people know from experience
elderly people are inclined to be surly
education is the best provision for o.
build wisdom in o.
wisdom, your provision from youth to o.
o. is the harbour of all ills
wretched to be an old man destitute
education is consolation to the o.
falsely old men pray for death
one brave old man beats many youths
we are two greyheads yet must dance
I hate murderous, sad o.
not everything in o. is wrong
at his o. this is forgivable but not in me
a long life brings a sea of troubles
o. wiser than youth, and safer
an old man weds a tyrant, not a wife
o. not end but beginning of blessed life
the eventide of life is full of pain
felt he could no longer direct his affairs
as the body ages the mind grows duller
feet and hands are in the hold of age
man's common lot, o. and death
virtue abides with us in o.
studying geometry in o.
love of storytelling characterizes o.
reason for Gorgias' great age
thy forgetfulness of all things is near
a shrewd old fox this
the lion's o. better than the fawn's prime
lay aside provisions for your o.
old man irksome when among the young
it's hard to suffer poverty and o.
honour o.
after maturity death is better
unending o. is worse than death
honour, not riches, delight men when old
if we are to keep provisions for o.
don't reprimand the aged when they err
love each other until deep o.
honest labour brings a tranquil life in o.
o. is hard upon me
giving advice, wise as a centenarian
owing to my age I forget the questions
faith in gods when coming into o.
o. is easy to bear if good-tempered
in o. one cannot learn much
her face is wrinkled but love burns
I cannot look on myself as I once was
care for horses and dogs even in o.
political contests absurd in o.
mind unimpaired by o.
vigour in childhood makes a healthy o.
same to physic the dead as advise the old
fear o. for it does not come alone
not children who will support you in o.
my once tender body is seized by o.
accept o.
as an elder be sensible
in memory, no one rivals old Simonides
o. deprived of pleasures still loves gain
see how o. I am and how near death
absurd at my age to be afraid to die
I grow old ever learning many things
an o. man is quick to anger
big blows teach men in o. to be wise
gods alone are free from aging
you live on to cast a slur on age
anger knows no o.
the long, looming days of o.
lonely o., the worst of ills
no falsehood lasts into o.
one who grows old loves life the more
the o. cannot come to terms with death
there is no pain like long life
o. and time teach all things

ARISTOPHANES 10
ARISTOPHANES 62
ARISTOTLE 3
ARISTOTLE 127
ARISTOTLE 138
ARISTOTLE 341
BIAS 13
BIAS 16
BION 8
DIOGENES 11
DIOGENES 17
EURIPIDES 17
EURIPIDES 52
EURIPIDES 57
EURIPIDES 54
EURIPIDES 135
EURIPIDES 294
EURIPIDES 303
EURIPIDES 482
EURIPIDES 488
EURIPIDES 513
FAVORINUS 1
GREGORY NAZ 9
HERODOTUS 68
HERODOTUS 82
HOMER 321
HOMER 332
ISOCRATES 3
LACYDES 1
LONGINUS 8
LUCIAN 26
MARCUS AUR 51
MENANDER 35
MENANDER 150
MENANDER 217
MENANDER 287
MENANDER 300
MENANDER 341
MIMNERMUS 4
MIMNERMUS 5
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PHILEMON 31
PHILEMON 34
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PINDAR 80
PINDAR 82
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PLATO 133
PLATO 208
PLATO 264
PLATO 377
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PLUTARCH 47
PLUTARCH 122
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PROVERBIAL 33
PROVERBIAL 51
PYTHAGORAS 52
SAPPHO 23
SEVEN SAGES 27
SEVEN SAGES 36
SIMONIDES 38
SIMONIDES 45
SOCRATES 15
SOCRATES 21
SOLON 24
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SOPHOCLES 222
SOPHOCLES 232
SOPHOCLES 236
SOPHOCLES 243
SOPHOCLES 247
SOPHOCLES 308
SOPHOCLES 310
SOPHOCLES 325
SOPHOCLES 339
SOPHOCLES 350

let the older emulate their former deeds
older men no longer have agile knees
do not abandon the o.
when will he use it if seeking it now?
man's youth, weaker than his o.

Oligarchy

in o. power is held by a few bad men
o. is government in the interest of the rich
wealth is the defining factor of o.
absolute o. if people are very rich
o. splits society into two factions
o. gives the many a share of dangers
o. claims and keeps all advantages

Olive(s)

make offering of o., myrtle, myrrh
nuts, honey, marjoram, vinegar, o.
the laurel had a quarrel with the o.
the o., a beautiful tree
crown of olive given to the victor
luscious figs, and o. ripe and dark
the bright-berried o. heard not her cry
part with life gracefully, as a ripe o. falls
miracle of o. tree bred out of the stone
o. tree protected by Athena withers not

Olympic Games

Heraclēs established the O.
crown of olive given to the victor
vigour, ambition, athletic spirit at O.
Olympia, mother of gold-crowned o.
first 'victory lap' at the O.
three sons winning at the O.
you may die now, Diagoras
victorious seven times in wrestling
victor at O. or announcer of the victor?

Olympus

new masters are ruling and guide O.
Zeus bent brows and all O. trembled
O., eternal dwelling of the gods
they were eager to pile Mount Ossa on O.

Omen(s)

see also Sign(s), Superstition(s)

a falcon swooped down on an eagle
those favourable and those sinister o.
unmarried woman waiting for o.
thunder and lightning out of a clear sky
some o. always given by heaven
interpreting o. and shunning sin
putting our trust in o.
to their right a heron gliding down
an eagle on our left bearing a snake
whether to the right hand or to the left
you would have me put faith in birds
one o. is supreme, fight for your country
an owl hoots and we are filled with fear
an owl's song bodes death
the eagle, surest of o. among birds
Zeus from whom all o. come
bloody rain, sign that many would be slain
an eagle holding in its claws a huge snake
an owl in flight, an o. for victory
to avert the bad o. I spat thrice

Omit

ye have omitted matters of mercy
I wonder if I leave out any of my speech

Omniscient

lost labour to advise a 'know-all'

Once – Twice – Often

man not to be tried t. on the same issue
insist even t. on what is right
such a waste to have to say things t.
cannot step t. into the selfsame stream
often adding a little to a little
thrice I tried to embrace her spirit
not wily to make the same mistake t.
it is silly to stumble on the same stone t.
a fox is not caught t. in the same snare
take counsel t. and thrice before you act

THUCYDIDES 115
TYRTAEUS 6
TYRTAEUS 6
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HOMER 168
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NICARCHUS 2
ORACLES 31
ORACLES 31
ORACLES 32
ORACLES 33
ORACLES 35
THEOCRITUS 15

One – Two – Multitude

see also Multitude, Three

o. is no one, t. is company, four a rally
seven dead and a thousand murderers
consider more the o. than the many
who has many friends has no friend
thus the unmovable first mover is o.
my name is Legion: for we are many
but o. thing is needful
single-handed he does the work of many
coming together by love all into o.
in it all come together as o.
three cups of wine a man may take
o. man alone can put up only a weak fight
only o. man out of a great m.
hard for o. to endure the pain of t.
o. just man conquers a myriad unjust
o. good man is worth ten thousand
wise to agree that all things are o.
o. good man is as many, a crowd as no one
nothing better than the rule of o. man
t. seize advantages that o. would miss
stronger than o., weaker than a m.
o. universe, o. god, o. law, o. reason
as many are our ways of thought
o. wise man better than a m. of fools
not the o. is many or the many o.
cannot conceive the many without the o.
love makes o. out of t.
o. heavens or infinite in number?
there are t. sides to every question
even Heraclēs is not a match for t.
what can I do alone against the t.
life is sweetest for we have only o.
first she glances at the o. and smiles
then her thoughts go to the other
your o. and only fatherland
on o. decision only will depend her fate

Opinion(s)

see also Judgement(s)

pay attention to the o. of older people
judgement, knowledge, o., understanding
vigour of o. easier to maintain
no one has the same o.
as much power as strength of o.
o. formed by discussion and application
let that be your o. and this mine
steering a ship not helped by two o.
clever speaker can voice differing o.
o. not proved in action
science begets knowledge, o. ignorance
o. of mortals in which there is no trust
each man's o. is his responsibility
time may change your present o.
soul drives o. true and false
true o. are a fine possession
early o. are difficult to eradicate
not content with common o.
each to form his own o. by himself
difficult to change the o. of the multitude
do not follow common views

Opportune – Inopportune

see also Ill-Timed, Timely – Untimely

all that is superfluous is i.

Opportunity(ies)

o. grows best in the soil of discretion
a woman's time of o. is short
guard against bad men who seize o.
the o. of fortune do not wait
seize o. while it is here
o. is fleeting, experience treacherous
seize o. when not much time
time is that wherein there is o.
healing is a matter of time, or of o.
let slip those o. the gods have given
a set period assigned you to act in
in war o. waits for no man
brings o. for great achievement
time and tide wait for no man

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ARISTOTLE 52
ARISTOTLE 73
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BIBLE 126
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EUBULUS 2
EURIPIDES 78
EURIPIDES 80
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SOPHOCLES 311
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THEOCRITUS 3
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THUCYDIDES 131

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CASSIUS DIO 1
DEMOSTHENES 27
DEMOSTHENES 98
EPICTETUS 79
EUENUS 1
EURIPIDES 49
EURIPIDES 387
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HIPPOCRATES 47
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PLATO 334
PLUTARCH 181
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ANONYMOUS 58

AGATHON PS 1
ARISTOPHANES 108
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HIPPOCRATES 10
HIPPOCRATES 55
HIPPOCRATES 55
HIPPOCRATES 56
MARCUS AUR 2
MARCUS AUR 3
PERICLES 4
PINDAR 46
PINDAR 83

- diligence attendants upon o.
the right moment decides all things
all take an o. to acquire power
to miss an o. is to lose a victory
- Opposite(s)**
exterior, interior, and o.
always consider the o. as well
antithesis brings advantage
all come into being by conflict of o.
o. are cures for o.
unable to understand o. without their o.
- Opposition**
harmony consists of opposing tensions
o. kept silent so as not to seem disloyal
- Optimism**
see also Hope(s)
confidence is the mark of o.
- Oracle(s)**
see also Prophecy(ies), Prophesy
riddling o. obscurely worded
marvel past belief, the speaking oaks
birds are man's favourite o.
only the Delphic o. are unfailing
Croesus ruined a great empire, his own
o. deceiving suppliants
this is surely the fulfilment of an o.
yet shall I open the seal of the o.
such o. are empty breath when tried
the wooden wall is your ships
o. listened to as each was eager to hear
appeals to o. were all futile
prophecies and o. bring men to ruin
told by o. to study ancient authors
- Oracle-mongers**
see also Prophet(s)
o. offered prophecies of all kinds
- Orator(s)**
see also Speaker(s)
o. and law to speak the same language
every speechmaker has you gaping
best state where laws, not o. obeyed
worse charge against an o.
o. learn to speak so as to please you
prostitute and o. weep the same tears
a knavish o. corrupts the law
a mere mob-orator and demagogue
- Oratory**
the power of repetition in o.
most perfect effect of visualization in o.
- Order**
mind came and set things in o.
law is o. and good law is good o.
let all things be done decently and in o.
well-ordered life if character is orderly
observing eternal nature's ageless o.
greatest benefit of good o. is trust
a tranquil mind is a mind well ordered
- Order – Disorder**
greatest upheaval when all dead rise
the o. of all things is reversed
world by the name of o., not of d.
god reduced the universe to o. from d.
- Orders**
Greeks take no heed of any o.
withhold o. where you hold no sway
- Organ**
sense is perfect when the o. is healthy
brain is the most powerful o. of the body
- Origin(s)**
see also Source(s)
forget not your o. even if successful
Scythian in o. but not in my way of life
in the household are the o. of friendship
man is the o. of his actions
wisdom discovers the o. of everything
we all have our o. from earth and water
- Ornament**
these children are my ornaments
shopping bag a useless o.
- PLUTARCH 73
SOPHOCLES 272
THUCYDIDES 14
THUCYDIDES 113
- EUCLID 2
EURIPIDES 445
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HERACLITUS 54
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- ARISTOTLE 103
- AESCHYLUS 118
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EURIPIDES 95
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ORACLES 15
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THEMISTOCLES 7
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THUCYDIDES 41
THUCYDIDES 125
ZENO OF CITIUM 1
- THUCYDIDES 36
- AESCHINES 6
ARISTOPHANES 101
CHILON 10
DEMOSTHENES 67
ISOCRATES 55
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- AESCHINES 12
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- ANAXAGORAS 11
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- AESOP 54
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- POLYBIUS 13
SOPHOCLES 234
- ARISTOTLE 151
HIPPOCRATES 76
- AESOP 33
ANACHARSIS 10
ARISTOTLE 49
ARISTOTLE 99
PERICLIONE 1
XENOPHANES 10
- ANONYMOUS 93
ARISTOPHANES 136
- as an o. in a swine's snout
conspicuous dress and o., empty heart
- Orphans**
the archon supervises o.
- Orpheus**
if I had the songs that O. had
- Ostracism**
see also Banishment, Exile
o. for any one with too much power
- Outrage**
see also Hubris
to be ruled by a woman, the ultimate o.
Justice beats O.
wealth breeds satiety, satiety o.
there is no o. lacking in our fortunes
- Outside**
easy o. the prison-wall of pain
o. splendid, inside just the same
- Overeating**
see also Eat, Eating, Food, Stomach(s)
stay stuck until you get slim again
overfeeding results in poor health
- Overpower**
it is impossible to o. nature
do not o. my heart with ache and anguish
- Owl**
become like an o. in a ruined house
an owl's song bodes death
an o. in flight, an omen for victory
who would bring an o. to Athens
- Own**
rule what is your o.
I o. not much myself
go the road that's narrow, but your o.
within me, in that which is my o.
some small thing, yet mine o.
who has really known his o. descent
you never give and yet you o. so much
o. as much land as needed to lie down
lose all if we don't cherish what we o.
crave for all that we do not o.
all that I o. I owe to thee alone
- Ownership**
benefits one stands to lose from joint o.
what is theirs and what someone else's
all things to belong to both
- Ox – Oxen**
a great o. stands upon my tongue
an o. appears fairest to an o.
the cart is pulling the o.
a small whip keeps a large o. on the road
an o. sets his hoof upon my tongue
o. would fashion their gods as o.
- Oysters**
see also Shellfish
o. dressed in seaweed
scallops, barnacles, purple-shells, o.
- BIBLE 350
DEMOCRITUS 91
- ARISTOTLE 13
- EURIPIDES 9
- ARISTOTLE 255
- DEMOCRITUS 63
HESIOD 29
SOLON 52
SOPHOCLES 46
- AESCHYLUS 98
EURIPIDES 44
- AESOP 18
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- MENANDER 121
SAPPHO 1
- BIBLE 335
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- AESCHYLUS 48
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EPICETUS 44
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PHILEMON 24
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- ARISTOTLE 210
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MUSONIUS 1
- AESCHYLUS 3
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PROVERBIAL 124
SOPHOCLES 38
THEOGNIS 53
XENOPHANES 4
- ALEXIS 5
EPICHRMUS 23
- BIBLE 17
HOMER 246
- see also* Ill(s), Joy – Grief, Misery, Misfortune(s), Sorrow(s),
Suffering(s), Trouble(s) etc.
outside the prison-wall of p.
to know all the p. they still must bear
have you still more to tell her of p.?
death numbs the sense of p.
a dagger for the release of your p.
release from my p., not from life
she remembers no more the p.
neither shall there be any more p.
lord of wisdom, assuager of p.
p. was mingled with pleasure
greatest pleasure is the removal of p.
never say marriage brings more joy than p.
with time the p. will ease
once born no one is free of p.
no bodily p. or heaven-sent cruelty
- ARISTOTLE 98
AESCHYLUS 120
AESCHYLUS 123
AGATHIAS 3
ANTISTHENES 20
ANTISTHENES 20
BIBLE 176
BIBLE 309
CLEMENT 2
DIONYSIUS HAL 26
EPICURUS 12
EURIPIDES 2
EURIPIDES 36
EURIPIDES 190
EURIPIDES 247

PAIN(S)

the eventide of life is full of p. suffering p. as well as shame delivering the ailing from all p. as though I had not p. enough to bear many p. he suffered on the open sea a drug into the wine, a remedy for p. bitter p. seized her heart control gain, temper, pleasure, p. we only cause ourselves incessant p. different to be in p., different to watch charm the p. from toil by chanting songs to hear of a man's success p. others if p. are shunned from childhood p. is a foolish counsellor pleasure and p. drag us to opposite actions pleasure and p. close to each other p. in excess worst of soul's diseases in p. I find I have both feet and hands from small sufferings much p. there is no p. lacking in our fortunes thrice blest they who never tasted p. terrible to see the truth bringing p. self-inflicted wounds give sharpest p. blest who dies free from p. and sorrow a double p., to suffer and again to tell long days closer to p. than pleasure love frees us all of the p. of life love can turn past p. to bliss come sleep, sleep ignorant of p. cannot blame a man distraught by p. in a cycle of joy and p. there is no p. like long life may god grant an end to p. and fear delight and p. may both bring tears marriage, a thing neither of p. nor grief p. for another is p. for a day	GREGORY NAZ 9 HESIOD 28 HIPPOCRATES 18 HOMER 58 HOMER 242 HOMER 273 HOMERIC HYMN 3 ISOCRATES 12 PALLADAS 10 PHILEMON 16 PINDAR 39 PINDAR 66 PLATO 42 PLATO 52 PLATO 53 PLATO 162 PLATO 367 POLEMON 1 SOLON 20 SOPHOCLES 46 SOPHOCLES 98 SOPHOCLES 187 SOPHOCLES 207 SOPHOCLES 214 SOPHOCLES 218 SOPHOCLES 243 SOPHOCLES 251 SOPHOCLES 252 SOPHOCLES 271 SOPHOCLES 278 SOPHOCLES 287 SOPHOCLES 339 SOPHOCLES 377 SOPHOCLES 380 THEOCRITUS 43 THEOGNIS 44	the Arrow Paradox Parasol hold a p. so that the gods can't see me Pardon <i>see also</i> Forgiveness p. for all mistakes except his own no p. for takers of bribes no one deserves p. who grants no p. p. that becomes free citizens p. in Athenian statutes and basic laws bring with you pity, p., benevolence to p. belongs to a calm nature better to p. than punish Parent(s) <i>see also</i> Family, Father(s), Father(s) – Son(s), Forefathers, Mother(s) the law of reverence to p. to die ere our time and before our p. a father's blessing, a mother's curse all citizens are common p. of the state make allowance for a parent's anger learn secret of a parent's shameful act love owed to p. and fatherland never would he repay his p. for their care off in a foreign land and far from his p. who art thou? what thy p.? city? whence? honour our p. as we do the gods honour your p., be kind to friends honour your p. above anything else be steadfast in your affection to your p. a part of our existence belongs to our p. honour your p. horrid p. of this horrendous act how sweet to look into one's p. eyes with p. any suffering must be forgot Parents – Children <i>see also</i> Child, Children, Daughter(s), Father(s) – Son(s), Mother(s), Son(s) what I do for my c. benefits me punishing c. for their fathers' sins sweet debt to care for p. a man's love is owed first to his c. in c. shines forth their parents' virtue p. and c. the most rightful allies p. terrified that something might befall c. father will not agree with his c. c. will not pay respect to p. few sons, indeed, are like their fathers treat p. as you hope for care from your c. how sweet is harmony of c. and p. do not quarrel with your p. honours to p. a treasure for their c. if parentage is base and false c. begot by drunken fathers Parmenion and so would I if I were P. Part(s) the whole more than the sum of its p. your business is to act well the given p. the virtuous possess a p. of god a single breath of life must be in each p. Parthenon enemies of Pericles on building the P. bloom of eternal freshness hovers over P. Party audacity regarded as loyalty to p. Pass if possible let this cup p. from me Passion(s) <i>see also</i> Desire(s), Eros, Love, Lust p. for freedom never dies the envious are consumed by p. unconquerable is p. p. perverts minds even of best rulers wisdom frees the soul from p. base p. from a knavish way of living excess of p. brings no glory to men a sensible man is not enslaved by p. hear my words without p.	ZENO ELEA 1 ARISTOPHANES 40 CATO 4 DEMOSTHENES 45 DEMOSTHENES 77 DEMOSTHENES 80 DEMOSTHENES 80 DEMOSTHENES 86 PITTACUS 18 PITTACUS 18 AESCHYLUS 173 ANONYMOUS 73 BIBLE 368 DEMOSTHENES 52 EURIPIDES 104 EURIPIDES 154 EURIPIDES 336 HOMER 207 HOMER 300 HOMER 305 MENANDER 136 MENANDER 201 PHILEMON 45 PHILEMON 51 PLATO 407 SOLON 51 SOPHOCLES 142 SOPHOCLES 202 SOPHOCLES 219 ANTIPHANES 15 BIBLE 323 DICAEOGENES 2 EURIPIDES 336 EURIPIDES 396 EURIPIDES 435 EURIPIDES 480 HESIOD 24 HESIOD 25 HOMER 260 ISOCRATES 4 MENANDER 346 PITTACUS 12 PLATO 147 PLUTARCH 105 PLUTARCH 106 ALEXANDER 7 ARISTOTLE 66 EPICLETUS 69 PITTACUS 15 PLOTINUS 3 PLUTARCH 62 PLUTARCH 63 THUCYDIDES 98 BIBLE 86 ANTIPHILUS 4 ANTISTHENES 8 ARISTOTLE 35 ARISTOTLE 238 DEMOCRITUS 7 DIONYSIUS HAL 4 EURIPIDES 236 MENANDER 318 MOSCHION 2
Painful nature shuns the p., seeks the pleasant your lot is p. I admit love the sweetest, most p. thing it is p. to join fools in their folly a bad reputation is p. to bear fiction turns from the p. to the pleasant Painter theme itself is part of the painter's skill no p. could paint such beauty as truth Painting writing is very like p. p. preserves a solemn silence p. enhanced and embellished by Athens a perfectly naturalistic p. p. is silent poetry, poetry is eloquent p. he makes his narration like a p. Palace watchman on the p. roof his glistening p., imperishable for ever Palm the first p., the first laurel-tree Pan P. invented the cross-flute Pan's pipe shall bring drowsiness the great god P. is dead P., lord of the dance the gods delight in I dare not pipe at noon for P. rests Panegyric p. is a recital of a particular exploit dividing line between history and p. Panic best way of putting the enemy in a p. large armies subject to unaccountable p. general p. to overshadow their own Paper p. of greater value than writing on it Paradise today shalt thou be with me in p. Paradox the Liar Paradox the Liar Paradox the Known-Unknown Paradox	ARISTOTLE 137 EURIPIDES 118 EURIPIDES 151 EURIPIDES 283 HESIOD 69 PLUTARCH 166 DEMETRIUS 7 PHILEMON 13 PLATO 185 PLATO 185 PLUTARCH 194 PROVERBIAL EXP 16 SIMONIDES 44 THUCYDIDES 156 AESCHYLUS 1 HOMER 175 EURIPIDES 107 BION SMYRNA 7 PLATO 382 PLUTARCH 165 SOPHOCLES 27 THEOCRITUS 2 ARISTOTLE 25 LUCIAN 16 BRASIDAS 5 THUCYDIDES 117 THUCYDIDES 142 SOCRATES 64 BIBLE 137 EPIMENIDES 1 EUBULIDES 1 EUBULIDES 2		

- p. for things alien are not best
soars with undimmed and unwearied p.
when she was young and new to p.
averting disturbing p.
even ambition yielded, that master p.
drove headlong into terrible deeds and p.
not every man is able to master his p.
beauty of women incitement to the p.
lack of education is the mother of all p.
every p. is an enemy of salvation
impossible to be free if ruled by p.
cunning was the teacher, p. the killer
of evil p. evil is the end
love is the p. of an idle soul
various p. engendered in human life
- Past**
only power denied to god is to undo the p.
all in the p. judged by the last event
in the p. even rulers lacked wealth
things we will let be as p. and done with
forget the p. though we resent it still
whatever comes from time everlasting
yesterday is gone away
things of yesteryear are always better
ask not for p. roses
- Past – Present**
see also Present, Present – Future
ask not what he is now, ask what he was
fools yearn for p., squander p.
idle to recall doings of the past
all things now are as they were
forget p. years and live the rest
- Past – Present – Future**
see also Future, Present, Present – Future, Today – Tomorrow
what was, what now is, what will be
the p., the pr., and the days to be
p. memory, pr. action, hopes in the f.
p., pr. or impossible f. no one discusses
which is, which was and is to come
worst in the p. is best assurance for f.
declare p., diagnose pr., foretell f.
that were, that were to be, that had been
neither apprehend the p. nor think ahead
older men consider f. as well as past
let the past be an exemplar for the f.
know the p., plan better for the f.
remember p., prepare for pr., face the f.
if not learning now, when should I be?
who sees what is now has seen all things
in f. as in the p. this law shall stand
deduces from the p. what is to come
- Pastime**
love, a p. for the idle
- Path(s)**
see also Road(s), Way(s)
the p. is narrow and great my need
endless are the p. of men seeking glory
there is one p. to happiness for mortals
make his p. straight
make straight the p. of our god
leaving the right and straight p.
this p. just cannot be thought of
tread a straight p.
may I keep to plain p. of life
soul on the right p. may be led astray
he draws aside from the straight p.
when on the high road don't look for a p.
I'll walk a p. straight as a line
- Patience**
bishop must be patient, not covetous
let p. have her perfect work
patient in battle, motionless as clouds
who suffers much injustice patiently
bear your neighbours with p.
bear misfortune patiently
make haste slowly
don't question, possess yourself in p.
- PINDAR 17
PLATO 254
PLATO 377
PLUTARCH 19
PLUTARCH 27
PLUTARCH 46
PLUTARCH 129
PLUTARCH 209
PYTHAGORAS 38
PYTHAGORAS 39
PYTHAGORAS 41
SOPHOCLES 142
SOPHOCLES 241
THEOPHRASTUS 8
THUCYDIDES 81
- AGATHON 1
DEMOSTHENES 2
HERODOTUS 163
HOMER 199
HOMER 215
MARCUS AUR 46
PALLADAS 8
PROVERBIAL 120
PROVERBIAL 141
- ARISTOTLE 305
DEMOCRITUS 96
HERODOTUS 172
MARCUS AUR 63
PALLADAS 8
- ANAXAGORAS 7
ANONYMOUS 57
ARISTOTLE 146
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BIBLE 285
DEMOSTHENES 18
HIPPOCRATES 30
HOMER 3
HOMER 21
HOMER 50
ISOCRATES 23
ISOCRATES 41
ISOCRATES 76
LACYDES 1
MARCUS AUR 46
SOPHOCLES 100
SOPHOCLES 200
- DIOGENES 10
- ALCMAN 5
BACCHYLIDES 8
BACCHYLIDES 25
BIBLE 5
BIBLE 362
ORACLES 30
PARMENIDES 2
PINDAR 13
PINDAR 35
PLOTINUS 4
PROVERBIAL 59
PROVERBIAL 149
THEOGNIS 58
- BIBLE 260
BIBLE 271
HOMER 78
MENANDER 24
PITTACUS 5
PLATO 276
POLYAENUS 1
SOPHOCLES 20
- Patient(s)**
see also Doctor(s), Physician(s)
p. must co-operate with the physician
attend to p. clothing, hair, nails, scent
true physician considers good of his p.
- Patriots**
true p. and fighters, their fathers' offspring
- Pay**
men always want more p.
it is wise to p. the worker well
- Payment**
is there anyone who hasn't a single penny?
render p. according to one's toil
- Peace**
see also War – Peace
a frugal meal eaten in p.
sweet p. bringing wealth to mortals
I think of my fields, yearn for p.
p., so rich in wealth
p. creates wealth and songs for men
I came not to send p., but a sword
on earth p., good will toward men
now lettest thou thy servant depart in p.
p. be unto you
Jesus saith, p. be unto you
the fruit of the spirit is love, joy, p.
let him seek p., and ensue it
in p. he who ploughs will also reap
in p. wealth provides delights
happiness is to be at p. in mind and soul
there is no enemy near, all is full of p.
may I pass my hoary age in p.
oh P., how alas! thou delayest
p., the fairest of beings divine
not satisfied to remain at p.
p. nurtures children
and may their wealth and p. abound
p. maintains the farmer well
men of p. are not safe
a blessing is p., living in the country
p., how benevolent a goddess
p. gives children, friends, wealth
p. and goodwill among men is best
beauty of education always leads to p.
p. with disgrace is most infamous of all
p. with honour fairest of possessions
our concern be p. of mind
not living in p. nor allowing others
in p. men have gentler feelings
could have p. but were greedy for more
states happiest that enjoy the longest p.
- Peacemakers**
blessed are the p.
- Pearls**
neither cast ye your p. before swine
- Pebbles**
p. of every imaginable hue
- Peers**
associate with your p.
- Peg**
drive out one p. with another
- Peleus**
P. and the fairest Nereid made love
- Peloponnesian(s)**
the war between the P. and Athenians
here then begins the P. war
- Pen**
a p. that needs no ink
- Penalty(ies)**
see also Death Penalty, Fine(s), Punishment(s)
for this I pay the p., riveted in fetters
p. for fraud is ten times the amount
p. for bribes is ten times the amount
no p. for false oaths taken in love
is he who pays the p. relieved?
not paying the p. greatest among evils
death not final p., not a deterrent
p. for refusing to participate in politics
a p. which it is impossible to escape
- HIPPOCRATES 33
HIPPOCRATES 36
PLATO 211
- SONGS 10
- ARISTOTLE 215
EURIPIDES 311
- LUCIAN 5
PHOCYLIDES PS 6
- AESOP 41
ANONYMOUS 80
ARISTOPHANES 1
ARISTOPHANES 160
BACCHYLIDES 20
BIBLE 46
BIBLE 117
BIBLE 118
BIBLE 141
BIBLE 182
BIBLE 241
BIBLE 278
CALLIMACHUS 20
CRANTOR 1
DIOGENES 34
EPICETUS 36
EURIPIDES 443
EURIPIDES 458
EURIPIDES 458
HERODOTUS 15
HESIOD 31
HOMER 401
MENANDER 123
PERICLES 46
PHILEMON 11
PHILEMON 12
PHILEMON 12
PLATO 41
PLUTARCH 208
POLYBIUS 5
POLYBIUS 5
THEOCRITUS 19
THUCYDIDES 11
THUCYDIDES 95
THUCYDIDES 108
XENOPHON 92
- BIBLE 12
- BIBLE 31
- PAUSANIAS (2) 1
- SEVEN SAGES 14
- PROVERBIAL 146
- ALCAEUS 7
- THUCYDIDES 1
THUCYDIDES 28
- GREGORY NAZ 5
- AESCHYLUS 92
ARISTOTLE 10
ARISTOTLE 11
HESIOD 75
PLATO 17
PLATO 18
PLATO 129
PLATO 216
PLATO 337

PENALTY(IES)

- death p. for adultery and drunkenness the arrogant in speech escape p.
paying a heavy p. for a brief pleasure
mankind has invented a range of p.
- Penelope**
desired P. but slept with her maids
by day I wove, by night I unwove it
all mankind to praise faithful P.
engage in futile toil like P.
- Penury**
see also Poor, Poverty, Rich – Poor
death numbs the sense of p. and pain
only the country hides our p.
p. is the daughter of surety
hunger and p. kill love
p. misleadeth a man to evil-doing
p. the mother of perplexity
- People**
see also Citizen(s), Crowd(s), Hoi polloi – the many, Individuals, Mob, Multitude, Person(s) etc.
a p.'s voice charged with wrath
the p.'s voice is a mighty power
you are the state, you are the p.
counselling wisely for the common p.
a ruler should remember that he rules p.
p. in the town began to stir
win p. with words they like to hear
stopping p. seeing through your crimes
p. enjoy being flattered and deceived
p. delight in what is unlike themselves
authority rests with the p.
most p. are bad
expedient, that one should die for the p.
the p. rose up as one man
most p. are afflicted by a lack of taste
democratic p. to strive for equity
p. delight in finding excuses for their faults
I accept what the simple folk believe
p. love to talk about the fortunate
the p. hate excessive eagerness
p. persuaded by evil speakers
city not ruled by a single man, the p. rule
war to be voted on by the p.
never expel who is trusted by the p.
p. learn nothing from what they meet
end monarchy, increase power of the p.
I'd rather have p. safe than perishing
be mindful of the voice of the p.
what land is this, who are the p.?
led p. rather than be led by them
steer your p. with the rudder of justice
p. will live together in towns
p. used public moneys for entertainments
undiluted freedom renders the p. unruly
difficult task to bridle an exalted p.
p. busy with politician's private affairs
p. are chiefly to be drawn by the ears
gave p. privileges as they have right
p. follow leaders best when not pressed
p. to obey the rulers, rulers obey the law
kind of life that p. will impose upon you
tower and castle to an empty-minded p.
most p. do not bother to find the truth
watch p. carefully before they revolt
the p. are the best judges
the p. were depressed and afraid
p. uphold offices involving receipt of pay
- Perception**
conscious that we are perceiving
doubly perceptive are the educated
everything exists, if perceived by mind
blinded is our p. of the future
like a viper unperceived
- Perfect**
be ye therefore p.
if thou wilt be p., sell that thou hast
when the p. comes, the part vanishes
my strength is made p. in weakness
let patience have her p. work
- ROMULUS 2
SOPHOCLES 359
THUCYDIDES 75
THUCYDIDES 79
- GORGIAS 10
HOMER 375
HOMER 400
PLATO 169
- AGATHIAS 3
AMPHIS 3
EPICHRMUS 9
MENANDER 218
THEOGNIS 27
THEOGNIS 27
- AESCHYLUS 12
AESCHYLUS 24
AESCHYLUS 164
AESCHYLUS 172
AGATHON 7
APOLLONIUS RHOD 11
ARISTOPHANES 96
ARISTOPHANES 99
ARISTOPHANES 101
ARISTOTLE 43
ARISTOTLE 233
BIAS 6
BIBLE 167
BIBLE 326
CLEOBULUS 1
DEMOSTHENES 63
EPICTETUS 78
EURIPIDES 61
EURIPIDES 194
EURIPIDES 265
EURIPIDES 270
EURIPIDES 326
EURIPIDES 335
EURIPIDES 489
HERACLITUS 7
HERODOTUS 75
HOMER 9
HOMER 124
HOMER 335
PERICLES 53
PINDAR 68
PLATO 224
PLUTARCH 9
PLUTARCH 61
PLUTARCH 65
PLUTARCH 183
PLUTARCH 185
SOLOON 6
SOLOON 7
SOLOON 70
SOPHOCLES 209
THEOGNIS 18
THUCYDIDES 5
THUCYDIDES 84
THUCYDIDES 144
THUCYDIDES 155
XENOPHON PS 1
- ARISTOTLE 148
MENANDER 205
METRODORUS 1
PINDAR 60
SOPHOCLES 92
- BIBLE 23
BIBLE 64
BIBLE 224
BIBLE 238
BIBLE 271
- every good and p. gift is from above
the imperfect cannot grasp the p.
p. diagnosis, p. treatment
art only p. when it looks like nature
being is whole, unique, and p.
make the deficient as p. as possible
universe is p., ageless and unailing
- Perfection**
p. of soul remedies faults of body
diligence leads to p.
p. in everything is impossible
seek p. in virtue rather than in wealth
- Performers**
give superior instruments to best p.
- Performing**
we've done enough p. for today
- Perfume**
see also Fragrance, Scent
breathing balmy odours
old women should not be perfumed
p. of frankincense hover above the land
a perfumed ass
- Pericles**
Olympian P. thundered and lightened
P. caused a hurricane of war
P. respected the liberty of the people
no citizen wore black because of me
beware P., you govern free men
two men courting for his daughter's hand
- Perish – Perishing**
see also Dead, Death
nothing perishes completely
all things originate and p. in infinity
who use sword shall p. with the sword
may thy money p. with thee
let my life p. with the Philistines
which city has perished?
in one day all Trojans perished; so did I
nothing that comes into being perishes
I'd rather have my people safe than p.
then wouldst thou p. of an evil fate
on a razor's edge whether we live or p.
we either save our ships or p.
may all thus p. who do the like again
- Perjury**
see also False, Liar(s), Lie(s) – Lying
from taking oaths come p. and impiety
shun p., speak out for truth
a perjured judge, a corrupt magistrate
- Perplexity**
present outlook gives rise to much p.
p. steers their intelligence astray
hoping to conceal his own p.
the p. of realizing he did not know
all our lives are set in danger and p.
penury the mother of p.
- Persecute**
Saul, Saul, why persecutest thou me?
being persecuted, we suffer it
- Perseverance**
see also Persistence
persevere once you have started
p. is more efficacious than violence
- Persia**
borders of P. and heaven the same
land-locked heart of the Ecbatana plain
- Persian(s)**
P. law for anarchy after a king's death
P. claim Asia as their own, Europe not
P. discuss gravest matters when drunk
P. deem themselves to be the best of men
P. consider lying the worst offence
you surpass all P. ever to be
helmsman who caused death of many P.
seduce us to go over to the P. side
P. who came after our barley-cake
our fathers withstood the P.
P. made their onslaught upon the Greeks
P. attack on virtually all nations of Europe
- BIBLE 272
HERMES TRIS 1
HIPPOCRATES 78
LONGINUS 11
PARMENIDES 6
PLATO 66
PLATO 353
- DEMOCRITUS 86
PLUTARCH 110
PLUTARCH 125
SOCRATES 13
- ARISTOTLE 235
- ARISTOPHANES 65
- ANACREONTEA 3
ARCHILOCHUS 18
PINDAR 115
PROVERBIAL 112
- ARISTOPHANES 8
ARISTOPHANES 118
PERICLES 52
PERICLES 60
PERICLES 61
PERICLES 62
- ANAXAGORAS 8
ANAXIMANDER 5
BIBLE 89
BIBLE 189
BIBLE 325
CALLIMACHUS 25
DIOSCORIDES 1
EURIPIDES 520
HOMER 9
HOMER 59
HOMER 140
HOMER 195
HOMER 247
- PHILON 1
PHOCYLIDES PS 3
PLUTARCH 187
- DEMOSTHENES 26
PARMENIDES 5
PLATO 35
PLATO 153
SOPHOCLES 264
THEOGNIS 27
- BIBLE 190
BIBLE 210
- BIAS 7
PLUTARCH 72
- HERODOTUS 115
PLATO 378
- ANONYMOUS 92
HERODOTUS 4
HERODOTUS 32
HERODOTUS 36
HERODOTUS 33
HERODOTUS 116
HERODOTUS 161
HERODOTUS 167
PAUSANIAS (I) 2
PERICLES 10
PLATO 59
PLATO 59

- at Marathon chastised Asia's pride PLATO 145
- Persistence**
see also Perseverance
 constant dropping wears away a stone PROVERBIAL 28
 the reckless p. of a fly PROVERBIAL EXP 12
 p. got the Greeks inside Troy THEOCRITUS 32
- Person(s)**
see also Individuals, People
 a state consists of a multitude of p. ARISTOTLE 204
 p. all alike do not constitute a state ARISTOTLE 204
 rational and irrational vary for each p. EPICTETUS 13
 be one and the same p. throughout life MARCUS AUR 68
 no single p. is entirely self-sufficient SOLON 62
- Personal**
 each of you angles for a p. profit ARISTOPHANES 67
 p. advantage, not politics divide men LYSIAS 6
- Persuade**
see also Convince
 p. the sea wave not to break AESCHYLUS 139
 p. you to consider all that's foul is fair ARISTOPHANES 57
 even if you p. me, you won't p. me ARISTOPHANES 153
 almost thou persuadest me BIBLE 197
 no hope to p., no sense in arguing EPICTETUS 95
 people persuaded by evil speakers EURIPIDES 270
 deceiving with soft, persuasive words HOMER 249
 to lead a people is to p. them by reason PLUTARCH 185
- Persuasion**
 silence not by contradicting, only by p. ANTISTHENES 5
 p. the opposite of force and necessity ARISTOTLE 30
 win by p., not by force BIAS 12
 in p. reasoning is far stronger than gold DEMOCRITUS 22
 p. stronger inducement to virtue than law DEMOCRITUS 82
 use of force rather than p. DEMOSTHENES 103
 p. has only one temple, speech EURIPIDES 386
 correct a child by p., not by punishment MENANDER 124
 p. by words is the greatest blessing PLATO 13
 rhetoric is a producer of p. PLATO 14
 people are chiefly to be drawn by the ears PLUTARCH 185
 marvellously strong is the face of p. SOPHOCLES 373
 p. moves fast when driving men to evil SOPHOCLES 375
 two gods join me, P. and Compulsion THEMISTOCLES 15
- Persuasiveness**
 p. depends on several circumstances PYRRHON 2
- Pestilence**
see also Plague(s)
 the worst p. of our time EURIPIDES 329
- Pets**
 shedding tears for her p. ANYTE 3
- Pettiness**
 this bitterness betrays a p. of spirit MENANDER 25
- Petty**
 asking p., unimportant questions PLATO 21
- Phantom(s)**
see also Ghost(s)
 p. of dreams o' the world below ANONYMOUS 27
 sheer folly and perversity to fight this p. DEMOSTHENES 32
 our soul and p., but no intellect withal HOMER 233
 the p. of men outworn HOMER 319
 only dreams amid the p. of virtue PLUTARCH 197
- Phenomena**
 p., sightings of what is not apparent ANAXAGORAS 10
- Phidias**
 I belong to P. PHIDIAS 1
 or P. went to heaven to see god himself PHILIPPUS THES 2
- Philanthropy**
see also Charity
 you have surpassed all men in p. ARISTEAS 2
 give to those in need PHOCYLIDES PS 10
- Philip of Macedon**
 Alexander assisted less by his father ALEXANDER 10
 sheer folly and perversity to fight P. DEMOSTHENES 32
 P. would never have ruled over Greece DEMOSTHENES 98
 Philip's gold took the cities of Greece PLUTARCH 4
- Philippi**
 meet me at P. JULIUS CAES 7
- Philosopher(s)**
 p. good at words, foolish at deeds ANAXIPPUS 1
 p. words hurt as an open wound ARISTONYMUS 2
 p. concerned with determining truth ARISTOTLE 18
- all p. of an atrabilious temperament ARISTOTLE 287
 p. talk unexpected, not unreasonable CLEANTHES 11
 p. say the noblest, practice the basest DIODORUS SIC 2
 shall I show you the sinews of a p. EPICTETUS 45
 p. to get rid of self-conceit EPICTETUS 47
 leave the lecture-room of a p. in pain EPICTETUS 54
 the lecture-room of the p. is a hospital EPICTETUS 54
 p. spend much time on this investigation PHILEMON 11
 p. wish to speak laconically PLATO 205
 a truly good future ruler to be a p. PLATO 227
 until p. are kings or kings p. PLATO 250
 passion of p. the desire to know PLATO 332
 p. investigating the nature of all PLATO 335
 a beard does not make a p. PLUTARCH 154
 ridiculing all p. past and present TIMON 1
- Philosophize**
 you say one must p. ARISTOTLE 323
 either p., then, or say farewell to life ARISTOTLE 324
- Philosophy**
 ill-timed p. equals silliness ANONYMOUS 18
 advantage gained from p. ANTISTHENES 17
 if one is to live with gods, learn p. ANTISTHENES 21
 similar is quibbling in p. ARISTON CHIOS 5
 choose politics, p. or enjoyment ARISTOTLE 17
 p. is the science of truth ARISTOTLE 64
 all else except p. seems to be nonsense ARISTOTLE 324
 from p. I gained ability to do right ARISTOTLE 338
 history is p. teaching by examples DIONYSIUS HAL 33
 p. helped to accept change of fortune DIONYSIUS II 1
 oh, p. and your tyrannical commands EUPHRATES 1
 those who do not care for p. GORGIAS 10
 the Greeks took a philosophical view JOHN CHRYS 4
 p., the highest kind of art PLATO 163
 those who pursue p. study dying PLATO 165
 no proper speech without p. PLATO 184
 love of learning and p. are the same PLATO 226
 illiberal spirits have no place in true p. PLATO 253
 p. is much more vicious than a viper PLATO 326
 grip of p. on young and eager souls PLATO 326
 p. begins in wonder PLATO 332
 p. a gift from the gods never surpassed PLATO 361
 p. is the desire for knowledge PLATO 399
 rulers learn true p. PLATO 405
 inquiry is the beginning of p. PLUTARCH 102
 p. the crowning act of all education PLUTARCH 126
 p. alone is the remedy for the mind PLUTARCH 127
 able to combine political ability with p. PLUTARCH 130
 pursuing public affairs and p. is the same PLUTARCH 170
 p. the blood and flesh, logic the sinews POSIDONIUS 1
 the image of p. as a living creature POSIDONIUS 1
 p. to expel evil from the soul PYTHAGORAS 45
 spending my life in p. SOCRATES 7
 as long as I live I shall never give up p. SOCRATES 9
 when will he use p. seeking for it now? XENOCRATES 1
- Phoenicians**
 P. invented writing, aid to thought CRITIAS 1
 P. abducted the Greek king's daughter HERODOTUS 2
- Physician(s)**
see also Doctor(s), Medical, Occupation(s) – Profession(s), Patient(s)
 prefer being a bad poet than a good p. ARCHIDAMUS III 1
 they that be whole need not a p. BIBLE 40
 p., heal thyself BIBLE 119
 healer of others, full of sores himself EURIPIDES 556
 the p. is the servant of the art HIPPOCRATES 32
 patient must co-operate with the p. HIPPOCRATES 33
 nature is the first p. HIPPOCRATES 38
 a surgeon is worth many other men HOMER 157
 many treatments discovered by p. ISOCRATES 57
 p.'s occupation, taught from heaven LUCIAN 7
 surgeons ready for emergencies MARCUS AUR 11
 a chattering p. is yet another illness MENANDER 236
 speech, p. for a suffering soul MENANDER 285
 too many p. have destroyed me MENANDER 301
 true p. is not a mere moneymaker PLATO 211
- Piety**
see also Impiety
 p. requires us to honour truth above friends ARISTOTLE 84
 all shame be dead and all men's p. SOPHOCLES 147

Pig(s) – Swine

epitaph to a p. ANONYMOUS 147
neither cast ye your pearls before s. BIBLE 31
as an ornament in a swine's snout BIBLE 350
a p. delights in dung and filth CLEMENT 8

Pigeon(s)

pretty p. tell me whither speeding ANACREONTEA 3
p. hearts grown cold, their wings droop SAPPHO 13

Pilate

P. saith unto him, what is truth? PILATE 3
P. saith unto them, behold the man PILATE 4
what I have written, I have written PILATE 5

Pillars

Atlas who holds the p. of heaven HOMER 248

Pillars of Heracles

from the P. to India the sea is one ARISTOTLE 170
venture not beyond the P. PINDAR 16
Atlantis in front of the straits of the P. PLATO 344

Pilot

see also Captain, Helmsman
take thy seat amidships, pilot's task is thine ORACLES 3

Pine

the p. whistling in the breeze ANONYMOUS 25
hidden in leafy boughs of oak or p. EURIPIDES 307
sit by the high-foliaged voiceful p. PLATO 382
sweet music in that pine-tree's whisper THEOCRITUS 1

Pipe

p. for me, piper ANONYMOUS 84
make your own p.; 'tis no arduous task BION SMYRNA 4
thou art my harp, p. and temple CLEMENT 3
Pan's p. shall bring drowsiness PLATO 382
the sweet p. and cithara mingled SAPPHO 15

Pirates

the wind is never against p. SOPHOCLES 265

Piteous

yield to anger and suffer a p. end EURIPIDES 366

Pity

p. may apply if he acted in ignorance ARISTOTLE 98
incidents arousing p. and fear ARISTOTLE 183
no one deserves p. who shows no p. DEMOSTHENES 77
p. that becomes free citizens DEMOSTHENES 80
bring with you p., pardon, benevolence DEMOSTHENES 86
better be envied than pitied HERODOTUS 67
heart not made of iron, know what p. is HOMER 279
showing neither p. nor shame LUCIAN 20
as soon as p. is shown gratitude dies MENANDER 86
better to be envied than pitied PINDAR 67

Place

p. of murder and wrath and plagues EMPEDOCLES 21
I wept when I saw this strange p. EMPEDOCLES 21
turn the whole p. upside down EURIPIDES 56
p. a man where he may serve best EURIPIDES 318
there's no p. like home HESIOD 47
recall some p. and wish I were there HOMER 193

Plague(s)

see also Pestilence
strange place of a multitude of p. EMPEDOCLES 21
the p. that struck Athens THUCYDIDES 41
appeals to oracles were all futile THUCYDIDES 41
catastrophe was so overpowering THUCYDIDES 42
money and life equally ephemeral THUCYDIDES 43
all fear of god or law was renounced THUCYDIDES 44

Plan – Planning

see also Scheme(s), Stratagems
better to p. before than repent later DEMOCRITUS 35
a well-laid p. leads to a happy issue HERODOTUS 143
an evil p., most harmful to planner HESIOD 34
you and I must have some p. of action HOMER 137
know the past, p. better for the future ISOCRATES 41
do not announce your p. beforehand PITTACUS 13
attention to p. brings best results PLATO 106
fortune made better plans XENOPHON 5

Planets

see also Earth, Stars and Constellations
p. surround the sun's torches PROCLUS 2

Plant(s)

see also Flower(s), Mushrooms, Myrtle, Root(s), Tree(s),
Vine(s) etc.
p. no tree earlier than the vine ALCAEUS 16

amid thistles and noxious weeds ANONYMOUS 33
poppies, lamps, myrrh and aromatic p. ANONYMOUS 143
as the dew melts round p. APOLLONIUS RHOD 13
we kill the ravishers of p. ARISTOPHANES 33
the fig trees that I planted myself ARISTOPHANES 117
go fill yourself with hellebore ARISTOPHANES 145
p. exist for the sake of animals ARISTOTLE 199
birds love figs but will not p. them ATHENAEUS 2
who planteth and eateth not the fruit BIBLE 217
said the laurel tree to a thorny bush CALLIMACHUS 24
burned were the lotus and the galingale HOMER 227
myrtle and roses and tender bay IBYCUS 5
love occurs even in the world of p. PLATO 304
a hardy p. will take root everywhere PLUTARCH 31
as farmers support young p. with stakes PLUTARCH 116
ivy attaching itself to any support PLUTARCH 161
seeds of p. assimilate to where they live PLUTARCH 172
delicate thyme, blossoming sweet clover SAPPHO 25
the nightingale in the wine-dark ivy SOPHOCLES 224
thick with leaves and berry-clusters SOPHOCLES 225
may you sleep in nettles THEOCRITUS 18
planted some of the garden himself XENOPHON 77

Plant(s) – Vegetable(s)

see also Fruit
within the fennel-stalk the stolen fire AESCHYLUS 92
radish, endive, fennel, lettuce, asparagus AMMIANUS 1
ye pay tithe of mint, anise and cummin BIBLE 73
purge-plants and onions and garlic HERODOTUS 57
when the mallow dies or the parsley MOSCHUS 1
chick-peas, cabbage, sprats and lettuces PHILODEMUS 3
cabbage, twice over, is death PROVERBIAL 27
keep your hands off beans PYTHAGORAS 30

Plataea – Plataeae

after Salamis and before the battle of P. PLUTARCH 7
at P. we fought for Greece's freedom SIMONIDES 4

Plataeans

P. manned ships out of mere valour HERODOTUS 153

Plato

I am the image of swift P.'s spirit ANONYMOUS 39
P., teaching the mind to walk in ether ANONYMOUS 62
P. is dear to me, but dearer still is truth ARISTOTLE 84
he just finished reading P.'s *Paedo* CALLIMACHUS 29
plucked cock is P.'s man DIOGENES 2
P.'s epitaph by Diogenes Laertius DIOGENES LAE 1
P. helped to accept change of fortune DIONYSIUS II 1
P.'s good fortune is not to marry PHILIPPIDES 1

Play(s)

see also Actor
p. cuts from Homer's mighty dinners AESCHYLUS 219
forbade for ever the acting of that p. HERODOTUS 105
I've written the p., the plot's worked out MENANDER 347
life is a stage, a p.; so learn thy part PALLADAS 7

Play – Playing

see also Amusement, Leisure, Recreation, Relaxation, Rest, Sport
the miserable sport of every wind AESCHYLUS 95
mischievous Eros plays like a child ALCMAN 3
p. in order that you may work ANACHARSIS 3
before death I shall p. and laugh ANACREONTEA 11
just as young girls p. with a ball APOLLONIUS RHOD 19
eternity is a child at p. HERACLITUS 25
go mad without a fair share of sport HERODOTUS 60
why do you p. at forbidden games? JOHN CHRYS 5
p. is a holiday for the mind JULIAN APOS 2
Eros played away my soul MELEAGER 11
with the foolish we should p. the fool MENANDER 62
a child must p. at building houses PLATO 45
educate a child by using his playtime PLATO 47
man should spend his whole life at p. PLATO 111
children's lessons to take form of p. PLATO 266
p. now, young spirits POMPEIUS MACER 1
p. sly to another fox PROVERBIAL 156
p. throughout our lives SIMONIDES 48

Pleasant

speak to rulers as pleasantly as possible AESOP 60
all p. things for which she cared APOLLONIUS RHOD 9
nature shuns the painful, seeks the p. ARISTOTLE 137
good action is especially so if p. to all EURIPIDES 215
live pleasantly, without distress EURIPIDES 391
be p. to all but associate with the best ISOCRATES 11

- fiction turns from the painful to the p
giving advice propose not what is p.
you like p. news, or else you turn sour
- Please – Displease**
of all, most difficult is to p. the many
to p. the multitude is to d. the wise
in great matters it is hard to p. all
not p. with the sharpness of your tongue
there is no way to p. everyone
- Pleasure(s)**
see also Delight(s)
contempt for p.
three p., eat, drink and love
what in life gives greater p.
old men seek p. in conversation
the taste of something new redoubles p.
without p. there's nothing left but to die
continence is not to carry p. to excess
some say that p. is the greatest good
wisdom, excellence, p. are in the soul
the greatest p. lies in present action
there is a p. to each of the senses
do we desire life for the sake of p.
there is no p. without activity
work with p., better discernment
man alone takes p. in odours of flowers
abundance of everything brings no p.
thou hast created all things for thy p.
prevail over p.
p. differs from man to man
untimely p. produce aversion
indulgence gives birth to p. of badness
p. comes from seeing noble deeds
do not seek every p., choose beauty
rarest p. give the greatest joy
pain was mingled with p.
stay not in the game if it gives you no p.
p., alpha and omega of a blessed life
impossible to live well without living in p.
p. reaches limit in the removal of pain
putting p. before virtue
as much p. in great things as in small
from whence did this p. come
who does not take p. in childish toys
there's brief enjoyment in dishonourable p.
no one has acquired fame through p.
refrain from the pursuit of p.
p. greatest, expense least when all share
control gain, temper, p., pain
rulers provide p. for themselves
all work for either p. or gain or honour
love of money and p. enslaves us
what p. would there be without love
Cypris takes no p. in virgins
high-minded, master of p.
the p. soon goes but the evil remains
p. are transient, honours are immortal
facing danger knowing the p. of life
thirdly, I pray for p., then to have no debts
p. is a foolish counsellor
p. and pain drag us to opposite actions
p. and pain close to each other
life of p. is victor over life of wisdom
life combining p. and wisdom is best
indulging in the p. of the moment
harmony not given as an aid to p.
p. in excess warden of soul's diseases
p. is god to the foolish
to rule p. by reason marks the wise
what human life is desirable without p.
deprived of other p. old age still loves gain
happiness is p. you do not regret
avoid p.; they only beget sorrow
it is a p. to be always among Greeks
there is no p. like a glad surprise
the p. disappear and know not where
finish unwelcome task as if a p.
let men derive all p. they can
do not take p. when the p. is not right
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SOPHOCLES 243
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SOPHOCLES 345
SOPHOCLES 351
- p. which life boasts are only seeming
spend money quickly and on p.
paying a heavy penalty for a brief p.
p. in any occupation is devotion to it
- Pledge(s)**
see also Oath(s)
give a p., and suffer for it
p. not confirmed by divine law
- Plenty**
the horn of p.
- Plot**
p. of a length that can be remembered
p. is part of the poet's skill
let him p. anything against me
I've written the play, the p. is worked out
- Plough – Ploughing**
see also Agriculture, Farming
when mischief ploughs the crop is death
Pleiades tell the coming of p.-time
in peace he who ploughs will reap
a princely hand is skillless at the p.
turn a poor farmer from p. to politics
sign of ploughing-time and wintry rains
p. with a silver ploughshare
tilled year after year with horse-drawn p.
- Plutus – Wealth**
see also Rich, Wealth
all crafts originate from you, P.
let P. divide his favours out equally
- Poem(s)**
see also Poetry, Song(s), Verse(s)
p. are sweeter for being short
many critics will tear my p. to pieces
taught p. by the Muse
such p. as Homer and Hesiod left us
applaud the art, not the action in a p.
- Poet(s)**
see also Author(s), Minstrels, Singers, Writer
p. nowadays compose wretched songs
rather a bad p. than a good physician
not for p. to abuse one another
how beneficial the noble p. have been
all p. of an atrabilious temperament
as certain of your p. have said
the old p. did not wholly speak the truth
a p.'s fiction should be plausible
blessed p. of old, now no room to create
plot is part of the poet's skill
what a p. writes with enthusiasm is sublime
many a song shall p. make
p. singing of women's sinful loves
love teaches p. untouched by Muses
p. deserve respect and honour
unworthy p. chatter like ravens
p. need interpreters for the crowd
p. is a strange fellow, winged, sacred
a p. under the sway of the Muses
no p. will sing enough praise of heaven
p. are fond of their poems
this p., Homer, the educator of Greece
once love touches him, anyone's a p.
many the lies the p. tell
no grief in a house serving the Muses
not a good p. if you sing out of tune
- Poetry**
see also Poem(s), Song(s), Verse(s)
p. is more philosophical than history
judge p. by the canons of art
p. product of sleepless nights
he knew well how to write p.
p. written with divine inspiration
neglect p. and kill the future
don't quote p., it is a sign of weakness
praise old wine, and p. when young
unable to create p. unless inspired
the gates of the Muses are open
p. is eloquent painting, painting is p.
- Point**
fine for anyone speaking beside the p.
- THEOPHRASTUS 16
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THUCYDIDES 75
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- SEVEN SAGES 1
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- PROVERBIAL EXP 1
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- AESCHYLUS 156
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SIMONIDES 44
- AESCHINES 3

