DICTIONARY OF QUOTATIONS

(CLASSICAL)

ADDENDA AND CORRIGENDA.

Page 19. *Sub voce* Auscultare— *For* BONONENSIS *read* BONONIENSIS.

,, 70. ,, Fiat— *Add :—*

"Fiat justitia, ruat coelum". NATHANIEL WARD. *The Simple Cobbler of Agawam in America. Printed in London* A.D. 1647. (*Page* 14 *of Boston, U.S.A., edition*, 1843.)

,, 109. ,, Inveni— *Add :—*

These lines are a translation by JANUS PANNONIUS (*Epigrammata, CLX., edition Traj. ad Rhenum*, 1784) *of an epigram in the Greek Anthology, IX.*, 49.

,, 235. ,, Quid dignum— *For* nascentur *read* nascetur.

,, 261. *Before* Sed neque— *Insert :—*

"Securus judicat orbis terrarum, bonos non esse qui se dividunt ab orbe terrarum in quacumque parte terrarum".

ST. AUGUSTINE. *Contra Epistolam Parmeniani, III.*, 4, 24.

"The careless judgment of the world is that they cannot be good who separate themselves from the world in any part of the world."

,, 315. *Sub voce* Αἰεί τε— *For* Δίος *read* Διὸς.

,, 321. ,, Ἀλωτὰ— *For* ANON *read* MENANDER. *Dyscolus, Fragment* 5, *b*.

,, 368. *Before* Ἐλπὶς κακοῦ— *Insert :—*

Ἐλπὶς καὶ σὺ, Τύχη, μέγα χαίρετε· τὸν λιμέν' εὗρον·
οὐδὲν ἐμοί γ' ὑμῖν· παίζετε τοὺς μετ' ἐμέ.

ANON. (*Anthologia Græca, IX.*, 49.)

(*See also* Inveni portum, etc., *p.* 109.)

,, 410. *Sub voce* Μακάριος— *For* παιδᾶς *read* παῖδας.

DICTIONARY

OF

QUOTATIONS

(CLASSICAL)

BY

THOMAS BENFIELD HARBOTTLE

WITH AUTHORS AND SUBJECTS INDEXES

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DICTIONARY OF QUOTATIONS.

English	P. H. Dalbiac, M.P.
Classical . . .	T. B. Harbottle.
Continental . . .	Dalbiac and Harbottle.

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PREFACE.

THE present volume of the DICTIONARY OF QUOTATIONS has been compiled, as far as possible, on the lines laid down by Colonel Dalbiac in the first (English) volume of the series. In particular, I have done my best to avoid the perpetuation of errors, whether in quotations or in the attribution of quotations, by carefully checking every reference. This is the more necessary in dealing with the classics, as the various editors and commentators are seldom in complete accord in regard to the arrangement and subdivision of the works of their author. This is specially so with Plautus, Terence, the Latin elegiac poets, Pindar, and fragments of all kinds. In all doubtful cases, therefore, I have stated in the Index of Authors the edition to which reference is made in the text.

In the Index of Subjects I have given special attention to the English section, in the hope that the volume will thus be of service to non-classical as well as to classical readers.

The translations are taken in part from well-known versions, which are in every instance specified in the text. Where no name is given I must be held responsible for any shortcomings in the rendering.

Considerable progress has been made with the third volume of the series, which deals with quotations from Modern Continental Writers. It is hoped that this part will be ready for press early in 1898.

I desire to tender my best thanks to many friends who have aided me in my work, and especially to the Rev. Alexander I. M'Caul and Mr. W. Swan Sonnenschein, who by the loan of books and in many other ways have rendered me assistance of the utmost value.

THOMAS B. HARBOTTLE.

October, 1897.

LATIN QUOTATIONS.

"A diis quidem immortalibus quae potest homini major esse poena, furore atque dementia?"

CICERO. *De Haruspicum Responsis, XVIII.*, 39.

"What greater punishment can the immortal gods inflict on man than madness or insanity?"

"A prima descendit origine mundi
Causarum series." LUCAN. *Pharsalia, VI.*, 608.

"Even from the first beginnings of the world
Descends a chain of causes."

"A proximis quisque minime anteiri vult."

LIVY. *Histories, VI.*, 34.

"Every one has a special objection to being excelled by his own relations."

"A se suisque orsus primum domum suam coërcuit; quod plerisque haud minus arduum est quam provinciam regere."

TACITUS. *Agricola, XIX.*

"Beginning with himself and his family, he first made himself master in his own house; a thing which is, in many cases, as difficult as the ruling of a province."

"Ab alio exspectes, alteri quod feceris." PUBLILIUS SYRUS, 1.

"Look to be treated by others as you have treated others."

"Ab ovo usque ad mala." HORACE. *Satires, I.*, 3, 6.

"From the eggs to the apples." (From morning till night, in allusion to the Roman *cena.*)

"Abiit, excessit, evasit, erupit." CICERO. *In Catilinam, II.*, 1, 1.

"He is gone, he has fled, he has eluded our vigilance, he has broken through our guards."

"Absentem laedit, cum ebrio qui litigat." PUBLILIUS SYRUS, 3.

"He who quarrels with a drunken man injures one who is absent."

"Absentem qui rodit amicum,
Qui non defendit alio culpante, solutos
Qui captat risus hominum, famamque dicacis,
Fingere qui non visa potest, commissa tacere
Qui nequit; hic niger est, hunc tu, Romane, caveto."

HORACE. *Satires, I.*, 4, 81.

"He who maligns an absent friend's fair fame,
Who says no word for him when others blame,
Who courts a reckless laugh by random hits,
Just for the sake of ranking among wits,
Who feigns what he ne'er saw, a secret blabs,
Beware him, Roman! that man steals or stabs."—(*Conington.*)

"Absentes tinnitu aurium praesentire sermones de se receptum est."
PLINY THE ELDER. *Natural History, XXVIII.*, 5.

"It is generally admitted that the absent are warned by a ringing in the ears, when they are being talked about."

"Abstineas igitur damnandis; hujus enim vel
Una potens ratio est, ne crimina nostra sequantur
Ex nobis geniti; quoniam dociles imitandis
Turpibus ac pravis omnes sumus." JUVENAL. *Satires, XIV.*, 38.

"Refrain then from doing ill; for one all-powerful reason, lest our children should copy our misdeeds; we are all too prone to imitate whatever is base and depraved."

"Ac veluti magno in populo cum saepe coorta est
Seditio, saevitque animis ignobile volgus,
Jamque faces et saxa volant (furor arma ministrat);
Tum pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant;
Ille regit dictis animos, et pectora mulcet."
VIRGIL. *Æneid, I.*, 148.

"As when sedition oft has stirred
In some great town the vulgar herd,
And brands and stones already fly—
For rage has weapons always nigh—
Then should some man of worth appear
Whose stainless virtue all revere,
They hush, they hist: his clear voice rules
Their rebel wills, their anger cools."—(*Conington.*)

"Ac venerata Ceres, ita culmo surgeret alto,
Explicuit vino contractae seria frontis."
HORACE. *Satires, II.*, 2, 124.

"And draughts to Ceres, so she'd top the ground
With good tall ears, our frets and worries drowned."—(*Conington.*)

"Accendamque animos insani Martis amore."
VIRGIL. *Æneid, VII.*, 550.

"I will inflame their minds with lust of furious strife."

"Accendebat haec, onerabatque Sejanus, peritia morum Tiberii odia in longum jaciens, quae reconderet auctaque promeret."
TACITUS. *Annals, I.*, 69.

"All this was inflamed and aggravated by Sejanus, who with his thorough comprehension of the character of Tiberius, sowed for a distant future hatreds which the emperor might treasure up and might exhibit when fully matured."—(*Church and Brodribb.*)

"Acceptissima semper
Munera sunt auctor quae pretiosa facit."
OVID. *Heroides, XVII.*, 71.

"Those gifts are ever most acceptable
Which take their value only from the giver."

"Accipe nunc Danaum insidias, et crimine ab uno
Disce omnis." VIRGIL. *Æneid, II.*, 65.

"Now listen while my tongue declares
The tale you ask of Danaan snares,
And gather from a single charge
Their catalogue of crimes at large."—(*Conington.*)

"Accipitri timidas credis, furiose, columbas?
Plenum montano credis ovile lupo?"
OVID. *De Arte Amandi, II.*, 363.

"Are you mad enough to trust the hawk with your timid doves, or the mountain wolf with the crowded sheepfold?"

"Acclinis falsis animus meliora recusat." HORACE. *Satires, II.*, 2, 6.

"The mind inclined to what is false recoils from better things."

"Acerrima proximorum odia." TACITUS. *History, IV.*, 70.

"No hatred is so bitter as that of near relations."

"Acherontis pabulum."
PLAUTUS. *Casina, Act II., Sc. I.*, 12.—(*Cleostrata.*)

"Food for Acheron."

"Acribus initiis, incurioso fine." TACITUS. *Annals, VI.*, 17.

"Keen at the start, but careless at the end."

"Acta deos nunquam mortalia fallunt." OVID. *Tristia, I.*, 2, 97.

"Nought that men do can e'er escape the gods."

"Actum, aiunt, ne agas."
TERENCE. *Phormio, Act II., Sc. III.*, 72.—(*Demipho.*)

"What is done let us leave alone."

"Acta ne agamus; reliqua paremus."
CICERO. *Ad Atticum, IX.*, 6, 7.

"Let us not go over the old ground, but rather prepare for what is to come."

"Actutum fortunae solent mutarier. Varia vita est."
PLAUTUS. *Truculentus, Act II., Sc., I.*, 9.—(*Astaphium.*)

"Forsooth our fortunes are most variable. Life is full of change."

"Ad auctores redit
Sceleris coacti culpa." SENECA. *Troades*, 880.—(*Helena.*)

"The blame falls on the instigators when a crime is committed under compulsion."

"Ad damnum adderetur injuria." CICERO. *Pro Tullio, XVII.*, 41.

"That would be adding insult to injury."

"Flagitio additis
Damnum." HORACE. *Odes, III.*, 5, 26.

"You are adding injury to infamy."

"Quid facies tibi,
Injuriae qui addideris contumeliam?"
PHAEDRUS. *Fables, V.*, 3, 4.

"What will you do to yourself, seeing that you are adding insul to injury?"

"Ad Kalendas Graecas." AUGUSTUS. (*Suetonius, II.*, 87.)

"At the Greek Kalends."

"Ad Graecas, bone rex, fient mandata Kalendas."
QUEEN ELIZABETH. *Reply to the envoys of Philip of Spain.*

"Your commands, noble king, shall be obeyed at the Greek Kalends."

"Ad majorem Dei gloriam." *Canones et Decreta Consilii Tridentini.*

"To the greater glory of God."

"Ad omnia alia aetate sapimus rectius;
Solum unum hoc vitium senectus adfert hominibus;
Attentiores sumus ad rem omnes quam sat est."
TERENCE. *Adelphi, Act V., Sc. III.*, 46.—(*Micio.*)

"In all matters else
Increase of age increases wisdom in us;
This only vice age brings along with it;
'We're all more worldly-minded than we need'."
—(*George Colman.*)

"Ad quae noscenda iter ingredi, transmittere mare solemus, ea sub oculis posita negligemus."
PLINY THE YOUNGER. *Letters, VIII.*, 20.

"We are always ready to take a journey or to cross the seas for the purpose of seeing things to which, if they are put before our eyes, we pay no attention."

"Ad tristem partem strenua est suspicio." PUBLILIUS SYRUS, 6.

"A suspicious mind always looks on the black side of things."

"Ad unguem
Factus homo." HORACE. *Satires, I.*, 5, 32.

"A gentleman to the finger tips."

"Ad vivendum velut ad natandum is melior qui onere liberior."
APULEIUS. *De Magia, XXI.*

"He is the better equipped for life, as for swimming, who has the less to carry."

"Adde
Voltum habitumque hominis, quem tu vidisse beatus
Non magni pendis, quia contigit." HORACE. *Satires, II.*, 4, 91.

"Then the man's look, his manner—these may seem
Mere things of course, perhaps, in your esteem,
So privileged as you are."—(*Conington.*)

"Addito salis grano."
PLINY THE ELDER. *Natural History, XXIII.*, 77.

"With the addition of a grain of salt."
(*Hence, probably, the phrase, "Cum grano salis".*)

"Adeo facilius est multa facere quam diu."
QUINTILIAN. *De Institutione Oratoria, I.*, 12, 7.

"It is much easier to try one's hand at many things, than to concentrate one's powers on one thing."

"Adeo in teneris consuescere multum est."

VIRGIL. *Georgics, II.*, 272.

"Such force hath custom tender plants upon."—(*J. B. Rose.*)

"Adeo maxima quaeque ambigua sunt, dum alii quoquo modo audita pro compertis habent, alii vera in contrarium vertunt, et gliscit utrumque posteritate." TACITUS. *Annals, III.*, 19.

"So obscure are the greatest events, as some take for granted any hearsay, whatever its source, others turn truth into falsehood, and both errors find encouragement with posterity."—(*Church and Brodribb.*)

"Adeo res redit
Si quis quid reddit, magna habenda 'st gratia."

TERENCE. *Phormio, Act I., Sc. II.*, 5.—(*Davus.*)

"If a man pays you what he owes, you're much
Beholden to him."—(*George Colman.*)

"Adeo sanctum est vetus omne poema."

HORACE. *Epistolae, II.*, 1, 54.

"So holy a thing is every ancient poem."

"Adeo virtutes iisdem temporibus optime aestimantur quibus facillime gignuntur." TACITUS. *Agricola, I.*

"Virtues are held in the highest estimation in the very times which most readily bring them forth."

"Adeone homines immutarier
Ex amore, ut non cognoscas eundem esse?"

TERENCE. *Eunuchus, Act II., Sc. I.*, 19.—(*Parmeno.*)

"That love
Should so change men, that one can hardly swear
They are the same!"—(*George Colman.*)

"Adhuc neminem cognovi poetam . . . qui sibi non optimus videretur. Sic se res habet; te tua, me delectant mea."

CICERO. *Tusculanae Disputationes, V.*, 22, 63.

"I have never yet known a poet who did not think himself the greatest in the world. That is the way of things; you take delight in your works, I in mine."

"Adhuc sub judice lis est." HORACE. *De Arte Poetica*, 78.

"The case is still before the court."

"Adhuc tua messis in herba est." OVID. *Heroides, XVII.*, 263.

"Your harvest is still in the blade."

"Adibo hunc, quem quidem ego hodie faciam hic arietem
Phryxi: itaque tondebo auro usque ad vivam cutem."

PLAUTUS. *Bacchides, Act II., Sc. III.*, 7.—(*Chrysalus.*)

"I'll go to him whom I intend to make
Phrixus's ram to-day: for of his gold
I'll shear him to the quick."—(*Bonnell Thornton.*)

"Admoneri bonus gaudet; pessimus quisque correctorem asperrime patitur." SENECA. *De Ira, III.*, 36, 4.

"The good man loves reproof; the bad man will never bear correction patiently."

"Adolescens cum sis, tum cum est sanguis integer,
Rei tuae quaerendae convenit operam dare;
Demum igitur, quum senex sis, tunc in otium
Te colloces, dum potestur; id jam lucro 'st
Quod vivis." PLAUTUS. *Mercator, Act III., Sc. II.*, 7.—(*Demipho.*)

"While you are lusty, young and full of blood,
You ought to toil and labour for a fortune;
But in old age, be happy, while you may,
And render all your latter years clear gain."
—(*Bonnell Thornton.*)

"Adolescentes mihi mori sic videntur, ut quum aquae multitudine vis flammae opprimitur; senes autem sic, ut cum sua sponte, nulla adhibita vi, consumptus ignis exstinguitur."
CICERO. *De Senectute, XIX.*, 71.

"The death of the young seems to me to resemble the sudden extinction of a flame with volumes of water; the old seem rather to die as a fire which flickers out of itself."

"Adspice late
Florentes quondam luxus quas verterit urbes.
Quippe nec ira deum tantum, nec tela, nec hostes,
Quantum sola noces animis illapsa, voluptas."
SILIUS ITALICUS. *Punica, XV.*, 92.

"Look far and wide, how many flourishing cities has luxury overthrown. Not the anger of the gods, nor armed enemies are so to be dreaded as thou, O Pleasure, once thou hast crept into the hearts of men."

"Adulandi gens prudentissima laudat
Sermonem indocti, faciem deformis amici."
JUVENAL. *Satires, III.*, 86.

"The most cunning flatterer is he who praises the conversation of the unlearned, and the features of the ill-favoured."

"Adulationi foedum crimen servitutis, malignitati falsa species libertatis inest." TACITUS. *History, I.*, 1.

"To flattery there attaches the shameful imputation of servility, to malignity the false appearance of independence."
—(*Church and Brodribb.*)

"(Nam quae inscitia est),
Advorsum stimulum calces."
TERENCE. *Phormio, Act I., Sc. II.*, 28.—(*Davus.*)

"What a foolish task
To kick against the pricks."—(*George Colman.*)

"Aedepol nae nos sumus mulieres inique aeque omnes invisae viris,
Propter paucas; quae omnes faciunt dignae ut videamur malo."
TERENCE. *Hecyra, Act II., Sc. III.*, 1.—(*Sostrata.*)

"How unjustly
Do husbands stretch their censures to all wives
For the offences of a few, whose vices
Reflect dishonour on the rest!"—(*George Colman.*)

"Aedificare casas, plostello adjungere mures,
Ludere par impar, equitare in arundine longa,
Si quem delectet barbatum ; amentia verset."
HORACE. *Satires, II.*, 3, 247.

"To ride a stick, to build a paper house,
Play odd and even, harness mouse and mouse:
If a grown man professed to find delight
In things like these, you'd call him mad outright."
—(*Conington.*)

"Aegris
Nil movisse salus rebus." SILIUS ITALICUS. *Punica, VII.*, 394.

"In evil case, there's safety in inaction."

"Aegroto, dum anima est spes esse dicitur."
CICERO. *Ad Atticum, IX.*, 10, 3.

"As the saying is, while there is life there is hope."

"Aequa lege necessitas
Sortitur insignes et imos;
Omne capax movet urna nomen."
HORACE. *Odes, III.*, 1, 14.

"Death takes the mean man with the proud;
The fatal urn has room for all."—(*Conington.*)

"Aequo animo e vita, quum ea non placeat, tanquam e theatro, exeamus." CICERO. *De Finibus, I.*, 15, 49.

"If life is distasteful to us, let us leave it as calmly as though we were leaving the theatre."

"Aequom est, tenere per fidem quod creditum est,
Ne bene merenti sit malo benignitas."
PLAUTUS. *Cistellaria, Act IV., Sc. II.*, 94.—(*Halisca.*)

"Safe to return what once is given in trust
Is just and right ; else the benevolent
Suffers, who did the kindness."—(*Bonnell Thornton.*)

"Aera nitent usu ; vestis bona quaerit haberi ;
Canescunt turpi tecta relicta situ." OVID. *Amores, I.*, 8, 51.

"Brass shines with use ; good garments should be worn ;
Deserted houses soon in ruins fall."

"Aesopi ingenio statuam posuere Attici,
Servumque collocarunt aeterna in basi,
Patere honoris scirent ut cunctis viam,
Nec generi tribui, sed virtuti, gloriam."
PHAEDRUS. *Fables, II., Epilogue*, 1.

"The Athenians raised a statue to the genius of Æsop, and placed the slave on an imperishable pedestal, to show that the path of honour is open to all, and that glory is the attribute of worth and not of lineage."

"Aestuat ingens
Imo in corde pudor mixtoque insania luctu
Et furiis agitatus amor et conscia virtus."
VIRGIL. *Æneid, XII.*, 666.

"Fierce boils in every vein
Indignant shame and passion blind,
The tempest of the lover's mind,
The soldier's high disdain."—(*Conington.*)

"Aetas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem." HORACE. *Odes, III.*, 6, 46.

"Viler than grandsires, sires beget
Ourselves, yet baser, soon to curse
The world with baser offspring yet."—(*Conington.*)

"Agamus, igitur, pingui, ut aiunt, Minerva."
CICERO. *De Amicitia, V.*, 19.

"Let us bring to bear our plain mother wit."

"Agedum virtus antecedat, tutum erit omne vestigium."
SENECA. *De Vita Beata, XIII.*, 5.

"If virtue precede us every step will be safe."

"Agnosco veteris vestigia flammae." VIRGIL. *Æneid, IV.*, 23.

"E'en in these ashen embers cold
I feel the spark I felt of old."—(*Conington.*)

"Ah! crudele genus, nec fidum femina nomen!
Ah! pereat, didicit fallere si qua virum!"
TIBULLUS. *Elegies, III.*, 4, 61.

"Ah cruel race! ah faithless name of woman!
Ah, death to her who learns man to deceive."

"Ah miser! etsi quis primo perjuria celat,
Sera tamen tacitis Poena venit pedibus."
TIBULLUS. *Elegies, I.*, 9. 3.

"Unhappy man! though you at first conceal
Your perjuries, yet punishment at last
Creeps on with silent feet."

"Ah! nimium faciles, qui tristia crimina caedis
Fluminea tolli posse putatis aqua." OVID. *Fasti, II.*, 45.

"Too easy those who think that murder's stain
May be by river water washed away."

"Aleator, quanto in arte melior, tanto nequior."
PUBLILIUS SYRUS, 502.

"A gamester, the greater master he is in his art, the worse man he is."
—(*Bacon.*)

"Alia initia e fine." PLINY THE ELDER. *Natural History, IX.*, 65.

"From the end spring new beginnings."

"Aliae nationes servitutem pati possunt; populi Romani res est propria libertas." CICERO. *Philippica, VI.*, 7, 19.

"Other nations may be able to endure slavery; but liberty is the very birthright of the Roman people."

"Aliena nobis, nostra plus aliis placent." PUBLILIUS SYRUS, 9.

"We desire what belongs to others, while others covet rather our possessions."

"Aliquis de gente hircosa Centurionum
Dicat; quod satis est sapio mihi, non ego curo
Esse quod Arcesilas, aerumnosique Solones."
PERSIUS. *Satires, III.*, 77.

"Some bearded captain
May say: 'What is enough for me I know;
And I have no desire to imitate
Arcesilaus or some careworn Solon'."

"Aliter catuli longe olent, aliter sues."
PLAUTUS. *Epidicus, Act IV., Sc. II.*, 9.—(*Philippa.*)

"Puppies and pigs have a very different smell."

"Alitur vitium, vivitque tegendo,
Dum medicas adhibere manus ad vulnera pastor
Abnegat, aut meliora deos sedet omina poscens."
VIRGIL. *Georgics, III.*, 454.

"Give ills their vent, worse by concealment made,
The while the shepherd, sitting in the shade,
Doth supplicate the heavens above for aid."—(*J. B. Rose.*)

"Aliud est male dicere, aliud accusare. Accusatio crimen desiderat, rem ut definiat, hominem ut notet, argumento probet, teste confirmet. Maledictio autem nihil habet propositi praeter contumeliam." CICERO. *Pro Caelio, III.*, 6.

"To slander is one thing, to accuse another. Accusation implies definition of the charge, identification of the person, proof by argument, confirmation by witnesses. Slander has no other object than the injury of a reputation."

"Alium silere quod voles, primus sile."
SENECA. *Phaedra*, 884.—(*Phaedra.*)

"If you know aught another should not tell, then tell it not yourself."

"Alius est fructus artis, alius artificii: artis est fecisse quod voluit, artificii fecisse cum fructu. Perfecit opus suum Phidias, etiamsi non vendidit." SENECA. *De Beneficiis, II.*, 33, 2.

"There is this difference between the products of the artist and of the craftsman: the artist produces what he himself finds good, the craftsman what is profitable. Phidias, for instance, finished his work with the greatest care, even though he did not sell it."

"Aliusque et idem." HORACE. *Carmen Seculare*, 10.

"Another, yet the same."

"Alta sedent civilis vulnera dextrae." LUCAN. *Pharsalia, I.*, 32.

"Deep-seated are the wounds dealt out in civil brawls."

"Alter remus aquas, alter tibi radat arenas;
Tutus eris. Medio maxima turba mari est."
PROPERTIUS. *Elegies, IV.*, 2, 23 (*III.*, 3, 23).

"Sweep with one oar the waves, with one the sands;
Thus shall you safety find. The roughest seas
Are far from land."

"Alter rixatur de lana saepe caprina
Propugnat nugis armatus." HORACE. *Epistolae, I.*, 18, 15.

"Your blunt fellow battles for a straw,
As though he'd knock you down, or take the law."
—(*Conington.*)

"Altera manu fert lapidem, panem ostentat altera."
PLAUTUS. *Aulularia, Act II., Sc. II.*, 18.—(*Euclio.*)

"He shows us bread in one hand, but has a stone in the other."

"Alterius non sit, qui suus esse potest."
ANONYMOUS. *Fabulae Aesopiae, XXI., de Ranis*, 22. (*Printed with the Fables of Phaedrus and Avianus, Biponti*, 1784.)

"He who can be his own master, should not serve another."

"Amabit sapiens, cupient caeteri."
AFRANIUS. *Omen, Fragment I.* (*VII.*).

"The wise man will love; all others will desire."

"Amantium irae amoris integratio est."
TERENCE. *Andria, Act III., Sc. III.*, 23.—(*Chremes.*)

"Quarrels of lovers but renew their love."—(*George Colman.*)

"Amici, diem perdidi." TITUS. (*Suetonius, VIII.*, 8.)

"Friends, I have lost a day."

"Amicitia semper prodest, amor et nocet." PUBLILIUS SYRUS, 550.

"Friendship is ever helpful, but love is harmful."

"(Vulgatum illud, quia verum erat, in proverbium venit:) Amicitias immortales, mortales inimicitias debere esse."
LIVY. *Histories, XL.*, 46.

"There is an old saying which, from its truth, has become proverbial, that friendships should be immortal, enmities mortal."

"Amicos esse fures temporis (monere solebant)."
BACON. *De Augmentis Scientiarum, VIII.*, 1.

"Friends, they used to say, are the thieves of time."

"Amicum perdere est damnorum maximum."
PUBLILIUS SYRUS, 552.

"The loss of a friend is the greatest of all losses."

"Amicus certus in re incerta cernitur."
ENNIUS. *Fragment incert., XLIV.* (*XVIII.*).

"The true friend shows himself when fortune plays us false."

"Amittit merito proprium, qui alienum appetit."
PHAEDRUS. *Fables, I.*, 4, 1.

"He rightly loses his own who covets another's."

"Amor et melle et felle est fecundissumus."
PLAUTUS. *Cistellaria, Act I., Sc. I.*, 71.—(*Gymnasium.*)

"Love has both gall and honey in abundance."

"Amor non talia curat." VIRGIL. *Eclogues, X.*, 28.

"Love cares not for such trifles."

"Amor sceleratus habendi." OVID. *Metamorphoses, I.*, 131.

"The criminal love of riches."

"Amoto quaeramus seria ludo." HORACE. *Satires, I.*, 1, 27.

"We will try
A graver tone, and lay our joking by."—(*Conington.*)

"Amphitryo, miserrima istaec miseria est servo bono,
Apud herum qui vera loquitur, si id vi verum vincitur."
PLAUTUS. *Amphitryo, Act II., Sc. I.*, 43.—(*Sosia.*)

"Of all grievances
This is most grievous to a trusty servant:
That though he tell his master truth, the truth
He is beat out of by authority."—(*Bonnell Thornton.*)

"Amphora coepit
Institui, currente rota cur urceus exit?"
HORACE. *De Arte Poetica*, 21.

"That crockery was a jar when you began;
It ends a pitcher."—(*Conington.*)

"Ampliat aetatis spatium sibi vir bonus. Hoc est
Vivere bis vita posse priore frui." MARTIAL. *Epigrams, X.*, 23, 7.

"A good man has a double span of life,
For to enjoy past life is twice to live."

"An male sarta
Gratia nequicquam coit et rescinditur?"
HORACE. *Epistolae, I.*, 3, 31.

"Is that ugly breach in your good will
We hoped had closed, unhealed and gaping still?"—(*Conington.*)

"An nescis longas regibus esse manus?"
OVID. *Heroides, XVII.*, 166.

"Know you not how long are the arms of kings?"

"An quisquam est alius liber, nisi ducere vitam
Cui licet ut voluit? Licet ut volo vivere; non sum
Liberior Bruto?" PERSIUS. *Satires, V.*, 83.

"Is any other free than he who lives
His life as he has wished? Let me but live
According to my will; am I not then
More free than Brutus?"

"An tu tibi
Verba blanda esse aurum rere? dicta docta pro datis?"
PLAUTUS. *Asinaria, Act III., Sc. I.*, 21.—(*Cleareta.*)

"Do you think
A smooth persuasive tongue will pass with us
For current coin? or that fine subtle speeches
Will pass for presents?"—(*Bonnell Thornton.*)

"Anima est amica amanti ; si abest, nullus est ;
Si adest, res nulla 'st, ipsus est nequam et miser."
PLAUTUS. *Bacchides, Act II., Sc. II.*, 16.—(*Chrysalus.*)

"A mistress is a lover's life and soul—
He's a mere nothing when she is away—
And if she's with him his estate will be
As mere a nothing just, and he himself
An inconsiderate wretch."—(*Bonnell Thornton.*)

"Animae, quibus altera fato
Corpora debentur, Lethaei ad fluminis undam
Securos latices, et longa oblivia potant."
VIRGIL. *Æneid, VI.*, 713.

"Those souls who for rebirth
By Fate are destined, drink from Lethe's stream
Draughts of forgetfulness and long oblivion."

"(Apros,) animal propter convivia natum."
JUVENAL. *Satires, I.*, 141.

"The boar, an animal for banquets born."

"Animasque in volnere ponunt."
VIRGIL. *Georgics, IV.*, 238.—(*Of the bee.*)

"They pierce and leave their lives within the wound."

"Animi cultus ille erat ei quasi quidem humanitatis cibus."
CICERO. *De Finibus, V.*, 19, 54.

"This mental culture was as it were food to his higher nature."

"Animi est enim omnis actio, et imago animi vultus, indices oculi."
CICERO. *De Oratore, III.*, 59, 221.

"All action is of the mind, and the mirror of the mind is the face, its index the eyes."

"Animo vidit, ingenio complexus est, eloquentia illuminavit."
VELLEIUS PATERCULUS. *Historia Romana, II.*, 66.
—(*Of Cicero.*)

"His intelligence seized on a subject, his genius embraced it, his eloquence illuminated it."

"Animula vagula, blandula,
Hospes comesque corporis,
Quae nunc abibis in loca ;
Pallidula, rigidula, nudula,
Nec, ut soles, dabis jocos."
HADRIAN. (*Aelius Spartianus, Hadriani Vita.*)

"Little, gentle, wandering soul,
Guest and comrade of the body,
Who departest into space,
Naked, stiff and colourless,
All thy wonted jests are done."

"(Ut facile intelligi possit) Animum et videre et audire, non eas partes quae quasi fenestrae sint animi."
CICERO. *Tusculanae Disputationes, I.*, 20, 46.

"It is the soul which sees and hears; not those parts of the body which are, in a sense, the windows of the soul."

"Animus aequus optimum est aerumnae condimentum."
PLAUTUS. *Rudens, Act II., Sc. III.*, 71.—(*Trachalio.*)

"A contented mind is the best sauce for trouble."

"Aequam memento rebus in arduis
Servare mentem." HORACE. *Odes, II.*, 3, 1.

"An equal mind when storms o'ercloud
Maintain."—(*Conington.*)

"Animus hominis dives, non arca appellari solet. Quamvis illa sit plena, dum te inanem videbo, divitem non putabo."
CICERO. *Paradoxa, VI.*, 1, 44.

"It is a man's mind and not his money chest which is called rich. Though your coffers be full, while I see you empty, I shall never consider you wealthy."

"Animus quod perdidit optat,
Atque in praeterita se totus imagine versat."
PETRONIUS ARBITER. *Satyricon, cap.* 128.

"The mind desires always what is lost,
Dwells ever in the shadow of the past."

"Ante senectutem curavi ut bene viverem; in senectute ut bene moriar: bene autem mori est libenter mori."
SENECA. *Epistolae, LXI.*, 2.

"Before old age it was my care to live well; in old age it is my care to die well: for to die well is to die willingly."

"Apertos
Bacchus amat collis." VIRGIL. *Georgics, II.*, 112.

"Bacchus loves the open hills."

"Apex est autem senectutis auctoritas."
CICERO. *De Senectute, XVII.*, 60.

"The crown of old age is authority."

"Apparent rari nantes in gurgite vasto." VIRGIL. *Æneid, I.*, 118.

"There in the vast abyss are seen
The swimmers few and far between."—(*Conington.*)

"Aptari onus viribus debet, nec plus occupari quam cui sufficere possimus." SENECA. *Epistolae, CVIII.*, 2.

"The burden should be fitted to our strength, nor should more work be undertaken than we can fairly carry through."

"Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium."
TACITUS. *History, V.*, 5.—(*Of the Jews.*)

"To each other they show an unswerving fidelity, and an ever-ready charity, but to all who are not of their race the bitterest hostility."

"Apud fustitudinas ferricrepinas insulas,
Ubi vivos homines mortui incursant boves."
PLAUTUS. *Asinaria, Act I., Sc. I.*, 21.—(*Libanus.*)

"Why in Club-island, and in Rattlechain,
Where your dead oxen gore your living men."—(*Bonnell Thorton.*

"Apud mensam plenam homini rostrum deliges."
PLAUTUS. *Menaechmi, Act I., Sc. I.*, 13.—(*Peniculus.*)

"Tie the man by the beak to a well-filled table."

"Aqua haeret, ut aiunt." CICERO. *De Officiis, III.*, 33, 117.

"The water sticks, they say."

"Aquam a pumice nunc postulas."
PLAUTUS. *Persa, Act I., Sc. I.*, 43.—(*Sagaristio.*)

"You are trying to get water from a stone."

"Aquam hercle plorat, quom lavat, profundere."
PLAUTUS. *Aulularia, Act II., Sc. IV.*, 29.—(*Strobilus.*)

"He will even weep
To throw away the water he has washed with."—(*Bonnell Thornton.*)

"Aquila non captat muscas."
PROVERB. (*Erasmus, Adagiorum Chiliades, Contemptus et Vilitatis.*)

"Aquila non capit muscas."
BACON. *The Jurisdiction of the Marshes.*

"An eagle does not catch flies."

"(Quod dici solet,)
Aquilae senectus."
TERENCE. *Heautontimorumenos, Act III., Sc. II.*, 9. —(*Syrus.*)

"As the proverb goes,
The old age of an eagle."—(*George Colman.*)

"Arcades ambo
Et cantare pares et respondere parati."
VIRGIL. *Eclogues, VII.*, 4.

"Arcadians both, who'll sing and sing in turn."

"Arcanum neque tu scrutaberis ullius unquam,
Commissumque teges, et vino tortus et ira."
HORACE. *Epistolae, I.*, 18, 37.

"Avoid all prying; what you're told keep back,
Though wine or anger put you on the rack."—(*Conington.*)

"Arcus . . .
Si nunquam cesses tendere, mollis erit."
OVID. *Heroides, IV.*, 91.

"The bow . . .
If it be ne'er unbent, will lose its power."

"Corrumpes arcum, semper tensum si habueris,
At si laxaris, quum voles erit utilis."
PHAEDRUS. *Fables, III.*, 14, 10.

"The bow soon breaks if it be always strung;
Unbend it, and 'twill serve you at your need."

"Ardua enim res famam praecipitantem retrovertere."
BACON. *De Augmentis Scientiarum, VIII.*, 2.

"'Tis a hard thing to prop up a falling reputation."

"Ardua per praeceps gloria vadit iter.
Hectora quis nosset, si felix Troia fuisset?
Publica virtuti per mala facta via est."
OVID. *Tristia, IV.*, 3, 74.

"Steep is the road aspiring glory treads;
Had Troy been happy, none had Hector known;
But valour's path is hewn through public woes."

"Ardua res haec est opibus non tradere mores."
MARTIAL. *Epigrams, XI.*, 5, 3.

"'Tis a hard task not to surrender morality for riches."

"Argentum accepi; dote imperium vendidi."
PLAUTUS. *Asinaria, Act I., Sc. I.*, 74.—(*Demaenetus.*)

"I have taken the money: I have sold my authority for a dowry."

"Argentum οἴχεται."
PLAUTUS. *Trinummus, Act II., Sc. IV.*, 17.—(*Stasimus.*)

"The money goes."

"Argilla quidvis imitaberis uda." HORACE. *Epistolae, II.*, 2, 8.

"Soft clay, you know, takes any form you please."—(*Conington.*)

"Arma impia sumpsi." VIRGIL. *Æneid, XII.*, 31.

"I have ta'en arms in an unholy cause."

"Arma non servant modum,
Nec temperari facile nec reprimi potest
Stricti ensis via." SENECA. *Hercules Furens*, 407.—(*Lycus.*)

"Armed hands observe no limits. The drawn sword's fury none can soothe or check."

"Arma tenenti
Omnia dat qui justa negat." LUCAN. *Pharsalia, I.*, 348.

"He who refuses justice will yet give all he asks to him who carries arms."

"Arma virumque cano." VIRGIL. *Æneid, I.*, 1.

"Arms I sing, and the man."

"Armat spina rosas, mella tegunt apes,
Crescunt difficili gaudia jurgio,
Accenditque magis, quae refugit, Venus,
Quod flenti tuleris, plus sapit, osculum."
CLAUDIANUS. *In Nuptias Honorii, IV.*, 10.

"Thorns arm the rose, the bees their honey hide,
And lovers' quarrels lead to keener joys;
The love that's half refused inflames the more,
Sweetest the kiss that's stol'n from weeping maid."

"Ars adeo latet arte sua." OVID. *Metamorphoses, X.*, 252.

"So art lies hid by its own artifice."

"Ubicunque ars ostentatur, veritas abesse videatur."
QUINTILIAN. *De Institutione Oratoria, IX.*, 3, 102.

"Wherever art displays itself, there would seem to be an absence of truth."

"Ars aemula naturae." APULEIUS. *Metamorphoses, II.*, 4.

"Art is nature's rival."

"Artes serviunt vitae; sapientia imperat."
SENECA. *Epistolae, LXXXV.*, 32.

"The arts are the servants of life; wisdom its master."

"Artibus ingenuis, quarum tibi maxima cura est,
Pectora mollescunt, asperitasque fugit."
OVID. *Epistolae ex Ponto, I.*, 6, 7.

"The nobler arts, which are thy chiefest care,
Soften our natures and dispel all rudeness."

"Artifex est etiam cui ad exercendam artem instrumenta non suppetunt." SENECA. *De Beneficiis, IV.*, 21, 3.

"A man may well be an artist though the tools of his craft be not in his possession."

"Arva, beata
Petamus arva, divites et insulas,
Reddit ubi Cererem tellus inarata quotannis,
Et imputata floret usque vinea." HORACE. *Epodes*, 16, 41.

"Let us seek those happy fields and those rich islands, where the earth though unploughed yields annual store of grain, and the vine though unpruned yet ceases not to bloom."

"Arva nova Neptunia caede rubescunt."
VIRGIL. *Æneid, VIII.*, 695.

"Neptune's plains run red with new-shed blood."

"Asperius nihil est humili, quum surgit in altum."
CLAUDIANUS. *In Eutropium, I.*, 181.

"None is more severe
Than he of humble birth, when raised to high estate."

"Aspice, ut insignis spoliis Marcellus opimis
Ingreditur, victorque viros supereminet omnes!"
VIRGIL. *Æneid, VI.*, 855.

"Lo, great Marcellus! see him tower,
With kingly spoils in conquering power,
The warrior host above!"—(*Conington.*)

"Assiduus in oculis hominum fuerat; quae res minus verendos magnos homines ipsa satietate facit." LIVY. *Histories, XXXV.*, 10.

"He was always before men's eyes; a course of action which, by increasing our familiarity with great men, diminishes our respect for them."

"At mihi quod vivo detraxerit invida turba,
Post obitum duplici fenore reddet honos,
Omnia post obitum fingit majora vetustas;
Majus ab exsequiis nomen in ora venit."
PROPERTIUS. *Elegies, IV.*, 1, 21 (*III.*, 1 and 2).

"All that the envious herd has ta'en from me in life
Fame will restore with interest after death;
For after death age all things magnifies,
And greater sounds the buried poet's name
Upon men's lips."

"At non ingenio quaesitum nomen ab aevo
Excidet; ingenio stat sine morte decus."
PROPERTIUS. *Elegies, IV.*, 1, 63 (*III.*, 1 and 2).

"The name by genius earned dies not with time;
The lustre shed by genius knows no death."

"At nos hinc alii sitientes ibimus Afros,
Pars Scythiam et rapidum Cretae veniemus Oaxem,
Et penitus toto divisos orbe Britannos." VIRGIL. *Eclogues, I.*, 65.

"Hence some will seek out Afric's thirsty shores,
Some Scythia, or Oaxes' rapid stream,
Or Britain, that's from all the world shut off."

"At nunc desertis cessant sacraria lucis;
Aurum omnes victa jam pietate colunt.
Auro pulsa fides, auro venalia jura:
Aurum lex sequitur, mox sine lege pudor."
PROPERTIUS. *Elegies, IV.*, 12 (*III.*, 13), 47.

"The groves, deserted, mourn their accustomed rites.
All piety is dead: our God is Gold;
By Gold is faith destroyed and justice bought;
The Law is Gold's obsequious follower,
While modesty is of all law bereft."

"At, pater ut gnati, sic nos debemus amici,
Si quod sit vitium non fastidire." HORACE. *Satires, I.*, 3, 43.

"Come let us learn how friends at friends should look,
By a leaf taken from a father's book."—(*Conington.*)

"At qui legitimum cupiet fecisse poema,
Cum tabulis animum censoris sumet honesti."
HORACE. *Epistolae, II.*, 2, 109.

"He who meditates a work of art,
Oft as he writes, will act the censor's part."—(*Conington.*)

"At regina dolos (quis fallere possit amantem?)
Praesensit, motusque excepit prima futuros,
Omnia tuta timens." VIRGIL. *Æneid, IV.*, 296.

"But Dido soon—can aught beguile
Love's watchful eye?—perceived his wile;
She feels each stirring of the air,
And e'en in safety dreads a snare."—(*Conington.*)

"At simul atras
Ventum est Esquilias, aliena negotia centum
Per caput et circa saliunt latus." HORACE. *Satires, II.*, 6, 32.

"But when I get
To black Esquiliæ, trouble waits me yet:
For other people's matters in a swarm
Buzz round my head, and take my ears by storm."—(*Conington.*)

"Auctoritas in pondere est."
PLINY THE ELDER. *Natural History, XXXVII.*, 10.

"Authority is in weight."

"Audacter calumniare, semper aliquid haeret."
BACON. *De Augmentis Scientiarum, VIII.*, 2.

"Hurl your calumnies boldly; something is sure to stick."

"Audax omnia perpeti
Gens humana ruit per vetitum nefas."
HORACE. *Odes, I.*, 3, 25.

"Daring all their goal to win,
Men tread forbidden ground, and rush on sin."—(*Conington.*)

"Aude aliquid brevibus Gyaris, et carcere dignum
Si vis esse aliquis; probitas laudatur et alget."
JUVENAL. *Satires, I.*, 73.

"If you would be successful, something dare
That shall deserve a little term in gaol;
For honesty is praised, and left to suffer."

"Aude, hospes, contemnere opes, et te quoque dignum
Finge deo, rebusque veni non asper egenis."
VIRGIL. *Æneid, VIII.*, 364.

"Thou too take courage, wealth despise,
And fit thee to ascend the skies,
Nor be a poor man's courtesies
Rejected or disdained."—(*Conington.*)

"Audendo magnus tegitur timor." LUCAN. *Pharsalia, IV.*, 702.

"A show of daring oft conceals great cowardice."

"Auditis? an me ludit amabilis
Insania?" HORACE. *Odes, III.*, 4, 5.

"You hear me? or is this the play
Of fond illusion?"—(*Conington.*)

"Auferre, trucidare, rapere falsis nominibus imperium, atque ubi solitudinem faciunt pacem appellant."
TACITUS. *Agricola, XXX.*

"Robbery, murder, outrage are often dignified by the false name of government. They make a solitude and call it peace."

"Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti, caret invidenda
Sobrius aula." HORACE. *Odes, II.*, 10, 5.

"Who makes the golden mean his guide,
Shuns miser's cabin, foul and dark,
Shuns gilded roofs, where pomp and pride
Are envy's mark."—(*Conington.*)

"Aures nostras audita velocius quam lecta praetereunt."
AUSONIUS. *Idyllia, III., Hesperio filio.*

"Things that we hear pass quicker from our minds
Than what we read."

"Aureus hanc vitam in terris Saturnus agebat."
VIRGIL. *Georgics, II.*, 538.

"Thns golden Saturn lived his life on earth."

"(Immo, id quod aiunt,) Auribus teneo lupum."
TERENCE. *Phormio, Act III., Sc. II.*, 21.—(*Antipho.*)

"I have, indeed,
As the old saying goes, a wolf by the ears."—(*George Colman.*)

"Aurum et inutile,
Summi materiem mali." HORACE. *Odes, III.*, 24, 48.

"Useless gold, the cause of direst ill."

"Aurum huic olet."
PLAUTUS. *Aulularia, Act II., Sc. II.*, 39.—(*Euclio.*)

"He smells the money."

"Aurum irrepertum, et sic melius situm
Quum terra celat, spernere fortior
Quam cogere humanos in usus
Omne sacrum rapiente dextra." HORACE. *Odes, III.*, 3, 49.

"Of strength more potent to disdain
Hid gold, best buried in the mine,
Than gather it with hand profane,
That for man's greed would rob a shrine."—(*Conington.*)

"Aurum per medios ire satellites
Et perrumpere amat saxa, potentius
Ictu fulmineo." HORACE. *Odes, III.*, 16, 9.

"Gold, gold can pass the tyrant's sentinel,
Can shiver rocks, with more resistless blow
Than is the thunder's."—(*Conington.*)

"Auscultare disce, si nescis loqui."
POMPONIUS BONONENSIS. *Asina, Fragment I.*

"If you do not know how to talk, then learn to listen."

"Aut amat aut odit mulier; nil est tertium." PUBLILIUS SYRUS, 42.

"A woman either loves or hates; there is no third course."

"Aut Caesar, aut nihil." *Motto of Cæsar Borgia.*

"Either Cæsar or nothing."

"Aut nihil aut Caesar vult dici Borgia. Quidni?
Cum simul et Caesar possit et esse nihil."
JACOPO SANNAZARO. *De Cesare Borgia* (*Carmina Poetarum Italorum, Vol. VIII., p.* 444).

"Cæsar or nothing? We are nothing loath
Thus to acclaim him; Cæsar Borgia's both."

"Aut ego profecto ingenio egregie ad miserias
Natus sum, aut illud falsum est, quod volgo audio
Dici, diem adimere aegritudinem hominibus."
TERENCE. *Heautontimorumenos, Act III., Sc. I.*, 11.—(*Menedemus.*)

"Sure I'm by nature formed for misery
Beyond the rest of human kind, or else
'Tis a false saying, though a common one,
That 'time assuages grief'."—(*George Colman.*)

"Aut insanit homo, aut versus facit." HORACE. *Satires, II.*, 7, 117.

"The man is mad, or else he's making verses."

"Aut non tentaris, aut perfice." OVID. *De Arte Amandi, I.*, 389.

"Set not thy hand to the task, or else complete it."

"Aut prodesse volunt, aut delectare poetae;
Aut simul et jucunda et idonea dicere vitae."
HORACE. *De Arte Poetica*, 333.

"A bard will wish to profit or to please,
Or, as a *tertium quid*, do both of these."—(*Conington.*)

"Aut virtus nomen inane est
Aut decus et pretium recte petit experiens vir."
HORACE. *Epistolae, I.*, 17, 41.

"Virtue's a mere name,
Or 'tis high venture that achieves high aim."—(*Conington.*)

"Auxilia humilia firma consensus facit." PUBLILIUS SYRUS, 43.

"Unity of aim gives strength to the feeblest aid."

"Avaritia vero senilis quid sibi velit non intelligo. Potest enim quidquam esse absurdius quam quo minus viae restat, eo plus viatici quaerere?" CICERO. *De Senectute, XVIII.*, 66.

"I can never understand avarice in an old man. For what can be more absurd than to add more and more to the provision for your journey as you draw nearer to its end?"

"Avaritiam si tollere vultis, mater ejus est tollenda, luxuries."
CICERO. *De Oratore, II.*, 40, 171.

"If you would banish avarice, you must first banish luxury, the mother of avarice."

"Avarus animus nullo satiatur lucro."
SENECA. *Epistolae, XCIV.*, 43.

"No wealth can satisfy the avaricious mind."

"Crescit amor nummi quantum ipsa pecunia crevit."
JUVENAL. *Satires, XIV.*, 139.

"The love of money grows with growing wealth."

"Ave, Imperator, morituri te salutant." SUETONIUS, *V.*, 21.

"Hail, Cæsar! those about to die salute you."

"Avia tunc resonant avibus virgulta canoris."
VIRGIL. *Georgics, II.*, 328.

"Through every pathless copse resounds the song-bird's lay."

"Avidis, avidis Natura parum est."
SENECA. *Hercules Oetaeus*, 635 (*Chorus*).

"The world itself is too small for the covetous."

"Avidos vicinum funus ut aegros
Exanimat, mortisque metu sibi parcere cogit;
Sic teneros animos aliena opprobria saepe
Deterrent vitiis." HORACE. *Satires, I.*, 4, 126.

"Sick gluttons of a next-door funeral hear,
And learn self-mastery in the school of fear:
And so a neighbour's scandal many a time
Has kept young minds from running into crime."
—(*Conington.*)

"Balatro, suspendens omnia naso,
Haec est conditio vivendi, aiebat." HORACE. *Satires, II.*, 8, 64.

"Balatro, with his perpetual sneer,
Cries: 'Such is life'."—(*Conington.*)

"Beatus autem esse sine virtute nemo potest."
CICERO. *De Natura Deorum, I.*, 18, 48.

"No one can be happy without virtue."

"In virtute posita est vera felicitas."
SENECA. *De Vita Beata, XVI.*, 1.

"True happiness is centred in virtue."

"Beatus enim nemo dici potest extra veritatem projectus."
SENECA. *De Vita Beata, V.*, 2.

"No one can be called happy who is living a life of falsehood."

"Beatus est nemo qui ea lege vivit, ut non modo impune, sed etiam cum summa interfectoris gloria interfici potest."
CICERO. *Philippica, I.*, 14, 35.

"No one is happy who lives such a life that his murder would be no crime, but would rather redound to the credit of his murderer."

"Beatus ille qui, procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis,
Solutus omni foenore." HORACE. *Epodes, II.*, 1.

"Happy is he who, far from business cares,
Living the life of our first ancestors,
Ploughs with his oxen the paternal farm,
Without a thought of mortgage or of debt."

"Bella gerant alii; Protesilaus amet." OVID. *Heroides, XIII.*, 84.

"Leave war to others; 'tis Protesilaus' part to love."

"Bella gerant alii, tu, felix Austria, nube!
Nam quae Mars aliis, dat tibi regna Venus."
MATTHIAS CORVINUS OF HUNGARY. (*Quoted in a footnote to Ch. I. of Sir W. Stirling Maxwell's "Cloister Life of Charles the Fifth".*)

"Blest Austria, though others war, for thee the marriage vow.
Through Mars let others hold their realm, by Venus' favour thou."

"Bella, horrida bella,
Et Tybrim multo spumantem sanguine cerno."
VIRGIL. *Æneid, VI.*, 86.

"War, dreadful war, and Tiber's flood
I see incarnadined with blood."—(*Conington.*)

"Bellaque matribus
Detestata." HORACE. *Odes, I.*, 1, 24.

"Battle, by the mother's soul abhorred."—(*Conington.*)

"Bellum autem ita suscipiatur, ut nihil aliud nisi pax quaesita videatur." CICERO. *De Officiis, I.*, 23, 80-8.

"We should so enter upon war as to show that our only desire is peace."

"Paritur pax bello." CORNELIUS NEPOS. *Epaminondas, V.*

"Peace is begotten of war."

"Bellum cum captivis et feminis gerere non soleo; armatus sit oportet, quem oderim."
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, IV.*, 11, 17.

"I war not with captives and women; he whom my hate pursues, must carry arms."

"Bellum est enim sua vitia nosse." CICERO. *Ad Atticum, II.*, 17, 2.

"It is a great thing to know our own vices."

"Bellus homo et magnus vis idem, Cotta, videri;
Sed qui bellus homo est, Cotta, pusillus homo est."
MARTIAL. *Epigrams, I.*, 9, 1 (*I.*, 10, 1).

"Poor Cotta tries to seem at once a great man, and a pretty,
But Cotta, sure, a pretty man is nothing else than petty."

"Belua multorum es capitum." HORACE. *Epistolae, I.*, 1, 76.

"Thou art a many-headed beast."

"Bene consultum inconsultum est, si inimicis sit usui,
Neque potest, quin, si id inimicis usui 'st, obsit mihi."
PLAUTUS. *Miles Gloriosus, Act III., Sc. I.*, 6.—(*Palaestrio.*)

"What is well advised is ill advised,
The foe if it advantage; it can't be
But me it hurteth, if it profit him."
—(*Bonnell Thornton.*)

"(Et) 'Bene' discedens dicet 'placideque quiescas,'
Terraque securae sit super ossa levis."
TIBULLUS. *Elegies, II.*, 4, 49.

"Well may you rest, in peace and free'd from care,
And may the earth lie light upon your bones."

"Ossa quieta, precor, tuta requiescite in urna,
Et sit humus cineri non onerosa tuo."
OVID. *Amores, III.*, 9, 67.

"Calm be your rest, and undisturbed your tomb;
Upon your ashes may the earth lie light."

"Sit tibi terra levis, mollique tegaris arena."
MARTIAL. *Epigrams, IX.*, 30, 11.

"Light lie the soil upon you, soft be the earth that covers you."

"Bene si amico feceris
Ne pigeat fecisse; ut potius pudeat si non feceris."
PLAUTUS. *Trinummus, Act II., Sc. II.*, 66.—(*Lysiteles.*)

"To show
A kindness to a friend is not to blame;
'Twere a shame rather not to do it."—(*Bonnell Thornton.*)

"Benefacta male locata malefacta arbitror."
ENNIUS. *Fragment. incert., XLV.* (*XVI.*).
"Benefits ill bestowed are rather injuries."

"Beneficia eo usque laeta sunt, dum videntur exsolvi posse: ubi multum antevenere pro gratia odium redditur."
TACITUS. *Annals, IV.*, 18.
"Benefits received are a delight to us, as long as we think we can requite them; when that possibility is far exceeded, they are repaid with hatred instead of gratitude."—(*Church and Brodribb.*)

"Beneficia in vulgus cum largiri institueris,
Perdenda sunt multa, ut semel ponas bene."
Quoted by SENECA. *De Beneficiis, I.*, 2, 1.
"When you begin to distribute largess broadcast, you will make many bad investments for one good one."

"Beneficium accipere, libertatem vendere est." PUBLILIUS SYRUS, 49.
"To accept a favour is to sell your liberty."

"Beneficium dando accepit, qui digno dedit." PUBLILIUS SYRUS, 50.
"He accepts a favour who confers one on a worthy object."

"Beneficium non est, cujus sine rubore meminisse non possum."
SENECA. *De Beneficiis, II.*, 8, 2.
"A favour which I cannot recall without a blush is no favour."

"(Inopi beneficium) Bis dat qui dat celeriter."
PUBLILIUS SYRUS, 225.
"To the poor a timely gift is doubly blest."

"Bis dat qui cito dat."
BACON. *Speech on taking his place in Chancery, 7th May*, 1617.
"He gives twice who gives quickly."

"Bis vincit qui se vincit in victoria." PUBLILIUS SYRUS, 64.
"He conquers twice who upon victory overcomes himself."—(*Bacon.*)

"Boeotum in crasso jurares aere natum."
HORACE. *Epistolae, II.*, 1, 244.
"You'd swear
'Twas born and nurtured in Bœotian air."—(*Conington.*)

"Bona malis paria non sunt, etiam pari numero."
PLINY THE ELDER. *Natural History, VII.*, 41.
"The good things of this life never counterbalance the evils, though they may equal them in number."

"Bonarum rerum consuetudo pessima est." PUBLILIUS SYRUS, 70.
"It is a very bad thing to become accustomed to good fortune."

"Boni pastoris esse tondere pecus, non deglubere (scripsit)."
TIBERIUS. (*Suetonius, III.*, 32.)
"The good shepherd should shear, but not flay his sheep."

"Bonis nocet quisquis pepercerit malis." PUBLILIUS SYRUS, 564.
"Bonis nocet qui malis parcet." SENECA. *De Moribus*, 114.
"He who spares the wicked injures the good."

"Bonis quod bene fit, haud perit."
PLAUTUS. *Rudens, Act VI., Sc. III.*, 2.—(*Trachalio.*)

"Kindness on good men is not thrown away."—(*Bonnell Thornton.*)

"Bono imperatori haud magni fortunam momenti esse; mentem rationemque dominari." LIVY. *Histories, XXII.*, 25.

"Luck is of little moment to the great general, for it is under the control of his intellect and his judgment."

"Bono ingenio me esse ornatam, quam auro, multo mavolo:
Aurum fortuna invenitur, natura ingenium bonum;
Bonam ego, quam beatam, me esse nimio dici mavolo."
PLAUTUS. *Poenulus, Act I., Sc. II.*, 88.—(*Adelphasium.*)

"I a good disposition far prefer
To gold; for gold's the gift of fortune; goodness
Of disposition is the gift of nature.
Rather than wealth, may I be blessed with virtue."
—(*Bonnell Thornton.*)

"Bono vinci satius est, quam malo more injuriam vincere."
SALLUST. *Jugurtha, XLII.*

"It is better to use fair means and fail, than foul and conquer."

"Bonum est fugienda aspicere in alieno malo."
PUBLILIUS SYRUS, 76.

"It is good to learn what to avoid by studying the misfortunes of others."

"Bonum est pauxillum amare sane; insane non bonum est."
PLAUTUS. *Curculio, Act I., Sc. III.*, 20.—(*Palinurus.*)

"'Tis good to love a little, and discreetly:
'Tis bad to love to a degree of madness."
—(*Bonnell Thornton.*)

"Bonus animus in mala re, dimidium est mali."
PLAUTUS. *Pseudolus, Act I., Sc. V.*, 37.—(*Callipho.*)

"If against evil fortune you are bold,
Then half the evil's gone."

"Bonus judex damnat improbanda, non odit."
SENECA. *De Ira, I.*, 16, 7.

"The upright judge condemns the crime, but does not hate the criminal."

"Breve enim tempus aetatis, satis longum est ad bene honesteque vivendum." CICERO. *De Senectute, XIX.*, 70.

"Our span of life is brief, but it is long enough for us to live well and honestly."

"Brevis a natura nobis vita data est: at memoria bene redditae vitae sempiterna." CICERO. *Philippica, XIV.*, 12, 32.

"Short is the life which nature has given us: but the memory of a life nobly laid down is eternal."

"Brevis esse laboro,
Obscurus fio." HORACE. *De Arte Poetica*, 25.

"I prove obscure in trying to be terse."—(*Conington.*)

"Brevissima ad divitias per contemptum divitiarum via est."
SENECA. *Epistolae, LXII.*, 3.

"The shortest road to wealth lies through the contempt of wealth."

"Cadit ira metu." OVID. *Amores, II.*, 13, 4.

"Fear wipes out wrath."

"Caedimus, inque vicem praebemus crura sagittis:
Vivitur hoc pacto." PERSIUS. *Satires, IV.*, 42.

"Misled by rage our bodies we expose,
And while we give, forget to ward, the blows;
This, this is life."—(*Gifford.*)

"Caesarem se, non regem esse (respondit)."
JULIUS CÆSAR. (*Suetonius, I.*, 79.)

"I am no king, but Cæsar."

"Calamitas virtutis occasio est." SENECA. *De Providentia, IV.*, 6.

"Misfortune is virtue's opportunity."

"Candida de nigris, et de candentibus atra."
OVID. *Metamorphoses, XI.*, 315.

"He makes black white, and white he turns to black."

"Candida pax homines, trux decet ira feras."
OVID. *De Arte Amandi, III.*, 502.

"Let white-robed peace be man's divinity;
Rage and ferocity are of the beast."

"(Adjicit deinde, quod apud Bactrianos vulgo usurpabant:) Canem timidum vehementius latrare quam mordere: altissima quaeque flumina minimo sono labi."
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, VII.*, 4, 13.

"The cur's bark is worse than his bite; the deepest rivers flow most silently."

"Cantet, amat quod quisque; levant et carmina curas."
CALPURNIUS. *Eclogues, I.*, 19.

"Let each one sing his love, for song will banish care."

"Captum te nidore suae putat ille culinae."
JUVENAL. *Satires, V.*, 162.

"He thinks you a vile slave, drawn by the smell
Of his warm kitchen."—(*Gifford.*)

"Carmina Paullus emit; recitat sua carmina Paullus.
Nam quod emas, possis dicere jure tuum."
MARTIAL. *Epigrams, II.*, 20, 1.

"Paullus buys poems; his own poems he'll recite,
For what he buys is surely his by right."

"Carpe viam et susceptum perfice munus!"
VIRGIL. *Æneid, VI.*, 629.

"Now to the task for which we came:
Come, make we speed."—(*Conington.*)

"Casta ad virum matrona parendo imperat." PUBLILIUS SYRUS, 83.

"A virtuous wife rules her husband by obeying him."

"Causa finita est."

ST. AUGUSTINE. *Sermo CXXXI*, 10.—(*Of the Pelagian Controversy.*)

"The argument is at an end."

"(Quae tantum accenderit ignem)
Causa latet ; duri magno sed amore dolores
Polluto, notumque, furens quid foemina possit,
Triste per augurium Teucrorum pectora ducunt."

VIRGIL. *Æneid, V.*, 5.

"What cause has lit so fierce a flame
They know not; but the pangs of shame
From great love wronged, and what despair
Can make a baffled woman dare,
All this they know, and knowing tread
The paths of presage, vague and dread."—(*Conington.*)

"Causa latet ; vis est notissima (fontis)."

OVID. *Metamorphoses, IV.*, 287.

"The cause is hidden ; the effect is visible to all."

"Cavendum est etiam, ne major poena, quam culpa sit ; et ne iisdem de caussis alii plectantur, alii ne appellentur quidem."

CICERO. *De Officiis, I.*, 25, 89.

"We must take care that the punishment is not in excess of the crime, and that it is not inflicted on some only, while others equally guilty are not even brought to trial."

"Cavete, per deos immortales! patres conscripti, ne spe praesentis pacis perpetuam pacem amittatis."

CICERO. *Philippica, VII.*, 8, 25.

"For heaven's sake beware, lest in the hope of maintaining peace now, we lose the chance of a lasting peace hereafter."

"Cedant arma togae, concedat laurea laudi."

CICERO. *De Officiis, I.*, 22, 77.

"Let the sword yield to the gown, let the laurel give place to honest worth."

"Cedat, opinor, Sulpici, forum castris, otium militiae, stilus gladio, umbra soli : sit denique in civitate ea prima res, propter quam ipsa est civitas omnium princeps."

CICERO. *Pro Murena, XIV.*, 30.

"Let the market yield to the camp, peace to war, the pen to the sword, the shade to the sunshine ; let us give the first place in the state to that which has made the state what it is,—the ruler of the world."

"Cede repugnanti ; cedendo victor abibis."

OVID. *De Arte Amandi, II.*, 197.

"Give way to your opponent ; thus will you gain the crown of victory."

"Cedimus, an subitum luctando accendimus ignem?
Cedamus. Leve fit, quod bene fertur, onus.
Vidi ego jactatas mota face crescere flammas,
Et vidi nullo concutiente mori." OVID. *Amores, I.*, 2, 9.

"By fighting 'gainst desire we but allume
The sudden spark of love. Best yield; for thus
The burden of our passion lighter grows.
The brandished torch burns with a fiercer flame;
But cease to brandish it, the fire dies."

"Cedunt Grammatici, vincuntur Rhetores, omnis
Turba tacet, nec causidicus, nec praeco loquatur,
Altera nec mulier: verborum tanta cadit vis."
JUVENAL. *Satires, VI.*, 438.

"Grammarians yield,
Loud rhetoricians, baffled, quit the field;
Even auctioneers and lawyers stand aghast,
And not a woman speaks!—So thick and fast
The wordy shower descends."—(*Gifford.*)

"Censen' te posse reperire ullam mulierem,
Quae careat culpa? an quia non delinquunt viri?"
TERENCE. *Hecyra, Act IV., Sc. IV.*, 40.—(*Laches.*)

"Do you think
To find a woman without any fault?
Or is't because the *men* are ne'er to blame?"—(*George Colman.*)

"Centum doctum hominum consilia sola haec devincit Dea
Fortuna. Atque hoc verum est: proinde ut quisque fortuna utitur,
Ita praecellet, atque exinde sapere eum omnes dicimus."
PLAUTUS. *Pseudolus, Act II., Sc. III.*, 12.—(*Pseudolus.*)

"The goddess Fortune
Frustrates the counsels of a hundred wise heads.
And 'tis but truth—the man who knows to use
His fortune, he surpasses all: by all
Is therefore called a man of understanding."—(*Bonnell Thornton.*)

"Cereus in vitium flecti, monitoribus asper."
HORACE. *De Arte Poetica*, 163.

"Pliant as wax to those who lead him wrong,
But all impatience with a faithful tongue."—(*Conington.*)

"Certa amittimus, dum incerta petimus."
PLAUTUS. *Pseudolus, Act II., Sc. III.*, 19.—(*Pseudolus.*)

"We lose a certainty and grasp a shadow."—(*Bonnell Thornton.*)

"Certa res 'st
Me usque quaerere illam, quoquo hinc abducta est gentium;
Neque mihi ulla obsistet amnis, neque mons, neque adeo mare;
Nec calor, nec frigus metuo, neque ventum neque grandinem;
Imbrem perpetiar; laborem subferam, solem, sitim.
Non concedam, neque quiescam usquam noctu neque interdius
Prius profecto quam aut amicam aut mortem investigavero."
PLAUTUS. *Mercator, Act V., Sc. II.*, 16.—(*Eutychus.*)

"I'm resolved
To seek her over all the world. No river,
Mountain, or sea shall bar my way. I fear
Nor heat, nor cold, nor wind, nor hail. Let rain
Descend in torrents and the scorching sun
Parch me with thirst, I will endure it all.
No rest, no respite night or day I'll take,
Till I have lost my life, or found my love."—(*Bonnell Thornton.*)

"Certaminis gaudia."
(*Attila at the battle of Chalons.*) JORDANUS OF RAVENNA, *de Getarum origine, Cap. XXXIX.* (*Migne's Patrologiae Cursus, Vol. LXIX.*, 415).

"The joys of battle."

"Certum est quia impossibile est."
TERTULLIAN. *De Carne Christi, V.*

"It is certain, because it is impossible."
(*Probably the origin of the phrase "Credo quia impossibile".*)

"(At) Chartis nec furta nocent, nec saecula prosunt;
Solaque non norunt haec monumenta mori."
MARTIAL. *Epigrams, X.*, 2, 11.

"No thefts can mar our poems, nor centuries aid;
Yet we can build no other monument
That shall be deathless."

"Chimaera bombinans in vacuo." RABELAIS. *Pantagruel, II.*, 7.

"A chimæra buzzing in a vacuum."

"Cibi condimentum esse famem (dicit)."
CICERO. *De Finibus, II.*, 28, 90.

"Hunger is the best sauce."

"Cicerone secundo
Non opus est, ubi fantur opes."
JOSEPHUS ISCANUS. *De Bello Trojano, III.*, 251.

"We need no Cicero to plead our cause,
When riches speak for us."

"Citharoedus
Ridetur, chorda qui semper oberrat eadem."
HORACE. *De Arte Poetica*, 355.

"The harp-player, who for ever wounds the ear
With the same discord, makes the audience jeer."—(*Conington.*)

"Citius venit periculum cum contemnitur." PUBLILIUS SYRUS, 88.

"The danger we despise is the quickest upon us."

"Cito enim exarescit lacrima, praesertim in alienis malis."
CICERO. *De Partitione Oratoria, XVII.*, 57.

"Our tears are quickly dried, especially when they are shed over others' griefs."

"Civis Romanus sum." CICERO. *In Verrem, II., V.*, 57, 147.

"I am a Roman citizen."

"Clarior est solito post maxima nubila phebus;
Post inimicitias clarior est et amor."
LANGLAND. *Piers the Plowman* (*Skeat's ed.*), *Pass., XXI.*, 454.

"The sun shines brightest after heaviest clouds,
And after quarrels love but brighter glows."

"Clienteis sibi omnes volunt esse multos;
Bonine an mali sint, id haud quaeritant;
Res magis quaeritur, quam clientium
Fides quojusmodi clueat."

PLAUTUS. *Menaechmi, Act IV., Sc. II.*, 4.—(*Menaechmus Surreptus.*)

"All wish to have a number of dependents,
But little care whether they're good or bad.
Their riches, not their qualities, they mind."
—(*Bonnell Thornton.*)

"(Denique) Coelesti sumus omnes semine oriundi."

LUCRETIUS. *De Rerum Natura, II.*, 990.

"All are descended from a heavenly stock."

"Coelestis ira quos premit, miseros facit;
Humana nullos."

SENECA. *Hercules Oetaeus*, 442.

"Unhappy is their lot whom heavenly ire
Pursues; but none need fear the wrath of man."

"Coelo fulgebat Luna sereno
Inter minora sidera."

HORACE. *Epodes, XV.*, 1.

"The moon was shining in a cloudless sky
Among the lesser lights."

"Cogi qui potest nescit mori."

SENECA. *Hercules Furens*, 431.—(*Megara.*)

"The man who will yield to compulsion knows not how to die."

"Comes atra premit sequiturque fugacem."

HORACE. *Satires, II.*, 7, 115.

"The black dog follows you, and hangs
Close on your flying skirts with hungry fangs."—(*Conington.*)

"Comes facundus in via pro vehiculo est."

PUBLILIUS SYRUS, 91.

"A talkative companion on a journey is as good as a coach."

"Commodius esse opinor duplici spe utier."

TERENCE. *Phormio, Act IV., Sc. II.*, 13.—(*Geta.*)

"I think it more convenient to have two strings to my bow."

"Communi enim fit vitio naturae, ut invisis, latitantibus, atque incognitis rebus magis confidamus, vehementiusque exterreamur."

CÆSAR. *De Bello Civili, II.*, 14.

"It is a common, but natural failing of mankind, in regard to the unseen, the hidden, and the unknown, to err on the side either of over-confidence, or of undue apprehension."

"Communia esse amicorum inter se omnia."

TERENCE. *Adelphi, Act V., Sc. III.*, 17.—(*Micio.*)

"All things are common among friends."

"Compedes, quas ipse fecit, ipsus ut gestet faber."

AUSONIUS. *Idyllia, VI., Paulo*, 6.

"Let the smith wear the fetters which he himself has made."

"Compesce clamorem ac sepulchri
Mitte supervacuos honores." HORACE. *Odes, II.*, 20, 23.

"All clamorous grief were waste of breath,
And vain the tribute of a grave."—(*Conington.*)

"Componitur orbis
Regis ad exemplum: nec sic inflectere sensus
Humanos edicta valent, ut vita regentis.
Mobile mutatur semper cum principe vulgus."
CLAUDIANUS. *De Quarto Consulatu Honorii*, 299.

"The world
Is fashioned on the pattern of the king.
Men's minds are moulded rather by his life
Than by his laws, and as his fancies change
So change the fickle crowd."

"Comprime motus,
Nec tibi quid liceat, sed quid fecisse decebit,
Occurrat, mentemque domet respectus honesti."
CLAUDIANUS. *De Quarto Consulatu Honorii*, 266.

"Restrain your impulses, and let your guide
Be what is fitting, not what laws allow,
Your mind controlled by reverence for the right."

"Concordia parvae res crescunt, discordia maximae dilabuntur."
SALLUST. *Jugurtha, X.*

"Small communities grow great through harmony, great ones fall to pieces through discord."

"Confiteor, si quid prodest delicta fateri." OVID. *Amores, II.*, 4, 3.

"I will confess; if it advantages
In aught to own one's faults."

"Conjugium vocat, hoc praetexit nomine culpam."
VIRGIL. *Æneid, IV.*, 172.

"She calls it marriage now; such name
She chooses to conceal her shame."—(*Conington.*)

"Consanguineus Leti Sopor." VIRGIL. *Æneid, VI.*, 278.

"Sleep, the brother of Death."

"Stulte, quid est somnus gelidae nisi mortis imago?"
OVID. *Amores, II.*, 9, 41.

"O fool, what else is sleep but chill death's likeness?"

"Conscia mens recti famae mendacia risit." OVID. *Fasti, IV.*, 311.

"The mind that's conscious of its rectitude,
Laughs at the lies of rumour."

"Consilia calida et audacia prima specie laeta, tractatu dura, eventu tristia esse (dixit)." LIVY. *Histories, XXXV.*, 32.

"Such rash and impetuous schemes are at first sight alluring, but are difficult of execution, and in the result disastrous."

"Consilia qui dant prava cautis hominibus,
Et perdunt operam, et deridentur turpiter."
PHAEDRUS. *Fables, I.*, 25, 1.

"Those who to prudent men give bad advice
But lose their pains, for laughter is their price."

"Consiliis nox apta ducum, lux aptior armis."
CAIUS RABIRIUS. *Fragment.*

"Night is the time for counsel, day for arms."

"Constat autem jus nostrum aut ex scripto aut ex non scripto."
JUSTINIAN. *Institutes, I.*, 2, 3.

"Our law consists of the written and the unwritten."

"Consuetudinis magna vis est."
CICERO. *Tusculanae Disputationes, II.*, 17, 40.

"Great is the force of habit."

"Consuetudine quasi alteram quandam naturam effici."
CICERO. *De Finibus, V.*, 25, 74.

"Habit produces a kind of second nature."

"Consuetudo enim, si prudenter et perite inducatur, fit revera (ut vulgo dicitur) altera natura."
BACON. *De Augmentis Scientiarum, VIII.*, 3.

"For habit, if it be guided with care and skill, becomes in truth, as the well-known saying is, a second nature."

"(Quod superest) Consuetudo concinnat amorem;
Nam, leviter quamvis, quod crebro tunditur ictu,
Vincitur in longo spatio tamen, atque labascit.
Nonne vides etiam guttas, in saxa cadenteis,
Humoris longo in spatio pertundere saxa?"
LUCRETIUS. *De Rerum Natura, IV.*, 1278.

"Close comradeship to warm affection leads;
Aught that is struck with e'er so light a blow,
Yet oft repeated, must at last give way;
And falling, drop by drop, in many days
Water at last will pierce the hardest stone."

"Fac tibi consuescat. Nil adsuetudine majus."
OVID. *De Arte Amandi, II.*, 345.

"Accustom her to your companionship. There's nought more powerful than custom."

"Consules fiunt quotannis et novi proconsules:
Solus aut rex aut poeta non quotannis nascitur."
FLORUS. *De Qualitate Vitae, Fragment VIII.*

"Each year new consuls and proconsuls are made; but not every year is a king or a poet born."

(*Hence, probably,* "*Poeta nascitur, non fit*".)

"Consulque non unius anni
Sed quotiens bonus atque fidus
Judex honestum praetulit utili et
Rejecit alto dona nocentium
Vultu." HORACE. *Odes, IV.*, 9, 39.

"A consul not of one brief year,
But oft as on the judgment seat
You bend the expedient to the right,
Turn haughty eyes from bribes away."—(*Conington.*)

"Contemnuntur ii, qui *nec sibi nec alteri*, ut dicitur; in quibus nullus labor, nulla industria, nulla cura est."
CICERO. *De Officiis, II.*, 10, 36.

"We despise those who, as the saying goes, are no good either to themselves or to any one else; who are neither laborious, nor industrious, nor careful."

"Contemptu famae contemni virtutes." TACITUS. *Annals, IV.*, 88.

"To despise fame is to despise merit."—(*Church and Brodribb.*)

"Conticuere omnes, intentique ora tenebant.
Inde toro pater Aeneas sic orsus ab alto:
Infandum, Regina, jubes renovare dolorem,
Trojanas ut opes et lamentabile regnum
Eruerint Danai; quaeque ipse miserrima vidi,
Et quorum pars magna fui. Quis talia fando
Myrmidonum Dolopumve aut duri miles Ulixi
Temperet a lacrimis?" VIRGIL. *Æneid, II.*, 1.

"Each eye was fixed, each lip compressed,
When thus began the heroic guest:
'Too cruel, lady, is the pain
You bid me thus revive again;
How lofty Ilium's throne august
Was laid by Greece in piteous dust,
The woes I saw with these sad eyne,
The deeds whereof large part was mine
What Argive, when the tale were told,
What Myrmidon of sternest mould,
What foe from Ithaca could hear,
And grudge the tribute of a tear?'"—(*Conington.*)

'Contra potentes nemo est munitus satis;
Si vero accessit consiliator maleficus,
Vis et nequitia quidquid oppugnant, ruit."
PHAEDRUS. *Fables, II.*, 6, 1.

"Against the mighty none are fully armed;
Join but with them an evil counsellor,
Opposed to might and malice nought can stand."

"Contra verbosos noli contendere verbis:
Sermo datur cunctis, animi sapientia paucis."
DIONYSIUS CATO. *Disticha de Moribus, I.*, 10.

"Against a chatterer wage no wordy war;
To all is given speech, wisdom to few."

"Coram rege suo de paupertate tacentes
Plus poscente ferent." HORACE. *Epistolae, I.*, 17, 43.

"Those who have tact their poverty to mask
Before their chief, get more than those who ask."
—(*Conington.*)

"Corpus patiens inediae, algoris, vigiliae, supra quam cuiquam credibile est: animus audax, subdolus, varius; cujuslibet rei simulator ac dissimulator; alieni appetens, sui profusus; ardens in cupiditatibus: satis eloquentiae, sapientiae parum: vastus animus immoderata, incredibilia, nimis alta semper cupiebat."
SALLUST. *Catilina*, 5.

"Physically, he was capable, in an incredible degree, of doing without food, warmth, and sleep; mentally, he was daring, crafty, versatile; ready at all times to feign a virtue or dissemble a vice; hungering after the wealth of others, while prodigal of his own; a man of fiery passions; of some eloquence, but little judgment; an insatiable mind, for ever striving after the immeasurable, the inconceivable, the inaccessible."

"Corruptissima republica plurimae leges." TACITUS. *Annals, III.*, 27.

"The more corrupt the state, the more numerous the laws."

"(Hic dies anno redeunte festus)
Corticem astrictum pice demovebit
Amphorae fumum bibere institutae
Consule Tullo." HORACE. *Odes, III.*, 8, 10.

"So when the holiday comes round,
It sees me still the rosin clear
From this my wine jar, first embrowned
In Tullus' year."—(*Conington.*)

"Corvo quoque rarior albo." JUVENAL. *Satires, VII.*, 202.

"Rarer than a white crow."

"Crambe repetita." JUVENAL. *Satires, VII.*, 154.

"Twice cooked cabbage."

"Cras amet qui nunquam amavit, quique amavit cras amet."
Pervigilium Veneris, 1 (*Authorship uncertain*).

"To-morrow let him love who ne'er has loved,
And him who once has loved to-morrow love."

"Cras vives: hodie jam vivere, Posthume, serum est.
Ille sapit, quisquis, Posthume, vixit heri."
MARTIAL. *Epigrams, V.*, 58, 7.

"You'll live to-morrow? E'en to-day's too late;
He is the wise man who lived yesterday."

"Credat Judaeus Apella,
Non ego." HORACE. *Satires, I.*, 5, 100.

"Tell the crazed Jews such miracles as these."—(*Conington.*)

"Crede mihi, bene qui latuit, bene vixit; et intra
Fortunam debet quisque manere suam."
OVID. *Tristia, III.*, 4, 25.

"Well doth he live who lives retired, and keeps
His wants within the limit of his means."

"Crede mihi, miseris coelestia numina parcunt,
Nec semper laesos et sine fine premunt."
OVID. *Epistolae ex Ponto, III.*, 6, 21.

"Those who are suffering e'en the gods will spare,
And grant them at the last surcease from pain."

"Crede mihi, quamvis ingentia, Posthume, dona
Auctoris pereunt garrulitate sui."
MARTIAL. *Epigrams, V.*, 52, 7.

"Believe me, Postumus, though rich the gifts,
The giver's chatter makes them nothing worth."

"Crede ratem ventis, animam ne crede puellis,
Namque est feminea tutior unda fide."
PETRONIUS ARBITER, *or* QUINTUS CICERO. *De Mulierum levitate.*—(*Ed. Michael Hadrianides, Amsterdam*, 1669.)

"Trust thy bark to the winds, trust not thy soul to woman,
More safely canst thou trust the sea than woman's word."

"Crede vigori
Femineo: castum haud superat labor ullus amorem."
SILIUS ITALICUS. *Punica, III.*, 112.

"Doubt not a woman's power to aid; no toil
Can daunt a pure affection."

"Credebant hoc grande nefas, et morte piandum
Si juvenis vetulo non assurrexerat." JUVENAL. *Satires, XIII.*, 54.

"'Twas a crime
Worthy of death, such awe did years engage,
If manhood rose not up to reverend age."—(*Gifford.*)

"Credite posteri." HORACE. *Odes, II.*, 19, 2.

"Believe it, after years!"—(*Conington.*)

"Credula res amor est. Utinam temeraria dicar
Criminibus falsis insimulasse virum!" OVID. *Heroides, VI.*, 21.

"Love is too prone to trust. Would I could think
My charges false and all too rashly made."

"Crescentem sequitur cura pecuniam
Majorumque fames." HORACE. *Odes, III.*, 16, 17.

"As riches grow, care follows: men repine
And thirst for more."—(*Conington.*)

"Crescit cum amplitudine rerum vis ingenii, nec quisquam claram et illustrem orationem efficere potest, nisi qui causam parem invenit." TACITUS. *De Oratoribus, XXXVII.*

"The power of genius increases with the wealth of material at its command. No one can hope to deliver a great and epoch-making speech, unless he has found a subject worthy of his eloquence."

"Crescit indulgens sibi dirus hydrops." HORACE. *Odes, II.*, 2, 13.

"Indulgence bids the dropsy grow."—(*Conington.*)

"Crocodili lacrimae."
Proverbial Expression.—(*Erasmus, Chiliades Adagiorum,* "*Simulatio*".)

"Crocodile's tears."

"Cruda deo viridisque senectus." VIRGIL. *Æneid, VI.*, 304.

"The god a hale and green old age displayed."

"Crudelis ubique
Luctus, ubique pavor, et plurima mortis imago."
VIRGIL. *Æneid, II.*, 368.

"Dire agonies, wild terrors swarm,
And Death glares grim in many a form."—(*Conington.*)

"Cui bono fuerit?"
CASSIUS. (*Quoted by Cicero, Philippica, II.*, 14, 35, *and Pro Milone, XII.*, 32.)

"Whom did it benefit?"

"Cui prodest scelus
Is fecit." SENECA. *Medea*, 503.—(*Medea.*)

"Who benefits by the crime, he is the guilty man."

"Cui malus est nemo, quis bonus esse potest?"
MARTIAL. *Epigrams, XII.*, 81, 2.

"If ne'er a man is evil in your sight,
Who then is good?"

"Cui non conveniet sua res, ut calceus olim,
Si pede major erit, subvertet; si minor, uret."
HORACE. *Epistolae, I.*, 10, 42.

"Means should, like shoes, be neither large nor small;
Too wide they trip us up, too straight they gall."
—(*Conington.*)

"Cui peccare licet, peccat minus. Ipsa potestas
Semina nequitiae languidiora facit." OVID. *Amores, III.*, 4, 9.

"He who sins easily, sins less. The very power
Renders less vigorous the roots of evil."

"Quod licet ingratum est. Quod non licet acrius urit."
OVID. *Amores, II.*, 19, 3.

"We take no pleasure in permitted joys,
But what's forbidden is more keenly sought."

"Nitimur in vetitum semper, cupimusque negata."
OVID. *Amores, III.*, 4, 17.

"What is forbidden is our chiefest aim,
And things denied we most desire."

"Sic mihi peccandi studium permissa potestas
Abstulit, atque ipsum talia velle fugit."
MAXIMIANUS. *Elegies, III.*, 91.

"The power to sin destroys the joy of sinning;
Nay even the will is gone."

"Cui Pudor et Justitiae soror
Incorrupta Fides nudaque Veritas
Quando ullum inveniet parem?" HORACE. *Odes, I.*, 24, 6.

"Piety, twin sister dear
Of Justice! naked Truth, unsullied Faith!
When will ye find his peer?"—(*Conington.*)

"Cui semper dederis, ubi negas, rapere imperas."

PUBLILIUS SYRUS, 105.

"If you refuse where you have always granted, you invite to theft."

"Cujus autem aures veritati clausae sunt, ut ab amico verum audire nequeat, hujus salus desperanda est."

CICERO. *De Amicitia, XXIV.*, 90.

"When a man's ears are so closed to the truth that he will not listen to it even from a friend, his condition is desperate."

"Cujus tu fidem in pecunia perspexeris,
Verere verba ei credere?"

TERENCE. *Phormio, Act I., Sc. II.*, 10.—(*Davus.*)

"The man whose faith in money you have tried,
D'ye fear to trust with words?"—(*George Colman.*)

"Cujusvis hominis est errare: nullius, nisi insipientis, in errore perseverare."

CICERO. *Philippica, XII.*, 2, 5.

"Every man may err, but no man who is not a fool may persist in error."

"Errare humanum est."

MELCHIOR DE POLIGNAC. *Anti-Lucretius, V.*, 58.

"To err is human."

"Culpa quam poena tempore prior, emendari quam peccare posterius est."

TACITUS. *Annals, XV.*, 20.

"In point of time, guilt comes before punishment, and correction follows after delinquency."—(*Church and Brodribb.*)

"Cum autem sublatus fuerit ab oculis, etiam cito transit e mente."

THOMAS À KEMPIS. *De Imitatione Christi, I.*, 23, 1.

"Once he was taken from our sight, his memory quickly passed out of our minds."

"Cum calceatis dentibus veniam tamen."

PLAUTUS. *Captivi, Act I., Sc. II.*, 84.—(*Ergasilus.*)

"I'll come with teeth well shod."—(*Bonnell Thornton.*)

"Cum coepit quassata domus subsidere, partes
In proclinatas omne recumbit onus,
Cunctaque fortuna rimam faciente dehiscunt,
Ipsa suo quodam pondere tecta ruunt."

OVID. *Tristia, II.*, 83.

"When that a house is tottering to its fall,
The strain lies heaviest on the weakest part,
One tiny crack throughout the structure spreads,
And its own weight soon brings it toppling down."

"Cum dignitate otium."

CICERO. *Ad Familiares, I.*, 9, 21.—(*Cf. De Oratore, I.*, 1, 1.)

"Ease with dignity."

"Id quod est praestantissimum, maximeque optabile omnibus sanis et bonis et beatis, cum dignitate otium."

CICERO. *Pro Sestio, XLV.*, 98.

"That which stands first, and is most to be desired by all happy, honest, and healthy-minded men, is ease with dignity."

"Cum his viris equisque, ut dicitur, . . . decertandum est."
CICERO. *De Officiis, III.*, 33, 116.

"We must fight them, as the saying is, with foot and horse."

"Cum insanientibus furere." PETRONIUS ARBITER. *Satyricon, Cap. III.*

"To rave with the insane."

"Cum jam plus in mora periculi quam in ordinibus conservandis praesidii, omnes passim in fugam effusi sunt."
LIVY. *Histories, XXXVII.*, 25.

"As the danger of delay began to outweigh the security afforded by ordered ranks, the flight became general."

"Cum lux altera venit
Jam cras hesternum consumpsimus; ecce aliud cras
Egerit hos annos, et semper paulum erit ultra."
PERSIUS. *Satires, V.*, 67.

"(When dawns another day)
Reflect that yesterday's to-morrow's o'er.
Thus 'one to-morrow! one to-morrow! more,'
Have seen long years before them fade away;
And still appear no nearer than to-day."—(*Gifford.*)

"Cum ratione licet dicas te vivere summa;
Quod vivis, nulla cum ratione facis."
MARTIAL. *Epigrams, III.*, 30, 5.

"How can you say you live by reason's light,
When there's no reason why you live at all?"

"Cum sitis similes, paresque vita,
Uxor pessima, pessimus maritus,
Miror non bene convenire vobis." MARTIAL. *Epigrams, VIII.*, 35, 1.

"You are so like, so equal, in your life,
A husband of the worst, a worthless wife,
I really wonder why you don't agree."

"Cumque sit exilium, magis est mihi culpa dolori:
Estque pati poenam, quam meruisse, minus."
OVID. *Epistolae ex Ponto, I.*, 1, 61.

"An exile I; yet 'tis the fault that pains;
The punishment is nought; that 'tis deserved
Is all the pang."

"Cunctas nationes et urbes populus aut primores aut singuli regunt; delecta ex iis, et consociata rei publicae forma laudari facilius quam evenire, vel si evenit haud diuturna esse potest."
TACITUS. *Annals, IV.*, 33.

"All nations and cities are ruled by the people, the nobility, or by one man. A constitution, formed by selection out of these elements, it is easy to commend but not to produce, or if it be produced, it cannot be lasting."—(*Church and Brodribb.*)

"Cupiditati nihil est satis, naturae satis est etiam parum."
SENECA. *Ad Helviam Matrem, X.*, 11.

"Nothing will satisfy covetousness; nature is satisfied even with too little."

"Cupido dominandi cunctis adfectibus flagrantior est."
TACITUS. *Annals, XV.*, 53.

"The lust of dominion inflames the heart more than any other passion."
—(*Church and Brodribb.*)

"Cupidum, pater optime, vires
Deficiunt." HORACE. *Satires, II.*, 1, 12.

"Would that I could, my worthy sire, but skill
And vigour lack, how great soe'er the will."—(*Conington.*)

"Cur ante tubam tremor occupat artus?" VIRGIL. *Æneid, XI.*, 424.

"Ere sounds the trumpet, why quake and fly?"—(*Conington.*)

"Cur denique fortunam periclitaretur? praesertim quum non minus esset imperatoris, consilio superare, quam gladio."
CÆSAR. *De Bello Civili, I.*, 72.

"Why stake your fortune on the risk of battle? especially as a victory by strategy is as much a part of good generalship as a victory by the sword."

"Cur non mitto meos tibi, Pontiliane, libellos?
Ne mihi tu mittas, Pontiliane, tuos."
MARTIAL. *Epigrams, VII.*, 3.

"You ask me why I send you not my books?
Lest you should send me yours, my friend, in turn."

"Cur
Quae laedunt oculum, festinas demere; si quid
Est animum, differs curandi tempus in annum?
Dimidium facti, qui coepit, habet: sapere aude;
Incipe! Qui recte vivendi prorogat horam,
Rusticus exspectat dum defluat amnis; at ille
Labitur et labetur in omne volubilis aevum."
HORACE. *Epistolae, I.*, 2, 37.

"You lose no time in taking out a fly
Or straw, it may be, that torments your eye;
Why, when a thing devours your mind, adjourn
Till this day year all thought of the concern?
Come now, have courage to be wise: begin:
You're half-way over when you once plunge in:
He who puts off the time for mending, stands
A clodpoll by the stream with folded hands,
Waiting till all the water be gone past;
But it runs on, and will, while time shall last."—(*Conington.*)

"Cura pii dis sunt, et qui coluere, coluntur."
OVID. *Metamorphoses, VIII.*, 725.

"Heaven rewards the pious; those who cherish God
Themselves are cherished."

"Cura quid expediat prius est quam quid sit honestum,
Et cum fortuna statque caditque fides.
Nec facile invenias multis e millibus unum,
Virtutem pretium qui putet esse sui.
Ipse decor, recte facti si praemia desint,
Non movet, et gratis poenitet esse probum."

OVID. *Epistolae ex Ponto, II.*, 3, 9.

"What profits, is our care, not what is right;
Faith stands or falls with fortune. It were hard
To find but one in thousands who shall seek,
As virtue's guerdon, nought but virtue's self.
Even honour, if reward for our good deeds
Be wanting, moves us not, and we regret
That no one pays us for our honesty."

"Curae leves loquuntur, ingentes stupent."

SENECA. *Phaedra*, 615.—(*Phaedra.*)

"Small troubles voice themselves, great woes are struck dumb."

"Curando fieri quaedam majora videmus
Vulnera, quae melius non tetigisse fuit."

OVID. *Epistolae ex Ponto, III.*, 7, 25.

"Some wounds grow worse beneath the surgeon's hand;
'Twere better that they were not touched at all."

"Curiosi sunt hinc quamplures mali,
Alienas res qui curant studio maximo,
Quibus ipsis nulla res est, quam procurent, sua."

PLAUTUS. *Stichus, Act I., Sc. III.*, 44.—(*Gelasimus.*)

"But here are
A world of curious mischief-making folks,
Still busied much in other men's affairs,
Having no business of their own to mind."
—(*Bonnell Thornton.*)

"Curiosus nemo est, quin sit malevolus."

PLAUTUS. *Stichus, Act I., Sc. III.*, 54.—(*Gelasimus.*)

"There's no one pries into the affairs of others
But with the will to do them an ill turn."

"Cursu volucri, pendens in novacula,
Calvus, comosa fronte, nudo corpore,
Quem si occuparis, teneas: elapsum semel
Non ipse possit Jupiter reprehendere;
Occasionem rerum significat brevem." PHAEDRUS. *Fables, V.*, 8, 1.

"Most swift of flight, hanging on razor edge,
Nude, bald, but with a lock of hair upon
The forehead; if you seize it hold it tight;
If it escape, not Jupiter himself
Can catch it; such is opportunity."

"(Commemorat ut) Cygni . . . providentes quid in morte boni sit, cum cantu et voluptate moriantur."

CICERO. *Tusculanae Disputationes, I.*, 30, 73.

"The swan, foreseeing how much good there is in death, dies with song and rejoicing."

"Da spatium tenuemque moram ; male cuncta ministrat
Impetus." STATIUS. *Thebais, X.*, 704.

"Grant us a brief delay ; impulse in everything
Is but a worthless servant."

"Da spatium vitae, multos da, Jupiter, annos !"
JUVENAL. *Satires, X.*, 188.

"God grant us life, God grant us many years."

"Damna tamen celeres reparant coelestia lunae :
Nos ubi decidimus
Quo pater Aeneas, quo dives Tullus et Ancus,
Pulvis et umbra sumus." HORACE. *Odes, IV.*, 7, 13.

"Yet the swift moons repair Heaven's detriment :
We when once thrust
Where good Æneas, Tullus, Ancus went,
What are we ? dust."—(*Conington.*)

"Dat poenas laudata fides, quum sustinet, inquit,
Quos Fortuna premit." LUCAN. *Pharsalia, VIII.*, 484.

"All praise fidelity, but the true friend
Must pay the penalty, if those he loves
Lie under Fortune's ban."

"Dat tibi securos vilis tegeticula somnos ;
Pervigil in pluma Caius, ecce, jacet."
MARTIAL. *Epigrams, IX.*, 93, 3.

"The lowliest cot will give thee peaceful sleep,
While Caius tosses on his bed of down."

"Dat veniam corvis, vexat censura columbas."
JUVENAL. *Satires, II.*, 63.

"While with partial aim their censure moves,
Acquit the vultures, and condemn the doves."—(*Gifford.*)

"Davus sum, non Oedipus."
TERENCE. *Andria, Act I., Sc. II.*, 23.—(*Davus.*)

"I'm Davus and not Œdipus."—(*George Colman.*)

"De duobus malis, minus est semper eligendum."
THOMAS À KEMPIS. *De Imitatione Christi, III.*, 12, 3.

"Of two evils we must always choose the least."

"De mendico male meretur, qui ei dat quod edit aut quod bibat :
Nam et illud quod dat perdit, et illi producit vitam ad miseriam."
PLAUTUS. *Trinummus, Act II., Sc. II.*, 62.—(*Philto.*)

"The beggar's thanks
He scarce deserves who gives him wherewithal
To buy him meat and drink ; for what is given
Is lost, and only serves to lengthen out
A life of misery."—(*Bonnell Thornton.*)

"De minimis non curat lex." BACON. *Letter CCLXXXII.*

"The law pays no attention to little things."

"De quo libelli in celeberrimis locis proponuntur, huic ne perire quidem tacite obscureque conceditur." CICERO. *Pro Quintio, XV.*, 50.

"He who has once become notorious in the busy centres of life, is not permitted even to die in silence and obscurity."

"De vitiis nostris scalam nobis facimus, si vitia ipsa calcamus."
ST. AUGUSTINE. *Sermo CLXXVII.*, 4.—(*Migne's Patrologiae Cursus, Vols. XXXVIII. and XXXIX., p.* 2082.)

"If we tread our vices under our feet, we make of them a ladder by which to rise to higher things."

"Decet indulgere puellae,
Vel quum prima nocet." CALPURNIUS. *Eclogues, III.*, 37.

"Even if the woman makes the first attack,
It well becomes the man to yield to her."

"Decet verecundum esse adolescentem."
PLAUTUS. *Asinaria, Act V., Sc. I.*, 6.—(*Demaenetus.*)

"It well becomes a young man to be modest."—(*Bonnell Thornton.*)

"Decipimur specie recti." HORACE. *De Arte Poetica*, 25.

"The appearance of right oft leads us wrong."

"Decipit exemplar vitiis imitabile." HORACE. *Epistolae, I.*, 19, 17.

"Faults are soon copied."—(*Conington.*)

"Dedecus ille domus sciet ultimus." JUVENAL. *Satires, X.*, 342.

"Still sure the last his own disgrace to hear."—(*Gifford.*)

"Dediscit animus sero quod didicit diu."
SENECA. *Troades*, 642.—(*Andromache.*)

"The mind is slow to unlearn what it learnt early."

"Natura tenacissimi sumus eorum quae rudibus annis percepimus."
QUINTILIAN. *De Institutione Oratoria, I.*, 1, 5.

"Our memory is naturally most tenacious of those things which we learnt in our raw youth."

"Dedit hanc contagio labem
Et dabit in plures: sicut grex totus in agris
Unius scabie cadit et porrigine porci."
JUVENAL. *Satires, II.*, 78.

"Anon from you, as from its fountain head,
Wide and more wide the flagrant pest will spread;
As swine take measles from distempered swine."—(*Gifford.*)

"Deforme sub armis
Vana superstitio est; dea sola in pectore Virtus
Bellantum viget." SILIUS ITALICUS. *Punica, V.*, 125.

"How odious a thing in armed men
Is superstition; in true warriors' hearts
No goddess rules but Valour."

"Deformius, Afer,
Omnino nihil est ardelione sene." MARTIAL. *Epigrams, IV.*, 79, 9.

"Nothing is more odious than an elderly busybody."

"Degeneres animos timor arguit." VIRGIL. *Æneid, IV.*, 13.

"Fear proves a base-born soul."—(*Conington.*)

"Dei divites sunt ; deos decent opulentiae
Et factiones ; verum nos homunculi
Salillum animae : qui quum extemplo amisimus
Aequo mendicus atque ille opulentissimus
Censetur censu ad Acheruntem mortuus."

PLAUTUS. *Trinummus, Act II., Sc. IV.*, 89.—(*Philto.*)

"The gods alone are rich ; to them alone
Is wealth and power : but we, poor mortal men,
When that the soul which is the salt of life,
Keeping our bodies from corruption, leaves us,
At Acheron shall be counted all alike,
The beggar and the wealthiest."—(*Bonnell Thornton.*)

"Delendam esse Carthaginem (pronuntiabat)."

CATO MAJOR. (*Florus, Epitome Rerum Romanorum, II.*, 15, § 4.)

"Carthage must be blotted out."

"Delere licebit
Quod non edideris ; nescit vox missa reverti."

HORACE. *De Arte Poetica*, 389.

"What's kept at home you cancel by a stroke,
What's sent abroad you never can revoke."—(*Conington.*)

"Deliberandum est diu quod statuendum semel."

PUBLILIUS SYRUS, 116.

"We must give lengthy deliberation to what has to be decided once and for all."

"(Qui variare cupit rem prodigialiter unam,)
Delphinum silvis appingit, fluctibus aprum."

HORACE. *De Arte Poetica*, 30.

"Who hopes by strange variety to please,
Puts dolphins among forests, boars in seas."—(*Conington.*)

"Deme supercilio nubem. Plerumque modestus
Occupat obscuri speciem, taciturnus acerbi."

HORACE. *Epistolae, I.*, 18, 94.

"Unknit your brow ; the silent man is sure
To pass for crabbed, the modest for obscure."—(*Conington.*)

"Demitto auriculas ut iniquae mentis asellus,
Cum gravius dorso subiit onus." HORACE. *Satires, I.*, 9, 20.

"Down go my ears in donkey fashion straight ;
You've seen them do it when their load's too great."
—(*Conington.*)

"Demonstratio longe optima est experientia."

BACON. *Novum Organum, I.*, 70.

"By far the best proof is experience."

"Demus, necne, in nostra potestate est ; non reddere, viro bono non licet, modo id facere possit sine injuria."

CICERO. *De Officiis, I.*, 15, 48.

"Whether we give or not is for us to decide, but no honest man may refuse to pay back, provided he can do so without prejudice to others."

"Deorum injurias dis curae (scripsit)." TACITUS. *Annals, I.*, 73.

"Wrongs done to the gods were the gods' concern."
—(*Church and Brodribb.*)

"Deosque precetur et oret
Ut redeat miseris, abeat fortuna superbis."
HORACE. *De Arte Poetica*, 200.

"The gods implore
To crush the proud and elevate the poor."—(*Conington.*)

"Deprendi miserum est." HORACE. *Satires, I.*, 2, 134.

"'Tis sad to be found out."

"Derelicta fertilius revivescunt."
PLINY THE ELDER. *Natural History, XXXIV.*, 49 (17).

"Fields left fallow more than recover their former fertility."

"Derisor vero plus laudatore movetur."
HORACE. *De Arte Poetica*, 433.

"False flattery displays
More show of sympathy than honest praise."—(*Conington.*)

"Desinant
Maledicere, malefacta ne noscant sua."
TERENCE. *Andria, Prologue*, 22.

"Let them . . .
. . . cease to rail, lest they be made to know
Their own misdeeds."—(*George Colman.*)

"Desine fata deum flecti sperare precando."
VIRGIL. *Æneid, VI.*, 376.

"Hope not by prayers to shake the will of Heaven."

"Desine quapropter, novitate exterritus ipsa,
Exspuere ex animo rationem: sed magis acri
Judicio perpende, et, si tibi vera videntur,
Dede manus; aut, si falsum est, accingere contra."
LUCRETIUS. *De Rerum Natura, II.*, 1038.

"Do not, in fear, because the doctrine's new,
Expel it from your mind; but weigh it well,
Bringing your keenest faculties to bear;
If it seem true, accept it, but if false,
Gird on your sword to combat it."

"Desuetudo omnibus pigritiam, pigritia veternum parit."
APULEIUS. *Florida, III.*, 17.

"Disuse always begets indolence, and indolence lethargy."

"Desunt inopiae multa, avaritiae omnia.
In nullum avarus bonus est, in se pessimus."
PUBLILIUS SYRUS, 121, 124. (*Quoted together by Seneca, Epistolae, CVIII.*, 9.)

"Poverty wants many things, but avarice everything. The miser is no good to any one, least of all to himself."

"(Nam) Deteriores omnes sumus licentia."
TERENCE. *Heautontimorumenos, Act III., Sc. I.*, 74.—(*Chremes.*)

"Too much liberty corrupts us all."—(*George Colman.*)

"Detur aliquando otium
Quiesque fessis." SENECA. *Hercules Furens*, 929.—(*Amphitryon.*)

"God grant the weary some surcease of toil."

"Deum namque ire per omnis
Terrasque tractusque maris, coelumque profundum."
VIRGIL. *Georgics, IV.*, 221.

"Through every land God journeys, and across
The ocean wastes, and through the depths of heaven."

"Deum qui non summum putet,
Aut stultum aut rerum esse imperitum existumem."
CAECILIUS STATIUS. *Incert. Fragment., XV.*

"He who does not believe that God is above all is either a fool or has no experience of life."

"(Dicendum est,) Deus ille fuit, Deus, inclyte Memmi,
Qui princeps vitae rationem invenit eam, quae
Nunc appellatur Sapientia."
LUCRETIUS. *De Rerum Natura, V.*, 8.

"A god indeed was he, most noble Memmius,
Who first laid down for us that rule of life
Which men call Wisdom."

"Deus nobis haec otia fecit." VIRGIL. *Eclogues, I.*, 6.

"From God it is that comes this rest from toil."

"Deus . . . nullo magis hominem separavit a ceteris, quae quidem mortalia essent, quam dicendi facultate."
QUINTILIAN. *De Institutione Oratoria, II.*, 16, 12.

"God has in no way more strikingly differentiated man from the rest of creation than by the gift of speech."

"Devenere locos laetos et amoena vireta
Fortunatorum nemorum, sedesque beatas."
VIRGIL. *Æneid, VI.*, 638.

"They reach the realms of tranquil bliss,
Green spaces folded in with trees,
A paradise of pleasances."—(*Conington.*)

"Devictae gentes nil in amore valent."
PROPERTIUS. *Elegies, II.*, 7, 6.

"In love a subject race is nothing worth."

"Dextrae se parvus Iulus
Implicuit sequiturque patrem non passibus aequis."
VIRGIL. *Æneid, II.*, 723.

"Iulus fastens to my side,
His steps scarce matching with my stride."—(*Conington.*)

"Di immortalis virtutem approbare, non adhibere debent."
METELLUS (NUMIDICUS). (*Aulus Gellius, Noctes Atticae, I.*, 6, 5.)

"The immortal gods are bound to approve virtue, but not to provide us with it."

"Di nos quasi pilas homines habent."
PLAUTUS. *Captivi, Prologue*, 22.
"Men are the footballs of the gods."

"Di pia facta vident." OVID. *Fasti, II.*, 117.
"The gods behold all righteous actions."

"Di, talem terris avertite pestem!" VIRGIL. *Æneid, III.*, 620.
"Snatch him, ye gods, from mortal eyes!"—(*Conington.*)

"Di tibi, si qua pios respectant numina, si quid
Usquam justitia est et mens sibi conscia recti,
Praemia digna ferant." VIRGIL. *Æneid, I.*, 603.

"May Heaven, if virtue claim its thought,
If justice yet avail for aught;
Heaven, and the sense of conscious right,
With worthier meed your acts requite."—(*Conington.*)

"Dic mihi, an boni quid usquam est, quod quisquam uti possiet
Sine malo omni; aut, ne laborem capias, quum illo uti voles?"
PLAUTUS. *Mercator, Act I., Sc. I.*, 34.—(*Charinus.*)

"Was ever good without some little ill?
And would you lose the first to gain the last?"
—(*Bonnell Thornton.*)

"Dicenda tacendaque calles." PERSIUS. *Satires, IV.*, 5.

"Thou knowest what may well be said, and what
Were best in silence hidden."

"Dicere enim bene nemo potest, nisi qui prudenter intelligit."
CICERO. *Brutus, VI.*, 23.
"No one can speak well, unless he thoroughly understands his subject."

"Dicimus autem
Hos quoque felices, qui ferre incommoda vitae,
Nec jactare jugum vita didicere magistra."
JUVENAL. *Satires, XIII.*, 20.

"Nor those unblest who, tutored in life's school,
Have learnt of old experience to submit,
And lightly bear the yoke they cannot quit."—(*Gifford.*)

"Dicis formosam, dicis te, Bassa, puellam.
Istud quod non est, dicere Bassa solet."
MARTIAL. *Epigrams, V.*, 45.

"Thou sayest, Bassa, thou'rt a lovely girl;
'The thing that is not' Bassa's wont to say."

"Dicta dabant ventis, nec debita fata movebant."
VALERIUS FLACCUS. *Argonautica, V.*, 21.
"Their words flew wide upon the winds, nor moved the Fates one jot."

"Dictum sapienti sat est."
PLAUTUS. *Persa, Act IV., Sc. VII.*, 19.—(*Saturio.*)
TERENCE. *Phormio, Act III., Sc. III.*, 8.—(*Antipho.*)
"A word to the wise is enough."
(*Hence the expression "Verbum sap.".*)

"Diem, aquam, solem, lunam, noctem, haec argento non emo;
Cetera, quaeque volumus uti, Graeca mercamur fide."
PLAUTUS. *Asinaria, Act I., Sc. III.*, 46.—(*Argyrippus.*)

"True, I purchase not with money
Daylight nor water, sun nor moon, nor night:
Whatever else we want, we buy for ready money."
—(*Bonnell Thornton.*)

"Difficile est longum subito deponere amorem."
CATULLUS. *Carmina, LXXIV.* (*LXXVI.*), 13.

"'Tis hard at once to tear an old love from the heart."

"Difficile est proprie communia dicere."
HORACE. *De Arte Poetica*, 128.

"'Tis hard, I grant, to treat a subject known
And hackneyed, so that it may look one's own."
—(*Conington.*)

"Difficile est saturam non scribere!" JUVENAL. *Satires, I.*, 30.

"Indeed 'tis hardest *not* to satirise!"

"Difficilem oportet aurem habere ad crimina."
PUBLILIUS SYRUS, 123.

"We should turn a deaf ear to accusations."

"Diffugiunt cadis
Cum faece siccatis amici." HORACE. *Odes, I.*, 35, 26.

"When the cask is drained
The guests are scattered here and there."—(*Conington.*)

"Donec eris felix multos numerabis amicos:
Tempora si fuerint nubila, solus eris."
OVID. *Tristia, I.*, 9, 5.

"While fortune smiles, you'll count your friends by scores;
The sky clouds over, you will be alone."

"En ego non paucis quondam munitus amicis,
Dum flavit velis aura secunda meis,
Ut fera nimboso tumuerunt aequora vento,
In mediis lacera puppe relinquor aquis."
OVID. *Epistolae ex Ponto, II.*, 3, 25.

"But late surrounded by a host of friends,
The while a favouring Zephyr filled my sails,
Now when the wind-tossed waves in mountains rise,
Lone in my riven bark I face the storm."

"Cum fortuna manet, vultum servatis amici."
PETRONIUS ARBITER. *Satyricon, Cap.* 80.

"While your fortune lasts you will see your friend's face."

"Dignum laude virum Musa vetat mori;
Coelo Musa beat." HORACE. *Odes, IV.*, 8, 27.

"Nay, trust the Muse; she opes the good man's grave,
And lifts him to the gods."—(*Conington.*)

"Dignus est decipi qui de recipiendo cogitavit cum daret."
SENECA. *De Beneficiis, I.*, 1, 9.

"The man who gives with a view to receiving deserves to be deceived."

"Dimidium donare Lino, quam credere totum
Qui mavult, mavult perdere dimidium."
MARTIAL. *Epigrams, I.*, 75 (76), 1.

"He who will give the half, not lend the whole,
Is he who wishes but the half to lose."

"Diruit, aedificat, mutat quadrata rotundis."
HORACE. *Epistles, I.*, 1, 100.

"Builds castles up, then pulls them to the ground,
Keeps changing round for square, and square for round."—(*Conington.*)

"Dis aliter visum." VIRGIL. *Æneid, II.*, 428.

"Not thus the gods decreed."

"Dis pietas mea
Et Musa cordi est." HORACE. *Odes, I.*, 17, 13.

"Heaven approves
A blameless life by song made sweet."—(*Conington.*)

"Dis proximus ille
Quem ratio, non ira movet; qui, facta rependens,
Consilio punire potest."
CLAUDIANUS. *De Consulatu Fl. Mallii Theodori*, 227.

"Nearest the gods is he
Whom reason sways, not anger; who weighs well
The crime, and with discretion metes
The penalty."

"Disce, docendus adhuc quae censet amiculus, ut si
Caecus iter monstrare velit." HORACE. *Epistolae, I.*, 17, 3.

"Yet hear a fellow-student; 'tis as though
The blind should point you out the way to go."—(*Conington.*)

"(Nam) Disciplina est eisdem munerarier
Ancillas primum ad dominas qui adfectant viam."
TERENCE. *Heautontimorumenos, Act II., Sc. III.*, 59.—(*Clitipho.*)

"'Tis a rule, with those gallants who wish
To win the mistress, first to bribe the maid."—(*George Colman.*)

"Discipulus est prioris posterior dies." PUBLILIUS SYRUS, 124.

"To-day is the pupil of yesterday."

"Discit enim citius meminitque libentius illud
Quod quis deridet, quam quod probat et veneratur."
HORACE. *Epistolae, II.*, 1, 262.

"Easier 'tis to learn and recollect
What moves derision than what claims respect."—(*Conington.*)

"Discite justitiam moniti, et non temnere Divos."
VIRGIL. *Æneid, VI.*, 620.

"Behold, and learn to practise right,
Nor do the blessed gods despite."—(*Conington.*)

"Discite, o miseri, et causas cognoscite rerum,
Quid sumus et quidnam victuri gignimur."

PERSIUS. *Satires, III.*, 66.

"Mount, hapless youths, on Contemplation's wings,
And mark the Causes and the End of things:
Learn what we are, and for what purpose born."—(*Gifford.*)

"Discite quam parvo liceat producere vitam,
Et quantum natura petat."

LUCAN. *Pharsalia, IV.*, 377.

"Learn then how short the hours by which your life
May be prolonged, and learn how great the claim
That nature makes upon you."

"Discite sanari, per quem didicistis amare:
Una manus vobis vulnus opemque feret.
Terra salutares herbas eademque nocentes
Nutrit, et urticae proxima saepe rosa est."

OVID. *Remedia Amoris*, 43.

"Let him
Who was love's teacher teach you too love's cure;
Let the same hand that wounded bring the balm.
Healing and poisonous herbs the same soil bears,
And rose and nettle oft grow side by side."

"Discordia demens
Vipereum crinem vittis innexa cruentis."

VIRGIL. *Æneid, VI.*, 280.

"And Discord maddens and rebels;
Her snake-locks hiss, her wreaths drip gore."—(*Conington.*)

"Discors concordia."

OVID. *Metamorphoses, I.*, 433.

"Concordia discors."

LUCAN. *Pharsalia, I.*, 98.

"Discordant concord."

"(Unde et philosophi quidem et poetae) Discordi concordia mundum constare dixerunt."

LACTANTIUS. *Divinae Institutiones, II.*, 19, 17.

"Certain philosophers and poets have said that the world is a concord of discords."

"(Rhaebe) diu, res si qua diu mortalibus ulla est,
Viximus."

VIRGIL. *Æneid, X.*, 861.

"Long have we fared through life, old friend,
If aught be long that death must end."—(*Conington.*)

"Diversisque duobus vitiis, avaritia et luxuria, civitatem laborare: quae pestes omnia magna imperia everterunt."

LIVY. *Histories, XXXIV.*, 4.

"The state is suffering from two opposite vices, avarice and luxury; two plagues which, in the past, have been the ruin of every great empire."

"Diversos diversa juvant; non omnibus annis
Omnia conveniunt: res prius apta nocet."

MAXIMIANUS. *Elegies, I.*, 103.

"Different characters have different interests, and the changing years bring changes in what is becoming; things which were salutary in youth, are often injurious in later years."

"Dives qui fieri vult
Et cito vult fieri. Sed quae reverentia legum
Quis metus aut pudor est unquam properantis avari?"
JUVENAL. *Satires, XIV.*, 176.

"He who covets wealth, disdains to wait:
Law threatens, Conscience calls—yet on he hies,
And this he silences, and that defies,
Fear, Shame—he bears down all, and with loose rein,
Sweeps headlong o'er the alluring paths of gain!"—(*Gifford.*)

"Divina natura dedit agros, ars humana aedificavit urbes."
VARRO. *De Re Rustica, III.*, 1.

"God's nature gave us our fields, man's art built our cities."

"Divisum sic breve fiet opus." MARTIAL. *Epigrams, IV.*, 83, 8.

"Divide the work and thus you'll shorten it."

"Divitiae grandes homini sunt vivere parce
Aequo animo; neque enim est usquam penuria parvi."
LUCRETIUS. *De Rerum Natura, V.*, 1118.

"Man's greatest wealth lies in a frugal life
And mind content; no poverty can be
Where wants are small."

"Divitiarum et formae gloria fluxa atque fragilis; virtus clara aeternaque habetur." SALLUST. *Catiline, I.*

"The fame which is based on wealth or beauty is a frail and fleeting thing; but virtue shines for ages with undiminished lustre."

"Divitiarum exspectatio inter caussas paupertatis publicae erat."
TACITUS. *Annals, XVI.*, 3.

"The hope of boundless wealth to come was one of the causes of the general indigence."

"Dixeris egregie, notum si callida verbum
Reddiderit junctura novum." HORACE. *De Arte Poetica*, 47.

"High praise and honour to the bard is due
Whose dexterous setting makes an old word new."—(*Conington.*)

"Dixerit insanum qui me, totidem audiet atque
Respicere ignoto discet pendentia tergo."
HORACE. *Satires, II.*, 3, 298.

"Now he that calls me mad gets paid in kind,
And told to feel the pigtail stuck behind."—(*Conington.*)

"Dixi omnia, quum hominem nominavi."
PLINY THE YOUNGER. *Epistolae, IV.*, 22.

"I have said everything, when I have named the man."

"(Me) Doctarum hederae praemia frontium
Dis miscent superis." HORACE. *Odes, I.*, 1, 29.

"To me the artist's meed, the ivy wreath,
Is very heaven."—(*Conington.*)

"Docte sermones utriusque linguae." HORACE. *Odes, III.*, 8, 5.

"Learned in both tongues."

"Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant;
Utcumque defecere mores,
Dedecorant bene nata culpae." HORACE. *Odes, IV.*, 4, 33.

"But care draws forth the power within,
And cultured minds are strong for good;
Let manners fail, the plague of sin
Taints e'en the course of gentle blood."—(*Conington.*)

"Doloris medicinam a philosophia peto."
CICERO. *Academica, I.*, 3, 11.

"I look to philosophy to provide an antidote to sorrow."

"Est profecto animi medicina, philosophia."
CICERO. *Tusculanae Disputationes, III.*, 3, 6.

"The true medicine of the mind is philosophy."

"Doloris omnis privatio recte nominata est voluptas."
CICERO. *De Finibus, I.*, 11, 37.

"What we call pleasure, and rightly so, is the absence of all pain."

"Dolus an virtus, quis in hoste requirat?"
VIRGIL. *Æneid, II.*, 390.

"Who questions, when with foes we deal,
If craft or courage guides the steel?"—(*Conington.*)

"(Haec significat fabula) Dominum videre plurimum in rebus suis."
PHAEDRUS. *Fabulae, II.*, 8, 29.

"The story shows that it is the master's eye which most effectually watches over the master's interests."

"Oculos et vestigia domini res agro saluberrimas."
COLUMELLA. *De Re Rustica, IV.*, 18, 1.

"It is the eye and the presence of the master which give fertility to the field."

"Majores fertilissimum in agro oculum domini esse dixerunt."
PLINY THE ELDER. *Natural History, XVIII.*, 8.

"Our forefathers used to say that nothing made the field so fertile as the eye of the master."

"Duas tamen res, magnas praesertim, non modo agere uno tempore, sed ne cogitando quidem explicare quisquam potest."
CICERO. *Philippica, XI.*, 9, 23.

"It is impossible, either in action or in thought, to attend to two things at once, especially if they are of any importance."

"Duas tantum res anxius optat,
Panem et Circenses." JUVENAL. *Satires, X.*, 80.

"Two things alone they earnestly desire,
Bread and the games."

"Dubiam salutem qui dat afflictis, negat."
SENECA. *Oedipus*, 217.—(*Oedipus.*)

"He who holds out but doubtful hopes of succour
To the afflicted, every hope denies."

"Duc, O parens, celsique dominator poli,
Quocumque placuit: nulla parendi mora est.
Adsum impiger. Fac nolle, comitabor gemens
Malusque patiar, quod pati licuit bono.
Ducunt volentem fata, nolentem trahunt."

SENECA. *Epistolae, CVII.*, 11.

"Lead me, O Father, lord of heaven's height,
Where'er it pleases thee; swift I obey
And diligently follow. If the path
Be irksome, yet with groans I follow still,
And, good or evil, the same lot endure.
The Fates the willing lead, the unwilling drag."

"Dulce bellum inexpertis."

ERASMUS. *Adagiorum Chiliades.*—"*Imperitia.*"

"War is delightful to those who have had no experience of it."

"Dulce et decorum est pro patria mori:
Mors et fugacem persequitur virum,
Nec parcit imbellis juventae
Poplitibus timidoque tergo." HORACE. *Odes, III.*, 2, 13.

"What joy for fatherland to die!
Death catches e'en the man who flees,
Nor spares a recreant chivalry,
Their coward backs, their trembling knees."—(*Conington.*)

"(Sternitur infelix alieno vulnere, coelumque
Adspicit et) dulces moriens reminiscitur Argos."

VIRGIL. *Æneid, X.*, 781.

"Now, prostrate by an unmeant wound,
In death he welters on the ground,
And gazing on Italian skies,
Of his loved Argos dreams, and dies."—(*Conington.*)

"Dulcis et alta quies, placidaeque simillima morti."

VIRGIL. *Æneid, VI.*, 522.

"A lethargy of sleep,
"Most like to death, so calm, so deep."—(*Conington.*)

"Dulcis inexpertis cultura potentis amici;
Expertus metuit." HORACE. *Epistolae, I.*, 18, 86.

"A patron's service is a strange career;
The tiros love it, but the experts fear."—(*Conington.*)

"Dum bibimus, dum serta, unguenta, puellas
Poscimus, obrepit non intellecta senectus."

JUVENAL. *Satires, IX.*, 128.

"While now for rosy wreaths our brows to twine,
And now for nymphs we call, and now for wine,
The noiseless foot of time steals swiftly by,
And ere we dream of manhood, age is nigh."—(*Gifford.*)

"Dum dubius fluit hac aut illac, dum timet anceps,
Ne male quid faciat, nil bene Quintus agit."

ETIENNE PASQUIER (PASCHASIUS). *Epigrammata, II.*, 63.

"Now this, now that way torn, Quintus, in doubt
And fear of doing ill, does nothing well."

"Dum licet, in rebus jucundis vive beatus,
Vive memor quam sis aevi brevis." HORACE. *Satires, II.*, 6, 96.

"Then take, good sir, your pleasure while you may;
With life so short 'twere wrong to lose a day."—(*Conington.*)

"Dum loquimur fugerit invida
Aetas: carpe diem, quam minimum credula postero."
HORACE. *Odes, I.*, 11, 7.

"In the moment of our talking, envious time has ebbed away.
Seize the present; trust to-morrow e'en as little as you may."
—(*Conington.*)

"Dum novus errat amor, vires sibi colligat usu:
Si bene nutrieris, tempore firmus erit.
Quem taurum metuis, vitulum mulcere solebas;
Sub qua nunc recubas arbore, virga fuit.
Nascitur exiguus, sed opes acquirit eundo,
Quaque venit, multas accipit amnis aquas."
OVID. *De Arte Amandi, II.*, 339.

"Young Love at first unfolds but feeble wings,
But in his wanderings use will make them strong.
The bull you fear, you petted as a calf,
The tree that shades you was a sapling once.
Small at its source, the river, as it flows,
Gains strength and volume from each tiny rill."

"Dum novus est, potius coepto pugnemus amori;
Flamma recens parva sparsa resedit aqua."
OVID. *Heroides, XVII.*, 189.

"If ye would conquer Love, he must be fought
At his first onslaught; sprinkle but a drop
Of water, the new-kindled flame expires."

"Dum pejora timentur
Est in vota locus; sors autem ubi pessima rerum,
Sub pedibus timor est, securaque summa malorum."
OVID. *Metamorphoses, XIV.*, 488.

"While worse may yet befall, there's room for prayer,
But when our fortune's at its lowest ebb,
We trample fear beneath our feet, and live
Without a care for evil yet to come."

"Dum vitant stulti vitia in contraria currunt."
HORACE. *Satires, I.*, 2, 24.

"When fools would avoid a vice, they run into the opposite extreme."

"Dumtaxat rerum magnarum parva potest res
Exemplare dare, et vestigia notitiai."
LUCRETIUS. *De Rerum Natura, II.*, 121.

"In little things we may find great ones mirrored,
And learn from them the path that leads to knowledge."

"Duo quum idem faciunt, saepe ut possis dicere,
Hoc licet impune facere huic, illi non licet."
TERENCE. *Adelphi, Act V., Sc. III.*, 37.—(*Micio.*)

"When two persons do the self-same thing,
It oftentimes falls out that in the one
'Tis criminal, in t'other 'tis not so."—(*George Colman.*)

"Duplex libelli dos est: quod risum movet
Et quod prudenti vitam consilio monet."
PHAEDRUS. *Fables, I., Prologue*, 3.

"The gift of a book is twofold; it awakens mirth and gives prudent counsel for the conduct of life."

"Durate et vosmet rebus servate secundis." VIRGIL. *Æneid, I.*, 207.
"Bear up, and live for happier days."—(*Conington.*)

"Dux femina facti." VIRGIL. *Æneid, I.*, 364.
"A woman's daring wrought the deed."—(*Conington.*)

"Dux vitae, Dia Voluptas."
LUCRETIUS. *De Rerum Natura, II.*, 171.

"Divine Pleasure, ruler of our life."

"E coelo descendit γνῶθι σεαυτὸν." JUVENAL. *Satires, XI.*, 27.
"The precept 'know thyself' is heaven-born."

"Ea est enim profecto jucunda laus, quae ab iis proficiscitur, qui ipsi in laude vixerunt." CICERO. *Ad Familiares, XV.*, 6, 1.

"Praise is especially sweet when it comes from those whose own lives have been the subject of eulogy."

"Ea tempestate flos poetarum fuit
Qui nunc abierunt hinc in communem locum."
PLAUTUS. *Casina, Prologue*, 18.

"Yet, at that time, lived many famous poets,
Who now are gone from hence into that place
Common to all."—(*Bonnell Thornton.*)

"Ecce homo!" THE VULGATE. *St. John, XIX.*, 5.
"Behold the man."

"Ecce iterum Crispinus; et est mihi saepe vocandus
Ad partes, monstrum nulla virtute redemptum
A vitiis." JUVENAL. *Satires, IV.*, 1.

"Again Crispinus comes! and yet again,
And oft shall he be summoned to sustain
His dreadful part:—the monster of the times
Without one virtue to redeem his crimes."—(*Gifford.*)

"Ecce parens verus patriae!" LUCAN. *Pharsalia, IX.*, 600.
"Lo! the true father of his country."

"Ecce spectaculum dignum ad quod respiciat intentus operi suo deus, ecce par deo dignum, vir fortis cum fortuna mala compositus, utique si et provocavit." SENECA. *De Providentia, II.*, 9.

"God, as he gazes upon his handiwork, will find no nobler, no more godlike spectacle, than the brave man who has thrown down the gage to Fortune, and stands steadfast amidst her buffetings."

"Eccum tibi lupum in sermone! Praesens esuriens adest."
PLAUTUS. *Stichus, Act IV., Sc. I.*, 71.—(*Epignomus.*)

"Speak of the wolf, and you may see his tail. The prowling beast
Is just upon you."—(*Bonnell Thornton.*)

"Edoceantur hic, qui hic nascuntur, statimque ab infantia natale solum amare, frequentare consuescant."
PLINY THE YOUNGER. *Epistolae, IV.*, 13.

"Children should be brought up where they are born, and should accustom themselves, from earliest infancy, to love their native soil, and make it their home."

"Effodiuntur opes, irritamenta malorum.
Jamque nocens ferrum, ferroque nocentius aurum
Prodierat." OVID. *Metamorphoses, I.*, 140.

"The earth yields up her stores, of every ill
The instigators; iron, foe to man,
And gold, than iron deadlier."

"Effugere non potes necessitates, potes vincere."
SENECA. *Epistolae, XXXVII.*, 3.

"You cannot escape necessity, but you may overcome it."

"Effugit mortem quisquis contempserit; timidissimum quemque consequitur."
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, IV.*, 14, 25.

"The only way to escape death is to despise it; the coward it pursues relentlessly."

"Ego cogito, ergo sum."
DESCARTES. *Principia Philosophiae, Pt. I.*, § 7.

"I think, therefore I *am*."

"Ego enim sic existimo, in summo imperatore quattuor has res inesse oportere, scientiam rei militaris, virtutem, auctoritatem, felicitatem." CICERO. *De Imperio Cn. Pompeii, X.*, 28.

"In my opinion there are four qualifications necessary for a very great general: skill in his profession, courage, authority and luck."

"Ego meorum solus sum meus."
TERENCE. *Phormio, Act IV., Sc. I.*, 21.—(*Chremes.*)

"I've no friend at home except myself."—(*George Colman.*)

"Ego spem pretio non emo."
TERENCE. *Adelphi, Act II., Sc. II.*, 11.—(*Sannio.*)

"I never purchase hope with ready money."—(*George Colman.*)

"Ego tibi de aliis loquor, tu respondes de caepis."
ERASMUS. *Adagiorum Chiliades*, "*Aliena a re*".

"I speak to you of garlic, and you reply to me about onions."

"Ego vero nihil impossibile arbitror, sed utcunque fata decreverint, ita cuncta mortalibus provenire."

APULEIUS. *Metamorphoses, I.*, 20.

"I believe that nothing is impossible, but that anything may happen to mortal men, if the fates have so decreed."

"Ego virtute deum et majorum nostrum dives sum satis;
Non ego omnino lucrum omne esse utile homini existumo."

PLAUTUS. *Captivi, Act II., Sc. II.*, 74.—(*Hegio.*)

"Thanks to the gods,
And to my ancestors, I'm rich enough.
Nor do I hold that every kind of gain
Is always serviceable."—(*Bonnell Thornton.*)

"Egomet mi ignosco." HORACE. *Satires, I.*, 3, 23.

"I find excuses for myself."

"Eheu fugaces, Postume, Postume,
Labuntur anni, nec pietas moram
Rugis et instanti senectae
Afferet indomitaeque morti." HORACE. *Odes, II.*, 14, 1.

"Ah, Postumus! they fleet away,
Our years, nor piety one hour
Can win from wrinkles and decay,
And death's indomitable power."—(*Conington.*)

"Eheu,
Quam temere in nosmet legem sancimus iniquam!
Nam vitiis nemo sine nascitur; optimus ille est,
Qui minimis urgetur." HORACE. *Satires, I.*, 3, 66.

"What hasty laws against ourselves we pass!
For none is born without his faults: the best
But bears a lighter wallet than the rest."—(*Conington.*)

"Ei mihi, quod nullis amor est medicabilis herbis,
Nec prosunt domino, quae prosunt omnibus, artes!"

OVID. *Metamorphoses, I.*, 523.

"Alas! that wounds of love no herb can cure,
And that the healing art which all men aids,
Its master nought availeth."

"Elati spe celeris victoriae et hostium fuga, superiorumque temporum secundis proeliis, nihil adeo arduum sibi existimabant, quod non virtute consequi possent."

CÆSAR. *De Bello Gallico, VII.*, 47.

"Elated with the hope of a speedy victory and the flight of their foes, and with the recollection of their past successes, they considered no task too difficult to be accomplished by their valour."

"Elegantiae arbiter." TACITUS. *Annals, XVI.*, 18.

"The arbiter of fashion."

"Emas non quod opus est, sed quod necesse est.
Quod non opus est, asse carum est."

CATO. (*Seneca, Epistolae, XCIV.*, 28.)

"Buy not what you want, but what you need. What you do not want is dear at a farthing."

"Emendatio pars studiorum longe utilissima."
QUINTILIAN. *De Institutione Oratoria, X.*, 4, 1.

"Correction and revision of what we write is by far the most useful part of our studies."

"Emitur sola virtute potestas."
CLAUDIANUS. *De Tertio Consulatu Honorii*, 188.

"Virtue alone can purchase power."

"(Nec ad instar imperiti medici) Eodem collyrio omnium oculos vult curare."
ST. JEROME. *Commentary on Ephesians, Prologue.—(Migne's Patrologiae Cursus, Vol. XXVI.*, 539.)

"And does not, like an unskilful physician, attempt to cure every one's eyes with the same ointment."

"Eoque
Difficilis aditus primos habet." HORACE. *Satires, I.*, 9, 55.

"In this world of ours
The path to what we want ne'er runs on flowers."—(*Conington.*)

"Epicuri de grege porcum." HORACE. *Epistolae, I.*, 4, 16.

"A hog from Epicurus' sty."

"Equidem ego cuncta imperia crudelia, magis acerba quam diuturna arbitror, neque quemquam multis metuendum esse, quin ad eum ex multis formido recidat." SALLUST. *Ad Caesarem, I.*

"A sovereignty based on cruelty is in my opinion a grievous affliction rather than a lasting one, and no one man can make himself a terror to many, without that terror recoiling upon himself."

"Equidem hercle nullum perdidi, ideo quia nunquam ullum habui."
PLAUTUS. *Asinaria, Act III., Sc. III.*, 32.—(*Libanus.*)

"Troth I've lost none, for I ne'er had one yet."—(*Bonnell Thornton.*)

"Ergo sollicitae tu causa, pecunia, vitae es:
Per te immaturum mortis adimus iter.
Tu vitiis hominum crudelia pabula praebes:
Semina curarum de capite orta tua."
PROPERTIUS. *Elegies, IV.*, 6 (*III.*, 7), 1.

"Money, thou causest many an anxious hour,
Through thee we untimely tread the path of death.
On thee, oh cruel one, men's vices feed;
From thy head spring the seeds of all our cares."

"Eripuit caelo fulmen, mox sceptra tyrannis."
TURGOT. (*Inscription on a bust of Benjamin Franklin.*) (*Condorcet, Vie de Monsieur Turgot, p.* 200. *London*, 1786.)

"He robbed the heavens of their thunder, the tyrant of his sceptre."

"Errare mehercule malo cum Platone . . . quam cum istis vera sentire."
CICERO. *Tusculanae Disputationes, I.*, 17, 39.

"In very truth I would rather be wrong with Plato than right with such men as these."

"(Et) Errat longe, mea quidem sententia,
Qui imperium credat gravius esse, aut stabilius,
Vi quod fit, quam illud quod amicitia jungitur."
TERENCE. *Adelphi, Act I., Sc. I.*, 40.—(*Micio.*)

"He, I think, deceives himself indeed,
Who fancies that authority more firm
Founded on force, than what is built on friendship."
—(*George Colman.*)

"Errat si quis existimat facilem rem esse donare."
SENECA. *De Vita Beata, XXIV.*, 1.

"It is a mistake to imagine that it is an easy thing to give."

"Esse, quam videri, bonus malebat."
SALLUST. *Catilina, LIV.*—(*Of Cato.*)

"It was his aim to be, rather than to appear, good."

"Est aliquod meriti spatium, quod nulla furentis
Invidiae mensura capit."
CLAUDIANUS. *De Laudibus Stilichonis, III.*, 43.

"Merit may attain so high a place,
That envy's ravings cannot reach to it."

"Est ardalionum quaedam Romae natio,
Trepide concursans, occupata in otio,
Gratis anhelans, multa agenda nil agens,
Sibi molesta et aliis odiosissima." PHAEDRUS. *Fables, II.*, 5, 1.

"There is in Rome a race of busybodies,
Whose chiefest occupation's idleness;
Who ask for no reward, but puff and pant
And tear excitedly about the town
Making a great parade of business,
A nuisance to themselves, a curse to others."

"Est atque non est, mihi in manu, Megaronides.
Quin dicant, non est; merito ut ne dicant, id est."
PLAUTUS. *Trinummus, Act I., Sc. II.*, 67.—(*Callicles.*)

"As to this matter, Megaronides,
I have it in my power, and have it not.
Report is none of mine; but, that report
May be unmerited, is in my power."—(*Bonnell Thornton.*)

"Est autem gloria laus recte factorum magnorumque in rempublicam fama meritorum, quae quum optimi cujusque, tum etiam multitudinis testimonio comprobatur."
CICERO. *Philippica, I.*, 12, 29.

"True glory lies in noble deeds, and in the recognition, alike by leading men and by the nation at large, of valuable services rendered to the State."

"Est brevitate opus, ut currat sententia, neu se
Impediat verbis lassas onerantibus aures."
HORACE. *Satires, I.*, 10, 9.

"Terseness there wants to make the thought ring clear,
Nor with a crowd of words confuse the ear."—(*Conington.*)

"Est deus in nobis." OVID. *Fasti, VI.*, 5.

"There is a god within us."

"Est deus in nobis, et sunt commercia coeli:
Sedibus aetheriis spiritus ille venit."
OVID. *De Arte Amandi, III.*, 549.

"There is a god within us, and the heavens
Have intercourse with earth; from realms above
That spirit cometh."

"Est enim amicitia nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensio; qua quidem haud scio an, excepta sapientia, quidquam melius sit homini a diis immortalibus datum." CICERO. *De Amicitia, VI.*, 20.

"What is friendship other than the harmony of all things divine and human with goodwill and affection? indeed, with the exception of wisdom, I doubt if the gods have given to mankind any choicer gift."

"Est enim animus coelestis ex altissimo domicilio depressus, et quasi demersus in terram, locum divinae naturae aeternitatique contrarium." CICERO. *De Senectute, XXI.*, 77.

"The divine soul is drawn down from its lofty home, and, so to say, plunged into the earth, an abode which is by its nature the antithesis of divinity and eternity."

"Est enim hoc commune vitium in magnis liberisque civitatibus, ut invidia gloriae comes sit." CORNELIUS NEPOS. *Chabrias*, 3.

"In all great and free communities there is this common failing, that envy follows closely upon the heels of distinction."

"Est enim lex nihil aliud nisi recta et a numine deorum tracta ratio, imperans honesta, prohibens contraria."
CICERO. *Philippica, XI.*, 12, 28.

"What is law but a divinely inspired ethical system, inculcating morality, and forbidding all that is opposed thereto?"

"Est enim mentibus hominum veri boni naturaliter inserta cupiditas; sed ad falsa devius error abducit."
BOËTHIUS. *De Consolatione Philosophiae, III.; Prosa II.*

"Nature has implanted in the minds of men a genuine desire for the good and the true, but misled by various delusions they often reach the wrong goal."

"Est enim quaedam etiam dolendi voluptas: praesertim si in amici sinu defleas, apud quem lacrimis tuis vel laus sit parata, vel venia." PLINY THE YOUNGER. *Epistolae, VIII.*, 16.

"Even sorrow has its charm, if it be our good fortune to weep on the bosom of a friend from whom our tears will draw either commendation or pardon."

"Est et fideli tuta silentio
Merces: vetabo, qui Cereris sacrum
Vulgarit arcanum, sub isdem
Sit trabibus fragilemve mecum
Solvat phaselon." HORACE. *Odes, III.*, 2, 25.

"Sealed lips have blessings sure to come;
Who drags Eleusis' rite to day,
That man shall never share my home
Or join my voyage: roofs give way,
And boats are wrecked."—(*Conington.*)

'Est etiam quiete et pure et eleganter actae aetatis placida ac lenis senectus." CICERO. *De Senectute, V.*, 13.

"A life of peace, purity and refinement leads to a calm and untroubled old age."

'Est genus hominum qui esse primos se omnium rerum volunt,
Nec sunt: hos consector. Hisce ego non paro me ut rideant;
Sed his ultro arrideo, et eorum ingenia admiror simul.
Quicquid dicunt, laudo; id rursum si negant, laudo id quoque.
Negat quis? nego: ait? aio. Postremo imperavi egomet mihi
Omnia adsentari. Is quaestus nunc est multo uberrimus."
TERENCE. *Eunuchus, Act II., Sc. II.*, 17.—(*Gnatho.*)

"There is
A kind of men who wish to be the head
Of everything, but are not. These I follow;
Not for their sport and laughter, but for gain
To laugh with them, and wonder at their parts:
Whate'er they say, I praise it; if again
They contradict, I praise that too: does any
Deny? I too deny: affirm? I too
Affirm, and in a word I've brought myself
To say, unsay, swear and forswear at pleasure:
And that is now the best of all professions."
—(*George Colman.*)

'Est ipsa cupiditati tarda celeritas." PUBLILIUS SYRUS, 134.

"To passion even haste is slow."

'Est modus in rebus, sunt certi denique fines,
Quos ultra citraque nequit consistere rectum."
HORACE. *Satires, I.*, 1, 106.

"Yes, there's a mean in morals: life has lines,
To north and south of which all virtue pines."—(*Conington.*)

'Est omnino iniquum, sed usu receptum, quod honesta consilia vel turpia, prout male aut prospere cedunt, ita probantur vel reprehenduntur." PLINY THE YOUNGER. *Epistolae, V.*, 21.

"It is a usual thing, though entirely indefensible, in awarding praise or blame to a policy, to consider not whether it was right or wrong, but whether it was a success or a failure."

'Est procax natura multorum in alienis miseriis."
PLINY THE ELDER. *Natural History, XXVI.*, 2.

"There are many who are only too ready to take advantage of the misfortunes of others."

'Est profecto deus, qui quae nos gerimus auditque et videt;
Is uti tu me hic habueris, proinde illum illic curaverit:
Bene merenti bene profuerit, male merenti par erit."
PLAUTUS. *Captivi, Act II., Sc. II.*, 63.—(*Tyndarus.*)

"There is indeed
A God that sees and hears whate'er we do:—
As you respect me, so will he respect
Your lost son. To the well-deserving good
Will happen, to the ill-deserving ill."—(*Bonnell Thornton.*)

"Est quadam prodire tenus, si non datur ultra."
HORACE. *Epistolae, I.*, 1, 32.

"Some point of moral progress each may gain,
Though to aspire beyond it should prove vain."—(*Conington.*)

"Est quaedam flere voluptas:
Expletur lacrimis, egeriturque dolor." OVID. *Tristia, IV.*, 3, 37.

"There is some joy in weeping: for our tears
Fill up the cup, then wash our pain away."

"Est quoque cunctarum novitas carissima rerum."
OVID. *Epistolae ex Ponto, III.*, 4, 51.

"In all things what we most prize is novelty."

"Natura hominum novitatis avida."
PLINY THE ELDER. *Natural History, XII.*, 5.

"Human nature is greedy of novelty."

"Est vetus atque probus, centum qui perficit annos."
HORACE. *Epistolae, II.*, 1, 39.

"The bard who makes his century up has stood
The test: we call him sterling, old and good."—(*Conington.*)

"Estne dei sedes, nisi terra, et pontus, et aer,
Et coelum et virtus? superos quid quaerimus ultra?
Jupiter est quodcumque vides, quodcumque moveris."
LUCAN. *Pharsalia, IX.*, 577.

"God has no throne but earth and sea and air
And sky and virtue. Why in more distant realms
Seek we the gods? Whate'er we feel or see
Is Jove himself."

"Esto, ut nunc multi, dives tibi, pauper amicis."
JUVENAL. *Satires, V.*, 113.

"Be, like numbers more,
Rich to yourself, to your dependents poor."—(*Gifford.*)

"Esuriens pauper telis incendor amoris:
Inter utrumque malum diligo pauperiem."
CLAUDIANUS. *Epigrams, XXXV.* (*XL.*).

"I suffer from the pangs of hunger and of love;
Of the two evils, I would rather starve."

"Esuriunt medii, summi saturantur et imi.
Errant qui dicunt: medium tenuere beati."
TAUBMANN (*Of Wittenberg*). *Impromptu, on being placed half-way down the table at a banquet.* (*Taubmanniana, p.* 157. *Frankfurt*, 1710.)

"At the top and the bottom they're gorging, while we are left starving between;
How mistaken those lines of the poet in praise of the golden mean."

"Et genus et virtus nisi cum re vilior alga est."
HORACE. *Satires, II.*, 5, 8.

"Family and worth, without the staff
Of wealth to lean on, are the veriest draff."—(*Conington.*)

"Et idem
Indignor quandoque bonus dormitat Homerus.
Verum operi longo fas est obrepere somnum."
HORACE. *De Arte Poetica*, 358.

"While e'en good Homer may deserve a tap,
If as he does, he drop his head and nap.
Yet when a work is long, 'twere somewhat hard
To blame a drowsy moment in a bard."—(*Conington.*)

"Et nomen pacis dulce est et ipsa res salutaris, sed inter pacem et servitutem plurimum interest. Pax est tranquilla libertas, servitus postremum malorum omnium, non modo bello, sed morte etiam repellendum." CICERO. *Philippica, II.*, 44, 113.

"The name of peace is sweet, and the thing itself is salutary, but between peace and slavery there is a wide difference. Peace is undisturbed liberty, slavery is the worst of all evils, to be resisted at the cost of war, nay even of death."

"Et praeteritorum recordatio est acerba et acerbior exspectatio reliquorum. Itaque omittamus lugere."
CICERO. *Brutus*, 76, 266.

"Sad are our memories of the past, and sadder still our anticipations of the future. Therefore let us banish mourning."

"Et qui nolunt occidere quemquam
Posse volunt." JUVENAL. *Satires, X.*, 96.

"Even those who want the will
Pant for the dreadful privilege to kill."—(*Gifford.*)

"Et spes et ratio studiorum in Caesare tantum."
JUVENAL. *Satires, VII.*, 1.

"Yes, all the hopes of learning, 'tis confest,
And all the patronage, on Cæsar rest."—(*Gifford.*)

"Etenim, Quirites, exiguum nobis vitae curriculum natura circumscripsit, immensum gloriae."
CICERO. *Pro C. Rabirio perduellionis reo, X.*, 30.

"Nature has circumscribed the field of life within small dimensions, but has left the field of glory unmeasured."

"Etiam capillus unus habet umbram suam." PUBLILIUS SYRUS, 138.

"The smallest hair casts a shadow."—(*Bacon.*)

"Etiam celeritas in desiderio mora est." PUBLILIUS SYRUS, 139.

"In desire swiftness itself is delay."—(*Bacon.*)

"Etiam innocentes cogit mentiri dolor." PUBLILIUS SYRUS, 141.

"Pain makes even the innocent man a liar."—(*Bacon.*)

"Etiam oblivisci qui sis interdum expedit." PUBLILIUS SYRUS, 142.

"It is sometimes useful to forget who you are."

"Etiamsi futurum est, quid juvat dolori suo occurrere? Satis cito dolebis, cum venerit: interim tibi meliora promitte."
SENECA. *Epistolae, XIII.*, 10.

"Though sorrow must come, where is the advantage of rushing to meet it? It will be time enough to grieve when it comes; meanwhile hope for better things."

"Ex falsis, ut ab ipsis didicimus, verum effici non potest."
CICERO. *De Divinatione, II.*, 51, 106.

"From the false, as they have themselves taught us, we can obtain nothing true."

"Ex magno certamine magnas excitari ferme iras."
LIVY. *Histories, III.*, 40.

"It is when great issues are at stake that men's passions are generally roused most easily."

"Ex omnibus praemiis virtutis, si esset habenda ratio praemiorum, amplissimum esse praemium gloriam; esse hanc unam, quae brevitatem vitae posteritatis memoria consolaretur, quae efficeret, ut absentes adessemus, mortui viveremus; hanc denique esse, cujus gradibus etiam homines in coelum viderentur ascendere."
CICERO. *Pro Milone, XXXV.*, 97.

"Of all the rewards of virtue, if we are to take any account of rewards, the most splendid is fame; for it is fame alone that can offer us the memory of posterity as a consolation for the shortness of life, so that, though absent, we are present, though dead, we live; it is by the ladder of fame only that mere men appear to rise to the heavens."

"Ex quo intelligitur, quoniam juris natura fons sit, hoc secundum naturam esse, neminem id agere ut ex alterius praedetur inscitia."
CICERO. *De Officiis, III.*, 17, 72.

"We must understand, therefore, that since nature is the fountain of justice, it is according to natural law that no one should take advantage of another's ignorance to his own profit."

"Excogitare nemo quicquam poterit quod magis decorum regenti sit quam clementia." SENECA. *De Clementia, I.*, 19, 1.

"It is impossible to imagine anything which better becomes a ruler than mercy."

"Excutienda vitae cupido est: discendumque nihil interesse quando patiaris quod quandoque patiendum est. Quam bene vivas refert, non quamdiu." SENECA. *Epistolae, CI.*, 15.

"We must root out the desire of life, and learn that it matters nothing when we undergo what must be undergone in the natural course of events. What is important is that we should live as well as possible, not as long as possible."

"Exeat aula
Qui vult esse pius: virtus et summa potestas
Non coeunt; semper metuet, quem saeva pudebunt."
LUCAN. *Pharsalia, VIII.*, 492.

"Let him desert the court,
Who would be pure: virtue and sovereignty
Are rare companions; he whom cruel deeds
Would shame, aye goes in terror for himself."

"Exedere animum dolor iraque demens,
Et qua non gravior mortalibus addita cura,
Spes, ubi longa venit." STATIUS. *Thebais, II.*, 319.

"His heart
With anger's madness and with grief was torn,
And with the deadliest of all human woes,
Hope long deferred."

"Exegi monumentum aere perennius,
Regalique situ pyramidum altius." HORACE. *Odes, III.*, 30, 1.

"And now 'tis done: more durable than brass
My monument shall be, and raise its head
O'er royal pyramids."—(*Conington.*)

"Exemplo quodcumque malo committitur, ipsi
Displicet auctori. Prima est haec ultio."
JUVENAL. *Satires, XIII.*, 1.

"Man, wretched man, whene'er he stoops to sin,
Feels with the act a strong remorse within:
'Tis the first vengeance."—(*Gifford.*)

"Exemplumque dei quisque est in imagine parva."
MANILIUS. *Astronomicon, IV.*, 888.

"Every man is a copy of God in miniature."

"Exigite ut mores teneros ceu pollice ducat,
Ut si quis cera vultum facit." JUVENAL. *Satires, VII.*, 237.

"Make it a point too, that, like ductile clay,
They mould the tender mind."—(*Gifford.*)

"Exigua est virtus praestare silentia rebus;
At contra gravis est culpa tacenda loqui."
OVID. *De Arte Amandi, II.*, 603.

"To preserve silence is a trifling virtue,
To betray secrets is a grievous fault."

"Exigui numero, sed bello vivida virtus." VIRGIL. *Æneid, V.*, 754.

"A gallant band in number few,
In spirit resolute to dare."—(*Conington.*)

"(Quo fit ut) Existimatio bona prima omnium deserat infelices."
BOËTHIUS. *De Consolatione Philosophiae, I., Prosa* 4.

"When men are unfortunate the first thing to desert them is their good repute."

"Exoriare aliquis nostris ex ossibus ultor!"
VIRGIL. *Æneid, IV.*, 625.

"May some avenger from our ashes rise!"

"Expende Hannibalem: quot libras in duce summo
Invenies?" JUVENAL. *Satires, X.*, 147.

"Produce the urn that Hannibal contains,
And weigh the mighty dust which yet remains;
And is this all!"—(*Gifford.*)

"Experientia docuit." TACITUS. *History, V.*, 6.

"We learn by experience."

"Experto credite." VIRGIL. *Æneid, XI.*, 283.
OVID. *De Arte Amandi, III.*, 511.

"Put faith in one who's had experience."

"Exsilium ibi esse putat, ubi virtuti non sit locus: mortem naturae finem esse, non poenam."

CICERO. *Pro Milone, XXXVII.*, 101.

"Exile, he thinks, is banishment to a place where virtue is not: death is not punishment, but nature's end."

"Extemplo Libyae magnas it Fama per urbes,
Fama, malum qua non aliud velocius ullum;
Mobilitate viget, viresque acquirit eundo;
Parva metu primo: mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit."

VIRGIL. *Æneid, IV.*, 173.

"Now through the towns of Libya's sons
Her progress Fame begins,
Fame than who never plague that runs
Its way more swiftly wins:
Her very motion lends her power:
She flies and waxes every hour.
At first she shrinks and cowers for dread,
Ere long she soars on high:
Upon the ground she plants her tread,
Her forehead in the sky."—(*Conington.*)

"Extrema per illos
Justitia excedens terris vestigia fecit." VIRGIL. *Georgics, II.*, 473.

"Astraea, when she fled to Heaven, or e'er
She quitted Earth, left her last footmark here."—(*J. B. Rose.*)

"Faciamus experimentum in corpore vili."

ANTOINE TEISSIER. *Eloges des Hommes Sçavans, Année* 1585, "*Antoine Muret,*" *Addition.**

"Let us make the experiment on a worthless body."

"Facies non omnibus una,
Nec diversa tamen, qualem decet esse sororum."

OVID. *Metamorphoses, II.*, 13.

"Unlike and yet alike in form and face,
As it befits in sisters."

"Facies tua computat annos." JUVENAL. *Satires, VI.*, 199.

"Thy years are counted on thy face."

"Facile esse momento, quo quis velit, cedere possessione magnae fortunae: facere et parare eam difficile atque arduum esse."

LIVY. *Histories, XXIV.*, 22.

"It is easy at any moment to surrender a large fortune; to build one up is a difficult and an arduous task."

* The anecdote in which this phrase occurs is quoted by Teissier from the Prosopographie of Du Verdier (Lyons, 1589), but I have been unable to verify the quotation, as the copy of the Prosopographie in the British Museum is imperfect.

"Facile est enim teneros adhuc animos componere; difficulter reciduntur vitia quae nobiscum creverunt." SENECA. *De Ira, II.*, 18, 2.

"While the mind is still tender it is easy to mould it; vices which have grown up with us are with difficulty eradicated."

"Facile est imperium in bonis."
PLAUTUS. *Miles Gloriosus, Act III., Sc. I.*, 17.—(*Palaestrio.*)

"The sway is easy o'er the just and good."—(*Bonnell Thornton.*)

"Facile invenies et pejorem et pejus moratam, pater,
Quam illa fuit; meliorem neque tu reperies neque Sol videt."
PLAUTUS. *Stichus, Act I., Sc. II.*, 52.—(*Panegyris.*)

"You easily may find
A worse wife, sir, and one too of worse morals.
A better, sure, you'll never find, nor could
The sun e'er shine on."—(*Bonnell Thornton.*)

"(Sic vita erat.) Facile omnes perferre ac pati:
Cum quibus erat cunque una, iis sese dedere;
Eorum obsequi studiis; adversus nemini;
Nunquam praeponens se illis. Ita facillime
Sine invidia laudem invenias, et amicos pares."
TERENCE. *Andria, Act I., Sc. I.*, 35.—(*Simo.*)

"So did he shape his life to bear himself
With ease and frank good-humour unto all;
Mixt in what company soe'er, to them
He wholly did resign himself; and joined
In their pursuits, opposing nobody,
Nor e'er assuming to himself: and thus
With ease, and free from envy, may you gain
Praise, and conciliate friends."—(*George Colman.*)

"Facile omnes, quum valemus, recta consilia aegrotis damus."
TERENCE. *Andria, Act II., Sc. I.*, 9.—(*Charinus.*)

"How readily do men at ease prescribe
To those who're sick at heart."—(*George Colman.*)

"Facile princeps." CICERO. *Pro Cluentio, V.*, 11.
,, *De Divinatione, II.*, 42, 87.

"Easily first."

"Facilis descensus Averno;
Noctes atque dies patet atri janua Ditis;
Sed revocare gradum superasque evadere ad auras,
Hoc opus, hic labor est." VIRGIL. *Æneid, VI.*, 126.

"The journey down to the abyss
Is prosperous and light:
The palace gates of gloomy Dis
Stand open day and night:
But upward to retrace the way
And pass into the light of day
There comes the stress of labour."—(*Conington.*)

"Facilis sprevisse medentes
Optatum bene credit emi quocumque periclo
Bellandi tempus." SILIUS ITALICUS. *Punica, IV.*, 753.

"No healer's care he claims; no price he deems
Too high to pay for choice of battle's hour."

"Facilius enim ad ea quae visa, quam ad illa quae audita sunt, mentis oculi feruntur." CICERO. *De Oratore, III.*, 41, 163.

"The mind's eye is more easily impressed by what is seen than by what is heard."

"Homines amplius oculis quam auribus credunt."
SENECA. *Epistolae, VI.*, 5.

"Men are readier to believe their eyes than their ears."

"Facilius est se a certamine abstinere quam abducere."
SENECA. *De Ira, III.*, 8, 8.

"It is easier to keep out of a quarrel than to get out of one."

"Facilius in amore finem impetres quam modum."
MARCUS SENECA. *Controversiae, II.*, 2, 10.

"Love is more easily quenched than moderated."

"Facinorosos majore quadam vi quam ridiculi vulnerari volunt."
CICERO. *De Oratore, II.*, 58, 237.

"We demand that the criminal should be attacked with a more powerful weapon than ridicule."

"Facinus quos inquinat aequat." LUCAN. *Pharsalia, V.*, 290.

"Crime levels all whom it defiles."

"Facis de necessitate virtutem."
ST. JEROME. *In Libros Rufini, III.*, 2.

"You make a virtue of necessity."

