

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**

A Dictionary of
CLASSICAL GREEK
QUOTATIONS

Edited by
Marinos Yeroulanos

Foreword by
Oliver Taplin

I.B. TAURIS

LONDON · NEW YORK

Published in 2016 by
I.B.Tauris & Co. Ltd
London • New York
www.ibtauris.com

Copyright © 2016 Marinos Yeroulanos
Foreword © 2016 Oliver Taplin

Selections from the Loeb Classical Library ®
Copyright © the President and Fellows of Harvard College
Reprinted by arrangement with Harvard University Press.

The Loeb Classical Library ® is a registered trademark of the President
and Fellows of Harvard College.

The right of Marinos Yeroulanos to be identified as the editor of this work
has been asserted by the editor in accordance with the
Copyright, Designs and Patents Act 1988.

All rights reserved. Except for brief quotations in a review, this book, or any part thereof,
may not be reproduced, stored in or introduced into a retrieval system, or transmitted,
in any form or by any means, electronic, mechanical, photocopying, recording or
otherwise, without the prior written permission of the publisher.

Every attempt has been made to gain permission for the use of the images in this book.
Any omissions will be rectified in future editions.

References to websites were correct at the time of writing.

ISBN: HB: 978-1-7845-3492-9
ePDF: 978-1-7867-3049-7
eBook: 978-1-7867-2049-8

A full CIP record for this book is available from the British Library
A full CIP record is available from the Library of Congress

Library of Congress Catalog Card Number: available

Typeset in Palatino Linotype by A. & D. Worthington, Newmarket, Suffolk

CONTENTS

| | |
|------------------------------------|------|
| <i>Foreword</i> | vii |
| <i>Acknowledgements</i> | ix |
| <i>Note to the Reader</i> | xi |
| <i>Introduction</i> | xvii |
| | |
| Quotations | 1 |
| SPECIAL CATEGORIES | |
| Anonymous | 43 |
| Inscriptions | 55 |
| Enigmata and Riddles | 215 |
| Oracles and Omens | 419 |
| Proverbial | 525 |
| Collections of Proverbs | 531 |
| Paradoxa and Nonsensical | 535 |
| Proverbial Expressions | 536 |
| Seven Sages | 553 |
| Songs | 573 |
| | |
| APPENDICES | |
| 1. Quotations on Greece and Greeks | 657 |
| 2. Abbreviations | 673 |
| 3. List of Translators | 679 |
| 4. Useful Websites | 699 |
| 5. Copyright Acknowledgements | 701 |
| 6. Maps | 709 |
| | |
| <i>Index of Names and Places</i> | 715 |
| <i>Keyword Index</i> | 733 |

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'.

Oliver Taplin, FBA

Emeritus Professor of Classical Languages and Literature
at the University of Oxford and Emeritus Fellow
in Classics, Magdalen College, Oxford

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 unflinching 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 Vlizon 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

NOTE TO THE READER

- 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.

NOTE TO THE READER

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.

NOTE TO THE READER

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 ἔθνῶν
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
ἑορταστικὴν θυσίαν, συνελθόντες καὶ
στεφανωσάμενοι πίνουσι κώνειον, ὅταν
ἑαυτοῖς συνειδῶσιν ὅτι πρὸς τὰ ἔργα
τὰ τῆ 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 ὤνηντο, 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 Αἴτην 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, disregarding
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, τυραννίς καὶ ὀλιγαρχία καὶ δημοκρατία· διοικοῦνται δ' αἱ μὲν τυραννίδες καὶ ὀλιγαρχίαι τοῖς τρόποις 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 ἕαν τις λέγῃ ἐν τῇ βουλῇ ἢ ἐν τῷ δήμῳ μὴ περὶ τοῦ εἰσφερομένου ... ἢ λοιδορῆται, ἢ κακῶς ἀγορεύῃ τινὰ ... κυριενέτωσαν οἱ πρόεδροι μέχρι πενήκοντα 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 ἱερέας 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, οὐδέποτε ἦν ἐν Μακεδονίᾳ καλὸς κάγαθός· 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 ἑτείας μῆκος, ἦν κοιμώμενος
στέγαις Ἀτρείδων ἄγκαθεν, κυνὸς δίκην,
ἄστρων κάτοιδα νυκτέρων ὀμήγυριν,
καὶ τοὺς φέροντας χεῖμα καὶ θέρος
βροτοῖς
λαμπροὺς δυνάστας ἐμπρέποντας αἰθέρι
ἀστέρας, ὅταν φθίνωσιν, ἀντολάς 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 κέαο
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· βουὸς 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
δαιμόνων 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 δίκαια δὲ τοῖς μὲν παθοῦσιν μαθεῖν
ἐπιρρέπει

It is our fate that we only learn from our
misfortune.

Agamemnon 250

9 ἄγουσά τ' ἀντίφερον Ἰλίω φθορὰν

As her dowry she brought to Ilium
destruction.

Agamemnon 406

of *Helen*

10 δόξαι φέρου-
σαι χάριν ματαίαν

- Glory bringing idle joy.
Agamemnon 421
- 11 οὐς μὲν γὰρ τις ἔπεμψεν
οἶδεν, ἀντι 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 ῥαγισῶν ἐλπίδων μιᾶς τυχῶν
Many a hope hath made shipwreck, only
one have I seen fulfilled.
Translated by Herbert Weir Smyth (1926)
Agamemnon 505
- 14 ἀεὶ γὰρ ἤβᾱ τοῖς γέρουσιν εὐμαθεῖν
Never too old to learn, it keeps me young.
Translated by Robert Fagles (1975)
Agamemnon 584
- 15 θ' Ἑλένα; ἐπεὶ πρεπόντως
ἑλέναυς ἔλανδρος ἑλέπτολις
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 ἔστι 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 ὀλβίῃσι δὲ χορῆ
βίον τελευτήσαντ' ἐν εὐεστοῖ 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 ἔστιν ἰμείρειν μάχης
Surely 'tis not for a woman to long for
battle.
Agamemnon 940
- 26 τὸν κρατοῦντα μαλθακῶς
θεὸς πρόσωθεν εὐμενῶς προσδέκεται

- 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 οὔσης φυλλὰς ἴκετ' εἰς δόμους,
σκιάν 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 ἀπό δὲ θεσφάτων τίς ἀγαθὰ φάτις βροτοῖς τέλλεται; κακῶν γὰρ διαί πολυεπεὶς τέχνηαι
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 ἦξει γὰρ ἡμῶν ἄλλος αὐτὶς τιμᾶορος
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 δυστυχή, βολαῖς ὑγρώσων σπόγγος ὤλεσεν γραφήν
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, πέπληγμαί 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 ἦκει τόδ' ἀντ' ὄνειδους ... φέρει φέροντ', ἐκτίνει δ' ὁ καινῶν
Insult comes in return for insult.
The ravager is ravaged, the killer pays.
Translated by Alan H. Sommerstein (2008)
Agamemnon 1560
- 38 γνῶση γέροντων ὦν ὡς 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 ὕπνω 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 διαορεῖν
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 μῆτ' ἀναρκτον βίον
μῆτε δεσποτούμενον
αινέσης
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 πολυευκτος 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' ἐπειδὴν αἰμ' ἀνασπάση 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 μιαινῶν οὐποθ' εὐρήσεις ποτόν
Pollute clear water and thou shalt never
find to drink.
Eumenides 694
- 51 τὸ μῆτ' ἀναρχον μῆτε δεσποτούμενον ...
σέβειν
Hold neither anarchy nor tyranny in
reverence.
Eumenides 696
- 52 καὶ μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν·
τίς γὰρ δεδοικῶς μῆδὲν 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 γίγνεται μέγα
An error in judgement now can mean
disaster.
Translated by Robert Fagles (1975)
Eumenides 750
- 54 ἀνήρ ὄδ' 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 ματαΐας μὴ ἰκβάλης ἔπι χθονί
Let not a forward tongue utter threats
against the land.
Translated by Herbert Weir Smyth (1926)
Eumenides 830
- 56 θυραῖος ἔστω πόλεμος, οὐ μόλις παρών
ἐν ᾧ τις ἔσται δεινός 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 θεός 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 τόν τ' ἐλεύθερον μένει
καὶ τὸν πρὸς ἄλλης δεσποτούμενον
χερός
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 γένοιτ' ἂν σπέρματος μέγας
πυθμῆν
A huge tree can tower
From a tiny seed.
Translated by Ted Hughes (1999)
Libation Bearers 204
- 60 ἀντί 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,
τῆσδε κατευχῆς πέμπετ' ἀρωγὴν
παισῖν 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 Ξενοισὶν ἔστιν εὐμενέστερον;
What is more pleasant than the bond of
host and guest?
Libation Bearers 702
- 63 μύραϊνά γ' εἴτ' ἔχιδν' ἔφου,
σήπειν θιγοῦσ' ἂν ἄλλον οὐ δεδηγμένον,
τόλμης ἔκατι κάκδικου φρονήματος; ...
τοιᾶδ' ἐμοὶ ξύννοκος ἐν δόμοισι μὴ
γένοιτ'
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
μετακομισθὲν 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,
λινοδέμω 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 εὐρπύροιο θαλάσσης
πολιανομένας πνεύματι λάβρω
ἔσορᾶν 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 ὄρῳ δὲ φεύγοντ' αἰετὸν πρὸς ἐσχάραν
Φοῖβου· φόβῳ δ' ἀφθογγος ἐστάθη,
φίλοι
μεθύστερον δὲ κίρκον εἰσορῶ δρόμῳ
πετροῖν 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 ἀνακτος 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 ὄμως 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 ὡς ὅταν κλύδων
κακῶν ἐπέλθῃ, πάντα δειμαίνειν φιλεῖ,
ὅταν δ' ὁ δαίμων εὐροῇ, πεποιθέναι
τὸν αὐτὸν αἰὲν ἀνεμιον 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 ἄπερ νεκροῖσι μιλικτήρια,
βόος 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 τρισκαλμοὶ
νάες ἀναες ἀναες

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 χρῆ φρονεῖν·
ῥβρις γὰρ ἐξανθοῦσ' ἐκάρπωσε στάχυν
ἄτης, ὅθεν πάγκλαυτον ἐξαμᾶ θέρος

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 ἐρασθεῖς 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 ὡς τοῖς θανούσι πλουτοῦς 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 δυσλύτοις χαλκεύμασιν
προσπασσαλεύσω τῷδ' ἀπανθρώπῳ

πάγῳ,
ἴν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
ὄψη

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 ἀσμένῳ 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 ἀν νέον κρατῆ

Every ruler new to power is harsh.

Translated by Christopher Collard (2009)
Prometheus Bound 35

85 τὸ ξυγγενές τοι δεινὸν ἢ θ' ὀμιλία

The ties of birth and comradeship are
strangely strong.

Translated by Philip Vellacott (1961)
Prometheus Bound 39

86 τὰ μηδὲν ὠφελοῦντα 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' ἐπαχθῆ πλὴν θεοῖσι κοιρανεῖν·
ἔλευθερος γὰρ οὔτις ἐστί 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 δῖος αἰθῆρ καὶ ταχύπτεροι πνοαί,
ποταμῶν τε πηγαί ... παμμήτηρ 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' ἀφεγγίης,
θεόστυτος, ἢ βρότειος, ἢ κεικραμένη;
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 Ocea-
nus*
- 94 νέοι γὰρ οἰακονόμοι κρατοῦσ' Ὀλύμπου·
νεοχομοῖς 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' ὀτάλας
And now I am the miserable sport of
every wind.
Translated by Philip Vellacott (1961)
Prometheus Bound 158
- 96 ἔνεστι γὰρ πῶς τοῦτο τῆ 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 κατόκισα
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 πημιονῆ 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
ἦ σαυτὸν
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 ἰατροὶ λόγοι
Anger is a disease which words can heal.
Translated by Philip Vellacott (1961)
Prometheus Bound 378
- 102 ἔα με τῆδε τῆ νόσω νοσεῖν, ἐπεὶ
κέρδιστον εὐ 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 εἰκῆ 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 ὡστ' 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 χεῖματος 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 ἐδειξα τὰς τε δυσκρίτους δύσεις.
καὶ μὴν ἀριθμόν, ἔξοχον σοφισμάτων,
ἐξηῦρον αὐτοῖς, γραμμᾶτων 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' ἠύρε 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 πεπονθῶς πῆμ', ἀποσφαλεῖς
φρενῶν
πλανᾶ κακὸς δ' ἰατρὸς ὧς τις ἐς νόσον
πεσῶν ἀθυμεῖς καὶ σεαυτὸν οὐκ ἔχεις
εὐρεῖν ὅποῖοις 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 γαμψωνύχων τε πτησιν οἰωνῶν σκεθρῶς
διώρισ', οἵτινές τε δεξιοί φύσιν
εὐωνύμους τε, καὶ δίαιταν ἦντινα
ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
ἔχθρα 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
φήσειεν ἂν πάροιθεν ἔξευρεῖν ἔμου;
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 Πρωμηθέως
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 ἡδύ τι θαρσαλέαις
τὸν μακρὸν τείνειν βίον ἐλπῖσι, 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 πυρί 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 ἔννουχοι παλεύμεναι
ἐς παρθενῶνας τοὺς ἔμοις παρηγόρου
λείοισι μύθοις ὧ μὲγ' εὐδαίμων κόρη,
τί παρθενεὺη 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 τῶς νοσοῦσί τοι γλυκὺ
τὸ λοιπὸν ἄλγος προὔξειπιστασθαι 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 ὄρῶν ὕψιστον, ἔνθα ποταμὸς ἐκφυσᾷ
μένος
κροτάφων ἀπ' αὐτῶν. ἀστρογειτόνας 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 τῆδε 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, πολύδονον 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 δρύες,
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 κεκλήσεται,
τῆς σῆς πορείας μνήμα τοῖς πᾶσιν
βροτοῖς
That sea shall for all future time –
Mark this – be called Ionian, to perpetuate
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 λακτιίζει
My heart from fear beats hard within my
chest.
Prometheus Bound 881
- 130 ὡς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει
μακρῶ,
καὶ μήτε τῶν πλούτῳ διαθροπτομένων
μήτε τῶν γέννα μεγαλυνομένων
ὄντα χερνήταν ἐραστεύσαι γάμῳ
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 χερσίν πύρπνουν βέλος
Shaking his fire-breathing thunderbolt.
Prometheus Bound 917
of Zeus
- 133 ὅς δὴ κεραυνοῦ κρείσσον' εὐρήσει φλόγα
βροντῆς θ' ὑπερβάλλοντα καρτερόν
κτύπον,
θαλασσίαν τε γῆς τινάκτειραν νόσον,
ἢ τρίκροον αἰχμὴν τὴν Ποσειδῶνος
σκεδᾶ
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 ἀλλάξαμι' 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 ὀπιπέσθω μὲν αἰθαλοῦσσα
φλόξ,
λευκοπτέρω δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα καὶ ταρασσέτω
γνάμψει γὰρ οὐδὲν τῶνδὲ μ' ὥστε καὶ
φράσαι
πρὸς οὐ χρεῶν νιν ἐκπεσεῖν 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 ὄχλεις 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 μείζον 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,
οἴός 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' ἐπί μοι ῥίπτεισθω μὲν
πυρρός ἀμφήκης βόστρυχος, αἰθήρ δ'
ἔρεθιζέσθω βροντῇ σφακέλω τ'
ἀγρίων ἀνέμων, χθόνα δ' ἐκ πυθμένων
αὐταῖς ῥίζαις πνεῦμα κραδαίνοι,
κῦμα δὲ πόντου τραχεῖ ῥοθίῳ
ζυγῶσειεν 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' ἀπέπτυσσα 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 χθῶν σεσάλευται,
βρυχία δ' ἠχῶ παραμκᾶται
βροντῆς, ἔλικες δ' ἐκλάμπουσι
στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν
εἰλίσσουσι, σκιρτᾶ δ' ἀνέμων
πνεύματα πάντων εἰς ἄλληλα
στάσιν ἀντίπνουν ἀποδεικνύμενα,
ξυτετάρακται 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 ῥίπτῃ Διόθεν
τεύχουσα φόβον στείχει φανερωῶς.
ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων
αἰθήρ κοινὸν φάος εἰλίσσω,ν,
ἔσορᾶθ' ὡς 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, χοῖρ' ἀλέγειν τὰ καίρια
ὄστις φυλάσσει πράγος ἐν πρῶμνῃ
πόλεως
οἶακα νωμῶν, βλέφαρα μὴ κοιμῶν ὕπνω
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' αὐθ', 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 ἄλλ' εἰς τ' ἐπάλξεις καὶ πύλας
πυργωμάτων
ὀρμάσθε πάντες, σοῦσθε σὺν παντευχία,
πληροῦτε θωρακεῖα, κατὰ σέλμασιν
πύργων στάθητε, καὶ πυλῶν ἐπ' ἐξόδοις
μίμοντες εὐ θαρσεῖτε, μηδ' 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 ἀνδρῖ, μὴ γυνὴ βουλευέτω,
τᾶξωθην
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' ἠβῶσαν 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 κῦμ' ἄγει,
τὸ μὲν πῖτνον, ἄλλο δ' αἰεῖρει
τρίχalon
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 περισσά 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 ἴμερος 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' ἐφολλκὸς ἐν λόγῳ
γένῃ
Be neither forward nor reluctant in your
speech.
Translated by Philip Vellacott (1961)
Suppliant Maidens 200
- 163 μέμνησο δ' εἶκιν
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 κριμα' μὴ μ' αἰροῦ κριτήν
Do not order me to judge; to judge is not
an easy matter.
Suppliant Maidens 397
- 166 γένοιτο μύθου μῦθος ἄν θελεκτήριος
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 ὑποσκίω
ἐκ στομάτων ποτάσ-
θω φιλότιμος εὐχά ...
μηδ' ἐπιχωρίοις ἔρις
πτώμασιν αἱματίσσι πέδον γᾶς
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' εὐ τὰ τίμι' ἀστοῖς
τὸ δάμιον, τὸ πτόλιν κρατύνει,
προμαθίς εὐκοινόμητις ἀρχά'
ξένοισί τ' εὐξυμβόλου,
πρὶν ἐξοπλίσκειν Ἄρη,
δίκας ἄτερο 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' ἄμαρτῶν 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 πατρὸς,
τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλέον
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*) – *Amydone*
- 183 τό τοι κακὸν ποδῶκες ἔρχεται 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 ἀγῶν γὰρ ἀνδρας 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 ὀμοκλάν,
ὁ δὲ χαλκοδέτοις κοτύλαις ὀτοβεῖ
ψαλμός δ' ἀλαλάζει
ταυρόφθογοι δ' ὑπομυκῶνται
ποθεν ἐξ ἀφανοῦς φοβεροὶ μίμοι
ἤχῳ τυπάνου δ', ὡσθ' 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 ὡς ναῦταισιν ἀσκευοῖς 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 πλιγέντ' ἀτρακτῷ τοξικῶ τὸν αἰετὸν
εἰπεῖν ἰδόντα μηχανὴν περῶματος·
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 παμπιήδην 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 Judgement of Arms
- 195 τίνος κατέκτας ἔνεκα παιδ' 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 χρυσοτέυκτα κάργυρα 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 γὰρ 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 κἀνθαρος βιᾶ 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 λάθῃ φλέγων
ὀφθαλμὸς
A young woman's flashing glance never
escapes me.
Fragment 243 (Radt, *TrGF*) – *Toxotides* – *The*
Archer Women
- 202 ἔνθ' οὔτε μίμνεν ἄνεμος οὔτ' ἐκπλεῖν ἐᾶ
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, μὴ μ' ἀτιμάσης μολεῖν·
μόνος γὰρ εἶ 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 τῶ 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 χρόνον
Take heart; suffering, when it climbs
highest, lasts but a little time.
Translated by Edith Hamilton (1964)
Fragment 352 (Radt, *TrGF*)
- 208 ὡς οὐ δικαίως θάνατον ἔχθουσιν βροτοί·
ὅσπερ μέγιστον ῥῦμα 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 ἤ βαρὺ φόρημ' ἄνθρωπος 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 ἄνδρὸς 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 πρᾶσσοντες 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 δειπνῶν
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 τὸδε
κεῦθαι

μνήμα καταφθίμενον πυροφόροιο Γέλας
ἀλκήν δ' εὐδόκιμον Μαραθῶνιον 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 ἐπιζομένου μείζονος κρεῖσσον
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 ἐλπῖσι 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 ἐκάστῳ 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 οικείοις πτεροῖς ἔφη· τὰ παρ' αὐτοῦ τοῖς πολλοῖς πραγμάτων οικείων 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 κρεῖσσον πενία ἄφοβος ἢ πλουσιότης μετὰ ἀναγκῶν καὶ ἐπιηριῶν
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 therefore 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 (*Mythiambi*) – Perry 124

- 18 ἀλλὰ μένε τέως σὺ ἐνταῦθα, ἕως ἂν
τοιαύτη γένη ὅποια οὐσα εἰσηλθες
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 ἃ δρᾶ τις καὶ πείσεται
What you do, you will suffer.
The Goat and the Vine, Aphthonius 37
(H-H, *Fabulae Aphthonii rhetoris*) – Perry 374
- 20 ὡς ἐλπίδι 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 philoso-
phi*) – 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 ἄπτου
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
ὄταν τι ποιῆς καὶ τός, ἢ μάτην εὐξῆ
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 πηδημα
Here then is Rhodes, jump!
The Jump at Rhodes, Fable 33 (H-H) – Perry
33
- 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, ὡς καὶ
ἐλέφαντα φοβεῖν
Look how strong the mosquito is, strik-
ing 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 ἐλάφω 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 ἔνα, 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 γνωρίζονται*
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 ὁμοφρονῆτε, 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, ἢ καὶ ταπεινοὺς ὄντας ἦρεν 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 ᾧδε, ἔρχεται λύκος ... τοῦτο δὲ ποιήσαντος πολλάκις εὕρισκον ψευδόμενον ... τοῦδὲ 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 πιστεῦσθαι*
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 Ἀθηνᾶ 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 οἰκιῶν 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 διαγεῖν καὶ ζῆν ἀταράχως ὑπέρο τὸ τρυφᾶν ἐν φόβῳ μετ' ὀδύνη*
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 windmill'
- 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 *ἐνθα 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 δορᾶν 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 ῥήμα
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 γυνή 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 ὑπό τινος 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 ἔμπροσθεν, τὴν δὲ ὀπίσθεν· καὶ εἰς μὲν τὴν ἔμπροσθεν 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 δυνάστη ... ὡς ἥκιστα ἢ ὡς 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 οἶα γὰρ ἡ μορφή, 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' ἐθέλης με
μεθύσαι,
πρῶτα σὺ γευομένη πρόσφερε, καὶ
δέχομαι.
εἰ γὰρ ἐπιψάψεις τοῖς χεῖλεσιν, οὐκέτι
νήφειν
εὐμαρὲς οὐδὲ φυγεῖν τὸν γλυκὺν
οἰνοχόον·
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 ἢ δεκάς οὐκ ὀλίγη.
μῖμνει καὶ τὸ φρύαγμα τὸ παιδικόν·
ἐνθάδε δ' ἔγνω,
ὅτι 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,
ἀγένητα ποιεῖν ἄσ' 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 ὄψιν 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 νόμος 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 Ὁφελεν, ὡς ἀφανίης, οὕτω φανερώτατος εἶναι
καιρὸς, ὃς ἀυξάνεται 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, *Agésilau*s 23.5

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

2 τοῦ γὰρ καλοῦ καιρὸν οἰκεῖον εἶναι καὶ ὥραν, μᾶλλον δὲ ὅλως τὰ καλὰ τῶν αἰσχροῶν 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, *Agésilau*s 36.2

3 εἰ γὰρ τι καλὸν ἔργον πεποίηκα, τοῦτό μου μνημεῖον ἔσται· εἰ δὲ μηδὲν, 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 ὑποτεταγμένους εὐνοίαν ἔχειν, πρὸς δὲ τοὺς καιροὺς λογισμὸν

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 victorious 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 φαρξῶμεθ' ὡς ὤκιστα
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 steadfast.
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
φαίς,
ὄταμε δινάεντ' Ἀχέροντα μέγαν πόρον
ζάβαις ἀελίω κόθαρον φάος ἄψερον
ὄψεσθ';

Drink, and get drunk with me, Melanippus.

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

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

- 6 ἀλλ' ἄγι 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 ἀρεΐος
Men are a city's tower of strength.
Fragment 112 (Lobel and Page, *PLF*)

- 9 καὶ κ' οὐδὲν ἐκ δενός 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*)

ALCAEUS

- 12 οὐ χροῖ κάκοισι θυμὸν ἐπιτρέπειν,
 προκοφόμεν 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 αἰ κ' εἴπης τὰ θέλης, καὶ κεν ἀκούσῃς τὰ
 κεν οὐ θέλοις
 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 μηδὲν ἄλλο φυτεύσης πρότερον δένδριον
 ἀμπέλω
 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 κὰκ κεφάλας, ἀ δ' ἀτέρα τὰν
 ἀτέρα κὺλιξ
 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,
 ἀ δ' ὦρα χαλέπα
 For the Dog Star is circling, and the
 season is harsh.
- Fragment 347a (Lobel and Page, *PLF*)
of Sirius
- 19 πτερούγων 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 ἀδελφῇ
 Poverty is a grievous thing, an ungov-
 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 εὐθηθεσ 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 Elea in Aeolis

- 1 ἔλευθέρους ἀφῆκε πάντας θεός· οὐδένα δοῦλον ἢ φύσις πεποίηκεν

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* 7431

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 εἴσω ἀνοιδοῦντα 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 φλεγόμενοις νύκτωρ δὲ ὑπὸ λαμπάσι τὸν βυθὸν ἀποξέουσι, 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 γῆ καθάπερ τοῖς ἰχθύσιν ἦκιστα 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 ἤτηρά σε ἃ ἔχεις, ἀλλ' ἃ μὴ ἔχεις. ἐπεὶ δὲ οὐ βούλει ἃ μὴ ἔχεις ἕτερον 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, ὡς 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 ἀνδρα 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 εὐφρων
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' ὕπνω καὶ θανάτῳ ποτιδέρισκεται
She looks at me with limb-loosening
desire
more meltingly than sleep or death.
Fragment 3.61 (Page, PMG)
- 3 μάργος δ' Ἔρως οἶα παῖς παῖσδε
Mischievous Eros plays like a child.
Fragment 58 (Page, PMG)
- 4 εὐδοῦσι δ' ὀρέων κορυφαί τε καὶ
φάραγγες ...
εὐδοῦσι δ' οἰωνῶν φύλα τανυπτεροῦγυν
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
ἐνίσποιοι;
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' ἀνδρὶ, 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 πῆρά 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 λειτουργία ἢ κατὰ
τὰς κτήσεις ἐκάστων εἰσφοραὶ
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 ἐγχειριδίου 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 ὡς 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 ἔν δάκρυον ἀπαλείφει μητρὸς
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 διέβαινε 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 ἔα 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 δακρῦειν, εἰ κόσμων ὄντων ἀπειρῶν 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 ἐστίν· 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 ἦλιος
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 λαλιστέραν
οὐ πῶποτ' 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) – *Cratueas*
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, στρυγνότητ', 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 θανατᾶ· 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) – *Synapothniskontes* – *Men Dying Together*
- 9 ἦδη γὰρ ὁ βίος οὐμὸς 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 ἀπαιδευτῶς ἔχων
ιδρύσασθ' ἱερὸν μητρὸς, ...
ἔασας 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 σῶφρονα.
τρεις δ' εἰσὶν αἱ γε τὴν δύναμιν
κεκτημένα
τὴν ὡς ἀληθῶς συντελοῦσαν τῷ βίῳ,
τὸ πεινῆν, τὸ φαγεῖν, τὸ τῆς Ἀφροδίτης
τυγχάνειν.
τὰ δ' ἄλλα προσθήκας ἅπαντα χορῆ
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 φρενῶν 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' ἔστιν 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 θρήνον ἀκούομεν, εἰσέτι
Τροίην
δεοκόμεθ' ἐκ βάρθρων πᾶσαν ἐρειπομένην
καὶ μόθον Αἰάντειον ὑπὸ στεφάνῃ τε
πόληος
ἔκδετον ἐξ ἵππων Ἴεκτορα 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 μουσαν, ὃν οὐ μία πατρις
αἰοῖδον
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 χορῆ 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, θριδακες,
πράσα, βομβοί,
ἄκιμον, 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 ἔσθηκῶς ὁ νοῦς
αὐτὸν ἐλέγηθε παραπλέων τὰς συμφορὰς
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 ἐσσι προᾶγμ' 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) – *Eriothoi* – *The
Hired Servants*

- 4 ἐνῆν ἄρ' ὥς ἔοικε, κὰν οἴνω 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 χεῖρον
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 ἐστιν 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 τέτταρας δακτύλους εἶναι τὸ πάχος
τῆς νεῶς, τοσοῦτον ἔφη τοῦ θανάτου τοῦς
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, τούτοισι δὲ εἶναι μούνοισι 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 ... μῆδὲν τῶν ἀραχνίων διαφέρειν, ἀλλ' ὡς ἐκεῖνα τοὺς μὲν ἀσθενεῖς καὶ λεπτοὺς τῶν ἀλίσκομένων καθέξειν, ὑπὸ δὲ τῶν δυνατῶν καὶ πλουσιῶν διαρραγῆσεσθαι
- 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 ἀμαθεῖς
- 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 ψυχῆ
- 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 ἐστι πολέμιον ἀνθρώποις, αὐτοὶ ἐφῆσαντοῖς
- 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' οὔτω πατάγω τε κάλαλητῷ Σκυθικὴν πόσιν παρ' οἴνων 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 ... ἡ 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' ἀνθεμόντας ἡμῖν στεφάνους ἔνεικον, 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?

ANACREON

- Translated by C.A. Trypanis (1971)
Fragment 72 (Page, *PMG*)
- 6 ὤλεσας δ' ἦβην ἀμύνων πατρίδος
δουληΐην
You lost your youth to protect your
country's freedom.
Fragment 74 (Page, *PMG*)
- 7 ἐρέω τε δηῦτε κοῦκ ἐρέω
καί 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 φεΐδεται, 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 δωρεὰν παρὰ Πολυκράτους
λαβὼν πέντε τάλαντα, ὡς 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
πτεροῖσι γαργαλίξει
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 κατειπεῖν,
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' ἠέρος 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 τοκήης·
πόλεμοι, φόνοι δ' αὐτόν·
τὸ δὲ χεῖρον· ὀλλύμεσθα

- 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 μεσονυκτίους ποτ' ὦραις, ...
 τότε Ἔρως ἐπισταθείς μευ
 θυρέων ἔκοπτε ὀχῆρας.
 τίς ἔφην θύρας ἀράσσει,
 κατὰ μευ σχίσας ὀνειρούρας;
 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 γλυκύς 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 ὠφελει με;
 If all shall die
 what good is gold to me?
 Fragment 36 (West)
- 9 τί γὰρ ἐστί σοι τὸ κέρδος
 ὀδυνωμένῳ μερίμναις;
 What good is gain
 if all it brings is worries?
 Fragment 38 (West)
- 10 ἄν δ' ὁ γέρον χορεύῃ,
 τρίχας γέρον 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,
 παιξῶ, γελάσω, χορεύσω
 Before death catches up with me,
 I shall play and laugh and dance.
 Fragment 40 (West)
- 12 ἢ καλὸν ἐστί βαδίζειν
 ὅπου λειμῶνες κομῶσιν ...
 χυτὸ τὰ πέταλα δύναι
 ἀπαλὴν παιδα κατέχων
 Κύπριν ὄλην πνεύσασαν
 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 σοι πάρεστιν
 ἄνθος ἀκμαῖον ...
 ὄρα, κὰν στεφάνοισιν
 ὅπως πρόπει 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' ἴδη 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 Ἐρωτα γὰρ τὸν ἄβρὸν
μέλωμαι 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 δὺ' ἢ τρεῖς ἀνθρώπους,
γνοίη χ' ὅσω τὰ σύκα τοῦ χρυσοῦ κρέσσω
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 ταχυτῆς 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,
ἔστιν 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 αὐτοκρατές
Mind is infinite and absolute, ruled by
itself.
Fragment 12.4 (D-K)

- 5 νοῦς ... ἔστι γὰρ λεπτότατόν τε πάντων
χρημάτων καὶ καθαρώτατον, καὶ γνώμη
γε περὶ παντὸς πᾶσαν ἴσχει 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 χρῆμα γίνεταί οὐδὲ ἀπόλλυται,
ἀλλ' ἀπὸ ἐόντων χρημάτων συμμίσγεταί
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 τούς 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 Περίκλεις, 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 ἀνθρώπων· 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 χρήματα
λαβῶν ἔχει δέσποιναν, οὐ γυναῖκ' 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, ὡς οἶει, πάτερ,
τῶν φορτίων μέγιστον, ἀλλ' ὅς ἂν φέρῃ
ἀγνωμόνως αὐθ', οὐτός ἐστιν αἴτιος·
ἂν δ' εὐκόλως, ἐνίστε κοιμίζειν ποιεῖ,
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. χρῆ 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 φυλακῆν τούτοις περιθρῖναι

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; ὡς ἰσχνὸς εἶ; ἀπόλλυμαι. τρέφω γὰρ ἐν ἀγρῶ 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 547BC

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 μέσην τε τὴν γῆν κείσθαι κέντρον τάξιν ἐπέχουσας, οὐσας σφαιροειδῆ

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 ψευδοφαῖη 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 διατὰ παιδάριον
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 φθειροσθαι. διὸ καὶ γεννάσθαι ἀπειροῦς κόσμους καὶ πάλιν φθειροσθαι εἰς τὸ ἐξ οὐ 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. 546–525BC

Philosopher from Miletus

- 1 ἀρχὴν τῶν ὄντων ἀέρα ἀπεφήνατο· 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 συγκρατεῖ 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 ἔστι 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 πρᾶσι βύταις ὅσον αἰ κατὰ τὸ σῶμα ἡδοναὶ ἀπομαραίνονται, τοσοῦτον αἰ περὶ τοὺς λόγους ἐπιθυμίαι πάλιν αὐξάνονται, 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 ὀρῶ

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 δημοκρατουμένη 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 καταλύη τὴν Ἀθηναίων ... 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· ὦν ἕνεκα, ὦ Ἀθηναῖοι, εἰ ἀνθρωπίνως περὶ ἐμοῦ γιγνώσκοιτε, εἴητε ἂν ἄνδρες εὐγνωμονέστεροι· οὐ γὰρ φθόνου μᾶλλον ἢ οἴκτου ἄξιά μοι ἔστι 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' ἦρος, τοῖσιν ἐφαρμόζειν, τῶν κεν κατὰ δῆμον ἴκηται, ἄλλοτε δ' ἄλλοιός 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 ἤπαφεν ἠδὲ
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 νοεῖτω
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, Eudemian Ethics 1235a.9
cf. the English proverb 'set a thief to catch a
thief'
- 5 παύροις δ' ἀνθρώπων ἀρετὴ καὶ κάλλος
ὀπηδεῖ
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 τὰ πὸ 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
ἰσονόμους 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 ἀέρος
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 2.1.3.2
- 10 ψυχαὶ δ' ἀσεβῶν ὑπουράνιοι γαῖα
πτῶνται
ἐν ἄλγεσι φονίους ὑπὸ ζεύγλαις ἀφύκτοις
κακῶν,
εὐσεβῶν δὲ ἐπουράνιοι νάουσι,
μολπαῖς μάκαρα μέγαν ἀείδουσ' 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 ἀπροσδοκίτως εἰς κλύδωνα
πραγμάτων
ἐμπεσῶν
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 δυσχερῆ
ἀντίκειται πάντα χειμῶν, πνευμ', 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 ἐστὶ, κούκ 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 Hypobolimaios – The Counterfeit
Baby*
- 15 παραπλήσιον πρᾶγμ' ἐστὶ 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 ἴσθιν 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
τύχη 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 πονοῦντος 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 ὡς δεῖ ζῆν μάθῃ
Living is fine, if one learns how to live.
Comica Adespota, Fragment 537 (Kock) – 75
(K-A)
- 23 ἡ γλῶττα' ἀνέγνωχ', ἡ δὲ φρήν 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 δοῦσαι 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 ὑπεσύριξε πίτυς αὔραις
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 ἰατρειῶν
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 τὰδ' ἔστ' ὄνειρων νευτέρων 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 ὡς 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)
Elegiacs 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)
Elegiacs 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)
Elegiacs 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 στέροισι ἀνδρὸς ἔδειξε νόον
Of any action there is no better test than
- Time
who will reveal man's innermost designs.
Elegiacs Adespota, Fragment 22 (West, IEG)
- 33 ὡς ἀν' ἐχινόποδας καὶ ἀνὰ τρηχεῖαν ὄνωνιν
φύονται μαλακῶν ἄνθεα λευκοῖων
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 Εἶθ' ἄνεμος γενόμεν, σὺ δ' ἐπιστείχουσα
παρ' αὐγὰς
στήθεα γυμνώσαις 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 Εἶθε ῥόδον γενόμεν ὑποπόφυρον, ὄφρα με χερσίν
ἄρσαμένην χαρῖση 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,
ὄστέα δ' ἴσχει
γῆ Μακεδῶν, 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,
ἀστερόντα θεῶν οἶκον ἀποσκοπέεις;
Ψυχῆς εἰμι Πλάτωνος ἀποπταμένης ἐς
Ὀλυμπον
εἰκῶν· σῶμα δὲ γῆ γηγενὲς Αἰθῆς 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 μὲν 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 Βαῖα φαγῶν καὶ βαῖα πιῶν καὶ πολλὰ
νοσήσας
ὄψέ μὲν, ἀλλ' ἔθανον. ἔρρετε πάντες
ὁμοῦ.

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 νισομέναις,
ὡς ὁ γέρον Λευκίππος ... ἔφθιτο χειμερὶν
νυκτὶ ...

σμήνεα δ' οὐκέτι οἱ κομῆειν 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 ἀνρηΐψαντο
μέλισσαι

ποικίλα Μουσῶων 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
δέ γε πάμπαν

νῆϊς ἔφους Μουσέων, ὄψιον, ἂ μὴ νοῆς.
εἰμὶ γὰρ οὐ πάντεσσι βατός· παῦροι δ'
ἀγάσαντο

Θουκυδίην 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 λουτρῶ 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 ἰθειὰ κατήλυσις, εἴτ' ἀπ' Ἀθηνῶν
στείχοις, εἶτε νέκυς νίσειαι ἐκ Μερῶς.
μή σέ γ' ἀνιάτω πάτρης ἀποτῆλε θανόντα·
πάντοθεν εἰς ὁ 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 μεταξύ 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 εὐχομένους καὶ ἀνεύκτους ἄμμι δίδου· τὰ δὲ λυγρὰ καὶ εὐχομένων ἀπερούκοις.
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 ἐτοιμοτάτη.
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 παρέλθη,
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 ἀσαφεὶ κρινόμενος πελάγει·
καὶ ποτὲ μὲν φαίνεις πολὺν ὑετόν,
ἄλλοτε δ' αὖτε
εὐδιος, 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 λύτης κρατέειν ἐθέλεις,
τήνδε μάκαιραν ἀναπτύσσων
βίβλον ἐπέρχοο ἐνδυκέως,
ἧς ὑπο γνώμην ὀλβίστην
ῥεῖά κεν ὄψεαι ἐσομένων,
ὄντων τ' ἠδὲ παροίχομένων
τερπωλήν τ' ἀνίην τε λέγων
καπνοῦ μηδὲν ἀρειοτέρην.
If thou would'st 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,
ὡς 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 τόσσο' ἔχω, ὅσο' 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' ὡς ἄγνυσι
κεραυνόν,
δεικνύς ὡς κρεῖσσον πῦρ πυρός ἐστιν,
Ἔρωος.
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
νύσον 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· εἰμι 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 Ἄγνὸν χρῆ νηοῖο θυάδεος ἐντὸς ἰόντα
ἔμμεναι· ἀγνείη 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 ἐπτὰ
μαθηταί,
τέσσαρες οἱ τοῖχοι, καὶ τρία συψέλια
All hail, you seven pupils of Aristides:
four walls and benches three.
*Greek Anthology Appendix, Epigrammata irri-
soria* 31 (Cougny)
*written of Aristides, a rhetorician from Smyrna,
or possibly a later Aristides*
- 69 ΑἰΘΕΡΜΕΜΦΣΥΧΑΣΥΠΕΔΕΧΣΑΤΟΣΟΜ
...
Αἰθῆρ μὲν ψυχὰς ὑπεδέξατο, σῶματα 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 ἄμαρτεῖν 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 νεοδημίτῳ ἐπὶ
τύμβῳ,
μὴ βάτος ἀύχηρῆ, μὴ κακὸν αἰγίπυρον,
ἀλλ' ἰά, καὶ σάμψυχα καὶ ὕδατινῆ
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 αὐτῆ
γράφματα λέξει,
ἀρτίγαμος κούρη εἴκοσιν οὐσ' ἐτέων.
Αὐτὴ ἢ γεννήσασα καὶ κηδεύσασα
ἐπέγραψεν,
ἄχθος ἔχουσα κραδίῃ 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 ἀλγεινὸν, 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 βλαστῶν γαῖα πάλιν γέγονα
From earth I was brought forth and to
earth I return.
*Greek Anthology Appendix, Epigrammata
sepulcralia* 603 (Cougny)
- 75 ἔλπεσθαι χεῖρ' πάντ', ἐπεὶ οὐκ ἔστ' οὐδὲν
ἄελπτον·
ῥάδια πάντα θεῶν 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 ἀγαθῆ
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
φροντίς 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 ὅτι κεν ἐπ' ἀκαιρίμαν
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 δρόιος, ἄκροις τ'
ἐπὶ κλωσὶ πίτυος ἤμεν'
ἐμινύριζ' ἐτιττύβιζεν
κέλαδον παντομιγῆ, καὶ
τὰ μὲν ἄρχετο, τὰ δ' ἔμελλεν,
τὰ δ' εἰσίγα, τὰ δὲ βῶστροεῦντ'
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.
- 82 πιθαναὶ δ' ἐργατίδες σιμοπρόσωποι
ξουθόπτεροι μέλισσαι,
θαμιναὶ θέρεος ἔριθοι
λιτόκεντροι βαρουαχίς
πηλουργοὶ δυσέρωτες
ἀσκεπεῖς τὸ γλυκὺ νέκταρ
μελιτόρροτον ἀρούσουιν
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 ἄλλὰ ναι τῷ σιῶ ... 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 'rolling
off long sentences'*
- 87 ἢ 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, ἐγγύς 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 πολλαὶ 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 κατασχυνῶ ὄπλα τὰ ἱερά, οὐδ'
ἐγκαταλείψω τὸν παραστάτην, ὅτω
ἄνστοιχῆσω, ἀμυνῶ δὲ καὶ ὑπὲρ ἱερῶν
καὶ ὑπὲρ ὁσίων καὶ μόνος καὶ μετὰ
πολλῶν· τὴν πατρίδα δὲ οὐκ ἐλάσσω
παραδώσω, πλείω δὲ καὶ ἀρειῶ ὅσης ἂν
παραδέξωμαι καὶ εὐηκοῆσω τῶν ἀεὶ
κρινόντων ἐμφρόνως, καὶ τοῖς θεομοῖς
- τοῖς ἰδρυμένοις πείσομαι καὶ οὓς τινὰς ἂν
ἄλλους τὸ πλῆθος ἰδρῦσθαι ὁμοφρόνως·
καὶ ἂν τις ἀναιρή τούτους θεομοῖς ἢ μὴ
πείθεται, οὐκ ἐπιτρέψω, ἀμυνῶ δὲ καὶ
μόνος καὶ μετὰ πάντων· καὶ ἱερά τὰ
πάτρια τιμήσω. ἴστορες 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' αἰσθοντο ὅσου ἀξίος ἐστὶν 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 τινὰ Ἰωνικὴν δεῖξασαν
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 χρόνον
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 γῆ 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
ἔλαμπεν 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 οἱ τοὶ 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' αἰσχρῶς
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 τὰπίχειρα λαμβάνει,
αὐτὴ δ' ἑαυτὴν 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
βροτοὶ
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 βροτῶν ἔχει κράτη
It is gold that holds power over men.
Tragica Adespota, Fragment 294 (Nauck, TGF)
- 107 ἐγὼ δ' ἔμαυτοῦ καὶ κλύειν ἐπίσταμαι
ἄρχειν θ' ὁμοίως, τὰρετῆ 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
βροτῶν,
τὰ μικρὰ δ' ἄλλοις δαίμοσιν παρεῖς ἔᾶ
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, ὅτω
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 τᾶρσενᾶ;
ὄπου προση 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 chil-
dren.
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 ἄνδρῳ πορσύνῃ κακά,
τὸν νοῦν ἔβλαψε πρῶτον ᾧ βουλευέται
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 ἀπώλεσαι' 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 τομῶ κατειπεῖν, μήποτ' οὐκ εἰσὶν θεοί;
κακοὶ γὰρ εὐτυχοῦντες ἐκπλήσσοσί 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 ἀπηλθον ἐκ δυσπραξίας
- A solace to men are the gods, comforting
the unfortunate in their misfortune.
Tragica Adespota, Fragment 481 (Nauck, TGF)
- 117 ὄξυς θεῶν ὀφθαλμὸς 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 ὀσίᾳ δ' Ἀνάγκῃ πολεμιωτάτῃ 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 πυρὶ
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 μελέτῃ 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 ἐμποίνιος
The oaths of lovers are not to be trusted.
Tragica Adespota, Fragment 525 (Nauck, TGF)

125 ἀδικιώτατον πρᾶγμ' ἐστὶ τῶν πάντων
φθόνος.

Of all things the most unjust is envy.

Tragica Adespota, Fragment 532 (Nauck, TGF)

126 χροῖ 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 γῆρας εὐπροσήγορον
Good-natured is a good man as he grows
old.

Tragica Adespota, Fragment 552 (Nauck, TGF)

129 ἔλευθέρῃ γὰρ γλῶσσα τῶν ἔλευθέρων

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 ἐκῶν 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

ἦρος 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 (Pithecusae) 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 ὡς 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 δῶνται, με ἐπανάνκον ἤμην δατήθῃαι·
αἱ δὲ τις ἀταθείη, ἀποδάτταθῃαι 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

ὄς ἂν βάλλῃ τὰ ἐκκαθάρματα ἄνωθεν τῆς ὁδοῦ μίαν καὶ πεντήκοντα δραχμὰς 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' ὤκα ψυχρὸν ὕδωρ πιεῖν αὐτῆς Μνημοσύνης ἀπὸ λίμνης ... καὶ δὲ καὶ σὺ πῶν ὁδὸν ἔρχεαι ἂν τε καὶ ἄλλοι μύστα καὶ βᾶκχοι ἱεράν στείχῳσι κλεινοῖ

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 αἰεὶ χρόνον· ἔάν 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 ἔάν τις ἐπαναστῆ τῷ δήμῳ ἐπὶ τυραννίδι ἢ τὴν τυραννίδα συγκραστήσῃ ... ἢ τὴν δημοκρατίαν τὴν Αθήνησιν καταλύσῃ, ὄς ἂν τῶν τούτων τι ποιήσαντα ἀποκτείνῃ, ὅσιος 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 ἔάν δέ τις τοῦ δήμου ἢ τῆς δημοκρατίας καταλελυμένων τῶν Αθήνησιν 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, ὄλοαῖς αἰρολογημέναις, ἀγάλματι, μάκωνσι λευκαῖς, λύχνις, θυμιάμασιν, ζμύρνα, 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 παραμενεῖ 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 Calymni 196

- 146 ἰχθύς ἱεροῦς μὴ ἀδικεῖν, μηδὲ σκευὸς τῶν τῆς θεοῦ λυμαίνεσθαι, μηδὲ ἐκφέρειν ἐκ τοῦ ἱεροῦ ἐπὶ κλοπῆν ... ἐὰν δὲ τις τῶν ἰχθύων ἀποθάνῃ, καρπούσθω αὐθημερὸν 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 ΡΗΤΟ 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 όπουόποτε

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 ἀφείσθαι 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-
γάζετο 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 λαसानοφόρος

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 ἡ δόλω, ἡ ἐ βίηφι ἡ ἀμφιδόν, ἡ 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 οἶος γὰρ ἂν ὁ ἡγούμενος ἦ, τοιούτους εἰκός ὡς 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 φιλαιδὸν Ἀθηναίη θέτο Βιττῶ
ἄνθεμα, λιμηρῆς ἄρμενον ἐργασίης,
εἶπε δέ· Χαίρει, θεά, καὶ τήνδ’ ἔχε· χήρη
ἐγὼ γὰρ
τέσσαρας εἰς ἐτέων ἐρχομένη δεκάδας
ἀρνεύμαι τὰ σὰ δῶρα, τὰ δ’ ἔμπαλι
Κύπριδος ἔργων
ἄπτομαί· ὥρης γὰρ κρεῖσσον ὄρω 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 ἀνεγορμέναν μὲ ποτ’ εἶρια
νύκτερος ὄρνεις,
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 Philippos

- 1 Πᾶσα θάλασσα θάλασσα. τί Κυκλάδας ἦ
στενὸν Ἑλλης
κῦμα καὶ Ὀξείας ἠλεᾶ μεμφόμεθα; ...
νόστιμον εὐπλοῖην ἀρῶτό τις· ὡς 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; Oxia is an island off the
western coast of mainland Greece

ANTIPATER

Uncertain if Antipater of Sidon or of Thessalonica

- 1 Λείψανον ἀμφίκλαστον ἀλιπλανέος
σκολοπένδρης
τοῦτο κατ' εὐψαμάθου κείμενον ἠϊόνος,
δισάκι τετροόργιον, ἄπαν
πεφορυγμένον ἀφρῶ,
πολλά θαλασσαίη 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 τεθναῖσιν, ἀλλὰ τὴν αὐτὴν ὁδόν,
ἦν πάσιν ἐλθεῖν ἔστ' ἀναγκαίως ἔχον,
προεληλύθασιν. εἶτα χήμεις ὕστερον
εἰς ταῦτο καταγωγείον 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
ὡσπερ 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 ζῆ θαλάττιον βίον·
... στάδια ἑκατὸν
ἐλθεῖν που δὴ κρείττον 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) – *Ephesia* –
The Woman of Ephesus or The Ephesian
Goddess

- 5 ἐν γῆ πένεσθαι μᾶλλον ἢ πλουτοῦντα
πλεῖν
Better be a pauper on land than a Croesus
at sea.
Fragment 101 (Kock) – 290 (K-A) – *Ephesia* –
The Woman of Ephesus or The Ephesian
Goddess

- 6 ἀνδρὸς διαφέρει τοῦτ' ἀνήρ· ὁ μὲν κακῶς
πράττων τὸ λυποῦν ἡγαγ' 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, ὀποῦ

- 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) – *Leucadians* – *Leucadian*
various seasonings
- 8 ἐπὶ χρήμασιν ... φρονεῖ μέγα,
ὧν ἔστι πάντων ἐνίστ' 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 θρουλουμένων
διάμεστον ὄντα τὸ παραγεύσασθαί 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 πένεσθαὶ μᾶλλον 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
ἔρανον ἑμαυτῷ 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 κτήμα τιμιώτατον
A righteous character is the most
precious possession.
Fragment 291 (Kock) – 284 (K-A)
- 21 ὡς 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,
ἧ πού τις 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, ἀ δ'
ἀκάλυπτος
Λήδα· χῶ 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 Κλῶνες ἀπηρόσιοι ταναῆς δρυός, εὐσκιον
ῦψος
ἀνδράσιν ἄκητον 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 ἀπολύσαι 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 ἡγείται 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 τῆ φύσει ξυμφύτων ἕάν τι παρὰ τὸ δυνατόν βιάζεται, ἕάν τε πάντας ἀνθρώπους λάθη, οὐδὲν ἕλαττον τὸ κακόν, ἕάν 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 οὐδεὶς οὔτε Ἕλληνας ἀναπνέομεν τε γὰρ εἰς τὸν ἀέρα 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 ἐφημέρω τὸ τε μήκος τοῦ βίου ἡμέραι μιᾷ, ὡς ἔπος εἰπεῖν, ἢ ἀναβλέψαντες πρὸς τὸ φῶς παρεγγυῶμεν τοῖς ἐπιγιγνομένοις 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 λύπαις 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 ὡς ἕτερον 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 παρῆ, 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 πράξιν
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 δράσειν 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 οἶψι τις ἂν τὸ πλεῖστον τῆς ἡμέρας συνῆ, 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 παιδείυσεως 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 εὐκέναι ... διόπερ αὐτὸν οὐδεὶς ἐκμαθεῖν ἐξ εἰκόνοσ 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 δοκῆ κἂν μὴ δοκῆ
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 φθονεροὺς 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 κρεῖπτον ... 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 ἐταίρας 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 τότ' 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 ἐπισφαλὲς 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 κτῆμα, τὴν σχολὴν ἀεὶ ὀρατέ 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 αὐτῶ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, τὸ δύνασθαι ἑαυτῶ 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 ποιῆσθαι 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 χρεῖα 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 tief sinnige 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 καῆς, μήτε πόρρω, ἵνα μὴ ῥιγώσῃς
 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, μηδ' ἔτι λυγρὸν
 χάλκεον ἀμφ' ὄνυχα σταῆε φόνον δαΐων·
 ἀλλ' ἀνὰ μαρμάρεον δόμον ἡμένα αἰπὺν
 Αἰθάνας,
 ἄγγελ' ἀνορέαν 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, φοινικόεντα
 θέντες καὶ λασίῳ φιμὰ περὶ στόματι,
 ἵππια παιδεύουσι θεοῦ περὶ ναὸν ἄεθλα,
 ὄφρ' αὐτοὺς ἐφορῇ νῆπια τεροπομένους.
 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· διςσὰ
γὰρ αὐτάς
παίγνι' ὁ δυσπειθῆς ὤχετ' ἔχων Αἴδας.
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 φθιμένου μενεδαῖου εἴσατο
Δάμις
ἴππου, ἐπεὶ στέρονον τοῦδε δαφινόδος Ἄρης
τύψε· μέλαν δέ οἱ αἶμα ταλαυρίνου διὰ
χρωτὸς
ξέσσε', ἐπὶ δ' ἀργαλέα βῶλον ἔδευσε 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. 325BC

Painter from Colophon

- 1 μηδὲν ὑπὲρ τὰ καλᾶποδα
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 ουδεμίαν 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 407–404BC

Athenian painter

- 1 οὐ τοῖς ἔργοις ἐπιγέγραπται μιμήσεται
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 ἄλλ' οὐδὲ εἷς
τέκτων ὄχυρὰν οὕτως ἐποίησεν θύραν,
δί' 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 γὰρ 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 σχεδόν τι τὸ κεφάλαιον τῶν κακῶν
εἶρηκας· ἐν φιλαργυρία γὰρ πάντ' ἔνι
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 λυπουμένοις
ἅπανσα 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 ἀεὶ
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 πλείστα, τὸν δὲ μὴ λυπούμενον
Call blessed not the wealthiest
but him who has no sorrows.
Fragment 11 (Kock) – 11 (K-A) – *Paralogizo-
menoi* – *The Beguiling Men*

APOLLONIDES

3rd/2nd century BC
Tragic playwright

- 1 γυναικὸς ἀρετὰς ἀξίως ἐπαινέσαι
σοφοῦ τινος γένοιτ' ἂν ἴστορος 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 Ζηνὸς θέμιν ἠδ' 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 γαίαν ἄγεν κνέφας, οἱ
δ' ἐνὶ πόντῳ
ναυτίλοι εἰς Ἑλίκην τε καὶ ἀστέρας
Ὠρίωνος
ἔδρακον ἐκ νηῶν, ὕπνοιο δὲ καί τις ὀδίτης
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 δὲ οἱ κραδίη στηθέων ἔντοσθεν
ἔθυιεν,
ἠελίου ὡς τις τε δόμοις ἐνὶ πάλλεται
αἴγλη,
ὔδατος ἐξαιουῶσα
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 ἔσσειτ'
ἀρωγῆς;
What story can I tell them?
What trick, what wily skill is there to
succour me?
Argonautica 3.780
- 6 ἐρρέτω αἰδῶς,
ἐρρέτω ἀγλαῖη
Away with modesty, away with my
good name!
Translated by C.A. Trypanis (1971)
Argonautica 3.785
- 7 φωριαμὸν μετεκίαθεν ἢ 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 βίοτιο μεληρόνες ἰνδάλλοντο
μνήσατο μὲν τερπνῶν ὅσ' ἐνὶ ζωοῖσι
πέλονται ...
καὶ τέ οἱ ἠέλιος γλυκίων γένετ'
εἰσοράασθαι
ἦ 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' ὀμηλικῆς περιγηθείος, οἶά 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 κληῖδας ἑὼν λύεσκε
θυράων,
αἴγλην σκεπτομένη· τῇ δ' ἀσπᾶσιον βάλε
φέγγος
ἠριγενῆς, 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 ὣς φάτο, κυδαίνων· ἢ δ' ἐγκλιδὸν ὄσσε
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 ἰαίνετο δὲ φρένας εἶσω
τηκομένη, οἶόν τε περὶ ῥοδέησιν ἔερωσι
τήκεται ἠώοισιν ἱαινομένη φαέεσσι
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' αὐτίς ἐπὶ σφίσι βάλλον
ὄπωπᾶς
ἰμερόεν φαιδρησιν 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
ἄλεγύνει
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, ἡ δ' ὀπιθε 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 ὡς δ' ὀπτόταν δελφίνες ὑπέξ ἀλὸς
εὐδιόωντες
σπερχομένην ἀγεληδὸν ἐλίσσωνται περὶ
νῆα
ἄλλοτε μὲν προπάροιθεν ὀρώμενοι
ἄλλοτ' ὀπισθεν
ἄλλοτε παρβολάδην, ναύτησι δὲ χάρμα
τέτυκται
ὡς αἰ ὑπεκπροθέουσαι ἐπήτριμοι
ἐλίσσοντο

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 αἰ δ', ὥστ' ἡμαθόνεντος ἐπισχεδὸν
αἰγιαλοῖο
παρθενικαί, δίχα κόλπον ἐπ' ἰξύας
εἰλίξασαι,
σφαίρην ἀθύρουσιν περιηγέει αἰ μὲν ἔπειτα
ἄλλη ὑπ' ἕξ ἄλλης δέχεται καὶ ἐς ἡέρα
πέμπει
ὑψι μεταχρονίην, ἡ δ' οὐ ποτε πίνναται
οὐδὲι
ὡς αἰ νῆα θέουσαν ἀμοιβαδὶς ἄλλοθεν
ἄλλη
πέμπει διηροίην 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 ἀλλοτρίων 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
ἔστιν ἡσυχία

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

*Letters** 92

- 6 οὐ θρηνητέον οἴων 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 ἀλλοτρίοις κακοῖς
παραμυθού

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

*Letters** 94

8 ὁ ὑπὲρ μικρῶν ἀμαρτημάτων
ἀνυπερβλήτως ὀργιζόμενος οὐκ ἐὰ
διαγνῶναι τὸν ἀμαρτάνοντα, πότε
ἔλαττον 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
ἀγυαί,
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 δῶα πόλοι
ἀμφοτέρωθεν·
ἀλλ' ὁ μὲν οὐκ ἐπίοπτος, ὁ δ' ἀντίος ἐκ
βορέαο
ὑψόθεν 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
ὑδέονται,

ἔξ οἰαί περ εἴουσαι ἐπόψια ὀφθαλμοῖσιν
...

αἱ μὲν ὁμῶς ὀλίγαι καὶ ἀφεγγέες, ἀλλ'
ὄνομασται
ἦρι καὶ ἔσπέρια, Ζεὺς δ' αἴτιος,
εἰλίσσονται,
ὁ σφισὶ καὶ θέρεος καὶ χεΐματος
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 ἦδ' ὀλίγη τὴν ἄρ' ἔτι καὶ παρὰ
λίκνω

Ἐρμείης ἐτόρησε, Λύρην δέ μιν εἶπε
λέγεσθαι ...
οὐρανὸν εἰσαγαγῶν

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
Ἵρκις,

ἄλλα μὲν ἠερόεις, τὰ δὲ οἱ ἐπὶ
τετορήχυνται
ἀστράσιν οὐτὶ λίην μεγάλοις, ἀτὰρ οὐ
μὲν ἀφαιροῖς.

Αὐτὰρ ὄγ' εὐδιόωντι ποτὴν ὄρνιθι εἰοικῶς
οὐριος εἰς ἕτερον 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 τομῆ ὑποκέκλιται
αὐτὸς
Ὡρίων· μὴ κείνον ὅτις καθαρῆ ἐνὶ νυκτὶ
ὑψοῦ 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
ἔξειης παλίνωρα· τὰ γὰρ καὶ πάντα μάλ'
αὐτως
οὐρανῷ εὖ ἐνάρηρεν 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 κείναι δυοκαίδεκα
μοῖραι
ἄρκιαι ἐξειπέιν. 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 some-
times the evil comes all unforeseen.
Translated by G.R. Mair (1921)
- Phaenomena* 767
- 10 πάντα γὰρ οὐπῶ
ἐκ Διὸς ἄνθρωποι γινώσκομεν, ἀλλ' ἔτι
πολλὰ
κέκρυπται, τῶν αἶ κε θέλη καὶ ἔσαντικά
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 ἐὼν 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
ἔσπερίοιο,
ταὶ δὲ κατερχομένου νεφέλαι καὶ ἔτ'
οἰχομένοιο
πλησίαι ἐστήκωσιν ἐρευθέες, οὐ σε μάλα
χρῆ
αὐρίον οὐδ' ἐπὶ νυκτὶ περιτρομέειν ὑετοῖο
If without a cloud the sun dip in the west-
ern 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, shep-
herd's delight'
- 13 καὶ χήνες κλαγγηδὸν ἐπειγόμεναι
βρωμοῖο
χειμῶνος μέγα σῆμα, καὶ ἐννεάγηρα
κορώνη
νύκτερον ἀείδουσα, καὶ ὄψε 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 ὄπιον
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, πάντη δὲ θεοῦ κεκρήμεθα
πάντες.
τοῦ γὰρ καὶ γένος ἐσμὲν

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 πλείστοι, 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 citizenship with the name Aulus Licinius Archias

- 1 μόχθων οὐδ' Αἴδης με κατεύνασεν, ἦνίκα
μουνος
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 Εὐφήμος γλώσση παραμείβεο τὰν λάλον
Ἥχῳ
κοῦ λάλον, 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' ὅ 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 ἐνδεδεστέρους
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 πολλά
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 πλήθος δεδιὸς ἄμεινον ἡμύνατο τοὺς πλέονας διὰ τὸ καταφρονούντας 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 γνώμη 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 ξυγγνώμονες 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 εἶποι, 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 ποιητῆς 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 ἄσπις
ἐκείνη;
ἐρρέτω· ἐξαυτὶς κτήσομαι οὐ κακίω
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
βροτεΐη
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
ὤμους 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 ἐσμουριχμένας κόμας
καὶ στήθος, ὡς 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 εἰμεν
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 ὄρθον
ἴσταται νέφος,
σημα χεμιῶνος, 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 σμικρὸς τις στρατηγὸς εἶη καὶ περὶ
κνήμας ἰδεῖν
ροικός, ἀσφαλέως βεβηκῶς ποσσὶ,
καρδῆς πλέως
Give me a general, be he short and
bandy-legged,
but walking firmly, full of courage.
Fragment 114 (West, IEG)
- 11 χρημάτων ἀελπτον οὐδέν ἐστιν 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 ὕσμῶς
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, θῆτέρα δὲ πῦρ
A cunning woman carries water in one
hand, fire in the other.
Fragment 184 (West, IEG)
- 15 τοῖος γὰρ φιλότητος ἔρωσ ὑπὸ καρδίην
ἐλυσθεῖς
πολλὴν κατ' ἀχλὺν ὀμμάτων ἔχευεν,
κλέψας ἐκ στηθέων ἀπαλάς 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 λυσιμελῆς ὠτᾶιρε 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' ἐχίνος 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 γρηῦς εὐοῦσ' ἠλείφειο
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 μοί πᾶ στῶ καὶ τὰν γᾶν 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 μὴ 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 ὡς ἦδὺ τὴν θάλατταν ἀπὸ τῆς γῆς ὀρᾶν
How sweet it is to view the sea, from the
shore.
Fragment 43 (Kock) – 45 (K-A)
- 2 ἀμαθῆς 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 πρᾶσιβιστα 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 paeon 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 πεπειράται 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 ἀστρῶν 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 φιλανθρωπία καὶ
ἀγάπησις, ἀπεκρίνατο· διὰ γὰρ τούτων
ἄλυτος 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 τοσοῦτον
τῇ δόξῃ τῆς ἀρχῆς καὶ πλούτῳ προσχῶν,
ὅσον ἐπικεῖα καὶ φιλανθρωπία πάντα
ἀνθρώπους ὑπερῆκας τοῦ θεοῦ σοὶ
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, πρότον
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 χρηστὰ 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, πρός τε τὰς δυσημερίας ἀθορούβως καὶ πράως 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 'ἀριστος'; cf. Aeschylus 154
- 6 λέγ', ὦ γαθέ, φάναί, 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 πλήθος 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 στασιάσοντες, ἀλλὰ μαχοῦμενοι τοῖς πολεμίοις, οὐδ' ἐπαινεσόμενοι τοῖς 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 δύναμιν
Fixing taxes according to each member's worth and ability to pay.
Plutarch, *Aristides* 24,1
- 13 πένης μὲν ἐξηλθεν, 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 φασι κατασκευάσαι τὴν πόλιν αὐτῷ μῆδ' 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 ἀναρεῖν, 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 ὑγιῆς 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 ἠρώων 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 εἴαν πάντες οἱ νόμοι ἀνααιρεθῶσιν, 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 τούτου

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 ὦ 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
πρῶτην 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 εἰοικασί
καρκίνους μασωμένοις, οἱ δὲ ὀλίγον
τροφίμον περι πολλὰ ὀστᾶ 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 εἰκέναι τὴν διαλεκτικὴν τῷ ἐν
ταῖς ὁδοῖς πηλῷ πρὸς οὐδὲν γὰρ οὐδ'
ἐκεῖνον χρῆσιμον 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 ἑλλέβορος ὀλοσχερότερος μὲν ληφθεὶς
καθαίρει, εἰς δὲ πάνυ 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 εἰς
φιλοσοφίας λόγιοι
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 ἄστν, τὸν δ' ἐμὸν δήμον
ποθῶν,
ὃς οὐδεπώποτ' εἶπεν, ἀνθρακας 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 ἀνήρ 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, τρυγωδίαν
ποιῶν.
Τὸ γὰρ δίκαιον οἶδε καὶ τρυγωδία
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
γηροβοσκοῦμεσθ' 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, τριπτῆρ δικῶν,
φαίνειν ὑπευθύνους λυχνου-
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' ἀεὶ
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 εἴ 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 ξυνῶν 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, ἴν' ὁ χρυσοκόμας
Φοῖβος ἀκούων τοῖς σοῖς ἐλέγοις
ἀντιπάλλων ἐλεφαντόδετον
φόρμιγγα θεῶν ἴσσησι 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,
νέροτος, ἰέραξ, φάττα, κόκκυξ,
ἐρυθρόπους, κεβλήπυρις, πορφυρίς,
κερχνής,
κολυμβίς, ἀμπελίς, φήνη, δρούψ ...
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 πικνότετον κίναδος,
σόφισμα, κύρμα, τριμμα, παπιάλημ' όλον
He's a real trickster,
All skill, swag, spice, sophistry.
Translated by M.S. Silk (2000)
Birds 429
- 21 δολερόν μὲν αἰεὶ κατὰ πάντα δὴ τρόπον
πέφυκεν ἀνθρωπος
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 σὺν τύχῃς μοι
ἀγαθὸν πορίσας, τοῦτο κοινὸν ἔσται
'Tis to your own interest as well as to
mine, for if you secure me some advantage,
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 γενεᾶ
προσόμοιοι,
ὀλιγοδρανεές, πλάσματα πηλοῦ,
σκιοειδέα φύλ' ἀμενηνά,
ἀπτήγνες ἐφημέριοι, ταλαοὶ βροτοί,
ἀνέρες εἰκελόνειοι
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·
σπείρειν μὲν, ὅταν γέρανος κρῶζουσ' εἰς
τὴν Λιβύην μεταχωρῆ·
καὶ πηδάλιον τότε ναυκλήρω φράζει
κρεμάσαντι καθεύδειν,
... εἶτα χελιδῶν,
ὅτε χρῆ χλαίναν 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' ὅσαπερ περὶ
μαντείας διακρίνει
φήμη γ' ὑμῖν ὄρνις ἐστί, πταρμόν τ'
ὄρνιθα καλεῖτε,
ξύμβολον ὄρνιν, φωνήν ὄρνιν, θεράποντ'
ὄρνιν, ὄνον ὄρνιν.
ἄρ' οὐ φανερώς ἡμεῖς ὑμῖν ἐσμὲν
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 θεοῦς,
ἔξετε χρῆσθαι μάντεσι, μούσαις,
αὔραις, ὥραις, χειμῶνι, θέρει
μετρίῳ, πνίγει κοῦκ ἀποδράντες
καθεδούμεθ' ἄνω σεμνυόμενοι
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
χαῦνόν 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 γῦας
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
φθειροῦσιν λύμαις ἐχθίσταις,
ἔρπετά 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 εὐδαίμων φύλον πτηνῶν
οἰωνῶν, οἱ χειμῶνος μὲν
χλαίνας οὐκ ἀμπισχνούνται
οὐδ' αὖ θερμὴ πνίγους ἡμᾶς
ἀκτίς τηλαυγῆς θάλλπει

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, ἐρρῦπων, 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
πετροῖς
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 θαυ-
μάστ' ἐπεπτόμεσθα καὶ
δεινὰ πράγματ' 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 ὡς ἂν μὴ μ' ὀρώσιν οἱ θεοί

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 ἄλκωνίδας τ' ἄν ἤγεθ' ἡμέρας αἰεὶ
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 λόγῳ, τὸν
ἥττονα,
νικᾶν λέγοντά φασι τὰδικώτερα
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 ἀνήρετ' ἄρτι ... Σωκράτης
ψύλλαν ὀπόσους 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
πατρὸς ἅπ' Ὀκεανοῦ βαρυσχεῖος ...
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 σοφιστὰς ...
ἰατροτέχνας, σφραγιδονυχαραγοκομήτας
...
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
κενταύρω 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 τῷφθαλμῷ
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, παρὸς τῆς Γῆς,
Οὐλύμπιος οὐ θεὸς ἐστίν;
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,
εὐρησιεπιτής, περιτροπία 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 τῆδε τῆ 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
αἰεὶ,
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 γνωσθήσει 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 ὡς
διέκειτο ...
πρῶτον μὲν ἔδει παιδὸς φωνὴν
γρῦξαντος 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 εὐανθῆς ἐν
γυμνασίοις διατρίψεις,
οὐ στωμύλλων κατὰ τὴν ἀγορὰν
τριβολεκτρᾶπελ', οἷάπερ 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 τάρχαϊα καὶ τόκοι τόκων
Weep, ye moneylenders, weep,
Yourselves, your capital, and your interest's interest!
Translated by Alan H. Sommerstein (1973)
Clouds 1155
- 59 ἀμφήκει γλώττη λάμπων,
πρόβολος ἐμός, σωτὴρ δόμοις, ἐχθοροῖς
βλάβη,
λυσανίας πατρῶων 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 ὡς ἦδ' οὐ 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 τρί' εἰπέιν ῥήμαθ' οἷός τ' ἦν πρὶν
ἔξαμαρτεῖν
He couldn't say three words without a howler.
Translated by M.S. Silk (2000)
Clouds 1402
- 62 ὡς 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 ὀρῶ γὰρ αὐτὴν προστάταισι χρωμένην
ἀεὶ πονηροῖς. κἄν τις ἡμέραν μίαν
χρηστός 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 ... κυλίνδεται
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 ἀνδράς ἐπιτριβουσιν 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 περιρηγάζετο
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 ἐξαπατηθεῖ 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 γεραϊτέρων,
ὅσ' ἂν ἀνόητ' ἦ 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 πρῶτιστα ποιήσω
κοινὴν πάντων καὶ τὰργύριον καὶ τᾶλλ'
ὅπόσ' ἔστιν ἐκάστῳ
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 λοπαδοτεμαχοσελαχογαλεοκρανιολεψα
νοδριμυποτριμματοσιλφιολιπαρομελ
ιτοκατακεχυμενοικηλεπικοσσυφοφαττοπ
εριστεραλεκτρονοποποπιφαλλιδοκιγ
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, ᾧ δέσποτα,
ἐφ' οἷς ἀεὶ γελῶσιν οἱ θεῶμενοι;
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 Lenaia,
a Dionysiac festival held in Athens, in 405bc

77 ὁ δ' εὐκόλος μὲν ἐνθάδ', εὐκόλος δ' ἐκεῖ
He was contented here, will be contented
there.

Frogs 82

of Sophocles, deceased; here, on earth; there, in
Hades

78 βρεκεκεκεξ κοᾶξ κοᾶξ
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 ἐξισῶσαι τοὺς πολίτας κάφελειν τὰ
δείματα
Make all men equal and extinguish all
fears.

Frogs 688

81 πολλακίς γ' ἡμῖν ἔδοξεν ἡ πόλις
πεπονθέναι
ταῦτόν εἰς τε τῶν πολιτῶν τοὺς καλοὺς
τε κάγαθοὺς
εἰς τε τὰρχαῖον νόμισμα καὶ τὸ καινὸν
χρυσίον.
οὔτε γὰρ τοῦτοισιν οὐσιν οὐ
κεκιβδηλευμένοι,
ἀλλὰ καλλίστοις ἀπάντων, ὡς δοκεῖ,
νομισμάτων
καὶ μόνοις ὀρθῶς κοπεῖσι καὶ
κεκωδωνισμένοις
ἔν τε τοῖς Ἑλλησι καὶ τοῖς βαρβάροισι
πανταχοῦ
χρῶμεθ' οὐδέν, ἀλλὰ τοῦτοισι τοῖς
πονηροῖς χαλκίοις
χθές τε καὶ πρόην 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, ἀυθαδόστομον,
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

- τρόπους,
ἀλλ' εἰς ἀμαθῆ 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 προσποιῶ
ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς
Always keep the people on your side,
sweetening them with words they like
to hear.
Knights 215
- 97 φωνὴ μισρὰ, γέγονας κακῶς, ἀγοραῖος εἶ
ἔχεις ἅπαντα πρὸς πολιτείαν ἂ δει
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
πηδαλίους ἐπιχειρεῖν
κἄτ' ἐντεῦθεν πρῶρα τεῦσαι καὶ τοὺς
ἀνέμους διαθρῆσαι,
κἄτα κυβερνᾶν αὐτὸν ἑαυτῶ
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 ἂ
πανουργεῖς μὴ καθορᾶ 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
ἀναθείη
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,
θαυπευόμενος τε χαί-
ρεις κἄξαπατῶμενος,
πρὸς τὸν τε λέγοντ' ἀεὶ
κέχηνας
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 δρῶσας 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' ἄελλπτ' ἔνεστιν ἐν τῷ μακροῦ 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 σπερμαγοραιολεκιθολαχανοπάωδες,
ὦ σκοροδοπανδοκευτριαρτοπάωδες,
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 ὑμῖν γ' εἴ τις ἐνὴν 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 παιῖδας 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 ἴπιδβηται,
οὐδεὶς ἐθέλει γῆμαι ταύτην, ὄττευομένη
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 οὐδὲν ἔστι θηρίον γυναικὸς ἀμαχώτερον,
οὐδὲ πῦρ, οὐδ' ὦδ' ἀναιδῆς οὐδεμία
πόρδαλις
There is no beast more invincible than a woman, nor fire, or a wildcat so ruthless.
Lysistrata 1014
- 110 κάστ' ἐκεῖνο 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 *without* you!
Translated by Alan H. Sommerstein (1973)
Lysistrata 1038
of women
- 111 δεῖ δὴ νυνὶ σε γενέσθαι
δεινὴν μαλακὴν, ἀγαθὴν φαύλην, σεμνὴν
ἀγανὴν, πολῦπειρον
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
αὐτῆ δ' ἔμαυτῆς 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' ὕφ' ἠδονῆς
οὐκ ἐμοῦ κινουῦντος αὐτῶ τῶ σκέλει
χορεῦετον
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 ἦδομαι γὰρ καὶ γέγηθα καὶ πέπορδα καὶ
γελῶ
μᾶλλον ἢ τὸ γῆρας ἐκδὺς ἐκφυγῶν 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 κεί τις δορυξὸς ἢ κάπηλος ἀσπίδων,
ἴν' ἐμπολᾶ 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 βοτρυόδωρε, τί προσεῖπω σ'
ἔπος;
πόθεν ἂν λάβοιμι ὄημα μυριάμορον
ὄτω προσεῖπω 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 ἄς ἐγὼ ἴφύτευον ὦν
νεώτερος
ἀσπᾶσασθαι θυμὸς ἡμῖν ἔστι πολλοστῶ
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 σπινθήρα μικρὸν Μεγαρικοῦ
ψηφίσματος·
κάξεφύσησεν τοσοῦτον πόλεμον ὥστε τῷ
καπνῷ
πάντας Ἑλληνας 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 μείξον δ' ἡμᾶς τοὺς Ἑλληνας πάλιν ἐξ
ἀρχῆς
φιλίας χυλῶ καὶ συγγνώμῃ
τινὶ πραοτέρᾳ κέρασον τὸν νοῦν
Mix us all again, all Greeks, from the
beginning,
with a flavour of friendship and forbear-
ance,
temper our thoughts with gentleness.
Peace 996
- 121 πρὶν κεν λύκος οἶν ὑμεναίοι
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' Ἀθηναίους ἔτι
παύσει;
- Will you ever stop bamboozling the
people of Athens?
Translated by Jeffrey Henderson (1998)
Peace 1087
- 124 χᾶμα τὴν Θοῤῥταν 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' ἐπιφακάζειν, 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' ἄλωπεκες
Lions at home,
but foxes in battle.
Translated by H.T. Riley (1872)
Peace 1189
- 127 κρεῖττον γὰρ, ὦ τᾶν, ἔστιν ἢ μηδὲν λαβεῖν
Something is better than nothing, my
friend.
Peace 1220
- 128 ὦ Ζεῦ, χελιδῶν ἄρά ποτε φανήσεται;
Ah Zeus, will the spring swallow ever
show up?
Translated by Jeffrey Henderson (2000)
Thesmophoriazusae – *Women at the Thesmo-
phoria* 1
opening lines
- 129 χρῆ 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 Thesmo-
phoria* 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 ἐπισμῆ τῶν
κακῶν;
ποῦ δ' οὐχὶ διαβέβληχ', ὅπουπερ ἔμβραχύ
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 χορῆ
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 ἄρ' 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 ἔουκεν 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 *Lenaia* in
422BC
- 137 καὶ παππίζουσ' ἄμα τῆ 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 ὦεθ' 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
ἀμφοῖν μῦθον ἀκούσῃς,
οὐκ ἂν δικάσῃς
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 ἄν ποτε
τρέφειν δύναιτ' ἄν 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' ἄλγιστον ἡμῖν, ἦν τις
ἀστράτευτος ὦν
ἐκροφή τὸν μισθὸν ἡμῶν, τῆσδε τῆς
χώρας ὕπερ
μῆτε κώπην μῆτε λόγχην μῆτε
φλύκταιναν λαβῶν
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.
ἔτετρα 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 helle-
bore.
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,
δουλοῦν 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 τυφλῶ
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
δειλότατόν 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
διανείμιέν τ' ἴσον αὐτόν,
οὔτε τέχνην ἄν τῶν ἀνθρώπων οὔτ' ἄν
σοφίαν μελετῶη
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 πείσῃς
Even if you persuade me, you won't persuade me.
Translated in *Bartlett's Familiar Quotations* (1980)
Wealth 600
- 154 κάγω μὲν ᾧμην οὐς τέως
εὐεργέτησα δεομένους ἔξειν φίλους
ὄντως βεβαίους, εἰ δειθείην ποτέ·
οἱ δ' ἐξετρέποντο κοῦκ ἐδόκουν ὄρᾶν 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 μαθῶν;
– 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 διατριβῆς 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 πατρις 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 χρῆμα 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
γένεοιτο
σκάψαι τ' ἀποκλάσαι τε καὶ λουσαμένῳ
διελεύσαι
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 windmill'
- 161 περὶ τοῦ γὰρ ὑμῖν ὁ πόλεμος
νῦν ἐστὶ; 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 ἔστι
δί' ἐνιαυτοῦ
ὅτου τις ἐπιθυμῆι 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 δύναιται γὰρ ἴσον τῷ δοῦν 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 σαφῆς ὁ χειμῶν 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 ὀέρweening
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 ἄτιμον 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
ἐθέλη κύριον ποιήσαντες καθάπαξ, τὰς
δὲ προσούσας 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 τροφήν 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 χρήσονται δικαίως
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 δικάσται 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 ἂν δὲ τινα δῶρα λαβόντα ἐπιδείξωσιν καὶ καταγνώσιν οἱ δικάσται, δῶρων 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' ἄπλοῦν
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 ὄρφανῶν καὶ τῶν ἐπικλήρων, καὶ τῶν γυναικῶν ὅσαι ἂν τελευτήσαντος τοῦ ἀνδρὸς σκήπτωνται 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 ἤδιστόν ἐστι
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 γίγνονται πάντες εὐδαιμόνες ... ὥσπερ μεγάλοι καὶ μικροὶ καὶ τὴν χροιάν διαφέροντες, ἢ διὰ μαθήσεως, ὡς οὐσης ἐπιστήμης τινος 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 ἡδονὴν

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 ἔνεκεν ἄπτονται 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, οὐδέ 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 ἕνεια 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 ἕξεις 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 ἢ ἕξις ἢ δύναμις 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 εὐδαιμονισμὸς καὶ ἔπαινος καὶ ἐγκώμιον· τὸ μὲν γὰρ ἐγκώμιον λόγος τοῦ καθ' ἕκαστον ἔργου, ὁ δ' ἔπαινος τοῦ τοιοῦτον εἶναι καθόλου, ὁ δ' εὐδαιμονισμὸς 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 ἡμισυν 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 λυπηρόν
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 λογισμόν
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 πειθῶ τῇ βίᾳ καὶ ἀνάγκῃ ἀντιτίθεται, ὁ δ' ἐγκρατῆς ἐφ' ἃ πέπεισται ἀγεται, 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 ἄ 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 εἰδέναί ... τρίτη δ' ἡ δι' ἀπειρίαν καὶ ἀγνοίαν ... ἄλλη δ' ἡ κατ' ἐλπίδα ... ἄλλη δὲ διὰ πάθος ἀλόγιστον, οἷον δι' ἔρωτα καὶ θυμόν
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 ἐκεῖνα 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 ἐνίστε ἀνομοίοις χαίρουσιν, οἷον αὐστηροὶ εὐτραπέλεις καὶ ὀξεῖς ῥαθύμοι· 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 τι 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 συνυπάρχουσι ... βασιλικὴ μὲν ἢ τοῦ γεννήσαντος, ἀριστοκρατικὴ δ' ἢ ἀνδρὸς καὶ γυναικὸς, 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 πολιτικὸν ἀλλὰ καὶ οἰκονομικὸν 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 πηδᾶ καὶ κινεῖται ὡσπερ 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 ὑστερον ἕξεων ἐσομένων ἔστιν ἰδεῖν οἶον 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 αἰγὰς προσπετόμενος, ὅθεν καὶ τοῦνομι' εἰληφεν
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, οἶον 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 οὐ πλείστος νοῦς καὶ λόγος, ἐνταῦθα ἐλαχίστη καὶ τύχη, οὐ 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 δύνανται 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 ὀρθῶς 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, ἢ κατὰ τὸ τί ἢ κατὰ τὸ ποῖον ἢ ποσὸν ἢ πού, καὶ γένεσις μὲν ἢ ἀπλή καὶ φθορὰ ἢ κατὰ τὸ τόδε, αὐξησις 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 κινεῖ 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 movetur; 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 κινεῖ 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 θεοὶ 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, εἴπερ 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
προᾶξις τε καὶ προαίρεσις, ἀγαθοῦ τινὸς
ἐφίεσθαι δοκεῖ διὸ καλῶς ἀπεφῆναντο
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 τὰνθρώπινον 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 γνώσις ἀλλὰ προᾶξις
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
ἡθος νεαρός, οὐ γὰρ παρὰ τὸν χρόνον ἢ
ἔλλειψις, 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 ... πολλακίς
δὲ καὶ ὁ αὐτὸς ἕτερον 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· χρήσιμον 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 ὄντων φίλοιν ὅσιον 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 αὐταρκές εἶναι δοκεῖ
The final good must be a thing sufficient in itself.
Translated by H. Rackham (1926)
Nicomachean Ethics 1097b.7
- 86 μία γὰρ χελιδὼν 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 ἥμισυ 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 αὐξήσιν
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 ποιῶντες 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 ἀγαθοῦς, καὶ τὸ μὲν βούλημα παντός νομοθέτου τοῦτ' ἐστίν ... καὶ διαφέρει τοῦτω πολιτεία πολιτείας ἀγαθῆ φάυλης
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. *Anonymous* 29
- 96 ἔστιν ἄρα ἡ ἀρετὴ ἕξις προαιρετικὴ, ἐν μεσότητι οὖσα τῇ πρὸς ἡμᾶς, ὠρισμένη

- λόγω καὶ ὡς 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 δευτέρου ... 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 ἄπειρον 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 ὡς οὐδεὶς ἐκῶν πονηρὸς οὐδ' ἄκων μακάρο 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. Urmsen, ed. Jonathan Barnes (1984)
Nicomachean Ethics 1113b.14
cf. Anonymous 131
- 103 τὸ γὰρ θαροεῖν 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 ... ἀνδρείος
Truly brave is he who is unperturbed in the presence of danger.
Nicomachean Ethics 1117a.30
- 106 καὶ ἐπιθυμεῖ ὁ σώφρων ὧν δεῖ καὶ ὡς 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 οἶόν 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 ὡς 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 τιμωρητικός 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 ῥάδιον 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 εὐσηχημοσύνην

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 ἔχῃσι 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 ἀντιπεπονηθὸς κατ' ἀναλογίαν καὶ μὴ κατ' ἰσότητα. τῷ ἀντιποιεῖν γὰρ ἀνάλογον συμμένει ἢ 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 οἶον δ' ὑπάλλαγμα τῆς χρείας τὸ νόμισμα γέγονε κατὰ συνθήκη· 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 οἶον ἐγγυητὴς ἐσθ' ἡμῖν· δεῖ γὰρ τοῦτο φέροντι εἶναι λαβεῖν. πάσχει μὲν οὖν καὶ τοῦτο τὸ αὐτὸ, οὐ γὰρ αἰεὶ ἴσον δύναται· ὁμοῦς δὲ βούλεται μένειν μᾶλλον. διὸ δεῖ πάντα τετιμηθῆσθαι· 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 ἑαυτῷ τοῦτο ποιεῖ, καὶ γίνεταί 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 εἰδῶς καὶ διατρέβων 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 γεωμετρικοί 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 ἔμπειρίαν

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 ὄρων 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 ἔμπειρίας ὅμια 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 ἠθῶν ὑπάρχειν φύσει πῶς· καὶ γὰρ δίκαιοι καὶ σωφρονικοὶ καὶ ἀνδρείοι καὶ τᾶλλα ἔχομεν εὐθύς 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 ταχέια 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 μόνη 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 στρυφνοῖς 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 ... νέμουσι 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 ἦκιστα δὲ μοχθηρὸν ἐστὶν 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 εὐπαθόντες 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 ἢ ἐνέργεια, τοῦ δὲ μέλλοντος ἢ ἐλπίς, τοῦ δὲ γεγεννημένου ἢ 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 ἠθοῦς 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 παιδιά 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 αἰσθησὶν ἐστὶν ἡδονή, ὁμοίως δὲ καὶ διάνοιαν καὶ θεωρίαν, ἡδίστη δ' ἢ τελειοτάτη, τελειοτάτη δ' ἢ 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 ἢ 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 ἑξακριβοῦσιν 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 πολλαὶ 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 ἄσχυρος, καὶ παρ' αὐτὸ τὸ πολιτεύεσθαι περιποιουμένην δυναστείας καὶ τιμᾶς 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' ἀνθρώπων· οὐ γὰρ ἡ ἀνθρωπός ἐστιν οὕτω βιώσεται, ἀλλ' ἡ θεῖον τι ἐν αὐτῷ ὑπάρχει ... οὐ χρηρὴ δὲ κατὰ τοὺς παραινούντας ἀνθρώπινα φρονεῖν ἀνθρώπων 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 πλήθος
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 κωμῳδία
γίνεται γραμματίων
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 ὄλων 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 ὢν 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 αἰὲ γὰρ ἡ φύσις μηχανᾶται πρὸς τὴν ἑκάστου ὑπερβολὴν βοήθειαν τὴν τοῦ ἐναντίου παρεδρίαν, ἵνα ἀνισάζῃ τὴν θατέρου ὑπερβολὴν θάτερον
Nature contrives to set excess against excess, so that the two may counterbalance 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 ζῶων, οὕτως ὥστε δοκεῖν πάμπαν μικρὸν διαφέρειν θατέρου θάτερον τῷ σύνεγγυς ἀλλήλοις
Nature passes from the inanimate to animals in unbroken sequence, interposing between them beings, alive and yet not animals, so that scarcely any difference seems to exist between two neighbouring 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 ἔνεκά 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 εἴτερον οὖν αἰδίου ἢ κίνησις, αἰδίου καὶ τὸ κινουῦν 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 τῆν 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 remembered.
Poetics 1451a.5
- 186 φιλοσοφώτερον καὶ σπουδαιότερον ποίησις ἱστορίας ἔστιν ἢ μὲν γὰρ ποίησις μᾶλλον τὰ καθόλου, ἢ 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 ἀπιθανά
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 κοινωῖα
κατὰ φύσιν οἶκός ἐστιν
The association put together by nature
for everyday purposes is the family.
Politics 1252b.13
- 190 ἡ δ' ἐκ πλείονων κωμῶν κοινωῖα τέλειος
πόλις ... γινομένη μὲν οὖν τοῦ ζῆν ἔνεκεν,
οὐσα 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
ἄνθρώποις 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 κοινωεῖν 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 οὐκίας ἐστὶ καὶ ἡ
κτητικὴ μέρος τῆς οἰκονομίας

Property is a part of a household and the
art of acquiring property a part of house-
hold 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 expe-
dient 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 τῆ χρηματιστικῆ,
δηλον, τῆς μὲν γὰρ τὸ πορίσασθαι, τῆς δὲ
τὸ χρῆσασθαι

Now it is clear that wealth-getting is
not the same art as household manage-
ment, 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 χάρις
Plants exist for the sake of animals and animals for the good of man.
Politics 1256b.16
- 200 ἡ φύσις μηθὲν μῆτε ἀτελὲς ποιεῖ μῆτε μάτην
Nature makes nothing incomplete, and nothing in vain.
Translated by Benjamin Jowett (1817–1893), rev. Jonathan Barnes (1984)
Politics 1256b.20
- 201 θησαυρισμὸς 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 ἕξ εἶδει διαφερόντων. οὐ γὰρ γίνεται πόλις ἕξ ὁμοίων
A state essentially consists of a multitude 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 ὡς 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 φίλαυτον 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 ὅσων στερήσονται κακῶν κοινωνήσαντες, ἀλλὰ καὶ ὅσων 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' ὡς δεῖ τὸν νομοθέτην πρὸς δύο βλέποντα τιθέναι τοὺς νόμους, πρὸς τε τὴν χώραν καὶ τοὺς ἀνθρώπους. ἔτι δὲ καλῶς ἔχει προσθεῖναι καὶ πρὸς τοὺς γειτνιῶντας 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 κακοργίαν
- 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 ὀμαλίζειν ἢ τὰς οὐσίας, τοῦτο δ' οὐκ ἔστι μὴ παιδευομένοις ἰκανῶς 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 ἀπληστον, καὶ τὸ πρῶτον μὲν ἰκανὸν διωβολία μόνον, ὅταν δ' ἤδη τοῦτ' ἢ πάτριον, αἰεὶ δέονται τοῦ πλείονος, ἕως εἰς ἄπειρον ἔλθωσιν
- 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' ἔκουσίων 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 οὐσαι κατὰ τὸ ἀπλῶς δίκαιον, ὅσαι δὲ τὸ σφέτερον μόνον τῶν ἀρχόντων, ἡμαρτημέναι πάσαι 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 ἐστὶ 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 τῶ 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 ἐστὶ 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, ὁμῶς ἐνδέχεται συνελθόντας εἶναι βελτίους ἐκείνων οὐχ ὡς ἕκαστον ἀλλ' ὡς 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 μόνιον 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, πολεμίων 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 βουλή 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 εἷς ἂν τε πλείους ᾧσι, 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 τῶ κατὰ τὸ ἔργον ὑπερέχοντι διδόναι καὶ τῶν ὀργάνων τὴν ὑπεροχὴν
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 εἷς ὅστισοῦν ... καθάπερ ὕδωρ τὸ πλεῖον, 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 ἄρχοντα 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 ἰσότης, 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 νενεμηθῆναι κατ' ἀρετήν· ἀριστοκρατίας μὲν γὰρ ὄρος 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 ἢ κτήσις ἢ 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 ὑπερευγενῆ ἢ ὑπερπλοῦσιον, ἢ τὰναντία τούτοις, ὑπέρπτωχον ἢ ὑπερασθενῆ

- ἢ σφόδρα ἄτιμον, χαλεπὸν τῷ λόγῳ ἀκολουθεῖν· γίνονται γὰρ οἱ μὲν ὑβρισταὶ καὶ μεγαλοπόνηροι μᾶλλον, οἱ δὲ κακοῦργοι καὶ μικροπόνηροι 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 wickedness, the latter to malice and petty vice.
- Politics* 1295b.6
- 244 ὡς 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 ... ἔν μὲν τί τὸ βουλευόμενον περὶ τῶν κοινῶν, δευτέρον δὲ τὸ περὶ τὰς ἀρχὰς τοῦτο δ' ἔστι τίνας δεῖ καὶ τίνων εἶναι κυρίας, καὶ ποίαν τινὰ δεῖ γίνεσθαι τὴν αἴρεσιν αὐτῶν, τρίτον δὲ τί τὸ δικάζον
- All constitutions have three elements: one is a council or parliament considering common concerns, the second is the executive (its powers and way of election) and, a third, the judiciary.
- Politics* 1297b.37
- 247 δῆμος μὲν γὰρ ἐγένετο ἐκ τοῦ ἴσουσ ὅτιοῦν 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 inequality, when unequal classes do not receive a proportionate share of power (a perpetual 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 ὥσιν 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 κινουῖσι δὲ τὰς πολιτείας ὅτε μὲν διὰ βίας ὅτε δὲ δι' ἀπάτης
- There are two ways which can endanger 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 ὄραν ὅπως τὸ πλῆθος μὴ λίαν ἄπορον ἦ
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 χρῆ διανέμειν τοῖς ἀπόροις, μάλιστα μὲν εἰ τις δύνатаι 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 πρακτικὸς ... κοινῇ πάσης πόλεως ἂν εἴη καὶ καθ' ἕκαστον ἀριστος βίος ὁ πρακτικὸς
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 ὁ 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 διανοητικὸν ἐστίν, 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 αἰρεται 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 ἀγαθοὶ 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 ἔνεικεν
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 προσάγειν οὐδεμίαν
οὔτε πρὸς ἀναγκαίους πόρους, ὅπως μὴ
τὴν αὔξησιν ἐμποδίζωσιν, δεῖ τοσαύτης
τυγχάνειν κινήσεως ὥστε διαφεύγειν τὴν
ἀργίαν τῶν σωματίων
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 τῆ 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 ταραχῶδης ἢ σκέψις, καὶ δηλον οὐδὲν πότερον ἄσκειν δεῖ τὰ χρήσιμα πρὸς τὸν βίον ἢ τὰ τείνοντα πρὸς ἀρετὴν ἢ τὰ περιττά· πάντα γὰρ εἴληφε ταῦτα κριτάς 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 ἐλευθεροῖς

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 μῆθὲν οὕτως ὡς τὸ κρίνειν ὀρθῶς καὶ τὸ χαίρειν τοῖς ἐπιεικέσιν ἤθεσι 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 παιδίων, ἢ δὲ παιδεία πλαταγὴ τοῖς μείζοσι 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, ζῷον 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 ποιήσιν 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 atrabilious 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 demenciae 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 πολλακίς, ὥστε μηκέτι δύνασθαι θεωρεῖν ἰκανῶς τὸ ἀληθές, ἀλλ' ἐπισκοτεῖν τῇ κρίσει τὸ ἴδιον ἠδὲ ἢ 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 δυνάμεως 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 ἔσεσθαι ἢ ἔχειν οὐδεὶς βουλευεται οὕτως ὑπολαμβάνων· οὐδὲν γὰρ πλέον*

Impossibilities, past, present or future, no one discusses; for nothing is to be gained by it.

Rhetoric 1357a.4

- 292 *σχεδὸν γὰρ, περὶ ὧν βουλευονται 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 εὐθενία 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 abundance 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 ἀγωνιστικῆν), δόξαν, τιμὴν, εὐτυχίαν, ἀρετήν

If, then, such is the nature of happiness, its component parts must necessarily 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 χρῆσθαι 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, μεγαλοψυχία, 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 *καλά ... ὅσα τε ὑπὲρ πατρίδος τις ἐποίησεν παριδῶν τὸ αὐτοῦ, ... καὶ ὅσαι εὐπραγία 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 πρᾶττειν 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 πληρωθῆ
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 μηδὲ συνθήκη, οἷον καὶ ἡ Σοφοκλέους Ἀντιγόνη φαίνεται λέγουσα, ὅτι δίκαιον ἀπειρημένου θάψαι τὸν Πολυνείκη, ὡς φύσει ὄν 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 μηδὲ 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 διαιτητῆς τὸ ἐπιεικὲς ὀρᾷ, ὁ δὲ δικαστῆς 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 τοὺς νόμους
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 ὄν 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 τὰ ἀλλότρια 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 πιθανωτέρου εἶναι τοὺς ἀπαιδευτοὺς 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 κυριοῖς
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 ὄργανοις, 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 ἕτέρα 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 ὡς 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 χαιρέειν εἰποῦσι
τῷ ζῆν ἀπιτέον ἐντεῦθεν, ὡς τὰ ἄλλα γε
πάντα φλυαρία τις εἴκειν 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 φίλατα
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
ἄτοπον οὐκ ἀφίσει 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 γένοι βροτεία,
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 ἐπιστολίω
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 Philoso-
phers* 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 Philoso-
phers* 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 Philoso-
phers* 5.20.1
- 336 τῶν ἀνθρώπων ἔλεγε τοὺς μὲν οὕτω
φείδεσθαι ὡς αἰεὶ ζησομένους, τοὺς
δὲ οὕτως ἀναλίσκειν ὡς 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 Philoso-
phers* 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 Philoso-
phers* 5.20.4
when asked why he spent so much time with
beautiful people
- 338 ἐρωτηθεὶς τί ποτ' αὐτῷ περιέγονεν 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 Philoso-
phers* 5.20.5

339 ἔὰν τοὺς προέχοντας διώκοντες τοὺς ὑστεροῦντας 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 γήρῳ 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 ἐναργῆ πράγματα πειρωμένους δεικνύει ὅμοιον ἔφη ποιεῖν τοῖς διὰ λύχνου τὸν ἥλιον φιλοτιμουμένοις δεικνύει

Aristotle said of those who wished to explain the obvious, that they were equivalent to those who would endeavour to shine a lantern at the sun.

Stobaeus, *Anthology* 3.4.86

343 Ἀριστοτέλης ἐρωτηθεὶς τί δυσκολώτατόν ἐστιν 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 εὐνοῦν 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 ἐτι χρῆσι 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 δὲ ... εἴπερ τι καὶ ἄλλο, καὶ ἢ 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 ταύτη 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 ἕκαστος τοσόνδε τῆς γῆς κατέχει ὅσον περ τοῦτο ἐστί· ἐφ' ὅτῳ βεβήκαμεν ... καὶ ὀλίγον ὕστερον ἀποθανῶν τοσοῦτον καθέξεις τῆς γῆς ὅσον ἐξαρκεῖ ἐντεθάφθαι 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 ἦκομεν

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 διαφθεῖρει καὶ οὐ φυλάττει

The mouth of man is like the tomb: it hides away whatever it receives.

Onirocriticon 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)

Onirocriticon 2.49

ASCLEPIADES

fl. 300–270BC

Epigrammatist from Samos

1 Φεῖδῃ παρθενίης. καὶ τί πλέον; οὐ γὰρ ἐς Ἄϊδην ἔλθοῦσ' 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 Ἴδὸν θέρουσ' διψῶντι χιῶν ποτόν· ἡδὺ δὲ ναύταις ἐκ χειμῶνος ἰδεῖν εἰαρινὸν ζέφυρον· ἡδῖον δ' ὅπταν κρύψη μία τοῦς φιλέοντας χλαίνα 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 συνήρασεν· ὦ μοι, ἐγὼ δὲ

τήκομαι ὡς κηρὸς παρ πυρὸς, κάλλος ὄρων.

εἰ δὲ μέλαινα, τί τοῦτο; καὶ ἄνθρακες· ἀλλ' ὅτε κείνους

θάψωμεν, λάμπουσ' ὡς ῥόδευι 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 καλή' (*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 ζῆτε πῶς ὅπου γὰρ βούλεται Θεός,
 νικάται 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 1.1.5.67.17 (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 σκληραὶ, τότε γίνεσθαι, καὶ
 μᾶλλον ὅταν αἱ βρονταὶ, ὡς 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 ἐπιρροῆ,
 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 πάντ' 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
πρῶθηβον, ἀρηϊῶν δ' ἀθυρμάτων
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 πάν-
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
μὲν, τελευταθεῖσα δ' ὀρθῶς
ἀνδρὶ καὶ εὐτε θάνη λει-
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
ψυχαις ἐπι δυσμενέων φοι-
τᾶ θάνατόν τε φέρει
τοῖσιν ἂν δαίμων θέλη

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 στείων 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 βρίσει
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 καλύψη, 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 ἀνέρω
πόντῳ Βορέας ὑπὸ κύ-
μασιν δαΐζει,
νυκτὸς ἀντάσας ἀνατελλομένας,
λῆξεν δὲ σὺν φαεσιμβρότῳ
Ἀοῖ, στόρεσεν δὲ τε πόντον
οὐρία· Νότου δὲ κόλπωσαν πνοᾶ
ίστίον ἀρπαλέως τ' ἄ-
ελπτον ἐξείκοντο 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 ἔστιν 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 ὡς 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 δὲ τε θνατοῖσιν εἰ-
ρήνην μεγαλόνορα πλοῦτον
καὶ μελιγλώσσων αἰοιδᾶν ἄνθεα
Peace creates for men
wealth and honey-tongued songs.
Fragment 4.61 – *Paean*
- 21 χαλκεᾶν δ' οὐκ ἔστι σαλπύγων κτύπος,
οὐδὲ συλατὰν μελίφρων
ὑπνος ἀπὸ βλεφάρων

- ἄψος 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' ἔρατων βροίθοντ' ἀγυαί,
 παιδικοί 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
 ἀρορήτων 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 ὄρος, μία βροτοῖσιν ἔστιν εὐτυχίας
 ὁδός,
 θυμὸν εἴ τις ἔχων ἀπενθη δύναται
 διατελεῖν βίον· ὃς δὲ μυ-
 ρία μὲν ἀμφιπολεῖ φρονί,
 τὸ δὲ παρ' ἁμάρ 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 δαι-
 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
 παγκρατῆς 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 ὄλβιος 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 φρεατά 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 γραμμῶν ἐγκαράτῃ 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 baptisma 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, τιμώτερον
σαντοῦ τέθεικας ἢ πέφυκε τῆ 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 τῆ 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 ὡς 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 δὲ τινος, τί παθῶν αὐτὸς καταδικάζεις καὶ κλαίεις; εἶπεν, ὅτι ἀναγκαῖόν ἐστι τῆ μὲν φύσει τὸ συμπαθὲς 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' ἄν ἄρξει,
διαβεβαιοῦ
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, ὡς 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 ὡς μισήσοντες καὶ μισοῦσιν ὡς
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· βεβαιοτέρων 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, ἤγγικεν 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 ἡδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται 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 ἐστὶν 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 κειμένη· οὐδὲ κείουσιν 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 κοδράντην
Till thou hast paid the uttermost farthing.
Matthew 5:26

18 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἔμοιχευσεν 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 ἀντι ὀφθαλμοῦ καὶ ὀδόντα ἀντι 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 πονηροῦς καὶ ἀγαθοῦς 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 σοῦ δὲ ποιῶντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά 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, γεννηθήτω 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 σὴς 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 κυρίοις δουλεύειν ... οὐ δύνασθε θεῶ 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 εὕρησεται· 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 ἢ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· τί στενή ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἢ 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 εἰσὶν 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 μῆτι 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 darkness: there shall be weeping and gnashing 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 κλίνειν
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 ἀσκοὺς 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 ἐκείνης 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 περιστεραὶ
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 γὰρ ἔστιν 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 ὢν 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
Every idle word that men shall speak, they shall give account thereof in the day of judgement.
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 ὀδηγῇ, 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 γινώσχετε 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, judgment,
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 ὄδηγοὶ τυφλοὶ, 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 ἐγεροθήσεται 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 ἐπέινασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν,
ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ
- συνηγάγετέ με, γυμνός καὶ περιεβάλετέ
με, ἡσθένησα καὶ ἐπεσκεψασθέ 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 ἢ ἀπώλεια αὕτη;
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 λαβῶν ὁ Ἰησοῦς τὸν
ἄρτον καὶ εὐλογήσας ἐκλασεν 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

- τρεις ἀπαρνήση 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 ἤγγικεν 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 χρειαν 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 τρεις ἀπαρνήση 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 ἀπήγγαστο
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, λιμά σαβαχθανί; τοῦτ' ἔστι, 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 ἢ 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 μέτρον μετρεῖτε, μετρηθήσεται ὑμῖν
With what measure ye mete, it shall be measured to you.
Mark 4.24
- 103 λεγεὼν ὄνομά μοι, ὅτι πολλοὶ 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 abundance; 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 ὑψωσε 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 δούλόν σου, δέσποτα
 Lord, now lettest thou thy servant depart
 in peace.
 Luke 2.29
cf. the Vulgate: 'Nunc dimittis servum tuum'
- 119 ἰατρὲ, 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 εἴπωσιν
 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 ἀφένονται 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, μεριμνᾶς καὶ τυρβάζῃ
 περὶ πολλά· ἐνός 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 ψυχῇ, 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 παρέθετο 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, ἄγρον
 ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθῶν ἰδεῖν
 αὐτόν· ἔρωτῶ 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
*'ἄγρον 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 ἐστίν
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 μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ καὶ κέκλικεν 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 ἔστηκεν 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 ἦκει 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 ἐλάσσω· σὺ 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 ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη 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 ἠγάπησαν οἱ ἄνθρωποι μαῖλλον 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 ἐστὶν εἰς τοσοῦτους;
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 judgement.
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 και ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κάκεινα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσεται μία ποίμνη, εἰς ποιμῆν
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 συμφέρεи 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 καρδία
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 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ 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 ὄψεσθέ 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 τίκτη 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 μητρὶ 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· εἰρήνη 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' ἕν,
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 λακτιρίζειν
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 εὔρον καὶ βωμὸν ἐν ᾧ ἐπεγεγραπτο,
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, ὡς 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 μακάριον ἔστι 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 παράβασις
For where no law is, there is no transgression.
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, ἀκεραίου 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 'inviolable, incorruptible'
- 206 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώραεν 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 Ἕλληνας 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 ἐστὶ, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστὶ
The foolishness of God is wiser than men; and the weakness of God is stronger than men.
I Corinthians 1.25
- 209 θέατρον 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 λαιδορούμενοι 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 πνεύματι 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 ἀπῶν τῷ σώματι, παρῶν 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 πνεύματός ἐστιν
Your body is the temple of the Holy Ghost.
I Corinthians 6.19
- 216 ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ
Knowledge puffeth up, but charity edifieth.
I Corinthians 8.1
- 217 τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελώνα 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 πέσει
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 ἐστι, 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 χαλκός ἢ ἡχῶν 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 γλώσσαι, 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 ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων 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 ἀδηλον φωνὴν σάλπιγξ δῶ, τίς παρασκευάσεται 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, αὐριον 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 ὁμιλίαι κακαί
Be not deceived: evil communications corrupt good manners.
I Corinthians 15.33
identical in Euripides 538
- 232 πάντες δὲ ἀλλαγισόμεθα, 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 Ἕλληγ, οὐκ ἔνι
δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ
θηλυ· 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 πνεύματός ἐστιν 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
ἐπιδυέτω 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 εὐφήμα,
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 ὄρατα 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 φιλοτιμῆσθαι 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 κεκοιμημένων, 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 εἴ 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, διδακτικόν, 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 χρωῶ διὰ τὸν στόμαχόν σου καὶ τὰς πικνάς 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, δηλὸν 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 the 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 ἀθλῆ 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 competition he will not be crowned unless he contends lawfully', a direct warning for doped athletes
- 266 τὸν ἀγῶνα τὸν καλὸν ἠγωνίσαι, 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 τῶ πλήθει
καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς
θαλάσσης ἢ ἀναρίθμητος
So many as the stars of the sky in multi-
tude, 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 strang-
ers: 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 ταχύς εἰς τὸ ἀκοῦσαι, βραδύς εἰς τὸ
λαλήσαι, βραδύς 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 εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν,
ἐαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ
ἔστιν 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 ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ
τελεία ἀγάπη ἕξω 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 χιῶν· 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 ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα 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 ἀνεωγμένην, 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

308 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ἄδης 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 θεὸς 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 according 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 θεὸς 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 θεὸς σου ... οὐκ ἔσονται σοι θεοὶ ἕτεροὶ πλὴν ἐμοῦ.
Οὐ ποιήσεις σεαυτῷ εἰδωλον ...
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 γὰρ εἰμι κύριος ὁ θεὸς σου, θεὸς ζηλωτῆς 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 ὄφθαλμὸν 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 στηῖ

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 ἐστιν 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 καταισχυθηίην
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 καρδία 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 ὡσεὶ 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 σκληρύνητε 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 ὡσεὶ νυκτικόραξ ἐν οἰκοπέδῳ, ἠγρούπησα καὶ ἐγενήθην ὡσεὶ 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, ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ· ὡσεὶ 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 ὕδασι τὰ ὑπερῶα αὐτοῦ, ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ, ὁ περιπατῶν ἐπὶ πτερόγων 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
ἰλαρῦναι 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 ὡς 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 Θεῦ, 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 χορῶ, αἰνεῖτε
αὐτὸν ἐν χορδαῖς καὶ ὄργάνῳ ... 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 σοφία 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
κακόφρονι 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 ᾠκοδόμησαν 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,
ὄν 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
ἐκτίλαι 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 ἄσμα 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 γλυκὴ 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 χολός, 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 δικαιωθῆς
- 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 ὄδυρμου
- 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 ὕστεροῦσα
- 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, κατάρρα 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 Borysthene (Olbia)

see also Pittacus 11

1 ὅταν τοξεωτῶν χροεῖαν 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 γελοιοτάτους εἶναι τοὺς ἀστρονομοῦντας, οἱ τοὺς πᾶρ ποσὶ τοὺς ἐν τοῖς αἰγιαλοῖς ἰχθύς οὐ βλέποντες τοὺς ἐν τῷ οὐρανῷ φάσκουσιν εἰδέναι

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 προκοπῆς 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 τύχη οὐ δεδωρηται, 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 γεγονέναι

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 ἢ 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' ἄμορφά σὺν Ἀδώνιδι. τὰν
Κύπριν αἰαὶ
ὦρεα 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 ὡς
σε κιχίω,
ὡς σε περιπτύξω καὶ χεῖλα 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 ῥαθάμιγγος, ὅπως λόγος,
αἰὲς ἰόσας
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 ἰσχέμεν· ἀλλὰ
καὶ αὐτὸς
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)

- 5 οὐκ οἶδ', οὐδ' ἐπέουκεν 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 θυμῶ δὲ φιλεῦντι καὶ ἐκ ποδὸς αὐτῶ
ἔπονται.
κῆν μὲν ἄρα ψυχὰν 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 ὡς εὗρεν πλαγίαυλον ὁ Πάν, ὡς αὐλὸν
Ἀθάνα,
ὡς χέλυν Ἐρμάων, κίθαριν ὡς 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 ὁ δ' οὐκ ἐμπάζετο μύθων,
ἀλλὰ μοι αὐτὸς ἀεῖδεν ἔρωτύλα, καί με
δίδασκε
θνατῶν ἀθανάτων τε πόθως
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' Ἔρωσ 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 ἐπὶ τὴν ἴσον
ἀντεράωνται

Lovers are well content when love is
returned.

Fragment 12 (Gow)

- 11 μορφὰ θηλυτέροισι 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
ἐπιβέβλημαι 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, ὡς 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 εὐπροεπεὶ 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 ἀντιπαραταχθέντος ἢ ἐκ τοῦ πρὸς τὸ
παρὸν ξυμφέροντος, πλειστ' 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 ὠφελήσειεν

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 ἐλπὶς 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

BRASIDAS

There is nothing so small that will not 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

8

Βρασιδάς μὲν γὰρ ἦν ἀνὴρ ἀγαθός, ἃ δὲ Λακεδαιμίων 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 χροῖ 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' ὦδε μελιχρότεραι
Poems are sweeter for being short.
Translated by C.A. Trypanis (1958)
Aetia, Fragment 1.16 (Pfeiffer)

- 2 ἔλλατε Βασκανίης ὀλοὸν γένος· αὐθὶ δὲ
τέχνη
κρίνετε, μὴ σχοίνῳ Περσίδι τὴν σοφίην·
μηδ' ἀπ' ἔμευ διφᾶτε μέγα ψοφέουσαν
ἀοιδὴν
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 στενωτέρην 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 ἀείδομεν 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 ὄσους ἴδον ὀθματι παῖδας
μὴ λοξῶ, πολιοῦς 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 εὐδόμοις ἀβρὰ λίπη
στεφάνοις,
ἄπινα πάντ' ἐγένοντο παρὰ χρέος, ὅσσα
τ' ὀδόντων
ἔνδοθι νείαιράν τ' εἰς ἀχάριστον ἔδου,
καὶ τῶν οὐδὲν ἔμεινεν ἐς αὐριον· 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 ἔτεόν παις ὄδε 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 ἀποτεμπόμεθα,
ψευδόμενοι δ' ἰερὴν φημιζομεν
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 ἀγριάς' was a wish for
exorcizing sickness, by charming it away from
men to wild animals*
- 10 ἀργύρω οὐ μόλιβον ... ἀλλὰ φαεινῶ
ἤλεκτρον χρυσῶ φημί σε μειξέμεναι
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
ἦνοψ
οὐδέ ποθι κνηκίς ὑπεφαίνετο, πέπτατο δ'
αιθήρ
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 ἀείπλانا 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
αἰδοῖοι
The old poets did not wholly speak the
truth.
Hymn to Zeus 1.60
- 15 ψευδοίμην αἰόντος ἅ κεν πεπίθιοεν
ἀκουήν
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 κεινός γε τελεῖ τά κεν ἦρι
νοήσῃ
ἐσπέριος τὰ μέγιστα, τὰ μείονα δ', εὔτε
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' ἀρετῆ ἀφένειο
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 ...
 ὠπόλλων οὐ παντὶ φαίνεται, ἀλλ' ὁ τις
 ἐσθλός·
 ὅς μιν ἴδη, μέγας οὔτος, 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·
 φέρε βόας, φέρε μᾶλα, φέρε στάχυν,
 οἴσε θερισμόν,
 φέρεβι καὶ εἰράναν, ἴν' ὃς ἄροσε τήνος
 ἀμάση
 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 Τμώλω
 δάφνην ἐλαίη νεῖκος οἱ πάλαι Λυδοί
 λέγουσι θέσθαι καὶ γαρ
 καλόν 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 ἀλλά μοι δὴ ὄρνιθες
 ἐν τοῖσι φύλλοις ταῦτα τινθυρίζουσαι
 πάλαι κάθηνται κωτίλον δὲ τὸ ζευγος
 But two birds,
 perched in my leaves, are muttering;
 what a chattering couple!
Iambi, Fragment 194.61 (Pfeiffer)
- 24 ὦ κακὴ λώβη,
 ὡς δὴ μί' ἡμέων καὶ σὺ;
 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 πολιῶν ὀλόκαυτος αἰθεῖ;
 Which city has perished, which city all
 on fire sends forth this light?
 Translated by C.A. Trypanis (1958)
Lyrical, 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' ἅ κεν ἰδῆς, μέλαν ἀμφίεσται χθονὸς
 ἄστεα
 Wherever you turn the cities are clad in
 black.
Lyrical, Fragment 228.74 (Pfeiffer)
*of the cities of Egypt lamenting Queen Arsinoë's
 death*
- 27 Εἶπέ τις, Ἡράκλειτε, τεὸν μόρον, ἐς δέ με
 δάκρυ
 ἤγαγεν· ἐμνήσθη δ' ὅσάκις ἀμφοτέροι
 ἦλιον ἐν λέσχη κατεδύσαμεν· ἀλλὰ σὺ
 μὲν που,
 ξεῖν' Ἀλικαρνησεύ, τετράπαλαι σποδιή·
 αἱ δὲ τεαὶ ζώουσιν ἀηδόνες, ἦσιν ὁ
 πάντων
 ἀρπακτὴς Αἰδῆς 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 Αἴδην,
ἄξιον οὐδὲν ἰδὼν θανάτου κακόν, ἀλλὰ
Πλάτωνος
ἐν τῷ περὶ ψυχῆς γράμμ' 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 μήποτ'
ἐκείνης
ἔξειν μήτε φίλον κρέσσονα μήτε φίλην.
ὦμοσεν· ἀλλὰ λέγουσιν ἀληθῆα 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 ἀγρυννίης

Hail Poetry, product of sleepless nights!

Translated in Liddell & Scott

Epigram 27 (Pfeiffer)

cf. Menander 32

- 32 οὐδὲ κελεύθῳ
χαίρω, τίς πολλοὺς ὧδε καὶ ὧδε 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 αἰοιδήν
εἰδότος, 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 Ἥμισύ μιν 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 περίπλεκε
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 αἰδῶ
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 πολλά μάτην κεράεσσιν ἐς ἠέρα θυμῆναντα
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 ἴσον ... 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 μέχρῃς τεῦ κατακέισθε; ...
ἐν εἰρήνῃ δὲ δοκεῖτε ἦσθαι, ἀτὰρ πόλεμος γαίαν 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 ἐστί 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 τὸτ' ἔσσειται, ὀππότε 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 ἐστίν
It is decreed that no one, ever, shall escape death.

Fragment 1.12 (West, IEG)

5 ἔρδει γὰρ πολλῶν ἄξια μῦνος ἐών
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,
ὡς ἄτερ ἀγκίστρον 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 δὲ μόνον δίκαιον ὧν ποιεῖ φθόνος·
λυπεῖ γὰρ αὐτὸ τὸ κτήμα τοῦς
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 μέμψη παριῶν τὰ μνήματά μου,
παροδίτα·
οὐδὲν ἔχω θρήνων ἄξιον οὐδὲ θανάων.
τέκνων τέκνα λέλοιπα· μῆς ἀπέλαυσα
γυναϊκὸς
συγγήρου· τρισσοῖς παισὶν ἔδωκα
γάμους,
ἐξ ὧν πολλάκι παῖδας ἐμοῖς ἐνεκοίμισα
κόλποις,
οὐδενὸς οἰμῶξας οὐ νόσον, οὐ θάνατον,
οἱ μὲ κατασπέισαντες ἀπήμονα τὸν
γλυκὸν 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 εὐχαρὶς 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, ὧ 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, ἄνθρωποι 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 ἁμαρτάνουσι 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 ἁμαρτίας, ἐκείνους δὲ τὰς τούτων μὴ μιμνεῖσθαι 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 οἶεσθαι τὰ ῥήματα τοῖς μὲν Ἑλλησιν 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 καὶ λέοντες ... 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 μῆδὲν ὀφείλειν Κάτωνα τῷ δήμῳ τοσοῦτον, ὅσον Κάτωνι τὸν δήμον
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 κείται ἢ διὰ τί κείται
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 γαμετήν 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 ἀποπληκτοῖς 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 μῆτε ὑπέρο τῶν δικαίων λιπαρεῖσθαι μῆτε ὑπέρο 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.
ἢ γλώσσα σιγὴν καιρίαν κειτημένη
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 μὴ, 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 αἰσχροῦ· τὸ μὲν γὰρ ἅπαξ λυπήσει, τὸ δὲ ἀεὶ
Prefer loss to dishonest gain; the one will grieve you once, the other always.
Seven Sages, *Apophthegms* Fragment 3.6 (D-K)
- 4 ἢ 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 λυπουμένον 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, *Aprophthegms* 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, *Aprophthegms* 3.17 (Mullach,
FPG)
- 10 τὴν μάλιστα νόμων, ἥκιστα δὲ ῥητόρων
ἀκούουσαν πολιτείαν ἀρίστην εἶναι
The best state is one where the laws and
not the orators are obeyed.
Seven Sages, *Aprophthegms* 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 ἰσχυρὸν ὄντα πρῶτον 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 ἄ μάκαρ, ὅστις ἔην κείνον χρόνον ἰδρὶς
ἀοιδῆς,
Μουσῶν θεράπων, ὅτ' ἀκήρατος ἦν ἔτι
λειμών·
νῦν δ' ὅτε πάντα δέδασται, ἔχουσι δὲ
πεῖρατα τέχνη,
ὑστατοὶ ὥστε δρόμου καταλειπόμεθ',
οὐδέ πη ἔστι
πάντη παπταίνοντα νεοζυγῆς 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 ἐστὶν ἡ ὀργή
Anger is blind.
Fragment 390 (von Arnim, SVF)
- 3 εἰ μὲν πονηρὰ 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.510–449^{BC}

Athenian statesman and admiral

see also Euripides 460

- 1 ὑπολαμβάνων πρῶως τοὺς ἀδικουμένους
καὶ φιλανθρώπως ἐξομιλῶν ἔλαθεν οὐ δὴ
ὄπλων τὴν τῆς Ἑλλάδος ἡγεμονίαν, ἀλλὰ
λόγῳ καὶ ἤθει 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 περιῦδειν
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 ὀργή τ' εἰς ἓνα ψυχῆς τόπον
ἐλθόντα μανία τοῖς ἔχουσι γίγνεται

Sorrow and anger within the same soul is madness.

Fragment 2 (Snell, *TrGF*)

CLEANTHES

331–232^{BC}

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' ὀρμῶσιν 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 ὑμνοῦντες τὰ σὰ ἔργα διηνεκές, ὡς
ἐπέοικε

θνητὸν ἐόντ', ἐπεὶ οὔτε βροτοῖς γέρας
ἄλλο τι μείζον
οὔτε θεοῖς, ἢ 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·
ὡς 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 καλήν, 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 τῆ
μορφῆ 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 παρὰδοξα 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 πῶλων ἀδαῶν,
πτερόν ὄρνιθων ἀπλανῶν,
οἶαξ νηῶν ἀτρεικῆς,
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 ...

ἀλιεῦ 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 τοῖνυν 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 λοβούς 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 αἰεὶ 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 ἔθελοντὴν δὲ συνέπεσθαι τῷ συμφέροντι
 συνέσεως ἀρχή. μεγάλην γοῦν εἰς γνῶσιν
 ῥοπήν ἀπερίσπαστος παρέχει προαίρεσις.
 αὐτίκα ἢ μελέτη τῆς πίστεως ἐπιστήμη
 γίνεται θεμελίω βεβαίω ἐπερηρισμένη

Voluntarily to follow what is useful is
 the first principle of understanding.
 Unswerving choice, then, gives consid-
 erable 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 βορβόρω ἤδεται καὶ κόπρω
 A pig delights in dung and filth.

Stromateis 2.5.68.3

- 9 ἡ μὲν οὖν πίστις σύντομός ἐστιν, ὡς εἶπεῖν,
 τῶν κατεπειγόντων γνῶσις, ἡ γνῶσις δὲ
 ἀπόδειξις τῶν διὰ πίστεως παρελημμένων
 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 compre-
 hensive 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 infal-
 libility, 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
 προπετιῇ

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 πλέον 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 πολὺλαλον

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 μηδὲν 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, μηδὲ
 μάχεσθαι, ἀλλοτριῶν παρόντων

In front of strangers neither flatter nor
 quarrel with your wife.

- Seven Sages, *Aprophthegms* Fragment 1.7 (D-K)
- 9 γαμῖν ἐκ τῶν ὁμοίων· ἐὰν γὰρ ἐκ τῶν κρειπτόνων, δεσπότας, οὐ συγγενεῖς κτήση
Marry one equal to you, for to marry above your class brings despots rather than relatives.
Seven Sages, *Aprophthegms* Fragment 1.9 (D-K)
- 10 μὴ ἐπιγελαῖν τῷ σκώπτοντι ἀπεχθῆς γὰρ ἔσθι τοῖς σκωπτομένοις
Do not laugh at one who is reviled, for he will hate you more.
Seven Sages, *Aprophthegms* 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, *Aprophthegms* 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, *Aprophthegms* 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, *Aprophthegms* 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, *Aprophthegms* 1.5 (Mullach, FPG)
- 15 εὐπορίας ἧς 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 φιλομαθῆ μᾶλλον ἢ ἀμαθῆ· γλῶσσαν εὐφημον 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 χρὴ πολεμεῖν, τὸν δὲ ὡς χρὴ γεωργεῖν παρηγγελέκεναι

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 ἀναιροεῖν, 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 εἶκαζε τὴν διαλεκτικὴν τῆ σελήνῃ· καὶ γὰρ ταύτην οὐ παύεσθαι φθίνουσαν 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)

Thespiae was a city-state in Boeotia

CRANTOR

c.335–275BC

Philosopher from Soloi in Cilicia

- 1 ἐν μὲν εἰρήνῃ παρέρω τὰ τερπνά, ἐν δὲ πολέμοις νεύρα 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 ἐφιεμένους

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 ἴππῳ γηράσκοντι τὰ μείονα κύκλ'
ἐπιβάλλε

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 ἔλεῶ 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 ἠλίκην ἔχει
θέρωμιν τε χοῖνιξ καὶ τὸ μηδενὸς μέλειν

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, δευρ’ ὄρα
Listen, keep your peace, take heed, look
ahead.
Fragment 284 (Kock) – 315 (K-A)
- 3 ὦ μεγίστη γλώττα 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 (Demiańczuk) – 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’
ἀμαυρότερον
τεύχουσιν· πρὸς δ’ ὄμμ’ ἀχλὺς ἀμβλωπὸς

ἐφίζει,
λήστεις δ’ ἐκτῆκει μνημοσύνην πραπίδων,
νοῦς δὲ παρῆσφαιται

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 ἰλαρὰν 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’ ὑπνον ἤρμους, τὸν καμάτων
λιμένα,
πρὸς τὴν τερπνοτάτην τε θεῶν θνητοῖς
Ἔγχειαν,
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 ὡς 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 δοκῆ 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 σύννοκόν 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 αἴτης
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 ἢ ἀνθρώπου
γλῶττα δυναμένας ἀρκέσαι τῇ θεῖα 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 ἢ 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 ψεῦδος 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 Ἕλληνας γὰρ ἐπὶ τὸ πλεῖστον
ἀνεπισήμαντοι σοφοῖς ἀνδράσιν
ὄντες παρορώσι τὰ καλῶς ὑπ' αὐτῶν
ἐνδεικνύμενα πρὸς σπουδαίαν ἀκοήν 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
γεγονῶς 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 ἕαρ 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.

DEMETRIUS

- On Style 8*
traditionally ascribed to Demetrius Phalereus;
this is most unlikely to be right
- 2 σοφώτερον τὸ ἐν ὀλίγῳ πολλὴν διάνοιαν ἠθροῖσθαι
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 ἔμφασίν 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 benefit 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 ἓνια γὰρ μὴ ῥηθέντα μείζονα φαίνεται καὶ ὑπονοηθέντα μάλλον
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, ὡς 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 ἔοικε 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 statesman

- 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 ἅ 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 ἐτεῆ δὲ ἄτομα καὶ κενόν
In reality, there are but atoms and void.

Fragment 9 (D-K)

4 ἐτεῆ μὲν νυν ὅτι οἶον ἕκαστον ἔστιν ἢ οὐκ
ἔστιν οὐ συνίεμεν

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
κάριτα ἔστιν

Whatever a poet writes with enthusiasm
and divine inspiration is sublime.

Fragment 18 (D-K)

7 ἰατρικὴ μὲν σώματος νόσους ἀκέεται,
σοφίη 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
ἔστι. καὶ γὰρ ἡ διδασχὴ μεταρυσμοῖ 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 αἰρέόμενος 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 ἅ 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 χειρείονος
It is hard to be ruled by an inferior.
Translated by Jonathan Barnes (1987)
Fragment 49 (D-K)
- 21 ὁ χρημάτων παντελῶς ἥσων 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 πολλαχῆ
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 νοουθετέων
ματαιοπονεῖ
It is lost labour to advise those who
'know it all'.
Fragment 52 (D-K)
- 24 πολλοὶ δρώντες τὰ αἰσχίστα 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 πρήξιας ἀρετῆς, οὐ λόγους,
ζηλοῦν χρείων
- Envy the deeds and actions of virtue, not
the words.
Fragment 55 (D-K)
- 26 τὰ καλὰ γνωρίζουσι καὶ ζηλοῦσιν οἱ
εὐφυεῖς πρὸς αὐτὰ
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 ἠθεος
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 ὀρθῶ 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 συντάκταται
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 ἔργασιν 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 δοκίμοισι 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 αἰ 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 ἀνοήτοισιν ἢ ἄρχειν
It is better for fools to be ruled than to rule.
Translated by Kathleen Freeman (1948)
Fragment 75 (D-K)
- 42 νηπίοισιν οὐ λόγος, ἀλλὰ ξυμφορὴ 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 πρῆξιαις
Constant procrastination leaves the work undone.
Fragment 81 (D-K)
- 45 κίβδηλοι καὶ ἀγαθοφανέες οἱ λόγῳ μὲν ἅπαντα, ἔργῳ δὲ οὐδὲν ἔρδοντες
Cheats and hypocrites are those who promise everything and do nothing.
Translated by Jonathan Barnes (1987)
Fragment 82 (D-K)
- 46 ἀμαρτίας αἰτίη ἢ ἀμαθίη τοῦ κρέσσονος
The cause of error is ignorance of what is better.
Translated by Jonathan Barnes (1987)
Fragment 83 (D-K)
- 47 ἔωστὸν πρῶτον αἰσχύνεσθαι χρεῶν τὸν αἰσχρὰ ἔρδοντα
One who does shameful deeds should first be ashamed of himself.
Translated by Jonathan Barnes (1987)
Fragment 84 (D-K)
- 48 πλεονεξίη 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 ἑαυτὸν 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' εὐλαβῆς
γίνου καὶ ἀσφαλῆς
Be not suspicious towards everyone, be
cautious and firm.
Fragment 91 (D-K)
- 53 μικραὶ χάριτες ἐν καιρῷ μέγισταί τοις
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 φιλήν 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, ὅτω μὴδὲ εἷς ἐστι χρηστός
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-trying
- friends must surely be bad-tempered.
Fragment 100 (D-K)
- 59 καλὸν ἐν παντὶ τὸ ἴσον· ὑπερβολὴ δὲ καὶ
ἔλλειψις 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, ἦν μὴ νοῦς ὑπῆ
Physical beauty is an animal attribute if
there is no sense behind it.
Fragment 105 (D-K)
- 62 ἐν εὐτυχίῃ φίλον εὐρεῖν εὐπορον, ἐν δὲ
δυστυχίῃ 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 εἶη 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· ἦλθες,
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 ἐτεῖη 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, ὡς 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 εἶδωλον ἐπλάσαντο πρόφασιν ἰδίης 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 ὄξυδερκεῖη κατιθύνει
But quickness of apprehension and clear-sightedness direct most things in life.
Fragment 119.10 (D-K)
- 72 νόμῳ χροῖή, νόμῳ γλυκύ, νόμῳ πικρόν, ἐτεῖη 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 ἄκανθαί 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 πόνους 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 ἀμαθῆς γένῃ
Do not be eager to know everything lest you become ignorant of everything.
Translated by Jonathan Barnes (1987)
Fragment 169 (D-K)
- 77 εὐδαιμονίη ψυχῆς καὶ κακοδαιμονίη
Happiness, like unhappiness, is a property of the soul.
Translated by Kathleen Freeman (1948)
Fragment 170 (D-K)
- 78 εὐδαιμονίη 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 ὀκόσα 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 ἢ εὐπετεῖη παιδεῦσαι τὴν νεότητα· αὕτη γὰρ ἐστὶν ἣ τίκτει τὰς ἥδονας 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
χρώμενος καὶ λόγου πειθοὶ ἤπερ 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 ὁμιλίη συνεχῆς ἕξιν 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
ἰσχύς ἀνευ λογισμοῦ ψυχὴν οὐδὲν τι
ἀμείνω 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 παρεούσιν ἀρκέεσθαι τῶν μὲν
ζηλουμένων καὶ θαυμαζομένων 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 μεγάλαί τε ῥψεις 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 καρδίης 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 ὕσμουονται 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 δηναϊότητος ὀρέγονται οὐ
τερπόμενοι δηναϊότητι
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
αἰρείσθαι 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
σημαίνουσι
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 πολίων μὲν δεσπόζουσι, γυναίξει
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,
ἀδικίας δὲ δέϊμα 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
κέκτηται
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 ἐλπὶς 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 οἰκίῳ ἐλευθερίας παρορησίῃ
Freedom of speech is the mark of liberty.
Fragment 226 (D-K)
- 111 οἱ φειδωλοὶ τὸν τῆς μελίσης οἶτον
ἔχουσιν ἐργαζόμενοι ὡς αἰεὶ 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 ὑγίειν εὐχῆσι παρὰ θεῶν αἰτέονται ἄνθρωποι, τὴν δὲ ταύτης δύναμιν ἐν ἑαυτοῖς ἔχοντες οὐκ ἴσασιν· ἀκρασίη δὲ τὰναντία πρήσσοντες αὐτοὶ προδοταὶ τῆς ὑγείης τῆσιν ἐπιθυμίησιν γίνονται
Men ask for health in their prayers to the gods; they do not realize that the power to achieve it lies in themselves: lacking 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 enduring what is done unwillingly.
Fragment 240 (D-K)
- 119 πλέονες ἐξ ἀσκήσιος ἀγαθοὶ γίνονται ἢ ἀπὸ φύσιος
More men become good through practice than by nature.
Translated by Kathleen Freeman (1948)
Fragment 242 (D-K)
- 120 τῆς ἡσυχίης πάντες οἱ πόνοι ἡδίονες
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 ξενιτεῖη βίου αὐτάρκειαν διδάσκει
Life in a foreign land teaches self-sufficiency.
- Translated by Kathleen Freeman (1948)
Fragment 246 (D-K)
- 123 ἀνδρὶ σοφῷ πᾶσα γῆ βατιή· ψυχῆς γὰρ ἀγαθῆς 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 πειθόμενοισι 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 ὁμοίη φθορὴ
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 δυνάστησι καλεομένης εὐδαιμονίης τοσοῦτόν ἐστι αἰρετωτέρη, ὁκόσσην ἐλευθερίῃ δουλείης
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 ὄρθωσις ἐστὶ
A well-run state is the best agency for prosperity.
Fragment 252 (D-K)
- 129 οἱ κακοὶ ἰόντες ἐς τὰς τιμὰς ὁκόσῳ ἂν μᾶλλον ἀνάξιοι ἐόντες ἴωσι, τοσοῦτω μᾶλλον ἀνακηδέες γίνονται 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 ἀδικουμένοισι 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 πρῆξιός ἀρχή, τύχη δὲ τέλεος κυρή
Boldness is the beginning of action:
fortune controls the end.
Translated by Jonathan Barnes (1987)
Fragment 269 (D-K)
- 133 ὡς 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
ἐπιτυχίην ἀγῶνος μεστὴν καὶ φροντίδος
κέκτηται, τὴν δὲ ἀποτυχίην ἀνυπέρεθτον
ἐτέρῃ ὀδύνη
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
ἐπιμέλεισθαι 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 νόῳ 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 ἦν μὴ πολλῶν ἐπιθυμίας, τὰ ὀλίγα τοι
πολλὰ δόξει· σμικρὰ γὰρ ὄρεξις πενίην
ἰσοσθενέα πλούτῳ ποιέει
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 εὐτυχῆς ὁ ἐπὶ μετρίοισι χρήμασιν
εὐθυμεόμενος, δυστυχῆς δὲ ὁ ἐπὶ πολλοῖσι
δυσθυμεόμενος
Happy is he with moderate needs, miserable
he with plenty.
Fragment 286 (D-K)
- 142 ἀπορίη ξυνή 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 ἀσφαλῆς πλοῦτος
πυλεῶν, ὃν οὐκ ἀνοίγει τύχης καιρὸς
There is no gate to wealth secure enough
to withstand the opening of fate.
Fragment 288 (D-K)

DEMOCRITUS

144 λύπην ἀδέσποτον ψυχῆς ναρκώσης
λογισμῶ ἔκκρουε
Drive out by reasoning the ungovernable grief of your numbed soul.

Fragment 290 (D-K)

145 πενήν ἔπιεικέως 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 εὐμορφίη 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 φθειρεσθαι

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 φθαροτούς

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 necessity; 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
κάδιαφόρους ... 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, indivisible 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 πάντων
καὶ πεπυκνωμένων καὶ ἡμῖν δοκούντων
ἠνώσθαι διὰ τὸ διάστημα τὸ ἀπὸ τοῦ
οὐρανοῦ ἐπὶ τὴν ἄσπερον αὐτὸν εἶναι
φασιν, ὡς εἴ τις ἀλάσι λεπτοῖς καὶ πολλοῖς
καταπάσειέ 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 ἕως 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 ὡς ἅπας μὲν λόγος, ἂν ἀπῆ τὰ πράγματα,
μάταιόν τι φαίνεται καὶ κενόν
Words without action seem vain and
empty.
Second Olynthiac 2.12
- 10 αἰ γὰρ εὐπραξίαι δειναὶ συγκρούσαι τὰ
ὄνειδη
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 ὑπάρξῃ 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 ἐξαπατήσαι
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
πεφήνασι 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, ἐκνευρισμένοι καὶ περιηρημένοι χρήματα, συμμάχους, ἐν ὑπηρετοῦ 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' ἄττα 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 χειρίστον 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 ποιούντων 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 παύσησθ' 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 χροὴ 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 ἄτακτα, 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 εἰρωνεῖαν

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 μηδὲ καθ' ἓν τὸ συμφέρον πάντας ἡγεῖσθαι, ἀλλὰ τοῖς μὲν ὠδί, τοῖς δ' ἐτέρας 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 προσενέγκῃς, οἴχεται 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 θορυβήσῃς μηδεὶς πρὶν ἀκοῦσαι
 Hear me before you shout me down.
 Translated by J.H. Vince (1930)
On the Peace 5.15
- 31 ἀλλὰ σῶς 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 εὐθηεὶς καὶ κομιδὴ σχέτλιον ...
 περὶ τῆς ἐν Δελφοῖς σκιάς πολεμῆσαι
 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 ἀσφαλῆεις ταῖς πολιτείαις αἰ πρὸς
 τοὺς τυράννους αὐταὶ λίαν ὀμιλία
 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 εὐφρονούντων
 ἐν αὐτῇ κέκτηται φυλακτήριον, ὃ πᾶσι
 μὲν ἐστ' ἀγαθὸν καὶ σωτήριο, μάλιστα
 δὲ τοῖς πλήθει 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
 γνωρίζοι, ὑμεῖς δὲ τοῦναντίον ἐκ μὲν
 ἐνδόξων ἀδοξοί, 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 πλοῦτον 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 παραβαίῃη,
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, ὧ ἄνδρες Ἀθηναῖοι, ποιεῖν
ἐθέλωμεν ἅ 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' ὑπηρετούντας 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' ἐλάυνη

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 σφῶνται τὸ σκάφος, ἂν τε μείζον
ἂν τ' ἔλαττον ἦ, τότε χρὴ καὶ ναύτην
καὶ κυβερνήτην καὶ πάντ' ἄνδρ' ἐξῆς
προθύμους εἶναι ... ἐπειδὴν δ' ἡ θάλαττα
ὑτέρωσχη, μάταιος ἢ σπουδῆ

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 συμπάσης 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 εὐπραξία δεινὰ συγκρούσαι καὶ συσκιάσαι τὰς ἀμαρτίας τῶν ἀνθρώπων εἰσὶν· εἰ δὲ τι πταισίει, τότ' ἀκριβῶς διακαλυφθήσεται ταῦτα πάντα
Success has the strange power of obscuring 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 ὄπλοις 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. Eriphanus, 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 λίσαν 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' οὐδὲ πώποθ' 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 αἰτία ... γίγνεται
Of many misfortunes folly is the cause.
For the Liberty of the Rhodians 15.16
- 60 ἐπειδήπερ 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 πρόπειν ὡς 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 ὡς ἀληθῶς τετυχηκότων οὐδ' ἂν εἰς εἶποι 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 μεγάλα ὠφελήσεσθε πρὸς ἰστορίαν 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 confusion.
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 ταυτὰ λυπεῖσθαι καὶ ταυτὰ 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 ὡς 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 κρεῖπτον 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 τούτῳ βασκαίνειν· εἰ δ' ὑψηρημένον φήσουσιν ἢ τιν' ἄλλον οὐχ ὄν 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 ἔωσι 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 αἰτίοι 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 ἀφέλη 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 λαμβάνη παρά τινος, ἢ αὐτὸς διδῶ ἐτέρῳ, ἢ διαφθείρη τινὰς ἐπαγγελλόμενος, ἐπὶ βλάβῃ τοῦ δήμου ἢ ἰδίᾳ τινὸς τῶν πολιτῶν, τρόπῳ ἢ μηχανῇ ἤτιμιον, 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 disfranchised 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, πᾶνθ' ἅ
προοσῆκει 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 ὠμὸν οὐδὲ βίαιον
οὐδ' ὀλιγαρχικὸν προστάττουσιν, ἀλλὰ
τοῦναντίον 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 ἀκρόασομαι τοῦ τε κατηγοροῦ καὶ τοῦ
ἀπολογομένου 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 ὠμῶς 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 ὡς πραοτάτους καὶ
μετρωτάτους 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
οἰκοθεν 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'
ἕκάστου 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,
χρῶμενοι φιλανθρωπία, ὥσπερ αἱ
συγγένεια τὰς ἰδίας οἰκοῦσιν οἰκίας,
οὕτω τὴν πόλιν οἰκεῖτε δημοσία ... 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 πολιταῖς

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
οὔτος, 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 ἔνεκ' ἔχομεν, τὰς δὲ παλλακὰς τῆς καθ' ἡμέραν θεραπείας τοῦ σώματος, τὰς δὲ γυναῖκας τοῦ παιδοποιεῖσθαι γνησιῶς 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 δημοκρατίαι πολλά τ' ἄλλα καὶ καλά καὶ δικαῖ' ἔχουσιν, ὧν τὸν εὖ φρονούντ' ἀντέχεσθαι δεῖ, καὶ τὴν παρρησίαν ἐκ τῆς ἀληθείας ἠρτημένην 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 σκιαῶς
 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 αἰσχρᾶς αἰρετώτερος

A plausible war is preferable to a dishonourable peace.

Fragment 26 (Baiter and Sauppe, *Orat.Att.*)

98 Εἴπερ ἴσῃν ῥώμην γνώμη, Δημοσθένης, ἔσχες, οὐ ποτ' ἂν Ἑλλήνων ἤρξεν Ἄρης 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 ἄρδην ἐκ τῆς εὐχῆς ποιῆσθαι 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 ἤδιδεν ὅτι σὸν ἐστίν, ὅτι δέ, ἔφη, σὸν οὐκ ἐστίν ἤδειξ

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 λοιδορομένου τινὸς αὐτῷ οὐ συγκαταβαίνα, εἶπεν, εἰς ἀγῶνα, ἐν ᾧ ὁ ἠττώμενος 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 εἰληφθεὶς 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 περιεγένου; 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 τραφεὶς δὲ τῶν φυτευσάντων ὑποκαλῶς, 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 πράξιιν 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 μάταιε, 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 ἐστί 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 οἰκεῖσθαι 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 χρῆ οὖν δεσπόζειν ἐπιεικῶς καὶ ἀνεθῆναί ποτε βουλομένους 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 ὡς 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 πεδῖον, 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 ἐστί λέγοντας μὲν τὰ κάλλιστα, πράττοντας δὲ τὰ χειρίστα

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 ὄρῶ

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 ὀρισσάμενου, ἄνθρωπος ἔστι ζῶον δίπουν ἄπτερον, καὶ εὐδοκιμῶντος, 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 θέλη· 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

περιοραινόμενος 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 ὡς 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, γέρον ἀποροῦς

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 εἶη, 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 μαίνεται
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 πένησι 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 γνώμαις 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 γὰρ 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 καταγελώσιν, ἀλλ' ἐγώ, εἶπεν, οὐ καταγελώμαι
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 ὄσω ἐνδοτέρω φεύγεις, μᾶλλον ἐν τῷ
καπηλείῳ γίγνηται
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 ἐπιτιμᾶ
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 ὑγείᾳ 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 ὄρων Μεγαρέας ὁ Διογένης τὰ μακρὰ
τείχη ἰσάνας 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-
σμένων ὄπλων οὐχ ὁμοιά ἐστι 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
ἂ ἂν προσητάτωσι

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 πλούτου 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 φαμὲν
ἀληθινήν τὸ τὴν διάνοιαν καὶ τὴν ψυχὴν
ἀεὶ ἐν ἡσυχίᾳ καὶ ἰλαρότητι διατρῖβειν

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 βοροτοῖς 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 ἀπαλλαχθῆ, 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, πρόπον, κατασκευὴ
- There are five excellences of speech – pure Greek, lucidity, brevity, appropriateness, distinction.

Translated by R.D. Hicks (1925)

Fragment 24.1 (von Arnim, SVF)

- 2 ἑλληνισμὸς μὲν οὖν ἐστὶ φράσις ἀδιάπτωτος ἐν τῇ τεχνικῇ καὶ μὴ εἰκαῖα συνηθεία

By good Greek is meant language grammatically 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 δήλωσιν τοῦ πράγματος· πρόπον 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; brevity 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 ἐννόημα δὲ ἐστὶ φάντασμα διανοίας, οὔτε τι ὄν οὔτε ποιόν, ὡσανεὶ δὲ τι ὄν καὶ ὡσανεὶ ποιόν· οἷον γίνεται ἀνατύπωμα ἵππου καὶ μὴ παρόντος

A notion or object of thought is a presentation 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 ὀητῶς τὸ εὐλογιστεῖν ἐν τῇ τῶν κατὰ φύσιν ἐκλογῇ
- Diogenes expressly declares the end to be to act with good reason in the selection 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 ἢ 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 Epicurean theory

DIOGENIANUS

2nd century AD

Grammarians 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 κρείσσον 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 οὐσιν 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 οὐσαν
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 ἐγκρατῆς ὁ βίος ἦν αὐτοῖς ἀπάσης ἡδονῆς καὶ τὸ μακάριον ἀρετῆ 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 ὀμιλίας, 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' ἔλαττον 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 καὶ, ὁ πάντων ἐλάχιστον ἀμαρτημάτων Ἑλλησι δόξειεν ἂν ὑπάρχειν, εἴ τις οἶνον εὐρεθείη πιῦσα 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 ὄρος 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 διεφθαρταὶ ταῖς ἐπιμιξίαις τοῦ ἀλλοφύλου, καὶ οὐκ ἡξίους ἀρχεῖν 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 Ἑλλησίν 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 νομιζόμεν, ἀλλ' ἐν ἀρετῇ

We look upon nobility as consisting of nothing but virtue.

Roman Antiquities 3.11.5

14 ἐν ἰσχύϊ γὰρ ὄπλων 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 ὁμοία 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 ... ὀψεὼς τ' ἀπάτας, οὐκ ἀληθεῖς βίου καὶ πραγμάτων ὠφελείας, ἐξ ὧν μακαρισμοὶ τοῖς κατασκευασαμένοις ἠκολούθουν 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 ψοφοδεῆς καὶ οὐδὲν ἔχων ἀνδρὸς ἀνῆρ, ὅς με ταπεινὴν ποιεῖ μεγάλων οὐσαν ἀξίαν καὶ καλὴν τὸ σῶμα, μαρανθεισαν 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, ὡς ἔοικεν, ἀνθρωπῶν ὄντα δεῖ προσδοκᾶν, ὧ βουλή, τὰ παράδοξα καὶ μηδὲν ἡγέισθαι ἄπιστον
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 δυεῖν θάτερον ἅπασιν αἰρετέον, ἢ βίον ἐλευθερον, ἢ θάνατον ἔνδοξον
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 αἰσχρὸν ... 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, κἄν 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 ἔστιν 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 ἢ 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 ἔστιν ἡ ἔντευξις τῶν ἠθῶν
Education is the contact with manners.