POINT

- many times has a fool spoken to the p.
this p. beats as if endowed with life
the salient p.
draw a straight line from any p. to any p.
best of prattlers unable to speak to the p.
a man of few words, keeping to the p.
to speak much or to the p.
- Poison**
see also Drug(s), Medicine(s)
the simple way of p.
Socrates' jailor handing him the p.
- Poles**
axis ending in two p. on either side
- Policy**
from your p. do not wholly banish fear
one favours this p., another that
choose the safest p., not the easiest
support the best, not the easiest p.
no difficult task to teach you the best p.
how can he guide a city in sound p.
kept them busy so as not to question p.
it is sound p. not to perpetuate hatred
war depends on money and wise p.
- Policymaking**
it is bad p. that afflicts this city
- Political**
the p. man chooses noble actions
man is a p. and house-holding animal
in household the origins of p. organisations
man is by nature a p. animal
a historian must have p. understanding
p. skill serves the common good
p. contests absurd in old age
combine p. ability with philosophy
study of history a training for p. life
- Politician(s)**
see also Statesman – Statesmen
all bad characteristics of a popular p.
under every stone lurks a p.
the p. is bent on noble actions
people think that all p. are busybodies
p. aim at power and glory
all p. of an atrabilious temperament
p. hold the purse-strings and manage all
a politician's oath is as a prostitute's
generals hand over a captured city to p.
p. greet everyone they meet
people busy with all p. private dealings
p. scrutinized for their words and actions
what p. are, such are the citizens
- Politics**
choose p., philosophy or enjoyment
choose p. for the sake of money
to promote friendship is the task of p.
the good of man is the objective of p.
the aim of p. is happiness
if you act wickedly or rightfully in p.
all was won in p. by eloquence
turn a poor farmer from ploughs to p.
personal advantage, not p. divide men
if the good don't take up p. inferiors rule
less than three talents before entering p.
women in housekeeping, not in p.
in p. the new must prevail over the old
- Pollution**
pollute water and you'll never drink
refuse in the street is liable to a fine
the larger river more difficult to pollute
to breathe clean and unpolluted air
no use of poisonous matter tainting water
water is easily fouled
the Cylonian p.
- Pomp**
nakedness better than any scarlet robe
blot out vain p., check impulse
- Pontus**
no nation in P. has aught of cleverness
- ANONYMOUS 90
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PROVERBIAL EXP 8
- EPICTETUS 35
MARCUS AUR 62
- HERODOTUS 86
- Poor**
see also Penury, Poverty, Rich – Poor
p. he was and returned poorer still
the p. think wealth is happiness
state where many are p. is full of enemies
the p. find it difficult to follow reason
give the p. capital to start in business
sell that thou hast and give to the p.
bestow all my goods to feed the p.
the p. expect no changes for worst
a p. man does not forfeit nobility
young, p. and clever at the same time
outrage that p. are excluded from offices
too p. to even keep a dog
a p. man always invites contempt
remember in wealth to succour the p.
p. men's words bear little weight
be not unfavourable to the p. man
when you have wealth give to the p.
never be a relentless creditor to the p.
if the just man is p. or ill or suffering
refuge for all men of low estate
a beggar's pouch is never filled
- Populace**
trust not the p.
- Popularity**
state interests frittered away for short p.
for a moment's p. they made havoc
men always hate what is superior
- Population**
legislators must take the p. into account
- Portion**
in everything there is a p. of everything
- Porus**
Alexander reinstated P. in his kingdom
- Poseidon**
split Poseidon's trident-spear
trident in hand, P. directed the torrent
Poseidon's palace, imperishable for ever
the sea opened a path for P.
P. churned sea with his trident
P. raised a huge and horrid wave
P. patron of the fishermen
- Position**
it is your p., not you, that insults me
it is not p. that honours the holder
- Possession(s)**
I asked for what you don't possess
not another to have what you don't have
now, where did you get this
righteous character a precious p.
not desiring the p. of others
abundance of p. in life is happiness
wealth is the use of it, not possessing it
we possess no more than space of burial
she cast in all she had, even all her p.
all mine are thine, and thine are mine
having nothing, yet possessing all things
be satisfied with what you have
do not grieve for what you have not
miserable he with plenty of p.
greed to possess everything
a man's p. are not his by right
a loyal friend is most precious of all p.
feed the dog lest your p. be stolen
p. may be lost, art lasts forever
virtue a p. that abides with us in old age
not excessive p., enjoy what you have
money mere p. to those able to acquire it
cherish your p. in moderation
public esteem is better than many p.
refrain from coveting others' p.
watch your language rather than your p.
a daughter is a hard-to-deal-with p.
no p. is more valuable than wisdom
the best p. is a plot of land
a state with common p. shall never be
not use another's p. without permission
true opinions are a fine p.
- ARISTIDES 13
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friends have all in common
 self-sufficiency best way of owning p.
 peace with honour the fairest of p.
 common are the p. of friends
 woman to share in all her husband's p.
 no one goes to Hades carrying his p.
 possessing this I have everything
 I have all that I have through you alone
 a friend, more precious than any p.
 the p. of virtue alone are secure
 p. worth less than three talents
 he that owns a lot may suddenly lose all
 a p. for all time
 of all p. best is a true and noble friend

Possible – Impossible

for god everything's easy, nothing i.
 nothing is unexpected, i., or strange
 probable i. better then improbable p.
 living under joint ownership will be i.
 nothing to be gained by discussing the i.
 you are enamoured of things i. to attain
 nothing shall be i. unto you
 with men this is i., with god all is p.
 do not yearn for the i.
 set your judgement on the p.
 sound calculation becomes utterly i.
 nothing is i. to god
 keep extent of your hopes to the p.
 to dare the i. is no sign of wisdom
 i. for corporeal to interpret incorporeal
 i. is what you say; I am amazed
 what is humanly p. is within your reach
 don't consider i. what is merely difficult
 do not expect, then, what is i.
 'to be' is p., and nothingness is i.
 it is i. to win complete happiness
 make the most of what is in your power
 i. to know what another year may bring
 may I still strive for what is p.
 i. to look into the future
 without the one i. to conceive the many
 to declare god to all men is a thing i.
 perfection in everything is i.
 i. to be free if ruled by passions
 if only it were p. to see what he is like
 you are in love with the i.
 nothing p. without giving gifts

Postpone

see also Procrastination

let us not p. our work further
 do not p. being good, setting a date
 remember how often you p. acting
 never p. procuring supplies

Pot

see also Cup, Flask, Jar, Sieve, Vessel
 this p. will serve for many needs
 a p. will not hold a dolphin
 no p. if you don't work the clay
 when the p. boils friendship thrives

Poverty

see also Penury, Poor, Rich – Poor

better p. than wealth with worries
 p. is an ungovernable evil
 p. I will bear easily
 p. and love are my two woes
 to build many houses, a fast way to p.
 p. makes one humble, yet proud
 endure p. with a noble spirit
 not enough to pay for his funeral
 p. with all its woes and miseries
 p. is the parent of revolution and crime
 save the multitude from extreme p.
 do not be ashamed of your p.
 is wise p. or stupid wealth better?
 prefer p. in democracy to any tyranny
 small desires make p. equal to riches
 shared p. is harder than private p.
 bearing p. well is sign of the sensible
 you have passed from affluence to p.

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p. affords some human sympathy
 being above p., obscurity, suffering
 no tyrant hopes for p., all go for riches
 not p. brings sorrow, but desires
 youth is the fairest thing in p.
 in Greece p. is a familiar feature
 two gods haunt us, P. and Hardship
 grief grows old along with p.
 lest you be hurried into p.
 it's hard to suffer p. and old age
 a wise man bears p. best
 p. is not something to be ashamed of
 where neither wealth nor p. exists
 extreme p. or wealth not to be allowed
 p. that drives us into shamelessness
 p. is the parent of meanness
 p. is the mother of invention
 key, door, watchdog useless in p.
 man subject to p. cannot speak or act
 in p. all are seen for what they are
 some hide their worth by p.
 constraint of p. makes bold
 same pursuits can bring p. or riches
 p. and wealth found in the heart

Power

see also Authority, Might – Mighty, Strength, Strong

a wicked person in p. causes disaster
 the people's voice is a mighty p.
 when will the p. of ruin cease?
 every ruler new to p. is harsh
 his p. shall strike and founder
 I will find the p. to act
 mind has the greatest p.
 gold holds p. over men
 give p. to scoundrel or knife to madman
 p. encourages many to wrongdoing
 three ways of life for those in p.
 the powers: authority, wealth, strength
 in oligarchy p. held by a few bad men
 politicians aim at p. and glory
 ostracize those with too much p.
 those in p. pay no heed to justice
 great p. in wealth
 p. to discourage crime
 so that the balance of p. is not lopsided
 the p. of states rests in force of arms
 no one has p. over another's will
 exercise yourself in what lies in your p.
 I found p. in the mysteries of thought
 one man surpasses the next in p.
 wealth holds the greatest p. of all things
 when a glib tongue brings fame and p.
 take heart, there is great p. in justice
 in p. do not turn against your enemies
 a passionate lust for p.
 end monarchy, increase p. of the people
 knowledge of all but p. over nothing
 I have no p. to speak at all
 what subtle art gave thy songs such p.
 all the world lusts after imperial p.
 be not stained by desire for p.
 whatever holds sway is deemed a god
 the incredible has more p. than truth
 king though human was given godlike p.
 p. to pursue what is good and holy
 make the most of what is in your p.
 the wise are better placed to bear p.
 injustice may have more p. than justice
 goodness transcends essence in p.
 tyrant is full of smiles when first in p.
 lust for p. in the rulers
 love wields the mightiest p. of all
 freedom is p. over life, p. over oneself
 the worst result of wealth or p.
 lovers of wisdom come into political p.
 p. reveals every frailty of men
 with an insatiable desire for glory and p.
 the king was bereft of all p.
 all p. lay with the counsellor

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- don't give p. to an uneducated man
greater p. to the father over his son
no sense in actions that exceed our p.
man only proved by exercise of p.
fall from p. at the hands of a man
the p. of fate nothing can withstand
you cannot struggle against those in p.
thou hast no p. o'er me or any man
prefer a king's p. without its cares
where worse has more p. than the better
righteous speech possesses great p.
p. of songs, thing happiest for mortals
right judgement has more p.
Sparta's p. as great as its renown?
all take an opportunity to acquire p.
conceiving hopes greater than their p.
desire for p. was the cause of all evils
do not wait for the attack of a superior p.
- Powerful**
reasoning is the most p. tool in men
laws broken by the rich and p.
Cato's oratory was graceful and p.
not to allow excess in the strong and p.
fear less the p. than the cunning
Greeks hate the more p.
there's nothing more p. than Love
the weak are the prey of the p.
this boy the most p. of all the Greeks
p. exact what they can, the weak yield
- Practice**
p. your trade in misadventure
p. becomes nature itself over time
difficulty not in theory but in p.
natural endowment, study, and constant p.
p. the intellect, not excessive learning
more men become good through p.
get p. in being refused alms
no success without strenuous p.
p. more effective than natural gifts
p. whatever you would make habitual
p. or get used to something else
long p. becomes second nature
p. is the best teacher of the hands
p. is a teacher even to the unrefined
all his life devoted to the p. of virtue
p. only what you will not regret
learn what you are and be such
useless is art without p., p. without art
this be your effort, your p., your desire
we can match their skill through p.
comparing long experience and short p.
- Practise**
endeavour to possess and p. virtue
p. from childhood to be skilled
best education is to p. what you preach
- Praise**
see also Worship
do not hate him whom others p.
p. is a statement of a man's distinction
praised when angry at the right things
p. any mortal who is successful
p. not a worthless man for his wealth
p. him with timbre and dance
every thing that has breath p. the lord
to p. bad deeds is mark of a deceiver
better be praised by others than by self
blush to hear praising words from others
sing hymns of p. to god
singing your p. to the mountain lyre
kinship is falsely praised
hate praiser if p. is beyond measure
p. given to others in one's own interest
how can words sing your p.?
we all p. healthy rivalry
p. a small ship but prefer a big one
who commit offences p. others like them
sweet to hear a father p. his son
not by excessive p. is art improved
ready to p. the famous when dead
- PLUTARCH 202
ROMULUS 4
SOPHOCLES 50
SOPHOCLES 61
SOPHOCLES 106
SOPHOCLES 123
SOPHOCLES 143
SOPHOCLES 189
SOPHOCLES 192
SOPHOCLES 263
SOPHOCLES 315
SOPHOCLES 341
SOPHOCLES 391
THUCYDIDES 2
THUCYDIDES 14
THUCYDIDES 70
THUCYDIDES 101
THUCYDIDES 138
- AESOP 57
ANACHARSIS 6
CATO 1
DEMOSTHENES 83
EURIPIDES 420
HERODOTUS 152
MENANDER 37
MOSCHION 3
THEMISTOCLES 12
THUCYDIDES 121
- AMPHIS 1
ANONYMOUS 122
ARISTOTLE 272
ARISTOTLE 331
DEMOCRITUS 34
DEMOCRITUS 119
DIOGENES 8
DIOGENES 19
EPICHRMUS 15
EPICETUS 48
EPICETUS 48
EUENUS 6
HIPPOCRATES 21
MENANDER 45
NICIAS 3
PERIANDER 19
PINDAR 72
PROTAGORAS 5
PYTHAGORAS 11
THUCYDIDES 21
THUCYDIDES 48
- ARISTOTLE 163
PLATO 44
PLATO 70
- ANONYMOUS 126
ARISTOTLE 25
ARISTOTLE 109
BACCHYLIDES 7
BIAS 11
BIBLE 348
BIBLE 348
DEMOCRITUS 32
DEMOCRITUS 65
DEMOSTHENES 64
EPICETUS 30
EURIPIDES 11
EURIPIDES 178
EURIPIDES 203
FAVORINUS 3
GREGORY NAZ 6
HESIOD 17
HESIOD 60
LYSIAS 3
MENANDER 113
MENANDER 146
MIMNERMUS 9
- p. is to no purpose to me
p. is best; plain speech breeds hate
the bad when praised become worse still
grant deserved p. ungrudgingly
deeds need their hymns of p.
p. in song who is to be praised
p. old wine, and poetry when young
p. and reproof are better than the whip
niggardly in p. of others, starving for own
p. what is good
let us p. whatever is done with artistry
some blame the good, some p. them
p. no man until knowing his temperament
it is customary that all p. the dead
the sweetest of all sounds is p.
- Prattle**
see also Chatter, Chatterer(s), Speak – Speaking, Talk – Talking
woman, no magpie as prattling as you
p. begets p., always
untimely p. of whatever comes to you
cicadas p. for a month or two
Athenians in law-courts p. all their lives
their tongues go nineteen to the dozen
minds govern states, not songs and p.
prattlers unable to speak to the point
- Praxiteles**
you saw me naked! when, P.?
- Pray – Praying**
a priest's job is to p. to the gods for you
invoke Athena, but also try to swim
you may as well p. to the waves
firstly for health I p.
p. for enough ground to cover my limbs
what can be prayed for I beg the gods
- Prayer(s)**
make an effort or your p. are wasted
my house shall be called the house of p.
when the gods answer p. unwillingly
action is for the young, p. for the old
p. indeed is good, but also lend a hand
night came as an answer to their p.
lame and wrinkled and slanting-eyed
god is not deaf to an honest p.
Phoebus Apollo, grant this p. of mine
grant me fame, wealth, merry festivities
sound mind will come by study, not p.
- Preach – Preaching**
accursed is any man p. any other gospel
practise what you p.
- Precaution**
see also Caution
p. is better than repentance
take p. not to be attacked
- Precept(s)**
see also Principle(s)
Greeks are prone to neglect their good p.
father's prudence p. for children
many p. are better than much wealth
always have your p. in readiness
- Precious**
nothing is more p. than a life
nothing more p. than a mother's comfort
all that comes from friends is p.
- Precision**
complaisance and toleration wreck p.
- Predecessor(s)**
see also Ancestor(s), Forefathers
essential to consider the views of p.
- Predict**
see also Expected – Unexpected
no way to p. fortune
predicting an eclipse to within a year
hard to p. the behaviour of the young
- Prefer**
p. friendship of one intelligent man
rather first here than second at Rome
- Pregnant**
all of us are p. in body and soul
more p. in their soul than their body
- MUSONIUS 10
PALLADAS 11
PHILOSTRATUS 2
PINDAR 1
PINDAR 27
PINDAR 36
PINDAR 55
PLUTARCH 133
PLUTARCH 159
SEVEN SAGES 7
SOCRATES 60
THEOGNIS 51
THEOGNIS 61
THUCYDIDES 40
XENOPHON 60
- ALEXIS 4
ANONYMOUS 20
ANONYMOUS 79
ARISTOPHANES 13
ARISTOPHANES 13
CRATINUS 3
DIOGENES 20
EUPOLIS 1
- PLATO 381
- AESCHINES 8
AESOP 38
EURIPIDES 50
PHILEMON 38
PINDAR 36
SOPHOCLES 368
- AESOP 23
BIBLE 69
EURIPIDES 170
HESIOD 78
HIPPOCRATES 69
HOMER 107
HOMER 128
MENANDER 213
PINDAR 64
PROCLUS 5
THEOPHRASTUS 20
- BIBLE 239
PLATO 70
- DIONYSIUS HAL 30
THUCYDIDES 138
- DARIUS I 3
DEMOCRITUS 99
ISOCRATES 9
MARCUS AUR 11
- EURIPIDES 3
EURIPIDES 6
THEOCRITUS 44
- PLATO 98
- ARISTOTLE 315
- BACCHYLIDES 9
HERODOTUS 18
THEOPHRASTUS 19
- DEMOCRITUS 56
JULIUS CAES 2
- PLATO 316
PLATO 320

Prejudice

consider every case without p. EPICTETUS 97
let not idle words p. you THALES 17

Preparations

if uncertain, who prepares for battle BIBLE 227
great achievements require great p. HELIODORUS 1

Preparedness

larger force caught unprepared ARCHIDAMUS 4
in enemy country be well prepared ARCHIDAMUS 5
prepared for the present, ready for future ISOCRATES 76
victory is on the side of better prepared THUCYDIDES 53

Presence

how much is my p. worth ANTIGONUS (2) 2

Present

see also Past – Present, Past – Present – Future,
Today – Tomorrow

do what you must when p. ANONYMOUS 123
absent in body, but p. in spirit BIBLE 212
nothing is just in the p. generation CRITIAS 7
property of the absent goes to those p. DEMOSTHENES 20
p. outlook gives rise to much vexation DEMOSTHENES 26
wisdom grows in relation to what is p. EMPEDOCLES 16
forbid man and wife to exchange p. PLUTARCH 96
accuse only if the accused is p. SEVEN SAGES 21
remember friends, p. or absent THALES 14
troublesome when p., missed when absent THEOGNIS 67
god sees all, hears all, is omnipresent XENOPHON 59

Present – Future

see also Future, Past – Present, Past – Present – Future,
Today – Tomorrow

from things p. we surmise the f. EURIPIDES 481
endure the p., face the f. with courage ISOCRATES 54
put the p. in order and the f. will go well ISOCRATES 77
deal with the p., but also assess the f. PLUTARCH 66
shrewd judge of the p., forecasting the f. THEMISTOCLES 20

Preserve – Preserving

if anything worked well, you'd not p. it ARISTOPHANES 69
more difficult to p. than acquire blessings DEMOSTHENES 7
not p. the small you lose the great MENANDER 220

Pressure

official or judge not to yield to p. CATO 14

Pretence

you pass yourself off as one of us CALLIMACHUS 24
pretending not to know HERODOTUS 103
a slight p. suffices for doing evil MENANDER 42
without real knowledge, just making p. MENANDER 98
pretended to agree and set upon them THUCYDIDES 37

Pretext

see also Excuse(s), Reason

death is never at a loss for a p. TRYPHON 1

Prevail

p. over pleasure CLEOBULUS 4
p. against mightiest, even the centaurs HOMER 17
the wise and prudent everywhere p. SOPHOCLES 37
in a just cause even the humble will p. SOPHOCLES 235

Prevent

p. anyone from depositing refuse ARISTOTLE 5
p. the sale of adulterated articles ARISTOTLE 7
p., not join in wrongdoing DEMOCRITUS 11
he who could p. yet looks on carelessly THUCYDIDES 8

Prevention

p. is imperative before disease strikes HIPPOCRATES 68

Prey

o'ercome by sleep I lost my p. AESCHYLUS 42
mosquitoes, night's winged beasts of p. MELEAGER 4
the weak are the p. of the powerful MOSCHION 3

Priam

P. kissed Achilles' man-slaying hands HOMER 239

Price(s)

set p. are in order for fair exchange ARISTOTLE 118
gods sell all good things at the p. of toil EPICHRMUS 16
now he has paid the full p. of all HOMER 246
not take advantage by setting too high p. PLATO 140
name the actual value, not too high a p. PLATO 140

Pricks

do not kick against the p. AESCHYLUS 39
hard for thee to kick against the p. BIBLE 190
kicking against the p. is failure PINDAR 73

Pride

see also Arrogance, Vain, Vanity

man must learn to curb his p. AESCHYLUS 78
Athos, monument of presuming p. ALEXANDER 11
both love of money and o'erweening p. ARISTOTLE 1
p. is the possession of fools HERODOTUS 69
god suffers p. in none but himself HERODOTUS 120
a kind heart is better than p. HOMER 116
you take p. in what causes shame LYCURGUS OR 4
the p. you have will ruin you MENANDER 30
chastised all Asia's insolent p. PLATO 145
moderate your p. SOLON 5
swell with p. if fortunate in wealth SOPHOCLES 4
p. breeds the tyrant, vain, insatiable p. SOPHOCLES 199
a woman ensconced in gloomy p. TIMON 1

Priests – Priestesses

even p. and p. are subject to audit AESCHINES 8
a p.'s job is to pray to the gods for you AESCHINES 8

Prime

what is the p. of life? PLATO 248

Prime Mover

see First Mover

Princely

a p. hand is skillless at the plough EURIPIDES 312

Principle(s)

see also Precept(s)

infinity is the first p. ANAXIMANDER 5
air is the first p. of things ANAXIMENES (1) 1
rational p. a prudent man would use ARISTOTLE 96
educate following the p. of the constitution ARISTOTLE 256
truth and justice, the basic p. of a state DEMOSTHENES 8
no thief can steal your p. EPICTETUS 52
day by day repeat the same p. EPICTETUS 79
perceive men's governing p. MARCUS AUR 27
soul has the status of a p. PLOTINUS 4
p. and sound advice for the young PLUTARCH 116
water is the first p. THALES 3

Prison

shackles might undo AESCHYLUS 49
kept where you don't want to be EPICTETUS 24
slavery a cage for the soul, a common p. LONGINUS 17
we men are in a kind of p. PLATO 164

Privacy

no solitude, even to hang yourself MENANDER 3

Private

see also Public – Private

shared poverty is harder than p. poverty DEMOCRITUS 142
p. interests disintegrate the state PLATO 127

Privileges

p. of our city free to all DIONYSIUS HAL 12

Prize(s)

the p. for virtue's labours are within ANONYMOUS 103
oldest known p. in a competition ANONYMOUS 132
a p. from the Athenian Games ANONYMOUS 138
all run, but one receiveth the p. BIBLE 218
statesmanship wins great and brilliant p. DEMOCRITUS 75
p. at Olympia a crown of olive sprigs DIODORUS SIC 1
wins no greater p. than his inferiors EURIPIDES 102
the greatest p. go to men who dare EURIPIDES 449
p. are not won by those who hesitate HERODOTUS 133
greatest p. given to the most supple liar PINDAR 33
win a noble p. in the rich years of youth PINDAR 91
those who lag behind get no p. THEMISTOCLES 8
noblest, fairest p. for a lad to win TYRTAEUS 9

Probable – Improbable

it is p. that things i. oft will hap to men AGATHON 4
p. impossibility better than i. possibility ARISTOTLE 187

Problem(s)

grapple with the p. while there is time DEMOSTHENES 6
don't busy yourself with p. of others MENANDER 299
as bad as one who has never faced the p. PERICLES 43
central p. of the egg and the chicken PLUTARCH 191
solving a p. forcefully PROVERBIAL EXP 17
bad laws create no end of p. in a state SOLON 2

Procrastination

see also Delay, Postpone

this is no time for sitting or delaying BACCHYLIDES 28
constant p. leaves the work undone DEMOCRITUS 44
let us not postpone our work further HOMER 38

PROCRASTINATION

put not off until the morrow	JOHN CHRYS 9	Prophecy	
Procrustes		<i>see also</i> Oracle(s)	
the bed of P.	PROVERBIAL EXP 6	we know in part, we p. in part	BIBLE 224
Produce		the prophesying laurel is no more	ORACLES 25
no lack of natural products	ANTIPHANES 10	Prophet(s)	
do not destroy the growing p. of the land	PHOCYLIDES PS 18	<i>see also</i> Cassandra, Oracle-mongers	
Profane		a p. is a sensible man's calculated risk	ANTIPHON SOPH 20
wealth has a power to get to p. places	SOPHOCLES 320	treat us as gods and we'll be your p.	ARISTOPHANES 28
Profession(s)		think not that I am come to destroy the p.	BIBLE 16
<i>see</i> Occupation(s) – Profession(s)		beware of false p.	BIBLE 35
Profit(s)		no p. is accepted in his own country	BIBLE 120
hoping for a treasure I lost the p.	AESOP 20	a seer, if lucky, tells a little truth	EURIPIDES 202
each of you angles for a personal p.	ARISTOPHANES 67	best p. he who makes the best guesses	EURIPIDES 533
making a p. on the side	ARISTOPHANES 89	Calchas by far the best of diviners	HOMER 3
friendship in utility ends when p. ceases	ARISTOTLE 135	fie upon you, you p. of evil	HOMER 7
p. corrupts the strongest mind	BACCHYLIDES 19	best p. is he with most common sense	MENANDER 40
what p. to a man, if he lose his own soul	BIBLE 105	the seer knew his doom, but scorned to fly	SIMONIDES 9
p. from an inquiry into our public affairs	DEMOSTHENES 65	what p. can foretell the future	SOPHOCLES 44
blessings that bring us no p.	EURIPIDES 170	p. are all a money-seeking breed	SOPHOCLES 128
acquire p. you will never lament later	EURIPIDES 459	a true prophetess, yet not believed	TRIPHODORUS 1
bad people think p. superior to fairness	EURIPIDES 506	Proposal	
how easily human nature yields to p.	MENANDER 345	I knew you would not like my p.	SOPHOCLES 162
greedy those who go at length for p.	PITTACUS 17	Cleon tried to back out of his own p.	THUCYDIDES 109
consider what p. are allowed for the trade	PLATO 139	Propriety	
some men roam in ships hoping for p.	SOLON 17	practice daily a life of p. and prudence	ISAEUS 1
seek not to make a p. from all things	SOPHOCLES 69	Prospect	
we can p. if we learn from mistakes	XENOPHON 31	may no child of mine face such a p.	EURIPIDES 199
wealth from which one can derive p.	XENOPHON 72	Prosper	
diligence is profitable	XENOPHON 84	homeland is wherever one prospers	ARISTOPHANES 157
Profitable – Unprofitable		cities would p. forever if all contribute	EURIPIDES 304
act in a way that is both fair and p.	DEMOSTHENES 55	the same man will not p. for ever	HERODOTUS 42
the p. and the u. are different for each	EPICETUS 13	individuals don't p. if state fails	PERICLES 42
these gifts of nature u. to mankind	PLUTARCH 82	city has vigour only as its citizens p.	PLUTARCH 11
nothing more p. in war than deception	XENOPHON 13	one day to p. and the next who knows?	SOPHOCLES 264
Progress		Prosperity	
students p. not waiting for those behind	ARISTOTLE 339	<i>see also</i> Rich, Riches, Wealth	
p. by pressing hard on those in front	ARISTOTLE 339	from a healthy mind springs p.	AESCHYLUS 47
folly is a hindrance to p.	BION 3	waste great p. desiring that of others	AESCHYLUS 79
not work in one place, p. in another	EPICETUS 15	in p. remember death also	AESOP 52
p. by those who venture to change	ISOCRATES 63	do not be arrogant in p.	CLEOBULUS 18
Promise(s)		easy to find friends in p.	DEMOCRITUS 62
p. greatest things, cannot do the small	AESOP 44	do not prefer p. under tyranny	DEMOCRITUS 127
anyone corrupting by p. is disfranchised	DEMOSTHENES 78	well-run state is the best agency for p.	DEMOCRITUS 128
p. educators cannot possibly fulfil	ISOCRATES 67	p. which may be insecure	EURIPIDES 391
do great things without promising them	PYTHAGORAS 50	chastisers of those in undeserved p.	GORGAS 4
Proof		human p. is ever-changing	HERODOTUS 5
the light of truth is p.	PLUTARCH 103	remember in p. your former lot	MENANDER 122
Property		be moderate in p., prudent in adversity	PERIANDER 5
thin from tending this p. in the country	ANAXILAS 1	life is a wheel, and p. unstable	PHOCYLIDES PS 13
p. confiscated by the state	ANDOCIDES 2	p. does not last for long	PINDAR 77
now, where did you get this	ANONYMOUS 43	common mind confounded by great p.	PLUTARCH 45
communize all the land and p.	ARISTOPHANES 74	hard to bridle a people exalted by p.	PLUTARCH 65
p. is a part of a household	ARISTOTLE 194	a generous heart in p. shows a man	PLUTARCH 129
evils eliminated by policy of common p.	ARISTOTLE 210	states acquiring p. turn to arrogance	THUCYDIDES 71
desires, not properties, must be equalized	ARISTOTLE 213	in p. men have gentler feelings	THUCYDIDES 95
p. of the careless falls to the diligent	DEMOSTHENES 20	hard to find a man who bears p. well	XENOPHON 38
p. of the absent goes to those present	DEMOSTHENES 20	Prosperous	
p. confiscated if bribes accepted	DEMOSTHENES 78	<i>see also</i> Wealthy	
resent submitting a valuation of their p.	DIONYSIUS HAL 17	a p. fool is a heavy load	AESCHYLUS 212
perfect law to yearly declare one's p.	HERODOTUS 61	p. to have as many wives as possible	EURIPIDES 447
never quarrel with kin over p.	PHOCYLIDES PS 50	how soon god upsets fortunes of the p.	EURIPIDES 472
a state with common p. shall never be	PLATO 81	p. man does wrong to ask for more	MENANDER 144
no man shall move boundary stones	PLATO 123	Prostitute(s)	
no one to carry off another's p.	PLATO 130	<i>see also</i> Concubine(s), Courtesan(s) – Hetaera(e)	
enough p. as not to be in want	PLATO 414	a politician's oath is as a prostitute's	DIPHILUS 6
esteem the citizen who protects his p.	THUCYDIDES 133	p. and orators weep the same tears	MENANDER 284
the wealthy are best guardians of p.	THUCYDIDES 144	Protagoras	
wealth not in real estate but in the heart	XENOPHON 88	spinning out a lecture on each question	PLATO 201
Prophecy(ies)		P. escapes into the ocean of speech	PLATO 203
<i>see also</i> Oracle(s)		P. no better in intellect than a tadpole	PLATO 333
from p. no good has ever come to man	AESCHYLUS 30	Proud	
p., a tangled evil art	AESCHYLUS 30	humbling the p. exalting the humble	AESOP 55
charity never faileth, p. shall fail	BIBLE 224	poverty makes one humble, yet p.	ANTIPHANES 9
I disregard the p. of mortal men	EURIPIDES 95	p. is the heart of kings	HOMER 30
this is surely the fulfilment of a p.	HERODOTUS 91	speak no p. word	SOPHOCLES 9
p. given by Cassandra	LYCOPHRON 2	being p. with justice on your side	SOPHOCLES 34
oracle-mongers offered p. of all kinds	THUCYDIDES 36	Prove	
		p. all things; hold fast what is good	BIBLE 258
		Q.E.D. – this is what was to be proved	EUCLID 5

Proverbial

see also Saying(s) and all entries named PROVERBIAL

a great ox stands upon my tongue AESCHYLUS 3
illness is a holiday for cowards ANTIPHON SOPH 13
not a day without a line APELLES 2
fox has many tricks, hedgehog one ARCHILOCHUS 17
there is an ancestral saying ARISTOPHANES 72
picking unwatched vines ARISTOPHANES 138
do not judge before hearing both sides ARISTOPHANES 139
birds love figs but will not plant them ATHENAEUS 2
incessant drops wear the stone away BION SMYRNA 3
don't tell me my own dreams CALLIMACHUS 33
one hand washes the other EPICHRMUS 13
bear and forbear EPICTETUS 77
no good son born from a bad father EURIPIDES 433
pleasure is greatest, the expense least HESIOD 68
do not judge before hearing both sides HESIOD 79
gold for bronze HOMER 87
like sowing in the sea PHOCYLIDES PS 43
an ox sets his hoof upon my tongue THEOGNIS 53

Providence

any one thing in creation is proof of p. EPICTETUS 28
alas, this evil is a whim of p. EURIPIDES 521
to die is appointed by p. to all ISOCRATES 30
whom the gods love die young MENANDER 26
the mills of the gods are late to grind ORACLES 29
a special p. protects all evil men SOPHOCLES 262

Provisions

I had to abide by few p. ALEXIS 7
lay aside p. for your old age MENANDER 217
p. for four days by ship PHILEMON 31
having need of p. supplied by others PLATO 224
acquiring, conserving, adding, using p. PLUTARCH 92

Prudence

mind counsels heart, p. a happy life ANONYMOUS 89
the young are not thought to develop p. ARISTOTLE 124
fortune ever fights on the side of p. CRITIAS 8
father's p. precept for children DEMOCRITUS 99
history source of both p. and wisdom DIONYSIUS HAL 1
p. is the best policy HERODOTUS 64
practice daily a life of moderation and p. ISAEUS 1
no implanting p. in depraved natures ISOCRATES 68
foster education, soundness of mind, p. PITTACUS 8
p. is strength and weapon to the wise PYTHAGORAS 44
most useful are forethought and p. SOPHOCLES 161
p. will follow from what one learns SOPHOCLES 215
p. regarded as specious cowardice THUCYDIDES 98
not spending a year's income in a month XENOPHON 81

Prudent

he who minds his own business is p. ARISTOTLE 123
p. not to trust the wicked at all DIONYSIUS HAL 31
a p. father, a great blessing for his son MENANDER 321
moderate in prosperity, p. in adversity PERIANDER 5
it is for p. men to anticipate difficulties PERIANDER 10
this is not a city of p. men SOPHOCLES 389

Puberty

woman to marry fifth year after p. HESIOD 63

Public

none free from audit if he held p. trust AESCHINES 7
drawing your civic pay from p. funds ARISTOPHANES 67
meanwhile the p. finances flounder ARISTOPHANES 67
how do you qualify for a p. position? ARISTOPHANES 155
road maintenance using p. workmen ARISTOTLE 9
benefits to be acquired from p. sources ARISTOTLE 223
profit from an inquiry into our p. affairs DEMOSTHENES 65
p. esteem is better than wealth ISOCRATES 26
no consideration of the p. welfare PERICLES 2
rulers may lie if it is for the p. good PLATO 233
making money out of p. funds PLUTARCH 187
enterprising and prone to p. life THEMISTOCLES 2
Athenians are experts at stealing p. money XENOPHON 9

Public – Private

see also Private

wicked in pr., not trustworthy in p. AESCHINES 9
education should be p., not in pr. ARISTOTLE 279
p. interest is well served, rather than pr. PLATO 127
p. actions, pr. dealings PLUTARCH 183
pr. friendship above the p. welfare SOPHOCLES 62
p. versus pr. enterprise XENOPHON 91

Public Affairs

so clean not to admit even a suspicion
how to approach public matters
no part in p., good for nothing
pursuing p. and philosophy is the same
don't neglect p. if you can improve them

AESCHINES 4
ANTISTHENES 22
PERICLES 22
PLUTARCH 170
SOCRATES 45

Public Expense

people with disability supported at p.

ARISTOTLE 4

Public Service

greatest of p. is a life of prudence
in p. not wealth, but self-sufficiency

ISAEUS 1
PLUTARCH 13

Public Speaking

see also Speaker(s)

good public speaker must be just himself
a mere mob-orator and demagogue

PLATO 26
POLYBIUS 4

Punish

takers of bribes punished with severity
if wealth is stolen there are laws that p.
good for the wicked to be punished
gods do greatly p. great wrongdoing
a whole city punished for one bad man
no wrongdoer is ever punished
p. no one without ascertaining guilt
better to pardon than p.
expose and p. the wrongdoer

DEMOSTHENES 45
DEMOSTHENES 73
EURIPIDES 498
HERODOTUS 54
HESIOD 33
MENANDER 84
MENANDER 163
PITTACUS 18
SOLON 49

Punishment(s)

see also Fine(s), Penalty(ies)

p. to fall on those first to do evil
just p. we cannot do without
p. inflicted in the interest of the sufferer
shall I come unto you with a rod?
forty stripes save one
no one is wicked without loss and p.
check desires or they become p.
cruel is your p. yet unholy your deeds
if they escape p. who murder guests
punishing as befitted each offence
excessive p. offensive even to the gods
stringent laws, lenient p.
p. for charging others of own offences
correct a child by persuasion, not by p.
arrogance never goes unpunished
sit in judgement without ill temper
p. should improve the culprit
p. should serve as an example
need of most severe p. for patricide
small theft to attract the same p.
p. is not vengeance for a past wrong
praise and reproof better than physical p.
kindness, honour and p. keep mankind

ARCHIDAMUS 8
ARISTOTLE 273
ARISTOTLE 300
BIBLE 211
BIBLE 237
EPICTETUS 46
EPICTETUS 88
EURIPIDES 100
EURIPIDES 113
HERODOTUS 29
HERODOTUS 90
ISAEUS 2
ISOCRATES 69
MENANDER 124
MENANDER 168
MENANDER 248
PLATO 28
PLATO 28
PLATO 128
PLATO 141
PLATO 197
PLUTARCH 133
THEOPHRASTUS 5

Pupils

see also Educate, Education, Scholars, Teacher(s),

Teach – Teaching

all hail, you seven p. of Aristides
p., a savage tribe
how students can make progress
many p. are wiser than their teachers
a gifted speaker, taught others silence
you wish to drown your teacher

ANONYMOUS 68
ARISTOPHANES 15
ARISTOTLE 339
MENANDER 297
PALLADAS 3
PROVERBIAL 93

Pure

mind is the purest of all things
unto the p. all things are p.
with a p. mind all your body will be p.
keep p. and holy both my life and art
keep yourself simple, gentle, p.
to the p. all things are p.
polluted water should be purified

ANAXAGORAS 5
BIBLE 267
EPICHRMUS 10
HIPPOCRATES 51
MARCUS AUR 43
ORIGEN 1
PLATO 124

Pure – Impure

the p. becomes i. if his companion is i.

EPICTETUS 71

Purges

how much spent on p. and garlic

HERODOTUS 57

Purple

royalty is a glorious shroud
p. cloaks are fit for tragedies
until a p. stain remains on the ground

ISOCRATES 53
PHILEMON 27
SAPPHO 29

Purpose

p. of law is to benefit men's lives
the p. is to act with good reason
nature does everything for some p.

DEMOCRITUS 124
DIOGENES BAB 5
ERASISTRATUS 2

PURPOSE

- why lament this and weep to no p.
not easy to divert the gods from their p.
with one voice and a common p.
more time to prosecution of own p.
not for like ends do we all draw breath
use the competent for your p.
- Pursuit**
ever withdrawing from him who pursues
fully embrace the p. you embarked on
pursue a thing and you may catch it
- Pyramids**
Egyptian p., trivial and ephemeral
- Pythagoras**
Pythagorean disciples delighted in P.
P., children's wonder
you cannot tell everybody everything
much learning, poor workmanship
from the footprint, Heracles
P. a gifted speaker, taught others silence
the Master himself has said it
didn't even listen to the teachings of P.
- Pythagorean(s)**
cold, gloominess, and lack of baths
Pythagorean Theorem
P. on the reciprocity in justice
- Quality**
the good lies in q. not quantity
look within, let no q. go by unnoticed
people without q. reel off grandfathers
- Quantity**
the good lies in quality not q.
change of q. is increase or decrease
- Quarrel(s)**
see also Argument(s), Dispute
we are not here to q. with our allies
waste our time with quibbles and q.
this is the origin of q. and complaints
before strangers don't q. with your wife
the tongue can turn a trifling cause to q.
never q. with kin over property
do not q. with your parents
- Question(s)**
not for a young man to q. an older one
check thy thought, and ask no q.
asking petty, unimportant q.
owing to my age I forget the q.
spinning out a lecture on each q.
your q. does not find me unprepared
there are two sides to every q.
length of life is a leading q. for man
don't judge, don't q., be patient
- Quick**
see also Fast – Slow, Haste, Swift
that thou doest, do quickly
his foot is slow, but q. his mind
q. to form plans and execute decisions
- Quiet**
see also Silence
when I might have lived a q. life
you didn't see, didn't hear, just keep q.
q. is good for seeking out virtue
refuse to fight for the sake of q.
- Quietness**
practice q. in word, q. in deed
- Quietude**
q. for acquiring knowledge and wisdom
- Quinsy**
not an ordinary q. but a silver q.
- Quotation(s)**
see also Saying(s)
consider the views of our predecessors
quoting poetry is a sign of weakness
their short, quotable sayings
give a thirsty man a wise q. or a drink?
- Race**
see also Nation(s)
what land is this? what r. lives here?
- EURIPIDES 309
HOMER 265
JOHN CHRYS 15
PERICLES 2
PINDAR 26
PITTACUS 2
- CLEMENT 6
MARCUS AUR 34
SOPHOCLES 185
- DIONYSIUS HAL 19
- AEIAN 2
ANONYMOUS 149
ARISTOXENUS 2
HERACLITUS 52
HERODOTUS 87
PALLADAS 3
PROVERBIAL 30
PROVERBIAL 113
- ALEXIS 7
EUCLID 6
HESIOD 77
- AESOP 31
MARCUS AUR 38
MENANDER 74
- AESOP 31
ARISTOTLE 67
- ARISTIDES 10
ARISTOPHANES 92
ARISTOTLE 115
CLEOBULUS 8
EURIPIDES 51
PHOCYLIDES PS 50
PITTACUS 12
- HOMER 263
HOMER 374
PLATO 21
PLATO 33
PLATO 201
PLATO 287
PROTAGORAS 1
PTOLEMY 1
SOPHOCLES 20
- BIBLE 168
EURIPIDES 181
THUCYDIDES 9
- EURIPIDES 511
HOMERIC HYMN 10
PHOCYLIDES 4
THUCYDIDES 26
- CLEMENT 10
- PLUTARCH 205
- DEMOSTHENES 104
- ARISTOTLE 315
HIPPOCRATES 60
SEVEN SAGES 40
SOPHOCLES 362
- slow and steady wins the r.
what if she is black?
we latecomers are barred from the r.
wretched r. of men born of discord
from her is the deadly r. of womankind
all prone to jealousy, we men on earth
no r. differs from another
there is one r. of men and one of gods
the r. of men is like flowers in spring
- Rain**
no fear of r. after a red sunset
seed in the ground and plenty of r.
sendeth r. on the just and on the unjust
hath the r. a father?
the earth yearns for r.
torrential r. to blot out land and sea
a bloody r. fell from heaven
r. is made up of many drops
r., r., please, dear Zeus, send r.
to hear the r. on the roof as you sleep
Zeus gives r. one day, shine the next
either sending r. or not sending
a moonless night with wind and r.
- Rape**
let no one forcibly have intercourse
- Rare**
perfectly exact truth is rarely seen
that which is r. is dear
- Rascal(s)**
successful r. are insufferable
why do you smile in triumph, you r.
r. have no reasonable excuse
- Ratify**
r. it they will, since that is what I wish
- Rational – Irrational**
to the r. only the i. is unendurable
if he feels it is r. he hangs himself
the r. and the i. are different for each
- Rattles**
r. are suitable for infant children
- Ravaging**
ravage their neighbours' land
- Razor Edge**
our affairs are balanced on a r.
the issue teeters on a r.
on r.
when Hellas stood on r.
you are again on the r. of fate
- Reach**
we always try to r. what eludes us
all humanly possible is within your r.
out of r., an eagle in the clouds
apple-pickers could not r. that far
- Read – Reading**
who could ever r. another man's mind
tongue has r., my mind not understood
unfold this book and r. and r. again
not wide r. but useful r. is best
you have r., but not understood
many though widely r. possess no sense
I have r., understood, condemned
they can neither r. nor swim
- Readiness**
r., honour, obedience make a soldier
always have your precepts in r.
- Reality**
more curious about dreams than r.
exile, worse in r. than report
no dream but a vision of r.
visualization in oratory, always one of r.
unable to distinguish r. from shadows
until its eye can bear to look straight at r.
appearances not the same as r.
- Reap**
see also Sowing – Reaping
what a man soweth, that shall he also r.
in peace he who ploughs will also r.
- AESOP 40
ASCLEPIADES 3
CHOERILUS 1
EMPEDOCLES 22
HESIOD 12
HOMER 291
MENANDER 9
PINDAR 23
QUINTUS 6
- ARATUS 12
ARISTOPHANES 125
BIBLE 22
BIBLE 328
EURIPIDES 524
HOMER 282
ORACLES 32
PROVERBIAL 107
SONGS 2
SOPHOCLES 346
THEOCRITUS 11
THEOGNIS 1
THUCYDIDES 64
- PHOCYLIDES PS 49
- HIPPOCRATES 7
PLATO 9
- AESCHYLUS 218
APOLLONIUS RHOD 1
DEMOSTHENES 90
- EURIPIDES 325
- EPICTETUS 11
EPICTETUS 12
EPICTETUS 13
- ARISTOTLE 284
- ARCHIDAMUS 7
- HERODOTUS 104
HOMER 140
PROVERBIAL EXP 11
SIMONIDES 2
SOPHOCLES 124
- BACCHYLIDES 4
MARCUS AUR 41
PROVERBIAL 162
SAPPHO 28
- ALCMAN 6
ANONYMOUS 23
ANONYMOUS 57
ARISTIPPUS 2
BASIL 7
DEMOCRITUS 33
JULIAN APOS 1
PROVERBIAL 65
- BRASIDAS 6
MARCUS AUR 11
- DIOGENES 6
EURIPIDES 280
HOMER 384
LONGINUS 10
PLATO 257
PLATO 258
SYNESIUS 4
- BIBLE 243
CALLIMACHUS 20

Reason

see also Excuse(s), Intellect, Mind(s), Pretext, Sense, Wisdom etc.
 general must have r. in times of crisis
 train bodies in exercise, soul in r.
 where r. prevails least is left to chance
 the very rich find it difficult to follow r.
 nature, habit and r. make men virtuous
 education by habit before education by r.
 as sight is to the eyes, r. is to the spirit
 god is either r. or something beyond r.
 anger once aroused clouds our r.
 to speak in interests of country, a mark of r.
 not r. but misfortune is teacher of fools
 believe in miracles, do not search for r.
 r., not emotion should prevail
 anger distorts r.
 r. can release us from fear
 capable of finding fault without r.
 everything happens for a r.
 delimit justice by law, convince by r.
 myself, a little flesh and breath, and r.
 controlling r. knows its own disposition
 keep r. under its own control
 let r. rule
 r. is the only remedy for sorrow
 r. regulates the order in the universe
 behold the revolutions of r. in heaven
 cosmos generated from necessity and r.
 wholly incapable of exercising r.
 cultivation of the soul based on correct r.
 nature, r. and habit needed for action
 mind and r. supreme over all
 r. is the servant of the mind
 to rule pleasure by r. marks the wise
 to follow god and to obey r. is the same
 to lead a people is to persuade them by r.
 no one in anger can r. rightly
 with r. added history becomes fruitful
 r. is immortal, all else mortal
 I am armed against love with r.
 r. is god's crowning gift to man
 death is never at a loss for a pretext

Reasoning

see also Wisdom

r. is the most powerful tool in men
 r. must have impregnable defences
 those with least r. rush into action
 r. is far stronger than gold in persuasion
 drive out grief by r.
 life of man needs r. power and numbers
 I have been versed in the r. of men
 leading a state when incapable of plain r.
 r. is common, but all have own insight
 all skilfully achieved is the result of r.
 neighbour at fault when our r. wrong
 r. is the greatest remedy for anger
 so he will utterly destroy the power of r.
 hardly any mathematician is capable of r.
 revolvings of the r. that is within us
 to actually see goes beyond r.

Receive

see also Give – Receive

those who r. less but work more
 may you, Christ, r. me in your choirs
 ill-timed, ill-received
 r. the homeless in your house

Reciprocity

see also Give – Receive

exchange is based on proportionate r.
 one hand washes the other
 give and you will receive

Recklessness

unworthy in office become filled with r.
 no animal as bold as a reckless man
 not knowing your defects ignites your r.
 a woman is easily led towards r.
 their own r. destroyed them, the fools
 our own r. and folly cause misfortune

AGESILAUS II 7
 ANTISTHENES 4
 ARISTOTLE 60
 ARISTOTLE 243
 ARISTOTLE 274
 ARISTOTLE 282
 ARISTOTLE 320
 ARISTOTLE 322
 ARISTOTLE 326
 BIAS 1
 DEMOCRITUS 42
 ECUMENICAL 1
 EPICHRMUS 20
 EPICHRMUS 21
 EPICHRMUS 90
 HOMER 159
 LEUCIPPUS 1
 LYSIAS 1
 MARCUS AUR 1
 MARCUS AUR 39
 MARCUS AUR 62
 MENANDER 176
 MENANDER 252
 PLATO 143
 PLATO 362
 PLATO 364
 PLATO 368
 PLATO 399
 PLUTARCH 107
 PLUTARCH 121
 PLUTARCH 122
 PLUTARCH 129
 PLUTARCH 157
 PLUTARCH 185
 PLUTARCH 210
 POLYBIUS 10
 PYTHAGORAS 23
 RUFINUS 5
 SOPHOCLES 107
 TRYPHON 1

AESOP 57
 ANTISTHENES 19
 ARCHIDAMUS 6
 DEMOCRITUS 22
 DEMOCRITUS 144
 EPICHRMUS 22
 EURIPIDES 30
 EURIPIDES 327
 HERACLITUS 1
 HIPPOCRATES 26
 MENANDER 55
 MENANDER 260
 PLATO 158
 PLATO 263
 PLATO 362
 PLOTINUS 7

ARISTOTLE 107
 GREGORY NAZ 12
 ISOCRATES 21
 PHOCYLIDES PS 11

ARISTOTLE 116
 EPICHRMUS 13
 EPICHRMUS 14

DEMOCRITUS 129
 DIPHILUS 8
 EURIPIDES 541
 GAIUS 1
 HOMER 243
 PLATO 386

Recognition

my son! my King! she cry'd
 confer high r. on virtue

HOMER 380
 PLATO 96

Recognize

r. the right instant
 only a wise man can r. a wise man

PITTACUS 1
 XENOPHANES 15

Recommend

beauty is the greater recommendation
 difficult to r. the wisest course

ARISTOTLE 332
 DEMOSTHENES 62

Recompense

sad r. I bring for all his kindness

EURIPIDES 259

Reconciliation

let us patch up as quickly as we can
 they embraced each other, reconciled

ALCAEUS 1
 PYTHAGORAS 17

Recreation

see also Amusement, Leisure, Play – Playing, Relaxation, Rest, Sport

boys throw stones at frogs for fun
 go mad without a fair share of sport
 in a position to enjoy all kinds of r.
 the daily delight of r. drives away care

BION 12
 HERODOTUS 60
 PERICLES 16
 PERICLES 16

Reed

a r. shaken with the wind

BIBLE 47

Refined – Unrefined

I hate to teach uncouth strangers

EURIPIDES 175

Reflection(s)

at night I am tormented by my own r.
 great sum not worth that amount of r.
 as a sunbeam reflected from water
 ignorance brings rashness, r. hesitation

ALEXANDER 13
 ANACREON 10
 APOLLONIUS RHOD 4
 PERICLES 24

Refuge

lord, thou hast been our r.
 when life is trying death is a r.
 r. for all men of low estate

BIBLE 333
 HERODOTUS 129
 PLUTARCH 84

Refuse

throwing r. into the street liable to a fine
 prevent anyone from depositing r.
 get practice in being refused alms
 r. to treat the incurable
 of one's own will r. god's blessings

ANONYMOUS 137
 ARISTOTLE 5
 DIOGENES 8
 HIPPOCRATES 18
 SOLON 29

Regimen

a r. carried to the extreme of restriction

HIPPOCRATES 11

Regret

r. will follow if you speak in haste
 not buy r. for ten thousand drachmas
 practice only what you will not r.
 anger makes a man do what he will r.

BIAS 8
 DEMOSTHENES 102
 PERIANDER 19
 XENOPHON 50

Reincarnation

soul enters into other living thing

HERODOTUS 56

Reinforcements

r. are more formidable to the enemy

BRASIDAS 5

Reins

I hold the r. of my household

ANTIPATER SID 2

Rejoice

see also Joy

rejoicing that my shield and I can part
 r. because a friend is rejoicing
 my spirit hath rejoiced in god
 r. with them that do r.
 r. not in iniquity, but r. in the truth
 they whine and r. over the same things
 rejoicing in the solitude, away from men
 do not r. unduly in a large audience
 r. all who did and did not keep the fast
 do not r. too quickly with good fortune

ARISTOPHANES 114
 ARISTOTLE 46
 BIBLE 111
 BIBLE 203
 BIBLE 223
 DEMOSTHENES 68
 EURIPIDES 68
 HIPPOCRATES 60
 JOHN CHRYS 12
 THEOGNIS 36

Relation

in r. to itself, both great and small
 one and the others in r. to themselves

ANAXAGORAS 1
 PLATO 161

Relaxation

see also Amusement, Leisure, Play – Playing, Recreation, Rest

r., a necessary element in life
 we need r. to go on working
 rule but allow ruled to relax sometimes
 foolish is the overactive, not relaxing
 r. is where all evils slumber
 for a man of action change means r.

ARISTOTLE 113
 ARISTOTLE 157
 DIO CHRYS 10
 EURIPIDES 388
 MENANDER 180
 POLYBIUS 15

Release

r. from my pains, not from life

ANTISTHENES 20

RELIEF

Relief

no hope of r. in shared poverty
 temporary r. to borrow money
 sharing tears brings r. in hardship
 words can relieve a grieving soul
 drunkenness, r. from misery

DEMOCRITUS 142
 DEMOSTHENES 4
 EURIPIDES 379
 PHILEMON 47
 SOPHOCLES 361

Religion

I will honour the r. of my fathers
 violation of r. and justice equally serious
 r. is beneficial if things are going well
 indifferent to every rule of r. or law

ANONYMOUS 91
 DEMOSTHENES 41
 SOLON 45
 THUCYDIDES 42

Remedy(ies)

see also Cure(s), Drug(s), Medicine(s), Treatment(s)

the unjust cause needs devious r.
 tricks as cowardly r. against need
 counsel of a friend best r. for sorrow
 a drug into wine, r. for pain and anger
 reason is the only r. for sorrow
 reasoning is the best r. for anger
 if only tears were r. for ills
 draughts and dice, r. for idleness
 apply a r. too strong for the disease

EURIPIDES 290
 EURIPIDES 418
 EURIPIDES 555
 HOMER 273
 MENANDER 252
 MENANDER 260
 PHILEMON 14
 SOPHOCLES 336
 SOPHOCLES 343

Remember

a story or plot that can be remembered
 r. me when thou comest into thy kingdom
 r. that we are but dust
 r. kindness shown to you
 master, r. the Athenians
 some day my words will be remembered
 I know his name but wittingly fail to r. it
 idle to r. doings of old time
 all his life a guest will r. a kind host
 bethought himself of our ancestors
 r. the past, be prepared for the present
 r. in prosperity your former lot
 someone in some future time will r. us

ARISTOTLE 185
 BIBLE 137
 BIBLE 336
 CLEOBULUS 15
 DARIUS 12
 EPICHRAMUS 3
 HERODOTUS 85
 HERODOTUS 172
 HOMER 344
 ISOCRATES 72
 ISOCRATES 76
 MENANDER 122
 SAPPHO 38

Remember – Forget

see also Forget

always r., never f., that you are human
 r. while image lasts, f. when effaced
 r. the good and f. the bad

PHILEMON 43
 PLATO 340
 THEMISTIUS 2

Remembrance

see also Memorial(s), Memory(ies)

the cool waters of the Lake of R.
 honour the dead with r., not with tears
 r. of great men time does not extinguish
 providing them with r.
 for lamentation they have r.