"Facito aliquid operis, ut semper te diabolus inveniat occupatum."
ST. JEROME. *Letter CXXV.*, § 11.—(*Migne's Patrologiae Cursus, Vol. XXII.*, 939.)

"Find some work for your hands to do, so that the devil may never find you idle."

"Faciunt, nae, intelligendo ut nihil intelligant."
TERENCE. *Andria, Prologue*, 17.

"Troth, all their knowledge is they nothing know."—(*George Colman.*)

"Facta fugis, facienda petis." OVID. *Heroides, VII.*, 13.

"You put aside the work that's done, and seek some work to do."

"Factum est illud Fieri infectum non potest."
PLAUTUS. *Aulularia, Act IV., Sc. X.*, 11.—(*Lyconides.*)

"'Tis past—what's done cannot be undone."—(*Bonnell Thornton.*)

"Factus natura et consuetudine exercitus velare odium fallacibus blanditiis." TACITUS. *Annals, XIV.*, 56.—(*Of Nero.*)

"He was formed by nature and trained by habit to veil his hatred under delusive flattery."—(*Church and Brodribb.*)

"Fallaces sunt permulti et leves, et diuturna servitute ad nimiam assentationem eruditi."

CICERO. *Ad Quintum Fratrem, I.*, 1, 5, 16.—(*Of the Greeks.*)

"They are for the most part deceitful and unstable, and from their long experience of subjection skilled in the art of flattery."

"Fallacia
Alia aliam trudit."

TERENCE. *Andria, Act IV., Sc. IV.*, 39.—(*Davus.*)

"One piece of knavery begets another."—(*George Colman.*)

"Fallentis semita vitae." HORACE. *Epistolae, I.*, 18, 103.

"The pathway of my declining years."

"Fallit enim vitium specie virtutis et umbra,
Quum sit triste habitu vultuque et veste severum."

JUVENAL. *Satires, XIV.*, 109.

"Thus avarice the guise of virtue takes,
With solemn mien and face and garb severe."

"Fallitur egregio quisquis sub principe credit
Servitium: nunquam libertas gratior exstat,
Quam sub rege pio."

CLAUDIANUS. *De Laudibus Stilichonis, III.*, 113.

"He errs who thinks himself a slave beneath
A great king's sway, for nowhere liberty
More proudly lifts her head, than in the realms
Of virtuous princes."

"Falsum est nimirum, quod creditur vulgo, testamenta hominum speculum esse morum." PLINY THE YOUNGER. *Epistolae, VIII.*, 18.

"It is certainly false, though generally believed, that a man's will is a reflection of his character."

"Falsus honor juvat, et mendax infamia terret
Quem nisi mendacem et medicandum?"

HORACE. *Epistolae, I.*, 16, 39.

"Trust me, false praise has charms, false blame has pains
But for vain hearts, long ears, and addled brains."—(*Conington.*)

"Famae quidem ac fidei damna majora esse quam quae aestimari possent." LIVY. *Histories, III.*, 72.

"It is impossible to estimate the injury which may be done to us by an attack on our credit and our reputation."

"Familiare est hominibus omnibus sibi ignoscere, nihil aliis remittere, et invidiam rerum non ad causam sed ad voluntatem personasque dirigere." VELLEIUS PATERCULUS. *Historia Romana, II.*, 30.

"Men are prone to find excuses for themselves, while admitting none for others, and to throw the onus of ill-success always on the person, and never on the attendant circumstances."

"Fas est et ab hoste doceri." OVID. *Metamorphoses, IV.*, 428.

"'Tis right to learn e'en from our enemy."

"Fas est praeteritos semper amare viros."
PROPERTIUS. *Elegies, III.*, 4, 36 (*II.*, 13, 52).

"Our reverence is due to those who have passed on."

"Fata obstant." VIRGIL. *Æneid, IV.*, 440.

"The Fates say us nay."

"Fateor enim duriorem esse conditionem spectatae virtutis, quam incognitae."
BRUTUS. (*Cicero, ad Brutum, I.*, 16, 10.)

"It is, I confess, far harder to maintain a good reputation before the world than in private life."

"Fecere tale ante alii spectati viri.
Humanum amare est, humanum autem ignoscere est."
PLAUTUS. *Mercator, Act II., Sc. II.*, 47.—(*Lysimachus.*)

"Many great men have done the same before.
'Tis natural to all mankind to love:
'Tis natural to all mankind to pardon."—(*Bonnell Thornton.*)

"Fecunda virorum
Paupertas fugitur, totoque arcessitur orbe,
Quo gens quaeque perit." LUCAN. *Pharsalia, I.*, 165.

"Poverty, fruitful mother of great men,
Is ostracised and shunned on every side,
And thus has fallen many a mighty race."

"Fecundi calices quem non fecere disertum?"
HORACE. *Epistolae, I.*, 5, 19.

"What tongue hangs fire when quickened by the bowl?"—(*Conington.*)

"Felices ter et amplius,
Quos irrupta tenet copula, nec malis
Divulsus querimoniis
Suprema citius solvet amor die." HORACE. *Odes, I.*, 13, 17.

"Happy, happy, happy they
Whose living love, untroubled by all strife,
Binds them till the last sad day,
Nor parts asunder, but with parting life!"—(*Conington.*)

"Felicia dicas
Saecula, quae quondam sub regibus atque tribunis
Viderunt uno contentam carcere Romam."
JUVENAL. *Satires, III.*, 312.

"Happy, happy were the good old times,
Which saw, beneath their kings', their tribunes' reign,
One cell the nation's criminals contain."—(*Gifford.*)

"Felicitas est fortuna, adjutrix consiliorum bonorum; quibus qui non utitur, felix esse nullo pacto potest."
CICERO. *Epistola ad Cornelium Nepotem* (*Fragment IV.*).

"Happiness consists in good fortune, allied to good design; if the latter be wanting, happiness is altogether impossible.

"Felix est non qui aliis videtur sed qui sibi: vides autem, quam rara domi sit ista felicitas."

SENECA. *De Remediis Fortuitorum, XVI.*, 10.

"Not he whom others think happy, but he who thinks himself so is truly the happy man; and how rarely indeed is such happiness seen."

"Felix, heu nimium felix! si litora tantum
Nunquam Dardaniae tetigissent nostra carinae."

VIRGIL. *Æneid, IV.*, 657.

"Blest lot! yet lacked one blessing more,
That Troy had never touched my shore."—(*Conington.*)

"Felix, qui potuit rerum cognoscere causas,
Atque metus omnis et inexorabile fatum
Subjecit pedibus strepitumque Acherontis avari!
Fortunatus et ille, deos qui novit agrestis,
Panaque Silvanumque senem Nymphasque sorores!
Illum non populi fasces, non purpura regum
Flexit et infidos agitans discordia fratres,
Aut conjurato descendens Dacus ab Histro,
Non res Romanae, perituraque regna; neque ille
Aut doluit miserans inopem, aut invidit habenti."

VIRGIL. *Georgics, II.*, 490.

"O happy is the man who may discern
The cause of all that irks the heart to yearn;
He fears not, he, inexorable fate,
Nor Acherontine waves insatiate;
And fortunate is he who may behold
The rustic gods,—Pan and Sylvanus old,
And sisterhood of Nymphs;—alike to him
The fasces and barbaric diadem:
No more fraternal rage at home alarms
Than the far Dacian, federate in arms;
He knows not poverty, nor envies pelf
Of bankrupt nations or of Roman wealth."—(*J. B. Rose.*)

"Feminis lugere honestum est, viris meminisse."

TACITUS. *Germania, XXVII.*

"Women may mourn the lost, men remember them."

"Fere fit malum malo aptissimum." LIVY. *Histories, I.*, 46.

"One misfortune is generally followed closely by another."

"Fere libenter homines id quod volunt credunt."

CÆSAR. *De Bello Gallico, III.*, 18.

"Men are generally ready to believe what they wish to be true."

"Quod nimis miseri volunt,
Hoc facile credunt."

SENECA. *Hercules Furens*, 317.—(*Megara.*)

"What the unhappy have most at heart they readily believe."

"Fere maxima pars morem hunc homines habent: quod sibi volunt,
Dum id impetrant, boni sunt; sed id ubi jam penes sese habent,
Ex bonis pessimi et fraudulentissimi
Sunt." PLAUTUS. *Captivi, Act II., Sc. I.*, 36.—(*Philocrates.*)

"It is oft the way
With most men—when they're suing for a favour,
While their obtaining it is yet in doubt,
They are most courteous; but when once they've got it,
They change their manners, and from just become
Dishonest and deceitful."—(*Bonnell Thornton.*)

"(Constat inter nos quod) Fere totus mundus exerceat histrioniam."
PETRONIUS ARBITER. *Satyricon, Fragment.*

"Almost the whole world practises the dramatic art."

"Natio comoeda est." JUVENAL. *Satires, III.*, 100.

"Greece is a theatre, where all are players."—(*Gifford.*)

"Fertilior seges est alienis semper in agris."
OVID. *De Arte Amandi, I.*, 349.

"The heavier crop is aye in others' fields."

"Fervet opus, redolentque thymo fragrantia mella."
VIRGIL. *Georgics, IV.*, 169.

"Swiftly the work goes on, and redolent of thyme
The fragrant honey's stored."

"Fiat justitia et pereat mundus."
Motto of Ferdinand I. (Emperor of Germany). (*Johannes Manlius, "Loci Communes," II., Octavum praeceptum.*)

"Let justice be done though the world perish."

"Fiat justitia, ruat coelum."
LORD MANSFIELD. *In "Rex v. Wilkes," Burrows' Reports, IV.*, 2562.

"Let justice be done though the heavens fall."

"Ficus ficus, ligonem ligonem vocat."
Proverbial expression. (*Erasmus, Adagiorum Chiliades, "Veritas".*)

"A fig's a fig, a spade a spade he calls."

"Fidem qui perdit, quo se servet relicuo?" PUBLILIUS SYRUS, 161.

"He who has lost his credit, what has he left to live upon?"

"Fidus Achates." VIRGIL. *Æneid, passim.*

"The faithful Achates."

"Fies nobilium tu quoque fontium,
Me dicente cavis impositam ilicem
Saxis, unde loquaces
Lymphae desiliunt tuae." HORACE. *Odes, III.*, 13, 13.

"Thou too one day shalt win proud eminence
'Mid honoured founts, while I the ilex sing
Crowning the cavern, whence
Thy babbling wavelets spring."—(*Conington.*)

"Fine tamen laudandus erit, qui morte decora
Hoc solum fecit nobile, quod periit."
AUSONIUS. *Tetrasticha, VIII.*—(*Of Otho.*)

"Yet must we praise him in his end; for this
Alone he nobly did: he nobly died."

"Finis Poloniae."
KOSCIUSKO, *in the "Südpreussische Zeitung,"* 25*th Oct.*, 1794.

"The end of Poland."

"Fit magna mutatio loci, non ingenii."
CICERO. *Pro Quintio, III.*, 12.

"There is indeed a change of scene, but not of nature."

"Coelum, non animum mutant, qui trans mare currunt."
HORACE. *Epistolae, I.*, 11, 27.

"'Tis but our climate, not our mind we change."—(*Conington.*)

"Fit via vi." VIRGIL. *Æneid, II.*, 494.

"Force wins her footing."—(*Conington.*)

"Fixus hic apud nos est animus tuus clavo Cupidinis."
PLAUTUS. *Asinaria, Act I., Sc. III.*, 4.—(*Cleaereta.*)

"Your heart's locked up with us, and Cupid keeps
The key."—(*Bonnell Thornton.*)

"(Ponamus nimios gemitus): Flagrantior aequo
Non debet dolor esse viri, nec vulnere major."
JUVENAL. *Satires, XIII.*, 11.

"Then moderate thy grief; 'tis mean to show
An anguish disproportioned to the blow."—(*Gifford.*)

'Flectere si nequeo Superos, Acheronta movebo."
VIRGIL. *Æneid, VII.*, 312.

"If I cannot bend the gods, I'll move the powers of hell."

"Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem depascimur aurea dicta."
LUCRETIUS. *De Rerum Natura, III.*, 11.

"Just as the bee in flowery meads from every blossom sips,
E'en so we feed on every word that falls from golden lips."

"Flos ipse civitatis." APULEIUS. *Metamorphoses, II.*, 19.

"The very flower of the state."

"Flumina pauca vides magnis de fontibus orta;
Plurima collectis multiplicantur aquis."
OVID. *Remedia Amoris*, 97.

"Few streams you'll find from mighty fountains flow;
Most gather many waters as they go."

"Foenum habet in cornu, longe fuge: dummodo risum
Excutiat sibi, non hic cuiquam parcet amico."
HORACE. *Satires, I.*, 4, 34.

"Beware, he's vicious; so he gains his end,
A selfish laugh, he will not spare a friend."—(*Conington.*)

"Forma bonum fragile est." OVID. *De Arte Amandi, II.*, 113.

"Beauty is a fragile gift."

"Res est forma fugax: quis sapiens bono
Confidat fragili." SENECA. *Phaedra*, 781.—(*Chorus.*)

"Beauty's a fleeting thing; the sage will ne'er
Confide in aught so fragile."

"Format enim natura prius nos intus ad omnem
Fortunarum habitum; juvat aut impellit ad iram,
Aut ad humum maerore gravi deducit et angit."
HORACE. *De Arte Poetica*, 108.

"For Nature forms our spirits to receive
Each bent that outward circumstance can give:
She kindles pleasure, bids resentment glow,
Or bows the soul to earth in hopeless woe."—(*Conington.*)

"Formosa facies muta commendatio est." PUBLILIUS SYRUS, 163.

"A beautiful face is a silent recommendation."

"Fors dicta refutet." VIRGIL. *Æneid, XII.*, 41.

"Ward the omen, heaven, I pray."—(*Conington.*)

"Forsan et haec olim meminisse juvabit." VIRGIL. *Æneid, I.*, 203.

"This suffering will yield us yet
A pleasant tale to tell."—(*Conington.*)

"Forsan miseros meliora sequentur." VIRGIL. *Æneid, XII.*, 153.

"A better fate perchance awaits the unhappy."

"Fortem animum praestant rebus, quas turpiter audent.'
JUVENAL. *Satires, VI.*, 97.

"But set illicit pleasure in their eye,
Onward they rush, and every toil defy."—(*Gifford.*)

"Fortes creantur fortibus et bonis." HORACE. *Odes, IV.*, 4, 25.

"Good sons and brave good sires approve."—(*Conington.*)

"Fortes fortuna adjuvat."
TERENCE. *Phormio, Act I., Sc. IV.*, 27.—(*Geta.*)

"Fortune favours the brave."

"Audentes fortuna juvat." VIRGIL. *Æneid, X.*, 284.

"Audentes deus ipse juvat." OVID. *Metamorphoses, X.*, 586.

"Eventus docuit fortes fortunam juvare."
LIVY. *Histories, VIII.*, 29.

"Fortuna, ut saepe alias virtutem est secuta."
LIVY. *Histories, IV.*, 37.

"Fortune, as often happens, followed valour."

"Deos fortioribus adesse (dixit)." TACITUS. *History, IV.*, 42.

"The gods fight on the side of the stronger."

"Fors juvat audentes, Cei sententia vatis."
CLAUDIANUS. *Epistolae, IV.*, 9.

"Chance aids the bold, as sings the Cean bard."

"Fortior quam felicior, cui fama bellandi inclyto per gentes, nunquam tamen vires consilio superfuerant."
DICTYS CRETENSIS. *De Bello Trojano, III.*, 16.

"A man more brave than fortunate, whose fame as a warrior was world-wide, yet whose force never outran his discretion."

"Fortuna amorem pejor inflammat magis."
SENECA. *Hercules Oetaeus*, 361.—(*Deianira.*)

"When fortune frowns, love's flame burns fiercer."

"Fortuna belli semper ancipiti in loco est."
SENECA. *Phoenissae*, 629 (267).—(*Jocasta.*)

"The fortune of war stands ever on the verge."

"Fortuna multis dat nimis, satis nulli."
MARTIAL. *Epigrams, XII.*, 10, 2.

"Fortune to many gives too much, enough to none."

"Fortuna nimium quem fovet stultum facit."
PUBLILIUS SYRUS, 167.

"Fortune makes him a fool, whom she makes her darling."—(*Bacon.*)

"Fortuna opes auferre, non animum potest."
SENECA. *Medea*, 176.—(*Medea.*)

"Fortune may rob us of our wealth, but never of our courage."

"Fortuna, quae plurimum potest, quum in reliquis rebus, tum praecipue in bello, parvis momentis magnas rerum commutationes efficit." CÆSAR. *De Bello Civili, III.*, 68.

"All-powerful fortune, in war above all things, produces momentous changes from very small beginnings."

"Fortuna saevo laeta negotio et
Ludum insolentem ludere pertinax,
Transmutat incertos honores,
Nunc mihi, nunc alii benigna.
Laudo manentem; si celeres quatit
Pennas, resigno quae dedit, et mea
Virtute me involvo, probamque
Pauperiem sine dote quaero." HORACE. *Odes, III.*, 29, 49.

"Fortune who loves her cruel game,
Still bent upon some heartless whim
Shifts her caresses, fickle dame,
Now kind to me and now to him.
She stays; 'tis well, but let her shake
Those wings, her presents I resign,
Cloak me in native worth, and take
Chaste Poverty undower'd for mine."—(*Conington.*)

"Fortuna vitrea est; tum cum splendet, frangitur."
PUBLILIUS SYRUS, 171.

"Fortune is made of glass; when brightest it is most easily broken."

"Fortunae naufragium." APULEIUS. *Metamorphoses, VI.*, 5.

"A shipwreck of our fortunes."

"Fortunati ambo! si quid mea carmina possunt,
Nulla dies unquam memori vos eximet aevo."
VIRGIL. *Æneid, IX.*, 446.

"Blest pair! if aught my verse avail,
No day shall make your memory fail
From off the heart of time."—(*Conington.*)

"(Invidia—) Fragili quaerens illidere dentem
Offendet solido." HORACE. *Satires, II.*, 1, 77.

"(Envy) When she fain on living flesh and bone
Would try her teeth, shall close them on a stone."—(*Conington.*)

"Frangas enim citius quam corrigas, quae in pravum induruerunt."
QUINTILIAN. *De Institutione Oratoria, I.*, 3, 12.

"What has hardened into some distorted form you may break but you cannot straighten.'

"Frangitur ipsa suis Roma superba bonis."
PROPERTIUS. *Elegies, IV.*, 12, 60 (*III.*, 13, 60).

"By her own wealth is haughty Rome brought low."

"Frons occipitio prior est."
MARCUS CATO. *De Re Rustica, Cap. IV.*

"The forehead is worth more than the back of the head."
(*I.e., It is better to look after things than to turn your back upon them.*)

"Fronti nulla fides." JUVENAL. *Satires, II.*, 8.

"Trust not to outward show."—(*Gifford.*)

"Fructus laedentis in dolore laesi est. Ergo cum fructum ejus everteris non dolendo, ipse doleat necesse est amissione fructus sui."
TERTULLIAN. *De Patientia, VIII.*

"He who works you a mischief takes a pleasure in your pain; if therefore you spoil his pleasure by betraying no pain, the pain is his who has lost his pleasure."

"Frugi hominem dici, non multum habet laudis in rege: fortem, justum, severum, gravem, magnanimum, largum, beneficum, liberalem; haec sunt regiae laudes, illa privata est."
CICERO. *Pro Rege Deiotaro, IX.*, 26.

"Frugality is no great merit in a king: courage, rectitude, austerity, dignity, magnanimity, generosity, beneficence, liberality; these are kingly qualities, frugality befits rather a private station."

"Fugacissimi ideoque tam diu superstites."
TACITUS. *Agricola, XXXIV.*

"Prone to flight, and therefore more likely to survive."

"Fuge magna; licet sub paupere tecto
Reges et regum vita praecurrere amicos."
HORACE. *Epistolae, I.*, 10, 32.

"Keep clear of courts: a homely life transcends
The vaunted bliss of monarchs and their friends."—(*Conington.*)

"Fugit irreparabile tempus." VIRGIL. *Georgics, III.*, 284.

"Time flies, never to be recalled."

"Utendum est aetate. Cito pede labitur aetas."
OVID. *De Arte Amandi, III.*, 65.

"Use the occasion, for it passes swiftly."

"Fuimus Troes, fuit Ilium et ingens
Gloria Teucrorum." VIRGIL. *Æneid, II.*, 325.

"We have been Trojans: Troy has been:
She sat, but sits no more, a queen."—(*Conington.*)

"Troja fuit." VIRGIL. *Æneid, III.*, 11.

"Troy has been."

"Fuit haec sapientia quondam
Publica privatis secernere, sacra profanis."
HORACE. *De Arte Poetica*, 396.

"'Twas wisdom's province then
To judge 'twixt states and subjects, gods and men."—(*Conington.*)

"Fuit in illo ingenium, ratio, memoria, litterae, cura, cogitatio, diligentia: res bello gesserat, quamvis reipublicae calamitosas, attamen magnas; multos annos regnare meditatus, magno labore, magnis periculis quod cogitarat effecerat: muneribus, monumentis, congiariis, epulis multitudinem imperitam, delenierat: suos praemiis, adversarios clementiae specie devinxerat. Quid multa? attulerat jam liberae civitati partim metu, partim patientia consuetudinem serviendi."
CICERO. *Philippica, II.*, 45, 116.—(*Julius Cæsar.*)

"He had great natural capacity, judgment, memory and culture; was painstaking, thoughtful and earnest; his military exploits, though disastrous to his country, were of the first magnitude; he aimed for many years at the supreme power, and eventually, after great hardships and no little peril, reached the summit of his ambition; he had won the affections of the ignorant populace by means of entertainments, banquets, largesses, and other public benefactions, while he had bound his immediate followers to him by his liberality, his opponents by an appearance of clemency. In a word, he had so revolutionised public feeling, that partly from fear, and partly from acquiescence, a state which prided itself upon its freedom had become accustomed to subjection."

"(Sed) fulgente trahit constrictos Gloria curru
Non minus ignotos generosis." HORACE. *Satires, I.*, 6, 23.

"Glory, like a conqueror, drags behind
Her glittering car the souls of all mankind."—(*Conington.*)

"Fundamentum autem est justitiae fides, id est dictorum conventorumque constantia et veritas." CICERO. *De Officiis, I.*, 7, 23.

"The foundation of justice is good faith; that is to say, a true and unswerving adherence to promises and covenants."

"Fundum alienum arat, incultum familiarem deserit."
PLAUTUS. *Asinaria, Act V., Sc. II.*, 24.—(*Artemona.*)

"He ploughs
Another's land, and leaves his own untill'd."
—(*Bonnell Thornton.*)

"Fungar vice cotis, acutum
Reddere quae ferrum valet exsors ipsa secandi."
HORACE. *De Arte Poetica*, 304.

"Mine be the whetstone's lot,
Which makes steel sharp, though cut itself 'twill not."—(*Conington.*)

"Furor fit laesa saepius patientia." PUBLILIUS SYRUS, 175.

"Patience too sorely tried develops into madness."

"Furor, iraque mentem
Praecipitant, pulchrumque mori succurrit in armis."
VIRGIL. *Æneid, II.*, 316.

"Fury and wrath within me rave,
And tempt me to a warrior's grave."—(*Conington.*)

"Gallum in suo sterquilino plurimum posse (intellexit)."
SENECA. *Ludus de Morte Claudii, VII.*, 3.

"Every cock fights best on his own dung-hill."

"Gaudium est miseris socios habere poenarum."
DOMINICUS DE GRAVINA (*circ.* 1350 A.D.). *Chronicon de rebus in Apulia gestis.* (*Pelliccia, Raccolta di varie Croniche appartenente alla storia del Regno di Napoli,—Naples*, 1781, *Vol. III., p.* 220.)

"It is a joy to the unhappy to have companions in misfortune."

"Solamen miseris socios habuisse doloris."
SPINOZA. *Ethics, IV.*, § 57. (*Quoted as an old proverb.*)

"(At) genus immortale manet, multosque per annos
Stat fortuna domus." VIRGIL. *Georgics, IV.*, 208.

"Deathless their race, and year by year endures
The fortune of their house."

"(Multa fero ut placem) genus irritabile vatum."
HORACE. *Epistolae, II.*, 2, 102.

"I will do much to keep in pleasant mood
That touchy race, the poets."

"Gigni
De nihilo nihil, in nihilum nil posse reverti."
PERSIUS. *Satires, III.*, 83.

"*Nothing can come from nothing.* Apt and plain!
Nothing return to nothing. Good again!"—(*Gifford.*)

"(Praeterea) Gigni pariter cum corpore, et una
Crescere sentimus, pariterque senescere mentem."
LUCRETIUS. *De Rerum Natura, III.*, 446.

"The mind, we feel, doth with the body grow,
And with the body age."

"Gloria vincendi juncta est cum milite, Caesar.
Caesar, parcendi gloria sola tua est."
ANTONIO TIBALDEO. *Caesari.* (*Poetarum Italorum Carmina, Vol. IX., p.* 242.)

"Thy soldiers, Cæsar, share in victory's bays,
Of clemency thine only is the praise."

"Gloriam qui spreverit, veram habebit."
LIVY. *Histories, XXII.*, 39.

"True glory is the appanage of him who despises glory."

"Gradiensque deas supereminet omnes." VIRGIL. *Æneid, I.*, 501.

"Though all be gods, she towers o'er all."—(*Conington.*)

"Graiis ingenium, Graiis dedit ore rotundo
Musa loqui." HORACE. *De Arte Poetica*, 323.

"To Greece, fair Greece, ambitious but of praise,
The muse gave ready wit, and rounded phrase."—(*Conington.*)

"Grammaticus, Rhetor, Geometres, Pictor, Aliptes,
Augur, Schoenobates, Medicus, Magus; omnia novit
Graeculus esuriens; in coelum jusseris, ibit."
JUVENAL. *Satires, III.*, 76.

"Grammarian, painter, augur, rhetorician,
Rope-dancer, conjurer, fiddler, physician,
All trades his own your hungry Greekling counts;
And bid him mount the sky,—the sky he mounts."—(*Gifford.*)

"Gratia atque honos opportuniora interdum non cupientibus."
LIVY. *Histories, IV.*, 57.

"Fame and honour sometimes fall more fitly on those who do not desire them."

"Gratior et pulchro veniens in corpore virtus."
VIRGIL. *Æneid, V.*, 344.

"Worth appears with brighter shine,
When lodged within a lovely shrine."—(*Conington.*)

"Gratum est, quod patriae civem populoque dedisti,
Si facis ut patriae sit idoneus, utilis agris
Utilis et bellorum, et pacis rebus agendis."
JUVENAL. *Satires, XIV.*, 70.

"True, you have given a citizen to Rome;
And she shall thank you, if the youth become,
By your o'erruling care, or soon or late,
A useful member of the parent state."—(*Gifford.*)

"Gravior multo poena videtur, quae a miti viro constituitur."
SENECA. *De Clementia, I.*, 22, 3.

"A punishment always appears far more severe, when it is inflicted by a merciful man."

"Graviora quae patiantur videri jam hominibus quam quae metuant."
LIVY. *Histories, III.*, 39.

"The troubles which have come upon us always seem more serious than those which are only threatening."

"Gravis ira regum est semper." SENECA. *Medea*, 497.—(*Jason.*)

"Dangerous ever is the wrath of kings."

"Gutta cavat lapidem, consumitur annulus usu;
Et teritur pressa vomer aduncus humo."
OVID. *Epistolae ex Ponto, IV.*, 10, 5.

"By constant dripping water hollows stone,
A signet-ring from use alone grows thin,
And the curved ploughshare by soft earth is worn."

"Habent hunc morem plerique argentarii,
Ut alius alium poscant, reddant nemini,
Pugnis rem solvant, si quis poscat durius."
PLAUTUS. *Curculio, Act III., Sc. I.*, 7.—(*Lyco.*)

"'Tis what most bankers do; borrow of one,
Or of another, but to none repay;
But if one ask it in a higher tone,
They then discharge the debt in cuffs."—(*Bonnell Thornton.*)

"Habent insidias hominis blanditiae mali."
PHAEDRUS. *Fables, I.*, 19, 1.

"There lurks a snare beneath a bad man's blandishments."

"(Pro captu lectoris) habent sua fata libelli."
TERENTIANUS MAURUS. *De Literis, Syllabis et Metris, l.* 1286.

"In the matter of attracting readers, books have their destinies"

"Habeo opus magnum in manibus." CICERO. *Academica, I.*, 1, 2.

"I have a great work in hand."

"Habeoque senectuti magnam gratiam, quae mihi sermonis aviditatem auxit, potionis et cibi sustulit."
CICERO. *De Senectute, XIV.*, 46.

"I feel deeply grateful to old age, which has increased my desire for conversation, and taken away my appetite for drink and food."

"Habes igitur, Tubero, quod est accusatori maxime optandum, confitentem reum." CICERO. *Pro Ligario, I.*, 2.

"You have therefore, Tubero, what a prosecutor most desires, a defendant who pleads guilty."

"Habet aliquid ex iniquo omne magnum exemplum, quod contra singulos utilitate publica rependitur."
TACITUS. *Annals, XIV.*, 44.

"There is some injustice in every great precedent, which, though injurious to individuals, has its compensation in the public advantage."
—(*Church and Brodribb.*)

"Habet enim multitudo vim quamdam talem, ut, quemadmodum tibicen sine tibiis canere, sic orator sine multitudine audiente eloquens esse non possit." CICERO. *De Oratore, II.*, 83, 338.

"So great is the influence of numbers, that an orator can no more be eloquent without a crowded audience, than a flute-player can play without a flute."

"Habet has vices conditio mortalium, ut adversa ex secundis, ex adversis secunda nascantur." PLINY THE YOUNGER. *Panegyric, V.*

"The vicissitudes of human existence are such that misfortune often has its origin in prosperity, and good fortune in adversity."

"Habet natura, ut aliarum omnium rerum, sic vivendi modum."
CICERO. *De Senectute, XXIII.*, 85.

"Nature has a standard of living, as of everything else."

"Habet omnis hoc voluptas,
Stimulis agit fruentes;
Apiumque par volantum,
Ubi grata mella fudit,
Fugit, et nimis tenaci
Ferit icta corda morsu."
BOËTHIUS. *De Consolatione Philosophiae, III., Metrum* 7.

"This bane has every pleasure, that it spurs
Its votaries on; then like the wingèd bee,
When it has poured its honey, takes to flight,
And leaves its sting to rankle in the heart."

"Hae nugae seria ducent
In mala derisum semel exceptumque sinistre."
HORACE. *De Arte Poetica*, 451.

"Such trifles bring to serious grief ere long
A hapless bard, once flattered and led wrong."—(*Conington.*)

"Haec animos aerugo et cura peculi
Cum semel imbuerit, speramus carmina fingi
Posse linenda cedro et levi servanda cupresso?"
HORACE. *De Arte Poetica*, 330.

"O, when this cankering rust, this greed of gain,
Has touched the soul and wrought into its grain,
What hope that poets will produce such lines
As cedar oil embalms, and cypress shrines?"—(*Conington.*)

"Haec differentia naturarum tantam habet vim, ut nonnunquam mortem sibi ipse consciscere alius debeat, alius in eadem caussa non debeat." CICERO. *De Officiis, I.*, 31, 112.

"This difference in men's nature is so powerful in its operation, that it may even on occasion be one man's duty to compass his own death, while the same circumstances would not justify another man in so doing."

"Haec est, in gremium victos quae sola recepit
Humanumque genus communi nomine fovit,
Matris, non dominae, ritu; civesque vocavit,
Quos domuit, nexuque pio longinqua revinxit."
CLAUDIANUS. *De Consulatu Stilichonis, III.*, 150.

"She alone among nations has received into her bosom those whom she has conquered, and has cherished all humanity as her sons, and not as her slaves; those whom she has subdued she has called her citizens, and has bound to herself the ends of the earth in the ties of affection."

"Haec habeo, quae edi, quaeque exsaturata libido
Hausit: at illa jacent multa et praeclara relicta."
CICERO. *Tusculanae Disputationes, V.*, 35, 101.—(*Epitaph on Sardanapalus.*)

"What I have eaten is mine, and all my satisfied desires; but I leave behind me all those splendid joys which I have not tasted."

"Haec iracundos admonebit fabula,
Impune potius laedi quam dedi alteri."
PHAEDRUS. *Fables, IV.*, 4, 13.

"'Tis wiser patiently to suffer wrong,
Than, for the sake of vengeance, to become
Another's slave."

"Haec natura multitudinis est; aut servit humiliter, aut superbe dominatur: libertatem, quae media est, nec spernere modice, nec habere sciunt." LIVY. *Histories, XXIV.*, 25.

"The masses are so constituted as to be capable either of slavish subjection, or of arrogant dominion, but the liberty which lies between these two extremes they can neither tolerate in others nor enjoy themselves."

"Haec placuit semel, haec decies repetita placebit."
HORACE. *De Arte Poetica*, 365.

"One pleases straightway, one when it has passed
Ten times before the mind will please at last."—(*Conington.*)

"Haec studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium praebent; delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur." CICERO. *Pro Archia, VII.*, 16.

"Such studies nourish us in youth, and entertain us in old age; they embellish our prosperity, and provide for us a refuge and a solace in adversity; they are a delight at home, yet no embarrassment abroad; they are with us throughout sleepless nights, on tedious journeys, in our country retreats."

"Haerent infixi pectore voltus
Verbaque, nec placidam membris dat cura quietem."
VIRGIL. *Æneid, IV.*, 4.

"Each look is pictured in her breast,
Each word: nor passion lets her rest."—(*Conington.*)

"Hannibal, credo, erat ad portas." CICERO. *Philippica, I.*, 5, 11.

"Hannibal was at the gates."

"Has omnis, ubi mille rotam volvere per annos,
Lethaeum ad fluvium deus evocat agmine magno,
Scilicet immemores supera et convexa revisant
Rursus et incipiant in corpora velle reverti."
VIRGIL. *Æneid, VI.*, 748.

"All these, when centuries ten times told
The wheel of destiny have rolled,
The voice divine from far and wide
Calls up to Lethe's river-side,
That earthward they may pass once more
Remembering not the things before,
And with a blind propension yearn
To fleshly bodies to return."—(*Conington.*)

"Haud igitur leti praeclusa est janua coelo,
Nec soli terraeque, nec altis aequoris undis;
Sed patet immani et vasto respectat hiatu."
LUCRETIUS. *De Rerum Natura, V.*, 373.

"The gates of death are closed not to the sky,
Nor to the Sun, or Earth, or watery deeps;
With vast wide-gaping jaws they open lie
For all created things."

"Haud igitur redit ad nihilum res ulla."
LUCRETIUS. *De Rerum Natura, I.*, 242.

"Nothing therefore returns to nothingness."

"Haud ignarus eram, quantum nova gloria in armis
Et praedulce decus primo certamine posset."
VIRGIL. *Æneid, XI.*, 154.

"I knew the young blood's maddening play,
The charm of battle's first essay."—(*Conington.*)

"Haud ignarus summa scelera incipi cum periculo, peragi cum praemio." TACITUS. *Annals, XII.*, 67.

"He knew that the greatest crimes are perilous in their inception, but well rewarded after their consummation."—(*Church and Brodribb.*)

"Haud incerta cano." VIRGIL. *Æneid, VIII.*, 49.

"No legends form the subject of my song."

"Haud scio an pietate adversus deos sublata, fides etiam et societas generis humani et una excellentissima virtus, justitia tollatur."
CICERO. *De Natura Deorum, I.*, 2, 4.

"I am disposed to think that if reverence for the gods were destroyed, we should also lose honesty and the brotherhood of mankind, and that most excellent of all virtues, justice."

"Haud semper errat fama; aliquando et elegit."
TACITUS. *Agricola, IX.*

"Fame does not always err; sometimes she chooses well."

"Haud ullas portabis opes Acherontis ad undas;
Nudus ad infernas, stulte, vehere rates."
PROPERTIUS. *Elegies, IV.*, 4 (*III.*, 5), 13.

"No riches may'st thou bear 'cross Acheron's tide;
Fool naked must thou enter Charon's bark."

"Haut facilest venire illi ubi sitast sapientia:
Spissum est iter: apisci haut possem nisi cum magna miseria."
SEXTUS TURPILIUS. *Canephorus, Fragment I.* (*III.*).

"No easy task it is to climb to wisdom's throne.
Steep is the path: only thou can'st attain
Through pain and weariness."

"Hei mihi! difficile est imitari gaudia falsa;
Difficile est tristi fingere mente jocum,
Nec bene mendaci risus componitur ore,
Nec bene sollicitis ebria verba sonant."
TIBULLUS. *Carmina, III.*, 6, 33.

"Alas! how hard to feign an unfelt joy;
How hard to jest when we are sick at heart;
Ill do we shape our lying lips to smile;
Ill, from the careworn, sound the reveller's words."

"Hem, ista virtus est, quando usust, qui malum fert fortiter.
Fortiter malum qui patitur, idem post patitur, bonum."
PLAUTUS. *Asinaria, Act II., Sc. II.*, 57.—(*Leonida.*)

"This is true virtue. He who resolutely
Evil endures, shall in the end see good."—(*Bonnell Thornton.*)

"Hem, ista parentum est vita vilis liberis:
Ubi malunt metui, quam vereri se ab suis."
AFRANIUS. *Consobrini, Fragment I.*, 4.

"The father's life's not precious to his children
Who would be feared rather than reverenced."

"Heredis fletus sub persona risus est." PUBLILIUS SYRUS, 187.

"The tears of an heir are laughter under a vizard."—(*Bacon.*)

"Heu Fortuna! quis est crudelior in nos
Te deus? ut semper gaudes illudere rebus
Humanis!" HORACE. *Satires, II.*, 8, 61.

"O Fortune, cruellest of heavenly powers,
Why make such game of this poor life of ours?"—(*Conington.*)

"Heu, heu! quam brevibus pereunt ingentia fatis!"
CLAUDIANUS. *In Rufinum, II.*, 49.

"Alas, alas! within how short a space
A mighty enterprise is brought to nought."

"Heu miserande puer! si qua fata aspera rumpas,
Tu Marcellus eris." VIRGIL. *Æneid, VI.*, 882.

"Dear child of pity! shouldst thou burst
The dungeon bars of Fate accurst,
Our own Marcellus thou!"—(*Conington.*)

"Heu pietas, heu prisca fides, invictaque bello
Dextera!" VIRGIL. *Æneid, VI.*, 878.

"O piety! O ancient faith!
O hand untamed in battle scathe!"—(*Conington.*)

"Heu! quam difficile est crimen non prodere vultu!"
OVID. *Metamorphoses, II.*, 447.

"Alas! how difficult it is not to betray one's guilt by one's looks."

"Heu! quam difficilis gloriae custodia est." PUBLILIUS SYRUS, 188.

"How difficult is the safe custody of glory."

"Heu! quanto minus est cum reliquis versari, quam tui meminisse."
SHENSTONE. *On an ornamental urn, inscribed to Miss Dolman.*

"Of how little value is the comradeship of those who are left, while we may still remember thee."

"Heu, quibus ille
Jactatus fatis! quae bella exhausta canebat!"
VIRGIL. *Æneid, IV.*, 13.

"What perils his from war and sea!"—(*Conington.*)

"Hi mores, haec duri immota Catonis
Secta fuit, servare modum, finemque tenere,
Naturamque sequi, patriaeque impendere vitam,
Nec sibi, sed toti genitum se credere mundo."
LUCAN. *Pharsalia, II.*, 380.

"This was stern Cato's rule, his changeless course:
To observe the happy mean, and keep in view
His goal; to follow nature, and to spend
His life in service of his fatherland,
Believing he was born, not for himself,
But for the world at large."

"Hi motus animorum atque haec certamina tanta
Pulveris exigui jactu compressa quiescunt."
VIRGIL. *Georgics, IV.*, 86.—(*Of bees swarming.*)

"Yet all this life and movement, all the strife
May with a pinch of dust be brought to silence."

"Hic amor, haec patria est." VIRGIL. *Æneid, IV.*, 347.

"There is my heart, my home is there."—(*Conington.*)

"Hic domus, haec patria est." VIRGIL. *Æneid, VII.*, 122.

"Here is our country, here our home."—(*Conington.*)

"Hic domus Aeneae cunctis dominabitur oris,
Et nati natorum, et qui nascentur ab illis."
VIRGIL. *Æneid, III.*, 97.

"There shall Æneas' house, renewed
For ages, rule a world subdued."—(*Conington.*)

"Hic ego qui jaceo, tenerorum lusor amorum,
Ingenio perii, Naso poeta, meo.
At tibi qui transis ne sit grave, quisquis amasti,
Dicere, Nasonis molliter ossa cubent."
OVID. *Tristia, III.*, 3, 73.

"Ovid lies here, the poet, skilled in love's gentle sport;
By his own talents worked he his undoing.
Oh, thou who passest by, if ever thou hast loved,
Think it not shame to wish him calm repose."

"Hic manus ob patriam pugnando volnera passi,
Quique sacerdotes casti, dum vita manebat,
Quique pii vates, et Phoebo digna locuti,
Inventas aut qui vitam excoluere per artis,
Quique sui memores alios fecere merendo;
Omnibus his nivea cinguntur tempora vitta."
VIRGIL. *Æneid, VI.*, 660.

"Here sees he the illustrious dead
Who fighting for their country bled;
Priests who while earthly life remained
Preserved that life unsoiled, unstained;
Blest bards, transparent souls and clear,
Whose song was worthy Phœbus' ear;
Inventors who by arts refined
The common lot of human kind,
With all who grateful memory won
By services to others done:
A goodly brotherhood, bedight
With coronals of virgin white."—(*Conington.*)

"Hic murus aeneus esto,
Nil conscire sibi, nulla pallescere culpa."
HORACE. *Epistolae, I.*, 1, 60.

"Be this your wall of brass, your coat of mail,
A guileless heart, a cheek no crime turns pale."—(*Conington.*)

"Hic quantum in bello fortuna possit et quantos adferat casus, cognosci potuit." CÆSAR. *De Bello Gallico, VI.*, 35.

"We have here an excellent example of the value of fortune, and of the opportunities it offers in war."

"Hic ultra vires habitus nitor." JUVENAL. *Satires, III.*, 180.

"Here beyond our power arrayed we go."—(*Gifford.*)

"Hic vivimus ambitiosa
Paupertate omnes." JUVENAL. *Satires, III.*, 182.

"And so we flaunt
Proud in distress and prodigal in want."—(*Gifford.*)

"Hinc Augustus agens Italos in proelia Caesar
Cum Patribus Populoque, Penatibus et magnis Dis."
VIRGIL. *Æneid, VIII.*, 678.

"Here Cæsar, leading from their home
The fathers, people, gods of Rome."—(*Conington.*)

"Hinc illae lacrimae! haec illa 'st misericordia."
TERENCE. *Andria, Act I., Sc. I.*, 99.—(*Simo.*)

"Hence were those tears, and hence all that compassion."

"Hinc illae lacrimae!" CICERO. *Pro Caelio, XXV.*, 61.
HORACE. *Epistolae, I.*, 19, 41.

"His ego nec metas rerum nec tempora pono;
Imperium sine fine dedi." VIRGIL. *Æneid, I.*, 278.

"No date, no goal I here ordain;
Theirs is an endless, boundless reign."—(*Conington.*)

"Historia vero testis temporum, lux veritatis, vita memoriae, magistra vitae, nuntia vetustatis, qua voce alia nisi oratoris immortalitati commendatur." CICERO. *De Oratore, II.*, 9, 36.

"History is the witness of the times, the light of truth, the life of memory, the schoolmistress of life, the herald of antiquity; receiving from the voice of the orator alone her credentials to immortality."

"Hoc adsimile est, quasi de fluvio qui aquam derivat sibi:
Nisi derivetur, tamen omnis ea aqua abeat in mare."
PLAUTUS. *Truculentus, Act II., Sc. VII.*, 12.—(*Geta.*)

"'Tis as you'd turn a stream upon your field;
Which if you do not, it will all run waste
Into the sea."—(*Bonnell Thornton.*)

"Hoc cogitato; ubi probus est architectus
Bene lineatum si semel carinam collocavit,
Facile esse navem facere ubi fundata et constituta est."
PLAUTUS. *Miles Gloriosus, Act III., Sc. III.*, 41.—(*Acroteleutium.*)

"When the shipwright,
If he has skill, has once laid down the keel,
Exact to line and measure, it is easy
To build the ship thus laid and tightly founded."
—(*Bonnell Thornton.*)

"Hoc erat in votis; modus agri non ita magnus,
Hortus ubi et tecto vicinus jugis aquae fons
Et paullum silvae super his foret." HORACE. *Satires, II.*, 6, 1.

"This used to be my wish: a bit of land,
A house and garden with a spring at hand,
And just a little wood."—(*Conington.*)

"Hoc erit tibi argumentum semper in promtu situm;
Ne quid expectes amicos quod tute agere possies."
ENNIUS. (*Aulus Gellius, Noctes Atticae, II.*, 29, 6.)

"This rule of life will ever be ready to your hand: never to wait for friends to do for you what you can do for yourself."

"Hoc fonte derivata clades
In patriam populumque fluxit." HORACE. *Odes, III.*, 6, 19.

"Thence rose the flood whose waters waste
The nation and the name of Rome."—(*Conington.*)

"Hoc genus omne." HORACE. *Satires, I.*, 2, 2.

"All that class of people."

"Hoc habeo quodcunque dedi."
C. RABIRIUS. (*Seneca, de Beneficiis, VI.*, 3, 1.)

"Whatever I have given, I still possess."

"Extra fortunam est, quidquid donatur amicis:
Quas dederis, solas semper habebis opes."
MARTIAL. *Epigrams, V.*, 42, 7.

"A present to a friend's beyond the reach of fortune:
That wealth alone you always will possess
Which you have given away."

"Hoc mihi perpetuo jus est, quod solus amator
Nec cito desisto, nec temere incipio."
PROPERTIUS. *Elegies, III.*, 12, 35 (*II.*, 20, 35).

"This justice must be done me, that alone
Of lovers I am constant when I love,
Yet love not hastily or rashly."

"Hoc nobis vitium maximum est: quum amamus tum perimus;
Si illud, quod volumus dicitur, palam quum mentiuntur,
Verum esse insciti credimus."
PLAUTUS. *Truculentus, Act I., Sc. II.*, 88.—(*Dinarchus.*)

"This is our greatest fault: when we're too much
In love, we're sure to be undone. For if
They tell us what we wish, fools as we are,
The most notorious falsehood we believe."—(*Bonnell Thornton.*)

"Hoc patrium est, potius consuefacere filium
Sua sponte recte facere quam alieno metu."
TERENCE. *Adelphi, Act I., Sc. I.*, 49.—(*Micio.*)

"'Tis this then is the duty of a father,
To make a son embrace a life of virtue,
Rather from choice than terror or restraint."—(*George Colman.*)

"Hoc praestat amicitia propinquitati, quod ex propinquitate benevolentia tolli potest, ex amicitia non potest; sublata enim benevolentia, amicitiae nomen tollitur, propinquitatis manet."
CICERO. *De Amicitia, V.*, 19.

"Friendship has this advantage over kinship, that the latter may exist without good feeling, the former cannot; if there be no good feeling the very name of friendship vanishes, while that of kinship continues."

"Hoc quidem in dolore maxime est providendum, ne quid abjecte, ne quid timide, ne quid ignave, ne quid serviliter muliebriterve faciamus." CICERO. *Tusculanae Disputationes, II.*, 23, 55.

"When in deep sorrow, we must be specially careful to do nothing which savours of dejection or timidity, of cowardice, servility or womanishness."

"Hoc sustinete majus ne veniat malum."
PHAEDRUS. *Fables, I.*, 2, 31.

"Bear the ills ye have, lest worse befall ye."

"Hoc tibi pro servitio debeo
Conari manibus pedibus, noctesque et dies
Capitis periclum adire, dum prosim tibi."
TERENCE. *Andria, Act IV., Sc. I.*, 52.—(*Davus.*)

"'Tis my duty as your slave,
To strive with might and main, by day and night,
With hazard of my life to do you service."--(*George Colman.*)

"Hoc vince." EUSEBIUS PAMPHILUS. *Vita Constantini, I.*, 28.

"By this conquer."

(*These words, or their Greek equivalent,* τούτῳ νίκα, *were inscribed on the cross which is said to have been seen in the heavens by Constantine, just before he gave battle to Maxentius. They are commonly quoted "In hoc signo vinces."*)

"Hoccin' est credibile, aut memorabile,
Tanta vecordia innata cuiquam ut sit,
Ut malis gaudeant, atque ex incommodis
Alterius sua ut comparent commoda?"
TERENCE. *Andria, Act IV., Sc. I.*, 1.—(*Charinus.*)

"Is this to be believed or to be told?
Can then such inbred malice live in man,
To joy in ill, and from another's woes
To draw his own delight?"—(*George Colman.*)

"Homine imperito nunquam quidquam injustius,
Qui, nisi quod ipse facit, nihil rectum putat."
TERENCE. *Adelphi, Act I., Sc. II.*, 18.—(*Micio.*)

"How unjust
Is he who wants experience! who believes
Nothing is right but what he does himself!"—(*George Colman.*)

"Hominem improbum non accusari, tutius est quam absolvi."
LIVY. *Histories, XXXIV.*, 4.

"It is better that a guilty man should not be brought to trial than that he should be tried and acquitted."

"Hominem malignum forsan esse tu credas;
Ego esse miserum credo, cui placet nemo."
MARTIAL. *Epigrams, V.*, 28, 8.

"You think yourself malicious; I should say
You're most unhappy, if for none you care."

"Hominem pagina nostra sapit." MARTIAL. *Epigrams, X.*, 4, 10.

"In humanity my page is deeply skilled."

"Hominem servom suos
Domitos habere oportet oculos et manus
Orationemque."
PLAUTUS. *Miles Gloriosus, Act II., Sc. VI.*, 80.—(*Periplectomenes.*)

"A servant should restrain his eyes and hands
And speech too."—(*Bonnell Thornton.*)

"Homines, dum docent, discunt." SENECA. *Epistolae, VII.*, 8.

"While we are teaching, we are learning."

"Homines enim ad deos nulla re propius accedunt quam salutem hominibus dando." CICERO. *Pro Ligario, XII.*, 38.

"At no time does man approach more nearly to the gods than when engaged in the rescue of his fellow-man."

"Homines enim, quam rem destruere non possunt, jactationem ejus incessunt. Ita, si silenda feceris, factum ipsum; si laudanda, quod non sileas ipse, culpatur."
PLINY THE YOUNGER. *Epistolae, I.*, 8.

"When men are unable to pull your conduct to pieces, they are the more ready to fall foul of you for boasting of it. Thus if you do anything to be ashamed of, they blame the deed; if anything to be proud of, they blame you for talking about it."

"Homines, quamvis in turbidis rebus sint, tamen, si modo homines sunt, interdum animis relaxantur."

CICERO. *Philippica, II.*, 16, 39.

"In whatever trouble men may be, yet so long as they are men, they must occasionally have their moments of cheerfulness."

"Homines qui gestant quique auscultant crimina,
Si meo arbitratu liceat, omnes pendeant,
Gestores linguis, auditores auribus."

PLAUTUS. *Pseudolus, Act I., Sc. V.*, 12.—(*Callipho.*)

"You reporters,
And listeners after faults, by my goodwill
Should both be hanged, the former by the tongue,
The latter by the ears."—(*Bonnell Thornton.*)

"(Dii immortales!) Homini homo quid praestat; stulto intelligens
Quid interest!"

TERENCE. *Eunuchus, Act II., Sc. II.*, 1.—(*Gnatho.*)

"Good heavens! how much one man excels another!
What difference 'twixt a wise man and a fool!"—(*George Colman.*)

"(At hercules) Homini plurima ex homine sunt mala."

PLINY THE ELDER. *Natural History, VII.*, 1.

"Most of man's misfortunes are due to man."

"Hominum divomque voluptas,
Alma Venus."

LUCRETIUS. *De Rerum Natura, I.*, 1.

"Gentle Venus, delight of gods and men."

"Homo antiqua virtute ac fide."

TERENCE. *Adelphi, Act III., Sc. III.*, 88.—(*Demea.*)

"A citizen of ancient faith and virtue."—(*George Colman.*)

"Homo doctus in se semper divitias habet."

PHAEDRUS. *Fables, IV.*, 22, 1.

"A learned man has always riches in himself."

"Homo est animal bipes rationale."

BOËTHIUS. *De Consolatione Philosophiae, V., Prosa IV.*

"Man is a two-footed reasoning animal."

"Homo extra corpus est suum qui irascitur."

PUBLILIUS SYRUS, 193.

"A man who has lost his temper is a man outside himself."

"Homo homini deus est, si suum officium sciat."

CAECILIUS STATIUS. *Fragment XVI.*

"Man is a god to his fellow-man, if he know his duty."

"Homo proponit, sed Deus disponit."

THOMAS À KEMPIS. *De Imitatione Christi, I.*, 19, 2.

"Man proposes, but God disposes."

"Homo qui erranti comiter monstrat viam,
Quasi lumen de suo lumine accendat, facit,
Nihilominus ipsi lucet, quum illi accenderit."
ENNIUS. (*Cicero, de Officiis, I.*, 16, 51.)

"Who shows the path to one who's gone astray,
But lights the wanderer's lantern from his own,
Yet when 'tis lit, his own lamp's burning still."

"Homo sum; humani nihil a me alienum puto."
TERENCE. *Heautontimorumenos, Act I., Sc. I.*, 25.—(*Chremes.*)

"I am a man; there's naught which touches man
That is not my concern."

"Homo totiens moritur quotiens amittit suos."
PUBLILIUS SYRUS, 195.

"A man dies as often as he loses his friends."—(*Bacon.*)

"Homunculi quanti sunt!" PLAUTUS. *Captivi, Prologue*, 51.

"How insignificant are men."

"Honesta quaedam scelera successus facit."
SENECA. *Phaedra*, 606.—(*Phaedra.*)

"Some crimes are by success made honourable."

"Honesti
Spadices glaucique, color deterrimus albis
Et gilvo." VIRGIL. *Georgics, III.*, 81.

"The colour—grey or chesnut are the best,
Not white or dun."—(*J. B. Rose.*)

"Honos alit artes." CICERO. *Tusculanae Disputationes, I.*, 2, 4.

"Fame is the nurse of the arts."

"Horae quidem cedunt, et dies et menses et anni; nec praeteritum tempus unquam revertitur, nec quid sequatur sciri potest."
CICERO. *De Senectute, XIX.*, 69.

"The hours pass by, and the days and months and years; the time that is past never returns, and what is to come none can tell."

"Horrenda late nomen in ultimas
Extendat oras." HORACE. *Odes, III.*, 3, 45.

Aye let her scatter far and wide
Her terror."—(*Conington.*)

"Horresco referens." VIRGIL. *Æneid, II.*, 204.

"I quail,
"E'en now, at telling of the tale."—(*Conington.*)

"Hos ego versiculos feci, tulit alter honores:
Sic vos non vobis nidificatis aves:
Sic vos non vobis vellera fertis oves:
Sic vos non vobis mellificatis apes:
Sic vos non vobis fertis aratra boves."
VIRGIL. (*Tib. Claudius Donatus, Life of Virgil. Delphin edition*, 1830, *p.* 17.)

"I wrote these lines; another wears the bays:
Thus you for others build your nests, O birds:
Thus you for others bear your fleece, O sheep:
Thus you for others honey make, O bees:
Thus you for others drag the plough, O kine."

"Hos omnes amicos habere operosum est; satis est inimicos non habere." SENECA. *Epistolae, XIV.*, 7.

"It is troublesome to have so many friends; it should suffice that we have no enemies."

"Hospitium est calamitatis. Quid verbis opu'st?
Quamvis malam rem quaerens, illic reperias."
PLAUTUS. *Trinummus, Act II., Sc. IV.*, 152.—(*Stasimus.*)

"'Tis the abode
Of misery. But without more words,—whate'er
Evil you'd search for, you might find it here."
—(*Bonnell Thornton.*)

"Hostem adversum opprimere, strenuo homini haud difficile est; occulta pericula neque facere, neque vitare, bonis in promptu est." SALLUST. *Ad Caesarem, II.*

"A man of vigour has little difficulty in overcoming a declared enemy; men of honour, however, while slow to prepare an ambush, are only too prone to fall into one."

"Hostem cum fugeret, se Fannius ipse peremit.
Hic, rogo, non furor est, ne moriare, mori!"
MARTIAL. *Epigrams, II.*, 80, 1.

"To avoid his foe, Fannius himself has slain.
What madness this, from fear of death to die!"

"(Toto principatu suo) Hostem generis humani."
PLINY THE ELDER. *Natural History, VII.*, 6.

"An enemy of the human race."

"Hostis est, quisquis mihi
Non monstrat hostem." SENECA. *Hercules Furens*, 1167.

"He is mine enemy who shows me not mine enemy."

"Huc omnis turba ad ripas effusa ruebat,
Matres atque viri, defunctaque corpora vita
Magnanimum heroum, pueri innuptaeque puellae,
Impositique rogis juvenes ante ora parentum."
VIRGIL. *Æneid, VI.*, 305.

"Towards the ferry and the shore
The multitudinous phantoms pour;
Matrons and men and heroes dead,
And boys and maidens yet unwed,
And youths who funeral fires have fed
Before their parents' eye."—(*Conington.*)

"Huc propius me,
Dum doceo insanire omnes, vos ordine adite."
HORACE. *Satires, II.*, 3, 80.

"Now listen while I show you how the rest,
Who call you madman, are themselves possessed."

"Huic maxime putamus malo fuisse nimiam opinionem ingenii atque virtutis." CORNELIUS NEPOS. *Alcibiades*, 7.

"Nothing was more prejudicial to his career than the unduly high estimate which was formed both of his mental and his moral qualities."

"Hujus illa vox vulgaris, 'audivi,' ne quid reo innocenti noceat, oramus." CICERO. *Pro Plancio, XXIII.*, 57.

"It is our earnest prayer that an innocent defendant may suffer no injury from evidence of that too common class, the 'I have heard'."

"Humana malignas
Cura dedit leges, et quod natura remittit,
Invida jura negant." OVID. *Metamorphoses, X.*, 329.

"The wit of man most cruel statutes has devised,
And nature oft permits what is by law forbid."

"Humanitati qui se non accommodat,
Plerumque poenas oppetit superbiae."
PHAEDRUS. *Fables, III.*, 16, 1.

"Who obeys not the dictates of humanity,
Oft for his arrogance pays penalty."

"Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas,
Undique collatis membris, ut turpiter atrum
Desinat in piscem mulier formosa superne:
Spectatum admissi risum teneatis amici?"
HORACE. *De Arte Poetica*, 1.

"Suppose some painter, as a *tour de force*,
Should couple head of man with neck of horse,
Invest them both with feathers, 'stead of hair;
And tack on limbs picked up from here and there,
So that the figure when complete should show
A maid above, a hideous fish below:
Should you be favoured with a private view
You'd laugh, my friends, I know, and rightly too."—(*Conington.*)

"Humanum genus est avidum nimis auricularum."
LUCRETIUS. *De Rerum Natura, IV.*, 594.

"Man suffers from the plague of itching ears."

"Humanus autem animus decerptus ex divina mente, cum alio nullo nisi cum ipso deo, si hoc fas est dictu, comparari potest."
CICERO. *Tusculanae Disputationes, V.*, 38.

"The human soul, being an offshoot of the divine mind, can be compared with nothing else, if it be not irreverent to say so, than with God himself."

"Hunc, qualem nequeo monstrare, et sentio tantum,
Anxietate carens animus facit, omnis acerbi
Impatiens, cupidus silvarum, aptusque bibendis,
Fontibus Aonidum." JUVENAL. *Satires, VII.*, 56.

"He whom I feel, but want the power to paint,
Springs from a soul impatient of restraint,
And free from every care; a soul that loves
The Muse's haunts, clear founts, and shady groves."—(*Gifford.*)

"Hunc saltem everso juvenem succurrere saeclo
Ne prohibete!" VIRGIL. *Georgics, I.*, 500.

"Oh, hinder not the youth who would, at last,
Bring succour unto this perverted age."

"Ibant obscuri sola sub nocte per umbram,
Perque domos Ditis vacuas et inania regna."
VIRGIL. *Æneid, VI.*, 268

"Along the illimitable shade
Darkling and lone their way they made,
Through the vast kingdom of the dead,
An empty void, though tenanted."—(*Conington.*)

"Ibit eo quo vis qui zonam perdidit."
HORACE. *Epistolae, II.*, 2, 40.

"He makes a hero who has lost his kit."—(*Conington.*)

"Id arbitror
Adprime in vita esse utile, ut ne quid nimis."
TERENCE. *Andria, Act I., Sc. I.*, 33.—(*Sosia.*)

"This I hold to be the Golden Rule
Of Life, too much of one thing's good for nothing."
—(*George Colman.*)

"Id demum est homini turpe, quod meruit pati."
PHAEDRUS. *Fables, III.*, 11, 7.

"What truly disgraces a man is a punishment which he has deserved."

"Id facere laus est quod decet, non quod licet."
SENECA. *Octavia*, 466.—(*Seneca.*)

"That your actions are becoming is praiseworthy, not that they are lawful merely."

"Idem est ergo beate vivere et secundum naturam."
SENECA. *De Vita Beata, VIII.*, 2.

"To live happily is the same thing as to live in accordance with nature's laws."

"Idem inficeto est inficetior rure,
Simul poemata attigit; neque idem unquam
Aeque est beatus, ac poema cum scribit:
Tam gaudet in se, tamque se ipse miratur."
CATULLUS. *Carmina, XX.* (*XXII.*), 14.

"He is more clownish than the country clown
When he's attempting poetry; and yet
He's ne'er so happy as when writing verse:
So much he joys and marvels at himself."

"Idem velle atque idem nolle, ea demum firma amicitia est."
SALLUST. *Catiline, XX.*

"The firmest friendship is based on an identity of likes and dislikes."

"Ignavia corpus hebetat, labor firmat, illa maturam senectutem, hic longam adolescentiam reddit." CELSUS. *De Medicina, I.*, 1.

"Inactivity weakens the body, exertion strengthens it; the former hastens on old age, the latter prolongs youth."

"Ignavis precibus fortuna repugnat."
OVID. *Metamorphoses, VIII.*, 73.

"The prayers of cowards Fortune spurns."

"Ignavissimus quisque et, ut res docuit, in periculo non ausurus, nimii verbis, linguae feroces." TACITUS. *History, I.*, 35.

"The most arrant coward, the man who, as the event proved, would dare nothing in the moment of danger, was the most voluble and fierce of speech."—(*Church and Brodribb.*)

"Ignis aurum probat, miseria fortes viros."
SENECA. *De Providentia, V.*, 9.

"Gold is tried by fire, brave men by affliction."

"Ignis, quo clarior fulsit, citius exstinguitur."
SENECA. *Ad Marciam, de Consolatione, XXIII.*, 4.

"The more brightly the fire has burnt, the sooner it is extinguished."

"Ignoranti quem portum petat, nullus suus ventus est."
SENECA. *Epistolae, LXXI.*, 3.

"If a man does not know to what port he is steering, no wind is favourable to him."

"Ignoscito saepe alteri; nunquam tibi." PUBLILIUS SYRUS, 208.

"You may often make excuses for another, never for yourself."

"Ignoscas aliis multa; nihil tibi."
AUSONIUS. *Septem Sapientium Sententiae, Cleobulus*, 4.

"Pardon much to others; nothing to thyself."

"Ii vivunt qui ex corporum vinculis, tanquam e carcere, evolaverunt."
CICERO. *De Republica, VI.*, 14.

"Those truly live who have escaped from the fetters of the body, as from a prison."

"Illa meo caros donasset funere crines,
Molliter et tenera poneret ossa rosa."
PROPERTIUS. *Elegies, I.*, 18 (17), 21.

"Her cherished locks upon my tomb she'd lay,
And fill my grave with leaves of budding rose."

"Illa mulier lapidem silicem, ut se amet, potest."
PLAUTUS. *Poenulus, Act I., Sc. II.*, 77.—(*Agorastocles.*)

"This woman would constrain a flint to love her."—(*Bonnell Thornton.*)

"Illa placet tellus in qua res parva beatum
Me facit, et tenues luxuriantur opes."
MARTIAL. *Epigrams, X.*, 96, 5.

"That land for me where with a tiny store
I'd happy be, and where small means are wealth."

"(Quaeque sequenda forent, quaeque evitanda vicissim,)
Illa prius creta, mox haec carbone notasti?"
PERSIUS. *Satires, V.*, 108.

"What should be followed, and in turn what shunned,
Hast noted, those in chalk, in crayon these?"

"Illam, quicquid agit, quoquo vestigia movit
Componit furtim subsequiturque Decor."

TIBULLUS. *Elegies, IV.*, 2, 7.

"Whate'er she does, where'er she turns her step,
Grace is her tire-woman, and her follower."

"Ille dolor solus patriam fugientibus, illa
Maestitia est, caruisse anno Circensibus uno."

JUVENAL. *Satires, XI.*, 52.

"One thought alone, what time they leave behind,
Friends, country, all, weighs heavy on their mind,
One thought alone,—for twelve long months to lose
The dear delights of Rome, the public shows."—(*Gifford.*)

"Ille egregiam artem quassandarum urbium professus."

SENECA. *De Constantia Sapientis, VI.*, 1.

"That professor of the noble art of destroying cities."

"Ille igitur nunquam direxit bracchia contra
Torrentem, nec civis erat, qui libera posset
Verba animi proferre et vitam impendere vero."

JUVENAL. *Satires, IV.*, 89.

"Ne'er did he try the torrent's force to stem,
Nor, as becomes a worthy citizen,
Would he give utterance to his inmost thoughts,
And speak the truth at peril of his life."

"Ille potens sui
Laetusque deget, cui licet in diem
Dixisse, 'vixi'."

HORACE. *Odes, III.*, 29, 41.

"Happy he
Self-centred, who each night can say,
My life is lived."—(*Conington.*)

"Ille profecto
Reddere personae scit convenientia cuique."

HORACE. *De Arte Poetica*, 315.

"That man, when need occurs, will soon invent
For every part its proper sentiment."—(*Conington.*)

"Ille quidem dignum virtutibus suis vitae terminum posuit."

APULEIUS. *Metamorphoses, IV.*, 12.

"He ended his life in a manner befitting his virtues."

"Ille terrarum mihi praeter omnes
Angulus ridet."

HORACE. *Odes, II.*, 6, 13.

"That little corner, beyond all the world
Is full of smiles for me."

"Ille, ut depositi proferret fata parentis,
Scire potestates herbarum usumque medendi
Maluit et mutas agitare inglorius artes."

VIRGIL. *Æneid, XII.*, 395.

"But he, the further to prolong
A sickly parent's span,
The humbler art of medicine chose,
The knowledge of each herb that grows,
Plying a craft unknown to song,
An unambitious man."—(*Conington.*)

"Ille, velut pelagi rupes immota, resistit."
VIRGIL. *Æneid, VII.*, 586.

"Like rock engirdled by the sea,
Like rock immoveable is he."—(*Conington.*)

"Illi dura quies oculos et ferreus urget
Somnus; in aeternam clauduntur lumina noctem."
VIRGIL. *Æneid, XII.*, 309.

"A heavy slumber, ironbound,
Seals the dull eyes in rest profound
In endless night they close."—(*Conington.*)

"Illi mors gravis incubat,
Qui, notus nimis omnibus,
Ignotus moritur sibi." SENECA. *Thyestes*, 401.—(*Chorus.*)

"Ah, heavily weighs death on him
Who, known to others all too well,
Dies to himself unknown."

"Illi robur et aes triplex
Circa pectus erat, qui fragilem truci
Commisit pelago ratem
Primus." HORACE. *Odes, I.*, 3, 9.

"Oak and brass of triple fold
Encompassed sure that heart, which first made bold
To the raging sea to trust
A fragile bark."—(*Conington.*)

"Illic vivere vellem
Oblitusque meorum, obliviscendus et illis."
HORACE. *Epistolae, I.*, 11, 8.

"Yet there, methinks, I would accept my lot,
My friends forgetting, by my friends forgot."—(*Conington.*)

"Illud ingeniorum velut praecox genus non temere unquam pervenit ad frugem." QUINTILIAN. *De Institutione Oratoria, I.*, 3, 3.

"That class of intelligence which we call precocious very seldom bears fruit."

"Illud quod medium est atque inter utrumque probamus."
MARTIAL. *Epigrams, I.*, 57 (58).

"That we approve which both extremes avoids."

"Illud tamen in primis testandum est, nihil praecepta atque artes valere, nisi adjuvante natura."
QUINTILIAN. *De Institutione Oratoria, Prooemium*, 26.

"We must first of all put it on record, that without the aid of nature, neither precept nor practice will be of much service to us."

"Illum ego per flammas et mille sequentia tela
Eripui his humeris, medioque ex hoste recepi."
VIRGIL. *Æneid, VI.*, 110.

"Him through the fire these shoulders bore,
And from the heart of battle tore."—(*Conington.*)

"Ima permutat brevis hora summis."

SENECA. *Thyestes*, 598.—(*Chorus.*)

"But one short hour will change the lot of highest and of lowest."

"Imago animi sermo est." SENECA. *De Moribus*, 72.

"Speech is the mirror of the mind."

"Immane regnum est posse sine regno pati."

SENECA. *Thyestes*, 470.—(*Thyestes.*)

"Wide is your rule, if without ruling you have learnt to suffer."

"(Cuncta prius tentanda, sed) Immedicabile vulnus
Ense recidendum est, ne pars sincera trahatur."

OVID. *Metamorphoses*, *I.*, 190.

"First try all other means, but if the wound
Heal not, then use the knife, lest to the sound
From the diseased the canker spread."

"Immo id est genus hominum pessimum,
In denegando modo quis pudor paululum adest:
Post, ubi tempus est promissa perfici,
Tum coacti, necessario se aperiunt:
Et timent: et tamen res cogit denegare."

TERENCE. *Andria*, *Act IV.*, *Sc. I.*, 5.—(*Charinus.*)

"Yes, such there are, the meanest of mankind,
Who, from a sneaking bashfulness, at first
Dare not refuse; but when the time comes on
To make their promise good, then force perforce
Open themselves and fear: yet must deny."—(*George Colman.*)

"Immodicis brevis est aetas, et rara senectus.
Quicquid amas, cupias non placuisse nimis."

MARTIAL. *Epigrams*, *VI.*, 29, 7.

"Short life is theirs who know not self-restraint;
Pray not to love too much the things you love."

"Immortalia ne speres, monet annus et almum
Quae rapit hora diem." HORACE. *Odes*, *IV.*, 7, 7.

"'No 'scaping death,' proclaims the year that speeds
This sweet spring day."—(*Conington.*)

"Impedit ira animum, ne possit cernere verum."

DIONYSIUS CATO. *Disticha de Moribus*, *II.*, 4.

"Anger so clouds the mind that it cannot perceive the truth."

"Impendendus homo est, deus esse ut possit in ipso."

MANILIUS. *Astronomicon*, *IV.*, 407.

"Man must be so weighed as though there were a God within him."

"Impensa monumenti supervacua est; memoria nostri durabit, si vita meruimus."

FRONTINUS. (*Pliny the Younger*, *Epistolae*, *IX.*, 19.)

"A monument is a useless expense; our memory will live, if our life has deserved it."

"Imperat aut servit collecta pecunia cuique."
HORACE. *Epistolae, I.*, 10, 47.

"Gold will be slave or master."—(*Conington.*)

"Divitiae meae sunt; tu divitiarum es."
SENECA. *De Vita Beata, XXII.*, 5.

"My wealth belongs to me; you belong to your wealth."

"Divitiae enim apud sapientem virum in servitute sunt, apud stultum in imperio."
SENECA. *De Vita Beata, XXVI.*, 1.

"Wealth is the slave of a wise man, the master of a fool."

"Ea invasit homines habendi cupido, ut possideri magis quam possidere videantur."
PLINY THE YOUNGER. *Epistolae, IX.*, 30.

"Men are so enslaved by the lust of gain, that they seem to be possessed by it, rather than to possess it."

"Imperatorem (ait) stantem mori oportere."
VESPASIAN. (*Suetonius, Vespasian, VII.*, 24.)

"An emperor should die standing."

"Imperium cupientibus nihil medium inter summa et praecipitia."
TACITUS. *History, II.*, 74.—(*Quoting Vespasian.*)

"They who aim at empire have no alternative between complete success and utter downfall."—(*Church and Brodribb.*)

"Imperium facile his artibus retinetur, quibus initio partum est. Verum, ubi pro labore desidia, pro continentia et aequitate libido atque superbia invasere, fortuna simul cum moribus immutatur."
SALLUST. *Catilina, II.*

"Sovereignty is easily preserved by the very arts by which it was originally created. When, however, energy has given place to indifference, and temperance and justice to passion and arrogance, then as the morals change so changes fortune."

"(Scriptor honoratum si forte reponis Achillem,)
Impiger, iracundus, inexorabilis, acer,
Jura neget sibi nata, nihil non arroget armis."
HORACE. *De Arte Poetica*, 121.

"If great Achilles figure in the scene,
Make him impatient, fiery, ruthless, keen;
All laws, all covenants let him still disown,
And test his quarrel by the sword alone."—(*Conington.*)

"Importuna tamen pauperies abest,
Nec, si plura velim, tu dare deneges."
HORACE. *Odes, III.*, 16, 37.

"Yet Poverty ne'er comes to break my peace;
If more I craved, you would not more refuse."—(*Conington.*)

"Impossibilium nulla obligatio est."
CELSUS. (*Corpus Juris Civilis Romani, Digesta, Lib. L., Tit. XVII.*, § 185.)

"There is no legal obligation to perform impossibilities."

"Imprimisque hominis est propria veri inquisitio atque investigatio."
CICERO. *De Officiis, I.*, 4, 13.

"The first duty of man is the seeking after and investigation of truth."

"Improbe amor, quid non mortalia pectora cogis?"
VIRGIL. *Æneid, IV.*, 412.

"Curst Love! what lengths of tyrant scorn
Wreak'st not on those of woman born?"—(*Conington.*)

"Improbe Neptunum accusat qui iterum naufragium facit."
PUBLILIUS SYRUS, 519.

"He accuseth Neptune unjustly who makes shipwreck a second time."
—(*Bacon.*)

"Improbus est homo qui beneficium scit sumere, et reddere nescit."
PLAUTUS. *Persa, Act V., Sc. I.*, 10.—(*Toxilus.*)

"The man's a knave in grain, who can receive
A favour, and yet knows not to return it."—(*Bonnell Thornton.*)

"Improvisa leti
Vis rapuit rapietque gentes." HORACE. *Odes, II.*, 13, 19.

"Death with noiseless feet
Has stolen and will steal on all."—(*Conington.*)

"Impudicus prorsus reverentiam sui perdidit, quod fraenum est omnium vitiorum."
BACON. *De Augmentis Scientiarum, VI.*, 3, 17.

"The profligate, in a word, has lost his self-respect, which is a curb on every vice."

"Impulverea, ut dici solet, incruentaque victoria."
AULUS GELLIUS. *Noctes Atticae, V.*, 6, 5.

"What is called, a dustless and a bloodless victory."

"In aetate hominum plurimae
Fiunt transennae, ubi decipiuntur dolis;
Atque edepol in eas plerumque esca imponitur.
Quam si quis avidus pascit escam avariter,
Decipitur in transenna avaritia sua."
PLAUTUS. *Rudens, Act IV., Sc. VII.*—(*Daemones.*)

"There are many traps
Laid to ensnare mankind, and whosoever
Snaps at the bait is caught by his own greediness."
—(*Bonnell Thornton.*)

"In amore haec omnia insunt vitia; injuriae,
Suspiciones, inimicitiae, induciae,
Bellum, pax rursum."
TERENCE. *Eunuchus, Act I., Sc. I.*, 14.—(*Parmeno.*)

"In love are all these ills: suspicions, quarrels,
Wrongs, reconcilements, war, and peace again."—(*George Colman.*)

"(Nunc) In Aristippi furtim praecepta relabor
Et mihi res, non me rebus subjungere conor."
HORACE. *Epistolae, I.*, 1, 18.

"Anon to Aristippus' camp I flit,
And say, the world's for me, not I for it."—(*Conington.*)

"In audaces non est audacia tuta." OVID. *Metamorphoses, X.*, 544.

Against the daring daring is unsafe."

"In causa facili cuivis licet esse diserto,
Et minimae vires frangere quassa valent."
OVID. *Tristia, III.*, 11, 21.

"If but the subject's easy we may all be wise;
What stands not firm the smallest force o'erthrows."

"In civitate libera linguam mentemque liberas esse debere (jactabat)."
TIBERIUS. (*Suetonius, Tiberius, III.*, 28.)

"In a free state there should be freedom of speech and thought."

"In collocando beneficio et in referenda gratia, si cetera paria sunt, hoc maxime officii est, ut quisque maxime opis indigeat, ita ei potissimum opitulari: quod contra fit a plerisque."
CICERO. *De Officiis, I.*, 15, 49.

"In conferring a favour, or returning a kindness, it is above all things our duty, other things being equal, to consider where assistance is most needed; most men, however, take the opposite course."

"In corpore si quid ejusmodi est, quod reliquo corpori noceat, id uri secarique patimur, ut membrum aliquod potius quam totum corpus intereat: sic in reipublicae corpore, ut totum salvum sit, quidquid est pestiferum amputetur."
CICERO. *Philippica, VIII.*, 5, 15.

"If in the body there is anything of such a nature as to be injurious to the rest of the body, we permit it to be burnt out, or cut away, preferring to lose one of the members, rather than the whole body; so in the body politic, that the whole may be preserved, it is necessary to amputate whatever is noxious."

"In dissensione civili, cum boni plus quam multi valent, expendendos cives, non numerandos puto."
CICERO. *De Republica, VI.*, 1.—(*Fragment.*)

"In civil dissensions, where character is worth more than mere numbers, we should, I think, weigh our fellow-citizens, and not count them merely."

"In eadem re utilitas et turpitudo esse non potest."
CICERO. *De Officiis, III.*, 8, 35.

"It is impossible for the same course of action to be both expedient and dishonourable."

"In eo neque auctoritate neque gratia pugnat, sed quibus Philippus omnia castella expugnari posse dicebat, in quae modo asellus onustus auro posset ascendere."
CICERO. *Ad Atticum, I.*, 16, 12.

"His weapons are neither authority nor popularity, but rather those referred to in the saying of Philip of Macedon, that no city was impregnable so long as it could be entered by an ass laden with gold."

"In flagranti crimine comprehensi."
JUSTINIAN. (*Corpus Juris Civilis Romani, Codex IX., Tit. XIII.*, 1.)

"Taken in flagrant violation of the law." (*Generally quoted "in flagrante delicto".*)

"In fuga foeda mors est ; in victoria gloriosa."
CICERO. *Philippica, XIV.*, 12, 32.

"In flight death is disgraceful ; in victory, glorious."

"In hominem dicendum est igitur, quum oratio argumentationem non habet." CICERO. *Pro Flacco, X.*, 23.

"We must make a personal attack, when there is no argumentative basis for our speech." (*When you have no case, abuse the plaintiff's attorney.*)

"(Nam) In hominum aetate multa eveniunt hujusmodi :
Capiunt voluptates, capiunt rursum miserias ;
Irae interveniunt, redeunt rursum in gratiam ;
Verum irae si quae forte eveniunt hujusmodi,
Inter eos rursum si reventum in gratiam est,
Bis tanto amici sunt inter se, quam prius."
PLAUTUS. *Amphitryo, Act III., Sc. II.*, 57.—(*Jupiter.*)

"For in the life of men full many a chance
Befalls them in this wise : and now they take
Their fill of pleasure, then again of misery :
Now quarrels intervene, and now again
They're reconciled : but when these kind of quarrels
Haply arise betwixt two loving souls,
When reconciliation's made again,
Their friendship doubles that they held before."
—(*Bonnell Thornton.*)

"In ingenio quoque, sicut in agro, quanquam alia diu serantur atque elaborentur, gratiora tamen quae sua sponte nascuntur."
TACITUS. *De Oratoribus, VI.*

"Man's mind is like a field ; though by sowing and careful cultivation other things may be produced from it, yet we like best what grows there naturally."

"In mala uxore atque inimico, si quid sumas, sumtus est ;
In bono hospite atque amico quaestus est, quod sumitur ;
Et quod in divinis rebus sumas, sapienti lucro est."
PLAUTUS. *Miles Gloriosus, Act III., Sc. I.*, 79.—(*Periplectomenes.*)

"Upon an enemy
Or a bad wife, whatever you lay out,
That is expense indeed ! But on a friend,
Or a good guest, what you expend is gain :
As also, what is cost in sacrifices,
Is by the wise and virtuous counted profit."
—(*Bonnell Thornton.*)

"In maxima fortuna minima licentia est."
SALLUST. *Catilina, LI.*

"The higher your station, the less your liberty."

"In melle sunt linguae sitae vostrae, atque orationes
Lacteque : corda felle sunt sita atque acerbo aceto."
PLAUTUS. *Truculentus, Act I., Sc. II.*, 76.—(*Dinarchus.*)

"Your tongues drop milk and honey,
Your hearts are steeped in gall and vinegar."
—(*Bonnell Thornton.*)

"In mentem venit
Te bovem esse et me esse asellum ; ubi tecum conjunctus siem
Ubi onus nequeam ferre pariter, jaceam ego asinus in luto."
PLAUTUS. *Aulularia, Act II., Sc. II.*, 51.—(*Euclio.*)

"When I am coupled with you,
Unequal to the load that you can bear,
I the poor ass shall founder in the mire."
—(*Bonnell Thornton.*)

"'In nemora et lucos' id est in solitudinem secedendum est."
TACITUS. *De Oratoribus, IX.*

"We must retire 'into the woods and groves,' that is to say, we must seek solitude."

"In nullo quidem morbo plus fortuna sibi vendicare, quam ars, ars quam natura, potest: utpote cum, repugnante natura, nihil medicina proficiat." CELSUS. *De Medicina, III.*, 1.

"In no disease can fortune claim more than skill, or skill than fortune; so much so that unless nature aids, all medicine is in vain."

"(Opinor quia) in numero ipso est quoddam magnum collatumque consilium; quibusque singulis judicii parum, omnibus plurimum."
PLINY THE YOUNGER. *Epistolae, VII.*, 17.

"In a multitude of counsellors there is a sort of collective wisdom; though individually they may be deficient in judgment, yet united they are wise."

"In omni adversitate fortunae infelicissimum genus est infortunii fuisse felicem."
BOËTHIUS. *De Consolatione Philosophiae, II., Prosa* 4.

"In every reverse of fortune, the most unhappy condition of misfortune is to have known happiness."

"In omni enim arte vel studio vel quavis scientia, ut in ipsa virtute, optimum quidque rarissimum."
CICERO. *De Finibus, II.*, 25, 81.

"In every art or science, or branch of learning, as in virtue itself, perfection is but rarely attained."

"In perpetuum, frater, ave atque vale."
CATULLUS. *Carmina, XCIX.* (*CI.*), 10.

"For ever, brother, fare thee well."

"In pertusum ingerimus dicta dolium, operam ludimus."
PLAUTUS. *Pseudolus, Act I., Sc. III.*, 135.—(*Pseudolus.*)

"All we say
Is just like pouring water in a sieve;
Our labour's all in vain."—(*Bonnell Thornton.*)

"In pretio pretium nunc est. Dat census honores.
Census amicitias; pauper ubique jacet."
OVID. *Fasti, I.*, 217.

"Money is now the prize. Wealth in its train
Brings honours, and brings friendships; he who's poor
Is ever cast aside."

"In primoribus habent, ut aiunt, labris." CICERO. *Fragment.*

"They have it on the tip of the tongue, as the saying goes."

"In principatu commutando saepius,
Nil praeter domini nomen mutant pauperes."
PHAEDRUS. *Fables, I.*, 15, 1.

"When states new rulers seek,
The poor change nothing but their master's name."

"In publicis nihil est lege gravius: in privatis firmissimum est testamentum." CICERO. *Philippica, II.*, 42, 109.

"In public affairs there is nothing weightier than law; in private matters nothing more binding than a will."

"In re mala, animo si bono utare, adjuvat."
PLAUTUS. *Captivi, Act II., Sc. I.*, 8.—(*Lorarius.*)

"Our best support and succour in distress
Is fortitude of mind."—(*Bonnell Thornton.*)

"In rebus asperis et tenui spe, fortissima quaeque consilia tutissima sunt." LIVY. *Histories, XXV.*, 38.

"In difficult and desperate cases, the boldest counsels are the safest."

"In sapientis quoque animo, etiam cum vulnus sanatum est, cicatrix manet." SENECA. *De Ira, I.*, 16, 7.—(*A saying of Zeno.*)

"Even in the wise man's mind, after the wound is healed, the scar remains."

"In scirpo nodum quaeris."
PLAUTUS. *Menaechmi, Act II., Sc. I.*, 22.—(*Messenio.*)

"You are looking for a knot in a bulrush."

"In se magna ruunt; laetis hunc numina rebus
Crescendi posuere modum." LUCAN. *Pharsalia, I.*, 81.

"What beyond measure grows, of its own self will fall;
Such bounds the gods have set to fortune's increase."

"In se semper armatus Furor."
SENECA. *Hercules Furens*, 98.—(*Juno.*)

"Madness ever armed against itself."

"In steriles campos nolunt juga ferre juvenci:
Pingue solum lassat, sed juvat ipse labor."
MARTIAL. *Epigrams, I.*, 107 (108), 7.

"When the land's poor the steer the yoke will shirk:
Rich soil may weary, yet the toil's a joy."

"In suis quoque malis ita gerere se oportet, ut dolori tantum des, quantum poscit, non quantum consuetudo."
SENECA. *De Tranquillitate Animi, XV.*, 6.

"In one's own misfortunes one should so bear oneself as to give the rein to sorrow only as far as is necessary, not as far as is customary."

"In tanta volutatione rerum humanarum nihil cuiquam nisi mors certum est: tamen de eo queruntur omnes, in quo uno nemo decipitur." SENECA. *Epistolae, XCIX.*, 9.

"Among the innumerable vicissitudes of human affairs, no one can be sure of anything except death: yet all men complain of the one thing in which no one is deceived."

"In te omnis domus inclinata recumbit."
VIRGIL. *Æneid, XII.*, 59.

"A house dismantled and decayed,
On you is fain to lean."—(*Conington.*)

"In tempore ad eam veni: quod rerum omnium est
Primum."
TERENCE. *Heautontimorumenos, Act II., Sc. III.*, 123.—(*Syrus.*)

"I came just in time,
Time, that in most affairs is all in all."—(*George Colman.*)

"In tenui labor, at tenuis non gloria." VIRGIL. *Georgics, IV.*, 6.
"Slight is the subject of my work, not slight shall be its fame."

"In turbas et discordias pessimo cuique plurima vis; pax et quies bonis artibus indigent." TACITUS. *History, IV.*, 1.
"In stirring up tumult and strife, the worst men can do the most, but peace and quiet cannot be established without virtue."
—(*Church and Brodribb.*)

"(Fidens animi atque) In utrumque paratus,
Seu versare dolos, seu certae occumbere morti."
VIRGIL. *Æneid, II.*, 61.

"Nerved with strong courage to defy
The worst, and gain his end or die."—(*Conington.*)

"In vindicando criminosa est celeritas." PUBLILIUS SYRUS, 236.
"In taking revenge, the very haste we make is criminal."—(*Bacon.*)

"In vino veritas."
Proverbial expression. (*Erasmus, Adagiorum Chiliades,* "*Libertas*".)
"In wine is truth."

"Incedunt victae longo ordine gentes
Quam variae linguis, habitu tam vestis et armis."
VIRGIL. *Æneid, VIII.*, 722.

"There march the captives, all and each,
In garb as diverse as in speech,
A multiform array."—(*Conington.*)

"Inceptio 'st amentium, haud amantium."
TERENCE. *Andria, Act I., Sc. III.*, 13.—(*Davus.*)
"They are beginning like lunatics, not like lovers."

"Incipe; dimidium facti est, coepisse: supersit
Dimidium; rursum hoc incipe, et efficies."
AUSONIUS. *Epigrammata, LXXXI.*

"Begin; 'tis half your task; the half remains;
Again begin, and all your task is done."

"Inde caput morbi." JUVENAL. *Satires, III.*, 236.
"Hence the seeds of many a dire disease."—(*Gifford.*)

"Inde faces ardent, veniunt a dote sagittae."
JUVENAL. *Satires, VI.*, 139.

"Plutus, not Cupid, touched his sordid heart,
And 'twas her dower that winged th' unerring dart."—(*Gifford.*)

"Inde fit ut raro, qui se vixisse beatum
Dicat et exacto contentus tempore vita
Cedat uti conviva satur, reperire queamus."

HORACE. *Satires, I.*, 1, 117.

"Hence comes it that the man is rarely seen
Who owns that his a happy life has been,
And thankful for past blessings, with good will
Retires, like one who has enjoyed his fill."—(*Conington.*)

"Inde illa maxima medicorum exclamatio est, 'vitam brevem esse, longam artem'."

SENECA. *De Brevitate Vitae, I.*

"Hence that greatest of the sayings of the doctors, that 'life is short, but art is long'."

"Indice non opus est nostris, nec vindice libris:
Stat contra, dicitque tibi tua pagina, fur es."

MARTIAL. *Epigrams, I.*, 53 (54), 11.

"My books nor spy nor yet avenger need;
Thy pages to thy face proclaim thy theft."

"Indigna digna habenda sunt, quum herus facit."

PLAUTUS. *Captivi, Act II., Sc. I.*, 6.—(*Lorarius.*)

"Should a master
Commit unworthy actions, yet his slaves
Must think them worthy ones."—(*Bonnell Thornton.*)

"Indignor quicquam reprehendi, non quia crasse
Compositum, illepideve putetur, sed quia nuper."

HORACE. *Epistolae, II.*, 1, 76.

"I chafe to hear a poem called third-rate,
Not as ill-written, but as written late."—(*Conington.*)

"Indocti discant et ament meminisse periti."

HÉNAULT. *Abrégé Chronologique de l'Histoire de France, preface. A translation, as Hénault states, of the following lines from Pope's Essay on Criticism*, 741 *and* 742.

"Content if hence th' unlearned their wants may view,
The learned reflect on what before they knew."

"Indum sanguineo veluti violaverit ostro
Si quis ebur, aut mixta rubent ubi lilia multa
Alba rosa; tales virgo dabat ore colores."

VIRGIL. *Æneid, XII.*, 67.

"So blushes ivory's Indian grain,
When sullied with vermilion stain:
So lilies set in roseate bed
Enkindle with contagious red.
So flushed the maid."—(*Conington.*)

"Inerat tamen simplicitas ac liberalitas; quae, ni adsit modus, in exitium vertuntur."

TACITUS. *History, III.*, 86.—(*Of Vitellius.*)

"He had a certain frankness and generosity, qualities indeed which turn to a man's ruin, unless tempered with discretion."

—(*Church and Brodribb.*)

"Infelix operis summa, quia ponere totum
Nesciet; hunc ego me, si quid componere curem,
Non magis esse velim, quam naso vivere pravo,
Spectandum nigris oculis, nigroque capillo."
HORACE. *De Arte Poetica*, 34.

"Yet he shall fail, because he lacks the soul
To comprehend and reproduce the whole.
I'd not be he: the blackest hair and eye
Lose all their beauty with the nose awry."—(*Conington.*)

"Infinita est velocitas temporis, quae magis apparet respicientibus."
SENECA. *Epistolae*, *XLIX.*, 2.

"Infinitely swift is the flight of time, as we see, in especial, when we look backward."

"Infirmi animi est pati non posse divitias."
SENECA. *Epistolae*, *V.*, 6.

"It is the sign of a weak mind to be unable to bear wealth."

"Ingenia humana sunt ad suam cuique levandam culpam nimio plus facunda." LIVY. *Histories*, *XXVIII.*, 25.

"Men are only too clever at shifting blame from their own shoulders to those of others."

"Ingeniis patuit campus; certusque merenti
Stat favor." CLAUDIANUS. *De Consulatu Fl. Malii Theodori*, 262.

"Fame's wide field
To talent open lies, and favour sure
Waits upon merit."

"(Neque, si quis scribat, uti nos
Sermoni propiora, putes hunc esse poetam.)
Ingenium cui sit, cui mens divinior atque os
Magna soniturum, des nominis hujus honorem."
HORACE. *Satires*, *I.*, 4, 43.

"'Tis not poetry,
No: keep that name for genius, for a soul
Of Heaven's own fire, for words that grandly roll."
—(*Conington.*)

"Ingenium ingens
Inculto latet hoc sub corpore." HORACE. *Satires*, *I.*, 3, 33.

"That coarse body hides a mighty mind."—(*Conington.*)

"Ingenium, longa rubigine laesum,
Torpet, et est multo, quam fuit ante, minus."
OVID. *Tristia*, *V.*, 12, 21.

"Great talents, by the rust of long disuse,
Grow somnolent, and shrink from what they were."

"Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros."
OVID. *Epistolae ex Ponto*, *II.*, 9, 47.

"By faithful study of the nobler arts,
Our nature's softened, and more gentle grows."

"Ingenui vultus puer ingenuique pudoris."
JUVENAL. *Satires, XI.*, 154.

"Ingenuous grace
Beams from his eyes, and flushes in his face."—(*Gifford.*)

"Iniqua nunquam regna perpetuo manent."
SENECA. *Medea*, 195.—(*Medea.*)

"Unjust dominion cannot be eternal."

"Iniqua raro maximis virtutibus
Fortuna parcit." SENECA. *Hercules Furens*, 329.—(*Megara.*)

"Fortune, the jade, but rarely spares
Those of the loftiest virtue."

"Iniquissima haec bellorum conditio est; prospera omnes sibi vindicant, adversa uni imputantur." TACITUS. *Agricola, XXVII.*

"Nothing in war is more unjust than that all concerned claim its successes for themselves, and throw on some one individual the blame for its reverses."

"Iniquum est collapsis manum non porrigere: commune hoc jus generis humani est."
MARCUS SENECA. *Controversiae, I.*, 1, 14.

"It is a denial of justice not to stretch out a helping hand to the fallen; that is the common right of humanity."

"Initia magistratuum nostrorum meliora ferme et finis inclinat, dum in modum candidatorum suffragia conquirimus."
TACITUS. *Annals, XV.*, 21.

"Our magistrates generally administer their offices better at the beginning of their tenure, but with less vigour towards the end, when they are in the position of candidates soliciting votes."

"Initium est salutis, notitia peccati."
SENECA. *Epistolae, XXVIII.*, 9.

"The first step towards amendment is the recognition of error."

"Injusta ab justis impetrari non decet;
Justa autem ab injustis petere insipientia 'st;
Quippe illi iniqui jus ignorant, neque tenent."
PLAUTUS. *Amphitryo, Prologue*, 35.

"It befits not to pray the just to do injustice;
And to ask justice from the unjust is foolishness,
For the unjust nor know nor practise justice."

"Inops, potentem dum vult imitari, perit."
PHAEDRUS. *Fables, I.*, 24, 1.

"It is destruction to the weak man to attempt to imitate the powerful."

"Inquinat egregios adjuncta superbia mores."
CLAUDIANUS. *De Quarto Consulatu Honorii*, 305.

"Pride sullies the noblest character."

"Insani nomen sapiens ferat, aequus iniqui,
Ultra quam satis est virtutem si petat ipsam."
HORACE. *Epistolae, I.*, 6, 15.

"E'en virtue's self, if carried to excess,
Turns right to wrong, good sense to foolishness."—(*Conington.*)

"Insania scire se non potest, non magis quam caecitas se videre."
APULEIUS. *De Magia, LXXX.*

"Insanity cannot recognise itself any more than blindness can see itself."

"Insanire paret certa ratione modoque."
HORACE. *Satires, II.*, 3, 271.

"There is a certain method in his madness."

"(At nos horrifico cinefactum te prope busto)
Insatiabiliter deflebimus; aeternumque
Nulla dies nobis moerorem e pectore demet."
LUCRETIUS. *De Rerum Natura, III.*, 918.

"By the dread pyre whereon thine ashes lie
We mourn thee ceaselessly; no day to come
Throughout all time shall consolation bring
To our grief-stricken hearts."

"Insperata accidunt magis saepe quam quae speres."
PLAUTUS. *Mostellaria, Act I., Sc. III.*, 40.—(*Scapha.*)

"Things we not hope for oftener come to pass
Than things we wish."—(*Bonnell Carter.*)

"Inspicere, tanquam in speculum, in vitas omnium
Jubeo, atque ex aliis sumere exemplum sibi."
TERENCE. *Adelphi, Act III., Sc. III.*, 62.—(*Demea.*)

"In short, I bid him look into the lives
Of all, as in a mirror, and thence draw
From others an example for himself."—(*George Colman.*)

"Instar montis equum divina Palladis arte
Aedificant."
VIRGIL. *Æneid, II.*, 15.

"The Danaan chiefs, with cunning given
By Pallas, mountain-high to heaven
A giant horse uprear."—(*Conington.*)

"Integer vitae scelerisque purus,
Non eget Mauris jaculis neque arcu,
Nec venenatis gravida sagittis,
Fusce, pharetra."
HORACE. *Odes, I.*, 22, 1.

"No need of Moorish archer's craft
To guard the pure and stainless liver;
He wants not, Fuscus, poison'd shaft
To store his quiver."—(*Conington.*)

"Intelligisne me esse philosophum? . . . Intellexeram, si tacuisses."
BOËTHIUS. *De Consolatione Philosophiae, II., Prosa* 7.

"Do you understand that I am a philosopher? . . . I should have so understood had you remained silent."
(*Hence the phrase, "Si tacuisses, philosophus mansisses".*)

"Inter finitimos vetus atque antiqua simultas,
Immortale odium et nunquam sanabile vulnus
Ardet adhuc." JUVENAL. *Satires, XV.*, 33.

"Between two neighbouring towns a deadly hate,
Sprung from a sacred grudge of ancient date,
Yet burns ; a hate no lenients can assuage,
No time subdue, a rooted rancorous rage."—(*Gifford.*)

"(Micat inter omnes
Julium sidus velut) inter ignes
Luna minores." HORACE. *Odes, I.*, 12, 47.

"Great Julius' light
Shines like the radiant moon amid
The lamps of night."—(*Conington.*)

"(Saepe audivi) inter os atque offam multa intervenire posse."
M. CATO (CENSORINUS.) (*Aulus Gellius, Noctes Atticae, XIII.*, 17, 1.)

"Many things may come between the mouth and the morsel."

"(Nunc ego) inter sacrum saxumque sto."
PLAUTUS. *Captivi, Act III., Sc. IV.*, 84.—(*Tyndarus.*)

"I am standing between the knife and the victim."

"(Quod ait vetus proverbium,) inter sacrum et saxum positus cruciabar." APULEIUS. *Metamorphoses, XI.*, 28.

"I was suffering agonies between the knife and the victim."

"Inter spem curamque, timores inter et iras
Omnem crede diem tibi diluxisse supremum ;
Grata superveniet quae non sperabitur hora."
HORACE. *Epistolae, I.*, 4, 12.

"Let hopes and sorrows, fears and angers be,
And think each day that dawns the last you'll see ;
For so the hour that greets you unforeseen
Will bring with it enjoyment twice as keen."—(*Conington.*)

"Interdum lacrimae pondera vocis habent."
OVID. *Epistolae ex Ponto, III.*, 1, 158.

"E'en tears at times have all the weight of speech."

"Interdum vulgus rectum vidit ; est ubi peccat."
HORACE. *Epistolae, II.*, 1, 63.

"Sometimes the public sees like any lynx ;
Sometimes, if 'tis not blind, at least it blinks."—(*Conington.*)

"Interea dulces pendent circum oscula nati,
Casta pudicitiam servat domus ; ubera vaccae
Lactea demittunt, pinguesque in gramine laeto
Inter se adversis luctantur cornibus haedi."
VIRGIL. *Georgics, II.*, 523.

"Meanwhile his children clamber for his kiss,
And chastity assures domestic bliss ;
His kine afford exuberance of food,
And his kids fatten in their wanton mood."—(*J. B. Rose.*)

"Interea gustus elementa per omnia quaerunt,
Nunquam animo pretiis obstantibus." JUVENAL. *Satires, XI.*, 14.

"Meanwhile, ere yet the last supply be spent,
They search for dainties every element,
Awed by no price."—(*Gifford.*)

"Intererit multum Davusne loquatur an heros."
HORACE. *De Arte Poetica*, 114.

"'Twill matter much if Davus 'tis who's speaking, or a hero."
(*This line is generally quoted as above, but the more correct reading is probably "Divus". Conington adopts this, and translates the line, "Gods should not talk like heroes".*)

"Interrogas, quid petam ex virtute? Ipsam. Nihil enim habet melius, ipsa pretium sui." SENECA. *De Vita Beata, IX.*, 4.

"You ask what I seek from virtue? Itself. For virtue has nothing better to give; its value is in itself."

"Ipsa quidem virtus sibimet pulcherrima merces."
SILIUS ITALICUS. *Punica, XIII.*, 663.

"Ipsa quidem virtus pretium sibi."
CLAUDIANUS. *De Consulatu Fl. Mallii Theodori*, 1.

"Virtue is indeed its own reward."

"Intrat amor mentes usu. Dediscitur usu.
Qui poterit sanum fingere, sanus erit."
OVID. *Remedia Amoris*, 503.

"By habit love doth enter in our hearts,
By habit too we learn to drive him forth.
He who can feign that he has cured love's wound,
Will soon be cured indeed."

"Intret amicitiae nomine tectus amor."
OVID. *De Arte Amandi, I.*, 720.

"Love will enter cloaked in friendship's name."

"Intus est hostis; cum luxuria nobis, cum amentia, cum scelere certandum est." CICERO. *In Catilinam, II.*, 5, 11.

'The enemy is within the gates; it is with our own luxury, our own folly, our own criminality that we have to contend."

"Intuta quae indecora." TACITUS. *History, I.*, 33.

"That cannot be safe which is not honourable."
—(*Church and Brodribb.*)

"Inveni portum. Spes et fortuna valete;
Sat me lusistis; ludite nunc alios."
ANON. *Quoted by Lesage, Gil Blas, IX.*, 10.

(*Burton, Anatomy of Melancholy, Part II., Sec. III.*, 6, *ascribes these lines to Prudentius, reading the last line, "Nil mihi vobiscum;" etc.*)

"My haven's found. Fortune and hope, farewell;
Enough ye've toyed with me; toy now with others."

"Invenias etiam disjecti membra poetae."

HORACE. *Satires, I.*, 4, 62.

"The bard remains, unlimb him as you will."—(*Conington.*)

"Inveniat quod quisque velit. Non omnibus unum est
Quod placet. Hic spinas colligit, ille rosas."

PETRONIUS ARBITER. *Fragment XXXV.*

"May each man find what he desires; all tastes
Are not the same. One roses plucks, one thorns."

"Invicti perstant, animoque supersunt
Jam prope post animam."

SIDONIUS APOLLINARIS, *Carmina, V.* (*Migne's Patrologiae Cursus, Vol. LVIII.*, 317.)

"Unconquered still they stand, and their high courage
All but outlives their life."

"Invidiam, tanquam ignem, summa petere."

LIVY. *Histories, VIII.*, 31.

"Envy like fire always makes for the highest points."

"Invidus, iracundus, iners, vinosus, amator;
Nemo adeo ferus est ut non mitescere possit,
Si modo culturae patientem commodet aurem.
Virtus est vitium fugere, et sapientia prima
Stultitia caruisse."

HORACE. *Epistolae, I.*, 1, 38.

"Coward, pickthank, spitfire, drunkard, debauchee,
Submit to culture patiently, you'll find
Her charms can humanise the rudest mind.
To fly from vice is virtue: to be free
From foolishness is wisdom's first degree."—(*Conington.*)

"Invisa nunquam imperia retinentur diu."

SENECA. *Phoenissae*, 660 (298).—(*Polynices.*)

"An unpopular rule is never long maintained."

"Invitus ea, tanquam vulnera, attingo; sed nisi tacta tractataque sanari non possunt."

LIVY. *Histories, XXVIII.*, 27.

"I approach these questions unwillingly, as they are sore subjects, but no cure can be effected without touching upon and handling them."

"(Subito adfertur nuntius horribilis,)
Ionios fluctus, postquam illuc Arrius isset,
Jam non Ionios esse sed Hionios."

CATULLUS. *Carmina, LXXXII.* (*LXXXIV.*), 11.

"We've just heard the dreadful news,
That since our Arrius' visit to the sea,
The Ionian waves are now Hionian called."

"Ipsa dies alios alio dedit ordine Luna
Felices operum."

VIRGIL. *Georgics, I.*, 276.

"The moon herself doth changing indicate
Auspicious days, and those opposed by fate."—(*J. B. Rose.*)

"Ipsa scientia potestas est."

BACON. *Meditationes Sacrae.—De Heresibus.*

"Knowledge is power."

"Ipse facit versus, atque uni cedit Homero
Propter mille annos." JUVENAL. *Satires, VII.*, 37.

"He scribbles verses, and he thinks himself
The greatest bard save Homer, to whom he yields,
Because he lived a thousand years ago."

"Ipse quis sit, utrum sit an non sit, id quoque nescit."
CATULLUS. *Carmina, XVII.*, 22.

"He knows not who he is, nor if he is, nor if he is not."

"Ipse tibi sis senatus; quocumque te ratio reipublicae ducet, sequare."
CICERO. *Ad Familiares, X.*, 16, 2.

"Be to yourself the senate; wherever the well-being of the state points the path, follow there."

"Ipsi illi philosophi etiam illis libellis, quos de contemnenda gloria scribunt, nomen suum inscribunt; in eo ipso in quo praedicationem nobilitatemque despiciunt, praedicari de se, ac nominari volunt." CICERO. *Pro Archia, XI.*, 26.

"Even those very philosophers who write treatises on the despising of fame, put their names on the title-page; in the very place in which they deprecate self-advertisement and notoriety they take steps to have themselves advertised and made notorious."

"Ipsi medium ingenium, magis extra vitia quam cum virtutibus."
TACITUS. *History, I.*, 49.—(*Of Galba.*)

"His character was of an average kind, rather free from vices than distinguished by virtues."—(*Church and Brodribb.*)

"Ipsum enim bonum non est opinionibus, sed natura."
CICERO. *De Legibus, I.*, 17, 46.

"The absolute good is not a matter of opinion but of nature."

"Ira furor brevis est: animum rege qui nisi paret
Imperat: hunc frenis, hunc tu compesce catena."
HORACE. *Epistolae, I.*, 2, 62.

"Wrath is a short-lived madness: curb and bit
Your mind: 'twill rule you, if you rule not it."—(*Conington.*)

"Ira quae tegitur nocet;
Professa perdunt odia vindictae locum."
SENECA. *Medea*, 153.—(*Nutrix.*)

"Dangerous is wrath concealed;
Hatred proclaimed doth lose its chance of wreaking vengeance."

"Is demum mihi vivere, atque frui anima videtur, qui, aliquo negotio intentus, praeclari facinoris aut artis bonae famam quaerit."
SALLUST. *Catilina, II.*

"He only seems to me to live, and to make proper use of life, who sets himself some serious work to do, and seeks the credit of a task well and skilfully performed."

"Is demum vir cujus animum neque prospera (fortuna) flatu suo efferet, nec adversa infringet." LIVY. *Histories, XLV.*, 8.

"He is truly a man who will not permit himself to be unduly elated when fortune's breeze is favourable, or cast down when it is adverse."

"Is habitus animorum fuit ut pessimum facinus auderent pauci, plures vellent, omnes paterentur." TACITUS. *History, I.*, 28.

"Such was the temper of men's minds, that, while there were few to venture on so atrocious a treason, many wished it done, and all were ready to acquiesce."—(*Church and Brodribb.*)

"Is minimum eget mortalis qui minimum cupit."
UNKNOWN. (*Ribbeck, Scenicae Romanorum Poesis Fragmenta, ex incertis incertorum, LXV.*)

"'Mongst mortals he's the least in want who least desires."

"Contentum vero suis rebus esse, maximae sunt certissimaeque divitiae." CICERO. *Paradoxa, VI.*, 3, 51.

"To be content with what one has is the greatest and truest riches."

"Non qui parum habet, sed qui plus cupit, pauper est."
SENECA. *Epistolae, II.*, 6.

"Not he who possesses little, but he who desires more, is the poor man."

"Is maxime divitiis fruetur, qui minime divitiis indiget."
SENECA. *Epistolae, XIV.*, 17.

"He most enjoys wealth who least desires wealth."

"Is plurimum habebit qui minimum desiderabit."
APULEIUS. *De Magia, XX.*

"He will have most who desires least."

"Felicem scivi, non qui, quod vellet, haberet,
Sed qui per fatum non data non cuperet."
AUSONIUS. *Idyllia, II.*, 23.

"Not that man's happy who obtains his wish,
But he who wishes not for what fate gives not."

"Semper inops quicumque cupit."
CLAUDIANUS. *In Rufinum, I.*, 200.

"He who desires is always poor."

"Is (*Solon*) quum interrogaretur, cur nullum supplicium constituisset in eum, qui parentem necasset, respondit se id neminem facturum putasse." CICERO. *Pro Roscio Amerino, XXV.*, 70.

"Solon, when asked why he had not appointed any penalty for parricide, replied that he had not thought any man capable of the crime."

"Ista senilis stultitia, quae deliratio appellari solet, senum levium est, non omnium." CICERO. *De Senectute, XI.*, 36.

"That senile stupidity which we call dotage is not characteristic of all old men, but only of those of small mental capacity."

"Isthaec commemoratio
Quasi exprobratio est immemoris beneficii."
TERENCE. *Andria, Act I., Sc. I.*, 16.—(*Sosia.*)

"This detail,
Forcing your kindness on my memory,
Seems to reproach me with ingratitude."—(*George Colman.*)

"Isthaec in me cudetur faba."
TERENCE. *Eunuchus, Act II., Sc. III.*, 89.—(*Parmeno.*)
"I shall have to serve for the threshing floor."

"Istuc est sapere, non quod ante pedes modo 'st
Videre, sed etiam illa quae futura sunt
Prospicere." TERENCE. *Adelphi, Act III., Sc. III.*, 32.—(*Syrus.*)

"That is to be wise, to see
Not that alone which lies before the feet,
But ev'n to pry into futurity."—(*George Colman.*)

"Istuc est sapere, qui, ubicumque opus sit, animum possis flectere;
Quod faciendum fortasse sit post, idem hoc nunc si feceris."
TERENCE. *Hecyra, Act IV., Sc. III.*, 2.—(*Laches.*)

"That man is wise who so can bend his mind,
When need arises, as to do at once
That which hereafter he will recognise
As having been the proper thing to do."

"Ita comparatam esse hominum naturam omnium,
Aliena ut melius videant et dijudicent
Quam sua."
TERENCE. *Heautontimorumenos, Act III., Sc. I.*, 97.
—(*Menedemus.*)

"Gods! that the nature of mankind is such,
To see and judge of the affairs of others
Much better than their own."—(*George Colman.*)

"Ita Dis placitum, voluptatem ut maeror comes consequatur."
PLAUTUS. *Amphitryo, Act II., Sc. II.*, 5.—(*Alcumena.*)

"Thus it pleases Heaven,
That Sorrow, her companion, still should tread
Upon the heels of Pleasure."—(*Bonnell Thornton.*)

"Ita enim finitima sunt falsa veris, eaque quae percipi non possunt, iis quae possunt——ut tam in praecipitem locum non debeat se sapiens committere." CICERO. *Academica, II.*, 21.

"The false borders so closely on the true, and the possible on the impossible, that the wise man should refrain from venturing on such dangerous ground."

"Ita est amor, balista ut jacitur: nihil sic celere est, neque volat;
Atque is mores hominum moros et morosos efficit:
Minus placet, magis quod suadetur; quod dissuadetur placet.
Quom inopia 'st, cupias; quando ejus copia 'st, tum non velis;
Ille qui aspellit, is compellit; ille qui consuadet, vetat."
PLAUTUS. *Trinummus, Act III., Sc. II.*, 42.—(*Lysiteles.*)

"It is with love
As with a stone whirled from a sling; it flies,
Nothing so quick. Love makes a man a fool,
Hard to be pleased. What you persuade him to
He likes not, and embraces that from which
You would dissuade him. What there is a lack of,
That will he covet; when 'tis in his power
He'll none on't. Whoso bids him to avoid
A thing invites him to it; interdicts,
Who recommends it."—(*Bonnell Thornton.*)

"Ita major est muneris gratia quo minus diu pependit."
SENECA. *De Beneficiis, II.*, 5, 3.

"A gift is the more grateful, the shorter the time during which we are waiting for it."

"Ita plerique ingenio sumus omnes; nostri nosmet poenitet."
TERENCE. *Phormio, Act I., Sc. III.*, 20.

"Sure 'tis in our nature
Never to be contented."—(*George Colman.*)

"Ita serpit illud insitum natura malum consuetudine peccandi libera, finem audaciae ut statuere ipse non possit."
CICERO. *In Verrem, II.*, 3, 76, 177.

"The evil implanted in man by nature spreads so imperceptibly, when the habit of wrong-doing is unchecked, that he himself can set no limit to his shamelessness."

"Ita servom par videtur frugi sese instituere,
Proinde heri ut sint, ipse item sit; voltum e voltu comparet;
Tristis sit, si heri sint tristes; hilaris sit si gaudeant."
PLAUTUS. *Amphitryo, Act III., Sc. III.*, 4.—(*Sosia.*)

"It becomes
A trusty servant still to fashion him
So as to be himself as is his master.
To set his face by his face, to be grave
If he is grave, and merry if he's merry."
—(*Bonnell Thornton.*)

"Ita vita 'st hominum, quasi quam ludas tesseris:
Si illud quod maxime opus est jactu, non cadit,
Illud, quod cecidit forte, id arte ut corrigas."
TERENCE. *Adelphi, Act IV., Sc. VII.*, 21.—(*Micio.*)

"The life of man
Is like a gaming table. If the cast
Which is most necessary be not thrown,
That which chance sends you must correct by art."
—(*George Colman.*)

"Ite procul, Musae, si nil prodestis amanti."
TIBULLUS. *Elegies, II.*, 4, 15.

"Muses, avaunt! if to the lover ye refuse your aid."

"Itidem divos dispertisse vitam humanam aequom fuit;
Qui lepide ingeniatus esset, vitam longinquam darent;
Qui improbi essent et scelesti, iis adimerent animam cito."
PLAUTUS. *Miles Gloriosus, Act III., Sc. I.*, 135.—(*Pleusides.*)

So it were just, the Gods in human life
Should make distinction due, and disproportion;
That on the well-disposed they should bestow
A long extent of years; the reprobate
And wicked they should soon deprive of life."
—(*Bonnell Thornton.*)

"Itidem ut tempus anni, aetatem aliam aliud factum convenit."
PLAUTUS. *Mercator, Act V., Sc. IV.*, 24.—(*Eutychus.*)

"For as the several seasons of the year
Bring with them different fruits, in human life
So have our actions their fit seasons too."
—(*Bonnell Thornton.*)

"Jacet enim corpus dormientis ut mortui; viget autem et vivit animus." CICERO. *De Divinatione, I.*, 30, 63.

"The body of the sleeper lies as though dead; but his mind lives and flourishes."

"Jacta alea esto." JULIUS CÆSAR. (*Suetonius, I.*, 32.)

"Let the die be cast."

"Jactat inaequalem Matho me fecisse libellum:
Si verum est, laudat carmina nostra Matho.
Aequales scribit libros Calvinus et Umber.
Aequalis liber est, Cretice, qui malus est."
MARTIAL. *Epigrams, VII.*, 90, 1.

"I've writ, says Matho, an uneven book:
If that be true, then Matho lauds my verse.
Umber writes evenly, Calvinus too;
For even books, be sure, are always bad."

"Jam Antiphonem conveni, adfinem meum,
Cumque eo reveni ex inimicitia in gratiam.
Videte, quaeso, quid potest pecunia."
PLAUTUS. *Stichus, Act III., Sc. I.*, 7.—(*Epignomus.*)

"I saw my father Antipho but now,
And found him whom I left a foe, my friend.
What will not money do?"—(*Bonnell Thornton.*)

"Jam istuc, Aliquid fiet, metuo."
PLAUTUS. *Mercator, Act II., Sc. IV.*, 26.—(*Eutychus.*)

"I am always afraid of your 'Something shall be done'."

"Jam, jam nulla viro juranti femina credat;
Nulla viri speret sermones esse fideles:
Qui dum aliquid cupiens animus praegestit apisci,
Nil metuunt jurare, nihil promittere parcunt:
Sed simul ac cupidae mentis satiata libido est,
Dicta nihil metuere, nihil perjuria curant."
CATULLUS. *Carmina, LXII.* (*LXIV.*), 143.

"Let not a woman trust her lover's oath,
Let her not hope he'll keep his promises!
For while the soul is lusting to possess,
No oath he fears, no promise but he'll make:
Then when he's satisfied his heart's desire,
Little he recks of falsest perjury."

"Jam poscit aquam, jam frivola transfert
Ucalegon; tabulata tibi jam tertia fumant.
Tu nescis." JUVENAL. *Satires, III.*, 198.

"'Midst the loud cry
Of 'water! water!' the scared neighbours fly
With all their haste can seize—the flames aspire,
And the third floor is wrapt in smoke and fire,
While you, unconscious, doze."—(*Gifford.*)

"Jamne igitur laudas, quod de sapientibus alter
Ridebat, quoties a limine moverat unum
Protuleratque pedem; flebat contrarius alter?
Sed facilis cuivis rigidi censura cachinni:
Mirandum est unde ille oculis suffecerit humor."
JUVENAL. *Satires, X.*, 28.

"And do we, now, admire the stories told
Of the two sages, so renowned of old;
How this for ever laughed, whene'er he stept
Beyond the threshold; that, for ever wept?
But all can laugh:—the wonder yet appears,
What fount supplied the eternal stream of tears!"—(*Gifford.*)

"Jamque dies, nisi fallor, adest, quem semper acerbum,
Semper honoratum, sic Di voluistis, habebo."
VIRGIL. *Æneid, V.*, 49.

"And now that day has come, to me
For evermore, by Heaven's decree,
Embittered and endeared."—(*Conington.*)

"Jamque comes semper magnorum prima malorum
Saeva fames aderat." LUCAN. *Pharsalia, IV.*, 93.

"And now, of great disasters aye the closest comrade,
Gaunt famine's nigh at hand."

"Jamque vale; feror ingenti circumdata nocte,
Invalidasque tibi tendens, heu non tua, palmas!"
VIRGIL. *Georgics, IV.*, 497.

"And now farewell; shrouded in endless night,
No longer thine, alas, I'm borne away,
Stretching in vain to thee my helpless hands."

"Jejunus raro stomachus vulgaria temnit."
HORACE. *Satires, II.*, 2, 38.

"When the stomach's pricked by hunger's stings,
We seldom hear of scorn for common things."—(*Conington.*)

"Jucundi acti labores." CICERO. *De Finibus, II.*, 32, 105.

"Delightful are past labours."

"Jucundiorem autem faciet libertatem servitutis recordatio."
CICERO. *Philippica, III.*, 14, 36.

"Liberty is rendered even more precious by the recollection of servitude."

"Judex damnatur cum nocens absolvitur." PUBLILIUS SYRUS, 247.

"When a guilty man is acquitted, the judge is convicted."

"Judicium hoc omnium mortalium est, fortunam a deo petendam, a se ipso sumendam esse sapientiam."

CICERO. *De Natura Deorum, III.*, 36, 88.

"It is the universal opinion that we may pray the gods for fortune, but must provide ourselves with wisdom."

"Judicis est semper in causis verum sequi; patroni nonnunquam verisimile, etiam si minus sit verum, defendere."

CICERO. *De Officiis, II.*, 14, 51.

"It is always the judge's business in a suit to endeavour to get at the truth: it may sometimes be the duty of the advocate to defend a probable hypothesis, even though it be not quite the truth."

"Jugulare civem ne jure quidem quisquam bonus vult; mavult enim commemorare, se, quum posset perdere pepercisse, quam, quum parcere potuerit, perdidisse." CICERO. *Pro Quintio, XVI.*, 51.

"No honest man desires to cause the death of a fellow-man, even by lawful means; he prefers always to remember that, when he could have destroyed, he spared, rather than that when he could have spared, he destroyed."

"Jura inventa metu injusti fateare necesse est,
Tempora si fastosque velis evolvere mundi."

HORACE. *Satires, I.*, 3, 111.

"'Twas fear of wrong gave birth to right, you'll find,
If you but search the records of mankind."—(*Conington.*)

"Jurantem me scire nihil mirantur ut unum
Scilicet egregii mortalem altique silenti."

HORACE. *Satires, II.*, 6, 57.

"I swear that I know nothing, and am dumb:
They think me deep, miraculously mum."—(*Conington.*)

"Juris peritorum eloquentissimus, eloquentium juris peritissimus."

CICERO. *De Oratore, I.*, 39, 180.—(*Of Q. Scaevola.*)

"The greatest orator among the lawyers, the greatest lawyer among the orators."

"Jus et furi dicitur." SENECA. *De Beneficiis, IV.*, 28, 5.

"Even to the thief justice is meted out."

"(Verum illud, Chreme,
Dicunt,) jus summum saepe summa malitia est."

TERENCE. *Heautontimorumenos, Act IV., Sc. V.*, 48.—(*Syrus.*)

"'Tis a common saying and a true,
That strictest law is oft the highest wrong."
—(*George Colman.*)

"Summum jus, summa injuria."

CICERO. *De Officiis, I.*, 10, 33.

"The strictest law often causes the most serious wrong."

"Jus tam nequam esse Verrinum." CICERO. *In Verrem, II.*, 1, 46, 121.

"So nefarious is Verrine justice."

"Justitia, ex qua virtute viri boni appellantur, mirifica quaedam multitudini videtur; nec injuria; nemo enim justus esse potest, qui mortem, qui dolorem, qui exilium, qui egestatem timet, aut qui ea, quae sunt his contraria, aequitati anteponit."
CICERO. *De Officiis, II.*, 11, 35.

"Justice, the possession of which virtue entitles men to be called good, is looked upon by the masses as something miraculous; and rightly so, for no one can be just who fears death, pain, exile, or poverty, or who ranks the opposites of these above equity."

"Justitia sine prudentia multum poterit: sine justitia nihil valebit prudentia." CICERO. *De Officiis, II.*, 9, 34.

"Justice without discretion may do much; discretion without justice is of no avail."

"Justo et moderato regebantur imperio; nec abnuebant, quod unum vinculum fidei est, melioribus parere."
LIVY. *Histories, XXII.*, 83.

"They lived under a just and moderate government, and they admitted that one bond of their fidelity was that their rulers were the better men."

"Justum et tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solida." HORACE. *Odes, III.*, 3, 1.

"The man of firm and righteous will,
No rabble, clamorous for the wrong,
No tyrant's brow, whose frown may kill,
Can shake the strength that makes him strong."—(*Conington.*)

"Juvenile vitium est regere non posse impetus."
SENECA. *Troades*, 259.—(*Agamemnon.*)

"It is a youthful failing to be unable to control one's impulses."

"Labefactant fundamenta reipublicae; concordiam primum, quae esse non potest, quum aliis adimuntur, aliis condonantur pecuniae; deinde aequitatem, quae tollitur omnis, si habere suum cuique non licet." CICERO. *De Officiis, II.*, 22, 78.

"They are uprooting the very foundations of the state; first, harmony, which cannot exist when property is taken by force from some to be presented to others; next, justice, which is destroyed when a man is not permitted to retain possession of his own."

"Labitur occulte, fallitque volatilis aetas,
Et nihil est annis velocior." OVID. *Metamorphoses, X.*, 519.

"Time spreads his wings and glides away unseen;
Naught's swifter than the years."

"Labor est etiam ipsa voluptas."
MANILIUS. *Astronomicon, IV.*, 155.

"Even pleasure itself is a toil."

"Labor omnia vicit
Improbus, et duris urgens in rebus egestas."
VIRGIL. *Georgics, I.*, 145.

"Unswerving toil all things has overcome
And want, that's ever urging, in hard times,
To greater efforts."

"Labor voluptasque, dissimillima natura, societate quadam inter se naturali sunt juncta." LIVY. *Histories, V.*, 4.

"Toil and pleasure, so dissimilar in nature, are nevertheless united by a certain natural bond of union."

"Labore alieno magnam partam gloriam
Verbis saepe in se transmovet, qui habet salem,
Quod in te est."
TERENCE. *Eunuchus, Act III., Sc. I.*, 9.—(*Gnatho.*)

"Men of wit, like you,
The glory got by others' care and toil
Often transfer unto themselves."—(*George Colman.*)

"Lacrimae nobis deerunt antequam causae dolendi."
SENECA. *Ad Polybium de Consolatione, IV.*, 3.

"Our tears will fail before we cease to have cause for grief."

"Laedere nunquam velimus, longeque absit propositum illud, 'Potius amicum quam dictum perdendi'."
QUINTILIAN. *De Institutione Oratoria, VI.*, 3, 28.

"We should always be unwilling to give pain, and should scorn the suggestion that it is better to lose a friend than a *bon mot*."

"Laetus sum laudari me, abs te, pater, a laudato viro."
NAEVIUS. *Hector Proficiscens, Fragment II.*

"Praise from thee, my father, a much lauded man, makes me glad indeed."

"Languescet alioqui industria, intendetur socordia, si nullus ex se metus aut spes, et securi omnes aliena subsidia exspectabant, sibi ignavi, nobis graves." TACITUS. *Annals, II.*, 38.

"Otherwise industry will languish and idleness be encouraged, if a man has nothing to fear, nothing to hope from himself, and every one in utter recklessness will expect relief from others, thus becoming useless to himself and a burden to me."—(*Church and Brodribb.*)

"Lapides loqueris."
PLAUTUS. *Aulularia, Act II., Sc. I.*, 30.—(*Megadorus.*)

"You are talking stones."

"Largitionem fundum non habere."
CICERO. *De Officiis, II.*, 15, 55.—(*Proverbial expression.*)

"Charity's money-bags are bottomless."

"Lasciva est nobis pagina, vita proba est."
MARTIAL. *Epigrams, I.*, 4 (5), 8.

"Licentious though my page, my life is pure."

"Latet anguis in herba." VIRGIL. *Eclogues, III.*, 93.

"There lurks a snake in the grass."

"Latius regnes avidum domando
Spiritum, quam si Libyam remotis
Gadibus jungas, et uterque Poenus
Serviat uni." HORACE. *Odes, II.*, 2, 9.

"Who curbs a greedy soul may boast
More power than if his broad-based throne
Bridged Libya's sea, and either coast
Were all his own."—(*Conington.*)

"Laudamus veteres, sed nostris utimur annis;
Mos tamen est aeque dignus uterque coli."
OVID. *Fasti, I.*, 225.

"We praise times past, while we times present use;
Yet due the worship which to each we give."

"Laudato ingentia rura,
Exiguum colito." VIRGIL. *Georgics, II.*, 412

"Praise, if you will, large farms, but till a small one."

"(Difficilis, querulus,) Laudator temporis acti."
HORACE. *Ars Poetica*, 173.

"Loud in his praises of bygone days."

"Laudatur ab his, culpatur ab illis." HORACE. *Satires, I.*, 2, 11.

"By some he's lauded and by others blamed."

"Laudis avidi, pecuniae liberales." SALLUST. *Catilina, VII.*

"Greedy of praise, lavish of money."

"Laus vera et humili saepe contingit viro;
Non nisi potenti falsa." SENECA. *Thyestes*, 211.—(*Atreus.*)

"True praise is oft the lot of him whose station is humble; false praise reaches no ears but those of the powerful."

"Lectio certa prodest, varia delectat."
SENECA. *Epistolae, XLV.*, 1.

"Desultory reading is delightful, but, to be beneficial, our reading must be carefully directed."

"Lector et auditor nostros probat, Aucte, libellos:
Sed quidam exactos esse poeta negat.
Non nimium curo: nam coenae fercula nostrae
Malim convivis quam placuisse cocis."
MARTIAL. *Epigrams, IX.*, 82.

"Reader and hearer both my verses praise:
Some other poet cries, 'They do not scan'.
But what care I? my dinner's always served
To please my guests, and not to please the cooks."

"Leges bonae ex malis moribus procreantur."
MACROBIUS. *Saturnalia, II.*, 13.

"Good laws have their origin in bad morals."

"Leges rem surdam, inexorabilem esse, salubriorem melioremque inopi quam potenti; nihil laxamenti nec veniae habere, si modum excesseris." LIVY. *Histories, II.*, 3.

"Law is a thing which is insensible, and inexorable, more beneficial and more propitious to the weak than to the strong; it admits of no mitigation nor pardon, once you have overstepped its limits."

"Lene fluit Nilus, sed cunctis amnibus exstat
Utilior, nullas confessus murmure vires."
CLAUDIANUS. *De Consulatu Fl. Mallii Theodori*, 232.

"Though gently Nilus flows, yet of all other streams
Most service renders he to man, nor aught proclaims
Of his vast might."

"Lenior et melior fis accedente senecta.
Quid te exempta juvat spinis de pluribus una?
Vivere si recte nescis, discede peritis.
Lusisti satis, edisti satis atque bibisti;
Tempus abire tibi est." HORACE. *Epistolae, II.*, 2, 211.

"Grow
Gentler and better as your sands run low,
Where is the gain in pulling from the mind
One thorn, if all the rest remain behind?
If live you cannot as befits a man,
Make room, at least, you may for those that can.
You've frolicked, eaten, drank to the content
Of human appetite; 'tis time you went."—(*Conington.*)

"Leniter, ex merito quicquid patiare, ferendum est,
Quae venit indigno poena, dolenda venit."
OVID. *Heroides, V.*, 7.

"With patience bear what pains thou hast deserved,
Grieve, if thou wilt, o'er what's unmerited."

"Leo quoque aliquando minimarum avium pabulum fuit; et ferrum rubigo consumit: nihil tam firmum est, cui periculum non sit etiam ab invalido."
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, VII.*, 8, 15.

"The lion has oftentimes been the prey of the smallest birds; iron is eaten away by rust: there is nothing so strong as to be free from danger even from the weakest."

"Quamvis sublimes debent humiles metuere."
PHAEDRUS. *Fables, I.*, 28, 1.

"Men in however high a station ought to fear the humble."

"Levia perpessae sumus
Si flenda patimur." SENECA. *Troades*, 420.—(*Andromache.*)

"Light are the woes that we have borne
If tears are all our woes demand."

"Levis est dolor, qui capere consilium potest."
SENECA. *Medea*, 155.—(*Medea.*)

"Not deep thy grief, if thou canst take advice."

"Levius fit patientia
Quicquid corrigere est nefas." HORACE. *Odes, I.*, 24, 19.

"Patience makes more light
What sorrow may not heal."—(*Conington.*)

"(Nam) Levius laedit, quidquid praevidimus ante."
DIONYSIUS CATO. *Disticha de Moribus, II.*, 24.

"Lighter is the wound which is foreseen."

"Levius solet timere, qui propius timet."
SENECA. *Troades*, 524.—(*Andromache.*)

"The danger that is nearest we least dread."

"Lex est ratio summa, insita in natura, quae jubet ea quae facienda sunt prohibetque contraria." CICERO. *De Legibus, I.*, 6, 18.

"Law is the highest expression of the system of nature, which ordains what is right and forbids what is wrong."

"Lex universi est quae jubet nasci et mori." PUBLILIUS SYRUS, 255.

"Birth and death are a law of the universe."

"Liber captivus avis ferae consimilis est;
Semel fugiendi si data est occasio,
Satis est; nunquam post illam possis prendere."
PLAUTUS. *Captivi, Act I., Sc. II.*, 7.—(*Hegio.*)

"A free man, made a captive,
Is like a bird that's wild: it is enough,
If once you give it opportunity
To fly away; you'll never catch it after."
—(*Bonnell Thornton.*)

"Libera Fortunae mors est: capit omnia tellus
Quae genuit; coelo tegitur, qui non habet urnam."
LUCAN. *Pharsalia, VII.*, 819.

"Death is no slave to fortune: earth recalls
All she has borne; the sky will cover him
Who has no tomb."

"Liberae sunt enim nostrae cogitationes."
CICERO. *Pro Milone, XXIX.*, 79.

"Our thoughts are free."

"Cogitationis poenam nemo patitur."
ULPIANUS. (*Corpus Juris Civilis Romani, Digesta, XLVIII., Tit. XIX.*, 18.)

"No one can be punished for his thoughts."

"Libertas est animum superponere injuriis, et eum facere se, ex quo solo sibi gaudenda veniant."
SENECA. *De Constantia Sapientis, XIX.*, 2.

"We best preserve our liberty by looking upon wrongs done us as beneath our notice, and relying upon ourselves alone for those things which make life agreeable."

"Libertas ultima mundi
Quo steterit ferienda loco." LUCAN. *Pharsalia, VII.*, 581.

"Where freedom her last stand has made,
There must the blow be struck."

"Libertate modice utantur. Temperatam eam salubrem et singulis et civitatibus esse; nimiam et aliis gravem, et ipsis qui habeant, effrenatam et praecipitem esse."

LIVY. *Histories, XXXIV.*, 49.

"They enjoy a moderate degree of liberty, which, when kept within bounds, is most salutary both for individuals and for communities, though when it degenerates into license, it becomes alike burdensome to others, and uncontrollable and hazardous to those who possess it."

"Libertatis restitutae dulce auditu nomen."

LIVY. *Histories, XXIV.*, 21.

"Sweetly sounds the name of Freedom, when we have lost it and regained it."

"Libidinosa enim et intemperans adolescentia effetum corpus tradit senectuti." CICERO. *De Senectute, IX.*, 29.

"A licentious and intemperate youth transmits a worn-out body to old age."

"(Alumna) Licentiae, quam stulti libertatem vocabant."

TACITUS. *De Oratoribus, XL.*

"License, which fools call liberty."

"Liceret ei dicere utilitatem aliquando cum honestate pugnare."

CICERO. *De Officiis, III.*, 3, 12.

"He may say, if he will, that expediency sometimes clashes with honesty."

"Licet ipsa vitium sit ambitio, frequenter tamen causa virtutum est."

QUINTILIAN. *De Institutione Oratoria, I.*, 2, 22.

"Though ambition itself be a vice, yet it is oftentimes the cause of virtues."

"Licet ipse nihil possis tentare, nec ausus,
Saevior hoc, alios quod facis esse malos."

AVIANUS. *Fabulae, XXXIX.*, 15.

"Though naught yourself you can or dare attempt,
You're worse in this, that you make others bad."

"Licet superbus ambules pecunia,
Fortuna non mutat genus." HORACE. *Epodes*, 4, 5.

"Though high you hold your head with pride of purse,
'Tis not the fortune makes the gentleman."

"Lilia non domina sunt magis alba mea:
Ut Maeotica nix minio si certet Hibero,
Utque rosae puro lacte natant folia."

PROPERTIUS. *Elegies, II.*, 3, 10.

"Fairer my lady than the lily fair,
Like snow of Azov with vermilion dyed,
Or rose leaves floating in the purest milk."

"Limae labor." HORACE. *De Arte Poetica*, 291.

"The labour of the file."

"Linquenda tellus et domus et placens
Uxor, neque harum, quas colis, arborum
Te praeter invisas cupressos
Ulla brevem dominum sequetur." HORACE. *Odes, II.*, 14, 21.

"Your land, your house, your lovely bride
Must lose you; of your cherished trees
None by its fleeting master's side
Will travel—save the cypresses."—(*Conington.*)

"Livor, iners vitium, mores non exit in altos,
Utque latens ima vipera serpit humo."
OVID. *Epistolae ex Ponto, III.*, 3, 101.

"Envy, slothful vice,
Ne'er makes its way in lofty characters,
But, like the skulking viper, creeps and crawls
Close to the ground."

"Longa est injuria, longae
Ambages; sed summa sequar fastigia rerum."
VIRGIL. *Æneid, I.*, 341.

"Long
And dark the story of her wrong;
To thread each tangle time would fail,
So learn the summits of the tale."—(*Conington.*)

"Longae finis chartaeque viaeque." HORACE. *Satires, I.*, 5, 104.

"There the lines I penned,
The leagues I travelled, find alike their end."—(*Conington.*)

"Longe fugit quisquis suos fugit."
PETRONIUS ARBITER. *Satyricon*, 43.

"He flees far, who flees from his relations."

"Longum iter est per praecepta, breve et efficax per exempla."
SENECA. *Epistolae, VI.*, 5.

"The path of precept is long, that of example short and effectual."

"In omnibus fere minus valent praecepta quam experimenta."
QUINTILIAN. *De Institutione Oratoria, II.*, 5, 15.

"In almost everything experiment is better than precept."

"Loqui ignorabit, qui tacere nesciet."
AUSONIUS. *Septem Sapientum Sententiae, Pittacus*, 1.

"He who does not know how to be silent, will not know how to speak."

"Lucri bonus est odor ex re
Qualibet." JUVENAL. *Satires, XIV.*, 204.

"Gain smells sweet, from whatsoe'er it springs."—(*Gifford.*)

"Lucus, quia, umbra opacus, parum luceat."
QUINTILIAN. *De Institutione Oratoria, I.*, 6, 34.

"*Lucus*, a grove, is so called, because, from the dense shade, there is very little light there."
(*Hence the phrase*, "*Lucus a non lucendo*".)

"Lupo agnum eripere postulant."
PLAUTUS. *Poenulus, Act III., Sc. V.*, 31.—(*Lycus.*)
"From the wolf's jaws they'd snatch the lamb."—(*Bonnell Thornton.*)

"(Ut mavelis) Lupos apud oves linquere, quam hos custodes domi."
PLAUTUS. *Pseudolus, Act I., Sc. II.*, 9.—(*Ballio.*)
"You may as well leave wolves among your sheep,
As these to guard your house."—(*Bonnell Thornton.*)

"Lupo ovem commisisti."
TERENCE. *Eunuchus, Act V., Sc. I.*, 16.—(*Thais.*)
"You set the wolf to keep the sheep."—(*George Colman.*)

"Lupus in fabula." CICERO. *Ad Atticum, XIII.*, 33, 4.
"The wolf in the fable."

"O praeclarum custodem ovium, ut aiunt, lupum!"
CICERO. *Philippica, III.*, 11, 27.
"What a splendid shepherd is the wolf! as the saying goes."

"Lupus est homo homini, non homo, quom qualis sit non novit."
PLAUTUS. *Asinaria, Act II., Sc. IV.*, 88.—(*The Merchant.*)
"Man is to man, to whomsoe'er one knows not,
A wolf and not a man."—(*Bonnell Thornton.*)

"Macies illis pro sanitate, et judicii loco infirmitas est; et dum satis putant vitio carere, in id ipsum incidunt vitium, quod virtutibus careat." QUINTILIAN. *De Institutione Oratoria, II.*, 4, 9.
"These people mistake an ascetic appearance for health, and a feeble will for judgment; they think it sufficient to have no vices, and thereby fall into the vice of having no virtues."

"Macte nova virtute, puer; sic itur ad astra."
VIRGIL. *Æneid, IX.*, 641.
"'Tis thus that men to heaven aspire:
Go on and raise your glories higher."—(*Conington.*)

"Maecenas, atavis edite regibus,
O et praesidium et dulce decus meum!" HORACE. *Odes, I.*, 1, 1.
"Mæcenas, born of monarch ancestors,
The shield at once and glory of my life!"—(*Conington.*)

"Magister artis, ingenique largitor
Venter." PERSIUS. *Satires, Prologue*, 10.
"The Belly: Master, he, of Arts,
Bestower of ingenious parts."—(*Gifford.*)

"Magna est enim vis humanitatis: multum valet communio sanguinis."
CICERO. *Pro Roscio Amerino, XXII.*, 63.
"Strong is the bond of our common humanity; great is the tie of kinship."

"Magna est veritas, et praevalet."
THE VULGATE. *Third Bk. of Esdras, IV.*, 41.
"Great is truth, and all-powerful."

"Magna pars hominum est quae non peccatis irascitur, sed peccantibus." SENECA. *De Ira, II.*, 28, 8.

"A large part of mankind is angry not with the sins, but with the sinners."

"Magna quidem sacris quae dat praecepta libellis
Victrix Fortunae Sapientia." JUVENAL. *Satires, XIII.*, 19.

"Wisdom, I know, contains a sovereign charm
To vanquish Fortune, or at least disarm."—(*Gifford.*)

"Magna res est vocis et silentii tempora nosse."
SENECA. *De Moribus*, 74.

"It is a great thing to know the season for speech and the season for silence."

"Magna servitus est magna fortuna."
SENECA. *Ad Polybium de Consolatione, VI.*, 5.

"A great fortune is a great slavery."

"Misera est magni custodia census."
JUVENAL. *Satires, XIV.*, 304.

"Wealth, by such dangers earned, such anxious pain,
Requires more care to keep it than to gain."—(*Gifford.*)

"Magna vis est conscientiae, judices, et magna in utramque partem; ut neque timeant, qui nihil commiserint, et poenam semper ante oculos versari putent, qui peccarint."
CICERO. *Pro Milone, XXIII.*, 61.

"Great, gentlemen of the jury, is the power of conscience, and in both directions; for it frees the innocent from all fear, and keeps ever before the eyes of the guilty the dread of punishment."

"Magnas inter opes inops." HORACE. *Odes, III.*, 16, 28.

"'Mid vast possessions poor."—(*Conington.*)

"Magni autem est ingenii sevocare mentem a sensibus et cogitationem a consuetudine abducere."
CICERO. *Tusculanae Disputationes, I.*, 16, 38.

"The power of separating the intellect from the senses, and reason from instinct, is characteristic of the highest genius."

"Magni interest quos quisque audiat quotidie domi; quibuscum loquatur a puero, quemadmodum patres, paedagogi, matres etiam loquantur." CICERO. *Brutus, LVIII.*, 210.

"It makes a great difference to whom we listen in our daily home life; with whom we have been accustomed to talk from boyhood upwards, and how our fathers, our tutors and our mothers speak."

"Magni saepe duces, magni cecidere tyranni,
Et Thebae steterunt, altaque Troja fuit.
Omnia vertuntur. Certe vertuntur amores.
Vinceris aut vincis: haec in amore rota est."
PROPERTIUS. *Elegies, II.*, 8, 7.

"Great leaders and great kings have fallen low,
And Thebes once stood, and lofty Troy's no more.
All things are overturned; nor can our loves
Escape the common lot. Thy fate is now
Defeat, now victory; thus turns love's wheel."

"Magnos homines virtute metimur, non fortuna."
CORNELIUS NEPOS. *Eumenes*, 1.

"We measure great men by their virtues, not by their fortunes."

"Magnum hoc ego duco
Quod placui tibi, qui turpi secernis honestum,
Non patre praeclaro, sed vita et pectore puro."
HORACE. *Satires, I.*, 6, 62.

"'Tis no common fortune when one earns
A friend's regard, who man from man discerns,
Not by mere accident of lofty birth
But by unsullied life, and inborn worth!"—(*Conington.*)

"Magnum pauperies opprobrium jubet
Quidvis et facere et pati,
Virtutisque viam deserit arduae." HORACE. *Odes, III.*, 24, 42.

"Guilty poverty, more fear'd than vice,
Bids us crime and suffering brave,
And shuns the ascent of virtue's precipice."—(*Conington.*)

"(Non dubium quin) Major adhibita vis ei sit, cujus animus sit perterritus, quam illi, cujus corpus vulneratum sit."
CICERO. *Pro Caecina, XV.*, 42.

"There is no doubt that you can apply stronger pressure to a man whose mind is unhinged by fear, than to one who is only suffering from bodily injuries."

"Major est animus inferentis vim quam arcentis."
LIVY. *Histories, XXI.*, 44.

"Plus animi est inferenti periculum, quam propulsanti."
LIVY. *Histories, XXVIII.*, 44.

"There is always more spirit in attack than in defence."

"Major privato visus, dum privatus fuit, et omnium consensu capax imperii, nisi imperasset."
TACITUS. *History, I.*, 49.—(*Of Galba.*)

"He seemed greater than a subject while he was yet in a subject's rank, and by common consent would have been pronounced equal to empire, had he never been emperor."—(*Church and Brodribb.*)

"Major rerum mihi nascitur ordo;
Majus opus moveo." VIRGIL. *Æneid, VII.*, 44.

"A loftier task the bard essays;
The horizon broadens on his gaze."—(*Conington.*)

"Majorum gloria posteris lumen est; neque bona neque mala in occulto patitur." SALLUST. *Jugurtha, LXXXV.*

"Distinguished ancestors shed a powerful light on their descendants, and forbid the concealment either of their merits or of their demerits."

"Mala mens, malus animus."
TERENCE. *Andria, Act I., Sc. I.*, 137.—(*Simo.*)

"Bad mind, bad heart."—(*George Colman.*)

"(Et) mala sunt vicina bonis. Errore sub illo
Pro vitio virtus crimina saepe tulit."

OVID. *Remedia Amoris*, 323.

"Evil is nearest neighbour to the good.
Thus virtue oft, instead of vice, has been
Arraigned in error."

"Male enim se res habet, quum quod virtute effici debet, id tentatur pecunia." CICERO. *De Officiis, II.*, 6, 22.

"Things are in a bad way when money is used to effect what should be accomplished by valour."

"Male imperando summum imperium amittitur."

PUBLILIUS SYRUS, 269.

"Bad government will bring to the ground the mightiest empire."

"Male irato ferrum committitur." SENECA. *De Ira, I.*, 19, 8.

"Trust not an angry man with a sword."

"Male mihi esse malo quam molliter." SENECA. *Epistolae*, 82, 2.

"I prefer a life of hardship to a feather-bed existence."

"Male partum, disperit."

PLAUTUS. *Poenulus, Act IV., Sc. II.*, 22.—(*Synceratus.*)

"What is idly got is idly spent."—(*Bonnell Thornton.*)

"Male parta male dilabuntur."

(*Quoted by Cicero, Philippica, II.*, 27, 65.)

"What is got by evil means is squandered in evil courses."

"Male tornatos incudi reddere versus."

HORACE. *De Arte Poetica*, 441.

"Take back your ill-turned verses to the anvil."

"Male verum examinat omnis
Corruptus judex." HORACE. *Satires, II.*, 2, 8.

"The judge who soils his fingers by a gift
Is scarce the man a doubtful case to sift."—(*Conington.*)

"Male vivet quisquis nesciet bene mori."

SENECA. *De Tranquillitate Animi, XI.*, 4.

"He will live ill who does not know how to die well."

"Maledicus a malefico non distat nisi occasione."

QUINTILIAN. *De Institutione Oratoria, XII.*, 9, 9.

"An evil-speaker only wants an opportunity to become an evil-doer."

"Malefacere qui vult nunquam non causam invenit."

PUBLILIUS SYRUS, 267.

"He who wishes to do you a bad turn will always find an excuse."

"Malim moriri meos quam mendicarier:
Boni miserantur illum; hunc irrident mali."

PLAUTUS. *Vidularia* (*Fragment*).

"I'd rather those belong to me should die
Than become beggars. Of the dead good men
Take care—but ill men jeer the beggar."—(*Bonnell Thornton.*)

"Malo benefacere tantundem est periculum,
Quantum bono malefacere."
PLAUTUS. *Poenulus, Act III., Sc. III.*, 20.—(*The Witness.*)

"To serve the bad, and hurt the good alike
Is dangerous."—(*Bonnell Thornton.*)

"Malorum facinorum ministri quasi exprobrantes aspiciuntur."
TACITUS. *Annals, XIV.*, 62.

"Men look on their instruments in crime as a standing reproach to them."
—(*Church and Brodribb.*)

"Malum consilium consultori pessimum est."
ANON. (*Aulus Gellius, Noctes Atticae, IV.*, 5, 2.)

"'Tis the adviser who suffers most from bad advice."

"Malum est consilium quod mutari non potest."
PUBLILIUS SYRUS, 282.

"Any plan is bad which is incapable of modification."

"Malus clandestinus est amor; damnum 'st merum."
PLAUTUS. *Curculio, Act I., Sc. I.*, 49.—(*Palinurus.*)

"This same clandestine love's a wicked thing:
'Tis utter ruin."—(*Bonnell Thornton.*)

"Malus enim custos diuturnitatis metus; contraque benevolentia fidelis est vel ad perpetuitatem."
CICERO. *De Officiis, II.*, 7, 23.

"Fear is an untrustworthy guardian of constancy, but a kindly heart is faithful even to the end of the world."

"Malus ubi bonum se simulat, tunc est pessimus."
PUBLILIUS SYRUS, 284.

"An ill man is always; but he is then worst of all when he pretends to be a saint."—(*Bacon.*)

"Manet alta mente repostum
Judicium Paridis spretaeque injuria formae."
VIRGIL. *Æneid, I.*, 26.

"Deep in remembrance lives engrained
The judgment which her charms disdained."—(*Conington.*)

"Mantua me genuit; Calabri rapuere; tenet nunc
Parthenope; cecini pascua, rura, duces."
VIRGIL. *Epitaph.* (*Tib. Claudius Donatus' Life of Virgil, included in Delphin Virgil, ed.* 1830, *p.* 14.)

"Mantua bore me; Calabria stole me; the Muses own me. Of pastures have I sung, of country life and of war's heroes."

"(Uno se praestare, quod) manum ille de tabula non sciret tollere."
PLINY THE ELDER. *Natural History, XXXV.*, 36 (10).

"He excelled in this, that he did not know how to take his hand from his work."

"Manus manum lavat." SENECA. *Ludus de Morte Claudii, IX.*, 9.
PETRONIUS ARBITER. *Satyricon, Cap.* 45.

"One hand washes the other."

"Marcet sine adversario virtus." SENECA. *De Providentia, II.*, 4.

"Valour droops without an opponent."

"Mars gravior sub pace latet."

CLAUDIANUS. *De Sexto Consulatu Honorii*, 307.

"Mars in the garb of Peace is deadlier still."

"Mater saeva cupidinum." HORACE. *Odes, IV.*, 1, 5.

"Cruel mother of sweet love."—(*Conington.*)

"Materiae ne quaere modum; sed perspice vires
Quas ratio, non pondus habet; ratio omnia vincit."

MANILIUS. *Astronomicon, IV.*, 924.

"Seek not the measure of matter; fix your gaze
Upon the power of reason, not of bulk;
For reason 'tis that all things overcomes."

"(O) Matre pulchra filia pulchrior." HORACE. *Odes, I.*, 16, 1.

"O lovelier than the lovely dame
That bore you."—(*Conington.*)

"Matres omnes filiis
In peccato adjutrices, auxilio in paterna injuria
Solent esse."

TERENCE. *Heautontimorumenos, Act V., Sc. II.*, 38.—(*Syrus.*)

"'Tis ever found that mothers
Plead for their sons, and in the father's wrath
Defend them."—(*George Colman.*)

"Maxima de nihilo nascitur historia."

PROPERTIUS. *Elegies, II.*, 1, 16.

"Great epics from small causes oft are born."

"Maxima debetur puero reverentia." JUVENAL. *Satires, XIV.*, 47.

"Reverence to children as to heaven is due."—(*Gifford.*)

"Maxima enim morum semper patientia virtus."

DIONYSIUS CATO. *Disticha de Moribus, I.*, 38.

"Patience is the greatest of all the virtues."

"Maxima est enim factae injuriae poena fecisse, nec quisquam gravius adficitur quam qui ad supplicium poenitentiae traditur."

SENECA. *De Ira, III.*, 26, 2.

"The severest penalty for a wrong done is the knowledge that we are guilty, nor is any suffering greater than his who is brought to the stool of repentance."

"Maxima est enim vis vetustatis et consuetudinis."

CICERO. *De Amicitia, XIX.*, 68.

"Great is the power of antiquity and of custom."

"Maxima quaeque domus servis est plena superbis."

JUVENAL. *Satires, V.*, 66.

"Every great house is full of insolent domestics."

"Maximae cuique fortunae minime credendum est."

LIVY. *Histories, XXX.*, 30.

"It is when fortune is most propitious that she is least to be trusted."

"Maximas vero virtutes jacere omnes necesse est, voluptate dominante." CICERO. *De Finibus, II.*, 35, 117.

"All the greatest virtues must lie dormant where pleasure holds sway."

"Maximeque admirantur eum, qui pecunia non movetur."
CICERO. *De Officiis, II.*, 11, 38.

"Above all is he admired who is not influenced by money."

"Maximum ergo solatium est cogitare id sibi accidisse, quod ante se passi sunt omnes, omnesque passuri."
SENECA. *Ad Polybium de Consolatione, I.*, 3.

"Our greatest consolation in death is the thought that what is happening to us has been endured by all in the past, and will be endured by all in the future."

"Maximum remedium irae mora est." SENECA. *De Ira, II.*, 29, 1.

"The best remedy for anger is delay."

"Me constare mihi scis et discedere tristem,
Quandocunque trahunt invisa negotia Romam."
HORACE. *Epistolae, I.*, 14, 16.

"I'm consistent with myself: you know
I grumble when to Rome I'm forced to go."—(*Conington.*)

"Me Parnasi deserta per ardua dulcis
Raptat amor. Juvat ire jugis, qua nulla priorum
Castaliam molli devertitur orbita clivo."
VIRGIL. *Georgics, III.*, 291.

"Across Parnassus' lonely heights
My ardour hurries me. I love to climb
The hills, and tread the path, untrod before,
That rises gently to Castalia's spring."

"Me quoque felicem, quod non viventibus illis
Sum miser, et de me quod doluere nihil."
OVID. *Tristia, IV.*, 10, 83.

"I too am happy that my misery
Comes not while yet they live to grieve for me."

"Me vero primum dulces ante omnia Musae,
Quarum sacra fero ingenti percussus amore,
Accipiant, coelique vias et sidera monstrent,
Defectus solis varios lunaeque labores,
Unde tremor terris, qua vi maria alta tumescant
Objicibus ruptis, rursusque in se ipsa residant,
Quid tantum Oceano properent se tinguere soles
Hiberni, vel quae tardis mora noctibus obstet."
VIRGIL. *Georgics, II.*, 475.

"And O ye sister Muses whom I love
With sacred fervour all the world above,
O take me for your seer: give me to know
The ways of Heaven above and Earth below,
The paths sidereal, and the moon's new birth,
The sun's eclipses, and the throes of Earth,
And by what force it is the rising tide
O'erflows the marsh, or how its waves subside;
Why Sol in winter hurries to his rest,
And by what laws are summer nights comprest."
—(*J. B. Rose.*)

"Meae (contendere noli)
Stultitiam patiuntur opes; tibi parvula res est;
Arta decet sanum comitem toga."

HORACE. *Epistolae, I.*, 18, 28.

"'Don't vie with me,' he says, and he says true;
'My wealth will bear the silly things I do;
Yours is a slender pittance at the best:
A wise man cuts his coat—you know the rest'."—(*Conington.*)

"Medicas adhibere manus."

SERENUS SAMONICUS. *De Medecina*, 907.

"To touch with healing hand."

"Medico diligenti, priusquam conetur aegro adhibere medicinam, non solum morbus ejus, cui mederi volet, sed etiam consuetudo valentis et natura corporis cognoscenda est."

CICERO. *De Oratore, II.*, 44, 186.

"A careful doctor, before attempting to prescribe for a patient, must make himself acquainted not only with the nature of the disease of the man he desires to cure, but also with his manner of life when in health, and his constitution."

"Medias acies mediosque per ignes
Invenere viam."

VIRGIL. *Æneid, VII.*, 296.

"Through circling fires and steely shower
Their passage have they found."—(*Conington.*)

"Medio de fonte leporum
Surgit amari aliquid quod in ipsis floribus angat."

LUCRETIUS. *De Rerum Natura, IV.*, 1127.

"E'en from the fount of every charm there springs
Something of bitterness which tortures 'midst the flowers."

"Nulla est sincera voluptas
Sollicitumque aliquid laetis intervenit."

OVID. *Metamorphoses, VII.*, 453.

"No pleasure's free from pain; in all our joys
Something of trouble ever comes between."

"Medio tutissimus ibis." OVID. *Metamorphoses, II.*, 137.

"Most safely shalt thou tread the middle path."

"Mediocres poetas nemo novit, bonos pauci."

TACITUS. *De Oratoribus, X.*

"Mediocre poets are known to no one, good poets to but few."

"Mediocribus esse poetis
Non homines, non Di, non concessere columnae."

HORACE. *De Arte Poetica*, 372.

"Gods and men and booksellers agree
To place their ban on middling poetry."—(*Conington.*)

"Melior tutiorque est certa pax quam sperata victoria."

LIVY. *Histories, XXX.*, 30.

"Better and safer is the certainty of peace than the hope of victory."

"Melior vulgi nam saepe voluntas."
VALERIUS FLACCUS. *Argonautica, IV.*, 158.

"The people's will 'tis ofttimes best to follow."