*Ars Rhetorica** 11.2.34

- 33 ἱστορία φιλοσοφία ἔστιν ἐκ παραδειγμάτων

History is philosophy teaching by examples.

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, κἄν 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 Τρις ληστής ὁ Ἔρως καλοῖτ' ἂν ὄντως· ἀγρυπνεῖ, θρασὺς ἔστιν, 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 Αθήνιον ἦσεν ἔμοι κακόν· ἐν πυρὶ πᾶσα

Ἴλιος ἦν, καγὼ κείνη ἄμ' ἐφλεγόμαν,

οὐ δείσας Δαναῶν δεκέτη πόνον· ἐν δ' ἐνὶ φέγγει

τῷ τότε καὶ Τρῶες καγὼ ἀπλωλόμεθα.

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 διαπεπραγμένω,
πῶς τὸν γε μῆδὲν εἰδὸτ' αἰσχυνθήσεται;
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 εἷς 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 ἡμέραις 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' ἑταίρας ταῦτό καὶ δημηγόρου·
ἐκότερος αὐτῶν ὀμνύει 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 ζῶν 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)

DISSOI LOGOI

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 τῶ θαύματι καὶ μὴ ἐρεύνα
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 ἐρεύνα';
opposite of 'ἐρεύνα 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 ἔσεται, οὐδέ
ποτ', οἶω,
τούτων ἀμφοτέρων κενεώσεται ἄσπετος
αἰῶν

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 διαμπερές 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, μηδ' ὄμμασιν ἦσο
τεθηπῶς

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' ὁ γε πάντοθεν ἴσος εἰὼ καὶ πάμπαν ἀπειρῶν
Σφαῖρος κυκλοτερῆς μονὴ περιγηγεί γαίων
The nature of god is a circle of which the centre is everywhere and the circumference 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 μέση Φιλότης στροφάλιγγι γένηται, ἐν τῇ δὴ τάδε πάντα συνέρχεται ἓν μόνον εἶναι
Love is born in the middle of a whirlwind;
in it all come together as one.
Fragment 35.21 (D-K)
- 10 ἡπιόφρων Φιλότητος ἀμεμφέος ἄμβροτος ὄρμη
The gentle, immortal power of pure love.
Fragment 35.30 (D-K)
- 11 Ἥλιος ὄξυβελῆς ἠδ' 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 πολλαὶ δ' ἔνερθε οὐδεις πυρὰ καίεται
Many fires burn below the surface.
Translated by Kathleen Freeman (1948)
Fragment 52 (D-K)
of the earth
- 14 γῆς ἰδρωῖτα 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 παρῶν 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 οὐνεκ' ἀληθείη πάρα μύθοις
Friends, there's often truth in fairy tales.
Fragment 114 (D-K)
- 18 θεῶν ψήφισμα παλαιόν, αἰδίων, πλατέεσσι κατεσφρηγισμένον ὄρκους· εὐτέ τις ἀμπλακίησι φόνω φίλα γυῖα μύνη ... τρεῖς 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 χῶρον ... 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
δυσάνολβον,
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' οἰωνοί 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 σκοπέσσαι θεῶν πέρι δόξα
μέμηλεν
Wretched is he whose heart is weighed
down by some sinister superstition.
Translated by Karl Popper (1965)
Fragment 132 (D-K)
- 25 γάρ τοι θεῶν
οὐκ ἔστιν πελάσασθαι ἐν ὀφθαλμοῖσιν
ἐφικτόν
It is not possible to look on god.
Fragment 133 (D-K)
- 26 οὐ παύσεσθε φόνοιον δυσηχέος; οὐκ
ἔσορᾶτε
ἀλλήλους δάπτοντες ἀκηδείησι 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 πρόσθεν με διώλεσε νηλεὲς
ἦμαρ,
πρὶν σχέτλι' 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 ὡς
αὔριον ἀποθανοῦμενοι, οἰκίας δὲ
κατασκευάζονται ὡς 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
ἄχρι καὶ οὐρανίων ἰπτάμενος 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;
ᾧδε 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
ἔνδοθεν 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
ἑκάστῳ
παῖδες δις τριάκοντα διάνδιχα εἶδος
ἔχουσαι
αἱ μὲν λευκαὶ ἕασιν ἰδεῖν, αἱ δ' αὖτε
μέλαιναί
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 Philoso-
phers* 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 ἀνήρ
ἀποθανεῖν ἐν τοσοῦτοις 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
πρῶω καπηλείον
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 γιγνώσκοντι 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
ἀνήρ
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 μεθύντάς φασι τὰληθῆ 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 κυνὶ
κάλλιστον εἶμεν φαίνεται καὶ βούς βοῖ,
ὄνος δ' ὄνω 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 ὄρη 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 νόω πεφυκῶς οὐ πάθοις κ' οὐδὲν
κακόν
κατθανῶν· 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 ἐπόπτῃς

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 καθαρόν 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' ἐσοὶ 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 πωλοῦσιν 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 σκλήρ' ἔχης
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 εἷς 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, τηθυνακία, κτένια, βαλάνους, πορφύρας, ὄστρεια συμμεμυκῶτα, τὰ διελεῖν μὲν ἐντι χαλεπά, καταφαγῆμεν δ' εὐμαρέα, μῦας ἀναρίτας τε κάρυκας τε καὶ σκιφύδρια, τὰ γλυκέα μὲν ἐντ' ἐπέσθιν, ἐμπαγῆμεν δ' ὀξέα, τοὺς τε μακρογογγύλους σωλήνας
He brings all sorts of shellfish – limpets, lobsters, crabs, owl-fish, whelks, scallops, barnacles, purple-shells, oysters

tight-closed (to open them is no easy matter, but to eat them is easy enough), mussels, snails, periwinkles, and suckers (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' Ἄσυχία χαρίεσσα γυνά, καὶ Σωφροσύνας πλατίον οἰκεῖ
Tranquillity is a woman who lives close to Good Sense.
Fragment 101 (Kaibel) – 100 (K-A)

EPICLETUS

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 κομψῶς 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 ourself, 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 μέμψη, 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 προσδεδεμένοι 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 τραηλοκοπηθῆναι, ἵνα σὺ παραμυθίαν ἔχης;
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 ζῶω 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 ἀπίγξατο
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 δεσμοκτήριον, τί κώνειον, ἵνα δύνηται λέγειν ... ὦ φίλε Κρίτων, εἰ ταύτη τοῖς θεοῖς φίλον, ταύτη 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 ζητούμεν 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 τὰληθῆ τιθεῖναι, 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 ὄτι σχολαστικὸν 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 σῦκον. ἂν μοι νῦν λέγῃς ὅτι θέλω σῦκον, ἀποκρινοῦμαι σοὶ ὅτι χρόνου δεῖ. ἄφες ἀνθήσῃ πρῶτον, εἶτα προβάλη τὸν καρπὸν, εἶτα πεπανθῆ
 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 αἰσθῆσθαι 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, πόσω κάλλιον τοῦ τῶν ἀλεκτρούωνων λόφου, πόσω 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 μείζων
Test yourself in little ways and starting from them proceed to greater.
Discourses 1.18.18
- 33 οὐκ οἶδας ὅτι πᾶς ἄνθρωπος ἑαυτὸν θερατεύει, 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 παίξω ἀπαλλάσσου, μένων δὲ μὴ θρήνῃ
The materials are indifferent, but the use we make of them is not a matter of indifference.
- 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 οὐδὲν ἐστὶ τὸ ἀνθέλκον ὡς πρὸς τὸ ἀκολουθῆσαι 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 ἢ οὐκ ὄντα οὐδὲ φαίνεται ὅτι ἔστιν ἢ ἔστι καὶ οὐ φαίνεται ἢ 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 ἢ πόνος φοβερόν, ἀλλὰ τὸ φοβέσθαι 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 μόνους 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, ἢ 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’ ἐμοῖ 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; ὄρεξιν ἀναπότευκτον, ἔκκλισιν
ἀπερίπτωτον, ὀρμὴν καθήκουσαν, πρόθε-
σιν ἐπιμελῆ, 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
ἔστιν
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’ ἔθισσον ἄλλο τι πράττειν
μᾶλλον ἀντ’ 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’ εἰπέ· ἐκδεξαί με μικρόν, φαντασία·
ἄφες ἴδω τίς εἶ 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 ληστής 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 ἰατρειὸν ἐστιν ... τὸ τοῦ φιλοσόφου σχο-
λεῖον· οὐ δεῖ ἡσθέντας ἐξελεῖν, ἀλλ’
ἀλγήσαντας
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
αἰσθησὶν καὶ λογισμὸν λαβὼν βούλοιο
τούτων 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 ληφθῆ καὶ
ἐγκεκλειμένα τρέφεται, 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 grate-
ful.

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 θέλης, ἀγρυπνησαί σε δεῖ,
περιδραμεῖν, τὰς χεῖρας καταφιλησαί,
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 ἐστίν. ὅταν οὖν ἐμποδιζώμεθα
ἢ ταρασσώμεθα ἢ λυπώμεθα, μηδέποτε
ἄλλον αἰτιώμεθα, ἀλλ' ἑαυτοῦς, τοῦτ'
ἔστι 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 εἰπῆς ὅτι ἀπώλεσα
αὐτό, ἀλλ' ὅτι ἀπέδωκα. τὸ παιδίον
ἀπέθανεν; ἀπεδόθη. ἢ γυνὴ ἀπέθανεν;
ἀπεδόθη. τὸ χωρίον ἀφηρέθη. 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 ἀναστρέφεσθαι. περιφερόμενον γέγονέ τι κατὰ σέ· ἐκτείνας τὴν χεῖρα κοσμίως μετάλαβε. Παρέρχεται μὴ κάτεχε. οὕτω ἦκει μὴ ἐπίβαλλε πόρρω τὴν ὄρεξιν, ἀλλὰ περιμένε, 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 αὐτῆ ἡ ὀφρὺς;

How do you suppose he has become such a highbrow?

The Encheiridion (or Manual) 22.1

71 ἐὰν ὁ ἑταῖρος ἦ μεμολυσμένος, καὶ τὸν συνανατριβόμενον αὐτῷ συμμιολύνεσθαι ἀνάγκη, κἂν 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 λαβὰς, 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 ἐρῆ 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 ἀναβάλλη τὸ τῶν βελτίστων ἀξιούν 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 χρώμενον 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 ὄλον 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' ἑκάστην 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 θεοὺς, ἃ μὴ διδώσι, 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 ἰμάτια 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 βασιτάζον νεκρὸν
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 ἑαυτὸν 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 ποταμῶ· καὶ γὰρ ταραχώδης καὶ ἰλύος 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 ὀμιλοῦσα 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 καρπώση 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 φόβου ἀπαλλάττει, ἀλλὰ λογισμός· κτησάμενος τοιγαροῦν τὸν λογισμὸν οὔτε πλοῦτου ἐπιθυμήσεις οὔτε πενίαν μέμψη
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 πολυτελεῶς 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 τῆ κακία
 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 μὲν, εἰ ... κοινωνεῖς τοῖς θερα-
 πεύουσι τῶν παρόντων· εἰ δὲ τὸ τοιόνδε
 δυσχερὲς τῷ καιρῷ ὑπάρχοι, μέμνησο,
 ὅτι μὴ κάμνων ὑπὸ καμνόντων ὑπουργῆ,
 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 πάντη μὲν
 ἀνοικεῖον ... οὔτε γὰρ ἂν μεθύων
 νήφοντα διδάξειέ τις οὔτ' αὖ μεθύων
 πρὸς νήφοντος πεισθεῖη. ἔνθα δ' ἂν μὴ
 παρῆ πειθοῦς τέλος, εἰκῆ σε παρῆχεις
 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 ἀνά τὸ πέλαιος
 ναυσὶν ἰκανὴν ἐργάζονται βοήθειαν, οὕτω
 καὶ ἀνὴρ λαμπρὸς ἐν πόλει χεημαζομένη
 αὐτὸς ὀλίγοις ἀρκοῦμενος μεγάλα τοὺς
 πολίτας εὐεργετεῖ
 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
 ἀυξήσεις. ἄμεινον γὰρ ἐν μικροῖς οἰκήμασι
 μεγάλας οἰκεῖν ψυχὰς ἢ ἐν μεγάλας
 οἰκίαις ταπεινὰ φωλεῦειν 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 κλαγγῆ χῆν οὔτε βληχῆ
 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 τοῦς 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 παρῆ, τότε 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 χρώμεθα, 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 ἀπειροῦ

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 ψευδῆς ὑπὲρ τοῦ τῆς γαστροῦς ἀοριστοῦ 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 ὄρος τοῦ μεγέθους τῶν ἡδονῶν ἢ παντὸς τοῦ ἀλγούντος ὑπεξαίρεισις

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 ἢ τῆς φιλίας κτήσις

EPICURUS

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, *Aprophthegms* 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, *Ἐπεὶ 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 ψεύσται

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 τεθῆναί τε καὶ διαπλασθῆναι τὰ μόρια 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 μηδέν

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 ἀνελλιπῆς 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 ὅ 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· παρθενίη δὲ

τὸν βίον ὠλεσσ' ἂν πᾶσι φυλασσομένη. τοῦνεκεν εὐθέσμως ἄλοχον λάβε, καὶ τινα κόσμω

δοῦς βροτὸν ἀντι 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 ἐσσί, Ἄϊδα
Thou art envious, O Death.
Translated by J.W. MacKail (1890)
Greek Anthology 7.712
- 2 τουτόθεν εἰς Αἴδαν κενεὰ διανήχεται
ἀχῶ
σιγὰ δ' ἐν νεκύεσσι, τὸ δὲ σκότος ὄσσε
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 Βαυκι φίλα ...
τῷ τυ κατακλαίόισα τὰ κάδεα νῦν
παραλείπω
οὐ γάρ μοι πόδες ἐντὶ λιπῆν ἄπο δῶμα
βέβαλοι,
οὐδ' ἐσιδῆν φάεσσι πρέπει νέκυν οὐδὲ
γοᾶσαι
γυμναῖσιν χαίταισιν, ἀτὰρ φοινίκεος
αἰδώς
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 ἄνθρωπός 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 εἶ 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 πωλήσεται
 ἐν ταῖς Ἀθήναις· σῦκα, κλητῆρες, βότρους,
 γογγυλίδες, ἄπιοι, μῆλα, μάρτυρες, ῥόδα,
 μέσπιλα, χόρια, σχαδόνες, ἐρέβινθοι,
 δίκαι,
 πυός, πυριάτη, μύρτα, κληρωτήρια,
 ὑάκινθος, 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 κρατήρας ἐγκεραννύω
 τοῖς εὖ φρονούσι· τὸν μὲν ὑγείας ἕνα,
 ὃν πρῶτον ἐκπίνουσι, τὸν δὲ δευτέρου
 ἔρωτος ἠδονῆς τε, τὸν τρίτον δ' ὕπνου,
 ὃν ἐκπίνοντες οἱ σοφοὶ κεκλημένοι
 οἰκαδε βαδίζουσ'· ὁ δὲ τέταρτος οὐκ ἔτι
 ἡμέτερός ἐστ', ἀλλ' ὕβρεος· ὁ δὲ πέμπτος
 βοῆς·
 ἕκτος δὲ κώμων· ἕβδομος δ' ὑπαπίων·
 ὁ δ' ὄγδοος κλητῆρος· ὁ δ' ἕνατος χολῆς·
 δέκατος δὲ μανίας, ὥστε καὶ βάλλειν
 ποιῆι

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 ἄτοπον δὲ τὸν μὲν οἶνον εὐδοκιμεῖν αἰεὶ
 ... ἄνδρα δὲ
 μῆ 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 γράψασθαι· 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 και 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 ὄπερ 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 γεωμετρῶν

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 ἢ λύπης αἴτιος ἢ μανίας

Good measure of wine is best, not too much, not too little; too little may cause grief, too much, madness.

Fragment 2 (West, IEG)

EUENUS

- 3 πολλάκις 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 προᾶγμ' ἀνιαρὸν ἔφθ
Compulsion breeds distress.
Fragment 8 (West, IEG)
- 6 φημί πολυχρόνην μελέτην ἔμναι 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, ἠδ'
ἀπὸ κώμων
τερπνὰ φιλαργύπνων 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 ὀμμασιν
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 ἀποβάλη
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 τυχῶν ἄπει
You grabbed it all and ran.
Fragment 246 (Kock) – 265 (K-A) – *Prospaltii*
– *Prospaltians*
Prospalta was an Attic deme
- 5 μουσικὴ προᾶγμ' 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 μητρὶα τέκνοις
τοῖς πρόσθ', ἐχίδνης οὐδέν ἠπιωτέρα
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' ὄνειρασιν
φοιτῶσά μ' εὐφραίνουσιν ἄν· ἠδὺ 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,
ᾧσθ' ἢ κόρην Δήμητρος ἢ κείνης πόσιν
ὑμνοῖσι κηλήσαντά σ' ἔξ Αἴδου λαβεῖν,
κατηλθὼν ἄν, καὶ μ' οὐθ' ὁ Πλούτωνος
κύων
οὐθ' οὐπὶ κώπη ψυχοπομπὸς ἄν 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 πολλὰ σε μουσοπόλοι
μέλψουσι καθ' ἑπτάτονόν τ' ὄρειαν
χέλυν ἔν τ' ἀλύροισι κλέοντες ὑμνοῖσι

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 λυπουμενοὶς 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 εὐχονται θανεῖν,
γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου·
ἦν δ' ἐγγύς ἐλθη 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 ὄρων 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' ὁμῶς
γλυκὺ
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 μέλλουσαν 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 ἀφανὲς 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 λογιζοῦ 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 σεμινοῖς καὶ συναφρωμένοις
ἅπασιν ἔστιν, ὡς γ' ἐμοὶ χρῆσθαι κριτῆ,
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 βαρुδαίμονα 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 λυπαῖα 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' εὐτυχῆ
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
ἠύροιν
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 ἔλευθέρωσ
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,
κακόν
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' ἀέλλπτως κραίνουσι θεοὶ
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
τῶν δ' ἀδοκίμων πόρον ἠύρε 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 εὐροὺς μηχανάσ· γυνὴ γὰρ εἶ
You will find many ruses: you are a
woman.
Translated by David Kovacs (1995)
Andromache 85
- 39 χρὴ δ' οὐ ποτ' εἰπεῖν οὐδέν' ὄλβιον
βροτῶν,
πρὶν ἂν θανόντος τὴν τελευταίαν ἰδησ
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 ξυνηνέτας
It's not
Beauty, but character that wins a
husband's heart.
Translated by Philip Vellacott (1972)
Andromache 207
- 42 ὦ δόξα δόξα, μυριοῖσι 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 ἔλειν
Whatever a man desires
means to him more than the conquest
of Troy.
Andromache 368
- 46 τὰ μὲν γὰρ ἄλλα δευτέρ' ἂν πάσχη γυνή,
ἀνδρὸς δ' ἄμαρτάνουσ' ἄμαρτάνει 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 στερογέτω 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 γνώμα
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 πέτρων
- ἢ κύμα λιταῖς ὡς ἱκετεύων;
It is no use entreating me; you may as
well pray to the rocks or waves.
Andromache 537
- 51 σμικρᾶς ἀπ' ἀρχῆς νεῖκος ἀνθρώποις
μέγα
γλώσσ' ἐκπορίζει
The tongue can turn some trifling cause
to flagrant strife.
Andromache 642
- 52 πολλῶν νέων γὰρ καὶ γέρον 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· ἄ δ' ἀρετὰ
καὶ θανουσι λάμπει
The remembrance of great men
time does not extinguish; their virtue
shines forth beyond the grave.
Andromache 773
- 54 πολιὰ 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 ὡς ἄλγιστα, 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 ἀχαλίλων στομάτων

- ἀνόμου τ' ἀφροσύνας
τὸ τέλος δυστυχία
Of unbridled talk
and lawless folly
misfortune is the end.
Bacchae 386
- 59 ὁ δὲ τὰς ἡσυχίας
βίωτος καὶ τὸ φρονεῖν
ἀσάλευτόν τε μένει καὶ
συνέχει δῶματα
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 πλήθος 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 δρᾶς, 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
θῆσω ποτὲ λευκὸν
πόδ' ἀναβακχεύουσα, δέραν
αιθέρ' ἐς δροσερὸν ὀπίπτουσ'
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,
ἀνίκε' ἂν φοβεράν φύγη
θήραν ἔξω φυλακᾶς
εὐπλέκτων ὑπὲρ ἀρκύων,
θάύσσων δὲ κυναγέτας
συντεῖνη 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' ἠκυδρόμοις ἀελ-
λὰς θρώσκη πεδίον
παραποτάμιον, ἡδομένα
βροτῶν ἐρημίας σκιαρο-
κόμοιοι 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' ὄμως
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 κρείσσω 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 ὅς ἐκ θαλάσσης
ἔφυγε χεῖμα, λιμένα δ' ἔκικεν·
εὐδαίμων δ' ὅς ὑπερθε 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 ἕτερα δ' ἕτερος ἕτερον
ὄλβω καὶ δυνάμει παρηλθεν,
μυρία δ' ἔτι μυρίοις
εἰσὶν ἐλπίδες· αἱ μὲν
τελευτῶσιν ἐν ὄλβῳ
βροτοῖς, αἱ δ' ἀπέβασαν·
τὸ δὲ κατ' ἡμαρ ὅτω βίοτος
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 κτήμα 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 ἀσθενῆς 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 κάγαθοῦ 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
εὖροις 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 ἄ 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 τὸδ' οὐκ ὀρθῶς ἔχον,
εὐψυχίας δόκησις· οἰόμεσθα γὰρ
τὸν εὐτυχούντα 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 *χρη' 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 ὠφέλ', 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 καινά γ' ἐκ τῶν ἠθάδων, ὧ δέσποτα,
ἠδίων' ἔστιν*
Novelty, good master, is all the pleas-
anter
after the customary everyday chores.
Cyclops 250
- 87 *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, ἀνθρωπίσκε, 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 *ἢ γῆ δ' ἀνάγκη, κἂν θέλη κἂν μὴ θέλη,*
- τίκτουσα ποίαν τὰμὰ πιαίνει βοτὰ*
The earth must willy-nilly
grow grass to feed my sheep.
Cyclops 332
- 90 *ὡς 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 ἀπαιδέυτον*
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 χαιρεῖν ἐῶ*
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' ὡς ἔχει μέγα σθένος
ξένοις τε δοῦναι σῶμά τ' ἐς νόσους πεσόν
δαπάναισι σῶσαι: τῆς δ' ἐφ' ἡμέραν
βορᾶς
ἐς μικρὸν ἦκει: πᾶς γὰρ ἐμπληθεῖς
ἀνήρ*
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 χρῆ μηκέθ' ἠγείσθαι θεούς,
εἰ τὰδικ' ἔσται τῆς δίκης ὑπέριτερα
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 τῶδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
ὅταν τις ἐσθλὸς καὶ πρόθυμος ὦν ἀνήρ
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' οἶσμα 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 ὑπο
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 ἱερά 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 δούλος ἐστὶν ἢ τύχης
ἢ πλῆθος 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 θηλυ συνθείς ὥδε πᾶν μέμψη 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 ὡς τὰ χρηστὰ πράγματα
χρηστῶν ἀφορμὰς ἐνδίδωσ' αἰεὶ λόγῳ
How true it is that a good cause
always affords occasion for good words!
Translated by David Kovacs (1995)
Hecuba 1238
- 118 ἔχεις μὲν ἀλγεῖν', οἶδα· σύμφορον δέ τοι
ὡς ῥᾶστα τἀναγκαῖα 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, κει πέφυχ' ὅμως λάτρις,
ἐν τοῖσι γενναίοισιν ἠριθμημένους
δούλοισι, τούνομ' 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 πάντας οὐκ ἐς ἀρπαγὰς
God hates violence and bids all men
acquire their possessions without steal-
ing.
Helen 903

- 123 κοινός 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 ἤρυν ὃς τὰ θεῶν
ἔσορᾷ
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 ὡς οὐδὲν ἀνθρώποισι τῶν θεῶν σαφές
How uncertain are the gods' dealings
with man!
Translated by E.P. Coleridge (1938)
Heracles 62
- 128 οὗτος δ' ἀνήρ ἄριστος ὅστις ἐλπῖσιν
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' ὅτω
βέβαιός ἐστι
I know no man whose wealth and repu-
tation is assured.
Heracles 511
- 131 ἄφιλον ... τὸ δυστυχέες
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 φιλοτεκνον
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 φορεῖσθω
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
γνῶναι καὶ τοὺς ἀγαθοὺς,
ἴσον ἅτ' ἐν νεφέλαισιν ἄ-

- 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 ἐξάγειται
 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 καταβληθῆ 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 χρὴ δὲ συγγνώμην ἔχειν·
 εἴ τίς σ' ὑφ' ἧβης 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 οὐδὲ σ' ἀρέσκει τὸ παρὸν, 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' ἠσυχίας
 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 δισσων μίαν ὠδίνειν
 ψυχὴν χαλεπὸν βάρος
 It is a cruel burden
 For one heart to endure the pain of two.
Hippolytus 258
- 150 οὐτῶ 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' ὁ δὴ λέγουσιν ἀνθρώπους ἐρᾶν;
 ἡδίστον, ὦ παι, ταῦτόν ἀλγεινόν θ' ἅμα
 What is that which men call Love?
 The sweetest thing, my child, but also
 the most painful.

- Hippolytus* 347
- 152 τὰ χρήστ' ἐπιστάμεσθα καὶ γινώσκομεν,
οὐκ ἐκπονοῦμεν δ', οἱ μὲν ἀργίας ὕπο,
οἱ δ' ἠδονὴν προθέντες 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, κἂν θρασύπλαγχνός
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 βίῳ,
γνώμην δικαίαν κάγαθὴν ὅτω παρῆ
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 δευτέραι πῶς 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
ἢ δ' ἐστὶν ἡ σπείρουσα καὶ διδοῦσα ἔρον,
οὐ πάντες ἐσμὲν 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 ὡσὶ τερπνὰ χρὴ λέγειν
ἀλλ' ἔξ 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,
μὴ μοί ποτε σὺν κακῷ φανεί-
ης μηδ' ἄρρηθμος ἔλθοις.
οὔτε γὰρ πυρὸς οὔτ' ἄστρων ὑπέρτερον
βέλος
οἶον τὸ τᾶς Ἀφροδίτας ἴησιν 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
ἴσως ἦν 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 ἄμαρτεῖν εἰκὸς ἀνθρώπους
Mistakes are only human.
Hippolytus 615

- 162 σοφὴν δὲ μισῶ· μὴ γὰρ ἔν γ' ἑμοῖς δόμοις
εἶη φρονουσα 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 ἴνα με πετροῦσσαν ὄρ-
νιν θεὸς ... θεῖη
ἀρθεῖην δ' ἐπὶ πόντιον
κύμ' ἐς τὰς Ἀδριηνὰς
ἀκτὰς
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 φρονούντας δυνατὸς ἔστ'
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' ἀπαλλαγῆ
There is no escape from fate and destiny.
Translated by David Kovacs (1995)
Hippolytus 1256
- 169 ἄρματα μὲν τάδε λαμπρὰ τεθροίπων
Ἥλιος ἤδη λάμπει κατὰ γῆν,
ἄστρα δὲ φεύγει πυρὶ τῶδ' 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 γύναϊ
ἂ δ' ἂν διδώσ' ἑκόντες, 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
γράψαντας 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.
Ion 449
- 174 ἔμοι μὲν πλούτου τε πάρος ...
τροφαὶ κήδειοι τεκῶν κεδνῶν ...
μετὰ δὲ κτεάνων μετρίων βιοτᾶς

- εὐπαιδὸς ἐχοίμην
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
μειμηγότας ξένους
I hate to teach uncouth and raging
strangers.
Ion 526
- 176 οὐ ταῦτ' οὐκ εἶδος φαίνεται τῶν
πραγμάτων
πρὸς ὄψιν 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
ὃ μὴ γένοιτο δ' εἴ τι τυγχάνοι κακόν,
ἔς ὄμματ' 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 οἴμοι, κακούργους ἄνδρας ὡς αἰεὶ στρυγῶ,
οἱ συντιθέντες τᾶδικ' εἶτα 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 ὄρᾳθ' ὅσοι δυσκελάδοι-
σιν κατὰ μοῦσαν ἰόντες αἰεὶδεθ' ὕμνοις
ἀμέτερα λέχεια καὶ γάμου
Κύπριδος ἀθέμιτος ἀνοσίους,
ὅσον εὐσεβία κρατοῦμεν
ἄδικον ἄροτον ἀνδρῶν.
παλίμφαιμος αἰοιδὰ
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 μήτηρ, ἐν χερσὶν 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, Ἄτρεύς· 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·
οὐπω γὰρ ἔφω τις ἄλυπος
No mortal man can be
fortunate all his life. Once born
no one is free of pain.
Iphigenia at Aulis 160
- 191 γλῶσσο' ἐπίφθονον σοφῆ
A smooth tongue wins no friends.
Iphigenia at Aulis 333
- 192 ἄνδρα δ' οὐ χρεῶν
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 ἀλγεῖν 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' ὡς ἔχει τι χρησίμων.
καὶ γὰρ δακρῶσαι ῥαιδίως αὐτοῖς ἔχει
- 196 διάφοροι δὲ φύσεις βροτῶν,
διάφοροι δὲ τροποὶ
As men's natures differ,
so do their ways.
Iphigenia at Aulis 558
- 197 τροφαὶ θ' αἱ παιδεύμεναι
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' ἄνδρι 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' ἔμοι μήτ' ἔμοισι 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 αἴρεται 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 αἰνῶντας, 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
κᾶν 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 προᾶγμ' ἀρεσκόντως 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 εὐρίσκουσιν τέχναις

- 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 δειράδα 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 τὰνθρώπων
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 ἤπερ 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 αὐτόν 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' εὐδειπνοὶ
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 μάρονται δοροί,
κακῶς φρονοῦντες: ὡς τρις ἂν παρ'
ἀσπίδα
στῆναι 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 ἠδικημένη κυρῆ,
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, ὡς δ' αὐτῶς ἀνήρ,
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 ὡς 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 ἔλειν
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 φυγῇ
κακὰ ζῦν 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' ἄλις ἔλθοι
Κύπρις, οὐκ ἄλλα θεὸς εὐχαρῖς 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 πατρίδος 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 ἐρᾶς
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 κἀσθενῆ νομιζέτω
μηδ' ἡσυχίαν, ἀλλὰ θατέρου τρόπου,
βαρειαὶ ἐχθροῖς καὶ φίλοισιν εὐμενῆ-
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 δακρούις ἔφθ
A woman is by nature soft and prone to tears.
Translated by David Kovacs (1994)
Medea 928
spoken by Medea
- 244 πείθειν δῶρα καὶ θεοῦς λόγος
They say gifts win over even the gods.
Translated by David Kovacs (1994)
Medea 964
- 245 καὶ μανθάνω μὲν οἶα 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 ἀνήρ·
ὄλβου δ' ἐπιρρύνεντος 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 ἄραιτ' 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 ὧ φίλον ὕπνου θέλγητρον, ἐπίκουρον
νόσου
O magic charm of sleep, ally against
sickness!
Orestes 211
- 249 ὧ πότνια Λήθη τῶν κακῶν, ὡς εἶ σοφὴ
καὶ τοῖσι δυστυχοῦσιν εὐκταία θεός
O heavenly Lethe, mistress of forgetful-
ness,
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, κἂν ἀληθείας ἀπιῇ
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 αὐθις 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 κἂν μὴ νοσηὶ γὰρ ἀλλὰ δοξάζῃ νοσεῖν,
κάματος βροτοῖσιν ἀπορία τε γίγνεται
Such sickness, even when more imagi-
nary 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 σύννοια 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 δουλόν ἐστι
Compulsion makes a man a slave.
Translated by Philip Vellacott (1972)
Orestes 488
- 261 ζηλωτὸς ὅστις ηὐτύχησεν ἐς τέκνα
Envidious, whoever has been fortunate in
his children.
Orestes 542
- 262 ἔστι δ’ οὐ σιγῆ λόγου
κρείσσω γένοιτ’ ἂν, 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
- ἔβαψεν, 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 ναυτίλοισιν εἰσορᾶν
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
...
θορῶ βω τε πίσυνοσ κάμαθεῖ παρρησίᾳ
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
πείθη τὸ πλῆθος, τῆ 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 πρόεπον
 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, κἂν δοῦλος ἢ τις, ἥδεται τὸ
 φῶς ὁρῶν
 Everyone, be he a slave, loves the light of
 day.
Orestes 1523
- 273 ἰώ, Νέμεσι καὶ βαρῦβρομοὶ 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 φιλόψογον δὲ χοῖμα θηλειῶν ἔφω,
 σμικρὰς τ' ἀφορμάς ἦν λάβωσι τῶν
 λόγων
 πλείους ἐπεσφέρουσιν· ἥδονή δέ τις
 γυναιξὶ μηδὲν 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
 ἰππεύσαντος 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 ὄρμα
 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
 πατριδος 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 ὡς δεινὸν ἔχθρα, μήτηρ, οικείων φίλων
 What a foul, fearful thing, mother, is
 enmity
 Within a family!
 Translated by Philip Vellacott (1972)
Phoenician Women 374
- 280 τί τὸ στέρεσθαι πατριδος; ἢ κακὸν μέγα;
 μέγιστον· ἔργω 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' ἐλπιδες βόσκουσι φυγάδας, ὡς
 λόγος
 Hope, they say, nourishes an exile.
Phoenician Women 396
- 285 εὖ προᾶσσε· τὰ φίλων δ' οὐδέν, ἦν τις
 δυστυχή

- There is one rule – succeed; friends
vanish if you fail.
Translated by Philip Vellacott (1972)
Phoenician Women 403
- 286 κακὸν τὸ μὴ ἔχειν· τὸ γένος οὐκ ἔβουσκε μέ
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 ἄνθρωποισι 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 οὔτοι τὸ ταχὺ τὴν δίκην ἔχει,
βραδέεις 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 εἶπερ γὰρ ἀδικεῖν χροῖ, 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, πρόσσεστιν· 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 ἢ θεός
Why choose Ambition, worst of deities?
Shun her; she is the goddess of injustice.
Phoenician Women 531
- 296 κείνο κάλλιον, τέκνον,
Ἰσότητα τιμᾶν, ἢ φίλους ἀεὶ φίλους
πόλεις τε πόλεσι συμμαχούς τε
συμμάχοις
συνδεῖ· τὸ γὰρ ἴσον νόμιμον ἀνθρώποις
ἔφην
There is a nobler course: to honour
Equity, which binds for ever friend to
friend, ally
To city, ally to ally. Nature gave to men
The law of equal rights.
Translated by Philip Vellacott (1972)
Phoenician Women 535
- 297 τῷ πλέονι δ' αἰεὶ πολέμιον καθίσταται
τοῦλασσον ἐχθρᾶς θ' ἡμέρας κατάρχεται
καὶ γὰρ μέτ' ἀνθρώποισι καὶ μέρη
σταθμῶν
Ἰσότης ἔταξε κἀριθμὸν 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 ὑπέρφεν καὶ μέγ' ἤγησαι 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,
προδότην 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 λαβῶν ἕκαστος ὅ τι δύναϊτό τις
χρηστὸν διέλθοι τοῦτο κας κοινὸν φέροι
πατρίδι, κακῶν ἂν αἱ πόλεις ἐλασσόνων
πειρώμεναι 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' ὧδε ματέρες,
γενοίμεθ' εὐτεκνοὶ
May we become mothers,
may we have fine children.
Translated by Robin Lane Fox (2008)
Phoenician Women 1060
- 306 τίνα προσφθόν
ἢ τίνα μουσοπόλον στοναχᾶν ἐπὶ
δάκρυσσι 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 ἄμ πετάλοισι
μονομάτορσιν ὄδυρομοί-
σιν ἐμοῖς εἰσ' ἄχεσι συνφθός;
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 ὅς ἐπίθου τάδε
A madman made these laws, and a fool
now honours them.
Phoenician Women 1647
- 309 ἀλλὰ γὰρ τί ταῦτα θρηνώ 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; 'θρηνώ 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 εὐ τεθραμμένα
 A princely hand is skillless at the plough.
 Translated by Gilbert Murray (1913)
Rhesus 176
- 313 ἡ σπάνις αἰεὶ
 τῶν ἀγαθῶν, ὅταν ἦ 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 ἔγνωσ· 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
 σκόπτει
 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 χρῆ δ' ἄνδρα τάσσειν οὐ μάλιστ' ἂν
 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
 πλείω βροτοῖσιν ἔστι τῶν ἀμεινόνων
 Some say that there is more evil than
 good in human nature.
Suppliant Women 196
- 321 τρεῖς γὰρ πολιτῶν μερίδες· οἱ μὲν ὄλβιοι
 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 ἢ 'ν μέσῳ σφῶζει πόλεις,
 κόσμον φυλάσσοις ὄντιν' ἂν τάξη 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' ἔστι κἀπὸ 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 σφῶζη
 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 αὔξεται
 Your country is greatest when in great-
 est danger.
 Translated by Philip Vellacott (1972)
Suppliant Women 323

325 δόξαι δὲ χορήζω καὶ πόλει πάση τόδε
δόξει δ' ἔμου 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
ἐνὸς πρὸς ἀνδρὸς ἀλλ' ἔλευθέρα πόλις.
δημος δ' ἀνάσσει διαδοχαῖσιν ἐν μέρει
ἐνιαυσίαισιν, οὐχὶ τῷ πλούτῳ διδούς
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 διορθεύω λόγους
ὀρθῶς δύναιτ' ἂν δημος εὐθύνην 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 ἀμαθῆς, ἔργων ὕπο
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 ἦ δὴ νοσῶδες τοῦτο τοῖς ἀμείνοισιν,
ὅταν πονηρὸς ἀξίωμ' ἀνὴρ ἔχη
γλώσση κατασχῶν 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' ἐκεῖνο· τίς θέλει πόλει
χρηστόν τι βούλευμ' ἐς μέσον φέρειν
ἔχων;
καὶ ταυθ' ὁ χορήζων λαμπρὸς ἐσθ', ὁ δ' οὐ
θέλων
σιγαῖ. 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 εὐθυντής χθονὸς
ὑποῦσιν ἀστοῖς ἦδεται νεανίας

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 ἥρινον στάχυν
τόλμας ἀφαιρῆ κάπολωτίζη 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 χρὴ τοὺς σοφοὺς πρῶτον
τέκνα,
ἔπειτα τοκέας πατρίδα θ', ἦν αὖξιν
χρῶν
καὶ μὴ κατᾶξαι
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 καιρῶ, σοφός·
καὶ τοῦτό 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' ἦδη γῆ καλυφθῆναι νεκρούς,
ὄθεν δ' ἕκαστον ἐς τὸ φῶς ἀφίκετο
ἐνταῦθ' ἀπελθεῖν, πνεῦμα μὲν πρὸς
αιθέρα,
τὸ σῶμα δ' ἐς γῆν· οὐτὶ 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,
οἱ 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 θυγατρὸς· 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 αἰ γὰρ συγγενεῖς ὀμιλῖαι
... φίλτρον οὐ μικρὸν 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', ἰερά τῶν
κεκμηκότων·
ἐρημιά δούς αὐτὸς ὤλεθ' 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 προσίστη πρῶραν βίωτου
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, ἦν μὲν μέτριος ἢ χειμῶν
φέρειν,
προθυμίαν ἔχουσι σωθῆναι πόνων,
ὁ μὲν παρ' οἴαχ', ὁ δ' ἐπὶ λαίφεσιν βεβῶς,
ὁ δ' ἄντλον εἰργων ναός· ἦν δ' ὑπερβάλη
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' εἰς λόγου γὰρ ἄλλος ἐκβαίνει λόγος
One word leads to another.
Trojan Women 706

356 ὦ γῆς ὄχημα κατὰ γῆς ἔχων ἔδραν,
ὅστις ποτ' εἶ σύ, δυστόπατος εἰδέναί,
Ζεὺς, εἴτ' ἀνάγκη φύσσεος εἴτε νοῦς
βροτῶν,
προσηυξάμην σε· πάντα γὰρ δι' ἀψόφου
βαίνων 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 πατρώας 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 ὀμιλία
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 πλοῦτον 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 οἶός 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 οἰκτρὸς τις αἰῶν πατριδος ἐκλιπεῖν ὄρους
Life is miserable when you leave behind the borders of your fatherland.
Fragment 30 (Nauck, TGF) – *Aeolus*
- 366 ὀργῆ 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 ζῆ, τὸ δὲ μεθίσταται κακόν, τὸ δ' ἐκπέφηγεν 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 δακρῶσις οὐ χρη 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 ἀνήρ δικαία 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 γυναῖκα 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 δικαίου
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 πλούτος 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 εὐγενῆ
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 δεινὸν 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, ὡς 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; σιωπῆ 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
πεπραγῶτων
οὐ πάποθ' 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' ἡδὺ 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 ὄδ' 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 δισσοῶν
λόγων
ἀγῶνα θεῖτ' ἂν, εἰ λέγειν εἶη 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' ἦσυχος φίλοισί τ' ἀσφαλῆς φίλος
πόλει τ' ἄριστος, μὴ τὰ κινδυνεύματα

- αἰνεῖτ' ἐγὼ γὰρ οὔτε ναυτίλον φιλῶ
τολμῶντα λῖαν 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 ἄπαντα τίκτει χθὼν πάλιν τε λαμβάνει
Earth breeds all and takes back all.
Fragment 195 (Nauck, TGF) – *Antiope*
- 391 τοῖσδε θνητῶν τῶν ταλαιπώρων βίος·
οὔτ' εὐτυχεῖ τὸ πάμπαν οὔτε δυστυχεῖ ...
τί δῆτ' ἐν ὄλβῳ μὴ σαφεί βεβηκότες
οὐ ζῶμεν ὡς ἦδιστα 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' ἀσθενές 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 ἠδονὴν ἔχει τιναὶ
Ignorance is bliss.
Fragment 205 (Nauck, TGF) – *Antiope*
- 394 κόρος δὲ πάντων· καὶ γὰρ ἐκ καλλιῶνων
λέκτροις ἐπ' αἰσχροῖς εἶδον
ἐκπεπληγμένους,
δαιτὸς δὲ πληρωθεὶς 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 θηρῶν
Seek your fortunes by hard work.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 233 (Nauck, TGF) – *Archelaus*
- 399 σὺν μυρίοισι τὰ καλὰ γίνονται 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 χρηὶ τολμῶν ἀεί-
οὐδεις γὰρ ὦν ῥάθυμος εὐκλειῆς 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 εὐκλειῆς;
Who can get glory without striving for
it?
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 240 (Nauck, TGF) – *Archelaus*
- 402 ὀλίγον ἄλκιμον δόρου
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 ἐκῶν 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' ἐνθυμῆσεως
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 χρηστός 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 κείνο δ' ἰσχύει μέγα,
πλοῦτος λαβῶν τε τοῦτον εὐγενῆς ἀνήρ
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 χρωμένους
Anger and stupidity, two evils that have
destroyed many men.
Fragment 257 (Nauck, *TGF*) – *Archelaus*
- 408 ὀργῇ 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
ἠδὺ 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 σκαιός ἐστιν ἢ καλῶν ἄπειρος
- Whoever does not think Eros a great
god
is either silly or ignorant of blessings.
Fragment 269 (Nauck, *TGF*) – *Auge*
- 411 πτηνάς 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 ἔσμεν· τὰ μὲν οἰκῶ 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 εἶσ', εἴ τις ἀνθρώπων θέλει
μὴ τῷ παλαιῷ μῶρος ὦν χρῆσθαι 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'
οὐντυγῶν
τὰ πράγματ' ὀρθῶς ἦν τιθῆ, 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 σκοτεινὰ μηχανήματα
χρείας ἀνὰδρα φάρμαχ' ἠϋρηται
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 ψεύδουσιν δ' Ἄρης φίλος
War is a friend to lies.
Translated by Christopher Collard and
Martin Cropp (2008)
Fragment 289 (Nauck, *TGF*) – *Bellerophon*
- 420 ἀεὶ γὰρ ἀνδρα σκαιὸν ἰσχυρὸν φύσει
ἦσσαν δέδοικα τὰσθενοῦς τε καὶ σοφοῦ
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 χρεῶν ...
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 λεύσειν φάος
κακοῦς 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
ἔσθλοῦς 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 ἡδονῇ
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 τὰληθῆ λέγειν,
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 εὐήμεμον,
γῆ τ' ἠρινὸν θάλλουσα πλουσίον θ'
ὔδωρ,
πολλῶν τ' ἔπαινον ἔστι μοι λέξει καλῶν·
ἀλλ' οὐδὲν οὕτω λαμπρὸν οὐδ' ἰδεῖν
καλὸν
ὡς 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 ... σχολῆ τεκνοῦσθαι παῖδας ...
ἀλλ' ὡς τάχιστα· καὶ γὰρ ἐκτροφαὶ καλαὶ
καὶ συννεάζων ἡδὺ παῖς νέω πατρὶ
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 ὡς γυνή
Nothing is harder to guard than a
woman.
Fragment 320 (Nauck, TGF) – *Danae*
- 432 ἔρωσ γὰρ ἀργὸν κἀπὶ τοιούτοις ἔφν·
φιλεῖ κάτοπτρα καὶ κόμης ξανθισματα,
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 ὡς καλῶς ἔχει
οὐκ ἂν γένοιτο χρηστὸς ἐκ κακοῦ πατρὸς
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 συμμαχοῦς
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 ...
Θηρσίν 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 ὡς ἐν γ' ἐμοὶ κρίνοιτ' ἂν οὐ καλῶς
φρονεῖν
ὄστις πατρῶας 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 ἦδιον τέκνοις·
ἐράτε μητρὸς, παῖδες, ὡς οὐκ ἔστ' ἔρωσ
τοιούτου ἄλλος ὅστις ἡδίων ἐράν
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 βραχεῖ δὲ μύθῳ πολλὰ συλλαβῶν ἐρῶ.
πρῶτον φρένας μὲν ἠπίους ἔχειν χρεῶν·
τῷ πλουσίῳ τε τῷ τε μὴ διδοῦς μέρος
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 τὸς πονηροὺς μήποτ' αὖξαν' ἐν πόλει
Never let villains prosper in the city.
Translated by Martin Cropp (1997)
Fragment 362.28 (Nauck, TGF) – *Erechtheus*
- 443 κείσθω δόρου μοι μίτον ἀμφιπλέκειν
ἀράχλαις,
μετὰ δ' ἡσυχίας πολιῶ γῆρα στυνοικῶν
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 ἄλλ' εἴπερ ἔστιν ἐν βροτοῖς ψευδηγορεῖν
πιθανά, νομίζειν χρηρὴ σε καὶ τούναντιόν,
ἄπιστ' ἀληθῆ 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 κἂν ἐπὶ ῥιπτὸς πλείεις
If god wills, you can float on straw.
Fragment 397 (Nauck, TGF) – *Thyestes*
quoted by Aristophanes, Peace 698
- 447 νόμοι γυναικῶν οὐ καλῶς κείνται πέρι·
χρῆν γὰρ τὸν εὐτυχούνηθ' ὅπως πλείστας
ἔχειν ...
ὡς τὴν κακὴν μὲν ἐξεβάλλε δωμάτων,
τὴν δ' οὖσαν ἐσθλὴν ἠδέως 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 ὡς μικρὰ τὰ σφάλλοντα, καὶ μί' ἡμέρα
τὰ μὲν καθείλεν ὑπόθεν, 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' ἀπείρογασται
βροτοῖς
τόλμ' ὥστε νικᾶν· οὔτε γὰρ τυραννίδες
χωρὶς πόνου γένοιτ' 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 Cyprus
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 ὀρῶ δὲ τοῖς πολλοῖσιν ἀνθρώποις ἐγὼ
τίκτουσαν ὕβριν τὴν πάροισ' 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
φωνῆν, ἴν' ἦσαν μηδὲν οἱ δεινοὶ λέγειν.
νῦν δ' εὐρόοισι στόμασι τάληθέστατα
κλέπτουσιν, ὥστε μὴ δοκεῖν ἄ χροῖ 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' ἑμαυτὸν οὐκ αἰσχύνομαι
I feel no shame in loving myself above
all.
Fragment 452 (Nauck, TGF) – *Cresphontes*
- 458 Εἰρήνα βαθύπλουτε καὶ
καλλίστα μακάρων θεῶν,
ζήλος μοι σέθεν ὡς 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
γυναυκός, 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 unmis-
takably 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
στρυγνόν 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
πετροῖσι, κάπειτ' ἐν Διὸς δέλτου πτυχαῖς
γράφειν τιν' αὐτά, Ζῆνα δ' εἰσορῶντά νιν
θνητοῖς δικάζειν; οὐδ' ὁ πᾶς ἀνὸς οὐρανός
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 trespasses of man.
Fragment 506 (Nauck, *TGF*) – *Melanippe*
- 466 τί τοὺς θανόντας οὐκ ἔαυς τεθνηκέναι
καὶ τὰκχυθέντα 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' ἀνήρ
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' ὄμως
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 προστίθησι
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 καθθανῶν δὲ πᾶς ἀνήρ
γῆ καὶ σκιά· τὸ μηδὲν 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 κείται πᾶσιν, ἢ χρησθαι 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 ἔχη;
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 πάντας 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 ὡς οὐδὲν ἀνδρὶ πιστόν ἄλλο πλὴν
τέκνων
A man can trust nothing more than his
children.
Fragment 566 (Nauck, *TGF*) – *Oeneus*
- 480 ἀμηχανῶ δ' ἔγωγε κοῦκ ἔχω μαθεῖν,
εἴτ' οὖν ἄμεινόν ἐστι γίγνεσθαι τέκνα
θνητοῖσιν εἴτ' ἄπαιδα καρποῦσθαι βίον.
ὁρῶ γὰρ οἷς μὲν οὐκ ἔφυσαν, ἀθλίους·

- ὄσοισι δ' εἰσίν, οὐδὲν εὐτυχεστέρους·
καὶ γὰρ κακοὶ γεγῶτες ἐχθίστη νόσος,
κἄν αὐ 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 chil-
dren,
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 some-
thing might befall them.
Fragment 571 (Nauck, TGF) – *Oenomaus*
- 481 τεκμαιρόμεσθα τοῖς παροῦσι τὰ φανῆ
From things present we surmise happen-
ings unseen.
Fragment 574 (Nauck, TGF) – *Oenomaus*
- 482 μακρὸς γὰρ αἰὼν μυρίουσ 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 γράμματ' εἰδέναι,
ὥστ' οὐ παρόντα ποντίας ὑπὲρ πλακὸς
τάκει κατ' οἴκουσ πάντ' ἐπίστασθαι
καλῶς,
παισίν τε τὸν θνήσκοντα χρημάτων
μέτρον
γράψαντα λείπειν, τὸν λαβόντα δ' εἰδέναι
Alone I established remedies for forget-
fulness;
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, κούκ ἔᾶ ψευδῆ 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 τᾶν μυριοῖ γενόμεθα,
σοφὸς δ' ἂν εἰσ τις ἢ δὺ' 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 πέφυκε 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 μηδ' ἄνδρα δῆμῳ πιστὸν ἐκβάλλησ ποτὲ
μηδ' αὐξε 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 χρήματ' 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 ἔστι καθθανεῖν,
τὸ καθθανεῖν 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 βροτούς
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
γυναϊκᾶς ἐξῆς, σκαιὸς ἔστι κού σοφός·
πολλῶν γὰρ οὐσῶν τὴν μὲν εὐρήσεις
κακὴν,
τὴν δ' ὥσπερ ἦδε λῆμ' ἔχουσαν 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
Ἔρωσ διδάσκει, κἂν ἄμουσος ἦ τὸ πρῖν
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 θεοί
Bear up, even if treated harshly by the
gods.
Fragment 702 (Nauck, TGF) – *Telephus*
- 501 τί γὰρ με πλοῦτος ὠφελεῖ νόσον;
What good is wealth in sickness?
Fragment 714 (Nauck, TGF) – *Telephus*
cf. the English proverb 'health is above wealth'
- 502 χρεία διδάσκει, κἂν βραδύς τις ἦ, σοφόν
Necessity teaches wisdom even to the
stupid.
Translated by D.S. Baker (1998)
Fragment 715 (Nauck, TGF) – *Telephus*
- 503 ῥώμη δὲ γ' ἀμαθῆς πολλακίς τίκει
βλάβην
Strength without intelligence is often
harmful.
Fragment 732 (Nauck, TGF) – *Temenidae* –
Sons of Temenus
- 504 ἀρετὴ δὲ κἂν θάνῃ τις οὐκ ἀπόλλυται,
ζῆ 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,
λαβῶν 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 ὡς 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 πολλοῖσι ἠριθμημένῳ 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 ξυνόν
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 χθῶν ἐμῶν γεννητόρων,
χαῖρ' ἀνδρὶ γὰρ τοι, κἂν ὑπερβάλλῃ
κακοῖς,
οὐκ ἔστι τοῦ θρέψαντος ἦδιον 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
ἦδιστόν ἐστι δώματ' ἦν οἰκῆ καλῶς
ὀργὴν τε πραῦνουσα καὶ δυσθυμίας
ψυχὴν μεθιστάσα
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 χρὴ γὰρ εὐναίῳ πόσει
γυναῖκα 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' ὁ 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 εἰδῆ τὰγαθόν, χρῆται δὲ μὴ
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
μῆποτε 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 ἐρᾶ 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,
σοφούς 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 ὄλβιος 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 ὄραξ τὸν ὑψοῦ τόνδ' ἄπειρον αἰθέρα
καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις;
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 διοπετιῆς 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 βραδεὶ ποδὶ
στείχουσα μάρψει τοὺς κακοὺς, ὅταν τύχη
Justice, leisurely and slow-footed,
shall lay hold of the culprits in time.
Fragment 979 (Nauck, *TGF*)
- 537 τὰ τῶν τεκόντων σφάλματ' εἰς τοὺς
ἐκγόνους
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 ἦθη χρῆσθ' ὁμιλία 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 ἂν Μουσῶν ἀμελεῖ,
τόν τε παρελθόντ' ἀπόλαυε 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 λαυσηρὸν φρενῶν
 εἰς συμφορὰν καθήκε πολλά δὴ βροτούς
 This swift and hasty thinking
 quite often brings disaster.
 Fragment 1032 (Nauck, *TGF*)
- 543 πότερα θέλεις σοὶ μαλθακὰ ψευδῆ 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 νουθετεῖν 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 ἐκτίησατο
 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 αἰετῶ 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' ἀνδρὰ χρὴ σοφὸν
 λίαν φυλάσσειν ἄλοχον ἐν μυχοῖς δόμων·
 ἐρᾶ γὰρ ὄψις 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 κάλλο 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
 ὡς ἀνδρός ἐσθλοῦ καὶ φίλου παραίνεσις
 There is no better remedy for sorrow
 than the counsel of a faithful friend.
 Fragment 1079 (Nauck, *TGF*)
- 556 ἄλλων ἰατρὸς 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' ὁρώοντα καὐτὸν οὐχ
 ὁρώμενον
 – 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, ὡς
 πόλιος εὐνομουμένας συναρμογὰ καὶ
 νόμων καὶ πολιτείας διακόσμησας
 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 ἀερεθείην
 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 ἐπειδὴν 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 νηᾶ ἄνεμοι
 ὑπολαβόντες τῆδε καὶ τῆδε 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 γεγονέναι,
 μηδὲ ἐν τούτῳ τὴν ζωὴν ἠγγέεσθαι, μόνου
 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 πόνοισι τοῖσι μετὰ ταῦτα
 ἀναγκαίοισι, ὥστε αὐτοὺς εὐπετεστέρους
 παρασκευασθῆναι, προπονέονται
 Work tackled voluntarily prepares for
 necessary toil.
 Fragment 32 (Mullach, FPG)
- 6 σῶμα ἀργίῃ τήκει, ψυχὴν δ' ἀμελετησίῃ
 ἀσκήσιος τῶν αὐτῆν ἀειρόντων
 The body wastes away with idleness, the
 soul by not aiming for higher things.
 Fragment 33 (Mullach, FPG)

- 7 ἀρχὴν ἔχων μὴ ἀπομνησικακῆε πρὸς τοὺς
 ἐν διχοστασίῃ σοι πρότερον γεγενημένους·
 ἐπὶ τὴν ἀρχὴν εἰ ἀραιρημένος ... ὅπως
 ... φυλάξης τοὺς ὑπὸ σοὶ τεταγμένους
 καὶ τοῦ ὀρθοῦ φύλαξ ἔης καὶ θεοῦ
 δικαιοσύνης ὑπηρέτης τε καὶ ἐξηγητής
 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
 ἀποστρέφεται
 Your neighbour's happiness in no way
 diminishes yours.
 Fragment 58.15 (Mullach, FPG)

EVAGRIUS PONTICUS

345–399AD

Monastic theologian

- 1 σιγᾶν 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 Ἦχῶ μιμολόγον, φωνῆς τρύγα, ῥήματος
οὐρίην

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' ἀνθρώπῳ ἐστὶ, τὸ δ' ἁμαρτόντα
χρησασθαι τοῖς πταισίμασι διδάγμασι
πρὸς τὸ λοιπὸν ἄνδρός 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 σαυτῶ
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 τινὰ φασὶ μόσχον μικρὸν ἀραμένην
καὶ τοῦτο καθ' ἡμέραν ποιοῦσαν 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 ὀτιοῦν δεινὸν
ἔστι· τὸ δὲ καὶ τῶν τοιούτων τι παθεῖν, ἂ
μηδὲ εἰπεῖν ὃ 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 σαφήνειαν
εἶναι ... καὶ ταύτην εἰδότες ὑπ' οὐδενὸς
οὕτως ὡς 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
ὑπομένουσι

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 ὀστοῦ μέρος ἅπαν
ὀστοῦν ἀποτελεῖ, τὸ δὲ σαρκὸς σάρκα,
τὸ δὲ πιμελῆς πιμελὴν καὶ τῶν ἄλλων
ἕκαστον· οὐδὲν γὰρ ἔστιν 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 χροῖ τούτων ἀνατομικαῖς βίβλοις πιστεύειν, ἀλλὰ τοῖς ἰδίοις ὄμμασιν

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 ἀτρόμων 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, ὡς παραστήσει, οὔτε τὸ μὴ ὄν, ὡς 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 ἂ βούλομαι ... λαθῶν μὲν τὴν θείαν νέμεσιν, φυγῶν 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 διαφθείρειν 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 ἀποκρυφῆ, 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 ἀρόρωστίας 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 ἐμείο παροίτερος, οὐ πρὸ
Λόγιοιο
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
γραμμάτ' 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 ἐόντα 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,
ἀνδρας δ' ἀνάδρους αἰ 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 ἦδη μοι πολίον τε κάρη, καὶ ἄψευα ῥικινὰ
ἐκλίνθη βιώτοιο 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, ὡς σὺ τρόπον·
χθὲς ἐν χορευταῖς ἐστρέφου θηλυδρῖαις
...
νῦν σωφρονιστῆς 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 τῶδε τῶ ταλαιπώρῳ 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 Ἐλλάς ἐμῆ, νεότης τε φίλη, καὶ ὅσα
πέπασμαι,
καὶ δέμας, ὡς Χριστῶ εἶξατε προφρονέως·
... ἀλλὰ, Μάκαρ,
σοῖς με, Χριστέ, χοροῖσι δέχου, καὶ κύδος
ὀπάζοις
υἱεῖ Γρηγορίου, σῶ 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 λαβόμεθα, ὄν προσιόντα ἔστιν
ἔλιν, 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 κἂν 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 θερμοῦς ὁ σίδηρος, τῶ ψυχρῶ
στομωθῆτω
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 Ἐκτορ ... κατὰ χθονὸς εἶ 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*

ἢ κόγχους δωρήματ' Ἐρυθραίης ἀπὸ
πέτρης

ἢ τοὺς ἄλκυνόνων παιδάς 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

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 ἔμοι 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*)

HEDYLUS

fl. 280BC

Author of epigrams from Samos

- 1 Πίνωμεν· καὶ γάρ τι νέον, καὶ γάρ τι παρ'
οἶνον
εὔρομεν λεπτόν καί τι μελιχρόν 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

HEDYLE

4th–3rd century BC

Poet, possibly Athenian

- 1 Γλαῦκον ἐρασθέντα Σκύλλης ... φέροντα

HELIODORUS

3rd century AD
Novelist

- 1 τὰ μεγάλα τῶν πραγμάτων μεγάλων
δεῖται κατασκευῶν
Great achievements require great prepa-
rations.
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' ἔντος ξυνοῦ ζῶουσιν οἱ
πολλοὶ ὡς 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 ὄνουσιν 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 διαᾶδον, καὶ ἐκ
πάντων ἓν καὶ ἐξ ἑνός 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 πληγῆ 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, ἀνεξερευνητὸν ἓν καὶ ἀπορον
He who does not expect the unexpected
will not detect it; for him it will remain
undetected and unapproachable.
Translated by Karl Popper (1958)
Fragment 18 (D-K)
- 9 θάνατός ἐστιν ὁκόσα ἐγερθέντες ὀρέομεν,
ὁκόσα δὲ εὐδοντες ὑπνος
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 ὄψεις
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)
- 20 μὴ εἰκῆ περὶ τῶν μεγίστων συμβαλλώμεθα
Do not pass random judgement on serious matters.
Fragment 47 (D-K)
- 13 αἰρεῦνται γὰρ ἐν ἀντι ἀπάντων οἱ ἄριστοι, κλέος ἀέναον θνητῶν· οἱ δὲ πολλοὶ κεκόρηται ὄκωσπερ κτήνεα
The virtuous choose only everlasting fame; the many seek to satisfy themselves, like beasts.
Fragment 29 (D-K)
- 21 εἷς ἐμοὶ μύριοι, ἐὰν ἄριστος ᾦ
One good man is worth ten thousand.
Fragment 49 (D-K)
- 14 κόσμον τόνδε, τὸν αὐτὸν ἀπάντων, οὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησεν, ἦν ἄει καὶ ἔστιν καὶ ἔσται πῦρ αἰείζων, 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)
- 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
- 15 ἀξύνετοι ἀκούσαντες κωφοῖσιν εἰκόασι
Fools though they hear are like the deaf.
Translated by John Burnet (1892)
Fragment 34 (D-K)
- 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)
- 16 πολυμαθίη νόον ἔχειν οὐ διδάσκει
Much learning does not teach sense.
Translated by Jonathan Barnes (1987)
Fragment 40 (D-K)
- 24 οὐ ξυνιασὶν ὄκως διαφερόμενον ἔωυτῶ ὁμολογέει· παλίντροπος ἄρμονιη ὄκωσπερ 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)
- 17 ὕβριν χρεὶ σβεννύναι μᾶλλον ἢ πυρκαϊήν
Quench hubris rather than a conflagration.
Fragment 43 (D-K)
- 25 αἰὼν παις ἐστὶ παίζων, πεσσεύων· παιδὸς ἢ βασιληΐη
Eternity is a child at play, playing draughts: the kingdom is a child's.
Translated by Jonathan Barnes (1987)
Fragment 52 (D-K)
- 18 μάχεσθαι χρεὶ τὸν δῆμον ὑπὲρ τοῦ νόμου ὄκωσπερ τείχεος
The people must defend their laws just as their city walls.
Fragment 44 (D-K)
- 26 πόλεμος πάντων μὲν πατήρ ἐστὶ, 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
- 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)
- 27 ἀρμονιη ἀφανῆς φανερῆς κρείττων
Hidden harmony is stronger than the manifest.
Fragment 54 (D-K)

- 28 ὄσων 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 φανεῖται 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· ὁ 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 βλάβε 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 τεθνηκός καὶ [τὸ]
ἐγρηγορός καὶ καθεύδων καὶ νέον καὶ
γηραιόν· τάδε γὰρ μεταπεσόντα ἐκείνᾳ
ἔστι κάκεινα 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 ἐγρηγοροῖσιν 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' οἴνων
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 ἔδιζήσάμην ἑμεωυτόν
I searched myself.
Translated by Karl Popper (1965)
Fragment 101 (D-K)
- 43 ὀφθαλμοὶ γὰρ τῶν ὠτων ἀκριβέστεροι
μάρτυροι
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 ἄδικα
ὑπειλήφασιν ἅ δὲ δίκαια
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 ἄνθρώποις γίνεσθαι ὅκοσα 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
ἀληθέα 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 ἄνθρώποισι 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 πολυμαθὴν, 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'
ἀνάριθμοι οὐδεῖς
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 εἰσιέναι θαρροῦντας· εἶναι γὰρ καὶ ἐνταῦθα θεοὺς

Heraclitus 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 ἀσώματον σώματι σημήναι 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 πτωῶνται ... σὺ εἶ ὁ ἀγαθὸς δαίμων. σὺ εἶ ὁ ὠκεανός, ὁ γεννῶν ἀγαθὰ καὶ τροφῶν τὴν οἰκουμένην ... ὁ βασιλεύων τῶν οὐρανῶν καὶ τῆς γῆς ... σὺ γὰρ εἶ 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 δροάκοντος

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 ἔτοιμοτέροις 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 παντὸς 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 ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ
πλειστον 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 οἰκειῶς οἰκειῶν
ἡσοῦσθαι

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 ἐπισχήσω κινδυ-
νεούσης 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
ἀντιτολμῶντας 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' ἔπραξε 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 γυνῶναι
He cannot grasp even the alpha of my
train of thought.

Mimiamboi 3.22 (Cunningham)

- 3 μὴ δὴ, Κοριττοῖ, τὴν χολὴν ἐπὶ ρινός
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, τιλευσιν

Many will there be, ready to tear to
pieces my poems, my travail.

Mimiamboi 8.71 (Cunningham)
of critics

- 5 ὡς οἰκίην οὐκ ἔστιν εὐμαρῶς εὐρεῖν
ἄνευ κακῶν ζῶουσιν· ὅς δ' ἔχει μείον,
τουτόν τι μέζον τοῦ ἑτέρου 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, ὡς μήτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα γένηται, μήτε 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 βασιλέως θυγατέρα ... τοὺς Φοίνικας ἀρπασθῆναι ... μετὰ δὲ ταῦτα Ἑλλήνων τινὰς ... φασὶ τῆς Φοινίκης ἀρπάσαι ... τοῦ βασιλέως τὴν θυγατέρα Εὐρώπην· εἶησαν 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 ἠρπάζοντο

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 οἰκτιεῦνται οἱ Πέρσαι, τὴν δὲ Εὐρώπην καὶ τὸ Ἑλληνικὸν ἤγηνται 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 τῶντῳ μένουσαν, 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 ἐνόμιζέ οἱ εἶναι γυναιῖκα 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· ποιεε ὅκως ἐκείνην θεήσεαι γυμνήν

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 γυμνή

A woman takes off her claim to respect along with her garments.

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

Histories 1.8.14

- 9 ἔς 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 αὐξῆται 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 ἐὸν καὶ δεξιώτερον καὶ εὐηθείης ἠλιθίου ἀπηλλαγμένον μᾶλλον
From ancient times the Hellenic stock has been distinguished from the barbarian by its greater intelligence and freedom 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 intercourse 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 σοφίη
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 ἔσεσθαι, οὐρον 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 determined dedication.
Histories 1.74.19
- 20 ἐς ἀπορίην πολλὴν ἀπιγμένος, ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα ἢ ὡς αὐτὸς κατεδόκεε
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 ἀρχὴν
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 ὡς οὐδὲν εἶη 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 πασῶν παιγνιῶν τὰ εἶδεα, πλὴν πεσῶν· 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 ἐδικαίειν
Punish as befits each offence.
Histories 1.100
- 30 εἶδόν τε ἐς πόλιν ἐλθὼν καὶ ἤκουσα τὸ μῆτε ἰδεῖν ὄφελον
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 προτέρην ἡμέρην 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 μακροῦ 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' ἤγνηται 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 εἶνεκα μῆτε αὐτὸν τὸν βασιλέα μηδένα 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, δευτέρα δὲ τὸ ὀφείλειν χρέος
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 ἠθέων 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 δουλοσύνην οὐκ ἀνεχόμενοι ἐξέλιπον
τὰς 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 μίξιν 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 ὡς κύκλος τῶν ἀνθρωπίνων ἐστὶ
πρηγμαίων, περιφερόμενος δὲ οὐκ ἔῃ αἰεὶ
τοὺς αὐτοὺς εὐτυχεῖν
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 κακὰ
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 Ἕλληνας ναυτίλλονται
ἐστὶ Αἰγυπτίοισι ἐπίκτητός 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 ὡς 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 φυλάσσοισι
 γραφόμενοι τῶποβαῖνον, καὶ ἦν κοτε
 ὕστερον παραπλήσιον τούτῳ γένηται,
 κατὰ τῶντὸ 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 ἀπολεειμμένοι
 Being far indeed from the truth.
 Translated by A.D. Godley (1920)
Histories 2.106
- 54 τῶν μεγάλων ἀδικημάτων μεγάλαι εἰσι
 καὶ αἱ τιμωρίαι 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 ὅτε τὰ τοιαῦτα πιθανὰ ἐστὶ ἐμοὶ
 δὲ παρὰ πάντα τὸν λόγον ὑπόκειται ὅτι
 τὰ λεγόμενα ὑπ' ἐκάστων ἀκοῆ 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, ὡς 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 κρόμμου 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 κάγαθός
 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 ἐκτημένοι, ἐπεὰν μὲν
 δέωνται χρᾶσθαι, ἐντανύουσι, ἐπεὰν δὲ
 χρήσωνται, ἐκλύουσι· εἰ γὰρ δὴ τὸν πάντα
 χρόνον ἐντεταμένα εἶη, ἐκτραγεῖν ἂν
 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
 χρέωνται, 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 χόρης ἄλλης
 ἢ τῆς ἑωυτοῦ, 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 ἔμμανής 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 ἔτελεύτησε 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 οἰκτιρέεσθαι
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 ἐποράν 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 κτήμα σκαῖόν
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 ἀνευθύνω ποιέειν
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 ἔνι 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 ὀμίλου 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 φανεῖη· 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 αἰθρίας καὶ βροντῆ
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 Ἑλλάς τὰς ὥρας πολλόν τι κάλλιστα
κεκορημένας ἔλαχε
In Hellas the seasons have by much the
most agreeable temperature.
- Histories* 3.106
- 80 καὶ κως τοῦ θεοῦ ἡ προνοίη, ὥσπερ καὶ
οἰκός ἐστι, εὐοῦσα σοφίη, ὅσα μὲν ψυχὴν
τε δειλὰ 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 ἀποδέξαιο ἔργον, ἕως
νέος εἰς ἡλικίην· αὐξομένῳ 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 ἔργῳ 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 ἐκῶν
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 ἀνδρα 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 δείσας ἔφυγον
I have never fled for fear of any man.

- Translated by A.D. Godley (1921)
Histories 4.127
- 90 ὡς ἄρα ἀνθρώποισι αἰ λήν ισχυραὶ
τιμωρίαι πρὸς θεῶν ἐπίφθονοι γίνονται
Excessive punishment by humans is
offensive even to the gods.
Histories 4.205
- 91 νῦν ἂν εἴη ὁ χορημὸς 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 ἀναπλήσαι κακά,
ἀνηγεόμενοι τὰ ἀνθρωπήια πάντα
πάθεια, τὸν δ' ἀπογενόμενον παίζοντες τε
καὶ ἠδόμενοι γῆ κρύπτουσι, ἐπιλέγοντες
ὄσων κακῶν ἐξαπαλαχθεῖς 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 εὐνοος
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 ἀκρομανῆς τε, ὡς
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 πάτερο, 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
ἀπαλαχθεῖσαι 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 μῶνον ἀλλὰ πανταχῇ
ἢ ἰσηγορίῃ ὡς 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 ὡς
δεσπότη ἐγκαζόμενοι, ἐλευθερωθέντων
δὲ αὐτὸς ἕκαστος ἐωυτῷ 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 οὔτε ἀδικώτερόν
ἐστὶ οὐδὲν κατ' ἀνθρώπους οὔτε
μαίφονώτερον
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 ὄκως τινὰ
ἴδιοι τῶν ἀσταχύων ὑπερέχοντα ... ἐς ὃ
τοῦ ληίου τὸ κάλλιστόν τε καὶ βαθύτατον
διέφθειρε
Thrasylbulus 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. Thrasylbulus 1 and Euripides 334*

- 101 ὅσα γὰρ Κύψελος ἀπέλιπε κτεινῶν τε καὶ διώκων, Περιάνδρῳ 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 ἕνα
 It seems that it is easier to deceive many than one.
 Translated by A.D. Godley (1922)
Histories 5.97
- 103 τοῦτο τὸ ὑπόδημα ἔροραφας 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 προήγματα, 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 ... ἐζημίωσάν μιν ὡς ἀναμνήσαντα οἰκῆια κακὰ χιλιῆσι δραχμῆσι, καὶ ἐπέταξαν μηκέτι μηδένα χρᾶσθαι τούτῳ τῷ δράματι
 The Athenians fined Phrynichus a thousand 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 δὲ κως προσημαίνειν, εὐτ' ἂν μέλλῃ μεγάλα κακὰ ἢ πόλι ἢ ἔθνεϊ ἔσεσθαι
 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 ἀπέλειε 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 ἰέναι τοὺς βασιλέας, ὑστάτους δὲ ἀπίεναι
 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. Herodotus 94
- 111 τὸ πειρηθῆναι τοῦ θεοῦ καὶ τὸ ποιῆσαι ἴσον 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 ἤρτηται
 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 Marathon, greatly distinguishing himself
- 113 μαχομένων δὲ ἐν τῷ Μαραθῶνι χρόνος ἐγένετο 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 ὡς ἡ Εὐρώπη περικαλλῆς εἴη χώρα ... ἀρετὴν τε ἄκρη, βασιλεῖ τε μούνῳ θνητῶν ἄξιη ἐκτῆσθαι
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 ὁμορεύουσιν οὐ γὰρ δὴ χώραν γε οὐδεμίαν κατόψεται ἥλιος ὁμορεύουσιν 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 μούνον εἰς τῶν γενομένων Περσέων ἄριστος, ἀλλὰ καὶ τῶν ἔσομένων
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; κοῖην πλήθεος συστροφήν; κοῖην 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 experiment.
Histories 7.9.38
- 119 ὄρας δὲ ὡς 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 εἰς 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 προήγμα 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· ὡς καὶ μέγας καὶ πολλὸς ἐγένεο ἐν ὀλίγῳ χρόνῳ, οὕτω καὶ ταπεινὸς ὀπίσω κατὰ τάχος ἔσειαι
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 ἴσον ἐκεῖνο, ὦ βασιλεῦ, παρ' ἐμοὶ κέκριται, φρονέειν τε εὖ καὶ τῷ λέγοντι χρηστὰ ἐθέλειν 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 ὡς κακὸν εἶη διδάσκειν τὴν ψυχὴν πλέον τι διζῆσθαι αἰεὶ ἔχειν τοῦ παρεόντος
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 ὡς ἐν τοῖσι ὡσὶ τῶν ἀνθρώπων οἰκείει 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 ἀνθρώπος ἐὼν εὐδαίμων πέφυκε ... τῷ οὐ παραστήσεται πολλάκις καὶ οὐκί ἀπαξ 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 ζῆς καταφυγὴ αἰρετωτάτη τῷ ἀνθρώπῳ γέγονε
When life is so burdensome, death becomes a sought-after refuge for man.
Histories 7.46.16
- 130 βιοτῆς μὲν νυν ἀνθρωπότης πέρι, ἐούσης τοιαύτης οἴην περὶ 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 οὐκί ὄνθρωποι τῶν συμφορῶν
Men are at the mercy of circumstances, not their master.
Translated in *The New Penguin Dictionary of Quotations* (2006)
Histories 7.49.10
- 132 γῆ ... τοσοῦτῳ τοι γίνεται πολεμιωτέρη 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 βουλομένοισι ποιέειν ὡς τὸ ἐπίπαν φιλέει 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 μέγαλοισι κινδύνουσι ἐθέλει καταγέεσθαι
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 opuscules inédits (1851) vol. I, letter 53: 'toute nation a le gouvernement qu'elle mérite' (every country has the government it deserves)
- 136 βασιλεῦ, κότερα ἀληθείη χρήσωμαι πρὸς σὲ ἢ ἡδονῆ;
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 ἐστὶ, ἀρετὴ δὲ ἔπακτος ἐστὶ, ἀπὸ τε σοφίης κατεργασμένη καὶ νόμου ἰσχυροῦ· τῇ διαχρεωμένη ἢ Ἑλλάς τὴν 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, ἀλέες δὲ ἄριστοι ἀνδρῶν ἀπάντων· ἐλεύθεροι γὰρ ἔοντες οὐ πάντα ἐλεύθεροι εἰσὶ ἔπεισι γὰρ σφὶ 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 τάληθός ... ἐλόμενοι δὲ τὴν Ἑλλάδα περιεῖναι ἐλευθέρην τοῦτο τὸ Ἑλληνικὸν ... αὐτοὶ οὗτοι ἦσαν οἱ ἐπεγεύραντες
- 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 ἐνθαῦτα 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 παντάπασι 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 τελευτῆ ὡς τὸ ἐπίπαν χρηστή ἐθέλει ἐπιγίνεσθαι
- A well-laid plan commonly leads to a happy issue.
- Translated by A.D. Godley (1922)
Histories 7.157
- 144 εἰκόκατε τοὺς μὲν ἄρχοντας ἔχειν, τοὺς δὲ ἄρξομένους 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 ἠοῦς ἀρξάμενοι μέχρι δειλῆς ὀψίης
- Starting at dawn until late at night.
- Histories* 7.167
- 146 οὐδαμὰ γὰρ ἀδυνασίης ἀνάγκη κρέσσων ἔφθ
- 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 συνεμίχθη, τοῖσι δὲ μεγίστοισι 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' ἐποίηεν 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 Thermopylae
- 151 ὡς 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, συνεπλήρουν 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 τοσοῦτω κάκιόν ἐστι ὅσος 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, οἳ 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 ὡς τὸ ἐπίπταν ἐθέλει γίνεσθαι μὴ δὲ οἰκότα βουλευομένοισι οὐκ ἐθέλει, οὐδὲ ὁ θεὸς προσχωρεῖ πρὸς τὰς ἀνθρωπῆρας 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 μεγάλθεος τῶν παρεόντων κακῶν λήθην ἐκείνων ποιεύμενος 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 καταλύσαι 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 σφέων 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 χρυσίῃ στεφάνῃ τὸν κυβερνήτην, ὅτι δὲ Περσέων πολλοὺς ἀπώλεσε, ἀποταμῆν 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 ἕωυτῷ 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 ἕων 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 περὶ καὶ νῦν ἔρχεται, μήποτε ὁμολογήσειν 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 ὀδύνη ἐστὶ τῶν ἐν ἀνθρώποισι αὕτη, 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 ἐπιμνηθῆσαι ... παλαιῶν μὲν νῦν 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 σωθεὶς 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 ὑπερφυῆς 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 Plataeae

176 ἔλεγε πολλά τε καὶ κακά, ἄλλα τε καὶ γυναικός κακίω φᾶς αὐτὸν εἶναι ... παρὰ δὲ τοῖσι Πέρσῃσι γυναικός κακίω 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 ἀρχεῖον καὶ λόγον ἀδύνατον ὑγείας ἀπουσίας

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 Μουσᾶων Ἑλικωνιάδων ἀρχώμεθ' αἰεδῖεν

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 αἰοιδὴν, ἄρνας ποιμαίνονθ' Ἑλικῶνος ὑποζαθέοιο

It was they who once taught Hesiod how to sing beautifully, as he was herding his lambs under most holy Helicon.

Translated by C.A. Trypanis (1971)
Theogony 22
of the Muses

3 ἴδμεν ψεῦδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα, ἴδμεν δ' εὖτ' ἐθέλωμεν ἀληθέα γηρῦσασθαι

We know how to tell true-sounding lies, but also to speak the truth if we so wish.

Theogony 27

- 4 τῶ μὲν ἐπὶ γλώσση γλυκερὴν χεῖουσιν
ἔέρσῃν,
τοῦ δ' ἔπε' ἐκ στόματος ῥεῖ μείλιχα
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
δώματ' 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
βουλήν
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' αὐτ' Αἰθήρ τε καὶ Ἥμέρη
ἔξεγένοντο,
οὓς τέκε κυσαμένη Ἐρέβει φιλότητι
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 ἠ δὲ καὶ ἀτρούγετον πέλαγος τέκεν,
οἰδματι θυῖον,
Πόντον, ἄτερ φιλότητος ἐφίμερον· αὐτὰρ
ἔπειτα
Οὐρανῶ 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 στρυγερὴ τέκε μὲν Πόνον
ἀλγινόεντα
Λήθην τε Λιμόν τε καὶ Ἄλγεα
δακρυόεντα
Ἵσμίνας τε Μάχας τε Φόνους τ'
Ἀνδροκτασίας τε
Νεΐκέα τε ψευδέας τε Λόγους τ'
Ἀμφιλλογίας τε
Δυσνομίην 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 Νηρηῶς δ' ἐγένοντο μεγήριτα τέκνα
θεάων
πόντῳ ἐν ἀτρούγῳ καὶ Δωρίδος
ἠυκόμοιο,
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 Hephae-
stus to beguile the race of men; cf. John Knox, 'the
monstrous tribe of women' (title of a pamphlet,
1558)
- 13 ἀπὸ βλεφάρων ἔροσ εἴβετο δερκομενάων
λυσιμελής
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' ἄρητοὶ 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 δὴ τὴν μέν κεν ἐπαινέσσειε
νοήσας,
ἦ δ' ἐπιμωμητῆ
- 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, ῥῶ
κεν ἅπαντες
τέρπωνται κατὰ θυμὸν ἔδον 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· οὐδέ
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 παιδεσθῆν ὁμοίος οὐδέ τι
παῖδες,
οὐδὲ ξείνος ξεινοδόκω καὶ ἑταίρῳ
ἑταίρῳ,
οὐδὲ κασίγνητος φίλος ἔσσεται, ὡς τὸ
πάρῳ 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 γηράσκοντας 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 ...
συγερῶπης
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' αἰσχεσθῆν 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 παθῶν 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' ἰθυδικησι μετ' ἀνδράσι λιμὸς
ὀπηδεῖ
οὐδ' ἄτη, θαλίης δὲ μεμηλότα ἔργα
νέμονται·
τοῖσι φέρει μὲν γαῖα πολὺν βίον, οὖρεσι
δὲ δροῦς
ἄκρη 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 πολλαὶ καὶ ξύμπασα πόλις κακοῦ
ἀνδρὸς ἀτηύρα
Often a whole city is punished for one
bad man.
Works and Days 240
- 34 οἱ αὐτῷ κακὰ τεύχει ἄλλω κακὰ
τεύχων,
ἢ δὲ κακῆ βουλή τῷ βουλευέσσαντι κακίστη

- He harms himself who harms another,
an evil plan is most harmful to the planer.
Works and Days 265
- 35 τὴν μὲν τοι κακότητα καὶ ἰλαδὸν ἔστιν
ἐλέσθαι
ὀηιδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι
ναίει·
τῆς δ' ἄρετῆς ... 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 Xenophon, Memorabilia 2.1.20; cf. the Latin 'per aspera ad astra'
- 36 οὗτος μὲν πανάριστος, ὃς αὐτῷ πάντα
νοήσῃ ...
ἔσθλος 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
ὄργην,
οἷ τε μελισσῶων 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, ἀεργίη δέ τ'
ὄνειδος
Work is no disgrace, idleness is.
Works and Days 311
- 39 πλοῦτῳ δ' ἄρετῇ καὶ κῦδος ὀπηδεῖ
Fame and glory attend upon wealth.
Works and Days 313
- 40 αἰδώς, ἣ τ' ἀνδρας μέγα σίνεται ἢ δ'
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' ὄνειρα
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 γὰρ κεν ἀνὴρ ἐθέλων, ὃ γε καὶ
μέγα, δῶη,
χαίρει τῷ δῶρω καὶ τέρπεται ὄν 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 368
cf. the identical English proverb
- 48 ἀρχομένου δὲ πίθου καὶ λίγοντος
 κορέσασθαι,
 μεσόσθι 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 πίστεις 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
 σῆσιν
 ὦδ' 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 ἕς τ' αὐριον ἕς τε
 ἔνηφιν·
 οὐ γὰρ ἔτωσιεργὸς 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 tomor-
 row what you can do today'*
- 53 μελέτη δὲ τὸ ἔργον ὀφέλλει·
 αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτησι παλαίει
 Industry multiplies results, delay leads
 to ruin.
Works and Days 412
- 54 φράζεσθαι δ', εὐτ' ἂν γεράνου φωνὴν
 ἑπακούσῃς
- ὑπόθεν ἐκ νεφέων ἐνιαύσια κεκληγυῖης,
 ἦτ' ἀρότοιο τε σῆμα φέρει καὶ χείματος
 ὄρην
 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,
 χορῶν βίότιο, 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 ἐσοεῖται, 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 γῆ πάντων μήτηρ
 Earth, the mother of all.
 Translated by Hugh G. Evelyn-White (1914)
Works and Days 563
- 58 ἠὼς 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 κομῆιν, μὴ
 φείδεο 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, μεγάλη δ' ἐνὶ φορτία
 θέσθαι

- Praise a small ship, but put your goods on a big one.
Translated in Liddell & Scott
Works and Days 643
- 61 *χρήματα 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 *Ὠραῖος δὲ γυναῖκα τεὸν ποτὶ οἶκον ἄγεσθαι, μήτε τριηκόντων ἐτέων μάλα πόλλ' ἀπολείπων μήτ' ἐπιθείς μάλα πολλὰ γάμος δέ τοι ὦριος οὔτος· ἡ δὲ γυνὴ τέτορ' ἥβῳι, πέμπτῳ 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 ἰδῶν, μὴ γείτοσι χάσματα γήμηξ*
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 εἶποις, τάχα κ' αὐτὸς μειζὼν ἀκούσας*
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 κοινου 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 ἀεῖραι 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 μητροῦν πέλει ἡμέρη, ἄλλοτε μήτηρ*
Sometimes a day comes as a stepmother, sometimes as a mother.
Works and Days 825
- 72 *τάων εὐδαίμων τε καὶ ὄλβιος ὃς τάδε πάντα εἰδῶς 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'
 ὀπίσω
 ἦν ἄτην ὀχέων
 Unhappy he who grieves hereafter for
 his previous folly.
Shield of Heracles 92

74 νήπιος, ὃς τὰ ἐτοῖμα λιπῶν 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 Ἐρμάωνι 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' ἔρξε, 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, βουλαὶ 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 μηδὲ 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 πράξις 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, οἰκός
 τε ἡμιτελής μὲν τῶ 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 Euripi-
 des was a misogynist; to which Sopho-
 cles remarked, 'But not, of course, in
 bed!'

Fragment 36 (Wehrli)

HIPPARCHUS (1)

died 514BC

Younger son of Pisistratus of Athens, patron and lover of the arts

- 1 στείχε δίκαια φρονῶν
Go along, dwell on just thoughts.
Fragment 1 (Diehl)
inscribed as his epitaph

HIPPARCHUS (2)

fl. c.260BC

New Comedy poet and (probably) actor

- 1 πολὺ γ' ἐστὶ πάντων κτῆμα τιμωτάτων
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*

HIPPOCLEIDES

6th century BC

Athenian aristocrat

- 1 οὐ φροντὶς Ἴπποκλείδη
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

HIPPOCRATES

c.460–c.377BC

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 αἶ γὰρ μεταβολαὶ εἰσι ... αἶ τε ἐγείρουσαι
τὴν γνώμην τῶν ἀνθρώπων, καὶ οὐκ
ἔωσαι ἀτρεμίζειν

It is change that keeps us alert and prevents us from stagnation.

Airs, Waters, Places 16

- 3 οὐδὲν ἄνευ φύσιος γίνεταί
Nothing arises without a natural cause.
Airs, Waters, Places 22

- 4 ἀπὸ μὲν ἡσυχίης καὶ ῥαθυμίας ἡ δειλίη
αὐξεται, ἀπὸ δὲ τῆς τάλαιπωρίας καὶ τῶν
πόνων αἶ ἀνδρεῖται

Rest and slackness are food for cowardice, endurance and exertion for bravery.

Translated by W.H.S. Jones (1923)

Airs, Waters, Places 23

- 5 ἱητρικὴ δὲ πάντα πάλαι ὑπάρχει, καὶ
ἀρχὴ καὶ ὁδὸς εὐρημένη, καθ' ἣν καὶ τὰ
εὐρημένα πολλὰ τε καὶ καλῶς ἔχοντα
εὔρηται ἐν πολλῷ χρόνῳ, καὶ τὰ λοιπὰ
εὐρεθήσεται, ἣν τις ἰκανὸς τε ἔων καὶ τὰ
εὐρημένα εἰδῶς, ἐκ τουτέων ὀρμώμενος
ζητήη

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 εὔρημα 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 δυνατὸν ἱητρικὴν εἰδέναι ὅστις μὴ
οἶδεν ὅ τί ἐστὶν ἀνθρώπος

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 διαίται 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 θεραπείαι ἐς ἀκριβεῖν κρᾶτισται
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 λεπποτάτῃ διαίτῃ ἀναγκαῖον χρῆεσθαι
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 ἴηται, σίδηρος ἴηται ὅσα σίδηρος οὐκ ἴηται, πῦρ ἴηται ὅσα δὲ πῦρ οὐκ ἴηται, ταῦτα χρῆ 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 ἰητρικὴν εἶναι τὸ δὴ πάμπαν ἀπαλλάσσειν τῶν νοσεόντων τοὺς καμάτους, καὶ τῶν νοσημάτων τὰς σφοδρότητας ἀμβλύνειν, καὶ τὸ μὴ ἐγχειρῆειν τοῖσι κεκρατημένοισιν ὑπὸ τῶν νοσημάτων, εἰδότας ὅτι ταῦτα οὐ δύναται ἰητρικὴ
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 ὄψει 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 τόλμη μᾶλλον ἢ γνώμη, καὶ ῥαστώνη μᾶλλον ἢ βίη θεραπεύη
When treating a patient use judgement rather than over-boldness, calm rather than haste.
The Art 11

- 21 τὸ γὰρ ἔθος τῆσι 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 ἢ 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, περιπατεῖτω ἐν ὁμαλῶ χωρίῳ καὶ λείῳ, πρὸς ἄναντες δὲ μηδὲν, μηδὲ κάταντες
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 ὠφελείην, 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 χρῆ
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 κατασκοπέεσθαι περὶ τῶν γεγραμμένων ὀρθῶς
I consider that using medical literature correctly is a most important part of the art of medicine.
Epidemics 3.3.16
- 35 μηδὲν εἰκῆ, 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 ὀρᾶ, 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 ἡτροῖ

Nature is the first physician.

Epidemics 6.5.1

39 γῆν μεταμείβειν ξύμφορον ἐπὶ τοῖσι μακροῖσι νουσήμασιν

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 ἡλικίῃ ἡλικίῃ διαφέρει

Constitution from constitution, age from age, differ enormously.

Fractures 7

42 ἔχει γὰρ ὦδε 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 φάρμακὸν ἔστιν 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 ἡτροικῇ πολὺν ὄχλον, καὶ πολλὴν ὄψιν, καὶ πολὺν λόγον παρασχόντα, 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 ἡτροικῇ τεχνέων μὲν πασέων ἔστιν ἐπιφανεστάτη· διὰ δὲ ἀμαθίῃν τῶν τε χροομένων αὐτῇ, καὶ τῶν εἰκῆ τοὺς τοιούσδε κρινόντων, πολὺ τι πασέων ἡδὴ 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 δειλίῃ μὲν γὰρ ἀδυναμίῃν σημαίνει· θρασύτης δὲ, ἀτεχνίῃν

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 εὐδὲν προήγματα ἱεροῖσιν ἀνθρώποισι δείκνυται

What is holy is revealed only to the holy.

Law 5

49 αἱ δὲ νοῦσοι γίνονται, αἱ μὲν ἀπὸ τῶν διατημάτων, 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 ἡτροῖον, καὶ Ἀσκληπιὸν, καὶ Ὑγίαν, καὶ Πανάκειαν, καὶ θεοὺς πάντας τε καὶ πάσας, ἴστορας ποιούμενος, ἐπιτελέα ποιήσῃν κατὰ δύναμιν καὶ κρίσιν ἐμὴν ὄρκον 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' ὠφελείη καμνόντων κατὰ δύναμιν καὶ κρίσιν ἐμὴν, ἐπὶ δηλήσει δὲ καὶ ἀδικίῃ εἰρξείην. οὐ δώσω δὲ οὐδὲ φάρμακον οὐδενὶ αἰτηθεὶς θανάσιμον, οὐδὲ ὑφηγήσομαι ξυμβουλίην τοιήνδε· ὁμοίως δὲ οὐδὲ γυναικὶ πεσσὸν φθόριον δώσω. ἀγνώως δὲ καὶ ὀσίως διατηρήσω βίον τὸν ἐμὸν καὶ τέχνην τὴν ἐμὴν

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 ὀκόσας ἂν εἰσῶ, ἐσελεύσομαι ἐπ' ὠφελείῃ καμνόντων, ἐκτὸς ἑὼν πάσης ἀδικίης ἐκουσίης καὶ φθορίης ... ἃ δ' ἂν ἐν θεραπείῃ ἢ ἴδω, ἢ ἀκούσω ... σιγήσομαι, ἄρῶντα ἠγεύμενος 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 ὄρκον μὲν οὖν μοι τόνδε ἐπιτελέα ποιέοντι καὶ μὴ ξυγχείοντι, εἴη ἐπαύρασθαί καὶ βίου καὶ τέχνης δοξαζομένῳ 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 χρόνῳ, ἐστὶ δὲ ἡνίκα καὶ καιρῶ
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 ἦγαγεν

The intellect, taking over from nature, leads us to truth.

Precepts 1

- 58 ὅτε δὲ προῖκα ... ἦν δὲ καιρὸς εἴη χορηγίης ξένῳ τε ἐόντι καὶ ἀπορέοντι, μάλιστα ἐπαρκέειν τοῖσι τοιούτοισιν· ἦν γὰρ παρῆ φιλανθρωπίη, πάρεστι καὶ φιλοτεχνίη

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 ποιήσασθαί, οὐκ ἀγακλεῶς ἐπιθυμίεις, μὴ μέντοι γε μετὰ μαρτυρίης ποιητικῆς· ἀδυναμίην γὰρ ἐμφαίνει φιλοπονίη

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, ὡσπερ κατὰ φύσιν ζύνηθες ἡμῖν ἐστὶ, τὴν μὲν ἡμέρην ἐγρηγορέναι χρὴ, 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 δύναμιν 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 ἄνθρωπος ὑγιαίνειν, ἢν μὴ καὶ πονέη*
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 τῷτὸ πᾶσι τοῖσιν ἐμψύχοισι, 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 *χρὴ προμηθέεσθαι πρὶν ἂν ἐς τὰς νόσους ἀφικνέωνται*
Prevention is imperative, before disease strikes.
Regimen 72
cf. the expression 'prevention is better than cure'
- 69 *καὶ τὸ μὲν εὐχέσθαι πρέπον 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 *ὀκόσα δὲ δοκέει ὁ ἄνθρωπος θεωρεῖν τῶν συνήθων, ψυχῆς ἐπιθυμῆν 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 εἶδη 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 χρὴ, ὅς ἐστι συνετὸς, λογισάμενον ὅτι τοῖσιν ἀνθρώποισι πλείστου ἀξιόν ἐστὶν ἡ ὑγιείῃ, ἐπίστασθαι ἐκ τῆς ἐωυτοῦ γνώμης ἐν τῇσι νόσοισιν 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 ἐστιν 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 διαγνοὺς 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 ἡδισταί, ὅταν γαμῆ 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 γυναικὴ ἄγει λαβῶν

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 κάδικώτατος θεός, κακοῖς τε χαίρει κάγαθοῖς 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 μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε, πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν ἠρώων

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
*Temmyson 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 κρείσων γὰρ βασιλεὺς ὅτε χώσεται
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 εἶ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ
καταπέψη,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα
τελέσση,
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 πῶ 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 ἐθὲν ἐστί χειρείων,
οὐ δέμας οὐδὲ φυήν, 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 σκιόεντα θάλασσά τε ἠχίησσα
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 ἐπιπείθηται μάλα τ' ἔκλυον
αὐτοῦ
The gods heed those who obey them.
Iliad 1.218
Achilles in reply to the goddess Athena
- 15 κύνος 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 ρέεν αὐδή
Words sweeter than honey flowed from

- his tongue.
Iliad 1.249
of Nestor, king of Pylos
- 17 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις
ἐμάχοντο,
φήρσιν ὄρεσκόωσι, καὶ ἐκπάγλως
ἀπόλεσαν
Mightiest they were and against the
mightiest,
even the centaurs, they prevailed.
Iliad 1.267
- 18 καὶ μὲν μευ βουλέων ξύνειν 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 ὄς 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 θῖν' ἀλὸς ἀτρυγέτιο
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 ἠριγένεια 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 εὐδὲν βουλευφόρον
ἄνδρα
ῶ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα
μέμηλε
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 μελισσᾶων 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 ὄσσα 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' ἀγορή 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· εἷς κοίρανος
 ἔστω,
 εἷς 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 Θεροσίτης δ' ἔτι μῶνος 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 ἔοικεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκέμεν υἱας
 Ἀχαιῶν.
 ὦ πέπονες, κακί' 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 Θεροσίτ' ἀκριτόμυθε, λιγύς περ ἔων
 ἀγορητῆς,
 ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι
 βασιλευσιν
 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 πολυζύγω, ὄν 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 ὡς ὅτε
 κῦμα
 ἀκτῆ ἐφ' ὑψηλῆ, ὅτε κινήση Νότος
 ἐλθὼν,
 προβλήτη σκοπέλω
 The Argives roared aloud, as when a
 wave,
 roused by a southern gale, beats on a
 jutting rock.
Iliad 2.394
- 38 μηκέτι νῦν δήθ' αὐθι λεγώμεθα, μηδ' ἔτι
 δηρὸν
 ἀμβαλλώμεθα ἔργον
 Let us not prolong this meeting further,
 nor any more postpone our work.
Iliad 2.435
- 39 ἦῤτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον
 ὕλην
 οὖροσ ἐν κορυφῆς, ἕκαθεν 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 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ'
 ὀνομήνω,
 οὐδ' εἰ μοι δέκα μὲν γλῶσσαι, δέκα δὲ
 στόματ' εἴην,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ
 ἐνεΐη
 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 πνεΐοντες
 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 οἰωνοῖσιν 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 ἦῤτε περ κλαγγῆ γεράνων πέλει
 οὐρανόθι πρό,
 αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ
 ἀθέσφατον ὄμβρον,
 κλαγγῆ 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 κορυφῆσι 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
ἠερέθονται
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 οἱ δὴ νῦν ἔαται σιγῇ
Now is the time to stand in silence.
Iliad 3.134
- 52 τεττίγεσσι ἐοικότες, οἳ τε καθ' ὕλην
δενδρῶν ἐφεζόμενοι ὄπα λειριόεσσαν
ἰεῖσι
τοιοῖ 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 Τρώας καὶ εὐκνήμιδας
Ἀχαιοὺς
τοιῆδ' 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, favou-
rite of Emperor Constantine IX Monomachus
- 54 Μενέλαος ἐπιτροχάδην ἀγόρευε,
παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ
πολύμυθος
οὐδ' ἀφάμαρτοεπής
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 νιφάδεσσι ἐοικότα χειμερίσιν
Words came driving in the air as thick
and fast as winter snowflakes.
Translated by Robert Fitzgerald (1975)
Iliad 3.222
of Odysseus
- 56 Ἥελίος θ', ὅς πάντ' ἐφορᾷς 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 ὀληαί
Then wouldst thou perish of an evil fate.
Translated by A.T. Murray (1924)
Iliad 3.417
Aphrodite threatening Helen
- 60 ἴσον γὰρ 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 καταπτώσσοντ', 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 πῶς ἅμα πάντα θεοὶ δόσαν
 ἀνθρώποισιν
 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 ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα
 θαλάσσης
 ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑπο
 κινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ
 ἔπειτα
 χέρσῳ ὀγγνύμενον μέγала βρέμει, ἀμφὶ
 δέ τ' ἄκρας
 κυρτὸν ἕον 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 Deeps 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 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ
 γλαυκῶπις Ἀθήνη
- Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον
 μεμαυῖα,
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἑτάρῃ τε,
 ἢ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ
 ἔπειτα
 οὐρανῷ ἐστήριξε 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 δὲ 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 βροτολοιγέ, 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 δαιδαλα πάντα τεύχειν

His hands were skilled in every craft.

Iliad 5.60

- 72 θῦνε γὰρ ἄμ πεδίον ποταμῶ πλήθοντι
 εὐκῶς
 χειμάρρῳ, ὅς τ' ὤκα ῥέων ἐκέδασσε
 γεφύρας ...
 ἐλθόντ' ἑξαπίνης ὄτ' ἐπιβροῖση Διὸς
 ὄμβρος·
 πολλαὶ 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 ὄρμην
 ἔγχεος ἐλθεῖν,
 ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται,
 οὐδέ μ' ἐφησι
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἠελίοιο
 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
 ὄφθαλμοῖσι
 πατρίδ' ἔμην 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 δηναῖός ὃς ἀθανάτοισι
 μάχηται,
 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 μηδὲ θεοῖσιν
 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 ἱεράς κατ'
 ἄλωας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ
 Δημήτηρ
 κρίνη ἐπειγομένων ἀνέμων καρπὸν τε
 καὶ ἄχνας,
 αἰ δ' ὑπολευκαίνονται ἀχυρμαῖ

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 εὐκότες, ἄς τε
 Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν
 ὄρεσσιν
 ἀτρέμας, ὄφρ' εὐδησι 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 εὐκότες ὑψηλῆσι
 By the hands of Aeneas, like tall fir-trees,
 they both fell.

- Iliad* 5.559
- 80 αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος
ἀγητοί
Shame upon you, Argives, contemptible,
fair in semblance only!
Iliad 5.787 et al.
- 81 μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς
Small in stature, but what a fighter!
Iliad 5.801
- 82 μητρὸς τοι μένος ἔστιν ἀάσχετον, 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 βιότοιον, 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 φύλλον γενεή, τοίη δὲ καὶ
ἀνδρῶν·
φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει,
ἄλλα δέ θ' ὕλη
τηλεθώσωα φύει, ἔαρος δ' ἐπιγίγνεται
ῶρη·
ὡς 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
γραψάς 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
ἄλλων
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 μὴ μοι οἶνον ἄειρε μελίφρονα, πότνια
μητέρα,
μὴ μ' ἀπογυιώσης, 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 νῦν 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·

- ἔσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλη Ἴλιος
 ἰρή
 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 ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος
 ὀπίσω ...
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν
 χαλκοχιτώνων
 δακρυόεσαν ἄγηται, ἐλεύθερον ἡμαρ
 ἀπούραç
 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 εἶποι 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 κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὶν τὰ
 πρῶτα γένηται
 No man, whether weak or valiant, can
 escape his fate.
Iliad 6.488
- 97 αἶ μὲν ἔτι ζῶν ὄσον Ἔκτορα
 While yet he lived they made lament for
 Hector.
Iliad 6.499
- 98 ὡς δ' ὅτε ἵππος ... ὑψοῦ δὲ κάρη ἔχει,

- ἀμφὶ δὲ χαῖται
 ὤμοις αἴσσονται· ὁ δ' ἀγλαῖφι πεποιθώς,
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἦθεα 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 ὡς δὲ θεὸς ναύτησιν ἐελδομένοισιν
 ἔδωκεν
 οὔρον, ἐπεὶ κε κάμωσιν ἐϋέστης ἐλάτησι
 πόντον ἐλαύνοντες, καμάτω δ' ὑπὸ γυῖα
 λέλυνται,
 ὡς 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 Αἶας ὦρτο πελώριος, ἕρκος Ἀχαιῶν,
 μειδιῶν 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' ἔτεδόν δὴ τοῦτον ἀπὸ σπουδῆς
 ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν
 αὐτοῖ
 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' ἐξάπτεσθε θεοὶ πᾶσαι τε
θείαιαι
ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν
πεδίον δὲ
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' ὡς ἐτέρωσε κάρη βάλεν, ἦ τ' ἐνὶ
κῆπτω,
καρπῶ βριθομένη νοτίησί τε εἰαρινῆσιν,
ὡς 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' αὐθι λύθη ψυχὴ τε μένος τε
Forthwith he fell, his spirit and his
strength undone.

Iliad 8.315 et al.

- 106 ὡς δ' ὅτε τίς τε κύων συδὸς ἀγρίου ἠὲ
λέοντος
ἄπτηται κατόπισθε, ποσὶν ταχέεσσι
διώκων,
ισχία τε γλουτούς τε, ἐλίσσόμενόν τε
δοκεύει,
ὡς Ἐκτωρ ὠπαζε κάρη κομώνωντας
Ἀχαιοῦς,
αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἳ 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' Ὠκεανῶ λαμπρὸν φάος
ἠελίοιο,
ἔλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον
ἄρουραν.
Τρωσὶν μὲν ὄ' ἀέκουσιν ἔδω φάος, αὐτὰρ
Ἀχαιοῖς
ἀσπασίη τρίλλιστος ἐπήλυθε νύξ
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 ὡς δ' ὅτ' ἐν οὐρανῶ ἄστρα φαεινὴν ἀμφὶ
σελήνην
φαίνεται ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος
αἰθήρ·
ἔκ τ' ἔφανε πᾶσαι σκοπιαὶ καὶ πρόωνες
ἄκροι
καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη
ἀσπετος αἰθήρ,
πάντα δὲ εἶδεται ἄστρα, γέγηθε δὲ 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 ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον
ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θορήκηθεν
ἄητον,
ἐλθόντ' ἐξαπίνης ἄμυδις δὲ τε κύμα
κελαινὸν
κορθύεται, πολλὸν δὲ παρῆξ 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 σκήπτρω 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 ἀθέμιστος ἀνέστιός ἐστιν
ἐκεῖνος
ὅς πολέμου ἔραται ἐπιδημίου ὀκρουόεντος
A clanless, lawless, hearthless man is he
who will encourage civil strife.
Iliad 9.63
quoted verbatim by Aristophanes, Peace 1096
- 112 πολλῶν δ' ἀγρομένων τῷ πείσειαι ὅς κεν
ἀρίστην
βουλὴν βουλεύσει
When many are gathered together,
follow him who devises the wisest coun-
sel.
Translated by A.T. Murray (1924)
Iliad 9.74
- 113 Αἴδης 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 ἐμῶ ὑπέασι
μελάθρω
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
ἴεχθέντος 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 Αἴδαιο
πύλῃσιν
ὅς χ' ἔτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο
δὲ εἶπη
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 ὡς δ' ὄρνις ἀπτησί νεοσσοῖσι προφέρῃσι
μάστακ', ἐπι 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 πολλάς μὲν αὖπνους νύκτας ἴαυον
Many a night I watcht out sleepless.
Translated by Maurice Hewlett (1928)
Iliad 9.325
- 120 ὅς 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 δὲ 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 ὡς 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 ...
ὤλετο μὲν μοι νόστος, ἀτὰρ κλέος
ἀφθιτον 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 προηκτῆρά 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 πυρ
And the fire was never quenched.
Iliad 9.471
- 126 καί μ' ἐφίλησ' ὡς εἶτε πατήρ ὄν παιῖδα
φιλήσῃ
He cherished me as a father cherishes his
only son.
Iliad 9.481
- 127 ὡς 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 Λιταὶ εἰσι Διὸς κοῦραι
μεγάλοιο,
χῶλαι τε ρυσαὶ τε παραβλῶπές τ'
ὀφθαλμῶ
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,
ὄς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος
ἀλωήν·
πολλὰ δ' ὅ γε προθέλυμα χαμαὶ βάλε
δένδρεα μακρὰ
αὐτῆσιν 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 ἔστι 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 ... εὐδον
παννύχιοι ...
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα
λαῶν,
ὑπνος ἔχε γλυκερός 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' αὐτῶς Μενέλαον ἔχε τρόμος· οὐδὲ
γὰρ αὐτῶ
ὑπνος 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 μεγάλοιο ποδηνεκός ...
παρδαλέη μὲν πρῶτα μετάφρενον εὐρὺ
κάλυψε
ποικίλη

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 χρεῶ βουλής 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 ᾧδέ 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 πολλαὶ γὰρ μεθιῖ 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 ἐρχομένῳ, 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 νύξ

The dawn draws near,
the stars move onwards, the night is in
its wane.

Iliad 10.251

143 τοῖσι δὲ δεξιὸν ἦκεν ἐρωδιὸν ἐγγύς ὁδοῖο
Παλλὰς Ἀθηναίῃ· τοὶ δ' οὐκ ἶδον
ὀφθαλμοῖσι
νύκτα δ' ὄρφναίην, ἀλλὰ κλάξαντος
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 δὴ κύνε, εἰδότε
θήρης,
ἢ κεμάδ' ἢ ἐ λαγῶν 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
 ὁμοίῳ·
 ἄρμα δὲ οἱ χρυσῶ τε καὶ ἀργύρῳ εὖ
 ἤσκηται·
 τεύχεα δὲ χρύσεια πελώρια θαῦμα
 ἰδέσθαι

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 Ἡὼς δ' ἐκ λεχέων ...
 ὄρνυθ', ἵν' ἀθανάτοισι φῶς 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, τοτὲ δ' αὐτίς 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 ...
 μιλихίους ἐπέεσσιν· ἀμείλικτον δ' ὄπ'
 ἄκουσαν
 Gentle were their words, but all ungentle
 what they heard.

Iliad 11.136

150 ὡς ὅποτε νέφεα Ζέφυρος στυφελίξη
 ἀργεστᾶο Νῶπιοι, βαθείη λαίλαπι
 τύπτων·
 πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε
 δ' ἄχνη
 σκίδναται 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' ὡς μηκάδες
 αἶγες

Trembling as bleating goats before a lion.

Iliad 11.383

153 τοξότα, λωβητήρ, κέρα ἀγλαέ,
 παρθενοπίπτα

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 δὲ κ' ἀριστεύησι μάχῃ ἔνι, τὸν δὲ μάλα
 χρεῶ
 ἐστάμεναι 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 αἶσσαν 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 ὡς δ' ὅποτε πλήθων ποταμός πεδίονδε
 κάτεισι
 χειμάρρους κατ' ὄρεσφιν, ὀπαζόμενος
 Διὸς ὄμβρω,
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δὲ τε

- πεύκας
ἔσφύρεται, 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 ἰητροὺς γὰρ ἀνήρ πολλῶν ἀντάξιός
ἄλλων
A surgeon is worth an army full of other
men.
Translated by Robert Fitzgerald (1975)
Iliad 11.514
- 158 ἐν φόβον ὤρσε ...
τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηροὶ
ἔοικώς,
ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνοῦς
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' ἔννοσίγαιος ἔχων χεῖρεσσι
τρίαιναν
ἠγγεῖτ', ἐκ δ' ἄρα πάντα θεμεῖλια κύμασι
πέμπε
φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες
Ἀχαιοί,
λεῖα δ' ἐποίησεν παρ' ἀγάρροον
Ἑλλησποντον,
αὐτίς δ' ἠϊόνα 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 ὡς ὅτε τε δοῦρες οὖρεσιν
ὑψικάρηνοι,
αἳ τ' ἄνεμον μίμνουσι καὶ ὑετὸν ἤματα
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 ὁδῶ ἐπι παιπαλοέσση,
οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ
μένοντες
ἄνδρας θρηητήρας 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' ἐτέλεσε φέρων δόμεναι τεκέεσσιν
έοισιν
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
πειθεσθαί, τῶν οὐ τι μετατρέπομ' οὐδ'
ἀλεγίζω,
εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἠῶ τ' ἠέλιόν τε,
εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον
ἠερόεντα
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 ἔπλετο ἔργον
ἅπασι ...
μή τις ὀπίσω τετράφθω ... ἀλλὰ πρόσω
ἔεσθε
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 θαμειαί
ἤματι χειμερίῳ ...
κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα
καλύψη
ὑψηλῶν ὀρέων κορυφὰς καὶ πρόνας
ἄκρους
καὶ πεδία λατοῦντα καὶ ἀνδρῶν πίονα
ἔργα
καὶ τ' ἐφ' ἀλὸς πολυῆς κέχυται λιμέσιν τε
καὶ ἀκταῖς,
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
μυρία, 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 ὧς τε τάλαντα γυνὴ χερσὶν ἵσθαι
ἀληθῆς,
ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς
ἀνέλκει
ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν
ἄρηται

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
τέκμων,
Αἰγᾶς, ἐνθα δὲ οἱ κλυτὰ δώματα βένθεσι
λίμνης
χρῦσα 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 ἀταλλε δὲ κήτε' ὑπ' αὐτοῦ
πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνοίησεν
ἄνακτα
γηθοσύνη δὲ θάλασσα δίστατο

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 ὧς τ' ἴρηξ ὠκύπτερος ὦρτο πέτεσθαι,
ὅς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος
ἄρθεις
ὀρμίσση πεδίοιο διώκειν ὄρνεν 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' ἀνήρ

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 ἐνθ' ὁ τε δειλὸς ἀνήρ ὅς τ' ἄλκιμος
ἐξεφάνθη
τοῦ μὲν γὰρ 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' ὧς ὅτε τις σῦς οὔρεσιν ἀλκι
πεποιθῶς,
ὅς τε μένει κολοσυρτὸν ἐπερχόμενον
πολὺν ἀνδρῶν
χῶρῳ ἐν οἰοπόλῳ, φρίσσει δὲ τε νῶτον
ὑπερθεν·
ὀφθαλμῶ δ' ἄρα οἱ πυρὶ λάμπητον· 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 ἄλλ' οὐ πῶς ἅμα πάντα δυνήσεται αὐτὸς
ἐλέσθαι.
ἄλλω μὲν γὰρ ἔδωκε θεὸς πολεμῆϊα
ἔργα,
ἄλλω δ' ὄρχηστὺν, ἐτέρω κίθαριν καὶ
αἰδήν,
ἄλλω δ' ἐν στήθεσσι τιθεῖ νόον εὐρύοπα
Ζεὺς
ἔσθλόν
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 ἀνάϊτιον αἰτιάσθαι
Your temper makes you blame those in
whom there is no blame.
Iliad 13.775
- 185 πὰρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον
πολεμίζειν
However much you strive you cannot
fight beyond your strength.
Iliad 13.787
- 186 νῦν δ' εἶη ὅς τῆσδέ γ' ἀμείνονα μῆτιν
ἐνίσποι,
ἦ 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 ἴμερον, ᾧ τε σὺ
πάντας
δαμνᾶ 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 θελεκτήρια πάντα
τέτυκτο·
ἐνθ' ἐνὶ μὲν φιλόητης, ἐν δ' ἴμερος, ἐν δ'
ἄριστος
πάρφασις, ἢ 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, κασιγνήτω
Θανάτοιο
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 δια φύεν νεοθηλέα
ποίην,
λατὸν θ' ἐρσήεντα ἰδὲ κρόκον ἠδ'
ὑάκινθον
πυκνὸν καὶ μαλακὸν
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 νεφέλῃν ἔσσαντο
καλὴν χρυσεῖην· στιλπναὶ δ' ἀπέπιπτον
ἕρσαι
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 ὡς δ' ὅτ' ἂν αἴξιη νόος ἀνέρος, ὅς τ' ἐπὶ
πολλῇν
γαῖαν ἐληλουθῶς φρεσὶ πευκαλίμησι
νοήσῃ,
ἔνθ' εἴην ἢ ἔνθα
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 ἐ σωθῆναι καὶ ἀπώσασθαι κακὰ νηῶν.
ἢ ἔλπεσθ', ἦν νῆας ἔλη 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 σόοι ἢ ἐ
πέφανται
φειγόντων 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
ἀμείνων
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
ὔδωρ
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,
Ἐάνθον καὶ Βαλίαν, τῷ ἅμα πνοιῆσι
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 χρῆ μῦθον ὀφέλλειν, ἀλλὰ
μάχεσθαι
The outcome of war is in our hands,
speeches may win in council.
Iliad 16.630
- 203 τῷ οὐ τι χρῆ 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 μιλιχίοισι προσηύδα, πολλά δ'
ἀρειῇ
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 ὄϊζυρώτερον
ἀνδρός
πάντων ὅσος τε γαῖαν ἔπι πνεῖει 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 ὄλεσσον, 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 ὡς τε ψαρῶν νέφος ἔρχεται ἠὲ κολοιῶν
οὔλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα
κίρκον, ὃ τε σμικρῆσι 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
ἀχνύμενοι 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 κεφαλή νέφος ἔστεφε δῖα
θεάων

- χρούσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα
 παμφανόωσαν
 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 ἄσπετος αἰθέρῳ
 ἵκηται,
 τηλόθεν ἐκ νήσου, τὴν δῆϊοι
 ἀμφιμάχωνται,
 οἳ τε πανημέριοι στυγερῶ κρίνονται Ἀρηϊ
 ἄσπετος ἐκ σφετέρου· ἅμα δ' ἠελίω
 καταδύντι
 πυρσοί τε φλεγέθουσιν ἐπήτρομοι, ὑψόσε
 δ' αὐγὴ
 γίγνεται ἄσπυσσα περικτιόνεσσιν
 ἰδέσθαι,
 αἵ κέν πως σὺν νηυσὶν ἄρωε ἀλκτῆρες
 ἴκωνται
 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,
 ἠέλιόν τ' ἀκάμαντα σελήνην τε
 πλήθουσας,
 ἐν δὲ τὰ τεῖρα πάντα, τὰ τ' οὐρανὸς
 ἔστεφάνωται
 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
 Ἄρκτόν 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 ἔην, 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 πνοῖη Ζεφύροιο
 θέοιμεν,
 ἣν περ ἐλαφροτάτην φάσ' ἔμμεναι ἀλλὰ
 σοὶ αὐτῷ
 μόρσιμόν ἐστι θεῶν τε καὶ ἀνέρι ἴφι
 δαμῆναι.
 ὣς ἄρα φωνήσαντος Ἐρινύες ἔσχεθον
 αὐδῆν
 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
 παντοιοί, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.
 ὅπποῖόν κ' εἶπησθα ἔπος, τοῖόν κ' ἐπακούσαις
- 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 speakest, 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' Ἀχιλλεύς πάντεσσι τέλος μύθοις ἐπιθήσει
- Even Achilles cannot accomplish all he says.
- Iliad* 20.369
Hector about to face Achilles
- 226 ποταμός περ ἑὺρροος ἀργυροδίνης
- The fair-flowing river with its silver eddies.
- Translated by A.T. Murray (1925)
Iliad 21.130
- 227 καίοντο πετελαί τε καὶ ἰτέαι ἠδὲ μυρῖκαι, καίετο δὲ λατός τε ἰδὲ θρούον ἠδὲ 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 μὲν 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 ἐτίτανε τάλαντα, ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος 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 ὡς 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 κυχάνει μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
 ἀλλὰ μέγα ῥέξας τι καὶ ἐσομένοισι 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 hastened through the hall with throbbing 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 εἰν Αἴδαο δόμοισι ψυχὴ καὶ εἶδωλον, ἀτὰρ φρένες οὐκ ἐνὶ πᾶμπαν
- 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 ἐβίηφι
μήτι δ' αὐτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
νήα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισι
μήτι δ' ἠνίοχος περιγίγνεται ἠνίοχοιο
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 δαίμονα φῶτα
γενέσθαι
No man can be in everything a master.
Iliad 23.670
- 237 οὐδέ μιν ὕπνος
ἦρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' 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
χείρας
δεινάς 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 ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι
βροτοῖσι,
ζῶειν ἀχνυμένους· αὐτοὶ δέ τ' ἀκηδέες
εἰσὶ.
δοιοὶ γὰρ τε πίθοι κατακείαται ἐν Διὸς
οὐδαι
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' ἀλίσστον οὐδύρο 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;
impacience 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 ἡμαρ
The day of their returning.
Translated by A.T. Murray (1919)
Odyssey 1.9 et al.
- 245 ὦ πόποι, οἶον δὴ νυ θεοὺς βροτοὶ
αἰτιόωνται
ἔξ ἡμέων γὰρ φασὶ κάκ' ἔμμενα· 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' ἄθροα 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 ὡς 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'
ύγῳην
ἢδ' 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 φιλήσειαι
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 οἴνοπα πόντον ἐπ'
ἄλλοθρόους ἀνθρώπους,
ἔς Τεμέσῃν μετὰ χαλκόν, ἄγω δ' αἶθωνα
σίδηρον
Sailing the winedark sea for ports to call
on alien shores – to Témesê, 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 πῶ 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 οἶχετ' 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
νηπιάας 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 τοὶ παῖδες ὁμοῖοι πατρὶ
πέλονται,
οἱ πλέονες 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 ἶει γλαυκῶπις
Ἀθήνη,
ἄκραν Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα
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' αἴψα θεῶν τρέπεται νόος αἰὲν
ἔόντων
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· ἄγη 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' ἀποέργει
A small rock wards off a mighty wave.

Odyssey 3.296

270 ψευδὸς δ' οὐκ ἔρξει 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 ὡς 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
ἐπίσπη·
τοῦτό νυ καὶ γέρας οἶον οἰζυροῖσι
βροτοῖσιν,
κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ
παρειῶν

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 λιγυῖ πνεῖοντος ἀήτας
Ωκεανὸς ἀνίησιν 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 δεινοὺς κόλπους ἄλδος
ἄτρογέτοιο
ἰχθύς ἀγρώσων 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 ἑλών· πάσας δ' ὀρόθουνεν
ἄελλας
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·
ὡς δ' ἄνεμος ζαῆς ἠίων θημῶνα τινάξῃ
καρφαλέων· τὰ μὲν ἄρ' τε διεσκέδασ'
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 ἀσφαλές
αἰεὶ
ἔμμεναι· οὐτ' ἀνέμοισι τινάσσεται οὔτε
ποτ' ὄμβρω
δεύεται οὔτε χιῶν ἐπιπίλναται, ἀλλὰ
μάλλ' 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 σῆσι
μενοινᾶς,
ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην
ὀπάσειαν
ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ
ἄρειον,
ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον
ἔχητον
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 ὡς εἰ πτερόν ἢ ἐ 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 στυγερῆ 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
Odyssey 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
δίδουσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ'
ἀγορητύν
The gods do not give gifts to all alike,
neither good looks nor intellect nor
eloquence.
Odyssey 8.167
- 293 οὐκ ἀρετᾶ κακὰ ἔργα κιχάνει τοὶ βραδύς
ὠκύν
Ill deeds thrive not; and slow outstrips
the swift.
Odyssey 8.329
- 294 ὑμεῖς δ' εἰσορόατε θεοὶ πᾶσαι τε θεάιναι,
αὐτὰρ ἐγὼν εὐδοίμῃ παρὰ χρυσῆ
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
ἄοιδοὶ
τιμῆς ἔμμοροὶ εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα
σφέας
οἴμας μούσ' ἐδίδαξε, φίλησε δὲ φύλον
ἄοιδῶν
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 ἀντι κασιγνήτου ξεινός θ' ἰκέτης 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 χερσίων
γίγνεται, ὅς κεν ἑταῖρος ἑὼν πεπνυμένα
εἰδῆ
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 ἦς πατρίδος οὐδὲ
τοκῆων
γίνεται, εἴ περ καί τις ἀπόπροθι πίονα
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' ἐννήμαρ 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 ὧς 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 τρῖς μὲν ἔδωκα φέρων, τρῖς δ' ἐκπιεν
ἀφραδίησιν.
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· ἐμῶ δ' οὐχ ἦνδανε
θυμῶ,
ἀλλ' ἦμην 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 οἶῶ 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
ἦθελ' 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' ἀνεμὸς τε κυβερνήτης τ'
ἴθυνε·
τῆς δὲ πανημερῆς τέταθ' ἰστία
ποντοπορούσης·
δύσετό τ' ἠέλιος σκιάωντό τε πᾶσαι
ἀγυαίαι
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,

- ἤερι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ'
αὐτοὺς
Ἥλιος φαέθων καταδέσκειται ἀκτίνεσσι
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 χεῦαι πολιῆς ἐπὶ θινὶ
θαλάσσης,
ἄνδρὸς δυστήνοιο, καὶ ἔσσομένοισι
πυθέσθαι·
ταῦτά τέ μοι τελέσαι πηξάϊ τ' ἐπὶ τύμβῳ
ἔρετμόν,
τῷ καὶ ζωὸς ἔρεσσον ἔων μετ' ἔμοισ'
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 ὣς ἔφατ'...
τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς
ἀνώγει,
τρὶς δέ μοι ἐκ χειρῶν σικιῆ 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' ἠὺτ' ὀνειρός 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' Ὀσση 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 ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ
ὑπνοῦ
There is a time for many tales, a time for
sleep as well.
Odyssey 11.379
- 316 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο
γυναικός,
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 γυναικί ...
μηδ' οἱ μῦθον ἅπαντα πιφασκεμένον, ὄν
κ' ἐν εἰδίῃς,
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' ἀκλήρω, ὦ μὴ βίωτος 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 ψυχὴ ...
 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 ὄγχναί καὶ ῥοιαὶ καὶ μηλέαι
 ἀγλαόκαρποι
 συκῆαι 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 ἐπειτα πέδονδε κυλίνδετο λᾶας
 ἀναιδῆς
 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,
 ὕσμινάι τε μάχαι τε φόνοι τ'
 ἀνδροκτασίαι τε·
 μὴ τεχνησάμενος μηδ' 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
 ἠχη θεσπεσίη· ἐμὲ δὲ χλωρὸν 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,

- πρὶν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων
 ὄπ' 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
 εἶμεν·
 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' οἰκτιστον 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
 ἔλθη 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,
 νήγητος, ἦδιος, θανάτῳ ἄγχιστα
 οἰκῶς
 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 ὀμαρτήσειεν, 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 ἀνέρες
 ἐγγεγάασιν;
 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 γαίη, 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' οἰκαφελίη, ἦ τε τρέφει ἀγλαὰ τέκνα,
 ἀλλὰ μοι αἰεὶ νῆες ἐπήρητοι φίλαι ἦσαν
 καὶ πόλεμοι καὶ ἄκοντες εὖξεστοι καὶ
 οἴστοι
 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 ἀνήρ 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' ἕασσει,
... 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 κακῆ σκοτομήνιος
Now night came on, foul and without a
moon.
Translated by A.T. Murray (1919)
Odyssey 14.457
- 343 οἶνος γὰρ ἀνώγει
ἤλεός, ὅς τ' ἐφέηκε πολύφρονά περ μάλ'
αἰεῖσαι
καί θ' ἄπαλὸν γελάσαι, καί τ'
ὄρχησασθαι ἀνήκε,
καί τι ἔπος προέηκεν ὁ 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 ξεῖνος μμνήσκειται ἤματα
πάντα
ἀνδρὸς ξεινοδόκου, ὅς κεν φιλότητα
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
κατερούκη
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 ἄλγισι τέρπεται ἀνίη,
ὅς τις δὴ μάλα πολλὰ πάθη καὶ πόλλ'
ἐπαληθῆ
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 εὐνή
χῆρται 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 χρυσεῖα ῥάβδω ἐπεμάσσατ' Ἀθήνη
... δέμας δ' ὠφέλλε καὶ ἦβην·
ἄψ δὲ μελαγχροῖς γένετο, γναθμοὶ δὲ
τάνυσθεν,
κυάνεαι δ' ἐγένοντο γενειάδες ἀμφὶ
γένειον
Athene 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 ὡς ἄρα φωνήσας υἱὸν κύσε, καὶ δὲ
παρεῖων

- δάκρυον ἦκε χαμᾶζε· πάρος δ' ἔχε
ναλεμέσ αἰεῖ
He kiss'd his son, while from his cheeks
Tears trickled, tears till then restrained.
Translated by William Cowper (1791)
Odyssey 16.190
- 353 ῥήϊδιον δὲ θεοῖσι, τοὶ οὐρανὸν εὐρὺν
ἔχουσιν,
ἤμὲν 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 πετεινὰ
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 ἔσθ' ἄγορθεύοντες, κακὰ δὲ φρεσὶ
βυσοδόμεινον
Speaking fair, but pondering evil in their
hearts.
Translated by A.T. Murray (1919)
Odyssey 17.66
- 360 ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς 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 νομῆς
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 οὐατα
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 ... ὡς ἐνόησεν Ὀδυσσεῖα ἐγγύς
ἔόντα,
οὐρῆ μὲν ῥ' ὄ γ' ἔσπνε καὶ οὐατα
κάββαλεν ἄμφω,
ἄσσον 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 οἰοί τε τραπεζῆες 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
θανάτιο,
αὐτίκ' ἰδόντ' Ὀδυσῆα ἐεικοστῶ ἐνιαυτῶ
But black death closed down on Argos
straightway, when he saw Odysseus,
after twenty years.

Odyssey 17.326

366 αὐτὸς γὰρ φαγέμεν πολὺ βούλει 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 εἶδει 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 ἐοικότες
ἄλλοδαποῖσι,
παντοῖοι τελέθοντες, ἐπιστροφῶσι
πόληας,
ἀνθρώπων ὕβριν τε καὶ εὐνομίην
ἐφορῶντες

Gods do disguise themselves as strang-
ers 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 χορῆ 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 ἔπι 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
διδοῖεν

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 μηδ'
ἔρξείνε

Hush, check thy thought, and ask no
questions.

Translated by A.T. Murray (1919)
Odyssey 19.42

375 ἔνθα καὶ ἡματιῇ μὲν ὑφαίνεσκον μέγαν
ἰστόν,
νύκτας δ' ἀλλύεσκον, ἐπὶν δαΐδας
παραθείμην

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·
ὡς δὲ χιῶν κατατήκετ' ἐν ἀκροπόλοισιν
ὄρεσσιν,
ἦν τ' Εὐρος κατέτηξεν, ἐπὶν 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 αἴψα γὰρ ἐν κακότητι βροτοὶ
καταγηράσκουσιν
Hardship can age a person overnight.
Translated by Robert Fagles (1996)
Odyssey 19.360
- 380 τὴν δ' ἄμα χάσμα καὶ ἄλγος ἔλε φρένα,
τῶ δέ οἱ ὄσσε
δακρυόφι πλησθεν, θαλερῆ δέ οἱ ἔσχετο
φωνή
ἀψαμένη δὲ γενείου 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 ἔλθη, ἔλῃσι τε κοῖτος
ἅπαντας,
κείμεναι ἐνὶ λέκτρῳ, πυκιναὶ δέ μοι ἀμφ'
ἄδινόν κῆρ
ὄξειαι 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 χλωρηῖς ἀηδῶν,
καλὸν ἀειδήσιν ἔαρος νέον ἰσταμένοιο,
δενδρῶν ἐν πετάλοισι καθεζομένη
πυκνιοῖσιν,
ἦ τε θαμὰ τροπῶσα χέει 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 ὀρώρεται 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 γὰρ τε πύλαι ἀμνηνῶν εἰσὶν
ὄνειρων·
αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ'
ἐλέφαντι·
τῶν οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ
ἐλέφαντος,
οἱ δ' ἔλεφαίρονται, ἔπε' ἀκράαντα
φέροντες·
οἱ δὲ διὰ ξεσπῶν κεράων ἔλθωσι θύραζε,
οἱ δ' ἔτυμα κραινοῦσι, βροτῶν ὅτε κέν τις
ἴδηται
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
'κραιῶν', 'fulfil' and on 'ἐλέφας', 'ivory' and
'ἐλεφαίρομαι', 'deceive' cannot be preserved in
English*
- 386 τέτλαθι δῆ, κραδίη· και κύντερον ἄλλο
ποτ' ἔτλης
Bear up, old heart! You have borne
worse, far worse.
Translated by Robert Fagles (1996)
Odyssey 20.18
- 387 νήπιοι ἀγροῖῶνται, ἐφημέρια φρονέοντες
Foolish boors, caring only for things
ephemeral!
Odyssey 21.85
- 388 ὡς ὄτ' ἀνὴρ φόρμιγγος ἐπιστάμενος καὶ
ἰοιδῆς
ὀηΐδιῶς ἐτάνυσσε νέω 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 ὑμῖν καὶ πᾶσιν ὀλέθρου πείρατ'
ἐφῆπται
Now, for you one and all, the day of
doom is set.
Odyssey 22.41
- 390 ὡς 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 ὡς κακοεργίης εὐεργεσίη μέγ' ἀμείνων
θάρσει ...
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 λίθιοι
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'
ἔρρεσθαι
οὐδ' εἰς ὦπα 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 δὴ καὶ νῶϊ κεκρυμμένα ἴδμεν
ἀπ' 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,
Ἥω δ' αὐτὴ
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
 ἔρετμόν,
 εἰς ὃ κε τοὺς ἀφίκωμαι, οἱ οὐκ ἴσασι
 θάλασσαν
 ἀνῆρες οὐδέ θ' ἄλεσσι μεμιγμένον εἶδα
 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
 λυσιμελῆς 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 ὡς δ' ὅτε νυκτεριδες μυχῶ ἄντρου
 θεσπεσίοιο
 τριζουσαι ποτέονται, ἐπεὶ κέ τις
 ἀποπέσησιν
 ὄρμαθου 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 τῶ οἱ κλέος οὐ ποτ' ὀλεῖται
 ἧς ἀρετῆς, τεύξουσι 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
 ὡς 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,
 ἠέλιός 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' αὐλείησι
 θύρῃσι δοῦναι. τῶς 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 οὐδὲ 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' ἡλείου, ἔτι δ' ἤλπετο μητέρα
κεδνήν
ὄψεσθαι καὶ φῦλα θεῶν αἰειγενετῶν,
τόφρα οἱ ἐλπίς ἔθειλε γέμεν νόον
ἄχνημένης 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 ὄξυ δέ μιν κραδίην ἄχος ἔλλαβεν ...
σεύατο δ' ὥστ' οἰωνὸς ἐπὶ τραφερὴν τε
καὶ ὑγρὴν
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 ἀφράδμοι 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·
ὄδμη δ' ἰμερόεσσα θυηέντων ἀπὸ
πέπλων
- σκίδνατο, τῆλε δὲ φέγγος ἀπὸ χροῶς
ἀθανάτοιο
λάμπει θεᾶς, ξανθαὶ δὲ κόμαι
κατενήνοθεν 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' ἀγανὸν καὶ ἀγαλλίδας
ἠδ' ὑάκινθον
καὶ ῥοδέας κάλυκας καὶ λείρια, θαῦμα
ιδέσθαι,
νάρκισσόν θ', ὃν ἔφυσ' ὥς περ κρόκον
εὐρεία χθῶν
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' ὕμιν ἀνὴρ ἤδιστος
ἀοιδῶν
ἐνθάδε πωλεῖται, καὶ τέω τέρπεσθε
μάλιστα; ...
τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνὶ
παιπαλοέσση,
τοῦ πάσαι μετόπισθεν ἀριστεύουσι
ἀοιδαί
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 θυμῶ

- 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 ὀπωπητήρα, 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
ὀδίται,
τῶν οἳ μὲν κακὰ πολλὰ μεμαότες, οἳ δὲ
μάλ' ἐσθλὰ
φοιτῶσιν· χαλεπὸν δὲ δαιμεναί 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 ἦῤτε 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 προκαλούμενος
ἦδυμον ὕπνον,
ἐγρήσων ἑτεόν 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
μελεδῶνων,
τίς τριβος; ἀτρεκέως γὰρ ἅμα τρία πάντα
πάρεστιν
εὐφροσύνην καὶ ἔρωτα καὶ ἦδυμον
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 πέρ 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 τῆσι δ' ἄμ' ἠ ἐλάται ἠὲ δούεσ ὑψικάρηνοι
γεινομένησιν ἔφυσαν ἐπὶ χθονὶ
βωτιανείῃ

καλαὶ τηλεθάουσαι ἐν οὐρεσιν
 ὑψηλοῖσιν.
 ἐστᾶσ' ἠλίβατοι, τεμένη δέ ἐ
 κυκλήσκουσιν
 ἀθανάτων· τὰς δ' οὐ τι βροτοὶ κείρουσι
 σιδήρῳ

Silver fir and high-topped oaks spring
 up on fruitful earth;
 beautiful, flourishing trees, towering
 high on lofty mountains;
 precincts dedicated to the gods, never
 touched by axe.

*Hymn to Aphrodite 5.264
 of a nymph's birthplace*

17 σὺ θάρσος
 δὸς μάκαρ, εἰρήνης τε μένειν ἐν ἀπήμοσι
 θεσμοῖς
 δυσμενέων προφυγόντα μόθον κῆράς τε
 βιαίους

Blessed god, give me the courage
 to stand my ground within the laws of
 peace,
 shunning hostility and hatred
 and the fate of a violent death.

Translated by Jules Cashford (2003)
*Hymn to Ares 8.15
 last lines*

18 ἐκ γὰρ Μουσῶων καὶ ἐκηβόλου
 Ἀπόλλωνος
 ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθονὶ καὶ
 κιθαρισταί

It is because
 of the Muses
 and the archer Apollo
 that there exist on the earth
 people who sing songs
 and play the lyre.

Translated by Jules Cashford (2003)
Hymn to The Muses and Apollo 25.2

19 ὁ δ' ὄλβιος ὃν τινα Μοῦσαι
 φίλωνται· γλυκερὴ οἱ ἀπὸ στόματος ῥέει
 αὐδὴ

Happy is he whom the Muses love;
 sweet flows speech from his lips.

Translated by Hugh G. Evelyn-White (1914)
Hymn to The Muses and Apollo 25.4

20 Γαῖαν παμμήτειραν ἀείσομαι ἠϋθέμεθλον
 πρεσβίστην, ἣ φέρβει ἐπὶ χθονὶ πάνθ'
 ὅπόσ' ἐστίν·
 ἡμὲν ὅσα χθόνα διὰν ἐπέρχεται ἡδ' ὅσα

πόντον
 ἡδ' ὅσα πωτῶνται, τάδε φέρβεται ἐκ
 σέθεν ὄλβου

Eldest of things, Great Earth, I sing of
 thee!

All shapes that have their dwelling in
 the sea,

All things that fly, or on the ground
 divine

Live, move, and there are nourished –
 these are thine;

These from thy wealth thou dost
 sustain.

Translated by Percy Bysshe Shelley (writ-
 ten 1818; published posthumously 1839)

Hymn to Earth the Mother of All 30.1

HOMERICA

1 πάσης δ' ἡμάρτανε τέχνης·
 πόλλ' ἠπίστατο ἔργα, κακῶς δ' ἠπίστατο
 πάντα

He meddled in all arts and crafts;
 he knew of many occupations, and was
 no good at any.

Homer, *Margites* Fragment 2 (West, IEG)
a humorous poem attributed to Homer

2 ἦλθον δ' ἐξαίφνης νωτάκμονες,
 ἀγκυλοχειλαί,
 λοξοβάται, στρεβλοὶ, ψαλιδόστομοι,
 ὀστρακόδερμοι,
 ὄστοφυεῖς, πλατύνωτοι, ἀποσιλβοντες
 ἐν ὤμοις,
 βλαισοί, χειλοτένοντες, ἀπὸ στέρνων
 ἐσορῶντες

And suddenly they came, anvil-backed,
 curve-clawed,
 sideways-walking, squint-eyed, pincer-
 mouthed, shell-clad,
 bony-bodied, wide-backed, shiny-
 armoured,
 bandy-kneed, curvy-lipped, staring at
 you from their chest.

*Batrachomyomachia, Battle of the Frogs and
 Mice 294
 of the crabs who won the battle for the frogs*

3 – τί θνητοῖς κάλλιστον οἶεαι ἐν φρεσὶν
 εἶναι, Ὅμηρε;
 – ὅπποτ' ἂν εὐφροσύνη μὲν ἔχη κατὰ
 δῆμον ἅπαντα

Hesiod: What, Homer, do mortals prize
 most?

- 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' ἔλαχίστῳ ἄριστον ἔχεις ὅτι φύεται εἰπεῖν;
ὡς 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 ἀφρονες ἦσαν, νῦν δ' ἄνδρες ἀγαθοὶ γεγόνασιν ... 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 αἰσθησις ἐν Ἄιδου 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' ἅπαξ ῥιζωθῇ κακία καὶ παλαιὰ γένηται καθάπερ σύντροφος ἀρρωστία, χαλεπὸν αὐτὴν κατασβέσαι
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 ἐὰν 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 circulates 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 ἐμοὶ δ' ἔρος οὐδεμίαν κατάκοιτος ὥρα
As for me, love sleeps in no season.
Translated by C.A. Trypanis (1971)
Fragment 5 (Page, PMG)
- 2 Ἔρος αὐτὲ με κυανέοισιν ὑπὸ βλεφάρους τακέρ' ὄμμασι δερκόμενος κηλήμασι παντοδαποῖς ἐς ἀπειρα 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 ἄυπνος κλυτὸς ὄρθρος ἐγείρησιν ἀηδόνας

When wakeful glorious dawn arouses nightingales.

Fragment 22b (Page, PMG)

- 4 οὐκ ἔστιν ἀποφθιμένοις ζωᾶς ἔτι φάρμακον εὐρεῖν

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 ἴα 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 ἀσινῆς

When waves are at their highest and every halyard 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 ὀρφανῶν, 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 *στῆθι ἔδραϊος ὡς ἄκμων τυπτόμενος*
Stand firm as an anvil when beaten upon.

Epistle to Polycarp 7.3.1

- 3 *μῆτηρ 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' εὐειδῆς μίμνει 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 φιλῖα καὶ συμμάχῳ χώρᾳ στρατοπεδεύων καὶ χάρακα βαλλόμενος καὶ τάφρον ὀρύττων ἐπιμελῶς πρὸς τὸν*

εἰπόντα τί γὰρ φοβούμεθα; χειρίστην ἔφησε στρατηγῶν 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 ἐμὸν ἀπ' ἐμοῦ γένος ἀρχεται, 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 σώμα, 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.*202ADTheologian, bishop of Lyons from *c.*178

- 1 *ὡσπερ οἱ βλέποντες τὸ φῶς ἐντὸς εἰσι τοῦ φωτός καὶ τῆς λαμπρότητος αὐτοῦ μετέχουσιν, οὕτως οἱ βλέποντες τὸν Θεὸν ἐντὸς εἰσι τοῦ Θεοῦ, μετέχοντες αὐτοῦ τῆς λαμπρότητος· ζωῆς οὖν μετέξουσιν οἱ ὀρώντες 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 χρῆ τούς 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 ὥμη δὲ μετὰ μὲν φρονήσεως ὠφέλησεν, ἄνευ δὲ ταύτης πλείω τοὺς ἔχοντας ἔβλαψε καὶ τὰ μὲν σώματα τῶν ἀσκούτων 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 ἀκιβδηλῶς ταῖς διανοίαις συναυξηθῆ, μόνη μὲν συγγρασκει, πλούτου δὲ κρείττων, χρησιμωτέρα δ' εὐγενείας ἐστί, τὰ μὲν τοῖς ἄλλοις ἀδύνατα δυνατὰ καθιστάσα, τὰ δὲ τῷ πλήθει φοβερὰ θαρσαλέως ὑπομένουσα, καὶ τὸν μὲν ὄκνον ψόγον,

τὸν δὲ πόνον ἔπαινον ἡγουμένη

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 προπετῆ στέργε
Be not fond of reckless laughter.

To Demonicus 1.15

- 6 μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλιπε λήσειν· καὶ γὰρ ἂν τοὺς ἄλλους λάθης, σεαυτῷ σηνειδίησει

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 ἦς φιλομαθῆς, ἔσει πολυμαθῆς

If thou lovest learning, thou shalt attain to much learning (which excellentlie said in *Greece*, is thus rudelie in English).

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 κατόκειν 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 βελτίω 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, τοῦτων 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 αἰσχρᾶς 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 φιλόκαλος μὲν τὸ μεγαλοπρεπές, καλλωπιστοῦ δὲ τὸ περιεργον

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 ἀπόλαυσι

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 φίλω 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 ἐξαπατῶντας· 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 λυπηρὸν
Ill-timed, ill-received.
To Demonicus 1.31.7
- 22 ἢ τε ψυχὴ πολλὰ σφάλλεται διαφθοαρείσης 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 ποιῶ 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 βουλευού 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 χρῶ πονηρῶ 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 ἐπαινος
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 προτρέχει τῆς διανοίας
In many the tongue outruns their judgment.
To Demonicus 1.41.2
- 28 δύο ποιῶ καιροῦς τοῦ λέγειν, ἢ περὶ ὧν οἶσθα σαφῶς, ἢ 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 παντός τοῦ χρόνου τὴν ἀλήθειαν οὕτω φαίνου προτιμών, ὥστε πιστοτέρους εἶναι τοὺς σοὺς λόγους μᾶλλον ἢ τοὺς τῶν ἄλλων ὄρκους
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 σοὶ 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, μὴδὲ μεθ' ὧν ἥδιστα συνδιατρίψεις, 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 ἀμφιγνοῆς, ἔχῃς τοὺς συνοικιμάσσοντας
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 μὴδὲν 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 ὠνητή
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 τοῖς αὐτοῦ παισὶν ἂν συμβουλεύσειας, τούτοις 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 πλείστον 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 πειραῶσθε ... ἐξιουσῶσθαι 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 πεποιήκε 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 παιδεύσεως τῆς ἡμετέρας μετέχοντες

Hellenes are all those who share our common culture.