ANONYMOUS 139
 DIO CHRYS 7
 EURIPIDES 53
 PLATO 321
 SIMONIDES 19

Remind

r. every morning that he was but human

PHILIP II 1

Repair – Repairing

let us patch up as quickly as we can
 road r. carried out by road surveyors

ALCAEUS 1
 ARISTOTLE 9

Repeat

hateful to r. tales already plainly told
 all things are repeated cycle after cycle

HOMER 331
 MARCUS AUR 6

Repent

r., for the kingdom of heaven is at hand
 better to plan before than to r. later
 r. having erred
 marry or not marry, you'll r. both

BIBLE 4
 DEMOCRITUS 35
 PERIANDER 21
 SOCRATES 57

Repentance

precaution is better than r.

DIONYSIUS HAL 30

Repetition

the power of r. in oratory
 r. is prolongation of a settled condition
 use not vain r., as the heathen do
 may all perish who do the like again
 cabbage, twice over, is death

AESCHINES 12
 ARISTOTLE 303
 BIBLE 25
 HOMER 247
 PROVERBIAL 27

Reproach

see also Censure, Criticism

a false r. is but an empty sound
 to r. the gods is wisdom misapplied
 do not upbraid him who fares ill

AESCHINES 5
 PINDAR 54
 PITTACUS 4

Reputation

away with my good r.
 must not fail to live up to our r.
 a good r., component part of happiness
 monuments only enhance a builder's r.

APOLLONIUS RHOD 6
 ARCHIDAMUS 2
 ARISTOTLE 295
 DIONYSIUS HAL 19

blessed he whose r. is based on truth
 no man's wealth and r. is assured
 bad r. easy to come by, difficult to clear
 may I gain for ever r. among all men
 choose a good r. rather than wealth
 granting an ephemeral and uncertain r.
 ashamed to strive for r. and honour
 what least allows a test of r.
 r. never dies if killed for one's country

EURIPIDES 43
 EURIPIDES 130
 HESIOD 69
 HIPPOCRATES 53
 MENANDER 243
 PLUTARCH 188
 SOCRATES 10
 THUCYDIDES 135
 TYRTAEUS 10

Research

discovered by persons bent on r.
 discovery the result of r. and art
 r. is a recollection of something learned

HIPPOCRATES 5
 HIPPOCRATES 6
 PLATO 152

Resent

r. to pay taxes for their property
 what you r. in others do not do yourself

DIONYSIUS HAL 17
 PITTACUS 3

Resist

I can do nothing to r. desire
 trees that r. the flood perish
 not easy to r. those in the right

SAPPHO 32
 SOPHOCLES 110
 SOPHOCLES 313

Resolute – Irresolute

careful resolutions, unerring decisions
 I'll stand with you and take what comes
 an i. man toils in vain
 impossible to restrain human r. will

EPICETUS 45
 HOMER 151
 MENANDER 174
 THUCYDIDES 83

Resolve

a manly r. in a week woman's body
 be prompt to carry out your r.
 by r. rather than good fortune
 whatever r. they have we have as well

EURIPIDES 271
 ISOCRATES 24
 PERICLES 10
 QUINTUS 1

Resource(s)

made havoc of the chief r. of the state
 young men, the city's great r.
 husband thy r.

DEMOSTHENES 39
 EURIPIDES 333
 LUCIAN PS 3

Resourceful

r. for himself and useless to the city

ARISTOPHANES 89

Respect

have the r., not fear of your neighbours
 r. your neighbour's belongings
 without r. for law, patron or magistrate
 woman loses r. along with her clothes
 children will not r. their parents
 to expect r. from all first r. yourself
 restore r. and justice among men
 most of all r. thyself
 companions to r. rather than fear you
 r. a suppliant's misfortune
 r. your own self
 no army can be ruled without r.
 you lie to me, have no r. for me
 r. for what is right has perished
 self-control is the chief element in self-r.
 r. the citizen who protects his property

CHILON 14
 CLEOBULUS 16
 HERODAS 1
 HERODOTUS 8
 HESIOD 25
 MUSONIUS 7
 PLATO 196
 PYTHAGORAS 3
 PYTHAGORAS 42
 SEVEN SAGES 10
 SEVEN SAGES 32
 SOPHOCLES 31
 THEOGNIS 20
 THEOGNIS 43
 THUCYDIDES 16
 THUCYDIDES 133

Responsibility

each man's opinion is his r.

PHOCYLIDES PS 20

Rest

see also Amusement, Leisure, Play – Playing, Recreation,

Relaxation

we need r. to go on working
 this is no time for sitting or delay
 r. and slackness is food for cowardice
 ready to r. they took the gift of sleep
 r. is sweet after every activity
 nothing on which his mind can r.
 r. adds pleasure to labour

ARISTOTLE 157
 BACCHYLIDES 28
 HIPPOCRATES 4
 HOMER 358
 PINDAR 30
 PLATO 158
 PLUTARCH 134

Restraint

it is not easy to rein in a young man
 often the half is better than the whole
 restrain your tongue

EURIPIDES 33
 HESIOD 20
 SEVEN SAGES 18

Restriction

a regimen carried to great r. is perilous

HIPPOCRATES 11

Result(s)

good things are the r. of hard work
 write down events and r.
 a well-laid plan leads to a happy r.

ANONYMOUS 21
 HERODOTUS 52
 HERODOTUS 143

Resurrection

greatest upheaval when all dead rise
 the good come unto the r. of life
 I am the r. and the life

AESOP 54
 BIBLE 155
 BIBLE 166

if we believe Jesus died and rose again

BIBLE 256

Retreat

kings first in the advance, last in the r.
retiring slow, and step by step
no quieter r. than your own soul
last arrows shot by a retreating army

HERODOTUS 108
HOMER 158
MARCUS AUR 12
PROVERBIAL EXP 18

Retribution

see also Revenge, Vengeance

there will come another to avenge us
ravager is ravaged, the killer pays
to him that doeth, it shall be done by
an eye for an eye, a tooth for a tooth
eye for eye, tooth for tooth
as you d. so you shall be done by

AESCHYLUS 31
AESCHYLUS 37
AESCHYLUS 60
BIBLE 20
BIBLE 324
PROVERBIAL 4

Return

beyond all hope is this day of r.
r. from darkness into the light
generous he who does not look for a r.
nobody r. unscathed from an unjust war
if ever I r.
no r. from war
if I stay and fight lost is my home-r.
the day of their r.
I long to see the day of my r.
you will r., you will not die in battle
don't ask back what has been given

AESCHYLUS 71
AESCHYLUS 181
DEMOCRITUS 54
EURIPIDES 438
HOMER 74
HOMER 75
HOMER 122
HOMER 244
HOMER 280
ORACLES 19
PLATO 190

Reveal

wine, a means for seeing through a man
what is holy is revealed only to the holy
the gods do not r. themselves to all
rule shows forth the man
all is revealed by all-seeing time

ALCAEUS 11
HIPPOCRATES 48
HOMER 350
SEVEN SAGES 38
SOPHOCLES 326

Revel

revelling, heavy with wine

EUGENES 1

Revenge

see also Retribution, Vengeance

r. retired in the interest of the inflictor
'tis sure the mighty will r. at last

ARISTOTLE 300
HOMER 5

Revengeful

the good-tempered man is not r.

ARISTOTLE 110

Revenue

r. ought to be distributed to the needy

ARISTOTLE 262

Reverence

hold neither anarchy nor tyranny in r.
tongue a weapon held in r. by men

AESCHYLUS 51
ORPHICA 3

Reverse

things are turned topsy-turvy

PALLADAS 1

Revolt

see also Civil Strife, Faction(s), Sedition, Strife

inferiors r. in order to be equal
watch people carefully before they r.

ARISTOTLE 250
THUCYDIDES 84

Revolution(s)

poverty is the parent of r. and crime
in r. the occasions may be trifling
in r. great interests are at stake
behold the r. of reason in heaven
no r. effected by so few lasted so long

ARISTOTLE 212
ARISTOTLE 251
ARISTOTLE 251
PLATO 362
THUCYDIDES 114

Reward(s)

serve his country freely without r.
fair r. makes twofold pleasure
dear to the gods when we receive our r.
to win the r. of virtue by toil
best to receive the highest r.

ARISTIDES 4
EURIPIDES 311
PLATO 283
THUCYDIDES 24
XENOPHON 26

Rhadamanthys

rule of R. on the reciprocity in justice

HESIOD 77

Rhetoric

if one is to live with men, learn r.
r. is compressing a lot into a small space
how to become distinguished in r.
r. is a producer of persuasion
r. doesn't involve expertise
r., a talent for interacting with people
uncouth speakers care not of the truth
their brilliant r. withers away

ANTISTHENES 21
DEMETRIUS 2
DEMOSTHENES 105
PLATO 14
PLATO 15
PLATO 15
PLATO 15
PLATO 171
PLATO 338

Rhodes

here then is R., jump
gods showered R. with gold snowflakes

AESOP 24
PINDAR 51

Rhythm

see also Melody(ies)

learn the r. by which man is ruled
there's melody and r. in words
the human animal acquired sense of r.
all man's life needs r. and harmony
keeping the r., dancing softly

ARCHILOCHUS 13
DIONYSIUS HAL 35
PLATO 55
PLATO 198
SAPPHO or ALCAEUS 1

Rich

see also Plutus – Wealth, Prosperity, Wealth, Wealthy

the r. find it difficult to follow reason
hard for r. man to enter the kingdom
the r. he hath sent empty away
fortune loaned money to the r.
do not begrudge a r. man for his wealth
education is ornament to the r.
moderately r. but blest with children
it's a mistake not to be r.
the r. that ever crave for more
men prefer to ally themselves with the r.
man to defend himself against being r.
r. am I called by all but by no one blest
children of excessively r. parents
do not leave your children too r.
no r. man happy without being virtuous
the excessively r. cannot be good
his meals such as the newly r. affect
r. bride should fit in with her husband
the wise wait at the doors of the r.
many are unblest although immensely r.
be not idle, even if you are r.
a r. man may lose all in a single night.

ARISTOTLE 243
BIBLE 65
BIBLE 113
BION 5
DEMOSTHENES 73
DIOGENES 17
EURIPIDES 174
EURIPIDES 286
EURIPIDES 321
EURIPIDES 444
ISOCRATES 72
MENANDER 90
PLATO 58
PLATO 67
PLATO 84
PLATO 85
PLUTARCH 48
PLUTARCH 93
SIMONIDES 42
SOLON 60
THALES 20
THEOGNIS 45

Rich – Poor

see also Penury, Poor, Poverty, Wealth, Wealthy

laws catch the weak and p.
laws broken by the r. and powerful
a p. man who takes a r. wife
better a pauper, than a Croesus at sea
better p. than becoming r. unjustly
not proud of riches or ashamed of poverty
some were p. and suddenly grew r.
if r., dine when you will; p., when you can
being p. do not begrudge the r.
once free of hunger r. and p. are same
youth fairest thing, for r. or p.
the p. envious of the r.
offices equally held by r. and p.
give equal weight to r. and p. alike
fools honour the r., despise the p.
obliged the r. and relieved the p.
p. citizen a greater menace than r.
making all its citizens neither r. nor p.
r. and p. plotting against each other
r. is he who is satisfied with the least
r. are destroyed by excess of wealth
many evil men are r. and good men p.
neither very r. nor very p. citizens
all honour the r. and slight the p.
a p. man may quickly become r.
p. man trapped by laws, the r. escape

ANACHARSIS 6
ANACHARSIS 6
ANAXANDRIDES 3
ANTIPHANES 5
ANTIPHANES 13
CLEOBULUS 11
DEMOSTHENES 37
DIOGENES 3
DIONYSIUS 14
EURIPIDES 96
EURIPIDES 134
EURIPIDES 321
EURIPIDES 326
EURIPIDES 440
EUSEBIUS 2
HOMER 83
LYCURGUS 3
LYCURGUS 6
PLATO 267
SOCRATES 62
SOCRATES 70
SOLON 22
THALES 25
THEOGNIS 38
THEOGNIS 45
ZALEUCUS 2

Riches

see also Money, Prosperity, Wealth

he stands a full head above men's r.
do not be proud of your r.
r. from evil deeds, the worst disgrace
small desires make poverty equal to r.
no tyrant hopes for poverty, all go for r.
youth, fairest thing in the midst of r.
r., honours not blessings to the sensible
r. cover a multitude of woes
no one has left this world with his r.
gratitude, greatest of all r.
honour, not r., delight men when old
if you desire r. buy a fertile farm

ANTIPHILUS 2
CLEOBULUS 11
DEMOCRITUS 104
DEMOCRITUS 140
DIOGENES 32
EURIPIDES 134
LONGINUS 5
MENANDER 21
MENANDER 182
MENANDER 344
PERICLES 38
PHOCYLIDES 3

Riddles

what is two-footed, three-footed
the air and I at birth unite
speechless, you shall speak my name
nothing and everything is inside me
one father has twelve sons

ENIGIMATA 1
ENIGIMATA 2
ENIGIMATA 3
ENIGIMATA 4
ENIGIMATA 5

RIDDLES

- pursue the obscure paths of her r.
what concerns the god is concealed in r.
Oedipus solved the Sphinx's riddle
god will tell clever men the truth in r.
- Ridicule**
I am not laughed down
the multitude r. the most revered
if you fail, you will be ridiculed
incompetent officials give rise to r.
she proudly mock me to my face
- Ridiculous**
from the sublime to the r.
- Right**
see also Right – Wrong
praised when angry at the r. things
insist, even twice, on what is r.
no longer is it r. to call men bad
knowing what is r. men do it not
equal r. of speech is paramount
what is r. is better even than law
freedom is consciousness of r.
act as you deem r. even if criticized
and you could say what is r.
sometimes being r. brings harm
if r., why must you do it in the dark
a man should speak up for the r.
not easy to resist those in the r.
respect for what is r. has perished
took up arms putting might before r.
speak honourably, do what is r.
decide on the r. thing at the r. moment
- Right – Left**
let not I. hand know what r. hand doeth
to their r. a heron gliding down
- Right – Wrong**
see also Right, Wrong
two Arguments, called R. and W.
foul is fair and fair is foul
where r. action ceases and w. begins
not yield to pressure to grant r. or w.
no one can overcome my moral purpose
it is by law that we distinguish r. from w.
doing r. is much better than doing w.
r. shall be strong and w. shall be weak
- Righteous**
see also Just
goodness makes men more r.
judge r. judgement.
the r. never die
the company of just and r. men
safety of subjects, guardian of the r.
r. is he who will not accept gifts
the fruit of the r. is never lost
the r. know no unrighteousness
only the r. live on forever in glory
r. speech possesses great power
earn money righteously
- Righteousness**
nothing is more right than r.
those who stand by r. won over by envy
pursue r. with wisdom always and ever
r. is the concord of the soul with itself
practice r. in both word and deed
r. will make you achieve divine virtue
r. is fairest, health is best
- Rights**
the stronger man beats down r. of old
live in a place where all have equal r.
- Ripen**
first blossom, then bear fruit, then r.
- Risk(s)**
a sensible man's calculated r.
do not praise r.
great deeds only achieved at great r.
r. involved in exercise of statecraft
take only calculated r.
there's r. in every sort of business
hope and r. are dangerous alike to men
private persons can minimize their r.
- LYCOPHRON 2
PLUTARCH 102
SOPHOCLES 213
SOPHOCLES 364
- DIOGENES 23
LUCIAN 10
PITTACUS 13
PLATO 93
THEOCRITUS 37
- LONGINUS 1
- ARISTOTLE 109
EMPEDOCLES 7
EURIPIDES 173
EURIPIDES 521
HERODOTUS 97
MENANDER 46
PERIANDER 25
PYTHAGORAS 48
SAPPHO 35
SOPHOCLES 165
SOPHOCLES 178
SOPHOCLES 276
SOPHOCLES 313
THEOGNIS 43
THUCYDIDES 70
TYRTAEUS 1
XENOPHON 17
- BIBLE 24
HOMER 143
- ARISTOPHANES 44
ARISTOPHANES 57
ARISTOTLE 111
CATO 14
EPICTETUS 9
EURIPIDES 112
HOMER 391
PLUTARCH 176
- ARISTOTLE 29
BIBLE 160
CALLIMACHUS 28
EURIPIDES 360
EUSEBIUS 7
HERODOTUS 83
MENANDER 166
MENANDER 209
PHILEMON 10
SOPHOCLES 315
THEOGNIS 48
- EPICTETUS 98
EURIPIDES 425
PLATO 283
PLATO 392
PYTHAGORAS 4
PYTHAGORAS 11
THEOGNIS 21
- PINDAR 40
SOLON 56
- EPICTETUS 27
- ANTIPHON SOPH 20
EURIPIDES 389
HERODOTUS 134
PLATO 78
SEVEN SAGES 31
SOLON 21
THEOGNIS 41
XENOPHON 91
- Rivalry**
we all praise healthy r.
r. is beneficial for mankind
craftsman is craftsman's rival
rivals will soon contest another's rule
humans are prone to r., jealousy, envy
the endless rivalries of life
- River(s)**
see also Springs, Stream(s), Torrent
the surge of r. and earth, mother of all
the r. floods forth its fury
r. proceeding out of the throne of god
backward to their sources flow the r.
cannot step twice into the same stream
into the same r. we enter and we don't
Egypt is acquired land, a gift of the r.
r. in flood that sweeps away his bank
as when a flooded r. comes on the plain
fair-flowing r. with its silver eddies
so long as r. shall flow
time is a r. of passing events
brook's murmuring moves the calm spirit
backward flow the streams of holy r.
ever-flowing r. and eddies of the sea
ocean is generator of winds and r.
- Road(s)**
see also Path(s), Way(s)
mine is no r. for all the world to tread
no balconies overhanging r.
r. maintenance using public workmen
broad is the r. that leads to destruction
the r. to Hades is easy to travel
go the r. that's narrow, but your own
r. that carries many hither and thither
life without holidays, r. without taverns
there is no royal r. to geometry
r. up and r. down is one and the same
when on a r. don't look for a footpath
don't pursue the well-trod avenues
difficult to pursue many r. at same time
- Robbed**
as when a mother bird finds her nest r.
- Robes**
a lovely fragrance drifted from her r.
- Robins**
one bush will not hold two r.
- Rock(s)**
see also Wandering Rocks
you may as well pray to the r.
our hearts shall be like r.
as when a wave beats on a jutting r.
o'er hills, o'er crags, o'er r. they go
a small r. wards off a mighty wave
be like a r. on which the waves break
drops of water hollow out a r.
talking to a r.
- Romans**
words of the R. born in their hearts
R. measured life by virtue, not fortune
R. choose even foreigners for kings
R. not corrupted by marrying foreigners
R. responsible for Greek disobedience
full power to the father over the son
- Rome**
Cato owes less to R. than R. to Cato
privileges of R. free to all immigrants
rather first here than second at R.
R. made Greek culture her own
R. incorporated all conquered peoples
- Roof**
watchman on the palace r.
as a swallow dwelling alone on a r.
hear the rain on the r. as you sleep
- Root(s)**
see also Beginning, Plant(s)
when the r. lives, the leaves come back
the axe is laid unto the r. of the trees
love of money the r. of all evil
r. of education bitter, the fruit sweet
- HESIOD 17
HESIOD 18
HESIOD 19
PLATO 261
PLUTARCH 141
SOPHOCLES 190
- AESCHYLUS 89
AESCHYLUS 121
BIBLE 312
EURIPIDES 232
HERACLITUS 6
HERACLITUS 22
HERODOTUS 47
HOMER 72
HOMER 156
HOMER 226
HOMERIC EPIGR 1
MARCUS AUR 28
MOSCHUS 5
PROVERBIAL 3
SIMONIDES 27
XENOPHANES 9
- ANONYMOUS 46
ARISTOTLE 6
ARISTOTLE 9
BIBLE 34
BION 10
CALLIMACHUS 3
CALLIMACHUS 32
DEMOCRITUS 112
EUCLID 7
HERACLITUS 30
PROVERBIAL 149
PYTHAGORAS 26
PYTHAGORAS 53
- SOPHOCLES 79
- HOMERIC HYMN 5
- PROVERBIAL 123
- EURIPIDES 50
EURIPIDES 92
HOMER 37
HOMER 234
HOMER 269
MARCUS AUR 31
PLUTARCH 110
PROVERBIAL 110
- CATO 6
DIONYSIUS HAL 5
DIONYSIUS HAL 10
DIONYSIUS HAL 11
POLYBIUS 13
ROMULUS 3
- CATO 8
DIONYSIUS HAL 12
JULIUS CAES 2
PLUTARCH 25
PLUTARCH 71
- AESCHYLUS 1
BIBLE 335
SOPHOCLES 346
- AESCHYLUS 28
BIBLE 7
BIBLE 263
ISOCRATES 75

no blessing springs from a single r. the r. of virtue lies in good education	MENANDER 57 PLUTARCH 115	some men r. cities, are slaves to women do not try to r. before being in right mind r. but allow the ruled to relax sometimes base-born allowed to r. over well-born r. shows the man, but also man the r. best r. is a limit to everything endure the idiocy of those who r. complaint not of those seeking r. some wish to r., some to submit man's nature to r. those who yield nothing better than the r. of one man in old days even r. houses lacked wealth worst ruler he who cannot r. himself if to r. is thy lot, be worthy of it let reason r. r. over others entails envy and hate r. your people with justice use of words give men power to r. inferiors r. if the good go not into politics r. becomes the prize of contention rulers should not have a passion for r. they overlook the r. element who, then, will r. the ruler? r. shows forth the man good r. checks excess, dims hubris fit to r. a household and a state if you want to strengthen absolute r. rulers are only those who know how to r.	DEMOCRITUS 102 DIO CHRYS 2 DIO CHRYS 10 DIONYSIUS HAL 11 EPAMINONDAS 5 EURIPIDES 150 EURIPIDES 282 HERMOCRATES 2 HERMOCRATES 2 HERMOCRATES 3 HERODOTUS 77 HERODOTUS 163 ISOCRATES 79 MENANDER 172 MENANDER 176 PERICLES 49 PINDAR 68 PLATO 13 PLATO 216 PLATO 260 PLATO 261 PLATO 389 PLUTARCH 171 SEVEN SAGES 38 SOLON 3 SOPHOCLES 104 THRASYBULUS 1 XENOPHON 65
Ropes and every halyard safely bound	IBYCUS 6		
Rose(s) how well white lilies go with the r. would I were a damask r. you'll find a thorn and not a r. the rose's bloom is short may every r. surround you as the dew melts round r. lovely flower of the r. bush early dawn appeared, rosy-fingered apples and r. and tender bay as the r. in spring and fruit in summer the r. is the queen of the garden ask not for past r. her mouth delicious as a dark red r. the whole place is shadowed by r. delicious dew pours down to freshen r. red I woe for griefe as doth the r.	ANACREONTEA 14 ANONYMOUS 36 ANONYMOUS 53 ANONYMOUS 51 APOLLONIUS RHOD 13 ARCHILOCHUS 5 HOMER 22 IBYCUS 5 MARCUS AUR 29 MENANDER 241 PROVERBIAL 141 RUFINUS 2 SAPPHO 4 SAPPHO 25 THEOCRITUS 37		
Row – Rowing before you take the helm, ply the oar beating the sea with polished oars of fir plant on my grave the oar I rowed once I was told to take a naval oar in hand landsmen who know not how to ply the oar	ARISTOPHANES 98 HOMER 99 HOMER 311 HOMER 397 PLUTARCH 7		
Rowers r. look astern rowing the boat ahead	PLUTARCH 163		
Royal there is no r. short cut to geometry my r. blood bought me no bread	EUCLID 7 EURIPIDES 286		
Royalty <i>see also</i> Kingship, Monarchy, Throne cruelty, insolence in attendance upon r. r. is a glorious shroud	DIO CHRYS 1 ISOCRATES 53		
Rudder Thetis laid her hand on the r. my r. is totally out of control Eros holds the r. of my soul the wave that rolls closest to the r. steer your people with the r. of justice	APOLLONIUS RHOD 17 MELEAGER 5 MELEAGER 14 PINDAR 25 PINDAR 68		
Ruin <i>see also</i> Calamity(ies), Catastrophe, Disaster, Destroy, Destruction(s) When will the power of r. cease? in foretelling r. I choose ignorance men ruined and spoilt in many ways trust and mistrust r. men equally delay leads to r. through own wanton folly they came to r. the pride you have will r. you fair is foul to the man a gods wishes to r. first luxury, then satiety, insolence, r. a brideless tongue is sure to bring r. r. is not slow to come often hope of gain has led men to their r. not saved, ruined by wealth ill gotten no cessation of r. once shaken by god prophecies and oracles bring men to r. the fear of disgrace often ruins men	AESCHYLUS 64 AESCHYLUS 167 ARISTOTLE 156 HESIOD 49 HESIOD 53 HOMER 392 MENANDER 30 PROVERBIAL 83 PYTHAGORAS 37 QUINTUS 2 SOLON 13 SOPHOCLES 63 SOPHOCLES 70 SOPHOCLES 99 THUCYDIDES 125 THUCYDIDES 130		
Rule – Ruling <i>see also</i> Ruled, Throne r. what is your own all tasks a burden, except to r. the gods chasm between r. and being ruled cannot r. a single of the infinite worlds mind rules all things claim the right to r. over others a tyrant will r. in his own interest do not permit one man to r., but the law some marked for r., others to be ruled those able to r. best should r. impossible to r. if not been a subject not always gentlemen in high positions best r. is by citizens of the middle class Greeks could r. mankind if undivided we r. other men and our wives r. us better for fools to be ruled than to r.	AESCHYLUS 48 AESCHYLUS 88 AESCHYLUS 134 ALEXANDER 12 ANAXAGORAS 6 ARCHIDAMUS 7 ARISTOTLE 119 ARISTOTLE 119 ARISTOTLE 196 ARISTOTLE 221 ARISTOTLE 222 ARISTOTLE 245 ARISTOTLE 249 ARISTOTLE 267 CATO 3 DEMOCRITUS 41	every r. new to power is harsh may the r. rule with foresight may r. keep their privileges unshaken speak to r. as little as possible a r. should remember three things a rich wife is a r., not a wife as is the r. so the subjects will become laying a straight r. alongside a circle faulty constitutions at rulers' advantage r. to have power to cover lacunae in law passion perverts minds even of best r. a r. should be cultured and charitable r. should not leave position wealthier a r. should never think as a mortal obey the law, yield to the r. a good r. can save a city endure the idiocy of those who rule state not to blame if corrupted by bad r. almighty r. of heaven and earth in monarchy r. can do what they will in the old days even r. lacked wealth rather be r. on barren mountainsides it is not right that a r. sleep all night let there be one r., one king a multitude of r. is not a good thing manners of the state copied from its r. multitude copy the practices of their r. r. provide pleasure for themselves worst r. he who cannot rule himself better to die than be sole r. r. as much part of the state as the ruled ruler's subjects fear not him, but for him r. to have highest degree of wisdom I have called r. 'servants of the law' the true r. pursues his subjects' interest attributes of a truly good r. good r. to have a philosophic disposition r. may lie if it is for the public good	ANAXAGORAS 4 ARCHILOCHUS 13 ARISTOTLE 196 DEMOCRITUS 20 DIO CHRYS 10 EURIPIDES 326 MAXIMUS 1 PALLADAS 4 PERICLES 54 XENOPHON PS 2

RULER(S)

- r. strict guarantors of civic liberties
 r. should not have a passion for rule
 people set r. over them and give renown
 lust for power in the r.
 r. learn true philosophy
 r. is sometimes not even listened to
 who, then, will rule the r.
 give everything except your freedom to r.
 people to obey the rules and r. the law
 r. who will not do his best for the state
 you'd be a fine r. over a deserted city
 cannot struggle against those in power
 r. are wise if in company with the wise
 r. to remember the good, forget the bad
 r. should take thought for subjects
 a good r. not different from a father
 r. are only those who know how to rule
 the best r. are obeyed willingly
 a r. is excellent if stood by in danger
 what r. are, such are the citizens
 the r. is necessarily hated by the ruled
- Rules**
see also Law(s), Legislation
 r. of justice are seen to vary
 order our affairs according to r.
 do not change course when following r.
 war least of all conforms to fixed r.
- Rumour**
see also Gossip, Scandal
 r. never wholly dies away
 r. spread through them like wildfire
- Run**
 all r., but one receiveth the prize
 you grabbed it all and ran
 he who fights and runs away
 what shall I do? I stay or r. away?
 why chase the one who runs away
- Rust**
 as iron is eaten away by r.
- Sacred**
 nothing more s. than a mother
 do no harm to the s. fish
 striking wife, child lays hands on most s.
 no fishing in s. rivers, pools and lakes
 wealth has a power to get to s. places
- Sacrifice(s)**
see also Offering(s)
 s. according to our ability
 s. at the altar will not improve you
 wind stopped by s., or by itself
 Ares accepts not bloodless s.
 s. were not animals but cakes
 gods should receive no s. from humans
 s. present advantage for lasting benefit
- Sadness**
see also Depression, Melancholy – Melancholia, Misery,
 Sorrow(s), Unhappy etc.
 be not overly saddened
 when I am sad be sad with me
- Safe**
 let us run into a s. harbour
 sire, your ships and force are s.
 I would rather have my people s.
 nothing is safer than honest counsel
 swift counsels are not s.
 no city can be s. without justice
 tried to be, in all human probability, s.
- Safest**
 the middle course is always the s.
 best is always s.
- Safety**
 s. of subjects, guardian of the righteous
 truth is best for s. throughout life
 our state's fortunes are in s. now
- Sagacious**
 by nature s., by election enterprising
- PLATO 236
 PLATO 261
 PLATO 272
 PLATO 302
 PLATO 405
 PLUTARCH 54
 PLUTARCH 171
 PYTHAGORAS 51
 SOLON 70
 SOPHOCLES 62
 SOPHOCLES 113
 SOPHOCLES 143
 SOPHOCLES 303
 THEMISTIUS 2
 XENOPHON 24
 XENOPHON 34
 XENOPHON 65
 XENOPHON 75
 XENOPHON 89
 XENOPHON PS 2
- ARISTOTLE 120
 EPICETUS 75
 HIPPOCRATES 16
 THUCYDIDES 22
- HESIOD 70
 HOMER 28
- BIBLE 218
 EUPOLIS 4
 MENANDER 173
 RUFINUS 4
 THEOCRITUS 27
- ANTISTHENES 8
- ALEXIS 11
 ANONYMOUS 146
 CATO 11
 PLATO 121
 SOPHOCLES 320
- ARISTOTLE 50
 DIOGENES 5
 HERODOTUS 147
 LEONIDAS ALEX 1
 PLATO 104
 PLATO 307
 XENOPHON 29
- ARCHILOCHUS 13
 SONGS 8
- ALCAEUS 2
 ARRIAN 8
 HOMER 9
 MENANDER 187
 SOPHOCLES 196
 SOPHOCLES 353
 THUCYDIDES 139
- ANONYMOUS 127
 MENANDER 183
- EUSEBIUS 7
 MENANDER 70
 SOPHOCLES 60
- THEMISTOCLES 2
- Said**
see also Say – Saying, Speak – Speaking, Speech, Talk – Talking
 after speaking perform what was s.
 not to say what shouldn't be s.
 all has been s. that needs to be s.
 have I s. some evil thing unawares?
 no sooner s. than done
 you have s. nothing unexpected
- Sail(s)**
 wind allows neither to remain nor to s.
 the best way to s. past setbacks
 going by foot better than sailing the sea
 it is not every man's lot to s. to Corinth
 in a sinking ship you hoist the topsails
 a ship with s. drawn too taut
 with stretched s. we went till day's end
 you s. with Caesar and his fortune
 if invaded, we shall s. against them
 like a helmsman set full s. to the wind
 let out full s. running before the wind
 to s. is necessary; to live is not
 in times of trouble run with lowered s.
 stow your anchors, give the wind full s.
- Sailor(s)**
 as a blast falls on s. unprepared
 epitaph on a s.
 miserable, he who lives the s. life
 sweet is the spring for the s.
 through the clouds the s. sees the stars
 more welcome than calm sea to s.
 s. in a storm
 I do not fancy a daring s.
 as a god giveth a fair wind to longing s.
 pity the shipwrecked s.
- Salamis**
 all admirals voted each for himself
 staggered out on S. only to faint and die
 let us to S., to fight for the lovely isle
 fair S., lapped by the sea
- Sale(s)**
 everything is for s. at Athens
 no s. when all had such abundance
 more visitors arrive, more s. and rents
- Salient**
 the s. point
- Salt**
 ye are the s. of the earth
 let your speech be seasoned with s.
 as if besprinkled with fine grains of s.
 you would not give away a grain of s.
 men who knew no sea nor ever ate s.
 know a friend after 'eating s. together'
- Salvation**
 work out your own s. with fear
 every passion is an enemy of s.
- Same**
 all are the s., the living and the dead
 all are the same, the young and old
 all things are the s.
- Sand**
 as s., by the sea shore innumerable
 all is s., waterless and wholly desert
 gifts as s. or dust in number
 once more covered the beach with s.
 I know the number of the grains of s.
 how many grains of s. in the sea
 you are building your house on s.
 to measure s. with a basket
- Sandals**
 s. which carried her swift as the wind
- Sanity**
 it is a question of either madness or s.
- Sappho**
 no grief in a house serving the Muses
 S. of Lesbos is the tenth Muse
 S., charming and bewitching
 what grace the songs of S. have
 that I may learn Sappho's song and die
- ANONYMOUS 24
 ARISTOTLE 343
 HERODOTUS 48
 PHOCION 5
 PROVERBIAL 40
 SOPHOCLES 162
- AESCHYLUS 202
 AMPHIS 1
 ANTIPHANES 4
 ARISTOPHANES 169
 EPICETUS 51
 EURIPIDES 264
 HOMER 309
 JULIUS CAES 3
 PERICLES 6
 PINDAR 70
 PLATO 203
 POMPEY 2
 SOPHOCLES 149
 THYLLUS 1
- AESCHYLUS 189
 ANTIPATER THES 1
 ANTIPHANES 4
 ASCLEPIADES 2
 EURIPIDES 136
 EURIPIDES 266
 EURIPIDES 354
 EURIPIDES 389
 HOMER 99
 ORACLES 28
- HERODOTUS 162
 PLUTARCH 78
 SOLON 1
 SOPHOCLES 21
- EUBULUS 1
 PLUTARCH 37
 XENOPHON 90
- ARISTOTLE 55
- BIBLE 13
 BIBLE 253
 DEMOCRITUS 153
 HOMER 368
 HOMER 397
 PROVERBIAL 23
- BIBLE 247
 PYTHAGORAS 39
- HERACLITUS 37
 HERACLITUS 37
 MARCUS AUR 63
- BIBLE 269
 HERODOTUS 50
 HOMER 121
 HOMER 162
 ORACLES 6
 PINDAR 96
 PROVERBIAL 178
 PROVERBIAL 183
- HOMER 250
- EPICETUS 83
- SAPPHO 40
 SAPPHO 45
 SAPPHO 46
 SAPPHO 46
 SOLON 47

- Sardanapalus**
the epitaph of S. ANONYMOUS 59
- Satan**
get thee behind me, S. BIBLE 57
how can S. cast out S.? BIBLE 98
- Satiety**
see also Full
god is war and peace, s. and famine HERACLITUS 32
s. of all things, even of sleep and love HOMER 182
life knows no s. LYCOPHRON 1
first luxury, then s., insolence, ruin PYTHAGORAS 37
wealth breeds s., s. outrage SOLON 52
- Satisfy**
see also Content
the many seek only to s. themselves HERACLITUS 13
be satisfied with what you have PHOCYLIDES PS 2
- Satyr**
you'll mourn for your beard, you will AESCHYLUS 198
- Sauce**
bread is sweet and ruined by a bad s. THEOPOMPUS (2) 1
- Saul**
S. consented to Stephen's death BIBLE 188
S., S., why persecutest thou me? BIBLE 190
- Savage(s)**
I came to teach civilised speech to s. ARISTOPHANES 15
a s. stubborn fellow, uncontrolled ARISTOPHANES 82
- Save – Saving**
he saved others, himself he cannot s. BIBLE 93
what must I do to be saved? BIBLE 192
we either s. our ships or perish HOMER 195
s. yourself from affairs of the baser sort MENANDER 343
s. so as to have something for old age PHILEMON 31
- Saviour(s)**
two-edged tongue, s. of my house ARISTOPHANES 59
the Athenians were the s. of Hellas HERODOTUS 140
- Say – Saying**
see also Said, Speak – Speaking, Speech, Talk – Talking
s. what you like, hear what you don't ALCAEUS 15
s. whatever comes to your tongue ANONYMOUS 79
couldn't s. three words without a howler ARISTOPHANES 61
much that's funny I can s. ARISTOPHANES 79
not to s. what shouldn't be said ARISTOTLE 343
s. something better than silence DIONYSIUS 12
to hear fair things, learn to s. fair things EPICETUS 89
s. or keep silent, do or not do GORGIAS 3
thinking one thing while s. quite another HERODOTUS 173
too great is what you s.; I am amazed HOMER 266
s. what was better left unsaid HOMER 343
talking not knowing what you're s. MENANDER 253
if one says more than needed he's tedious PHILEMON 23
s. not little with a lot, but a lot with little PYTHAGORAS 35
and you could s. what is right SAPPHO 35
do not consider what many will s. of us SOCRATES 25
what am I to hide and what to s.? SOPHOCLES 258
- Saying(s)**
see also Laconicisms, Proverbial, Quotation(s)
a s. that even too much honey is gall ANONYMOUS 58
ancestral s., affairs will turn out for best ARISTOPHANES 72
the s. is true, we can't live without you ARISTOPHANES 110
the s., no one is voluntarily wicked ARISTOTLE 102
the whole character of Cynic s. DEMETRIUS 10
no good son born from a bad father EURIPIDES 433
old s., that action belongs to the young EURIPIDES 467
the s., War is the father of all things LUCIAN 13
old s., friends' property is shared PLATO 81
often a short s. reveals person's character PLUTARCH 1
the s., not born from an oak PROVERBIAL 39
the s., end not obvious at the beginning PROVERBIAL 42
the names and s. of the seven sages SEVEN SAGES 39
short, quotable s. of the seven sages SEVEN SAGES 40
give a thirsty man wise s. or a drink? SOPHOCLES 362
- Scales**
see also Balance(s), Weigh, Weights
no predicting how fortune will tip the s. BACCHYLIDES 9
as s. balancing against the weights HOMER 173
Zeus lifted on high his golden s. HOMER 229
its s. glittered like blue enamel PANYASSIS 3
one critical moment which turns the s. PLUTARCH 40
- Scandal**
see also Gossip, Rumour
woe to that man by whom s. comes BIBLE 60
fellow citizens are given to spreading s. PINDAR 98
teachers of children must be free from s. PLUTARCH 114
whispering secret s. to credulous ears SOPHOCLES 5
- Scent**
see also Fragrance, Perfume
with scented hair and breasts ARCHILOCHUS 6
fragrances have lost their s. CALLIMACHUS 7
- Sceptre**
s. he gave thee but valour gave thee not HOMER 110
- Scheme(s)**
see also Plan – Planning, Stratagems
subtle are thy s., intricate thy mind ARISTOPHANES 5
you'll find many ruses, you are a woman EURIPIDES 38
to guard against a scheming woman EURIPIDES 229
tricks and dark s. mankind's invention EURIPIDES 418
Zeus will not comply with all s. of men HOMER 218
free of evil and any deceitful s. MUSONIUS 4
one last morning sweeps all our s. away POLYAENUS JUL 2
hide ugly s. in pretty speeches SOPHOCLES 127
they examined every possible s. THUCYDIDES 46
- Scholars**
see also Educate, Pupils, Teacher(s)
doctors duller than s. ATHENAEUS 3
- Science**
number, the primary s., I invented AESCHYLUS 106
all skills and s. was Prometheus' gift AESCHYLUS 111
s. and skill are the result of experience ARISTOTLE 63
philosophy rightly called the s. of truth ARISTOTLE 64
every s. seems to aim at some good ARISTOTLE 77
the s. of medicine has always existed HIPPOCRATES 5
s. begets knowledge, opinion ignorance HIPPOCRATES 47
there is skill and s. in the art of cookery PHILEMON YNG 1
mathematics a miraculous s. PLATO 92
in mathematical s. are traces of the truth PLUTARCH 192
- Scorn**
s. riches, fame, pleasures, life itself DIOGENES 30
- Scorpion(s)**
poisonous as a s., wily as a fox JOHN CHRYS 14
beware of s. lurking under every stone PRAXILLA 2
beneath every stone a s. lurks PROVERBIAL 143
a s. lurks under every stone SOPHOCLES 305
- Scoundrel**
give power to a s. or knife to madman ANTISTHENES 13
- Scratch**
s. him who scratches you PROVERBIAL 11
- Scriptures**
search the s., for eternal life BIBLE 156
- Sculptor**
no s. could mould such beauty as truth PHILEMON 13
- Scylla**
having escaped Charybdis I fell to S. PROVERBIAL 106
- Scythian(s)**
the haunt of the S. AESCHYLUS 81
reproached for being a S. ANACHARSIS 10
S. in origin, but not in my way of life ANACHARSIS 10
pour a S. Cup HERODOTUS 110
- Sea**
see also Ocean(s)
and who shall drain the s. dry? AESCHYLUS 27
wind whips the s.'s channels white AESCHYLUS 66
twinkling laughter of the s.'s waves AESCHYLUS 90
a stormy s. of deadly misery AESCHYLUS 123
as a troubled s. drives on its billows AESCHYLUS 159
foam blossomed out of the s. water ALCIPHON 1
the land is death for us who work at s. ALCIPHON 3
three reasons for taking to s. ALEXIS 8
all that is nourished by the s. ANONYMOUS 9
suddenly tumbled into a s. of troubles ANONYMOUS 11
storm, gale, rain, mountainous seas ANONYMOUS 12
know that the s. always is the s. ANTIPATER THES 1
better a pauper on land than a Croesus at s. ANTIPHANES 5
dolphins from the depths of the s. APOLLONIUS RHOD 18
how sweet to view the s. from the shore ARCHIPPUS 1
from the Pillars of Heracles the s. is one ARISTOTLE 170
all the Greeks are settled around the s. ARISTOTLE 220
the s. gave up the dead which were in it BIBLE 308

- if we are masters of the s.
 s., the sweat of the earth
 breeze carrying sea-crossing boats
 the s. doth wash away all human ills
 how wonderful to watch the tranquil s.
 she gave birth to the barren, raging S.
 walked in silence along the resounding s.
 shadowy mountains and resounding seas
 along the shore of the unresting s.
 away in winter blasts and surging s.
 sweeping along driftwood to the s.
 the s. opened a path for Poseidon
 sailing the s. for ports on alien shores
 a hearty wind whistling over the blue s.
 the old man of the s.
 like seagulls seeking food at s.
 driv'n o'er the fish-teeming deep
 men who knew no s. nor ever ate salt
 so long as the s. shall wash the shore
 the s. has sunk to silence
 sail on her love's tranquil seas
 s. and fire, and the third evil is woman
 fearful is love, and the s. unsparing
 s. mingled with upper air
 uncertain is a life at s.
 a great thing is the control of the s.
 our adventurous spirit on s. and land
 s. lose its salt before Homer forgotten
 like sowing in the s.
 stormy night brings waves upon the s.
 how many grains of sand in the s.
 land is safe, untrustworthy is the s.
 goodbye to the s. we love
 under both s. and land a common Hades
 fear the smiling surface of the s.
 to measure the sand of the s.
 the surging s. seething all around
 flowing rivers and the eddies of the s.
 he fishes the sea-brood of the deep
 Lemnos isle, encircled by the s.
 fly with ease aloft the boundless s.
 the sea! the sea!
- Sea Monsters**
see also specific sea animals, e.g. Dolphin(s), Fish, Shellfish
 throw me as food for m. of the deep
 sea scolopendra eight fathoms long
 sea beasts of the deep played under him
- Seals**
 who is worthy to loose the s.
- Seamanship**
 not that they had any knowledge of s.
 we sat amidst ships, wind jamming the tiller
 s., just like anything else, is an art
- Searching – Finding**
see also Find(s)
 you'll seek and find a thorn and not a rose
 we always seek what eludes us
 seek and ye shall find
 why seek ye the living among the dead
 men shall seek death and shall not find it
 all can be found by one who seeks
 I am s. for an honest man
 s. for opportunity after its gone
 I searched myself
 o'er hills, o'er crags, o'er rocks they go
 sped over land and sea s. her child
 search inside yourself
 truth found without being sought
 searching Hellas you will find more
 search well, and thou shalt find
 if we have courage and tire not in s.
 I have found what I did not seek
 pursue a thing and you may catch it
 what can be found, I seek
- Season(s)**
see also Autumn, Spring, Summer, Winter
 winter, flowery spring, fruitful summer
 the dog star is circling, the s. is harsh
 a s. for every matter under heaven.
- CALLICRATIDAS 1
 EMPEDOCLES 14
 EURIPIDES 106
 EURIPIDES 221
 EURIPIDES 429
 HESIOD 9
 HOMER 2
 HOMER 10
 HOMER 20
 HOMER 35
 HOMER 156
 HOMER 176
 HOMER 252
 HOMER 261
 HOMER 274
 HOMER 278
 HOMER 301
 HOMER 397
 HOMERIC EPIGR 1
 LEONIDAS TAR 7
 MELEAGER 7
 MENANDER 230
 MUSAEUS (2) 3
 MUSAEUS (2) 5
 ORACLES 28
 PERICLES 7
 PERICLES 28
 PHILIPPUS THES 1
 PHOCYLIDES PS 43
 PHRYNICHUS 2
 PINDAR 96
 PITTACUS 7
 PLATO 378
 PLATO 383
 PLUTARCH 17
 PROVERBIAL 183
 SIMONIDES 26
 SIMONIDES 27
 SOPHOCLES 74
 SOPHOCLES 254
 THEOGNIS 19
 XENOPHON 10
- cities most favoured by the s.
 in Hellas the s. are most agreeable
 as for me, love sleeps in no s.
 now is the s. for sailing
 now is rose-time and chick-peas are in s.
 by the sun the hours and s. are born
 all things are good that are in s.
 s., full slow they go and come
 some sweet thing the s. bring for all
- Seasonings**
 salt, thyme, marjoram, various s.
- Seats**
 the worst people occupy the best s.
 pushing and fighting for the front s.
- Seaweed**
 a rolling stone gathers no s.
- Second**
 s. thoughts are wiser
 rather first here than s. at Rome
 thy life is the flick of a flying s.
 s. thoughts make liars of us all
 what use to kill the dead a s. time?
- Secret(s)**
 openly or in s.
 I will never divulge any s. on his sickness
 bring again in s. her whom you take away
 don't tell your s. to your friend
 even in anger do not reveal s. of friends
 secret deeds spoken of in the streets
 betray no s.
 keeping s. is charcoal burning on tongue
 whispering s. scandal to credulous ears
- Set**
 enslaved to a s. they will not even learn
- Security**
 man's whole life is without s.
 war gives peace its s.
- Sedition**
see also Civil Strife, Revolt
 where there is equality s. is absent
- See – Seeing**
see also Look – Looking, Observe, Sight – Perception, Watch
 we only s. the faults of others
 leisure to see whatever is worth s.
 it is for us who s. to guide the blind
 even a blind man can s. that
 nothing hid, which shall not be seen
 again a little while and ye shall s. me
 a little while, and ye shall not s. me
 and every eye shall s. him
 what thou seest write in a book
 I s. land
 only the mind sees and hears
 saw what I would not have wished to s.
 sun which sees and hears all things
 as long as she could s. the starry sky
 you didn't s. what you just saw
 I came, I saw, I conquered
 who sees what is now has seen all things
 if I s. Thero, I s. everything
 what concerns you not neither hear nor s.
 no mortal beholds him, he beholds all
 find more than the eye can s. in Hellas
 he is unable either to s. or hear
 to actually s. goes beyond reasoning
 I'd rather s. her lovely step
 you go not to s. but rather to be seen
 would I had never beheld thy face
 all is revealed by all-s., all-hearing time
 far-sighted man may not s. close up
- Seed(s)**
 a huge tree can tower from a tiny s.
 s. in the ground and a good rainfall
 from evil s. come evil harvests
 sowing the s. of evil
 doomed to raise loathsome s.
 s. of plants assimilate to where they live
 know the tree by its s.
 there are more lands to raise his s.
- HERODOTUS 37
 HERODOTUS 79
 IBYCUS 1
 LEONIDAS TAR 7
 PHILODEMUS 3
 PROCLUS 3
 SOPHOCLES 210
 THEOCRITUS 34
 THEOCRITUS 34
- ANTIPHANES 7
- ARISTONYMUS 4
 ARISTOPHANES 2
- PROVERBIAL 98
- EURIPIDES 156
 JULIUS CAES 2
 LEONIDAS TAR 5
 SOPHOCLES 77
 SOPHOCLES 126
- ANTIGONUS (1) 2
 HIPPOCRATES 52
 MELEAGER 13
 MENANDER 117
 MENANDER 279
 MUSAEUS (2) 2
 PERIANDER 9
 SOCRATES 68
 SOPHOCLES 5
- GALEN 2
- HERMOLOCHUS 1
 THUCYDIDES 26
- SOLON 67
- AESOP 59
 ANTISTHENES 14
 ARISTOPHANES 147
 ARISTOPHANES 148
 BIBLE 101
 BIBLE 175
 BIBLE 175
 BIBLE 175
 BIBLE 284
 BIBLE 287
 DIOGENES 1
 EPICHRMUS 4
 HERODOTUS 30
 HOMER 56
 HOMERIC HYMN 10
 JULIUS CAES 4
 MARCUS AUR 46
 MELEAGER 12
 MENANDER 170
 ORPHICA 13
 PINDAR 62
 PLATO 368
 PLOTINUS 7
 SAPPHO 7
 SOCRATES 50
 SOPHOCLES 206
 SOPHOCLES 326
 SOPHOCLES 370
- ANONYMOUS 53
 BACCHYLIDES 4
 BIBLE 32
 BIBLE 139
 BIBLE 299
 CHAEREMON 1
 DIOGENES 4
 GREGORY NAZ 13
 HERACLITUS 42
 HOMER 234
 HOMERIC HYMN 3
 MARCUS AUR 53
 MENANDER 64
 PINDAR 62
 PLATO 22
 PLATO 152
 PROVERBIAL 127
 SOPHOCLES 185
 SOPHOCLES 368
- AESCHYLUS 105
 ALCAEUS 18
 BIBLE 357
- AESCHYLUS 59
 ARISTOPHANES 125
 GREGORY NAZ 17
 HOMER 337
 ORACLES 1
 PLUTARCH 172
 PROVERBIAL 129
 SOPHOCLES 96

Seem

not to s. but rather just to be
not what seems good to me, but truth
to s. just when you are not

ARISTIDES 5
ASTYDAMAS 1
PLATO 221

Seen – Unseen

see also Apparent, Conceal – Concealment, Hidden,

Visible – Invisible

our own faults we never see
on things u. the gods have certainty
many wondrous things have we s.
in good old days children s. not heard
all they do for to be s. of men
have not s. and yet have believed
from the present we surmise the u.
mistrust the obvious, believe in the u.
you have heard, you have s.
children should be s. and not heard
the mind of the gods is all u. to man
surmise the u. from the manifest

AESOP 59
ALCMAEON 1
ARISTOPHANES 39
ARISTOPHANES 55
BIBLE 72
BIBLE 185
EURIPIDES 481
GALEN 4
LYSIAS 4
MENANDER 223
SOLON 22
SOLON 40

Seer(s)

see Prophet(s)

Self

see also Self-conceit, Self-control etc.

you admonish others better than yourself
worst enemy of men is they themselves
to itself a thing is both great and small
I know how to govern myself
ability to converse with myself
I am the only one I can rely on
the final good must be sufficient in itself
a friend is another s.
to love oneself more than one ought
if any man come after me, deny himself
thou shalt love thy neighbour as thyself
a law unto themselves
you pass yourself off as one of us
most difficult is to know thyself
be ashamed of shameful deeds yourself
better be praised by others than by s.
men bring upon themselves all that is bad
do not criticize others before s.
not use praising words about himself
judge by standards I apply to myself
not become a hindrance to my own s.
get by oneself, not from another
test s. in little ways, then greater
every man pays attention to himself
look for your blessings within yourself
never blame any other but ourselves
spreads terror, not without fear himself
bear suffering patiently yourself
fear of suffering troubles myself
I feel no shame loving myself above all
hate a wise man not wise for himself
healer of others, full of sores himself
neither over, nor underestimate yourself
we may not mislead ourselves
I searched myself
all men are capable of self-knowledge
freed, all achieve for themselves
prayer is good, but lend a hand yourself
govern yourself no less than others
follow advice given to others yourself
keep yourself simple, gentle, pure
decide where you classify yourself
we all surpass ourselves in necessity
self-love will win no friends
keep personal misfortunes to yourself
chance contrives better than ourselves
no one loves anyone as much as himself
save yourself from knavish affairs
we can be worse tyrants ourselves
to be respected, first respect yourself
you carry your magic in yourself
difficult to follow advice yourself
what you blame in others do not yourself
victory over s. is the first and best
excellent are those who control s.
every man is by nature a lover of s.

AESCHYLUS 100
ANACHARSIS 9
ANAXAGORAS 1
ANONYMOUS 107
ANTISTHENES 17
APOLLODORUS CAR 3
ARISTOTLE 85
ARISTOTLE 141
ARISTOTLE 209
BIBLE 58
BIBLE 71
BIBLE 198
CALLIMACHUS 24
CHILON 7
DEMOCRITUS 47
DEMOCRITUS 65
DEMOCRITUS 79
DEMOSTHENES 11
DEMOSTHENES 64
DEMOSTHENES 79
EPICTETUS 10
EPICTETUS 21
EPICTETUS 32
EPICTETUS 33
EPICTETUS 57
EPICTETUS 64
EPICURUS 14
EURIPIDES 34
EURIPIDES 381
EURIPIDES 457
EURIPIDES 526
EURIPIDES 556
FAVORINUS 2
GREGORY NAZ 18
HERACLITUS 42
HERACLITUS 49
HERODOTUS 98
HIPPOCRATES 69
ISOCRATES 37
ISOCRATES 43
MARCUS AUR 43
MARCUS AUR 47
MENANDER 164
MENANDER 250
MENANDER 311
MENANDER 313
MENANDER 328
MENANDER 343
MUSONIUS 5
MUSONIUS 7
OLYMPIAS 1
PHILEMON 15
PITTACUS 3
PLATO 40
PLATO 51
PLATO 73

go wrong by doing things ourselves
freedom is power over oneself
a wise man turns towards himself
most of all respect thyself
no one is free if not master of his own s.
govern yourself
respect your own s.
call others to account but also yourself
know thyself
each man works for himself
the greatest griefs we cause ourselves
s.-inflicted wounds give sharpest pain
if dangers come they will also befall us

PLATO 76
PLATO 394
PLOTINUS 6
PYTHAGORAS 3
PYTHAGORAS 46
SEVEN SAGES 5
SEVEN SAGES 32
SOLON 37
SOLON 64
SOPHOCLES 43
SOPHOCLES 207
SOPHOCLES 207
THUCYDIDES 148

Self-conceit

see also Self

philosophers to get rid of s.
neither over, nor underestimate yourself
fools are blown up by s. as skins by air

EPICTETUS 47
FAVORINUS 2
SOCRATES 65

Self-control

see also Self

s. more precious than your life
s. is goodness
s. is not acting under force
most prefer a disorderly life to one of s.
without s. we sacrifice health to desires
cool head and caution, sinews of wisdom
control all things affecting the soul
subscribe to a life of s.
s. is also moderation in sensual desires
s. is the chief element in self-respect

AESCHYLUS 179
ARISTOTLE 29
ARISTOTLE 30
ARISTOTLE 260
DEMOCRITUS 116
EPICHRMUS 5
ISOCRATES 12
PLATO 77
PLATO 244
THUCYDIDES 16

Self-deceit

nothing is easier than s.
the worst of all deception is self-d.