"(Sed tu) memento ut hoc oleum, quod tibi do, mittas in mare, et statim quiescentibus ventis, serenitas maris vos laeta prosequetur." BEDE. *Ecclesiastical History, Bk. III., Cap. XV.*

"Remember to throw into the sea the oil which I give to you, when straightway the winds will abate, and a calm and smiling sea will accompany you throughout your voyage."
(*Hence the expression, "To throw oil on troubled waters".*)

"Meminimus, quanto majore animo honestatis fructus in conscientia quam in fama reponatur. Sequi enim gloria, non appeti debet."
PLINY THE YOUNGER. *Epistolae, I.*, 8.

"We do not forget that it is far nobler to seek the reward of rectitude in our conscience than in reputation. We are justified in pursuing fame, but not in hungering for it."

"Memoriam quoque ipsam cum voce perdidissemus, si tam in nostra potestate esset oblivisci quam tacere." TACITUS. *Agricola, II.*

"Before it can be in our power to forget as well as to keep silent, we must have lost not our voice only, but our memory also."

"(Saepe audivi, non de nihilo, dici,) mendacem memorem esse oportere." APULEIUS. *De Magia, LXIX.*

"I have often heard it said, and with good reason, that a liar ought to have a good memory."

"Mens et animus et consilium et sententia civitatis posita est in legibus. Ut corpora nostra sine mente, sic civitas sine lege, suis partibus, ut nervis et sanguine et membris, uti non potest."
CICERO. *Pro Cluentio, LIII.*, 146.

"The mind and the soul, the judgment and the purpose of a state are centred in its laws. As a body without mind, so a state without law can make no use of its organs, whether sinews, blood or limbs."

"Mens humana . . . tantum abest ut speculo plano, aequali et claro similis sit (quod rerum radios sincere excipiat et reflectat) ut potius sit instar speculi alicujus incantati, pleni superstitionibus et spectris." BACON. *De Augmentis Scientiarum, V.*, 4.

"So far is the human mind from resembling a level, smooth and bright mirror, which receives and reflects images without distortion, that it may rather be likened to some mirror of enchantment, full of apparitions and spectral appearances."

"Mens immota manet; lacrimae volvuntur inanes."
VIRGIL. *Æneid, IV.*, 449.

"He stands immovable by tears,
Nor tenderest words with pity hears."—(*Conington.*)

"Mens impudicam facere, non casus solet."
SENECA. *Phaedra*, 743.—(*Nutrix.*)

"'Tis disposition, and not circumstance
That makes a woman shameless."

"Mens sana in corpore sano." JUVENAL. *Satires, X.*, 356.

"A healthy mind in a healthy body."

"(Si te proverbia tangunt,)
Mense malum Maio nubere vulgus ait." OVID. *Fasti, V.*, 490.

"'Tis ill to marry in the month of May."

"Mensque pati durum sustinet aegra nihil."
OVID. *Epistolae ex Ponto, I.*, 5, 18.

"A mind diseased no hardship can endure."

"Mensuraque juris
Vis erat." LUCAN. *Pharsalia, I.*, 175.

"Might was the measure of right."

"Mentis gratissimus error." HORACE. *Epistolae, II.*, 2, 140.

"A most delicious craze."—(*Conington.*)

"(Nam pol quidem,) Meo animo, ingrato homine nihil impensiu'st;
Malefactorem amitti satius, quam relinqui beneficum.
Nimio praestat impendiosum te, quam ingratum dicier."
PLAUTUS. *Bacchides, Act III., Sc. II.*, 10.—(*Mnesilochus.*)

"Nothing is in my opinion
So vile and base as an ungrateful man.
Better it is to let a thief escape,
Than that a generous friend should be forsaken,
And better 'tis to be extravagant,
Than called ungrateful."—(*Bonnell Thornton.*)

"Meo quidem animo, si idem faciant ceteri,
Opulentiores pauperiorum filias
Ut indotatas ducant uxores domum;
Et multo fiat civitas concordior
Et invidia nos minore utamur quam utimur."
PLAUTUS. *Aulularia, Act III., Sc. V.*, 4.—(*Megadorus.*)

"Indeed, were other men to do the same,
If men of ample means would take for wives
The daughters of the poorer sort unportioned,
There would be greater concord in the state,
We should have less of envy than we have."
—(*Bonnell Thornton.*)

"Meos tam suspicione quam crimine judico carere oportere."
JULIUS CÆSAR. (*Suetonius, I.*, 74.)

"In my judgment the members of my household should be free not from crime only, but from the suspicion of crime."

"Merses profundo, pulchrior evenit." HORACE. *Odes, IV.*, 4, 65.

"Plunged in the deep, it mounts to sight
More splendid."—(*Conington.*)

"Metiri se quemque suo modulo ac pede verum est."
HORACE. *Epistolae, I.*, 7, 98.

"For still when all is said the rule stands fast,
That each man's shoe be made on his own last."—(*Conington.*)

"Metuentes
Patruae verbera linguae." HORACE. *Odes, III.*, 12, 2.

"Must tremble all the day
At an uncle, and the scourging of his tongue."—(*Conington.*)

"Sive ego prave
Seu recte hoc volui, ne sis patruus mihi."
HORACE. *Satires, II.*, 3, 87.

"I may be right perchance, or may be wrong;
I don't expect in you an uncle's tongue."

"Metui demens credebat honorem."
SILIUS ITALICUS. *Punica, I.*, 149.—(*Of Hasdrubal.*)

"He thought, the madman, 'twas an honour to be feared."

"Metus et terror est infirma vincla caritatis; quae ubi removeris, qui timere desierint, odisse incipient." TACITUS. *Agricola, XXXII.*

"Fear and dread are weak bonds of affection; for when they are removed those who have ceased to fear will begin to hate."

"Meus hic est; hamum vorat."
PLAUTUS. *Curculio, Act III., Sc. I.*, 61.—(*Curculio.*)

"The man's my own, he has devoured the hook."—(*Bonnell Thornton.*)

"Meus mihi, suus cuique est carus."
PLAUTUS. *Captivi, Act II., Sc. III.*, 40.—(*Hegio.*)

"My son to me is dear;
Dear is his own to every one."—(*Bonnell Thornton.*)

"Suam cuique sponsam, mihi meam: suum cuique amorem, mihi meum." ATTILIUS. *Fragment I.*

"To each man his betrothed is dear, as mine to me;
To each his love is dear, as mine to me."

"Mihi autem videtur acerba semper et immatura mors eorum qui immortale aliquid parant."
PLINY THE YOUNGER. *Epistolae, V.*, 5.

"I consider that the death of those who are engaged on some immortal work is always premature, and deeply to be deplored."

"Mihi contuenti se persuasit rerum natura nihil incredibile existimare de ea." PLINY THE ELDER. *Natural History, XI.*, 2.

"The contemplation of nature has convinced me that nothing which we can imagine about her is incredible."

"Mihi enim omnis pax cum civibus, bello civili utilior videbatur."
CICERO. *Philippica, II.*, 15, 37.

"I consider that peace at any price with our fellow-citizens is preferable to civil war."

"Mihi fere satis est, quod vixi, vel ad aetatem vel ad gloriam: huc si quid accesserit, non tam mihi quam vobis reique publicae accesserit." CICERO. *Philippica, I.*, 15, 38.

"I have lived as long as I desire, in respect both of my years and of my honours: if my life be prolonged, it will be prolonged less for myself than for you and the state."

"Mihi quanto plura recentium seu veterum revolvo, tanto magis ludibria rerum mortalium cunctis in negotiis observantur. Quippe fama, spe, veneratione potius omnes destinabantur imperio quam quem futurum principem fortuna in occulto tenebat."

TACITUS. *Annals, III.*, 18.

"For my part, the wider the scope of my reflection on the present and the past, the more am I impressed by their mockery of human plans in every transaction. Clearly the very last man marked out for empire by public opinion, expectation and general respect, was he whom fortune was holding in reserve as the emperor of the future."

—(*Church and Brodribb.*)

"Mihi, qui omnem aetatem in optimis artibus egi, bene facere jam ex consuetudine in naturam vertit."

SALLUST. *Jugurtha, LXXXV.*

"In my own case, who have spent my whole life in the practice of virtue, right conduct from habitual has become natural."

"Militat omnis amans, et habet sua castra Cupido:
Attice, crede mihi, militat omnis amans.
Quae bello est habilis, Veneri quoque convenit aetas;
Turpe senex miles, turpe senilis amor." OVID. *Amores, I.*, 9, 1.

"Each lover is a soldier, and frequents
The camp of Cupid; yea, a soldier he.
There is an age when man may fitly fight,
And fitly that same age pays court to Venus;
But an old man in love, or in the stress
Of battle, is indeed a monstrous sight."

"Militavi non sine gloria." HORACE. *Odes, III.*, 26, 2.

"Good success my warfare blest."—(*Conington.*)

"Mille hominum species et rerum discolor usus.
Velle suum cuique est, nec voto vivitur uno."

PERSIUS. *Satires, V.*, 52.

"Countless the various species of mankind,
Countless the shades which separate mind from mind;
No general object of desire is known;
Each has his will and each pursues his own."—(*Gifford.*)

"Minor in parvis Fortuna furit,
Leviusque ferit leviora deus." SENECA. *Phaedra*, 1133.—(*Chorus.*)

"Less stern is Fortune when our means are small,
The blows of Providence more lightly fall
On things of little weight."

"Minui jura, quotiens gliscat potestas, nec utendum imperio, ubi legibus agi possit." TACITUS. *Annals, III.*, 69.

"Rights are invariably abridged as despotism increases; nor ought we to fall back on imperial authority, when we can have recourse to the laws."—(*Church and Brodribb.*)

"Minus habeo quam speravi: sed fortasse plus speravi quam debui."

SENECA. *De Ira, III.*, 30, 3.

"I have less than I hoped for: but, maybe, I hoped for more than I ought."

Miraris, cum tu argento post omnia ponas,
Si nemo praestet quem non merearis amorem?"

HORACE. *Satires, I.*, 1, 86.

"What marvel if, when wealth's your one concern,
None offers you the love you never earn?"—(*Conington.*)

"Miraris veteres, Vacerra, solos,
Nec laudas nisi mortuos poetas.
Ignoscas petimus, Vacerra: tanti
Non est, ut placeam tibi, perire."

MARTIAL. *Epigrams, VIII.*, 69, 1.

"The ancients only you admire, Vacerra;
No poet wins your favour till he dies.
I ask your pardon, but don't think your praise
Is worth so much that I will die for it."

"Misce stultitiam consiliis brevem;
Dulce est desipere in loco."

HORACE. *Odes, IV.*, 12, 27.

"Be for once unwise; when time allows
'Tis sweet to play the fool."—(*Conington.*)

"Aliquando et insanire jucundum est."

SENECA. *De Tranquillitate Animi, XVII.*, 10.

"It is pleasant at times to play the madman."

"Misera est illa enim consolatio, tali praesertim civi et viro, sed tamen necessaria, nihil esse praecipue cuiquam dolendum in eo, quod accidat universis."

CICERO. *Ad Familiares, VI.*, 2, 2.

"'Tis a feeble consolation, especially to such a man and such a citizen, yet an inevitable one, that there is nothing specially deplorable in any individual having to meet the fate which is common to all mankind."

"Miseret te aliorum; tui nec miseret nec pudet."

PLAUTUS. *Trinummus, Act II., Sc. IV.*, 30.—(*Stasimus.*)

"For others you've compassion; for yourself
You've neither shame nor pity."—(*Bonnell Thornton.*)

"Miserum est aliorum incumbere famae,
Ne collapsa ruant subductis tecta columnis."

JUVENAL. *Satires, VIII.*, 76.

"'Tis dangerous building on another's fame,
Lest the substructure fail, and on the ground
Your baseless pile be hurled in fragments round."—(*Gifford.*)

"Miserum istuc verbum et pessimum est, habuisse et non habere."

PLAUTUS. *Rudens, Act V., Sc. II.*, 34.—(*Labrax.*)

"O 'tis a sad word and a vile one, *Had.*—
T' have *had* and not to *have*."—(*Bonnell Thornton.*)

"Mittere carmen ad hunc, frondes erat addere silvis."

OVID. *Epistolae ex Ponto, IV.*, 2, 13.

"To send my poems to him were but to add
Leaves to the woods."

"Modesto et circumspecto judicio de tantis viris pronuntiandum est, ne quod plerisque accidit, damnent quae non intelligunt."
QUINTILIAN. *De Institutione Oratoria, X.*, 1, 26.

"We should be modest and circumspect in expressing an opinion on the conduct of such eminent men, lest we fall into the common error of condemning what we do not understand."
(*Generally quoted, "Damnant quod non intelligunt".*)

"Modus omnibus in rebus, soror, optimum habitu est."
PLAUTUS. *Poenulus, Act I., Sc. II.*, 28.—(*Adelphasium.*)

"In everything the golden mean is best."—(*Bonnell Thornton.*)

"Molesta veritas, si quidem ex ea nascitur odium, quod est venenum amicitiae; sed obsequium multo molestius, quod peccatis indulgens praecipitem amicum ferri sinit."
CICERO. *De Amicitia, XXIV.*, 89.

"Truth is grievous indeed, if it gives birth to ill-feeling which poisons friendship; but more grievous still is the complaisance which, by passing over a friend's faults, permits him to drift headlong to destruction."

"Mollissima corda
Humano generi dare se natura fatetur,
Quae lacrimas dedit. Haec nostri pars optima sensus."
JUVENAL. *Satires, XV.*, 131.

"Nature, who gave us tears, by that alone
Proclaims she made the feeling heart our own;
And 'tis her noblest boon."—(*Gifford.*)

"Monstra evenerunt mihi!
Introiit in aedes ater alienus canis;
Anguis per impluvium decidit de tegulis;
Gallina cecinit." TERENCE. *Phormio, Act IV., Sc. IV.*, 24.—(*Geta.*)

"Omens and prodigies have happened to me.
There came a strange black dog into my house!
A snake fell through the tiling! a hen crowed!"
—(*George Colman.*)

"Monstrum horrendum, informe, ingens, cui lumen ademptum."
VIRGIL. *Æneid, III.*, 658.

"A monster huge and shapeless, hideous to behold, of sight deprived."

"Montes auri pollicens."
TERENCE. *Phormio, Act I., Sc. II.*, 18.—(*Geta.*)

"Promising mountains of gold."

"Morborum in vitio facilis medicina recenti."
GRATIUS FALISCUS. *Cynegeticon*, 361.

"The cure is easy if the malady be recent."

"Mori est felicis antequam mortem invocet." PUBLILIUS SYRUS, 645.

"Happy is he who dies ere he calls for death to take him away."
—(*Bacon.*)

"Moriemur inultae,
Sed moriamur." VIRGIL. *Æneid, IV.*, 659.

"'To die! and unrevenged!' she said,
'Yet let me die.'"—(*Conington.*)

"Mors hominum felix, quae se nec dulcibus annis
Inserit, et maestis saepe vocata venit."
BOËTHIUS. *De Consolatione Philosophiae, I., Metrum* 1, 13.

"Death is a friend to man if while this life is sweet
He comes not, yet in sadness comes when he is called."

"Mors inter illa est, quae mala quidem non sunt, tamen habent mali speciem." SENECA. *Epistolae, LXXXII.*, 15.

"Death is one of things which are not evils, yet have the appearance of evil."

"Mors sola fatetur
Quantula sint hominum corpuscula." JUVENAL. *Satires, X.*, 172.

"Death alone proclaims
The true dimensions of our puny frames."—(*Gifford.*)

"Mors terribilis iis, quorum cum vita omnia exstinguuntur, non iis quorum laus emori non potest." CICERO. *Paradoxa, II.*, 18.

"Death is full of terrors for those to whom loss of life means complete extinction; not for those who leave behind them an undying name."

"Mors ultima linea rerum est." HORACE. *Epistolae, I.*, 16, 79.

"When Death comes the power of Fortune ends."—(*Conington.*)

"Morsque minus poenae quam mora mortis habet."
OVID. *Heroides, X.*, 82.

"Death is less bitter punishment than death's delay."

"Morte magis metuenda senectus." JUVENAL. *Satires, XI.*, 45.

"Old age that is more terrible than death."

"Morte mori melius, quam vitam ducere mortis
Et sensus membris consepelire suis."
MAXIMIANUS. *Elegies, I.*, 265.

"Better to die the death, than live a life in death,
With all one's limbs and senses dead and buried."

"(Nisi haereret in eorum mentibus) Mortem non interitum esse omnia tollentem atque delentem; sed quandam quasi migrationem commutationemque vitae."
CICERO. *Tusculanae Disputationes, I.*, 12, 27.

"Death is no annihilation, carrying off and blotting out everything, but rather, if I may so describe it, a change of abode, and an alteration in our manner of life."

"Mos est oblivisci hominibus,
Neque novisse, cujus nihili sit faciunda gratia."
PLAUTUS. *Captivi, Act V., Sc. III.*, 8.—(*Stalagmus.*)

"'Tis
The usual way with folks not to remember
Or know the man whose favour is worth nothing."
—(*Bonnell Thornton.*)

"(Ne) . . . Moveat cornicula risum
Furtivis nudata coloribus." HORACE. *Epistolae, I.*, 3, 19.

"(Lest) Folks laugh to see him act the jackdaw's part,
Denuded of the dress that looked so smart."—(*Conington.*)

"Mox etiam pectus praeceptis format amicis,
Asperitatis et invidiae corrector et irae."
HORACE. *Epistolae, II.*, 1, 128.

"As years roll on, he moulds the ripening mind,
And makes it just and generous, sweet and kind."—(*Conington.*)

"Mulier cupido quod dicit amanti,
In vento et rapida scribere oportet aqua."
CATULLUS. *Carmina, LXVIII.* (*LXX.*), 3.

"Write me in air, or in the flowing stream,
A woman's vows to a too ardent lover."

"Mulier mulieri magis congruet."
TERENCE. *Phormio, Act IV., Sc. V.*, 14.—(*Chremes.*)

"A woman deals much better with a woman."—(*George Colman.*)

"(Antiquom poetam audivi scripsisse in tragoedia)
Mulieres duas pejores esse quam unam. Res ita est."
PLAUTUS. *Curculio, Act V., Sc. I.*, 1.—(*Curculio.*)

"I have been told that in some tragedy
An ancient poet has observed, 'Two women
Are worse than one'.—The thing is really so."
—(*Bonnell Thornton.*)

"Multa ceciderunt ut altius surgerent."
SENECA. *Epistolae, XCI.*, 13.

"Many things have fallen only to rise higher."

"Multa ex quo fuerint commoda, ejus incommoda aequom 'st ferre."
TERENCE. *Hecyra, Act V., Sc. III.*, 42.—(*Bacchis.*)

"If anything has brought us much advantage,
Then must we bear too what it brings of trouble."

"Multa ferunt anni venientes commoda secum,
Multa recedentes adimunt." HORACE. *De Arte Poetica*, 175.

"Years, as they come, bring blessings in their train;
Years, as they go, take blessings back again."—(*Conington.*)

"Multa petentibus
Desunt multa. Bene est cui Deus obtulit
Parca quod satis est manu." HORACE. *Odes, III.*, 16, 42.

"Great desires
Sort with great wants. 'Tis best when prayer obtains
No more than life requires."—(*Conington.*)

"Multa quae impedita natura sunt, consilio expediuntur."
LIVY. *Histories, XXV.*, 11.

"Many difficulties which nature throws in our way, may be smoothed away by the exercise of intelligence."

"Multa renascentur quae jam cecidere, cadentque
Quae nunc sunt in honore vocabula, si volet usus
Quem penes arbitrium est et jus et norma loquendi."

HORACE. *De Arte Poetica*, 70.

"Yes, words long faded may again revive,
And words may fade now blooming and alive,
If usage wills it so, to whom belongs
The rule, the law, the government of tongues."—(*Conington.*)

"Consuetudo vicit: quae cum omnium domina rerum, tum maxime verborum est."

AULUS GELLIUS. *Noctes Atticae, XII.*, 13, 4.

"Custom prevailed; custom, which is the mistress of all things, but especially of words."

"Multa senem circumveniunt incommoda, vel quod
Quaerit et inventis miser abstinet ac timet uti;
Vel quod res omnes timide gelideque ministrat."

HORACE. *De Arte Poetica*, 169.

"Grey hairs have many evils: without end
The old man gathers what he may not spend;
While as for action, do he what he will,
'Tis all half-hearted, spiritless and chill."—(*Conington.*)

"Multa sunt mulierum vitia; sed hoc e multis maximum est,
Cum sibi nimis placent, nimisque operam dant ut placent viris."

PLAUTUS. *Poenulus, Act V., Sc. IV.*, 47.—(*Adelphasium.*)

"Women have many faults, and of the many,
This is the chief; delighted with themselves,
Too great a zeal they have to please the men."
—(*Bonnell Thornton.*)

"Multi
Committunt eadem diverso crimina fato:
Ille crucem sceleris pretium tulit, hic diadema."

JUVENAL. *Satires, XIII.*, 103.

"See different fates attend the self-same crime;
Some made by villainy, and some undone,
And this ascend a scaffold, that a throne."—(*Gifford.*)

"Multi famam, conscientiam pauci verentur."

PLINY THE YOUNGER. *Epistolae, III.*, 20.

"Fame is an object of admiration to many, honest worth to but few."

"Multi sunt obligandi, pauci offendendi, nam memoria beneficiorum fragilis est, injuriarum tenax." SENECA. *De Moribus*, 128.

"We should oblige as many and offend as few persons as possible, for mankind has a very bad memory for services rendered, a most tenacious one for injuries."

"Multimodis meditatus egomet mecum sum, et ita esse arbitror:
Homini amico, qui est amicus ita uti nomen possidet,
Nisi deos, ei nihil praestare."

PLAUTUS. *Bacchides, Act III., Sc. II.*, 1.—(*Mnesilochus.*)

"I've turned it in my thoughts in various shapes,
And this is the result—A friend who is
A friend, such as the name imports, the gods
Except, nothing excels."—(*Bonnell Thornton.*)

"Multis ille bonis flebilis occidit." HORACE. *Odes, I.*, 24, 9.

"By many a good man wept, Quintilius dies."—(*Conington.*)

"Multis minatur, qui uni facit injuriam." PUBLILIUS SYRUS, 302.

"He that injures one threatens a hundred."—(*Bacon.*)

"Multis occulto crescit res faenore." HORACE. *Epistolae, I.*, 1, 80.

"Some delight to see
Their money grow by usury like a tree."—(*Conington.*)

"Multis parasse divitias non finis miseriarum fuit, sed mutatio."
SENECA. *Epistolae, XVII.* (*quoting Epicurus*).

"Most people find that the acquisition of wealth is not the end of their troubles, but simply a new kind of trouble."

"Multis res angusta domi: sed nulla pudorem
Paupertatis habet." JUVENAL. *Satires, VI.*, 357.

"There's many a woman knows distress at home;
Not one who feels it."—(*Gifford.*)

"Multitudo omnis, sicut natura maris, per se immobilis est, ventus et aurae cient." LIVY. *Histories, XXVIII.*, 27.

"The populace is like the sea, motionless in itself, but stirred by every wind, even the lightest breeze."

"Multo magis est verendum, ne remissione poenae crudeles in patriam, quam ne severitate animadversionis nimis vehementes in acerbissimos hostes fuisse videamur."
CICERO. *In Catilinam, IV.*, 6, 13.

"It would be far better to risk appearing vindictive by the severity of the measures taken against our implacable foes, than by remitting their well-deserved punishment to cause injury to the state."

"Multorum disce exemplo, quae fata sequaris,
Quae fugias: vita est nobis aliena magistra."
DIONYSIUS CATO. *Disticha de Moribus, III.*, 13.

"Learn from those around what to pursue
And what avoid; and let our teachers be
The lives of others."

"Multorum obtrectatio devicit unius virtutem."
CORNELIUS NEPOS. *Hannibal, I.*

"The virtue of one man is not proof against the disparagement of many."

"Multos in summa pericula misit
Venturi timor ipse mali; fortissimus ille est
Qui promptus metuenda pati, si comminus instent,
Et differre potest." LUCAN. *Pharsalia, VII.*, 104.

"In paths of direst peril many tread
Through fear of ill to come; the strongest he
Who's ready aye to grapple with his fate
When it's upon him, and to drive it back."

"(Verumque illud est quod dicitur,) multos modios salis simul edendos esse, ut amicitiae munus expletum sit."

CICERO. *De Amicitia, XIX.*, 67.

"It is a true saying that we must eat many measures of salt together to be able to discharge the functions of friendship."

"Multum crede mihi refert, a fonte bibatur
Quae fluit, an pigro quae stupet unda lacu."

MARTIAL. *Epigrams, IX.*, 100, 9.

"It matters much if from a running well
We drink, or from a dark and stagnant pool."

"(Aiunt enim) multum legendum esse, non multa."

PLINY THE YOUNGER. *Epistolae, VII.*, 9.

"Our reading should be extensive but not diffuse."

"Multum loquaces merito omnes habemur:
Nec mutam profecto repertum ullam esse
Hodie dicunt mulierem ullo in saeclo."

PLAUTUS. *Aulularia, Act II., Sc. I.*, 5.—(*Eunomia.*)

"I know we women are accounted troublesome,
Nor without reason looked on as mere praters.
'Tis true there never was in any age
Such a wonder to be found as a dumb woman."
—(*Bonnell Thornton.*)

"Multum facit qui multum diligit."

THOMAS À KEMPIS. *De Imitatione Christi, I.*, 15, 2.

"He doeth much who loveth much."

"Mundus vult decipi."

SEBASTIAN FRANCK. *Paradoxa Ducenta Octoginta, CCXXXVIII.* (*Ed. A.D.* 1542.)

"The world loves to be deceived."

"Quando equidem populus iste vult decipi, decipiatur."

CARDINAL CARAFA. (*De Thou, Historiae sui temporis, Bk. XVII., ann.* 1556. *Ed.* 1609, *p.* 356, *Col. II., D.*)

"Since this people desires to be deceived, deceived let it be."

"Munera qui tibi dat locupleti, Gaure, senique,
Si sapis et sentis, hic tibi ait, morere."

MARTIAL. *Epigrams, VIII.*, 27.

"You're old and rich; you know, if you have any sense,
That he who gives you presents, plainly bids you die."

"Musaeo contingens cuncta lepore."

LUCRETIUS. *De Rerum Natura, I.*, 925.

"Adorning all things with the Muses' charm."

"Musca est meus pater, nil potest clam illum haberi;
Nec sacrum nec tam profanum quidquam est, quin
Ibi illico adsit."

PLAUTUS. *Mercator, Act II., Sc. III.*, 26.—(*Charinus.*)

"My father, like a fly, is everywhere,
Enters all places, sacred or profane."—(*Bonnell Thornton.*)

"(Quid rides?) Mutato nomine de te
Fabula narratur." HORACE. *Satires, I.*, 1, 69.

"Laughing, are you? Why?
Change but the name, of you the tale is told."—(*Conington.*)

"Nae amicum castigare ob meritam noxiam,
Immune est facinus; verum in aetate utile,
Et conducibile."
PLAUTUS. *Trinummus, Act I., Sc. I.*, 1.—(*Megaronides.*)

"'Tis but an irksome act to task a friend,
And rate him for his failings: yet in life
It is a wholesome and a wise correction."
—(*Bonnell Thornton.*)

"Nae ista hercle magno jam conatu magnas nugas dixerit."
TERENCE. *Heautontimorumenos, Act IV., Sc. I.*, 8.—(*Chremes.*)

"She will take mighty pains
To be delivered of some mighty trifle."—(*George Colman.*)

"Nanciscetur enim pretium nomenque poetae,
Si tribus Anticyris caput insanabile nunquam
Tonsori Licino commiserit." HORACE. *De Arte Poetica*, 299.

"The merest dunce,
So but he choose, may start up bard at once,
Whose head, too hot for hellebore to cool,
Was ne'er submitted to a barber's tool."—(*Conington.*)

"Narratur et prisci Catonis
Saepe mero caluisse virtus." HORACE. *Odes, III.*, 21, 11.

"They say old Cato o'er and o'er
With wine his honest heart would cheer."—(*Conington.*)

"Nascentes morimur, finisque ab origine pendet."
MANILIUS. *Astronomicon, IV.*, 16.

"When we are born we die, our end is but the pendant of our beginning."

"Nascique vocatur
Incipere esse aliud quam quod fuit ante; morique
Desinere illud idem." OVID. *Metamorphoses, XV.*, 255.

"What we call birth
Is but beginning to be something else
Than what we were before; and when we cease
To be that something, then we call it death."

"Nate dea, quo fata trahunt retrahuntque, sequamur;
Quicquid erit, superanda omnis fortuna ferendo est."
VIRGIL. *Æneid, V.*, 709.

"My chief, let Fate cry on or back,
'Tis ours to follow, nothing slack:
Whate'er betide, he only cures
The stroke of Fortune who endures."—(*Conington.*)

"Natis in usum laetitiae scyphis
Pugnare Thracum est." HORACE. *Odes, I.*, 27, 1.

"What, fight with cups that should give joy?
'Tis barbarous; leave such savage ways
To Thracians."—(*Conington.*)

"Natura enim in suis operationibus non facit saltum."
JACQUES TISSOT. *Discours véritable de la vie, de la mort et des os du Géant Theutobocus. Lyons*, 1613. (*Included in the "Variétés Historiques et Littéraires" of Edouard Fournier, Vol. IX., p.* 248.)

"Nature in her operations does not proceed by leaps."

"Natura non facit saltus."
LINNAEUS. *Philosophia Botanica*, § 77 (*p.* 27 *of* 1*st edition*).

"Nature does not proceed by leaps."

"Natura fieret laudabile carmen, an arte,
Quaesitum est. Ego nec studium sine divite vena,
Nec rude quid possit video ingenium: alterius sic
Altera poscit opem res, et conjurat amice."
HORACE. *De Arte Poetica*, 408.

"But here occurs a question some men start,
If good verse comes from nature or from art.
For me, I cannot see how native wit
Can e'er dispense with art, or art with it.
Set them to pull together, they're agreed,
And each supplies what each is found to need."—(*Conington.*)

"Natura hoc ita comparatum est, ut, qui apud multitudinem sua causa loquitur, gratior eo sit, cujus mens nihil, praeter publicum commodum, videt." LIVY. *Histories, III.*, 68.

"Nature has ordained that the man who is pleading his own cause before a large audience, will be more readily listened to than he who has no object in view other than the public benefit."

"Natura inest in mentibus nostris insatiabilis quaedam cupiditas veri videndi." CICERO. *Tusculanae Disputationes, I.*, 19, 44.

"Nature has implanted in our minds a certain insatiable desire to behold the truth."

"Natura, quam te colimus inviti quoque."
SENECA. *Phaedra*, 1125.—(*Theseus.*)

"Nature, how we worship thee, even against our will."

"Naturam accusa, quae in profundo veritatem (ut ait Democritus) penitus abstruserit." CICERO. *Academica, II.*, 10, 32.

"You must blame nature, who, as Democritus says, has hidden away truth in the very deepest depths."

"Naturam expellas furca, tamen usque recurret."
HORACE. *Epistolae, I.*, 10, 24.

"Drive Nature forth by force, she'll turn and rout
The false refinements that would keep her out."—(*Conington.*)

"Navis, quae tibi creditum
Debes Virgilium, finibus Atticis
Reddas incolumem, precor;
Et serves animae dimidium meae." HORACE. *Odes, I.*, 3, 5.

"So do thou, fair ship, that ow'st
Virgil, thy precious freight, to Attic coast,
Safe restore thy loan and whole,
And save from death the partner of my soul."—(*Conington.*)

"Ne cures, si quis tacito sermone loquatur;
Conscius ipse sibi de se putat omnia dici."
DIONYSIUS CATO. *Disticha de Moribus, I.*, 17.

"Care not if some one whispers when you're by;
'Tis only the self-conscious man who thinks
That no one talks of anything but him."

"(Quapropter) ne dicet quidem salse, quoties poterit, et dictum potius aliquando perdet, quam minuet auctoritatem."
QUINTILIAN. *De Institutione Oratoria, VI.*, 3, 30.

"We should not give utterance to every witticism which occurs to us, and we should on occasion lose the chance of a *bon mot*, rather than derogate from our dignity."

"Ne e quovis ligno Mercurius fiat."
ERASMUS. *Adagiorum Chiliades*, "*Munus aptum*".

"Not every wood is fit for a statue of Mercury."

"Ne prodigus esse
Dicatur metuens, inopi dare nolit amico,
Frigus quo duramque famem propellere possit."
HORACE. *Satires, I.*, 2, 4.

"From fear of being called extravagant,
He'll from a friend withhold e'en what he needs
To keep at bay both cold and hunger sore."

"Ne pudeat, quae nescieris, te velle doceri:
Scire aliquid laus est; culpa est, nil discere velle."
DIONYSIUS CATO. *Disticha de Moribus, IV.*, 29.

"Feel then no shame at the desire to learn: for laudable
Is knowledge; what we blame is not to wish for learning."

"Ne pueros coram populo Medea trucidet."
HORACE. *De Arte Poetica*, 185.

"Not in the audience' sight Medea must slay
Her children."

"Ne scutica dignum horribili sectere flagello."
HORACE. *Satires, I.*, 3, 119.

"What merits but the rod, punish not with the cat."

"Ne securus amet, nullo rivale, caveto:
Non bene, si tollas proelia, durat amor." OVID. *Amores, I.*, 8, 95.

"Be sure he has a rival in thy love,
For without contest love shall not endure."

"Ne supra crepidam judicaret (sutor)."
PLINY THE ELDER. *Natural History, XXXV.*, 36 (10).

"The cobbler should not venture an opinion beyond his last."
(*Generally quoted*, "*Ne sutor ultra crepidam*".)

"Nec belua tetrior ulla
Quam servi rabies in libera terga furentis."
CLAUDIANUS. *In Eutropium, I.*, 183.

"No savage beast is fiercer than a mob
Of slaves, with fury raging 'gainst the free."

"Nec civis erat qui libera posset
Verba animi proferre, et vitam impendere vero."
JUVENAL. *Satires, IV.*, 90.

"Who shall dare thus liberty to take,
When every word you hazard, life's at stake."—(*Gifford.*)

"Nec deus intersit, nisi dignus vindice nodus
Inciderit." HORACE. *De Arte Poetica*, 191.

"Bring in no god, save as a last resource."—(*Conington.*)

"Nec difficile erit videre, quomodo efficacia cum suavitate conjungi debeat, ut et fortes in fine consequendo et suaves in modo assequendi simus."
CLAUDIUS AQUAVIVA. *Ad Curandos Animae Morbos* (*Rome*, 1606), *Cap. II.*, *p.* 18.

"It will easily be seen how we should combine force and gentleness, so as to be at once firm in the pursuit of our end, and gentle in the methods of our pursuing."
(*Hence the phrase, "Suaviter in modo, fortiter in re".*)

"Nec dulcia carmina quaeras;
Ornari res ipsa negat, contenta doceri."
MANILIUS. *Astronomicon, III.*, 39.

"Ask not for graceful verse; all ornament
My theme forbids, content if it be taught."

"Nec ego id quod deest antiquitati flagito potius quam laudo quod est; praesertim quum ea majora judicem quae sunt, quam illa quae desunt." CICERO. *Orator, L.*, 169.

"I am quite as ready to praise what is found in antiquity as to blame what is missing; especially as, in my opinion, its qualities outweigh its defects."

"Nec enim poterat fieri ut ventus bonis viris secundus, contrarius malis." SENECA. *De Beneficiis, IV.*, 28, 3.

"It was not to be expected that the same breeze would be favourable to the good, and contrary to the wicked."

"Nec enim unquam sum assensus veteri illi laudatoque proverbio, quod monet, mature fieri senem, si diu velis senex esse."
CICERO. *De Senectute, X.*, 32.

"I have never admitted the truth of the old and accepted saying, which asserts that you will early become an old man, if you have long desired to be one."

"Nec eventus modo hoc docet (stultorum iste magister est)."
LIVY. *Histories, XXII.*, 39.

"We do not learn this only from the event, which is the master of fools."

"Nec fabellas aniles proferas."
CICERO. *De Natura Deorum, III.* 5, 12.

"Do not tell us your old wives' tales."

"Cervius haec inter vicinus garrit aniles
Ex re fabellas." HORACE. *Satires, II.*, 6, 77.

"Neighbour Cervius, with his rustic wit,
Tells old wives' tales."—(*Conington.*)

"Nec forma aeternum, aut cuiquam est fortuna perennis,
Longius aut propius mors sua quemque manet."
PROPERTIUS. *Elegies, III.*, 25, 11 (*II.*, 28, 57).

"Beauty nor fortune will be ours for aye;
Or near or far Death waits for every man."

"Nec frons triste rigens nimiusque in moribus horror:
Sed simplex hilarisque fides, et mixta pudori
Gratia." STATIUS. *Silvae, V.*, 1, 64.

"No stern sad brow was his,
That ever-frowned on conduct's smallest slip,
But cheerful, simple honesty, where grace
Mingled with modesty."

"Nec grata est facies cui Gelasinus abest."
MARTIAL. *Epigrams, VII.*, 25, 6.

"Unpleasing is the face where smiles are not."

"Nec historia debet egredi veritatem, et honeste factis veritas sufficit."
PLINY THE YOUNGER. *Epistolae, VII.*, 33.

"History should not overstep the limits of truth, and indeed, in recording noble deeds, the truth is sufficient."

"Nec lusisse pudet, sed non incidere ludum."
HORACE. *Epistolae, I.*, 14, 36.

"No shame I deem it to have had my sport;
The shame had been in frolics not cut short."—(*Conington.*)

"Nec me meminisse pigebit Elissae,
Dum memor ipse mei, dum spiritus hos regit artus."
VIRGIL. *Æneid, IV.*, 335.

"While memory lasts and pulses beat,
The thought of Dido shall be sweet."—(*Conington.*)

"Nec me pudet ut istos, fateri nescire quod nesciam."
CICERO. *Tusculanae Disputationes, I.*, 25.

"I am not, like some men, ashamed to confess my ignorance when I do not know."

"Nec me vis ulla volentem
Avertet, non si tellurem effundat in undas,
Diluvio miscens, coelumque in Tartara solvat."
VIRGIL. *Æneid, XII.*, 203.

"No violence shall my will constrain,
Though earth were scattered in the main
And Styx with ether blent."—(*Conington.*)

"Nec modus est ullus investigandi veri, nisi inveneris: et quaerendi defatigatio turpis est, quum id quod quaeritur sit pulcherrimum."
CICERO. *De Finibus, I.*, 1, 3.

"There should be no end to the search for truth, other than the finding of it; it is disgraceful to grow weary of seeking when the object of your search is so beautiful."

"Nec mora, nec requies." VIRGIL. *Georgics, III.*, 110.

"Naught of delay is there, or of repose."

"Nec posse dari regalibus usquam
Secretum vitiis: nam lux altissima fati
Occultum nihil esse sinit, latebrasque per omnes
Intrat et abstrusos explorat fama recessus."
CLAUDIANUS. *De Quarto Consulatu Honorii*, 272.

"Kings can have
No secret vices, for the light that shines
On those who've climbed to Fortune's highest peaks
Leaves naught in darkness; every lurking-place
Fame enters, and its hidden nooks explores."

"Nec quibus rationibus superare possent, sed quemadmodum uti victoria deberent, cogitabant."
CÆSAR. *De Bello Civili, III.*, 83.

"They were thinking less of the steps to be taken to secure victory, than of the use to which that victory was to be put."

"Nec quidquam aliud est philosophia, si interpretari velis, praeter studium sapientiae." CICERO. *De Officiis, II.*, 2, 5.

"Philosophy, if you ask the meaning of the word, is nothing else but the love of wisdom."

"Nec quidquam difficilius, quam reperire quod sit omni ex parte in suo genere perfectum." CICERO. *De Amicitia, XXI.*, 79.

"Nothing is more difficult than to find anything which is perfect in every part after its own kind."

"Nec satis apparet, cur versus factitet."
HORACE. *De Arte Poetica*, 470.

"None knows the reason why this curse
Was sent on him, this love of making verse."—(*Conington.*)

"Nec scire fas est omnia." HORACE. *Odes, IV.*, 4, 22.

"Not all of truth
We seekers find."—(*Conington.*)

"Nec semper feriet quodcunque minabitur arcus."
HORACE. *De Arte Poetica*, 350.

"And the best bow will sometimes shoot awry."—(*Conington.*)

"Nec solem proprium natura nec aera fecit
Nec tenues undas." OVID. *Metamorphoses, VI.*, 349.

"Not for one man's delight has Nature made
The sun, the wind, the waters; all are free."

"Nec sunt enim beati, quorum divitias nemo novit."
APULEIUS. *Metamorphoses, V.*, 10.

"They have no happiness in wealth, whose wealth is known to none."

"Nec tantum prodere vati,
Quantum scire licet." LUCAN. *Pharsalia, V.*, 176.

"It is not lawful for the seer to impart
All that he knows."

"Nec tibi nobilitas poterit succurrere amanti:
Nescit amor priscis cedere imaginibus."
PROPERTIUS. *Elegies, I.*, 5, 23.

"Thy noble birth will aid thee not in love,
Little recks love of thy forefathers' busts."

"Nec tumulum curo. Sepelit natura relictos."
MAECENAS. *Quoted by Seneca, Epistolae, XCII.*, 35.

"Naught care I for a tomb, for Nature buries those who are left."

"Nec unquam
Publica privatae cesserunt commoda causae."
CLAUDIANUS. *De Laudibus Stilichonis, I.*, 298.

"Ne'er has he put the public weal aside
To work for his own benefit."

"Nec unquam satis fida potentia, ubi nimia est."
TACITUS. *History, II.*, 92.

"There can never be a complete confidence in a power which is excessive."
—(*Church and Brodribb.*)

"Nec vera virtus, cum semel excidit,
Curat reponi deterioribus." HORACE. *Odes, III.*, 5, 29.

"And genuine worth, expelled by fear,
Returns not to the worthless slave."—(*Conington.*)

"Nec verbum verbo curabis reddere fidus
Interpres." HORACE. *De Arte Poetica*, 133.

"Nor, bound too closely to the Grecian Muse,
Translate the words whose soul you should transfuse."—(*Conington.*)

"Nec vero habere virtutem satis est, quasi artem aliquam, nisi utare. Etsi ars quidem, quum ea non utare, scientia tamen ipsa teneri potest, virtus in usu sui tota posita est."
CICERO. *De Republica, I.*, 2, 2.

"It is not enough to possess virtue, as though it were an art, unless we use it. For although, if you do not practise an art, you may yet retain it theoretically, the whole of virtue is centred in the exercise of virtue."

"Nec vero me fugit, quam sit acerbum, parentum scelera filiorum poenis lui." CICERO. *Ad Brutum, I.*, 12, 2.

"It does not escape me that it is a cruel thing for the children to suffer for their parents' misdeeds."

"Nec vero pietas adversus deos, nec quanta his gratia debeatur, sine explicatione naturae intelligi potest."
CICERO. *De Finibus, III.*, 22, 73.

"It is not possible to understand the meaning of reverence for the gods, nor how great a debt of gratitude we owe them, unless we turn to nature for an explanation."

"Nec vero superstitione tollenda religio tollitur."
CICERO. *De Divinatione, II.*, 72, 148.

"We do not destroy religion by destroying superstition."

"Nec vixit male, qui natus moriensque fefellit."
HORACE. *Epistolae, I.*, 17, 10.
"Life unnoticed is not lived amiss."—(*Conington.*)

"Nec voluptatem requirentes, nec fugientes laborem."
CICERO. *De Finibus, V.*, 20, 57.
"Neither seeking pleasure nor avoiding toil."

"Necesse est enim in immensum exeat cupiditas quae naturalem modum transiliit." SENECA. *Epistolae, XXXIX.*, 5.
"Greed which has once overstepped natural limits is certain to proceed to extremes."

"Necesse est facere sumtum qui quaerit lucrum."
PLAUTUS. *Asinaria, Act I., Sc. III.*, 65.—(*Cleaereta.*)
"He who'd seek for gain must be at some expense."
—(*Bonnell Thornton.*)

"Ne dubites, quum magna petis, impendere parva."
DIONYSIUS CATO. *Disticha de Moribus, I.*, 35.
"Do not hesitate over small disbursements when you are aiming at great results."

"Necesse est multos timeat quem multi timent."
LABERIUS. *Ex incertis fabulis, Fragment III.* (*Ribbeck, Scenicae Romanorum Poesis Fragmenta.*)
"He must perforce fear many whom many fear."

"Multis terribilis caveto multos."
AUSONIUS. *Septem Sapientium Sententiae, Periander*, 5.
"If you are a terror to many, then beware of many."

"Multos timere debet, quem multi timent."
BACON. *Ornamenta Rationalia*, 32.
"He of whom many are afraid ought to fear many."—(*Bacon.*)

"Necessitas ante rationem est: maxime in bello, quo raro permittitur tempora eligere."
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, VII.*, 7, 10.
"Necessity is stronger than judgment; especially in war, where we are rarely permitted to select our opportunity."

"Necessitas fortiter ferre docet, consuetudo facile."
SENECA. *De Tranquillitate Animi, X.*, 1.
"Necessity teaches us to bear misfortunes bravely; habit to bear them easily."

"Necessitas non habet legem."
LANGLAND. *Piers the Plowman* (*Skeat's ed.*), *Pass. XIV.*, 45.
"Necessity has no law."

"Necessitas plus posse quam pietas solet."
SENECA. *Troades*, 590.—(*Ulysses.*)
"Necessity is stronger than loyalty."

"Nefas nocere vel malo fratri puta."
SENECA. *Thyestes*, 219.—(*Satelles.*)
"Consider it a crime to injure a brother, even though he be unbrotherly."

"Negligere quid de se quisque sentiat, non solum arrogantis est, sed etiam omnino dissoluti." CICERO. *De Officiis, I.*, 28, 99.

"To pay no attention to what is said of one, is a mark not of pride only, but of complete want of principle."

"Neminem cito laudaveris, neminem cito accusaveris: semper puta te coram diis testimonium dicere." SENECA. *De Moribus*, 76.

"Be not too hasty either with praise or blame; speak always as though you were giving evidence before the judgment-seat of the gods."

"Nemo ad id sero venit, unde nunquam,
Cum semel venit, poterit reverti."
SENECA. *Hercules Furens*, 869.—(*Chorus.*)

"'Tis ne'er too late to reach the point from which,
When once 'tis reached, there can be no return."

"Nemo autem regere potest, nisi qui et regi."
SENECA. *De Ira, II.*, 15, 4.

"No one can rule, who cannot also submit to authority."

"Nemo secure praeest nisi qui libenter subest."
THOMAS À KEMPIS. *De Imitatione Christi, I.*, 20, 2.

"No one can safely be in authority who does not willingly submit to authority."

"Nemo doctus unquam mutationem consilii inconstantiam dixit esse."
CICERO. *Ad Atticum, XVI.*, 7, 3.

"No wise man ever called a change of plan inconsistency."

"Nemo enim est tam senex, qui se annum non putet posse vivere."
CICERO. *De Senectute, VII.*, 24.

"There is no one so old but thinks he can live a year."

"Nemo enim potest personam diu ferre."
SENECA. *De Clementia, I.*, 1, 6.

"No one can wear a mask for very long."

"Nemo est tam fortis, quin rei novitate perturbetur."
CÆSAR. *De Bello Gallico, VI.*, 39.

"No one is so brave as not to be disconcerted by unforeseen circumstances."

"Major ignotarum rerum est terror."
LIVY. *Histories, XXVIII.*, 44.

"Greater is our terror of the unknown."

"Etiam fortes viros subitis terreri."
TACITUS. *Annals, XV.*, 59.

"Even brave men are dismayed by sudden perils."
—(*Church and Brodribb.*)

"Nemo facile cum fortunae suae conditione concordat."
BOËTHIUS. *De Consolatione Philosophiae, II., Prosa* 4.

"No one is perfectly satisfied with what fortune allots him."

"Nemo igitur vir magnus sine aliquo afflatu divino unquam fuit."
CICERO. *De Natura Deorum, II.*, 66, 167.

"There was never a great man without some breath of the Divine afflatus."

"Nemo illic vitia ridet, nec corrumpere et corrumpi saeclum vocatur."
TACITUS. *Germania, XIX.*

"No one there considers vice a thing to be laughed at, nor thinks that corrupting and being corrupted constitute a glorious age."

"Nemo liber est qui corpori servit." SENECA. *Epistolae, XCII.*, 33.

"No one is free who is a slave to the body."

"Nemo malus felix." JUVENAL. *Satires, IV.*, 8.

"Peace visits not the guilty mind."—(*Gifford.*)

"Nemo parum diu vixit, qui virtutis perfectae perfecto functus est munere." CICERO. *Tusculanae Disputationes, I.*, 45, 109.

"No one has lived too short a life, who has faultlessly discharged the duties imposed by faultless virtue."

"Nemo repente fuit turpissimus." JUVENAL. *Satires, II.*, 83.

"None become at once completely vile."—(*Gifford.*)

"Nemo secure loquitur, nisi qui libenter tacet."
THOMAS À KEMPIS. *De Imitatione Christi, I.*, 20, 2.

"No one can talk without danger who is not ready also to be silent."

"Nemo silens placuit; multi brevitate loquendi."
AUSONIUS. *Epistolae, XXV.*, 44.

"None by silence please; many by brevity."

"Nemo solus satis sapit."
PLAUTUS. *Miles Gloriosus, Act III., Sc. III.*, 12.
—(*Periplectomenes.*)

"Two heads are better, as they say, than one."—(*Bonnell Thornton.*)

"Nemo tam divos habuit faventes,
Crastinum ut possit sibi polliceri."
SENECA. *Thyestes*, 619.—(*Chorus.*)

"No man has the gods so strongly on his side that he can promise himself a to-morrow."

"Nemo tam senex est ut improbe unum diem speret."
SENECA. *Epistolae, XII.*, 6.

"No one is so old that he may not rightly hope to live one day more."

"Nemo tam timidus est ut malit semper pendere quam semel cadere."
SENECA. *Epistolae, XXII.*, 3.

"No one is so timid as not to prefer one fall to perpetual suspense."

"Nemo unquam imperium flagitio quaesitum bonis artibus exercuit."
TACITUS. *History, I.*, 30.

"Never yet has any one exercised for honourable purposes the power obtained by crime."—(*Church and Brodribb.*)

"Nemo unquam neque poeta neque orator fuit, qui quemquam meliorem quam se arbitraretur." CICERO. *Ad Atticum, XIV.*, 20, 3.

"There has never yet been either a poet or an orator who did not consider himself the greatest in the world."

"Nequam illud verbum 'st 'Bene volt,' nisi qui bene facit."
PLAUTUS. *Trinummus, Act II., Sc. IV.*, 38.—(*Stasimus.*)

"'Best wishes!' what avails that phrase, unless
Best services attend them?"—(*Bonnell Thornton.*)

"Neque
Diffinget infectumque reddet
Quod fugiens semel hora vexit." HORACE. *Odes, III.*, 29, 46.

"Nor cancel as a thing undone
What once the flying hour has brought."—(*Conington.*)

"Neque ego, Quirites, hortor, ut jam malitis cives vestros perperam, quam recte, fecisse: sed ne, ignoscendo malis, bonos perditum eatis. Ad hoc, in republica, multo praestat beneficii quam maleficii immemorem esse." SALLUST. *Jugurtha, XXXI.*

"I do not ask that you should prefer to see your fellow-citizens pursuing dishonest rather than honest courses: but that you should beware lest, by pardoning the criminal, you bring destruction upon the law-abiding. To this end it is far more advantageous to the community that you should be unmindful of services than of offences."

"Neque enim est quisquam tam malus, ut videri velit."
QUINTILIAN. *De Institutione Oratoria, III.*, 8, 44.

"No one is wicked enough to wish to appear wicked."

"Neque enim fas est homini cunctas divini operis machinas, vel ingenio comprehendere, vel explicare sermone."
BOËTHIUS. *De Consolatione Philosophiae, IV., Prosa* 6.

"Man is not permitted either to understand fully or to explain all the machinery by which God accomplishes his work."

"Neque enim ita generati a natura sumus, ut ad ludum et jocum facti esse videamur; sed ad severitatem potius, et ad quaedam studia graviora et majora." CICERO. *De Officiis, I.*, 29, 103.

"Nature has not, in man, produced a being apparently fitted only for sport and jest, but one destined for more serious things, for higher and nobler pursuits."

"Neque enim lex aequior ulla est
Quam necis artifices arte perire sua."
OVID. *De Arte Amandi, I.*, 655.

"There is no law more just than that which has ordained
That who plots others' death in his own toils shall die."

"Neque enim minus apud nos honestas, quam apud alios necessitas valet." PLINY THE YOUNGER. *Epistolae, IV.*, 10.

"Honour is with us as keen an incentive as necessity with others."

"Neque enim potest quisquam nostrum subito fingi, neque cujusquam repente vita mutari, aut natura converti."
CICERO. *Pro Sulla, XXV.*, 69.

"No one of us can suddenly assume a character, or instantly change his mode of life, or alter his nature."

"Neque enim quod quisque potest, id ei licet, nec si non obstatur, propterea etiam permittitur." CICERO. *Philippica, XIII.*, 6, 14.

"It is not the case that whatever is possible to a man is also lawful, nor is a thing permitted simply because it is not forbidden."

"Neque enim rectae voluntati serum est tempus ullum."
QUINTILIAN. *De Institutione Oratoria, XII.*, 1, 31.

"It is never too late for good resolutions."

"Neque enim soli judicant, qui maligne legunt."
PLINY THE YOUNGER. *Epistolae, IX.*, 38.

"There are other judges besides those who take the hostile view."

"Neque enim turpis mors forti viro potest accidere, neque immatura consulari, neque misera sapienti."
CICERO. *In Catilinam, IV.*, 2, 3.

"Death cannot be dishonourable to the brave man, or premature to him who has held high office, or lamentable to the philosopher."

"Neque enim ullus alius discordiarum solet esse exitus, inter claros et potentes viros, nisi aut universus interitus, aut victoris dominatus, aut regnum."
CICERO. *De Haruspicum Responsis, XXV.*, 54.

"When men of eminence and power are driven to take up arms against each other, one of two things is certain to happen: either both parties are completely annihilated, or the victor becomes master and sovereign of the state."

"Neque est omnino ars ulla, in qua omnia quae illa arte effici possint, a doctore tradantur." CICERO. *De Oratore, II.*, 16, 69.

"There is no art of which all the possibilities are capable of being imparted by a teacher."

"Neque est ullum amicitiae certius vinculum, quam consensus et societas consiliorum et voluntatum."
CICERO. *Pro Plancio, II.*, 5.

"There is no surer bond of friendship than an identity and community of ideas and tastes."

"Neque imitare malos medicos, qui in alienis morbis profitentur tenere se medicinae scientiam, ipsi se curare non possunt."
S. SULPICIUS. (*Cicero, ad Familiares, IV.*, 5, 5.)

"Do not imitate those unskilful physicians who profess to possess the healing art in the diseases of others, but are unable to cure themselves."

"Neque lac lacti magis est simile, quam ille ego similis est mei."
PLAUTUS. *Amphitryo, Act II., Sc. I.*, 54.—(*Amphitryo.*)

"One drop of milk is not more like another than that I
Is like to me."—(*Bonnell Thornton.*)

"Neque laus in copia neque culpa in penuria consistit."
APULEIUS. *De Magia, XX.*

"It is no credit to be rich and no disgrace to be poor."

"Neque mala vel bona quae vulgus putet."
TACITUS. *Annals, VI.*, 22.

"Good and evil, again, are not what vulgar opinion accounts them."
—(*Church and Brodribb.*)

"Neque me vixisse poenitet, quoniam ita vixi ut non frustra me natum existimem." CICERO. *De Senectute, XXIII.*, 84.

"I am not sorry to have lived, since my life has been such that I feel I was not born in vain."

"Neque praeterquam quas ipse amor molestias
Habet addas: et illas quas habet recte feras."
TERENCE. *Eunuchus, Act I., Sc. I.*, 32.—(*Parmeno.*)

"Do not add to love
More troubles than it has, and those it has
Bear bravely."—(*George Colman.*)

"Neque quidquam hic vile nunc est, nisi mores mali."
PLAUTUS. *Trinummus, Act I., Sc. I.*, 10.—(*Megaronides.*)

"There's nothing cheap or common here just now save evil living."

"Neque semper arcum
Tendit Apollo." HORACE. *Odes, II.*, 10, 19.

"Not always does Apollo bend his bow."

"Nervis alienis mobile lignum." HORACE. *Satires, II.*, 7, 82.

"A doll that moves when others pull the wires."

"Nervos belli, pecuniam (largiri)." CICERO. *Philippica, V.*, 2, 5.

"Money, the sinews of war."

"Nescia mens hominum fati sortisque futurae,
Et servare modum, rebus sublata secundis."
VIRGIL. *Æneid, X.*, 501.

"O impotence of man's frail mind
To fate and to the future blind,
Presumptuous and o'erweening still
When Fortune follows at its will!"—(*Conington.*)

"Nescio qua natale solum dulcedine captos
Ducit, et immemores non sinit esse sui."
OVID. *Epistolae ex Ponto, I.*, 3, 35.

"By some strange charm our native land doth hold
Us captive, nor permits that we should e'er
Forget her."

"(Ibam forte Via Sacra, sicut meus est mos)
Nescio quid meditans nugarum, totus in illis."
HORACE. *Satires, I.*, 9, 2.

"Along the Sacred Road I strolled one day,
Deep in some bagatelle (you know my way)."—(*Conington.*)

"Nescio quid profecto mihi animus praesagit mali."
TERENCE. *Heautontimorumenos, Act II., Sc. II.*, 7.—(*Clinia.*)

"My mind forebodes I know not what of ill."—(*George Colman.*)

"Nescire autem quid ante quam natus sis acciderit, id est semper esse puerum." CICERO. *Orator, XXXIV.*, 120.

"To know nothing of what happened before you were born, is to remain for ever a child."

"Nescire quaedam magna pars sapientiae est."
HUGO DE GROOT (GROTIUS.) *Epigrams, Bk. I., Erudita ignorantia,* 16,—*Amsterdam*, 1670, *p.* 229.

"Ignorance of certain subjects is a great part of wisdom."

"Nescit enim simul incitata liberalitas stare, cujus pulchritudinem usus ipse commendat." PLINY THE YOUNGER. *Epistolae, V.*, 12.

"Generosity once aroused cannot remain inactive, for it is a quality whose beauties are enhanced by its exercise."

"Neu regio foret ulla suis animantibus orba,
Astra tenent coeleste solum formaeque deorum,
Cesserunt nitidis habitandae piscibus undae,
Terra feras cepit, volucres agitabilis aer.
Sanctius his animal, mentisque capacius altae
Deerat adhuc, et quod dominari in caetera posset.
Natus homo est." OVID. *Metamorphoses, I.*, 72.

"Then, that no region of the universe
Should void of life remain, the floor of heaven
Was peopled with the stars and godlike forms,
The seas became the abode of glittering fish,
Earth took the beasts and mobile air the birds.
A holier animal was wanting still
With mind of wider grasp, and fit to rule
The rest. Then man was born."

"Neutiquam officium liberi esse hominis puto,
Cum is nihil promereat, postulare id gratiae apponi sibi."
TERENCE. *Andria, Act II.*, 1, 30.—(*Pamphilus.*)

"It is, I think, scarce honesty in him
To look for thanks who means no favour."—(*George Colman.*)

"Ni
Posces ante diem librum cum lumine; si non
Intendes animum studiis et rebus honestis,
Invidia vel amore vigil torquebere." HORACE. *Epistolae, I.*, 2, 34.

"Unless you light your lamp ere dawn and read
Some wholesome book that high resolves may breed,
You'll find your sleep go from you, and will toss
Upon your pillow, envious, lovesick, cross."—(*Conington.*)

"Nihil amori injurium est."
PLAUTUS. *Cistellaria, Act I., Sc. I.*, 105.—(*Lena.*)

"There is naught will give offence to love."

"Nihil autem potest esse diuturnum, cui non subest ratio: licet felicitas aspirare videatur, tamen ad ultimum temeritati non sufficit."
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, IV.*, 14, 19.

"Nothing can be long-lived which is not based on reason: though fortune may seem favourable, yet it will in the end leave overweening confidence in the lurch."

"Nihil compositum miraculi causa, verum audita scriptaque senioribus tradam." TACITUS. *Annals, XI.*, 27.

"This is no story to excite wonder; I do but relate what I have heard, and what our fathers have recorded."—(*Church and Brodribb.*)

"Nihil debet esse in philosophia commentitiis fabellis loci."
CICERO. *De Divinatione, II.*, 38, 80.

"There should be no place in philosophy for fanciful stories."

"Nihil decet invita Minerva, ut aiunt, id est adversante et repugnante natura." CICERO. *De Officiis, I.*, 31, 110.

"Nothing is becoming to us which is against the will of Minerva, as the saying is: that is to say, contrary to, or repugnant to, nature."

"Nihil enim est tam contrarium rationi et constantiae quam fortuna."
CICERO. *De Divinatione, II.*, 7, 18.

"Nothing is so unreasonable and inconsistent as fortune."

"Nihil enim honestum esse potest quod justitia vacat."
CICERO. *De Officiis, I.*, 19, 62.

"Right cannot be where justice is not."

"Nihil enim in speciem fallacius est, quam prava religio."
LIVY. *Histories, XXXIX.*, 16.

"There is nothing that is more often clothed in an attractive garb than a false creed."

"Nihil enim pejus est iis, qui paullum aliquid ultra primas litteras progressi, falsam sibi scientiae persuasionem induerunt."
QUINTILIAN. *De Institutione Oratoria, I.*, 1, 8.

"There is nothing more detestable than a man who, because he has learned a little more than the alphabet, thinks that he has been initiated into the deepest secrets of science."

"Nihil enim rerum ipsa natura voluit magnum effici cito."
QUINTILIAN. *De Institutione Oratoria, X.*, 3, 4.

"Nature herself has never attempted to effect great changes rapidly."

"Nihil enim semper floret, aetas succedit aetati."
CICERO. *Philippica, XI.*, 15, 39.

"Nothing flourishes for ever; each generation gives place to its successor."

"Nihil esse tam sanctum (dictitat) quod non violari, nihil tam munitum quod non expugnari pecunia possit."
CICERO. *In Verrem, I.*, 2, 4.

"There is no sanctuary so holy that money cannot profane it, no fortress so strong that money cannot take it by storm."

"Nihil est ab omni
Parte beatum." HORACE. *Odes, II.*, 16, 27.

"There's nothing that from every side is blest."

"Nihil est aliud bene et beate vivere, nisi honeste et recte vivere."
CICERO. *Paradoxa, I.*, 15.

"To live well and happily is nothing else than to live honestly and uprightly."

"Nihil est, Antipho,
Quin male narrando possit depravarier."
TERENCE. *Phormio, Act IV., Sc. IV.*, 15.—(*Geta.*)

"No tale's so good
But in the telling you may spoil it, Antipho."

"Nihil est autem tam volucre quam maledictum: nihil facilius emittitur, nihil citius excipitur, nihil latius dissipatur."
CICERO. *Pro Plancio, XXIII.*, 57.

"There is nothing swifter than calumny; nothing is more easily set on foot, more quickly caught up, or more widely disseminated."

"Nihil est enim aptius ad delectationem lectoris, quam temporum varietates, fortunaeque vicissitudines: quae etsi nobis optabiles in experiendo non fuerunt, in legendo tamen erunt jucundae. Habet enim praeteriti doloris secura recordatio delectationem."
CICERO. *Ad Familiares, V.*, 12, 4.

"There is nothing better calculated to delight your reader than the vicissitudes of fortune, and the changes which time brings with it: though, while we experienced them, they have seemed perhaps undesirable, yet we shall find pleasure in reading of them. It is delightful when in smooth water to recall the stormy times that are past."

"Nihil est enim de quo minus dubitari possit, quam et honesta expetenda per se, et eodem modo turpia per se esse fugienda."
CICERO. *De Finibus, III.*, 11, 38.

"There is nothing about which we can have less doubt, than that good is to be sought for its own sake, and evil for its own sake to be avoided."

"Nihil est enim tam insigne nec tam ad diuturnitatem memoriae stabile, quam id in quo aliquid offenderis."
CICERO. *De Oratore, I.*, 28, 129.

"Nothing attracts so much attention, or retains such a hold upon men's memories, as the occasion when you have made a mistake."

"Nihil est enim tam miserabile quam ex beato miser."
CICERO. *De Partitione Oratoria, XVII.*, 57.

"Nothing is so pitiable as a poor man who has seen better days."

"Nihil est enim tam molle, tam tenerum, tam aut fragile aut flexibile, quam voluntas erga nos, sensusque civium: qui non modo improbitati irascuntur candidatorum, sed etiam in recte factis saepe fastidiunt." CICERO. *Pro Milone, XVI.*, 42.

"There is nothing so susceptible, so tender, so easily broken or bent, as the goodwill and friendly disposition towards us of our fellow-citizens. Not only are they alienated by any want of uprightness on the part of those seeking their suffrages, but at times even they take exception to what has been rightly done."

"Nihil est incertius vulgo, nihil obscurius voluntate hominum, nihil fallacius ratione tota comitiorum."
CICERO. *Pro Murena, XVII.*, 36.

"Nothing is more uncertain than the masses, nothing more difficult to gauge than the temper of the people, nothing more deceptive than the opinions of the electors."

"Nihil est miserius quam animus hominis conscius,
Sicut me habet."
PLAUTUS. *Mostellaria, Act III., Sc. I.*, 12.—(*Trario.*)
"Nothing so wretched as a guilty conscience,
And such plagues me."—(*Bonnell Thornton.*)

"Nihil est miserum, nisi cum putes."
BOËTHIUS. *De Consolatione Philosophiae, II., Prosa* 4.
"Nothing is lamentable unless you think it so."

"Nihil est, quod studio et benevolentia, vel amore potius, effici non possit." CICERO. *Ad Familiares, III.*, 9, 1.
"There is nothing which cannot be accomplished by affection and kindliness, or perhaps, I should say, by love."

"Nihil est tam fallax quam vita humana, nihil tam insidiosum: non mehercules quisquam illam accepisset, nisi daretur inscientibus."
SENECA. *Ad Marciam, de Consolatione, XXII.*, 3.
"Nothing is more deceptive than human life, nothing more full of snares: it is a gift that none would ever have accepted, were it not that it is given to us when we are ignorant of its meaning."

"Nihil est tam incredibile quod non dicendo fiat probabile; nihil tam horridum, tam incultum, quod non splendescat oratione et tanquam excolatur." CICERO. *Paradoxa, Proemium*, 3.
"There is nothing too incredible to be rendered probable by a skilful speaker; there is nothing so uncouth, nothing so unpolished, that eloquence cannot ennoble and refine it."

"Nihil est toto, quod perstet, in orbe.
Cuncta fluunt, omnisque vagans formatur imago."
OVID. *Metamorphoses, XV.*, 177.
"There's nothing constant in the universe,
All ebb and flow, and every shape
That's born bears in its womb the seeds of change."

"Nihil in bello oportere contemni."
CORNELIUS NEPOS. *Thrasybulus*, 2.
"Nothing in war is unimportant enough to be overlooked."

"Nihil in discordiis civilibus festinatione tutius, ubi facto magis quam consulto opus est." TACITUS. *History, I.*, 62.
"In civil strife, where action is more necessary than deliberation, nothing is safer than haste."—(*Church and Brodribb.*)

"Nihil in hominum genere rarius perfecto oratore inveniri potest."
CICERO. *De Oratore, I.*, 28, 128.
"Nothing is more rarely found among men than a consummate orator."

"Nihil magis aegris prodest quam ab eo curari a quo volunt."
MARCUS SENECA. *Excerpta Controversiarum, IV.*, 5.
"Nothing helps the sick more than to be attended by the doctor of their choice."

"Nihil non aggressuros homines, si magna conatis magna praemia proponantur." LIVY. *Histories, IV.*, 35.
"There is nothing men will not attempt when great enterprises hold out the promise of great rewards."

"Nihil peccat, nisi quod nihil peccat."
PLINY THE YOUNGER. *Epistolae, IX.*, 26.

"He has no faults, except that he is faultless."

"Nihil perpetuum, pauca diuturna sunt."
SENECA. *Ad Polybium, de Consolatione, I.*, 1.

"Nothing is everlasting, little even of long duration."

"Nihil potest placere quod non decet."
QUINTILIAN. *De Institutione Oratoria, I.*, 11, 11.

"Nothing can be pleasing which is not also becoming."

"Nihil quicquam homini tam prosperum divinitus datum, quin ei tamen admixtum sit aliquid difficultatis, ut etiam in amplissima quaque laetitia subsit quaepiam vel parva quaerimonia, conjugatione quadam mellis et fellis." APULEIUS. *Florida, IV.*, 18.

"Never have the gods bestowed on man prosperity so complete as not to be in combination with some degree of difficulty, so that beneath our keenest joys lurks some small discontent, a blending, as it were, of honey and gall."

"Nihil rerum mortalium tam instabile ac fluxum est quam fama potentiae non sua vi nixa." TACITUS. *Annals, XIII.*, 19.

"Of all things human the most precarious and transitory is a reputation for power which has no strong support of its own."
—(*Church and Brodribb.*)

"Nihil tam aeque proderit quam quiescere et minimum cum aliis loqui, plurimum secum." SENECA. *Epistolae, CV.*, 6.

"There is nothing more salutary than quiescence, and little converse with others, much with oneself."

"Nihil tam difficile est quin quaerendo investigari possiet."
TERENCE. *Heautontimorumenos, Act IV.*, 2, 8.—(*Syrus.*)

"Nothing so difficult but may be won
By industry."—(*George Colman.*)

"Nihil tam utile est, ut in transitu prosit; distringit librorum multitudo." SENECA. *Epistolae, II.*, 3.

"There is nothing so useful that it will be of service to us in passing; we are only distracted by a multitude of books."

"Nihilne esse proprium cuiquam?"
TERENCE. *Andria, Act IV., Sc. III.*, 1.—(*Mysis.*)

"Can we securely then count nothing ours?"—(*George Colman.*)

"Nil actum credens, quum quid superesset agendum."
LUCAN. *Pharsalia, II.*, 657.

"Thinking nought done, while aught remained undone."

"Nil agit exemplum, litem quod lite resolvit."
HORACE. *Satires, II.*, 3, 103.

"'Twill not do
To shut one question up by opening two."—(*Conington.*)

"Nil agit qui diffidentem verbis solatur suis;
Is est amicus, qui in dubia re juvat, ubi re est opus."
PLAUTUS. *Epidicus, Act I., Sc. II.*, 9.—(*Stratippocles.*)

"The man that comforts a desponding friend
With words alone does nothing. He's a friend
Indeed, who proves himself a friend in need."
—(*Bonnell Thornton.*)

"Nil desperandum Teucro duce et auspice Teucro."
HORACE. *Odes, I.*, 7, 27.

"'Tis Teucer leads, 'tis Teucer breathes the wind;
No more despair."—(*Conington.*)

"Nil dictu foedum, visuque haec limina tangat,
Intra quae puer est." JUVENAL. *Satires, XIV.*, 44.

"Swift from the roof where youth, Fuscinus, dwell,
Immodest sights, immodest sounds expel;
The place is sacred."—(*Gifford.*)

"Nil ego contulerim jucundo sanus amico."
HORACE. *Satires, I.*, 5, 44.

"While sense abides,
A friend to me is worth the world besides."—(*Conington.*)

"Nil ego, quod nullo tempore laedat, amo."
OVID. *Amores, II.*, 19, 8.

"I love not that which never gives me pain."

"Nil erit ulterius, quod nostris moribus addat
Posteritas: eadem cupient facientque minores.
Omne in praecipiti vitium stetit." JUVENAL. *Satires, I.*, 147.

"Nothing is left, nothing, for future times,
To add to the full catalogue of crimes;
The baffled sons must feel the same desires,
And act the same mad follies as their sires.
Vice has attained its zenith."—(*Gifford.*)

"Nil fuit unquam
Sic impar sibi." HORACE. *Satires, I.*, 3, 18.

"So strange a jumble ne'er was seen before."—(*Conington.*)

"Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit." JUVENAL. *Satires, III.*, 152.

"O Poverty, thy thousand ills combined
Sink not so deep into the generous mind,
As the contempt and laughter of mankind!"—(*Gifford.*)

"Nil intentatum nostri liquere poetae."
HORACE. *De Arte Poetica*, 285.

"There is no theme our poets have not tried."

"Nil intra est oleam, nil extra est in nuce duri."
HORACE. *Epistolae, II.*, 1, 31.

"They may prove as well
An olive has no stone, a nut no shell."—(*Conington.*)

"Nil mihi das vivus: dicis post fata daturum.
Si non es stultus, scis, Maro, quid cupiam."
MARTIAL. *Epigrams, XI.*, 67, 1.

"Living you give me nought, but say you'll give when you are dead.
If you're not foolish, Maro, sure, you know what I desire."

"Nil mortalibus arduum est." HORACE. *Odes, I.*, 3, 37.

"Nought is there for man too high."—(*Conington.*)

"Nil non mortale tenemus
Pectoris exceptis ingeniique bonis.
En ego, cum patria caream, vobisque, domoque,
Raptaque sint, adimi quae potuere mihi,
Ingenio tamen ipse meo comitorque fruorque;
Caesar in hoc potuit juris habere nihil."
OVID. *Tristia, III.*, 7, 43.

"All that we own is mortal, save what's good
In heart and brain. Lo! I have lost my friends,
My home and country; all that could be ta'en
Has been rapt from me, yet my intellect
Is still my own, my comrade and my joy—
There even Cæsar's might can naught avail."

"Nil obstet tibi, dum ne sit te ditior alter."
HORACE. *Satires, I.*, 1, 40.

"Nought can deter thee, while there lives
A richer than thyself."

"Nil opus invidia est; procul absit gloria vulgi:
Qui sapit, in tacito gaudeat ille sinu."
TIBULLUS. *Elegies, IV.*, 13, 7.

"No envy I desire, and I scorn
The plaudits of the mob: the wise is he
Who, silent, locks his joy within his heart."

"Nil prodest, quod non laedere possit idem.
Igne quid utilius? Si quis tamen urere tecta
Comparat, audaces instruit igne manus."
OVID. *Tristia, II.*, 266.

"Nought aids which may not also injure us.
Fire serves us well, but he who plots to burn
His neighbour's roof-tree arms his hands with fire."

"(Denique) nil sciri si quis putat, id quoque nescit,
An sciri possit, qui se nil scire fatetur."
LUCRETIUS. *De Rerum Natura, IV.*, 468.

"Who thinks that nothing can be known, e'en knows not this,
Whether it can be known or no, for he admits
That he knows nothing."

"Nil sine magno
Vita labore dedit mortalibus." HORACE. *Satires, I.*, 9, 59.

"In this world of ours
The path to what we want ne'er runs on flowers."—(*Conington.*)

"Nil super imperio moveor; speravimus ista,
Dum fortuna fuit; vincant quos vincere mavis."
VIRGIL. *Æneid, X.*, 42.

"'Tis not for empire now I fear;
That was a hope which once was dear,
But let it pass: our blood is spilt,
Yet give the victory where thou wilt."—(*Conington.*)

"Nil unquam invita donabis conjuge; vendes
Hac obstante nihil; nihil, haec si nolet, emetur."
JUVENAL. *Satires, VI.*, 212.

"Nought must be given, if she opposes; nought,
If she opposes, must be sold or bought."—(*Gifford.*)

"Nimia est miseria, pulchrum esse hominem nimis."
PLAUTUS. *Miles Gloriosus, Act I., Sc. I.*, 68.—(*Pyrgopolinices.*)

"What a plague it is to be too handsome."—(*Bonnell Thornton.*)

"Nimia est voluptas, si diu abfueris domo,
Domum si redieris, si tibi nulla est aegritudo animo obviam."
PLAUTUS. *Stichus, Act IV., Sc. I.*, 18.—(*Epignomus.*)

"Well, I am now at home,
And being so, one feels too great's the pleasure,
When, after absence, one finds all things well."
—(*Bonnell Thornton.*)

"Nimia illaec licentia
Profecto evadet in aliquod magnum malum."
TERENCE. *Adelphi, Act III., Sc. IV.*, 63.—(*Demea.*)

"Immoderate indulgence must produce
Some terrible misfortune in the end."—(*George Colman.*)

"Nimirum haec est illa praestans et divina sapientia, et perceptas penitus et pertractatas res humanas habere; nihil admirari, cum acciderit; nihil, antequam evenerit, non evenire posse arbitrari." CICERO. *Tusculanae Disputationes, III.*, 14, 30.

"The highest, the divine wisdom consists in having investigated and mastered the innermost nature of all that pertains to mankind; in being surprised at nothing which happens, and in believing, before the event, that everything is possible."

"Nil admirari, prope res est una, Numici,
Solaque, quae possit facere et servare beatum."
HORACE. *Epistolae, I.*, 6, 1.

"Not to admire, Numicius, is the best,
The only way to make and keep men blest."—(*Conington.*)

"Nimirum insanus paucis videatur, eo quod
Maxima pars hominum morbo jactatur eodem."
HORACE. *Satires, II.*, 3, 120.

"Few men can see much madness in his whim,
Because the mass of mortals ail like him."—(*Conington.*)

"Nimirum sapere est abjectis utile nugis,
Et tempestivum pueris concedere ludum."
HORACE. *Epistolae, II.*, 2, 141.

"Wise men betimes will bid adieu to toys,
And give up idle games to idle boys."—(*Conington.*)

"Nimis vile 'st vinum atque amor,
Si ebrio atque amanti impune facere, quod lubeat, licet."
PLAUTUS. *Aulularia, IV.*, 10, 20.—(*Euclio.*)

"Worthless indeed
Are wine and love, if with impunity
The drunkard and the lover work their will."

"Nimium altercando veritas amittitur." PUBLILIUS SYRUS, 326.

"In a heated argument we are apt to lose sight of the truth."

"Nimium boni est, cui nihil est mali."
ENNIUS. *Fragment Incert., XX.*

"He is too fortunate who has no misfortunes."

"Nimium difficile 'st reperiri amicum, ita ut nomen cluet,
Cui tuam cum rem credideris, sine omni cura dormias."
PLAUTUS. *Trinummus, III.*, 1, 19.—(*Stasimus.*)

"'Tis very difficult to find a friend
More than in name, to whom your near concerns
Having entrusted, you may keep at ease."—(*Bonnell Thornton.*)

"Nimium enim risus pretium est, si probitatis impendio constat."
QUINTILIAN. *De Institutione Oratoria, VI.*, 3., 35.

"We pay too much for a laugh if it is at the expense of our honesty."

"Nisi carenti doloribus morbisque, vita ipsa poena fuit."
PLINY THE ELDER. *Natural History, XXVIII.*, 1.

"Life is in itself a punishment, save to the man who has neither sorrows nor ill-health."

"Nisi forte rebus cunctis inest quidam velut orbis, ut quem ad modum temporum vices, ita morum vertantur; nec omnia apud priores meliora, sed nostra quoque aetas multa laudis et artium imitanda posteris tulit." TACITUS. *Annals, III.*, 55.

"Or possibly there is in all things a kind of cycle, and there may be moral revolutions just as there are changes of seasons. Nor was everything better in the past, but our own age too has produced many specimens of excellence and culture for posterity to imitate."
—(*Church and Brodribb.*)

"Nisi tu illi drachmis fleveris argenteis,
Quod tu istis lacrimis te probare postulas,
Non pluris refert, quam si imbrem in cribrum geras."
PLAUTUS. *Pseudolus, Act I., Sc. I.*, 98.—(*Pseudolus.*)

"Unless
You could weep silver drachmas in her lap,
All you can do to endear you by your tears
Would be but sending water in a sieve."
—(*Bonnell Thornton.*)

"Nisi utile est quod facimus, stulta est gloria.
Nihil agere, quod non prosit, fabella admonet."
PHAEDRUS. *Fables, III.*, 17, 12.

"Unless our deeds bear fruit, their fame's but foolishness—
'Do nothing or do good' 's the burden of my tale."

"Nobilis equus umbra quoque virgae regitur: ignavus ne calcari quidem concitari potest."
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, VII.*, 4, 18.

"A well-bred horse is controlled by the mere shadow of the whip; a sluggish one is not roused even by the spur."

"Nobilitas sola est et unica virtus." JUVENAL. *Satires, VIII.*, 20.

"Virtue alone is true nobility."—(*Gifford.*)

"Nobis ad belli auxilium pro nomine tanto
Exiguae vires." VIRGIL. *Æneid, VIII.*, 472.

"Although a mighty name be ours,
Yet scanty are our martial powers."—(*Conington.*)

"Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda." CATULLUS. *Carmina, V.*, 5.

"When once the sun of our brief day has set,
There follows but a night of endless sleep."

"Nobis non licet esse tam disertis
Qui Musas colimus severiores." MARTIAL. *Epigrams, IX.*, 12, 16.

"We may not strive for elegance
Who cultivate a sterner Muse."

"Noli adfectare quod tibi non est datum,
Delusa ne spes ad querelam recidat."
PHAEDRUS. *Fables, III.*, 18, 14.

"Strive not to gain what not to thee is given;
Thus shalt thou ne'er complain of hopes betrayed."

"Noli homines blando nimium sermone probare:
Fistula dulce canit, volucrem dum decipit auceps."
DIONYSIUS CATO. *Disticha de Moribus, I.*, 27.

"Trust not a man with too caressing tongue;
With sweet-toned pipe the fowler snares the bird."

"Noli me tangere." THE VULGATE. *St. John, XX.*, 17.

"Touch me not."

"Nolo quid cupio statim tenere,
Nec victoria mi placet parata."
PETRONIUS ARBITER. *Satyricon, Cap.* 15.

"I do not care to gain at once what I desire,
Nor is a victory sweet which costs me naught."

"Nolo virum facili redimit qui sanguine famam;
Hunc volo, laudari qui sine morte potest."
MARTIAL. *Epigrams, I.*, 8 (9), 5.

"Not him I love, who with his life's blood buys his fame,
But him who living earns the meed of praise."

"Nomen atque omen."
PLAUTUS. *Persa, Act IV., Sc. IV.*, 73.—(*Toxilus.*)
"An omen in the name."

"Non aetate verum ingenio adipiscitur sapientia."
PLAUTUS. *Trinummus, Act II., Sc. II.*, 88.—(*Philto.*)
"'Tis not by years that wisdom is acquired,
But waits on disposition."—(*Bonnell Thornton.*)

"Non alio facinore clari homines, alio obscuri necantur."
CICERO. *Pro Milone, VII.*, 17.
"We do not inflict the death penalty for one crime on men of note, and for another on men of no position."

Non amo nimium diligentes."
SCIPIO AFRICANUS. (*Cicero, De Oratore, II.*, 67, 272.)
"I do not like people to be too assiduous."

"Nocere saepe nimiam diligentiam."
PLINY THE ELDER. *Natural History, XXXV.*, 36, 10.
"Too great assiduity is often harmful."

"Non amo te, Sabidi, nec possum dicere quare,
Hoc tantum possum dicere, non amo te."
MARTIAL. *Epigrams, I.*, 32 (33), 1.
"I do not love thee, Dr. Fell,
The reason why I cannot tell,
But this alone I know full well,
I do not love thee, Dr. Fell."—(*Tom Brown.*)

"Non bene conveniunt nec in una sede morantur
Majestas et amor." OVID. *Metamorphoses, II.*, 846.
"There is no brotherhood 'twixt love and dignity,
Nor can they share the same abode."

"Non bene olet, qui bene semper olet."
MARTIAL. *Epigrams, II.*, 12, 4.
"Who uses perfumes has good reasons for it."

"Non cuivis homini contingit adire Corinthum."
HORACE. *Epistolae, I.*, 17, 36.
"Corinth town is fair,
But 'tis not every man that can get there."—(*Conington.*)

"Non damnatio sed causa hominem turpem facit."
SENECA. *De Moribus*, 123.
"It is not the condemnation but the crime that disgraces a man."

"Non datur ad Musas currere lata via."
PROPERTIUS. *Elegies, IV.*, 1, 14 (*III.*, 1, 14).
"There is no royal road to poesy."

"Non dolet hic, quisquis laudari, Gellia, quaerit.
Ille dolet vere, qui sine teste dolet."
MARTIAL. *Epigrams, I.*, 33 (34), 3.
"He grieves not much who grieves to merit praise;
His grief is real who grieves in solitude."

"Non domus et fundus, non aeris acervus et auri
Aegroto domini deduxit corpore febres,
Non animo curas." HORACE. *Epistolae, I.*, 2, 47.

"Not house or grounds, not heaps of brass and gold
Will rid the frame of fever's heat and cold,
Or cleanse the heart of care."—(*Conington.*)

"Non eadem est aetas, non mens." HORACE. *Epistolae, I.*, 1, 4.

"My age, my mind, no longer are the same."

"Non eadem ratio est sentire et demere morbos."
OVID. *Epistolae ex Ponto, III.*, 9, 15.

"To feel our ills is one thing, but to cure them
Is different quite."

"Non ego hoc ferrem calidus juventa
Consule Planco." HORACE. *Odes, III.*, 14, 27.

"How had I fired in life's warm May,
In Plancus' year!"—(*Conington.*)

"Non ego illam mihi dotem duco esse, quae dos dicitur;
Sed pudicitiam et pudorem, et sedatum cupidinem,
Deum metum, parentum amorem et cognatum concordiam."
PLAUTUS. *Amphitryo, Act II., Sc. II.*, 209.—(*Alcumena.*)

"I hold not that my portion which is called so,
But honour, modesty, subdued desires,
Fear of the gods, affection for my parents,
And friendship with my kindred."—(*Bonnell Thornton.*)

"Non ego ventosae plebis suffragia venor
Impensis cenarum et tritae munere vestis."
HORACE. *Epistolae, I.*, 19, 37.

"I stoop not, I, to catch the rabble's votes
By cheap refreshments or by cast-off coats."—(*Conington.*)

"Non enim gazae neque consularis
Summovet lictor miseros tumultus
Mentis et curas laqueata circum
Tecta volantes." HORACE. *Odes, II.*, 16, 9.

"No pomp, no lictor clears the way
'Mid rabble-routs of troublous feelings,
Nor quells the cares that sport and play
Round gilded ceilings."—(*Conington.*)

"Non enim hominum interitu sententiae quoque occidunt, sed lucem auctoris fortasse desiderant."
CICERO. *De Natura Deorum, I.*, 5, 11.

"A man's utterances do not die with him, but they lose, perhaps, something of the brilliancy with which he endowed them."

"Non enim numero haec judicantur, sed pondere."
CICERO. *De Officiis, II.*, 22, 79.

"Not number but weight is our test in these matters."

Non enim omnis error stultitia est dicenda."
CICERO. *De Divinatione, II.*, 43, 90.

"We must not say that every mistake is a foolish one."

"Non enim solum ipsa fortuna caeca est, sed eos etiam plerumque efficit caecos quos complexa est."

CICERO. *De Amicitia, XV.*, 54.

"Not only is fortune herself blind, but she generally blinds those on whom she bestows her favours."

"Non enim tam auctoritatis in disputando, quam rationis momenta quaerenda sunt." CICERO. *De Natura Deorum, I.*, 5, 10.

"We should in discussion rather seek force of argument than of authority."

"Non enim temere nec fortuito sati et creati sumus."

CICERO. *Tusculanae Disputationes, I.*, 49, 118.

"We were not begotten and born for nothing, or haphazard."

"Non esse consuetudinem populi Romani, ullam accipere ab hoste armato conditionem."

CÆSAR. *De Bello Gallico, V.*, 41.—(*Quintus Cicero to the Nervii.*)

"It is not the custom of the Roman people to make any conditions with an enemy under arms."

"Non est ad astra mollis e terris via."

SENECA. *Hercules Furens*, 441.—(*Megara.*)

"Not smooth the road that leads from earth to heaven."

"Non est, crede mihi, sapientia dicere 'Vivam'.
Sera nimis vita est crastina; vive hodie."

MARTIAL. *Epigrams, I.*, 15 (16), 11.

"No wisdom 'tis to say 'I'll soon begin to live'.
'Tis late to live to-morrow; live to-day."

"Non est enim consilium in vulgo, non ratio, non discrimen, non diligentia: semperque sapientes ea quae populus fecisset ferenda, non semper laudanda, duxerunt."

CICERO. *Pro Plancio, IV.*, 9.

"The mob have no judgment, no discretion, no discrimination, no consistency; and it has always been the opinion of men of sense that popular movements must be acquiesced in, but not always commended."

"Non est jocus esse malignum.
Nunquam sunt grati, qui nocuere sales."

SENECA. *Epigrams, V.*, 17.

"Malice is not jest;
There's nothing pleasing e'er in wit that stabs."

"Non est paupertas, Nestor, habere nihil."

MARTIAL. *Epigrams, XI.*, 32, 8,

"It is not poverty to nothing have."

"Non est vivere, sed valere, vita." MARTIAL. *Epigrams, VI.*, 70, 15.

"It is not life to live, but to be well."

"Non exercitus neque thesauri praesidia regni sunt, verum amici: quos neque armis cogere, neque auro parare queas, officio et fide pariuntur." SALLUST. *Jugurtha, X.*

"Neither the army nor the treasury, but friends, are the true supports of the throne; for friends cannot be collected by force of arms, nor purchased with money; they are the offspring of kindness and sincerity."

"Non exiguum temporis habemus; sed multa perdidimus."
SENECA. *De Brevitate Vitae, I.*, 3.

"It is not that we have but little time, but that we have lost so much."

"Non facile dijudicatur amor verus et fictus, nisi aliquod incidat ejusmodi tempus, ut, quasi aurum igni, sic benevolentia fidelis periculo aliquo perspici possit."
CICERO. *Ad Familiares, IX.*, 16, 2.

"It is not easy to distinguish between true and false affection, unless there occur one of those crises in which, as gold is tried by fire, so a faithful friendship may be tested by danger."

"Non facile solus serves quod multis placet."
PUBLILIUS SYRUS, 336.

"It is not easy to keep to yourself what many desire."

"Non facit nobilem atrium plenum fumosis imaginibus."
SENECA. *Epistolae, XLIV.*, 5.

"It is not a gallery full of dusty family portraits that makes a man a gentleman."

"Non faciunt meliorem equum aurei freni."
SENECA. *Epistolae, XLI.*, 6.

"A gilded bit does not make a bad horse a good one."

"Non fit sine periclo facinus magnum et memorabile."
TERENCE. *Heautontimorumenos, Act II., Sc. III.*, 73.—(*Syrus.*)

"No great and memorable deed is e'er
Accomplished without danger."

"Non fumum ex fulgore, sed ex fumo dare lucem
Cogitat."
HORACE. *De Arte Poetica*, 143.

"Not smoke from fire his object is to bring;
But fire from smoke,—a very different thing."—(*Conington.*)

"Non idem semper dicere, sed idem semper spectare debemus."
CICERO. *Ad Familiares, I.*, 9, 21.

"We are not bound always to hold the same language, but we are bound to be constant in our aims."

"Non ignara mali miseris succurrere disco."
VIRGIL. *Æneid, I.*, 630.

"Myself not ignorant of woe,
Compassion I have learnt to show."—(*Conington.*)

"Non in Caesare tantum
Nomen erat, nec fama ducis; sed nescia virtus
Stare loco, solusque pudor non vincere bello."
LUCAN. *Pharsalia, I.*, 143.

"Not great in name alone, or warlike fame,
Was Cæsar; but no rest his valour knew,
And nothing, save defeat, he counted shame."

"Non in mari tantum aut in proeliis vir fortis apparet; exhibetur etiam in lectulo virtus."
SENECA. *De Remediis Fortuitorum, VI.*, 1.

"It is not only at sea or in battle that a man's bravery is displayed; courage is shown even in the bed-chamber."

"Non ingenerantur hominibus mores tam a stirpe generis ac seminis quam ex iis rebus quae ab ipsa natura loci et a vitae consuetudine suppeditantur, quibus alimur et vivimus."

CICERO. *De Lege Agraria, II.*, 35, 95.

"Character is not so much born with us, as a consequence of heredity and descent, but is rather the growth of circumstances dependent on locality and habit, the circumstances of our life and development."

"Non intelligunt homines, quam magnum vectigal sit parsimonia."

CICERO. *Paradoxa, VI.*, 3, 49.

"Men do not understand how valuable a possession is frugality."

"Non is solum gratus debet esse qui accepit beneficium, verum etiam is cui potestas accipiendi fuit."

CICERO. *De Provinciis Consularibus, XVII.*, 41.

"Gratitude should not be confined to him who has accepted a favour, but should be felt also by him who has had the opportunity of accepting."

"Non laudandus est, quoi credit plus qui audit, quam qui videt;
Non placet, cum illi plus laudant, qui audiunt, quam qui vident;
Pluris est oculatus testis unus, quam auriti decem.
Qui audiunt, audita dicunt; qui vident plane sciunt."

PLAUTUS. *Truculentus, Act II., Sc. VI.*, 6.—(*Stratophanes.*)

"I don't commend the man, who rather trusts
His ears than eyes.—It discomposes me
When those are louder in their commendations,
Who've only heard reports, than those who saw
The deeds performed.—And one eye-witness weighs
More than ten hearsays. Seeing is believing
All the world o'er."—(*Bonnell Thornton.*)

"Non maxumas quae maxumae sunt interdum irae injurias
Faciunt; nam saepe est, quibus in rebus alius ne iratus quidem est,
Quum de eadem causa est iracundus factus inimicissimus."

TERENCE. *Hecyra, Act III., Sc. I.*, 27.—(*Parmeno.*)

"The greatest quarrels do not always rise
From deepest injuries. We often see
That which would never move another's spleen
Render the choleric your worst of foes."—(*George Colman.*)

"Lis minimis verbis interdum maxima crescit."

DIONYSIUS CATO. *Disticha de Moribus, II.*, 11.

"From lightest words sometimes the direst quarrel springs."

"Non metuit mortem, qui scit contemnere vitam."

DIONYSIUS CATO. *Disticha de Moribus, IV.*, 22.

"He fears not death who has learnt to despise life."

"Non, mihi si linguae centum sint oraque centum,
Ferrea vox, omnis scelerum comprendere formas,
Omnia poenarum percurrere nomina possim."

VIRGIL. *Æneid, VI.*, 625.

"No, had I e'en a hundred tongues,
A hundred mouths, and iron lungs,
Those types of guilt I could not show,
Nor tell the forms of penal woe."—(*Conington.*)

"Non minus principi turpia sunt multa supplicia, quam medico multa funera." SENECA. *De Clementia, I.*, 24, 1.

"Many punishments are no less disgraceful to a prince, than many deaths to a doctor."

"Non missura cutem, nisi plena cruoris, hirudo."
HORACE. *De Arte Poetica*, 476.

"As leeches stick till they have sucked their fills."—(*Conington.*)

"Non modo proditori, sed ne perfugae quidem locus in meis castris cuiquam fuit." CICERO. *In Verrem, II.*, 1, 38, 98.

"Not only no traitor, but no deserter even, has ever found a place in my camp."

"Non nasci homini longe optimum esse (docuit); proximum autem, quam primum mori."
CICERO. *Tusculanae Disputationes, I.*, 48, 114.

"He taught that far the happiest fate for a man was not to be born; the next happiest to die very early."

"Non nostrum inter vos tantas componere lites."
VIRGIL. *Eclogues, III.*, 108.

"In quarrels such as these not ours to intervene."

"Non omnia eadem aeque omnibus, here, suavia esse scito."
PLAUTUS. *Asinaria, Act III., Sc. III.*, 51.—(*Libanus.*)

"All things are not alike pleasant to all."—(*Bonnell Thornton.*)

"Non omnia possumus omnes." VIRGIL. *Eclogues, VIII.*, 63.

"Some limit must there be to all men's faculties."

"Non omnibus aegris eadem auxilia conveniunt."
CELSUS. *De Medicina, III.*, 1.

"The same remedies do not suit every patient."

"Non omnis aetas, Lyde, ludo convenit."
PLAUTUS. *Bacchides, Act I., Sc. II.*, 21.—(*Pistoclerus.*)

"Not every age is fit for childish sports."

"Non omnis moriar, multaque pars mei
Vitabit Libitinam." HORACE. *Odes, III.*, 30, 6.

"I shall not wholly die; large residue
Shall 'scape the queen of funerals."—(*Conington.*)

"Cum volet, illa dies, quae nil nisi corporis hujus
Jus habet, incerti spatium mihi finiat aevi:
Parte tamen meliore mei super alta perennis
Astra ferar, nomenque erit indelebile nostrum."
OVID. *Metamorphoses, XV.*, 873.

"When the last day takes wing, and bears with it
The worthless clay o'er which alone it rules,
Then ends the span of my uncertain life:
But high above the stars my nobler self
Shall rise eternal, nor shall time efface
My deathless name."

"Non oportere quemquam a sermone principis tristem discedere (dicebat). TITUS. (*Suetonius, VIII.*, 8.)

"No one should ever go away sad from an audience with his sovereign."

"Non parcit populis regnum breve." STATIUS. *Thebais, II.*, 446.

"A short reign brings no respite to the masses."

"Non possidentem multa vocaveris
Recte beatum: rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti,
Duramque callet pauperiem pati,
Pejusque leto flagitium timet;
Non ille pro caris amicis
Aut patria timidus perire." HORACE. *Odes, IV.*, 9, 45.

"The lord of boundless revenues
Salute him not as happy: no,
Call him the happy, who can use
The bounty that the gods bestow,
Can bear the load of poverty,
And tremble not at death, but sin:
No recreant he when called to die
In cause of country or of kin."—(*Conington.*)

"Non rete accipitri tenditur, neque miluo,
Qui male faciunt nobis: illis qui nihil faciunt tenditur."
TERENCE. *Phormio, Act II., Sc. II.*, 16.—(*Phormio.*)

"The net's not stretched to catch the hawk,
Or kite, who do us wrong; but laid for those,
Who do us none at all."—(*George Colman.*)

"Non satis est pulchra esse poemata; dulcia sunto,
Et quocumque volent animum auditoris agunto."
HORACE. *De Arte Poetica*, 99.

"Mere grace is not enough: a play should thrill
The hearer's soul, and move it at its will."—(*Conington.*)

"Non satis est puris versum perscribere verbis."
HORACE. *Satires, I.*, 4, 54.

"'Tis not sufficient to combine
Well-chosen words in a well-ordered line."—(*Conington.*)

"Non semper ea sunt quae videntur; decipit
Frons prima multos, rara mens intelligit
Quod interiore condidit cura angulo."
PHAEDRUS. *Fables, IV.*, 2, 5.

"Things are not always what they seem to us;
How many does the outward form deceive!
Rare is the mind that's skilled to understand
What's carefully concealed behind the mask."

"Non semper placidus perjuros ridet amantes
Jupiter, et surda negligit aure preces."
PROPERTIUS. *Elegies*, *III.*, 7, 47 (*II.*, 16, 47).

"Not always does Jove calmly smile
At lovers' perjuries, and to their prayers
Turn a deaf ear."

"Non sentire mala sua non est hominis et non ferre non est viri."
SENECA. *Ad Polybium, de Consolatione*, *XVII.*, 2.

"Not to feel one's misfortunes is not human, not to bear them is not manly."

"Non sentiunt viri fortes in acie vulnera."
CICERO. *Tusculanae Disputationes*, *II.*, 24, 58.

"In the stress of battle brave men do not feel their wounds."

"Non, si male nunc, et olim
Sic erit." HORACE. *Odes*, *II.*, 10, 17.

"Because to-day the Fates are stern,
'Twill not be ever so."

"Non sibi, sed domino gravis est, quae servit, egestas."
LUCAN. *Pharsalia*, *III.*, 152.

"Dangerous is servile poverty,
Not to itself but to the lord it serves."

"Non sum occupatus unquam amico operam dare."
PLAUTUS. *Mercator*, *Act II.*, *Sc. II.*, 2, 17.—(*Lysimachus.*)

"I've always leisure to assist my friend."—(*Bonnell Thornton.*)

"Non sum qualis eram bonae
Sub regno Cinarae." HORACE. *Odes*, *IV.*, 1, 3.

"Trust me, I am not the same
As in the reign of Cinara, kind and fair."—(*Conington.*)

"Non sunt longa, quibus nihil est quod demere possis;
Sed tu, Cosconi, disticha longa facis."
MARTIAL. *Epigrams*, *II.*, 77, 7.

"No poem's too long from which you nought can take;
With you, Cosconius, e'en a distich's long."

"Non tali auxilio nec defensoribus istis
Tempus eget." VIRGIL. *Æneid*, *II.*, 521.

"Times so dire
Bent knees, not lifted arms, require."—(*Conington.*)

"Non tam bene cum rebus humanis agitur, ut meliora pluribus placeant; argumentum pessimi turba est."
SENECA. *De Vita Beata*, *II.*, 1.

"Human affairs are not so well arranged that the wisest counsels find the most supporters; the opinion of the mob is a worthless argument."

"Non tam portas intrare patentes
Quam fregisse juvat." LUCAN. *Pharsalia*, *II.*, 443.

"Less it delights through open gates to pass,
Than first to break them down."

"Non temerarium est, ubi dives blande appellat pauperem.
Jam illic homo aurum me scit habere, eo me salutat blandius."
PLAUTUS. *Aulularia, Act II., Sc. II.*, 7.—(*Euclio.*)

"'Tis not for nothing
When a rich man speaks kindly to a poor one.
Now, to be sure, he knows I have got money;
And therefore he's so wondrous complaisant."
—(*Bonnell Thornton.*)

"Non tibi illud apparere, si sumas, potest;
Nisi tu immortale rere esse argentum tibi.
Sero atque stulte, prius quod cautum oportuit,
Postquam comedit rem post rationem putat."
PLAUTUS. *Trinummus, Act II., Sc. IV.*, 12.—(*Stasimus.*)

"You cannot eat your cake and have it too,
Unless you think your money is immortal.
The fool too late, his substance eaten up,
Reckons the cost."—(*Bonnell Thornton.*)

"Non tu corpus eras sine pectore." HORACE. *Epistolae, I.*, 4, 6.
"No brainless trunk is yours."—(*Conington.*)

"Non tu nunc hominum mores vides?
Quojusmodi hic cum fama facile nubitur.
Dum dos est, nullum vitium vitio vortitur."
PLAUTUS. *Persa, Act III., Sc. I.*, 57.—(*Saturio.*)

"You don't observe the manners of the times—
Girls, of whatever character, get husbands
Easily here,—and so they have but money,
All faults are overlooked."—(*Bonnell Thornton.*)

"Non tu scis, cum ex alto puteo sursum ad summum escenderis,
Maximum periculum inde esse, a summo ne rursum cadas?"
PLAUTUS. *Miles Gloriosus, Act IV., Sc. IV.*, 14.—(*Palaestrio.*)

"Do you not know
When from the bottom of a well you've mounted
Up to the top, then there's the greatest danger,
Lest from the brink you topple back again?"
—(*Bonnell Thornton.*)

"Non tutum est, quod ames, laudare sodali."
OVID. *De Arte Amandi, I.*, 741.

"'Tis dangerous to praise aught that you love
Before your boon companion."

"Non ut diu vivamus curandum est, sed ut satis."
SENECA. *Epistolae, XCIII.*, 2.
"It should be our care not so much to live a long life as a satisfactory one."

"Non, ut intelligere possit, sed, ne omnino possit non intelligere, curandum."
QUINTILIAN. *De Institutione Oratoria, VIII.*, 2, 24.
"It must be our effort, not so much to make ourselves intelligible, as, above all things, to avoid being misunderstood."

"Non vacat exiguis rebus adesse Jovi." OVID. *Tristia, II.*, 216.

"Jove has no leisure to attend to little things."

"(Sed) non videmus, manticae quod in tergo est."
CATULLUS. *Carmina, XX. (XXII.)*, 21.

"Nought see we of the wallet at our back."

"Peras imposuit Jupiter nobis duas:
Propriis repletam vitiis post tergum dedit,
Alienis ante pectus suspendit gravem.
Hac re videre nostra mala non possumus;
Alii simul delinquunt, censores sumus."
PHAEDRUS. *Fables, IV.*, 10, 1.

"Two sacks has Jove upon our shoulders placed:
One hangs behind with our own vices filled,
One, with our neighbours' weighted, on our breast.
Thus our own failings are concealed from view;
Let others stumble, swift we criticise."

"Aliena vitia in oculis habemus, a tergo nostra sunt."
SENECA. *De Ira, II.*, 28, 8.

"The vices of others we have before our eyes; our own are behind our backs."

"Ut nemo in sese tentat descendere; nemo;
Sed praecedenti spectatur mantica tergo."
PERSIUS. *Satires, IV.*, 23.

"How few, alas, their proper faults explore!
While on his loaded back, who walks before,
Each eye is fixed."—(*Gifford.*)

"Non vitae, sed scholae discimus." SENECA. *Epistolae, CVI.*, 12.

"We learn, unfortunately, the lessons not of life, but of the schools."

"Nondum Justitiam facinus mortale fugarat;
Ultima de Superis illa reliquit humum." OVID. *Fasti, I.*, 249.

"Nor yet was Justice banished by the crimes of men;
She, last of all the immortals, left the earth."

"Nondum omnium dierum solem occidisse."
LIVY. *Histories, XXXIX.*, 26.

"The sun has not yet set for all time."

"Nos autem, ut ceteri alia certa, alia incerta esse dicunt, sic ab his dissidentes alia probabilia, contra alia dicimus."
CICERO. *De Officiis, II.*, 2, 7.

"Where others say that some things are certain, others uncertain, we, differing from them, say that some things are probable, others improbable."

"Nos duo turba sumus." OVID. *Metamorphoses, I.*, 355.

"We two are to ourselves a crowd."

"Nos homunculi indignamur, si quis nostrum interiit aut occisus est, quorum vita brevior esse debet, quum
Uno loco tot oppidum cadavera
Projecta jacent?"
S. SULPICIUS. (*Cicero, ad Familiares, IV.*, 5, 4.)

"What right have we mannikins to be indignant at the death of one amongst us, either in his bed or on the battlefield, we whose life should of right be shorter, when
The corpses of full many a town
Lie prostrate on one site?"

"Non indignemur mortalia corpora solvi,
Cernimus exemplis, oppida posse mori."
RUTILIUS NUMATIANUS. *De Reditu Suo, I.*, 413.

"Why chafe we at the loosing of those bonds
Which bind the bodies and the souls of men,
When we have proof that cities too may die?"

"Nos numerus sumus et fruges consumere nati."
HORACE. *Epistolae, I.*, 2, 27.

"But what are we? a mere consuming class,
Just fit for counting roughly in the mass."—(*Conington*).

"Nos omnes, quibus est alicunde aliquis objectus labos,
Omne quod est interea tempus, prius quam id rescitum est, lucro est."
TERENCE. *Hecyra, Act III., Sc. I.*, 6.—(*Pamphilus.*)

"For when
Mischance befalls us, all the interval
Between its happening, and our knowledge of it,
May be esteemed clear gain."—(*George Colman.*)

"Nosse velint omnes, mercedem solvere nemo."
JUVENAL. *Satires, VII.*, 157.

"All wish to know, but none the price will pay."—(*Gifford.*)

"Noster ille Ennius sanctos appellat poetas, quod quasi deorum aliquo dono atque munere commendati nobis esse videantur."
CICERO. *Pro Archia, VIII.*, 18.

"Our Ennius calls poets holy, because they seem to bring us as credentials a certain Divine gift."

"Nosti mores mulierum;
Dum moliuntur, dum comuntur, annus est."
TERENCE. *Heautontimorumenos, Act II., Sc. II.*, 10.—(*Clitipho.*)

"You know the ways of women; to set off
And trick their persons out requires an age."—(*George Colman.*)

"Nostra autem respublica non unius esset ingenio, sed multorum, nec una hominis vita, sed aliquot constituta seculis et aetatibus."
CICERO. *De Republica, II.*, 1, 2.

"Our state did not spring from the brain of one man, but of many; nor was it consolidated in a lifetime, but in the course of generations and centuries."

"Nostra sine auxilio fugiunt bona. Carpite florem,
Qui nisi carptus erit, turpiter ipse cadet."
OVID. *De Arte Amandi, III.*, 179.

"Our blessings flee unaided. Pluck the flower,
For if you pluck it not, 'twill fade and fall."

"Nostrapte culpa facimus, ut malos expediat esse,
Dum nimium dici nos bonos studemus et benignos.
Ita fugias ne praeter casam, quod aiunt."
TERENCE. *Phormio, Act V., Sc II.*, 1.—(*Demipho.*)

"'Tis our own fault that we encourage rogues,
By overstraining the due character
Of honesty and generosity.
'Shoot not beyond the mark,' the proverb goes."
—(*George Colman.*)

"Nota mala res optuma 'st."
PLAUTUS. *Trinummus, Act I., Sc. II.*, 25.—(*Megaronides.*)
"The evil that we know is best."—(*Bonnell Thornton.*)

"Notissimum quodque malum, maxime tolerabile."
LIVY. *Histories, XXIII.*, 3.
"Those ills are easiest to bear with which we are most familiar."

"Notatio naturae, et animadversio peperit artem."
CICERO. *Orator, LV.*, 183.
"Art is born of the observation and investigation of nature."

"Novi ego amantium animum; advertunt graviter quae non censeas."
TERENCE. *Heautontimorumenos, Act III., Sc. III.*, 9.—(*Chremes.*)

"I know the ways
Of lovers; they oft take offence at things
You dream not of."—(*George Colman.*)

"Novi ego ingenium viri
Indocile: flecti non potest, frangi potest."
SENECA. *Thyestes*, 199.—(*Atreus.*)

"I know the stubborn temper of the man;
He may be broken but can ne'er be bent."

"Novi ingenium mulierum:
Nolunt ubi velis; ubi nolis cupiunt ultro."
TERENCE. *Eunuchus, Act IV., Sc. VII.*, 42.—(*Gnatho.*)

"I know
The ways of women. When you will, they won't,
And when you won't, they're dying for you."—(*George Colman.*)

"Novo modo tu, homo, amas; si quidem te quidquam, quod faxis, pudet,
Nihil amas; umbra es amantum magis, quam amator, Pleusides."
PLAUTUS. *Miles Gloriosus, Act III., Sc. I.*, 30.—(*Periplectomenes.*)

"You are a lover, man, of a new mode,
That you can blush at anything you do.
Go, go, you nothing love.—A lover? no,
The semblance you, and shadow of a lover."
—(*Bonnell Thornton.*)

"Nudo detrahere vestimenta me jubes."
PLAUTUS. *Asinaria, Act I., Sc. I.*, 79.—(*Libanus.*)
"You order me to strip the clothes from a naked man."

"Nudum hominem primum mater Natura profudit;
Insuper excruciat, niveis quum dentibus armat."
SERENUS SAMONICUS. *De Medecina*, 1038.
"Naked is man of Mother Nature born;
But soon she tortures him, when with white teeth
She arms him."

"Nudum latro transmittit. Etiam in obsessa via pauperi pax est."
SENECA. *Epistolae, XIV.*, 9.
"The footpad lets the beggar pass by. Even when the highway is in the hands of brigands, there is no danger to the poor man."

"Cantabit vacuus coram latrone viator."
JUVENAL. *Satires, X.*, 22.
"Void of care the beggar trips along,
And, in the spoiler's presence, trolls his song."—(*Gifford.*)

"Nudus amor formae non amat artificem."
PROPERTIUS. *Elegies, I.*, 2, 8.
"Naked love
Loves not the beauty that is due to art."

"Num quis, quod bonus vir esset, gratias diis egit unquam? At quod dives, quod honoratus, quod incolumis."
CICERO. *De Natura Deorum, III.*, 36, 87.
"Who was ever known to thank the gods for virtue? But for wealth, for honour, for safety, many."

"Num tibi cum fauces urit satis, aurea quaeris
Pocula?"
HORACE. *Satires, I.*, 2, 114.
"Surely you do not ask to drink from golden cups,
When you're half dead with thirst?"

"Nulla aconita bibuntur
Fictilibus."
JUVENAL. *Satires, X.*, 25.
"None from earthen bowls destruction sip."—(*Gifford.*)

"Nulla dies adeo est australibus humida nimbis,
Non intermissis ut fluat imber aquis.
Non sterilis locus ullus ita est, ut non sit in illo
Mixta fere duris utilis herba rubis.
Nil adeo fortuna gravis miserabile fecit,
Ut minuant nulla gaudia parte malum."
OVID. *Epistolae ex Ponto, IV.*, 4, 1.
"The south wind ne'er so fast the rain clouds brings,
That there's no glimpse of sunshine 'twixt the showers.
No land's so barren that we may not find
Some useful herb amidst the brambles hidden.
No lot has fortune so unhappy made,
But some joy's left to ease the sting of pain."

"Nulla est igitur excusatio peccati, si amici causa peccaveris."
CICERO. *De Amicitia, XI.*, 37.
"It is no excuse for sin that we sinned for a friend's sake."

"Nulla est tam facilis res, quin difficilis siet,
Quum invitus facias."
TERENCE. *Heautontimorumenos, Act IV., Sc. VI.*, 1.—(*Clitipho.*)

"Nothing so easy in itself, but when
Performed against one's will grows difficult."—(*George Colman.*)

"Nulla est tam stulta civitas, quae non injuste imperare malit, quam servire juste." CICERO. *De Republica, III.*, 18, 28.

"There is no community so foolish as not to prefer unlawful dominion to lawful servitude."

"Nulla est voluptas navitis, Messenio,
Major, meo animo, quam quom ex alto procul
Terram conspiciunt."
PLAUTUS. *Menaechmi, Act II., Sc. I.*, 1.—(*Menaechmus Sosicles.*)

"No greater joy have voyagers, Messenio,
Than from the deep far off to spy out land."
—(*Bonnell Thornton.*)

"Nulla fere causa est in qua non femina litem
Moverit." JUVENAL. *Satires, VI.*, 242.

"There's scarce a case comes on but you shall find
A woman's at the bottom."

"Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit." LUCAN. *Pharsalia, I.*, 92.

"'Mongst those who share a throne no loyalty can be.
Dominion's aye impatient of a consort."

"Nulla injuria est quae in volentem fiat."
ULPIANUS. (*Corpus Juris Civilis Romani, Digesta, Lib. XLVII., Tit. X.*, 1., § 5.)

"That is no injury which is done to a willing person."
(*Generally quoted, "Volenti non fit injuria".*)

"Nulla juventutis est spes; sese omnes amant."
PLAUTUS. *Captivi, Act I., Sc. II.*, 19.—(*Ergasilus.*)

"Young fellows of this age are all self-lovers;
I have no hopes of 'em."—(*Bonnell Thornton.*)

"Nulla lex satis commoda omnibus est: id modo quaeritur, si majori parti et in summam prodest." LIVY. *Histories, XXXIV.*, 3.

"No law can possibly meet the convenience of every one: we must be satisfied if it be beneficial on the whole and to the majority."

"Nulla reparabilis arte
Laesa pudicitia est. Deperit illa semel." OVID. *Heroides, V.*, 101.

"A stain on chastity no art can wash away;
It dies to live no more."

"Nulla res efficacius multitudinem regit, quam superstitio: alioquin impotens, saeva, mutabilis, ubi vana religione capta est, melius vatibus quam ducibus suis paret."
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, IV.*, 10, 7.

"Nothing has more effect upon the mob than superstition: at other times feeble, cruel, inconstant, once it falls under the spell of some groundless belief, it obeys its priests more willingly than its leaders."

"Nulla sancta societas
Nec fides regni est."

ENNIUS. (*Quoted by Cicero, de Officiis, I.*, 8, 26.)

"There is no holy bond, and no fidelity
'Twixt those who share a throne."

"Nulla sors longa est; dolor ac voluptas
Invicem cedunt; brevior voluptas."

SENECA. *Thyestes*, 596.—(*Chorus.*)

"Nought is allotted us for long; pleasure and pain
In turn succeed each other, but 'tis pleasure
That swiftest flees."

"Nulla taberna meos habeat, nec pila, libellos
Queis manus insudet vulgi, Hermogenisque Tigelli;
Nec recitem quicquam, nisi amicis, idque coactus,
Non ubivis, coramve quibuslibet." HORACE. *Satires, I.*, 4, 71.

"No books of mine on stall or counter stand,
To tempt Tigellus or some clammier hand,
Nor read I save to friends, and that when pressed,
Not to chance auditor, or casual guest."—(*Conington.*)

"Nulla unquam de morte hominis cunctatio longa est.
O demens, ita servus homo est? Nil fecerit, esto:
Hoc volo, sic jubeo, sit pro ratione voluntas."

JUVENAL. *Satires, VI.*, 221.

"When the life of man is in debate,
No time can be too long, no care too great;
Hear all, weigh all with caution, I advise.
'Thou sniveller! is a slave a man?' she cries.
'He's innocent, be't so:—'tis my command,
My will; let that, sir, for a reason stand.'"—(*Gifford.*)

"Nullae sunt occultiores insidiae, quam eae quae latent in simulatione officii aut in aliquo necessitudinis nomine."

CICERO. *In Verrem, II.*, 1, 15, 39.

"A conspiracy is never more difficult of detection than when it is concealed under a pretence of duty, or some alleged necessity."

"Nullam ego rem citiorem apud homines esse quam famam reor."

PLAUTUS. *Fragment.*

"There's nothing among men more swift, methinks, than rumour."

"Nullam invenies quae parcat amanti."

JUVENAL. *Satires, VI.*, 208.

"To a fond spouse a wife no mercy shows."—(*Gifford.*)

"Nullam rem e nihilo gigni divinitus unquam."

LUCRETIUS. *De Rerum Natura, I.*, 151.

"Nothing the gods have e'er produced from nothingness."

"Nulli ad aliena respicienti sua placent."

SENECA. *De Ira, III.*, 31, 1.

"No one is pleased with what he has, when he looks round at the possessions of others."

"Nulli est homini perpetuum bonum."

PLAUTUS. *Curculio, Act I., Sc. III.*, 33.—(*Planesium.*)

"No blessing lasts for ever."—(*Bonnell Thornton.*)

"Nulli fortuna tam dedita est, ut multa temptanti ubique respondeat."
SENECA. *De Ira, III.*, 6, 5.

"To no one is fortune so enslaved that she will always answer to his prayers if he attempts too much."

"Nulli secundus." APULEIUS. *Florida, I.*, 9, 32.

"Second to none."

"Nullius addictus jurare in verba magistri,
Quo me cunque rapit tempestas, deferor hospes."
HORACE. *Epistolae, I.*, 1, 14.

"I've taken no man's shilling; none
Of all your fathers owns me for his son;
Just where the weather drives me, I invite
Myself to take up quarters for the night."—(*Conington.*)

"Nullius boni sine socio jucunda possessio est."
SENECA. *Epistolae, VI.*, 4.

"There is no pleasure in the possession of any blessing unless we share it with another."

"Nullius exitium patitur Natura videri."
LUCRETIUS. *De Rerum Natura, I.*, 218.

"There is no place in nature for extinction."

"Nullo fata loco possis excludere: quum Mors
Venerit in medio, Tibure Sardinia est."
MARTIAL. *Epigrams, IV.*, 60, 5.

"Go where you will, you cannot shut
The door on Fate; when Death draws nigh,
Then far Sardinia is as near
As Tibur."

"Nullum ad nocendum tempus angustum est malis."
SENECA. *Medea*, 292.—(*Creon.*)

"No time is too short for the evil-disposed to work their wicked will."

"Nullum bellum suscipi a civitate optima, nisi aut pro fide aut pro salute." CICERO. *De Republica, III.*, 23, 34.

"War should only be undertaken by a highly civilised state to preserve either its religion, or its existence."

"Nullum beneficium esse duco id, quod cui facias non placet."
PLAUTUS. *Trinummus, Act III., Sc. III.*, 12.—(*Lesbonicus.*)

"Nought can I deem
A benefit, if it displeases him
On whom it is bestowed."—(*Bonnell Thornton.*)

"Nullum enim officium referenda gratia magis necessarium est."
CICERO. *De Officiis, I.*, 15, 47.

"There is no duty more obligatory than the repayment of a kindness."

"(Dicere enim solebat) nullum esse librum tam malum, ut non aliqua parte prodesset."
PLINY THE YOUNGER. *Epistolae, III.*, 5.—(*A saying of Pliny the Elder.*)

"No book is so bad but benefit may be derived from some part of it."

"(Ex quo intelligi potest) Nullum esse imperium tutum, nisi benevolentia munitum." CORNELIUS NEPOS. *Dion*, 5.

"No sovereignty is secure unless safeguarded by affection."

"Nullum est jam dictum quod non dictum sit prius."
TERENCE. *Eunuchus, Prologue*, 41.

"Nothing's said now but has been said before."—(*George Colman.*)

"Nullum magnum ingenium sine mixtura dementiae fuit."
SENECA. *De Tranquillitate Animi, XVII.*, 10.

"No great genius was ever without some admixture of madness."

"Nullum majus boni imperii instrumentum quam bonos amicos esse."
TACITUS. *History, IV.*, 7.

"There can be no more effectual instrument of good government than good friends."—(*Church and Brodribb.*)

"Nullum numen habes, si sit prudentia; nos te
Nos facimus, Fortuna, deam, coeloque locamus."
JUVENAL. *Satires, X.*, 365.—(*Cf. XIV.*, 315.)

"We should see,
If wise, O Fortune, nought divine in thee:
But we have deified a name alone,
And fixed in heaven thy visionary throne."—(*Gifford.*)

"Nullum quod tetigit non ornavit."
DR. JOHNSON. *Epitaph on Goldsmith.*—(*Boswell's Life of Johnson, Fitzgerald's ed.*, 1888, *Vol. II., p.* 153.)

"He touched nothing which he did not adorn."

"Nullum scelus rationem habet." LIVY. *Histories, XXVIII.*, 28.

"No crime can ever be defended on rational grounds."

"Nullus argento color est avaris
Abdito terris." HORACE. *Odes, II.*, 2, 1.

"The silver, Sallust, shows not fair
While buried in the greedy mine."—*Conington.*)

"Nullus cunctationis locus est in eo consilio quod non potest laudari nisi peractum." TACITUS. *History, I.*, 38.

"There is no room for delay in a business which can only be approved when it is done."—(*Church and Brodribb.*)

"Nullus dolor est quem non longinquitas temporis minuat et molliat. Hoc te exspectare tempus tibi turpe est ac non ei rei sapientia tua te occurrere."
S. SULPICIUS. (*Cicero, ad Familiares, IV.*, 5, 6.)

"There is no grief so bitter as not to be diminished and assuaged by lapse of time. But it would be unworthy of you to wait thus for time, instead of calling upon philosophy to aid you."

"Numerantur enim sententiae, non ponderantur; nec aliud in publico consilio potest fieri; in quo nihil est tam inaequale, quam aequalitas ipsa." PLINY THE YOUNGER. *Epistolae, II.*, 12.

"Votes are counted, not weighed; the only possible course in a public assembly, where nothing is so unequal as equality itself."

"Numero deus impare gaudet."

VIRGIL. *Eclogues, VIII.*, 75 (*also* "*Ciris*," 373).

"Fortune loves the odd numbers."

"Nunc adhibe puro
Pectore verba, puer; nunc te melioribus offer;
Quo semel est imbuta recens, servabit odorem
Testa diu."

HORACE. *Epistolae, I.*, 2, 67.

"Now, while your system's plastic, ope each pore;
Now seek wise friends, and drink in all their lore;
The smell that's first imparted will adhere
To seasoned jars through many an after year."—(*Conington.*)

"Nunc ego verum illud verbum esse experior vetus:
Aliquid mali esse propter vicinum malum."

PLAUTUS. *Mercator, Act IV., Sc. IV.*, 31.—(*Lysimachus.*)

"'Tis an old saying, and, I find, a true one,
That a bad neighbour brings bad fortune with him."
—(*Bonnell Thornton.*)

"Nunc est bibendum, nunc pede libero
Pulsanda tellus."

HORACE. *Odes, I.*, 37, 1.

"Now drink we deep, now featly tread
A measure."—(*Conington.*)

"Nunc est mens adducta tua, mea Lesbia, culpa,
Atque ita se officio perdidit ipsa pio,
Ut jam nec bene velle queam tibi, si optima fias,
Nec desistere amare, omnia si facias."

CATULLUS. *Carmina, LXXIII.* (*LXXV.*), 1.

"Thy faults, my Lesbia, have such charm for me,
So far in love of thee I've lost myself,
Wert thou a saint, I could not wish thee well,
Nor cease to worship thee whate'er thy sins."

"Nunc est profecto, interfici, cum perpeti me possum,
Ne hoc gaudium contaminet vita aegritudine aliqua."

TERENCE. *Eunuchus, Act III., Sc. V.*, 3.—(*Chaerea.*)

"'Tis now the very time
When I could suffer to be put to death,
Lest not another transport like to this
Remain in life to come."—(*George Colman.*)

"(Et) Nunc omnis ager, nunc omnis parturit arbos;
Nunc frondent silvae; nunc formosissimus annus."

VIRGIL. *Eclogues, III.*, 56.

"Now every field, now every tree brings forth,
And now the woods put on their leafy garb;
Now is the year most fair."

"Nunc patimur longae pacis mala, saevior armis
Luxuria incubuit, victumque ulciscitur orbem."

JUVENAL. *Satires, VI.*, 292.

"Now all the evils of long peace are ours;
Luxury, more terrible than hostile powers,
Her baleful influence wide around has hurled,
And well avenged the subjugated world."—(*Gifford.*)

"Nunc vero nec locus tibi ullus dulcior esse debet patria; nec eam diligere minus debes, quod deformior est, sed miserari potius."
CICERO. *Ad Familiares, IV.*, 9, 3.

"No place should now be sweeter to you than your fatherland, nor should you love it less, but rather pity it more, because of its deformities."

"Nunquam aliud natura, aliud sapientia dicit."
JUVENAL. *Satires, XIV.*, 321.

"Nature and Wisdom never are at strife."—(*Gifford.*)

"Nunquam desunt consulta duobus."
SILIUS ITALICUS. *Punica, XV.*, 351.

"Where two take counsel there'll be no lack of plans."

"Nunquam erit alienis gravis, qui suis se concinnat levem."
PLAUTUS. *Trinummus, Act III., Sc. II.*, 58.—(*Lesbonicus.*)

"Who bears him gently to his own relations
Will ne'er show hard to others."—(*Bonnell Thornton.*)

"Nunquam est fidelis cum potente societas."
PHAEDRUS. *Fables, I.*, 1.

"Trust not too far the alliance of the strong."

"Nunquam est ille miser, cui facile est mori."
SENECA. *Hercules Oetaeus, III.*—(*Chorus.*)

"He's ne'er unhappy to whom death is easy."

"Nunquam imperator ita paci credit, ut non se praeparet bello."
SENECA. *De Vita Beata, XXVI.*, 2.

"No ruler can be so confident of peace as to neglect to prepare for war."

"Qui desiderat pacem, praeparet bellum."
VEGETIUS. *De Re Militari, III., Prologue.*

"Let him who desires peace prepare for war."

"Nunquam, inquit, sapiens irascitur."
CICERO. *Pro Murena, XXX.*, 62.

"The wise man never loses his temper."

"Nunquam irasci desinet sapiens, si semel coeperit; omnia sceleribus ac vitiis plena sunt." SENECA. *De Ira, II.*, 9.

"The sage will never cease from anger, if once he gives way to it; for everything round him is overflowing with vice and crime."

"Nunquam ita quisquam bene subducta ratione ad vitam fuit,
Quin res, aetas, usus, semper aliquid adportet novi,
Aliquid moneat, ut illa, quae tu scire credas, nescias,
Et quae tibi putaris prima, in experiundo repudies."
TERENCE. *Adelphi, Act V., Sc. IV.*, 1.—(*Demea.*)

"Never did man lay down so fair a plan,
So wise a rule of life, but fortune, age,
Or long experience made some change in it;
And taught him, that those things he thought he knew
He did not know, and what he held as best,
In practice he threw by."—(*George Colman.*)

"(Dicebat) Nunquam se minus otiosum esse, quam quum otiosus, nec minus solus quam quum solus esset."
CICERO. *De Officiis, III.*, 1, 1.—(*A saying of Scipio Africanus Major.*)

"He used to say that he was never less idle than in idleness, or less alone than in solitude."

"Nunquam scelus scelere vincendum est."
SENECA. *De Moribus*, 139.

"It is unlawful to overcome crime by crime."

"Nunquam sero te venisse putabo, si salvus veneris."
CICERO. *Ad Familiares, XVI.*, 12, 6.

"I shall never think that you are late in arriving, provided you arrive safely."

"(Apelli fuit alioqui perpetua consuetudo) Nunquam tam occupatam diem agendi, ut non lineam ducendo exerceret artem."
PLINY THE ELDER. *Natural History, XXXV.*, 36 (10).

"It was Apelles' constant habit never to allow a day to be so fully occupied that he had not time for the exercise of his art, if only to the extent of one stroke of the brush."
(*Hence the phrase, "Nulla dies sine linea".*)

"Nunquam vacat lasciviri districtis, nihilque tam certum est quam otii vitia negotio discuti." SENECA. *Epistolae, LVI.*, 9.

"Busy men have no time for aimless frivolity, and nothing is more certain than that the vices engendered by leisure are dissipated by occupation."

"Nunquam vera species ab utilitate dividitur."
QUINTILIAN. *De Institutione Oratoria, VIII.*, 3, 11.

"The truly beautiful is never separated from the useful."

"Nusquam est qui ubique est." SENECA. *Epistolae, II.*, 2.
"The man who is everywhere is never anywhere."

"Nusquam minus quam in bello eventus respondent."
LIVY. *Histories, XXX.*, 30.

"Nowhere are our calculations more frequently upset than in war."

"Nutritur vento, vento restinguitur ignis:
Lenis alit flammas, grandior aura necat."
OVID. *Remedia Amoris*, 807.

"Wind feeds the fire, and wind extinguishes:
The flames are nourished by a gentle breeze,
Yet, if it stronger grows, they sink and die."

"(Numen, convivae, praesens agnoscite Numen:)
Nympha pudica deum vidit et erubuit."
RICHARD CRASHAW. *Epigrammata Sacra* (*Cambridge*, 1670), *p.* 30.
"*Aquae in vinum versae.*"

"Fail not, ye guests, to recognise your lord;
The conscious water saw her god, and blushed."

"O caeca nocentum
Consilia! o semper timidum scelus!" STATIUS. *Thebais, II.*, 489.

"How blind the counsels of wrong-doers!
How timorous aye is crime!"

"O consuetudo peccandi! quantam habes jucunditatem improbis et audacibus, quum poena abfuit et licentia consecuta est!"
CICERO. *In Verrem, II.*, 3, 76, 176.

"Alas, the habit of evil-doing! what pleasure it affords to the depraved and the shameless, when punishment is in abeyance, and has been replaced by licence."

"O Cupido, quantus es!
Nam tu quemvis confidentem facile tuis factis facis,
Eundem ex confidente actutum diffidentem denuo."
PLAUTUS. *Mercator, Act V., Sc. II.*, 13.—(*Charinus.*)

"God of love,
How absolute thy sway! for thou canst make
The coward confident, and fright the brave."
—(*Bonnell Thornton.*)

"O curas hominum! o quantum est in rebus inane!"
PERSIUS. *Satires, I.*, 1.

"Alas, for man! How vain are all his cares!
And oh! what bubbles his most grave affairs!"—(*Gifford.*)

"O curvae in terras animae, et coelestium inanes!"
PERSIUS. *Satires, II.*, 61.

"O grovelling souls! and void of things Divine!"—(*Gifford.*)

"O Diva, gratum quae regis Antium,
Praesens vel imo tollere de gradu
Mortale corpus, vel superbos
Vertere funeribus honores." HORACE. *Odes, I.*, 35, 1.

"Lady of Antium, grave and stern!
O goddess, who can lift the low
To high estate, and sudden turn
A triumph to a funeral show!"—(*Conington.*)

"O dura messorum ilia." HORACE. *Epodes*, 3, 4.

"O for the digestion of a hind!"

"O faciles dare summa deos, eademque tueri
Difficiles!" LUCAN. *Pharsalia, I.*, 505.

"Ye gods, how readily you grant to men
The height of their desire, yet how reluctantly
Do ye preserve it to them!"

"O Fortuna, viris invida fortibus,
Quam non aequa bonis praemia dividis!"
SENECA. *Hercules Furens*, 528.—(*Chorus.*)

"O Fortune, ever envious of the brave, who ne'er
Bestowest on the good fair meed of favour."

"O fortunata mors, quae naturae debita pro patria est potissimum reddita!" CICERO. *Philippica, XIV.*, 12, 31.

"Happy the death of him who pays the debt of nature for his country's sake."

"Naturae debitum reddiderunt."
CORNELIUS NEPOS. *De Regibus, I.*

"They paid the debt of nature."

"Immo carnis tributum naturae debitum persolves, mox futurus liber."
SENECA. *De Remediis Fortuitorum, II.*, 8.

"Soon you will be free, by paying the debt of the flesh to nature."

"O fortunatam natam me consule Romam."
CICERO. *De Suis Temporibus, Fragment.*—(*Quoted by Juvenal, X.*, 122.)

"How fortunate a natal day was thine,
In that late consulate, O Rome, of mine!"—(*Gifford.*)

"O fortunate adolescens, qui tuae virtutis Homerum praeconem inveneris!"
CICERO. *Pro Archia, X.*, 24.—(*Alexander at the tomb of Achilles.*)

"O happy youth, who found a Homer to herald your virtues!"

"O fortunate! nescis quid mali
Praeterieris, qui nunquam es ingressus mare."
TERENCE. *Hecyra, Act III., Sc. IV.*, 4.—(*Sosia.*)

"O happy Parmeno!
You little know the dangers you've escaped,
Who've never been to sea."—(*George Colman.*)

"O fortunatos nimium, sua si bona norint
Agricolas, quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus!"
VIRGIL. *Georgics, II.*, 458.

"O happy, far too happy, did ye wot,
Ye rustic swains, the blessings of your lot;
Remote from war, by labour ye are fed,
And the impartial Earth, with daily bread."—(*J. B. Rose.*)

"O imitatores, servum pecus, ut mihi saepe
Bilem, saepe jocum vestri movere tumultus!"
HORACE. *Epistolae, I.*, 19, 19.

"Mean, miserable apes! the wit you make
Oft gives my heart, and oft my sides, an ache."—(*Conington.*)

"O magna vis veritatis, quae, contra hominum ingenia, calliditatem, sollertiam, contraque fictas omnium insidias, facile se per se ipsa defendat!" CICERO. *Pro Caelio, XXVI.*, 63.

"Great is the might of Truth, against whom shall be arrayed the intelligence, the cunning, the ingenuity of man, the well-laid plots of the whole world, yet she will with ease defend herself."

"O major tandem parcas, insane, minori!"

HORACE. *Satires, II.*, 3, 326.

"O mighty senior, spare a junior fool!"—(*Conington.*)

"O mihi praeteritos referat si Jupiter annos!"

VIRGIL. *Æneid, VIII.*, 560.

"Ah, would but Jupiter restore
The strength I had in days of yore!"—(*Conington.*)

"O miser, quum re, tum hoc ipso, quod non sentis quam miser sis."

CICERO. *Philippica, XIII.*, 17, 34.

"O miserable man, both in fact, and in this also, that you know not how miserable you are!"

"O miseras hominum mentes! o pectora caeca!
Qualibus in tenebris vitae, quantisque periclis
Degitur hoc aevi quodcumque 'st! nonne videre
Nil aliud sibi Naturam latrare, nisi ut, cum
Corpore sejunctus dolor absit, mente fruatur
Jucundo sensu, cura semota, metuque?"

LUCRETIUS. *De Rerum Natura, II.*, 14.

"Oh, how unhappy are the minds of men,
How blind their hearts; how dark the path of life,
How full of perils is our earthly span!
Why is't ye do not see that this alone
Nature demands, that when the body's free
From pain, the mind relieved from care and fear
May to the full enjoy emotions sweet?"

"O mors, amoris una sedamen mali,
O mors, pudoris maximum laesi decus,
Confugimus ad te." SENECA. *Phaedra*, 1196.—(*Phaedra.*)

"Death, who alone can'st still unholy love,
And throw a veil o'er modesty dethroned,
To thee we fly for refuge."

"O morte ipsa mortis tempus indignius!"

PLINY THE YOUNGER. *Epistolae, V.*, 16.

"More cruel than death itself was the moment of death."

"O nimium coelo et pelago confise sereno,
Nudus in ignota, Palinure, jacebis arena!"

VIRGIL. *Æneid, V.*, 870.

"Ah, fatal confidence, too prone
To trust in sea and sky!
A naked corpse on shores unknown
Shall Palinurus lie!"—(*Conington.*)

"O quam cito transit gloria mundi!"

THOMAS À KEMPIS. *De Imitatione Christi, I.*, 3, 6.

"How swiftly passes the glory of the world!"

"O quantum caliginis mentibus nostris objicit magna felicitas!"

SENECA. *De Brevitate Vitae, XIII.*, 7.

"How our minds are darkened by excess of happiness!"

"O rus! quando ego te aspiciam?" HORACE. *Satires, II.*, 6, 60.

"O my dear homestead in the country! when
Shall I behold your pleasant face again?"—(*Conington.*)

"Oh, si angulus ille
Proximus accedat qui nunc denormat agellum!"
HORACE. *Satires, II.*, 6, 8.

"Oh, might that nook
Which spoils my field be mine by hook or crook!"—(*Conington.*)

"O socii,—neque enim ignari sumus ante malorum—
O passi graviora, dabit deus his quoque finem."
VIRGIL. *Æneid, I.*, 198.

"Comrades and friends! for ours is strength
Has brooked the test of woes;
O worse-scarred hearts! these wounds at length
The gods will heal, like those."—(*Conington.*)

"O stulte, stulte; nescis nunc venire te;
Atque in eo ipso adstas lapide, ubi praeco praedicat."
PLAUTUS. *Bacchides, Act IV., Sc. VII.*, 16.—(*Chrysalus.*)

"Fool, O silly fool!
You know not now you are on sale, and stand
Upon the stone where stands the auctioneer."
—(*Bonnell Thornton.*)

"O tempora, o mores!"
CICERO. *In Catilinam, I.*, 1, 2.—*In Verrem, II.*, 4, 25, 56.—*Pro Rege Deiotaro, XI.*, 31.—*Ad Pontifices, LIII.*, 137.

"What times! what morals!"

"O vitae Philosophia dux! o virtutis indagatrix expultrixque vitiorum! quid non modo nos, sed omnino vita hominum sine te esse potuisset?" CICERO. *Tusculanae Disputationes, V.*, 2, 5.

"O Philosophy, the ruler of life! thou that seekest out virtue, and expellest vice! what should we be, what would human life be, without thee?"

"O vitae tuta facultas
Pauperis, angustique Lares! o munera nondum
Intellecta deum!" LUCAN. *Pharsalia, V.*, 527.

"O for the careless ease
Of poverty! O for a humble cot!
Most priceless gifts of all the gods bestow,
Yet men discern it not."

"O vitam misero longam, felici brevem!" PUBLILIUS SYRUS, 353.

"O life that art too long to the unhappy, too short to the happy!"

"(Namque) oblita modi millesima pagina surgit,
Omnibus et crescit multa damnosa papyro."
JUVENAL. *Satires, VII.*, 100.

"He no limit knows;
The thousandth page is reached, and still he piles
Sheet upon sheet, a curse to all mankind."

"Obsequium amicos, veritas odium parit."
TERENCE. *Andria, Act I., Sc. I.*, 41.—(*Sosia.*)
"Compliance raises friends, and truth breeds hate."—(*George Colman.*)

"Obstipui, steteruntque comae et vox faucibus haesit."
VIRGIL. *Æneid, II.*, 774, *and III.*, 48.
"I heard, fear-stricken and amazed,
My speech tongue-tied, my hair upraised."—(*Conington.*)

"Occaecat animos fortuna, ubi vim suam ingruentem refringi non vult."
LIVY. *Histories, V.*, 37.
"Fortune blinds men when she does not wish them to withstand the violence of her onslaughts."

"Occasiones namque hominem fragilem non faciunt, sed qualis sit ostendunt."
THOMAS À KEMPIS. *De Imitatione Christi, I.*, 16, 4.
"Circumstances do not make a man weak, but they show what manner of man he is."

"Occupet extremum scabies."
HORACE. *De Arte Poetica*, 417.
"Devil take the hindmost."

"Oculi sunt in amore duces."
PROPERTIUS. *Elegies, III.*, 6, 12 (*II.*, 15, 12).
"In love the eyes are our leaders."

"Oderint dum probent."
TIBERIUS. (*Suetonius, III.*, 59.)
"They will hate the doer, while they approve the deed."

"Odero si potero. Si non, invitus amabo."
OVID. *Amores, III.*, 11, 35.
"I'll hate thee if I can. If not,
Unwillingly I'll love."

"Oderunt hilarem tristes tristemque jocosi,
Sedatum celeres, agilem gnavumque remissi."
HORACE. *Epistolae, I.*, 18, 89.
"The gay dislike the grave, the staid the pert,
The quick the slow, the lazy the alert."—(*Conington.*)

"Oderunt peccare boni virtutis amore:
Tu nihil admittes in te formidine poenae."
HORACE. *Epistolae, I.*, 16, 52.
"'Tis love of right that keeps the good from wrong;
You do no harm because you fear the thong."—(*Conington.*)

"Odi et amo. Quare id faciam fortasse requiris.
Nescio: sed fieri sentio, et excrucior."
CATULLUS. *Carmina, LXXXIII.* (*LXXXV.*), 1.
"I hate, and yet I love. Perchance you ask me why.
I know not; but, to my exceeding pain, 'tis true."

"Odi, nec possum cupiens non esse quod odi."
OVID. *Amores, II.*, 4, 5.
"I hate, and yet must love the thing I hate."

"Odi puerulos praecoqui sapientia."
UNKNOWN POET. (*Ribbeck, Scenicae Romanorum Poesis Fragmenta. Ex Incertis Incertorum, LXIII.*)

"I hate your boys of too precocious wisdom."

"Quod observatum fere est, celerius occidere festinatam maturitatem."
QUINTILIAN. *De Institutione Oratoria, VI., Proemium*, 10.

"It is a matter of general observation that early maturity is followed by early decay."

"Odia qui nimium timet
Regnare nescit." SENECA. *Oedipus Rex*, 716.—(*Oedipus.*)

"He knows not how to reign who hatred dreads."

"Odimus accipitrem qui vivit semper in armis,
Et pavidum solitos in pecus ire lupos."
OVID. *De Arte Amandi, II.*, 147.

"We hate the hawk that's aye with talons bared,
And eke the wolf that preys on trembling lambs."

"Odit verus amor, nec patitur, moras."
SENECA. *Hercules Furens*, 592.—(*Chorus.*)

"True love doth hate, nor ever brooks, delay."

"Officii fructus sit ipsum officium."
CICERO. *De Finibus, II.*, 22, 72.

"Let the reward of duty be duty itself."

"Officiis et administrationibus potius non peccaturos praeponere, quam damnare cum peccassent." TACITUS. *Agricola, XIX.*

"It is better to avoid appointing to public offices and magistracies men who are likely to make mistakes, than to condemn them after the mistakes are made."

"Ohe, jam satis est, ohe, libelle!
Jam pervenimus usque ad umbilicos."
MARTIAL. *Epigrams, IV.*, 91, 1.

"Come, little book, methinks thou'rt long enow,
'Tis time to think of bindings."

"Oleum adde camino." HORACE. *Satires, II.*, 3, 321.

"Throw oil upon the flames."

"Oleum et operam perdidi."
PLAUTUS. *Poenulus, I.*, 2, 118.—(*Ancilla.*)

"I have wasted time and lamp-oil."

"Olim nescio, quid sit otium, quid quies, quid denique illud iners quidem, jucundum tamen, nihil agere, nihil esse."
PLINY THE YOUNGER. *Epistolae, VIII.*, 9.

"For some time past I have not known the meaning of leisure, of repose, of that indolent yet delightful *dolce far niente.*"

"Omitte mirari beatae
Fumum et opes strepitumque Romae."

HORACE. *Odes, III.*, 29, 11.

"Cease for a moment to admire
The smoke, the wealth, the noise of Rome!"—(*Conington.*)

"Omne adeo genus in terris hominumque ferarumque,
Et genus aequoreum, pecudes, pictaeque volucres,
In furias ignemque ruunt. Amor omnibus idem."

VIRGIL. *Georgics, III.*, 242.

"Ay, all that breathe the breath of life yprove
Alike the unresisted fire of love:
Man, beast, the aqueous tribe, the lowing herds,
And denizens of air, the painted birds."—(*J. B. Rose.*)

"Omne animi vitium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur."

JUVENAL. *Satires, VIII.*, 140.

"Vice glares more strongly in the public eye,
As he who sins in power or place is high."—(*Gifford.*)

"Omne bellum (dixit) sumi facile, ceterum aegerrime desinere; non in ejusdem potestate initium ejus et finem esse; incipere cuivis etiam ignavo licere: deponi, cum victores velint."

SALLUST. *Jugurtha, LXXXIII.*

"It is always easy enough to take up arms, but very difficult to lay them down; the commencement and the termination of war are not necessarily in the same hands; even a coward may begin, but the end comes only when the victors are willing."

"Omne ignotum pro magnifico est." TACITUS. *Agricola, XXX.*

"Whatever is unknown is supposed to be magnificent."

"Omne malum nascens facile opprimitur: inveteratum fit plerumque robustius." CICERO. *Philippica, V.*, 11, 31.

"Every evil at its birth is easily suppressed; but, if it be of long standing, it will offer a stouter resistance."

"Omne officium, quod ad conjunctionem hominum, et ad societatem tuendam valet, anteponendum est illi officio quod cognitione et scientia continetur." CICERO. *De Officiis, I.*, 44, 158.

"Every duty which, when properly performed, tends to promote the unity of humanity and to preserve society, should be held more sacred than that which is confined to the acquisition of information and knowledge."

"Omne solum forti patria est, ut piscibus aequor,
Ut volucri vacuo quidquid in orbe patet." OVID. *Fasti, I.*, 493.

"The sea's vast depths lie open to the fish;
Where'er the breezes blow the bird may fly;
So to the brave man every land's a home."

"Non sum uni angulo natus, patria mea totus hic mundus est." SENECA. *Epistolae, XXVIII.*, 4.

"I am not the native of a small corner only; the whole world is my fatherland."

"Omne homini natale solum."

STATIUS. *Thebais, VIII.*, 320.

"The whole world is a man's birthplace."

"Omne tulit punctum qui miscuit utile dulci,
Lectorem delectando pariterque monendo."
HORACE. *De Arte Poetica*, 343.

"He who, mixing grave and gay, can teach
And yet give pleasure, gains a vote from each."—(*Conington.*)

"Omne vafer vitium ridenti Flaccus amico
Tangit; et admissus circum praecordia ludit,
Callidus excusso populum suspendere naso."
PERSIUS. *Satires, I.*, 116.

"Arch Horace, while he strove to mend,
Probed all the foibles of his smiling friend;
Played lightly round and round the peccant part,
And won, unfelt, an entrance to his heart:
Well skilled the follies of the crowd to trace,
And sneer with gay good humour in his face."—(*Gifford.*)

"Omnes artes quae ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur." CICERO. *Pro Archia, I.*, 2.

"All the arts which belong to humanity have a common bond of union, and, so to say, relationship."

"Omnes autem et habentur et dicuntur tyranni, qui potestate sunt perpetua in ea civitate quae libertate usa est."
CORNELIUS NEPOS. *Miltiades*, 8.

"All men are both thought of and described as tyrants, who, in a state which has been accustomed to freedom, exercise an uninterrupted sovereignty."

"(Quia) omnes bonos bonasque accurare addecet,
Suspicionem et culpam ut ab se segregent."
PLAUTUS. *Trinummus, Act I., Sc. II.*, 41.—(*Megaronides.*)

"For that it doth behove all honest men
To keep them both from blame and from suspicion."
—(*Bonnell Thornton.*)

"Omnes enim immemorem beneficii oderunt, eamque injuriam in deterrenda liberalitate sibi etiam fieri, eumque qui faciat communem hostem tenuiorum putant."
CICERO. *De Officiis, II.*, 18, 63.

"All men detest ingratitude, as being an injury done to themselves, by the effect it has of discouraging generosity, and the ingrate they look upon as the common enemy of the poor."

"Omnes enim, qui gloria famaque ducuntur, mirum in modum adsensio et laus, a minoribus etiam profecta, delectat."
PLINY THE YOUNGER. *Epistolae, IV.*, 12.

"Those who live for fame and notoriety, take a most extraordinary delight in praise and flattery, even when it comes from their inferiors."

"Omnes eodem cogimur; omnium
Versatur urna serius ocius
Sors exitura et nos in aeternum
Exilium impositura cymbae."

HORACE. *Odes, II.*, 3, 25.

"One way all travel; the dark urn
Shakes each man's lot, that soon or late
Will force him, hopeless of return,
On board the exile-ship of fate."—(*Conington.*)

"Omnes homines ad suum quaestum callent, et fastidiunt."

PLAUTUS. *Truculentus, Act V., Sc. I.*, 40.—(*Phronesium.*)

"Every one knows
Nicely to pick and choose for his own profit."—(*Bonnell Thornton.*)

"Omnes homines, patres conscripti, qui de rebus dubiis consultant, ab odio, amicitia, ira atque misericordia vacuos esse decet."

SALLUST. *Catiline, LI.*

"All those who offer an opinion on any doubtful point should first clear their minds of every sentiment of dislike, friendship, anger or pity."

"Omnes humanos sanat medicina dolores;
Solus amor morbi non amat artificem."

PROPERTIUS. *Elegies, II.*, 1, 57.

"All human ills by medicine may be cured;
Love, love alone, loves not the healing art."

"(Nam) omnes mortales deis sunt freti; sed tamen
Vidi ego deis fretos saepe multos decipi.'

PLAUTUS. *Casina, Act II., Sc. V.*, 40.—(*Olympio.*)

"All mortal men rely upon good fortune,
Yet many of them have I seen deceived."—(*Bonnell Thornton.*)

"Omnes quibus res sunt minus secundae, magis sunt, nescio quomodo,
Suspiciosi; ad contumeliam omnia accipiunt magis;
Propter suam impotentiam se semper credunt negligi."

TERENCE. *Adelphi, Act IV., Sc. III.*, 14.—(*Hegio.*)

"They whose fortunes are less prosperous
Are all, I know not how, the more suspicious;
And think themselves neglected and contemned,
Because of their distress and poverty."—(*George Colman.*)

"(Quamobrem) omnes, quum secundae res sunt maxume, tum maxume
Meditari secum oportet, quo pacto advorsam aerumnam ferant;
Pericla, damna, exilia; peregre rediens semper cogitet,
Aut filii peccatum, aut uxoris mortem, aut morbum filiae;
Communia esse haec; fieri posse: ut ne quid animo sit novum;
Quidquid praeter spem eveniat, omne id deputare esse in lucro."

TERENCE. *Phormio, Act II., Sc. I.*, 11.—(*Demipho.*)

"Every man,
When his affairs go on most swimmingly,
E'en then it most behoves to arm himself
Against the coming storm: loss, danger, exile;
Returning, let him ever look to meet
His son in fault, wife dead, or daughter sick—
All common accidents, and may have happened;
That nothing should seem new or strange. But if
Aught has fall'n out beyond his hopes, all that
Let him account clear gain."—(*George Colman.*)

"(Verum illud verbum est, vulgo quod dici solet)
Omnes sibi malle melius esse quam alteri."
TERENCE. *Andria, Act II., Sc. V.*, 16.—(*Byrria.*)

"'Tis an old saying, and a true one, too:
'Of all mankind each loves himself the best'."—(*George Colman.*)

"Omnes tuos nervos in eo contendas."
CICERO. *Ad Familiares, XV.*, 14, 5.

"Strain every nerve to gain your point."

"Omni autem in re consensio omnium gentium lex naturae putanda est." CICERO. *Tusculanae Disputationes, I.*, 13, 30.

"The unanimous agreement of the nations upon any subject may be considered equivalent to a law of nature."

"Omnia, Castor, emis: sic fiet ut omnia vendas."
MARTIAL. *Epigrams, VII.*, 98.

"Castor, you're buying everything; the end
Will be that everything you'll sell."

"Omnia enim plerumque, quae absunt, vehementius hominum mentes perturbant." CÆSAR. *De Bello Gallico, VII.*, 84.

"It is, as a rule, unseen terrors which have the most powerful effect on men's minds."

"Omnia enim vitia in aperto leviora sunt."
SENECA. *Epistolae, LVI.*, 10.

"Vices unmasked are always less dangerous."

"Omnia fert aetas, animum quoque." VIRGIL. *Eclogues, IX.*, 51.

"Age sweeps all things away, even our understanding."

"Omnia habeo, neque quidquam habeo. Nihil cum est, nihil defit tamen." TERENCE. *Eunuchus, Act II., Sc. II.*, 12.—(*Gnatho.*)

"I've everything, though nothing; nought possess,
Yet nought I ever want."—(*George Colman.*)

"Omnia humana brevia et caduca sunt, et infiniti temporis nullam partem occupantia."
SENECA. *Ad Marciam de Consolatione, XXI.*, 1.

"All things human are short-lived and perishable, occupying no appreciable fraction of infinite time."

"Omnia inconsulti impetus coepta initiis valida, spatio languescunt."
TACITUS. *History, III.*, 58.

"All movements that originate in thoughtless impulse, however vigorous in their beginnings, become feeble after a time."
—(*Church and Brodribb.*)

"Omnia jura divina atque humana pervertit propter eum quem sibi ipse opinionis errore finxerat principatum."
CICERO. *De Officiis, I.*, 8, 26.—(*Of Cæsar.*)

"He disregarded all laws, human and Divine, in pursuit of the dominion which, by an error of judgment, he had allotted to himself."

"Omnia leviora accident exspectantibus."
SENECA. *De Constantia Sapientis, XIX.*, 3.

"All misfortunes will fall more lightly upon us when we are prepared for them."

"Omnia majora etiam vero praesidia hostium, minora sua, metu interprete, semper in deteriora inclinato, ducebant."
LIVY. *Histories, XXVII.*, 44.

"Under the influence of fear, which always leads men to take a pessimistic view of things, they magnified their enemies' resources, and minimised their own."

"Omnia mea porto mecum."
CICERO. *Paradoxa, I.*, 8.—(*A saying of Bias.*)

"I carry all my worldly goods with me."

"Omnia mea mecum sunt."
SENECA. *De Constantia Sapientis, V.*, 6.—(*A saying of Stilpo.*)

"Omnia mors aequat."
CLAUDIANUS. *De Raptu Proserpinae, II.*, 302.

"Death makes all things equal."

"Omnia mors poscit. Lex est, non poena, perire."
SENECA. *Epigrams, VII.*, 7.

"All things death claims. 'Tis law, not punishment, to die."

"Omnia mortali mutantur lege creata,
Nec se cognoscunt terrae vertentibus annis.
Exutae variant faciem per saecula gentes,
At manet incolumis mundus suaque omnia servat."
MANILIUS. *Astronomicon, I.*, 513.

"Death's law brings change to all created things;
Lands cease to know themselves as years roll on.
As centuries pass, e'en nations change their form,
Yet safe the world remains, with all it holds."

"Omnia mutantur nos et mutamur in illis;
Illa vices quasdam res habet, illa vices."
LOTHAIR I. OF GERMANY.—(*Matthias Borbonius, Deliciae Poetarum Germanorum, Vol. I., p.* 685.)
(*Generally quoted, "Tempora mutantur," etc.*)

"All things are changed, and with them we, too, change;
Now this way and now that turns fortune's wheel."

"Omnia non pariter rerum sunt omnibus apta."
PROPERTIUS. *Elegies, IV.*, 8 (*III.*, 9), 7.

"Not everything is fit alike for all."

"Omnia non properanti clara certaque erunt; festinatio improvida est, et caeca."
LIVY. *Histories, XXII.*, 39.

"All things will be clear and distinct to the man who does not hurry; haste is blind and improvident."

'Omnia orta occidunt, et aucta senescunt." SALLUST. *Jugurtha, II.*

"Everything that rises sets, and everything that grows grows old."

"Omnia, patres conscripti, quae nunc vetustissima creduntur, nova fuere; plebei magistratus post patricios, Latinos post plebeios, ceterarum Italiae gentium post Latinos. Inveterascet hoc quoque, et quod hodie exemplis tuemur, inter exempla erit."

TACITUS. *Annals, XI.*, 24.

"Everything, senators, which we now hold to be of the highest antiquity was once new. Plebeian magistrates came after patrician; Latin magistrates after plebeian; magistrates of other Italian peoples after Latin. This practice, too, will establish itself, and what we are this day justifying by precedents will be itself a precedent."

—(*Church and Brodribb.*)

"(Dicunt Stoici) omnia peccata esse paria; omne delictum scelus esse nefarium, nec minus delinquere eum, qui gallum gallinaceum, quum opus non fuerit, quam eum qui patrem suffocaverit: sapientem nihil opinari, nullius rei poenitere, nulla in re falli, sententiam mutare nunquam."

CICERO. *Pro Murena, XXIX.*, 61.