Panegyricus 4.50.6

inscribed on the Gemadius Library in Athens

52 δεινὸν ἡγούμενοι τοὺς πολλοὺς ὑπὸ τοῖς ὀλίγοις εἶναι, καὶ τοὺς ταῖς οὐσίαις ἐνδεεστεροὺς τὰ δ’ ἄλλα μηδὲν χείρους ὄντας ἀπελαύνεσθαι τῶν ἀρχῶν, ἔτι δὲ κοινῆς τῆς πατρίδος οὐσης 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 ὁμοιοῖμεν; ... ὁ μὲν τοίνυν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημῶν ἀπεστερήκεν

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 πολλὰ θεραπείαι καὶ παντοδαπαὶ τοῖς ἰατροῖς εὐρηγται, 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' ἄν με τὸ λοιπὸν μέρος τῆς ἡμέρας, εἰ πάσας τὰς πλημμελείας τὰς ἐν τοῖς πράγμασιν ἐγγεγενημένας 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 γεγενημένης
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 ἐκείνο καταμαθόντες ὅτι μιᾶς μὲν ἐκάστης τῶν πόλεων κρείττους ἐσμὲν, ἀπάσων 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 ἔχουσίν ἐστιν
Envy, most hurtful to those who are prone to it.
Evaagoras 9.6
- 63 τὰς ἐπιδόσεις ἴσμεν γιγνομένας καὶ τῶν τεχνῶν καὶ τῶν ἄλλων ἀπάντων οὐ διὰ τοὺς ἐμμένοντας τοῖς καθεστώσιν, 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.
Evaagoras 9.7
- 64 τοῦ μὲν ἐπίπνον 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 ἠγοῦμαι τοιαύτην εἶναι τέχνην, ἣτις 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 ἠγοῦμαι 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 κερτῆσθαι 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 ἔνεκά φημι πάντας πάντα πράττειν
- It is either for pleasure or gain or honour that everyone does everything.
- Antidosis* 15.217
- 72 τῶν προγόνων ἐπιμηνησθεῖς
- 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 συμβουλευεῖν ἐπιχειροῦσι πολὺ διαφέρει μὴ διὰ γραμμάτων ποιῆσθαι τὴν συνουσίαν ἀλλ' αὐτοὺς πλησιάσαντας
- 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 ... ὡς 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 θολερόν 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

J

ST JOHN CHRYSOSTOM

c.354–407AD

Bishop of Constantinople and Church Father

1 μέγιστον γάρ ἐστιν 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 ἐμπελησμένοι 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. Ὡ 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 ἀσχι-
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 συνεισφέρηται,
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 νηστεύετωσαν ὀφθαλμοὶ, παιδευόμενοι
μηδέποτε ὄψεσιν εὐμόρφους ἐπιτηδᾶν,
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 κωλύοντα ὀμνύναι,
τοῦτον ὄρκον 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· ἤλευ-
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 σκιρτᾶ μὲν ὡς ταῦρος, λακτίζη δὲ ὡς
ὄνος, μνησικακῆ δὲ ὡς κάμηλος, καὶ
γαστριμαργῆ μὲν ὡς ἄρκτος, ἀρπάζη
δὲ ὡς λύκος, πλήτη δὲ ὡς σκορπίος,
ὑπουλος δὲ ἢ ὡς ἀλώπηξ, χρεμετίζη 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
μιᾷ 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
ὑπεραπλοῦται, καὶ ὡς σταγὼν
ἀπομειοῦται ὡς πομφόλυξ ὀγκοῦται, καὶ
ὡς σπινθὴρ 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 ᾤμην τὴν παιδιὰν ἀνεσίην 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 ἡξίουν 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 Ῥωμαίους 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 συμπλέουσας
 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 Μάρτυαι 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 Φιλίππου
 Meet me at Philippi.
 Plutarch, *Caesar* 69.11
spoken by a ghost said to have been seen by Brutus
- 8 ἀνεροίφθω 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 ὄψῃ δὲ αὐτῷ γεωμετροῦντι λέγει τις, εἶτα νῦν καιρός; καὶ ὅς 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 γαμῆσθαι καὶ ἀγαθὰ τίττειν
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 ἀλλοτριῶν 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 Ἄρεϊ τῶ
 πτολιπόρθῳ
 βότρους, τίς δὲ ῥόδων θῆκεν ἔμοι
 κάλυκας;
 Νύμφαις ταῦτα φέροι τις ἀναιμάκτους δὲ
 θυηλάς
 οὐ δέχομαι βωμοῖς ὁ θρασύμητις Ἄρης.
 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 γλυκίς,
 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 ἀγκιστρον καὶ δούρατα
 δουλιχόντα
 χώρμην, καὶ τὰς ἰχθυδόκους σπυρίδας,
 καὶ τοῦτον νηκτοῖσιν ἐπ' ἰχθύσι
 τεχνασθέντα
 κύρτον, ἀλιπλάγκτων εὐρεμα
 δικτυβόλων,
 τηρχύν τε τριόδοντα, Ποσειδαώνιον
 ἔγχος,
 καὶ τοὺς ἐξ ἀκάτων διχθαδίους ἐρέτας,
 ὁ γριπεὺς Διόφαντος ἀνάκτορι θήκατο
 τέχνας,
 ὡς θέμις, ἀρχαίας λείψανα τεχνοσύνας.
 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 νεαίδον ἐν ὑμνοπόλοισι
 μέλισσαν
 Ἥρινναν, Μουσῶν ἄνθεα δρεπτομένην,
 Ἄιδας εἰς ὑμέναιον ἀνάρπασεν. ἦ ῥα τόδ'
 ἔμφρων
 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 δειλή ποτὶ ταῦλιον αἰ βόες
 ἦλθον
 ἐξ ὄρεος, πολλῆ νιφόμεναι χιόνι
 αἰαῖ, Θηρίμαχος δὲ παρὰ δρυῖ τὸν
 μακρὸν εὔδει
 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, ἀνθρωπε, χρόνος προτοῦ,
 ἄχρι πρὸς ἡῶ
 ἦλθες, χῶ λοιπὸς μυρίος εἰς Αἶδην.
 τίς μοῖρα ζωῆς ὑπολείπεται, ἦ ὅσον
 ὅσσον
 στιγμή καὶ στιγμῆς εἶ 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 κείμαι χθονός, ἕκ τε
Τάραντος
πάτρης· τοῦτο δέ μοι πικρότερον
θανάτου.
τοιούτος πλανίων ἄβιος βίος· ἀλλά 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
χελιδῶν
ἤδη μέμβλωκεν χῶ χαρίεις ζέφυρος·
λειμῶνες δ' ἀνθεῦσι, σεσίγηκεν δὲ
θάλασσα
κύμασι καὶ τρηχεῖ πνεύματι βρασσομένη.
ἀγκύρας ἀνέλοιο καὶ ἐκλύσαιο γύαια,
ναυτίλε, καὶ πλώοις πᾶσαν ἐφέεις 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 κρατέει 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 ὡς ἀληθῶς ἔστι ζῆν, ὅτ'
εὐδαιμονίας αὐραὶ τὴν γῆν ἐπιπνεύουσιν

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 ὁμως εὐγενὲς ἀμάορτημα*
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 προστραγωδούμενον 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 *μεγάλῃς 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 παρατρέπεται*
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 ἐμπρακτικὸν 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 ταῦτον ἂν φαίνοιτο ὡς εἴ τις τραγικὸν προσωπεῖον μέγα παιδὶ περιθεῖη 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 πολλακίς ὄρους ἐκβαίνουσιν αἱ ἐπίνοιαί

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 ἀποφῆναιτο δεσμοτήριον

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 δουλαγωγούσι

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 ὡς 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 θαυμαστὰς καὶ ἐμπειρίας δεινὰς καὶ ἰσχὺν ἀμαχον 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 καταβαλῶν 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 χρῶ κεκαρμένος; εἶτα δι' ἕκτης

ἡμέρας ἀνεκόμησε 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 ἦκουσα, 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 πρῶγμα 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 τοιοῦτόν ἐστιν ὁ πολὺς λεῶς, χαίρουσι τοῖς ἀποσκώπτουσι 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 ἂν 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 ἅτινα 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 ὡς 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 ἄν τι ψεῦδος ἐμπεσόν ἢ ἱστορία, οὐδὲ ἀκαριαῖον ἀνάσχοιτο, οὐ μᾶλλον ἢ τὴν ἀρτηρίαν ἰατρῶν παιδῆς φασὶ τὴν τραχεῖαν παραδέξασθαι ἄν τι ἐς αὐτὴν καταποθέν

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 χρησίμων, 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 κορυφαῖότατα οἰκοθεν ἔχοντα ἦκειν, σύννεσίν 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 – ἀφοβος, ἀδέκαστος, ἐλευθέρως, 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 χρῆ τοῖνυν καὶ τὴν ἱστορίαν οὕτω γράφεσθαι σὺν τῷ ἀληθεῖ μᾶλλον πρὸς τὴν μέλλουσαν ἐλπίδα ἢ περὶ σὺν κολακείᾳ πρὸς τὸ ἥδῦ 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 φάτῃ 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 λήρον 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 γυμνασίους τοῖς προσήκουσιν καὶ διαίτη τῇ ἐπιτηδειοτάτῃ 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 ὑγεινοῦ ἐν πάσαις
ταῖς αἰσθήσεσιν εἰπεῖν, διὰ τὸ μηδέποτε
συμπεριενεχθῆναι ταῖς ἄλλων εὐωχίας
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· κἂν ἐν γὰρ δὴ
τοῦτο ἀληθεύσω λέγων ὅτι ψεῦδομαι
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,
νηλειῆς Ἀἰδῆς ἤρπασε Καλλιμάχον.
ἀλλὰ με μὴ κλαίεις· καὶ γὰρ βιότιοιο
μετέσχον
παύρου καὶ παύρων τῶν βιότιοιο κακῶν.

The frowning fates have taken hence

Callimachus, a child

Five years of age: ah well is he

From cruell care exile.

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,
ὡς δὲ βιωσόμενος φεῖδεις σῶν κτεάνων.
ἔστι δ' ἀνὴρ σοφὸς οὗτος, ὅς ἀμφὸς ταῦτα
νοήσας
φειδοῖ 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 φεῖδεις 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 Ἀροῦτων ἐπέων γλώσση σφραγίς
ἐπικείσθω·
κρείσσω γὰρ μύθων ἢ κτεάνων φυλακῆ.
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 ὠδὰς ἔρχεται Εὐτυχίδης·
... ποῦ τις ἀπέλθῃ
λοιπόν, ἐπεὶ χάρδην 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 Ἠγόρασας πλοκάμους, φῦκος, μέλι,
κηρόν, ὀδόντας·
τῆς αὐτῆς δαπάνης ὄψιν ἂν ἠγόρασας.
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' ἠνίκ' 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 διοίχνηι δυσφάτους αἰνιγμάτων
οἴμας τυλίσσω, ἤπερ εὐμαθὴς τρίβος
ὀρθὴ κελεύθῳ 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, νῆϊς 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 τοιαῖσδ' ἐχίνος μηχαναῖς οἰκοφθορῶν
παραολιέξει 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 πλοῦτου περιελῶν,
ὅπως εὐπορήσωσι 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
σύνουκον ἐπὶ κοινωσίᾳ 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 ἀρετῆ 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, ἦν μέγιστον ἠγεῖτο 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 ... κατειργάσατο 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 ἢ 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 ἐπεικῆ 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 στερηθῆ, 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 λεοντῆ μὴ ἐφικνεῖται, προοραπτέον ἐκεῖ τὴν ἄλωπεκῆν
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,

- ὑπὸ 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 τοιοῦτους 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 τούτους 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 ἑκάστῳ
 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, ἣ 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 πολλακίς ἀμαρτάνουσιν
 Lying comes readily to repetitive wrongdoers.
 Fragment 423 (Carey)
- 9 τὴν αὐτὴν γνώμην ἔχειν δικάζοντας ἄξιον, ἦνπερ 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 ἠδὺ
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 ὅ 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 λαβῶν 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 οἰχίση 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 ὡς ἐσχάτην τοῦ βίου ἐκάστην πράξιν
ἐνεργῆς

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 ζῆ, οὐδὲ ἄλλον ζῆ 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 ἑαυτὸν 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 ἑαυτὸν 2.14
- 7 ὁ πολυχρονώτατος καὶ ὁ τάχιστα τεθνηξόμενος 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 ἑαυτὸν 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 ἑαυτὸν 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 ἑαυτὸν 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 ἑαυτὸν 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 ἑαυτὸν 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 ἑαυτὸν 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 ἑαυτὸν 4.3
- 14 ὁ κόσμος ὡσανεὶ πόλις ἐστὶ τίνος γὰρ ἄλλου φήσει τις τὸ τῶν ἀνθρώπων πᾶν γένος κοινῶς 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 ἑαυτὸν 4.4
- 15 οὐδὲν γὰρ ἐκ τοῦ μηδενὸς ἐρχεται
Nothing comes of nothing.
Τὰ εἰς ἑαυτὸν 4.4
- 16 ὁ θάνατος τοιοῦτον, οἷον γένεσις, φύσεως μυστήριον
Death, like birth, is one of the mysteries of nature.
Τὰ εἰς ἑαυτὸν 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 ἑαυτὸν 4.10
cf. John Dryden, Oedipus, Act III: 'Whatever is, is in its cause just'
- 18 μὴ ὡς μύρια μέλλων ἔτη ζῆν· τὸ χρεῶν ἐπήρηται· 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 ἑαυτὸν 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)
Τὰ εἰς ἑαυτὸν 4.18
- 20 πᾶν τὸ καὶ ὅπως οὖν καλὸν ἐξ ἑαυτοῦ
καλὸν ἔστι 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)
Τὰ εἰς ἑαυτὸν 4.20
- 21 πᾶν μοι συναρμόζει ὁ σοὶ εὐάρμοστόν
ἔστιν, ὧ κόσμῳ οὐδὲν μοι πρόωρον οὐδὲ
ὄψιμον ὁ σοὶ εὐκαιρῶν
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)
Τὰ 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)
Τὰ εἰς ἑαυτὸν 4.23
- 23 ὀλίγα πρῆσσε, φησὶν, εἰ μέλλεις εὐθυ-
μήσειν
Let your occupations be few, says the
sage, if you would be of good cheer.
Τὰ εἰς ἑαυτὸν 4.24
quoting Democritus, Fragment 3 (D-K)
- 24 τὸ τεχνίον ὁ ἔμαθες φίλει, τούτῳ προσ-
αναπαύου
Love the trade which you have learned,
and be content with it.
- 25 ἡ ἐπιστροφή καθ' ἑκάστην 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)
Τὰ εἰς ἑαυτὸν 4.32
- 26 πᾶν ἐφήμερον, καὶ τὸ μνημονεῦον καὶ τὸ
μνημονευόμενον
All is ephemeral – fame and the famous
as well.
Translated by Morris Hicky Morgan (1859–
1910)
Τὰ 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)
Τὰ εἰς ἑαυτὸν 4.38
- 28 ποταμὸς τίς ἐστι τῶν γινομένων καὶ ῥεῦμα
βίαιον ὁ αἰὼν· ἅμα τε γὰρ ὠφθῆ 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)
Τὰ εἰς ἑαυτὸν 4.43
- 29 πᾶν τὸ συμβαῖνον οὕτως σύνηθες καὶ
γνώριμον ὡς τὸ ῥόδον ἐν τῷ ἔαρι καὶ
ὀπώρα ἐν τῷ θέρει
Whatever happens is as usual and famil-
iar, as the rose in spring and the harvest
in summer.
Τὰ εἰς ἑαυτὸν 4.44
- 30 τὸ γὰρ ὅλον, κατιδεῖν αἰεὶ τὰ ἀνθρώπινα
ὡς ἐφήμερα καὶ εὐτελῆ καὶ ἐχθῆς μὲν
μυξάριον, αὐριον δὲ τάριχος ἢ τέφρα τὸ

- ἀκαριαῖον οὖν τοῦτο τοῦ χρόνου κατὰ φύσιν διελθεῖν καὶ ἴλεων καταλῦσαι, ὡς ἂν εἰ ἐλαία πέπειρος γενομένη ἔπιπτεν, εὐφημοῦσα τὴν ἐνεγκούσαν καὶ χάριν εἰδύια 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 ἑαυτὸν 4.48*
- 31 ὁμοῖον εἶναι τῇ ἄκρᾳ, ἣ διηλεκῶς 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 ἑαυτὸν 4.49*
- 32 ὄρθρου, ὅταν δυσόκνως ἐξεγείρη, πρόχειρον 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 ἑαυτὸν 5.1*
- 33 ἄνθρωπος δ' εὖ ποιήσας οὐκ ἐπιβοᾶται, 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 ἑαυτὸν 5.6*
- 34 μὴ σικχαίνειν μηδὲ ἀπαυδᾶν μηδὲ ἀποδυσπετεῖν, εἰ μὴ καταπυκνοῦται σοὶ τὸ ἀπὸ δογματῶν 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 ἑαυτὸν 5.9*
- 35 τὸ ἄρᾳ ἀγαθὸν τοῦ λογικοῦ ζώου κοινωνία
- A logical animal can only be a social animal.
- Tὰ εἰς ἑαυτὸν 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 ἑαυτὸν 5.18*
- 37 συζῆν θεοῖς
- Walk with the gods.
- Translated by C.R. Haines (1916)
- Tὰ εἰς ἑαυτὸν 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 ἑαυτὸν 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 ἑαυτὸν 6.5*
- 40 κατὰ τὴν συνουσίαν ἐντερίου παράτριψις καὶ μετὰ τινος σπασμοῦ μύξαριος ἐκκρῖσις
- Sexual intercourse is merely internal attrition and the spasmodic excretion of mucus.
- Translated by C.R. Haines (1916)
- Tὰ εἰς ἑαυτὸν 6.13*
- 41 μὴ, εἴ τι αὐτῷ σοὶ δυσκαταπόνητον, τοῦτο ἀνθρώπῳ ἀδύνατον ὑπολαμβάνειν· ἀλλ' εἴ τι ἀνθρώπῳ δυνατὸν καὶ οἰκεῖον, τοῦτο καὶ σεαυτῷ ἐφικτὸν νόμιζε
- Do not consider impossible what is merely difficult; whatever is humanly

- possible is within your reach.
Τὰ εἰς ἑαυτὸν 6.19
- 42 ὄρα μὴ ἀποκαισαρωθῆς, μὴ βαφῆς
 Beware of being Caesarified, be not stained by desire for power.
Τὰ εἰς ἑαυτὸν 6.30
- 43 τήρησον οὖν σεαυτὸν ἀπλοῦν, ἀγαθόν, ἀκέραιον, σεμνόν, ἄκομψον, τοῦ δικαίου φίλον, θεοσεβῆ, εὐμενῆ, φιλόστοργον, ἐρρωμένον πρὸς τὰ πρόποντα ἔργα
 Keep yourself simple, gentle, pure, unassuming, unadorned, loving justice, fearing god, kindly and affectionate, steady in your duties.
Τὰ εἰς ἑαυτὸν 6.30
- 44 πᾶν πέλαγος σταγῶν τοῦ κόσμου
 Every ocean is but a drop in the universe
Τὰ 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.
Τὰ εἰς ἑαυτὸν 6.36
- 46 ὁ τὰ νῦν ἰδὼν πάντα ἐώρακεν, 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 everlasting and whatever shall be unto everlasting time.
Τὰ 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.
Τὰ εἰς ἑαυτὸν 6.42
- 48 τὸ τῷ σμήνει μὴ συμφέρον οὐδὲ τῇ μελίσσει συμφέρει
 What does not benefit the hive does not benefit the bee.
 Translated by R.B. Rutherford (2003)
- Τὰ εἰς ἑαυτὸν 6.54*
- 49 τοσοῦτου ἄξιος ἕκαστός ἐστιν, ὅσου ἀξιά ἐστι ταῦτα περὶ ἃ ἐσπούδακεν
 Each man is as worthy as his endeavours are worthy.
Τὰ εἰς ἑαυτὸν 7.3
- 50 κόσμος τε γὰρ εἰς ἕξ ἀπάντων καὶ θεὸς εἰς δι' ἀπάντων καὶ οὐσία μία καὶ νόμος εἰς, λόγος κοινὸς πάντων τῶν νοερῶν ζῶων, 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)
Τὰ εἰς ἑαυτὸν 7.9
- 51 ἐγγύς μὲν ἢ σὴ περὶ πάντων λήθη· ἐγγύς 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)
Τὰ 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)
Τὰ 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.
Τὰ εἰς ἑαυτὸν 7.59
- 54 ἐν ὀλιγίστοις κεῖται τὸ εὐδαιμόνως βιωῶσαι
 Very little is needed to make a happy life.
 Translated by Morris Hicky Morgan (1859–1910)
Τὰ εἰς ἑαυτὸν 7.67
- 55 τὸ μετατίθεσθαι καὶ ἔπεσθαι τῷ διορθοῦντι ὁμοίως ἐλεύθερόν 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.
Τὰ εἰς ἑαυτὸν 8.16

56 ἔξω τοῦ κόσμου τὸ ἀποθανόν οὐ πίπτει
Whatever dies is not lost to the universe.
Tὰ εἰς ἑαυτὸν 8.18

57 πρόσεχε τῷ ὑποκειμένῳ ἢ τῇ ἐνεργείᾳ ἢ
τῷ δόγματι ἢ τῷ σημειομένῳ
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)

Tὰ εἰς ἑαυτὸν 8.22

58 μῆτε ἐν ταῖς πράξεσιν ἐπισύρειν μῆτε ἐν
ταῖς ὁμιλίαις φύρειν μῆτε ἐν ταῖς φαντα-
σίαις ἀλάσθαι
Be not careless in deeds, nor confused in
words, nor rambling in thought.

Translated by Morris Hicky Morgan (1859–
1910)

Tὰ εἰς ἑαυτὸν 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.

Tὰ εἰς ἑαυτὸν 8.59

60 μὴ καταφρόνει θανάτου, ἀλλὰ εὐαρέσκει
αὐτῷ, ὡς καὶ τούτου ἑνὸς 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)

Tὰ εἰς ἑαυτὸν 9.3

61 ἀδικεῖ πολλάκις ὁ μὴ ποιῶν τι, οὐ μόνον ὁ
ποιῶν τι
One may often injure by omission, not
only by action.

Tὰ εἰς ἑαυτὸν 9.5

62 ἐξαλειψαί φαντασίαν· στήσαι ὀρμήν·
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)

Tὰ εἰς ἑαυτὸν 9.7

63 πάντα ταυτά· συνήθη μὲν τῇ πείρᾳ,

ἐφήμερα δὲ τῷ χρόνῳ, ὅμοια δὲ τῇ
ύλῃ· πάντα νῦν οἷα ἐπ' ἐκείνων οὐς
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.

Tὰ εἰς ἑαυτὸν 9.14

64 μέτιθι νῦν ἐπὶ ἡλικίαν, 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)

Tὰ εἰς ἑαυτὸν 9.21

65 δόγμα γὰρ αὐτῶν τίς μεταβαλεῖ;
Who will change men's convictions?

Translated by R.B. Rutherford (2003)

Tὰ εἰς ἑαυτὸν 9.29

66 ὅταν τινὸς ἀναισχυντία προσκόπτῃς,
εὐθύς 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.

Tὰ εἰς ἑαυτὸν 9.42

67 ὁ τι ἂν σοι συμβαίῃ, 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.

Tὰ εἰς ἑαυτὸν 10.5

68 ᾧ μὴ εἰς καὶ ὁ αὐτός ἐστιν αἰεὶ τοῦ βίου
σκοπός, οὗτος εἰς 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)

Tὰ εἰς ἑαυτὸν 11.21

69 ἡ συγγένεια ἀνθρώπου πρὸς πᾶν τὸ
ἀνθρώπειον γένος, οὐ γὰρ αἱματίου ἢ
σπερματίου, ἀλλὰ νοῦ κοινωμία
Man is related to all mankind, not
through blood and sperm, but through
the spirit.

Tὰ 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)

Tὰ εἰς ἑαυτὸν 12.36

MAXIMUS

2nd century AD

Philosopher from Tyre

1 καὶ ἐστὶν καὶ ὁ ἄρχων πόλεως μέρος, καὶ
οἱ ἀρχόμενοι παραπλησίως

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
Ἥλιοδώρας·
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 λευκίον θάλλει, θάλλει δὲ
φίλομβρος
νάρκισσος, θάλλει δ' οὐρεσίφοιτα κρίνα·
ἦδη δ' ἡ φίλεραστος, ἐν ἄνθεσιν ὠριμον
ἄνθος,
Ζηνοφίλα Πειθοῦς ἡδὺ τέθλε 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
ἀνδρῶν
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 Κύμα τὸ πικρὸν Ἔρωτος, ἀκοίμητοί τε
πνέοντες
ζῆλοι, καὶ κώμων χειμέριον πέλαγος,
ποῖ φέρομαι; πάντη 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 εὐλαον
Ἥλιοδώραν
ψυχὴν τῆς ψυχῆς αὐτὸς ἐπλασεν Ἔρωτος.

Within my heart is sweet-spoken Helio-
dora,
soul of my soul, moulded by Eros
himself.

Greek Anthology 5.155

7 Ἄ 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 Αἰεὶ μοι δινῖι μὲν ἐν οὐασιν ἦχος Ἔρωτος,
ὄμμα δὲ σῖγα Πόθοις τὸ γλυκὺ δάκρυ
φέρετ'
οὐδ' ἢ νύξ, οὐ φέγγος ἐκοίμισεν, ἀλλ' ὑπὸ
φίλτρων
ἦδη που κραδίᾳ γνωστός ἔνεστι 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
ὄρθρινά παιζῶν
ἀστραγάλοις τοῦμόν πνεῦμ' ἐκύβευσεν
Ἔρωτος.
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' ὄρω· ἦν δὲ
τὰ πάντα
βλέψω, τόνδε δὲ μὴ, τὰμπαλιν οὐδὲν ὄρω.
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, χαίρε, Φαεσφόρε, καὶ
ταχύς ἔλθοις

Ἐσπερος, 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, Ἔρωτος 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 συννεφὲς ὄμμα βάλης ποτέ, χεῖμα
δέδορκα·
ἦν δ' ἰλαρὸν 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 μηδέν ἦν, οὐδαμὰ ἂν
γένοιτο 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 τῷ γὰρ ἔόντος ἀληθινοῦ κρείσσον 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 βραδύνει 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, ἀβεβαιοῦ
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 πολλῶ δὲ κρεῖττον ἔστιν ἐμφανῆς φίλος
ἢ πλουτοῦ ἀφανῆς, ὃν σὺ κατορούξας
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 ἐμφανῆς and ἀφανῆς, 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 οὐθεις ἐπλοῦτησεν ταχέως δίκαιος ὧν
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 ἔοικέ που θεὸς
σώζει τε πολλὰ τῶν ἀοράτων
πραγμάτων
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
δυνάμεθα
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 σὺνήθης 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 που τὰ σώματα·
βίου δ' ἔνεστιν ἀσφάλει' ἐν ταῖς τέχναϊς
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 ἐπικάλυμμ' ἐστὶν
κακῶν
Riches conceal a multitude of woes.
Fragment 90 (Kock) – *Boeotis* – *The Boeotian
Girl*
- 22 εὐκαταφρόνητόν ἐστι, Γοργία, πένης,
κὰν πάνυ 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' ἀνήρ, 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
δειγμ' ἐστὶν εὐθὺς 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 οἴκοι μένειν χρῆ 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 ὡς 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
καιρῶ 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 γέρον
A shrewd old fox this!
Translated by H.T. Riley (1872)
Fragment 188 (Kock) – *Eunouchos* – *The*
Eunuch
- 36 μί' ἐστὶν ἀρετὴ τὸν ἄτοπον φεύγειν αἰεὶ
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 οὐρανῶ
θεῶν
Ζεὺς, ἀλλ' ἐκείνῳ πάντ' ἀναγκασθεῖς
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 χεῖρονας
ὄραν ἑαυτοῦ ζῶντας ἐπιφανέστερον
Better to be born a jackass than to see
worse men living in greater splendour.
Fragment 223 (Kock) – 1 (Austin) – *Theopho-*
roumene – *The Woman Possessed with a Divin-*
ity
- 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) – *Theopho-*
roumene – *The Woman Possessed with a Divin-*
ity
- 41 ἀπὸ μηχανῆς θεὸς ἐπεφάνης
You appeared to me as a 'deus ex
machina'.
Fragment 227 (Kock) – 6 (Austin) – *Theopho-*
roumene – *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 ἐστὶ τοῦ προᾶσαι 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 γνῶθι σαυτὸν· χρησιμώτερον γὰρ ἦν τὸ γνῶθι 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, κἄν ἄμουσος ἦ
 Practice is a teacher even to the unrefined.
 Fragment 263 (Kock) – 3 (Austin) – *Karchedonios* – *The Man from Carthage*
- 46 τὸ καλῶς ἔχον που κρεῖττόν ἐστι 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· τρυφερῶ βίῳ σύνεστιν, ἐνδόξῳ βίῳ πάρεστιν, ἀπόρῳ συγκαταγερᾶσκει 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, ὧ Λάχης, ἀστειὸν ἐπιτήδευμα κρινῶ τῷ βίῳ
 Make a habit for life to never do wrong.
 Fragment 284 (Kock) – 4 (Austin) – *Kitharistes* – *The Lyre Player*
- 49 τὸ 'γνῶθι 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, ὀδυνησεί 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 καταδεδούλακ' εὐτελέξ, ὄν οὐδὲ εἰς τῶν πολεμίων οὐπόποτε
 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 χρηστός 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 πολυτελή 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
φύομενον ὥσπερ δένδρον ἐκ ῥίζης μιᾶς,
ἀλλ' ἐγγύς 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 ἀεὶ 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
ἔν
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 κἀδίκημα 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 ἐνίοτ' 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, ὕστερον 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 καθεύδης ἢ πάλιν τούναντίον
Even in sleep things happen of them-
selves,
moving towards fortune or misfortune.
Fragment 460 (Kock) – *Tithe* – *The Wet-Nurse*
- 67 ὡς 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 κεκτηθῆσθαι

- 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 ἰατροὶ λέγειν
τὰ φαῦλα μείζω καὶ τὰ δειν' ὑπέροφοβα,
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 ὢν ἤμαρτον· οὐ θαυμαστόν
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 τῆ φύσει
ἀγαθὸν ὑπάρχη μὴδὲν οικεῖον 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 ἦ τῆ φύσει πρὸς
τάγαθά,
κἂν Αἰθιοψῆ ἢ ... ἐστὶν 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 εἶπη κακῶς
ὀργιζόμεθ', ἂν ἴδῃ τις ἐνύπνιον σφόδρα
φοβούμεθ', ἂν γλαῦξ ἀνακράγη
δεδοίκαμεν.
ἀγωνίαι, δόξαι, φιλοτιμίαι, νόμοι,
ἅπαντα ταῦτ' ἐπίθετα τῆ 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 θέλης 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 κατὰ κάλλει σωμάτων.
κατ' οὐδὲν αὐτοῖς τῶνδ' ἐπήρκεσεν
χρόνος.
κοινὸν τὸν ἄδην ἔσχον οἱ πάντες βροτοί.
πρὸς ταῦθ' ὀρῶν 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 λυμαινόμενον ἔστιν ἔνδοθεν.
οἶον ὁ μὲν ἰός, ἂν σκοπῆς, τὸ σιδήριον,
τὸ δ' ἰμάτιον οἱ σήπτες, ὁ δὲ θριψ τὸ ξύλον.
ὁ δὲ τὸ κάκιστον τῶν κακῶν πάντων,
φθόνος
φθισικὸν πεποιήκε καὶ ποιήσει καὶ ποιῆι
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 ἄπαντι 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 εἰδῆς τι, τὸν
κρύπτοντά σε
μηδέποτ' ἐλέγξης; δύσκολον προᾶγμ' ἔστι
γὰρ
ἂ 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 μηδὲ ἐν τέλειον διδῶ,
δέξαι τὸ μόριον· τοῦ λαβεῖν γὰρ μηδὲ ἐν
τὸ λαβεῖν ἔλαττον 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 δικάια 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 ἔστιν ἀχάριστον φύσει
ἄμ' ἠλέηται καὶ τέθνηκεν ἢ χάρις
Anyone saved is thankless by nature;
as soon as pity is shown gratitude dies.
Fragment 595 (Kock)
- 87 ἄνθρωπε, μὴ στέναζε, μὴ λυποῦ μάτην ...
ἂ 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 ἢ 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 ἡδονῆ ταύτης πατρί,
ἢ σωφρονούντα 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
ὄταν 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 γυναῖκα 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 σκοπῆ 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 ὧν πῖη πλέον λαλῆ, 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' ἢ 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 ἦ 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 ἀεὶ
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 carefully is criminal himself, having been wickedly credulous.
Fragment 636 (Kock)

- 103 καλόν γε βασιλεὺς τῇ μὲν ἀνδρεία
κρατῶν,
τὰ δὲ τοῦ βίου δίκαια διατηρῶν κρῖσει
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
ἔρω
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 στρατηγεὶ μὴ στρατιώτης
γενόμενος,
οὗτος ἑκατόμβην ἐξάγει τοῖς πολεμίοις
A general who never was a soldier
leads out a hecatomb to offer to the foe.
Fragment 640 (Kock)
- 107 ὅταν ἀτυχή τις, εὐνοοῦντος οἰκέτου
οὐκ ἔστιν οὐδὲν κτῆμα κάλλιον βίῳ
For anyone meets who misfortune
there is no fairer asset than a loyal
servant.
Fragment 644 (Kock)
- 108 ὅταν φύσει τὸ κάλλος ἐπικοσμητὸς τρόπος
χρηστός, διπλασίως ὁ προσίων ἀλίσκεται
When beauty is adorned with virtue,
whoever meets it is doubly won.
Fragment 645 (Kock)
- 109 ἔν' ἔστ' 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 ... ὡς ἀνήρ τε
καὶ γυνή
- Nothing is as closely bonded as man and
wife.
Fragment 647 (Kock)
- 111 τὸ γαμῖν, 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 ὀδυνηρὸν ἔστιν 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' ἄκουσμήϊον ἢ ὀρθοῖς 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 ἰατρὸς 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 ἐδεήθη τύχης
If each of us offered help to another,
good fortune would never be lacking.
Fragment 679 (Kock)
- 117 μυστήριόν σου μὴ κατείτης τῷ φίλῳ,
κού μὴ φοβηθῆς αὐτὸν ἐχθρὸν γενόμενον
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' ἑτέρου ζητῶν κακὸν
αὐτὸς προπάσχει τοῦ κακοῦ τὴν ἑκβασιν

- He who acts unjustly against another
will soon have a taste of injustice
himself.
Fragment 696 (Kock)
- 119 μὴ πάσχε πρώτον 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 μέλλῃς τὸν πέλας κακηγορεῖν,
αὐτὸς τὰ σαυτοῦ πρώτον 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 πειθοντά 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 ὡς ἡδὺν προῶος καὶ νεάζων τῷ τρόπῳ
πατήρ
How charming is a youthful and gentle
father.
Fragment 749 (Kock)
- 128 ὄνειδος αἰσχρὸς βίος ὅμως κὰν ἡδὺς ἦ
A shameful life is a disgrace, though it
be pleasant.
Fragment 756 (Kock)
- 129 εἷς ἐστὶ δοῦλος οἰκίας ὁ δεσπότης
The real slave of the household is its
master.
Fragment 760 (Kock)
- 130 ὡς χαρίεν ἔστ' ἄνθρωπος, ὅταν
ἄνθρωπος ἦ
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 μείζον βίου
There is no greater asset in life than
courage.
Fragment 792 (Kock)
- 134 ἔχει τι τὸ πικρὸν τῆς γεωργίας γλυκὺ
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 πατήρ 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 λυπουμένοις
Welcome in sorrow are the words of a friend.
Fragment 814 (Kock)
- 141 ἀδύνατον ὡς εἴοικε 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 ἐπὰν ἐν ἀγαθοῖς εὐνοοῦμενός τις ὦν ζητῇ τι κρεῖττον ὦν ἔχει, ζητεῖ κακά
A prosperous man does wrong to ask for more.
Fragment 1087 (Kock)
- 145 ἅπανθ' ὅσ' ὀργιζόμενος ἄνθρωπος ποιεῖ, ταυθ' ὕστερον λάβοις ἀν 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 περισσόσ ὦν, ἀλλ' αὐτὰ κοσμεῖ τὴν τέχνην τὰ πράγματα
Not by excessive praise is art improved; Art is adornment in itself.
Fragment 1095 (Kock)
- 147 κᾶν μυριάων 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 ἀν 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 ἦδεται 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 ἔχθραν 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 τρυγόμενα
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 παθῶν 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 οὔτις 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 μῆτ' ἄκουε μῆθ' ὄρα
What does not concern you neither hear
nor see.

Sententiae 48 (Jaekel)

171 ἅπαντας ἡ παιδευσὶς 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 μαχίρεται
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 φρονῆ
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 ἅπασιν 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 βεβαίους 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 σώμ' ἢ ψυχὴν νοσεῖν
Bodily sickness is preferable to sickness of the soul.
Sententiae 116 (Jaekel)
- 190 βραβεῖον ἀρετῆς ἐστιν εὐπαιδευσία
A good education is a prize for excellence.
Sententiae 124 (Jaekel)
- 191 γυναῖξι πάσαις κόσμον ἢ σιγῇ 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 γῆ πάντα τίκει 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 ἦ
Fools laugh even when there is nothing to laugh at.
Sententiae 165 (Jaekel)
- 203 δίκαιος εἶναι μᾶλλον ἢ χρηστός 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 ὀρῶσιν 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' ὀρᾷ
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 ἔστι τἀληθῆ 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 φιλόπονος ἴσθι, μὴ λόγοις μόνον
Be industrious in deeds, not only in words.
Sententiae 256 (Jaekel)
- 222 ἐνίοις τὸ σιγᾶν κρεῖττόν ἔστι τοῦ λαλεῖν
Children should be seen and not heard.
Translated by D.S. Baker (1998)
Sententiae 258 (Jaekel)
- 223 ζήσεις βίον κράτιστον, ἦν θυμοῦ κρατῆς
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 τἀληθῆ λέγει
It is the tongue that errs which speaks the truth.
Sententiae 294 (Jaekel)
- 226 ἡ φύσις ἀπάντων τῶν διδαγμάτων 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 κώλιγα
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 γυνή 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 ἰατρὸς ἀδόλεσχος ἐπὶ τῇ νόσῳ νόσος
A chattering doctor is yet another illness for the sick.
Sententiae 379 (Jaekel)
- 237 καιρὸς γὰρ ἔστι τῶν νόμων κρεῖττων πολὺ
Time is stronger than any laws of man.
Sententiae 382 (Jaekel)
- 238 κακοῖς ὁμιλῶν καυτὸς ἐκβήση 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 φαρμάκῳ 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 αἰσθάνη
You know how to babble, not knowing what you're saying.
Sententiae 441 (Jaekel)
- 254 λιμὴν νεῶς 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 ἰατρὸς 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 σαυτὸν 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' ἅ βούλομ', ἀλλ' ἅ 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 γένη
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 συμφορᾶν
Power of thought will overcome our
present adversity.
Sententiae 515 (Jaekel)
- 267 νόμιζ' ἀδελφούς τοὺς ἀληθινούς 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 ἰδῶν
Look not aside when seeing a beggar, be
he a stranger.
Sententiae 542 (Jaekel)
- 271 ξένοισι 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 προτιμᾶν 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 μανθάνειν
It is not shameful to learn what you are
ignorant of.
Sententiae 561 (Jaekel)
- 276 οὐκ ἔσθ' ὑγείας κρεῖττον 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 ἰατρὸς ἐστὶ τοῦ κατὰ ψυχὴν
πάθους
Speech, physician for a suffering soul.
Sententiae 587 (Jaekel)
- 286 οὐ χρὴ φέρειν τὰ πρόσθεν ἐν μνήμῃ κακὰ
Better not to dwell on past misfortunes.
Sententiae 589 (Jaekel)
- 287 ὄχληρός 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
σκόπει
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 ὠρθωσεν
τύχη
Many a downtrodden fellow is restored
by good fortune.
Sententiae 652 (Jaekel)
- 299 πολυπραγμονεῖν τὰλλότρια μὴ βούλου
κακὰ
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 ἰατρῶν 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 ἢ τύχη παρίσταται
Many an unworthy person is favoured
by fortune.
Sententiae 663 (Jaekel)
- 304 ῥῆμα παρὰ καιρὸν ῥηθὲν 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 ἀναίρειται 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 εἰκῆ 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 ταῦτόματον ἡμῶν καλλίῳ βουλεύεται
Chance often contrives better than we
ourselves.
Translated by H.T. Riley (1872)
Sententiae 738 (Jaekel)
- 314 τύχη τέχνην ὤρθωσεν, 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 υἱῷ μέγιστον ἀγαθὸν ἐστ' ἔμφρων πατῆρ
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 ἐμ 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 λαβῶν 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 ὡς ἡδὺ τὸ ζῆν μὴ φθονούσης τῆς τύχης
How sweet is life if not begrudged by
fortune.
Sententiae 855 (Jaekel)
- 336 ὡς ἡδὺ κάλλος, ὅταν ἔχη νοῦν σώφρονα
How welcome beauty is when
- accompanied by sense.
Sententiae 857 (Jaekel)
- 337 ὡς εὐκόλως πίπτουσιν αἱ λαμπραὶ τύχαι
How easily great fortunes fall!
Sententiae 862 (Jaekel)
- 338 ὡς μέγα τὸ μικρὸν ἐστὶν ἐν καιρῷ δοθέν
How great is a small gift given at the
right time.
Sententiae 872 (Jaekel)
- 339 ὡς 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 ὡς 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 ὡς 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·
ὠκονόμηται γὰρ ἡ διάθεσις· δεῖ δ' αὐτῇ τὰ
στιχίδια ἐπᾶσαι

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 νοήσαι
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 Δί
Miltiades dedicates this to Zeus.
*dedication inscribed on the Helmet of Miltiades,
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 χροσῆς
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 ἦβης ἄνθεα γίνεται ἀρπαλέα
ἀνδράσιν ἠδὲ γυναῖξιν
Flowers of youth, delightful to men and
women.

Translated by C.A. Trypanis (1971)
Fragment 1.4 (West, IEG)
of secret love

3 μίνυθα δὲ γίνεται ἦβης
καρπός, ὅσον τ' ἐπὶ γῆν κίδναται ἠέλιος
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
ὄρης,
αὐτίκα δὴ τεθνάνα 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 ἀφθιτον
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 ἄλλ' ὀλιγοχρόνιος γίνεται ὥσπερ ὄναρ
ἦβη 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
ἔξηκονταετή 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)

MIMNERMUS

8 ἀληθείη δὲ παρέστω
σοὶ καὶ ἐμοί, πάντων χρηῖμα δικαιοτάτων
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 ἀνδρῶν πάντες ἐσμὲν 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 Mimmermus 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 βαιὸς ὄχλος μυρίαὶ 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 σοὶ κομίζω· τὸν κλύοντα γὰρ λαβῶν
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 βορᾶ
The weak are the prey of the powerful.

Fragment 6 (Snell, TrGF)

MOSCHUS

mid 2nd century BC

Bucolic poet from Syracuse

1 ταῖ μαλάχαι μὲν, ἐπὰν κατὰ κᾶπον
ὄλωνται,
ἦ δὲ τὰ χλωρὰ σέλινά τ' εὐθαλὲς οὖλον
ἄνηθον
ὑστερον αὖ ζῶντι καὶ εἰς ἔτος ἄλλο

φύοντι·
ἄμμες δ' οἱ μεγάλοι καὶ καρτεροί, οἱ
σοφοὶ ἄνδρες,
ὅπποτε πρῶτα θάνωμες, ἀνάκοοι ἐν
χθονὶ κοίλα
εὐδομες εὐ μάλα μακρὸν ἀτέρομονα
νήγητον 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 ὤνεμος
ἀτρέμα βάλλη,
τὰν φρένα τὰν δειλὰν ἐρεθίζομαι, οὐδ'
ἔτι μοι γὰρ
ἐντὶ φίλα, ποθίει δὲ πολὺ πλέον ἅ
μεγάλα μ' ἄλς.

ἀλλ' ὅταν ἀχήση πολιοῦς βυθὸς ἅ δὲ
θάλασσα
κυρτὸν ἐπαφρίζη τὰ δὲ κύματα μακρὰ
μεμήνη,
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 ἄγρᾳ

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
ἅ 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 ὡς δ' αὐτως καὶ φύλλα φύει ζεῖδωρος
ἄρουρα
ἄλλα μὲν ἐν μελίησιν ἀποφθίνει, ἄλλα
δὲ φύει
ὡς 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 αἰνέεται
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 triodoi (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 unsparring;
yet the sea

keeps its water, while I inwardly burn
with the fire of Eros.

Hero and Leander 245

- 4 νύξ ἦν· εὖτε μάλιστα βαρυνεῖοντες
ἄηται
χειμερῖαις πνοιῆσιν 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 κῦμα κυλίνδετο, σύγχυτο δ'
ὑδωρ,
αιθέρι μίσγετο πόντος, ἀνέγχετο
πάντοθεν ἡχή
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 ἤρκεσε Μοίρας

Eros could not hold back the Fates.

Translated by C.A. Trypanis (1971)

Hero and Leander 323

- 7 ἤλυθεν ἠριγένεια, 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 προκάσθηνος ἀπ' ἠλιβάτου πέσε
 πύργου·
 καδ' Ἡρώ τέθνηκε 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

MUSONIOUS

Gaius Musonius Rufus

1st century AD

Roman Stoic philosopher

- 1 τὸν γὰρ γαμοῦντα καὶ τὴν γαμουμένην
 ἐπὶ τούτῳ συνιέναι χρὴ ἑκάτερον θατέρῳ,
 ὥσθ' ἅμα μὲν ἀλλήλοις βιοῦν, ἅμα δὲ
 παιδοποιεῖσθαι, καὶ κοινὰ δὲ ἡγεῖσθαι
 πάντα καὶ μηδὲν ἴδιον, μηδ' αὐτὸ τὸ σῶμα
 μεγάλη 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 αὐτῆ τέλειός
 ἐστὶ, καὶ τελέως αὐτὴν οἱ συνόντες
 ἀλλήλοις παρέχονται, ἀμιλλώμενοι
 νικᾶν ὁ ἕτερος τὸν ἕτερον, οὗτος μὲν οὖν
 ὁ γάμος ἢ προσήκει ἔχει καὶ ἀξιοζήλωτός
 ἐστὶ

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 πρώτων
 ἄρξῃ σαυτὸν αἰδεῖσθαι

To be worthy of respect from all you
 must first respect yourself.

Fragment 30 (Lutz)

- 8 μὴ θέλε ἐπιτάσσειν τὰ καθήκοντα τοῖς
 συγγινώσκουσί 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 ἀργοὶ καὶ ῥάθυμοι καὶ νωθοὶ ἔσμεν
καὶ προφάσεις ζητοῦμεν;
How is it that we are still slow and indif-
ferent 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 ἄν 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 ἕνεκα τῶν λόγων τὰ πράγματα
συντελεῖται, ἀλλ' ἕνεκα 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 estab-
lished 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 βρωῖμα
ἔλεγεν 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 ἐχθὲς 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 Νυκτικὸράξ ἄδει θανατηφόρον· ἀλλ'
ὅταν ἄση
Δημόφιλος, θνήσκει καὶ τὸς ὁ
νυκτικὸράξ.

An owl's song bodes death; but when

Demophilus sings, the owl itself drops
dead.

Greek Anthology 11.186

νυκτικὸράξ 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 πατρὶ, 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
πατρὶ καὶ υἱῷ συμπροσκυνούμενον καὶ
συνδοξαζόμενον, τὸ λαλήσαν διὰ τῶν
προφητῶν· εἰς μίαν ἁγίαν καθολικὴν
καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογῶ
ἐν 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
πράσσετε

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
δὴ 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
ἐχομένην τῶν κρατίστων, τὴν τρίτην τῶν
ἰππέων, 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 sellers,
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) – *Encheirotas-
tores – Hands-to-Mouth*
of the Athenian agora

NICOSTRATUS

4th century BC

Comic poet

- 1 ὁ κάπηλος γὰρ οὐκ τῶν γειτόνων
ἄν τ' οἶνον ἄν τε φανὸν ἀποδῶταί τι
ἄν τ' ὄξος, ἀπέπεμψ' ὁ κατάρατος δούς
ὔδωρ

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' ἄν 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)

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; Aristophanes 27; Euripides 95; Herodotus 78, 91, 123; Thucydides 36, 125; Triphiodorus 1; Zeno of Citium 1

1 λέγων, ὡς μητρὶ μὲν χρεΐη με μειχθῆναι,
γένος δ'
ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν,
φονεὺς δ' ἔσοιμην 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 ᾧ θεοφιλῆ μὲν αὐτὸν ἢ Πυθία προσειπε
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 μέσην κατὰ νῆα κυβερνητήριον
ἔργον

εὐθύνων· πολλοὶ τοὶ 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 αἰ τὸ ἐμεῦ Λιβύην μηλοτρόφον οἶδας
ἄμεινον,
μὴ ἐλθῶν 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 Croe-
sus himself who was defeated; cf. Herodotus 22*
- 8 ἀλλ' ὅταν ἡμίονος βασιλεὺς Μήδοισι
γένηται,
καὶ τότε ... φεύγειν μηδὲ 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 πεπρωμένην 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.γ49
- 12 ἢ μέγα ἄστν ἐρικυδὲς πέροθεται, ἢ τὸ
μὲν οὐχί, ... πενήθει βασιλῆ 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 μέλειοι, τί κάθησθε; λιπῶν φεῦγ' ἐς
ἔσχατα γαίης
δώματα καὶ πόλιος τροχοειδέος ἄκρα
κάρηνα
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 διδοῖ εὐρύσπα
Ζεὺς
μοῦνον ἀπόρθητον 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 οἴσομαι
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 νεκρῶν 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 ΑΦΗΕΙΣ 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 σμῆνα μελισσῶν τάχα τοὶ καὶ σφῆκες ἔσσονται
 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 λόγχησι 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 Παῖς Ἑβραῖος κέλεται με θεοῖς μακάρεσσιν ἀνάσσων
 τόνδε δόμον προλιπεῖν καὶ Ἄϊδος αὔθις ἰκέσθαι.
 Λοιπὸν ἀπιθε 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 ἀυλά·
 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 οἰκτειροῦν· 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 ὀψὲ 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 ὄρθην
εὐθείαν προλιπόντες ἀπήλθετε καὶ δι' ἀκανθῶν
καὶ σκολόπων ἐπλανᾶσθε· βροτοί, παύσασθε, μάταιοι,
καὶ λίπετε σκοτιῆν 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' ὄνυχεσσι τέκος ἐλάφοιο ταχείης·
παρὸ δὲ Διὸς βωμῶ περικαλλεῖ κάββαλε νεβρόν,
ἔνθα 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 ἔέρσας αἶματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλε
πολλὰς ἰφθίμους κεφαλὰς Ἄϊδι 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 ἐπήλθε περησέμεναι μεμαῶσιν,
αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔεργων,
φοινῆεντα δρᾶκοντα φέρων ὄνυχεσσι πέλωρον
ζῶν ἔτ' ἀσπαίροντα, καὶ οὐ πω λήθετο χάρμης,
κόψε γὰρ αὐτὸν ἔχοντα κατὰ στήθος παρὰ δειρῆν
ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἦκε χαμαῖζε ἀλγῆσας ὀδύνησι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ,
αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο·
Τρῶες δ' ἔρριγησαν 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
πτερούγεσιν·
ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον
ἰκέσθην,
ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ
πυκνά,
ἐς δ' ἰδέτην πάντων κεφαλᾶς, ὄσσοντο 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 Ἄγνὰς χεῖρας ἔχων, καὶ νοῦν καὶ
γλῶτταν ἀληθῆ
εἰσιθι μὴ λοετροῖς, ἀλλὰ νόω καθαρός.
Ἀρκεῖ γὰρ θ' ὀσίους 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 καθαρῶις
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, πολύκιπτε 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, ἠδὺν
Ἔρωτα,

τοξαλκῆ, πτερόεντα, πυρίδρομον,
 εὐδρομον ὀρμη . . .
 εὐπάλαμον, διφυῆ, πάντων κληΐδας
 ἔχοντα,
 αἰθέρος οὐρανοῦ, 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 ὄμμα τέλειον· ἐπεὶ γ' ὅσα
 γίγνεται ἡμῖν,
 Μοῖρᾶ 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 Μοῖρᾶ γὰρ ἐν βίῳ καθορᾶ 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 βαρῆαν
 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' Ὑγίεια, φερόλβιε, μήτερ
 ἅπαντων
 Blessed Health, bringer of happiness,
 mother of all.

Hymn to Health 68.2

9 πάσης παιδείης ἀρετὴν γεννώσαι
 ἄμειπτον,
 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 ἠδέϊαν ἔχων
 ἀνάπαυσιν

καὶ πάσης λύπης ἱερὸν παραμύθιον
 ἔδων

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, ἄδικος δ' ἐνίοισιν
 ὑπάρχων,
 ἐν ταχὺτῆτι 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', αὐτογενῆς, 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* 774.5

*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 δυστυχοῦσαν 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 Γραμματικῆς θυγάτηρ ἔτεκεν φιλότιτι
μιγείσῃ
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 παιδευσίς ἐν ἀνθρώποισι
σιωπῆ
μάρτυρα Πυθαγόραν τὸν σοφὸν αὐτὸν
ἔχω,
ὃς λαλεῖν 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 πάνυ κομπάζῃς προστάγμασι μὴ
ὑπακούειν
τῆς γαμετῆς, ληρεῖς· οὐ γὰρ ἀπὸ δρυὸς εἶ
οὐδ' ἀπὸ πέτρης, φησὶν· ὁ θ' οἱ πολλοὶ
κατ' ἀνάγκην
πάσχομεν, ἢ πάντες, καὶ σὺ
γυναικοκρατῆ.

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 γαίαν
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 οἰκτροτέρα
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 παίγνιον· ἢ μάθε
παίζειν
τὴν σπουδὴν μεταθείς ἢ φέρε τὰς ὀδύνας.
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 τοῖσιν 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,
Ἕλληνας 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 ῥεύμασιν κινουμένην,
ὀδύνην ἑαυτοῖς προξενουῦμεν 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 μῦνοι;
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 364AD
Bishop of Helenopolis

- 1 βραχὺς ἐκτίσθης καὶ γυμνός καὶ εἷς
ἄνθρωπος παρηλθεις ἐν τῷ κόσμῳ καὶ
αὐξηθεὶς διὰ τί τοὺς πάντας κατα-
σφάττεις; ἵνα τὰ πάντων λάβῃς; καὶ ὅταν
νικήσῃς τοὺς πάντας καὶ πάσαν 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 θαλίης ἐρατὸν μέρος
ἀγλαΐης τε,
ἐν δὲ χοροτυπίας, ἐν δ' ἱμερτῆς
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 μνηστήν 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' ἀνθεσιν
εἶσατο 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' ... χρεῶ δέ σε πάντα
πυθέσθαι
ἤμην Αληθείης εὐκυκλέος ἀτρεμέες ἦτορ
ἠδὲ βροτῶν δόξας, ταις οὐκ ἐν πίστις
ἀληθίης

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 ὡς οὐκ ἔστι μὴ
εἶναι ...
ἢ δ' ὡς οὐκ ἔστιν τε καὶ ὡς χρεῶν ἔστι μὴ
εἶναι,
τὴν δὴ τοὶ φράζω παναπευθέα ἔμμεν
ἀταρπόν·
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 χρῆ τὸ λέγειν τε νοεῖν τ' εὖν ἔμμεναι 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 ὡς ἀγένητον ἐὸν καὶ ἀνώλεθρόν ἐστιν,
 οὐλον μουνογενές τε καὶ ἀτρεμὲς ἠδὲ
 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 νυκτιφάεξ περὶ γαῖαν ἀλώμενον
 ἀλλότριον φῶς
 αἰεὶ παπταίνουσα πρὸς αὐγὰς ἠελίοιο
 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 τῶς 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 πατρις ὑμῶν εἴη, ἐν ἧ

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.150AD

Periegetic writer from Magnesia in Asia
 Minor

1 αἰγιαλὸς δὲ ὁ ταύτη παρέχεται ψιφίδας
 σχῆμα εὐπρεπεστέρας καὶ χροῶς παντο-
 दाπῆς

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.668–587BC

Tyrant of Corinth, c.627–587BC, 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 αἰ μὲν ἡδοναὶ θνηταί, αἰ 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 εὐτυχούσι καὶ ἀτυχούσιν ὁ αὐτὸς
ἴσθι
Be the same to your friends in fortune
and misfortune.
Seven Sages, *Apophthegms* 7.6 (D-K)

8 ὁ ἂν ἐκῶν 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 μὴδὲν 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 μὴδενὶ 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 παιδεύει
Educate your sons.
Seven Sages, *Sententiae* 215.13 (Mullach, FPG)
- 18 ἀγαθοὺς τίμα
Honour the virtuous.
Seven Sages, *Sententiae* 215.14 (Mullach, FPG)
- 19 ποῶντε 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 θνήσκει ὑπὲρ πατρίδος
Die for your country.
Seven Sages, *Sententiae* 215.23 (Mullach, FPG)
- 23 ἔλπιδε ὡς θνητός· φειδου 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 Περιανδρὸς ἐρωτηθεὶς τί ἐστὶν ἐλευθερία, εἶπεν ἀγαθὴ συνειδησις
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 Περιανδρὸς
ἀπέσβη,
οὐνεκεν οὐκ ἔτυχεν πρήξιος 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 βραχεῖ μὲν μορίῳ σκοποῦσί τι τῶν κοινῶν, τῷ δὲ πλέονι τὰ οἰκεία πράσσουσι, καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἶεται βλάψειν, μέλειν δέ τι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προΐδειν, 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 και γὰρ οἱ μὲν ὡς μάλιστα τιμωρήσασθαι τινα βούλονται, οἱ δὲ ὡς ἥκιστα τὰ οἰκεία 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 ὀλόφουρσιν μὴ οἰκιῶν καὶ γῆς ποιῆσθαι, 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 χρῆ ὅτι ἀνάγκη πολεμεῖν, ἦν δὲ ἐκούσοι μᾶλλον δεχόμεθα, ἥσσοι 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 ὑπόστάντες Μήδους ... γνῶμη τε πλέονι ἢ τύχη καὶ τόλμη μείζονι ἢ δυνάμει τὸν βάρβαρον ἀπέωσαντο
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 χρῆ λείπεσθαι, ἀλλὰ τοὺς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι καὶ τοῖς ἐπιγιγνομένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσω παραδοῦναι
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, μέτεσι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον, κατὰ δὲ τὴν ἀξίωσιν, ὡς ἕκαστος ἐν τῷ εὐδοκίμῳ, οὐκ ἀπὸ μέρους τὸ πλεόν ἐς τὰ κοινὰ ἢ ἀπ' ἀρετῆς προτιμᾶται, οὐδ' αὖ κατὰ πενίαν, ἔχων δὲ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώματος ἀφανεία κекώλυται
- 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 ἀγροαφοὶ 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 γνώμῃ ἐπορισάμεθα ... ὦν 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 Ξενηλασίας 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 εὐψύχῳ
- 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 ἀλγεινοῖς μὴ προκαμνεῖν
- 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 χρῴμεθα, καὶ τὸ πένεσθαι οὐχ ὁμολογεῖν τι αἰσχρὸν, 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 τὸν 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 ἡγούμενοι, 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 τῆ ἡμετέρα τόλμη

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 σώζεσθαι

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 χρὴ ἀσφαλεστέραν μὲν εὐχεσθαι, ἀτολμοτέραν δὲ μηδὲν ἀξιούνην 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 αἰσχυρόμενοι 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 ἐπιγραφῆ, ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ ἄγραφος 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 ἀφαιρεθῆ
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 τινές 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 ἧς 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 ἀνηρησθαι ὥσπερ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ εἰ ἐξαιρεθεῖ
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 ἰδιώτας 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 ὁ τε γὰρ γνούς 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 φυγῶν 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 βεβαιοτέρα 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 ἄπραγμον 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 χρῆ τὰ τε δαιμόνια ἀναγκαίως τὰ τε ἀπὸ τῶν πολεμίων 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 ἕτεροι 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 παραντία τε λαμπρότης καὶ ἐς τὸ ἔπειτα δόξα αἰεμίμητος 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 ὡς οἵτινες πρὸς τὰς ξυμφορὰς γνώμη μὲν ἦκιστα λυποῦνται, ἔργῳ δὲ μάλιστα ἀντέχουσιν, οὗτοι καὶ πόλεων καὶ ἰδιωτῶν κράτιστοὶ 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 ἐγίνετό 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 ὡσπερ 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 ράδιον ἔστι
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 περιεβάλετο
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 ἔστι 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 ἔόντων ἀπάντων
ἀρχὰς ἀνευρίσκει ... ὅστις ὦν ἀναλῦσαι
οἴος τ' ἔστι 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 μελιλώτινον λαλῶν καὶ ῥόδα
προσσεσηρῶς·
ὦ φίλων μὲν ἀμάρακον, προσκινῶν δὲ
σέλινα,
γελῶν δ' ἵπποσέλινα καὶ κοσμοσάνδαλα
βαίνων,
ἔγχει κἀπιβόα 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 φάρος μέγα τε καὶ καλὸν
καὶ ἐν αὐτῷ ποικίλλει Γῆν καὶ Ὠγηρῶν
καὶ τὰ Ὠγηρῶν 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 Philippus 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

PHIDIPIDES 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 οἶε 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
προογίνεθ' ἡμῖν συγγενής
As we are born, luck fastens herself
forthwith.

Fragment 10 (Kock) – 9 (K-A) – Apokarteron – Suicide by Starvation

4 κἂν 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 ῥᾶδιον
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
φεύγη τις

You can achieve everything if you do not
shun the toil.

Fragment 37 (Kock) – 37 (K-A) – Katapseudomenos – The False Accuser

8 εἰ τὰ παρὰ τοῖς ἄλλοισιν εἰδείης κακά,
ἄσμενος ἔχοις ἄν, 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 μεῖζόν ἐστι τοῦ κακῶς ἔχειν κακὸν
τὸ καθ' ἓνα πᾶσι τοῖς ἐπισκοπουμένοις
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, ὡς ἀκήκοα,
περὶ τοῦτο τ' αὐτοῖς πολὺς ἀναλοῦται
χρόνος,
τί ἐστιν ἀγαθόν, κοῦδὲ εἰς εὐρηκὲ πω
τί ἐστιν. ἀρετὴν καὶ φρόνησιν φασί, καὶ

- λέγουσι πάντα μᾶλλον ἢ τί τάγαθόν.
 ἐν ἀγρῷ διατρίβων τήν τε γῆν σκάπτων
 ἐγὼ
 νῦν εὖρον· εἰρήνη ὅτιν
 Philosophers inquire, I am told,
 and spend much time on this investiga-
 tion:
 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 ὅτιν ὦ Ζεῦ φίλτατε,
 τῆς ἐπαφροδίτου καὶ φιλανθρώπου θεοῦ.
 γάμου, ἐορτάς, συγγενεῖς, παῖδας,
 φίλους,
 πλοῦτον, ὑγίειαν, σῖτον, 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 θεοὺς,
 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 παραinéσαι
 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
 πάντα λαλοῦντας, εἴτ' ἐὰν πταιίσωσί τι,
 αὐτοὺς ποιοῦντας πάνθ' ὅσ' οὐκ εἴων
 τότε.
 ἔτερον τό τ' ἀλγεῖν καὶ θεωρεῖν ἐστ' 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 γεωργός εἰς νέωτα πλοῦσιος
 Farmers are always rich, next year!
 Fragment 82 (Kock) – 85 (K-A) – *Hypobolimaos* – *The Changeling*
- 18 ἡμῶν δ' ὅσα καὶ τὰ σώματ' ἐστὶ 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 θηρῖ, οἷς οὐκ ἔστι περὶ τούτων λόγος·
 οὔτ' εἰς ἔλεγχον οὐδὲν αὐτῶν ἔρχεται,
 οὔτ' ἄλλο τοιοῦτ' οὐδὲν ἐστ' αὐτοῖς
 κακὸν
 ἐπακτόν, ἦν δ' ἂν εἰσενέγκηται φύσιν
 ἕκαστον, εὐθύς καὶ νόμον ταύτην ἔχει.
 ἡμεῖς δ' ἀβίωτον ζῶμεν ἀνθρώποισι βίον·
 δουλεύομεν δόξασιν, 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 ἢ φύσις ποιεῖ,
δούλους δὲ μετεποίησεν ἢ 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 μῆδ' ἐν
μακρὸν νόμιζε, κἂν δ' 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 εἴρηκεν 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 μῆδ' χρῶμεθα,
ἂ δ' οὐκ ἔχομεν ζητῶμεν, ὧν μὲν διὰ
τύχην,
ὧν δὲ δι' ἑαυτοῦς 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
ὡσπερ ἐν ἀργῶ 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 ὧ μὴ ἴστι τὸ 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
ἀργός·
ὧν ἢ φύσις δεῖται γὰρ ἐπιμελῶς φέρει,
πυρούς, ἔλαιον, οἶνον, ἰσχάδας, μέλι·
τὰ δ' ἀργυρώματ' ἐστὶν ἢ τε πορφύρα
εἰς τοὺς τραγωδοῦς 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· ἠτύχηκέ τις·
βῆττει τις· οἰμῶζει τις· ἢ 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 χρῆσιμος λόγος ...
ὡς σπληνίον 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
τετάρων,
σκεπτόμεθα τὰναγκαί' ἐκάστης ἡμέρας·
ἂν δὲ δὲ φείσασθαι τι τοῦ γήρως 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
αἰσθησὶν εἶχον, ἄνδρες, ὡς 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 φρονῶν
τοῦτό με τὸ τηροῦν ἐστὶ κἀνθρώπων
ποιούν
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' ἄμαρτάνοντά τι
δένδρον παλαιὸν μεταφυτεύειν
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,
κὰκ 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·
ἀσεβεῖς 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 ὀμιλεῖ,
μεγάλων κακῶν θησαυρὸς ἐξορούσεται
When women speak in private to each
other,
a great hoard of evil is dug up.
Fragment 169 (Kock)
- 42 ἐμέθουν· ἱκανὴ πρόφασις εἰς θάμαστάνειν
I got drunk; excuse enough for me to

PHILEMON

- misbehave.
Fragment 193 (Kock) – 162 (K-A)
- 43 ἄνθρωπος ὧν 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 μεταλήψεθ' 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 βεβαιοτέρων ἔχε τὴν φιλίαν πρὸσ τοὺσ
γονεῖσ
Be steadfast in your affection to your
parents.
Fragment 237 (Kock) – 901 (K-A, Adespota)

- 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 ἔλθη καὶ μάχαιραν πρὸσ τινα,
οὐδ' ἂν τις εἰσ τὰσ λοπάδασ ἰχθὺσ
ἐμβάλη·
ἀλλ' ἐσθι 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 ὡσ κακῶσ ἔχει
ἅπασ ἰατρός, ἂν κακῶσ μηδεῖσ ἔχη
How ill fares the doctor if no one's ill!
Translated by Kathleen Freeman (1947)
Fragment 2 (Kock) – 2 (K-A)
- 3 μόνω δ' ἰατρῷ τοῦτο καὶ συνηγόρω
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 ... ᾤετο δεῖν αὐτὸν
ὑπομνησκεισθαι ὑπὸ τινοσ τῶν παίδων
ἔωθεν ὅτι ἀνθρωπὸσ ἐσθι
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 εἶ 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 μνημονεῖν ὅτι ἄνθρωπος ὢν
ἐξουσίαν εἴληφεν ἰσόθεον, ἵνα προαιρητῆται
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
λαβῶν 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 ἰατρός 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 ἄστρα τάχιον ἀποσβέσει, ἢ
τάχα νυκτὸς
ἡέλιος φαιδρὴν ὄψιν ἀπεργάσεται,
καὶ γλυκὴ νάμα θάλασσα βροτοῖς
ἀρυτήσιμον ἔξει
καὶ νέκυς εἰς ζῶων χώρον ἀναδράμεται,
ἢ ποτε Μαιονίδαο βαθυκλεῆς οὐνομ'
Ὀμήρου
λήθη γηραλέων ἀρπάσεται 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 Ἥθεός 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 πάνυ 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 μὲν ἔστιν 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 ἔστι καὶ ἀκμάζων
ἐρέβινθος
καὶ καυλοὶ κράμβης, Σωσύλε,
πρωτοτόμου
καὶ μαΐνη σαλαγεῦσα καὶ ἀρτιπαγῆς
ἀλίτυρος
καὶ θριδάκων οὐλῶν ἀφροφυῆ 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 ἄρμονία πολυμυγῶν 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 τᾶ 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 δουλεῖν 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 καθαρὸν, 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 αὔριον 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 Ἀθήνησι 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 κακὸν 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 ὡς πολλοὺς ὄρω 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, πληὴν Προκλέους· καὶ Προκλέης
Λέριος

The Lerians 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
βουλή;

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 χορρίζων πλούτου μελέτην ἔχε πίονος

- ἀγροῦ·
ἀγρὸν γὰρ 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
φροῆν
ἀνδράσιν· ἡσυχίη δ' ἀρετὴν διζημένῳ
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, ἀρετὴν δ', ὅταν ἢ 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 παιδ' ἔτ' ἔοντα
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 πενήνῃ ἀδίκως, μὴ κρινε
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' αὖριον
 ἐλθέμεν εἴτης
 Give promptly to the poor man, don't tell
 him to come back tomorrow.
Sententiae 22 (Young)
- 10 πληρώσει σέο χειρ' ἔλεον χρήζοντι
 παράσχου
 When your hands can hold no more, give
 alms to those in need.
Sententiae 23 (Young)
- 11 ἄστεγον εἰς οἶκον δέξαι καὶ τυφλὸν
 ὀδήγει
 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·
 ἄστατος 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
 ὄρεξον
 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 χρήζουσι
 παράσχου
 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 μὴδέ 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
 ὀργῆν
 Do not rashly raise your hand, bridle a
 fierce temper.
Sententiae 57 (Young)
- 22 ὀργὴ δ' ἐστὶν ὄρεξις, 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 φθονεῖς ἀγαθῶν ἐτάροις, μὴ μῶμον
 ἀνάψης.
 ἄφθονοι Οὐρανίδαὶ καὶ ἐν ἀλλήλοις
 τελέθουσιν.
 οὐ φθονεῖ μῆνη πολὺ κρείσσοσιν ἡλίου
 ἀγᾶϊς,
 οὐ χθῶν οὐρανίσι· ὑψώμασι νέρθεν
 ἐοῦσα,
 οὐ ποταμοὶ πελάγεσσιν. ἀεὶ 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
ὄψει
Trust not too quickly, not before
perceiving the end.
Sententiae 79 (Young)
- 27 καλὸν ξεινίζειν ταχέως λιταῖσι τραπέζαις
ἢ πλείσταις δολίαισι βραδυνούσαις παρὰ
καιρόν
Better a simple meal quickly
than many elaborate courses much
delayed.
Sententiae 81 (Young)
- 28 μηδέποτε χρήστης πικρὸς γένη 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
ἔασης
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 ξυὸς 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 ζῆ διὰ
παντός
The soul is immortal and ageless and
lives forever.
Sententiae 115 (Young)
- 35 οὐδεὶς γινώσκει, τί μετ' αὐριον ἢ τί μεθ'
ώραν·
ἄσκοπός ἐστι βροτῶν θάνατος, τὸ δὲ
μέλλον ἀδηλον
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 ὄπλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι
σιδήρου
Speech is a weapon to man, sharper
than a sword.
Sententiae 124 (Young)
- 38 ὄπλον ἐκάστω νεῖμε θεός, φύσιν
ἠερόφοιτον
ὄρνισιν, πῶλοις ταχυτήτ', ἀλκίην 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 ἀμφότεροι κλωῖτες, 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 σπινθηρος ἀθέσφατος αἰθεται ὕλη
From a tiny spark a vast forest is set ablaze.
Sententiae 144 (Young)
- 42 νηπιάχοις ἀταλοῖς μὴ ἄψη χεῖρα βιαίως
Do not apply a forcible hand to tender children.
Sententiae 150 (Young)
- 43 μὴ κακὸν εὖ ἔρξης· σπείρειν 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, ὡς 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 ὀληαι
Remain not unmarried, lest you die nameless.
Translated by P.W. van der Horst (1978)
Sententiae 175 (Young)
- 47 δός τι φύσει καὶ τὸς, τέκε δ' ἔμπαλιν, ὡς ἔλοχεύθης
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 τεῖν ἄλοχον· τί γὰρ ἡδύτερον καὶ ἄρειον, ἢ ὅταν ἀνδρὶ γυνὴ φρονεῖ φίλα γήραος ἄχρῃ;
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 ἄχρῃς 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 παρῆσι φῶς ἔρωτος
Love's glowing light shines on her rosy cheeks.
Fragment 13 (Snell, *TrGF*)
- 2 Σχήματα δ' ὄρχησις τόσα μοι πόρεν, ὅσ' ἐνὶ πόντῳ κύματα ποιῆται 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· ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ
δικαίου τούτου· ὑμεῖς ὄψεσθε

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' ἀρετᾶ 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' ἀνὴρ

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 μὴτ' ἀρετᾶν ποτε σιγάτω πατρῶων,
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' ἄλλοῖος οὖρος
πάντας ἀνθρώπους ἐπαῖσων ἐλαύνει

Sometimes a fair wind
comes upon men and hurries them
along.

Isthmian Odes 4.6

5 ἀμέρα γὰρ ἐν μιᾷ
τραχέια νιφᾶς πολέμοιο ...
ἐρήμωσεν μάκαιραν ἐστίαν·
νῦν δ' αὖ μετὰ χειμέριον ποικίλα μηνῶν
ζόφον
χθῶν ὡτε 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 τε 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 εἰκῶς
 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' ἄισος
 We die, all of us, alike,
 though our fortunes may have been
 unequal.
Isthmian Odes 7.42
- 10 τὸ δὲ πᾶρ 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 ποδός
 ἄρειον αἰεὶ βλέπειν
 χορῆμα πᾶν
 Rather watch what is before your step.
Isthmian Odes 8.12
- 12 δόλιος γὰρ αἰ-
 ῶν ἐπ' ἀνδράσι κρέματαί,
 ἐλίσσω βίου πόρον ἰ-
 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 πρᾶσσει 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,
 ἥρωσ θεὸς ἅς ἔθηκε ναυτιλίας ἐσχάτας ...
 οἴκοθεν μάτευε
 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 πείρα τέλος
 διαφαίνεται ὧν τις ἐξοχώτερος γένηται,
 ἐν παισὶ νέοισι παῖς, ἐν ἀνδράσιν ἀνήρ,
 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 θύγατρεις 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 δίκῃ 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' ἀτρικήσ'
 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 ἀμφότεροι
 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 πᾶρ 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 ἀλκαὶ
 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 ψεύδεσι οἱ ποτανᾶ τε μαχανᾶ
 σεμνὸν ἔπειστί 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 ὄμιλος 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' ἐν' 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 μὲν, 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 ὀμόφοι-
 τος, δολοφραδῆς, κακοποιὸν ὄνειδος·
 ἂ τὸ μὲν λαμπρὸν βιάται,
 τῶν δ' ἀφάντων κῦδος 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, θανῶν 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 εὐχονται, πεδίον δ' ἕτεροι
 ἀπέραντον, ἐγὼ δ' ἀστοῖς ἀδῶν
 καὶ χθονὶ γυῖα καλύψαι,
 αἰνέων αἰνητὰ, 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 αὐξεται δ' ἀρετὰ, χλωραῖς ἐέρσαις
 ὡς ὅτε δένδρεον ἄσσει,
 ἐν σοφοῖς ἀνδρῶν ἀερθεῖσ'
 ἐν δικαίοις τε πρὸς ὑγρὸν
 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 χροεῖαι 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 ἐπαιδαῖς 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
 ἀνήρ
 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 αἰῶν
 ἡμέρα
 ἴσω λαχῶν πρὸς δαιμόνων θαυμαστὸν
 ὄλβον
 From honest labour, started in early
 youth,
 comes tranquil life as ripener age
 approaches
 and with it admirable happiness, a gift
 of god.
Nemean Odes 9.44
- 42 Ἄριστον μὲν ὕδωρ, ὁ δὲ χρυσοῦς
 αἰθόμενον πῦρ
 ἄτε 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 μὲν πλοῦτος ἀρεταῖς δεδαιδαλμένος
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 φαρέτρας
φωνάεντα συνετοῖσιν· ἐς δὲ τὸ πᾶν
ἔρμανέων
χατίζει. σοφὸς ὁ πολλὰ εἰδὼς φυᾶ·
μαθόντες δὲ λάβροι
παγγλωσσία κόρακες ὡς ἄκραντα
γαρυέτων
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 θεῶς ἐκ ναὸς ἀπεσκίμ-
φθαι δὴ ἄγκυραι
In stormy nights 'tis well
that you be doubly anchored.
Olympian Odes 6.101
- 50 αἰ δὲ φρενῶν ταραχαί
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 μοίρᾳ χρόνου
ἄλλοτ' ἄλλοιαι διαιθύσσοισιν αὐραὶ
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'
ῥυμῶν
νεωπέρων
Praise old wine, but also the blossoms
of poetry

- when young.
Olympian Odes 9.48
- 56 διήρχετο κύκλον ὄσσα βοᾶ
 ὠραῖος ἔων καὶ καλὸς κάλλιστ' ἄ 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 ὅ τ' ἐξελέγχων μόνος
 ἀλάθειαν ἐπήτυμον
 Χρόνος
 He alone makes truth apparent, and
 things as they really are,
 Time.
Olympian Odes 10.53
- 59 τὸ γὰρ ἐμφυῆς οὐτ' αἰθῶν ἀλώπηξ
 οὐτ' ἐρίβρομοι λέοντες διαλλάξαινο
 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 πράξις ἔσοσμένας 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 Ἐλλάδ' εὐρήσεις ἐρευνῶν μάσσον' ἦ ὡς
 ἰδέμεν
 κατά
 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 τύχαν 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 ...
 ἔθειήσας ταῦτα νόω τιθέμεν εὐανδρὸν
 τε χῶραν
 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 βροταίαις
 ἀρεταῖς,
 καὶ σοφοὶ καὶ χερσὶ βιαταὶ περιγλωσ-
 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' ἔσλοισιν ἐπ' ἄλλοτρίοις
 To hear of other men's success
 makes others sore of heart.
Pythian Odes 1.84
- 67 κρέσσον γὰρ οἰκτιροῦ φθόνος
 Better to be envied than pitied!
 Translated in Liddell & Scott
Pythian Odes 1.85
cf. the identical English proverb
- 68 νῶμα δικαίῳ πηδάλῳ στρατόν
 Steer your people with the rudder of
 justice.
 Translated by Anthony Verity (2007)
Pythian Odes 1.86
- 69 ἀψευδεῖ δὲ πρὸς ἄκμονι χάλκευε γλῶσσαν
 Forge your tongue on the anvil of truth.
 Translated by C.A. Trypanis (1971)
Pythian Odes 1.86a
- 70 ἔξει δ' ὥσπερ κυβερνάτας ἀνήρ
 ἰστῖον ἀνεμόεν

- Like a helmsman, set full sail to the wind.
Translated by C.A. Trypanis (1971)
Pythian Odes 1.91
- 71 μη δολωθῆς,
ὦ φίλε, κέρδεσιν ἐντραπέλοις
Do not be lured, my friend, by deceitful gains.
Translated by C.A. Trypanis (1971)
Pythian Odes 1.92
- 72 γένοι', οἷος ἐσοὶ μαθῶν
Learn what you are and be such.
Translated by Richmond Lattimore (1976)
Pythian Odes 2.72
- 73 ποτι κέντρον δέ τοι
λακτιζέμεν τελέθει ὀλισθηρὸς οἶμος
Kicking against the goads is the way of failure.
Translated by Richmond Lattimore (1976)
Pythian Odes 2.94
cf. *Aeschylus* 39; *Bible* 190
- 74 πῦρ ἐξ ἑνός
σπέρματος ἐνθορὸν ἀίστωσεν ὕλαν
Fire that starts from one spark can destroy a great forest.
Translated by Anthony Verity (2007)
Pythian Odes 3.36
- 75 ἀλλὰ κέρδει καὶ σοφία δέδεται
Even wisdom is enchained by gain.
Pythian Odes 3.54
- 76 μή, φίλα ψυχά, βίον ἀθάνατον
σπεῦδε, τὰν δ' ἔμπρακτον ἄντλει
μαχανά
Do not, my soul, strive for immortal life,
but make the most of what is in your power.
Pythian Odes 3.61
- 77 ὄλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται
σάος, πολὺς εὐτ' ἂν ἐπιβρίσας ἐπιηται
Prosperity does not last for long
when it attends man in its full weight.
Pythian Odes 3.105
- 78 σμικρὸς ἐν σμικροῖς, μέγας ἐν μεγάλοις
ἔσομαι
I will be small in small things, great in
- great.
Translated by Richmond Lattimore (1976)
Pythian Odes 3.107
- 79 ἅ δ' ἄρετὰ κλειναῖς ἀοιδαῖς
χρονία τελέθει
Greatness in noble songs
Endures through time.
Translated by C.M. Bowra (1969)
Pythian Odes 3.114
- 80 ἦδη με γηραιὸν μέρος ἀλικίας
ἀμφιπολεῖ σὸν δ' ἄνθος ἦβας ἄρτι κυ-
μαίνει
Old age is hard upon me;
your youth is in its bloom.
Pythian Odes 4.157
- 81 ῥάδιον μὲν γὰρ πόλιν σεισαι καὶ
ἀφαιροτέροισ·
ἀλλ' ἐπὶ χώρας αὐτίς ἔσσαι δυσπαλῆς
δὴ γίνεται
For easily can even weaklings shake a
city;
to set it back again in place is hard
indeed.
Pythian Odes 4.272
- 82 κείνος γὰρ ἐν παισὶν νέος,
ἐν δὲ βουλαῖς πρέσβυς ἐγκύρ-
σας ἑκατονταετη βιοτᾶ
Among youngsters he is young;
giving advice, a centenarian.
Pythian Odes 4.281
- 83 ὁ γὰρ και-
ρὸς πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει
Time and tide wait for no man.
Translated in Liddell & Scott
Pythian Odes 4.286
- 84 φαντὶ δ' ἔμμεν
τοῦτ' ἀνιαρότατον, καλὰ γινώσκοντ'
ἀνάγκη
ἐκτὸς ἔχειν πόδα
The cruellest thing, they say, is to know
the good
but to be forced to stand apart from it.
Translated by Anthony Verity (2007)
Pythian Odes 4.287
- 85 Ὅ πλοῦτος εὐρυσθενής
ὅταν τις ἀρετᾶ κεκραμένον καθαροῶ
Wide is the strength of Wealth

- when mixed with stainless virtue.
Translated by Richmond Lattimore (1976)
Pythian Odes 5.1
- 86 σοφοὶ δὲ τοὶ κάλλιον
φέροντι καὶ τὰν θεόδοτον 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 φέρεται
γλώσσάν τε· θάρσος δὲ τανύπτερος
ἐν ὄρνιξιν 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 αἰ μεγαλόπολις Ἀθᾶναι ...
ἐπεὶ τίνα πάτρην, τίνα οἶκον ναίων
ὄνυμάξει
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 ἐπι 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 αὖξεται· οὕτω δὲ καὶ πίτνει
χαμαί,
ἀποτρόπῳ γνώμα 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 δὲ τις; τί δ' οὐ τις; σκιᾶς ὄναρ
ἀνθρώπος. ἀλλ' ὅταν αἴγλα διόσδοτος
ἔλθῃ,
λαμπρὸν φέγγος ἔπεστιν ἀνδρῶν καὶ
μείλιχος αἰῶν
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 ἔρεποντα πρὸς ἄῶ
Wasting time in sleep though dawn
drew nigh.
Pythian Odes 9.25
- 95 μόχθου καθύπερθε νεᾶνις
ἦτορ ἔχουσα· 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
οἴσθα καὶ πάσας κελεύθους·
ὅσσα τε χθῶν ἠρινὰ φύλλ' ἀναπέμπει,
χῶπόσαι
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 ἀλλοτρίοισιν 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 πολὺσκοπ' 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
 βουλεύματ' ἐρευνάσει βροτέα φρενί
 It is not for a mortal mind to search out
 the will of god.
 Fragment 61 (Maehler)
- 105 τότε βάλλεται, τότ' ἐπ' ἀμβρόταν χθόν'
 ἐραταὶ
 ἴων φόβαι, ῥόδα τε κόμαισι μείγνυται,
 ἀχει τ' ὀμφαὶ μελέων σὺν αὐλοῖς,
 οἰχνεῖ τε Σεμέλαν ἑλικάμπυκα 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
 αἰοιδίμοι,
 Ἑλλάδος ἐρει-
 σμα, κλειναὶ 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 δυνατὸν μελαίνας
 ἐκ νυκτὸς ἀμιάντων ὄρσαι φάος,
 κελαινεφεῖ δὲ σκότει

- καλύψαι σέλας καθαρόν
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 ἀπειροῖσιν
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 ἀλικία
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 ἀελίου
τᾶν 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 γυμνασίοισι τε τοὶ δὲ
πεσσοῖς
τοὶ δὲ φορμίγγεσσι τέρπονται, παρὰ δὲ
σφισιν
εὐανθῆς ἄπας 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 ὀδμὰ δ' ἔρατὸν κατὰ χῶρον 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 πελάγει
αὐλῶν ἐκίνησ' ἔρατὸν 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 σωτήρ 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
ὑπερτάτα 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 ἔλπις, ἃ μάλιστα θνατῶν πολύστροφον
 γνώ-
 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
 εἰλισσόμεναι
 δόξαν εὐρίσκοντι· λάμπει δὲ χρόνω
 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 ψεύδος 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 Καμireύς 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 γινῶθι
 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 νεμεῶς τῷ πλησίον, αὐτὸς μὴ ποίει
 What you resent in others do not do
 yourself.
 Seven Sages, *Apophthegms* Fragment 5.3
 (D-K)

- 4 ἀπραγοῦντα μὴ ὀνειδίξει
 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 θεράπτει εὐσέβειαν, παιδείαν, σωφρο-
σύνην, φρόνησιν, ἀλήθειαν, πίστιν, ἐμπει-
ρίαν, ἐπιδεξιότητα, ἐταιρεία, 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 γῆμαι,
ἔξω κοινήν, ἐὰν δὲ αἰσχράν, ἔξω ποιήν·
Οὐμενοῦν, ἔφη, ἀλλ' ἐὰν μὲν καλὴν
γῆμης, οὐχ ἔξεις ποιήν, ἐὰν δὲ αἰσχράν,
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· ἀποτυχῶν
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
φοβέσθαι 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 παντός 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

429–347^{BC}

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; Philippides 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 τῶ πάμφορον εὐκαρπὸν τε εἶναι ... τότε δὲ πρὸς τῷ κάλλει καὶ παμπλήθει ταῦτα ἔφερε ... τὰ νῦν οἶον νοσήσαντος σώματος ὅσῳ

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 εὐπραγίαν 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 γίγνεται 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 ἅ ἐθήρυσαν

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, ᾧ 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 χορῆ 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 παντί 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 δημιουργὸς ἐστὶν 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 ὑποδέδουκε, καὶ προσποιεῖται τὰ βέλτιστα σιτία τῷ σώματι εἰδέναι, ὥστ' εἰ δέοι ... διαγωνίζεσθαι ὀψοποιὸν τε καὶ ἰατρὸν ... περὶ τῶν χρηστῶν σιτίων ... λιμῶ 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 διδούς;
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 ποίῳ δικαίῳ 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 κρεῖττων
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, εὐρήσεις
Search well, and thou shalt find
Gorgias 503d
- 23 τοῦ σώματος τάξεις ὄνομα εἶναι ὑγιεινόν, ἐξ οὗ ἐν αὐτῷ ἡ ὑγίεια γίγνεται ... τῆς ψυχῆς τάξεις καὶ κοσμήσεις ... ἐστὶν 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' ἂν μὴ ἔνι κοινωμία, φιλία οὐκ ἂν εἶη
Where there is no common understanding there can be no friendship.
Gorgias 507e
- 25 καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωμίαν συνέχειν καὶ φιλίαν καὶ κοσμιότητα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσιν, ὧ 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, ὑπ' 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 μεῖζόν 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 ποιητῆς ἐστὶν καὶ πτηνὸν καὶ ἱερόν, καὶ οὐ πρότερον οἴος τε ποιεῖν πρὶν ἂν ἐνθεός τε γένηται καὶ ἔκφρων καὶ ὁ νοῦς μηκέτι ἐν αὐτῷ ἐνῆ
 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 κριθῆσεσθαι
 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 ὧν 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 ἐπικρουπτόμενος 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 ταυτὸν
 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 πλεῖστοι 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 ἀριστον οὔτε ὁ πόλεμος οὔτε ἡ στάσις, ἀπευκτὸν δὲ τὸ δεηθῆναι τούτων, εἰρήνην δὲ πρὸς ἀλλήλους ἅμα καὶ φιλοφροσύνην καὶ δὴ καὶ τὸ νικᾶν, ὡς 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 φευξέται διὰ τέλους, ὅπῃ 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 ὡς φιλόλογός τε ἐστὶ καὶ πολύλογος, Λακεδαίμονα 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 ὀτιοῦν 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 ἐκεῖσε 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 ... ἢ τοῦ παίζοντος τὴν ψυχὴν εἰς ἔρωτα μάλιστα ἀξιεῖ τούτου ὃ 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 ποιούσαν 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 παιδείαν ... τὴν εἰς χρήματα τείνουσαν ἢ τινα πρὸς ἰσχύν, ἢ καὶ πρὸς ἄλλην τιὰ σοφίαν ἄνευ νοῦ καὶ δίκης, βάνουσόν τ' εἶναι καὶ ἀνελεύθερον καὶ οὐκ ἄξιαν τὸ παραπάν παιδείαν καλῆσθαι
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 παιδείαν μηδαμοῦ ἀτιμάζειν, ὡς 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 ὡς 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 ἐναντία οὔσαι ἐπ' ἐναντίας πράξεις, οὗ δὴ διωρισμένη ἀρετὴ καὶ κακία κέῖται
These emotions drag us to opposite actions, towards the dividing line between virtue and vice.
Laws 644e
- 54 οὔτε γὰρ παρὰ θεάτρου δεῖ τόν γε ἀληθῆ 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, ὡς ἔφαμεν, αἰσθησὶν λαβὸν 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 συνοικῆ μῆτε πενία, σχεδὸν ἐν ταύτῃ γενναιότατα ἦθη γίγνοιτ' ἄν
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 ἐλάττωσι δύναμιν παρῆς τὸ μέτριον, πλοίοις τε ἰστία καὶ σώμασι τροφὴν καὶ ψυχαῖς ἀρχάς, ἀνατρέπειται 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 ὄν 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 ἢ Περσῶν ἐπιθεσις τοῖς Ἑλλησιν, ἴσως δὲ σχεδὸν ἅπασιν τοῖς τὴν Εὐρώπῃ 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 οὔτ' ὄρθοις 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 ὑπὲρέτας τοῖς νόμοις ἐκάλεσα οὐτι καινοτομίας ὀνομάτων ἔνεκα, ἀλλ' ἡγοῦμαι παντὸς μᾶλλον εἶναι παρὰ τοῦτο σωτηρίαν τε πόλει καὶ τουναντίον. ἐν ἧ μὲν γὰρ ἂν ἀρχόμενος ἦ καὶ ἄκυρος νόμος, φθορὰν ὀρώ τῇ τοιαύτῃ ἐτοίμῃν οὔσαν
- 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 καθορῶ
- 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, ὡς φασιν, 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 αἰεὶ 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 ἀμείνοισιν 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 ἐκῶν 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, ὡς ἔπος εἰπεῖν, οὐδὲν 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, νοσῶδη
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' ὡς 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 ἀναγκασθεῖση πόλει τῶν ἀρχαίων οὔτε ἔαν οἶόν τε ἀκίνητον οὔτ' αὐ 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 ἐστι ... ὅπου τὸ πάλαι λεγόμενον ἂν γίγνηται ... ὡς 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 ἀργυρον
κεκτῆσθαι μηδένα μηδενὶ ιδιώτῃ νόμισμα
δ' ἔνεκα ἀλλαγῆς τῆς καθ' ἡμέραν ...
ἀποτίνειν. ὦν ἔνεκά φαμεν τὸ νόμισμα
κτιητέον 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 ἐγώ γε ... 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
εἰρηκάμεν ὡς χρῆ 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 μεθεξούση, ὃ
διάστασιν ἢ στάσιν ὀρθότερον ἂν εἴη
κεκλήσθαι, μήτε πενίαν τὴν χαλεπὴν
ἐνεῖναι παρὰ τισιν τῶν πολιτῶν μήτε αὐ
πλοῦτον, ὡς ἀμφοτέρων τικτόντων ταῦτα
ἀμφότερα

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 ὄνειρατα λέγων, ἢ 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
φαιλοτάτου δημιουργὸν ἄξιον ἐσόμενον
λόγου

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
ἀμαθῆ φύσει ἐγείρει καὶ εὐμαθῆ καὶ
μνήμονα καὶ ἀγχίνου 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

on the benefits of mathematics

93 ἀνεπιτηδείους ἐπισητῆσαι τοῖς εὖ κειμένους 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 ἡμισυ εἶναι παντός ἐν ταῖς παροιμίαις ἔργου ... τὸ δ' ἔστιν τε, ὡς ἐμοὶ φαίνεται, πλέον ἢ τὸ ἡμισυ

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 μείζουσιν
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 παρωνυμίοσι ποτε προσχρησασθαι 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 ἐπιεικὲς καὶ σύγγνωμον τοῦ τελέου καὶ ἀκριβοῦς παρὰ δίκην τὴν ὀρθὴν ἔστι παρατεθραυμένον

Complaisance and toleration, which always wreck complete precision, are the enemies of strict justice.

Translated by Trevor J. Saunders (1970)

Laws 757e

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 ἐπιμελητῆς πάσης θηλειῶν τε καὶ ἀρρένων ... ἐτῶν μὲν γεγωνῶς μὴ ἔλαττον ἢ πεντήκοντα, παίδων δὲ γνησίων πατήρ ... ταύτην τὴν ἀρχὴν τῶν ἐν τῇ πόλει ἀκροτάτων ἀρχῶν πολὺ μείζουσι

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 τυχόν καὶ φύσεως εὐτυχούς, θειότατον ἡμερώτατον τε ζῶον γίνεσθαι φιλεῖ, μὴ ἱκανῶς δὲ ἢ μὴ καλῶς τραφέν ἀγριώτατον ὅποσα φύει γῆ

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 γίνεσθαι ... τῶν ἐν τῇ πόλει ὅς ἂν ἀριστος εἰς πάντα ἢ, τοῦτον ... προστάττειν ἐπιμελητῆν

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 παραδιδόντας 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 βοῶς 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' ἀπέχοντο ὡς 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, ἡνίκά 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 ἀρχὴν
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, ὡς γ' εἰπέιν,
- χρησασθαι συμβαίνοισι 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 ... ὃ δὴ φαμεν 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 δὴ παιδιάς
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 δὴ καὶ περὶ θηλειῶν ὁ μὲν ἐμὸς νόμος ἂν εἴποι πάντα ὅσαπερ καὶ περὶ τῶν ἀρρένων, ἴσα καὶ τὰς θηλείας ἀσκεῖν δεῖν· καὶ οὐδὲν φοβηθεὶς εἰποίμ' 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 πάση ὥρμη πάντας ὁμοθυμαδὸν ἐπιτηδεύειν ἀνδρας γυναιξίν ταυτά· σχεδὸν γὰρ ὀλίγου πάσα ἡμίσεια πόλις ἀντιδιπλασίας
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 ἐθῶν
 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 ἔσεσθαι
 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 δὴ 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 λιμέσιν καὶ ἱεροῖς ποταμοῖς τε καὶ ἔλεσι καὶ λίμναις, ἐν τοῖς ἄλλοις δὲ ἐξέστω θηρεύειν, μὴ χρώμενον ὁπῶν 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 ἀγῶνων ... διαμαχοῦμενον περὶ ψυχῆς καὶ παιδῶν 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 ὄρια 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 δὴ βοηθοῦ δεῖται νόμου ... ἂν τις διαφθείρη ἐκὼν ὕδωρ ἀλλότριον ... ὁ βλαπτόμενος δικαζέσθω πρὸς τοὺς ἀστυνόμους, τὴν ἀξίαν τῆς βλάβης ἀπογραφόμενος· ἂν δὲ τις ὄφλη ... βλάπτων, πρὸς τῷ τιμῆματι καθηράτω τὰς πηγὰς ἢ τὰ γγείων τοῦ ὕδατος, ὅππῃτερ 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 ποιήσει τις μισησαὶ μὲν τὴν ἀδικίαν, στέροξαι δὲ ἢ μὴ μισεῖν τὴν τοῦ δικαίου φύσιν, αὐτὸ 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 ... ὡς 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 πολιτικῆ καὶ ἀληθεί τέρχνη οὐ τὸ ἴδιον ἀλλὰ τὸ κοινὸν ἀνάγκη μέλειν – τὸ μὲν γὰρ κοινὸν συνδεῖ, τὸ δὲ ἴδιον διασπᾶ τὰς πόλεις- καὶ ὅτι συμφέρει τῷ κοινῷ τε καὶ ἰδίῳ, τοῖν ἀμφοῖν, ἦν 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 πατρός γὰρ ἢ μητρός ... ὅστις τολμήσει ἄψασθαί ποτε βιαζόμενος αἰκία τινί ... τούτῳ 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 ἀλλοτριῶν μηδένα μηδὲν φέρειν μηδὲ ἄγειν, μηδ' αὐτὸ 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, προϊῶν δὲ σε ὁ χρόνος ποιήσει πολλά ἄν 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 ἡγήσῃ σὺ, 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 πῶποτε λαβόντα ἐκ νέου ταύτην τὴν δόξαν περὶ θεῶν, ὡς οὐκ εἰσὶν, διατελέσαι πρὸς γῆρας μείναντα 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 πρῶτόν 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 ὀρθῶς ... 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 ὀρθῶς ἐψευσμένως, χαίρουσαν, λυπούμενην, θαροῦσαν 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 κείσθαι
As masons say, even the largest stones need smaller stones to support them.
Laws 902d
- 138 ὀρθὸν μὲν δὴ πάλαι τε εἰρημένον ὡς πρὸς δύο μάχεσθαι καὶ ἐναντία χαλεπὸν ... καὶ περὶ ταῦτα ἐστὶν πρὸς δύο μάχη, πένιαν 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 ποιεῖ τὸ μέτριον
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 πλείονος τιμᾶν διαπειρώμενον ἀλλ' ὡς 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, ἀρχεῖν τε ἄλλων ἀρχεσθαι 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 οὔτ' ἀγαθῷ οὔτε κακῷ οὐδέποτε εἰς ἀληθῆ 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 δικαιοσύνης 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 μεγαλοπρεπῆς
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 ἀρετῆ; ἢ οὐ διδασκὸν ἀλλ' ἀσκητόν; ἢ οὔτε ἀσκητόν οὔτε μαθητόν, ἀλλὰ φύσει παραγίνεται τοῖς ἀνθρώποις; ... καὶ ἑμαυτὸν καταμέμφομαι ὡς οὐκ εἰδὼς 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 ἀρχμός τις τῆς σοφίας γέγονεν, καὶ κινδυνεύει ἐκ τῶνδε τῶν τόπων ... οἶχεσθαι 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 ὦσι
The fashion of spoiled 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 ἀποθνήσκουσιν καλοῦσι, τοτὲ δὲ πάλιν γίγνεσθαι, ἀπόλλυσθαι δ' οὐδέποτε
They say that the soul of man is immortal, 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 οἶε οὖν ἂν αὐτὸν πρότερον ἐπιχειρήσαι ζητεῖν ἢ μανθάνειν τοῦτο, ὃ ᾧετο εἰδέναι οὐκ εἰδὼς, 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 εἶης;
How then would you know of this thing, whether it has some good in it or is worthless, whether it is in any way lacking or not?

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 παραμένωσιν, καλὸν τὸ χρεῖμα 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 ἔαν οὖν τις τοιαῦτα ἐπιχειρῇ πολλὰ καὶ ἓν ταῦτ' ἀποφαίνειν, λίθους καὶ ξύλα καὶ τὰ τοιαῦτα, φήσομεν αὐτὸν πολλὰ καὶ ἓν ἀποδεικνύναι, οὐ τὸ ἐν πολλὰ οὐδὲ τὰ πολλὰ ἓν, οὐδέ τι θαυμαστὸν λέγειν, ἀλλ' ἄπερ 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 γινώσκεται δὲ γέ που ὑπ' αὐτοῦ τοῦ εἶδους τοῦ τῆς ἐπιστήμης αὐτὰ τὰ γένη ἄ 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, μηδέ τι ὀρεῖται εἶδος ἑνὸς 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 ἑνὸς πολλὰ δοξάσαι ἀδύνατον

Without the one it is impossible to conceive the many.

Parmenides 166b

161 εἰρήσθω τοῖνυν τοῦτ' οὕτως τε καὶ ὅτι, ὡς ἔοικεν, ἓν εἴτ' ἔστιν εἴτε μὴ ἔστιν, αὐτὸ τε καὶ τᾶλλα καὶ πρὸς αὐτὰ καὶ πρὸς ἄλληλα πάντα πάντως ἔστί 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 παραγίγνεσθαι τῷ ἀνθρώπῳ, ἔαν δὲ τις διώκη τὸ ἕτερον καὶ λαμβάνη, σχεδόν τι ἀναγκάζεσθαι αἰεὶ λαμβάνειν καὶ τὸ ἕτερον, ὥσπερ ἐκ μιᾶς κορυφῆς συνημμένω δὺ' 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
ἀποκτείνουσι δεῖν, πρὶν ἀνάγκην τινὰ
θεοῦ 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 κτήσιν 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
προθυμοῦνται
- 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, ὡς ἔοικεν, αὐτοῦ
ἀποθνήσκει, τὸ δ' ἀθάνατον σῶν καὶ
ἀδιάφθορον οἴχεται ἀπιόν
- 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 Αἴδου ἢ ψυχὴ
ἔρχεται πλὴν τῆς παιδείας τε καὶ τροφῆς,
ἂν δὴ καὶ μέγιστα λέγεται ὠφελεῖν ἢ

- βλάπτειν τὸν τελευτήσαντα εὐθὺς ἐν ἀρχῇ τῆς ἐκέϊσε 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 χρὴ συννοεῖν, καὶ εἰδέναι τὴν ἐραστοῦ φιλίαν, ὅτι οὐ μετ’ εὐνοίας γίγνεται, ἀλλὰ σιτίου τρόπον, χάριν πλησμονῆς, ὡς λύκοι ἄρον’ ἀγαπῶσ’, ὡς παιῖδα 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 ὅ 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 ὕμνήσει 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 Ἔρωτα 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 ἦφθαι 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 ποτὲ 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 ὁμοιον ζωγραφία· καὶ γὰρ τὰ ἐκείνης ἔκγονα ἔστηκε μὲν ὡς ζῶντα, ἐὰν δ’ ἀνέρη τι, σεμνῶς πάνυ σιγᾶ. 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 αἰεὶ
 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 τῆδε θεοί,
δοιπτέ μοι καλῶ γενέσθαι τάνδοθεν·
ἔξωθεν 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 γὰρ ... 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 ἐπειδὴν 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 ἐπειδὴν δέ τι περὶ τῶν τῆς πόλεως
διοικήσεως δέη βουλευσασθαι, συμβου-
λεύει αὐτοῖς ἀνιστάμενος περὶ τούτων
ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεύς,
σκυτοτόμος, ἔμπορος, ναύκληρος,
πλούσιος, πέννης, γενναῖος, ἀγεννής, καὶ
τούτοις οὐδεὶς τοῦτο ἐπιπλήττει ... δῆλον
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 δείσας περὶ τῶ γενεῖ 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 θεῖη,
ἀλλὰ τοῦ μέλλοντος χάριν, ἵνα μὴ αὐθις
ἀδικήσῃ μήτε αὐτὸς οὕτως 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' ἑκάστη ἐρωτήσῃ μακρὸν λόγον ἀποτεινῶν, ἐκκρούων τοὺς λόγους καὶ οὐκ ἐθέλων διδόναι λόγον, ἀλλ' ἀπομηκύνων ἕως ἂν ἐπιλάθωνται περὶ ὅτου 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 μὴτ' αὐτὸν Πρωταγόραν πάντα κάλων ἐκτείαντα, οὐρία 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 εὐκολοὶ 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 διπλῆ ἢ οἱ ἄλλοι ἀσπάζονται τὰ χρήματα· ὥσπερ γὰρ οἱ ποιηταὶ τὰ αὐτῶν ποιήματα ... ταύτη τε δὴ καὶ οἱ χρηματισάμενοι περὶ τὰ χρήματα σπουδάζουσιν ὡς ἔργον ἑαυτῶν ... χαλεποὶ οὖν καὶ συγγενέσθαι εἰσίν, οὐδὲν ἐθέλοντες ἐπαινεῖν ἀλλ' ἢ τὸν πλοῦτον
 Those who have made money for themselves 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 ἀκριβῆς ἰατρὸς σωματῶν 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 ἄδικα 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 οὔτε χρημάτων ἔνεκα ἐθέλουσιν ἄρχεῖν οἱ ἀγαθοὶ οὔτε 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 ἄρχεῖν
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 γὰρ πον ... 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 ζῆν
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 ἐκᾶν δίκαιος ἀλλ' ἀναγκαζόμενος, ὡς οὐκ ἀγαθοῦ ἰδίᾳ ὄντος, ἐπεὶ ὅπου γ' ἂν οἴηται ἕκαστος οἴος 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 Ἄιδου ... 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 αἰεὶ λανθάνειν κακὸν ὄντα
 Not easy for wrongdoers forever to lie hid.
 Translated by Paul Shorey (1930)
Republic 365c
- 224 γίγνεται τοίνυν, ἦν δ' ἐγώ, πόλις, ὡς ἐγῶμαι, ἐπεὶδὴ 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 δὴ ἡμῖν καὶ νόμισμα σύμβολον τῆς ἀλλαγῆς ἔνεκα 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 φιλομαθῆς καὶ φιλόσοφον ταυτόν
 Love of learning and philosophy are one and the same.
Republic 376b
- 227 φιλόσοφος δὴ καὶ θυμοειδῆς 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 τηλικούτους 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' ἄττα δεῖ ζητεῖν τὰ αἴτια, ἀλλ' οὐ τὸν θεόν
 Look elsewhere for the cause of evil, not to god.
Republic 379c
- 232 ἀλήθειάν γε περὶ πολλοῦ ποιητέον
 Prize truth most highly.
 Translated by Paul Shorey (1930)
Republic 389b
- 233 τοῖς ἀρχουσιν δὴ τῆς πόλεως εἴπερ τις ἄλλοις προσήκει ψεῦδεσθαι ἢ πολεμίων ἢ πολιτῶν ἔνεκα 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 δὴ 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 ἐπιτηδεύμα καλῶς ἐπιτηδεύει, πολλὰ δ' οὐ, ἀλλ' εἰ τοῦτο ἐπιχειροῖ, πολλῶν ἐφαπτόμενος πάντων ἀποτυγχάνοι ἂν, ὥστ' εἶναι 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 πάνυ

- ἀκριβείς καὶ μηδὲν 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, ὁψιμαθῆ γεγονότα τῆς
ἀδικίας οἷόν ἐστιν, 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 experi-
ence.
- Translated by Benjamin Jowett (1817–1893)
Republic 409b
- 238 εἶοικε γάρ ... γοητεύειν πάντα ὅσα ἀπατᾶ
It seems that everything that deceives
enchants.
- Republic 413c*
- 239 τίς ἂν οὖν ἡμῖν ... μηχανῆ γένοιτο τῶν
ψευδῶν τῶν ἐν δέοντι γιγνομένων ...
γενναῖόν 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 ordi-
nary 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, ὡς τοῦ μὲν
τρυφῆν καὶ ἀργίαν καὶ νεωτερισμὸν
ποιούντος, τοῦ δὲ ἀνελευθερίαν καὶ
- κακοεργίαν πρὸς τῷ νεωτερισμῷ
- Wealth is the parent of luxury and indo-
lence, poverty of meanness and vicious-
ness, and both of discontent.
- Translated by Benjamin Jowett (1817–1893)
Republic 422a
- 242 ἐκ τῆς παιδείας ὅποι ἂν τις ὀρμήσῃ,
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 εὐρήσειν περὶ τὰ
ἐν τοῖς συμβολαίοις κακουργήματα ...
ἀγνοοῦντες ὅτι τῷ ὄντι ὡσπερ 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 ἐστὶν καὶ ἡδονῶν τινῶν καὶ
ἐπιθυμιῶν ἐγκράτεια
- Self-control surely includes moderation
in sensual desires.
- Republic 430e*
- 245 ἀρετὴ ... ὑγίειά τε 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 wicked-
ness 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 infi-
nite variety of vice.
- Republic 445c*
- 247 οὐδὲν ἄρα ἐστίν, ὧ φίλε, ἐπιτηδεῦμα τῶν
πόλιν διοικούντων γυναικὸς διότι γυνή,
οὐδ' ἀνδρὸς διότι ἀνήρ, ἀλλ' ὁμοίως
δισπαρμέναι αἱ φύσεις ἐν ἀμφοῖν τοῖν
ζῶοις, καὶ πάντων μὲν μετέχει γυνή
ἐπιτηδευμάτων κατὰ φύσιν, πάντων δὲ
ἀνήρ
- 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 ἐκεῖνο ὃ ἂν αὐτὴν διασπᾷ καὶ ποιῆ πολλὰς ἀντιμῆας;

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 συμπέση, δύνამίς τε πολιτικῆ καὶ φιλοσοφία, τῶν δὲ νῦν πορευομένων χωρὶς ἐφ' ἐκάτερον αἱ πολλαὶ φύσεις ἐξ ἀνάγκης ἀποκλεισθῶσιν, οὐκ ἔστι κακῶν πᾶντα ταῖς πόλεσι, δοκῶ δ' οὐδὲ τῷ ἀνθρωπίνῳ γένει, οὐδὲ αὕτη ἡ πολιτεία μὴ ποτε πρότερον φησὶ τε εἰς τὸ δυνατόν καὶ φῶς ἡλίου ἴδη

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

ὀσίων, 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 δειλῆ δὴ καὶ ἀνελευθέρῳ φύσει φιλοσοφίας ἀληθινης ... οὐκ ἂν μετεῖη

A cowardly and illiberal spirit has no place in true philosophy.

Republic 486b

254 πρὸς τὸ ὄν πεφυκῶς εἶη ἀμιλλᾶσθαι ὃ γε ὄντως φιλομαθῆς, καὶ οὐκ ἐπιμένει ἐπὶ τοῖς δοξαζομένοις εἶναι πολλοῖς ἐκάστοις, ἀλλ' ἴοι καὶ οὐκ ἀμβλύνοιτο οὐδ' ἀπολήγοι τοῦ ἔρωτος, πρὶν αὐτοῦ ὃ ἔστιν ἐκάστω 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 ... παντάπασι 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 σφείς ἐντιθέναί, οἷον τυφλοῖς ὀφθαλμοῖς ὄψιν ἐντιθέντες ... σημαίνει ταύτην τὴν ἐνουῶσαν ἐκάστου δύναμιν ἐν τῇ ψυχῇ ... οἷον εἰ ὄμμα μὴ δυνατὸν 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, οἰκειὸς ὦν καὶ ἔνδον ὁ τοιοῦτος πόλεμος αὐτοῦς 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 ἰέναί ἐπ' αὐτό· εἰ δὲ μή, 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, ὡς γηράσκων τις πολλὰ δυνατὸς μανθάνειν, ἀλλ' ἦτρον 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 ψυχή 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 μᾶλλον οἴος 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, οἰκοῦντας ἐν τῷ αὐτῷ, αἶε
ἐπιβουλεύοντας 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 διανεμούσα

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 διαζῆ τὸ καθ' ἡμέραν οὕτω χαριζόμενος
τῇ προσπιπτούσῃ ἐπιθυμία, τοτὲ μὲν
μεθύων καὶ καταλούμενος, αὐθις δὲ
ὑδροποτῶν καὶ κατισχναινόμενος, τοτὲ δ'
αὐ γυμναζόμενος, ἔστιν δ' ὅτε ἀργῶν καὶ
πάντων ἀμελῶν, τοτὲ δ' ὡς ἐν φιλοσοφίᾳ
διατριβῶν

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 εὐτραπελίας 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 ἢ 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 ἕνα τινὰ 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 προσγελαῖ 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 καταλλαγῆ, τοὺς δὲ καὶ
διαφθείρῃ, καὶ ἡσυχία ἐκείνων γένηται,
πρώτον μὲν πολέμους τινὰς 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 οὔτε 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 πενίᾳ γίγνηται ἂν τ' ἐν νόσοις ἢ τινὶ ἄλλῳ τῶν δοκούντων κακῶν, ὡς 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 ἐλομένου· 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 ἀνω 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 ταῦτόν· 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 τὰνθρώπινον ἔτι μόνῳ τῷ πτηνῷ συνειληχὸς τὴν δίποδα ἀγέλην πάλιν τῷ ψιλῷ καὶ τῷ πτεροφρεῖ 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 οἶσθε τι 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' ἐᾶτε
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 κατὰδηλον γεγονέναι ἐκ τῆς ἰατρικῆς, 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 ἡμέλιται 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 μητίσατο 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 ἀποβαλῶν ἤττον ἂν δήπου 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
ἀνδρες, 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
γίγνεται, 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 ἄρχουσι
φρονήματα μεγάλα ἐγγίγνεσθαι τῶν
ἀρχομένων, οὐδὲ φιλίας ἰσχυρᾶς καὶ
κοινωνίας, ὃ 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
ἐνομίσθη, 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 εἶπεν 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
θηλυ, ἀλλὰ καὶ τρίτον προσῆν κοινὸν ὄν
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 ἠπόρουν· οὔτε γὰρ ὅπως ἀποκτείναιεν εἶχον ... αἱ τιμαὶ γὰρ αὐτοῖς καὶ ἱερά τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο

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 τῶσσι 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 συντακείς τῷ ἐρωμένῳ ἐκ δυοῖν εἰς γενέσθαι ... τοῦ ὅλου οὖν τῆ ἐπιθυμίας 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 φοβερῶτεραι

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, ὡς ὁμοιον 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, κἂν ἄμους ἢ τὸ πρῖν, οὐ ἂν Ἐρως 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' Stheneboea, a lost play; cf. Euripides 497

314 οὗτος δὲ ἡμᾶς ἀλλοτριότητος μὲν κενοῖ, οἰκειότητος δὲ πληροῖ, τὰς τοιάσδε συνόδους μετ' ἀλλήλων πάσας τιθεὶς συνιέναι, ἐν ἑορταῖς, ἐν χοροῖς, ἐν θυσίαις γιγνόμενος ἡγεμῶν πραότητα μὲν πορίζων, ἀγριότητα δ' ἐξορίζων· φιλόδωρος εὐμηνείας, ἄδωρος δυσμηνείας· ἴλεως ἀγαθός· θεατὸς σοφοῖς, ἀγαστὸς θεοῖς· ζηλωτὸς ἀμοίροις, κτητὸς εὐμοίροις· τρυφῆς, ἀβρότητας, χλιδῆς, χαρίτων, ἡμέρου, πόθου πατήρ· ἐπιμελής ἀγαθῶν, ἀμελής κακῶν· ἐν πόνῳ, ἐν φόβῳ, ἐν πόθῳ, ἐν λόγῳ κυβερνήτης, ἐπιβάτης, παραστάτης τε καὶ σωτὴρ ἄριστος, συμπάντων τε θεῶν καὶ ἀνθρώπων κόσμος, ἡγεμῶν κάλλιστος καὶ ἄριστος, ὧ χρη εἶπεσθαι πάντα ἄνδρα ἐφυμνούντα καλῶς, ὧδης μετέχοντα ἢν ἄδει θέλωσαν 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 mildness, 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 ἐπειδὴν ἐν τινὶ ἡλικίᾳ γένωνται, τίκτειν ἐπιθυμεῖ ἡμῶν ἢ 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 θνητῷ ὄντι τῷ ζῳῷ 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 ἀπὶ τὸν καὶ παλαιούμενον ἕτερον νέον ἐγκαταλείπειν οἷον αὐτὸ ἦν. ταύτη 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 ἔκγονα ἑαυτῶν καταλείπουσιν, ἃ ἐκεῖνοις ἀθάνατον κλέος καὶ μνήμη παρέρχεται
- 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 ὄρατὸν 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' εἴ τις καλὸς ἐστὶ μέλει αὐτῷ οὐδὲν ... οὐτ' εἴ τις πλούσιος, οὐτ' εἴ ἄλλην τινὰ τιμὴν ἔχων ... ἡγείται δὲ πάντα ταῦτα τὰ κτήματα οὐδενὸς ἄξια ... εἰρωνεύομενος δὲ καὶ παιζῶν 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 δηχθείς 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 ὀξὺ 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 ρέοντος

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 γυναικῶν μαιεύεσθαι καὶ τῷ τὰς ψυχὰς αὐτῶν τικτούσας ἐπισκοπεῖν ἀλλὰ μὴ τὰ σώματα. μέγιστον δὲ τοῦτ' ἐν τῇ ἡμετέρᾳ τέχνῃ, βασανίζειν δυνατὸν 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 ἐπιτροπεύει

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 σῶζεται;

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 σοφία, ὁ δ' ἄρα ἐτύγγανεν ὢν 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 ἠγησαμένη σμικρὰ καὶ οὐδέν, ἀτιμάσασα πανταχῆ πέτεται κατὰ Πίνδαρον τὰς τε γὰς ὑπένεργε καὶ τὰ ἐπίπεδα γεωμετροῦσα, οὐρανοῦ θ' ὑπερ ἄστρονομοῦσα, καὶ πάσαν πάντη φύσιν ἐρευνημένη τῶν ὄντων ἐκάστου ὅλου

He [the philosopher] does not hold aloof in order to gain a reputation; his mind, disdainful 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 πειρασθαι χροῆ 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, πληγαί τε καὶ θάνατοι ... ἀλλὰ ἦν ἀδύνατον ἐκφυγεῖν ... ἐνθάδε τὴν αὐτοῖς ὁμοιότητα τῆς διαγωγῆς ἀεὶ ἔξουσι, 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 ῥητορική 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, πλειῶ 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 δῆ 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 βουληθῶμεν μνημονεῦσαι ὧν ἂν ἴδωμεν ἢ ἀκούσωμεν ἢ αὐτοὶ ἐννοήσωμεν, ὑπέχοντας αὐτὸ ταῖς αἰσθήσει καὶ ἐννοίαις, ἀποτυποῦσθαι, ὥσπερ δακτυλίων σημεῖα ἐνσημαινομένου· καὶ ὁ μὲν ἂν ἐκμαγῆ, μνημονεῦει τε καὶ ἐπίστασθαι ἕως ἂν ἐνῆ τὸ εἶδωλον αὐτοῦ· ὁ δ' ἂν ἐξαλειφθῆ 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 τύχῃσι 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 περιβόλον, φάναι αὐτὸν μεμαθηκέναι ἢ ἠύρηκέναι τὸ πρᾶγμα οὐδ' ἦν αὐτῆ ἢ 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 ἔστε, γέρον δὲ Ἕλληνας οὐκ ἔστιν ... νέοι ἔστε 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 ἔσονται, 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, ὡς φατε, ὑμεῖς Ἡρακλέους στήλας, ἣ 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 μνημείον

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 ἔστιν 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 πέρι θεῶν καὶ τῆς τοῦ παντός γενέσεως μὴ δυνατοὶ γινώμεθα πάντη 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 ἤγαγεν 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 ἔνα 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 ἐτεκτήνατο
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 πάντη πρὸς τὰς τελευτὰς ἴσον ἀπέχον, κυκλοτερές αὐτὸ ἔτορνεύσατο, πάντων τελεώτατον ὁμοίωτάτον 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 ὀμμάτων τε γὰρ ἐπεδεῖτο οὐδέν, ὄρατόν 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 ταῦτ' ἐν τῷ αὐτῷ καὶ ἐν ἑαυτῷ περιαγαγὼν αὐτὸ ἐποίησε κύκλω 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 ὃ δὲ καὶ γενέσει καὶ ἀρετῇ 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 πάντη διαπλακείσα κύκλω τε αὐτὸν ἔξωθεν περικαλύψασα, αὐτὴ τε ἐν αὐτῇ στρεφομένη, 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 διεῖλε ψυχὰς ἰσορίθμους τοῖς ἄστροις, ἔνειμέ θ' ἑκάστην 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 οἰκησὶν 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 ... μεμηγάνηται μὲν ἀριθμὸν, χρόνον δὲ ἔννοιαν περὶ τε τῆς τοῦ παντός φύσεως ζήτησιν ἔδοσαν ἔξ 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 δωρήσασθαί 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 imper-turbable.

Translated by R.G. Bury (1929)

Timaeus 47b

363 ὅσον τ' αὐτὸ μουσικῆς φωνῆ χρησίμων πρὸς ἀκοὴν ἕνεκα ἀρμονίας ἐστὶ δοθέν· ἡ δὲ ἀρμονία, συγγενεῖς ἔχουσα φορὰς ταῖς ἐν ἡμῖν τῆς ψυχῆς περιόδοις, ... οὐκ ἐφ' ἡδονὴν ἀλογον ... ἀλλ' ἐπὶ τὴν γεγνουῖαν ἐν ἡμῖν ἀνάρμοστον 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
πολλῶ χρησιόμεθα 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
ἀμαθίαν
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 ἥδονας 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' ὄραν οὔτε ἀκούειν ὄρθον οὐδὲν
δύναται, λυττᾶ δὲ καὶ λογισμοῦ μετασχεῖν
ἥκιστα τότε δὴ δυνατός
He is unable either to see or hear; he is
distracted 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 μάλλον 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 ἀμυνομένω
γίγνησθον ἰσορρόπων καὶ ὑγιῶν

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·
ἤλθε γὰρ ἡ τλήμων ὡς 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, Ἀστήρ ἐμός· εἶθε
γενοίμην
οὐρανός, ὡς 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 Ἀστήρ πρὶν μὲν ἔλαμπες ἐνὶ ζῳοῖσιν
Ἔως,
νῦν δὲ θανάων λάμπεις Ἐσπερος 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
ἑταίραν,
ἧς καὶ ἐπὶ ὀντίδων πικρὸς ἔπεστιν ἔρωσ.
ἄδειλοί, νεότητος ἀπαντήσαντες ἐκείνης
πρωτοπλόου, δι' ὅσης ἤλθετε πυρκαυῆς.
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' Αἰγαίῳ βαρὺβρομον οἶδμα
λιπόντες
Ἐκβατάνων πεδίῳ κείμεθ' ἐνὶ μεσάτῳ.
χαῖρε, κλυτὴ ποτε πατρίς Ἐρέτρια,
χαίρετ', Ἀθῆναι,
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 ὄπερ οὐχὶ
πεσεῖται
ζηλοῦσαι, ψυχὴν ἠῦρον 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, ἧ
ποτ' ἐραστῶν
ἔσμὸν ἐπὶ προθύροις Λαῖς ἔχουσα νέων,
τῇ Παφίῃ τὸ κάτοπτρον, ἐπεὶ τοίῃ μὲν
ὄρασθαι
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 Ἄ Κύπρις τὰν Κύπριν ἐνὶ Κνίδῳ εἶπεν
ἰδοῦσα·
φεῦ, φεῦ, ποῦ γυμνὴν εἶδέ 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
φρίσσουσαν πικνοῖς κῶνων ὑπὸ
ζεφύροις,
καὶ σοὶ καχλάζουσιν ἐμοῖς παρὰνάμασι
συριγῆ
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·
ὡς ἀλλὴ καὶ γαίῃ ξυνὸς ὑπεστ' Αἴδης.
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 φέρετ' δολιχὸς χρόνος οἶδεν
ἀμείβειν
οὐνομα καὶ μορφὴν καὶ φύσιν ἠδὲ 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 τευχῶν οὐδὲ τριήρων οὐδὲ
νεωρίων δέονται αἱ πόλεις ... εἰ μέλλουσιν
εὐδαιμονήσῃν, οὐδὲ πλῆθους 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 ἄνθρωποι αἰτιῶνται, ἐξ ἐκείνων
φάμενοι κακὰ σφισιν εἶναι οἱ δὲ καὶ
αὐτοὶ σφῆσιν εἴτε ἀτασθαλῆσιν εἴτε
ἀφροσύναις χρηὴ εἰπεῖν, ὑπὲρ μόνον ἄλγῃ
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 οἶον 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 ἕτερόν 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 κινοῦν· 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 φυλακτικὴ 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 ὄρεξις· ἕξις θεωρητικὴ τοῦ ἀληθοῦς, πῶς ἀληθές· ἐπιμέλεια ψυχῆς μετὰ λόγου ὀρθοῦ

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 γενοίμεθα

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, τοσοῦτῳ πλείους καὶ μείζους τοὺς διαβάλλοντας καὶ πρὸς ἡδονὴν μετὰ αἰσχροῦς βλάβης ὀμιλοῦντας τρεφούσας, οὐ κακὸν οὐδὲν μείζον γεννᾶ 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 ὀρθῶς γε καὶ ἀληθῶς γένος εἰς ἀρχὰς ἔλθῃ τὰς πολιτικὰς 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 ἢ 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. ᾧ 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 ἀπεφήνατ' 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 πόσην δεῖ οὐσίαν ἔχειν, εἶπεν ὅσην 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 γὰρ ἐστὶν 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 ἀναγε ἐπὶ σαυτὸν καὶ ἴδε ... οἷα ποιητῆς ἀγάλματος, ὁ δεῖ καλὸν γενέσθαι, τὸ μὲν ἀφαιρεῖ, τὸ δὲ ἀπέξεσε, τὸ δὲ λειον, 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 συνηρηθῆσθαι δὴ δεῖ ἀλλήλοις τὰ πάντα, καὶ μὴ μόνον ἐν ἐνὶ τῶν καθ' ἕκαστα τοῦ εὔειρημένου 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 ψυχή τὸ αὐτῆς ἔργον ποιεῖν ὠρημένη
– ψυχὴ γὰρ πάντα ποιεῖ ἀρχῆς ἔχουσα
λόγον – κἀν εὐθυποροῖ καὶ παράγοιτο 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
ζωῆν εἶναι, ἀρ' ἂν δοκοῖ τι λέγειν; εἰ γὰρ
αἰὼν ἐστὶ ζωὴ ἐν στάσει καὶ τῷ αὐτῷ καὶ
ὡσαύτως καὶ ἀπειρος ἦδη

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 ἦδη
γὰρ οὗτος πρὸς τὸ ἐν καὶ πρὸς τὸ ἥσυχον
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 ἔμφασις ἦθους
ἐποίησε μᾶλλον ἢ μάχαι μυριόνεκροι καὶ
παρατάξεις αἱ μέγιστα καὶ πολιορκία
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 χρήσεται,
βασιλικῶς εἶπε: προσπυθομένου δὲ μὴ
τι καὶ ἄλλο λέγει, πάντα, εἶπεν, ἔνεστιν
ἐν τῷ βασιλικῶς. οὐ μόνον οὖν ἀφήκεν
αὐτὸν ἄρχην ὡς ἐβασίλευε, σατράπην
καλούμενον, ἀλλὰ καὶ προσέθηκε χῶραν

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 ἀνήρ Ῥωμαῖος ἀπεπέμπετο γυναῖκα,
τῶν δὲ φίλων νουθετούντων αὐτόν, οὐχὶ
σώφρων; οὐκ εὐμορφος; οὐχὶ παιδοποιός;
προτείνας τὸ ὑπόδημα ... εἶπεν, οὐκ
εὐπρεπῆς οὗτος; οὐ νεουργής; ἀλλ' οὐκ ἂν
εἰδείη τις ὑμῶν, καθ' ὃ τι θλίβεται μέρος
οὐμὸς 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 ὠχροὺς 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 θείων ἀγαθῶν ἐφ' ἡμῖν, ἐν ὑστέρῳ τίθενται, κακῶς φρονούντες, ὡς τὸν ἐν δυνάμει καὶ τύχῃ μεγάλη καὶ ἀρχῇ 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 Βοιωτικὸν 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
- for brave horseman and men-at-arms to contend in.
Translated by Bernadotte Perrin (1914)
Aristides 10.1
Mardonius to the Greeks, after Salamis and before the battle of Plataeae, 479BC
- 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 μῆκος 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 ἢ πόλις ἐκφέρουσα δείγματα 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 πλούτος, ἀλλ' αὐτάρκεια, τῷ μηδενὸς ἰδίᾳ τῶν περιπτῶν 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 χρεῖα σύμμετρον ἔχειν τὴν κτῆσιν

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 αὐταρκές, ὅτι τῆς ἐπιθυμίας ἅμα καὶ τῆς φροντίδος ἀπαλλάττει τῶν περιπτῶν

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 προαίτια πολιτικὴν ἐφόδιον, καὶ τοῦναντίον ἢ 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 καταμαθῶν 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 πιστεῦειν 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, ὡς ... 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 ἠττημένοις', 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 ὡς ὑποδήμασιν ἢ σκεύεσι τοῖς ψυχῆν ἔχουσι χρηστέον, κοπέντα καὶ κατατριβέντα ταῖς ὑπηρεσίαις ἀποκριπτοῦντας

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 ἀφαίρεισιν οἱ πολλοὶ νομίζουσι τὴν κάλυψιν αὐτοῦ τῆς ἐπιδείξεως, ἐπιδείκνυσθαι δὲ τοῖς περιττοῖς, 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 περιττοῖς
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 παιδείαν ἅπασαν ἔσχεν οἰκειῶς
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 ἣ 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 ἀναιροῦντα ποιῆι τὸν θεόν, ἀλλὰ κινοῦντα τὴν προαίρεσιν ... αἷς οὐδὲ ποιῆι τὴν πρᾶξιν ἀκούσιον, ἀλλὰ τῷ ἐκουσίῳ δίδωσιν ἀρχήν, καὶ τὸ θαρρεῖν καὶ τὸ ἐλπίζειν προστίθησιν
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 ἅπαντι ῥιζοῦσθαι τόπω, 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 13.4
- 32 πρῶτους ἑαυτοὺς οἱ προδόται πωλοῦσιν
Traitors sell themselves first.
Translated by Bernadotte Perrin (1919)
Demosthenes 31.6
- 33 ὁ δὲ δοκεῖ μάλιστα καὶ λέγεται τρόπον ἀνδρὸς ἐπιδεικνύναι καὶ βασιανίζειν, ἐξουσία καὶ ἀρχὴ πᾶν πάθος κινούσα 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 μεγαλόφρων καὶ βέβαιος ἐν τοῖς σφάλμασι μᾶλλον καὶ ταῖς δυσημερίαις ἀναφέρων γίνεταὶ 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 δυσποτιμώτατα πεπραχῶς ἐπανίῳ, ταπεινοῦ καὶ κατηφοῦς
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 ἐγγύς δ' ὁ Καύκασος καὶ ὄρη πολλὰ καὶ βαθέα καὶ μυρίους βασιλεῖς φυγομαχοῦντας ἀρκούντα 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 ὑλώδη καὶ δύσβατον οὖσαν
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 ῥοπήν προστίθησιν
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 ἐλπισθεισὶν ἀγαθοῖς ὄναρ σύνεστι
Far away from Greece, where the blessings 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 εὐνοϊαν αὐτῶ παρείχον

They accorded honour to the man and, what is sweeter than honour, their genuine 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 εὐτυχήμασι μέγαλοισι μὴ ἐκστήναι 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 τινα καὶ πολιτικῆς περιόδου κατάλυσιν· τῶν γὰρ ἀθλητικῶν ἀγώνων τοὺς πολιτικοὺς οὐδὲν ἦττον ἀκμῆς καὶ ὤρας ἐπιλιπούσης ἐλέγχεσθαι

A political cycle has a natural termination, 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 ... ὄψων τε παντοδαπῶν καὶ πεμμάτων περιττῶς διαπεποιημένων
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 ἤδεις 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 – Μόναί τῶν ἀνδρῶν ἄρχετε ὑμεῖς αἱ Λάκαιναί
– Μόναί γάρ, ἔφη, τίκτομεν ἀνδρας
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 εὐδοκίμειν ... 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 ἐρημον 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 χρῆ 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 ... πειθαρχεῖν οὐκέτι τολμᾷν
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 ὑβρίζεσθαι ... τὴν πόλιν καταχρυσούσας καὶ καλλοπιζούσας 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 αἰθιαλὲς πνεῦμα καὶ ψυχὴν ἀγήρω 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 unfading 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, ἀνάιτιον δὲ κακῶν
We do firmly hold that the gods are capable only of good, and incapable of evil.
Translated by Bernadotte Perrin (1916)
Pericles 39.2
- 65 χαλεπὸν εἶναι ... δι' εὐτυχίαν ἐπηρμένω 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 οἴων ποιημάτων δημιουργός ἐστι
Fortune, believe me, is capable of unbelievable deeds.
Romulus 8.9
- 69 νόμῳ μὲν ὡς καλοῖς ἐχρῶντο, φύσει δ' ὡς ἀναγκαῖοις
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 ἠΰξησε τὴν Ῥώμην, αἰεὶ προσποιοῦσαν ἑαυτὴ καὶ συννέμουσαν ὧν κρατήσκειεν
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 ἀθρόως 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 λογισμῶ 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 ἔχθρας τὸ αἰδῖον
It is sound policy to set aside and not perpetuate hatred.
Solon 21.1
- 75 δεινὸν μὲν εἰπεῖν, μαλακὸν δὲ τῆ 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 πλήθη νεῶν οὔτε κόσμοι καὶ λαμπρότητες ἐπισήμων οὔτε κραυγαὶ κομπῶδεις ἢ βάμβαροι παιᾶνες ἔχουσί τι δεινὸν ἀνδράσιν ἐπισταμένοις εἰς χεῖρας ἰέναι 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 θαρσεῖν
The foundation of victory is courage.
Translated by Bernadotte Perrin (1914)
Themistocles 8.3
- 78 κύων Ξανθίππου ... οὐκ ἀνασχόμενος τὴν ἀπ' αὐτοῦ μόνωσιν, ἐναλέσθαι τῆ θαλάττῃ καὶ τῆ 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 ἔσθι Ζεὺς ἐὰν λάβῃς κεραυνόν
Thou wilt not be Zeus merely because thou graspest the thunderbolt.
Translated by Bernadotte Perrin (1914)
Themistocles 29.7
- 80 ὡς ἱππέως ἀρίστου, τᾶλλα δ' οὐδενὸς ἀξίου 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 ὑπακούσαι 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 ... ὑπερφύεις καὶ ἀκαμάτους, πρὸς οὐδὲν δὲ τῆ φύσει χρωμένους ἐπιεικὲς 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 ταπεινότεροις ... ὡς καὶ τοῦ Θησέως προστατικοῦ τινος καὶ βοηθητικοῦ 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 ἅ 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 αὐξουσα 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 χρυσῶ 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 διίστησι καὶ λυμᾶίνεται 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 φίλω χρῆσθαι καὶ κόλακι ... οὐ δύναμαι τῇ αὐτῇ καὶ ὡς γαμετῇ καὶ ὡς ἑταίρᾳ 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 αὐτῇ ἔστι
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, ὡς ἀπὸ τύχης καὶ αὐτομάτως πλίνθων ἐσομένῳ
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 ἔστι 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 κατακεκρῦθαι
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 σφάλλῃσθαι 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 ὡς εἰς τὴν παντελεῖ 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, φαυλότητα δ' ἐπανορθοῖ διδαχὴ
Indifference ruins natural talent, instruction amends a poor one.
*The Education of Children** 2c
- 110 ἀνύσιμον πρῶγμα 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 νομῖμου 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 παιδεῖα νόμιμός ἐστι
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 παιδεῖα νόμιμός ἐστι, 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 περιμάχητον 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-
πινη 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 ἀνηβᾶ
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 ἅπασιν 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 ὡσπερ 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 ἀνθρώποι, τὴν
ιατρικὴν καὶ τὴν γυμναστικὴν ... τῶν δὲ
τῆς ψυχῆς ἀρρωστημάτων καὶ παθῶν ἡ
φιλοσοφία μόνη 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 δυεῖν ὄντων μεγίστων ἀγαθῶν
ἐπηβόλους ὑπάρχειν ὑπολαμβάνω, τοῦ τε
κοινωφελοῦς βίου πολιτευομένου, τοῦ τ'
ἀκύμονος καὶ γαληνοῦ διατρίβοντος 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 ἢ 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 ἀνάπαυσις 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 unsspoken can be said later; the
spoken word can never be recalled.
*The Education of Children** 10f
- 138 ἐθίζειν τοὺς παῖδας τῷ τὰληθῆ λέγειν· τὸ
γὰρ ψεύδεσθαι 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 προσῆκε
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 ἐστὶ
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* 91e
- 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 ἀνθρώπων ... 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 παρρησιάεσθαι 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 εὐτυχουσι
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' ἐπιεικειᾶς 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 ἡδῦν, καὶ τὴν χρείαν 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 κολλᾶσθαι 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 94c
- 153 τὸ ἄρρεν ἀδρανὲς καὶ τὸ θῆλυ χωρὶς ἀλλήλων
 Men and women are helpless without one another.
Greek and Roman Questions 263c
- 154 οὔτε γὰρ φιλοσόφους πωγωνοτροφία καὶ τριβωνοφορία 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 γεγονός καὶ ὄν καὶ ἐσόμενον καὶ τὸν ἐμὸν πέπλον οὐδεὶς πω θνητὸς ἀπεκάλυψε
 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 statue 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 πείθεσθαι 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 προΐεσθαι 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 ἐπαινούς ... πεινῆν εὐόκασιν 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 ... εἰρων γὰρ ἢ κόλαξ ἢ περὶ λόγους ἀπερὸκαλος
 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 ἀναδῆσαι 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 δεῖται ὀρμὴν ἐμποιοῦντος εὐρετικῆν
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 ὡς γὰρ ἐκεῖνοι πρὸς τὴν πρῶμναν ἀφορῶντες τῆς νεῶς τῆ κατὰ πρῶραν ὀρμῆ συνερροῦσιν
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 ἀτερπές ἔχη τὸ τέλος, οὐκ ἐξίσταται· τὸ δὲ πλαττόμενον λόγῳ ῥᾶστα περιχωρεῖ καὶ τρέπεται πρὸς τὸ ἴδιον 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 ἢς 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 πλῆθος οὐδὲ πραγμάτων ὄγκος οὐδ' ἀρχαί τινες ἔχουσιν οὐδὲ δυνάμεις, ἀλλ' ἀλυπία 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 πολιτεύεσθαι

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 μουσικὴν
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 ἐστιν, 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 φροσιμάζῃ;
ὅσον γὰρ εἴη πράγμα, τοσούτος καὶ ὁ
λόγος, ᾧ χρῆσαι
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
κεκτῆσονται 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 τὴν 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 οἴμοι τῶν κακῶν ... ὡς 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 πρόσθεσ
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 a 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 ψευδάνυμοι τιμαὶ ... ἔταιρικαῖς εὐόικασι κολακείαις, ὄχλων αἰεὶ τῷ δίδοντι καὶ χαριζομένῳ προσμειδιώντων, 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 ᾠοῦ καὶ τῆς ὄρνιθος

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, κἂν ἀληθεύωσιν

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 εὐραμένη καὶ ἀναφήνασα πρώτη, ταῖς δὲ δύναμιν προσθεῖσα καὶ τιμὴν καὶ αὐξησιν· οὐχ ἦκιστα δ' ὑπ' αὐτῆς ζωγραφία προσηκταὶ 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 εὐκῶς 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 πυρός ἐστιν 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 οὐπω δὲ τῆς ἀρετῆς γεγινώς 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 ἔξωθὲν ἐστίν, ἀλλὰ τοῦναντίον ὁ ἄνθρωπος τοῖς περὶ αὐτὸν πράγμασιν ἡδονὴν καὶ χάριν ὡσπερ ἐκ πηγῆς τοῦ ἡθους προσιτίησιν
- 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 ζηλοτυπίας 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 ἄνδρι 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 ὡς 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 ἐνέπεσε
- 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 χρεῖμα τὸ τῆς ἡσυχίας πρὸς τ' ἄλλα καὶ εἰς ἐπιστήμης καὶ φρονησεως μελέτην· λέγω δ' οὐ τὴν καπηλικὴν καὶ ἀγοραϊαν, ἀλλὰ τὴν μεγάλην, ἣτις ἔξομοιοῖ θεῶ 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 ἐστίν 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 ἔθνῶν 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 λογισμῶ 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 σφαιερὸς

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 σπευδε 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, ὡς αἰεὶ 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 (FGH)

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
πυμάτη δὲ
ἦώς 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 ζώου τῶν ὄψεων ἀφαι-
ρεθεισῶν 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 πολλακίς τὰ
μέγιστα τῶν πραγμάτων
The greatest events often arise from acci-
dents.
Translated by H.T. Riley (1872)
The Histories 3.77
- 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 αἰσχιστόν 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 κακῶ 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 παραίτιας
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
αὐτούς, πότερον ὡς μόνας ταύτας ἢ καὶ
νῆ Δί' ὡς ἀρίστας ἡμῖν εἰσηγούνται τῶν
πολιτειῶν. κατ' ἀμφοτέρω γὰρ ἀγνοεῖν
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, πολλῶ 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 γεγονός· ψυχαγωγεῖ μὲν, ὠφελεῖ δ' οὐδέν· προστεθείσης δὲ τῆς αἰτίας ἔγκαρπος ἢ τῆς ἱστορίας γίνεται χρῆσις. ἐκ γὰρ τῶν ὁμοίων ἐπὶ τοὺς οἰκείους μεταφερομένων καιροὺς ἀφορμαὶ γίνονται καὶ προλήψεις εἰς τὸ προϊδέσθαι 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 δίδοναι ταῖς αὐτῶν πατρίσι τοὺς συγγραφέας, συγχωρήσαιμ' ἄν, οὐ μὴν τὰς ἐναντίας τοῖς συμβεβηκόσιν ἀποφάσεις ποιεῖσθαι περὶ αὐτῶν. ἱκανὰ γὰρ τὰ κατ' ἀγνοίαν 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 οὔτε μάρτυς ἐστὶ φοβερὸς οὔτε κατήγορος δεινὸς ὡς 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 Ἕλληνας, 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 σικχαίνουσαν καὶ χαίρουσαν ταῖς μεταβολαῖς καὶ προσηνεστέρας ἀποδεχομένην πολλακίς 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 οἶον 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 παίζειτ' ὧ νέαι φρένες· ὡς ἔστιν ἡμῖν τοῦτ' ἔαρ παντὸς βίου,

ἦβη δὲ λῦπαι φροντίδες θ' ἠβῶσ' 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
δυόμενον 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 εὐχεται τυχεῖν
τῆς εὐθανασίας κρείττον οὐδὲν εὐχεται

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,
ὀστέοις 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 ἄστρα φαεινὰ σεληναίης τε
πρόσωπον
ἦδὲ 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 ἑταῖρε
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
ὑπόθεν 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
χορείαις
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
Ὡρών κατὰ θεσμὸν 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 βιώτῳ πλώοντι γαληνιόωντας ἀήτας,
τέκνα, λέχος, κλέος, ὄλβον, εὐφροσύνην
ἐρατεινήν,
πειθῶ, στωμλίην φιλίης, νόον
ἀγκυλομήτην,
κάροτος 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 πρτυτανεύεται 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, contemporary 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 μαθάνειν
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 βραχυς 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 ἡττω 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 Κλαζομενίους ἀσχημονεῖν
It is usual for the Clazomenians to behave unseemly; let them be.
Aelian, Historical Miscellany 2.15
usually quoted as 'ἔξεστι Κλαζομενίους ἀσχημονεῖν'
- 2 ἐπ' ἀμφοτέρω τὰ ὅτα καθεῦδεν
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 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 χωλῶ παροικήσας ὑποσκάζειν μάθοις
If you live with the lame you'll soon come to limp a little.
Aesop, Proverb 2 (Perry)
- 7 κύων ἀναπεσὼν εἰς φάτην αὐτὸς τε οὐκ ἔσθιει 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 δυνατὸν, οὔτε μὴν ἀκίνδυνον ἀφεῖνα
I have the wolf by the ears; I can neither hold him nor let him go.
Aristaenetus, *Epistles* 2.3

- 9 ἐγώ τε καὶ σὺ ταῦτόν ἐλκομεν ζυγόν
Both you and I bear the same yoke.
Translated by Denis L. Drysdall (2005)
Aristaenetus, *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 ἀντιξύειν
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
ἀντι 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 συμβουλή
Good counsel is a divine thing.
Translated by H.T. Riley (1872)
Aristophanes, *Fragment 33 (Kock) – 32 (K-A) – Amphiaraus*
- 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 αἰὲ Λιβύῃ φέρει τι καινόν
There's always something new out of
Africa.
Aristotle, *History of Animals* 606b.19
- 19 αἰὲ κολοῖος παρ κολοῖον ἰζάνει
A jackdaw always perches near a jack-
daw
Translated by H.T. Riley (1872)
Aristotle, *Magna Moralia* 1208b.8
cf. the English proverb 'birds of a feather flock together'
- 20 πολλὰ ψεύδονται ἄιοδοί
Many the lies the poets tell.
Translated by Frank Cole Babbitt (1927)
Aristotle, *Metaphysics* 983a.3
- 21 μία γὰρ χελιδὼν ἕαρ 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 εἰδήσαι ἀλλήλους πρὶν τοὺς
λεγομένους ἅλας συναναλώσαι
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 ὠδινεν ὄρος, Ζεὺς δ' ἔφοβείτο, 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 ἐνδελεχείη
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 ἀριστος
It is the spirit of hospitality that matters most.
Lucius Annaeus Cornutus, *De natura deorum* 19.14
- 33 νεκρὸν ἰατροεῖν καὶ γέροντα νουθετεῖν ταυτὸν
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, εὔρον ἀμεινον
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 μέτριον ὕδωρ πίνοντες, ἀμετρί 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 πάγκακος ἔλλαχε τιμῆς
In times of dissension even the utterly bad will rise to authority.
Elegiaca Adespota, Fragment 12 (West, IEG)
- 39 οὐ γὰρ ἀπὸ δρυὸς ἐσσι παλαιφάτου οὐδ' ἀπὸ πέτρας
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 ἄμ' 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)
Scholium in Iliadem, 24.192
cf. the Latin 'inter caecos regnat strabus' (Erasmus, Adages 3.4.96)
- 42 ἐς θυμὸν ὧν βάλει καὶ τὸ παλαιὸν ἔπος
 ὡς εὖ εἴρηται, τὸ μὴ ἄμα ἀρχῆ 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 λεπτὸν 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 ... κὰν 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 σύκα σύκα, τὴν σκάφην δὲ σκάφην
 ὀνομάσω
 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 ὡς οὐδὲν ἢ μάθησις, ἂν μὴ νοῦς παρῆ
 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 Στρησιχόρου
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 ὠὸν 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 ὅπη 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 ἦκομεν;
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 φιλότητα 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 θεοῦς 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 αἶ 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 ἐμπεπτωκῶς
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 ὠτα 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 δρυῖν 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 τίθεισθαι, μή τι πρὸς πέτρῳ στάθμη
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 ... τετραγμένου 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 σπείρειν, ἀλλὰ μὴ ὄλω 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 μάχαιραν
Don't give a knife to a child.
Translated by Kathleen Freeman (1947)
Posidonius, *Fragment 247.101 (Theiler)*
- 83 σοφία γὰρ ἔκ του κλεινὸν ἔπος πέφανται, τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν τῶδ' ἔμμεν ὅτω 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 ὄνουχος 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 φάγης
Unless you winnow and grind you will not eat.
Tragica Adespota, Fragment 134 (Nauck, TGF)
- 88 οἴμοι, τὸ κακὸν τῆς εὐτυχίας
ὡς 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 ἐκλειοπίτος
Fruit is sweet when the watchman is away.
Tragica Adespota, Fragment 403 (Nauck, TGF)
- Collections of Proverbs – Paroemiographers**
- 90 ἀετὸς μίας 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 πολύφιλος
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 ἔφερον
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 ὀπηλὸς ἦν μὴ δαρηὴ 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 εὐφρονότερος
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 γεννῶσαι
Many drops make up the rain.
Translated by D.S. Baker (1998)
Apostolius Michael, *Collection of Proverbs* 18.52
- 108 γλυκὸ 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 πράττειν 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 πλληγαῖς δρυὲς δαμάζεται
Little strokes fell great oaks.
Translated by D.S. Baker (1998)
Diogenianus, *Proverbs* 1.70

- 120 αἰεὶ τὰ 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 ἀμῆσονται
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 ἐζήτητον
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, ζῆ 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 μεσημβρία ἄπτει
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 οὐδέποτε 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 ἄδει
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 παρελθῶν 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 φασι μίτου τὸ ζῆν ἠρτηῖσθαι
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 τετροημένον 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 διαλέγη
Talking to the wind.
Zenobius, *Epitome* 1.38
- 153 αἶξ οὐπῶ 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 ἀνεωγμένα Μουσῶν θύρα
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 ἄλιεύς πληγείς νοῦν οἴσει
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 ἀγῶν πρόφασιν οὐκ ἐπιδέχεται, οὔτε φίλια
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 ἐπαινεθείης οὐδ' ἐν περιδείπνῳ
No good words will be spoken of you,
even at your funeral.
Zenobius, *Epitome* 5.28
- 173 ὁ Κρής τὴν θάλατταν
ὁ Κρής 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 πίμπλαται
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

PROVERBIAL

- 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 χαρίζη
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 γαρογαλίζεις

Tickling a statue.
Plutarch, *Collection of Impossibilities* 45

- 190 ἄστρον 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 σολοικισμὸς
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 αὐλήν 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,
ὄς τῶσον 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 μύης θάρσος
The reckless persistence of a fly.
Translated in Liddell & Scott
Homer, *Iliad* 17.570
- 13 σαρδάνιος γέλως
... (μείδησε δὲ θυμῷ σαρδάνιον)
A sardonic smile.
Translated by E.V. Rieu (1946)
Homer, *Odyssey* 20.301
cf. the Latin 'risus sardonius'; 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, *Ἀπτικῶν Ονομάτων Συναγωγὴ* Letter Sigma 25
a dry branch from a fig tree is notoriously brittle
- 16 Πολυγνώτου λαγῶς
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 ἄπλητος 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)

PROVERBIAL EXPRESSIONS

- 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'
αὐτῶ
Ζανὶ θεοτροφέος 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 immortality.
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 οικειώσεσιν, 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 τριχῆ 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 ἀληθές
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 ἄν 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 θεοὺς, νόμῳ ὡς
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 κρατεῖν δ' εἰθίζεο
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, ὡς 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' ὑγιείας 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 πῆ παρέβην; τί δ' ἔρεξα; 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 χρῆστὰ δὲ τέρπειν
ταῦτα πόνει, ταῦτ' ἐκμελέτα, τούτων χρή
ἔρᾶν σε

ταῦτά σε τῆς θείης ἀρετῆς εἰς ἴχνια 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 *ναὶ μὰ τὸν ἀμετέρῳ 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 *ὕπελάμβανε δὲ καὶ τὴν μουσικὴν μεγάλα συμβάλλεσθαι πρὸς ὑγείαν*
 Pythagoras was likewise of the opinion 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 δῦναι τὰς δεξιὰς ἐμβαλόντες ἀλλήλοις καὶ ἀσπασάμενοι διελύοντο*
- 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, ἥδὺν δ' 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 *ὅ τε Πυθαγόρας, ἐρωτηθεὶς τί χρόνος ἐστί, τὴν τοῦρανοῦ ψυχὴν εἶπεῖν*
 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 *εἴμαρμένην τε τῶν ὄλων καὶ κατὰ μέρος αἰτίαν εἶναι*
 Fate is the cause of things, both separately 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 μέρον μὴ τε φθίνειν μὴ τε 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 μὴ τε τι λέγειν μὴ τε πράσσειν
 In anger restrain hand and tongue.
 Translated by R.D. Hicks (1925)
 Fragment 163.3 (Thesleff)
- 30 κυάμων ἄπο χειρᾶς 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 λόγους
 ἐπικαλύπτειν, ἀλλὰ θεραπεύειν ἐλέγχους
 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 ἀγνω-
 μονούση πατρίδι προσφέρεισθαι, εἶπεν ὡς
 μητρὶ
 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 τρυφήν, ἔπειτα κόρον, εἶτα ὕβριν,
 μετὰ δὲ ταῦτα ὄλεθρον
 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
ὑπνος
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 τούς 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 παντός καλοῦ κτήματος πόνος προηγείται
ὁ κατ' ἐγκράτειαν
Every achievement comes from hard
- work and self-restraint.
Sententiae Pythagoreorum, 78 (Chadwick)
- 48 ποίει ἅ κρίνεις εἶναι καλά, κἂν ποιῶν
μέλλης ἀδοξήσῃ
Act as you deem right, even in fear of
being criticized.
Sententiae Pythagoreorum, 82 (Chadwick)
- 49 πολλῶ 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 προᾶττε μεγάλα, μὴ ὑπισχνούμενος
μεγάλα
Do great things without having prom-
ised them.
Sententiae Pythagoreorum, 86 (Chadwick)
- 51 συγγενεὶ καὶ ἄρχοντι καὶ φίλῳ πάντα εἴκε
πλήν ἐλευθερίας
To kin and ruler and friend give every-
thing except your freedom.
Sententiae Pythagoreorum, 97 (Chadwick)
- 52 τέκνα μάθε τίκτειν 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
βαδίξειν
It is difficult in life to proceed along
many roads at the same time.
Sententiae Pythagoreorum, 114 (Chadwick)
- 54 Οὔτε οἱ ἄμουσοι τοῖς ὄργανοις, οὔτε
οἱ ἀπαιδεῦτοι 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 ὀμιλίαις ὁ τῆς ψυχῆς χαρακτῆρ
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
ἔμβαδὸν 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' οἶον 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 λῶιον ἄνδρες
ἔργῳ ἐποίχονται, ὅπῳτ' εἰσορόωσιν
ἀνακτες
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 ὤπασεν
Necessity produces mighty courage.
Posthomerica 13.121
- 6 ἀνδρῶν γὰρ γένος ἐστὶν ὁμοῖον ἄνθεσι
ποίησ,
ἄνθεσιν εἰαρινοῖσι· τὰ μὲν φθινύθει, τὰ
δ' ἄξει
The race of men is like flowers in spring;
others blossom and others wither away.
Posthomerica 14.207
- 7 οὐδέ τις ἐλπῶρῃ βίῳτου πέλεν, οὐνεκ'
ἐρεμνῇ
νῦξ ἅμα καὶ μέγα χεῖμα 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, ὡς 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 ... ἕνα νόμον ... καταστησάμενος εἰς σωφροσύνην καὶ πολλὴν εὐκοσμίαν ἤγαγε τὰς γυναῖκας. ἦν δὲ τοιόςδε ὁ νόμος· γυναῖκα γαμετὴν τὴν κατὰ γάμους ἱερούς συνελθοῦσαν ἀνδρὶ κοινωὸν 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 ταῦτα θανάτῳ ζημιῶν συνεχώρησεν ὁ Ῥωμύλος, ὡς ἀμαρτημάτων 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 ἄπασαν ὡς εἰπεῖν ἔδωκεν ἐξουσίαν πατρὶ καθ' υἱοῦ καὶ παρὰ πάντα τὸν τοῦ βίου χρόνον ... ἔάν τε ἀποκτινύνναι προαιρῆται, ... κἂν 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 πατρὶ, μέχρι τρίτης πράσεως ἀφ' υἱοῦ χρηματίζασθαι, 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 γυναίξιν 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 Μῆτ' ἰσχνὴν λίην περιλάμβανε μήτε
παχειάν,
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
παρειῇ
καὶ στόμα πορφυρέης τερπνότερον
κάλυκος,
δειρὴ λυγδινὴ καὶ στήθεα μαρμαίροντα
καὶ πόδες ἀργυρέης λευκότεροι Θετίδος·
εἰ δέ τι καὶ πλοκαμίσι διαστίλβουσιν
ἄκανθαι,
τῆς λευκῆς καλάμης οὐδὲν
ἐπιστρέφομαι.