DEMOSTHENES 12
PLATO 1

Self-respect

you've lost your wits and s.
never break your word or lose your s.

HOMER 194
MARCUS AUR 10

Self-restraint

s. is to mind one's own business
I know some doctors preaching s.
all achievements from hard work and s.
s. an ornament of the soul

CRITIAS 12
PHILEMON 16
PYTHAGORAS 47
SOCRATES 34

Self-sufficiency

see also Independence

the final good must be sufficient in itself
no need of society because of s.
s. in life constitutes happiness
life in a foreign land teaches s.
to live well depends on s. and order
we consider s. a great blessing
freedom is the greatest boon of s.
no one is totally self-sufficient
s. best way of owning possessions
in public service, not wealth, but s.
great is the simple life and s.
s. frees from need of the superfluous
s. is wealth by its very nature
no land or person is totally self-sufficient

ARISTOTLE 85
ARISTOTLE 193
ARISTOTLE 294
DEMOCRITUS 122
EPICTETUS 91
EPICURUS 4
EPICURUS 11
PLATO 224
PLATO 393
PLUTARCH 13
PLUTARCH 15
PLUTARCH 15
SOCRATES 62
SOLON 62

Sense

see also Judgement(s), Reason, Wisdom

let not fear prevail over s.
a river of words and only drops of s.
if someone says that lovers have no s.
if you had any s. in your heads
many though widely read possess no s.
without s. beauty is an animal attribute
it is not time that teaches good s.
talking s. to a fool
gold tempts men out of their senses
a teacher to drive s. into a fool
even a child s. calamity
what use is beauty without good s.
much learning does not teach s.
gain deceives men's s.
anyone with a touch of s. knows that
animals have more s. than man
youth speaking like a man of s.
father with good s. rather than anger
give not way to anger if you have s.
beauty welcome accompanied by s.

AESCHYLUS 41
ANAXIMENES (2) 4
ANTIPHANES 22
ARISTOPHANES 106
DEMOCRITUS 33
DEMOCRITUS 61
DEMOCRITUS 83
EURIPIDES 62
EURIPIDES 140
EURIPIDES 166
EURIPIDES 206
EURIPIDES 474
HERACLITUS 16
HESIOD 41
HOMER 296
MENANDER 76
MENANDER 104
MENANDER 137
MENANDER 233
MENANDER 336

- they will kill thee if they have s.
 admire anything that verges on good s.
 it is men of good s. that prevail
 now you have a chance to show good s.
 good s. trampled under foot
 hard for a man of s. to talk with fools
 s. will come by study, not prayer
 PHOCION 6
 PLATO 10
 SOPHOCLES 37
 SOPHOCLES 150
 SOPHOCLES 353
 THEOGNIS 39
 THEOPHRASTUS 20
- Senses**
see also Hear – Hearing, Sight – Perception etc.
 man surpassed by animals in most s.
 there is a pleasure to each of the s.
 sight, hearing, smell, taste, touch
 there is no sixth sense
 knowledge through the s.
 he is quite out of his s.
 try to grasp things with any of my s.
 even the s. lie
 ARISTOTLE 54
 ARISTOTLE 151
 ARISTOTLE 317
 ARISTOTLE 317
 DEMOCRITUS 5
 PROVERBIAL 59
 SOCRATES 32
 XENOPHANES 17
- Sensible**
 a prophet is a s. man's calculated risk
 a substance separate from s. things
 bearing poverty well is sign of the s.
 riches, honours not blessings to a s. man
 the s. know that wealth is unstable
 mind that thinks sensibly cannot be evil
 as s. in your actions as in your words
 ANTIPHON SOPH 20
 ARISTOTLE 71
 DEMOCRITUS 145
 LONGINUS 5
 MENANDER 179
 SOPHOCLES 193
 SOPHOCLES 379
- Separate**
 a substance immovable and s.
 let not man put asunder
 separately, as cautious as the fox
 ARISTOTLE 71
 BIBLE 62
 SOLON 11
- Sepulchre**
see also Burial(s), Grave, Tomb(s)
 the whole earth is the s. of famous men
 to famous men all the earth is a s.
 PERICLES 33
 PERICLES 34
- Sequence**
 from inanimate to animals in unbroken s.
 ARISTOTLE 178
- Serious**
 much that's funny and much s.
 s. thoughts tend to come at night
 life is just one long calamity for the s.
 do not judge s. matters lightly
 unable to understand s. without comic
 a joke is a restful change from s. talk
 let us leave s. matters for tomorrow
 ARISTOPHANES 79
 EPICHRMUS 11
 EURIPIDES 25
 HERACLITUS 20
 PLATO 117
 PLATO 192
 PLUTARCH 57
- Seriousness**
 face s. with laughter
 play, take nothing quite seriously in life
 matter of great s., not for a youth decide
 GORGIAS 7
 SIMONIDES 48
 THUCYDIDES 136
- Serpent(s)**
see also Snake
 be wise as s. and harmless as doves
 its scales glittered like blue enamel
 BIBLE 44
 PANYASSIS 3
- Servant(s)**
 they are not called s. to any man
 s. often have their masters' manners
 hard to be the s. of a demented master
 though I was born a s.
 s. will not tell truth master will not like
 the greatest asset is a loyal s.
 had s. remind him that he was human
 I have called rulers 'servants of the law'
 to be a good master be a s. first
 AESCHYLUS 70
 ALEXIS 13
 ARISTOPHANES 146
 EURIPIDES 120
 EURIPIDES 428
 MENANDER 107
 PHILIP II 1
 PLATO 61
 PLATO 99
- Serve**
 lend a hand to those who s. you
 we s. the gods whatever they are
 station a man where he may s. best
 EURIPIDES 94
 EURIPIDES 258
 EURIPIDES 318
- Service(s)**
 duty to give s. to his country freely
 render a s. to both friend and enemy
 duty of wealthy to render s. to the state
 why not give good s. once he is wealthy
 good s. were more than his offences
 sometimes give your s. for nothing
 greatest of public s., propriety and prudence
 when bruised and worn out with s.
 ARISTIDES 4
 CLEOBULUS 13
 DEMOSTHENES 89
 EURIPIDES 405
 HERODOTUS 148
 HIPPOCRATES 58
 ISAEUS 1
 PLUTARCH 22
- Servility**
 speak and act with s.
 EPICETUS 62
- Servitude**
 not exchange my sufferings for your s.
 AESCHYLUS 135
- Seven Sages**
 cities, names, and sayings of the s.
 names and cities of the s.
 Thales first to receive the name of sage
 SEVEN SAGES 39
 SEVEN SAGES 40
 THALES 26
- Sex**
see also Intercourse
 food, drink, sleep, s., in moderation
 if he enjoys her soon he soon gets over it
 sexual incontinence, disease of soul
 Sophocles happy to be rid of s. life
 s. life, a mad and savage master
 HIPPOCRATES 40
 MENANDER 2
 PLATO 369
 SOPHOCLES 399
 SOPHOCLES 399
- Shade(s)**
 a shadow of a s.
 all the better, we shall fight in the s.
 first came s. in thousands
 in Hades thy s. shall have no company
 AESCHYLUS 17
 HERODOTUS 151
 HOMER 326
 SAPPHO 21
- Shadow(s)**
 a s. of a shade
 oak's s., man's shelter from the heat
 man unsubstantial as s., ephemeral
 war for the s. of a donkey
 the worth of a donkey's s.
 I have withered away in his s.
 in death all men are earth and s.
 cowards are frightened by a mere s.
 only he has wits, others are fluttering s.
 thrice, like a s. or a dream, it slipped away
 man is but a s. in a dream
 unable to distinguish reality from s.
 afraid of his own s.
 all that live, unbody'd s.
 all the rest I count the s. of a shade
 it's useless chasing after void s.
 he fights a s. that has no substance
 man is but breath and s.
 AESCHYLUS 17
 ANTIPHILUS 3
 ARISTOPHANES 25
 ARISTOPHANES 161
 DEMOSTHENES 95
 DIONYSIUS HAL 20
 EURIPIDES 471
 GREGORY NAZ 8
 HOMER 307
 HOMER 312
 PINDAR 93
 PLATO 257
 PROVERBIAL 16
 SOPHOCLES 3
 SOPHOCLES 130
 SOPHOCLES 169
 SOPHOCLES 275
 SOPHOCLES 302
- Shame**
 not ashamed of own shortcomings
 I am ashamed to weep
 I feel no s. in loving myself above all
 suffering pain as well as s.
 s. both greatly harms and benefits man
 s. upon you, Argives
 s. on you, Argives
 eternal s., worse than death
 people refrain from crime for fear or s.
 you take pride in what causes s.
 I feel s. before my father only
 s. for not striving to overcome poverty
 s. to speak of a monstrous thing
 s. would not hide your eyes
 there is no s. lacking in our fortunes
 all s. be dead and all men's piety
 DIPHILUS 2
 EURIPIDES 195
 EURIPIDES 457
 HESIOD 28
 HESIOD 40
 HOMER 80
 HOMER 195
 HOMER 196
 HYPERIDES 6
 LYCURGUS OR 4
 MENANDER 85
 PERICLES 21
 PINDAR 21
 SAPPHO 35
 SOPHOCLES 46
 SOPHOCLES 147
- Shamefastness**
 s. is of no use when in trouble
 SOPHOCLES 387
- Shameful**
 not death is dreadful, but a s. death
 first be ashamed of s. deeds yourself
 learn the secret of a parent's s. act
 never hope to escape a s. deed.
 a s. life is a disgrace, be it pleasant
 s. speech leads to s. action
 nothing s. in worshiping one's kin
 ANONYMOUS 101
 DEMOCRITUS 47
 EURIPIDES 154
 ISOCRATES 6
 MENANDER 128
 MUSONIUS 6
 SOPHOCLES 88
- Shameless**
 a world could not exist without s. men
 shrill-voiced mosquitoes, ye s. pack
 if old are s., young are disrespectful
 MARCUS AUR 66
 MELEAGER 4
 PLATO 69
- Shamelessness**
 when affronted by the s. of others
 poverty drives us by distress into s.
 now s. walks freely upon the earth
 MARCUS AUR 66
 PLATO 138
 THEOGNIS 43
- Shape**
 man differs from animals only in s.
 one god, unlike mortals in s. and thought
 PHILEMON 2
 XENOPHANES 6
- Share – Sharing**
 to s. all our human affairs is difficult
 when it comes, take your s.
 I s. the grief of my friend
 pleasure greatest, expense least when all s.
 when all pay their s., burden is light
 ARISTOTLE 208
 EPICETUS 68
 EURIPIDES 1
 HESIOD 68
 JOHN CHRYS 6

- there's comfort in s. misfortunes
taking for himself the lion's s.
s. the burden of the unfortunate
no one by to s. his agony
- Sharpness**
his sword sharper than slander
not pleased with the s. of your tongue
- Shave**
to s. an egg
s. the lion
- Sheep**
a wolf in sheep's clothing
feeding s., not friends
till that a wolf shall mate with a s.
to do nothing is to live a sheep's life
wolves in sheep's clothing
I send you as s. in the midst of wolves
the good shepherd gives his life for the s.
I have other s. which are not of this fold
s. playmates and s. friends
as s. fear not the baying of other s.
earth must grow grass to feed my s.
shepherding his lambs under Helicon
it is the bad herdsmen who ruin the s.
shepherds slaves to s.
- Shellfish**
see also Crabs, Oysters, Urchins
whelks, scallops, barnacles, oysters
a mazy shell from the Erythrean rock
- Shelter**
s. from the arrows of the frost
- Shepherd(s)**
no one believed the s. boy
the good s. gives his life for the sheep
there shall be one fold, and one s.
helm of steady ship, s. of royal lambs
shepherding his lambs under Helicon
mist, the shepherd's dread
and far away the s. hears the sound
heart of the s. fills with joy at the stars
it is the bad s. who ruins the flock
though masters, we are slaves to sheep
- Shield of Achilles**
on it he wrought the earth and the sky
on it he wrought mighty Orion
- Shield(s)**
what care I for that s.?
rejoicing that my s. and I can part
give me my s., go buy a tavern
helmet flashing, s. ablaze with fire
impenetrable hedge of spears and s.
either with your s. or upon it
- Ship(s)**
see also Boat(s)
our three-banked s. are s. no more
linen-winged sea-wandering s.
sides of a s. four fingers thick
how many s. is my presence worth
Thetis laid her hand on the rudder
dolphins circling a fast-sailing s.
s., into the air and over the waves
not by arms or s., but by diplomacy
sire, your s. and force are safe
helm of steady s., shepherd of royal lambs
show your zeal while the s. is safe
in a sinking s. you hoist the topsails
a s. cannot depend on one anchor
as a beacon guides s. in distress
steering a s. not helped by two opinions
a s. with mainsheet drawn too taut
steering your s. of life
bailing out the s.
a s. is safer with three anchors than one
praise a small s. but prefer a big one
we either save our s. or perish
their s. swift as a bird or a thought
s. faster than the swiftest hawk
s. were ever my delight
possess a fine s. and a worthless captain
- JOHN CHRYS 8
PROVERBIAL 60
SEVEN SAGES 33
SOPHOCLES 267
- PLUTARCH 174
SOPHOCLES 19
- PROVERBIAL 58
PROVERBIAL 72
- AESOP 46
AMMIANUS 1
ARISTOPHANES 121
ARISTOPHANES 156
BIBLE 35
BIBLE 44
BIBLE 164
BIBLE 165
CALLIMACHUS 6
EPICTETUS 102
EURIPIDES 89
HESIOD 2
HOMER 361
SOPHOCLES 337
- EPICCHARMUS 23
HEDYLE 1
- SOPHOCLES 75
- AESOP 36
BIBLE 164
BIBLE 165
CLEMENT 1
HESIOD 2
HOMER 48
HOMER 68
HOMER 108
HOMER 361
SOPHOCLES 337
- HOMER 219
HOMER 220
- ARCHILOCHUS 1
ARISTOPHANES 114
EPAMINONDAS 2
HOMER 69
HOMER 178
PLUTARCH 179
- AESCHYLUS 76
AESCHYLUS 107
ANACHARSIS 4
ANTIGONUS (2) 2
APOLLONIUS RHOD 17
APOLLONIUS RHOD 18
APOLLONIUS RHOD 19
ARISTIDES 11
ARRIAN 8
CLEMENT 1
DEMOSTHENES 50
EPICTETUS 51
EPICTETUS 84
EPICTETUS 99
EURIPIDES 49
EURIPIDES 264
EURIPIDES 349
EURIPIDES 354
EURIPIDES 509
HESIOD 60
HOMER 195
HOMER 288
HOMER 334
HOMER 338
MENANDER 148
- s. seek a harbour
men make the city, not empty walls or s.
the wooden wall only shall not fall
fitting large sails to small s.
ye have conquered landmen with your s.
multitude of s. no terror for men who dare
some men roam in s. hoping for profit
ramparts, s. are nothing empty of men
baggage thrust on me like cargo on a s.
the wooden wall is your s.
s. lost; Mindarus dead
- Shipwreck**
the tomb of one shipwrecked
a happy voyage when I suffered s.
- Shipwrecked**
one must receive s. suppliants
- Shipwrights**
if we are to rig a ship we summon s.
- Shoe(s)**
not worthy to unloose his shoe's latchet
one stitched this s., another put it on
s. which carried her swift as the wind
none of you can tell if my s. pinches me
- Shore(s)**
how sweet to view the sea from the s.
as sand by the sea s. innumerable
along the s. of the unresting sea
the billows float in order to the s.
casting abundant seaweed on the s.
winds fell in force upon the s.
- Short**
see also Long – Short
life will end, our term is s.
the rose's bloom is s.
a general, s. and bandy-legged
a woman's time of opportunity is s.
most men have s. memories
poems are sweeter for being s.
there is no royal short cut to geometry
a s. time alive, s. but very sweet
our lives are much too brief
life is s. and time is scant
nor do they know how s. youth is
- Shot**
keeping out of s.
- Shoulder**
put your s. to the wheel
- Shout(s)**
hear me before you s. me down
no god nor mortal heard her cry
boastful s. no terror for men who dare
- Show**
not lapdogs which are kept for s.
- Shrine**
build a s. to a mother, every mother
- Shroud**
royalty is a glorious s.
- Sibyl**
Sibyl's words are gloomy, ugly, rough
Sibyl's words true for a thousand years
- Sicily**
thus ended the Sicilian expedition
- Sick**
see also Ill(s)
I was s., and ye visited me
help the s. and abstain from doing harm
a kindly word is ointment for the s.
Attica now but the skeleton of a s. man
prevent the army from falling s.
- Sickness**
see also Ailments, Disease(s), Illness
it is a s. of the soul to want the impossible
healing all manner of s.
sleep, ally against s.
s. even imaginary brings anguish
what good is wealth in s.?
forget not s. in time of health
I will never divulge any secrets on his s.
love of money, a s. which we all suffer
- MENANDER 254
NICIAS 2
ORACLES 14
PLATO 57
PLUTARCH 7
PLUTARCH 76
SOLON 17
SOPHOCLES 181
SOPHOCLES 293
THEMISTOCLES 7
XENOPHON 39
- PLATO 383
ZENO OF CITIUM 2
- EURIPIDES 87
- PLATO 194
- BIBLE 146
HERODOTUS 103
HOMER 250
PLUTARCH 3
- ARCHIPPUS 1
BIBLE 269
HOMER 20
HOMER 66
HOMER 109
MUSAEUS (2) 4
- AMPHIS 2
ANONYMOUS 53
ARCHILOCHUS 10
ARISTOPHANES 108
ARISTOTLE 143
CALLIMACHUS 1
EUCLID 17
EURIPIDES 19
HOMER 378
MENANDER 59
SIMONIDES 35
- PROVERBIAL 171
- AESOP 22
- DEMOSTHENES 30
HOMERIC HYMN 1
PLUTARCH 76
- HOMER 364
- ALEXIS 11
- ISOCRATES 53
- HERACLITUS 40
HERACLITUS 40
- THUCYDIDES 154
- BIBLE 79
HIPPOCRATES 52
PHILEMON 30
PLATO 2
XENOPHON 22
- BIAS 2
BIBLE 11
EURIPIDES 248
EURIPIDES 254
EURIPIDES 501
GREGORY NAZ 3
HIPPOCRATES 52
LONGINUS 18

SICKNESS

- bodily s. is preferable to s. of the soul
a chattering doctor is yet another s.
both in health and in s. and always
in life as in s. there is one critical moment
skills to counter fearful s.
s. too is caused by depressions
- Side(s)**
do not judge before hearing both s.
give impartial hearing to both s.
there are two s. to all things
with the gods and justice on his s.
there are two s. to every question
not let either s. win a wrong victory
dishonourable he who takes neither s.
not possible to be a friend to both s.
ready to argue in favour of either s.
- Siesta**
after the midday meal some went for a s.
so that I may snatch a midday s.
I dare not pipe at noon for Pan rests
whither go you in the noonday heat?
- Sieve**
see also Cup, Flask, Jar, Pot, Vessel
carrying water in a s.
- Sight – Perception**
see also Eye(s), Look – Looking, Observe, See – Seeing, Vision(s)
had eyes but knew not what they saw
sightings of what is not apparent
as s. is to the eyes, reason is to the spirit
he is gone out of s., out of hearing
brought to s. and soon swept away
the mind's s. is sharp only when eyes go
keep in s. the end of a long life
far-sighted man may not see close up
- Sign(s)**
see also Omen(s)
birds as sure signs of storms
a s. of storm
except ye see s. and wonders
Jews require s., Greeks seek wisdom
in this s. shalt thou conquer
many deadly s. inscribed in a tablet
we two have secret s. known to us only
no sure s. received of things to come
all things are filled with s.
he thought that the gods grant s. to men
- Silence**
see also Quiet, Speech – Silence
a great ox stands upon my tongue
s., a great benefit to mankind
cold, s., gloominess, and lack of baths
I am full of admirable s.
cut my hair in s.
not to say what shouldn't be said
s. is best
s., the healer of many ills
s. bestows honour on old and young
say something better than s.
speechless, you shall speak my name
the dead know only s.
your very s. is as good as a confession
s. is sometimes better than speech
s. is a poor interpreter of words
not frightened into holding my tongue
walked in s. along the resounding sea
now is the time to stand in s.
enjoy in s. what gifts the gods may give
women have grace in s.
with s. you voice bitter accusations
depart in s. from our halls
s. the strongest potion for serenity
let not s. shroud glorious deeds
let not s. shroud these songs
s. is often the wisest course
s. is the safest path at times
painting preserves a solemn s.
well timed s. is a wise thing
the thirsty drink in s.
be silent or say something better than s.
- MENANDER 189
MENANDER 236
MUSONIUS 2
PLUTARCH 40
SOPHOCLES 75
SOPHOCLES 349
- ARISTOPHANES 139
DEMOSTHENES 82
EPICTETUS 72
EURIPIDES 487
PROTAGORAS 1
SOLON 6
SOLON 65
SONGS 9
ZENO ELEA 3
- HERODOTUS 13
MELEAGER 9
THEOCRITUS 2
THEOCRITUS 16
- PROVERBIAL 191
- ARATUS 13
ARCHILOCHUS 8
BIBLE 153
BIBLE 207
CONSTANTINE 1
HOMER 85
HOMER 395
PINDAR 60
PLOTINUS 2
SOCRATES 43
- AESCHYLUS 3
AESCHYLUS 197
ALEXIS 7
ANTIPATER SID 2
ARCHELAUS (2) 1
ARISTOTLE 343
CALLIMACHUS 22
CARCINUS 1
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ENIGIMATA 3
ERINNA 2
EURIPIDES 204
EURIPIDES 262
EURIPIDES 380
HERMOCRATES 7
HOMER 2
HOMER 371
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MENANDER 191
MENANDER 208
ORACLES 24
PALLADAS 3
PINDAR 3
PINDAR 3
PINDAR 22
PINDAR 120
PLATO 185
PLUTARCH 136
PROVERBIAL 10
PYTHAGORAS 34
- s. too is a prerogative, free from danger
s. is a woman's ornament
from s. will break some storm of ill
your s. seconds the accuser
s. is on the side of the accuser
a chatterer, never to be silenced
stillness, night's cohort, swoops on Troy
- Silent**
either s. or saying the essential
the lips of an old woman are never still
listen, be s., take heed, look ahead
unskilled at speech, unable to keep s.
not easy to guard against a s. woman
never s. if you can say what is just
say or keep s., do or not do
he lay breathless and speechless
more mute than a fish
he never regretted remaining s.
be s. though you may know
fool unable to remain in s.
it is fitter to lament in s.
the sea is s., and s. are the winds
if ignorant, it is wise be s.
if educated it is foolish to be s.
- Silver**
I will deliver him for thirty pieces of s.
brought again the thirty pieces of s.
mingling lead with s.
better many with s. than few with gold
seized overnight with the s. quinsy
plough with a s. ploughshare
corn would be worth its weight in s.
fight with s. spears and you will conquer
s. and purple cloaks are fit for tragedies
- Similes**
like a bad doctor fallen ill
as a sunbeam reflected from water
an irritable nature, like sour wine
swift as lions that leap on their prey
as a wild beast twists up for an attack
as a harbour beacon guides ships in distress
dancing like a fawn at play
racing like a whirlwind over the plain
as starre which seems to fall from skie
like buzzing swarms of bees
as wind ruffles the waves
as a wave roused by a southern gale
as devouring flames, seizing a forest
as swans with loud cries settle on land
countless as the blades of spring
as cranes fleeing from wintry storms
Trojan elders sat chatting as cicadas
as thick and fast as winter snowflakes
as the winds, ascending by degrees
as the summer star, outshining others
most like an April torrent fed by snow
as when the wind blows chaff away
patient in battle, motionless as clouds
by his hands they fell like tall fir-trees
as a poppy weighed down by its seed
like a hound after a lion or a wild boar
just as two winds stir up the teeming deep
as a hen-bird feeds her fledglings
as two sharp-toothed hunting dogs
as blazes a star, then fades in clouds
like a full gale from the west
trembling as bleating goats before a lion
as when a flooded river comes
as a beast of prey retiring, turns and looks
like mountain oaks that resist the wind
like bees that defend their young
equal forces, as scales balancing
defend himself like a mountain boar
as a cloud of starlings or of jackdaws
as when a smoke goes to heaven
as the snow melts on the lofty mountains
as the nightingale sings sweetly in spring
as bats within a cave flit all around
as a burning spark beneath the ashes
- SIMONIDES 40
SOPHOCLES 6
SOPHOCLES 203
SOPHOCLES 297
SOPHOCLES 387
THEOPHRASTUS 1
TRIPHODORUS 2
- AESCHYLUS 199
CALLIMACHUS 13
CRATINUS 2
EPICHRMUS 12
EURIPIDES 229
EURIPIDES 544
GORGIAS 3
HOMER 284
LUCIAN 8
SIMONIDES 43
SOLON 39
SOLON 68
SOPHOCLES 347
THEOCRITUS 4
THEOPHRASTUS 13
THEOPHRASTUS 13
- BIBLE 82
BIBLE 92
CALLIMACHUS 10
CATO 15
DEMOSTHENES 104
ORACLES 16
ORACLES 16
ORACLES 21
PHILEMON 27
- AESCHYLUS 108
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ARISTOPHANES 4
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EPICTETUS 99
EURIPIDES 67
EURIPIDES 68
EURIPIDES 532
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HOMER 104
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HOMER 109
HOMER 118
HOMER 145
HOMER 148
HOMER 150
HOMER 152
HOMER 156
HOMER 158
HOMER 163
HOMER 165
HOMER 173
HOMER 181
HOMER 212
HOMER 217
HOMER 377
HOMER 382
HOMER 399
HOMERIC HYMN 12

- loss of youth like a year without spring
like a dolphin moved by the sound of flutes
bury in silt like an ever-rising flood
take root everywhere like a hardy plant
like a wind that falls upon the oak trees
like a hyacinth trampled by shepherds
as a boat moored to a weak anchor
as when a bird finds her nest robbed
like blasts of wind her will drives her on
our city reeling like a wreck
like a wave-beaten coast battered by storms
raised him like thistle-seed in the wind
as donkeys crushed under mighty loads
- Simonides**
in memory, no one rivals S.
S. said Hesiod was a gardener
- Simple**
s. are the words of truth
goodness is s., badness, manifold
be wise in the good, s. in evil
not knowing the simplest sums
better that free spirits live in s. dwellings
I accept what the s. folk believe
the old way is best, the s. way, poison
s. is the tale of truth
keep yourself s., gentle, pure
a s. meal, not many elaborate courses
great is the s. life, and self-sufficiency
Accustom yourself to a clean, s. diet
- Simple-minded**
better s. than unscrupulous
not honest simpletons but clever rogues
- Simplicity**
s. in adornment is finest
to live well depends on order and s.
may I keep to the plain paths of life
we admire your s., not your folly
- Simulate**
s. anger when the occasion demands it
- Sin(s)**
see also Bad, Evil, Vice, Wrongdoing(s)
wash away your s., not only your face
my blood shed for the remission of s.
her s. which are many are forgiven
taketh away the s. of the world
he without s. first cast a stone at her
go, and s. no more
charity shall cover a multitude of s.
deceive ourselves saying we have no s.
punishing children for their fathers' s.
heal my soul; for I have sinned
sky not enough to write down man's s.
gods turn s. of fathers upon children
not conscious of his s. when sinning
- Sinew(s)**
wealth is the s. of affairs
wealth in war is the s. of action
people robbed of nerve and s.
cool head and caution, the s. of wisdom
shall I show you the s. of a philosopher
- Sing – Singing**
see also Song(s)
you were idly s. all summer
your house is on fire and yet you s.
to please I must improve my s.
I'm young again! I s., I laugh, I fart
s. loveless songs and flee untaught
we s. with those who love the cicada
I s. nothing that is not attested
I must s. hymns of praise to god
fly where I please and s. as I please
Muses taught Hesiod how to s.
wine sets even the wise to s.
when he sings even an owl drops dead
no poet will s. enough praise of heaven
s. of Gongyla, taking up your strings
s., dancing choirs through the night
sweet flutes shall not s. sorrow's tune
not a good poet if you s. out of tune
- PERICLES 41
PINDAR 116
PLATO 339
PLUTARCH 31
SAPPHO 16
SAPPHO 29
SOCRATES 61
SOPHOCLES 79
SOPHOCLES 121
SOPHOCLES 180
SOPHOCLES 248
SOPHOCLES 374
TYRTAEUS 3
- SIMONIDES 38
SIMONIDES 41
- AESCHYLUS 194
ANONYMOUS 29
BIBLE 205
EPHIPPIUS 1
EPICTETUS 101
EURIPIDES 61
EURIPIDES 231
EURIPIDES 289
MARCUS AUR 43
PHOCYLIDES PS 27
PLUTARCH 15
PYTHAGORAS 8
- DEMOSTHENES 72
THUCYDIDES 100
- DEMOCRITUS 135
EPICTETUS 91
PINDAR 35
THUCYDIDES 127
- ISOCRATES 33
- ANONYMOUS 63
BIBLE 84
BIBLE 123
BIBLE 147
BIBLE 161
BIBLE 162
BIBLE 280
BIBLE 282
BIBLE 323
BIBLE 331
EURIPIDES 465
EURIPIDES 537
MENANDER 65
- BION 9
CRANTOR 1
DEMOSTHENES 16
EPICARMUS 5
EPICTETUS 45
- AESOP 1
AESOP 39
ANAXIMANDER 4
ARISTOPHANES 114
BION SMYRNA 6
CALLIMACHUS 4
CALLIMACHUS 40
EPICTETUS 30
EPICTETUS 59
HESIOD 2
HOMER 343
NICARCHUS 2
PLATO 180
SAPPHO 8
SOPHOCLES 59
SOPHOCLES 296
THEMISTOCLES 6
- I cannot s. sweet like the nightingale
s. a triumph paean as if victorious
- Singers**
see also Minstrels, Poet(s)
cicada, skilful earth-born songster
s. of songs taught by the Muse
who is the sweetest man of all the s.
- Sinner(s)**
god be merciful to me as a s.
away, away ye s.
- Sirens**
the sweet-voiced music of the S.
- Sister(s)**
see also Brother(s), Family, Kin, Kinsman – Kinsmen
grief, the s. of joy
poverty s. of helplessness
sweet is the concord of siblings
s. of my blood and heart
- Situation(s)**
differing s. with a different approach
adapted laws to the s., not s. to laws
s. will not adapt to laws, but laws to s.
- Skeleton**
Attica, in the past full of crops, now a s.
- Skill(s)**
see also Art(s) – Craft(s), Occupation(s) – Profession(s), Trade(s)
all s. and science was Prometheus' gift
our s. prevail against nature
what wily s. is there to succour me
a real trickster, all s., spice, sophistry
let each man exercise the s. he knows
science and s. result from experience
one learns his s. from others
the artistic s. of nature
nature's artistic s.
much learning, poor workmanship
force has no place where there is s.
s. remains unseen if health is absent
everything skilfully achieved
his hands were skilled in every craft
he lay fallen, forgetful of his horsemanship
s., not might, makes a woodman better
inimitably wrought with s. divine
only workmanship safeguards livelihood
fearful are women in devising wiles
s. and science in the art of cookery
to be skilled must practise from childhood
political s. serves the common good
use your s.
no man can be skilled in all things
we can match their s. through practice
if a stout heart is lacking no s. will avail
equestrian exercises are pleasant work
horse riding resembles flying
- THEOGNIS 57
THUCYDIDES 55
- ANACREONTEA 7
HOMER 295
HOMERIC HYMN 7
- BIBLE 135
CALLIMACHUS 18
- HOMER 328
- AESOP 12
ALCAEUS 20
MENANDER 138
SOPHOCLES 45
- PINDAR 102
SOLON 66
THEOPHRASTUS 7
- PLATO 2
- AESCHYLUS 111
ANTIPHON TRAG 1
APOLLONIUS RHOD 5
ARISTOPHANES 20
ARISTOPHANES 143
ARISTOTLE 63
BACCHYLIDES 23
ERASISTRATUS 4
GALEN 3
HERACLITUS 52
HERODOTUS 81
HEROPHILUS 1
HIPPOCRATES 26
HOMER 71
HOMER 204
HOMER 235
HOMER 325
MENANDER 18
MENANDER 207
PHILEMON YNG 1
PLATO 44
PLATO 127
SEVEN SAGES 13
THEOGNIS 56
THUCYDIDES 21
THUCYDIDES 52
XENOPHON 15
XENOPHON 16
- Sky**
see also Heaven(s)
o wondrous s., and swift-winged winds
rise, clouds eternal, to the s.
ye can discern the face of the s.
as many as the stars of the s.
the brilliant s. clearer than glass
let old age be carried to the s.
the s. resounds with his song
thunder and lightning out of a clear s.
as a falcon skims along the s.
clear s. exudes a splendid radiance
as long as she could see the starry s.
the earth the ocean and the s.
oh, would I were the skies
water, s. and earth all seemed joined
meditates on all things in the s.
- Slander**
it may be your right to s.
genuine friendship is proof against s.
there's nothing more harmful than s.
women delight in slandering
unfit for high office if frayed by s.
despise s.
hateful s. existed long ago
- ARISTIPPUS 4
ARISTOTLE 136
CLEANTHES 7
EURIPIDES 274
FABIUS MAX 1
PERIANDER 20
PINDAR 34

SLANDER

few men have escaped a woman's s.	PLUTARCH 86	s. relaxing limbs, banishing cares	HOMER 398
his sword sharper than s.	PLUTARCH 174	sweet s. came suddenly upon him	HOMER 398
do not believe slanderous tongues	THEOGNIS 24	awake, but courting s. with weary will	HOMERIC HYMN 13
Slanderer(s)		as for me, love sleeps in no season	IBYCUS 1
toughest s. leaves given enough money	PHILIPPIDES 2	Therimachos sleeps an endless s.	LEONIDAS TAR 4
exorbitant wealth breeds s.	PLATO 404	even in s. things happen of themselves	MENANDER 66
Slaughter		relaxation is where all evils slumber	MENANDER 180
<i>see also</i> Kill – Killing, Murder, Offence(s)		s. is beneficial in every distress	MENANDER 320
will you not cease from s.?	EMPEDOCLES 26	once dead we s. a long dreamless s.	MOSCHUS 1
whatever s. had been left undone	HERODOTUS 101	I love a s. under a leafy plane	MOSCHUS 4
Slave(s)		s., king of gods, tamer of cares	ORPHICA 10
destiny awaits alike for free men and s.	AESCHYLUS 58	s. sweet solace in affliction	ORPHICA 10
god made men free, nature none a s.	ALCIDAMAS 1	death bringing eternal s. to all alive	ORPHICA 11
proclaiming the freedom of her s.	ANONYMOUS 145	even s. will not release mind from fear	PHILEMON 36
those who fear others are s. unawares	ANTISTHENES 15	wasting time in s. as dawn drew night	PINDAR 94
hard to be the s. of a demented master	ARISTOPHANES 146	asleep a man is useless	PLATO 115
some men rule cities and are s. to women	DEMOCRITUS 102	let sleeping dogs lie	PLATO 189
same law for s. and free alike	EURIPIDES 101	bring s. on thy enchanted eyelids	PLATO 382
a s. either to money or to fortune	EURIPIDES 114	why do you s. lion, the fawns are near	PLUTARCH 36
let me be numbered among honest s.	EURIPIDES 120	anxieties, cares, jealousies drive out s.	PLUTARCH 200
make the most bold-hearted man a s.	EURIPIDES 154	s. is the lesser mystery of death	PROVERBIAL 54
kings are s. to the masses	EURIPIDES 195	a sleeping hare, with both eyes open	PROVERBIAL 133
compulsion makes a man a s.	EURIPIDES 260	control belly, s., lust, anger	PYTHAGORAS 2
everyone, be he a s., loves daylight	EURIPIDES 272	deep s. flows down upon me	SAPPHO 4
not to speak one's mind, a slave's condition	EURIPIDES 281	the moon has set, I lie alone	SAPPHO 42
we can remain free or become s.	HERODOTUS 104	child, how much I suffer, but you s.	SIMONIDES 29
rather than s. tilling fertile valley	HERODOTUS 177	wondering how sweetly you s.	SOCRATES 14
the real s. of the household is its master	MENANDER 129	s. in peace each night without cares	SOPHOCLES 192
god is the same to free and bond	MENANDER 152	come s., s. ignorant of pain	SOPHOCLES 271
lovers of money become its s.	MENANDER 169	Miltiades' laurels will not let me s.	THEMISTOCLES 18
debts turn free men into s.	MENANDER 317	may you s. in nettles	THEOCRITUS 18
do not become a s. to passion	MENANDER 318	why do you only come as s. claims me	THEOCRITUS 26
though he be a s. he is no lesser man	PHILEMON 4	cats like soft beds to s. on	THEOCRITUS 31
we are the s. of other men's opinions	PHILEMON 19	s. broken by cares that plague him	THEOCRITUS 39
no one is born a s., ever	PHILEMON 21	Sleepless	
it is greed that turns free men into s.	PHILEMON 22	he who guides the state with s. eyes	AESCHYLUS 149
we are s. to the service of the body	PLATO 166	poetry, product of s. nights	CALLIMACHUS 31
Theseus champion of s. and poor	PLUTARCH 84	the pleasant signs of s. night festivals	EUGENES 1
an unskilled person is s. to all	PROVERBIAL 91	many a night I watch out s.	HOMER 119
though masters, we are s. to them	SOPHOCLES 337	s. nights of jealousy	MELEAGER 5
become a s. though freely born	SOPHOCLES 376	most loquacious are s. nights	MENANDER 32
spoil children will be s. to their desires	THEANO 1	hopes are dreams of the s.	PINDAR 125
no one is a s., if a free man he come	ZENO OF CITIUM 4	Sleeplessness	
Slavery		faces ashen from s. and hardships	ARRIAN 7
as freedom is preferable to s.	DEMOCRITUS 127	sleep or s. in undue measure	HIPPOCRATES 14
shun bondage	EPICTETUS 96	shaken, he lay unsleeping, open-eyed	HOMER 135
unable to endure s., they left	HERODOTUS 39	Slogans	
thought of you dragged weeping into s.	HOMER 93	micro-intellectualist, mega-sloganist	CRATINUS 4
s., a cage for the soul	LONGINUS 17	Slow	
too much freedom leads to s.	PLATO 271	<i>see also</i> Fast – Slow	
reduces to s. though could prevent it	THUCYDIDES 8	be s. to set about an enterprise	BIAS 7
Sleep		s. but sure moves the might of the gods	EURIPIDES 70
instead of s., the memory of pain	AESCHYLUS 6	his foot is s. but quick his mind	EURIPIDES 181
o'ercome by s. I lost my prey	AESCHYLUS 42	s. speech most often achieves wisdom	EURIPIDES 288
more meltingly than s. or death	ALCMAN 2	justice, leisurely and slow-footed	EURIPIDES 536
s., teacher of death	ANAXAGORAS 16	if free from vice slower to suspect vice	GREGORY NAZ 15
travellers and watchmen long for s.	APOLLONIUS RHOD 3	s., indifferent and looking for excuses	MUSONIUS 9
sleeping is a wool blanket	ARISTOPHANES 90	make haste slowly	POLYAENUS 1
s. soothing the heart at daybreak	BACCHYLIDES 21	ruin is not s. to come	SOLOH 13
Saon sleeps the s. of the just	CALLIMACHUS 28	Sluggards	
s. the sweet s. of the pious dead	CARPHYLIDES 1	the way of s. are strewn with thorns	BIBLE 353
magic charm of s.	EURIPIDES 248	Sluggish	
s. ally against sickness	EURIPIDES 248	a s. worker does not fill his barn	HESIOD 52
all we see while slumbering is s.	HERACLITUS 9	Sluggishness	
after the midday meal some went on to s.	HERODOTUS 13	opportunities do not wait for our s.	DEMOSTHENES 25
s. or sleeplessness in undue measure	HIPPOCRATES 14	Small	
food, drink, s., sex, in moderation	HIPPOCRATES 40	<i>see</i> Great – Small, Little	
be awake during the day and s. at night	HIPPOCRATES 61	nothing so s. that will not try to save itself	BRASIDAS 7
it is not right that a ruler s. all night	HOMER 26	s. valiant force better than vast army	EURIPIDES 402
they slept the whole night through	HOMER 134	how do s. things overcome us	EURIPIDES 448
too much on his mind for easeful s.	HOMER 134	some s. thing, yet mine own	HOMER 11
satiation of all things, even of s. and love	HOMER 182	he that steals a s. thing equally steals	PLATO 141
there she met s. the brother of death	HOMER 189	better to finish a s. task well	SOCRATES 40
all-conquering s. refused to visit him	HOMER 237	Smile – Smiling	
glad to s. by golden Aphrodite's side	HOMER 294	<i>see also</i> Laughter	
a time for words, a time for s.	HOMER 315	you show me the clear sky of a mild s.	ANONYMOUS 56
sweet s., an unawakening s.	HOMER 333	why do you s. in triumph	APOLLONIUS RHOD 1
there is weariness even in too much s.	HOMER 347	a sweet s., and her heart melted	APOLLONIUS RHOD 12
ready to rest, they took the gift of s.	HOMER 358	glances s. with the light of love	APOLLONIUS RHOD 14

- s. through her tears HOMER 95
 with a s. on his grim face HOMER 100
 s. dew'd with tears of grief and joy HOMER 380
 sardonic s. PROVERBIAL EXP 13
 when we win there will be time to s. SOPHOCLES 176
- Smoke**
 would that I become black s.
 the s. had all the Greeks in tears ARISTOPHANES 118
 as s. stings our eyes so we cannot see ARISTOTLE 326
 transient man flies away like s. EMPEDOCLES 1
 I am black, my father white ENIGIMATA 2
 as when a s. goes to heaven HOMER 217
 once the flame is alight s. disappears PLUTARCH 211
 envy is as s., much at start, then gone PLUTARCH 211
 out of the s. into the fire PROVERBIAL 46
- Snake**
see also Serpent(s)
 had she been born a sea-s. or a viper
 in your heart you're nothing but a s.
 an eagle on our left bearing a huge s.
 an eagle holding in its claws a huge s.
 a s. ought to be straight, not crooked
 the crab catching the s. in its claw
 like a viper unperceived SOPHOCLES 92
- Snaw**
 no s., rain or heat hindered them
 thick and fast as winter snowflakes
 most like an April torrent fed by s.
 as thick as snowflakes on a winter day
 as the s. melts on the lofty mountains
 the cattle came home through deep s.
 gods showered the city with gold snowflakes
 wine cooled in a well or mixed with s. HERODOTUS 159
 HOMER 55
 HOMER 72
 HOMER 170
 HOMER 377
 LEONIDAS TAR 4
 PINDAR 51
 STRATTIS 2
- Sober**
see also Drink, Drinking, Drunk, Wine
 when I am s. you are you full of wine ANONYMOUS 37
- Social**
 most essential s. bond is that of marriage
 a logical animal can only be a s. animal HIEROCLES 1
 MARCUS AUR 35
- Society**
 a beast if he is unable to live in s.
 political s. for the sake of noble actions
 oligarchy splits s. into two factions
 PLATO 267
- Socrates**
 from S. I learnt how to speak
 all men were crazy, acted like S.
 ridiculing S. as a corrupt teacher
 S. asks how many feet a flea could jump
 what Zeus? – there is no Zeus
 nothing to admire in S.
 death of S. as useful as what he said
 S. considered nothing terrible in death
 of all men S. is the wisest
 give little heed to S., more to the truth
 my wisdom is disputable as a dream
 you can without difficulty contradict S.
 the whole life of S. is a game of irony
 S. likes to say he knows nothing
 S., I shall not find fault with you
 S., the best and wisest man
 S. carried wounded Xenophon to safety
 AESCHINES SOCR 1
 ARISTOPHANES 35
 ARISTOPHANES 44
 ARISTOPHANES 45
 ARISTOPHANES 50
 CATO 12
 EPICTETUS 60
 EPICTETUS 64
 ORACLES 17
 PLATO 172
 PLATO 291
 PLATO 315
 PLATO 325
 PLATO 325
 SOCRATES 36
 SOCRATES 39
 SOCRATES 49
- Soft**
 it is softness to fly from what is troublesome
 s. lands breed s. men
 heart of the malicious will never soften
 love of knowledge doesn't make us s.
 knew him from when his nails were s.
 the hearts of noble men never go s.
 ARISTOTLE 104
 HERODOTUS 177
 MENANDER 167
 PERICLES 20
 PROVERBIAL 116
 SOPHOCLES 324
- Soldier(s)**
see also Fighter(s), Mercenaries
 readiness, honour, obedience make a s.
 many generals but no s.
 valiant s. grow not from soft soil
 victory depends on s. who risk their lives
 a general who never was a s.
 many generals I see, but how few s.
 an empty bier for the Unknown Soldier
 all fallen in war laid in public cemetery
 BRASIDAS 6
 HERODOTUS 144
 HERODOTUS 177
 HYPERIDES 1
 MENANDER 106
 PHOCION 7
 THUCYDIDES 38
 THUCYDIDES 39
- Solecism**
 at variance with grammar or syntax PROVERBIAL EXP 2
- Solitary**
 and if so many, how are monks s.?
 stand by the s. PALLADAS 12
 PHOCYLIDES PS 12
- Solitude**
 is not s. a golden thing?
 this is s., there's nobody here to listen
 a great city is a great s.
 friendlessness and s. is a terrible thing
 whoever delights in s. is beast or god
 rejoicing in the s., away from men
 no s., even to hang yourself
 sweet is s. if you hate vulgar ways
 crowd of solitaires who give the lie to s.
 most fearful of all is s. AMPHIS 3
 ANONYMOUS 14
 ANONYMOUS 37
 ARISTOTLE 39
 ARISTOTLE 193
 EURIPIDES 68
 MENANDER 3
 MENANDER 67
 PALLADAS 12
 XENOPHON 7
- Solon**
see also Seven Sages
 Solon's law to yearly declare one's means
 S. says we can learn as we grow old
 HERODOTUS 61
 PLATO 264
- Something – Nothing**
see also Nothing
 s. is better than n., my friend
 s. bad to him, or s. good to another
 you cannot get s. from him who has n.
 ARISTOPHANES 127
 BION 7
 LUCIAN 4
- Son(s)**
see also Child, Children, Father(s) – Son(s), Offspring,
 Parents – Children
 by what reason hast thou slain my s.?
 I knew my s. was mortal
 s. of heroes are a calamity
 this is my s. in whom I am well pleased
 s. of man hath nowhere to lay his head
 and she brought forth her firstborn s.
 my s. was lost and is found
 god gave the world his only s.
 who is lucky in his son-in-law gains a s.
 a father is a tower of strength for his s.
 s. have character but no gentle touch
 no good s. born from a bad father
 he loved me as a father loves his only s.
 s., a great improvement on his father
 Priam kissed hands that had slain his s.
 thy tears will not bring back thy s.
 you speak like a father to his s.
 and you, my s.?
 a s. with sense, that's happiness
 sweet to hear a father praise his s.
 educate your s.
 fathers' noble spirit shines in their s.
 unadmonished father admonishes his s.
 my s., may you be happier than me
 fathers take pride in glorious s.
 did not pray for my s. to be immortal
 AESCHYLUS 195
 ANAXAGORAS 15
 ARISTIDES AEL 3
 BIBLE 8
 BIBLE 38
 BIBLE 114
 BIBLE 133
 BIBLE 150
 DEMOCRITUS 133
 EURIPIDES 5
 EURIPIDES 344
 EURIPIDES 433
 HOMER 126
 HOMER 197
 HOMER 239
 HOMER 241
 HOMER 256
 JULIUS CAES 10
 MENANDER 16
 MENANDER 113
 PERIANDER 17
 PINDAR 90
 PROVERBIAL 29
 SOPHOCLES 16
 SOPHOCLES 108
 XENOPHON 94
- Song(s)**
see also Poem(s), Poetry, Sing – Singing, Verse(s)
 the Furies' s., spell to bind the soul
 enchantment dwells in Homer's s.
 drink gently with beautiful s.
 praising in s. the Blessed One
 wretched s. with wretched words
 peace creates wealth and s. for men
 full of fire are the youngsters' s.
 better reproof of the wise, than s. of fools
 Eros would sing love-songs of his own
 I learnt all love-songs taught by Eros
 if I had the s. that Orpheus had
 many a s. shall poets make
 what s. of weeping shall I summon
 begin our s. with the Helicon Muses
 as one of skill in s. and harp
 the gods themselves will make a s.
 s. exist because of the Muses
 pour out the wine, strike up the s.
 my s. are not made to remain unsung
 s. soothe with their magic touch
 s. bring back splendour of man's deeds
 charm the pain from toil by chanting s.
 greatness in noble s. endures in time
 AESCHYLUS 44
 ALPHEIUS 2
 ANACREON 1
 ANONYMOUS 10
 ANTIPTANES 11
 BACCHYLIDES 20
 BACCHYLIDES 22
 BIBLE 358
 BION SMYRNA 8
 BION SMYRNA 9
 EURIPIDES 9
 EURIPIDES 11
 EURIPIDES 306
 HESIOD 1
 HOMER 388
 HOMER 400
 HOMERIC HYMN 18
 PHERECRATES 1
 PINDAR 3
 PINDAR 19
 PINDAR 24
 PINDAR 39
 PINDAR 79

SONG(S)

s. ring to the music of the flute	PINDAR 105	greatness of s. impossible without nobility	ARISTOTLE 108
swan s.	PROVERBIAL EXP 7	the body to be governed by the s.	ARISTOTLE 197
maidens were singing a pure strain	SAPPHO 15	each art uses its tools, each s. its body	ARISTOTLE 316
what grace the s. of Sappho have	SAPPHO 46	a friend is a single s. in two bodies	ARISTOTLE 335
and fish leaped at his beautiful s.	SIMONIDES 25	ignorance of god is death of the s.	BASIL 6
that I may learn the s. and die	SOLON 47	to speak in interests of country, a gift of s.	BIAS 1
s. maintain the narrow channel of life	SOPHOCLES 341	sickness of the s. to want the impossible	BIAS 2
spread the fame of this s.	TIMOCREON 1	if he gain the world, and lose his own s.	BIBLE 105
Soothing		to thee, oh lord, have I lifted up my s.	BIBLE 330
to say harsh things with s. words	ARISTOTLE 314	heal my s.; for I have sinned	BIBLE 331
Sophist(s)		Plato's Phaedo, on the s. being immortal	CALLIMACHUS 29
feeding countless s. and quack doctors	ARISTOPHANES 47	half my s. is still breathing well	CALLIMACHUS 35
spectators enthralled by sophist's oratory	THUCYDIDES 69	sorrow paralyses the s.	CLEANTHES 9
s. talk to deceive and write for gain	XENOPHON 57	a letter in the virtual image of his s.	DEMETRIUS 9
s. profess to lead the young to virtue	XENOPHON 57	wisdom frees the s. from passions	DEMOCRITUS 7
Sophistry		goods of the s. the more divine	DEMOCRITUS 10
a real trickster, all skill, swag, spice, s.	ARISTOPHANES 20	violent desire blinds the s.	DEMOCRITUS 40
Sophocles		happiness is a property of the s.	DEMOCRITUS 77
was contented here, is contented there	ARISTOPHANES 77	perfection of s. remedies faults of body	DEMOCRITUS 86
S. created characters as they ought to be	ARISTOTLE 188	every action is some expression of the s.	DIDYMUS 1
S. accused of feeble-mindedness by son	SOPHOCLES 398	happiness, to be at peace in mind and s.	DIOGENES 34
S. happy to be rid of sex life	SOPHOCLES 399	air is both s. and thought	DIOGENES APOL 1
Sorrow(s)		Apollo gave mortals Plato to save the s.	DIOGENES LAE 1
<i>see also</i> Depression, Grief, Joy – Grief, Melancholy –		a man's words are the images of his s.	DIONYSIUS HAL 2
Melancholia, Misery, Pain(s), Sadness, Suffering(s), Woe(s) etc.		you are but a little s. carrying a corpse	EPICETETUS 82
cry s., but may good prevail	AESCHYLUS 4	s. with virtue is an ever-flowing spring	EPICETETUS 87
gave men wine to forget their s.	ALCAEUS 17	my tongue swore, not my s.	EURIPIDES 160
restraining s., adding joy	ANAXANDRIDES 4	my wretched heart and s.	EURIPIDES 259
s. deprive the body of its colours	ANTIPHANES 3	s. wastes away by not aiming higher	EUSEBIUS 6
life mingled with s.	ANTIPHON SOPH 10	glory of body is beauty, of s., wisdom	GORGAS 5
nights seem endless in s.	APOLLODORUS CAR or GEL 2	the limits of the s. you will not discover	HERACLITUS 19
blessed he who has no s.	APOLLODORUS CAR or GEL 4	impulse buys at the expense of the s.	HERACLITUS 35
from Eros, s. and many torments	APOLLONIUS RHOD 16	Egyptians taught that s. is immortal	HERODOTUS 56
s. not over those which are asleep	BIBLE 255	action arises in the s., body is vehicle	HIERAX 1
there shall be no more death or s.	BIBLE 309	s. grows in man, not in other creatures	HIPPOCRATES 64
s. and anger together is madness	CLEANETUS 1	s. is the same though body is different	HIPPOCRATES 67
s. paralyses the soul	CLEANTHES 9	s. is the same in all living creatures	HIPPOCRATES 70
wit in s. adverse to compassion	DIONYSIUS HAL 34	dreams indicate a desire of the s.	HOMER 233
no human s. is unexpected	DIPHILUS 1	our s. and phantom, but no intellect	HOMER 238
time is a doctor who heals all griefs	DIPHILUS 11	fates gave man a s. steadfast in suffering	HOMER 276
grief has come to you, a stranger to s.	EURIPIDES 29	winds bearing refreshment for the s.	ISOCRATES 2
no mortal s. can quench hope	EURIPIDES 212	exercise overshadows the care of the s.	ISOCRATES 22
sweet is the memory of s. past	EURIPIDES 382	s. stumbles when intellect is impaired	ISOCRATES 57
s. are the cause of illness in men	EURIPIDES 554	no remedy for s. with base desires	JOHN CHRYS 5
counsel of a friend best remedy for s.	EURIPIDES 555	why do you mislead your s.	LUCIAN 5
be not frivolous in times of s.	ISOCRATES 20	an obol from s. ferried into Hades	LUCIAN PS 5
chase s. from your life for it is short	MENANDER 59	wealth of the s. only true wealth	MARCUS AUR 12
welcome in s. are the words of a friend	MENANDER 140	no quieter retreat than your own s.	MELEAGER 6
when s. come we blame fortune	MENANDER 143	s. of my s., moulded by Eros himself	MELEAGER 14
there is no life without s.	MENANDER 175	Eros holds the rudder of my s.	MENANDER 189
the unmarried state is life without s.	MENANDER 178	illness of body better than illness of s.	MENANDER 285
it is difficult to live without s.	MENANDER 184	speech, physician for a suffering s.	MENANDER 332
reason is the only remedy for s.	MENANDER 252	words, consolation to an ailing s.	MENANDER 334
a good friend is a physician for s.	MENANDER 257	mind, a mighty bridle for the s.	PHOCYLIDES PS 34
s. not for losing blessings never known	PERICLES 37	s. is immortal, ageless, lives forever	PLATO 17
in my s. I do not cease to think	PHILEMON 33	relieved from evilness of s.?	PLATO 23
news of s. faster than of glad events	PROVERBIAL 88	order of the s. leads to prudence	PLATO 30
spare your life, let not s. vex your heart	PYTHAGORAS 27	better cure my s. of ignorance	PLATO 37
the uneducated cannot adapt himself to s.	PYTHAGORAS 54	use playtime to imbue his s.	PLATO 57
s. to see Athens decline	SOLON 4	instilling in a s. too high aspirations	PLATO 108
avoid pleasures; they only beget s.	SOLON 34	lessons in two categories, body and s.	PLATO 126
s., the lot of mortals	SOPHOCLES 140	the body to be the servant of the s.	PLATO 135
you are not alone in s.	SOPHOCLES 140	s. is master, body naturally subject to s.	PLATO 136
blest who dies free from pain and s.	SOPHOCLES 214	s. drives all things, wish, fear, hate	PLATO 151
nothing abides, wealth, s., pass away	SOPHOCLES 288	the s. is reborn, but never perishes	PLATO 151
sweet flutes not to sing sorrow's tune	SOPHOCLES 296	they say the s. of man is immortal	PLATO 167
s., joy, enthusiasm, sources of music	THEOPHRASTUS 6	behold realities with the eye of the s.	PLATO 175
Soul(s)		s. keeps only its education after death	PLATO 176
<i>see also</i> Body – Soul, Spirit(s)		false words infect the s. with evil	PLATO 178
gifts that soothe departed s.	AESCHYLUS 75	every s. is immortal	PLATO 186
appearance is a reflection of the s.	AESOP 62	give me beauty in the inward s.	PLATO 245
have a rich s., wealth is but an idea	ALEXIS 17	virtue is beauty and a healthy s.	PLATO 258
the s. is a gift of god	ANACHARSIS 8	s. to be turned away from world of change	PLATO 279
our s., being breath, holds us together	ANAXIMENES (I) 2	s. of man immortal and imperishable	PLATO 280
s. of the pious dwell in the heavens	ANONYMOUS 10	since the s. is not destroyed by any evil	PLATO 280
s. of the wicked flit about on earth	ANONYMOUS 10	it is evident that s. must be immortal	PLATO 283
a library, healing-place of the s.	ANONYMOUS 26	s. capable of enduring all extremes	PLATO 284
train bodies in exercise, s. in reason	ANTISTHENES 4	thought is the inward debate of the s.	PLATO 303
wisdom, excellence, pleasure are in the s.	ARISTOTLE 22	craves the body rather than the s.	