"The Stoics say that all sins are on an equality; that every fault is a heinous crime; that the man who needlessly wrings the neck of a barn-door fowl is as much a wrong-doer as he who strangles his own father; and that the wise man is never in doubt, never suffers remorse, never makes a mistake, and never changes his mind."

"Omnia perversas possunt corrumpere mentes."

OVID. *Tristia, II.*, 301.

"All things may corrupt when minds are prone to evil."

"Omnia prius experiri, quam arma sapientem decet."

TERENCE. *Eunuchus, Act IV., Sc. VII.*, 19.—(*Thraso.*)

"'Tis the part of a wise general
To try all methods, ere he comes to arms."—(*George Colman.*)

"Omnia profecto quum se a coelestibus rebus referet ad humanas, excelsius magnificentiusque et dicet et sentiet."

CICERO. *Orator, XXXIV.*, 119.

"When a man turns from the study of Divine philosophy to the affairs of humanity, all his thoughts and words will be loftier and nobler."

"Omnia Romae
Cum pretio."

JUVENAL. *Satires, III.*, 183.

"There's naught in Rome that money cannot buy."

"Omnia scelera etiam, ante effectum operis, quantum culpae satis est, perfecta sunt."

SENECA. *De Constantia Sapientis, VII.*, 4.

"All crimes are committed, so far as the blame attaching to them is concerned, before they are actually carried into effect."

"Omnia tempus alit, tempus rapit: usus in arto est."

CALPURNIUS. *Eclogues, XI.*, 32.

"Time is of all things first the nurse, and then the destroyer; short space he leaves for their enjoyment."

"Omnia vincit amor; et nos cedamus amori."

VIRGIL. *Eclogues, X.*, 69.

Love conquers all; let us, too, yield to love."

"Omnibus illo nobis commune est iter: quid fata deflemus? non reliquit ille nos, sed antecessit."
SENECA. *Ad Polybium de Consolatione, IX.*, 9.

"The path is one which we must all tread: why, then, mourn his death? He is not lost, but gone before."

"Omnibus in rebus, voluptatibus maximis fastidium finitimum est."
CICERO. *De Oratore, III.*, 25, 100.

"In everything we do, all our keenest pleasures end in satiety."

"Fit fastidium copia." LIVY. *Histories, III.*, 1.

"From abundance springs satiety."

"Nulla est voluptas quae non assiduitate fastidium pariat."
PLINY THE ELDER. *Natural History, XII.*, 40.

"There is no pleasure the constant enjoyment of which does not breed satiety."

"Omnibus hoc vitium est cantoribus, inter amicos
Ut nunquam inducant animum cantare rogati;
Injussi nunquam desistant." HORACE. *Satires, I.*, 3, 1.

"All singers have a fault: if asked to use
Their talent among friends, they never choose;
Unasked, they ne'er leave off."—(*Conington.*)

"Omnibus nobis ut res dant sese, ita magni atque humiles sumus."
TERENCE. *Hecyra, Act III., Sc. III.*, 20.—(*Pamphilus.*)

"'Tis in the very nature of our minds
To rise and fall according to our fortunes."—(*George Colman.*)

"Omnino probabiliora sunt, quae lacessiti dicimus, quam quae priores."
CICERO. *De Oratore, II.*, 56, 230.

"We are more likely to speak the truth under cross-examination than in our evidence in chief."

Omnis ars imitatio est naturae." SENECA. *Epistolae, LXV.*

"All art is an imitation of nature."

"Omnis enim res,
Virtus, fama, decus, divina humanaque pulchris
Divitiis parent." HORACE. *Satires, II.*, 3, 94.

"All things, human and Divine, renown,
Honour and worth, at money's shrine bow down."—(*Conington.*)

"Omnium autem perturbationum fontem esse dicunt intemperantiam; quae est a tota mente defectio, sic aversa a praescriptione rationis, ut nullo modo appetitiones animi nec regi nec contineri queant." CICERO. *Tusculanae Disputationes, IV.*, 9, 22.

"The source of the passions is want of moderation, which is a revolt against the intellectual faculties, and so opposed to the dictates of reason as to destroy all control and restraint of our desires."

"Omnium est communis inimicus, qui fuit hostis suorum. Nemo unquam sapiens proditori credendum putavit."
CICERO. *In Verrem, II.*, 1, 15, 38.

"He is a common enemy who has been a foe to his own people. No man of sense has ever considered a traitor worthy of credence."

"Omnium magnarum artium, sicut arborum, altitudo nos delectat, radices stirpesque non item; sed esse illa sine his non potest."
CICERO. *Orator*, 43, 147.

"The arts, in their loftier developments, resemble trees, which please us by the height to which they have attained, while we pay no regard to their roots or their trunks; and yet, without the latter, the former could not exist."

"Omnium sapientissimum (arbitrabatur) esse dictum, quod haec esset una omnis sapientia non arbitrari sese scire quod nesciat."
CICERO. *Academica, I.*, 4, 16.

"The wisest saying of all was that the only true wisdom lay in not thinking that one knew what one did not know."

"Opes invisae merito sunt forti viro,
Quia dives arca veram laudem intercipit."
PHAEDRUS. *Fables, IV.*, 12, 1.

"Rightly is wealth by the brave man despised;
Full coffers bar the way to honest praise."

"Opinionis enim commenta delet dies, naturae judicia confirmat."
CICERO. *De Natura Deorum, II.*, 2, 5.

"Time effaces the utterances of opinion, and confirms the judgments of nature."

"Opinor
Omnibus et lippis notum et tonsoribus esse."
HORACE. *Satires, I.*, 7, 2.

"(He's) known, I take it, to each wight that drops
Oil on bleared eyes, or lolls in barbers' shops."—(*Conington.*)

"Oportet privatis utilitatibus publicas, mortalibus aeternas anteferre; multoque diligentius muneri suo consulere quam facultatibus."
PLINY THE YOUNGER. *Epistolae, VII.*, 18.

"We should prefer public to private, enduring to transitory advantage, and think more of what we ought to do than of what we can do."

"Opposuit natura Alpemque nivemque;
Diducit scopulos et montem rumpit aceto."
JUVENAL. *Satires, X.*, 152.

"Nature opposed her everlasting mounds,
Her alps, and snows; o'er these, with torrent force,
He pours, and rends through rocks his dreadful course."—(*Gifford.*)

"Optat ephippia bos piger, optat arare caballus.
Quam scit uterque, libens, censebo, exerceat artem."
HORACE. *Epistolae, I.*, 14, 43.

"The horse would plough, the ox would draw the car.
No; do the work you know, and tarry where you are."
—(*Conington.*)

"Optima autem hereditas a patribus traditur liberis, omnique patrimonio praestantior, gloria virtutis rerumque gestarum: cui dedecori esse, nefas judicandum est."

CICERO. *De Officiis, I.*, 33, 121.

"The best legacy a father can leave to his children, a legacy worth far more than the largest patrimony, is the fame of a virtuous and well-spent life. He who disgraces such a bequest is deserving of infamy."

"Dos est magna parentium
Virtus."

HORACE. *Odes, III.*, 24, 21.

"Theirs are dowries not of gold,
Their parents' worth."—(*Conington.*)

"Optima quaeque dies miseris mortalibus aevi
Prima fugit."

VIRGIL. *Georgics, III.*, 66.

"Ah, how fleetly speeds the little span
Of lusty youth allowed to mortal man!"—(*J. B. Rose.*)

"Optimum est pati quod emendare non possis."

SENECA. *Epistolae, CVII.*, 9.

"What can't be cured were best endured."

"Optimus est portus poenitenti mutatio consilii."

CICERO. *Philippica, XII.*, 2, 7.

"The safest haven for the penitent is altered conduct."

"Opum contemtor, recti pervicax, constans adversus metus."

TACITUS. *History, IV.*, 5.

"Despising wealth, steadily tenacious of right, and undaunted by danger."

"Ore favete omnes."

VIRGIL. *Æneid, V.*, 71.

"Hush your tongues from idle speech."—(*Conington.*)

"Favete linguis."

HORACE. *Odes, III.*, 1, 1.

"With silence favour me."

"Ornanda enim est dignitas domo, non ex domo tota quaerenda: nec domo dominus, sed domino domus honestanda est."

CICERO. *De Officiis, I.*, 39, 139.

"Your house may add lustre to your dignity, but it will not suffice that you should derive all your dignity from your house: the master should ennoble the house, not the house the master."

"Ornat haec magnitudo animi, quae nihil ad ostentationem, omnia ad conscientiam refert; recteque facti, non ex populi sermone mercedem, sed ex facto petit."

PLINY THE YOUNGER. *Epistolae, I.*, 22.

"How ennobling is that greatness of soul which tries all things by the test of conscience, not of vain parade; and seeks the reward of great deeds, not in the plaudits of the public, but in the deeds themselves."

"Ossa atque pellis sum misera macritudine,
Neque unquam quidquam me juvat, quod edo domi;
Foris aliquantillum etiam, quod gusto, id beat."
PLAUTUS. *Captivi, Act I., Sc. II.*, 32.—(*Ergasilus.*)

"I'm so lean withal, that I am nothing
But skin and bone:—whate'er I eat at home
Does me no good; but be it e'er so little
I taste abroad, that relishes, that cheers me."
—(*Bonnell Thornton.*)

"Otia corpus alunt, animus quoque pascitur illis:
Immodicus contra carpit utrumque labor."
OVID. *Epistolae ex Ponto, I.*, 4, 21.

"Leisure the body feeds, and eke the mind:
Both are destroyed by unremitting toil."

"Otia si tollas, periere Cupidinis arcus."
OVID. *Remedia Amoris*, 139.

"Destroy our leisure and you break love's bow."

"Otio qui nescit uti, plus negoti habet,
Quam qui est negotiosus in negotio."
ENNIUS. *Iphigenia, Fragment III. (IV.).*—(*Chorus.*)

"He's busier who knows not how leisure should be used
Than he who's always busied with his business."

"Otium sine literis mors est et hominis vivi sepultura."
SENECA. *Epistolae, LXXXII.*, 3.

"Leisure without literature is death or living burial."

"Pacem duello miscuit." HORACE. *Odes, III.*, 5, 38.

"'Twixt peace and war distinction made he none."

"Pacemve huc fertis an arma?" VIRGIL. *Æneid, VIII.*, 114.

"Bring you peace or war?"—(*Conington.*)

"Pacis est comes otiique socia et jam bene constitutae civitatis quasi alumna quaedam eloquentia." CICERO. *Brutus, XII.*, 45.

"Eloquence is the comrade of peace, the ally of leisure, and, in some sense, the foster child of a well-ordered state."

"Palam blandiuntur; clam, si occasio usquam est,
Aquam frigidam subdole subfundunt."
PLAUTUS. *Cistellaria, Act I., Sc. I.*, 36.—(*Lena.*)

"Before the world,
'Tis true, they're civil to us: but in private,
Whene'er occasion offers, underhand
They throw cold water on us."—(*Bonnell Thornton.*)

"Palam mutire plebeio piaculum est."
ENNIUS. *Telephus, Fragment II. (IV.).*

"'Tis a crime that must be expiated for one of the lower orders to murmur openly."

"Pallida mors aequo pulsat pede pauperum tabernas
Regumque turres." HORACE. *Odes, I.*, 4, 13.

"Pale death, impartial, walks his round; he knocks at cottage gate
And palace portal."—(*Conington.*)

"Pallium
Non facio flocci ut splendeat." JUVENTIUS. *Fragment. Incert., II.*

"I do not care a jot how fine your coat."

"Palmam qui meruit, ferat."
DR. JORTIN. *Lusus Poetici, VIII.*, 20.—(*Ad Ventos.*)

"Let him who has deserved it bear the palm."

"Pandite atque aperite propere januam hanc Orci, obsecro!
Nam equidem haud aliter esse duco, quippe quo nemo advenit,
Nisi quem spes reliquere omnes, esse ut frugi possiet."
PLAUTUS. *Bacchides, Act III., Sc. I.*, 1.—(*Lydus.*)

"Quick, open, open wide this gate of hell;
For I in truth can count it nothing less.
No one comes here who has not lost all hope
Of being good."—(*Bonnell Thornton.*)

"Par negotiis neque supra erat." TACITUS. *Annals, VI.*, 39.

"He was equal to business, and was not too great for it."
—(*Church and Brodribb.*)

"Par nobile fratrum." HORACE. *Satires, II.*, 3, 243.

"A pretty pair of brothers."

"Parce gaudere oportet et sensim queri,
Totam quod vitam miscet dolor et gaudium."
PHAEDRUS. *Fables, IV.*, 17, 9.

"Be sparing in your joy, in grief restrained,
For all our life is mingled pain and pleasure."

"Parcendum est animo miserabile vulnus habenti."
OVID. *Epistolae ex Ponto, I.*, 5, 23.

"Nay, spare the soul that's felt a deadly wound."

"(Hae tibi erunt artes, pacisque imponere morem)
Parcere subjectis et debellare superbos." VIRGIL. *Æneid, VI.*, 853.

"Be this thy genius, to impose
The rule of peace on vanquished foes,
Show pity to the humbled soul,
And crush the sons of pride."—(*Conington.*)

"Parcite paucarum diffundere crimen in omnes."
OVID. *De Arte Amandi, III.*, 9.

"Blame not the sex at large when but a few have sinned."

"Pares autem, vetere proverbio, paribus facillime congregantur."
CICERO. *De Senectute, III.*, 7.

"As the old proverb says, like readily consorts with like."

"Parentes, patriam incolumem, amicos, genus, cognatos, divitias;
Atque haec perinde sunt ut illius animus, qui ea possidet:
Qui uti scit, ei bona; illi qui non utitur recte, mala."
TERENCE. *Heautontimorumenos, Act I., Sc. II.*, 20.—(*Chremes.*)

"Parents, a prosperous country, friends, birth, riches;
Yet all these take their value from the mind
Of the possessor: he that knows their use,
To him they're blessings; he that knows it not,
To him misuse converts them into curses."—(*George Colman.*)

"Pars beneficii est quod petitur, si belle neges."
PUBLILIUS SYRUS, 357.

"You confer a part of the favour asked, if you refuse prettily."

"Pars hominum vitiis gaudet constanter, et urget
Propositum; pars multa natat, modo recta capessens,
Interdum pravis obnoxia." HORACE. *Satires, II.*, 7, 6.

"Some men there are take pleasure in what's ill
Persistently, and do it with a will:
The greater part keep wavering to and fro,
And now all right, and now all wrong you go."—(*Conington.*)

"Pars magna bonitatis est velle fieri bonum."
SENECA. *Epistolae, XXXIV.*, 3.

"A great step towards goodness is the desire to be good."

"(Gemmis auroque teguntur
Omnia;) Pars minima est ipsa puella sui."
OVID. *Remedia Amoris*, 344.

"Her beauties all 'neath gold and gems are hid;
The maid herself's the least of what we see."

"Pars sanitatis velle sanari fuit."
SENECA. *Phaedra*, 254.—(*The Nurse.*)

"If you desire to be cured, you're on the road to health."

"Parva leves capiunt animos." OVID. *De Arte Amandi, I.*, 159.

"Little things please little minds."

"Parva saepe scintilla contempta magnum excitavit incendium."
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, VI.*, 3, 11.

"A small spark neglected has often kindled a mighty conflagration."

"Parvi enim sunt foris arma, nisi est consilium domi."
CICERO. *De Officiis, I.*, 22, 76.

"Of little value is valour abroad, unless there be wise counsels at home."

"Parvis componere magna." VIRGIL. *Eclogues, I.*, 23.

"To compare great things with small."

"Si parva licet componere magnis."
VIRGIL. *Georgics, IV.*, 76.

"Si componere magnis
Parva mihi fas est." OVID. *Metamorphoses, V.*, 416.

"Grandia si parvis assimilare licet."
OVID. *Tristia, I.*, 6, 28.

"Parvulum differt, patiaris adversa, an exspectes: nisi quod tamen est dolendi modus, non est timendi. Doleas enim quantum scias accidisse; timeas quantum possit accidere."

PLINY THE YOUNGER. *Epistolae, VIII.*, 17.

"It matters very little whether you are undergoing or anticipating ill fortune, excepting only that there is a limit to grief, but no limit to fear. For you grieve over what you know has happened, while you fear whatever may possibly happen."

"Parvum parva decent." HORACE. *Epistolae, I.*, 7, 44.

"Small things become small folks."—(*Conington.*)

"Pascitur in vestrum reditum votiva juvenca."

HORACE. *Epistolae, I.*, 3, 36.

"When your safe return shall come to pass,
I've got a votive heifer out at grass."—(*Conington.*)

"Pascitur in vivis livor. Post fata quiescit,
Cum suus ex merito quemque tuetur honos.
Ergo etiam cum me supremus adederit ignis,
Vivam, parsque mei multa superstes erit."

OVID. *Amores, I.*, 15, 39.

"'Tis on the living Envy feeds. She silent grows
When, after death, man's honour is his guard.
So I, when on the funeral pyre consumed I lie,
Shall live, for all that's noblest will survive."

"Passibus ambiguis Fortuna volubilis errat,
Et manet in nullo certa tenaxque loco;
Sed modo laeta manet, vultus modo sumit acerbos,
Et tantum constans in levitate sua est."

OVID. *Tristia, V.*, 8, 15.

"With wavering steps doth fickle Fortune stray,
Nowhere she finds a firm and fixed abode;
But now all smiles, and now again all frowns,
She's constant only in inconstancy."

"Pastillos Rufillus olet, Gorgonius hircum."

HORACE. *Satires, I.*, 2, 27.

"Rufillus smells just like a barber's shop;
Gorgonius like a goat."

"Pastor, arator, eques, pavi, colui, superavi,
Capras, rus, hostes, fronde, ligone, manu."

PENTADIUS. *Epigrams, X.* (*Ad Virgilium.*)

"As shepherd, ploughman, knight, I've pastured, tilled, subdued
Herds, farms and enemies, with herbage, hoe and arms."

"Pater, avos, proavos, abavos, attavos, tritavos,
Quasi mures, semper edere alienum cibum,
Neque edacitate eos quisquam poterat vincere."

PLAUTUS. *Persa, Act I., Sc. II.*, 5.—(*Saturio.*) (*Cf. Captivi, Act I., Sc. I.*, 9.)

"My father, grandfather, great-grandfather,
His father, grandfather, great-grandfather,
Like mice they lived, on victuals not their own,
And never were in gluttony exceeded."—(*Bonnell Thornton.*)

"Pater ipse colendi
Haud facilem esse viam voluit, primusque per artem
Movit agros, curis acuens mortalia corda,
Nec torpere gravi passus sua regna veterno."
VIRGIL. *Georgics, I.*, 121.

"For he, the sire, ordained it so to be,
Nor willed earth's harvests to be garnered free,
He chaseth sluggardness forth from his reign,
And chasteneth the human heart with pain."—(*J. B. Rose.*)

"Pati ab igne ignem capere, si quis velit."
CICERO. *De Officiis, I.*, 16, 52.

"Let who will light his fire from yours."

"Patria est, ubicunque est bene."
PACUVIUS. *Teucer, Fragment XXI.*—(*Teucer.*)

"Where'er a man is thriving, there's his fatherland."

"Patriae . . . pietatis imago." VIRGIL. *Æneid, IX.*, 294.

"The mirrored likeness of his filial love."

"Pauci ex multis sunt amici homini, qui certi sient."
PLAUTUS. *Pseudolus, Act I., Sc. III.*, 156.—(*Pseudolus.*)

"Out of many men, we find but few
Who are staunch friends."—(*Bonnell Thornton.*)

"Pauci libertatem, pars magna justos dominos volunt."
SALLUST. *History, Bk. IV.*—(*Fragment.*)

"Few men desire liberty; the majority are satisfied with a just master."

"Paucis carior fides quam pecunia fuit." SALLUST. *Jugurtha, XVI.*

"There were few who preferred honour to money."

"Paulatim deinde ad superos Astraea recessit."
JUVENAL. *Satires, VI.*, 19.

"At length Astraea, from these confines driven,
Regained by slow degrees her native heaven."—(*Gifford.*)

"Paulisper, Lyde, est libido homini suo animo obsequi;
Jam aderit tempus, cum sese etiam ipse oderit; morem geras."
PLAUTUS. *Bacchides, Act III., Sc. III.*, 12.—(*Philoxenus.*)

"Lydus, it is not for a length of time
A youth desires to indulge his inclinations.
The hour is near when he will hate himself.
Give him the reins."—(*Bonnell Thornton.*)

"Paulo majora canamus." VIRGIL. *Eclogues, IV.*, 1.

"Come let us sing a loftier strain."

"Pauper enim non est cui rerum suppetit usus."
HORACE. *Epistolae, I.*, 12, 4.

"With another's store
To use at pleasure, who shall call you poor?"—(*Conington.*)

"Pauperis est numerare pecus." OVID. *Metamorphoses, XIII.*, 823.

"'Tis the poor man who'll ever count his flock."

"Paupertas me saeva domat dirusque Cupido:
Sed toleranda fames, non tolerandus amor."
CLAUDIANUS. *Epigrams, XXXIV.* (*XXXIX.*).

"By cruel poverty and Cupid dire subdued,
I yet can easier hunger bear than love."

"Paupertas, prisca apud saecula, omnium civitatum conditrix, omnium artium repertrix, omnium peccatorum inops, omnis gloriae munifica, cunctis laudibus apud omnes nationes perfuncta."
APULEIUS. *De Magia, XVIII.*

"Poverty, in the earliest times, was the founder of every state, the inventor of every art, free from all taint of wrong-doing, the bountiful bestower of all renown, enjoying the highest estimation among all nations."

"Pax optima rerum
Quas homini novisse datum est: pax una triumphis
Innumeris potior." SILIUS ITALICUS. *Punica, XI.*, 592.

"Nought more fair than peace 'tis given to man to know;
Better one peace than countless triumphs."

"Pectus est enim quod disertos facit, et vis mentis."
QUINTILIAN. *De Institutione Oratoria, X.*, 7, 15.

"It is understanding and mental capacity which make men learned."

"Pecuniae alienae non appetens, suae parcus, publicae avarus."
TACITUS. *History, I.*, 49.—(*Of Galba.*)

"Other men's money he did not covet; with his own he was parsimonious, with that of the State avaricious."—(*Church and Brodribb.*)

"Pecuniam in loco negligere, maxumum interdum 'st lucrum."
TERENCE. *Adelphi, Act II., Sc. II.*, 8.—(*Syrus.*)

"To seem upon occasion to slight money,
Proves in the end, sometimes, the greatest gain."
—(*George Colman.*)

"Pecuniam si cuipiam fortuna ademit, aut si alicujus eripuit injuria, tamen dum existimatio est integra, facile consolatur honestas egestatem." CICERO. *Pro Quintio, XV.*, 49.

"If fortune or another's crime has deprived us of our wealth, yet so long as our reputation is untarnished, our character will console us for our poverty."

"(Quod aiunt,) pedibus in sententiam meam vado."
APULEIUS. *Metamorphoses, II.*, 7.

"I go into the division lobby in support of my opinion."

"Pedibus timor addidit alas." VIRGIL. *Æneid, VIII.*, 224.

"Terror wings his flight."—(*Conington.*)

"Timor ungulas mihi alas fecerat."
APULEIUS. *Metamorphoses, VI.*, 26.

"Fear turned my hoofs into wings."

"Pejor est bello timor ipse belli."
SENECA. *Thyestes*, 572.—(*Chorus.*)

"The dread of war is worse than war itself."

"Pelle moras; brevis est magni fortuna favoris."
SILIUS ITALICUS. *Punica, IV.*, 732.

"Delay not; swift the flight of fortune's greatest favours."

"Accipe quam primum; brevis est occasio lucri."
MARTIAL. *Epigrams, VIII.*, 9, 3.

"Take while you can; brief is the moment of profit."

"Pellitur e medio sapientia: vi geritur res.
Spernitur orator bonus, horridus miles amatur.
Haud doctis dictis certantes, sed maledictis,
Miscent inter sese inimicitias agitantes."
ENNIUS. (*Quoted by Aulus Gellius, Noctes Atticae, XX.*, 10, 2.)

"Wisdom is banished from our midst; the state
By force is ruled. The soldier rough and rude
Is idolised; the orator's despised.
Not with wise arguments, but with abuse,
Contending, man his fellow meets, and strife
Stirs up."

"Per quae declaratur haud dubie naturae potentia, idque esse quod Deum vocamus." PLINY THE ELDER. *Natural History, II.*, 5.

"These things clearly proclaim the power of nature, that which we call God."

"Per scelera semper sceleribus tutum est iter."
SENECA. *Agamemnon*, 116.—(*Clytemnestra.*)

"Through crime to crime the way is ever sure."

"Per varios casus, per tot discrimina rerum
Tendimus in Latium." VIRGIL. *Æneid, I.*, 204.

"Through chance, through peril, lies our way
To Latium."—(*Conington.*)

"Per varios usus artem experientia fecit,
Exemplo monstrante viam."
MANILIUS. *Astronomicon, I.*, 59.

"Experience, after many trials, perfected the art, example showing the way."

"Peragit tranquilla potestas
Quod violenta nequit."
CLAUDIANUS. *De Consulatu Fl. Mallii Theodori*, 239.

"A peaceful power oft accomplishes
What violence has failed to carry through."

"Percontando a peritis." CICERO. *Academica, II.*, 1, 2.

"Constantly asking questions of experts."

"Percontatorem fugito; nam garrulus idem est:
Nec retinent patulae commissa fideliter aures;
Et semel emissum volat irrevocabile verbum."
HORACE. *Epistolae, I.*, 18, 69.

"Avoid a ceaseless questioner; he burns
To tell the next he talks with what he learns;
Wide ears retain no secrets, and you know
You can't get back a word you once let go."—(*Conington.*)

"Perdidici istaec esse vera damno cum magno meo."
PLAUTUS. *Asinaria, Act I., Sc. III.*, 35.—(*Argyrippus.*)
"Yes, to my cost I've learnt that this is true."—(*Bonnell Thornton.*)

"Perdidit arma, locum virtutis deseruit, qui
Semper in augenda festinat et obruitur re."
HORACE. *Epistolae, I.*, 16, 67.
"The wretch, whose thoughts by gain are all engrossed,
Has flung away his sword, betrayed his post."—(*Conington.*)

"Pereant amici, dum una inimici intercidant."
Quoted (with disapproval) by Cicero, Pro Rege Deiotaro, IX., 25.
"Let our friends perish, if only our enemies are destroyed with them."

"Pereant qui ante nos nostra dixerunt."
AELIUS DONATUS.—(*St. Jerome, Commentary on Ecclesiastes, Cap. I.*)
(*Migne's Patrologiae Cursus, Vol. XXIII.*, 390.)
"Perish those who said our good things before we did."

"Perfer et obdura! dolor hic tibi proderit olim.
Saepe tulit lassis sucus amarus opem."
OVID. *Amores, III.*, 11, 7.
"Endure your present pain! In time 'twill benefit,
The bitter draught oft gives the sickly strength."

"Periculosae plenum opus aleae,
Tractas et incedis per ignes
Suppositos cineri doloso." HORACE. *Odes, II.*, 1, 6.
"A work of danger and distrust
You treat, as one on fire should tread
Scarce hid by treacherous ashen crust."—(*Conington.*)

"Periculosum est credere et non credere."
PHAEDRUS. *Fables, III.*, 10, 1.
"There is danger both in belief and in unbelief."

"Periculosum est, mihi crede, ostendere civitati quanto plures mali sint." SENECA. *De Clementia, I.*, 23, 2.
"It is a dangerous thing to show a community that the majority of its members are wicked."

"Periculum ex aliis facito, tibi quod ex usu siet."
TERENCE. *Heautontimorumenos, Act II., Sc. I.*, 9.—(*Clitipho.*)
"Draw from others' faults
A profitable lesson for thyself."—(*George Colman.*)

"Periere mores, jus, decus, pietas, fides,
Et qui redire, cum perît, nescit, pudor."
SENECA. *Agamemnon*, 113.—(*Clytemnestra.*)
"Morality is dead, and justice, honour, faith and piety, and modesty which, once 'tis lost, will ne'er return."

"Periisse Germanicum nulli jactantius maerent quam qui maxime laetantur." TACITUS. *Annals, II.*, 77.
"The death of Germanicus was by none more ostentatiously mourned than by those who most rejoiced at it."

"Perit omnis in illo
Nobilitas, cujus laus est in origine sola."
SALEIUS BASSUS. *Panegyricus in Calpurnium Pisonem*, 10.

"He loses all nobility
Whose only claim to merit's noble birth."

"Perjuria ridet amantum
Jupiter, et ventos irrita ferre jubet." TIBULLUS. *Elegies, III.*, 6, 49.

"Jove laughs at lovers' perjuries, and bids
The winds to scatter them as nothing worth."

"Jupiter ex alto perjuria ridet amantum,
Et jubet Aeolios irrita ferre notos."
OVID. *De Arte Amandi, I.*, 633.

"Permitte divis caetera." HORACE. *Odes, I.*, 9, 9.

"The future trust with Jove."—(*Conington.*)

"Perpetuus nulli datur usus et heres
Heredem alterius, velut unda supervenit undam."
HORACE. *Epistolae, II.*, 2, 175.

"Perpetual possession none may claim;
As wave succeeds to wave, heir follows heir."

"Persicos odi, puer, apparatus;
Displicent nexae philyra coronae;
Mitte sectari, rosa quo locorum
Sera moretur." HORACE. *Odes, I.*, 38, 1.

"No Persian cumber, boy, for me;
I hate your garlands linden-plaited;
Leave winter's rose where on the tree
It hangs belated."—(*Conington.*)

"Personam tragicam forte vulpes viderat:
O quanta species, inquit, cerebrum non habet!
Hoc illis dictum est, quibus honorem et gloriam
Fortuna tribuit, sensum communem abstulit."
PHAEDRUS. *Fables, I.*, 7.

"A fox by chance a tragic mask had found;
'Tis beautiful,' says he, 'but has no brains'.
We use the phrase for those to whom Fortune grants
Honour and praise, but common sense denies."

"Perspicito tecum tacitus, quid quisque loquatur;
Sermo hominum mores et celat et indicat idem."
DIONYSIUS CATO. *Disticha de Moribus, IV.*, 20.

"Note carefully what each man says, for speech
Is both the cloak and th' index of men's characters."

"Persuades hoc tibi vere,
Ante potestatem Tulli atque ignobile regnum,
Multos saepe viros nullis majoribus ortos
Et vixisse probos, amplis et honoribus auctos."
HORACE. *Satires, I.*, 6, 8.

"Convinced, and truly, too, the wights unknown,
Ere Servius' rise set freedmen on the throne,
Despite their ancestors not seldom came
To high employment, honours, and fair fame."—(*Conington.*)

"(Vere enim illud dicitur) Perverse dicere homines perverse dicendo facillime consequi." CICERO. *De Oratore, I.*, 33, 150.

"It is a true saying that one falsehood leads easily to another."

"Pervigilat noctes totas ; tum autem interdius
Quasi claudus sutor domi sedet totos dies."
PLAUTUS. *Aulularia, Act I., Sc. I.*, 33.—(*Staphyla.*)

"He lies awake all night, and then he sits
Purring and poring the whole day at home,
Like a lame cobbler in his stall."—(*Bonnell Thornton.*)

"Pessima sit, nulli non sua forma placet."
OVID. *De Arte Amandi, I.*, 614.

"Ill-favoured though she be,
There's none who thinks not her own form most fair."

"Pessimum inimicorum genus, laudantes."
TACITUS. *Agricola, XLI.*

"Man's worst enemies, flatterers."

"Pessimus quidem pudor est vel parsimoniae vel paupertatis."
LIVY. *Histories, XXXIV.*, 4.

"There is nothing worse than being ashamed of parsimony or poverty."

"Petite hinc, juvenesque senesque
Finem animo certum, miserisque viatica canis."
PERSIUS. *Satires, V.*, 64.

"There seek, ye old, ye young, secure to find
That certain end, which stays the wavering mind;
Stores which endure, when other means decay,
Through life's last stage, a sad and cheerless way."—(*Gifford.*)

"Philosophia enim simulari potest, eloquentia non potest."
QUINTILIAN. *De Institutione Oratoria, XII.*, 3, 12.

"It is possible to feign philosophy ; impossible to feign eloquence."

"Philosophia me docuit non tantum beneficium amare, sed etiam maleficium, magisque judicio impartire quam commodo inservire, et quod in commune expediat malle quam quod mihi."
APULEIUS. *Florida, II.*, 9, 38.

"Philosophy has taught me to value not only favours, but even injuries ; to study the dictates of reason rather than my own convenience, and to prefer what is of benefit to the world at large to what is advantageous to myself."

"Philosophia, ut fertur, virtutis continet et officii et bene vivendi disciplinam." CICERO. *In Pisonem, XXIX.*, 71.

"Philosophy comprises the understanding of virtue, of duty and of right living."

"Pictoribus atque poetis
Quidlibet audendi semper fuit aequa potestas.
Scimus, et hanc veniam petimusque damusque vicissim."
HORACE. *De Arte Poetica*, 9.

"'Poets and painters (sure you know the plea)
Have always been allowed their fancy free.'
I own it ; 'tis a fair excuse to plead ;
By turns we claim it, and by turns concede."—(*Conington.*)

"(Meo judicio,) pietas fundamentum est omnium virtutum."
CICERO. *Pro Plancio, XII.*, 29.
"Filial piety is the foundation stone of all the virtues."

"(Garrulus atque) piger scribendi ferre laborem,
Scribendi recte." HORACE. *Satires, I.*, 4, 12.
"Fluent, yet indolent, he would rebel
Against the toil of writing, writing well."—(*Conington.*)

"Pindarum quisquis studet aemulari,
Iule, ceratis ope Daedalea
Nititur pennis, vitreo daturus
Nomina ponto." HORACE. *Odes, IV.*, 2, 1.
"Who fain at Pindar's flight would aim,
On waxen wings, Iulus, he
Soars heavenward, doom'd to give his name
To some new sea."—(*Conington.*)

"Placeat homini quicquid deo placuit."
SENECA. *Epistolae, LXXIV.*, 20.
"Whatever is God's pleasure should be man's pleasure."

"Placet ille meus mihi mendicus; suus rex reginae placet.
Idem animus est in paupertate, qui olim in divitiis fuit."
PLAUTUS. *Stichus, Act I., Sc. II.*, 76.—(*Pinacium.*
"My beggar is agreeable to me,
Her king is to his queen agreeable,
And she the same in poverty or riches."—(*Bonnell Thornton.*)

"Plausibus ex ipsis populi, laetoque favore,
Ingenium quodvis incaluisse potest."
OVID. *Epistolae ex Ponto, III.*, 4, 29.
"The applause, the favour of our fellow-men,
Fans even a spark of genius to a flame."

"Plenus annis abiit, plenus honoribus."
PLINY THE YOUNGER. *Epistolae, II.*, 1.
"He is gone from us, full of years and full of honours."

"Pleraque in summa fortuna auspiciis et consiliis quam telis et manibus geri." TACITUS. *Annals, XIII.*, 6.
"The highest rank chiefly worked through its prestige and its counsels more than by sword and hand."—(*Church and Brodribb.*)

"Plerique homines, quos, quum nihil refert, pudet; ubi pudendum est,
Ibi eos deserit pudor, quom usus est, ut pudeat."
PLAUTUS. *Epidicus, Act II., Sc. I.*, 1.—(*Apoecides.*)
"It's the same with most men: they're ashamed
Without occasion: when they should be so,
Then shame deserts them."—(*Bonnell Thornton.*)

"Plerique neque in rebus humanis quidquam bonum norunt, nisi quod fructuosum sit, et amicos, tanquam pecudes, eos potissimum diligunt, ex quibus sperant se maximum fructum esse capturos."
CICERO. *De Amicitia, XXI.*, 79.
"In the affairs of this world many men recognise nothing as good, unless it is also profitable, and value their friends as they do their live stock, proportionately to their expectation of making a profit out of them."

"Plerumque gratae divitibus vices,
Mundaeque parvo sub lare pauperum
Cenae, sine aulaeis et ostro
Solicitam explicuere frontem." HORACE. *Odes, III.*, 29, 13.

"In change e'en luxury finds a zest:
The poor man's supper, neat, but spare,
With no gay couch to seat the guest,
Has smoothed the rugged brow of care."—(*Conington.*)

"Plerumque ipsam se fraudem, etiamsi initio cautior fuerit, detegere."
LIVY. *Histories, XLIV.*, 15.

"A fraudulent intent, however carefully concealed at the outset, will generally, in the end, betray itself."

"Plerumque stulti risum dum captant levem,
Gravi destringunt alios contumelia,
Et sibi vicissim concitant periculum."
PHAEDRUS. *Fables, I.*, 29, 1.

"Ofttimes the fools who raise an empty laugh
Offer thereby grave insult to their neighbours,
And fire a train which ends in their undoing."

"Ploratur lacrimis amissa pecunia veris."
JUVENAL. *Satires, XIII.*, 134.

"We mourn our money lost with genuine tears."

"Plura saepe peccantur dum demeremur quam dum offendimus."
TACITUS. *Annals, XV.*, 21.

"More faults are often committed while we are trying to oblige than while we are giving offence."—(*Church and Brodribb.*)

"Plura sunt, Lucili, quae nos terrent quam quae premunt, et saepius opinione quam re laboramus." SENECA. *Epistolae, XIII.*, 4.

"The things which alarm us are more numerous than the things which injure us, and we more often suffer in imagination than in fact."

"Plures efficimur quoties metimur a vobis; semen est sanguis Christianorum." TERTULLIAN. *Apologeticus*, 48.

"The more you mow us down, the more thickly we grow; the blood of Christians is fresh seed."
(*Generally quoted, "The blood of the Christians is the seed of the Church".*)

"Plurima sunt quae
Non audent homines pertusa dicere laena."
JUVENAL. *Satires, V.*, 130.

"Oh, there is much that never can be spoke
By a poor client in a threadbare cloak!"—(*Gifford.*)

"Plurimum facere, minimum ipse de se loqui."
SALLUST. *Jugurtha, VI.*

"Do as much as possible, and talk of yourself as little as possible."

"Plus aegri ex abitu viri quam ex adventu voluptatis cepi."
PLAUTUS. *Amphitryo, Act II., Sc. II.*, 11.—(*Alcumena.*)

"I've ta'en of grief
From the departure of my husband more
Than I received of pleasure from his coming."
—(*Bonnell Thornton.*)

"Plus aloes quam mellis habet." JUVENAL. *Satires, VI.*, 181.

"There's more of gall than honey in your cup."

"Plus amat e natis mater plerumque duobus,
Pro cujus reditu, quod gerit arma, timet."
OVID. *Remedia Amoris*, 547.

"The mother of two sons loves him the best
For whose return from war she, trembling, prays."

"Plus apud me tamen vera ratio valebit quam vulgi opinio."
CICERO. *Paradoxa, I.*, 8.

"Sound argument will have more weight with me than popular opinion."

"Plus est quam vita salusque
Quod perit; in totum mundi prosternimur aevum."
LUCAN. *Pharsalia, VII.*, 640.

"'Tis not mere life and safety that's at stake;
We are o'erthrown for all eternity."

"Plus ibi boni mores valent quam alibi bonae leges."
TACITUS. *Germania, XIX.*

"Good morals have there more effect than good laws elsewhere."

"Plus impetus, majorem constantiam penes miseros esse."
TACITUS. *Agricola, XV.*

"There is more impetuosity and, at the same time, more steadfastness in those who are unfortunate."

"(Ut judicari possit,) Plus in amicitia valere similitudinem morum quam affinitatem." CORNELIUS NEPOS. *Atticus*, 5.

"In friendship similarity of character has more weight than kinship."

"Plus oportet scire servom quam loqui."
PLAUTUS. *Miles Gloriosus, Act II., Sc. V.*, 67.—(*Palaestrio.*)

"A servant ought to know more than he speaks."—(*Bonnell Thornton.*)

"Plus tibi virtus tua dedit quam fortuna abstulit."
CICERO. *Ad Familiares, V.*, 18, 1.

"Your virtue has given you more than fortune has taken from you."

"Poena potest demi, culpa perennis erit."
OVID. *Epistolae ex Ponto, I.*, 1, 64.

"The penalty may be remitted, the crime is eternal."

"(Usus) Poetae, ut moris est, licentia."
PHAEDRUS. *Fables, IV.*, 25, 8.

"Using, as his habit is, a poet's licence."

"Poeticam istud licentiam decet."
SENECA. *Naturales Quaestiones, II.*, 44, 1.

"That befits the poet's licence."

"Pollicitis dives quilibet esse potest."
OVID. *De Arte Amandi, I.*, 444.

"In promises who will may wealthy be."

"Pollicitus meliora." HORACE. *Odes, I.*, 29, 16.

"One who gave promise of better things."

"Popularis aura." CICERO. *De Haruspicum Responsis, XX.*, 43.

"The breeze of popular favour."

"Populi imperium juxta libertatem, paucorum dominatio regiae libidini propior est." TACITUS. *Annals, VI.*, 42.

"Popular government almost amounts to freedom, while the rule of a few approaches closely to a monarch's caprice."—(*Church and Brodribb.*)

"(Virtus,) Populumque falsis
Dedocet uti
Vocibus." HORACE. *Odes, II.*, 2, 19.

"Soon or late
From lying words
She weans men's lips."—(*Conington.*)

"Populus me sibilat; at mihi plaudo
Ipse domi, simul ac nummos contemplor in arca."
HORACE. *Satires, I.*, 1, 66.

"'Folks hiss me,' said he, 'but myself I clap
When I tell o'er my treasures on my lap.'"—(*Conington.*)

"Possunt quia posse videntur." VIRGIL. *Æneid, V.*, 231.

"They can because they think they can."—(*Conington.*)

"Post inimicitias iram meminisse malorum est."
DIONYSIUS CATO. *Disticha de Moribus, II.*, 15.

"Only the ill-natured remember their wrath when enmity is laid aside."

"Post malam segetem serendum est."
SENECA. *Epistolae, LXXXI.*, 1.

"After a bad crop we must sow again."

"Post mortem in morte nihil est, quod metuam, mali."
PLAUTUS. *Captivi, Act III., Sc. V.*, 83.—(*Tyndarus.*)

"There is no evil I need dread in death,
When death is over."—(*Bonnell Thornton.*)

"Post multa virtus opera laxari solet."
SENECA. *Hercules Furens*, 480.—(*Amphitryon.*)

"After great labours valour colder grows."

"Post te victurae per te quoque vivere chartae
Incipiant. Cineri gloria sera venit."
MARTIAL. *Epigrams, I.*, 25 (26), 7.

"If after thee thy verses are to live,
Let them begin whilst thou'rt alive. Too late
The glory that illumines but thy tomb."

"Posteriores cogitationes (ut aiunt,) sapientiores solent esse."
CICERO. *Philippica, XII.*, 2, 5.

"Second thoughts, they say, are generally best."

"Postquam leges bello siluere coactae,
Pellimur e patriis laribus patimurque volentes
Exsilium." LUCAN. *Pharsalia, I.*, 277.

"When law is silenced by the might of arms,
We're driven from our home and fatherland,
Yet exile not unwillingly we brave."

"Postquam omnis res mea Janum
Ad medium fructa est, aliena negotia curo,
Excussus propriis." HORACE. *Satires, II.*, 3, 19.

"Why, ever since my hapless all went down
'Neath the mid arch, I go about the town,
And make my neighbours' matters my sole care,
Seeing my own are damaged past repair."—(*Conington.*)

"Potest melior vincere, non potest non pejor esse qui vicerit."
SENECA. *Epistolae, XIV.*, 13.

"The better man may win, but he cannot fail to be the worse for his victory."

"Potius ignoratio juris litigiosa est quam scientia."
CICERO. *De Legibus, I.*, 6, 18.

"The litigious spirit is more often found with ignorance than with knowledge of law."

"Potiusque sero quam nunquam obviam eundum audaciae temeritatique." LIVY. *Histories, IV.*, 3.

"Resistance to criminal rashness comes better late than never."

"Praecepto monitus, saepe te considera."
PHAEDRUS. *Fables, III.*, 8, 1.

"Take, then, this rule to heart, and learn
By constant searching thine own self to know."

"Praecipuum munus annalium reor, ne virtutes sileantur, atque pravis dictis factisque ex posteritate et infamia metus sit."
TACITUS. *Annals, III.*, 65.

"This I regard as history's highest function, to let no worthy action be uncommemorated, and to hold out the reprobation of posterity as a terror to evil words and deeds."—(*Church and Brodribb.*)

"Praecipuum naturae bonum, mortem."
PLINY THE ELDER. *Natural History, VII.*, 56.

"Nature's choicest gift, death."

"Praeferre patriam liberis regem decet."
SENECA. *Troades*, 341.—(*Agamemnon.*)

"'Tis a king's duty to prefer his country to his children."

"Praefulgebant Cassius atque Brutus eo ipso quod effigies eorum non visebantur." TACITUS. *Annals, III.*, 76.

"But Cassius and Brutus outshone them all from the very fact that their likenesses were not to be seen."—(*Church and Brodribb.*)

"Praeterita magis reprehendi possunt quam corrigi."
LIVY. *Histories, XXX.*, 30.

"It is easier to reprobate than to correct our past errors."

"Pravo favore labi mortales solent,
Et, pro judicio dum stant erroris sui,
Ad paenitendum rebus manifestis agi."
PHAEDRUS. *Fables, V.*, 5, 1.

"Applause bestowed perversely oft brings men to shame,
And, while they stoutly hold to their mistaken judgment,
The truth's proclaimed to their discomfiture."

"Premit altum corde dolorem." VIRGIL. *Æneid, I.*, 209.

"Deep in his breast his grief he hides."

"(Sed) pretium si grande feras, custodia victa est;
Nec prohibent claves; et canis ipse tacet."
TIBULLUS. *Elegies, II.*, 4, 33.

"If but the bribe be large, the warder's thine;
No locks can stop thee; e'en the watch-dog's dumb."

"Prima est eloquentiae virtus perspicuitas."
QUINTILIAN. *De Institutione Oratoria, II.*, 3, 8.

"The first virtue of eloquence is perspicuity."

"Prima, inquit, craterra ad sitim pertinet, secunda ad hilaritatem, tertia ad voluptatem, quarta ad insaniam."
APULEIUS. *Florida, IV.*, 20.

"The first cup is for thirst, the second for merriment, the third for sensuality, the fourth for madness."

"Prima urbes inter, divum domus, aurea Roma."
AUSONIUS. *Ordo Nobilium Urbium, I.*

"First among cities, home of the gods, is golden Rome."

"Primaque eorum proelia plus quam virorum, postrema minus quam feminarum esse." LIVY. *Histories, X.*, 28.—(*Of the Gauls.*)

"They are more than men at the outset of their battles; at the end they are less than women."

"Primo avulso non deficit alter." VIRGIL. *Æneid, VI.*, 143.

"One plucked, another fills its room."—(*Conington.*)

"Primus Erichthonius currus et quattuor ausus
Jungere equos, rapidusque rotis insistere victor."
VIRGIL. *Georgics, III.*, 113.

"'Twas Erichthonius first conjoined the four,
And rode triumphant on the rapid car."—(*J. B. Rose.*)

"Princeps qui delatores non castigat, irritat."
DOMITIAN. (*Suetonius, VIII.*, 9.)

"The prince who does not punish informers encourages them."

"Principibus placuisse viris non ultima laus est."
HORACE. *Epistolae, I.*, 17, 35.

"To gain by honourable ways
A great man's favour is no vulgar praise."—(*Conington.*)

"Principiis obsta. Sero medicina paratur,
Cum mala per longas convaluere moras.
Sed propera, nec te venturas differ in horas:
Qui non est hodie, cras minus aptus erit."
OVID. *Remedia Amoris*, 91.

"Face troubles from their birth, for 'tis too late to cure
When long delay has given the evil strength.
Haste then; postpone not to the coming hour: to-morrow
He'll be less ready who's not ready now."

"Principio coelum ac terras camposque liquentis
Lucentemque globum Lunae Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem et magno se corpore miscet."
VIRGIL. *Æneid, VI.*, 724.

"Know first, the heaven, the earth, the main,
The moon's pale orb, the starry train,
Are nourished by a soul,
A bright intelligence, whose flame
Glows in each member of the frame,
And stirs the mighty whole."—(*Conington.*)

"Principis est virtus maxima nosse suos."
MARTIAL. *Epigrams, VIII.*, 15, 8.

"'Tis the first virtue of a prince to know his friends."

"Prisca fides facto, sed fama perennis." VIRGIL. *Æneid, IX.*, 79.

"The tale long since was told,
But fame is green, though faith be old."—(*Conington.*)

"Prisco si credis, Maecenas docte, Cratino,
Nulla placere diu, nec vivere carmina possunt
Quae scribuntur aquae potoribus." HORACE. *Epistolae, I.*, 19, 1.

"If truth there be in old Cratinus' song,
No verse, you know, Maecenas, can live long
Writ by a water-drinker."—(*Conington.*)

"Prius te cavisse ergo, quam pudere, aequom fuit."
PLAUTUS. *Bacchides, Act IV., Sc. IX.*, 94.—(*Nicobulus.*)

"Better it were that you had taken heed
Before, than now to be ashamed."—(*Bonnell Thornton.*)

"Priusquam incipias, consulto; et ubi consulueris, mature facto opus est." SALLUST. *Catiline, I.*

"Before you act, consider; when you have considered, 'tis fully time to act."

"Priusquam Theognis (ut Lucilius ait) nasceretur."
AULUS GELLIUS. *Noctes Atticae, I.*, 3, 8.

"Before Theognis was born (as Lucilius says)."
(*Proverbial expression, meaning, "In the very earliest times".*)

"Privatus illis census erat brevis,
Commune magnum." HORACE. *Odes, II.*, 15, 13.

"Each Roman's wealth was little worth,
His country's much."—(*Conington.*)

"Pro aris et focis." CICERO. *Pro Roscio Amerino, V.*
SALLUST. *Catiline, LIX.*

"For our altars and our hearths."

"Pro his nos habemus luxuriam atque avaritiam: publice egestatem, privatim opulentiam: laudamus divitias, sequimur inertiam: inter bonos et malos discrimen nullum: omnia virtutis praemia ambitio possidet." SALLUST. *Catiline, LII.*

"Instead of this we have luxury and avarice; public indigence side by side with private opulence; we glorify wealth and pursue idleness; between the worthy and the unworthy we make no distinction; all the prizes of virtue are awarded to ambition."

"Pro peccato magno paululum supplicii satis est patri."
TERENCE. *Andria, Act V., Sc. III.*, 32.—(*Chremes.*)

"For a great fault a little punishment
Suffices to a father."—(*George Colman.*)

"Pro Superi! quantum mortalia pectora caecae
Noctis habent!" OVID. *Metamorphoses, VI.*, 471.

"Ye gods! how dark the night that shrouds the heart of man!"

"Procul o, procul este, profani!" VIRGIL. *Æneid, VI.*, 258.

"Back, ye unhallowed!"—(*Conington.*)

"Odi profanum vulgus et arceo." HORACE. *Odes, III.*, 1, 1.

"I bid the unhallowed crowd avaunt."—(*Conington.*)

"Prodigus et stultus donat, quae spernit et odit.
Haec seges ingratos tulit, et feret omnibus annis."
HORACE. *Epistolae, I.*, 7, 20.

"'Tis silly prodigality to throw
Those gifts broadcast whose value you don't know;
Such tillage yields ingratitude and will,
While human nature is the soil you till."—(*Conington.*)

"Proditores etiam iis quos anteponunt invisi sunt."
TACITUS. *Annals, I.*, 58.

"Traitors are detested even by those whom they prefer."
—(*Church and Brodribb.*)

"Proeliis ambiguus, bello non victus."
TACITUS. *Annals, II.*, 88.—(*Of Arminius.*)

"(He) had fought, indeed, indecisive battles, yet in war remained unconquered."—(*Church and Brodribb.*)

"Profecto in aedes meas me absente neminem
Volo intromitti; atque etiam hoc praedico tibi:
Si bona Fortuna veniat, ne intromiseris."
PLAUTUS. *Aulularia, Act I., Sc. II.*, 20.—(*Euclio.*)

"Be sure, let no one in, while I'm away;
I charge you even if Good-Luck should come,
Don't let her in."—(*Bonnell Thornton.*)

"Profecto ut quisque minimo contentus fuit,
Ita fortunatam vitam vixit maxime,
Ut philosophi aiunt isti, quibus quidvis sat est."
SEXTUS TURPILIUS. *Lindia, Fragment IV.* (*IX.*).

"He who with smallest means contentment finds
Will live the happiest life; so cries the sage,
To whom whate'er he has suffices."

"Professoria lingua." TACITUS. *Annals, XIII.*, 14.

"A pedant's tongue."—(*Church and Brodribb.*)

"Proinde, dum suppetit vita, enitamur ut mors quam paucissima, quae abolere possit, inveniat."
PLINY THE YOUNGER. *Epistolae, V.*, 5.

"Let us then strive, while life lasts, to leave as little as possible for death to make an end of."

"(Telephus et Peleus, quum pauper et exsul uterque)
Projicit ampullas et sesquipedalia verba."
HORACE. *De Arte Poetica*, 97.

"Peleus or Telephus, suppose him poor
Or driven to exile, talks in tropes no more;
His yard-long words desert him."—(*Conington.*)

"Prope est ut libenter damnet, qui cito. Prope est ut inique puniat, qui nimis." SENECA. *De Clementia, I.*, 14.

"To condemn hastily is almost to condemn willingly. To punish excessively is almost to punish unjustly."

"Propemodum saeculi res in unum illum diem fortuna cumulavit."
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, IV.*, 16, 10.
—(*Of the battle of Arbela.*)

"It may almost be said that into that day fate crowded the events of a century."

"Proprium hoc statuo esse virtutis, conciliare animos hominum, et ad usus suos adjungere." CICERO. *De Officiis, II.*, 5, 17.

"It is Virtue's province to win her way into the hearts of men, and bind them to her service."

"Propter paupertatem hoc adeo nomen repperi;
Eo, quia paupertas fecit, ridiculus forem:
Nam illa omnes artes perdocet, ubi quem attigit."
PLAUTUS. *Stichus, Act I., Sc. III.*, 22.—(*Gelasimus.*)

"My father, when I was a tiny boy,
Named me Gelasimus; for, from my childhood,
Laughter I raised in all—a talent this
I owe to poverty—being born poor,
And fated so to live. For poverty,
Whome'er she comes to, teaches every art."
—(*Bonnell Thornton.*)

"Prosperum ac felix scelus
Virtus vocatur." SENECA. *Hercules Furens*, 255.—(*Amphitryon.*)

"We virtue call
The crime that brings prosperity and fortune."

"Provocarem ad Philippum, sed sobrium."
VALERIUS MAXIMUS, *VI.*, 2, *Externa, I.*

"I would appeal to Philip, but to Philip sober."

"Proximus ardet
Ucalegon." VIRGIL. *Æneid, II.*, 311.

"And now the flames
Spread to Ucalegon's, our neighbour's, house."

"Proximus huic, longo sed proximus intervallo,
Insequitur Salius." VIRGIL. *Æneid, V.*, 320.

"Nearest him where none are near
Young Salius strains in full career."—(*Conington.*)

"Proximus sum egomet mihi."
TERENCE. *Andria, Act IV., Sc. I.*, 12.—(*Charinus.*)

"I am my nearest neighbour."

"Prudens futuri temporis exitum
Caliginosa nocte premit Deus,
Ridetque, si mortalis ultra
Fas trepidat." HORACE. *Odes, III.*, 29, 29.

"The issue of the time to be
Heaven wisely hides in blackest night,
And laughs, should man's anxiety
Transgress the bounds of man's short sight."—(*Conington.*)

"Pudet haec opprobria nobis
Et dici potuisse et non potuisse repelli."
OVID. *Metamorphoses, I.*, 758.

"It shames us that these charges can be made,
It shames us that they cannot be rebutted."

"Pudore et liberalitate liberos
Retinere satius esse credo, quam metu."
TERENCE. *Adelphi, Act I., Sc. I.*, 32.—(*Micio.*)

"'Tis, in my opinion, better far
To bind your children to you by the ties
Of gentleness and modesty than fear."—(*George Colman.*)

"Pueri inter sese quam pro levibus noxiis iras gerunt.
Qua propter? quia enim, qui eos gubernat animus, infirmum gerunt."
TERENCE. *Hecyra, Act III., Sc. I.*, 30.—(*Parmeno.*)

"Observe how lightly children squabble. Why?
Because they're governed by a feeble mind."—(*George Colman.*)

"Pulchra mulier nuda erit, quam purpurata, pulchrior."
PLAUTUS. *Mostellaria, Act I., Sc. III.*, 131.—(*Scapha.*)

"A naked beauty is more charming than
From head to foot in purple."—(*Bonnell Thornton.*)

"Pulchrum est benefacere reipublicae, etiam bene dicere haud absurdum est." SALLUST. *Catiline, III.*

"Most honourable are services rendered to the State; even if they do not go beyond words, they are not to be despised."

"Pulchrum est digito monstrari et dicier—Hic est!"
PERSIUS. *Satires, I.*, 28.

"But, sure, 'tis pleasant, as we walk, to see
The pointed finger, hear the loud 'That's he'
On every side."—(*Gifford.*)

"Punica fide." SALLUST. *Jugurtha, CVIII.*

"With Punic faith."

"Qua flumen placidum est, forsan latet altius unda."
DIONYSIUS CATO. *Disticha de Moribus, IV.*, 31.

"Where the river flows calmly, there perchance is it deepest."

"Quadrupedante putrem sonitu quatit ungula campum."
VIRGIL. *Æneid, VIII.*, 596.—(*Cf. Æneid, XI.*, 875.)

"Horny feet
Recurrently the champaign beat
And shake the crumbling ground."—(*Conington.*)

"Quae belua ruptis,
Cum semel effugit, reddit se prava catenis?"
HORACE. *Satires, II.*, 7, 70.

"What beast that has escaped its riven chain
Is base enough to seek its bonds again?"

"Quae caret ora cruore nostro?" HORACE. *Odes, II.*, 1, 36.

"What coast from Roman blood is free?"—(*Conington.*)

"Quae cum ita pugnaret, tamquam quae vincere nollet,
Victa est non aegre proditione sua." OVID. *Amores, I.*, 5, 15.

"She who resists as though she would not win,
By her own treason falls an easy prey."

"Quae enim domus tam stabilis, quae tam firma civitas est, quae non odiis atque dissidiis funditus possit everti?"
CICERO. *De Amicitia, VII.*, 23.

"There is no house so strong, no state so firmly established, that it may not be levelled to the ground by internal hatreds and dissensions."

"Quae est autem in hominibus tanta perversitas, ut inventis frugibus glande vescantur?" CICERO. *Orator*, 9, 31.

"What perversity is this in mankind, that when fruits are to be found they prefer to live on acorns?"

"(Nam) quae indotata est, ea in potestate est viri;
Dotatae mactant et malo et damno viros."
PLAUTUS. *Aulularia, Act III., Sc. V.*, 60.—(*Megadorus.*)

"Maidens that come dowerless
Are ever in their husbands' power, but dames
With full-swoln portions are their plague and ruin."
—(*Bonnell Thornton.*)

"(Nam) quae mortali cuiquam est amentia major,
In Jovis errantem regno perquirere divos,
Tantum opus ante pedes transire et perdere segnem?"
LUCILIUS JUNIOR. *Aetna*, 255.

"What greater madness e'er afflicts a man
Than when he wanders idly through the realms
Of Jove, seeking the gods, and passes by
The task that lies unheeded at his feet?"

"Quae natura aut fortuna darentur hominibus, in iis rebus se vinci posse animo aequo pati; quae ipsi sibi homines parare possent, in iis rebus se pati non posse vinci."
CRASSUS. (*Cicero, de Oratore, II.*, 11, 45.)

"We may cheerfully permit ourselves to be excelled in those things which are bestowed on mankind by nature or fortune, but not in those which men can secure for themselves by their own efforts."

"Quae nimis apparent retia, vitat avis."
OVID. *Remedia Amoris*, 516.

"If the net be spread
Too openly, the bird avoids the snare."

"Quae potest esse vitae jucunditas sublatis amicitiis?"
CICERO. *Pro Plancio, XXXIII.*, 80.

"What sweetness is left in life if you take away friendship?"

"(Sed) quae praeclara et prospera tantum,
Ut rebus laetis par sit mensura malorum."
JUVENAL. *Satires, X.*, 97.

"Yet what delight can rank and power bestow,
Since every joy is balanced by its woe!"—(*Gifford.*)

"Quae quidem laudatio hominis turpissimi mihi ipsi erat paene turpis." CICERO. *In Pisonem, XXIX.*, 72.

"Such praise, coming from so degraded a source, was degrading to me, its recipient."

"Quae regio in terris nostri non plena laboris?"
VIRGIL. *Æneid, I.*, 460.

"'Is there, friend,' he cries, 'a spot
That knows not Troy's unhappy lot.'"—(*Conington.*)

"Quae res in se neque consilium neque modum
Habet ullum, eam consilio regere non potes."
TERENCE. *Eunuchus, Act I., Sc. I.*, 12.—(*Parmeno.*)

"The thing which hath not in itself
Or measure or advice, advice can't rule."—(*George Colman.*)

"Quae vera audivi taceo et contineo optime:
Sin falsum, aut vanum, aut fictum est, continuo palam est:
Plenus rimarum sum, hac atque illac perfluo.
Proin tu, taceri si vis, vera dicito."
TERENCE. *Eunuchus, Act I., Sc. II.*, 23.—(*Parmeno.*)

"The truths I hear I will conceal; whate'er
Is false, or vain, or feigned, I'll publish it.
I'm full of chinks, and run through here and there;
So, if you claim my secrecy, speak truth."—(*George Colman.*)

"Quae virtus et quanta, boni, sit vivere parvo
(Nec meus hic sermo est, sed quae praecepit Ofellus
Rusticus, abnormis sapiens, crassaque Minerva),
Discite." HORACE. *Satires, II.*, 2, 1.

"The art of frugal living, and its worth,
To-day, my friends, Ofellus shall set forth
('Twas he that taught it me, a shrewd, clear wit,
Though country-spun, and for the schools unfit)."—(*Conington.*)

"Quaenam summa boni? Mens quae sibi conscia recti.
Pernicies homini quae maxima? Solus homo alter."
AUSONIUS. *Septem Sapientum Sententiae, "Bias," I.*

"What is the highest good? A heart conscious of its own purity. What is man's deadliest foe? His fellow-man."

"Quaeris Alcidae parem?
Nemo est nisi ipse." SENECA. *Hercules Furens*, 84.—(*Juno.*)

"You seek Alcides' equal? He has none
Beside himself."

"Qualem commendes etiam atque etiam aspice, ne mox
Incutiant aliena tibi peccata pudorem."

HORACE. *Epistolae, I.*, 18, 76.

"Look round and round the man you recommend,
For yours will be the shame should he offend."—(*Conington.*)

"Qualis artifex pereo!" NERO. (*Suetonius, VI.*, 49.)

"What an artist dies in me!"

"Qualis dominus, talis et servus."

PETRONIUS ARBITER. *Satyricon*, 58.

"Like master, like man."

"Quam inique comparatum est, hi qui minus habent,
Ut semper aliquid addant divitioribus!"

TERENCE. *Phormio, Act I., Sc. I.*, 7.—(*Davus.*)

"Alack, how hard it is
That he, who is already poor, should still
Throw in his mite to swell the rich man's heap!"
—(*George Colman.*)

"Quam iniqui sunt patres in omnes adolescentes judices!
Qui aequum esse censent nos jam a pueris ilico nasci senes;
Neque illarum affines esse rerum quas fert adolescentia."

TERENCE. *Heautontimorumenos, Act II., Sc. I.*, 1.—(*Clitipho.*)

"What partial judges of all sons are fathers!
Who ask grey wisdom from our greener years,
And think our minds should bear no touch of youth."
—(*George Colman.*)

"Quam invisa sit singularis potentia et miseranda vita, qui se metui quam amari malunt, cuivis facile intellectu fuit."

CORNELIUS NEPOS. *Dion*, 9.

"We can all understand how hateful is autocratic power, and how pitiable the lives of those who prefer to be feared rather than to be loved."

"Quam multa injusta ac prava fiunt moribus."

TERENCE. *Heautontimorumenos, Act IV., Sc. VII.*, 11.—(*Chremes.*)

"How unjust
And absolute is custom!"—(*George Colman.*)

"Quam multa sunt vota, quae etiam sibi fateri pudet! quam pauca quae facere coram teste possimus!"

SENECA. *De Beneficiis, VI.*, 38, 5.

"How many of our desires we are ashamed to acknowledge even to ourselves! How few we dare give utterance to before witnesses!"

"Quam multum interest quid a quo fiat!"

PLINY THE YOUNGER. *Epistolae, VI.*, 24.

"What a difference it makes by whom the deed is done!"

"Quam saepe forte temere
Eveniunt quae non audeas optare."

TERENCE. *Phormio, Act V., Sc. I.*, 30.—(*Chremes.*)

"How often fortune blindly brings about
More than we dare to hope for!"—(*George Colman.*)

"Quam scitum est ejusmodi parare in animo cupiditates,
Quas quum res advorsae sient paullo mederi possis."
TERENCE. *Phormio, Act V., Sc. IV.*, 2.—(*Antipho.*)

"How wise to foster such desires alone,
As, although cross'd, are easily supplied!"—(*George Colman.*)

"Quam vellent aethere in alto
Nunc et pauperiem et duros perferre labores!"
VIRGIL. *Æneid, VI.*, 436.

"How gladly now in upper air
Contempt and beggary would they bear,
And labour's sorest pain!"—(*Conington.*)

"Quamlibet saepe obligati, si quid unum neges, hoc solum meminerunt, quod negatum est." PLINY THE YOUNGER. *Epistolae, III.*, 4.

"However often you may have done them a favour, if you once refuse they forget everything except your refusal."

"Quamquam longissimus, dies cito conditur."
PLINY THE YOUNGER. *Epistolae, IX.*, 36.

"The longest day soon comes to end."

"Quamquam res nostrae sunt, pater, pauperculae,
Modice et modeste melius est vitam vivere;
Nam si ad paupertatem admigrant infamiae,
Gravior paupertas fit, fides sublestior."
PLAUTUS. *Persa, Act III., Sc. I.*, 17.—(*Virgo.*)

"Since our pittance is but small, we ought
To lead a frugal and a modest life.
For if to poverty we add disgrace,
Our poverty will be of double weight,
Our credit of no weight at all."—(*Bonnell Thornton.*)

"Quando artibus, inquit, honestis
Nullus in urbe locus, nulla emolumenta laborum,
Res hodie minor est here quam fuit, ac eadem cras
Deteret exiguis aliquid: proponimus illuc
Ire, fatigatas ubi Daedalus exuit alas." JUVENAL. *Satires, III.*, 21.

"Since virtue droops, he cried, without regard,
And honest toil scarce hopes a poor reward;
Since every morrow sees my means decay,
And still makes less the little of to-day;
I go where Daedalus, as poets sing,
First checked his flight and closed his weary wing."—(*Gifford.*)

"Quando conveniunt ancilla, Sibylla, Camilla,
Sermonem faciunt et ab hoc, et ab hac, et ab illa."
RICHARD TAUBMANN (*of Wittenberg*). *Taubmanniana* (*Frankfort*, 1710), *p.* 253.

"When with her friends Camilla goes a-walking,
Of this and that and t'other they'll be talking."

"Quando hic sum, non jejuno Sabbato: quando Romae sum, jejuno Sabbato."

ST. AMBROSE. (*Quoted by St. Augustine, Letters, XXXVI.*, § 32, *ad Casulanum.*)

"When I am here, I do not fast on Saturday; when I am in Rome, I fast on Saturday."

"Cum fueris Romae, Romano vivito more,
Cum fueris alibi, vivito sicut ibi."

ANON. (*Jeremy Taylor, Ductor Dubitantium, Bk. I., Cap. I.*, 5, 5.)

"When you're in Rome, then live in Roman fashion;
When you're elsewhere, then live as there they live."

"(Et) quando uberior vitiorum copia? quando
Major avaritiae patuit sinus?" JUVENAL. *Satires, I.*, 87.

"Say, when did vice a richer harvest yield?
When did fell avarice so engross the mind?"—(*Gifford.*)

"Quanta mea sapientia est,
E malis multis malum quod minimum est, id minimum est malum."

PLAUTUS. *Stichus, Act I., Sc. II.*, 62.—(*Pinacium.*)

"Sir, as far
As my poor skill will go, of many evils
That evil which is least is the least evil."—(*Bonnell Thornton.*)

"Quanto diutius considero, tanto mihi res videtur obscurior."

CICERO. *De Natura Deorum, I.*, 22, 60.—(*Simonides to Hiero.*)

"The more I think over the matter, the more difficult of comprehension it seems to me."

"(Sensit Alexander, testa quum vidit in illa
Magnum habitatorem) quanto felicior hic qui
Nil cuperet, quam qui totum sibi posceret orbem."

JUVENAL. *Satires, XIV.*, 311.

"Even Philip's son, when in his little cell,
Content, he saw the mighty master dwell,
Owned, with a sigh, that he who nought desired
Was happier far than he who worlds required."—(*Gifford.*)

"Quanto quis illustrior, tanto magis falsi ac festinantes, vultuque composito, ne laeti excessu principis, neu tristiores primordio, lacrimas, gaudium, questus adulationem miscebant."

TACITUS. *Annals, I.*, 7.

"The higher a man's rank, the more eager his hypocrisy, and his looks the more carefully studied, so as neither to betray joy at the decease of one emperor, nor sorrow at the rise of another, while he mingled delight and lamentation with his flattery."—(*Church and Brodribb.*)

"Quanto quisque sibi plura negaverit,
A dis plura feret. Nil cupientium
Nudus castra peto, et transfuga divitum
Partes linquere gestio." HORACE. *Odes, III.*, 16, 21.

"He that denies himself shall gain the more
From bounteous Heaven. I strip me of my pride,
Desert the rich man's standard, and pass o'er
To bare contentment's side."—(*Conington.*)

"Quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achilli."
VIRGIL. *Æneid, II.*, 274.

"How altered from the man we knew,
Our Hector, who from day's long toil
Comes radiant in Achilles' spoil."—(*Conington.*)

"Quantum oculis, animo tam procul ibit amor."
PROPERTIUS. *Elegies, IV.* (*III.*), 21, 10.

"Far as I journey from thy sight, so far
Shall love too journey from my mind."

"Quantum quisque sua nummorum servat in arca,
Tantum habet et fidei." JUVENAL. *Satires, III.*, 143.

"Each man shall trusted be so far
As he has money in his coffers stored."

"Quare, dum licet, inter nos laetemur amantes,
Non satis est ullo tempore longus amor."
PROPERTIUS. *Carmina, I.*, 20 (19), 25.

"While in each other's presence lovers joy,
No time's too long for love."

"Quare religio pedibus subjecta vicissim
Obteritur, nos exaequat victoria coelo."
LUCRETIUS. *De Rerum Natura, I.*, 72.

"Thus superstition have we trampled down
In turn beneath our feet, and to the heavens
We are exalted by our victory."

"Quasi solstitialis herba, paulisper fui:
Repente exortus sum, repentino occidi."
PLAUTUS. *Pseudolus, Act I., Sc. I.*, 36.—(*Calidorus.*)

"Short was my life, like that of summer grass:
Quickly I grew, and quickly withered."

"Solstitialis
Velut herba solet,
Ostentatus
Raptusque simul."
AUSONIUS. *Commemoratio Professorum, VI.*, 34.

"Like the summer grass,
Which doth but show itself, and is cut down."

"Quem animum nos adversus pueros habemus, hunc sapiens adversus omnes, quibus etiam post juventam canosque puerilitas est."
SENECA. *De Constantia Sapientis, XII.*, 1.

"As we look upon children, so does the wise man look upon all those whose childishness has survived their youth and their grey hairs."

"Quem damnosa venus, quem praeceps alea nudat,
Gloria quem supra vires et vestit et ungit,
Quem tenet argenti sitis importuna famesque,
Quem paupertatis pudor et fuga, dives amicus,
Saepe decem vitiis instructior, odit et horret."

HORACE. *Epistolae, I.*, 18, 21.

"Him that gives in to dice or lewd excess,
Who apes rich folks in equipage or dress,
Who meanly covets to increase his store,
And shrinks as meanly from the name of poor,
That man his patron, though on all those heads
Perhaps a worse offender, hates and dreads."—(*Conington.*)

"Quem di diligunt
Adolescens moritur, dum valet, sentit, sapit."

PLAUTUS. *Bacchides, Act IV., Sc. VII.*, 18.—(*Chrysalus.*)

"Whom the gods love die young, while still they can enjoy
Health, tastes and senses."

"Quem metuunt odere: quem quisque odit, periisse expetit."

ENNIUS. *Incertae Fabulae, Fragment XXXVII.* (*XV.*).

"Whom men fear they hate, and whom they hate
They long for his destruction."

"Oderint dum metuant."

ACCIUS. *Atreus, Fragment IV.* (*IX.*).—(*Atreus.*)

"They will hate while they fear."

"Quem metuit quisque, perisse cupit."

OVID. *Amores, II.*, 2, 10.

"He whom all hate all wish to see destroyed."

"Quem res plus nimio delectavere secundae,
Mutatae quatient."

HORACE. *Epistolae, I.*, 10, 30.

"Take too much pleasure in good things, you'll feel
The shock of adverse fortune makes you reel."—(*Conington.*)

"Quem Venus arbitrum
Dicet bibendi?"

HORACE. *Odes, II.*, 7, 25.

"Whom will Venus seat
Chairman of cups?"—(*Conington.*)

"Quemcunque miserum videris, hominem scias."

SENECA. *Hercules Furens*, 463.—(*Lycus.*)

"One that you see unhappy know to be a man."

"Qui aliis nocent, ut in alios liberales sint, in eadem sunt injustitia, ut si in suam rem aliena convertant."

CICERO. *De Officiis, I.*, 14, 42.

"Those who injure some to benefit others are acting as wrongfully as if they were turning other persons' property to their own use."

"Qui amans egens ingressus est princeps in amoris vias,
Superavit aerumnis is suis, aerumnas Herculis."

PLAUTUS. *Persa, Act I.*, 1, 1.—(*Toxilus.*)

"When first a poor man steps into the path
Of love, he must worse labours undertake
Than Hercules."—(*Bonnell Thornton.*)

"Qui amat, tamen hercle si esurit, nullum esurit."
PLAUTUS. *Casina, Act IV., Sc. II.*, 2, 16.—(*Stalino.*)

"A man in love,
Though he is hungry, does not think of eating."
—(*Bonnell Thornton.*)

"Qui amicus est, amat; qui amat non utique amicus est. Itaque amicitia semper prodest, amor etiam aliquando nocet."
SENECA. *Epistolae, XXXV.*, 1.

"He who is your friend loves you, but he who loves you is not always your friend. Thus friendship always benefits, but love sometimes injures."

"Qui aut tempus quid postulet, non videt aut plura loquitur, aut se ostentat, aut eorum quibuscum est vel dignitatis vel commodi rationem non habet, aut denique in aliquo genere aut inconcinnus aut multus est, is ineptus esse dicitur."
CICERO. *De Oratore, II.*, 4, 17.

"He who does not perceive what is demanded by the circumstances, or says too much, or indulges in vain display, or does not take into account the rank, or study the convenience, of those with whom he finds himself, or, to be brief, is in any way awkward or prolix, is what we call a tactless person."

"Qui Bavium non odit, amet tua carmina, Maevi,
Atque idem jungat vulpes et mulgeat hircos."
VIRGIL. *Eclogues, III.*, 90.

"Who hates not Bavius will love thy verses too,
O Maevius, and he will foxes yoke
And milk he-goats."

"Qui beneficium dedit, taceat, narret qui accepit."
SENECA. *De Beneficiis, II.*, 11, 2.

"Be silent as to services you have rendered, but speak of favours you have received."

"Qui beneficium non reddit, magis peccat. Qui non dat, citius."
SENECA. *De Beneficiis, I.*, 1, 13.

"His is the greater sin who does not return, his the swifter who does not bestow, a favour."

"Qui blandiendo dulce nutrivit malum,
Sero recusat ferre, quod subiit, jugum."
SENECA. *Phaedra*, 139.—(*The Nurse.*)

"She who by fond caress some pleasant sin
Has nourished, all too late to bear the yoke
Refuses, which on her own neck she's placed."

"Qui bona fide deos colit, amat et sacerdotes."
STATIUS. *Silvae, V.*—(*Praefatio.*)

"Who the gods truly worships loves their priests."

"Qui bono sunt genere nati, si sunt ingenio malo,
Suapte culpa ex genere capiunt genus, ingenium improbant."
PLAUTUS. *Mercator, Act V., Sc. IV.*, 8.—(*Eutychus.*)

"Whenever men of rank are ill-disposed,
Their evil disposition stains that rank."—(*Bonnell Thornton.*)

"Qui cavet ne decipiatur, vix cavet, cum etiam cavet;
Etiam cum cavisse ratus est, saepe is cautor captus est."
PLAUTUS. *Captivi, Act II., Sc. II.*, 5.—(*Hegio.*)

"The greatest care
Is scarce enough to guard against deceit;
And the most cautious, even when he thinks
He's most upon his guard, is often tricked."—(*Bonnell Thornton.*)

"Qui cupiet, metuet quoque; porro
Qui metuens vivet, liber mihi non erit unquam."
HORACE. *Epistolae, I.*, 16, 65.

"Fearing's a part of coveting, and he
Who lives in fear is no free man for me."—(*Conington.*)

"Qui deorum consilium culpet, stultus inscitusque sit,
Quique eos vituperet."
PLAUTUS. *Miles Gloriosus, Act III., Sc. I.*, 141.—(*Periplectomenes.*)

"Whoever blames the counsels of the gods,
And finds fault with them, is a fool and ignorant."
—(*Bonnell Thornton.*)

"Qui e nuce nucleum esse volt, frangit nucem."
PLAUTUS. *Curculio, Act I., Sc. I.*, 55.—(*Palinurus.*)

"He that would eat the kernel breaks the nut."

"Qui facit per alium est perinde ac si faciat per seipsum."
BONIFACE VIII. *Sexti Decretalium Liber, Bk. V., Tit. XX., de Regulis Juris*, 72.

"He who acts through an agent is responsible as though he acted himself."

"Qui fert malis auxilium, post tempus dolet."
PHAEDRUS. *Fables, IV.*, 18, 1.

"Who aids the wicked suffers in the end."

"Qui fingit sacros auro vel marmore vultus,
Non facit ille deos: qui rogat ille facit."
MARTIAL. *Epigrams, VIII.*, 24, 5.

"Not he makes gods who fashions sacred images
In gold or marble fair: but he who prays to them."

"Qui fit, Maecenas, ut nemo quam sibi sortem
Seu ratio dederit, seu fors objecerit, illa
Contentus vivat, laudet diversa sequentes?"
HORACE. *Satires, I.*, 1, 1.

"How comes it, say, Maecenas, if you can,
That none will live like a contented man
Where choice or chance directs, but each must praise
The folk who pass through life by other ways?"—(*Conington.*)

"Qui fugiebat, rursus proeliabitur."
TERTULLIAN. *De Fuga in Persecutione, X.*

"He who fled will fight on another occasion."

"Qui genus jactat suum
Aliena laudat." SENECA. *Hercules Furens*, 344.—(*Lycus.*)

"Who of his lineage boasts but praises others' merits."

"Qui grate beneficium accipit, primam ejus pensionem solvit."
SENECA. *De Beneficiis, II.*, 22.

"He who accepts a benefit gratefully pays back the first instalment of his debt."

"Qui homo culpam admisit in se, nullus est tam parvi preti
Quin pudeat, quin purget se."
PLAUTUS. *Aulularia, Act IV., Sc. X.*, 60.—(*Lyconides.*)

"Never was there
A man so worthless, that had done a fault,
But was ashamed, and sought to clear himself."
—(*Bonnell Thornton.*)

"Qui homo timidus erit in rebus dubiis, nauci non erit."
PLAUTUS. *Mostellaria, Act V., Sc. I.*, 1.—(*Tranio.*)

"Things to a crisis come, the timid man
Is not worth e'en a nutshell."—(*Bonnell Thornton.*)

"Qui ipse haud amavit, aegre amantis ingenium inspicit."
PLAUTUS. *Miles Gloriosus, Act III., Sc. I.*, 43.—(*Periplectomenes.*)

"He who has never been himself in love
Can hardly see into a lover's mind."—(*Bonnell Thornton.*)

"Qui ipse sibi sapiens prodesse non quit, nequidquam sapit."
ENNIUS. *Medea, Fragment XV. (XIII.).*

"Whose wisdom is no service to himself is wise in vain."

"Qui mentiri aut fallere insuêrit patrem
Aut audebit, tanto magis audebit ceteros."
TERENCE. *Adelphi, Act I., Sc. I.*, 30.—(*Micio.*)

"Whosoe'er
Hath won upon himself to play the false one,
And practise impositions on a father,
Will do the same with less remorse to others."—(*George Colman.*)

"Qui mori didicit, servire dedidicit."
SENECA. *Epistolae, XXVI.*, 10.

"He who has learnt to die has forgotten how to serve."

"Qui morte cunctos luere supplicium jubet,
Nescit tyrannus esse. Diversa inroga;
Miserum veta perire, felicem jube."
SENECA. *Hercules Furens*, 515.—(*Lycus.*)

"Who metes to all the penalty of death
Knows not the tyrant's power. Vary the pain;
Forbid the unhappy, bid the happy, die."

"Qui multorum custodem se profiteatur, eum sapientes sui primum capitis aiunt custodem esse oportere."
CICERO. *Philippica, XII.*, 10, 25.

"The wise say that he to whose care the safety of many is entrusted must first show that he can take care of himself."

"Qui, ne tuberibus propriis offendat amicum,
Postulat, ignoscat verrucis illius. Aequum est
Peccatis veniam poscentem reddere rursus."

HORACE. *Satires, I.*, 3, 73.

"He that has fears his blotches may offend
Speaks gently of the pimples of his friend:
For reciprocity exacts her dues,
And they that need excuse must needs excuse."—(*Conington.*)

"Qui nescit tacere, nescit et loqui." SENECA. *De Moribus*, 132.

"He who does not know how to keep silence does not know how to speak."

"Qui nobis pereunt, et imputantur." MARTIAL. *Epigrams, V.*, 20, 13.

"The days which we let pass are scored against us."

"Qui nolet fieri desidiosus, amet." OVID. *Amores, I.*, 9, 46.

"He who would not be idle, let him fall in love."

"Qui non vetat peccare, cum possit, jubet."

SENECA. *Troades*, 300.—(*Agamemnon.*)

"Who does not, when he may, forbid a crime
Commands it."

"Qui nunc it, per iter tenebricosum,
Illuc unde negant redire quemquam."

CATULLUS. *Carmina, III.*, 11.

"Who goeth now, along the shadowy path,
'To that bourne whence no traveller returns'."

"Qui per virtutem peritat, is non interit."

PLAUTUS. *Captivi, Act III., Sc. V.*, 32.—(*Tyndarus.*)

"Death I esteem a trifle, when not merited
By evil actions."—(*Bonnell Thornton.*)

"Qui se ipse laudat, cito derisorem invenit." PUBLILIUS SYRUS, 426.

"He who praises himself will soon find a scoffer."

"Qui se laudari gaudent verbis subdolis,
Sera dant poenas turpes poenitentia."

PHAEDRUS. *Fables, I.*, 13, 1.

"Those who are charmed by subtle flatteries, too late
Repent when they have paid the shameful penalty."

"Qui se metui volent, a quibus metuentur, eosdem metuant ipsi necesse est." CICERO. *De Officiis, II.*, 7, 24.

"Those who desire to be feared, cannot but fear those by whom they are feared."

"Qui terret plus ipse timet; sors ista tyrannis
Convenit."

CLAUDIANUS. *De Quarto Consulatu Honorii*, 290.

"He who inspires fear, but fears the more
Himself; behold the tyrant's fitting fate!"

"Qui secum loqui poterit, sermonem alterius non requiret."

CICERO. *Tusculanae Disputationes, V.*, 40, 117.

"He who can commune with himself does not seek for speech with others."

"Qui semel verecundiae fines transierit, eum bene et naviter oportet esse impudentem." CICERO. *Ad Familiares, V.*, 12, 3.

"When once a man has overstepped the bounds of modesty he may as well become thoroughly and frankly shameless."

"Qui sibi semitam non sapiunt, alteri monstrant viam;
Quibu' divitias pollicentur, ab iis drachmam ipsi petunt."
ENNIUS. (*Quoted by Cicero, De Divinatione, I.*, 58, 132.)

"Though they know not the path, they'll point the way to others;
They'll promise wealth, and then they'll beg a trifling loan."

"Qui statuit aliquid parte inaudita altera,
Aequum licet statuerit, haud aequus fuit."
SENECA. *Medea*, 198.—(*Medea.*)

"If judgment's given before both sides are heard,
The judgment may be just, but not the judge."

"Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit;
Abstinuit Venere et vino." HORACE. *De Arte Poetica*, 412.

"The youth who runs for prizes wisely trains,
Bears heat and cold, is patient and abstains."—(*Conington.*)

"Qui stultis videri eruditi volunt, stulti eruditis judicantur."
QUINTILIAN. *De Institutione Oratoria, X.*, 7, 21.

"Those who love to display their learning before fools are considered fools by the learned."

"(Populo) Qui stultus honores
Saepe dat indignis, et famae servit ineptus;
Qui stupet in titulis et imaginibus." HORACE. *Satires, I.*, 6, 15.

"The town,
That muddy source of dignity, which sees
No virtue but in busts and lineal trees."—(*Conington.*)

"Qui tacet consentire videtur."
BONIFACE VIII. *Sexti Decretalium Liber, Bk. V., Tit. XII., de Regulis Juris*, 43.

"Silence gives consent."

"Qui timide rogat,
Docet negare." SENECA. *Phaedra*, 601.—(*Phaedra.*)

"He who asks timidly invites refusal."

"Qui utuntur vino vetere, sapientes puto,
Et qui libenter veteres spectant fabulas."
PLAUTUS. *Casina, Prologue*, 5.

"Those
Who choose old wine to drink I esteem wise;
So I do those, who come by choice to see
Old comedies."—(*Bonnell Thornton.*)

"Quia vera erant, dicta etiam credebantur."
TACITUS. *Annals, I.*, 74.

"The things were true, and so were believed to have been said."
—(*Church and Brodribb.*)

"Quia videt me suam amicitiam velle, more hominum facit.
Nam si opulentus it petitum pauperioris gratiam,
Pauper metuit congredi; per metum male rem gerit;
Idem quando illaec occasio periit, post sero cupit."

PLAUTUS. *Aulularia, Act II., Sc. II.*, 68.—(*Megadorus.*)

"He treats me with disdain, because he sees
I court his friendship. 'Tis the way of them:
If a rich man seek favour from a poor one,
The poor man is afraid to treat with him,
And by his awkward fear hurts his own interest;
Then, when the opportunity is lost,
Too late he wishes to recover it."—(*Bonnell Thornton.*)

"Quicquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus nostri est farrago libelli."

JUVENAL. *Satires, I.*, 85.

"Whatever passions have the soul possessed,
Whatever wild desires inflamed the breast,
Joy, sorrow, fear, love, hatred, transport, rage,
Shall form the motley subject of my page."—(*Gifford.*)

"Quicquid bene dictum est ab ullo, meum est."

SENECA. *Epistolae, XVI.*, 7

"Whatever has been well said by any one is my property."

"Quicquid delirant reges, plectuntur Achivi."

HORACE. *Epistolae, I.*, 2, 14.

"Let kings go mad and blunder as they may,
The people in the end are sure to pay."—(*Conington.*)

"Humiles laborant, ubi potentes dissident."

PHAEDRUS. *Fables, I.*, 30, 1.

"The humble suffer when the mighty disagree."

"Quicquid exspectatum est diu, levius accedit."

SENECA. *Epistolae, LXXVIII.*, 29.

"Whatever has been long expected is less disconcerting when it arrives."

"Quicquid quaeritur optimum videtur."

PETRONIUS ARBITER. *Satyricon, Cap. XCIII.*

"That always seems the best which we desire."

"Quicumque amisit dignitatem pristinam,
Ignavis etiam jocus est in casu gravi."

PHAEDRUS. *Fables, I.*, 21, 1.

"One who has fallen from his high estate
E'en to the vile becomes a laughing-stock
In his ill-fortune."

"Quicumque misero forte dissuadet mori,
Crudelis ille est. Interim poena est mori,
Sed saepe donum." SENECA. *Hercules Oetaeus*, 933.—(*Deianira.*)

"Ah, cruel, who the unhappy would persuade
To flee from death. Death is a punishment
Sometimes, and yet full oft to die is gain."

"Quicumque turpi fraude semel innotuit,
Etiamsi verum dicit, amittit fidem." PHAEDRUS. *Fables, I.*, 10, 1.

"Whoe'er has once been trapped in vile deceit,
E'en when he speaks the truth, is ne'er believed."

"Quid aeternis minorem
Consiliis animum fatigas?" HORACE. *Odes, II.*, 11, 11.

"Why with thoughts too deep
O'ertask a mind of mortal frame?"—(*Conington.*)

"Quid avarus?
Stultus et insanus." HORACE. *Satires, II.*, 3, 158.

"Then what's a miser? Fool and madman both."—(*Conington.*)

"Quid brevi fortes jaculamur aevo
Multa? Quid terras alio calentes
Sole mutamus? Patriae quis exsul
Se quoque fugit?" HORACE. *Odes, II.*, 16, 17.

"Why bend our bows of little span?
Why change our homes for regions under
Another sun? What exiled man
From self can sunder?"—(*Conington.*)

"Quid datur a divis felici optatius hora?"
CATULLUS. *Carmina, LX.* (*LXII.*), 30.

"No gift more prized the gods can give
Than one hour's perfect happiness."

"Quid de quoque viro, et cui dicas, saepe videto."
HORACE. *Epistolae, I.*, 18, 68.

"Beware, if there is room
For warning, what you mention, and to whom."—(*Conington.*)

"Quid dignum tanto feret hic promissor hiatu?
Parturiunt montes, nascentur ridiculus mus."
HORACE. *De Arte Poetica*, 138.

"What's coming, pray, that thus he winds his horn?
The mountain labours, and a mouse is born."—(*Conington.*)

"Quid dulcius quam habere amicum, cum quo audeas ut tecum omnia loqui? Servandus ergo est omni diligentia raro inventus amicus, est enim alter ego." SENECA. *De Moribus*, 20.

"What more delightful than to have a friend to whom you can tell everything as you would to yourself? No pains therefore must be spared to preserve what is so rarely found, a true friend, for he is a second self."

"Quid enim est melius quam memoria recte factorum et libertate contentum negligere humana?"
BRUTUS. (*Cicero ad Brutum, I.*, 16, 9.)

"What is better than to live in the contentment arising out of freedom and the recollection of duty well performed, careless of the things of this earth?"

"Quid enim interest inter suasorem facti et probatorem?"
CICERO. *Philippica, II.*, 12, 29.

"What difference is there between him who instigates and him who approves the crime?"

"Quid enim ratione timemus
Aut cupimus? quid tam dextro pede concipis ut te
Conatus non poeniteat votique peracti?"
JUVENAL. *Satires, X.*, 4.

"For what, with reason, do we seek or shun?
What plan how happily soe'er begun,
But, finished, we our own success lament,
And rue the pains so fatally misspent?"—(*Gifford.*)

"Quid est enim dulcius otio literato?"
CICERO. *Tusculanae Disputationes, V.*, 36, 105.

"What is more delightful than lettered ease?"

"Quid est ineptius quam de dicendo dicere, quum ipsum dicere nunquam sit non ineptum nisi quum est necessarium?"
CICERO. *De Oratore, I.*, 24, 112.

"What can be more foolish than to talk about talking, when talking itself is foolish except when it is necessary?"

"Quid est sanctius, quid omni religione munitius, quam domus unius cujusque civium?" CICERO. *Ad Pontifices, XLI.*, 109.

"What more sacred, what more strongly guarded by every holy feeling, than a man's own home?"

"Quid est tam incertum quam talorum jactus? tamen, nemo est quin, saepe jactans, Venerium jaciat aliquando, nonnunquam etiam iterum et tertium." CICERO. *De Divinatione, II.*, 59, 121.

"What is more uncertain than the fall of the dice? Yet every one will occasionally throw the double six, if he throws often enough; nay, sometimes even twice or thrice running."

"Quid est tam inhumanum quam eloquentiam, a natura ad salutem hominum et ad conservationem datam, ad bonorum pestem perniciemque convertere?" CICERO. *De Officiis, II.*, 14, 51.

"What more barbarous than to pervert eloquence, which is a gift of nature for the salvation and preservation of mankind, to the ruin and destruction of the good?"

"Quid est turpius quam senex vivere incipiens?"
SENECA. *Epistolae, XIII.*, 13.

"What more loathsome sight than an old man beginning to live?"

"Quid faciant leges, ubi sola pecunia regnat?"
PETRONIUS ARBITER. *Satyricon, Cap. XIV.*

"What power has law where only money rules?"

"Quid geris, extremis positus telluris in oris,
Cultor arenarum vates?" AUSONIUS. *Epistolae, IV.*, 3.

"What dost thou, seer, on earth's remotest shore,
A plougher of the sands?"

"Quid leges sine moribus
Vanae proficiunt?" HORACE. *Odes, III.*, 24, 35.

"What can laws do which, without morality, are helpless?"

"Quid juvat errorem mersa jam puppe fateri?"
CLAUDIANUS. *In Eutropium, II.*, 7.

"What boots it to confess thy fault,
When thou hast wrecked thy bark?"

"Quid mentem traxisse polo, quid profuit altum
Erexisse caput, pecudum si more pererrant
Avia, si frangunt, communia pabula, glandes?"
CLAUDIANUS. *De Raptu Proserpinae, III.*, 41.

"Of what avail the mind from heaven drawn,
Of what avail to walk with head held high,
If, like the beasts, men wander in the wilds,
Cracking the acorn for their common food?"

"Quid mihi opus est vita, qui tantum auri perdidi!"
PLAUTUS. *Aulularia, Act IV., Sc. IX.*, 13.—(*Euclio.*)

"Oh, what have I
To do with life, deprived of such a treasure!"—(*Bonnell Thornton.*)

"Quid non ebrietas designat? Operta recludit;
Spes jubet esse ratas; ad proelia trudit inertem.
Sollicitis animis onus eximit, addocet artes."
HORACE. *Epistolae, I.*, 5, 16.

"Oh, drink is mighty! secrets it unlocks,
Turns hope to fact, sets cowards on to box,
Takes burdens from the careworn, finds out parts
In stupid folks, and teaches unknown arts."—(*Conington.*)

"Quid non mortalia pectora cogis,
Auri sacra fames?" VIRGIL. *Æneid, III.*, 56.

"Fell lust of gold! abhorred, accurst!
What will not men to slake such thirst?"—(*Conington.*)

"Quid nostri philosophi? nonne in his libris ipsis, quos scribunt de contemnenda gloria, sua nomina inscribunt?"
CICERO. *Tusculanae Disputationes, I.*, 15, 34.

"What shall we say of our philosophers? Do they not put their names on the title-page of the very books which they write in depreciation of vainglory?"

"Quid opus est longis in senatu sententiis, cum optimi cito consentiant?" TACITUS. *De Oratoribus, XLI.*

"What need of long debates in the senate when the leaders are early in agreement?"

"Quid pluma levius? Pulvis. Quid pulvere? Ventus.
Quid vento? Mulier. Quid muliere? Nihil."
Quoted as "Incerti Auctoris" in "Davison's Poetical Rhapsody"
(*temp. James I.; reprinted*, 1890).*

Thus translated by Walter Davison:—

"Dust is lighter than a feather,
And the wind more light than either:
But a woman's fickle mind
More than feather, dust or wind".

* The last line is also read, probably more correctly,
"Quid vento? Meretrix. Quid meretrice? Nihil."

"Quid quisque nostrum de se ipse loquatur, non est, sane, non est requirendum. Boni viri judicent. Id est maxime momenti et ponderis." CICERO. *In Vatinium, IV.*, 9.

"What each one of us thinks of himself is really not the question. Let us take the opinion of virtuous men, which will have weight and importance."

"Quid quisque vitet nunquam homini satis
Cautum est in horas." HORACE. *Odes, II.*, 13, 13.

"The dangers of the hour! no thought
We give them."—(*Conington.*)

"Quid, quod nemo mortalium omnibus horis sapit?"
PLINY THE ELDER. *Natural History, VII.*, 41.

"No mortal man, moreover, is wise at all moments."

"Quid Romae faciam? Mentiri nescio; librum
Si malus est, nequeo laudare et poscere."
JUVENAL. *Satires, III.*, 41.

"But why, my friend, should I at Rome remain?
I cannot teach my stubborn lips to feign;
Nor, when I hear a great man's verses, smile
And beg a copy, if I think them vile."—(*Gifford.*)

"Quid si redeo ad illos, qui aiunt, quid si nunc coelum ruat?"
TERENCE. *Heautontimorumenos, Act IV., Sc. III.*, 41.—(*Syrus.*)

"Suppose, as some folks say, the sky should fall."—(*George Colman.*)

"Quid sit futurum cras, fuge quaerere." HORACE. *Odes, I.*, 9, 13.

"Oh, ask not what the morn will bring!"—(*Conington.*)

"Quid crastina volveret aetas
Scire nefas homini." STATIUS. *Thebais, III.*, 562.

"Heaven forbids that man should know
What change to-morrow's fate may bring."

"Quid tam ridiculum quam adpetere mortem, cum vitam inquietam tibi feceris metu mortis?"
SENECA. *Epistolae, XXIV.*, 23.—(*A Saying of Epicurus.*)

"What is more ridiculous than to seek death, because through fear of death you have filled your life with anxiety?"

"(Nunc itaque et versus et cetera ludicra pono;)
Quid verum atque decens curo et rogo et omnis in hoc sum;
Condo et compono, quae mox depromere possim."
HORACE. *Epistolae, I.*, 1, 11.

"So now I bid my idle songs adieu,
And turn my thoughts to what is right and true;
I search and search, and when I find, I lay
The wisdom up against a rainy day."—(*Conington.*)

"Quid voveat dulci nutricula majus alumno
Quam sapere et fari ut possit quae sentiat, et cui
Gratia, fama, valetudo contingat abunde,
Et mundus victus, non deficiente crumena?"

HORACE. *Epistolae, I.*, 4, 8.

"What could fond nurse wish more for her sweet pet
Than friends, good looks, and health without a let,
A shrewd, clear head, a tongue to speak his mind,
A seemly household, and a purse well lined?"—(*Conington.*)

"Quidquid Amor jussit, non est contemnere tutum:
Regnat et in dominos jus habet ille deos."

OVID. *Heroides, IV.*, 11.

"With safety ne'er may Love's behests be slighted;
He reigns e'en o'er the gods who are our lords."

"Quidquid excessit modum,
Pendet instabili loco." SENECA. *Oedipus*, 930.—(*Chorus.*)

"Whate'er has passed the mean
Stands upon slippery ground."

"Quidquid in altum
Fortuna tulit, ruitura levat."

SENECA. *Agamemnon*, 101.—(*Chorus.*)

"When Fortune raises aught on high,
'Tis that she may in ruin cast it down."

"Quidquid multis peccatur inultum est."

LUCAN. *Pharsalia, V.*, 260.

"A crime which is the crime of many none avenge."

"Quidquid praecipies, esto brevis, ut cito dicta
Percipiant animi dociles teneantque fideles;
Omne supervacuum pleno de pectore manat."

HORACE. *De Arte Poetica*, 335.

"Whene'er you lecture be concise; the soul
Takes in short maxims, and retains them whole;
But pour in water when the vessel's filled,
It simply dribbles over and is spilled."—(*Conington.*)

"Quin corpus onustum
Hesternis vitiis animum quoque praegravat una,
Atque affigit humo divinae particulam aurae."

HORACE. *Satires, II.*, 2, 77.

"Ay, and the body, clogged with the excess
Of yesterday, drags down the mind no less,
And fastens to the ground in living death
That fiery particle of heaven's own breath."—(*Conington.*)

"Quin etiam leges latronum esse dicuntur, quibus pareant, quas observent." CICERO. *De Officiis, II.*, 11, 40.

"Even thieves are said to have laws which they obey, which they observe."

"Quin ipsi pridem tonsor ungues demserat;
Collegit, omnia abstulit praesegmina."
PLAUTUS. *Aulularia, Act II., Sc. IV.*, 33.—(*Strobilus.*)

"When t'other day the barber cut his nails,
He gathered up and brought away the parings."
—(*Bonnell Thornton.*)

"Quinctili Vare, legiones redde." AUGUSTUS. (*Suetonius, II.*, 23.)

"Varus, give me back my legions."

"Quippe res humanae ita sese habent: in victoria vel ignavis gloriari licet; adversae res etiam bonos detrectant."
SALLUST. *Jugurtha, LIII.*

"It is a law of human nature that in victory even the coward may boast of his prowess, while defeat injures the reputation even of the brave."

"Quis aut in victoria, aut in fuga copias numerat?"
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, III.*, 11, 17.

"Who counts his forces either in victory or in flight?"

"Quis credat tantas operum sine numine moles
Ex minimis, caecoque creatum foedere mundum?"
MANILIUS. *Astronomicon, I.*, 490.

"Who can believe that all these mighty works
Have grown, unaided by the hand of God,
From small beginnings? that the law is blind
By which the world was made?"

"Quis custodiet ipsos
Custodes?" JUVENAL. *Satires, VI.*, 347.

"Who shall keep the keepers?"—(*Gifford.*)

"Quis desiderio sit pudor aut modus
Tam cari capitis." HORACE. *Odes, I.*, 24, 1.

"Why blush to let our tears unmeasured fall
For one so dear?"—(*Conington.*)

"Quis enim generosum dixerit hunc qui
Indignus genere, et praeclaro nomine tantum
Insignis?" JUVENAL. *Satires, VIII.*, 30.

"But shall we call those noble, who disgrace
Their lineage, proud of an illustrious race?"—(*Gifford.*)

"Quis expedivit psittaco suum χαῖρε?"
PERSIUS. *Satires, Prologue*, 8.

"Who taught the parrot his *Bonjour?*"

"Quis habet fortius certamen quam qui nititur vincere seipsum?"
THOMAS À KEMPIS. *De Imitatione Christi, I.*, 3, 3.

"Who has a harder fight than he who is striving to overcome himself?"

"Quis ignorat maximam illecebram esse peccandi impunitatis spem?"
CICERO. *Pro Milone, XVI.*, 43.

"We all know that the greatest incentive to crime is the hope of impunity."

"Quis legem det amantibus?
Major lex amor est sibi."
BOËTHIUS. *De Consolatione Philosophiae, III., Metrum XII.*, 47.

"Who can give laws to lovers? Love to himself
Is highest law."

"Quis mel Aristaeo, quis Baccho vina Falerna,
Triptolemo fruges, poma dat Alcinoo?"
OVID. *Epistolae ex Ponto, IV.*, 2, 9.

"Who would to Aristaeus honey give,
Or wine to Bacchus, to Triptolemus
Earth's fruits, or apples to Alcinous?"

"Quis memorabitur tui post mortem?"
THOMAS À KEMPIS. *De Imitatione Christi, I.*, 23, 8.

"Who will remember thee after thou art dead?"

"Quis nescit primam esse historiae legem ne quid falsi dicere audeat? deinde ne quid veri non audeat? ne quae suspicio gratiae sit in scribendo? ne quae simultatis?"
CICERO. *De Oratore, II.*, 15, 62.

"Who does not recognise that the first law of history is that we shall never dare to say what is false; the second that we shall never fear to say what is true; that everything we write shall be free from any suspicion of favouritism or flattery?"

"Quis post vina gravem militiam aut pauperiem crepat?"
HORACE. *Odes, I.*, 18, 5.

"Who can talk of want or warfare when the wine is in his head?"
—(*Conington.*)

"Quis scit an adjiciant hodiernae crastina summae
Tempora di superi?" HORACE. *Odes, IV.*, 7, 17.

"Can hope assure you one more day to live
From powers above?"—(*Conington.*)

"Quis tulerit Gracchos de seditione querentes?"
JUVENAL. *Satires, II.*, 24.

"Who his spleen could rein,
And hear the Gracchi of the mob complain?"—(*Gifford.*)

"Quis vero divitiorem quemquam putet quam eum cui nihil desit quod quidem natura desideret? aut potentiorem quam illum qui omnia quae expetat consequatur? aut beatiorem quam qui sit omni perturbatione animi liberatus? aut firmiore fortuna quam qui ea possideat quae secum, ut aiunt, vel e naufragio possit efferre?" CICERO. *De Republica, I.*, 17, 28.

"Who can be reckoned richer than he to whom nothing is wanting that he may legitimately desire? or more powerful than he who obtains all that he strives for? or happier than he who is free from all uneasiness of mind? or less subject to the caprices of fortune than he who can, as the saying is, carry away all he possesses, even from a shipwreck?"

"Quisnam igitur liber? Sapiens, sibi qui imperiosus;
Quem neque pauperies, neque mors, neque vincula terrent;
Responsare cupidinibus, contemnere honores
Fortis; et in se ipso totus teres atque rotundus,
Externi ne quid valeat per leve morari;
In quem manca ruit semper Fortuna." HORACE. *Satires, II.*, 7, 83.

"Who then is free? The sage, who keeps in check
His baser self, who lives at his own beck;
Whom neither poverty nor dungeon drear
Nor death itself can ever put in fear;
Who can reject life's goods, resist desire,
Strong, firmly braced, and in himself entire;
A hard smooth ball that gives you ne'er a grip,
'Gainst whom when Fortune runs she's sure to trip."
—(*Conington.*)

"(Sic) Quisque pavendo
Dat vires famae, nulloque auctore malorum
Quae finxere timent." LUCAN. *Pharsalia, I.*, 479.

"Thus each man's terror to the rumour gives
New strength, and causelessly they dread the woes
Which they themselves have fashioned."

"Quisque suos patimur Manis; exinde per amplum
Mittimur Elysium, et pauci laeta arva tenemus;
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque relinquit
Aetherium sensum atque aurai simplicis ignem."
VIRGIL. *Æneid, VI.*, 743.

"Each for himself, we all sustain
The durance of our ghostly pain;
Then to Elysium we repair,
The few, and breathe this blissful air:
Till, many a length of ages past,
The inherent taint is cleansed at last,
And nought remains but ether bright,
The quintessence of heavenly light."—(*Conington.*)

"Quisquis habet nummos secura naviget aura,
Fortunamque suo temperet arbitrio."
PETRONIUS ARBITER. *Satyricon, Cap. CXXXVII.*

"He who has wealth will sail with favouring breeze,
And mould his fortunes to his own desires."

"Quisquis ubique habitat, Maxime, nusquam habitat."
MARTIAL. *Epigrams, VII.*, 73, 6.

"He has no home whose home is all the world."

"(Sed) quo divitias haec per tormenta coactas,
Cum furor haud dubius, cum sit manifesta phrenesis,
Ut locuples moriaris, egentis vivere fato."
JUVENAL. *Satires, XIV.*, 135.

"But why this dire avidity of gain?
This mass collected with such toil and pain?
Since 'tis the veriest madness to live poor,
And die with bags and coffers running o'er."—(*Gifford.*)

"(Sed) quo fata trahunt virtus secura sequetur:
Crimen erit superis et me fecisse nocentem."
LUCAN. *Pharsalia, II.*, 287.

"Where the fates lead there will my virtue follow,
Careless of what may come; upon the gods
The blame will fall if they have made me sin."

"Quo magis in dubiis hominem spectare periclis
Convenit, adversisque in rebus noscere quid sit.
Nam verae voces tum demum pectore ab imo
Ejiciuntur, et eripitur persona, manet res."
LUCRETIUS. *De Rerum Natura, III.*, 55.

"Thus we should study man when he is girt
With perils, and when fortune frowns on him
Learn what he is; for then at length the heart
Will deeply feel, and utter words of truth;
The mask is torn away, the man's revealed."

"Quo me, Bacche, rapis, tui
Plenum?"
HORACE. *Odes, III.*, 25, 1.

"Whither, Bacchus, tear'st thou me,
Filled with thy strength?"—(*Conington.*)

"Quo mihi fortunam, si non conceditur uti?"
HORACE. *Epistolae, I.*, 5, 12.

"Why should the gods have put me at my ease,
If I mayn't use my fortune as I please?"—(*Conington.*)

"Quo referor totiens? quae mentem insania mutat?"
VIRGIL. *Æneid, XII.*, 37.

"Why reel I thus, confused and blind?
What madness mars my sober mind?"—(*Conington.*)

"Quo quis enim major, magis est placabilis irae,
Et faciles motus mens generosa capit.
Corpora magnanimo satis est prostrasse leoni;
Pugna suum finem, cum jacet hostis, habet."
OVID. *Tristia, III.*, 5, 31.

"The anger of great souls is soon appeased,
And easily the generous mind is moved.
The lion, noble beast, is satisfied
When to the ground his foe he's struck; all strife
Is finished when the enemy lies low."

"Quo res cumque cadent, unum et commune periclum,
Una salus ambobus erit."
VIRGIL. *Æneid, II.*, 709.

"Now, whether fortune smiles or lowers,
One risk, one safety shall be ours."—(*Conington.*)

"Quo teneam vultus mutantem Protea nodo?"
HORACE. *Epistolae, I.*, 1, 90.

"How shall I hold this Proteus in my gripe?
How hold him down in one enduring type?"—(*Conington.*)

"Quocirca vivite fortes
Fortiaque adversis opponite pectora rebus."
HORACE. *Satires, II.*, 2, 135.

"Then live like men of courage, and oppose
Stout hearts to this and each ill wind that blows."—(*Conington.*)

"Quod ad populum pertinet, semper dignitatis iniquus judex est, qui aut invidet aut favet." CICERO. *Pro Plancio, III.*, 7.

"So far as the mob is concerned, it is never an unbiassed judge of a man's worth, being swayed either by malice or by partiality."

"Quod bonis benefit beneficium, gratia ea gravida est bonis."
PLAUTUS. *Captivi, Act II., Sc. II.*, 108.—(*Hegio.*)

"The favours we confer on honest souls
Teem with returns of service to the giver."—(*Bonnell Thornton.*)

"Quod caret alterna requie, durabile non est."
OVID. *Heroides, IV.*, 89.

"That cannot last which knows not some repose."

"Quod dedisti
Viventi decus, atque sentienti,
Rari post cineres habent poetae." MARTIAL. *Epigrams, I.*, 1 (2), 4.

"The honour that, while yet he breathes and feels,
Is on a bard bestowed but rarely lives
When he is dust and ashes."

"Quod dubitas ne feceris." PLINY THE YOUNGER. *Epistolae, I.*, 18.

"If you doubt the wisdom of a course refrain from it."

"Quod fors dedit, hoc capit usus." CALPURNIUS. *Eclogues, X.*, 47.

"What fortune gives habit soon makes its own."

"Quod fors feret, feremus aequo animo."
TERENCE. *Phormio, Act I., Sc. II.*, 88.—(*Geta.*)

"Whatever chance brings
I'll patiently endure."—(*George Colman.*)

"Quod enim ipsi experti non sunt, id docent ceteros."
CICERO. *De Oratore, II.*, 18, 76.

"They are teaching to others an art in which they have themselves no experience."

"Quod est ante pedes nemo spectat: coeli scrutantur plagas."
ENNIUS. *Iphigenia, Fragment VIII.*—(*Achilles.*)

"None looks at what's beneath his feet: his gaze
Is fixed on heaven."

"Quod latet, ignotum est. Ignoti nulla cupido."
OVID. *De Arte Amandi, III.*, 397.

"We know not what's concealed, and have no lust
For the unknown."

"Quod male fers, assuesce, feres bene."

OVID. *De Arte Amandi, II.*, 647.

"Let what is irksome become habitual, no more 'twill trouble you."

"Quod medicorum est
Promittunt medici; tractant fabrilia fabri;
Scribimus indocti doctique poemata passim."

HORACE. *Epistolae, II.*, 1, 115.

"No untrained nurse administers a draught;
None but skilled workmen handle workmen's tools;
But verses all men scribble, wise or fools."—(*Conington.*)

"Quod nemo novit, paene non fit."

APULEIUS. *Metamorphoses, X.*, 3.

"What no one knows is as good as non-existent."

"Quod non dant proceres, dabit histrio."

JUVENAL. *Satires, VII.*, 90.

"An actor's patronage a peer's outgoes,
And what the last withholds the first bestows."—(*Gifford.*)

"Quod non potest, vult posse, qui nimium potest."

SENECA. *Phaedra*, 220.—(*The Nurse.*)

"He who's power's too great,
Desires aye the power that is not his."

"Quod non vetat lex, hoc vetat fieri pudor."

SENECA. *Troades*, 342.—(*Agamemnon.*)

"Though law forbid not, modesty forbids."

"Quod pulcherrimum, idem tutissimum est, in virtute spem positam habere."

LIVY. *Histories, XXXIV.*, 14.

"The most honourable, as well as the safest course, is to rely entirely upon valour."

"Quod ratio non quit, saepe sanavit mora."

SENECA. *Agamemnon*, 131.—(*The Nurse.*)

"Where reason fails, time oft has worked a cure."

"Quod regnas minus est quam quod regnare mereris:
Excedis factis grandia fata tuis."

RUTILIUS NUMATIANUS. *De Reditu Suo*, 91.

"That thou dost reign is less than that to reign th' art worthy:
Thy noble deeds outshine thy lofty state."

"Quod satis est cui contigit, hic nil amplius optet."

HORACE. *Epistolae, I.*, 2, 46.

"Having got
What will suffice you, seek no happier lot."—(*Conington.*)

"Quod sentimus loquamur, quod loquimur sentiamus: concordet sermo cum vita."

SENECA. *Epistolae, LXXV.*, 4.

"Let us mean what we say, and say what we mean: let our language and our life be in agreement."

"Quod si deficiant vires, audacia certe
Laus erit. In magnis et voluisse sat est."

PROPERTIUS. *Elegies, III.*, 1, 5 (*II.*, 10, 5).

"Though strength be wanting, bravery at least
Will win you praise. In every high emprise
To have had the will suffices."

"Est nobis voluisse satis." TIBULLUS. *Elegies, IV.*, 1, 7.

"It is enough for us to have had the will."

"Ut desint vires, tamen est laudanda voluntas."

OVID. *Epistolae ex Ponto, III.*, 4, 79.

"Though strength be wanting, yet the will to do
Doth merit praise."

"Quod si in hoc erro, quod animos hominum immortales esse credam, lubenter erro; nec mihi hunc errorem, quo delector, dum vivo extorquere volo. Sin mortuus (ut quidam minuti philosophi censent) nihil sentiam: non vereor ne hunc errorem meum philosophi mortui irrideant."

CICERO. *De Senectute, XXIII.*, 85.

"If I am in error in believing that the soul of man is immortal, I err willingly; nor have I any desire, while life lasts, to eradicate the error in which I take delight. But if, after death (as some small philosophers think), I shall feel nothing, I have no fear that those departed philosophers will ridicule my error."

"Quod si quis vera vitam ratione gubernat,
Divitiae grandes homini sunt, vivere parce
Aequo animo; neque enim est unquam penuria parvi."

LUCRETIUS. *De Rerum Natura, V.*, 1115.

"But if a man doth rightly rule his life,
A frugal habit, with a mind serene,
Is boundless wealth; ne'er find we poverty
Where wants are small."

"Quod si tam Graiis novitas invisa fuisset
Quam nobis, quid nunc esset vetus?"

HORACE. *Epistolae, II.*, 1, 90.

"Had Greece but been as carping and as cold
To new productions, what would now be old?"—(*Conington.*)

"Quod tuom 'st meum 'st: omne meum est autem tuom."

PLAUTUS. *Trinummus, Act II., Sc. II.*, 48.—(*Lysiteles.*)

"What is yours is mine, and mine is yours."—(*Bonnell Thornton.*)

"Quod vos jus cogit, id voluntate impetret."

TERENCE. *Adelphi, Act III., Sc. V.*, 44.—(*Hegio.*)

"Grant her then freely what law else will claim."—(*George Colman.*)

"Quod vult habet qui velle quod satis est potest."

PUBLILIUS SYRUS, 443.

"He has what he desires who can limit his desires to what is enough."

"Quodcunque ostendis mihi sic, incredulus odi."

HORACE. *De Arte Poetica*, 188.

"If scenes like these before my eyes be thrust,
They shock belief and generate disgust."—(*Conington.*)

"Quoniam non potest id fieri quod vis,
Id velis quod possit."
TERENCE. *Andria, Act II., Sc. I.*, 5.—(*Byrrhia.*)

"Since the thing you wish
Cannot be had, e'en wish for that which may!"—(*George Colman.*)

"Ut quimus, aiunt, quando ut volumus non licet."
TERENCE. *Andria, Act IV., Sc. V.*, 10.—(*Mysis.*)

"As we *can*, as the old saying goes,
When as we *would* we cannot."—(*George Colman.*)

"Quorsum abeant? sanin' creta an carbone notandi?"
HORACE. *Satires, II.*, 3, 246.

"Well, what's their mark?
Shall it be chalk or charcoal, white or dark?"—(*Conington.*)

"Quorum si alterum sit optandum, malim equidem indisertam prudentiam, quam stultitiam loquacem."
CICERO. *De Oratore, III.*, 35, 142.

"If I have to choose between the two, I would rather have sound common sense without eloquence, than folly with a fine flow of language."

"Quos cogit metus
Laudare, eosdem reddit inimicos metus."
SENECA. *Thyestes*, 207.—(*Satellites.*)

"Those who by fear to flattery are driven
By fear are rendered hostile."

"Quos ego ——" VIRGIL. *Æneid, I.*, 135.
"Whom I ——"

"Quos laeserunt et oderunt." SENECA. *De Ira, II.*, 33, 1.
"Those whom they have injured they also hate."

"Proprium humani ingenii est odisse quem laeseris."
TACITUS. *Agricola, XLII.*

"It is characteristic of humanity to hate those whom you have injured."

"Quos viceris, amicos tibi esse cave credas: inter dominum et servum nulla amicitia est; etiam in pace belli tamen jura servantur."
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, VII.*, 8, 28.

"Be careful how you make friends of those whom you have conquered; between master and slave there can be no friendship; even in peace the laws of war survive."

"Quot homines tot sententiae; suus cuique mos."
TERENCE. *Phormio, Act II., Sc. IV.*, 14.—(*Hegio.*)

"Many men and many minds;
Each has his fancy."—(*George Colman.*)

"Quot capitum vivunt, totidem studiorum
Millia." HORACE. *Satires, II.*, 1, 27.

"Count all the folks in all the world, you'll find
A separate fancy for each separate mind."—(*Conington.*)

"Pectoribus mores tot sunt, quot in orbe figurae."
OVID. *De Arte Amandi, I.*, 759.

"There are as many characters in men
As there are shapes in nature."

"Quot lepores in Atho, quot apes pascuntur in Hybla,
Caerula quot baccas Palladis arbor habet,
Littore quot conchae, tot sunt in amore dolores.
Quae patimur, multo spicula felle madent."

OVID. *De Arte Amandi, II.*, 517.

"As hares in Athos, honey-bees in Hybla,
As olives upon Pallas' dusky tree,
As shells upon the shore, so are the pains
Of Love, and all his arrows drip with gall."

"Quot post excidium Trojae sunt eruta regna?
Quot capti populi? quoties Fortuna per orbem
Servitium imperiumque tulit, varieque revertit?"

MANILIUS. *Astronomicon, I.*, 506.

"How many realms since Troy have been o'erthrown?
How many nations captive led? How oft
Has Fortune up and down throughout the world
Changed slavery for dominion?"

"Quoties necesse est fallere aut falli a suis,
Patiare potius ipse quam facias scelus."

SENECA. *Phoenissae*, 130 (493).—(*Jocasta.*)

"If we must or deceive, or be by friends deceived,
'Tis best ourselves to suffer, not to do the wrong."

"Quotusquisque est qui voluptatem neget esse bonum? plerique etiam summum bonum dicunt."

CICERO. *De Divinatione, II.*, 39, 81.

"How many people are there who deny that pleasure is a good? Some even call it the highest good."

"Quousque tandem abutere, Catilina, patientia nostra?"

CICERO. *In Catilinam, I.*, 1, 1.

"How far then, Catiline, will you abuse our patience?"

"Quum enim fidem alicujus bonitatemque laudant, dignum esse dicunt 'quicum in tenebris mices'."

CICERO. *De Officiis, III.*, 19, 77.

"When men would praise the fidelity and honesty of any one, they say 'that it is safe to play *flash-finger* with him in the dark'."
—(*An allusion to the Roman game, "micare digitos".*)

"Quum honos sit praemium virtutis, judicio studioque civium delatum ad aliquem, qui eum sententiis, qui suffragiis adeptus est, is mihi et honestus et honoratus videtur."

CICERO. *Brutus, LXXXI.*, 281.

"Since the reward of virtue is honour, bestowed on a man by the judgment and the goodwill of his fellow-citizens, I maintain that whoever has succeeded in gaining their good opinion and their suffrages is an honest and an honourable man."

"Quum in theatro imperiti homines, rerum omnium rudes ignarique, consederant; tum bella inutilia suscipiebant, tum seditiosos homines reipublicae praeficiebant, tum optime meritos cives e civitate ejiciebant." CICERO. *Pro Flacco, VII.*, 16.

"Whenever the assembly has been filled by untried men, without experience or knowledge of affairs, the result has been that useless wars have been undertaken, that agitators have seized the reins of power, and that the worthiest citizens have been driven into exile."

"Quum sis incautus, nec rem ratione gubernes,
Noli Fortunam, quae non est, dicere caecam."
DIONYSIUS CATO. *Disticha de Moribus, IV.*, 3.

"If thou art rash, rejecting reason's sway,
Say not that Fortune's blind, for 'tis not so."

"Quum tot in hac anima populorum vita salusque
Pendeat, et tantus caput hoc sibi fecerit orbis,
Saevitia est voluisse mori." LUCAN. *Pharsalia, V.*, 685.

"So many are the nations who depend
Upon thy life for safety, for existence;
So vast a world has hailed thee as its head
That it were cruelty to wish to die."

"Rapiamus, amici,
Occasionem de die." HORACE. *Epodes*, 13, 3.

"Friends, let us take the chances each day offers."

"Rara avis." HORACE. *Satires, II.*, 2, 26.
PERSIUS. *Satires, I.*, 46.

"A rare bird."

"Rara avis in terris, nigroque simillima cygno."
JUVENAL. *Satires, VI.*, 165.

"A bird but rarely seen on earth, like swan of ebon hue."

"Rara coronato plausere theatra Menandro:
Norat Nasonem sola Corinna suum.
Vos tamen, o nostri ne festinate libelli;
Si post fata venit gloria, non propero."
MARTIAL. *Epigrams, V.*, 10, 9.

"Rarely the theatre for Menander crowned
With plaudits rang; only Corinna knew
Her Ovid; therefore, little books of mine,
Haste not; if glory comes but after death,
I'll wait awhile for glory."

"Rara est adeo concordia formae
Atque pudicitiae!" JUVENAL. *Satires, X.*, 297.

"Rarely do we meet, in one combined,
A beauteous body and a virtuous mind!"—(*Gifford.*)

"Rara in tenui facundia panno?" JUVENAL. *Satires, VII.*, 145.

"How should eloquence in rags be found?"—(*Gifford.*)

"Rara quidem virtus quam non Fortuna gubernet,
Quae maneat stabili, cum fugit illa, pede."
OVID. *Tristia, V.*, 14, 29.

"Rare is the virtue that's not ruled by Fortune,
That stands unshaken e'en when Fortune flees."

"Rara temporum felicitate, ubi sentire quae velis, et quae sentias dicere licet." TACITUS. *History, I.*, 1.

"Rare are those happy times when you may think what you will, and say what you think."

"Raram facit misturam cum sapientia forma."
PETRONIUS ARBITER. *Satyricon, Cap. XCIV.*

"Wisdom and beauty form a very rare combination."

"Rari quippe boni; numero vix sunt totidem, quot
Thebarum portae, vel divitis ostia Nili."
JUVENAL. *Satires, XIII.*, 26.

"The good, alas, are few! 'The valued file,'
Less than the gates of Thebes, the mouths of Nile!"—(*Gifford.*)

"Raro antecedentem scelestum
Deseruit pede poena claudo." HORACE. *Odes, III.*, 2, 31.

"Though Vengeance halt, she seldom leaves
The wretch whose flying steps she hounds."—(*Conington.*)

"Ut sit magna, tamen certe lenta ira deorum est."
JUVENAL. *Satires, XIII.*, 100.

"But grant the wrath of Heaven be great, 'tis slow."—(*Gifford.*)

"Raro simul hominibus bonam fortunam bonamque mentem dari."
LIVY. *Histories, XXX.*, 42.

"Good fortune and a good disposition are rarely vouchsafed to the same man."

"Rarum est felix idemque senex."
SENECA. *Hercules Oetaeus*, 647.—(*Chorus.*)

"Old age and happiness are seldom found together."

"Rarus enim ferme sensus communis in illa
Fortuna." JUVENAL. *Satires, VIII.*, 73.

"Rarely shall we find
A sense of modesty in that proud kind."—(*Gifford.*)

"Ratio nihil praeter ipsum de quo agitur spectat; ira vanis et extra causam obversantibus commovetur."
SENECA. *De Ira, I.*, 18, 2.

"Reason regards nothing beyond the matter in hand; anger is aroused by groundless fancies and things which have no bearing on the point at issue."

"Re ipsa repperi
Facilitate nihil esse homini melius, neque clementia."
TERENCE. *Adelphi, Act V., Sc. IV.*, 6.—(*Demea.*)

"By dear experience I've been told
There's nothing so advantages a man
As mildness and complacency."—(*George Colman.*)

"Rebus angustis animosus atque
Fortis appare; sapienter idem
Contrahes vento nimium secundo
Turgida vela." HORACE. *Odes, II.*, 10, 21.

"Be brave in trouble; meet distress
With dauntless front; but when the gale
Too prosperous blows, be wise no less,
And shorten sail."—(*Conington.*)

"Rebus in angustis facile est contemnere vitam;
Fortiter ille facit, qui miser esse potest."
MARTIAL. *Epigrams, XI.*, 56, 15.
"Life, in hard times, 'tis easy to despise;
He is the brave man who can live unhappy."

"Rebus me non trado, sed commodo, nec consector perdendi temporis causas." SENECA. *Epistolae, LXII.*, 1.
"I do not give, but lend, myself to business, nor do I hunt for opportunities of wasting time."

"Rebus secundis etiam egregios duces insolescere."
TACITUS. *History, II.*, 7.
"Even great generals grow insolent in prosperity."
—(*Church and Brodribb.*)

"Rebus semper pudor absit in artis."
VALERIUS FLACCUS. *Argonautica, V.*, 325.
"When Fortune frowns cast modesty aside."

"Rectius enim (sapiens) apellabitur rex quam Tarquinius, qui nec se nec suos regere potuit." CICERO. *De Finibus, III.*, 22, 75.
"The wise man better deserves the title of king than Tarquinius, who could not rule either himself or his people."

"Rectius vives, Licini, neque altum
Semper urgendo, neque, dum procellas
Cautus horrescis, nimium premendo
Litus iniquum." HORACE. *Odes, II.*, 10, 1.
"Licinius, trust a seaman's lore,
Steer not too boldly to the deep,
Nor, fearing storms, by treacherous shore
Too closely creep."—(*Conington.*)

"Redde cantionem veteri pro vino novam."
PLAUTUS. *Stichus, Act V., Sc. VI.*, 8.—(*Stichus.*)
"For our old wine
Come give us a new tune."—(*Bonnell Thornton.*)

"Redeunt Saturnia regna." VIRGIL. *Eclogues, IV.*, 6.
"The golden age of Saturn's come again."

"Redit agricolis labor actus in orbem,
Atque in se sua per vestigia volvitur annus."
VIRGIL. *Georgics, II.*, 401.
"The daily tasks in a full orbit run,
And the year ends where erst the year begun."—(*J. B. Rose.*)

"Refert sis bonus, an velis videri."
MARTIAL. *Epigrams, VIII.*, 38, 7.
"It matters much whether thou'rt truly good, or would'st appear so."

"Regalis ingenii mos est in praesentium contumeliam amissa laudare, et his virtutem dare vera dicendi, a quibus jam audiendi periculum non est." SENECA. *De Beneficiis, VI.*, 32, 4.
"It is habitual with kings to answer blame for present actions by praise of the past, and to credit with the virtue of truthfulness those from whom there is no longer any danger of hearing the truth."

"(Ut ego aestimo,) Regem armis quam munificentia vinci minus flagitiosum." SALLUST. *Jugurtha, CX.*

"In my opinion it is less shameful for a king to be overcome by force of arms than by bribery."

"Reges dicuntur multis urgere culullis
Et torquere mero, quem perspexisse laborant
An sit amicitia dignus." HORACE. *De Arte Poetica*, 434.

"'Tis said when kings a would-be friend will try,
With wine they rack him and with bumpers ply."—(*Conington.*)

"Regia, crede mihi, res est succurrere lapsis."
OVID. *Epistolae ex Ponto, II.*, 9, 11.

"To aid the fallen is a kingly virtue."

"Regibus boni quam mali suspectiores sunt; semperque his aliena virtus formidolosa est." SALLUST. *Catiline, VII.*

"Kings are more prone to mistrust the good than the bad; and they are always afraid of the virtues of others."

"Regnare non vult, esse qui invisus timet."
SENECA. *Phoenissae*, 293 (653).—(*Eteocles.*)

"He who hatred fears has no desire to rule."

"Regum ducumque clementia non in ipsorum modo, sed etiam in illorum, qui parent, ingeniis sita est."
QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, VIII.*, 8, 8.

"The clemency of kings and generals is not dependent only on their own disposition, but also on that of their subjects and their followers."

"Regum timendorum in proprios greges,
Reges in ipsos imperium est Jovis." HORACE. *Odes, III.*, 1, 5.

"Kings o'er their flocks the sceptre wield;
E'en kings beneath Jove's sceptre bow."—(*Conington.*)

"Relicta non bene parmula." HORACE. *Odes, II.*, 7, 10.

"Unseemly parted from my shield."—(*Conington.*)

"Religentem esse oportet; religiosum nefas."
ANON. (*Aulus Gellius, Noctes Atticae, IV.*, 9, 1.)

"To be religious is a duty; to be superstitious a crime."

"Relinquendum etiam rumoribus tempus quo senescant: plerumque innocentes recenti invidiae impares."
TACITUS. *Annals, II.*, 77.

"As for rumours, it is best to leave time in which they may die away. Often the innocent cannot stand against the first burst of unpopularity."—(*Church and Brodribb.*)

"Rem facias; rem,
Si possis recte; si non quocumque modo rem."
HORACE. *Epistolae, I.*, 1, 65.

"Make money, money, man;
Well, if so be—if not, which way you can."—(*Conington.*)

"Unde habeas quaerit nemo, sed oportet habere."
JUVENAL. *Satires, XIV.*, 207.

"None question whence it comes, but come it must."—(*Gifford.*)

"Rem tibi quam nosces aptam dimittere noli;
Fronte capillata, post est occasio calva."
DIONYSIUS CATO. *Disticha de Moribus, II.*, 26.

"Let nothing pass you by which will advantage you;
Occasion wears a forelock, but her scalp is bald."

"Remissio animum frangit; arcum intensio."
PUBLILIUS SYRUS, 730.

"Much bending breaks the bow; much unbending the mind."—(*Bacon.*)

"Rempublicam duabus rebus contineri dixit, praemio et poena."
CICERO. *Ad Brutum, I.*, 15, 3.—(*A saying of Solon.*)

"A state is regulated by two things, reward and punishment."

"Repente dives nemo factus est bonus." PUBLILIUS SYRUS, 449.

"No virtuous man ever became suddenly rich."

"Repente liberalis stultis gratus est,
Verum peritis irritos tendit dolos." PHAEDRUS. *Fables, I.*, 23, 1.

"Who on a sudden generous becomes
Is welcomed by the fool, but for the wise
In vain he spreads his snares."

"Rerum enim copia verborum copiam gignit."
CICERO. *De Oratore, III.*, 31, 125.

"A plethora of matter begets a plethora of words."

"Rerum omnium magister usus." CAESAR. *De Bello Civili, II.*, 8.

"Practice, the master of all things."

"Ususque magister."
COLUMELLA. *De Cultu Hortorum*, 339.

"Usus, magister egregius."
PLINY THE YOUNGER. *Epistolae, I.*, 20.

"That excellent master, practice."

"Res amicos invenit."
PLAUTUS. *Stichus, Act IV., Sc. I.*, 17.—(*Antipho.*)

"Fortune finds us friends."

"(Haud facile emergunt, quorum virtutibus obstat)
Res angusta domi."
JUVENAL. *Satires, III.*, 164.—(*Vide "Multis," etc.*)

"Depressed by indigence, the good and wise
In every clime by painful efforts rise."—(*Gifford.*)

"Res est solliciti plena timoris amor." OVID. *Heroides, I.*, 12.

"Love is a thing that's full of cares and fears."

"Res loquitur ipsa, judices, quae semper valet plurimum."
CICERO. *Pro Milone, XX.*, 53.

"Gentlemen, the case speaks for itself, than which there is no more powerful advocacy."

"Res quidem se mea sententia sic habet, ut, nisi quod quisque cito potuerit, nunquam omnino possit perdiscere."
CICERO. *De Oratore, III.*, 23, 89.

"It is a fact, as I think, that what we cannot learn quickly we cannot learn at all."

"(Si quid agas, prudenter agas, et) respice finem."
ANONYMOUS. *Fabulae Aesopiae, XXII.*, 5.—(*Printed with the Fables of Phaedrus and Avianus, Biponti*, 1784.)

"Whatever you undertake, act with prudence, and consider the consequences."

"Respicere exemplar vitae morumque jubebo
Doctum imitatorem, et vivas hinc ducere voces."
HORACE. *De Arte Poetica*, 317.

"Look, too, to life and manners as they lie
Before you; these will living words supply."—(*Conington.*)

"Respue quod non es: tollat sua munera cerdo;
Tecum habita, noris quam sit tibi curta supellex."
PERSIUS. *Satires, IV.*, 51.

"Hence with your spurious claims! Rejudge your cause,
And fling the rabble back their vile applause:
To your own breast, in quest of worth, repair,
And blush to find how poor a stock is there."—(*Gifford.*)

"Restabat nihil aliud nisi oculos pascere."
TERENCE. *Phormio, Act I., Sc. II.*, 35.—(*Geta.*)

"Naught else remained except to feast his eyes."—(*George Colman.*)

"Rex est qui metuit nihil,
Rex est qui cupiet nihil.
Mens regnum bona possidet;
Hoc regnum sibi quisque dat." SENECA. *Thyestes*, 388.—(*Chorus.*)

"A king is he who naught will fear,
A king is he who naught desires;
'Tis a clean heart the kingdom holds,
That kingdom each to himself may give."

"Rex regnat sed non gubernat."
JAN ZAMOISKI. *Speech in the Polish Parliament*, 1605.

"The king reigns but does not govern."

"Ride, si sapis." MARTIAL. *Epigrams, II.*, 41, 1.

"Laugh, if thou be wise."

"Rideamus γέλωτα Σαρδόνιον." CICERO. *Ad Familiares, VII.*, 25, 1.

"Let us laugh a Sardonic laugh."

"Ridebat curas, necnon et gaudia vulgi,
Interdum et lacrimas." JUVENAL. *Satires, X.*, 51.

"He laughed aloud to see the vulgar fears,
Laughed at their joys, and sometimes at their tears."—(*Gifford.*)

"(Quanquam) ridentem dicere verum
Quid vetat." HORACE. *Satires, I.*, 1, 24.

"Why truth may not be gay I cannot see."—(*Conington.*)

"Ridentur mala qui componunt carmina; verum
Gaudent scriptores et se venerantur, et ultro,
Si taceas, laudant quicquid scripsere, beati."
HORACE. *Epistolae, II.*, 2, 106.

"Bad poets are our jest; yet they delight,
Just like their betters, in whate'er they write;
Hug their fool's paradise, and if you're slack
To give them praise, themselves supply the lack."—(*Conington.*)

"Ridiculum acri
Fortius et melius magnas plerumque secat res."
HORACE. *Satires, I.*, 10, 14.

"Pleasantry will often cut clean through
Hard knots that gravity would scarce undo."—(*Conington.*)

"Risu inepto res ineptior nulla est."
CATULLUS. *Carmina, XXXVII.* (*XXXIX.*), 16.

"There's naught that's more ill-timed than ill-timed laughter."

"Roma parentem,
Roma patrem patriae Ciceronem libera dixit."
JUVENAL. *Satires, VIII.*, 243.

"Rome, free Rome, hailed him with loud acclaim,
The father of his country—glorious name."—(*Gifford.*)

"Romae rus optas, absentem rusticus urbem
Tollis ad astra levis." HORACE. *Satires, II.*, 7, 28.

"At Rome you hanker for your country home;
Once in the country, there's no place like Rome."—(*Conington.*)

"Romae Tibur amem ventosum, Tibure Romam."
HORACE. *Epistolae, I.*, 8, 12.

"Town-bird at Tibur, and at Rome recluse."—(*Conington.*)

"Rure ego viventem, tu dicis in urbe beatum;
Cui placet alterius, sua nimirum est odio sors."
HORACE. *Epistolae, I.*, 14, 10.

"You praise the townsman's, I the rustic's, state:
Admiring others' lots, our own we hate."—(*Conington.*)

"Rudis indigestaque moles." OVID. *Metamorphoses, I.*, 7.

"A rough-hewn mass, of order void."

"Rura mihi et rigui placeant in vallibus amnes,
Flumina amem silvasque inglorius." VIRGIL. *Georgics, II.*, 485.

"Let me in rustic pictures take delight;
Well-watered vales, and woods and rippling streams,
Careless of fame, I'd love."

"Sacer intra nos spiritus sedet, malorum bonorumque nostrorum observator et custos." SENECA. *Epistolae, XLI.*, 2.

"There abides in us a holy spirit, our guardian, who watches over all that comes to us of good and of evil."

"Saepe asperis facetiis illusus; quae, ubi multum ex vero traxere, acrem sui memoriam relinquunt."

TACITUS. *Annals, XV.*, 68.

"(Nero feared the high spirit of his friend,) who often bantered him with that rough humour which, when it draws largely on facts, leaves a bitter memory behind it."—(*Church and Brodribb.*)

"Saepe ego audivi, milites, eum primum esse virum qui ipse consulat quid in rem sit; secundum eum, qui bene monenti obediat; qui nec ipse consulere, nec alteri parere sciat, eum extremi ingenii esse."

LIVY. *Histories, XXII.*, 29.

"I have often heard it said that the first man is he who can decide for himself what is best to be done, and the second, he who is willing to take good advice; the man who can neither decide for himself nor listen to another is on the lowest level of intelligence."

"Saepe est etiam sub palliolo sordido sapientia."

CAECILIUS STATIUS. *Fabulae Incertae, Fragment XVIII. (II.).*

"Wisdom oft lurks beneath a tattered coat."

"Saepe grandis natu senex nullum aliud habet argumentum quo se probet diu vixisse praeter aetatem."

SENECA. *De Tranquillitate Animi, III.*, 8.

"A man advanced in years has often nothing but his age to show that he has lived for a long period."

"Saepe in magistrum scelera redierunt sua."

SENECA. *Thyestes*, 311.—(*Satellites.*)

"Crime oft recoils upon its author's head."

"Saepe minus est constantiae in rubore quam in culpa."

QUINTUS CURTIUS. *De Rebus Gestis Alexandri Magni, IX.*, 7, 25.

"Conscious innocence is often more perturbed than conscious guilt."

"Saepe piget—quid enim dubitem tibi vera fateri?—
Corrigere et longi ferre laboris onus.
Scribentem juvat ipse favor, minuitque laborem
Cumque suo crescens pectore fervet opus.
Corrigere at res est tanto magis ardua, quanto
Magnus Aristarcho major Homerus erat."

OVID. *Epistolae ex Ponto, III.*, 9, 19.

"'Tis irksome oft—why should I not confess
The truth?—to face revision's lengthy toil.
The joy of writing makes the labour less,
And as it grows the work's with genius fired;
But harder by so much correction is,
As Homer greater was than Aristarch."

"Saepe venit magno foenore tardus amor."

PROPERTIUS. *Elegies, I.*, 7, 26.

"Love that comes late in life bears heavy interest."

"Saepissime et legi et audivi nihil mali esse in morte; in qua si resideat sensus, immortalitas illa potius quam mors ducenda sit; sin sit amissus, nulla videri miseria debeat quae non sentiatur." CICERO. *Ad Familiares, V.*, 16, 4.

"I have often read and heard that there is nothing evil in death; for, if there is a survival of consciousness, it must be considered immortality rather than death; while, if consciousness is destroyed, that can hardly be reckoned unhappiness, of which we are unconscious."

"Aut nihil est sensus animis a morte relictum
Aut mors ipsa nihil." LUCAN. *Pharsalia, III.*, 39.

"Either the soul's unconscious after death,
Or death itself is naught."

"(Etiam illud adjungo,) saepius ad laudem atque virtutem naturam sine doctrina, quam sine natura valuisse doctrinam."
CICERO. *Pro Archia, VII.*, 15.

"I will go further, and assert that nature without culture can often do more to deserve praise than culture without nature."

"Saepius incautae nocuit victoria turbae."
CLAUDIANUS. *De Quarto Consulatu Honorii*, 336.

"Victory oft has harmed the thoughtless crowd."

"Saepius olim
Religio peperit scelerosa atque impia facta."
LUCRETIUS. *De Rerum Natura, I.*, 76.

"Too oft religion has the mother been
Of impious acts and criminal."

"Saepius ventis agitatur ingens
Pinus et celsae graviore casu
Decidunt turres feriuntque summos
Fulgura montes." HORACE. *Odes, II.*, 10, 9.

"With fiercer blasts the pine's dim height
Is rocked; proud towers with heavier fall
Crash to the ground; and thunders smite
The mountains tall."—(*Conington.*)

"Saevis inter se convenit ursis." JUVENAL. *Satires, XV.*, 164.

"Bears with bears perpetual peace maintain."—(*Gifford.*)

"Saevit amor ferri et scelerata insania belli,
Ira super." VIRGIL. *Æneid, VII.*, 461.

"Burns the fierce fever of the steel,
The guilty madness warriors feel."—(*Conington.*)

"Salus populi suprema lex esto."
THE TWELVE TABLES. *De Officio Consulis.*—(*Quoted by Cicero, de Legibus, III.*, 3.)

"Let the good of the people be the paramount law."

"Salve, magna parens frugum, Saturnia tellus,
Magna virum." VIRGIL. *Georgics, II.*, 173.

"Hail! and all hail! thou land Saturnian,
Thou mighty parent both of fruits and men."—(*J. B. Rose.*)

"Sanctus haberi
Justitiaeque tenax factis dictisque mereris,
Agnosco procerem." JUVENAL. *Satires, VIII.*, 24.

"Dare to be just;
Firm to your word, and faithful to your trust:
These praises hear, at least deserve to hear,
I grant your claim, and recognise the peer."—(*Gifford.*)

"Sapiens nullum denarium intra limen suum admittet male intrantem." SENECA. *De Vita Beata, XXIII.*, 3.

"The wise man will never admit within his doors a penny of ill-gotten gains."

"Sapiens quidem pol ipse fingit fortunam sibi."
PLAUTUS. *Trinummus, Act II., Sc. II.*, 84.—(*Philto.*)

"A wise man is the maker
Of his own fortune."—(*Bonnell Thornton.*)

"Res docuit id verum esse quod in carminibus Appius ait, fabrum esse suae quemque fortunae."
SALLUST. *Oratio ad Caesarem, I.*, 1.

"Experience has shown the truth of Appius' saying, that every man is the architect of his own fortunes."

"Sui cuique mores fingunt fortunam."
CORNELIUS NEPOS. *Atticus, XI.*

"Every man's fortune is moulded by his character."

"Sapiens virtuti honorem praemium, haud praedam petit."
ANON. (*Cicero, de Oratore, III.*, 26, 102.)

"The wise man seeks honour, not profit, as the reward of virtue."

"Sapientem locupletat ipsa Natura."
CICERO. *De Finibus, II.*, 28, 90.

"Nature herself makes the wise man rich."

"Sapientes pacis causa bellum gerunt, laborem spe otii sustentant."
SALLUST. *Oratio ad Caesarem, I.*

"The wise wage war for the sake of peace, and endure toil in the hope of leisure."

"Sapientiae aetas condimentum 'st: sapiens aetati cibus est."
PLAUTUS. *Trinummus, Act II., Sc. II.*, 82.—(*Lysiteles.*)

"Wisdom is
The food of age, which lends to wisdom relish."
—(*Bonnell Thornton.*)

"Sapientissimum esse dicunt eum, cui quod opus sit ipsi veniat in mentem: proxime accedere illum, qui alterius bene inventis obtemperet. In stultitia contra est. Minus enim stultus est is, cui nihil in mentem venit, quam ille, qui quod stulte alteri venit in mentem comprobat." CICERO. *Pro Cluentio, XXXI.*, 84.

"The wisest man, they say, is he who can himself devise what is needful to be done: next comes he who will follow the sage counsels of another. The opposite holds good in folly; for he is less foolish who never has an idea of his own than he who approves the foolish ideas of others."

"Sapientum octavus." HORACE. *Satires, II.*, 3, 296.

"The eighth of the sages."

"Sat celeriter fieri, quidquid fiat satis bene."

AUGUSTUS. (*Suetonius, II.*, 25.)

"Whatever is done well enough is done quickly enough."

"(Sed) satis est orare Jovem quae donat et aufert;
Det vitam, det opes: aequum mi animum ipse parabo."

HORACE. *Epistolae, I.*, 18, 111.

"Sufficient 'tis to pray
To Jove for what he gives and takes away:
Grant life, grant fortune, for myself I'll find
That best of blessings, a contented mind."—(*Conington.*)

"Satis virilis es, quamdiu nil obviat adversi."

THOMAS À KEMPIS. *De Imitatione Christi, III.*, 57, 1.

"You are a brave man enough, so long as you meet with no opposition."

"Saucius ejurat pugnam gladiator, et idem
Immemor antiqui vulneris arma capit."

OVID. *Epistolae ex Ponto, I.*, 5, 37.

"The swordsman, when he's wounded, will forswear
The arena; then, forgetful of his wounds,
Will draw the sword again."

"Saucius factus sum in Veneris proelio;
Sagitta Cupido cor meum transfixit."

PLAUTUS. *Persa, Act I., Sc. I.*, 24.—(*Toxilus.*)

"In Venus' battle I've received a wound,
The god of love has pierced me through the heart."

"Scandit aeratas vitiosa naves
Cura nec turmas equitum relinquit." HORACE. *Odes, II.*, 16, 21.

"Care climbs the bark, and trims the sail.
Curst fiend! nor troops of horse can 'scape her."—(*Conington.*)

"Scelera impetu, bona consilia mora valescere."

TACITUS. *History, I.*, 32.

"Crimes gain by hasty action, better counsels by delay."
—(*Church and Brodribb.*)

"Scelere velandum est scelus."

SENECA. *Phaedra*, 729.—(*The Nurse.*)

"Crime must by crime be veiled."

"Scelus est jugulare Falernum
Et dare Campano toxica saeva mero.
Convivae meruere tui fortasse perire;
Amphora non meruit tam pretiosa mori."

MARTIAL. *Epigrams, I.*, 18 (19), 5.

"It is a crime to slay such glorious wine,
Mix noxious drugs with growth of fair Champagne.
Your guests, it may be, death have merited,
But not that priceless vintage."

"(Nam) Scelus intra se tacitum qui cogitat ullum,
Facti crimen habet." JUVENAL. *Satires, XIII.*, 209.

"For, in the eye of heaven, a wicked deed
Devised is done."—(*Gifford.*)

"Scilicet adversis probitas exercita rebus
Tristi materiam tempore laudis habet."
OVID. *Tristia, V.*, 5, 49.

"Yea, honesty, by evil fortune tried,
Finds in adversity the seed of praise."

"Scilicet est cupidus studiorum quisque suorum,
Tempus et adsueta ponere in arte juvat."
OVID. *Epistolae ex Ponto, I.*, 5, 35.

"Each is desirous of his own pursuits, and loves
To spend his time in his accustomed art."

"Scilicet etiam illum, qui libertatem publicam nollet, tam projectae servientum patientiae taedebat."
TACITUS. *Annals, III.*, 65.—(*Of Tiberius.*)

"Clearly, even he, with his dislike of public freedom, was disgusted at the abject abasement of his creatures."—(*Church and Brodribb.*)

"Scilicet improbae
Crescunt divitiae; tamen
Curtae nescio quid semper abest rei." HORACE. *Odes, III.*, 24, 62.

"Money, root of ill,
Doubt it not, still grows apace:
Yet the scant heap has somewhat lacking still."—(*Conington.*)

"Scilicet insano nemo in amore videt."
PROPERTIUS. *Elegies, III.*, 5, 18 (*II.*, 14, 18).

"Afflicted by love's madness all are blind."

"Scilicet omnibus est labor impendendus."
VIRGIL. *Georgics, II.*, 61.

"Naught shall we gain but at the price of toil."

"Scilicet uxorem cum dote fidemque et amicos
Et genus et formam regina pecunia donat,
Ac bene nummatum decorat Suadela Venusque."
HORACE. *Epistolae, I.*, 6, 36.

"A dowried wife, friends, beauty, birth, fair fame,
These are the gifts of money, heavenly dame;
Be but a moneyed man, Persuasion tips
Your tongue, and Venus settles on your lips."—(*Conington.*)

"Scire mori sors prima viris, sed proxima cogi."
LUCAN. *Pharsalia, IX.*, 210.

"Man's highest lot is to know how to die,
Next, how to yield."

"Scite tamen, quamvis longa regione remotus
Absim, vos animo semper adesse meo."
OVID. *Tristia, III.*, 4, 73.

"Though we be severed by the whole wide world,
Yet art thou ever present to my mind."

"Scribendi recte sapere est et principium et fons:
Rem tibi Socraticae poterunt ostendere chartae."
HORACE. *De Arte Poetica*, 309.

"Of writing well, be sure, the secret lies
In wisdom: therefore study to be wise.
The page of Plato may suggest the thought."—(*Conington.*)

"(Contra jussa monent Heleni,) Scyllam atque Charybdim
Inter, utramque viam leti discrimine parvo,
Ni teneant cursus." VIRGIL. *Æneid, III.*, 684.

"Helenus the seer,
Who counselled still those seas to fly
Where Scylla and Charybdis lie:
That path of double death we shun."—(*Conington.*)

"Incidis in Scyllam cupiens vitare Charybdim."
PH. GAULTIER. *Alexandreis, V.*, 301.

"In hope Charybdis to escape, thou fallest upon Scylla."

"Se, quae consilia magis res dent hominibus, quam homines rebus, ea ante tempus immatura non praecepturum."
LIVY. *Histories, XXII.*, 38.

"He would not anticipate those counsels which are rather bestowed by circumstances on men, than by men on circumstances."

"Secreto amicos admone, lauda palam." PUBLILIUS SYRUS, 459.

"Admonish thy friends in secret, praise them openly."

"Secunda felices, adversa magnos probent."
PLINY THE YOUNGER. *Panegyric*, 31.

"Prosperity proves the fortunate, adversity the great."

"Secundae res acrioribus stimulis animum explorant: quia miseriae tolerantur, felicitate corrumpimur." TACITUS. *History, I.*, 15.

"Prosperity tries the heart with keener temptations; for hardships may be endured, whereas we are spoiled by success."
—(*Church and Brodribb.*)

"Secundas fortunas decent superbiae."
PLAUTUS. *Stichus, Act II., Sc. I.*, 28.—(*Dinacium.*)

"Pride is the fitting comrade of prosperity."

"Sed neque tam facilis res ulla est, quin ea primum
Difficilis magis ad credendum constet: itemque
Nil adeo magnum, neque tam mirabile quicquam,
Quod non paulatim minuant mirarier omnes."
LUCRETIUS. *De Rerum Natura, II.*, 1024.

"There's naught so easy, but when it was new
Seemed difficult of credence, and there's naught
So great, so wonderful, when first 'tis seen,
But men will later cease to marvel at it."

"Sed positum sit primum nosmetipsos commendatos esse nobis, primamque ex natura hanc habere appetitionem, ut conservemus nosmet ipsos." CICERO. *De Finibus, IV.*, 10, 25.

"Let it first be granted that we are given in charge to ourselves, and that the first thing we receive from nature is the instinct of self-preservation."

"Sedet, aeternumque sedebit,
Infelix Theseus." VIRGIL. *Æneid, VI.*, 617.

"There in the bottom of the pit
Sits Theseus, and will ever sit."—(*Conington.*)

"Seditione, dolis, scelere atque libidine et ira,
Iliacos intra muros peccatur, et extra."
HORACE. *Epistolae, I.*, 2, 15.

"Strife, treachery, crime, lust, rage, 'tis error all,
One mass of faults within, without the wall."—(*Conington.*)

"Sedulo curavi humanas actiones non ridere, non lugere, neque detestari, sed intelligere." SPINOZA. *Tractatus Politicus, I.*, 4.

"I have made it my chief care neither to ridicule, nor to deplore, nor to execrate, but to understand the actions of mankind."

"Segnius homines bona quam mala sentire."
LIVY. *Histories, XXX.*, 21.

"Men are slower to recognise blessings than misfortunes."

"Segnius irritant animos demissa per aurem
Quam quae sunt oculis subjecta fidelibus, et quae
Ipse sibi tradit spectator." HORACE. *De Arte Poetica*, 180.

"A thing when heard, remember, strikes less keen
On the spectator's mind than when 'tis seen."—(*Conington.*)

"(Tu quoque, ut hic video, non es ignarus amorum.
Id commune malum ;) semel insanivimus omnes."
J. B. SPAGNUOLI (JOHANNES MANTUANUS). *Eclogues, I.*, 217.

"Not ignorant thou of love, our common bane ;
A madness 'tis that each man once has known."

"Semita certe
Tranquillae per virtutem patet unica vitae."
JUVENAL. *Satires, X.*, 363.

"One path alone leads to a life of peace :
The path of virtue."

"Semper ad eventum festinat et in medias res
Non secus ac notas auditorem rapit."
HORACE. *De Arte Poetica*, 148.

"He hurries to the crisis, lets you fall
Where facts crowd thick, as though you knew them all."—(*Conington.*)

"Semper aliquid novi Africam afferre."
PLINY THE ELDER. *Natural History, VIII.*, 17.

"There is always something new out of Africa."

"Semper autem in fide quid senseris, non quid dixeris, cogitandum."
CICERO. *De Officiis, I.*, 13, 40.

"A promise must be kept not merely in the letter, but in the spirit."

"Semper bonus homo tiro est." MARTIAL. *Epigrams, XII.*, 51, 2.

"The virtuous man is ever a novice in worldly things."

"Semper ego auditor tantum ? nunquamne reponam ?"
JUVENAL. *Satires, I.*, 1.

"Shall I not once attempt to quit the score,
Always an auditor, and nothing more !"—(*Gifford.*)

"Semper eris pauper, si pauper es, Aemiliane;
Dantur opes nulli nunc, nisi divitibus."

MARTIAL. *Epigrams, V.*, 81, 1.

"If poor you are, poor you will always be,
For wealth's now given to none but to the rich."

"Semper habet lites, alternaque jurgia lectus
In quo nupta jacet; minimum dormitur in illo."

JUVENAL. *Satires, VI.*, 268.

"'Tis night; yet hope no slumbers with your wife;
The nuptial bed is still the scene of strife."—(*Gifford.*)

"Semper in absentes felicior aestus amantes."

PROPERTIUS. *Elegies, III.*, 31, 43 (*II.*, 33, 43).

"When those who love are severed, love's tide stronger flows."

"Semper in praelio maximum est periculum, qui maxime timent: audacia pro muro habetur." SALLUST. *Catiline, LVIII.*

"In battle it is the cowards who run the most risk; bravery is a rampart of defence."

"Semper oculatae nostrae sunt manus; credunt quod vident.
Vetus est 'Nihili cocio est'; scis cujus; non dico amplius."

PLAUTUS. *Asinaria, Act I., Sc. III.*, 50.—(*Cleaereta.*)

"Within their palm
They never credit aught but what they see.
'Tis an old saying, money down's the thing.
Do you attend to me?—I'll say no more."—(*Bonnell Thornton.*)

"Semper tibi pendeat hamus:
Quo minime credas gurgite, piscis erit."

OVID. *De Arte Amandi, III.*, 425.

"Keep thy hook always baited, for a fish
Lurks ever in the most unlikely swim."

"Semper tu scito, flamma fumo est proxima.
Fumo comburi nihil potest, flamma potest."