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, ῥοδέη τε κάλυξ, νοτερὴ τ'
ἀνεμώνη,
καὶ νάρκισσος ὕγρος, καὶ κυαναγῆς ἴον.

ταῦτα στεψαμένη, λήξον μέγ' αὐχός
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 Αὐτὴ μοι προσέπαιξε καί, εἴ ποτε καιρός,
ἐτόλμων·

ἠρυσθία. τί πλέον; τὸν πόνον ἠσθάνετο
ἦνυσα πολλὰ καμών. παρακῆκοα νῦν,
ὅτι τίκτει·

ὥστε τί ποιῶμεν; 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 Ὀπλισμαὶ πρὸς Ἔρωτα περὶ στέρονοισι
λογισμὸν,

οὐδέ με νικήσει, μόνος ἔων πρὸς ἓνα
θανάτος δ' ἀθανάτω συστήσομαι· ἦν δὲ
βοηθὸν

Βάκχον ἔχη, τί μόνος πρὸς δύ' 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 τεροπόμενον.

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' ἄσασι μηδ' 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
κῶνικ 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 ἰμέρρει, 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 λείμων ἱππόβοτος τέθαλεν
ἠρίνοισιν ἄνθεσιν, αἰ δ' ἄηται
μέλλιχα πνέοισιν

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 βολλοίμαν ἔρατόν τε βᾶμα
κάμάρυγμα λάμπρον ἴδην προσώπω
- 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, ἄς σε δηῦτε πόθοσ τ ...
 ἀμφιπότηται
 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 ὄττινας γὰρ
 εὖ θέω, κήνοί με μάλιστα πάντων
 σίνονται
 Those
 whom I treat well, they most of all
 harm me.
 Fragment 26 (Lobel and Page, *PLF*)
- 10 φαίνεται μοι κήνος ἴσος θεοῖσιν
 ἔμμεν' ὤνηρ, ὅττις ἐναντίος τοι
 ἰσδάνει καὶ πλάσιον ἄδου φωνεί-
 σασ ὑπακούει
 καὶ γελαίσας ἱμέροεν, τό μ' ἦ μὴ μὴν
 καρδίαν ἐν στήθεσιν ἐπτόαισεν·
 ὡς γὰρ ἔς σ' ἴδω βρόχε', ὡς με φώναι-
 σ' οὐδ' ἐν ἔτ' εἶκει,
 ἀλλὰ καμὴ μὲν γλῶσσά μ' ἔαγε, λέπτον
 δ' αὐτίκα χρω πῦρ ὑπαδεδρομήκεν,
 ὀππάτεσσι δ' οὐδ' ἐν ὄρημ', ἐπιρρόμ-
 βεισι δ' ἄκουαι,
 καδ δέ μ' ἴδρωσ κακχέεται, τρώμος δέ
 παῖσαν ἄγρει, χλωροτέρα δέ ποίας
 ἔμμι, τεθνάκην δ' ὀλίγω 'πιδεύης
 φαῖνομ' ἐμ' αὐτά
 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 ἀπυκρύπτουσι φάεννον εἶδος,
 ὄπποτα 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 θῆμος,
 παρ' δ' ἴεσι 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' ἄγιτ', ὦ φίλαι,
 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' ἄδυμέλης κίθαρίς τ' ὄνεμίγνυτο
 καὶ ψόφος κροτάλων λιγέως δ' ἄρα
 πάρθενοι
 ἀειδὸν μέλος ἄγνον, ἵκανε δ' ἔς αἴθερα
 ἄχω 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, ὡς ἄνεμος κὰτ 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' ἐμαιοίμαν,
ὄν δ' ἔψυξας ἔμην 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, Ἄτθι, πάλαι ποτὰ
...
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 ὅσσον ἴδην πέλεται
κάλος,
ὁ δὲ κᾶγαθος αὐτίκα καὶ κάλος ἔσσεται
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 κείση οὐδέ ποτα
μναμοσύνα σέθεν
ἔσσετ' οὐδέ ποτ' ὑστερον· 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' ἔλικην 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 Μοῖσιν ἰοκόλπων κάλα
δῶρα παῖδες,
σπουδάσετε καὶ τὰν φιλάοιδον λιγύραν
χελύνναν·
ἔμοι δ' ἄπαλον πρίν ποτ' ἔοντα χρῶα
γῆρας ἦδη
ἐπέλλαβε, λευκαὶ δ' ἐγένοντο τρίχες ἐκ
μελαίαν·
βάρος δε μ' ὁ θῦμος πεπόηται, γόνα δ' οὐ
φέροισι,
τὰ δὴ ποτα λαίψηρ' ἔον ὄρχησθ' ἴσα
νεβροῖσιν·
τὰ μὲν στεναχίσδω θαμέως· ἀλλὰ τί κεν
ποιήην;
ἀγήραον ἀνθρωπον ἔοντ' οὐ δύνατον
γένεσθαι.
καὶ γὰρ ποτα Τίθωνον ἔφαντο
βροδόπαχυν Αὐῶν
ἔρωι φ ... αθεισαν βάμεν' εἰς ἔσχατα γᾶς
φέροισαν,
ἔοντα κάλον καὶ νέον, ἀλλ' αὐτον ὕμω
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 τούτο καί μοι τὸ λάμπρον ἕρος 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 Λύδιασιν ἐμπρέπεται γυναί-
κεσσιν ὡς ποτ' ἀελίω
δύντος ἀ βροδοδάκτυλος σελάννα
πάντα περρέχουσ' ἄστρα φάος δ' ἐπί-
σχει θάλασσαν ἐπ' ἀλμύραν
ἴσως καὶ πολυανθέμοις ἀρούραις·
ἀ δ' ἔέρσα κάλα κέχυται, τεθά-
λαισι δὲ βρόδα κᾶπαλ' ἄν-
θρουσκα 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 δύναμαι κρέκην τὸν
ἴστον
πόθῳ δάμεισα παιῖδος 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' Αὔωσ,
φέρεις ὄιν, φέρεις αἶγα, φέρεις ἄπυ μᾶτερι
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 ἄκρω ἐπ'
ὑσδῳ,
ἄκρον ἐπ' ἄκροτάτῳ, λελάθοντο δὲ
μαλοδρόπης·
οὐ μὰν 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 ὤρεισι ποίμενες
ἄνδρες
πόσσι καταστειβίβοισι, 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, ὄππατα δ' ...
μέλλιχ', ἔρος δ' ἐπ' ἰμέρω κέχυται
προσώπω
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
ἀποιχῆ;
– οὐκέτι ἦξω πρὸς σέ, οὐκέτι ἦξω
– Virginity, virginity, 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 παῖς 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 ἰμερόφωνος 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 ἰμερον ἢ κάλων
καὶ μή τί τ' εἶπην γλώσσ' ἐκύκα κάκων,
αἰδῶς κέν σε οὐκ ἦχεν ὄππατ',
ἀλλ' ἔλεγες περι 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.
- 36 σταθὶ κᾶντα φίλος
καὶ τὰν ἐπ' ὄσοισ' 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 μοισσοπῶλων οἰκία
θρηνον 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 σκιδναμένας 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 ἄσελάννα
καὶ Πλητῆιδε· μέσαι δὲ

- νύκτες, παρὰ δ' ἔρχετ' ὥρα·
ἔγὼ δὲ μόνᾳ κατεῦδω
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 κεκρίκασι·
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 Σαπφῶ 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 ὀραῶς ... ὄσσην 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 εὐδίαί γὰρ ἐκ μεγάλων ἀήταν
αἰψὰ 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 γένηται,
καὶ μάλ' ἐκ πόλλην ἄν' βαρυθύμιάν κεν
αἰψὰ 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 Κρηῖσσαι νύ ποτ' ᾄδ' ἔμμελέως πόδεσσιν
ᾄρχηντ' ἀπάλοισ' ἀμφ' ἐρόεντα 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 Ἄχῳ
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 παράγγελμα διαφυλάττων ἐπειράτο μὴ πρότερον ἐξ 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 δυσγενής εὐρίσκεται
Of many mortals the countenance is fair,
the mind behind it mean.
Fragment 1 (Snell, *TrGF*)
- 2 ὡς οὐκ ἀνεκτός, ὅστις ἢ πάροις ὦν ἢ καὶ μεμηνώς εἰς μὲν αὐτὸν ἀσφαλῆς ἀεί 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 κάπιπειθειή τρέφει ἄπρηκτον ὀρμαίνοντας
Yet hope and confidence urge us on to more exercises in futility.
Fragment 1.6 (West, *IEG*)
- 2 νέωτα δ' οὐδεις ὅστις οὐ δοκεῖ βροτῶν πλούτω τε καγαθοῖσιν ἴξεσθαι φίλος
Next year will bring, all mortals think, an abundance of wealth and good

fortune.

Fragment 1.9 (West, *IEG*)

- 3 πολλὸς γὰρ ἡμῖν ἐστί τεθνάναι χρόνος, ζῶμεν δ' ἀριθμῶ 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 χρημ' ἀνὴρ ληΐζεται ἔσθλης 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 σύ, μήτ' ὕδωρ θαύμαζε, μηδὲ κουρία γενειάδα, μηδὲ ῥύπῳ χιτῶνος ἔντυε χροά
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

- | | |
|---|---|
| <p>2 νόμῳ πείθου Obey the law. <i>Precepts 217.3 (Mullach, FPG)</i></p> | <p>15 δαπανῶν ἄρχου Govern your expenses. <i>Precepts 217.28 (Mullach, FPG)</i></p> |
| <p>3 θεοὺς σέβου Honour the gods. <i>Precepts 217.3 (Mullach, FPG)</i></p> | <p>16 τύχην στέργε Be content with your fortune. <i>Precepts 217.30 (Mullach, FPG)</i></p> |
| <p>4 ἤττω ὑπὸ δικαίου Give way to justice. <i>Precepts 217.4 (Mullach, FPG)</i></p> | <p>17 ἀκούων ὄρα Listen, take heed. <i>Precepts 217.30 (Mullach, FPG)</i></p> |
| <p>5 ἄρχε σαυτοῦ Govern yourself. Translated by George Norlin (1928) <i>Precepts 217.7 (Mullach, FPG)</i></p> | <p>18 γλῶσσαν ἴσχε Restrain your tongue. <i>Precepts 217.32 (Mullach, FPG)</i></p> |
| <p>6 ὄρκῳ μὴ χρῶ Do not use oaths. <i>Precepts 217.9 (Mullach, FPG)</i></p> | <p>19 κρῖνε δίκαια Judge fairly. <i>Precepts 217.33 (Mullach, FPG)</i></p> |
| <p>7 καλὸν εὖ λέγε Praise what is good. <i>Precepts 217.11 (Mullach, FPG)</i></p> | <p>20 ἀδωροδόκητος δοκίμαζε Be incorruptible in judgement. <i>Precepts 217.33 (Mullach, FPG)</i></p> |
| <p>8 εὐγένειαν ἄσκει Exercise nobility of character. <i>Precepts 217.13 (Mullach, FPG)</i></p> | <p>21 αἰτιῶ παρόντα Accuse only when the accused is present. <i>Precepts 217.34 (Mullach, FPG)</i></p> |
| <p>9 ἄκουε πάντα Listen to all. <i>Precepts 217.15 (Mullach, FPG)</i></p> | <p>22 λέγε εἰδῶς Speak only of what you know. <i>Precepts 217.34 (Mullach, FPG)</i></p> |
| <p>10 ἱκέτας αἰδοῦ Respect a suppliant's misfortune. <i>Precepts 217.17 (Mullach, FPG)</i></p> | <p>23 βίας μὴ ἔχου Do not depend on force. <i>Precepts 217.34 (Mullach, FPG)</i></p> |
| <p>11 γνοὺς πράττε Judge and then act. <i>Precepts 217.20 (Mullach, FPG)</i></p> | <p>24 ὀμίλει πράως Be gentle in your ways. <i>Precepts 217.35 (Mullach, FPG)</i></p> |
| <p>12 λαβῶν ἀπόδος Give back what you have received. <i>Precepts 217.22 (Mullach, FPG)</i></p> | <p>25 πέρας ἐπιτέλει μὴ ἀποδελιῶν Finish the job without flinching. <i>Precepts 217.36 (Mullach, FPG)</i></p> |
| <p>13 τέχνη χρῶ Use your skills. <i>Precepts 217.23 (Mullach, FPG)</i></p> | <p>26 φιλίαν φύλασσε Cherish friendship. <i>Precepts 217.41 (Mullach, FPG)</i></p> |
| <p>14 ὁμοίους χρῶ Associate with your peers. <i>Precepts 217.28 (Mullach, FPG)</i></p> | <p>27 γῆρας προοδέχου Accept old age. <i>Precepts 217.45 (Mullach, FPG)</i></p> |

- 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 τύχη μὴ πίστευε
Trust not in fortune.
Precepts 218.9 (Mullach, FPG)
- 36 παῖς ὦν κόσμιος ἴσθι, ἡβῶν ἐγκρατής,
μέσος δίκαιος, πρεσβύτερος εὐλογος·
τελεύτα ἀλύπτως
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 δείκνυσι
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 Ἐπτὰ σοφῶν ἐρέω κατ' ἔπος πόλιν,
οὔνομα, φωνήν.
Μέτρον μὲν Κλεόβουλος ὁ Λίνδιος εἶπεν
ἄριστον·
Χίλων δ' ἐν κοίλῃ Λακεδαίμονι· Γνωθί
σεαυτόν·
ὃς δὲ Κόρινθον ἔναιε Χόλου κρατέειν
Περιάνδρος·
Πιττακὸς Οὐδὲν ἄγαν, ὃς ἔην γένος ἐκ
Μυτιλήνης·
Τέρμα δ' ὄραν βίοιο Σόλων ἱεραῖς ἐν
Ἀθήναις.
Τοὺς πλέονας κακίους δὲ Βίας ἀπέφηνε
Πριηνεύς.
Ἐγγύτην φεύγειν δὲ Θαλῆς Μιλήσιος
ἠύδα.
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 Πιττακὸς 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,
ὀήματα βραχέα ἀξιωμακίοντα ἐκάστω
ειρημένα
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 Λακεδαιμονίοις, ὅτι
τῆδε
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 Ἄκιμας ἔστακῦϊαν 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 Ἄσβεστον 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 ἔλευθερίην
περιθελίνοι
κείμεθ' ἀγηράντω 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,
οἱ ποτε καλλιχόρου περὶ πατρίδος
ὠλέσαθ' ἥβην

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 και πολλὰ φαγῶν και
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 Σπάραττα 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 ἔλευθερίᾳ
τεθαλυῖαν

παισι 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 Μεγιστία, ὄν ποτε
Μῆδοι
Σπερχεῖδον 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,
δευτέρον δὲ φυὰν καλὸν γενέσθαι,
τὸ δὲ τρίτον πλουτεῖν ἀδόλως,
τέταρτον δὲ ἡβᾶν 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 (Coughy)
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' ἀελλοπόδων θύγατρεις 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 φάσης ὃ τι
γίνεται αὖριον,
μηδ' ἄνδρα ἰδὼν ὄλβιον ὅσσον χρόνον
ἔσsetαι
ὠκεία γὰρ οὐδὲ ταυπτερούγου μυίας
οὕτως ἄ 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 δασπλήτα
Χάρυβδιν,
αἰ μεγάλοι 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 ὃ 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 ἄ τύχα, καλὸς δ' ὁ πότμος,
βωμὸς δ' ὁ τάφος, πρὸ γῶν δὲ μνάσις, 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' εὐρῶς
οὐθ' ὁ πανδαμάτωρ ἀμαυρῶσει χρόνος·
ἀνδρῶν ἀγαθῶν ὄδε 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 ἀλαθῆως 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 ὄρθοι
κυανέου 'Ξ ὕδατος ἄλ-
λοντο καλᾶ σὺν αἰοιδᾷ
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 ὄρυμαγδός
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 ἄνθεσίν τ' εἰαρινοῖς
ἄελίου τε φλογὶ χρυσεᾶς 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
ποθεινός; ...
τᾶς ἄτερ οὐδὲ θεῶν ζηλωτὸς αἰῶν
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 χελιδοί
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 βιᾶται
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 ἀνήρ·
οἴη περ φύλλων γενεῆ, τοίη δὲ καὶ
ἀνδρῶν· ...
ἀλλὰ σὺ ταῦτα μαθὼν βίотου ποτὶ τέρμα
ψυχῆ 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 ἐλπὶς ἐκάστω
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 ἤβης,
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
ὡς χρόνος ἔσθ' ἤβης καὶ βίотου ὀλίγος
Nor do they know
how short youth and life are.
Fragment 8.10 (West, IEG)
- 36 εἰ δ' ἄρα τιμῆσαι, 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' οὐτινά 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
fidei tuta silentio merces'; et al.*
- 41 Σιμωνίδης τὸν Ἡσίοδον κηπουρὸν ἔλεγε,
τὸν δὲ Ὅμηρον στεφανηπλόκον, τὸν
μὲν ὡς φυτεύσαντα τὰς περὶ θεῶν καὶ
ἡρώων μυθολογίας, τὸν δὲ ὡς 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 ὄθεν καὶ τὸ Σιμωνίδου εἴρηται περὶ τῶν
σοφῶν καὶ πλουσίων πρὸς τὴν γυναῖκα
τὴν Ἰέρωνος ἐρομένην πότερον γενέσθαι
κρεῖττον πλούσιον ἢ σοφόν· πλούσιον
εἶπειν· 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, φθεγγαμένῳ 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 βιώη χρόνον εἶπεν ὀλίγον, ἔτη 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 ὡς 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 ἥττω λόγον κρείττω ποιῶν

He makes the worse appear the better cause.

Translated by Benjamin Jowett (1817–1893)

Plato, *Apology* 18b.8

quoting accusations against him

3 ἄ μὴ οἶδα οὐδὲ οἶμαι εἰδέναί

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 ... ἡ ἀνθρωπίνη σοφία ὀλίγον τινὸς 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 οὐς 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 τίημι γάρ σε ὁμολογοῦντα, ἐπειδὴ οὐκ ἀποκρίνη
I assume that you agree, since you do not answer.
Translated by Harold North Fowler (1914)
Plato, *Apology* 27c
- 7 φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους
I was bent on spending my life in philosophy and in examining myself and others.
Plato, *Apology* 28e
- 8 τὸ γὰρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα· δοκεῖν γὰρ εἰδέναί ἐστιν ἃ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδ' εἰ τυγχάνει τῶ ἀνθρώπῳ πάντων μέγιστον ὄν τῶν ἀγαθῶν, δεδίασι δ' ὡς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν ἐστί
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 καὶ 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 ἀνδρῶν, Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης καὶ εὐδοκίμωτάτης εἰς σοφίαν καὶ ἰσχύν, χρημάτων μὲν οὐκ αἰσχύνῃ ἐπιμελούμενος ὅπως σοὶ ἔσται ὡς πλεῖστα, καὶ δόξης καὶ τιμῆς, φρονήσεως δὲ καὶ ἀληθείας καὶ τῆς ψυχῆς ὅπως ὡς βελτίστη ἔσται οὐκ ἐπιμελήσῃ οὐδὲ 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 καὶ τὰ ἄλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα καὶ ἰδίᾳ καὶ 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 αὐ ἐνεδειξάμην ὅτι ἐμοὶ θανάτου μὲν μέλει ... οὐδ' ὅτι οὐκ ἔστιν ἀδικον μὴδ' ἀνόσιον ἐργάζεσθαι, τοῦτου δὲ 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 μῆτε τῶν ἑαυτοῦ μηδενὸς ἐπιμελεῖσθαι πρὶν ἑαυτοῦ ἐπιμεληθεῖν ὅπως ὡς βέλτιστος καὶ φρονιμώτατος ἔσοιτο, μῆτε τῶν τῆς πόλεως, πρὶν αὐτῆς τῆς πόλεως, τῶν τε ἄλλων οὕτω κατὰ τὸν αὐτὸν τρόπον ἐπιμελεῖσθαι 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 δὲ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ
An uninvestigated life is not worth living.
Plato, *Apology* 38a
- 15 ὁρᾶτε γὰρ δὴ τὴν ἡλικίαν ὅτι πόρρω ἤδη ἐστί τοῦ βίου θανάτου δὲ 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 τῆ ψυχῆ 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 ἦδη ὥρα ἀπιεῖναι, ἐμοὶ μὲν ἀποθανομένω, ὑμῖν δὲ βιωσομένοις· ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ ἄμεινον προᾶγμα, 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 αισθανόμενος ὡς ἠδέως 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 πολλάκις μὲν δὴ σε καὶ πρότερον ἐν παντὶ τῷ βίῳ εὐδαιμόνισα τοῦ τρόπου, πολὺ δὲ μάλιστα ἐν τῇ νῦν παρεστῶση συμφορᾷ, ὡς 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 ὄφελον ... οἰοί τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι, ἵνα οἰοί 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 χρὴ 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 ἀνατετραφθαι, ἐν ἣ ἂν αἱ γενόμεναι δίκαι μὴδὲν 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 μητρὸς τε καὶ πατρὸς καὶ τῶν ἄλλων προγόνων ἀπάντων τιμιώτερόν ἐστιν πατρὶς καὶ σεμνότερον καὶ ἀγιώτερον καὶ ἐν μείζονι μοίρᾳ 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 μήτε παῖδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μὴδὲν 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 εἴη 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 ὄμμασι 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 Αἴδου
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 τῆ ἑαυτοῦ ψυχῆ 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 Αἴδου 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, ἔάνπερ 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 καταγιγνώσκω, ὅτι μοι χαλεπαίνουν καὶ καταρῶνται ἐπειδὴν αὐτοῖς παραγγέλλω 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 ἀπήει
'Socrates, I shall not find fault with you, as I do with others, for being angry and

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 μέτριον εἶναι πιεῖν. μανθάνω, ἢ δ' ὅς; ἀλλ' εὐχέσθαι γέ που τοῖς θεοῖς ἔξεστί τε καὶ χρή, τὴν μετοίκησιν τὴν ἐνθὲνδε ἐκεῖσε εὐτυχῆ γενέσθαι ἃ δὴ καὶ ἐγὼ εὐχομαί τε καὶ γένοιτο ταῦτη. 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 τελευταῖα, ὦ Ἐχέκρατες, τοῦ ἐταίρου ἡμῖν ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαίμεν ἄν, τῶν τότε ὧν ἐπειράθημεν ἀρίστου καὶ ἄλλως φρονιμοτάτου 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 μικρὸν 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 οὐς 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 ἠγείτο θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῆ 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, εἰ 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 ἔργω 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
ἄνθρώπους 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 Γρύλλου
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 ὀραῖς ὡς οὐ θεωρήσουσα θεωρησομένη δὲ
μᾶλλον βαδίζεις;
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 ἴν' ἐσθίοιεν· αὐτὸν δὲ ἐσθίειν ἵνα ζῶῃ
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 ἑμαυτῷ 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 χρὴ 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 ὀρώμη, 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 ὀρῶ 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 οἴημα
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 ἀνθρακὰ 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 ἡδονὴ 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
ἰμερτής χαλεπὸν τ' αἰσχρὸς 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 παρέχει
Bad laws create no end of problems in a
state.

Fragment 4.31 (West, IEG)

- 3 εὐνομίη δ' εὐκοσμία καὶ ἄρτια πάντ'
ἀποφαίνει ...
τραχέα λειαίνει, παύει κόρον, ὕβριν
ἀμαυροῖ

Good rule makes all things orderly and
perfect,
smoothes the rough, checks excess,
dims hubris.

Fragment 4.32 (West, IEG)

- 4 γινώσκω, καί μοι φρονὸς ἔνδοθεν ἄλγεα
κεῖται,
πρεσβυτάτην ἔσορῶν γαίαν 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· οὔτε
γὰρ ἡμεῖς
πεισόμεθ', οὐθ' ὑμῖν ἄρτια ταῦτ' ἔσεται

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 οὔτ' ἀφελῶν οὔτ' ἐπορεξάμενος·
οἱ δ' εἶχον δύναμιν καὶ χρήμασιν ἦσαν
ἀγητοί,
καὶ τοῖς ἐφρασάμην μηδὲν ἀεικέες ἔχειν·
ἔστιν δ' ἀμφιβαλῶν 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' ὦδ' ἂν ἄριστα σὺν ἡγεμόνεσσι
ἔπιτο,
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' ἐξάραυντ' οὐ ῥάδιόν ἐστι
κατασχεῖν
ὑστερον, 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 δὲ 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
ἵχνησι βαίνει,
σύμπασι 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 γλωῶσαν ὄρατε καὶ εἰς ἔπη
αἰμύλου ἀνδρός,
εἰς ἔργον δ' οὐδὲν γιγνόμενον 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 ἀτῆ
ἀρχῆς δ' ἐξ ὀλίγης γίγνεται ὥστε πυρός,
φλαύρη μὲν τὸ πρῶτον, ἀνηρῆ 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, μηδὲ θεῶν μοῖρ' ἐπιούσα κίχη,
ἤλυθε πάντως αὐτίς· 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 ἀλάται

ἐν νηυσὶν χορήζων οἴκαδε κέρδος ἄγειν
ἰχθυόντων 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 πολυδένδρον εἰς
ἐνιαυτὸν
λατρεῦει, τοῖσιν καμπύλ' ἄροτρα μέλει·
ἄλλος Αθηναίης τε καὶ Ἡφαίστου
πολυτέχνω

ἔργα δαεῖς χειροῖν ξυλλέγεται βίοτον,
ἄλλος Ὀλυμπιάδων Μουσέων πάρα
δῶρα διδαχθεῖς,
ἴμερτῆς 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 ἀ δὲ μόρσιμα πάντως
οὔτε τις οἰωνός ῥύσεται οὔθ' ἰερά

- 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
πέπονται
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 ἀφανῆς 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 ἀλλοδαπός
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 ἰὸν τοι πλουτέουσιν, ὅτω πολὺς ἄργυρός
ἔστι
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
πατριδος, τυραννιδος δὲ καὶ βίης
ἀμειλίχου
οὐ καθηψάμην μιάνας καὶ καταισχύνας
κλέος,
οὐδὲν αἰδέομαι· πλέον γὰρ ὦδε 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
...
Γῆ μέλαινα, τῆς ἐγὼ ποτε
ὄρους ἀνεῖλον πολλαχῆ πεπηγότας,
πρόσθεν δὲ δουλεύουσα, νῦν ἐλευθέρη
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 ὄμου βίην τε καὶ δίκην ξυναρμόσας ἔρεξα
This I achieved combining force and
justice.
Fragment 36.15 (West, IEG)
- 32 θεσμούς δ' ὁμοίως τῷ κακῷ τε καγαθῷ
And rules of law alike for base and noble.
Translated by H. Rackham (1935)
Fragment 36.18 (West, IEG)
- 33 οὐδ' ἐπαύσατο
πρὶν ἀνταράξας πῖαο ἔξελεν γάλα
Nor refrained
Ere he had churned and skimmed the
milk of cream.
Translated by H. Rackham (1935)
Fragment 37 (West, IEG)
- 34 ἥδονην φεῦγε, ἥτις λύπην τίττει
Avoid pleasures; they only beget sorrow.
Seven Sages, *Apophthegms* Fragment 2.3
(D-K)
- 35 φίλους μὴ ταχὺ κτῶ, οὓς δ' ἂν κτήση, 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 ἐπιστήση
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
ὔπεχε
When you call others to account apply it
also to yourself.
Seven Sages, *Apophthegms* Fragment 2.7
(D-K)
- 38 ὁ ἂν μὴ ἴδης, 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 ὄραῖν 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 εἰδωλον τῶν ἔργων
Speech is the image of actions.
Translated in *Bartlett's Familiar Quotations*
(1980)
Seven Sages, *Apophthegms* 2.7 (Mullach,
FPG)
- 43 ἐκείνη ἢ πόλις ἄριστα 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 ἢ 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
ὠφελούσιν
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 πρόσεστιν
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 ποιῶ
Let your intellect show the way.
Diogenes Laertius, *Lives of Eminent Philosophers* 1.60.7
- 55 οὐδ' ἐγὼ προλέγων πιστὸς ἦν· ἐκείνος 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 βιοτιῇ 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 ἔγχεος ἔχων κραδίη, φαιδρῶ φροσεννέπη προσώπω, γλώσσα δὲ οἱ διχόμυθος ἐκ μελαίνης φρενὸς γεγωνῆ.
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 ὡς ἄμεινον εἶη 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 ζάπλουτοι 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* 1.32.27
to Croesus

61 πρὶν δ' ἂν τελευτήσῃ μὴδὲ καλέειν κω
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 ἔωντῃ
παρέχουσα, ἀλλὰ ἄλλο μὲν ἔχει ἑτέρου
δὲ ἐπιδέεται· ἢ δὲ ἂν τὰ πλείστα ἔχη,
αὕτη ἀρίστη· ὡς δὲ καὶ ἀνθρώπου σῶμα
ἐν οὐδὲν αὐταρκές ἐστὶ· τὸ μὲν γὰρ ἔχει,
ἄλλου δὲ ἐνδεές ἐστὶ
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 χρῆ παντός 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, Frag-
ment 152 (Kock) – 139 (K-A); cf. the identical
English expression*

65 τῶν δ' ἄλλων αὐτοῦ νόμων ἴδιος ... ὁ
κελεύων ἄτιμον εἶναι τὸν ... μηδετέρας
μερίδος γενόμενον· βούλεται δ' ὡς ἔοικε,
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 μωρός σιωπᾶν ἐν συμποσίῳ
δύνατο
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 τινας,
πῶς ἄριστα αἱ πόλεις οἰκοῖντο, ἔφη ἔαν 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
καλάς 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, Τὰ 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 πολητῶν,
λαῖα μὲν ἴτυν προβάλεσθε,
δόρου 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 ἀμῆς δὲ γ' ἐσσόμεσθα πολλῶ κάρορονες
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 εἶθ' ἐξήν 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 ὠδ' ἔφα
χαλᾶ τὸν ὄφιν λαβῶν·
εὐθὺν χρῆ τὸν ἐταῖρον ἔμ-
μεν καὶ μὴ σκολιὰ 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 σῶφρονι
σῶφρονει

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' ἀμφοτέρωσι 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 εὐπατριδας,
οἱ τότε ἔδειξαν οἶνον 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, οἴνου 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 Adespotia, Fragment 37 (Powell, *Coll. Alex*)

SOPHILUS

fl. c.340BC

Middle comedy poet

- 1 ἦδύ 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 γαστρισιμὸς ἔσται δαψιλῆς· τὰ προοίμια
ὀρῶ ... χορτασθήσομαι
... ὀψοφάγος καὶ κνισολοιχός

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 ἦδιτος εἰς ἐχθροὺς γελᾶν;
Is not laughing at one's enemies the most
delightful kind of laughter?

Translated by Hugh Lloyd-Jones (1994)
Ajax 79

- 2 ὦσ 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 μάλλον ἢ τοῦμὸν
σκοπῶν·
ὀρῶ γὰρ ἡμᾶσ οὐδὲν ὄντας ἄλλο πλὴν
εἶδωλ' ὅσοιπερ 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 ἀρη μηδέν', εἴ τινοσ πλέον
ἢ χειρὶ βρῖθεισ ἢ μακροῦ πλοῦτου 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 ὧτα φέρει
Whispering secret scandal
to credulous ears.
Translated by E.F. Watling (1953)
Ajax 148
- 6 γυναίξι κόσμον ἢ σιγῇ 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
σκότος, ἐμὸν φάος,
ἔρεβος ὧ φαεννότατον, ὡς ἐμοί,
ἔλεσθ' ἔλεσθέ μ' οἰκίητορα,
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 πρῆξι μὴν οὐδενός λόγου βροτὸν
ὅστις κενᾶισιν ἐλπῖσιν θερμαίνεται
I wouldn't count a person of any worth
Who likes to warm himself on empty
hope.
- 12 ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέναι
τὸν εὐγενῆ χροῖ
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 ἀναγκαΐας 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 χρεῶν
μνήμην προσεῖναι, τερπνὸν εἶ τί που
πάθοι
How can any man forget the happiness
that once was his!
Ajax 520
- 15 χάρις χάριν γὰρ ἔστιν ἢ τίκτουσ' ἀεὶ
ὅτου δ' ἀπορρεῖ μνήστις εὐ πεπονθότος,
οὐκ ἂν λέγοιτ' ἔθ' οὗτος εὐγενῆς ἀνήρ
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, γένοιο 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 ἰατροῦ 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 τεθηγγμένη
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 μὲν που
ναίεις ἀλίπλακτος εὐδαίμων,
πᾶσιν περίφαντος αἰεὶ.
ἔγώ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος
Ἰδαία μίμων λειμωνία ποῖα μη-
νῶν ἀνήριθμος αἰὲν εὐνῶμαι
χρόνῳ τρυχόμενος,
κακὰν ἐλπίδ' ἔχων
ἔτι μέ ποτ' ἀνύσειν τὸν ἀπότροπον
ἄϊδηλον Ἴδααν
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 κἀναριθμητος 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 δεινός ὄρκος χαί περισκελεῖς 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
ἔξισταται δὲ νυκτὸς αἰανῆς κύκλος
τῇ λευκοπῶλῳ φέγγος ἡμέρῃ φλέγειν·
δεινῶν δ' ἄημα πνευμάτων ἐκοίμισε
στένοντα πόντον· ἐν δ' ὁ παγκρατῆς
Ἵπνος
λύει πεδησας
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 ἔγωγ' ἐπίσταμαι γὰρ ἀρτίως ὅτι
ὁ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
ὡς καὶ φιλήσων αὐθις, ἔς τε τὸν φίλον
τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
ὡς αἰὲν οὐ μενοῦντα. τοῖς πολλοῖσι γὰρ
βροτῶν ἀπιστός ἐσθ' ἔταρξείας λιμήν
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

- 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' ἔαν 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 ἦ πάνθ' ὁμοῖα πᾶς ἀνὴρ αὐτῷ πονεῖ
It is always the same: each man works
for himself.
Translated by Oliver Taplin (2015)
Ajax 1366
- 44 ἦ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
γνώναι 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' οἴσθ' ὅ τι Ζεὺς τῶν ἀπ' Οἰδίπου
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 οὐτ' ἀλγεινὸν οὐτ' ἄτης ἄτερο
οὐτ' αἰσχρὸν οὐτ' ἄτιμόν ἐσθ', ὅποιον οὐ
τῶν σῶν τε καμῶν οὐκ ὄπωπ' ἐγὼ κακῶν
There is no pain, affliction, outrage,
shame,
lacking in our fortunes, thine and mine.
Antigone 4
- 47 ἔαν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς γλυκὺν
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 δεῖξεις τάχα
εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῆ
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, ὡς πρὸς ἄνδρα 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 πράσσειν 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 ἀκτίς ἀελίου, τὸ κάλλιστον
ἐπταπύλω φανέν
Θήβᾳ 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
ὑπερχθαίρει
Zeus detests the boasts of a proud tongue.

Translated by Hugh Lloyd-Jones (1994)
Antigone 127

58 ἐπέπνει
ῥίπταις 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
πολλῶ σάλῳ σείσαντες ὠρθωσαν 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
ἄν

ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῆ

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
ἀνδρας τὸ κέρδος πολλάκις διώλεσεν

Hope of gain
Hath lured men to their ruin oftentimes.

Translated by F. Storr (1912)

Antigone 221

64 τοιαῦθ' ἐλίσσω ἤνυτον σχολῆ βραδύς,
χοῦτως ὁδὸς βραχεῖα γίγνεται μακρὰ
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' ἔβλασσε
There is no institution so ruinous for
men as money.

Translated by Hugh Lloyd-Jones (1994)
Antigone 295

68 τούτο καὶ πόλεις
πορθεῖ, τόδ' ἄνδρας ἐξάνιστησιν 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 τοὺς
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 ψευδῆ δοκεῖν
Oh! How terrible to guess, and guess at
lies!

Translated by Elizabeth Wyckoff (1954)
Antigone 323

72 πολλαὰ τὰ δεινὰ κούδεν ἀν-
θρώπου δεινότερον πέλει
Many wonders there are,

but none more wondrous than man.

Translated by F. Storr (1912)
Antigone 332

73 ἄφθιτον, ἀκαμάταν, ἀποτρύεται,
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος,
ἵππειῶ γένοιε πολεῦων

Earth,
immortal, inexhaustible, tilled
year after year, to and fro,
with horse-drawn ploughs.

Antigone 338

74 κουφονόων τε φύλον ὄρ-
νίθων ἀμφιβαλῶν ἄγει
καὶ θηρῶν ἀγρίων ἔθνη
πόντου τ' εἰναλίαν φύσιν
σπεύραισι 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 ἀστυνόμου
ὄργας ἐδιδάξατο καὶ δυσάυλων
πάγων ὑπαίθρεια καὶ
δύσομβρα φεύγειν βέλη
παντοπόρος· ἄπορος ἐπ' οὐδὲν ἔρχεται
τὸ μέλλον· Αἶδα μόνον
φεῦξιν 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 οὐδὲν ἐστ' ἀπώμοτον.
ψεῦδει γὰρ ἢ πίνοια τὴν γνώμη
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 ἀλλ' ἢ γὰρ εὐκτὸς καὶ παρ' ἐλπίδας χαρὰ
ἔουκεν ἄλλη μῆκος οὐδὲν ἠδονῆ
But the wild rapture of a glad surprise
is like no other pleasure.
Antigone 392
- 79 ἡ παῖς ὄραται κἀνακακῶκει πικρῶς
ὄρνιθος ὄξυν φθόγγον, ὡς ὅταν κενῆς
εὐνῆς νεοσσῶν ὄρφανὸν 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
ἦδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
ἀλγεινόν
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 κάσφαλη θεῶν
νόμιμα δύνασθαι θνητὰ γ' ὄνθ'
ὑπερδραμεῖν.
οὐ γὰρ 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;
κεί μὴ σὺ προῦκήρυξας. εἰ δὲ τοῦ χρόνου
πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ
λέγω.
ὅστις γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς
ζῆ, πῶς ὄδ' οὐχὶ κατθανῶν 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 ἀλλ' 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 μικρῶ χαλινῶ 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 γλῶσσαν ἐγκλήοι φόβος
To this all my townsmen would agree,
were they not gagged by terror.
Antigone 504
- 87 ἀλλ' ἢ τυραννὶς πολλά 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 ὁμοσπλάγχθους
σέβειν
There is nothing shameful in worship-
ing one's kin.
Antigone 511
- 89 οὔτοι ποθ' οὐχθρός, οὐδ' ὅταν θάνῃ,
φίλος
An enemy can never be a friend, not
even after death.
Antigone 522
Creon speaking
- 90 οὔτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν
I have been born for mutual love, not
hate.
Antigone 523
Antigone's reply
- 91 κάτω νυν ἔλθοῦσ', εἰ φιλητέον, φίλει
κείνους· ἐμοῦ δὲ ζῶντος 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 ὡς 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 βλάστη 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 εἰσορᾶσι 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 αἰῶν
Thrice blest are they who never tasted
pain!
Translated by F. Storr (1912)
Antigone 582
- 99 οἷς γὰρ ἂν σεισθῆ θεόθεν δόμος, ἄτας
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 ὄδ'
Throughout the future, now and
always,
as in the past, this law shall stand.
Antigone 611
- 101 ἄ 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
τῶδ' ἔμμεν ὅτω φρένας
θεὸς ἄγει πρὸς ἄταν
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
γένεοιτ' ἂν ἔλκος μείζον 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, φανέεται κὰν 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 μείζον οὐκ ἔστιν κακόν·
αὕτη πόλεις ὄλλυσιν, ἢ δ' ἀναστάτους
οἴκους τίθησιν, ἦδε 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 γὰρ, εἶπερ δεῖ, πρὸς ἀνδρὸς
ἐκπεσεῖν,
κοῦκ ἂν γυναικῶν ἦσσονες 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 μείζον, ἢ τί πρὸς παιδῶν 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 γλωσσῶν, ἦν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὔτοι διαπτυχθέντες ὠφθησαν κενοί.
ἀλλ' ἀνδρα, κεῖ τις ἢ σοφός, τὸ
μανθάνειν
πόλλ' αἰσχρὸν 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 ὄρα·σ παραρὰ ρείθροισι χειμάρροισι ὅσα
δένδρων ὑπέκει, κλῶνας ὡς 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' οὔν, φιλεῖ γὰρ τοῦτο μὴ ταύτη
ρέπειν,
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 παρειαῖς
νεάνιδος ἐννυχεύεις,
φοιτᾶς δ' ὑπερπόντιος ἔν τ'
ἀγρονόμοις αὐλαῖς·
καί σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς
οὐθ' ἀμερίων σέ γ' ἀν-
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
ἴμερος 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
οὔτε 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, ἀφιλος, 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,
τήν εὐσεβίαν σεβίσασα
See what I suffer at the hands of men
for honouring what is sacred.
Antigone 942
- 123 ἀλλ' ἄ μοιριδία τις δύνασις δεινά·
οὔτ' ἂν νιν ὄλβος οὔτ' Ἄρης,
οὐ πύργος, οὐχ ἀλίκτηποι
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 τοῦξαμαρτάνειν·
ἐπεὶ δ' ἀμάρτη, κείνος οὐκέτ' ἔστ' ἀνήρῳ

- ἄβουλος οὐδ' ἀνολβος, ὅστις ἐς κακὸν
πεσὼν ἀκεῖται μηδ' ἀκίνητος πέλει
αὐθαδία τοι σκαιότητ' ὄφλισκάνει
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 ἀλκὴ τὸν θανόντ' ἐπικτανεῖν;
What use to kill the dead a second time?
Translated by Elizabeth Wyckoff (1954)
Antigone 1030
- 127 βροτῶν
χοὶ 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 ἠγοῦμαι
νεκρόν·
πλούτει τε γὰρ κατ' οἶκον, εἰ βούλη, μέγα,
καὶ ζῆ τυράννον σχημ' ἔχων, ἐὰν δ' ἀπῆ
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
ὄσω 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 σαφῆ
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 ὡς 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 γὰρ, 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 ἄλλ' 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 ἐφήη;
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 παρὰγόροι
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' ἄταν 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 πρῶγμ' ἀνὴρ πράσσων
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 ἔξ 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' ἄν οὐδ' ἄν ισχύων
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 τέκη προσγίγνεται
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 ὄραν
Excellence draws the eyes of all.
Electra 972
- 158 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν ...
ζῶσαιν θανούσαιν 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 εἰσορᾶς; γυνὴ μὲν οὐδ' ἀνήρ 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 ἔχθιστον, ἀλλ' ὅταν θανεῖν
χρηζῶν τις εἶτα μηδὲ τοῦτ' ἔχη 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 ἔφθ
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' ἢ φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε
The will indeed was there, but the wit
was weaker.
Translated by E.F. Watling (1953)
Electra 1023
- 164 ἢ δεινὸν εὖ λέγουσαν ἐξαμαρτάνειν
How terrible it is to speak so well and be
so wrong!
Electra 1039
- 165 ἀλλ' ἔστιν ἔνθα χη δίκη βλάβην 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 βουλής γὰρ οὐδὲν ἐστὶν ἔχθιον κακῆς
No enemy is worse than bad advice.
Translated by David Grene (1957)
Electra 1047
- 168 οὔτε γὰρ σὺ τὰμ' ἔπη
τολμᾶς ἐπαινεῖν οὔτ' ἐγὼ τοὺς σοὺς
τρόπους
You cannot bring yourself

- to approve my words, nor I your temper.
Electra 1050
- 169 πολλῆς ἀνοίας καὶ τὸ θηραῖσθαι 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 οὔτε τι τοῦ θανεῖν προμηθῆς
τό τε μὴ βλέπειν ἑτοίμα,
διδύμαν ἑλουῖσ' Ἐρινύν.
τίς ἂν εὐπατρις ὧδε βλάστωι;
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 τοιγάρ 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 ὄρα γε μὲν δὴ κὰν γυναιξίν 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 δίκαια 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 ἠδονῆ 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 ἑλευθέρως
When the victory's won
We shall have time and liberty to laugh.
Translated by F. Storr (1913)
Electra 1299
- 177 ἴσθι δ' ὡς μάλιστα σ' ἀνθρώπων ἐγὼ
ἤχθηρα κάφιλησ' 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, σκοτού διεῖ;
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
δικην,
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 κάρᾳ
βυθῶν ἔτ' οὐχ οἴα 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 μὲν με δακρῦσαντα δῆ,
πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος
πλάνους

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 πάντα ἀῦδα

Speak out, speak to us all.

Translated by Robert Fagles (1982)

Oedipus the King 93

184 οἱ δ' εἰσι ποῦ γῆς; ποῦ τόδ' εὐρεθήσεται
ἶχνος 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 γῆ. τὸ δὲ ζητούμενον
άλωτόν, 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 ὡς δεινὸν ἔνθα μὴ τέλη
λύη φρονοῦντι

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' ὄτα τόν τε νοῦν τὰ τ'
ὄμματ' 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 (παρηχησις):
observe the nine-fold use of 't'

189 μιᾶς τρέφῃ πρὸς νυκτός, ὥστε μήτ' ἐμὲ
μήτ' ἄλλον, ὅστις φῶς ὄρα, 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 πολυζήλω 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 εἶ τιν' ἂν δοκεῖς
ἄρχειν ἐλέσθαι ἔνν φόβοισι μᾶλλον 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 ἄν 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 ἄλλος,
 κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾶ
 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' ἄρτιώς ἔχει, γύναι,
 ψυχῆς πλάνημα κἀνακίνησις 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', ὡς ὁ Λαῖος
 κατασφαγείη πρὸς τριπλαῖς ἀμαξίτοισι
 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 ὑπερπλησθῆ μάταν ...
 ἀκρότατα γείσ' ἀναβᾶσ'
 ἀπότομον ὠρουσεν εἰς ἀνάγκαν
 ἔνθ' οὐ ποδι χρησίμῳ
 χρηῖται
 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 ἔννοος 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 εἰκῆ κράτιστον ζῆν, ὅπως δύναίτο τις.
 σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ
 νυμφεύματα
 πολλοὶ γὰρ ἦδη κἂν ὄνειρασιν 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 ὄμμαθ' ἦδιστον 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 χρεῖν,
 ξὺν οἷς τ'
 οὐ χρεῖν ὀμύλων, οὐς 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,
ὡς 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' αἶ φανῶσ' ἀυθαίρετοι
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 βιῶναι σφῶ 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 καιρῶ καλὰ
All things are good that are in season.
Translated by Hugh Lloyd-Jones (1994)
Oedipus the King 1516
- 211 ἄ 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', Οιδίπους ὄδε,
ὄς τὰ κλείν' αἰνίγματ' ἤδει καὶ κρατίστος
ἦν ἀνήρ
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 ἠύλαβεια 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; ἢ 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
πονουῦσά 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 πονῆ 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', ἐπεγεῖρειν
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 γῆρας οὐδὲ κατθανεῖν ποτε,
τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατῆς
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 παγκρατῆς χρόνος·
φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος,
θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
καὶ πνεῦμα ταῦτόν οὐποτ' 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 βᾶσαις,
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 τᾶδε θάλλει μέγιστα χῶρα,
γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας.
τὸ μὲν τις οὐ νεαρός οὔτε γῆρα
συνναίων ἀλιώσει χερὶ πέρσας·
ὁ δ' αἰὲν ὄρων κύκλος
λεύσσει νιν Μορίου Διός
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' ἄν ματαίου τῆσδ' ἄν ἥδονῆς τύχοις;
...
λόγω 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 στόμωσιν· ἐν δὲ τῷ λέγειν
κάκ' ἄν 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 φανῆ
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ 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' εἰπεῖν πολλὰ καὶ τὸ καίρια
It is one thing to speak much, another to
speak to the point.
Oedipus at Colonus 808
- 234 μὴ 'πίτασσ' ἄ 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 γηράς ἐστιν
Anger knows no old age.
Translated by Hugh Lloyd-Jones (1994)
Oedipus at Colonus 954
- 237 πῶς ἄν τό γ' ἄκον προᾶγμ' ἄν 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 τελευτῆν ὡς κακῆ προσγίγνεται
Of evil passion evil is the end.
Translated by F. Storr (1912)
Oedipus at Colonus 1197
- 242 ὅστις τοῦ πλέονος μέρους
χρήζει τοῦ μετρίου παρεῖς
ζῶειν, σκαιοσύναν 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 πέση
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' ἐπίκουρος ἰσοτέλεστος,
ἄϊδος ὅτε μοῖρ' ἀνυμέναιος
ἄλυρος ἄχορος ἀναπέφηνε,
θάνατος ἐς τελευτᾶν
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 φανῆ,
βῆναι κείθεν ὅθεν περ ἦ-
κει πολὺ δεύτερον ὡς 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 ἔνι;
φόνου, στάσεις, ἔρις, μάχα

- καὶ φθόνος· τό τε κατὰμειπτον
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 ὄδ' ...
πάντοθεν βόρειος ὡς τις ἀκτὰ
κυματοπλήξ χειμερία κλονεῖται,
ὡς καὶ τόνδε κατ' ἄκρας
δεινὰ κυματοαγεῖς
ἄται κλονέουσιν αἰεὶ 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' ἐννυχίᾳ ἀπὸ Ῥιπᾶν
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 ὄλωλε γὰρ δὴ πάντα τὰμά, κούκέτι
τὴν δυσπότητον ἔξετ' ἀμφ' ἔμοι τροφήν
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 ἀλλ' ἔν 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 μῆδαμὰ 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 νύξ ἀπόκειται,
πενθεῖν οὐ χροῆ
For whom, in death, the gods have
shown their grace grieve not.
Oedipus at Colonus 1751
- 254 Ἀκτὴ μὲν ἦδε τῆς περιρρότου χθονός
Λήμνου, βροτοῖς ἄσπιπτος 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 ἦδύ γὰρ 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 ὀρῶ βροτοῖς
τὴν γλῶσσαν, οὐχὶ τᾶργα, πάνθ'
ἠγγουμένην
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 χροῆ τί χροῆ 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 ἄ δ' ἀθυρόστομος
Ἄχῶ 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 χειρῶν 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 ὡς 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 πνευμ' ἐναντιούμενον,
ὅταν παρῆ 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' ᾧ 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 ...
ὃς μῆδ' οἰνοχύτου 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' ἡμαρ 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' οὐδύνας ἀδαίης, Ὕπνε δ' ἀλγέων,
εὐαῆς 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,
ὑμῖν 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 δούδυνα
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 ὦδ' ἐν αὐραῖς τρέφεται;
How shall I live?
Who can live on thin air?
Philoctetes 1159
- 278 οὔτοι νεμεσητόν
ἀλύοντα χειμερίῳ
λύπα 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 ἀστεροπητῆς
βροντᾶς ἀγχαῖς μ' εἶσι φλογίζων.

- ἔρρέτω 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 νῦξ γὰρ εἰσάγει
καὶ νῦξ 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 κἀφύσαμεν δὴ παιδας, οὐς κείνός ποτε,
γῆτης ὅπως ἄρουραν ἔκτοπον λαβῶν,
σπεύρων μόνον προσεῖδε κἀξαμῶν 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 κἀξ ἀγεννήτων ἄρα μῦθοι καλῶς
πίπτουσιν
Even from humble lips may come words
of wisdom.
Women of Trachis 61
- 284 ὄν αἰόλα νῦξ ἐναριζομένη
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' ἄν 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 ἀποτρύειν
ἐλπίδα τὰν ἀγαθὰν
χρηναί 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 τροφάδες 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
νῦξ βροτοῖσιν οὔτε κη-
ρες οὔτε πλοῦτος, 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
εἰτά κατ' οὐρον

- 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 γὰρ ...
παρεισδέδεγμαι, φόρτον ὥστε νατίλος,
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 τῆδε τῆ 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' ὑμῖν αὐλὸς οὐκ
ἀναρσίαν
ἄχῳ καναχᾶν 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' ὀθοῦνεκα
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 λογιζέται,
μάταιός ἐστιν· οὐ γὰρ ἔσθ' ἢ γ' αὐριον
πρὶν εὖ πάθη 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 οὐσα 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 ὡς 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 σκιὰ 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 τυράννοις αἰ σοφῶν
Ξυνουσία'*
- 304 ὥσπερ γὰρ ἐν φύλλοισιν αἰγείρου
μακρᾶς,
κᾶν ἄλλο μηδέν, ἀλλὰ τοῦκείνης κάρα
κινεῖ τις αὔρα
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 λίθω
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
οικίτορας
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 ὡς ὁ γηράσκων ἐραῖ
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 ἔξεστι τοῖς αὐτοῖσι δίς
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) – *Aleadaï – Sons
of Aleus*
- 313 τοῖς γὰρ δίκαιοις 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) – *Aleadaï – 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) – *Aleadaï – Sons
of Aleus*
- 315 δικαία γλῶσσ' ἔχει κράτος μέγα
Righteous speech possesses great power.
Fragment 80 (Radt, TrGF) – *Aleadaï – Sons
of Aleus*
- 316 τὰ γὰρ περισσὰ πανταχοῦ λυπήρ' ἔπη
Excess is painful in all circumstances.
Fragment 82 (Radt, TrGF) – *Aleadaï – Sons
of Aleus*
- 317 μὴ πάντ' ἐρεύνα· πολλὰ καὶ λαθεῖν καλόν
Do not investigate everything – let some
things remain unknown.
Fragment 83 (Radt, TrGF) – *Aleadaï – 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) – *Aleadaï – Sons
of Aleus*
- 319 – ὁ δὴ νόθος τις γνησίους 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*) – *Aleadai* – *Sons of Aleus*
- 320 δεινὸς γὰρ ἔρπειν πλοῦτος ἔς τε τὰ βατὰ
καὶ πρὸς τὰ βατὰ
Wealth has a strange power to get to
places sacred and profane.
Translated by Hugh Lloyd-Jones (1996)
Fragment 88 (Radt, *TrGF*) – *Aleadai* – *Sons of Aleus*
- 321 ζῆ, πῖνε, φέροβου
Live, drink and be merry!
Fragment 167 (Radt, *TrGF*) – *Danae*
- 322 ὄπου δὲ μὴ τᾶριστ' ἔλευθέρως λέγειν
ἔξεστι, νικᾷ δ' ἐν πόλει τὰ χεῖρονα
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 αἰ 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 Αἴδαν γὰρ οὐδὲ
γῆρας οἶδε φιλεῖν
Even the old cannot come to terms with
death.
Fragment 298 (Radt, *TrGF*) – *Iobates*
- 326 κρύπτε μηδέν· ὡς ὁ πᾶνθ' ὄρων
καὶ πᾶντ' ἀκούων πᾶντ' ἀναπτύσσει
χρόνος
Conceal nothing; for all is revealed
by all-seeing, all-hearing time.
Fragment 301 (Radt, *TrGF*) – *Hipponous*
- 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 τόλμη πρὸς τὸ δεινὸν ἔρχεται,
ὀρθῆ 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 ψευδῆ λέγειν·
ὅτῳ δ' ὄλεθρον δεινὸν ἀλήθει' ἄγει,
συγγνωστὸν εἰπεῖν 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*) – *Lemmiæ* –
Women of Lemnos
- 332 οὐκ ἔστι τοῖς μὴ δρῶσι 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 πράσσοντι 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,
ὡς ἀμποταθειῆν ὑπὲρ ἀτρυγέτου
γλαυκᾶς ἐπ' οἶδμα λίμανας

- 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 δεσπότες 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 ἀνδρας πόλεμος ἀγρεύειν 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 οἶον ἢ πολλὴ ζῶη
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· ὄδ' 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) – *Syndeirnoi* –
Companions at Table
- 341 ὦ δύνασις
θνατοῖς εὐποτμοτάτα μελέων,
ἀνέχουσα βίου βραχὺν ἰσθμόν
O what power there is in songs!
What greater happiness
can make bearable
our narrow course of life!
- Fragment 568 (Radt, TrGF) – *Syndeirnoi* –
Companions at Table
- 342 θάρσει· λέγων τάληθές οὐ σφαλῆ ποτε
Have courage; speaking the truth you'll
never go wrong.
Fragment 588 (Radt, TrGF) – *Tereus*
- 343 ὅστις γὰρ ἐν κακοῖσι θυμωθεὶς βροτῶν
μείζον προσάπτει τῆς νόσου τὸ
φάρμακον,
ἰατρός 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 ἔβλαστέν 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 προσύνων· 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 χάρμα μείζον ἂν
λάβοις,
τοῦ γῆς ἐπιψάσαντα κἄθ' ὑπὸ στέγη
πυκνῆς ἀκούσαι ψακάδος εὐδούση 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·
σιγῶμενος γὰρ ἐστὶ θρηνεῖσθαι πρέπων
Do not proclaim your misfortune
abroad;
it is fitter to lament in silence.
Fragment 653 (Radt, TrGF) – *Tygro*
- 348 πόλλ' ἐν κακοῖσι θυμὸς εὐνηθεὶς ὀρᾷ
When in trouble you will see more
clearly if you restrain your anger.
Fragment 661 (Radt, TrGF) – *Tygro*

- 349 τίκτουσι γάρ τοι καὶ νόσους δυσθυμῖαι
Sicknesses too are caused by depres-
sions.
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 οὐτῶ γυναικὸς οὐδὲν ἄν μείζον κακὸν
κακῆς ἀνῆρ κτήσαστ' ἄν 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' ἄν γένοιτ' ἄν ἀσφαλῆς 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 ἄνδρας οὐ μόνους ἐπέρχεται
οὐδ' αὖ γυναῖκας, ἀλλὰ καὶ θεῶν ἄνω
ψυχὰς ταράσσει κατὰ πόντον ἔρχεται
καὶ τόνδ' ἀπείργειν οὐδ' ὁ παγκρατῆς
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 will-
ingly 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
μακρὰ
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 ἰατρὸς
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 κακὸν
To be forced
To drink is as bad as being thirsty.
Translated by Reginald Gibbons (2008)
Fragment 735 (Radt, *TrGF*)
- 361 τὸ μεθύειν πημονῆς λυτήριον
Drunkenness, relief from misery.
Fragment 758 (Radt, *TrGF*)
- 362 διψῶντι γὰρ τοι πάντα προσφέρων σοφὰ
οὐκ ἄν πλέον τέρψεαις ἢ πειν διδούς
Offering a thirsty man wise sayings
will not please him more than a drink.
Fragment 763 (Radt, *TrGF*)
- 363 πρὸς δ' οἶον ἤξεις δαίμον' ὡς ἔρωτα

- ὄς οὔτε τούπεικὲς 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 αἰνικτήρα θεσφάτων ἀεὶ,
σκαιοῖς 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 εἰκὸς ἐσθ' οὔτως 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 διδακτὰ μανθάνω, τὰ δ' εὐρετὰ
ζητῶ, τὰ δ' εὐκτὰ παρὰ θεῶν ἠτησάμην
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 προσβολὴ
μόλις δ' 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 χαρᾶ
γροαίας ἀκάνθης πάππος ὧς φυσώμενος
Joy raised him up like thistle-seed blown
about by the wind.
Fragment 868 (Radt, TrGF)
- 375 ταχεῖα πειθῶ 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 νικώμαχον
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 ἀεὶ 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 εἶθ' ἦσθα σόφρων 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·
δακρυροεῖ 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 ὡς δυσπάλαιστόν ἐστιν ἀμαθία κακόν
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 ἢ 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
ἢ γὰρ σιωπῇ τῶγκαλοῦντι 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 οἴκοι 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' ἴμερος
ἄκρατος, ἔστ' οἰμωγμός. ἐν κείνῃ τὸ πᾶν
σπουδαῖον, ἡσυχαῖον, 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 ναμᾶ δ' ἐν οἰωνοῖσι ...
ἐν θηροῖσιν, 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 βροτοῖσιν ὠλβίσθη ποτὲ
γυναϊκὸς ἐσθλῆς χωρὶς ὀγκωθεὶς χλιδῆ;
What home, however luxurious, was
ever thought happy without a good wife?
Fragment 942 (Radt, *TrGF*)
- 395 ἐλπίς γὰρ ἡ βόσκουσα τοὺς πολλοὺς
βροτῶν
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 κείς 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 Κολωνῶ, ἐπιδεικνύμενος διὰ τοῦ
δράματος ὅπως τὸν νοῦν ὑγιαίνει, ὡς
τοὺς δικαστὰς τὸν μὲν ὑπερθουμάσαι,
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 posthu-
mously by his grandson in 401
- 399 δὴ καὶ Σοφοκλεῖ ποτε τῶ ποιητῆ
παρεγενόμενῳ ἐρωτωμένῳ ὑπὸ τινος Πῶς,
ἔφη, ὦ Σοφόκλεις, ἔχεις πρὸς τάφροδίσια;
ἔτι οἷός τε εἰ γυναικὶ συγγίγνεσθαι; καὶ ὅς,
Εὐφήμει, ἔφη, ὦ ἄνθρωπε· ἀσμεναίτατα
μέντοι αὐτὸ ἀπέφυγον, ὥσπερ λυττῶντα
τινα καὶ ἄργιον 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 βραχέϊ λόγῳ δὲ πολλὰ πρόσκειται σοφὰ
There is much wisdom to be found in
few words.
Stobaeus, *Anthology* 3.35.4
- 401 ἀνὴρ γὰρ ὅστις ἤδεται λέγων αἰεὶ,
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 ἠλίου 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: 'τι
φωτεινότερον ἠλίου;'
- SOSICRATES**
3rd century BC
Comic poet
- 1 ἀγαθοὶ δὲ τὸ κακὸν ἐσμὲν ἐφ' ἐτέρων
ιδεῖν,
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) – *Katapseudo-*
menos – The False Accuser
a cook boasting about his profession

SOSIPHANES

4th century BC

Tragic playwright from Syracuse

- 1 ὦ δυστυχεῖς μὲν πολλά, παῦρα δ' ὄλβιοι
βροτοί, τί σεμνύνεσθε ταῖς ἐξουσίαις,
ἄς 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 ὄφειλον 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
πραῦνεῖν, 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 Ἄελιος δ' Ὑπεριονίδας δέπας
ἔσκατέβαινε
χρῦσεον, ὄφρα δι' Ὀκεανοῖο περάσας
ἀφίκοιθ' ἰατρᾶς ποτι βένθεα νυκτὸς
ἐρημῶς

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 Catania, where they erected his statue
mentioned by Cicero, Verrine Oration II,
2.35.87*

- 2 οὐκ ἔστ' ἔτυμος λόγος οὗτος,
οὐδ' ἔβας ἐν νηυσὶν εὐσσελμοῖς
οὐδ' ἴκεο 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 εἰς 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 ὡς 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 ἀναγκαζούσης 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 γὰρ, ὦ Θαλῆ, τὰ ἐν ποσὶν οὐ δυνάμενος ἰδεῖν τὰ ἐπὶ τοῦ οὐρανοῦ οἶε γινώσασθαι;

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· ἀγένητον γὰρ

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 everything to the light.

Translated by R.D. Hicks (1925)

Testimonies, Fragment 1.130 (D-K)

- 11 ἐρωτηθεὶς τί δύσκολον, ἔφη 'τὸ ἑαυτὸν γινῶναι'
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 ἐπιτυγχάνειν'
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 μεμνησθαί 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 οὐ̄ ἐπιθυμείς 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 ἀργός μὴ ἴσθι, μηδ' ἂν πλουτήης
Be not idle, even if you are rich.
Seven Sages, *Apophthegms* Fragment 4.8 (D-K)
- 21 μέτρον 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 τίνος, πόσον ἀπέχει τὸ ψευδὸς 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 ἐκληθήσαν
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;

ὄτι, 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 Θεῦθ, σοφωτέρους Αἰγυπτίους καὶ μνημονικωτέρους παρέξει μνήμης τε γὰρ καὶ σοφίας φάρμακον ἠρέθη. ὁ δ' εἶπεν ὦ τεχνικώτατε Θεῦθ ... τοῦτο γὰρ τῶν μαθόντων λήθην μὲν ἐν ψυχαῖς παρέξει μνήμης ἀμελετησίᾳ ... οὐκ οὐκ μνήμης ἀλλ' ὑπομνήσεως φάρμακον ἠύρες
- '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 ἄνδρα, 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 παράνοιαν 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 Θεανῶ ἐρωτηθεῖσα τί πρέπον εἶη 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 δυσκοινώνητος ἀπιστίας
- Nothing causes lack of communication more than mistrust.
- Βασανιστῆς ἢ Φιλόσοφος* 258b
- 2 καὶ μνήμονα εἶναι τὸν βασιλέα καὶ ἐπιλήσιμονα
- μνήμονα μὲν τῶν ἀγαθῶν, ἐπιλήσιμονα 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 ὑπήρχε
- 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 ὢν 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 ἐπίσταίτο, 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 ὡς οὐτ' ἐκεῖνος ἂν γένοιτο ποιητῆς ἀγαθός ἄδων παρὰ μέλος οὐτ' αὐτὸς ἀστείος 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 προεξαισταμένους 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 πάταξον μὲν, ἀκουσον δὲ
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, οὐτε σὺ Ἀθηναῖος

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 Ἀθηναῖους, Ἀθηναῖοις δ' αὐτόν, αὐτῷ δὲ τὴν ἐκεῖνου μητέρα, τῇ μητρὶ δ' ἐκεῖνον

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 ἐπιεικῆ τοῦ πλουσίου προκορίνας, 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 θεοῦς 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 ἄπτεσθαι 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 εὐοικεῖναι τοῦ ἀνθρώπου τοῖς ποικίλοις στρώμασιν· ὡς 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 ἔα με καθεύδειν ... τὸ Μιλτιάδου τρόπαιον
The laurels of Miltiades will not let me sleep.
Plutarch, *Sayings of Kings and Commanders* 185a.2
Miltiades was the Athenian general at Marathon

- 19 πότερον ἤθελες ὁ νικῶν Ὀλυμπίασιν 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 παραχρηῖμα δι' ἐλαχίστης βουλής κρατίστος 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 ἄ πίτυς αἰπόλε τήνα
ἄ ποτὶ ταῖς παγαῖσι μελίσδεταί
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 ἄμμιν
συρίσδεν· τὸν Πᾶνα δεδοίκαμες· ἢ γὰρ ἄπ' ἄγρας
τανίκα κεκμακῶς ἀμπαύεται· ἔστι δὲ πικρός,
καὶ οἱ αἰεὶ δορμεῖα 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 αὐτᾶς
ἀλλ' ὀκὰ μὲν τήνον ποτιδέρεται ἀνδρα
γελαῖσα,
ἄλλοκα δ' αὐ ποτὶ τὸν ῥιπτεῖ 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 τήνω πᾶσα καταίθομαι, ὅς με
τάλαιναν
ἀντὶ γυναικὸς ἔθηκε κακὰν καὶ
ἀπάρθενον ἡμεν
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 μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα
Σελάνα
Consider, lady Moon, whence came my
love.
Translated by C.A. Trypanis (1971)
Idylls 2.69 (repeated several times)
- 6 Ἔρωσ δ' ἄρα καὶ Λιπαραῖω
πολλάκις Ἀφαιστοῖο 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 ὡς ἄρα
Δέλφιδις ἔραται.
κεῖτε νῖν αὐτε γυναικὸς ἔχει πόθος εἶτε
καὶ ἀνδρός
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, εὐκάλιο 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 χροῖ, τάχ' αὐριον ἔσσειτ' ἄμεινον
Have courage! Tomorrow is another day.
Idylls 4.41
'*Θαρσεῖν χροῖ*' 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 θεμιτὸν 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 symbolical ...
- 16 πᾶ δὴ τὸ μεσαμέριον πόδας ἔλκεις,
άνικα δὴ καὶ σαῦρος ἐν αἰμασιαῖσι
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 χάλκυνες στορεσεῦντι τὰ κύματα τάν τε
θάλασσαν
τόν τε νότον τόν τ' εὖρον, ὃς ἔσχατα
φυκία κινεῖ,
άλκυνες, γλαυκαῖς Νηρηΐσται τὰ
μάλιστα
ὀρνίχων ἐφίληθεν, ὄσας τέ περ ἐξ ἁλὸς
ἀγρα
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 κνίδασι 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 πολλαὶ δ' ἄμμιν ὑπερθε κατὰ κρατὸς
δονέοντο
αἴγειροι πετελέαι τε· τὸ δ' ἐγγύθεν ἰερόν
ὔδωρ
Νυμφᾶν ἐξ ἄντροιο κατειβόμενον
κελάρῳζε
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'
ὄλολυγῶν
τηλόθεν ἐν πυκινᾷσι βάτων τρύζεσκεν
ἀκάνθαις·
ἄειδον κορύδοι καὶ ἀκανθίδες, ἔστενε
τρυγῶν,
παυῶντο 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' ὥσδεθ' ἔθρεος μάλα πίονος, ὥσδε δ'
ὀπώρας
ὄχνοι μὲν πὰρ 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 γέρανος τῶροτρον, 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, παιῖδες, 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 δαυθ' οὕτως, ὄκκα γλυκὺς ὕπνος
ἔχη με,
οἴχη δ' εὐθὺς ἰοῖσ', ὄκκα 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 χῶτι 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,
Πραξινοῶ, πολλῶ μὲν ὄχλῳ, πολλῶν δὲ
τεθρίπτων·
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 θῆν 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 Ὄραι φίλαι, ἀλλὰ
ποθειναὶ
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 πάντεσιν 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 ἀλίκα
τραύματα ποιεῖ.
χὰ μάρτηρ γελάσασα· τί δ'; οὐκ ἴσος ἐσσί
μελίσις,
ὅς τυτθὸς μὲν ἔεις, τὰ δὲ τραύματα
ταλίκα 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 πολὺ τᾶ μορφᾶ θηλύνετο, καὶ τι
σεσαρὸς
καὶ σοβαρόν μ' ἐγέλαξεν. ἐμοὶ δ' ἄφαρ
ἔξεσεν αἶμα,
καὶ χροά φοινίχθην ὑπὸ τῶλγεος 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 grieft 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 εὕδειν
ἀνδράσιν ἐργατίναισι κακαὶ παρέχοντι
μέριμναι·
κἂν ὀλίγον νυκτός τις ἐπιβρίσησι, τὸν
ὑπνον
αἰφνίδιον θορυβεῦσιν 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
ταυτ' 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 ἴδμεναι ἀνδρός
'Tis hard to know the mind of another
man.
Idylls 25.67
- 42 τάχα γὰρ σε παρέρχεται ὡς ὄναρ ἦβη
Youth passes by as swiftly as a dream.
Idylls 27.8
- 43 οὐκ ὀδύνην, οὐκ ἄλγος ἔχει γάμος, ἀλλὰ
χορεύην
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 ἐπομμαδιαίς
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 γενναίῳ καὶ ἐπιεικείᾳ ἀρετῆν
ἐπεκτήσατο
Nobody ever acquired virtue through
insolence, but only through toil and

courage and kindness.

Arsenius, *Apophthegms* 8.91k

- 47 Θεόκριτος ἐρωτηθεὶς ποῖα τῶν θηρίων ἔστι 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 δεσπότης 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 ἔφνυ 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 ἄγη πόσις, οὐχ ὡς δοκεῖ γυναῖκα λαμβάνει μόνον, ὁμοῦ δὲ τῆδ' ἔτ' εἰσκομίζεται λαβῶν καὶ δαίμον' ἦτοι χρηστὸν ἢ τούναντίον
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' οὐπω πᾶσιν 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 ἔχειο
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, Cyrnus, 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 φίλεις ... 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 μιῇ 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 ἀνήρ 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 ἔξαπατῶσ' 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 ἔστι, τὸ δ' ἀτρεκέες
ὄλβιος οὐδεὶς
ἀνθρώπων ὅποσους ἠέλιος καθορᾷ
One man hath this ill, another that; and
no man under the sun is truly happy.
Elegies 167

13 πᾶς γὰρ ἀνὴρ πενίη 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 ἔστιν 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
αὐτόν
πίνη 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 πέτρη,
τῇ προσομιλήσει, τοῖος ἰδεῖν ἐφάνη·
νῦν μὲν τῆδ' ἐφέπου, τοτὲ δ' ἄλλοιός
χρῶα γίνου.
κρέσσων τοι σοφίη 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 δοκίει τὸν πλησίον ἰδμεναι
οὐδέν,
ἀλλ' αὐτὸς μόνος ποικίλα δήνε' ἔχειν,
κείνός γ' ἀφρων ἔστι νόου βεβλαμμένος
ἔσθλου
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,
Κύρν', ὀλίγης τιμῆς ἔμμορεν ἐσθλὸς ἀνήρ

- Being tower and castle to an empty-minded people
brings little credit even to the best.
Elegies 233
- 19 σοὶ μὲν ἐγὼ πτέρῳ ἔδωκα, σὺν οἴσῳ ἐπ’
ἀπείρονα πόντον
πωτήσει, 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’
ἀπατᾶς
You have no respect for me,
you lie to me as if I were a little child.
Elegies 253
- 21 κάλλιστον τὸ δικαιοτάτον· ἁψῶστον δ’
ὕγιαίνειν·
πρᾶγμα 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 ἴππος ἐγὼ καλὴ καὶ ἀεθλίη, ἀλλὰ
κάκιστον
ἄνδρα φέρω, καὶ μοι τοῦτ’ ἀνηρότατον·
πολλάκι δ’ ἠμέλλησα διαορῆξασα
χαλινόν
φεύγεν ἀπωσαμένη τὸν κακὸν ἠνίοχον
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’ ἀνδρῶσσι κακοῖς συνθέμενοι φιλήνη
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, διαβολίη
Never destroy a friendship on some
trivial ground,
believing wicked slanderous tongues.
Translated by M.L. West (1994)
Elegies 323
- 25 ἤσυχος 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
μητέρῳ ἀμηχανίης ἔλαβον τὰ δίκαια
φιλεῦντες
ἦτ’ ἀνδρὸς παρὰ γαίε 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 πενήνῃ δ’ ὅ τε δειλὸς ἀνήρ ὅ τε πολλὸν
ἀμείνων
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
ἔνδον 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
περήσαι
καὶ κείσθαι πολλὴν γῆν ἐπαμησάμενον
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 διδάσκων
οὔποτε 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 σύμφορον ἐστὶ γυνὴ νέα ἀνδρὶ
γέροντι·
οὐ γὰρ πηδαλίῳ 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 ὀήϊον 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, ὅ τοί κ' ἐπὶ τὸν
νόον ἔλθη·
ἀτηρός γὰρ τοι λάβρος ἀνήρ τελέθει
Take counsel twice and thrice before
you act;
a hasty man hurries to his ruin.
Elegies 633
- 41 ἐλπὶς καὶ κίνδυνος ἐν ἀνθρώποισιν
ὁμοία·
οὔτοι γὰρ χαλεποὶ δαίμονες ἀμφοτέρω
Hope and risk are alike to men;
both are demons dangerous to deal
with.
Elegies 637
- 42 πολλοὶ παρ κρητήρι 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 ἀναιδεῖη γαῖαν ἐπιστρέφεται
Respect for what is right has perished
among men;
now shamelessness walks freely upon

- the earth.
Elegies 647
- 44 ἀλλότριον κηδος ἐφημέριον
Pain for another is pain for a day.
Translated by J.M. Edmonds (1931)
Elegies 656
- 45 καὶ τε πενιχρὸς ἀνήρ
αἶψα μάλ' ἐπλούτησε· καὶ ὅς μάλ' α
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 ἤμαρτε, 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 κόροος ἀνδραὶ ἀπώλεσεν
ἀφραίνοντας·
γνῶναι γὰρ χαλεπὸν μέτρον, ὅτ' ἐσθλά
παρῆ
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 ποιού,
σώφρονα θυμὸν ἔχων ἐκτὸς ἀτασθαλῆς
Earn money righteously,
keeping a sound mind, far from
wickedness.
Elegies 753
- 49 τὰ μὲν μῶσθαι, τὰ δὲ δεικύνναι, ἄλλα δὲ
ποιεῖν·
τί σφιν χρήσηται μῶνος 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 μάλ' α μὲμφεται,
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 ἀνθρώπων δ' ἄψεκτος ἐπὶ χθονὶ γίνεται
οὐδεὶς·
ἀλλ' ὧς 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 λάξ
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, ἀπιστίη 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 ἄστῳ κακῶς θέμεν
εὖμαρῆς ἐστίν,
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 ἐστί καὶ βέβαιος μουσικῆ
ἅπανσι τοῖς μαθοῦσι παιδευθεῖσι 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 77
- 2 ἢ δεισιδαιμονία δόξειεν ἂν εἶναι δειλία
πρὸς τὸ δαιμόνιον
Superstition is but cowardice before the
supernatural.
Characters 16.16
- 3 ἔστι δὲ ἡ μεμφμοιρία ἐπιτίμησις παρὰ τὸ
προσηκόν 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
ἠδονὴν ἐνθουσιασμόν
Music has three sources, sorrow, joy, and
enthusiasm.
Fragment 90 (Wimmer)
- 7 ὀλίγων οἱ ἀγαθοὶ νόμων δέονται 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 βραδείαν 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 θᾶπτον ἔφη πιστεῦειν 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

THEOPHRASTUS

- 13 πρὸς σιωπῶντα ἔφη, εἰ μὲν ἀμαθῆς 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 πολυτελές 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 καταλαζονεύεται

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 ὀπότε' ἀρχόμεθα 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 πολλὰ 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 τηροῖη τις τὴν βασιλείαν, εἰ τοῖς μὲν φίλοις μεταδιδοίη παρησίας δικαίας, τοὺς δ' ἀρχομένους κατὰ δύναμιν μὴ περιορῶη 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 ἀνδροφόνοι δὲ τὴν φύσιν ὄντες
ἀνδρόπορνοι 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*

THRASYBULUS

beginning of 6th century BC

Tyrant of Miletus

see also Herodotus 100–101

- 1 σὺ δὲ ποίει οὕτως, ἦν γ' ἐθέλης
καρτύνασθαι τὴν αἰσυμνητήν· τοὺς
ἐξόχους τῶν πολιτῶν ἐξαίρειν, ἦν τέ τις
ἐχθρός τοι φαίνεται, ἦν τε μή. ὑποπτος
γὰρ ἀνδρὶ αἰσυμνητῆ 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 Philosophers* 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

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

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 ὡς ἐπολέμησαν
πρὸς ἀλλήλους, ἀρξάμενος εὐθύς
καθισταμένου καὶ ἐλπίσας μέγαν
τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν
προγεγενημένων

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 ἠξίωσα γράφειν, οὐδ' ὡς ἐμοὶ ἐδόκει, ἀλλ' οἷς τε αὐτὸς παρῆν καὶ παρὰ τῶν ἄλλων ὅσον δυνατὸν ἀκριβείᾳ περὶ ἐκάστου ἐπεξελαθόν. ἐπιπόνως δὲ ἠύρισκετο, 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 τοιοῦτων καὶ παραπλησίων ἔσεσθαι, ὠφέλιμα κρίνειν αὐτὰ ἀρκούντως ἔξει. κτήμᾳ τε ἐς αἰεὶ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρημα ἀκούειν 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 κτήμᾳ 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 ἔργω 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, venture-some 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 εἶαν
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 ἐπιγιγνώμενα 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 προθεῖς τοῦ μὴ πλέον ἔχειν ἀπετραπέτο
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 προδιάγνωτε μηκυνόμενος γὰρ φιλεῖ ἐς τύχας τὰ πολλὰ περιστασθαι, ὧν ἴσον τε ἀπέχομεν καὶ ὀποτέρως ἔσται ἐν ἀδήλω 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 ἰσορροπού ... ἐνόμισαν αὐτοὶ ἐκάτεροι 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 ὁ τε γὰρ διὰ τὴν ἡδονὴν ὀκνῶν τάχιστ' ἂν ἀφαιρεθεῖ τῆς ἡσυχίας τὸ τερπνὸν δι' ὅπερ ὀκνεῖ, εἰ ἡσυχάζοι, ὁ τε ἐν πολέμῳ εὐτυχία πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαιρούμενος
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 τὸνναντίον 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 ὁ γὰρ ἡμεῖς ἔχομεν φύσει ἀγαθόν, ἐκείνοις οὐκ ἂν γένοιτο διδασχῆ, ὁ δ' ἐκείνοι 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
βειβαίωτος, ὁ δ' ὀργισθεὶς περὶ αὐτὸν
οὐκ ἔλασσω 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 εἴτερ βειβαίωτατον τὸ ταυτὰ ξυμφέροντα
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
βειβαίουται, 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 μεγάλης 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 ἤδη
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 πολλῶ θορούβῳ 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 γεγενημένου δὲ τοῦ ἐν Πλαταιαῖς ἔργου
καὶ λελυμένων λαμπρῶς τῶν σπονδῶν
οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολε-
μήσοντες, παρεσκευάζοντο δὲ καὶ Λακε-
δαμόνιοι καὶ οἱ ζύμμαχοι

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 ὀξύτερον 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 περιουσία κρατεῖσθαι

- Most things in war depend on abundance of money and wise policy.
History of the Peloponnesian War 2.13.2
- 36 χρῆσιμολόγοι τε ἤδον χρῆσιμους παντοίους, ὧν ἀκροᾶσθαι ὡς ἕκαστος ὄρητο
 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 ἀπροσοδοκίτοις 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, οἳ ἂν μὴ εὐρεθῶσιν 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 ἔστιν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως καὶ αἰεὶ ἐν αὐτῷ θάπτουσι 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 εἰώθειν ἐπαινεῖν
 It is customary that all praise the dead.
History of the Peloponnesian War 2.45.1
- 41 ὅσα τε πρὸς ἱεροῖς ἰκέτευσαν ἢ μαντείσι καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα
 ἀνωφελῆ 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 ταχέας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τεργνὸν ἤξιουν ποιῆσθαι, 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 ἀπέτρεγε
 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 ἔπασχον τὴν μνήμην ἐποιοῦντο
 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 γνώμαις 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 ἀλικῆς οὐδὲν ὠφελῆι
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 πλείοντες 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 θορῶβῳ
In haste and with much confusion.
Translated by Charles Forster Smith (1919)
History of the Peloponnesian War 2.94.2
- 57 τὰ ξυνομώτατα, ἦν αἰεὶ κατὰ πρῶμναν ἴσθηται 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 Odrysiens, 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 Odrysiens
- 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 γιγνομένην οὔτε κοινωνίαν πόλεσιν ἐς οὐδὲν, εἰ μὴ μετ' ἀρετῆς δοκούσης ἐς ἀλλήλους γίγναιτο
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 ἄμ' ἀσέληνον ἐξῆσαν
They waited for a stormy moonless night, with wind and rain.
History of the Peloponnesian War 3.22.1
- 65 εἰ τε μὴ παύσεται, ὀλίγους μὲν αὐτὸν τῶν ἐχθρῶν ἐς φιλίαν προσάξουσιν, πολὺ δὲ πλείους τῶν φίλων πολεμίους ἕξουσιν
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 ἔχουσι ἀκύροισι
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 ἡσσώμενοι καὶ σοφιστῶν θεαταῖς εὐκότες 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 εἴωθε 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 θεραπεῦον 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 ξύγνωμον 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, οἴκτῳ 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
spoken by Cleon
- 75 βραχέα ἡσθεῖσα μέγαρα ζημιώσεται
Paying a heavy penalty for a brief pleasure.

- 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 ἄξυνετός ἐστιν ἢ ἰδία τι αὐτῶ 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 διεξεληλύθασί γε διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι προστιθέντες, εἰ πως ἦσσαν ἀδικοῖντο ὑπὸ τῶν κακοῦργων
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 τοῖνυν δεινότερόν τι θανάτου δέος εὐρετέον ἐστὶν ἢ τὸδε 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' ἢ μὲν πενία ἀνάγκη τὴν τόλμαν παρέχουσα, ἢ δ' ἐξουσία ὕβρει τὴν πλεονεξίαν καὶ φρονήματι, αἱ δ' ἄλλαι ξυντυχίαι ὀργῇ τῶν ἀνθρώπων, ὡς ἐκάστη τις κατέχεται ὑπ' ἀνηκέστου τινὸς κρείσσονος ἐξάγουσιν ἐς τοὺς κινδύνους
Men are lured into hazardous enterprises 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 irresistible 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 ἠγούμενος, ἢ δ' ἐφεπομένη, καὶ ὁ μὲν τὴν ἐπιβουλήν ἐκφροντίζων, ἢ δὲ τὴν εὐπορίαν τῆς τύχης ὑποτιθεῖσα πλεῖστα βλάπτουσι, καὶ ὄντα ἀφανῆ 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 ruinous 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, ἀποτροπήν 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 χρῆ δὲ τοὺς ἐλευθέρους οὐκ ἀφισταμένους 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 ὦ τὰ μὲν ἀληθῆ ἀποκρίνασθαι ἐναντία
γίνεται, τὰ δὲ ψευδῆ 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
θερατεύοντες
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 παρανομοῦσι 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
οικιῶν τῷ κεράμῳ 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 τοιοῦτῳ 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 ἐπέτεσε πολλὰ καὶ χαλεπὰ κατὰ στάσιν
ταῖς πόλεσι, γιγνόμενα μὲν καὶ αἰεὶ
ἐσόμενα, ἕως ἂν ἡ αὐτὴ φύσις ἀνθρώπων
ἦ

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 ὑφέλων 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 ἐνομισθη, μέλλησις δὲ
προμηθῆς 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 αὐτοῦς πίστει οὐ τῷ θείῳ νόμῳ μᾶλλον ἐκρατύνοντο ἢ τῷ κοινῇ τι παρανομήσαι
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 δεξιῶι 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 εὐηθες, οὐ τὸ γενναῖον πλεῖστον 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 γνώμῃν 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 ἠπειρώταις μάλιστα εἶναι καὶ τὰ πεζὰ κρατίστοις, τοῖς δὲ θαλασσίοις τε καὶ ταῖς ναυσὶ πλεῖστον προὔχειν
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 ἐλπιδὶ 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 πεφύκασι τε τοῖς μὲν ἐκουσίως ἐνδοῦσιν ἀνθησοῦσθαι μεθ' ἡδονῆς, πρὸς δὲ τὰ ὑπεραυχούντα καὶ παρὰ γνώμῃν 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 σφίσι ἐνόμιζον ἐτοίμους εἶναι, ὅπταν βούλωνται ποιῆσθαι πρὸς αὐτούς, 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 ... ἔξανεχώρει τὰ εἰρημένα τόσω ... ἐκείνῳ ἐπεβῶν 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
At this time the Lacedaemonians were

- 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 τὸς γὰρ Λακεδαιμονίους οὔτε λιμῶ οὔτ' ἀνάγκη οὐδεμιᾶ ἤξιον 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 ἑλλίπτες ἦν τῆς δοκίσεώς 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 αὐτῆ ὑπ' ἐλαχίστων γενομένη ἐκ στάσεως μετάστασις ξυνέμεινεν
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 χρῆ μνησθέντας ἡμᾶς τοὺς τε πρεσβυτέρους ὁμοιωθῆναι τοῖς πρὶν ἔργοις, τοὺς τε νεωτέρους ... πειραῖσθαι 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 ἀπερσοκέπτῳ διδόναι, ὃ δὲ μὴ προσίενται λογισμῶ 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 ἀνάγκη 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 σφῶζουσιν ἢ λόγων δι' ὀλίγου καλῶς ῥηθεῖσιν 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 ἀνθρωπείῳ λόγῳ ἀπὸ τῆς ἰσῆς ἀνάγκης κρίνεται, δυνατὰ δὲ οἱ προύχοντες πράσσοσι 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 τούς μὲν ὑπάρχοντας πολεμίους μεγάλυνετε, τοὺς δὲ μηδὲ 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 ἐκατέρωθεν 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 ἐπειδὴν ... 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 κρατῆ, 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 ἀπειροκάκον οὐ
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 τοσοῦτῳ 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, ὡς ἡμῖν δοκεῖτε, τὰ μὲν μέλλοντα τῶν ὀρωμένων σαφέστερα κρίνετε, τὰ δὲ ἀφανῆ τῷ βούλεσθαι ὡς 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 ὅς ἂν καὶ τοῦ σώματός τι καὶ τῆς οὐσίας

- προνοῖται μάλιστα γὰρ ἂν ὁ τοιοῦτος
καὶ τὰ τῆς πόλεως δι' ἑαυτὸν βούλοιο
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 κατασχῆσει 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 πράγμα μέγα εἶναι καὶ μὴ οἶον νεωτέρῳ
βουλευσασθαί 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 παραδούς ἑμαυτὸν
βούλομαι ἐκπλεῖν, παρασκευῆ 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, εἴ τῳ 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, ὡς ἤδη ἔμελλον
μετὰ κινδύνων ἀλλήλους ἀπολιπεῖν,
μᾶλλον αὐτοὺς ἐσῆει 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 δοῦν 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 δὲ φημι πρῶτα μὲν δῆμον ξύμπαν ὠνομάσθαι, ὀλιγαρχίαν δὲ μέρος, ἔπειτα φύλακας μὲν ἀρίστους εἶναι χρημάτων τοὺς πλουσίους, βουλευσαί δ' ἂν βέλτιστα τοὺς ξυνετούς, κριναί δ' ἂν ἀκούσαντας ἄριστα τοὺς πολλούς

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 νινὰς ἐς ἀλλήλους οὔτε τοὺς ἀκούοντας ἀποδέχεσθαι

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 οἰόμεθα τοῦ ἄπωθεν ξυνοίκου προαπολλυμένου οὐ καὶ ἐς αὐτόν τινα ἦξειν 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 ὑμῶν, 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 οὔτοι σπανιώτατοι οἱ ἂν ἐλάχιστα ἐκ τοῦ σφαλῆναι βλάπτοντες πλεῖστα διὰ τὸ εὐτυχήσαι 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
πάσχωσι 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 πάθεισι καὶ προσώποις
εἰδωλοποιήσας. ὁ γοῦν Θεουκιδίδης ἀεὶ
τῷ λόγῳ πρὸς ταύτην ἀμιλλᾶται τὴν
ἐνάργειαν, οἷον θεατὴν ποιῆσαι τὸν
ἄκροατὴν

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, ἦδη ἀν'
οἶδμα
κολποῦται μαλακὰς εἰς ὀθόνας ζέφυρος·
ἦδη καὶ λειμώνες ὑπὲρ πετάλων ἐχέαντο
ἄνθεα, καὶ τρηχὺς σῖγα μέμυκε πόρος.
σχοίνους μῆρῦεσθε, ἐφ' ὀλκάδα
φορτίζεσθε
ἀγκύρας, καὶ πᾶν λαίφος ἔφεσθε κάλοις.
ταῦτ' ὕμμιν πλώουσιν ἐπ' ἐμπορίην ὁ
Πρόηπος
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 τὰργύριον ἔστιν 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' Ἑλλαννας τίθει,
ὡς 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 ὠφελὲν σ' ὦ τυφλὲ Πλοῦτε
μῆτε γῆ μῆτ' ἐν θαλάσση
μῆτ' ἐν ἠπείρῳ 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 λιχνόγραυν 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 ποιήσῃν 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 ἤσυχὴ δὲ πόλιν κατεβόσκειτο, νυκτὸς
ἔταιίη,
οὐδ' ὑλακὴ σκυλάκων ἠκούετο, πᾶσα δὲ
σιγῇ
εἰστήκει καλέουσα φόνον πνεύουσαν
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 μυθεισθαί τε τὰ καλὰ καὶ ἔρδειν πάντα
δίκαϊα

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 ἢ 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 γεραιούς
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 ἦβης 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
φοβῆσθε
Fear ye not a multitude of men, nor
flinch.
Translated by J.M. Edmonds (1931)
Fragment 11 (West, IEG)
- 9 ἦδ' ἀρετῆ, 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 ἑὼν γίνεται ἀθάνατος,
ὄντιν' ἀριστεύοντα μένοντά τε
μαρνάμενόν τε
γῆς πέρι καὶ παίδων θοῦρος Ἄρης ὀλέση
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 χρῆσεται 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 seek-
ing virtue*
- 2 Ξενοκράτης εἶ ποτε σταμνίον οἴνου
ἀνοιξειεν, ἔφθανεν ὁ οἶνος τρεπόμενος
πρὶν ἀναλωθῆναι καὶ τὰ ὄψα δὲ πολλάκις
ἔωλα ἐξέροιπτεν· 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' ἀνέθηκαν Ὅμηρός θ'
Ἡσίοδος τε, ὅσα παρ' ἀνθρώποισιν
ὄνειδεα 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' ἠὲ
λέοντες
ἢ γράψαι χεῖρεσσι καὶ ἔργα τελεῖν ἄπερ
ἄνδρες,
ἵπποι μὲν θ' ἵπποισι, βόες δὲ τε βουσὶν
ὁμοίας ...
Αἰθίοπές 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 χρόνω 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. οὐλος ὄρα, οὐλος δὲ νοεῖ, οὐλος 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 γῆ 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 σαφές 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· ὄλον δὲ ὄραν καὶ ὄλον ἀκούειν, μὴ μέντοι ἀναπνεῖν· συμπαντὰ 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 ἤσσω 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 ἕνα 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 ἐχθροῖς 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 ἀνθρώπων 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 κερδαλέωτερον 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 ... δύναιτ' 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 ἰδρωτί 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 ὅ 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 ἀντὶ 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 χρεία σε ἀναγκάσῃ ἀλλ' ὅταν μάλιστα εὐπορήσῃ, 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, τούτου 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 ὠφελούντα τὸ κοινὸν τοῦτον καὶ μεγίστων ἀξιοῦσθαι ... καὶ τοῖς κακίστοις συμφέρον φανεῖσθαι 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 ὄθεν 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 ὡς τὸ μὲν πῦρ τοὺς ἀπτομένους καίει, οἱ δὲ καλοὶ καὶ τοὺς ἀπῶθεν 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 οἶομαι θαυμαστόν· ἀξιοί γε μέντοι ἔσμεν τοῦ γεγεννημένου 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 τὴν τε γὰρ πόλιν νομίζω ἂν διαφθαρεῖναι, ἔν τε τῇ ἀρπαγῇ εὐ οἶδ' ὅτι οἱ πονηρότατοι πλεονεκτήσιαν 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 στερηθῆναι
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 παιδῶν 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 εὐ ἴστε ὅτι τὸ αὐτὸ τοῦτο καὶ εἰς τὸ διασῶζειν ἂ 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 ὠτακουστῆν καὶ διοπτρεύειν τί ἂν ἀγγείλαντες ὠφελήσιαν βασιλεία

- 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 κακὰ
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 ἀπεσύα. πεινῶντι τῶνδρες. ἀπορίομες τί χρὴ δρᾶν
Ships lost. Mindarus dead. Men starving. Don't know what to do.
Translated by Rex Warner (1966)
Hellenica 1.1.23
a laconic message sent to Sparta after the Cyzicus disaster in 411
- 40 Λακεδαιμόνιοι δὲ οὐκ ἔφασαν πόλιν Ἑλληνίδα ἀνδραποδεῖν μέγα ἀγαθὸν εἰργασμένην ἐν τοῖς μεγίστοις κινδύνοις γενομένης 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 παραθῆται τὰ περιττὰ τῶν ἱκανῶν, τοσοῦτω 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 οἶε καὶ ἐρωτικώτατα ἔχειν τοῦ ἔργου τούτου
The more a man derives pleasure from an occupation, the stronger will be his devotion to it.
Hiero 1.21
- 47 ὁ δὲ σπανίσιας τινός οὗτός ἐστιν ὁ μετὰ χαρᾶς πιμπλάμενος, ὅταν αὐτῷ προφανῆ 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 εἶη, πρᾶος δέ, ἀρκούντως δὲ ποδώκης, ἐθέλοι δὲ καὶ δύναιτο πόνους ὑποφέρειν, πείθειτο δὲ μάλιστα, οὗτος ἂν εἰκότως ἀλυπτότατός τ' εἶη 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 ὡσπερ ἀνθρώπῳ οὕτω καὶ ἵππῳ ἀρχόμενα πάντα εὐιατότερα ἢ ἐπειδὴν ἐνσκιρρωθῆ τε καὶ ἐξαμαρτηθῆ 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 τῶ 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 ἀνθρώπῳ· ὥσπερ οὖν καὶ ἀνθρώπων ἦκιστ' ἂν ὀργίζοι τις ... οὕτω καὶ ἵππων θυμοειδῆ ὁ μὴ ἀνίων ἦκιστ' 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 κεντρίζει ... 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 ἐστὶν ὁ μετεωρίζων ἑαυτὸν ἵππος σφόδρα ἀγαστὸν, ὡς πάντων τῶν ὀρώωντων 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 τοῦτω 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 αἰὶ γὰρ ἔστι τοῖς τὰ σώματα καὶ τὰς ψυχὰς εὖ ἔχουσιν ἐγγύς εἶναι τοῦ εὐτυχεῖσαι

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 ἄγειν οἱ πολλοὶ τοὺς νέους, ἄγουσι δ' ἐπὶ τούναντίον ... ὅτι ἐν τοῖς ὀνόμασι σοφίζονται καὶ οὐκ ἐν τοῖς νοήμασιν ... οἱ σοφισταὶ δ' ἐπὶ τῶ ἔξαπατᾶν λέγουσι καὶ γράφουσιν ἐπὶ τῶ 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 αἰεὶ

I wish my work not to seem, but to be useful, so that it may stand for ever unre-futed.

On Hunting 13.7

59 τὸ θεῖον ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν ὥσθ' ἅμα πάντα ὄραν καὶ πάντα ἀκούειν καὶ πανταχοῦ παρεῖναι 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 μηδὲν
 ἀμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι
 ποιῆσαντα 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 καταφρονομένους
 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
 σκηπτρα 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 οὔτ' ἂν πόλις εὖ
 πολιτευθεῖη οὔτ' 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 ἰατρὸν 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 neces-
 sary 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
 χρῆσθαι αὐτῶν ἐκάστοις χρήματά ἐστι,
 τῷ δὲ μὴ ἐπισταμένῳ οὐ χρήματα ... αὐλοὶ
 τῷ μὲν ἐπισταμένῳ ἀξίως λόγου αὐλεῖν
 χρήματά 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 ὠφελείσθαι 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 οικειῶς ταῦτα γιγνώμενα· τοὺς μὲν γὰρ εἰκῆ ταῦτα πράττοντας ζημιουμένους ἐώρων, τοὺς δὲ γνώμη συντεταμένη ἐπιμελουμένους καὶ θάπτον καὶ ῥᾶον 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 γυναικα κοινῶν ἀγαθῶν 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 ... ὡς καλὰ μὲν τὰ δένδρα εἶη, δὲ ἴσου δὲ τὰ πεφυτευμένα, ὀρθοὶ δὲ οἱ στίχοι ... εὐγώνια δὲ πάντα καλῶς εἶη, ὄσμαι 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 διεμέτροσα καὶ διέταξα, ἔστι δ' αὐτῶν ... ἃ καὶ ἐφύτευσα αὐτός
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 ὠφελιμοτάτην 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. μηδὲ μέντοι τοῦτο φοβείσθε, ὡς ἡ τὸ δημόσιον οὕτω κατασκευαζόμενον παραλυτῆσει 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 interests 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 διατελώσι
Those states are reckoned the happiest that enjoy the longest period of unbroken 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 ἠϋξάμην 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 Mantinea in 362 BC

PSEUDO-XENOPHON

possibly 420–430BC
unknown

- 1 ὅποσοι δ' εἰσὶν ἀρχαὶ μισθοφορίας ἕνεκα
καὶ ὠφελίας εἰς τὸν οἶκον, ταύτας ζητεῖ ὁ
δῆμος ἀρχεῖν
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 ἐδίδοσαν 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 κατοικτῖραι
ὡς βραχὺς εἶη 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 Epizephyrii 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, χρηστηριασαμένου
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 Philosophers* 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·
ἀγελ 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 μὲν

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 συνερῶθηκεν
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 χρόνον· 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, ἐγὼ
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 ἐστιν· 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.

Eriphanius, *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 ἐπιδοῦναι ... εἰ δὲ ... μηδὲ αὐ
προσγινομένου ἀξήσεται, δῆλον ὅτι τὸ
προσγεγόμενον 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 Ἔρωτα 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 Ἀρτιχανῆ ροῖάν τε καὶ ἀρτίχουνον τόδε
μῆλον

καὶ ῥυτιδόφλοιον σῦκον ἐπομφάλιον
πορφύρεόν τε βότρυν μεθυπίδακα,
πυκνορράγα,

καὶ κάρυν 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 ἀπειρος 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 cognitio 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 Oskenberg 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)*, postscript, 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 Gummy 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 civis 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, xlvi, 'A Fit of Rhyme against Rhyme'

Juvenal

c.55–c.140AD

Roman satirist

*Grammaticus, rhetor, geometres, pictor,
aliptes,*

*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, I.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 flammania 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 writers 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 Colonus (1928)

cf. *Sophocles* 245

Homer is my example and his unchristened 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: *Carmina epigraphica graeca saeculorum viii-v a. Chr. n.*, P.A. Hansen. Berlin, 1983
 2: *Carmina epigraphica graeca saeculi iv a. Chr. n. Accedunt addenda et corrigenda ad CEG 1.* Berlin, 1989
- cf. compare, see also
- CGD *The Complete Greek Drama*, ed. Whitney J. Oates and Eugene O'Neill, Jr, in 2 vols. New York: Random House, 1938
- CGF *Comicorum Graecorum fragmenta*, ed. G. Kaibel. Berlin: Weidmann, 1899
- CGFPR *Comicorum Graecorum fragmenta in papyris reperta*, ed. C. Austin. Berlin: De Gruyter, 1973
- CGT *The Complete Greek Tragedies*, ed. David Grene and Richmond Lattimore. Chicago: The University of Chicago Press, 1954 and 1991
- CH *Corpus Hermeticum*, ed. A.D. Nock and A.-J. Festugière, vols 3 and 4. Paris: Les Belles Lettres, 1954 (repr. 1972)
- Chadwick *The Sentences of Sextus*, ed. H. Chadwick. Cambridge: Cambridge University Press, 1959
- Chambry *Fabulae (dodecasyllabi)*, ed. E. Chambry, *Aesopi fabulae*. Paris: Les Belles Lettres, vol. 1, 1925; vol. 2, 1926
- CMAL *The Cynics: The Cynic Movement in Antiquity and its Legacy*, ed. R. Bracht Branham and Marie-Odile Goulet-Cazé. California University Press, 1996
- Coll.Alex *Collectanea Alexandrina*, ed. J.U. Powell. Oxford: Clarendon Press, 1925 (repr. 1970)
- Conomis *Lycurgi oratio in Leocratem*, ed. N.C. Conomis (post C. Scheibe and F. Blass). Leipzig: Teubner, 1970
- Coungny *Epigrammatum anthologia Palatina cum Planudeis et appendice nova*, ed. E. Coungny, vol. 3. Paris: Didot, 1890
- CPG *Corpus paroemiographorum Graecorum*, ed. E.L. von Leutsch, vol. 2. Göttingen: Vandenhoeck & Ruprecht, 1851 (repr. Hildesheim: Olms, 1958)
- Crusius *Plutarchi de proverbii Alexandrinorum libellus ineditus*, ed. O. Crusius. Tübingen: Fues & Kostenbader, 1887
- Cunningham *Herodas. Mimiambi*, ed. I.C. Cunningham. Oxford: Clarendon Press, 1971
- CWA *The Complete Works of Aristotle: The Revised Oxford Translation*, ed. Jonathan Barnes, Bollingen Series LXXI. Princeton University Press, 1984. © 1984 by The Jowett Copyright Trustees
- D-K *Die Fragmente der Vorsokratiker*, ed. H. Diels and W. Kranz, 6th edn. Berlin: Weidmann, vol. 1. 1951; vol. 2. 1952 (repr. Dublin/Zurich: 1966)
- Demiańczuk *Supplementum comicum*, ed. J. Demiańczuk. Krakau: Nakładem Akademii, 1912 (repr. Hildesheim: Olms, 1967)
- Denis *Fragmenta pseudepigraphorum quae supersunt Graeca*, ed. A.-M. Denis. Leiden: Brill, 1970
- Diehl *Anthologia lyrica Graeca*, ed. E. Diehl, Leipzig: Teubner, 1949–1952
- Dittmar Aischines von Sphettos, *Studien zur Literaturgeschichte der Sokratiker*, ed. H. Dittmar, Philologische Untersuchungen, vol. 21. Berlin: Weidmann, 1912
- Eberhard *Fabulae romanenses Graece conscriptae*, ed. A. Eberhard. Leipzig: Teubner, 1872
- ed. edited by, editor

ABBREVIATIONS

- ELTE *Encyclopedia of Literary Translation into English*, ed. Olive Classe. London: Fitzroy Dearborn, 2000
- Elter *Gnomica homoeomata*, ed. A. Elter, pt. 5. Bonn: Georg, 1905
- ESFP I Euripides, *Selected Fragmentary Plays Volume I*, with Translations and Commentaries by C. Collard, M.J. Cropp and K.H. Lee. Aris & Phillips Ltd, 1997
- ESFP II Euripides, *Selected Fragmentary Plays Volume II*, with Translations and Commentaries by C. Collard, M.J. Cropp and J. Gibert, Aris & Phillips Classical Texts. Oxbow Books, 2004
- et al. and others (*et alii, et alia*)
- de Falco *Demade oratore. Testimonianze e frammenti*, ed. V. de Falco, 2nd edn. Naples: Libreria Scientifica Editrice, 1955
- FGrH *Fragmente der griechischen Historiker*, ed. F. Jacoby. Berlin, 1923–1929; Leiden, 1926–1958 [1954–60] (3 parts in 17 vols)
- FHG *Fragmenta historicorum Graecorum*, ed. K. Müller. Paris: Didot, 1841–1870
- fl. flourished; prolific or active (*floruit*)
- FPG *Fragmenta philosophorum Graecorum*, ed. F.W.A. Mullach. Paris: Didot, 1860 (repr. Aalen: Scientia, 1968)
- GAPC *The Greek Anthology and Other Ancient Greek Epigrams*, ed. Peter Jay. Penguin Classics, 1973
- Garofalo *Erasistrati fragmenta*, ed. I. Garofalo. Pisa: Giardini, 1988
- Geffcken *Die Oracula Sibyllina*, ed. J. Geffcken. Leipzig: Hinrichs, 1902
- GLAA *Greek Literature: An Anthology*, chosen by Michael Grant. Penguin Classics, 1973
- Gow *Bucolici Graeci*, ed. A.S.F. Gow. Oxford: Clarendon Press, 1952 (repr. 1969)
- GPHP *The Greek Poets: Homer to the Present*, ed. Peter Constantine, Rachel Hadas, Edmund Keeley and Karen Van Dyck. New York: W.W. Norton & Co, 2010
- Guarducci *L'epigrafia greca dalle origini al tardo impero*, ed. Margherita Guarducci, Istituto Poligrafico e Zecca dello Stato. Rome: Libreria dello Stato, 1987. References are from the Greek translation, *Ἡ Ἑλληνικὴ Ἐπιγραφικὴ*, tr. Κώστας Κουρεμένος, Μορφωτικό Ίδρυμα Ἑθνικῆς Τραπέζης, Athens, 2008
- H-H A. Hausrath and H. Hunger, *Corpus fabularum Aesopicarum*, 2nd edn. Leipzig: Teubner, vol. 1.1, 1970; vol. 1.2, 1959
- HBM *Hesiod, Bion and Moschus, Sappho, Musaeus and Lycophron*, Family Classical Library no. XXX, with translations by C.E. Elton, F. Fawkes and Viscount Royston. London: A.J. Valpy, 1832
- Heiberg *Claudii Ptolemaei opera*, ed. J.L. Heiberg. Leipzig: Teubner, 1907
- Heiberg and Stamatis *Archimedis opera omnia*, ed. J.L. Heiberg and E. Stamatis. Leipzig: Teubner, 1913 (repr. Stuttgart: 1972)
- HEPC *Homer in English*, ed. George Steiner. Penguin Classics, 1996
- Hercher *Claudii Aeliani de natura animalium*, ed. R. Hercher. Leipzig: Teubner, 1866
- IC *Inscriptiones Creticae*, ed. M. Guarducci, IV. *Tituli Gortynii*. Rome, 1950
- IEG *Iambi et elegi Graeci*, 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 inv. no. | <i>Iscrizioni greche arcaiche di Sicilia e Magna Grecia</i> , ed. R. Arena. Pisa, 1994 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 | Isocrat, <i>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 Gennepe, 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 |

LIST OF TRANSLATORS

- Balmer, Josephine (1996) *Classical Women Poets*. Newcastle upon Tyne: Bloodaxe Books
- Barnard, Mary (1958) *Sappho: A New Translation*. University of California Press
- Barnes, Jonathan (1979) *The Presocratic Philosophers*. Routledge
- Barnes, Jonathan (1984) co-translator of Aristotle, *Fragments*, in CWA, with Gavin Lawrence
- Barnes, Jonathan (1987) *Early Greek Philosophy*. Penguin Classics
- Barnstone, Willis (1962) *Greek Lyric Poetry*. New York: Bantam Books Inc.
- Barrett, David (1964) Aristophanes, *Wasps, The Poet and the Women, Frogs*, Penguin Classics
- Barrett, David (1978) Aristophanes, *The Birds, The Assemblywomen*, tr. David Barrett; *The Knights, Peace, Wealth*, tr. Alan H. Sommerstein. Penguin Classics
- Basore, John W. (1932) Seneca, *Moral Essays*. Loeb vol. II
- Batzini, Maria (2007) co-translator of *Ancient Greece and the Modern Manager: An Anthology of Quotations*. Athens: Kalendis, with Panos Koronakis-Rohlf
- Beare, J.I. (d. 1918) Aristotle, *On Sense and the Sensible*, in CWA
- Bell, Karen (1992) co-translator of Plato, *Protagoras*, in PCW, with Stanley Lombardo
- Berg, Stephen (1978) co-translator of Sophocles, *Oedipus the King*. Oxford University Press, with Diskin Clay
- Betts, Gavin (1989) co-author of *Teach Yourself Ancient Greek: A Complete Course*. London: Hodder Headline plc., with Alan Henry
- Bevan, Edwyn (1931) *The Poems of Leonidas of Tarentum*, Clarendon Press, in OBGVT
- Bland, Robert (1813) *Collections from the Greek Anthology*. London: John Murray
- Bourne, Thomas (1864) *Anacreon (Anacreontea)*. Michigan Historical Reprint Series
- Bowersock, G.W. (1925) Xenophon, *Pseudo-Xenophon, Constitution of the Athenians*. 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) *The Greek Experience*. London: Weidenfeld & Nicholson, in GLAA
- Bowra, C.M. (1969) *The Odes of Pindar*. Penguin Classics
- Bradshaw, Claire Assistant editor of *A Dictionary of Classical Greek Quotations*
- 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) *The Septuagint Version of the Old Testament*, with an English Translation. London: S. Bagster (no date given, repr. 1884)
- Bridges, Robert (1916) *The Spirit of Man*. Longmans, Green & Co., in OBGVT
- Brock, Arthur J. (1916) Galen, *On the Natural Faculties*. Loeb
- Broome, William (1720) Homer, *Odyssey*, with Pope and Elijah Fenton

LIST OF TRANSLATORS

- 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
- Burttt, J.O. (1954) *Minor Attic Orators, Lycurgus, 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

LIST OF TRANSLATORS

- Chapman, George (1609) *Homer Prince of Poets ... Twelve Books of his Iliads*
- Chapman, George (1611) *The Iliads of Homer, Prince of Poets, 'neuer before in any language truely translated'. London: Nathaniell Butter*
- Chapman, George (1615) *Homer's Odysseys* (sic), in *HEPC*
- Charles, R.H. (1913) 'The Letter of Aristeas', *The Apocrypha and Pseudepigrapha of the Old Testament in English*, vol. 2. Oxford University Press, 1913
- Chaucer, Geoffrey (c.1343–1400) *The Parliament of Fowls* (c.1380)
- Cheesman, Clive (2004) co-translator of *Classical Love Poetry*. The British Museum Press, with Jonathan Williams
- Cherniss, Harold (1957) Plutarch, *Moralia, Face on the Moon*. Loeb vol. XII
- Clay, Diskin (1978) co-translator of Sophocles, *Oedipus the King*. Oxford University Press, with Stephen Berg
- Clement, Paul A. (1969) Plutarch, *Moralia, Table-Talk*, Books I–III. Loeb vol. VIII
- Cohen, S. Marc (2005) in *RAGP*
- Cohon, J.W. (1932) Dio Chrysostom. Loeb vols I–II; vol. III, with H. Lamar Crosby
- Coleridge, E.P. (1891) *The Plays of Euripides*, vols I–II. London: George Bell and Sons
- Coleridge, E.P. (1938) Euripides, in *CGD*
- Collard, Christopher (1997) in *ESFP I*
- Collard, Christopher (2004) in *ESFP II*
- Collard, Christopher (2008) co-translator of Euripides, *Fragments*. Loeb vols VII–VIII, with Martin Cropp
- Collard, Christopher (2009) Aeschylus, *Persians and Other Plays*. Oxford World's Classics, Oxford University Press
- Constantine, Peter (2010) in *GPHP*
- Constantinidi, Maria Μαρία Κωνσταντινίδη
- Cooper, John M. (1997) revised several translations in *PCW*
- Cornford, Francis (1929) co-translator of Aristotle, *Physics*. Loeb vols IV–V, with Philip H. Wicksteed
- Cory, William (1858) *Ionica*. Smith, Elder & Co., in *OBGVT*
- Cowper, William (1791) *The Iliad and Odyssey of Homer*. London, in *HEPC*
- Cowper, William (1791) *Homer's Iliad*, 1st edn 1791; 2nd edn 1802; the 2nd edition had considerable alterations, in *OBGVT*
- Cowper, William (1791) *Homer's Iliad and Odyssey*, 2 vols (3rd edn 1809), in *OBVET*
- Crawley, Richard (1874) Thucydides, *The History of the Peloponnesian War*, in *GLAA*
- Creech, Thomas (1684) *The Idylliums of Theocritus*. Oxford, in *OBCV*
- Cropp, Martin J. (1997) in *ESFP I*
- Cropp, Martin J. (2004) in *ESFP II*
- Cropp, Martin J. (2008) co-translator of Euripides, *Fragments*. Loeb vols VII–VIII, with Christopher Collard
- Crutwell, Patrick (1986) in Samuel Johnson, *Selected Writings*. Penguin Classics

LIST OF TRANSLATORS

- Curd, Patricia (2005) in *RAGP*
- Dale, Henry (1855) co-translator of *The Cyropaedia, and The Hellenics*. Bohn's Classical Library, London: Henry G. Bohn, with J.S. Watson
- Davenport, Guy (1976) *Herakleitos and Diogenes*. San Francisco: Grey Fox Press
- Davie, John (2002) Euripides, *Heracles and Other Plays*. Penguin Classics
- De Lacy, Phillip H. (1967) co-translator of Plutarch, *Moralia*. Loeb vol. XIV, with Benedict Einarson
- de Sélincourt, Aubrey (1954) Herodotus, *The Histories*. Penguin Classics
- Derby, Edward, Earl of (1864) *The Iliad of Homer*. John Murray, in *OBGVT* and *HEPC*
- Derow, Peter Sidney (2003) entry 'Polybius' in *OCD*
- DeWitt, Norman J. (1949) co-translator of Demosthenes, *Funeral Oration*. Loeb vol. VII, with Norman W. DeWitt
- DeWitt, Norman W. (1949) co-translator of Demosthenes, *Funeral Oration*. Loeb vol. VII, with Norman J. DeWitt
- Dorsch, T.S. (1965) *Classical Literary Criticism*. Penguin Books
- Dryden, John (1679) co-translator of *Oedipus: A Tragedy*, an adaptation of Sophocles' *Oedipus the King*. London: R. Bentley and M. Magnes, with Nathaniel Lee
- Dryden, John (1700) *The First Book of Homer's Iliad*, in *Fables Ancient and Modern*. London: Jacob Tonson
- Dryden, John (1631–1700) *Plutarch's Lives*. The Translation called Dryden's, revised by A.H. Clough, 1859. Boston: Little Brown and Company
- Drysdall, Denis L. (2005) *Collected Works of Erasmus*. Adages III iv.1–IV.ii 100, ed. John N. Grant, University of Toronto Press
- Dunn Mascetti, Manuela (2010) co-editor of *The Quotable Spirit*. Sterling Publishing Co., Inc., with Peter Lorie
- Economou, Daphne Δάφνη Οικονόμου
- Edmonds, J.M. (1912) *The Greek Bucolic Poets, Theocritus, Bion, Moschus*. Loeb
- Edmonds, J.M. (1931) *Greek Elegy and Iambus*. Loeb vol. I
- Edmonds, J.M. (1931) *Elegy and Iambus with Anacreontea*. Loeb vol. II
- Einarson, Benedict and (1967) co-translator of Plutarch, *Moralia*. Loeb vol. XIV, with Phillip H. De Lacy
- Elton, Charles Abraham (1812) *The Remains of Hesiod*, rev. 1825. London: Lackington Allen, cf. *HBM*
- Evelyn-White, Hugh G. (1914) Hesiod, *The Homeric Hymns & Homeric Hymns*. Loeb
- Fagles, Robert (1975) Aeschylus, *The Oresteia, Agamemnon, The Libation Bearers, The Eumenides*. Penguin Classics
- Fagles, Robert (1982) Sophocles, *The Three Theban Plays: Antigone, Oedipus the King, Oedipus at Colonus*. Penguin Classics
- Fagles, Robert (1996) Homer, *The Odyssey*. Penguin Classics
- Falconer, W. (1854) co-translator of Strabo, *Geographica*, repr. London: G. Bell, 1903 with H.C. Hamilton

LIST OF TRANSLATORS

- Fawkes, Francis (1789) Bion and Moschus, Sappho and Musaeus, in *HBM*
- Fenton, Elijah (1720) Homer, *Odyssey*, with Alexander Pope and William Broome
- Fisher, R. Swainson (1838) *Select Translations from the Greek Minor Poets*. London: Simpkin, Marshall & Co.
- Fitts, Dudley (1936) *The Alcestis of Euripides*. New York: Harcourt, Brace and Company, with Robert Fitzgerald, in *BFQ*
- Fitts, Dudley (1939) Sophocles, *The Oedipus Cycle: Oedipus Rex, Oedipus at Colonus, Antigone*. Harcourt, Inc., with Robert Fitzgerald, in *BFQ*
- Fitts, Dudley (1954) Aristophanes, *Four Comedies: Lysistrata, The Frogs, The Birds, Ladies' Day*. Harcourt, in *GLAA*
- Fitzgerald, Robert (1936) *The Alcestis of Euripides*. New York: Harcourt, Brace and Company, with Dudley Fitts, in *BFQ*
- Fitzgerald, Robert (1939) Sophocles, *The Oedipus Cycle: Oedipus Rex, Oedipus at Colonus, Antigone*. Harcourt, Inc., with Dudley Fitts, in *BFQ*
- Fitzgerald, Robert (1961) Homer, *The Odyssey*. Anchor Books
- Fitzgerald, Robert (1975) Homer, *The Iliad*. Anchor Books
- Fletcher, Phineas (1623) in Giles Fletcher, *The Reward of the Faithfull* (sic), in *OBCV*
- Forster, E.S. (1955) Aristotle, *On the Sophistical Refutations, On Coming-To Be and Passing-Away*. Loeb vol. III
- Forster, E.S. (1879–1950) Aristotle, *Problems*, in *CWA*
- Fowler, F.G. (1905) co-translator of *The Works of Lucian of Samosata*, vol. II. Oxford: The Clarendon Press, with H.W. Fowler
- Fowler, Harold North (1914) Plato, *Euthyphro, Apology, Crito, Phaedo, Phaedrus*. Loeb vol. I
- Fowler, Harold North (1921) Plato, *Theaetetus, Sophist*. Loeb vol. VII
- Fowler, Harold North (1925) Plato, *Statesman, Philebus*. Loeb vol. VIII
- Fowler, Harold North (1926) Plato, *Cratylus, Parmenides, Greater Hippias, Lesser Hippias*. Loeb vol. IV
- Fowler, Harold North (1936) Plutarch, *Moralia*. Loeb vol. X
- Fowler, H.W. (1905) co-translator of *The Works of Lucian of Samosata*, vol. II. Oxford: The Clarendon Press, with F.G. Fowler
- Frazer, J.G. (1898) Pausanias, *Description of Greece*. London: Macmillan
- Freeman, Kathleen (1947) *The Greek Way: An Anthology*. London: MacDonald
- Freeman, Kathleen (1948) *Ancilla to The Pre-Socratic Philosophers*. Blackwell
- Freese, John Henry (1926) Aristotle, *The Art of Rhetoric*. Loeb vol. XXII
- Furley, D.J. (1955) Aristotle, *On the Cosmos*. Loeb vol. III
- Furness, Robert Allason (1931) *Poems of Callimachus*. Jonathan Cape, in *OBGVT*
- Furness, Robert Allason (1931) *Translations from the Greek Anthology*. Jonathan Cape, in *OBGVT* and *GLAA*
- Fyfe, W.H. (1878–1965) Longinus, *On the Sublime*, rev. Donald Russell (in the same volume as Aristotle XXIII, *Poetics*). Loeb
- Garnett, Richard (1927) *The Twilight of the Gods*. John Lane – The Bodley Head Ltd, in *OBGVT*
- Gasper, Giles E.M. (2004) *Anselm of Canterbury and his Theological Inheritance*. Ashgate

LIST OF TRANSLATORS

- Gaye, R.K. (1877–1909) co-translator of Aristotle, *Physics*, in *CWA*, with R.P. Hardie
- Gelzer, Thomas (1958) co-translator of Musaeus, *Hero & Leander* (in same volume as Callimachus, *Aetia*). Loeb, with Cedric H. Whitman
- Gerber, Douglas E. (1999) *Greek Iambic Poetry*. Loeb
- Gibbs, Laura (2002) *Aesop's Fables*. Oxford World's Classics, Oxford University Press
- Gibert, John (2004) in *ESFP II*
- Gibbons, Reginald (2008) Sophocles, *Selected Poems, Odes and Fragments*. 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 *CMAL*, with R. Bracht Branham
- Goulet-Cazé, Marie-Odile (1996) 'Religion and the Early Cynics', in *CMAL*, translated into English by Helena Caine-Suarez
- Graziosi, Barbara (2009) co-author of 'Greek Lyric and Early Greek Literary history', in *CCGL*, with Johannes Haubold
- Grene, David (1942) Euripides I, *Hippolytus*, in *CGT*
- Grene, David (1957) Sophocles II, *Electra, Philoctetes*, in *CGT*
- Grene, David (1991) Sophocles I, *Oedipus the King, Oedipus at Colonus, Antigone*, in *CGT*
- Groden, Suzy Q. (1964) Sappho translated in 'Arion' vol. III, no. 3. University of Texas, in *GLAA*
- Grube, G.M.A. (1974) Plato, *Republic*, rev. C.D.C. Reeve, in *PCW*
- Grube, G.M.A. (1977) Plato, *Phaedo*, in *PCW*
- Gulick, Charles Burton (1927) Athenaeus, *The Deipnosophists*, Books I–III. Loeb vol. I
- Guthrie, Kenneth Sylvan (1920) *The Complete Pythagoras: The Life of Pythagoras*, ed. Patrick Roussel
- Hadas, Rachel (2010) in *GPHP*
- Haines, C.R. (1916) Marcus Aurelius. Loeb
- Halliwell, Stephen (1995) Aristotle, *Poetics*. Loeb vol. XXIII
- Hamilton, Edith (1958) Aeschylus, *Prometheus Bound*, in *BFQ*
- Hamilton, Edith (1964) *The Greek Way*. London: Norton
- Hamilton, H.C. (1854) co-translator of Strabo, *Geographica*, repr. London: G. Bell, 1903, with W. Falconer
- Hammond, Martin (2009) Thucydides, *The Peloponnesian War*, Oxford World's Classics, Oxford University Press
- Hardie, R.P. (1864–1942) co-translator of Aristotle, *Physics*, in *CWA*, with R.K. Gaye
- Hardy, Thomas (1901) *Poems of the Past and Present*, from *London Magazine*, Jan. 1956, in *OBCV*

LIST OF TRANSLATORS

- 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, *Festal Orations*. 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) *Euclid: The Thirteen Books of Euclid's Elements*. New York: Dover
- Helmbold, William C. (1939) Plutarch, *Moralia*. Loeb vol. VI
- Helmbold, William C. (1957) Plutarch, *Moralia*. Loeb vol. XII (except *The Face on the Moon*, tr. Harold Cherniss)
- Helmbold, William C. (1961) co-translator of Plutarch, *Moralia, Table-Talk*, Books VII–IX. Loeb vol. IX, with Edwin L. Minar, Jr and F.H. Sandbach
- Henderson, Jeffrey (1998) Aristophanes, *Acharnians, Knights*. Loeb vol. I
- Henderson, Jeffrey (1998) Aristophanes, *Clouds, Wasps, Peace*. Loeb vol. II
- Henderson, Jeffrey (2000) Aristophanes, *Birds, Lysistrata, Thesmophoriazusae*. Loeb vol. III
- Henderson, Jeffrey (2002) Aristophanes, *Frogs, Assemblywomen, Wealth*. Loeb vol. IV
- Henderson, Jeffrey (2007) Aristophanes, *Fragments*. Loeb vol. V
- Henry, Alan (1989) co-author of *Teach Yourself Ancient Greek: A Complete Course*. London: Hodder Headline Plc., with Gavin Betts
- Hewlett, Maurice (1928) *The Iliad of Homer*. Cresset Press, in *OBGVT*
- Hickie, William James (1853?) *The Comedies of Aristophanes*. 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) *The Works of Epictetus*. 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) *The English Works*, vols VII & IX (*The Peloponnesian War*). 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) *The Philosophie, commonlie called The Morals* (Plutarch)
- Holland, Tom (2013) Herodotus, *The Histories*. Penguin Classics
- Horst, P.W. van der (1978) *The Sentences of Pseudo-Phocylides*. Leiden: E.J. Brill
- Hughes, Ted (1999) Aeschylus, *The Oresteia*. London: Faber and Faber
- Hunt, Leigh (1816) in A.S.F. Gow, *Bucolici Graeci*, in *GLAA*
- Hutchinson, D.S. (1997) Plato, *Alcibiades II*, first translated in *PCW*
- Hutchinson, D.S. (1997) Plato, *Definitions*, first translated in *PCW*

LIST OF TRANSLATORS

- 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
- Jebb, R.C. (1870) *Theophrastou Charactères: The Characters of Theophrastus*. London and Cambridge: Macmillan and Co.
- Jebb, R.C. (1893) *The Ajax of Sophocles*. Cambridge University Press
- Jebb, R.C. (1894) *The Electra of Sophocles*. Cambridge University Press
- Jenkinson, A.J. (1878?–1928) Aristotle, *Prior Analytics*, in *The Works of Aristotle*, vol. I, Encyclopaedia Britannica
- Joachim, H.H. (1868–1938) Aristotle, *On Generation and Corruption*, in *CWA*
- Johnson, Marguerite (2007) *Sappho*. Ancients in Action Series. Bristol Classical Press
- Johnson, Samuel (1709–1784) in Charles Burney, *General History of Music*, in *OBCV*
- Johnston, Ian (2003) Euripides, *Bacchae*. Malaspina University-College, Nanaimo, BC (Vancouver Island University)
- Jones, W.H.S. (1923) Hippocrates. Loeb vols I–II
- Jones, W.H.S. (1931) Hippocrates. Heraclitus, *On the Universe*. Loeb vol. IV
- Jonson, Ben (1616) in *OBVET*
- Jowett, Benjamin (1817–1893) Aristotle, *Politics*, in *CWA*
- Jowett, Benjamin (1817–1893) Plato, in *BFQ, ODQ and PDQ*
- Jowett, Benjamin (1817–1893) Thucydides, *History of the Peloponnesian War*. Oxford: Clarendon Press, 1900
- Keeley, Edmund (2010) in *GPHP*
- Kendall, Timothe (sic) (1577) *Flowers of Epigrammes*, in *OBGVT*
- Kennedy, John Fitzgerald (1963) Speech at the Paulskirche in Frankfurt, 25 June 1963
- Kidd, I.G. (1999) Posidonius: *The Translation of the Fragments*, vol. III. Cambridge University Press
- Kilburn, K. (1959) Lucian. Loeb vol. VI
- King, C.W. (1882) *Plutarch's Morals: Theosophical Essays*. London: George Bell and Sons
- Kitto, H.D.F. (1951) *The Greeks*. Pelican Books
- Kitto, H.D.F. (1962) Sophocles, *Three Tragedies: Antigone, Oedipus the King, Electra*. Oxford University Press
- Klinck, Anne L. (2008) *Woman's Songs in Ancient Greece*. McGill-Queen's University Press
- König, Jason (2007) 'Alciphron's Epistolarity', in *ALCLA*
- Koronakis-Rohlf, Panos (2007) co-translator of *Ancient Greece and the Modern Manager: An Anthology of Quotations*. Athens: Kalendis, with Maria Batzini

LIST OF TRANSLATORS

- Kosmopoulou, Angeliki (2009) *Eros: From Hesiod's Theogony to Late Antiquity*. Exhibition catalogue. Museum of Cycladic Art, Athens, ed. Nicholas Chr. Stampolidis and Yorgos Tassoulas
- Kovacs, David (1994) Euripides, *Cyclops, Alcestitis, Medea*. Loeb vol. I
- Kovacs, David (1995) Euripides, *Children of Heracles, Hippolytus, Andromache, Hecuba*. Loeb vol. II
- Kovacs, David (1998) Euripides, *Suppliant Women, Electra, Heracles*. Loeb vol. III
- Kovacs, David (1999) Euripides, *Trojan Women, Iphigenia Among the Taurians, Ion*. Loeb vol. IV
- Kovacs, David (2002) Euripides, *Helen, Phoenician Women, Orestes*. Loeb vol. V
- Kovacs, David (2002) Euripides, *Bacchae, Iphigenia at Aulis, Rhesus*. Loeb vol. VI
- Lacy, Phillip H. De (1967) see De Lacy, Philip H.
- Lamar Crosby, H. (1951) co-translator of Dio Chrysostom. Loeb vols III–V; vol. III, with J.W. Cohoon
- Lamb, W.R.M. (1924) Plato, *Laches, Protagoras, Meno, Euthydemus*. Loeb vol. II
- Lamb, W.R.M. (1925) Plato, *Lysis, Symposium, Gorgias*. Loeb vol. III
- Lamb, W.R.M. (1927) Plato, *Alcibiades II*. Loeb vol. XII
- Lamb, W.R.M. (1930) Lysias. *Against Eratosthenes, Subverting the Democracy*. Loeb
- Landor, Walter Savage (1842) 'Writings of Catullus', *The Foreign Quarterly Review*, 29 (July 1842), in *OBCV*
- Lane Fox, Robin (2008) *Travelling Heroes: Greeks and their Myths in the Epic Age of Homer*. Penguin
- Langhorne, John (1804) co-translator of Plutarch, *Lives*, vol. 4, 1st Worcester edn (Massachusetts), with William Langhorne
- Langhorne, William (1804) co-translator of Plutarch, *Lives*, vol. 4, 1st Worcester edn (Massachusetts), with John Langhorne
- Lattimore, Richmond (1953) Aeschylus I, *Oresteia*, in *CGT*
- Lattimore, Richmond (1959) Hesiod, *Works and Days*. Ann Arbor: University of Michigan Press, in *ODQ*
- Lattimore, Richmond (1960) Solon, *Greek Lyrics*. University of Chicago Press
- Lattimore, Richmond (1976) *The Odes of Pindar*, 2nd edn. University of Chicago Press
- Lawrence, Gavin (1984) co-translator of Aristotle, *Fragments*, in *CWA*, with Jonathan Barnes
- Lawrence, T.E. (Shaw, T.E.) (1932) *The Odyssey of Homer*, newly translated into English Prose by T.E. Shaw. Oxford University Press, in *OBGVT*
- Leaf, Walter (1922) *Little Poems from the Greek*. Richards Press, in *OBGVT*
- Lee, Desmond (1955) Plato, *The Republic*. Penguin Classics
- Lee, Desmond (H.D.P.) (1956) Plato, *Timaeus*. Penguin Books, in *GLAA*
- Lee, Nathaniel (1679) co-translator of *Oedipus: A Tragedy*, an adaptation of Sophocles' *Oedipus the King*. London: R. Bentley and M. Magnes, with John Dryden
- Levett, M.J. (1997) Plato, *Theaetetus*, rev. Myles Burnyeat, in *PCW*

LIST OF TRANSLATORS

- Liddell & Scott *A Greek–English Lexicon*, compiled by Henry George Liddell and Robert Scott. 1st edn 1843, New (9th) edn completed 1940, New Supplement 1996. Oxford University Press
- Livingston, Richard (1968) Thucydides, *The History of the Peloponnesian War*, Oxford University Press, in *BFQ*
- Llewellyn-Smith, Michael (2004) *Athens: A Cultural and Literary History*. Oxford: Signal Books
- Lloyd-Jones, Hugh (1994) Sophocles, *Ajax, Electra, Oedipus the King*. Loeb vol. I
- Lloyd-Jones, Hugh (1994) Sophocles, *Antigone, Women of Trachis, Philoctetes, Oedipus at Colonus*. Loeb vol. II
- Lloyd-Jones, Hugh (1996) Sophocles, *Fragments*. Loeb vol. III
- Lombardo, Stanley (1993) Hesiod, *The Theogony*, quoted in *RAGP*
- Lombardo, Stanley (1992) co-translator of Plato, *Protagoras*, in *PCW*, with Karen Bell
- Lombardo, Stanley (1988) co-translator of *Callimachus: Hymns, Epigrams, Select Fragments*. Johns Hopkins University Press, with Diane Rayor
- Long, George (1800–1879) Marcus Aurelius, *Meditations* (*Τὰ εἰς ἑαυτόν*)
- Long, George (1890) *The Discourses of Epictetus, with the Enchiridion and Fragments*. London: George Bell
- Lorie, Peter (2010) co-editor of *The Quotable Spirit*. Sterling Publishing Co., Inc., with Manuela Dunn Mascetti
- Lucas, F.L. (1950) Homer, *The Iliad*. The Folio Society, London, in *HEPC*
- Lucie-Smith, Edward (1933–) in *GAPC*
- McGuckin, John (1986) Saint Gregory Nazianzen, *Selected Poems*. Fairacres, Oxford: SLG Press, Convent of the Incarnation
- MacKail, J.W. (1890) *Select Epigrams from The Greek Anthology*. London: Longmans, Green, and Co.
- MacKail, J.W. (1903) *The Odyssey*. London: John Murray, 1903–1910, in *HEPC*
- McKirahan, Jr, Richard D. (1995) Antiphon, *A Presocratics Reader*, in *RAGP*
- Macleod, M.D. (1961) Lucian. Loeb vol. VII
- Macnaghten, H. (1924) *Little Masterpieces from the Greek Anthology*. Glasgow: Gowans and Gray Ltd, in *OBGVT*
- Mair, A.W. (1921) Callimachus, *Hymns & Epigrams*, Lycophron, *Alexandria*. Loeb
- Mair, G.R. (1921) Aratus, *Phaenomena*. Loeb (in Callimachus)
- Marchant, E.C. (1923) Xenophon, *Memorabilia/Oeconomicus*. Loeb vol. IV
- Marchant, E.C. (1925) Xenophon, *Scripta Minora*. Loeb vol. VII
- Maritain, Jacques (2005) *An Introduction to Philosophy* by Jacques Maritain, tr. E.I. Watkin. New York: Sheed & Ward
- Marris, William Sinclair (1938) in *OBGVT*, in which he also revised some translations from *Translations from the Greek Anthology*, privately printed at the Bharat Bandhu Press, Aligarh, University Press, India, 1919
- Merwin, W.S. (1973) in *GAPC*
- Miller, Walter (1914) Xenophon, *Cyropaedia*. Loeb vols V–VI

LIST OF TRANSLATORS

- Milman, Henry Hart (1865) *The Agamemnon of Aeschylus and the Bacchanals of Euripides, with passages from the lyric and later poets of Greece*, in *OBGVT*
- Minar Jr, Edwin L. (1961) co-translator of Plutarch *Moralia, Table Talk*, Books VII–IX. Loeb vol. IX, with F.H. Sandbach and William C. Helmbold
- Moebius, William (1973) in *GAPC*
- Moir, David Macbeth (1824) *Mansie Wauch* (sic), in *OBGVT*
- Morgan, Edwin (1973) in *GAPC*
- Morgan, Morris Hicky (1859–1910) Marcus Aurelius, Euripides, in *BFQ*
- Morison, Samuel Eliot (1949) *History of United States Naval Operations in World War II: The Struggle for Guadalcanal* (vol. 5: Aug. 1942–Feb. 1943). Little, Brown and Company
- Morrow, Glen R. (1962) *Plato's Epistles*. Indianapolis: Bobbs-Merrill, 1962
- Morwood, James (2001) Euripides, *The Trojan Women and Other Plays*. Oxford World's Classics
- Most, Glenn W. (2007) Hesiod, *The Shield, Catalogue of Women, Other Fragments*. Loeb vol. II
- Mullen, William (2010) in *GPHP*
- Murray, A.T. (1919) Homer, *The Odyssey*. Loeb vols I–II
- Murray, A.T. (1924) Homer, *The Iliad*. Loeb vol. I
- Murray, A.T. (1925) Homer, *The Iliad*. Loeb vol. II
- Murray, A.T. (1939) Demosthenes, *Orations XLI–XLIX*. Loeb vol. V
- Murray, A.T. (1939) Demosthenes, *Private Orations L–LVIII, In Nearnam LIX*. Loeb vol. VI
- Murray, Gilbert (1902) Euripides, *Hippolytus*, translated into English rhyming verse. London: George Allen & Company Ltd, in *PDQ*
- Murray, Gilbert (1906) Euripides, *The Electra of Euripides*. London: George Allen, in *BFQ*
- Murray, Gilbert (1906) Euripides, *The Medea of Euripides*. Oxford University Press, in *The Greek Way*, by Edith Hamilton
- Murray, Gilbert (1913) Euripides, *The Rhesus of Euripides*. London: George Allen & Company Ltd
- Murray, Gilbert (1913) Euripides (*Fragments*), *Euripides and His Age*. London: George Allen & Unwin Ltd, in *GLAA*
- Nehamas, Alexander (1989) co-translator of Plato, *Symposium*. Hackett Publishing Company, and in *PCW*, with Paul Woodruff
- Nehamas, Alexander (1995) co-translator of Plato, *Phaedrus*. Hackett Publishing Company, and in *PCW*, with Paul Woodruff
- New English Bible (1970) *The New English Bible with the Apocrypha*. Oxford University Press
- Norlin, George (1928) Isocrates. Loeb vol. I
- Norlin, George (1929) Isocrates. Loeb vol. II
- North, Thomas (1579) *Plutarks Lyoes* (sic), in *ODQ*
- Ogilby, John (1665) *Homer's Odysseys* (sic), in *HEPC*

LIST OF TRANSLATORS

- Ogle, William (1827–1912) Aristotle, *Parts of Animals*, in CWA
- Oldfather, W.A. (1925) Epictetus. Loeb vol. I
- Oldfather, W.A. (1928) Epictetus. Loeb vol. II
- Oldfather, C.H. (1933) Diodorus Siculus, *Library of History*. Loeb vol. I
- Oldfather, C.H. (1946) Diodorus Siculus, *Library of History*. Loeb vol. IV
- O’Neill, Jr, Eugene (1938) Aristophanes, *Women at the Thesmophoria, Birds, Wasps, Knights, Wealth, Peace, Ecclesiazusae*, in CGD
- Page, D.L. (1941) *Select Papyri, Poetry*. Loeb vol. III
- Page, Denys (1955) *Sappho & Alcaeus: An Introduction to the Study of Ancient Lesbian Poetry*. Oxford: Clarendon Press
- Paton, W.R. (1916) *The Greek Anthology, Books I–VI*. Loeb vol. I
- Paton, W.R. (1917) *The Greek Anthology, Books VII–IX*. Loeb vols II–III
- Paton, W.R. (1918) *The Greek Anthology, Books X–XVI*. Loeb vols IV–V
- Peacock, Thomas Love (1806) *Palmyra, and Other Poems*, in OBCV
- Perrin, Bernadotte (1914) Plutarch, *Lives*. Loeb vols I–II
- Perrin, Bernadotte (1916) Plutarch, *Lives*. Loeb vols III–IV
- Perrin, Bernadotte (1917) Plutarch, *Lives*. Loeb vol. V
- Perrin, Bernadotte (1919) Plutarch, *Lives*. Loeb vol. VII
- Perry, Ben Edwin (1965) Babrius and Phaedrus. Loeb
- Philips (sic), John (1878) *Concerning the Fortune or Virtue of Alexander*, in PM
- Phillips, Carl (2003) Sophocles, *Philoctetes*. Oxford University Press
- Platt, Arthur (1860–1925) Aristotle, *Generation of Animals*, in CWA
- Podlecki, Anthony J. (1991) Aeschylus, *The Persians*. Bristol Classical Press
- Pope, Alexander (1715) Homer, *Iliad*
- Pope, Alexander (1725) Homer, *Odyssey*, with William Broome and Elijah Fenton
- Popper, Karl (1958 et al.) *The World of Parmenides: Essays on the Presocratic Enlightenment*, ed. Arne F. Petersen. Routledge (various articles with various dates)
- Pott, John Arthur (1911) *Greek Love Songs and Epigrams: from the Anthology*. Kegan Paul, Trench, Trübner & Company, Ltd (1st series 1911, 2nd series 1913)
- Potter, Paul (1988) Hippocrates. Loeb vols V–VI
- Potter, Paul (1995) Hippocrates. Loeb vol. VIII
- Potter, Robert (1781) *The Tragedies of Euripides* in two volumes. London: J. Dodsley; and in CGD
- Pound, Ezra (1933) ‘Canto I, A Draft of XXX Cantos. Faber & Faber, in OBCV
- Pound, Ezra (1989) Sophocles, *Elektra*. Princeton University Press
- Praed, Winthrop Mackworth (1802–1839) in *Odes From The Greek Dramatists*, ed. Alfred W. Pollard. London: David Scott
- Race, William H. (1997) Pindar. Loeb vols I–II
- Rackham, H. (1926) Aristotle, *The Nicomachean Ethics*. Loeb vol. XIX

LIST OF TRANSLATORS

- Rackham, H. (1932) Aristotle, *Politics*. Loeb vol. XXI
- Rackham, H. (1935) Aristotle, *Athenian Constitution, Eudemian Ethics, Virtues & Vices*. Loeb vol. XX
- Raeburn, David (2008) Sophocles, *Electra and other Plays*. Penguin Classics
- Rayor, Diane (1988) co-translator of *Callimachus: Hymns, Epigrams, Select Fragments*. Johns Hopkins University Press, with Stanley Lombardo
- Reeve, C.D.C. (2005) in *RAGP*
- Rieu, E.V. (1946) Homer, *The Odyssey*. Penguin Classics
- Rieu, E.V. (1950) Homer, *The Iliad*. Penguin Classics
- Riley, H.T. (1872) *A Dictionary of Latin and Greek Quotations, Proverbs and Mottos*. London: Bell and Daldy
- Robbins, F.E. (1940) Ptolemy, *Tetrabiblos*. Loeb
- Roberts, W. Rhys (1858–1929) Aristotle, *Rhetoric*, in *CWA*
- Rogers, Benjamin B. (1897) *The Wasps of Aristophanes, a verse translation, as performed at Cambridge, 19–24 November 1897*
- Rogers, Benjamin B. (1924) Aristophanes. Loeb vols I–II
- Rolfe, John C. (1927) Aulus Gellius, *Attic Nights*. Loeb vol. I
- Ross, David (W.D.) (1925) Aristotle, *Nicomachean Ethics*, rev. J.L. Ackrill and J.O. Urmson.
- Ross, W.D. (1877–1971) Aristotle, *Nicomachean Ethics*, in *CWA*
- Ross, W.D. (1877–1971) Aristotle, *Metaphysics*, in *CWA*
- Rossetti, Dante Gabriel (1861) ‘Beauty: A Combination from Sappho’, in *ODQ*
- Rowe, Nicholas (1714) *Ajax of Sophocles*. London: Lintott, in *ELTE*
- Rutherford, R.B. (2003) entry ‘Marcus Aurelius’ in *OCD*
- Saklatvala, Beram (1968) *Sappho of Lesbos*. London: Charles Skilton, in *PDQ*
- Sandbach, F.H. (1961) co-translator of Plutarch, *Moralia, Table-Talk*, Books VII–IX. Loeb vol. IX, with Edwin L. Minar and William C. Helmbold
- Sandbach, F.H. (1969) Plutarch, *Moralia, Fragments*. Loeb vol. XV
- Saunders, Trevor J. (1970) Plato, *The Laws*. Penguin Classics
- Schaff, Philip (1819–1893) *Fathers of the Second Century*
- Scott-Kilvert, Ian (1960) Plutarch, *The Rise and Fall of Athens: Nine Greek Lives*. Penguin, in *GLAA*
- Sélincourt, Aubrey de (1952) see de Sélincourt, Aubrey
- Shaw, T.E. (Lawrence, T.E.) (1932) *The Odyssey of Homer, newly translated into English Prose*. Oxford University Press, in *OBGVT*
- Shelley, Percy Bysshe (1816) *Alastor, or The Spirit of Solitude: And Other Poems*, in *OBCV*
- Shelley, Percy Bysshe (wr. 1820, pbl. 1824) *Posthumous Poems*, first published by Mrs Shelley, in *OBGVT*
- Shelley, Percy Bysshe (wr. 1818, pbl. 1839) *Poetical Works*, written 1818, published by Mrs Shelley, in *OBGVT*

LIST OF TRANSLATORS

- Shelley, Percy Bysshe (wr. 1818, pbl. 1839) *Posthumous Poems*, first published by Mrs Shelley, 2nd edn, in *OBGVT*
- Shepherd, W.G. (1973) in *GAPC*
- Shewring, Walter (1980) Homer, *The Odyssey*, Oxford, in *HEPC*
- Shorey, Paul (1930) Plato, *Republic*, Books I–V. Loeb vol. V
- Shorey, Paul (1935) Plato, *Republic*, Books VII–X. Loeb vol. VI
- Shorey, Paul (1857–1934) in Edith Hamilton, *The Greek Way*. Norton
- Shuckburgh, Evelyn S. (1889) Polybius, *Histories*. Macmillan
- Silk, M.S. (2000) *Aristophanes and the Definition of Comedy*. Oxford University Press
- Simpson, John (1982) co-editor of *The Concise Oxford Dictionary of Proverbs*. Oxford University Press, with Jennifer Speake
- Simpson, R.S. (1996) *Demotic Grammar in the Ptolemaic Sacerdotal Decrees*. Oxford, Griffith Institute
- Sinclair, Andrew (1967) *The Greek Anthology: The Wisdom and Wit of the Sons of Hellas*. New York: Macmillan
- Smith, Charles Forster (1919) Thucydides, Books I–II. Loeb vol. I
- Smith, Charles Forster (1920) Thucydides, Books III–IV. Loeb vol. II
- Smith, Charles Forster (1921) Thucydides, Books V–VI. Loeb vol. III
- Smith, Charles Forster (1923) Thucydides, Books VII–VIII. Loeb vol. IV
- Smith, J.A. (1863–1939) Aristotle, *On the Soul*, in *CWA*
- Smith, Martin Ferguson (1993) *Diogenes of Oinoanda: The Epicurean Inscription*. Naples: Bibliopolis
- Smith, Wesley D. (1994) Hippocrates. Loeb vol. VII
- Smyth, Herbert Weir (1922) Aeschylus. Loeb vol. I
- Smyth, Herbert Weir (1926) Aeschylus. Loeb vol. II
- Solomon, J. (1984) Aristotle, *Eudemian Ethics*, in *CWA*
- Sommerstein, Alan H. (1973) Aristophanes, *Lysistrata, Acharnians, Clouds*. Penguin Classics
- Sommerstein, Alan H. (1978) Aristophanes, *The Knights, Peace, Wealth (The Birds, Assembly-women* tr. David Barrett). Penguin Classics
- Sommerstein, Alan H. (2002) Aristophanes, *Lysistrata, Acharnians, Clouds*. Penguin Classics
- Sommerstein, Alan H. (2008) Aeschylus, *Oresteia: Agamemnon, Libation-Bearers, Eumenides*. Loeb vol. I
- Sommerstein, Alan H. (2008) Aeschylus, *Persians, Seven Against Thebes, Suppliants, Prometheus Bound*. Loeb vol. II
- Sommerstein, Alan H. (2008) Aeschylus, *Fragments*. Loeb vol. III

LIST OF TRANSLATORS

- Sotheby, William (1834) *The Odyssey of Homer*, London, in *HEPC*
- Speake, Jennifer (1982) co-editor of *The Concise Oxford Dictionary of Proverbs*. Oxford University Press, with John Simpson
- Spelman, Edward (1776) Xenophon, *The Expedition of Cyrus into Persia; and the Retreat of the Ten Thousand Greeks*. London
- Staniforth, Maxwell (1964) Marcus Aurelius, *Meditations*. Penguin Books
- Stanley, Thomas (1665) Claudius Aelianus, *His Various History*. London: Thomas Dring
- Stephens, W.R.W. (1886) St. Chrysostom: *Homilies on the Statutes, To the People of Antioch*. Oxford
- Stocks, J.L. (1882–1937) Aristotle, *On the Heavens*, in *CWA*
- Stoneman, Richard (2008) *Alexander the Great: A Life in Legend*. Yale University Press
- Storey, Ian C. (2011) *Fragments of Old Comedy*. Loeb vols I–III
- Storr, F. (1912) Sophocles. Loeb vol. I
- Storr, F. (1913) Sophocles. Loeb vol. II
- Svarlien, Diane Arnson (1995) in *GPHP*
- Symonds, John Addington (1876) *The Greek Poets*, 2nd series (1876), in *OBCV*
- Talbot, John (2010?) in *GPHP*
- Taplin, Oliver (1978) *Greek Tragedy in Action*. London: Methuen & Co Ltd
- Taplin, Oliver (2015) *Sophocles: Four Tragedies*. Oxford University Press
- Taylor, Jennifer (1989) *The Wine Quotation Book: A Literary Celebration*, ed. Jennifer Taylor. London: Robert Hale
- Taylor, Thomas (1787) *The Mystical Hymns of Orpheus*. London.
- Tennyson, Alfred, Lord (1863–1864?, pr. 1969) *The Poems of Tennyson*, ed. Christopher Ricks, London and Harlow
- Tennyson, Alfred, Lord (1877) *The Nineteenth Century*. Reprinted in *Ballads and other Poems*. London: Macmillan, in *OBCV*
- Thomas, Ivor (1939) *Greek Mathematical Works, From Thales to Euclid*. Loeb vol. I
- Thompson, d’Arcy Wentworth (1860–1948) *History of Animals*, in *CWA*
- Thomson, J.A.K. (1953) *The Ethics of Aristotle*. Penguin Classics
- Todd, O.J. (1923) Xenophon, *Symposium, Apology*. Loeb vol. IV
- Todd, Stephen Charles (2000) Lysias, from the series ‘The Oratory of Classical Greece’, ed. M. Gagarin. University of Texas Press
- Toomer, G.J. (2003) entry ‘Archimedes’ in *OCD*
- Tredennick, Hugh (1933) Aristotle, *Metaphysics*. Loeb vol. XVII
- Tredennick, Hugh (1935) Aristotle, *Metaphysics*. Loeb vol. XVIII
- Trevelyan, R.C. (1919) *The Ajax of Sophocles*. London: Allen & Unwin, in *PDQ* and *BFQ*
- Trevelyan, R.C. (1947) *A Translation of the Idylls of Theocritus*. Cambridge University Press, in *BFQ* and *PGR*

LIST OF TRANSLATORS

- Trypanis, Constantine A. (1958) Callimachus, *Aetia, Iambi, Hecale & Other Fragments*. Loeb
- Trypanis, Constantine A. (1971) *The Penguin Book of Greek Verse*. Penguin
- Urmson, J.O. (1984) revised Aristotle, *Nicomachean Ethics* by W.D. Ross, in CWA
- van der Horst, P.W. (1978) see Horst, P.W. van der
- Van Hook, LaRue (1945) Isocrates. Loeb vol. III
- Vellacott, Philip (1953) Euripides, *Alcestis, Hippolytus, Iphigenia in Tauris*. Penguin Classics
- Vellacott, Philip (1960) Menander, *Dyscolus, The Bad-Tempered Man* first published by Oxford University Press (in *Plays & Fragments*, Penguin Classics)
- Vellacott, Philip (1961) Aeschylus, *Prometheus, Suppliants, Seven Against Thebes, Persians*. Penguin Classics
- Vellacott, Philip (1967) Menander, *Plays & Fragments*. Penguin Classics
- Vellacott, Philip (1972) Euripides, *Children of Heracles, Andromache, Suppliant Women, Orestes, Iphigenia in Aulis*. Penguin Classics
- Verity, Anthony (2002) Theocritus, *Idylls*. Oxford World's Classics, Oxford University Press
- Verity, Anthony (2007) *Pindar, The Complete Odes*. Oxford World's Classics, Oxford University Press
- Vince, C.A. (1926) co-translator of Demosthenes, *Orations XVIII–XIX*. Loeb vol. II, with J.H. Vince
- Vince, J.H. (1926) co-translator of Demosthenes, *Orations XVIII–XIX*. Loeb vol. II, with C.A. Vince
- Vince, J.H. (1930) Demosthenes, *Orations I–XVII, XX*. Loeb vol. I
- Vince, J.H. (1935) Demosthenes, *Orations XXI–XXVI*. Loeb vol. III
- Waller, Edmund (1606–1687) Poem 'To a Lady singing a Song of his own Composing', footnote in Aeschylus, *Fragments*. Loeb vol. II
- Warner, Rex (1944) Euripides I, *Medea*, in CGT
- Warner, Rex (1954) Thucydides, *The Peloponnesian War*. Penguin Classics
- Warner, Rex (1958) *Life of Sulla* from Plutarch, *The Fall of the Roman Empire*. Penguin Classics
- Warner, Rex (1966) Xenophon, *A History of My Time*. Penguin Classics
- Waterfield, Robin (1994) Plato, *Gorgias*. Oxford World's Classics, Oxford University Press
- Waterfield, Robin (1998) Herodotus, *The Histories*. Oxford World's Classics, Oxford University Press
- Waterfield, Robin (1998) Plato, *Republic*. Oxford World's Classics, Oxford University Press
- Waterfield, Robin (2000) *The First Philosophers, The Presocratics and Sophists*. Oxford World's Classics, Oxford University Press
- Waterfield, Robin (2003) Euripides, *Heracles and Other Plays*. Oxford World's Classics, Oxford University Press

LIST OF TRANSLATORS

- Watkin, E.I. (2005) *An Introduction to Philosophy*, by Jacques Maritain, tr. E.I. Watkin. Rowman & Littlefield
- Watling, E.F. (1953) Sophocles, *Electra & Other Plays*. Penguin Classics
- Watson, J.S. (1855) co-translator of *The Cyropaedia, and The Hellenics*. Bohn's Classical Library, London: Henry G. Bohn, with Henry Dale
- Watts, N.S. (1931) Cicero, *Orations, Pro Milone, Pro Marcello et al.* Loeb vol. XIV
- Way, A.S. (1912) Euripides, *The Phoenician Maidens*. Loeb
- West, M.L. (1988) Hesiod, *Theogony and Works and Days*. Oxford World's Classics, Oxford University Press
- West, M.L. (1994) *Greek Lyric Poetry*. Oxford World's Classics, Oxford University Press
- West, Martin L. (2003) *Greek Epic Fragments*. Loeb
- West, Stephanie Roberta (2003) entry 'Hecataeus' in *OCD*
- Wheelwright, C.A. (1864) Pindar, in *HBM*
- Whimster, D.C. (1934) editor and translator of passages in Roger Ascham, *The Scholemaster (1568)*
- White, Samuel (1878) Plutarch, *Political Precepts*, in *PM*
- Whitman, Cedric H. (1958) co-translator of Musaeus, *Hero & Leander* (in the same volume as Callimachus, *Aetia*). Loeb, with Thomas Gelzer
- Whitmarsh, Tim (2014) 'Sappho: two previously unknown poems indubitably hers', article by Charlotte Higgins, theguardian.com, 29.01.2014
- Wicksteed, Philip H. (1929) co-translator of Aristotle, *Physics*. Loeb vols IV–V, with Francis Cornford
- Williams, Jonathan (2004) co-translator of *Classical Love Poetry*. The British Museum Press, with Clive Cheesman
- Wilson, N.G. (1997) Aelian, *Historical Miscellany*. Loeb
- Winstedt, E.O. (1913) Cicero, *Letters to Atticus*. Loeb vol. II
- Withington, E.T. (1928) Hippocrates. Loeb vol. III
- Wolfe, Humbert (1927) *Others Abide*. Ernest Benn Ltd, in *OBGVT*
- Wood, Michael (2003) *The Road to Delphi: The Life and Afterlife of Oracles*. London: Pimlico (first published by Chatto & Windus)
- Woodruff, Paul (1989) co-translator of Plato, *Symposium*. Hackett Publishing Company, and in *PCW*, with Alexander Nehamas
- Woodruff, Paul (1995) co-translator of Plato, *Phaedrus*. Hackett Publishing Company, with Alexander Nehamas
- Wordsworth, Christopher (1836) *Athens and Attica: Journal of a Residence There*. London: John Murray
- Wright, Adrian (1947–) in *GAPC*
- Wright, Wilmer Cave (1922) Philostratus, *The Lives of the Sophists*. Loeb
- Wyckoff, Elizabeth (1954) Sophocles I, *Antigone*, in *CGT*
- Yalom, Irvin (2001) speech on being awarded the 2000 Oscar Pfister Award, 6 May 2001
- Yeats, William Butler (1928) *Collected Poems*. Macmillan, in *OBVET*

LIST OF TRANSLATORS

- Yatromanolakis, Dimitrios (2009) 'Ancient Greek Popular Song', in *CCGL*
- Yeroulanos, Marinos Μαρίνος Γερουλάνος
- Yonge, Charles Duke (1854) Athenaeus, *The Deipnosophists, or, Banquet of the Learned*, vol. II. London: Henry G. Bohn
- Zeyl, Donald J. (1997) Plato, *Timaeus*, first published in *PCW*

APPENDIX 4

USEFUL WEBSITES

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/>

ebooks@Adelaide of the University of Adelaide

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.