- all of us are pregnant in body and s.
 more pregnant in their s. than their body
 the beauty of s. rather than the body
 my s. has been struck by philosophy
 the labour of their s., not their bodies
 you Greeks are all young in s.
 s. woven throughout the universe
 the creator assigned each s. to one star
 he created s. equal in number to the stars
 harmony has motions akin to our s.
 the greatest of the soul's diseases
 sexual incontinence, a disease of the s.
 kissing Agathon, my s. leapt to my lips
 if gods count more our gifts than our s.
 those who neglect their s.
 s. is that which moves itself
 righteousness is concord of s. with itself
 memory is soul's way to safeguard truth
 philosophy is cultivation of the s.
 education is intent on cultivating the s.
 s. on the right path may be led astray
 s. has the status of a principle
 the soul's identity is infinite
 inspiration creates light in the s.
 lay level the emotions of your s.
 strange to record only beauties of the s.
 ethics the s. of natural philosophy
 honour associated with the s.
 animals also have a s.
 important to win the s. to good or to evil
 prefer strength of s. to strength of body
 philosophy to expel evil from the s.
 care not for the perfection of your s.
 is death a migration of the s.?
 my s. blinded if looking with my eyes
 the s. is immortal and imperishable,
 our s. will exist in another world
 be of good cheer about your s.
 wine fosters the s. and lulls our griefs
 strength is harmony of body and s.
 grave memories, wild tumult of the s.
 love is the passion of an idle s.
 the vigour of good men's s. is ageless
 prepare and keep s. clean of all evil
 few are they who heal diseases of the s.
- Sound**
 what s. is there, what fragrant air
 way this city treats her soundest men
 profit by what is s., avoid errors
 a s. mind in good fortune is best
 if the trumpet give an uncertain s.
 hold fast the form of s. words
 a rich table may spare the luxuries of s.
 a mere s. will frighten hares from crops
 and far away the shepherd hears the s.
 to every wel-wreath'd string a perfect s.
 like stream of oil that flows without s.
 s. mind will come by study, not prayer
 the sweetest of all sounds is praise
- Sound Pollution**
 I dare not pipe at noon for Pan rests
- Soundless**
 which s. voice to extol the glory of god?
- Sour**
 s. grapes
- Source(s)**
see also Origin(s)
 air is the s. of everything
 backward to their s. flow the streams
 nobody knows the s. of the Nile
 Oceanus, the primal s. of all that lives
 s. of virtue lies in good education
 backward to their s. flow the streams
- Sovereignty**
 submit to the s. of the law
- Sowing – Reaping**
see also Reap
 harvesting s., vintaging by tongue
 r. where thou hast not sown
- PLATO 316
 PLATO 320
 PLATO 322
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 PLATO 329
 PLATO 342
 PLATO 358
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 PLOTINUS 4
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- AESCHYLUS 93
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 THEOPHRASTUS 20
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- THEOCRITUS 2
- CYRIL ALEX 1
- AESOP 13
- ANAXIMENES (I) 1
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 HERODOTUS 51
 HOMER 190
 PLUTARCH 115
 PROVERBIAL 3
- LYSIAS 1
- ARISTOPHANES 43
 BIBLE 78
- what he soweth, that shall he also reap
 foul deed you sowed, evil the harvest
 s. the seeds of evil
 you reap what you sow
 s. by the hand, not by the sack
 others sow, others reap
 farmer sees land only to sow and reap
- Space**
 above bursts open the heaven's infinite s.
 when dead all take up the same s.
 greatest is s., for it holds all things
- Sparing**
 wealthy only if s. with one's desires
 be s. when the flask is half full
- Spark**
 as a burning s. beneath the ashes
 as a s. man is extinguished
 from a tiny s. a vast forest is set ablaze
 fire from one s. destroys a great forest
 easier to strike s. from you than laughter
- Sparta**
 these are the walls of S., my army
 S. has many a better man than him
 at S. demanders of earth cast into a well
 for S., fleeing, not dying, is death
 he chose to die with Sparta's king
 onward, youths of S.
 if S. were laid waste and nothing left
- Spartan(s)**
see also Lacedaemonian(s), Laconicisms
 S. don't ask the number of the enemy
 S. woman's children are her ornaments
 S. fine those who do not marry
 their hair long, hungry like S.
 Homer poet of S., Hesiod of Helots
 young S. drink only in moderation
 forgotten the beginning of the speech
 S. kings first in the advance, last in retreat
 arrows cover the sun, S. fight in shade
 you must mourn the death of a S. king
 no art in speech without truth, say the S.
 we S. women alone give birth to men
 S. women alone rule their men
 of all Greeks only S. do what's proper
 either with your shield, or upon it
 go tell the S., thou who passest by
 this is the S. way
 a song sung at S. festivals
- Speak – Speaking**
see also Chatter, Prattle, Said, Say – Saying, Speech,
 Talk – Talking, Tongue(s)
 s. in the senate or the assembly
 s. not to stay me
 s. to rulers as little as possible
 after s. perform what was said
 s. well about no subject at all
 who wishes to s. before the Assembly?
 the matter speaks for itself
 s. at length about oneself
 to s. of the true interest of one's country
 s. not in haste lest you err
 s. only at the right time
 they think they shall be heard for much s.
 woe when all men s. well of you
 be swift to hear, slow to s.
 think before you s.
 s. no evil of the dead
 when s. do not wave about your hands
 s. well and doing what is right
 s. truthfully, not many words
 it is greed to s. and be unwilling to listen
 avoid even s. of evil deeds
 s. little is a woman's ornament
 freedom of speech depends on s. truth
 speechless, you shall s. my name
 best of prattlers unable to s. to the point
 little I care who s. ill of me when dead
 s. frankly to a friend
 foolishly s. the foolish
- BIBLE 243
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- HOMER 108
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- CLEANTHES 10
 HESIOD 48
- HOMERIC HYMN 12
 JOHN CHRYS 16
 PHOCYLIDES PS 41
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 XENOPHON 25
- AGESILAUS II 6
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 HERODOTUS 139
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- AGIS II 1
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 ARISTOPHANES 3
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 DEMOCRITUS 1
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 DEMOCRITUS 88
 DEMOCRITUS 134
 DEMOSTHENES 94
 ENIGMATA 3
 EUPOLIS 1
 EURIPIDES 20
 EURIPIDES 32
 EURIPIDES 57

- fools, better tuned to s. to a crowd
 not to s. one's mind, a slave's condition
 who has good counsel to offer the city?
 not to s. up for truth is to bury gold
 s. to ears who will not hear
 we must not act and s. like those asleep
 s. evil, be worse spoken of
 to him in answer spake
 s. fluently, not at length but very clearly
 conceals one thing and utters another
 a speaker of words, a doer of deeds
 s. fair, but pondering evil
 I have no power to s. at all
 when to s., when not to
 orators learn to s. so as to please you
 s. badly of us and we are vexed
 s. without real knowledge
 youth s. like a man of sense
 s. in moderation
 the secret of rhetoric is not to s.
 in moderation drink and s.
 shame to s. of a monstrous thing
 philosophers wish to s. laconically
 a clear conscience can s. openly
 s. only of what you know
 if you don't know don't s.
 whether he s. with friendly countenance
 s. no proud word
 to act and s. in any way they please
 whoso thinks that he alone can s. aright
 it's terrible to s. so well and be so wrong
 s. out to all
 what memories as I heard thee s.
 not like to s. on what I do not know
 different to s. much, or s. to the point
 there is no one else that I can s. to
 a man should s. up for the right
 s. words that don't make sense
 he bores who loves to s. endlessly
 s. now if you have something to say
 none s. against a despot to his face
- Speaker(s)**
see also Chatterer(s), Orator(s), Public Speaking
 for a Spartan, he was not a bad s.
 speech admirable, s. not to be trusted
 a pleasing s. of evil principles
 clever s. can speak either for or against
 judge both s. and those spoken of
 disaster often comes to the s. of evil
 uncouth s. anxious only to convince
 s. dreads many fools less than one of wit
 judge a speech by the listener, not the s.
 in praising a s. be generous
 in believing a s. words be cautious
- Spear(s)**
 s. made of wood of the cornelian cherry
 any spear-maker or shield-merchant
 may my s. lie idle, for spiders' webs
 with a s. he warded off the day of doom
 impenetrable hedge of s. and shields
 fight with silver s. and you will conquer
 hold your shields, brandish your s.
- Spectacle**
 we are made a s. unto the world
- Spectator(s)**
 sit among s., observe vigour and skill
 s. of words and hearers of deeds
 s. enthralled by a sophist's oratory
 you would rather sit as s.
 Thucydides makes the reader a s.
- Speculation**
 stop speculating about heavenly bodies
- Speech**
see also Discourse, Said, Say – Saying, Speak – Speaking,
 Talk – Talking, Voice, Word(s) etc.
 be neither forward nor reluctant in s.
 let soothing s. heal s.
 simple are the words of truth
 a river of words and only drops of sense
- EURIPIDES 167
 EURIPIDES 281
 EURIPIDES 332
 EVAGRIUS 1
 GREGORY NAZ 1
 HERACLITUS 33
 HESIOD 67
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 HOMER 54
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- BRASIDAS 1
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- ANYTE 1
 ARISTOPHANES 115
 EURIPIDES 443
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 SONGS 3
- LUCIAN 1
 THUCYDIDES 68
 THUCYDIDES 69
 THUCYDIDES 69
 THUCYDIDES 156
- LUCIAN 23
- AESCHYLUS 162
 AESCHYLUS 166
 AESCHYLUS 194
 ANAXIMENES (2) 4
- bound to make a lengthy, tiresome, s.
 often has a fool spoken to the point
 do not drag out your speeches
 free is the tongue of the free
 bold in s. on absent and future matters
 say three words without a howler
 unfettered, uncontrolled of s.
 every speechmaker has you gaping
 I call a wash-tub a wash-tub
 speak only at the right time
 let your s. be always with grace
 let your s. be seasoned with salt
 practice quietness in s. and gait
 from drinking, loose tongues use base s.
 fear is a check upon my s.
 s. should wind up force for intensity
 compress a lot of meaning in a small space
 s. is like a banquet
 s. is the shadow of action
 freedom of s. is the mark of liberty
 spare you from a lengthy s.
 freedom of s. depends on speaking truth
 freedom of s. is the most beautiful thing
 minds govern states, not empty s.
 there are five excellences of s.
 no man knew more and spoke less
 create bitterness with s., gift of god
 the s. is admirable, speaker not to be trusted
 a truthful tongue brings credit
 a smooth tongue wins no friends
 slow s. most often achieves wisdom
 one word leads to another
 persuasion has only one temple, s.
 bring to naught grand s.
 mocking echo, tail end of s.
 glory of soul is wisdom, of s., truth
 s. can stop fear, remove grief, create joy
 s. is a powerful master
 over wine find new elegant turn of s.
 all said that needs to be said
 forgotten the beginning of the s.
 equal right of s. is paramount
 from his lips flow gracious words
 war is in our hands, speeches win in council
 he lay breathless and speechless
 sweet s. flows if the Muses love
 there are but two occasions for s.
 allow s. to those with good judgement
 for base desires only remedy, chastising s.
 character is revealed by s.
 character, not s., persuades
 many a man was ruined by his tongue
 s., physician for a suffering soul
 indecorous s. leads to indecorous action
 tuning his s. like a musical instrument
 is there any of my s. I can leave out
 have I inadvertently said some evil thing?
 s. is a weapon sharper than a sword
 god has given a sting to bees, s. to man
 genius deceives with persuasive s.
 I will not steep my s. in lies
 no art in s. without truth
 no proper s. without philosophy
 not to escape into the ocean of s.
 thought and s. are the same
 judge a s. by the listener, not the speaker
 powerful in s. but effeminate in spirit
 silence better than any s.
 the spoken word can never be recalled
 call a fig a fig, a trough a trough
 a battle shout as loud as fifty soldiers
 s. is the food of thought
 in mirrors the face, in s. the character
 regretted many times having spoken
 s. is the image of actions
 double s. emanating from a dark soul
 s. and thought he has taught himself
 hide ugly schemes in pretty speeches
 speak out to all
- ANONYMOUS 13
 ANONYMOUS 90
 ANONYMOUS 114
 ANONYMOUS 129
 ANTIPHON SOPH 12
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 EUDAMIDAS 1
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 EURIPIDES 191
 EURIPIDES 288
 EURIPIDES 355
 EURIPIDES 386
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 EVODUS 1
 GORGIAS 5
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 PLATO 203
 PLATO 284
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 PYTHAGORAS 18
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 SOPHOCLES 183

- thy s. will bring thee more defeats
righteous s. possesses great power
the arrogant in s. escape penalty
s. is like embroidered tapestries
few can control both mind and s.
allow friends freedom of s.
- Speech – Silence**
see also Silence
how to speak and when to be silent
yet can I not be silent or unsilent
either silent or saying the essential
bite your tongue before using such words
a time to be silent, and a time to speak
speaking little is a woman's ornament
say something better than s.
speechless, you shall speak my name
unsilled at s., unable to keep silent
sometimes s. is preferable to sp.
speak who desires fame, silent if not
never silent if you can say what is just
say or keep silent, do or not do
when to speak, when not to
usually better to be silent than to speak
regretted speaking, never silence
s. is a woman's ornament
- Speed**
see also Fast, Fast – Slow
the s. produces the force
accomplishing their courses with all s.
we vie in s. with the west wind
s. an essential quality of a ruler
- Spend – Spending**
s. of wealth destroys the rich
time is the most valuable thing to s.
not s. a year's income in a month
- Sphere**
the earth, in the shape of a s.
the earth is a s. of no great size
s. of all shapes the most perfect
universe wrought in the shape of a s.
the substance of god is spherical
- Sphinx**
the riddle of the S.
Oedipus who solved the Sphinx's riddle
- Spider(s)**
the s. most ingenious but useless
laws are like spiders' webs
may my spear lie idle, for s. webs
Odysseus' bed hung with spider-webs
laws are like s. webs
- Spin**
deal with everything as we s. wool
- Spirit(s)**
see also Soul(s)
her girlish high s. do survive
the contents of the s. are in two groups
as sight is to the eyes, reason is to the s.
the just is blessed with a good s.
blessed are the poor in s.
the s. is willing, but the flesh is weak
father, into thy hands I commend my s.
worship god in s. and in truth
the s. of truth will guide you into truth
come unto you in the s. of meekness
absent in body, but present in s.
the fruit of the s. is love, joy, peace
the s. of god moved over the waters
mortals believe that a tribe of s. exists
the world, home to men with an upright s.
no proud s. if your conduct is mean
as a man's actions such must be his s.
the s. will dwell in heaven above
no avenging s. attacks a friend
a manly s. in a weak woman's body
return the s. to the upper air
wife changing his s. from gloom
the s. of a man dwells in his ears
thou hast the unbearable s. of thy mother
his s. and his strength undone
- SOPHOCLES 231
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- AESCHINES SOCR 1
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- ANAXAGORAS 2
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- SOCRATES 70
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- ANAXIMANDER 2
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- ENIGIMATA 1
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- AESOP 58
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- ARISTOPHANES 106
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BIBLE 174
BIBLE 211
BIBLE 212
BIBLE 241
BIBLE 315
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DEMOCRITUS 123
DEMOSTHENES 17
DEMOSTHENES 17
EPICHRMUS 6
EURIPIDES 141
EURIPIDES 271
EURIPIDES 338
EURIPIDES 516
HERODOTUS 127
HOMER 82
HOMER 105
- curb your proud s., be kindly
she could not sway the s. in my breast
and thrice I tried to embrace her s.
the s., like a dream, hovers to and fro
the s. departed over fields of asphodel
s. troupe'd downward gibbering to Hades
strength, hardihood, ambition, athletic s.
man related in s. to all mankind
this bitterness betrays a pettiness of s.
a guardian s. stands by us from birth
fair in body and in s. wicked
moves the calm s. but disturbs it not
with pure hands, true mind and s.
cleansed not by baths but in s.
adventurous s. on sea and into every land
resolve to keep the same daring s.
a s. untouched by storms of fear
humours give rise to all varieties of bad s.
gold to cover soft bodies and unmanly s.
a generous nature and an industrious s.
truly noble s. manifest in difficulties
powerful in speech but effeminate in s.
the s. of hospitality matters most
men without s. never erected a trophy
in women too there lives a warlike s.
s. in a horse is what anger is in a man
- HOMER 116
HOMER 290
HOMER 312
HOMER 313
HOMER 322
HOMER 399
LUCIAN 1
MARCUS AUR 69
MENANDER 25
MENANDER 80
MENANDER 148
MOSCHUS 5
ORACLES 36
ORACLES 36
PERICLES 28
PERICLES 31
PINDAR 95
PLATO 371
PLUTARCH 8
PLUTARCH 31
PLUTARCH 34
PLUTARCH 75
PROVERBIAL 32
PROVERBIAL 62
SOPHOCLES 172
XENOPHON 51
- Spitting**
see also Superstition(s)
the women spit on their bosoms
to avert the bad omen I spat thrice
spit for luck and keep ill at bay
- Splendour**
even if time brings s.
his eyes flamed, glowing in s.
outside splendid, inside just the same
external trappings of showy s.
worse men living in greater s.
the s. of the moment lives on forever
- Sport**
see also Athlete(s), Contest, Olympic Games, Play – Playing, Recreation
contests won't wait for late athletes
go mad without a fair share of s.
pankration, an 'all-in' wrestling contest
the famous athlete Diagoras
start too soon at the games, get a caning
- AESCHYLUS 184
HERODOTUS 60
PINDAR 7
PLUTARCH 58
THEMISTOCLES 8
- Spring**
see also Autumn, Season(s), Summer, Winter
winter in s. is my love
s., time to sell your coat and buy a jacket
will the s. swallow ever show up?
one swallow does not make s.
sweet is the s. for the sailor
the young are the s. of a community
youth mown down like fresh stalks in s.
countless as the leaves and blades of s.
as a poppy bent by the showers of s.
as the nightingale sings sweetly in s.
as the rose in s. and fruit in summer
sweet s. bursts into bloom when I see you
loss of youth like a year robbed of its s.
and the soft s. leaves of curled lettuces
one swallow does not make s.
the race of men is like flowers in s.
a meadow blooms with s. flowers
nightingale, messenger of s.
swallow, messenger of s.
- ANONYMOUS 56
ARISTOPHANES 26
ARISTOPHANES 128
ARISTOTLE 86
ASCLEPIADES 8
DEMADES 2
EURIPIDES 334
HOMER 41
HOMER 104
HOMER 382
MARCUS AUR 29
MELEAGER 15
PERICLES 41
PHILODEMUS 3
PROVERBIAL 21
QUINTUS 6
SAPPHO 5
SAPPHO 34
SIMONIDES 29
- Springs**
see also River(s), Stream(s), Torrent
s. give drink to all the wild beasts
even s. may fail if one draws lavishly
soul with virtue, an ever-flowing spring
sweet music there by the spring
I drink from another, purer spring
- BIBLE 340
DEMOSTHENES 56
EPICETUS 87
THEOCRITUS 1
THEOGNIS 60
- Spying**
use eyes and ears to spy and report
- XENOPHON 37
- Squander – Squandering**
see also Waste
s. this expensive luxury, time
- ANTIPHON SOPH 19

SQUANDER – SQUANDERING

fools s. what they have	DEMOCRITUS 96	Hesperus herds children home to mothers	SAPPHO 27
expensive to s. all your interests	DEMOSTHENES 3	the moon has set, and the Pleiades	SAPPHO 42
Square		orbiting like the Great Bear	SOPHOCLES 287
you will get a circle squared	ARISTOPHANES 32	farewell moon, farewell you other s.	THEOCRITUS 8
s. of a right-angled triangle	EUCLID 6		
Stable		Start	
multitude most unstable and witless	DEMOSTHENES 71	<i>see also</i> Beginning, Beginning – End, Root(s)	
Stables		s. off with a preposterous blunder	ARISTOPHANES 87
to clean the Augean s.	PROVERBIAL EXP 5	better to s. late than not at all	DIONYSIUS HAL 29
Stag		s. from small, then proceed to greater	EPICETUS 32
<i>see also</i> Deer		those who s. too soon get a caning	THEMISTOCLES 8
the strength of a s. is in his feet	AESOP 29	always greater enthusiasm at the s.	THUCYDIDES 32
Stage		Starve – Starving	
<i>see also</i> Actor, Theatre		<i>see also</i> Famines	
the world is a s., life our passage	DEMOCRITUS 66	doctors would s. to death against cooks	PLATO 16
life is a s., a play; so learn thy part	PALLADAS 7	men s., don't know what to do	XENOPHON 39
statesmen live as if on an open s.	PLUTARCH 182	State(s)	
Stand		<i>see also</i> City(ies), City-state(s)	
place to s. to move the world	ARCHIMEDES 1	mismanage the affairs of the s.	AESCHINES 2
who standeth take heed lest he fall	BIBLE 219	you find your present s. a luxury	AESCHYLUS 136
behold, I s., at the door, and knock	BIBLE 291	he who holds the helm of s.	AESCHYLUS 149
s. out of my sun a little	DIOGENES 22	you are the s., you are the people	AESCHYLUS 164
I'll s. with you and take what comes	HOMER 151	men are a state's tower of strength	ALCAEUS 8
to s. unflinching, to kill or die	HOMER 154	best s. where virtue is valued highest	ANACHARSIS 1
god, give me courage to s. my ground	HOMERIC HYMN 17	s. are doomed if the bad prevail	ANTISTHENES 12
s. firm as an anvil when beaten upon	IGNATIUS THEO 2	if a beggar talks of affairs of s.	ARISTOPHANES 6
a guardian spirit stands by us	MENANDER 80	the s. has no care for the old	ARISTOPHANES 10
s. by the solitary	PHOCYLIDES PS 12	old men have a complaint against the s.	ARISTOPHANES 10
s. by your friends	SOLON 50	affairs of s. always entrusted to rascals	ARISTOPHANES 66
Standard(s)		could not participate in matters of s.	ARISTOTLE 2
don't fall short of our father's s.	ARCHIDAMUS 2	every household is part of a s.	ARISTOTLE 203
judge by the s. I apply to myself	DEMOSTHENES 79	a s. consists of a multitude of persons	ARISTOTLE 204
Stars and Constellations		s. exists for the sake of noble actions	ARISTOTLE 229
<i>see also</i> Planets		s. where many are deprived of civil rights	ARISTOTLE 232
c. as they wane and rise	AESCHYLUS 1	the basis of a democratic s. is liberty	ARISTOTLE 257
leaves thwart the Dog S.'s fury	AESCHYLUS 28	an active life is best for the s.	ARISTOTLE 265
how to determine when s. rise or set	AESCHYLUS 106	the s. is a partnership of similar people	ARISTOTLE 269
star-neighbouring crests of mountains	AESCHYLUS 121	a s. in which everyone participates	ARISTOTLE 270
waves confound the courses of the s.	AESCHYLUS 143	s. is happy if all its citizens are happy	ARISTOTLE 271
Castor and Polydeuces	ALCAEUS 4	best s. where laws, not orators obeyed	CHILON 10
Sirius is circling, the season is harsh	ALCAEUS 18	an enemy of the s. is your enemy	CLEOBULUS 6
sailors look to the Bear and Orion	APOLLONIUS RHOD 3	well-run s. best agency for prosperity	DEMOCRITUS 128
the Pleiades tell when summer comes	ARATUS 3	despotism, mistrusted by free s.	DEMOSTHENES 1
Tortoise called Lyre at Hermes' wish	ARATUS 4	truth and justice basic principles of a s.	DEMOSTHENES 8
outspread a glittering bird (Cygnus)	ARATUS 5	welfare of the s. is above pretty words	DEMOSTHENES 13
a bird in joyous flight gliding west	ARATUS 5	s. interests frittered away for popularity	DEMOSTHENES 14
Orion, no constellation more fair	ARATUS 6	dealings with tyrants, a threat to free s.	DEMOSTHENES 34
all c. return at their appointed time	ARATUS 7	made havoc of chief resources of the s.	DEMOSTHENES 39
ornaments of the passing night	ARATUS 7	all citizens are common parents of the s.	DEMOSTHENES 52
Zodiac signs tell the season to plough	ARATUS 8	duty of wealthy to render service to the s.	DEMOSTHENES 89
the twelve Zodiac signs mark the year	ARATUS 8	the power of s. rests in force of arms	DIONYSIUS HAL 14
Zodiac signs tell the limit of the night	ARATUS 8	education of youth is foundation of the s.	DIOTOGENES 1
s. and sun remain unmoved	ARISTARCHUS SAM 1	this world of ours is but a single s.	EPICETUS 55
as many as the s. of the sky	BIBLE 269	many s. fail in giving due honours	EURIPIDES 102
he had in his right hand seven s.	BIBLE 288	s. would prosper forever if all contribute	EURIPIDES 304
upon her head a crown of twelve s.	BIBLE 301	scarcity of good men in s. in distress	EURIPIDES 313
they discern Pisces in the heavens	BION 2	the midmost class preserves the s.	EURIPIDES 321
the galaxy is made up of small s.	DEMOCRITUS 153	leading a s. incapable of plain reasoning	EURIPIDES 327
as the sailor sees the throng of s.	EURIPIDES 136	s. not to blame if corrupted by bad ruler	EURIPIDES 343
s. flee from the sky before the sun	EURIPIDES 169	well-appointed s., well regulated by laws	EURYPHAMUS 1
as s. which seems to fall from skie	EURIPIDES 532	not hold my tongue when s. in danger	HERMOCRATES 7
like the summer star, outshining others	HOMER 69	manage the s. as you would your home	ISOCRATES 31
the s. move onwards, night is in its wane	HOMER 142	who will help you best govern the s.	ISOCRATES 34
as a summer star then fades in cloud	HOMER 148	manners of the s. copied from its rulers	ISOCRATES 38
all s. with which the sky is crowned	HOMER 219	orators not concerned with good of the s.	ISOCRATES 55
Pleiades, Hyades and mighty Orion	HOMER 220	ruler as much part of the s. as the ruled	MAXIMUS 1
farewell, Morning Star, herald of dawn	MELEAGER 13	by their valour transmitted to us a free s.	PERICLES 13
s. extinguished before Homer forgotten	PHILIPPUS THES 1	a flourishing s. benefits all citizens	PERICLES 42
all-transcending star of day	PINDAR 103	all s. fight undeclared wars with all s.	PLATO 39
he created souls equal in number to the s.	PLATO 359	s. overcoming its own shortcomings	PLATO 41
the creator assigned each soul to one star	PLATO 359	the success or failure of a s.	PLATO 61
you're gazing at the star, my star	PLATO 375	blessings that the gods bestow on s.	PLATO 62
thou wert the morning star among the living	PLATO 376	if a s. is to avoid civil war	PLATO 88
having died, thou art as Hesperus	PLATO 376	if men only, every s. is only half a s.	PLATO 113
planets surrounding the sun's torches	PROCLUS 2	our s. a representation of the finest life	PLATO 118
shooting arrows at the s.	PROVERBIAL 190	in matters of s. all give their advice	PLATO 195
night's starry domain of heaven	PTOLEMAEUS 1	to be split is the worst condition for a s.	PLATO 249
s. hide when the moon shines bright	SAPPHO 11	our s. will behold the light of day	PLATO 250
the moon takes precedence over the s.	SAPPHO 25	legislative skill produces a functional s.	PLATO 402
		the way of serving the affairs of s.	PLUTARCH 13

- can s. exist when courts have no force?
bad laws create infinite problems in a s.
best way for a s. to be governed
where licence reigns the s. is doomed
I don't have the strength to defy the s.
our state's fortunes are in safety now
ruler who will not do his best for the s.
who rules household well fit to rule a s.
anarchy ruins s., turns armies to flight
discuss the welfare of the s.
s. acquiring prosperity turn to arrogance
uphold the s., even for own advantage
fear that he might seem disloyal to the s.
the one who does the most for the s.
s. happiest that enjoy the longest peace
- Statecraft**
toil and risk in every exercise of s.
- Statesman – Statesmen**
see also Politician(s)
it needs a s. to discern evil early
democratic s. to save the many poor
s. live as if on an open stage
small faults appear great in s.
- Statesmanship**
walked the way of s. alone
s. wins great and brilliant prizes
learn thoroughly the art of s.
selfish greed had no place in their s.
s. consists in providing strict justice
- Statue(s)**
let noble deeds be my memorial, not s.
complying with art, the s. of Justice
I' rather have no s. than have one
begging for alms from a s.
bodies destitute of brains are as s.
leave an image of character, not s.
he touched the s. of Zeus and died
s. of Zeus at Olympia
"shame!" Cypris cries seeing her s.
act as the creator of a s.
tickling a s.
the beautiful s. of handsome Milon
- Steadfast**
let each man prove himself s.
many activities do not lead to a s. life
- Steal – Stealing**
see also Theft, Thief – Thieves
I will not s. my victory
acquire possessions without s.
lest thieves s. your possessions
no one to carry off another's property
s. a small thing he equally steals
s. from his friends through false testimony
Athenians are experts at s. public money
- Steeds**
see also Horse(s), Mule(s)
daughters of storm-footed s.
- Step**
retiring slow, and s. by s.
add a s. if your sword is too short
- Stepmother**
see also Mother(s)
a s. is more harmful than a viper
sometimes a day comes as a s.
- Stesichorus**
you don't even know the S. three
- Stinginess**
see also Miser(s), Thrift – Thrifty
absurd to covet wealth, preserved by s.
you would not give away a grain of salt
- Stomach(s)**
see also Eat, Eating, Food, Overeating
a little wine for thy stomach's sake
you cannot argue with your belly
it is not the s. that is insatiable
the beginning of bliss is a satisfied s.
nothing more demanding than one's s.
full s. are unaware of hungry ones
the s. can take both a lot and a little
- SOCRATES 28
SOLON 2
SOLON 70
SOPHOCLES 33
SOPHOCLES 51
SOPHOCLES 60
SOPHOCLES 62
SOPHOCLES 104
SOPHOCLES 105
THUCYDIDES 69
THUCYDIDES 71
THUCYDIDES 133
THUCYDIDES 140
XENOPHON 26
XENOPHON 92
- PLATO 78
- ARISTOTLE 254
ARISTOTLE 261
PLUTARCH 182
PLUTARCH 184
- ARISTIDES 1
DEMOCRITUS 75
DEMOCRITUS 75
DEMOSTHENES 15
PLATO 97
- AGESILAUS II 3
ANONYMOUS 64
CATO 10
DIOGENES 8
EURIPIDES 94
ISOCRATES 42
NICARCHUS 1
PHILIPPUS THES 2
PLATO 381
PLOTINUS 1
PROVERBIAL 189
SIMONIDES 10
- ALCAEUS 3
PROVERBIAL 114
- ALEXANDER 8
EURIPIDES 122
HESIOD 59
PLATO 130
PLATO 141
PLUTARCH 187
XENOPHON 9
- SIMONIDES 13
- HOMER 158
PLUTARCH 180
- EURIPIDES 4
HESIOD 71
- PROVERBIAL 57
- BION 4
HOMER 368
- BIBLE 261
CATO 2
EPICURUS 9
EPICURUS 15
HOMER 289
JOHN CHRYS 2
MENANDER 228
- good to control your s. and desires
a fat belly breeds no subtle wit
control belly, sleep, lust, anger
- Stone(s)**
decree to be written on a stela of hard s.
under every s. lurks a politician
he without sin first cast a s. at her
the s. refused to become the head s.
incessant drops will wear the s. away
no s., once thrown, can you take back
from the mountain top the s. fell down
your heart still is, as always, hard as s.
leave no s. unturned
not made of wood or s.
even big s. need small s. for support
scorpion that lurks under every s.
constant dropping wears away a s.
not born from an oak nor from a s.
s. to fit the line, not line to fit the s.
a rolling s. gathers no seaweed
beneath every s. a scorpion lurks
throwing s. at the sun
it is silly to stumble on the same s. twice
a scorpion lurks under every s.
s., bricks and tiles all flung together
- Storm(s)**
see also Lightning, Tempest, Thunder, Weather
the s.-wind whips the sea
defy the s., and mix sweet wine
s., gale, mountainous seas, lightning
sometimes a s. comes on the third day
seek in calm for signs of s., in s. for calm
birds as sure signs of s.
a sign of s.
blessed is he who escapes the s.
the s. is past, once more I see calm
sailors in a s.
the s. stopped by prayers, or by itself
wintry s. and measureless rain
violent winds in stormy blasts
s. of war laid waste their happy home
in stormy nights be doubly anchored
no s. can shake wisdom and courage
a s. and the terrible anger of the gods
calm follows after great squalls
without sun and the blast of the s.
like a wave-beaten coast battered by s.
they waited for a stormy moonless night
- Story(ies)**
see also Myth(s), Tale(s)
men shall tell the s. of your passage
the s. of lo's wanderings
what s. can I tell them, what trick?
s. of a length that can be remembered
to cut a long s. short
what shall I tell thee first, what last
love of storytelling characterizes old age
the s. of things done outlives the act
a s. without a head
telling only part of the s.
this s. is not true of Helen
most people accept the first s. they hear
let this, then, be the end of my narrative
- Straight – Straighten**
you cannot teach a crab to walk s.
make his paths s.
Zeus makes the crooked s.
never try to s. a crooked branch
a crooked log will never be s.
I'll walk a path s. as a line
- Stranger(s)**
see also Alien(s), Foreigner(s)
anger rises more against friends than s.
I was a s., and ye took me in
be not forgetful to entertain s.
before s. don't quarrel with your wife
your lovers are s. and your s. loved
grief has come to you, a s. to sorrow
I hate to teach uncouth and raging s.
- MENANDER 247
PROVERBIAL 44
PYTHAGORAS 2
- ANONYMOUS 144
ARISTOPHANES 132
BIBLE 161
BIBLE 345
BION SMYRNA 3
EURIPIDES 547
HOMER 324
HOMER 393
ORACLES 26
PALLADAS 4
PLATO 137
PRAXILLA 2
PROVERBIAL 28
PROVERBIAL 39
PROVERBIAL 79
PROVERBIAL 98
PROVERBIAL 143
PROVERBIAL 145
PROVERBIAL 148
SOPHOCLES 305
XENOPHON 63
- AESCHYLUS 66
ALCAEUS 14
ANONYMOUS 12
ARATUS 9
ARATUS 11
ARATUS 13
ARCHILOCHUS 8
EURIPIDES 72
EURIPIDES 252
EURIPIDES 354
HERODOTUS 147
HOMER 47
MUSAEUS (2) 4
PINDAR 5
PINDAR 49
PYTHAGORAS 31
QUINTUS 7
SAPPHO 47
SOPHOCLES 225
SOPHOCLES 248
THUCYDIDES 64
- AESCHYLUS 122
AESCHYLUS 128
APOLLONIUS RHOD 5
ARISTOTLE 185
HERODOTUS 12
HOMER 299
LONGINUS 8
PINDAR 20
PROVERBIAL EXP 22
PROVERBIAL EXP 22
STESICHORUS 2
THUCYDIDES 5
XENOPHON 43
- ARISTOPHANES 122
BIBLE 5
HESIOD 16
MENANDER 121
PROVERBIAL 137
THEOGNIS 58
- ARISTOTLE 268
BIBLE 79
BIBLE 270
CLEOBULUS 8
CORINNA 1
EURIPIDES 29
EURIPIDES 175

STRANGER(S)

Spartans had little intercourse with s.	HERODOTUS 14	with four s. he reached his palace	HOMER 175
give services to s. in financial straits	HIPPOCRATES 58	Strife	
hail, s.; welcome shalt thou be in our house	HOMER 251	<i>see also</i> Civil Strife, Conflict, Dispute, Faction(s), Revolt etc.	
all s. and beggars come from Zeus	HOMER 287	everywhere s. is caused by inequality	ARISTOTLE 248
we're hardly s. to danger	HOMER 329	desire for equality causes factious s.	ARISTOTLE 248
no kinsman can be turned into a s.	MENANDER 126	envy creates the beginning of s.	DEMOCRITUS 121
be honest to both friends and s.	MENANDER 210	eternity will never be empty of love or s.	EMPEDOCLES 2
look not aside a beggar, be he a s.	MENANDER 270	carried apart by the hatred of s.	EMPEDOCLES 4
do not share your troubles with s.	PINDAR 101	troubles among men that lead to s.	EURIPIDES 485
s. in a strange land	SOPHOCLES 216	all things are born through s.	HERACLITUS 2
judge s. first, then love them	THEOPHRASTUS 4	hateful S. bore painful Toil	HESIOD 10
Stratagems		of s. there are two kinds, not one	HESIOD 17
<i>see also</i> Plan – Planning, Scheme(s)		conciliation is profitable, but s. begets s.	PHOCYLIDES PS 25
best s. to deceive the enemy completely	BRASIDAS 4	envy, disputes, s., battle and bloodshed	SOPHOCLES 247
something to admire in cunning s.	PINDAR 28	Strive	
Straw		who can get glory without striving for it	EURIPIDES 401
if god wills, you can float on s.	EURIPIDES 446	s. by all that's in you	PINDAR 13
dog in the manger won't let donkey eat s.	PROVERBIAL 7	Strong	
Stream(s)		<i>see also</i> Might – Mighty, Power, Strength, Strength – Weakness	
<i>see also</i> River(s), Springs, Torrent		when s., be merciful	CHILON 14
a sluggish s. may eat away foundations	CALLIMACHUS 38	nothing is as s. as stern necessity	EURIPIDES 119
sail with the s., follow fortune's tack	EURIPIDES 349	makes the crooked straight, blasts the s.	HESIOD 16
you cannot step twice into the selfsame s.	HERACLITUS 5	a good mind in a s. man	HOMERICA 5
the sum of things flows like a s.	HERACLITUS 64	s. together, yield when taken apiece	PLUTARCH 72
backward flow the s. of holy rivers	PROVERBIAL 3	not even the s. can escape the gods	SOPHOCLES 154
let the s. run on	SOPHOCLES 291	Strong – Weak	
Street(s)		<i>see also</i> Strength, Strength – Weakness, Weak, Weakness	
throw refuse into the s., pay a fine	ANONYMOUS 137	even the s. have need of the w.	AESOP 28
full are the s. with joyous happenings	BACCHYLIDES 22	poison, where we are s. as men	EURIPIDES 231
Strength		intellect stronger than a sturdy arm	EURIPIDES 392
<i>see also</i> Might – Mighty, Power, Strong, Strong – Weak		confounds the mighty, lends the feeble might	HESIOD 15
I have no s. to tread that path	AESCHYLUS 131	a fool who sets himself against the s.	HESIOD 28
the s. of a lion is in his heart	AESOP 29	we are weaker than all states together	ISOCRATES 61
the s. of a stag is in his feet	AESOP 29	we are stronger than any single state	ISOCRATES 61
men are a city's tower of s.	ALCAEUS 8	nothing is stronger than what is true	MELISSUS 2
the powers: authority, wealth, s.	ARISTOTLE 59	time is stronger than any laws of man	MENANDER 237
man's glory is s., a woman's is beauty	BION SMYRNA 11	the w. are the prey of the powerful	MOSCHION 3
for beasts good breeding is bodily s.	DEMOCRITUS 27	stronger man beats down the right of old	PINDAR 40
s. does nothing to improve the mind	DEMOCRITUS 87	injustice can be stronger than justice	PLATO 214
physical s. without intelligence	DEMOCRITUS 87	justice is the interest of the stronger	THRASYMACHUS 1
good things of youth are s. and beauty	DEMOCRITUS 146	the weaker is subdued by the stronger	THUCYDIDES 13
a father is a tower of s. for his son	EURIPIDES 5	Struggle	
slight is the s. of man	EURIPIDES 363	<i>see also</i> Battle(s), Fight – Fighting	
s. without intelligence is often harmful	EURIPIDES 503	great is the s. of marriage	ANTIPHON SOPH 8
s., they hold, lies in numbers	HERODOTUS 34	no noble thoughts from men who s.	DIONYSIUS HAL 16
s. goes unchallenged if health is absent	HEROPHILUS 1	s. for daily necessities	DIONYSIUS HAL 16
even weak men have s. in unity	HOMER 179	our life is an unending s.	EURIPIDES 340
you cannot fight beyond your s.	HOMER 185	you cannot s. against those in power	SOPHOCLES 143
breathless with no s. to move	HOMER 284	Stubbornness	
s. without wisdom is a liability	ISOCRATES 2	refrain from stubborn moods	SOLO 5
s. accompanied by wisdom is an asset	ISOCRATES 2	not my way to approve of s.	SOPHOCLES 42
what s. cannot achieve, cunning may	LYSANDER 1	stubbornness of wills are soonest bended	SOPHOCLES 83
real s. is to face calamity undeterred	PERICLES 51	Study	
having the s. to bear abuse	PHILEMON 5	play in order that you may work	ANACHARSIS 3
action sets s. to work	PINDAR 14	not wide but useful reading is best	ARISTIPPUS 2
god's gifts, wisdom, s. and eloquence	PINDAR 65	happiness by nature, s. or training	ARISTOTLE 15
in competition he is a tower of s.	PINDAR 88	children up to five years unsuitable for s.	ARISTOTLE 277
showing s., justice and gentleness	PLUTARCH 88	natural endowment, s., constant practice	ARISTOTLE 331
prefer s. of soul to s. of body	PYTHAGORAS 43	s. to be quiet	BIBLE 254
prudence is s. and weapon to the wise	PYTHAGORAS 44	s. first and after learning use your brain	MENANDER 195
whatever s. they have we have as well	QUINTUS 1	those studying philosophy s. being dead	PLATO 165
boast not of your s.	SEVEN SAGES 28	sound mind will come by s., not prayer	THEOPHRASTUS 20
s. is harmony of body and soul	SOCRATES 63	told by oracle to s. ancient authors	ZENO OF CITIUM 1
swell with pride if fortunate in s.	SOPHOCLES 4	Stupid	
I don't have the s. to defy the state	SOPHOCLES 51	suffer the very s. death of a moth	AESCHYLUS 204
I'll be done only when my s. fails	SOPHOCLES 54	necessity teaches wisdom even to the s.	EURIPIDES 502
a woman's s. is less than her enemies'	SOPHOCLES 159	s. people convinced of their shrewdness	PLATO 75
more power than s. of arm	SOPHOCLES 391	Stupidity	
bold beyond their s.	THUCYDIDES 10	wisdom in wine, s. in water	AMPHIS 4
not right to prefer physical s. to wisdom	XENOPHANES 1	anger and s. have destroyed many	EURIPIDES 407
bodily s. decays	XENOPHON 2	indiscriminate approval testifies to s.	PLATO 302
Strength – Weakness		humours give rise to all rashness and s.	PLATO 371
<i>see also</i> Strong, Strong – Weak, Weakness		they can neither read nor swim	PROVERBIAL 65
the w. of god is stronger than men	BIBLE 208	how hard it is to wrestle against s.	SOPHOCLES 384
my s. is made perfect in w.	BIBLE 238	Style	
use strengthens, disuse debilitates	HIPPOCRATES 77	mega-sloganist, Euripid-Aristophanist	CRATINUS 4
only fear of equal s. holds alliances	THUCYDIDES 63	Stymphalian birds	
Stride(s)		Heracles only scared S. with clappers	PISANDER 2
keep the length of your s. to the possible	EPICETUS 85		

Subject(s)

as is the ruler so the s. will become a king to possess the love of his s. impossible to rule if not been a s. wise s. tell monarch where his error lies speak when you thoroughly know the s. govern yourself no less than your s. a ruler should make s. fear for him when the law is s. to another authority one topic, one doctrine true ruler pursues s. interest, not his own as big as your s. be the words you use familiarity or pleasantness of the s. suffer no s. to be wronged

ANTIGONUS (2) 1
ARISTEAS 1
ARISTOTLE 222
HOMER 4
ISOCRATES 28
ISOCRATES 37
PITTACUS 16
PLATO 61
PLATO 65
PLATO 217
PLUTARCH 175
PYRRHON 2
THEOPOMPUS (1) 1

Subjection

some are marked for s., others for rule

ARISTOTLE 196

Sublime

from the s. to the ridiculous
obtain a clear knowledge of what is s.

LONGINUS 1
LONGINUS 4

Sublimity

s. is the echo of a noble mind

LONGINUS 7

Submission

see also Surrender, Yield(s)

complaint with those ready to submit
Persian demanders of earth and water
from childhood learn to lead and submit

HERMOCRATES 2
HERODOTUS 139
PLATO 142

Substance(s)

change of s. is generation or destruction
some s. which is eternal and immovable
faith is the s. of things hoped for
s. infinite in quantity, indestructible

ARISTOTLE 67
ARISTOTLE 71
BIBLE 268
DEMOCRITUS 152

Success – Failure

see also Failure

s. possible in only one way, f. in many
in rearing children s. means care, f., grief
least harm from f., most benefit from s.

ARISTOTLE 94
DEMOCRITUS 136
THUCYDIDES 153

Success(es)

rare for men to praise s. without envy
fools can not imitate s. of the wise
s. is apt to cover a multitude of faults
s. obscures men's failings
no s. without strenuous practice
there is one rule: succeed
no s. comes without enterprise
s. leading to arrogance
hard work is necessary if you seek s.
in s. be not overwhelmed by arrogance
a grim breeze blows in the face of s.
Greeks are jealous of s.
s. comes to men who plan wisely
god cannot grant s. if men do not plan well
the wise know to meet s. moderately
firstly for health I pray, then for s.
never exult in s.
Olympia where mortals seek to gain s.
other men's s. makes others sore
knowledge supplies mankind with s.
not overjoyed at s.
s. has many friends
there is no s. without hard work
s. is most pleasant
he who presumes upon s. in war
s. since enemy was worse advised
if keep temper, s., lose it, stumble
s. depends on money and wise policy
unwonted s. leads on to grasp at more
few s. won by greed, many by foresight
discipline first essential for s.

AESCHYLUS 16
CATO 5
DEMOSTHENES 10
DEMOSTHENES 53
DIOGENES 19
EURIPIDES 285
EURIPIDES 449
EURIPIDES 453
EURIPIDES 499
EUSEBIUS 1
HERMOLOCHUS 2
HERODOTUS 152
HERODOTUS 156
HERODOTUS 156
ISOCRATES 44
PHILEMON 38
PHOCYLIDES PS 36
PINDAR 53
PINDAR 66
PLATO 5
PLUTARCH 128
PROVERBIAL 95
SOPHOCLES 156
THALES 12
THUCYDIDES 18
THUCYDIDES 19
THUCYDIDES 23
THUCYDIDES 35
THUCYDIDES 105
THUCYDIDES 137
XENOPHON 35

Successful

s. rascals are insufferable
when men drink they are s.
praise any mortal who is s.
men sound in body and mind will be s.

AESCHYLUS 218
ARISTOPHANES 94
BACCHYLIDES 7
XENOPHON 56

Suffer(s)

easy to teach the one who s.
better to die than s. long torment
what you do, you will s.
unfortunate find comfort in those who s.
who ill-treats neighbours will s.

AESCHYLUS 98
AESCHYLUS 124
AESOP 19
AESOP 21
ANTIPHON SOPH 14

we s. twice over: first we give birth
being persecuted, we s. it
who aims at great deeds must also s.
to commit injustice worse than s. it
what crueller blow can a man s.
I have suffered only what all mortals s.
to s. injustice is bad enough
to s. but unable to voice complaint
I suffered exceedingly for thee
you have suffered; now give judgement
hard to s. poverty and old age
give a pledge, and s. for it
child, how much I s. but you sleep
choosing either to do wrong or to s. it
blame not god if you s. from own sins
see what I s. at the hands of men
to s. first in act and then in telling
he who do not act first will s. first

ARISTOPHANES 107
BIBLE 210
CRASSUS 1
DEMOCRITUS 16
EURIPIDES 27
EURIPIDES 427
GAUUS 2
GAUUS 2
HOMER 127
LYSIAS 4
MENANDER 300
SEVEN SAGES 1
SIMONIDES 24
SOCRATES 31
SOLON 10
SOPHOCLES 122
SOPHOCLES 218
THUCYDIDES 143

Suffering(s)

see also Ill(s), Misfortune(s), Pain(s), Sorrow(s), Trouble(s) etc.

we learn by s.
not exchange my s. for your servitude
take heart; great s. lasts but a little time
a wise man endures the s. of fortune
fruitless s. to worry day and night
being above poverty, s., death
easier to give advice to others s.
a noble life must pass through s.
no greater human s. than a dead child
fear of s. troubles myself
my s. have been my lessons
fates have given man a soul steadfast in s.
he has suffered much and travelled far
no s. unless you pretend the contrary
speech, physician for a s. soul
a kindly word gives courage in s.
from your own s. learn compassion
s. unwillingly in seeking to be good
much pain from small s.
with parents any s. must be forgot
adapting their memories to suit their s.
s. entailed by civil strife were terrible

AESCHYLUS 6
AESCHYLUS 135
AESCHYLUS 207
ALEXIS 10
BACCHYLIDES 25
DIOGENES 30
EURIPIDES 34
EURIPIDES 81
EURIPIDES 345
EURIPIDES 381
HERODOTUS 41
HOMER 238
HOMER 348
MENANDER 34
MENANDER 285
PHILEMON 30
PHILEMON 49
PHOCYLIDES 8
SOLON 20
SOPHOCLES 219
THUCYDIDES 45
THUCYDIDES 94

Suicide

no one hinders you from committing s.
s. is not the mark of a brave man
Judas went out and hanged himself
leaped from a high wall clear into hell
if he feels it is rational he hangs himself
not kill oneself before indicated by god

ARISTOPHANES 63
ARISTOTLE 104
BIBLE 92
CALLIMACHUS 29
EPICETUS 12
PLATO 164

Suitors

the s. come to harm through wanton folly
ask s. why they besiege his pretty wife
she glances at one, then to the other

HOMER 392
PHILIP II 2
THEOCRITUS 3

Sum

the s. of things flows like a stream

HERACLITUS 54

Summer

see also Autumn, Season(s), Spring, Winter

you were idly singing all s.
cicada, sweet harbinger of s.
bees, summer's faithful harvesters
the Pleiades tell when s. comes
in s. we live unscorched by the heat
sweet for the thirsty in s., a cool drink
it will not be s. forever
as the rose in spring and fruit in s.
wintry storms give way to fruitful s.