PLAUTUS. *Curculio, Act I., Sc. I.*, 53.—(*Palinurus.*)

"Ever remember this. Flame follows close
Upon the heels of smoke. In smoke, indeed,
Things cannot be consumed, in flame they may."
—(*Bonnell Thornton.*)

"Semper vero esse felicem, et sine morsu animi transire vitam, ignorare est rerum naturae alteram partem."

SENECA. *De Providentia, IV.*, 1.

"To be always fortunate, and to pass through life with a soul that has never known sorrow, is to be ignorant of one half of nature."

"Senectus ipsa est morbus."

TERENCE. *Phormio, Act IV., Sc. I.*, 9.—(*Chremes.*)

"Old age itself is a disease."—(*George Colman.*)

"Senex cum extemplo est, jam nec sentit nec sapit,
Aiunt, solere eum rursum repuerascere."

PLAUTUS. *Mercator, Act II., Sc. II.*, 24.—*Lysimachus.*)

"When a man reaches the last stage of life,
'*Sans* sense, *sans* taste, *sans* eyes, *sans* everything,'
They say that he is grown a child again."—(*Bonnell Thornton.*)

"Sensi ego in optimo filio, tu in exspectatis ad amplissimam dignitatem fratribus, Scipio, mortem omni aetati esse communem."

CICERO. *De Senectute, XIX.*, 68.

"I in my noble son, you, Scipio, in your brothers, who had given promise of the highest distinction, have felt that death is the common heritage of every age."

"Sensit vetus regnandi falsos in amore odia non fingere."

TACITUS. *Annals, VI.*, 44.

"An experienced king, Artabanus, knows that men do not necessarily feign hatred because they are false in friendship."

—(*Church and Brodribb.*)

"Sentit enim vim quisque suam, qua possit abuti.
Cornua nata prius vitulo quam frontibus extent:
Illis iratus petit, atque infensus inurget."

LUCRETIUS. *De Rerum Natura, V.*, 1031.

"Each feels the strength that nature gives to him.
Before the calf's horns show upon his brow,
They have begun to grow; with rage he butts,
And seeks to use them."

"(Sed quid
Turba Remi?) Sequitur fortunam ut semper, et odit
Damnatos."

JUVENAL. *Satires, X.*, 73.

"What think the people? They!
They follow fortune as of old, and hate,
With all their souls, the victim of the state."—(*Gifford.*)

"Sequitur superbos ultor a tergo deus."

SENECA. *Hercules Furens*, 389.—(*Megara.*)

"The avenging god follows in the steps of the proud."

"Sera nunquam est ad bonos mores via;
Quem poenitet peccasse, paene est innocens."

SENECA. *Agamemnon*, 243.—(*Clytemnestra.*)

"'Tis ne'er too late to follow virtue's path;
He who repents of sin almost is innocent."

"Sera parsimonia in fundo est." SENECA. *Epistolae, I.*, 5.

"Economy comes too late when the coffers are empty."

"Seria cum possim, quod delectantia malim
Scribere, tu caussa es, lector amice, mihi."

MARTIAL. *Epigrams, V.*, 16, 1.

"If what I write's amusing, when it might
Be serious, thou, good reader, art the cause."

"Serit arbores, quae alteri saeclo prosient."

CAECILIUS STATIUS. *Synephebi, Fragment II.*

"He plants trees for the benefit of another generation."

"Serius aut citius sedem properamus ad unam."

OVID. *Metamorphoses, X.*, 33.

"Sooner or later to one goal we haste."

"Serpens, sitis, ardor, arenae
Dulcia virtuti; gaudet patientia duris:
Laetius est, quoties magno sibi constat, honestum."
LUCAN. *Pharsalia, IX.*, 401.

"Thirst, heat, the desert sands, the deadly snake
Are dear to valour; firmness hardship loves:
Virtue's more welcome when its cost is high."

"Serum est cavendi tempus in mediis malis."
SENECA. *Thyestes*, 487.—(*Thyestes.*)

"Caution comes too late when we are in the midst of troubles."

"Serus in coelum redeas; diuque
Laetus intersis populo Quirini." HORACE. *Odes, I.*, 2, 45.

"Late be thy journey home, and long
Thy sojourn with Rome's family."—(*Conington.*)

"Servare cives major (virtus) est patriae patri."
SENECA. *Octavia*, 456.—(*Seneca.*)

"'Tis more virtuous in the father of his country to toil for the well-being of its citizens."

"Servata semper lege et ratione loquendi."
JUVENAL. *Satires, VI.*, 453.

"Observing all the laws and rules of speech."

"Si acum, credo, quaereres,
Acum invenisses, si adpararet, jam diu.
Hominem inter vivos quaeritamus mortuum:
Nam invenissemus jam diu, si viveret."
PLAUTUS. *Menaechmi, Act II., Sc. I.*, 13.—(*Messenio.*)

"Had we been looking for a needle, sure,
We should have found it long ago if visible.
So search we for a dead man 'mong the quick,
For we had found him long ago if living."
—(*Bonnell Thornton.*)

"Si ad naturam vives, nunquam eris pauper: si ad opiniones, nunquam eris dives."
SENECA. *Epistolae, XVI.*, 7.—(*A saying of Epicurus.*)

"If you live according to nature you will never be poor, if according to fancy you will never be rich."

"Si animus hominem perpulit, actum est: animo servibit, non sibi;
Si ipse animum perpulit, dum vivit, victor victorum cluet."
PLAUTUS. *Trinummus, Act II., Sc. II.*, 27.—(*Philto.*)

"If the will masters him, all's over with him;
By it he'll be enslaved: but if his will
He masters, while he lives he shall be styled
A conqueror of conquerors."—(*Bonnell Thornton.*)

"Si bene commemini causae sunt quinque bibendi:
Hospitis adventus; praesens sitis; atque futura;
Et vini bonitas; et quaelibet altera causa."

PÈRE SIRMOND. (*Ménage, Menagiana, ed. Amsterdam*, 1693, *p.* 139.)

"If on my theme I rightly think,
There are five reasons why men drink:
Good wine, a friend, because I'm dry,
Or lest I should be by-and-by,
Or any other reason why."—(*Henry Aldrich.*)

"Si bene quid facias, facias cito; nam cito factum
Gratum erit; ingratum gratia tarda facit."

AUSONIUS. *Epigrams, LXXXIII.*

"Delay not if a favour you'd confer;
For what's done quickly gratitude you'll earn,
For tardy favours none will grateful be."

"Si cadere necesse sit, occurrendum discrimini."

TACITUS. *History, I.*, 33.

"If we must fall, let us go out and meet the danger."
—(*Church and Brodribb.*)

"Si computes annos, exiguum tempus; si vices rerum, aevum putes."

PLINY THE YOUNGER. *Epistolae, IV.*, 24.

"A brief space if you count the years; an age if you consider the changes it brought forth."

"Si consilium vis,
Permittes ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris;
Nam pro jucundis aptissima quaeque dabunt di.
Carior est illis homo, quam sibi." JUVENAL. *Satires, X.*, 346.

"Would you be wise, then let the gods bestow
On each what's fitting, and will benefit
His state; for what is right the gods will give,
Not what is pleasing; man's to them more dear
Than to himself."

"Si enim pecunias aequari non placet; si ingenia omnium paria esse non possunt: jura certe paria debent esse eorum inter se, qui sunt cives in eadem republica."

CICERO. *De Republica, I.*, 32, 49.

"If an equal distribution of wealth is unpopular, if equality of intelligence is an impossibility, at least there should be equality before the law among all those who are citizens of the same state."

"Si fata deum, si mens non laeva fuisset,
Impulerat ferro Argolicas foedare latebras;
Trojaque nunc staret, Priamique arx alta maneres!"

VIRGIL. *Æneid, II.*, 54.

"And then, had fate our weal designed,
Nor given us a perverted mind,
Then had he moved us to deface
The Greeks' accursed lurking-place,
And Troy had been abiding still,
And Priam's tower yet crowned the hill."—(*Conington.*)

"Si figit adamantinos
Summis verticibus dira Necessitas
Clavos, non animum metu,
Non mortis laqueis expedies caput." HORACE. *Odes, III.*, 24, 5.

"Let Necessity but drive
Her wedge of adamant into that proud head,
Vainly battling will you strive
To 'scape Death's noose, or rid your soul of dread."—(*Conington.*)

"Si foret in terris, rideret Democritus, seu
Diversum confusa genus panthera camelo,
Sive elephas albus vulgi converteret ora."
HORACE. *Epistolae, II.*, 1, 194.

"Oh, could Democritus return to earth,
In truth 'twould wake his wildest peals of mirth,
To see a milk-white elephant, or shape
Half pard, half camel, set the crowd agape!"—(*Conington.*)

"Si Fortuna juvat, caveto tolli:
Si Fortuna tonat, caveto mergi."
AUSONIUS. *Septem Sapientum Sententiae, Periander*, 6.

"If Fortune aids, beware of undue elation: if Fortune thunders, beware of too deep depression."

"Si Fortuna volet, fies de rhetore consul.
Si volet haec eadem, fies de consule rhetor."
JUVENAL. *Satires, VII.*, 197.

"Fortune is all: she, as the fancy springs,
Makes kings of pedants, and of pedants, kings."—(*Gifford.*)

"Si fractus illabatur orbis,
Impavidum ferient ruinae." HORACE. *Odes, III.*, 3, 7.

"Should Nature's pillared frame give way,
That wreck would strike on fearless head."—(*Conington.*)

"Si genus est mortis male vivere, terra moratur,
Et desunt fatis sola sepulchra meis."
OVID. *Epistolae ex Ponto, III.*, 4, 75.

"If 'tis a kind of death to live unhappy,
Then earth alone awaits me, and the tomb
Will fill the cup of all my miseries."

"Si genus humanum et mortalia temnitis arma,
At sperate deos memores fandi atque nefandi."
VIRGIL. *Æneid, I.*, 542.

"If men and mortal arms ye slight,
Know there are gods who watch o'er right."—(*Conington.*)

"Si illi sunt virgae ruri, at mihi tergum domi est."
PLAUTUS. *Bacchides, Act II., Sc. III.*, 131.—(*Chrysalus.*)

"His rods are in the fields, my back's at home."—(*Bonnell Thornton.*)

"Si incolae bene sunt morati, pulchre munitum arbitror."
PLAUTUS. *Persa, Act IV., Sc. IV.*, 6.—(*Virgo.*)

"Be but the manners of the people good,
The city's well and fairly fortified."—(*Bonnell Thornton.*)

"Si judicas, cognosce; si regnas, jube."

SENECA. *Medea*, 193.—(*Medea.*)

"If thou art a judge, investigate; if a king, command."

"Si meliora dies, ut vina, poemata reddit,
Scire velim chartis pretium quotus arroget annus."

HORACE. *Epistolae, II.*, 1, 34.

"Or is it said that poetry's like wine,
Which age, we know, will mellow and refine?
Well, let me grant the parallel, and ask
How many years a work must be in cask."—(*Conington.*)

"Si mortuorum aliquis miseretur et non natorum misereatur."

SENECA. *Ad Marciam, de Consolatione, XIX.*, 5.

"How shall any one pity those who die, and not also those who are born?"

"Si natura negat, facit indignatio versum,
Qualemcunque potest."

JUVENAL. *Satires, I.*, 79.

"If nature says me nay, then indignation
Indites such verses as she may."

"Si nec blanda satis nec erit tibi comis amanti,
Perfer et obdura; postmodo mitis erit.
Flectitur obsequio curvatus ab arbore ramus;
Frangis, si vires experiere tuas.
Obsequio tranantur aquae, nec vincere possis
Flumina, si contra, quam rapit unda, nates."

OVID. *De Arte Amandi, II.*, 177.

"If that thy loved one be not kind and sweet,
Be strong, endure: in time she'll milder be.
The bough may be bent down by gentleness,
Put forth thy strength, and it will broken be.
By yielding to the current streams are crossed,
But swim against the flood, and thou'rt o'erwhelmed."

"Si pace frui volumus, bellum gerendum est; si bellum omittimus, pace nunquam fruemur."

CICERO. *Philippica, VII.*, 6, 19.

"If we desire to enjoy peace, we must first wage war; if we shrink from war, we shall never enjoy peace."

"Si quid bene facias, levior pluma est gratia.
Si quid peccatum 'st, plumbeas iras gerunt."

PLAUTUS. *Poenulus, Act III., Sc. VI.*, 17.—(*Advocatus.*)

"Serve them, their thanks are lighter than a feather;
Offend them, and their vengeance falls like lead."
—(*Bonnell Thornton.*)

"Si quid est aliud in philosophia boni, hoc est, quod stemma non inspicit: omnes, si ad originem primam revocantur, a dis sunt."

SENECA. *Epistolae, XLIV.*, 1.

"If there is any other advantage in philosophy, it is that it does not investigate pedigrees; we are all, if we go back to the beginning of things, descended from the gods."

"Si quid faciundum est mulieri male atque malitiose,
Ea sibi immortalis memoria est meminisse et sempiterna;
Sin bene quid aut fideliter faciundum est; eo deveniunt
Obliviosae extemplo uti fiant; meminisse nequeunt."
PLAUTUS. *Miles Gloriosus, Act III., Sc. III.*, 14.—(*Acroteleutium.*)

"Trust a woman,
If she has any mischief to promote,
I warrant she'll remember; in that point
Her memory is immortal, everlasting:
If anything is to be done by them,
Or good or honest, so it happens straight,
They grow forgetful, and they can't remember."
—(*Bonnell Thornton.*)

"Si quid inexpertum scenae committis, et audes
Personam formare novam, servetur ad imum
Qualis ab incoepto processerit, et sibi constet."
HORACE. *De Arte Poetica*, 125.

"If you would be original, and seek
To frame some character ne'er seen in Greek,
See it be wrought on one consistent plan,
And end the same creation it began."—(*Conington.*)

"Si quidem potest vi et metu extortum honorarium nominari."
CICERO. *In Pisonem, XXXV.*, 86.

"How can we describe as an honorarium what is extorted by force or by fear?"

"Si quidquam mutis gratum acceptumque sepulchris
Accidere a nostro, Calve, dolore potest,
Quo desiderio veteres renovamus amores,
Atque olim amissas flemus amicitias;
Certe non tanto mors immatura dolori est
Quintiliae, quantum gaudet amore tuo."
CATULLUS. *Carmina, XCIV. (XCVI.)*, 1.

"If, Calvus, aught may reach the silent dead,
To gladden them, that from our sorrow springs,
The longing that renews our ancient loves,
And makes our tears to fall for those we've lost:
Sure then Quintilia less her early death
Will mourn, than joy in all thy love for her."

"Si, quoties peccant homines, sua fulmina mittat
Jupiter, exiguo tempore inermis erit." OVID. *Tristia, II.*, 33.

"If Jove a bolt should hurl whene'er men sin,
His armoury would quickly empty be."

"Si rixa est, ubi tu pulsas, ego vapulo tantum."
JUVENAL. *Satires, III.*, 289.

"If that be deemed a quarrel, where, heaven knows,
He only gives, and I receive, the blows."—(*Gifford.*)

"Si velis credere altius veritatem intuentibus, omnis vita supplicium est." SENECA. *Ad Polybium, de Consolatione, IX.*, 6.

"If we may believe those who are the most earnest seekers of the truth, all life is punishment."

"Si veris magna paratur
Fama bonis, et si successu nuda remoto
Inspicitur virtus, quidquid laudamus in ullo
Majorum, fortuna fuit." LUCAN. *Pharsalia, IX.*, 592.

"If to the truly good 'tis our desire
To allot the highest praise, and if we seek
For naked virtue, stripped of all success,
Sure, what we laud in all our greatest men
Is their good fortune."

"(Nam) si violandum est jus, regnandi gratia violandum est: aliis rebus pietatem colas." CAESAR. (*Suetonius, I.*, 30.)

"If the law is to be broken, let it be broken for the sake of sovereignty; in other matters cultivate submission to it."

"Si vis me flere, dolendum est
Primum ipsi tibi." HORACE. *De Arte Poetica*, 102.

"Set the example, pray,
And weep yourself; then weep perhaps I may."—(*Conington.*)

"Si volumus aequi rerum omnium judices esse, hoc primum nobis persuadeamus, neminem nostrum esse sine culpa."
SENECA. *De Ira, II.*, 28, 1.

"If we desire to judge all things justly, we must first persuade ourselves that none of us is without sin."

"Sibi non cavere, et aliis consilium dare,
Stultum esse (ostendemus)." PHAEDRUS. *Fables, I.*, 9, 1.

"'Tis the fool's part to take no thought for self,
Yet give advice to others."

"Sibi servire gravissima est servitus."
SENECA. *Naturales Quaestiones, III., Praefatio*, 17.

"The most onerous slavery is to be a slave to oneself."

"Sibi sua habeant regna reges, sibi divitias divites,
Sibi honores, sibi virtutes, sibi pugnas, sibi proelia!
Dum mihi abstineant invidere, sibi quisque habeant quod suum est!"
PLAUTUS. *Curculio, Act I., Sc. III.*, 22.—(*Phaedromus.*)

"Let kings their kingdoms keep unto themselves,
The rich their riches. Let each man enjoy
His own, his honours, virtues, duels, battles,
So they with envy look not on my joys."—(*Bonnell Thornton.*)

"Sic ab hominibus doctis accepimus, non solum ex malis eligere minima oportere, sed etiam excerpere ex his ipsis, si quid inesset boni." CICERO. *De Officiis, III.*, 1, 3.

"Learned men have taught us that not only with a choice of evils we should choose the least, but that from the evil we should endeavour to extract some good."

"Sic certe vivendum est, tanquam in conspectu vivamus. Sic cogitandum, tanquam aliquis in pectus intimum inspicere possit."
SENECA. *Epistolae, LXXXIII.*, 1.

"We should live as though we were living in the full blaze of publicity, and think as though any one could look into our innermost consciousness."

"Sic auferre rogis umbram conatur et ingens
Certamen cum morte gerit, curasque fatigat
Artificum, inque omni te quaerit amare metallo.
Sed mortalis honos, agilis quem dextra laborat."

STATIUS. *Silvae, V.*, 1, 7.

"Thus of its prey to rob the grave he strives,
And wages war with death ; the craftsmen's skill
He wearies, and thy form would idolise
In every metal ; but no deathless fame
By mortal skill is given."

"Sic ego non sine te, nec tecum vivere possum."

OVID. *Amores, III.*, 11, 39.

"Thus neither with thee, nor without tnee, can I live."

"Difficilis facilis, jucundus acerbus es idem :
Nec tecum possum vivere, nec sine te."

MARTIAL. *Epigrams, XII.*, 47, 1.

"Captious, yet complaisant, sweet and bitter too,
I cannot with thee live, nor yet without thee."

"Sic enim est faciendum, ut contra universam naturam nihil contendamus : ea tamen conservata propriam nostram sequamur ; ut, etiam si sint alia graviora atque meliora, tamen nos studia nostra nostrae naturae regula metiamur."

CICERO. *De Officiis, I.*, 31, 110.

"In all that we do we should avoid going contrary to nature, but with that reservation we should follow our own bent ; so that, though other pursuits may be higher and nobler, we should measure our own by our own natural capacity."

"Sic est vulgus ; ex veritate pauca, ex opinione multa aestimat."

CICERO. *Pro Roscio Comoedo, X.*, 29.

"The masses are so constituted that they measure but few things by the standard of fact, most by the standard of conjecture."

"Sic fortis Etruria crevit,
Scilicet et rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces."

VIRGIL. *Georgics, II.*, 533.

"Thus strong Etruria grew, thus Rome was made,
Fairest of towns, and with one wall enclosed
Her sevenfold citadel."

"Sic honor et nomen divinis vatibus atque
Carminibus venit."

HORACE. *De Arte Poetica*, 400.

"So came great honour and abundant praise,
As to the gods, to poets and their lays."—(*Conington.*)

"Sic multa quae honesta natura videntur esse, temporibus fiunt non honesta."

CICERO. *De Officiis, III.*, 25, 95.

"Thus many things which seem by their nature honourable, are rendered dishonourable by circumstances."

"Sic natura comprobatum est, ut eum quem laudes etiam ames: porro quem ames etiam laudari ab illo velis."

APULEIUS. *Florida, I.*, 9.

"It is only natural that him whom you praise you should also love; and, further, that you should desire to merit the praises of him whom you love."

"Sic natura jubet; velocius et citius nos
Corrumpunt vitiorum exempla domestica, magnis
Cum subeunt animos auctoribus." JUVENAL. *Satires, XIV.*, 31.

"So Nature prompts: drawn by her secret tie,
We view a parent's deeds with reverent eye;
With fatal haste, alas! the example take,
And love the sin for the dear sinner's sake."—(*Gifford.*)

"Sic omnis amor unus habet decernere ferro."

VIRGIL. *Æneid, XII.*, 282.

"Each burns alike with frantic zeal
To end the quarrel by the steel."—(*Conington.*)

"Sic omnia fatis
In pejus ruere, ac retro sublapsa referri."

VIRGIL. *Georgics, I.*, 199.

"Fate so ordains that all should downward tend,
All retrograde, all in confusion end."—(*J. B. Rose.*)

"Sic qui pauperiem veritus, potiore metallis
Libertate caret, dominum vehet improbus atque
Serviet aeternum, quia parvo nesciet uti."

HORACE. *Epistolae, I.*, 10, 39.

"So he who, fearing penury, loses hold
Of independence, better far than gold,
Will toil, a hopeless drudge, till life is spent,
Because he'll never, never learn content."—(*Conington.*)

"Sic rerum summa novatur
Semper, et inter se mortales mutua vivunt.
Augescunt aliae gentes, aliae minuuntur,
Inque brevi spatio mutantur saecla animantum
Et quasi cursores, vitai lampada tradunt."

LUCRETIUS. *De Rerum Natura, II.*, 73.

"Thus ever is the universe made new,
And all that's mortal lives its life in turn.
Some nations grow while others fade away;
And one brief age another age succeeds,
Like runners handing on the lamp of life."

"Sic omnia verti
Cernimus atque illas assumere robora gentes
Concidere has." OVID. *Metamorphoses, XV.*, 420.

"Thus do we see
That all things change, one nation gaining strength
While others perish."

"Sic vive cum hominibus, tanquam deus videat: sic loquere cum deo, tanquam homines audiant." SENECA. *Epistolae, X.*, 5.

"So live with thy fellow-man as though in the sight of God; so speak with thy God as though in the hearing of men."

"Sic volvenda aetas commutat tempora rerum.
Quod fuit in pretio fit nullo denique honore."
LUCRETIUS. *De Rerum Natura, V.*, 1274.

"Thus do the rolling years change every circumstance;
What once was priceless now's of little worth."

"Sicut ad poenam sufficit meditari punienda, sic et ad laudem satis est conari praedicanda." APULEIUS. *Florida, IV.*, 20.

"Even as, to deserve punishment, it is enough to plot what is evil, so, to merit praise, it is enough to attempt what is good."

"Sicut fortis equus, spatio quae saepe supremo
Vicit Olympia, nunc senio confectu' quiescit."
ENNIUS. (*Quoted by Cicero, de Senectute, V.*, 14.)

"Like the stout horse which oft has borne away
The prize, now, weak with age, he rest enjoys."

"Silent enim leges inter arma." CICERO. *Pro Milone, IV.*, 10.

"Amongst drawn swords law is silent."

"Simplex munditiis." HORACE. *Odes, I.*, 5, 5.

"So trim, so simple!"—(*Conington.*)

"Simpliciter pateat vitium fortasse pusillum.
Quod tegitur, majus creditur esse malum."
MARTIAL. *Epigrams, III.*, 42, 3.

"Seek not to hide a blemish that's but small.
The fault that's hidden ofttimes greater seems."

"Sin aliquem infandum casum, Fortuna, minaris,
Nunc, o nunc liceat crudelem abrumpere vitam,
Dum curae ambiguae, dum spes incerta futuri."
VIRGIL. *Æneid, VIII.*, 578.

"But, ah! if Fortune be my foe,
And meditate some crushing blow,
Now, now the thread in mercy break,
While hope sees dim, and cares mistake."—(*Conington.*)

"Sincerum est nisi vas, quodcumque infundis acescit:
Sperne voluptates, nocet empta dolore voluptas;
Semper avarus eget, certum voto pete finem;
Invidus alterius macrescit rebus opimis.
Invidia Siculi non invenere tyranni
Majus tormentum." HORACE. *Epistolae, I.*, 2, 54.

"Unless the vessel whence we drink is pure,
Whate'er is poured therein turns foul, be sure.
Make light of pleasure: pleasure bought with pain
Yields little profit, but much more of bane.
The miser's always needy: draw a line
Within whose bound your wishes to confine.
His neighbour's fatness makes the envious lean:
No tyrant e'er devised a pang so keen."—(*Conington.*)

"Sine auctore propositi libelli nullo crimine locum habere debent. Nam et pessimi exempli nec nostri seculi est."
TRAJAN. *Ad Plinium.* (*Pliny the Younger, Epistolae, X.*, 98.)

"Anonymous letters should be valueless in respect of the charges they make, for they are in the worst possible taste, and unworthy of our century."

"Sine Cerere et Libero friget Venus."
TERENCE. *Eunuchus, Act IV., Sc. V.*, 6.—(*Chremes.*)

"Ceres and Bacchus are warm friends of Venus."—(*George Colman.*)

"Sine doctrina vita est quasi mortis imago."
DIONYSIUS CATO. *Disticha de Moribus, III.*, 1.

"Without learning life is but the image of death."

"Sine ira et studio." TACITUS. *Annals, I.*, 1.

"Without bitterness or partiality."—(*Church and Brodribb.*)

"Sine labore non tenditur ad requiem: nec sine pugna pervenitur ad victoriam."
THOMAS À KEMPIS. *De Imitatione Christi, III.*, 19, 4.

"Without toil we make no progress towards repose; without conflict we cannot attain to victory."

"Sine pennis volare haud facile 'st; meae alae pennas non habent."
PLAUTUS. *Poenulus, Act IV., Sc. II.*, 49.—(*Syncerastus.*)

"It is not easy flying without feathers.
My wings are not yet fledged."—(*Bonnell Thornton.*)

"Sine summa justitia rem publicam geri nullo modo posse."
CICERO. *De Re Publica, II.*, 44, 70.

"Without the most inflexible justice it is impossible to direct a state."

"Singula de nobis anni praedantur euntes;
Eripuere jocos, Venerem, convivia, ludum."
HORACE. *Epistolae, II.*, 2, 55.

"Our years keep taking toll as they move on;
My feasts, my frolics are already gone."—(*Conington.*)

"Singula quaeque locum teneant sortita decenter."
HORACE. *De Arte Poetica*, 92.

"Each has its place allotted; each is bound
To keep it, nor invade its neighbour's ground."—(*Conington.*)

"Sint Maecenates, non deerunt, Flacce, Marones."
MARTIAL. *Epigrams, VIII.*, 56, 5.

"While there is one Maecenas left we shall not want for Virgils."

"Siqua voles apte nubere, nube pari." OVID. *Heroides, IX.*, 32.

"If you'd wed fitly, in your station wed."

"Siquis idem sperat, jacturas poma myricas
Speret, et in medio flumine mella petat."
OVID. *De Arte Amandi, I.*, 747.

"He who hopes this, would hope
To gather apples from the tamarisk,
And search for honey in the flowing stream."

"Sit caeca futuri
Mens hominum fati, liceat sperare timenti!"

LUCAN. *Pharsalia, II.*, 14.

"Hide from our eyes what fortune has in store,
And grant that he who fears may also hope."

"Sit hoc discrimen inter gratiosos cives atque fortes, ut illi vivi fruantur opibus suis; horum etiam mortuorum (si quisquam hujus imperii defensor mori potest) vivat auctoritas immortalis."

CICERO. *Pro Cornelio Balbo, XXI.*, 49.

"Let us make this distinction between the citizen who is merely popular, and the citizen who is a power in the state: the former will enjoy his advantages in his lifetime, the latter will leave behind him after death (if indeed any supporter of our empire can be said to die) a deathless authority."

"Sit jus liceatque perire poetis." HORACE. *De Arte Poetica*, 466.

"Leave poets free to perish as they will."—(*Conington.*)

"Sit mihi fas audita loqui; sit numine vestro
Pandere res alta terra et caligine mersas."

VIRGIL. *Æneid, VI.*, 266.

"What ear has heard let tongue make known:
Vouchsafe your sanction, nor forbid
To utter things in darkness hid."—(*Conington.*)

"Sit mihi quod nunc est, etiam minus, et mihi vivam
Quod superest aevi, si quid superesse volunt di."

HORACE. *Epistolae, I.*, 18, 107.

"Oh, may I yet possess
The goods I have, or if Heaven pleases, less!
Let the few years that Fate may grant me still
Be all my own, nor held at others' will."—(*Conington.*)

"Sit mihi verna satur: sit non doctissima conjux:
Sit nox cum somno: sit sine lite dies."

MARTIAL. *Epigrams, II.*, 90, 9.

"Give me a well-fed slave: a wife that's not too clever:
Sound sleep at night, and days from quarrels free."

"Socordiam eorum inridere libet, qui praesenti potentia credunt extingui posse etiam sequentis aevi memoriam. Nam contra, punitis ingeniis, gliscit auctoritas, neque aliud externi reges, aut qui eadem saevitia usi sunt, nisi dedecus sibi, atque illis gloriam peperere." TACITUS. *Annals, IV.*, 35.

"One is all the more inclined to laugh at the stupidity of men who suppose that the despotism of the present can actually efface the remembrances of the next generation. On the contrary, the persecution of genius fosters its influence; foreign tyrants, and all who have imitated their oppression, have merely procured infamy for themselves, and glory for their victims."—(*Church and Brodribb.*)

"Sola virtus praestat gaudium perpetuum."

SENECA. *Epistolae, XXVII.*, 3.

"Virtue alone affords us a continual joy."

"Solem enim e mundo tollere videntur qui amicitiam e vita tollunt."
CICERO. *De Amicitia, XIII.*, 47.

"Robbing life of friendship is like robbing the world of the sun."

"Solent mendaces luere poenas malefici."
PHAEDRUS. *Fables, I.*, 17, 1.

"The liar will pay the penalty of crime."

"Soles occidere et redire possunt:
Nobis, cum semel occidit brevis lux,
Nox est perpetua una dormienda." CATULLUS. *Carmina, V.*, 4.

"The sun may set, but it will rise again:
But when the brief light of our day has paled
Nought waits us but a night of endless sleep."

"Solum ut inter ista certum sit nihil esse certi."
PLINY THE ELDER. *Natural History, II.*, 5.

"In these matters the only certainty is that there is nothing certain."

"Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat."
HORACE. *Epistolae, I.*, 1, 8.

"Give rest in time to that old horse, for fear
At last he founder 'mid the general jeer."—(*Conington.*)

"Solventur risu tabulae; tu missus abibis."
HORACE. *Satires, II.*, 1, 86.

"Oh, then a laugh will cut the matter short:
The case breaks down, defendant leaves the court."—(*Conington.*)

"Somne, quies rerum, placidissime somne deorum,
Pax animi, quem cura fugit, qui corda diurnis
Fessa ministeriis mulces, reparasque labori!"
OVID. *Metamorphoses, XI.*, 623.

"Sleep, nature's rest, divine tranquillity,
That bringest peace to the mind and chasest far
All care; that sooth'st our breasts by daily toil
O'er-wearied, and prepar'st for labour new."

"Somnia Pythagorea." HORACE. *Epistolae, II.*, 1, 52.

"Pythagorean dreams."

"Somnus agrestium
Lenis virorum non humiles domos
Fastidit umbrosamque ripam,
Non Zephyris agitata Tempe." HORACE. *Odes, III.*, 1, 21.

"Sleep knows no pride;
It scorns not cots of village hinds,
Nor shadow-trembling riverside,
Nor Tempe, stirred by western winds."—(*Conington.*)

"Spargere voces
In volgum ambiguas." VIRGIL. *Æneid, II.*, 98.

"With chance-dropped words the people fired."—(*Conington.*)

"Spectatum veniunt, veniunt spectentur ut ipsae."
OVID. *De Arte Amandi, I.*, 99.

"The ladies come to see and to be seen."

"Sperat infestis, metuit secundis
Alteram sortem bene praeparatum
Pectus." HORACE. *Odes, II.*, 10, 13.

"In sadness hope, in gladness fear
'Gainst coming change will fortify
Your breast."—(*Conington.*)

"Spes addita suscitat iras." VIRGIL. *Æneid, X.*, 263.

"Hope nerves their drooping hands."—(*Conington.*)

"Spiritualis enim virtus Sacramenti ita est ut lux; et ab illuminandis pura excipitur, et, si pura immundos transeat, non inquinatur."
ST. AUGUSTINE. *In Johannis Evangelium, Tractatus V., Cap. I.*, § 15.

"The spiritual virtue of the Sacrament is like unto light; it is received pure by those who are to be illuminated by it, and though it pass through the unclean it is not thereby defiled."

"Spissis indigna theatris
Scripta pudet recitare, et nugis addere pondus."
HORACE. *Epistolae, I.*, 19, 41.

"Large audiences require
Some heavier metal than my thin-drawn wire."—(*Conington.*)

"Spreta in tempore gloria interdum cumulatior redit."
LIVY. *Histories, II.*, 47.

"Fame opportunely despised often comes back redoubled."

"Stat magni nominis umbra." LUCAN. *Pharsalia, I.*, 135.

"Remains the shadow of a mighty name."

"Stat nulla diu mortalibus usquam
Fortuna titubante, fides." SILIUS ITALICUS. *Punica, XI.*, 3.

"Not long man's faith endures when fortune's tottering."

"Stat sua cuique dies; breve et inreparabile tempus
Omnibus est vitae; sed famam extendere factis,
Hoc virtutis opus." VIRGIL. *Æneid, X.*, 467.

"Each has his destined time: a span
Is all the heritage of man:
'Tis virtue's part by deeds of praise
To lengthen fame through after days."—(*Conington.*)

"Status enim reipublicae maxime judicatis rebus continetur."
CICERO. *Pro Sulla, XXII.*, 63.

"The solidity of a state is very largely bound up in its judicial decisions."

"Stemmata quid faciunt? quid prodest, Pontice, longo
Sanguine censeri, pictos ostendere vultus
Majorum?" JUVENAL. *Satires, VIII.*, 1.

"'Your ancient house!' No more.—I cannot see
The wondrous merits of a pedigree:
No, Ponticus; nor of a proud display
Of smoky ancestors in wax or clay!"—(*Gifford.*)

"Strangulat inclusus dolor atque exaestuat intus,
Cogitur et vires multiplicare suas." OVID. *Tristia, V.*, 1, 63.

"A secret sorrow chokes us; in our breasts
It surges, adding ever to its strength."

"Strenua nos exercet inertia: navibus atque
Quadrigis petimus bene vivere." HORACE. *Epistolae, I.*, 11, 28.

"What active inactivity is this,
To go in ships and cars to search for bliss?"—(*Conington.*)

"Struit insidias lacrimis, quum femina plorat."
DIONYSIUS CATO. *Disticha de Moribus, III.*, 20.

"When a woman weeps her tears are snares."

"Studium puerile fatiscit,
Laeta nisi austeris varientur festa profestis."
AUSONIUS. *Idyllia, IV.*, 10.

"The energies of youth will droop, unless
School-days by holidays are sometimes varied."

"Stulta est clementia, cum tot ubique
Vatibus occurras, periturae parcere chartae."
JUVENAL. *Satires, I.*, 17.

"Since we meet
Such swarms of desperate bards in every street,
'Tis vicious clemency to spare the oil,
And hapless paper they are sure to spoil."—(*Gifford.*)

"Stultitia est, pater, venatum ducere invitas canes.
Hostis est uxor, invita quae ad virum nuptum datur."
PLAUTUS. *Stichus, Act I., Sc. II.*, 82.—(*Panegyris.*)

"'Tis folly, sir, to lead dogs to the chase
Against their will. That wife's an enemy
Who's wedded to her husband 'gainst her liking."
—(*Bonnell Thornton.*)

"Stultitiam simulare loco prudentia summa est."
DIONYSIUS CATO. *Disticha de Moribus, II.*, 18.

"'Tis sometimes the height of wisdom to feign stupidity."

"Stultorum incurata pudor malus ulcera celat."
HORACE. *Epistolae, I.*, 16, 24.

"Oh, 'tis a false, false shame that would conceal
From doctors' eyes the sores it cannot heal!"—(*Conington.*)

"Stultum consilium non modo effectu caret,
Sed ad perniciem quoque mortales devocat."
PHAEDRUS. *Fables, I.*, 20, 1.

"Not only no result will foolish counsels show,
But to disaster oft they doom mankind."

"Stultum est timere quod vitare non potes." PUBLILIUS SYRUS, 752.

"'Tis foolish to fear what you cannot avoid."

"Stultum facit fortuna quem vult perdere." PUBLILIUS SYRUS, 479.

"Fortune makes him a fool whom she desires to ruin."

"Ita se res habet ut plerumque fortunam mutaturus deus consilia corrumpat."
VELLEIUS PATERCULUS. *Historia Romana, II.*, 118.

"It is a fact that, when God would change the course of a man's fortune, He vitiates his judgment."

"Quem deus vult perdere, prius dementat." ANON.

"Whom God will ruin He first deprives of his senses."

"Stultus es, qui facta infecta facere verbis postules."
PLAUTUS. *Truculentus, Act IV., Sc. II.*, 17.—(*Astaphium.*)

"Indeed you are
A simpleton, who would with words undo
What is already done."—(*Bonnell Thornton.*)

"Stultus uterque locum immeritum causatur inique;
In culpa est animus, qui se non effugit unquam."
HORACE. *Epistolae, I.*, 14, 12.

"Each blames the place he lives in; but the mind
Is most in fault, which ne'er leaves self behind."—(*Conington.*)

"Sua cuique exorsa laborem
Fortunamque ferent." VIRGIL. *Æneid, X.*, 111.

"Each warrior from his own good lance
Shall reap the fruit of toil or chance."—(*Conington.*)

"Sua quisque exempla debet aequo animo pati."
PHAEDRUS. *Fables, I.*, 26, 12.

"We should bear each his own punishments with equanimity."

"Sua retinere privatae domus, de alienis certare regiam laudem esse."
TACITUS. *Annals, XV.*, 1.

"Though it is the glory of a private house to keep its own, it is the glory of a king to fight for the possessions of others."
—(*Church and Brodribb.*)

"Suave est ex magno tollere acervo." HORACE. *Satires, I.*, 1, 51.

"There's a pleasure, spite of all you say,
In a large heap from which to take away."—(*Conington.*)

"Suave, mari magno turbantibus aequora ventis,
E terra magnum alterius spectare laborem;
Non quia vexari quemquam 'st jucunda voluptas,
Sed quibus ipse malis careas quia cernere suave 'st."
LUCRETIUS. *De Rerum Natura, II.*, 1.

"When that the mighty sea's by tempest lashed
To fury, sweet it is from land to gaze
On one who's fiercely battling with the waves;
Not that another's peril gives us joy,
But that 'tis sweet when we are free from woes
Which others suffer."

"Sumite materiam vestris, qui scribitis aequam
Viribus, et versate diu, quid ferre recusent,
Quid valeant humeri. Cui lecta patenter erit res,
Nec facundia deseret hunc nec lucidus ordo."

HORACE. *De Arte Poetica*, 38.

"Good authors, take a brother bard's advice:
Ponder your subject o'er not once nor twice,
And oft and oft consider if the weight
You hope to lift be or be not too great.
Let but our theme be equal to our powers,
Choice language, clear arrangement both are ours."
—(*Conington.*)

"Summa petit livor. Perflant altissima venti.
Summa petunt dextra fulmina missa Jovis."

OVID. *Remedia Amoris*, 369.

"Envy attacks the noblest. Stronger blow
The winds upon the heights; the hand of Jove
Upon the mountain tops his thunder hurls."

"Summum crede nefas animam praeferre pudori,
Et propter vitam, vivendi perdere causas."

JUVENAL. *Satires, VIII.*, 83.

"Think it a crime no tears can e'er efface
To purchase safety with compliance base,
At honour's cost a feverish span extend,
And sacrifice for life life's only end."—(*Gifford.*)

"Summum nec metuas diem, nec optes."

MARTIAL. *Epigrams, X.*, 47, 13.

"Nor fear nor yet desire thy last day."

"Sunt bona, sunt quaedam mediocria, sunt mala plura,
Quae legis hic: alter non fit, Avite, liber."

MARTIAL. *Epigrams, I.*, 16 (17), 1.

"Here will you read some few good things, while some
Are mediocre, most are bad: 'tis thus
That every book's compiled."

"Sunt et belli sicut pacis jura." LIVY. *Histories, V.*, 27.

"The same laws hold good for peace as for war."

"Sunt geminae Somni portae, quarum altera fertur
Cornea, qua veris facilis datur exitus Umbris;
Altera candenti perfecta nitens elephanto,
Sed falsa ad coelum mittunt insomnia Manes."

VIRGIL. *Æneid, VI.*, 893.

"Sleep gives his name to portals twain:
One all of horn they say,
Through which authentic spectres gain
Quick exit into day,
And one which bright with ivory gleams,
Whence Pluto sends delusive dreams."—(*Conington.*)

"Sunt lacrimae rerum et mentem mortalia tangunt."

VIRGIL. *Æneid, I.*, 462.

"E'en here the tear of pity springs,
And hearts are touched by human things."—(*Conington.*)

"Sunt mihi intus nescio quot nummi aurei lymphatici."
PLAUTUS. *Poenulus, Act I., Sc. II.*, 132.—(*Agorastocles.*)
"I have locked away I don't know how much money mad to break loose."

"Sunt quos scio esse amicos; sunt quos suspicor;
Sunt quorum ingenia atque animos non possum noscere,
Ad amici partem, an ad inimici perveniant."
PLAUTUS. *Trinummus, Act I., Sc. II.*, 54.—(*Callicles.*)
"There are, I know are friends; there are, I think so;
There are, whose dispositions and whose minds
I cannot know, or whether to enrol them
Among my friends or foes."—(*Bonnell Thornton.*)

"Suo sibi hunc gladio jugulo."
TERENCE. *Adelphi, Act V., Sc. VIII.*, 35.—(*Demea.*)
"I foil him with his own weapons."—(*George Colman.*)

"Superbiae crudelitatique, etsi seras non leves tamen venire poenas."
LIVY. *Histories, III.*, 56.
"The punishment of pride and cruelty will be heavy though it may be long in coming."

"Superstitiones paene aniles."
CICERO. *De Natura Deorum, II.*, 28, 70.
"Almost old wives' superstitions."

"Sus Minervam." CICERO. *Ad Familiares, IX.*, 18, 3.
,, *Academica, I.*, 5.
"To compare a sow to Minerva."

"Suspectum semper invisumque dominantibus qui proximus destinaretur." TACITUS. *History, I.*, 21.
"Rulers always suspect and hate the man who has been named for the succession."—(*Church and Brodribb.*)

"Suum cuique." CICERO. *Tusculanae Disputationes, V.*, 22.
"To every one his own."

"Suum cuique decus posteritas rependit."
TACITUS. *Annals, IV.*, 35.
"To every man posterity gives his due honour."—(*Church and Brodribb.*)

"Suum cuique incommodum ferendum est, potius quam de alterius commodis detrahendum." CICERO. *De Officiis, III.*, 6, 30.
"It is the duty of each man to bear his own discomforts, rather than diminish the comforts of his neighbour."

"Suum quisque igitur noscat ingenium, acremque se et bonorum et vitiorum suorum judicem praebeat; ne scenici plus quam nos videantur habere prudentiae."
CICERO. *De Officiis, I.*, 31, 114.
"Every man should study his own character, and constitute himself a keen judge of his own merits and demerits; else it will be said that the dramatists have more insight than we."

"Tacent, satis laudant."
TERENCE. *Eunuchus, Act III., Sc. II.*, 23.—(*Parmeno.*)
"Their silence is sufficient praise."

"Tacita bona 'st mulier semper quam loquens."
PLAUTUS. *Rudens, Act IV., Sc. IV.*, 70.—(*Trachalio.*)

"It more becomes
A woman to be silent than to talk."—(*Bonnell Thornton.*)

"Tacitae magis et occultae inimicitiae timendae sunt quam indictae atque apertae." CICERO. *In Verrem, II.*, 5, 71, 182.

"There is more to be feared from unspoken and concealed, than from open and declared hostility."

"Tacitum vivit sub pectore vulnus." VIRGIL. *Æneid, IV.*, 67.

"The pain lurks uncomplaining in her breast."

"Tacitumque a principe vulgus
Dissidet, et (qui mos populis) venturus amatur."
STATIUS. *Thebais, I.*, 169.

"The mob in silence leaves their prince's side,
And to the coming ruler gives its love,
As is with mobs the custom."

"Talibus ex adito dictis Cumaea Sibylla
Horrendas canit ambages antroque remugit,
Obscuris vera invoivens." VIRGIL. *Æneid, VI.*, 98.

"Such presages of doom divine
Shrills forth the priestess from her shrine,
And wraps her truth in mystery round,
While all the cave returns the sound."—(*Conington.*)

"Talis hominibus fuit oratio qualis vita."
SENECA. *Epistolae, CXIV.*, 1.—(*Greek Proverb.*)

"As was his language so was his life."

"Tam bonus gladiator rudem tam cito accepisti?"
CICERO. *Philippica, II.*, 29, 74.

"Has so great a swordsman so early accepted the wooden foil?"

"Tam deest avaro quod habet quam quod non habet."
PUBLILIUS SYRUS, 486.

"The miser is as much without what he has as what he has not."

"Tam facile et pronum est superos contemnere testes,
Si mortalis idem nemo sciat." JUVENAL. *Satires, XIII.*, 75.

"So prompt is man to scorn the witness of the gods,
If mortal knowledge it transcends."

"Tam ficti pravique tenax, quam nuntia veri."
VIRGIL. *Æneid, IV.*, 188.

"How oft soe'er the truth she tell,
She loves a falsehood all too well."—(*Conington.*)

"Tam malorum quam bonorum longa conversatio amorem induit."
SENECA. *De Tranquillitate Animi, I.*, 3.

"A long intimacy with either good or bad men will assume the appearance of affection."

"Tamdiu discendum est quamdiu nescias: si proverbio credimus, 'quamdiu vivis'." SENECA. *Epistolae, LXXVI.*, 3.

"We must go on learning as long as we are ignorant; or, if we believe the proverb, as long as we live."

"Tanquam bona valetudo jucundior est eis, qui e gravi morbo recreati, quam qui nunquam aegro corpore fuerunt; sic haec omnia desiderata magis quam assidue percepta delectant."
CICERO. *Ad Quirites, I.*, 4.

"Just as health is more delightful to those who have recovered from a severe illness than to those who have never been ill, so we take more pleasure in what we have long wanted than in what we are constantly obtaining."

"Tanta malorum impendet Ἰλιάς."
CICERO. *Ad Atticum VIII.*, 11, 3.

"We are threatened with a whole Iliad of misfortunes."

"Tantae molis erat Romanam condere gentem."
VIRGIL. *Æneid, I.*, 33.

"So vast the labour to create
The fabric of the Roman state."—(*Conington.*)

"Tantaene animis coelestibus irae?" VIRGIL. *Æneid, I.*, 11.

"Can heavenly natures nourish hate
So fierce, so blindly passionate?"—(*Conington.*)

"Tanti tibi non sunt opaci
Omnis arena Tagi, quodque in mare volvitur aurum,
Ut somno careas." JUVENAL. *Satires, III.*, 54.

"But let not all the wealth which Tagus pours
In Ocean's lap, not all his glittering stores,
Be deemed a bribe sufficient to requite
The loss of peace by day, of sleep by night."—(*Gifford.*)

"Tanto major famae sitis est quam
Virtutis! Quis enim virtutis amplectitur ipsam
Praemia si tollas?" JUVENAL. *Satires, X.*, 140.

"So much the raging thirst of fame exceeds
The generous warmth which prompts to worthy deeds,
That none confess fair Virtue's genuine power,
Or woo her to their breast, without a dower."—(*Gifford.*)

"Tanto proclivius est injuriae quam beneficio vicem exsolvere, quia gratia oneri, ultio in quaestu habetur."
TACITUS. *History, IV.*, 3.

"So much easier is it to requite an injury than an obligation. Gratitude is felt to be burdensome, while there is a profit in revenge."
—(*Church and Brodribb.*)

"Tantum nimirum ex publicis malis sentimus, quantum ad privatas res pertinet: nec in iis quicquam acrius quam pecuniae damnum stimulat." LIVY. *Histories, XXX.*, 44.

"We feel public misfortunes just so far as they affect our private circumstances, and nothing of this nature appeals more directly to us than the loss of money."

"Tantum religio potuit suadere malorum!"
LUCRETIUS. *De Rerum Natura, I.*, 95.

"How many crimes have in religion's name been wrought!"

"Tantum series juncturaque pollet,
Tantum de medio sumptis accedit honoris."
HORACE. *De Arte Poetica*, 242.

"So much may order and arrangement do
To make the cheap seem choice, the threadbare new."
—(*Conington.*)

"Tantus amor laudum, tantae est victoria curae."
VIRGIL. *Georgics, III.*, 112.

"So great our love of praise, so high the value of success."

"Tarde, quae credita laedunt,
Credimus." OVID. *Heroides, II.*, 9.

"Where belief is painful we are slow to believe."

"Te enim dicere audiebamus, nos omnes adversarios putare, nisi qui nobiscum essent: te omnes qui contra te non essent tuos."
CICERO. *Pro Ligario, XI.*, 33.

"We heard you say that we reckon as adversaries all those who are not with us, while you count as friends all those who are not against you."

"Te sine, vae misero! mihi lilia nigra videntur,
Pallentesque rosae, nec dulce rubens hyacinthus."
CALPURNIUS. *Eclogues, IX.*, 44.

"Woe's me, when thou'rt not by; the lily fair
Seems black to me, pale is the rose's hue,
The hyacinth's blushes fade."

"Te tribus verbis volo."
PLAUTUS. *Trinummus, Act IV., Sc. II.*, 121.—(*Charmides.*)

"Three words with you."

"Temeritas est damnare quod nescias."
SENECA. *Epistolae, XCI.*, 21.

"It is rash to condemn where you are ignorant."

"Temeritas est videlicet florentis aetatis, prudentia senescentis."
CICERO. *De Senectute, VI.*, 20.

"Rashness is characteristic of youth, prudence of maturity."

"Tempora certe
Virtutem non prima negant, non ultima donant."
JOSEPHUS ISCANUS. *De Bello Trojano, I.*, 20.

"Virtue in earliest times was not refused,
Nor granted only in a later age."

"Tempore ducetur longo fortasse cicatrix.
Horrent admotas vulnera cruda manus."
OVID. *Epistolae ex Ponto, I.*, 3, 15.

"In time a scar will mark where now's the wound;
When the hurt's new we shrink from every touch."

"Temporibus mores sapiens sine crimine mutat."
DIONYSIUS CATO. *Disticha de Moribus, I.*, 7.

"The wise man does no wrong in changing his habits with the times."

"Temporis ars medicina fere est. Data tempore prosunt,
Et data non apto tempore vina nocent."
OVID. *Remedia Amoris*, 131.

"The art of medicine in the season lies:
Wine given in season oft will benefit,
Which out of season injures."

"Tempus edax rerum tuque, invidiosa vetustas,
Omnia destruitis, vitiataque dentibus aevi
Paulatim lenta consumitis omnia morte."
OVID. *Metamorphoses, XV.*, 234.

"Thou all-devouring time, thou envious age,
Nought can escape thee, and by slow degrees,
Worn by thy teeth, all things will lingering die."

"Tenet insanabile multos
Scribendi cacoethes." JUVENAL. *Satires, VII.*, 51.

"The insatiate itch of scribbling, hateful pest,
Creeps, like a titter, through the human breast;
Nor knows, nor hopes a cure."—(*Gifford.*)

"Tentanda via est qua me quoque possim
Tollere humo victorque virum volitare per ora."
VIRGIL. *Georgics, III.*, 8.

"I must attempt the path
Whereby I may aspire to leave the earth,
And soar a victor in the mouths of men."

"Tenuisque recessit in auras." VIRGIL. *Æneid, II.*, 791.
"She melted into thin air."

"Ter sunt conati imponere Pelio Ossam,
Scilicet atque Ossae frondosum involvere Olympum."
VIRGIL. *Georgics, I.*, 281.

"Ossa on Pelion thrice they strive to pile,
And upon Ossa leafy Olympus roll."

"Pelion imposuisse Olympo." HORACE. *Odes, III.*, 4, 52.
"To pile Pelion on Olympus."

"Tertius e coelo cecidit Cato." JUVENAL. *Satires, II.*, 40.
"Lo! a third Cato, sent thee from the skies."—(*Gifford.*)

"Teterrima belli
Causa." HORACE. *Satires, I.*, 3, 107.
"Most shameful cause of war."

"Tetigisti acu." PLAUTUS. *Rudens, Act V., Sc. II.*, 19.—(*Labrax.*)
"You have touched it with the needle's point."
(*i.e.*, "*You have hit the right nail on the head*".)

"Tiberium acerbis facetiis irridere solitus, quarum apud praepotentes in longum memoria est." TACITUS. *Annals, V.*, 2.

"He used to ridicule Tiberius with those bitter jests which the powerful remember so long."—(*Church and Brodribb.*)

"Tibi serviat ultima Thule!" VIRGIL. *Georgics, I.*, 30.

"May furthest Thule own thy sway!"

"Timeo Danaos et dona ferentis." VIRGIL. *Æneid, II.*, 49.

"The Greeks I fear, and most when gifts they bring."

"Timidus vocat se cautum, avarus parcum." PUBLILIUS SYRUS, 487.

"The coward calls himself cautious; the miser, frugal."

"Timor et minae
Scandunt eodem quo dominus; neque
Decedit aerata triremi, et
Post equitem sedet atra cura." HORACE. *Odes, III.*, 1, 37.

"Fierce alarm
Can clamber to the master's side:
Black cares can up the galley swarm,
And close behind the horseman ride."—(*Conington.*)

"Tityre, tu patulae recubans sub tegmine fagi
Silvestrem tenui Musam meditaris avena;
Nos patriae finis et dulcia linquimus arva:
Nos patriam fugimus." VIRGIL. *Eclogues, I.*, 1.

"Thou, Tityrus, beneath the beech-tree's shade,
With thy shrill pipe dost woo the sylvan Muse;
'Tis ours, alas, to leave these pleasant fields,
To flee the boundaries of our native land."

"Tolle moras; semper nocuit differre paratis."
LUCAN. *Pharsalia, I.*, 281.

"Hence all delay!
Postponement always harms when all's prepared."

"Tolle periclum,
Jam vaga prosiliet frenis natura remotis."
HORACE. *Satires, II.*, 7, 73.

"Take away the danger, in a trice
Nature unbridled plunges into vice."—(*Conington.*)

"Tolle tuas artes, hodie cenabis apud me,
Hac lege ut narres nil, Philomuse, novi."
MARTIAL. *Epigrams, IX.*, 36, 11.

"Lay then thine arts aside; this day thou'lt sup with me
On this condition, that thou'lt tell me nothing new."

"Tollens vacuum plus nimio gloria verticem."
HORACE. *Odes, I.*, 18, 15.

"Vainglory towering upwards in its empty-headed scorn."—(*Conington.*)

"Tolluntur in altum
Ut lapsu graviore ruant." CLAUDIANUS. *In Rufinum, I.*, 22.

"Men are raised on high that they may fall more heavily."

"Torrens dicendi copia multis
Et sua mortifera est facundia." JUVENAL. *Satires, X.*, 9.

"A full and rapid flow
Of eloquence lays many a speaker low."—(*Gifford.*)

"(Proverbium jactatur) Totidem hostes esse quot servos."
SENECA. *Epistolae, XLVII.*, 5.

"So many slaves, so many enemies, says the proverb."

"Totius autem injustitiae nulla capitalior quam eorum, qui tum, quum maxime fallunt, id agunt, ut viri boni esse videantur."
CICERO. *De Officiis, I.*, 13, 41.

"No iniquity is more deadly than that of those who, when they are most at fault, so behave as to seem men of integrity."

"Totum muneris hoc tui est,
Quod monstror digito praetereuntium
Romanae fidicen lyrae;
Quod spiro et placeo (si placeo) tuum est."
HORACE. *Odes, IV.*, 3, 21.

"Oh, 'tis all of thy dear grace
That every finger points me out in going
Lyrist of the Roman race;
Breath, power to charm, if mine, are thy bestowing!"—(*Conington.*)

"Trahit sua quemque voluptas." VIRGIL. *Eclogues, II.*, 65.

"Each man is by his special pleasure led."

"Tranquillas etiam naufragus horret aquas."
OVID. *Epistolae ex Ponto, II.*, 7, 8.

"The man who has suffered shipwreck shudders even at a calm sea."

"(Neratius Priscus) Tres facere existimat collegium."
MARCELLUS. (*Corpus Juris Civilis Romani, Digesta, Lib. L., Tit. XVI.*, § 87.)

"Neratius Priscus thought that three constituted a corporation."

"Tritissima quaeque via et celeberrima maxime decipit."
SENECA. *De Vita Beata, I.*, 2.

"We most often go astray on a well-trodden and much frequented road."

"(Casus multis hic cognitus, et jam)
Tritus et e medio Fortunae ductus acervo."
JUVENAL. *Satires, XIII.*, 10.

"The case to many's known and quite familiar,
Drawn from the very midst of Fortune's heap."

"Tros Tyriusve mihi nullo discrimine agetur."
VIRGIL. *Æneid, I.*, 574.

"No difference I'll make 'twixt Tyrian and Trojan."

"Truditur dies die,
Novaeque pergunt interire lunae." HORACE. *Odes, II.*, 18, 15.

"Thus the day drives out the day,
And on the waxing steals the waning moon."—(*Conington.*)

"Tu lene tormentum ingenio admoves
Plerumque duro." HORACE. *Odes, III.*, 21, 13.

"Tough wits to your mild torture yield
Their treasures."—(*Conington.*)

"Tu ne quaesieris, scire nefas, quem mihi, quem tibi
Finem di dederint, Leuconoe; nec Babylonios
Tentaris numeros. Ut melius, quicquid erit, pati!"
HORACE. *Odes, I.*, 11, 1.

"Ask not ('tis forbidden knowledge) what our destined term of years,
Mine and yours; nor scan the tables of your Babylonish seers.
Better far to bear the future, my Leuconoe, like the past."—(*Conington.*)

"Tu ne cede malis, sed contra audentior ito
Quam tua te Fortuna sinet." VIRGIL. *Æneid, VI.*, 95.

"Yet still despond not, but proceed
Along the path where fate may lead."—(*Conington.*)

"Tu nihil invita dices faciesve Minerva."
HORACE. *De Arte Poetica*, 385.

"You will not fly in Queen Minerva's face
In action or in word."—(*Conington.*)

"Tu omnia cum amico delibera, sed de ipso prius. Post amicitiam credendum est, ante amicitiam judicandum."
SENECA. *Epistolae, III.*, 2.

"Deliberate on every subject with your friend, but first deliberate about your friend himself. Confidence follows friendship, judgment must precede it."

"Tu, pro tua sapientia, debebis optare optima, cogitare difficillima, ferre quaecunque erunt." CICERO. *Ad Familiares, IX.*, 17, 3.

"You, with your wisdom, should aspire to what is noblest, meditate on what is most obscure, and welcome whatever the Fates allot you."

"Tu quos ad studium atque usum formabis agrestem,
Jam vitulos hortare, viamque insiste domandi,
Dum faciles animi juvenum, dum mobilis aetas."
VIRGIL. *Georgics, III.*, 163.

"O ye that take
Pleasure and pains agrarian teams to break,
Whilst they are young and docile let them know
To bear the yoke, the task to undergo!"—(*J. B. Rose.*)

"Tu vero felix, Agricola, non vitae tantum claritate, sed etiam opportunitate mortis." TACITUS. *Agricola, XLV.*

"Fortunate wert thou, Agricola, not only in the brilliancy of thy life, but also in the opportunity of thy death."

"(Nam) Tua res agitur, paries cum proximus ardet,
Et neglecta solent incendia sumere vires."
HORACE. *Epistolae, I.*, 18, 84.

"No time for sleeping with a fire next door;
Neglect such things, they only blaze the more."—(*Conington.*)

"Tun' id dicere audes, quod nemo unquam homo antehac
Vidit, nec potest fieri, tempore uno
Homo idem duobus locis ut simul sit?"

PLAUTUS. *Amphitryo, II.*, 1, 16.—(*Amphitryo.*)

"Dare you affirm what man yet never saw?
What never can be? that the self-same person
Should at one time be in two different places?"
—(*Bonnell Thornton.*)

"Tun' trium litterarum homo
Me vituperas? Fur! etiam fur! trifurcifer!"

PLAUTUS. *Aulularia, Act II., Sc. IV.*, 46.—(*Anthrax.*)

"Darest thou abuse me, thou three-letter man?
Thou thief! thou double thief! thou thief of thieves!"

"Tunica propior pallio est."

PLAUTUS. *Trinummus, Act V., Sc. II.*, 30.—(*Lysiteles.*)

"My coat,
Dear sir, is nearer to me than my cloak."
—(*Bonnell Thornton.*)

"Tuo tibi judicio est utendum: tibi si recta probanti placebis, tum non modo tete viceris, . . . sed omnes et omnia."

CICERO. *Tusculanae Disputationes, II.*, 25.

"You must use your own judgment on yourself: if, when you are testing what is right, you succeed in pleasing yourself, then you have overcome not yourself only, but all men and all things."

"Turpe est aliud loqui, aliud sentire; quanto turpius aliud scribere, aliud sentire." SENECA. *Epistolae, XXIV.*, 19.

"It is disgraceful to say one thing and think another; how much more disgraceful to write one thing and think another!"

"Turpe est difficiles habere nugas,
Et stultus labor est ineptiarum."

MARTIAL. *Epigrams, II.*, 86, 9.

"Disgraceful 'tis to treat small things as difficult;
'Tis silly to waste time on foolish trifles."

"Turpe est odisse quem laudes." SENECA. *De Ira, III.*, 29, 1.

"It is disgraceful to hate him whom you praise."

"Turpe, reos empta miseros defendere lingua."

OVID. *Amores, I.*, 10, 39.

"'Tis base to plead the unhappy prisoner's cause
With eloquence that's bought."

"Turpis amor surdis auribus esse solet."

PROPERTIUS. *Elegies, III.*, 7, 36 (*II.*, 16, 36).

"Love that's dishonouring is always deaf."

"Turpis autem fuga mortis omni est morte pejor."

CICERO. *Philippica, VIII.*, 10, 29.

"Dishonourable flight from death is worse than any death."

"Honesta mors turpi vita potior, et incolumitas ac decus eodem loco sita sunt." TACITUS. *Agricola, XXXIII.*

"Rather death with honour than life with disgrace; safety and dignity are never separated."

"Turpis et ridicula res est elementarius senex; juveni parandum, seni utendum est." SENECA. *Epistolae, XXXVI.*, 4.

"A shame and a mockery is an old man in his rudiments; youth is the time for preparation, old age for utilisation."

"Turpissimum genus damni est inconsulta donatio."
SENECA. *De Beneficiis, IV.*, 10, 3.

"No kind of loss is more disgraceful than that which arises from indiscriminate charity."

"Turpius esse dicebat Favorinus philosophus exigue atque frigide laudari, quam insectanter et graviter vituperari."
AULUS GELLIUS. *Noctes Atticae, XI.*, 3, 1.

"Favorinus, the philosopher, used to say that faint and half-hearted praise was more dishonouring than loud and persistent abuse."

"Tuta est hominum tenuitas;
Magnae periclo sunt opes obnoxiae."
PHAEDRUS. *Fables, II.*, 7, 13.

"The insignificant may safety find;
Great wealth to danger ever is exposed."

"Tuta petant alii. Fortuna miserrima tuta est;
Nam timor eventus deterioris abest."
OVID. *Epistolae ex Ponto, II.*, 2, 31.

"Safety let others seek. Nought's safer than misfortune,
Where there's no fear of greater ill to come."

"Tute hoc intristi; tibi omne est exedendum."
TERENCE. *Phormio, Act II., Sc. II.*, 4.—(*Phormio.*)

"You've baked this cake;
E'en eat it for your pains."—(*George Colman.*)

"(Nam) Ubi amor condimentum inerit, cuivis placiturum credo;
Neque salsum, neque suave esse potest quidquam ubi amor non admiscetur.
Fel quod amarum est, id mel faciet; hominem ex tristi, lepidum et lenem." PLAUTUS. *Casina, Act II., Sc. III.*, 5.—(*Stalino.*)

"The sauce that has the seasoning of love
Must please all palates. And without a mixture,
A little dash of love, no sauce will have
A relish, nor taste sweet upon the palate.
Love changes all to honey, sweet to bitter;
Clears up the gloom, and renders straight the man
Agreeable and pleasant."—(*Bonnell Thornton.*)

"(Verum est verbum, quod memoratur,) ubi amici ibidem opus."
PLAUTUS. *Truculentus, Act IV., Sc. IV.*, 32.—(*Phronesium.*)

"The proverb's true—'Best friends are sometimes troublesome'."
—(*Bonnell Thornton.*)

"Ubi est autem dignitas, nisi ubi honestas?"
CICERO. *Ad Atticum, VII.*, 11, 1.

"Where shall we find dignity without honesty?"

"Ubi idem et maximus et honestissimus amor est, aliquanto praestat morte jungi quam vita distrahi."
VALERIUS MAXIMUS. *IV.*, 4, 3.—(*De Amore Conjugali.*)

"When love is at once very fervent and very pure, it is better to be united in death than parted in life."

"Ubi malos praemia sequuntur, haud facile quisquam gratuito bonus est." SALLUST. *History, Bk. I.*—(*Fragment.*)

"When the prizes fall to the lot of the wicked, you will not find many who are virtuous for virtue's sake."

"Ubi nihil erit quod scribas id ipsum scribito."
CICERO. *Ad Atticum, IV.*, 8, 4.

"Even if you have nothing to write, write and say so."

"Ubi non est pudor,
Nec cura juris, sanctitas, pietas, fides,
Instabile regnum est." SENECA. *Thyestes*, 215.—(*Satellites.*)

"Where modesty is not, respect for law,
Nor faith, nor holiness, nor piety,
Unstable is the kingdom."

"Ubi uber, ibi tuber." APULEIUS. *Florida, IV.*, 18.

"Where the soil's rich, there you'll find the fungus."

"Ubi vinci necesse est, expetit cedere."
QUINTILIAN. *De Institutione Oratoria, VI.*, 4, 16.

"When we cannot hope to win, it is an advantage to yield."

"Ubi
Voluptatem aegritudo vincat, quid ibi inest amoeni?"
PLAUTUS. *Mercator, Act II., Sc. III.*, 23.—(*Charinus.*)

"What joy's in that whose pain exceeds the pleasure?"
—(*Bonnell Thornton.*)

"Ubicumque homo est, ibi beneficii locus est."
SENECA. *De Vita Beata, XXIV.*, 3.

"Wheresoever man is, there is an opportunity of doing good."

"Udum et molle lutum es, nunc nunc properandus et acri
Fingendus sine fine rota." PERSIUS. *Satires, III.*, 23.

"But you yet are moist and yielding clay:
Call for some plastic hand without delay;
Nor cease the labour, till the wheel produce
A vessel nicely formed and fit for use."—(*Gifford.*)

"Ultima semper
Exspectanda dies homini, dicique beatus
Ante obitum nemo supremaque funera debet."
OVID. *Metamorphoses, III.*, 135.

"For the last day
Each man must wait. None can we happy call,
Until his corpse is laid within the tomb."

"Ultimum malorum e vivorum numero exire, antequam moriaris."
SENECA. *De Tranquillitate Animi, V.*, 5.

"There is no more dire misfortune than to quit the ranks of the living before you are dead."

"Ultimus ille dies bello gentique fuisset."
VIRGIL. *Æneid, IX.*, 759.

"The nation and the war that day
Alike to end had brought!"—(*Conington.*)

"Una de multis, face nuptiali
Digna, perjurum fuit in parentem
Splendide mendax, et in omne virgo
Nobilis aevum." HORACE. *Odes, III.*, 11, 33.

"One only, true to Hymen's flame,
Was traitress to her sire forsworn:
That splendid falsehood lights her name
Through times unborn."—(*Conington.*)

"Una manu latam libertati viam faciet."
SENECA. *De Providentia, II.*, 10.—(*Cato on Suicide.*)

"With one hand he will make for himself a broad path to freedom."

"Una salus victis, nullam sperare salutem."
VIRGIL. *Æneid, II.*, 354.

"No safety may the vanquished find
Till hope of safety be resigned."—(*Conington.*)

"Una virtus est, consentiens cum ratione et perpetua constantia. Nihil huic addi potest, quo magis virtus sit: nihil demi, ut virtutis nomen relinquatur." CICERO. *Paradoxa, III.*, 22.

"There is but one virtue, which is in consonance with reason and inflexible rectitude. Nothing can be added to this which will increase its claim to the title of virtue: nothing can be subtracted if that title is to remain."

"Unde igitur ordiri rectius possumus quam a communi parente natura? quae quicquid genuit, . . . in suo quidque genere perfectum esse voluit."
CICERO. *Tusculanae Disputationes, V.*, 13, 37.

"How then can we be more fitly ordered than by our common mother Nature, whose aim has been that whatsoever she produced should be perfect after its kind?"

"Uni aequus virtuti atque ejus amicis."
HORACE. *Satires, II.*, 1, 70.

"Kind but to worth and to the friends of worth."—(*Conington.*)

"Unica belli
Praemia civilis, victis donare salutem,
Perdidimus." LUCAN. *Pharsalia, IX.*, 1065.

"The only guerdon have we lost of civil war,
In that we cannot to the conquered safety bring."

"Unicuique dedit vitium natura creato."
PROPERTIUS. *Elegies, III.*, 14 (*II.*, 22), 17.

"Nature some fault has grafted on whate'er
She has created."

"Universus hic mundus una civitas communis deorum atque hominum existimanda." CICERO. *De Legibus, I.*, 7, 23.

"The whole world is to be regarded as a state, of which the citizens are gods and men."

"(Jam ego) uno in saltu lepide apros capiam duos."
PLAUTUS. *Casina, Act II., Sc. VIII.*, 40.—(*Chalinus.*)

"I now shall catch two boars in the same thicket."—(*Bonnell Thornton.*)

"Unum pro multis dabitur caput." VIRGIL. *Æneid, V.*, 815.

"One head shall fall the rest to save."—(*Conington.*)

"Unus dies hominum eruditorum plus patet quam imperitis longissima aetas."
SENECA. *Epistolae, LXXVIII.*, 28.—(*Quoted from Posidonius.*)

"More is contained in one day of the life of a learned man, than in the whole lifetime of a fool."

"Unus Pellaeo juveni non sufficit orbis."
JUVENAL. *Satires, X.*, 168.—(*Of Alexander.*)

"One world the ambitious youth of Pella found
Too small."—(*Gifford.*)

"Urbem . . . excoluit adeo, ut jure sit gloriatus, marmoream se re linquere, quam latericiam accepisset."
SUETONIUS, *II.*, 29.—(*Of Augustus.*)

"He so beautified the city as to justify his boast, that he had found Rome of brick and left it of marble."

"Urbem venalem et mature perituram, si emptorem invenerit (dixisse fertur)." SALLUST. *Jugurtha, XXXV.*

"He is reported to have said that the city was for sale, and would come to an untimely end if a purchaser could be found."

"Urbes constituit aetas, hora dissolvit. Momento fit cinis, diu silva."
SENECA. *Naturales Quaestiones, III.*, 27, 2.

"A city that has taken an age to grow is destroyed in an hour. Ashes are the work of a moment, a forest the work of centuries."

"Urbs antiqua fuit, Tyrii tenuere coloni,
Carthago." VIRGIL. *Æneid, I.*, 12.

"There stood a city on the sea,
Manned by a Tyrian colony,
Named Carthage."—(*Conington.*)

"Urbs antiqua ruit, multos dominata per annos."
VIRGIL. *Æneid, II.*, 363.

"An ancient city topples down
From broad-based heights of old renown."—(*Conington.*)

"Urit enim fulgore suo qui praegravat artes
Infra se positas." HORACE. *Epistolae, II.*, 1, 13.

"He that outshines his age is like a torch,
Which, when it blazes high, is apt to scorch."—(*Conington.*)

"Usque adeo solus ferrum mortemque timere
Auri nescit amor." LUCAN. *Pharsalia, III.*, 118.

"'Tis only love of gold that knows no fear
Of sword or death.

"Formidinem mortis vicit aurum."
APULEIUS. *Metamorphoses, IX.*, 19.

"Gold has conquered the fear of death."

Usque adeone mori miserum est? Vos o mihi Manes
Este boni, quoniam Superis aversa voluntas.
Sancta ad vos anima, atque istius inscia culpae
Descendam, magnorum haud unquam indignus avorum."
VIRGIL. *Æneid, XII.*, 646.

"Is death indeed so sore?
O hear me, Manes, of your grace,
Since heavenly powers have hid their face!
Pure and unsoiled by caitiff blame,
I join your company, nor shame
My mighty sires of yore."—(*Conington.*)

"Usque adeone
Scire tuum nihil est, nisi te scire hoc sciat alter?"
PERSIUS. *Satires, I.*, 26.

"Is science only useful as 'tis shown,
And is thy knowledge nothing, if not known?"—(*Gifford.*)

"Usu probatum est, patres conscripti, leges egregias, exempla honesta apud bonos ex delictis aliorum gigni."
TACITUS. *Annals, XV.*, 20.

"It is found by experience, senators, that admirable laws and right precedents among the good have their origin in the misdeeds of others."
—(*Church and Brodribb.*)

"Usus me genuit, mater peperit Memoria.
Sophiam vocant me Graii, vos Sapientiam."
AFRANIUS. *Sella.* (*Quoted by Aulus Gellius, Noctes Atticae, XIII.*, 8, 2.)

"Practice my father was, my mother Memory;
Sophia the Greeks me call, you Sapience."

"Ut acerbum est, pro benefactis quum mali messem metas."
PLAUTUS. *Epidicus, Act V., Sc. II.*, 53.—(*Epidicus.*)

"'Tis a bitter disappointment, when you have sown benefits, to reap a crop of injuries."

"Ut ad bella suscipienda Gallorum alacer ac promptus est animus, sic mollis ac minime resistens ad calamitates perferendas mens eorum est." CAESAR. *De Bello Gallico, III.*, 19.

"While the Gallic temper is always ready and eager to embark upon war, when disaster has to be faced they show themselves to be deficient in manliness and steadfastness."

"Ut aetas mala, merx mala est tergo!
Nam res plurimas pessimas, quum advenit, affert;
Quas si autumem omneis, nimis longus sermo sit."
PLAUTUS. *Menaechmi, Act V., Sc. II.*, 6.—(*Senex.*)

"Old age is a sad pedlar; on his back
Carrying along a pack of grievances.
It would be tedious to recount them all."
—(*Bonnell Thornton.*)

"Ut ager quamvis fertilis sine cultura fructuosus esse non potest, sic sine doctrina animus."
CICERO. *Tusculanae Disputationes, II.*, 5, 13.

"A mind without instruction can no more bear fruit than can a field, however fertile, without cultivation."

"Ut ameris, amabilis esto." OVID. *De Arte Amandi, II.*, 107.

"If you would be loved, be lovable."

"Ut animus in spe atque in timore usque antehac attentus fuit,
Ita postquam adempta spes est, lassus, cura confectus stupet."
TERENCE. *Andria, Act II., Sc. I.*, 3.—(*Charinus.*)

"Till now my mind
Floated 'twixt hope and fear: now, hope removed,
Stunned and o'erwhelmed, it sinks beneath its cares."
—(*George Colman.*)

"Ut corpora nostra lente augescunt, cito exstinguuntur, sic ingenia studiaque oppresseris facilius quam revocaveris."
TACITUS. *Agricola, III.*

"Just as our bodies grow slowly, but are destroyed in a moment, so is it easier to crush talents and tastes out of existence than to call them back to life."

"Ut enim hominis decus ingenium, sic ingenii ipsius lumen est eloquentia." CICERO. *Brutus, XV.*, 59.

"As genius is man's brightest ornament, so it is eloquence that illuminates genius itself."

"Ut enim non omne vinum, sic non omnis aetas vetustate coacescit."
CICERO. *De Senectute, XVIII.*, 65.

"Neither every wine nor every life turns to vinegar with age."

"Ut homo 'st, ita morem geras."
TERENCE. *Adelphi, Act III., Sc. III.*, 77.—(*Syrus.*)

"According to the man must be the lesson."—(*George Colman.*)

"Ut lacrimae saepicule de gaudio prodeunt, ita et in illo nimio pavore risum nequivi continere." APULEIUS. *Metamorphoses, I.*, 12.

"Just as tears often spring from joy, so, even in the extremity of my terror, I could not control my laughter."

"Ut natura dedit, sic omnis recta figura."
PROPERTIUS. *Elegies, III.*, 10, 3 (*II.*, 18, 25).

"As nature made it every form is fair."

"Ut nihil pertinuit ad nos ante ortum, sic nihil post mortem pertinebit." CICERO. *Tusculanae Disputationes, I.*, 38, 91.

"As we possessed nothing before birth, so will nothing remain to us after death."

"Ut non omnem frugem neque arborem in omni agro reperire possis, sic non omne facinus in omni vita nascitur."
CICERO. *Pro Roscio Amerino, XXVI.*, 75.

"Just as we do not find in every field every fruit and tree, so not every vice is produced in every life."

"Ut odium et gratia desiere, jus valuit; petitaque criminibus haud ignotis sua manu sera magis quam immerita supplicia persolvit."
TACITUS. *Annals, VI.*, 26.—(*Of Agrippina.*)

"When hatred and favour had alike passed away, justice asserted itself. Pursued by charges universally notorious, she suffered by her own hand a penalty tardy rather than undeserved."—(*Church and Brodribb.*)

"Ut pictura poesis; erit quae, si propius stes,
Te capiat magis, et quaedam, si longius abstes."
HORACE. *De Arte Poetica*, 361.

"Some poems, like some paintings, take the eye
Best at a distance, some when looked at nigh."—(*Conington.*)

"Ut praeco, ad merces turbam qui cogit emendas,
Assentatores jubet ad lucrum ire poeta
Dives agris, dives positis in foenore nummis."
HORACE. *De Arte Poetica*, 419.

"As puffing auctioneers collect a throng,
Rich poets bribe false friends to hear their song:
Who can resist the lord of so much rent,
Of so much money at so much per cent.?"—(*Conington.*)

"Ut, qui deliquit, supplex est ultro omnibus!"
PLAUTUS. *Bacchides, Act IV., Sc. IX.*, 101.—(*Chrysalus.*)

"How humble is to all,
And of his own accord, the guilty man!"—(*Bonnell Thornton.*)

"Ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur." CICERO. *Ad Quintum Fratrem, I.*, 1, 4, 12.

"The better a man is, the less ready is he to suspect dishonesty in others."

"Ut quisque suum volt esse, ita 'st."
TERENCE. *Adelphi, Act III., Sc. III.*, 45.—(*Syrus.*)

"As fathers form their children, so they prove."—(*George Colman.*)

"Ut saepe summa ingenia in occulto latent."
PLAUTUS. *Captivi, Act I., Sc. II.*, 62.—(*Ergasilus.*)

"How greatest geniuses oft lie concealed."—(*Bonnell Thornton.*)

"Ut satius unum aliquid insigniter, quam facere plurima mediocriter; ita plurima mediocriter, si non possis unum aliquid insigniter."
PLINY THE YOUNGER. *Epistolae, IX.*, 29.

"While it is better to excel in one thing than to attain moderate success in many, yet we must be satisfied with moderate success in many things if we cannot attain supreme excellence in one."

"Ut sementem feceris ita metes."
PINARIUS RUFUS. (*Cicero, de Oratore, II.*, 65, 261.)

"As thou hast sown, so shalt thou reap."

"(Nam) Ut servi volunt esse herum, ita solet:
Bonis boni sunt; improbi, qui malus fuit."
PLAUTUS. *Mostellaria, Act IV., Sc. I.*, 16.—(*Phaniscus.*)

"As servants choose to have their master be,
Such is he. Good to the good, but to the bad,
Cruel and harsh."—(*Bonnell Thornton.*)

"Ut silvae foliis pronos mutantur in annos,
Prima cadunt; ita verborum vetus interit aetas,
Et juvenum ritu florent modo nata vigentque."
HORACE. *De Arte Poetica*, 60.

"When forests shed their foliage at the fall,
The earliest born still drops the first of all:
So fades the elder race of words, and so
The younger generations bloom and grow."—(*Conington.*)

"Ut tragici poetae, quum explicare argumenti exitum non potestis, confugitis ad deum." CICERO. *De Natura Deorum, I.*, 20, 53.

"Like the tragic poets, when you cannot work out your *dénouement* satisfactorily, you call the deity to your aid."

"Ut vera laus ornat, ita falsa castigat."
SIDONIUS APOLLINARIS. *Epistolae, VIII.*, 10. (*Migne's Patrologiae Cursus, Vol. LVIII.*, 231.)

"True praise is an honour, false flattery a reproof."

"Ut vides, κλιμακτῆρα communem seniorum omnium tertium et sexagesimum annum evasimus."
AUGUSTUS. *Epistola ad Caium.* (*Quoted by Aulus Gellius, Noctes Atticae, XV.*, 7, 3.)

"As you see, we have reached the climacteric of all old men, the sixty-third year."

"Uterne
Ad casus dubios fidet sibi certius? hic qui
Pluribus assuerit mentem corpusque superbum,
An qui, contentus parvo metuensque futuri,
In pace, ut sapiens, aptarit idonea bello?"
HORACE. *Satires, II.*, 2, 107.

"Which will feel
More confidence in self, come woe, come weal:
He that, like you, by long indulgence plants
In body and in mind a thousand wants,
Or he who, wise and frugal, lays in stores
In view of war, ere war is at the doors?"—(*Conington.*)

"Uti possidetis." JUSTINIAN. *Institutes, IV.*, 15, 4.

"Retaining what you hold."

"Utilis interdum est ipsis injuria passis."
OVID. *Heroides, XVII.*, 187.

"Ofttimes they benefit who suffer wrong."

"Utinam lex esset eadem, quae uxori est, viro:
Nam uxor contenta est, quae bona est, uno viro:
Qui minus vir una uxore contentus siet?"

PLAUTUS. *Mercator, Act IV., Sc. VI.*, 7.—(*Syra.*)

"Would the same law held good for man and wife!
For since a wife, if she's an honest woman,
Will be contented with her husband; why
Should not the husband also with his wife?"
—(*Bonnell Thornton.*)

"Utinam populus Romanus unam cervicem haberet."

CALIGULA. (*Suetonius, IV.*, 30.)

"Would that the people of Rome had but one neck!"

"Utinam tam facile vera invenire possim quam falsa convincere."

CICERO. *De Natura Deorum, I.*, 32, 91.

"Would that it were as easy for me to find the true as to detect the false!"

"Utitur, in re non dubia, testibus non necessariis."

CICERO. *De Officiis, II.*, 5, 16.

"In a case which admits of no doubt he is calling unnecessary witnesses."

"Utque comes radios per solis euntibus umbra,
Cum latet hic pressus nubibus, illa fugit:
Mobile sic sequitur fortunae lumina vulgus:
Quae simul inducta nube teguntur, abit."

OVID. *Tristia, I.*, 9, 11.

"'Neath the sun's rays our shadow is our comrade;
When clouds obscure the sun our shadow flees.
So Fortune's smiles the fickle crowd pursues,
But swift is gone whene'er she veils her face."

"Utque in corporibus, sic in imperio, gravissimus est morbus, qui a capite diffunditur."

PLINY THE YOUNGER. *Epistolae, IV.*, 22.

"As in the human body, so in the body politic, the most serious diseases are those which originate in the head."

"Utrum merito mihi ista accidunt, an immerito? si merito, non est contumelia, judicium est. Si immerito, illi, qui injusta facit, erubescendum est."

SENECA. *De Constantia Sapientis, XVI.*, 3.

"Do I, or not, deserve such treatment? If I do, then it is not a disgrace, but a judgment. If I do not, then it is for him to blush who has treated me unjustly."

"Vade retro, Satana." THE VULGATE. *St. Matthew, IV.*, 10.

"Get thee behind me, Satan."

"Vae victis."

LIVY. *Histories, V.*, 48.—(*Brennus at the sack of Rome.*)

"Woe to the conquered."

"Valet ima summis
Mutare, et insignem attenuat deus,
Obscura promens." HORACE. *Odes, I.*, 34, 12.

"He can lowliest change
And loftiest; bring the mighty down
And lift the weak."—(*Conington.*)

"Vana quoque ad veros accessit fama timores."
LUCAN. *Pharsalia, I.*, 464.

"Vain rumour to well-grounded fear adds weight."

"Vanitas vanitatum, et omnia vanitas."
THE VULGATE. *Ecclesiastes, I.*, 2.

"Vanity of vanities, and all is vanity."

"Sanitas sanitatum, omnia sanitas."
MÉNAGE. (*Menagiana, p.* 166, *Amsterdam*, 1693.)

"Sanity of sanities, all is sanity."

"Vanitas est longam vitam optare, et de bona vita parum curare."
THOMAS À KEMPIS. *De Imitatione Christi, I.*, 1, 4.

"It is vanity to desire a long life, and to care little whether that life be well spent."

"Varium et mutabile semper
Femina." VIRGIL. *Æneid, IV.*, 569.

"A woman's will
Is changeful and uncertain still."—(*Conington.*)

"Vehemens in utramque partem, Menedeme, es nimis,
Aut largitate nimia, aut parsimonia."
TERENCE. *Heautontimorumenos, Act III., Sc. I.*, 31.—(*Chremes.*)

"You run into extremes; too niggardly,
Or too profuse."—(*George Colman.*)

"Velocitas juxta formidinem, cunctatio propior constantiae est."
TACITUS. *Germania, XXXI.*

"Haste is next door to panic, delay is nearer to firm courage."

"Velox consilium sequitur poenitentia." PUBLILIUS SYRUS, 492.

"Hasty counsels are followed by repentance."

"Velut aegri somnia." HORACE. *De Arte Poetica*, 7.

"Like a sick man's dreams."

"Velut silvis, ubi passim
Palantes error certo de tramite pellit,
Ille sinistrorsum, hic dextrorsum abit, unus utrique
Error, sed variis illudit partibus." HORACE. *Satires, II.*, 3, 48.

"Just as in woods, when travellers step aside
From the true path for want of some good guide,
This to the right, that to the left hand strays,
And all are wrong, but wrong in different ways."—(*Conington.*)

"Venenum in auro bibitur." SENECA. *Thyestes*, 453.—(*Thyestes.*)

"Poison from a golden cup is drunk."

"Veni, vidi, vici." JULIUS CAESAR. (*Suetonius, I.*, 37.)

"I came, I saw, I conquered."

"Venienti occurrite morbo." PERSIUS. *Satires, III.*, 64.

"Meet misfortune half way."

"Venisti tandem, tuaque exspectata parenti
Vicit iter durum pietas?" VIRGIL. *Æneid, VI.*, 687.

"At last! and are you come at last?
Has filial tenderness o'erpast
Hard toil and peril sore?"—(*Conington.*)

"Vera gloria radices agit, atque etiam propagatur: ficta omnia celeriter, tanquam flosculi, decidunt, nec simulatum potest quidquam esse diuturnum." CICERO. *De Officiis, II.*, 12, 43.

"True glory strikes roots, and grows: ill-founded reputations, like flowers, soon wither, nor can anything last long which is based on pretence."

"Verba puellarum, foliis leviora caducis,
Inrita, qua visum est, ventus et unda ferunt."
OVID. *Amores, II.*, 16, 45.

"Lighter than falling leaves are women's words,
And nothing worth; the sport of winds and waves."

"Verbum non amplius addam." HORACE. *Satires, I.*, 1, 121.

"I will not add another word."

"Verbum omne, quod non intellectum adjuvat, neque ornatum, vitiosum dici potest."
QUINTILIAN. *De Institutione Oratoria, VIII.*, 3, 55.

"Every word is a blemish which does not make either for intelligibility or ornament."

"(Vulgoque) Veritas jam attributa vino est."
PLINY THE ELDER. *Natural History, XIV.*, 28.

"One of the qualities commonly assigned to wine is truth."

"Veritas odium parit."
AUSONIUS. *Ludus Septem Sapientum, Bias*, 3.

"Truth is the mother of hatred."

"Veritas visu et mora, falsa festinatione et incertis valescunt."
TACITUS. *Annals, II.*, 39.

"Truth gains strength by notoriety and time, falsehood by precipitancy and vagueness."—(*Church and Brodribb.*)

"Veritatem laborare nimis saepe, aiunt, exstingui nunquam."
LIVY. *Histories, XXII.*, 39.

"Truth, they say, is but too often in difficulties, but is never finally suppressed."

"Veritatem Temporis filiam esse dixit."
AULUS GELLIUS. *Noctes Atticae, XII.*, 11, 2.

"Truth is the daughter of Time."

"Veritatis cultores, fraudis inimici."
CICERO. *De Officiis, I.*, 30, 109.

"Followers of truth, enemies of deceit."

"Veritatis simplex oratio est." SENECA. *Epistolae, XLIX.*, 12.

"The language of truth is simple."

"Versiculos in me narratur scribere Cinna.
Non scribit, cujus carmina nemo legit."
MARTIAL. *Epigrams, III.*, 9, 1.

"Cinna, they say, 'gainst me is writing verses:
He can't be said to write whom no one reads."

"Versus inopes rerum, nugaeque canorae."
HORACE. *De Arte Poetica*, 322.

"Verses of weight devoid, and tuneful trifles."

"Verterit hunc dominus, momento turbinis exit
Marcus Dama." PERSIUS. *Satires, V.*, 78.

"Let his master twirl this knave about,
And Marcus Dama, in a trice, steps out."—(*Gifford.*)

"Verum enim amicum qui intuetur, tanquam exemplar aliquod intuetur sui. Quocirca et absentes adsunt, et egentes abundant, et imbecilli valent et, quod difficilius dictu est, mortui vivunt: tantus eos honos, memoria, desiderium prosequitur amicorum."
CICERO. *De Amicitia, VII.*, 23.

"He who looks upon a true friend looks upon a sort of copy of himself. Wherefore the absent are present, the poor are rich, the sick are made whole and, more difficult still, the dead live; so far are they followed by the respect, the memory, the yearning affection of their friend."

"Verum est aviditas dives, et pauper pudor."
PHAEDRUS. *Fables, II.*, 1, 12.

"But greed is rich and modesty is poor."

"Verum ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura."
HORACE. *De Arte Poetica*, 351.

"But when I meet with beauties thickly sown,
A blot or two I readily condone,
Such as may trickle from a careless pen,
Or pass unwatched: for authors are but men."—(*Conington.*)

"Verus amor nullum novit habere modum."
PROPERTIUS. *Elegies, III.*, 6, 30 (*II.*, 15, 30).

"True love knows no bounds."

"Vesanum tetigisse timent fugiuntque poetam
Qui sapiunt." HORACE. *De Arte Poetica*, 455.

"The wise man flees and fears to touch the frenzied bard."

"(Me) vestigia terrent
Omnia te adversum spectantia, nulla retrorsum."
HORACE. *Epistolae, I.*, 1, 74.

"I'm frightened at those footsteps; every track
Leads to your home, but ne'er a one leads back."—(*Conington.*)

"Vestis virum facit."
PROVERB. (*Erasmus, Adagiorum Chiliades, "Divitiae".*)
"The coat makes the man."

"Vetera extollimus, recentiorum incuriosi."
TACITUS. *Annals, II.*, 88.
"We extol the past and are indifferent to our own times."
—(*Church and Brodribb.*)

"Vetus ac jam primum insita mortalibus potentiae cupido cum imperii magnitudine adolevit erupitque." TACITUS. *History, II.*, 38.
"That old passion for power, which has been ever innate in man, increased and broke out as the empire grew in greatness."
—(*Church and Brodribb.*)

"Vi et armis." CICERO. *Ad Pontifices, XXIV.*, 63.
"By force of arms."

"Vi victa vis." CICERO. *Pro Milone, XI.*, 30.
"Force overcome by force."

"Viam qui nescit qua deveniat ad mare,
Eum oportet amnem quaerere comitem sibi."
PLAUTUS. *Poenulus, Act III., Sc. III.*, 14.—(*Lycus.*)
"The man who does not know the way to sea
Should always take a river for his guide."—(*Bonnell Thornton.*)

"Victrix causa deis placuit, sed victa Catoni."
LUCAN. *Pharsalia, I.*, 128.
"The gods the conquering cause upheld, Cato the conquered."

"Victurus genium debet habere liber."
MARTIAL. *Epigrams, VI.*, 60, 10.
"A book, to win its way, must genius show."

"Vide, Parmeno,
Quid agas, ne neque illi prosis, et tu pereas."
TERENCE. *Eunuchus, Act V., Sc. V.*, 22.—(*Pythias.*)
"Take care, Parmeno,
What you're about, lest you do him no good,
And hurt yourself."—(*George Colman.*)

"Video meliora proboque;
Deteriora sequor." OVID. *Metamorphoses, VII.*, 20.
"I see the better course and I approve;
The worse I follow."

"Vidit enim, quod videndum fuit, appendicem animi esse corpus, nihilque in eo esse magnum."
CICERO. *De Philosophia, Fragment XCVI.*
"He perceived, what indeed was clear, that the body is a mere appendage of the soul, entirely devoid of great qualities."

"Vigilandum est semper; multae insidiae sunt bonis."
ACCIUS. *Atreus, Fragment IX.*—(*Thyestes.*)
"Be ever on thy guard; many the snares that for the good are laid."

"Virginibus puerisque canto." HORACE. *Odes, III.*, 1, 4.

"I sing to youths and maids alone."—(*Conington.*)

"Solet hic pueris virginibusque legi."
OVID. *Tristia, II.*, 370.—(*Of Menander.*)

"Him boys and girls alike are wont to read."

"Virgo formosa etsi sit oppido pauper, tamen abunde dotata est."
APULEIUS. *De Magia, XCII.*

"A beautiful girl, though she be poor indeed, yet is abundantly dowered."

"Virgo pulchra, et quo magis diceres
Nihil aderat adjumenti ad pulchritudinem."
TERENCE. *Phormio, Act I., Sc. II.*, 54.—(*Geta.*)

"Beautiful she was indeed!
More justly to be reckoned so, for she
Had no additions to set off her beauty."—(*George Colman.*)

"(Deinde hoc ita fit ut) viri fortes, etiam si ferro inter se cominus decertarint, tamen illud contentionis odium simul cum ipsa pugna armisque ponant." CICERO. *In Pisonem, XXXII.*, 81.

"Brave men, though they have been engaged in mortal combat, lay aside their hatred when they sheathe their swords."

"Virtus amicitiam et gignit et continet, nec sine virtute amicitia esse ullo pacto potest." CICERO. *De Amicitia, VI.*, 20.

"Virtue is both the parent and the guardian of friendship; without virtue friendship cannot possibly exist."

"Virtus est medium vitiorum, et utrimque reductum."
HORACE. *Epistolae, I.*, 18, 9.

"Between these faults 'tis Virtue's place to stand,
At distance from the extreme on either hand."—(*Conington.*)

"Virtus praemium est optimum;
Virtus omnibus rebus anteit profecto;
Libertas, salus, vita, res, parentes,
Patria et prognati tutantur, servantur;
Virtus omnia in se habet; omnia adsunt bona, quem penes est virtus."
PLAUTUS. *Amphitryo, Act II., Sc. II.*, 17.—(*Alcumena.*)

"Valour's the best reward:
'Tis valour that surpasses all things else:
Our liberty, our safety, life, estate;
Our parents, children, country are by this
Preserved, protected: valour everything
Comprises in itself; and every good
Awaits the man who is possessed of valour."
—(*Bonnell Thornton.*)

"Virtus repulsae nescia sordidae
Intaminatis fulget honoribus,
Nec sumit aut ponit secures
Arbitrio popularis aurae." HORACE. *Odes, III.*, 2, 17.

"True Virtue never knows defeat:
Her robes she keeps unsullied still;
Nor takes, nor quits, *her* curule seat,
To please a people's veering will."—(*Conington.*)

"Virtute ambire oportet; non favitoribus;
Sat habet favitorum semper, qui recte facit,
Si illis fides est, quibus est ea res in manu."
PLAUTUS. *Amphitryo, Prologue*, 78.

"From merit, not from favour, we should seek
To gain the prize. He who acquits him well
Will find enough to favour him, if they
Are honest, to whose hands th' affair is trusted."
—(*Bonnell Thornton.*)

"Virtute decet, non sanguine niti."
CLAUDIANUS. *De Quarto Consulatu Honorii*, 220.

"Virtue, not lineage, should be our boast."

"Virtute pares, necessitate, quae ultimum ac maximum telum est, superiores estis." LIVY. *Histories, IV.*, 28.

"In valour you are their equals; in necessity, the last and strongest weapon, their superiors."

"Virtutem incolumem odimus;
Sublatam ex oculis quaerimus invidi."
HORACE. *Odes, III.*, 24, 31.

"Living worth we envy still,
Then seek it with strained eyes when snatched from sight."
—(*Conington.*)

"Virtutem primam esse puta, compescere linguam:
Proximus ille deo est, qui scit ratione tacere."
DIONYSIUS CATO. *Disticha de Moribus, I.*, 3.

"'Tis the first virtue to control your tongue,
He's nearest to the gods who can be silent."

"Virtutem videant, intabescantque relicta."
PERSIUS. *Satires, III.*, 38.

"In all her charms set Virtue in their eye,
And let them see their loss, despair and die!"—(*Gifford.*)

"Virtuti sis par, dispar fortunis patris."
ACCIUS. *Armorum Judicium, Fragment X.* (*XV.*).

"Be like thy sire in virtue, but unlike in fortune."

"Disce, puer, virtutem ex me verumque laborem,
Fortunam ex aliis." VIRGIL. *Æneid, XII.*, 435.

"Learn of your father to be great,
Of others to be fortunate."—(*Conington.*)

"Virtutis enim laus omnis in actione consistit."
CICERO. *De Officiis, I.*, 6, 19.

"The whole merit of virtue consists in the practice of virtue."

"Vis consili expers mole ruit sua." HORACE. *Odes, III.*, 4, 65.

"Strength, mindless, falls by its own weight."—(*Conington.*)

"Vita brevis nulli superest, qui tempus in illa
Quaerendae sibi mortis habet." LUCAN. *Pharsalia, IV.*, 478.

"Life is so short, there is no time to seek for death."

"Vita data est utenda; data est sine foenore nobis
Mutua, nec certa persolvenda die."
PEDO ALBINOVANUS. *Consolatio de Morte Drusi*, 369.

"Life is given to us to be used. It is a loan without interest, and we have no date fixed for repayment."

"Vita enim mortuorum in memoria est posita vivorum."
CICERO. *Philippica, IX.*, 5, 10.

"The dead live in the memory of the living."

"Vita hominum altos recessus magnasque latebras habet."
PLINY THE YOUNGER. *Epistolae, III.*, 3.

"The life of men has many secret recesses and lurking-places."

"Vitae est avidus, quisquis non vult
Mundo secum pereunte mori."
SENECA. *Thyestes*, 886.—(*Chorus.*)

"Greedy is he of life who would not die
When the world's dying with him."

"Vitae postscenia celant."
LUCRETIUS. *De Rerum Natura, IV.*, 1180.

"That part of life they hide which is behind the scenes."

"Vitae summa brevis spem nos vetat inchoare longam."
HORACE. *Odes, I.*, 4, 15.

"How should a mortal's hopes be long, when short his being's date?"
—(*Conington.*)

"(Nam) vitare plagas in amoris ne jaciamur,
Non ita difficile est, quam captum retibus ipsis
Exire, et validos Veneris perrumpere nodos."
LUCRETIUS. *De Rerum Natura, IV.*, 1140.

"'Tis easier far to shun the snares of love
Than, being caught, to break through Venus' bonds,
And from her nets escape."

"Vitavi denique culpam,
Non laudem merui." HORACE. *De Arte Poetica*, 267.

"Blame I've avoided, praise I have not earned."

"Vitia erunt donec homines: sed neque haec continua, et meliorum interventu pensantur." TACITUS. *History, IV.*, 74.

"There will be vices as long as there are men; but they are not perpetual, and they are compensated by the occurrence of better things."
—(*Church and Brodribb.*)

"Vitio malignitatis humanae, vetera semper in laude, praesentia in fastidio esse." TACITUS. *De Oratoribus, XVIII.*

"The fault lies with the spitefulness of mankind, that we are always praising what is old and scorning what is new."

"Vitium commune omnium est,
Quod nimium ad rem in senecta attenti sumus."
TERENCE. *Adelphi, Act V., Sc. VIII.*, 30.—(*Demea.*)

"It is the common failing of old men
To be too much intent on worldly matters."
—(*George Colman.*)

"Vitium impotens
Virtus vocatur." SENECA. *Hercules Oetaeus*, 424.—(*Deianira.*)

"Vice that is powerless is christened virtue."

"Vive memor Lethi; fugit hora." PERSIUS. *Satires, V.*, 153.

"Forget not death, for time is on the wing."

"Vive sine invidia, mollesque inglorius annos
Exige, amicitias et tibi junge pares."
OVID. *Tristia, III.*, 4, 43.

"Live without envy, spend thy peaceful years
Unknown to fame, and choose thy peers for friends."

"Vive, vale; si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum."
HORACE. *Epistolae, I.*, 6, 67.

"Farewell: if you can mend these precepts, do:
If not, what serves for me may serve for you."—(*Conington.*)

"Vivendum recte, cum propter plurima, tum his
Praecipue causis, ut linguas mancipiorum
Contemnas; nam lingua mali pars pessima servi."
JUVENAL. *Satires, IX.*, 118.

"Live virtuously: thus many a reason cries,
But chiefly this, that so thou may'st despise
Thy servant's tongue; for lay this truth to heart,
The tongue is the vile servant's vilest part."—(*Gifford.*)

"Vivere ergo habes?" TERTULLIAN. *De Idolatria, V.*

"What necessity is there that you should live?"

"(Loquor enim de docto homine et erudito, cui) vivere est cogitare."
CICERO. *Tusculanae Disputationes, V.*, 38, 111.

"I speak of a man of learning and erudition, to whom to live is to think."

"Vivere, Lucili, militare est." SENECA. *Epistolae, XCVI.*, 5.

"To live, Lucilius, is to fight."

"Vivite felices quibus est fortuna peracta
Jam sua; nos alia ex aliis in fata vocamur."
VIRGIL. *Æneid, III.*, 493.

"Live and be blest! 'tis sweet to feel
Fate's book is closed and under seal.
For us, alas, that volume stern
Has many another page to turn!"—(*Conington.*)

"Vivitur exiguo melius. Natura beatis
Omnibus esse dedit, si quis cognoverit uti."
CLAUDIANUS. *In Rufinum, I.*, 215.

"Best is a frugal life. To all mankind
Nature gives happiness, if but they've learnt
How best to use her gifts."

"Vix sum compos animi; ita ardeo iracundia."
TERENCE. *Adelphi, Act III., Sc. II.*, 12.—(*Geta.*)

"I'm scarcely in my perfect mind, I burn
With such fierce anger."—(*George Colman.*)

"Vixere fortes ante Agamemnona
Multi; sed omnes illacrimabiles
Urgentur ignotique longa
Nocte, carent quia vate sacro." HORACE. *Odes, IV.*, 9, 25.

"Before Atrides men were brave:
But, ah! oblivion, dark and long,
Has locked them in a tearless grave,
For lack of consecrating song."—(*Conington.*)

"Vixi, et quem dederat cursum fortuna peregi."
VIRGIL. *Æneid, IV.*, 653.

"My life is lived, and I have played
The part that fortune gave."—(*Conington.*)

"(Sed) vobis facile est verba et componere fraudes.
Hoc unum didicit femina semper opus."
PROPERTIUS. *Elegies, II.*, 10 (9), 31.

"Not hard for thee to fashion words and wiles.
This art has every woman made her own."

"Volt placere sese amicae, volt mihi, volt pedissequae,
Volt famulis, volt etiam ancillis; et quoque catulo meo
Subblanditur novus amator, se ut quom videat gaudeat."
PLAUTUS. *Asinaria, Act I., Sc. III.*, 31.—(*Cleaereta.*)

"He thinks on nothing but to make himself
Both pleasing to his mistress and to me;
The footman, household servants and the maidens;
Nay, a good lover strokes my lap-dog, that
Whene'er he sees him he may wag his tail."
—(*Bonnell Thornton.*)

"(Ergo hercules) Voluptas vivere coepit, vita ipsa desiit."
PLINY THE ELDER. *Natural History, XIV.*, 1.

"Pleasure begins to live when life itself is departing."

"Voluptates commendat rarior usus." JUVENAL. *Satires, XI.*, 208.

"Indulge in pleasure rarely, 'twill be prized the more."

"Vos eritis testes, si quos habet arbor amores,
Fagus et Arcadio pinus amica deo,
Ah! quoties vestras resonant mea verba sub umbras,
Scribitur et teneris Cynthia corticibus."
PROPERTIUS. *Elegies, I.*, 19 (18), 19.

"Bear witness, if that trees know aught of love,
Ye beeches, and ye pines by Pan beloved,
How oft I've breathed her name beneath your shade,
How oft is 'Cynthia' carved upon your bark."

"Vos exemplaria Graeca
Nocturna versate manu, versate diurna."
HORACE. *De Arte Poetica*, 268.

"My friends, make Greece your model when you write,
And turn her volumes over day and night."—(*Conington.*)

"Vox clamantis in deserto." THE VULGATE. *Isaiah, XL.*, 3.

"The voice of one crying in the wilderness."

"(Nec audiendi sunt qui solent dicere) 'Vox populi, vox dei'; cum tumultuositas vulgi semper insaniae proxima sit."

ALCUINUS. *Epistolae, CLXVI.*, § 9. (*Migne's Patrologiae Cursus, Vol. C., p.* 191, A.)

"Nor should we listen to those who say, 'The voice of the people is the voice of God'; for the turbulence of the mob is closely allied to insanity."

"Recogitans illud proverbium 'Vox populi, vox Dei'."

WILLIAM OF MALMESBURY. *De Gestis Pontificum Anglorum, Lib. I.* (*Migne's Patrologiae Cursus, Vol. CLXXIX., p.* 1451, B.)

"Thinking over the old proverb, 'The voice of the people is the voice of God'."

"(In aera sucus
Corporis omnis abit:) Vox tantum atque ossa supersunt.
Vox manet."

OVID. *Metamorphoses, III.*, 398.—(*The Story of Echo.*)

"The tender body vanished into air,
Naught but the voice survived her, and the bones;
Only the voice remains."

"Vulgare amici nomen, sed rara est fides."

PHAEDRUS. *Fables, III.*, 9, 1.

"The name of friend is common, but a faithful friend is rare."

"Vulgus amicitias utilitate probat."

OVID. *Epistolae ex Ponto, II.*, 3, 8.

"The vulgar herd values friends according to their usefulness."

"Vulnera dum sanas, dolor est medicina doloris."

DIONYSIUS CATO. *Disticha de Moribus, IV.*, 40.

"When thou art dressing wounds, pain is pain's medicine."

"Vult plane virtus honorem; nec est virtutis ulla alia merces."

CICERO. *De Republica, III.*, 28, 40.

"Virtue truly desires honour; nor is there any other reward of virtue."

GREEK QUOTATIONS.

"Ἃ γὰρ δεῖ μαθόντας ποιεῖν, ταῦτα ποιοῦντες μανθάνομεν."
ARISTOTLE. *Ethica Nicomachea, II.*, 1, 4.

"What we have to learn to do we learn by doing."

"Ο γὰρ μανθάνων κιθαρίζειν κιθαρίζων μανθάνει κιθαρίζειν."
ARISTOTLE. *Metaphysica, VIII.*, 8.

"He who is learning the harp learns the harp by harping."

"Ἃ γὰρ δὴ πολύπλαγκτος ἐλπὶς
πολλοῖς μὲν ὄνασις ἀνδρῶν,
πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων."
SOPHOCLES. *Antigone*, 615.—(*Chorus.*)

"To many hope may come in wanderings wild,
A solace and a joy;
To many, shows of fickle-hearted love."—(*Plumptre.*)

"Ἃ δὲ χεὶρ τὰν χεῖρα νίζει · δός τι καί τι λάμβανε."
EPICHARMUS. *Fabulae Incertae, Fragment* 7.

"One hand washes the other; give and take."

"Δός τι καὶ λάβοις τι."
PRODICUS. (*Stobaeus, Florilegium, X.*, 34.)

"Give something to get something."

"(Ἀλλ') ἁ μοιριδία τις δύνασις δεινά ·
οὔτ' ἄν νιν ὄλβος, οὔτ' Ἄρης, οὐ πύργος, οὐχ ἁλίκτυποι
κελαιναὶ νᾶες ἐκφύγοιεν." SOPHOCLES. *Antigone*, 951.—(*Chorus.*)

"But great and dread the might of destiny:
Nor tempest-storm, nor war,
Nor tower, nor dark-hulled ships
That sweep the sea, escape."—(*Plumptre.*)

"Ἃ πάσχοντες ὑφ' ἑτέρων ὀργίζεσθε, ταῦτα τοὺς ἄλλους μὴ ποιεῖτε."
ISOCRATES. *Nicocles, XIII.*, 61. (*Stephens, p.* 39, C.)

"Do not do to others what angers you if done to you by others."

"Ἃ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν."
ISOCRATES. *Ad Demonicum, IV.*, 15. (*Stephens, p.* 5, A.)

"Remember that what is unbecoming to do is also unbecoming to speak of."

"Ἁ σταφυλὶς σταφίς ἐστι, καὶ τὸ ῥόδον αὖον ὀλεῖται."
THEOCRITUS. *Idylls*, *XXVII.*, 9.

"The grapes are dried to raisins, and the rose will fade and die."

"Ἀβουλίᾳ τὰ πολλὰ βλάπτονται βρότοι."
MENANDER. *Monosticha*, 15.

"Men's schemes are ruined oft by want of thought."

"Ἀγαθῆς γυναικός ἐστιν, ὦ Νικοστράτη,
μὴ κρείττον' εἶναι τἀνδρὸς, ἀλλ' ὑπήκοον,
γυνὴ δὲ νικῶσ' ἄνδρα κακόν ἐστιν μέγα."
PHILEMON. *Fabulae Incertae*, *Fragment* 44.

"A good wife's duty 'tis, Nicostrates,
Not to command but to obey her spouse;
Most mischievous a wife who rules her husband."

"Ἀγαθὸν οὐ τὸ μὴ ἀδικεῖν, ἀλλὰ τὸ μηδὲ ἐθέλειν."
DEMOCRITUS. *Ethica*, *Fragment* 38 (109).

"Goodness lies in abstaining not merely from injustice, but from the desire for injustice."

"Ἐχθρὸς οὐχ ὁ ἀδικέων μοῦνον, ἀλλὰ καὶ ὁ βουλόμενος."
DEMOCRITUS. *Ethica*, *Fragment* 39 (110).

"Not only he who wrongs you, but he who wishes to wrong you is your enemy."

"Ἀνὴρ δίκαιός ἐστιν, οὐχ ὁ μὴ ἀδικῶν,
ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται."
PHILEMON. *Fabulae Incertae*, *Fragment* 10.

"Not 'honest' he who weakly does no wrong,
But he who *will* not do it when he's strong."—(*F. A. Paley.*)

"Ἀγάπα τὸν πλησίον."
THALES. (*Stobaeus*, *Florilegium*, *III.*, 79, ε.)

"Love thy neighbour."

"Ἀγνοεῖς ὅτι τοῦ λόγου μέτρον ἐστὶν οὐχ ὁ λέγων, ἀλλ' ὁ ἀκούων;"
PLATO. (*Stobaeus*, *Florilegium*, *XXXVI.*, 22.)

"Do you not know that the measure of the speech is with the listener, not with the speaker?"

"Ἀγροικός εἰμι τὴν σκάφην σκάφην λέγων."
ANONYMOUS. (*Meineke*, *Fragmenta Comicorum Anonymorum*, 199.)

"I'm country-bred and call a tub a tub."

"Τα σῦκα σῦκα, τὴν σκάφην σκάφην λέγων."
ANONYMOUS. (*Lucian*, *Quomodo Historia sit conscribenda*, 41.)

"Calling figs figs, and tubs tubs."

"Σκαιούς (ἔφη) φύσει καὶ ἀγροίκους εἶναι Μακεδόνας καὶ τὴν σκάφην σκάφην λέγοντας."
PHILIP OF MACEDON. (*Plutarch*, *Philippi Apophthegmata*, 15.)

"The Macedonians are uncouth and boorish, and call a tub a tub."

"Ἄγρυπνος ἔσο κατὰ νοῦν· συγγενὴς γὰρ τοῦ ἀληθινοῦ θανάτου ὁ περὶ τοῦτον ὕπνος."

PYTHAGORAS. (*Stobaeus, Florilegium, I.*, 91.)

"See that your mind be wakeful; for somnolence is here closely akin to death itself."

"Ἀγωνίαι, δόξαι, φιλοτιμίαι, νόμοι,
ἅπαντα ταῦτ' ἐπίθετα τῇ φύσει κακά."

MENANDER. *Fabulae Incertae, Fragment V.*, 12.

"Such follies make not nature's burden light,
For thus we are weighted with imported ill;
Laws, strifes, and party views our cup of misery fill."
—(*F. A. Paley.*)

"Ἀδελφὸς ἀνδρὶ παρείη."

PLATO. *Republic, II.*, 6. (*Stephens, p.* 362, D.)—(*Socrates.*)

"Let brother help brother."—(*Jowett.*)

"Ἄδηλα γὰρ τὰ τῶν πολέμων καὶ ἐξ ὀλίγου τὰ πολλὰ καὶ δι' ὀργῆς αἱ ἐπιχειρήσεις γίγνονται." THUCYDIDES, *II.*, 11, 4.

"Wars spring from unseen and generally insignificant causes, the first outbreak being often but an explosion of anger."

"Ἀδικεῖ πολλάκις ὁ μὴ ποιῶν τι, οὐ μόνον ὁ ποιῶν τι."

MARCUS AURELIUS. *Quod sibi ipsi scripsit, IX.*, 4.

"Injustice is as often done by refraining from action as by action."

"Ἄδικον τὸ λυπεῖν τοὺς φίλους ἑκουσίως."

MENANDER. *Monosticha*, 9.

"'Tis wrong to take delight in annoying our friends."

"Ἄδιον, ὦ ποιμὴν, τὸ τεὸν μέλος, ἢ τὸ καταχὲς
τᾶν' ἀπὸ τᾶς πέτρας καταλείβεται ὑψόθεν ὕδωρ."

THEOCRITUS. *Idylls, I.*, 7.

"Sweeter thy lay, O shepherd, than the sound
Of falling water from the rocks above."

"Ἀδύνατον οὖν πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν."

XENOPHON. *Cyropaedia, VIII.*, 2, 5.

"It is not possible for a man who follows many arts to do everything well."

"Δύο δὲ ἐπιτηδεύματα ἢ δύο τέχνας ἀκριβῶς διαπονεῖσθαι σχεδὸν οὐδεμία φύσις ἱκανὴ τῶν ἀνθρωπίνων."

PLATO. *Leges, VIII.*, 12. (*Stephens, p.* 846, D.)—(*The Athenian.*)

"Hardly any human being is capable of pursuing two professions or two arts rightly."—(*Jowett.*)

"Ἀδύνατον ἕνα πολλὰς καλῶς ἐργάζεσθαι τέχνας."

PLATO. *Republic, II.* (*Stephens, p.* 374, A.)—(*Socrates.*)

"One man cannot practise many arts with success."—(*Jowett.*)

"'Αδύνατον ὡς ἔοικε, τἀληθὲς λαθεῖν."

MENANDER. *Fabulae Incertae, Fragment* 477.

"The truth, methinks, we nowise can conceal."

"'Αεὶ γὰρ ἄνδρα σκαιὸν ἰσχυρὸν φύσει
ἧσσον δέδοικα τἀσθενοῦς τε καὶ σοφοῦ."

EURIPIDES. *Bellerophon, Fragment* 9.

"Strength with stupidity far less I fear
Than weakness joined to wisdom."

"'Αεὶ γὰρ εὖ πίπτουσιν οἱ Διὸς κύβοι."

SOPHOCLES. *Fragment* 763.

"The dice of Zeus have ever lucky throws."—(*Plumptre.*)

"'Αεὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά."

SOPHOCLES. *Philoctetes*, 641.—(*Philoctetes.*)

"'Tis all fair sailing when thou flee'st from ill."—(*Plumptre.*)

"'Αεὶ Λιβύη φέρει τι καινόν."

ARISTOTLE. *De Animalibus Historiae, VIII.*, 28, 7.

"Africa is always showing us something new."

"'Αεί ποτε
χρόνια μὲν τὰ τῶν θεῶν πως, ἐς τέλος δ' οὐκ ἀσθενῆ."

EURIPIDES. *Ion*, 1614.—(*Athena.*)

"So it is still;
Slow the gods' hands haply are, but mightily at last fulfil."
—(*A. S. Way.*)

"'Αεί τι βούλου χρήσιμον προσμανθάνειν."

SOPHOCLES. *Fragment* (*Pthiotides*) 622.

"Seek still to add fresh knowledge profitable."—(*Plumptre.*)

"'Αεί τι καινὸν ἡμέρα παιδεύεται." EURIPIDES. *Fragment* 1014.

"Each day that dawns brings some new lesson with it."

"'Αεροβατῶ καὶ περιφρονῶ τὸν ἥλιον."

ARISTOPHANES. *Clouds*, 195.—(*Socrates.*)

"I tread on air,
And look upon the sun."—(*Wheelwright.*)

"'Αεργοῖς αἰὲν ἑορτά." THEOCRITUS. *Idylls, XV.*, 26.

"To the idle all days are holidays."

"'Αθάνατόν ἐστι κακὸν ἀναγκαῖον γυνή."

PHILEMON. *Fabulae Incertae, Fragment* 103.

"Woman's a necessary and undying evil."

"Ἀθανάτων μετὰ φῦλον ἴτον προλιπόντ' ἀνθρώπους
Αἰδὼς καὶ Νέμεσις· τὰ δὲ λείψεται ἄλγεα λυγρὰ
θνητοῖς ἀνθρώποισι, κακοῦ δ' οὐκ ἔσσεται ἀλκή."

HESIOD. *Works and Days*, 199.

"Then, following th' immortals, Fate and Modesty
Mankind deserted, leaving to mortal men
A legacy of woe that nought can cure."

"Ιοκ. Αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος.
Πολ. Καλοῖς βλέπουσί γ' ὄμμασιν, μέλλουσι δέ."

EURIPIDES. *Phoenissae*, 396.—(*Jocasta and Polynices.*)

"Hope, says the proverb, feeds the fugitive.
Kindly her looks, yet from afar she smiles."

"Αἱ δ' ἐλπίδες εἰσὶν ἐγρηγορότων ἐνύπνια."

PINDAR. *Fragment.* (*Stobaeus, Florilegium, CXI.*, 12.)

"Hopes are but the dreams of those who wake."

"Αἱ δὲ φρενῶν ταραχαὶ
παρέπλαγξαν καὶ σοφόν."

PINDAR. *Olympia, VII.*, 30 (55).

"Thus aside doth passion turn
Wisest souls."—(*Morice.*)

"Αἱ δεύτεραί πως φροντίδες σοφώτεραι."

EURIPIDES. *Hippolytus*, 436.—(*The Nurse.*)

"Second thoughts for men are wisest still."—(*A. S. Way.*)

"Αἱ μὲν βρονταὶ μάλιστα τοὺς παῖδας, αἱ δ' ἀπειλαὶ τοὺς ἄφρονας καταπλήττουσι."

DEMOPHILUS. *Similitudines ex Pythagoreis*, 37.

"Only children are frightened by thunder, and only fools by threats."

"Αἱ μὲν ἡδοναὶ φθαρταί, αἱ δὲ τιμαὶ ἀθάνατοι."

PERIANDER. (*Diogenes Laertius, I.*, 7, 4.)

(*Stobaeus, Florilegium, III.*, 79, η, *gives* ἀρεταὶ *instead of* τιμαί.)

"Pleasures are corruptible, honours are immortal."

"Αἱ περί τι σφοδραὶ ὀρέξιες τυφλοῦσιν εἰς τἆλλα τὴν ψυχήν."

DEMOCRITUS. *Ethica, Fragment* 58 (82).

"Too ardent longings in one direction blind the soul to all else."

"Αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι, καὶ οὐκὶ ὤνθρωποι τῶν συμφορέων."

HERODOTUS. *History, VII.*, 49.

"Circumstances rule men and not men circumstances."

"Αἰαῖ, τόδ' ἤδη θεῖον ἀνθρώποις κακὸν,
ὅταν τις εἰδῇ τἀγαθὸν, χρῆται δὲ μή."

EURIPIDES. *Chrysippus, Fragment* 2.

"Woe's me, what evils the gods send upon us,
When one who knows the right follows the wrong!"

"Αἴδε δὲ νύκτες ἀθέσφατοι· ἔστι μὲν εὕδειν,
ἔστι δὲ τερπομένοισιν ἀκούειν· οὐδέ τί σε χρή,
πρὶν ὥρη, καταλέχθαι· ἀνίη καὶ πολὺς ὕπνος."
HOMER. *Odyssey*, *XV.*, 392.

"For now the nights move slowly and scarce end;
Yea, there is room for slumber, and to keep
Watch, and a listening ear to sweet words lend.
Needs not at all unto thy couch to creep
For some while yet. Harm comes from even too much sleep."
—(*Worsley.*)

"'Αιδεῖσθαι πολιοκροτάφους, εἴκειν δὲ γέρουσιν
ἕδρης καὶ γεράων πάντων." PHOCYLIDES. *Sententiae*, 220.

"Aye reverence grey hairs, and to the aged
Yield up your seat, and every mark of honour."

"Αἴδεσθεν μὲν ἀνήνασθαι, δεῖσαν δ' ὑποδέχθαι."
HOMER. *Iliad*, *VII.*, 93.

"Shamed to refuse, but fearful to accept."—(*Lord Derby.*)

"'Αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἠὲ πέφανται·
φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή."
HOMER. *Iliad*, *V.*, 531.

"By mutual succour more are saved than fall;
In timid flight nor fame nor safety lies."—(*Lord Derby.*)

"Αἰδοῦς παρὰ πᾶσιν ἄξιος ἔσῃ, ἐὰν πρῶτον ἄρξῃ σαυτὸν αἰδεῖσθαι."
MUSONIUS. (*Stobaeus*, *Florilegium*, *XXXI.*, 6.)

"You will be worthy of respect from all when you have first learnt to respect yourself."

"Αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει,
αἰδὼς, ἥτ' ἄνδρας μέγα σίνεται ἠδ' ὀνίνησιν.
αἰδὼς τοι πρὸς ἀνολβίῃ, θάρσος δὲ πρὸς ὄλβῳ."
HESIOD. *Works and Days*, 317.

"False shame keeps company with him that's poor;
Shame that or harries man or profits him.
Shame poverty pursues, and rashness wealth."

"Αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρεῖναι."
HOMER. *Odyssey*, *XVII.*, 347.

"Shame is no comrade for the poor, I weet."—(*Worsley.*)

"Αἰδὼς γὰρ ἐν κακοῖσιν οὐδὲν ὠφελεῖ,
ἡ γὰρ σιωπὴ τῷ λαλοῦντι σύμμαχος."
SOPHOCLES. *Fragment* 667.

"Shame brings but little help in evil things,
For silence is the speaker's best ally."—(*Plumptre.*)

"Αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται,
οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται."

HOMER. *Iliad, III.*, 108.

"For young men's spirits are too quickly stirred;
But in the counsels checked by reverend age
Alike are weighed the future and the past,
And for all interests due provision made."—(*Lord Derby.*)

"Αἰεὶ μὲν γὰρ κακοδαιμονεῖν ἀνάγκα τὸν κακὸν, αἴτε ἔχῃ ὕλαν (κακῶς τε γὰρ αὐτᾷ χρέεται) αἴτε σπανίζῃ."

ARCHYTAS. (*Stobaeus, Florilegium, I.*, 70.)

"The wicked man must always be unhappy, whether he have the wherewithal of happiness (for he uses it ill) or whether it be lacking."

"(Ἀλλ') αἰεί τε Δίος κρείσσων νόος ἠέ περ ἀνδρῶν."

HOMER. *Iliad, XVI.*, 688.

"But still Jove's will the will of man o'errules."—(*Lord Derby.*)

"Ἀιεὶ τοῖς μίκκοις μίκκα διδοῦσι θεοί."

CALLIMACHUS. *Fragment* 179.

"The gods give little gifts to little men."

"Αἰθίοπα σμήχειν ἐπιχειρῶ."

LUCIAN. *Adversus Indoctum*, 28.—(*Proverb.*)

"I am endeavouring to wash an Ethiopian white."

"Αἴνει δὲ παλαιὸν μὲν οἶνον, ἄνθεα δ' ὕμνων
νεωτέρων."

PINDAR. *Olympia, IX.*, 48 (73).

"Of old wine, but new-blown song make choice."—(*Morice.*)

"Αἰνούμενοι γὰρ ἀγαθοὶ τρόπον τινὰ
μισοῦσι τοὺς αἰνοῦντας, ἢν αἰνῶσ' ἄγαν."

EURIPIDES. *Iphigenia in Aulide*, 979.—(*Clytemnestra.*)

"In some sort good men praised
Hate those who praise them, if they praise too much."

"Παύσομαί σ' αἰνῶν, ἐπεὶ
βάρος τι κἀν τῷδ' ἐστὶν, αἰνεῖσθαι λίαν."

EURIPIDES. *Orestes*, 1161.—(*Orestes.*)

"Thee I'll praise no more,
For overpraise is aye a heavy load."

"Αἰόλ' ἀνθρώπων κακά,
πόνου δ' ἴδοις ἂν οὐδαμοῦ ταὐτὸν πτερόν."

AESCHYLUS. *Supplices*, 327.—(*Chorus.*)

"Manifold
Are ills of mortals, and thou could'st not find
The self-same form of evil anywhere."—(*Plumptre.*)

"Αἱρετώτερόν σοι ἔστω λίθον εἰκῇ βάλλειν, ἢ λόγον ἀργόν."

PYTHAGORAS. (*Stobaeus, Florilegium, XXXIV.*, 11.)

"Better that you should throw a stone at random than let fall an idle word."

"Αἰσχρὰν γυναῖκ' ἔγημας, ἀλλὰ πλουσίαν.
κάθευδ' ἀηδῶς ἡδέως μασώμενος."

PHILIPPIDES. *Fabulae Incertae, Fragment* 6.

"Your fortune differs as to bed and board;
Your wife—if ugly—can good fare afford."—(*F. A. Paley.*)

"Αἰσχρὸν δέ μοι γυναιξὶ συμβάλλειν λογους."

EURIPIDES. *Iphigenia in Aulide*, 830.—(*Achilles.*)

"Unseemly 'tis for me
To bandy words with women."

"Αἰσχρὸν παρὰ κλαίουσι θοινᾶσθαι φίλοις."

EURIPIDES. *Alcestis*, 542.—(*Hercules.*)

"While our friends mourn unseemly 'tis to feast."

"Αἰσχρὸν τὰ ὀθνεῖα πολυπραγμονέοντα, ἀγνοεῖν τὰ οἰκήια."

DEMOCRITUS. *Ethica, Fragment* 164 (95).

"It is disgraceful to neglect your own business while you are meddling with the affairs of others."

"Αἰσχρὸς δ' ἐστὶ νέκυς κακκείμενος ἐν κονίῃσιν
Νῶτον ὄπισθ' αἰχμῇ δουρὸς ἐληλαμένος."

TYRTAEUS. *Elegies, XI.* (*VII.*), 19.

"Shamed is the corpse that in the dust lies prone,
Pierced from behind with thrust of pointed spear."

"Αἰσχύνομαι πλουτοῦντι δωρεῖσθαι φίλῳ,
μὴ μ' ἄφρονα κρίνῃ καὶ διδοὺς αἰτεῖν δοκῶ."

MENANDER. *Fabulae Incertae, Fragment* 142.

"Gifts to a wealthy friend fill me with shame,
Lest he should count me senseless, or believe
That when I give I'm begging."

"Αἰτῶ δ' ὑγίειαν πρῶτον, εἶτ' εὐπραξίαν,
τρίτον δὲ χαίρειν, εἶτ' ὀφείλειν μηδενί."

PHILEMON. *Fabulae Incertae, Fragment* 68.

"First health I ask, good fortune next, and third
Rejoicing; last, to owe nought to any man."

"Αἶψα γὰρ ἐν κακότητι βροτοὶ καταγηράσκουσιν."

HESIOD. *Works and Days*, 93.

"Swift in ill-fortune comes old age upon us."

"Οἱ δὲ ποθεῦντες ἐν ἤματι γηράσκουσιν."

THEOCRITUS. *Idylls, XII.*, 2.

"Those who mourn in one short day grow old."

"'Ακόλαστα πάντα γίγνεται δούλων τέκνα."

EURIPIDES. *Fragment* 946.

"Unbridled ever are the sons of slaves."

"'Ἀκόλαστον ἔσχε γλῶσσαν, αἰσχίστην νόσον."
EURIPIDES. *Orestes*, 10.—(*Electra.*)
"Unbridled was his tongue, most dire disease."

"Ἄκουε πολλὰ, λάλει καίρια."
BIAS. (*Stobaeus, Florilegium III.*, 79, ζ.)
"Listen to much, speak only what is timely."

"Ἄκων δ' ἁμαρτῶν οὔ τις ἀνθρώπων κακός."
SOPHOCLES. *Fragment* (*Tyro*) 582.
"No one who sins against his will is base."—(*Plumptre.*)

"'Αλάθεια θεῶν ὁμόπολις,
μόνα θεοῖς συνδιαιτωμένα."
OLYMPIAS. (*Stobaeus, Florilegium, XI.*, 2.)
"Truth, of the gods the fellow-citizen,
Thou who alone dost with th' immortals dwell."

"Ἄλγεα δ' ἔμπης
ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ,
οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο."
HOMER. *Iliad, XXIV.*, 522.
"In our hearts,
Though filled with grief, let us that grief suppress;
For woeful lamentation nought avails."—(*Lord Derby.*)

"'Αλήθεια δὴ πάντων μὲν ἀγαθῶν θεοῖς ἡγεῖται, πάντων δὲ ἀνθρώποις."
PLATO. *Leges, V.*, 3. (*Stephens, p.* 730, B.)—(*The Athenian.*)
"Truth is the beginning of every good to the gods, and of every good to man."—(*Jowett.*)

"'Αληθὲς εἶναι δεῖ τὸ σεμνὸν, οὐ κενόν."
MENANDER. *Fabulae Incertae, Fragment* 478.
"True grandeur may we praise, not empty show."

"Ἀλλ' ἄλλῳ κακόν ἐστι, τὸ δ' ἀτρεκὲς ὄλβιος οὐδεὶς
ἀνθρώπων, ὁπόσους ἠέλιος καθορᾷ."
THEOGNIS. *Sententiae*, 167.
"To every man a different woe; on one
Who's truly happy ne'er the sun looks down."

"Οὐ γὰρ θέμις ζῆν πλὴν θεοῖς ἄνευ κακοῦ."
SOPHOCLES. *Fragment* 683.
"None but the gods may live untouched by ill."

"Θνητῶν δ' ὄλβιος εἰς τέλος οὐδεὶς,
οὐδ' εὐδαίμων·
οὔπω γὰρ ἔφυ τις ἄλυπος."
EURIPIDES. *Iphigenia in Aulide*, 161.—(*Agamemnon.*)
"No mortal e'er is happy to the end,
Or fortunate;
Ne'er yet was born a man who knew not grief.'

"Θνητῶν γὰρ οὐδείς ἐστιν εὐδαίμων ἀνήρ·
ὄλβου δ' ἐπιῤῥυέντος εὐτυχέστερος
ἄλλου γένοιτ' ἂν ἄλλος, εὐδαίμων δ' ἂν οὔ."
EURIPIDES. *Medea*, 1228.—(*The Messenger.*)

"For among mortals happy man is none.
In fortune's flood-tide might a man become
More prosperous than his neighbour: happy?—no!"
—(*A. S. Way.*)

"Βιοῦν ἀλύπως θνητὸν ὄντ' οὐ ῥᾴδιον."
MENANDER. *Monosticha*, 58.

"Hardly can mortal without sorrow live."

"'Αλλ' ἀπ' ἐχθρῶν δῆτα πολλὰ μανθάνουσιν οἱ σοφοί."
ARISTOPHANES. *Aves*, 376.—(*The Hoopoe.*)

"And yet wise men learn much from enemies."—(*Wheelwright.*)

"Ἔστι μὲν λόγων ἀκοῦσαι πρῶτον, ὡς ἡμῖν δοκεῖ,
χρήσιμον· μάθοι γὰρ ἄν τις κἀπὸ τῶν ἐχθρῶν σοφόν."
ARISTOPHANES. *Aves*, 381.—(*Chorus.*)

"But first, methinks, we should admit a parley,
For even from foes a man may wisdom learn."—(*Wheelwright.*)

"'Αλλ' εἰ δή ῥα τότε βλάπτε φρένας εὐρύοπα Ζεὺς
ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει."
HOMER. *Iliad*, *XV.*, 724.

"But Jove all-seeing, if he then o'erruled
Our better mind, himself is now our aid."—(*Lord Derby.*)

"Ἀλλ' ἐπ' ἄλλῃ φάρμακον κεῖται νόσῳ·
λυπουμένῳ μὲν μῦθος εὐμενὴς φίλων,
ἄγαν δὲ μωραίνοντι νουθετήματα." EURIPIDES. *Fragment* 937.

"Our different ills claim different remedies;
For one in sorrow friendship's kindly words,
Advice for one who's acting foolishly."

"'Αλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή.
ἔσσεται ἢ ἠὼς ἢ δείλη ἢ μέσον ἦμαρ
ὁππότε τις καὶ ἐμεῖο Ἄρει ἐκ θυμὸν ἕληται,
ἢ ὅ γε δουρὶ βαλὼν ἢ ἀπὸ νευρῆφιν ὀϊστῷ."
HOMER. *Iliad*, *XXI.*, 110.

"Yet must I yield to death and stubborn fate,
Whene'er, at morn, or noon, or eve, the spear
Or arrow from the bow may reach my life."—(*Lord Derby.*)

"'Αλλ' ἢν τάλαντά τις λάβῃ τριακαίδεκα,
πολὺ μᾶλλον ἐπιθυμεῖ λαβεῖν ἑκκαίδεκα·
(κἂν ταῦτ' ἀνύσηται, τετταράκοντα βούλεται·)
ἤ φησιν οὐ βιωτὸν αὑτῷ τὸν βίον."
ARISTOPHANES. *Plutus*, 194.—(*Chremylus.*)

"So that if any one takes thirteen talents,
He much more wishes to receive sixteen:
(If these he gets he'll straightway ask for forty)
Or says his life is not worth living for."—(*Wheelwright.*)

"Ἀλλ' ἡνίκ' ἂν μὲν ᾖ πρόσω τὸ κατθανεῖν,
ᾅδης ποθεῖται τοῖς δεδυστυχηκόσιν.
ὅταν δ' ἐφέρπῃ κῦμα λοίσθιον βίου,
τὸ ζῆν ποθοῦμεν· οὐ γὰρ ἐστ' αὐτοῦ κόρος."
LYCOPHRON. *Pelopidae.* (*Stobaeus, Florilegium, CXIX.*, 13.)

"While death is still afar, th' unfortunate
Long for the shades; but soon as life's last wave
Creeps to the shore, to live is their desire,
Of life insatiate still."

"Ἀλλ' ὀλιγοχρόνιον γίγνεται, ὥσπερ ὄναρ,
Ἥβη τιμήεσσα· τὸ δ' ἀργαλέον καὶ ἄμορφον
γῆρας ὑπὲρ κεφαλῆς αὐτιχ' ὑπερκρέμαται,
ἐχθρὸν ὁμῶς καὶ ἄτιμον, ὅ τ' ἀγνωστὸν τιθεῖ ἄνδρα,
βλάπτει δ' ὀφθαλμοὺς καὶ νόον ἀμφιχυθέν."
MIMNERMUS, *V.* (*III.*), 4.

"Brief as a dream is youth, to all men dear;
Then, all unshapely, hovers o'er our heads
Dread age, unworshipped and unloved, which steals
Our honours from us, and our eyes and minds
In darkness shrouds."

"Νήπιοι, οἷς ταύτῃ κεῖται νόος, οὐδὲ ἴσασιν
ὡς χρόνος ἔσθ' ἥβης καὶ βιότου ὀλίγος
θνητοῖς." SIMONIDES OF CEOS. *Fragment* 85 (60), 11.

"Fools, who in this delight, and do not know
How short the time of youth, the span of life
For mortals."

"Παρέρχεται, ὡς ὄναρ, ἥβη."
THEOCRITUS. *Idylls, XXVII.*, 8.

"Youth passes like a dream."

"Ἀλλ' ὅτε δὴ ῥ' ὄπα τε μεγάλην ἐκ στήθεος ἵει,
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆί γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."
HOMER. *Iliad, III.*, 221.

"But when his chest its deep-toned voice sent forth,
With words that fell like flakes of wintry snow,
No mortal with Ulysses could compare:
Though little recked we of his outward show."—(*Lord Derby.*)

"Ἀλλ' οὐ γάρ ἐστι τῶν ἀναισχύντων φύσει γυναικῶν
οὐδὲν κάκιον εἰς ἅπαντα, πλὴν ἄρ ἢ γυναῖκες."
ARISTOPHANES. *Thesmophoriazusae*, 531.—(*Chorus.*)

"There's nothing in the world worse than a woman
By nature shameless, save some other woman."

"Ἀλλ' οὐ γάρ πως ἔστιν ἀΰπνους ἔμμεναι αἰεί
ἀνθρώπους, ἐπὶ γάρ τοι ἑκάστῳ μοῖραν ἔθηκαν
ἀθάνατοι θνητοῖσιν ἐπὶ ζείδωρον ἄρουραν."

HOMER. *Odyssey*, *XIX.*, 591.

"Yet not for ever void of sleep remains
Man: for the gods by rule of life dispense
Sleep on all mortals whom the earth maintains."—(*Worsley.*)

"Ἀλλ' οὐκ ἔνεστι στέφανος οὐδ' εὐανδρία,
εἰ μή τι καὶ τολμῶσι κινδύνου μέτα·
οἱ γὰρ πόνοι τίκτουσι τὴν εὐανδρίαν."

EURIPIDES. *Fragment* 875.

"Of courage none makes proof, none gains the crown,
Save him who peril dares; for courage is
The child of enterprise."

"Ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
ἥμενοι αὖθι ἕκαστοι ἀκήριοι, ἀκλεὲς αὔτως."

HOMER. *Iliad*, *VII.*, 99.

"To dust and water turn,
All ye who here inglorious, heartless sit!"—(*Lord Derby.*)

"Ἄλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλάληται,
πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα."

HESIOD. *Works and Days*, 100.

"Ten thousand other woes 'mongst mortals roam;
The earth is full of evils, and the sea."

"(Τηλέμαχ',) ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται."

HOMER. *Odyssey*, *III.*, 26.

"Telemachus, thine own mind will conceive
Somewhat, and other will a god suggest."—(*Worsley.*)

"Ἀλλὰ τὰ μὲν προβέβηκεν, ἀμήχανόν ἐστι γενέσθαι
ἀργά· τὰ δ' ἐξοπίσω, τῶν φυλακὴ μελέτω."

THEOGNIS. *Sententiae*, 583.

"Those things are past, undone they cannot be,
But what's to come watch thou with anxious care."

"Ἀλλήλοις ὁμιλεῖν ὡς τοὺς μὲν φίλους ἐχθροὺς μὴ ποιῆσαι, τοὺς δ' ἐχθροὺς, φίλους ἐργάσασθαι."

PYTHAGORAS. (*Diogenes Laertius*, *VIII.*, 1, 19, 23.)

"We ought so to behave to one another as to avoid making enemies of our friends, and at the same time to make friends of our enemies."

"Ἄλλος ἐγώ."

ZENO. (*Diogenes Laertius*, *VII.*, 1, 19, 23.)

"A second self."—(*Zeno's definition of a friend.*)

"Ἄλλοτε μητρυιὴ πέλει ἡμέρη, ἄλλοτε μήτηρ."

HESIOD. *Works and Days*, 825.

"The day is now our mother, now our stepmother."

"Ἄλλῳ μὲν γὰρ ἔδωκε θεὸς πολεμήϊα ἔργα,
ἄλλῳ δ' ὀρχηστύν, ἑτέρῳ κίθαριν καὶ ἀοιδήν,
ἄλλῳ δ' ἐν στήθεσσι τιθεῖ νόον εὐρύοπα Ζεύς
ἐσθλόν. τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι."

HOMER. *Iliad, XIII.*, 730.

"To one the gods have granted warlike might,
To one the dance, to one the lyre and song;
While in another's breast all-seeing Jove
Hath placed the spirit of wisdom, and a mind
Discerning, for the common good of all."—(*Lord Derby.*)

"Ἄλλῳ πονοῦντι ῥᾴδιον παραινέσαι
ἔστιν, ποιῆσαι δ' αὐτὸν οὐχὶ ῥᾴδιον."

PHILEMON. *Sicelicus, Fragment* 1.

"'Tis easy to give praise to ono who toils,
Not easy for ourselves to earn the praise."

"Ἄλλων ἰατρὸς, αὐτὸς ἕλκεσιν βρύων."

EURIPIDES. *Fragment* 1056.

"He healeth others, but himself with sores is covered."

"Ἀλόγιστον δέ τι
τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου."

EURIPIDES. *Orestes*, 1156.—(*Orestes.*)

"Foolish he
Who for the world would change a faithful friend."

"Ἄλυπον ἄξεις τὸν βίον χωρὶς γάμου."

MENANDER. *Monosticha*, 56.

"Without a care thou'lt live thy life unmarried."

"Ἁλωτὰ γίγνετ' ἐπιμελείᾳ καὶ πόνῳ
ἅπαντα." ANON. (*Stobaeus, Florilegium, XXIX.*, 46.)

"With care and toil all things may conquered be."

"Ἅμ' ἡδέως ἔμοιγε κἀλγεινῶς ἅμα."

SOPHOCLES. *Antigone*, 436.—(*The Watchman.*)

"This to me both bitter is and sweet."—(*Plumptre.*)

"Ἥδιστον, ὦ παῖ, ταυτὸν, ἀλγεινόν θ' ἅμα."

EURIPIDES. *Hippolytus*, 348.—(*The Nurse.*)

"The sweetest thing, my child, the bitterest too."—(*A. S. Way.*)

"Πικρὸν δὲ χἠδύ τἀγώνισμά μοι."

EURIPIDES. *Electra*, 987.—(*Orestes.*)

"Bitter strife, yet sweet for me."—(*A. S. Way.*)

"Ἅμα δὲ κιθῶνι συνεκδυομένῳ ἐκδύεται καὶ τὴν αἰδῶ γυνή."

HERODOTUS. *History, I.*, 8.

"When a woman lays aside her garments, she also lays aside her modesty."

"'Αμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει."
THUCYDIDES. *History, II.*, 40, 3.

"Ignorance breeds rashness, reflection cowardice."

"'Αμαθία τε μετὰ σωφροσύνης ὠφελιμώτερον ἢ δεξιότης μετὰ ἀκολασίας."
THUCYDIDES. *History, III.*, 37, 3.

"Ignorance combined with discretion is more serviceable than skill accompanied by extravagance."

"'Αμαθίας, ἐξ ἧς πάντα κακὰ πᾶσιν ἐρρίζωται καὶ βλαστάνει."
PLATO. *Epistolae, VII.* (*Stephens, p.* 336, B.)

"Ignorance, the root and the stem of every evil."

"Ἄμαχον δὲ κρύψαι τὸ συγγενὲς ἦθος."
PINDAR. *Olympia, XIII.*, 13 (16).

"'Tis hard to hide the stamp that birth imparts."—(*Morice.*)

"Ἄμεινον γὰρ ἑαυτῷ φυλάττειν τὴν ἐλευθερίαν, τοῦ ἑτέρων ἀφαιρεῖσθαι."
AGESILAUS. (*Plutarch, Apophthegmata Laconica, Agesilai*, 15.) (209, E.)

"It is better to guard one's own liberty than to destroy that of others."

"'Αμελοῦντα τοῦ ζῆν οὐκ ἔνεστ' εὐσχημόνειν."
MENANDER. *Monosticha*, 646.

"He who cares not for life cannot live a life of refinement."

"Ἁμέραι δ' ἐπίλοιποι
μάρτυρες σοφώτατοι."
PINDAR. *Olympia, I.*, 33 (53).

"But wiser faith relies
On evidence of coming days."—(*Morice.*)

"Ἄμμες δ' οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
ὁππότε πρῶτα θάνωμες, ἀνάκοοι ἐν χθονὶ κοίλᾳ
εὕδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον."
MOSCHUS. *Idylls, III.*, 109.

"We that are great and strong and wise, when death
Has laid us senseless in the hollow tomb,
Shall sleep an endless sleep that knows no waking."

"'Αμουσία τοι μηδ' ἐπ' οἰκτροῖσιν δάκρυ
στάζειν."
EURIPIDES. *Ino, Fragment* 11.

"'Tis of the boor
Not in the deepest grief to shed a tear."

"'Αμφὶ δ' ἀνθρώπων φρασὶν ἀμπλακίαι
ἀναρίθμητοι κρέμανται."
PINDAR. *Olympia, VII.*, 24 (43).

"Yet, alas, the snares of evil dog the fairest hopes of man."—(*Morice.*)

"'Αμφιτρύωνος ὁ χαλκεοκάρδιος υἱός."
THEOCRITUS. *Idylls, XIII.*, 5.

"Amphitryon's brazen-hearted son."

"Ἀμφότεροι κλῶπες, καὶ ὁ δεξάμενος καὶ ὁ κλέψας."
PHOCYLIDES. *Sententiae*, 136.
"Thieves are they both, who steals and who receives."

"Ἂν ἔτι μίαν μάχην Ῥωμαίους νικήσωμεν, ἀπολούμεθα παντελῶς."
PYRRHUS. (*Plutarch, Pyrrhus, XXI.*)
"One more such victory over the Romans and we are utterly undone."
(*Hence the phrase, "A Pyrrhic victory".*)

"Ἂν δ' ὁ γέρων χορεύῃ,
τρίχας γέρων μέν ἐστιν,
τὰς δε φρένας νεάζει."
ANACREON. *Odes, XXXIX.* (*XXXVII*), 3.
"But when an old man dances,
His locks with age are grey,
But he's a child in mind."

"Ἂν καλὸν ἔχῃ τις σῶμα καὶ ψυχὴν κακήν,
καλὴν ἔχει ναῦν καὶ κυβερνήτην κακόν."
MENANDER. *Fabulae Incertae, Fragment* 166.
"A handsome person with perverted will
Is a fine craft that's handled without skill."—(*F. A. Paley.*)

"Ἂν οἷς ἔχομεν τουτοίσι μηδὲ χρώμεθα,
ἃ δ' οὐκ ἔχομεν ζητῶμεν, ὧν μὲν διὰ τύχην,
ὧν δὲ δι' ἑαυτοὺς ἐσόμεθ' ἐστερημένοι."
PHILEMON. *Fabulae Incertae, Fragment* 41.
"If what we have we know not how to enjoy,
And pray for what we have not, we shall lose
By fate the last, by our own fault the first."

"(Ἀλλ') ἀναγκαίως ἔχει
πατρίδος ἐρᾶν ἅπαντας· ὃς δ' ἄλλως λέγει,
λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖσ' ἔχει."
EURIPIDES. *Phoenissae*, 358.—(*Polynices.*)
"Sure all must long to see
Their native land, and whoso this denies,
Though glad his words, yet there his heart's enshrined."

"Ἀνάγκῃ δ' οὐδὲ θεοὶ μάχονται."
SIMONIDES OF CEOS. (*Stobaeus, Eclogues, I.*, 4, 2, c.)
"E'en the gods war not with necessity."

"Ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν."
SOPHOCLES. *Antigone*, 672.—(*Creon.*)
"Anarchy
Is our worst evil."—(*A. S. Way.*)

"Ἀνάσχου πάσχων· δρῶν γὰρ ἔχαιρες."
EURIPIDES. *Fragment* 927.
"In action thou didst take delight; therefore endure in suffering."

"'Αναφαίρετον κτῆμ' ἐστὶ παιδεία βροτοῖς."

MENANDER. *Monosticha*, 2.

"Education is a possession of which man cannot be robbed."

"'Αναφαίρετον ὅπλον, ἀρετή."

ANTISTHENES. (*Diogenes Laertius, VI.*, 1., 5, 12.)

"Virtue is a weapon which none can take from us."

"Ἄνδρα γὰρ αἰολόμητις Ἔρως βελέεσσι δαμάσσας
καὶ πάλιν ἀνέρος ἕλκος ἀκέσσεται."

MUSAEUS. *Hero and Leander*, 198.

"Eros the many-wiled doth with his shafts man tame,
Then heals the wounds himself hath given."

"Ἄνδρα γὰρ καλῶς
πράσσοντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη."

SOPHOCLES. *Trachiniae*, 230.—(*Lichas.*)

"It needs must be
That one who prospers should receive good words."—(*Plumptre.*)

"Ἄνδρα ζητεῖν χρημάτων δεόμενον μᾶλλον ἢ χρήματα ἀνδρός."

THEMISTOCLES. (*Plutarch, Themistoclis Apophthegmata, II.*) (185, E.)

"Seek rather a man without money than money without a man."

"Ἄνδρα τὸν ἀληθῶς εὐγενῆ καὶ τἀγαθὰ
καὶ τὰ κακὰ δεῖ πταίοντα γενναίως φέρειν."

MENANDER. *Fabulae Incertae, Fragment* 126.

"Yea, true nobility will nobly bear
Both blessings and misfortunes as they fall."

"'Ανδρεῖα δ' ἢν ποιῇ τις, ἐν τῷ σώματι
ἔνεσθ' ὑπάρχον τοῦθ' · ἃ δ' οὐ κεκτήμεθα
μίμησις ἤδη ταῦτα συνθηρεύεται."

ARISTOPHANES. *Thesmophoriazusae*, 154.—(*Agathon.*)

"And should his subjects be of manly kind,
There's something in the body correspondent.
And that which we are not empowered to gain
We strive to make our own by imitation."—(*Wheelwright.*)

"'Ανδρήιος οὐχ ὁ τῶν πολεμίων κρατέων μόνον, ἀλλὰ καὶ ὁ τῶν ἡδονέων κρέσσων." DEMOCRITUS. *Ethica, Fragment* 63 (76).

"Not only is he brave who overcomes his enemies, but also he who is the master of his pleasures."

"Τὸ νικᾶν αὐτὸν αὑτὸν πασῶν νικῶν πρώτη τε καὶ
ἀρίστη, τὸ δὲ ἡττᾶσθαι αὐτὸν ὑφ' ἑαυτοῦ παντῶν
αἴσχιστόν τε ἅμα καὶ κάκιστον."

PLATO. *Laws, I.*, 3 (*Stephens, p.* 626, E.)—(*Clinias the Cretan.*)

"There is a victory and defeat—the first and best of victories, the lowest and worst of defeats—which each man gains or sustains at the hands not of another, but of himself."—(*Jowett.*)

"'Ἀνδρειότερος εἶναί μοι δοκεῖ ὁ τῶν ἐπιθυμῶν, ἢ τῶν πολεμίων κρατῶν, καὶ γὰρ χαλεπώτατόν ἐστι τὸ ἑαυτὸν νικῆσαι."

ARISTOTLE. (*Stobaeus, Frobenius ed., p.* 223.)

"I count him braver who overcomes his desires than him who conquers his enemies; for the hardest victory is the victory over self."

"'Ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει."

HOMER. *Iliad, VI.*, 261.

"Great the strength
Which generous wine imparts to men who toil."—(*Lord Derby.*)

"'Ἀνδριάντα μὲν σχῆμα, ἄνδρα δὲ ἡ πρᾶξις κοσμεῖ."

DEMOPHILUS. *Similitudines ex Pythagoreis*, 38.

"The beauty of a statue is in its outward form; of a man in his conduct."

"'Ἀνδρίας μὲν γὰρ οὐδὲν ὄφελος, μὴ παρούσης δικαιοσύνης· εἰ δὲ δίκαιοι πάντες γίνοιντο, μηδὲν ἀνδρίας δεήσεσθαι."

AGESILAUS. (*Stobaeus, Florilegium, IX.*, 27.)

"Courage is of no value unless accompanied by justice; yet, if all men became just, there would be no need for courage."

"'Ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις
ἅπαξ θανόντος, οὔτις ἔστ' ἀνάστασις."

AESCHYLUS. *Eumenides*, 647.—(*Apollo.*)

"But when the dust has drunk the blood of men,
No resurrection comes for one who's dead."—(*Plumptre.*)

"'Ἀνδρὸς δ' εὐόρκου γενεὴ μετόπισθεν ἀμείνων."

HESIOD. *Works and Days*, 285.

"A man of unstained honour nobler children leaves."

"'Ἀνδρὸς δε ψυχὴ, πάλιν ἐλθεῖν οὔτε λεϊστὴ,
οὐθ' ἑλετὴ, ἐπεὶ ἄρ κεν ἀμείψεται ἕρκος ὀδόντων."

HOMER. *Iliad, IX.*, 408.

"But when the breath of man hath passed his lips,
Nor strength nor foray can the loss repair."—(*Lord Derby.*)

"'Ἀνδρὸς ἱεροῦ σῶμα δυνάμεις οἰκοδομοῦσι."

HERMES TRISMEGISTUS. (*Boëthius, IV., Prosa* 6.)

"Powers have their abode in the body of a holy man."

"'Ἀνδρὸς πονηροῦ σπλάγχνον οὐ μαλάσσεται."

MENANDER. *Monosticha*, 31.

"The heart of the wicked nought can soften."

"'Ἀνδρὸς πονηροῦ φεῦγε συνοδίαν ἀεί."

MENANDER. *Monosticha*, 24.

"Avoid ever the company of the wicked."

"'Ανδρὸς ὑπ' ἐσθλοῦ καὶ τυραννεῖσθαι καλόν."

EURIPIDES. *Aegeus, Fragment* 7.

"No evil is it that a man of worth
Wield e'en a tyrant's power."

"'Ανδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται."

MENANDER. *Monosticha*, 26.

"Man's character is by his speech betrayed."

"'Ανδρῶν γὰρ ὄντων ἕρκος ἐστὶν ἀσφαλές."

AESCHYLUS. *Persae*, 349.—(*The Messenger.*)

"Their men are left, and that is bulwark strong."—(*Plumptre.*)

"Ἄνδρες γὰρ πόλις καὶ οὐ τείχη, οὐδὲ νῆες ἀνδρῶν κεναί."

THUCYDIDES. *History, VII.*, 77, 7.

"'Tis men who make a city, not walls, or ships without crews."

"Οὐ λίθοις δεῖ καὶ ξύλοις τετειχίσθαι τὰς πόλεις, ταῖς δὲ τῶν ἐνοικούντων ἀρεταῖς."

AGESILAUS. (*Plutarch, Apophthegmata Laconica, Agesilai* 30.) (210, E.)

"The ramparts of our cities should be built not of stone and timber, but of the brave hearts of our citizens."

"'Ανδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος."

THUCYDIDES. *History, II.*, 43, 3.—(*Funeral Oration of Pericles.*)

"Great men have the whole world for their tomb."

"'Ανδρῶν γάρ ἐστιν ἐνδίκων τε καὶ σοφῶν,
ἐν τοῖς κακοῖσι μὴ τεθυμῶσθαι θεοῖς."

AESCHYLUS. *Fragment* 358.

"Wise men and upright by this sign ye know;
Ne'er in misfortune rail they at the gods."

"'Ανδρῶν δὲ φαύλων ὅρκον εἰς ὕδωρ γράφε."

MENANDER. *Monosticha*, 25.

"A mean man's oath should be in water written."

"'Ανδρῶν δικαίων χρόνος σωτὴρ ἄριστος."

PINDAR. *Fragment* 136. (*Ed. Bergk.*)

"Time of the just is truest saviour."

"'Ανεῤῥίφθω κύβος." JULIUS CAESAR. (*Plutarch, Pompeius, LX.*)

"Let the die be cast."

"Ἄνευ γὰρ ἀρετῆς οὐ ῥᾴδιον φέρειν ἐμμελῶς τὰ εὐτυχήματα."

ARISTOTLE. *Ethica Nicomachea, IV.*, 3, 21.

"Without virtue it is not easy to bear success becomingly."