USEFUL WEBSITES

http://www.gutenberg.org/wiki/Main_Page

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.thestoiclifelife.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.

APPENDIX 5

COPYRIGHT
ACKNOWLEDGEMENTS

We are grateful for permission to include translations from the Loeb Classical Library, ® registered trademark of and copyright © by the President and Fellows of Harvard College. All Loeb volumes used are listed against each translator in Appendix 3: List of Translators.

Furthermore, we are grateful for permission to include translations under copyright by other publishers and authors. These are listed in alphabetical order of translator:

Leonidas of Tarentum, poem 189 in *The Greek Anthology and Other Ancient Greek Epigrams*, a selection in modern verse translations ed. with an introduction by Peter Jay (first publ. by Allen Lane 1973, rev. edn publ. by Penguin Books, 1981), copyright © Peter Jay, 1973, 1981, tr. Fleur Adcock, by permission of the translator. *The Homeric Hymns*, 2nd edn, tr. Apostolos N. Athanassakis, copyright © 1976, 2004 The Johns Hopkins University Press, pp.8, 27, by permission of Johns Hopkins University Press. Menander, *The Plays and Fragments*, tr. Maurice Balme, Oxford World's Classics (first publ. 2001, reissued 2008), p.28, by permission of Oxford University Press. *Classical Women Poets*, by Josephine Balmer (Bloodaxe Books, 1996); and *Sappho: Poems & Fragments*, by Josephine Balmer (Bloodaxe Books, 1992), by permission of Bloodaxe Books on behalf of the translator. *Sappho: A New Translation*, tr. Mary Barnard, copyright © 1958, by The Regents of the University of California, renewed 1986, by Mary Barnard, by permission of the University of California Press. 'Fragments', tr. Jonathan Barnes and Gavin Lawrence, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. *Early Greek Philosophy*, tr. and ed. with an introduction by Jonathan Barnes (Penguin Classics, 1987), copyright © Jonathan Barnes, 1987, pp.68, 82, 98, 102–104, 109, 111, 113, 119, 125–126, 131, 137, 149, 153, 166, 174, 182, 190–191, 200–201, 228, 232, 252, 256–257, 265, 267–269, 270–272, 274, 276–277, 279, 281, 283, 285–288, by permission of Penguin Books Ltd. *The Presocratic Philosophers*, by Jonathan Barnes (Routledge, 1979, rev. 1982), copyright © Jonathan Barnes, 1979, 1982, by permission of Taylor & Francis Books UK. *Greek Lyric Poetry*, tr. Willis Barnstone (Bantam Books Inc., 1962), by permission of the translator. Aristophanes, *The Wasps, The Poet and The Women, The Frogs*, tr. with an introduction by David Barrett (Penguin Classics, 1964), copyright © David Barrett, 1964, pp.107, 182–183, 211; and Aristophanes, *The Birds and Other Plays*, tr. David Barrett and Alan H. Sommerstein (Penguin Books, 1978, repr. with a Select Bibliography 2003) copyright © David Barrett and Alan H. Sommerstein, 1978, pp.159, 165, 170, 191, 229, by permission of Penguin Books Ltd. 'On Sense and the Sensible', tr. J.I. Beare, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. Sophocles, *Oedipus the King*, tr. Stephen Berg and Diskin Clay (Oxford University Press, 1988), pp.28, 37, 40, 49, 50, by permission of Oxford University Press. *Greek Anthology*, an epigram of Leonidas of

Tarentum, in *The Poems of Leonidas of Tarentum*, tr. Edwyn Bevan (The Clarendon Press, 1931), by permission of Oxford University Press. *The New English Bible* (no translator indicated), copyright © Cambridge University Press and Oxford University Press, 1961, 1970, by permission of Cambridge University Press. *The Greek Experience*, by C.M. Bowra (Weidenfeld & Nicholson, 1957), copyright © by C.M. Bowra, by permission of The Orion Publishing Group, London. Erinna, 'A Distaff', p.522, tr. C.M. Bowra, in *The Oxford Book of Greek Verse in Translation*, ed. T.F. Higham and C.M. Bowra (Oxford University Press, 1938), by permission of Oxford University Press. *The Odes of Pindar*, tr. with an introduction by C.M. Bowra (Penguin Classics, 1969), copyright © The Estate of C.M. Bowra, 1969, pp.72, 99, 158, 175, 217, by permission of Penguin Books Ltd. *The Cynics: The Cynic Movement in Antiquity and Its Legacy*, ed. R. Bracht Branham and Marie-Odile Goulet-Cazé, copyright © 1996 by The Regents of the University of California, by permission of the University of California Press. 'Poetics', tr. Ingram Bywater, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. *The Homeric Hymns*, tr. Jules Cashford with an introduction and notes by Nicholas Richardson (Penguin Books, 2003), tr. copyright © Jules Cashford, 2003, introduction and notes copyright © Nicholas Richardson, 2003, by permission of David Higham Associates Ltd on behalf of the translator. 'The Letter of Aristeas' in *The Apocrypha and Pseudepigrapha of the Old Testament in English*, vol. 2, by R.H. Charles (Oxford University Press, 1913), p.117, by permission of Oxford University Press. *Readings in Ancient Greek Philosophy from Thales to Aristotle*, ed. S. Marc Cohen, Patricia Curd and C.D.C. Reeve, 3rd edn, copyright © 2005 by Hackett Publishing Company, Inc., by permission of Hackett Publishing Company, Inc. Aeschylus, *Persians and Other Plays*, tr. Christopher Collard (Oxford World's Classics, 2009), pp.24, 50, 102, 104, 115, by permission of Oxford University Press. Euripides, *Selected Fragmentary Plays*, vol. I, with Translations and Commentaries by C. Collard, M.J. Cropp and K.H. Lee (Aris & Phillips Ltd, 1997); and Euripides, *Selected Fragmentary Plays*, vol. II, with Translations and Commentaries by C. Collard, M.J. Cropp and J. Gibert (Aris & Phillips Classical Texts, 2004), by permission of Oxbow books. *Herakleitos and Diogenes*, tr. Guy Davenport (Greyfox Press), republished in *7 Greeks*, tr. Guy Davenport, copyright ©1995 by Guy Davenport, by permission of New Directions Publishing Corp. Euripides, *Heracles and Other Plays*, tr. John Davie, with an introduction by Richard Rutherford (Penguin Classics, 2002), tr. copyright © John Davie, 2002, introduction and notes copyright © Richard Rutherford 2002, pp.65, 113, 133, 170, by permission of Penguin Books Ltd. 'Polybius', by Peter Sidney Derow, in *The Oxford Classical Dictionary*, ed. Simon Hornblower and Antony Spawforth (Oxford University Press, 3rd rev. edn, 2003), p.1210, by permission of Oxford University Press. Herodotus, *The Histories*, tr. Aubrey de Sélincourt, rev. with introductory matter and notes by John Marincola (Penguin Classics, 1954; 2nd rev. edn, 1996), tr. copyright © 1954 by Aubrey de Sélincourt, rev. edn copyright © John Marincola, 1996, p.483, by permission of Penguin Books Ltd. *Classical Literary Criticism*, by T.S. Dorsch and Penelope Murray with an introduction and notes by Penelope Murray (Penguin Books, 1965, 2000, 2004), original tr. copyright © by T.S. Dorsch, 1965, introduction, rev. translations, new material and notes copyright © by Penelope Murray, 2000, 2004, pp.120, by permission of Penguin Books Ltd. *Adages III iv 1–IV ii 100: Collected Works of Erasmus*, tr. Denis L. Drysdall, ed. John N. Grant (University of Toronto Press, 2005), by permission of University of Toronto Press. Aeschylus, *The Oresteia*, tr. Robert Fagles, copyright © 1966, 1967, 1975, 1977 by Robert Fagles, pp.125, 134, 137, 140, 155, 198, 244, 265, 269, by permission of Viking Penguin, a division of Penguin Group (USA) LLC and Georges Borchardt, Inc., on behalf of Robert Fagles; Homer, *The Odyssey*, tr. Robert Fagles, copyright © 1996 by Robert Fagles, pp.77, 84, 107, 174, 209, 210, 212, 223, 224, 381, 401, 402, 408, 411, 459; and Sophocles, *The Three Theban Plays*, tr. Robert Fagles, copyright © 1982 by Robert Fagles, pp.66, 77, 79, 88, 94, 96, 110, 114, 123, 163, 176, 216, 322, 358, 359, by permission of Viking Penguin, a division of Penguin Group (USA) LLC. Excerpt from 'Ladies Day', in *Aristophanes: Four Comedies*, tr. Dudley Fitts, copyright © by Houghton Mifflin Harcourt Publishing Company, 1954, copyright © renewed by Cornelia Fitts, Daniel H. Fitts and Deborah W. Fitts, 1982, by permission of Houghton Mifflin Harcourt Publishing Company; excerpts from *The Alcestis of Euripides*, an English Version by Dudley Fitts

and Robert Fitzgerald, copyright © by Houghton Mifflin Harcourt Publishing Company, 1936, copyright © renewed by Dudley Fitts and Robert Fitzgerald, 1964; and excerpts from 'Antigone', 'Oedipus Rex', and 'Oedipus at Colonus', in Sophocles, *The Oedipus Cycle*, an English Version by Dudley Fitts and Robert Fitzgerald, copyright © by Houghton Mifflin Harcourt Publishing Company, 1939, copyright © renewed by Dudley Fitts and Robert Fitzgerald, 1967, by permission of Houghton Mifflin Harcourt Publishing Company. Homer, *The Odyssey*, tr. Robert Fitzgerald, copyright © 1961, 1963 by Robert Fitzgerald, copyright renewed 1989 by Benedict R.C. Fitzgerald, on behalf of the Fitzgerald children, by permission of Farrar, Straus and Giroux, LLC. 'Problems', tr. E.S. Forster, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. *The Works of Lucian of Samosata*, vol. II, tr. H.W. Fowler and F.G. Fowler (The Clarendon Press, 1905), by permission of Oxford University Press. *Anselm of Canterbury and his Theological Inheritance*, by Giles E.M. Gasper (Ashgate Publishing, 2004), by permission of Ashgate Publishing. *Aesop's Fables*, tr. Laura Gibbs (Oxford World's Classics, 2002), pp.29, 54, 78, 98, 196, 201, 222, 228, 253, by permission of Oxford University Press. Sophocles, *Selected Poems: Odes and Fragments*, tr. Reginald Gibbons, copyright © 2008 by Princeton University Press, by permission of Princeton University Press. 'Greek lyric and early Greek literary history', by Barbara Graziosi and Johannes Haubold, in *The Cambridge Companion to Greek Lyric*, ed. Felix Budelmann (2009), by permission of Cambridge University Press. 'Hippolytus', tr. David Grene, in Euripides I, *Four Tragedies*, ed. David Grene and Richmond Lattimore, The Complete Greek Tragedies, copyright © 1955 by The University of Chicago; Sophocles I, *Three Tragedies: Oedipus the King, Oedipus at Colonus, Antigone*, tr. David Grene, ed. David Grene and Richmond Lattimore, The Complete Greek Tragedies, 2nd edn, copyright © 1991 by The University of Chicago; and 'Electra' and 'Philoctetes', tr. David Grene, in Sophocles II, *Four Tragedies*, ed. David Grene and Richmond Lattimore, The Complete Greek Tragedies, copyright © 1957, 1969 by The University of Chicago, by permission of Chicago University Press. 'Phaedo' and 'Republic', tr. G.M.A. Grube ('Republic', rev. C.D.C. Reeve), in *Plato, Complete Works*, ed. with introduction and notes by John M. Cooper, associate ed. D.S. Hutchinson, copyright © 1977 by Hackett Publishing Company, Inc., by permission of Hackett Publishing Company, Inc. An epigram of Asclepiades, tr. Rachel Hadas, in *The Greek Poets, Homer to the Present*, ed. Peter Constantine, Rachel Hadas, Edmund Keeley and Karen Van Dyck (W.W. Norton & Company, 2010), by permission of the translator. Thucydides, *The Peloponnesian War*, tr. Martin Hammond (Oxford World's Classics, 2009), pp.41, 146, 164, 218, by permission of Oxford University Press. 'Physics', tr. R.P. Hardie and R.K. Gaye, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. Anonymous, 'A Mountain Glen', p.615, Callimachus, 'The Battle of the Books', p.587, Rufinus, 'Her only Flaw', p.661, tr. T.F. Higham, in *The Oxford Book of Greek Verse in Translation*, ed. T.F. Higham and C.M. Bowra (Oxford University Press, 1938), by permission of Oxford University Press. 'Some Advantages of the Letter', by Owen Hodkinson, in *Ancient Letters, Classical & Late Antique Epistolography*, ed. Ruth Morello and A.D. Morrison (Oxford University Press, 2007), pp.289, 299, by permission of Oxford University Press. Herodotus, *The Histories*, tr. Tom Holland, copyright © 2013 by Tom Holland, pp.205, 454–455, 482, 612, by permission of Viking Penguin, a division of Penguin Group (USA) LLC and Penguin Books Ltd. *The Sentences of Pseudo-Phocylides*, by P.W. van der Horst (Leiden: E.J. Brill, 1978), by permission of Koninklijke Brill. Aeschylus, *The Oresteia*, tr. Ted Hughes (Faber and Faber Ltd, 1999), p.99, by permission of Faber and Faber Ltd and Farrar, Straus, Giroux. 'Alcibiades II' and 'Definitions', tr. D.S. Hutchinson, in *Plato, Complete Works*, ed. with introduction and notes by John M. Cooper, associate ed. D.S. Hutchinson, copyright © 1977 by Hackett Publishing Company, Inc., by permission of Hackett Publishing Company, Inc. 'Women of Trachis', tr. Michael Jameson, in Sophocles II, *Four Tragedies*, ed. David Grene and Richmond Lattimore, The Complete Greek Tragedies, copyright © 1957, 1969 by The University of Chicago, by permission of Chicago University Press. Simonides, 'For the Athenian Dead at Plataia', p.40, Callimachus, p.89 and 'On Himself', p.92, tr. Peter Jay, *The Greek Anthology and*

Other Ancient Epigrams, a selection in modern verse translations ed. with an introduction by Peter Jay (first publ. by Allen Lane 1973, rev. edn publ. by Penguin Books, 1981), copyright © Peter Jay, 1973, 1981, by permission of Penguin Books Ltd. 'On Generation and Corruption', tr. H.H. Joachim, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. *Sappho*, by Marguerite Johnson, *Ancients in Action Series* (Bristol Classical Press, an imprint of Bloomsbury Publishing plc, 2007), copyright © 2007 by Marguerite Johnson, by permission of Bloomsbury Publishing plc. Euripides, *Bacchae* (e-text), tr. Ian Johnston, Malaspina University-College, Nanaimo, by permission of the translator. 'Politics', tr. Benjamin Jowett, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. Thucydides, *History of the Peloponnesian War*, tr. Benjamin Jowett (The Clarendon Press, 1900), books 2.43.3, 2.44.4, 3.45.7, 4.40.2, 4.55.2, 5.102.1, 6.41.2, 8.66.2, by permission of Oxford University Press. Several excerpts, tr. Edmund Keeley, in *The Greek Poets, Homer to the Present*, ed. Peter Constantine, Rachel Hadas, Edmund Keeley and Karen Van Dyck (W.W. Norton & Company, 2010), by permission of the translator. *Posidonium: The Translation of the Fragments*, ed. I.G. Kidd, vol. 3 (1999), by permission of Cambridge University Press. *The Greeks*, by H.D.F. Kitto (Pelican Books, 1951, 1957; Penguin Books, 1991), copyright © 1951, 1957 by H.D.F. Kitto, p.174, by permission of Penguin Books Ltd. 'Oedipus the King' lines 729–730, in Sophocles, *Three Tragedies*, tr. H.D.F. Kitto (Oxford University Press, 1962), by permission of Oxford University Press. *Woman's Songs in Ancient Greece*, by Anne L. Klinck (McGill-Queen's University Press, 2008), pp.77, 87, 91, 93, 97, 99, 127, by permission of McGill-Queen's University Press. 'Alciphron's Epistolarity', by Jason König, in *Ancient Letters, Classical & Late Antique Epistolography*, ed. Ruth Morello and A.D. Morrison (Oxford University Press, 2007), pp.273, 275, 277, by permission of Oxford University Press. *Ancient Greece and the Modern Manager: An Anthology of Quotations*, by Panos Koronakis-Rohlf and Maria Batzini (Kalendis, 2000), by permission of Kalendis Publishing. *Eros, From Hesiod's Theogony To Late Antiquity*, Exhibition Catalogue, tr. into English by Angeliki Kosmopoulou, ed. Nicholas Chr. Stampolidis and Yorgos Tassoulas, copyright © Museum of Cycladic Art, 2009, pp.55–56, by permission of The Museum of Cycladic Art. *Travelling Heroes: Greeks and their Myths in The Epic Age* by Robin Lane Fox (Penguin Books, 2008), copyright © Robin Lane Fox 2008, p.217, by permission of Penguin Books Ltd and Random House (USA) LLC. 'Agamemnon', tr. Richmond Lattimore, in Aeschylus I, *Oresteia*, ed. David Greene and Richmond Lattimore, *The Complete Greek Tragedies*, copyright © 1953 by The University of Chicago; *Greek Lyrics*, tr. Richmond Lattimore (first publ. 1955, 2nd edn 1960), copyright © 1949, 1955 and 1960 by Richmond Lattimore; and *The Odes of Pindar*, tr. Richmond Lattimore, 2nd edn, copyright © 1947, 1976 by The University of Chicago, by permission of Chicago University Press. Hesiod, *Works and Days*, tr. Richmond Lattimore (Ann Arbor: University of Michigan Press, 1991), by permission of the University of Michigan Press. *The Odyssey of Homer*, tr. T.E. Lawrence (Oxford University Press, 1932, 1991), lines 17.291, 17.300, by permission of Oxford University Press, USA. Plato, *The Republic*, tr. with an introduction by Desmond Lee (Penguin Classics, 1955; 4th rev. edn, 2002), copyright © H.D.P. Lee, 1953, 1974, 1987, 2002, pp.5, 6, 26, 29, 44, 47, 70, 83, 165, 176, 204, 260, 269, 270, 286, 298, 300, 348, 359–360; and Plato, *Timaeus and Critias*, tr. with an introduction and appendix on 'Atlantis' by Desmond Lee (Penguin Classics, 1965; 2nd rev. edn 1977), copyright © H.D.P. Lee, 1965, 1971, 1977, p.42, by permission of Penguin Books Ltd. 'Theaetetus' (rev. Myles Burnyeat), tr. M.J. Levett, in *Plato, Complete Works*, ed. with introduction and notes by John M. Cooper, associate ed. D.S. Hutchinson, copyright © 1977 by Hackett Publishing Company, Inc., by permission of Hackett Publishing Company, Inc. Thucydides, *The History of the Peloponnesian War*, tr. Sir Richard Livingston (Oxford University Press, 1968), line 1.1.1, by permission of Oxford University Press, USA. *Athens: A Cultural and Literary History*, by Michael Llewellyn-Smith (Signal Books, 2004), copyright © Michael Llewellyn-Smith, 2004, by permission of the author and Signal Books Ltd. *Hesiod, Works and Days, The Theogony*, tr. Stanley Lombardo with an introduction, notes and glossary by Robert Lamberton, copyright © 1993 by Hackett Publishing Company, Inc., by permission of Hackett

Publishing Company, Inc. 'Protagoras', tr. Stanley Lombardo and Karen Bell, in *Plato, Complete Works*, ed. with introduction and notes by John M. Cooper, associate ed. D.S. Hutchinson, copyright © 1977 by Hackett Publishing Company, Inc., by permission of Hackett Publishing Company, Inc. *Callimachus: Hymns, Epigrams, Select Fragments*, tr. with an introduction and notes by Stanley Lombardo and Diane Rayor, copyright © 1988 The Johns Hopkins University Press, pp.xv, 5, 6, 40, 49, 55, 57, by permission of Johns Hopkins University Press. Homer, *The Iliad: Translated in Selection*, by F.L. Lucas (The Folio Society, 1950), by permission of The Folio Society. Diophanes of Myrina, poem 729 in *The Greek Anthology and Other Ancient Greek Epigrams*, a selection in modern verse translations ed. with an introduction by Peter Jay (first publ. by Allen Lane 1973; rev. edn publ. by Penguin Books, 1981), copyright © Peter Jay, 1973, 1981, tr. Edward Lucie-Smith, Book 5 Epigram 309 in *The Well-Wishers*, copyright © Edward Lucie-Smith 1981, reproduced by permission of the author, c/o Rogers, Coleridge & White Ltd. *Saint Gregory Nazianzen: Selected Poems*, translated with an introduction by John McGuckin (Oxford: SLG Press, 1986), FP094, © Sisters of the Love of God, by permission of SLG Press. *A Presocratics Reader*, by Richard D. McKirahan, ed. with an introduction by Patricia Curd, copyright © 1995, 1996 by Hackett Publishing Company, Inc., quoted in *Readings in Ancient Greek Philosophy from Thales to Aristotle*, by permission of Hackett Publishing Company, Inc. *An Introduction to Philosophy*, by Jacques Maritain, tr. from French into English by E.I. Watkin, A Sheed & Ward Book (Rowman & Littlefield Publishers, 2005), by permission of Rowman & Littlefield Publishers, Inc. Archias 'A Tomb by the Sea' rev. from *Translations from the Greek Anthology*, tr. William Sinclair Marris, privately printed at the Bharat Bandhu Press (1919); and Archias 'Echo' and Rufinus 'Grey Hair', tr. William Sinclair Marris, in *The Oxford Book of Greek Verse in Translation*, ed. T.F. Higham and C.M. Bowra (Oxford University Press, 1938), by permission of Oxford University Press. Philodemus, poem 332 in *The Greek Anthology and Other Ancient Greek Epigrams*, a selection in modern verse translations ed. with an introduction by Peter Jay (first publ. by Allen Lane 1973; rev. edn publ. by Penguin Books, 1981), copyright © Peter Jay, 1973, 1981, tr. William Moebius, by permission of the translator. *Collected Translations*, by Edwin Morgan (Carcanet Press, 1996), by permission of Carcanet Press Ltd. Euripides, *The Trojan Women and Other Plays*, tr. James Morwood (Oxford World's Classics, first publ. 2001; reissued 2008), pp.39, 56, 88, by permission of Oxford University Press. Sophocles, *Women of Trachis* 112, tr. William Mullen, in *The Greek Poets, Homer to the Present*, ed. Peter Constantine, Rachel Hadas, Edmund Keeley and Karen Van Dyck (W.W. Norton & Company, 2010), by permission of the translator. *The Medea of Euripides*, tr. Gilbert Murray (Oxford University Press, 1906), lines 248, 384, by permission of Oxford University Press. Plato, *Symposium*, tr. with an introduction and notes by Alexander Nehamas and Paul Woodruff, copyright © 1989 by Alexander Nehamas and Paul Woodruff; and Plato, *Phaedrus*, tr. with an introduction and notes by Alexander Nehamas and Paul Woodruff, copyright © 1995 by Alexander Nehamas and Paul Woodruff, by permission of Hackett Publishing Company, Inc. 'Parts of Animals', tr. William Ogle, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. *Sappho & Alcaeus: an Introduction to the Study of Ancient Lesbian Poetry*, by Denys Page (The Clarendon Press, first publ. 1955; repr. 1975), pp.132, 312, by permission of Oxford University Press. Sophocles, *Philoctetes*, tr. Carl Phillips (Oxford University Press, 2003), p.60, by permission of Oxford University Press, USA. 'Generation of Animals', tr. Arthur Platt, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. Aeschylus, *The Persians*, tr. Anthony J. Podlecki (Bristol Classical Press, an imprint of Bloomsbury Publishing plc, first publ. 1970; rev. edn 1991), copyright © 1991 by Anthony J. Podlecki, by permission of Bloomsbury Publishing plc. *The World of Parmenides: Essays on the Presocratic Enlightenment*, by Karl Popper, ed. Arne F. Petersen with the assistance of Jørgen Mejer (Routledge, first publ. 1998; repr., 2002), © 1998, 2001 The Estate of Karl Popper, by permission of Manfred Lube on behalf of the University of Klagenfurt/Karl Popper Library, with the consent of Arne F. Petersen. 'Canto I, A Draft of XXX Cantos', by Ezra Pound (Faber and Faber Ltd, 1933), by permission of

Faber and Faber Ltd and New Directions Publishing Corp. Sophocles, *Elektra*, a version by Ezra Pound and Rudd Fleming, text of *Elektra* copyright © 1987, 1989 the Trustees of the Ezra Pound Literary Property Trust and Rudd Fleming, copyright © Princeton University Press, 1989, by permission of Princeton University Press. *Electra and Other Plays by Sophocles*, tr. David Raeburn (Penguin Classics, 2008), translation, prefaces and copyright © David Raeburn, 2008, general introduction, chronology and further reading copyright © Pat Easterling, 2008, pp.19, 91, 113, 189, by permission of Penguin Books Ltd. Homer, *The Iliad* by Homer, tr. E.V. Rieu, rev. and updated by Peter Jones with D.C.H. Rieu, ed. with an introduction and notes by Peter Jones (Penguin Classics, 1950; rev. translation, 2003), copyright © The Estate of E.V. Rieu, 1946, rev. tr. and introduction and notes copyright © Peter V. Jones, 2003, lines 2.93, 2.779, 3.213, 4.224, 8.174, 8.338, 8.485, 9.341, 9.539, 10.70, 10.224, 11.305, 11.654, 11.793, 12.132, 12.278, 12.326, 12.433, 13.130, 14.215, 15.641, 18.112, 24.4; and Homer, *The Odyssey*, tr. E.V. Rieu, rev. translation by D.C.H. Rieu, introduction by Peter Jones (Penguin Classics, 1946; rev. translation, 1991), copyright © 1946 by E.V. Rieu, rev. tr. copyright © The Estate of the late E.V. Rieu, and D.C.H. Rieu, 1991, 2003, introduction and index and glossary copyright © Peter V. Jones, 1991, lines 1.56, 2.276, 3.147, 4.195, 5.190, 8.31, 11.489, 13.59, 13.354, 15.54, 15.343, 16.34, 17.485, 18.130, 18.142, 20.301, 22.372, 23.342, by permission of Penguin Books Ltd. 'Rhetoric', tr. W. Rhys Roberts, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. Aristotle, *Nicomachean Ethics*, tr. David Ross, rev. J.L. Ackrill and J.O. Urmson (Oxford University Press, first publ. 1925; reissued 1980), pp.3, 5, 7–8, 67, 98, 107, 112, 141, 159, 192, 196–197, 248, 260, 264, by permission of Oxford University Press. 'Nicomachean Ethics' and 'Metaphysics', tr. W.D. Ross, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. 'Aurelius, Marcus', by R.B. Rutherford, in *The Oxford Classical Dictionary*, ed. Simon Hornblower & Antony Spawforth (Oxford University Press, 3rd rev. edn, 2003), p.221, by permission of Oxford University Press. Plato, *The Laws*, tr. with an introduction by Trevor J. Saunders (Penguin Classics, 1970; repr. 1976), copyright © Trevor J. Saunders, 1970, pp.72–73, 115, 122, 173–175, 180, 191–196, 204, 211–215, 218, 222, 229–230, 237, 240–241, 256, 264, 267–269, 281, 292–293, 297, 310, 324–343, 386, 395, 410, 417, 458, by permission of Penguin Books Ltd. Plutarch, *The Rise and Fall of Athens: Nine Greek Lives*, tr. with an introduction by Ian Scott-Kilvert (Penguin Classics, 1960), copyright © Ian Scott-Kilvert, 1960, p.56, by permission of Penguin Books Ltd. Ariston, poem 290 in *The Greek Anthology and Other Ancient Greek Epigrams*, a selection in modern verse translations ed. with an introduction by Peter Jay (first publ. by Allen Lane 1973; rev. edn publ. by Penguin Books, 1981), copyright © Peter Jay, 1973, 1981, tr. W.G. Shepherd, by permission of Margaret Shepherd. Homer, *The Odyssey*, tr. Walter Shewring (Oxford World's Classics, first publ. 1980; reissued 2008), p.194, by permission of Oxford University Press. *Aristophanes and the Definition of Comedy*, by M.S. Silk (Oxford University Press, first publ. 2000; repr. 2005), pp.24, 42, 99, 101, 111, 131, 139, 146, 216, 228, 229, 282, 416, by permission of the author. *The Concise Oxford Dictionary of Proverbs*, ed. John Simpson and Jennifer Speake (Oxford University Press, first publ. 1982, reissued 1993), pp.12–13, 58, 75, 82, 85, 93, 96, 105, 109, 121, 124, 170, 202, 219, 224, 229, 237, 256, 266, by permission of Oxford University Press. 'On the Soul', tr. J.A. Smith, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. *Diogenes of Oinoanda: The Epicurean Inscription*, by Martin Ferguson Smith (Bibliopolis, 1993), by permission of Bibliopolis. 'Eudemean Ethics', tr. J. Solomon, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. Aristophanes, *The Birds and Other Plays*, tr. Alan H. Sommerstein (Penguin Classics, first publ. 1978; repr. 1988), copyright © Alan H. Sommerstein, 1978, pp.57, 109, 113, 135, 273; and Aristophanes, *Lysistrata and Other Plays*, tr. Alan H. Sommerstein (Penguin Classics, first publ. 1973; rev. edn 2002), copyright © Alan H. Sommerstein, 1973, 2002, pp.69, 118, 124, 160, 174, 223

(1973 edn), pp.50, 79, 117 (2002 edn), by permission of the translator. Marcus Aurelius, *Meditations*, tr. with an introduction by Maxwell Staniforth (Penguin Classics, 1964), copyright © Maxwell Staniforth, 1964, entries 4.3, 9.21, by permission of Penguin Books Ltd. 'On the Heavens', tr. J.L. Stocks, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. *Alexander the Great, A Life in Legend*, by Richard Stoneman (Yale University Press, 2010) copyright © 2008 Richard Stoneman, by permission of Yale University Press. An epigram of Semonides, tr. Diane Arnson Svarlien, in *The Greek Poets, Homer to the Present*, ed. Peter Constantine, Rachel Hadas, Edmund Keeley and Karen Van Dyck (W.W. Norton & Company, 2010), by permission of the translator. Theocritus, Idyll 15, tr. John Talbot, in *The Greek Poets, Homer to the Present*, ed. Peter Constantine, Rachel Hadas, Edmund Keeley and Karen Van Dyck (W.W. Norton & Company, 2010), by permission of the translator. *Greek Tragedy in Action*, by Oliver Taplin (Methuen & Co Ltd, 1978), copyright © 1978 Oliver Taplin, by permission of the author. *Sophocles, Four Tragedies: Oedipus the King; Aias; Philoctetes; Oedipus at Colonus*, a new verse translation by Oliver Taplin (Oxford University Press, 2015), copyright © 2015 Oliver Taplin, lines: Oedipus the King 999, 1230, 1486, 1522, Aias 522, 581, 964, 1125, 1253, 1266, 1366, Philoctetes 1, 135, 691, Oedipus at Colonus 607, 1211, by permission of the author and Oxford University Press. *The Wine Quotation Book: A Literary Celebration*, ed. Jennifer Taylor (Robert Hale Ltd, 1989), by permission of Robert Hale Ltd. 'History of Animals', tr. D'Arcy Wentworth Thompson, in *The Complete Works of Aristotle*, The Revised Oxford Translation, ed. Jonathan Barnes, 1984, Bollingen Series LXXI: 1 & 2, Princeton University Press, copyright © 1984 by The Jowett Copyright Trustees, by permission of Princeton University Press. *The Ethics of Aristotle*, tr. J.A.K. Thomson, rev. with notes and appendices by Hugh Tredennick, introduction and bibliography by Jonathan Barnes (Penguin Classics, 1955; rev. edn 1976), tr. copyright © 1953 by J.A.K. Thomson, rev. tr. copyright © Hugh Tredennick, 1976, introduction and bibliography copyright © Jonathan Barnes, 1976, pp.91, 101, 129, 199, 215, 220, 223, 257, 299, 304, 317–318, 320, by permission of Penguin Books Ltd. *Lysias*, tr. S.C. Todd, from the series 'The Oratory of Classical Greece', ed. M. Gagarin, copyright © 2000 by the University of Texas Press, by permission of the University of Texas Press. 'Archimedes', by G.J. Toomer, in *The Oxford Classical Dictionary*, ed. Simon Hornblower & Antony Spawforth (Oxford University Press, 3rd rev. edn 2003), p.146, by permission of Oxford University Press. *A Translation of the Idylls of Theocritus*, ed. and tr. R.C. Trevelyan (first publ. 1947, first paperback edn 2014), by permission of Cambridge University Press. *The Penguin Book of Greek Verse* introduced and ed. Constantine A. Trypanis (Penguin Books, first publ. 1971; repr. 1979), copyright © Constantine A. Trypanis, 1971, by permission of Marilena Trypanis. Aeschylus, *Prometheus Bound and Other Plays*, tr. with an introduction by Philip Vellacott (Penguin Books, first publ. 1961; repr. 1970), copyright © Philip Vellacott, 1961, pp.20–22, 24–25, 28–29, 32, 34–35, 37, 41–47, 49–50, 52, 60, 65, 67–68, 85, 89, 124, 126, 128–129, 134, 139, 141, 143; Euripides, *Orestes and Other Plays*, tr. Philip Vellacott (Penguin Books, 1972), copyright © Philip Vellacott, 1972, pp.108, 112, 124, 128, 133–134, 151–152, 160, 203–204, 207–209, 227, 242–243, 248–254, 261, 271, 286–287, 301, 308, 311, 313, 317, 321, 323–324, 342, 379, 382–383, 386–387, 401–402, 419; Euripides, *Three Plays: Alcestis; Hippolytus; Iphigenia In Tauris*, tr. Philip Vellacott (Penguin Books, 1953; reissued 1974), copyright © Philip Vellacott, 1953, 1974, pp.53–56, 64, 66, 77, 88–90, 96–99, 104, 111, 143, 165; and Menander, *Plays and Fragments*, Theophrastus, *The Characters*, tr. Phillip Vellacott (Penguin Classics, 1967), copyright © The Estate of Phillip Vellacott, 1967, pp.209, 241, 246, by permission of Penguin Books Ltd. and The Society of Authors as the Literary Representative of the Estate of Philip Vellacott. Menander, *The Bad-Tempered Man*, tr. Philip Vellacott (Oxford University Press, 1960), lines 6–8, 62–63, by permission of Oxford University Press. Pindar, *The Complete Odes*, tr. Anthony Verity (Oxford World's Classics, 2007), pp.23–24, 39, 44, 51, 64, 67, 77, 82, 84, 102, 110, 136; and Theocritus, *Idylls*, tr. Anthony Verity (Oxford World's Classics, 2003), pp.1, 26, 28, 33, 35, 44, by permission of Oxford University Press. 'The Medea', tr. Rex Warner, in Euripides I, *Four Tragedies* (first publ. 1944, repr. 1946 by John Lane), ed. David Grene and Richmond Lattimore, *The Complete Greek Tragedies*, copyright © 1955 by The University of Chicago, by permission of Chicago University Press. Plutarch, *The Fall of the Roman Republic*, tr. Rex Warner,

rev. Robin Seager (Penguin Classics, 1958, 1972, 2005), copyright © Rex Warner, 1958, notes copyright © Robin Seager, 1972, corrections to text, preface and comparisons copyright © Robin Seager, 2005, Penguin Plutarch copyright © Christopher Pelling, 2005, p.75; Thucydides, *The History Of The Peloponnesian War*, tr. Rex Warner, with an introduction and notes by M.I. Finley (Penguin Classics, 1954; rev. edn 1972), tr. copyright © Rex Warner, 1954, introduction and appendices copyright © M.I. Finley, 1972, extracts from books 1, 2, 5, 6; and Xenophon, *A History Of My Times*, tr. Rex Warner, introduction and notes George Cawkwell, 1979 (Penguin Classics, 1966, repr. edn 1978), tr. copyright © Rex Warner, 1966, introduction and notes copyright © George Cawkwell, 1979, pp.56, 403, by permission of Penguin Books Ltd. Euripides, *Heracles and Other Plays*, tr. Robin Waterfield (Oxford World's Classics, 2003), p.33; Herodotus, *The Histories*, tr. Robin Waterfield (Oxford World's Classics, first publ. 1998; reissued 2008), pp.15–16, 26, 39–40, 73, 165, 288, 322, 356, 426, 457, 517, 529, 570; Plato, *Gorgias*, tr. Robin Waterfield (Oxford World's Classics, first publ. 1994; reissued 2008), p.30; Plato, *Republic*, tr. Robin Waterfield (Oxford World's Classics, 1998), p.201; and *The First Philosophers, The Presocratics and Sophists*, tr. Robin Waterfield (Oxford World's Classics, 2000), p.18, by permission of Oxford University Press. Sophocles, *Electra and other Plays*, tr. E.F. Watling (Penguin Classics, 1953), copyright © E.F. Watling, 1953, pp.21, 23, 31, 41, 55, 71, 74–75, 80, 87, 99, 101, 108, 111, 120, 123, 128, 135, 137, 139–140, 150, 164, 166, 170–171, 178–179, 186–187, 190, 195, 201–202, 204, by permission of Penguin Books Ltd. *Greek Lyric Poetry*, tr. M.L. West (Oxford World's Classics, 2008), pp.27, 45, 63, 69, 75, 136, 145, 170; and Hesiod, *Theogony and Works and Days*, tr. M.L. West (Oxford World's Classics, 2008), pp.10, 47, 58, by permission of Oxford University Press. 'Hecataeus', by Stephanie Roberta West, in *The Oxford Classical Dictionary*, ed. Simon Hornblower and Antony Spawforth (Oxford University Press, 3rd rev. edn 2003), p.671, by permission of Oxford University Press. Two new Sappho poems, tr. Tim Whitmarsh, in 'Sappho: two previously unknown poems indubitably hers' (theguardian.com, 29.01.2014), by Charlotte Higgins, by permission of the translator. *Classical Love Poetry*, by Jonathan Williams and Clive Cheesman (The British Museum Press, 2004), by permission of The British Museum Press. *The Road to Delphi: The Life and Afterlife of Oracles*, by Michael Wood (Chatto and Windus, 2003), by permission of The Random House Group Ltd. 'Antigone', tr. Elizabeth Wyckoff, in Sophocles I, *Three Tragedies*, ed. David Grene and Richmond Lattimore, The Complete Greek Tragedies, 2nd edn, copyright © 1991 by The University of Chicago, by permission of Chicago University Press. *The Yale Book of Quotations*, ed. Fred R. Shapiro with a foreword by Joseph Epstein (Yale University Press, 2006), copyright © 2006 Fred R. Shapiro, foreword copyright © 2006 Joseph Epstein, by permission of Yale University Press. *Carmina Convivialia* extract from 'Ancient Greek Popular Song', by Dimitrios Yatromanolakis, in *The Cambridge Companion to Greek Lyric*, ed. Felix Budelmann (2009), by permission of the translator. 'Timaeus', tr. Donald J. Zeyl, in *Plato, Complete Works*, ed. with introduction and notes by John M. Cooper, associate ed. D.S. Hutchinson, copyright © 1977 by Hackett Publishing Company, Inc., by permission of Hackett Publishing Company, Inc.

Every effort has been made to trace and contact all copyright holders. We will be glad to make good any omissions brought to our attention.

APPENDIX 6

MAPS

- | | | |
|----|---|--------|
| 1. | From the Pillars of Heracles to the Indus River | 710–11 |
| 2. | Greece and Asia Minor | 712–13 |









INDEX OF NAMES AND PLACES

This index includes authors and also people and places mentioned within quotations, comments and maps.

The provenance of quotations are not indexed (e.g. Plato *Gorgias* is not entered under 'Gorgias'), except in specific cases.

All references are to page numbers, not entry numbers.

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).

A semicolon separates page numbers of Quotations, Quotations on Greece and Greeks, and Maps. A semicolon also separates cross-references from page references.

Special categories of entries (Inscriptions, Oracles, Proverbs etc.) are appended to the index.

- Abanthis, 548
Abdera, 42, 183, 374, 525; map 712 C1
Abraham, 147
Abydos, 207; map 712 D2
Abyss, 31, 304, 412, 531
Academy, 72, 203, 372, 501, 592, 642
Acarmania, map 712 A3
Achaean, 322, 323, 326, 327, 330, 332, 333, 337, 422, 615; *see also* Greek(s)
Acheron, 29, 639
Achilles, 282, 317, 318, 319, 321, 332, 337, 338, 339, 340, 537, 612; 660, 670
Acontius, 166
Acragas *see* Akragas
Acrisius, 599
Actaeon, 277
Adam, 669
Adamantius Judaeus, 3
Addison, Joseph, 657
Adonis, 162, 523
Adriatic Sea, 245; map 710 C3
Aegean Sea, 320, 498, 536; map 710 D3, map 712 C3
Aegeus, 260, 599
Aegisthus, 341, 588
Aelian, 3, 183, 539
Aelius Aristides *see* Aristides Aelius
Aeneas, 282, 324
Aeolis, 31, 72, 210; map 710 E3
Aeolus, 219, 260
Aeschines, 4, 521, 560
Aeschines Socraticus, 5, 525, 560
Aeschylus, 5, 23, 67, 77, 78, 87, 88, 146, 151, 181, 375, 419, 456, 525, 537, 621, 652; 668
Aesop, 20, **22**, 34, 82, 124, 136, 421, 525, 529, 573
Aether, 304
Aethiopia/Ethiopia, 283, 294, 643; map 710 F7
Aetna, Mount, 3, 19, 21; map 710 B7
Afghanistan, 502, 555
Africa, 82, 165, 292, 457, 494, 523, 526
Agamemnon, 5–7, 9, 79, 247, 318, 319, 320, 323, 328, 329, 330, 341, 347, 537, 586; 668
Agarista, 311
Agathias, 27, 444
Agathon, 27, 490, 491, 497
Agathon, Pseudo, **28**
Agesilaus II, **28**, 380, 644
Agis II, **29**
Aglaea, 305

- Agyrium in Sicily, 202; map 710 B7
 Ai Khanoum, 555; map 710 I3
 Aigae, 334
 Ajax (Aias), 35, 326, 332, 337, 574–578, 598
 Akragas/Acragas/Agrigentum, 213, 215; map 710 B7
 Alcaeus, 29, 525, 530, 535, 552
 Alcestis, 233–235
 Alcibiades, 30, 48, 232, 382, 492, 499, 637
 Alcidamas, 31
 Alcinous, 345
 Alciphron, 31
 Alcmaeon, 31
 Alcmaeon/Alcmeon (myth.), 127, 260
 Alcman, 32, 535
 Alcmene, 261
 Alembert, Jean Le Rond d', 657
 Aleus, 599–600
 Alexander the Great, 32, 44, 95, 125, 126, 197, 204, 368, 419, 421, 428, 442, 445, 502, 510, 537, 652; 657, 670
 Alexander (Comic), 34, 41
 Alexandra, 380
 Alexandria, Alexandrian, 76, 95, 127, 169, 175, 180, 201, 303, 373, 423, 426, 444, 446, 538; 663, 667; map 710 E4
 Alexandria Eschate, map 710 I3
 Alexis, 34, 566
 Allope, 261
 Alpheios, river, 202; map 712 B3
 Alpheius, 35
 Amalthea, 446, 536
 Amandry, Pierre, 368
 Amasis, 294
 Amazons, 295
 Ambrakia, 168; map 712 A2
 Ameipsias, 35
 Ammianus, 36
 Amorgos, 553; map 712 D4
 Amphictyonic Council, 195
 Amphilytus, 423
 Amphis, 36
 Amymone, 20
 Anacharsis, 36, 109, 376, 567, 608; 669, 670
 Anacreon, 37
 Anacreontea, 38
 Anactoria, 547
 Ananius, 40
 Anaxagoras, 40, 72, 431
 Anaxandrides, 34, 41
 Anaxarchus, 33, 42
 Anaxilas, 42
 Anaximander, 42, 76
 Anaximenes (1), 42
 Anaximenes (2), 43, 612
 Anaxippus, 43
 Andocides, 43, 55, 56
 Andrians, 302, 612
 Andromache, 35, 235–236, 339
 Andromeda, 92, 261
 Andros, 302, 392, 612; map 712 C3
 Androtion, 199
 Anonymous, 43, 103, 104, 203, 233, 293, 359, 383, 391, 416, 423, 426, 442, 462, 539, 552, 573, 574, 625; 657
 Antigone, 122, 261, 262, 530, 578–585
 Antigonus (1), 57
 Antigonus (2), 58, 161, 653
 Antimachus, 58
 Antinous, 352
 Antioch, 72, 361, 369, 370, 374; map 710 F3
 Antiope, 261–262, 272
 Antipater of Sidon, 58, 59
 Antipater of Thessalonica, 58, 59
 Antiphanes, 35, 59, 398
 Antiphilus, 61, 372
 Antiphon Orator, 61
 Antiphon Sophist, 62
 Antiphon Tragedian, 63
 Antisthenes, 63, 158
 Anyte, 65
 Apamea on the Orontes, 523; map 710 F3
 Apelles, 36, 66, 525
 Aphrodite (Cypris, Venus), 39, 46, 55, 67, 126, 162, 163, 179, 244, 246, 250, 266, 268, 322, 335, 345, 357, 360, 373, 390, 411, 413, 498, 547, 550, 584, 604, 605, 616, 622
 Apocrypha *see* Bible – Apocrypha
 Apollo (Phoebus), 10, 57, 162, 167, 206, 239, 240, 291, 314, 345, 356, 357, 358, 421, 455, 457, 458, 555, 572, 640; 664, 666
 Apollodorus, 66
 Apollodorus of Carystus, 66, 67
 Apollodorus of Gela, 66, 67
 Apollonia, 206; map 710 E2
 Apollonides, 67
 Apollonius of Rhodes, 5, 67
 Apollonius of Tyana, 69
 Apollonius of Tyre, 653
 Apostolius Michael, 531, 532, 537, 538
 Aquinas, Thomas, 658
 Arabic, 70
 Aratus, 70, 147
 Arcadia, 57, 420, 521; map 712 B3
 Arcesilaus, 72
 Archeanassa, 498
 Archelaus (1), 72
 Archelaus (2), 72, 233

- Archelaus (son of Temenus), 262–263
 Archias, 72
 Archidamus, 72, 625, 627
 Archidamus III, 73, 163, 366
 Archilochus, 74, 290, 380, 517, 553
 Archimedes, 75, 76; 662
 Archippus, 75
 Ares, 19, 20, 66, 74, 129, 323, 338, 358, 373, 577, 584, 602, 640, 641
 Arethas, 49
 Argives, 320, 325, 336; *see also* Greek(s)
 Argonautica, 67–69, 424
 Argos, 351, 352; map 712 B3
 Ariphron, 75
 Aristagoras (various), 59, 296, 297, 411
 Aristarchus, 76
 Aristarchus of Samos, 42, 76
 Aristaeas, Letter of, 76
 Aristides, 11, 18, 76, 301, 310, 610, 652
 Aristides Aelius, 78, 526, 559
 Aristides of Smyrna, 50
 Aristippus, 78, 653
 Aristodemus, 303
 Aristodemus the Spartan, 450
 Aristogiton, 44; *see also* Harmodius
 Aristogiton (orator), 199
 Ariston, 79
 Ariston of Ceos, 79
 Ariston of Chios, 79, 93
 Aristonymus, 79
 Aristophanes, 5, 20, 22, 47, 79, 80, 179, 201, 233, 257, 260, 266, 270, 271, 273, 300, 310, 328, 377, 378, 419, 431, 489, 490, 498, 525, 526, 533, 534, 535, 560, 574, 601, 628; 663, 666
 Aristophanes of Byzantium, 95
 Aristophon, 95
 Aristotle, 25, 27, 28, 31, 33, 36, 44, 46, 49, 55, 76, 95, 133, 232, 233, 266, 271, 272, 280, 283, 287, 304, 310, 368, 378, 435, 446, 462, 482, 486, 501, 526, 529, 534, 536, 552, 557, 558, 560, 567, 574, 606, 619, 623, 654; 658, 660, 661, 663, 665, 669
 Aristoxenus, 125
 Arius Didymus, 283
 Arles/Arelate, 277; map 710 B2
 Arnold, Matthew, 658
 Arrian, 32, 49, 125
 Arruns, 209
 Arsinoë, 167
 Artabanus, 299
 Artaphernes (or Artaphrenes), 297
 Artemidorus, 126
 Artemis, 640
 Artemisia, 652
 Artemisium Pr., 458; map 712 B2
 Asclepiades, 126
 Asclepias, 389
 Asclepius, 206, 314, 564
 Ascra in Boeotia, 303; map 712 B3
 Asia, 32, 33, 289, 475, 494, 537
 Asia Minor, 37, 429, 610, 644; map 712 E2
 Assos, 174; map 712 D2
 Astydamas, 127
 Athanasius, St, 127, 273
 Athena, 8, 25, 32, 58, 65, 162, 287, 318, 323, 330, 338, 341, 342, 350, 354, 420, 524, 568, 573, 574, 592
 Athenaeus, 22, 44, 127, 169, 228, 525, 527
 Athenian(s), 10, 29, 43, 48, 50, 52, 55, 56, 70, 72, 73, 76, 77, 78, 80, 81, 85, 86, 87, 88, 89, 91, 174, 181, 194, 196, 198, 199, 200, 288, 297, 298, 300, 301, 302, 390, 391, 417, 418, 420, 423, 437, 445, 527, 537, 556, 559, 561, 565, 567, 571, 574, 592, 607, 611, 625, 626, 627, 628, 631, 634, 636, 637, 638, 644
 Athenian poets, philosophers, statesmen etc., 4, 5, 22, 27, 30, 35, 43, 62, 63, 66, 72, 75, 76, 80, 170, 174, 178, 179, 181, 182, 192, 228, 232, 233, 282, 287, 311, 359, 361, 362, 372, 381, 391, 411, 412, 417, 418, 431, 437, 438, 443, 445, 449, 462, 501, 524, 543, 560, 567, 574, 606, 612, 623, 624, 625, 640
 Athenion, 210
 Athens, 4, 8, 10, 30, 31, 44, 47, 48, 55, 56, 70, 86, 87, 91, 95, 146, 179, 194, 196, 207, 208, 227, 230, 257, 280, 296, 300, 310, 325, 366, 368, 419, 420, 432, 434, 436, 437, 445, 454, 457, 458, 465, 498, 503, 518, 526, 529, 555, 556, 559, 561, 567, 569, 573, 607, 611, 626, 629, 639, 640, 644, 647, 652, 653; 663, 666, 668, 669; map 710 D3, map 712 C3
 Athens Epigraphical Museum, 55, 556
 Athens Gennadius Library, 366
 Athens National Archaeological Museum, 55, 56
 Athos, Mount, 33; map 712 C2
 Atlantis, 494
 Atossa, 10, 652
 Attalus, 163
 Atthis, 549
 Attic, Attica, 55, 60, 61, 80, 84, 232, 295, 427, 449, 462, 537; 664; map 712 C3
 Atticus, 127
 Auge, 263
 Augean stables, 536
 Augeias, 536
 Augustus, 127, 421, 520, 559; 658
 Aulis, 247–248; map 712 C3
 Aulus Gellius, 95, 201, 295

AUSCULUM

- Ausculum, 539; map 710 C3, map 710 B5
 Autolycus, 263
 Automedon, **128**
 Autun (Augustodunum), 37; map 710 B2
- Babylon, Babylonians, 94, 154, 526; map 710 G4
 Bacchae, 20, 236–238
 Bacchus, 20, 546
 Bacchylides, **129**, 573
 Bacon, Francis, 112, 381, 450, 539
 Bactria, 555; map 710 I3
 Balius, 336
 Barbarians, 29, 32, 62, 290, 475
 Basil, St, **131**, 157, 307, 370
 Baton, **132**
 Battus, 168
 Baucis, 229
 Bellay, Joachim du, 658
 Bellerophon, 263–264
 Bentley, Richard, 658
 Berezan, Is., 55; map 710 E2
 Berlin, Isaiah, 75
 Bias, **132**, 407, 461, 553, 555
 Bible – Apocrypha, **160**, 431, 572, 605
 Bible – New Testament, 7, 19, 26, 70, 72, **133**, 174, 219, 249, 273, 370, 456, 478, 540
 Bible – Old Testament, 13, 63, 127, 132, **155**, 174, 175, 401
 Bion, **161**, 461
 Bion of Smyrna, **162**, 412
 Biton, **163**
 Bitto, 58
 Blair, Tony, 3
 Boeotia, 59, 303, 392, 450, 503; map 712 B3
 Bolingbroke, Henry St John, Viscount, 658
 Bonaventura, St, 214
 Boreas (the North Wind), 130, 324, 328, 597
 Borysthenes (Olbia), 161; map 710 E2
 Bosphorus, 69; map 712 E1
 Boswell, James, 100, 221, 264, 325, 374, 502
 Brahmans, 33, 126, 428
 Brasidas, **163**
 Britain, 543
 British Museum, 56, 57
 Browne, Sir Thomas, 658
 Browning, Elizabeth Barrett, 12, 13, 14, 16, 516, 577; 658
 Bruttium, 341; map 710 C6
 Brutus, 371
 Burke, Edmund, 659
 Burns, Robert, 659
 Burnyeat, Myles Frederic, 659
 Burton, Robert, 659
- Bush, George W., 137
 Busiris, 264
 Butler, Samuel, 27; 659
 Byron, Lord George Gordon, 392; 659
 Byzantium, 61, 95, 372, 443; map 712 E1; *see also* Constantinople
- Cadmus, 17, 537
 Caesar, 138; *see also* Julius Caesar
 Caesarea in Cappadocia, 131; map 710 F3
 Caesarea in Palestine, 524; map 710 E4
 Caiaphas, 145
 Calchas, 318
 Callias, 3
 Callicles, 200
 Callicrates, 522
 Callicratidas, **165**
 Callignotus, 168
 Callimachus, **165**, 393, 462; 668
 Callimachus (a child), 379
 Callimachus (general), 297
 Callinus, **169**
 Calymnos, 57; map 712 D4
 Calypso, 310, 341, 344, 345; 669
 Cambyses, 294
 Camirus in Rhodes, 460; map 712 E4
 Candaules, 289
 Capito, **170**
 Carcinus, **170**
 Caria, 167, 394, 527; map 710 E3, map 712 E3
 Carphyllides, **170**
 Carroll, Lewis, 34
 Carter, Elizabeth, 221, 223; 663
 Carthage, 178, 326, 346, 394, 553; map 710 C3
 Carystus, 66; map 712 C3
 Cassandra, 380, 640
 Cassius, 503
 Cassius Dio, **170**, 371, 416
 Castor and Polydeuces, 29
 Catana/Catania, 3, 606; map 710 B7
 Catholic Church, 150, 417
 Cato the Elder (Censorius), **170**, 346, 368, 505, 560; 660
 Caucasus, 11, 15, 292, 506; map 710 F2
 Cedalion, 600
 Ceos (Kea), 3, 79, 129, 228, 524, 556, 611; map 712 C3
 Cephallenia, Cephallenians, 310, 629; map 712 A3
 Ceramicus/Kerameikos in Athens, 78, 629
 Cerberus, 233
 Cervantes, Miguel de, 102
 Chaeremon, **172**
 Chaeronea, 200, 403, 442, 502; map 712 B3

- Chalcedon, 625, 642; map 712 E1
 Chalcis, 380; map 712 C3
 Chalcis in Coele, Syria, 360; map 710 F3
 Chaos, 304, 390
 Chapman, George, 319, 322, 340, 344, 346, 348, 354, 355, 422; 664
 Chares, **172**
 Charites (Graces), 243, 305, 498
 Charon, 233, 377
 Charybdis, 532, 557; *see also* Scylla
 Chaucer, Geoffrey, 176, 312
 Chilon, 26, **172**, 553, 555, 556, 608
 Chios, 79, 93, 297, 356, 361, 411, 559, 625; map 712 D3
 Chiron, 377, 457
 Choerilus, **173**, 527
 Christ, Jesus *see* Jesus Christ
 Christian(s), 147, 175, 370, 413, 417, 427, 607
 Christian church(es), 49, 76, 127, 132, 150, 369, 417
 Christian Father(s), 213, 369
 Chronos (personified), 111, 159, 437, 455, 459, 559, 569, 586, 592, 600, 608; *see also* Time in Keyword Index
 Chryseis, 318
 Chrysippus, **173**, 230, 272
 Chrysippus (son of Pelops), 205, 272
 Churchill, Winston, 107, 257; 660
 Cicero, 169, 209, 229, 254, 261, 273, 289, 337, 345, 349, 407, 432, 504, 505, 523, 530, 606; 660, 668
 Cimmerians, 347
 Cimon, **174**, 267
 Cineas, 555
 Cinesias, 640
 Circe, 346
 Citium/Kition, 419, 640, 653; map 710 E3
 Clazomenae, 40, 317, 525; map 712 D3
 Cleaenetus, **174**
 Cleanthes, 146, 147, 155, **174**
 Clearchus of Soli/Soloi, 555
 Clement of Alexandria, 44, 159, **175**, 425
 Cleobulus, **176**, 216, 355, 553, 555
 Cleombrotus, 168
 Cleomenes, **177**, 296, 297
 Cleuphon, 57
 Clinias, **177**
 Clitomachus, **178**
 Clytemnestra, 5, 9
 Cnemon, 391
 Cnidos, map 712 E4
 Cohen, S. Marc, 660
 Colonus, 591–595; map 712 C3
 Colophon, 66, 498, 642; map 712 D3
 Colossae, map 712 E3
 Columbus, Christopher, 110
 Constantine IX Monomachus, 322
 Constantine the Great, **178**
 Constantinople, 366, 369, 417; map 712 E1; *see also* Byzantium
 Copernicus, 76
 Corcyra (Corfu), 56, 633; map 712 A2
 Corinna, **178**, 530
 Corinth, 29, 95, 361, 430, 438, 555, 625; 659, 663, 667; map 712 B3
 Corinthians, 369, 556, 627
 Corpus Hermeticum, 287
 Cortés, Hernán, 664
 Cos/Kos, 311; map 712 D4
 Coward, Noël, 614
 Crane in Cephallenia, 629; map 712 A3
 Crantor, **178**
 Crassus, **178**
 Crates, **178**
 Crates of Thebes, **178**
 Cratinus, 80, **179**, 233
 Creon, 582
 Cresphontes, 267
 Cretans, 228, 289, 465, 535, 552
 Crete, 65, 228, 465; map 712 C5
 Creusa, 600
 Critias, **179**, 462, 474, 494
 Crito, 219, 462, 562–564
 Croesus, 59, 290–292, 420, 570–572
 Croton, 31, 444; map 710 C6
 Ctesiphon, 4, 5
 Curd, Patricia, 660
 Cyclades, 59, 129; 669; map 712 C4
 Cyclops, 57, 239, 346
 Cydias, 529
 Cydippe, 166
 Cylon, 537
 Cylonian pollution, 537
 Cynic (Cynicism), 53, 178, 182, 192, 203, 462, 487
 Cynoscephalae in Boeotia, 450
 Cypris *see* Aphrodite
 Cyrenaica, map 710 D4
 Cyrene, 56, 78, 165, 168, 372, 419, 457, 607; map 710 D4
 Cyril of Alexandria, St, **180**
 Cynus, 617, 623
 Cyrus, 291, 420, 516, 645, 650
 Cythera, 444; map 712 B4
 Cyzicus, 647; map 712 E1
 Daedalus, 94
 Dalmatia, 57; map 710 C2

DAMASCUS

- Damascus, 417; map 710 F4
 Damis, 66
 Danae, 264–265, 600
 Danaids, 31, 534, 537
 Dandamis, 33, 428
 Dante Alighieri, 107, 618; 660
 Darius, 11, **181**, 283, 289, 292, 295, 296, 300, 498, 652
 Darwin, Charles, 660
 Dawn *see* Eos and Dawn in Keyword Index
 Delos, 240, 429, 565; 659; map 712 C3
 Delphi, 128, 195, 291, 511, 516, 552, 555, 572, 619; map 712 B3
 Delphic maxims, 555
 Delphic Oracle, 239, 291, 420, 421, 422, 516, 552, 611
 Delphis, 613
 Demades, **181**
 Demaratus, 299, 300, 572
 Demeter (Ceres), 167, 324, 356
 Demetrius, 45, 46, **181**, 351, 367, 505, 625, 646
 Demetrius Phalereus, 5, 182, **182**
 Democritus, 3, 29, **183**, 371, 385, 427, 527, 543
 Demoniacus, 362–364, 537
 Demophilus, 416
 Demosthenes, 94, 95, **192**, 205, 368, 403, 442, 445, 505, 527, 543, 555; 663, 665, 667
 Derow, Peter Sidney, 521
 Derrida, Jacques, 100
 Descartes, René, 108
 Diagoras, 507
 Dicaeogenes, **201**
 Dictys, 265
 Didyme, 126
 Didymus, **201**
 Dieneces, 301
 Dio Chrysostom, **201**, 204
 Diodorus, 48
 Diodorus Siculus, 27, 46, 49, 75, **202**, 527, 536, 537, 654
 Diodorus Zonas *see* Zonas
 Diogenes, 33, 53, 65, 192, 201, **203**, 222, 462, 487; 657, 659
 Diogenes Laertius, 34, 53, **205**, 229, 249, 368, 461, 462, 471, 516, 564, 624, 653
 Diogenes of Apollonia, **206**
 Diogenes of Babylon, **206**
 Diogenes of Oenoanda, **206**
 Diogenianus, **207**
 Diomedes, 323, 324, 328, 330
 Dionysia, 81, 84, 90
 Dionysius I, **207**, 366, 368
 Dionysius II, **207**, 462
 Dionysius Comic, 207
 Dionysius of Halicarnassus, **207**, 362, 545; 658
 Dionysius of Sinope, **210**
 Dionysus, 30, 87, 230, 527, 633
 Diophanes, **210**
 Diophantus, 373
 Dioscorides Epigrammaticus, **210**
 Diotima, 491, 492
 Diotimus, 373
 Diotogenes, **210**
 Diphilus, **211**
 Dipylon in Athens, 55, 629
Dissoi Logoi, **211**
 Dodona, 15; map 712 A2
 Draco, 537
 Droysen, Johann Gustav, 661
 Dryden, John, 317, 371, 384, 509
 Durrell, Gerald, 661
 Earth (personified), 12, 17, 56, 84, 214, 262, 304, 308, 352, 358, 403, 407, 452, 569, 580; *see also* Gaia or Gē, and Earth in Keyword Index
 Ecbatana, 498; map 710 G3
 Echebrates, 564
 Echekratidas, 65
 Echo (personified), 51, 72, 276, 339, 548, 552, 595; *see also* Echo in Keyword Index
 Ecumenical Councils, 127, 160, **213**, 417
 Edessa, 57; map 712 B1
 Edessa Archaeological Museum, 57
 Edinburgh, 404, 435
 Edinburgh, Scottish War Memorial, 435
 Egnatia, Via, 57; map 712 C1, map 712 D1
 Egypt, Egyptian(s), 46, 57, 127, 167, 249, 281, 287, 292, 293, 310, 423, 494, 501, 515, 610, 640; map 710 E4
 Einstein, Albert, 40, 603; 661
 Elaea in Aeolis, 31; map 712 D2
 Elea, 374, 428; map 710 B6
 Electra, 229, 239–240, 253, 585–588
 Elgin, Thomas Bruce, 7th Earl of, 659, 661
 Elis, 538; map 712 B3
 Elpenor, 347
 Elysian Fields, 343, 348, 459
 Emerson, Ralph Waldo, 661
 Empedocles, **213**, 643; 662
 Emproriae, map 710 B3
 England, 663, 670
 Ennomus, 321
 Eos (personified), 68, 130, 300, 308, 319, 330, 331, 354, 390, 414, 550, 613; *see also* Dawn in Keyword Index
 Epaminondas, **216**, 361, 555
 Ephesus, 59, 126, 127, 160, 169, 213, 283, 317;

- map 712 D3
 Ephesus Ecumenical Council, 127, 160
 Ehippus, **216**
 Ephraem of Syria, St, 127
 Epicharmus, **217**, 557
 Epictetus, 53, 140, 174, 204, **218**, 330, 415, 560; 663
 Epicurus, 75, 206, **227**, 516; 665
 Epicydes, 509
 Epimenides, **228**, 465, 535, 537, 571
 Epinicus, **228**
 Epiphanius, 197, 654
 Epirus, 539; map 710 D3, map 712 A2
 Erasistratus, **228**, 303
 Erasmus, 23, 75, 110, 297, 526, 528, 531
 Eratosthenes, 382
 Eratosthenes Scholasticus, **228**
 Erebus, 304
 Erechtheus, 265–266
 Eresos in Lesbos, 623; map 712 D2
 Eretria, 498; map 712 C3
 Erinna, **229**, 373
 Erinyes *see* Furies
 Eriphyle, 600
 Eros, 32, 37, 38, 39, 40, 48, 49, 67, 68, 79, 163, 168, 210, 244, 261, 263, 266, 304, 305, 373, 389, 390, 393, 413, 424, 429, 488–492, 546, 551, 584, 602, 613, 616, 654; *see also* Love in Keyword Index
 Erythrean Sea, map 710 I6
 Eryximachus, 489
 Ethiopia, map 710 F7; *see also* Aethiopia
 Ethiopians, 283, 294, 396 (Αἰθίοψ), 643
 Euboea, 498; map 712 C3
 Eubulides, **229**, 535
 Eubulus, **230**
 Euclides, 438
 Euclid, **230**, 539; 666
 Eudamidas, **231**, 642
 Euenus, **231**
 Eugenius, **232**
 Eumeaus, 351
 Eumenides, 8–9; *see also* Erinyes
 Eunapius, **232**
 Euphorion, 22
 Euphrates, **232**
 Euphrates, river, 376; map 710 G4
 Euphrosyne, 305
 Eupolis, 30, **232**
 Euripides, 47, 52, 53, 72, 76, 80, 87, 88, 92, 94, 106, 112, 122, 127, 138, 149, 174, 179, 204, 209, **233**, 296, 310, 419, 441, 490, 514, 525, 529, 598; 665, 668
 Europe, 9, 20, 51, 78, 289, 298, 466, 599; 662
 European Commission, 473
 European Constitution, 433
 Eurotas, river, 61; map 712 B4
 Eurus (East Wind), 320, 333, 614
 Eurybiades, 611
 Eurycleia, 353
 Euryphamus, **275**
 Eusebius of Myndus, **275**
 Euthydemus, 462, 606
 Eutychides, 379
 Evagoras, 367
 Evagrius Ponticus, **275**
 Evodus, **276**
 Fabius Maximus, 204, **277**, 506, 508
 Farley, James, Post Office in New York, 301
 Fate, 12, 15, 16, 169, 235, 584; *see also* Moirae, and Fate in Keyword Index
 Favorinus, **277**
 Fitzgerald, Robert, 661
 Florence, 663
 Forrestal, James, 576
 Frankfurt, 432
 Freeman, Kathleen, 661
 Freud, Sigmund, 590
 Frost, Robert, 165
 Furies (Ἐρινύς), 8, 338, 588
 Fuseli, Henry, 661
 Gadara in Syria, 389, 443; map 710 F4
 Gaia or Gē, 437, 569, 580; *see also* Earth in Keyword Index
 Gaisford, Thomas, 661
 Gaius, **278**
 Gaius Flaminius, 521
 Galatia, map 710 E3
 Galen, **278**
 Galen, Pseudo, **279**
 Galilee, map 710 F4
 Gaugamela, 33; map 710 F3
 Gela, 22, 66, 67; map 710 C3, map 710 B7
 Gelon, 300
 Germanicus, 282
 Gibraltar, Straits of (Pillars of Heracles), 110, 451, 494; map 710 A3
 Giscard d'Estaing, Valéry, 662
 Glaucus, 74, 282
 Glaucus of Potniae, 20
 God *see* God(s) in Keyword Index
 Goethe, Johann Wolfgang von, 662
 Gongyla, 548
 Gordium (Gordian knot), 537; map 710 E3
 Gorgias, 270, **279**, 379, 392, 460
 Gorgo (daughter of Cleomenes), 296

- Gorgo (wife of Leonidas), 372, 507
 Gortyna, 56; map 712 C5
 Graces, 243, 305, 498; *see also* Charites
 Graeae, 15
 Greece, 10, 37, 52, 59, 68, 196, 200, 211, 263, 281, 289, 298, 299, 319, 372, 434, 458, 463, 487, 498, 503, 506, 556, 558, 640, 647; 657–671 *passim*; *see also* Hellas
 Greek(s), 3, 10, 32, 34, 37, 50, 53, 57, 62, 69, 70, 72, 91, 114, 118, 147, 150, 170, 171, 175, 179, 181, 196, 198, 207, 208, 240, 261, 282, 289, 290, 292, 298, 300, 301, 302, 303, 320, 321, 322, 323, 324, 341, 366, 369, 376, 379, 389, 417, 427, 432, 433, 437, 465, 466, 494, 501, 503, 505, 517, 522, 523, 524, 538, 555, 556, 565, 574, 615, 639, 647, 653; 657–671 *passim*; *see also* Achaeans, Hellenes
 Greek language, 3, 54, 76, 81, 95, 137, 142, 169, 178, 201, 206, 273, 337, 345, 349, 362, 371, 383, 444, 504, 505, 520, 523, 527, 529, 530, 537, 631, 648
 Gregory of Nazianzus, St, 205, **280**, 528
 Gresham's Law, 87
 Gryllus, 651
 Guinness Book of Records, 49, 87
 Guthrie, W.K.C., 662
- Hades (Αΐδης), 40, 47, 48, 66, 68, 72, 87, 126, 161, 168, 229, 251, 317, 328, 339, 347, 348, 355, 356, 359, 373, 377, 378, 380, 397, 421, 459, 481, 498, 528, 537, 549, 563, 569, 576, 577, 580, 582, 604, 620
 Hadrian, **282**
 Halicarnassus, 207, 289, 428; map 712 D4
 Hamilton, Edith, 662
 Hannibal, 46, 506, 521
 Happy Isles, 670
 Harmodius, 44, 361
 Hastings, Battle of, 665
 Heaney, Seamus, 5
 Hebrews, 157, 421; *see also* Jews
 Hecale, 166
 Hecataeus, **282**
 Hector, 35, 207, 282, 326, 327, 334, 336, 337, 339, 423; 657
 Hecuba, 240–241
 Hedone, 57
 Hedyte, **282**
 Hedylyus, **282**
 Hegel, Georg Wilhelm Friedrich, 428
 Helen, 5, 6, 241–242, 279, 322, 325, 327, 341, 367, 547; 665, 671
 Helicon, Mount, 303; map 712 B3
 Heliodora, 389
 Heliodorus, **283**
 Helios (personified), 10, 58, 322, 342, 347, 429, 597, 606; *see also* Sun in Keyword Index
 Hellas, 10, 29, 47, 77, 80, 174, 196, 248, 290, 295, 298, 299, 300, 302, 455, 508, 556; 669; *see also* Greece
 Helle, 9
 Hellenes, 77, 366, 577, 611, 628; *see also* Greek(s)
 Hellespont, 10, 59, 332; map 712 D2
 Hephaestus, 305, 319, 338, 568, 613
 Hera, 325, 335, 336, 339
 Heraclea Pontica, 207, 289; map 710 E3
 Heracles, 24, 92, 202, 238–239, 242–243, 295, 310, 348, 367, 460, 529, 536, 537, 598; 657
 Heracles, Pillars of (Straits of Gibraltar), 110, 451, 494; map 710 A3
 Heraclitus, 102, 181, **283**, 377, 422, 539, 565; 668
 Heraclitus of Halicarnassus, 167, 168
 Hermarchus, 288
 Hermes, 70, 162, 287, 310, 343, 345, 357, 423, 479, 528
 Hermes Trismegistus, **287**
 Hermione, 372; map 712 B3
 Hermippus, **287**
 Hermitage Museum, 55
 Hermocrates, **287**, 625
 Hermodotus, 58
 Hermolochus, **288**
 Hero and Leander, 413–414
 Herod the Great, 417
 Herodas, **288**
 Herodorus, **289**
 Herodotus, 33, 37, 47, 69, 76, 85, 177, 181, 257, **289**, 377, 411, 419, 420, 429, 430, 437, 438, 449, 502, 509, 528, 537, 539, 567, 608, 610, 625, 626, 652
 Herophilus, 228, **303**
 Herrick, Robert, 459
 Hesiod, 92, 131, 177, **303**, 358, 359, 425, 482, 488, 491, 525, 530, 537, 559, 642
 Hesperus, 498, 550
 Hierapolis in Phrygia, 218; map 712 E3
 Hierax, **310**
 Hierocles, **310**
 Hieron, 560, 647
 Hieronymus of Rhodes, 233, **310**, 574
 Himera, 606; map 710 B6, map 710 C3
 Himerius, 45
 Hipparchus (1), 44, **311**
 Hipparchus (2), **311**
 Hipparchus (astronomer), 70
 Hippias, 638
 Hippocleides, **311**

- Hippocrates, 311, 409, 525, 587, 654
 Hippolytus (son of Theseus), 243–245,
 266–267, 534
 Hippolytus (theologian), 285
 Hipponax, 317
 Hipponium, 56; map 710 B6
 Hipponous, 600
 Hippothoon, 317
 Histiaeus, 297
 Holy Ghost (Holy Spirit), 133, 140, 148, 417
 Homer, 22, 35, 44, 48, 49, 50, 55, 152, 177, 209,
 317, 355, 358, 359, 379, 413, 422, 423, 440, 443,
 477, 487, 488, 490, 491, 499, 505, 525, 527, 528,
 529, 537, 553, 559, 606, 612, 615, 642; 657–671
passim
 Homeric Epigrams, 176, 355
 Homeric Hymns, 70, 355
 Homerica, 303, 358
 Horace, 350, 559; 662
 Horae (Ἥραι), 95, 524, 615; *see also* Season(s)
 in Keyword Index
 Howell, James, 663
 Hughes, Ted, 663
 Hughes, Thomas, 663
 Hyades, 338
 Hydra, 483, 535, 536
 Hygieia (Ἥγεια as goddess), 75, 179, 314, 424;
see also Health in Keyword Index
 Hyperides, 359, 528
 Hypnos (Ἵπνος), 335, 424, 576, 596; *see also*
 Sleep in Keyword Index
 Hypsipyle, 271
- Iamblichus, 50, 64, 360, 540
 Ibycus, 360, 535
 Icarian Sea, 320; *see also* Aegean Sea
 Idomeneus, 335
 Ignatius Theophorus, St, 151, 361
Iliad, 33, 50, 55, 70, 317–340, 422, 423, 488, 489,
 527, 528, 537, 559; 657, 662
Ilias Parva, 89
 Ilium, 5, 326, 351; 665; map 712 D2; *see also*
 Troy
 Inachus, 289
 India, 110, 126; map 710 I4
 Indian Ocean, 126; map 710 H6
 Indus, river, map 710 I4
 Inge, William Ralph, 663
 Io, 14, 15
 Iobates, 600
 Ion, 245–247, 464
 Ion (poet), 361
 Ionia, 282, 297, 567; map 712 D3
 Ionian Sea, 15; map 710 D3, map 712 A2
- Ionians, 52, 282, 292, 297
 Ionis, 168
 Iphicrates, 216, 361
 Iphigenia, 247–249, 530
 Iphimedeia, 347
 Irenaeus, St, 361
 Isaeus, 362
 Isaiah, 149
 Ischia (Pithecusae), 55; map 710 C3, map 710
 B5
 Isis, 515
 Ismene, 578, 579
 Isocrates, 32, 170, 210, 362, 537
 Israel, 663
 Isthmia(n), 450–451; map 712 B3
 Italy, 56, 275, 360, 374, 444
 Ithaca, 341, 349; map 712 A3
 Iulis on Ceos, 129, 556; map 712 C3
 Ixion, 20, 266
- Jacob, 133
 Jason, 68
 Jefferson, Thomas, 663
 Jesus Christ, 133, 139, 140, 143, 145, 146, 150,
 151, 155, 175, 280, 281, 417, 450; 671
 Jews, 3, 62, 76, 146, 147, 150, 444, 446; *see also*
 Hebrews
 John, St, 145
 John Chrysostom, St, 151, 160, 369, 528
 John the Baptist, 137
 Johnson, Samuel, 100, 221, 249, 264, 325, 374,
 502; 663
 Jonson, Ben, 27, 444; 664
 Joseph, 133
 Jove, Jupiter *see* Zeus
 Joyce, James, 325
 Judaea, 450; map 710 E4
 Judas, 140
 Julian the Apostate, 127, 132, 370, 421
 Julius Caesar, 187, 193, 254, 370, 503, 504
 Jupiter, Jove *see* Zeus
 Justinian, 366
 Juvenal, 78; 664
- Kassel, 76
 Kea/Ceos, map 712 C3
 Keats, John, 664
 Keller, Helen, 664
 Kennedy, John F., 431
 Kennedy, Robert F., 5
 Kerameikos *see* Ceramicus
 King Jr, Martin Luther, 5
 Kipling, Rudyard, 365, 513; 664
 Kitto, H.D.F., 664

- Kleombrotos *see* Cleombrotus
 Knox, John, 305
 Köln, 57
 Kos/Cos, 311; map 712 D4
 Kyrton, 31
- Lacedaemonians, 31, 32, 37, 163, 290, 300, 302, 421, 465, 555, 628, 634, 635, 645, 647; *see also* Spartan(s)
 Lacydes, 372
 Lais, 201, 498; 667
 Laius, 590
 Lamachus, 372
 Lampsacos, 43; map 712 D1
 Lao Tse, 258, 542
 Laodicea (on Lycus), 520; map 712 E3
 Larichus, 552
 Lasus, 372
 Latin, 658, 660, 668, 669
 Leander *see* Hero and Leander
 Leda, 61
 Lee, Nathaniel, 665
 Lemnos, 210, 444, 595, 600; map 712 C2
 Lemprière, John, 667
 Lenaea, 80, 87, 88, 92, 207
 Leocrates, 50, 381
 Leonidas, 61, 372, 507, 557, 652
 Leonidas of Alexandria, 373
 Leonidas of Tarentum, 229, 373
 Leontini, 279; map 710 B7
 Leontius Scholasticus, 374
 Leptines, 198
 Lerna, 536; map 712 B3
 Lernaean Hydra, 536
 Leros, Lerians, 445; map 712 D4
 Lesbos, 29, 37, 547, 552, 623; map 712 D2
 Lethe, 251, 304
Letter of Aristeas see Aristeas, Letter of
 Leucas, map 712 A3
 Leucippus, 374
 Leuctra, 216; map 712 B3
 Leukippus (a bee-keeper), 47
 Libanius, 374
 Libya (Λιβύη), 82, 292, 419; map 710 D5
 Licymnius, 267
 Lindos, 176, 555; map 712 E4
 Linus, 50
 Livy, 504
 Locri Epizephyrrii, 653; map 710 C6
 'Longinus', 51, 198, 374, 548
 Longus, 376
 Lucas, F.L., 665
 Lucian, 22, 80, 101, 279, 289, 376, 438, 521, 528, 533
 Lucian, Pseudo, 379
 Lucillius, 379
 Lucretius, 665
 Lucullus, 505–507
 Lugdunum/Lyon/Lyons, 361; map 710 B2
 Lyceum, 79, 95
 Lycia, 524, 617; map 710 E3, map 712 E4
 Lycophron, 380, 381
 Lycosura, 57; map 712 B3
 Lycurgus, 28, 380, 419, 645
 Lycurgus Orator, 50, 381
 Lydia map, 712 E2
 Lydian(s), 32, 131, 167, 290, 291, 420, 550
 Lyon/Lyons/Lugdunum, 361; map 710 B2
 Lyre *see* Lyre, Musical Instruments, Stars and Constellations in Keyword Index
 Lysander, 381, 650; 657
 Lysias, 381
 Lysimachos, 78
 Lysistrata, 89–90
- Macaulay, Thomas Babington, 665
 Macedon, Macedonia, Macedonian, 32, 47, 52, 57, 58, 72, 196, 200, 419, 421, 442, 503, 520, 523; map 710 D3, 2 B1
 Machiavelli, Nicolò, 381
 Macleod, Henry Dunning, 87
 Macmillan, Harold, 665
 Maeonia, 35; map 712 D2
 Magnesia in Asia Minor, 429; map 712 D3
 Maine, Henry, 665
 Maistre, Joseph de, 299
 Mandela, Nelson, 665
 Mantinea, 216, 651; map 712 B3
 Marathon, 22, 50, 181, 297, 411, 438, 475, 559, 612; 659, 665; map 712 C3
 Marcella, 50
 Marcus Argentarius, 383
 Marcus Aurelius, 49, 183, 187, 222, 225, 383, 501, 573
 Marcus Minucius Felix, 79
 Marcus (physician), 416
 Mardonius, 298, 503
 Marlowe, Christopher, 413; 665
 Martha, 142
 Marx, Karl, 112
 Mary, mother of Christ, 127, 133, 141, 145, 417
 Mary Magdalene, 142, 146
 Massalia, 543; map 710 B2
 Maximus, 389
 Mede(s), 22, 50, 290, 557; *see also* Persian(s)
 Medea, 68, 249, 249–251, 516
 Mediterranean, 665
 Megalopolis, 197, 521; map 712 B3

- Megara, 91, 617, 627; map 712 B3
 Megistias, 557
 Meidias, 198, 199
 Melanippe, 267–268
 Melanippus, 29
 Melanthius, 351
 Meleager, 79, 373, 389
 Meleagros, 268
 Melesippus, 628
 Melians, 636
 Melissa, 383
 Melissus, 390
 Melissus (a wrestler), 451
 Melos, Melian, 636; map 712 C4
 Memnon, 20
 Memphis, 209, 423; map 710 E4
 Menander, 3, 35, 45, 47, 132, 168, 192, 205, 207, 273, 371, 391, 442, 517, 528
 Menelaus, 322, 330
 Menippus, 377, 378
 Menoeceus, 227
 Meroe, 48; map 710 E6
 Messene, Messenia, Messenians, 641; map 712 B4
 Metagenes, 411
 Metapontum, 275; map 710 C6
 Metrocles, 46
 Metrodorus, 52, 411
 Midas, 355, 533
 Miletus, Milesian, 34, 42, 229, 282, 290, 297, 374, 445, 506, 555, 608, 625, 640; map 712 D3
 Mill, John Stuart, 665
 Millay, Edna St Vincent, 666
 Miller, Henry, 666
 Milne, A.A., 24
 Milon, 557
 Miltiades, 297, 411, 612
 Milton, John, 20, 565; 666
 Mimnermus, 396, 411
 Mimnermus Tragedian, 412
 Mindarus, 647
 Minoa (Monemvasia), 429; map 712 B4
 Minos, 600
 Mnemosyne (Μνημοσύνη), 494; *see also* Memory(ies) in Keyword Index
 Moirae (Μοῖραι), 169, 340, 413, 424; *see also* Fate in Keyword Index
 Molière (Jean-Baptiste Poquelin), 566
 Montesquieu (Charles-Louis de Secondat), 643
 Moreno, Alfonso E., 666
 Morgan, M., 666
 Moschion, 412
 Moschus, 412
 Moses, 132
 Musaeus (1), 413
 Musaeus (2), 413
 Muse(s), 47, 82, 162, 165, 178, 235, 243, 270, 273, 274, 303, 304, 317, 321, 340, 345, 357, 358, 373, 374, 424, 452, 467, 494, 496, 534, 549, 551, 552, 568, 615, 639; 663
 Musonius, 278, 414
 Mycenae, 341; 668; map 712 B3
 Myndos, 275; map 712 D4
 Myrina (Ionia, Asia Minor), map 712 C2
 Myrina (Lemnos), map 712 D2
 Myrmidons, 20
 Myro, 66
 Myrrichus, 66
 Myson, 415, 555, 556
 Mytilene, 35, 460, 555; map 712 D2
 Naucratis, 127; map 710 E4
 Nauplius, 600
 Nazianzus, 205, 280, 528; map 710 E3
 Neaera, 200
 Neapolis, map 710 B5
 Nearchus, 126
 Nemea(n), 451–453, 493; map 712 B3
 Nemesis (Νέμεισις), 169, 209, 253, 322, 461
 Neoplatonist, 275, 287, 360, 413, 501, 524, 607
 Neopythagorean, 69
 Nereid(s), 29, 69, 304, 614
 Nereus, 304
 Nero, 54, 379, 416
 Nestor, 55, 319, 320
 New Testament *see* Bible – New Testament
 New York, James Farley Post Office, 301
 Nicaea, map 710 B2
 Nicaea in Bithynia, 170; map 712 E1
 Nicarchus, 416
 Nicene Creed, 416
 Nicias, 417, 625, 637, 638
 Nicias (painter), 182
 Nicocles, 364–366
 Nicolaus of Damascus, 417
 Nicomachus, 417
 Nicophon, 418, 438
 Nicostratus, 418
 Nietzsche, Friedrich, 65, 203, 485; 666
 Nike Menecratou, 57
 Nile, river, 48, 292; map 710 E4
 Niobe, 20
 Norton, Charles Eliot, 667
 Notus (South Wind), 130, 320, 321, 331, 597, 614
 Nymphs, 358, 373, 614

- Obbink, Dirk, 552
 Oceanus, 12, 84, 287, 304, 321, 323, 327, 338,
 343, 347, 354, 423, 437, 543, 606, 613; *see also*
 Ocean(s) in Keyword Index
 Odrysians, 630
 Odysseus, 322, 330, 331, 340–355 *passim*, 452,
 453, 595; 658, 669
Odyssey, 70, 318, 341–355, 423, 527, 537, 559
 Oedipus, 255, 268, 384, 419, 578, 588–591,
 591–595, 605; 671
 Oeneus, 268
 Oenoanda, 206; map 712 E4
 Oenomaus, 269, 601
 Olbia, 161; map 710 E2
 Old Testament *see* Bible – Old Testament
 Olympia Archaeological Museum, 411, 438;
 657
 Olympia(n), 411, 438, 443, 453–455, 529; 661;
 map 712 B3
 Olympias, 33, 419, 442
 Olympic Games, 3, 202, 301, 325, 376, 438, 454,
 455, 507, 612
 Olympus, Mount (Olympian), 12, 304, 319,
 344, 347, 568; map 712 B2
 Olynthos, Olynthian, 192–194, 195; map 712
 B1
 Omar, 667
 Orestes, 8, 251–253, 290, 341, 419, 529, 588
 Origen, 423
 Orontes, river, 523; map 710 F3
 Orpheus, Orphic, 56, 233, 413, 423, 425, 471,
 482; 669
 Orphica, 56, 423
 Orwell, George, 663, 667
 Ossa, Mount, 347; map 712 B2
 Ovid, 168
 Oxia, Is., 59; map 712 A3
 Oxus, river, map 710 I3
 Oxyrhynchus, 310, 550; map 710 E4

 Paeonia, Paeonians, 296; map 710 D3, 712 B1
 Pagans, 427
 Palamedes, 21, 269, 438, 601
 Pale on Cephallenia, map 712 A3
 Palladas, 48, 187, 426, 539
 Palladius, 32, 427
 Pan, 162, 498, 516, 577, 612; 658
 Panacea, 314
 Pandarus, 324
 Panopeos, 429; map 712 B3
 Panyassis, 428
 Paphlagonia, 610; map 710 E3
 Papoulias, Karolos, 433
 Paris, 322, 325, 326, 327, 331; 671
 Parmenides, 428, 488
 Parmenion, 33
 Paroemiographers, 531; *see also* Proverbial
 expressions in Special Categories
 Paros, 56, 74, 231; map 712 C4
 Parthenon, 508; 661
 Parthia, 537; map 710 E3
 Patroclus, 337, 340
 Paul, St, 70, 72, 146 (Saul), 157
 Pausanias (general), 303, 429
 Pausanias (lexicographer), 529, 537
 Pausanias (periegetic writer), 429, 460, 528
 Pausanias (*Symposium*), 489
 Peacock, Thomas Love, 667
 Péguy, Charles, 667
 Peleus, 29, 269, 317
 Pelion, Mount, 347; map 712 B2
 Peloponnese, map 712 B3
 Peloponnesians, 625, 628
 Pelops, 380
 Penelope, 280, 352, 353, 354, 355, 423, 477
 Pentateuch, 76, 180
 Pergamon/Pergamum, 163, 278; map 712 D2
 Periander, 205, 294, 296, 297, 430, 553, 555, 556,
 572, 625
 Pericles, 41, 80, 91, 297, 431, 507, 508, 509, 560,
 574, 625
 Perictione, 437
 Perinthus, 395; map 712 E1
 Perrhaebia, 21; map 712 B2
 Persephone, 233, 356, 458
 Perseus, 92
 Persia, 33, 106, 181, 196, 298, 303, 420, 498, 645,
 652; map 710 H4
 Persian(s), Mede(s), 10–11, 32, 33, 50, 52, 77,
 106, 165, 181, 187, 289, 290, 291, 292, 294, 297,
 298, 300, 301, 302, 420, 429, 432, 437, 466, 516,
 528, 557, 630, 647, 652
 Petan, Zarko, 286; 668
 Phaeacians, 345
 Phaedra, 244, 602
 Phaedrus, 304, 478, 488, 489
 Phaenippus, 199
 Phaethon, 271
 Phaleron, 78, 182; map 712 C3
 Pharisees, 137, 139
 Phaselis in Lycia, 617; map 710 E3
 Pherecrates, 437
 Pherecydes, 437
 Phidias, 438, 443
 Phidippides or Philippides, 438
 Philemon, 233, 438, 442, 572
 Philemon the Younger, 442
 Philetus, 668

- Philip II of Macedon, 32, 33, 52, 194–197, 419, 421, 442, 503, 625
- Philippi, 371; map 712 C1
- Philippides, 443, 462
- Philippides or Phidippides, 438
- Philippus of Thessalonica, 58, 383, 438, 443
- Philoctetes, 21, 271, 595–597, 602
- Philodemus, 443
- Philolaus, 444
- Philon, 382, 444
- Philonomus, 3
- Philostratus, 27, 444, 520
- Philoxenus, 444
- Philyllius, 445
- Phlius, 640; map 712 B3
- Phocaeans, 292
- Phocion, 32, 192, 445, 511
- Phocis, 429; map 712 B3
- Phocus, 569
- Phocylides, 445, 526
- Phocylides, Pseudo, 446
- Phoebus *see* Apollo
- Phoenicians, 179, 253–255, 289
- Phoenix, 271
- Pholegandros, 57; map 712 C4
- Phrixus, 271–272
- Phrygia, 218, 602; map 712 E3
- Phrynichus, 297, 449
- Phrynichus Arabius, 529
- Phrynis, 516
- Phthia, 602; map 712 B2
- Pieria, 549; map 712 B1
- Pilate, 133, 417, 450
- Pillars of Heracles (Straits of Gibraltar), 110, 451, 494; map 710 A3
- Pindar, 7, 131, 146, 450, 462, 493, 529, 530
- Pisa, 557; map 710 C2, map 710 A4
- Pisander, 460
- Pisistratus, 311, 423, 571
- Pitane in Aeolis, 72; map 712 D2
- Pithecusae (Ischia), 55; map 710 B5, map 710 C3
- Pittacus, 161, 460, 529, 553, 555
- Plataeae, 303, 429, 503, 556, 628; map 712 B3
- Plataeans, 301, 628
- Plato, 27, 30, 47, 48, 49, 80, 84, 102, 107, 150, 168, 179, 203, 206, 207, 219, 221, 270, 283, 286, 287, 304, 307, 337, 362, 394, 415, 428, 429, 443, 445, 460, 462, 501, 502, 507, 508, 509, 515, 525, 527, 529, 530, 535, 536, 537, 540, 552, 555, 556, 558, 560, 567, 569, 572, 592, 605, 606, 610, 625; 657–671 *passim*
- Plato Comic, 501
- Platonist, 127, 310; *see also* Neoplatonist
- Pleisthenes, 270
- Pliny the Elder, 66
- Pliny the Younger, 524
- Plotinus, 495, 501
- Plutarch, 32, 35, 77, 95, 170, 205, 227, 228, 252, 267, 285, 289, 297, 346, 368, 370, 371, 421, 431, 438, 442, 445, 446, 459, 462, 495, 502, 527, 530, 546, 559, 572, 603, 626; 658, 666
- Pluto, 233
- Plutus, 93, 260, 639; *see also* Wealth in Keyword Index
- Poe, Edgar Allan, 668
- Polemon, 520
- Pollianus, 520
- Polyaenus, 520
- Polyaenus Julius, 520
- Polybius, 4, 46, 326, 378, 521, 553
- Polycrates, 38, 294
- Polydeuces *see* Castor and Polydeuces
- Polygnotus, 537
- Polyidus, 88, 94, 270
- Polynices, 578
- Pompeia, 371
- Pompeius Macer, 522
- Pompey, 523, 603
- Pontus, 295; map 710 E2, map 712 E1
- Pope, Alexander, 48, 348, 350, 353; 658, 668
- Popper, Karl, 428
- Porter, Cole, 668
- Porus, 502
- Poseidon, 16, 332, 334, 344, 373
- Posidippus, 523
- Posidonius, 523
- Potniae, 20
- Pound, Ezra, 668
- Praxilla, 523
- Praxiteles, 498
- Priam (Priamus), 340
- Priapus, 639 (Πριήπιος), 654
- Priene, 132, 555; map 712 D3
- Procles, 445
- Proclus, 515, 524
- Procopius, 366, 524
- Procrustes, 536
- Prodicus, 524
- Prometheus, 11–17, 21
- Protagoras, 467, 480, 493, 525
- Protesilaus, 270
- Prusa in Bithynia, 201; map 712 E2
- Psellus, 322
- Ptolemaeus, 538
- Ptolemais, 607; map 710 D4
- Ptolemy I Soter, 231
- Ptolemy II Philadelphus, 76, 166, 182

- Ptolemy (Claudius Ptolemaeus), **538**
 Punjab, 502
 Pylos, 319; map 712 B4
 Pyrrhon, **538**, 556, 640
 Pyrrhus, 439, 538, **539**
 Pythagoras, 3, 34, 50, 57, 125, 150, 286, 295,
 426, 468, 471, 527, 529, 532, **539**, 610; 658, 669
 Pythagorean(s), 3, 34, 69, 123, 231, 275, 310,
 437, 444, 464, 527, 540
 Pytheas, 192, 201, **543**
 Pytheas of Massalia, **543**
 Pythia(n), 376, 419, 421, 455–458
 Pythias, 376
 Pythocles, 227
- Quintus, **544**
- Ravel, Maurice, 376
 Reeve, C.D.C., 660
 Rhadamanthys, 310
 Rhegium, 360; map 710 B6
 Rhesus, 256, 331
 Rhodes/Rhodos, 24, 41, 67, 233, 310, 454, 460,
 556, 574, 639; map 712 E4
 Rhodian(s), 197, 573
 Rhoemetalces, 371
 Riddles *see* Enigmata and riddles in Special
 Categories
 Roman de la Rose, 214
 Roman Senate, 522
 Roman(s), 3, 72, 75, 127, 170, 171, 172, 178, 181,
 207–210, 277, 278, 282, 369, 370, 371, 383, 414,
 416, 458, 501, 502, 509, 511, 521, 522, 523, 539,
 545, 546, 553, 607
 Rome, 49, 170, 171, 207, 371, 373, 443, 458, 505,
 506, 508, 545; 660, 668; map 710 A5, map 710
 C3
 Romulus, 208, 371, 508, **545**
 Rosetta Stone, 57; map 710 E4
 Rowling, J.K., 9
 Rubico, river, 371; map 710 A4
 Rufinus, **546**
 Russell, Bertrand, 668
- Sabine women, 508
 Sabinum, map 710 A5, map 710 C2
 Saïs, 515; map 710 E4
 Salamis, 301, 302, 503, 509, 556, 567, 576, 611;
 map 712 C3
 Samians, 178, 294
 Samos, 41, 76, 126, 173, 227, 282, 295, 390, 391,
 539; map 712 D3
 Samosata by the Euphrates, 376; map 710 F3
 Saon, 168
- Sappho, 29, 30, 462, 535, **547**, 571; 659
 Sappho or Alcaeus, 29, **552**
 Sarapis, 423
 Sardanapalus, 49
 Sardis, 232, 289, 520, 654; map 712 E3
 Satan, 137, 140
 Sataspes, 295
 Satyr(s), 21, 239, 380
 Satyrus or Satyrius, **552**
 Scamander, river, 321; map 712 D2
 Sceptic, Scepticism, 178, 538, 556, 640
 Schiller, Friedrich, 604
 Schliemann, Heinrich, 668
 Scipio Africanus (the elder), 46, 346
 Scipio A. Africanus, 326, 521, **553**
 Sciron, 270
 Sclerias, **553**
 Scott, C.P., 668
 Scylla, 282, 532; *see also* Charybdis
 Scyros, 601; map 712 C2
 Scythia, 463; map 710 E2
 Scythian(s), 11, 36, 37, 297
 Semele, 30, 230, 458
 Semonides, **553**
 Seneca, 120
 Seriphos, 611; map 712 C4
 Sermon on the Mount, 134–136
 Sertorius Quintus, 509
 Servius Tullius, 209
 Seven Sages, 132, 172, 176, 216, 415, 430, 460,
553, 567, 572, 608, 609
 Sextus Empiricus, **556**
 Shakespeare, William, 25, 62, 63, 85, 94, 145,
 187, 247, 312, 319, 371, 401, 417, 427, 503, 532,
 575; 668
 Shaw, George Bernard, 668
 Sheffield, John, 1st Duke of Buckingham, 669
 Shelley, Percy Bysshe, 669
 Shenstone, William, 669, 670
 Shrewsbury School, 362
 Sibyl, Sibylline, 285, 422, 446
 Sicily, 73, 202, 213, 217, 417, 606, 637; map 710
 B7
 Sicyon, 75, 311, 523; map 712 B3
 Sidon, 58, 59; map 710 F4
 Simonides, 47, 50, 104, 435, 481, **556**, 611, 647
 Sinope, 203, 210, 211; map 710 F3
 Sirens, 325, 348, 349
 Sisyphus, 21, 180, 348
 Smith, Martin Ferguson, 206
 Smyrna, 50, 57, 162, 361, 411, 520, 544; map
 712 D3
 Socrates, 5, 35, 63, 78, 83, 84, 171, 175, 219, 223,
 275, 283, 337, 377, 421, 462, 463, 475, 477, 479,

- 488, 491, 492, 524, 527, 539, 542, **560**, 649; 660, 663, 666
- Soli/Soloi in Cilicia, 70, 173, 178, 536; map 710 E3
- Soli/Soloi in Cyprus, 555; map 710 E3
- Solomon, Song of*, 127
- Solon, 37, 55, 95, 160, 172, 228, 293, 381, 419, 430, 485, 494, 509, 547, 553, 555, **567**, 623
- Sophilus, **574**
- Sophist(s), 31, 62, 78, 84, 161, 231, 232, 277, 279, 367, 376, 444, 487, 501, 520, 524, 525, 625, 631, 648
- Sophocles, 41, 87, 112, 122, 151, 215, 229, 310, 315, 419, 436, 530, 534, **574**; 658, 669, 671
- Sosicrates, **605**
- Sosipater, **605**
- Sosiphanes, **606**
- Sostratus, **606**
- Sotion, **606**
- South Africa, 665
- South, Robert, 669
- Southwell, Robert, 437
- Sparta, 28, 29, 32, 72, 73, 90, 91, 164, 174, 177, 231, 296, 299, 300, 301, 372, 380, 556, 557, 573, 624, 625, 627, 644, 647; map 712 B4
- Spartan(s), 28, 29, 52, 61, 72, 73, 79, 83, 163, 165, 172, 174, 177, 179, 231, 294, 296, 297, 299, 300, 301, 372, 380, 381, 420, 429, 433, 450, 478, 507, 517, 556, 557, 558, 572, 573, 611, 624, 627, 628, 640, 641, 644; *see also* Lacedaemonians
- Spenser, Edmund, 669
- Spercheios, river, 557; map 712 B2
- Sphinx, 215, 591
- Stagira/Stagirus, 95; map 712 C1
- Stentor, 537
- Stephanus, 200
- Stephen, St, 146
- Stesichorus, 529, **606**
- Stevenson, Adlai Ewing, 670
- Stheneboea, 270, 490
- Stobaeus, 52, 64, 79, 175, 275, 368, 437, 460,
- Stoic(s), 79, 173, 174, 206, 218, 232, 310, 383, 407, 414, 523, 653
- Strattis, **606**
- Stymphalian birds, 460
- Suetonius, 54, 371, 520
- Sulla, 523, **607**
- Sunion/Sunium, 659; map 712 C3
- Susa, map 710 G4
- Susarion, **607**
- Swift, Jonathan, 669, 670
- Swinburne, Algernon Charles, 670
- Sybaris, Sybarites, 421; map 710 C6
- Synesius, **607**
- Syracuse, 75, 207, 287, 300, 366, 412, 417, 438, 606, 612, 647; map 710 C3, map 710 B7
- Syria, Syrian, 127, 232, 360, 389, 390, 443, 523; map 710 F4
- Syros, 437; map 712 C3
- Tamassos, 341; map 710 E3
- Tanagra, 178; map 712 C3
- Taras/Tarentum, 125, 177, 229, 373, 374; map 710 C3, map 710 C5
- Tartarus, 639
- Tauri, 248–249; map 710 E2
- Tegea, 65, 76, 420, 556; map 712 B3
- Teiresias, 378
- Telemachus, 342
- Telephus, 270
- Temenus, 270–271
- Temesa in Bruttium, 341
- Temese, 341
- Tenby, Wales, 249
- Tenedos, 536; map 712 D2
- Tennyson, Alfred, Lord, 318, 323, 335, 338, 348, 537; 670
- Teos in Asia Minor, 37, 58; map 712 D3
- Tereus, 601
- Thales, 172, 290, 553, 555, **608**
- Thalia, 305
- Thamus, **610**
- Thatcher, Margaret, 3, 636
- Theano, **610**
- Thebae/Thebes, 17–18, 178, 216, 450, 537, 579, 589; map 712 B3
- Thebaïs, 44
- Thebans, 178, 216, 451, 628
- Thebes, Egypt, 46, 515; map 710 E5
- Themistius, 228, **610**
- Themistocles, 78, 171, 301, 302, 411, 412, 420, 509, **610**, 625, 639
- Theocritus, 43, **612**
- Theodectes, **617**
- Theodora, Empress, 366
- Theognis, 5, 96, 526, **617**
- Theophilus, **623**
- Theophrastus, 205, **623**
- Theopompus (1), **624**
- Theopompus (2), **624**
- Theopompus (3), 442, **625**
- Therimachos, 373
- Thermopylae, 171, 301, 303, 372, 420, 458, 556, 557, 558; map 712 B2
- Thero, 390
- Thersites, 79, 320
- Theseus, 367, 509, 510
- Thespia/Thespieae, 178; map 712 B3

- Thessalonika, 58, 59, 438, 443; map 712 B1
 Thessaly, 282, 503, 538; map 710 D3, map 712 B2
 Thetis, 69, 546
 Thomas Aquinas, St, 101
 Thoth/Theuth, 287, 610
 Thrace, 91, 127, 296, 328, 331, 371, 417; map 710 D3, map 712 D1
 Thrason, 34
 Thrasybulus I, 296, 430, **625**
 Thrasyleon, 394
 Thrasymachus, **625**
 Thucydides, 30, 47, 48, 55, 72, 289, 417, 419, 435, 502, 509, **625**; 666, 670
 Thurii, 34; map 710 C6
 Thyestes, 266
 Thyilus, Thyillus, 552, **639**
 Timarchus, 4
 Timarion, 389
 Timocles, **639**
 Timocrates, 199
 Timocreon, 556, 610, **639**
 Timon, **640**, 653, 654
 Timotheus (1), 525, **640**
 Timotheus (2), 47, **640**
 Tiresias, 589
 Titan, 524
 Tithonus, 411, 550
 Tmolus, 167
 Tolstoy, Leo, 665, 670
 Torah, 76
 Trachis, 597–598
 Trasimene, Lake, 521; map 710 C2, map 710 A4
 Trausi, 296
 Triballi, 417
 Triphiodorus, 419, **640**
 Troas, Asia Minor, map 710 E3, map 712 D2
 Trojan(s), 202, 210, 258–259, 321, 322, 323, 324, 326, 327, 330, 332, 333, 422, 423, 606; 665, 670
 Troy, 35, 210, 236, 321, 340, 597, 602, 606, 615, 640; 660, 671; map 712 D2; *see also* Ilium
 Tryphon, **640**
 Tullia, 209
 Tullus Hostilius, 208
 Twain, Mark, 47
 Tyana, 69; map 710 E3
 Tyche (Τύχη), 426, 556; *see also* Fortune in Keyword Index
 Tyre, 389, 653; map 710 F4
 Tyro, 601–602
 Tyrtaeus, 573, **640**
 Ulysses *see* Odysseus
 United Nations, 473, 636
 Unknown Soldier Cenotaph in Athens, 629
 Valerius Maximus, 75
 Varro, 506
 Vegetius, 109
 Virgil, 167, 576, 584; 670
 Voltaire (François-Marie Arouet), 604
 Walpole, Horace Lord Orford, 670
 Watts, Isaak, 671
 West, Martin, 550
 Whitehead, Alfred North, 671
 Wilde, Oscar, 671
 Wind gods *see* Boreas, Eurus, Notus, Zephyrus, and Wind(s) in Keyword Index
 Wordsworth, William, 377
 Xanthippe, 565
 Xanthippus, 509
 Xanthus, 336, 339
 Xen0, **642**
 Xenocrates, 231, 445, **642**
 Xenophanes, 146, 155, 174, 213, **642**
 Xenophon, 28, 307, 380, 514, 556, 565, **644**; 670
 Xenophon, Pseudo, **652**
 Xerxes, 10, 11, 33, 78, 289, 298, 299, 300, 301, 302, 372, 463, **652**
 Yale, 87
 Yeats, William Butler, 592, 594; 671
 Zaleucus, **653**
 Zeno of Citium, 58, 79, 206, 419, 640, **653**
 Zeno of Elea, 640, **654**
 Zenodotus, **654**
 Zenophila, 389
 Zephyrus (West Wind), 253, 323, 327, 331, 338, 342, 343, 352, 374, 639
 Zeus (Jupiter), 5, 7, 12, 15, 16, 23, 26, 30, 53, 61, 67, 70, 71, 72, 81, 82, 84, 91, 93, 94, 165, 166, 174, 202, 218, 219, 239, 240, 244, 253, 259, 268, 305, 310, 319, 320, 323, 324, 325, 327, 329, 330, 332, 333, 336, 337, 338, 339, 340, 341, 345, 393, 394, 411, 416, 420, 422, 423, 437, 438, 439, 443, 454, 460, 470, 479, 490, 509, 527, 533, 559, 568, 573, 578, 579, 602, 603, 604, 613, 617
 Zonas, **654**
 Zopyrus, **655**

Special categories (see also relevant entries in Keyword Index)

- English proverbs, sayings etc., 6, 18, 22, 23, 24, 25, 26, 32, 44, 46, 48, 54, 58, 63, 66, 71, 78, 85, 95, 103, 104, 113, 125, 133–161 *passim*, 168, 169, 172, 173, 204, 210, 211, 217, 223, 224, 231, 238, 241, 244, 250, 251, 256, 258, 261, 270, 271, 281, 294, 305, 306, 307, 308, 309, 310, 316, 330, 333, 334, 337, 351, 369, 371, 392, 394, 396, 399, 402, 403, 404, 405, 407, 421, 422, 455, 458, 470, 473, 479, 506, 518, 520, 524, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 537, 540, 544, 556, 566, 572, 573, 575, 600, 613, 614, 615, 616, 617, 625, 630
- Enigmata and riddles, 176, **215**, 380, 511, 591
- French sayings, expressions etc., 49, 54, 217, 299, 404, 566
- German sayings, expressions etc., 65, 318, 428
- Greek proverbs, sayings etc., the ancient text still colloquially in use today, 23, 24, 25, 26, 31, 44, 47, 54, 63, 75, 78, 80, 95, 97, 103, 115, 132, 133–160 *passim*, 173, 197, 200, 213, 216, 228, 230, 255, 280, 286, 292, 293, 295, 297, 311, 318, 319, 321, 322, 325, 330, 333, 336, 337, 341, 363, 369, 370, 371, 372, 377, 378, 393, 404, 405, 421, 434, 504, 507, 519, 520, 524, 525–538 *passim*, 555, 556, 562, 569, 572, 574, 576, 584, 605, 613, 643, 628, 629, 631, 648, 649
- Inscriptions, 31, 37, 43, 46, 49, 50, **55**, 66, 76, 77, 78, 127, 146, 200, 206, 249, 293, 301, 311, 341, 355, 362, 366, 404, 411, 435, 438, 454, 501, 515, 555, 572, 619, 629
- Latin phrases, proverbs etc., 23, 30, 54, 66, 75, 78, 79, 88, 94, 100, 101, 102, 107, 108, 109, 110, 111, 120, 141, 142, 143, 145, 146, 150, 154, 158, 159, 167, 172, 173, 176, 178, 192, 198, 209, 217, 224, 229, 231, 240, 248, 251, 254, 259, 261, 273, 287, 289, 295, 307, 371, 394, 396, 407, 439, 450, 451, 479, 481, 504, 515, 520, 524, 526, 527, 528, 531, 537, 576, 584, 585, 602, 628, 648
- Oracles and omens, 32, 43, 128, 239, 290, 291, 296, 333, 370, 380, **419**, 446, 503, 516, 525, 530, 552, 560, 567, 590, 611 – Omens 295, 330, **422**; see also Omen(s) and Oracle(s) in Keyword Index
- Paradoxa and nonsensical, 228, 229, 407, **535**, 654; see also Proverbial expressions
- Proverbial expressions, 32, 43, 203, 228, 337, 527, 529, **536**, 539, 613
- Proverbs, proverbial sayings, proverbially, 30, 34, 43, 52, 63, 66, 92, 93, 103, 127, 146, 162, 168, 178, 203, 250, 309, 310, 312, 325, 337, 378, 380, 404, 422, 450, 459, 465, 470, 474, 479, 483, 504, 519, 523, **525**, 539, 541, 560, 599, 600, 603, 606, 613, 621, 631, 640, 653
- Songs, **573**

KEYWORD INDEX

- Abide**
a. with us: for it is toward evening
a. by any agreement made
- Ability**
not all men made for the same things
sacrifices according to our a.
manage his natural a. to own advantage
no necessity can prevail over lack of a.
carry out this oath according to my a.
use treatment according to my a.
a. as a thinker or artfulness
- Abortion**
nor will I give a pessary to cause a.
- Abroad**
life a. teaches self-sufficiency
- Absence**
to them that love, a. brings no delight
do not feign a.
distant friends are no friends
- Absent**
your mind, you being here, is a.
a. in body, but present in spirit
fools yearn for what is gone
property of the a. goes to those present
remember friends, present or a.
troublesome when present, missed when a.
- Abundance**
a. of everything brings no pleasure
out of the a. of the heart
they cast in of their a., she all she had
in all a. distress is also present
a. of the necessities of life
a. of the necessary things of life
there were no sales when all had such a.
- Abuse**
do not a. your neighbours
Thersites poured out endless a.
have strength to bear a.
sling a. at someone else
little wisdom in accepting a.
not wise to exchange or accept a.
- Abyss**
at night we scrape at the a. by torchlight
an a. in front, and wolves behind
- Accident(s)**
the greatest events often arise from a.
a long war depends on a.
- Accidental**
nothing is a. but the result of experiment
the a. is a god saving many situations
- Acclamation**
to great a. he made his round
- Accomplish(es)**
hard work a. everything
- a. the great by dusk, the minor in a trice
a. by dusk what he thinks of at dawn
even Achilles cannot a. all he says
he had accomplished a mighty deed
able to a. greatest good and greatest evil
- Accomplishment(s)**
diligence leads to a. and perfection
tuning the lyre is no a. of mine
- Account**
call others to a. but also yourself
- Accusation(s)**
examine not who is being accused
beware of a. even if false
with your silence you voice bitter a.
accuse only if the accused is present
- Accuser**
you cannot be both a. and judge
no a. so terrible as our conscience
silence is on the side of the a.
- Acheron**
crossing A.'s swirling stream
wealth should live in Tartarus and A.
- Achievement(s)**
fault is found by mortals in all a.
all that force could achieve in war
a. gain credit for titles, not titles alone
fine things achieved through endless toil
great a. require great preparations
it will be for us to achieve mighty deeds
all a. are the result of experiment
great deeds achieved at great risk
everything is achieved by diligence
achieving is hard, easier telling others how
you can achieve everything with toil
all is achieved through love of toil
a. from hard work and self-restraint
achieving, I did not achieve
- Achilles**
go tell A. that now all Thessaly is taken
the wrath of Peleus son, oh Muse, resound
the pride of Greece, bulwark of our host
capable of finding fault without reason
even A. cannot accomplish all he says
Priam kissed A. man-slaying hands
would you like to be Homer or A.?
- Acorn(s)**
shake a. from another oak
- Act**
I will find the power to a.
think and then a.
if I a. wickedly, the gods are displeased
your business is to a. well the given part
learn the secret of a people's shameful a.
must not a. and speak like men asleep
- CALLIMACHUS 16
CALLIMACHUS 16
HOMER 225
HOMER 268
SOCRATES 23
PLUTARCH 110
THEMISTOCLES 4
SOLOON 37
EPICLETUS 97
ISOCRATES 7
MENANDER 208
SEVEN SAGES 21
MENANDER 242
POLYBIUS 12
SOPHOCLES 387
ALCAEUS 5
TIMOCREON 2
BACCHYLIDES 15
DEMETRIUS PHAL 1
DIO CHRYS 8
EURIPIDES 399
HELIODORUS 1
HERODOTUS 44
HERODOTUS 118
HERODOTUS 134
MENANDER 7
PHILEMON 6
PHILEMON 7
PHILEMON 52
PYTHAGORAS 47
THEOGNIS 59
HADRIAN 1
HOMER 1
HOMER 19
HOMER 159
HOMER 225
HOMER 239
THEMISTOCLES 19
PROVERBIAL 78
AESCHYLUS 160
BIAS 14
CHRYSIPPUS 3
EPICLETUS 69
EURIPIDES 154
HERACLITUS 33
- BIBLE 140
PERIANDER 8
AESOP 7
ARISTOTLE 50
HERODOTUS 146
HIPPOCRATES 50
HIPPOCRATES 51
PYRRHON 2
HIPPOCRATES 51
DEMOCRITUS 122
AESCHYLUS 187
ANONYMOUS 123
PROVERBIAL 86
ARISTOPHANES 102
BIBLE 212
DEMOCRITUS 96
DEMOSTHENES 20
THALES 14
THEOGNIS 67
BACCHYLIDES 4
BIBLE 49
BIBLE 108
HIPPOCRATES 59
ISOCRATES 56
LYCURGUS 2
PLUTARCH 37
CHILON 1
HOMER 32
PHILEMON 5
SOPHOCLES 152
THUCYDIDES 146
THUCYDIDES 146
ALCIPHON 2
PROVERBIAL 94
POLYBIUS 3
THUCYDIDES 15
HERODOTUS 118
MENANDER 10
PINDAR 56
ARCHILOCHUS 4

- 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.
- Active**
 the a. take delight in the lazy an a. life is best for the state
- HERODOTUS 133
 MARCUS AUR 3
 MARCUS AUR 4
 MARCUS AUR 18
 PYTHAGORAS 48
 SEVEN SAGES 11
 SOPHOCLES 134
 THEOGNIS 59
- AGESILAUS II 2
 ANONYMOUS 2
 ANONYMOUS 32
 ANTIPHON SOPH 13
 ARCHIDAMUS 6
 ARISTOPHANES 73
 ARISTOPHANES 167
 ARISTOTLE 32
 ARISTOTLE 79
 ARISTOTLE 99
 ARISTOTLE 111
 ARISTOTLE 265
 ARISTOTLE 283
 ARISTOTLE 299
 BIBLE 275
 BIBLE 372
 DEMOCRITUS 73
 DEMOCRITUS 132
 DEMOCRITUS 132
 DEMOSTHENES 17
 DEMOSTHENES 22
 DEMOSTHENES 55
 DIDYMUS 1
 EURIPIDES 215
 EURIPIDES 374
 EURIPIDES 467
 EURIPIDES 522
 HESIOD 78
 HIERAX 1
 HIPPOCRATES 27
 HOMER 137
 HOMER 245
 MARCUS AUR 34
 MUSONIUS 6
 PERICLES 12
 PERICLES 18
 PERICLES 21
 PERICLES 23
 PERICLES 46
 PINDAR 14
 PINDAR 48
 PLATO 53
 PLUTARCH 29
 PLUTARCH 107
 PLUTARCH 167
 SOLON 42
 SOPHOCLES 50
 SOPHOCLES 379
 THUCYDIDES 20
 THUCYDIDES 47
 THUCYDIDES 49
 THUCYDIDES 67
 THUCYDIDES 72
 THUCYDIDES 90
 THUCYDIDES 143
- 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
- NICOMACHUS 1
 ARISTOTLE 23
 ARISTOTLE 145
 ARISTOTLE 146
 ARISTOTLE 152
 ARISTOTLE 154
 EURIPIDES 388
 HIPPOCRATES 23
 PINDAR 30
 PLATO 113
 PLATO 288
- ARISTON CHIOS 1
 ARISTON CHIOS 1
 EPICLETUS 69
- ARISTOTLE 146
 EURIPIDES 92
 HERODOTUS 94
 HESIOD 46
 ARISTOPHANES 3
- ARISTOTLE 48
 ISOCRATES 25
 ISOCRATES 66
- ARCHILOCHUS 6
 DEMOCRITUS 89
 HIPPOCRATES 66
 PINDAR 28
 XENOPHON 64
- JOHN CHRYS 1
 AESCHYLUS 100
 PROVERBIAL 29
 THUCYDIDES 120
- ANTIPHANES 16
 DISSOI LOGOI 3
 EPICLETUS 100
- DEMOCRITUS 135
 EPICLETUS 100
- SEVEN SAGES 36
 APOLLODORUS CAR 1
- ARISTOPHANES 124
 BIBLE 18
 DIONYSIUS HAL 8
 ROMULUS 6
 SOPHOCLES 294
- ARISTOTLE 264
 DEMOSTHENES 46
 HERODOTUS 108
 HERODOTUS 132
- ARISTOPHANES 22
 ARISTOTLE 281
 ARISTOTLE 312
 DEMOSTHENES 70
 EURIPIDES 491
 HERACLITUS 2
 HOMER 141
 LYSIAS 6
 MENANDER 20
 PHOCYLIDES 7
 PLATO 6
 PLATO 140

- 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
- SOPHOCLES 101
SOPHOCLES 221
SOPHOCLES 227
SOPHOCLES 272
SOPHOCLES 273
THEANO 2
THUCYDIDES 14
THUCYDIDES 17
THUCYDIDES 87
THUCYDIDES 88
THUCYDIDES 133
THUCYDIDES 145
- ARISTOTLE 122
- EURIPIDES 389
- AESOP 42
APOLLODORUS CAR or GEL 3
ARISTIDES 3
ATHANASIVS 2
CHILON 12
DEMOCRITUS 62
EURIPIDES 116
GORGIAS 4
GREGORY NAZ 14
HERODAS 3
MENANDER 139
MENANDER 266
PERIANDER 5
PHOCYLIDES PS 36
PROVERBIAL 38
- AESOP 3
BASIL 1
DEMETRIUS PHAL 2
EURIPIDES 34
EURIPIDES 545
HESIOD 36
HOMER 160
ISOCRATES 43
ISOCRATES 73
LUCIAN 15
MENANDER 312
PHILEMON 15
PINDAR 82
PLATO 119
PLATO 195
PROVERBIAL 15
PROVERBIAL 33
SOLON 53
SOPHOCLES 111
SOPHOCLES 167
THALES 11
THUCYDIDES 19
- PLATO 378
- HOMER 79
- EPICTETUS 6
- AESCHYLUS 219
AESCHYLUS 220
ARISTOPHANES 82
ARISTOPHANES 85
- ARISTOPHANES 23
- ARISTOPHANES 72
BION 9
DEMOCRITUS 43
DEMOTHESES 19
HERODOTUS 68
ISOCRATES 58
MENANDER 305
- save yourself from a. of the baser sort
people busy with politician's private a.
- 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.
- Agging**
what is a. leaves behind something new
- Agora**
see also Market
don't spend time in the a. chattering
items sold in the Athenian a.
- Agree – Agreement**
see also Concord – Discord, Harmony, Unity
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**
see also Farming, Plough – Ploughing
occupations allowed, a. and warfare
a. is the mother of the other arts
a. dear to the gods and men
a., how kindly a thing is this art
- Aid**
what skill is there to succour me
him that does well god will also succour
do not always ask for another's a.
succour the ill-treated as best you can
- MENANDER 343
PLUTARCH 183
- ARISTOTLE 42
ARISTOTLE 67
EURIPIDES 200
PHILEMON 51
PLUTARCH 212
- HIPPOCRATES 1
ORPHICA 10
PERICLES 47
SOPHOCLES 46
- 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
ENIGIMATA 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
CHRYSIPPUS 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
- 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, kindles 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.
wisest man compared to god seems an a.
an a. is an a. even with golden spangles
- 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
- APOLLODORUS CAR or GEL 1
HERACLITUS 34
PROVERBIAL 47
- ANONYMOUS 133
BION SMYRNA 1
BION SMYRNA 2
EURIPIDES 237
EURIPIDES 237

APHRODITE – CYPRI

| | | | |
|--|-----------------|---|------------------|
| hunting too much after C. or not at all | EURIPIDES 450 | not my way to a. of a stubborn mind | SOPHOCLES 42 |
| C. is by nature fond of darkness | EURIPIDES 470 | you don't a. my words nor I your temper | SOPHOCLES 168 |
| her lovely bosom and her flashing eyes | HOMER 57 | | |
| A. subduing all low by desire | HOMER 187 | | |
| to A. belong love and desire | HOMER 188 | Arbitrations | |
| sleep by golden Aphrodite's side | HOMER 294 | a. valid only if under democratic rule | ANDOCIDES 1 |
| no gods or men can ever escape A. | HOMERIC HYMN 15 | Arbitrator | |
| love coaxes me into Aphrodite's snares | IBYCUS 2 | the a. looks to equity, a judge to law | ARISTOTLE 306 |
| A. is my witness, I'm a gentle lover | LEONIDAS TAR 1 | Arcadia | |
| C. is my skipper and Eros and the tiller | MELEAGER 14 | asket A. from me? 'tis too great a boon | ORACLES 9 |
| what would life be without A. | MIMNERMUS 1 | Architect(s) | |
| C. takes no pleasure in virgins | MUSAEUS (2) 1 | if we are to build we summon a. | PLATO 194 |
| it is not fitting a virgin attend on A. | MUSAEUS (2) 1 | Archon | |
| you saw me naked! when, Praxiteles? | PLATO 381 | the A. has power to fine offenders | ARISTOTLE 13 |
| immortal A. on your rich-wrought throne | SAPPHO 1 | Ares – God of War | |
| A., the goddess none can defeat | SOPHOCLES 116 | <i>see also</i> War(s) | |
| C. she is Hades, she is immortal life | SOPHOCLES 392 | A. plucks the fairest flowers of an army | AESCHYLUS 188 |
| C. rules over birds, beasts, men, gods | SOPHOCLES 393 | A. pierced the stallion's breast | ANYTE 4 |
| A., Eros' mother, to her son | THEOCRITUS 36 | his thoughts are on war, pastime of A. | BACCHYLIDES 3 |
| A. overwhelms the sharp wits of men | THEOGNIS 69 | A. spurred on the Trojan forces | HOMER 67 |
| | | A., bane of all mankind | HOMER 70 |
| | | A. accepts not bloodless sacrifices | LEONIDAS ALEX 1 |
| | | in women too lives a warlike spirit | SOPHOCLES 172 |
| | | A. loves to kill the noble and valiant | SOPHOCLES 358 |
| | | A. is lord, Greece has no fear of gold | TIMOTHEUS (1) 2 |
| Apollo – Phoebus | | Argives | |
| Phoebus A. hears your elegies | ARISTOPHANES 16 | shame upon you, contemptible A. | HOMER 80 |
| A. appears only to the good | CALLIMACHUS 19 | shame on you, A. | HOMER 195 |
| A. gave mortals Plato to save the soul | DIOGENES LAE 1 | Argos | |
| only Apollo's oracles are unfailing | EURIPIDES 95 | <i>see also</i> Dog(s) | |
| A. deceiving those who serve well | HERODOTUS 25 | A. lifted head and pricked his ears | HOMER 362 |
| bids A. to leave Delphi and go to Hades | ORACLES 24 | A., the hound of Odysseus | HOMER 362 |
| A. has a roof no more | ORACLES 25 | A. wagged his tail, could not draw near | HOMER 363 |
| Phoebus A., grant this prayer of mine | PINDAR 64 | black death closed down on A. | HOMER 365 |
| A. made her a true prophetess | TRIPHODORUS 1 | Argue | |
| Apparent | | hard to a. with your belly | CATO 2 |
| <i>see also</i> Seen – Unseen, Visible – Invisible | | no hope to persuade, no sense to a. | EPICETUS 95 |
| phenomena, sightings of what is not a. | ANAXAGORAS 10 | ready to a. in favour of either side | ZENO ELEA 3 |
| men deceived as to what is a. | HERACLITUS 29 | Argument(s) | |
| a. as a white line on a white stone | SOPHOCLES 328 | <i>see also</i> Dispute, Quarrel(s) | |
| Apparition(s) | | a. over worth of a donkey's shadow | DEMOSTHENES 95 |
| Darius' ghost | AESCHYLUS 78 | double a. offered about good and bad | DISSOI LOGOI 1 |
| Darius' ghost | AESCHYLUS 79 | a. make arrogant people angrier | EURIPIDES 40 |
| Darius' ghost | AESCHYLUS 80 | worsted in a. by the weaker party | EURIPIDES 40 |
| what is this unhappy a.? | ARISTOPHANES 88 | wiser is he that yields in a. | EURIPIDES 494 |
| meet me at Philippi | JULIUS CAES 7 | not before hearing the a. of both sides | HESIOD 79 |
| Appearance(s) | | truth is easy, my a. of disproof brief | LYCURGUS OR 1 |
| look to the mind, not outward a. | AESOP 61 | beating off the a., refusing to give reason | PLATO 201 |
| a. is a reflection of the soul | AESOP 62 | bury in silt our original a. | PLATO 339 |
| a., sightings of what is not apparent | ANAXAGORAS 10 | making the worse appear the better a. | PROTAGORAS 4 |
| all they do for to be seen of men | BIBLE 72 | his a. smell of the lamp | PYTHEAS 1 |
| judge not according to the a. | BIBLE 160 | he renders stronger the weaker a. | SOCRATES 2 |
| uneducated only differ from beasts in a. | CLEANTHES 8 | you have not advanced a single a. | THUCYDIDES 129 |
| or they are not, and yet appear to be | EPICETUS 40 | Aristides | |
| a. to the mind are of four kinds | EPICETUS 40 | all hail, you seven pupils of A. | ANONYMOUS 68 |
| things are what they appear to be | EPICETUS 40 | Themistocles was no friend of A. | HERODOTUS 157 |
| outside splendid, inside just the same | EURIPIDES 44 | Aristocracy | |
| matters do not have the same a. | EURIPIDES 176 | virtue is the defining factor of a. | ARISTOTLE 241 |
| do not judge by looks but by virtue | MENANDER 258 | kingship, a., democracy compared | POLYBIUS 8 |
| allow for the poor, never judge by a. | PHOCYLIDES PS 5 | Aristophanes | |
| appear and appear not to be | PLATO 161 | mega-slogonist, Euripid-Aristophanist | CRATINUS 4 |
| no fear of fat but rather of thin fellows | PLUTARCH 5 | the Graces found the soul of A. | PLATO 379 |
| myths, false tales appearing to be true | PLUTARCH 195 | Aristotle | |
| a. does violence even to the truth | SIMONIDES 30 | A. had taught him a noble life | ALEXANDER 5 |
| fair in a. but when tested false | SOPHOCLES 229 | Alexander influenced more by A. | ALEXANDER 10 |
| a. and reality do not always agree | SYNESIUS 4 | Arm(s) | |
| outward a. deceive understanding | THEOGNIS 8 | <i>see also</i> Arrow(s), Bows – Arrows, Sword(s), Weapon(s) | |
| pleasures of life are only seeming | THEOPHRASTUS 16 | I shall not dishonour my a. | ANONYMOUS 91 |
| Appetite | | the power of states rests in force of a. | DIONYSIUS HAL 14 |
| check impulse, quench a. | MARCUS AUR 62 | the king's a. reaches very far | HERODOTUS 164 |
| Apple(s) | | on carrying a. | HOMER 355 |
| pear trees, pomegranates, brilliant a. | HOMER 323 | tyrants not to make a. their bodyguard | PERIANDER 12 |
| a. and roses and tender bay | IBYCUS 5 | long are the a. of tyrants | PROVERBIAL 117 |
| fresh cucumbers, a. and pears | PRAXILLA 1 | whoever revealed hateful a. to Hellenes | SOPHOCLES 36 |
| water murmurs through a. boughs | SAPPHO 4 | a woman has vanquished me unarmed | SOPHOCLES 299 |
| pickers forgot a. at-top the top-most twig | SAPPHO 28 | Armour | |
| Apprehension | | a. of gold, a wonder to behold | HOMER 146 |
| quickness of a. directs most in life | DEMOCRITUS 71 | Army(ies) | |
| quickness of a. and clear-sightedness | DEMOCRITUS 71 | <i>see also</i> Battle(s), General(s), Military, Soldier(s), War(s) | |
| Approval | | Ares plucks the fairest flowers of an a. | AESCHYLUS 188 |
| indiscriminate a. testifies to stupidity | PLATO 302 | these are the walls of Sparta, my army | AGESILAUS II 6 |
| Approve | | | |
| I want the city too to ratify this decision | EURIPIDES 325 | | |
| my word not revocable once I a. | HOMER 23 | | |

- 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 4
seamanship, just like anything else, is an a. PERICLES 15
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
Athens 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 EPICLETUS 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
 A. to send help to the Spartans master, remember the A.
 when, A., will you take action?
 A. statutes and basic laws
 the A. came with a false pretext and the A. had the victory
 the A. were the saviours of Hellas
 A. never to make accord with Xerxes
 A. would never betray our way of life items sold in the A. agora
 many in Athens are thine allies
 beware Pericles, you govern A.
 where A. laid the cornerstone of freedom
 farewell noble and glorious sons of A.
 the people of Athens performed it alone
 I am not A. but a citizen of the world
 found more credence flattering the A.
 war between the Peloponnesians and A.
 A. given to innovation
 A. bold beyond their strength
 A. not capable of living in peace
 A. and Spartans prepared for war
 no hope while the A. dominated the sea
 A. were vastly superior with their fleet
 A. could have peace, greedy for more
 A. are experts at stealing public money
- Athens**
 far, where the sun sinks in the west
 they made A. a city of just laws
 the Hellas of Hellas, A.
 bad policymaking that afflicts A.
 if A. had an institution that worked well
 stop bamboozling the people of A.
 we live as a corporate body in this city
 A. has greatest fame among Greeks
 everything is for sale at A.
 rid of tyrants A. became even greater
 at A. demanders of earth cast into the Pit
 A. the most renowned city in the world
 so well did Theseus administer A.
 I hear that you are an admirer of A.
 many in A. are thine allies
 flee from A. to the ends of the earth
 our city is open to all the world
 A. an education to the whole of Greece
 A. in name a democracy but ruled by one
 of all great cities A. is the loveliest
 glorious A., worthy of song
 A. is fond of talk and full of talk
 goodbye A., neighbour of our Euboea
 A. even in my day is justly admired
 A. a city of humanity and benevolence
 bedezening our city like a wanton woman
 cannot even die in A. without paying
 A. the mother and nurse of many arts
 who would bring an owl to A.
 sorrow to see A. decline
 Zeus to send rain over the fields of A.
 keep this city free from sorrows
 you'd not be famous even if from A.
 fallen laid in most beautiful suburb of A.
 Lacedaemonians would not enslave A.
- Athlete(s)**
see also Sport
 a contest won't wait for a. arriving late
 a direct warning for doped a.
 nothing is worse than the tribe of a.
 look at a. vigour, skill, ambition, spirit
- Atlantis**
 A. in front of the Pillars of Heracles
- Atlas**
 A. who holds the pillars of heaven
- Atom(s)**
 in reality, there are but a. and void
 in reality there are only a. and void
 in the beginning there were a. and void
 what do I care if things are made of a.
- ARISTOPHANES 54
 ARISTOPHANES 103
 CIMON 2
 DARIUS 12
 DEMOSTHENES 22
 DEMOSTHENES 22
 DEMOSTHENES 80
 HERMOCRATES 4
 HERODOTUS 113
 HERODOTUS 140
 HERODOTUS 166
 HERODOTUS 168
 NICOPHON 1
 ORACLES 3
 PERICLES 61
 PINDAR 107
 SIMONIDES 5
 SIMONIDES 36
 SOCRATES 48
 SOLON 55
 THUCYDIDES 1
 THUCYDIDES 9
 THUCYDIDES 10
 THUCYDIDES 11
 THUCYDIDES 31
 THUCYDIDES 66
 THUCYDIDES 104
 THUCYDIDES 108
 XENOPHON 9
- AESCHYLUS 69
 ANONYMOUS 8
 ANONYMOUS 38
 ARISTOPHANES 57
 ARISTOPHANES 69
 ARISTOPHANES 123
 DEMOSTHENES 88
 DIONYSIUS HAL 12
 EUBULUS 1
 HERODOTUS 96
 HERODOTUS 139
 ISOCRATES 49
 ISOCRATES 66
 ISOCRATES 74
 ORACLES 3
 ORACLES 13
 PERICLES 17
 PERICLES 27
 PERICLES 54
 PINDAR 89
 PINDAR 106
 PLATO 43
 PLATO 378
 PLUTARCH 10
 PLUTARCH 10
 PLUTARCH 62
 PHOCION 3
 PLUTARCH 194
 PROVERBIAL 12
 SOLON 4
 SONGS 2
 SONGS 5
 SONGS 5
 THEMISTOCLES 11
 THUCYDIDES 39
 XENOPHON 40
- AESCHYLUS 184
 BIBLE 265
 EURIPIDES 415
 LUCIAN 1
- PLATO 344
 HOMER 248
 DEMOCRITUS 3
 DEMOCRITUS 72
 DEMOCRITUS 147
 EPICLETUS 75
- Attack(s)**
 all will dare to fend off an attacker
 as a wild beast twists up for an a.
 no avenging spirit a. a friend
 everything that a military a. could gain
 guard against those ready to a.
 whence love attacked the victim's soul
 pretended to come to terms and then a.
 take precaution not to be attacked
 don't wait for the a. of a superior power
- Attainable**
 may I still strive for what is a.
- Attempt(s)**
 do not a. more than you can
 a. a deed and do a d., the same to god
 in great a. even failure is glorious
- Attention**
 common matters get least a.
 Eros gives no heed to what I say
 a. to you just as he does to his donkey
 pay no a. to what people say of you
 these men to receive greatest a. in Hades
 divert the a. of citizens to other matters
- Attica**
 the water of A., sparkling and pure
 in A. the tongue is specially excised
 A. in the past full of crops, now a skeleton
- Attitude(s)**
 build a sensible a. in youth
- Attraction**
see also Like
 a dog appears fairest to a dog
 a bad man happily blends with bad
 like draws like to like
 like is always drawn to like
 jackdaw to jackdaw
 like is friend to like
 cicada is to cicada dear, and ant to ant
- Attribute(s)**
 a. of a truly good future ruler
- Audience**
 lengthy speech to an a. half-asleep
 it's quick action that pleases the a.
 jokes at which the a. never fail to laugh?
 no heed to the reaction of your a.
 do not rejoice unduly in a large a.
 a flatterer, a painful affliction to the a.
- Audit**
 none free from a. if he held public trust
- Augean**
 to clean the A. stables
- Augury**
 all his a. did not avert his death
 no a. or offering can ward off destiny
- Augustus**
 alter dedicated by A. on the Capitol
- Author(s)**
see also Historian(s), Poet(s), Writer
 another will deal with what happened later
 told by oracle to study ancient a.
- Authority**
see also Power
 a. rests with the court and the people
 no one has a. over another's will
 fame blows up many nobodies to a.
 do not challenge a.
 when in a., employ no unworthy person
 from childhood learn to lead and submit
 justice makes a. divine, injustice bestial
 no beast more savage than man in a.
 a. shows and tries the character of men
 a. reveals every frailty of men
 who extends his a. is no longer a king
 happiness is not found in a. or power
 when the general is present all a. ends
 do not boast of your a., it is soon gone
- Autumn**
see also Season(s), Spring, Summer, Winter
 the noble even in life's a. are noble
- BRASIDAS 7
 DEMETRIUS 1
 EURIPIDES 141
 EURIPIDES 292
 HERMOCRATES 3
 PLUTARCH 204
 THUCYDIDES 37
 THUCYDIDES 138
 THUCYDIDES 138
- PINDAR 100
 DEMOCRITUS 2
 HERODOTUS 111
 LONGINUS 2
- ARISTOTLE 205
 BION SMYRNA 8
 EPICLETUS 33
 EPICLETUS 73
 HYPERIDES 3
 PLUTARCH 19
- ANTIPHANES 10
 ARISTOPHANES 43
 PLATO 2
- BIAS 13
- EPICHRMUS 2
 EURIPIDES 426
 HOMER 360
 PLATO 312
 PROVERBIAL 19
 PROVERBIAL 68
 THEOCRITUS 23
- PLATO 227
- ANONYMOUS 13
 ARISTOPHANES 73
 ARISTOPHANES 76
 DEMOSTHENES 103
 HIPPOCRATES 60
 PLUTARCH 160
- AESCHINES 7
- PROVERBIAL EXP 5
- HOMER 46
 SOLON 19
- AUGUSTUS 1
- XENOPHON 43
 ZENO OF CITIUM 1
- ARISTOTLE 233
 EPICLETUS 63
 EURIPIDES 42
 EURIPIDES 105
 ISOCRATES 25
 PLATO 142
 PLUTARCH 6
 PLUTARCH 26
 PLUTARCH 33
 PLUTARCH 33
 PLUTARCH 85
 PLUTARCH 168
 PROVERBIAL 104
 SOSIPHANES 1
- ARCHELAUS (2) 2