AESOP 1
ANACREONTEA 7
ANONYMOUS 82
ARATUS 3
ARISTOPHANES 34
ASCLEPIADES 5
HESIOD 56
MARCUS AUR 29
SOPHOCLES 25

Sun

see also Helios, Light

far, where the s. sinks in the west
no ray of s. ever looks down on them
what light as glorious as the s.
the s. endows the moon with brilliance
the moon's illumination is from the s.
don't strive to find out whence s. comes
s. grew sweeter than ever to see
the earth circles around the s.
as long as the s. continues its course
the s. renews itself incessantly
to illuminate the s. with a lantern

AESCHYLUS 69
AESCHYLUS 126
ALEXIS 3
ANAXAGORAS 9
ANAXIMANDER 3
ANONYMOUS 84
APOLLONIUS RHOD 9
ARISTARCHUS SAM 1
ARISTIDES 9
ARISTOTLE 76
ARISTOTLE 342

- s. to rise on the evil and on the good
let not the s. go down upon your wrath
until the day star arises in your hearts
an earthquake and the s. became black
there is no knew thing under the s.
pleasant it is for the eyes to behold the s.
sent the s. down the sky
some suns and moons larger than ours
s. shines into dung but is not defiled itself
stand out of my s. a little
sharp-arrowed s. and gentle moon
the s. lights over the earth
education, another s. to those educated
day suddenly turned to night
s. will see only Persian territory
as long as the s. holds its course
the s. was darkened in the heavens
s. which sees all and hears all things
bright lamp of the s. dropped into ocean
the unwearied s. and the full moon
s. leaving brilliant waters in its wake
no longer desire to live and see the s.
s. to his slumber, shadows o'er the ocean
so long as the s. shall rise and shine
s. will shine in the folds of night
begrudging the glorious light of the s.
all-transcending star of day
for them the s. shines at full strength
time is the movement of the s.
more worship the s. rising than setting
light-provider, king of intellectual fire
under your chariot the seasons are born
throwing stones at the s.
love has for me the beauty of the s.
the flame of the s., the golden moon
s., eye of a golden day
no longer may I see the day's bright eye
the rising s. arouses birds to song
no power o'er any man who sees the s.
without s. and the blast of the storms
s., born of star-spangled night
brighter than the s.
s. descended into ocean's golden bowl
no man under the s. is truly happy
- Sunlight**
see also Light
you will never see s. again
everyone, be he a slave, loves daylight
how glorious is this s.
he swears I shall be blind to s. soon
fairest of all that is the light of the s.
fairest sunbeam to shine on Thebes
- Superfluities**
self-sufficiency frees from need of s.
display s., not the necessities of life
my happiness is based on s.
- Superfluous**
all that is s. is inopportune
nature leaves the s. harder to obtain
my happiness is based on s. things
spare me all s. words
s. dishes make you feel surfeited
- Superior**
see also Best – Worst, Better – Worse
how much figs are s. to gold
give s. instruments to s. performers
equals revolt that they may be s.
a contest where defeated is s. to winner
men always hate what is s.
honour is to cleave to what is s.
no one was born s. to any other
- Superiority**
youth desires s., victory is a form of s.
- Supernatural**
something s. at work
superstition is cowardice before the s.
- Superstition(s)**
see also Omen(s), Spitting
the disease we exorcize into goats
- BIBLE 22
BIBLE 245
BIBLE 281
BIBLE 296
BIBLE 355
BIBLE 359
CALLIMACHUS 27
DEMOCRITUS 151
DIOGENES 15
DIOGENES 22
EMPEDOCLES 11
EURIPIDES 169
HERACLITUS 53
HERODOTUS 18
HERODOTUS 115
HERODOTUS 166
HERODOTUS 170
HOMER 56
HOMER 107
HOMER 219
HOMER 262
HOMER 308
HOMER 309
HOMERIC EPIGR 1
PHILIPPUS THES 1
PHOCYLIDES PS 24
PINDAR 103
PINDAR 113
PLATO 390
POMPEY 1
PROCLUS 1
PROCLUS 3
PROVERBIAL 145
SAPPHO 24
SIMONIDES 27
SOPHOCLES 56
SOPHOCLES 120
SOPHOCLES 133
SOPHOCLES 189
SOPHOCLES 225
SOPHOCLES 284
SOPHOCLES 402
STESICHRUS 1
THEOGNIS 12
- ALCAEUS 5
EURIPIDES 272
EURIPIDES 429
HOMER 73
PRAXILLA 1
SOPHOCLES 56
- PLUTARCH 15
PLUTARCH 23
PLUTARCH 24
- ANONYMOUS 58
EPICURUS 16
PLUTARCH 24
SOPHOCLES 175
XENOPHON 45
- ANANIUS 1
ARISTOTLE 235
ARISTOTLE 250
DEMOSTHENES 101
EURIPIDES 177
PLATO 66
SOPHOCLES 344
- ARISTOTLE 310
- SOPHOCLES 66
THEOPHRASTUS 2
- CALLIMACHUS 9
- the women spit on their bosoms
weighed down by some sinister s.
thunder and lightning out of a clear sky
you would have me put my faith in birds
an owl hoots and we are filled with fear
an owl's song bodes death
the eagles looked at them presaging death
an owl in flight, an omen for victory
to avert the bad omen I spat thrice
spit for luck and keep ill at bay
s. is cowardice before the supernatural
- Suppliant(s)**
it is no use entreating me
how can it be just to arrest a s.?
one must receive ship-wrecked s.
treat your guest and s. like a brother
respect a s. misfortune
- Supplications**
s. made at sanctuaries were all futile
- Support**
s. the best, not the easiest policy
flatterers destroy those that s. them
s. a worthy cause
even big stones need small ones for s.
love attaching itself to any s.
- Supremacy**
no one will accept one nation gaining s.
- Sure**
slow but s. moves the might of the gods
a bridleless tongue, s. to bring ruin
identity of interest, the surest guarantee
- Surety**
s. is the daughter of folly
penury the daughter of s.
- Surface**
many fires burn below the s.
sweeping smooth o'er the s. of the sea
- Surfeit**
see also Excess
most people afflicted by a s. of words
there is s. in everything
plunged in a s. of abundant goods
s. breeds hubris
s. destroyeth many a fool
superfluous dishes induce s.
- Surgery**
s., the movement of experienced hands
diseases cured by s. if not by medicines
not magic spells for ill's calling for s.
- Surprise**
destroy that man who hit me by s.
I am human, I erred; no wonder
there is no pleasure like a glad s.
- Surrender**
see also Submission, Yield(s)
do not s. to your troubles
Spartans would never s. their arms
- Survive**
the story of things done outlives the act
how shall I live? on thin air?
- Suspicion**
not admit even a s. of wrong-doing
s. has brought much good
not suspicious but cautious towards all
expected my wife to be above s.
view Caesar's public policy with s.
for a ruler even a friend is an object of s.
of all things there can only be a vague s.
- Swallow(s)**
s. tells to sell your coat and buy a jacket
will the spring s. ever show up?
he swallowed a cat
one s. does not make spring
the s., a friendly companion to man
strain at a gnat, and s. a camel
become as a s. dwelling alone on a roof
already the chattering s. is come
if much talking is wisdom s. are wisest
one s. does not make spring
- CALLIMACHUS 42
EMPEDOCLES 24
HERODOTUS 78
HOMER 167
MENANDER 77
NICARCHUS 2
ORACLES 34
ORACLES 35
THEOCRITUS 15
THEOCRITUS 19
THEOPHRASTUS 2
- EURIPIDES 50
EURIPIDES 77
EURIPIDES 87
HOMER 296
SEVEN SAGES 10
- THUCYDIDES 41
- DEMOSTHENES 40
FAVORINUS 4
MENANDER 188
PLATO 137
PLUTARCH 161
- DEMOSTHENES 31
- EURIPIDES 70
QUINTUS 2
THUCYDIDES 25
- EPICHRMUS 9
EPICHRMUS 9
- EMPEDOCLES 13
HOMER 278
- CLEOBULUS 1
EURIPIDES 394
SOLON 5
THEOGNIS 10
THEOGNIS 47
XENOPHON 45
- GALEN PS 1
HIPPOCRATES 17
SOPHOCLES 18
- HOMER 73
MENANDER 72
SOPHOCLES 78
- ALCAEUS 12
THUCYDIDES 111
- PINDAR 20
SOPHOCLES 277
- AESCHINES 4
ANONYMOUS 102
DEMOCRITUS 52
JULIUS CAES 1
PLUTARCH 17
THRASYBULUS 1
XENOPHANES 12
- ARISTOPHANES 26
ARISTOPHANES 128
ARISTOPHANES 166
ARISTOTLE 86
ARRIAN 1
BIBLE 75
BIBLE 335
LEONIDAS TAR 7
NICOSTRATUS 2
PROVERBIAL 21

- s., messenger of spring
 the s. bringing the lovely weather
 a greater chatterer than a s.
 already s. build their homes
- Swan**
 if Zeus is a s. I must be a lark
 s. song
 not for the hoopoe to vie with the s.
- Swear – Swearing**
 s. not at all; not by heaven or earth
 s. not by heaven, or by any other oath
 gods are deaf to lover's oaths
 my tongue swore, not my soul
 I s. by Apollo Physician, by Asclepius
 he swears I shall be blind to sunlight
 the Law forbids s., and you take an oath
 there's nothing you can s. you'll never do
- Sweet**
 s. is variety, and change of food
 what is s. to men, hope
 in my mouth s. as honey, in belly bitter
 truly the light is s.
 poems are sweeter for being short
 truth is bitter, falsehood is s.
 sweeten our tongue with the gift of bees
 it is s. to look upon the light
 in all things change is s.
 nothing sweeter to children than a mother
 roots of education are bitter, the fruit s.
 fruit is s. when the watchman is away
 s. is honey, even if it chokes you
 what seemed bitter now is s.
 life is sweetest for we have only one
- Sweetness**
 by convention there is s.
 the s. of telling him what you think of him
 a bitter end awaits s. of unlawful joys
- Swift**
see also Fast – Slow, Haste, Quick
 task demands swiftness and boldness
 with swift-running zeal, like a whirlwind
 s. thinking often brings disaster
 risen to greatness but swiftly cast down
 sandals carried her s. as the wind
 ships s. as a bird or a thought
 slow outstrips the s.
 s. counsels are not safe
 swiftest is mind
- Swim**
 invoke Athena, but also try to s.
 they can neither read nor s.
 you wish to drown the teacher
- Swine**
see Pig(s) – Swine
- Sword(s)**
 I came not to send peace, but a s.
 all that take the s. perish with the s.
 gird on your s. not to kill but to defend
 speech is a weapon sharper than a s.
 his s. sharper than slander
 vice more violent than either fire or s.
 don't poke the fire with a s.
 a s. made of the branch of a fig-tree
 thy tongue is sharper than a s.
- Sympathy**
 poverty affords some human s.
 we are women, we feel for one another
 others will feel for you in times of need
- System**
 at present our s. is a mockery
- Tadpoles**
see Frog(s) – Tadpole(s)
- Tale(s)**
see also Myth(s), Story(ies)
 there's often truth in fairy t.
 the Greeks have many absurd t.
 Greeks relate many foolish t.
 these are for those who believe such t.
- SIMONIDES 29
 SONGS 1
 THEOPHRASTUS 1
 THYLLUS 1
- ANTIPHILUS 1
 PROVERBIAL EXP 7
 THEOCRITUS 13
- BIBLE 19
 BIBLE 276
 CALLIMACHUS 30
 EURIPIDES 160
 HIPPOCRATES 50
 HOMER 73
 JOHN CHRYS 11
 SOPHOCLES 77
- ANTIPHANES 12
 BIAS 4
 BIBLE 300
 BIBLE 359
 CALLIMACHUS 1
 DIO CHRYS 5
 EPICETUS 93
 EURIPIDES 205
 EURIPIDES 250
 EURIPIDES 439
 ISOCRATES 75
 PROVERBIAL 89
 PROVERBIAL 108
 SOPHOCLES 252
 SOPHOCLES 311
- DEMOCRITUS 72
 PALLADAS 11
 PINDAR 10
- CATO 7
 EURIPIDES 68
 EURIPIDES 542
 HERODOTUS 123
 HOMER 250
 HOMER 288
 HOMER 293
 SOPHOCLES 196
 THALES 8
- AESOP 38
 PROVERBIAL 65
 PROVERBIAL 93
- DEMOSTHENES 90
 EURIPIDES 219
 PHILEMON 49
- DEMOSTHENES 23
- what shall I tell thee first, what last
 a time for many t., a time for sleep
 I hate repeating t. already plainly told
 t. bring back splendour of man's deeds
 t. which the young first hear
 myths, false t. appearing to be true
 if you take out truth, history is but an idle t.
- Talent**
 indifference ruins natural t.
- Talk – Talking**
see also Chatter, Deliberate, Prattle, Said, Say – Saying,
 Speak – Speaking, Speech, Tongue(s) etc.
 say-much is the man's name
 a drink that leads to pleasant t.
 woman, no magpie as prattling as you
 prattle begets prattle, always
 heed your t. as you are passing by
 be listeners rather than talkers
 t. small on something big
 careless t. brings misfortune
 the rest is show and fancy t.
 people love to t. about the fortunate
 after much t. to do no good after all
 most loquacious are sleepless nights
 it is grievous to t. more when drinking
 t. not knowing what you're saying
 at dinner, we all start t. the most
 t. all the time and much and fast
 he talks no sense, but twists and turns
 fond of t. and full of t.
 jokes a restful change from serious t.
 more garrulous than a turtle dove
 t. to a rock
 t. to the wind
 t. straight and to the purpose
 hard for a man of sense to t. to fools
 an ox's hoof keeps me from blabbing
 listen the more and t. less
- Target**
 easy to miss the t. and difficult to hit it
 stand by the t. so as not to be hit
- Task(s)**
see also Action(s), Deed(s), Undertaking, Word(s) – Deed(s),
 Work(s)
 bold is the t. to instruct a monarch.
 no greater t. if you waste time on trifles
 what t. have we left undone on earth
 better not to finish many t. imperfectly
 better to finish a small t.
 finish unwelcome t. as if a pleasure
 begin a t. well and finish it well
- Taste**
 t. of something new redoubles pleasure
 most people suffer from a lack of t.
 the man of t. is marked by elegance
- Tavern(s)**
see also Inn(s)
 life without holidays, road without t.
 farther you flee, the more you're in the t.
 give me back my shield, buy yourself a t.
- Tax(es)**
 remission of t. to children of war victims
 fixing t. according to ability to pay
 he who never fought pilfers our fees
 resent to pay t. for their property
 wealth, not t., sustains wars
 the just man will pay more t.
 increased t. in Athens
 in cities, t. collectors most dangerous
 taxed by their own state
 all t. collectors are thieves
- Teach – Teaching**
see also Educate, Education, Instruction(s), Pupils
 time as he grows old teaches all things
 Plato, t. the mind to walk in ether
 I wasted a life-time t. savages
 you cannot t. a crab to walk straight
 intellectual virtue is increased by t.
 all t. to prepare for advanced learning
- HOMER 299
 HOMER 315
 HOMER 331
 PINDAR 24
 PLATO 230
 PLUTARCH 195
 POLYBIUS 2
- PLUTARCH 109
- ALCMAN 8
 ALEXIS 1
 ALEXIS 4
 ANONYMOUS 20
 ARCHIAS 2
 CLEOBULUS 3
 DEMETRIUS 6
 EURIPIDES 58
 EURIPIDES 88
 EURIPIDES 194
 HIPPOCRATES 44
 MENANDER 32
 MENANDER 98
 MENANDER 253
 METAGENES 1
 NICOSTRATUS 2
 PLATO 35
 PLATO 43
 PLATO 192
 PROVERBIAL 53
 PROVERBIAL 110
 PROVERBIAL 152
 SOPHOCLES 329
 THEOGNIS 39
 THEOGNIS 53
 ZENO OF CITIUM 5
- ARISTOTLE 94
 DIOGENES 16
- HOMER 4
 PLUTARCH 12
 PLUTARCH 91
 SOCRATES 40
 SOCRATES 40
 SOPHOCLES 301
 SOPHOCLES 366
- ANTIPHANES 12
 CLEOBULUS 1
 ISOCRATES 14
- DEMOCRITUS 112
 DIOGENES 24
 EPAMINONDAS 2
- ALEXANDER 1
 ARISTIDES 12
 ARISTOPHANES 142
 DIONYSIUS HAL 17
 PERICLES 1
 PLATO 212
 PLUTARCH 9
 THEOCRITUS 47
 THUCYDIDES 119
 XENO 1
- AESCHYLUS 137
 ANONYMOUS 62
 ARISTOPHANES 15
 ARISTOPHANES 122
 ARISTOTLE 89
 ARISTOTLE 278

t. the useful in life or the superfluous
 Moses devised an immortal way of t.
 go ye therefore and t. all nations
 learn gladly, and t. ungrudgingly
 t. changes a man's shape
 it is not time that teaches good sense
 following what we are taught
 I hate to t. uncouth strangers
 much learning does not t. sense
 children should be guided by wise men
 either t. men, or endure them
 virtue by nature or can it be taught?
 you are t. an eagle to fly
 t. iron to float
 old age and time t. all things
 t. and learn what is best
 not by t. will you make the bad man good
 music a treasure to all who learn and t.
 earlier mistakes will t. us a lesson
 how wonderful to t.

Teacher(s)

see also Educate, Pupils, Scholars
 no t. more attentive than love
 sleep, t. of death
 love, a greater t. of human life
 Athenian public assembly is my t.
 for the foolish misfortune is the t.
 clever t. to drive sense into a fool
 practice is the best t. of the hands
 t. in bad repute with the lay public
 practice is a t. even to the unrefined
 the open country is for all the best t.
 many scholars are wiser than their t.
 find the very best t. for your children
 t. uphold principles and sound advice
 you wish to drown the t.
 the city is the t. of men
 there is no better t. than necessity
 excellence impossible without good t.

Tear(s)

see also Cry – Crying, Weep – Weeping
 marriage-beds are filled with t.
 weaves together his day without t.
 shedding t. for her pets
 endless t. flowed in torrents
 the smoke had all the Greeks in t.
 wipe away all t. from their eyes
 lamentation and weeping and wailing
 they brought me bitter t. to shed
 why do you wake up dormant t.
 honour dead with remembrance, not t.
 face adorned by t. more than by laughter
 t. follow me when I go by
 t. fall from his eyes in misfortune
 a woman is by nature prone to t.
 what music, what chorus of t.
 waste not fresh t. over old griefs
 sharing t. brings relief in hardship
 even in t. there is something sweet
 smiling through her t.
 shedding t. like a shaded mountain spring
 thy t. will not bring back thy son
 not wrong to shed t. for man who dies
 t. trickled down, t. till then restrained
 Odysseus saw him and brushed away a t.
 her t. flowed and her face melted
 smiles dew'd with t. of grief and joy
 ignorant of both t. and laughter
 prostitute and orator weep the same t.
 if only t. were remedy for ills
 purchase t. by giving gold
 t., jealousy, kisses, these go with a lover
 gentle are men of ready t.
 and with a t. he went his way
 'tis god that sends both laughter and t.
 many are the t. I've wept
 delight and pain may both bring t.

Tedious

the tedium of a lengthy speech

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 BASIL 5
 BIBLE 96
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 DEMOCRITUS 8
 DEMOCRITUS 83
 EPICTETUS 39
 EURIPIDES 175
 HERACLITUS 16
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 MARCUS AUR 59
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 PHILEMON 14
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 PROVERBIAL 56
 SOCRATES 36
 SOPHOCLES 8
 SOPHOCLES 182
 SOPHOCLES 380

DEMOSTHENES 57

no one is t. if his words are well said

Teeth

see Tooth – Teeth

Tell – Telling

you cannot t. everybody everything
 I have to t. what I have been told
 t. some things and keep others hidden
 t. a man exactly what you think of him
 easier t. others how to achieve

Temper

see also Anger, Character, Wrath

the good-tempered man is not revengeful
 the bad-tempered sure to lose friends
 a wise man practises good t.
 your t. has you blame the blameless
 control gain, t., pleasure, pain
 he is surly-tempered to everybody
 sit in judgement without ill t.
 do not rashly raise your hand, bridle t.
 old age is easy to bear if good-tempered
 humours give rise to all varieties of bad t.
 let not your violent t. lead you
 not easy to discern the t. of a man
 you don't approve my words nor I your t.
 keep t. succeed, lose it, stumble

Temperament

know his t., his style, his turn of mind

Temperance

taught t. you should already practice
 t. is to desire only what you need
 disposition towards t. exists from birth
 t. and justice sovereign of virtues
 Alexander showing gentleness and t.
 nobility is t. of mind and body

Temperate

father's joy to see children t. and wise
 joy in doing what a t. man does

Temperature

see also Climate, Weather

in Hellas seasons have most agreeable t.

Tempest

see also Storm(s), Weather

what t., what towering wave of woe
 on me the t. falls Tempest
 forget not the t. in the calm

Temple(s)

he who enters the t. must be holy
 stela set up in all t., next to king's statue
 your body is the t. of the holy ghost
 thou art my harp, pipe and t.
 persuasion has only one t., speech

Temporary

t. relief to borrow money recklessly

Temptation

unless he has overcome t.
 and lead us not into t.
 as in the day of t. in the wilderness
 gold and good fortune tempts men
 a weapon in itself tempts men to use it

Ten Commandments

thou shalt have no other gods beside me

Terms

education is the examination of t.
 unfamiliar t. detract from clearness

Terrible

I shall tell things t. but just
 friendlessness and solitude, t. things
 the t. deed of eating flesh
 penalty more t. than death to be invented

Territory

see also Country, Land

legislators must take the t. into account
 the sun will never see but Persian t.
 no gift of gold or t. can seduce us
 citizens divided up one parcel of all their t.
 if march against our t., sail against theirs

Terror

I watched speechless with t.
 who spreads t. not without fear himself

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ARISTOXENUS 2
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 PALLADAS 11
 PHILEMON 6

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 EURIPIDES 386

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 GALEN 1

ARISTOPHANES 7
 ARISTOTLE 39
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 THUCYDIDES 80

ARISTOTLE 211
 HERODOTUS 115
 HERODOTUS 167
 LYCURGUS 4
 PERICLES 6

AESCHYLUS 68
 EPICURUS 14

- t. and panic were at hand
all would agree if not gagged by t.
each night's new t. douses previous t.
- Tes**
of any action there is no better t. than time
wine is the t. of love
wait awhile, let me put you to the t.
time tests friends, as fire tests gold
in action lies the t. of any man
use of books t. knowledge at its source
t. friends before the time of need
neglecting to t. events in own country
- Thales**
T. had foretold this eclipse
T. first to receive the name of sage
- Theatre**
see also Actor, Stage
life is like the t.
if city it can be called that has no t.
- Thebes**
fairest sunbeam to shine on T.
- Theft**
see also Steal – Stealing, Thief – Thieves
remove no object with a view to t.
same penalty for t. of public property
- Themistocles**
T. was no friend of Aristides
Themistocles' family was too obscure
while yet a boy he was impetuous
tuning a lyre no accomplishment of mine
had only three talents before entering p.
- Theory**
difficulty not in t. but in practice
t. is established in view of facts
not t. to facts, but use facts to question t.
- Thermopylae**
only man who came alive from T.
wishes before leaving for T.
surrender arms at T.
Megistias chose to die at T.
the fate of those who died at T.
T. burial-place time shall not obscure
- Theseus**
so well did T. administer the city
T. champion of slaves and poor
- Thessalian**
t. coin
- Thief – Thieves**
see also Steal – Stealing, Theft
t. knows t. and wolf his fellow wolf
one thicket cannot hide two t.
ye have made my house a den of t.
being a t. myself I recognize a t.
every day is a holiday for a thief
you knew it wasn't yours, said to t.
great t. are leading away the little t.
a t., and triply so, is love
no t. can steal your principles
night is for t., truth comes with light
tend dogs lest t. steal your possessions
mist, to the t. more welcome than night
a t., versatile and full of tricks
both are t., the t. and the receiver
all tax collectors are t.
- Thin – Fat**
no fear of f. but rather of t. fellows
the middle term between f. and lean
- Think – Thinking**
see also Thought(s)
t. rouses one this way, another that
disgrace is disgrace whether t. so or not
to t., to see, to understand
thought thinks and its t. is a t. on t.
conscious that we are perceiving or t.
t. and then act
t. of whatever things are true
t. before you speak
from wisdom comes t. straight
happiness from acting right and t. wide
- HOMER 67
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- ANONYMOUS 32
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- HERODOTUS 18
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- ARISTOTLE 272
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- HERODOTUS 174
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- ISOCRATES 66
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- PROVERBIAL EXP 23
- ANONYMOUS 4
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XENO 1
- PLUTARCH 5
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- ANONYMOUS 77
ANTISTHENES 3
ARISTOPHANES 84
ARISTOTLE 75
ARISTOTLE 148
BIAS 14
BIBLE 249
CHILON 4
DEMOCRITUS 1
DEMOCRITUS 12
- t. straight in times of trouble
wise men t. before, not after
t. yourself worthy of the best
t. soundly is stronger than a sturdy arm
swift and hasty t. often brings disaster
t. one thing while saying quite another
neither apprehend the past nor t. ahead
pondering many things in his mind
judges and lawmakers must t. alike
it is the same thing to t. and to be
t. keeps my wits, it keeps me human
do not pursue common ways of t.
Socrates meditates on supra-terrestrial
why care so much for what people t.
whoso thinks that he alone can t. aright
a mind t. sensibly cannot be evil
- Thirst – Thirsty**
I am dry from t. and am dying
I was t., and ye gave me drink
he that believeth on me shall never t.
eat while they fast, drink when they t.
voice of the flesh: do not t.
the t. drink in silence
appetizers make you drink when not t.
no gladdening wine to quench his t.
to be forced to drink as bad as being t.
offering a t. man wise sayings
- Thorn(s)**
you'll find a t. and not a rose
do men gather grapes from t.?
the way of sluggards are strewn with t.
you have gone through t. and briars
- Thought(s)**
see also Think – Thinking
at night tormented by my own reflections
time is a t., not a substance
don't stay wrapped up in your t.
great t. beget words of equal import
temper our t. with gentleness
the actuality of t. is life
t. supreme of all things
t. thinks and its thinking is on thinking
pleasure in t. and contemplation
Phoenicians invented writing, aid to t.
give little t. to things that are admired
his words and his t. don't tally
if air is taken away, t. leaves
notion of t. a presentation to the intellect
no noble t. from men who struggle
the carelessness of your t.
serious t. tend to come at night
I found power in the mysteries of t.
second t. are wiser
men's t. have become deceitful
compress many t. into few words
cannot grasp even the alpha of my t.
dreams are mostly the t. of the day
go along, dwell on just t.
quick as t. itself
their ships are swift as a bird or a t.
a comrade who shares inmost t.
my t. were full of forebodings
check thy t. and ask no questions
bitter t. and fears crowd on my grief
play is a relaxation from t.
beautiful words are the light of t.
universe not enough to satisfy human t.
brighten and compose your t.
be not confused in words, rambling in t.
open country is the best teacher of free t.
unmixed wine leads to unwise t.
power of t. overcomes adversity
only two ways of inquiry can be t. of
whatever is in word or t. must 'be'
many we are, many our ways of t.
animals, untroubled by such t.
think different t. at different times
t. and speech are the same
t. is the inward debate of the soul
- DEMOCRITUS 14
EPICHRMUS 18
EPICTETUS 74
EURIPIDES 392
EURIPIDES 542
HERODOTUS 173
HOMER 21
HOMER 258
LYSIAS 9
PARMENIDES 3
PHILEMON 33
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SOCRATES 12
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SOPHOCLES 109
SOPHOCLES 193
- ANONYMOUS 139
BIBLE 79
BIBLE 159
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EPICURUS 8
PROVERBIAL 10
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SOPHOCLES 269
SOPHOCLES 360
SOPHOCLES 362
- ANONYMOUS 53
BIBLE 36
BIBLE 353
ORACLES 30
- ALEXANDER 13
ANTIPHON SOPH 2
ARISTOPHANES 53
ARISTOPHANES 86
ARISTOPHANES 120
ARISTOTLE 69
ARISTOTLE 75
ARISTOTLE 75
ARISTOTLE 151
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EPICHRMUS 11
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EURIPIDES 156
EURIPIDES 232
EURIPIDES 364
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HERODOTUS 126
HIPPARCHUS (1) 1
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HOMER 298
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LONGINUS 12
LONGINUS 15
MARCUS AUR 3
MARCUS AUR 58
MENANDER 58
MENANDER 132
MENANDER 266
PARMENIDES 2
PARMENIDES 4
PHILEMON 18
PHILEMON 19
PINDAR 102
PLATO 284
PLATO 284

THOUGHT(S)

- imprinting our perceptions and t.
empty people, empty t.
speech is the food of t.
a comrade ought not have crooked t.
much t. makes a short journey long
second t. make liars of us all
many roads I've travelled in roaming t.
are my t. wandering?
wrapping hard t. in soft words
for all my t. are right and true
youth passes as swiftly as a t.
one god, unlike mortals in shape and t.
god is the totality of mind and t.
- Thread**
whenever the Fates spin in their t.
the t. of causes were spinning for you
life hangs from the thin t. of destiny
hanging by a t.
- Threat(s)**
let not a forward tongue utter t.
dealings with tyrants, a t. to free states
in vain with honeyed words and t.
no greater evil threatens us now
heed good advice rather than t.
for the fearful every rustle is a t.
god threatens careless fools
- Three**
see also One – Two – Multitude
of constitutions there are t.
waves come in groups of t.
two is company, t. is a crowd
fire, woman and ocean, the mighty t.
a ruler should remember t. things
t. reasons for taking to sea
of these t. at least one is true
t. pleasures, eat, drink and love
sometimes a storm comes on third day
couldn't say t. words without a howler
t. ways of life for those in power
the moral states to be avoided are t.
parliament, executive, judiciary
all constitutions have t. elements
t. things by which men are made good
t. things are indispensable for education
two or t. gathered in my name
this night thou shalt deny me thrice
thou shalt deny me thrice
now abideth faith, hope, charity, these t.
t. are the virtues of a good soldier
t. are the causes of injustice
from wisdom come these t.
he shall wander for t. myriad years
t. cups of wine a prudent man may take
t. times would I rather take my stand
there are t. ranks of citizens
a ship is safer with t. anchors than one
desist anger, avarice, hedonism, these t.
t. strides, and with the fourth arrived
thrice I tried to embrace her spirit
t. gifts of heaven, delight, love, sleep
all things have their beginning from t.
when dead you'll need but t. ells of land
sea and fire, and the third evil is woman
lose any one of t., arm, eye or tongue
third human kind besides male, female
t. things needed to produce right action
friendship seeks t. things
they distinguish t. kinds of constitutions
not even know the Stesichorus t.
there are no more than t. dimensions
three blest they who never tasted pain
Laius murdered where t. ways meet
to avert the bad omen I spat thrice
take counsel thrice before you act
music has t. sources
t. influences prejudicial to a state
- Thrift – Thrifty**
see also Miser(s), Stinginess
t. as if they would live for ever
- PLATO 340
PROVERBIAL 132
PYTHAGORAS 18
SONGS 7
SOPHOCLES 64
SOPHOCLES 77
SOPHOCLES 182
SOPHOCLES 217
SOPHOCLES 228
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THEOGNIS 62
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- CALLINUS 3
MARCUS AUR 67
PROVERBIAL 147
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- AESCHYLUS 55
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HOMER 329
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- AESCHINES 1
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EURIPIDES 227
EURIPIDES 321
EURIPIDES 509
HERODORUS 1
HOMER 175
HOMER 312
HOMERIC HYMN 14
MENANDER 29
MENANDER 147
MENANDER 230
ORACLES 15
PLATO 306
PLUTARCH 107
PLUTARCH 151
POLYBIUS 8
PROVERBIAL 57
PTOLEMY 3
SOPHOCLES 98
SOPHOCLES 198
THEOCRITUS 15
THEOGNIS 40
THEOPHRASTUS 6
THUCYDIDES 74
- children thus become more t.
expense and t. in balance fair
husband thy resources
hope as a mortal; be t. as if immortal
foster truth, faith, friendship, t., art
- Throne**
see also King(s), Kingship, Monarchy, Royalty, Rule – Ruling
river proceeding out of the t. of god
for a t. any daring cannot be blamed
if there is injustice, let it be for the t.
immortal Aphrodite on a rich-wrought t.
- Thucydides**
admire T., Athenian bred
T. makes the reader a spectator
- Thule**
the first to describe T.
- Thunder**
see also Lightning, Storm(s)
a crash to overwhelm the t.
from the depths there bellows t.
the more t., the more mushrooms grow
the voice of a great t.
come violent t. of Zeus
t. and lightning out of a clear sky
foam o'er the rocks, and t. to the skies
brewing high thunderheads
not though t. and lightning burn me up
- Thunderbolt(s)**
see also Lightning
Zeus shaking his fire-breathing t.
winged Eros breaks the winged t.
the t. governs the universe
it is on tallest buildings that t. fall
you will not be Zeus on grasping the t.
- Tide**
don't steer your ship of life against the t.
the t. of fortune quickly turns
time and t. wait for no man
- Time**
with t. even fear dies away
t. refines all things that age with t.
t. as he grows old teaches all things
take heart; suffering lasts but a little t.
nature will not be subdued by t.
t., they say, is naturally wise
of any action there is no better test than t.
t. will reveal man's innermost designs
t. is not a substance
t. is a thought or a measure
this life is neglected, and t. flies
squandering this expensive luxury, t.
waste our t. with quibbles and quarrels
how shall we pass our t.?
the right t. and for the right length of t.
t. crumbles things
all things end in the long course of t.
t. exalts what is well done
both a short and long t. to live
ye cannot discern the signs of the times
ye know not what t. your lord comes
behold, the hour is at hand
no man hath seen god at any t.
to all things there is a t.
use t. sparingly
hunger destroys love and so does t.
t. is the healer of all anger
it is not t. that teaches good sense
attack the problem while there is t.
happiness is to be cheerful at any t.
t. is a doctor who heals all griefs
how did he find t. to die?
give t. to blossom, then bear fruit
a long t. dead, a short t. alive
with t. the pain will ease
t. does not extinguish deeds of great men
t. teaches the most subtle lessons
neglect the Muses and forfeit past t.
t. may be prior to me
but t. is not prior to the word
- DEMOCRITUS 137
LUCIAN PS 2
LUCIAN PS 3
PERIANDER 23
PITTACUS 8
- BIBLE 312
DIONYSIUS HAL 21
EURIPIDES 293
SAPPHO 1
- ANONYMOUS 46
THUCYDIDES 156
- PYTHEAS MAS 1
- AESCHYLUS 133
AESCHYLUS 147
ATHENAEUS 1
BIBLE 303
EURIPIDES 273
HERODOTUS 78
HOMER 66
HOMER 282
SOPHOCLES 279
- AESCHYLUS 132
ANONYMOUS 60
HERACLITUS 31
HERODOTUS 119
PLUTARCH 79
- EURIPIDES 349
MENANDER 23
PINDAR 83
- AESCHYLUS 18
AESCHYLUS 43
AESCHYLUS 137
AESCHYLUS 207
AGATHIAS 2
AGATHON 5
ANONYMOUS 32
ANONYMOUS 32
ANTIPHON SOPH 2
ANTIPHON SOPH 2
ANTIPHON SOPH 11
ANTIPHON SOPH 19
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ARISTOPHANES 125
ARISTOTLE 109
ARISTOTLE 181
BACCHYLIDES 2
BACCHYLIDES 16
BIAS 3
BIBLE 56
BIBLE 77
BIBLE 88
BIBLE 145
BIBLE 357
CHILON 11
CRATES THEB 1
CRITIAS 14
DEMOCRITUS 83
DEMOSTHENES 6
DIOGENES 33
DIPHILUS 11
EPAMINONDAS 1
EPICTETUS 27
EURIPIDES 19
EURIPIDES 36
EURIPIDES 53
EURIPIDES 421
EURIPIDES 540
GREGORY NAZ 4
GREGORY NAZ 4

- risen to greatness, cast down swiftly
idle to recall doings of old t.
t. is that wherein there is opportunity
healing is a matter of t.
do not allow t. to idly slip away
wasting t. aimlessly about the camp
now is the t. to stand in silence
a t. for words, a time for sleep
a good name endures for all t.
measureless t. since you were born
measureless t. you will be in Hades
my name will echo throughout all t.
what is in t. for you is not too late for me
t. is a river of passing events
the hairsbreadth of t. assigned to thee
every instant of t. a pinprick of eternity
t. is the healer of all evils
wise men will in t. discover truth
in its proper t. everything is a delight
t. brings the truth to light
characters constantly tested by t.
t. is stronger than any laws of man
t. tests friends as fire tests gold
the turns of t. will break up tyrannies
there is no better counsellor than t.
t. wisest of all counsellors
the universal doctor will treat you, t.
in short span of t. winds shift direction
t. alone makes truth apparent
noble songs endure through t.
t. and tide wait for no man
wasting t. in sleep though dawn drew nigh
t. is the best champion of the just
wasting t. adorning with empty words
t. may change your present opinions
t. brings everything
t. is the movement of the sun
t. the measure of motion of the sun
t. is the image of eternity
in critical times even ambition yielded
t. an enemy to those acting unseasonably
t. is a kindly ally for opportunists
all our life is but a moment in t.
t. is the soul of the heavens
a burial-place t. shall not obscure
t. grinds up all, even the mightiest
t. is sharp-toothed
life is a little t., but many years
earth will best bear witness in court of t.
ageless t. reveals all hidden things
this is no t. to hesitate, it is a t. to act
t. is the umpire in all human business
t. is the sacred healer
any t. is proper for saying what is just
t. alone reveals the just
all things are good in their proper t.
all-controlling t. obliterates all else
nothing escapes all-ruinous t.
all is revealed by all-seeing, all-hearing t.
old age and t. teach all things
a house neglected will collapse in t.
t. uncovers all things
t. obscures things and leads to oblivion
t. is the wisest, it brings all to the light
there is a best t. for everything
t. is the most valuable thing to spend
a possession for all t.
more than in any other we are poor in t.
- HERODOTUS 123
HERODOTUS 172
HIPPOCRATES 55
HIPPOCRATES 56
HIPPONAX 1
HOMER 45
HOMER 51
HOMER 315
ISOCRATES 39
LEONIDAS TAR 5
LEONIDAS TAR 5
LEONIDAS TAR 6
MARCUS AUR 21
MARCUS AUR 28
MARCUS AUR 30
MARCUS AUR 45
MENANDER 114
MENANDER 115
MENANDER 157
MENANDER 161
MENANDER 229
MENANDER 237
MENANDER 239
MENANDER 240
MENANDER 310
PERICLES 58
PHILIPPIDES 3
PINDAR 52
PINDAR 58
PINDAR 79
PINDAR 83
PINDAR 94
PINDAR 118
PLATO 36
PLATO 131
PLATO 384
PLATO 390
PLATO 390
PLATO 409
PLUTARCH 27
PLUTARCH 73
PLUTARCH 73
PLUTARCH 139
PYTHAGORAS 21
SIMONIDES 20
SIMONIDES 37
SIMONIDES 37
SIMONIDES 47
SOLON 30
SOPHOCLES 22
SOPHOCLES 134
SOPHOCLES 135
SOPHOCLES 141
SOPHOCLES 173
SOPHOCLES 195
SOPHOCLES 210
SOPHOCLES 222
SOPHOCLES 223
SOPHOCLES 326
SOPHOCLES 350
SOPHOCLES 372
SOPHOCLES 381
SOPHOCLES 397
THALES 10
THEOGNIS 29
THEOPHRASTUS 14
THUCYDIDES 7
ZENO OF CITIUM 7
- ANAXARCHUS 1
ANONYMOUS 7
BIAS 10
DEMOCRITUS 39
DEMOCRITUS 53
DIONYSIUS HAL 34
HOMER 315
MENANDER 304
MENANDER 329
- great is a small gift given at the right time
well-timed words of friends enter the soul
u. benevolence not different to hostility
- Timing**
proper t. gives an action its character
- Tireless**
men wholly incapable of fatigue
- Today – Tomorrow**
see also Past – Present – Future, Present, Present – Future
I have not drawn a single line t.
t. shalt thou be with me in paradise
eat and drink, for tomorrow we die
leave not for t. what you can do today
give me today, take tomorrow; what folly
put not off until t. for t. never comes
alive today, in ashes tomorrow
if he is dead today he'll also be dead t.
give today to the poor man, not t.
nothing is known of tomorrow
let us leave serious matters for t.
do not speak of tomorrow
tomorrow another has a day of happiness
t. is nothing, until today is safely past
have courage, tomorrow is another day
- Today – Tomorrow – Yesterday**
y. all was evil, today all is fine
- Toil(s)**
see also Labour(s), Work(s)
beetle of Mount Etna, toiling powerfully
fame, the child of t.
t. is a treasure for men
drink and be merry; hasten not, t. not
bees born to t., no carnal love ensues
creativity only comes with t.
with wealth all t. done away with
no limit to t. when it leads to excellence
for all mortals god ordained t.
gods sell all good things at the price of t.
fine things achieved through endless t.
voluntary work prepares for t.
wine strengthens a man spent with t.
foolish you are seeking cares and t.
education needs much t. and time
everything is achieved by diligence and t.
an irrelative man t. in vain
you can achieve everything with t.
all desires achieved through love of t.
render payment according to one's t.
no work is easy, none without t.
no one is without his share of t.
ambitions of the young, plied with t.
t. involved in exercise of statecraft
engage in futile t. like Penelope
men t. harder with the master in sight
for the dead there's no more t.
no one is free from t.
virtue through t., courage and kindness
to win the rewards of virtue by t.
- Toleration**
t., enemy of strict justice
- Tomb(s)**
see also Burial(s), Grave, Sepulchre
t. in Gela's cornlands covers Aeschylus
eagle, why soarest thou above that t.
may many flowers blossom on your t.
this is her t., just married, barely twenty
t. for his brave war-horse
not even Hades couches me to rest
t. constructed by the city
the mouth of man is like the t.
you're walking by the t. of Battians
mourn not as you pass my t.
look at the t. as you walk along
said to be the t. of Xanthippus' dog
Theseus' t., a refuge for slaves
their t. is an altar
a burial-place time shall not obscure
- Tomorrow**
see Today – Tomorrow
- MENANDER 338
PHILEMON 30
PROVERBIAL 154
AGESILAUS II 2
PLUTARCH 82
APELLES 2
BIBLE 137
BIBLE 230
HESIOD 52
JOHN CHRYS 3
JOHN CHRYS 9
MARCUS AUR 30
PHOCION 1
PHOCYLIDES PS 9
PHOCYLIDES PS 35
PLUTARCH 57
SIMONIDES 14
SOPHOCLES 288
SOPHOCLES 298
THEOCRITUS 9
HERODOTUS 31
AESCHYLUS 200
AESCHYLUS 206
AESOP 10
ANONYMOUS 54
ANONYMOUS 82
APOLLONIUS TY 4
ARISTOPHANES 152
ARRIAN 2
BACCHYLIDES 26
EPICHRMUS 16
EURIPIDES 399
EUSEBIUS 5
HOMER 88
HOMERIC HYMN 8
LUCIAN 9
MENANDER 7
MENANDER 174
PHILEMON 7
PHILEMON 52
PHOCYLIDES PS 6
PHOCYLIDES PS 45
PINDAR 87
PINDAR 123
PLATO 78
PLATO 169
QUINTUS 4
SOPHOCLES 300
SOPHOCLES 333
THEOCRITUS 46
THUCYDIDES 24
PLATO 98
AESCHYLUS 220
ANONYMOUS 39
ANONYMOUS 71
ANONYMOUS 72
ANYTE 4
ARCHIAS 1
ARISTIDES 15
ARTEMIDORUS 1
CALLIMACHUS 34
CARPHYLIDES 1
MENANDER 78
PLUTARCH 78
PLUTARCH 84
SIMONIDES 19
SIMONIDES 20

Timely – Untimely

see also Ill-timed, Opportune – Inopportune
know the measure of the right time
u. prattling of whatever comes to you
speak only at the right time
u. pleasures produce aversion
small favours at the right time are huge
show of wit in misfortune is u.
a time for words, a time for sleep
an u. word can destroy a lifetime
render a t. service to your friends in turn

TONGUE(S)

Tongue(s)

see also Speak – Speaking, Speech, Talk – Talking, Voice etc.

a great ox stands upon my t. AESCHYLUS 3
 let not a forward t. utter threats AESCHYLUS 55
 bite your t. before using such words AESCHYLUS 217
 the t. is both good and bad ANACHARSIS 2
 my t. has read, my mind not understood ANONYMOUS 23
 saying whatever comes to your t. ANONYMOUS 79
 twists his t. well about no subject at all ANONYMOUS 86
 the wicked race of Thrive-by-Tongues ARISTOPHANES 43
 harvesting, sowing and vintaging by t. ARISTOPHANES 43
 brilliant wielder of a two-edged t. ARISTOPHANES 59
 your t. is fishing the coppers out of me ARISTOPHANES 137
 a multitude of nations and people and t. BIBLE 298
 the t. of the stammerers shall speak BIBLE 361
 grievous it is not to control your t. CALLIMACHUS 8
 try in all events to rule your t. CHARES 1
 their t. go nineteen to the dozen CRATINUS 3
 sweeten our t. with the gift of bees EPICTETUS 93
 the t. can turn a trifling cause to strife EURIPIDES 51
 a truthful t. brings credit to the noble EURIPIDES 83
 curb your bold t. EURIPIDES 115
 my t. swore, not my soul EURIPIDES 160
 a smooth t. wins no friends EURIPIDES 191
 a man with no check on his t. EURIPIDES 269
 unscrupulous upstart with a glib t. EURIPIDES 329
 check your t. or you will have troubles EURIPIDES 358
 now fluent t. disguise the truth EURIPIDES 455
 pour sweet dew upon his t. HESIOD 4
 greatest charm when t. goes in measure HESIOD 66
 best treasure for a man is a sparing t. HESIOD 66
 sweet words flowed from his t. HOMER 16
 Thersites, with no control over his t. HOMER 32
 not even if I had ten t., ten mouths HOMER 42
 glib is the t. of mortals HOMER 224
 in many the t. outruns their judgement ISOCRATES 27
 seal your t. to words better unspoken LUCIAN PS 6
 many a man has been ruined by his t. MENANDER 224
 a t. that errs will speak the truth MENANDER 225
 a fearful weapon is the t. ORPHICA 3
 take heed of your t. PHOCYLIDES PS 7
 forge your t. on the anvil of truth PINDAR 69
 he has a mind and t. beyond his years PINDAR 88
 t. where goest thou? PROVERBIAL 164
 in anger restrain hand and t. PYTHAGORAS 29
 a brideless t. is sure to bring ruin QUINTUS 2
 t. not set on something mean to say SAPPHO 35
 when anger swells restrain your t. SAPPHO 41
 restrain your t. SEVEN SAGES 18
 keeping secret as charcoal burning on t. SOCRATES 68
 not pleased with sharpness of your t. SOPHOCLES 19
 Zeus detests the boasts of a proud t. SOPHOCLES 57
 I know not, and not knowing hold my t. SOPHOCLES 191
 thy subtle t. twists to thy advantage SOPHOCLES 227
 thy t. is sharper than a sword SOPHOCLES 231
 not unleash his t. to spiteful insults SOPHOCLES 276
 of one t. but a mind asunder THEOGNIS 5
 t. is tied if in poverty THEOGNIS 13
 do not believe wicked slanderous t. THEOGNIS 24
 an ox sets his hoof upon my t. THEOGNIS 53
 your ears have merged with your t. ZENO OF CITIUM 6

Tool(s)

if t. could perform work when ordered ARISTOTLE 195
 each art must use its t. ARISTOTLE 316
 provide each child with miniature t. PLATO 45
 the t. of education is the use of books PLUTARCH 131

Tooth – Teeth

an eye for an eye, a t. for a t. BIBLE 20
 weeping and gnashing of t. BIBLE 37
 eye for eye, t. for t. BIBLE 324
 what words escaped the barrier of your t. HOMER 64
 you bought hair, rouge, cream, t. LUCILLIUS 2

Torment(s)

by day I t. the nations ALEXANDER 13
 at night tormented by my own reflections ALEXANDER 13
 the envious man t. himself like an enemy DEMOCRITUS 50

Torrent

see also River(s), Springs, Stream(s)

life and luck are as a t., short-lived EPICTETUS 86

most like an April t. fed by snow

HOMER 72

Touch

touching heart-strings never touched ANONYMOUS 112
 of man's senses, t. is the most accurate ARISTOTLE 54
 t. me not BIBLE 181
 t. me and you've caught me fast MELEAGER 1
 touched the statue of Zeus and died NICARCHUS 1

Tower(s)

see also Wall(s)

Trojan elders sat chatting on the tower HOMER 52
 Hero fell headlong down from the lofty t. MUSAEUS (2) 8
 t. and castle to an empty-minded people THEOGNIS 18

Toy(s)

who does not take pleasure in childish t. EURIPIDES 412
 deceive boys with t., men with oaths LYSANDER 2

Trade(s)

see also Art(s) – Craft(s), Occupation(s) – Profession(s), Skill(s)

providing incentives for t. or husbandry ARISTOTLE 262
 love the t. which you have learned MARCUS AUR 24
 be content with your t. MARCUS AUR 24
 leave gain to t. pursued for gain PERIANDER 11
 in every t. the duffers are many PLATO 11
 consultation with all branches of t. PLATO 139
 consider what profits are allowed for t. PLATO 139
 man of many t. can't be proficient in all XENOPHON 36

Tragedy

t., comedy made up of the same letters ARISTOTLE 165
 definition of t. ARISTOTLE 183
 t. creates a deception GORGIAS 9
 silver and purple cloaks are fit for t. PHILEMON 27
 as in t. the messenger may be popular PLUTARCH 54

Training

see also Exercise(s), Gymnasium

train bodies in exercise, soul in reason ANTISTHENES 4
 happiness by nature, study or t. ARISTOTLE 15
 t. the body before education of the mind ARISTOTLE 282
 a childhood nurtured by sound t. EURIPIDES 197
 train children; men will not be trained MENANDER 200
 cultural t. to perfect the soul PLATO 108
 physical t. for the body PLATO 108
 never miss out on mental and moral t. PLATO 114
 education and t. lead to excellence PLUTARCH 118
 colts make good horses with proper t. THEMISTOCLES 5
 t. more important than any admonition THUCYDIDES 120
 husbandry trains men for corporate effort XENOPHON 79

Traitor(s)

see also Treason

no one will become a t. if frugal EPAMINONDAS 6
 he loved treason but hated the t. JULIUS CAES 9
 t. sell themselves first PLUTARCH 32

Tranquillity

blest is he whose life ends in t. AESCHYLUS 23
 better to learn what a boon t. can be APOLLONIUS TY 5
 t. lives close to good sense EPICHRMUS 24
 life of t. and wisdom upholds families EURIPIDES 59
 almighty Jove, preserve our t. PINDAR 63

Transgression(s)

see also Crime(s), Offence(s), Wrongdoing(s)

great t. spring from desire for luxury ARISTOTLE 214
 where no law is, there is no t. BIBLE 199
 do thou first confess thy t. BIBLE 363
 where did I overstep? PYTHAGORAS 10

Trap

a t. does the catching while we sleep ARCHILOCHUS 19
 the uncivilized pursuit of trapping birds PLATO 120
 no old fox is caught in a t. PROVERBIAL 125
 the poor man is trapped by laws ZALEUCUS 2

Travel

the road to Hades is easy to t. BION 10
 a travelled man may recall some place HOMER 193
 t. to those who offer useful instruction ISOCRATES 10
 t. sharpens the wits MENANDER 295
 the first to t. all over Britain PYTHEAS MAS 1

Treason

see also Traitor(s)

he loved t. but hated the traitor JULIUS CAES 9

Treasure(s)

toil is a t. for men AESOP 10
 chasing hopes of a t. I lost what I had AESOP 20

- a bird knows where my t. lies
lay not up for yourselves t. upon earth
where your t. is, will your heart be also
what use is there in buried t.
the best t. is a noble-minded wife
friends are like possessing t.
t. turned out to be charcoal
no t. better than a right-minded wife
- Treatment(s)**
see also Cure(s), Drug(s), Medicine(s), Remedy(ies)
for extreme illnesses extreme t.
strictest t. when disease is at its height
t. mastered by the eye of the mind
when treating a patient
sometimes it is best to administer no t.
perfect diagnosis, perfect t.
all kinds of t. discovered for bodily ills
- Treaty(ies)**
a t. between Corfu and Athens
t. will not hold without dedication
now the t. had been glaringly violated
- Tree(s)**
see also Laurel, Oak(s), Olive(s), Pine, Plant(s)
a huge t. can tower from a tiny seed
plant no t. earlier than the vine
can you count every leaf on the t.
the pine whistling in the breeze
wood of the cornelian cherry t.
embrace the fig t. I planted myself
t. not bringing forth fruit is hewn down
the axe is laid unto the root of the t.
I see men as t., walking
the laurel had a quarrel with the olive
said the laurel t. to a thorny bush
the first palm, the first laurel-tree
raze from the ground like a pine-tree
by his hands they fell like tall fir-trees
wild boar brought fruit-trees tumbling
burned were the elms and the willows
pear t., pomegranates, brilliant apples
t. never touched by the axe
a small axe can fell the largest t.
I love a sleep under a leafy plane t.
t. though cut will soon recover
old t. are difficult to transplant
excellence soars upward like a t.
frankincense t. heavy with golden fruit
know the t. by its seed
never destroy or injure t.
apple that reddens at the top of the t.
t. yielding to the flood stay intact
as with the leaves of poplars
sweet music in the pine-tree's whisper
the quiet movement of elm and poplar
beauty of t., accuracy of spacing
- Trespassing**
desist from t. your neighbour's field
- Trial(s)**
the t. of Orestes
Orestes goes free, the lots are equal
man not to be tried twice on same issue
- Triangle(s)**
squares of a right-angled t.
- Trident**
split Poseidon's t. spear
Poseidon churned the deep with his t.
rough t., a weapon of Poseidon
- Triumph(s)**
see also Conquer, Defeat, Vanquish, Victory, Win
bless the children, give them t. now
trumpet the t. of Echekratidas of Crete
splendid in the glory of his t.
chanting t. before the victory
singing a paean as if victorious already
- Trivial**
see also Important – Unimportant
attach stately words to t. things
t. at first, grievous in the end
- ARISTOPHANES 24
BIBLE 27
BIBLE 28
BIBLE 370
EURIPIDES 384
MENANDER 327
PROVERBIAL 159
SOPHOCLES 352
- HIPPOCRATES 12
HIPPOCRATES 13
HIPPOCRATES 19
HIPPOCRATES 20
HIPPOCRATES 43
HIPPOCRATES 78
ISOCRATES 57
- ANONYMOUS 140
HERODOTUS 19
THUCYDIDES 31
- AESCHYLUS 59
ALCAEUS 16
ANACREONTEA 2
ANONYMOUS 25
ANYTE 1
ARISTOPHANES 117
BIBLE 7
BIBLE 7
BIBLE 104
CALLIMACHUS 21
CALLIMACHUS 24
EURIPIDES 107
HERODOTUS 107
HOMER 79
HOMER 130
HOMER 227
HOMER 323
HOMERIC HYMN 16
MOSCHION 1
MOSCHUS 4
PERICLES 59
PHILEMON 34
PINDAR 37
PINDAR 114
PROVERBIAL 129
PYTHAGORAS 28
SAPPHO 28
SOPHOCLES 110
SOPHOCLES 304
THEOCRITUS 1
THEOCRITUS 20
XENOPHON 76
- PHOCYLIDES PS 17
- AESCHYLUS 54
AESCHYLUS 54
DEMOSTHENES 74
- EUCLID 6
- AESCHYLUS 133
HOMER 282
LEONIDAS TAR 2
- Trivialities**
the wise do not fret over t.
- Trojan(s)**
in one day all T. perished; so did I
T. elders sat chatting as cicadas
who can blame the Greekes and T.?
not so distressed by sufferings of the T.
the T. had not wished the day to end
the snake fell in the midst of T. troops
- Trophy(ies)**
t. are not to gaze at in wonder
imitate the virtues of men who set up t.
men without spirit never erected a t.
each side set up a t. after the battle
- Trouble(s)**
see also Anxiety(ies), Cares – Worries, Concern(s), Ill(s),
Misfortune(s), Woe(s)
when waves of t. burst on us
do not surrender to your t.
I have suddenly tumbled into a sea of t.
it is softness to fly from what is troublesome
thou art troubled about many things
let not your heart be troubled
man that is born of a woman is full of t.
he blurts out his t. to the wind
look at t. of others, less vexed with own
think straight in times of t.
keep you feet clear of t.
loaded with woes, no room for more
what most keeps a life free of t.
check your tongue or you will have t.
one t. here, one gone, a new one comes
fear of suffering t. myself
a long life brings a sea of t.
t. which befall men and lead to strife
men's t. incurred by their own choice
women who cause men so much t.
the idle man reaps a full harvest of t.
Zeus has picked us out for t.
mortals blaming the gods for their t.
as his years were few his t. were small
if you only consider your t.
if you knew the t. of others
marry and bring yourself more t.
friends, most valued in times of t.
no one is without his share of t.
do not share your t. with strangers
we both bear the same yoke
good to escape from t. oneself
in times of t. run with lowered sails
the unhappy man, battered by violent t.
no one is free from t.
when in t. restrain your anger
a good man helps those in t.
troublesome you are when present
- AESCHYLUS 74
ALCAEUS 12
ANONYMOUS 11
ARISTOTLE 104
BIBLE 126
BIBLE 170
BIBLE 327
CALLIMACHUS 43
CHILON 8
DEMOCRITUS 14
EURIPIDES 76
EURIPIDES 142
EURIPIDES 222
EURIPIDES 358
EURIPIDES 368
EURIPIDES 381
EURIPIDES 482
EURIPIDES 485
EURIPIDES 539
HESIOD 12
HESIOD 55
HOMER 138
HOMER 245
LUCIAN PS 1
MENANDER 51
PHILEMON 8
PHILIPPIDES 1
PINDAR 38
PINDAR 87
PINDAR 101
PROVERBIAL 9
SOPHOCLES 80
SOPHOCLES 149
SOPHOCLES 248
SOPHOCLES 333
SOPHOCLES 348
SOPHOCLES 383
THEOGNIS 67
- Troy**
her dowry, destruction to Ilium
we still watch T. struck flat
all T. in flames; burning for her am I
seems more than the conquest of T.
day will come when Ilium shall be no more
cursed be T.
Helen never reached the citadel of T.
persistence got Greeks inside T.
stillness, night's cohort, swoops on T.
- True**
see also Truth
t., approximately t. seen by same faculty
think of whatever things are t.
just and t. are thy ways
and he was called faithful and t.
write, for these words are t. and faithful
what you wish you also believe to be t.
to state the t., to eliminate the false
is "I am lying" both t. and false?
good to feel well, even if far from t.
men often disbelieve what is t.
in a great crisis brave and t.
I write what seems to me to be t.
- AESCHYLUS 9
ALPHEIUS 1
DIOSCORIDES 1
EURIPIDES 45
HOMER 92
SOPHOCLES 279
STESICHORUS 2
THEOCRITUS 32
TRIPHODORUS 2
- ARISTOTLE 290
BIBLE 249
BIBLE 306
BIBLE 307
BIBLE 310
DEMOSTHENES 12
EPICLETUS 20
EUBULIDES 1
EURIPIDES 251
EURIPIDES 445
EURIPIDES 460
HECATAEUS 1