"Ἄνευ δὲ εὐψυχίας οὐδεμία τέχνη πρὸς τοὺς κινδύνους ἰσχύει· φόβος γὰρ μνήμην ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ."

THUCYDIDES. *History, II.*, 87, 4.

"Without a stout heart skill is of little avail in times of danger, for fear obliterates memory, and skill without courage is useless."

"Ανευ κακῶν γὰρ οἰκίαν οἰκουμένην
οὐκ ἔστιν εὕρειν, ἀλλὰ τοῖς μὲν ἡ τύχη
τούτων δίδωσιν ἀφθονίαν, τοῖς δ' οἱ τρόποι."

MENANDER. *Fabulae Incertae, Fragment* 62.

"No household ye may find that's free from ills;
But to some fortune 'tis that evil brings
Abundantly, to others their own conduct."

"Ἄνευ ὀρέξεως νοῦς ὁ νόμος ἐστίν."

ARISTOTLE. *Politica, III.*, 16.

"Law is mind without desire."

"Ἄνευ προφασέως οὐδὲν ἀνθρώποις κακόν."

MENANDER. *Monosticha*, 35.

"No evil falls on man without a reason."

"Ἀνὴρ ἄκομπος, χεὶρ δ' ὁρᾷ τὸ δράσιμον."

AESCHYLUS. *Septem contra Thebas*, 554.—(*Eteocles.*)

"We have a man who boasts not, but his hand
Sees the right thing to do."—(*Plumptre.*)

"Ἀνὴρ ἀτυχῶν δὲ σώζεται ταῖς ἐλπίσιν."

MENANDER. *Monosticha*, 643.

"A man in evil case by hope is saved."

"Ἀνὴρ ἀχάριστος μὴ νομιζέσθω φίλος.
μηθ' ὁ πονηρὸς κατεχέτω χρηστοῦ τόπον."

MENANDER. *Fabulae Incertae, Fragment* 470.

"Him that ungrateful is count not your friend;
Let not the bad man fill the good man's place."

"Ἀνὴρ γυναικὸς λαμβάνων συμβουλίαν
πεσεῖν δεδοικὼς, βούλεται πάλιν πεσεῖν."

PHILEMON. *Fabulae Incertae, Fragment* 85.

"The man who shall take counsel of a woman,
In fear to fall, but wills to fall anew."

"Ἀνὴρ δὲ οὕτω ἂν εἴη ἄριστος, εἰ βουλευόμενος μὲν ἀρρωδέοι, πὰν ἐπιλεγόμενος πείσεσθαι χρῆμα, ἐν δὲ τῷ ἔργῳ θρασὺς εἴη."

HERODOTUS. *Histories, VII.*, 49.

"He acts most wisely who makes his plans with caution, recognising that any untoward event may occur, but, when the time for action arrives, acts with decision."

"Ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται."

MENANDER. *Monosticha*, 45.

"He who flees will live to fight again."

"Ἄνθρωποι δὲ μάταια νομίζομεν, εἰδότες οὐδέν·
θεοὶ δὲ κατὰ σφέτερον πάντα τελοῦσι νόον."

THEOGNIS. *Sententiae*, 141.

"Mankind vain things imagines, knowing nought;
The gods bring all to pass as they have planned."

"Ἀνθρώποισι γὰρ
τοῖς πᾶσι κοινόν ἐστι τοὐξαμαρτάνειν·
ἐπεὶ δ' ἁμάρτῃ, κεῖνος οὐκέτ' ἔστ' ἀνὴρ
ἄβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν
πεσὼν ἀκῆται, μηδ' ἀκίνητος πέλῃ."

SOPHOCLES. *Antigone*, 1023.—(*Teiresias.*)

"To err, indeed,
Is common unto all, but having erred
He is no longer reckless or unblest,
Who, having fallen into evil, seeks
For healing, nor continues still unmoved."—(*Plumptre.*)

"Ἁμαρτεῖν εἰκὸς ἀνθρώπους."

EURIPIDES. *Hippolytus*, 615.—(*The Nurse.*)

"Men are men; they needs must err."—(*A. S. Way.*)

"Τὸ γὰρ ἁμαρτάνειν, ἀνθρώπους ὄντας, οὐδὲν, οἶμαι, θαυμαστόν."

XENOPHON. *Cyropaedia*, *V.*, 4, 19.

"Seeing that we are men, it is not surprising that we should err."

"Ἀνθρώποισι τὰς μὲν ἐκ θεῶν
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν."

SOPHOCLES. *Philoctetes*, 1316.—(*Neoptolemus.*)

"Mortals needs must bear
The chances which the gods on high shall give."—(*Plumptre.*)

"Ἀνθρώποισιν οὐκ ἐχρῆν ποτε
τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον."

EURIPIDES. *Hecuba*, 1187.—(*Hecuba.*)

"Never should this thing have been,
That words with men should more avail than deeds."—(*A. S. Way.*)

"Ἄνθρωπον ζητῶ." DIOGENES. (*Diogenes Laertius*, *VI.*, 2, 6, 41.)

"I am seeking a man."

"Ἄνθρωπον ὄντα δεῖ φρονεῖν τἀνθρώπινα."

MENANDER. *Monosticha*, 1.

"Being men we should give heed to what concerns mankind."

"Ἄνθρωπος γὰρ ἄνθρωπον γεννᾷ." ARISTOTLE. *Physica*, *II.*, 6.

"Man begets man."

"Ἄνθρωπος ἐὼν μή ποτε φάσῃς ὅ τι γίνεται αὔριον,
μηδ' ἄνδρα ἰδὼν ὄλβιον, ὅσσον χρόνον ἔσσεται·
ὠκεῖα γὰρ, οὐδὲ τανυπτερύγου μυίας
οὕτως ἁ μετάστασις." SIMONIDES OF CEOS. *Fragment* 32 (46).

"Mortal, proclaim not what to-morrow will bring forth,
Nor for how long a man may count on happiness,
For swifter than a fly with outstretched wings
Fortune her station changeth."

"Ἄνθρωπος ζῶον ἄπτερον, δίπουν, πλατυώνυχον."
PLATO. *Definitions.* (*Stephens, p.* 415, A.) (*Cf. Diogenes Laertius, VI.*, 2, 6.)

"Man is a wingless animal with two feet and flat nails."

"Ἄνθρωπος ὢν γίγνωσκε τῆς ὀργῆς κρατεῖν."
MENANDER. *Monosticha*, 20.

"Learn, being human, to control thy wrath."

"Ἄνθρωπος ὢν μηδέποτε τὴν ἀλυπίαν
αἰτοῦ παρὰ θεῶν, ἀλλὰ τὴν μακροθυμίαν.
ὅταν γὰρ ἄλυπος διὰ τέλους εἶναι θέλῃς,
ἢ δεῖ θεόν σ' εἶναι τιν', ἢ τάχα δὴ νεκρὸν·
παρηγόρει δὲ τὰ κακὰ δι' ἑτέρων κακῶν."
MENANDER. *Fabulae Incertae, Fragment* 19.

"Since thou art human, ask not of the gods
Freedom from care, but strength to bear thy woes;
For, if thou wouldst be ever sorrowless,
Thou must be or divine, or quickly dead;
Rather let sorrows other sorrows soothe."

"(Οὕτως ἐγιγνώσκομεν περὶ αὐτῶν, ὡς) Ἀνθρώπῳ πεφυκότι πάντων τῶν ἄλλων ῥᾷον εἴη ζῴων ἢ ἀνθρώπων ἄρχειν."
XENOPHON. *Cyropaedia, I.*, 1, 3.

"For one born a man it is easier to rule all the other animals than to rule men."

"Ἀνθρώπων ὀλίγον μὲν κάρτος, ἄπρακτοι δὲ μεληδόνες
αἰῶνι δὲ παύρῳ πόνος ἀμφὶ πόνῳ·
ὁ δ' ἄφυκτος ἐπικρέμαται θάνατος·
κείνου γὰρ ἴσον λαχὸν μέρος οἵ τ' ἀγαθοὶ
ὅστις τε κακός."
SIMONIDES OF CEOS. *Fragment* 39 (54).

"Small is man's strength, incurable his woes,
Short is his span, yet bringing toil on toil,
While death that none may flee hangs over him;
For the same end to good and bad alike
By fate's allotted."

"Ἀνοητότατοι γάρ εἰσιν οἱ λογοποιοῦντες."
DEMOSTHENES. *Philippica, I.*, 49.

"Most senseless are the fabricators of rumours."

"Ἀντὶ γὰρ πυρὸς
πῦρ ἄλλο μεῖζον ἠδὲ δυσμαχώτερον
ἔβλαστον αἱ γυναῖκες." EURIPIDES. *Hippolytus, Fragment* 1.

"Instead of fire,
Another fire more fierce, more hard to quell
Flamed forth—a woman."

"Ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί,
καὶ δίκα, καὶ πάντα πάλιν στρέφεται."
EURIPIDES. *Medea*, 409.—(*Chorus.*)

"Upward aback to their fountains the sacred rivers are stealing;
Justice is turned to injustice, the order of old to confusion."
—(*A. S. Way.*)

"Ἀπ' οὐρᾶς τὴν ἔγχελυν ἔχεις."
PROVERB. (*Erasmus, Chiliades Adagiorum*, "*Inanis Opera*".)

"You have got the eel by the tail."

"Ἅπαν διδόμενον δῶρον, εἰ καὶ μικρὸν ᾖ,
μέγιστόν ἐστιν μετ' εὐνοίας διδόμενον."
PHILEMON. *Fabulae Incertae, Fragment* 85.

"Small though it be, yet every gift is great
If it be given from a kindly heart."

"Ἅπαν καλὸν
λέγειν νομίζων, ῥητὸν ἀῤῥητόν τ' ἔπος."
SOPHOCLES. *Oedipus Coloneus*, 1000.—(*Oedipus.*)

"One who deems it right
To speak of all things, whether fit for speech
Or things which none may utter."—(*Plumptre.*)

"Ἁπανθ' ὁ τοῦ ζητοῦντος εὑρίσκει πόνος."
ANON. (*Meineke, Fragmenta Comicorum Anonymorum*, 343, B.)

"Nought can lie hid from toil of him who seeks."

"Ἁπανθ' ὅσσ' ὀργιζόμενος ἄνθρωπος ποιεῖ,
ταῦθ' ὕστερον λάβοις ἂν ἡμαρτημένα."
MENANDER. *Fabulae Incertae, Fragment* 178.

"Whate'er man does in anger, that, be sure,
Will prove hereafter to be wrongly done."

"Ἅπαντα γάρ τοι τῷ φοβουμένῳ ψοφεῖ."
SOPHOCLES. *Fragment* (*Acrisius*) 58.

"The man who fears hears noise on every side."—(*Plumptre.*)

"Ἅπαντα δοῦλα τοῦ φρονεῖν καθίσταται."
MENANDER. *Fabulae Incertae, Fragment* 276.

"All things are the servants of understanding."

"Ἅπαντα δυσχέρεια, τὴν αὑτοῦ φύσιν
ὅταν λιπών τις δρᾷ τὰ μὴ προσεικότα."
SOPHOCLES. *Philoctetes*, 902.—(*Neoptolemus.*)

"All things are noisome when a man deserts
His own true self, and does what is not meet."—(*Plumptre.*)

"Ἅπαντα νικᾷ καὶ μεταστρέφει τύχη,
οὐδεὶς δὲ νικᾷ μὴ θελούσης τῆς τύχης."
CHAEREMON. (*Stobaeus, Eclogues, I.*, 6, 15.)

"All things doth Fortune conquer, all things change;
If Fortune wills not, no man victory gains."

"Ἅπαντα τίκτει χθὼν, πάλιν τε λαμβάνει."
EURIPIDES. *Antiope, Fragment* 48.

"All things are born of earth; all things earth takes again."

"Γῆ πάντα τίκτει καὶ πάλιν κομίζεται."
MENANDER. *Monosticha*, 89.

"Earth all things bears and gathers in again."

"Ἅπαντας αὔτων κρείσσονας ἀνάγκη ποιεῖ."
MENANDER. *Monosticha*, 22.

"Necessity makes all men masters of themselves."

"Ἅπαντας ἡ παίδευσις ἡμέρους τελεῖ."
MENANDER. *Monosticha*, 41.

"Culture makes all men gentle."

"Ἅπαντές ἐσμεν εἰς τὸ νουθετεῖν σοφοί,
αὐτοὶ δ' ὅταν σφαλῶμεν, οὐ γινώσκομεν."
EURIPIDES. *Fragment* 862.

"We all are wise when others we'd admonish,
And yet we know not when we trip ourselves."

"Ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται
εὐθὺς γενομένῳ, μυσταγωγὸς τοῦ βίου
ἀγαθός· κακὸν γὰρ δαίμον' οὐ νομιστέον
εἶναι βίον βλάπτοντα χρηστόν."
MENANDER. *Fabulae Incertae, Fragment* 18, A.

"Beside each man who's born on earth
A guardian angel takes his stand,
To guide him through life's mysteries;
A holy guide, not to be held
An evil genius marring a good life."

"Ἅπας δὲ τραχὺς, ὅστις ἂν νέον κρατῇ."
AESCHYLUS. *Prometheus Vinctus*, 35.—(*Hephaestus.*)

"Who holds a power
But newly gained is ever stern of mood."—(*Plumptre.*)

"Ἅπας ἐρυθριῶν χρηστὸς εἶναί μοι δοκεῖ."
MENANDER. *Homopatrii, Fragment* 1.

"He who can blush, methinks, must honest be."

"Ἅπας μὲν ἀὴρ ἀετῷ περάσιμος,
ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς."

EURIPIDES. *Fragment* 866.

"Throughout the realm of air may th' eagle roam ;
The whole earth to the brave is fatherland."

"Ὡς πανταχοῦ γε πατρὶς ἡ βοσκοῦσα γῆ."

EURIPIDES. *Phaethon, Fragment* 4.

"The land that feeds us, be it where it will,
Is fatherland."

"Ἀνδρὶ σοφῷ πᾶσα γὴ βατή· ψυχῆς γὰρ ἀγαθῆς πατρὶς ὁ ξυμπὰς κόσμος."

DEMOCRITUS. *Ethica, Fragment* 168 (225).

"A wise man may traverse the whole earth, for all the world is the fatherland of a noble soul."

"Πατρὶς γάρ ἐστι πᾶσ' ἵν' ἂν πράττῃ τις εὖ."

ARISTOPHANES. *Plutus*, 1151.—(*Hermes.*)

"Our country is each land where we may prosper."
—(*Wheelwright.*)

"Τῷ γὰρ καλῶς πράσσοντι πᾶσα γῆ πατρίς."

MENANDER. *Monosticha*, 716.

"The whole earth's fatherland to him who's prosperous."

"Πατρὶς δὲ γίνεται πᾶσα πόλις εὐθὺς ἀνθρώπῳ χρῆσθαι μεμαθηκότι." PLUTARCH. *De Exilio, VII.* (601, F.)

"Every city becomes a man's fatherland so soon as he has learned to enjoy its advantages."

"Ἅπας μὲν λόγος, ἂν ἀπόντ' ἔργ' ἔχῃ, μάταιόν τι φαίνεται καὶ κενόν."

DEMOSTHENES. *Olynthiaca, II.*, 12.

"All speech is vain and empty unless it be accompanied by action."

"Ἀπάτης δικαίας οὐκ ἀποστατεῖ θεός."

AESCHYLUS. *Fragment* 273.

"From a just fraud God turneth not away."—(*Plumptre.*)

"Ἀπιστοῦνται δ' οἱ λάλοι, κἂν ἀληθεύωσιν."

PLUTARCH. *De Garrulitate, III.* (503, D.)

"Chatterers are not believed even when they are speaking the truth."

"Ἁπλᾶ γάρ ἐστι τῆς ἀληθείας ἔπη." AESCHYLUS. *Fragment* 162.

"The words of truth are ever simplest found."—(*Plumptre.*)

"Ἁπλοῦς ἐπ' ἐχθροῖς μῦθος ὁπλίζειν χέρα."

EURIPIDES. *Rhesus*, 84.—(*Hector.*)

"An armed right hand's our sole reply to foes."

"'Απὸ κροτάφων πελόμεσθα
πάντες γηραλέοι, καὶ ἐπισχερὼ ἐς γένυν ἕρπει
λευκαίνων ὁ χρόνος." THEOCRITUS. *Idylls, XIV.*, 68.

"First on the temples is our age betrayed,
Then Time, with whitening hand, creeps slowly down
Towards the chin."

"'Απὸ μηχανῆς."
DEMOSTHENES. *Ad Boeotum de Dote Materna*, 59.

"Θεὸς ἐκ μηχανῆς." LUCIAN. *Hermotimus*, 86.

"The God from the machine."
(*Generally quoted in the Latin form*, "*Deus ex machina*".)

"'Αποκρύπτειν χρὴ τὸ πονηρὸν τόν γε ποιητὴν
καὶ μὴ παράγειν μηδὲ διδάσκειν."
ARISTOPHANES. *Frogs*, 1053.—(*Aeschylus.*)

"But it behoves a poet to conceal,
And not being forward nor display, the ill."—(*Wheelwright.*)

"'Αποίμωξόν με τοῦ τεθνηκότος
τὸν ζῶντα μᾶλλον." AESCHYLUS. *Fragment* (*Myrmidones*) 127.

"Mourn me the living rather than the dead."

"'Απόλοιτο πρῶτος αὐτὸς
ὁ τὸν ἄργυρον φιλήσας·
διὰ τοῦτον οὐκ ἀδελφὸς,
διὰ τοῦτον οὐ τοκῆες·
πόλεμοι, φόνοι δι' αὐτόν."
ANACREON. *Odes, XXIX.* (*XXVII.*, B), 8.

"Cursed be he above all others
Who's enslaved by love of money.
Money takes the place of brothers,
Money takes the place of parents,
Money brings us war and slaughter."

"'Απροσδόκητα δὲ βροτοῖς τὰ τῶν θεῶν,
σώζουσί θ' οὓς φιλοῦσιν."
EURIPIDES. *Iphigenia in Aulide*, 1610.—(*The Messenger.*)

"Unlooked for are the gifts of gods to men;
Those whom they love they keep secure from ill."

"'Απροσδόκητον οὐδὲν ἀνθρώποις πάθος,
ἐφημέρους γὰρ τὰς τύχας κεκτήμεθα."
DIPHILUS. *Zographus, Fragment* 3.

"To man no suffering unexpected comes;
We hold our fortune but from day to day."

"'Απροσίκτων δ' ἐρώτων ὀξύτεραι μανίαι."
PINDAR. *Nemea, XI.*, 48 (63).

"More maddening are love's pangs
When 'tis the unattainable we love."

"Ἆρ' ἐστι λῆρος πάντα πρὸς τὸ χρυσίον."

ANTIPHANES. *Fabulae Incertae, Fragment* 60.

"All else is nonsense in compare with gold."

"Ἆρ' ἐστὶ συγγενές τι λύπη καὶ βίος."

MENANDER. *Monosticha*, 640.

"Close is the kinship between life and sorrow."

"Ἆρ' ἔστι τοῖς νοσοῦσι χρήσιμος λόγος·
ὡς σπληνίον πρὸς ἕλκος οἰκείως τεθὲν
τὴν φλεγμονὴν ἔπαυσεν, οὕτω καὶ λόγος
εὔκαιρος εἰς τὰ σπλάγχνα κολληθεὶς φίλων
εὐψυχίαν παρέσχε τῷ λυπουμένῳ."

PHILEMON. *Fabulae Incertae, Fragment* 25.

"Helpful's the kindly word to those in pain;
Like to a bandage skilfully applied,
That soothes the wound inflamed, the timely word
Of sympathy clings close to thy friend's heart,
And gives him courage amid all his woes."

"Ἆρ' ἔστιν ἀνοήτατον αἰσχροκερδία,
πρὸς τῷ λαβεῖν γὰρ ὢν ὁ νοῦς τἄλλ' οὐχ ὁρᾷ."

DIPHILUS. *Fabulae Incertae, Fragment* 13.

"How senseless is the sordid love of gain;
Blind to all else the mind that's set on profit."

"Ἆρ' ἐστὶν ἀρετῆς καὶ βίου διδάσκαλος
ἐλευθέρου τοῖς πᾶσιν ἀνθρώποις ἀγρός."

MENANDER. *Plocion, Fragment* 7.

"A country life in all mankind implants
A love of virtue and of liberty."

"Ἆρ' οἶσθ', ὅτι τῆς πενίας ὅπλον
παρρησία; ταύτην ἐάν τις ἀπολέσῃ,
τὴν ἀσπίδ' ἀποβέβληκεν οὗτος τοῦ βίου."

NICOSTRATUS. *Fabulae Incertae, Fragment* 5.

"Know ye then not that free speech is the arm
Of Poverty? Yea, whoso this shall lose
Has thrown away the buckler of his life."

"Ἀργεῖος ἢ Θηβαῖος· οὐ γὰρ εὔχομαι
μιᾶς· ἅπας μοι πύργος Ἑλλήνων πάτρις."

PLUTARCH. *De Exilio, V.* (600 F.)

"Argive or Theban; not one town I claim;
My fatherland is every Grecian state."

"Ἀργὸς μὴ ἴσθ'· . . . ἀνιαρὸν ἀργία."

PITTACUS. (*Stobaeus, Florilegium, III.*, 79, δ.)

"Be not idle; idleness is a distressing thing."

"Ἀρεταὶ δ' αἰεὶ μεγάλαι πολύμυθοι."

PINDAR. *Pythia, IX.*, 76 (133).

"But the praise of noble worth flows free."—(*Morice.*)

"Ἀρετὴ τὸ προῖκα τοῖς φίλοις ὑπηρετεῖν."

ANTIPHANES. *Tyrrhenus, Fragment* 1.

"True virtue serves a friend, nor looks for pay."—(*F. A. Paley.*)

"Ἀρετὴ δὲ, κἂν θάνῃ τις, οὐκ ἀπόλλυται,
ζῇ δ' οὐκέτ, ὄντος σώματος· κακοῖσι δὲ
ἅπαντα φροῦδα συνθανόνθ' ὑπὸ χθονός."

EURIPIDES. *Temenidae, Fragment* 3.

"Though man die, yet his virtue dies not with him,
And, when the body is no more, still lives;
But when the bad man dies, all that is his
Dies and is buried."

"Ἀρετῆς βέβαιαι δ' εἰσὶν αἱ κτήσεις μόναι."

SOPHOCLES. *Fragment* 202.

"What virtue gains alone abides with us."—(*Plumptre.*)

"Ἄριστον μὲν ὕδωρ." PINDAR. *Olympia, I.*, 1.

"Peerless is water."—(*Morice.*)

"Ἄριστος τρόπος τοῦ ἀμύνεσθαι, τὸ μὴ ἐξομοιοῦσθαι."

MARCUS AURELIUS. *Quod sibi ipsi scripsit, VI.*, 6.

"If we would be secure, we must avoid being conspicuous."

"Ἄρχε, πρῶτον μαθὼν ἄρχεσθαι, ἄρχεσθαι γὰρ μαθὼν ἄρχειν ἐπιστήσῃ." SOLON. (*Stobaeus, Florilegium, XLVI.*, 22.)

"Rule only when you have learnt to obey; for having learnt to obey you will know how to rule."

"Ὁ μὴ δουλεύσας οὐδ' ἂν δεσπότης γένοιτο ἄξιος ἐπαίνου."

PLATO. *Laws, VI.*, 9. (*Stephens, p.* 762, E.)—(*The Athenian.*)

"He who is not a good servant will not be a good master."
—(*Jowett.*)

"Τόν τε γὰρ μέλλοντα καλῶς ἄρχειν, ἀρχθῆναί φασι δεῖν πρῶτον." ARISTOTLE. *Politica, IV.*, 14, 4.

"He who would rule well, they say, must first have served."

"Ἄρχεται λέξεων μὲν ποταμὸς, νοῦ δὲ σταλαγμός."

THEOCRITUS OF CHIOS. (*Stobaeus, Florilegium, XXXVI.*, 20.)
—(*Said of Anaximenes.*)

"Now begins a torrent of words and a trickling of sense."

"Ἀρχὴ μεγίστη τῶν ἐν ἀνθρώποις κακῶν
ἀγαθὰ, τὰ λίαν ἀγαθά."

MENANDER. *Fabulae Incertae, Fragment* 184.

"The chiefest source of sorrow to mankind
Is fortune in excess."

"Ἀρχὴν δὲ θηρᾶν οὐ πρέπει τἀμήχανα."
SOPHOCLES. *Antigone*, 92.—(*Ismene.*)

"Even from the first
It is not meet to seek what may not be."—(*Plumptre.*)

"Ἀρχόμενον τὸ κακὸν κόπτειν, ἕλκος τ' ἀκέσασθαι."
PHOCYLIDES. *Sententiae*, 143 (135).

"When first the canker shows use steel, and staunch the wound."

"Ἀρχομένου δὲ πίθου καὶ λήγοντος κορέσασθαι
μεσσόθι φείδεσθαι, δειλὴ δ' ἐνὶ πυθμένι φειδώ."
HESIOD. *Works and Days*, 368.

"When the jar's full or running short, then drink
Thy fill, but when half-empty, saving be:
Reach but the dregs and 'tis too late to save."

"Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα."
HOMER. *Iliad, I.*, 599.

"Among the gods
Rose laughter irrepressible, at sight
Of Vulcan hobbling round the spacious hall."—(*Lord Derby.*)
(*Hence the phrase, "Homeric laughter".*)

"Ἄσκησις ὑγιὴς, ἀκορίη τροφῆς, ἀοκνίη πόνων."
HIPPOCRATES. *De Morbis Vulgaribus, VI.* (*Kühn's ed.*, 1825, *Vol. III., p.* 605.)

"Moderation in eating is beneficial to health, and an incentive to activity."

"Ἀσφαλὲς τὸ γενόμενον, ἀσαφὲς τὸ μέλλον."
THALES. (*Stobaeus, Florilegium, III.*, 79, ε.)

"The past is certain, the future obscure."

"Ἀσφαλὴς γάρ ἐστ' ἀμείνων ἢ θρασὺς στρατηλάτης."
EURIPIDES. *Phoenissae*, 599.—(*Polynices.*)

"The cautious captain choose before th' adventurous."

"Ἄτε γὰρ ὢν γενναῖος ὑπὸ τῶν συκοφαντῶν τίλλεται
αἵ τε θήλειαι προσεκτίλλουσιν αὐτοῦ τὰ πτερά."
ARISTOPHANES. *Aves*, 285.—(*The Hoopoe.*)

"Just like a lord, he's plucked by sycophants,
And women help to strip him of his feathers."—(*Wheelwright.*)

"Ἄτης ἄρουρα θάνατον ἐκκαρπίζεται."
AESCHYLUS. *Septem contra Thebas*, 601.—(*Eteocles.*)

"Death still is found
The harvest of the field of frenzied pride."—(*Plumptre.*)

"Ἀτυχοῦντι μὴ ἐπιγέλα, κοινὴ γὰρ ἡ τύχη."
CHILO. (*Stobaeus, Florilegium, CXII.*, 11.)

"Laugh not at the unfortunate, for we are all the puppets of fortune."

"Αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὑτὴν οὐδενὸς μεῖον σθένει."
AESCHYLUS. *Prometheus Vinctus*, 1012.—(*Hermes.*)

"Self-will, by itself,
In one who is not wise is less than nought."—(*Plumptre.*)

"Αὐξανομένῳ γὰρ τῷ σώματι, συναύξονται καὶ αἱ φρένες, γηράσκοντι δὲ συγγηράσκουσι καὶ ἐς τὰ πρήγματα πάντα ἀπαμβλύνονται."
HERODOTUS. *History, III.*, 134.

"As the body grows, so the mind grows with it, and as it ages, so the mind ages and becomes blunted to all things."

"Αὐτὰρ μῆλα κακοὶ φθείρουσι νομῆες."
HOMER. *Odyssey, XVII.*, 246.

"Bad herdsmen waste the flocks which thou hast left behind."
—(*Worsley.*)

"Αὕτη γὰρ μόνη ἐστὶ κακὴ πρᾶξις, ἐπιστήμης στερηθῆναι."
PLATO. *Protagoras, XXX.* (*Stephens, p.* 345, B.)—(*Socrates.*)

"The only real ill-doing is the deprivation of knowledge."—(*Jowett.*)

"Αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής."
HOMER. *Odyssey, XI.*, 598.

"The enormous weight
Back to the nether plain rolled tumbling down."—(*Worsley.*)

"Αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντός ἐστί σου."
EURIPIDES. *Iphigenia in Aulide*, 1142.—(*Clytemnestra.*)

"Your very silence shows that you agree."

"Τὴν γὰρ σιγήν σου συγχώρησιν θήσω."
PLATO. *Cratylus, XLI.* (*Stephens, p.* 435, B.)—(*Socrates.*)

"I shall assume that your silence gives consent."—(*Jowett.*)

"Αὑτὸν γὰρ οὐδεὶς οἶδε τοῦ ποτ' ἐγένετο,
ἀλλ' ὑπονοοῦμεν πάντες, ἢ πιστεύομεν."
MENANDER. *Carchedonius, Fragment* 2.

"Whom he may claim as father no man knows,
But we may all suspect, or e'en believe."

"Αὐτὸς ἀδικεῖσθαι μᾶλλον ἢ ἀδικεῖν θέλε,
μέμψει γὰρ ἄλλους, οὐχὶ μεμφθήσῃ δὲ σύ."
MENANDER. *Sententiae Menandri et Philistionis*, 47.

"Be rather wronged than wronging; thus shalt thou
Blame others, but thyself be free from blame."

"Αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος."
HOMER. *Odyssey, XIX.*, 13.

"Steel itself oft lures a man to fight."—(*Worsley.*)

"Αὐτὸς ἔφα."

PYTHAGORAS. (*The Scholiast on Aristophanes, Nubes*, 196.)

PYTHAGORAS ZACYNTHIUS. (*Diogenes Laertius, VIII.*, 1, 25, 46.)

"Himself has said it."

(*Generally quoted in the Latin form, "Ipse dixit".*)

"'Αφρήτωρ ἀθέμιστος, ἀνέστιός ἐστιν ἐκεῖνος,
ὃς πολέμου ἔραται ἐπιδημίου ὀκρυόεντος."

HOMER. *Iliad, IX.*, 63.

"Religious, social, and domestic ties
Alike he violates, who willingly
Would court the horrors of internal strife."—(*Worsley.*)

"'Αφροδίσιον γὰρ ὅρκον οὔ φασιν εἶναι."

PLATO. *Symposium, X.* (*Stephens, p.* 183, B.)—(*Socrates.*)

"There is no such thing as a lovers' oath."—(*Jowett.*)

"Ἄφρονες ἄνθρωποι καὶ νήπιοι οἵτε θανόντας
κλαίουσ', οὐδ' ἥβης ἄνθος ἀπολλύμενον."

THEOGNIS. *Sententiae*, 1069.

"Senseless and childish they who mourn the dead,
Yet weep not for the flower of youth destroyed."

"Ἄφρων δ' ὃς κ' ἐθέλῃ πρὸς κρείσσονας ἀντιφερίζειν·
νίκης τε στέρεται, πρός τ' αἴσχεσιν ἄλγεα πάσχει."

HESIOD. *Works and Days*, 210.

"Senseless is he who fain would match himself
Against a stronger, for of victory
He's shorn, and to disgrace adds suffering."

"'Αχθεινὰ μέν μοι τ' ἀλλοτρίων κρίνειν κακά·
ὅμως δ' ἀνάγκη." EURIPIDES. *Hecuba*, 1240.—(*Agamemnon.*)

"It likes me not to judge on others' wrongs;
Yet needs I must."—(*A. S. Way.*)

"'Αψυχίᾳ γὰρ γλῶσσαν ἁρπάζει φόβος."

AESCHYLUS. *Septem contra Thebas*, 259.—(*Chorus.*)

"Fear hurries on my tongue in want of courage."—(*Plumptre.*)

"Βασιλικὸν καλῶς ποιοῦντα κακῶς ἀκούειν."

ANTISTHENES. (*Diogenes Laertius, VI.*, 1, 4, 3.)

"Βασιλικὸν ἐστὶν εὖ ποιοῦντα κακῶς ἀκούειν."

ALEXANDER THE GREAT. (*Plutarch, Alexandri Apophthegmata*, 32.) (181, F.)

"It is a royal prerogative to be censured when you are acting rightly."

"Βάτραχος δέ ποτ' ἀκρίδας ὥς τις ἐρίσδω."

THEOCRITUS. *Idylls, VII.*, 41.

"I'm as a frog who would the locust rival."

"Βέλτερον ἢ ἀπολέσθαι ἕνα χρόνον ἠὲ βιῶναι,
ἢ δηθὰ στρεύγεσθαι ἐν αἰνῇ δηϊοτῆτι."

HOMER. *Iliad*, *XV.*, 511.

"'Twere better far at once to die, than live
Hemmed in and straitened thus, in dire distress."—(*Lord Derby.*)

"Βέλτιον ὑφ' ἑτέρου, ἢ ὑφ' ἑαυτοῦ ἐπαινεῖσθαι."

DEMOCRITUS. *Ethica*, *Fragment* 117 (232).

"Praise from another is far better than self-praise."

"Βέλτιον γὰρ ὀψιμαθῆ καλεῖσθαι, ἢ ἀμαθῆ."

PHILISTION. (*Johannes Damascenus*, *MS. Florentinum*, *II.*, *XIII.*, 147.)

"It is better to be called late-learned than unlearned."

"Βέλτιόν ἐστι σῶμα γ' ἢ ψυχὴν νοσεῖν."

MENANDER. *Monosticha*, 75.

"'Tis better to be ill in body than in mind."

"Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης."

HOMER. *Iliad*, *I.*, 34.

"Beside the many-dashing ocean's shore
Silent he passed."—(*Lord Derby.*)

"Βιᾶται δ' ἁ τάλαινα πειθὼ
προβουλόπαις ἄφερτος ἄτας."

AESCHYLUS. *Agamemnon*, 385.—(*Chorus.*)

"Him woeful, subtle Impulse urges on,
Resistless in her might,
Ate's far-scheming child."—(*Plumptre.*)

"Βίον καλὸν ζῇς, ἂν γυναῖκα μὴ ἔχῃς."

MENANDER. *Monosticha*, 78.

"Fair will thy life be if thou art unwed."

"Βίον πορίζου παντόθεν, πλὴν ἐκ κακῶν."

MENANDER. *Monosticha*, 63.

"Seek everywhere thy livelihood save from evil courses."

"Βίος ἀνεόρταστος μακρὴ ὁδὸς ἀπανδόκευτος."

DEMOCRITUS. *Ethica*, *Fragment* 229 (32).

"Life without holidays is like a long journey without rest-houses."

"Βίος ἐστὶν ἄν τις τῷ βίῳ χαίρῃ βιῶν."

MENANDER. *Monosticha*, 656.

"Life only 'tis when one in living joys."

"Βίου δ' ἔνεστιν ἀσφάλει' ἐν ταῖς τέχναις."

MENANDER. *Auletris*, *Fragment* 4, 3.

"'Tis in the arts life's safeguard lies."

"Βούλεο δ' εὐσεβέων ὀλίγοις σὺν χρήμασιν οἰκεῖν,
ἢ πλουτεῖν, ἀδίκως χρήματα πασάμενος."
THEOGNIS. *Sententiae*, 145.

"Choose thou a saintly life with modest means,
Sooner than wealth dishonestly acquired."

"Βούλευμα μὲν τὸ Δῖον, Ἡφαίστου δὲ χείρ."
AESCHYLUS. *Prometheus Vinctus*, 619.—(*Prometheus.*)

"The will was that of Zeus, the hand Hephaestos'."—(*Plumptre.*)

"Βουλευόμενος παραδείγματα ποιοῦ τὰ παρεληλυθότα τῶν μελλόντων, τὸ γὰρ ἀφανὲς ἐκ τοῦ φανεροῦ ταχίστην ἔχει τὴν διάγνωσιν. βουλεύου μὲν βραδέως, ἐπιτέλει δὲ ταχέως τὰ δόξαντα."
ISOCRATES. *Ad Demonicum, IV.*, 34. (*Stephens, p.* 9, c.)

"When you are forming your plans, take what is past as an example of what is to come; for the shortest road to an understanding of the unseen is through a study of the seen. Be not hasty in deliberation, but waste no time in carrying out whatever you have determined on."

"Βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ
ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη,
ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν."
HOMER. *Odyssey, XI.*, 489.

"Rather would I, in the sun's warmth divine,
Serve a poor churl who drags his days in grief,
Than the whole lordship of the dead were mine."—(*Worsley.*)

"Βούλομ' ἅπαξ πρὸς κῦμα χανὼν ἀπὸ θυμὸν ὀλέσσαι,
ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ."
HOMER. *Odyssey, XII.*, 350.

"I'd sooner die outright, beneath the waves o'erwhelmed,
Than on this desert island slowly waste away."

"Βούλομαι δ', ἄναξ, καλῶς
δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς."
SOPHOCLES. *Philoctetes*, 94.—(*Neoptolemus.*)

"But I wish,
O king, to miss my mark, as acting well,
Rather than conquer acting evilly."—(*Plumptre.*)

"Βούλομαι ἐν Ἀθήναις ἅλα λείχειν, ἢ παρὰ Κρατερῷ τῆς πολυτελοῦς τραπέζης ἀπολαύειν."
DIOGENES. (*Diogenes Laertius, VI.*, 2, 6, 57.)

"I would sooner lick salt in Athens than dine like a prince at Craterus' table."

"Βούλου δ' ἀρέσκειν πᾶσι, μὴ σαυτῷ μονόν."
MENANDER. *Monosticha*, 76.

"Try all to please, and not thyself alone."

"Βούλου κρατεῖν μέν, σὺν θεῷ δ' ἀεὶ κρατεῖν."
SOPHOCLES. *Ajax*, 765.—(*The Messenger.*)

"Strive thou to win, but win with help of God."—(*Plumptre.*)

"Βοῦς μοι ἐπὶ γλώσσης κρατερῷ ποδὶ λὰξ ἐπιβαίνων
ἴσχει κωτίλλειν καίπερ ἐπιστάμενον."
THEOGNIS. *Sententiae*, 815.

"An ox with heavy foot upon my tongue
Forbids my chattering, although I know."

"Τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσσῃ μέγας
βέβηκεν."
AESCHYLUS. *Agamemnon*, 36.—(*The Watchman.*)

"As to all else the word is 'Hush!' An ox
Rests on my tongue."—(*Plumptre.*)

"Βραδέως ἐγχείρει τοῖς πραττομένοις· ὃ δ' ἂν ἕλῃ, βεβαίως τηρῶν διάμενε." BIAS. (*Diogenes Laertius, I.*, 5, 5, 87.)

"Be cautious in undertaking an enterprise, but, once undertaken, carry it out vigorously to the end."

"Βραδέως μὲν φίλος γίνου· γινόμενος δὲ πειρῶ διαμένειν. ὁμοίως γὰρ αἰσχρὸν μηδένα φίλον ἔχειν καὶ πολλοὺς ἑταίρους μεταλλάττειν."
ISOCRATES. *Ad Demonicum, IV.*, 24. (*Stephens, p.* 7, A.)

"Do not form friendships hastily, but, once formed, hold fast to them. It is equally discreditable to have no friends and to be always changing one's acquaintances."

"Βραχεῖ λόγῳ καὶ πολλὰ πρόσκειται σοφά."
SOPHOCLES. *Fragment* (*Aletes*) 89.

"Much wisdom often goes with fewest words."—(*Plumptre.*)

"Βραχεῖα τέρψις ἡδονῆς κακῆς."
EURIPIDES. *Erectheus, Fragment* 23, 23.

"Short is the joy that guilty pleasure brings."

"Βραχὺς αἰών· ἐπὶ τούτῳ δέ τις ἂν μεγάλα διώκων τὰ παρόντ'
οὐχὶ φέροι."
EURIPIDES. *Bacchae*, 395.—(*Chorus.*)

"Short is life's span; thus one with mighty aims
Oft has no joy in what the present brings."

"Βραχὺς ὁ βίος ἀνθρώπῳ εὖ πράσσοντι, δυστυχοῦντι δὲ μακρός."
APOLLONIUS. (*Stobaeus, Florilegium, CXXI.*, 34.)

"Life is short to the fortunate, long to the unfortunate."

"Βρεκεκεκὲξ κοὰξ κοὰξ."
ARISTOPHANES. *Ranae*, 209.—(*The Chorus of Frogs.*)

"Brekekekex, coax, coax."

"Βροτοῖς ἅπασι κατθανεῖν ὀφείλεται,
κοὐκ ἔστι θνητῶν ὅστις ἐξεπίσταται
τὴν αὔριον μέλλουσαν εἰ βιώσεται·
τὸ τῆς τύχης γὰρ ἀφανὲς οἷ προβήσεται,
κἄστ' οὐ διδακτὸν, οὐδ' ἁλίσκεται τέχνῃ."

EURIPIDES. *Alcestis*, 782.—(*The Servant.*)

"From all mankind the debt of death is due,
Nor of all mortals is there one that knows
If through the coming morrow he shall live.
For trackless is the way of Fortune's feet,
Not to be taught nor won by art of man."—(*A. S. Way.*)

"Βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον·
ψεύδει γὰρ ἡ 'πίνοια τὴν γνώμην."

SOPHOCLES. *Antigone*, 388.—(*The Watchman.*)

"Men, O my king, should pledge themselves to nought;
For cool reflection makes their purpose void."—(*Plumptre.*)

"Βροτῶν δ' ὁ πᾶς ἀστάθμητος αἰών."

EURIPIDES. *Orestes*, 981.—(*Chorus.*)

"Uncertain ever is the span of mortals."

"Γάμει δὲ μὴ τὴν προῖκα, τὴν γυναῖκα δέ."

MENANDER. *Monosticha*, 98.

"The woman, not the dowry, 'tis he weds."

"Γάμειν ἐκ τῶν ὁμοίων· ἂν γὰρ ἐκ τῶν κρειττόνων λάβῃς, δεσπότας κτήσῃ τοὺς συγγένεας."

CLEOBULUS. (*Diogenes Laertius, I.*, 6, 4, 92.)

"Marry in your own rank; for if you marry above your station you will have your wife's relations for masters."

"Γάμειν ὃς ἐθέλει, εἰς μετάνοιαν ἔρχεται."

PHILEMON. *Fabulae Incertae, Fragment* 105.

"He who would wed is marching towards repentance."

"Γάμοι δ' ὅσοις μὲν εὖ καθεστᾶσιν βροτῶν,
μακάριος αἰών· οἷς δὲ μὴ πίπτουσιν εὖ,
τά τ' ἔνδον εἰσὶ τά τε θύραζε δυστυχεῖς."

EURIPIDES. *Orestes*, 602.—(*Orestes.*)

"Blessed their life whose marriage prospers well,
But if things fall out ill, no happiness
Awaits them, or within doors or without."

"Γάμοι πλήθουσιν ἀνίας." THEOCRITUS. *Idylls, XXVII.*, 24.

"Marriage is full of care."

"Γαστρὸς δὲ πειρῶ πᾶσαν ἡνίαν κρατεῖν."

MENANDER. *Monosticha*, 81.

"Keep ever a tight rein on appetite."

"Γεγόναμεν γὰρ πρὸς συνεργίαν, ὡς πόδες, ὡς χεῖρες, ὡς βλέφαρα, ὡς οἱ στοῖχοι τῶν ἄνω καὶ κάτω ὀδόντων."

MARCUS AURELIUS. *Quod sibi ipsi scripsit, II.*, 1.

"We are born for co-operation, like the feet, the hands, the eyelids, and the upper and lower jaws."

"Γελᾷ δ' ὁ μῶρος, κἄν τι μὴ γελοῖον ᾖ."

MENANDER. *Monosticha*, 108.

"The fool will laugh though there be nought to laugh at."

"Γελοῖον γάρ, ᾗ δ' ὅς, τόν γε φύλακα φύλακος δεῖσθαι."

PLATO. *Republic, III.*, 13. (*Stephens, p.* 403, E.)—(*Glauco.*)

"That a guardian should require another guardian to take care of him is ridiculous indeed."—(*Jowett.*)

"Γέλως ἄκαιρος ἐν βροτοῖς δεινὸν κακόν."

MENANDER. *Monosticha*, 88.

"How terrible is ill-timed merriment."

"Γέλως μὴ πολὺς ἔστω, μὴ ἐπὶ πολλοῖς, μηδὲ ἀνειμένος."

EPICTETUS. *Enchiridion, XXIII.*, 4.

"Do not laugh much or often or unrestrainedly."

"Γεννῶντάς τε καὶ ἐκτρέφοντας παῖδας, καθάπερ λαμπάδα τὸν βίον παραδιδόντας ἄλλοις ἐξ ἄλλων."

PLATO. *Laws, VI.*, 18. (*Stephens, p.* 776, B.)—(*The Athenian.*)

"They shall beget and rear children, handing on the torch of life from one generation to another."—(*Jowett.*)

"Γένοιτο κἂν ἄπλουτος ἐν τιμαῖς ἀνήρ."

SOPHOCLES. *Fragment* 718.

"Though one be poor his fame may yet stand high."—(*Plumptre.*)

"Γένος οὐδὲν εἰς Ἔρωτα·
σοφίη, τρόπος πατεῖται·
μόνον ἄργυρον βλέπουσιν."

ANACREON. *Odes, XXIX.* (*XXVII.*, B), 5.

"Love for lineage nothing cares,
Tramples wisdom under foot,
Worth derides, and only looks
For money."

"Γένους δ' ἐπαινός ἐστιν ἀσφαλέστατος
κατ' ἄνδρ' ἐπαινεῖν, ὅστις ἂν δίκαιος ᾖ
τρόπους τ' ἄριστος, τοῦτον εὐγενῆ καλεῖν."

ASTYDAMAS. (*Stobaeus, Florilegium, LXXXVI.*, 3.)

"'Tis best the man to study ere you praise
High lineage; in whome'er ye justice find
And righteousness, him call ye nobly born."

"Γέρων γενόμενος μὴ φρόνει νεώτερα,
μήδ' εἰς ὄνειδος ἕλκε τὴν σεμνὴν πολιάν."
PHILEMON. *Fabulae Incertae, Fragment* 88.

"Being old, turn not thy mind to childish things,
Lest thy grey hairs be shamed that should be honoured."

"Γῆρας διδάσκει πάντα καὶ χρόνου τριβή."
SOPHOCLES. *Fragment* (*Tyro*) 586.

"Old age doth all things teach, and lapse of time."

"Γῆρας ἐπὰν μὲν ἀπῇ πᾶς εὔχεται, ἢν δέ ποτ' ἔλθῃ,
μέμφεται· ἐστὶ δ' ἀεὶ κρεῖσσον ὀφειλόμενον."
MENECRATES. (*Stobaeus, Florilegium, CXVI.*, 27.)

"Old age afar off all desire, but when
It comes cry out against it; for in truth
'Tis best while it remains a debt unpaid."

"Γῆρας λεόντων κρεῖσσον ἀκμαίων νεβρῶν."
HIPPOTHOON. (*Stobaeus, Florilegium, CXV.*, 14.)

"The old age of a lion is stronger than the heyday of a fawn."

"Γῆρας, ὃ καὶ θανάτου ῥίγιον ἀργαλέου."
MIMNERMUS. *Fragment* 4 (5), 2.

"Old age, more chilling e'en than piteous death."

"Γῆρας τιμᾷν." CHILO. (*Diogenes Laertius, I.*, 3, 2, 70.)

"Honour old age."

"Γηράσκω δ' ἀεὶ πολλὰ διδασκόμενος." SOLON. *Fragment* 18, 10.

"I grow old still learning many things."

"Καλόν τε καὶ γέροντα μανθάνειν σοφά."
AESCHYLUS. *Fragment* 278.

"Wisdom to learn is e'en for old men good."—(*Plumptre.*)

"Γηράσκων γὰρ πολλὰ διδάσκεσθαι ἐθέλω ὑπὸ χρηστῶν μόνον."
PLATO. *Laches, XIV.* (*Stephens, p.* 189, A.)—(*Laches.*)

"I would fain grow old learning many things."—(*Jowett.*)

"Γίγνεται τοίνυν . . . πόλις, ὡς ἐγῷμαι, ἐπειδὴ τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρχης ἀλλὰ πολλῶν ἐνδεής."
PLATO. *Republic, II.*, 11. (*Stephens, p.* 369, B.)—(*Socrates.*)

"A state . . . arises, as I conceive, out of the needs of mankind; no one is self-sufficing, but all of us have many wants."—(*Jowett.*)

"Γίγνωσκε σαυτὸν καὶ μεθάρμοσαι τρόπους
νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς."
AESCHYLUS. *Prometheus Vinctus*, 309.—(*Oceanus.*)

"Know thou thyself, and fit thyself to words
To thee full new. New king the gods have now."—(*Plumptre.*)

"Γίγνωσκε τἀνθρώπεια μὴ σέβειν ἄγαν."

AESCHYLUS. *Fragment* 146.

"Things human hold thou not in too much honour."

"Γλυκὺ δ' ἀπείροισι πόλεμος."

PINDAR. *Fragment* 87. (*Ed. Bergk.*)

"Sweet is war to those who know it not."

"Γλυκύ τι κλεπτόμενον μέλημα Κύπριδος."

PINDAR. *Fragment* 202. (*Ed. Bergk.*)

"How sweet are stolen kisses!"

"Γλῶσσα γὰρ ἀνθρώπων φιλοκέρτομος· ἐν δὲ σιωπῇ
ἔργον ὅπερ τελέει τις, ἐνὶ τριόδοισιν ἀκούει."

MUSAEUS. *Hero and Leander*, 183.

"Man hath a tongue that loves to flout and jeer;
The work thou hast accomplished silently
Becomes the subject of street-corner gossip."

"(Καὶ) Γλῶσσα τοξεύσασα μὴ τὰ καίρια,
γένοιτο μύθου μῦθος ἂν θελκτήριος."

AESCHYLUS. *Supplices*, 446.—(*The King.*)

"And if men's tongue should aim its adverse darts,
There might be words those words to heal and soothe."
—(*Plumptre.*)

"Γλώσσῃ γὰρ οὐδὲν πιστὸν ἢ θυραῖα μέν
φρονήματ' ἀνδρῶν νουθετεῖν ἐπίσταται,
αὐτὴ δ' ὑφ' αὑτῆς πλεῖστα κέκτηται κακά."

EURIPIDES. *Hippolytus*, 395.

"For the tongue none may trust, which knoweth well
To lesson rebel thoughts of other men,
Yet harboureth countless evils of its own."—(*A. S. Way.*)

"Γλώσσης μάλιστα πανταχοῦ πειρῶ κρατεῖν,
ὃ γὰρ γέροντι καὶ νέῳ τιμὴν φέρει,
ἡ γλῶσσα σιγὴν καιρίαν κεκτημένη."

CHARES. (*Stobaeus, Florilegium, XXXI.*, 4.)

"Strive aye to curb thy tongue; honour accrues,
Alike to old age and to youth, from tongue
That knows a timely silence to preserve."

"Γλώσσης τε σιγὴν, ὄμμα θ' ἥσυκον πόσει
παρεῖχον· ἤδειν δ' ἁμὲ χρῆν νικᾶν πόσιν,
κείνῳ τε νίκην ὧν μ' ἐχρῆν παριέναι."

EURIPIDES. *Troades*, 649.—(*Andromache.*)

"With silent tongue, with quiet eye, still met
My lord; knew in what matters I should rule,
And where 'twas meet to yield him victory."—(*A. S. Way.*)

"Γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος
φειδωλῆς." HESIOD. *Works and Days*, 719.

"Man's chiefest treasure is a sparing tongue."

"Γλώττης κρατεῖν, καὶ μάλιστα ἐν συμποσίῳ."
CHILO. (*Diogenes Laertius*, *I.*, 3, 2, 69.)

"Keep a guard on your tongue, especially over the wine."

"Γνῶθι σαυτόν." THALES. (*Diogenes Laertius*, *I.*, 1, 13, 40.)

"Know thyself."

"Γνώμαι πλέον κρατοῦσιν ἢ σθένος χερῶν."
SOPHOCLES. *Fragment* 676.

"Counsels are mightier things than strength of hands."—(*Plumptre.*)

"Γνώμῃ γὰρ ἀνδρὸς εὖ μὲν οἰκοῦνται πόλεις
εὖ δ' οἶκος· εἷς τ' αὖ πόλεμον ἰσχύει μέγα.
σοφὸν γὰρ ἓν βούλευμα τὰς πολλὰς χέρας
νικᾷ· σὺν ὄχλῳ δ' ἀμαθία μεῖζον κακόν."
EURIPIDES. *Antiope*, *Fragment* 30.

"'Tis well when judgment, both in state and home,
Holds sway; and mighty is its power in war.
For one wise counsel many hands o'errules,
But ignorance with a host of followers
Is but a direr evil."

"Γνώμην ἀρίστην τῇ γυναῖκι μὴ λέγε·
γνώμῃ γὰρ ἰδίᾳ τὸ κακὸν ἡδέως ποιεῖ."
MENANDER. *Fabulae Incertae*, *Fragment* 156.

"Waste not good arguments upon a woman;
She'll always find her own for doing wrong."

"Γνώμης γὰρ ἐσθλῆς ἔργα χρηστὰ γίγνεται."
ANON. (*Stobaeus*, *Florilegium*, *I.*, 11.)

"For good deeds ever from right counsel spring."

"Γνώμης δ' ἀπούσης πῆμα γίγνεται μέγα,
βαλοῦσά τ' οἶκον ψῆφος ὤρθωσεν μία."
AESCHYLUS. *Eumenides*, 750.—(*Apollo.*)

"One sentence lacking, sorrow great may come,
And one vote given hath ofttimes saved a house."—(*Plumptre.*)

"Γνωμοσύνης δ' ἀφανὲς χαλεπώτατόν ἐστι νοῆσαι
μέτρον, ὃ δὴ πάντων πείρατα μοῦνον ἔχει."
SOLON. *Fragment* 16 (8).

"'Tis hard to find the hidden mean of prudence,
Which nought can show us but experience."

"Γνώσει διδαχθεὶς ὀψὲ γοῦν τὸ σωφρονεῖν."
AESCHYLUS. *Agamemnon*, 1425.—(*Clytemnestra.*)

"Thou shalt learn,
Late though it be, the lesson to be wise."—(*Plumptre.*)

"Γόνυ κνήμης ἔγγιον."
ARISTOTLE. *Ethica Nicomachea, IX.*, 8, 2.—(*Proverb.*)
"The knee is nearer than the calf."

"Γράμματα μαθεῖν δεῖ καὶ μαθόντα νοῦν ἔχειν."
PHILONIDES. *Fabulae Incertae, Fragment* 8.
"First, knowledge of the rudiments we need,
And then intelligence."

"Γράφε ῥῖνα καὶ παρειὰς
ῥόδα τῷ γάλακτι μίξας,
γράφε χεῖλος, οἷα Πειθοῦς,
προκαλούμενον φίλημα." ANACREON. *Odes, XVI.* (*XV*), 22.
"Limn her nose and limn her cheeks
Where the rose with milk is blended;
Limn her lips, inviting kisses,
Lips whereon Persuasion sitteth."

"Γύμναζε σεαυτὸν πόνοις ἑκουσίοις, ὅπως ἂν δύνῃ καὶ τοὺς ἀκουσίους ὑπομένειν."
ISOCRATES. *Ad Demonicum, IV.*, 21. (*Stephens, p.* 6, B.)
"First school yourself in voluntary labours, that you may be able to endure them also when involuntary."

"Γυμνοὶ γὰρ ἤλθομεν οἱ πάντες, γυμνοὶ οὖν ἀπελευσόμεθα."
AESOP. *Fables, CDX.*—(*The Bald-headed Horseman.*)
"Naked came we into the world, and naked shall we depart from it."

"Γυναῖκα θάπτειν χρεῖσσόν ἐστιν ἢ γαμεῖν."
CHAEREMON. (*Stobaeus, Florilegium, LXVIII.*, 22.)
"Better to bury a woman than to marry her."

"Γυναῖκες, ἐς μὲν ἔσθλ' ἀμηχανώταται,
κακῶν δὲ πάντων τέκτονες σοφώταται."
EURIPIDES. *Medea*, 407.—(*Medea.*)
"Yea, own woman's nature 'tis—
Say they—to be most helpless for all good,
But fashioners most cunning of all ill."—(*A. S. Way.*)

"Γυναικὶ κόσμος ὁ τρόπος, οὐ τὰ χρυσία."
MENANDER. *Monosticha*, 92.
"Manner, not money, makes a woman's charm."

"Γυναικὸς οὐδὲν χρῆμ' ἀνὴρ λῄζεται
ἐσθλῆς ἄμεινον, οὐδὲ ῥίγιον κακῆς."
SIMONIDES OF AMORGOS. *Fragment* 6 (7).
"A virtuous woman is man's noblest prize;
A vicious woman is his chiefest bane."

"Οὐδὲν, Κύρν', ἀγαθῆς γλυκερώτερόν ἐστι γυναικός."
THEOGNIS. *Sententiae*, 1225.
"Than a good woman nought, my friend, is sweeter."

"Τῆς μὲν κακῆς κάκιον οὐδὲν γίγνεται
γυναικὸς, ἐσθλῆς δ' οὐδὲν εἰς ὑπερβολὴν
πέφυκ' ἄμεινον, διαφέρουσι δ' αἱ φύσεις."
EURIPIDES. *Melanippe*, *Fragment* 29.

"Nought lives more evil than an evil woman,
Nought but a good one's so supremely good;
So far has nature sundered good and bad."

"Γυνὴ δὲ χρηστὴ πηδάλιόν ἐστ' οἰκίας."
MENANDER. *Monosticha*, 99.

"A good woman is the rudder of her household."

"Ἄριστον ἀνδρὶ κτῆμα συμπαθὴς γυνή."
HIPPOTHOON. (*Stobaeus*, *Florilegium*, *LXVII.*, 14.)

"A sympathetic wife is man's chiefest treasure."

"Γυνὴ γὰρ ἐν κακοῖσι καὶ νόσοις πόσει
ἥδιστόν ἐστι, δῶματ' ἢν οἰκῇ καλῶς
ὀργήν τε πραΰνουσα καὶ δυσθυμίας
ψυχὴν μεθίστασ'." EURIPIDES. *Phrixus*, *Fragment* 5.

"Sweetest in time of sickness or distress
Is wife to husband, if she fitly rule
His household, soothe his wrath, and charm his mind
From brooding o'er his woes."

"Γυνὴ γὰρ ἐξελθοῦσα πατρώων δόμων
οὐ τῶν τεκόντων ἐστὶν, ἀλλὰ τοῦ λέχους·
τὸ δ' ἄρσεν ἕστηκ' ἐν δόμοις ἀεὶ γένος
θεῶν πατρῴων καὶ τάφων τιμάορον."
EURIPIDES. *Danae*, *Fragment* 13.

"Whene'er a woman leaves her father's home,
She's of her husband's, not her parents' house;
But he in the ancestral home abides,
Guarding the ancestral tombs and household gods."

"Γυνὴ γὰρ ὀξύθυμος, ὡς δ' αὔτως ἀνὴρ
ῥᾷων φυλάσσειν ἢ σιωπηλὸς σοφός."
EURIPIDES. *Medea*, 319.—(*Creon.*)

"The vehement-hearted woman—yea, or man—
Is easier watched for than the silent-cunning."—(*A. S. Way.*)

"Γυνὴ γὰρ τἄλλα μὲν φόβου πλέα,
κακὴ δ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν.
ὅταν δ' ἐς εὐνὴν ἠδικημένη κυρῇ,
οὐκ ἔστιν ἄλλη φρὴν μιαιφανωτέρα."
EURIPIDES. *Medea*, 263.—(*Medea.*)

"Woman quails at every peril,
Faint-heart to face the fray and look on steel;
But when in wedlock-rights she suffers wrong,
No spirit more bloodthirsty shall be found."—(*A. S. Way.*)

"Γυνὴ πολυτελής ἐστ' ὀχληρὸν, οὐδ' ἐᾷ
ζῆν τὸν λαβόνθ' ὡς βούλετ'. ἀλλ' ἔνεστί τι
ἀγαθὸν ἀπ' αὐτῆς, παῖδες· ἐλθόντ' εἰς νόσον
τὸν ἔχοντα ταύτην ἐθεράπευσεν ἐπιμελῶς,
ἀτυχοῦντι συμπαρέμεινεν, ἀποθανόντα τε
ἔθαψε, περιέστειλεν οἰκείως."

MENANDER. *Misogenes, Fragment* 1, 7.

"How burdensome a wife extravagant;
Not as he would may he who's ta'en her live.
Yet this of good she has: she bears him children;
She watches o'er his couch, if he be sick,
With tender care; she's ever by his side
When Fortune frowns; and should he chance to die,
The last sad rites with honour due she pays."

"Δακρυόεν γελάσασα." HOMER. *Iliad, VI.*, 484.

"Smiling through tears."—(*Lord Derby.*)

"Δακὼν δὲ στόμιον ὡς νεοζυγὴς
πῶλος βιάζει καὶ πρὸς ἡνίας μάχει."

AESCHYLUS. *Prometheus Vinctus*, 1009.—(*Hermes.*)

"Like a colt
Fresh harnessed, thou dost champ thy bit, and strive
And fight against the reins."—(*Plumptre.*)

"Δαιμόνιοι, τί δὲ κερδὸς ὁ μυρίος ἔνδοθι χρυσὸς
κείμενος; οὐχ ὧδε πλούτου φρονέουσιν ὄνασις."

THEOCRITUS. *Idylls, XVI.*, 22.

"Fools, what avail thy coffers brimming o'er
With gold? not thus do wise men use their wealth."

"Δεῖ γε πρὸς μὲν τοὺς οἰκείους πράους αὐτοὺς εἶναι, πρὸς δὲ τοὺς πολεμίους χαλεπούς."

PLATO. *Republic, II.*, 15. (*Stephens, p.* 375, B.)—(*Socrates.*)

"They ought to be gentle to their friends and dangerous to their enemies."
—(*Jowett.*)

"Δεῖ δὲ χρημάτων, καὶ ἄνευ τούτων οὐδὲν ἔστι γενέσθαι τῶν δεόντων."

DEMOSTHENES. *Olynthiaca, I.*, 20.

"Money we must have, for without it we cannot accomplish any of our desires."

"Δεῖ καρτερεῖν ἐπὶ τοῖς παροῦσι καὶ θαῤῥεῖν περὶ τῶν μελλόντων."

ISOCRATES. *Archidamus, XX.*, 48. (*Stephens, p.* 125, D.)

"We must meet our present troubles with fortitude, and be of good cheer with regard to the future."

"Δεῖ τὸ βέλτιστον ἀεὶ, μὴ τὸ ῥᾷστον ἅπαντας λέγειν."

DEMOSTHENES. *Chersonesus*, 72.

"It behoves us all to say what is best, not what is easiest."

"Δεῖ τοῖς ἐχθροῖς καὶ περὶ τῶν πιστῶν ἀπιστεῖν, τοῖς δὲ φίλοις καὶ τὰ ἄπιστα πιστεύειν."

THALES. (*Plutarch, Septem Sapientium Symposium, XVII.*) (160, E.)

"We should discredit even probabilities from our enemies, and believe even improbabilities from our friends."

"Δεῖ τοῖσι πολλοῖς τὸν τύραννον ἁνδάνειν."

EURIPIDES. *Antigone, Fragment* 14.

"The tyrant must the many strive to please."

"Δεῖ τὸν ἀκροατὴν καὶ συνετὸν ὄντως κριτὴν
πρὸ τοῦ λεγομένου τὸν βίον διασκοπεῖν."

APOLLODORUS. *Fabulae Incertae, Fragment* 1, 1.

"The hearer who'd a prudent judgment form
Must scan the speaker's life before his words."

"Δεῖ τοὺς ὀρθῶς πολέμῳ χρωμένους οὐκ ἀκολουθεῖν τοῖς πράγμασιν, ἀλλ' αὐτοὺς ἔμπροσθεν εἶναι τῶν πραγμάτων."

DEMOSTHENES. *Philippica, I.*, 39.

"Those who would wage war successfully must not wait upon events but anticipate them."

"Δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι."

HOMER. *Odyssey, VIII.*, 351.

"A rogue's word was ever found
Poor voucher."—(*Worsley.*)

"Λειλοὶ γὰρ ἄνδρες οὐκ ἔχουσιν ἐν μάχῃ
ἀριθμόν, ἀλλ' ἄπεισι, κἂν παρῶσ' ὅμως."

EURIPIDES. *Meleager, Fragment* 18.

"We count not cowards on the battlefield;
E'en when they're present they are absent too."

"Δειλοὺς δ' εὖ ἔρδοντι ματαιοτάτη χάρις ἐστίν·
ἴσον καὶ σπείρειν πόντον ἁλὸς πολιῆς."

THEOGNIS. *Sententiae*, 105.

"Vain from the base is hope of gratitude;
Sow ye the sea, you'll reap as fair a crop."

"Δεινὴ μὲν ἀλκὴ κυμάτων θαλασσίων,
δειναὶ δὲ ποταμοῦ καὶ πυρὸς θέρμου πνοαί,
δεινὸν δὲ πενία, δεινὰ δ' ἄλλα μυρία,
ἀλλ' οὐδὲν οὕτω δεινόν ὡς γυνὴ κακόν."

EURIPIDES. *Fragment* 880.

"Dread is the might of ocean's waves, and dread
The river's flood, and the hot breath of fire,
And poverty and other myriad ills;
But a bad woman is more dread than all."

"Δεινὸν οἱ πολλοὶ, κακούργους ὅταν ἔχουσι προστάτας."
EURIPIDES. *Orestes*, 772.—(*Orestes.*)

"Dread is the mob that's led by evil-doers."

"Δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον."
EURIPIDES. *Hecuba*, 884.—(*Hecuba.*)

"Mighty are numbers: joined with craft resistless."—(*A. S. Way.*)

"Δεινὸς γὰρ οἶνος, καὶ παλαίεσθαι βαρύς."
EURIPIDES. *Cyclops*, 678.—(*Chorus.*)

"Mighty is wine, and hard to overcome."

"Δεινὸς Ἔρως, καὶ πόντος ἀμείλιχος· ἀλλὰ θαλάσσης
ἐστὶν ὕδωρ, τὸ δ' Ἔρωτος ἐμὲ φλέγει ἐνδόμυχον πῦρ."
MUSAEUS. *Hero and Leander*, 245.

"How fierce is love, how ruthless is the sea;
Yet ocean threatens but a watery grave,
While love my heart within with fire consumes."

"Δεινότερον οὐδὲν ἄλλο μητρυιᾶς κακόν."
MENANDER. *Monosticha*, 127.

"A stepmother is man's greatest curse."

"Δελφικὴ μάχαιρα." ARISTOTLE. *Politica, I.*, 2.

"A Delphic sword."
(*A two-edged sword, in reference to the ambiguities of the Delphic oracles.*)

"Διὰ γυναικῶν ὕβρεις πολλαὶ τυραννίδες ἀπολώλασιν."
ARISTOTLE. *Politica, VIII.*, 11, 13.

"Through the insolence of women many monarchies have been overthrown."

"Διὰ παντὸς τοῦ χρόνου τὴν ἀλήθειαν οὕτω φαίνου προτιμῶν, ὥστε πιστοτέρους εἶναι τοὺς σοὺς λόγους, ἢ τοὺς ἄλλων ὅρκους."
ISOCRATES. *Ad Nicoclem, VII.*, 22. (*Stephens, p.* 19, B.)

"Show at all times so strong a regard for truth that your bare word shall carry more weight than the oaths of others."

"Διὰ πενίαν οὐδένα πώποτε στρεβλούμενον εἶδον, διὰ δὲ κακίαν πολλούς." DIOGENES. (*Stobaeus, Florilegium, XCV.*, 12.)

"I have never known a man to be put to the torture on account of his poverty, but on account of their evil conduct many."

"Διὰ τὴν τέχνην μὲν γνωρίμους ἐκτησάμην
πολλοὺς, διὰ τὸν τρόπον δὲ τοὺς πλείστους φίλους."
POSIDIPPUS. *Fabulae Incertae, Fragment* 6.

"My art has brought acquaintances by scores,
But to my character I owe my friends."

"Διὰ τὶ πάντες ὅσοι περιττοὶ γεγόνασιν ἄνδρες ἢ κατὰ φιλοσοφίαν, ἢ πολιτικὴν, ἢ ποιήσιν, ἢ τέχνας, φαίνονται μελαγχολικοὶ ὄντες." ARISTOTLE. *Problemata, XXX.*, 1.

"Why is it that all those who have achieved distinction as philosophers, statesmen, poets or artists, seem to be of a melancholic temperament?"

"Διὰ τοῦτο, εἶπε, δύο ὦτα ἔχομεν, στόμα δὲ ἕν, ἵνα πλείω μὲν ἀκούωμεν ἥττονα δὲ λέγωμεν."
ZENO. (*Diogenes Laertius, VII.*, 1, 19, 23.)

"The reason that we have two ears and only one mouth, is that we may hear more and speak less."

"Διαβολὰς μὲν οὐ σῶφρον οὔτε λέγειν τινὰς ἐς ἀλλήλους, οὔτε τοὺς ἀκούοντας ἀποδέχεσθαι." THUCYDIDES. *History, VI.*, 41, 2.

"It is the reverse of prudent to make slanderous statements against one another, or to accept them as true when we hear them."

"Διαλεκτικὴν φεῦγε, συγκυκᾷ τἄνω κάτω."
ARCESILAUS. (*Stobaeus, Florilegium, LXXXII.*, 10.)

"Avoid dialectic, for it turns things upside down."

"Διάπειρά τοι βροτῶν ἔλεγχος." PINDAR. *Olympia, IV.*, 16 (29).

"Experience still is the true man's test."—(*Morice.*)

"Δίδασκ' · ἄνευ γνώμης γὰρ οὔ με χρὴ λέγειν."
SOPHOCLES. *Oedipus Coloneus*, 594.—(*Theseus.*)

"Instruct me then; it were not fit to speak
Without due thought."—(*Plumptre.*)

"Διδάσκαλος γὰρ ηὐτέλεια τῶν σοφῶν
καὶ τῶν ἀρίστων γίνεται βουλευμάτων."
ANON. (*Stobaeus, Florilegium, XVII.*, 6.)

"Frugality the teacher is
Of wise and noble counsels."

"Διζημένοισί τἀγαθὰ μόλις παραγίνεται, τὰ δὲ κακὰ καὶ μὴ διζημένοισιν." DEMOCRITUS. *Ethica, Fragment* 27 (10).

"Blessings do not come easily to those who seek them, but evils come even to those who seek them not."

"Δίκα δίκαν ἐξεκάλεσε καὶ φόνος
φόνον." EURIPIDES. *Supplices*, 614.—(*Chorus.*)

"Justice aloud unto justice doth call;
Blood calleth for blood."—(*A. S. Way.*)

"Δίκαια δράσας συμμάχους ἕξεις θεούς."
MENANDER. *Monosticha*, 126.

"He who does right has Heaven for his ally."

"Δίκαια πέπονθα · τί γὰρ λύκῳ πρόβατα ἐπίστευον;"
AESOP. *Fables, CCLXXXIII.*—(*The Wolf and the Shepherd.*)

"I have been justly punished; for why did I entrust the flock to a wolf?"

"(Λέγεται γοῦν, ὦ Φαῖδρε,) Δίκαιον εἶναι καὶ τὸ τοῦ λύκου εἴπειν."
PLATO. *Phaedrus.* (*Stephens, p.* 272.)—(*Socrates.*)

"May not the wolf, as the proverb says, claim a hearing?"—(*Jowett.*)

"Δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν."
EURIPIDES. *Medea*, 219.—(*Medea.*)

"Justice sits not in the eyes of men."—(*A. S. Way.*)

"Δίκη δ' ὑπὲρ ὕβριος ἴσχει
ἐς τέλος ἐξελθοῦσα." HESIOD. *Works and Days*, 217.

"But justice in the end
Prevails o'er wanton outrage."

"Δίκη μὲν οὖν νόμου τέλος ἐστί, νόμος δ' ἄρχοντος ἔργον, ἄρχων δ' εἰκὼν θεοῦ τοῦ πάντα κοσμοῦντος."
PLUTARCH. *Ad Principem Ineruditum, III.* (780, E.)

"Justice is the end of law, and law is the work of the ruler, and the ruler is the likeness of God that orders all things."

"Δὶς ἐς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης."
PLATO. *Cratylus, XIX.* (*Stephens, p.* 402, A.)—(*Socrates.*)

"You cannot go into the same water twice."—(*Jowett.*)

"Δὶς πρὸς τὸν αὐτὸν αἰσχρὸν εἰσκρούειν λίθον."
ZENODOTUS. (*Erasmus, Chiliades Adagiorum,* "*Iteratus error*".)

"'Tis shameful to stumble twice over the same stone."

"Διψῶντι γάρ τοι πάντα προσφέρων σοφὰ
οὐκ ἂν πλέον τέρψειας, ἢ πιεῖν διδούς."
SOPHOCLES. *Fragment* 702.

"If thou should'st bring all wisdom of the wise
To one who thirsts, thou could'st not please him more
Than giving him to drink."—(*Plumptre.*)

"Δμῶες δ', εὖτ' ἂν μηκέτ' ἐπικρατέωσιν ἄνακτες,
οὐκέτ' ἔπειτ' ἐθέλουσιν ἐναίσιμα ἐργάζεσθαι."
HOMER. *Odyssey, XVII.*, 320.

"Servants, when their lords no longer sway,
Their minds no more to righteous courses bend."—(*Worsley.*)

"Δοιαὶ γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων·
αἱ μὲν γὰρ κεράεσσι τετεύχαται, αἱ δ' ἐλέφαντι.
οἳ ῥ' ἐλεφαίρονται, ἔπε' ἀκράαντα φέροντες·
οἱ δὲ διὰ ξεστῶν κεράων ἔλθωσι θύραζε,
οἳ ῥ' ἔτυμα κραίνουσι, βροτῶν ὅτε κέν τις ἴδηται."
HOMER. *Odyssey, XIX.*, 562.

"Two diverse gates there are of bodiless dreams,
These of sawn ivory, and those of horn.
Such dreams as issue where the ivory gleams
Fly without fate, and turn our hopes to scorn.
But dreams which issue through the burnished horn,
What man soe'er beholds them on his bed,
These work with virtue and of truth are born."—(*Worsley.*)

"Δοκεῖ δὲ ἡ ἀνάπαυσις καὶ ἡ παιδιὰ ἐν τῳ βίῳ εἶναι ἀναγκαῖον."
ARISTOTLE. *Ethica Nicomachea, IV.*, 8, 11.

"Relaxation and recreation are apparently necessaries of life."

"Δοκεῖ δέ μοι, ὦ Κῦρε, χαλεπώτερον εἶναι εὑρεῖν ἄνδρα τἀγαθὰ καλῶς φέροντα ἢ τὰ κακά."
XENOPHON. *Cyropaedia, VIII.*, 4, 14.

"It seems to me, Cyrus, to be more difficult to find a man unspoilt by prosperity than one unspoilt by adversity."

"Δοκίμαζε τοὺς φίλους ἐκ τε τῆς περὶ τὸν βίον ἀτυχίας καὶ τῆς ἐν τοῖς κινδύνοις κοινωνίας."
ISOCRATES. *Ad Demonicum, IV.*, 25. (*Stephens, p.* 7, B.)

"Judge your friends by their conduct in your misfortunes, and in dangers which they share with you."

"Δοκῶ δὲ τοῖς θανοῦσι διαφέρειν βραχύ,
εἰ πλουσίων τις τεύξεται κτερισμάτων.
κενὸν δὲ γαύρωμ' ἐστὶ τῶν ζώντων τόδε."
EURIPIDES. *Troades*, 1248.—(*Hecuba.*)

"But little profit have the dead, I trow,
That gain magnificence of obsequies.
'Tis but the living friends' vaingloriousness."—(*A. S. Way.*)

"Δοκῶ μὲν οὐδὲν ῥῆμα σὺν κέρδει κακόν."
SOPHOCLES. *Electra*, 61.—(*Orestes.*)

"To me no speech that profits soundeth ill."—(*Plumptre.*)

"Δόξα καὶ πλοῦτος ἄνευ ξυνέσιος οὐκ ἀσφαλέα κτήματα."
DEMOCRITUS. *Ethica, Fragment* 78 (58).

"Honour and wealth without understanding are precarious possessions."

"Δόξα μὲν ἀνθρώποισι κακὸν μέγα, πεῖρα δ' ἄριστον·
πολλοὶ ἀπείρητοι δόξαν ἔχουσ' ἀγαθῶν."
THEOGNIS. *Sententiae*, 571.

"Value not man's repute ; 'twere best he should be tried,
For many, untried, are reputed good."

"Δόξει τις ἀμαθεῖ σοφὰ λέγων οὐκ εὖ φρονεῖν."
EURIPIDES. *Bacchae*, 480.—(*Dionysus.*)

"He prudence lacks who wisdom to the unlearn'd displays."

"Δόξης δὲ οὐδεμίας ἤρα, ἣν οὐκ ἐξεπονεῖτο."
XENOPHON. *Agesilaus, XI.*, 9.

"He desired no distinction which he had not earned by his own exertions."

"Δός μοι ποῦ στῶ καὶ κινῶ τὴν γῆν."
ARCHIMEDES. (*Pappus Alexandrinus, Collectio, Lib. VIII.*, 11, *Prop.* 10.)

"Give me a standpoint, and I can move the earth."

"Δοῦλοι γὰρ τὰ δεσποτῶν ἐπίστανται καὶ καλὰ καὶ αἰσχρά."

LUCIAN. *Asinus*, 5.

"Servants are acquainted with both the virtues and the failings of their masters."

"Δούλου φρονοῦντος μᾶλλον ἢ φρονεῖν χρεών
οὐκ ἔστιν ἄχθος μεῖζον, οὐδὲ δώμασιν
κτῆσις κακίων, οὐδ' ἀνωφελεστέρα."

EURIPIDES. *Alexander*, *Fragment* 6.

"Most troublesome the slave who'll aye be thinking
When there's no need for thought; nought to the house
More evil brings, or less advantage."

"Δούλῳ γενομένῳ, δοῦλε, δουλεύων φοβοῦ·
ἀμνημονεῖ γὰρ ταῦρος ἀργήσας ζυγοῦ."

MENANDER. *Fabulae Incertae*, *Fragment* 149.

"Slave not for one who's been himself a slave;
Steers loosed from ploughs of toil small memory have."
—(*F. A. Paley.*)

"Δοῦναι δὲ μᾶλλον πλουσίῳ πᾶς τις κακῷ
πρόθυμός ἐστιν ἢ πένητι κἀγαθῷ,
κακὸς δ' ὁ μὴ 'χων, οἱ δ' ἔχοντες ὄλβιοι."

EURIPIDES. *Danae*, *Fragment* 3.

"Men give more readily to him who's rich,
Though wicked, than to him who's good but poor.
Wicked is he who has not, blessed they who have."

"Δοὺς τῇ τύχῃ τὸ μικρὸν ἐκλήψῃ τὸ μέγα."

MENANDER. *Monosticha*, 124.

"Venture a small stake with fortune and you will receive a large return."

"Δράσαντι γάρ τοι καὶ παθεῖν ὀφείλεται."

AESCHYLUS. *Fragment* 267.

"The man who does ill, ill must suffer too."—(*Plumptre.*)

"Δράσαντι παθεῖν
τριγέρων μῦθος τάδε φωνεῖ."

AESCHYLUS. *Choëphoroe*, 313.—(*Chorus.*)

"'That the wrong-doer bear the wrong he did,'
Thrice-ancient saying of a far-off time,
This speaketh as we speak."—(*Plumptre.*)

"Δρυός πεσούσης πᾶς ἀνὴρ ξυλεύεται."

MENANDER. *Monosticha*, 123.

"When the oak falls all help themselves to fuel."

"Δύ' ἡμέραι γυναικός εἰσιν ἥδισται,
ὅταν γαμῇ τις κἀκφέρῃ τεθνηκυῖαν."

HIPPONAX. *Fragment* 28 (12).

"Two days in woman's life are dear to man,
One when he weds, one when he buries her."

"Δύναμις γὰρ ἀνάγκης ἐγγύθι ναίει."

PYTHAGORAS. *Aurea Carmina*, 8.

"Power is the near neighbour of necessity."

"Δύναται γὰρ ἴσον τῷ δρᾶν τὸ νοεῖν."

ARISTOPHANES. *Fragment* 553.

"Thought is as powerful as action."

"Δύναται τὸ πλουτεῖν καὶ φιλανθρώπους ποιεῖν."

MENANDER. *Halaenses, Fragment* 7.

"Wealth can make men e'en lovers of mankind."

"Δύο ποιοῦ καιροὺς τοῦ λέγειν· ἢ περὶ ὧν οἶσθα σαφῶς, ἢ περὶ ὧν ἀναγκαῖον λέγειν."

ISOCRATES. *Ad Demonicum, IV.*, 41. (*Stephens, p.* 11, B.)

"Remember that there are two occasions on which you may talk: one when you are thoroughly acquainted with your subject, and the other when you are obliged to talk."

"Δύο τρόπω νὴ τὸν Δία
ἢν μὲν γ' ὀφείληταί τί μοι, μνήμων πάνυ,
ἐὰν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πάνυ."

ARISTOPHANES. *Nubes*, 483.—(*Strepsiades.*)

"Two kinds of memory I have, I swear:
What others owe me I can ne'er forget,
But I've a shocking memory when I owe."

"Δυοῖν γὰρ ἐχθροῖν εἰς ἓν ἐλθόντοιν στέγος
ἢ θάτερον δεῖ δυστυχεῖν ἢ θάτερον."

EURIPIDES. *Ion*, 848.—(*The Pedagogue.*)

"For when two foes beneath one roof be met,
This one or that one must the victim be."—(*A. S. Way.*)

"Δυοῖν λεγόντοιν, θατέρου θυμουμένου,
ὁ μὴ 'ντιτείνων τοῖς λόγοις σοφώτερος."

EURIPIDES. *Protesilaus, Fragment* 9.

"If of two arguers one should temper show,
The wiser he who ceases to reply."

"Δύσμορφος εἴην, μᾶλλον ἢ κακηλόγος."

MENANDER. *Monosticha*, 117.

"Better to be ill-favoured than ill-tongued."

"Δύστην' ἀληθεῖ', ὡς ἐν οὐ καιρῷ πάρει."

EURIPIDES. *Bacchae*, 1288.—(*Cadmus.*)

"Unhappy truth, thou comest not opportunely."

"Δυστυχῶν κρύπτε, ἵνα μὴ τοὺς ἐχθροὺς εὐφράνῃς."

PERIANDER. (*Stobaeus, Florilegium, III.*, 79, η.)

"Conceal thy misfortunes, lest thou gladden the hearts of thine enemies."

"Δύσφρων γὰρ ἰὸς καρδίαν προσήμενος
ἄχθος διπλοίζει τῷ πεπαμένῳ νόσον,
τοῖς τ' αὐτὸς αὑτοῦ πήμασιν βαρύνεται
καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει."

AESCHYLUS. *Agamemnon*, 834.—(*Agamemnon.*)

"For ill-souled envy that the heart besets
Doubles his woe who suffers that disease:
He by his own griefs first is overwhelmed,
And groans at sight of others' happier lot."—(*Plumptre.*)

"Δωρίσδεν δ' ἔξεστι δοκῶ τοῖς Δωριέεσσι."

THEOCRITUS. *Idylls, XV.*, 93.

"Dorians, methinks, may use the Doric speech."

"Ἐὰν ᾖς φιλομαθής, ἔσει πολυμαθής."

ISOCRATES. *Ad Demonicum, IV.*, 18. (*Stephens, p.* 5, D.)

"If you are a lover of learning you will be greatly learned."

"Ἐὰν τρισμυρίας
ἀλώπεκάς τις συναγάγῃ, μίαν φύσιν
ἁπαξαπάσων ὄψεται, τρόπον θ' ἕνα.
ἡμῶν δ' ὅσα καὶ τὰ σώματ' ἐστὶ τὸν ἀριθμὸν
καθ' ἑνὸς, τοσούτους ἐστὶ καὶ τρόπους ἰδεῖν."

PHILEMON. *Fabulae Incertae, Fragment* 3.

"Whoso ten thousand foxes should collect,
In all that herd would the same nature see
And the same habits: let him count mankind,
And for each separate body he shall find
A different character."

"Ἐγγύα, πάρα δ' ἄτα." CHILO. (*Diogenes Laertius, I.*, 3, 6, 73.)

"Give your pledge, and loss is near at hand."

"Ἐγγύα
ἄτας μὲν θυγάτηρ, ἐγγύα δὲ ζαμίας."

EPICHARMUS. *Fabulae Incertae, Fragment* 26.

"A pledge is the daughter of injury, the daughter of loss."

"Ἐγγὺς γὰρ ἐν ἀνθρώποισιν ἐόντες
ἀθάνατοι φράζονται, ὅσοι σκολιῇσι δίκῃσιν
ἀλλήλους τρίβουσι, θεῶν ὄπιν οὐκ ἀλέγοντες."

HESIOD. *Works and Days*, 249.

"The gods are ever nigh to men, and watch
How with unjust devices they afflict
Their neighbours, fearing not the wrath of heaven."

"Ἐγγὺς μὲν ἡ σὴ περὶ πάντων λήθη · ἐγγὺς δὲ ἡ πάντων περὶ σοῦ λήθη." MARCUS AURELIUS. *Quod sibi ipsi scripsit, VII.*, 21.

"You are not far from forgetting all men, nor are you far from being forgotten by all."

"Ἔγνω δὲ φώρ τε φῶρα καὶ λύκος λύκον."

ARISTOTLE. *Ethica Eudemia, VII.*, 1, 5.

"Thief knows thief and wolf wolf."

"Ἐγὼ γάρ εἰμι τῶν ἐμῶν ἐμὸς μόνος."
APOLLODORUS CARYSTIUS. *Epidicazomenos*, *Fragment* 8.
"Of all my kin I am my only friend."

"Ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦδ' οὕνεκα
θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν."
AESCHYLUS. *Prometheus Vinctus*, 345.—(*Prometheus.*)
"Sufferer though I be,
I would not therefore wish to give my woes
A wider range o'er others."—(*Plumptre.*)

"Ἐγὼ γυναικὶ δ' ἕν τι πιστεύω μόνον,
ἐπὰν ἀποθάνῃ μὴ βιώσεσθαι πάλιν,
τὰ δ' ἄλλ' ἀπιστῶ πάνθ' ἕως ἂν ἀποθάνῃ."
ANTIPHANES. *Fabulae Incertae*, *Fragment* 54.
"One single thing I trust a woman saying,
To other statements no attention paying:
'When I am dead, I won't return to grieve you'.
Till death takes place, in naught else I'll believe you."
—(*F. A. Paley.*)

"Ἐγὼ δ' ἀείσομαι, ἐκ Διὸς ἀρχόμενος." ALCMAN. *Fragment* 31.
"From Zeus beginning I will chant my lay."

"Ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον,
εἰς ἥλικας δὲ κὠλίγους σοφώτερος.
ἔχει δὲ μοῖραν καὶ τόδ' · οἱ γὰρ ἐν σοφοῖς
φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν."
EURIPIDES. *Hippolytus*, 986.—(*Hippolytus.*)
"I have no skill to speak before a throng:
My tongue is loosed with equals, and those few.
And reason: they that are among the wise
Of none account, to mobs are eloquent."—(*A. S. Way.*)

"Ἐγὼ δὲ ὀφείλω λέγειν τὰ λεγόμενα, πείθεσθαί γε μὴν οὐ παντάπασι ὀφείλω." HERODOTUS. *History*, *VII.*, 152.
"It is my duty to tell what I am told, but not in every case to believe it."

"Ἐγὼ μὲν ἐβουλόμην παρὰ τούτοις εἶναι μᾶλλον πρῶτος ἢ παρὰ Ῥωμαίοις δεύτερος." JULIUS CAESAR. (*Plutarch*, *Caesar*, *XI.*)
"I would sooner be the first man here than the second in Rome."

"Ἐγὼ μὲν οὖν οὐκ οἶδ', ὅπως σκοπεῖν χρεὼν
τὴν εὐγένειαν · τοὺς γὰρ ἀνδρείους φύσιν
καὶ τοὺς δικαίους τῶν κενῶν δοξασμάτων,
κἂν ὦσι δούλων, εὐγενεστέρους λέγω."
EURIPIDES. *Melanippa*, *Fragment* 14.
"How we should estimate nobility
I know not, for I hold that men of courage
And honesty, though they be born of slaves,
Are nobler than a string of empty titles."

"Ἐθέλοντα, κατὰ τὸ τοῦ Σόλωνος, καὶ ἀξιοῦντα μανθάνειν ἕωσπερ ἂν ζῇ." PLATO. *Laches, XIII.* (*Stephens, p.* 188, B.)—(*Nicias.*)

"He will wish and desire to learn as long as he lives, as Solon says."
—(*Jowett.*)

"Εἰ βούλει ἀγαθὸς εἶναι, πρῶτον πίστευσον, ὅτι κακὸς εἶ."
EPICTETUS. (*Stobaeus, Florilegium, I.*, 48.)

"If you desire to be good, begin by believing that you are wicked."

"Εἰ βούλει καλῶς ἀκούειν, μάθε καλῶς λέγειν· μαθὼν δὲ καλῶς λέγειν, πειρῶ καλῶς πράττειν, καὶ οὕτω καρπώσῃ τὸ καλῶς ἀκούειν." EPICTETUS. (*Stobaeus, Florilegium, I.*, 52); *or* MOSCHION. *Monita*, 16.

"If you would be well spoken of, learn to be well-spoken; and having learnt to be well-spoken, strive also to be well-doing; so shall you succeed in being well spoken of."

"Εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο,
καί θ' ἅμα τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο."
HESIOD. *Works and Days*, 361.

"If but to little thou wilt little add,
And add again, soon little shall be much."

"Εἰ γὰρ ὁ Πλοῦτος βλέψειε πάλιν διανείμειέν τ' ἴσον αὐτὸν,
οὔτε τέχνην ἂν τῶν ἀνθρώπων οὔτ' ἂν σοφίαν μελετῴη
οὐδείς." ARISTOPHANES. *Plutus*, 510.—(*Poverty.*)

"Should Plutus e'er again receive his sight,
And make fair dispensation of himself,
There's not a man would study art or science."—(*Wheelwright.*)

"Εἰ δ' ἐγὼ νέος,
οὐ τὸν χρόνον χρὴ μᾶλλον, ἢ τἄργα σκοπεῖν."
SOPHOCLES. *Antigone*, 728.—(*Haemon.*)

"And if I be but young, not age but deeds
Thou should'st regard."—(*Plumptre.*)

"Εἰ δ' ἔστιν, ὅστις δαιμόνων ὑπερφρονεῖ,
ἐς τόνδ' ἀθρήσας θάνατον, ἡγείσθω θεούς."
EURIPIDES. *Bacchae*, 1326.—(*Cadmus.*)

"If there be one who doth despise the gods,
Let him consider how this man hath died,
And doubt the gods no more."

"Εἰ δὲ θεὸν ἀνήρ τις ἔλπεταί τι λαθέμεν ἄρδων, ἁμαρτάνει."
PINDAR. *Olympia, I.*, 66 (102).

"But whoso hopes his daring crimes may shun
The sight of heaven, is vain."—(*Morice.*)

"Εἰ δὲ πεπόνθατε λυγρὰ δι' ὑμετέρην κακότητα,
μή τι θεοῖς τούτων μοῖραν ἐπαμφέρετε,
αὐτοὶ γὰρ τούτους ηὐξήσατε, ῥύσια δόντες.
καὶ διὰ ταῦτα κακὴν ἔσχετε δουλοσύνην."

SOLON. *Fragment* 11 (19), 1.

"If through your evil ways ye've suffered ill,
Lay not the blame upon the gods, for ye
Yourselves the gods exalted, and gave pledges
Whereby by your own acts ye are enslaved."

"Εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι."

HOMER. *Iliad, VI.*, 142.

"But be thou mortal, and the fruits of earth,
Thy food, approach, and quickly meet thy doom."—(*Lord Derby.*)

"Εἰ δέ τις ὄλβος ἐν ἀνθρώποισιν, ἄνευ καμάτου
οὐ φαίνεται."

PINDAR. *Pythia, XII.*, 28 (50).

"Ne'er, save by toiling, mortal has aught of blessing found."—(*Morice.*)

"Εἰ δεῖν' ἔδρασας, δεῖνα καὶ παθεῖν σε δεῖ,
δίκας δ' ἐξέλαμψεν ὅσιον φάος."

SOPHOCLES. *Fragment* (*Ajax Locrus*) 11.

"Hast thou done fearful evil? Thou must bear
Evil as fearful, so the holy light
Of righteousness shines clearly."—(*Plumptre.*)

"Εἰ δή πού τις ἐπουράνιος θεός ἐστιν."

HOMER. *Odyssey, XVII.*, 484.

"If that indeed there be a God in heaven."

"Εἰ θέρους ὥραις ηὔλεις, χειμῶνος ὀρχοῦ."

AESOP. *Fables, CDI.*—(*The Grasshopper and the Ants.*)

"If you sang in the summer-time, then dance through the winter."

"Εἰ καὶ σφόδρ' εὐπορεῖ γάρ, ἀβεβαίως τρυφᾷ·
τὸ τῆς τύχης γὰρ ῥεῦμα μεταπίπτει ταχύ."

MENANDER. *Georgos, Fragment* 1, 4.

"Though one be prosperous beyond all others,
Yet his luxurious life is insecure,
For swift turns fortune's tide."

"Εἰ κακόν ἐσμεν, τί γαμεῖθ' ἡμᾶς, εἴπερ ἀληθῶς κακόν ἐσμεν;"

ARISTOPHANES. *Thesmophoriazusae*, 789.—(*Chorus.*)

"But come now, wherefore do you marry us,
If we be truly evil?"—(*Wheelwright.*)

"Εἰ κατανοήσεις τὰ τῶν ἀνθρώπων πράγματα, εὕροις ἂν αὐτὰ οὔτε ἐλπίδος οὔτε φόβου ἄξια."

LUCIAN. *Demonax*, 20.

"If you will carefully consider the affairs of mankind you will find that they are not worth either hopes or fears."

"Εἰ μὴ Ἀλέξανδρος ἤμην, Διογένης ἂν ἤμην."
ALEXANDER. (*Plutarch, Alexander, XIV.*)

"If I were not Alexander I would be Diogenes."

"(Ἀλλ') εἰ μὲν ἦν κλαίουσιν ἰᾶσθαι κακά,
καὶ τὸν θανόντα δακρύοις ἀνιστάναι,
ὁ χρυσὸς ἧσσον κτῆμα τοῦ κλαίειν ἂν ἦν."
SOPHOCLES. *Fragment* (*Scyriae*) 501.

"If men by tears could heal their several ills,
And by their weeping bring the dead to life,
Then gold would be of far less price than tears."—(*Plumptre.*)

"Εἰ τὰ δάκρυ' ἡμῖν τῶν κακῶν ἦν φάρμακον,
ἀεί θ' ὁ κλαύσας τοῦ πονεῖν ἐπαύετο
ἠλαττόμεσθ' ἂν δάκρυ δόντες χρυσιόν."
PHILEMON. *Sardius, Fragment* 1, 1.

"If tears were for our sorrows remedy,
And he who wept no longer felt the smart,
Then would we gladly barter gold for tears."

"Εἰ μὴ τὸ λαβεῖν ἦν, οὐδὲ εἷς πονηρὸς ἦν."
DIPHILUS. *Fabulae Incertae, Fragment* 14.

"Were there no lust of gain none would be evil."

"Εἰ μὴ φυλάσσεις μίκρ', ἀπολεῖς τὰ μείζονα."
MENANDER. *Monosticha*, 172.

"Careless of small things greater things you'll lose."

"Εἰ πάντες ἀποθανούμεθ' οἷς μὴ γίγνεται
ἃ βουλόμεσθα, πάντες ἀποθανούμεθα."
PHILEMON. *Ptoche, Fragment* 3.

"If all of us must die who cannot have
What we would wish, then all of us must die."

"Εἰ πάντες ἐβοηθοῦμεν ἀλλήλοις ἀεί,
οὐδεὶς ἂν ὢν ἄνθρωπος ἐδεήθη τύχης."
MENANDER. *Fabulae Incertae, Fragment* 74.

"If all men ever will their neighbours aid,
Then none shall ever call in vain on fortune."

"Εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος."
SOPHOCLES. *Fragment* 677.

"My body is enslaved, my mind is free."—(*Plumptre.*)

"Εἴ τί γ' ἔστι λαμπρὸν καὶ καλὸν
ἢ χάριεν ἀνθρώποισι, διὰ σὲ γίγνεται.
ἅπαντα τῷ πλουτεῖν γὰρ ἐσθ' ὑπήκοα."
ARISTOPHANES. *Plutus*, 144.—(*Chremylus.*)

"If there be aught
Illustrious, fair or graceful in mankind,
It is through thee, for all things are subservient
To wealth."—(*Wheelwright.*)

"Εἰ τι καλὸν ἔργον πεποίηκα, τοῦτο μου μνημεῖον ἔσται· εἰ δὲ μή, οὐδ' οἱ πάντες ἀνδριάντες."

AGESILAUS. (*Plutarch, Apophthegmata Laconica, Agesilaus*, 79.)
(215, A.)

"If I have done good work, that will keep my memory green; but if not, not all the statues in the world will serve."

"Εἴ τις ὑπερβάλλοι τὸ μέτριον, τὰ ἐπιτερπέστατα ἀτερπέστατα ἂν γίγνοιτο." EPICTETUS. *Dissertationes, Fragment* 34.

"If one oversteps the bounds of moderation, the greatest pleasures cease to please."

"Εἰ τὸ καλῶς θνήσκειν ἀρετῆς μέρος ἐστὶ μέγιστον,
ἡμῖν ἐκ πάντων τοῦτ' ἀπένειμε τύχη."

SIMONIDES OF CEOS. *Epigrams, Fragment* 95 (153).

"If virtue's noblest part's a noble death,
We are by Fortune chosen for this boon."

"Εἰ τοῖς ἐν οἴκῳ χρήμασιν λελείμμεθα,
ἡ δ' εὐγένεια καὶ τὸ γενναῖον μένει." EURIPIDES. *Fragment* 891.

"Though wealth desert us, yet nobility
Alike of birth is left us and of mind."

"Εἰ τοῖς μεθυσκομένοις ἑκάστης ἡμέρας
ἀλγεῖν συνέβαινε τὴν κεφαλὴν πρὸ τοῦ πιεῖν
τὸν ἄκρατον, ἡμῶν οὐδὲ εἷς ἔπινεν ἄν.
νυνὶ δὲ πρότερον τοῦ πόνου τὴν ἡδονὴν
προλαμβάνοντες ὑστεροῦμεν τἀγαθοῦ."

CLEARCHUS. *Corinthii, Fragment.*

"If daily drinkers felt the headache first,
Before the tasting, few would feel athirst!
But now, alas! comes pleasure first, then pain,
Too late to teach that abstinence is gain."—(*F. A. Paley.*)

"Εἰδέναι μὲν μηδὲν, πλὴν αὐτὸ τοῦτο, μηδὲν εἰδέναι."

SOCRATES. (*Diogenes Laertius, II.*, 5, 16.)

"He knew nothing, except this one thing, that he knew nothing."

"Εἰκότως, κακῆς γυναικὸς ἄνδρα γίγνεσθαι κακόν."

EURIPIDES. *Orestes*, 737.—(*Pylades.*)

"'Tis natural
That a bad wife should make her husband bad."

"Εἱμαρμένον δὲ τῶν κακῶν βουλευμάτων
κακὰς ἀμοιβάς ἐστι καρποῦσθαι βροτοῖς."

ANON. (*Stobaeus, Florilegium, V.*, 8.)

"'Tis by the fates ordained that all mankind
From evil counsels evil harvests reap."

"(Ἀλλ') εἴπερ εἶ γενναῖος, ὡς αὐτὸς λέγεις,
σήμαιν', ὅτου τ' εἶ χὠπόθεν· τὸ γὰρ καλῶς
πεφυκὸς οὐδεὶς ἂν μιάνειεν λόγος."

SOPHOCLES. *Fragment* (*Aletes*) 91.

"If thou art noble, as thou say'st thyself,
Tell me from whence thou'rt sprung. No speech can stain
What comes of noble nature, nobly born."—(*Plumptre.*)

"(Ἀλλ') εἴπερ ἐστὶν ἐν βροτοῖς ψευδηγορεῖν
πιθανὸν, νομίζειν χρή γε καὶ τοὐναντίον·
ἄπιστ' ἀληθῆ πολλὰ συμβαίνειν βροτοῖς."

EURIPIDES. *Thyestes, Fragment* 7.

"If lies find easy credence with mankind,
So, too, we must believe the contrary,
That the improbable proves ofttimes true."

"Εἴπερ ἴσην ῥώμην γνώμῃ, Δημόσθενες, εἶχες,
οὔποτ' ἂν Ἑλλήνων ἦρξεν Ἄρης Μακεδών."

PLUTARCH. *Demosthenes, XXX.*—(*Inscribed on the base of Demosthenes' statue.*)

"Had but thy strength been equal to thy judgment,
Greece ne'er had served the Mars of Macedon."

"Εἴπερ κακὸν φέρει τις, αἰσχύνης ἄτερ,
ἔστω· μόνον γὰρ κέρδος ἐν τεθνηκόσι·
κακῶν δὲ κἀσχρῶν οὔ τιν' εὐκλείαν ἐρεῖς."

AESCHYLUS. *Septem contra Thebas*, 683.—(*Eteocles.*)

"If a man must bear evil, let him still
Be without shame—sole profit that in death.
No glory comes of base and evil deeds."—(*Plumptre.*)

"Εἰρήνη γεωργὸν, κἂν πέτραις
τρεφεῖ καλῶς, πόλεμος δὲ κἂν πεδίῳ κακῶς."

MENANDER. *Fabulae Incertae, Fragment* 95.

"In peace e'en stony ground the farmer feeds;
In war he starves e'en on the fertile plain."

"Εἰς αὔριον τὰ σπουδαῖα."

ARCHIAS THE SPARTAN. (*Plutarch, Pelopidas, X.*)

"Business to-morrow."

"Εἰς δ' εὐγένειαν ὀλίγ' ἔχω φράσαι καλά·
ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἔμοιγ' ἀνὴρ,
ὁ δ' οὐ δίκαιος, κἂν ἀμείνονος πατρὸς
Ζηνὸς πεφύκῃ, δυσγενὴς εἶναι δοκεῖ."

EURIPIDES. *Dictys, Fragment* 10.

"I take but small account of noble birth;
For me the virtuous is the noble man;
The vicious, though his father ranked above
Great Zeus himself, I still would base-born call."

"Εἷς ἐστ' αὐτογενὴς, ἑνὸς ἔκγονα πάντα τέτυκται,
ἐν δ' αὐτοῖς αὐτὸς περινίσσεται· οὐδέ τις αὐτὸν
εἰσοράᾳ θνητῶν· αὐτὸς δέ γε πάνθ' ὁράαται."

ORPHICA. *Fragment* 1, 6.

"One is the self-born, all created things
From One are sprung; all things doth One pervade.
Unseen of mortals, yet Himself all-seeing."

"Εἷς ἐστι δοῦλος οἰκίας, ὁ δεσπότης."

MENANDER. *Monosticha*, 168.

"One household drudge there is, the house's master."

"Εἷς μυρίους ὄρνιθας ἀετὸς σοβεῖ,
λαῶν τε δειλῶν πλῆθος εὖ τραφεὶς ἀνήρ."

SOSITHEUS. (*Stobaeus*, *Florilegium*, *LI.*, 23.)

"One eagle scares away ten thousand birds;
One brave man quells a multitude of cowards."

"Εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης."

HOMER. *Iliad*, *XII.*, 243.

"The best of omens is our country's cause."—(*Lord Derby.*)

"Εἰς τὸ μεταπεῖσαι ῥᾳδίως ἃ βούλεται
πιθανοὺς ἔχειν εἴωθεν ἡ κλίνη λόγους."

PHILISCUS. *Philargyri*, *Fragment* 1.

"To get her way with ease in everything she wills
The bedfellow has most persuasive arguments."

"Εἰσὶ δ' οἵτινες
αἰνοῦσιν ἄνοσον ἄνδρ', ἐμοὶ δ' οὐδεὶς δοκεῖ
εἶναι πένης ὢν ἄνοσος, ἀλλ' ἀεὶ νοσεῖν."

SOPHOCLES. *Fragment* (*Creusa*) 325.

"And though there be that praise a life kept free
From all disease, to me no poor man seems
In that blest state, but sick continually."—(*Plumptre.*)

"(Ἀλλ') εἰσὶ τοῦ κέρδους ἅπαντες ἥττονες."

ARISTOPHANES. *Plutus*, 363.—(*Blepsidemus.*)

"All are slaves of pelf."—(*Wheelwright.*)

"(Ἀλλ') εἰσὶν μητρὶ παῖδες ἀγκύραι βίου."

SOPHOCLES. *Fragment* (*Phaedra*) 612.

"Sons are the anchors of a mother's life."—(*Plumptre.*)

"Ἐκ δ' ὑγιείας
φρενῶν ὁ πᾶσιν φίλος
καὶ πολύευκτος ὄλβος." AESCHYLUS. *Eumenides*, 535.—(*Chorus.*

"While from the soul's true health
Comes the fair fortune, loved of all mankind,
And aim of many a prayer."—(*Plumptre.*)

"Ἐκ δὲ Δίος βασιλῆες." CALLIMACHUS. *Hymnus in Jovem*, 79.

"Kings are from Zeus."

"Ἐκ Δίος ἀρχώμεσθα καί εἰς Δία λήγετε, Μοῦσαι."
THEOCRITUS. *Idylls, XVII.*, 1.

"Let us with Zeus begin, and end, O Muse, with Zeus."

"Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτ' ἄνδρες ἐῶμεν
ἄῤῥητον, μεσταὶ δὲ Διὸς πᾶσαι μὲν ἀγυιαί,
πᾶσαι δ' ἀνθρώπων ἀγοραί, μεστὴ δὲ θάλασσα,
καὶ λιμένες, πάντῃ δὲ Διὸς κεχρήμεθα πάντες,
τοῦ γὰρ καὶ γένος ἐσμέν."
ARATUS. *Fragment.* (*Stobaeus, Eclogues, I.*, 3, 3.)

"Let us with Zeus begin, whom mortals ne'er
May leave unhymned: with whom our streets are filled,
Our markets and our harbours and the sea:
Zeus who is with us wheresoe'er we turn,
For are we not his children?"

"Ἐκ θεῶν γὰρ μαχαναὶ πᾶσαι βροτέαις ἀρεταῖς
καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοί τ' ἔφυν."
PINDAR. *Pythia, I.*, 41 (79).

"Gods alone the gifts can grant that to mortals glory bring.
Wisdom comes of them, and valorous arm, and skilful tongue."
—(*Morice.*)

"Ἐκ μὲν οὖν αἰσθήσεως γίνεται μνήμη, ὥσπερ λέγομεν, ἐκ δὲ μνήμης πολλάκις τοῦ αὐτοῦ γινομένης ἐμπειρία."
ARISTOTLE. *Analytica Posteriora, II.*, 19, 4.

"From perception therefore springs memory, as they say, and from memory often refreshed comes experience."

"Ἐκ Μουσᾶν ἀγαθὸν κλέος ἔρχεται ἀνθρώποισι."
THEOCRITUS. *Idylls, XVI.*, 58.

"High honour oft the Muse on man bestows."

"Ἐκ πολέμου μὲν γὰρ εἰρήνη μᾶλλον βεβαιοῦται· ἀφ' ἡσυχίας δὲ μὴ πολεμῆσαι οὐχ ὁμοίως ἀκίνδυνον."
THUCYDIDES. *History, I.*, 124, 2.

"It is as the result of war that peace is most firmly established, but there is not the same security in the mere avoidance of war for the sake of ease and quiet."

"Ἐκ τοιαύτης ἄρα ἀρχῆς ἤρτηται ὁ οὐρανὸς καὶ ἡ φύσις."
ARISTOTLE. *Metaphysica, XI.*, 7.

"From such beginnings sprang heaven and nature."

"Ἐκ τοῦ γὰρ εὐχερῶς λέγειν ὁτιοῦν τῶν αἰσχρῶν γίνεται καὶ τὸ ποιεῖν σύνεγγυς." ARISTOTLE. *Politica, IV.*, 15, 7.

"We are often brought nearer to unbecoming actions by the heedless use of unbecoming words."

"'Εκ τοῦ κακοῦ γὰρ ἡ φύσις τίκτει κακόν,
ὡς ἐξ ἐχίδνης πάλιν ἔχιδνα γίνεται."

ISIDORUS. (*Stobaeus, Florilegium, XC.*, 9.)

"Evil from evil nature bringeth forth,
As viper is from viper bred."

"'Εκ τοῦ παθεῖν γίγνωσκε καὶ τὸ συμπαθεῖν·
καί σοι γὰρ ἄλλος συμπαθήσεται παθών."

PHILEMON. *Fabulae Incertae, Fragment* 51, B.

"From suffering learn too to sympathise;
Who's suffered thus shall sympathise with thee."

"'Εκ τῶν πόνων τοι τἀγάθ' αὔξεται βροτοῖς."

MENANDER. *Monosticha*, 149.

"E'en from their sufferings men's blessings grow."

"(Ἀλλ') ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος."

AESCHYLUS. *Prometheus Vinctus*, 981.—(*Prometheus.*)

"Time waxing old can many a lesson teach."—(*Plumptre.*)

"'Εκμαρτυρεῖν γὰρ ἄνδρα τὰς αὑτοῦ τύχας
εἰς πάντας ἀμαθὲς, τὸ δ' ἐπικρύπτεσθαι σοφόν."

EURIPIDES. *Oedipus, Fragment* 3.

"Foolish is he who all his woes lays bare
To all the world; 'tis wise to keep them hid."

"Ἑκὼν γὰρ οὐδεὶς δουλίῳ χρῆται ζυγῷ."

AESCHYLUS. *Agamemnon*, 953.—(*Agamemnon.*)

"None of their own will choose a bond-slave's life."—(*Plumptre.*)

"Ἑκὼν δ' ἀνάγκας ἄτερ
δίκαιος ὢν οὐκ ἄνολβος ἔσται·
πανώλεθρος δ' οὔποτ' ἂν γένοιτο."

AESCHYLUS. *Eumenides*, 550.—(*Chorus.*)

"And one who of his own free will is just,
Not by enforced constraint,
He shall not be unblest,
Nor can he e'er be utterly o'erthrown."—(*Plumptre.*)

"'Ελάσσω κακὰ πάσχουσι οἱ ἄνθρωποι ὑπὸ τῶν ἐχθρῶν ἢ ὑπὸ τῶν φίλων." DEMONAX. *Fragment* 11. (*Orelli, Opuscula Graecorum Veterorum.*)

"Men suffer less at the hands of their enemies than of their friends."

"'Ελαφρὸν, ὅστις πημάτων ἔξω πόδα
ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσοντ'."

AESCHYLUS. *Prometheus Vinctus*, 263.—(*Prometheus.*)

"'Tis a light thing for him who has his foot
Beyond the reach of evil to exhort
And counsel him who suffers."—(*Plumptre.*)

"Ἐλαχίστων δεόμενος, ἔγγιστα εἶναι θεῶν."
SOCRATES. (*Diogenes Laertius, II.*, 5, 11, 27.)
"He who has the fewest wants is nearest to the gods."

"(Πραόνως)
Ἔλεγχ' ἐλέγχου· λοιδορεῖσθαι δ' οὐ θέμις
ἄνδρας ποιητὰς ὥσπερ ἀρτοπώλιδας."
ARISTOPHANES. *Ranae*, 856.—(*Dionysus.*)
"Mildly argue and be argued with;
For 'tis not proper that poetic men
Should at each other rail like bakers' wives."—(*Wheelwright.*)

"Ἔλεξέ γάρ τις ὡς τὰ χείρονα
πλείω βροτοῖσίν ἐστι τῶν ἀμεινόνων.
ἐγὼ δὲ τούτοις ἀντίαν γνώμην ἔχω,
πλείω τὰ χρηστὰ τῶν κακῶν εἶναι βροτοῖς.
εἰ μὴ γὰρ ἦν τόδ', οὐκ ἂν ἦμεν ἐν φάει."
EURIPIDES. *Supplices*, 196.—(*Theseus.*)
"There be that say
That evil more abounds with men than good.
Opinion adverse unto these I hold,
That more than evil good abounds with men:
Were this not so, we were not of the light."—(*A. S. Way.*)

"Ἐλευθερία . . . ἀγαθὴ συνείδησις."
PERIANDER. (*Stobaeus, Florilegium, XXIV.*, 12.)
"Freedom is a clear conscience."

"Ἐλεύθερον ἀδύνατον εἶναι τὸν πάθεσι δουλεύοντα, καὶ ὑπὸ παθῶν κρατούμενον."
PYTHAGORAS. (*Stobaeus, Florilegium, XVIII.*, 23.)
"None can be free who is a slave to, and ruled by, his passions."

"Δουλεύειν πάθεσι χαλεπώτερον ἢ τυράννοις."
PYTHAGORAS. (*Stobaeus, Florilegium, VI.*, 47.)
"It is a harder lot to be a slave to one's passions than to tyrants."

"Ἐλεύθερος γὰρ οὔτις ἐστὶ, πλὴν Διός."
AESCHYLUS. *Prometheus Vinctus*, 50.—(*Strength.*)
"For none but Zeus can freedom call his own."—(*Plumptre.*)

"Ἐλεύθερος πᾶς ἑνὶ δεδούλωται, νόμῳ,
δυσὶν δὲ δοῦλος, καὶ νόμῳ καὶ δεσπότῃ."
MENANDER. *Fabulae Incertae, Fragment* 150.
"One thing all freemen serve, the law;
But two the slave: law and his master."

"Ἐλλυχνίων ὄζειν αὐτοῦ τὰ ἐνθυμήματα."
PYTHEAS. (*Plutarch, Demosthenes*, 8.)
"His impromptus smell of the lamp."

"Ἔλπεσθαι χρὴ πάντ' · ἐπεὶ οὐκ ἔστ' οὐδὲν ἄελπτον.
ῥᾴδια πάντα θεῷ τελέσαι, καὶ ἀρήνυτον οὐδέν."
LINUS. (*Stobaeus, Florilegium, CX.*, 1.)

"Let us then hope all things, for nought is hopeless,
And all things can the gods with ease accomplish."

"Ἄελπτον οὐδὲν, πάντα δ' ἐλπίζειν χρεών."
EURIPIDES. *Hypsipilus, Fragment* 13.

"Nothing is hopeless; all things may be hoped for."

"Ἐν ἐλπίσιν χρὴ τοὺς σοφοὺς ἔχειν βίον."
EURIPIDES. *Ino, Fragment* 7.

"The wise should ever base their life on hope."

"Ἔλπιζε πάντα μέχρι γήρως, θνητὸς ὢν."
MENANDER. *Monosticha*, 661.

"Till old age comes, hope ever, being mortal."

"Ἐλπὶς ἐν ἀνθρώποις μούνη θεὸς ἐσθλὴ ἔνεστιν,
ἄλλοι δ' Οὐλυμπόνδ' ἐκπρολιπόντες ἔβαν."
THEOGNIS. *Sententiae*, 1135.

"Alone 'mongst mortals dwelleth kindly Hope;
The other gods are to Olympus fled."

"Ἐλπὶς κακοῦ κέρδεος ἀρχὴ ζημίης."
DEMOCRITUS. *Ethica, Fragment* 77 (65).

"The hope of dishonest gain is the beginning of loss."

"Ἐλπὶς (πᾶσιν κοινοτάτη) · καὶ γὰρ οἷς ἄλλο μηδὲν, αὕτη πάρεστιν."
THALES. (*Stobaeus, Florilegium, CX.*, 24.)

"Nothing is more universal than hope, for those have hope who have nothing else in the world."

"Ἐμὲ δ' ἀδικείτο πλούσιος καὶ μὴ πένης ·
ῥᾷον φέρειν γὰρ κρειττόνων τυραννίδα."
MENANDER. *Fabulae Incertae, Fragment* 68.

"Your petty tyrant's insolence I hate.
If wrong is done me, be it from the great."—(*F. A. Paley.*)

"Ἐμὲ Δημοσθένης, ἢ ὗς τὴν Ἀθηνᾶν."
DEMADES. (*Plutarch, Demosthenes, XI.*)

"To compare Demosthenes to me is like comparing a sow to Minerva."

"Ἐμοὶ δὲ μόνοις πρόπινε τοῖς ὄμμασι."
PHILOSTRATUS. *Epistolae, XXXIII.*

"To drink to me only with thine eyes."

"Ἐμοῦ δὲ ἐρωτᾶν βούλομαι μᾶλλον τοὺς ἀνθρώπους, διὰ τί ἀνδριὰς οὐ κεῖται Κάτωνος ἢ διὰ τί κεῖται."
CATO MAJOR. (*Plutarch, Apophthegmata Catonis*, 10.) (198, F.)

"I would rather men asked why there was no statue of Cato than why there was one."

"Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί."
ANON. (*Quoted by Suetonius, Nero*, 38.)
"When I am dead let earth with fire be mingled."

"Ἐν γὰρ τῇ τῆς πονηρίας ὑπερβολῇ τὴν ἐλπίδα τῆς σωτηρίας ἔχει."
DEMOSTHENES. *In Aristogitonem, I.*, 5.
"In the extremity of evil lies the hope of salvation."

"Ἓν γάρ τι τοῖς δούλοισιν αἰσχύνην φέρει,
τοὔνομα· τὰ δ' ἄλλα πάντα τῶν ἐλευθέρων
οὐδεὶς κακίων δοῦλος, ὅστις ἐσθλὸς ᾖ."
EURIPIDES. *Ion*, 854.—(*The Pedagogue.*)
"There is but one thing bringeth shame to slaves,
The name; in all else ne'er a slave is worse
Than free men, so he bear an upright soul."—(*A. S. Way.*)

"Ἐν γῇ πένεσθαι κρεῖττον, ἢ πλουτοῦντα πλεῖν."
ANTIPHANES. *Ephesia, Fragment* 2.
MENANDER. *Monosticha*, 664.
"'Tis better to be poor on land than rich and go to sea."

"Ὁ μὴ πεπλευκὼς, οὐδὲν ἑώρακεν κακόν."
POSIDIPPUS. *Pornoboscus, Fragment.*
"Who has not been to sea knows not what evil is."

"Ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο
ἕλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν."
HOMER. *Iliad, VIII.*, 485.
"The sun, now sunk beneath the ocean wave,
Drew o'er the teeming earth the veil of night."—(*Lord Derby.*)

"Ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετή 'στιν,
πᾶς δέ τ' ἀνὴρ ἀγαθὸς, Κύρνε, δίκαιος ἐών."
THEOGNIS. *Sententiae*, 147.
"Of virtue justice is the sum and substance,
And every man is virtuous who is just."

"Ἐν θηρίοις δὲ καὶ πιθήκοις ὄντα δεῖ
εἶναι πίθηκον." APOLLODORUS CARYSTIUS. *Adelphi, Fragment.*
"But if with beasts and apes you have to do,
Why, *you* must play the brute and monkey too."—(*F. A. Paley.*)

"Ἐν καιρῷ μεταβολῆς καὶ οἱ σφόδρα δυνατοὶ τῶν ἀσθενεστέρων ἐνδεεῖς γίνονται."
AESOP. *Fables*, 256.—(*The Lion and the Mouse.*)
"In critical moments even the very powerful have need of the weakest."

"Ἐν κακοῖσι δὲ
οὐ ῥᾴδιον βροτοῖσιν εὐφημεῖν στόμα."
EURIPIDES. *Hecuba*, 663.—(*The Servant.*)
"'Mid woes
Not easily may mortal lips speak fair."—(*A. S. Way.*)

"Ἐν νυκτὶ βουλὴ τοῖς σοφοῖσι γίγνεται."

MENANDER. *Monosticha*, 150.

"By night comes counsel to the wise."

"Ἐν οἷς ἂν ἀτυχήσῃ τις ἄνθρωπος τόποις,
ἥκιστα τούτοις πλησιάζων ἥδεται."

AMPHIS. *Ampelurgus*, *Fragment* 2.

"Small pleasure has a man when he draws nigh
The place where he has met misfortune."

"Ἐν ὀργῇ μήτε τι λέγειν, μήτε πράσσειν."

PYTHAGORAS. (*Diogenes Laertius*, *VIII.*, 1, 19, 23.)

"In anger we should refrain both from speech and action."

"Ἐν πάντι γάρ τοι σκορπιὸς φρουρεῖ λιθῷ."

SOPHOCLES. *Fragment* (*Aecmalotides*), 35.

"'Neath every stone there lies a scorpion hid."—(*Plumptre.*)

"Ἐν πᾶσι δὲ τοῖς ἔργοις οὐχ οὕτω τῆς ἀρχῆς μνημονεύομεν, ὡς τῆς τελευτῆς αἴσθησιν λαμβάνομεν."

ISOCRATES. *Ad Demonicum*, *V.*, 47. (*Stephens*, *p.* 12, c.)

"In everything that we accomplish we do not so much remember the beginning as take note of the completion."

"Ἐν πυρὶ μὲν χρυσόν τε καὶ ἄργυρον ἴδριες ἄνδρες
γιγνώσκουσ', ἀνδρὸς δ' οἶνος ἔδειξε νόον."

THEOGNIS. *Sententiae*, 499.

"As in the fire the skilled artificer
Tries gold and silver, so doth wine lay bare
The heart of man."

"Ἐν ταῖς ἀναβολαῖς τῶν κακῶν ἔνεστ' ἄκη."

EURIPIDES. *Hercules Furens*, 93.—(*Amphitryon.*)

"Even in delay is salve for evils found."—(*A. S. Way.*)

"Ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι
φίλοι."

EURIPIDES. *Hecuba*, 1226.—(*Hecuba.*)

"For in adversity the good are friends
Most true."—(*A. S. Way.*)

"Ἐν τῷ πίθῳ τὴν κεραμείαν ἐπιχειρεῖν μανθάνειν."

PLATO. *Gorgias*, *LXX.* (*Stephens*, *p.* 514, c.)—(*Socrates.*)

"To begin with the wine-jar in learning the potter's art."—(*Jowett.*)

"Ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος."

SOPHOCLES. *Ajax*, 553.—(*Ajax.*)

"Sweetest life is found
In those unconscious years ere yet thou know
Or joy or sorrow."—(*Plumptre.*)

"Ἕνα . . . ἀλλὰ λέοντα."

AESOP. *Fables*, 240.—(*The Lioness and the Fox.*)

"One, but a lion."

"Ἐνδομάχας ἄτ' ἀλέκτωρ." PINDAR. *Olympia, XII.*, 14 (20).

"Cooped like a cock from foes beyond the pen."—(*Morice.*)

"Ἔνδον βλέπε. Ἔνδον ἡ πηγὴ τοῦ ἀγαθοῦ, καὶ ἀεὶ ἀναβλύειν δυναμένη, ἐὰν ἀεὶ σκάπτῃς."

MARCUS AURELIUS. *Quod sibi ipsi scripsit, VII.*, 59.

"Look within, for within is the wellspring of virtue, which will not cease flowing, if you cease not from digging."

"Ἐνέβης, ἔπλευσας, κατήχθης· ἔκβηθι."

MARCUS AURELIUS. *Quod sibi ipsi scripsit, III.*, 3.

"Thou hast embarked, thou hast set sail, thou hast reached port; 'tis time to disembark."

"Ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
νόσημα, τοῖς φίλοισι μὴ πεποιθέναι."

AESCHYLUS. *Prometheus Vinctus*, 224.—(*Prometheus.*)

"For somehow this disease in sovereignty
Inheres, of never trusting to one's friends."—(*Plumptre.*)

"Ἔνεστι γάρ τις ἐν λόγοισιν ἡδονὴ,
λήθην ὅταν ποιῶσι τῶν ὄντων κακῶν."

SOPHOCLES. *Fragment* (*Thyestes*) 237.

"Some pleasure is there found even in words,
When with them comes forgetfulness of ills."—(*Plumptre.*)

"Ἔνθα γάρ τι δεῖ καὶ ψεῦδος λέγεσθαι, λεγέσθω."

HERODOTUS. *History, III.*, 72.

"Where something must be told, even it be not true, let it be told."

"Ἔνθα δὲ Νυκτὸς παῖδες ἐρεμνῆς οἰκί' ἔχουσιν,
Ὕπνος καὶ Θάνατος δεινοὶ θεοί." HESIOD. *Theogonia*, 758.

"There dwell the children twain of dusky Night,
The dread gods Sleep and Death."

"Ἑνὶ γὰρ ξυνέχεσθαι κρεῖττον, ἢ δυοῖν κακοῖν."

ARISTOPHANES. *Ecclesiazusae*, 1096.—(*The Youth.*)

"Better one evil 'tis to face than two."

"Ἔνιοι πολίων μὲν δεσπόζουσι, γυναιξὶ δὲ δουλεύουσιν."

DEMOCRITUS. *Ethica, Fragment* 169 (181).

"Some who are masters of many men are yet slaves to women."

"Ἔοικεν ὁ βίος θεάτρῳ· διὸ πολλάκις χείριστοι τὸν κάλλιστον ἐν αὐτῷ κατέχουσι τόπον."

ARISTONYMUS. (*Stobaeus, Florilegium, CVI.*, 14.)

"Life is like a theatre, where the worst men often get the best places."

"Ἐνταῦθα μέντοι πάντα τἀνθρώπων νοσεῖ,
κακοῖς ὅταν θέλωσιν ἰᾶσθαι κακά." SOPHOCLES. *Fragment* 98.

"Then does men's life become one vast disease,
When once they seek their ills by ills to cure."—(*Plumptre.*)

"Ἐξ ὀνύχος τὸν λέοντα."
ALCAEUS. (*Plutarch, de Defectu Oraculorum, III.*)
"From a claw to draw the lion."

"Ἐπ' Αγλαΐῃ ζηλήμονές εἰσι γυναῖκες."
MUSAEUS. *Hero and Leander*, 37.
"Of beauty women are ever jealous."

"Ἐπὰν δὲ γήμῃς, οὐδὲ σαυτοῦ κύριον
ἔξεστιν εἶναι." ALEXIS. *Fabulae Incertae, Fragment* 34, 7.
"Once thou art wed, no longer canst thou be
Lord of thyself."

"Ἐπὰν ἐγγὺς θάνατος ἔλθῃ
οὐδεὶς ἑαυτῷ ὃ θέλει βουλεύεται·
θνήσκει δ' ὁ θνήσκων κατ' ἰδίαν εἱμαρμένην."
PHILEMON. *Fabulae Incertae, Fragment* 38.
"When death draws nigh, no longer man may scheme
For his desire; for fate to each allots
The manner of his death."

"Ἐπὰν ἐκ μεταβολῆς ἐπὶ κρεῖττον γένῃ,
ὅτ' εὐτυχεῖς μέμνησο τῆς προτέρας τύχης."
MENANDER. *Fabulae Incertae, Fragment* 183.
"If there should dawn for thee a brighter day,
When fortune smiles remember thy past woes."

"Ἐπὰν ἐν ἀγαθοῖς εὐνοούμενός τις ὢν
ζητῇ τι κρεῖττον ὧν ἔχει, ζητεῖ κακά."
MENANDER. *Fabulae Incertae, Fragment* 171.
"He who while faring well at Fortune's hands
Asks more than she has given, asks for ills."

"Ἔπεα πτερόεντα." HOMER. (*Iliad and Odyssey, passim.*)
"Winged words."

"Ἐπειδὴ μὴ γίνεται τα πράγματα ὡς βουλόμεθα, δεῖ βούλεσθαι ὡς γίνεται." ARISTOTLE. (*Stobaeus, Florilegium, III.*, 53.)
"If things do not turn out as we wish, we should wish for them as they turn out."

"Μὴ ζήτει τὰ γινόμενα γίνεσθαι ὡς θέλεις, ἀλλὰ θέλε τὰ γινόμενα ὡς γίνεται, καὶ εὑροήσεις."
EPICTETUS. *Enchiridion, VIII.*
"Do not seek to bring things to pass in accordance with your wishes, but wish for them as they are, and you will find them."

"Ἐπὶ γήραος οὐδῷ."
PLATO. *Republic, I.*, 2. (*Stephens, p.* 328, E.)—(*Socrates.*)
"On the threshold of old age."

"'Επὶ τοῖς ἀποθνήσκουσι μὴ λυποῦ, ἀναγκαῖον γὰρ, ἀλλ' ἐπὶ τοῖς αἰσχρῶς τελευτῶσιν."

POLYAENUS. (*Stobaeus, Florilegium, CXXIV.*, 31.)

"Do not grieve for the dying, for die they must, but grieve for those whose end is dishonourable."

"'Επὶ τὸν εὐτυχῆ
πηδῶσ' ἀεὶ κήρυκες." EURIPIDES. *Orestes*, 895.—(*The Messenger.*)

"Whom fortune smiles on heralds fly to aid."

"'Επὶ χρήμασιν δ' ὧν ἔμπορος φρονεῖ μέγα,
ὧν ἐστι πάντων ἐνίοτ' ἄνεμος κύριος."

ANTIPHANES. *Melitta, Fragment.*

"Though profits large to rich shipowners fall,
The wind it is that really owns it all."—(*F. A. Paley.*)

"'Επιδείκνυσο, μὴ ἐν τοῖς λόγοις, ἃ φρονεῖν, ἀλλ' ἐν τῷ ἔργῳ, ἃ ποιεῖν."

PYTHAGORAS. (*Johannes Damascenus, MS. Florentinum, I.*, 7, 35.)

"Show rather in your actions what should be done than in your words what should be thought."

"'Επιπολάζειν οὐ τι χρὴ τὸν θυμόν, ἀλλὰ τὸν νόον."

EPICHARMUS. *Fabulae Incertae, Fragment* 9.

"Judgment, not passion, should prevail."

"'Επίσταμαι δὲ καὶ καὶ πεπείραμαι λίαν
ὡς τῶν ἐχόντων πάντες ἄνθρωποι φίλοι."

EURIPIDES. *Cressae, Fragment* 4.

"I know, and far too oft I've tested it,
That rich men have the whole world for their friends."

"'Επίσταμαι δὲ πάνθ', ὅσ' εὐγενῆ χρεών,
σιγᾶν θ', ὅπου δεῖ, καὶ λέγειν, ἵν' ἀσφαλές·
ὁρᾶν θ' ἃ δεῖ με, κοὐχ ὁρᾷν ἃ μὴ χρεὼν,
γαστρὸς κρατεῖν δέ." EURIPIDES. *Ino, Fragment* 17.

"All that becomes a gentleman I know;
To silent be when needful, or to speak
When speech is safe; to see what may be seen,
Or, when occasion calls, to close my eyes;
And to control my appetites."

"'Επιστήμη γὰρ καὶ χρήματα οὐχ ἑνὶ μετρεῖται."

ARISTOTLE. *Ethica Eudemia, VII.*, 10, 25.

"Knowledge and wealth are not meted out to the same person."

"'Επιστήμῃ γὰρ, οἶμαι, δεῖ κρίνεσθαι ἀλλ' οὐ πλήθει τὸ μέλλον καλῶς κριθήσεσθαι."

PLATO. *Laches, IX.* (*Stephens, p.* 184, E.)—(*Socrates.*)

"A good decision is based on knowledge and not on numbers."
—(*Jowett.*)

"Ἐπίσχες· οὗτοι τὸ ταχὺ τὴν δίκην ἔχει·
βραδεῖς δὲ μῦθοι πλεῖστον ἀνύουσιν σοφόν."

EURIPIDES. *Phoenissae*, 452.—(*Jocasta.*)

"Restrain thyself, for haste no justice brings;
Unhurried counsels are the crown of wisdom."

"Ἐργάζευ, νήπιε Πέρση,
ἔργα τάτ' ἀνθρώποισι θεοὶ διετεκμήραντο·
μήποτε σὺν παίδεσσι γυναικί τε θυμὸν ἀχεύων
ζητεύῃς βίοτον κατὰ γείτονας, οἱ δ' ἀμελῶσιν."

HESIOD. *Works and Days*, 397.

"Do with thy might
Whate'er the gods allot to thee to do,
Else, sick at heart, with wife and child thou'lt beg
Thy bread from neighbours who'll care nought for thee."

"Ἔργμασιν ἐν μεγάλοις πᾶσιν ἁδεῖν χαλεπόν."

SOLON. *Fragment* 7 (16).

"'Tis hard with song to honour mighty deeds."

"Ἔργον δ' οὐδὲν ὄνειδος· ἀεργίη δέ τ' ὄνειδος."

HESIOD. *Works and Days*, 311.

"No toil can shame thee; idleness is shame."

"Ἐργὸν συναγαγεῖν σωρὸν ἐν πολλῷ χρόνῳ,
ἐν ἡμέρᾳ δὲ διαφορῆσαι ῥᾴδιον."

DIPHILUS. *Fabulae Incertae*, *Fragment* 19.

"Long time thou'lt toil to gather up the heap
Which thou canst scatter in a single day."

"Ἔργου δὲ παντὸς ἤν τις ἄρχηται καλῶς,
καὶ τὰς τελευτὰς εἰκός ἐσθ' οὕτως ἔχειν."

SOPHOCLES. *Fragment* 715.

"If any man beginneth all things well,
It well may be his ends agree thereto."—(*Plumptre.*)

"Ἀρχὴ παντὸς ἔργου μέγιστον."

PLATO. *Republic*, *II.*, 17. (*Stephens*, *p.* 377, A.)—(*Socrates.*)

"The beginning is the chiefest part of any work."—(*Jowett.*)

"Ἀρχὴ γὰρ λέγεται μὲν ἥμισυ παντὸς ἐν ταῖς παροιμίαις ἔργου, καὶ τό γε καλῶς ἄρξασθαι πάντες ἐγκωμιάζομεν ἑκάστοτε."

PLATO. *Laws*, *VI.*, 2. (*Stephens*, *p.* 753, E.)—(*The Athenian.*)

"As the proverb says, 'a good beginning is half the business'; and 'to have begun well' is praised by all."—(*Jowett.*)

"Δοκεῖ γὰρ πλεῖον ἢ ἥμισυ παντὸς εἶναι ἡ ἀρχή."

ARISTOTLE. *Ethica Nicomachea*, *I.*, 7, 21.

"The beginning is apparently more than half of the whole."

"Ἡ δ' ἀρχὴ λέγεται ἥμισυ εἶναι παντός."

ARISTOTLE. *Politica*, *VIII.*, 3.

"The beginning is said to be half of the whole."

"Ἔρδοι τις, ἥν ἕκαστος εἰδείη τέχνην."
ARISTOPHANES. *Vespae*, 1431.—(*Philocleon.*)
"Let each man exercise his best known art."—(*Wheelwright.*)

"Ἐρημία μεγάλη 'στὶν μεγάλη πόλις."
ANON. (*Meineke, Comicorum Anonymorum Fragmenta*, 361.)
"A great city is a great wilderness."

"Ἔρχεται
τἀληθὲς εἰς φῶς ἐνίοτ' οὐ ζητούμενον."
MENANDER. *Rhapizomene, Fragment* 3.
"Truth sometimes comes to light, e'en though unsought."

"Ἔρως σοφιστοῦ γίγνεται διδάσκαλος
σκαιοῦ πολὺ κρείττων πρὸς τὸν ἀνθρώπων βίον."
ANAXANDRIDES. *Fabulae Incertae, Fragment* 10.
"Love is a teacher wiser far
In men's affairs than any clumsy sophist."

"Ἔρωτα δ' ὅστις μὴ θεὸν κρίνει μέγαν
καὶ τῶν ἁπάντων δαιμόνων ὑπέρτατον,
ἢ σκαιός ἐστιν, ἢ καλῶν ἄπειρος ὤν,
οὐκ οἶδε τὸν μέγιστον ἀνθρώποις θεόν."
EURIPIDES. *Auge, Fragment* 5.
"He who thinks not that Love's a mighty god,
Higher than all the deities of heaven,
Is all uncultured; or, unversed in beauty,
Knows not the god that ruleth over man."

"Ἔρωτι
πολλάκις, ὦ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται."
THEOCRITUS. *Idylls, VI.*, 18.
"Oft, Polyphemus, things that have no beauty
Seem beautiful to Love."

"Ἐς κοινὸν ἀλγεῖν τοῖς φίλοισι χρὴ φίλους."
EURIPIDES. *Iphigenia in Aulide*, 408.—(*Menelaus.*)
"Friends should friends' sorrows make their own."

"(Ἀλλ') ἐς τὸ κέρδος παρὰ φύσιν δουλευτέον."
EURIPIDES. *Phoenissae*, 395.—(*Polynices.*)
"E'en against nature we must slave for gain."

"Ἐς τὸν τῶν Δαναΐδων πίθον ὑδροφορήσειν μοι δοκῶ."
LUCIAN. *Timon*, 18.
"Methinks I am pouring water into the pitcher of the Danaids."

"(Ἀλλ') ἐσμὲν οἷόν ἐσμεν, οὐκ ἐρῶ κακὸν,
γυναῖκες." EURIPIDES. *Medea*, 889.—(*Medea.*)
"But we are—women: needs not harsher word."—(*A. S. Way.*)

"Ἔσσεται ἦμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς εὔμμελίω Πριάμοιο."

HOMER. *Iliad, IV.*, 164.

"The day shall come when this imperial Troy,
And Priam's race, and Priam's royal self,
Shall in one common ruin be o'erthrown."—(*Lord Derby.*)

"Ἐσθλοῦ γὰρ ἀνδρὸς, τοὺς πονοῦντας ὠφελεῖν."

SOPHOCLES. *Fragment* 661.

"A good man still will succour the distressed."—(*Plumptre.*)

"Ἔστι γὰρ καὶ ἡ παρουσία αὐτὴ τῶν φίλων ἡδεῖα καὶ ἐν ταῖς δυστυχίαις· κουφίζονται γὰρ οἱ λυπούμενοι συναλγούντων τῶν φίλων." ARISTOTLE. *Ethica Nicomachea, IX.*, 11, 2.

"Sweet is the presence of our friends, especially in time of trouble; for it is a consolation to the mourner to feel that his friends are sorrowing with him."

"Ἐστὶ γὰρ πλοῦτός γ' ἀμεμφὴς, ἀμφὶ δ' ὀφθαλμοῖς φόβος,
ὄμμα γὰρ δόμων νομίζω δεσπότου παρουσίαν."

AESCHYLUS. *Persae*, 168.—(*Atossa.*)

"Wealth without stint we have, yet for our eye we tremble;
For as the eye of home I deem a master's presence."—(*Plumptre.*)

"Ὁ τοῦ δεσπότου ὀφθαλμὸς."

ARISTOTLE. *Oeconomica, I.*, 6.

"The eye of the master."

"Οὐδὲν οὕτω πιαίνει τὸν ἵππον ὡς βασιλέως ὀφθαλμὸς."

PLUTARCH. *De Liberis educandis, XIII.* (9, D.)

"Nothing keeps the horse in better condition than the eye of the master."

"Ἔστι δὲ ἡ ψυχὴ τοῦ ζῶντος σώματος αἰτία καὶ ἀρχή."

ARISTOTLE. *Physica, II.*, 4.

"The soul is the cause and the beginning of the living body."

"Ἐστὶ θεοῖς δ' ἔτ' ἰσχὺς καθυπερτέρα·
πολλάκι δ' ἐν κακοῖσι τὸν ἀμάχανον
κἀκ χαλεπᾶς δύας ὕπερθ' ὀμμάτων
κρημναμενᾶν νεφελᾶν ὀρθοῖ."

AESCHYLUS. *Septem contra Thebas*, 226.—(*Chorus.*)

"True is it; but the gods
Have yet a mightier power, and oftentimes
In presence of sore ill,
It raises one perplexed from direst woe,
When dark clouds gather thickly o'er his eyes."—(*Plumptre.*)

"Ἔστι καὶ σιγὰς ἀκίνδυνον γέρας."

SIMONIDES OF CEOS. *Fragment* 66 (107).

"Sure is the guerdon of silence."

"Ἔστι καὶ παρὰ μυσὶ χάρις."
AESOP. *Fables*, 256.—(*The Lion and the Mouse.*)

"Even mice are capable of gratitude."

"Ἔστι κου νέων ξύνεσις καὶ γερόντων ἀξυνεσίη· χρόνος γὰρ οὐ διδάσκει φρονεῖν, ἀλλ' ὡραίη τροφὴ καὶ φύσις."
DEMOCRITUS. *Ethica*, *Fragment* 185 (139).

"We may find intelligence in the young and stupidity in the aged, for it is not time that teaches wisdom, but nature and early training."

"Ἔστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός·
ἡ μὲν γὰρ αὐτῆς οἶδεν υἱόν, ὁ δ' οἴεται."
MENANDER. *Fabulae Incertae*, *Fragment* 112.

"More love a mother than a father shows:
He *thinks* this is his son; she only *knows*."—(*F. A. Paley.*)

"(Ἀλλ') ἔστιν ἔνθα χὴ δίκη βλάβην φέρει."
SOPHOCLES. *Electra*, 1042.—(*Chrysothemis.*)

"There is a time when even justice harms."—(*Plumptre.*)

"Ἔστιν καὶ παρὰ δάκρυσι κείμενον
ἡδὺ βροτοῖς, ὅταν
ἄνδρα φίλον στενάχῃ τις ἐν οἴκτῳ."
EURIPIDES. *Archelaus*, *Fragment* 26.

"Even in tears mankind some solace finds,
When in deep grief one weeps a friend that's lost."

"Ἔστιν μὲν οὖν ἵν' ἡδὺ μὴ λίαν φρονεῖν,
ἔστιν δὲ χὤπου χρήσιμον γνώμην ἔχειν."
EURIPIDES. *Iphigenia in Aulide*, 924.—(*Achilles.*)

"'Tis sweet at times all thought to lay aside,
At times 'tis deepest thought that profits us."

"Ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλέον, ἀλλὰ δαπάνης, δι' ἣν τὰ ὅπλα ὠφελεῖ."
THUCYDIDES. *History*, *I.*, 83, 2.

"War is a matter not so much of arms as of expenditure, through which arms may be made of service."

"Ἐσχάτη γὰρ ἀδικία δοκεῖν δίκαιον εἶναι μὴ ὄντα."
PLATO. *Republic*, *II.* (*Stephens*, *p.* 361, A.)—(*Glaucon.*)

"The highest reach of injustice is to be deemed just when you are not."
—(*Jowett.*)

"Ἕτερα δ' ἀφ' ἑτέρων κακὰ κακῶν κυρεῖ."
EURIPIDES. *Hecuba*, 690.—(*Hecuba.*)

"Ills upon ills throng one after other."—(*A. S. Way.*)

"Εὖ τὸ σῶμα ἔχειν καὶ τὴν ψυχήν."
CLEOBULUS. (*Stobaeus*, *Florilegium*, *III.*, 79, α.)

"Safeguard the health both of body and soul."

"Εὐάγγελος μὲν, ὥσπερ ἡ παροιμία,
ἕως γένοιτο μητρὸς εὐφρόνης πάρα."
AESCHYLUS. *Agamemnon*, 264.—(*Clytemnestra.*)

"May Morning, as the proverb runs, appear
Bearing glad tidings from his mother Night."—(*Plumptre.*)

"Εὐδαιμοσύνα χρᾶσις ἀρετᾶς ἐν εὐτυχίᾳ."
ARCHYTAS. (*Stobaeus, Florilegium, I.*, 79.)

"Happiness lies in the practice of virtue in fortunate circumstances."

"Εὔκλειαν ἔλαβον οὐκ ἄνευ πολλῶν πόνων."
EURIPIDES. *Andromeda, Fragment* 37.

"Not without many toils renown they gained."

"Εὔκολον (ἔφασκε) τὴν εἰς ᾅδου ὁδόν· καταμύοντας γοῦν ἀπίεναι."
BION OF BORYSTHENES. (*Diogenes Laertius, IV.*, 7, 3, 49.)

"The road to hell is easy, for we can travel it with our eyes shut."

"Εὐλαβεῖσθέ νυν ἐκεῖνον τὸν κάτωθεν Κέρβερον."
ARISTOPHANES. *Pax*, 313.—(*Trygaeus.*)

"Beware of that infernal Cerberus."—(*Wheelwright.*)

"Εὐνομίας καὶ Πειθοῦς ἀδελφὰ καὶ Προμαθείας θυγάτηρ (ἡ Τύχη)."
ALCMAN. (*Plutarch, de Fortuna Romanorum, IV.*) (318, A.)

"Fortune is the sister of Order and Persuasion, and the daughter of Foresight."

"Εὐξάμενός τι ἔπος ἐρέω· οἶνος γὰρ ἀνώγει
ἠλεὸς, ὅστ' ἐφέηκε πολύφρονά περ μάλ' ἀεῖσαι,
καί θ' ἁπαλὸν γελάσαι, καὶ τ' ὀρχήσασθαι ἀνῆκεν,
καί τι ἔπος προέηκεν ὅπέρ τ' ἄῤῥητον ἄμεινον."
HOMER. *Odyssey, XIV.*, 463.

"I speak for glory, since by wine made bold
Often to singing e'en the wise will fall,
Light laughter and the dance, nor can withhold
Words that in sooth were better far untold."—(*Worsley.*)

"Εὔπιστον ἀτυχῶν ἐστιν ἄνθρωπος φύσει,
τὸν πλησίον γὰρ οἴεται μᾶλλον φρονεῖν
ὁ τοῖς λογισμοῖς τοῖς ἰδίοις πταίων ἀεί."
MENANDER. *Paracatathece, Fragment* 4.

"The unfortunate are credulous by nature;
For he will rather think his neighbour wise
Who, when he schemes himself, is always tripping."

"Εὕρηκα, εὕρηκα." ARCHIMEDES. (*Vitruvius Pollio, de Architectura, Lib. IX., Cap. III.*)

"I have found it, I have found it."

"Εὕροις δ' ἂν οὐδὲν τῶν ἁπάντων, Σιμύλε,
ἀγαθὸν, ὅπου τι μὴ πρόσεστι καὶ κακόν."
MENANDER. *Misogenes, Fragment* 1, 5.

"Nothing of good in all the world you'll find
That has not some slight taint of evil in it."

"Εὐσεβέων παίδεσσι τὰ λώϊα, δυσσεβέων δ' οὔ."
THEOCRITUS. *Idylls, XXI.* (*XXVI.*), 32.

"All blessings on the sons of virtuous parents fall,
None on the bad man's children."

"Εὔτολμος εἶναι κρῖνε, τολμηρὸς δὲ μή."
MENANDER. *Monosticha*, 153.

"Let bravery be thy choice, but not bravado."

"Εὐτυχὴς ὁ ἐπὶ μετρίοισι χρήμασιν εὐθυμεόμενος, δυστυχὴς δ' ὁ ἐπὶ πολλοῖσι δυσθυμεόμενος." DEMOCRITUS. *Fragment* 71 (27).

"The happy man is he who is cheerful with moderate means, the unhappy he who is discontented in the midst of plenty."

"Εὐτυχῶν μὲν μέτριος ἴσθι, ἀτυχῶν δὲ φρόνιμος."
PERIANDER. (*Stobaeus, Florilegium, III.*, 79, η.)

"Be modest in good fortune, prudent in misfortune."

"Νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον· οὕτω γὰρ οὔτ' εὐτυχῶν ἐσει περιχαρὴς, οὔτε δυστυχῶν περίλυπος."
ISOCRATES. *Ad Demonicum, IV.*, 42. (*Stephens, p.* 11, B.)

"Remember that there is nothing stable in human affairs; therefore avoid undue elation in prosperity, or undue depression in adversity."

"Εὔφημα φώνει· μὴ κακὸν κακῷ διδοὺς
ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει."
SOPHOCLES. *Ajax*, 362.—(*Chorus.*)

"Hush! speak not so; nor, curing ill with ill,
Make sorrow's weight a worse calamity."—(*Plumptre.*)

"Εὔχεσθαι μὲν τὰ ἁπλῶς ἀγαθὰ καὶ αὐτοῖς ἀγαθὰ εἶναι."
ARISTOTLE. *Ethica Nicomachea, V.*, 1, 9.

"We should pray that the absolute good may be also our own good."

"Ἐφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε σοφίαν, βεβαιότερον γὰρ τοῦτο τῶν ἄλλων κτημάτων."
BIAS. (*Diogenes Laertius, I.*, 5, 5, 88.)

"Take wisdom as your provision for the journey from youth to old age, for it is the most stable of all possessions."

"Ἔχει γὰρ καταφυγὴν θὴρ μὲν πέτραν,
δοῦλος δὲ βωμοὺς θεῶν." EURIPIDES. *Supplices*, 267.—(*Chorus.*)

"Nay, nay! the beast finds refuge in the rock,
The slave at the gods' altars."—(*A. S. Way.*)

"Ἔχεις μὲν ἀλγεί', οἶδα· σύμφορον δέ τοι
ὡς ῥᾷστα τἀναγκαῖα τοῦ βίου φέρειν."

EURIPIDES. *Helena*, 252.—(*Chorus.*)

"Sorrows are thine, I know; yet is it best
Lightly as may be to endure life's ills."—(*A. S. Way.*)

"Ἐχθαίρω δὲ γυναῖκα περίδρομον, ἄνδρα τε μάργον
ὃς τὴν ἀλλοτρίην βούλετ' ἄρουραν ἀροῦν."

THEOGNIS. *Sententiae*, 581.

"I hate a woman who's a gadabout, I hate
The greedy man who'll plough another's field."

"Ἐχθίστη δὲ ὀδύνη ἐστὶ τῶν ἐν ἀνθρώποισι αὕτη, πολλὰ φρονέοντα μηδενὸς κρατέειν."

HERODOTUS. *History*, *IX.*, 16.

"There is nothing in human life more lamentable than that a wise man should be without influence."

"Ἐχθρὰ γὰρ ἡ 'πιοῦσα μητρυιὰ τέκνοις
τοῖς πρόσθ', ἐχίδνης οὐδὲν ἠπιωτέρα."

EURIPIDES. *Alcestis*, 309.—(*Alcestis.*)

"For the new stepdame hateth still the babes
Of her that's gone with more than viper-venom."—(*A. S. Way.*)

"Ἐχθροῖς ἀπιστῶν οὔποτ' ἂν πάθοις βλάβην."

MENANDER. *Monosticha*, 164.

"Ne'er trust your foes and you'll ne'er come to harm."

"Ἐχθρὸν δέ μοί ἐστιν
αὖτις ἀριζήλως εἰρημένα μυθολογεύειν."

HOMER. *Odyssey*, *XII.*, 452.

"The wordy tale, once told, were hard to tell again."—(*Worsley.*)

"Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν,
ὃς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ."

HOMER. *Iliad*, *IX.*, 312.

"Him as the gates of hell my soul abhors,
Whose outward words his inmost thoughts conceal."
—(*Lord Derby.*)

"Ἐχθροὺς ποιοῦσι τοὺς φίλους αἱ συγκρίσεις."

PHILEMON. *Fabulae Incertae*, *Fragment* 17.

"Comparisons make enemies of our friends."

"(Ἀλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,)
Ἐχθρῶν ἄδωρα δῶρα κοὐκ ὀνήσιμα."

SOPHOCLES. *Ajax*, 664.—(*Ajax.*)

"Most true
Is found the proverb that one hears men say—
'A foe's gifts are as no gifts, profitless'."—(*Plumptre.*)

"Κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει."

EURIPIDES. *Medea*, 618.—(*Medea.*)

"No profit is there in a villain's gifts."—(*A. S. Way.*)

"Ἔχω δὲ πολλὴν οὐσίαν, καὶ πλούσιος
καλοῦμ' ὑπὸ πάντων, μακάριος δ' ὑπ' οὐδένος."

MENANDER. *Fabulae Incertae*, *Fragment* 140.

"Great is my store, and I am wealthy called
By all, but happy am I called by none."

"Ἔχω δὲ τόλμης καὶ θράσους διδάσκαλον
ἐν τοῖς ἀμηχάνοισιν εὐπορώτατον
Ἔρωτα, πάντων δυσμαχώτατον θεῶν."

EURIPIDES. *Hippolytus*, *Fragment* 2.

"'Tis love that makes me bold and resolute,
Love that can find a way where path there's none,
Of all the gods the most invincible."

"Ἕως ἂν σῴζηται τὸ σκάφος, ἄν τε μεῖζον ἄν τ' ἔλαττον ᾖ, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην καὶ πάντ' ἀνδρ' ἑξῆς προθύμους εἶναι, . . . ἐπειδὰν δ' ἡ θάλαττα ὑπερσχῇ, μάταιος ἡ σπουδή."

DEMOSTHENES. *Philippica*, *III.*, 69.

"While there is a chance of saving the ship, be it big or little, it is the duty of sailor and pilot and every man in his station to work zealously to that end, but when once the sea has overwhelmed it, zeal is in vain."

"Ζεὺς γὰρ μέγιστον τοῦτ' ἐποίησεν κακὸν,
γυναῖκας."

SIMONIDES OF AMORGOS. *De Feminis*, 96.

"No greater evil Zeus inflicts than woman."

"Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ."

HOMER. *Odyssey*, *VI.*, 188.

"Zeus both to good and evil doth divide
Wealth as he listeth."—(*Worsley.*)

"Ζεὺς δ' ἐφορᾷ γονέων ὁπόσοι τίουσι θεμιστὰς,
ἠδ' ὅσοι οὐκ ἀλέγουσιν, ἀναιδέα θυμὸν ἔχοντες."

ORPHICA. *Fragment* 11.

"Zeus watches those whose parents' will is law,
And those who, being shameless, disobey."

"Ζεύς ἐστιν αἰθὴρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανὸς,
Ζεύς τοι τὰ πάντα, χὤτι τῶνδ' ὑπέρτερον."

AESCHYLUS. *Fragment* 295.

"The air is Zeus, Zeus earth, and Zeus the heaven,
Zeus all that is, and what transcends them all."—(*Plumptre.*)

"Ζεύς μοι σύμμαχος, οὐ φοβοῦμαι·
Ζεύς μοι χάριν ἐνδίκως
ἔχει."

EURIPIDES. *Heraclidae*, 766.—(*Chorus.*)

"Zeus champions me; I tread fear down:
Zeus' favour is my right, my crown."—(*A. S. Way.*)

"Ζευχθεὶς γάμοισιν οὐκέτ' ἔστ' ἐλεύθερος,
ἀλλ' ἕν γ' ἔχει τι χρηστὸν· ἐν κήδει γὰρ ὢν
ἐσθλῷ δέδοικε μηδὲν ἐξαμαρτάνειν."

EURIPIDES. *Antigone, Fragment* 5.

"In wedlock is a man no longer free,
Yet one thing compensates; for being wed
To a good woman he's ashamed to sin."

"Ζηλοῖ δέ τε γείτονα γείτων
εἰς ἄφενον σπεύδοντ'. ἀγαθὴ δ' ἔρις ἥδε βροτοῖσι.
καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ τέκτονι τέκτων·
καὶ πτωχὸς πτωχῷ φθονέει, καὶ ἀοιδὸς ἀοιδῷ."

HESIOD. *Works and Days*, 23.

"In the race for wealth
Each man will strive his neighbour to excel,
And all the world's the better for the strife.
For potter envies potter, joiner joiner,
And beggar rivals beggar and bard bard."

"Ζῆλος γυναικὸς πάντα πυρπολεῖ δόμον."

MENANDER. *Monosticha*, 195.

"A woman's jealousy sets every house on fire."

"Ζηλῶ σε, γέρον,
ζηλῶ δ' ἀνδρῶν ὅς ἀκίνδυνον
βίον ἐξεπέρασ', ἀγνὼς, ἀκλεής·
τοὺς δ' ἐν τιμαῖς ἧσσον ζηλῶ."

EURIPIDES. *Iphigenia in Aulide*, 17.—(*Agamemnon.*)

"Old man, I envy thee,
And every man who's lived at ease,
From danger free, unknown to fame;
But less I envy those with honours crowned."

"Ζηλωτὸς ὅστις ηὐτύχησεν ἐς τέκνα
καὶ μὴ 'πισήμους συμφορὰς ἐκτήσατο."

EURIPIDES. *Orestes*, 542.—(*Chorus.*)

"Envied is he who's happy in his children,
Nor aught calamitous through them has suffered."

"Ζημίαν αἱρεῖσθαι μᾶλλον ἢ κέρδος αἰσχρόν· ἡ μὲν γὰρ ἅπαξ ἐλύπησε· τὸ δὲ διὰ παντός."

CHILO. (*Diogenes Laertius, I.*, 3, 2, 70.)

"Loss is to be preferred to discreditable gain, for the one causes a transient, the other a life-long sorrow."

"Ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφυκόσιν."

SOPHOCLES. *Electra*, 989.—(*Electra.*)

"Living basely is for those
Who have been born of noble stock most base."—(*Plumptre.*)

"Ζῆνα δὲ τὸν θ' ἕρξαντα, καὶ ὃς τάδε πάντ' ἐφύτευσεν,
οὐκ ἐθέλεις εἰπεῖν· ἵνα γὰρ δέος, ἔνθα καὶ αἰδώς."
STASIMUS. *Quoted by Plato, Euthyphro, XIII.* (*Stephens, p.* 12.)

"Of Zeus, the author and creator of all these things,
You will not tell: for where fear is, there is also reverence."
—(*Jowett.*)

"Ζητῶν τὴν ἀλήθειαν, οὐ ζητήσεις τὸ ἐκ παντὸς τρόπου νικᾶν· καὶ εὑρὼν τὴν ἀλήθειαν, ἕξεις τὸ μὴ νικᾶσθαι."
EPICTETUS. (*Stobaeus, Florilegium, V.*, 105.)

"If you seek truth you will not seek victory by dishonourable means, and if you find truth you will become invincible."

"Ζωῆς πονηρᾶς θάνατος εὐπορώτερος,
τὸ μὴ γενέσθαι δ' ἐστίν, ἢ πεφυκέναι
κρεῖσσον κακῶς πάσχοντα." AESCHYLUS. *Fragment* 384.

"Death than a life of ill is easier far,
And better never to be born at all
Than live and suffer."

"Ζῶμεν ἀλογίστως, προσδοκῶντες μὴ θανεῖν."
MENANDER. *Monosticha*, 200.

"Thoughtless we live, expecting not to die."

"Ζώοι τις ἀνθρώπων, τὸ κατ' ἦμαρ, ὅπως
ἥδιστα πορσύνων· τὸ δ' ἐς αὔριον ἀεὶ τυφλὸν ἕρπει."
SOPHOCLES. *Fragment* 685.

"There liveth one who gives the present hour
Its fill of pleasure, creeping blindly on
To future which he knows not."—(*Plumptre.*)

"Ἡ ἅμαξα τὸν βοῦν (πολλάκις ἐκφέρει)."
LUCIAN. *Dialogi Mortuorum, VI.*, 2.

"The waggon draws the ox."

"Ἡ ἀρετὴ τελείωσίς τις." ARISTOTLE. *Metaphysica, IV.*, 16.

"Virtue is, as it were, a consummation."

"Ἡ βραδύπους βουλὴ μεγ' ἀμείνων, ἡ δὲ ταχεῖα
αἰὲν ἐφελκομένην τὴν μετάνοιαν ἔχει."
LUCIAN. *Epigrams, XVI.*

"Best is the counsel that is slow of foot;
The swift aye drags repentance in its train."

"Ἡ βραχύ τοι σθένος ἀνέρος·
ἀλλὰ ποικιλίᾳ πραπίδων
δεινὰ μὲν φῦλα πόντου,
χθονίων τ' ἀερίων τε
δάμναται παιδεύματα." EURIPIDES. *Aeolus, Fragment* 13.

"Slight is the strength of man,
But cunning is his brain:
Thus rules he all the tribes
That throng the seas, and all
The denizens of earth
And nurslings of the air."

"Ἡ γὰρ ἄγαν ἐλευθερία ἔοικεν οὐκ εἰς ἄλλο τι ἢ εἰς ἄγαν δουλείαν μεταβάλλειν καὶ ἰδιώτῃ καὶ πόλει."

PLATO. *Republic, VIII.*, 15. (*Stephens, p.* 564, A.)—(*Glauco.*)

"Excess of liberty, whether in states or individuals, seems only to pass into excess of slavery."—(*Jowett.*)

"Ἡ γὰρ ἀλήθεια τελεωτάτη ἀρετή ἐστιν."

HERMES TRISMEGISTUS. (*Stobaeus, Florilegium, XI.*, 23.)

"Truth is the extreme manifestation of virtue."

"Ἡ γὰρ δίκη πολιτικῆς κοινωνίας τάξις ἐστιν."

ARISTOTLE. *Politica, I.*, 2.

"It is in justice that the ordering of society is centred."

"(Ἀλλ') ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ."

SOPHOCLES. *Antigone*, 392.—(*The Watchman.*)

"No joy is like the sweet delight
Which comes beyond, above, against our hopes."—(*Plumptre.*)

"Ἡ γὰρ εὐλάβεια σώζει πάντα."

ARISTOPHANES. *Aves*, 376.—(*The Hoopoe.*)

"Caution saves all."—(*Wheelwright.*)

"Ἡ γὰρ Κύπρις πέφυκε τῷ σκότῳ φίλη,
τὸ φῶς δ' ἀνάγκην προστίθησι σωφρονεῖν."

EURIPIDES. *Meleager, Fragment* 9.

"The Cyprian goddess ever loves the dark,
The light perforce enjoins sobriety."

"Ἡ γὰρ οὐ χρὴ ποιεῖσθαι παῖδας, ἢ ξυνδιαταλαιπωρεῖν καὶ τρέφοντα καὶ παιδεύοντα."

PLATO. *Crito, V.* (*Stephens, p.* 45, D.)—(*Crito.*)

"No man should bring children into the world who is unwilling to persevere to the end in their nurture and education."—(*Jowett.*)

"Ἡ γὰρ σιωπὴ μαρτυρεῖ τὸ μὴ θέλειν."

MENANDER. *Monosticha*, 223.

"For silence witnesses unwillingness."

"Ἡ γὰρ τυραννὶς ἀδικίας μήτηρ ἔφυ."

DIONYSIUS THE TYRANT. (*Stobaeus, Florilegium, XLIX.*, 9.)

"An absolute monarchy is the mother of injustice."

"Ἡ γῆ μέλαινα πίνει,
πίνει δὲ δένδρε' αὖ γῆν.
πίνει θάλασσ' ἀναύρους,
ὁ δ' ἥλιος θάλασσαν,
τὸν δ' ἥλιον σελήνη.
τί μοι μάχεσθ', ἑταῖροι,
καὐτῷ θέλοντι πίνειν;"

ANACREON. *Odes*, 21.

"The black earth drinks, in turn
The trees drink up the earth.
The sea the torrents drinks, the sun the sea,
And the moon drinks the sun.
Why, comrades, do ye flout me,
If I, too, wish to drink?"

"Ἡ γῆ τῶν μὲν μήτηρ, τῶν δὲ μητρυιά ἐστι."
AESOP. *Fables*, 191.—(*The Gardener.*)
"The earth is sometimes a mother, and sometimes a stepmother."

"Ἡ γλῶσσ' ὀμώμοχ', ἡ δὲ φρὴν ἀνώμοτος."
EURIPIDES. *Hippolytus*, 612.—(*Hippolytus.*)
"My tongue hath sworn; no oath is on my soul."—(*A. S. Way.*)

"Ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν."
MENANDER. *Monosticha*, 205.
"The tongue hath many to destruction led."

"Ἡ δ' ἀρετὴ, τόδ' ἄεθλον ἐν ἀνθρώποισιν ἄριστον.
κάλλιστόν τε φέρειν γίνεται ἀνδρὶ σοφῷ."
THEOGNIS. *Sententiae*, 1003.
"No higher prize is given to men than virtue;
None fairer can the wise man bear away."

"Ἡ δὲ ζωὴ ἐνέργειά τίς ἐστι, καὶ ἕκαστος περὶ ταῦτα καὶ τούτοις ἐνεργεῖ ἃ καὶ μάλιστ' ἀγαπᾷ."
ARISTOTLE. *Ethica Nicomachea, X.*, 4, 10.
"Life is a species of energy, and each man expends his energy in and about those things which chiefly delight him."

"Ἡ δὲ μωρία
μάλιστ' ἀδελφὴ τῆς πονηρίας ἔφυ." SOPHOCLES. *Fragment* 663.
"Folly proves itself
Of wickedness true sister."—(*Plumptre.*)

"Ἡ δέ τοι, κύκνου δίκην
τὸν ὕστατον μέλψασα θανάσιμον γόον
κεῖται φιλήτωρ τοῦδ'."
AESCHYLUS. *Agamemnon*, 1444.—(*Clytemnestra.*)
"And she who, like a swan,
Has chanted out her last and dying song
Lies, loved by him."—(*Plumptre.*)

"Ἦ δὴ νοσῶδες τοῦτο τοῖς ἀμείνοσιν,
ὅταν πονηρὸς ἀξίωμ' ἀνὴρ ἔχῃ,
γλώσσῃ κατασχὼν δῆμον, οὐδὲν ὢν τὸ πρίν."
EURIPIDES. *Supplices*, 423.—(*The Herald.*)
"Realm-ruining in the wise man's sight is this,
When the vile tonguester getteth himself a name
By wooing mobs, who heretofore was naught."—(*A. S. Way.*)

"Ἡ δημοκρατία ἡ τελευταία τυραννὶς ἐστίν."
ARISTOTLE. *Politica, VIII.*, 10.
"Democracy is the acme of tyranny."

"Ἡ εὐδαιμονία ἄρ' ἂν εἴη ἐν τῷ κατὰ τὰς ἀρετὰς ζῆν."
ARISTOTLE. *Ethica Magna, I.*, 4, 3.
"Happiness would therefore appear to consist in a life of virtue."

"Ἡ εὐδαιμονία ἐνέργειά τίς ἐστιν."

ARISTOTLE. *Ethica Nicomachea, IX.*, 9, 5.

"Happiness is a species of energy."

"Ἦ θαύματα πολλὰ καὶ πού τι καὶ βροτῶν
φάτιν ὑπὲρ τὸν ἀλαθῆ λόγον
δεδαιδαλμένοι ψεύδεσι ποικίλοις ἐξαπατῶντι μῦθοι."

PINDAR. *Olympia, I.*, 28 (43).

"Marvels are many; yet still stranger tale,
With falsehood tricked, may oft o'er truth prevail."—(*Morice.*)

"Ἡ ἰσομοιρία τῶν κακῶν, ἔχουσά τινα ὅμως τὸ μετὰ πολλῶν κούφισιν."

THUCYDIDES. *History, VII.*, 75, 6.

"An equal share of fortune's buffets, which brings with it some solace in that we have many companions in misfortune."

"Ἡ κόμη τοὺς μὲν καλοὺς εὐπρεπεστέρους ὁρᾶσθαι ποιεῖ, τοὺς δὲ αἰσχροὺς φοβερωτέρους."

LYCURGUS. (*Plutarch, Lysander, I.*)

"The hair makes the handsome look more comely, and the ugly more frightful."

"Ἦ μεγάλα χάρις
δώρῳ σὺν ὀλίγῳ· πάντα δὲ τίματα τὰ πὰρ φίλων."

THEOCRITUS. *Idylls, XXII.* (*XXVIII.*), 24.

"Great is the favour though the gift be small;
We hold in honour all that comes from friends."

"Ἡ μὲν γὰρ φύσις ἄνευ μαθήσεως τυφλόν, ἡ δὲ μάθησις δίχα φύσεως ἐλλιπές, ἡ δ' ἄσκησις χωρὶς ἀμφοῖν ἀτελές."

PLUTARCH. *De Liberis educandis, IV.* (2, B.)

"Nature without instruction is blind, and instruction apart from nature is defective, and practice without nature and instruction is ineffectual."

"Ἡ μὲν τοῦ σώματος ἰσχὺς γηράσκει, ἡ δὲ τῆς ψυχῆς ῥώμη τῶν ἀγαθῶν ἀνδρῶν ἀγήρατός ἐστιν."

XENOPHON. *Agesilaus, XI.*, 14.

"Our bodily strength grows old, but the mental power of good men is beyond the reach of old age."

"Ἦ οὐκ οἶσθ' ἀκριβῶς ὢν περισσόφρων ὅτι
γλώσσῃ ματαίᾳ ζημία προστρίβεται;"

AESCHYLUS. *Prometheus Vinctus*, 328.—(*Oceanus.*)

"Or knowest thou not, o'er-clever as thou art,
That idle tongues must still their forfeit pay?"—(*Plumptre.*)

"Ἦ οὐχ ἅλις ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις;"

HOMER. *Iliad, V.*, 349.

"Enough for thee weak women to delude."—(*Lord Derby.*)

"Ἡ παιδεία ὁμοία ἐστὶ χρυσῷ στεφάνῳ· καὶ γὰρ τιμὴν ἔχει καὶ τὸ λυσιτελές." DEMOPHILUS. *Similitudines ex Pythagoreis*, 2.

"Education is like a golden crown; it confers both honour and profit."

"Ἡ παιδείη εὐτυχέουσι μέν ἐστι κόσμος, ἀτυχέουσι δὲ καταφύγιον." DEMOCRITUS. *Ethica, Fragment* 183 (132).

"Education is an ornament to the fortunate, a haven of refuge to the unfortunate."

"Ἡ πανακὲς πάντων φάρμακον ἁ σοφία." CALLIMACHUS. *Epigrammata*, 48, 4.

"Wisdom's a panacea for every ill."

"Ἡ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
γνῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις
τῶν μελλόντων, ὅ τι πράξει." SOPHOCLES. *Ajax*, 1417.—(*Chorus.*)

"Men may learn much who scan the passing hour,
But ere it comes in sight
No prophet may the secret scroll unfold,
And tell of things to come."—(*Plumptre.*)

"Ἡ πολυπραγμοσύνη φιλομάθειά τίς ἐστιν ἀλλοτρίων κακῶν." PLUTARCH. *De Curiositate, I.* (515, D.)

"Inquisitiveness is a sort of love of learning, with other people's misfortunes for its object."

"Ἡ πρόνοια δ' ἡ θνητὴ καπνὸς
καὶ φλήναφος." MENANDER. *Hypobolimaeus, Fragment* 3, A, B, 5.

"Man's foresight is but smoke and idle chatter."

"Ἡ ῥα τότ' ἔσσαν
χρύσειοι πάλιν ἄνδρες, ὅτ' ἀντεφίλησ' ὁ φιληθείς." THEOCRITUS. *Idylls, XII.*, 15.

"'Twas then the golden age of human kind,
Those far-off days when loved ones love returned."

"Ἡ συστήσασα φύσις καὶ διαλύσει." CARNEADES. (*Diogenes Laertius, IV.*, 9, 7, 64.)

"Nature, which has built up, will also pull down."

"Ἡ τ' ἄρα θνητῶν εἰσιν ἀσυνετώτεροι,
εἰ τἀπιεικῆ πρόσθεν ἡγοῦνται δίκης." EURIPIDES. *Fragment* 838.

"More foolish are the gods than mortal men,
If before right they place expediency."

"Ἡ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
οὐρανῷ ἐστήριξε κάρη, καὶ ἐπὶ χθονὶ βαίνει." HOMER. *Iliad, IV.*, 442.—(*Of Discord.*)

"With humble crest at first, anon her head,
While yet she treads the earth, affronts the skies."—(*Lord Derby.*)

"Ἢ ταύταν ἢ ἐπὶ ταύτας."

PLUTARCH. *Lacaenarum Apophthegmata*, 16.—(*The Spartan Mother to her Son.*)

"Come back either with your shield, or upon it."

"Ἡ τέχνη μιμεῖται τὴν φυσίν." ARISTOTLE. *Physica, II.*, 2.

"Art is the imitator of nature."

"Ἡ τέχνη τέλειος, ἡνίκ' ἂν φύσις εἶναι δοκῇ."

LONGINUS. *De Sublimitate, XXII.*, 2.

"Art is consummate when it seems to be nature."

"Ἡ τύχη ἔοικε φαύλῳ ἀγωνοθέτῃ· πολλάκις γὰρ τὸν μηδὲν πράξαντα στεφανοῖ." DEMOPHILUS. *Similitudines ex Pythagoreis*, 42.

"Fortune is like an inefficient umpire, for she often awards the crown of victory to one who has done nothing."

"Ἢ φρονεῖν ἐλάσσονα, ἢ δύνασθαι δεῖ σε μείζονα."

EURIPIDES. *Fragment* 1059.

"Be in your aims more modest, or display more power."

"Ἡ χεὶρ ὄργανόν ἐστιν ὀργάνων." ARISTOTLE. *Physica, III.*, 8.

"The hand is the tool of tools."

"Ἥβης ἀγλαὸν ἄνθος." TYRTAEUS. *Fragment* 10 (6), 28.

"The fair flower of youth."

"Ἡγοῦμαι δ' ἔγωγε, ὦ ἄνδρες, τὴν μὲν θεῶν ἐπιμέλειαν πάσας μὲν τὰς ἀνθρωπίνας πρᾶξεις ἐπισκοπεῖν."

LYCURGUS. *In Leocratem*, 94. (*Cap. XXII.*)

"The gods, as I think, give the most careful supervision to the affairs of men."

"Ἡγοῦμαι σοφίας εἶναι μέρος οὐκ ἐλάχιστον
ὀρθῶς γιγνώσκειν, οἷος ἕκαστος ἀνήρ."

EVENUS. *Fragment* 3.

"Methinks 'tis not the smallest part of wisdom
To rightly gauge the characters of men."

"Ἠδ' Ἔρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι,
λυσιμελὴς πάντων τε θεῶν, πάντων τ' ἀνθρώπων,
δάμναται ἐν στήθεσσι νόον, καὶ ἐπίφρονα βουλήν."

HESIOD. *Theogonia*, 120.

"Love, the most beauteous of immortal gods,
That looseneth the limbs of gods and men,
Destroyeth firm resolve and prudent counsel."

"Ἡδέως μὲν ἔχε πρὸς ἅπαντας, χρῶ δὲ τοῖς βελτίστοις."

ISOCRATES. *Ad Demonicum, IV.*, 20. (*Stephens, p.* 6, B.)

"Be agreeable to all men, but choose the best for your associates."

"Ἤδη γὰρ εἶδον ἄνδρα γενναίου πατρὸς
τὸ μηδὲν ὄντα, χρηστά τ' ἐκ κακῶν τέκνα,
λιμόν τ' ἐν ἀνδρὸς πλουσίου φρονήματι,
γνώμην τε μεγάλην ἐν πένητι σώματι."

EURIPIDES. *Electra*, 369.—(*Orestes.*)

"I have seen ere now a noble father's son
Proved nothing worth, seen good sons of ill sires,
Starved leanness in a rich man's very soul,
And in a poor man's body a great heart."—(*A. S. Way.*)

"Ἡδοναὶ ἄκαιροι τίκτουσιν ἀηδίας."

DEMOCRITUS. *Ethica, Fragment* 54 (19).

"Ill-timed pleasures lead to disgust."

"Ἡδονὴ μᾶλλον ἐν ἠρεμίᾳ ἐστὶν ἢ ἐν κινήσει."

ARISTOTLE. *Ethica Nicomachea, VII.*, 14, 8.

"Pleasure lies rather in tranquillity than in activity."

"Ἡδονὴν φεύγε ἥτις λύπην τίκτει."

SOLON. (*Stobaeus, Florilegium, III.*, 79, β.)

"Flee pleasure, for it brings sorrow in its train."

"Ἥδιστος γάρ τοι θάνατος
ξυνθνήσκειν θνήσκουσι φίλοις."

EURIPIDES. *Supplices*, 1006.—(*Evadne.*)

"For death is sweetest so,
With dear dead to lie low."—(*A. S. Way.*)

"Ἡδύ γε φίλου λόγος ἐστὶ τοῖς λυπουμένοις."

MENANDER. *Fabulae Incertae, Fragment* 266.

"Sweet to the sorrowing is a friendly word."

"Ἡδὺ δ', ἢν κακόν τι πράξῃ, συσκυθρωπάζειν πόσει
ἄλοχον, ἐν κοινῷ τε λύπης ἡδονῆς τ' ἔχειν μέρος."

EURIPIDES. *Fragment* 964.

"'Tis sweet, when man is by mischance o'erta'en,
That wife should take her share in husband's grief,
His partner ever both in joy and pain."

"Ἡδύς γε πίνειν οἶνος, Ἀφροδίτης γάλα."

ARISTOPHANES. *Fragment* 490.

"How sweet a drink is wine, the milk of Aphrodite."

"Ἤθη πονηρὰ τὴν φύσιν διάστρεφει."

MENANDER. *Monosticha*, 203.

"Man's nature is perverted by bad habits."

"Ἦθος προκρίνειν χρημάτων γαμοῦντα δεῖ."

MENANDER. *Monosticha*, 211.

"Let him who weds wed character, not money."

"Ἦθους δὲ βάσανός ἐστιν ἀνθρώποις χρόνος."

MENANDER. *Monosticha*, 219.

"Time is the touchstone of men's characters."

"Ἡι δ' ἄν ποτε ξυνοικίᾳ μήτε πλοῦτος ξυνοικῇ μήτε πενία, σχεδὸν ἐν ταύτῃ γενναιότατα ἤθη γίγνοιτ' ἄν."

PLATO. *Laws, III.*, 2. (*Stephens, p.* 679, B.)—(*The Athenian.*)

"The community which has neither poverty nor riches will always have the noblest principles."—(*Jowett.*)

"Ἥμισυ γάρ τ' ἀρετῆς ἀποαίνυται εὐρύοπα Ζεὺς
ἀνέρος, εὖτ' ἄν μιν κατὰ δούλιον ἦμαρ ἕλῃσιν."

HOMER. *Odyssey, XVII.*, 322.

"Half that man's virtue does Zeus take away,
Whom he surrenders to the servile day."—(*Worsley.*)

"Ἡμῶν δ' ὅσα καὶ τὰ σώματ' ἐστὶ τὸν ἀριθμὸν
καθ' ἑνὸς, τοσούτους ἔστι καὶ τρόπους ἰδεῖν."

PHILEMON. *Fabulae Incertae, Fragment* 310.

"But in the human race one always finds
As many bodies, just so many minds."—(*F. A. Paley.*)

"Ἦν ἄρα τοῖνδε δυοῖν ἑνὸς αἵρεσις, ἢ τὸ γενέσθαι
μηδέποτ', ἢ τὸ θανεῖν αὐτίκα τικτόμενον."

POSIDIPPUS, *or*
PLATO COMICUS. (*Anthologia Graeca, Cap. IX.*, 359.)

"Thus lay the choice between these two: or ne'er
To have been born, or soon as born to die."

"(Ἀλλ') ἦν δίκαια δρῶ, δίκαια πείσομαι."

EURIPIDES. *Heraclidae*, 424.—(*Iolaus.*)

"Only for fair deeds win I guerdon fair."

"Ἢν μὴ πολλῶν ἐπιθυμῇς, τὰ ὀλίγα τοι πολλὰ δόξει. σμικρὴ γὰρ ὄρεξις πενίην ἰσοσθενέα πλούτῳ ποιεῖ."

DEMOCRITUS. *Ethica, Fragment* 69 (24).

"If you do not desire much, little will seem much to you; for small wants give poverty the power of wealth."

"Μέζονες γὰρ ὀρέξιες μέζονας ἐνδείας ποιεῦσι."

DEMOCRITUS. *Ethica, Fragment* 70 (66).

"Greater wants produce greater deficiencies."

"Εἰ βούλει πλούσιόν τινα ποιῆσαι, μὴ χρημάτων προστίθει, τῆς δὲ ἐπιθυμίας ἀφαίρει."

EPICURUS. (*Stobaeus, Florilegium, XVII.*, 24.)

"If you would make a man rich do not add to his possessions, but take away from his desires."

"Οἱ γὰρ ὀλίγων δεόμενοι πολλῶν οὐκ ἀποτυγχάνουσιν."

PLUTARCH. *De cohibenda Ira, XIII.* (461, C.)

"Those who have few wants have not many deficiencies."

"Ἢν σὺ κακῶς δικάσῃς, σὲ θεὸς μετέπειτα δικάσσει."
PHOCYLIDES. *Sententiae*, 9.

"If ill thou judgest, God will judge thee after."

"Ἠνίδε, σιγῇ μὲν πόντος, σιγῶντι δ' ἀῆται·
ἁ δ' ἐμὰ οὐ σιγῇ στέρνων ἔντοσθεν ἀνία."
THEOCRITUS. *Idylls, II.*, 33.

"Lo! silent is the sea, the winds are silent,
But loudly cries the grief within my breast."

"Ἡξίου δὲ καὶ τοὺς νέους συνεχῶς κατοπτρίζεσθαι, ἵν' εἰ μὲν καλοὶ εἶεν, ἄξιοι γίγνοιντο· εἰ δ' αἰσχροὶ παιδείᾳ τὴν δυσείδειαν ἐπικαλύπτοιεν." SOCRATES. (*Diogenes Laertius, II.*, 5, 16, 33.)

"He used to urge the young to look constantly at their mirrors in order that, if they were beautiful, they might be worthy of their beauty, while, if they were plain, they might conceal their plainness by their learning."

"Ἥρωες, τοὶ πρόσθεν ἀφ' ἡμιθέων ἐγένοντο,
ῥέξαντες καλὰ ἔργα σοφῶν ἐκύρησαν ἀοιδῶν."
THEOCRITUS. *Idylls, XVII.*, 5.

"Great heroes then from demigods were born,
Whose noble deeds wise bards did celebrate."

"Ἥσυχος, ὥσπερ ἐγώ, μέσσην ὁδὸν ἔρχεο ποσσίν,
μηδ' ἑτέροισι διδούς, Κύρνε, τὰ τῶν ἑτέρων."
THEOGNIS. *Sententiae*, 331.

"Calmly, as I, tread thou the middle path,
Nor give to these what things to those belong."

"Ἥσω γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει."
HOMER. *Iliad, XVII.*, 515.

"I hurl the spear, but Jove directs the blow."—(*Lord Derby.*)

"Ηὔχετο δὲ πρὸς τοὺς θεοὺς ἁπλῶς τἀγαθὰ διδόναι, ὡς τοὺς θεοὺς κάλλιστα εἰδότας ὁποῖα ἀγαθά ἐστι."
XENOPHON. *Memorabilia, I.*, 3, 2.

"He prayed the gods to grant such things as were absolutely good, believing that the gods had a perfect knowledge of what was best."

"Θάνατος μὲν οὖν οὐκ ἔστιν ἔσχατον."
PLATO. *Laws, IX.*, 17. (*Stephens, p.* 881, A.)—(*The Athenian.*)

"Death is not the worst that can happen to men."—(*Jowett.*)

"Θανάτῳ πάντες ὀφειλόμεθα."
SIMONIDES OF CEOS. *Fragment* 122 (178).

"Death is the creditor of all mankind."

"Θανεῖν γὰρ εἰ πέπρωται
τί χρυσὸς ὠφελεῖ με;
ἐμοὶ γένοιτο πίνειν,
πίοντι δ' οἶνον ἡδὺν
ἐμοῖς φίλοις συνεῖναι." ANACREON, *XXXVI.* (*XXXIV.*), 10.

"To die if I be fated,
Wherein is gold's advantage?
Nay, let me drown my sorrows,
The luscious vintage drinking
With all my friends around me."

"Θανεῖν με δεῖ κἂν μὴ θέλω·
τὶ τὸν βίον πλανῶμαι;" ANACREON. *XLV.* (*XLIII.*), 5.

"E'en though I would not, die I must;
Why stray I thus through life?"

"Θανεῖν μὲν οὐ
χρῄζω, λιπὼν δ' ἂν οὐδὲν ἀχθοίμην βίον."
EURIPIDES. *Heraclidae*, 1016.—(*Eurystheus.*)

"I long not for death,
Yet to forsake life nowise shall I grieve."—(*A. S. Way.*)

"Θαρσαλέα δὲ παρὰ κρατῆρι φωνὰ γίνεται."
PINDAR. *Nemea, IX.*, 49 (117).

"Brave words the wine-cup's comrades are."

"Θάρσει μοι, θάρσει, τέκνον,
ἔτι μέγας οὐρανῷ
Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει."
SOPHOCLES. *Electra*, 173.—(*Chorus.*)

"Take heart, my child, take heart;
Mighty in heaven he dwells,
Zeus, who beholdeth and directeth all."—(*Plumptre.*)

"Θάρσει· τάχ' ἂν γένοιτο· πολλά τοι θεὸς
κἀκ τῶν ἀέλπτων εὔπορ' ἀνθρώποις τελεῖ."
EURIPIDES. *Alcmene, Fragment* 14.

"Take heart; 'twill soon be done; for ofttimes God
E'en hopeless tasks makes easy for mankind."

"Θαρσεῖν χρὴ, φίλε Βάττε· τάχ' αὔριον ἔσσετ' ἄμεινον.
ἐλπίδες ἐν ζωοῖσιν· ἀνέλπιστοι δὲ θάνοντες."
THEOCRITUS. *Idylls, IV.*, 41.

"Take courage; soon a brighter morrow 'll dawn;
While life lasts hope lasts; only death is hopeless."

"Θάρσος δὲ πρὸς τὰς συμφορὰς μέγα σθένει."
EURIPIDES. *Bellerophon, Fragment* 12.

"Mighty is courage 'gainst adversity."

"Θᾶττον (ἔφη) πιστεύειν δεῖν ἵππῳ ἀχαλίνῳ, ἢ λόγῳ ἀσυντάκτῳ."
THEOPHRASTUS. (*Diogenes Laertius*, *V.*, 2, 10, 39.)
"Sooner trust an unbitted horse than an unbridled tongue."

"Θέλω τύχης σταλαγμὸν, ἢ φρενῶν πίθον."
MENANDER. *Monosticha*, 240.
"Give me a drop of fortune sooner than a well of wits."

"Θεοὶ γὰρ εὖ μὲν, ὀψὲ δ' εἰσορῶσ', ὅταν
τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τράπῃ."
SOPHOCLES. *Oedipus Coloneus*, 1536.—(*Oedipus.*)
"For though the gods are slow to heed, they see
Full clearly, when the wilfulness of men
Turns from their worship to the scorn of fools."—(*Plumptre.*)

"Θεοὶ δέ τε πάντα ἴσασιν." HOMER. *Odyssey*, *IV.*, 468.
"The gods know all things."

"Θεὸν νοῆσαι μὲν χαλεπὸν, φράσαι δὲ ἀδύνατον."
HERMES TRISMEGISTUS. (*Stobaeus*, *Florilegium*, *LXXX.*, 9.)
"God is hard to perceive, impossible to understand."

"Θεὸν νόμιζε καὶ σέβου, ζήτει δὲ μὴ·
πλεῖον γὰρ οὐδὲν ἄλλο τοῦ ζητεῖν ἔχεις.
εἴτ' ἔστιν, εἴτ' οὔκ ἐστιν, μὴ βούλου μαθεῖν,
ὡς ὄντα τοῦτον καὶ παρόντ' ἀεὶ σέβου."
PHILEMON. *Fragment* 26.
"Believe in God, revere Him; but beware
Of asking what He wills not to declare.
Whether He *is* or *is not* do not try
To learn: adore Him as God ever nigh."—(*F. A. Paley.*)

"Θεὸς γάρ τις ἐν ἡμῖν." EURIPIDES. *Fragment* 1035.
"There is a god within us."

"Θεὸς μὲν αἰτίαν φύει βροτοῖς,
ὅταν κακῶσαι δῶμα παμπήδην θέλῃ."
AESCHYLUS. *Fragment* (*Niobe*) 151.
"When 'tis God's will to bring an utter doom
Upon a house, He first in mortal men
Implants what works it out."—(*Plumptre.*)

"Θεὸς συνεργὸς πάντα ποιεῖ ῥᾳδίως."
MENANDER. *Monosticha*, 237.
"If God works with us every task is easy."

"Θεοῦ θέλοντος κἂν ἐπὶ ῥιπὸς πλέοις."
EURIPIDES. *Thyestes*, *Fragment* 5.
"If God will thou canst sail e'en on a raft of straw."

"Κέρδους ἕκατι κἂν ἐπὶ ῥιπὸς πλέοι."
ARISTOPHANES. *Pax*, 699.—(*Trygaeus.*)
"For the sake of gain
Upon a straw raft he may sail."—(*Wheelwright.*)

"Θηλυκρατὴς ἀπέρωτος ἔρως παρανικᾷ
κνωδάλων τε καὶ βροτῶν."

AESCHYLUS. *Choephorae*, 600.—(*Chorus.*)

"Love that true love disowns,
That sways the weaker sex in brutes and men,
Usurps o'er wedlock's ties."—(*Plumptre.*)

"Θηρεύουσι τοῖς μὲν κυσὶ τοὺς λαγωοὺς οἱ κυνηγοί, τοῖς δὲ ἐπαίνοις τοὺς ἀνοήτους οἱ κόλακες."

SOCRATES. (*Stobaeus, Florilegium, XIV.*, 22.)

"Huntsmen pursue the hare with hounds, and flatterers hunt the fool with praises."

"Θησαυρός ἐστι τοῦ βίου τὰ πράγματα."

MENANDER. *Monosticha*, 235.

"Life's treasure lies in action."

"Θῖνες νεκρῶν δὲ καὶ τριτοσπόρῳ γονῇ
ἄφωνα σημαινοῦσιν ὄμμασιν βροτῶν,
ὡς οὐχ ὑπέρφευ θνητὸν ὄντα χρὴ φρονεῖν."

AESCHYLUS. *Persae*, 818.—(*The Ghost of Darius.*)

"And heaps of corpses shall to children's children,
Though speechless, witness to the eyes of men
That mortal man should not wax overproud."—(*Plumptre.*)

"Θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία."

SOPHOCLES. *Oedipus Coloneus*, 611.—(*Oedipus.*)

"Trust decays and mistrust grows apace."—(*Plumptre.*)

"(Ὦ μακάριε Ξενοκρατες,) Θῦε ταῖς Χάρισιν."

PLATO. (*Plutarch, Marius, II.*)

"O happy Xenocrates, sacrifice to the Graces."

"Θυμοῦ γὰρ οὐδὲν γῆράς ἐστιν ἄλλο, πλὴν
θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἅπτεται."

SOPHOCLES. *Oedipus Coloneus*, 954.—(*Theseus.*)

"Headstrong wrath knows no old age but death;
The dead are callous to the touch of pain."—(*Plumptre.*)

"Θυμῷ μάχεσθαι μὲν χαλεπὸν, ἀνδρὸς δὲ τὸ κρατεῖν εὐλογίστου."

DEMOCRITUS. *Ethica, Fragment* 88 (77).

"'Tis hard to fight with anger, but the prudent man keeps it under control."

"Ἰατρὸς ἀδόλεσχος ἐπὶ νόσῳ νόσος."

MENANDER. *Monosticha*, 268.

"A garrulous leech is sickness upon sickness."

"Ἰδίας νόμιζε τῶν φίλων τὰς συμφοράς."

MENANDER. *Monosticha*, 263.

"Think of thy friends' misfortunes as thine own."

"Ἰδίας ὁδοὺς ζητοῦσι φιλόπονοι φύσεις."
AGATHON. (*Stobaeus, Florilegium, XXIX.*, 39.)
"Toil-loving natures their own paths pursue."

"Ἱέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
ἧς γαίης θανέειν ἱμείρεται." HOMER. *Odyssey, I.*, 58.
"But he
Yearns for his native smoke, if that were all,
To see it curling, and to die."—(*Worsley.*)

"Ἱερὸν ὕπνον
Κοιμᾶται· θνήσκειν μὴ λέγε τοὺς ἀγαθούς."
CALLIMACHUS. *Epigrammata, X.*, 1.
"He but sleeps
The holy sleep; say not the good man dies."

"Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων,
ἰούς τ' ἐκτάμνειν ἐπί τ' ἤπια φάρμακα πάσσειν."
HOMER. *Iliad, XI.*, 514.
"Worth many a life is his,
The skilful leech who knows with practised hand
T' extract the shaft, and healing drugs apply."—(*Lord Derby.*)

"Ἴσθι ὡς οὐδεμία προσποίησις πολλῷ χρόνῳ λανθάνει."
DEMOPHILUS. *Sententiae Pythagoricae*, 23.
"Be sure that no pretence can long remain undetected."

"Ἴσον ἐκεῖνο, ὦ βασιλεῦ, παρ' ἐμοὶ κέκριται, φρονέειν τε εὖ καὶ τῷ λέγοντι χρηστὰ ἐθέλειν πείθεσθαι."
HERODOTUS. *Histories, VII.*, 16.
"I consider, O king, that it is equally commendable to decide wisely for oneself, and to be ready to follow good advice."

"Ἴσον ἐστὶν ὀργῇ καὶ θάλασσα καὶ γυνή."
MENANDER. *Monosticha*, 264.
"An angry woman's like an angry sea."

"Ἰσόν τοι κακόν ἐσθ', ὅς τ' οὐκ ἐθέλοντα νέεσθαι
ξεῖνον ἐποτρύνει καὶ ὃς ἐσσύμενον κατερύκει."
HOMER. *Odyssey, XV.*, 72.
"He to my mind an equal sin doth show;
Who, when a guest would linger, hints good-bye,
And who, if one desires to part, says no."—(*Worsley.*)

"Ἱστορία φιλοσοφία ἐστὶν ἐκ παραδειγμάτων."
DIONYSIUS HALICARNASSENSIS. *De Arte Rhetorica, XI.*, 2.
(*Paraphrasing a passage of Thucydides, Bk. II.*, 22.)
"History is philosophy teaching by examples."—(*Lord Bolingbroke.*)

"Ἴσχει τε γὰρ ὄλβος οὐ μείονα φθόνον."
PINDAR. *Pythia, XI.*, 29 (45).
"Proportioned envy still attends prosperity."—(*Morice.*)

"Ἰσχύειν τῇ ψυχῇ αἱροῦ μᾶλλον ἢ τῷ σώματι."
PYTHAGORAS. (*Stobaeus, Florilegium, I.*, 22.)
"Choose rather to be strong of soul than strong of body."

"Ἰσχυρὸν ὄχλος ἐστὶν, οὐκ ἔχει δὲ νοῦν."
MENANDER. *Monosticha*, 265.
"Strong is the mob, but mindless."

"Ἰσχυρότερος ἐς πειθὼ λόγος πολλαχῇ γίνεται χρυσοῦ."
DEMOCRITUS. *Ethica, Fragment* 104 (222, 223).
"Speech is often stronger to persuade than gold."

"Ἰσχὺς καὶ εὐμορφίη νεότητος, γήραος δὲ σωφροσύνη ἄνθος."
DEMOCRITUS. *Ethica, Fragment* 205 (216).
"The pride of youth is in strength and beauty, the pride of old age in discretion."

"Ἰσχὺς καὶ τεῖχος καὶ ὅπλον σοφοῦ ἡ φρόνησις."
PYTHAGORAS. (*Stobaeus, Florilegium, III.*, 24.)
"Prudence is the strength, the fortress, the armour of the wise."

"Ἰὼ βρότεια πράγματ' · εὐτυχοῦντα μὲν
σκιά τις ἂν τρέψειεν · εἰ δὲ δυστυχοῖ
βολαῖς ὑγρώσσων σπόγγος ὤλεσεν γραφήν."
AESCHYLUS. *Agamemnon*, 1327.—(*Cassandra.*)
"Ah, life of man! when most it prospereth,
It is but limned in outline; and when brought
To low estate, then doth the sponge, full soaked,
Wipe out the picture with its frequent touch."—(*Plumptre.*)

"Καδμείη νίκη." HERODOTUS. *History, I.*, 166.

"Νίκη Καδμεία."
PLUTARCH. *De Liberis educandis, XIV.* (10, A.)
"A Cadmeian victory."

"Καθ' ἑκάστην γὰρ τῶν πράξεων καὶ τῶν ἡλικιῶν πρὸς ἕκαστον ἔργον ἑκάστῳ ἡμῶν ἡ ἀρετή ἐστιν."
PLATO. *Meno, III.* (*Stephens, p.* 72, A.)—(*Meno.*)
"Virtue is relative to the actions and ages of each of us in all that we do."
—(*Jowett.*)

"Καθ' ὕδατος γράφεις." LUCIAN. *Cataplus*, 21.
"You are writing in water."

"Καθαρὸν ἂν τὸν νοῦν ἔχῃς, ἅπαν τὸ σῶμα καθαρὸς εἶ."
EPICHARMUS. *Fabulae Incertae, Fragment* 25.
"Keep a clean mind and you will be clean in body."

"Καὶ γὰρ ἂν πέτρου
φύσιν σύ γ' ὀργάνειας."
SOPHOCLES. *Oedipus Tyrannus*, 334.—(*Oedipus.*)
"For thou wouldst stir
A heart of stone."—(*Plumptre.*)

"Καὶ γάρ εἰμι ἤδη ἐνταῦθα, ἐν ᾧ μάλιστ' ἄνθρωποι χρησμῳδοῦσιν, ὅταν μέλλωσιν ἀποθανεῖσθαι."

PLATO. *Apology, XXX.* (*Stephens, p.* 39, C.)—(*Socrates.*)

"I am about to die, and that is the hour in which men are gifted with prophetic power."—(*Jowett.*)

"Καὶ γὰρ πέφυκε τοῦτ' ἐν ἀνθρώπου φύσει
ἢν καὶ δίκῃ θνήσκῃ τις, οὐχ ἧσσον ποθεῖ
πᾶς τις δακρύειν τοὺς προσήκοντας φίλους."

EURIPIDES. *Phrixus, Fragment* 16.

"For this in human nature is inbred;
Though just their doom, yet none the less we grieve
When tears we shed o'er our departing friends."

"Καὶ δὶς γάρ τοι καὶ τρίς φασι καλὸν εἶναι τὰ καλὰ λέγειν τε καὶ ἐπισκοπεῖσθαι."

PLATO. *Gorgias, LIII.* (*Stephens, p.* 498, E.)—(*Socrates.*)
Cf. Philebus, XXXVI. (*Stephens, p.* 60, A.)—(*Socrates.*)

"Twice and thrice over, as they say, good is it to repeat and review what is good."—(*Jowett.*)

"Δὶς γὰρ τό γε καλὸν ῥηθὲν οὐδὲν βλάπτει."

PLATO. *Laws, VI.* (*Stephens, p.* 754, C.)—(*The Athenian.*)

"There is no harm in repeating a good thing."—(*Jowett.*)

"Καὶ μὴν ἐρῶ γε· τὸν δ' ἔρωθ' οὕτως ἔχω·
εἴ μοι θέμις θέλοιμ' ἄν, εἰ δὲ μή, πάρες."

SOPHOCLES. *Philoctetes,* 660.—(*Neoptolemus.*)

"I wish and long, and yet my wish stands thus:
I fain would, were it right; if not, refuse."—(*Plumptre.*)

"Καὶ μὴν τὸ νικᾶν ἐστι πᾶν εὐβουλία."

EURIPIDES. *Phoenissae,* 721.—(*Creon.*)

"All victory is on prudent counsels based."

"Καὶ νῦν παραινῶ πᾶσι τοῖς νεωτέροις,
μὴ πρὸς τὸ γῆρας τοὺς γάμους ποιουμένους
σχολῇ τεκνοῦσθαι παῖδας—οὐ γὰρ ἡδονή
γυναίκι τ' ἐχθρὸν χρῆμα πρεσβύτης ἀνήρ—
ἀλλ' ὡς τάχιστα· καὶ γὰρ ἐκτροφαὶ καλαί
καὶ συννεάζων ἡδὺ παῖς νέῳ πατρί."

EURIPIDES. *Danae, Fragment* 14.

"I urge ye, then, young men, wed not too late,
Becoming fathers only in old age,
And plaguing a young wife with an old husband;
But marry young; thus shall thy offspring be
Well nurtured, and a youthful father's heart
Shall joy in youthful sons."

"Καὶ πενίη καὶ ἔρως δύο μοι κακά· καὶ τὸ μὲν οἴσω
κούφως· πῦρ δὲ φέρειν Κύπριδος οὐ δύναμαι."
ANONYMOUS. (*Anthologia Graeca*, *V.*, 50.)

"Two ills beset me, love and poverty;
The first all uncomplaining I'll endure,
But Cypris' fire is more than I can bear."

"Καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἂν ἦν κακόν·
δόμους καλεῖσθαι τοὺς ἐμοὺς κακοξένους."
EURIPIDES. *Alcestis*, 557.—(*Admetus.*)

"And to my ills were added this besides,
That this, my home, were called 'Guest-hating Hall'."
—(*A. S. Way.*)

"Καὶ σύ, τέκνον;"
JULIUS CAESAR. (*Suetonius*, *I.*, 82.)—(*To Brutus.*)

"And thou, too, my son?"
(*Generally quoted in the Latin form*, "*Et tu, Brute?*")

"Καὶ σώφρων ἥμαρτε, καὶ ἄφρονι πολλάκι δόξα
ἕσπετο, καὶ τιμῆς καὶ κακὸς ὢν ἔλαχεν."
THEOGNIS. *Sententiae*, 665.

"The sage may err, the fool may judgment show,
And honours oft upon the base are showered."

"Καὶ ταινίη δὲ μαστῶν
καὶ μάργαρον τραχήλῳ
καὶ σάνδαλον γενοίμην·
μόνον ποσὶν πάτει με."
ANACREON. *Odes*, *XXII.*, 13.

"Grant me to be the girdle 'neath thy bosom,
Or jewel in thy necklace; more than all
I would thy sandal be, thus on me only
Thy dainty feet will tread."

"Καὶ τὶς θανόντων ἦλθεν ἐξ Ἅιδου πάλιν;"
EURIPIDES. *Hercules Furens*, 297.—(*Megara.*)

"Yet, of the dead, who hath returned from Hades?"—(*A. S. Way.*)

"Καὶ τὸ δίκαιον εἶναι, καὶ τὸ αἰσχρὸν οὐ φύσει ἀλλὰ νόμῳ."
ARCHELAUS. (*Diogenes Laertius*, *II.*, 4, 3, 16.)

"Both the just and the ignoble have their existence not in nature but in law."

"Καὶ τὸ ῥόδον καλόν ἐστι, καὶ ὁ χρόνος αὐτὸ μαραίνει·
καὶ τὸ ἴον καλόν ἐστιν ἐν εἴαρι, καὶ ταχὺ γηρᾷ·
καὶ κάλλος καλόν ἐστι τὸ παιδικόν, ἀλλ' ὀλίγον ζῇ."
THEOCRITUS. *Idylls*, *XXIII.*, 28.

"Fair is the rose, yet time will wither it;
Fair the spring violet, but it quickly fades;
Fair childhood's beauty, but its days are few."

"Καὶ τοῦτό μοι ἑτέρα λύπη, τὸ τοῖς ἰδίοις πτεροῖς ἐναποθνήσκειν."
AESOP. *Fables, IV.*—(*The Eagle.*)
"And 'tis an added grief that with my own feathers I am slain."

"Καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται."
AESCHYLUS. *Septem contra Thebas*, 437.—(*Eteocles.*)
"Herein, too, profit upon profit comes."—(*Plumptre.*)

"Καὶ τῶνδε πύστις οὐκ ὄκνῳ χρονίζεται."
AESCHYLUS. *Septem contra Thebas*, 54.—(*The Messenger.*)
"And report
Of these things does not linger on the way."—(*Plumptre.*)

"Καιρὸν γνῶθι." PITTACUS. (*Diogenes Laertius, I.*, 4, 6, 79.)
"Mark the fitting moment."

"Καιρὸς γὰρ, ὅσπερ ἀνδράσι
μέγιστος ἔργου παντός ἐστ' ἐπιστάτης."
SOPHOCLES. *Electra*, 75.—(*The Pedagogue.*)
"The true right time is come,
The mightiest master of all works of men."—(*Plumptre.*)

"Καιρῷ λατρύειν μήτ' ἀντιπνέειν ἀνέμοισιν."
PHOCYLIDES. *Sententiae*, 121.
"Be servant of the occasion; blow not 'gainst the winds."

"Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην συμπλέουσαν."
JULIUS CAESAR. (*Plutarch, Caesar, XXXVIII.*)
"You have Caesar and his fortunes among your passengers."

"Καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα, δημότην
μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.
οὐ γάρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς
φέροιντ' ἄν, ἔνθα μὴ καθεστήκῃ δέος."
SOPHOCLES. *Ajax*, 1071.—(*Menelaus.*)
"And yet 'tis basely done
For one among the people not to deign
To hear his masters. Never in a state
Can laws be well administered when dread
Has ceased to act."—(*Plumptre.*)

"Κακαὶ φρένες, ἁδὺ λάλημα·
οὐ γὰρ ἴσον νοέει καὶ φθέγγεται." MOSCHUS. *Idylls, II.*, 8.
"Evil his mind, but honeyed are his words;
His thought's wide sundered from his utterance."

"Κάκιστον δὲ (ἔλεγεν) ἄρχοντα εἶναι τὸν ἄρχειν ἑαυτοῦ μὴ δυνάμενον."
CATO MAJOR. (*Plutarch, Catonis Apophthegmata*, 8.) (198, E.)
"The worst ruler is the man who is unable to rule himself."

"Κακοὶ γὰρ εὖ πράσσοντες οὐκ ἀνασχετοί."

AESCHYLUS. *Fragment* 281.

"The base who prosper are intolerable."—(*Plumptre.*)

"Κακοῖσι δὲ μὴ προσομίλει
ἀνδράσιν, ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο."

THEOGNIS. *Sententiae*, 31.

"Frequent not evil men,
But ever make companions of the good."

"Κακὸν ἄνδρα δίκαιον
ἔμμεναι, εἰ μείζω γε δίκην ἀδικώτερος ἕξει."

HESIOD. *Works and Days*, 271.

"Ill were it to be just
If to the more unjust falls stricter justice."

"Κακόν τι παίδευμ' ἦν ἄρ' εἰς εὐανδρίαν
ὁ πλοῦτος ἀνθρώποισιν, αἵ τ' ἄγαν τρυφαί.
πενία δὲ δύστηνον μὲν, ἀλλ' ὅμως τρέφει
μόχθουντ' ἀμείνω τέκνα καὶ δραστήρια."

EURIPIDES. *Alexander*, *Fragment* 15.

"For manliness wealth an ill training is,
And too great luxury; but poverty,
Stern though she be, more strenuous children breeds,
And better fitted for the toils of life."

"Κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίγνεται
καὶ θυροκοπῆσαι καὶ πατάξαι καὶ βαλεῖν,
κἄπειτ' ἀποτίνειν ἀργύριον ἐκ κραιπάλης."

ARISTOPHANES. *Vespae*, 1253.—(*Philocleon.*)

"To drink is evil; for from wine arises
Breaking of doors, blows, stoning, and the money
That must be paid down when the headache's past."
—(*Wheelwright.*)

"Κακοπραγοῦντα μὴ ὀνείδιζε· ἐπὶ γὰρ τούτοις νέμεσις θεῶν κάθηται."

THALES. (*Stobaeus*, *Florilegium*, *III.*, 79, ε.)

"Reproach not the unsuccessful, for upon them sits the vengeance of the gods."

"(Νῦν μὲν δὴ μάλα πάγχυ) Κακὸς κακὸν ἠγηλάζει,
ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον."

HOMER. *Odyssey*, *XVII.*, 217.

"See how God ever like with like doth pair,
And still the worthless doth the worthless lead!"—(*Worsley.*)

"Ἥλικα γὰρ καὶ ὁ παλαιὸς λόγος τέρπειν τὸν ἥλικα."

PLATO. *Phaedrus*, *XVII.* (*Stephens*, *p.* 240, c.)

"Equals, as the proverb says, delight in equals."—(*Jowett.*)

"Ὅμοιον ὁμοίῳ ἀεὶ προσπελάζει." ANTISTHENES.

"Like ever draws nigh to like."

"Κολοιός (φασι) παρὰ κολοιὸν ἱζάνει."
ARISTOTLE. *Ethica Magna, II.*, 11, 2.
"Jackdaw consorts with jackdaw."

"Τέττιξ μὲν τέττιγι φίλος, μύρμακι δὲ μύρμαξ,
ἴρακες δ' ἴρηξιν· ἐμὶν δ' ἁ μοῖσα καὶ ᾠδά."
THEOCRITUS. *Idylls, IX.*, 31.
"Each loves its kind, or ant or grasshopper,
Or falcon, but my love's the muse and song."

"Ὄνος τ' ὄνῳ κάλλιστον, ὗς δὲ τῷ συΐ."
EPICHARMUS. *Fabulae Incertae, Fragment* 3.
"Ass fairest is to ass, and pig to pig."

"Κακοὺς δὲ θνητῶν ἐξέφην', ὅταν τύχῃ
προθεὶς κάτοπτρον, ὥστε παρθένῳ νέᾳ
χρόνος." EURIPIDES. *Hippolytus*, 428.—(*Phaedra.*)
"But vile ones Time unmasketh in his hour,
Holding his mirror up, as to a maid."—(*A. S. Way.*)

"Κακῶς ἀκούων, ὅστις οὐκ ὀργίζεται,
πονηρίας πλείστης τεκμήριον φέρει."
MENANDER. *Fabulae Incertae, Fragment* 177.
"He who yields not to anger when maligned
Gives proof of utter baseness."

"Καλὴν γυναῖκ' ἐὰν ἴδῃς, μὴ θαυμάσῃς·
τὸ γὰρ πολὺ κάλλος καὶ ψόγων πολλῶν γέμει."
MENANDER. *Fabulae Incertae, Fragment* 155.
"When thou fair women seest, marvel not;
Great beauty's oft to countless faults allied."

"Κάλλιστον ἐφόδιον τῷ γήρᾳ τὴν παιδείαν ἔλεγε."
ARISTOTLE. (*Diogenes Laertius, V.*, 1, 11, 21.)
"Education is the best provision for the journey to old age."

"Κάλλος ἄνευ χαρίτων τέρπει μόνον, οὐ κατέχει δέ,
ὡς ἄτερ ἀγκίστρου νηχόμενον δέλεαρ."
CAPITO. (*Anthologia Graeca, V.*, 66.)
"Beauty devoid of grace, though it may charm,
Yet has no lasting sway; 'tis as a bait
Without a hook that on the water floats."

"Κάλλος γὰρ περίπυστον ἀμωμήτοιο γυναικὸς
ὀξύτερον μερόπεσσι πέλει πτερόεντος ὀϊστοῦ.
ὀφθαλμὸς δ' ὁδός ἐστιν· ἀπ' ὀφθαλμοῖο βολάων
ἕλκος ὀλισθαίνει, καὶ ἐπὶ φρένας ἀνδρὸς ὁδεύει."
MUSAEUS. *Hero and Leander*, 92.
"A blameless woman's beauty's noised abroad
'Mongst men more swiftly than winged arrow's flight.
The eye's its path, whose glances deal the wound
That eats its way into the hearts of men."

"Καλοκἀγαθίαν ὅρκου πιστότερον ἔχε."
SOLON. (*Diogenes Laertius*, *I.*, 2, 12, 60.

"Put your trust rather in high character than in oaths."

"Οὐκ ἀνδρὸς ὅρκοι πίστις ἀλλ' ὅρκων ἀνήρ."
AESCHYLUS. *Fragment* 276.

"Men credit gain for oaths, not oaths for them."—(*Plumptre.*)

"Δεὶ γὰρ τοὺς ἀγάθους ἄνδρας τρόπον ὅρκου πιστότερον φαίνεσθαι παρεχομένους."
ISOCRATES. *Ad Demonicum*, *IV.*, 22. (*Stephens*, *p.* 6, D.)

"Good men should seem to offer their character as security rather than their oath."

"Οὐ τοῖς γὰρ ὀμνύοισι τὸν φρονοῦντα δεῖ,
τοῖς πράγμασιν δ' αὐτοῖσι πιστεύειν ἀεί."
ALEXIS. *Olynthia*, *Fragment* 4.

"Not in vain oaths should prudent men believe,
But put their trust in actions."

"Καλὸν οἱ νόμοι σφόδρ' εἰσὶν, ὁ δ' ὁρῶν τοὺς νόμους
λίαν ἀκριβῶς, συκοφάντης φαίνεται."
MENANDER. *Fabulae Incertae*, *Fragment* 89.

"Laws are a blessing doubtless, but methinks
Who studies them too curiously is nought
But an informer."

"Καλὸν οὖν ἐστιν, ὦ ἄνθρωποι, ἐν τοῖς ἀλλοτρίοις ἁμαρτήμασι περὶ τῆς ἰδίας ἀσφαλείας λαμβάνειν τὴν πεῖραν."
DIODORUS SICULUS. *Bibliotheca Historica*, *Bk. XXI.*, *Fragment* 21, 14.

"It is a good thing to draw from the mistakes of others experience which may serve for our own preservation."

"Καλὸν τὸ γηρᾶν, ἀλλ' ὑπεργηρᾶν κακόν."
MENANDER. *Monosticha*, 608.

"Old age a blessing is, dotage a curse."

"Καλὸν φέρουσι καρπὸν οἱ σεμνοὶ τρόποι."
MENANDER. *Monosticha*, 303.

"Fair is the fruit of stately manners."

"Καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς,
τὸ μὲν γὰρ ἔλεον τὸ δ' ἐπιτίμησιν ποιεῖ."
ANTIPHANES. *Fabulae Incertae*, *Fragment* 69.

"Choose honest poverty, not dishonest wealth;
The one earns pity, the other but reproof."

"Κἂν δοῦλος ᾖ τις, οὐδὲν ἧττον, δέσποτα,
ἄνθρωπος οὗτός ἐστιν, ἂν ἄνθρωπος ᾖ."
PHILEMON. *Exoecizomenos*, *Fragment*.

"Although one be a slave, yet being human,
O master, he is none the less a man."

"Κἂν δοῦλος ᾖ τις, σάρκα τὴν αὐτὴν ἔχει,
φύσει γὰρ οὐδεὶς δοῦλος ἐγενήθη ποτέ,
ἡ δ' αὖ τύχη τὸ σῶμα κατεδουλεύσατο."

PHILEMON. *Fabulae Incertae, Fragment* 39.

"Although a slave, he's still our flesh and blood,
For none by nature e'er was made a slave,
But fortune 'tis that has enslaved his body."

"Κἂν εὐτυχῇ τις, ὡς ἔοικε, προσδοκᾶν
ἀεί τι δεῖ, καὶ μή τι πιστεύειν τῇ τύχῃ."

ALEXIS. *Fabulae Incertae, Fragment* 42.

"Though Fortune now be smiling, it behoves
To look ahead, nor e'er to trust in Fortune."

"Κἂν μέχρι νεφέων τὴν ὀφρὺν ἀνασπάσῃς,
ὁ θάνατος αὐτὴν πᾶσαν ἑλκύσει κάτω."

PHILEMON. *Fabulae Incertae, Fragment* 81.

"Though thou shouldst lift thy forehead to the clouds,
The hand of death shall drag it down again."

"Κἂν σμίκρ' ἔχει τις, μεγάλ' ἔχειν νομίζεται."

EURIPIDES. *Auge, Fragment* 12.

"Though little 'tis he has, he thinks it great."

"Κἆτ' οὐ γαμεῖν δῆτ' ἔκ τε γενναίων χρεὼν,
δοῦναί τ' ἐς ἐσθλοὺς, ὅστις εὖ βουλεύεται;
κακῶν δὲ λέκτρων μὴ 'πιθυμίαν ἔχειν
μηδ' εἰ ζαπλούτους οἴσεται φερνὰς δόμοις."

EURIPIDES. *Andromache*, 1279.—(*Peleus.*)

"Now, shall not whoso is prudent choose his wife,
And for his children mates, of noble strain?
And nurse no longing for an evil bride,
Not though she bring his house a regal dower?"—(*A. S. Way.*)

"Κατὰ πόλλ' ἆρ' ἐστιν οὐ καλῶς εἰρημένον
τὸ γνῶθι σαυτὸν· χρησιμώτερον γὰρ ἦν
τὸ γνῶθι τοὺς ἄλλους."

MENANDER. *Thrasyleo, Fragment* 1.

"Not altogether wisely 'twas enjoined
To know thyself; for to know others, oft,
Were far more useful."

"Κατηγορεῖν οὐκ ἔστι καὶ κρίνειν ὁμοῦ."

MENANDER. *Monosticha*, 287.

"No man may both accuser be and judge."

"Κάτθαν' ὁμῶς ὅ τ' ἀργὸς ἀνὴρ ὅ τε πολλὰ ἐοργώς."

HOMER. *Iliad, IX.*, 320.

"Alike the idlers and the active die."—(*Lord Derby.*)

"Κατόπτρῳ μὲν ἐμφανίζεται τύπος τῆς μορφῆς καὶ τοῦ σώματος, ὁμιλίαις δὲ καὶ λόγοις τὸ τῆς ψυχῆς ἦθος χαρακτηρίζεται."
PHOTIUS. (*Johannes Damascenus, MS. Florentinum, II.*, 25, 2.)

"The mirror reflects the image of the bodily shape, but the fashion of the soul is displayed in our converse and our speech."

"Καυχώμενος τὸ δῶρον ὁ δέδωκας φίλῳ,
ἔργῳ στρατηγὸς γέγονας, ἐν λόγῳ φονεύς."
PHILEMON. *Fabulae Incertae, Fragment* 18, A, B.

"If thou dost boast of what to friends thou'st given,
In deeds thou art a general, in words
A murderer."

"Κεδνὰ κακοὶ φθείρουσι γυναικῶν ἤθεα μῦθοι."
NAUMACHIUS. *Nuptialia Monita*, 56.

"Woman's discretion by loose gossip's ruined."

"Κεῖνο κάλλιον, τέκνον,
ἰσότητα τιμᾶν, ἣ φίλους ἀεὶ φίλοις,
πόλεις τε πόλεσι, ξυμμάχους τε ξυμμάχοις,
ξυνδεῖ· τὸ γὰρ ἴσον νόμιμον τοῖς ἀνθρώποις ἔφυ."
EURIPIDES. *Phoenissae*, 535.—(*Chorus.*)

"Better far, my son,
To reverence equality, which links
Friend aye with friend, and ally with ally,
City with city; for equality
By natural law is on mankind enjoined."

"Κέκτησο δ' ὀρθῶς ἂν ἔχῃς ἄνευ ψόγου,
καὶ μικρὰ σώζου τῇ δίκῃ ξυνοῦσ' ἀεὶ.
μήδ' ὡς κακὸς ναύκληρος εὖ πράξας ποτὲ,
ζητῶν τὰ πλείον' εἶτα πάντ' ἀπώλεσεν."
EURIPIDES. *Ino, Fragment* 13.

"Hold what thou rightly without blame mayst hold,
Living a righteous life with small possessions;
Nor like a foolish merchant, whose affairs
Are prosperous, in seeking more lose all."

"(Ἀλλὰ) κέρδει καὶ σοφία δέδεται." PINDAR. *Pythia, III.*, 54 (96).

"But greed can wisdom's self enthral."—(*Morice.*)

"Κερδέων δὲ χρὴ μέτρον θηρευέμεν." PINDAR. *Nemea, XI.*, 47 (62).

"Seek not immoderate profit."

"Κέρδη τοιαῦτα χρή τινα κτᾶσθαι βροτῶν,
ἐφ' οἷσι μέλλει μήποθ' ὕστερον στένειν."
EURIPIDES. *Chresphontes, Fragment* 18.

"Such gains alone should mortal man desire
As will not give him cause to weep hereafter."

"Κέρδιστον εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν."
AESCHYLUS. *Prometheus Vinctus*, 385.—(*Oceanus.*)
"'Tis best being wise to have not wisdom's show."—(*Plumptre.*)

"Κέρδος ἐν κακοῖς ἀγνωσία." EURIPIDES. *Antiope, Fragment* 7.
"In misfortunes ignorance is gain."

"Κέρδος μὲν οὐδὲν εἰδέναι, πόθος δέ τις
τὰ τῶν φίλων φίλοισιν αἰσθέσθαι κακά."
EURIPIDES. *Helena*, 763.—(*Helena.*)
"To know were profitless; yet friends must needs
Yearn to be told the afflictions of their friends."—(*A. S. Way.*)

"Κηδόμενοι γάρ
ἀθανάτων, αὐτοὶ πλεῖον ἔχουσι βροτοί."
THEOCRITUS. *Epigrams, V.* (*XIII.*), 5.
"Who serve the gods shall greater blessing gain."

"Κηρύσσεται μὲν ἡ 'ρετὴ· κακὸς δ' ἀνὴρ
σιγηλὸν ἔσχε ζῶν τε καὶ θανὼν βίον."
ZENODOTUS. (*Stobaeus, Florilegium, II.*, 12.)
"Virtue is widely heralded; the bad
Both live and die beneath the cloak of silence."

"Κλεπτῶν γὰρ ἡ νὺξ, τῆς δ' ἀληθείας τὸ φῶς."
EURIPIDES. *Iphigenia in Tauris*, 1026.—(*Orestes.*)
"Thieves love the night, but truth the light of day."

"Κλέων Προμηθεύς ἐστι μετὰ τὰ πράγματα."
EUPOLIS. *Fabulae Incertae, Fragment* 20.
"Cleon is a Prometheus after the event."

"Κλύειν δικαίως μᾶλλον ἢ πρᾶξαι θέλεις."
AESCHYLUS. *Eumenides*, 430.—(*Athene.*)
"Thou lovest the fame of justice more than act."—(*Plumptre.*)

"Κοινὰ τὰ φίλων."
BION OF BORYSTHENES. (*Diogenes Laertius, IV.*, 7, 9, 53.)
"Among friends all things are in common."

"Κοινὸν δὴ τοῦτο καὶ πρὸς ἁπάντων θρυλούμενον παρεπιδημία τίς ἐστιν ὁ βίος."
PLATO. *Axiochus, II.* (*Stephens, p.* 365, B.)—(*Socrates.*)
"It is a common saying, and in everybody's mouth, that life is but a sojourn."

"Κόλαζε τὰ πάθη, ἵνα μὴ ὑπ' αὐτῶν τιμωρῇ."
EPICTETUS. (*Stobaeus, Florilegium, I.*, 50.)
"Control thy passions, lest they take vengeance on thee."

"Κόλακος δὲ βίος μικρὸν χρόνον ἀνθεῖ,
οὐδεὶς γὰρ χαίρει πολιοκροτάφῳ παρασίτῳ."
ALEXIS. *Pseudomenos, Fragment* 2.

"For no long time the flatterer flourishes,
For none can brook a grey-haired parasite."

"Κόμπασον θαρσῶν, ἀλέκτωρ ὥστε θηλείας πέλας."
AESCHYLUS. *Agamemnon*, 1671.—(*Chorus.*)

"Be bold and boast, like cock beside his mate."—(*Plumptre.*)

"Κούφα σοι
χθὼν ἐπάνωθε πέσοι, γύναι."
EURIPIDES. *Alcestis*, 462.—(*Chorus.*)

"Light lie on thee, lady, the sward."—(*A. S. Way.*)

"Κρατεῖ ἡδονῆς οὐχ ὁ ἀπεχόμενος, ἀλλ' ὁ χρώμενος μὲν, μὴ προεκφερόμενος δέ."
ARISTIPPUS. (*Stobaeus, Florilegium, XVII.*, 18.)

"The master of pleasure is not he who abstains from it, but he who uses it without being carried away by it."

"Κρατεῖν δ' εἰθίζεο τῶνδε,
γαστρὸς μὲν πρώτιστα, καὶ ὕπνου, λαγνείης τε
καὶ θυμοῦ."
PYTHAGORAS. *Aurea Carmina*, 9.

"Be it thy use to keep these things in check,
The belly first, then sleep, desire and anger."

"Κρατῆρος ἐφεστίου (ἔλεγε) τὸν μὲν πρῶτον ὑγιείας πίνεσθαι, τὸν δὲ δεύτερον ἡδονῆς, τὸν δὲ τρίτον ὕβρεως, τὸν δὲ τελευταῖον μανίας." ANACHARSIS. (*Stobaeus, Florilegium, XVIII.*, 26.)

"The first cup we drink is a libation to health, the second to pleasure, the third to wantonness, the fourth to madness."

"Κρεῖσσον γὰρ εἰσάπαξ θανεῖν
ἢ τὰς ἅπασας ἡμέρας πάσχειν κακῶς."
AESCHYLUS. *Prometheus Vinctus*, 750.—(*Io.*)

"Far better were it once for all to die,
Than one's whole life to suffer pain and grief."—(*Plumptre.*)

"Κρεῖσσον δὲ πλούτου καὶ βαθυσπόρου χθονὸς
ἀνδρῶν δικαίων κἀγαθῶν ὁμιλίαι."
EURIPIDES. *Aegeus, Fragment* 9.

"Better than store of wealth, or deep-sown land,
Is comradeship with just and noble men."

"Κρείσσων γὰρ οὔτις χρημάτων πέφυκ' ἀνὴρ,
πλὴν εἴ τις· ὅστις δ' αὐτός ἐστιν, οὐχ ὁρῶ."
EURIPIDES. *Danae, Fragment* 6.

"No man can rise superior to wealth
Save one, perchance, and him I ne'er have known."

"Κρείσσων φίλος ἐγγὺς ἢ ἀδελφὸς μακρὰν οἰκῶν."
ANON. (*Stobaeus, Florilegium, XVI.*, 151.)

"Better a friend at hand than a brother at a distance."

"Κρεῖττον γάρ ἐστιν εὖ τεθραμμένην λαβεῖν
γυναῖκ' ἄπροικον ἢ κακῶς μετὰ χρημάτων,
τὴν ἐσομένην καὶ ταῦτα μέτοχον τοῦ βίου."
DIODORUS SINOPENSIS. *Ex Incerta Fabula.*

"Better to wed a woman well brought up,
Though dowerless, than one ill-bred with money,
Who, with her wealth, thy partner'll be for life."

"Κρεῖττον γάρ που σμικρὸν εὖ ἢ πολὺ μὴ ἱκανῶς περᾶναι."
PLATO. *Theaetetus, XXXI.* (*Stephens, p.* 187, E.)—(*Socrates.*)

"Better a little which is well done, than a great deal imperfectly."
—(*Jowett.*)

"Κρεῖττον εἶναι τοῖς ποσὶν ὀλισθεῖν, ἢ τῇ γλώττῃ."
ZENO. (*Diogenes Laertius, VII.*, 1, 22, 26.)

"Better a slip of the feet than a slip of the tongue."

"Κρεῖττον ἔλεγε εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν· οἱ μὲν γὰρ νεκροὺς, οἱ δὲ ζῶντας ἐσθίουσιν."
ANTISTHENES. (*Diogenes Laertius, VI.*, 1, 4, 4.)

"It is better to fall amongst crows than amongst flatterers; for the former wait till we are dead, the latter eat us alive."

"Κρεῖττον ἔλεγεν ἕνα φίλον ἔχειν πολλοῦ ἄξιον, ἢ πολλοὺς μηδενὸς ἀξίους." ANACHARSIS. (*Diogenes Laertius, I.*, 8, 5, 105.)

"One friend of tried value is better than many of no account."

"Κρεῖττον ὀλίγ' ἐστι χρήματ' ἀνυπόπτως ἔχειν,
ἢ πολλὰ φανερῶς, ἀλλὰ μετ' ὀνείδους λαβεῖν."
MENANDER. *Fabulae Incertae, Fragment* 120.

"'Tis better to enjoy small means in secret,
Than great wealth openly, but with disgrace."

"Κρέσσον ἄρχεσθαι τοῖς ἀνοήτοισιν ἢ ἄρχειν."
DEMOCRITUS. *Ethica, Fragment* 144 (193).

"It is better to serve fools than to rule them."

"Κρέσσον τὰ οἰκήια ἁμαρτήματα ἐλέγχειν ἢ τὰ ὀθνεῖα."
DEMOCRITUS. *Ethica, Fragment* 114 (94).

"Reproof is better addressed to our own failings than to those of others."

"Κρέσσων γὰρ οἰκτιρμοῦ φθόνος." PINDAR. *Pythia, I.*, 85 (164).

"Better be envied than pitied."—(*Morice.*)

"Κρίνει φίλους ὁ καιρὸς ὡς χρυσὸν τὸ πῦρ."
MENANDER. *Monosticha*, 276.

"A crisis tries our friends as fire tries gold."

"Κρίνειν οὐκ ἐπέοικε θεήϊα ἔργα βροτοῖσι."
BION SMYRNAEUS. *Fragment* 17 (6), 9.

"Ill it beseems that man should judge God's handiwork."

"Κρύπτειν ἀμαθίην κρέσσον ἢ ἐς μέσον φέρειν."
HERACLITUS. (*Stobaeus, Florilegium, III.*, 82.)

"Ignorance is better concealed than displayed."

"Κρύψαι, Φειδία,
ἅπαντα τἄλλα τις δύναιτ' ἂν πλὴν δυοῖν,
οἶνον τε πίνων, εἰς ἔρωτά τ' ἐμπεσών·
ἀμφότερα μηνύει γὰρ ἀπὸ τῶν βλεμμάτων
καὶ τῶν λόγων ταῦθ', ὥστε τοὺς ἀρνουμένους
μάλιστα τούτους καταφανεῖς ποιεῖ."
ANTIPHANES. *Fabulae Incertae, Fragment* 12.

"Phidias, all other things may men conceal
Save two, that they've drunk wine or fall'n in love;
Both these by word and look do men betray,
So that the very fact of their denial
But makes the case more clear."

"Κτῆμά τε ἐς ἀεί." THUCYDIDES. *History, I.*, 22, 4.

"A possession for ever."

"Κτημάτων πάντων τιμιώτατον ἀνὴρ φίλος."
HERODOTUS. *History, V.*, 42.

"A friend is of all possessions the most valuable."

"Κτῆσαι ἐν μὲν νεότητι εὐπραξίαν, ἐν δὲ τῷ γήρᾳ σοφίαν."
BIAS. (*Stobaeus, Florilegium, III.*, 79, ζ.)

"May we have good fortune in youth, wisdom in old age."

"Κυβερνήτου μὲν ἔργον ἀγαθοῦ εἰς τὰς τῶν πνευμάτων μεταβολὰς ἁρμόσασθαι· ἀνδρὸς δὲ σοφοῦ πρὸς τὰς τῆς τύχης."
ARISTONYMUS. (*Stobaeus, Florilegium, III.*, 40.)

"It is the business of the skilful pilot to set his course according to the changes of the wind: of the wise man, to those of fortune."

"Κωτίλῳ ἀνθρώπῳ σιγᾶν χαλεπώτατον ἄχθος."
THEOGNIS. *Sententiae*, 295.

"No harder penalty the babbler knows
Than silence."

"Λαβόντες, ἦν δ' ἐγώ, ὥσπερ πίνακα πόλιν τε καὶ ἤθη ἀνθρώπων, πρῶτον μὲν καθαρὰν ποιήσειαν ἄν."
PLATO. *Republic, VI.*, 13. (*Stephens, p.* 501, A.)—(*Socrates.*)

"They will take a state and human nature for their tablet, and begin by making a clean surface."—(*Jowett.*)

"Λαθόμεθ' ἦ ἄρα πάντες ὅτι θνατοὶ γενόμεσθα,
χὡς βραχὺν ἐκ Μοῖρας λάχομεν χρόνον."
BION SMYRNAEUS. *Idylls, Fragment* 7 (5, c), 10.

"Methinks we all forget that we are mortal,
And that so short a span the Fates allot."

"Λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν."
EUPOLIS. *Demos, Fragment* 8.

"A wondrous chatterer, but a wretched speaker."

"Λαῷ μὴ πίστευε· πολύτροπός ἐστιν ὅμιλος.
λαός τοι καὶ ὕδωρ καὶ πῦρ, ἀκατάσχετα πάντα."
PHOCYLIDES. *Sententiae*, 95.

"Trust not the people; fickle is the mob,
Like fire and water, uncontrollable."

"Λέοντι συζῆν, ἢ γυναικὶ συμβιοῦν."
MENANDER. *Monosticha*, 327.

"Choose rather with a lion to live than with a woman."

"Λήγει δ' ἔρις δραμοῦσα τοῦ προσωτάτω
ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου."
SOPHOCLES. *Ajax*, 731.—(*The Messenger.*)

"But when the strife had reached its farthest bounds,
It ceased with wiser speech of aged men."—(*Plumptre.*)

"Λήξασα δ' ὀργῆς κερδανεῖς ἀμείνονα."
EURIPIDES. *Medea*, 615.—(*Jason.*)

"Refrain from wrath, advantaged shalt thou be."—(*A. S. Way.*)

"Λίαν φιλῶν σεαυτὸν οὐκ ἕξεις φίλον."
MENANDER. *Monosticha*, 310.

"Too friendly to thyself, thou'lt have no friends."

"Λιμὴν ἀτυχίας ἐστιν ἀνθρώποις τέχνη."
MENANDER. *Monosticha*, 309.

"Art is man's refuge from adversity."

"Λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος ἀνδρί."
HESIOD. *Works and Days*, 302.

"Hunger's the faithful comrade of the idle."

"Λιμῷ γὰρ οὐδὲν ἐστιν ἀντειπεῖν ἔπος."
MENANDER. *Monosticha*, 321.

"There is no word with which to answer hunger."

"Λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν."
HOMER. *Odyssey, XII.*, 342.

"Most grievous of all deaths it is to die of hunger."

"(Καὶ γάρ τε) Λιταί εἰσι Διὸς κοῦραι μεγάλοιο,
χωλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμὼ,
αἵ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιοῦσαι."

HOMER. *Iliad, IX.*, 502.

"Prayers are the daughters of immortal Jove;
But halt and wrinkled, and of feeble sight,
They plod in Ate's track."—(*Lord Derby.*)

"Λόγος γὰρ τοὔργον οὐ νικᾷ ποτέ."

EURIPIDES. *Alcmene, Fragment* 12.

"Speech ne'er prevails o'er action."

"Λῦπαι γὰρ ἀνθρώποισι τίκτουσιν νόσους."

EURIPIDES. *Fragment* 896.

"Man's griefs are oft the cause of his diseases."

"Λυπεῖ με δοῦλος μεῖζον οἰκέτου φρονῶν."

MENANDER. *Fabulae Incertae*, 255.

"I hate a slave who's wiser than his master."

"Λύπη μανίας ὁμότοιχος εἶναί μοι δοκεῖ."

ANTIPHANES. *Fabulae Incertae, Fragment* 64.

"Methinks that grief is madness' next door neighbour."

"Λύπης ἰατρός ἐστιν ἀνθρώποις λόγος,
ψυχῆς γὰρ οὗτος μόνος ἔχει θελκτήρια."

MENANDER. *Fabulae Incertae, Fragment* 23.

"Speech is the great physician of men's griefs,
For speech alone has balm for wounded hearts."

"Μαινόμεθα πάντες, ὅποταν ὀργιζώμεθα,
τὸ γὰρ κατασχεῖν ἐστι τὴν ὀργὴν πόνος."

PHILEMON. *Fabulae Incertae, Fragment* 59, A, B.

"We are all mad whenever we are angry,
For hard the task our anger to control."

"Μακάριος, ὅστις αὐτὸς ἰσχύων ἔτι
παιδᾶς παρασπίζοντας ἀλκίμους ἔχει."

DIOGENES. (*Stobaeus, Florilegium, LXXV.*, 1.)

"Blessed is he who, still in manhood's bloom,
Sees his stout sons in arms beside their sire."

"Μακάριος, ὅστις εὐτυχεῖ γάμον λαβὼν
ἐσθλῆς γυναικὸς, εὐτυχεῖ δ' ὁ μὴ λαβὼν."

EURIPIDES. *Fragment* 878.

"Happy is he who weds a noble wife,
And happy, too, is he who weds her not."

"Μακάριος, ὅστις οὐσίαν καὶ νοῦν ἔχει,
χρῆται γὰρ οὗτος εἰς ἃ δεῖ ταύτῃ καλῶς."

MENANDER. *Demiurgos, Fragment* 2.

"Happy the man who hath both wealth and wit,
For aye his wealth will worthily be used."

"Μάλα γὰρ φιλοσόφου τοῦτο τὸ πάθος, τὸ θαυμάζειν· οὐ γὰρ ἄλλη ἀρχὴ φιλοσοφίας ἢ αὕτη."

PLATO. *Theaetetus, XI.* (*Stephens, p.* 155, D.)—(*Socrates.*)

"Wonder is the feeling of a philosopher, and philosophy begins in wonder."
—(*Jowett.*)

"Μάλιστα ἄξιός ἐστι μισεῖσθαι, ὅτι πονηρὸς ὢν καὶ τὰ τῶν χρηστῶν σημεῖα διαφθείρει." AESCHINES. *In Ctesiphontem*, 99.

"He is specially deserving of our hatred, in that being wicked he has all the outward signs of virtue."

"(Οὐ χρὴ λέοντες σκύμνον ἐν πόλει τρέφειν.)
Μάλιστα μὲν λέοντα μὴ 'ν πόλει τρέφειν,
ἢν δ' ἐκτρέφῃ τις, τοῖς τρόποις ὑπηρετεῖν."

ARISTOPHANES. *Ranae*, 1431.—(*Aeschylus.*)

"It is not right to nourish in the state
A lion's whelp; and if one should be nourished
His disposition must be yielded to."—(*Wheelwright.*)

"Μᾶλλον αἱροῦνται (οἱ νέοι) πράττειν τὰ καλὰ τῶν συμφερόντων, τῷ γὰρ ἤθει ζῶσι μᾶλλον ἢ τῷ λογισμῷ."

ARISTOTLE. *Rhetorica, II.*, 12.

"The young are more likely to select the right than the expedient course; for their life is ruled rather by disposition than by reasoning."

"Μᾶλλον γὰρ δεῖ τὰς ἐπιθυμίας ὁμαλίζειν ἢ τὰς οὐσίας."

ARISTOTLE. *Politica, II.*, 7, 8.

"We should aim rather at levelling down our desires than levelling up our means."

"Μᾶλλον δ' ἐστὶ τὸ οὗ ἕνεκα καὶ τὸ καλὸν ἐν τοῖς τῆς φύσεως ἔργοις ἢ ἐν τοῖς τῆς τέχνης."

ARISTOTLE. *De Partibus Animalium, I.*, 1, 5.

"There is more both of beauty and of *raison d'être* in the works of nature than in those of art."

"(Καὶ) Μανθάνω μὲν οἷα δρᾶν μέλλω κακά·
θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων,
ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς."

EURIPIDES. *Medea*, 1078.—(*Medea.*)

"Now, now, I learn what horrors I intend:
But passion overmastereth sober thought,
And this is cause of direst ills to men."—(*A. S. Way.*)

"Μάτην ἄρ' οἱ γέροντες εὔχονται θανεῖν.
γῆρας ψέγοντες, καὶ μακρὸν χρόνον βίου,
ἢν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται
θνήσκειν· τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς βαρύ."

EURIPIDES. *Alcestis*, 669.—(*Admetus.*)

"For nought the aged pray for death's release,
'Plaining of age and weary wearing time.
Let death draw near—who then would die? Not one:
No more is eld a burden unto them."—(*A. S. Way.*)

"Μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν."

BION OF BORYSTHENES. (*Diogenes Laertius, IV.*, 7, 3.)

"It is a great evil to be unable to bear evil."

"Μέγα μὲν γὰρ οἶμαι ἔργον καὶ τὸ ἀρχὴν καταπρᾶξαι, πολὺ δ' ἔτι μεῖζον τὸ λαβόντα διασώσασθαι."

XENOPHON. *Cyropaedia, VII.*, 5, 76.

"I look upon the acquisition of sovereign power as a great achievement, but the maintenance of it as a greater."

"Μεγάλα γὰρ πρήγματα μεγάλοισι κινδύνοισι ἐθέλει καταιρέεσθαι."

HERODOTUS. *History, VII.*, 50.

"Great achievements are attended by correspondingly great dangers."

"Μεγάλη τυραννὶς ἀνδρὶ τέκνα καὶ γυνή."

EURIPIDES. *Oedipus, Fragment* 5.

"Man's greatest tyrants are his wife and children."

"Μέγας γὰρ Ἅιδης ἐστὶν εὔθυνος βροτῶν
ἔνερθε χθονὸς,
δελτογράφῳ δὲ πάντ' ἐπωπᾷ φρενί."

AESCHYLUS. *Eumenides*, 273.—(*Chorus.*)

"For Hades is a mighty arbiter
Of those that dwell below, and with a mind
That writes true record all man's deeds surveys."—(*Plumptre.*)

"Μέγας δὲ πλεῦρα βοῦς ὑπὸ σμικρᾶς ὅμως
μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται."

SOPHOCLES. *Ajax*, 1253.—(*Agamemnon.*)

"And oxen, broad of back, by smallest scourge
Are, spite of all, driven forward in the way."—(*Plumptre.*)

"Μέγας
θησαυρός ἐστι καὶ βέβαιος μουσικὴ
ἅπασι τοῖς μαθοῦσι παιδευθεῖσί τε."

THEOPHILUS. *Citharoedus, Fragment.*

"Music's a great and never-failing treasure
To those who've learnt and studied it in youth."

"Μέγιστον ἀγαθόν ἐστι μετὰ νοῦ χρηστότης."

MENANDER. *Fabulae Incertae, Fragment* 246, c.

"The highest good is mind allied to virtue."

"Μείδησε δὲ θυμῷ
σαρδάνιον μάλα τοῖον."

HOMER. *Odyssey, XX.*, 301.

"Smiled from the heart a fell sardonic smile."—(*Worsley.*)

"Μείζον' ὅστις ἀντὶ τῆς αὑτοῦ πάτρας
φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω."

SOPHOCLES. *Antigone*, 182.—(*Creon.*)

"Whoe'er
As worthier than his country counts his friend,
I utterly despise him."—(*Plumptre.*)

"Μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω
τἄξωθεν· ἔνδον δ' οὖσα μὴ βλάβην τίθει."
AESCHYLUS. *Septem contra Thebas*, 200.—(*Eteocles.*)

"Things outdoors are still
The man's to look to: let not woman counsel.
Stay thou within, and do no mischief more."—(*Plumptre.*)

"Γυναικὶ γὰρ σιγή τε καὶ τὸ σωφρονεῖν
κάλλιστον, εἴσω θ' ἥσυχον μένειν δόμων."
EURIPIDES. *Heraclidae*, 476.—(*Makaria.*)

"Since for a woman silence and discretion
Be fairest, and still tarrying in the home."—(*A. S. Way.*)

"Ἔνδον μένουσαν τὴν γυναῖκ' εἶναι χρεὼν
ἐσθλὴν, θύρασι δ' ἀξίαν τοῦ μηδενός."
EURIPIDES. *Meleager*, *Fragment* 10.

"'Tis the good housewife's part to stay within;
And worthless ever is the gadabout."

"Τὴν φύσιν εὐθὺς παρεσκεύασεν ὁ θεὸς, ὡς ἐμοὶ δοκεῖ, τὴν μὲν τῆς γυναικὸς ἐπὶ τὰ ἔνδον ἔργα καὶ ἐπιμελήματα, τὴν δὲ τοῦ ἀνδρὸς ἐπὶ τὰ ἔξω ἔργα καὶ ἐπιμελήματα."
XENOPHON. *Oeconomicus*, *VII.*, 22.

"God, as it seems to me, has fitted woman by nature for the occupations and cares of the home, man for those of the outdoor life."

"Οὐ χρὴ δὲ τὴν γυναῖκα δεινὴν ἐν τοῖς πολιτικοῖς, ἀλλ' ἐν οἰκονομικοῖς εἶναι."
THEOPHRASTUS. (*Stobaeus*, *Florilegium*, *LXXXV.*, 7.)

"We do not want a woman to be clever in the affairs of the state, but in those of the home."

"Ἱστοὶ γυναικῶν ἔργα κοὐκ ἐκκλησίαι."
MENANDER. *Monosticha*, 260.

"The loom is woman's work, and not debate."

"Λεῖπε δὲ οἱ τα θύρηφι, τὰ καὶ δύναται πονέεσθαι,
σοὶ δ' οἰκωφελίη μελέτω, μεγαρόν τε φυλάσσειν."
NAUMACHIUS. *Nuptialia Monita*, 19.

"Leave him the outdoor work, wherein he excels;
Be thine the household cares, guard thou the home."

"Μελέτη τὸ πᾶν." PERIANDER. (*Diogenes Laertius*, *I.*, 7, 6, 99.)

"Care is everything."

"Μέλλοντα ταῦτα· τῶν προκειμένων τι χρὴ
πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν."
SOPHOCLES. *Antigone*, 1334.—(*Chorus.*)

"These things are in the future. What is near
That we must do. O'er what is yet to come
They watch, to whom that work of right belongs."—(*Plumptre.*)

"Μέλλων τι πράττειν μὴ προείπῃς μηδενί.
ἅπαντα μεταμέλειαν ἀνθρώποις φέρει,
μόνη σιωπὴ μεταμέλειαν οὐ φέρει."

MENANDER. *Fabulae Incertae, Fragment* 153.

"Tell no one what 'tis in thy mind to do,
For all things to mankind repentance bring,
But silence only bringeth not repentance."

"Μεμαστίγωσο ἂν, εἰ μὴ ὠργιζόμην."

PLATO. (*Diogenes Laertius, III.*, 26, 39.)

"If I had not been angry I should have beaten you."

"Μέμνησ' ὅτι θνητὸς ὑπάρχεις." PHOCYLIDES. *Sententiae*, 109.

"Remember that thou art mortal."

"Μένει δ' ἑκάστῳ τοῦθ', ὅπερ μέλλει παθεῖν."

MENANDER. *Monosticha*, 349.

"The future holds for each his destined sorrows."

"Μετὰ τὴν δόσιν τάχιστα γηράσκει χάρις."

MENANDER. *Monosticha*, 347.

"When once the gift is given soon gratitude grows old."

"Μεταβολὴ πάντων γλυκύ." EURIPIDES. *Orestes*, 234.—(*Electra.*)

"Change in all things is sweet."

"Μεταμελίη ἐπ' αἰσχροῖσιν ἔργμασι βίου σωτηρίη."

DEMOCRITUS. *Ethica, Fragment* 99 (102).

"Repentance following on evil actions is the saviour of life."

"Μεταμώνια θηρεύων ἀκράντοις ἐλπίσιν."

PINDAR. *Pythia, III.*, 23 (39).

"Trust to vain hopes and fleeting phantoms chase."—(*Morice.*)

"Μέτεστι τοῖς δούλοισι δεσποτῶν νόσου."

EURIPIDES. *Alcmaeon, Fragment* 16.

"The servants in their masters' sickness share."

"Μέτρα φυλάσσεσθαι · καιρὸς δ' ἐπὶ πᾶσιν ἄριστος."

HESIOD. *Works and Days*, 694.

"Preserve the mean; right season's best in all things."

"Μηδὲν ἄγαν." SOLON. (*Diogenes Laertius, I.*, 2, 16, 63.)

"Nothing in excess."

"Μηδὲν ἄγαν σπεύδειν · πάντων μέσ' ἄριστα."

THEOGNIS. *Sententiae*, 335.

"Be not too zealous; moderation's best
In all things."

"Μέτρον ἄριστον."

CLEOBULUS. (*Diogenes Laertius, I.*, 6, 6, 93.)

"Best is moderation."

"Μέθετον τὸ λίαν, μέθετον."
EURIPIDES. *Phoenissae*, 584.—(*Jocasta.*)
"Cast all excess aside."

"Πᾶν τὸ πουλὺ τῇ φύσει πολέμιον."
HIPPOCRATES. *Aphorisms, II.*, 51.
"All excess is contrary to nature."

"Τὸ μέσον εἶναί πως ἄκρον."
ARISTOTLE. *Ethica Nicomachea, II.*, 5, 20.
"The mean is in a sense the highest point."

"Μετρία δὲ ἡ θεῷ δουλεία, ἄμετρος δὲ ἡ τοῖς ἀνθρώποις."
PLATO. *Epistolae, VIII.* (*Stephens, p.* 354, E.)
"The gods' service is tolerable, man's intolerable."

"(Τὸ παλαιὸν ἔπος ὡς εὖ εἴρηται, τὸ) μὴ ἅμα ἀρχῇ πᾶν τέλος καταφαίνεσθαι." HERODOTUS. *Histories, VII.*, 51.
"As the old proverb truly says: When we commence a thing we cannot always foresee the end."

"Μὴ διὰ φόβον, ἀλλὰ διὰ τὸ δέον ἀπέχεσθαι ἁμαρτημάτων."
DEMOCRITUS. *Ethica, Fragment* 45 (117).
"We should abstain from sin not through fear, but through reverence."

"Μὴ εἶναι πρὸς πάντας πάντα ῥητά."
ARISTOXENUS. (*Diogenes Laertius, VIII.*, 1, 15, 15.)
"Not all things should be told to all."

"Μὴ ἐκ τῶν λόγων τὰ πράγματα, ἀλλ' ἐκ τῶν πραγμάτων τοὺς λόγους ζητεῖν." MYSON. (*Diogenes Laertius, I.*, 9, 3, 108.)
"Seek not to learn a man's deeds from his words, but rather his words from his deeds."

"Μὴ ἐν πολλοῖς ὀλίγα λέγε, ἀλλ' ἐν ὀλίγοις πολλά."
PYTHAGORAS. (*Stobaeus, Florilegium, XXXV.*, 8.)
"Do not talk a little on many subjects, but much on a few."

"Μὴ ἔριζε γονεῦσι, κἂν δίκαια λέγῃς."
PITTACUS. (*Orelli, Opuscula Graecorum Veterum, I.*, 148.)
"Do not argue with your parents, though your words be the truth."

"Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἶσ' ἄτῃσι."
HESIOD. *Works and Days, I.*, 349.
"Seek not dishonest gain; dishonest gains are losses."

"Κέρδος αἰσχρὸν βαρὺ κειμήλιον."
PERIANDER. (*Stobaeus, Florilegium, X.*, 49.)
"Ill-gotten gains are a treasure that weighs us down."

"Τὰ πονηρὰ κέρδη τὰς μὲν ἡδονὰς ἔχει
μικρὰς, ἔπειτα δ' ὕστερον λύπας μακράς."
ANTIPHANES. *Fabulae Incertae, Fragment* 40.

"Ill-gotten gains may some small pleasures give,
But in the end bring untold misery."

"Ἅπαν τὸ κέρδος ἄδικον ὂν φέρει βλάβην."
MENANDER. *Monosticha*, 6.

"All profit that's dishonest brings disaster."

"Μὴ κακὸν εὖ ἕρξῃς· σπείρειν ἴσον ἐστ' ἐνὶ πόντῳ."
PHOCYLIDES. *Sententiae*, 152.

"Seek not the bad to benefit; 'tis sowing seed in the ocean."

"Μὴ κίνη χεράδας." SAPPHO. *Fragment* 114 (85).

"Do not stir up the mud."

"Μὴ κλαῖε τοὺς θανόντας· οὐ γὰρ ὠφελεῖ
τὰ δάκρυ' ἀναισθήτῳ γεγονότι καὶ νεκρῷ."
MENANDER. *Fabulae Incertae, Fragment* 157.

"Mourn not the lost; for nought can tears avail
One who is dead and void of consciousness."

"Μὴ λέγ' ὅτι δώσεις· οὐ δίδωσι γὰρ λέγων,
καὶ τὴν ἀπ' ἄλλων ἐμποδίζεται δόσιν."
PHILEMON. *Fabulae Incertae, Fragment* 72.

"Say not thou'lt give; who promises gives not,
And fetters others who would gladly give."

"Μὴ μ' ἄκλαυτον ἄθαπτον ἰὼν ὄπιθεν καταλείπειν,
νοσφισθεὶς." HOMER. *Odyssey, XI.*, 72.

"Nay, turn not back, and leave my bones behind,
Unwept, unburied."

"Μή με, κύον, γούνων γουνάζεο μηδὲ τοκήων."
HOMER. *Iliad, XXII.*, 345.

"Knee me no knees, vile hound! nor prate to me
Of parents!"—(*Lord Derby.*)

"Μή μοι γένοιθ' ἃ βούλομ' ἀλλ' ἃ συμφέρει."
MENANDER. *Monosticha*, 366.

"Grant me not what I would, but what is best for me."

"Μή μοι γένοιτο λυπρὸς εὐδαίμων βίος,
μήδ' ὄλβος, ὅστις τὴν ἐμὴν κνίζοι φρένα."
EURIPIDES. *Medea*, 598.—(*Medea.*)

"No prosperous life 'neath sorrow's cloud for me,
Nor weal, with thorns of conscience in mine heart!"
—(*A. S. Way.*)

"Μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης
οὔ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
ὅσσα κεν αὐτοὶ δῶσιν, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο."

HOMER. *Iliad, III.*, 64.

"Yet blame me not for golden Venus' gifts:
The gifts of Heaven are not to be despised,
Which Heaven may give, but man could not command."
—(*Lord Derby.*)

"Μή μοι τὸ πρῶτον βῆμ' ἐὰν δράμῃ καλῶς,
νικᾶν δοκείτω τὴν δίκην, πρὶν ἂν πέλας
γραμμῆς ἵκηται, καὶ τέλος κάμψῃ βίου."

EURIPIDES. *Electra*, 954.—(*Electra.*)

"Let none dream, though at starting he run well,
That he outrunneth justice, e'er he touch
The very goal and gain the bourn of life."—(*A. S. Way.*)

"Μὴ μόνον ἐπαινεῖτε τοὺς ἀγαθοὺς, ἀλλὰ καὶ μιμεῖσθε."

ISOCRATES. *Nicocles, XIII.*, 61. (*Stephens, p.* 39, *a.*)

"Be not content only to praise the virtuous, but imitate them also."

"Μὴ μόνον τοὺς ἁμαρτάνοντας, ἀλλὰ καὶ τοὺς μέλλοντας κόλαζε."

PERIANDER. (*Diogenes Laertius, I.*, 7, 4, 98.)

"We should punish not only the criminal act, but the criminal intention."

"Μὴ νουθέτει γέρονθ', ἁμαρτάνοντά τι·
δένδρον παλαιὸν μεταφευτεύειν δύσκολον."

PHILEMON. *Fabulae Incertae, Fragment* 54.

"Preach not, when frailties in old men you see;
Old stumps are not transplanted easily."—(*F. A. Paley.*)

"Μή νύ τι σεῦ ἀέκητι δόμων ἐκ κτῆμα φέρηται.
οἶσθα γὰρ οἷος θυμὸς ἐνὶ στήθεσσι γυναικός·
κείνου βούλεται οἶκον ὀφέλλειν, ὅς κεν ὀπυίῃ,
παίδων δὲ προτέρων καὶ κουριδίοιο φίλοιο
οὐκέτι μέμνηται τεθνηότος, οὐδὲ μεταλλᾷ."

HOMER. *Odyssey, XV.*, 19.

"Watch, lest in thy despite
Some fair possession from thy home he get:
Since, well thou knowest, a woman's soul is set
His house to prosper whom she chance to wed;
Linked to another she discards all debt
Due to the children of her former bed,
Nor thinks at all of him, her dear-loved husband dead."
—(*Worsley.*)

"Μὴ νῦν τὰ πόρσω, τἀγγύθεν μεθεὶς, σκόπει."

EURIPIDES. *Rhesus*, 483.—(*Hector.*)

"Gaze not on things afar, neglecting what's at hand."

"Μὴ πάντ' ἄκουε, μήδε πάντα μάνθανε."
DIONYSIUS. *Thesmophoros, Fragment, line* 27.

"To all things hearken not, nor all things learn."

"Μὴ πάντ' ἐρεύνα· πολλὰ καὶ λαθεῖν καλόν."
SOPHOCLES. *Fragment* (*Aleadae*) 104.

"In some things be not anxious to inquire:
Far better is it oft to leave them hid."—(*Plumptre.*)

"Μὴ πάντα ἐπίστασθαι προθυμέο, μὴ πάντων ἀμαθὴς γένῃ."
DEMOCRITUS. *Ethica, Fragment* 192 (142).

"Do not aim at knowing everything, lest you end by being ignorant of everything."

"Μὴ πᾶσι πίστευε."
PITTACUS. (*Stobaeus, Florilegium, III.*, 79, δ.)

"Trust not all men."

"Μὴ πᾶσιν, ἀλλὰ τοῖς δοκίμοισι πιστεύειν· τὸ μὲν γὰρ εὐῆθες, τὸ δὲ σωφρονέοντος."
DEMOCRITUS. *Ethica, Fragment* 224 (169).

"Do not trust all men, but trust men of worth; the former course is silly, the latter a mark of prudence."

"Μὴ πάντα πειρῶ πᾶσι πιστεύειν ἀεί."
MENANDER. *Monosticha*, 335.

"Believe not ever all that all men say."

"Μὴ σκυθρωπὸς ἴσθ' ἄγαν
πρὸς τοὺς κακῶς πράσσοντας ἄνθρωπος γεγώς."
EURIPIDES. *Ino, Fragment* 12.

"Thyself a mortal, be not too severe
On those who are unlucky."

"Μὴ ταχὺ λάλει· μανίαν γὰρ ἐμφαίνει."
BIAS. (*Diogenes Laertius, I.*, 5, 5, 87.)

"Do not speak quickly; it is a sign of insanity."

'Μὴ τοῦτο βλέψῃς εἰ νεώτερος λέγω,
ἀλλ' εἰ φρονούντων τοὺς λόγους ἀνδρῶν ἐρῶ."
MENANDER. *Fabulae Incertae, Fragment* 91.

"Ask not thyself if I who speak am young,
But if I speak the words of prudent men."

"Μὴ ὕποπτος πρὸς ἅπαντα, ἀλλ' εὐλαβὴς γίνευ καὶ ἀσφαλής."
DEMOCRITUS. *Ethica, Fragment* 223 (174).

"Be not suspicious of everything, but be cautious and firm."

"Μὴ φῦναι τὸν ἅπαντα νι-
κᾷ λόγον· τὸ δ', ἐπεὶ φανῇ,
βῆναι κεῖθεν, ὅθεν περ ἥκει
πολὺ δεύτερον ὡς τάχιστα."

SOPHOCLES. *Oedipus Coloneus*, 1225.—(*Chorus.*)

"Happiest beyond compare
Never to taste of life;
Happiest in order next,
Being born, with quickest speed
Thither again to turn
From whence we came."—(*Plumptre.*)

"Μηδ' ἀναβάλλεσθαι ἔς τ' αὔριον ἔς τ' ἔννηφιν·
οὐ γὰρ ἐτωσιοεργὸς ἀνὴρ πίμπλησι καλιήν,
οὐδ' ἀναβαλλόμενος· μελέτη δέ τοι ἔργον ὀφέλλει.
ἀεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτῃσι παλαίει."

HESIOD. *Works and Days*, 410.

"Prate not of morrows or of days to come;
The sluggish worker ne'er will fill the barn,
Nor he who aye postpones. 'Tis energy
That aids the work, and whoso will delay
Shall ever find himself at grips with loss."

"Μηδ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι,
πρὶν τῶν ἡμερινῶν ἔργων τρὶς ἕκαστον ἐπελθεῖν·
πῇ παρέβην; τί δ' ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη;"

PYTHAGORAS. *Aurea Carmina*, 40.

"Nor e'er let sleep fall gently on thine eyes
Till thou hast made a threefold inventory
Of the day's doings; where thou hast transgressed;
Where rightly done; where fallen short of duty."

"Μηδὲ κασιγνήτῳ ἶσον ποιεῖσθαι ἑταῖρον."

HESIOD. *Works and Days*, 707.

"Ne'er count thy comrade equal to thy brother."

"Μηδὲ μέλαινε τεοῖσιν ὕπο βλεφάροισιν ὀπωπάς·
οὐ γὰρ θηλυτέραις φύσις ὤπασεν ἡμιτέλεστον
μορφὴν, ὄφρα καὶ ἄλλα περὶ χροὶ τεχνήσαιντο."

NAUMACHIUS. *Nuptialia Monita*, 67.

"Seek not to enhance the brightness of thine eyes
With pigment, for to woman nature gave
No half-completed beauty, forcing her
To call on art in aid of her complexion."

"Μηδέ μοι ἄκλαυστος θάνατος μόλοι· ἀλλὰ φίλοισιν
ποιήσαιμι θανὼν ἄλγεα καὶ στοναχάς."

SOLON. *Fragment* 21.

"Let me not die unwept, but let my death
Be cause of grief and mourning to my friends."

"Μηδὲ πολυξείνον μηδ' ἄξεινον καλέεσθαι."

HESIOD. *Works and Days*, 715.

"Be not too lavish nor too mean in hospitality."

"Μηδὲ τρισὶ τοῖς ἀξυμφορωτάτοις τῇ ἀρχῇ, οἴκτῳ καὶ ἡδονῇ λόγων καὶ ἐπιεικείᾳ ἁμαρτάνειν."

THUCYDIDES. *History, III.*, 40, 2.

"Avoid the three errors which are most disastrous to empire, namely, pity, placability, and clemency."

"Μηδὲ ὑπὲρ τὸν πόδα ἔστω τὸ ὑπόδημα."

LUCIAN. *Pro Imaginibus*, 10.

"Let not the shoe be too large for the foot."

"Μηδείς με φαύλην κἀσθενῆ νομιζέτω
μηδ' ἡσυχαίαν, ἀλλὰ θατέρου τρόπου,
βαρεῖαν ἐχθροῖς καὶ φίλοισιν εὐμενῆ."

EURIPIDES. *Medea*, 807.—(*Medea.*)

"Let none account me impotent, nor weak,
Nor meek of spirit! Nay, in other sort,
Grim to my foes, and kindly to my friends."—(*A. S. Way.*)

"Μηδεὶς τὰ θεῶν ὀνόσαιτο."

THEOCRITUS. *Idylls, XXI.* (*XXVI.*), 38.

"Let none blame things divine."

"Μηδὲν ἁμαρτεῖν ἐστι θεῶν." DEMOSTHENES. *De Corona*, 289.

"Only the gods make no mistakes."

"(Ἐκ φιλοσοφίας ἔφησεν αὐτῷ περιγεγονέναι τὸ) Μηδὲν θαυμάζειν."

PYTHAGORAS. (*Plutarch, de Recta Audiendi Ratione, XIII.*)

"It was through philosophy, he said, that he had come to be surprised at nothing."

"Μηδὲν χρημάτων ἕνεκα πράττειν."

PERIANDER. (*Diogenes Laertius, I.*, 7, 4, 97.)

"Do nothing for the sake of money."

"Μηδέποτε δοῦλον ἡδονῆς σαυτὸν ποιεῖ·
λάγνης γυναικός ἐστιν οὐκ ἀνδρὸς τόδε."

ANAXANDRIDES. *Fabulae Incertae, Fragment* 9.

"Ne'er make thyself a slave of pleasure; that
Befits a wanton woman, not a man."

"Μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν· καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς, σαυτῷ συνειδήσεις."

ISOCRATES. *Ad Demonicum, IV.*, 16. (*Stephens, p.* 5, B.)

"If you do aught of which you are ashamed, hope not to hide it; for, though you hide it from others, it will be known to your own conscience."

"Μήθ' οἷς ἐχθαίρεις, ὑπεράχθεο, μήτ' ἐπιλάθου."
SOPHOCLES. *Electra*, 177.—(*Chorus.*)

"Nor grieve thyself too much for those thy foes,
Nor yet forget them quite."—(*Plumptre.*)

"Μῆνιν ἄειδε, θεὰ, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων."
HOMER. *Iliad*, *I.*, 1.

"Of Peleus' son, Achilles, sing, O Muse,
The vengeance deep and deadly; whence to Greece
Unnumbered ills arose; which many a soul
Of mighty warriors to the viewless shades
Untimely sent."—(*Lord Derby.*)

"Μήποτ' ἐπαινήσῃς, πρὶν ἂν εἰδῆς ἄνδρα σαφηνέως,
ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὅστις ἂν ᾖ."
THEOGNIS. *Sententiae*, 963.

"Ne'er praise a man until thou know him well,
His temper, disposition, mode of life."

"Μήπω μέγ' εἴπῃς, πρὶν τελευτήσαντ' ἴδῃς."
SOPHOCLES. *Fragment* (*Tereus*) 520.

"Praise no man much until thou see his death."—(*Plumptre.*)

"Μήτ' ἄναρκτον βίον,
μήτε δεσποτούμενον
αἰνέσῃς. παντὶ μέσῳ τὸ κράτος θεὸς ὤπασεν."
AESCHYLUS. *Eumenides*, 526.—(*Chorus.*)

"Praise not the lawless life,
Nor that which owns a despot's sovereignty;
To the true mean in all God gives success."—(*Plumptre.*)

"(Ἀπεκρίνατο δὲ Δαρείῳ) Μήτε τὴν γῆν ἡλίους δύο μήτε τὴν Ἀσίαν δύο βασιλεῖς ὑπομένειν."
ALEXANDER. (*Plutarch*, *Alexandri Apophthegmata*, 11. (180, B.)

"He answered Darius that the earth could not brook two suns, nor Asia two masters."

"Μήτι παυσώμεσθα δρῶντες εὖ βροτοῖς."
PLUTARCH. *An seni respublica gerenda sit*, *XIV.* (791, D.)

"Let us not be weary in well-doing."

"Μί' ἐστὶν ἀρετὴ, τὸν ἄτοπον φεύγειν ἀεί."
MENANDER. *Monosticha*, 339.

"One virtue is there, ever to avoid
What's out of place."

"Μία γὰρ χελιδὼν ἔαρ οὐ ποιεῖ."
ARISTOTLE. *Ethica Nicomachea*, *I.*, 7, 16.

"One swallow does not make a spring."

"(Φίλος ἐστι) Μία ψυχὴ δύο σώμασιν ἐνοικοῦσα."
ARISTOTLE. (*Diogenes Laertius, V.*, 1, 11, 20).
"A friend is one soul dwelling in two bodies."

"Μικρὸν ἀπὸ τοῦ ἡλίου μετάστηθι."
DIOGENES. (*Plutarch, Alexander, XIV.*)
"Stand a little way out of my sunshine."

"Μισεῖ γὰρ ὁ θεὸς τὰς ἄγαν προθυμίας."
EURIPIDES. *Orestes*, 708.—(*Menelaus.*)
"God hateth over-zeal."

"Μίσει τὸ ταχὺ λαλεῖν, μὴ ἁμάρτῃς· μετάνοια γὰρ ἀκολουθεῖ."
BIAS. (*Stobaeus, Florilegium, III.*, 79, ζ.)
"Avoid hasty speech, lest you make mistakes; for repentance follows."

"Μισέω μνάμονα συμποτάν."
PLUTARCH. *Quaestiones Convivales, I., Proœmium.* (612, E.)
"I hate a boon companion with a good memory."

'Μισῶ γὰρ ὄντως, οἵτινες φρονοῦσι μέν,
φρονοῦσι δ' οὐδενός γε χρημάτων ὕπερ."
EURIPIDES. *Archelaus, Fragment* 22.
"I hate in truth all those who prudent are,
But prudent only in the affairs of money."

"Μισῶ πονηρόν, χρηστὸν ὅταν εἴπῃ λόγον."
MENANDER. *Monosticha*, 352.
"I hate the wicked when his words are good."

"Μισῶ σοφιστὴν, ὅστις οὐχ αὑτῷ σοφός."
EURIPIDES. *Fragment* 930.
"Him who professes wisdom I abhor,
If for himself he be not wise."

"Μνήμην θ' ἁπάντων μουσομήτορ' ἐργάτιν."
AESCHYLUS. *Prometheus Vinctus*, 461.—(*Prometheus.*)
"Memory, handmaid true
And mother of the Muses."—(*Plumptre.*)

"Μοῖρα δέ τις καὶ πόλεων ἐστὶν ὥσπερ καὶ ἀνδρῶν."
APPIANUS. *De Rebus Syriacis, LVIII.*
"Cities have their destinies as well as men."

"(Οὐ γὰρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει·)
Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται."
HOMER. *Iliad, VI.*, 488.
"For, till my destiny is come,
No man may take my life; and when it comes,
Nor brave nor coward can escape that day."—(*Lord Derby.*)

"Μόνη 'στιν ἀπαραίτητος ἀνθρώποις Δίκη."

ANON. (*Stobaeus, Eclogues, I.*, 3, 41.)

"Justice alone cannot be turned by prayers of men."

"Μόνος θεῶν γὰρ Θάνατος οὐ δώρων ἐρᾷ,
οὔτ' ἄν τι θύων, οὔτ' ἐπισπένδων ἄνοις,
οὐ βωμός ἐστιν, οὔδε παιωνίζεται,
μόνου δὲ Πειθὼ δαιμόνων ἀποστατεῖ."

AESCHYLUS. *Fragment* (*Niobe*) 147.

"Of all the gods, Death only craves not gifts;
Nor sacrifice, nor yet drink-offering poured
Avails; no altars hath he, nor is soothed
By hymns of praise. From him alone of all
The powers of heaven Persuasion holds aloof."—(*Plumptre.*)

"Μονώτατος γὰρ εἶ σὺ πάντων αἴτιος,
καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν, εὖ ἴσθ' ὅτι."

ARISTOPHANES. *Plutus*, 182.—(*Chremylus.*)

"For thou alone art cause of all our ills
And all our goods, be well assured of that."—(*Wheelwright.*)

"Μόρσιμα δ' οὔτι φύγειν θέμις· οὐ σοφίᾳ τις ἀπώσεται."

EURIPIDES. *Heraclidae*, 615.—(*Chorus.*)

"Ye may flee not your doom, nor repel,
Though the buckler of wisdom ye borrow."—(*A. S. Way.*)

"Μορφὰ θηλυτέρῃσι πέλει καλόν, ἀνέρι δ' ἀλκά."

BION SMYRNAEUS. *Fragment* 14.

"Beauty's a woman's glory, strength a man's."

"Μοῦνοι θεοφιλέες, ὅσοις ἐχθρὸν τὸ ἀδικεῖν."

DEMOCRITUS. *Ethica, Fragment* 41 (107).

"Those only are lovers of the gods who hate injustice."

"Μοῦσαι Μναμοσύνας θύγατρες."

ARISTOTLE. *Ad Virtutem.* (*Stobaeus, Florilegium, I.*, 12.)

"The Muses are the daughters of Memory."

"Μουσικὴν δ' ἄρα
ἔρως διδάσκει, κἂν ἄμουσος ᾖ τὸ πρίν."

EURIPIDES. *Stheneboea, Fragment* 9.

"Love make's a man a poet, though before
He loved he ne'er the Muse had known."

"Μυστήριόν σου μὴ κατείπῃς τῷ φίλῳ,
κοὐ μὴ φοβηθῇς αὐτον ἐχθρὸν γενόμενον."

MENANDER. *Fabulae Incertae, Fragment* 168.

"Tell not thy secrets to thy dearest friend;
Thus thou'lt not fear, though he become thy foe."

"Ναρθηκοφόροι μὲν πολλοί, βάκχοι δέ τε παῦροι."

PLATO. *Phaedo, XIII.* (*Stephens, p.* 69, c.)—(*Socrates.*)

"Many are the thyrsus-bearers, but few are the mystics."—(*Jowett.*)

"Ναῦν τοι μί' ἄγκυρ' οὐδαμῶς σώζειν φιλεῖ."
EURIPIDES. *Phaethon, Fragment* 7.

"One anchor's not enough to save a ship."

"Οὔτε ναῦν ἐξ ἑνὸς ἀγκυρίου, οὔτε βίον ἐκ μιᾶς ἐλπίδος ὁρμιστέον." EPICTETUS. *Dissertationes, Fragment* 30.

"We should not moor a ship with one anchor, or our life with one hope."

"Νεκύων ἀμενηνὰ κάρηνα." HOMER. *Odyssey, X.*, 521.

"The fleeting shadows of the dead."

"Νεμεσσῶμαί γε μὲν οὐδὲν
κλαίειν, ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ.
τοῦτό νυ καὶ γέρας οἷον ὀϊζυροῖσι βροτοῖσιν,
κειρᾶσθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν."
HOMER. *Odyssey, IV.*, 195.

"Nor can I not bewail one fallen in death severe.
'Tis the sole boon to wretched mortals given,
The lock to sever and the tear to shed."—(*Worsley.*)

"Νέος ἂν πονήσῃς, γῆρας ἕξεις εὐθαλές."
MENANDER. *Monosticha*, 388.

"Work in thy youth, thus shalt thou thrive in age."

"Νέος πέφυκας, πολλὰ καὶ μαθεῖν σε δεῖ,
καὶ πόλλ' ἀκοῦσαι καὶ διδάσκεσθαι μακρά.
ἀεί τι βούλου χρήσιμον προσμανθάνειν."
SOPHOCLES. *Fragment* (*Phthiotides*) 622.

"Thou art but young ; and thou hast much to learn,
And many things to hear and understand :
Seek still to add fresh knowledge profitable."—(*Plumptre.*)

"Νεφελοκοκκυγία." ARISTOPHANES. *Aves*, 821.—(*Euelpides.*)

"Cloud-cuckoo-land."

"Νῆ' ὀλίγην αἰνεῖν, μεγάλῃ δ' ἐνὶ φορτία θέσθαι·
μείζων μὲν φόρτος, μεῖζον δ' ἐπὶ κέρδεϊ κέρδος
ἔσσεται εἴ κ' ἄνεμοι γε κακὰς ἀπέχωσιν ἀήτας."
HESIOD. *Works and Days*, 643.

"Praise a small ship, but in a large one load
Thy merchandise, for greater is her burden,
And greater gain thou thus on gain shalt pile,
If but the winds from hostile blasts refrain."

"Νηπιοὶ οὐδ' ἴσασιν ὅσῳ πλέον ἥμισυ παντός."
HESIOD. *Works and Days*, 40.

"For they are fools,
Nor know how much the half exceeds the whole."

"Νηπίοισιν οὐ λόγος, ἀλλὰ ξυμφορὴ γίνεται διδάσκαλος."
DEMOCRITUS. *Ethica, Fragment* 32 (138).

"Not maxims, but circumstances are the teachers of youth."

"Νικᾷ δ' ὁ μειὼν τὸν μέγαν, δίκαι' ἔχων."
EURIPIDES. *Supplices*, 437.—(*Theseus.*)

"And, armed with right, the less o'ercomes the great."—(*A. S. Way.*)

"Νίκα λογισμῷ τὴν παροῦσαν συμφοράν."
MENANDER. *Monosticha*, 685.

"O'ercome thy present ills by reason's aid."

"Νίκης ἀσφάλεια μετριότης φρονήματος."
AESOP. *Fables*, 21, B.—(*The two Cocks.*)

"Set bounds to thy presumption, and thou art sure of victory."

"Νίκησον ὀργὴν τῷ λογίζεσθαι καλῶς."
MENANDER. *Monosticha*, 381.

"Let anger be by reasoning o'ercome."

"Νόθοι τε πολλοὶ γνησίων ἀμείνονες."
EURIPIDES. *Andromache*, 638.—(*Peleus.*)

"And better are bastards oft than sons true born."—(*A. S. Way.*)

"Νομίσατε εἶναι τοῦ καλῶς πολεμεῖν, τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι καὶ τοῖς ἄρχουσι πείθεσθαι."
THUCYDIDES. *History, V.*, 9, 9.

"Be sure that for success in warfare we must have good-will, modesty and obedience."

"Νόμιζε δ' εἰ σὺ τὴν σαυτοῦ φιλεῖς
ψυχὴν, φιλεῖν ἅπαντας." EURIPIDES. *Alcestis*, 703.—(*Pheres.*)

"E'en bethink thee, if thou lov'st thy life,
So all love theirs."—(*A. S. Way.*)

"Νομίζων ὁμοίως ἀγαθὸν πολίτην εἶναι, ὃς ἂν καὶ τοῦ σώματός τι καὶ τῆς οὐσίας προνοῆται· μάλιστα γὰρ ἂν ὁ τοιοῦτος καὶ τὰ τῆς πόλεως δι' ἑαυτὸν βούλοιτο ὀρθοῦσθαι."
THUCYDIDES. *History, VI.*, 9, 2.

"Remembering also that a good citizen is one who is careful of his own person and property; for such a one is desirous, for his own sake, that the affairs of the state should go right."

"Νόμοις ἕπεσθαι τοῖς ἐγχωρίοις καλόν."
MENANDER. *Monosticha*, 372.

"Fair is obedience to thy country's laws."

"Νόμον φοβηθεὶς μὴ ταραχθήσῃ νόμῳ."
MENANDER. *Fabulae Incertae, Fragment* 244.

"Reverence the law, lest the law harry thee."

"Νόμος ὁ πάντων βασιλεὺς
θνατῶν τε καὶ ἀθανάτων." PINDAR. *Fragment* 146 (*ed. Bergk*).

"Law is the king of all,
Both mortals and immortals."

"Νόμος φυλαχθεὶς οὐδὲν ἐστιν ἢ νόμος·
ὁ μὴ φυλαχθεὶς καὶ νόμος καὶ δήμιος."
PHILISTION. *Menandri et Philistionis Sententiae*, 33.

"Law that's obeyed is nothing else but law;
Law disobeyed is law and jailor both."

"Νόμους καὶ τοὺς ἀγράφους καὶ τοὺς γεγραμμένους (τιθέμενοι)."
ARISTOTLE. *Politica, VII.*, 5.

"Establishing laws both written and unwritten."

"Νόσοι δὲ θνητῶν αἱ μέν εἰσ' αὐθαίρετοι,
αἱ δ' ἐκ θεῶν πάρεισιν, ἀλλὰ τῷ νομῷ
ἰώμεθ' αὐτάς. ἀλλά σοι λέξαι θέλω,
εἰ θεοί τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί."
EURIPIDES. *Bellerophon, Fragment* 17.

"Of mortal ailments some are self-inflicted,
Some by the gods; yet hold we to the law,
And we shall cure them. Surely if the gods
Do aught that's shameful, they are gods no more."

"Νόσον πολὺ κρεῖττον ἐστιν, ἢ λύπην φέρειν."
PHILEMON. *Fabulae Incertae, Fragment* 110.

"Sickness than sorrow is far easier borne."

"(Λέγω γὰρ) Νοῦν ἀρχὴν ἐπιστήμης."
ARISTOTLE. *Analytica Posteriora, I.*, 33, 1.

"Mind is the beginning of knowledge."

"Νοῦν ἀρχὴν κινησέως."
ANAXAGORAS. (*Diogenes Laertius, II.*, 3, 4, 8.)

"Mind is the beginning of motion."

"Νοῦν χρὴ θεάσασθαι. τί τῆς εὐμορφίας
ὄφελος, ὅταν τις μὴ φρένας καλὰς ἔχῃ;"
EURIPIDES. *Oedipus, Fragment* 6.

"'Tis mind we must consider. Little aid
Gives beauty that's without intelligence."

"Νοῦς δέ γ' οὐ βέβαιος, ἄδικον κτῆμα κοὐ σαφὲς φίλοις."
EURIPIDES. *Iphigenia in Aulide*, 334.—(*Menelaus.*)

"A mind unstable is devoid of justice,
And dangerous to friends."

"Νοῦς ἐστὶν ὁ διακοσμῶν τε καὶ πάντων αἴτιος."
ANAXAGORAS. (*Plato, Phaedo, XLVI. Stephens, p.* 97, c.)

"Mind is the disposer and cause of all."—(*Jowett.*)

"Νύκτας δ' ὕπνος ἔχῃσιν —— ὁ γάρ τ' ἐπέλησεν ἁπάντων
ἐσθλῶν ἠδὲ κακῶν, ἐπεὶ ἆρ βλέφαρ' ἀμφικαλύψῃ."

HOMER. *Odyssey*, *XX.*, 85.

"Then the gods send us their refreshful sleep,
Which good and evil from our mind doth sweep."—(*Worsley.*)

"Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς
ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἠὲ βιῶναι."

HOMER. *Iliad*, *X.*, 173.

"For on a razor's edge is balanced now,
To all the Greeks, the chance of life or death."—(*Lord Derby.*)

"Νῶϊ δ' ἐνὶ κλισίῃ πίνοντέ τε δαινυμένω τε
κήδεσιν ἀλλήλων τερπώμεθα λευγαλέοισιν,
μνωομένω· μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ,
ὅστις δὴ μάλα πολλὰ πάθῃ καὶ πόλλ' ἐπαληθῇ."

HOMER. *Odyssey*, *XV.*, 398.

"But we two, drinking wine and eating bread,
Will charm our dear hearts each with other's pain.
Past sorrow, and the tears a man hath shed,
Who far hath wandered over earth and main,
Yield comfort."—(*Worsley.*)

"Ξεῖν', οὔ μοι θέμις ἔστ', οὐδ' εἰ κακίων σέθεν ἔλθοι,
ξεῖνον ἀτιμῆσαι· πρὸς γὰρ Διός εἰσιν ἅπαντες
ξεῖνοί τε πτωχοί τε· δόσις δ' ὀλίγη τε φίλη τε
γίγνεται ἡμετέρη."

HOMER. *Odyssey*, *XIV.*, 56.

"O friend, I dare not, though a worse man sought
These doors, a stranger use discourteously.
All strangers and all poor by Zeus are brought;
Sweet is our gift, yet small."—(*Worsley.*)

"Ξένους πένητας μὴ παραδράμῃς ἰδών."

MENANDER. *Monosticha*, 389.

"Seek not to flee from guest of low estate."

"Ξίφος τιτρώσκει σῶμα, τὸν δὲ νοῦν λόγος."

MENANDER. *Monosticha*, 393.

"The sword the body wounds, sharp words the mind."

"Ξυνόντες γνώμαις ἑτέρων
μεταβάλλοντο τοὺς τρόπους."

ARISTOPHANES. *Vespae*, 1460.—(*Chorus.*)

"Some, when more familiar grown
With others' thoughts, have changed their own."—(*Wheelwright.*)

"Ὁ ἀδελφὸς ἐὰν ἀδικῇ, ἐντεῦθεν αὐτὸ μὴ λάμβανε ὅτι ἀδικεῖ, ἀλλὰ ἐκεῖθεν μᾶλλον ὅτι ἀδελφός."

EPICTETUS. *Enchiridion*, 43.

"If thy brother wrong thee, remember not so much his wrong-doing, but more than ever that he is thy brother."

"Ὁ ἄνθρωπος εὐεργετικὸς πεφυκώς."

MARCUS AURELIUS. *Quod sibi ipsi scripsit, IX.*, 42.

"Man is by nature disposed to do good."

"Ὁ ἄνθρωπος φύσει πολιτικὸν ζῷον ἐστί."

ARISTOTLE. *Politica, I.*, 2. (*Cf. III.*, 6, 3.)

"Man is by nature a political animal."

"Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή, ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πεῖρα σφαλερή, ἡ δὲ κρίσις χαλεπή."

HIPPOCRATES. *Aphorisms, I.*, 1.

"Life is short, and art is long, and occasion swift, and experience fallacious, and judgment difficult."

"Ὁ γὰρ δικαστὴς βούλεται εἶναι οἷον δίκαιον ἔμψυχον."

ARISTOTLE. *Ethica Nicomachea, V.*, 4, 7.

"The judge desires to be as it were an embodiment of justice."

"Ὁ γὰρ καιρὸς πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει."

PINDAR. *Pythia, IV.*, 286 (508).

"Time stays not long for man."—(*Morice.*)

"Ὁ γὰρ τὸν ἴδιον οἰκονομῶν κακῶς βίον,
πῶς οὗτος ἂν σώσειε τῶν ἔξω τινά;"

EUPHRON. *Didymi, Fragment* 1.

"For whoso his own household ruleth ill,
How shall he hope to render aid without?"

"Ὁ γὰρ τῶν περισσῶν ζῆλος εὐθὺς ἀκολουθεῖ καὶ συνοικίζεται τῇ χρείᾳ τῶν ἀναγκαίων."

SOLON. (*Orelli, Opuscula Graecorum Veterum, I.*, 168.)

"The want of necessaries is always followed and accompanied by the envious longing for superfluities."

"(Ἀλλ') ὁ γε σιγῇ δῶρα θεῶν ἔχοι, ὅττι διδοῖεν."

HOMER. *Odyssey, XVIII.*, 142.

"Receive in silence what the Father brings."—(*Worsley.*)

"Ὁ γραμμάτων ἄπειρος οὐ βλέπει βλέπων."

MENANDER. *Monosticha*, 438.

"Seeing he sees not who no learning hath."

"Ὁ δ' αὖ θάνατος κίχε καὶ τὸν φυγόμαχον."

SIMONIDES OF CEOS. *Fragment* 65 (106).

"Death catches e'en the fugitive."

"Ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει."

AESCHYLUS. *Agamemnon*, 939.—(*Clytemnestra.*)

"Who is not envied is not enviable."—(*Plumptre.*)

"Ὁ δὲ ἀγαθὸς καὶ κακὸς ἥκιστα διάδηλοι καθ' ὕπνον, ὅθεν φασὶν οὐδὲν διαφέρειν τὸ ἥμισυ τοῦ βίου τοὺς εὐδαίμονας τῶν ἀθλίων."
ARISTOTLE. *Ethica Nicomachea, I.*, 13, 12.

"The good and the bad are but little sundered in sleep, whence it is said that for half of a lifetime there is no difference between the happy and the miserable."

"Ὁ δὲ βίος πρᾶξις, οὐ ποίησις ἐστίν." ARISTOTLE. *Politica, I.*, 3.

"Life is action, not production."

"Ὁ δὲ βουλευσάμενος αἰσχρῶς, εἴ οἱ ἡ τύχη ἐπίσποιτο, εὕρημα εὕρηκε· ἧσσον δὲ οὐδέν οἱ κακῶς βεβούλευται."
HERODOTUS. *Histories, VII.*, 10.

"He who adopts rash counsels, if fortune be on his side, may yet obtain his desires; yet none the less were his counsels inconsiderate."

"Ὁ δὲ παῖς πάντων θηρίων ἐστὶ δυσμεταχειριστότατον· ὅσῳ γὰρ μάλιστα ἔχει πηγὴν τοῦ φρονεῖν μήπω κατηρτυμένην."
PLATO. *Laws, VII.*, 14. (*Stephens, p.* 808, D.)—(*The Athenian.*)

"Of all animals the boy is the most unmanageable, inasmuch as he has the fountain of reason in him not yet regulated."—(*Jowett.*)

"Ὁ δὲ πλοῦτος ἡμᾶς, καθάπερ ἰατρὸς κακός,
πάντας βλέποντας παραλαβὼν τυφλοὺς ποιεῖ."
ANTIPHANES. *Fabulae Incertae, Fragment* 61, A, B.

"Wealth, like the quacks who sore eyes seeing find,
Takes us clear sighted, but it leaves us blind."—(*F. A. Paley.*)

"Τυφλὸν ὁ πλοῦτος καὶ τυφλοὺς
τοὺς ἐμβλέποντας εἰς ἑαυτὸν δεικνύει."
MENANDER. *Hauton Penthon, Fragment* 1.

"Yea, wealth is blind, and shows that they are blind
Who gaze upon it."

"Ὁ δὲ χρόνος τρέχει,
τρέχει καθ' ἡμῶν τῶν ταλαιπώρων βροτῶν,
φέρων ἑκάστου τῷ βίῳ καταστροφήν."
PALLADAS. *Anthologia Graeca, X.*, 81.

"For time runs on,
Runs on to spite the unhappy race of men,
And brings to each the o'erthrowing of his life."

"Ὁ θάνατος τοιοῦτος, οἷον γένεσις, φύσεως μυστήριον."
MARCUS AURELIUS. *Quod sibi ipsi scripsit, IV.*, 5.

"Death is of such kind as is birth, a mystery of nature."

"Ὁ θανὼν οὐκ ἐπιθυμεῖ." ANACREON. *Odes, LII.* (*L.*), 13.

"The dead hath no desires."

"Ὁ θεὸς ὡς ἔφυ τι ποικίλον
καὶ δυστέκμαρτον· εὖ δέ πως ἀναστρέφει
ἐκεῖσε κἀκεῖσ' ἀναφέρων."

EURIPIDES. *Helena*, 711.—(*The Messenger.*)

"Daughter, how manifold God's counsels are,
His ways past finding out! Lightly He turns
And sways us to and fro."—(*A. S. Way.*)

"Ὁ κόσμος, ἀλλοίωσις· ὁ βίος, ὑπόληψις."

MARCUS AURELIUS. *Quod sibi ipsi scripsit, IV.*, 3.

"The world is change; life is an alternation."

"Ὁ λόγος, ὥσπερ πλάστης ἀγαθὸς, καλὸν τῇ ψυχῇ περιτίθησι σχῆμα."

SOCRATES. (*Stobaeus, Florilegium, LXXXI.*, 13.)

"Speech, like a clever modeller, surrounds the soul with a fair outward semblance."

"Ὁ λύκος τὴν τρίχα, οὐ τὴν γνώμην ἀλλάττει."

PROVERB. (*Erasmus, Chiliades Adagiorum*, "*Ingenii Malitia*".)

"The wolf may shed his coat but not his nature."

"Ὃ μέλλεις πράττειν μὴ πρόλεγε· ἀποτυχὼν γὰρ γελασθήσῃ."

PITTACUS. (*Diogenes Laertius, I.*, 4, 4, 78.)

"Do not prate about what you are intending to do, for if you fail you will be laughed at."

"Ὁ μὲν ἀγαθὸς ἀνὴρ οὐκ εὐθέως εὐδαίμων ἐξ ἀνάγκας ἐστιν, ὁ δὲ εὐδαίμων καὶ ἀγαθὸς ἀνήρ ἐστιν."

ARCHYTAS. (*Stobaeus, Florilegium, I.*, 72.)

"The good man is not always of necessity the happy man, but the happy man is also a good man."

"Ὁ μὲν ἀληθὴς φίλος οὔτε μιμητής ἐστι πάντων οὔτ' ἐπαινέτης πρόθυμος, ἀλλὰ τῶν ἀρίστων μόνων."

PLUTARCH. *De Adulatore et Amico, IX.* (53, C.)

"The true friend does not indulge in imitation or eager praise of everything, but only of what is best in us."

"Ὁ μὲν ἥκων γὰρ, κἂν ᾖ πολιὸς, ταχὺ παῖδα κόρην γεγάμηκεν·
τῆς δὲ γυναικὸς μικρὸς ὁ καιρὸς, κἂν τούτου μὴ 'πιλάβηται,
οὐδεὶς ἐθέλει γῆμαι ταύτην, ὀττευομένη δὲ κάθηται."

ARISTOPHANES. *Lysistrata*, 595.—(*Lysistrata.*)

"For the returning soldier, tho' he be
Grey-headed, soon espouses a young girl.
But short's the woman's opportunity,
And if she seize not this, no one is willing
To wed her, but she sits watching her fate."—(*Wheelwright.*)

"Ὁ μὲν οὖν ἐν ἀπορρήτοις λεγόμενος περὶ αὐτῶν λόγος, ὡς ἔν τινι φρουρᾷ ἐσμὲν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν οὐδ' ἀποδιδράσκειν."

PLATO. *Phaedo, VI.* (*Stephens, p.* 62, B.)—(*Socrates.*)

"There is a doctrine uttered in secret that man is a prisoner who has no right to open the door of his prison and run away."—(*Jowett.*)

"Ὁ μὴ γέλωτος ἄξιος ἂν ᾖ γέλως,
αὐτοῦ γέλωτος πέφυκε καταγέλως."
MENANDER. *Fabulae Incertae*, *Fragment* 181.

"A joke without a point, inane and bald,
Itself a joke on joking may be called."—(*F. A. Paley.*)

"Ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται."
MENANDER. *Monosticha*, 422.

"The man that's ne'er been flogged has ne'er been taught."

"Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου."
ANTIPHANES. *Fabulae Incertae*, *Fragment* 39.

"He needs no law who never falls from justice."

"Ὁ νόμος συνθήκη, καὶ, καθάπερ ἔφη Λυκόφρων ὁ σοφιστὴς, ἐγγυητὴς ἀλλήλοις τῶν δικαίων, ἀλλ' οὐχ οἷος ποιεῖν ἀγαθοὺς καὶ δικαίους τοὺς πολίτας." ARISTOTLE. *Politica*, *III.*, 9.

"Law is a covenant and, as Lycophron the sophist said, a kind of surety between honourable men, but it has no power to make the population at large upright and honourable."

"Ὁ νοῦς
τῶν κατθανόντων ζῇ μὲν οὔ, γνώμην δ' ἔχει
ἀθάνατον, εἰς ἀθάνατον αἰθέρ' ἐμπεσών."
EURIPIDES. *Helena*, 1014.—(*Theonoe.*)

"Albeit the soul
Of the dead lives not, deathless consciousness
Still hath it when in deathless ether merged."—(*A. S. Way.*)

"Ὁ πένης ἐλεεῖται, ὁ δὲ πλούσιος φθονεῖται,
ὁ μέσος δὲ βίος κεκραμένος δίκαιός ἐστιν."
SOTADES. (*Stobaeus*, *Florilegium*, *CIII.*, 13.)

"We pity poverty, we envy wealth,
But there's a happy mean, of both compounded."

"Ὁ πλεῖστα πράσσων πλεῖσθ' ἁμαρτάνει βροτῶν."
EURIPIDES. *Oenomaus*, *Fragment* 2.

"The man who does the most makes most mistakes."

"Ὁ πόλεμος οὐ τεταγμένα σιτεῖται."
ARCHIDAMUS. (*Plutarch*, *Cleomenes*, *XXVII.*)

"War cannot be maintained by allotting funds as one allots rations."

"Ὁ πονηρὰ ποιῶν εὐθέως οὐκ αἴσθεται·
τότ' οἶδεν ὃ πεποίηκεν, ὅτε κολάζεται."
MENANDER. *Menandri et Philistionis Sententiae*, 23.

"He knows not straightway who has evil wrought,
But when he's punished soon he learns his sin."

"Ὁ πρῶτος εἰπὼν οὐκ ἀγυμνάστῳ φρενὶ
ἔῤῥιψεν, ὅστις τόνδ' ἐκαίνισεν λόγον,
ὡς τοῖσιν εὖ φρονοῦσι συμμαχεῖ τύχη."

EURIPIDES. *Pirithous, Fragment* 7.

"No untrained mind was his who first 'mongst men
To this new thought gave utterance, that fortune
Is ever found upon the side of wisdom."

"Ὁ σκληρότατος πρὸς υἱὸν ἐν τῷ νουθετεῖν
τοῖς μὲν λόγοις πικρός ἐστι, τοῖς δ' ἔργοις πατήρ."

MENANDER. *Fabulae Incertae, Fragment* 108.

"E'en he who's harshest in admonishing
His son, though he be bitter in his words,
Forgets not, in his deeds, that he's a father."

"Ὁ τῆς δίκης ὀφθαλμὸς, ὡς δι' ἡσύχου
λεύσσων προσώπου πάνθ' ὅμως ἀεὶ βλέπει."

DIONYSIUS. (*Stobaeus, Eclogues, I.*, 3, 19.)

"The eye of justice gazes from behind
A mask of silence, yet it all things sees."

"Ὅ τι δεῖ γενέσθαι ἐκ τοῦ θεοῦ ἀμήχανον ἀποτρέψαι ἀνθρώπῳ."

HERODOTUS. *History, IX.*, 16.

"It is not possible for man to avert the decisions of Providence."

"Ὅ τί περ πρὸς γένεσιν οὐσία, τοῦτο πρὸς πίστιν ἀλήθεια."

PLATO. *Timaeus, V.* (*Stephens, p.* 29, C.)—(*Timaeus.*)

"What essence is to generation, that truth is to belief."—(*Jowett.*)

"Ὁ τῶν σοφῶν νοῦς, ὥσπερ χρυσὸς, βάρος ἔχει μέγιστον."

DEMOPHILUS. *Similitudines ex Pythagoreis*, 6.

"The mind of the wise, like gold, has the greatest weight."

"Ὁ τῶν φιλαργύρων πλοῦτος, ὥσπερ ὁ ἥλιος καταδὺς εἰς τὴν γῆν, οὐδένα τῶν ζώντων εὐφραίνε."

SOCRATES. (*Stobaeus, Florilegium, XVI.*, 26.)

"A miser's wealth is like the sun sunk beneath the earth; no living being is gladdened by it."

"Ὁ φθονερὸς αὑτῷ πολέμιος συνίσταται·
αὐθαιρέτοις γὰρ συνέχεται λύπαις ἀεί."

MENANDER. *Fabulae Incertae, Fragment* 70.

"The envious man is his own enemy,
For he's the victim of self-chosen torments."

"(Τούτων δ' αἴτιος) Ὁ φθόνος, ᾧ τοῦτο μόνον ἀγαθὸν πρόσεστιν, ὅτι μέγιστον κακὸν τοῖς ἔχουσίν ἐστιν."

ISOCRATES. *Evagoras, II.*, 6. (*Stephens, p.* 190, B.)

"The cause of this is envy, which has one thing only in its favour, namely, that its possessor is the chief sufferer from it."

"Ὁ φίλος ἕτερος ἐγώ." ARISTOTLE. *Ethica Magna, II.*, 15, 8.

"A friend is a second self."

"Ὁ χρήσιμ' εἰδὼς, οὐχ ὁ πόλλ' εἰδὼς σοφός."

AESCHYLUS. *Fragment* 271.

"Wise is the man who knows what profiteth,
Not he who knoweth much."—(*Plumptre.*)

"Ὀθούνεκ' ἀρετὴ τῶν ἐν ἀνθρώποις μόνη
οὐκ ἐκ θυραίων τἀπίχειρα λαμβάνει,
αὐτῇ δ' ἑαυτὴν ἆθλα τῶν πόνων ἔχει."

CLEMENT OF ALEXANDRIA. *Stromata, IV.*, 7, 56.

"For there is nought 'mongst men,
Save virtue only, that no wage demands,
But is herself the meed of all her toils."

"Ὅι' αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων,
ἡ δὲ κακὴ βουλὴ τῷ βουλεύσαντι κάκιστη."

HESIOD. *Works and Days*, 265.

"He for himself weaves woe who weaves for others woe,
And evil counsel on the counsellor recoils."

"Οἱ βάρβαροι γὰρ ἄνδρας ἡγοῦνται μόνους
τοὺς πλεῖστα δυναμένους φαγεῖν τε καὶ πιεῖν."

ARISTOPHANES. *Acharnenses*, 77.—(*The Athenian Ambassadors.*)

"For the barbarians think those only men
Who have the greatest power to eat and drink."—(*Wheelwright.*)

"Οἱ γὰρ ἄγοντες παρανομοῦσι μᾶλλον τῶν ἑπομένων."

THUCYDIDES. *History, III.*, 65, 2.

"It is the leaders rather than the followers who break the law."

"Οἱ γὰρ θεοὶ οὐδὲν πρότερον ποιοῦσιν ἢ τῶν πονηρῶν ἀνθρώπων τὴν διάνοιαν παράγουσι." LYCURGUS. *In Leocratem, XXI.*, 92.

"The gods do nothing until they have blinded the minds of the wicked."

"Οἱ γὰρ θεὸν σέβοντες ἐλπίδας καλὰς
ἔχουσιν εἰς σωτηρίαν."

PHILEMON. *Fabulae Incertae, Fragment* 90.

"Fair hope has he of safe deliverance
Who reverences God."

"Οἱ γὰρ κακοὶ γνώμαισι τἀγαθὸν χεροῖν
ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ."

SOPHOCLES. *Ajax*, 964.—(*Tecmessa.*)

"For still the base
In judgment never know the good they have
Until they lose it."—(*Plumptre.*)

"Οἱ γὰρ μετὰ φθόνου κρίνοντες τὸ πρωτεῖον ἀπονέμουσι τοῖς χειρίστοις, οὐ τοῖς βελτίστοις."

ANAXIMENES. (*Stobaeus, Florilegium, XXXVIII.*, 44.)

"Those who let envy influence them in allotting the prize, assign it to the worst and not to the best of the competitors."

"Οἱ γὰρ πνέοντες μεγάλα τοὺς κρείσσους λόγους
πικρῶς φέρουσι τῶν ἐλασσόνων ὕπο."

EURIPIDES. *Andromache*, 189.—(*Andromache.*)

"They that are arrogant brook not to be
In argument o'ermastered by the lowly."—(*A. S. Way.*)

"Οἱ γὰρ πόνοι ὄψον τοῖς ἀγαθοῖς."

XENOPHON. *Cyropaedia*, *VII.*, 5, 80.

"Labour is a relish to all brave men."

"Οἱ δὲ δίκας ξείνοισι καὶ ἐνδήμοισι διδοῦσιν
ἰθείας, καὶ μή τι παρεκβαίνουσι δικαίου,
τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθεύσιν ἐν αὐτῇ."

HESIOD. *Works and Days*, 225.

"Whoso strict rights bestows
Alike on citizen and foreigner,
Nor swerves a hair's breadth from the path of justice,
His city prospers and his people flourish."

"Οἱ δὲ τῇ ἀληθείᾳ δρομικοὶ εἰς τέλος ἐλθόντες, ἆθλα λαμβάνουσι καὶ στεφανοῦνται."

PLATO. *Republic*, *X.* (*Stephens*, *p.* 613, c.)

"The true runner comes to the finish and receives the prize and is crowned."
—(*Jowett.*)

"Οἱ δυστυχεῖς γὰρ τοῖσιν εὐτυχεστέροις,
αὐτοὶ καλῶς πράξαντες, οὐ φρονοῦσιν εὖ."

EURIPIDES. *Iphigenia in Tauris*, 352.—(*Iphigenia.*)

"The unfortunate, who happier days have known,
Look not with kindly eyes on those who still
Are more by fortune favoured than themselves."

"Οἱ δυστυχοῦντες ἐξ ἑτέρων, χείρονα πασχόντων, παραμυθοῦνται."

AESOP. *Fables*, 237, B.—(*The Hares and the Frogs.*)

"The unfortunate derive some consolation from others who are in a worse plight than themselves."

"Οἱ ἔμπαλιν ὑποδούμενοι παραλλάξας."

PLATO. *Theaetetus*, *XXXIV.* (*Stephens*, *p.* 193, c.)—(*Socrates.*)

"Putting the shoe on to the wrong foot."—(*Jowett.*)

"Οἱ ἐν διαλεκτικῇ βαθύνοντες ἐοίκασι καρκίνους μασωμένοις, οἳ δι' ὀλίγον τρόφιμον περὶ πολλὰ ὀστᾶ ἀσχολοῦνται."

ARISTON. (*Stobaeus*, *Florilegium*, *LXXXII.*, 7.)

"Those who immerse themselves in dialectic are like men munching crabs, who busy themselves with a quantity of bone for the sake of getting a very little meat."

"(Ἀλλ') οἱ κακῶς πράσσοντες οὐ κωφοὶ μόνον,
ἀλλ' οὐδ' ὁρῶντες εἰσορῶσι τἀμφανῆ."

SOPHOCLES. *Fragment* 663.

"They that fare ill become not only deaf,
But even though they gaze they see not clear
What lies before them."—(*Plumptre.*)

"Οἱ κενοὶ πίθοι κρουσθέντες ἠχουσι, γενόμενοι δὲ πλήρεις οὐχ ὑπακούουσι ταῖς πληγαῖς."

PLUTARCH. *De Esu Carnium, I.*, 6. (995, E.)

"An empty jar resounds when it is struck, but if we fill it, it no longer echoes back the blow."

"Οἱ κοινοὶ κίνδυνοι φιλοφρόνως ποιοῦσιν ἔχειν τοὺς συμμάχους πρὸς ἀλλήλους." XENOPHON. *Cyropaedia, III.*, 3, 10.

"The community of danger makes allies well disposed towards one another."

"(Ἀλλ') οἱ λόγοι γε καταπαλαίουσιν λόγους."

EURIPIDES. *Iphigenia in Aulide*, 1013.—(*Achilles.*)

"Yet words by words are overthrown."

"Οἳ μακρὸν βίον
θνητῶν ἔχουσι, τοῦ γε κερδαίνειν ὅμως
ἀπρὶξ ἔχονται· κἄστι πρὸς τὰ χρήματα
θνητοῖσι τἄλλα δεύτερα." SOPHOCLES. *Fragment* (*Creusa*) 325.

"They whose life is long
Still cleave to profit with their might and main,
And men count all things else as less than wealth."—(*Plumptre.*)

"Οἱ μὲν ἄνδρες γεγόνασί μοι γυναῖκες· αἱ δὲ γυναῖκες ἄνδρες."

HERODOTUS. *Histories, VIII.*, 88.

(*Xerxes, after the battle of Salamis, in reference to the bravery of Artemisia.*)

"My men have become women, and my women men."

"Οἱ μὲν λοιποὶ ζῶσιν ἵν' ἐσθίωσιν, αὐτὸς δὲ ἐσθίω ἵνα ζῶ."

SOCRATES. (*Stobaeus, Florilegium, XVII.*, 22.)

"Other men live to eat, but I eat to live."

"Οἱ μὲν ποιηταὶ λῆρός εἰσιν· οὐδὲ ἕν
καινὸν γὰρ εὑρίσκουσιν, ἀλλὰ μεταφέρει
ἕκαστος αὐτῶν ταὔτ' ἄνω τε καὶ κάτω."

XENARCHUS. *Porphyra, Fragment* 1, 1.

"Your poets are mere fools, for nothing new
Can they devise; they merely change the view."—(*F. A. Paley.*)

"Οἱ μὴ κολάζοντες τοὺς κακοὺς βούλονται ἀδικεῖσθαι τοὺς ἀγαθούς."

PYTHAGORAS. (*Stobaeus, Florilegium, XLVI.*, 112.)

"Those who do not punish the wicked are willing that the good should be injured."

"Οἱ μηδὲν ἑαυτοῖς ἄτοπον συνειδότες ἀταράχως ζῶσιν."

SOCRATES. (*Stobaeus, Florilegium, XXIV.*, 13.)

"Those live in peace whose conscience acquits them of anything unseemly."

"Οἱ πλεῖστοι κακοί." BIAS. (*Diogenes Laertius, I.*, 5, 6, 88.)

"Most men are wicked."

"Οἱ τεθνηκότες οὐ δάκνουσιν."
THEODORUS CHIUS. (*Erasmus, Chiliades Adagiorum*, "*Obtrectatio*".)
"Dead men do not bite."

"Οἱ τοῦ λύχνου χρείαν ἔχοντες ἔλαιον ἐπιχέουσιν."
ANAXAGORAS. (*Plutarch, Pericles, XVI.*)
"Those who want light fill the lamp with oil."

"Οἱ φειδωλοὶ τὸν τῆς μελίσσης οἶτον ἔχουσιν ἐργαζόμενοι ὡς ἀεὶ βιωσόμενοι." DEMOCRITUS. *Ethica, Fragment* 80 (68).
"The thrifty live the life of the bees, who work as though they would live for ever."

"(Ἀλλ') οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ."
SOPHOCLES. *Ajax*, 1252.—(*Agamemnon.*)
"But still wise thinkers everywhere prevail."—(*Plumptre.*)

"Οἷα γὰρ φαίνεται τὰ πράγματα, μὴ τοιαῦτα εἶναι τῇ φύσει, ἀλλὰ μόνον φαίνεσθαι." PYRRHO. (*Diogenes Laertius, IX.*, 11, 8.)
"Things are not in nature, but only seem to be, as they appear to the senses."

"Οἷα κεφαλὴ ἐγκέφαλον οὐκ ἔχει."
AESOP. *Fables, XLVII.*—(*The Fox and the Mask.*)
"What a splendid head, and yet no brain!"

'Οἵη περ φύλλων γενεὴ, τοιή δὲ καὶ ἀνδρῶν·
φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
ὥς ἀνδρῶν γενεὴ, ἣ μὲν φύει, ἣ δ' ἀπολήγει."
HOMER. *Iliad, VI.*, 146.

"The race of man is as the race of leaves:
Of leaves, one generation by the wind
Is scattered on the earth; another soon
In spring's luxuriant verdure bursts to light.
So with our race; these flourish, those decay."—(*Lord Derby.*)

''Εννοσίγαι', οὐκ ἄν με σαόφρονα μυθήσαιο
ἔμμεναι, εἰ δὴ σοί γε βροτῶν ἕνεκα πτολεμίζω
δειλῶν, οἳ φύλλοισιν ἐοικότες ἄλλοτε μέν τε
ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες,
ἄλλοτε δὲ φθινύθουσιν ἀκήριοι."
HOMER. *Iliad, XXI.*, 462.

"Earth-shaking God, I should not gain with thee
Th' esteem of wise, if I with thee should fight
For mortal men; poor wretches, who like leaves,
Flourish awhile, and eat the fruits of earth,
But sapless soon decay."—(*Lord Derby.*)

"Ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι,
ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα, φῦλ' ἀμενηνά,
ἀπτῆνες ἐφημέριοι, ταλαιοὶ βροτοὶ ἀνέρες εἰκελόνειροι,
πρόσκετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν."

ARISTOPHANES. *Aves*, 685.—(*Chorus.*)

"Come, men by nature dark, of leaf-like race,
Imbecile, lumps of clay, weak shadowy tribes,
Wingless ephemerals, wretched mortals, men
Like dreams, apply your mind to us immortals."
—(*Wheelwright.*)

"Οἴκοι βέλτερον εἶναι." HESIOD. *Works and Days*, 362.

"There's no place like home."

"(Ὄντες) Οἴκοι μὲν λέοντες,
ἐν μάχῃ δ' ἀλώπεκες." ARISTOPHANES. *Pax*, 1189.—(*Chorus.*)

"At home
Like lions, but mere foxes in the fight."—(*Wheelwright.*)

"Οἰνοβαρὲς, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο."

HOMER. *Iliad, I.*, 225.

"Thou sot, with eye of dog, and heart of deer!"—(*Lord Derby.*)

"(Λόγος γὰρ ἐστ' ἀρχαῖος οὐ κακῶς ἔχων,)
οἶνον λέγουσι τοὺς γέροντας, ὦ πάτερ,
πείθειν χορεύειν οὐ θέλοντας." ERIPHUS. *Aeolus, Fragment.*

"There's an old saying and a true one, father,
Which says that wine will e'en persuade old men
To dance against their will."

"Οἶνόν τοι πίνειν πουλὺν, κακὸν· ἢν δέ τις αὐτὸν
πίνῃ ἐπισταμένως, οὐ κακὸς, ἀλλ' ἀγαθός."

THEOGNIS. *Sententiae*, 211.

"Wine in excess is evil, but when drunk
With prudence 'tis no evil but a blessing."

"Οἶνος δὲ θνητοῖσι θεῶν πάρα δῶρον ἄριστον,
πινόμενος κατὰ μέτρον· ὑπὲρ μέτρον δὲ χέρειον."

PANYASIS. *Fragment* 5.—(*Dübner's edition.*)

"No better gift the gods to men have given
Than wine, if it be drunk in moderation,
Nor any worse if taken in excess."

"Βάγχου μέτρον ἄριστον, ὃ μὴ πολὺ μηδ' ἐλάχιστον·
ἔστι γὰρ ἢ λύπης αἴτιος ἢ μανίης."

EVENUS. *Elegies, II.*, 1.

"Be moderate in wine; avoid alike
Excess and stint, for thus or grief 'twill cause
Or madness."

"Οἶνος γὰρ ἀνθρώποις δίοπτρον." ALCAEUS. *Fragment* 53 (36).

"Wine is a spy-glass through which we may view man as he is."

"Κάτοπτρον εἴδους χαλκός ἐστ', οἶνος δὲ νοῦ."

AESCHYLUS. *Fragment* 274.

"The polished brass is mirror of the form,
Wine of the soul."—(*Plumptre.*)

"Οἶνος γὰρ πυρὶ ἶσον ἐπιχθονίοισιν ὄνειαρ."

PANYASIS. *Fragment* 4, 12.—(*Dübner's edition.*)

"Wine, like to fire, succoureth mankind."

"Οἶνος . . . τὰς μὲν λύπας ὥσπερ μανδραγόρας τοὺς ἀνθρώπους κοιμίζει, τὰς δὲ φιλοφροσύνας ὥσπερ ἔλαιον φλόγα ἐγείρει."

XENOPHON. *Symposium, II.*, 24.

"Wine puts our cares to sleep as the mandragora does man, but stimulates our gaieties as oil does a fire."

"Οἶνός τοι πυρὶ ἶσον ἔχει μένος, εὖτ' ἂν ἐς ἄνδρα
ἔλθῃ, κυμαίνει δ' οἷα Λίβυσσαν ἅλα
βορῆς, ἠὲ νότος, τὰ δὲ καὶ κεκρυμμένα φαίνει
βυσσόθεν, ἐκ δ' ἀνδρῶν πάντ' ἐτίναξε νόον."

ERATOSTHENES. (*Stobaeus, Florilegium, XVIII.*, 3.)

"Wine hath the strength of fire when to a man
It entereth in ; and like to Boreas
Or Notus, rolling up the Libyan sea
In mighty waves, till all the depths lie bare,
So doth it overset the minds of men."

"Οἶνος, ὦ φίλε παῖ, καὶ ἀλάθεα." ALCAEUS. *Fragment* 57 (37).

"Wine, my son, is truth indeed."

"Οἶνος, ὦ φίλε παῖ, λέγεται καὶ ἀλάθεα·
κἄμμε χρὴ μεθύοντας ἀλαθέας ἔμμεναι."

THEOCRITUS. *Idylls, XXIII.* (*XXIX.*), 1.

"Wine, it is said, dear boy, is very truth ;
Thus we, when drunk, perforce must truthful be."

"Οἴνου δὲ μηκέτ' ὄντος οὐκ ἔστιν Κύπρις,
οὐδ' ἄλλο τερπνὸν οὐδὲν ἀνθρώποις ἔτι."