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
- 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
- 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.
- AESCHYLUS 75
AESOP 58
ANONYMOUS 42
ANONYMOUS 44
ANONYMOUS 82
ANONYMOUS 82
DEMOCRITUS 111
EPICETUS 93
HESIOD 37
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 28
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
EPICETUS 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 warded 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
EPICETUS 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
ALCMAON 7
ARISTOTLE 14
ARISTOTLE 162
ARISTOTLE 221
ARISTOTLE 242
DEMOSTHENES 40
EPICETUS 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 AESCHYLUS 68
 how each species keeps its mode of life AESCHYLUS 109
 jackdaw with plumes of other b. AESOP 2
 asleep are the broad-winged b. ALCMAN 4
 no prattling magpie or turtle dove ALEXIS 4
 pretty pigeon tell me whither speeding ANACREONTEA 3
 b. chirped and twittered ANONYMOUS 81
 if Zeus is a swan I must be a lark ANTIPHILUS 1
 b. as sure signs of storm ARATUS 13
 what a voice that little b. has ARISTOPHANES 17
 cuckoo, stockdove, firecrest ARISTOPHANES 18
 waxwing, vulture, woodpecker ARISTOPHANES 18
 what a crowd of b. ARISTOPHANES 18
 a b. knows where my treasure lies ARISTOPHANES 24
 b. tell the seasons of autumn and spring ARISTOPHANES 26
 b. are man's favourite oracle ARISTOPHANES 27
 we preserve the thriving crops ARISTOPHANES 33
 happy race of feathered fowls ARISTOPHANES 34
 the nimble wings of a kestrel or a hawk ARISTOPHANES 38
 roasted cock and thrush and dabchick ARISTOPHANES 75
 nightjar sucks the she-goats' milk ARISTOTLE 58
 the swallow a friendly companion to man ARRIAN 1
 b. love figs but will not plant them ATHENAEUS 2
 foxes have holes, and b. have nests BIBLE 38
 as a sparrow dwelling alone on a roof BIBLE 335
 become like a pelican of the wilderness BIBLE 335
 by the water shall the b. of the sky lodge BIBLE 340
 two b., what a chattering couple CALLIMACHUS 23
 bride of horses, wing of hovering b. CLEMENT 1
 in a shrub, a b., a fish of the sea EMPEDOCLES 20
 b. in a cage make every effort to escape EPICETUS 59
 would that god change me to a b. EURIPIDES 164
 halcyon, b. of the sharp sea-cliffs EURIPIDES 220
 what b. will sing in tune with my sorrow EURIPIDES 307
 the offspring, yet unfledged, of halcyon HEDYLE 1
 thou hears't the crane's migratory cry HESIOD 54
 as the many tribes of winged fowl HOMER 40
 as wild cranes or long-necked swans HOMER 40
 cranes fleeing from wintry storms HOMER 47
 as a b. feeds her fledglings HOMER 118
 to their right, a heron gliding down HOMER 143
 you would have me put my faith in b. HOMER 167
 as when a falcon darts from high HOMER 177
 as a cloud of starlings or of jackdaws HOMER 212
 like seagulls seeking food at sea HOMER 278
 their ships swift as a b. or a thought HOMER 288
 ship faster than the swiftest hawk HOMER 334
 b. taken before they are fledged HOMER 354
 cries of eagles or vultures HOMER 354
 she sped like a b. over land and sea HOMERIC HYMN 3
 all things that fly HOMERIC HYMN 20
 an owl in flight, an omen for victory ORACLES 35
 in daring as an eagle above all b. PINDAR 88
 Heracles did not kill the Stympalian b. PISANDER 2
 uncivilized pursuit of trapping b. PLATO 120
 suppose that the b. are kinds of knowledge PLATO 341
 go to the ravens = go and be hanged PROVERBIAL 13
 even for b. milk PROVERBIAL 14
 b. of a feather flock together PROVERBIAL 19
 jackdaw always perches near a jackdaw PROVERBIAL 19
 one bush will not hold two robins PROVERBIAL 123

even sparrow is musical to the unmusical PROVERBIAL 126
 tongueless echo responding to the b. SATYRUS 1
 every lark must have its crest SIMONIDES 21
 over his head flew numberless b. SIMONIDES 25
 he snares the race of thoughtless b. SOPHOCLES 74
 as when a b. finds her nest robbed SOPHOCLES 79
 the rising sun arouses b. to song SOPHOCLES 133
 where the nightingale warbles her song SOPHOCLES 224
 Cypris rules over b. and beasts SOPHOCLES 393
 the jay to vie with the nightingale THEOCRITUS 13
 halcyons, most loved b. THEOCRITUS 17
 larks and finches sang, the dove sighed THEOCRITUS 21
 kestrels are dear to kestrels THEOCRITUS 23

Birth

ties of b. and comradeship are strong AESCHYLUS 85
 period before b., teacher of death ANAXAGORAS 16
 naked as the day he was born ANONYMOUS 28
 from earth I come, to earth I return ANONYMOUS 74
 first we give b., then send sons to war ARISTOPHANES 107
 marked from b. to rule or to be ruled ARISTOTLE 196
 children before b. affected by the mother ARISTOTLE 276
 a time of b., and a time to die BIBLE 357
 unmistakable is the stamp of noble b. EURIPIDES 103
 is difference due to b. or bringing up? EURIPIDES 109
 how can I betray the city of my b.? EURIPIDES 303
 lament for all the ills from b. onward HERODOTUS 92
 they ply their craft by right of b. HERODOTUS 109
 what is it to be born great? HOMERICA 5
 b. is one of the mysteries of nature MARCUS AUR 16
 wealth casts a veil over ignoble b. MENANDER 69
 if a man has noble bent he's nobly born MENANDER 75
 a guardian spirit stands by us from b. MENANDER 80
 luck fastens herself forthwith at b. PHILEMON 3
 of what advantage is high birth? PHOCYLIDES 2
 beget in your turn as you were begotten PHOCYLIDES PS 47
 every child's year of b. to be recorded PLATO 107
 we naturally desire to give b. PLATO 316
 to give b. is a divine affair PLATO 317
 nobly to live or die befits proud b. SOPHOCLES 12
 strange it is to give b. children SOPHOCLES 155
 a wretch in b., in wedlock cursed SOPHOCLES 204
 not to be born is, past all prizing, best SOPHOCLES 245
 reproached because of his lowly b. SOSRATRUS 1
 not all the bad are bad from b. 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. BIBLE 300
 roots of education are b., the fruit sweet ISOCRATES 75
 b. end awaits sweetness of unlawful joys PINDAR 10
 what seemed b. now is sweet SOPHOCLES 252

Bitterness

this b. betrays a pettiness of spirit MENANDER 25

Black

what if she's b.? ASCLEPIADES 3
 all the cities are clad in b. CALLIMACHUS 26
 though he is b. he is nobly born MENANDER 75
 no citizen wore b. because of me PERICLES 60

Blackmailer(s)

leaving no opening for b. ARISTOTLE 3

Blame

everyone's quick to b. the alien AESCHYLUS 178
 wrath not on those who are to b. DEMOSTHENES 36
 thou shalt not b. or flatter any man EPICETUS 4
 b. no other but ourselves EPICETUS 64
 state not to b. if corrupted by bad ruler EURIPIDES 343
 ready to b. everybody HERODOTUS 158
 who can b. the Greeks and Trojans? HOMER 53
 accusing even one with no b. HOMER 159
 b. those in whom there is no b. HOMER 184
 mortals blaming gods for their troubles HOMER 245
 blameworthy he who shrinks from danger PERICLES 44
 no b. in telling a lie to save one's life PISANDER 1
 b. is his who chooses; god is blameless PLATO 282
 b. the begetters more than the begotten PLATO 372
 put the b. where it belongs SOPHOCLES 152
 b. actions unwittingly performed? SOPHOCLES 237

- cannot b. a man distraught by pain
 some b. the good, some praise them
 no man on earth is without b.
- Blameless**
 a bishop then must be b.
 sources of b. virtue to mankind
 no one is utterly b.
- Blasphemy**
 utter no boastful word against the gods
- Blemish**
 it is hard to be formed without b.
- Blessed**
see also 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
- Blessedness**
 no mortal ever attains b.
 love helps men gain virtue and b.
- 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
- Blest**
 blest who dies free from pain and sorrow
- 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
- SOPHOCLES 278
 THEOGNIS 51
 THEOGNIS 52
- BIBLE 260
 ORPHICA 9
 SEMONIDES 4
- SOPHOCLES 4
- SIMONIDES 22
- ANONYMOUS 5
 ANONYMOUS 131
 ARISTOPHANES 91
 ARISTOTLE 102
 BIBLE 112
 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
- EURIPIDES 246
 PLATO 299
- 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
- SOPHOCLES 214
- ANTIPHANES 14
 ARISTOPHANES 147
 ARISTOPHANES 148
 ARISTOTLE 337
 BACCHYLIDES 6
 BIBLE 54
 BIBLE 75
 BIBLE 361
 CHRYSIPPUS 2
 DIPHILUS 4
 EPICHRMUS 4
 HOMER 73
 LONGINUS 3
 MENANDER 19
 PHOCYLIDES PS 11
 PINDAR 29
 PLUTARCH 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
- Bliss**
 the height of human b. is to die happy
 love provides us with perfect b.
 ignorance is life's extreme b.
 love can turn past pain to b.
- Blond**
 no sensible woman dyes her hair b.
- 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
- Blossom**
 first b., then bear fruit, then ripen
 other flowers b. and others wither away
- Blow(s)**
 every creature is driven afield with b.
 b. is answered by counter-b.
- Blunder(s)**
 he starts off with a preposterous b.
- Blushing**
 a b. man is an honest man
 he'd jest, she'd blush, she'd suffer for it
- 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.
- 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.
- Boat(s)**
see also 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
- Body(ies)**
see also 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
- POLYBIUS 2
 PROVERBIAL 41
 PROVERBIAL 142
 PROVERBIAL 187
 SOCRATES 32
 SOPHOCLES 188
 SOPHOCLES 189
- ANTISTHENES 16
 PLATO 305
 SOPHOCLES 17
 SOPHOCLES 252
- MENANDER 91
- ANYTE 1
 BIBLE 84
 MELEAGER 4
 PILATE 1
 PILATE 2
 SOPHOCLES 45
 TIMOCLES 1
- EPICETUS 27
 QUINTUS 6
- HERACLITUS 5
 ORACLES 4
- ARISTOPHANES 87
- MENANDER 54
 RUFINUS 4
- HOMER 106
 HOMER 130
 HOMER 181
 HOMER 325
- AESOP 24
 AESOP 25
 AESOP 30
 ARISTOTLE 309
 DIOGENES 28
 DIOGENES 28
 MENANDER 125
 MENANDER 283
 SEVEN SAGES 28
 SOPHOCLES 9
 SOPHOCLES 57
 SOPHOPHANES 1
 THEOGNIS 11
- ARISTOPHANES 142
 EURIPIDES 106
 EUSEBIUS 3
 PLUTARCH 163
 SOCRATES 61
 THEOGNIS 34
- 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
 strange to overlook beauties of the b.
 bodily strength decays
- 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 swiftness 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
 EPICHRAMUS 10
 HIPPOCRATES 62
 PERIANDER 15
 SOCRATES 69
 XENOPHON 56
- ANACHARSIS 8
 ANONYMOUS 69
 ARISTOTLE 197
 ARISTOTLE 316
 DEMOCRITUS 7
 DEMOCRITUS 86
 EPICLETUS 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
- EPICLETUS 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 345
 SOPHOCLES 244
 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
- 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 the 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 26
 BIBLE 214
 BIBLE 248
 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
- Bridge**
 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 96
 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 who 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
SOLOON 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 6
EURIPIDES 25
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

Calyпсо

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. AESOP 11
do not store up w. ANACREON 9
all gain brings is w. ANACREONTEA 9
when I drink wine my w. go to sleep ANACREONTEA 13
Zeus leaves little w. to lesser gods ANONYMOUS 108
give up all c. into the open air ARISTOPHANES 53
whoever busies his mind with a myriad c. BACCHYLIDES 25
let not your heart be troubled BIBLE 170
not fit to worry for what we do not know BION SMYRNA 5
the wise do not fret about trivialities CHAEREMON 4
handful of lupin seeds, freedom from c. CRATES THEB 2
eat and drink and not to worry EURIPIDES 90
a man has many c. EURIPIDES 198
the gods shall give men painful c. HESIOD 23
Hippocleides couldn't care less HIPPOCLEIDES 1
sleep relaxing limbs, banishing c. HOMER 398
foolish you are seeking c. and toils HOMERIC HYMN 8
five years old and had tasted no c. LUCIAN PS 1
would that I die by no w. opprest MIMNERMUS 7
ignore c. or rend with grief thy heart PALLADAS 7
anxieties, c., jealousies drive out sleep PLUTARCH 200
as you grow w. grow POMPEIUS MACER 1
every day brings some new w. POSIDIPPUS 2
come to me, set me free from c. SAPPHO 3
why care so much for what people think SOCRATES 22
sleep in peace each night without c. SOPHOCLES 192
no longer will you have to care for me SOPHOCLES 250
oh to be a frog and live without c. THEOCRITUS 25
c. plague a man of toil 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 LYCOPHRON 2
a true prophethess, yet not believed TRIPHODORUS 1

Cat(s)

no door strong enough to keep out c. APOLLODORUS CAR 1
he swallowed a c. ARISTOPHANES 166
c. like soft beds to sleep on THEOCRITUS 31

Catapult

first seeing missiles shot by a c. ARCHIDAMUS III 2
inform you of the construction of a c. 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. AESCHYLUS 81
this loftiest of mountains AESCHYLUS 121
C. with its endless rugged mountains PLUTARCH 38

Cause(s)

cannot know truth apart from its c. ARISTOTLE 65
final c. produces motion as object of love 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
- Cephalonia**
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
PLATO 213
THEOPHRASTUS 3
- ARISTOPHANES 48
HOMER 17
- EMPEDOCLES 8
EUCLID 3
- THUCYDIDES 37
- HESIOD 76
- EURIPIDES 9
- ALCMAEON 1
DEMOCRITUS 68
EURIPIDES 127
HERMOCRATES 5
HERODOTUS 23
HESIOD 74
ISOCRATES 29
PITTACUS 6
PLUTARCH 102
THUCYDIDES 20
- HERACLITUS 3
HOMER 77
HOMER 283
- EURIPIDES 105
- AGATHON 2
ARISTOTLE 60
DEMOCRITUS 70
LEUCIPPUS 1
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
- MENANDER 314
PALLADAS 6
PLUTARCH 99
SOLON 59
SOPHOCLES 150
THUCYDIDES 139
- AESCHINES 10
AESOP 28
ANAXIMANDER 1
ANONYMOUS 1
ARISTOPHANES 144
ARISTOTLE 53
ARISTOTLE 67
ARISTOTLE 217
ARISTOTLE 303
BIBLE 232
DEMOCRITUS 8
DEMOCRITUS 67
DIONYSIUS II 1
DIPHILUS 7
DIPHILUS 12
EMPEDOCLES 3
EPICHRMUS 1
EURIPIDES 192
EURIPIDES 250
EURIPIDES 475
HERODOTUS 5
HIPPOCRATES 2
HIPPOCRATES 2
HIPPOCRATES 23
HIPPOCRATES 39
HOMER 50
ISOCRATES 63
LYCURGUS 1
MARCUS AUR 45
MARCUS AUR 64
MARCUS AUR 65
MENANDER 23
MENANDER 325
PLATO 192
PLATO 258
PLUTARCH 113
POLYBIUS 14
POLYBIUS 15
SAPPHO 43
SIMONIDES 14
- DEMOSTHENES 44
HESIOD 6
MELEAGER 10
- AESCHYLUS 16
AESOP 47
ANTIPHANES 20
ARISTOPHANES 4
ARISTOTLE 32
ARISTOTLE 80
ARISTOTLE 129
ARISTOTLE 149
ARISTOTLE 305
CRITIAS 6
DEMETRIUS 9
DEMOCRITUS 27
DEMOCRITUS 30
DIOGENES 5
DIPHILUS 9
EURIPIDES 41
EURIPIDES 99
EURIPIDES 192
EURIPIDES 344
HERACLITUS 50
HIPPONAX 3
ISOCRATES 42
MENANDER 27
MENANDER 68
MENANDER 69
MENANDER 88

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, by 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.
- Charioteer**
 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
 MENANDER 209
 MENANDER 227
 MENANDER 229
 PHILEMON 46
 PINDAR 59
 PLATO 56
 PLATO 230
 PLUTARCH 1
 PLUTARCH 17
 PLUTARCH 33
 PLUTARCH 199
 POSIDIPPUS 3
 PYTHAGORAS 55
 SEVEN SAGES 8
 SONGS 6
 SOPHOCLES 170
 THEOGNIS 61
- ARISTOTLE 188
 ARISTOTLE 188
 HOMER 85
- DEMOSTHENES 67
 ENIGMATA 4
 ISOCRATES 13
- HOMER 235
- ARISTOXENUS 1
- ANAXANDRIDES 7
 BIBLE 216
 BIBLE 221
 BIBLE 222
 BIBLE 223
 BIBLE 224
 BIBLE 226
 BIBLE 280
 DEMOCRITUS 139
 MENANDER 13
 PERIANDER 16
 PHOXYLIDES PS 14
 PHOXYLIDES PS 15
- CAPITO 1
 CATO 1
 EUDAMIDAS 2
 EURIPIDES 377
 MELEAGER 7
- EURIPIDES 9
 LUCIAN 5
- PROVERBIAL 106
 SIMONIDES 15
- 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
 PINDAR 19
 PLATO 395
- PHILODEMUS 3
 XENOCRATES 2
- PLUTARCH 191
 PROVERBIAL 153
- ALCMAN 3
 BIBLE 176
 BIBLE 225
 CALLIMACHUS 8
 CATO 11
 EPICLETUS 66
 EURIPIDES 199
 EURIPIDES 206
 EURIPIDES 227
 EURIPIDES 385
 EURIPIDES 429
 EURIPIDES 456
 HERACLITUS 25
 HERACLITUS 25
 HOMER 255
 HOMER 271
 HOMERIC HYMN 3
 LONGINUS 13
 MENANDER 124
 PALLADAS 2
 PHOXYLIDES 9
 PLATO 190
 PLATO 204
 PLUTARCH 202
 PROVERBIAL 82
 RUFINUS 4
 SAPPHO 18
 SAPPHO or ALCAEUS 2
 SEVEN SAGES 36
 SEXTUS 1
 SOPHOCLES 155
 SOPHOCLES 268
 THEOGNIS 20
- GAIUS 2
- EURIPIDES 197
 PLATO 42
 PLATO 142
 PLATO 145
 PLUTARCH 332
 PROVERBIAL 116
- BIBLE 225
 HOMER 255
- AESCHYLUS 61
 ALEXANDER 1
 ANAXAGORAS 13
 ANAXIMANDER 4
 ANONYMOUS 93
 ANONYMOUS 149
 ANONYMOUS 151
 ANTIPHANES 15
 ANYTE 2
 ARISTOPHANES 55
 ARISTOPHANES 56
 ARISTOTLE 62
 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
 CALLINUS 2
 CATO 11
 DEMOCRITUS 108
 DEMOCRITUS 136
 DEMOCRITUS 137
 DICAEOGENES 1
 DIO CHRYS 12
 DIOGENIANUS 1
 EURIPIDES 4
 EURIPIDES 47
 EURIPIDES 79
 EURIPIDES 132
 EURIPIDES 174
 EURIPIDES 174
 EURIPIDES 261
 EURIPIDES 305
 EURIPIDES 345
 EURIPIDES 377
 EURIPIDES 430
 EURIPIDES 430
 EURIPIDES 435
 EURIPIDES 436
 EURIPIDES 439
 EURIPIDES 479
 EURIPIDES 480
 HIPPOTHOON 2
 HOMER 173
 HOMER 338
 HOMER 338
 HYPERIDES 2
 ISOCRATES 39
 ISOCRATES 43
 LEONIDAS 1
 LYSIAS 7
 MENANDER 89
 MENANDER 200
 MENANDER 222
 MUSONIUS 1
 PHILEMON 35
 PHOCYLIDES PS 40
 PHOCYLIDES PS 42
 PILATE 2
 PINDAR 35
 PLATO 45
 PLATO 46
 PLATO 48
 PLATO 58
 PLATO 67
 PLATO 103
 PLATO 116
 PLATO 147
 PLATO 229
 PLATO 266
 PLATO 321
 PLATO 338
 PLATO 342
 PLUTARCH 87
 PLUTARCH 113
 PLUTARCH 114
 PLUTARCH 138
 PYTHAGORAS 52
 PYTHAGORAS 52
 SAPPHO 27
 SEXTUS 1
 SIMONIDES 8
 SOCRATES 24
 SOLON 15
 SOLON 25
 SOPHOCLES 108
 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. BIBLE 67
- Christian**
 almost thou persuadest me to be a c. BIBLE 197
- Church**
 one holy catholic and apostolic c. NICENE CREED 1
- Cicada(s)**
see also Cricket(s)
 c. sweet harbinger of summer ANACREONTEA 7
 c. that live in the trees ANYTE 3
 c. prattle for a month or two ARISTOPHANES 13
 we love the voice of the c. CALLIMACHUS 4
 as c. send out long rhythmic voices HOMER 52
 sweeter voiced than a c. PROVERBIAL 105
 dark c. were chattering busily THEOCRITUS 23
 c. to c. is dear, and ant to ant THEOCRITUS 21
- Cicero**
 lived long enough for virtue and glory DIONYSIUS HAL 18
 C. suspicious of Caesar's policy PLUTARCH 17
- Circle(s)**
 do not disturb my c. ARCHIMEDES 3
 you will get a c. squared ARISTOPHANES 32
 god is a c., its centre everywhere EMPEDOCLES 8
 describe a c. with any centre and distance EUCLID 3
 common are beginning and end on a c. HERACLITUS 45
 he made the universe revolving in a c. PLATO 356
- Circumstance(s)**
 c. gives an action its character AGESILAUS II 2
 arrange your life according to present c. ANONYMOUS 6
 exploit c. DEMOSTHENES 70
 who makes best of c. will not fare ill EURIPIDES 417
 it does no good to rage at c. EURIPIDES 417
 men are at the mercy of c. HERODOTUS 131
 c. often promote unworthy men MENANDER 296
 save yourself from c. of the baser sort MENANDER 343
 transfer of similar former c. to now POLYBIUS 10
 persuasiveness depends on several c. PYRRHON 2
 excess is painful in all c. SOPHOCLES 316
- Citizen(s)**
see also Hoi Polloi – the many, Multitude, People etc.
 c. love to find fault with the government AESCHYLUS 168
 if the rights of c. remain abolished ANONYMOUS 142
 good c. based only on proper conduct ARISTIDES 2
 c. slow to help his country ARISTOPHANES 89
 the aim of legislation is to form good c. ARISTOTLE 92
 where c. will best govern with virtue ARISTOTLE 236
 mass of c. less corruptible than the few ARISTOTLE 237
 a state is happy if all its c. are happy ARISTOTLE 271
 if I act rightfully, the c. are displeased CHRYSIPPUS 3
 all c. are common parents of the state DEMOSTHENES 52
 everything that becomes free c. DEMOSTHENES 80
 I am a c. of the world DIOGENES 14
 an idle c. is a bad c. EURIPIDES 468
 poverty-stricken c. a greater menace LYCURGUS 3
 making all its c. neither rich nor poor LYCURGUS 6
 duty of loyal c. and jurors to uphold laws LYSIAS 5
 you have been a c. in this world city MARCUS AUR 70
 where valour recognized you find best c. PERICLES 40
 a flourishing state benefits all c. PERICLES 42
 fellow c. are given to spreading scandal PINDAR 98
 teach virtue for a child to be a perfect c. PLATO 48
 moulding some city and c. of wax PLATO 89
 best c. to be in charge of education PLATO 102

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. | PLUTARCH 11 PLUTARCH 19 SOCRATES 48 THUCYDIDES 133 XENOPHON 89 | without concord a c. cannot prosper | XENOPHON 68 |
| City – Cities <i>see also</i> 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 warned 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 | AESCHINES 2 AESCHINES 7 ALCAEUS 8 AMPHIS 3 AMPHIS 3 ANONYMOUS 17 ARISTOPHANES 1 ANONYMOUS 45 ANONYMOUS 105 ARISTOPHANES 1 ARISTOPHANES 14 ARISTOPHANES 30 ARISTOTLE 201 ARISTOTLE 224 BIBLE 14 BIBLE 43 CALLIMACHUS 20 CALLIMACHUS 25 CALLIMACHUS 26 DEMOSTHENES 48 DEMOSTHENES 66 DEMOSTHENES 88 DIO CHRYS 9 EPICTETUS 101 EURIPIDES 325 EURIPIDES 326 EURIPIDES 327 EURIPIDES 330 EURIPIDES 333 EURIPIDES 334 EURIPIDES 347 EURIPIDES 372 EURIPIDES 442 HERACLITUS 18 HERODOTUS 37 HERODOTUS 38 HESIOD 33 HOMER 242 ISOCRATES 49 ISOCRATES 66 LYCURGUS 6 LYSIAS 5 MARCUS AUR 70 NICIAS 2 ORACLES 12 PAUSANIAS (2) 2 PERICLES 17 PHOCYLIDES 7 PINDAR 81 PINDAR 114 PLATO 89 PLATO 200 PLATO 250 PLATO 259 PLATO 385 PLATO 402 PLUTARCH 11 PLUTARCH 176 PLUTARCH 185 PROVERBIAL 164 SIMONIDES 39 SOCRATES 5 SOLO 43 SONGS 5 SOPHOCLES 180 SOPHOCLES 353 SOPHOCLES 389 THEMISTOCLES 4 THUCYDIDES 25 THUCYDIDES 67 THUCYDIDES 67 TIMOTHEUS (2) 1 XENOPHON 32 | City-state(s) <i>see also</i> 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 <i>see also</i> 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 SOLO 67 THUCYDIDES 94 |
| Civil War <i>see also</i> 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 <i>see also</i> 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 <i>see also</i> 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
our life will blow over like a c.
patient in battle, motionless as c.
covered with a lovely golden c.
around his head a golden c. she spread
as a c. he spreads over the sky
out of reach, an eagle in the c.
ocean is generator of c. and winds
- Cloud-Cuckoo-Land**
there must be a name, how about C. ARISTOPHANES 29
- Clytemnestra**
a woman's heart, which plans like a man
her touch alone would breed corruption AESCHYLUS 2
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
mislead 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
the untrodden grove of god SOPHOCLES 224
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.
- 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
among you is one who is c. after me
mine hour is not yet c.
behold, he cometh with clouds
which is, which was and which is to c.
surely I c. quickly. Amen
you c., you see, and you depart
when it comes, take your share
I came, I saw, I conquered
c. and get them
c. to me, set me free from cares
- 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
tragedy, c. made up of the same letters ARISTOTLE 112
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. THEMISTIUS 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 stern 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 PHOXYLIDES 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

Conferece

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 5
 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
 PHOXYLIDES 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
 EPICLETUS 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 than
 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
- 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.
- 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?
- 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
- Crab(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
- Craft(s)**
see Art(s) – Craft(s)
- Crane(s)**
 thou hears't the c.'s migratory cry
 clamour of c. fleeing from winter
- 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
- 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
- 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
- ANONYMOUS 111
 HIPPOCRATES 4
 HIPPOCRATES 46
 HOMER 196
 PLATO 302
 PLATO 371
 THEOPHRASTUS 2
- ARISTON CHIOS 3
 ARISTOPHANES 122
 EPICHRMUS 23
 HOMERICA 2
 HOMERICA 2
 SONGS 7
- HESIOD 54
 HOMER 47

- the c. follows the plough
- Creation**
by him were all things created
thou hast created all things
the earth is filled with thy c.
only we are created in god's image
vortex the cause of the c. of all things
they never cease their continual change
no thing is created suddenly
any one thing in c. is proof of god
this world was not created
men were created for one another
souls equal in number to the stars
most ancient is god, for he is uncreated
inquire into it, explain, create
- Creativity**
c. only comes with toil
- Creator(s)**
c. of even the most trivial object
hard to discover the c. of the universe
this cosmos is beautiful and its c. good
- Creature(s)**
see also Animal(s)
mankind, wretched, weak c. of clay
all c. were tame and gentle towards men
every c. is driven afield with blows
c. timid and good to eat proliferate
soul grows in man, and in no other c.
of all c. none so helpless as man
soul is the cause of vital processes in c.
do not treat living c. like shoes or pots
caverns, dens of wild c., broken crags
a c. inexplicable, unapproachable
- Credibility**
oaths do not give c. to men, men do
- Credible**
the incredible more c. than truth
- Credit**
taking c. for what another has done
c. and goodwill allies for a city's wealth
a truthful tongue brings c. to the noble
be not a relentless creditor to the poor
little c. in leading empty-minded people
- Credulity – Incredulity**
eager c., excessive i. both dangerous
- Cretan(s)**
all C. are liars
C. are more witty than wordy
like a C. feigning ignorance of the sea
- Crete**
the triumphs of Echeeratidas of C.
- Cricket(s)**
see also Cicada(s)
the c. sets up a high-pitched voice
foliage of the tall oak, house of c.
c., the nightingale of the fields
- Crime(s)**
see also Bribery, Murder, Offence(s), Transgression(s),
Wrongdoing(s) etc.
he became the perpetrator of this c.
stopping people seeing through your c.
poverty, the parent of revolution and c.
not discouraging they encourage c.
I hate villains who commit c.
commit c. and make them look fair
people refrain from c. for fear or shame
being rich, as if the worst of c.
punishment is for not repeating a c.
if justice were swift c. would be less
far, faint traces of a bygone c.
- Criminal(s)**
see also Villain(s), Wrongdoer(s)
affairs of state entrusted to crooks
it is noble to prevent the c.
many men have perforce turned c.
it is c. to condemn before listening
- Crisis**
in a great c. brave and true
- THEOCRITUS 24
BIBLE 250
BIBLE 292
BIBLE 343
CLEANTHES 2
DEMOCRITUS 150
EMPEDOCLES 3
EPICTETUS 27
EPICTETUS 28
HERACLITUS 14
MARCUS AUR 59
PLATO 359
THALES 5
THEOGNIS 49
PLATO 90
PLATO 346
PLATO 347
ARISTOPHANES 25
EMPEDOCLES 23
HERACLITUS 5
HERODOTUS 80
HIPPOCRATES 64
HOMER 371
PLATO 391
PLUTARCH 22
SOPHOCLES 274
SOPHOCLES 331
AESCHYLUS 214
MENANDER 95
ARISTOTLE 309
DEMOSTHENES 38
EURIPIDES 83
PHOCYLIDES PS 28
THEOGNIS 18
PLUTARCH 18
EPIMENIDES 1
PLATO 43
PROVERBIAL 173
ANYTE 1
ALCAEUS 19
ANTIPHILUS 3
ANYTE 3
ANTIPHON OR 2
ARISTOPHANES 99
ARISTOTLE 212
CATO 13
EURIPIDES 182
EURIPIDES 182
HYPERIDES 6
ISOCRATES 70
PLATO 197
SOPHOCLES 179
SOPHOCLES 184
ARISTOPHANES 66
DEMOCRITUS 11
MENANDER 90
MENANDER 102
EURIPIDES 460
- Critical**
c. of others' faults, blind to his own
in c. times even ambition yielded
one c. moment which turns the scales
- Criticism**
see also Censure, Reproach
false reproach is but an empty sound
judge not beyond your trade
pay no heed to the c. of the mean
act as you deem right, even in fear of c.
unfair c. even if no mistakes made
- Criticize**
c. if you wish but then try to imitate
do not c. others before yourself
women love to c., it's in their nature
c. his country and praise others
what we c. we should not imitate
- Critics**
people become c. of others' mistakes
c., you murderous race of jealousy
many c. will tear my poems to pieces
- Croesus**
better a pauper on land than a C. at sea
all turned out contrary to his expectations
C. put an end to a great empire, his own
foolish to desire war more than peace
C., of deceiving oracles
my sufferings have been my lessons
men's fortunes are as on a wheel
C. putting the Delphic Oracle to the test
C. will destroy a great empire
C., beware of the day when a mule is king
C. complaint that gods had deceived him
- Crooked**
makes the c. straight, blasts the strong
- Crop(s)**
we preserve the thriving c.
till he had destroyed the best of the c.
Attica in the past full of c., now a skeleton
- Cross**
let him take up his c. and follow me
- Crow(s)**
better fall in with c. than flatterers
from a bad c., a bad egg
- Crowd(s)**
see also Hoi polloi – the many, Mob, Multitude, People
what a c. of birds
a c. judges better than any individual
c. prefer the ignorant to the educated
a c. never has prudent judgement
fools are better speakers to a c.
relying on noise from the c.
a quiet life, a cipher in the c.
a c. is as much as no one
surly-tempered, detesting c.
all that c. and all these chariots
as is the way with a c.
every c. excites our fears
- Crown**
what else is needed to c. his insolence
not listen to the one who bears the c.
- Cruelty**
c., insolence, lawlessness, and faction
- Cry – Crying**
see also Tear(s), Weep – Weeping
no possibility of laughing without c.
they c. and rejoice over the same things
I won't c. or cut my hair
c. with me, sharing tears is relief
- Cucumbers**
the sun, the moon, and fresh c.
- Culprits**
justice shall lay hold of the c. in time
- Culture**
pleasure in cultured conversation
a ruler should be cultured and charitable
let us impart some c. to this lout
Hellenes are all who share our common c.
however uncultured he was before
- LONGINUS 3
PLUTARCH 27
PLUTARCH 40
AESCHINES 5
APELLES 1
DEMOCRITUS 19
PYTHAGORAS 48
XENOPHON 62
APOLLODORUS 1
DEMOSTHENES 11
EURIPIDES 274
EURIPIDES 437
MENANDER 156
APOLLONIUS TY 3
CALLIMACHUS 2
HERODAS 4
ANTIIPHANES 5
HERODOTUS 20
HERODOTUS 22
HERODOTUS 24
HERODOTUS 25
HERODOTUS 41
HERODOTUS 42
ORACLES 6
ORACLES 7
ORACLES 8
ORACLES 10
HESIOD 16
ARISTOPHANES 33
HERODOTUS 100
PLATO 2
BIBLE 58
ANTISTHENES 9
SEXTUS 1
ARISTOPHANES 18
ARISTOTLE 237
ARISTOTLE 311
CLEANTHES 6
EURIPIDES 167
EURIPIDES 269
EURIPIDES 511
HERACLITUS 55
MENANDER 1
THEOCRITUS 29
THUCYDIDES 109
XENOPHON 6
DEMOSTHENES 43
PLUTARCH 54
DIO CHRYS 1
CALLIMACHUS 12
DEMOSTHENES 68
ERINNA 3
EURIPIDES 379
PRAXILLA 1
EURIPIDES 536
ANAXIMENES (2) 3
ARISTOXENUS 1
EURIPIDES 91
ISOCRATES 51
PLATO 131

CULTURE

- Rome made Greek c. her own
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
- 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.
- 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
- 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.
- 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
- 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.
- Cut**
 c. verses on the tablet of your heart
 c. the Gordian knot
- Cuttlefish**
 like a c., with a pouch and no heart
- Cyclades**
 why blame the C.
- Cycle**
 motionless in a cyclic process
 each thing comes round again in its c.
- Cyclops**
 the C. called the ant an ant
 my friends! Nobody's killing me
- Cynic**
 the character of C. sayings
- 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 25
 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
 AGATHIAS 1
 AGATHIAS 1
 ANONYMOUS 49
 ANONYMOUS 133
 BIBLE 84
 BIBLE 86
 HERODOTUS 110
 HOMER 114
 AESCHYLUS 108
 EURIPIDES 55
 HERODOTUS 70
 HIPPOCRATES 27
 ISOCRATES 52
 POLYBIUS 6
 ARISTOTLE 117
 EURIPIDES 473
 EURIPIDES 473
 PLATO 225
 PLATO 240
 HERODOTUS 21
 NICOLAUS 1
 SOPHOCLES 204
 THEOCRITUS 18
 EURIPIDES 15
 HERODOTUS 38
 MENANDER 15
 MENANDER 29
 MENANDER 77
 PLATO 410
 GREGORY NAZ 5
 PROVERBIAL EXP 17
 THEMISTOCLES 10
 ANTIPATER THES 1
 EMPEDOCLES 3
 MARCUS AUR 6
 ANONYMOUS 152
 HOMER 304
 DEMETRIUS 10
 PLUTARCH 172
 XENOPHON 19
 XENOPHON 76
 XENOPHON 77
- Dagger**
 a d. for the release of your pains
- Daily**
 death, d. I call for you
- Damage**
 some seek to fight, some to suffer least d.
 polluter shall pay for the d.
 good fortune may d. some
- Damnation**
 the evil shall go to the resurrection of d.
- Danaids**
 emptying amphorae into the jar of the D.
 a jar that will never fill
- 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.
- Dancer(s)**
 to the best of all the d.
 lead the d. on their way
 a d. is no good if whipped and goaded
- 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.
- 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
- 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.
- 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.
- Darius**
 master, remember the Athenians
- Dark**
 the eye of justice sees even in the d.
 if right, why must you do it in the d.
- ANTISTHENES 20
 SOPHOCLES 270
 PERICLES 3
 PLATO 124
 POLYBIUS 7
 BIBLE 155
 ALCIPHON 2
 PROVERBIAL EXP 19
 AESOP 1
 ANACREONTEA 10
 ANACREONTEA 11
 ARISTOPHANES 119
 BACCHYLIDES 1
 BIBLE 348
 EURIPIDES 54
 PHRYNICHUS 2
 SOPHOCLES 27
 ANONYMOUS 132
 ARISTOPHANES 65
 XENOPHON 52
 ARISTOPHANES 113
 EURIPIDES 66
 EURIPIDES 66
 LEONTIUS 1
 PLATO 55
 SAPPHO or ALCAEUS 1
 SOPHOCLES 59
 THEOCRITUS 43
 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 171
 SOPHOCLES 74
 SOPHOCLES 264
 SOPHOCLES 329
 THEOCRITUS 47
 THUCYDIDES 10
 THUCYDIDES 26
 THUCYDIDES 82
 THUCYDIDES 130
 THUCYDIDES 141
 THUCYDIDES 145
 THUCYDIDES 148
 THUCYDIDES 153
 EURIPIDES 111
 EURIPIDES 400
 EURIPIDES 449
 DIONYSIUS HAL 21
 EURIPIDES 452
 HERMOCRATES 8
 THUCYDIDES 51
 DARIUS I 2
 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 I. PALLADAS 2
 a d. who looks like golden flowers SAPPHO 33
 d. of storm-footed horses SIMONIDES 13

Dawn*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 HIPPONAX 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
 I 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
 let the d. be buried in the earth EURIPIDES 338
 the d. man's hallowed home EURIPIDES 347
 same not to have been born and to be d. EURIPIDES 353
 bear the d. with joy and blessings EURIPIDES 456
 let those who have died be d. EURIPIDES 466
 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 43
 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

DEAD

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.

Dead – Living

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.

Deaf

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

Dealers

see also Merchants

sardine sellers, charcoal sellers

Death

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

SOPHOCLES 396
STESICHORUS 3
THEOCRITUS 10
THUCYDIDES 40

EURIPIDES 19
EURIPIDES 185
HERACLITUS 37
HERODOTUS 128
ORACLES 18
SOPHOCLES 118
SOPHOCLES 118
SULLA 1
TIMOCLES 1

EPICHARMUS 4
HERACLITUS 15
LONGINUS 3
MELEAGER 15
MENANDER 213

NICOPHON 1

AESCHYLUS 32
AESCHYLUS 35
AESCHYLUS 124
AESCHYLUS 156
AESCHYLUS 193
AESCHYLUS 203
AESCHYLUS 204
AESCHYLUS 208
AESCHYLUS 208
AESOP 52
AGATHIAS 3
AGATHON 3
ALCMAN 2
ALEXIS 8
AMPHIS 2
ANACHARSIS 4
ANACREONTEA 8
ANACREONTEA 11
ANAXAGORAS 12
ANAXAGORAS 13
ANAXAGORAS 16
ANONYMOUS 40
ANONYMOUS 41
ANONYMOUS 73
ANONYMOUS 73
ANONYMOUS 74
ANONYMOUS 101
ANONYMOUS 147
ANTIPHANES 22
ANTISTHENES 16
ARCHIAS 1
ARISTOPHANES 90
ARISTOTLE 104
ARTEMIDORUS 2
BACCHYLIDES 6
BACCHYLIDES 13
BASIL 6
BIBLE 167
BIBLE 180
BIBLE 188
BIBLE 229
BIBLE 230
BIBLE 233
BIBLE 235
BIBLE 256
BIBLE 295
BIBLE 299
BIBLE 308
BIBLE 309
BIBLE 325
BIBLE 369
CALLIMACHUS 28
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
unenvied 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

CALLINUS 3
CALLINUS 4
CARPHYLIDES 1
CRITIAS 5
DEMOSTHENES 93
DIO CHRYS 3
DIONYSIUS HAL 28
DIONYSIUS SIN 1
DIPHILUS 10
DISSOI LOGOI 2
EPAMINONDAS 1
EPICHARMUS 6
EPICTETUS 8
EPICTETUS 16
EPICTETUS 22
EPICTETUS 41
EPICTETUS 60
EPICTETUS 64
EPICURUS 2
ERINNA 1
EURIPIDES 10
EURIPIDES 17
EURIPIDES 73
EURIPIDES 54
EURIPIDES 57
EURIPIDES 216
EURIPIDES 335
EURIPIDES 352
EURIPIDES 366
EURIPIDES 403
EURIPIDES 471
EURIPIDES 504
EURIPIDES 504
HERACLITUS 9
HERACLITUS 12
HERODOTUS 92
HOMER 46
HOMER 60
HOMER 105
HOMER 154
HOMER 171
HOMER 171
HOMER 189
HOMER 211
HOMER 228
HOMER 229
HOMER 231
HOMER 272
HOMER 330
HOMER 332
HOMER 333
HOMER 365
HOMERIC HYMN 17
IBYCUS 4
ISOCRATES 30
ISOCRATES 30
JOHN CHRYS 13
JOHN CHRYS 13
JULIUS CAES 6
LEONIDAS 2
LEONIDAS 4
LEONIDAS TAR 3
LEONIDAS TAR 4
LUCIAN 6
LUCIAN PS 1
LUCIAN PS 2
LUCIAN PS 4
LYCOPHRON 1
LYSIAS 2
MARCUS AUR 7
MARCUS AUR 8
MARCUS AUR 16
MARCUS AUR 56
MARCUS AUR 60
MARCUS AUR 64
MENANDER 26
MENANDER 78
MENANDER 182
MENANDER 186
MENANDER 234

- 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, Diagoras
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.
- MIMNERMUS 4
MIMNERMUS 5
MIMNERMUS 7
MOSCHUS 1
MUSAEUS (2) 8
NICARCHUS 2
ORACLES 11
ORACLES 19
ORACLES 19
ORACLES 34
ORPHICA 11
ORPHICA 11
PERIANDER 6
PERIANDER 22
PERIANDER 26
PERICLES 30
PERICLES 36
PHILEMON 28
PHOCYLIDES PS 35
PHOCYLIDES PS 51
PINDAR 9
PLATO 129
PLATO 168
PLATO 174
PLATO 175
PLATO 298
PLUTARCH 58
PHOCION 3
POSIDIPPUS 1
PROVERBIAL 54
PROVERBIAL 97
PROVERBIAL EXP 7
PYTHAGORAS 5
PYTHAGORAS 40
SAPPHO 10
SAPPHO 44
SEVEN SAGES 36
SIMONIDES 4
SIMONIDES 6
SIMONIDES 7
SIMONIDES 8
SIMONIDES 16
SOCRATES 8
SOCRATES 8
SOCRATES 12
SOCRATES 15
SOCRATES 16
SOCRATES 21
SOCRATES 39
SOLON 41
SOLON 47
SOLON 61
SONGS 5
SOPHOCLES 10
SOPHOCLES 10
SOPHOCLES 29
SOPHOCLES 55
SOPHOCLES 55
SOPHOCLES 75
SOPHOCLES 82
SOPHOCLES 82
SOPHOCLES 89
SOPHOCLES 97
SOPHOCLES 97
SOPHOCLES 97
SOPHOCLES 117
SOPHOCLES 119
SOPHOCLES 147
SOPHOCLES 160
SOPHOCLES 160
SOPHOCLES 170
SOPHOCLES 214
SOPHOCLES 214
SOPHOCLES 222
SOPHOCLES 244
SOPHOCLES 244
SOPHOCLES 253
SOPHOCLES 270
SOPHOCLES 270
SOPHOCLES 325
- 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
- SOPHOCLES 357
SOPHOCLES 396
STESICHORUS 4
THRASYBULUS 1
THUCYDIDES 80
THUCYDIDES 93
TRYPHON 1
- ANTIPHON OR 3
ANTIPHON OR 3
HERODOTUS 161
MENANDER 234
PLATO 129
ROMULUS 2
SOCRATES 41
THUCYDIDES 80
THUCYDIDES 80
- PERICLES 23
- ANONYMOUS 147
ARISTOPHANES 51
AUTOMEDON 1
DICAEOGENES 2
EURIPIDES 10
HERODOTUS 36
MENANDER 317
PHILEMON 38
SOLON 30
- MENANDER 79
PERICLES 48
- AESCHYLUS 205
ARISTOPHANES 101
BRASIDAS 2
HERACLITUS 29
HERODOTUS 17
HERODOTUS 102
LEONIDAS TAR 1
PINDAR 12
PINDAR 71
- BIBLE 246
BRASIDAS 4
HERODOTUS 25
HERODOTUS 102
HESIOD 41
HOMER 249
LYSANDER 2
PLATO 238
XENOPHON 14
- DEMOCRITUS 32
GORGIAS 9
ISOCRATES 19
XENOPHON 14
- GORGIAS 9
HESIOD 41
PINDAR 34
PLATO 1
PROVERBIAL 156
XENOPHON 13
XENOPHON 65
- ANACHARSIS 7
EPAMINONDAS 3
ISOCRATES 35
XENOPHON 19
- EPICTETUS 22
EPICTETUS 45
MENANDER 277
PLATO 32
THUCYDIDES 9
THUCYDIDES 131

DECLINES

Declines

as one man grows, the other d. EPICHARMUS 1

Decree(s)

see also Law(s)

d. to be written on a stela of hard stone ANONYMOUS 144
 ancient, eternal, sealed d. of the gods EMPEDOCLES 18
 proclamations cannot overrule the gods 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 AGESILAUS II 3
 philosophers are foolish at d. ANAXIPPUS 1
 happy he who dies after life of good d. ANONYMOUS 94
 envy against good d. ARISTONYMUS 3
 stir things up while bent on shady d. ARISTOPHANES 11
 who aims at great d. must also suffer CRASSUS 1
 noble d. are recognised and emulated DEMOCRITUS 26
 to praise bad d. is mark of a deceiver DEMOCRITUS 32
 worthy known by their d. and desires DEMOCRITUS 37
 be ashamed of shameful d. yourself DEMOCRITUS 47
 pleasure comes from seeing noble d. DEMOCRITUS 90
 riches from evil d. are a disgrace DEMOCRITUS 104
 from concord come great d. DEMOCRITUS 126
 you suffer, yet unholy were your d. EURIPIDES 100
 great d. by Greeks and foreigners alike HERODOTUS 1
 it will be for us to achieve mighty d. HERODOTUS 44
 when young, time for achieving great d. HERODOTUS 82
 give a fair name to a foul d. HERODOTUS 84
 attempt a d. or do it is the same to god HERODOTUS 111
 great d. are only achieved at great risk HERODOTUS 134
 d. of surpassing greatness and glory HERODOTUS 175
 if a man suffers from his own d. HESIOD 77
 d. worthy to be heard by those to come HOMER 231
 he had accomplished a mighty d. HOMER 268
 ill d. thrive not; slow outstrips the swift HOMER 293
 monstrous d., murdering her husband HOMER 316
 no gratitude later for good d. done HOMER 390
 never hope to escape a shameful d. ISOCRATES 6
 death commits to eternity d. well done LYSIAS 2
 a man proceeds to another good d. MARCUS AUR 33
 a man does not proclaim a good d. MARCUS AUR 33
 god pleased with just not unjust d. MENANDER 153
 keep your hands free from wicked d. MENANDER 214
 secret d. spoken of in the streets MUSAEUS (2) 2
 Jove and Fate our ev'ry d. descry ORPHICA 5
 instil noble d. when still a child PHOCYLIDES 9
 undying fame of glorious d. PINDAR 6
 songs bring back splendour of man's d. PINDAR 24
 even the boldest d. sink into darkness PINDAR 27
 d. need their hymns of praise PINDAR 27
 unsung the noblest d. will die PINDAR 110
 their d. shine forth, raised up to heaven PINDAR 123
 many impious d. that involve money PLATO 240
 d. of strange and extraordinary nature PLUTARCH 29
 involved in terrible d. and passions PLUTARCH 46
 jealousy of equals obstacle to noble d. PLUTARCH 53
 virtuous d. lead to imitation PLUTARCH 60
 fortune is capable of unbelievable d. PLUTARCH 68
 foul d. paid by innocent children SOLON 15
 thou hast a fiery heart for chilling d. SOPHOCLES 52
 from bad men they learn base d. THEOGNIS 23
 let the older emulate their former d. THUCYDIDES 115

Deer

see also Stag

the lame man shall leap as a hind BIBLE 361
 like a fawn at play in the meadow EURIPIDES 67
 face of a dog but the heart of a d. HOMER 15
 hunting dogs behind a young buck HOMER 145

Defeat

see also Conquer, Triumph(s), Vanquish, Victory, Win

how to d. the enemies within our city DEMOSTHENES 48
 speech will bring rather d. than victory SOPHOCLES 231
 folly if d. renders the situation worse THUCYDIDES 134

Defect(s)

not knowing your d. ignites your cheek EURIPIDES 541
 offering advice but ignoring own d. EURIPIDES 545
 before abusing neighbour think of own d. MENANDER 120

Defence

impregnable walls of d. ANTISTHENES 19
 d. before those of another generation CATO 9
 there will be no d. against evil HESIOD 27
 god has given each some device of d. PHOCYLIDES PS 38
 wait not for the attack to go on the d. THUCYDIDES 138

Defend(s)

worry not about the wall but who d. DIOGENES 27
 we shall d. our country in every way PERICLES 11
 gird on your sword not to kill but to d. PHOCYLIDES PS 16
 d. soil and children with heroic stand 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. SOCRATES 5
 guilty of bringing in strange d. SOCRATES 42
 what d. knows no fairness, no kindness SOPHOCLES 363

Delay

see also Procrastination

this is no time for sitting or d. BACCHYLIDES 28
 I advise not to d. fathering children EURIPIDES 430
 oh Peace, how alas! thou delayest EURIPIDES 458
 d. not for the morrow HESIOD 52
 d. leads to ruin HESIOD 53
 there must be no d. for good intentions LUCIAN 24
 what you intend to do, do without d. NICIAS 1

Deliberate

see also Debate, Discussion, Talk – Talking, Think – Thinking

everything goes wrong if all d. on everything AESOP 56
 if we always d. we shall go on forever ARISTOTLE 100
 main matters on which men d. are five ARISTOTLE 292
 some d. before the event, but you after DEMOSTHENES 28
 d. about the gravest matters when drunk HERODOTUS 32
 in d. let the past be an exemplar ISOCRATES 23
 be slow in deliberation, prompt to act ISOCRATES 24

Delight(s)

see also Joy, Pleasure(s)

all d., all grief, shall be like smoke ANONYMOUS 57
 d. that there are for the living APOLLONIUS RHOD 9
 they danced to their heart's d. BACCHYLIDES 1
 a pig d. in dung and filth CLEMENT 8
 as much d. in great things as in small EURIPIDES 179
 men's d. greater from the unexpected EURIPIDES 476
 hearing good words fills with d. HERODOTUS 127
 in its proper time, everything is a d. MENANDER 157
 daily d. of recreation drives away care PERICLES 16
 d. that comes to mother from children PHILEMON 35
 in a steady friendship there is d. PINDAR 38
 d. will fall shaken by a hostile purpose PINDAR 92
 in a short while d. will grow PINDAR 92
 we mortals d. in vain hopes, gaping SOLON 16
 d. and pain may both bring tears SOPHOCLES 380
 error by pity, d. in eloquence THUCYDIDES 74

Delos

D. where the first palm grew EURIPIDES 107
 D. in which no one was ever born PAUSANIAS (1) 1

Demagogue

a mean d. is against good deeds ARISTONYMUS 3
 a d. must be an ignoramus and a rogue ARISTOPHANES 95
 a d. need neither be educated or honest ARISTOPHANES 95
 a d. implants hatred in his subjects PLUTARCH 85
 a mere mob-orator and d. POLYBIUS 4

Demand

d. has come to be represented by money ARISTOTLE 117
 if much is given, much shall be required BIBLE 129

Demeter

D. sped like a bird over land and sea HOMERIC HYMN 3

Democracy

democracies governed by rule of law AESCHINES 1
 against the d. you summon him AESCHINES 12
 d. generally recognized as absurd ALCIBIADES 2
 lawsuits valid only under democratic rule 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.
 spoil 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 52
 PHOCYLIDES PS 22
 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 shall be 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 72
 HOMER 93
 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 PLATO 128
 death is not a final penalty, not a d. 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 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 7
 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
 EPICHRMUS 17
 EPICHRMUS 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 days' 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
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 FABIUS 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. ARISTOTLE 267
 a house d. against itself cannot stand BIBLE 99
 d. effort is bound to fail PLATO 235
- Divination**
 mind is the greatest god of d. MENANDER 342
- Divine**
 d. matters are beyond us ARISTON CHIOS 2
 all things have by nature something d. ARISTOTLE 131
 d. intellect always considers noble things DEMOCRITUS 64
 many are the guises of things d. EURIPIDES 37
 who understands wavering d. affairs? EURIPIDES 126
 avoid d. wrath, shun human envy GORGIAS 2
 harmony is invisible, delightful, d. PLATO 170
 the d. is beauty, wisdom, goodness PLATO 179
 beauty is in harmony with the d. PLATO 318
 good counsel is a d. thing PROVERBIAL 15
 my d. sign indicates my future SOCRATES 55
 the d. has neither beginning or end THALES 13
- 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 AESCHYLUS 108
 many d. means much disease ARCESILAUS 1
 feeding quack d. and long-haired fops ARISTOPHANES 47
 d. duller than scholars ATHENAEUS 3
 illness is bad for the sick, good for the d. DISSOI LOGOI 2
 d. not to give drugs unsuited to the illness EURIPIDES 422
 d. adore magnifying themselves MENANDER 71
 a chattering d. is yet another illness MENANDER 236
 some d. preaching self-restraint PHILEMON 16
 how ill fares the d. if no one's ill PHILEMON YNG 2
 d. and lawyers can kill and not be killed PHILEMON YNG 3
 the universal d. will treat you, time PHILIPIDES 3
 if cooks and d. were to compete PLATO 16
 no well-skilled d. chants incantations SOPHOCLES 18
 like a d. unable to determine the illness SOPHOCLES 343
 discover, better than d., what suits you XENOPHON 69
- Dodona**
 the speaking oaks of D. AESCHYLUS 127
- Dog(s)**
see also Argos
 d. eat crumbs from their master's table BIBLE 55
 a d. that wags its tail as it bites DEMETRIUS 10
 d. appears fairest to a d. EPICHRMUS 2
 hunter calls back his coursing hounds EURIPIDES 67
 Actaeon, killed by the hounds he kept FAVORINUS 4
- LYSIAS 6
 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 XENOPHON 55
- Dolphin(s)**
 d. come up from the depths APOLLONIUS RHOD 18
 d. preferring the waves of the ocean ARCHILOCHUS 12
 like a d. moved by the sound of flutes
 a steward will not hold a d. PINDAR 116
 PLUTARCH 42
- Done – Undone**
see also Do – Doing
 these d., but not leave the other u. BIBLE 74
 what is d. is better left alone HOMER 215
 one cannot undo what has been d. PLATO 197
 what has been d. can never be u. SIMONIDES 31
 what's d. is d. and naught can alter it
 what's d. cannot be u. SOPHOCLES 7
 SOPHOCLES 7
- Donkey(s) – Ass(es)**
see also Mule(s)
 war for the shadow of a d. ARISTOPHANES 161
 we love not the clamour of a. CALLIMACHUS 4
 the worth of a donkey's shadow DEMOSTHENES 95
 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 TYRTAEUS 3
- Doom**
 your own folly is driving you to your d. DEMOSTHENES 49
 he warded off the pitiless day of d. HOMER 155
 now my d. is come upon me HOMER 231
 your day of d. has been set HOMER 389
 had joy of each other even in their d.
 no foothold on the cliff to avert its d. MUSAEUS (2) 8
 SOPHOCLES 199
- Doomsday**
 there shall be gnashing of teeth BIBLE 37
 the end of all things is at hand BIBLE 279
 he cometh, and every eye shall see him BIBLE 284
 the great day of his wrath is come BIBLE 297
 brother will not love brother HESIOD 24
 children will reproach their parents HESIOD 25
 there will be no defence against evil HESIOD 27
- Door(s)**
 no d. strong enough to keep out cats APOLLODORUS CAR 1
 no d. enough to keep out adulterer APOLLODORUS CAR 1
 I have set before thee an open d. BIBLE 290
 no man can shut the open d. before thee BIBLE 290
 behold, I stand at the d. and knock BIBLE 291
 key, d., watchdog useless in poverty THEOCRITUS 40
- Doubt**
 wherefore didst thou d. BIBLE 52
 d. what should not be doubted EURIPIDES 455
 not for a young man to d. an older one HOMER 263
 my heart sways to and fro in d. 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
- Draughts**
 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 trustworthiness 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
- BIBLE 44
 BIBLE 332
 PROVERBIAL 53
 AESCHYLUS 9
 HIPPONAX 3
 MENANDER 197
 ARISTOPHANES 81
 PROVERBIAL EXP 21
 SIMONIDES 14
 ARISTOPHANES 129
 ARISTOTLE 112
 SOPHOCLES 336
 AESCHYLUS 40
 AESCHYLUS 103
 AESCHYLUS 117
 ANACREONTEA 6
 ANONYMOUS 16
 ANONYMOUS 27
 ARISTOTLE 330
 CALLIMACHUS 33
 DIOGENES 6
 EURIPIDES 8
 HERODOTUS 126
 HERODOTUS 126
 HIPPOCRATES 70
 HOMER 268
 HOMER 312
 HOMER 313
 HOMER 384
 HOMER 385
 HOMER 385
 HOMER 385
 HOMERIC HYMN 9
 MENANDER 77
 MIMNERMUS 6
 PALLADAS 9
 PINDAR 93
 PINDAR 125
 PLATO 89
 PLATO 291
 PLUTARCH 41
 PLUTARCH 44
 PLUTARCH 197
 SOPHOCLES 201
 SOPHOCLES 309
 THEOCRITUS 2
 THEOCRITUS 42
 DEMOCRITUS 91
 HOMER 136
 ISOCRATES 14
 AESCHYLUS 50
 ALCAEUS 5
 ALEXIS 1
 ANACREON 1
 ANONYMOUS 54
 ANONYMOUS 59
 ANONYMOUS 78
 ANONYMOUS 148
 ANTIPHANES 18
 ARISTOPHANES 94
 BIBLE 128
 BIBLE 230
 CRITIAS 3
 EPHIPPUS 2
 EPICLETUS 92
 EPICLETUS 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
 HESIOD 48
 HIPPOCRATES 40
 HOMER 114
 HOMER 303
 ION 2
 PHILOSTRATUS 1
 PHOCYLIDES PS 23
 PLATO 293
 PROVERBIAL 10
 SIMONIDES 6
 SIMONIDES 12
 SOCRATES 44
 SONGS 8
 SOPHOCLES 321
 SOPHOCLES 360
 THEOCRITUS 25
 THEOGNIS 15
 THEOGNIS 60
 CRITIAS 2
 CRITIAS 4
 CRITIAS 4
 CRITIAS 5
 DIONYSIUS HAL 8
 MENANDER 98
 PANYASSIS 2
 PYTHAGORAS 33
 THEOGNIS 15
 BION SMYRNA 3
 DIOGENES 35
 PLUTARCH 110
 PROVERBIAL 28
 PROVERBIAL 107
 APOLLONIUS RHOD 7
 ARISTON CHIOS 5
 ARISTOPHANES 145
 EURIPIDES 55
 HOMER 273
 ANONYMOUS 37
 HERODOTUS 32
 MENANDER 97
 PHILEMON 42
 PLATO 222
 PLATO 293
 SCLERIAS 2
 EPHIPPUS 2
 EPICLETUS 95
 PYTHAGORAS 33
 PLATO 292
 PLUTARCH 106
 PLUTARCH 190
 ROMULUS 2
 SOPHOCLES 361
 ORACLES 6
 ANONYMOUS 74
 BIBLE 43
 BIBLE 319
 BIBLE 336
 EPICLETUS 2
 DEMOSTHENES 15
 DEMOSTHENES 19
 MARCUS AUR 43
 MUSONIUS 8
 PYTHAGORAS 10
 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.
 and 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

AESCHYLUS 68
 AESCHYLUS 91
 AESOP 9
 ANONYMOUS 39
 EURIPIDES 548
 HOMER 166
 ORACLES 31
 ORACLES 33
 ORACLES 34
 PINDAR 7
 PROVERBIAL 90
 PROVERBIAL 118
 PROVERBIAL 162
 SOPHOCLES 335

CLEMENT 5

ARISTOPHANES BYZ 1
 BIBLE 100
 BIBLE 361
 CATO 2
 CLEMENT 5
 GREGORY NAZ 1
 HERACLITUS 43
 HERODOTUS 7
 HERODOTUS 127
 MOSCHION 2
 PROVERBIAL 2
 PROVERBIAL 8
 PROVERBIAL 48
 PROVERBIAL 77
 PROVERBIAL 167
 SOPHOCLES 5
 SOPHOCLES 188
 SOPHOCLES 369
 THALES 24
 XENOPHON 37
 ZENO OF CITIUM 5
 ZENO OF CITIUM 6

AESCHYLUS 81
 AESCHYLUS 89
 AESCHYLUS 110
 AESCHYLUS 115
 AESCHYLUS 138
 AESCHYLUS 148
 ALCAEUS 4
 ALCAEUS 19
 ANAXIMANDER 2
 ANAXIMANDER 2
 ANONYMOUS 9
 ANONYMOUS 69
 ANONYMOUS 74
 ANONYMOUS 96
 ANONYMOUS 121
 ANONYMOUS 139
 ARATUS 2
 ARCHIMEDES 1
 ARISTARCHUS SAM 1
 ARISTARCHUS SAM 2
 ARISTARCHUS SAM 2
 ARISTOTLE 169
 ARISTOTLE 169
 ARISTOTLE 171
 BIBLE 12
 BIBLE 13
 BIBLE 27
 BIBLE 117
 BIBLE 318
 BIBLE 319
 BIBLE 343
 BIBLE 373
 CALLIMACHUS 11
 DIOGENES OEN 1
 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. years 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.

EMPEDOCLES 14
 EPICLETUS 25
 EURIPIDES 12
 EURIPIDES 28
 EURIPIDES 89
 EURIPIDES 169
 EURIPIDES 390
 EURIPIDES 510
 EURIPIDES 520
 EURIPIDES 524
 EURIPIDES 531
 HESIOD 6
 HESIOD 32
 HESIOD 57
 HIPPOCRATES 42
 HOMER 191
 HOMER 209
 HOMER 213
 HOMER 219
 HOMERIC HYMN 20
 LIBANIUS 2
 MENANDER 194
 MENANDER 265
 MUSAEUS (1) 1
 ORACLES 13
 ORPHICA 4
 PALLADAS 6
 PERICLES 33
 PHERECYDES 1
 PHOCYLIDES PS 18
 PHOCYLIDES PS 24
 PINDAR 5
 PINDAR 96
 PINDAR 105
 PLATO 262
 PLATO 335
 PLATO 336
 PLUTARCH 91
 QUINTUS 3
 SAPPHO 48
 SOCRATES 1
 SOLON 18
 SOLON 30
 SOPHOCLES 73
 SOPHOCLES 136
 SOPHOCLES 223
 SOPHOCLES 269
 XENOPHANES 7
 XENOPHANES 8
 XENOPHANES 10
 HERODOTUS 139
 HERODOTUS 139
 ANONYMOUS 46
 BIBLE 75
 BIBLE 296
 AESCHYLUS 165
 AESOP 3
 DEMOSTHENES 40
 DIPHILUS 5
 EPICHRMUS 17
 EURIPIDES 208
 MENANDER 232
 MENANDER 337
 PHILEMON 6
 PHOCYLIDES PS 45
 PINDAR 81
 THEOGNIS 55
 BIBLE 128
 BIBLE 230
 BIBLE 259
 CALLIMACHUS 7
 EPICLETUS 94
 EURIPIDES 90
 EUSEBIUS 4

- e. the food rafter 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
- Estatic**
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 ignoramus 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
PHOCYLIDES PS 23
POLEMON 1
PROVERBIAL 36
PROVERBIAL 87
SOCRATES 44
SOCRATES 58
XENOPHON 47
- ARISTOPHANES 90
HIPPOCRATES 63
PYTHAGORAS 15
SIMONIDES 6
SOCRATES 46
SOPHILUS 2
- MENANDER 36
- ANONYMOUS 81
ARCHIAS 2
ERINNA 2
EVODUS 1
SAPPHO 15
SATYRUS 1
SOPHOCLES 259
- ARCHILOCHUS 11
BIBLE 296
HERODOTUS 18
HERODOTUS 170
PINDAR 103
- HESIOD 20
XENOPHON 70
- TIMOTHEUS (1) 1
- ARISTOPHANES 93
PERIANDER 17
PLATO 47
SOCRATES 24
- ANAXIMENES (2) 2
ARISTOPHANES 23
ARISTOTLE 311
ARISTOTLE 334
CLEANTHES 8
CLEOBULUS 12
EPICTETUS 42
EURIPIDES 138
ISOCRATES 78
MENANDER 205
PYTHAGORAS 54
- AESCHYLUS 216
ANACHARSIS 5
ANTIPHON SOPH 16
ANTISTHENES 1
ARISTOPHANES 54
ARISTOPHANES 55
ARISTOTLE 213
ARISTOTLE 256
ARISTOTLE 279
ARISTOTLE 279
ARISTOTLE 280
ARISTOTLE 282
ARISTOTLE 284
ARISTOTLE 331
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
- ANTIPHON SOPH 19
XENOPHON 73
- 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
- PHOCYLIDES PS 27
- 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
- ARISTOPHANES 10
ARISTOTLE 138
HOMER 52
- Elegance**
taste is marked by e., not excess
- ISOCRATES 14
- Elephant**
mosquito striking fear even into an e.
you too are no different from an e.
- AESOP 26
EPINICUS 1
- DIONYSIUS HAL 32
DIOTOGENES 1
EPICTETUS 13
HERACLITUS 53
HIPPOCRATES 27
ISOCRATES 67
ISOCRATES 75
LUCIAN 9
LYCURGUS 5
MENANDER 171
MENANDER 190
MENANDER 200
PERICLES 27
PITTACUS 8
PLATO 29
PLATO 47
PLATO 48
PLATO 49
PLATO 50
PLATO 70
PLATO 91
PLATO 100
PLATO 101
PLATO 101
PLATO 102
PLATO 110
PLATO 112
PLATO 175
PLATO 242
PLATO 257
PLATO 258
PLATO 401
PLUTARCH 115
PLUTARCH 117
PLUTARCH 118
PLUTARCH 126
PLUTARCH 131
PLUTARCH 208
POLYBIUS 1
PROVERBIAL 158
PYTHAGORAS 38
PYTHAGORAS 38
PYTHAGORAS 38
SOLOON 24
SOPHOCLES 356

ELEPHANT

the e. heedeth not the fly
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.
Elsewhere
 love me not with heart and mind e.
Elysian Fields
 no snow, no winter in the E.
 sun shines, while we here walk in night
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
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
Empty
 words without action seem vain and e.
 it does no good to utter e. words
 e. people, e. thoughts
Enchantment
 strange e. dwells in Homer's song
 everything that deceives enchants
Encourage - Discourage
 if they do not d. crime then they e. it
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
End of Time
 even unto the end of the world
Endless
 grieving on and on makes things worse
 he bores who loves to speak endlessly
Endowment(s)
 mental e. are better than good looks
 natural e., study, and constant practice
Endurance
 e. to counter incurable woes
 e. and exertion is food for bravery
 e. joined with wisdom is noble and good
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

PROVERBIAL 144
 DEMETRIUS PHAL 1
 EURIPIDES 329
 EURIPIDES 370
 HOMER 292
 HOMER 294
 LONGINUS 16
 PINDAR 32
 PINDAR 65
 PINDAR 88
 THUCYDIDES 74
 THEOGNIS 4
 HOMER 276
 PINDAR 113
 ARISTOPHANES 117
 CALLIMACHUS 37
 EURIPIDES 531
 PYTHAGORAS 17
 ARISTOTLE 197
 EPICCHARMUS 20
 PLATO 53
 PLUTARCH 201
 DEMOSTHENES 9
 HOMER 277
 PROVERBIAL 132
 ALPHEIUS 2
 PLATO 238
 CATO 13
 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
 BIBLE 97
 HOMER 373
 SOPHOCLES 401
 AESOP 14
 ARISTOTLE 331
 ARCHILOCHUS 2
 HIPPOCRATES 4
 PLATO 34
 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
Energy
 the thunderbolt governs the universe
 if you're in luck waste no more e.
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.
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
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
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

AESOP 9
 AESOP 34
 AESOP 49
 AGIS II 1
 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
 EPICLETUS 36
 EUSEBIUS 7
 HERODOTUS 132
 HESIOD 19
 MENANDER 101
 MENANDER 117
 MENANDER 155
 PERICLES 3
 PERICLES 9
 PERICLES 47
 PINDAR 8
 PLATO 138
 PLATO 274
 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
 HERACLITUS 31
 MENANDER 149
 ARISTOTLE 149
 DEMOCRITUS 113
 EURIPIDES 18
 HOMER 328
 HOMER 372
 ISOCRATES 16
 ARISTOTLE 17
 ARISTOTLE 18
 DEMOCRITUS 94
 EURIPIDES 441
 MENANDER 96
 CLEOBULUS 7
 DEMOCRITUS 51
 EURIPIDES 279
 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
- 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.
- Entertainment**
people induced to use public moneys for e.
- Enthusiasm**
see also Zeal
sorrow, joy, e., sources of music
there is always greater e. at the start
- Enviably**
e. he whose ambition attains his target
e. who was fortunate in his children
- 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
- Envy**
see also Jealousy
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 a 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
- 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.
- Epilepsy**
the one we falsely call the holy disease
not god but disease injuring the body
- Epimenes**
the Cylonian guilt expiated by E.
- Epitaph(s)**
the way down to Hades is straight
- HERACLITUS 22
HERACLITUS 57
- BIAS 7
EURIPIDES 449
THUCYDIDES 19
THUCYDIDES 81
XENOPHON 91
- PLUTARCH 9
- THEOPHRASTUS 6
THUCYDIDES 32
- ANONYMOUS 109
EURIPIDES 261
- ARISTOTLE 5
HIPPOCRATES 39
HOMER 162
PLATO 121
- 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 2
HERODOTUS 67
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
- EURIPIDES 300
HOMER 387
MARCUS AUR 26
MARCUS AUR 63
THUCYDIDES 43
- CALLIMACHUS 9
HIPPOCRATES 75
- PROVERBIAL EXP 8
- 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 Periander
e. for the Spartans at Thermopylae
e. for the seer Megistias
e. for Thrasymachus
- 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
- 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.
- Equitable**
nothing is e. in human affairs
- 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.
- 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
- 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
- ARISTOPHANES 80
ARISTOPHANES 152
ARISTOTLE 213
ARISTOTLE 239
ARISTOTLE 247
ARISTOTLE 248
ARISTOTLE 250
ARISTOTLE 258
CALLIMACHUS 24
CLEOBULUS 9
DEMOCRITUS 59
EURIPIDES 224
EURIPIDES 296
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
- ARISTOTLE 115
ARISTOTLE 207
ARISTOTLE 248
HOMER 87
PLATO 268
- EURIPIDES 550
- ARISTOTLE 121
ARISTOTLE 121
ARISTOTLE 306
DEMOSTHENES 63
EURIPIDES 296
- 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
 MUSAEUS (2) 3
 MUSAEUS (2) 6
 ORPHICA 4
 PARMENIDES 8
 PLATO 181
 PLATO 294
 PLATO 295
 PLATO 297
 PLATO 299
 PLATO 305
 PLATO 313
 RUFINUS 5
 SAPPHO 16
 SAPPHO 32
 SOPHOCLES 114
 SOPHOCLES 115
 THEOCRITUS 6
 THEOCRITUS 36
 ZENODOTUS 1

ANONYMOUS 70
 EPICETUS 31
 MENANDER 72
 MENANDER 225
 MENANDER 282
 PERIANDER 21
 PLATO 206
 PYTHAGORAS 49
 PYTHAGORAS 49
 SOPHOCLES 125
 XENOPHON 31

AESCHYLUS 53
 ANONYMOUS 49
 ARISTOTLE 315
 BIBLE 95
 DEMOCRITUS 46
 HERODOTUS 121
 HOMER 4
 ISOCRATES 58
 JOHN CHRYS 1
 MARCUS AUR 55
 SOSICRATES 1
 THUCYDIDES 74
 THUCYDIDES 78
 THUCYDIDES 78
 XENOPHON 42

AESCHYLUS 20
 AESCHYLUS 141
 AESOP 8
 ALCIBIADES 1
 ARISTOTLE 104
 CALLINUS 4
 EPICETUS 59
 EURIPIDES 144
 EURIPIDES 168
 ISOCRATES 6
 LONGUS 1
 MENANDER 333
 ORPHICA 12
 PLATO 27
 SOCRATES 35
 SOLON 44
 SOPHOCLES 154

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

Ethiopian
 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
 SOCRATES 29

ARISTOTLE 71
 ARISTOTLE 72
 ARISTOTLE 182
 BIBLE 156
 HERACLITUS 31
 ORPHICA 11
 PLATO 347
 PLUTARCH 63
 XENOPHANES 18

ANTIPHANES 1
 EMPEDOCLES 2
 HERACLITUS 25
 HOMERIC EPIGR 1
 LYSIAS 2
 MARCUS AUR 45
 MARCUS AUR 67
 PLATO 409
 PLOTINUS 5
 PLOTINUS 5
 SOCRATES 16

ANONYMOUS 62
 EURIPIDES 531
 EURIPIDES 531
 HESIOD 8

POSITONIUS 1

XENOPHANES 4

ARCHIMEDES 2

ANONYMOUS 38
 ARISTOPHANES 76
 ARISTOPHANES 84
 ARISTOPHANES 88
 ARISTOPHANES 131
 ARISTOTLE 188
 CRATINUS 4
 HIERONYMUS 1
 PHILEMON 32

AESCHYLUS 65
 ARISTIDES 16
 HERODOTUS 2
 HERODOTUS 4
 HERODOTUS 114
 PLATO 59
 SOPHOCLES 306

AELIAN 1
 BIBLE 299
 HIPPOCRATES 18
 HIPPOCRATES 51
 POSIDIPPUS 1
 SOPHOCLES 160

BIBLE 140

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.

AESCHYLUS 169
 ANONYMOUS 55
 ARISTOXENUS 52
 DEMOCRITUS 52
 DIONYSIUS SIN 1
 EPICTETUS 33
 EURIPIDES 223
 EURIPIDES 272
 EURIPIDES 440
 HERODOTUS 158
 HOMER 350
 MENANDER 1
 MENANDER 315
 PLUTARCH 142
 SOLON 8
 THALES 22
 THEOGNIS 1

ANAXAGORAS 3
 ANAXIMENES (1) 1
 ANONYMOUS 55
 ANONYMOUS 117
 ARISTOTLE 28
 ARISTOTLE 281
 ARISTOXENUS 2
 DEMOCRITUS 76
 DEMOSTHENES 2
 DEMOSTHENES 21
 DEMOSTHENES 24
 EUBULUS 1
 EURIPIDES 56
 EURIPIDES 496
 HERODOTUS 20
 HERODOTUS 171
 HOMER 275
 MELEAGER 12
 MENANDER 7
 MENANDER 232
 METRODORUS 1
 PERIANDER 3
 PINDAR 117
 PLATO 238
 PLATO 335
 PLOTINUS 4
 PYTHAGORAS 9
 PYTHAGORAS 14
 SOPHOCLES 69
 SOPHOCLES 85
 SOPHOCLES 212
 THALES 3
 THALES 8
 THEOCRITUS 32
 THEOCRITUS 33
 THEOGNIS 29
 THEOGNIS 33
 THEOGNIS 56
 XENOPHANES 8
 XENOPHANES 12
 XENOPHANES 14

ANONYMOUS 75
 DEMOCRITUS 45
 DEMOSTHENES 21
 HERACLITUS 56
 THUCYDIDES 98

EURIPIDES 214
 EURIPIDES 510
 SOCRATES 43

BIBLE 268

AESCHYLUS 7
 AESCHYLUS 155
 AESCHYLUS 183
 ALCAEUS 20

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

ANTIPHON SOPH 5
 ARATUS 9
 ARCHIDAMUS 8
 ARISTOPHANES 131
 ARISTOTLE 97
 ARISTOTLE 254
 BIBLE 151
 BIBLE 204
 BIBLE 263
 BIBLE 347
 CHILON 13
 CLEANTHES 3
 DEMOCRITUS 13
 DEMOCRITUS 88
 DEMOCRITUS 104
 DEMOCRITUS 106
 DEMOCRITUS 107
 DEMOSTHENES 99
 DEMOSTHENES 99
 DIOGENES 12
 EMPEDOCLES 28
 EURIPIDES 245
 EURIPIDES 270
 EURIPIDES 407
 EURIPIDES 521
 HERODOTUS 31
 HERODOTUS 45
 HESIOD 21
 HESIOD 26
 HESIOD 27
 HESIOD 34
 HESIOD 35
 HESIOD 43
 HESIOD 67
 HIPPOCRATES 24
 HOMER 7
 HOMER 127
 HOMER 200
 HOMER 206
 HOMER 327
 HOMER 339
 HOMER 359
 MENANDER 42
 MENANDER 57
 MENANDER 79
 MENANDER 111
 MENANDER 114
 MENANDER 230
 MENANDER 231
 MUSONIUS 11
 PHILEMON 41
 PHILEMON 44
 PHOCION 5
 PHOCYLIDES 1
 PINDAR 44
 PLATO 3
 PLATO 18
 PLATO 176
 PLATO 231
 PLATO 237
 PLATO 250
 PLATO 280
 PLATO 337
 PLATO 372
 PLUTARCH 28
 PROVERBIAL 24
 PROVERBIAL 165
 PROVERBIAL 43
 PYTHAGORAS 45
 SAPHO 44
 SIMONIDES 18
 SOCRATES 8
 SOCRATES 23
 SOCRATES 27
 SOPHOCLES 102
 SOPHOCLES 105
 SOPHOCLES 145
 SOPHOCLES 193
 SOPHOCLES 208
 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
 MENANDER 71

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
 EURIPIDES 448

Examine
 best he who examines all things himself
 examining myself and others
 HESIOD 36
 SOCRATES 7

Examined – Unexamined
 an uninvestigated life is not worth living
 SOCRATES 14

Example(s)
 history is philosophy teaching by e.
 punishment should serve as an e.
 villainy is taught by vile e.
 DIONYSIUS HAL 33
 PLATO 28
 SOPHOCLES 153

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.
 ALEXANDER COM 1
 ARISTIPPUS 2
 ARISTOTLE 16
 ARISTOTLE 20
 ARISTOTLE 22
 ARISTOTLE 24
 ARISTOTLE 27
 ARISTOTLE 265
 ARRIAN 2
 BACCHYLIDES 17
 DIOGENES BAB 1
 EPICLETUS 81
 EURIPIDES 400
 HERODOTUS 137
 HESIOD 35
 MENANDER 151
 MENANDER 190
 PERICLES 14
 PINDAR 1
 PINDAR 37
 PLUTARCH 82
 PLUTARCH 118
 SIMONIDES 22
 SOLON 152
 SOPHOCLES 27
 XENOPHON 66

SOPHOCLES 220
 SOPHOCLES 241
 SOPHOCLES 262
 SOPHOCLES 262
 SOPHOCLES 312
 SOPHOCLES 375
 THEOGNIS 27
 THUCYDIDES 101
 TIMOCREON 2
 ZALEUCUS 1

BIBLE 112
 BIBLE 130
 BIBLE 349

HESIOD 36
 SOCRATES 7

SOCRATES 14

DIONYSIUS HAL 33
 PLATO 28
 SOPHOCLES 153

ALEXANDER COM 1
 ARISTIPPUS 2
 ARISTOTLE 16
 ARISTOTLE 20
 ARISTOTLE 22
 ARISTOTLE 24
 ARISTOTLE 27
 ARISTOTLE 265
 ARRIAN 2
 BACCHYLIDES 17
 DIOGENES BAB 1
 EPICLETUS 81
 EURIPIDES 400
 HERODOTUS 137
 HESIOD 35
 MENANDER 151
 MENANDER 190
 PERICLES 14
 PINDAR 1
 PINDAR 37
 PLUTARCH 82
 PLUTARCH 118
 SIMONIDES 22
 SOLON 152
 SOPHOCLES 27
 XENOPHON 66

ARISTIPPUS 3
 ARISTOTLE 177
 ARISTOTLE 177
 DEMOCRITUS 59
 DEMOSTHENES 83
 EURIPIDES 60
 EURIPIDES 150
 HERODOTUS 90
 HERODOTUS 125
 HIPPOCRATES 15
 ISOCRATES 14
 ISOCRATES 15
 PANYASSIS 2
 PLUTARCH 13
 SEVEN SAGES 37
 SOLON 3
 SOPHOCLES 316

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
 CALLIMACHUS 9

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.

ANTISTHENES 4
 EPICLETUS 67
 HIPPOCRATES 28
 HIPPOCRATES 37
 HIPPOCRATES 63
 LUCIAN 25
 LYCURGUS 7
 PLATO 114
 PLATO 331
 PYTHAGORAS 7
 SEMONIDES 1
 XENOPHON 15
 XENOPHON 15

AESCHYLUS 40
 EPICLETUS 8
 EPICLETUS 16
 EPICLETUS 22
 EURIPIDES 233
 EURIPIDES 280
 EURIPIDES 284
 HERODOTUS 39
 LEONIDAS TAR 6
 POLYAENUS JUL 1
 THEOGNIS 14
 THEOGNIS 26

ARISTOTLE 70
 ARISTOTLE 145
 ARISTOTLE 148
 BIAS 9
 DEMOCRITUS 4
 ENIGMATA 5
 GORGIAS 1
 HOMER 356
 MELISSUS 1
 MENANDER 11
 PLATO 407
 PROTAGORAS 3

DEMOSTHENES 21
 EURIPIDES 139
 HERACLITUS 12
 MUSONIUS 8
 PERICLES 45
 SIMONIDES 18
 THUCYDIDES 106
 XENOPHON 11

EPICURUS 1
 EURIPIDES 84
 EURIPIDES 508
 HERODOTUS 20
 SOPHOCLES 23
 THUCYDIDES 66

ARCHILOCHUS 8
 ARCHILOCHUS 11
 ARISTOPHANES 104
 ARRIAN 5
 CLEANTHES 11
 DIONYSIUS HAL 22
 DIPHILUS 1
 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
 JULIUS CAES 6
 SOPHOCLES 162
- THUCYDIDES 128
 XENOPHON 17
- ARISTOTLE 253
 ARISTOTLE 293
 DEMOSTHENES 3
 HESIOD 68
 LUCIAN 9
 LUCIAN PS 2
 SEVEN SAGES 15
 SOPHILUS 2
- ALCMAN 9
 ARISTOTLE 62
 ARISTOTLE 63
 ARISTOTLE 125
 ARISTOTLE 127
 DEMADES 1
 DEMOSTHENES 18
 DIONYSIUS HAL 27
 EURIPIDES 294
 EURIPIDES 488
 EURIPIDES 523
 GALEN PS 1
 HESIOD 30
 LASUS 1
 PINDAR 109
 PLATO 154
 PLATO 237
 PLUTARCH 35
 PLUTARCH 114
 THUCYDIDES 48
- HERODOTUS 118
- PLATO 15
- THEOGNIS 49
- GORGIAS 2
- DIDYMUS 1
 LUCIAN 19
- EUCLID 2
 PLOTINUS 6
- PLATO 196
- ARISTOPHANES 68
 ARISTOTLE 336
 MENANDER 196
 PERICLES 20
- ARISTOTLE 37
 ARISTOTLE 37
 HERODOTUS 9
 HIPPOCRATES 12
- ADAMANTIUS 1
 AESCHYLUS 103
 AESOP 51
 AESOP 51
 AGATHIAS 2
 ANONYMOUS 88
 ANONYMOUS 98
 ANONYMOUS 117
 ARISTOPHANES 49
 ARISTOTLE 320
 BIBLE 20
 BIBLE 232
- 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
 EMPEDOCLES 15
 EUGENES 1
 EUNAPIUS 1
 EURIPIDES 478
 GALEN 7
 HERACLITUS 43
 HERODOTUS 7
 HESIOD 13
 HIPPOCRATES 19
 HOMER 57
 HOMER 158
 JOHN CHRYS 10
 LONGUS 1
 MELEAGER 1
 MELEAGER 8
 MELEAGER 15
 MENANDER 216
 ORPHICA 5
 PERICLES 56
 PHILOSTRATUS 1
 PINDAR 45
 PINDAR 62
 PLATO 327
 PLATO 375
 PLUTARCH 135
 PLUTARCH 156
 POLYBIUS 2
 PROVERBIAL 41
 PROVERBIAL 100
 RUFINUS 2
 SAPPHO 30
 SAPPHO 36
 SOPHOCLES 120
 SOPHOCLES 188
 SOPHOCLES 202
 THALES 24
 THEOCRITUS 14
 XENOPHON 37
 XENOPHON 55
- THUCYDIDES 6
- EURIPIDES 416
 PLUTARCH 81
 PROVERBIAL 77
 THUCYDIDES 6
- AESCHYLUS 213
 DIO CHRYS 11
 ERINNA 3
 EURIPIDES 178
 EURIPIDES 180
 HOMER 100
 HOMER 174
 LUCILLIUS 2
 PYTHAGORAS 55
 SAPPHO 7
 SAPPHO 30
 SCLERIAS 1
 SOPHOCLES 106
 THALES 15
 XENOPHON 44
- DIO CHRYS 1
 HERMOCRATES 1
 PLATO 267
- EURIPIDES 455
 ISOCRATES 67
 MYSON 1
- 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
contemptible, fair in semblance only
speaking f., but pondering evil
all means are fair to weaken the enemy
PINDAR 8
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
- ARISTOTLE 24
ARISTOTLE 152
EPICETUS 3
- ANACREONTEA 4
ARISTOTLE 94
DEMOCRITUS 136
DEMOSTHENES 56
HERMOCRATES 4
LONGINUS 2
PINDAR 73
PITTACUS 13
PLATO 235
XENOPHON 33
- ARISTOPHANES 57
DEMOCRITUS 24
HOMER 80
HOMER 359
PINDAR 8
PROVERBIAL 83
SOPHOCLES 256
THUCYDIDES 91
- DEMOSTHENES 81
EPICETUS 89
EPICETUS 89
EURIPIDES 506
HESIOD 79
MENANDER 210
PLATO 210
SOPHOCLES 363
- BIBLE 52
BIBLE 59
BIBLE 59
BIBLE 73
BIBLE 184
BIBLE 226
BIBLE 241
BIBLE 266
BIBLE 268
BIBLE 268
BIBLE 275
CLEMENT 7
CLEMENT 9
DEMOCRITUS 36
HOMER 130
PERICLES 28
PLATO 133
- BIBLE 307
BIBLE 310
- PHOCYLIDES PS 51
- AESCHYLUS 68
HOMER 177
HOMER 212
- BIBLE 54
BIBLE 219
SOPHOCLES 151
- AESCHYLUS 19
HOMER 204
PHOCYLIDES PS 12
- AESCHINES 5
AESCHYLUS 119
AESCHYLUS 142
ARISTOTLE 286
DIO CHRYS 5
EPICETUS 20
EUBULIDES 1
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
- EURIPIDES 445
EURIPIDES 485
HESIOD 75
ISOCRATES 7
PLUTARCH 195
PROVERBIAL EXP 23
SOPHOCLES 103
SOPHOCLES 229
SOPHOCLES 308
SOPHOCLES 367
THUCYDIDES 86
XENOPHON 12
- AESCHYLUS 56
AESCHYLUS 206
AESCHYLUS 206
ANONYMOUS 8
BACCHYLIDES 13
DIO CHRYS 8
DIONYSIUS HAL 12
EURIPIDES 42
EURIPIDES 362
EURIPIDES 461
EURIPIDES 546
HERACLITUS 13
HESIOD 14
HESIOD 39
HOMER 122
MARCUS AUR 8
MARCUS AUR 26
PINDAR 6
PINDAR 34
PINDAR 123
PROCLUS 5
SOPHOCLES 158
SOPHOCLES 390
THEOGNIS 46
TIMOCREON 1
- EURIPIDES 86
MARCUS AUR 29
- AESOP 15
- AESCHYLUS 130
ARISTOTLE 189
EURIPIDES 59
EURIPIDES 143
EURIPIDES 279
EURIPIDES 346
GREGORY NAZ 7
HIEROCLES 1
IPHICRATES 2
PERICLES 14
PLUTARCH 98
SOSTRATUS 1
THEMISTOCLES 1
XENOPHON 68
- BIBLE 76
- LUCIAN 12
MARCUS AUR 26
MIMNERMUS 9
PERICLES 33
THEMISTOCLES 11
- TIMOTHEUS (1) 1
- THUCYDIDES 141
- PHOCYLIDES 3
- EURIPIDES 328

- 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 unflinching heart
 good ruler not different from a good f.
- 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. ANONYMOUS 105
 homeland is wherever one prospers ARISTOPHANES 157
 the whole world is our f. EPICETUS 56
 the loss of one's f. EURIPIDES 238
 everyone loves his f. EURIPIDES 278
 miserable leaving your f. EURIPIDES 365
 criticizes his f., praises other countries EURIPIDES 437
 nourishing earth is a f. everywhere EURIPIDES 510
 and you, f. of my ancestors, farewell EURIPIDES 515
 the whole world is f. to the brave EURIPIDES 549
 one omen supreme, to fight for one's f. HOMER 168
 nothing as sweet as one's own country HOMER 300
 who art thou? what thy parents? city? HOMER 305

FATHERLAND

- 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
witless 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
- PLATO 378
PYTHAGORAS 36
SIMONIDES 3
THUCYDIDES 131
TYRTAEUS 5
- AESCHYLUS 168
AESOP 59
AGATHON 6
ANTISTHENES 7
BACCHYLIDES 15
DEMOCRITUS 29
DEMOCRITUS 86
DEMOSTHENES 10
DEMOSTHENES 53
DIPHILUS 2
EPICTETUS 50
EPICTETUS 78
EURIPIDES 115
HOMER 159
LONGINUS 3
LONGINUS 14
PLATO 74
PLUTARCH 184
SOCRATES 36
SOLOH 10
THUCYDIDES 151
- ARISTIDES 1
DEMOCRITUS 53
EURIPIDES 361
HOMER 63
MENANDER 331
PERICLES 26
PLUTARCH 188
SOPHOCLES 229
- AESCHYLUS 18
AESCHYLUS 41
AESCHYLUS 52
AESCHYLUS 129
AESCHYLUS 153
AESCHYLUS 189
AESOP 41
AGATHIAS 3
ANTISTHENES 15
ARCHILOCHUS 8
ARISTOPHANES 80
ARISTOTLE 33
ARISTOTLE 308
ARISTOTLE 338
BIBLE 109
BIBLE 182
BIBLE 247
BIBLE 283
BIBLE 332
CALLICRATIDAS 4
CHILON 14
DEMADES 3
DEMOCRITUS 13
DEMOCRITUS 131
DIO CHRYS 26
DIONYSIUS HAL 2
EPICTETUS 41
EPICTETUS 90
EPICURUS 14
EURIPIDES 114
EURIPIDES 339
EURIPIDES 414
EURIPIDES 420
EURIPIDES 505
GORGIAS 6
HERACLITUS 57
HERMOCRATES 7
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
SOLOH 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
SOLOH 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 168
 HOMER 169
 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
 AMPHIS 4
 ARISTOPHANES 93
 ARISTOPHANES 116
 BIBLE 34
 DEMOCRITUS 62
 EPICETUS 19
 HOMER 348
 MENANDER 259
 PLOTINUS 6
 SOPHOCLES 184
 THUCYDIDES 5
 AESCHINES 3
 ANONYMOUS 137
 ARISTOTLE 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
- Firem**
 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 deified 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.
 pilot-f. giving to sailors pleasant sailing
 ways to catch f.
 more mute than a f.
 f. slippery object of a fisherman's gain
 in the moonlight the tuna come
 a f. begins to stink from the head
 stirring the brine before you catch the f.
 instead of the perch, the scorpion f.
 venomous spines of a scorpion f.
 f. leaped straight up from the water
 with nets hunts the sea-brood of the deep
- Fisherman – Fishermen**
 land is death for us who work at sea
 trap does the catching while the f. sleeps
 I will make you fishers of men
 assuager of pain, fisher of men
 a fisherman's utensils
 his home a ship, his labour in the sea
 a wretched life a fisherman's must be
 a stung f. will never forget
 the sea surrounds their humble hut
- Fishing**
 f. allowed anywhere except harbours
- Flame(s)**
see also Fire(s)
 carried their fathers from the flames
 his eyes were as a f. of fire
 as when devouring f. some forest seize
 from the cloud lighted an all-shining f.
 as oil quickens a f.
- Flask**
see also Cup, Jar, Pot, Sieve, Vessel
 drink deeply when the f. is full
- Flatter – Flattery**
 f. is now named 'a way to please'
 you enjoy being flattered and deceived
 before strangers don't f. your wife
 fear produces f., does not gain goodwill
 thou shalt not blame or f. any man
 give me sound counsel, not f.
 you surpass all Persians ever to be
 a truthful answer or a pleasing one?
 history not to f. the present
 f., a general term for rhetoric
 a man is ruined by f.
 more credence in f. than truth
- Flatterer(s)**
 better to fall in with crows than f.
 f. wish for all gifts except prudence
 with so many f., I pity your loneliness
 f. destroy those that support them
 abhor f. as you would deceivers
 cannot use me as a friend and f. both
 of all tame beasts the f. is worst
 modest enough not to attract f.
 everybody is his own greatest f.
 a f., a painful affliction to the audience
 human nature to be contemptuous of f.
- Flea**
 how many feet a f. could jump
- Flee – Fleeing**
 when indicted better f. the country
 I've saved myself, what care I for a shield?
 farther you f., the more you're in the tavern
 never f. the experience of love
 I have never fled for fear of any man
 no man turn back, press forward
 he who fights and runs may f. again
 women hinder the f. with curses
 f. for thy life when a mule becomes king
 f. from Athens to the ends of the earth
 f. from men trained to face pain
 if she flees, soon she'll pursue
 for Sparta, f., not dying, is death
 no one wise enough to take flight from love
- Flesh**
 the spirit is willing, but the f. is weak
 the terrible deed of eating f.
- EPICHRMUS 23
 ERINNA 4
 LEONIDAS TAR 2
 LUCIAN 8
 MOSCHUS 3
 ORACLES 37
 PROVERBIAL 96
 PROVERBIAL 139
 PROVERBIAL 157
 PROVERBIAL 160
 SIMONIDES 25
 SOPHOCLES 74
- ALCIPHON 3
 ARCHILOCHUS 19
 BIBLE 10
 CLEMENT 2
 LEONIDAS TAR 2
 MOSCHUS 3
 MOSCHUS 3
 PROVERBIAL 160
 THEOCRITUS 40
- PLATO 121
- AELIAN 3
 BIBLE 288
 HOMER 39
 HOMER 216
 SOCRATES 47
- HESIOD 48
- ANAXANDRIDES 2
 ARISTOPHANES 101
 CLEOBULUS 8
 DEMOCRITUS 131
 EPICETUS 4
 EURIPIDES 158
 HERODOTUS 116
 HERODOTUS 136
 LUCIAN 21
 PLATO 15
 PLUTARCH 145
 SOLON 55
- ANTISTHENES 9
 ANTISTHENES 10
 CRATES 2
 FAVORINUS 4
 ISOCRATES 19
 PHOCION 2
 PITTACUS 10
 PLATO 68
 PLUTARCH 142
 PLUTARCH 160
 THUCYDIDES 72
- ARISTOPHANES 45
- ALCIBIADES 1
 ARCHILOCHUS 1
 DIOGENES 24
 EURIPIDES 523
 HERODOTUS 89
 HOMER 169
 MENANDER 173
 NICOLAUS 1
 ORACLES 8
 ORACLES 13
 PLATO 42
 SAPPHO 2
 SIMONIDES 7
 THEOGNIS 69
- BIBLE 87
 EMPEDOCLES 27
- voice of the f., do not hunger
 nature adds f. to every part of f.
 myself consists of a little f., and reason
- Flood**
 matters come on like an ever-rising f.
 trees yielding to the f. stay intact
- Flow(s)**
 fresh waters are flowing in the same river
 everything is in flux, nothing is at rest
- Flower(s)**
see also Plant(s), Rose(s)
 how well white lilies go with the roses
 love garlanded with f.
 just as amid thistles snowdrops grow
 the bees, culling the varied f.
 may many f. blossom on your tomb
 violets, marjoram and soft narcissus
 poppies, lamps and aromatic plants
 man alone takes pleasure in odours of f.
 grass withereth and the f. falleth away
 cometh forth like a f. and is cut down
 as a f. of the field, so he flourisheth
 became extinct in the f. of youth
 bees pouring forth upon spring f.
 as a poppy weighed down by its seed
 dewy lotus, and crocus and hyacinth
 crocus, irises, hyacinths and rosebuds
 myrtle, violets and golden-tufts
 as a f. man blooms, as grass withers
 sipped the f. of the Muses
 the meadows are in f.
 violets are in flower now, and lilies
 delightful f. of youth
 other f. blossom and others wither away
 the race of men is like f. in spring
 both thou and the garland f. and fade
 lilies and roses and fresh anemones
 a meadow blooms with spring f.
 like a hyacinth trampled by shepherds
 a daughter who looks like golden f.
 treading gently on the delicate f.
 the f. of spring, the flame of the sun
 f. have gilded the meadow's leaf
- Flute(s)**
 carpentry is not embodied in f.
 Pan invented the cross-f., Athena the f.
 the f. is never apply'd to cheer despair
 songs ring to the music of the f.
 like a dolphin moved by the sound of f.
 for you sweet f. sing melodies of joy
 a f. is wealth if you know how to use it
- Flute-player(s)**
 f. ply their craft by right of birth
- Fly – Flight**
 there's nothing sweeter than to f.
 many things have we seen in our f.
 f. where I please and sing as I please
 all things that f.
 the elephant heedeth not the f.
 you want to f. without wings
 the reckless persistence of a f.
 f. over the waves of the gleaming sea
 f. with ease aloft the boundless sea
 any man would like to f.
- Foe(s)**
see also Enemy(ies), Enmity, Hostility
 we are come to do battle with f.
 to hold your hand victorious over f.
 hurtful to f., kindly to friends
 a bad general is a boon to the f.
 be impartial with either friend or f.
 keep the same daring spirit against f.
 battle against two f., wealth and poverty
 wise counsel is stronger against the f.
 fight an overbearing f. to the bitter end
- Foliage**
 the fair f. of the tall oak
 nightingale amid thick f. of the trees
- EPICURUS 8
 GALEN 5
 MARCUS AUR 1
 PLATO 339
 SOPHOCLES 110
 HERACLITUS 6
 HERACLITUS 56
 ANACREONTEA 14
 ANACREONTEA 16
 ANONYMOUS 33
 ANONYMOUS 44
 ANONYMOUS 71
 ANONYMOUS 73
 ANONYMOUS 143
 ARISTOTLE 166
 BIBLE 277
 BIBLE 327
 BIBLE 337
 EURIPIDES 532
 HOMER 27
 HOMER 104
 HOMER 191
 HOMERIC HYMN 6
 IBYCUS 5
 JOHN CHRYS 16
 LEONIDAS TAR 3
 LEONIDAS TAR 7
 MELEAGER 3
 MIMNERMUS 2
 QUINTUS 6
 QUINTUS 6
 RUFINUS 3
 RUFINUS 3
 SAPPHO 5
 SAPPHO 29
 SAPPHO 33
 SAPPHO or ALCAEUS 1
 SIMONIDES 27
 THYLLUS 1
 ARISTOTLE 316
 BION SMYRNA 7
 EURIPIDES 225
 PINDAR 105
 PINDAR 116
 SOPHOCLES 296
 XENOPHON 71
 HERODOTUS 109
 ARISTOPHANES 36
 ARISTOPHANES 39
 EPICETUS 59
 HOMERIC HYMN 20
 PROVERBIAL 144
 PROVERBIAL 185
 PROVERBIAL EXP 12
 SOPHOCLES 335
 THEOGNIS 19
 XENOPHON 16
 ARISTIDES 10
 EURIPIDES 71
 EURIPIDES 242
 MENANDER 106
 MENANDER 235
 PERICLES 31
 PLATO 138
 THUCYDIDES 85
 THUCYDIDES 107
- ANTIPHILUS 3
 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.

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.

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

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

BIBLE 10
BIBLE 58
HOMER 112
THUCYDIDES 89

AESCHYLUS 145
ALCIBIADES 2
ALEXANDER 11
BION 3
DEMOCRITUS 79
DEMOSTHENES 32
DEMOSTHENES 49
DEMOSTHENES 58
EURIPIDES 59
EURIPIDES 283
HESIOD 73
HOMER 392
PLATO 366
PLATO 386
SOPHOCLES 151
THUCYDIDES 127

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

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
DEMOCRITUS 96
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

Foolishness

see also Folly, Wise – Foolish
let me be guilty then of f.
babble about money, a matter insecure

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.

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

Forbearance

with a flavour of friendship and f.
bear and forbear

Forbid

if, god f., misfortune falls upon us
forbade for ever the acting of that play

Force

nothing will f. me to reveal his fate
the speed produces the f.
by cunning or by f.

EURIPIDES 347
EURIPIDES 552
EUSEBIUS 2
HERACLITUS 15
HERODOTUS 24
HERODOTUS 69
HESIOD 38
HESIOD 20
HESIOD 74
HOMER 188
HOMER 205
HOMER 243
HOMER 271
HOMER 303
HOMER 387
JOHN CHRYS 5
MENANDER 62
MENANDER 125
MENANDER 202
PLATO 20
PLATO 311
PLATO 406
PLUTARCH 140
SIMONIDES 23
SOCRATES 65
SOLON 68
SOPHOCLES 125
SOPHOCLES 364
SOPHOCLES 382
THEOGNIS 17
THEOGNIS 39
THEOGNIS 46
THEOGNIS 47
XENOPHON 83

ARISTOPHANES 72
BIBLE 206
EURIPIDES 57
EURIPIDES 62
EURIPIDES 339
EURIPIDES 495
EURIPIDES 553
HERACLITUS 36
HERODOTUS 11
HERODOTUS 46
HERODOTUS 76

AESCHYLUS 102
MENANDER 5

ANTIPHANES 4
BACCHYLIDES 1
BIBLE 43
ENIGMATA 1
EURIPIDES 76
EURIPIDES 181
HOMER 67
HOMER 321
PINDAR 11
PLUTARCH 140
POLEMEN 1
THALES 4

AESOP 27
BACCHYLIDES 24
CALLIMACHUS 36
HERODOTUS 87

ARISTOPHANES 120
EPICETUS 77

AESCHYLUS 150
HERODOTUS 105

AESCHYLUS 138
ANAXAGORAS 2
ANTIGONUS (1) 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. HOMER 302
 HOMER 306

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. MENANDER 74
 PERICLES 11

Foreign

criticizes his and praises f. countries
 off in a f. land and far from parents
 thy son is in a f. clime EURIPIDES 437
 HOMER 300
 SOPHOCLES 21

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.
 ARCHIDAMUS 3
 EURIPIDES 301
 EURIPIDES 337
 HERODOTUS 64
 PINDAR 124
 THUCYDIDES 130
 THUCYDIDES 137

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.
 HOMER 39
 PHOCYLIDES PS 41
 PINDAR 74
 PLUTARCH 39
 THUCYDIDES 110

Forefall

f. both actions and intentions THUCYDIDES 143

Forethought

soul drives f., opinion, confidence
 f. is what marks the mind of men
 most useful are f. and prudence
 PLATO 136
 PLATO COMIC 1
 SOPHOCLES 161

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.
 ARISTOTLE 100
 BACCHYLIDES 29
 EMPEDOCLES 29
 HOMER 122

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?
 HERODOTUS 85
 HOMER 256
 SOPHOCLES 14

ARISTIDES 11
 ARISTOTLE 30
 ARISTOTLE 252
 BIAS 12
 BRASIDAS 2
 CIMON 1
 DEMETRIUS 1
 DEMETRIUS PHAL 1
 DEMOSTHENES 103
 EURIPIDES 277
 EURIPIDES 317
 HERODOTUS 81
 HIPPOCRATES 42
 PHOCYLIDES PS 42
 PINDAR 119
 PLUTARCH 70
 SEVEN SAGES 23
 SOLON 31
 THUCYDIDES 85
 THUCYDIDES 110
 XENOPHON 65

it is not to your advantage to f. THUCYDIDES 87
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
 ARISTOTLE 110
 BIBLE 123
 BIBLE 136
 EURIPIDES 146

Forgiveness

see also Pardon
 f. may apply if he acted in ignorance
 my blood, shed for the remission of sins
 ARISTOTLE 98
 BIBLE 84

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.
 ARISTOTLE 181
 HOMER 129
 PINDAR 32

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.
 ARISTOTLE 179
 HOMER 8
 MARCUS AUR 6
 PLATO 158

Forsaken

my god, my god, why hast thou f. me BIBLE 94

Fortress

brothers of one mind stronger than a f. ANTISTHENES 11

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.
 EURIPIDES 39
 EURIPIDES 190
 EURIPIDES 209
 EURIPIDES 496
 HERODOTUS 128
 MENANDER 315
 SOLON 61
 SOPHOCLES 334
 SOPHOCLES 388
 THUCYDIDES 155

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
 DEMOCRITUS 81
 DEMOCRITUS 81
 EURIPIDES 381
 EURIPIDES 391
 HERODAS 5
 PLUTARCH 149

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
 AESCHYLUS 57
 AESCHYLUS 74
 AESCHYLUS 79
 AESCHYLUS 158
 AESCHYLUS 161
 AESCHYLUS 209
 ALEXIS 10
 ANONYMOUS 7
 APOLLODORUS CAR 2
 ARISTONYMUS 1
 ARISTOPHANES 151
 ARISTOTLE 88
 ARISTOTLE 242
 ARISTOTLE 253
 ARRIAN 4
 BACCHYLIDES 9
 BION 4
 BION 5
 BION 11
 CLEOBULUS 14
 CRITIAS 8
 DEMOCRITUS 93

- 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
- DEMOCRITUS 132
DEMOSTHENES 25
DIONYSIUS II 1
DIONYSIUS HAL 5
EURIPIDES 22
EURIPIDES 22
EURIPIDES 23
EURIPIDES 84
EURIPIDES 114
EURIPIDES 140
EURIPIDES 143
EURIPIDES 180
EURIPIDES 240
EURIPIDES 317
EURIPIDES 348
EURIPIDES 349
EURIPIDES 354
EURIPIDES 398
EURIPIDES 411
EURIPIDES 472
HERODOTUS 42
HOMER 370
JULIUS CAES 3
MENANDER 23
MENANDER 53
MENANDER 87
MENANDER 116
MENANDER 283
MENANDER 289
MENANDER 298
MENANDER 303
MENANDER 305
MENANDER 309
MENANDER 335
MENANDER 337
PALLADAS 10
PERICLES 10
PERICLES 36
PHILEMON 29
PHOCYLIDES PS 24
PINDAR 9
PLATO 68
PLATO 384
PLUTARCH 34
PLUTARCH 68
PLUTARCH 122
PLUTARCH 148
PTOLEMY 2
SEMONIDES 2
SEVEN SAGES 16
SEVEN SAGES 35
SOPHOCLES 13
SOPHOCLES 46
SOPHOCLES 60
SOPHOCLES 287
SOPHOCLES 332
SOPHOCLES 385
SYNESIUS 3
THEOGNIS 36
THUCYDIDES 50
THUCYDIDES 106
THUCYDIDES 123
THUCYDIDES 139
XENOPHON 5
EURIPIDES 93
HERODOTUS 65
HIPPOTHOON 1
MENANDER 66
MENANDER 143
MENANDER 149
MENANDER 149
MENANDER 339
PALLADAS 1
PERIANDER 7
PLUTARCH 128
POLYBIUS 7
SIMONIDES 12
- 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 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
- SIMONIDES 12
THEOCRITUS 11
THEOPHRASTUS 10
XENOPHON 38
XENOPHON 38
BIBLE 237
CALLIMACHUS 38
DEMOSTHENES 8
EURIPIDES 143
PINDAR 107
ANONYMOUS 63
BIBLE 311
PLATO 64
ZENODOTUS 1
ARCHILOCHUS 17
ARISTOPHANES 126
BIBLE 38
JOHN CHRYS 14
LYSANDER 1
MENANDER 35
PINDAR 7
PINDAR 59
PROVERBIAL 156
PROVERBIAL 125
PROVERBIAL 155
SOLON 11
SONGS 9
HOMERIC HYMN 5
TIMOTHEUS (1) 1
ARISTOTLE 10
ARISTOTLE 252
AESCHYLUS 58
AESCHYLUS 54
AESCHYLUS 73
ALCIDAMAS 1
ANONYMOUS 129
ARISTOTLE 224
ARISTOTLE 247
ARISTOTLE 267
BIBLE 163
EPICETUS 42
EPICETUS 58
EURIPIDES 101
EURIPIDES 114
EURIPIDES 120
EURIPIDES 403
EURIPIDES 413
HERODOTUS 98
HERODOTUS 104
HERODOTUS 138
IGNATIUS THEO 1
MENANDER 28
MENANDER 38
MENANDER 152
MENANDER 214
MENANDER 219
MENANDER 317
PERICLES 35
PHILEMON 22
PYTHAGORAS 41
PYTHAGORAS 46
ROMULUS 5
SOLON 30
SOPHOCLES 333
SOPHOCLES 376
ZENO OF CITIUM 4
ANACREON 6
ANONYMOUS 145

FREEDOM

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.

ANTIPHILUS 4
 ARISTIDES 8
 ARISTOTLE 241
 DEMOCRITUS 110
 DEMOCRITUS 127
 DEMOSTHENES 69
 DIOGENES 18
 EPICLETUS 59
 EPICURUS 11
 LONGINUS 16
 MARCUS AUR 55
 PERIANDER 25
 PERICLES 35
 PINDAR 12
 PINDAR 107
 PLATO 13
 PLATO 214
 PLATO 271
 PLATO 275
 PLATO 394
 PLUTARCH 61
 PYTHAGORAS 51
 SIMONIDES 4
 SIMONIDES 8
 SOCRATES 34
 SOPHOCLES 386
 XENOPHON 4

ANTISTHENES 22

AESCHYLUS 16
 AESCHYLUS 96
 AESCHYLUS 144
 AESCHYLUS 177
 AESOP 49
 AESOP 42
 AESOP 50
 AGATHON 6
 ALCMAEON 3
 ANONYMOUS 99
 APOLLODORUS CAR 3
 APOLLONIUS RHOD 10
 APOLLONIUS TY 6
 APOLLONIUS TY 6
 ARISTOPHANES 94
 ARISTOPHANES 151
 ARISTOPHANES 154
 ARISTOPHANES 154
 ARISTOTLE 39
 ARISTOTLE 41
 ARISTOTLE 44
 ARISTOTLE 45
 ARISTOTLE 46
 ARISTOTLE 51
 ARISTOTLE 51
 ARISTOTLE 52
 ARISTOTLE 58
 ARISTOTLE 84
 ARISTOTLE 132
 ARISTOTLE 138
 ARISTOTLE 141
 ARISTOTLE 268
 ARISTOTLE 295
 ARISTOTLE 335
 ARISTOTLE 340
 BIBLE 172
 BION 1
 BION 1
 CALLIMACHUS 5
 CALLIMACHUS 6
 CALLIMACHUS 43
 CHILON 2
 CHILON 12
 CLEOBULUS 13
 DEMETRIUS PHAL 2
 DEMOCRITUS 55
 DEMOCRITUS 55
 DEMOCRITUS 57
 DEMOCRITUS 58

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 f.
 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'

DEMOCRITUS 62
 EURIPIDES 1
 EURIPIDES 7
 EURIPIDES 32
 EURIPIDES 84
 EURIPIDES 82
 EURIPIDES 96
 EURIPIDES 116
 EURIPIDES 131
 EURIPIDES 141
 EURIPIDES 180
 EURIPIDES 191
 EURIPIDES 193
 EURIPIDES 216
 EURIPIDES 239
 EURIPIDES 242
 EURIPIDES 253
 EURIPIDES 263
 EURIPIDES 266
 EURIPIDES 268
 EURIPIDES 285
 EURIPIDES 296
 EURIPIDES 389
 EURIPIDES 409
 EURIPIDES 555
 HERODOTUS 17
 HERODOTUS 93
 HERODOTUS 157
 HESIOD 44
 HOMER 160
 HOMER 160
 HOMER 286
 ISOCRATES 1
 ISOCRATES 1
 ISOCRATES 13
 ISOCRATES 13
 ISOCRATES 34
 ISOCRATES 37
 MENANDER 6
 MENANDER 99
 MENANDER 117
 MENANDER 140
 MENANDER 159
 MENANDER 185
 MENANDER 201
 MENANDER 210
 MENANDER 211
 MENANDER 235
 MENANDER 239
 MENANDER 245
 MENANDER 250
 MENANDER 257
 MENANDER 267
 MENANDER 269
 MENANDER 271
 MENANDER 279
 MENANDER 294
 MENANDER 322
 MENANDER 323
 MENANDER 326
 MENANDER 327
 MENANDER 329
 PERIANDER 7
 PERICLES 26
 PHOCION 2
 PHOCYLIDES PS 51
 PINDAR 15
 PINDAR 38
 PLATO 81
 PLATO 144
 PLATO 187
 PLATO 407
 PLATO 408
 PLUTARCH 95
 PLUTARCH 143
 PLUTARCH 144
 PLUTARCH 146
 PLUTARCH 148
 PLUTARCH 152
 POSIDIPPUS 3
 PROVERBIAL 23

| | | | |
|--|--------------------|---|------------------|
| like is f. to like | PROVERBIAL 68 | Frog(s) – Tadpole(s) | |
| common are the possessions of f. | PROVERBIAL 71 | brekekekex, ko-ax, ko-ax | ARISTOPHANES 78 |
| distant f. are no f. | PROVERBIAL 86 | boys throw stones at f. for fun | BION 12 |
| success has many f. | PROVERBIAL 95 | f. don't die for fun, but in earnest | BION 12 |
| f. share all things | PYTHAGORAS 14 | Protagoras, no better in intellect than a t. | PLATO 333 |
| give everything except your freedom to f. | PYTHAGORAS 15 | water to a f. | PROVERBIAL 163 |
| but come, my f., for day is near | SAPPHO 54 | the tree-frog cried in the thick thornbrake | THEOCRITUS 21 |
| left not the forum without making a f. | SCIPIO 1 | oh to be a f. and live aloof from care | THEOCRITUS 25 |
| best is youth spent with f. | SIMONIDES 11 | Front | |
| not to depend on f. while alive | SIMONIDES 46 | an abyss in f., and wolves behind | PROVERBIAL 94 |
| happy he that has f. in foreign parts | SOLON 25 | Front Seats | |
| be not rash to make, but then keep f. | SOLON 35 | pushing and fighting for the f. | ARISTOPHANES 2 |
| stand by your f. | SOLON 50 | Frugal | |
| not possible to be a f. to both sides | SONGS 9 | a f. meal eaten in peace | AESOP 41 |
| enemy may become f., a f. an enemy | SOPHOCLES 26 | satisfied with as little as I am | EPAMINONDAS 6 |
| grievous to lead your f. into trouble | SOPHOCLES 266 | husband thy resources | LUCIAN PS 3 |
| not even death can make a foe a f. | SOPHOCLES 89 | how many things I can do without! | SOCRATES 52 |
| a f. in word is never f. of mine | SOPHOCLES 93 | fewest needs, nearest to the gods | SOCRATES 53 |
| what can wound as much as a false f. | SOPHOCLES 103 | Fruit | |
| rejecting loyal f. is to destroy your life | SOPHOCLES 194 | <i>see also</i> specific fruit, e.g. Apple(s), Fig(s), Olive(s) | |
| a f. more precious than any possession | SOPHOCLES 266 | tree not bringing good f. is hewn down | BIBLE 7 |
| glad to be deprived of such f. | SOPHOCLES 371 | who planteth vine and eateth not the f. | BIBLE 217 |
| remember f., present or absent | THALES 14 | first blossom, then bear f., then ripen | EPICTETUS 27 |
| all that comes from f. is precious | THEOCRITUS 44 | roots of education bitter, the f. is sweet | ISOCRATES 75 |
| better be foe than f. | THEOGNIS 5 | all is f. to me that nature's seasons bring | MARCUS AUR 22 |
| what worth is a cowardly f.? | THEOGNIS 6 | the f. of the righteous is never lost | MENANDER 166 |
| lack of f. in exile is more grievous | THEOGNIS 14 | wicked friends bear wicked f. | MENANDER 245 |
| no man is f. to one in exile | THEOGNIS 14 | fresh cucumbers, apples, and pears | PRAXILLA 1 |
| never befriend a man in exile | THEOGNIS 26 | f. is sweet when the watchman is away | PROVERBIAL 89 |
| many are comrades by the wine-jug | THEOGNIS 42 | no f. of the earth might grow for him | SOPHOCLES 269 |
| we shall never be true f. | THEOGNIS 68 | pears rolling in abundance at our feet | THEOCRITUS 22 |
| allow f. freedom of speech | THEOPOMPUS (1) 1 | pomegranate, quince, fig, walnut | ZONAS 1 |
| in tyranny even a f. is suspect | THRASYBULUS 1 | Fugitive | |
| make few enemies f., many f. enemies | THUCYDIDES 65 | a f. from the gods and a wanderer | EMPEDOCLES 19 |
| gentle with f., formidable with enemies | XENOPHON 1 | if we don't laugh at f. life | PALLADAS 10 |
| of all possessions best is a true f. | XENOPHON 61 | Fulfilment | |
| a f. is another I | ZENO OF CITIUM 8 | unceasing work always finds f. | ANAXANDRIDES 6 |
| may no one of my f. be ignorant of love | ZOPYRUS 1 | for the morrow admits no f. | JOHN CHRYS 9 |
| Friendlessness | | the outcome lies with god | PINDAR 61 |
| f. and solitude is a terrible thing | ARISTOTLE 39 | Full | |
| Friendliness | | <i>see also</i> Satiety | |
| and f. glowed between them | EMPEDOCLES 23 | f. of Zeus are the seas | ARATUS 1 |
| Friendship(s) | | drink deeply when the flask is f. | HESIOD 48 |
| <i>see also</i> Friend(s) | | when hands are f. give to the needy | PHOCYLIDES PS 10 |
| many f. end for lack of converse | ANONYMOUS 30 | when net was f. he did not haul it in | SOLON 29 |
| you surely violate the f. code of drinkers | ANONYMOUS 37 | I shall feed myself to the f. | SOPHILUS 2 |
| remember my f. wherever you may be | ANONYMOUS 150 | Full – Empty | |
| in Greece ties of f. are heeded | APOLLONIUS RHOD 15 | if wisdom could flow from the f. to the e. | PLATO 290 |
| with a flavour of f. and forbearance | ARISTOPHANES 120 | Funeral | |
| to promote f. is the task of politics | ARISTOTLE 38 | not enough to pay for his f. | ARISTIDES 15 |
| there is no stable f. without confidence | ARISTOTLE 40 | I am not asking for f. expenses | DIOGENES 13 |
| in the household are found the origins of f. | ARISTOTLE 49 | the day one marries and the day of her f. | HIPPONAX 2 |
| perfect f. of men alike in virtue | ARISTOTLE 133 | a cheap f. will take you to the same place | MENANDER 56 |
| a wish for f. arises quickly, f. does not | ARISTOTLE 134 | I have never envied a costly f. | MENANDER 56 |
| f. based on utility ends when profit ends | ARISTOTLE 135 | no good words for you even at your f. | PROVERBIAL 172 |
| f. between good men irreproachable | ARISTOTLE 136 | Furies | |
| prefer f. of one intelligent to many fools | DEMOCRITUS 56 | the F. song, spell to bind the soul | AESCHYLUS 44 |
| accord of mind and feeling creates f. | DEMOCRITUS 85 | the F., withering the life of mortal men | AESCHYLUS 44 |
| f. the greatest of blessings | EPICURUS 13 | here his voice was stopped by the F. | HOMER 223 |
| f. of great men no eternity will obliterate | ISOCRATES 1 | Fury | |
| giving nothing to hatred or f. | LUCIAN 20 | <i>see also</i> Anger, Wrath | |
| in a steady f. there also is delight | PINDAR 38 | we deem the short-lived f. past | HOMER 5 |
| foster truth, faith, f., thrift, art | PITTACUS 8 | breathing f. | HOMER 43 |
| no common understanding, no f. | PLATO 24 | Futility | |
| world held together by f. | PLATO 25 | engage in futile toil like Penelope | PLATO 169 |
| in the highest degree united in mutual f. | PLATO 86 | hope urges on to exercises in f. | SEMONIDES 1 |
| no true f. with either good or bad | PLATO 144 | Future | |
| tyrants never taste true f. or freedom | PLATO 275 | <i>see also</i> Past – Present – Future, Present – Future | |
| true f. seeks virtue, intimacy, usefulness | PLUTARCH 151 | drink and be merry; the f. no one knows | ANONYMOUS 54 |
| seek those who are worthy of f. | PLUTARCH 152 | you use birds to foretell the f. | ARISTOPHANES 27 |
| equality leads to f. | PROVERBIAL 67 | you find in children the seeds of f. habits | ARISTOTLE 56 |
| when the pot boils f. thrives | PROVERBIAL 128 | anxious day and night about the f. | BACCHYLIDES 25 |
| war and f. admit of no excuses | PROVERBIAL 161 | listen, be silent, take heed, look ahead | CRATINUS 2 |
| cherish f. | SEVEN SAGES 26 | inscrutable is the f. to all men | DEMOSTHENES 60 |
| a f. is but a treacherous anchorage | SOPHOCLES 26 | the f. is hidden from all men | DEMOSTHENES 75 |
| private f. above the public welfare | SOPHOCLES 62 | watch the f., much god may change | EURIPIDES 315 |
| never destroy a f. on a trivial ground | THEOGNIS 24 | neglect the Muses and kill the f. | EURIPIDES 540 |
| f. will not last without honesty of both | THUCYDIDES 61 | as regards the f., uncertainty prevails | HERMOCRATES 5 |
| | | knew all things that were to be | HOMER 3 |

FUTURE

fate common to all, the f. unknown
 face the f. with courage
 remember the past, ready to face the f.
 whatever shall be unto everlasting time f.
 not as I wish but to my benefit
 unknown is the time of death and the f.
 blinded is our perception of the f.
 what will come, whence it will come
 no way to know what next year may bring
 impossible to look into the f.
 direction of education determines f. life
 inspiration creates light for the f.
 presentiments about what is to happen
 someone in the f. will remember us
 do not speak of tomorrow
 my divine sign indicates the f.
 what prophet can foretell the f.
 only a fool would reckon on the f.
 the morrow is always obscure
 wise in forecasting the most distant f.
 no one knows what the f. may bring
 aid to the interpretation of the f.

Gain
 man's life vainly spent in hopes of g.
 what good is g. with worries
 all mortals yield to g.
 the many covet g. rather than honour
 evil g. bring loss of virtue
 without g. there would be no cunning
 hubris wrongs others even with no g.
 what will you g. by endless grieving?
 what do I g. from living?
 check a man who gains esteem unjustly
 g. deceives men's sense
 control g., temper, pleasure, pain
 all work for pleasure or g. or honour
 a poor man's talk has one object, g.
 look not for g. in all things
 leave g. to trades pursued for g.
 do not be lured by deceitful g.
 even wisdom is enchained by g.
 no one may pursue greedy g.
 your gains to tally with your needs
 old age deprived of pleasures still loves g.
 often hope of g. has led men to their ruin
 ugly schemes in the pursuit of g.
 all tyrants lust for filthy g.
 shun ill-gotten gains

Gain - Loss
 prefer l. to dishonest g.
 l. grieves you once, dishonest g. always
 hope of evil g. is the beginning of l.
 evil gains are equal to a l.

Galaxy
 the g. is made up of small stars

Galilean
 you have won, G.

Game(s)
 prize from the Athenian G.
 happy in their childish g.
 g. imitations of more serious study
 if you stay in the g., stop wailing
 Lydians invented the g. of dice and ball
 why do you play at forbidden g.?
 use g. to channel children's desires
 draughts and dice, remedy for idleness
 at the g., who start too soon or lag behind

Garden(s)
 as if he had slaughtered his whole g.
 we kill destroyers of sweet-smelling g.
 dig my g., and prune my vines
 the rose is the queen of the g.
 beauty of trees, multitude of scents
 Cyrus designed the g. himself

Garlands
 bring flowering g.
 she shines, the garland of the garland

ISOCRATES 18
 ISOCRATES 54
 ISOCRATES 76
 MARCUS AUR 46
 MENANDER 263
 PHOCYLIDES PS 35
 PINDAR 60
 PINDAR 96
 PINDAR 97
 PITTACUS 6
 PLATO 242
 PLUTARCH 164
 POLYBIUS 10
 SAPPHO 38
 SIMONIDES 14
 SOCRATES 55
 SOPHOCLES 44
 SOPHOCLES 298
 SOPHOCLES 345
 THEMISTOCLES 20
 THEOGNIS 11
 THUCYDIDES 6

AESOP 6
 ANACREONTEA 9
 ANONYMOUS 104
 ARISTOTLE 259
 DEMOCRITUS 106
 DIPHILUS 3
 EUENUS 4
 EURIPIDES 35
 EURIPIDES 241
 EURIPIDES 489
 HESIOD 41
 ISOCRATES 12
 ISOCRATES 71
 MENANDER 22
 MENANDER 142
 PERIANDER 11
 PINDAR 71
 PINDAR 75
 PLATO 234
 PLUTARCH 14
 SIMONIDES 45
 SOPHOCLES 63
 SOPHOCLES 127
 SOPHOCLES 129
 THALES 16

CHILON 3
 CHILON 3
 DEMOCRITUS 107
 HESIOD 43

DEMOCRITUS 153

JULIAN APOS 3

ANONYMOUS 138
 ANYTE 2
 ARISTOTLE 278
 EPICETUS 37
 HERODOTUS 26
 JOHN CHRYS 5
 PLATO 46
 SOPHOCLES 336
 THEMISTOCLES 8

AMMIANUS 1
 ARISTOPHANES 33
 ARISTOPHANES 160
 MENANDER 241
 XENOPHON 76
 XENOPHON 77

ANACREON 4
 MELEAGER 2

Garlic
 you hawkers of g. and bread
 how much spent on purges and g.

Garments
 rich g. and gold to cover unmanly spirits

Gates
 lift up your g., ye princes

Gathering
 g. where thou hast not strawed
 gather up the fragments that remain
 gather many years, scatter in a day
 the g. stirred, as wind ruffles the waves

General(s)
 see also Commander(s), Military
 bold towards the enemy, kind to his men
 a g. leads his army, a captain his ship
 a general, short and bandy-legged
 numerous g., good for nothing
 the best g. looks for enemy's mistakes
 a man has many cares when he is g.
 worth more to a g. than a vast army
 many g. but no soldiers
 sound strategy depends upon the g.
 a g. never to say: I never expected that
 army's legs is cavalry, head is the g.
 a bad g. is a boon to the foe
 a g. who never was a soldier
 g. must keep both hands and eyes clean
 many g. I see, but how few soldiers
 g. don't know how to use their spoils
 g. hand over a captured city to politicians
 a good g. to correctly assess the future
 too many g. lost Caria
 when the g. is present all authority ends

Generations(s)
 we pass on our trust to the next g.
 punishing children to the fourth g.
 lord, thou hast been our refuge in all g.
 one who has lived among men of one g.
 each earthly g. springs from love
 one g. grows and another passes away
 as the g. of leaves, so is that of men
 so the g. of man circle round
 land transmitted to us in successive g.
 handing the torch of life from g. to g.
 like the g. of leaves is that of men
 no cessation of ruin, g. after g.

Generosity
 money used with sense promotes g.
 glad is he who gives willingly

Generous
 g. he who does good from choice
 a g. heart in prosperity shows a man

Genius
 democracy is the kindly nurse of g.
 no g. without some touch of madness
 g. lapses very easily into nonsense

Gentle
 Aristides faced adversity with g. calm
 be fierce and g., a woman of the world
 g. immortal power of pure love
 be g. towards those who are ill
 g. words, ungentle the response
 keep yourself simple, g., pure
 how charming is a youthful and g. father
 g. are men of ready tears
 be g. in your ways
 in peace and prosperity men are gentler

Gentlemen
 in positions of authority not all are g.

Gentleness
 temper our thoughts with g.
 g., prudence, components of virtue
 adorn yourself with g. and justice
 g. should mark a statesman
 demonstrating fortitude, justice, g.
 we who live in g. and love for mankind

Geometry
 young develop ability in g. and maths

ARISTOPHANES 105
 HERODOTUS 57
 PLUTARCH 8
 BIBLE 329
 BIBLE 78
 BIBLE 158
 DIPHILUS 5
 HOMER 29
 AGESILAUS II 7
 ANONYMOUS 89
 ARCHILOCHUS 10
 ARISTOPHANES 12
 BRASIDAS 3
 EURIPIDES 198
 EURIPIDES 402
 HERODOTUS 144
 HYPERIDES 1
 IPHICRATES 1
 IPHICRATES 3
 MENANDER 106
 MENANDER 106
 PERICLES 56
 PHOCION 7
 PLATO 7
 PLUTARCH 66
 PROVERBIAL 31
 PROVERBIAL 104
 ANTIPHON SOPH 9
 BIBLE 323
 BIBLE 333
 CATO 9
 EURIPIDES 157
 HOMER 84
 HOMER 84
 MUSAEUS (1) 1
 PERICLES 13
 PLATO 103
 SIMONIDES 32
 SOPHOCLES 99
 DEMOCRITUS 139
 HESIOD 45
 DEMOCRITUS 54
 PLUTARCH 129
 ANONYMOUS 76
 ARISTOTLE 287
 LONGINUS 9
 ARISTIDES 3
 ARISTOPHANES 111
 EMPEDOCLES 10
 HIPPOCRATES 36
 HOMER 149
 MARCUS AUR 43
 MENANDER 127
 PROVERBIAL 56
 SEVEN SAGES 24
 THUCYDIDES 95
 ARISTOTLE 245
 ARISTOPHANES 120
 ARISTOTLE 297
 EPICETUS 100
 PLUTARCH 16
 PLUTARCH 88
 PLUTARCH 91
 ARISTOTLE 124

- 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.
 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
 EPICHARMUS 15
 EPICLETUS 62
 EPICLETUS 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.
- 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
- Glad – Gladness**
 bury the dead with jollity and g.
 g. at heart is he who gives willingly
- Glance**
 woman's flashing g. never escapes me
 casting glances at each other
- 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
- Glorify**
 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
- 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
- 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
- God (One)**
 praising in songs the Blessed One
 though g. is one, he has many names
 father to the word is the timeless one
- BIBLE 42
 BIBLE 64
 BIBLE 122
 BIBLE 195
 EPICHARMUS 14
 HOMER 341
 MENANDER 331
 SEVEN SAGES 12
 THUCYDIDES 58
- ANONYMOUS 19
 BIBLE 129
 JOHN CHRYS 3
 PLATO 190
- HERODOTUS 92
 HESIOD 45
- AESCHYLUS 201
 APOLLONIUS RHOD 14
- DIOGENES 14
 DIOGENES OEN 1
 EPICETUS 55
 MARCUS AUR 14
- SOPHILUS 2
- BIBLE 125
 BIBLE 173
 BIBLE 173
 EPICLETUS 68
 PLATO 303
 PROVERBIAL 8
 PROVERBIAL 181
- AESCHYLUS 198
 ANYTE 2
 ARISTOTLE 58
 HOMER 152
 PROVERBIAL 153
 PROVERBIAL 182
 THEOCRITUS 24
- ANONYMOUS 10
 ARISTOTLE 174
 GREGORY NAZ 4

GOD (ONE)

| | | | |
|--|-----------------|--|------------------|
| 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 | CHRYSIPPUS 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. | EPICARMUS 7 |
| as captain in his ship so g. in the universe | ARISTOTLE 172 | nothing is impossible to g. | EPICARMUS 8 |
| a g. if he is unable to live in society | ARISTOTLE 193 | g. sell all good things at the price of toil | EPICARMUS 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 28 | to choose your part in life belongs to g. | EPICTETUS 69 |
| for all mortals g. ordained toils | BACCHYLIDES 18 | 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
- EURIPIDES 71
EURIPIDES 75
EURIPIDES 88
EURIPIDES 97
EURIPIDES 112
EURIPIDES 122
EURIPIDES 125
EURIPIDES 125
EURIPIDES 126
EURIPIDES 127
EURIPIDES 145
EURIPIDES 164
EURIPIDES 170
EURIPIDES 172
EURIPIDES 173
EURIPIDES 244
EURIPIDES 258
EURIPIDES 265
EURIPIDES 299
EURIPIDES 299
EURIPIDES 315
EURIPIDES 361
EURIPIDES 377
EURIPIDES 383
EURIPIDES 410
EURIPIDES 416
EURIPIDES 416
EURIPIDES 436
EURIPIDES 446
EURIPIDES 452
EURIPIDES 472
EURIPIDES 487
EURIPIDES 500
EURIPIDES 534
EURIPIDES 537
EURIPIDES 557
GREGORY NAZ 2
HERACLITUS 10
HERACLITUS 32
HERACLITUS 32
HERACLITUS 34
HERACLITUS 40
HERACLITUS 44
HERACLITUS 57
HERMES TRIS 1
HERMES TRIS 1
HERMES TRIS 2
HERODOTUS 111
HERODOTUS 120
HERODOTUS 156
HERODOTUS 160
HESIOD 7
HESIOD 23
HESIOD 37
HESIOD 72
HIPPOCRATES 69
HIPPOCRATES 75
HOMER 12
HOMER 14
HOMER 25
HOMER 49
HOMER 63
HOMER 75
HOMER 76
HOMER 101
HOMER 144
HOMER 161
HOMER 210
HOMER 211
HOMER 221
HOMER 240
HOMER 245
HOMER 264
HOMER 265
HOMER 275
HOMER 286
HOMER 292
HOMER 302
HOMER 327
- 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.
- HOMER 341
HOMER 341
HOMER 350
HOMER 353
HOMER 369
HOMER 372
HOMERIC HYMN 1
HOMERIC HYMN 16
HYPERIDES 3
IRENÆUS 1
IRENÆUS 1
LUCIAN 6
MARCUS AUR 37
MARCUS AUR 50
MENANDER 10
MENANDER 11
MENANDER 41
MENANDER 44
MENANDER 83
MENANDER 136
MENANDER 152
MENANDER 153
MENANDER 181
MENANDER 213
MENANDER 231
MENANDER 232
MENANDER 342
NERO 1
ORACLES 2
ORACLES 10
ORACLES 29
ORACLES 29
ORPHICA 13
PARNIDES 8
PHILEMON 39
PHILON 2
PHILOXENUS 1
PHOCYLIDES PS 15
PHOCYLIDES PS 38
PINDAR 23
PINDAR 34
PINDAR 50
PINDAR 61
PINDAR 65
PINDAR 93
PINDAR 100
PINDAR 104
PINDAR 106
PINDAR 108
PINDAR 117
PITTACUS 9
PITTACUS 15
PLATO 12
PLATO 63
PLATO 132
PLATO 133
PLATO 134
PLATO 181
PLATO 231
PLATO 282
PLATO 294
PLATO 295
PLATO 295
PLATO 299
PLATO 307
PLATO 307
PLATO 336
PLATO 346
PLATO 348
PLATO 350
PLATO 351
PLATO 386
PLATO 387
PLATO 388
PLATO 406
PLATO 411
PLUTARCH 18
PLUTARCH 29
PLUTARCH 51

GOD(S)

- 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
 Cyprian 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
 no 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.
- God**
 bronze, iron, silver, g. hidden deep
 if all shall die what good is g. to me?
- PLUTARCH 64
 PLUTARCH 102
 PLUTARCH 157
 PLUTARCH 165
 PLUTARCH 205
 PROCOPIUS 1
 PROTAGORAS 3
 PROVERBIAL 73
 PROVERBIAL 83
 PROVERBIAL 167
 PTOLEMAEUS 1
 PYTHAGORAS 1
 PYTHAGORAS 12
 PYTHAGORAS 13
 PYTHAGORAS 25
 QUINTUS 7
 SAPPHO 10
 SAPPHO 11
 SAPPHO 44
 SAPPHO 100
 SEMONIDES 6
 SEVEN SAGES 3
 SIMONIDES 17
 SIMONIDES 18
 SIMONIDES 18
 SIMONIDES 41
 SOCRATES 4
 SOCRATES 5
 SOCRATES 18
 SOCRATES 37
 SOCRATES 42
 SOCRATES 43
 SOCRATES 53
 SOLON 10
 SOLON 23
 SOLON 29
 SOPHOCLES 8
 SOPHOCLES 27
 SOPHOCLES 29
 SOPHOCLES 66
 SOPHOCLES 81
 SOPHOCLES 81
 SOPHOCLES 99
 SOPHOCLES 107
 SOPHOCLES 115
 SOPHOCLES 154
 SOPHOCLES 222
 SOPHOCLES 225
 SOPHOCLES 289
 SOPHOCLES 354
 SOPHOCLES 368
 SOPHOCLES 377
 SOPHOCLES 378
 SOPHOCLES 393
 THALES 5
 THALES 6
 THEMISTOCLES 15
 THEMISTOCLES 15
 THEOGNIS 65
 THRASYMACHUS 2
 THUCYDIDES 44
 THUCYDIDES 126
 XENOPHANES 3
 XENOPHANES 4
 XENOPHANES 5
 XENOPHANES 6
 XENOPHANES 11
 XENOPHANES 13
 XENOPHANES 13
 XENOPHANES 13
 XENOPHANES 18
 XENOPHANES 18
 XENOPHON 53
 XENOPHON 89
 ZOPYRUS 1
- ANONYMOUS 119
 CALLIMACHUS 42
 EURIPIDES 295
 PHILEMON 12
- AESCHYLUS 110
 ANACREONTEA 8
- 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
 an ass would prefer chaff to 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
- ANANIUS 1
 ANANIUS 1
 ANONYMOUS 106
 ARISTIDES 8
 BACCHYLIDES 27
 BIBLE 3
 BIBLE 187
 CALLIMACHUS 10
 CATO 15
 DEMOCRITUS 22
 DEMOCRITUS 78
 EURIPIDES 140
 EURIPIDES 473
 EVAGRIUS 1
 GREGORY NAZ 16
 HERACLITUS 3
 HERACLITUS 39
 HERODOTUS 167
 HOMER 87
 HOMER 146
 MENANDER 239
 MENANDER 330
 PHILEMON 14
 PHOCYLIDES PS 19
 PINDAR 36
 PINDAR 42
 PINDAR 51
 PINDAR 122
 PLATO 82
 PLATO 186
 PLUTARCH 4
 PLUTARCH 8
 THEOGNIS 3
 TIMOTHEUS (1) 2
- AESCHYLUS 4
 AESOP 31
 AESOP 35
 ANONYMOUS 50
 ANONYMOUS 102
 ARISTOTLE 77
 ARISTOTLE 78
 ARISTOTLE 85
 ARISTOTLE 95
 ARISTOTLE 122
 ARISTOTLE 147
 ARISTOTLE 216
 BIBLE 205
 BIBLE 258
 DEMOCRITUS 54
 EPICHRMUS 24
 EURIPIDES 16
 EURIPIDES 117
 EURIPIDES 426
 EURIPIDES 504
 EURIPIDES 514
 EURIPIDES 528
 GORGIAS 4
 HERODOTUS 58
 HIPPOCRATES 44
 HOMER 277
 ION 1
 ISOCRATES 1
 MARCUS AUR 18
 PHOCYLIDES 8
 PINDAR 84
 PLATO 29
 PLATO 34
 PLATO 35
 PLATO 85
 PLATO 215
 PLATO 258
 PLATO 349
 PLUTARCH 69
 PROVERBIAL 61
 SAPPHO 19
 SEVEN SAGES 7
 SIMONIDES 32
 SOPHOCLES 263
 SOPHOCLES 383

- the g. know how to keep due measure
some blame the g., some praise them
- Good – Bad**
see also Bad, Best – Worst, Better – Worse, Good – Evil, Wicked, Worse
- a man base at home is never g. abroad
the tongue is both g. and b.
- goodness is simple, badness, manifold
rather a b. poet than a g. physician
- 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.
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.
- 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.
- 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
- 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.
- Good – Evil**
see also 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 for 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.
- THEOGNIS 37
THEOGNIS 51
- AESCHINES 10
ANACHARSIS 2
ANONYMOUS 29
ARCHIDAMUS III 1
ARISTOPHANES 66
ARISTOPHANES 69
ARISTOTLE 26
ARISTOTLE 95
ARISTOTLE 95
BION 7
DIOGENES 26
DISSOI LOGOI 1
DISSOI LOGOI 1
DISSOI LOGOI 2
EPICTETUS 38
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
THEMISTIUS 2
THEOGNIS 15
THEOGNIS 15
THEOGNIS 28
THEOGNIS 32
THEOGNIS 35
THEOGNIS 55
- ARISTOTLE 192
BIBLE 22
BIBLE 155
BIBLE 204
BIBLE 205
BIBLE 231
BIBLE 278
EPICTETUS 44
EPICTETUS 75
EURIPIDES 320
EURIPIDES 362
EURIPIDES 362
HERODOTUS 31
HESIOD 23
HOMER 359
HOMERIC HYMN 4
HOMERIC HYMN 11
MENANDER 57
PERICLES 37
PHILEMON 29
PINDAR 84
PLATO 154
PLATO 336
PLATO 350
PLUTARCH 28
PLUTARCH 64
PROCLUS 6
PYTHAGORAS 24
SOCRATES 17
SOCRATES 23
SOCRATES 54
SOLON 22
SOPHOCLES 102
THEMISTOCLES 3
- dine at the tables of those who are g.
do not consort with e. men
- Goodness**
see also Excellence, Virtue
- g. is simple, badness, manifold
- what is most valuable regarding g.
- g. has two forms, virtue and excellence
- g. makes men more righteous
- the real friend is loved on account of g.
- g. and truth are the same for all men
- inside you is the fountain of g.
- the divine is beauty, wisdom, g.
- knowledge derives intelligibility from g.
- g. transcends essence in power
- 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.
- 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
- Gordian**
- cut the G. knot
- Gospel**
- no man to preach any other g.
- Gossip**
see also 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
- 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
- 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.
- Grabbing**
- blind is whoever is bent on g.
- you grabbed it all and ran
- Graces**
- mingling the G. and the Muses
- the three G. Aglaea, Euphrosyne, Thalia
- the G. found the soul of Aristophanes
- Grammar**
- sacrifices will not correct your g.
- 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
- ANONYMOUS 29
ARISTOTLE 20
ARISTOTLE 27
ARISTOTLE 29
ARISTOTLE 51
DEMOCRITUS 38
MARCUS AUR 53
PLATO 179
PLATO 256
PLATO 256
- ARISTOTLE 116
ARISTOTLE 201
BIBLE 222
HERACLITUS 39
HESIOD 60
PLUTARCH 89
PLUTARCH 92
SOLON 5
- DEMOCRITUS 131
DEMOSTHENES 38
PERIANDER 12
PHILEMON 40
PLUTARCH 43
STESICHORUS 4
- PROVERBIAL EXP 17
- BIBLE 239
- EPICTETUS 73
PROVERBIAL 109
SIMONIDES 6
THEOGNIS 52
- ARISTOTLE 240
DIOGENES 20
ISOCRATES 34
ISOCRATES 37
PERICLES 61
PLATO 215
PLATO 396
SEVEN SAGES 5
SEVEN SAGES 15
SOLON 70
- AESCHYLUS 168
ARISTOTLE 92
ARISTOTLE 140
ARISTOTLE 236
ARISTOTLE 239
ARISTOTLE 245
DIONYSIUS HAL 3
PERICLES 54
PLATO 38
PLATO 268
- DIPHILUS 4
EUPOLIS 4
- EURIPIDES 137
HESIOD 13
PLATO 379
- DIOGENES 5
- AESOP 13
ARISTOPHANES 116
ARISTOPHANES 138
BIBLE 36
MARCUS AUR 33
ZONAS 1

GRASS

Grass

g. withereth and the flower falleth away as for man, his days are as g.
 earth put forth newly-sprung g.
 BIBLE 277
 BIBLE 337
 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
 charity seldom breeds g.
 what soon grows old, g.
 better to do right and get no thanks
 no g. in aftertime for good deeds done
 anyone saved is thankless by nature
 as soon as pity is shown g. dies
 ungrateful he who forgets benefits
 g. ages fast after the gift is given
 g., greatest of all riches
 whom I treat well harm me most of all
 g. to the dead can slip away fast
 AESCHYLUS 171
 ANAXANDRIDES 7
 ARISTOTLE 329
 CATO 4
 HOMER 390
 MENANDER 86
 MENANDER 86
 MENANDER 160
 MENANDER 261
 MENANDER 344
 SAPPHO 9
 SOPHOCLES 39

Grave

see also Burial(s), Sepulchre, Tomb(s)
 the living carry the city to her g.
 oh g., where is thy victory?
 in my g. little I care who speaks ill of me
 virtue shines forth beyond the g.
 plant on my g. the oar I rowed once
 heap my g. where the grey waves break
 mine is a watery g., on land, a farmer's
 old fool with one foot already in the g.
 the dark prospect of the yawning g.
 ANONYMOUS 45
 BIBLE 233
 EURIPIDES 20
 EURIPIDES 53
 HOMER 311
 HOMER 311
 PLATO 383
 PLUTARCH 140
 SOPHOCLES 21

Great – Small

see also Little, Might – Mighty, Small
 often from s. things you discover g.
 promise g. things, cannot do the s.
 to itself each thing is both g. and s.
 though g. he met a greater still
 distinguish s. and g. wrongdoings
 s. changes are the causes of g. ones
 live an orderly life in s. things and g.
 the least among you shall be g.
 do the g. by dusk, the minor in a trice
 compress a lot of meaning in a small space
 talking s. on something big
 s. favours at the right time are huge
 if desires are not g., little seems much
 violation of justice, s. or g., is serious
 g. events hang on s. chances
 test self in little ways, then greater
 g. power to charm in trifling matter
 as much delight in g. things as in s.
 a s. man's just cause defeats the g.
 s., valiant force better than vast army
 god intervenes in g., leaves s. to fate
 many states once g. are now s.
 risen to greatness, cast down swiftly
 by adding, the little will grow g.
 praise a s. ship but prefer a big one
 s. in stature, but what a fighter
 too g. is what you say; I am amazed
 stop using big words on s. issues
 not preserving the s. you lose the g.
 how g. is a s. gift given at the right time
 the greatest within the smallest
 s. gift is g. if given with goodwill
 I will be s. in s. things, g. in g.
 big stones need s. stones for support
 g. or s. theft of public property
 no g. tasks if you waste time on trifles
 g. wealth got easily, the lesser slowly
 s. faults appear g. in statesmen
 bad habits start s., neglected powerful
 little strokes fell g. oaks
 a s. evil could be a g. good
 say not little with a lot, but a lot with little
 do g. things without having promised
 finishing a many tasks imperfectly
 finish a s. task well, not many badly
 much pain from s. sufferings
 a big man may fall at a s. mischance
 AESOP 32
 AESOP 44
 ANAXAGORAS 1
 ANONYMOUS 31
 APOLLONIUS TY 8
 ARISTOTLE 53
 ARISTOTLE 321
 BIBLE 124
 CALLIMACHUS 16
 DEMETRIUS 2
 DEMETRIUS 6
 DEMOCRITUS 53
 DEMOCRITUS 140
 DEMOSTHENES 41
 DEMOSTHENES 75
 EPICETUS 32
 EUDAMIDAS 2
 EURIPIDES 179
 EURIPIDES 331
 EURIPIDES 402
 EURIPIDES 534
 HERODOTUS 5
 HERODOTUS 123
 HESIOD 46
 HESIOD 60
 HOMER 81
 HOMER 266
 LIBANIUS 1
 MENANDER 220
 MENANDER 338
 PERIANDER 15
 PHILEMON 40
 PINDAR 78
 PLATO 137
 PLATO 141
 PLUTARCH 12
 PLUTARCH 169
 PLUTARCH 184
 POLYAENUS 2
 PROVERBIAL 119
 PROVERBIAL 135
 PYTHAGORAS 35
 PYTHAGORAS 50
 SOCRATES 40
 SOCRATES 40
 SOLON 20
 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
 the g. is space, for it holds all things
 HOMER 44
 THALES 7

Greatness

see also Might – Mighty
 g. of soul is impossible without nobility
 risen to g. from humble beginnings
 heaven's way to bring low all excess g.
 behold in wonder the g. of Athens
 g. in noble songs endures through time
 man forges on to destruction or to g.
 ARISTOTLE 108
 DEMOSTHENES 42
 HERODOTUS 119
 PERICLES 32
 PINDAR 79
 SOPHOCLES 76

Greece

see also Greek(s), Hellas
 in G. wise men speak, fools decide
 G. needs deeds, not words
 in G. ties of friendship heeded
 rather die than see G. in misfortune
 double arguments are offered in G.
 all the myriad hateful things in G.
 O my G., how you gave way to Christ
 in G. poverty is a familiar feature
 the pride of G., bulwark of our host
 our city an education to the whole of G.
 glorious Athens, bulwark of G.
 by what right did Xerxes invade G.
 Homer has made the educator of G.
 Lais, who made mock of G.
 Philip's gold took the cities of G.
 away from G. blessings only in dreams
 Ares is lord; G. has no fear of gold
 the greatest perils that had befallen G.
 ANACHARSIS 7
 ANONYMOUS 95
 APOLLONIUS RHOD 15
 DEMOSTHENES 93
 DISSOI LOGOI 1
 EURIPIDES 415
 GREGORY NAZ 12
 HERODOTUS 137
 HERODOTUS 137
 HOMER 19
 PERICLES 27
 PINDAR 106
 PLATO 19
 PLATO 278
 PLATO 380
 PLUTARCH 4
 PLUTARCH 41
 TIMOTHEUS (1) 2
 XENOPHON 40

Greed

waste prosperity in desiring that of others
 grab for more and lose what you have
 g. is life vainly spent in hopes of gain
 chasing treasure I lost the profit I held
 choose politics for the sake of g.
 wrongdoings caused by ambition and g.
 causes of injustice are lust, g., ambition
 selfish g. had no place in statesmanship
 g. to possess everything
 prosperous man wrong to ask for more
 greedy Persians after our barley-cake
 it is g. that turns free men into slaves
 greedy those who go for profit
 insolence and affluence bring g.
 desire for power, inspired by g.
 could have peace, but greedy for more
 few wars won by g., many by foresight
 AESCHYLUS 79
 AESOP 4
 AESOP 6
 AESOP 20
 ARISTOTLE 19
 ARISTOTLE 219
 CLINIAS 1
 DEMOSTHENES 15
 DIONYSIUS HAL 9
 MENANDER 144
 PAUSANIAS (1) 2
 PHILEMON 22
 PITTACUS 17
 THUCYDIDES 81
 THUCYDIDES 101
 THUCYDIDES 108
 THUCYDIDES 137

Greek(s)

see also Greece, Hellenes
 G. have the most beautiful eyes
 the G. except the Lacedaemonians
 G. way to drink in measured cups
 G. are zealous for learning
 not distinguishable as Barbarian or G.
 mix us all again, all G.
 almost all the G. are settled by the sea
 G. could rule mankind if undivided
 G. are both energetic and intelligent
 Jews require signs, G. seek wisdom
 neither Jew nor G., ye are all one
 words of the G. were born on their lips
 G. prone to neglect their good precepts
 something animated the mass of the G.
 good G. is language free from vulgarity
 drinking considered least of faults by G.
 the G. have many absurd tales
 great deeds by G. and foreigners alike
 after which the G. abducted Europe
 G. relate many foolish tales
 fear the number of G. or their wealth?
 the Athenians roused all G. to fight
 G. are jealous of success
 ADAMANTIUS 1
 ALEXANDER 2
 ALEXIS 1
 ANACHARSIS 5
 ANTIPHON SOPH 7
 ARISTOPHANES 120
 ARISTOTLE 220
 ARISTOTLE 267
 ARISTOTLE 267
 BIBLE 207
 BIBLE 240
 CATO 6
 DARIUS I 3
 DEMOSTHENES 44
 DIOGENES BAB 2
 DIONYSIUS HAL 8
 HECATAEUS 1
 HERODOTUS 1
 HERODOTUS 2
 HERODOTUS 46
 HERODOTUS 117
 HERODOTUS 140
 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
PERICLES 61
PLATO 59
PLATO 342
PLATO 342
PLUTARCH 25
PLUTARCH 178
POLYBIUS 13
POLYBIUS 13
POLYBIUS 13
SOCRATES 48
SOPHILUS 1
THEOCRITUS 32
- HOMER 251
SOPHOCLES 2
- AESOP 12
ALEXIS 15
ALEXIS 16
ANONYMOUS 57
ANONYMOUS 72
ANTIPHANES 6
ANTIPHANES 6
ARISTOPHANES 59
DEMOCRITUS 144
DIPHILUS 11
EMPEDOCLES 22
EURIPIDES 28
EURIPIDES 29
EURIPIDES 238
EURIPIDES 369
EURIPIDES 375
EURIPIDES 466
GORGIAS 6
HOMER 381
HOMERIC HYMN 2
LUCIAN PS 1
MENANDER 47
MENANDER 60
MENANDER 61
MENANDER 112
MENANDER 159
MENANDER 254
PERIANDER 26
PLATO 136
POSIDIPPUS 2
SAPPHO 40
SOLON 20
SOPHOCLES 137
SOPHOCLES 138
SOSIPHANES 1
THEOCRITUS 37
THEOCRITUS 43
- ALCAEUS 12
DEMOCRITUS 113
EUPHRATES 1
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 29
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
SOLON 40
SOPHOCLES 71
- DIOGENIANUS 1
EURIPIDES 13
EURIPIDES 14
EURIPIDES 15
HOMER 296
HOMER 345
HOMER 345
- AESCHYLUS 164
AESCHYLUS 192
ANTIPHON OR 2
ARISTOTLE 12
MENANDER 163
PROVERBIAL EXP 8
- 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

HADES

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.