TRUE

we know how to tell true-sounding lies	HESIOD 3	the spirit of t. will guide you into all t.	BIBLE 174
nothing is stronger than what is t.	MELISSUS 2	unleavened bread of sincerity and t.	BIBLE 214
myths, false tales appearing to be t.	PLUTARCH 195	charity rejoiceth in the t.	BIBLE 223
do not assume that what convinces is t.	PYRRHON 1	t. is not in us if we say we have no sin	BIBLE 282
dangerous to believe what is not t.	SOPHOCLES 71	the old poets did not wholly speak the t.	CALLIMACHUS 14
believing all they said was t.	THEOGNIS 23	goodness and t. are the same for all men	DEMOCRITUS 38
for all my thoughts are right and t.	THEOGNIS 58	nothing is certain, t. is hidden deep	DEMOCRITUS 68
hope that it may not be t.	THUCYDIDES 60	t. and justice basic principles of a state	DEMOSTHENES 8
Trumpet(s)		speaking the t., exposing the t.	DEMOSTHENES 94
no din of bronze t. can disrupt sleep	BACCHYLIDES 21	the t. is bitter and disagreeable to fools	DIO CHRYS 5
if the t. give an uncertain sound	BIBLE 227	history in which t. is enshrined	DIONYSIUS HAL 1
heard behind me a great voice as of a t.	BIBLE 286	there's often t. in fairy tales	EMPEDOCLES 17
he has never been amid the blare of t.	EUDAMIDAS 1	drunkards speak the t.	EPHIPPIUS 2
Trust		bless a reputation based on t.	EURIPIDES 43
none free from audit if he held public t.	AESCHINES 7	a seer, if lucky, tells a little t.	EURIPIDES 202
tyranny's disease to t. no friends	AESCHYLUS 96	t. comes with the light of day	EURIPIDES 217
t. and goodwill allies for a city's wealth	DEMOSTHENES 38	simple is the tale of t.	EURIPIDES 289
better not to t. than first t. then censure	DIONYSIUS HAL 31	is t. undone because of your misfortune	EURIPIDES 302
prudent not to t. the wicked at all	DIONYSIUS HAL 31	servant will not tell t. master will not like	EURIPIDES 428
t. nothing more than your children	EURIPIDES 479	now fluent tongues disguise the t.	EURIPIDES 455
t. mainly your own eyes	GALEN 7	tell you gentle lies or hard t.?	EURIPIDES 543
men t. their ears less than their eyes	HERODOTUS 7	not to speak up for t. is to bury gold	EVAGRIUS 1
putting our t. in omens, and Zeus	HOMER 65	the glory of speech is t.	GORGAS 5
no longer do I put t. in tidings	HOMER 257	wisdom is to speak the t.	HERACLITUS 48
there is no more trusting in women	HOMER 318	they are far indeed from the t.	HERODOTUS 53
with t. money circulates freely	IAMBlichus 1	we also know how to speak the t.	HESIOD 3
flatterers injure those who t. them	ISOCRATES 19	perfectly exact t. is rarely to be seen	HIPPOCRATES 7
offer t. not words to those you love	MENANDER 204	the intellect leads us to t.	HIPPOCRATES 57
be trusting friend to trusting foreigner	MENANDER 271	he made the lies seem similar to the t.	HOMER 376
opinions of mortals in which there is no t.	PARMENIDES 1	some dreams are fraught with t.	HOMER 385
t. not too quickly	PHOCYLIDES PS 26	all your life value t. highly	ISOCRATES 32
not trust others with what we don't know	PLATO 76	visualization in oratory, always one of t.	LONGINUS 10
t. not in fortune	SEVEN SAGES 35	history comes from t. alone	LUCIAN 18
do not t. everyone	THALES 22	a friend of free expression and the t.	LUCIAN 20
a man to be trusted is better than gold	THEOGNIS 3	t. is easy, my argument of disproof brief	LYCURGUS OR 1
t. unbridled horse, not a bad speech	THEOPHRASTUS 12	one universe, one god, one reason, one t.	MARCUS AUR 50
Trust – Mistrust		t. revealed without being sought	MENANDER 64
oaths of lovers not to be trusted	ANONYMOUS 124	t. is best for safety throughout life	MENANDER 70
one safeguard against despots, m.	DEMOSTHENES 35	the incredible more credible than t.	MENANDER 95
m. the obvious, believe in the unseen	GALEN 4	men who are wise will discover t.	MENANDER 115
t. and m. ruin men equally	HESIOD 49	impossible for the t. to remain hidden	MENANDER 141
your word to be trusted more than oaths	ISOCRATES 32	time brings the t. to light	MENANDER 161
t. not the multitude	PHOCYLIDES PS 30	to speak the t. a privilege of the free	MENANDER 219
nothing worse for communication than m.	THEMISTIOUS 1	a tongue that errs will speak the t.	MENANDER 225
by t. I lost money and by m. saved it	THEOGNIS 54	t., the most righteous of all things	MIMNERMUS 8
antagonism combined with m. prevailed	THUCYDIDES 102	betwixt thee and me let there be t.	MIMNERMUS 8
Trustworthy		the unwavering heart of persuasive t.	PARMENIDES 1
wicked in private, not t. in public	AESCHINES 9	no painter could paint such beauty as t.	PHILEMON 13
faith not in the many, only the t.	DEMOCRITUS 36	shun perjury, speak out for t.	PHOCYLIDES PS 3
no allies more t. than parents and children	EURIPIDES 435	Pilate saith unto him, what is t.?	PILATE 3
praise given in one's own interest is not t.	FAVORINUS 3	not always best to reveal the whole t.	PINDAR 22
be t. and your friends will be t. too	MENANDER 185	Olympia, queen of games, queen of t.	PINDAR 53
land is safe, untrustworthy is the sea	PITTACUS 7	time alone makes t. apparent	PINDAR 58
consider nothing as t. as dreams	PLUTARCH 44	forge your tongue on the anvil of t.	PINDAR 69
Truth		foster t., faith, friendship, thrift, art	PITTACUS 8
<i>see also True</i>		t. is best for gods and men alike	PLATO 71
simple are the words of t.	AESCHYLUS 194	let us affirm what seems to be the t.	PLATO 161
liar not believed even when telling the t.	AESOP 37	in dispute they care nothing about the t.	PLATO 171
wine, dear boy, and t.	ALCAEUS 21	give little heed to Socrates, more to the t.	PLATO 172
love is a greater teacher of t.	ANAXANDRIDES 5	examine the t. of realities in concepts	PLATO 173
shrinks back when the t. is upon him	ANTIPHON SOPH 12	no art in speech without t.	PLATO 183
lies for the servile, t. for the noble	APOLLONIUS TY 2	prize t. most highly	PLATO 232
philosopher concerned with finding the t.	ARISTOTLE 18	no right to be annoyed at the t.	PLATO 252
philosophy is the science of t.	ARISTOTLE 64	the true lover of knowledge strives for t.	PLATO 254
cannot know t. apart from its cause	ARISTOTLE 65	unable to recognize t. from shadows	PLATO 257
Plato is dear to me, but dearer still is t.	ARISTOTLE 84	it is t. which you cannot contradict	PLATO 315
honour t. above our friends	ARISTOTLE 84	delivered of a phantom or a fertile t.	PLATO 329
least deviation from t. is multiplied later	ARISTOTLE 168	memory is soul's way to safeguard t.	PLATO 397
judges not capable of discerning the t.	ARISTOTLE 289	philosophy contemplates the t.	PLATO 399
t., approximate t. seen by same faculty	ARISTOTLE 290	the light of t. is proof	PLUTARCH 103
liars speaking the t. are not believed	ARISTOTLE 328	accustom children to speak the t.	PLUTARCH 138
it is the t. I care for, not what seems so	ASTYDAMAS 1	t. does not deviate from its course	PLUTARCH 166
for the sake of t. thrust envy aside	BACCHYLIDES 7	traces and ghost-images of the t.	PLUTARCH 192
t. is wont to win in time	BACCHYLIDES 16	chatterers disbelieved even telling the t.	PLUTARCH 193
virtue brought to proof by t.	BACCHYLIDES 27	if you take out t., history is but an idle tale	POLYBIUS 2
dwelt among us full of grace and t.	BIBLE 144	take to heart the t. of the ancient saying	PROVERBIAL 42
worship god in spirit and in t.	BIBLE 152	appearance violates even the t.	SIMONIDES 30
know the t., the t. shall make you free	BIBLE 163	you care not for wisdom and t.	SOCRATES 10
I am the way, the t., and the life	BIBLE 171	his will be the t. who knows what is just	SOCRATES 25

- more credence in flattery than t.
 terrible to see the t. when t. is pain
 nothing terrible in knowing the t.
 I'll tell the whole t., keep nothing back
 what people believe prevails over t.
 if the t. means ruin allow an untruth
 speaking the t. you'll never go wrong
 time is the wisest, it brings all to light
 lies and t. as distant as eyes and ears
 most people do not bother to find the t.
 t. concerning the gods no man will know
- Truthful**
 speak truthfully, not many words
 a t. tongue brings credit
 a t. answer or a pleasing one?
 history should be written in truthfulness
 I shall be t. in saying that I am a liar
 my duty to describe the war truthfully
 a t. answer is against our interests
- Turmoil**
 save us from the t. of the discussion
- Twice**
see Once – Twice – Often
- Tyranny**
see also Despotism
 tyrannies governed by whims of rulers
 death is a milder fate than t.
 neither anarchy nor t.
 t.'s disease, to trust no friends
 t. is ruling in the interest of the monarch
 prosperity under t.
 t. is the mother of injustice
 if there is injustice, let it be for t.
 why overmuch dost thou prize t.
 a passionate desire for t.
 turns of time will break up tyrannies
 democracy, mightier than t.
 the t. of beauty so long as bloom holds
 refrained from ruthless violence and t.
 there is no way of escape from t.
 of all human ills, greatest is fortune's t.
 she would fain die to rid her house of t.
 the t. of the coupled fiends
 in t. even a friend is suspect
- Tyrant(s)**
see also Despot(s), Leader(s), Ruler(s)
 approve not a t.'s sway
 assassin killing a t. shall be hallowed
 because they slew the t.
 assassin killing a t. shall be sinless
 a t. will rule in his own interest
 dealings with t., a threat to free states
 no t. hopes for poverty, all go for riches
 nothing is more hostile to a city than a t.
 you, Eros, t. over gods and men
 gold, the invisible t.
 rid of her t. Athens became even greater
 one t. is bound to help another t.
 we accuse t. but are worse ourselves
 t. to make goodwill their bodyguard
 dangerous for a t. to retire voluntarily
 of all wild beasts a t. is the worst
 no offspring of t. risen to greatness
 a t. first appears as a protector
 t. is full of smiles when first in power
 t. always stir up some war or other
 t. never taste true friendship or freedom
 long are the arms of t.
 t. are fortunate in many ways
 t. act and speak in any way they please
 all t. lust for filthy gain
 pride breeds the t., vain, insatiable pride
 who traffics with a t. becomes his slave
 the less one associates with t. the better
- Unapproachable**
 I reared a creature u., inexplicable
- Unbearable**
see Bearable – Unbearable
- SOLON 55
 SOPHOCLES 187
 SOPHOCLES 290
 SOPHOCLES 292
 SOPHOCLES 318
 SOPHOCLES 330
 SOPHOCLES 342
 THALES 10
 THALES 24
 THUCYDIDES 5
 XENOPHANES 11
- DEMOCRITUS 15
 EURIPIDES 83
 HERODOTUS 136
 LUCIAN 21
 LUCIAN 27
 THUCYDIDES 6
 THUCYDIDES 86
- PLATO 8
- AESCHINES 1
 AESCHYLUS 35
 AESCHYLUS 51
 AESCHYLUS 96
 ARISTOTLE 225
 DEMOCRITUS 127
 DIONYSIUS 11
 EURIPIDES 293
 EURIPIDES 298
 HERODOTUS 27
 MENANDER 240
 PERIANDER 1
 PLATO 150
 SOLON 28
 SOLON 44
 SOPHOCLES 13
 SOPHOCLES 170
 SOPHOCLES 170
 THRASYBULUS 1
- AESCHYLUS 46
 ANDOCIDES 2
 ANONYMOUS 8
 ANONYMOUS 141
 ARISTOTLE 119
 DEMOSTHENES 34
 DIOGENES 32
 EURIPIDES 330
 EURIPIDES 383
 GREGORY NAZ 16
 HERODOTUS 96
 HERODOTUS 165
 MUSONIUS 5
 PERIANDER 12
 PERIANDER 14
 PITTACUS 10
 PLATO 58
 PLATO 272
 PLATO 273
 PLATO 274
 PLATO 275
 PROVERBIAL 117
 SOPHOCLES 87
 SOPHOCLES 87
 SOPHOCLES 129
 SOPHOCLES 199
 SOPHOCLES 376
 XENOPHANES 16
- Uncertainty**
see Certainty – Uncertainty
- Unconsciousness**
see also Consciousness
 is death a state of utter u.?
- Understanding**
see also Awareness, Common Sense, Comprehension,
 Intelligence, Judgement(s), Knowledge etc.
 who could ever read another man's mind
 whoever can see, let him see
 tongue has read, my mind not understood
 what is above us is beyond our u.
 Euripides taught us thinking, u.
 man is u. and intelligent by nature
 for judgement, knowledge, opinion, u.
 you have read, but not understood
 him with u. count the number of the beast
 lean not unto thine own u.
 if ye believe not, nor will ye understand
 what is useful is the first principle of u.
 the u. shaped by the gifts of wisdom
 usage is one thing, and u. is another
 who understands wavering divine affairs?
 many only imagine they understand
 cannot grasp even the alpha of thought
 who knows rightly understands always
 young should travel to improve their u.
 I have read, understood, condemned
 letters are the foremost guide to u.
 no common u., no friendship
 not u. the serious without the comic side
 u. of number and the notion of time
 u. is the beginning of knowledge
 the unfortunate need is u., not theorizing
 learning is worth nothing without u.
 what I understand of Heraclitus is excellent
 as clear as white line on a white stone
 outward appearances deceive u.
- Undertaking**
see also Action(s), Deed(s), Task(s), Word(s) – Deed(s), Work(s)
 the beginning of every u. is the word
 men who undertake too many things
 each man is as worthy as his endeavours
- Uneducated**
see Educated – Uneducated
- Unexpected**
see Expected – Unexpected
- Unfortunate**
see also Fortunate – Unfortunate
 u. find comfort in misfortunes of others
 comforting the u. in their misfortune
 education is a refuge for the u.
 succour the u. as best you can
 forgetfulness descending on the u.
 u. to live with a harsh and sullen father
 cause no harm or ill to the u.
 share the burden of the u.
- Ungrateful**
 oh thou u. for my many kisses
 u. he who forgets benefits
- Unhappy**
see also Depression, Melancholy – Melancholia, Misery, Sadness,
 Sorrow(s) etc.
 happy with few needs, u. with plenty
 u. he who grieves for a previous folly
 the u. man, battered by violent troubles
 for the u. one night equal to a thousand
- Unholy**
 now punished, u. were your deeds
- Unimportant**
see Important – Unimportant
- Unintentional**
see also Voluntary – Involuntary
 what is u. is excusable
- Union**
 Graces and Muses, a u. most sweet
 harmony is u. in diversity
- ALCMAN 6
 ANONYMOUS 3
 ANONYMOUS 23
 ARISTON CHIOS 2
 ARISTOPHANES 84
 ARISTOTLE 126
 ARISTOTLE 318
 BASIL 7
 BIBLE 302
 BIBLE 349
 BIBLE 360
 CLEMENT 7
 DEMOCRITUS 93
 EPICETUS 18
 EURIPIDES 126
 HERACLITUS 7
 HERODAS 2
 HIPPOCRATES 65
 ISOCRATES 10
 JULIAN APOS 1
 MENANDER 340
 PLATO 24
 PLATO 117
 PLATO 361
 PLATO 398
 PLUTARCH 149
 PROVERBIAL 52
 SOCRATES 51
 SOPHOCLES 328
 THEOGNIS 8
- BIBLE 372
 EPICETUS 5
 MARCUS AUR 49
- AESOP 21
 ANONYMOUS 116
 DEMOCRITUS 81
 DEMOCRITUS 130
 EURIPIDES 249
 EURIPIDES 464
 MENANDER 212
 SEVEN SAGES 33
- AESCHYLUS 190
 MENANDER 160
- DEMOCRITUS 141
 HESIOD 73
 SOPHOCLES 248
 SOPHOCLES 334
- EURIPIDES 100
- THUCYDIDES 103
- EURIPIDES 137
 PHILOLAUS 1

UNITY

Unity

see also Agree – Agreement, Concord – Discord, Harmony
 we are members one of another BIBLE 244
 accord of mind, the basis of friendship DEMOCRITUS 85
 connected are u. and duality HERACLITUS 4
 even weak men have strength in u. HOMER 179

Universe

see also Cosmos, Earth, World(s)
 wind and air surround the whole u. ANAXIMENES (I) 2
 whole u. organized by a single harmony ARISTOTLE 171
 as captain in his ship so is god in the u. ARISTOTLE 172
 man is a microcosm, a miniature u. DEMOCRITUS 9
 the u. is change; our life assumptions DEMOCRITUS 67
 a world is a portion of the u. EPICURUS 6
 the whole u. was born from love EURIPIDES 157
 the thunderbolt governs the u. HERACLITUS 31
 u. not enough to satisfy human thought LONGINUS 15
 harmony in the u. is in harmony with me MARCUS AUR 21
 every ocean is but a drop in the u. MARCUS AUR 44
 one u., one god, one truth MARCUS AUR 50
 whatever dies is not lost to the u. MARCUS AUR 56
 equality regulates u. and earth PHILON 3
 reason regulates the order in the u. PLATO 143
 love occurs everywhere in the u. PLATO 304
 hard to discover the maker of this u. PLATO 346
 unable to give exact accounts on the u. PLATO 348
 god brought the u. to order PLATO 351
 fashioned the u. to be one single whole PLATO 353
 u. wrought in the shape of a sphere PLATO 354
 outside the u. there was nothing PLATO 355
 there was no air surrounding the u. PLATO 355
 he made the u. revolving in a circle PLATO 356
 soul woven throughout the u. PLATO 358
 u. a single complex living creature PLOTINUS 3
 the u. is god's handiwork THALES 6
 our u. is the most beautiful THALES 23
 our u. is the most orderly THALES 23

Unjust

see also Just – Unjust, Justice – Injustice
 who is never u. has no need of any law
 striking the first blow unjustly
 better free unjustly than unjustly kill
 uncultured wisdom, u. justice
 the u. cause needs devious remedies
 bad men unjustly honoured
 envy is the worst and most u. god
 act unjustly, experience injustice
 u. to willingly cause grief to friends
 every u. man is u. against his will
 my only care is lest I do anything u.
 it is u. to injure a good man dead

Unknown

see Known – Unknown

Unlawful

a bitter end awaits sweetness of u. joys PINDAR 10

Unperceived

like a viper u. SOPHOCLES 92

Unperturbed

truly brave is he who is u. in danger ARISTOTLE 105

Unpredictable

see also Expected – Unexpected
 no one can foresee the events of war
 the ways of fortune are u.
 u. is the behaviour of the young

Unprofitable

see Profitable – Unprofitable

Unrighteous

the righteous knows not unrighteousness MENANDER 209
 the blessed place will not admit the u. PLATO 337

Unscrupulous

better simple-minded than u. DEMOSTHENES 72

Unseemliness

there is much u. in petty anger EURIPIDES 408

Unseen

see Seen – Unseen

Unskilled

u. at speech yet unable to keep silent
 a princely hand, skillless at the plough
 an u. person is slave to all

EPICHRMUS 12
 EURIPIDES 312
 PROVERBIAL 91

wonderful to teach an u. person XENOPHON 82

Unturned

leave no stone u. ORACLES 26

Unwept

left u., unburied, a feast for vultures SOPHOCLES 47
 u., unwept, unfriended, hence I go SOPHOCLES 119

Unworthy

see also Worthy – Unworthy
 more u., more heedless they become DEMOCRITUS 129
 employ no u. person in administration ISOCRATES 25
 circumstances often promote u. men MENANDER 296
 many u. men are favoured by fortune MENANDER 303
 u. he who relies on empty hope SOPHOCLES 11

Uphill – Downhill

walk on even ground, never u. or d. HIPPOCRATES 29

Upright

a man should be u., not kept u. MARCUS AUR 9

Upset

don't get u. over unimportant things
 turn the whole place upside down

Urchins

sea-urchins, jolliest chairmen of the feast ALEXIS 5

Urns

two u. of good and evil gifts to choose HOMER 240

Use – Disuse

u. is one thing, understanding is another
 u. strengthens, d. debilitates
 u. the competent for your purpose
 important to u. goods wisely
 u. your skills

Usefulness

how beneficial the noble poets are
 if a lie is useful, use a lie
 friendship seeks virtue, intimacy, u.

Useless

see also Worthless

u. is life if we know not how to live PHILEMON 26

Utility

see also Advantage(s), Benefit(s)

friendship in u. ends when profit ends ARISTOTLE 135

Vagrant

to be a v. is the worst possible fate HOMER 346

Vagueness

wisdom lies in clarity, not in v. EURIPIDES 257

Vain

to serve wisdom to fools is labour in v. ARISTOPHANES 135
 nature makes nothing in v. or incomplete ARISTOTLE 200
 I have not run in v., nor laboured in v. BIBLE 248
 words without action seem v. and empty DEMOSTHENES 9
 when the sea has prevailed all effort is v. DEMOSTHENES 50
 nature does nothing in v. ERASISTRATUS 2
 in v. with honeyed words and threats HOMER 208
 an irresolute man toils in v. MENANDER 174
 wear the garland but stop being v. RUFINUS 3
 mortal men delight in v. hopes, gaping SOLON 16

Vainly

life v. spent in hopes of gain AESOP 6
 v. butting vacant air with his horns CALLIMACHUS 44
 why do I v. labour? PALLADAS 5
 not like to v. speak on what I do not know SOPHOCLES 211

Valet

my v. is not aware of this ANTIGONUS (I) 1

Valiant

see also Brave, Courageous
 though great and v. he met a greater
 small v. force better than a vast army
 v. warriors grow not from soft soil
 proved themselves v. in action
 Ares loves to kill the noble and v.

Valour

see also Bold – Boldness, Bravery, Courage
 no need of v. if all men were just
 man's v. is no more
 thy v. is a gift from god
 wine will rob me of my might and v.
 be men, do justice to your v.
 sceptre he gave thee but v. gave thee not
 on valour's side the odds of combat lie

AGESILAUS II 1
 ARCHIDAMUS III 2
 HOMER 12
 HOMER 89
 HOMER 103
 HOMER 110
 HOMER 196

- by their v. transmitted to us a free state PERICLES 13
 where v. recognized you find best citizens PERICLES 40
 all will honour our v. SOPHOCLES 158
 wisdom is better than great v. THEOGNIS 64
- Valuation**
 resent submitting a v. of their property DIONYSIUS HAL 17
- Value**
 the v. of money is not always stable ARISTOTLE 118
 consider money more valuable than it is BATON 1
 look within, let no v. go by unnoticed MARCUS AUR 38
 coinage valueless to the rest of mankind PLATO 82
 pursuit of money last in our scale of v. PLATO 87
 name the actual v., not too high a price PLATO 140
 paper of greater v. than writing on it SOCRATES 64
 time the most valuable thing to spend THEOPHRASTUS 14
 do the necessary to increase its v. XENOPHON 70
- Vanity**
see also Arrogance, Pride, Vain
 v. of vanities; all is v. BIBLE 354
 'tis v. to worship tyranny EURIPIDES 298
- Vanquish**
see also Conquer, Defeat, Triumph(s), Victory, Win
 Greeks in accord no power could v. HERODOTUS 169
- Vanquished**
 woe to the vanquished PLUTARCH 20
 glorious to the victors, ruinous to the v. THUCYDIDES 154
- Variety**
 sweet is v. and change of food ANTIPHANES 12
 the palate delights in v. POLYBIUS 14
- Vegetable(s)**
see Plant(s) – Vegetable(s)
- Vegetarian**
 the v. dinner of Apelles AMMIANUS 1
- Vegetarianism**
 will you not cease from slaughter? EMPEDOCLES 26
 the terrible deed of eating flesh EMPEDOCLES 27
 we didn't even dare to eat beef PLATO 104
 they abstained from flesh as unholy PLATO 105
 Pythagoras forbade the eating of meat PYTHAGORAS 15
- Veil**
 no mortal ever lifted up my v. PLUTARCH 155
- Vengeance**
see also Retribution, Revenge
 there will come another to avenge us AESCHYLUS 31
 where want repines and v. swells EURIPIDES 225
- Verdict**
see also Judgement(s)
 not reach v. by listening to the audience PLATO 54
- Versatile**
 slight is the strength of man, v. his mind EURIPIDES 363
- Verse(s)**
see also Poem(s), Poetry, Song(s)
 two untranslatable nonsense v. ANONYMOUS 152
 not easy to discover the gates of v. BACCHYLIDES 23
 cut v. on the tablet of your heart GREGORY NAZ 5
 he's dead, and coming with his v. LUCILLIUS 1
- Vessel**
see also Cup, Flask, Jar, Pot, Sieve
 I could not fill a leaky v. EURIPIDES 525
- Vice**
see also Bad, Evil, Sin(s)
 I count false words the foulest v. of all AESCHYLUS 119
 virtue valued highest and v. condemned ANACHARSIS 1
 avarice contains all vices APOLLODORUS GEL 1
 virtue lies in our power and so does v. ARISTOTLE 101
 avoid v., incontinence, brutishness ARISTOTLE 130
 association with the wicked leads to v. DEMOCRITUS 84
 if free from v. slower to suspect v. GREGORY NAZ 15
 one form of virtue, an infinite variety of v. PLATO 246
 v. more violent than fire or sword PLUTARCH 196
 v. is a distressing bedfellow PLUTARCH 200
- Victim**
 whence love attacked the victim's soul PLUTARCH 204
- Victor(s)**
 be the v. or the announcer of the v.? THEMISTOCLES 19
 glorious to the v., ruinous to vanquished THUCYDIDES 154
- Victory**
see also Conquer, Defeat, Triumph(s), Vanquish, Win
 I will not steal my v. ALEXANDER 8
- v. is a form of showing superiority ARISTOTLE 310
 v., giver of sweet joy BACCHYLIDES 12
 oh grave, where is thy v.? BIBLE 233
 in this sign shalt thou conquer CONSTANTINE 1
 hold your hand victorious over foes EURIPIDES 71
 good counsel is the spring of v. EURIPIDES 301
 Athenian v. at Marathon HERODOTUS 113
 v. shifts from man to man HOMER 90
 v. depends on soldiers who risk their lives HYPERIDES 1
 be of good cheer we won PHIDIPIDES 1
 v. over oneself is the first and finest PLATO 40
 better than v. is the noble use of v. PLUTARCH 56
 the foundation of v. is courage PLUTARCH 77
 few can make proper use of their v. POLYBIUS 9
 chanting triumph before the v. PROVERBIAL 138
 a Cadmean v. PROVERBIAL EXP 9
 a Pyrrhic v. PROVERBIAL EXP 24
 with such another v. we are undone PYRRHUS 1
 would not let either side win a wrong v. SOLON 6
 time to smile when v. is won SOPHOCLES 176
 speech will bring rather defeat than v. SOPHOCLES 231
 'tis sweet to snatch a v. SOPHOCLES 255
 may god grant a homecoming with v. SOPHOCLES 377
 v. is on the side of the better prepared THUCYDIDES 53
 v. is on the side of the numerous THUCYDIDES 53
 singing a paean as if victorious already THUCYDIDES 55
 to miss an opportunity is to lose a v. THUCYDIDES 113
 v. is not always on the side of numbers THUCYDIDES 123
 folly if v. will not lead to control THUCYDIDES 134
 act so as to feel a chief contributor to v. XENOPHON 41
- Vigour**
 v. of opinion easier to maintain CASSIUS DIO 1
 v. in childhood makes a healthy old age PLUTARCH 132
- Vile**
 villainy is taught by v. example SOPHOCLES 153
- Village(s)**
see also City(ies), Countryside
 I curse town life and long for my v. ARISTOPHANES 1
 several v. form the city-state ARISTOTLE 190
- Villain(s)**
see also Criminal(s), Wrongdoer(s)
 v. who make their crimes look fair EURIPIDES 182
 never let v. prosper in the city EURIPIDES 442
 a v. is detected in a day SOPHOCLES 195
 war destroys no v., only noble men SOPHOCLES 261
- Villainy**
 v. is taught by vile example SOPHOCLES 153
- Vine(s)**
 plant no tree earlier than the v. ALCAEUS 16
 picking unwatched v. ARISTOPHANES 138
 as a v. bears grapes again in season MARCUS AUR 33
- Vinegar**
 don't put honey in a v. vat PROVERBIAL 84
- Vineyard**
 who planteth a v. and eateth not the fruit BIBLE 217
- Violation**
 v. of religion and justice equally serious DEMOSTHENES 41
- Violence**
 v. is contrary to nature ARISTOTLE 302
 avoid reckless v. CLEMENT 10
 do nothing in v. CLEOBULUS 5
 the tongue can turn a trifling cause to v. EURIPIDES 51
 god hates v. EURIPIDES 122
 rise not in cruelty, come not in v. EURIPIDES 159
 where there is v. law will not prevail MENANDER 288
 for whosoever uses outrageous v. PLATO 128
 perseverance more efficacious than v. PLUTARCH 72
 Cyprus is all that leads to v. SOPHOCLES 392
 who escaped v. thought himself fortunate THUCYDIDES 155
- Violent**
 v. desire blinds the soul DEMOCRITUS 40
 nothing more foolish and v. than a mob HERODOTUS 76
 I took him v. and returned him sociable LYCURGUS 8
 more v. is vice than fire or sword PLUTARCH 196
 let not your v. temper lead you SOPHOCLES 40
- Viper**
 had she been born a sea-snake or a v. AESCHYLUS 63
 like a v. unperceived SOPHOCLES 92

VIRGIN(S)

Virgin(s)

the fairest prize for thy beauty, oh v.
today a chastener of wives and v.
Cypris takes no pleasure in v.
a worthless woman, a maiden no more

Virginity

wherefore so long unwedded
girl, why so miserly with your v.?
fair are the treasures of v.
v. observed by all would end all life
v., where have you gone and left me?
v. shall never come to you again

Virtue

see also Excellence, Goodness

best state where v. is valued highest
v. and beauty seldom come together
v. needs no outside rewards
measuring all against v.
v. is rare and always held in honour
v. a weapon that cannot be taken away
do justice to a woman's virtues
goodness has two forms, v. and excellence
intellectual v. is produced by instruction
v. is better than any form of art
v. has the quality of hitting the mean
v. lying at the mean of two extremes
v. lies in our power and so does vice
honour is the prize of v.
perfect friendship of men alike in v.
doing good is a characteristic of v.
happiness is activity with highest v.
endeavour to possess and practise v.
to know what v. is is not enough
each individual has some portion of v.
best government in accordance with v.
v. is the defining factor of aristocracy
happiness is well-being combined with v.
components of v. are justice, courage
v. the fairest prize that life can win
v. leaves memorial after death
men's v. is brought to proof
men don't prosper by v. without joy
envy the deeds of v., not the words
v. is having no desire for wrongdoing
persuasion leads to v. better than law
evil gains bring loss of v.
to obey the law indicates one's own v.
v. cannot live in a wealthy city or house
life measured by v., not by fortune
nobility consisting of nothing but v.
lived long enough for v. and for glory
v. holds promise of happiness and calm
soul with v. is an ever-flowing spring
the v. of great men remembered
putting pleasure before v.
sound training leads to v.
v. better than marrying into money
v. is the hardest currency world-wide
moderation is the greatest v.
the glory of her v. will not fade
v. better than riches and high birth
v. abides with us in old age
seeking pre-eminence through v. alone
be upright, not kept upright
there's one v., to shun the eccentric
v. is a safeguard in any circumstance
v. is a safeguard in any change of fortune
open country is the best teacher of v.
beauty adorned with v., a double win
humility leads the way to v.
do not judge by looks but by v.
all his life devoted to the practice of v.
sources of blameless v. to mankind
quiet is good for seeking out v.
when thou hast a living, seek out v.
wealth combined with v.
strong is wealth mixed with stainless v.
claim to possess the skill of teaching v.
education from childhood in v.

ARISTOTLE 327
GREGORY NAZ 10
MUSAEUS (2) 1
THEOCRITUS 4

AESCHYLUS 117
ASCLEPIADES 1
ERATOSTHENES 1
ERATOSTHENES 1
SAPPHO 31
SAPPHO 31

ANACHARSIS 1
ANONYMOUS 5
ANONYMOUS 103
ANONYMOUS 107
ANTIPHANES 2
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ARISTOTLE 27
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ARISTOTLE 93
ARISTOTLE 96
ARISTOTLE 101
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ARISTOTLE 147
ARISTOTLE 158
ARISTOTLE 163
ARISTOTLE 163
ARISTOTLE 231
ARISTOTLE 236
ARISTOTLE 241
ARISTOTLE 294
ARISTOTLE 297
ARISTOTLE 327
BACCHYLIDES 5
BACCHYLIDES 27
CALLIMACHUS 17
DEMOCRITUS 25
DEMOCRITUS 31
DEMOCRITUS 82
DEMOCRITUS 106
DEMOCRITUS 124
DIOGENES 13
DIONYSIUS HAL 5
DIONYSIUS HAL 13
DIONYSIUS HAL 18
EPICETUS 14
EPICETUS 87
EURIPIDES 53
EURIPIDES 152
EURIPIDES 197
EURIPIDES 396
EURIPIDES 473
HERACLITUS 48
HOMER 400
ISOCRATES 3
ISOCRATES 3
LYCURGUS 4
MARCUS AUR 9
MENANDER 36
MENANDER 53
MENANDER 53
MENANDER 58
MENANDER 108
MENANDER 177
MENANDER 258
NICIAS 3
ORPHICA 9
PHOCYLIDES 4
PHOCYLIDES 5
PINDAR 46
PINDAR 85
PLATO 4
PLATO 48

confer high recognition on v.
knowledge without v. is not wisdom
I have an utter ignorance about v.
tell me whether v. can be taught
reward of v. to be drunk for eternity
v. is a healthy disposition of the soul
one form of v., an infinite variety of vice
fostering v. attain the love of god
to prosper cities need v. not size
v. a divine excellence within our reach
v. takes root in a generous nature
source of v. lies in good education
friendship is v., intimacy, usefulness
he has not yet had a glimpse of v.
only dreams amid the shadows of v.
all v. is condensed in justice
righteousness makes you achieve divine v.
v. is harmony and so is god
wealth without v. is a harmful neighbour
to die honourably is the greatest v.
v. does not come from money
seek perfection in v. rather than wealth
we shall not exchange v. for riches
the possessions of v. alone are secure
nobody acquired v. through insolence
the gift of v. comes to but a few
to win the rewards of v. by toil
when will he use v. seeking for it now?
sophists profess to lead the young to v.
it is to v. that nature leads us

Virtues

no moral v. are engendered in us by nature
imitate the v. of men who set up trophies
three are the v.
temperance and justice highest v.
all human v. are the gift of god

Virtuous

the life of a v. man ought to be clean
nature, habit and reason make men v.
a v. man cannot be dishonoured
the v. choose only everlasting fame
honour the v.
the v. possess a part of god
no rich man happy without being v.
the v. will return to his native star
a v. man has no need of a long life
a v. man needs an illustrious life
v. deeds lead to imitation

Visible – Invisible

see also Apparent, Conceal – Concealment, Hidden,
Seen – Unseen

by him were all things created, v. and i.
when v. hopes fail we turn to the i.

Vision(s)

see also Eye(s), Sight – Perception

from both eyes comes a single v.
v., hearing, learning I honour most
v. wandering through our dreams
obtaining a clearer v. of what to expect

Visitors

worse than the illness is to tell all v.
more v. arrive, more sales and rents

Voice

see also Speech etc.

a people's v. charged with wrath
the people's v. is a mighty power
here you will hear no v.
you have a v. but no brains
I'm voluble; I'm voiceless; I am Echo
what a v. that little bird has
horrible v., breeding, manners
the v. crying in the wilderness
and others shall hear my v.
heard behind a great v. as of a trumpet
his v. as the sound of many waters
if any man hear my v., and open
I heard the v. of harpers harping
the v. of one crying in the wilderness
if the human v. were soundless

PLATO 96
PLATO 146
PLATO 148
PLATO 148
PLATO 222
PLATO 245
PLATO 246
PLATO 324
PLATO 385
PLUTARCH 6
PLUTARCH 31
PLUTARCH 115
PLUTARCH 151
PLUTARCH 197
PLUTARCH 197
PROVERBIAL 22
PYTHAGORAS 11
PYTHAGORAS 25
SAPPHO 39
SIMONIDES 4
SOCRATES 11
SOCRATES 13
SOLOON 22
SOPHOCLES 323
THEOCRITUS 46
THEOGNIS 9
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XENOCRATES 1
XENOPHON 57
ZENO OF CITIUM 3

ARISTOTLE 90
DEMOSTHENES 61
HERODORUS 1
ISOCRATES 45
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AESCHINES 4
ARISTOTLE 274
FABIUS MAX 2
HERACLITUS 13
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PITTACUS 15
PLATO 84
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PLATO 412
PLATO 412
PLUTARCH 60

BIBLE 250
THUCYDIDES 125

EMPEDOCLES 15
HERACLITUS 28
HERODOTUS 126
PERICLES 45

PHILEMON 9
XENOPHON 90

AESCHYLUS 12
AESCHYLUS 24
AESCHYLUS 82
AESOP 17
ARCHIAS 2
ARISTOPHANES 17
ARISTOPHANES 97
BIBLE 5
BIBLE 165
BIBLE 286
BIBLE 288
BIBLE 291
BIBLE 303
BIBLE 362
CYRIL ALEX 1

- soundless v. to extol the glory of god? CYRIL ALEX 1
mocking echo, residue of v. EVODUS 1
not even if I had a v. unwearingly HOMER 42
be mindful of the v. of the people HOMER 124
here his v. was stopped by the Furies HOMER 223
with one v. and a common purpose JOHN CHRYS 15
v. is the stream from intelligence PLATO 400
it's all v. ye are, and nought else PLUTARCH 177
sweeter voiced than a cicada PROVERBIAL 105
a stentorian v. PROVERBIAL EXP 10
a battle shout as loud as fifty soldiers PROVERBIAL EXP 10
when I look at you no v. comes to me SAPPHO 10
'tis that my v. has left me THEOGNIS 57
- Void**
in reality, there are but atoms and v. DEMOCRITUS 3
in reality there are only atoms and v. DEMOCRITUS 72
in the beginning there were atoms and v. DEMOCRITUS 147
substances scattered in the v. DEMOCRITUS 152
- Voluntary – Involuntary**
see also Unintentional, Willing – Unwilling
no one is v. wretched nor i. blessed ANONYMOUS 131
everything i. seems to be forced ARISTOTLE 28
what conforms with desire is v. ARISTOTLE 28
not under force but voluntarily ARISTOTLE 30
love, anger, natural impulses are i. ARISTOTLE 31
no one is v. wicked nor i. blessed ARISTOTLE 102
voluntarily following what is useful CLEMENT 7
all men err involuntarily EPICTETUS 31
v. work prepares for toil EUSEBIUS 5
the unjust man, unjust against his will PLATO 72
nobody ever willingly errs PLATO 206
no one is voluntarily wicked PLATO 370
blame actions unwittingly performed SOPHOCLES 237
- Voting**
each of them there voted for himself HERODOTUS 162
realized dangers more than when v. THUCYDIDES 141
- Voyage**
see also Journey(s)
life is a dangerous v., tempest-tossed PALLADAS 6
the extreme limit of any v. PINDAR 16
grant me a v. sailing with calm breezes PROCLUS 5
a happy v. when I was shipwrecked ZENO OF CITIUM 2
- Vulgar**
solitude's sweet if you hate v. ways MENANDER 67
- Vulgarity**
good Greek is language free from v. DIOGENES BAB 2
- Vultures**
the flights of crook-clawed v. AESCHYLUS 109
cries of eagles or crooked-taloned v. HOMER 354
unwept, unburied, a feast for v. SOPHOCLES 47
- Wagon(s)**
as if from a w., using foul words PROVERBIAL 34
the cart is pulling the ox PROVERBIAL 124
- Waiting**
I died, but I await thee ANONYMOUS 40
wait awhile, let me put you to the test EPICTETUS 49
- Walk – Walking**
with swagg'ring gait and roving eye ARISTOPHANES 49
you cannot teach a crab to w. straight ARISTOPHANES 122
I see men as trees, w. BIBLE 104
rise, take up thy bed, and w. BIBLE 154
we also should w. in newness of life BIBLE 201
go along, dwell on just thoughts HIPPARCHUS (1) 1
have him take walks, or strolls HIPPOCRATES 28
if she wants to w., let her w. HIPPOCRATES 29
w. in silence along the resounding sea HOMER 2
w. with the gods MARCUS AUR 37
I must w., but I have no feet POLEMON 1
w. quietly, as I, choosing the middle way THEOGNIS 25
I'll w. a path straight as a line THEOGNIS 58
- Wall(s)**
see also Tower(s)
to the w., to the battlements AESCHYLUS 151
these are the w. of Sparta, my army AGESILAUS II 6
impregnable w. of defence ANTISTHENES 19
eat away foundations of a mighty w. CALLIMACHUS 38
build a w. and a safeguard for children DEMOCRITUS 138
worry not about w. but who defends DIOGENES 27
- not a narrow isthmus but a mighty w. LUCIAN 16
men make the city, not empty w. or ships NICIAS 2
the wooden w. only shall not fall ORACLES 14
not w. but cities need to prosper PLATO 385
ramparts, ships are nothing empty of men SOPHOCLES 181
the wooden w. is your ships THEMISTOCLES 7
- Wallets**
we carry two w., one front, one back AESOP 59
- Wanderer**
a fugitive from the gods and a w. EMPEDOCLES 19
- Wandering Rocks**
see also Rock(s)
to guide them through the W. APOLLONIUS RHOD 17
- Want**
where w. repines and vengeance swells EURIPIDES 225
w. is the enemy of wealth EURIPIDES 297
idleness is the mother of w. IGNATIUS THEO 3
better for a miser to die than live in w. PERIANDER 6
enough property as not to be in w. PLATO 414
- War(s)**
see also Ares, Army(ies), Battle(s), Civil War, Fight – Fighting,
War – Peace
w. satisfy our powerful lust for fame AESCHYLUS 56
w. is for men, not women's views AESCHYLUS 152
Ares plucks the fairest flowers AESCHYLUS 188
where are my promised spoils of w.? AESCHYLUS 196
w. spares the coward, not the brave ANACREON 8
thanks to money there are w. ANACREONTEA 5
if anyone goes to w. against Corcyra ANONYMOUS 140
got to w. for individual grievances ARCHIDAMUS 1
not easy to end w. with honour ARCHIDAMUS 1
no one can foresee the events of w. ARCHIDAMUS 3
be cautious in enemy country ARCHIDAMUS 5
not pause to think but rush into action ARCHIDAMUS 6
w. is truly even-handed towards men ARCHILOCHUS 9
use w. to stop people seeing crimes ARISTOPHANES 99
first we give birth, then send sons to w. ARISTOPHANES 107
sweetheart, cast out w. ARISTOPHANES 119
would it were my lot to rest from w. ARISTOPHANES 160
w. for the sake of what? ARISTOPHANES 161
w. and the clashing bronze of battle BACCHYLIDES 3
who goeth to w. at his own charges BIBLE 217
wealth is the sinews of action in w. CRANTOR 1
all that force could achieve in w. DEMETRIUS PHAL 1
undertake many w. to satisfy ambition DIONYSIUS HAL 24
the brave will face the toils of w. EURIPIDES 210
rather go to w. than give birth to a child EURIPIDES 227
want works towards w. EURIPIDES 297
no one reckons on his own death in w. EURIPIDES 335
w. to be voted on by the people EURIPIDES 335
w. is a friend to lies EURIPIDES 419
nobody returns unscathed from unjust w. EURIPIDES 438
w. is father of all, king of all HERACLITUS 26
resolved to end all w. against each other HERODOTUS 141
civil strife is worse than w. HERODOTUS 154
w. we all condemn HESIOD 17
w., bane of all mankind HOMER 70
no return from w. HOMER 75
some have ability for bloody w. HOMER 183
the outcome of w. is in our hands HOMER 202
there w., havoc and destruction stood HOMER 325
w. has deprived us of all this ISOCRATES 56
imperial power, the cause of many w. ISOCRATES 59
in w. no room for two mistakes LAMACHUS 1
w. has begotten so many historians LUCIAN 13
w. bodes ill, even upon the plain MENANDER 123
wealth, not taxes, sustains w. PERICLES 1
in w. opportunity waits for no man PERICLES 4
we must realise that w. is inevitable PERICLES 9
storms of w. laid waste their happy home PINDAR 5
w. is sweet to those who never tried it PINDAR 109
states fight undeclared w. with all states PLATO 39
neither w. nor civil war is best PLATO 41
all w. arise for gaining money PLATO 166
tyrants always stir up some w. or other PLATO 274
w. became extravagantly expensive PLUTARCH 9
w. and friendship admit of no excuses PROVERBIAL 161
two occupations, agriculture and warfare ROMULUS 5
revealed hateful arms to use in deadly w. SOPHOCLES 36

WAR(S)

in women too lives a warlike spirit
w. destroys no villains, only noble men
w. hunts down men who are young
we want hands in w., not names
a great w., more memorable than any
my duty to describe the w. truthfully
ponder chances of miscalculation in w.
he who in comfort shrinks from w.
w. least of all conforms to fixed rules
if we mean to go to w. let us not yield
here then begins the Peloponnesian w.
the women pelting them with tiles
Athenians and Spartans prepared for w.
youth unfamiliar with w., willing to join
w. depends on money and wise policy
all fallen in w. laid in public cemetery
w. is a rough schoolmaster
in w. leaders accused of misfortunes
this was the greatest event in the w.
means to employ to scare the enemy
most profitable in w. is deception
good horse guarantee of safety in w.

War – Peace

see also Civil War, Peace, War(s)

we make w. that we may live in p.
w. must be for the sake of p.
speeches on w., p., defence, legislation
a time of w. and a time of p.
you rest in p. but w. grips the land
w. preferable to dishonourable p.
after the w., alliance
god is w. and p., satiety and famine
foolish to desire w. more than p.
p. is but a word; all states are at w.
for the sake of p. we need w.
now let us win oblivion from the wars
w. gives p. its security
money collected in p. was spent in w.

Wares

see Good(s)

Warmonger(s)

w. wishes for more battles
w. intent on protecting his profits

Wash

see also Bath(s), Cleanliness

w. away your sins, not only your face
one hand washes the other
the sea doth w. away all human ills
don't take pride in being unwashed

Waste

see also Squander – Squandering

pour away great prosperity
prayers are wasted if you make no effort
wasted a life-time teaching savages
w. our time with quibbles and quarrels
to what purpose is this w.?
gather what remains, that nothing be lost
such a w. to have to say things twice
w. not fresh tears over old griefs
the body wastes away with idleness
do not allow time to idly slip away
w. time adorning self with empty words
incompetent officials, a w. of good laws
exorbitant wealth breeds wastrels
no great tasks tackled if w. time on trifles

Watch

see also Look – Looking, Observe, See – Seeing

life is like a day-long w.
picking unwatched vines
set a w., lord, upon my mouth
god watches over all we do
w. the future, much god may change
different to be in pain, different to w.
rather w. what is before your step
w. every man, discern if hiding hatred
w. people carefully before they revolt

Watchman

my plight as w. on the palace roof
fruit is sweet when the w. is away

SOPHOCLES 172
SOPHOCLES 261
SOPHOCLES 338
SYNESIUS 2
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THUCYDIDES 6
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BIBLE 158
EURIPIDES 314
EURIPIDES 369
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PLATO 404
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ARISTOPHANES 138
BIBLE 347
EPICHRMUS 7
EURIPIDES 315
PHILEMON 16
PINDAR 11
SOLON 57
THUCYDIDES 84

AESCHYLUS 1
PROVERBIAL 89

Water

pollute clear w. and you'll never drink
bring w. from a virgin spring
mix one part of w. to two of wine
wisdom in wine, stupidity in w.
don't strive to find out whence w. comes
the w. of Attica, sparkling and pure
after dining, w. your food well
as a sunbeam reflected from w.
w. in one hand, fire in the other
larger stream of w. less easy to pollute
the more you draw, the sweeter the w.
I baptize with w.
the fountain of the w. of life
pure river of w. of life, clear as crystal
the spirit of god moved over the w.
by the w. shall the birds of the sky lodge
waters shall run between the mountains
drinking w. produces nothing wise
even wells fail if one draws lavishly
fresh waters are flowing in the same river
all sand, waterless and wholly desert
so long as w. shall flow
do not disturb murky w.
write the oaths of corrupt men in w.
he's selling wine but gives you only w.
even the chattering w. is no more
w. and fire are forever uncontrollable
Pilate took w. and washed his hands
w. is best; but gold shines like fire
w., the best of all things
w. is to be had at the cheapest rate
poet as fountain where w. gushes forth
w. easily fouled, to be protected by law
w. to drink and a strict diet
greatest destructions by fire and w.
they drink w. by measure, eat without
draw w. in a leaky jar
w. to a frog
writing on w.
carrying w. in a sieve
w., sky and earth all seemed joined
w. murmurs through apple boughs
don't stand in awe of w.
a woman's vows are writ on w.
everything has its beginning in w.
sacred w. ran with a bubbling sound
fire and w. will not mingle together
all that comes into being is earth and w.
we all have our origin from earth and w.
I would go through fire and w.
quench the fire of love with w.

Wave(s)

twinkling laughter of the sea's w.
as a troubled sea drives on its w.
w. come in groups of three
w. roll up on this side and on that
w. against rocks, bursting into spray
can you count each ocean w.
Nereids sent the ship over the w.
preferring the w. of the ocean
you may as well pray to the w.
sea-crossing boats on the swell of w.
when tempestuous w. arise
slain the men, at the mercy of the w.
gathering stirred, as wind ruffles the w.
as a w. roused by a southern gale
the w. behind rolls on the w. before
w. wax high casting seaweed on the shore
when the great billows start their march
only the breakers fend off snow
a small rock wards off a mighty w.
Poseidon raised a huge and horrid w.
heap my grave where the grey w. break
some demon charm'd the w. to sleep
when w. are at their highest
be like a rock on which the w. break
when vast w. burst I'd rather be at home
w. wallowed on w., the water turmoiled

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AESCHYLUS 75
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AMPHIS 4
ANONYMOUS 84
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ANTIPHANES 18
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AESCHYLUS 159
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HOMER 150
HOMER 170
HOMER 269
HOMER 283
HOMER 311
HOMER 327
IBYCUS 6
MARCUS AUR 31
MOSCHUS 2
MUSAEUS (2) 5

- w. closest to rudder most alarming the mighty w. of the discussion chattering more than the w. counting the w.
w. rear and then vanish from sight halcyons shall soothe the sea's w.
- Wax**
I melt as w. before her beauty ASCLEPIADES 3
- Way(s)**
see also Path(s), Road(s)
I am the w., the truth, and the life just and true are thy w.
avoid the route that takes a wagon's load to do or not to do; there is no middle w. HERODOTUS 122
get thee gone; before thee lies the w. HOMER 110
many wayfarers pass to and fro this w. HOMERIC HYMN 11
so we shall ever hold to the upward w. PLATO 283
fiction readily follows a roundabout route back to my old w. PLUTARCH 166
let your intellect show the w. PROVERBIAL 168
Laius murdered where three w. meet SOLOON 54
walk quietly, as I, choosing the middle w. SOPHOCLES 198
the shortest route with a wind astern THEOGNIS 25
THUCYDIDES 57
- Way of Life**
a Scythian in origin, but not in my w. ANACHARSIS 10
Greek has come to mean a w. ISOCRATES 50
- Ways – Means**
speeches on w. and m. and defence each to declare his m. of livelihood ARISTOTLE 292
HERODOTUS 61
- Weak**
see also Strong – Weak
the spirit is willing, but the flesh is w. BIBLE 87
a fight waged by one is w. EURIPIDES 78
let no one think me w. EURIPIDES 242
wrong to censure my w. body EURIPIDES 392
take strolls if too w. for exercises HIPPOCRATES 28
even w. men have strength in unity HOMER 179
the w. are the prey of the powerful MOSCHION 3
the powerful exact, the w. yield THUCYDIDES 121
- Weaken**
all means are fair to w. the enemy PINDAR 8
- Weaker**
worsted in arguments by the w. party EURIPIDES 40
- Weakness**
see also Strength – Weakness, Strong – Weak
all have kindly feelings for the underdog AESCHYLUS 169
a false step reveals all weaknesses DEMOSTHENES 53
quoting poetry is a sign of w. HIPPOCRATES 60
credulity a w. of human nature PLUTARCH 18
look with human eyes on human w. SOPHOCLES 292
- Wealth**
see also Money, Plutus – Wealth, Prosperity, Rich, Riches,
Rich – Poor
all w. is useless to the dead AESCHYLUS 80
woman pampered in w. AESCHYLUS 130
better poverty than w. with worries AESOP 11
w. is but an idea, a screen for life ALEXIS 17
sweet peace bringing w. to mortals ANONYMOUS 8
the wind is master of his w. ANTIPHANES 8
w. is a cloak of evil ANTIPHANES 9
w. renders the seeing blind ANTIPHANES 14
many use w. well or ill ARISTIDES 15
all inventions originate from you, w. ARISTOPHANES 8
they say that w. equals wretchedness ARISTOPHANES 159
why, having a fortune, send for friends ARISTOPHANES 151
peace, so rich in w. ARISTOPHANES 160
the powers: authority, w., strength, beauty ARISTOTLE 59
the poor think w. is happiness ARISTOTLE 82
w. merely useful for something else ARISTOTLE 83
w. is to provide, household to use ARISTOTLE 198
w. is the use of it, not possessing it ARISTOTLE 296
w. makes the useless man useful BACCHYLIDES 11
peace creates w. and songs for men BACCHYLIDES 20
praise not a worthless man for his w. BIAS 11
absurd to covet w. BION 4
w. is the sinews of affairs BION 9
he has not acquired a fortune BION 11
the fortune has acquired him BION 11
men don't prosper by virtue without w. CALLIMACHUS 17
- PINDAR 25
PLATO 8
PROVERBIAL 140
PROVERBIAL 180
SOPHOCLES 285
THEOCRITUS 17
- w. in war is the sinews of action
is wise poverty or stupid w. better?
w. for your children pretext of avarice
who desires more losses what he has
eager to acquire w. by competing
no gate to w. secure enough
the people stripped of w. and of allies
credit and goodwill allies for a city's w.
if w. is stolen there are laws that punish
indignation toward rascals in w.
w. cannot release us from fear
one man surpasses the next in w.
w. and position bring false gain
w. is the god of the wise
small aid is w. for daily gladness
no man's w. and reputation is assured
gold tempts men out of their senses
before w. give me children to be proud
w. is most esteemed by men
w. holds the greatest power of all things
want is the enemy of w.
fair company better than w.
better than w. and a rich estate
speak not of w., easy to come by
w. allows worst to be among the first
w. when combined with nobility
w. gives birth to insolence
dying man to declare the size of his w.
w. is the cause of many human ills
what good is w. in sickness?
fear the number or the w. of Greeks?
w. is useless if health is absent
fame and glory attend upon w.
if it is w. your heart desires
w. means life to wretched mortals
and may their w. and peace abound
these from thy w. thou dost sustain
many precepts are better than much w.
w. endures a day, good name forever
w. cannot buy a good name
w. regarded of old as a thing admirable
w. of the soul is the only true w.
removed the feverish wantonness of w.
w. which you keep buried out of sight
w. may sometimes lead to philanthropy
w. is blind and blind who yearns for it
w. may cause many an ugly deed
learn how to deal with w.
w. casts a veil over ignoble birth
w. casts a veil over wicked character
w. is not a protector against time
never envy w. without enjoyment of it
the sensible know that w. is unstable
in need a friend is better than w.
prefer a good reputation to w.
remember in w. to succour the poor
hurry not in gaining w.
the wise man carries his w. with him
w., not taxes, sustains wars
employ w. as an opportunity for action
ability to acquire w. better than having w.
w. can be changed, character cannot
if you desire w. buy a fertile farm
gain not w. unjustly
when you have w. give to the poor
to hide away my w. gives me no pleasure
I would rather use w. to enjoy my life
gold shines like fire supreme of lordly w.
w. combined with virtue
strong is w. mixed with stainless virtue
he has in his heart what is better than w.
w. contains envy in equal measure
where neither w. nor poverty exists
w. is not for making children too rich
a child's fortune should be modest
extreme poverty and w. not allowed
w. exists to serve the body
w. that corrupts our souls by luxury
w. is parent of luxury and indolence
- CRANTOR 1
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- not w. that brings happiness
 exorbitant w. breeds wastrels
 the worst result of w. or power
 in public service not w. but self-sufficiency
 men prevented from displaying w.
 great w. got easily, the lesser slowly
 don't give w. to a child
 material fortune associated with the body
 w. with virtue, the height of happiness
 w. without virtue is a harmful neighbour
 w. and good fortune next year
 acquire w. justly
 best is w. honestly obtained
 w. arrives at one horrible Charybdis
 not ashamed to strive for w.
 w. a blessing if one could also enjoy it
 we shall not exchange virtue for w.
 much w. not necessary for a good life
 w. not obtained unjustly or stingily spent
 w. breeds satiety, satiety outrage
 swell with pride if fortunate in vast w.
 more ruined than saved by w. ill gotten
 w. cannot overpower fate
 weigh w. and power against joy?
 w. and kingship and skill invite envy
 nothing abides, w., sorrows, pass away
 w. has a power to enter holy places
 guardians, not masters of their w.
 heaven gives w. even to the wicked
 when w. comes to a wicked man
 some keep wickedness concealed by w.
 w. should not appear on this continent
 thanks to w. men have all evils always
 procure the means for long-lasting w.
 a flute is w. if you know how to use it
 the same thing can be w. or non-wealth
 w. from which one can derive profit
 same pursuits can bring poverty or w.
 w. is not in property but in the heart
- Wealthy**
see also Prosperous, Rich, Rich – Poor
 call not a w. man blessed APOLLODORUS CAR or GEL 4
 men wealthier by cutting expenses ARISTOTLE 293
 leave position honoured, not wealthier BION 6
 become w. only if sparing with desires CLEANTHES 10
 w. man followed by many flatterers CRATES 2
 duty of w. to render service to the state DEMOSTHENES 89
 virtue cannot live in a w. city or house DIOGENES 31
 why not give good service once he is w. EURIPIDES 405
 obliged the w., relieved the poor HOMER 83
 retire not more w. but in high esteem ISOCRATES 26
 you are w. if you have many friends MENANDER 269
 I reckon the wise to be the w. PLATO 186
 preferable to be born w. than wise SIMONIDES 42
 the w. are best guardians of property THUCYDIDES 144
 even the w. cannot ignore husbandry XENOPHON 78
- Weapon(s)**
see also Arm(s), Arrow(s), Bows – Arrows, Sword(s) etc.
 virtue, a w. that cannot be taken away ANTISTHENES 6
 missile shot by a catapult ARCHIDAMUS III 2
 do not scoff at a catapult BITON 1
 a w. by itself induces men to use it HOMER 355
 surrender your w. LEONIDAS 3
 a fearful w. is the tongue ORPHICA 3
 speech is a w. sharper than a sword PHOCYLIDES PS 37
 prudence is strength and w. to the wise PYTHAGORAS 44
- Wearisome**
 to command is w. ARISTOTLE 173
- Weather**
see also Climate, Storm(s), Temperature, Tempest etc.
 enjoy the same fair w. all our lives AESCHYLUS 74
 whoever prays for fair w. ANTIPATER THES 1
 fair w. after a red sunset ARATUS 12
 birds as sure signs of storm ARATUS 13
 before taking the helm, study the w. ARISTOPHANES 98
 the swallow bringing the lovely w. SONGS 1
- Weaving**
 by day I wove, by night unwove it HOMER 375
 I can no longer ply my loom SAPPHO 26
- PLATO 259
 PLATO 404
 PLATO 404
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 XENOPHON 88
- Wedlock**
see also Husband – Wife, Marriage, Wife – Wives
 live in lawful w., replace mortality ERATOSTHENES 1
 this w. with thy mother fear thou not SOPHOCLES 201
 a wretch in birth, in w. cursed SOPHOCLES 204
- Weep – Weeping**
see also Cry – Crying, Tear(s)
 there shall be w. and gnashing of teeth BIBLE 37
 he went out, and wept bitterly BIBLE 91
 w. with them that w. BIBLE 203
 lamentation and w. and wailing BIBLE 364
 cannot bring back the dead by w. EURIPIDES 31
 I am ashamed to w. EURIPIDES 195
 why lament this and w. to no purpose? EURIPIDES 309
 dragged w. into slavery HOMER 93
 I w. for you, although I cannot see you SOPHOCLES 209
 no one with him to w. his sore SOPHOCLES 267
 it is futile to w. for the dead STESICHORUS 3
- Weigh**
see also Balance(s), Scales
 thou art weighed in the balances BIBLE 365
- Weights**
see also Balance(s), Scales
 controllers of measures inspect all w. ARISTOTLE 8
- Welfare**
 w. of the state is above pretty words DEMOSTHENES 13
 no consideration of the general w. PERICLES 2
 knowledge supplies mankind with w. PLATO 5
 discuss the w. of the state THUCYDIDES 69
- Wells**
 even w. may fail if one draws lavishly DEMOSTHENES 56
- West**
 far, where the sun sinks in the w. AESCHYLUS 69
 now from the w., the dying sun SOPHOCLES 249
- West Wind – Zephyrus**
see also Wind(s)
 the w. wind rides his horses EURIPIDES 275
 north and w. blowing from Thrace HOMER 109
 like a full gale from the west HOMER 150
 we vie in speed with the w. HOMER 223
 a hearty w. singing over the blue sea HOMER 261
 east wind thaws what the w. has strewn HOMER 377
 the gentle w. LEONIDAS TAR 7
- Wheel(s)**
 put your shoulder to the w. AESOP 22
 now lost my life under the w. ANONYMOUS 147
 men's fortunes are as on a w. HERODOTUS 42
 life is a w. and prosperity unstable PHOCYLIDES PS 13
- Whip**
 a small w. keeps a large ox on the road SOPHOCLES 38
- Whirlwind(s)**
 the dust is whirled by w. AESCHYLUS 147
 a w. carried off his wits ALCAEUS 13
 love is born in the middle of a w. EMPEDOCLES 9
- Whisper – Whispering**
 a pandemonium of whispers HOMER 326
 w. secret scandal to credulous ears SOPHOCLES 5
 sweet music in the pine-tree's w. THEOCRITUS 1
- White**
 now my head is w. in eventide of life GREGORY NAZ 9
 w. hair, proof of age, not wisdom MENANDER 105
 apparent as a w. line on a w. stone SOPHOCLES 328
- Whole(s)**
 the w. more than the sum of its parts ARISTOTLE 66
 beginning more than half of the w. ARISTOTLE 87
 a w. has a beginning, a middle, an end ARISTOTLE 184
 they that be w. need not a physician BIBLE 40
 connected are w. and not w. HERACLITUS 4
 often the half is better than the w. HESIOD 20
 beginning more than half of the w. PLATO 94
 one single w. compounded of all w. PLATO 353
 the beginning is half of the w. PROVERBIAL 66
- Wholeness**
 love is the name for our pursuit of w. PLATO 309
- Wicked**
see also Bad, Evil, Good – Bad, Good – Evil
 w. in private, not trustworthy in public AESCHINES 9
 a w. person in power causes disaster AESCHINES 11
 the w. flit about below the skies on earth ANONYMOUS 10