Handsome

see also Beautiful
 the beautiful statue of h. Milon

ANONYMOUS 48
 ANONYMOUS 48
 ARCHIAS 1
 ARISTOPHANES 77
 ASCLEPIADES 1
 BION 10
 ERINNA 2
 HADRIAN 1
 HOMER 113
 HOMER 399
 HYPERIDES 3
 LEONIDAS TAR 3
 LEONIDAS TAR 5
 LUCIAN 5
 PINDAR 113
 PINDAR 114
 PLATO 175
 PLATO 222
 PLATO 383
 PROVERBIAL EXP 19
 SAPPHO 21
 SOLON 27
 THEOGNIS 31

ANACREONTEA 14
 ARCHELAUS (2) 1
 ARCHIDAMUS 9
 ARCHILOCHUS 5
 ARCHILOCHUS 6
 ARISTOPHANES 35
 ARRIAN 7
 BIBLE 220
 EPICLETUS 29
 ERINNA 3
 EURIPIDES 432
 HOMERIC HYMN 5
 LUCIAN 3
 LUCILLIUS 2
 MENANDER 91
 RUFINUS 2
 RUFINUS 2
 SAPPHO 23

ARISTOPHANES 42
 EURIPIDES 220
 THEOCRITUS 17

ARISTOTLE 87
 HESIOD 20
 PLATO 94
 PROVERBIAL 66

AESOP 5
 ANAXAGORAS 17
 ARISTOTLE 319
 BIBLE 24
 BIBLE 254
 CHILON 15
 EPICCHARMUS 13
 EURIPIDES 312
 GALEN PS 1
 HESIOD 50
 HIPPOCRATES 21
 HOMER 71
 HOMER 172
 HOMER 239
 HOMER 321
 PERICLES 56
 PHOCYLIDES PS 12
 PHOCYLIDES PS 21
 PLUTARCH 156
 POLEMION 1
 PROVERBIAL 81
 PYTHAGORAS 17
 PYTHAGORAS 29
 SOLON 18

SIMONIDES 10

h. to look at, benevolent in spirit, XENOPHON 19

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

ARCHILOCHUS 13
 ARISTOTLE 14
 ARISTOTLE 15
 ARISTOTLE 81
 ARISTOTLE 81
 ARISTOTLE 82
 ARISTOTLE 86
 ARISTOTLE 158
 ARISTOTLE 161
 ARISTOTLE 294
 ARISTOTLE 295
 BACCHYLIDES 25
 DEMOCRITUS 12
 DEMOCRITUS 77
 DEMOCRITUS 78
 DEMOSTHENES 69
 DIOGENES 33
 DIOGENES 34
 EPICLETUS 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 30
 SOCRATES 71
 SOPHOCLES 14
 SOPHOCLES 174
 SOPHOCLES 288
 SOPHOCLES 341
 XENOPHON 92

BIBLE 92
 EPICLETUS 12
 MENANDER 3
 PROVERBIAL 13
 PROVERBIAL 166

EPICLETUS 65
 MARCUS AUR 17
 MARCUS AUR 36
 PITTACUS 6

- 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 7
JOHN CHRYS 7
MENANDER 254
PLATO 121
THEOGNIS 34
- ANAXARCHUS 2
EPICHRMUS 17
PHILEMON 6
PLUTARCH 113
THEOGNIS 55
- ANTIPHANES 3
ARRIAN 7
EPICLETUS 41
EURIPIDES 41
EURIPIDES 233
EURIPIDES 379
HERODOTUS 160
HOMER 379
ISOCRATES 60
PINDAR 95
PLATO 22
SOCRATES 42
- GREGORY NAZ 8
HOMER 145
PROVERBIAL 133
PROVERBIAL 139
PROVERBIAL EXP 16
XENOPHON 54
- BIBLE 304
PALLADAS 18
PLUTARCH 188
THEOPOMPUS (3) 1
- AESOP 34
AESOP 49
ANONYMOUS 102
ANTIPHON SOPH 14
ARISTOPHANES 66
ARISTOPHANES 89
CARCINUS 2
HESIOD 34
HESIOD 40
HIPPOCRATES 31
HOMER 205
HOMER 392
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
SEMIONIDES 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
EURIPIDES 225
EURIPIDES 426
HOMER 60
MENANDER 326
PALLADAS 11
PERICLES 49
RUFINUS 6
SOPHOCLES 41
SOPHOCLES 155
XENOPHON PS 2
- ANONYMOUS 54
BIAS 8
CHILON 2
EURIPIDES 288
EURIPIDES 542
HERODOTUS 72
HERODOTUS 121
HIPPOCRATES 20
MENANDER 293
MENANDER 312
POLYAENUS 1
SOPHOCLES 64
THEOGNIS 29
THEOGNIS 40
THUCYDIDES 56
THUCYDIDES 76
- AESCHYLUS 87
ANONYMOUS 126
ARISTOTLE 289
BIBLE 356
EMPEDOCLES 2
EURIPIDES 147
EURIPIDES 162
EURIPIDES 177
EURIPIDES 225
EURIPIDES 426
HOMER 60
MENANDER 326
PALLADAS 11
PERICLES 49
RUFINUS 6
SOPHOCLES 41
SOPHOCLES 155
XENOPHON PS 2
- HOMER 117
HOMER 121
- CLEANTHES 7
EMPEDOCLES 4
HOMERIC HYMN 17
PERICLES 50
PLUTARCH 74
- 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.

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.
 ship 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
 BIBLE 38
 BIBLE 51
 EURIPIDES 66
 HOMER 67
 HOMER 104
 MELEAGER 2
 PROVERBIAL 96
 PROVERBIAL 100
 AESCHYLUS 101
 AESCHYLUS 166
 AESCHYLUS 203
 BIBLE 119
 EURIPIDES 234
 AESCHYLUS 208
 CARCINUS 1
 CRITIAS 14
 EURIPIDES 93
 MENANDER 114
 PINDAR 19
 SOPHOCLES 141
 SOPHOCLES 357
 BIBLE 154
 BIBLE 313
 GALEN 5
 HIPPOCRATES 5
 HIPPOCRATES 56
 HOMER 115
 AESCHYLUS 29
 AESCHYLUS 47
 ANTIPHON SOPH 1
 ARIPHON 1
 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
 LUCIAN 25
 MENANDER 276
 MENANDER 319
 MUSONIUS 2
 ORPHICA 8
 PHILEMON 38
 PHILYLLIUS 1
 PLATO 23
 PLATO 57
 PLATO 77
 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

ALCAEUS 15
 ANTISTHENES 14
 BIBLE 100
 BIBLE 273
 CHILON 1
 DEMOSTHENES 30
 EPICHRMUS 4
 EPICLETUS 89
 EURIPIDES 146
 GREGORY NAZ 1
 HERACLITUS 15
 HERACLITUS 28
 HERACLITUS 30
 HERODOTUS 38
 HERODOTUS 30
 HOMER 186
 HOMER 254
 HOMERIC HYMN 10
 LYSIAS 4
 MENANDER 170
 MOSCHION 2
 PLATO 368
 THUCYDIDES 5
 XENOPHON 59
 HERODOTUS 55
 LUCIAN 11
 MENANDER 222
 BIBLE 274
 PLATO 171
 PLATO 201
 THUCYDIDES 68
 HERODOTUS 55
 HERODOTUS 142
 AESCHYLUS 129
 ANONYMOUS 112
 ANTIPHILUS 2
 APOLLONIUS RHOD 4
 APOLLONIUS RHOD 12
 APOLLONIUS RHOD 13
 BASIL 3
 BIBLE 28
 BIBLE 49
 BIBLE 170
 BIBLE 281
 BIBLE 332
 BIBLE 334
 BIBLE 341
 BIBLE 346
 DEMOCRITUS 91
 EURIPIDES 92
 EURIPIDES 159
 EURIPIDES 197
 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
 JOHN CHRYS 15
 MELEAGER 6
 MENANDER 167
 PARMENIDES 1
 PINDAR 29
 PINDAR 95
 PLATO 326
 PROVERBIAL 121
 PYTHAGORAS 27
 SAPPHO 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
 TYRTAEUS 2
 XENOPHON 88
- ANTIPHILUS 3
 HERODOTUS 49
 PLATO 330
 THEOCRITUS 16
- AESCHYLUS 138
 ANONYMOUS 69
 ANONYMOUS 139
 ARATUS 2
 ARISTOPHANES 87
 ARISTOTLE 73
 BASIL 3
 BIBLE 4
 BIBLE 12
 BIBLE 19
 BIBLE 23
 BIBLE 27
 BIBLE 276
 BIBLE 301
 BIBLE 303
 BIBLE 307
 CALLIMACHUS 11
 DEMOCRITUS 151
 EPICHRMUS 6
 EPICLETUS 25
 EURIPIDES 123
 EURIPIDES 180
 EURIPIDES 186
 EURIPIDES 548
 GREGORY NAZ 2
 HERODOTUS 106
 HERODOTUS 115
 HERODOTUS 119
 HESIOD 9
 HOMER 102
 HOMER 102
 HOMER 108
 HOMER 217
 HOMER 248
 HOMER 314
 ORACLES 32
 ORPHICA 4
 PERICLES 47
 PINDAR 45
 PLATO 180
 PLATO 262
 PLATO 335
 PLATO 352
 PLATO 362
 PYTHAGORAS 21
 THALES 4
 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
- Hellene**
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
 ARISTOTLE 13
 AESCHYLUS 9
 AESCHYLUS 15
 HOMER 53
 SAPPHO 7
- HOMER 310
 PARMENIDES 9
 SOPHOCLES 284
- AESCHYLUS 15
 ANONYMOUS 41
 BIBLE 289
 CALLIMACHUS 29
 CALLIMACHUS 35
 HOMER 117
 LUCILLIUS 1
- AESCHYLUS 73
 AGESILAUS II 8
 ANONYMOUS 38
 ARISTIDES 10
 ARISTOPHANES 8
 CIMON 2
 EURIPIDES 209
 HERODOTUS 79
 HERODOTUS 137
 HERODOTUS 140
 PINDAR 62
 PLUTARCH 62
 SIMONIDES 2
- HERODOTUS 10
 HERODOTUS 11
 ISOCRATES 51
 SOPHOCLES 36
 THEMISTOCLES 12
 THUCYDIDES 34
- AESCHYLUS 65
 AESCHYLUS 77
 HOMER 162
- AESCHYLUS 149
 ANAXANDRIDES 1
 ARISTOPHANES 98
- HOMER 69
 HOMER 104
 HOMER 178
 MILTIADES 1
- AESCHYLUS 174
 ARISTOTLE 172
 DEMOSTHENES 50
 HERODOTUS 161
 HOMER 235
 PINDAR 70
- AESCHYLUS 215
 AESOP 43
 AESOP 43
 ALCAEUS 12
 ARISTOPHANES 154
 BACCHYLIDES 18
 BIBLE 106
 EURIPIDES 189
 GORGIAS 4
 HERODOTUS 165
 HIPPOCRATES 31
 HOMER 65

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 Stympthalian 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

HOMER 217
 ISOCRATES 17
 ISOCRATES 34
 MENANDER 116
 PLUTARCH 149
 SOLON 50
 SOPHOCLES 186
 SOPHOCLES 186
 SOPHOCLES 383

DEMOSTHENES 83
 HOMER 371
 PHILEMON 48
 PLUTARCH 153

ALCAEUS 20

AELIAN 1
 EPICETUS 16
 SOCRATES 37
 SOCRATES 37

THEOCRITUS 6

HOMER 82

DIODORUS SIC 1
 HERODOTUS 87
 PISANDER 2
 PROVERBIAL 70
 PROVERBIAL EXP 14
 SOPHOCLES 294

ARISTOTLE 76
 CALLIMACHUS 27
 DARIUS 13
 SOCRATES 51

HERODOTUS 109

ARISTOPHANES 77
 HOMER 193

THUCYDIDES 24
 THUCYDIDES 115

ARATUS 4
 HOMERIC HYMN 9
 HOMERIC HYMN 10

ANTIGONUS (1) 1
 ARISTIDES AEL 3
 HOMER 1
 MENANDER 17
 PLATO 297
 SIMONIDES 9

LUCIAN 12

BASIL 1
 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

| | | | |
|--|---|---|---|
| h. whine and rejoice over same things of all, most difficult is to please the m. with wicked leaders, h. are dangerous to the m. seek only to satisfy themselves all good lies in the m. be mindful of the voice of the people do not consider what the m. will say when all in concert, empty is your mind | DEMOSTHENES 68 DEMOSTHENES 96 EURIPIDES 267 HERACLITUS 13 HERODOTUS 75 HOMER 124 SOCRATES 25 SOLO 11 | god himself assists an h. cause not willing to be called h. simpletons | MENANDER 83 THUCYDIDES 100 |
| Holiday(s) 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 | Honesty 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 h. is to possess a pure mind | ANONYMOUS 65 | Honey <i>see also</i> Bee(s), Hives 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 what is h. is revealed only to the h. is it h. because it is loved by the gods | HIPPOCRATES 48 PLATO 12 | Honour(s) 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 SOLO 11 SOPHOCLES 122 THEOGNIS 38 THEOGNIS 46 THEOPHRASTUS 5 |
| Holy Ghost 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 | | |
| 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 | | |
| | | 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 EURIPIDES 212
 h. nourishes an exile EURIPIDES 284
 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.

TYRTAEUS 1
 XENOPHON 18

AESCHYLUS 13

AESCHYLUS 13

AESCHYLUS 40

AESCHYLUS 71

AESCHYLUS 97

AESCHYLUS 113

AESOP 5

AESOP 20

ALCAEUS 6

ANONYMOUS 75

APOLLODORUS CAR or GEL 3

ARISTOTLE 330

BIAS 4

BIBLE 200

BIBLE 226

BIBLE 255

BIBLE 268

CRITIAS 3

DEMOCRITUS 28

DEMOCRITUS 142

EPICETUS 84

EPICETUS 85

EURIPIDES 73

EURIPIDES 128

EURIPIDES 212

EURIPIDES 284

EURIPIDES 352

EURIPIDES 395

EURIPIDES 411

EURIPIDES 493

EURIPIDES 508

EURIPIDES 518

HESIOD 55

HOMERIC HYMN 2

MENANDER 139

MENANDER 259

PERIANDER 23

PINDAR 121

PINDAR 125

PLUTARCH 29

POLYAENUS JUL 2

QUINTUS 7

SEMONIDES 1

SIMONIDES 33

SIMONIDES 33

SOCRATES 61

SOLO 16

SOPHOCLES 11

SOPHOCLES 21

SOPHOCLES 101

SOPHOCLES 286

SOPHOCLES 395

THEOCRITUS 10

THEOGNIS 41

THEOGNIS 65

THUCYDIDES 60

THUCYDIDES 70

THUCYDIDES 82

THUCYDIDES 105

THUCYDIDES 116

THUCYDIDES 124

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
 HOMER 98
 HOMER 98
 HOMER 146
 HOMER 146
 HOMER 201
 HOMER 246
 HOMER 223
 LUCIAN 22
 PINDAR 114
 PLUTARCH 21
 PLUTARCH 135
 PROVERBIAL 130
 SIMONIDES 13
 SOCRATES 59
 SOLON 25
 SOPHOCLES 84
 THEMISTOCLES 5
 THEOGNIS 22
 THEOPHRASTUS 12
 XENOPHANES 4
 XENOPHON 20
 XENOPHON 48
 XENOPHON 49
 XENOPHON 50
 XENOPHON 51
 XENOPHON 52
 XENOPHON 53

PLUTARCH 7
 PLUTARCH 80
 SIMONIDES 5
 THEOGNIS 22
 THEOGNIS 22
 XENOPHON 48

HOMER 204
 XENOPHON 15
 XENOPHON 16

APOLLONIUS RHOD 2
 APOLLONIUS RHOD 2
 MENANDER 274
 PROVERBIAL 32

AESCHYLUS 62
 HESIOD 24
 HOMER 344

HIPPOCRATES 15
 PHILOLAUS 3

HOMERIC HYMN 17
 PROVERBIAL 154

GREGORY NAZ 19
 GREGORY NAZ 19
 SOPHOCLES 52

BIBLE 77
 BIBLE 88
 BIBLE 148
 EURIPIDES 226

AESCHYLUS 28
 AESCHYLUS 104
 ANONYMOUS 52
 BIBLE 43
 BIBLE 69
 BIBLE 99
 BIBLE 351
 EPICETUS 101

- we never refuse guests in my h.
though settled down in some luxurious h.
you are building your h. on sand
those whose h. has been shaken by god
a h. neglected will collapse in time
- Household**
he who mismanages his own h.
I hold the reins of my h.
all forms of constitution exist in the h.
in the h. are found the origins of friendship
h. an association for everyday wants
property is a part of a h.
wealth is to provide, h. to use
for the good of the city or his h.
every h. is part of a state
if a h. is divided against itself
woman's good character preserves the h.
h. thrift, which breeds good children
the real slave of the h. is its master
best h. if wealth not obtained unjustly
who rules his h. well is fit to rule state
the wife who is a good partner in the h.
- Housekeeping**
women in h., not in politics
- Hubris**
see also Outrage
when h. blossoms, ruin is its fruit
h. wrongs others even with no gain
quench h. rather than a conflagration
Justice beats H.
good rule checks excess, dims h.
surfeit breeds h.
- Human(s)**
see also Man, Men, Mortal(s)
here you will see no h. form
no h. capable of continuous activity
mistakes are only h.
the sea doth wash away all h. ills
no fate that h. flesh will not endure
laws hold together h. communities
nothing is equitable in h. affairs
total lack of certainty in h. life
nothing in h. life is certain
celebrate behaving like a h.
I am h., I erred; nothing to wonder
you are but h. sharing a common fate
thinking keeps my wits, it keeps me h.
never forget that you are h.
remind every morning that he was but h.
king though h. was given godlike power
h. acquired a sense of rhythm
there were three kinds of h. beings
love is born into every h. being
to be wrong in a belief is h.
there's no way for h. not to grow old
h. wisdom is of little or no value
time is the umpire in all h. business
look with h. eyes on h. weakness
the gods do not see h. affairs
consider the shortness of all h. life
- Human Nature**
there is more evil than good in h.
how easily h. yields to profit
deprive h. of the use of numbers
credulity a weakness of h.
h. is prone to rivalry, jealousy, envy
- Human Race**
see also Humanity, Humankind, Man, Mankind, Men, Mortal(s)
the whole h. is fond of its offspring
today's is a race of iron
friend to the h. race
convention tyrannizes the h.
h., same as feathered creatures
gods could not wipe out the h.
just one way for the h. to flourish
ills of h. will not end until the wise rule
- Humanity**
see also Human Race, Mankind, Men, Mortal(s)
a life higher than the measure of h.
- EURIPIDES 15
HOMER 300
PROVERBIAL 178
SOPHOCLES 99
SOPHOCLES 372
- AESCHINES 2
ANTIPATER SID 2
ARISTOTLE 47
ARISTOTLE 49
ARISTOTLE 189
ARISTOTLE 194
ARISTOTLE 198
ARISTOTLE 201
ARISTOTLE 203
BIBLE 99
HIPPOXAX 3
HOMER 338
MENANDER 129
SOLON 48
SOPHOCLES 104
XENOPHON 74
- THEOPHRASTUS 11
- AESCHYLUS 78
EUENUS 4
HERACLITUS 17
HESIOD 29
SOLON 3
THEOGNIS 10
- AESCHYLUS 82
ARISTOTLE 152
EURIPIDES 161
EURIPIDES 221
EURIPIDES 247
EURIPIDES 323
EURIPIDES 550
HERODOTUS 23
ISOCRATES 29
MARCUS AUR 34
MENANDER 72
MENANDER 158
PHILEMON 33
PHILEMON 43
PHILIP II 1
PHILIP II 3
PLATO 55
PLATO 306
PLATO 308
PLUTARCH 101
SAPPHO 23
SOCRATES 4
SOPHOCLES 135
SOPHOCLES 292
THRASYMACHUS 2
XERXES 11
- EURIPIDES 320
MENANDER 345
PLATO 403
PLUTARCH 18
PLUTARCH 141
- EURIPIDES 132
HESIOD 22
HOMER 83
PLATO 202
PLATO 285
PLATO 307
PLATO 310
PLATO 405
- if he has h. no slave is a lesser man
Athens a city of h. and benevolence
- Humankind**
see also Human Race, Man, Mankind, Men, Mortal(s)
one man doesn't make h.
as h. expands insolence grows
- Humble**
humbling the proud, exalting the h.
poverty makes one h., yet proud
man is arrogant or h.
the exalted abased, the h. exalted
risen to greatness from h. beginnings
the h. man's just cause
from h. lips may come words of wisdom
- Humiliation**
h. follows pain
- Humility**
h. leads the way to virtue
come back from disgrace in h.
- Hunger**
he that cometh to me shall never h.
to this present hour we h. and thirst
h. destroys love and so does time
voice of the flesh: do not h.
once free of h. rich and poor are same
to die of h. is the most pitiful
h. and penury kill love
words are no relief from h.
- Hungry**
I was h., and ye gave me meat
he hath filled the h. with good things
they care not for the h. or thirsty
full stomachs are unaware of h. ones
- Hunt**
a fawn who escapes the fearful h.
h. fortune through hard work
- Hunting**
h. dogs behind a young buck
only land animals are for h.
h. the wind with a net
- Hurry**
h. not in gaining wealth
men h. here and there
- Husband – Wife**
see also Marriage, Men – Women, Wedlock, Wife – Wives
marriage-beds longing for their husbands
thy fate to be my w., mine to be thy h.
a poor man who takes a rich wife
women drive their husbands nuts
kissing the maid while w. is in the bath
an old man to a young w. suits but ill
man and w. relationship is aristocratic
husbands be not bitter against your wives
husbands, love your wives
bishop must be h. of one w.
man and w. shall be one flesh
a man shall cleave to his w.
we rule other men, our wives rule us
a man who strikes his w. or child
Socrates was kind to his shrewish w.
judged by a wife's relations with her h.
an unmanly h. is humbling me
not beauty but character wins a h.
woman loses her life if she loses her h.
a husband content with a single mate
a woman in harmony with her h.
an old man weds a tyrant, not a w.
a w. soothing her husband's anger
w. must always share burdens with her h.
happy is the woman who has a loving h.
Candaules fell in love with his own w.
the decent man loves his own woman
h. and w., two hearts working as one
horrible a woman murdering her h.
don't tell your w. everything you know
w. not in harmony with her h.
by kindly manner woman can sway man
nothing as close as man and w.
h. and w. should live a life in common
- PHILEMON 4
PLUTARCH 10
- PROVERBIAL 169
THEODECTES 1
- AESOP 55
ANTIPHANES 9
APOLLODORUS CAR 2
BIBLE 130
DEMOSTHENES 42
EURIPIDES 331
SOPHOCLES 283
- AESCHYLUS 108
- MENANDER 177
PLUTARCH 35
- BIBLE 159
BIBLE 210
CRATES THEB 1
EPICURUS 8
EURIPIDES 96
HOMER 330
MENANDER 218
MENANDER 255
- BIBLE 79
BIBLE 113
IGNATIUS THEO 1
JOHN CHRYS 2
- EURIPIDES 67
EURIPIDES 398
- HOMER 145
PLATO 120
PROVERBIAL 176
- MENANDER 264
SOLON 17
- AESCHYLUS 67
AESCHYLUS 182
ANAXANDRIDES 3
ARISTOPHANES 68
ARISTOPHANES 124
ARISTOPHANES 165
ARISTOTLE 47
BIBLE 251
BIBLE 251
BIBLE 260
BIBLE 321
BIBLE 321
CATO 3
CATO 11
CATO 12
DIONYSIUS HAL 8
DIONYSIUS HAL 20
EURIPIDES 41
EURIPIDES 46
EURIPIDES 48
EURIPIDES 222
EURIPIDES 513
EURIPIDES 516
EURIPIDES 517
EURIPIDES 551
HERODOTUS 6
HOMER 120
HOMER 286
HOMER 316
HOMER 317
LYCURGUS OR 3
MENANDER 109
MENANDER 110
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.
- Hydra**
at most cutting off a H.'s head
wounding a h.
the Lernaean h.
- Hypocrites**
woe unto you, scribes and pharisees, h.
h. promise everything and do nothing
- 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.
- Ideas of March**
the I. have come
- Idiocy – Idiot**
must endure the i. of those who rule
who longs for longer life is an i.
- Idle**
see also 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
- Idleness**
see also 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.
- 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.
- MUSONIUS 1
PALLADAS 4
PLUTARCH 93
PLUTARCH 94
PLUTARCH 96
PLUTARCH 150
ROMULUS 1
SOPHOCLES 103
THEANO 3
THEOGNIS 34
XENOPHON 74
- PLATO 243
PROVERBIAL 175
PROVERBIAL EXP 4
- BIBLE 73
DEMOCRITUS 45
- LONGINUS 15
PLATO 157
SIMONIDES 34
THUCYDIDES 46
- JULIUS CAES 5
- EURIPIDES 282
SOPHOCLES 242
- AESOP 1
ARISTOPHANES 47
BIBLE 50
CALLINUS 1
DIOGENES 10
EURIPIDES 339
EURIPIDES 468
HESIOD 37
HESIOD 55
HIPONAX 1
THALES 20
THEOCRITUS 30
THEOPHRASTUS 8
- 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
- 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
- I know nothing except the fact of my i.
i. is life's extremest bliss
to be kept in i. hurts me
- 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.
- 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
- Iliad**
I. portable treasure of all military virtue
an I. of woes
- Ilium**
Helen's dowry, destruction to I.
- Ill(s)**
see also 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
- Illegitimate**
see Legitimate – Illegitimate
- Illness**
see also 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.
- Ill-timed**
see also Opportune – Inopportune, Timely – Untimely
i. philosophy equals silliness
i., ill-received
i. laughter leads to woe
there is much danger in being i.
- Ill-treat**
who ill-treats neighbours will suffer
- Illusions**
i. destroyed
- SOCRATES 56
SOPHOCLES 17
SOPHOCLES 290
- ARISTOTLE 311
BIBLE 255
DEMOCRITUS 76
HERODOTUS 43
MENANDER 275
PHOCYLIDES PS 29
PLATO 75
PLATO 325
PLUTARCH 52
THEOPHRASTUS 13
XENOPHON 64
- HIPPOCRATES 35
MENANDER 15
PLUTARCH 206
SOPHOCLES 185
- ALEXANDER 4
PROVERBIAL 37
- AESCHYLUS 9
- 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 7
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
- ANTIPHON SOPH 13
DISSOI LOGOI 2
EURIPIDES 148
EURIPIDES 554
HIPPOCRATES 12
HIPPOCRATES 39
HIPPOCRATES 43
HIPPOCRATES 73
HYPERIDES 4
PHILEMON 9
SOPHOCLES 357
- ANONYMOUS 18
ISOCRATES 21
MENANDER 193
PLUTARCH 147
- ANTIPHON SOPH 14
- PROVERBIAL 159

| | | | |
|--|------------------|--|------------------|
| it's useless chasing after void i. | SOPHOCLES 169 | Impossible | |
| Image(s) | | <i>see</i> Possible – Impossible | |
| I am the i. of swift Plato's spirit | ANONYMOUS 39 | Impression(s) | |
| no one can know god from an i. | ANTISTHENES 2 | be not overwhelmed by first i. | EPICTETUS 49 |
| god made man according to his i. | BIBLE 317 | faults leave an ineradicable i. | LONGINUS 14 |
| only we are created in god's i. | CLEANTHES 2 | Improbable | |
| i. of horse though no horse is present | DIOGENES BAB 4 | <i>see</i> Probable – Improbable | |
| god came to earth to show you his i. | PHILIPPUS THES 2 | Improvement | |
| traces and ghost-images of the truth | PLUTARCH 192 | I rejoice in my day to day i. | SOCRATES 59 |
| Imaginary | | Impulse(s) | |
| sickness even i. brings anguish | EURIPIDES 254 | it is hard to fight against i. | HERACLITUS 35 |
| we'll need a market in our i. new city | PLATO 225 | check i., quench appetite | MARCUS AUR 62 |
| Imagination | | same i. but not the means to apply them | MUSONIUS 5 |
| best faculty is the wise use of our i. | EPICTETUS 1 | Inactivity | |
| many only imagine they understand | HERACLITUS 7 | <i>see also</i> Action – Inaction, Idle, Idleness | |
| Imitation | | allow enough movement to avoid bodily i. | ARISTOTLE 277 |
| criticize if you wish, then try to imitate | APOLLODORUS 1 | all labour is better than i. | DEMOCRITUS 120 |
| tragedy is the i. of action | ARISTOTLE 183 | Incapacity | |
| what we criticize we should not imitate | MENANDER 156 | unable to work because of physical i. | ARISTOTLE 4 |
| virtuous deeds lead to i. | PLUTARCH 60 | Incentives | |
| Immortal | | providing i. for trade or husbandry | ARISTOTLE 262 |
| <i>see also</i> Mortal – Immortal | | Income | |
| ruler should think of all things as being i. | CHILON 9 | the just pay more tax than unjust on same i. | PLATO 212 |
| gentle, i. power of pure love | EMPEDOCLES 10 | many live a happy life on moderate means | SOLOON 60 |
| Egyptians first to teach that soul is i. | HERODOTUS 56 | Incontinence | |
| pleasures are transient, honours are i. | PERIANDER 4 | avoid vice, i., brutishness | ARISTOTLE 130 |
| only the righteous live forever in i. glory | PHILEMON 10 | sexual i. is a disease of the soul | PLATO 369 |
| soul is i. and ageless and lives forever | PHOCYLIDES PS 34 | Increase | |
| do not, my soul, strive for i. life | PINDAR 76 | change of quantity is i. or decrease | ARISTOTLE 67 |
| they say the soul of man is i. | PLATO 151 | by adding, the little will grow great | HESIOD 46 |
| in death the i. part is unharmed | PLATO 174 | more hands mean more i. | HESIOD 50 |
| every soul is i. | PLATO 178 | what gave i. to Rome | PLUTARCH 71 |
| soul of man is i. and imperishable | PLATO 279 | do the necessary to i. its value | XENOPHON 70 |
| it is evident that soul must be i. | PLATO 280 | Incredible | |
| providing Homer with i. glory | PLATO 321 | nothing should be regarded as i. | DIONYSIUS HAL 22 |
| the soul is i. and imperishable | SOCRATES 33 | the i. more credible than truth | MENANDER 95 |
| earth, i., inexhaustible, tilled every year | SOPHOCLES 73 | one capable man can realize the i. | PLATO 255 |
| Cypris, she is Hades, she is i. life | SOPHOCLES 392 | Incurable | |
| I did not pray that my son should be i. | XENOPHON 94 | diseases i. if not by cured by fire or knife | HIPPOCRATES 17 |
| Immortality | | refusing to treat the i. | HIPPOCRATES 18 |
| we must aspire to i. | ARISTOTLE 162 | Indecision | |
| virtue leaves a memorial after death | BACCHYLIDES 5 | fashioned chance as an excuse for i. | DEMOCRITUS 70 |
| undying fame is left for deeds well done | BACCHYLIDES 13 | i. is the cause of many human woes | MENANDER 162 |
| a thing well said wins i. | PINDAR 6 | Indecorous | |
| thus what is mortal shares in i. | PLATO 319 | i. speech leads to i. action | MUSONIUS 6 |
| and fostering virtue touch i. | PLATO 324 | Independence | |
| my lively spirit drinketh i. | PTOLEMAEUS 1 | <i>see also</i> Freedom, Liberty, Self-sufficiency | |
| Immovable | | freedom and i. standard to early Greeks | DEMOSTHENES 69 |
| some substance which is eternal and i. | ARISTOTLE 71 | work hard, live from your own means | PHOCYLIDES PS 44 |
| the first mover must be in itself i. | ARISTOTLE 72 | governed by their own laws | THUCYDIDES 119 |
| thou shalt not move the i. | PROVERBIAL 64 | India | |
| Impartial | | the sea is one as far as I. | ARISTOTLE 170 |
| war is truly i. towards men | ARCHILOCHUS 9 | Indictments | |
| give i. hearing to both sides | DEMOSTHENES 82 | when indicted better flee the country | ALCIBIADES 1 |
| be i. judging either friend or foe | MENANDER 235 | great thieves indicting the little thief | DIOGENES 7 |
| Impatience | | Indifference | |
| i. makes worst things worse | HOMER 241 | i. ruins natural talent | PLUTARCH 109 |
| Imperishable | | Indifferent | |
| the soul of man is immortal and i. | PLATO 279 | slow and i. and looking for excuses | MUSONIUS 9 |
| Imperturbability | | not i. to the common weal | SOLOON 65 |
| glory of justice is confidence and i. | DEMOCRITUS 103 | Individuals | |
| Impetuous | | <i>see also</i> People, Person(s) | |
| as a boy he was i., by nature sagacious | THEMISTOCLES 2 | i. prosper but the state is in disarray | PERICLES 42 |
| Impiety | | i. and community benefit alike | PLATO 127 |
| <i>see also</i> Piety | | identity of interest among cities and i. | THUCYDIDES 25 |
| i. is not he who repudiates beliefs | EPICURUS 1 | in peace states and i. are gentler | THUCYDIDES 95 |
| from taking oaths come perjury and i. | PHILON 1 | Indulgence | |
| Implement | | i. gives birth to pleasures of badness | DEMOCRITUS 80 |
| i. what is expedient | XENOPHON 17 | i. worst for education of youth | DEMOCRITUS 80 |
| Important – Unimportant | | Industrialization | |
| <i>see also</i> Trivial | | if tools could perform work as ordered | ARISTOTLE 195 |
| it seems more i. if implied, not said | DEMETRIUS 8 | Industry | |
| don't get upset over u. things | EPICHRMUS 19 | i. multiplies results, delay leads to ruin | HESIOD 53 |
| doctors adore exaggerating the u. | MENANDER 71 | Inexperience | |
| no tasks tackled if we waste time on trifles | PLUTARCH 12 | <i>see also</i> Experience | |
| not living, but living well is most i. | SOCRATES 26 | courage due to i. and ignorance | ARISTOTLE 34 |
| Imports – Exports | | i. engenders rashness | PLUTARCH 67 |
| more visitors arrive, more i. and e. | XENOPHON 90 | i. counterbalanced by daring | 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 things 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 57
 mother will accept i. from her children LYSIAS 51
 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 ATHANASIUS 1
 profit from an i. into our public affairs DEMOSTHENES 65
 every i. to find the appropriate course EPICETUS 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
 'Lapothéose d'Homère' by Ingres ANONYMOUS 61
 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
 on making an offering ANONYMOUS 143
 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 Apollodoros' paintings APOLLODORUS 1
 health, best of the blessed ones ARIPIHRON 1
 the name of Aristides on a potsherd ARISTIDES 7
 with the name of a person to be exiled ARISTIDES 18
 alter dedicated by Augustus AUGUSTUS 1
 to the firstborn god AUGUSTUS 1
 to the unknown god BIBLE 193
 on Demosthenes' statue DEMOSTHENES 98
 entire earth a single home, the world DIOGENES OEN 1
 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
 how much spent on purges and garlic HERODOTUS 57
 on the New York City Post Office HERODOTUS 159
 go along, dwell on just thoughts HIPPARCHUS (I) 1
 hail, stranger; welcome to our house HOMER 251
 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
PLUTARCH 155
PLUTARCH 155
SEVEN SAGES 36
SEVEN SAGES 37
SIMONIDES 2
SOLON 64
THEOGNIS 21
THUCYDIDES 38
- AESCHYLUS 200
AESCHYLUS 204
AESOP 26
AESOP 58
ARISTOPHANES 45
BIBLE 75
HOMER 165
MARCUS ARG 1
ORACLES 20
PINDAR 122
PROVERBIAL 17
PROVERBIAL 90
PROVERBIAL EXP 12
- AESOP 6
MENANDER 5
- EURIPIDES 44
MARCUS AUR 53
- DIONYSIUS 13
THEMISTOCLES 3
- DEMOCRITUS 92
DEMOSTHENES 43
EURIPIDES 454
ORIGEN 2
PLUTARCH 65
PYTHAGORAS 37
SOPHOCLES 33
SOPHOCLES 289
THEOCRITUS 46
THEODECTES 1
THUCYDIDES 81
- ARISTOTLE 7
- DEMOCRITUS 6
PLATO 31
PLUTARCH 164
- ISOCRATES 66
SOPHOCLES 67
- ARISTOTLE 89
CLEOBULUS 17
EURIPIDES 166
MENANDER 226
PLUTARCH 109
SOPHOCLES 295
THUCYDIDES 21
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
HIPPOCRATES 57
HOMER 292
ISOCRATES 22
MENANDER 319
ORPHICA 9
PLATO 400
SOLON 54
THUCYDIDES 103
XENOPHANES 14
- ARISTOTLE 27
ARISTOTLE 126
DEMOCRITUS 87
DIONYSIUS SIN 2
EURIPIDES 503
HERODOTUS 11
LONGINUS 15
PARMENIDES 5
PERICLES 45
PHOCYLIDES 6
PLATO 358
PLATO 400
TIMON 1
- EUSEBIUS 3
- ANONYMOUS 32
LUCIAN 24
NICIAS 1
THUCYDIDES 73
THUCYDIDES 143
- ARISTIPPUS 5
DIONYSIUS HAL 6
HERODOTUS 40
MARCUS AUR 40
PHOCYLIDES PS 49
- ARISTOPHANES 58
PLATO 83
- ARISTOPHANES 22
ARISTOTLE 206
ARISTOTLE 226
ARISTOTLE 251
ARISTOTLE 289
DEMOSTHENES 3
DEMOSTHENES 14
DEMOSTHENES 15
FAVORINUS 3
PLATO 217
THUCYDIDES 25
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.
- Investigate**
i. all things
an uninvestigated life is not worth living
do not i. everything
- Investigation**
every i. seems to aim at some good
- Invincibility**
thou art invincible, my son
- Invitations**
never accept i. to dinner
- Io**
the story of Io's wanderings
- Ionian Sea**
that sea for all future time be called the I.
O that I could soar aloft to the I.
- 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
- Irony**
Cato's oratory was ironic and severe
Socrates' whole life is a game of i.
- Irrational**
see Rational – Irrational
- Irresistible**
not easy to patiently endure the i.
- Irresolute**
see 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
- Ithaca**
what land is this, who are the people?
Odysseus kissed the fertile soil of i.
- Jar**
see also Cup, Flask, Pot, Sieve, Vessel
emptying amphorae into j. of the Danaids
draw water in a leaky j.
a j. that will never fill
- Jealous**
see also Envy
Greeks are j. of success
singer is j. of singer
the j. man is his own enemy
be j. of no one
- 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
- Jest**
she'd j. with me and I took heart
- 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
- 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
- HERODOTUS 26
THEOCRITUS 38
- PERIANDER 3
SOCRATES 14
SOPHOCLES 317
- ARISTOTLE 77
- ORACLES 22
- LUCIAN 26
- AESCHYLUS 128
- AESCHYLUS 128
EURIPIDES 164
- ANTISTHENES 8
GREGORY NAZ 19
HOMER 252
PROVERBIAL 179
- CATO 1
PLATO 325
- EURIPIDES 208
- BIBLE 296
PLATO 344
PROVERBIAL EXP 20
SOPHOCLES 254
SOPHOCLES 306
- HOMER 335
HOMER 336
- ALCIPHON 2
PROVERBIAL 151
PROVERBIAL EXP 19
- HERODOTUS 152
HESIOD 19
MENANDER 101
PERIANDER 13
- CALLIMACHUS 2
HOMER 291
MELEAGER 5
PHILODEMUS 2
PLUTARCH 53
PLUTARCH 86
PLUTARCH 141
PLUTARCH 200
- RUFINUS 4
- 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
- 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
- Jokes**
shall I crack any of those old j.?
j. a restful change from serious talk
- Journey(s)**
see also 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
- Joy**
see also 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 155
PERICLES 2
PLATO 235
- ARISTOPHANES 76
PLATO 192
- AESCHYLUS 122
AESCHYLUS 125
BIAS 16
CARPHYLIDES 1
DEMETRIUS 4
HESIOD 58
SOCRATES 34
SOPHOCLES 64
- 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 63
PLATO 395
PLUTARCH 199
SOPHOCLES 130
SOPHOCLES 174
SOPHOCLES 287
SOPHOCLES 346
SOPHOCLES 374
THEOPHRASTUS 6
- EURIPIDES 188
HOMER 380
- Joy – Grief**
see also Grief, Joy, Pain(s), Sorrow(s) etc.
you will meet with j. as well as g.
of g. and j., alternate in her breast
- Judge(s)**
see also 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 unjust 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.

PLATO 237
 PLUTARCH 156
 SEVEN SAGES 11
 SEVEN SAGES 19
 SOPHOCLES 20
 SOPHOCLES 44
 SOPHOCLES 112
 SOPHOCLES 135
 THEMISTOCLES 20
 THEOPHRASTUS 4
 THUCYDIDES 88
 THUCYDIDES 119

AESCHYLUS 53
 AESCHYLUS 209
 ANAXIMENES (2) 1
 ANDOCIDES 3
 ARISTOTLE 318
 BIBLE 50
 BIBLE 73
 BIBLE 160
 BIBLE 304
 CLEANTHES 6
 CLEANTHES 6
 DEMOCRITUS 89
 DEMOCRITUS 103
 DEMOSTHENES 29
 EPICETUS 20
 EPICETUS 23
 EPICETUS 97
 EURIPIDES 152
 HERACLITUS 20
 HESIOD 79
 HIPPOCRATES 10
 HIPPOCRATES 20
 HIPPOCRATES 50
 ISOCRATES 27
 ISOCRATES 35
 LONGINUS 4
 LYSIAS 4
 MENANDER 103
 MENANDER 235
 MENANDER 248
 ORPHICA 11
 PHOCYLIDES PS 4
 PHOCYLIDES PS 29
 PLATO 95
 SEVEN SAGES 20
 SOPHOCLES 28
 SOPHOCLES 131
 SOPHOCLES 391
 THUCYDIDES 10
 THUCYDIDES 107

ORACLES 25

AESCHYLUS 52
 AGESILAUS II 1
 ARCHELAUS (1) 1
 ARISTIDES 5
 ARISTIDES 7
 ARISTIPPUS 4
 ARISTOPHANES 7
 ARISTOTLE 21
 ARISTOTLE 228
 ARISTOTLE 312
 ATTICUS 1
 BIBLE 249
 BIBLE 306
 CRITIAS 7
 DEMOCRITUS 21
 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

EURIPIDES 372
 EURIPIDES 544
 HERACLITUS 44
 MARCUS AUR 17
 MARCUS AUR 17
 MARCUS AUR 19
 MENANDER 186
 MENANDER 203
 PINDAR 118
 PLATO 216
 PLATO 281
 PLUTARCH 100
 SOCRATES 25
 SOPHOCLES 173
 SOPHOCLES 235
 SOPHOCLES 237
 SOPHOCLES 273
 THUCYDIDES 128

ARISTOTLE 114
 ARISTOTLE 192
 ARISTOTLE 304
 BIBLE 22
 EURIPIDES 487
 HERACLITUS 44
 MENANDER 153
 ORACLES 11
 PHILEMON 20
 PLATO 212
 PLATO 220
 PLATO 220
 PLATO 221
 PLATO 251
 SOCRATES 41
 SOPHOCLES 195
 XENOPHON 67

ANONYMOUS 64
 ANONYMOUS 97
 ANONYMOUS 118
 ARISTOTLE 21
 ARISTOTLE 49
 ARISTOTLE 120
 ARISTOTLE 121
 ARISTOTLE 129
 ARISTOTLE 258
 ARISTOTLE 258
 BIBLE 363
 CHRYSIPPUS 1
 DEMOCRITUS 103
 DEMOSTHENES 8
 DEMOSTHENES 41
 DEMOSTHENES 63
 EURIPIDES 113
 EURIPIDES 288
 EURIPIDES 434
 EURIPIDES 478
 EURIPIDES 487
 EURIPIDES 528
 EURIPIDES 536
 EURIPIDES 536
 EUSEBIUS 7
 HESIOD 29
 HESIOD 77
 ISOCRATES 45
 ISOCRATES 68
 LYCURGUS OR 1
 LYSIAS 1
 MENANDER 33
 MENANDER 216
 ORACLES 23
 PHILON 3
 PHOCYLIDES PS 4
 PINDAR 21
 PINDAR 61
 PLATO 26
 PLATO 49

JUSTICE

- no gain befits j. when concealed statesmanship is to provide strict j. restore respect and j. among men j. not influenced by gifts or intercession j. sees all all virtue is condensed in j. j. brings j. and evil brings evil. give way to j. regard nothing more highly than j. j. an ornament of the soul this I achieved combining force and j. rules of law alike for base and noble being proud with j. on your side violent temper that would tread down j. pay death for death in j. if j. is swift, crime will not abound with j. on my side I don't fear anything no city can be safe without j. what deity is content with plain j. only j. is the interest of the stronger greatest blessing among mankind, j. j. when necessity on both sides is equal
- Justice – Injustice**
see also Injustice, Unjust, Wrongdoing(s) etc.
 uncultured wisdom, unjust j. where is god if i. is triumphant over j.? i. is ever the foe of j. to make men hate i. and love j. i., given scope, is stronger than j. i. produces discord, j. brings harmony j. makes authority divine, i. bestial
- Keep**
 k. what you don't have dismiss the bad wife, k. the good one bush will not hold two robins k. due measure
- Kestrel(s)**
see also Eagle(s), Falcon, Hawk
 fit me out with the nimble wings of a k. k. are dear to k.
- Key(s)**
 ye have taken away the k. of knowledge I have the k. of hell and of death Cupid keeper of the k. of heav'n and earth k., door, watchdog useless in poverty
- Kick – Kicking**
 do not k. against the pricks hard for thee to k. against the pricks k. against the goads is failure
- Kidnapping**
 of all methods of marriage k. was best
- Kill – Killing**
see also Murder, Offence(s), Slaughter
 I am struck a mortal blow once slain there is no return to life by what reason hast thou slain my son? enough men killed to defeat all enemies assassin k. a tyrant shall be hallowed assassin k. a tyrant without penalty many drugs, some good, others for k. seven killed and a thousand killers thou shalt not k. 'tis no slight matter to k. a king k. the most prominent k. the hindmost as they ran before him to stand unflinching and to k. or die doomed to slay my own father doctors can k. and not be killed in turn gird on a sword not to k. but to defend forbade the k. and eating of animals what use to k. the dead a second time? the killers are still here in Thebes
- Kin**
see also Brother(s), Family, Kinsman – Kinsmen, Sister(s) etc.
 enmity among k. is far worse than any terrible when k. join in conflict with k. Athenians would never betray our k. all claim kinship to the fortunate
- PLATO 80
 PLATO 97
 PLATO 196
 PLUTARCH 156
 PROCLUS 4
 PROVERBIAL 22
 PROVERBIAL 165
 SEVEN SAGES 4
 SOCRATES 30
 SOCRATES 34
 SOLON 31
 SOLON 32
 SOPHOCLES 34
 SOPHOCLES 40
 SOPHOCLES 147
 SOPHOCLES 179
 SOPHOCLES 280
 SOPHOCLES 353
 SOPHOCLES 363
 THRASYMACHUS 1
 THRASYMACHUS 2
 THUCYDIDES 121
- ARCHIPPUS 2
 EURIPIDES 97
 HERODOTUS 28
 PLATO 125
 PLATO 214
 PLATO 218
 PLUTARCH 6
- ALCIPHON 4
 EURIPIDES 447
 PROVERBIAL 123
 THALES 21
- ARISTOPHANES 38
 THEOCRITUS 23
- BIBLE 127
 BIBLE 289
 ORPHICA 4
 THEOCRITUS 40
- AESCHYLUS 39
 BIBLE 190
 PINDAR 73
- ROMULUS 6
- AESCHYLUS 34
 AESCHYLUS 49
 AESCHYLUS 195
 AGESILAUS II 8
 ANDOCIDES 2
 ANONYMOUS 141
 APOLLONIUS RHOD 7
 ARCHILOCHUS 7
 BIBLE 322
 EURIPIDES 98
 HERODOTUS 100
 HOMER 106
 HOMER 154
 ORACLES 1
 PHILEMON YNG 3
 PHOXYLIDES PS 16
 PYTHAGORAS 15
 SOPHOCLES 126
 SOPHOCLES 185
- never quarrel with k. over property give everything except your freedom to k. nothing shameful in worshiping one's k.
- Kind-heartedness**
 k., the chief element of a noble mind
- Kindness**
 all have kindly feelings for the underdog a general must show k. to his men returning k. to those who bore you all acts of k. are noble show k. to both friend and enemy remember k. shown to you sad recompense for all his k. this so-called k. produces lawlessness honour parents, show k. to friends be just rather than kindly happiness in a life of k. and prudence love is giver of k., never meanness wine awakens kindly feelings k. breeds new k. a k. from which all grace has fled whoever returns a k. is a friend what deity knows no fairness, no k. virtue through toil and courage and k. k., honour, punishment keep mankind
- King(s)**
see also Leader(s), Monarch, Ruler(s), Throne
 folly and presuming pride of one k. the most necessary possession for a k. Ptolemy, you are a great k. advice friends don't dare give to k. even for your k. you choose foreigners 'tis no slight matter to kill a k. a k. endures sorrows no less a man has many cares when he is k. war is father of all, k. of all not even the k. can condemn to death k. first in the advance, last in retreat Europe, worthy only for the Great K. a k.'s might is beyond human might proud is the heart of k. let there be one ruler, one k. how dare you vie with k. rather be a serf than k. of the dead a k. should prevail by fearlessness your city will fall or you will mourn a k. k. though human given godlike power until philosophers are k. all is included in the words 'like a k.' Caucasus sufficient to hide a myriad k. the k. was bereft of all power who extends his authority no longer a k. the horse carries me, the k. feeds me gods and k. can be won with gifts prefer a king's power without its cares Oedipus, the mighty k. that was who traffics with a k. becomes his slave k. are not those who hold the sceptre
- Kingdom**
 my son, seek a k. equal to thyself the k. of heaven is at hand for thine is the k. and the glory for of such is the k. of heaven the k. of god is within you remember me when thou comest into thy k. my k. is not of this world the k. is a child's Croesus destroyed his own great k. if he invades he will destroy a great k. advice to most securely keep a k.
- Kingfisher**
see Halcyon – Kingfisher
- Kingship**
see also Monarchy, Royalty, Throne
 k. is falsely praised no k. comes without enterprise to serve god is better than k. k., aristocracy, democracy compared wealth and k. and skill invite envy
- PHOXYLIDES PS 50
 PYTHAGORAS 51
 SOPHOCLES 88
 THUCYDIDES 102
 AESCHYLUS 169
 AGESILAUS II 7
 ANAXIMENES (2) 2
 ARISTOTLE 298
 CLEOBULUS 13
 CLEOBULUS 15
 EURIPIDES 259
 MENANDER 84
 MENANDER 201
 MENANDER 203
 PLATO 259
 PLATO 314
 SOCRATES 47
 SOPHOCLES 15
 SOPHOCLES 229
 SOPHOCLES 266
 SOPHOCLES 363
 THEOCRITUS 46
 THEOPHRASTUS 5
- ALEXANDER 11
 ARISTEAS 1
 ARISTEAS 2
 DEMETRIUS PHAL 2
 DIONYSIUS HAL 10
 EURIPIDES 98
 EURIPIDES 195
 EURIPIDES 198
 HERACLITUS 26
 HERODOTUS 35
 HERODOTUS 108
 HERODOTUS 114
 HERODOTUS 164
 HOMER 30
 HOMER 31
 HOMER 34
 HOMER 320
 MENANDER 103
 ORACLES 12
 PHILIP II 3
 PLATO 250
 PLUTARCH 2
 PLUTARCH 38
 PLUTARCH 55
 PLUTARCH 85
 PROVERBIAL 130
 PROVERBIAL 73
 SOPHOCLES 192
 SOPHOCLES 213
 SOPHOCLES 376
 XENOPHON 65
- ALEXANDER 3
 BIBLE 4
 BIBLE 26
 BIBLE 63
 BIBLE 134
 BIBLE 137
 BIBLE 178
 HERACLITUS 25
 HERODOTUS 22
 ORACLES 7
 THEOPOMPUS (1) 1
- EURIPIDES 178
 EURIPIDES 449
 PHILON 2
 POLYBIUS 8
 SOPHOCLES 190

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

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
 marjoram thy k., parsley thy embrace
 kissing Agathon, my soul leapt to my lips

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.

Knot

cut the Gordian k.

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. 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.

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

ANTISTHENES 18
 HERMOCRATES 6
 MENANDER 126

AESCHYLUS 190
 AGATHIAS 1
 ARISTOPHANES 124
 HOMER 336
 HOMER 352
 MARCUS ARG 1
 MELEAGER 1
 PHERECRATES 1
 PLATO 374

ANTISTHENES 13
 CALLIMACHUS 8
 HIPPOCRATES 17
 PROVERBIAL 82
 SOPHOCLES 18
 PROVERBIAL EXP 17

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 94
 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

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.

Known – Unknown

they know, but are not k.
 alter to the u. god
 some u. and disputable 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

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 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 399
 PLUTARCH 131
 PLUTARCH 192
 SOCRATES 54
 XENOPHANES 5
 XENOPHON 64

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

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(s)
 L. who made mock of Greece
- Lamb**
 behold the I. of god
 a multitude of nations stood before the L.
 you look like a I., your heart is a snake
 lamb-like is your countenance
 lover 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.
 communize 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
- AGESILAEUS 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
 GORGIAS 7

- l. unquenchable seized the blessed gods
be not fond of reckless l.
laughing and taking nothing seriously
ignorant and bereft of tears and l.
ill-timed l. leads to woe
fools laugh when nothing is to laugh at
sardonic smile
your l. passionately excites my heart
the most delightful kind of l.
'tis god that sends both l. and tears
easier to strike a spark from you than l.
- Laurel**
the l. 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 l. allowing euthanasia
orator and l. to speak the same language
even priests are subject to audit by l.
against the l. you summon him
the l. of reverence to parents
a ruler must rule within the l.
l. are like spiders' webs
they made Athens a city of just l.
Persian l. for anarchy after king's death
for the citizens to realize the value of l.
there is no l. stronger than necessity
thus started all Athenian l.
who is never unjust has no need of any l.
l. are artificial, l. of nature compulsory
more l. means more injustice
if l. abolished, life would be the same
enacting l. like drinking songs
ready to look down upon established l.
l. providing for incapacitated persons
l. assign inspection of all merchandise
money does not exist by nature but by l.
not one man to rule, but the l.
a l. of nature is immutable
system of education enforced by l.
l. need not always remain unaltered
the l. is a covenant of men's claims
l. not designed to make citizens just
l. cannot cover all cases
the l. ought to be supreme in all things
l. is order and good l. is good order
l. to leave little to discretion of judges
l. should define the issue of all cases
unwritten l. of what is just and unjust
not to use the l. as bad as to have no l.
others do things only from fear of the l.
render to nature my feelings, to l. my vote
think not that I am come to destroy the l.
a l. unto themselves
where no l. there is no transgression
best state where l., not orators obeyed
we justly praise universal l.
obey the l., yield to the wise
persuasion leads to virtue better than l.
purpose of l. is to benefit men's lives
l. forbid to be tried twice on same issue
no oligarchical provisions in our l.
l. to be applied mercifully to the frailest
l. are a gift and invention of the gods
apply l. to others as to yourself
without l. no city can be administered
the l. is a guide for life
l. for marriage, intercourse with women
l. on chastity of women impossible
l. to receive ship-wrecked suppliants
same l. for slave and free alike
by virtue of l. we believe in the gods
a fool honours these l.
a madman made these l.,
the strict observance of the l.
necessity's grim l.
well-appointed state, well regulated by l.
people should fight for their l.
without respect for l. 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 120
ANONYMOUS 135
ANTIPHANES 19
ANTIPHON SOPH 4
ARCESILAUS 1
ARISTIPPUS 1
ARISTOPHANES 8
ARISTOPHANES 60
ARISTOTLE 4
ARISTOTLE 7
ARISTOTLE 117
ARISTOTLE 119
ARISTOTLE 120
ARISTOTLE 213
ARISTOTLE 217
ARISTOTLE 228
ARISTOTLE 228
ARISTOTLE 234
ARISTOTLE 240
ARISTOTLE 266
ARISTOTLE 288
ARISTOTLE 288
ARISTOTLE 304
ARISTOTLE 307
ARISTOTLE 338
BIAS 5
BIBLE 16
BIBLE 198
BIBLE 199
CHILON 10
CLEANTHES 4
DEMOCRITUS 18
DEMOCRITUS 82
DEMOCRITUS 124
DEMOSTHENES 74
DEMOSTHENES 81
DEMOSTHENES 84
DEMOSTHENES 85
DEMOSTHENES 87
DIO CHRYS 9
DIO CHRYS 9
DIONYSIUS HAL 6
DIONYSIUS HAL 7
EURIPIDES 87
EURIPIDES 101
EURIPIDES 112
EURIPIDES 308
EURIPIDES 308
EURIPIDES 323
EURIPIDES 351
EURYPHAMUS 1
HERACLITUS 18
HERODAS 1
- they made a l. with a curse added
perfect l. to yearly declare one's means
Spartans have l. as their master
make stern l., be lenient in applying
some deprived of their civil rights by l.
the l. which forbids swearing an oath
he changed all the l. of the country
made sure none should transgress his l.
education greatest and noblest task of l.
submit to the sovereignty of the l.
delimit justice by l., convince by reason
handle l. so as to benefit the city
duty of citizen and juror to uphold l.
all things have their beginning from l.
what is right is better even than l.
don't suffer first, then learn from the l.
time is stronger than any l. of man
foreigners must also abide by the l.
where there is violence there is no l.
a knavish orator corrupts the l.
everyone is equal before the l.
we render obedience to the l.
if man not wicked, no need of l.
equality abides by l. immovable
l. the sovereign of all justifies force
l. not for the good of the state are bogus
without proper l., collapse of the state
where the l. is lord over the magistrates
l. must not say two different things
the fundamental purpose of our l.
incompetent officials, a waste of good l.
education l. to apply to girls as to boys
to hate injustice is the task of noble l.
no l. can end fraud in business
god to sound men is l.
there is a written and an unwritten l.
a draconian l.
obey the l.
here, obedient to their l., we lie
bad l. create infinite problems in a state
rules of l. alike for base and noble
l. to the situation, not situations to l.
people to obey the rulers and rulers the l.
even the strongest yield to eternal l.
as in the past this l. shall stand in future
desire sits and rules with the great l.
by such l. I do not wish to live
if justice were swift, l. would prevail
greatest security from fear to fear the l.
granting favours contrary to the l.
situations will not adapt to l., but l. to s.
good people need few l.
indifferent to every rule of l.
no fear of l. had a restraining influence
imperfect valid l. have greater strength
good unenforced l. have less strength
there is no l. which will prevent error
firm will cannot be restrained by l.
leaders break the l., not they who follow
agreed on common violation of the l.
governed by their own l.
l. are like spider webs
- Lawfulness**
unlawful for me to decide on murder
not crowned except he strive lawfully
order of the soul leads to l.
- Lawlessness**
insolence and l. attend upon royalty
gods who prescribe laws, guilty of l.
foe to the lawless, in destruction dire
- Lawmakers**
see also Legislators
judges and l. must think alike
- Laws of Physics**
eureka
- Lawsuits**
l. valid only if under democratic rule
- Lawyer(s)**
a coiner of phrases, a smooth l.
- HERODOTUS 21
HERODOTUS 61
HERODOTUS 138
ISAEUS 2
ISOCRATES 52
JOHN CHRYS 11
LYCURGUS 1
LYCURGUS 1
LYCURGUS 5
LYSIAS 1
LYSIAS 1
LYSIAS 5
LYSIAS 5
LYSIAS 5
MENANDER 29
MENANDER 46
MENANDER 119
MENANDER 237
MENANDER 272
MENANDER 288
MENANDER 307
PERICLES 14
PERICLES 15
PHILEMON 1
PHILON 3
PINDAR 119
PLATO 60
PLATO 61
PLATO 62
PLATO 65
PLATO 86
PLATO 93
PLATO 112
PLATO 125
PLATO 243
PLATO 406
PLATO 410
PROVERBIAL EXP 21
SEVEN SAGES 2
SIMONIDES 1
SOLON 2
SOLON 32
SOLON 66
SOLON 70
SOPHOCLES 25
SOPHOCLES 100
SOPHOCLES 116
SOPHOCLES 166
SOPHOCLES 179
SYNESIUS 1
THEMISTOCLES 6
THEOPHRASTUS 7
THEOPHRASTUS 7
THUCYDIDES 42
THUCYDIDES 44
THUCYDIDES 67
THUCYDIDES 67
THUCYDIDES 78
THUCYDIDES 83
THUCYDIDES 89
THUCYDIDES 99
THUCYDIDES 119
ZALEUCUS 2
- AESCHYLUS 45
BIBLE 265
PLATO 23
- DIO CHRYS 1
EURIPIDES 172
ORPHICA 7
- LYSIAS 9
- ARCHIMEDES 2
- ANDOCIDES 1
- ARISTOPHANES 51

LAWYER(S)

| | | | |
|--|-----------------|---|----------------|
| woe unto you, I. | BIBLE 127 | compulsory I. never sticks in the mind | PLATO 265 |
| doctors and I. can kill and not be killed | PHILEMON YNG 3 | advancement comes from I. | PLUTARCH 108 |
| Leader(s) | | I. must begin in youth | PROTAGORAS 2 |
| <i>see also</i> Despot(s), King(s), Monarch, Ruler(s), Tyrant(s) | | I. is vain without understanding | PROVERBIAL 52 |
| he who holds the helm of state | AESCHYLUS 149 | education does not consist in much I. | PYTHAGORAS 38 |
| if I. withdrawn, the chorus is done for | DEMOSTHENES 76 | never tire of I. | SEVEN SAGES 30 |
| with wicked I., the many are dangerous | EURIPIDES 267 | I grow old ever I. many things | SOLON 2 |
| a rash I. is a risk, timely inaction wise | EURIPIDES 337 | everybody learned from Homer | XENOPHANES 24 |
| don't let I. grow greater than he should | EURIPIDES 489 | fond of I., with high ambitions | XENOPHON 19 |
| not all countries have I. they deserve | HERODOTUS 135 | Leave | |
| many I. but no followers | HERODOTUS 144 | letting be the things that are above us | EPICLETUS 75 |
| unseemly I. who brings his men to shame | HOMER 33 | he'll corrupt you if you don't get up and I. | HERODOTUS 95 |
| a I. is in duty bound to stand unflinching | HOMER 154 | I wonder if I I. out any of my speech | PHOCION 4 |
| sound strategy depends upon the I. | HYPERIDES 1 | let us I. serious matters for tomorrow | PLUTARCH 57 |
| small faults appear great in I. | PLUTARCH 184 | virginity, why have you left me | SAPPHO 31 |
| if I. is rotten the rest will soon follow | PROVERBIAL 96 | why do you I. just as sleep lets me go | THEOCRITUS 26 |
| people follow I. best when not pressed | SOLON 7 | Leaven | |
| I. break the law, not those who follow | THUCYDIDES 89 | a little I. leaveneth the whole lump | BIBLE 213 |
| in war I. are accused of misfortunes | THUCYDIDES 118 | with the unleavened bread of sincerity | BIBLE 214 |
| Leadership | | not with the old I. nor with I. of malice | BIBLE 214 |
| stripped them of the I. by diplomacy | ARISTIDES 11 | Leaves | |
| secured I. not by arms but virtue | CIMON 1 | when the root lives, the I. come back | AESCHYLUS 28 |
| each admiral there voted for himself | HERODOTUS 162 | I. of the tree were for the healing | BIBLE 313 |
| led them rather than was led by them | PERICLES 53 | countless as the I. and blades of spring | HOMER 41 |
| from childhood learn to lead and submit | PLATO 142 | as the generation of I. so is that of men | HOMER 84 |
| Learn | | pitiful mortals, ephemeral as I. | HOMER 228 |
| we only I. from our misfortune | AESCHYLUS 8 | as life-giving earth sends up the I. | MUSAEUS (1) 1 |
| never too old to I., it keeps me young | AESCHYLUS 14 | and the soft spring I. of curled lettuces | PHILODEMUS 3 |
| living is fine, if we I. how to live | ANONYMOUS 22 | like the generation of I. is that of men | SIMONIDES 32 |
| the wise I. many things from enemies | ARISTOPHANES 19 | the breeze will move the top I. | SOPHOCLES 304 |
| anything we have to I. we I. by doing it | ARISTOTLE 91 | Legion | |
| one learns his skill from others | BACCHYLIDES 23 | my name is L. for we are many | BIBLE 103 |
| I. gladly, and teach ungrudgingly | CLEMENT 11 | Legislation | |
| much to I. in the barber's chair | EUPOLIS 2 | <i>see also</i> Justice, Law(s), Rules etc. | |
| I. the secret of a parent's shameful act | EURIPIDES 154 | the aim of I. is to form good citizens | ARISTOTLE 92 |
| some I. nothing from what they see | HERACLITUS 7 | speeches on war and peace and I. | ARISTOTLE 292 |
| even a fool learns from experience | HESIOD 30 | reform I. or leaving it is equally impossible | PLATO 79 |
| the life so short, the craft so long to I. | HIPPOCRATES 9 | I. is beneficial if things are going well | SOLON 45 |
| if ignorant it is not shameful to I. | MENANDER 275 | Legislative | |
| a boy not beaten will never I. | MENANDER 281 | I. skill establishes a serviceable state | PLATO 402 |
| I. what you are and be such | PINDAR 72 | Legislators | |
| attempt to I. what he did not know | PLATO 153 | <i>see also</i> Lawmakers | |
| when old we cannot I. or run much | PLATO 264 | I. to consider territory and population | ARISTOTLE 211 |
| I. about one thing from another | PLOTINUS 2 | I. not to let laws say different things | PLATO 65 |
| what is good to know is difficult to I. | PROVERBIAL 61 | Legitimate – Illegitimate | |
| better to I. late than not at all | SOCRATES 66 | an i. child is I. by nature | EURIPIDES 385 |
| that I may I. the song and die | SOLON 47 | is a bastard as capable as the I.? | SOPHOCLES 319 |
| I. from those with good advice | SOPHOCLES 111 | nobility is always I. by nature | SOPHOCLES 319 |
| prudence follows from what one learns | SOPHOCLES 215 | Leisure | |
| you are young, you have much to I. | SOPHOCLES 356 | <i>see also</i> Amusement, Play – Playing, Recreation, Rest | |
| what can be taught, I I. | SOPHOCLES 368 | stroll in I. through luxuriant bowers | ANACREONTEA 12 |
| teach and I. what is best | THALES 19 | I., the most exquisite possession of all | ANTISTHENES 14 |
| music a treasure to all who I. and teach | THEOPHILUS 1 | I. to see whatever is worth seeing | ANTISTHENES 14 |
| we can profit if we I. from our mistakes | XENOPHON 31 | politicians have no I. | ARISTOTLE 160 |
| Learning | | business must be for the sake of I. | ARISTOTLE 275 |
| <i>see also</i> Education, Instruction(s) | | I. prepares for toil | DIO CHRYS 10 |
| even an old man benefits from I. | AESCHYLUS 216 | man should spend his whole life at play | PLATO 111 |
| I. can help much, but also can harm | ANAXARCHUS 1 | Length – Width | |
| no one has learnt anything at all | ANONYMOUS 13 | a line is I. without breadth | EUCLID 1 |
| if scant of I., you cannot understand | ANONYMOUS 46 | Leopard | |
| all teaching to prepare for advanced I. | ARISTOTLE 278 | dressed in a I.'s dappled pelt | HOMER 136 |
| much I. doth make thee mad | BIBLE 196 | Lesbos | |
| experience is better than any tuition | DEMADES 15 | she is from beautiful L. | ANACREON 2 |
| practice the intellect, not excessive I. | DEMOCRITUS 34 | Sappho of L. is the tenth Muse | SAPPHO 45 |
| it is I. that develops the intellect | EMPEDOCLES 5 | Less | |
| I. is not the work of a single day | EPICLETUS 23 | I. better than nothing | MENANDER 82 |
| there is no royal road to I. | EUCLID 7 | accept I. rather than wait for more | MENANDER 82 |
| I hate learned women | EURIPIDES 162 | Lesson(s) | |
| much I. does not teach sense | HERACLITUS 16 | release our children from their I. | ANONYMOUS 151 |
| vision, hearing, I., these I honour most | HERACLITUS 28 | time teaches the most subtle I. | EURIPIDES 421 |
| much I., poor workmanship | HERACLITUS 52 | setbacks are I. for the future | FABIUS MAX 3 |
| if you love I. you will attain to much I. | ISOCRATES 8 | my sufferings have been my I. | HERODOTUS 41 |
| young should travel to improve their I. | ISOCRATES 10 | I. in two categories, body and soul | PLATO 108 |
| if I not I. now, when should I be? | LACYDES 1 | the I. of childhood grip the mind | PLATO 345 |
| no one can be deprived of I. | MENANDER 154 | earlier mistakes will teach us a I. | THUCYDIDES 54 |
| study first and, after I., use your brain | MENANDER 195 | Lethe | |
| lazy in I., helpless for life | PHILEMON 48 | heavenly L., mistress of forgetfulness | EURIPIDES 249 |
| I. is a recollection of something learned | PLATO 152 | Letter(s) | |
| love of I. and philosophy are the same | PLATO 226 | one tear effaced ten thousand I. | ALEXANDER 9 |

- 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
ARISTOTLE 165
ARISTOTLE 332
DEMETRIUS 9
ISOCRATES 73
MENANDER 340
- ARCHIMEDES 1
AESOP 37
ARISTOTLE 328
EPIMENIDES 1
EUBULIDES 1
LUCIAN 27
MENANDER 333
PINDAR 33
SOPHOCLES 77
- SOCRATES 37
CYRIL ALEX 3
ANONYMOUS 26
ORACLES 5
EURIPIDES 269
SOPHOCLES 33
AESCHYLUS 142
AESOP 36
APOLLONIUS TY 2
ARCHIDAMUS 9
ARISTOPHANES 51
DARIUS 1
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
LUCIAN 17
LUCIAN 27
LYSIAS 8
PHILOLAUS 2
PHILOLAUS 3
PINDAR 48
PISANDER 1
PLATO 233
PLATO 233
PLATO 239
PLUTARCH 138
PROVERBIAL 20
SOPHOCLES 308
SOPHOCLES 330
- 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
THEOGNIS 20
XENOPHANES 17
AESCHYLUS 46
AESCHYLUS 103
AESCHYLUS 113
AESOP 6
ALEXANDER 5
ALEXIS 2
ANAXANDRIDES 5
ANTIPHON SOPH 9
ANTIPHON SOPH 10
ANTIPHON SOPH 11
ANTISTHENES 20
ARISTONYMUS 4
ARISTOPHANES 104
ARISTOPHANES 160
ARISTOTLE 15
ARISTOTLE 55
ARISTOTLE 69
ARISTOTLE 70
ARISTOTLE 80
ARISTOTLE 122
ARISTOTLE 150
ARISTOTLE 153
ARISTOTLE 162
ARISTOTLE 190
ARISTOTLE 227
ARISTOTLE 260
ARISTOTLE 269
ARISTOTLE 321
ARISTOTLE 324
BIAS 3
BIBLE 34
BIBLE 143
BIBLE 150
BIBLE 155
BIBLE 156
BIBLE 159
BIBLE 166
BIBLE 171
BIBLE 201
BIBLE 278
BIBLE 311
BIBLE 312
BIBLE 319
BIBLE 367
DEMOCRITUS 30
DEMOCRITUS 57
DEMOCRITUS 66
DEMOCRITUS 67
DEMOCRITUS 122
DEMOCRITUS 31
DIO CHRYS 9
DIOGENES 12
DIONYSIUS HAL 5
DIPHILUS 12
EPICETUS 17
EPICETUS 39
EPICETUS 68
EPICETUS 84
EPICETUS 86
EPICETUS 89
ERATOSTHENES 1
EURIPIDES 3
EURIPIDES 17
EURIPIDES 18
EURIPIDES 19
EURIPIDES 23
EURIPIDES 25
EURIPIDES 47
EURIPIDES 59
EURIPIDES 81
EURIPIDES 118
EURIPIDES 155
EURIPIDES 165
EURIPIDES 222

- our l. is an unending struggle
 once spent l. cannot be regained
 don't steer your l. against the tide
 l. is miserable abroad
 the overactive miss out on a pleasant l.
 such is the l. of wretched mortals
 a long l. brings a sea of troubles
 when I might have lived a quiet l.
 food not purpose of l. but sustains it
 old age the beginning of a blessed l.
 the eventide of l. is full of pain
 nothing in l. endures even for a day
 l. ebbs and flows like the restless sea
 l. is baffling, sent astray by events
 total lack of certainty in human l.
 ignorant of the good things in l.
 human l. is such as you define it
 wealth means l. to wretched mortals
 the l. so short, the craft so long to learn
 l. is short, the art long
 l. is full of changes
 a kindly wife, steadfast for l.
 who has really known who gave him l.
 our lives are much too brief
 those who see god, receive l.
 nothing in human l. is certain
 thy l. is the flick of a flying second
 the l. of the ordinary man is best
 my share of l. and grief was small
 l. knows no satiety
 the necessary and useful things of l.
 I will not hold l. dearer than liberty
 without harmony, l. is unbearable
 no man lives another l.
 no man loses another l. but one he lives
 l. is a battle and a stranger's sojourn
 observe dignity and proportion in l.
 very little is needed to make a happy l.
 look back at the phases of your own l.
 keep the same object in view through l.
 be one and the same person throughout l.
 on thee the cables of my l. are fastened
 grief and l. are in a certain way akin
 make a habit for l. to never do wrong
 chase sorrows from your l. for it is short
 there is no l. that's free of grief
 truth is best for safety throughout l.
 l. is not to live for oneself alone
 a guardian spirit leads us on l.'s way
 a shameful l. is a disgrace
 when l. is carefree
 there is no l. without sorrow
 you live a better l. if you control anger
 l. seeks freedom from grief
 nothing in l. more important than health
 look at this l. as a celebration
 an untimely word can destroy a l.
 l. is more easy without a wife
 small turn of fortune may change a l.
 l. is sweet if not begrudged by fortune
 what would l. be without love?
 l. is a dangerous voyage
 l. is a stage, a play; so learn thy part
 fancying that l. is a dream
 if we don't laugh at l., fugitive l.
 more honourable to die than save their l.
 useless is l. if we know not how to live
 lazy in learning, helpless for l.
 l. is a wheel and prosperity unstable
 deceitful is our age, our l. crooked
 I would rather use wealth to enjoy my l.
 each part that makes our mortal l.
 may I keep to the plain paths of l.
 from honest labour comes a tranquil l.
 work brings light into our l.
 do not, my soul, strive for immortal l.
 gather blossoms of love in the prime of l.
 no blame in telling a lie to save one's l.
 subscribe to a l. of self-control
- EURIPIDES 340
 EURIPIDES 342
 EURIPIDES 349
 EURIPIDES 365
 EURIPIDES 388
 EURIPIDES 391
 EURIPIDES 482
 EURIPIDES 511
 EUSEBIUS 4
 FAVORINUS 1
 GREGORY NAZ 9
 GREGORY NAZ 11
 GREGORY NAZ 11
 HERMOLOCHUS 1
 HERODOTUS 23
 HERODOTUS 43
 HERODOTUS 130
 HESIOD 61
 HIPPOCRATES 9
 HIPPOCRATES 10
 HIPPOCRATES 23
 HIPPONAX 4
 HOMER 253
 HOMER 378
 IRENAEUS 1
 ISOCRATES 29
 LEONIDAS TAR 5
 LUCIAN 23
 LUCIAN PS 1
 LYCOPHRON 1
 LYCURGUS 2
 LYCURGUS OR 2
 LYCURGUS OR 3
 MARCUS AUR 5
 MARCUS AUR 5
 MARCUS AUR 8
 MARCUS AUR 25
 MARCUS AUR 54
 MARCUS AUR 64
 MARCUS AUR 68
 MARCUS AUR 68
 MELEAGER 15
 MENANDER 47
 MENANDER 48
 MENANDER 59
 MENANDER 60
 MENANDER 70
 MENANDER 73
 MENANDER 80
 MENANDER 128
 MENANDER 143
 MENANDER 175
 MENANDER 223
 MENANDER 254
 MENANDER 276
 MENANDER 291
 MENANDER 304
 MENANDER 308
 MENANDER 309
 MENANDER 335
 MIMNERMUS 1
 PALLADAS 6
 PALLADAS 7
 PALLADAS 9
 PALLADAS 10
 PERICLES 30
 PHILEMON 26
 PHILEMON 48
 PHOCYLIDES PS 13
 PINDAR 12
 PINDAR 15
 PINDAR 18
 PINDAR 35
 PINDAR 47
 PINDAR 51
 PINDAR 76
 PINDAR 112
 PISANDER 1
 PLATO 77
- handing on the torch of l.
 the beginning of our 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 you 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
- PLATO 103
 PLATO 107
 PLATO 111
 PLATO 118
 PLATO 132
 PLATO 188
 PLATO 191
 PLATO 198
 PLATO 219
 PLATO 242
 PLATO 248
 PLATO 259
 PLATO 277
 PLATO 358
 PLATO 394
 PLATO 412
 PLATO 412
 PLOTINUS 3
 PLOTINUS 5
 PLUTARCH 15
 PLUTARCH 40
 PLUTARCH 130
 PLUTARCH 139
 PLUTARCH 139
 POLYAENUS JUL 2
 POMPEIUS MACER 1
 PROCLUS 1
 PROTAGORAS 3
 PROVERBIAL 114
 PROVERBIAL 147
 PTOLEMY 1
 PYTHAGORAS 19
 PYTHAGORAS 27
 SEMONIDES 3
 SIMONIDES 28
 SIMONIDES 35
 SIMONIDES 47
 SIMONIDES 48
 SOCRATES 14
 SOCRATES 15
 SOLON 17
 SOLON 26
 SOLON 41
 SOLON 59
 SONGS 3
 SOPHOCLES 17
 SOPHOCLES 170
 SOPHOCLES 190
 SOPHOCLES 194
 SOPHOCLES 201
 SOPHOCLES 205
 SOPHOCLES 209
 SOPHOCLES 251
 SOPHOCLES 264
 SOPHOCLES 310
 SOPHOCLES 311
 SOPHOCLES 339
 SOPHOCLES 341
 THALES 15
 THEOCRITUS 16
 THEOPHRASTUS 16
 THUCYDIDES 43
 ZENO OF CITIUM 1
 ZENO OF CITIUM 7
- Life – Death**
see also Dead – Living, Death, Life, Live – Living etc.
 blest is he whose l. ends in tranquillity
 once slain there's no return to l.
 better die once than suffer all living days
 d. is more glorious than a useless l.
 my l. is travelling towards nightfall
 our l. is short and d. always untimely
 l. and d. belong to nature
 who knows if living is dying
 I am he that liveth, and was dead
 fools long for l. for fear of d.
 choose l. with liberty, or d. with glory
 live merrily as if they'd die tomorrow
 call no one fortunate until his final day
- AESCHYLUS 23
 AESCHYLUS 49
 AESCHYLUS 124
 AESCHYLUS 186
 ALEXIS 9
 ANONYMOUS 94
 ANTIPHON SOPH 6
 ARISTOPHANES 90
 BIBLE 289
 DEMOCRITUS 97
 DIONYSIUS HAL 23
 EMPEDOCLES 29
 EURIPIDES 39

- 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
 EURIPIDES 492
 EURIPIDES 492
 EURIPIDES 519
 GREGORY NAZ 11
 HERODOTUS 56
 HERODOTUS 129
 HOMER 140
 HOMER 228
 HOMER 378
 LEONIDAS 4
 LYCOPHRON 1
 MARCUS AUR 30
 MENANDER 246
 PALLADAS 9
 PLATO 281
 PLATO 360
 SOCRATES 17
 SOCRATES 18
 SOLON 58
 SOPHOCLES 12
 SOPHOCLES 94
 SOPHOCLES 130
 SOPHOCLES 158
 SOPHOCLES 242
 SOPHOCLES 246
 THALES 27
 THEOPHRASTUS 17
 XENOPHON 18
 XERXES 11
- ARISTOTLE 70
 ASCLEPIADES 1
 BIBLE 137
 BIBLE 150
 BIBLE 155
 BIBLE 166
 HOMER 233
 PLATO 174
 PLATO 337
 PLATO 360
 PLOTINUS 5
 PROVERBIAL EXP 20
 SOCRATES 16
- ALCAEUS 4
 ALEXIS 3
 ANACREON 3
 ANAXAGORAS 9
 ANAXIMANDER 3
 ANONYMOUS 96
 BIBLE 14
 BIBLE 15
 BIBLE 143
 BIBLE 272
 BIBLE 316
 BIBLE 339
 BIBLE 359
 EMPEDOCLES 12
 EPICLETUS 26
 EURIPIDES 12
 EURIPIDES 18
 EURIPIDES 205
 EURIPIDES 217
 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
 AESCHYLUS 143
 AESCHYLUS 147
 ANONYMOUS 12
 EURIPIDES 273
 HERODOTUS 78
 LEONIDAS TAR 4
 SOPHOCLES 279
 XENOPHON 55
 ARISTOTLE 308
 HOMER 360
 PLATO 312
 PROVERBIAL 68
 STRATTIS 1
 THUCYDIDES 116
 BIBLE 191
 BIBLE 317
 CLEANTHES 2
 XENOPHANES 4
 BIBLE 125
 ARRIAN 2
 EPICURUS 12
 EURIPIDES 150
 HERACLITUS 19
 LONGINUS 15
 PARMENIDES 7
 PINDAR 16
 SOPHOCLES 146
 APELLES 2
 EUCLID 1
 EUCLID 3
 EUCLID 4
 EUCLID 4
 LUCIAN 16
 MENANDER 347
 PERICLES 13
 PLATO 377
 PROVERBIAL 79
 AESOP 20
 AESOP 39
 ARISTOPHANES 126
 BIBLE 366
 CATO 7
 EPICLETUS 29
 EPICLETUS 58
 HOMER 106
 HOMER 136
 HOMER 152
 HOMER 230
 HOMER 325
 LYSANDER 1
 MENANDER 150
 PINDAR 7
 PINDAR 59
 PLUTARCH 36
 PROVERBIAL 60
 PROVERBIAL 72
 PROVERBIAL 85
 THEOCRITUS 47
 ANONYMOUS 49

LIP(S)

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

BION SMYRNA 2
CALLIMACHUS 13
EURIPIDES 322
HESIOD 4
HOMER 328
MARCUS ARG 1
PLATO 374
SOPHOCLES 283

ANONYMOUS 14
ARISTOPHANES BYZ 1
AUGUSTUS 2
BIAS 10
CRATINUS 2
DEMOCRITUS 48
EPICETUS 89
EUPOLIS 2
HERACLITUS 23
HOMER 18
ISOCRATES 36
MENANDER 102
PHILEMON 25
PROVERBIAL 121
SEVEN SAGES 9
SEVEN SAGES 17
SOPHOCLES 337
SOPHOCLES 356
THEMISTOCLES 9
ZENO OF CITIUM 5

CLEOBULUS 3
PLATO 413
SOPHOCLES 401

HIPPOCRATES 34
LONGINUS 4

ARISTOTLE 57
CALLIMACHUS 39
DEMOCRITUS 140
EPICETUS 32
HESIOD 46
MARCUS AUR 54
MENANDER 82
PLUTARCH 72
PYTHAGORAS 35

AESCHYLUS 52
AESCHYLUS 104
ANONYMOUS 6
ANONYMOUS 22
ANONYMOUS 45
ANONYMOUS 148
ANTIPHANES 3
ANTIPHON SOPH 11

ARISTIPPUS 1
ARISTOPHANES 90
ARISTOPHANES 110
ARISTOPHANES 156
ARISTOTLE 81
ARISTOTLE 145
ARISTOTLE 208
ARISTOTLE 334
BIAS 3
BIBLE 108
BIBLE 139
DEMOCRITUS 57
DEMOSTHENES 31
DEMOSTHENES 46
DEMOSTHENES 88
DIONYSIUS HAL 4
DIONYSIUS HAL 18
EMPEDOCLES 29
EPAMINONDAS 3
EPICTETUS 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
EPICURUS 17
EURIPIDES 21
EURIPIDES 63
EURIPIDES 138
EURIPIDES 224
EURIPIDES 241
EURIPIDES 423
EURIPIDES 518
EURIPIDES 519
HOMER 140
HOMER 308
ISOCRATES 65
LEONIDAS 2
LIBANIUS 2
LUCIAN 25
LUCIAN PS 2
MARCUS AUR 18
MARCUS AUR 37
MENANDER 14
MENANDER 184
MIMNERMUS 4
PHILEMON 26
PHOCYLIDES 5
PLATO 360
PLATO 376
PLUTARCH 100
PLUTARCH 139
POMPEY 2
SEMONIDES 3
SOCRATES 9
SOCRATES 14
SOCRATES 26
SOCRATES 58
SOPHOCLES 3
SOPHOCLES 3
SOPHOCLES 12
SOPHOCLES 94
SOPHOCLES 166
SOPHOCLES 194
SOPHOCLES 277
SOPHOCLES 321
THEOCRITUS 29
THUCYDIDES 11

ALCIPHON 3
HERODOTUS 6
HESIOD 55
MENANDER 17
MENANDER 18
PHOCYLIDES 5

AESCHYLUS 212
EURIPIDES 142
PROVERBIAL 131
TYRTAEUS 3

BION 5
PLATO 83
POLLIANUS 1

BIBLE 157

BIBLE 6

EPICHRMUS 22
POSIDONIUS 1

MARCUS AUR 35

CRATES 2
SOPHOCLES 247

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 and I long and yearn CHILON 5
you came, and I was l. for you SAPPHO 12
overcome with l. for a lad SAPPHO 17
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)**Lose**

grab for more and l. what you have AESOP 4
my son was lost and is found BIBLE 133
who desires more will l. what he has DEMOCRITUS 109
never say of anything, I have lost it EPICTETUS 66
if you never lost it, you have it still EUBULIDES 3
you will not l. listening to my counsel HOMER 18
when they die all l. the same thing MARCUS AUR 7
l. all if we don't cherish what we have PHILEMON 24
ignore the good until they have lost it SOPHOCLES 28

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 54
the joys of food and drink and l. ANONYMOUS 59
bees born to toil, no carnal l. ensues ANONYMOUS 82
for those in l. giving oaths is easy ANONYMOUS 130
I who am burning with l. ANTIPHILUS 1
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. Hades 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. 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.

ARISTEAS 1
ARISTOTLE 31
ARISTOTLE 68
ARISTOTLE 209
ARISTOTLE 289
ARISTOTLE 325
ASCLEPIADES 1
ASCLEPIADES 2
ASCLEPIADES 4
BIBLE 71
BIBLE 123
BIBLE 169
BIBLE 172
BIBLE 211
BIBLE 216
BIBLE 221
BIBLE 222
BIBLE 223
BIBLE 226
BIBLE 241
BIBLE 280
BIBLE 283
BION SMYRNA 6
BION SMYRNA 6
BION SMYRNA 10
CALLIMACHUS 35
CRATES THEB 1
DEMOCRITUS 62
DIO CHRYS 10
DIOGENES 10
EMPEDOCLES 2
EMPEDOCLES 4
EMPEDOCLES 9
EMPEDOCLES 10
EUPHRATES 1
EURIPIDES 65
EURIPIDES 68
EURIPIDES 69
EURIPIDES 132
EURIPIDES 133
EURIPIDES 151
EURIPIDES 151
EURIPIDES 157
EURIPIDES 184
EURIPIDES 223
EURIPIDES 228
EURIPIDES 230
EURIPIDES 237
EURIPIDES 336
EURIPIDES 357
EURIPIDES 357
EURIPIDES 432
EURIPIDES 436
EURIPIDES 450
EURIPIDES 457
EURIPIDES 497
EURIPIDES 523
HESIOD 13
HESIOD 24
HESIOD 75
HIPPOCRATES 58
HOMER 126
HOMER 182
HOMER 188
HOMER 401
HOMERIC HYMN 14
IBYCUS 1
IGNATIUS THEO 1
LONGUS 1
MARCUS AUR 52
MELEAGER 3
MELEAGER 5
MELEAGER 7
MELEAGER 8
MELEAGER 8
MENANDER 2
MENANDER 37
MENANDER 135
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
 MENANDER 328
 MIMNERMUS 1
 MUSAEUS (2) 3
 MUSONIUS 3
 PHILEMON 51
 PHILODEMUS 1
 PHOCYLIDES PS 48
 PHOCYLIDES PS 51
 PHRYNICHUS 1
 PINDAR 112
 PLATO 74
 PLATO 296
 PLATO 300
 PLATO 301
 PLATO 304
 PLATO 304
 PLATO 304
 PLATO 305
 PLATO 308
 PLATO 308
 PLATO 309
 PLATO 309
 PLATO 310
 PLATO 314
 PLATO 314
 PLATO 323
 PLATO 377
 PLUTARCH 87
 PLUTARCH 161
 PLUTARCH 190
 PLUTARCH 203
 PLUTARCH 203
 PLUTARCH 204
 PRODICUS 1
 PRODICUS 1
 RUFINUS 5
 RUFINUS 6
 SAPPHO 2
 SAPPHO 6
 SAPPHO 18
 SAPPHO 24
 SAPPHO 26
 SAPPHO 30
 SAPPHO 32
 SOPHOCLES 53
 SOPHOCLES 91
 SOPHOCLES 115
 SOPHOCLES 251
 SOPHOCLES 252
 SOPHOCLES 354
 THEOCRITUS 5
 THEOCRITUS 7
 THEOCRITUS 14
 THEOCRITUS 24
 THEOCRITUS 28
 THEOCRITUS 28
 THEOGNIS 4
 THEOGNIS 4
 THEOGNIS 69
 THEOPHRASTUS 4
 THEOPHRASTUS 8
 THEOPHRASTUS 9
 THEOPHRASTUS 9
 XENOPHON 30
 ZENODOTUS 1
 ZOPYRUS 1
 ZOPYRUS 1
- ANONYMOUS 100
 ARISTOTLE 149
 BIAS 15
 BIAS 15
 BIAS 15
 SOPHOCLES 90
 SOPHOCLES 177
- ANACREONTEA 5
 ANONYMOUS 83
 ANONYMOUS 124
 ANTIPHANES 22
 ARISTOPHANES 68
- 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
 EURIPIDES 357
 MUSAEUS (2) 7
 PHILODEMUS 1
 PHILODEMUS 2
 PHILODEMUS 2
 PLATO 177
 PLATO 296
 PLATO 298
 PLATO 298
 PLATO 303
 PLATO 309
 PLATO 380
 PLUTARCH 95
 SONGS 8
- DIOGENES BAB 1
 DIOGENES BAB 3
- DEMOCRITUS 133
 DIOGENES 35
 EPICLETUS 86
 EURIPIDES 246
 EURIPIDES 505
 HERODOTUS 16
 MENANDER 149
 MENANDER 149
 MENANDER 339
 PHILEMON 3
 PLATO 4
 THEOCRITUS 19
- BIBLE 18
 CLINIAS 1
 HERODOTUS 27
 JOHN CHRYS 14
 PYTHAGORAS 2
- AESCHYLUS 136
 ANTIPHON SOPH 19
 ARISTOPHANES 144
 ARISTOTLE 214
 EPICLETUS 35
 EPICLETUS 97
 MENANDER 47
 PANYASSIS 1
 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
 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 Manage – 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
 ARISTOTLE 287
 BIBLE 196
 CLEAENETUS 1
 EPICETUS 83
 EUENUS 3
 EURIPIDES 55
 HERODOTUS 60
 HERODOTUS 63
 HERODOTUS 94
 ORACLES 30
 PHOCION 6
 PLATO 366
 PRODICUS 1
 SCLERIAS 2
 SONGS 8
 SOPHOCLES 115
 SOPHOCLES 392
 THEANO 2
- ANTISTHENES 5
 ANTISTHENES 13
 EURIPIDES 308
- EURIPIDES 248
 OLYMPIAS 1
- PLATO 62
 THEMISTOCLES 6
- ARISTOTLE 297
 DEMOCRITUS 17
- ARISTOTLE 169
 ZENO ELEA 2
- ANACREONTEA 12
 HOMER 132
 PHOCYLIDES PS 49
- PLATO 32
 THUCYDIDES 140
- PLATO 346
- ARISTOTLE 12
- ARISTOTLE 202
 BIBLE 240
 EURIPIDES 85
 HIPPOCRATES 67
 PLATO 306
- MENANDER 167
- AESCHYLUS 17
 AESCHYLUS 214
 AMEIPSIAS 1
 ANAXAGORAS 17
 ANTIPHANES 6
 ARISTOTLE 48
 ARISTOTLE 54
 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
 DEMOCRITUS 63
 DIOGENES APOL 1
 DIOGENES 2
 DIOGENES 4
 EMPEDOCLES 1
 ENIGMATA 1
 EPAMINONDAS 5
 EPICHARMUS 1
 EPICHARMUS 22
 EPICETUS 34
 EURIPIDES 21
 EURIPIDES 27
 EURIPIDES 73
 EURIPIDES 80
 EURIPIDES 87
 EURIPIDES 127
 EURIPIDES 130
 EURIPIDES 144
 EURIPIDES 161
 EURIPIDES 190
 EURIPIDES 192
 EURIPIDES 465
 EURIPIDES 496
 HERACLITUS 34
 HERACLITUS 55
 HERMOCRATES 5
 HERODOTUS 48
 HESIOD 40
 HIPPOCRATES 8
 HIPPOCRATES 58
 HIPPOCRATES 64
 HOMER 84
 HOMER 88
 HOMER 111
 HOMER 120
 HOMER 133
 HOMER 178
 HOMER 209
 HOMER 236
 HOMER 242
 HOMER 270
 HOMER 274
 HOMER 332
 HOMER 353
 HOMER 356
 HOMER 371
 ISOCRATES 64
 JOHN CHRYS 16
 MARCUS AUR 69
 MENANDER 130
 MENANDER 131
 MENANDER 224
 MUSAEUS (1) 1
 MUSONIUS 4
 PHILEMON 2
 PHILEMON 28
 PHILEMON 37
 PHOCYLIDES PS 38
 PILATE 4
 PINDAR 2
 PINDAR 17
 PINDAR 77
 PINDAR 93
 PINDAR 93
 PLATO 73
 PLATO 101
 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
SEVEN SAGES 38
 SOLON 12
 SOLON 23
SOPHOCLES 43
SOPHOCLES 61
SOPHOCLES 74
SOPHOCLES 72
SOPHOCLES 75
SOPHOCLES 76
SOPHOCLES 76
SOPHOCLES 302
SOPHOCLES 383
THEMISTOCLES 14
THEOCRITUS 41
 THEOGNIS 12
XENOPHON 11
XENOPHON 31
XENOPHON 42
- AESCHINES 2
ARISTOTLE 48
ARISTOTLE 194
ARISTOTLE 198
ARISTOTLE 201
DEMOSTHENES 16
DEMOSTHENES 24
EURIPIDES 491
EURIPIDES 516
ISOCRATES 31
MENANDER 292
SOPHOCLES 104
XENOPHON 70
- BIBLE 114
LUCIAN 22
PROVERBIAL 7
- AESOP 32
BIBLE 101
HERACLITUS 27
SOLON 40
- AESCHYLUS 197
AESOP 35
AGATHON 3
ANTIMACHUS 1
ANTIPHON SOPH 16
ARISTOPHANES 25
ARISTOTLE 61
ARISTOTLE 336
CALLINUS 4
DEMOSTHENES 60
DIONYSIUS HAL 25
HESIOD 18
HESIOD 22
HESIOD 23
HESIOD 23
HESIOD 40
HOMER 209
HOMER 400
MARCUS AUR 14
MARCUS AUR 69
PARMENIDES 10
PHILEMON 1
PLATO 196
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
- 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
- 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
- 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
- THEOGNIS 65
THUCYDIDES 79
THUCYDIDES 94
- 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
- AESCHYLUS 220
ANONYMOUS 66
HERODOTUS 113
PHIDIPIDES 1
PLATO 145
- ARISTOPHANES 105
PLATO 225
- 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
HIPPONAX 2
HIPPONAX 4
MENANDER 110
MENANDER 111
MENANDER 178
MENANDER 199
MUSONIUS 2
MUSONIUS 3
PHILOXENUS 1
PLUTARCH 94
PLUTARCH 212
ROMULUS 6
THEOCRITUS 43
THEOGNIS 70
- 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 BIBLE 1
 M. found with child of the Holy Ghost
 hail, the lord is with thee BIBLE 2
 BIBLE 110
- Mary Magdalene**
 M. hath chosen that good part
 noli me tangere BIBLE 126
 BIBLE 181
- 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 EPICETUS 43
- Mathematician**
 hardly any m. is capable of reasoning PLATO 263
- Mathematics**
 young develop ability in geometry and m.
 no effect like m. in education ARISTOTLE 124
 PLATO 91
 m., this miraculous science PLATO 92
 PLATO 92
 m. makes the sleepy student sharp-witted
 in m. are traces of the truth PLUTARCH 192
- 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 AESOP 41
 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
 ALEXIS 6
 ALEXIS 13
 ARISTOPHANES 146
 BIBLE 29
 BIBLE 55
 CALLICRATIDAS 1
 DARIUS 12
 DEMOSTHENES 21
 EURIPIDES 428
 EURIPIDES 488
 HERODOTUS 98
 HERODOTUS 131
 HERODOTUS 138
 HOMER 236
 MENANDER 129
 PLATO 99
 PLUTARCH 135
 PROVERBIAL 30
 QUINTUS 4
 SOPHOCLES 76
 SOPHOCLES 91
 SOPHOCLES 212
 SOPHOCLES 337
 SOPHOCLES 399
 THEOCRITUS 48
- EPICETUS 43
- PLATO 263
- ARISTOTLE 124
 PLATO 91
 PLATO 92
 PLATO 92
 PLUTARCH 192
- ARISTOPHANES 140
 ARISTOTLE 179
 EPICETUS 83
 EUDAMIDAS 2
 EUENUS 1
 HERACLITUS 20
 HOMER 199
 HOMER 221
 LIBANIUS 1
 PLOTINUS 6
 THEOGNIS 7
 THUCYDIDES 136
- AESOP 41
 EPICETUS 95
 EURIPIDES 394
 HERODOTUS 13
 PHOXYLIDES PS 27
 PLUTARCH 48
 PROVERBIAL 103
- ARISTOTLE 37
 ARISTOTLE 43
 ARISTOTLE 93
- DEMETRIUS 2
 THUCYDIDES 97
- Meanness**
 poverty is the parent of m. PLATO 241
 love is giver of kindness, never m. PLATO 314
- Measure(s)**
see also Average, Mean, Middle, Moderation
 Greeks drink in measured cups ALEXIS 1
 time is a thought or a m. ANTIPHON SOPH 2
 m. the air and parcel it into acres ARISTOPHANES 31
 controllers of m. inspect weights and m. ARISTOTLE 8
 what m. ye mete shall be m. to you
 all in good m. BIBLE 102
 CLEOBULUS 2
 without m., pleasurable is unpleasant DEMOCRITUS 115
 they m. happiness by their belly DEMOSTHENES 69
 m. extent of hopes by what is possible
 good m. of wine is best EPICETUS 85
 EUENUS 2
 keep fair m. and respect the gods EURIPIDES 75
 hate the praiser if praising beyond m. EURIPIDES 203
 passions beyond due m. bring no glory
 fire kindled in m. and quenched in m. EURIPIDES 236
 HERACLITUS 14
 observe due m., moderation is best HESIOD 62
 greatest charm when tongue goes in m. HESIOD 66
 best for a man to be a m. to himself HOMERICA 4
 I m. the vastness of the ocean ORACLES 6
 god will be the m. of all things PLATO 63
 man is the m. of all things PROTAGORAS 6
 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. PROVERBIAL 36
 the good know how to keep due m. PROVERBIAL 183
 'tis hard to know due m. PYTHAGORAS 7
 in abundance take m. against want THALES 21
 XENOPHON 27
- Meat**
see also Vegetarianism
 will you not cease from slaughter?
 the terrible deed of eating m. EMPEDOCLES 26
 we didn't even dare to eat beef EMPEDOCLES 27
 they abstained from flesh as unholly PLATO 104
 PLATO 105
- Mechanization**
 if tools could perform work as ordered ARISTOTLE 195
- 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
- Meditate(s)**
 m. on supra-terrestrial things SOCRATES 1
- Meeting**
 let us not prolong this m. further HOMER 38

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. ANTIPTANES 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 everywhere 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 82
 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 PLUTARCH 198
- Mercenaries**
see also Fighter(s), Soldier(s)
using m. in the war against Philip
m. hoped for money rather than fight DEMOSTHENES 23
THUCYDIDES 150
- Merchandise**
rather put your goods on a big ship HESIOD 60
- Merchants**
see also Dealers
m. cross seas to increase their wealth ISOCRATES 10
- Mercy**
Kyrie eleison – Lord, have m. upon us
have m. upon me; heal my soul
when strong, be merciful BASIL 4
BIBLE 331
CHILON 14
- Merit**
a man's m. shows at his death
weigh me upon my m. not my years DIONYSIUS HAL 28
SOPHOCLES 112
- 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. AMEIPSIAS 1
AMPHIS 2
BIBLE 128
ISOCRATES 20
SOPHOCLES 321
- Messenger(s)**
see also Heralds
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 PLUTARCH 54
SAPPHO 34
SIMONIDES 29
SOPHOCLES 65
SOPHOCLES 295
- Metaphors**
all use m. in conversation ARISTOTLE 313
- Microcosm**
man is a m., a miniature universe DEMOCRITUS 9
- Midas**
King M. has donkey's ears PROVERBIAL 136
- Midday**
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? ALCAEUS 19
CALLIMACHUS 11
HERODOTUS 13
MELEAGER 9
PROVERBIAL 134
SOPHOCLES 249
THEOCRITUS 16
- 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 ANONYMOUS 127
ARISTOTLE 184
ARISTOTLE 249
EURIPIDES 21
HERODOTUS 321
RUFINUS 1
THEOGNIS 25
- Midmost**
much advantage is theirs who are m.
m. in a city would I like to be PHOCYLIDES 7
PHOCYLIDES 7
- Midnight**
at m. love stood at my door
it is m., and I lie alone ANACREONTEA 6
SAPPHO 42
- Midst**
there I am in the m. of them
Jesus came and stood in their m. BIBLE 61
BIBLE 182
- Midwifery**
my art of m. is just like theirs PLATO 329
- 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. CALLIMACHUS 19
HERODOTUS 164
- PLUTARCH 86
PLUTARCH 153
QUINTUS 1
SOPHOCLES 49
SOPHOCLES 106
SOPHOCLES 159
XERXES 12
- 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 HESIOD 15
HOMER 5
HOMER 17
HOMER 89
HOMER 235
PLATO 297
SIMONIDES 37
SOPHOCLES 223
THUCYDIDES 70
XENOPHANES 14
- 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 ALEXANDER 4
ARISTOTLE 34
EURIPIDES 292
THEOCRITUS 29
- 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 AESCHYLUS 75
ARISTOTLE 58
PROVERBIAL 14
PROVERBIAL 182
SOLON 33
THEOCRITUS 27
- Mills**
the mills of the gods are late to grind
who shuns the millstone shuns the meal ORACLES 29
PROVERBIAL 103
- Miltiades**
M. dedicates this helmet to Zeus
the laurels of M. will not let me sleep MILTIADES 1
THEMISTOCLES 18
- 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 AESCHYLUS 22
AESCHYLUS 41
AESCHYLUS 47
AESCHYLUS 157
AESCHYLUS 174
AESCHYLUS 213
AESOP 61
ALCMAN 6
AMPHIS 1
ANAXAGORAS 3
ANAXAGORAS 4
ANAXAGORAS 5
ANAXAGORAS 5
ANAXAGORAS 6
ANAXAGORAS 7
ANAXAGORAS 11
ANONYMOUS 2
ANONYMOUS 23
ANONYMOUS 65
ANONYMOUS 89
ANTIPHON SOPH 1
ARISTIDES AEL 1
ARISTIDES AEL 2
ARISTOPHANES 5
ARISTOPHANES 91
ARISTOPHANES 102
ARISTOPHANES 112
ARISTOTLE 60
ARISTOTLE 282
ARISTOTLE 344
ARRIAN 4
BACCHYLIDES 19
DEMOCRITUS 85
DEMOCRITUS 87
DEMOCRITUS 100
DIO CHRYS 2
DIOGENES 20
DIOGENES 21
DIOGENES 34
DIOGENES 34
EMPEDOCLES 5
EMPEDOCLES 6
EPICHRMUS 4
EPICHRMUS 6
EPICHRMUS 10
EUNAPIUS 1
EURIPIDES 120
EURIPIDES 181
EURIPIDES 228

MIND(S)

- 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
 EURIPIDES 363
 EURIPIDES 440
 EURIPIDES 474
 GREGORY NAZ 6
 GREGORY NAZ 6
 HERODOTUS 63
 HERODOTUS 82
 HIPPOCRATES 62
 HOMER 8
 HOMER 26
 HOMER 91
 HOMER 117
 HOMER 134
 HOMER 242
 HOMER 258
 HOMER 265
 HOMERIC EPIGR 2
 HOMERICA 5
 JULIAN APOS 2
 LONGINUS 7
 MARCUS AUR 13
 MENANDER 334
 MENANDER 342
 METRODORUS 1
 ORACLES 36
 ORPHICA 9
 PARMENIDES 5
 PARMENIDES 10
 PERIANDER 15
 PHILEMON 25
 PHILEMON 36
 PHOENICIA 4
 PINDAR 14
 PINDAR 88
 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
 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
 PLATO 100
 PLATO 100
 PLATO 102
- Minstrels**
see also Poet(s), Singers
 little needs the minstrel's power
 m. deserve respect and honour
- 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
- 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
- Misadventure(s)**
 practice your trade in m.
 m. haunts not right-minded men
- Miscalculation**
 ponder the chances of m. in war
- Mischance**
 a big man may yet fall at a small m.
- Mischief**
 when m. ploughs, the crop is death
 I turned the youngster from m.
- Misdeeds**
 stamp out m. at their origin
- 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
- 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.
- 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.
- EURIPIDES 226
 HOMER 295
 BIBLE 153
 BIBLE 154
 ECUMENICAL 1
 AESCHYLUS 213
 ENIGMATA 4
 EURIPIDES 432
 PLUTARCH 93
 PROVERBIAL 187
 PYTHAGORAS 55
 AMPHIS 1
 HESIOD 32
 THUCYDIDES 15
 SOPHOCLES 32
 AESCHYLUS 156
 LYCURGUS 8
 HYPERIDES 4
 DEMOCRITUS 111
 DEMOCRITUS 111
 PERIANDER 6
 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
 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
- Mistrust**
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
- EPICETUS 76
 HERODOTUS 102
- 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
 communicate 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 60
 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
 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.
- Moneylenders**
see also Loans
 weep, ye m., weep
 seduced with gifts, like evil m.
- Moneymaker(s)**
 m. have a good word only for money
 m. become devoted to money
 true physician is not a mere m.
- Moneymaking**
 education which aims only at m. vulgar
 old age deprived of pleasures still loves m.
- Monks**
 if m., why so many?
- Month**
see also Day(s), Year(s)
 in whatever m. I die grant a holiday
 spending a year's income in a m.
- Monument(s)**
 m., trivial beguilement for the eyes
 m. only enhance their builders' repute
 unwritten record more than any m.
- Moon**
 no m. at night ever looks down on them
 the sun endows the m. with brilliance
 the m., shining with borrowed light
 arguing about the back side of the m.
 dialectic as the m., waxes and wanes
 some suns and moons larger than ours
 sharp-arrowed sun and gentle m.
 m. circling around the earth
 m. in splendour in the windless night
 the unwearied sun and the full m.
 night came on, foul and without a m.
 in the moonlight the tuna come
 night-shining with another's light
 the shining stars and the face of the m.
 stars hide when the m. shines bright
 the m. takes precedence over the stars
 the m. has set, and I lie alone
 the flame of the sun, the golden m.
 consider, lady M., whence came my love
 farewell, m. on your gleaming throne
 wait for a stormy moonless night
- 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
- ARISTOPHANES 58
 PLATO 387
 PLATO 209
 PLATO 209
 PLATO 211
 PLATO 49
 SIMONIDES 45
 PALLADAS 12
 ANAXAGORAS 13
 XENOPHON 81
 DIONYSIUS HAL 19
 DIONYSIUS HAL 19
 PERICLES 34
 AESCHYLUS 126
 ANAXAGORAS 9
 ANAXIMANDER 3
 ARISTOPHANES 64
 CLITOMACHUS 1
 DEMOCRITUS 151
 EMPEDOCLES 11
 EMPEDOCLES 12
 HOMER 108
 HOMER 219
 HOMER 342
 ORACLES 37
 PARMENIDES 9
 PRAXILLA 1
 SAPPHO 11
 SAPPHO 25
 SAPPHO 42
 SIMONIDES 27
 THEOCRITUS 5
 THEOCRITUS 8
 THUCYDIDES 64
- 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
- Morning**
see also Dawn
 in the m. when sluggish about getting up
- Mortal(s)**
see also 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
- Mortal – Immortal**
see also 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.
- Mortality**
 man that is born of a woman is of few days
- Mosquito(es)**
 m. striking fear even into an elephant
 shrill-voiced m., suckers of men's blood
 the elephant heedeth not the m.
- Moss**
 a rolling stone gathers no m.
- Mother(s)**
see also 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
- ARISTOTLE 130
 EURIPIDES 538
 MARCUS AUR 34
 PLATO 114
 MARCUS AUR 32
 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 116
 SOPHOCLES 165
 SOPHOCLES 118
 SOPHOCLES 341
 SOPHOCLES 393
 SOSIPHANES 1
 CHILON 9
 PERIANDER 23
 PLATO 174
 PLATO 251
 PLATO 317
 PYTHAGORAS 23
 BIBLE 327
 AESOP 26
 MELEAGER 4
 PROVERBIAL 144
 PROVERBIAL 98
 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 Cypris' 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 or ALCAEUS 2
SAPPHO 27
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
CARPHYLIDIDES 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
- 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
- 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
- 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
- PERICLES 60
ARISTON 1
ARISTON 1
PROVERBIAL 26
PROVERBIAL 99
ARTEMIDORUS 1
ARTEMIDORUS 1
BIBLE 49
BIBLE 53
BIBLE 300
BIBLE 347
HOMER 42
RUFINUS 2
SOLOON 16
ZENO OF CITIUM 5
PROVERBIAL 64
ZENO ELEA 1
ARISTOTLE 72
HERACLITUS 56
HOMER 144
PROVERBIAL 98
ZENO ELEA 1
AESOP 33
ORACLES 8
SIMONIDES 13
BIBLE 318
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
- AESCHYLUS 45
ANACREONTEA 5
EMPEDOCLES 18
EMPEDOCLES 21
EURIPIDES 113
EURIPIDES 225
HOMER 316
SOPHOCLES 198
SOPHOCLES 204
- 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.
 minstrels are the Muse's favourites
 people who sing exist because of M.
 happy is he whom the M. love
 Erinna sipped the flowers of the M.
 M. loved me, gave me a honeyed gift
 M. form to excellence the youthful mind
 songs, wise daughters of the M.
 a poet under the sway of the M.
 the gates of the M. are open
 thou hast plucked not of the M. tree
 seek after the M. lovely gifts, my girls
 no grief in a house serving the M.
 Sappho of Lesbos is the tenth M.
 to me the M. are dear, and song
- Mushrooms**
 the more thundering, the more m. grow
 m. grow when the autumn rains come
 m., food of the gods
- Music**
 a sound that wakes to frenzy
 learn love's mellow tunes
 m. is something deep with varying tones
 enchant Pluto and Persephone with m.
 what m., what chorus of tears
 some master sweet m. and song
 what good is m. if it is not heard
 m. bestowed for the sake of harmony
 m., to create harmony, probes discord
 do not murder m.
 even sparrow is musical to the unmusical
 m. greatly contributes to health
 sweet m. in that pine-tree's whisper
 a great treasure, and durable, is m.
 sorrow, joy, enthusiasm, sources of m.
- Musical Instruments**
see also Flute(s), Lyre, Pipe, Trumpet(s)
 pipes, cymbals and drums inspiring terror
 dedicated musical loom-comb to Athena
 Pan invented cross-flute, Athena flute
 Hermes invented the lyre, Apollo the harp
 thou art my harp, pipe and temple
 the seven-stringed mountain lyre
 as one of skill in song and harp
 tuning his manner of speech like a m.
 as the unmusical with instruments
 pipe and cithara and castanets
 tuning the lyre and handling the harp
 I dare not pipe at noon for Pan rests
 a m. is wealth if you know how to use it
- Musician**
 the m. coughs to hide blunders
- Myrtle**
 delight in holding a sprig of m.
 m., violets and golden-tufts
- Mystery(ies)**
 I found power in the m. of thought
 birth, one of the m. of Nature
 sleep is the lesser m. of death
- Myth(s)**
see also Story(ies), Tale(s)
 a later m. that there are other gods
 there's often truth in m.
 m., false tales appearing to be true
 a m. without a head
- Nails**
 see the print of the n. in his hands
 drive out one n. with another
 knew him from when his n. were soft
- Naked - Nakedness**
 n. as the day he was born
 n. better than any scarlet robe
 contrive, then, to see her n.
 n. I came on earth, and n. I depart
 you were created small of stature and n.
 you saw me n.! when, Praxiteles?
- Name(s)**
 happy-with-all is the woman's n.
- HOMER 242
 HOMER 295
 HOMERIC HYMN 18
 HOMERIC HYMN 19
 LEONIDAS TAR 3
 LEONIDAS TAR 6
 ORPHICA 9
 PINDAR 19
 PLATO 64
 PROVERBIAL 158
 SAPPHO 21
 SAPPHO 23
 SAPPHO 40
 SAPPHO 45
 THEOCRITUS 23
- ATHENAEUS 1
 ATHENAEUS 1
 NERO 1
- AESCHYLUS 185
 BION SMYRNA 6
 EUPOLIS 5
 EURIPIDES 9
 EURIPIDES 306
 HOMER 183
 LUCIAN 11
 PLATO 363
 PLUTARCH 30
 PLUTARCH 173
 PROVERBIAL 126
 PYTHAGORAS 16
 THEOCRITUS 1
 THEOPHILUS 1
 THEOPHRASTUS 6
- AESCHYLUS 185
 ANTIPATER SID 1
 BION SMYRNA 7
 BION SMYRNA 7
 CLEMENT 3
 EURIPIDES 11
 HOMER 388
 PERICLES 55
 PYTHAGORAS 54
 SAPPHO 15
 THEMISTOCLES 4
 THEOCRITUS 2
 XENOPHON 71
- PROVERBIAL 92
- ARCHILOCHUS 5
 IBYCUS 5
- EURIPIDES 30
 MARCUS AUR 16
 PROVERBIAL 54
- ARISTOTLE 74
 EMPEDOCLES 17
 PLUTARCH 195
 PROVERBIAL EXP 22
- BIBLE 183
 PROVERBIAL 146
 PROVERBIAL 116
- ANONYMOUS 28
 EPICLETUS 35
 HERODOTUS 7
 PALLADAS 5
 PALLADIUS 1
 PLATO 381
- ALCMAN 8
- say-much is the man's n.
 away with my good n.
 annoys me to hear him called 'The Just'
 there must be a n., somewhere.
 though god is one, he has many n.
 two or three gathered in my n.
 my n. is Legion: for we are many
 titles gain no fame by title alone
 my mind is free, if not my n.
 worth above all is a n. fit for the free
 give a fair n. to a foul deed
 I know his n. but wittingly fail to recall it
 'Nobody', that's my n.
 leave a good n. to your children
 wealth cannot buy a good n.
 my n. survives me
 Athens in n. a democracy, ruled by one
 may I leave my children a good n.
 length of years can change n.
 a king, in n. only, bereft of power
 the n. and sayings of the seven sages
 we want hands in war, not many n.
 his n. and reputation never die
- Nameless**
 of mortal men the n. and the known
 no man is n., be he base or noble
 remain not unmarried, lest you die n.
 comfortless, n., hopeless
- Nation(s)**
see also Country, Race
 n. shall rise against n.
 go ye therefore and teach all n.
 a multitude of n. and people and tongues
 leaves for the healing of the n.
 no n. should gain supremacy
 Hellenes from a few to a multitude of n.
 a n. in his charge, much on his mind
 Greek, a way of life, not a n.
 Rome assimilated all conquered n.
- Native Land**
see also Country, Fatherland
 one who never fought for his n.
 love owed to parents and n.
 what is dearer to a man than his n.
 longing for the customs of their n.
 stay in your n. and remain free
 n. in which no one was born
- Natural**
 time, they say, is naturally wise
 the habitual becomes n.
 what is naturally just and unjust
 reason in selection of what is n.
 practice more effective than n. gifts
 n. capability of healing
- Nature**
 n. will not be subdued by time
 n. has made none a slave
 n. gives a thing to the capable of using it
 practice becomes n. itself over time
 the laws of n. are compulsory
 violating any of the things innate by n.
 life and death belong to n.
 our skills prevail against n.
 things are just or base not by n.
 what an irritable n., like sour wine
 happiness by n., study or training
 even love is involuntary, it is beyond n.
 n. proceeds little by little
 by n. all mankind yearns for knowledge
 no moral virtues are engendered in us by n.
 money does not exist by n. but by law
 a law of n. is immutable
 man is intelligent, not wise by n.
 all things have by n. something divine
 n. shuns the painful, seeks the pleasant
 god and n. do nothing without reason
 in all n. there is something marvellous
 n. sets excess against excess
 n. passes from the inanimate to animals
- ALCMAN 8
 APOLLONIUS RHOD 6
 ARISTIDES 7
 ARISTOPHANES 274
 ARISTOTLE 129
 BIBLE 61
 BIBLE 103
 DIO CHRYS 8
 EURIPIDES 120
 EURIPIDES 413
 HERODOTUS 84
 HERODOTUS 85
 HOMER 304
 ISOCRATES 39
 ISOCRATES 40
 LEONIDAS TAR 6
 PERICLES 54
 PINDAR 35
 PLATO 384
 PLUTARCH 55
 SEVEN SAGES 39
 SYNESIUS 2
 TYRTAEUS 10
- HESIOD 14
 HOMER 297
 PHOCYLEDIDES PS 46
 SOPHOCLES 21
- BIBLE 76
 BIBLE 96
 BIBLE 298
 BIBLE 313
 DEMOSTHENES 31
 HERODOTUS 10
 HOMER 26
 ISOCRATES 50
 PLUTARCH 71
- ARISTOPHANES 142
 EURIPIDES 336
 EURIPIDES 359
 HERODOTUS 38
 MENANDER 28
 PAUSANIAS (1) 1
- AGATHON 5
 ARISTOTLE 301
 ARISTOTLE 304
 DIOGENES BAB 5
 EPICHRMUS 15
 GALEN 5
- AGATHIAS 2
 ALCIDAMAS 1
 ANAXAGORAS 17
 ANONYMOUS 122
 ANTIPHON SOPH 4
 ANTIPHON SOPH 5
 ANTIPHON SOPH 6
 ANTIPHON TRAG 1
 ARCHELAUS (1) 1
 ARISTOPHANES 4
 ARISTOTLE 15
 ARISTOTLE 31
 ARISTOTLE 57
 ARISTOTLE 61
 ARISTOTLE 90
 ARISTOTLE 117
 ARISTOTLE 120
 ARISTOTLE 126
 ARISTOTLE 131
 ARISTOTLE 137
 ARISTOTLE 167
 ARISTOTLE 175
 ARISTOTLE 177
 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

ARISTOTLE 180
 ARISTOTLE 200
 ARISTOTLE 274
 ARISTOTLE 302
 ARISTOTLE 303
 ARISTOTLE 344
 ATHANASIUS 1
 CHRYSIPPUS 1
 CLEMENT 5
 CYRIL ALEX 3
 DEMOCRITUS 8
 DEMOCRITUS 8
 DEMOCRITUS 119
 EPICURUS 16
 EPICURUS 16
 ERASISTRATUS 1
 ERASISTRATUS 2
 ERASISTRATUS 3
 ERASISTRATUS 3
 ERASISTRATUS 3
 ERASISTRATUS 4
 EUENUS 6
 EURIPIDES 196
 EURIPIDES 243
 EURIPIDES 274
 EURIPIDES 296
 EURIPIDES 310
 EURIPIDES 385
 EURIPIDES 491
 EURIPIDES 527
 EURIPIDES 529
 GALEN 3
 GALEN 5
 GALEN 5
 GALEN 7
 HERACLITUS 48
 HERACLITUS 51
 HERMOCRATES 3
 HIPPOCRATES 15
 HIPPOCRATES 25
 HIPPOCRATES 38
 HIPPOCRATES 57
 ION 1
 LEONIDAS 4
 LONGINUS 11
 LYCURGUS 7
 MARCUS AUR 16
 MARCUS AUR 22
 MARCUS AUR 60
 MENANDER 57
 MENANDER 88
 MENANDER 90
 MENANDER 121
 MENANDER 226
 ORACLES 27
 ORPHICA 2
 ORPHICA 2
 PHILEMON 22
 PHILOLAUS 3
 PHOCYLIDES PS 47
 PINDAR 47
 PINDAR 59
 PITTACUS 18
 PLATO 73
 PLATO 148
 PLATO 202
 PLATO 254
 PLATO 308
 PLATO 384
 PLUTARCH 87
 PLUTARCH 107
 PLUTARCH 108
 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
 EURIPIDES 176
 EURIPIDES 316
 ARISTOTLE 275
 BASIL 1
 DEMOSTHENES 47
 GORGIAS 3
 LYCURGUS 2
 PLATO 365
 PLUTARCH 69
 AESCHYLUS 72
 AESCHYLUS 91
 AESCHYLUS 112
 ANONYMOUS 119
 ANONYMOUS 120
 ANTIPHON OR 1
 ARISTOTLE 30
 ARISTOTLE 214
 DEMOCRITUS 150
 DIO CHRYS 12
 EURIPIDES 118
 EURIPIDES 119
 EURIPIDES 351
 EURIPIDES 356
 EURIPIDES 502
 GREGORY NAZ 20
 HERODOTUS 146
 LEUCIPPUS 1
 MENANDER 29
 MENANDER 164
 ORPHICA 1
 PARMENIDES 7
 PINDAR 111
 PITTACUS 9
 PLATO 41
 PLATO 364
 QUINTUS 5
 THALES 9
 THEOCRITUS 38
 THUCYDIDES 95
 XENOPHON 27
 AESCHYLUS 20
 ALCMAN 5
 ARISTOPHANES 154
 ARISTOTLE 106
 DEMOCRITUS 105
 DEMOCRITUS 141
 EPAMINONDAS 6
 EURIPIDES 145
 EURIPIDES 263
 EURIPIDES 418
 HERODOTUS 48
 HOMER 264
 MENANDER 211
 PHILEMON 31
 PHILEMON 49
 PHOCYLIDES PS 10
 PHOCYLIDES PS 15
 PLATO 68
 PLUTARCH 14
 SAPPHO 3
 SOCRATES 53
 THUCYDIDES 96
 EURIPIDES 540
 POLYAENUS 2

NEGLECT

- be not neglectful of your health
a house neglected will collapse in time
- Negligent**
commend good work; nettle the n.
- Neighbour(s)**
disease and health are n.
unwise is he who ill-treats his n.
ravaging their neighbours' land
love thy n. and hate thine enemy
thou shalt love thy n. as thyself
do not abuse your n.
have the respect, not fear, of your n.
respect a n.'s belongings as your own
nothing as vexatious as a covetous n.
loves himself more than his n.
a n.'s happiness does not diminish yours
a bad n. is a great misfortune
the merry mock of all the dwellers round
do not look to see what your n. says
n. at fault when our reasoning wrong
before abusing n. think of own defects
desist from trespassing your n.'s field
bear your n. with patience
disturb not the boundary stones of n.
selling land he said it had a good n.
a good n. is a great advantage
a fisherman has no n.
whoever thinks his n. knows nothing
- Nemesis**
come N., come thunders of Zeus
never scoff at anyone, for fear of N.
- Nereids**
Pelus and the fairest of N. made love
N. swimming in from all sides
N. darted up on all sides
N. sent the ship over the waves
the N. Galene, Pherousa, Cymatolege
- Nestor**
wine from Nestor's cup tastes sweet
would that I had ten such counsellors
- Net**
the n. is outspread, the tuna come
when his n. was full he did not haul it in
- New**
we also should walk in newness of life
behold, I make all things n.
always something n. from Africa
the n. must always prevail over the old
- News**
I bring you good tidings of great joy
they brought me bitter n. to hear
when an untoward message comes
no longer do I put trust in tidings
what n. from the city?
n. of sorrows faster than glad events
nobody likes messengers who bring bad n.
you like pleasant n. or else turn sour
- Nicias**
of all Greeks least deserved such a fate
- Night**
see also Day – Night
see the n. with her star-spangled robe
no moon at n. ever looks down on them
n. begets travail of mind
bringing light to ships in the cruel n.
at n. we scrape at the abyss by torchlight
my life is travelling towards nightfall
n. seems endless in sorrow
the dark of n. fell over the earth
oh night's gloom, black-lit
thou didst make darkness, and it was n.
poetry, product of sleepless n.
serious thoughts tend to come at n.
dancing through the n.
stars flee from the sky into the holy n.
man put out like a light in the n.
starting at dawn until late at n.
dark N. born from Abyss
it is not right that a ruler sleep all n.
- PYTHAGORAS 7
SOPHOCLES 372
- XENOPHON 85
- AESCHYLUS 29
ANTIPHON SOPH 14
ARCHIDAMUS 7
BIBLE 21
BIBLE 71
CHILON 1
CHILON 14
CLEOBULUS 16
DEMOSTHENES 91
EURIPIDES 223
EUSEBIUS 8
HESIOD 42
HESIOD 65
MARCUS AUR 19
MENANDER 55
MENANDER 120
PHOCYLIDES PS 17
PITTACUS 5
PLATO 123
THEMISTOCLES 13
THEMISTOCLES 13
THEOCRITUS 40
THEOGNIS 17
- EURIPIDES 273
PITTACUS 14
- ALCAEUS 7
APOLLONIUS RHOD 17
APOLLONIUS RHOD 18
APOLLONIUS RHOD 19
HESIOD 11
- ANONYMOUS 133
HOMER 36
- ORACLES 37
SOLON 29
- BIBLE 201
BIBLE 310
PROVERBIAL 18
THUCYDIDES 12
- BIBLE 116
CALLIMACHUS 27
HERODAS 3
HOMER 257
HOMER 357
PROVERBIAL 88
SOPHOCLES 65
THUCYDIDES 151
- NICIAS 3
- AESCHYLUS 83
AESCHYLUS 126
AESCHYLUS 174
ALCAEUS 4
ALCIPHON 2
ALEXIS 9
APOLLONORUS CAR or GEL 2
APOLLONIUS RHOD 3
ARISTOPHANES 88
BIBLE 342
CALLIMACHUS 31
EPICHRMUS 11
EURIPIDES 66
EURIPIDES 169
HERACLITUS 11
HERODOTUS 145
HESIOD 8
HOMER 26
- n. came as an answer to their prayers
moon in splendour in the windless n.
many a n. I watch out sleepless
dawn draws near, the n. is in its wane
his visage dark as nightfall
rain to blot out land and sea at n.
n. came on, foul and without a moon
Athena slowed the n. and held the dawn
n. consolation of our misfortunes
mosquitoes, n.'s winged beasts of prey
n. brings counsel to the wise
leave the darkness of n. and see the light
take counsel at n., minds keener at n.
as a stormy n. brings waves on the sea
in stormy n. be doubly anchored
god can make light spring from dark n.
sun for them while we here walk in n.
when candles are out all women are fair
no hope of life as the n. came on dark
the circle of n. gives way to daylight
the starry curtain of n. is drawn away
the north engulfed in endless n.
each n. terror douses previous terrors
sun, born of star-spangled n.
if unhappy one n. equals ten thousand
stars that follow the chariot of quiet n.
the first hours of the n.
they waited for a stormy moonless n.
stillness, night's cohort, swoops on Troy
- HOMER 107
HOMER 108
HOMER 119
HOMER 142
HOMER 174
HOMER 282
HOMER 342
HOMER 396
JOHN CHRYS 7
MELEAGER 4
MENANDER 215
ORACLES 30
PHOCYLIDES 4
PHRYNICHUS 2
PINDAR 49
PINDAR 108
PINDAR 113
PLUTARCH 97
QUINTUS 7
SOPHOCLES 25
SOPHOCLES 133
SOPHOCLES 249
SOPHOCLES 281
SOPHOCLES 284
SOPHOCLES 334
THEOCRITUS 8
THUCYDIDES 29
THUCYDIDES 64
TRIPHODORUS 2
- Nightingale(s)**
your trills reach up to Zeus's throne
what a voice that little bird has
were I a n. I would sing like a n.
as n. sing sweetly when spring is come
when wakeful glorious dawn arouses n.
it's all voice ye are, and nought else
n., lovely voiced messenger of spring
n. warbles her song in the green glens
not for the jay to compete with the n.
I cannot sing sweet and clear as the n.
- Nightjar**
n. sucks the she-goats' milk
- Nile**
nobody knows the sources of the N.
- Nimble**
as n. as a lump of lead
- Nobility**
greatness of soul impossible without n.
bear the changes of fortune with n.
n. not corrupted by marrying foreigners
n. consisting of nothing but virtue
a poor man does not forfeit n.
wealth when combined with n.
true n. becomes manifest in difficulties
n. is temperance of mind and body
n. is always legitimate by nature
- Noble**
see also Base – Noble
let n. deeds be my memorial, not statues
the n. even in life's autumn are n.
the political man chooses n. actions
unbefitting to noble-minded men
n. are acts done for the sake of others
openly they praise what is just and n.
finest to be a n. man much envied
n. deeds are recognised and emulated
equality is everywhere n.
always contemplating something n.
philosophers say noblest, practice basest
n. are those who scorn riches, fame
what is n. is forever loved
born of a n. and brave father
a n. life must pass through suffering
unmistakable is the stamp of n. birth
the n. is ever n. even in misfortune
fitting for a n. man to cry in misfortune
proud heart stirred to n. action
better wretched life than n. death
if men could agree on what is n.
- ARISTOPHANES 16
ARISTOPHANES 17
EPICLETUS 30
HOMER 382
IBYCUS 3
PLUTARCH 177
SAPPHO 34
SOPHOCLES 224
THEOCRITUS 13
THEOGNIS 58
- HERODOTUS 51
- ARISTOPHANES 158
- ARISTOTLE 108
CLEOBULUS 14
DIONYSIUS HAL 11
DIONYSIUS HAL 13
EURIPIDES 397
EURIPIDES 406
PLUTARCH 34
SOCRATES 69
SOPHOCLES 319
- AGESILAUUS II 3
ARCHELAUS (2) 2
ARISTOTLE 19
ARISTOTLE 281
ARISTOTLE 298
ARISTOTLE 312
BACCHYLIDES 10
DEMOCRITUS 26
DEMOCRITUS 59
DEMOCRITUS 64
DIODORUS SIC 2
DIOGENES 30
EURIPIDES 69
EURIPIDES 79
EURIPIDES 81
EURIPIDES 103
EURIPIDES 109
EURIPIDES 124
EURIPIDES 201
EURIPIDES 207
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.
 DIONYSIUS I 3
- 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
- Noise**
 why not pierce the n. as well
 CLEMENT 5
- 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 just 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 94
 PINDAR 110
 PINDAR 90
 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 three
 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
 EURIPIDES 86
- Nowhere**
 n. and everywhere
 EURIPIDES 214
- 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 280
 PLATO 355
 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
 SOPHOCLES 328
 THALES 12
 THEOGNIS 12
 THEOGNIS 51
 THEOGNIS 70
 THEOPHRASTUS 18
 XENOPHON 11
 ZENO ELEA 2

NURTURE

| | | | |
|---|-----------------|--|------------------|
| peace nurtures children | HESIOD 31 | the o. of the subject of gods' existence | PROTAGORAS 3 |
| Nymphs | | Observe | |
| offer cakes, grapes, roses to the N. | LEONIDAS ALEX 1 | <i>see also</i> Look – Looking, See – Seeing, Sight – Perception, Watch regard with your mind, not your eyes | EMPEDOCLES 6 |
| | | o. with mind; eyes are apt to deceive | EUNAPIUS 1 |
| | | if you wish to o. nature | GALEN 7 |
| Oak(s) | | Obstinacy | |
| that marvel past belief, the speaking o. | AESCHYLUS 127 | o. in a fool has no strength at all | AESCHYLUS 140 |
| the o. trees cried 'Alas for Adonis' | BION SMYRNA 1 | o. is the hallmark of a fool | SOPHOCLES 125 |
| hidden in leafy boughs of o. or pine | EURIPIDES 307 | | |
| the o. bears acorns on the top | HESIOD 32 | | |
| sweeping along many a withered o. | HOMER 156 | | |
| mountain o. that resist wind and rain | HOMER 163 | Obvious | |
| silver fir and high-topped o. | HOMERIC HYMN 16 | those who wished to explain the o. | ARISTOTLE 342 |
| not born from an o. nor from stone | PROVERBIAL 39 | mistrust the o., believe in the unseen | GALEN 4 |
| once an o. falls all are out for wood | PROVERBIAL 50 | the unknown more certain than the o. | THUCYDIDES 132 |
| shake acorns from another o. | PROVERBIAL 78 | | |
| little strokes fell great o. | PROVERBIAL 119 | | |
| like a wind that falls upon the o. trees | SAPPHO 16 | Occasion | |
| | | simulate anger when the o. demands it | ISOCRATES 33 |
| | | death is never at a loss for an o. | TRYPHON 1 |
| Oar(s) | | Occupation(s) – Profession(s) | |
| before you take the helm, ply the o. | ARISTOPHANES 98 | <i>see also</i> Art(s) – Craft(s), Skill(s), Trade(s) and specific occupations, e.g. Orator(s), Physician(s) | |
| beating the sea with polished o. of fir | HOMER 99 | a priest's job is to pray to the gods for you | AESCHINES 8 |
| plant on my grave the o. I rowed once | HOMER 311 | while Cleisthenes plies a spindle | ARISTOPHANES 30 |
| I was told to take a naval o. in hand | HOMER 397 | idleness and lack of o. ruin the foolish | DIO CHRYS 4 |
| dedicate the o. of his boat | LEONIDAS TAR 2 | potter, craftsman, tramp, singer | HESIOD 19 |
| landsmen who know not how to ply the o. | PLUTARCH 7 | lack of o. drags towards evil | HIPPOCRATES 24 |
| | | whatever I see in the course of my p. | HIPPOCRATES 52 |
| | | medical p. cannot be learned quickly | HIPPOCRATES 54 |
| Oath(s) | | knew of many o., no good at any | HOMERICA 1 |
| <i>see also</i> Pledge(s) | | medical p. taught straight from heaven | LUCIAN 7 |
| men give credibility to o. | AESCHYLUS 214 | this sacred o., taught from Heaven | LUCIAN 7 |
| O. of Athenian Youths | ANONYMOUS 91 | to be of good cheer let your o. be few | MARCUS AUR 23 |
| the o. of lovers are not to be trusted | ANONYMOUS 124 | practise from childhood for skill at an o. | PLATO 44 |
| for those in love giving o. is easy | ANONYMOUS 130 | playtime to imbue his soul in future o. | PLATO 47 |
| if I keep this o. may all goods befall me | ANONYMOUS 140 | no one to remain uninvolved in a city | PLATO 200 |
| swear no o., not by heaven or earth | BIBLE 19 | natural for women to take part in all o. | PLATO 247 |
| swear not by heaven, or by any other o. | BIBLE 276 | o. allowed, agriculture and warfare | ROMULUS 5 |
| the immortals are deaf to lovers' o. | CALLIMACHUS 30 | pleasure in any o. is devotion to it | XENOPHON 46 |
| a politician's o. is as a prostitute's | DIPHILUS 6 | | |
| my tongue swore, not my soul | EURIPIDES 160 | Ocean(s) | |
| their o. by the gods do not hold fast | EURIPIDES 232 | <i>see also</i> Sea | |
| no penalty for false o. taken in love | HESIOD 75 | fire, woman and o., the mighty three | AESOP 53 |
| I will carry out to my ability this o. | HIPPOCRATES 50 | why sail o. when ropes are for sale | ANTIPHANES 4 |
| if I carry out this o. and break it not | HIPPOCRATES 53 | preferring the o. to the land | ARCHILOCHUS 12 |
| never allow to be put under o. | ISOCRATES 13 | clouds eternal, from o.'s bosom | ARISTOPHANES 46 |
| your word to be trusted more than o. | ISOCRATES 32 | as on an tempest-tossed o. | EURIPIDES 313 |
| the law forbids swearing an o. | JOHN CHRYS 11 | later she lay with Heaven and bore O. | HESIOD 9 |
| I will not hold life dearer than liberty | LYCURGUS OR 2 | cranes fly toward the streams of o. | HOMER 47 |
| deceive boys with toys, men with o. | LYSANDER 2 | stars rising, bathed by the o. stream | HOMER 69 |
| write the o. of corrupt men in water | MENANDER 165 | o., the primal source of all that lives | HOMER 190 |
| from taking o. come perjury and impiety | PHILON 1 | the o. sends up sweet western winds | HOMER 276 |
| a false o. is contempt of god | PLUTARCH 51 | driv'n o'er the fish-teeming deep | HOMER 301 |
| do not use o. | SEVEN SAGES 6 | our ship ran toward the o.'s bourn | HOMER 310 |
| sternest o. overruled, and firmest will | SOPHOCLES 23 | every o. is but a drop in the universe | MARCUS AUR 44 |
| a woman's vows are writ on water | SOPHOCLES 365 | when roar of ocean's abyss resounds | MOSCHUS 2 |
| | | I measure the vastness of the o. | ORACLES 6 |
| Obedience | | an o. cannot cleanse a wicked man | ORACLES 36 |
| readiness, honour, o. make a soldier | BRASIDAS 6 | the earth, the o. and the sky | PHERECYDES 1 |
| we render o. to the laws | PERICLES 15 | nor do rivers envy the o. | PHOCYLIDES PS 24 |
| expect o. but also care for your men | XENOPHON 24 | not to escape into the o. of speech | PLATO 203 |
| | | the o. roared from its depth | QUINTUS 8 |
| Obey | | sun descended into o.'s golden bowl | STESICHORUS 1 |
| I know how to o. myself | ANONYMOUS 107 | swiftly from the o. to the sky | THEOCRITUS 7 |
| o. the law, yield to the ruler | DEMOCRITUS 18 | o. is generator of clouds and winds | XENOPHANES 9 |
| to o. the law indicates one's own virtue | DEMOCRITUS 124 | | |
| all things o. and serve the cosmos | EPICTETUS 76 | Octopus | |
| the gods heed those who o. them | HOMER 14 | follow the o. and adapt his wits | ANONYMOUS 1 |
| nonsense that you don't o. your wife | PALLADAS 4 | be crafty as the o. adapting colour | THEOGNIS 16 |
| no longer having patience to o. the rein | PLUTARCH 61 | | |
| born to command rather than to o. | ROMULUS 7 | Odysseus | |
| o. the law | SEVEN SAGES 2 | O. kissed the fertile soil of Ithaca | HOMER 336 |
| learn to o. before you command | SOLON 36 | Argos, the hound of O. | HOMER 362 |
| | | O. saw Argos and brushed away a tear | HOMER 363 |
| Object(s) | | he made lies seem similar to the truth | HOMER 376 |
| keeping the same o. in view through life | MARCUS AUR 68 | his lies and cunning stratagems | PINDAR 28 |
| how many things I can do without! | SOCRATES 52 | greatest prize given to the supple liar | PINDAR 33 |
| | | Offence(s) | |
| Oblivion | | <i>see also</i> Bribe(s), Bribery, Crime(s), Murder, Transgression(s), Wrongdoing(s) etc. | |
| fame after death is o. | MARCUS AUR 8 | o. against what we know is right | AESCHYLUS 183 |
| now let us win o. from the wars | SOPHOCLES 59 | o., embezzling public funds | ARISTOTLE 10 |
| time obscures things and leads all to o. | SOPHOCLES 397 | the o. of taking bribes | ARISTOTLE 11 |
| | | found guilty of maladministration | ARISTOTLE 12 |
| Obscenity | | o. against orphans and heiresses | ARISTOTLE 13 |
| dramatists found their fun in o. | ARISTOTLE 112 | | |
| | | | |
| Obscurity | | | |
| through the manifest discern the obscure | AESOP 32 | | |
| being above poverty, o., suffering, death | DIOGENES 30 | | |
| live in o. | EPICURUS 17 | | |

- 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. 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 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 322
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
PERICLES 38
PHILEMON 31
PHILEMON 34
PHOCYLIDES PS 48
PINDAR 41
PINDAR 80
PINDAR 82
PLATO 33
PLATO 133
PLATO 208
PLATO 264
PLATO 377
PLATO 380
PLUTARCH 21
PLUTARCH 47
PLUTARCH 122
PLUTARCH 132
PROVERBIAL 33
PROVERBIAL 51
PYTHAGORAS 52
SAPPHO 23
SEVEN SAGES 27
SEVEN SAGES 36
SIMONIDES 38
SIMONIDES 45
SOCRATES 15
SOCRATES 21
SOLON 24
SOPHOCLES 30
SOPHOCLES 132
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
 Heracles 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 wise 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
 XENOCRATES 1
 XENOPHON 3

ARISTOTLE 139
 ARISTOTLE 225
 ARISTOTLE 241
 ARISTOTLE 244
 PLATO 267
 THUCYDIDES 145
 THUCYDIDES 145

ANONYMOUS 143
 ANTIPHANES 7
 CALLIMACHUS 21
 CALLIMACHUS 21
 HERODOTUS 155
 HOMER 323
 HOMERIC HYMN 1
 MARCUS AUR 30
 SOPHOCLES 226
 SOPHOCLES 226

DIODORUS SIC 1
 HERODOTUS 155
 LUCIAN 1
 PINDAR 53
 PINDAR 56
 PLUTARCH 58
 PLUTARCH 58
 SIMONIDES 10
 THEMISTOCLES 19

AESCHYLUS 68
 AESCHYLUS 109
 ARISTOPHANES 108
 HERODOTUS 78
 HERODOTUS 106
 HESIOD 72
 HOMER 65
 HOMER 143
 HOMER 166
 HOMER 167
 HOMER 167
 HOMER 168
 MENANDER 77
 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 Heracles 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

AESOP 48
 ARCHILOCHUS 7
 ARISTOTLE 36
 ARISTOTLE 52
 ARISTOTLE 73
 BIBLE 103
 BIBLE 126
 CALLINUS 5
 EMPEDOCLES 4
 EMPEDOCLES 9
 EUBULUS 2
 EURIPIDES 78
 EURIPIDES 80
 EURIPIDES 149
 EURIPIDES 487
 HERACLITUS 21
 HERACLITUS 23
 HERACLITUS 55
 HERODOTUS 77
 HOMER 141
 ISOCRATES 61
 MARCUS AUR 50
 PHILEMON 18
 PLATO 20
 PLATO 156
 PLATO 160
 PLATO 308
 PLATO 352
 PROTAGORAS 1
 PROVERBIAL 70
 RUFINUS 5
 SOPHOCLES 311
 THEOCRITUS 3
 THEOCRITUS 3
 THUCYDIDES 13
 THUCYDIDES 131

ARISTOTLE 127
 ARISTOTLE 318
 CASSIUS DIO 1
 DEMOSTHENES 27
 DEMOSTHENES 98
 EPICTETUS 79
 EUENUS 1
 EURIPIDES 49
 EURIPIDES 387
 HIPPOCRATES 27
 HIPPOCRATES 47
 PARMENIDES 1
 PHOCYLIDES PS 20
 PLATO 131
 PLATO 136
 PLATO 155
 PLATO 229
 PLATO 254
 PLATO 324
 PLUTARCH 181
 PYTHAGORAS 26

ANONYMOUS 58

AGATHON PS 1
 ARISTOPHANES 108
 DEMOCRITUS 49
 DEMOSTHENES 25
 GREGORY NAZ 13
 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), Prophecy
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
HERACLITUS 2
HERACLITUS 54
HIPPOCRATES 22
PLATO 117
- HERACLITUS 24
THUCYDIDES 140
- ARISTOTLE 103
- AESCHYLUS 118
AESCHYLUS 127
ARISTOPHANES 27
EURIPIDES 95
HERODOTUS 22
HERODOTUS 25
HERODOTUS 91
ORACLES 15
SOPHOCLES 109
THEMISTOCLES 7
THUCYDIDES 36
THUCYDIDES 41
THUCYDIDES 125
ZENO OF CITIUM 1
- AESCHINES 6
ARISTOPHANES 101
CHILON 10
DEMOSTHENES 67
ISOCRATES 55
MENANDER 284
MENANDER 307
POLYBIUS 4
- AESCHINES 12
LONGINUS 10
- ANAXAGORAS 11
ARISTOTLE 266
BIBLE 228
DEMOCRITUS 30
EURIPIDES 527
IAMBlichus 1
MARCUS AUR 13
- AESOP 54
EURIPIDES 232
PLATO 25
PLATO 351
- POLYBIUS 13
SOPHOCLES 234
- ARISTOTLE 151
HIPPOCRATES 76
- AESOP 33
ANACHARSIS 10
ARISTOTLE 49
ARISTOTLE 99
PERICIONE 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
- BIBLE 335
NICARCHUS 2
ORACLES 35
PROVERBIAL 12
- AESCHYLUS 48
ANTIPHILUS 2
CALLIMACHUS 3
EPICETUS 44
HOMER 11
HOMER 253
HOMER 368
PALLADIUS 1
PHILEMON 24
PHILEMON 24
SOPHOCLES 238
- ARISTOTLE 210
DIONYSIUS HAL 9
MUSONIUS 1
- AESCHYLUS 3
EPICHARMUS 2
PROVERBIAL 124
SOPHOCLES 38
THEOGNIS 53
XENOPHANES 4
- ALEXIS 5
EPICHARMUS 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 13
EURIPIDES 9
ARISTOTLE 255
DEMOCRITUS 63
HESIOD 29
SOLON 52
SOPHOCLES 46
AESCHYLUS 98
EURIPIDES 44
BIBLE 335
NICARCHUS 2
ORACLES 35
PROVERBIAL 12
AESCHYLUS 48
ANTIPHILUS 2
CALLIMACHUS 3
EPICETUS 44
HOMER 11
HOMER 253
HOMER 368
PALLADIUS 1
PHILEMON 24
PHILEMON 24
SOPHOCLES 238
ARISTOTLE 210
DIONYSIUS HAL 9
MUSONIUS 1
AESCHYLUS 3
EPICHARMUS 2
PROVERBIAL 124
SOPHOCLES 38
THEOGNIS 53
XENOPHANES 4
ALEXIS 5
EPICHARMUS 23
BIBLE 17
HOMER 246

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 | 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 |
| 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 | ARISTOTLE 137 EURIPIDES 118 EURIPIDES 151 EURIPIDES 283 HESIOD 69 PLUTARCH 166 | | |
| Painter theme itself is part of the painter's skill no p. could paint such beauty as truth | DEMETRIUS 7 PHILEMON 13 | | |
| 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. | PLATO 185 PLATO 185 PLUTARCH 194 PROVERBIAL EXP 16 SIMONIDES 44 THUCYDIDES 156 | | |
| Palace watchman on the p. roof his glistening p., imperishable for ever | AESCHYLUS 1 HOMER 175 | | |
| Palm the first p., the first laurel-tree | EURIPIDES 107 | | |
| 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 | BION SMYRNA 7 PLATO 382 PLUTARCH 165 SOPHOCLES 27 THEOCRITUS 2 | | |
| Panegyric p. is a recital of a particular exploit dividing line between history and p. | ARISTOTLE 25 LUCIAN 16 | | |
| Panic best way of putting the enemy in a p. large armies subject to unaccountable p. general p. to overshadow their own | BRASIDAS 5 THUCYDIDES 117 THUCYDIDES 142 | | |
| Paper p. of greater value than writing on it | SOCRATES 64 | | |
| Paradise today shalt thou be with me in p. | BIBLE 137 | | |
| Paradox the Liar Paradox the Liar Paradox the Known-Unknown Paradox | EPIMENIDES 1 EUBULIDES 1 EUBULIDES 2 | | |
| | | 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 | 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 |
| | | Parmenion and so would I if I were P. | ALEXANDER 7 |
| | | 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. | ARISTOTLE 66 EPICLETUS 69 PITTACUS 15 PLOTINUS 3 |
| | | Parthenon enemies of Pericles on building the P. bloom of eternal freshness hovers over P. | PLUTARCH 62 PLUTARCH 63 |
| | | Party audacity regarded as loyalty to p. | THUCYDIDES 98 |
| | | Pass if possible let this cup p. from me | BIBLE 86 |
| | | 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. | ANTIPHILUS 4 ANTISTHENES 8 ARISTOTLE 35 ARISTOTLE 238 DEMOCRITUS 7 DIONYSIUS HAL 4 EURIPIDES 236 MENANDER 318 MOSCHION 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 17
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
ARISTOTLE 291
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.
- HIPPOCRATES 33
HIPPOCRATES 36
PLATO 211
- Patriots**
true p. and fighters, their fathers' offspring
- SONGS 10
- Pay**
men always want more p.
it is wise to p. the worker well
- ARISTOTLE 215
EURIPIDES 311
- Payment**
is there anyone who hasn't a single penny?
render p. according to one's toil
- LUCIAN 5
PHOCYLIDES PS 6
- 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.
- 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 98
XENOPHON 102
- Peacemakers**
blessed are the p.
- BIBLE 12
- Pearls**
neither cast ye your p. before swine
- BIBLE 31
- Pebbles**
p. of every imaginable hue
- PAUSANIAS (2) 1
- Peers**
associate with your p.
- SEVEN SAGES 14
- Peg**
drive out one p. with another
- PROVERBIAL 146
- Peleus**
P. and the fairest Nereid made love
- ALCAEUS 7
- Peloponnesian(s)**
the war between the P. and Athenians
here then begins the P. war
- THUCYDIDES 1
THUCYDIDES 28
- Pen**
a p. that needs no ink
- GREGORY NAZ 5
- 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
- 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. | ROMULUS 2 SOPHOCLES 359 THUCYDIDES 75 THUCYDIDES 79 | 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 | BIBLE 272 HERMES TRIS 1 HIPPOCRATES 78 LONGINUS 11 PARMENIDES 6 PLATO 66 PLATO 353 |
| 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. | GORGIAS 10 HOMER 375 HOMER 400 PLATO 169 | 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 | DEMOCRITUS 86 PLUTARCH 110 PLUTARCH 125 SOCRATES 13 |
| Penury <i>see also</i> 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 | AGATHIAS 3 AMPHIS 3 EPICHRMUS 9 MENANDER 218 THEOGNIS 27 THEOGNIS 27 | Performers give superior instruments to best p. | ARISTOTLE 235 |
| People <i>see also</i> 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 | 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 EPICLETUS 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 SOLON 6 SOLON 7 SOLON 70 SOPHOCLES 209 THEOGNIS 18 THUCYDIDES 5 THUCYDIDES 84 THUCYDIDES 144 THUCYDIDES 155 XENOPHON PS 1 | Performing we've done enough p. for today | ARISTOPHANES 65 |
| Perfume <i>see also</i> Fragrance, Scent breathing balmy odours old women should not be perfumed p. of frankincense hover above the land a perfumed ass | ANACREONTEA 3 ARCHILOCHUS 18 PINDAR 115 PROVERBIAL 112 | Perish – Perishing <i>see also</i> 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 | ARISTOPHANES 8 ARISTOPHANES 118 PERICLES 52 PERICLES 60 PERICLES 61 PERICLES 62 |
| Perjury <i>see also</i> 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 | 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 | 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. | PHILON 1 PHOCYLIDES PS 3 PLUTARCH 187 |
| Persecute Saul, Saul, why persecutest thou me? being persecuted, we suffer it | BIBLE 190 BIBLE 210 | Perseverance <i>see also</i> Persistence persevere once you have started p. is more efficacious than violence | BIAS 7 PLUTARCH 72 |
| Persia borders of P. and heaven the same land-locked heart of the Ecbatana plain | HERODOTUS 115 PLATO 378 | 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 | ANONYMOUS 92 HERODOTUS 4 HERODOTUS 32 HERODOTUS 36 HERODOTUS 33 HERODOTUS 33 HERODOTUS 116 HERODOTUS 161 HERODOTUS 167 PAUSANIAS (I) 2 PERICLES 10 PLATO 59 PLATO 59 |
| 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 | ARISTOTLE 148 MENANDER 205 METRODORUS 1 PINDAR 60 SOPHOCLES 92 | 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 | BIBLE 23 BIBLE 64 BIBLE 224 BIBLE 238 BIBLE 271 |

- 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. EPICETUS 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 EPICETUS 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. EPICETUS 45
 p. to get rid of self-conceit EPICETUS 47
 leave the lecture-room of a p. in pain EPICETUS 54
 the lecture-room of the p. is a hospital EPICETUS 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

Fig(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 cover 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 *Phaedo* 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 worst 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
- PLUTARCH 166
 _{SOLON 53}
THUCYDIDES 151
- DEMOSTHENES 96
 _{PLUTARCH 124}
 _{SOLON 8}
 _{SOPHOCLES 19}
 _{THEOGNIS 1}
- AGESILAUS II 5
 _{ALEXIS 12}
ANACREONTEA 12
ANAXIMENES (2) 3
ANTIPHANES 12
ANTIPHANES 22
 _{ARISTIPPUS 3}
 _{ARISTOTLE 16}
 _{ARISTOTLE 22}
 _{ARISTOTLE 146}
 _{ARISTOTLE 151}
 _{ARISTOTLE 153}
 _{ARISTOTLE 154}
 _{ARISTOTLE 155}
 _{ARISTOTLE 166}
BACCHYLIDES 4
 _{BIBLE 292}
 _{CLEOBULUS 4}
DEMOCRITUS 38
DEMOCRITUS 39
DEMOCRITUS 80
DEMOCRITUS 90
DEMOCRITUS 98
DEMOCRITUS 114
DIONYSIUS HAL 26
 _{EPICETUS 37}
 _{EPICURUS 3}
 _{EPICURUS 5}
 _{EPICURUS 12}
EURIPIDES 152
EURIPIDES 179
EURIPIDES 186
EURIPIDES 412
EURIPIDES 441
EURIPIDES 546
HERODORUS 1
 _{HESIOD 68}
ISOCRATES 12
ISOCRATES 60
ISOCRATES 71
LONGINUS 18
MIMNERMUS 1
MUSAEUS (2) 1
MUSONIUS 4
MUSONIUS 11
PERIANDER 4
PERICLES 25
PHILEMON 38
 _{PLATO 52}
 _{PLATO 53}
 _{PLATO 162}
 _{PLATO 188}
 _{PLATO 191}
 _{PLATO 269}
 _{PLATO 363}
 _{PLATO 367}
 _{PLATO 406}
PLUTARCH 129
SIMONIDES 28
SIMONIDES 45
SOCRATES 71
 _{SOLON 34}
 _{SOPHILUS 1}
 _{SOPHOCLES 78}
SOPHOCLES 243
SOPHOCLES 301
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
THUCYDIDES 43
THUCYDIDES 75
XENOPHON 46
- SEVEN SAGES 1
THUCYDIDES 99
- PROVERBIAL EXP 1
- ARISTOTLE 185
DEMETRIUS 7
EURIPIDES 528
MENANDER 347
- AESCHYLUS 156
 _{ARATUS 3}
CALLIMACHUS 20
EURIPIDES 312
EURIPIDES 328
 _{HESIOD 54}
 _{ORACLES 16}
 _{SOPHOCLES 73}
- ARISTOPHANES 149
ARISTOPHANES 152
- CALLIMACHUS 1
HERODAS 4
HOMER 295
 _{PLATO 321}
 _{PLUTARCH 167}
- ANTIPHANES 11
ARCHIDAMUS III 1
ARISTOPHANES 83
ARISTOPHANES 85
ARISTOTLE 287
 _{BIBLE 194}
CALLIMACHUS 14
CALLIMACHUS 15
 _{CHOERILUS 1}
 _{DEMETRIUS 7}
DEMOCRITUS 6
EURIPIDES 11
EURIPIDES 184
EURIPIDES 497
HOMER 295
 _{PINDAR 47}
 _{PINDAR 47}
 _{PLATO 31}
 _{PLATO 64}
 _{PLATO 180}
 _{PLATO 209}
 _{PLATO 278}
 _{PLATO 313}
PROVERBIAL 20
 _{SAPPHO 40}
THEMISTOCLES 6
- ARISTOTLE 186
CALLIMACHUS 2
CALLIMACHUS 31
CALLIMACHUS 34
DEMOCRITUS 6
EURIPIDES 540
HIPPOCRATES 60
 _{PINDAR 55}
 _{PLATO 31}
PROVERBIAL 158
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 ARATUS 2

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.

Polycymaking

it is bad p. that afflicts this city ARISTOPHANES 52

Political

the p. man chooses noble actions ARISTOTLE 19
 man is a p. and house-holding animal ARISTOTLE 48
 in household the origins of p. organisations ARISTOTLE 49
 man is by nature a p. animal ARISTOTLE 191
 a historian must have p. understanding LUCIAN 19
 p. skill serves the common good PLATO 127
 p. contests absurd in old age PLUTARCH 47
 combine p. ability with philosophy PLUTARCH 130
 study of history a training for p. life POLYBIUS 1

Politician(s)

see also Statesman – Statesmen
 all bad characteristics of a popular p. ARISTOPHANES 97
 under every stone lurks a p. ARISTOPHANES 132
 the p. is bent on noble actions ARISTOTLE 18
 people think that all p. are busybodies ARISTOTLE 123
 p. aim at power and glory ARISTOTLE 160
 all p. of an atrabilious temperament ARISTOTLE 287
 p. hold the purse-strings and manage all DEMOSTHENES 16
 a politician's oath is as a prostitute's DIPHILUS 6
 generals hand over a captured city to p. PLATO 7
 p. greet everyone they meet PLATO 273
 people busy with all p. private dealings PLUTARCH 183
 p. scrutinized for their words and actions PLUTARCH 183
 what p. are, such are the citizens XENOPHON 89

Politics

choose p., philosophy or enjoyment ARISTOTLE 17
 choose p. for the sake of money ARISTOTLE 19
 to promote friendship is the task of p. ARISTOTLE 38
 the good of man is the objective of p. ARISTOTLE 78
 the aim of p. is happiness ARISTOTLE 81
 if you act wickedly or rightfully in p. CHRYSIPPUS 3
 all was won in p. by eloquence DEMETRIUS PHAL 1
 turn a poor farmer from ploughs to p. EURIPIDES 328
 personal advantage, not p. divide men LYSIAS 6
 if the good don't take up p. inferiors rule PLATO 216
 less than three talents before entering p. THEMISTOCLES 16
 women in housekeeping, not in p. THEOPHRASTUS 11
 in p. the new must prevail over the old THUCYDIDES 12

Pollution

pollute water and you'll never drink AESCHYLUS 50
 refuse in the street is liable to a fine ANONYMOUS 137
 the larger river more difficult to pollute ARISTOTLE 237
 to breathe the clean and unpolluted air PHILYLLIUS 1
 no use of poisonous matter tainting water PLATO 121
 water is easily fouled PLATO 124
 the Cylonian p. PROVERBIAL EXP 8

Pomp

nakedness better than any scarlet robe EPICTETUS 35
 blot out vain p., check impulse MARCUS AUR 62

Pontus

no nation in P. has aught of cleverness HERODOTUS 86

Poor

see also Penury, Poverty, Rich – Poor
 p. he was and returned poorer still ARISTIDES 13
 the p. think wealth is happiness ARISTOTLE 82
 state where many are p. is full of enemies ARISTOTLE 232
 the p. find it difficult to follow reason ARISTOTLE 243
 give the p. capital to start in business ARISTOTLE 263
 sell that thou hast and give to the p. BIBLE 64
 bestow all my goods to feed the p. BIBLE 222
 the p. expect no changes for worst DIPHILUS 7
 a p. man does not forfeit nobility EURIPIDES 397
 young, p. and clever at the same time EURIPIDES 404
 outrage that p. are excluded from offices ISOCRATES 52
 too p. to even keep a dog LONGUS 2
 a p. man always invites contempt MENANDER 22
 remember in wealth to succour the p. MENANDER 262
 p. men's words bear little weight MENANDER 316
 be not unfavourable to the p. man PHOCYLIDES PS 5
 when you have wealth give to the p. PHOCYLIDES PS 14
 never be a relentless creditor to the p. PHOCYLIDES PS 28
 if the just man is p. or ill or suffering PLATO 281
 refuge for all men of low estate PLUTARCH 84
 a beggar's pouch is never filled PROVERBIAL 174

Populace

trust not the p. PHOCYLIDES PS 30

Popularity

state interests frittered away for short p. DEMOSTHENES 14
 for a moment's p. they made havoc DEMOSTHENES 39
 men always hate what is superior EURIPIDES 177

Population

legislators must take the p. into account ARISTOTLE 211

Portion

in everything there is a p. of everything ANAXAGORAS 3

Porus

Alexander reinstated P. in his kingdom PLUTARCH 2

Poseidon

split Poseidon's trident-spear AESCHYLUS 133
 trident in hand, P. directed the torrent HOMER 162
 Poseidon's palace, imperishable for ever HOMER 175
 the sea opened a path for P. HOMER 176
 P. churned sea with his trident HOMER 282
 P. raised a huge and horrid wave HOMER 283
 P. patron of the fishermen LEONIDAS TAR 2

Position

it is your p., not you, that insults me AESOP 45
 it is not p. that honours the holder AGESILAUS II 4

Possession(s)

I asked for what you don't possess ALCIPHON 4
 not another to have what you don't have ALCIPHON 4
 now, where did you get this ANONYMOUS 43
 righteous character a precious p. ANTIPTHANES 20
 not desiring the p. of others ARISTIDES 17
 abundance of p. in life is happiness ARISTOTLE 294
 wealth is the use of it, not possessing it ARISTOTLE 296
 we possess no more than space of burial ARRIAN 6
 she cast in all she had, even all her p. BIBLE 108
 all mine are thine, and thine are mine BIBLE 177
 having nothing, yet possessing all things BIBLE 234
 be satisfied with what you have DEMOCRITUS 89
 do not grieve for what you have not DEMOCRITUS 143
 miserable he with plenty of p. DEMOCRITUS 141
 greed to possess everything DIONYSIUS HAL 9
 a man's p. are not his by right EURIPIDES 299
 a loyal friend is most precious of all p. HERODOTUS 93
 feed the dog lest your p. be stolen HESIOD 59
 p. may be lost, art lasts forever HIPPARCHUS (2) 1
 virtue a p. that abides with us in old age ISOCRATES 3
 not excessive p., enjoy what you have ISOCRATES 15
 money mere p. to those able to acquire it ISOCRATES 16
 cherish your p. in moderation ISOCRATES 17
 public esteem is better than many p. ISOCRATES 26
 refrain from coveting others' p. LEONIDAS 2
 watch your language rather than your p. LUCIAN PS 6
 a daughter is a hard-to-deal-with p. MENANDER 12
 no p. is more valuable than wisdom MENANDER 278
 the best p. is a plot of land PHILEMON 27
 a state with common p. shall never be PLATO 81
 not use another's p. without permission PLATO 130
 true opinions are a fine p. PLATO 155

- 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.
- PLATO 187
 PLATO 393
 POLYBIUS 5
 PROVERBIAL 71
 ROMULUS 1
 SOLON 27
 SOPHOCLES 85
 SOPHOCLES 238
 SOPHOCLES 266
 SOPHOCLES 323
 THEMISTOCLES 16
 THEOGNIS 45
 THUCYDIDES 7
 XENOPHON 61
- ANONYMOUS 75
 ARCHILOCHUS 11
 ARISTOTLE 187
 ARISTOTLE 210
 ARISTOTLE 291
 BIAS 2
 BIBLE 59
 BIBLE 66
 CHILON 5
 DEMOCRITUS 89
 DEMOSTHENES 29
 EPICHRMUS 8
 EPICLETUS 85
 EURIPIDES 121
 HERMES TRIS 1
 HOMER 266
 MARCUS AUR 41
 MARCUS AUR 41
 MARCUS AUR 66
 PARMENIDES 4
 PINDAR 31
 PINDAR 76
 PINDAR 97
 PINDAR 100
 PITTACUS 6
 PLATO 160
 PLATO 346
 PLUTARCH 125
 PYTHAGORAS 41
 SONGS 6
 SOPHOCLES 53
 THUCYDIDES 59
- HOMER 38
 LUCIAN 24
 MARCUS AUR 2
 XENOPHON 21
- ARISTOPHANES 11
 PLUTARCH 42
 PROVERBIAL 101
 PROVERBIAL 128
- AESOP 11
 ALCAEUS 20
 ANONYMOUS 34
 ANONYMOUS 34
 ANONYMOUS 34
 ANONYMOUS 52
 ANTIPHANES 9
 ARISTIDES 14
 ARISTIDES 15
 ARISTOPHON 1
 ARISTOTLE 212
 ARISTOTLE 261
 CLEOBULUS 11
 CRITIAS 11
 DEMOCRITUS 127
 DEMOCRITUS 140
 DEMOCRITUS 142
 DEMOCRITUS 145
 DEMOSTHENES 37
- 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 insatiate desire for glory and p.
 the king was bereft of all p.
 all p. lay with the counsellor
- DEMOSTHENES 90
 DIOGENES 30
 DIOGENES 32
 EPICLETUS 90
 EURIPIDES 134
 HERODOTUS 137
 HERODOTUS 160
 MENANDER 47
 MENANDER 264
 MENANDER 300
 MENANDER 302
 PERICLES 21
 PLATO 56
 PLATO 88
 PLATO 138
 PLATO 241
 THEOCRITUS 38
 THEOCRITUS 40
 THEOGNIS 13
 THEOGNIS 28
 THEOGNIS 63
 THUCYDIDES 81
 XENOPHON 73
 XENOPHON 88
- AESCHINES 11
 AESCHYLUS 24
 AESCHYLUS 64
 AESCHYLUS 84
 AESCHYLUS 134
 AESCHYLUS 160
 ANAXAGORAS 5
 ANONYMOUS 106
 ANTISTHENES 13
 ARISTIDES 1
 ARISTOTLE 17
 ARISTOTLE 59
 ARISTOTLE 139
 ARISTOTLE 160
 ARISTOTLE 255
 ARISTOTLE 258
 BACCHYLIDES 11
 CATO 13
 CIMON 2
 DIONYSIUS HAL 14
 EPICLETUS 63
 EPICLETUS 67
 EURIPIDES 30
 EURIPIDES 73
 EURIPIDES 287
 EURIPIDES 329
 EURIPIDES 434
 EUSEBIUS 7
 HERODOTUS 27
 HERODOTUS 75
 HERODOTUS 171
 HOMER 394
 HOMERIC HYMN 14
 ISOCRATES 59
 MARCUS AUR 42
 MENANDER 44
 MENANDER 95
 PHILIP II 3
 PHILIP II 3
 PINDAR 76
 PINDAR 86
 PLATO 214
 PLATO 256
 PLATO 273
 PLATO 302
 PLATO 305
 PLATO 394
 PLATO 404
 PLATO 405
 PLUTARCH 33
 PLUTARCH 46
 PLUTARCH 55
 PLUTARCH 55

POWER

- 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 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 kingship 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
EPICTETUS 48
EPICTETUS 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
EPICTETUS 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**
accused 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
THEOGNIS 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 1 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
- Preterence**
 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 44
 kept where you don't want to be EPICTETUS 29
 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

Procrustes
the bed of P. PROVERBIAL EXP 6

Produce
no lack of natural products ANTIPHANES 10
do not destroy the growing p. of the land PHOCYLIDES PS 18

Profane
wealth has a power to get to p. places SOPHOCLES 320

Profession(s)
see Occupation(s) – Profession(s)

Profit(s)
hoping for a treasure I lost the p. AESOP 20
each of you angles for a personal p. ARISTOPHANES 67
making a p. on the side ARISTOPHANES 89
friendship in utility ends when p. ceases ARISTOTLE 135
p. corrupts the strongest mind BACCHYLIDES 19
what p. to a man, if he lose his own soul BIBLE 105
p. from an inquiry into our public affairs DEMOSTHENES 65
blessings that bring us no p. EURIPIDES 170
acquire p. you will never lament later EURIPIDES 459
bad people think p. superior to fairness EURIPIDES 506
how easily human nature yields to p. MENANDER 345
greedy those who go at length for p. PITTACUS 17
consider what p. are allowed for the trade PLATO 139
some men roam in ships hoping for p. SOLON 17
seek not to make a p. from all things SOPHOCLES 69
we can p. if we learn from mistakes XENOPHON 31
wealth from which one can derive p. XENOPHON 72
diligence is profitable XENOPHON 84

Profitable – Unprofitable
act in a way that is both fair and p. DEMOSTHENES 55
the p. and the u. are different for each EPICETUS 13
these gifts of nature u. to mankind PLUTARCH 82
nothing more p. in war than deception XENOPHON 13

Progress
students p. not waiting for those behind ARISTOTLE 339
p. by pressing hard on those in front ARISTOTLE 339
folly is a hindrance to p. BION 3
not work in one place, p. in another EPICETUS 15
p. by those who venture to change ISOCRATES 63

Promise(s)
p. greatest things, cannot do the small AESOP 44
anyone corrupting by p. is disfranchised DEMOSTHENES 78
p. educators cannot possibly fulfil ISOCRATES 67
do great things without promising them PYTHAGORAS 50

Proof
the light of truth is p. PLUTARCH 103

Property
thin from tending this p. in the country ANAXILAS 1
p. confiscated by the state ANDOCIDES 2
now, where did you get this ANONYMOUS 43
communize all the land and p. ARISTOPHANES 74
p. is a part of a household ARISTOTLE 194
evils eliminated by policy of common p. ARISTOTLE 210
desires, not properties, must be equalized ARISTOTLE 213
p. of the careless falls to the diligent DEMOSTHENES 20
p. of the absent goes to those present DEMOSTHENES 20
p. confiscated if bribes accepted DEMOSTHENES 78
resent submitting a valuation of their p. DIONYSIUS HAL 17
perfect law to yearly declare one's p. HERODOTUS 61
never quarrel with kin over p. PHOCYLIDES PS 50
a state with common p. shall never be PLATO 81
no man shall move boundary stones PLATO 123
no one to carry off another's p. PLATO 130
enough p. as not to be in want PLATO 414
esteem the citizen who protects his p. THUCYDIDES 133
the wealthy are best guardians of p. THUCYDIDES 144
wealth not in real estate but in the heart XENOPHON 88

Prophecy(ies)
see also Oracle(s)
from p. no good has ever come to man AESCHYLUS 30
p., a tangled evil art AESCHYLUS 30
charity never faileth, p. shall fail BIBLE 224
I disregard the p. of mortal men EURIPIDES 95
this is surely the fulfilment of a p. HERODOTUS 91
p. given by Cassandra LYCOPHRON 2
oracle-mongers offered p. of all kinds THUCYDIDES 36

Prophecy
see also Oracle(s)
we know in part, we p. in part BIBLE 224
the prophesying laurel is no more ORACLES 25

Prophet(s)
see also Cassandra, Oracle-mongers
a p. is a sensible man's calculated risk ANTIPHON SOPH 20
treat us as gods and we'll be your p. ARISTOPHANES 28
think not that I am come to destroy the p. BIBLE 16
beware of false p. BIBLE 35
no p. is accepted in his own country BIBLE 120
a seer, if lucky, tells a little truth EURIPIDES 202
best p. is he with most common sense EURIPIDES 533
Calchas by far the best of diviners HOMER 3
fie upon you, you p. of evil HOMER 7
best p. is he with most common sense MENANDER 40
the seer knew his doom, but scorned to fly SIMONIDES 9
what p. can foretell the future SOPHOCLES 44
p. are all a money-seeking breed SOPHOCLES 128
a true prophetess, yet not believed TRIPHODORUS 1

Proposal
I knew you would not like my p. SOPHOCLES 162
Clean tried to back out of his own p. THUCYDIDES 109

Propriety
practice daily a life of p. and prudence ISAEUS 1

Prospect
may no child of mine face such a p. EURIPIDES 199

Prosper
homeland is wherever one prospers ARISTOPHANES 157
cities would p. forever if all contribute EURIPIDES 304
the same man will not p. for ever HERODOTUS 42
individuals don't p. if state fails PERICLES 42
city has vigour only as its citizens p. PLUTARCH 11
one day to p. and the next who knows? SOPHOCLES 264

Prosperity
see also Rich, Riches, Wealth
from a healthy mind springs p. AESCHYLUS 47
waste great p. desiring that of others AESCHYLUS 79
in p. remember death also AESOP 52
do not be arrogant in p. CLEOBULUS 18
easy to find friends in p. DEMOCRITUS 62
do not prefer p. under tyranny DEMOCRITUS 127
well-run state is the best agency for p. DEMOCRITUS 128
p. which may be insecure EURIPIDES 391
chastisers of those in undeserved p. GORGIAS 4
human p. is ever-changing HERODOTUS 5
remember in p. your former lot MENANDER 122
p. be moderate in p., prudent in adversity PERIANDER 5
life is a wheel, and p. unstable PHOCYLIDES PS 13
p. does not last for long PINDAR 77
common mind confounded by great p. PLUTARCH 45
hard to bridle a people exalted by p. PLUTARCH 65
a generous heart in p. shows a man PLUTARCH 129
states acquiring p. turn to arrogance THUCYDIDES 71
in p. men have gentler feelings THUCYDIDES 95
hard to find a man who bears p. well XENOPHON 38

Prosperous
see also Wealthy
a p. fool is a heavy load AESCHYLUS 212
p. to have as many wives as possible EURIPIDES 447
how soon god upsets fortunes of the p. EURIPIDES 472
p. man does wrong to ask for more MENANDER 144

Prostitute(s)
see also Concubine(s), Courtesan(s) – Hetaera(e)
a politician's oath is as a prostitute's DIPHILUS 6
p. and orators weep the same tears MENANDER 284

Protagoras
spinning out a lecture on each question PLATO 201
P. escapes into the ocean of speech PLATO 203
P. no better in intellect than a tadpole PLATO 333

Proud
humbling the p. exalting the humble AESOP 55
poverty makes one humble, yet p. ANTIPHANES 9
p. is the heart of kings HOMER 30
speak no p. word SOPHOCLES 9
being p. with justice on your side SOPHOCLES 34

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 EPICLETUS 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 PHO CYCLIDES PS 43
 an ox sets his hoof upon my tongue THEOGNIS 53

Providence

any one thing in creation is proof of p. EPICLETUS 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 AESCHINES 4
 how to approach public matters ANTISTHENES 22
 no part in p., good for nothing PERICLES 22
 pursuing p. and philosophy is the same PLUTARCH 170
 don't neglect p. if you can improve them SOCRATES 45

Public Expense

people with disability supported at p. ARISTOTLE 4

Public Service

greatest of p. is a life of prudence ISAEUS 1
 in p. not wealth, but self-sufficiency PLUTARCH 13

Public Speaking

see also Speaker(s)

good public speaker must be just himself PLATO 26
 a mere mob-orator and demagogue POLYBIUS 4

Punish

takers of bribes punished with severity DEMOSTHENES 45
 if wealth is stolen there are laws that p. DEMOSTHENES 73
 good for the wicked to be punished EURIPIDES 498
 gods do greatly p. great wrongdoing HERODOTUS 54
 a whole city punished for one bad man HESIOD 33
 no wrongdoer is ever punished MENANDER 84
 p. no one without ascertaining guilt MENANDER 163
 better to pardon than p. PITTACUS 18
 expose and p. the wrongdoer SOLON 49

Punishment(s)

see also Fine(s), Penalty (ies)

p. to fall on those first to do evil ARCHIDAMUS 8
 just p. we cannot do without ARISTOTLE 273
 p. inflicted in the interest of the sufferer ARISTOTLE 300
 shall I come unto you with a rod? BIBLE 211
 forty stripes save one BIBLE 237
 no one is wicked without loss and p. EPICLETUS 46
 check desires or they become p. EPICLETUS 88
 cruel is your p. yet unholly your deeds EURIPIDES 100
 if they escape p. who murder guests EURIPIDES 113
 punishing as befitted each offence HERODOTUS 29
 excessive p. offensive even to the gods HERODOTUS 90
 stringent laws, lenient p. ISAEUS 2
 p. for charging others of own offences ISOCRATES 69
 correct a child by persuasion, not by p. MENANDER 124
 arrogance never goes unpunished MENANDER 168
 sit in judgement without ill temper MENANDER 248
 p. should improve the culprit PLATO 28
 p. should serve as an example PLATO 28
 need of most severe p. for patricide PLATO 128
 small theft to attract the same p. PLATO 141
 p. is not vengeance for a past wrong PLATO 197
 praise and reproof better than physical p. PLUTARCH 133
 kindness, honour and p. keep mankind THEOPHRASTUS 5

Pupils

see also Educate, Education, Scholars, Teacher(s),

Teach – Teaching

all hail, you seven p. of Aristides ANONYMOUS 68
 p., a savage tribe ARISTOPHANES 15
 how students can make progress ARISTOTLE 339
 many p. are wiser than their teachers MENANDER 297
 a gifted speaker, taught others silence PALLADAS 3
 you wish to drown your teacher PROVERBIAL 93

Pure

mind is the purest of all things ANAXAGORAS 5
 unto the p. all things are p. BIBLE 267
 with a p. mind all your body will be p. EPICHRMUS 10
 keep p. and holy both my life and art HIPPOCRATES 51
 keep yourself simple, gentle, p. MARCUS AUR 43
 to the p. all things are p. ORIGEN 1
 polluted water should be purified PLATO 124

Pure – Impure

the p. becomes i. if his companion is i. EPICLETUS 71

Purges

how much spent on p. and garlic HERODOTUS 57

Purple

royalty is a glorious shroud ISOCRATES 53
 p. cloaks are fit for tragedies PHILEMON 27
 until a p. stain remains on the ground SAPPHO 29

Purpose

p. of law is to benefit men's lives DEMOCRITUS 124
 the p. is to act with good reason DIOGENES BAB 5
 nature does everything for some p. 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. | EURIPIDES 309 HOMER 265 JOHN CHRYS 15 PERICLES 2 PINDAR 26 PITTACUS 2 | 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 | AESOP 40 ASCLEPIADES 3 CHOERILUS 1 EMPEDOCLES 22 HESIOD 12 HOMER 291 MENANDER 9 PINDAR 23 QUINTUS 6 |
| Pursuit ever withdrawing from him who pursues fully embrace the p. you embarked on pursue a thing and you may catch it | CLEMENT 6 MARCUS AUR 34 SOPHOCLES 185 | 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. | 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 |
| Pyramids Egyptian p., trivial and ephemeral | DIONYSIUS HAL 19 | Rape let no one forcibly have intercourse | PHOCYLIDES PS 49 |
| 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. | AELIAN 2 ANONYMOUS 149 ARISTOXENUS 2 HERACLITUS 52 HERODOTUS 87 PALLADAS 3 PROVERBIAL 30 PROVERBIAL 113 | Rare perfectly exact truth is rarely seen that which is r. is dear | HIPPOCRATES 7 PLATO 9 |
| Pythagorean(s) cold, gloominess, and lack of baths Pythagorean Theorem P. on the reciprocity in justice | ALEXIS 7 EUCLID 6 HESIOD 77 | Rascal(s) successful r. are insufferable why do you smile in triumph, you r. r. have no reasonable excuse | AESCHYLUS 218 APOLLONIUS RHOD 1 DEMOSTHENES 90 |
| Quality the good lies in q. not quantity look within, let no q. go by unnoticed people without q. reel off grandfathers | AESOP 31 MARCUS AUR 38 MENANDER 74 | Ratify r. it they will, since that is what I wish | EURIPIDES 325 |
| Quantity the good lies in quality not q. change of q. is increase or decrease | AESOP 31 ARISTOTLE 67 | 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 | EPICTETUS 11 EPICTETUS 12 EPICTETUS 13 |
| Quarrel(s) <i>see also</i> 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 | ARISTIDES 10 ARISTOPHANES 92 ARISTOTLE 115 CLEOBULUS 8 EURIPIDES 51 PHOCYLIDES PS 50 PITTACUS 12 | Rattles r. are suitable for infant children | ARISTOTLE 284 |
| 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 | HOMER 263 HOMER 374 PLATO 21 PLATO 33 PLATO 201 PLATO 287 PROTAGORAS 1 PTOLEMY 1 SOPHOCLES 20 | Ravaging ravage their neighbours' land | ARCHIDAMUS 7 |
| Quick <i>see also</i> Fast – Slow, Haste, Swift that thou doest, do quickly his foot is slow, but q. his mind q. to form plans and execute decisions | BIBLE 168 EURIPIDES 181 THUCYDIDES 9 | 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 | HERODOTUS 104 HOMER 140 PROVERBIAL EXP 11 SIMONIDES 2 SOPHOCLES 124 |
| Quiet <i>see also</i> 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. | EURIPIDES 511 HOMERIC HYMN 10 PHOCYLIDES 4 THUCYDIDES 26 | 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 | BACCHYLIDES 4 MARCUS AUR 41 PROVERBIAL 162 SAPPHO 28 |
| Quietness practice q. in word, q. in deed | CLEMENT 10 | 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 | ALCMAN 6 ANONYMOUS 23 ANONYMOUS 57 ARISTIPPUS 2 BASIL 7 DEMOCRITUS 33 JULIAN APOS 1 PROVERBIAL 65 |
| Quietude q. for acquiring knowledge and wisdom | PLUTARCH 205 | Readiness r., honour, obedience make a soldier always have your precepts in r. | BRASIDAS 6 MARCUS AUR 11 |
| Quinsy not an ordinary q. but a silver q. | DEMOSTHENES 104 | 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. | DIOGENES 6 EURIPIDES 280 HOMER 384 LONGINUS 10 PLATO 257 PLATO 258 SYNESIUS 4 |
| Quotation(s) <i>see also</i> 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? | ARISTOTLE 315 HIPPOCRATES 60 SEVEN SAGES 40 SOPHOCLES 362 | Reap <i>see also</i> Sowing – Reaping what a man soweth, that shall he also r. in peace he who ploughs will also r. | BIBLE 243 CALLIMACHUS 20 |
| Race <i>see also</i> Nation(s) what land is this? what r. lives here? | AESCHYLUS 114 | | |

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 better 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
 PHOXYLIDES PS 11

ARISTOTLE 116
 EPICHRMUS 13
 EPICHRMUS 14

DEMOCRITUS 129
 DIPHILUS 8
 EURIPIDES 541
 GAIVS 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
 EPICHRMUS 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

EPICTETUS 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. HERODOTUS 108
 retiring slow, and step by step HOMER 158
 no quieter r. than your own soul MARCUS AUR 12
 last arrows shot by a retreating army PROVERBIAL EXP 18
- Retribution**
see also Revenge, Vengeance
 there will come another to avenge us AESCHYLUS 31
 ravager is ravaged, the killer pays AESCHYLUS 37
 to him that doeth, it shall be done by AESCHYLUS 60
 an eye for an eye, a tooth for a tooth BIBLE 20
 eye for eye, tooth for tooth BIBLE 324
 as you d. so you shall be done by PROVERBIAL 4
- Return**
 beyond all hope is this day of r. AESCHYLUS 71
 r. from darkness into the light AESCHYLUS 181
 generous he who does not look for a r. DEMOCRITUS 54
 nobody r. unscathed from an unjust war EURIPIDES 438
 if ever I r. HOMER 74
 no r. from war HOMER 75
 if I stay and fight lost is my home-r. HOMER 122
 the day of their r. HOMER 244
 I long to see the day of my r. HOMER 280
 you will r., you will not die in battle ORACLES 19
 don't ask back what has been given PLATO 190
- Reveal**
 wine, a means for seeing through a man ALCAEUS 11
 what is holy is revealed only to the holy HIPPOCRATES 48
 the gods do not r. themselves to all HOMER 350
 rule shows forth the man SEVEN SAGES 38
 all is revealed by all-seeing time SOPHOCLES 326
- Revel**
 revelling, heavy with wine EUGENES 1
- Revenge**
see also Retribution, Vengeance
 r. inflicted in the interest of the inflictor ARISTOTLE 300
 'tis sure the mighty will r. at last 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. AESCHYLUS 51
 tongue a weapon held in r. by men 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 ARISTOTLE 250
 watch people carefully before they r. THUCYDIDES 84
- Revolution(s)**
 poverty is the parent of r. and crime ARISTOTLE 212
 in r. the occasions may be trifling ARISTOTLE 251
 in r. great interests are at stake ARISTOTLE 251
 behold the r. of reason in heaven PLATO 362
 no r. effected by so few lasted so long THUCYDIDES 114
- Reward(s)**
 serve his country freely without r. ARISTIDES 4
 fair r. makes twofold pleasure EURIPIDES 311
 dear to the gods when we receive our r. PLATO 283
 to win the r. of virtue by toil THUCYDIDES 24
 best to receive the highest r. XENOPHON 26
- Rhadamanthys**
 rule of R. on the reciprocity in justice HESIOD 77
- Rhetoric**
 if one is to live with men, learn r. ANTISTHENES 21
 r. is compressing a lot into a small space DEMETRIUS 2
 how to become distinguished in r. DEMOSTHENES 105
 r. is a producer of persuasion PLATO 14
 r. doesn't involve expertise PLATO 15
 r., a talent for interacting with people PLATO 15
 uncouth speakers care not of the truth PLATO 171
 their brilliant r. withers away PLATO 338
- Rhodes**
 here then is R., jump AESOP 24
 gods showered R. with gold snowflakes PINDAR 51
- Rhythm**
see also Melody(ies)
 learn the r. by which man is ruled ARCHILOCHUS 13
 there's melody and r. in words DIONYSIUS HAL 35
 the human animal acquired sense of r. PLATO 55
 all man's life needs r. and harmony PLATO 198
 keeping the r., dancing softly SAPPHO or ALCAEUS 1
- Rich**
see also Plutus – Wealth, Prosperity, Wealth, Wealthy
 the r. find it difficult to follow reason ARISTOTLE 243
 hard for r. man to enter the kingdom BIBLE 65
 the r. he hath sent empty away BIBLE 113
 fortune loaned money to the r. BION 5
 do not begrudge a r. man for his wealth DEMOSTHENES 73
 education is ornament to the r. DIOGENES 17
 moderately r. but blest with children EURIPIDES 174
 it's a mistake not to be r. EURIPIDES 286
 the r. that ever crave for more EURIPIDES 321
 men prefer to ally themselves with the r. EURIPIDES 444
 man to defend himself against being r. ISOCRATES 70
 r. am I called by all but by no one blest MENANDER 92
 children of excessively r. parents PLATO 58
 do not leave your children too r. PLATO 67
 no r. man happy without being virtuous PLATO 84
 the excessively r. cannot be good PLATO 85
 his meals such as the newly r. affect PLUTARCH 48
 r. bride should fit in with her husband PLUTARCH 93
 the wise wait at the doors of the r. SIMONIDES 42
 many are unblest although immensely r. SOLON 60
 be not idle, even if you are r. THALES 20
 a r. man may lose all in a single night. THEOGNIS 45
- Rich – Poor**
see also Penury, Poor, Poverty, Wealth, Wealthy
 laws catch the weak and p. ANACHARSIS 6
 laws broken by the r. and powerful ANACHARSIS 6
 a p. man who takes a r. wife ANAXANDRIDES 3
 better a pauper, than a Croesus at sea ANTIPHANES 5
 better p. than becoming r. unjustly ANTIPHANES 13
 not proud of riches or ashamed of poverty CLEOBULUS 11
 some were p. and suddenly grew r. DEMOSTHENES 37
 if r., dine when you will; p., when you can DIOGENES 3
 being p. do not begrudge the r. DIONYSIUS 14
 once free of hunger r. and p. are same EURIPIDES 96
 youth fairest thing, for r. or p. EURIPIDES 134
 the p. envious of the r. EURIPIDES 321
 offices equally held by r. and p. EURIPIDES 326
 give equal weight to r. and p. alike EURIPIDES 440
 fools honour the r., despise the p. EUSEBIUS 2
 obliged the r. and relieved the p. HOMER 83
 p. citizen a greater menace than r. LYCURGUS 3
 making all its citizens neither r. nor p. LYCURGUS 6
 r. and p. plotting against each other PLATO 267
 r. is he who is satisfied with the least SOCRATES 62
 r. are destroyed by excess of wealth SOCRATES 70
 many evil men are r. and good men p. SOLON 22
 neither very r. nor very p. citizens THALES 25
 all honour the r. and slight the p. THEOGNIS 38
 a p. man may quickly become r. THEOGNIS 45
 p. man trapped by laws, the r. escape ZALEUCUS 2
- Riches**
see also Money, Prosperity, Wealth
 he stands a full head above men's r. ANTIPHILUS 2
 do not be proud of your r. CLEOBULUS 11
 r. from evil deeds, the worst disgrace DEMOCRITUS 104
 small desires make poverty equal to r. DEMOCRITUS 140
 no tyrant hopes for poverty, all go for r. DIOGENES 32
 youth, fairest thing in the midst of r. EURIPIDES 134
 r., honours not blessings to the sensible LONGINUS 5
 r. cover a multitude of woes MENANDER 21
 no one has left this world with his r. MENANDER 182
 gratitude, greatest of all r. MENANDER 344
 honour, not r., delight men when old PERICLES 38
 if you desire r. buy a fertile farm PHOCYLIDES 3
- Riddles**
 what is two-footed, three-footed ENIGIMATA 1
 the air and I at birth unite ENIGIMATA 2
 speechless, you shall speak my name ENIGIMATA 3
 nothing and everything is inside me ENIGIMATA 4
 one father has twelve sons 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 l. 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
- Role**
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
- Ropes**
and every yard 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 woxe for griefe as doth the r.
ANACREONTEA 14
ANONYMOUS 36
ANONYMOUS 53
ANONYMOUS 71
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**
see also 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**
see also 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
SOLO 13
SOPHOCLES 63
SOPHOCLES 70
SOPHOCLES 99
THUCYDIDES 125
THUCYDIDES 130
- Rule – Ruling**
see also 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
- 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
SOLO 3
SOPHOCLES 104
THRASYBULUS 1
XENOPHON 65
- Ruled**
mind is infinite, r. by itself
learn the rhythm by which man is r.
some marked for rule, others to be r.
it is hard to be r. by an inferior
rule but allow the r. to relax sometimes
the city is not r. by a single man
ruler as much part of the state as the r.
we all, you too, are r. by a woman
in name a democracy but r. by one
the ruler is necessarily hated by the r.
ANAXAGORAS 4
ARCHILOCHUS 13
ARISTOTLE 196
DEMOCRITUS 20
DIO CHRYS 10
EURIPIDES 326
MAXIMUS 1
PALLADAS 4
PERICLES 54
XENOPHON PS 2
- Ruler(s)**
see also Despot(s), King(s), Leader(s), Monarch, Tyrant(s)
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
AESCHYLUS 84
AESCHYLUS 172
AESCHYLUS 172
AESOP 60
AGATHON 7
ANAXANDRIDES 3
ANTIGONUS (2) 1
ARISTOPHANES 32
ARISTOTLE 224
ARISTOTLE 234
ARISTOTLE 238
ARISTOXENUS 1
BION 6
CHILON 9
DEMOCRITUS 18
EPICTETUS 99
EURIPIDES 282
EURIPIDES 343
HERMES TRIS 2
HERODOTUS 73
HERODOTUS 163
HERODOTUS 177
HOMER 26
HOMER 31
HOMER 31
ISOCRATES 38
ISOCRATES 46
ISOCRATES 60
ISOCRATES 79
LEONIDAS 2
MAXIMUS 1
PITTACUS 16
PLATO 38
PLATO 61
PLATO 217
PLATO 227
PLATO 227
PLATO 233

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 alter will not improve you
 wind stopped by s., or by itself
 Ares accepts not bloodless s.
 s. were not animals but cakes
 gods would 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 75
 XENOPHON 89
 XENOPHON PS 2
- ARISTOTLE 120
 EPICLETUS 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
 EPICLETUS 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
- EPICLETUS 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 EPICTETUS 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 out of 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 amidships, 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 2
 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

Seen – Unseen

see also Apparent, Conceal – Concealment, Hidden,
Visible – Invisible

our own faults we never see
on things u. the gods have certainly
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

ARISTIDES 5
ASTYDAMAS 1
PLATO 221

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.

AESOP 59
ALCMAEON 1
ARISTOPHANES 39
ARISTOPHANES 55
BIBLE 172
BIBLE 185
EURIPIDES 481
GALEN 4
LYSIAS 4
MENANDER 222
SOLON 23
SOLON 40

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
EPICETUS 10
EPICETUS 21
EPICETUS 32
EPICETUS 33
EPICETUS 57
EPICETUS 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

EPICETUS 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
EPICARMUS 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
EPICETUS 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
ANTIPIANES 22
ARISTOPHANES 106
DEMOCRITUS 33
DEMOCRITUS 61
DEMOCRITUS 63
EURIPIDES 82
EURIPIDES 140
EURIPIDES 166
EURIPIDES 206
EURIPIDES 474
HERACLITUS 16
HESIOD 41
HOMER 296
MENANDER 76
MENANDER 104
MENANDER 137
MENANDER 233
MENANDER 336

SENSE

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

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

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

Separate
 a substance immovable and s.
 let not man put asunder
 separately, as cautious as the fox

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.

Sequence
 from inanimate to animals in unbroken s.

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

Seriousness
 face s. with laughter
 play, take nothing quite seriously in life
 matter of great s., not for a youth decide

Serpent(s)
see also Snake
 be wise as s. and harmless as doves
 its scales glittered like blue enamel

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

Serve
 lend a hand to those who s. you
 we s. the gods whatever they are
 station a man where he may s. best

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.

Servility
 speak and act with s.

Servitude
 not exchange my sufferings for your s.

PHOCION 6
 PLATO 10
 SOPHOCLES 37
 SOPHOCLES 150
 SOPHOCLES 353
 THEOGNIS 39
 THEOPHRASTUS 20

ARISTOTLE 54
 ARISTOTLE 151
 ARISTOTLE 317
 ARISTOTLE 317
 DEMOCRITUS 5
 PROVERBIAL 59
 SOCRATES 32
 XENOPHANES 17

ANTIPHON SOPH 20
 ARISTOTLE 71
 DEMOCRITUS 145
 LONGINUS 5
 MENANDER 179
 SOPHOCLES 193
 SOPHOCLES 379

ARISTOTLE 71
 BIBLE 62
 SOLON 11

PERICLES 33
 PERICLES 34

ARISTOTLE 178

ARISTOPHANES 79
 EPICHRMUS 11
 EURIPIDES 25
 HERACLITUS 20
 PLATO 117
 PLATO 192
 PLUTARCH 57

GORGIAS 7
 SIMONIDES 48
 THUCYDIDES 136

BIBLE 44
 PANYASSIS 3

AESCHYLUS 70
 ALEXIS 13
 ARISTOPHANES 146
 EURIPIDES 120
 EURIPIDES 428
 MENANDER 107
 PHILIP II 1
 PLATO 61
 PLATO 99

EPICETUS 94
 EURIPIDES 258
 EURIPIDES 318

ARISTIDES 4
 CLEOBULUS 13
 DEMOSTHENES 89
 EURIPIDES 405
 HERODOTUS 148
 HIPPOCRATES 58
 ISAEUS 1
 PLUTARCH 22

EPICETUS 62

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

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

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

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.

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

Shamefastness
 s. is of no use when in trouble

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

Shameless
 a world could not exist without s. men
 shrill-voiced mosquitoes, ye s. pack
 if old are s., young are disrespectful

Shamelessness
 when affronted by the s. of others
 poverty drives us by distress into s.
 now s. walks freely upon the earth

Shape
 man differs from animals only in s.
 one god, unlike mortals in s. and thought

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

SEVEN SAGES 39
 SEVEN SAGES 40
 THALES 26

HIPPOCRATES 40
 MENANDER 2
 PLATO 369
 SOPHOCLES 399
 SOPHOCLES 399

AESCHYLUS 17
 HERODOTUS 151
 HOMER 326
 SAPPHO 21

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 297
 PROVERBIAL 16
 SOPHOCLES 3
 SOPHOCLES 130
 SOPHOCLES 169
 SOPHOCLES 275
 SOPHOCLES 302

DIPHILUS 2
 EURIPIDES 195
 EURIPIDES 457
 HESIOD 28
 HESIOD 40
 HOMER 80
 HOMER 195
 HOMER 196
 HYPERIDES 6
 LYCURGUS OR 4
 MENANDER 81
 PERICLES 25
 PINDAR 31
 SAPPHO 35
 SOPHOCLES 46
 SOPHOCLES 147

SOPHOCLES 387

ANONYMOUS 101
 DEMOCRITUS 47
 EURIPIDES 154
 ISOCRATES 6
 MENANDER 128
 MUSONIUS 6
 SOPHOCLES 88

MARCUS AUR 66
 MELEAGER 4
 PLATO 69

MARCUS AUR 66
 PLATO 138
 THEOGNIS 43

PHILEMON 2
 XENOPHANES 6

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
EPICETUS 102
EURIPIDES 89
HESIOD 2
HOMER 361
SOPHOCLES 337
- EPICHARMUS 23
HEDYLE 1
- SOPHOCLES 75
- AESOP 36
BIBLE 164
BIBLE 165
CLEMMENT 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
CLEMMENT 1
DEMOSTHENES 50
EPICETUS 51
EPICETUS 84
EPICETUS 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 landsmen 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 7
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
 EPICLETUS 72
 EURIPIDES 487
 PROTAGORAS 1
 SOLON 6
 SOLON 65
 SONGS 9
 ZENO ELEA 3

HERODOTUS 13
 MELEAGER 9
 THEOCRITUS 2
 THEOCRITUS 16

PROVERBIAL 191

AESCHYLUS 103
 ANAXAGORAS 10
 ARISTOTLE 320
 HOMER 254
 MARCUS AUR 28
 PLATO 327
 SOLON 41
 SOPHOCLES 370

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 17
 ANTIPATER SID 2
 ARCHELAUS (2) 1
 ARISTOTLE 343
 CALLIMACHUS 22
 CARCINUS 1
 CHARES 1
 DIONYSIUS 12
 ENIGMATA 3
 ERINNA 2
 EURIPIDES 204
 EURIPIDES 262
 EURIPIDES 380
 HERMOCRATES 7
 HOMER 2
 HOMER 371
 HOMER 572
 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 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
 EPICCHARMUS 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
 APOLLONIUS RHOD 4
 ARISTOPHANES 4
 CATO 7
 DEMETRIUS 1
 EPICLETUS 99
 EURIPIDES 67
 EURIPIDES 68
 EURIPIDES 532
 HOMER 27
 HOMER 29
 HOMER 37
 HOMER 39
 HOMER 40
 HOMER 41
 HOMER 47
 HOMER 52
 HOMER 55
 HOMER 66
 HOMER 69
 HOMER 72
 HOMER 77
 HOMER 78
 HOMER 79
 HOMER 104
 HOMER 106
 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
EPICHRMUS 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
- AESCHYLUS 89
ARISTOPHANES 46
BIBLE 56
BIBLE 269
CALLIMACHUS 11
EURIPIDES 135
EURIPIDES 275
HERODOTUS 78
HOMER 177
HOMER 285
HOMERIC HYMN 2
PHERECYDES 1
PLATO 375
QUINTUS 8
SOCRATES 1
- ARISTIPPUS 4
ARISTOTLE 136
CLEANTHES 7
EURIPIDES 274
FABIUS MAX 1
PERIANDER 20
PINDAR 34

SLANDER

- few men have escaped a woman's s.
his sword sharper than s.
do not believe slanderous tongues
- Slanderer(s)**
toughest s. leaves given enough money
exorbitant wealth breeds s.
- Slaughter**
see also Kill – Killing, Murder, Offence(s)
will you not cease from s.?
whatever s. had been left undone
- Slave(s)**
destiny awaits alike for free men and s.
god made men free, nature none a s.
proclaiming the freedom of her s.
those who fear others are s. unawares
hard to be the s. of a demented master
some men rule cities and are s. to women
same law for s. and free alike
a s. either to money or to fortune
let me be numbered among honest s.
make the most bold-hearted man a s.
kings are s. to the masses
compulsion makes a man a s.
everyone, be he a s., loves daylight
not to speak one's mind, a slave's condition
we can remain free or become s.
rather than s. tilling fertile valley
the real s. of the household is its master
god is the same to free and bond
lovers of money become its s.
debts turn free men into s.
do not become a s. to passion
though he be a s. he is no lesser man
we are the s. of other men's opinions
no one is born a s., ever
it is greed that turns free men into s.
we are s. to the service of the body
Theseus champion of s. and poor
an unskilled person is s. to all
though masters, we are s. to them
become a s. though freely born
spoil children will be s. to their desires
no one is a s., if a free man he come
- Slavery**
as freedom is preferable to s.
shun bondage
unable to endure s., they left
thought of you dragged weeping into s.
s., a cage for the soul
too much freedom leads to s.
reduces to s. though could prevent it
- Sleep**
instead of s., the memory of pain
o'ercome by s. I lost my prey
more meltingly than s. or death
s., teacher of death
travellers and watchmen long for s.
sleeping is a wool blanket
s. soothing the heart at daybreak
Saon sleeps the s. of the just
s. the sweet s. of the pious dead
magic charm of s.
s. ally against sickness
all we see while slumbering is s.
after the midday meal some went on to s.
s. or sleeplessness in undue measure
food, drink, s., sex, in moderation
be awake during the day and s. at night
it is not right that a ruler s. all night
they slept the whole night through
too much on his mind for easeful s.
satiety of all things, even of s. and love
there she met s. the brother of death
all-conquering s. refused to visit him
glad to s. by golden Aphrodite's side
a time for words, a time for s.
sweet s., an unawakening s.
there is weariness even in too much s.
ready to rest, they took the gift of s.
- PLUTARCH 86
PLUTARCH 174
THEOGNIS 24
- PHILIPPIDES 2
PLATO 404
- EMPEDOCLES 26
HERODOTUS 101
- AESCHYLUS 58
ALCIDAMAS 1
ANONYMOUS 145
ANTISTHENES 15
ARISTOPHANES 146
DEMOCRITUS 102
EURIPIDES 101
EURIPIDES 114
EURIPIDES 120
EURIPIDES 154
EURIPIDES 195
EURIPIDES 260
EURIPIDES 272
EURIPIDES 281
HERODOTUS 104
HERODOTUS 177
MENANDER 129
MENANDER 152
MENANDER 169
MENANDER 317
MENANDER 318
PHILEMON 4
PHILEMON 19
PHILEMON 21
PHILEMON 22
PLATO 166
PLUTARCH 84
PROVERBIAL 91
SOPHOCLES 337
SOPHOCLES 376
THEANO 1
ZENO OF CITIUM 4
- DEMOCRITUS 127
EPICTETUS 96
HERODOTUS 39
HOMER 93
LONGINUS 17
PLATO 271
THUCYDIDES 8
- AESCHYLUS 6
AESCHYLUS 42
ALCMAN 2
ANAXAGORAS 16
APOLLONIUS RHOD 3
ARISTOPHANES 90
BACCHYLIDES 21
CALLIMACHUS 28
CARPHYLIDES 1
EURIPIDES 248
EURIPIDES 248
HERACLITUS 9
HERODOTUS 13
HIPPOCRATES 14
HIPPOCRATES 40
HIPPOCRATES 61
HOMER 26
HOMER 134
HOMER 134
HOMER 182
HOMER 189
HOMER 237
HOMER 294
HOMER 315
HOMER 333
HOMER 347
HOMER 358
- s. relaxing limbs, banishing cares
sweet s. came suddenly upon him
awake, but courting s. with weary will
as for me, love sleeps in no season
Therimachos sleeps an endless s.
even in s. things happen of themselves
relaxation is where all evils slumber
s. is beneficial in every distress
once dead we s. a long dreamless s.
I love a s. under a leafy plane
s., king of gods, tamer of cares
s. sweet solace in affliction
death bringing eternal s. to all alive
even s. will not release mind from fear
wasting time in s. as dawn drew night
asleep a man is useless
let sleeping dogs lie
bring s. on thy enchanted eyelids
why do you s. lion, the fawns are near
anxieties, cares, jealousies drive out s.
s. is the lesser mystery of death
a sleeping hare, with both eyes open
control belly, s., lust, anger
deep s. flows down upon me
the moon has set, I lie alone
child, how much I suffer, but you s.
wondering how sweetly you s.
s. in peace each night without cares
come s., s. ignorant of pain
Miltiades' laurels will not let me s.
may you s. in nettles
why do you only come as s. claims me
cats like soft beds to s. on
s. broken by cares that plague him
- Sleepless**
he who guides the state with s. eyes
poetry, product of s. nights
the pleasant signs of s. night festivals
many a night I watch out s.
s. nights of jealousy
most loquacious are s. nights
hopes are dreams of the s.
- Sleeplessness**
faces ashen from s. and hardships
sleep or s. in undue measure
shaken, he lay unsleeping, open-eyed
- Slogans**
micro-intellectualist, mega-sloganist
- Slow**
see also Fast – Slow
be s. to set about an enterprise
s. but sure moves the might of the gods
his foot is s. but quick his mind
s. speech most often achieves wisdom
justice, leisurely and slow-footed
if free from vice slower to suspect vice
s., indifferent and looking for excuses
make haste slowly
ruin is not s. to come
- Sluggards**
the way of s. are strewn with thorns
- Sluggish**
a s. worker does not fill his barn
- Sluggishness**
opportunities do not wait for our s.
- Small**
see Great – Small, Little
nothing so s. that will not try to save itself
s. valiant force better than vast army
how do s. things overcome us
some s. thing, yet mine own
he that steals a s. thing equally steals
better to finish a s. task well
- Smile – Smiling**
see also Laughter
you show me the clear sky of a mild s.
why do you s. in triumph
a sweet s., and her heart melted
glances s. with the light of love
- HOMER 398
HOMER 398
HOMERIC HYMN 13
IBYCUS 1
LEONIDAS TAR 4
MENANDER 66
MENANDER 180
MENANDER 320
MOSCHUS 1
MOSCHUS 4
ORPHICA 10
ORPHICA 10
ORPHICA 11
PHILEMON 36
PINDAR 94
PLATO 115
PLATO 189
PLATO 382
PLUTARCH 36
PLUTARCH 200
PROVERBIAL 54
PROVERBIAL 133
PYTHAGORAS 2
SAPPHO 4
SAPPHO 42
SIMONIDES 24
SOCRATES 19
SOPHOCLES 192
SOPHOCLES 271
THEMISTOCLES 18
THEOCRITUS 18
THEOCRITUS 26
THEOCRITUS 31
THEOCRITUS 39
- AESCHYLUS 149
CALLIMACHUS 31
EUGENES 1
HOMER 119
MELEAGER 5
MENANDER 32
PINDAR 125
- ARRIAN 7
HIPPOCRATES 14
HOMER 135
- CRATINUS 4
- BIAS 7
EURIPIDES 70
EURIPIDES 181
EURIPIDES 288
EURIPIDES 536
GREGORY NAZ 15
MUSONIUS 9
POLYAENUS 1
SOLOON 13
- BIBLE 353
- HESIOD 52
- DEMOSTHENES 25
- BRASIDAS 7
EURIPIDES 402
EURIPIDES 448
HOMER 11
PLATO 141
SOCRATES 40
- ANONYMOUS 56
APOLLONIUS RHOD 1
APOLLONIUS RHOD 12
APOLLONIUS RHOD 14

- s. through her tears
with a s. on his grim face
s. dew'd with tears of grief and joy
sardonic s.
when we win there will be time to s.
- Smoke**
would that I become black s.
the s. had all the Greeks in tears
as s. stings our eyes so we cannot see
transient man flies away like s.
I am black, my father white
as when a s. goes to heaven
once the flame is alight s. disappears
envy is as s., much at start, then gone
out of the s. into the fire
- 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
- 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.
- Sober**
see also Drink, Drinking, Drunk, Wine
when I am s. you are you full of wine
- Social**
most essential s. bond is that of marriage
a logical animal can only be a s. animal
- 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
- 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
- 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.
- 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
- HOMER 95
HOMER 100
HOMER 380
PROVERBIAL EXP 13
SOPHOCLES 176
- AESCHYLUS 175
ARISTOPHANES 118
ARISTOTLE 326
EMPEDOCLES 1
ENIGIMATA 2
HOMER 217
PLUTARCH 211
PLUTARCH 211
PROVERBIAL 46
- AESCHYLUS 63
HERMIPPUS 1
HOMER 166
ORACLES 33
SONGS 7
SONGS 7
SOPHOCLES 92
- HERODOTUS 159
HOMER 55
HOMER 72
HOMER 170
HOMER 377
LEONIDAS TAR 4
PINDAR 51
STRATTIS 2
- ANONYMOUS 37
- HIEROCLES 1
MARCUS AUR 35
- ARISTOTLE 193
ARISTOTLE 229
PLATO 267
- 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
- ARISTOTLE 104
HERODOTUS 177
MENANDER 167
PERICLES 20
PROVERBIAL 116
SOPHOCLES 324
- BRASIDAS 6
HERODOTUS 144
HERODOTUS 177
HYPERIDES 1
MENANDER 106
PHOCION 7
THUCYDIDES 38
THUCYDIDES 39
- Solecism**
at variance with grammar or syntax
- Solitary**
and if so many, how are monks s.?
stand by the s.
- 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.
- Solon**
see also Seven Sages
Solon's law to yearly declare one's means
S. says we can learn as we grow old
- 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.
- 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
- 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 weaving 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
- PROVERBIAL EXP 2
- PALLADAS 12
PHOCYLIDES PS 12
- AMPHIS 3
ANONYMOUS 14
ANONYMOUS 17
ARISTOTLE 39
ARISTOTLE 193
EURIPIDES 68
MENANDER 3
MENANDER 67
PALLADAS 12
XENOPHON 7
- HERODOTUS 61
PLATO 264
- ARISTOPHANES 127
BION 7
LUCIAN 4
- 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 113
MENANDER 116
PERIANDER 17
PINDAR 90
PROVERBIAL 29
SOPHOCLES 16
SOPHOCLES 108
XENOPHON 94
- AESCHYLUS 44
ALPHEIUS 2
ANACREON 1
ANONYMOUS 10
ANTIPHANES 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

- 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
 PLATO 326
 PLATO 329
 PLATO 342
 PLATO 358
 PLATO 359
 PLATO 359
 PLATO 363
 PLATO 367
 PLATO 369
 PLATO 374
 PLATO 388
 PLATO 389
 PLATO 391
 PLATO 392
 PLATO 397
 PLATO 399
 PLATO 401
 PLOTINUS 4
 PLOTINUS 4
 PLOTINUS 5
 PLUTARCH 164
 PLUTARCH 201
 PLUTARCH 206
 POSIDONIUS 1
 PTOLEMY 2
 PYTHAGORAS 15
 PYTHAGORAS 24
 PYTHAGORAS 43
 PYTHAGORAS 45
 SOCRATES 10
 SOCRATES 16
 SOCRATES 32
 SOCRATES 33
 SOCRATES 33
 SOCRATES 34
 SOCRATES 47
 SOCRATES 63
 SOPHOCLES 197
 THEOPHRASTUS 8
 XENOPHON 2
 ZALEUCUS 1
 ZENO OF CITIUM 7
- AESCHYLUS 93
 ARISTOPHANES 81
 ARISTOTLE 315
 ARRIAN 4
 BIBLE 227
 BIBLE 264
 EURIPIDES 226
 GREGORY NAZ 8
 HOMER 68
 HOMER 388
 PLATO 328
 THEOPHRASTUS 20
 XENOPHON 60
- THEOCRITUS 2
- CYRIL ALEX 1
- AESOP 13
- ANAXIMENES (I) 1
 EURIPIDES 232
 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
 GORGIAS 8
 HOMER 337
 PLATO 182
 PROVERBIAL 81
 PROVERBIAL 122
 SOPHOCLES 282
- HOMER 108
 PHOCYLIDES PS 33
 THALES 7
- CLEANTHES 10
 HESIOD 48
- HOMERIC HYMN 12
 JOHN CHRYS 16
 PHOCYLIDES PS 41
 PINDAR 74
 XENOPHON 25
- AGESILAUS II 6
 BRASIDAS 8
 HERODOTUS 139
 SIMONIDES 7
 SIMONIDES 9
 SONGS 3
 THUCYDIDES 2
- AGIS II 1
 ANONYMOUS 93
 ARISTON CEOS 1
 ARISTOPHANES 35
 CLEOMENES 1
 CRITIAS 3
 HERODOTUS 66
 HERODOTUS 108
 HERODOTUS 151
 ORACLES 12
 PLATO 183
 PLUTARCH 50
 PLUTARCH 50
 PLUTARCH 178
 PLUTARCH 179
 SIMONIDES 1
 SONGS 3
 SONGS 4
- AESCHINES 3
 AESCHYLUS 160
 AESOP 60
 ANONYMOUS 24
 ANONYMOUS 86
 ARISTOPHANES 3
 ARISTOPHANES 140
 ARISTOTLE 309
 BIAS 1
 BIAS 8
 BIAS 10
 BIBLE 25
 BIBLE 121
 BIBLE 273
 CHILON 4
 CHILON 13
 CHILON 15
 DEMOCRITUS 1
 DEMOCRITUS 15
 DEMOCRITUS 48
 DEMOCRITUS 88
 DEMOCRITUS 134
 DEMOSTHENES 94
 ENIGMATA 3
 EUPOLIS 1
 EURIPIDES 20
 EURIPIDES 32
 EURIPIDES 57

SPEAK – SPEAKING

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
 HOMER 6
 HOMER 54
 HOMER 117
 HOMER 123
 HOMER 359
 HOMER 394
 ISOCRATES 28
 ISOCRATES 55
 MENANDER 77
 MENANDER 98
 MENANDER 104
 MENANDER 256
 PALLADAS 3
 PHOCYLIDES PS 23
 PINDAR 21
 PLATO 205
 PROVERBIAL 55
 SEVEN SAGES 22
 SOLON 38
 SOLON 57
 SOPHOCLES 9
 SOPHOCLES 87
 SOPHOCLES 109
 SOPHOCLES 164
 SOPHOCLES 183
 SOPHOCLES 197
 SOPHOCLES 211
 SOPHOCLES 233
 SOPHOCLES 274
 SOPHOCLES 276
 SOPHOCLES 278
 SOPHOCLES 401
 THEOCRITUS 12
 XENOPHON 44

BRASIDAS 1
 EUDAMIDAS 1
 EURIPIDES 270
 EURIPIDES 387
 ISOCRATES 36
 PINDAR 44
 PLATO 171
 PLATO 311
 PLATO 413
 PLUTARCH 158
 PLUTARCH 158

ANYTE 1
 ARISTOPHANES 115
 EURIPIDES 443
 HOMER 155
 HOMER 178
 ORACLES 21
 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
 ARISTOPHANES 61
 ARISTOPHANES 82
 ARISTOPHANES 101
 ARISTOPHANES 168
 BIAS 10
 BIBLE 253
 BIBLE 253
 CLEMENT 10
 CRITIAS 2
 DEMADES 3
 DEMETRIUS 1
 DEMETRIUS 2
 DEMETRIUS 5
 DEMOCRITUS 73
 DEMOCRITUS 110
 DEMOSTHENES 57
 DEMOSTHENES 94
 DIOGENES 18
 DIOGENES 20
 DIOGENES BAB 1
 EPAMINONDAS 4
 EPICETUS 93
 EUDAMIDAS 1
 EURIPIDES 83
 EURIPIDES 191
 EURIPIDES 288
 EURIPIDES 355
 EURIPIDES 386
 EURIPIDES 455
 EVODUS 1
 GORGIAS 5
 GORGIAS 6
 GORGIAS 6
 GORGIAS 6
 HEDYLUS 1
 HERODOTUS 48
 HERODOTUS 66
 HERODOTUS 97
 HESIOD 4
 HOMER 282
 HOMER 204
 HOMERIC HYMN 19
 ISOCRATES 28
 ISOCRATES 35
 ISOCRATES 37
 ISOCRATES 57
 MENANDER 27
 MENANDER 68
 MENANDER 224
 MENANDER 285
 MUSONIUS 6
 PERICLES 55
 PHOCION 4
 PHOCION 5
 PHOCYLIDES PS 37
 PHOCYLIDES PS 38
 PHOCYLIDES PS 38
 PINDAR 48
 PINDAR 48
 PLATO 183
 PLATO 184
 PLATO 203
 PLATO 284
 PLATO 413
 PLUTARCH 75
 PLUTARCH 136
 PLUTARCH 137
 PROVERBIAL 49
 PROVERBIAL EXP 10
 PYTHAGORAS 18
 PYTHAGORAS 55
 SIMONIDES 43
 SOLON 42
 SOLON 57
 SOPHOCLES 75
 SOPHOCLES 127
 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
unskilled 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
- 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
SOPHOCLES 315
SOPHOCLES 359
THEMISTOCLES 17
THEOGNIS 66
THEOPOMPUS (1) 1
- AESCHINES SOCR 1
AESCHYLUS 91
AESCHYLUS 199
AESCHYLUS 217
BIBLE 357
DEMOCRITUS 134
DIONYSIUS 12
ENIGIMATA 3
EPICHRMUS 12
EURIPIDES 262
EURIPIDES 332
EURIPIDES 544
GORGLAS 3
ISOCRATES 28
ISOCRATES 28
SIMONIDES 43
SOPHOCLES 6
- ANAXAGORAS 2
HERODOTUS 159
HOMER 223
PLATO 227
- SOCRATES 70
THEOPHRASTUS 14
XENOPHON 81
- ANAXIMANDER 2
ARISTOTLE 169
PLATO 354
PLATO 354
XENOPHANES 13
- ENIGIMATA 1
SOPHOCLES 213
- AESOP 58
ANACHARSIS 6
EURIPIDES 443
HOMER 349
ZALEUCUS 2
- ARISTOPHANES 106
- AGATHIAS 2
ARISTOTLE 23
ARISTOTLE 320
ATTICUS 1
BIBLE 12
BIBLE 87
BIBLE 138
BIBLE 152
BIBLE 174
BIBLE 211
BIBLE 212
BIBLE 241
BIBLE 315
CRITIAS 9
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 2
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
- Spying**
use eyes and ears to spy and report
- Squander – Squandering**
see also Waste
s. this expensive luxury, time
- HOMER 390
DEMOSTHENES 56
EPICLETUS 87
THEOCRITUS 1
THEOGNIS 60
XENOPHON 37
- CALLIMACHUS 42
THEOCRITUS 15
THEOCRITUS 19
- AESOP 33
ANONYMOUS 98
EURIPIDES 44
LONGINUS 5
MENANDER 39
PERICLES 50
- 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, them 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 | | |
| Stand | | State(s) | |
| place to s. to move the world | ARCHIMEDES 1 | <i>see also</i> City(ies), City-state(s) | |
| who standeth take heed lest he fall | BIBLE 219 | mismanage the affairs of the s. | AESCHINES 2 |
| behold, I s. at the door, and knock | BIBLE 291 | you find your present s. a luxury | AESCHYLUS 136 |
| s. out of my sun a little | DIOGENES 22 | he who holds the helm of s. | AESCHYLUS 149 |
| I'll s. with you and take what comes | HOMER 151 | you are the s., you are the people | AESCHYLUS 164 |
| to s. unflinching, to kill or die | HOMER 154 | men are a state's tower of strength | ALCAEUS 8 |
| god, give me courage to s. my ground | HOMERIC HYMN 17 | best s. where virtue is valued highest | ANACHARSIS 1 |
| s. firm as an anvil when beaten upon | IGNATIUS THEO 2 | s. are doomed if the bad prevail | ANTISTHENES 12 |
| to a guardian spirit stands by us | MENANDER 80 | if a beggar talks of affairs of s. | ARISTOPHANES 6 |
| s. by the solitary | PHOCYLIDES PS 12 | the s. has no care for the old | ARISTOPHANES 10 |
| s. by your friends | SOLON 50 | old men have a complaint against the s. | ARISTOPHANES 10 |
| Standard(s) | | affairs of s. always entrusted to rascals | ARISTOPHANES 66 |
| don't fall short of our father's s. | ARCHIDAMUS 2 | could not participate in matters of s. | ARISTOTLE 2 |
| judge by the s. I apply to myself | DEMOSTHENES 79 | every household is part of a s. | ARISTOTLE 203 |
| Stars and Constellations | | a s. consists of a multitude of persons | ARISTOTLE 204 |
| <i>see also</i> Planets | | s. exists for the sake of noble actions | ARISTOTLE 229 |
| c. as they wane and rise | AESCHYLUS 1 | s. where many are deprived of civil rights | ARISTOTLE 232 |
| leaves thwart the Dog S.'s fury | AESCHYLUS 28 | the basis of a democratic s. is liberty | ARISTOTLE 257 |
| how to determine when s. rise or set | AESCHYLUS 106 | an active life is best for the s. | ARISTOTLE 265 |
| star-neighbouring crests of mountains | AESCHYLUS 121 | the s. is a partnership of similar people | ARISTOTLE 269 |
| waves confound the courses of the s. | AESCHYLUS 143 | a s. in which everyone participates | ARISTOTLE 270 |
| Castor and Polydeuces | ALCAEUS 4 | s. is happy if all its citizens are happy | ARISTOTLE 271 |
| Sirius is circling, the season is harsh | ALCAEUS 18 | best s. where laws, not orators obeyed | CHILON 10 |
| sailors look to the Bear and Orion | APOLLONIUS RHOD 3 | an enemy of the s. is your enemy | CLEOBULUS 6 |
| the Pleiades tell when summer comes | ARATUS 3 | well-run s. best agency for prosperity | DEMOCRITUS 128 |
| Tortoise called Lyre at Hermes' wish | ARATUS 4 | despotism, mistrusted by free s. | DEMOSTHENES 1 |
| outspread a glittering bird (Cygnus) | ARATUS 5 | truth and justice basic principles of a s. | DEMOSTHENES 8 |
| a bird in joyous flight gliding west | ARATUS 5 | welfare of the s. is above pretty words | DEMOSTHENES 13 |
| Orion, no constellation more fair | ARATUS 6 | s. interests frittered away for popularity | DEMOSTHENES 14 |
| all c. return at their appointed time | ARATUS 7 | dealings with tyrants, a threat to free s. | DEMOSTHENES 34 |
| ornaments of the passing night | ARATUS 7 | made havoc of chief resources of the s. | DEMOSTHENES 39 |
| Zodiac signs tell the season to plough | ARATUS 8 | all citizens are common parents of the s. | DEMOSTHENES 52 |
| the twelve Zodiac signs mark the year | ARATUS 8 | duty of wealthy to render service to the s. | DEMOSTHENES 89 |
| Zodiac signs tell the limit of the night | ARATUS 8 | the power of s. rests in force of arms | DIONYSIUS HAL 14 |
| s. and sun remain unmoved | ARISTARCHUS SAM 1 | education of youth is foundation of the s. | DIOTOGENES 1 |
| as many as the s. of the sky | BIBLE 269 | this world of ours is but a single s. | EPICETUS 55 |
| he had in his right hand seven s. | BIBLE 288 | many s. fail in giving due honours | EURIPIDES 102 |
| upon her head a crown of twelve s. | BIBLE 301 | s. would prosper forever if all contribute | EURIPIDES 304 |
| they discern Pisces in the heavens | BION 2 | scarcity of good men in s. in distress | EURIPIDES 313 |
| the galaxy is made up of small s. | DEMOCRITUS 153 | the midmost class preserves the s. | EURIPIDES 321 |
| as the sailor sees the throng of s. | EURIPIDES 136 | leading a s. incapable of plain reasoning | EURIPIDES 327 |
| s. flee from the sky before the sun | EURIPIDES 169 | s. not to blame if corrupted by bad ruler | EURIPIDES 343 |
| as s. which seems to fall from skie | EURIPIDES 532 | well-appointed s., well regulated by laws | EURYPHAMUS 1 |
| like the summer star, outshining others | HOMER 69 | not hold my tongue when s. in danger | HERMOCRATES 7 |
| the s. move onwards, night is in its wane | HOMER 142 | manage the s. as you would your home | ISOCRATES 31 |
| as a summer star then fades in cloud | HOMER 148 | who will help you best govern the s. | ISOCRATES 34 |
| all s. with which the sky is crowned | HOMER 219 | manners of the s. copied from its rulers | ISOCRATES 38 |
| Pleiades, Hyades and mighty Orion | HOMER 220 | orators not concerned with good of the s. | ISOCRATES 55 |
| farewell, Morning Star, herald of dawn | MELEAGER 13 | ruler as much part of the s. as the ruled | MAXIMUS 1 |
| s. extinguished before Homer forgotten | PHILIPPUS THES 1 | by their valour transmitted to us a free s. | PERICLES 13 |
| all-transcending star of day | PINDAR 103 | a flourishing s. benefits all citizens | PERICLES 42 |
| he created souls equal in number to the s. | PLATO 359 | all s. fight undeclared wars with all s. | PLATO 39 |
| the creator assigned each soul to one star | PLATO 359 | s. overcoming its own shortcomings | PLATO 41 |
| you're gazing at the star, my star | PLATO 375 | the success or failure of a s. | PLATO 61 |
| thou wert the morning star among the living | PLATO 376 | blessings that the gods bestow on s. | PLATO 62 |
| having died, thou art as Hesperus | PLATO 376 | if a s. is to avoid civil war | PLATO 88 |
| planets surrounding the sun's torches | PROCLUS 2 | if men only, every s. is only half a s. | PLATO 113 |
| shooting arrows at the s. | PROVERBIAL 190 | our s. a representation of the finest life | PLATO 118 |
| night's starry domain of heaven | PTOLEMAEUS 1 | in matters of s. all give their advice | PLATO 195 |
| s. hide when the moon shines bright | SAPPHO 11 | to be split is the worst condition for a s. | PLATO 249 |
| the moon takes precedence over the s. | SAPPHO 25 | our s. will behold the light of day | PLATO 250 |
| | | 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
"shamel" 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 is 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 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 Io'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 27
PROVERBIAL 28
PROVERBIAL 39
PROVERBIAL 79
PROVERBIAL 94
PROVERBIAL 148
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.
 give services to s. in financial straits
 hail, s.; welcome shalt thou be in our house
 all s. and beggars come from Zeus
 we're hardly s. to danger
 no kinsman can be turned into a s.
 be honest to both friends and s.
 look not aside a beggar, be he a s.
 do not share your troubles with s.
 s. in a strange land
 judge s. first, then love them
- Stratagems**
see also Plan – Planning, Scheme(s)
 best s. to deceive the enemy completely
 something to admire in cunning s.
- Straw**
 if god wills, you can float on s.
 dog in the manger won't let donkey eat s.
- Stream(s)**
see also River(s), Springs, Torrent
 a sluggish s. may eat away foundations
 sail with the s., follow fortune's tack
 you cannot step twice into the selfsame s.
 the sum of things flows like a s.
 backward flow the s. of holy rivers
 let the s. run on
- Street(s)**
 throw refuse into the s., pay a fine
 full are the s. with joyous happenings
- Strength**
see also Might – Mighty, Power, Strong, Strong – Weak
 I have no s. to tread that path
 the s. of a lion is in his heart
 the s. of a stag is in his feet
 men are a city's tower of s.
 the powers: authority, wealth, s.
 man's glory is s., a woman's is beauty
 for beasts good breeding is bodily s.
 s. does nothing to improve the mind
 physical s. without intelligence
 good things of youth are s. and beauty
 a father is a tower of s. for his son
 slight is the s. of man
 s. without intelligence is often harmful
 s., they hold, lies in numbers
 s. goes unchallenged if health is absent
 even weak men have s. in unity
 you cannot fight beyond your s.
 breathless with no s. to move
 s. without wisdom is a liability
 s. accompanied by wisdom is an asset
 what s. cannot achieve, cunning may
 real s. is to face calamity undeterred
 having the s. to bear abuse
 action sets s. to work
 god's gifts, wisdom, s. and eloquence
 in competition he is a tower of s.
 showing s., justice and gentleness
 prefer s. of soul to s. of body
 prudence is s. and weapon to the wise
 whatever s. they have we have as well
 boast not of your s.
 s. is harmony of body and soul
 swell with pride if fortunate in s.
 I don't have the s. to defy the state
 I'll be done only when my s. fails
 a woman's s. is less than her enemies'
 more power than s. of arm
 bold beyond their s.
 not right to prefer physical s. to wisdom
 bodily s. decays
- Strength – Weakness**
see also Strong, Strong – Weak, Weakness
 the w. of god is stronger than men
 my s. is made perfect in w.
 use strengthens, disuse debilitates
 only fear of equal s. holds alliances
- Stride(s)**
 keep the length of your s. to the possible
- HERODOTUS 14
 HIPPOCRATES 58
 HOMER 251
 HOMER 287
 HOMER 329
 MENANDER 126
 MENANDER 210
 MENANDER 270
 PINDAR 101
 SOPHOCLES 216
 THEOPHRASTUS 4
- BRASIDAS 4
 PINDAR 28
- EURIPIDES 446
 PROVERBIAL 7
- CALLIMACHUS 38
 EURIPIDES 349
 HERACLITUS 5
 HERACLITUS 64
 PROVERBIAL 3
 SOPHOCLES 291
- ANONYMOUS 137
 BACCHYLIDES 22
- AESCHYLUS 131
 AESOP 29
 AESOP 29
 ALCAEUS 8
 ARISTOTLE 59
 BION SMYRNA 11
 DEMOCRITUS 27
 DEMOCRITUS 87
 DEMOCRITUS 87
 DEMOCRITUS 146
 EURIPIDES 5
 EURIPIDES 363
 EURIPIDES 503
 HERODOTUS 34
 HEROPHILUS 1
 HOMER 179
 HOMER 185
 HOMER 284
 ISOCRATES 2
 ISOCRATES 2
 LYSANDER 1
 PERICLES 51
 PHILEMON 5
 PINDAR 14
 PINDAR 65
 PINDAR 88
 PLUTARCH 88
 PYTHAGORAS 43
 PYTHAGORAS 44
 QUINTUS 1
 SEVEN SAGES 28
 SOCRATES 63
 SOPHOCLES 4
 SOPHOCLES 51
 SOPHOCLES 54
 SOPHOCLES 159
 SOPHOCLES 391
 THUCYDIDES 10
 XENOPHANES 1
 XENOPHON 2
- BIBLE 208
 BIBLE 238
 HIPPOCRATES 77
 THUCYDIDES 63
- EPICETUS 85
- with four s. he reached his palace
Strife
see also Civil Strife, Conflict, Dispute, Faction(s), Revolt etc.
 everywhere s. is caused by inequality
 desire for equality causes factious s.
 envy creates the beginning of s.
 eternity will never be empty of love or s.
 carried apart by the hatred of s.
 troubles among men that lead to s.
 all things are born through s.
 hateful s. bore painful Toil
 of s. there are two kinds, not one
 conciliation is profitable, but s. begets s.
 envy, disputes, s., battle and bloodshed
- HOMER 175
- ARISTOTLE 248
 ARISTOTLE 248
 DEMOCRITUS 121
 EMPEDOCLES 2
 EMPEDOCLES 4
 EURIPIDES 485
 HERACLITUS 2
 HESIOD 10
 HESIOD 17
 PHOCYLIDES PS 25
 SOPHOCLES 247
- EURIPIDES 401
 PINDAR 13
- Strong**
see also Might – Mighty, Power, Strength, Strength – Weakness
 when s., be merciful
 nothing is as s. as stern necessity
 makes the crooked straight, blasts the s.
 a good mind in a s. man
 s. together, yield when taken apiece
 not even the s. can escape the gods
- Strong – Weak**
see also Strength, Strength – Weakness, Weak, Weakness
 even the s. have need of the w.
 poison, where we are s. as men
 intellect stronger than a sturdy arm
 confounds the mighty, lends the feeble might
 a fool who sets himself against the s.
 we are weaker than all states together
 we are stronger than any single state
 nothing is stronger than what is true
 time is stronger than any laws of man
 the w. are the prey of the powerful
 stronger man beats down the right of old
 injustice can be stronger than justice
 justice is the interest of the stronger
 the weaker is subdued by the stronger
- AESOP 28
 EURIPIDES 231
 EURIPIDES 392
 HESIOD 15
 HESIOD 28
 ISOCRATES 61
 ISOCRATES 61
 MELISSUS 2
 MENANDER 237
 MOSCHION 3
 PINDAR 40
 PLATO 214
 THRASYMACHUS 1
 THUCYDIDES 13
- Struggle**
see also Battle(s), Fight – Fighting
 great is the s. of marriage
 no noble thoughts from men who s.
 s. for daily necessities
 our life is an unending s.
 you cannot s. against those in power
- ANTIPHON SOPH 8
 DIONYSIUS HAL 16
 DIONYSIUS HAL 16
 EURIPIDES 143
 SOPHOCLES 340
- Stubbornness**
 refrain from stubborn moods
 not my way to approve of s.
 stubbornness of wills are soonest bended
- SOLO 5
 SOPHOCLES 42
 SOPHOCLES 83
- Study**
 play in order that you may work
 not wide but useful reading is best
 happiness by nature, s. or training
 children up to five years unsuitable for s.
 natural endowment, s., constant practice
 s. to be quiet
 s. first and after learning use your brain
 those studying philosophy s. being dead
 sound mind will come by s., not prayer
 told by oracle to s. ancient authors
- ANACHARSIS 3
 ARISTIPPUS 2
 ARISTOTLE 15
 ARISTOTLE 277
 ARISTOTLE 331
 BIBLE 254
 MENANDER 195
 PLATO 165
 THEOPHRASTUS 20
 ZENO OF CITIUM 1
- Stupid**
 suffer the very s. death of a moth
 necessity teaches wisdom even to the s.
 s. people convinced of their shrewdness
- AESCHYLUS 204
 EURIPIDES 702
 PLATO 50
- Stupidity**
 wisdom in wine, s. in water
 anger and s. have destroyed many
 indiscriminate approval testifies to s.
 humours give rise to all rashness and s.
 they can neither read nor swim
 how hard it is to wrestle against s.
- AMPHIS 4
 EURIPIDES 407
 PLATO 302
 PLATO 371
 PROVERBIAL 65
 SOPHOCLES 384
- Style**
 mega-slogantist, Euripid-Aristophanist
- CRATINUS 4
- Symphalian birds**
 Heracles only scared S. with clappers
- PISANDER 2

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

Subject

some are marked for s., others for rule

Sublime

from the s. to the ridiculous
obtain a clear knowledge of what is s.

Sublimity

s. is the echo of a noble mind

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

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

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.

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.

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.

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.

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

ARISTOTLE 196

LONGINUS 1
LONGINUS 4

LONGINUS 7

HERMOCRATES 2
HERODOTUS 139
PLATO 142

ARISTOTLE 67
ARISTOTLE 71
BIBLE 268
DEMOCRITUS 152

ARISTOTLE 94
DEMOCRITUS 136
THUCYDIDES 153

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

AESCHYLUS 218
ARISTOPHANES 94
BACCHYLIDES 7
XENOPHON 56

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

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

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

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

Sum

the s. of things flows like a stream

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.

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

ARISTOPHANES 107
BIBLE 210
CRASSUS 1
DEMOCRITUS 16
EURIPIDES 27
EURIPIDES 427
GAIUS 2
GAIUS 2
HOMER 127
LYSIAS 4
MENANDER 300
SEVEN SAGES 1
SIMONIDES 24
SOCRATES 31
SOLON 10
SOPHOCLES 122
SOPHOCLES 218
THUCYDIDES 143

AESCHYLUS 6
AESCHYLUS 135
AESCHYLUS 207
ALEXIS 10
BACCHYLIDES 25
DIOGENES 30
EURIPIDES 34
EURIPIDES 81
EURIPIDES 345
EURIPIDES 381
HERODOTUS 4
HOMER 238
HOMER 348
MENANDER 34
MENANDER 285
PHILEMON 30
PHILEMON 49
PHOCYLIDES 8
SOLON 10
SOPHOCLES 219
THUCYDIDES 45
THUCYDIDES 94

ARISTOPHANES 63
ARISTOTLE 104
BIBLE 92
CALLIMACHUS 29
EPICHTETUS 12
PLATO 164

HOMER 392
PHILIP II 2
THEOCRITUS 3

HERACLITUS 54

AESOP 1
ANACREONTEA 7
ANONYMOUS 82
ARATUS 3
ARISTOPHANES 34
ASCLEPIADES 2
HESIOD 56
MARCUS AUR 29
SOPHOCLES 25

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
 STESICHORUS 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 ills 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
- BIBLE 46
 BIBLE 89
 PHOXYLIDES PS 16
 PHOXYLIDES PS 37
 PLUTARCH 174
 PLUTARCH 196
 PROVERBIAL 25
 PROVERBIAL EXP 15
 SOPHOCLES 231
- 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 57
 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 41
 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. relieve 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

ARISTOTLE 280
 BASIL 5
 BIBLE 96
 CLEMENT 11
 DEMOCRITUS 8
 DEMOCRITUS 83
 EPICTETUS 39
 EURIPIDES 175
 HERACLITUS 16
 HIPPOTHOON 2
 MARCUS AUR 59
 PLATO 148
 PROVERBIAL 118
 PROVERBIAL 179
 SOPHOCLES 350
 THALES 19
 THEOGNIS 32
 THEOPHILUS 1
 THUCYDIDES 54
 XENOPHON 82

ALEXIS 14
 ANAXAGORAS 16
 ANAXANDRIDES 5
 DEMADES 1
 DEMOCRITUS 42
 EURIPIDES 166
 HIPPOCRATES 21
 ISOCRATES 67
 MENANDER 45
 MENANDER 58
 MENANDER 297
 PLUTARCH 114
 PLUTARCH 116
 PROVERBIAL 93
 SIMONIDES 39
 XENOPHON 27
 XENOPHON 66

AESCHYLUS 67
 ALCMAN 1
 ANYTE 3
 APOLLONIUS RHOD 8
 ARISTOPHANES 118
 BIBLE 309
 BIBLE 364
 CALLIMACHUS 27
 CALLIMACHUS 41
 DIO CHRYS 11
 ENIGMATA 2
 EURIPIDES 124
 EURIPIDES 243
 EURIPIDES 306
 EURIPIDES 369
 EURIPIDES 379
 EURIPIDES 409
 HOMER 95
 HOMER 198
 HOMER 241
 HOMER 272
 HOMER 352
 HOMER 363
 HOMER 377
 HOMER 380
 LYCOPHRON 3
 MENANDER 284
 PHILEMON 14
 PHILEMON 14
 PHILODEMUS 2
 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

PHILEMON 23

ARISTOXENUS 2
 HERODOTUS 142
 HOMER 317
 PALLADAS 11
 PHILEMON 6

ARISTOTLE 110
 DEMOCRITUS 58
 EURIPIDES 64
 HOMER 184
 ISOCRATES 12
 MENANDER 1
 MENANDER 248
 PHOCYLIDES PS 21
 PLATO 208
 PLATO 371
 SOPHOCLES 40
 SOPHOCLES 61
 SOPHOCLES 168
 THUCYDIDES 23

THEOGNIS 61

AESCHYLUS 38
 ARISTOTLE 106
 ARISTOTLE 129
 ISOCRATES 45
 PLUTARCH 88
 SOCRATES 69

MENANDER 89
 PLATO 395

HERODOTUS 79

AESCHYLUS 141
 AESCHYLUS 148
 GREGORY NAZ 3

ANONYMOUS 65
 ANONYMOUS 144
 BIBLE 215
 CLEMENT 3
 EURIPIDES 386

DEMOSTHENES 4

ANTIPHON SOPH 15
 BIBLE 26
 BIBLE 334
 EURIPIDES 140
 HOMER 355

BIBLE 322

ANTISTHENES 1
 GALEN 1

ARISTOPHANES 7
 ARISTOTLE 39
 EMPEDOCLES 27
 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.
- Tent**
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
SOPHOCLES 86
SOPHOCLES 281
- ANONYMOUS 32
ASCLEPIADES 4
EPICETUS 49
MENANDER 239
PINDAR 48
PLUTARCH 131
PLUTARCH 143
THUCYDIDES 4
- HERODOTUS 18
THALES 26
- ARISTONYMUS 4
PAUSANIAS (2) 2
- SOPHOCLES 56
- HERODOTUS 157
THEMISTOCLES 1
THEMISTOCLES 2
THEMISTOCLES 4
THEMISTOCLES 16
- ARISTOTLE 272
MYSON 1
MYSON 1
- HERODOTUS 174
LEONIDAS 1
LEONIDAS 3
SIMONIDES 9
SIMONIDES 19
SIMONIDES 20
- ISOCRATES 66
PLUTARCH 84
- PROVERBIAL EXP 23
- ANONYMOUS 4
ARISTOPHANES 141
BIBLE 69
CALLIMACHUS 36
CRATINUS 5
DEMOSTHENES 100
DIOGENES 7
DIOPHANES 1
EPICETUS 52
EURIPIDES 217
HESIOD 49
HOMER 58
HOMERIC HYMN 9
PHOCYLIDES PS 39
XENO 1
- PLUTARCH 5
RUFINUS 1
- 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
EPICETUS 74
EURIPIDES 392
EURIPIDES 542
HERODOTUS 173
HOMER 21
HOMER 258
LYSIAS 9
PARMENIDES 3
PHILEMON 33
PYTHAGORAS 26
SOCRATES 1
SOCRATES 22
SOPHOCLES 109
SOPHOCLES 193
- ANONYMOUS 139
BIBLE 79
BIBLE 159
EPICETUS 94
EPICURUS 8
PROVERBIAL 10
SOCRATES 44
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
CRITIAS 1
DEMOCRITUS 89
DEMOSTHENES 67
DIOGENES APOL 1
DIOGENES BAB 4
DIONYSIUS HAL 16
EMPEDOCLES 26
EPICHRMUS 11
EURIPIDES 30
EURIPIDES 156
EURIPIDES 232
EURIPIDES 364
HERODAS 2
HERODOTUS 126
HIPPARCHUS (1) 1
HOMER 193
HOMER 288
HOMER 298
HOMER 306
HOMER 374
HOMER 381
HOMER 378
JULIAN APOS 2
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
thrice 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
THEOGNIS 58
THEOGNIS 62
XENOPHANES 6
XENOPHANES 13

CALLINUS 3
MARCUS AUR 67
PROVERBIAL 147
PROVERBIAL 166

AESCHYLUS 55
DEMOSTHENES 34
HOMER 208
HOMER 329
PLATO 119
SOPHOCLES 307
XENOPHON 83

AESCHINES 1
AESCHYLUS 159
AESOP 48
AESOP 53
AGATHON 7
ALEXIS 8
ALEXIS 8
ALEXIS 12
ARATUS 9
ARISTOPHANES 61
ARISTOTLE 17
ARISTOTLE 130
ARISTOTLE 246
ARISTOTLE 246
ARISTOTLE 274
ARISTOTLE 331
BIBLE 61
BIBLE 85
BIBLE 91
BIBLE 226
BRASIDAS 6
CLINIAS 1
DEMOCRITUS 1
EMPEDOCLES 18
EUBULUS 2
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

AESCHYLUS 132
ANONYMOUS 60
HERACLITUS 31
HERODOTUS 119
PLUTARCH 79

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
ARISTOPHANES 92
ARISTOPHANES 125
ARISTOTLE 109
ARISTOTLE 181
BACCHYLIDES 2
BACCHYLIDES 16
BIAS 3
BIBLE 56
BIBLE 77
BIBLE 88
BIBLE 145
BIBLE 357
CHILON 1
CRATES THEB 1
CRITIAS 14
DEMOCRITUS 83
DEMOSTHENES 6
DIOGENES 33
DIPHILUS 11
EPAMINONDAS 1
EPICTETUS 27
EURIPIDES 19
EURIPIDES 36
EURIPIDES 53
EURIPIDES 56
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 night
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.
- 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
- 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 7
THUCYDIDES 14
ZENO OF CITIUM 7
- ANAXARCHUS 1
ANONYMOUS 79
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 Battiadis
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 alter
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

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 57
 bite your t. before using such words AESCHYLUS 211
 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. PHOXYLIDES 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 52
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
- AESCHYLUS 9
ALPHEIUS 1
DIOSCORIDES 1
EURIPIDES 45
HOMER 92
SOPHOCLES 279
STESICHORUS 2
THEOCRITUS 32
TRIPHODORUS 2
- 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.
- ARISTOTLE 290
BIBLE 249
BIBLE 306
BIBLE 307
BIBLE 310
DEMOSTHENES 12
EPICTETUS 20
EUBULIDES 1
EURIPIDES 251
EURIPIDES 445
EURIPIDES 460
HECATAEUS 1

TRUE

we know how to tell true-sounding lies
nothing is stronger than what is t.
myths, false tales appearing to be t.
do not assume that what convinces is t.
dangerous to believe what is not t.
believing all they said was t.
for all my thoughts are right and t.
hope that it may not be t.

Trumpet(s)
no din of bronze t. can disrupt sleep
if the t. give an uncertain sound
heard behind me a great voice as of a t.
he has never been amid the blare of t.

Trust
none free from audit if he held public t.
tyranny's disease to t. no friends
t. and goodwill allies for a city's wealth
better not to t. than first t. then censure
prudent not to t. the wicked at all
t. nothing more than your children
t. mainly your own eyes
men t. their ears less than their eyes
putting our t. in omens, and Zeus
no longer do I put t. in tidings
there is no more trusting in women
with t. money circulates freely
flatterers injure those who t. them
offer t. not words to those you love
be trusting friend to trusting foreigner
opinions of mortals in which there is no t.
t. not too quickly
not trust others with what we don't know
t. not in fortune
do not t. everyone
a man to be trusted is better than gold
t. unbridled horse, not a bad speech

Trust – Mistrust
oaths of lovers not to be trusted
one safeguard against despots, m.
m. the obvious, believe in the unseen
t. and m. ruin men equally
your word to be trusted more than oaths
t. not the multitude
nothing worse for communication than m.
by t. I lost money and by m. saved it
antagonism combined with m. prevailed

Trustworthy
wicked in private, not t. in public
faith not in the many, only the t.
no allies more t. than parents and children
praise given in one's own interest is not t.
be t. and your friends will be t. too
land is safe, untrustworthy is the sea
consider nothing as t. as dreams

Truth
see also True
simple are the words of t.
liar not believed even when telling the t.
wine, dear boy, and t.
love is a greater teacher of t.
shrinks back when the t. is upon him
lies for the servile, t. for the noble
philosopher concerned with finding the t.
philosophy is the science of t.
cannot know t. apart from its cause
Plato is dear to me, but dearer still is t.
honour t. above our friends
least deviation from t. is multiplied later
judges not capable of discerning the t.
t., approximate t. seen by same faculty
liars speaking the t. are not believed
it is the t. I care for, not what seems so
for the sake of t. thrust envy aside
t. is wont to win in time
virtue brought to proof by t.
dwelt among us full of grace and t.
worship god in spirit and in t.
know the t., the t. shall make you free
I am the way, the t., and the life

HESIOD 3
MELISSUS 2
PLUTARCH 195
PYRRHON 1
SOPHOCLES 71
THEOGNIS 23
THEOGNIS 58
THUCYDIDES 60

BACCHYLIDES 21
BIBLE 227
BIBLE 286
EUDAMIDAS 1

AESCHINES 7
AESCHYLUS 96
DEMOSTHENES 38
DIONYSIUS HAL 31
DIONYSIUS HAL 31
EURIPIDES 479
GALEN 7
HERODOTUS 7
HOMER 65
HOMER 257
HOMER 318
IAMBlichus 1
ISOCRATES 19
MENANDER 204
MENANDER 271
PARMENIDES 1
PHOCYLIDES PS 26
PLATO 76
SEVEN SAGES 35
THALES 22
THEOGNIS 3
THEOPHRASTUS 12

ANONYMOUS 124
DEMOSTHENES 35
GALEN 4
HESIOD 49
ISOCRATES 32
PHOCYLIDES PS 30
THEMISTIUS 1
THEOGNIS 54
THUCYDIDES 102

AESCHINES 9
DEMOCRITUS 36
EURIPIDES 435
FAVORINUS 3
MENANDER 185
PITTACUS 7
PLUTARCH 44

AESCHYLUS 194
AESOP 37
ALCAEUS 21
ANAXANDRIDES 5
ANTIPHON SOPH 12
APOLLONIUS TY 2
ARISTOTLE 18
ARISTOTLE 64
ARISTOTLE 65
ARISTOTLE 84
ARISTOTLE 84
ARISTOTLE 168
ARISTOTLE 289
ARISTOTLE 290
ARISTOTLE 328
ASTYDAMAS 1
BACCHYLIDES 7
BACCHYLIDES 16
BACCHYLIDES 27
BIBLE 144
BIBLE 152
BIBLE 163
BIBLE 171

the spirit of t. will guide you into all t.
unleavened bread of sincerity and t.
charity rejoiceth in the t.
t. is not in us if we say we have no sin
the old poets did not wholly speak the t.
goodness and t. are the same for all men
nothing is certain, t. is hidden deep
t. and justice basic principles of a state
speaking the t., exposing the t.
the t. is bitter and disagreeable to fools
history in which t. is enshrined
there's often t. in fairy tales
drunkards speak the t.
bless a reputation based on t.
a seer, if lucky, tells a little t.
t. comes with the light of day
simple is the tale of t.
is t. undone because of your misfortune
servant will not tell t. master will not like
now fluent tongues disguise the t.
tell you gentle lies or hard t.?
not to speak up for t. is to bury gold
the glory of speech is t.
wisdom is to speak the t.
they are far indeed from the t.
we also know how to speak the t.
perfectly exact t. is rarely to be seen
the intellect leads us to t.
he made the lies seem similar to the t.
some dreams are fraught with t.
all your life value t. highly
visualization in oratory, always one of t.
history comes from t. alone
a friend of free expression and the t.
t. is easy, my argument of disproof brief
one universe, one god, one reason, one t.
t. revealed without being sought
t. is best for safety throughout life
the incredible more credible than t.
men who are wise will discover t.
impossible for the t. to remain hidden
time brings the t. to light
to speak the t. a privilege of the free
a tongue that errs will speak the t.
t., the most righteous of all things
betwixt thee and me let there be t.
the unwavering heart of persuasive t.
no painter could paint such beauty as t.
shun perjury, speak out for t.
Pilate saith unto him, what is t.?
not always best to reveal the whole t.
Olympia, queen of games, queen of t.
time alone makes t. apparent
forge your tongue on the anvil of t.
foster t., faith, friendship, thrift, art
t. is best for gods and men alike
let us affirm what seems to be the t.
in dispute they care nothing about the t.
give little heed to Socrates, more to the t.
examine the t. of realities in concepts
no art in speech without t.
prize t. most highly
no right to be annoyed at the t.
the true lover of knowledge strives for t.
unable to recognize t. from shadows
it is t. which you cannot contradict
delivered of a phantom or a fertile t.
memory is soul's way to safeguard t.
philosophy contemplates the t.
the light of t. is proof
accustom children to speak the t.
t. does not deviate from its course
traces and ghost-images of the t.
chatterers disbelieved even telling the t.
if you take out t., history is but an idle tale
take to heart the t. of the ancient saying
appearance violates even the t.
you care not for wisdom and t.
his will be the t. who knows what is just

BIBLE 174
BIBLE 214
BIBLE 223
BIBLE 282
CALLIMACHUS 14
DEMOCRITUS 38
DEMOCRITUS 68
DEMOSTHENES 8
DEMOSTHENES 94
DIO CHRYS 5
DIONYSIUS HAL 1
EMPEDOCLES 17
EPHIPPUS 2
EURIPIDES 43
EURIPIDES 202
EURIPIDES 217
EURIPIDES 289
EURIPIDES 302
EURIPIDES 428
EURIPIDES 455
EURIPIDES 543
EVAGRIUS 1
GORGIAS 5
HERACLITUS 48
HERODOTUS 53
HESIOD 3
HIPPOCRATES 7
HIPPOCRATES 57
HOMER 376
HOMER 385
ISOCRATES 32
LONGINUS 10
LUCIAN 18
LUCIAN 20
LYCURGUS OR 1
MARCUS AUR 50
MENANDER 64
MENANDER 70
MENANDER 95
MENANDER 115
MENANDER 141
MENANDER 161
MENANDER 219
MENANDER 225
MIMNERMUS 8
MIMNERMUS 8
PARMENIDES 1
PHILEMON 13
PHOCYLIDES PS 3
PILATE 3
PINDAR 22
PINDAR 53
PINDAR 58
PINDAR 69
PITTACUS 8
PLATO 71
PLATO 161
PLATO 171
PLATO 172
PLATO 173
PLATO 183
PLATO 232
PLATO 252
PLATO 254
PLATO 257
PLATO 315
PLATO 329
PLATO 397
PLATO 399
PLUTARCH 103
PLUTARCH 138
PLUTARCH 166
PLUTARCH 192
PLUTARCH 193
POLYBIUS 2
PROVERBIAL 42
SIMONIDES 30
SOCRATES 10
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.
- ALCMAN 6
 ANONYMOUS 3
 ARISTON CHIOS 2
 ARISTOPHANES 84
 ARISTOTLE 126
 ARISTOTLE 318
 BASIL 7
 BIBLE 302
 BIBLE 349
 BIBLE 360
 CLEMENT 7
 DEMOCRITUS 93
 EPICTETUS 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
- 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
- ANONYMOUS 3
 ARISTOPHANES 84
 ARISTOTLE 126
 ARISTOTLE 318
 BASIL 7
 BIBLE 302
 BIBLE 349
 BIBLE 360
 CLEMENT 7
 DEMOCRITUS 93
 EPICTETUS 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
 EPICTETUS 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
- EURIPIDES 137
 PHILOLAUS 1
- SOPHOCLES 331
- THUCYDIDES 73

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 liability 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 (1) 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. ARCHIDAMUS 3
 u. is the behaviour of the young EURIPIDES 22
 THEOPHRASTUS 19

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 EPICHRAMUS 12
 a princely hand, skillless at the plough EURIPIDES 312
 an u. person is slave to all 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 EPICHRAMUS 19
 turn the whole place upside down EURIPIDES 56

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 EPICLETUS 18
 u. strengthens, d. debilitates HIPPOCRATES 77
 u. the competent for your purpose PITTACUS 2
 important to u. goods wisely PLUTARCH 89
 u. your skills SEVEN SAGES 13

Usefulness

how beneficial the noble poets are ARISTOPHANES 85
 if a lie is useful, use a lie DARIUS I 1
 friendship seeks virtue, intimacy, u. PLUTARCH 151

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 (1) 1

Valiant

see also Brave, Courageous
 though great and v. he met a greater ANONYMOUS 31
 small v. force better than a vast army EURIPIDES 402
 v. warriors grow not from soft soil HERODOTUS 177
 proved themselves v. in action PERICLES 12
 Ares loves to kill the noble and v. SOPHOCLES 358

Valour

see also Bold – Boldness, Bravery, Courage
 no need of v. if all men were just AGESILAUS II 1
 man's v. is no more ARCHIDAMUS III 2
 thy v. is a gift from god HOMER 12
 wine will rob me of my might and v. HOMER 89
 be men, do justice to your v. HOMER 103
 sceptre he gave thee but v. gave thee not HOMER 110
 on valour's side the odds of combat lie HOMER 196

- by their v. transmitted to us a free state
where v. recognized you find best citizens
all will honour our v.
wisdom is better than great v.
- 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**
sight 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
Cypris 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

ARISTOTLE 327
GREGORY NAZ 10
MUSAEUS (2) 1
THEOCRITUS 4

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

AESCHYLUS 117
ASCLEPIADES 1
ERATOSTHENES 1
ERATOSTHENES 1
SAPPHO 31
SAPPHO 31

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 keep 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.

ANACHARSIS 1
ANONYMOUS 5
ANONYMOUS 103
ANONYMOUS 107
ANTIPHANES 2
ANTISTHENES 6
APOLLONIDES 1
ARISTOTLE 27
ARISTOTLE 89
ARISTOTLE 93
ARISTOTLE 93
ARISTOTLE 96
ARISTOTLE 101
ARISTOTLE 107
ARISTOTLE 133
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 31
DIONYSIUS HAL 5
DIONYSIUS HAL 13
DIONYSIUS HAL 18
EPICLETUS 14
EPICLETUS 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

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 1
PYTHAGORAS 25
SAPPHO 39
SIMONIDES 4
SOCRATES 11
SOCRATES 13
SOLOON 22
SOPHOCLES 323
THEOCRITUS 46
THEOGNIS 9
THUCYDIDES 24
XENOCRATES 1
XENOPHON 57
ZENO OF CITIUM 3

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

ARISTOTLE 90
DEMOSTHENES 61
HERODORUS 1
ISOCRATES 45
PINDAR 65

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

AESCHINES 4
ARISTOTLE 274
FABIUS MAX 2
HERACLITUS 13
PERIANDER 18
PITTACUS 15
PLATO 84
PLATO 360
PLATO 412
PLATO 412
PLUTARCH 62

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.

BIBLE 250
THUCYDIDES 125

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

EMPEDOCLES 15
HERACLITUS 28
HERODOTUS 126
PERICLITUS 45

Visitors

worse than the illness is to tell all v.
more v. arrive, more sales and rents

PHILEMON 9
XENOPHON 90

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

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. unwearying 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
 THUCYDIDES 1
 THUCYDIDES 6
 THUCYDIDES 15
 THUCYDIDES 18
 THUCYDIDES 22
 THUCYDIDES 27
 THUCYDIDES 28
 THUCYDIDES 30
 THUCYDIDES 31
 THUCYDIDES 33
 THUCYDIDES 35
 THUCYDIDES 39
 THUCYDIDES 96
 THUCYDIDES 118
 THUCYDIDES 154
 XENOPHON 12
 XENOPHON 13
 XENOPHON 48

ARISTOTLE 159
 ARISTOTLE 275
 ARISTOTLE 292
 BIBLE 357
 CALLINUS 1
 DEMOSTHENES 97
 DIOGENES 9
 HERACLITUS 32
 HERODOTUS 24
 PLATO 39
 PLATO 109
 SOPHOCLES 59
 THUCYDIDES 26
 XENOPHON 93

ARISTOPHANES 115
 ARISTOPHANES 115

ANONYMOUS 63
 EPICHRMUS 13
 EURIPIDES 221
 SEMONIDES 8

AESCHYLUS 79
 AESOP 23
 ARISTOPHANES 15
 ARISTOPHANES 92
 BIBLE 158
 EURIPIDES 314
 EURIPIDES 369
 EUSEBIUS 6
 HIPPONAX 1
 PLATO 36
 PLATO 93
 PLATO 404
 PLUTARCH 12

ANTIPHON SOPH 9
 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

AESCHYLUS 50
 AESCHYLUS 75
 ALCAEUS 17
 AMPHIS 4
 ANONYMOUS 84
 ANTIPHANES 10
 ANTIPHANES 18
 APOLLONIUS RHOD 4
 ARCHILOCHUS 14
 ARISTOTLE 237
 BASIL 2
 BIBLE 146
 BIBLE 311
 BIBLE 312
 BIBLE 315
 BIBLE 340
 BIBLE 340
 BIBLE 340
 CRATINUS 1
 DEMOSTHENES 56
 HERACLITUS 6
 HERODOTUS 50
 HOMERIC EPIGR 1
 ISOCRATES 78
 MENANDER 165
 NICOSTRATUS 1
 ORACLES 25
 PHOCYLIDES PS 31
 PILATE 1
 PINDAR 42
 PLATO 9
 PLATO 64
 PLATO 124
 PLATO 269
 PLATO 343
 PROVERBIAL 36
 PROVERBIAL 151
 PROVERBIAL 163
 PROVERBIAL 177
 PROVERBIAL 191
 QUINTUS 8
 SAPPHO 4
 SEMONIDES 8
 SOPHOCLES 365
 THALES 3
 THEOCRITUS 20
 THEOGNIS 68
 XENOPHANES 8
 XENOPHANES 10
 XENOPHON 87
 ZENODOTUS 1

AESCHYLUS 90
 AESCHYLUS 159
 AESCHYLUS 159
 ALCAEUS 10
 ALCIPHON 1
 ANACREONTEA 2
 APOLLONIUS RHOD 12
 ARCHILOCHUS 19
 EURIPIDES 50
 EURIPIDES 106
 EURIPIDES 354
 HERODOTUS 88
 HOMER 27
 HOMER 39
 HOMER 66
 HOMER 109
 HOMER 150
 HOMER 170
 HOMER 269
 HOMER 283
 HOMER 317
 HOMER 321
 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 melted 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. BIBLE 171
avoid the route that takes a wagon's load CALLIMACHUS 3
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 PLUTARCH 166
back to my old w. PROVERBIAL 168
let your intellect show the w. SOLON 54
Laius murdered where three w. meet SOPHOCLES 198
walk quietly, as I, choosing the middle w. THEOGNIS 25
the shortest route with a wind astern 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 ARISTOTLE 292
each to declare his m. of livelihood 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 14
all inventions originate from you, w. ARISTOPHANES 149
they say that w. equals wretchedness ARISTOPHANES 150
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 w. 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
- CRANTOR 1
CRITIAS 11
DEMOCRITUS 108
DEMOCRITUS 107
DEMOCRITUS 139
DEMOCRITUS 143
DEMOSTHENES 16
DEMOSTHENES 38
DEMOSTHENES 73
DEMOSTHENES 90
EPICTETUS 90
EURIPIDES 73
EURIPIDES 82
EURIPIDES 87
EURIPIDES 88
EURIPIDES 96
EURIPIDES 130
EURIPIDES 136
EURIPIDES 140
EURIPIDES 144
EURIPIDES 174
EURIPIDES 287
EURIPIDES 287
EURIPIDES 287
EURIPIDES 297
EURIPIDES 360
EURIPIDES 360
EURIPIDES 361
EURIPIDES 361
EURIPIDES 373
EURIPIDES 406
EURIPIDES 454
EURIPIDES 484
EURIPIDES 490
EURIPIDES 501
HERODOTUS 117
HEROPHILUS 1
HESIOD 39
HESIOD 51
HESIOD 61
HOMER 401
HOMERIC HYMN 20
ISOCRATES 9
ISOCRATES 39
ISOCRATES 40
ISOCRATES 75
LUCIAN PS 5
LYCURGUS 2
MENANDER 6
MENANDER 13
MENANDER 19
MENANDER 50
MENANDER 50
MENANDER 69
MENANDER 69
MENANDER 78
MENANDER 96
MENANDER 179
MENANDER 211
MENANDER 243
MENANDER 262
MENANDER 264
MENANDER 280
PERICLES 1
PERICLES 2
PERICLES 61
PHILEMON 46
PHOCYLIDES 3
PHOCYLIDES PS 1
PHOCYLIDES PS 14
PINDAR 15
PINDAR 15
PINDAR 42
PINDAR 46
PINDAR 85
PINDAR 91
PINDAR 99
PLATO 56
PLATO 67
PLATO 68
PLATO 88
PLATO 126
PLATO 138
PLATO 241
- 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

WEALTH

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

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 140
 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 crueller 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.
- ANONYMOUS 115
CHRYSIPPUS 3
DEMOCRITUS 84
DIONYSIUS HAL 31
EPICTETUS 46
EURIPIDES 267
EURIPIDES 498
MENANDER 69
MENANDER 214
MENANDER 238
MENANDER 245
ORACLES 36
PHILEMON 1
PLATO 303
PLATO 370
PROVERBIAL 97
THEOGNIS 9
THEOGNIS 10
THEOGNIS 46
- ARISTOTLE 102
ARISTOTLE 128
EURIPIDES 425
MENANDER 246
MENANDER 325
PLATO 245
SOLON 10
THEOGNIS 48
THEOGNIS 63
- BIBLE 107
IGNATIUS THEO 1
- ANAXANDRIDES 3
ARISTOPHANES 83
ARISTOPHANES 165
CATO 3
CATO 11
CATO 12
CLEOBULUS 8
DEMOSTHENES 92
DEMOSTHENES 92
EPICTETUS 66
EURIPIDES 27
EURIPIDES 384
EURIPIDES 447
EURIPIDES 447
EURIPIDES 513
EURIPIDES 516
EURIPIDES 552
GREGORY NAZ 10
HERODOTUS 6
HESIOD 63
HIPPOXAX 4
HOMER 8
HOMER 35
HOMER 74
HOMER 317
HYPERIDES 5
JULIUS CAES 1
LYCOPHRON 4
MENANDER 308
MENANDER 323
ORACLES 1
PANYASSIS 2
PHILEMON 44
PHILIP II 2
PHOCYLIDES PS 48
PLUTARCH 3
PLUTARCH 95
SEMONIDES 5
SEMONIDES 5
SOLON 71
SOPHOCLES 352
SOPHOCLES 394
THEOCRITUS 4
THEODECTES 2
THEOGNIS 70
- 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
AESCHYLUS 81
ANONYMOUS 17
BIBLE 5
BIBLE 47
BIBLE 334
BIBLE 362
ANONYMOUS 67
CLEANTHES 5
EPICTETUS 38
EPICTETUS 63
EURIPIDES 213
HOMER 161
HOMER 211
PROCOPIUS 1
SOPHOCLES 23
SOPHOCLES 61
SOPHOCLES 82
SOPHOCLES 123
SOPHOCLES 163
THEOCRITUS 32
THUCYDIDES 52
THUCYDIDES 83
DEMOCRITUS 118
DEMOCRITUS 118
DEMOSTHENES 47
EPICTETUS 24
EURIPIDES 108
EURIPIDES 213
HERODOTUS 3
HESIOD 45
HOMER 267
PHOCYLIDES 8
PLATO 206
SAPPHO 2
THUCYDIDES 33
- ALCMAN 7
BIAS 12
HESIOD 28
JULIAN APOS 3
PHIDIPIDES 1
SOPHOCLES 176
THUCYDIDES 103
EURIPIDES 111
PYTHAGORAS 6
SOPHOCLES 256
AESCHYLUS 66
AESCHYLUS 95
AESCHYLUS 143
AESCHYLUS 147
AESCHYLUS 189
AESCHYLUS 202
ALCAEUS 10
ALCIPHON 1
ANAXIMENES (1) 2
ANONYMOUS 35
ANONYMOUS 48
ANTIPHANES 8
ARISTONYMUS 1
BACCYLIDES 14
BIBLE 47
BIBLE 337
BIBLE 338
CALLIMACHUS 43
EPICTETUS 6
EUSEBIUS 3
HERODOTUS 147
HOMER 29
HOMER 29

WIND(S)

- 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 Balius, 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
- HOMER 37
 HOMER 66
 HOMER 77
 HOMER 78
 HOMER 99
 HOMER 109
 HOMER 146
 HOMER 163
 HOMER 201
 HOMER 201
 HOMER 250
 HOMER 261
 HOMER 276
 HOMER 283
 HOMER 301
 HOMER 327
 MOSCHUS 2
 MUSAEUS (2) 4
 MUSAEUS (2) 5
 PINDAR 4
 PINDAR 52
 PINDAR 70
 PLATO 203
 PROVERBIAL 152
 PROVERBIAL 176
 PROVERBIAL 188
 SAPPHO 5
 SAPPHO 16
 SOPHOCLES 58
 SOPHOCLES 121
 SOPHOCLES 260
 SOPHOCLES 265
 SOPHOCLES 285
 SOPHOCLES 285
 SOPHOCLES 291
 SOPHOCLES 374
 THEOCRITUS 17
 THUCYDIDES 57
 THUCYDIDES 64
 THYLLUS 1
 XENOPHANES 9
- AESCHYLUS 213
 AGATHIAS 1
 ALCAEUS 5
 ALCAEUS 11
 ALCAEUS 14
 ALCAEUS 17
 ALCAEUS 17
 ALCAEUS 21
 AMPHIS 2
 AMPHIS 4
 ANACREON 1
 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
- ANACREONTEA 1
 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
- Winner(s) – Loser(s)**
see also Win – Lose
 civil strife equally harmful to w. and l.
 contest where l. is superior to the w.
- 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 176
 HOMER 270
 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
 EPICHARMUS 5
 EPICHARMUS 24
 EURIPIDES 59
 EURIPIDES 60
 EURIPIDES 71
 EURIPIDES 121
 EURIPIDES 163
 EURIPIDES 257
 EURIPIDES 288
 EURIPIDES 322
 EURIPIDES 502
 HERACLITUS 34
 HERACLITUS 46
 HERACLITUS 48
 HERODOTUS 64
 HERODOTUS 72
 HERODOTUS 137
 HEROPHILUS 1
 ISOCRATES 2
 ISOCRATES 9
 ISOCRATES 74
 MENANDER 105
 MENANDER 278
 NICOSTRATUS 2
 PALLADAS 3
 PERICTIONE 1
 PINDAR 54
 PINDAR 65
 PINDAR 75
 PLATO 34
 PLATO 38
 PLATO 77
 PLATO 95
 PLATO 146
 PLATO 149
 PLATO 149
 PLATO 179
 PLATO 188
 PLATO 191
 PLATO 207
 PLATO 290
 PLATO 291
 PLATO 333
 PLATO 403
 PLATO 405
 PLUTARCH 205
 PLUTARCH 205
 PYTHAGORAS 31
 SEVEN SAGES 40
 SOCRATES 4
 SOCRATES 10
 SOCRATES 13
 SOLON 18
 SOLON 64
 SOPHOCLES 109
 SOPHOCLES 283
 SOPHOCLES 400
 THEOGNIS 64
 THEOPHRASTUS 15
 THRASYMACHUS 3
 THUCYDIDES 146
 XENOPHANES 1
 XENOPHON 23
 XENOPHON 57

AESCHYLUS 102
 AESCHYLUS 210
 AESCHYLUS 211

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 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
 BIBLE 371
 CATO 5
 CHAEREMON 4
 CRATINUS 1
 CRITIAS 10
 DEMOCRITUS 18
 DEMOCRITUS 28
 DEMOSTHENES 35
 DEMOSTHENES 62
 EPICHARMUS 18
 EURIPIDES 64
 EURIPIDES 75
 EURIPIDES 88
 EURIPIDES 90
 EURIPIDES 156
 EURIPIDES 291
 EURIPIDES 294
 EURIPIDES 311
 EURIPIDES 364
 EURIPIDES 486
 EURIPIDES 494
 EURIPIDES 507
 EURIPIDES 525
 EURIPIDES 526
 HERODOTUS 124
 HIPPOTHOON 2
 HOMER 131
 HOMER 183
 HOMER 188
 HOMER 270
 HOMER 328
 ISOCRATES 44
 LUCIAN 7
 LUCIAN 23
 MARCUS AUR 27
 MENANDER 89
 MENANDER 115
 MENANDER 151
 MENANDER 206
 MENANDER 280
 MENANDER 302
 MENANDER 311
 MOSCHUS 1
 ORACLES 17
 PHOCYLIDES 6
 PINDAR 37
 PINDAR 43
 PINDAR 50
 PINDAR 86
 PLATO 20
 PLATO 186
 PLOTINUS 6
 PLUTARCH 89
 PLUTARCH 124
 PLUTARCH 136
 PROVERBIAL 111
 PYTHAGORAS 13
 SIMONIDES 42
 SOCRATES 4
 SOCRATES 39
 SOPHOCLES 232
 SOPHOCLES 240
 SOPHOCLES 303
 SOPHOCLES 362
 SOPHOCLES 364
 SOPHOCLES 382
 THALES 10
 THEOGNIS 46

WISE

- no one w. enough to take flight from love w. to be silent if ignorant THEOGNIS 69
 the w. are the best counsellors THEOPHRASTUS 21
 it takes a w. man to recognize a w. man THUCYDIDES 144
 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 BIBLE 208
 suffer fools gladly, yourselves being w. BIBLE 236
 w. women build houses, f. tear down BIBLE 351
 will my successor be a w. man or a fool? BIBLE 356
 reproof of w. man better than song of fools BIBLE 358
 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 49
 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. AESCHYLUS 141
 endurance to counter incurable w. ARCHILOCHUS 2
 w. when all men speak well of you BIBLE 121
 for your w. don't find fault with all EURIPIDES 115
 loaded with w., have no room for more EURIPIDES 142
 a drug banishing all memories of w. HOMER 273
- later a man may find joy even in old w. HOMER 348
 riches cover a multitude of w. MENANDER 21
 indecision the cause of many human w. MENANDER 162
 w. to the vanquished PLUTARCH 20
 grant me an end from all my weary w. POLYAENUS JUL 1
 an Iliad of w. PROVERBIAL 37
 the destiny of Oedipus, a world of w. SOPHOCLES 45
- 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 AESCHYLUS 2
 surely 'tis not for a w. to long for battle AESCHYLUS 25
 may such a w. never live in my house AESCHYLUS 63
 w. of wealth and noble family AESCHYLUS 130
 a young w.'s flashing glance AESCHYLUS 201
 fire, w. and ocean, the mighty three AESOP 53
 a treasury of excellence is a noble w. ALEXANDER COM 1
 w., no magpie as prattling as you ALEXIS 4
 do justice to a woman's virtues APOLLONIDES 1
 a cunning w. carries water and fire ARCHILOCHUS 14
 old w. should not be perfumed ARCHILOCHUS 18
 w. drive their husbands nuts as always ARISTOPHANES 68
 w. know all the tricks already ARISTOPHANES 70
 an unmarried w. sits waiting for omens ARISTOPHANES 108
 a woman's time of opportunity is short ARISTOPHANES 108
 no beast more invincible than a w. ARISTOPHANES 109
 can't live with w., can't live without ARISTOPHANES 110
 be fierce and gentle, a w. of the world ARISTOPHANES 111
 I am a w., but I have a mind ARISTOPHANES 112
 proving that w. are good-for-nothing ARISTOPHANES 131
 worse than a shameless w., another w. ARISTOPHANES 133
 whosoever looketh on a w. to lust BIBLE 18
 blessed art thou among w. BIBLE 110
 w., what have I to do with thee? BIBLE 148
 w. when she is delivered of the child BIBLE 176
 if a w. have long hair it is glory to her BIBLE 220
 a w. clothed with the sun and the moon BIBLE 301
 man that is born of a w. is of few days BIBLE 327
 beauty to an ill-minded w. BIBLE 350
 wise w. build houses, foolish tear down BIBLE 351
 a woman's glory is her beauty BION SMYRNA 11
 lips of an old w. are never still CALLIMACHUS 13
 maidens in years but w. in wisdom CLEOBULUS 12
 Greek w., prattling away CRATINUS 3
 to be ruled by a w. is terrible for a man DEMOCRITUS 63
 some men rule cities and are slaves to w. DEMOCRITUS 102
 speaking little is a woman's ornament DEMOCRITUS 134
 law for marriage, intercourse with w. DIONYSIUS HAL 6
 regulation on chastity of w. impossible DIONYSIUS HAL 7
 the protection of honour of w. DIONYSIUS HAL 7
 you will find many ruses, you are a w. EURIPIDES 38
 w. who loses her husband loses her life EURIPIDES 46
 better w. nowhere but in my lap EURIPIDES 85
 don't find fault with all the race of w. EURIPIDES 115
 I hate w. who talk of chastity EURIPIDES 153
 I hate learned w. EURIPIDES 162
 life is harder for w. than for men EURIPIDES 171
 singing in slanderous strains of w. EURIPIDES 184
 how w. surpass the lawless race of men EURIPIDES 184
 w. are good at devising crafty plans EURIPIDES 218
 w. steadfast in preserving our cause EURIPIDES 219
 a w. in harmony with her husband EURIPIDES 222
 w., they say, live a safe life at home EURIPIDES 227
 when a w. is injured in love EURIPIDES 228
 not easy to guard against a scheming w. EURIPIDES 229
 easier to guard against a hot-headed w. EURIPIDES 229
 poison, where we are strong as men 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.
 bedizening 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

EURIPIDES 243
 EURIPIDES 253
 EURIPIDES 271
 EURIPIDES 274
 EURIPIDES 322
 EURIPIDES 371
 EURIPIDES 378
 EURIPIDES 394
 EURIPIDES 414
 EURIPIDES 414
 EURIPIDES 431
 EURIPIDES 451
 EURIPIDES 462
 EURIPIDES 462
 EURIPIDES 463
 EURIPIDES 495
 EURIPIDES 495
 EURIPIDES 495
 EURIPIDES 551
 FAVORINUS 5
 GAUUS 1
 HERODAS 3
 HERODOTUS 3
 HERODOTUS 6
 HERODOTUS 8
 HERODOTUS 176
 HESIOD 12
 HESIOD 21
 HESIOD 63
 HESIOD 64
 HIERONYMUS 1
 HIPPOXAX 2
 HIPPOXAX 3
 HOMER 120
 HOMER 132
 HOMER 173
 HOMER 318
 HYPERIDES 5
 ISOCRATES 64
 LEONTIUS 1
 MENANDER 91
 MENANDER 109
 MENANDER 151
 MENANDER 191
 MENANDER 192
 MENANDER 196
 MENANDER 198
 MENANDER 207
 MENANDER 230
 NICOLAUS 1
 PALLADAS 4
 PERICLES 39
 PHILEMON 41
 PITTACUS 11
 PLATO 247
 PLATO 248
 PLUTARCH 62
 PLUTARCH 70
 PLUTARCH 86
 PLUTARCH 95
 PLUTARCH 97
 ROMULUS 1
 SEMONIDES 6
 SOPHOCLES 6
 SOPHOCLES 49
 SOPHOCLES 91
 SOPHOCLES 159
 SOPHOCLES 172
 SOPHOCLES 299
 SOPHOCLES 365
 THEANO 3
 THEOCRITUS 33
 THEODECTES 2
 THEOPHRASTUS 11
 THUCYDIDES 30
 THUCYDIDES 30
 THUCYDIDES 92
 THUCYDIDES 92
 TIMON 1
 XERXES I 2

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 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

ANONYMOUS 149
 ARISTOPHANES 39
 BIBLE 153
 BIBLE 301
 EURIPIDES 429
 HOMER 394
 PLATO 332
 PYTHAGORAS 20
 SOPHOCLES 72
 THUCYDIDES 135

HOMER 156
 ORACLES 14
 PROVERBIAL 50
 PROVERBIAL 137
 PROVERBIAL EXP 15
 THEMISTOCLES 7

AESCHYLUS 101
 AESCHYLUS 106
 AESCHYLUS 119
 AESCHYLUS 194
 AESCHYLUS 217
 AESOP 43
 AESOP 47
 ANAXARCHUS 1
 ANAXIMENES (2) 4
 ANTIPATER SID 2
 ANTISTHENES 1
 APOLLONIUS TY 1
 ARISTOPHANES 37
 ARISTOPHANES 61
 ARISTOPHANES 75
 ARISTOPHANES 86
 ARISTOPHANES 96
 ARISTOPHANES 116
 ARISTOTLE 314
 BIBLE 50
 BIBLE 142
 BIBLE 144
 BIBLE 246
 BIBLE 264
 BIBLE 274
 CATO 6
 CLEOBULUS 1
 CLEOBULUS 17
 DEMOCRITUS 15
 DEMOSTHENES 13
 DEMOSTHENES 64
 DEMOSTHENES 67
 DIONYSIUS HAL 2
 DIONYSIUS HAL 35
 EPICHRMUS 3
 EURIPIDES 117
 EURIPIDES 278
 EURIPIDES 355
 EURIPIDES 364
 EURIPIDES 380
 EURIPIDES 445
 EURIPIDES 522
 EURIPIDES 525
 EURIPIDES 547
 GREGORY NAZ 4
 HERACLITUS 23
 HERACLITUS 36
 HERODOTUS 45
 HERODOTUS 127
 HESIOD 4
 HESIOD 25
 HOMER 7
 HOMER 13
 HOMER 16
 HOMER 23
 HOMER 54
 HOMER 55
 HOMER 64

- 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 w. 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.
- HOMER 101
 HOMER 149
 HOMER 188
 HOMER 203
 HOMER 208
 HOMER 224
 HOMER 224
 HOMER 249
 HOMER 256
 HOMER 277
 HOMER 315
 HOMER 380
 IPHICRATES 1
 ISOCRATES 32
 ISOCRATES 50
 LIBANIUS 1
 LONGINUS 12
 LONGINUS 13
 LUCIAN PS 6
 MARCUS AUR 10
 MENANDER 140
 MENANDER 204
 MENANDER 227
 MENANDER 251
 MENANDER 255
 MENANDER 304
 MENANDER 306
 MENANDER 316
 MENANDER 332
 MOSCHION 2
 PARMENIDES 4
 PHERECRATES 1
 PHILEMON 23
 PHILEMON 30
 PHILEMON 47
 PHOCYLIDES 2
 PINDAR 34
 PINDAR 120
 PLATO 13
 PLATO 36
 PLATO 176
 PLATO 185
 PLUTARCH 2
 PLUTARCH 137
 PLUTARCH 137
 PLUTARCH 175
 PLUTARCH 175
 PROVERBIAL 34
 PROVERBIAL 121
 PROVERBIAL 150
 PROVERBIAL 172
 PYTHAGORAS 32
 SOPHOCLES 9
 SOPHOCLES 93
 SOPHOCLES 132
 SOPHOCLES 168
 SOPHOCLES 175
 SOPHOCLES 228
 SOPHOCLES 251
 SOPHOCLES 278
 SOPHOCLES 328
 SOPHOCLES 364
 SOPHOCLES 367
 SOPHOCLES 369
 SOPHOCLES 400
 THUCYDIDES 97
 XENOPHON 57
- 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. ANACHARSIS 3
 unceasing w. always finds fulfilment ANAXANDRIDES 6
 good things are the result of hard w. ANONYMOUS 21
 I rise at night to w. ANTIPATER SID 2
 good w. and ways of the heart ANTIPHANES 16
 hard w. accomplishes everything ARCHILOCHUS 4
 unable to w. because of infirmity ARISTOTLE 4
 every artist loves his own handiwork ARISTOTLE 144
 w. with pleasure, greater accuracy ARISTOTLE 155
 cannot continue w. without a break ARISTOTLE 157
 if tools could perform w. when ordered ARISTOTLE 195
 those who take much but w. little ARISTOTLE 207
 that they may see your good w. BIBLE 15
 w. with your own hands BIBLE 254
 if any would not w. neither should he eat BIBLE 259
 let patience have her perfect w. BIBLE 271
 faith without w. is dead BIBLE 275
 and their w. do follow them BIBLE 305
 great and marvellous are thy w. BIBLE 306
 judged every man according to their w. BIBLE 308
 how great are thy w., oh lord BIBLE 343
 single-handed he does the w. of many CALLINUS 5
 we celebrate the w. of god CLEANTHES 4
 constant delay leaves the w. undone DEMOCRITUS 44
 they w. as if they were to live for ever DEMOCRITUS 111
 not w. in one place, progress in another EPICLETUS 15
 seek your fortunes by hard w. EURIPIDES 398
 it is hard w. that leads to excellence EURIPIDES 400
 hard w. is the father of fame EURIPIDES 461
 hard w. is necessary for success EURIPIDES 499
 voluntary w. prepares for toil EUSEBIUS 5
 go mad at w. without some sport HERODOTUS 60
 now here is w. for us HERODOTUS 91
 w. is no disgrace, idleness is HESIOD 38
 more hands, more w. done HESIOD 50
 w., w. and w. again HESIOD 51
 dawn speeds a man to his w. HESIOD 58
 often is he slack and has no will to w. HOMER 139
 many hands make light w. HOMER 172
 no sooner was the w. assigned than done HOMER 222
 different men take joy in different w. HOMER 339
 say, I am rising to a man's w. MARCUS AUR 32
 art, speech, law, all w. achieved ORPHICA 14
 w. hard, to live from your own means PHOCYLIDES PS 44
 no w. is easy, none without toil PHOCYLIDES PS 45
 w. brings light into our lives PINDAR 57
 beginning the most important part of w. PLATO 228
 eternal freshness hovers over these w. PLUTARCH 63
 all achievements come from hard w. PYTHAGORAS 47
 there is no success without hard w. SOPHOCLES 156
 no w. more human than helping others SOPHOCLES 186
 man does not w. well till he has eaten SOPHOCLES 340
 the universe is god's handiwork THALES 6
 wish my w. not to seem, but to be, useful XENOPHON 58
 wish my w. to stand for ever unrefuted XENOPHON 58
 commend good w. and honour it XENOPHON 85
- Worker(s)**
 it is wise to pay the w. well EURIPIDES 311
 a sluggish w. does not fill your barn 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

PLATO 11

ALEXANDER 12
ALPHEIUS 2
ANAXIMANDER 5
ARCHIMEDES 1
ARISTOPHANES 111
BIBLE 105
BIBLE 147
BIBLE 178
BIBLE 186
BIBLE 209
DEMOCRITUS 66
DEMOCRITUS 123
DEMOCRITUS 149
DEMOCRITUS 151
DEMOSTHENES 46
DIOGENES 14
DIOGENES OEN 1
EPICTETUS 55
EPICTETUS 56
EPICURUS 6
EPICURUS 6
EURIPIDES 549
HERACLITUS 14
HERACLITUS 38
HERODOTUS 6
LUCIAN PS 4
MARCUS AUR 14
MARCUS AUR 70
MELEAGER 10
ORACLES 27
PERICLES 17
PLATO 25
PLUTARCH 130
PROCLUS 1
SOPHOCLES 184
THALES 23
THEOGNIS 31

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.

SOPHOCLES 11
SOPHOCLES 48
SYNESIUS 3
THEOGNIS 6
THEOGNIS 63
XENOPHON 4

BIAS 11
CALLIMACHUS 19
HOMER 49
PROVERBIAL 80

DEMOCRITUS 37
DEMOCRITUS 129

JOHN CHRYS 7
SOPHOCLES 207
THEOCRITUS 36

AESCHYLUS 12
BIBLE 245
BIBLE 273
BIBLE 297
BIBLE 297
DEMOSTHENES 36
DEMOSTHENES 36
EURIPIDES 234
GORGIAS 2
HOMER 1
PHOCYLIDES PS 22
PROVERBIAL 17

AESCHYLUS 33
ANONYMOUS 99
ANONYMOUS 131
DIOGENES 11
EMPEDOCLES 24
HESIOD 73
HOMER 209

ARISTOPHANES 150
EURIPIDES 207

PLATO 377

AESCHYLUS 106
AESCHYLUS 125
ANONYMOUS 144
BASIL 5
BIBLE 186
BIBLE 287
BIBLE 310
CRITIAS 1
EURIPIDES 465
EURIPIDES 484
EURIPIDES 485
HECATAEUS 1
HERODOTUS 52
HERODOTUS 142
LUCIAN 21
MENANDER 165
MENANDER 347
PILATE 5
PLATO 185
PLATO 410
PLUTARCH 1
POLYBIUS 11
PROVERBIAL 177
SOCRATES 64
SOPHOCLES 365
THAMUS 1
THAMUS 1
THEOCRITUS 49
THEOCRITUS 49

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 (1) 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 AESCHYLUS 163
 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.
- PLUTARCH 116
 SIMONIDES 33
 SOPHOCLES 338
 SOPHOCLES 356
 THEOPHRASTUS 19
 THEOPHRASTUS 19
 TYRTAEUS 7
- AESCHYLUS 14
 ANACREONTEA 10
 ARISTOPHANES 165
 AUGUSTUS 2
 BIAS 13
 BIAS 16
 DIOGENES 17
 EUBULUS 3
 EURIPIDES 52
 EURIPIDES 467
 EURIPIDES 488
 HERACLITUS 37
 HESIOD 78
 HOMER 50
 HOMER 50
 HOMER 263
 MENANDER 287
 PINDAR 55
 PINDAR 80
 PLATO 69
 PLATO 208
 PLATO 270
 PLATO 270
 PLUTARCH 123
 THEOGNIS 34
 THUCYDIDES 115
 THUCYDIDES 115
 XENOPHON 3
- AESCHYLUS 157
 ANACREON 6
 ANONYMOUS 91
 ARISTOPHANES 159
 ARISTOTLE 125
 ARISTOTLE 310
 BACCHYLIDES 3
 BIAS 13
 BIAS 16
 DEMOCRITUS 80
 DEMOCRITUS 146
 DICAEOGENES 1
 DIOTOGENES 1
 EURIPIDES 52
 EURIPIDES 133
 EURIPIDES 134
 EURIPIDES 146
 EURIPIDES 294
 EURIPIDES 334
 EURIPIDES 430
 EURIPIDES 488
 EURIPIDES 532
 MENANDER 104
 MENANDER 127
 MIMNERMUS 2
 MIMNERMUS 3
 MIMNERMUS 6
 PERICLES 41
 PINDAR 41
 PINDAR 80
 PINDAR 91
 PLATO 133
 PLATO 208
 PLATO 264
 PLATO 269
 PLUTARCH 63
 PLUTARCH 112
 POMPEIUS MACER 1
 PROTAGORAS 2
- 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
- SIMONIDES 5
 SIMONIDES 34
 SIMONIDES 35
 SOCRATES 5
 SOCRATES 42
 THEOCRITUS 42
 THEOCRITUS 45
 THEOGNIS 62
 THUCYDIDES 33
 THUCYDIDES 136
 TYRTAEUS 7
 TYRTAEUS 9
 XENOPHON 3
- 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.
- 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
- ANTIPHON SOPH 11
 DEMOSTHENES 50
 EURIPIDES 265
 THUCYDIDES 152
- AESCHYLUS 5
 AESCHYLUS 36
 AESCHYLUS 88
 AESCHYLUS 94
 AESCHYLUS 127
 AESCHYLUS 132
 AESCHYLUS 134
 AESCHYLUS 138
 AESCHYLUS 142
 AESCHYLUS 142
 AESOP 55
 ANONYMOUS 108
 ANONYMOUS 108
 ANTIPHILUS 1
 APOLLONIUS RHOD 2
 ARATUS 1
 ARATUS 10
 ARISTOPHANES 16
 ARISTOPHANES 28
 ARISTOPHANES 50
 CLEANTHES 5
 CLEANTHES 5
 DIODORUS SIC 1
 EPICLETUS 9
 EURIPIDES 90
 EURIPIDES 273
 EURIPIDES 356
 HOMER 23
 HOMER 24
 HOMER 28
 HOMER 65
 HOMER 102
 HOMER 164
 HOMER 211
 HOMER 218
 HOMER 229
 HOMER 287
 MENANDER 37
 MILTIADES 1
 NICARCHUS 1
 ORACLES 31
 PHERECYDES 1
 PHILIPPUS THES 2
 PHILIPPUS THES 2
 PINDAR 63
 PINDAR 122
 PLATO 95
 PLATO 196
 SOLON 14
 SONGS 2
 SOPHOCLES 57
 SOPHOCLES 377
 SOPHOCLES 378
 SOPHOCLES 386
 THEOCRITUS 11
 THEOGNIS 1