- w. men prospering always astound me
if I act wickedly, the gods are displeased
association with the w. leads to vice
more prudent not to trust the w. at all
no one is w. without loss and penalty
with w. leaders, the many are dangerous
it is good for the w. to be punished
wealth casts a veil over w. character
keep your hands free from w. deeds
with the w. you too become w.
w. friends bear w. fruit
an ocean cannot cleanse a w. man
oh, how w. is mankind
by w. we mean that popular lover
no one is voluntarily w.
the w. never die
heaven gives wealth even to the w.
when wealth comes to a w. man
honour often cometh to the w.
- Wickedness**
w. is voluntary
w. distorts the vision
the righteous overcome by w. and envy
in death, as in life, w. is censured
difficult to transform inborn w.
w. is illness, weakness and deformity
if suffer by your w. do not blame the gods
keeping a sound mind, far from w.
some keep w. concealed by wealth
- Widow**
a certain poor w. threw in two mites
they care not for w. or orphan
- Wife – Wives**
see also Husband – Wife, Marriage, Wedlock, Woman – Women
a poor man who takes a rich w.
like old w. selling cakes
an old man to a young w. suits but ill
we rule other men and our w. rule us
a man who strikes his w. or child
Socrates was kind to his shrewish w.
neither flatter nor quarrel with your w.
w. to be guardians of our households
w. to bear us legitimate children
is your w. dead? she is restored
what crueler than loss of a faithful w.
the best treasure is a noble-minded w.
have as many w. as possible
laws about w. are all wrong
an old man weds a tyrant, not a w.
best w. who manages the house well
not wise to keep w. locked up at home
today a chastener of w. and virgins
he fell in love with his own w.
take a w. when your age is right
a kindly w. steadfast for life
she is in no way inferior to my w.
even one month is much away from w.
if ever I lay my eyes on land and w.
don't tell your w. everything you know
ask whose mother and not w. she is
expected my w. to be above suspicion
inducing w., by lies, to be faithless
life is more easy without a w.
duty to strive for w. and friend
doomed to sleep with my mother
leave and join your wedded w.
a w. is a necessary evil
as foolish as a man who has a pretty w.
love your w.
divorced from w., blamed by friends
same woman not both w. and paramour
nothing is worse than a bad w.
nothing is better than a good w.
an irksome burden is a w.
no plague worse than a bad w.
what home is happy without a good w.?
not a w., but a worthless woman
when a man brings home a w.
nothing is sweeter than a good w.
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- w. who is good partner in the household
- Wilderness**
a w. without a footprint
a large city is a large w.
the voice crying in the w.
what went ye out into the w. to see?
as in the day of temptation in the w.
the voice of one crying in the w.
- Will**
supreme in counsels, mightiest in w.
if my w. prove weak, still I'll follow on
good or ill of man lies in his own w.
no one has power over another's w.
I go willingly, and yet against my w.
against w. of gods, did not last for long
if it be thy w. to destroy us
not the wishes of man, god's w. prevails
sternest oath overruled, and firmest w.
man's w. only proved by exercise of power
stubbornest of wills are soonest bended
like blasts of wind her w. drives her on
the w. was there, the wit was weak
where there's a w. there is a way
without the w. to resist, skill is useless
impossible to restrain human firm w.
- Willing – Unwilling**
see also Voluntary – Involuntary
endurable what is done unwillingly
labour performed willingly
provided we are w. to do the necessary
prison is where you don't want to be
both w. and reluctant
I go willingly, and yet against my will
these women not abducted if not w.
glad is he who gives willingly
w. as she was w., he led her to his house
suffering u. in seeking to be good
nobody ever willingly errs
if she loves not, soon she'll love, even u.
youth unfamiliar with war, w. to join
- Win**
see also Conquer, Defeat, Triumph(s), Vanquish, Victory
may the better man w.
w. by persuasion, not by force
he cannot w. and suffers pain
you have won, Galilean
be of good cheer! we won
time to smile when we have won
those of meaner intellect won the day
- Win – Lose**
see also Winner(s) – Loser(s)
dare I must, whether I w. or l.
money is now to be won, now to be lost
rather l. by fair means than w. by foul
- Wind(s)**
see also Breeze, North, West Wind – Zephyrus
the storm-w. howling shrill
the miserable sport of every w.
torn asunder by the raging w.
w. in a raging display of mutual strife
a northern blast that falls on sailors
w. allows neither to remain nor to sail
I am baffled by the quarrelling w.
w. blew violently down upon the sea
w. and air surround the whole universe
oh to be the w. and touch your breasts
one fair w. to Hades blows from all lands
the w. is master of his wealth
captain adapts to the changing w.
the gentle breeze of the south w.
a reed shaken with the w.
the w. passeth over it, and it is gone
god walketh upon the wings of the w.
he blurts out his troubles to the w.
not you but Aeolus is steward of the w.
pounding w. render a boat ungovernable
w. stopped by prayers, or by itself
gathering stirred, as w. ruffles waves
as when the South-East w. blows
- XENOPHON 74
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HOMER 29

as a wave, roused by southern w.
 as when the w. ascending by degrees
 as when the w. blows the chaff away
 calm heaven while the north w. sleeps
 as god gives a fair w. to longing seamen
 just as two w. stir up the teeming deep
 horses in speed like the w.
 lofty oaks that resist the w. and rain
 horses that flew swift as the w.
 Xanthus and Balus, swift as the w.
 sandals carried her swift as the w.
 a hearty w. whistling over the blue sea
 ocean sends up sweet western w.
 as when the w. take heapes of chaff
 nine days was I driv'n by ruinous w.
 some demon hush'd the loud w.
 when w. move not the calm surface
 violent w. in shrieking stormy blasts
 everywhere rose the sound of warring w.
 sometimes a fair w. hurries men along
 in a short span of time w. shift direction
 like a helmsman set full sail to the w.
 let out full sail running before the w.
 talking to the w.
 hunting the w. with a net
 chasing the w.
 and the w. breathe gently
 like a w. that falls upon the oak trees
 he breathed upon us a blast of raging w.
 like blasts of w. her will drives her on
 what brings you here? what blessed w.?
 the w. is never against pirates
 under the lash of the north w.
 under the sway of the south w.
 let the w. blow where it will
 joy raised him like thistle-seed in the w.
 south and east w. churn the sea
 with a fair w. all the way
 a moonless night with w. and rain
 stow your anchors, give the w. full sail
 ocean is generator of clouds and w.

Wine

see also Drink, Drinking, Drunk, Sober
 bronze mirrors the face, w. the mind
 I care not for w.
 drink and get drunk with me
 w. is a means for seeing through a man
 defy the storm, and mix sweet w.
 gave men w. to forget their sorrows
 mix one part of water to two of w.
 w. dear boy, and truth
 drink and be merry; life will end
 wisdom in w., stupidity in water
 drinking-bouts with noise and shouts
 bring water, boy, bring w.
 I dunked love in w.
 when I drink w. my worries go to sleep
 why when I'm sober, are you full of w.
 what an irritable nature, like sour w.
 bring me some w. to wet my mind
 w. is the test of love
 do not put new w. into old bottles
 thou hast kept the good w. until now
 a little w. for thy stomach's sake
 a little w. for thy frequent infirmities
 w. makes glad the heart of man
 laughter at the right moment, over w.
 by spending more on oil than on w.
 drunkards speak the truth
 three cups of w. a prudent man may take
 in w. the older is more popular
 too little w. is grief, too much madness
 not too much w., not too little
 my eyes are heavy with w.
 without w. there is no longer love
 over w. we find new turns of speech
 hard to hide ignorance over w.
 when the w. is in, evil words flow
 w. strengthens a man spent with toil

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 ANACREON 4
 ANACREONTEA 1
 ANACREONTEA 13
 ANONYMOUS 37
 ARISTOPHANES 4
 ARISTOPHANES 94
 ASCLEPIADES 4
 BIBLE 41
 BIBLE 149
 BIBLE 261
 BIBLE 261
 BIBLE 341
 CALLIMACHUS 34
 DEMOSTHENES 105
 EPHIPPUS 2
 EUBULUS 2
 EUBULUS 3
 EUENUS 2
 EUENUS 2
 EUGENES 1
 EURIPIDES 65
 HEDYLUS 1
 HERACLITUS 41
 HERODOTUS 45
 HOMER 88

w. will rob me of my might and valour
 bread and w. the pith and nerve of men
 noble juice had wrought upon his spirit
 w. sets even the wise to singing
 w. reveals the nature of what is good
 w. impairs intellect and the soul stumbles
 unmixed w. leads to unwise thoughts
 he's selling w. but gives you only water
 w. a refuge from care and depression
 you've had your ration of sweet w.
 pour out the w., strike up the song
 praise old w., and poetry when young
 one day it is w., women and song
 if he have Bacchus to second him
 w. awakens kindly feelings
 w. fosters the soul and lulls our griefs
 I wish I had ten springs of w.
 no gladdening w. to quench his thirst
 no one would drink warm w.
 the seal was loosened from the w. jar
 surely to drink much w. is an ill
 many are comrades by the wine-jug
 w. to grow sour and food to moulder
 a cluster of grapes, fountain of w.

Wing(s)

by the w. I caught love
 words give man w., w. to his spirit
 fit me out with the nimble w. of a hawk
 oh that I had w. as those of a dove
 god walketh upon the w. of the wind
 let old age be carried away on w.
 wrongdoings flying to the gods on w.
 birds glorying in their strength of w.
 because Eros must needs grow w.
 love is said to have w.
 you want to fly without w.
 their hearts grown cold, their w. droop
 on w. I fly to you
 youth has w. on her shoulders
 I have given thee w. to fly with ease

Winner(s) – Loser(s)

see also Win – Lose

civil strife equally harmful to w. and l.
 content where l. is superior to the w.

HOMER 89
 HOMER 133
 HOMER 303
 HOMER 343
 ION 1
 ISOCRATES 22
 MENANDER 132
 NICOSTRATUS 1
 PANYASSIS 1
 PANYASSIS 2
 PHERECRATES 1
 PINDAR 55
 PLATO 269
 RUFINUS 5
 SOCRATES 47
 SOCRATES 47
 SONGS 11
 SOPHOCLES 269
 STRATTIS 2
 THEOCRITUS 22
 THEOGNIS 15
 THEOGNIS 42
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 ZONAS 1

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 ARISTOPHANES 37
 ARISTOPHANES 38
 BIBLE 332
 BIBLE 338
 EURIPIDES 135
 EURIPIDES 465
 HOMER 40
 PLATO 181
 PLUTARCH 203
 PROVERBIAL 185
 SAPPHO 13
 SAPPHO or ALCAEUS 2
 THEOCRITUS 45
 THEOGNIS 19

DEMOCRITUS 125
 DEMOSTHENES 101

Winter

see also Autumn, Season(s), Spring, Summer

w. in spring is my love
 the Pleiades tell when w. comes
 time to hang up the rudder
 in w. birds not muffled up in blankets
 clearly does w. spotlight poverty
 ploughing-time and wintry rains
 away in w. blasts and surging seas
 thick and fast as winter snowflakes
 as thick as snowflakes on a w. day
 no snow, no w. in the Elysian Fields
 the men of w. hidden in mist and cloud
 a clouded glance on me is to gaze on w.
 wintry storms give way to summer

ANONYMOUS 56
 ARATUS 3
 ARISTOPHANES 26
 ARISTOPHANES 34
 ARISTOPHON 1
 HESIOD 54
 HOMER 35
 HOMER 55
 HOMER 170
 HOMER 276
 HOMER 310
 MELEAGER 15
 SOPHOCLES 25

Wisdom

see also Common Sense, Intelligence, Judgement(s), Logic,
 Mind(s), Reason, Reasoning, Sense, Wise, Wise – Foolish etc.

w. comes by the awful grace of god
 weaves together his day in w.
 w. is in wine, stupidity in water
 if you have w., take me in hand
 uncultured w., unjust justice
 to serve w. to fools is labour in vain
 some say that w. is the greatest good
 w., excellence, pleasure are in the soul
 each individual has some portion of w.
 prudence, w., components of virtue
 build w. in old age
 w., your provision from youth to old age
 god made foolish the w. of this world
 Jews require signs, Greeks seek w.
 in w. hast thou wrought them all
 fear of the lord is the beginning of w.
 be not exalted in thine own w.

AESCHYLUS 6
 ALCMAN 1
 AMPHIS 4
 ANONYMOUS 46
 ARCHIPPUS 2
 ARISTOPHANES 135
 ARISTOTLE 16
 ARISTOTLE 22
 ARISTOTLE 231
 ARISTOTLE 297
 BIAS 13
 BIAS 16
 BIBLE 206
 BIBLE 207
 BIBLE 343
 BIBLE 344
 BIBLE 349

what use is there in hidden w.
 whoever has not learnt w. is not alive
 lord of w., assuager of pain
 from w. come these three
 w. frees the soul from passions
 better a drop of luck than a jug of w.
 history source of both prudence and w.
 all great w. is liable to envy
 blessed is w. in a righteous character
 w. grows in relation to what is present
 cool head and caution, the sinews of w.
 tranquillity lives close to good sense
 a life of tranquillity and w.
 w. overmuch is no w.
 what is w.? what gift of the gods?
 to dare the impossible is no sign of w.
 call it w. when we happen to guess right
 w. lies in clarity, not vagueness
 slow speech most often achieves w.
 w. is often heard from women's lips
 necessity teaches w. even to the stupid
 man, as to god, seems an ape in w.
 w. is set apart from all things
 w. is to act according to nature
 forethought is the wisest policy
 acted with more haste than w.
 excellence comes with w. and law
 w., unable to be shown if health absent
 strength accompanied by w. is an asset
 w. alone of all possessions is imperishable
 I hear that you are a lover of w.
 white hair, proof of age, not w.
 no possession is more valuable than w.
 if much and fast talking is considered w.
 Pythagoras knew the w. of the silence
 w. discovers the origins of everything
 to reproach the gods is w. misapplied
 god's gifts, w., strength and eloquence
 even w. is enchained by gain
 endurance joined with w. is noble
 ruler to have the highest degree of w.
 subscribe to a life of w.
 truest equality needs the w. of Zeus
 knowledge without virtue is not w.
 a drought of w. is upon us
 w. has deserted our borders
 the divine is beauty, w., goodness
 life of pleasure is victor over life of w.
 life combining pleasure and w. is best
 w. and knowledge, powerful forces
 wonderful if w. could simply flow out
 my w. meagre, disputable as a dream
 honouring Protagoras like a god for his w.
 without numbers we'd never attain w.
 lovers of w. come into political power
 that mighty w. which makes us like god
 not of course the w. of the market-place
 w. and courage no storm can shake
 you can recognize their w.
 human w. is of little or no value
 care not for w. and truth
 seek perfection in w. rather than wealth
 art and w. yearned for by mankind
 know thyself
 wisest man is swayed by others' w.
 from humble lips may come words of w.
 there is much w. in few words
 w. is better than great valour
 slacken the bow of w. and it breaks
 my art is w.
 little w. in exchanging abuse
 not right to prefer physical strength to w.
 no shorter road to w.
 their w. consists of words, not ideas

Wise

see also Wisdom, Wise – Foolish
 a w. man being thought not w.
 w. is he who knows things useful
 even the w. can make mistakes

BIBLE 370
 CHAEREMON 2
 CLEMENT 2
 DEMOCRITUS 1
 DEMOCRITUS 7
 DIOGENES 35
 DIONYSIUS HAL 1
 DIONYSIUS SIN 2
 DIPHILUS 9
 EMPEDOCLES 16
 EPICHRMUS 5
 EPICHRMUS 24
 EURIPIDES 59
 EURIPIDES 60
 EURIPIDES 71
 EURIPIDES 121
 EURIPIDES 163
 EURIPIDES 257
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 HERACLITUS 46
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 HERODOTUS 72
 HERODOTUS 137
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 ISOCRATES 74
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 MENANDER 278
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 PERICTIONE 1
 PINDAR 54
 PINDAR 65
 PINDAR 75
 PLATO 34
 PLATO 38
 PLATO 77
 PLATO 95
 PLATO 146
 PLATO 149
 PLATO 149
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 PLATO 188
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 PLATO 290
 PLATO 291
 PLATO 333
 PLATO 403
 PLATO 405
 PLUTARCH 205
 PLUTARCH 205
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 SOCRATES 10
 SOCRATES 13
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 SOLON 64
 SOPHOCLES 109
 SOPHOCLES 283
 SOPHOCLES 400
 THEOGNIS 64
 THEOPHRASTUS 15
 THRASYMACHUS 3
 THUCYDIDES 146
 XENOPHANES 1
 XENOPHON 23
 XENOPHON 57

time, they say, is naturally w.
 a w. man endures sufferings of fortune
 in Greece w. men speak, fools decide
 w. is he who bears the turns of fortune
 the w. man is like a good actor
 the w. adapt to the turns of fortune
 the w. learn many things from enemies
 praise not only the just but also the w.
 no one is w. by nature
 be w. unto that which is good
 anger slays even w. men
 linger among the w.
 w. men profit more from fools
 the w. do not fret over trivialities
 drinking water produces nothing w.
 terrible when one not w. thinks himself w.
 obey the law, yield to the w.
 hopes of the w. are attainable
 one safeguard known to the w.
 difficult to recommend the wisest course
 w. men think before, not after
 a w. man practises good temper
 wisest course to respect the gods
 wealth is the god of the w.
 Zeus himself instructs the w.
 second thoughts are wiser
 if men could agree on what is w.
 experience sometimes is more w.
 it is w. to pay the worker well
 w. he who can compress many thoughts
 just one or two w. commanders
 wiser is he that yields in argument
 free from anger every man is wiser
 pouring w. words into a an unwise man
 I hate the w. man not w. for himself
 be w. or be willing to obey w. counsel
 children should be guided by w. men
 w. man at times overmastered by anger
 few, wondrous few have a w. mind
 sweet words that turn w. men into fools
 a man as w. as he will never lie
 enjoy, and go your way a wiser man
 w. meet bravely disaster and success
 w. men pursue medical profession
 act more wisely if you stop speculating
 what the w. shun and what they cleave to
 no greater joy than seeing his children w.
 men who are w. will discover truth
 w. woman is a treasure of excellence
 not w. to make the same mistake twice
 the w. man carries his wealth with him
 a w. man bears poverty best
 the w. keep misfortunes to themselves
 we, the great, the valiant, and the w.
 of all men Socrates is the wisest
 many of little wit can seem w.
 excellence exalted by the w. and just
 days to come are the wisest witnesses
 driven the w. man out of course
 w. are better placed to bear power
 one w. man better than a multitude fools
 I reckon the w. to be the wealthy
 a w. man turns towards himself
 important to use goods wisely
 please the multitude, displease the w.
 well timed silence is a w. thing
 one day does not make you w.
 no man is w. but god alone
 the w. wait at the doors of the rich
 only god is truly w.
 Socrates, the best and wisest man
 will years never make you w.
 a w. man heeds all matters
 rulers are w. if in company with the w.
 offering a thirsty man w. sayings
 god tells clever men the truth in riddles
 a w. man ruined by many blunderers
 time is the wisest, it brings all to the light
 the w. man may err

AGATHON 5
 ALEXIS 10
 ANACHARSIS 7
 ANONYMOUS 7
 ARISTON CHIOS 1
 ARISTONYMUS 1
 ARISTOPHANES 19
 ARISTOTLE 27
 ARISTOTLE 126
 BIBLE 205
 BIBLE 352
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 CATO 5
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 DEMOCRITUS 18
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 EURIPIDES 88
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 EURIPIDES 156
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 PLOTINUS 6
 PLUTARCH 89
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 SOPHOCLES 303
 SOPHOCLES 362
 SOPHOCLES 364
 SOPHOCLES 382
 THALES 10
 THEOGNIS 46

- no one w. enough to take flight from love
w. to be silent if ignorant THEOGNIS 69
the w. are the best counsellors THUCYDIDES 144
it takes a w. man to recognize a w. man
be w. where you wish to seem to be w. XENOPHANES 15
XENOPHON 23
- Wise – Foolish**
see also Foolish, Foolishness, Wisdom, Wise
the foolishness of god is wiser than men
suffer fools gladly, yourselves being w.
w. women build houses, f. tear down
will my successor be a w. man or a fool?
reproof of w. man better than song of fools
one w. man better than a multitude fools PLATO 20
- Wish(es)**
see also Desire(s), Hope(s)
what you w. you also believe to be true DEMOSTHENES 12
ask not that all happens as you w. EPICETUS 65
you crave for what you have not EURIPIDES 147
I w. you joy, best address to a friend EURIPIDES 239
I w. you good fortune EURIPIDES 240
this they will do since it is what I w. EURIPIDES 325
would that I could express what I w. GORGIAS 2
I w. I were here, or there HOMER 193
ungodly he who disrespects this w. PHILEMON 39
w. not for what belongs to others PHOCYLIDES PS 2
not the w. of man, god's will prevails PROCOPIUS 1
- Wit(s)**
see also Common Sense, Intellect, Intelligence
a whirlwind carried off his w. ALCAEUS 13
too great grief disturbs one's w. ALEXIS 15
desire stole the w. from my breast ARCHILOCHUS 15
the austere take delight in the witty ARISTOTLE 43
show of w. in misfortune is untimely DIONYSIUS HAL 34
gods have surely robbed you of your w. HOMER 101
you've lost your w. and self-respect HOMER 194
only he has w., the rest are shadows HOMER 307
thou hast no w. to match thy beauty HOMER 367
travel sharpens the w. MENANDER 295
thinking keeps my w., keeps me human PHILEMON 33
a fat belly breeds no subtle w. PROVERBIAL 44
he is quite out of his senses PROVERBIAL 59
the will was there, the w. was weak SOPHOCLES 163
- With – Without**
can't live w. you, can't live without you ARISTOPHANES 110
he that is not with me is against me BIBLE 48
without brother, father, friend EURIPIDES 253
- Withdraw**
w. into yourself and look within PLOTINUS 1
- Within**
see also Inside
the kingdom of god is w. you BIBLE 134
the light is w. us CLEMENT 4
never say you're alone, god is w. EPICETUS 26
look w. me for good and evil EPICETUS 44
look for blessings w. yourselves EPICETUS 57
look w., let no value go by unnoticed MARCUS AUR 38
search w. yourself MARCUS AUR 53
all that destroys comes from w. MENANDER 79
withdraw into yourself and look w. PLOTINUS 1
what is bad is often better to remain w. THEOGNIS 30
- Witless**
see also Fool(s)
the hopes of the w. are vain DEMOCRITUS 28
multitude most unstable and w. DEMOSTHENES 71
w. he who is weak in the face of fear EURIPIDES 505
- Witness(es)**
what further need have we of w.? BIBLE 90
eyes are more accurate w. than ears HERACLITUS 43
days to come are the wisest w. PINDAR 43
no w. so terrible as our conscience POLYBIUS 12
- Woe(s)**
see also Cares – Worries, Ill(s), Misfortune(s), Sorrow(s), Trouble(s)
what tempest, what towering wave of w. endurance to counter incurable w. AESCHYLUS 141
w. when all men speak well of you ARCHILOCHUS 2
for your w. don't find fault with all BIBLE 121
loaded with w., have no room for more EURIPIDES 115
a drug banishing all memories of w. EURIPIDES 142
HOMER 273
- later a man may find joy even in old w.
riches cover a multitude of w.
indecision the cause of many human w.
w. to the vanquished
grant me an end from all my weary w.
an Iliad of w.
the destiny of Oedipus, a world of w.
- Wolf – Wolves**
the shepherd boy cried, w., w. AESOP 36
a w. in sheep's clothing AESOP 46
thief knows thief and w. knows w. ANONYMOUS 4
till that a w. shall mate with a sheep ARISTOPHANES 121
prophets are w. in sheep's clothing BIBLE 35
I send you as sheep in the midst of w. BIBLE 44
no concord between w. and lambs HOMER 230
lover loves beloved as w. loves lamb PLATO 177
saved from the wolf's mouth PROVERBIAL 5
I have the w. by the ears PROVERBIAL 8
an abyss in front, and w. behind PROVERBIAL 94
the w. goes after the goat THEOCRITUS 24
- Woman – Women**
see also Husband – Wife, Marriage, Men – Women, Wife – Wives
a w.'s heart, which plans like a man
surely 'tis not for a w. to long for battle
may such a w. never live in my house
w. of wealth and noble family
a young w.'s flashing glance
fire, w. and ocean, the mighty three
a treasury of excellence is a noble w.
w., no magpie as prattling as you
do justice to a woman's virtues
a cunning w. carries water and fire
old w. should not be perfumed
w. drive their husbands nuts as always
w. know all the tricks already
an unmarried w. sits waiting for omens
a woman's time of opportunity is short
no beast more invincible than a w.
can't live with w., can't live without
be fierce and gentle, a w. of the world
I am a w., but I have a mind
proving that w. are good-for-nothing
worse than a shameless w., another w.
whosoever looketh on a w. to lust
blessed art thou among w.
w., what have I to do with thee?
w. when she is delivered of the child
if a w. have long hair it is glory to her
a w. clothed with the sun and the moon
man that is born of a w. is of few days
beauty to an ill-minded w.
wise w. build houses, foolish tear down
a woman's glory is her beauty
lips of an old w. are never still
maidens in years but w. in wisdom
Greek w., prattling away
to be ruled by a w. is terrible for a man
some men rule cities and are slaves to w.
speaking little is a woman's ornament
law for marriage, intercourse with w.
regulation on chastity of w. impossible
the protection of honour of w.
you will find many ruses, you are a w.
w. who loses her husband loses her life
better w. nowhere but in my lap
don't find fault with all the race of w.
I hate w. who talk of chastity
I hate learned w.
life is harder for w. than for men
singing in slanderous strains of w.
how w. surpass the lawless race of men
w. are good at devising crafty plans
w. steadfast in preserving our cause
a w. in harmony with her husband
w., they say, live a safe life at home
when a w. is injured in love
not easy to guard against a scheming w.
easier to guard against a hot-headed w.
poison, where we are strong as men
- HOMER 348
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EURIPIDES 231

a w. is by nature prone to tears
 being a w. what can I do alone?
 a manly spirit in a weak woman's body
 w. love to criticize, it's their nature
 wisdom often heard from women's lips
 w. brings both benefit and distress
 a w. is a woman's natural ally
 abandon beautiful w. for ugly ones
 w. sometimes defeated by fear
 w. unsurpassed in courage
 nothing is harder to guard than a w.
 w., a much greater fire than fire
 nothing nobler than a truly good w.
 nothing worse than a truly bad w.
 except for my mother I hate all w.
 one w. bad, another noble
 who blames all w. is foolish
 happy the w. who has a loving husband
 old w. carrying a calf everyday
 a w. is easily led towards rashness
 good w. cope with all adversity
 these w. not abducted if not willing
 supposed the fairest w. in the world
 w. loses respect along with her clothes
 said that he was worse than a w.
 from her the deadly race and tribe of w.
 I will give men an evil thing
 w. to marry fifth year after puberty
 marry a w. who lives near you
 Euripides a misogynist, but not in bed
 two days when a w. is a pleasure
 w. of character preserve the household
 every decent man loves his own w.
 for the sake of a fair-ankled maid
 an honest working w. earning wages
 there is no more trusting in w.
 age of w. who walks forth from home
 w. created for admiration and strife
 w. excel in dancing
 no sensible w. dyes her hair blond
 by kindly manner w. can sway man
 a wise w. is a treasure of excellence
 w. have grace in silence
 w. only know what they want to
 w. are extravagant by nature
 a good w. steers the home
 wondrous are w. in devising wiles
 sea and fire, and the third evil is w.
 lines of battle, weak, strong, cavalry, w.
 we all, you too, are ruled by a w.
 greatest glory of w. not to be talked about
 when w. speak in private to each other
 on marrying a pretty or an ugly w.
 w. to take part in all occupations
 prime period is twenty years in a w.
 bedizen our city like a wanton w.
 Sabine w. carried in by force
 love, jealousy, and a woman's slanders
 same w. not both wife and paramour
 when the candles are out all w. are fair
 a single law led w. towards modesty
 the gods made w. different
 silence is a woman's ornament
 w. not made to fight against men
 no w. shall be master while I live
 woman's strength less than her enemies'
 in w. too there lives a warlike spirit
 a w. has vanquished me unarmed
 a woman's vows are writ on water
 fitting for a w. to please her husband
 w. know everything
 a wife is not a w. only
 w. in housekeeping, not in politics
 w. pelting them with stones and tiles
 w. uttering screams and yells
 the w. boldly joined in the fight
 a w. ensconced in gloomy pride
 my w. have turned into men

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Wonder(s)

see also Miracles

Pythagoras, children's w.
 many wondrous things have we seen
 except ye see signs and w.
 there appeared a great w. in heaven
 greatest w. when a child is born
 the heart in my breast is lost in w.
 philosophy begins in w.
 w. at nothing
 many w., none more than man
 what is farthest off excites w.

Wood

sweeping along driftwood to the sea
 the wooden wall only shall not fall
 once an oak falls all are out for w.
 a crooked log will never be straight
 a sword made of w. of a fig-tree
 the wooden wall is your ships

Word(s)

see also Speech, Word(s) – Deed(s) etc.

anger is a disease which w. can heal
 how to set down w. in writing
 I count false w. the foulest vice of all
 simple are the w. of truth
 bite your tongue before using such w.
 mere w. are no help at all
 character lies in a gentle w.
 readily utters every w. in any company
 a river of w. and only drops of sense
 I am not fond of many w.
 education is the examination of terms
 best are those who use fewest w.
 w. give man wings, wings to his spirit
 couldn't say three w. without a howler
 longest w. to appear in literature
 great thoughts beget w. of equal import
 win people with w. they like to hear
 where can I find a thousand-gallon w.?
 to say harsh things with soothing w.
 every idle w. that men shall speak
 in the beginning was the w.
 and the w. was made flesh
 let no man deceive you with vain w.
 hold fast the form of sound w.
 be doers of the w., not hearers only
 the w. of Greeks were born on their lips
 most people afflicted by a surfeit of w.
 refrain from ill-omened w.
 speak truthfully; not many w.
 welfare of the state above pretty w.
 blush to hear praising w. from others
 his w. and his designs don't tally
 a man's w. are the images of his soul
 in w. there's melody and rhythm
 some day my w. will be remembered
 a good cause gives rise to good w.
 empty w. to say otherwise
 one w. leads to another
 compress many thoughts into few w.
 silence is a poor interpreter of w.
 how often men believe false w.
 the return you can expect for w. is w.
 pouring wise w. into a an unwise man
 no w. once said can you take back
 father to the w. is the timeless one
 wise to listen, not to me but to the w.
 a foolish man put in a flutter by every w.
 when the wine is in, evil w. flow out
 hearing good w. fills with delight
 from his lips flow gracious w.
 addressing them with harsh w.
 not once have you said an honest w.
 winged w.
 w. sweeter than honey
 my w. is not revocable once I did nod
 a man of few w., keeping to the point
 w. thick and fast as winter snowflakes
 what w. escaped the barrier of your teeth

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you could have thought of better w. to say
gentle w., ungentle the response
sweet w. that turn wise men into fools
enough of w., now is the time to fight
in vain with honeyed w. and threats
w. many and manifold
what w. you use the like will you hear
deceiving with soft, persuasive w.
I shall never forget your w.
it does no good to utter empty w.
a time for w., a time for sleep
her flutt'ring w. in melting murmurs dy'd
worst w., I never expected that
your w. to be trusted more than oaths
the w. 'Greek' means a way of life
stop using big w. on small issues
beautiful w. are the light of thought
attach great w. to trivial things
seal your tongue to w. better unspoken
never break your w. or lose self-respect
w. of a friend welcome in sorrow
offer trust, not w. to those you love
character untouched by wicked w.
w. wiser than medicine convinced me
w. are no relief from hunger
an untimely w. can destroy a lifetime
w. said cannot be taken back
poor men's w. bear little weight
consolation to an ailing soul.
w. finding willing ears are not in vain
whatever is in w. or thought must 'be'
thy w. are sweet as clover
Homer wrote a myriad w. none call him long
a kindly w. is ointment for the sick
w. can relieve a grieving soul
such as have no grace in w. or counsel
deception attended by beguiling w.
an overpowering w. may spur to battle
persuasion through w. is a great blessing
adorning oneself with empty w.
false w. infect the soul with evil
written w. always say the same thing
all is included in the w. 'like a king'
a w. unspoken can be said later
the spoken w. can never be recalled
why so many w. on a small topic
as big as your subject be the w. you use
you pelt obscene w. at me
listen to w. that come from the heart
offering fine w. rather than biscuits
no good w. for you even at your funeral
do not cover up your mistakes with w.
speak no proud w.
a friend in w. is never friend of mine
haughty w. are punished by big blows
you don't like my w. nor I your temper
spare me all superfluous w.
wrapping hard thoughts in soft w.
one w. frees us of all pain, love
speak w. that don't make sense
I deduce nothing from your w.
god will not favour fools with many w.
false w. bear no fruit
the impact of the w. comes slowly
there is much wisdom in few w.
even the meaning of w. was changed
their wisdom consists of w., not ideas

Word(s) – Deed(s)

see also Action(s), Deed(s), Task(s), Undertaking, Word(s)

Work(s)

now in d., no more in w. alone
philosophers, good at w., foolish at d.
after speaking perform what was said
Greece needs d., not w.
practice quietness in w. and d.
foulest d. and fairest w.
envy the d. of virtue, not the w.
w. without action seem vain and empty
friends in w. but not in d.

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ANONYMOUS 95
CLEMENT 10
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DEMOCRITUS 25
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w. never weigh more than action
speaker of w. and doer of d.
no sooner was the work assigned than done
be not careless in d., confused in w.
be industrious in d., not only in w.
the story of things done outlives the act
no sooner said than done
practice righteousness in w. and d.
I showed, not in w. only, but in d.
paying heed to w., not d. of a wily man
rather attain distinction by d., not w.
w. count more than d.
as sensible in your actions as in your w.
if w. don't prevail, try action
spectators of w. and hearers of d.
w. are the guides of our actions
seeking fair w. after foul d.

Work(s)

see also Action(s), Deed(s), Labour(s), Task(s), Toil(s),

Undertaking

play in order that you may w.
unceasing w. always finds fulfilment
good things are the result of hard w.
I rise at night to w.
good w. and ways of the heart
hard w. accomplishes everything
unable to w. because of infirmity
every artist loves his own handiwork
w. with pleasure, greater accuracy
cannot continue w. without a break
if tools could perform w. when ordered
those who take much but w. little
that they may see your good w.
w. with your own hands
if any would not w. neither should he eat
let patience have her perfect w.
faith without w. is dead
and their w. do follow them
great and marvellous are thy w.
judged every man according to their w.
how great are thy w., oh lord
single-handed he does the w. of many
we celebrate the w. of god
constant delay leaves the w. undone
they w. as if they were to live for ever
not w. in one place, progress in another
seek your fortunes by hard w.
it is hard w. that leads to excellence
hard w. is the father of fame
hard w. is necessary for success
voluntary w. prepares for toil
go mad at w. without some sport
now here is w. for us
w. is no disgrace, idleness is
more hands, more w. done
w., w. and w. again
dawn speeds a man to his w.
often is he slack and has no will to w.
many hands make light w.
no sooner was the w. assigned than done
different men take joy in different w.
say, I am rising to a man's w.
art, speech, law, all w. achieved
w. hard, to live from your own means
no w. is easy, none without toil
w. brings light into our lives
beginning the most important part of w.
eternal freshness hovers over these w.
all achievements come from hard w.
there is no success without hard w.
no w. more human than helping others
man does not w. well till he has eaten
the universe is god's handiwork
wish my w. not to seem, but to be, useful
wish my w. to stand for ever unrefuted
commend good w. and honour it

Worker(s)

it is wise to pay the w. well
a sluggish w. does not fill your barn

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HESIOD 52

good w. are few and worth any price

World(s)

see also Cosmos, Earth, Universe

when the number of w. is infinite
all the w. is proud of Homer
infinite w. are thus born and perish
place to stand to move the w.
be fierce and gentle, a woman of the w.
if he gain the w. and lose his own soul
which taketh away the sin of the w.
my kingdom is not of this w.
w. could not contain books to be written
we are made a spectacle unto the w.
the w. is a stage, life our passage
w., home to men with an upright spirit
countless w., both born and perishable
there is an infinite number of w.
we are living today in a very different w.
I am a citizen of the w.
whole compass of w. a single country
this w. of ours is but a single state
the whole w. is our fatherland
w. a segment of the infinite
a w. is a portion of the universe
the whole w. is fatherland to the brave
this w. ever was and is and shall be fire
asleep each enters a w. of his own
supposed the fairest woman in the w.
the w. is fleeting; all things pass away
the w. is as a city
you have been a citizen in this w. city
one is our country, one our w.
tireless nature rules over the w.
our city is open to all the w.
why we call the w. cosmos
secure in a life useful to the w.
life support to the material w. below
where in the wide w. to find
our w. is the most beautiful
not to be born into the w. is best

Worry

see Cares – Worries

Worse

see also Better – Worse, Good – Bad

impatience makes worst things w.
grieving on and on, makes things w.
bear up, you have borne w., far w.
w. men living in greater splendour
why accuse tyrants when we are w.?
the bad when praised become w. still
there's nothing w. than bad advice

Worship

see also Praise

w. god in spirit and in truth
more w. the rising than the setting sun

Worst

see also Best – Worst, Better – Worse

expect the w. when harming others
to be a vagrant is the w. possible fate
the w. men get the largest booty

Worth(y)

see also Worthy – Unworthy

fixing taxes according to w.
used well by the w., badly by the base
the man w. of office ought to hold it
who is w. to open the book
the w. of a donkey's shadow
thinking yourself w. of the best
one good man is w. ten thousand
Europe, w. only for the Great King
being wise, obeying counsel equally w.
be friends only with those w. of you
a w. man to remember the past
each is as w. as his endeavours are w.
if to rule is thy lot, be w. of it
support a w. cause
man ruined if praised beyond his w.
w. nothing is skill without practice
nothing w. without understanding

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not w. he who relies on empty hope
show now if thou art w. of thy blood
fortune is not the cause of w.
what w. is a cowardly friend?
some hide their w. by poverty
be w. of the freedom you possess

Worthless

see also Useless

praise not a w. man for his wealth
w. is he who does not see god
gifts of god not to be flung aside as w.
would not buy this for a brass farthing

Worthy – Unworthy

see also Worth(y), Unworthy

w. and u. known by deeds and desires
more u., more heedless they become

Wound(s)

night, healer of our w.
self-inflicted w. give sharpest pain
Eros so small causes w. so great

Wrath

see also Anger, Fury, Temper

a people's voice charged with w.
let not the sun go down upon your w.
be swift to hear, be slow to w.
the great day of his w. is come
who shall be able to stand his w.
people vent their w. on those at hand
w. not on those who are to blame
hard to heal is w. against kin
avoid divine w., shun human envy
the w. of Peleus' son, oh Muse, resound
rage is a desire, but w. surpasses it
even ants and gnats feel w.

Wretched

the w., a wet sponge blots out
a w. man dishonours his old friends
no one is voluntarily w.
w. to be an old man destitute
w. if weighed down by superstition
w. he who grieves for old follies
there is nothing more w. than man

Wretchedness

everybody says that wealth equals w.
better a life of w. than death

Wrinkles

her face is wrinkled but love burns

Write – Writing

all-remembering skill, mother of many arts
w. what I tell you in your book of memory
in sacred w., document w., and Greek w.
w. should engrave it on memory
world could not contain all books to be written
what thou seest w. in a book
w., for these words are true and faithful
Phoenicians invented w., aid to thought
inscribe crimes on Zeus' writing-tablets
I invented the knowledge of w. for men
a written tablet allows no lies
I w. what seems to me to be true
w. down events and results
I have to tell what I have been told
history should be written in truthfulness
w. the oaths of corrupt men in water
I've written the play, the plot's worked out
what I have written, I have written
w. is very like painting
there is a written and an unwritten law
I am w. biography, not history
if we knowingly w. what is false
w. on water
paper of greater value than w. on it
a woman's vows are writ on water
an elixir of memory and wisdom
w. will produce forgetfulness
as I want to, I cannot w.
as I can, I do not want to w.

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WRITER

Writer

see also Author(s), Historian(s), Poet(s)
 writer's character best seen in a letter DEMETRIUS 9
 what the w. of history has to avoid LUCIAN 15
 best w. of history has two supreme qualities LUCIAN 19

Wrong

see also Right – Wrong
 behold me, I am wronged AESCHYLUS 148
 having done w. in many things AESCHYLUS 176
 all will go w. when all deliberate on everything AESOP 56
 tell me whether he has done you w. ARISTIDES 6
 w. can always win its case ARISTOPHANES 44
 how many w. things happen ARISTOPHANES 104
 hubris wrongs others even with no gain EUENUS 4
 w. for guests to feast in house of mourning EURIPIDES 14
 when foundation of a family is wrongly laid EURIPIDES 143
 help those that have been wronged EURIPIDES 189
 not everything in old age is w. EURIPIDES 294
 why enslave men who have done no w. HERODOTUS 62
 love even those who do w. MARCUS AUR 52
 no one can w. a cook and get away MENANDER 4
 make a habit for life to never do w. MENANDER 48
 think neighbour at fault when you are w. MENANDER 55
 a prosperous man w. to ask for more MENANDER 144
 anything done in anger is all w. MENANDER 145
 also hinder those who would do w. PERIANDER 2
 never wish to do w. PHOCYLIDES PS 8
 do no w., not even requite w. with w. PLATO 3
 to do w. and not pay the penalty PLATO 18
 punishment is not vengeance for past w. PLATO 197
 to be w. in a belief is human PLUTARCH 101
 best is not to do w. PYTHAGORAS 49
 we live our short lives wrongly SEMONIDES 3
 do not w. the dead SEVEN SAGES 34
 choosing either to do w. or to suffer it SOCRATES 31
 whether having been wronged or not SOLON 49
 it's terrible to speak so well and be so w. SOPHOCLES 164
 with evil all the concerns of men go w. SOPHOCLES 312
 speaking the truth you'll never go w. SOPHOCLES 342
 suffer no subject to be wronged THEOPOMPUS (I) 1

Wrongdoer(s)

see also Criminal(s), Villain(s)
 prosecute a w., twelve will countersuit ARISTOPHANES 162
 lying comes readily to repetitive w. LYSIAS 8
 no w. is ever punished MENANDER 84
 don't punish only, hinder also potential w. PERIANDER 2
 punishment to deter both w. and others PLATO 197
 not easy for w. to lie hid forever PLATO 223
 is not wrongdoing a disgrace to the w.? SOCRATES 27
 expose and chastise the w. SOLON 49

Wrongdoing(s)

see also Crime(s), Evil, Justice – Injustice, Offence(s), Sin(s),
 Transgression(s), Vice etc.
 not admit even a suspicion of w. AESCHINES 4
 distinguish between small and great w. APOLLONIUS TY 8
 power bestowed by friends encouraged w. ARISTIDES 1
 most w. caused by ambition and greed ARISTOTLE 219
 prevent, not join in w. DEMOCRITUS 11
 virtue is having no desire for w. DEMOCRITUS 31
 if there is w., let it be for the throne EURIPIDES 293
 think you that w. fly to god on wings? EURIPIDES 465
 the gods do greatly punish great w. HERODOTUS 54
 idleness is the beginning of w. HESIOD 80
 I will abstain from all intentional w. HIPPOCRATES 52
 never do wrong nor allow w. by others PHOCYLIDES PS 8
 is not w. a disgrace to the wrongdoer? SOCRATES 27
 best where wealth not obtained by w. SOLON 48
 w. avoided if all citizens indignant at w. SOLON 69

Xanthus

X., Achilles' steed, swift as the winds HOMER 201

Xerxes

Xerxes' bridge over the Hellespont AESCHYLUS 65
 X. reached at last his bridge AESCHYLUS 77
 so that X. could flee from Europe ARISTIDES 16
 you surpass all Persians ever to be HERODOTUS 116
 swiftly cast down if army not sent HERODOTUS 123
 X. ready to blame everybody HERODOTUS 158
 then X. cut off the helmsman's head HERODOTUS 161

X. gave a garland of gold to helmsman HERODOTUS 161
 Athenians not to make accord with X. HERODOTUS 166
 by what right did X. invade Greece PLATO 19

Year(s)

see also Age, Day(s), Month, Old Age – Growing Old,
 Young – Old

halcyon days to enjoy y. round ARISTOPHANES 42
 it is length of y. that gives experience ARISTOTLE 125
 y. of Grecian toil, in a day all Trojans die DIOSCORIDES 1
 hard to gather much over many y. DIPHILUS 5
 he shall wander for three myriad y. EMPEDOCLES 18
 one father has twelve sons ENIGIMATA 5
 mark yearly the cry of the crane HESIOD 54
 when he saw Odysseus, after twenty y. HOMER 365
 it matters not if for five y. or fifty MARCUS AUR 70
 would that I die in my sixtieth y. MIMNERMUS 7
 forget past y. and live the rest PALLADAS 8
 loss of youth like a y. robbed of its spring PERICLES 41
 farmers are always rich, next y. PHILEMON 17
 no way to know what next y. may bring PINDAR 97
 our first y. is the beginning of our whole life PLATO 107
 length of y. can change nature PLATO 384
 things of yesteryear are always better PROVERBIAL 120
 wealth and good fortune next y. SEMONIDES 2
 we will be dead for many y. SEMONIDES 3
 life is a little time, but many y. SIMONIDES 47
 bringing the best of the y. SONGS 1
 the final number of my wandering y. SOPHOCLES 35
 earth, inexhaustible, tilled y. after y. SOPHOCLES 73
 weigh me upon my merit, not my y. SOPHOCLES 112
 will y. never make you wise? SOPHOCLES 232
 spending a year's income in a month XENOPHON 81

Yes – No

let your words be, yea, yea; nay, nay BIBLE 19
 your yea be yea and your nay, nay BIBLE 276
 now I say y. and now I say n. SOPHOCLES 217

Yield(s)

see also Submission, Surrender
 remember to give way
 all mortals y. to gain ANONYMOUS 104
 judge must not y. to grant wrong CATO 14
 obey the law, y. to the ruler DEMOCRITUS 18
 whoever y. to anger ends piteously EURIPIDES 366
 wiser is he that y. in argument EURIPIDES 494
 man's nature to rule those who y. HERMOCRATES 3
 how easily human nature y. to profit MENANDER 345
 many things y. when taken little by little PLUTARCH 72
 trees that y. to the flood stay intact SOPHOCLES 110
 even Zeus y. to Love SOPHOCLES 354
 not to y. on any pretext, great or small THUCYDIDES 27
 people admire those who will not y. THUCYDIDES 72
 natural for men to y. to those who y. first THUCYDIDES 107
 the powerful exact, the weak y. THUCYDIDES 121
 to y. is to give up hope THUCYDIDES 124

Young

see also Age, Young – Old, Youth
 I feel I'm y. again! I sing, I laugh, I fart ARISTOPHANES 114
 embrace the fig trees I planted when y. ARISTOPHANES 117
 whether y. in years or immature ARISTOTLE 80
 the y. do not develop prudence ARISTOTLE 124
 the y. are the spring of a community DEMADES 2
 not easy to rein in a y. man in his prime EURIPIDES 33
 when y. hardship is no excuse EURIPIDES 211
 y. men, the city's great resource EURIPIDES 333
 all its y. and bold spirits are mown down EURIPIDES 334
 a y. man must on all occasions dare EURIPIDES 400
 y., poor and clever at the same time EURIPIDES 404
 the y. not to flee the experience of love EURIPIDES 523
 when y., time for achieving great deeds HERODOTUS 82
 made him more tall and y. and lithe HOMER 351
 whom the gods love die y. MENANDER 26
 among youngsters he is y. PINDAR 82
 ambitions of the y., plied with toil, gain fame PINDAR 123
 the best way to educate the y. PLATO 70
 y. to heed advice, not threats PLATO 119
 being y. do not yet judge highest matters PLATO 131
 foster excellence of character in the y. PLATO 230
 a judge should not be y. PLATO 237

principles and sound advice for the y.
 hope clings to the hearts of the y.
 war likes to hunt down men who are y.
 you are y., you have much to learn
 hard to predict the behaviour of the y.
 the y. are turning hither and thither
 nothing is improper for the y.

Young – Old

see also Age, Elderly, Old Age – Growing Old, Year(s), Young,

Youth

never too o. to learn, keeps me y.
 o. to look at but y. at heart
 an o. man to a y. wife suits but ill
 y. men, listen to an o. man
 sensible attitude in youth, wisdom in o. age
 wisdom, your provision from youth to o. age
 education, wisdom to y., consolation to the o.
 in men, not the o. but the y. preferred
 one brave old man beats many youths
 action belongs to the y., counsel to elders
 o. age wiser than youth, and safer
 all are the same, the y. and o.
 action is for the y., prayers for the o.
 older men consider future as well as past
 young men's spirits are ever changeable
 not for a y. man to question an older one
 o. man irksome when among the y.
 praise o. wine, and poetry when y.
 o. age is mine, your youth is in its bloom
 if o. are shameless, y. are disrespectful
 youth as well as age can be a burden
 the y. imitate their elders
 o. imitate y. for appearing agreeable
 mind alone grows y. with age
 a y. wife is not proper to an o. man
 older men emulate their former deeds
 the younger not to disgrace their heritage
 man's youth, weaker than his old age

Youth

see also Age, Young, Young – Old

an aged mind in a youthful body
 you lost your y. protecting your country
 Oath of Athenian Youths
 how wonderful is this thing called y.
 y. gains experience only in time
 y. is eager for superiority over others
 in the prime of y. he only thinks of war
 build a sensible attitude in y.
 wisdom, your provision from y. to old age
 indulgence worst for education of y.
 strength and beauty, good things of y.
 blessed he who fathers children in his y.
 education of y. is foundation of the state
 one brave old man beats many youths
 y. is the thing I love
 y. is the fairest thing for rich or poor
 forgive the thoughtlessness of y.
 experience is sometimes wiser than y.
 y. mown down like fresh stalks in spring
 youthful father sweet to the youngster
 old age by nature wiser than y.
 became extinct in the flour of y.
 y. speaking like a man of sense
 charming is a youthful and gentle father
 delightful flowers of y.
 the harvest of y. is quickly gone
 precious y. is short-lived as a dream
 loss of our y. like a year without spring
 honest labour, started in early y.
 old age is mine, your y. is in its bloom
 wins a noble prize in the rich years of y.
 doubting the existence of the gods in y.
 even y. is a burden if not sensible
 y. is the time for all serious effort
 y. lives from day to day
 some spirit of y. breathed into them
 easy to mould and supple, is y.
 y., your life's springtide
 learning must begin in y.

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sacrificed your y. for your country
 y. has many empty-headed, vain ideas
 nor do they know how short y. is
 corrupting the y. of the city
 guilty of corrupting the y.
 y. passes by as swiftly as a dream
 y. once fled cannot be brought back
 y. passes as swiftly as a thought
 y. unfamiliar with war, willing to join
 serious matter not for a y. to decide
 the bright flower of lovely y.
 noblest, fairest prize for a lad to win
 man's y., weaker than his old age

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Zeal

see also Enthusiasm

prepare with z. for another life
 show your z. while the vessel is safe
 god hates excessive z.
 greatest hope inspires the greatest z.

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Zephyrus

see West Wind

Zeus

Z., whoever he may be
 what is fulfilled save by the will of Z.?
 no one is free but Z.
 what was mighty before, Z. obliterates
 the destined bride of Z.
 Z. shaking his fire-breathing thunderbolt
 Zeus' power shall strike and founder
 fate shall hurl Z. from his tyranny
 Z. will accomplish every word he says
 Z. knows not how to speak falsehood
 Z. humbles the proud, exalts the humble
 Z. attends to the greater issues
 Z. leaves little worries to lesser gods
 Z. transformed into a swan
 honour Z., god of hospitality
 from Z. let us begin
 not yet do we mortals know all from Z.
 your trills reach up to Zeus's throne
 we won't sit with a solemn air, like Z.
 what Z.? do not trifle; there is no Z.
 for from you we are born
 lead thou me on, oh Z., and destiny
 Olympic Games dedicated to Z.
 not even Z. can overcome moral purpose
 Z. himself instructs the wise
 come violent thunders of Z.
 Z., a riddle past our knowledge
 my word is not revocable once I did nod
 Z. bent brows and Olympus trembled
 rumour, the Messenger of Z.
 putting our trust in the help of Z.
 you cannot haul Z. from high heaven
 Z., are you not also fond of lies!
 if it be thy will to destroy us
 Z. will not comply with schemes of men
 Z. lifted on high his golden scales
 all strangers and beggars come from Z.
 even Z. yields in all things to love
 Miltiades dedicates this helmet to Z.
 he touched the statue of Z. and died
 Z. from whom all omens come
 Z. prepared a wondrous cloak
 statue of Z. at Olympia
 Z. came to earth to show you his image
 almighty Jove, preserve our tranquillity
 gold is the child of Z.
 the wisdom and judgement of Z.
 Z. fearing man in danger of extinction
 Z. surveyeth the end of every matter
 rain, rain, please, dear Z., send rain
 Z. detests the boasts of a proud tongue
 may Z. grant a return with victory
 Zeus' dice fall always right
 freedom, blessed child of Z.
 Z. gives rain one day, shine the next
 not even Z. pleases all

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