EURIPIDES. *Bacchae*, 773.—(*The Messenger.*)

"If wine were banished, Venus were no more,
Nor aught that bringeth joy to heart of man."

"(Φανερώτερον καὶ ἐν τοῖσδε) Οἷον φόρημα ὁ φόβος."

XENOPHON. *Cyropaedia, III.*, 1, 25.

"They made it more plain how great is the burden of fear."

"Οἷς γὰρ ἡ γνώμη κακῶν
μήτηρ γένηται, τἄλλα παιδεύει κακούς."

SOPHOCLES. *Philoctetes*, 1360.—(*Philoctetes.*)

"For those whose soul becomes
Mother of evil, them it trains to be
Evil in all things."—(*Plumptre.*)

"Ὁκόσα φάρμακα οὐκ ἰῆται, σίδηρος ἰῆται· ὅσα σίδηρος οὐκ ἰῆται, πῦρ ἰῆται, ὅσα δὲ πῦρ οὐκ ἰῆται, ταῦτα χρὴ νομίζειν ἀνίατα."

HIPPOCRATES. *Aphorisms, VIII.*, 6.

"What drugs will not cure, the steel cures, and what the steel will not cure, fire cures, and what fire will not cure we must count as incurable."

"Ὄλβιοι οἱ φιλέοντες, ἐπὴν ἴσον ἀντεράωνται."

BION SMYRNAEUS. *Fragment* 11 (8), 1.

"Blessed are they who love, if they are loved in turn."

"Ὀλβίσαι δὲ χρὴ
βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ."

AESCHYLUS. *Agamemnon*, 928.—(*Agamemnon.*)

"We must bless
Him only who ends life in fair estate."—(*Plumptre.*)

"Λόγος μέν ἐστ' ἀρχαῖος ἀνθρώπων φανεὶς
ὡς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν
θάνῃ τις, οὔτ' εἰ χρηστὸς οὔτ' εἴ τῳ κακός."

SOPHOCLES. *Trachineae*, 1.—(*Deianira.*)

"'Tis an old saying, told of many men,
'Thou canst not judge man's life before he die,
Nor whether it be good or bad for him'."—(*Plumptre.*)

"Οὐ χρὴ ποτ' εὖ πράσσοντος ὀλβίσαι τύχας
ἀνδρὸς, πρὶν αὐτῷ παντελῶς ἤδη βίος
διεκπερανθῇ, καὶ τελευτήσῃ βίον."

SOPHOCLES. *Fragment* (*Tyndareus*) 572.

"We should not speak of one that prospers well
As happy, till his life has run its course
And reached its goal."—(*Plumptre.*)

"Πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν κω ὄλβιον
ἀλλ' εὐτυχέα."

HERODOTUS. *Histories, I.*, 32.—(*Attributed to Solon.*)

"Before a man's life be ended, pause, and call him not happy, but at best fortunate."

"Χρὴ δ' οὔποτ' εἰπεῖν ὄλβιον βροτῶν,
πρὶν ἂν θανόντος τὴν τελευταίαν ἴδῃς
ὅπως περάσας ἡμέραν ἥξει κάτω."

EURIPIDES. *Andromache*, 100.—(*Andromache.*)

"Never mayst thou call any mortal blest,
Or ever thou hast seen his dying day,
Seen how he passed therethrough and came on death."
—(*A. S. Way.*)

"Ὀλίγοι γάρ εἰσιν οἷς μετὰ τοῦ εὐτυχεῖν παραγίγνεται τὸ φρονεῖν."

PLUTARCH. *De Adulatore et Amico, XXVII.* (68, F.)

"Few are those who are endowed at the same time with good fortune and good sense."

"Ὀλίγοι γὰρ ἐσθλοὶ κρείσσονες πολλῶν κακῶν."
EURIPIDES. *Archelaus, Fragment* 15.

"Better a few brave men than many cowards."

"Ὀλίγον ἄλκιμον δόρυ
κρεῖσσον στρατηγοῦ μυρίου στρατεύματος."
EURIPIDES. *Archelaus, Fragment* 14.

"One stout spear
May brave the leader of a countless host."

"Ὀλίγον ἐστὶ τὸ καλὸν πανταχοῦ
καὶ τίμιον." ANTIPHANES. *Boeotia, Fragment* 1, 8.

"Beauty is rare and should be ever prized."—(*F. A. Paley.*)

"Ὀλίγῳ τοι ἔοικε κακῷ μέγα νεῖκος ἀναιρεῖν."
THEOCRITUS. *Idylls, XX.* (*XXII.*), 180.

"Great strife thou seem'st to raise from injury small."

"Ὀλίγων οἱ ἀγαθοὶ νόμων δέονται· οὐ γὰρ τὰ πράγματα πρὸς νόμους, ἀλλὰ οἱ νόμοι πρὸς τὰ πράγματα τίθενται."
THEOPHRASTUS. (*Stobaeus, Florilegium, XXXVII.*, 21.)

"The virtuous need but few laws; for it is not the law which determines their actions, but their actions which determine the law."

"Ὄμμα δίκης καθορᾷ πάντα τὰ γιγνόμενα."
ANON. (*Stobaeus, Florilegium, IX.*, 2.)

"The eye of justice surveys whate'er exists."

"Ὁμοίως ἔχει ψυχὴ πρὸς σῶμα καὶ τεχνίτης πρὸς ὄργανον καὶ δεσπότης πρὸς δοῦλον."
ARISTOTLE. *Ethica Eudemia, VII.*, 9, 2.

"The relation of the soul to the body is similar to that of the workman to his tool, and the master to his servant."

"Ὅμως δ' ἐπειδὴ καὶ τὸν οἶνον ἠξίους
πίνειν, ξυνεκποτέ' ἐστί σοι καὶ τὴν τρύγα."
ARISTOPHANES. *Plutus*, 1084.—(*Chremylus.*)

"Yet since thou deignedst to exhaust the wine,
'Tis just that also thou drink off the dregs."—(*Wheelwright.*)

"Ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος."
MENANDER. *Dis Exaparaton, Fragment* 4.

"Νέος δ' ἀπόλλυθ', ὅντινα φιλεῖ θεός."
HYPSAEUS. (*Stobaeus, Florilegium, CXX.*, 13.)

"He whom the gods love dies young."

"Ὄναρ ἐκ Διός ἐστιν." HOMER. *Iliad, I.*, 63.

"Dreams come from Zeus."

"Ὄξος τ' ἄλειφα τ' ἐγχέας ταὐτῷ κύτει,
διχοστατοῦντ' ἂν, οὐ φίλω, προσεννέποις."
AESCHYLUS. *Agamemnon*, 322.—(*Clytemnestra.*)

"Pour in the same vase vinegar and oil,
And you would call them enemies, not friends."—(*Plumptre.*)

"Ὅπλον τοι λόγος ἀνδρὶ τομώτερόν ἐστι σιδήρου."
PHOCYLIDES. *Sententiae*, 124.

"The tongue's a sharper weapon than the sword."

"Ὁπότε σχολάζοι (ἔλεγε), πλείονα πράττειν."
SCIPIO AFRICANUS. (*Plutarch, Scipionis Apophthegmata*, 1.) (196, B.)

"When I am at leisure I do most work."

"Ὅπου γὰρ ἰσχὺς συζυγοῦσι καὶ δίκη,
ποία ξυνωρὶς τῶνδε καρτερωτέρα;" AESCHYLUS. *Fragment* 298.

"When Strength and Justice are true yoke-fellows,
Where can be found a mightier pair than they?"—(*Plumptre.*)

"Ὅπου γυναῖκές εἰσιν, πάντ' ἐκεῖ κακά."
MENANDER. *Monosticha*, 694.

"Where women are, there every ill is found."

"Ὅπου μὲν γὰρ αἴσθησις, καὶ λύπη τε καὶ ἡδονή, ὅπου δὲ ταῦτα, ἐξ ἀνάγκης καὶ ἐπιθυμία." ARISTOTLE. *Physica, II.*, 2.

"Where perception is, there also are pain and pleasure, and where these are, there, of necessity, is desire."

"Ὅπου μὴ ἐφικνεῖται τῇ λεοντῇ, προσαπτέον τὴν ἀλωπεκῆν."
LYSANDER. (*Plutarch, Apophthegmata Laconica, Lysander*, 3.) (229, B.)

"Where the lion's skin is of no avail, we must put on the skin of the fox."

"Ὅπου νόμοι πλεῖστοι, ἐκεῖ καὶ ἀδικίαν εἶναι μεγίστην (ἔλεγε)."
ARCESILAUS. (*Stobaeus, Florilegium, XLIII.*, 91.)

"Where you find the laws most numerous, there will you find also the greatest injustice."

"Ὁρᾷς παρὰ ῥείθροισι χειμάρροις ὅσα
δένδρων ὑπείκει, κλῶνας ὡς ἐκσώζεται·
τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται."
SOPHOCLES. *Antigone*, 712.—(*Haemon.*)

"When winter floods the streams,
Thou see'st the trees that bend before the storm
Save their last twigs, while those that will not yield
Perish with root and branch."—(*Plumptre.*)

"Ὀργὴ φιλοῦντος μικρὸν ἰσχύει χρόνον."
MENANDER. *Monosticha*, 410.

"A lover's wrath for no long time endures."

"Ὀργῆς γὰρ ἀλογίστου κρατεῖν
ἐν ταῖς ταραχαῖς μάλιστα τὸν φρονοῦντα δεῖ."
MENANDER. *Fabulae Incertae, Fragment* 25.

"Unreasoning wrath the wise man must control
In times of tumult."

"Ὀργῆς ζεούσης εἰσὶν ἰατροὶ λόγοι."
AESCHYLUS. *Prometheus Vinctus*, 378.—(*Oceanus.*)

"Of wrath's disease wise words the healers are."—(*Plumptre.*)

"Οὐκ ἔστιν ὀργῆς, ὡς ἔοικεν, φάρμακον
ἀλλ' ἢ λόγος σπουδαῖος ἀνθρώπου φίλου."
MENANDER. *Fabulae Incertae, Fragment* 84.

"No other cure there is for wrath, I ween,
Than weighty words that fall from friendly lips."

"Ὀρθὸν μὲν δὴ πάλαι τε εἰρημένον ὡς πρὸς δύο μάχεσθαι καὶ ἐναντία χαλεπόν."
PLATO. *Laws, XI.*, 4. (*Stephens, p.* 919, B.)—(*The Athenian.*)

"There is an ancient saying, which is also a true one—'To fight against two opponents is a difficult thing'."—(*Jowett.*)

"Ὅρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω."
AESCHYLUS. *Eumenides*, 433.—(*Athene.*)

"'Tis not by oaths a cause unjust shall win."—(*Plumptre.*)

"Ὅρκος γὰρ οὐδεὶς ἀνδρὶ φηλήτῃ βαρύς."
SOPHOCLES. *Fragment* 671.

"No oath weighs aught with one of scoundrel soul."—(*Plumptre.*)

"Ὅρκους οὓς ποιέονται ἐν ἀνάγκῃσιν ἐόντες, οὐ τηρέουσιν οἱ φλαῦροι, ἐπὴν διαφύγωσι." DEMOCRITUS. *Ethica, Fragment* 162 (126).

"Oaths which are taken by worthless men in times of dire necessity are disregarded when the necessity is past."

"Ὁρῶ γὰρ ἐν χρόνῳ
δίκην ἅπαντ' ἄγουσαν εἰς φάος βροτοῖς."
EURIPIDES. *Oedipus, Fragment* 4.

"For 'mongst men I see
That justice brings, in time, all things to light."

"Ὁρῶσι πάντες πρῶτον, εἶτ' ἐθαύμασαν,
ἔπειτ' ἐπεθεώρησαν, εἶτ' εἰς ἐλπίδα
ἐνέπεσον· οὕτω γίνετ' ἐκ τούτων ἔρως."
PHILEMON. *Fabulae Incertae, Fragment* 49.

"With all men sight is first, then admiration;
Then follows careful scrutiny, and next
They dare to hope, and thus from these beginnings
At last they fall in love."

"Ὅς ἂν εὖ γεγονὼς ᾖ τῇ φύσει πρὸς τἀγαθά,
κἂν Αἰθίοψ ᾖ, μῆτερ, ἐστὶν εὐγενής."

MENANDER. *Fabulae Incertae, Fragment* 4, 11, *or*
EPICHARMUS. *Fabulae Incertae, Fragment* 118, 11.

"Whoso by nature's formed for noble deeds,
E'en though his skin be dark, is nobly born."

"Ὅς δ' εὐγλωσσίᾳ
νικᾷ, σοφὸς μέν, ἀλλὰ γὰρ τὰ πράγματα
κρείσσω νομίζω τῶν λόγων ἀεί ποτε."

EURIPIDES. *Antiope, Fragment* 26.

"He's wise,
Whoso with honey'd words the victory gains,
Yet stronger aye are deeds than words, I ween."

"Ὅς δὲ γυναιξὶ πέποιθε, πέποιθ' ὅγε φηλήτῃσι."

HESIOD. *Works and Days*, 375.

"Whoso has trusted women, eke has trusted thieves."

"Ὅς δὲ μιῇ γλώσσῃ δίχ' ἔχει νόον, οὗτος ἑταίρος
δειλὸς, Κύρν' · ἐχθρὸς βέλτερος ἢ φίλος ὤν."

THEOGNIS. *Sententiae*, 91.

"A dangerous comrade he who hath one tongue
But double mind ; 'twere better he were foe
Than friend."

"Ὅς κε γάμον φεύγων, καὶ μέρμερα ἔργα γυναικῶν,
μὴ γῆμαι ἐθέλῃ, ὀλοὸν δ' ἐπὶ γῆρας ἵκηται."

HESIOD. *Theogonia*, 603.

"Who, fleeing wedlock and the cares that come
From women, marries not, shall reach at last
Joyless old age."

"Ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ."

HOMER. *Iliad, I.*, 218.

"Who hears the gods, of them his prayers are heard."—(*Lord Derby.*)

"Ὅς οἱ πολλὰ κάμῃσι, θεὸς δ' ἐπὶ ἔργον ἀέξῃ."

HOMER. *Odyssey, XIV.*, 65.

"One who hath toiled for himself, and to whom God has given increase for his toil."

"Ἀλλ' ὅταν σπεύδῃ τις αὐτὸς, χὦ θεὸς συνάπτεται."

AESCHYLUS. *Persae*, 742.—(*The Ghost of Darius.*)

"But when man hastens, God too works with him."
—(*Plumptre.*)

"Φιλεῖ δὲ τῷ κάμνοντι συσπεύδειν θεός."

AESCHYLUS. *Fragment* 277.

"God ever works with those that work with will."—(*Plumptre.*)

"Ὅσαι δ' ἐν ἀνθρώποις ἀρεταὶ λέγονται, σκοπούμενος εὑρήσεις πάσας μαθήσει τε καὶ μελέτῃ αὐξανομένας."

XENOPHON. *Memorabilia, II.*, 6, 39.

"If you consider what are called the virtues in mankind, you will find that in all cases their growth is assisted by education and cultivation."

"Ὅσοι γαμοῦσι δ' ἢ γένει κρείσσους γάμους
ἢ πολλὰ χρήματ', οὐκ ἐπίστανται γαμεῖν.
τὰ τῆς γυναικὸς γὰρ κρατοῦντ' ἐν δώμασιν.
δουλοῖ τὸν ἄνδρα, κοὐκέτ' ἔστ' ἐλεύθερος."

EURIPIDES. *Melanippe, Fragment* 31.

"The man who weds a wife of higher birth,
Or great possessions, knows not how to wed.
For what the wife brings thus the house will rule,
Her spouse no more a freeman but a slave."

"Ἐλεύθερος δ' ὢν δοῦλός ἐστι τοῦ λέχους,
πεπραμένον τὸ σῶμα τῆς φερνῆς ἔχων."

EURIPIDES. *Phaethon, Fragment* 2.

"A freeman he, yet is he wedlock's slave,
Who for a dowry has his body sold."

"Οὐκ ἔστιν οὐδὲν βαρύτερον τῶν φορτίων
ὄντως γυναικὸς προῖκα πολλὴν φερομένης."

ANTIPHANES. *Fabulae Incertae, Fragment* 53.

"A wife who brings with her a dowry rich
Is heaviest burden that a man may bear."

"Ὅστις γυναῖκ' ἐπίκληρον ἐπιθυμεῖ λαβεῖν
πλουτοῦσαν, ἤτοι μῆνιν ἐκτίνει θεῶν,
ἢ βούλετ' ἀτυχεῖν, μακάριος καλούμενος."

MENANDER. *Fabulae Incertae, Fragment* 55.

"Whoso a wealthy heiress longs to wed,
Or pays in full the vengeance of the gods,
Or, being happy, wishes for misfortune."

"Ὅταν πένης ὢν καὶ γαμεῖν τις ἑλόμενος
τὰ μετὰ γυναῖκος ἐπιδέχηται χρήματα,
αὑτὸν δίδωσιν, οὐκ ἐκείνην λαμβάνει."

MENANDER. *Fabulae Incertae, Fragment* 58.

"Whene'er a poor man chooses for his bride
A wife who brings with her great store of wealth,
Himself he gives away, not her he takes."

"Ὅσοι τοὺς ἀδικοῦντας κολάζουσιν, οὗτοι τοὺς ἄλλους ἀδικεῖσθαι κωλύουσιν." ISAEUS. (*Stobaeus, Florilegium, XLVI.*, 25.)

"Those who punish injustice prevent others from suffering unjustly."

"Ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ
ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὗτοι διαπτυχθέντες ὤφθησαν κενοί."

SOPHOCLES. *Antigone*, 707.—(*Haemon.*)

"For he who thinks that he alone is wise,
His mind and speech above what others boast,
Such men when searched are mostly empty found."—(*Plumptre.*)

"Ὅστις γὰρ ἐν κακοῖσι θυμωθεὶς βροτῶν
μεῖζον προσάπτει τῆς νόσου τὸ φάρμακον,
ἰατρός ἐστιν οὐκ ἐπιστήμων κακῶν."

SOPHOCLES. *Fragment* (*Tereus*) 514.

"What man soe'er, in troubles waxing wroth,
Applies a charm that goes beyond the ill,
Is no physician skilled to deal with grief."—(*Plumptre.*)

"Ὅστις γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς
ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;"

SOPHOCLES. *Antigone*, 463.—(*Antigone.*)

"For whoso lives, as I, in many woes,
How can it be but death shall bring him gain?"—(*Plumptre.*)

"Ὅστις γὰρ εὖ δρᾶν εὖ παθὼν ἐπίσταται,
πάντος γένοιτ' ἂν κτήματος κρείσσων φιλος."

SOPHOCLES. *Philoctetes*, 672.—(*Philoctetes.*)

"A man that knows,
Receiving good, to render good again,
Would be a friend worth more than land or goods."—(*Plumptre.*)

"Ὅστις γὰρ οὐκ εἴωθε γεύεσθαι κακῶν,
φέρει μὲν, ἀλγεῖ δ' αὐχέν' ἐντιθεὶς ζυγῷ.
θανὼν δ' ἂν εἴη μᾶλλον εὐτυχέστερος
ἢ ζῶν."

EURIPIDES. *Hecuba*, 375.—(*Polyxena.*)

"For whoso is not wont to taste of ills
Chafes, while he bears upon his neck the yoke,
And death for him were happier far than life."—(*A. S. Way.*)

"Ὅστις δ' ἀνωφέλητα φιτύει τέκνα,
τὶ τόνδ' ἂν εἴποις ἄλλο πλὴν αὑτῷ πόνους
φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;"

SOPHOCLES. *Antigone*, 645.—(*Creon.*)

"But he who reareth sons that profit not,
What could one say of him but this, that he
Breeds his own sorrow, laughter to his foes?"—(*Plumptre.*)

"Ὅστις δὲ πλοῦτον ἢ σθένος μᾶλλον φίλων
ἀγαθῶν πεπᾶσθαι βούλεται, κακῶς φρονεῖ."

EURIPIDES. *Hercules Furens*, 1425.—(*Hercules.*)

"Whoso would fain possess or wealth or strength
Rather than loyal friends is sense-bereft."—(*A. S. Way.*)

"Ὅστις δὲ πρὸς τὸ πῖπτον εὐλόγως φέρει
τὸν δαίμον', οὗτος ἧσσόν ἐστ' ἀνόλβιος."

EURIPIDES. *Antigone*, *Fragment* 18.

"Who, in declining fortune, meets the stroke
Of fate with calmness will be less unhappy."

"Ὅστις δὲ τοὺς τεκόντας ἐν βίῳ σέβει,
ὅδ' ἐστὶ καὶ ζῶν καὶ θανὼν θεοῖς φίλος."

EURIPIDES. *Fragment* 885.

"Whoso in life his parents reverences,
Living or dying has the gods for friends."

"Ἱκανῶς βιώσεις γηροβοσκῶν τοὺς γονεῖς."

MENANDER. *Monosticha*, 270.

"Well spent thy life if thou thy parents cherish."

"Ὅστις ἐν τοῖς κέρδεσι
μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός."

SOPHOCLES. *Oedipus Tyrannus*, 388.—(*Oedipus.*)

"A vagrant mountebank, whose sight is clear
For pay alone, but in his art stone-blind."—(*Plumptre.*)

"Ὅστις νέος ὢν Μουσῶν ἀμελεῖ,
τόν τε παρέλθοντ' ἀπόλωλε χρόνον
καὶ τὸν μέλλοντα τέθνηκε." SOPHOCLES. *Fragment* (*Minos*) 304.

"He who neglects the Muses in his youth
Has wasted all the past, and lost true life
For all the future."—(*Plumptre.*)

"Ὅστις πατὴρ πρὸς παῖδας ἐκβαίνει πικρῶς,
τὸ γῆρας οὗτος τερματίζεται βαρύ."

EURIPIDES. *Fragment* 1020.

"Whoso metes out harsh treatment to his children
Finds his declining years a heavy burden."

"Ὅστις πενόμενος βούλεται ζῆν ἡδέως,
ἑτέρων γαμούντων, αὐτὸς ἀπεχέσθω γάμου."

MENANDER. *Fabulae Incertae*, *Fragment* 104.

"Whoso being poor would yet in comfort live,
Though others wed, from wedlock must abstain."

"Ὅστις στρατηγεῖ μὴ στρατιώτης γενόμενος,
αὐτὸς ἑκατόμβην ἐξάγει τοῖς πολεμίοις."

MENANDER. *Fabulae Incertae*, *Fragment* 94.

"Captains who soldier's practice do not know
Lead hecatombs for slaughter to the foe."—(*F. A. Paley.*)

"Ὅστις τέχνην κατέδειξε πρῶτος τῶν θεῶν,
οὗτος μέγιστον εὗρεν ἀνθρώποις κακόν."

ANTIPHANES. *Knapheus*, *Fragment*, *line* 1.

"Who of the gods first taught the artist's craft
Laid on the human race their greatest curse."

"'Ὅστις τοι δοκέει τὸν πλησίον ἴδμεναι οὐδέν,
ἀλλ' αὐτὸς μοῦνος ποικίλα δήνε' ἔχειν,
κεῖνος γ' ἄφρων ἐστὶ, νόου βεβλαμμένος ἐσθλοῦ."

THEOGNIS. *Sententiae*, 221.

"Whoso shall think his neighbour nothing knows,
While all wise counsels spring from him alone,
That man's a fool, of common sense deprived."

"'Ὅστις φοβεῖται τὸν πατέρα κἀσχύνεται,
οὗτος πολίτης ἀγαθὸς ἔσται κατὰ λόγον
καὶ τοὺς πολεμίους δυνάμενος κακῶς ποιεῖν."

TIMOCLES. *Fabulae Incertae*, *Fragment* 1.

"Whoso his father fears and reverences,
As goes the saying, a worthy citizen
Will be, and strong to smite his country's foes."

"'Ὅταν ἀγαθὸν πράσσῃς, θεοὺς μηδὲ σεαυτὸν αἰτιῶ."

BIAS. (*Stobaeus*, *Florilegium*, *III.*, 79, ζ.)

"When thou dost well, praise not thyself but the gods."

"'Ὅταν Βάγχος ἐσέλθῃ
εὕδουσιν αἱ μέριμναι." ANACREON. *Odes*, *XLVIII.* (*XLVI.*), 1.

"When Bacchus enters in,
Our cares are soothed to sleep."

"'Ὅταν δ' ἁμαρτάνῃς τι, χαῖρ' ἡττώμενος·
μάλιστα γὰρ οὕτω σώζεται τὸ συμφέρον."

PHILIPPIDES. *Ananeosis*, *Fragment* 3.

"Welcome defeat, if thou dost wrong in aught.
Thus shalt thou best avoid unseemly conduct."

"'Ὅταν γὰρ ἄλοχον εἰς δόμους ἄγῃ πόσις,
οὐχ ὡς δοκεῖ, γυναῖκα λαμβάνει μόνον,
ὁμοῦ δὲ τῇδ' ἐπεισκομίζεται λαβὼν
καὶ δαίμον' ἤτοι χρηστὸν ἢ τοὐναντίον."

ANON. (*Meineke*, *Fragmenta Comicorum Anonymorum*, 349.)

"Who brings a bride to his ancestral home
Takes not, as it would seem, a wife alone,
But, with his wife, admits within his doors
His good, or else, maybe, his evil genius."

"'Ὅταν γὰρ ἡδὺς τοῖς λόγοις, φρονῶν κακῶς
πείθῃ τὸ πλῆθος, τῇ πόλει κακὸν μέγα."

EURIPIDES. *Orestes*, 907.—(*The Messenger.*)

"When one with honeyed words but evil mind
Persuades the mob, great woes befall the state."

"Ὅταν γὰρ ὀργὴ δαιμόνων βλάπτῃ τινὰ,
τοῦτ' αὐτὸ πρῶτον ἐξαφαιρεῖται φρενῶν
τὸν νοῦν τὸν ἐσθλόν, εἰς δὲ τὴν χείρω τρέπει
γνώμην, ἵν' εἰδῇ μηδὲν ὧν ἁμαρτάνει."

LYCURGUS. *In Leocratem*, 92. (*Cap. XXI.*)
(*Quoted as "from one of the old poets".*)

"When falls on man the anger of the gods,
First from his mind they banish understanding,
And make the better judgment seem the worse,
So that he may not know wherein he errs."

"Ὅταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακά
τὸν νοῦν ἔβλαψε πρῶτον, ᾧ βουλεύεται."

The Scholiast on Sophocles, *Antigone*, 620.

"Whene'er the deity misfortune plans
For man, he first destroys his understanding."

"Ὅταν γέρων γέροντι γνώμην διδοῖ,
θησαυρὸς ἐπὶ θησαυρὸν ἐμπορίζεται."

MENANDER. *Fabulae Incertae*, *Fragment* 165.

"When elder gives to elder counsel sage,
Then treasure upon treasure is stored up."

"Ὅταν δ' ἀνὴρ
πράξῃ καλῶς, ὑψηλὸς εἰς ἀηθίαν
πίπτει κακίω τοῦ πάλαι δυσδαίμονος."

EURIPIDES. *Helena*, 417.—(*Menelaus.*)

"For a man
Low-fallen from high estate more sharply feels
The strangeness of it than the long unblest."—(*A. S. Way.*)

"Ὅταν ἐκ πονηροῦ πράγματος κέρδος λάβῃς,
τοῦ δυστυχεῖν νόμιζε σ' ἀῤῥαβῶν' ἔχειν."

MENANDER. *Fabulae Incertae*, *Fragment* 148.

"If thou take profit from an evil act,
Be sure thou hold'st an earnest of misfortune."

"Ὅταν ἐν συλλόγῳ τινὶ σιωπὴ γένηται, τὸν Ἑρμῆν ἐπεισεληλυθέναι λέγουσιν." PLUTARCH. *De Garrulitate*, *II.* (502, F.)

"When a sudden silence falls upon a conversation, people call it a visit from Hermes."

"Ὅταν κακός τις ἐν πόλει πράσσῃ καλῶς,
νοσεῖν τίθησι τῶν ἀμεινόνων φρένας,
παράδειγμ' ἔχοντας τῶν κακῶν ἐξουσίαν."

EURIPIDES. *Polyidus*, *Fragment* 7.

"When evil-doers prosper in the state,
The minds of the more virtuous are corrupted,
And they take pattern by the rogues' excesses."

"Ὅταν λέγῃς μὲν πολλὰ, μανθάνῃς δὲ μὴ,
τὸν σὸν διδάξας τοὐμὸν οὐ μαθὼν ἔσει."

MENANDER. *Fabulae Incertae, Fragment* 457.

"If you're aye talking, never listening,
You'll teach your knowledge, mine you will not learn.'

"Ὅταν τι μέλλῃς τὸν πέλας κατηγορεῖν,
αὐτὸς τὰ σαυτοῦ πρῶτ' ἐπισκέπτου κακά."

MENANDER. *Fabulae Incertae, Fragment* 162.

"When that thy neighbour's faults thou wouldst arraign,
Think first upon thine own delinquencies."

"Ὅταν τις ἡμῶν ἀμέριμνον ἔχῃ τὸν βίον,
οὐκ ἐπικαλεῖται τὴν τύχην εὐδαιμονῶν·
ὅταν δὲ λύπαις περιπέσῃ καὶ πράγμασιν,
εὐθὺς προσάπτει τῇ τύχῃ τὴν αἰτίαν."

MENANDER. *Fabulae Incertae, Fragment* 20.

"When man enjoys a life that's free from care,
Ne'er, in his happiness, he calls on fortune,
But when he is with griefs and toils beset,
He straightway rails on fortune as the cause."

"Ὅταν ὑπὲρ τῶν σεαυτοῦ μέλλῃς τινὶ συμβούλῳ χρῆσθαι, σκόπει πρῶτον πῶς τὰ ἑαυτοῦ διῴκησεν· ὁ γὰρ κακῶς διανοηθεὶς περὶ τῶν οἰκείων, οὐδέποτε καλῶς βουλεύσεται περὶ τῶν ἀλλοτρίων."

ISOCRATES. *Ad Demonicum, IV.*, 35. (*Stephens, p.* 9, D.)

"Whenever you meditate consulting a man about your affairs, consider first how he manages his own; for he who displays lack of judgment in what concerns himself, cannot be relied on for good advice in the affairs of others."

"Ὅταν φίλος τις ἀνδρὶ θυμωθεὶς φίλῳ,
εἰς ἓν ξυνελθὼν, ὄμματ' ὄμμασιν διδῷ,
ἐφ' οἷσιν ἥκει, ταῦτα χρὴ μόνον σκοπεῖν,
κακῶν δὲ τῶν πρὶν μηδενὸς μνείαν ἔχειν."

EURIPIDES. *Phoenissae*, 461.—(*Jocasta.*)

"If friend 'gainst friend has harboured angry thoughts,
When soon with frank forgiveness they agree,
They must think only that they're now at one,
And have no memory of the past ill-will."

"Ὅταν φύσει τὸ κάλλος ἐπικοσμῇ τρόπος
χρηστὸς, διπλασίως ὁ προσιὼν ἁλίσκεται."

MENANDER. *Fabulae Incertae, Fragment* 99.

"When character to beauty is allied,
Whoso shall come within their influence
Is bound with double chain."

"Ὅτου δ' ἂν ἔργου τυγχάνῃς ἄπειρος ὤν,
τὸ πυνθάνεσθαι τῶν κατειδότων καλόν."

MENANDER. *Fabulae Incertae, Fragment* 473.

"Whene'er thou hast an unfamiliar task,
'Tis well to seek advice from those who know."

"Οὐ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορά."
EURIPIDES. *Alcestis*, 802.—(*Hercules.*)
"Life is not truly life but mere affliction."—(*A. S. Way.*)

"Οὐ γὰρ ἁ κτᾶσις τᾶς ἀρετᾶς εὐδαιμονία ἧς, ἀλλ' ἁ χρᾶσις."
ARCHYTAS. (*Stobaeus, Florilegium, I.*, 70.)
"Happiness lies not in the possession but in the practice of virtue."

"Οὐ γὰρ ἂν πώποτε εἶδεν ὀφθαλμὸς ἥλιον ἡλιοειδὴς μὴ γεγενημένος, οὐδὲ τὸ καλὸν ἂν ἴδοι ψυχὴ μὴ καλὴ γενομένη."
PLOTINUS. *Enneades, I.*, 6, 9.
"The eye which is not of the nature of the sun has never seen the sun, nor can the soul which is not itself beautiful perceive beauty."

"Οὐ γὰρ ἀνὴρ πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἄκμηνος σίτοιο δυνήσεται ἄντα μάχεσθαι."
HOMER. *Iliad, XIX.*, 162.
"For none throughout the day till set of sun,
Fasting from food, may bear the toils of war."—(*Lord Derby.*)

"Οὐ γὰρ ἀόριστόν ἐστι τὸ δίκαιον, ἀλλ' ὡρισμένον τοῖς νόμοις."
AESCHINES. *In Ctesiphontem*, 199.
"Right is not unlimited, but is limited by the laws."

"(Ἀλλ') οὐ γὰρ αὐδᾶν ἔσθ' ἃ μηδὲ δρᾶν καλόν."
SOPHOCLES. *Oedipus Tyrannus*, 1409.—(*Oedipus.*)
"Where deeds are evil speech is wrong."—(*Plumptre.*)

"(Ἀλλ') οὐ γὰρ αὐτὸς πάντ' ἐπίστασθαι βροτῶν
πέφυκεν· ἄλλῳ δ' ἄλλο πρόσκειται γέρας,
σὲ μὲν μάχεσθαι, τοὺς δὲ βουλεύειν καλῶς."
EURIPIDES. *Rhesus*, 106.—(*Aeneas.*)
"To no man is it given all things to know,
But each in his own field may honour gain.
Thine 'tis to fight, 'tis theirs to counsel well."

"Οὐ γὰρ δεῖ οἴεσθαι δουλείαν εἶναι τὸ ζῆν πρὸς τὴν πολιτείαν, ἀλλὰ σωτηρίαν."
ARISTOTLE. *Politica, VIII.*, 9.
"A life lived for the state must not be considered slavery but a safeguard."

"Οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει."
AESCHYLUS. *Septem contra Thebas*, 592.—(*The Messenger.*)
"He wishes to be just, and not to seem."—(*Plumptre.*)

"Οὐ γὰρ δὴ χώρην γε οὐδεμίαν κατόψεται ὁ ἥλιος ὅμουρον ἐοῦσαν τῇ ἡμετέρῃ."
HERODOTUS. *History, VII.*, 8.—(*Speech of Xerxes to the Persian Nobles.*)
"The sun shall not shine on any country whose frontiers march with ours."

"Οὐ γὰρ ἐᾷ φρονέειν μέγα ὁ θεὸς ἄλλον ἢ ἑωυτόν."
HERODOTUS. *Histories, VII.*, 10.
God does not brook a proud spirit in any but himself."

"Οὐ γὰρ ἔσθ' ὅπως
σπουδῆς δικαίας μῶμος ἅπτεταί ποτε."
SOPHOCLES. *Fragment* (*Thyestes*) 235.

"It cannot be
That any blame should fall on righteous haste."—(*Plumptre.*)

"Οὐ γὰρ ἔστι διδάσκαλος οὐδεὶς τούτων κρείττων τῆς ἀνάγκης."
XENOPHON. *Cyropaedia*, *II.*, 2, 13.

"In these matters there is no better teacher than necessity."

"Οὐ γὰρ ἔστιν, οὐκ ἔστι τῶν ἔξω ἐχθρῶν κρατῆσαι, πρὶν ἂν τοὺς ἐν αὐτῇ τῇ πόλει κολάσητε ἐχθρούς."
DEMOSTHENES. *Chersonesus*, 61.

"It is impossible, absolutely impossible, to overcome our enemies abroad, until we have subdued the enemies within our gates."

"Οὐ γὰρ ἡ πληγὴ παρέστησε τὴν ὀργήν, ἀλλ' ἡ ἀτιμία."
DEMOSTHENES. *In Mediam*, 72.

"It is not the blow that rouses anger but the disgrace."

"Οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν
λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις."
SOPHOCLES. *Oedipus Coloneus*, 1143.—(*Theseus.*)

"For it was still my care to make my life
Not by my words illustrious but by deeds."—(*Plumptre.*)

"Οὐ γὰρ παίζουσι μανθάνοντες· μετὰ λύπης γὰρ ἡ μάθησις."
ARISTOTLE. *Politica*, *V.*, 5.

"Learning is no child's play; we cannot learn without pain."

"Οὐ γὰρ προσήκει τὴν ἐμαυτοῦ μοι πόλιν
εὐεργετεῖν, ὦ κέπφε, καθ' ὅσον ἂν σθένω;"
ARISTOPHANES. *Plutus*, 911.—(*The Informer.*)

"Is't not then my business,
O silly man, to benefit the state
As far as I am able?"—(*Wheelwright.*)

"Οὐ γὰρ πώ τις ἑὸν γόνον αὐτὸς ἀνέγνω." HOMER. *Odyssey*, *I.*, 216.

"Never yet could child his father tell."—(*Worsley.*)

"Οὐ γάρ πω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν
φυλόπιδος λῆξαι, πρίν κεν λύκος οἶν ὑμεναίοι."
ARISTOPHANES. *Pax*, 1075.—(*Hierocles.*)

"It is not pleasing to the blessed gods
To cease from strife ere wolf with lamb conjoin."
—(*Wheelwright.*)

"Οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
ἔπλετο, ἥ τ' ἠκέλευσεν ἔο μνήσασθαι ἀνάγκῃ
καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα."

HOMER. *Odyssey, VII.*, 216.

"Nothing more shameless is than Appetite,
Who still, whatever anguish load our breast,
Makes us remember in our own despite
Both food and drink."—(*Worsley.*)

"Οὐ γάρ τις νέμεσις φυγέειν κακὸν, οὐδ' ἀνὰ νύκτα.
βέλτερον ὃς φεύγων προφύγῃ κακὸν ἤπερ ἁλώῃ."

HOMER. *Iliad, XIV.*, 80.

"No shame it is to fly, although by night,
Impending evil; better so to fly
Than by the threatened danger be o'erta'en."—(*Lord Derby.*)

"Οὐ γάρ τις οὕτω παῖδας εὖ παιδεύσεται,
ὥστ' ἐκ πονηρῶν μὴ οὐ κακοὺς πεφυκέναι."

EURIPIDES. *Fragment* 893.

"There's none can train so well the youthful mind
As to turn evil natures into good."

"Οὐ γὰρ τὸ μὴ λαβεῖν τἀγαθὰ οὕτω χαλεπὸν, ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν." XENOPHON. *Cyropaedia, VII.*, 5, 82.

"There is less of hardship in not acquiring the good things of this life, than of unhappiness in being deprived of what we once possessed."

"Οὐ γὰρ τὸ μὴ πράττειν κατὰ νοῦν ἔχει μόνον
λύπην, παρέχει δὲ φροντίδας καὶ τἀγαθά."

MENANDER. *Fabulae Incertae, Fragment* 11, 7.

"Not only thwarted hope our patience tries,
Our very blessings bring anxieties."—(*F. A. Paley.*)

"Οὐ γὰρ τὸ πλῆθος, ἂν σκοπῇ τις, τοῦ ποτοῦ
ποιεῖ παροινεῖν, τοῦ πίοντος δ' ἡ φύσις."

MENANDER. *Fabulae Incertae, Fragment* 82.

"Count not the cups; not therein lies excess
In wine, but in the nature of the drinker."

"Οὐ γὰρ τὸ ποιεῖν τὰ ἄδικα, ἀλλὰ τὸ πάσχειν φοβούμενοι ὀνειδίζουσιν οἱ ὀνειδίζοντες τὴν ἀδικίαν."

PLATO. *Republic, I.*, 16. (*Stephens, p.* 344, c.)—(*Thrasymachus.*)

"Injustice is censured because the censurers are afraid of suffering, and not from any fear which they have of doing injustice."—(*Jowett.*)

"Οὐ γὰρ ὑπερθεῖν κύματος ἄκραν
δυνάμεσθ' · ἔτι γὰρ θάλλει πενία,
κακὸν ἔχθιστον, φεύγει δ' ὄλβος."

EURIPIDES. *Archelaus, Fragment* 4.

"No longer have we power to breast the waves,
For poverty, of all our ills the worst,
Still flourishes, and riches flee away."

"Οὐ γὰρ χρὴ κλοτοπεύειν ἐνθάδ' ἐόντας,
οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον."
HOMER. *Iliad*, *XIX.*, 149.

"'Tis not meet
On trivial pretexts here to waste our time,
Or idly loiter; much remains to do."—(*Lord Derby.*)

"Οὐ δεῖ σχετλιάζειν καὶ βοᾶν, πρὶν ἂν μάθῃς."
ARISTOPHANES. *Plutus*, 477.—(*Penia.*)

"'Tis not right
To cry out and complain before you know."—(*Wheelwright.*)

"Οὐ δῆκταί γ' ὅπως κύνες οἱ θεοὶ,
ἀλλ' ἡ δίκη γὰρ καὶ κατὰ σκοτοῦς βλεπεῖ."
ANON. (*Stobaeus*, *Eclogues*, *I.*, 3, 6.)

"The gods bite not at random, like to dogs,
For Justice seeth even in the dark."

"Οὐ δύναμαι τὴν αἶγα φέρειν, ἐπί μοι θέτε τὸν βοῦν."
PLUTARCH. *De vitando aere alieno*, *VI.* (830, A.)

"I cannot support the weight of the goat, therefore lay the ox upon my shoulders."

"Οὐ ζῶσιν οἵ τι μὴ συνιέντες σοφόν."
CHAEREMON. (*Stobaeus*, *Florilegium*, *IV.*, 14.)

"They live not who know naught of wisdom."

"Οὐ θεμιτὸν, Λάκων, ποτ' ἀηδόνα κίσσας ἐρίσδειν,
οὐδ' ἔποπας κύκνοισι." THEOCRITUS. *Idylls*, *V.*, 136.

"Jays should not strive to rival nightingales,
Nor hoopoes swans."

"Οὐ θνητὸς οὐδ' ἀθάνατος, ἀλλ' ἔχων τινὰ
σύγκρασιν, ὥστε μήτ' ἐν ἀνθρώπου μέρει
μήτ' ἐν θεοῦ ζῆν." ALEXIS. *Hypnus*, *Fragment* 1, 1.—(*Of Sleep.*)

"Not of the mortals Sleep, nor of the immortals,
But blended of the two; thus nor with man
His heritage, nor with the gods."

"Οὐ θρύον, οὐ μαλάχην ἄνεμός ποτε, τὰς δὲ μεγίστας
ἢ δρύας, ἢ πλατάνους, οἷδε χαμαὶ κατάγειν."
LUCILIUS. (*Anthologia Graeca*, *X.*, 122, 5.)

"Not reed or mallow doth the wind uproot,
But to the ground hurls mighty oaks and planes."

"Οὐ κάτοισθ' ὁθούνεκα
ξυνηγορεῖς σιγῶσα τῷ κατηγόρῳ;"
SOPHOCLES. *Trachiniae*, 813.—(*Chorus.*)

"Know'st thou not
That silence but admits the accuser's charge?"—(*Plumptre.*)

"Οὐ κελεύει ἀποκτιννυναι ἑαυτὸν ὁ νόμος, ἃ δὲ μὴ κελεύει, ἀπαγορεύει." ARISTOTLE. *Ethica Nicomachea, V.*, 11, 1.

"The law does not order self-slaughter, and what the law does not order it forbids."

"Οὐ μανθάνομεν, ἀλλὰ ἣν καλοῦμεν μάθησιν ἀνάμνησίς ἐστιν." PLATO. *Meno, XV.* (*Stephens, p.* 81, E).—(*Meno.*)

"We do not learn, and what we call learning is only a process of recollection."

"Οὐ μὲν γάρ τι γυναικὸς ἀνὴρ λῄζετ' ἄμεινον·
τῆς ἀγαθῆς· τῆς δ' αὖτε κακῆς οὐ ῥίγιον ἄλλο."
HESIOD. *Works and Days*, 702.

"No fairer guerdon than a noble wife
May man obtain; none deadlier than a bad one."

"Οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον
ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσιν,
χάρματα δ' εὐμενέτῃσι· μάλιστα δέ τ' ἔκλυον αὐτοί."
HOMER. *Odyssey, VI.*, 182.

"Since nought is lovelier on the earth than this,
When in the house one-minded to the last
Dwell man and wife—a pain to foes, I wis,
And joy to friends—but most themselves know their own bliss."
—(*Worsley.*)

"Οὐ μὲν σχέτλια ἔργα θεοὶ μάκαρες φιλέουσιν,
ἀλλὰ δίκην τίουσι καὶ αἴσιμα ἔργ' ἀνθρώπων."
HOMER. *Odyssey, XIV.*, 83.

"The blessed gods approve not cruel deeds,
But justice crown, and right, with honour due."

"Οὐ μετανοεῖν, ἀλλὰ προνοεῖν χρὴ τὸν ἄνδρα τὸν σοφόν."
EPICHARMUS. *Fabulae Incertae, Fragment* 5.

"The wise man must be wise before, not after the event."

"Οὐ μὴν πρὸς τοῦτο βλέποντες τὴν πόλιν οἰκίζομεν, ὅπως ἔν τι ἡμῖν ἔθνος ἔσται διαφερόντως εὔδαιμων, ἀλλ' ὅπως ὅ τι μάλιστα ὅλη ἡ πόλις."
PLATO. *Republic, IV.* 1. (*Stephens, p.* 420, B.)—(*Socrates.*)

"Our object in the construction of the state is the greatest happiness of the whole, and not that of any one class."—(*Jowett.*)

"Οὐ μόνον ἄρ', ὡς ἔοικεν, ὁ γέρων δὶς παῖς γίγνοιτ' ἂν, ἀλλὰ καὶ ὁ μεθυσθείς."
PLATO. *Laws, I.*, 14. (*Stephens, p.* 646, A.)—(*The Athenian.*)

"Then not only an old man, but also a drunkard, becomes a second time a child."—(*Jowett.*)

"Οὐ μόνον δὲ ἐκ πλειόνων ἀνθρώπων ἐστὶν ἡ πόλις, ἀλλὰ καὶ ἐξ εἴδει διαφερόντων." ARISTOTLE. *Politica, II.*, 1, 4.

"A state is composed not merely of many men, but of many different kinds of men."

"Οὐ μόνον δεῖ τὰς χεῖρας ἔχειν παρ' αὑτῷ, ἀλλὰ καὶ τοὺς ὀφθαλμούς."
ISOCRATES. (*Plutarch, Isocratis Vita.*) (838, F.)
"We should keep not our hands only, but also our eyes under control."

"Οὐ νόμῳ ἄρα μόνον ἐστὶν αἴσχιον τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, οὐδὲ δίκαιον τὸ ἴσον ἔχειν, ἀλλὰ καὶ φύσει."
PLATO. *Gorgias, XLIII.* (*Stephens, p.* 489, A.)—(*Socrates.*)
"Then not only custom, but also nature affirms that to do is more disgraceful than to suffer injustice, and that justice is equality."—(*Jowett.*)

"Οὔ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης
τεθνάμεν." HOMER. *Iliad, XV.*, 496.
"A glorious death is his
Who for his country falls."—(*Lord Derby.*)

"Τεθνάμεναι γὰρ καλὸν ἐπὶ προμάχοισι πεσόντα
ἄνδρ' ἀγαθὸν περὶ ῇ πατρίδι μαρνάμενον."
TYRTAEUS. *Fragment* 10 (6), 1.
"In the forefront of battle nobly falls
The brave man fighting for his fatherland."

"Οὐ πανταχοῦ τὸ φρόνιμον ἁρμόττει παρόν,
καὶ συμμανῆναι δ' ἔνια δεῖ." MENANDER. *Polymeni, Fragment* 2.
"At times discretion should be thrown aside,
And with the foolish we should play the fool."

"Οὐ πᾶς ἀγαθὸς ἢ κακὸς, ἢ δίκαιος ἢ ἄδικος, ἀλλὰ καὶ τὸ μεταξύ."
ARISTOTLE. *Metaphysica, IV.*, 22.
"Not every one is entirely good or bad, just or unjust, but most men are betwixt and between."

"Οὐ πρὸς ἰατροῦ σοφοῦ
θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι."
SOPHOCLES. *Ajax*, 581.—(*Ajax.*)
"Skilful leach
Mutters no spell o'er sore that needs the knife."—(*Plumptre.*)

"Οὐ ταὐτὸν εἶδος φαίνεται τῶν πραγμάτων
πρόσωθεν ὄντων, ἐγγύθεν δ' ὁρωμένων."
EURIPIDES. *Ion*, 585.—(*Ion.*)
"The face of things appeareth not the same
Far off and when we see them nigh at hand."—(*A. S. Way.*)

"Οὔ τι τὰ πολλά γ' ἔπη φρονίμην ἀπεφήνατο δόξαν."
THALES. (*Diogenes Laertius, I.*, 1, 9, 36.)
"A multitude of words is no proof of a prudent mind."

"(Ἐπεὶ) οὐ τις ἐπίσχεσις οὐδ' ἐλεητὺς
ἀλλοτρίων χαρίσασθαι." HOMER. *Odyssey, XVII.*, 451.
"Light is their reckoning, no remorse they feel,
Food not their own to lavish from so brave a meal."—(*Worsley.*)

"Οὐ τὸ ζῆν (κακὸν), ἀλλὰ τὸ κακῶς ζῆν."
DIOGENES. (*Diogenes Laertius, VI.*, 2, 6, 55.)

"It is not life, but an evil life that is an evil."

"Οὐ τὸ ζῆν περὶ πλείστου ποιητέον, ἀλλὰ τὸ εὖ ζῆν."
PLATO. *Crito, VIII.* (*Stephens, p.* 48, B.)—(*Socrates.*)

"Not life, but a good life is to be chiefly valued."—(*Jowett.*)

"Οὐ τὸ κάλλος, ὦ γύναι,
ἀλλ' ἀρεταὶ τέρπουσι τοὺς ξυνευνέτας."
EURIPIDES. *Andromache*, 207.—(*Andromache.*)

"Woman, 'tis not beauty
That witcheth bridegrooms, nay, but nobleness."—(*A. S. Way.*)

"Οὐ τὸ πλουτεῖν καλὸν, ἀλλὰ τὸ ἐκ καλῶν πλουτεῖν."
LYCURGUS. (*Stobaeus, Florilegium, XCIV.*, 17.)

"Not wealth is honourable, but wealth worthily won."

"Οὔ τοι σύμφορόν ἐστι γυνὴ νέα ἀνδρὶ γέροντι."
THEOGNIS. *Sententiae*, 457.

"Old bridegroom and young bride's no fitting match."

"Πικρὸν νέᾳ γυναικὶ πρεσβύτης ἀνὴρ."
EURIPIDES. *Phoenix, Fragment* 3.

"Old husband to young wife's a bitter trial."

"Δέσποινα γὰρ γέροντι νυμφίῳ γυνή."
EURIPIDES. *Phoenix, Fragment* 2.
ARISTOPHANES. *Thesmophoriazusae*, 413.—(*The Women.*)

"A bridegroom elderly is by his bride enslaved."

"Οἴμοι κακοδαίμων, ὅτι γέρων ὢν ἠγόμην
γυναῖχ' · ὅσας εἴμ' ἄξιος πληγὰς λαβεῖν."
ARISTOPHANES. *Ecclesiazusae*, 323.—(*Blepyrus.*)

"Woe's me, that I, an aged man, have wed
A wife; how many stripes do I deserve!"

"Αἰσχρὸν νέᾳ γυναικὶ πρεσβύτης ἀνήρ."
ARISTOPHANES. *Fragment* 497.

"No honour to a young wife is an old husband."

"Οὐ τοῖς ἀθύμοις ἡ τύχη συλλαμβάνει."
SOPHOCLES. *Fragment* 666.

"Fortune ne'er helps the man whose courage fails."—(*Plumptre.*)

"Οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τἄργα σκοπεῖν."
SOPHOCLES. *Antigone*, 729.—(*Haemon.*)

"Not age but deeds
Thou shouldst regard."—(*Plumptre.*)

"Οὐ τοὺς Λακεδαιμονίους (ἔφη) ἐρωτᾶν πόσοι εἰσίν, ἀλλὰ ποῦ εἰσὶν οἱ πολέμιοι."

AGIS. (*Plutarch, Agidis Apophthegmata*, 1.) (190, c.)

"The Lacedaemonians do not ask 'how many are the enemy?' but 'where are they?'"

"Οὐ φεύγεις τὸν Ἔρωτα, τὸν οὐ φύγε παρθένος ἄλλη."

THEOCRITUS. *Idylls, XXVII.*, 19.

"Love thou canst not flee; no maiden e'er escaped him."

"Οὐδ' ἂν ἄποινα διδοὺς θάνατον φύγοι οὐδὲ βαρείας
νούσους οὐδὲ κακὸν γῆρας ἐπερχόμενον."

THEOGNIS. *Sententiae*, 727.

"No ransom freeth thee from death, or dire
Disease, or th' onslaught of approaching age."

"Οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ·
τὰ σκληρὰ γάρ τοι, κἂν ὑπέρδικ' ᾖ, δάκνει."

SOPHOCLES. *Ajax*, 1118.—(*Chorus.*)

"I do not like such speech in midst of ills.
Sharp words will bite, however true they be."—(*Plumptre.*)

"Οὐδ' ἔστι τοῦτο, ὡς ἔοικεν ἐν ἀνθρώπων φύσει, ἐπὶ ἃ οἴεται κακὰ εἶναι ἐθέλειν ἰέναι ἀντὶ τῶν ἀγαθῶν· ὅταν τε ἀναγκασθῇ δυοῖν κακοῖν τὸ ἕτερον αἱρεῖσθαι, οὐδεὶς τὸ μεῖζον αἱρήσεται ἐξὸν τὸ ἔλαττον."

PLATO. *Protagoras, XXXVIII.* (*Stephens, p.* 358, c.)—(*Socrates.*)

"To prefer evil to good is not in human nature; and when a man is compelled to choose one of two evils, no one will choose the greater when he might have the less."—(*Jowett.*)

"Οὐδ' ὑγιείης τῆς περὶ σῶμ', ἀμέλειαν ἔχειν χρή."

PYTHAGORAS. *Aurea Carmina*, 32.

"Nor of our body's health must we be careless."

"Οὐδαμοῦ γὰρ δεινὸν οὐδὲ σφοδρὸν ἀπειρία τῶν πάντων οὐδὲ μέγιστον κακόν, ἀλλ' ἡ πολυπειρία καὶ πολυμαθία μετὰ κακῆς ἀγωγῆς γίγνεται πολὺ τούτων μείζων ζημία."

PLATO. *Laws, VII.*, 20. (*Stephens, p.* 819, A.)—(*The Athenian.*)

"Entire ignorance is not so terrible or extreme an evil, and is far from being the greatest of all; too much cleverness and too much learning, accompanied with ill bringing-up, are far more fatal."—(*Jowett.*)

"Οὐδὲ γὰρ ἄνευ σμικρῶν τοὺς μεγάλους φασὶν οἱ λιθολόγοι λίθους εὖ κεῖσθαι."

PLATO. *Laws, X.*, 11. (*Stephens, p.* 902, E.)—(*The Athenian.*)

"As the builders say, the larger stones do not lie well without the lesser."
—(*Jowett.*)

"Οὐδὲ γὰρ κύων ἅπαξ παύσαιτ' ἂν σκυτοτραγεῖν μαθοῦσα."

LUCIAN. *Adversus Indoctum*, 25.

"When once a dog has taken to gnawing your shoes, you can never break him of the habit."

"Οὐδέ γε ὁ ἰδίᾳ πονηρὸς οὐκ ἂν γένοιτο δημοσίᾳ χρηστὸς, οὐδ' ὅστις ἐστὶν οἴκοι φαῦλος οὐδέποτ' ἦν ἐν Μακεδονίᾳ κατὰ τὴν πρεσβείαν καλὸς κἀγαθὸς· οὐ γὰρ τὸν τρόπον, ἀλλὰ τὸν τόπον μόνον μετήλλαξεν." AESCHINES. *In Ctesiphontem*, 78.

"The man who is unprincipled in private life will never make a good public servant, nor will one who is of no account at home prove a man of light and leading with the embassy in Macedonia; for he has only changed his abode, not his nature."

"Οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν." HOMER. *Iliad*, *XXII.*, 263.

"Nor wolves and lambs in harmony unite."—(*Lord Derby.*)

"Οὐδὲ μάκαρ οὐδεὶς πέλεται βροτὸς, ἀλλὰ πονηροί
πάντες, ὅσους θνητοὺς ἠέλιος καθορᾷ." SOLON. *Fragment* 14 (7), 1.

"No mortal is born happy, but they all
Are wretched upon whom the sun looks down."

"Οὐδὲ σ' ἀρέσκει τὸ παρὸν, τὸ δ' ἀπὸν
φίλτερον ἥγει." EURIPIDES. *Hippolytus*, 185.—(*The Nurse.*)

"Not the present contents thee; a thing far-sought
Thy fancy hath caught."—(*A. S. Way.*)

"Οὐδέ τι μῆχος
ῥεχθέντος κακοῦ ἔστ' ἄκος εὑρεῖν." HOMER. *Iliad*, *IX.*, 249.

"The evil done
Is past all cure."—(*Lord Derby.*)

"Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω." HOMER. *Iliad*, *I.*, 343.

"He neither heeds experience of the past,
Nor scans the future."—(*Lord Derby.*)

"Οὐδὲ φυλάσσονται σεμνὰ θέμεθλα Δίκης,
ἣ σιγῶσα σύνοιδε τὰ γιγνόμενα πρό τ' ἐόντα,
τῷ δὲ χρόνῳ πάντως ἦλθ' ἀποτισομένη." SOLON. *Fragment* 4 (13), 4.

"Nothing they reck of Justice' holy shrine,
Who silent watches all that comes to pass,
And in due time will mete out due reward."

"Οὐδεὶς ἀνθρώπων οὔτ' ὄλβιος οὔτε πενιχρὸς,
οὔτε κακὸς νόσφιν δαίμονος οὔτ' ἀγαθός." THEOGNIS. *Sententiae*, 165.

"No man is needy, none is blessed with wealth,
None good, none bad, against the will of God."

"Οὐδεὶς δ' ἀνθρώπων αὐτὸς ἅπαντα σοφός." THEOGNIS. *Sententiae*, 902.

"No man is, of himself, in all things wise."

"Οὐδεὶς δὲ θνητῶν ταῖς τύχαις ἀκήρατος."
EURIPIDES. *Hercules Furens*, 1314.—(*Theseus.*)
"No mortal hath escaped misfortune's taint."—(*A. S. Way.*)

"Οὐδεὶς ἐπὶ σμικροῖσι λυπεῖται σοφός."
CHAEREMON. (*Stobaeus, Florilegium, CVIII.*, 4.)
"No wise man is distressed by small mishaps."

"Οὐδεὶς ἐπλούτησεν ταχὺ δίκαιος ὤν."
MENANDER. *Monosticha*, 688.
"No man of honour e'er grew wealthy quickly."

"Οὐδείς ποτε ἀνθρώπων οὐδὲν νομοθετεῖ, τύχαι δὲ καὶ ξυμφοραὶ παντοῖαι πίπτουσαι παντοίως νομοθετοῦσι τὰ πάντα ἡμῖν."
PLATO. *Laws, IV.*, 4. (*Stephens, p.* 709, A).—(*The Athenian.*)
"Man never legislates, but destinies and accidents, happening in all sorts of ways, legislate in all sorts of ways."—(*Jowett.*)

"Οὐδεὶς πώποτε,
ὦ δέσποτ', ἀπέθαν' ἀποθανεῖν πρόθυμος ὤν,
τοὺς γλιχομένους δὲ ζῆν κατασπᾷ τοῦ σκέλους
ἄκοντας ὁ Χάρων εἰς τὸ πορθμεῖόν τ' ἄγει
σιτιζομένους καὶ πάντ' ἔχοντας ἀφθόνως.
ὁ δὲ λιμός ἐστιν ἀθανασίας φάρμακον."
ANTIPHANES. *Diplasii, Fragment* 2.
"None ever die who wish ; 'tis those that gloat
On life that Charon hurries to his boat ;
Seized by the leg, dragged off against their will,
E'en while of food and drink they take their fill.
Those who to immortality aspire
Short fare soon serves to cure of their desire."—(*F. A. Paley*)

"Οὐδεμίαν πω, Κύρν', ἀγαθοὶ πόλιν ὤλεσαν ἄνδρες."
THEOGNIS. *Sententiae*, 43.
"No state by upright men was e'er destroyed."

"Οὐδεμίαν ὤνησε κάλλος εἰς πόσιν ξυνάορον,
ἀρετὴ δ' ὤνησε πολλάς." EURIPIDES. *Fragment* 964.
"Ne'er by her beauty wife has husband aided,
But by their virtue many."

"Οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο
πάντων ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει."
HOMER. *Odyssey, XVIII.*, 130.
"Earth than a man no poorer, feebler thing
Rears, of all creatures that here breathe and move."—(*Worsley.*)

"Οὐδὲν ἀλυσιτελέστερόν ἐστι φιλοδοξίας."
THEOPHRASTUS. (*Diogenes Laertius, V.*, 2, 11, 41.)
"There is nothing vainer than the love of fame."

"Οὐδὲν ἀνδρείας χρήζομεν, ἐὰν πάντες ὦμεν δίκαιοι."
AGESILAUS. (*Plutarch, Agesilai Apophthegmata*, 3.) (190, F.)
"We should have no need of courage, if justice were universal."

"Οὐδὲν γὰρ ἀνθρώποισιν οἷον ἄργυρος
κακὸν νόμισμ' ἔβλαστε· τοῦτο καὶ πόλεις
πορθεῖ· τόδ' ἄνδρας ἐξανίστησιν δόμων,
τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
χρηστὰς, πρὸς αἰσχρὰ πράγμαθ' ἵστασθαι βροτῶν."
SOPHOCLES. *Antigone*, 295.—(*Creon.*)

"Nothing in use by man, for power of ill,
Can equal money. This lays cities low,
This drives men forth from quiet dwelling-place,
This warps and changes minds of worthiest stamp
To turn to deeds of baseness."—(*Plumptre.*)

"Οὐδὲν γὰρ ἐκ τοῦ μηδενὸς ἔρχεται, ὥσπερ μηδ' εἰς τὸ οὐκ ὂν ἀπέρχεται." MARCUS AURELIUS. *Quod sibi ipsi scripsit, IV.*, 4.
"Nothing proceeds from nothingness, as also nothing passes away into non-existence."

"Οὐδὲν γὰρ οὕτως ἐστιν ἀνθρώποις γλυκύ
ὡς τοὐκλαλεῖν τἀλλότρια."
MENANDER. *Fabulae Incertae, Fragment* 496.

"There's nothing gives more pleasure to mankind
Than chattering of other folk's affairs."

"Οὐδὲν γὰρ, ὡς φαμὲν, μάτην ἡ φύσις ποιεῖ."
ARISTOTLE. *Politica, I.*, 2. (*Cf. de Partibus Animalium, II.*, 13, 7, *and IV.*, 12, 4.)
"Nature, as we say, does nothing without an object."

"Οὐδέν γε μὴν ἔλεγε τὸ παράπαν ἐν τῷ βίῳ χωρὶς ἀσκήσεως κατορθοῦσθαι, δυνατὴν δὲ ταύτην πᾶν ἐκνικῆσαι."
DIOGENES. (*Diogenes Laertius, VI.*, 2, 6, 71.)
"Nothing in life can be brought to perfection without care, which, indeed, is capable of overcoming every obstacle."

"Οὐδέν με λυπεῖ μᾶλλον ἢ χρηστὸς τρόπος
εἰς χαλεπὸν ὅταν ᾖ συγκεκλεισμένος βίον."
MENANDER. *Fabulae Incertae, Fragment* 124.

"There's nothing sadder than a noble nature
Imprisoned in the bonds of a hard life."

"Οὐδὲν ὁ μάγειρος τοῦ ποιητοῦ διαφέρει·
ὁ νοῦς γάρ ἐστιν ἑκατέρῳ τούτων τέχνη."
EUPHRON. *Fabulae Incertae, Fragment* 1, 15.

"Your true cook differs nothing from a poet;
For both have mind, and both—make it their trade to show it."
—(*F. A. Paley.*)

"Οὐδὲν ποττὸν ἔρωτα πεφύκει φάρμακον ἄλλο,
Νικία, οὔτ' ἔγχριστον, ἐμὶν δοκεῖ, οὔτ' ἐπίπαστον,
ἢ ταὶ Πιερίδες." THEOCRITUS. *Idylls*, *XI.*, 1.

"No other remedy there is for love,
No ointment and no plaster, as I think,
Availeth, save the Muses."

"Οὐδενὸς ἡμᾶς (ἔλεγεν) οὕτω πένεσθαι ὡς χρόνου· βραχὺς γὰρ ὄντως ὁ βίος, ἡ δὲ τέχνη μακρή."
ZENO. (*Stobaeus*, *Florilegium*, *XCVIII.*, 68.)

"There is nothing in which we are so poor as time, for life in truth is short and art is long."

"Οὐδενὸς χρὴ πράγματος
τὸν εὖ πονοῦνθ' ὅλως ἀπογνῶναί ποτε·
ἁλωτὰ γίγνετ' ἐπιμελείᾳ καὶ πόνῳ
ἅπαντα." MENANDER. *Dyscolus*, *Fragment* 5, A, B.

"Man need not despair
Of aught he undertakes if well he labours;
All things with care and toil may be accomplished."

"Οὐδέποτ' ἀθυμεῖν τὸν κακῶς πράττοντα δεῖ,
ἄνδρες, τὰ βελτίω δὲ προσδοκᾶν ἀεί."
APOLLODORUS (GELOUS *or* CARYSTIUS). *Paedium*, *Fragment* 1.

"Man, though unfortunate, must ne'er lose courage,
But ever hope for better times to come."

"Οὐδέποτ' ἂν θείης λεῖον τὸν τραχὺν ἐχῖνον."
ARISTOPHANES. *Pax*, 1086.—(*Hierocles.*)

"Nor wouldst thou
E'er make the rough sea urchin smooth again."—(*Wheelwright.*)

"Οὐδέποτε κλέος ἐσθλὸν ἀπόλλυται οὐδ' ὄνομ' αὐτοῦ,
ἀλλ' ὑπὸ γῆς περ ἐὼν γίγνεται ἀθάνατος,
ὅντιν' ἀριστεύοντα μένοντά τε μαρνάμενόν τε
γῆς περὶ καὶ παίδων θοῦρος Ἄρης ὀλέσῃ."
TYRTAEUS. *Fragment* 12 (8), 31.

"Ne'er his high fame nor honoured name shall die,
But, though beneath the sod, for aye he'll live,
Who bravely, staunchly fighting for his kin
And country by impetuous Mars is slain."

"Οὔθ' ὁ αὐστηρὸς οἶνος εἰς πόσιν εὔθετος, οὔθ' ὁ ἄγροικος τρόπος εἰς ὁμιλίαν." SOCRATES. (*Stobaeus*, *Florilegium*, *IV.*, 116.)

"Rough wine is not fit for drinking, nor country manners for society."

"Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς." HOMER. *Iliad*, *II.*, 204.

"Ill fares the state
Where many masters rule; let one be lord,
One king supreme."—(*Lord Derby.*)

"Οὐκ ἀεὶ ποταμὸς ἀξίνας φέρει."

AESOP. *Fables*, 308, B.—(*The Woodcutter and Hermes.*)

"The river does not always bring down axes."

"Οὐκ Ἀθηναῖος οὐδ' Ἕλλην ἀλλὰ κόσμιος."

SOCRATES. (*Plutarch, de Exilio, V.*) (600, F.)

"I am a citizen, not of Athens or of Greece, but of the world."

"Οὐκ αἰεὶ θέρος ἐσσεῖται· ποιεῖσθε καλιάς."

HESIOD. *Works and Days*, 503.

"'Twill not be always summer, therefore fill thy barns."

"Οὐκ αἰσχρὸν οὐδὲν τῶν ἀναγκαίων βροτοῖς,
ἀλλ' ἡδύ τοι σωθέντα μεμνῆσθαι πόνων."

EURIPIDES. *Andromeda, Fragment* 36.

"Man is not shamed by aught that fate decrees,
But sweet it is past troubles to recall."

"Ὡς ἡδέως μοι γέγονε τὰ πρότερον κακὰ·
εἰ μή ποτ' ἐπόνουν, νῦν ἂν οὐκ εὐφραινόμην."

PHILEMON. *Fabulae Incertae, Fragment* 61.

"How sweet to me have my past woes become;
Toiled I not then I should not now rejoice."

"Οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακά,
ἀλλ' ἔστι τις σύγκρασις, ὥστ' ἔχειν καλῶς."

EURIPIDES. *Aeolus, Fragment* 5, 3.

"We cannot wholly sever good and evil;
If one the other tempers, all is well."

"Οὐκ ἂν εἰδείη τις ὑμῶν, καθ' ὅ τι θλίβεται μέρος οὑμὸς πούς."

PLUTARCH. *Aemilius Paulus, V.*

'None of you can tell where the shoe pinches."

"Οὐκ ἀντιλέγοντα δεῖ τὸν ἀντιλέγοντα παύειν, ἀλλὰ διδάσκειν· οὐδὲ γὰρ τὸν μαινόμενον ἀντιμαινόμενός τις ἰᾶται."

ANTISTHENES. (*Stobaeus, Florilegium, LXXII.*, 8.)

"One disputant should not talk down another, but should endeavour to instruct him; for we do not cure a raving madman by raving against him."

"Οὐκ ἄρα ἐστὶ φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν."

PLATO. *Lysis, IX.* (*Stephens, p.* 212, D.)—(*Socrates.*)

"No one is a friend to his friend who does not love in return."—(*Jowett.*)

"Οὐκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὠκύν,
ὡς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἷλεν Ἄρηα,
ὠκύτατόν περ ἐόντα θεῶν οἳ Ὄλυμπον ἔχουσιν."

HOMER. *Odyssey, VIII.*, 329.

"Now mark how evil-workers thrive not well,
The swift is overtaken by the slow.
Ares, the fleetest that on high doth dwell,
Is by Hephaestus, who doth limping go,
Caught with shrewd cunning, and doth forfeit owe."—(*Worsley.*)

"Οὐκ ἐκ παντὸς ξύλου Ἑρμῆς ἂν γένοιτο."
THEOPHRASTUS. (*Erasmus, Chiliades Adagiorum*, "*Munus aptum*".)

"Not every wood is fit for a statue of Hermes."

"Οὐκ ἐξ ἄλλης πολιτείας τυραννὶς καθίσταται ἢ ἐκ δημοκρατίας."
PLATO. *Republic, VIII.*, 15. (*Stephens, p.* 564, A.)—(*Socrates.*)

"Tyranny naturally arises out of democracy."—(*Jowett.*)

"Οὐκ ἐξάγουσι καρπὸν οἱ ψευδεῖς λόγοι."
SOPHOCLES. *Fragment* 717.

"Words that are false bring forth no fruit at all."—(*Plumptre.*)

"Οὐκ ἔστ' ἄκουσμ' ἥδιον ἢ ῥηθεὶς λόγος
πατρὸς πρὸς υἱὸν περιέχων ἐγκώμιον."
MENANDER. *Fabulae Incertae, Fragment* 115.

"There's nothing sweeter sounds than words of praise
To son by father spoken."

"Οὐκ ἔστι βίος, ὅς οὐχὶ κέκτηται κακά,
λύπας, μερίμνας, ἁρπαγὰς, στρέβλας, νόσους·
τούτων ὁ θάνατος, καθάπερ ἰατρὸς, φανεὶς
ἀνέπαυσε τοὺς ἔχοντας ἀναπαύσας ὕπνῳ."
DIPHILUS. *Fabulae Incertae, Fragment* 5.

"There is no life that hath not many an ill,
Griefs, losses, cares, disease, new torments still,
From which death only, that physician blest,
Sets free the sufferer and gives him rest."—(*F. A. Paley.*)

"Οὐκ ἔστι γῆρας τῶν σοφῶν· ἐν οἷς ὁ νοῦς
θείᾳ ξύνεστιν ἡμέρᾳ τεθραμμένος.
προμηθίᾳ γὰρ κέρδος ἀνθρώποις μέγα."
SOPHOCLES. *Fragment* 688.

"The wise can ne'er grow old, for with them dwells
A soul sustained by Truth in Heaven's own time:
Great gain to men is forethought such as this."—(*Plumptre.*)

"Οὐκ ἔστι θνητῶν, ὅστις ἔστ' ἐλεύθερος·
ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης."
EURIPIDES. *Hecuba*, 864.—(*Hecuba.*)

"Ah, among mortals is there no man free!
To lucre or to fortune is he slave."—(*A. S. Way.*)

"Οὐκ ἔστι λύπης ἄλλο φάρμακον βροτοῖς
ὡς ἀνδρὸς ἐσθλοῦ καὶ φίλου παραίνεσις."
EURIPIDES. *Fragment* 903.

"No better medicine man may find in sorrow
Than words of counsel from a virtuous friend."

"Οὐκ ἔστι μείζων ἡδονὴ ταύτης πατρί,
ἢ σωφρονοῦντα καὶ φρονοῦντ' ἰδεῖν τινα
τῶν ἐξ ἑαυτοῦ." MENANDER. *Fabulae Incertae, Fragment* 109.

"No greater joy falls to a father's lot
Than 'mongst his sons to find sobriety
And understanding."

"Οὐκ ἔστι Πειθοῦς ἱρὸν ἄλλο, πλὴν λόγος,
καὶ βωμὸς αὐτῆς ἐστ' ἐν ἀνθρώπων φύσει."
EURIPIDES. *Antigone, Fragment* 11.

"Persuasion hath no sanctuary but speech,
And in man's nature is her altar raised."

"Οὐκ ἔστι πράττοντάς τι μοχθηρὸν λαθεῖν·
ὀξὺ βλέπει γὰρ ὁ χρόνος, ὃς τὰ πάνθ' ὁρᾷ."
EURIPIDES. *Melanippe, Fragment* 20.

"A knavish action ne'er can man conceal;
Keen is the glance of Time, that all things sees."

"Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη."
SOPHOCLES. *Fragment* (*Minos*) 302.

"Chance never helps the men who nothing do."—(*Plumptre.*)

"Οὐκ ἔστιν ἀγαθὸν τῷ βίῳ
φυόμενον ὥσπερ δένδρον ἐκ ῥίζης μιᾶς,
ἀλλ' ἐγγὺς ἀγαθοῦ παραπέφυκε καὶ κακόν,
ἐκ τοῦ κακοῦ τ' ἤνεγκεν ἀγαθὸν ἡ φύσις."
MENANDER. *Phocion, Fragment* 8.

"No good there is in life
"That, like a tree, springs from a single root,
But near the good is found the evil growth,
And nature from the evil brings forth good."

"Οὐκ ἔστιν ἄλλη φυλακὴ τοιαύτη οἵα αὐτόν τινα καλὸν κἀγαθὸν ὑπάρχειν." XENOPHON. *Cyropaedia, VII.*, 5, 84.

"There is no safeguard equal to personal rectitude."

"Οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι."
PLATO. *Apology, XXXIII.* (*Stephens, p.* 41, C.)—(*Socrates.*)

"No evil can happen to a good man, either in life or after death."
—(*Jowett.*)

"Οὐκ ἔστιν ἐν πολέμῳ δὶς ἁμαρτάνειν."
LAMACHUS. (*Plutarch, Lamachi Apophthegmata*, 1.) (186, F.)

"In war it is not permitted to make two mistakes."

"Οὐκ ἔστιν μείζων βάσανος χρόνου οὐδενὸς ἔργου,
ὃς καὶ ὑπὸ στέρνοις ἀνδρὸς ἔδειξε νόον."
SIMONIDES OF CEOS. *Fragment* 175 (156).

"Time's the great touchstone of all work, and time
Unveils the mind that in man's breast is hidden."

"Οὐκ ἔστιν, ὅπως
ἥβην κτήσει πάλιν αὖθις."

EURIPIDES. *Heraclidae*, 707.—(*Chorus.*)

"None may hope
To enjoy a second time the bloom of youth."

"Οὐκ ἔστιν ὅστις εὐτυχὴς ἔφυ βροτῶν
ᾧ μὴ τὸ θεῖον ὡς τὰ πολλὰ συνθέλει."

EURIPIDES. *Andromeda*, *Fragment* 27.

"No mortal e'er is fortunate save him
Whose will with the divine will's in accord."

"Οὐκ ἔστιν οὐδὲν λεγόμενον μακρῶς, ὅτε
ὁ λέγων ὑποτάττει τοῖς λόγοις τὰ πράγματα."

ANTIPHANES. *Fabulae Incertae*, *Fragment* 46.

"'Tis ne'er tall talk
When he who speaks matches his words with deeds."

"Οὐκ ἔστιν οὐδὲν μητρὸς ἥδιον τέκνοις·
ἐρᾶτε μητρὸς, παῖδες, ὡς οὐκ ἔστ' ἔρως
τοιοῦτος ἄλλος, οἷος ἡδίων ἐρᾶν."

EURIPIDES. *Erechtheus*, *Fragment* 21.

"Nought is more dear to children than their mother.
Sons, love your mother, for there is no love
More pure, more sweet."

"Οὐκ ἔστιν οὐδὲν πιστὸν· οὔτ' εὐδοξία
οὔτ' αὖ καλῶς πράξαντα μὴ πράξειν κακῶς."

EURIPIDES. *Hecuba*, 956.—(*Polymestor.*)

"Nought is there man may trust, nor high repute,
Nor hope that weal shall not be turned to woe."—(*A. S. Way.*)

"Οὐκ ἔστιν οὔτε ζωγράφος, μὰ τοὺς θεούς,
οὔτ' ἀνδριαντοποιός, ὅστις ἂν πλάσαι
κάλλος τοιοῦτον, οἷον ἡ ἀλήθει' ἔχει."

PHILEMON. *Pyrphorus*, *Fragment*, *line* 1.

"No painter and no sculptor, by the gods!
Can carve or limn a form so beautiful
As truth possesses."

"Οὐκ ἔστιν οὔτε τεῖχος οὔτε χρήματα
οὔτ' ἄλλο δυσφύλακτον οὐδὲν ὡς γυνή."

EURIPIDES. *Danae*, *Fragment* 6.

"Nor battlement nor treasure nor aught else
Needs closer guard than woman."

"Οὐκ οἱ τόποι τοὺς ἄνδρας ἐντίμους, ἀλλ' οἱ ἄνδρες τοὺς τόπους ἐπιδεικνύουσιν."

AGESILAUS. (*Plutarch*, *Apophthegmata Laconica*. *Agesilai*, 6.) (208, E.)

"Places do not ennoble men, but men make places illustrious."

"Οὐχ ἡ πόλις σου τὸ γένος εὐγενὲς ποιεῖ,
σὺ δ' εὐγενίζεις τὴν πόλιν πράσσων καλῶς."
PHILEMON. *Fabulae Incertae, Fragment* 89.
"'Tis not thy birthplace that ennobles thee;
Thy birthplace by thy great deeds is ennobled."

"Οὐκ οἷόν τε ἁπαλὸν τυρὸν ἀγκίστρῳ ἐπισπᾶσθαι."
BION OF BORYSTHENES. (*Diogenes Laertius, IV.*, 7, 3, 47.)
"It is impossible to catch a soft cheese with a hook."

"Οὐκέτι γιγνώσκουσιν Ἀθηναῖοι Μεγαρῆας."
ARISTOTLE. *Ethica Eudemia, VII.*, 2, 11.—(*Proverb.*)
"The Athenians do not yet know the Megareans."

"(Ἐπεὶ) οὐκέτι πιστὰ γυναιξίν." HOMER. *Odyssey, XI.*, 456.
"No more are women to be trusted now."—(*Worsley.*)

"Ὅρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω."
SOPHOCLES. *Fragment* 694.
"A woman's oath in water I would write."

"Ὁρᾶτ' ἄπιστον ὡς γυναικεῖον γένος."
EURIPIDES. *Iphigenia in Tauris*, 1298.—(*The Messenger.*)
"See how small trust in woman ye may place."

"Ὡς ἐστ' ἄπιστος ἡ γυναικεία φύσις!"
MENANDER. *Monosticha*, 560.
"How faithless woman's nature!"

"Οὔκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν;"
SOPHOCLES. *Ajax*, 79.—(*Athene.*)
"And is it not the sweetest scorn of scorn
To mock our foes?"—(*Plumptre.*)

"Οὔκουν, ἦν δ' ἐγώ, ὦ Ἀδείμαντε, καὶ τὰς ψυχὰς οὕτω φῶμεν τὰς εὐφυεστάτας κακῆς παιδαγωγίας τυχούσας διαφερόντως κακὰς γίγνεσθαι;"
PLATO. *Republic VI.*, 6. (*Stephens, p.* 491, E.)—(*Socrates.*)
"And may we not say, Adeimantus, that the most gifted minds, when they are ill-educated, become the worst?"—(*Jowett.*)

"Οὐκοῦν οὐ μεμπτὸς ὁ μισθός ἐστι τῆς ἐπιστήμης τοῖς ἀνθρώποις, οὐδὲ μικρὸν τὸ γιγνόμενον ἀπ' αὐτῆς ἀγαθόν."
IAMBLICHUS. *Adhortatio ad Philosophiam, Cap. IX.*
"The reward of knowledge is not to be despised, nor is the benefit small that man reaps from it."

"Οὐκοῦν πονεῖν με χρὴ, πονοῦντα δ' ἄξιον
μισθὸν φέρεσθαι. παντὶ γὰρ προσκείμενον
κέρδος πρὸς ἔργῳ τὴν χάριν τίκτει διπλῆν."
EURIPIDES. *Rhesus*, 161.—(*Dolon.*)
"Toil then I must, but toiling bears away
A fitting guerdon; profit that's the fruit
Of labour ever has a double charm."

"Οὐκοῦν τὸ πολλοῖς τῶν σοφῶν εἰρημένον
τὸ μὴ γενέσθαι μὲν κράτιστόν ἐστ' ἀεί,
ἐπὰν γένηται δ' ὡς τάχιστ' ἔχειν τέλος."
ALEXIS. *Mandragorizomene, Fragment* 1, 14.

"Most wise men were agreed that it were best
Not to be born, but if that may not be,
Then with the least delay to reach the goal."

"Οὔκουν τόδ' αἰσχρὸν, εἰ βλέποντι μὲν φιλῳ
χρώμεσθ', ἐπεὶ δ' ἄπεστι μὴ χρώμεσθ' ἔτι;"
EURIPIDES. *Hecuba*, 311.—(*Ulysses.*)

"Were this not shame then, as a friend to treat
Him living, but no more when he is gone?"—(*A. S. Way.*)

"Οὔποτ' ἄνδρα χρὴ σοφόν
λίαν φυλάσσειν ἄλοχον ἐν μυχοῖς δόμων."
MENANDER. *Fabulae Incertae, Fragment I*, 4.

"No wise man will keep
His wife too closely pent within the house."

"Οὔποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν."
ARISTOPHANES. *Pax*, 1083.—(*Hierocles.*)

"Ne'er wilt thou make
A crab straight forward move."—(*Wheelwright.*)

"(Ἀλλ') οὔπως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν."
HOMER. *Iliad, IV.*, 320.

"But the gods
On man bestow not all their gifts at once."—(*Lord Derby.*)

"Οὔτ' ἀῤῥώστου πληγὴν, οὔτ' ἀνοήτου ἀπειλὴν δεῖ εὐλαβεῖσθαι."
DEMOPHILUS. *Similitudines ex Pythagoreis*, 7.

"Fear not the blow of a weak man, nor the threat of a fool."

"Οὔτ' ἐκ χερὸς μεθέντα καρτερὸν λίθον
ῥᾷον κατασχεῖν, οὔτ' ἀπὸ γλώσσης λόγον."
MENANDER. *Fabulae Incertae, Fragment* 88.

"A stone your hand has flung you can't recall,
Nor words of malice that your tongue lets fall."—(*F. A. Paley.*)

"Οὔτ' ἐν στέγῃ τις ἥμενος παρ' ἑστίᾳ
φεύγει τι μᾶλλον τὸν πεπρωμένον μόρον."
AESCHYLUS. *Fragment* 286.

"Nor does the man who by the hearth at home
Sits still escape the doom that Fate decrees."—(*Plumptre.*)

"Οὔτ' ἐξ ἱεροῦ βωμὸν, οὔτ' ἐκ ἀνθρωπίνης φύσεως ἀφαιρετέον τὸν ἔλεον."
PHOCION. (*Stobaeus, Florilegium, I.*, 31.)

"We cannot rob the sanctuary of its altar, nor human nature of compassion."

"Οὔτε γὰρ ἂν πόντον σπείρων βαθὺ λήϊον ἁμῷς,
οὔτε κακοὺς εὖ δρῶν εὖ πάλιν ἀντιλάβοις."
THEOGNIS. *Sententiae*, 107.

"Cast seed upon the waters, no rich crop you'll reap ;
Do good to the unworthy, you'll get no return."

"Οὔτε γὰρ ἰατρὸς οὐδὲ εἷς, ἂν εὖ σκοπῇς,
τοὺς αὐτὸς αὑτοῦ βούλεθ' ὑγιαίνειν φίλους."
PHILEMON. *Fabulae Incertae, Fragment* 46, A.

"Not one amongst the doctors, as you'll see,
For his own friends desires to prescribe."

"Οὔτε γὰρ φυγὴ θανάτου μεμπτόν, ἂν ὀρέγηταί τις τοῦ βίου μὴ αἰσχρῶς, οὔτε ὑπομονὴ καλόν, εἰ μετ' ὀλιγωρίας γίνοιτο τοῦ ζῆν." PLUTARCH. *Pelopidas, I.*

"There is nothing blameworthy in flight from death, if one is not striving for life at the cost of honour ; nor is there anything noble in refusing to fly, if the refusal is due to a contempt of life."

"Οὔτε γυνὴ χωρὶς ἀνδρὸς, οὔτε ἐλπὶς ἀγαθὴ χωρὶς πόνου γεννᾷ τι χρήσιμον." SOCRATES. (*Stobaeus, Florilegium, CX.*, 26.)

"Neither woman without man, nor sanguine anticipation without effort, produces anything of value."

"Οὔτε γοῦν χεῖρον ἢ κρεῖττον γίνεται ἐπαινούμενον."
MARCUS AURELIUS. *Quod sibi ipsi scripsit, IV.*, 10.

"Nothing is either the better or the worse for being praised."

"Οὔτε ἐκ τοῦ κόσμου τὸν ἥλιον, οὔτε ἐκ τῆς παιδείας ἀρτέον τὴν παῤῥησίαν." SOCRATES. (*Stobaeus, Florilegium, XIII.*, 48.)

"We cannot deprive the world of the sun, or youth of free speech."

"Οὔτε ἵππῳ χωρὶς χαλινοῦ οὔτε πλούτῳ χωρὶς λογισμοῦ δυνατόν ἀσφαλῶς χρήσασθαι."
SOCRATES. (*Stobaeus, Florilegium, III.*, 90.)

"A horse cannot be safely used without a bridle, or wealth without reflection."

"Οὔτε παρὰ νεκροῦ ὁμιλίαν, οὔτε παρὰ φιλαργύρου χάριν δεῖ ζητεῖν."
SOCRATES. (*Stobaeus, Florilegium, X.*, 56.)

"We may as well seek companionship from a corpse as a favour from a money-grubber."

"Οὔτε ποδάγρας ἀπαλλάττει καλτίκιος, οὔτε δακτύλιος πολυτελὴς παρωνυχίας, οὐδὲ διάδημα κεφαλαλγίας."
PLUTARCH. *De Tranquillitate Animi, I.* (465, A).

"You cannot cure the gout with smart shoes, or whitlows with handsome rings, or headaches with a coronet."

"Οὔτε τὰ τοῦ Ἀχιλλέως ὅπλα τῷ Θερσίτῃ, οὔτε τὰ τῆς ψυχῆς ἀγαθὰ τῷ ἄφρονι ἁρμόττει."

SOCRATES. (*Stobaeus, Florilegium, IV.*, 119.)

"Achilles' armour will not fit Thersites, nor will noble qualities of soul fit a foolish mind."

"Οὔτι τὰ πολλὰ ἔπη φρονίμην ἄπεφήνατο δόξαν."

THALES. *Fragment.* (*Bergk, Poetae Lyrici Graeci.*)

"'Tis not a flow of words that proves good judgment."

"Οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα."

HOMER. *Iliad, III.*, 65.

"The gifts of Heaven are not to be despised."—(*Lord Derby.*)

"Οὗτοι γὰρ (οἱ ποιηταὶ) ἡμῖν ὥσπερ πατέρες τῆς σοφίας εἰσὶ καὶ ἡγεμόνες."

PLATO. *Lysis, X.* (*Stephens, p.* 214, A.)—(*Socrates.*)

"They (the poets) are to us in a manner the fathers and authors of wisdom."—(*Jowett.*)

"Οὔτοι θράσος τόδ' ἐστιν, οὔτ' εὐτολμία,
φιλοὺς κακῶς δράσαντ' ἐναντίον βλέπειν,
ἀλλ' ἡ μεγίστη τῶν ἐν ἀνθρώποις νόσων
πασῶν, ἀναίδει'."

EURIPIDES. *Medea*, 469.—(*Medea.*)

"This is not daring, no, nor courage this,
To wrong thy friends and blench not from their eyes,
But of all plagues infecting men the worst,
Even shamelessness."—(*A. S. Way.*)

"Οὔτοι τὰ χρήματ' ἴδια κέκτηνται βροτοί,
τὰ τῶν θεῶν δ' ἔχοντες ἐπιμελούμεθα."

EURIPIDES. *Phoenissae*, 555.—(*Jocasta.*)

"Not their own wealth it is that men possess,
But what they have they hold in trust from God."

"Οὗτος κράτιστός ἐστ' ἀνὴρ, ὦ Γοργία,
ὅστις ἀδικεῖσθαι πλεῖστ' ἐπίστατ' ἐγκρατῶς."

MENANDER. *Georgos, Fragment* 3.

"The strongest man is he who loses not
His self-control though he be foully wronged."

"Οὗτος μὲν πανάριστος, ὃς αὐτῷ πάντα νοήσῃ,
φρασσάμενος τά κ' ἔπειτα καὶ ἐς τέλος ᾖσιν ἀμείνω.
ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται.
ὃς δέ κε μήτ' αὐτὸς νοέῃ, μήτ' ἄλλον ἀκούων
ἐν θυμῷ βάλληται, ὅδ' αὖτ' ἀχρήϊος ἀνήρ."

HESIOD. *Works and Days*, 293.

"He's the best man whose schemes are all his own,
Who judges what is best for present needs,
And what should be successful in the end;
And good is he who follows good advice.
But whoso neither for himself can think,
Nor stores up in his mind what others say,
That man is worthless."

"Οὗτος μέντοι ὁ ἔπαινός ἐστι καλὸς, ὃν σὺ νῦν ἐπαινεῖ ὑπ' ἀνδρῶν ἀξίων πιστεύεσθαι."

PLATO. *Laches, IV.* (*Stephens, p.* 181, B.)—(*Lysimachus.*)

"That is very high praise, which is given you by faithful witnesses."
—(*Jowett.*)

"Οὕτω δημόσιον κακὸν ἔρχεται οἴκαδ' ἑκάστῳ."

SOLON. *Fragment* 4 (13), 27.

"Thus do the evils of the state come home to every citizen."

"Οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ' ἀγορητύν."

HOMER. *Odyssey, VIII.*, 167.

"Not all fair gifts to all doth God divide,
Eloquence, beauty and a noble heart."—(*Worsley.*)

"Οὕτως ἰσχυρόν ἐστιν ἀλήθεια, ὥστε πάντων ἐπικρατεῖν τῶν ἀνθρωπίνων λογισμῶν." AESCHINES. *In Timarchum*, 84 (107).

"Truth is strong enough to overcome all human sophistries."

"Οὐχ αἱ τρίχες ποιοῦσιν αἱ λευκαὶ φρονεῖν,
ἀλλ' ὁ τρόπος ἐνίων ἐστὶ τῇ φύσει γέρων."

MENANDER. *Fabulae Incertae, Fragment* 92.

"Not always with grey hairs does wisdom come;
Some have by nature th' attributes of age."

"Οὐχ εὕσει Διός
ὀφθαλμὸς, ἐγγὺς δ' ἐστὶ καίπερ ὢν πόρρω."

ANONYMOUS. (*Stobaeus, Eclogues, I.*, 3, 9.)

"The eye of Zeus
Sleeps not, and, though far off, is ever near."

"Οὐχ ἡσύχους εὖ διαιροῦντας ἠνυκέναι βραδύτερον."

PLATO. *Statesman, VII.* (*Stephens, p.* 264, B.)—(*The Stranger.*)

"To suffer the penalty of too much haste, which is too little speed."
—(*Jowett.*)

"(Ὡς) οὐχ ὅσιόν σοί ὀν μὴ οὐ βοηθεῖν δικαιοσύνῃ εἰς δύναμιν παντὶ τρόπῳ." PLATO. *Republic, IV.* (*Stephens, p.* 427, E.)

"Not to help justice in her need would be an impiety."—(*Jowett.*)

"Οφθαλμοὶ καὶ γλῶσσα καὶ οὔατα καὶ νόος ἀνδρῶν
ἐν μέσσῳ στήθεων ἐν συνετοῖς φύεται."

THEOGNIS. *Sententiae*, 1163.

"The wise man's eyes and tongue and ears and mind
Nature doth hide within his inmost breast."

"Ὄφρ' ἀποτίσῃ
δῆμος ἀτασθαλίας βασιλέων, οἱ λυγρὰ νοεῦντες
ἄλλῃ παρκλίνωσι δίκας, σκολιῶς ἐνέποντες."
HESIOD. *Works and Days*, 260.

"Thus shall the people pay the penalty
For the presumption of their rulers, who,
Devising evil, shall with tortuous speech
Turn justice from her path."

"Ὀχληρὸς ἀνήρ ἐστιν ἐν νέοις γέρων."
MENANDER. *Monosticha*, 693.

"An old man's never welcome 'mongst the young."

"Ὀψὲ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά."
SEXTUS EMPIRICUS. *Adversus Grammaticos, I.*, 13, § 287.

"Ὀψὲ θεοῦ μῦλοι, ἀλέουσι τὸ λεπτὸν ἄλευρον."
ORACULA SIBYLLINA, *VIII.*, 14.

"Though the mills of God grind slowly, yet they grind exceeding small."—(*Longfellow.*)

"Ὀψιμαθῆ ἢ ἀμαθῆ."
CLEOBULUS. (*Stobaeus, Florilegium, III.*, 79, α.)

"Better learn late than never."

"Ὄψον δὲ λόγοι φθονεροῖσιν,
ἅπτεται δ' ἐσθλῶν ἀεὶ, χειρόνεσσι δ' οὐκ ἐρίζει."
PINDAR. *Nemea, VIII.* (21) (35).

"Scandal is to the envious a delight,
Which aye the good attacks, but with the baser sort
Ne'er picks a quarrel."

"Παθὼν δέ τε νήπιος ἔγνω." HESIOD. *Works and Days*, 216.

"The fool by suffering learns."

"Παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι
θανόντι." AESCHYLUS. *Choephorae*, 505.—(*Electra.*)

"For children are the voices that preserve
Man's memory when he dies."—(*Plumptre.*)

"Παισὶ δὲ αἰδῶ χρὴ πολλὴν, οὐ χρυσὸν καταλείπειν."
PLATO. *Laws, V.*, 2. (*Stephens, p.* 729, A.)—(*The Athenian.*)

"Let parents then bequeath to their children not riches, but the spirit of reverence."—(*Jowett.*)

"Πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι."
ARISTOPHANES. *Plutus*, 1002.—(*The old Woman.*)

"The Milesians
Were a brave nation once."—(*Wheelwright.*)

"Πάλαι σκοπούμαι τὰς τύχας τὰς τῶν βροτῶν,
ὡς εὖ μεταλλάσσουσιν· ὃς γὰρ ἂν σφαλῇ,
εἰς ὀρθὸν ἔστη, χὡ πρὶν εὐτυχῶν πίτνει."

EURIPIDES. *Archelaus*, *Fragment* 39.

"Long I the fortunes of mankind have scanned,
And seen how fair their changes; he that failed
But lately, now succeeds; the fortunate
Of yesterday into misfortune falls."

"Πάλαι τὸ σιγᾶν φάρμακον βλάβης ἔχω."

AESCHYLUS. *Agamemnon*, 548.—(*Chorus.*)

"Silence I've held long since a charm for ill."

"(Ἀλλὰ) παλαιὰ γὰρ
εὕδει χαρὶς, ἀμνάμονες δὲ βροτοί."

PINDAR. *Isthmia*, *VI.* (*VII.*), 16 (23).

"The glory of old times is dead,
And mortals all forgetful."

"Παλαιὰ καινοῖς δακρύοις οὐ χρὴ στένειν."

EURIPIDES. *Alexander*, *Fragment* 1.

"Mourn not old sorrows with new tears."

"Παλαιὰ καινῶν λείπεται κηδευμάτων."

EURIPIDES. *Medea*, 76.—(*The Pedagogue.*)

"The old ties in the race lag far behind
The new."—(*A. S. Way.*)

"Πάλιν γὰρ αὖθις παῖς ὁ γηράσκων ἀνήρ."

SOPHOCLES. *Fragment* (*Peleus*) 434.

"The aged man becomes a child again."—(*Plumptre.*)

"Δὶς παῖδες οἱ γέροντες."

ARISTOPHANES. *Nubes*, 1417.—(*Pheidippides.*)

"Old men are twice boys."—(*Wheelwright.*)

"Ἆρ', ὡς ἔοικε, δὶς γένοιτ' ἂν παῖς γέρων."

PLATO COMICUS. *Fabulae Incertae*, *Fragment* 18.

"The old man then, it seems, becomes a boy again."

"Φήσι ἡ παροιμία παλίμπαιδας τοὺς γέροντας γίγνεσθαι."

LUCIAN. *Saturnalia*, 9.

"The proverb says that old men grow into second childhood."

"Πάλιν χρόνῳ τἀρχαῖα καινὰ γίγνεται."

NICOSTRATUS. *Fabulae Incertae*, *Fragment* 3.

"As time rolls on the old becometh new."

"Πάμπαν δ' ἄμωμος οὔτις, οὐδ' ἀκήριος."

SIMONIDES OF AMORGOS. *Fragment* 4.

"No man is free from sin, none free from sorrow."

"Πᾶν γὰρ ἀναγκαῖον πρῆγμ' ἀνιαρὸν ἔφυ." EVENUS. *Fragment* 8.

"Whate'er we're forced to do becomes distasteful."

"Πᾶν ἐφήμερον, καὶ τὸ μνημονεῦον, καὶ τὸ μνημονευόμενον."
MARCUS AURELIUS. *Quod sibi ipsi scripsit, IV.*, 35.

"Everything is short-lived, both that which remembers, and that which is remembered."

"Πὰν ὁ μέγας τέθνηκε." PLUTARCH. *De Defectu Oraculorum, XVII.*

"Great Pan is dead."

"Πᾶν ὅ τι ἂν μέλλῃς ἐρεῖν, πρότερον ἐπισκόπει τῇ γνώμῃ· πολλοῖς γὰρ ἡ γλῶττα προτρέχει τῆς διανοίας."
ISOCRATES. *Ad Demonicum, IV.*, 41. (*Stephens, p.* 11, A.)

"First turn over in your mind whatever you purpose saying, for with many men the tongue outruns the understanding."

"Πάντ' ἔστιν ἐξευρεῖν, ἐὰν μὴ τὸν πόνον
φεύγῃ τις, ὃς πρόσεστι τοῖς ζητουμένοις."
PHILEMON. *Catapseudomenos, Fragment.*

"Nought can elude our search, unless we shun
The toil that aideth ever those who seek."

"Πάντα γὰρ δι' ἀρσένων
γυναιξὶ πράσσειν εἰκὸς, αἵτινες σοφαί."
EURIPIDES. *Supplices*, 40.—(*Aethra.*)

"Seemly it is
"That women, which be wise, still act through men."—(*A. S. Way.*)

"Πάντα γὰρ τὰ φυσικὰ σώματα τῆς ψυχῆς ὄργανα."
ARISTOTLE. *Physica, II.*, 4.

"All physical bodies are tools of the soul."

"Πάντα γὰρ
ταῖς ἐνδελεχείαις καταπονεῖται πράγματα."
MENANDER. *Fabulae Incertae, Fragment* 191.

"Whate'er thy task,
By perseverance thou'lt accomplish it."

"Πάντα κάλων ἐκίνουν." LUCIAN. *Alexander*, 57.

"I hauled on every rope."

"Πάντα κινῆσαι πέτρον."
EURIPIDES. *Heraclidae*, 1002.—(*Eurystheus.*)

"To leave no stone unturned."

"Πάντα μὲν ἄρα ἄνθρωπον ὄντα προσδοκᾶν δεῖ."
XENOPHON. *Cyropaedia, VII.*, 6, 11.

"Being mortal you must be prepared for anything that may happen."

"Πάντα τὰ ζητούμενα
δεῖσθαι μερίμνης φασίν οἱ σοφώτεροι."
MENANDER. *Eunuchus, Fragment* 4.

"Whate'er we seek needs care, the wise men say."

"Πάντες ἀγαπῶσι μᾶλλον τὰ αὑτῶν ἔργα, ὥσπερ οἱ γονεῖς καὶ οἱ ποιηταί." ARISTOTLE. *Ethica Nicomachea, IV.*, 1, 20.

"All men prefer their own handiwork, like parents and poets."

"Πάντες ἥδιον τῶν ἀγαθῶν μετὰ τῶν φίλων κοινωνοῦμεν."
ARISTOTLE. *Ethica Eudemia, VII.*, 12, 10.

"We all find our blessings more blest when we can share them with our friends."

"Πάντῃ δ' ἀθανάτων ἀφανὴς νόος ἀνθρώποισι."
SOLON. *Fragment* 17 (9).

"On every side the immortal mind from men is hidden."

"Παντὶ μὲν οὖν προσήκει ἄρχοντι φρονίμῳ εἶναι."
XENOPHON. *Hipparchicus, VII.*, 1.

"Prudence is an essential quality in a ruler."

"Πάντας χρὴ καὶ τοὺς εὐφυεστέρους καὶ τοὺς ἀμβλυτέρους φύσιν, ἐν οἷς ἂν ἀξιόλογοι βούλωνται γένεσθαι, ταῦτα καὶ μανθάνειν καὶ μελετᾶν." XENOPHON. *Memorabilia, III.*, 9, 3.

"All men, whether they be clever or dull, if they desire to make a name for themselves in any pursuit, must master both the theory and the practice."

"Πάντων δ' ὅσ' ἔστ' ἔμψυχα καὶ γνωμὴν ἔχει
γυναῖκές ἐσμεν ἀθλιώτατον φυτόν." EURIPIDES. *Medea*, 230.

"Surely of creatures that have life and wit,
We women are of all things wretchedest."—(*A. S. Way.*)

"Πάντων ἰατρὸς τῶν ἀναγκαίων κακῶν
χρόνος ἐστὶν. οὗτος καί σε νῦν ἰάσεται."
MENANDER. *Fabulae Incertae, Fragment* 131.

"All ills that of necessity are born
By time are healed; and thee too time will heal."

"Λύπης δὲ πάσης γίγνετ' ἰατρὸς χρόνος."
DIPHILUS. *Fabulae Incertae, Fragment* 36.

"Time is of every woe the healer."

"Ὁ κοινὸς ἰατρός σε θεραπεύσει χρόνος."
PHILIPPIDES. *Fabulae Incertae, Fragment* 8.

"The universal healer, Time, shall cure thee."

"Πάντων τὸ θανεῖν· τὸ δὲ κοινὸν ἄχος
μετρίως ἀλγεῖν σοφία μελετᾷ."
EURIPIDES. *Alexander, Fragment* 4.

"We all must die, and who is wise will mourn
A universal pain with tears restrained."

"Πάντων χρημάτων μέτρον εἶναι ἄνθρωπον."
PLATO. *Cratylus, IV.* (*Stephens, p.* 385, E.) (*A saying of Protagoras.*) —(*Socrates.*)

"Man is the measure of all things."—(*Jowett.*)

"Πάπταινε καὶ φρόντιζε μήδ' αὐθαδίαν
εὐβουλίας ἀμείνον' ἡγήσῃ ποτέ."
AESCHYLUS. *Prometheus Vinctus*, 1034.—(*Hermes.*)

"Search well, be wise, nor think that self-willed pride
Shall ever better prove than counsel good."—(*Plumptre.*)

"Παραπλήσια ἔργα εἶναι νομέως ἀγαθοῦ καὶ βασιλέως ἀγαθοῦ."
XENOPHON. *Cyropaedia, VIII.*, 2, 14.—(*A saying of Cyrus.*)

"There is a great similarity in the functions of a good shepherd and a good king."

"Παραπλήσιον πρᾶμ' ἐστι γῆρας καὶ γάμος·
τυχεῖν γὰρ αὐτῶν ἀμφοτέρων σπουδάζομεν,
ὅταν δὲ τύχωμεν ὕστερον λυπούμεθα."
ANON. (*Meineke, Fragmenta Comicorum Anonymorum*, 346.)

"Old age and marriage are alike in this,
That to attain them all men keenly strive,
But once they're gained we're filled with vain regrets."

"Πᾶς γὰρ ἐμπλησθεὶς ὀνὴρ
ὁ πλούσιός τε χὠ πένης ἴσον φέρει."
EURIPIDES. *Electra*, 430.—(*The Peasant.*)

"Each man, rich and poor,
Can be but filled when hunger is appeased."—(*A. S. Way.*)

"Πᾶς γὰρ ὅ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς οὐκ ἀντάξιος."
PLATO. *Laws, V.* (*Stephens, p.* 728, A.)—(*The Athenian.*)

"All the gold which is under or upon the earth is not enough to give in exchange for virtue."—(*Jowett.*)

"Πᾶς γὰρ πένης ὢν μεγάλα κερδαίνει κακά."
PHILEMON. *Fabulae Incertae, Fragment* 7, 10.

"Your poor man's evils may to him be gains."—(*F. A. Paley.*)

"(Ὡς) Πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ,
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν."
EURIPIDES. *Medea*, 86.—(*The Pedagogue.*)

"Each man loves self better than his neighbour,
For just cause some, and some for greed of gain."—(*A. S. Way.*)

"Πᾶσα δὲ ζωὴ ἐνέργεια, καὶ ἡ φαυλή."
PLOTINUS. *Enneades, III.*, 2, 16. *De Providentia.*

"All life, even in its lowest form, is energy."

"Πᾶσι γὰρ οὗτος κήρυξι νόμος·
δὶς τόσα πυργοῦν τῶν γιγνομένων."
EURIPIDES. *Heraclidae*, 292.—(*Chorus.*)

"Yea, and after his kind will yon herald be swelling
His wrongs—such aye double a tale in the telling."
—(*A. S. Way.*)

"Πάταξον μὲν, ἄκουσον δέ."
THEMISTOCLES. (*Plutarch, Themistocles, XI.*)—(*To Eurybiades.*)

"Strike, but hear me."

"Πατὴρ ἀπειλῶν οὐκ ἔχει μέγαν φόβον."
MENANDER. *Synaristosae, Fragment* 5.

"There is no terror in a father's threats."

"Παῦροι γάρ τοι παῖδες ὅμοιοι πατρὶ πέλονται,
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους."
HOMER. *Odyssey, II.*, 276.

"Few match their fathers. Any tongue can tell
The more are worse: yea, almost none their sires excel."—(*Worsley.*)

"Παύρους εὑρήσεις, Πολυπαΐδη, ἄνδρας ἑταίρους
πιστοὺς ἐν χαλεποῖς πρήγμασι γινομένους."
THEOGNIS. *Sententiae*, 79.

"Not many of thy comrades thou shalt find
Who'll prove themselves, in trouble, faithful friends."

"Πένητα φεύγει πᾶς τις ἐκποδὼν φίλος."
EURIPIDES. *Medea*, 561.—(*Jason.*)

"I know full well
How all friends from the poor man stand aloof."—(*A. S. Way.*)

"Ἐκτρέπονται πολλοὶ τοὺς φίλους, ἐπὴν ἐξ εὐπορίης εἰς πενίην μεταπέσωσι."
DEMOCRITUS. *Ethica, Fragment* 215 (165).

"Most men turn aside from their friends when they fall from affluence into poverty."

"Παῦσαι δὲ λύπης τῶν τεθνηκότων ὕπερ,
πᾶσιν γὰρ ἀνθρώποισιν ἥδε πρὸς θεῶν
ψῆφος κέκρανται· κατθανεῖν ὀφείλεται."
EURIPIDES. *Andromache*, 1270.—(*The Maid-servant.*)

"Refrain thou then from grieving for the dead;
For unto all men is this lot ordained
Of Heaven: from all the debt of death is due."—(*A. S. Way.*)

"Παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος."
SOPHOCLES. *Ajax*, 1353.—(*Ulysses.*)

"Hold thy peace;
Then thou dost rule when worsted by thy friends."—(*Plumptre.*)

"Πειθαρχία γάρ ἐστι τῆς εὐπραξίας
μήτηρ γονῆς σωτῆρος."

AESCHYLUS. *Septem contra Thebas*, 224.—(*Eteocles.*)

"Obedience is the mother of success,
Child strong to save."—(*Plumptre.*)

"Πειθὼ μὲν γὰρ ὄνειαρ, ἔρις δ' ἔριν ἀντιφυτεύει."

PHOCYLIDES. *Sententiae*, 78.

"Most helpful is persuasion, but strife strife begets."

"Πεῖρά τοι μηθήσιος ἀρχά." ALCMAN. *Fragment* 63 (59).

"Experiment is the beginning of learning."

"Πειρῶ τὸν πλοῦτον, χρήματα καὶ κτήματα, παρασκευάζειν, ἔστι δὲ χρήματα μὲν τοῖς ἀπολαύειν ἐπισταμένοις, κτήματα δὲ τοῖς χρῆσθαι δυναμένοις."

ISOCRATES. *Ad Demonicum, IV.*, 28. (*Stephens, p.* 8, A.)

"Strive to acquire wealth both for use and for possession, for wealth is of service to those who know how to enjoy it, and a possession to those who know how to use it."

"Πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
Ὕπνῳ καὶ Θανάτῳ διδυμάοσιν, οἵ ῥά μιν ὦκα
θήσουσ' ἐν Λυκίης εὐρείης πίονι δήμῳ."

HOMER. *Iliad, XVI.*, 671.

"To two swift bearers give him then in charge,
To Sleep and Death, twin brothers, in their arms
To bear him safe to Lycia's wide-spread plains."—(*Lord Derby.*)

"Πένης γὰρ οὐδὲν εὐγενὴς ἀνήρ."

EURIPIDES. *Phoenissae*, 442.—(*Polynices.*)

"No man's a pauper that is nobly born."

"Πένητος ἀνδρὸς οὐδὲν εὐτυχέστερον·
τὴν γὰρ ἐπὶ τὸ χεῖρον μεταβολὴν οὐ προσδοκᾷ."

DIPHILUS. *Fabulae Incertae, Fragment* 23.

"No man's more fortunate than he who's poor,
Since for the worse his fortune cannot change."

"Πενθεῖν δὲ μετρίως τοὺς προσήκοντας φίλους·
οὐ γὰρ τεθνᾶσιν, ἀλλὰ τὴν αὐτὴν ὁδόν,
ἣν πᾶσιν ἐλθεῖν ἔστ' ἀναγκαίως ἔχον,
προεληλύθασιν." ANTIPHANES. *Aphrodisius. Fragment* 2.

"Weep not, though loss of friends be sore;
They are not dead, but gone before,
Gone by the road that all must tread."—(*F. A. Paley.*)

"Πενία γάρ ἐστιν ἡ τρόπων διδάσκαλος."

ANTIPHANES. *Fabulae Incertae, Fragment* 102.

"Poverty is the schoolmaster of character."

"Ἁ πενία, Διόφαντε, μόνα τὰς τέχνας ἐγείρει,
αὐτὰ τῶ μόχθοιο διδάσκαλος."

THEOCRITUS. *Idylls*, *XXI.*, 1.

"'Tis Poverty alone awakes the arts,
The teacher she of labour."

"Πενίαν . . . καθόλου γυμνάσιον ἀρετῆς ἔμπρακτον (ἔλεγε)."

ARCESILAUS. (*Stobaeus*, *Florilegium*, *XCV.*, 17.)

"Poverty is the practical school of all the virtues."

"Τὴν χρείαν αὐτὴν διδάσκαλον γενέσθαι τοῖς ἀνθρώποις."

DIODORUS SICULUS. *Bibliotheca Historica*, *I.*, 8, 9.

"Want itself becomes the schoolmaster of mankind."

"Πενία καθ' αὑτήν ἐστιν ἰσχυρὰ νόσος·
ἔρωτα προσλαβοῦσα δύο νόσους νοσεῖς."

PHILISTION. (*Menandri et Philistionis Sententiae*, 53.)

"Poverty of itself's a dire disease;
Add love, and 'stead of one you've two complaints."

"Πενίη, πλοῦτος, ὀνόματα ἐνδείης καὶ κόρου· οὔτε οὖν πλούσιος ὁ ἐνδέων οὔτε πένης ὁ μὴ ἐνδέων."

DEMOCRITUS. *Ethica*, *Fragment* 68 (26).

"Poverty and wealth are only other names for want and satiety; therefore he who wants anything is not rich, nor is he poor who wants nothing."

"Πενίην ἐπιεικέως φέρειν σωφρονέοντος."

DEMOCRITUS. *Ethica*, *Fragment* 83 (42).

"The man of sense will always bear poverty with equanimity."

"Πέπεισο μὴ εἶναι σὸν κτῆμα, ὅπερ μὴ ἐντὸς διανοίας ἔχεις."

PYTHAGORAS. (*Stobaeus*, *Florilegium*, *I.*, 23.)

"Be sure that nothing is yours save what you possess intellectually."

"Περαίνει δ' οὐδὲν ἡ προθυμία."

EURIPIDES. *Phoenissae*, 589.—(*Eteocles.*)

"Zeal nought accomplishes."

"Πέρας μὲν γὰρ ἅπασιν ἀνθρώποις ἐστὶν τοῦ βίου ὁ θάνατος, κἂν ἐν οἰκίσκῳ τις αὐτὸν καθείρξας τηρῇ."

DEMOSTHENES. *De Corona*, 97.

"The end of life for all men is death, though one seek security by locking oneself in the innermost chamber."

"Περὶ πλείονος ποιοῦ δόξαν καλὴν ἢ πλοῦτον μέγαν τοῖς παισὶ καταλιπεῖν."

ISOCRATES. *Ad Nicoclem*, *IX.*, 32. (*Stephens*, *p.* 21, B.)

"Rather let it be your object to bequeath to your children a stainless name than a large fortune."

"Πέτρην κοιλαίνει ῥανὶς ὕδατος ἐνδελεχείῃ."

CHOERILUS OF SAMOS. *Fragment* 9.—(*Dübner.*)

"By constant dripping
A drop of water hollows out a rock."

"Ἐκ θαμινῆς ῥαθάμιγγος, ὅπως λόγος, ἀϊσσοίσας
χἁ λιθος ἐς ῥωχμὸν κοιλαίνεται."
BION SMYRNAEUS. *Fragment* 2 (11), 1.

"The unceasing drip of water, as they say,
Will wear a channel in the hardest stone."

"Πεφύκασίν τε ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἁμαρτάνειν, καὶ οὐκ ἔστι νόμος ὅστις ἀπείρξει τούτου."
THUCYDIDES. *History, III.*, 45, 3.

"All men are born to make mistakes both in private and public affairs, and there is no law which can prevent it."

"Πηγὴ γὰρ καὶ ῥίζα καλοκαγαθίας τὸ νομίμου τυχεῖν παιδείας."
PLUTARCH. *De Liberis educandis, VII.* (4, C.)

"The fountain and root of a noble life is a good education."

"Πηγὴ ῥέουσα πειθοῦς." ANACREON. *Odes, XVIII.*, 18 (6).

"Persuasion's flowing well."

"Πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μέγ' ὄνειαρ."
HESIOD. *Works and Days*, 346.

"As a good neighbour's helpful, so is a bad one hurtful."

"Πιθανὸς ἄγαν ὁ θῆλυς ὅρος ἐπινέμεται
ταχύπορος· ἀλλὰ ταχύμορον
γυναικογήρυτον ὄλλυται κλέος."
AESCHYLUS. *Agamemnon*, 485.—(*Chorus.*)

"Quickly, with rapid steps, too credulous,
The limit which a woman sets to trust
Advances evermore;
And with quick doom of death
A rumour spread by woman perishes."—(*Plumptre.*)

"Πιθήκων ὁ κάλλιστος αἰσχρὸς ἀνθρώπων γένει συμβάλλειν."
HERACLITUS. (*Plato, Hippias Major. Stephens, p.* 289, A.)

"The handsomest of monkeys is ugly in comparison to man."

"Πίνε καὶ εὐφραίνου· τί γὰρ αὔριον ἢ τί τὸ μέλλον,
οὐδεὶς γινώσκει." PALLADAS. *Anthologia Graeca, XI.*, 56.

"Drink and be merry; what the morrow brings
None knows, nor what the future has in store."

"Πῖνε, παῖζε· θνητὸς ὁ βίος, ὀλίγος οὐπὶ γῇ χρόνος·
ἀθάνατος ὁ θάνατός ἐστιν, ἂν ἅπαξ τις ἀποθάνῃ."
AMPHIS. *Gynaecocratia, Fragment.*

"Drink, sport, for life is mortal, short upon earth our days;
But death is deathless, once a man is dead."

"Πίνων μὴ πολλὰ λάλει· ἁμαρτήσεις γάρ."
CHILO. (*Stobaeus, Florilegium, III.*, 79, γ.)

"When thou drinkest be not talkative for thou wilt surely make mistakes."

"Πίστεις γάρ τοι ὁμῶς καὶ ἀπιστίαι ὤλεσαν ἄνδρας."
HESIOD. *Works and Days*, *I.*, 372.

"Men have by faith been ruined, and by want of faith."

"Πιστὸν γὰρ οὐδὲν γλῶσσα διὰ στόματος λαλεῖ,
διχόμυθον ἔχουσα κραδίῃ νόημα."
PITTACUS. (*Diogenes Laertius*, *I.*, 4, 5, 78.)

"Nought worthy of belief the mouth shall utter,
Where the tongue's ruled by double-speaking mind."

"Πιστὸς ἐν κακοῖς ἀνὴρ
κρείσσων γαλήνης ναυτίλοισιν εἰσορᾶν."
EURIPIDES. *Orestes*, 727.—(*Orestes.*)

"A friend in troubles faithful is a sight
More welcome than a calm sea is to sailors."

"Πιστοὺς ἡγοῦ μὴ τοὺς ἅπαν ὅ τι ἂν λέγῃς ἢ ποιῇς ἐπαινοῦντας,
ἀλλὰ τοὺς τοῖς ἁμαρτανομένοις ἐπιτιμῶντας."
ISOCRATES. *Ad Nicoclem*, *VIII.*, 28. (*Stephens*, *p.* 20, c.)

"Your faithful friends are not those who praise everything you say or do,
but those who blame you when you do wrong."

"Πλέονες ἐξ ἀσκήσιος ἀγαθοὶ γίγνονται, ἢ ἀπὸ φύσιος."
DEMOCRITUS. *Ethica*, *Fragment* 193 (115).

"Ἐκ μελέτης πλείους ἢ φύσεως ἀγαθούς."
CRITIAS. (*Stobaeus*, *Florilegium*, *XXIX.*, 10.)

"More men are made virtuous by training than by nature."

"Πλήθει δ' ἀνθρώπων ἀρετὴ μία γίγνεται ἥδε,
πλουτεῖν· τῶνδ' ἄλλων οὐδὲν ἄρ' ἦν ὄφελος."
THEOGNIS. *Sententiae*, 699.

"Most men one virtue only recognise,
Wealth; of the rest none is of service to them."

"Πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα
καὶ ζῇ τύραννον σχῆμ' ἔχων· ἐὰν δ' ἀπῇ
τούτων τὸ χαίρειν, τἄλλ' ἐγὼ καπνοῦ σκιᾶς
οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν."
SOPHOCLES. *Antigone*, 1168.—(*The Messenger.*)

"His heaped up stores
Of wealth are large; so be it, and he lives
With all a sovereign's state, and yet, if joy
Be absent, then the rest I count as nought,
And would not weigh them against pleasure's charm
More than a vapour's shadow."—(*Plumptre.*)

"Πλουτεῖς· τὰ δ' ἄλλα μὴ δοκεῖς συνιέναι,
ἐν τῷ γὰρ ὄλβῳ φαυλότης ἔνεστί τις.
πενία δὲ σοφίαν ἔλαχε διὰ τὸ δυστυχές."
EURIPIDES. *Polyidus*, *Fragment* 3.

"Thou'rt rich, and for the rest thou carest nought,
For there's a kind of meanness aye in wealth.
But poverty through suffering wisdom gains."

"Πλοῦτος ἀλόγιστος προσλαβὼν ἐξουσίαν
καὶ τοὺς φρονεῖν δοκοῦντας ἀνοήτους ποιεῖ."
MENANDER. *Fabulae Incertae, Fragment* 119.

"When heedless wealth keeps adding to its store,
It senseless makes e'en those that prudent seem."

"Πλοῦτος δὲ κακίας μᾶλλον ἢ καλοκἀγαθίας ὑπηρέτης ἐστίν."
ISOCRATES. *Ad Demonicum, II.*, 6. (*Stephens, p.* 3, B.)

"Wealth is the servant of evil rather than of righteousness."

"Πλοῦτος δὲ πολλῶν ἐπικάλυμμ' ἐστὶν κακῶν."
MENANDER. *Boeotia, Fragment* 3.

"Wealth is a cloak that covers many evils."

"Πλοῦτος ὁ τῆς ψυχῆς πλοῦτος μόνος ἐστὶν ἀληθής,
τἄλλα δ' ἔχει λύπην πλείονα τῶν κτεάνων."
LUCIAN. *Epigrams, XII.*, 1.

"There's no true wealth save the soul's wealth alone;
All other brings us more of grief than joy."

"Πλούτου δ' ἀπορρύεντος ἀσθενεῖς γάμοι.
τὴν μὲν γὰρ εὐγένειαν αἰνοῦσιν βροτοὶ,
μᾶλλον δὲ κηδεύουσι τοῖς εὐδαίμοσιν."
EURIPIDES. *Thyestes, Fragment* 1.

"If wealth take wings then wedlock's insecure,
For men praise noble birth, but follow fortune."

"Πλούτου δ' οὐδὲν τέρμα πεφασμένον ἀνδράσι κεῖται·
οἳ γὰρ νῦν ἡμέων πλεῖστον ἔχουσι βίον,
διπλάσιον σπεύδουσι." SOLON. *Fragment* 13 (4), 71.

"Man sets no limit to the lust for wealth;
For those of us who have the largest means
Strive hard to double them."

"Πνεῦμα γάρ ἐστι θεοῦ χρῆσις θνητοῖσι καὶ εἰκών."
PHOCYLIDES. *Sententiae*, 106.

"The spirit is the image of God, and His vehicle of communication with men."

"Πόθεν οἴδαμεν τὸ μέλλον;
ὁ βίος βροτοῖς ἄδηλος."
ANACREON. *Odes, XXXVIII.* (*XXXVI.*), 19.

"Whence can we the future learn?
Life to mortals is obscure."

"Ποίει, ἃ κρίνεις εἶναι καλὰ, κἂν ποιῶν μέλλῃς ἀδοξεῖν· φαῦλος γὰρ κριτὴς παντὸς καλοῦ πράγματος ὄχλος."
PYTHAGORAS. (*Stobaeus, Florilegium, XLVI.*, 42.)

"Do what you believe to be right, though it be at the sacrifice of your reputation, for the mob is a bad judge of noble conduct."

"Ποιήσομεν, κἂν ἀποθανεῖν ἡμᾶς δέῃ."
ARISTOPHANES. *Lysistrata*, 123.—(*Myrrhina.*)
"We'll do it, though the penalty be death."

"Ποιητὰ δὲ νόμιμα εἶναι."
DEMOCRITUS. (*Diogenes Laertius, IX.*, 7, 12, 45.)
"Whatever is, is right."

"Πολιὰ χρόνου μήνυσις, οὐ φρονησέως."
MENANDER. *Monosticha*, 705.
"Grey hairs to age bear witness, not to wisdom."

"Πόλις γὰρ οὔκ ἐσθ', ἥτις ἀνδρός ἐσθ' ἑνός."
SOPHOCLES. *Antigone*, 737.—(*Haemon.*)
"That is no state
Which hangs on one man's will."—(*Plumptre.*)

"Πόλις καὶ πατρὶς, ὡς μὲν Ἀντωνίνῳ, μοι ἡ Ῥώμη, ὡς δὲ ἀνθρώπῳ, ὁ κόσμος."
MARCUS AURELIUS. *Quod sibi ipsi scripsit, VI.*, 44.
"My city and country, as an Antonine, is Rome, but as a man, the world."

"Πόλλ' ἐστὶν ἐν πολλαῖσιν οἰκίαις κακά,
ἃ καλῶς ὅταν ἐνέγκῃς, ἀγαθὰ γενήσεται."
PHILEMON. *Fabulae Incertae, Fragment* 66.
"In many households many ills thou'lt find
That, borne with steadfastness, to blessings turn."

"Πόλλ' ἠπίστατο ἔργα, κακῶς δ' ἠπίστατο πάντα."
HOMER. *Ex Margite, Fragment.* (*Plato, Alcibiades II. Stephens, p.* 147, B.)
"Full many things he knew, but nothing knew he well."

"Πόλλ' οἶδ' ἀλώπηξ, ἀλλ' ἐχῖνος ἓν μέγα."
PROVERB. (*Plutarch, de Sollertia Animalium*, 16.) (971, F.)
"The fox knows many tricks, but the hedgehog knows one good one."

"Πολλὰ γάρ ἐστι τοῦ θυμοῦ φοβερὰ, πολλὰ δὲ καὶ γελοῖα."
PLUTARCH. *De Cohibenda Ira, V.* (455, E.)
"There is much in anger that is terrible, but much also that is laughable."

"Πολλὰ διδάσκει μ' ὁ πολὺς βιότος."
EURIPIDES. *Hippolytus*, 252.—(*Phaedra.*)
"My many years have taught me many things."—(*A. S. Way.*)

"Πολλὰ δύσκολα
εὕροις ἂν ἐν τοῖς πᾶσιν· ἀλλ' εἰ πλείονα
τὰ συμφέροντ' ἔνεστι, τοῦτο δεῖ σκοπεῖν."
MENANDER. *Boeotia, Fragment* 2.
"Much that is harassing
In all things thou wilt find, but if the good
Outweigh the evil, that must thou regard."

"Πολλὰ μὲν βασιλέως ὦτα, πολλοὶ δ' ὀφθαλμοὶ νομίζονται."
XENOPHON. *Cyropaedia, VIII.*, 2, 12.

"Kings are said to have many ears and many eyes."

"Πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου."
ARISTOTLE. *Civitates* (*Samos*), *Fragment* 573 (533).

"There's many a slip 'twixt the cup and the lip."

"Πολλά τοι σμικροὶ λόγοι
ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς."
SOPHOCLES. *Electra*, 415.—(*Electra.*)

"Brief words ere now have laid men in the dust,
And raised them up again."—(*Plumptre.*)

"Πολλαὶ μορφαὶ τῶν δαιμονίων,
πολλὰ δ' ἀέλπτως κραίνουσι θεοί.
καὶ τὰ δοκήθεντ' οὐκ ἐτελέσθη,
τῶν δ' ἀδοκήτων πόρον ηὗρε θεός."
EURIPIDES. *Bacchae*, 1388, *Alcestis*, 1159, *Helena*, 1686, *and Andromache*, 1284.—(*Chorus.*) *Cf. Medea*, 1415.

"O the works of the gods—in manifold forms they reveal them :
Manifold things unhoped for the gods to accomplishment bring.
And the things that we looked for, the gods deign not to fulfil them ;
And the paths undiscerned of our eyes, the gods unseal them."
—(*A. S. Way.*)

"Πολλαῖσι πληγαῖς στερεὰ δρῦς δαμάζεται."
DIOGENIAN. (*Erasmus, Chiliades Adagiorum*, "*Assiduitas*".)

"With many strokes the sturdy oak's laid low."

"Πολλάκι γὰρ γνώμην ἐξαπατῶσ' ἰδέαι."
THEOGNIS. *Sententiae*, 128.

"Oft by appearances is judgment cheated."

"Πολλάκι δ' ἐξ ὀλίγης ὀδύνης μέγα γίγνεται ἄλγος."
SOLON. *Fragment* 13 (4), 59.

"Oft from small trouble groweth mighty woe."

"Πολλάκι καὶ κηπωρὸς ἀνὴρ μάλα καίριον εἶπεν."
AULUS GELLIUS. *Noctes Atticae, II.*, 6, 5.—(*Proverb.*)

"Even the fool oft says a word in season."

"Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα,
ὅστις ἀλιτραίνει, καὶ ἀτάσθαλα μηχανάαται."
HESIOD. *Works and Days*, 240.

"Oft a whole city suffers for one man
Who evil works and plans presumptuous deeds."

"Πολλάκις ἀνθρώπων ὀργὴ νόον ἐξεκάλυψεν
κρυπτόμενον, μανίας πουλὺ χερειότερον."
EVENUS. *Fragment* 5.

"Oft anger has betrayed the hidden thoughts
Of man, than madness deadlier far."

"Πολλάκις δὲ ὠφέλειαν οὐκ ὀρθὴν γενομένην, τὸν τῆς ὠφελείας αἴτιον ἀδικεῖν φήσομεν."

PLATO. *Laws*, *IX.*, 6. (*Stephens*, *p.* 862, A.)—(*The Athenian.*)

"When a benefit is wrongly conferred, the author of the benefit may often be said to injure."—(*Jowett.*)

"Πολλάκις ἐθαύμασα, πῶς ἑαυτὸν μὲν ἕκαστος μᾶλλον πάντων φιλεῖ, τὴν δὲ ἑαυτοῦ περὶ αὐτοῦ ὑπόληψιν ἐν ἐλάττονι λόγῳ τίθεται, ἢ τὴν τῶν ἄλλων."

MARCUS AURELIUS. *Quod sibi ipsi scripsit*, *XII.*, 4.

"I have often wondered how it is that, while each man loves himself more than his neighbours, he yet pays less attention to his own opinion of himself than to that of others."

"Πολλάκις ἔχων τις οὐδὲ τἀναγκαῖα νῦν
αὔριον ἐπλούτησ', ὥστε χἀτέρους τρέφειν.
θησαυρὸν εὑρὼν σήμερόν τις αὔριον
ἅπαντα τἀκ τῆς οἰκίας ἀπώλεσεν."

PHILEMON. *Fabulae Incertae*, *Fragment* 29, A, B.

"Oft one who finds himself to-day without
The bare necessities, to-morrow's rich,
And able others to support, while one
Who finds to-day a treasure, will to-morrow
Lose all the wealth that's stored within his house."

"Πολλάκις τὰ παθήματα τοῖς ἀνθρώποις μαθήματα γίνονται."

AESOP. *Fables*, 232.—(*The Dog and the Cook.*)

"Men's sufferings are often lessons."

"Τὸν πάθει μάθος
θέντα κυρίως ἔχειν."

AESCHYLUS. *Agamemnon*, 177.—(*Chorus.*)

"And fixeth fast the law
Wisdom by pain to gain."—(*Plumptre.*)

"Δίκα δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιρρέπει τὸ μέλλον."

AESCHYLUS. *Agamemnon*, 250.—(*Chorus.*)

"Justice turns the scale
For those to whom through pain
At last comes wisdom's gain."—(*Plumptre.*)

"Πολλάκις τὸ πείθειν τοῦ βιάζεσθαι ἀντικώτερόν ἐστι."

AESOP. *Fables*, 82.—(*The Wind and the Sun.*)

"Persuasion is often more effectual than force."

"Πολλὰς ἂν εὕροις μηχανάς· γυνὴ γὰρ εἶ."

EURIPIDES. *Andromache*, 85.—(*Andromache.*)

"No lack thou'lt have of schemes, for thou'rt a woman."

"Πολλαχοῦ γὰρ ἐνθουσιᾶν δοκοῦντες οὐ βαγχίουσιν, ἀλλὰ παίζουσιν."

LONGINUS. *De Sublimitate*, *III.*, 2.

"Utterances which appear inspired are often not sublime but merely childish."

"Πολλοὶ δ' οὖν ἤδη μείζω κακὰ πεπόνθασιν ὑπὸ τῶν διαβολῶν, ἢ τῶν πολεμίων."

RHEGINUS. (*Stobaeus, Florilegium, XLII.*, 11.)

"Many men ere this have suffered greater wrongs at the hands of secret slanderers than of declared enemies."

"Πολλοὶ δοκέοντες εἶναι φίλοι οὐκ εἰσι, καὶ οὐ δοκέοντες εἰσί."

DEMOCRITUS. *Ethica, Fragment* 210 (151).

"Many who seem to be our friends are not so, while many who do not so seem are truly our friends."

"Πολλοὶ μὲν γὰρ ζάπλουτοι ἀνθρώπων ἀνολβιοί εἰσιν· πολλοὶ δὲ μετρίως ἔχοντες βίου εὐτυχέες."

HERODOTUS. *History, I.*, 32.

"Many very rich men are unhappy, and many in moderate circumstances are fortunate."

"Πολλοὶ στρατηγοὶ Καρίαν ἀπώλεσαν."

PROVERB. (*Erasmus, Chiliades Adagiorum*, "*Divitum praerogativa*".)

"Too many generals lost Caria."

"Πολλοί τοι πόσιος καὶ βρώσιός εἰσιν ἑταῖροι
ἐν δὲ σπουδαίῳ πρήγματι παυρότεροι."

THEOGNIS. *Sententiae*, 115.

"Many thy boon companions at the feast,
But few the friends who cleave to thee in trouble."

"Πολλοῖς ἀντιλέγειν μὲν ἔθος περὶ παντὸς ὁμοίως,
ὀρθῶς δ' ἀντιλέγειν οὐκέτι τοῦτ' ἐν ἔθει.
καὶ πρὸς μὲν τούτους ἀρκεῖ λόγος εἷς ὁ παλαιὸς,
'σοὶ μὲν ταῦτα δοκοῦντ' ἔστω, ἐμοὶ δὲ τάδε'."

EVENUS. *Fragment* 1.

"Some men will argue upon every subject,
Though they don't know enough to argue well.
To such this ancient saying may be useful,
'You keep your own opinion ; I have mine'."

"Πολλοῖς δ' εἶναι φίλον κατὰ τὴν τελείαν φιλίαν οὐκ ἐνδέχεται."

ARISTOTLE. *Ethica Nicomachea, VIII.*, 6, 2.

"It is not possible to have many friends, in the highest sense of friendship."

"Πολλοῖσι γὰρ
κέρδη πονηρὰ ζημίαν ἠμείψατο."

EURIPIDES. *Cyclops*, 312.—(*Ulysses.*)

"Ill-gotten gains are ofttimes changed to loss."

"Πολλοὺς λογισμοὺς ἡ πονηρία κυκλοῖ."

MENANDER. *Pallace, Fragment* 1.

"Many are evil's arguments but all beside the mark."

"Πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς
ἢ σαυτόν· ἔργῳ κοὐ λόγῳ τεκμαίρομαι."

AESCHYLUS. *Prometheus Vinctus*, 335.—(*Oceanus.*)

"It is thy wont thy neighbours' minds to school
Far better than thine own. From deeds, not words,
I draw my proof."—(*Plumptre.*)

"Πολλῶν γὰρ ἀδικημάτων γέμοντα τὴν ψυχὴν εἰς Ἅιδου ἀφικέσθαι πάντων ἔσχατον κακῶν ἐστίν."

PLATO. *Gorgias, LXXVIII.* (*Stephens, p.* 522, E.)—(*Socrates.*)

"To go to the world below, having a soul which is like a vessel full of injustice, is the last and worst of all evils."—(*Jowett.*)

"Πολλῶν γρῆες ἔπερσαν ἐύκτιτα δώματα φώτων."

NAUMACHIUS. *Nuptialia Monita*, 54.

"Full many a well-built house old women have o'erthrown."

"Πολλῶν ἰατρῶν εἴσοδός μ' ἀπώλεσεν."

MENANDER. *Monosticha*, 699.

"I'm a dead man, for I've too many doctors."

"Πολλῶν κατὰ γὴν καὶ κατὰ θάλατταν θηρίων
ὄντων, μέγιστόν ἐστι θηρίον γυνή."

MENANDER. *Hypobolimaeus, Fragment* 8.

"On land and sea are many savage beasts,
But none so savage is as womankind."

"Πολλῶν ὁ καιρὸς γίνεται παραίτιος·
ἂν γὰρ μέγιστα κομπάσῃς φρονῶν μέγα,
οὐκ οἶδας ὡς πολλὰς μεταβολὰς ἔχει.
ὃ νῦν δίδωσιν, οὐ δίδωσιν αὔριον."

MENANDER. (*Menandri et Philistionis Sententiae*, 1.)

"To many things is Time accessory;
For when thou boastest loudly in thy pride
Thou knowest not what changes Time will bring.
What he to-day gives, he'll not give to-morrow."

"Πολύ γ' ἐστὶ πάντων κτῆμα τιμιώτατον
ἅπασιν ἀνθρώποισιν εἰς τὸ ζῆν τέχνη.
τὰ μὲν γὰρ ἄλλα καὶ πόλεμος καὶ μεταβολαὶ
τύχης ἀνήλωσ', ἡ τέχνη δὲ σώζεται."

HIPPARCHUS. *Zographus, Fragment.*

"Of all that for life's service is held dear
To every man nought is than art more precious,
For all things else may be by war destroyed,
Or fortune's changes, but art never dies."

"Πολὺ χεῖρόν ἐστιν ἐρεθίσαι γραῦν ἢ κύνα."

MENANDER. *Fabulae Incertae, Fragment* 258.

"More dangerous is it to excite the wrath
Of an old woman than to rouse a dog."

"Πολυλογία πολλὰ σφάλματα ἔχει· τὸ δὲ σιγᾶν ἀσφαλές."
APOLLONIUS. (*Stobaeus, Florilegium, XXXVI.*, 28.)
"Talkativeness produces many disasters, but in silence there is safety."

"Πολυμαθίη νόον οὐ διδάσκει."
HERACLITUS. (*Diogenes Laertius, IX.*, 1, 2, 1.)
"Great learning will not produce mental capacity."

"Πολύνοιαν μᾶλλον ἢ πολυλογίαν ἀσκοῦντα."
PLATO. *Laws, I.*, 11. (*Stephens, p.* 641, E.)—(*The Athenian.*)
"(The Cretans have) more wit than words."—(*Jowett.*)

"Πολυνοίην οὐ πολυμαθίην ἀσκεῖν χρή."
DEMOCRITUS. *Ethica, Fragment* 191 (141).
"We should school ourselves rather in the direction of wide intelligence than of great learning."

"Πολυτελὲς ἀνάλωμα (ἔλεγεν) εἶναι τὸν χρόνον."
THEOPHRASTUS. (*Diogenes Laertius, V.*, 2, 10, 40.)
"Time is a most costly outlay."

"Πονηρὰ φύσις μεγάλης ἐξουσίας ἐπιλαβομένη δημοσίας ἀπεργάζεται συμφοράς."
AESCHINES. *In Ctesiphontem*, 147.
"An evil nature wielding great authority brings misfortune upon the community."

"Πόνος γὰρ, ὡς λέγουσιν, εὐκλείας πατήρ."
EURIPIDES. *Licymnius, Fragment* 2.
"For labour, as they say, 's the sire of fame."

"Πόνος πόνῳ πόνον φέρει." SOPHOCLES. *Ajax*, 866.—(*Chorus.*)
"Woe brings woe upon woe."—(*Plumptre.*)

"Πόνου μεταλλαχθέντος οἱ πόνοι γλυκεῖς."
SOPHOCLES. *Fragment* 672.
"When trouble ceases even troubles please."

"Πόνων δ' οὔ τις ἀπόκλαρός ἐστιν, οὔτ' ἔσεται."
PINDAR. *Pythia, V.*, 54 (71).
"None is nor shall be all exempt from woe."—(*Morice.*)

"Πόῤῥω δὲ λεύσσων ἐγγύθεν δὲ πὰς τυφλός."
SOPHOCLES. *Fragment* 737.
"All men can see afar, but to what's near are blind."

"Πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών."
SOPHOCLES. *Oedipus Coloneus*, 1153.—(*Theseus.*)
"One should learn,
Being man, to think no scorn of aught that is."—(*Plumptre.*)

"Πράττε μεγάλα, μὴ ὑπισχνούμενος μεγάλα."
PYTHAGORAS. (*Stobaeus, Florilegium, I.*, 24.)
"Do great deeds, without making great promises."

"(Φασὶ) Πράττειν μὲν δεῖν ταχὺ τὰ βουλευθέντα, βουλεύεσθαι δὲ βραδέως." ARISTOTLE. *Ethica Nicomachea*, *VI.*, 9, 2.

"We should be swift to carry out our resolutions, but slow in forming them."

"Πράττων καλῶς μέμνησο τὴν δυσπραξίαν."
MENANDER. *Fabulae Incertae*, *Fragment* 159.

"When thou art prosperous forget not thy misfortunes."

"Πρέπει γὰρ τοὺς παῖδας, ὥσπερ τὰς οὐσίας, οὕτω καὶ τῆς φιλίας πατρικῆς κληρονομεῖν."
ISOCRATES. *Ad Demonicum*, *I.*, 2. (*Stephens*, *p.* 2, B.)

"It is right that children should have their share not only of their father's wealth but also of his affection."

"Πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἀᾶται,
οὐλομένη, τῇ μὲν θ' ἁπαλοὶ πόδες, οὐ γὰρ ἐπ' οὔδει
πίλναται, ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κράατα βαίνει,
βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἕτερόν γε πέδησε."
HOMER. *Iliad*, *XIX.*, 91.

"A goddess all o'erruled,
Daughter of Jove, dread Até, baleful power,
Misleading all; with lightest steps she moves,
Not on the earth, but o'er the heads of men,
With blighting touch; and many hath caused to err."
—(*Lord Derby.*)

"Πρῆξιν μηδὲ φίλοισιν ὅλως ἀνακοίνεο πᾶσιν·
παῦροι τοι πολλῶν πιστὸν ἔχουσι νόον."
THEOGNIS. *Sententiae*, 73.

"Not e'en to all thy friends thy plans disclose;
Though they be many thou canst trust but few."

"Πρήσσε δὲ ταῦθ', ἅ σε μὴ βλάψει, λόγισαι δὲ πρὸ ἔργου."
PYTHAGORAS. *Aurea Carmina*, 39.

"Do that which cannot harm thee, and before thou actest, think."

"(Ἦ που σοφὸς ἦν ὅστις ἔφασκε) Πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς οὐκ ἂν δικάσαις." ARISTOPHANES. *Vespae*, 725.—(*Chorus.*)

"Wise, to a certainty, was he who said
'Judge not before you hear the speech of both'."
—(*Wheelwright.*)

"Πρὸς τῶν θεῶν, μὴ προκαταγίγνωσκ', ὦ πάτερ,
πρὶν ἂν γ' ἀκούσῃς ἀμφοτέρων."
ARISTOPHANES. *Vespae*, 919.—(*Bdelycleon.*)

"By the gods, my father,
Do not condemn beforehand, at the least
Ere you've heard both."—(*Wheelwright.*)

"Ἐπειδὰν ἅπαντ' ἀκούσητε, κρίνατε, μὴ προτερον προλαμβάνετε." DEMOSTHENES. *Philippica, I.*, 14.

"When you have heard all the evidence give your decision, but prejudge nothing."

"Ὁ προκαταγιγνώσκων δὲ πρὶν ἀκοῦσαι σαφῶς,
αὐτὸς πονηρός ἐστι, πιστεύσας κακῶς."
MENANDER. *Fabulae Incertae, Fragment* 90.

"Whoso prejudges ere he rightly hears
Is wrong, in that his trust is wrongly founded."

"Μήδε δίκην δικάσῃς, πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς."
PHOCYLIDES. *Sententiae*, 86.

"Give no decision till both sides thou'st heard."

"Πρὸ τῆς νίκης τὸ ἐγκώμιον ᾄδεις."
ERASMUS. *Adagiorum Chiliades*, "*Festinatio praepropera*".

"You chant the paean before the victory."

"Προβᾶσ' ἐπ' ἔσχατον θράσους
ὑψηλὸν ἐς Δίκας βάθρον
προσέπεσες, ὦ τέκνον, πολύ."
SOPHOCLES. *Antigone*, 853.—(*Chorus.*)

"Forward and forward still to farthest verge
Of daring hast thou gone,
And now, O child, thou fallest heavily
Where Right erects her throne."—(*Plumptre.*)

"Προγόνοις δάμαρτες δυσμενεῖς ἀεί ποτε."
EURIPIDES. *Ion*, 1329.—(*Pythia.*)

"To stepsons from of old have wives been foes."—(*A. S. Way.*)

"Προπέτεια πολλοῖς ἐστιν αἰτία κακῶν."
MENANDER. *Monosticha*, 706.

"To many reckless haste is cause of woes."

"(Οὔκουν ἔμοιγε χρώμενος διδασκάλῳ)
Πρὸς κέντρα κῶλον ἐκτενεῖς."
AESCHYLUS. *Prometheus Vinctus*, 323.—(*Oceanus.*)

"But thou, if thou wilt take me as thy teacher,
Wilt not kick out against the pricks."—(*Plumptre.*)

"Πρὸς κέντρα μὴ λάκτιζε, μὴ πταίσας μογῇς."
AESCHYLUS. *Agamemnon*, 1624.—(*Aegisthus.*)

"Kick not against the pricks lest sore pain come."—(*Plumptre.*)

"Ποτὶ κέντρον δέ τοι
λακτιζέμεν τελέθει
ὀλισθηρὸς οἶμος." PINDAR. *Pythia, II.*, 94 (173).

"To kick at the goad
But lengthens the road."—(*Morice.*)

"Πρὸς ταῦτα κρύπτε μηδὲν, ὡς ὁ πάνθ' ὁρῶν
καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος."
SOPHOCLES. *Fragment* (*Hipponous*) 284.

"Wherefore conceal thou nothing. Time that sees
And heareth all things bringeth all to light."—(*Plumptre.*)

"'Αλλ' οὐδὲν ἕρπει ψεῦδος εἰς γῆρας χρόνου."
SOPHOCLES. *Fragment* (*Acrisius*) 59.

"Be sure, no lie can ever reach old age."—(*Plumptre.*)

"Χρόνος διέρπων πάντ' ἀληθεύειν φιλεῖ."
EURIPIDES. *Hippolytus*, *Fragment* 14.

"Time creeping on loves to make known the truth."

"Χρόνος τὰ κρυπτὰ πάντα εἰς φάος ἄγει."
PHILEMON. *Fabulae Incertae*, *Fragment* 97.

"Time brings to light all hidden things."

"Ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος."
MENANDER. *Monosticha*, 11.

"Time brings the truth to light."

"Πρὸς τὴν ἀνάγκην οὐδ' Ἄρης ἀνθίσταται."
SOPHOCLES. *Fragment* (*Thyestes Sicyonius*) 234.

"Not Ares' self wars with necessity."

"Κρεῖσσον οὐδὲν ἀνάγκας
εὗρον." EURIPIDES. *Alcestis*, 965.—(*Chorus.*)

"Nought more strong
Than fate I have found."—(*A. S. Way.*)

"Λόγος γὰρ ἐστιν οὐκ ἐμὸς, σοφῶν δ' ἔπος,
δεινῆς ἀνάγκης οὐδὲν ἰσχύειν πλέον."
EURIPIDES. *Helena*, 513.—(*Menelaus.*)

"Not mine the saying is, but wisdom's saw,
'Stronger is nought than dread necessity'."—(*A. S. Way.*)

"Πρὸς τοὺς πέλας πορεύου λαμπρὸν ἱμάτιον ἔχων, καὶ φρονεῖν πολλοῖσι δόξεις τυχὸν ἴσως."
EPICHARMUS. *Fabulae Incertae*, *Fragment* 20.

"When thou visitest thy neighbours wear thy finest garments, and to many thou wilt perchance appear to possess intelligence as brilliant as thy clothes."

"Προσλαμβάνειν δὲ δεῖ πρὸς ἡμέραν ἀεὶ,
ἕως ἂν ἐξῇ μανθάνειν βελτίονα." SOPHOCLES. *Fragment* 779.

"Each day we need to take some forward step,
Till we gain power to study nobler things."—(*Plumptre.*)

"Πρότερόν ἐστι τοῦ πρωρατεῦσαι τὸ φυρᾶσαι."
DEMADES. (*Plutarch*, *Cleomenes*, *XXVII.*)

"Before setting the watch we must think of provisioning the ship."

"Προφασέως δεῖται μόνον ἡ πονηρία."

ARISTOTLE. *Rhetorica, I.*, 12.

"Wickedness only wants an excuse."

"Πρῶτον ἐπίσκεψαι, ὁποῖόν ἐστι τὸ πρᾶγμα· εἶτα τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ δύνασαι βαστάσαι."

EPICTETUS. *Enchiridion, XXIX.*, 5.

"Consider first the nature of the business in hand; then examine thine own nature, whether thou hast strength to undertake it."

"Πτωχοῦ μὲν γὰρ βίος, ὅν συ λέγεις, ζῆν ἐστιν μηδὲν ἔχοντα· τοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις προσέχοντα, παραγίγνεσθαι δ' αὐτῷ μηδὲν, μὴ μέντοι, μηδ' ἐπιλείπειν."

ARISTOPHANES. *Plutus*, 552.—(*Penia.*)

"A mendicant's,
Of which thou speakest, is to live on nothing.
But the poor man's to spare, and mind his labours.
Nought is to him superfluous, nought deficient."—(*Wheelwright.*)

"Πτωχῷ δ' εὐθὺ δίδου, μηδ' αὔριον ἐλθέμεν εἴπῃς."

PHOCYLIDES. *Sententiae*, 22.

"Give to the beggar now; bid him not come to-morrow."

"Πῦρ μαχαίρᾳ μὴ σκαλεύειν."

PYTHAGORAS. (*Diogenes Laertius, VIII.*, 1, 17, 19.)

"Do not poke fire with a sword."

"Πυρὸς καὶ ὕδατος ὁ φίλος ἀναγκαιότερος."

PLUTARCH. *De Adulatore et Amico, V.* (51, B.)

"A friend is more necessary than fire and water."

"Πῶς δ' ἂν μεθύων χρηστόν τι βουλεύσαιτ' ἀνήρ;"

ARISTOPHANES. *Equites*, 88.—(*Nicias.*)

"What good is in a drunken counsellor?"—(*Wheelwright.*)

"Πῶς οὖν δίκαιον τοὺς νόμους ὑμᾶς βροτοῖς
γράψαντας αὐτοὺς ἀνομίαν ὀφλισκάνειν;"

EURIPIDES. *Ion*, 442.—(*Ion.*)

"How were it just then that ye should enact
For men laws, and yourselves work lawlessness?"—(*A. S. Way.*)

"Πῶς σὺ ἄλλους σώσεις, σαυτὸν χωλὸν ὄντα μὴ θεραπεύων;"

AESOP. *Fables*, 78.—(*The Frog Physician.*)

"How shalt thou heal others when, being lame, thou canst not cure thyself?"

"Ῥᾶγες ὀμφακίζουσι μάλα."

AESOP. *Fables*, 33, B.—(*The Fox and the Grapes.*)

"The grapes are sour."

"Ῥᾷστόν ἁπάντων ἐστὶν ἑαυτὸν ἐξαπατῆσαι· ὃ γὰρ βούλεται, τοῦθ' ἕκαστος καὶ οἴεται· τὰ δὲ πράγματα πολλάκις οὐχ οὕτω πέφυκεν." DEMOSTHENES. *Olynthiaca, III.*, 19.

"The easiest thing of all is to deceive oneself; for what a man wishes he generally believes to be true, while things often turn out quite differently."

"Ῥέζοντά τι καὶ παθεῖν ἔοικε." PINDAR. *Nemea, IV.*, 32 (52).

"Whoso doeth aught is like to suffer also."

"Ῥεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίνεται ἀλκή."
HOMER. *Iliad, XV.*, 490.

"Easy 'tis to trace
O'er human woes th' o'erruling hand of Jove."—(*Lord Derby.*)

"Ῥεῖα θεοὶ κλέπτουσιν ἀνθρώπων νόον."
SIMONIDES OF CEOS. *Fragment* 42 (69).

"With ease the gods deceive the minds of men."

"Ῥῄδιον ἐξ ἀγαθοῦ θεῖναι κακὸν, ἢ 'κ κακοῦ ἐσθλόν."
THEOGNIS. *Sententiae*, 577.

"Evil more easily from good doth spring than good from evil."

"Ῥητορική τὰ μὲν μικρὰ μεγάλα τὰ δὲ μεγάλα μικρὰ ποιεῖν."
ISOCRATES. (*Plutarch, Isocratis Vita.*) (838, F.)

"Rhetoric is the art of making small things great and great things small."

"Ῥίψας λόγον τις οὐκ ἀναιρεῖται πάλιν."
MENANDER. *Monosticha*, 710.

"Ne'er canst take back a word thou'st once let fall."

"Ῥόδα μ' εἴρηκας."
ARISTOPHANES. *Nubes*, 910.—(*The unjust Man.*)

"Thou speakest roses to me."

"Ῥοδοδάκτυλος ἠώς." HOMER. *Iliad, I.*, 477.

"Rosy-fingered Morn."—(*Lord Derby.*)

"Ῥώμη δέ γ' ἀμαθὴς πολλάκις τίκτει βλάβην."
EURIPIDES. *Temenidae, Fragment* 16.

"Strength uninstructed ofttimes causes harm."

"Ῥώμη δὲ μετὰ φρονησέως ὠφέλεσεν, ἄνευ δὲ ταύτης πλεῖον τοὺς ἔχοντας ἔβλαψεν."
ISOCRATES. *Ad Demonicum, II.*, 6. (*Stephens, p.* 3, B.)

"Strength is most serviceable when allied with discretion, but without it, is chiefly harmful to its possessors."

"Ῥώμην μεγίστην καὶ πλοῦτον τὴν ἐγκράτειαν κτῆσαι."
PYTHAGORAS. (*Stobaeus, Florilegium, XVII.*, 12.)

"The greatest strength and wealth is self-control."

"Σαπρὰν γυναῖκα δ' ὁ τρόπος εὔμορφον ποιεῖ·
πολύ γε διαφέρει σεμνότης εὐμορφίας."

PHILEMON. *Fabulae Incertae, Fragment* 77.

"Manner will make an ugly woman fair,
For dignity's a different thing from beauty."

"Σάφ' εἰδότας χρὴ τῶνδε μυθεῖσθαι πέρι·
τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναι δίχα."

AESCHYLUS. *Agamemnon*, 1368.—(*Chorus.*)

"When we know clearly, then we should discuss:
To guess is one thing, and to know another."—(*Plumptre.*)

"Σεμνοστόμος γε καὶ φρονήματος πλέως
ὁ μῦθος ἐστιν ὡς θεῶν ὑπηρέτου."

AESCHYLUS. *Prometheus Vinctus*, 953.—(*Prometheus.*)

"Stately of utterance, full of haughtiness
Thy speech, as fits a messenger of gods."—(*Plumptre.*)

"Σήμερον παρὰ Λουκούλλῳ δειπνεῖ Λούκουλλος."

LUCULLUS. (*Plutarch, Lucullus, XLI.*)

"Lucullus will sup to-night with Lucullus."

"Σίγα, σιώπα, πρόσεχε τὸν νοῦν, χρέμπτεται γὰρ ἤδη,
ὅπερ ποιοῦσ' οἱ ῥήτορες· μακρὰν ἔοικε λέξειν."

ARISTOPHANES. *Thesmophoriazusae*, 381.—(*Chorus.*)

"Silence, attention, for as if about
To talk at length, she now begins to cough,
As do the orators."—(*Wheelwright.*)

"Σιγᾶν τὴν ἀλήθειαν, χρυσόν ἐστι θάπτειν."

PYTHAGORAS. (*Johannes Damascenus, MS. Florentinum, II.*, 31, 2.)

"Concealing the truth is like burying gold."

"Σκαιοῖσι γάρ τοι καινὰ προσφέρων σοφά
μάτην ἀναλίσκοις ἄν."

ARISTOPHANES. *Thesmophoriazusae*, 1130.—(*Euripides.*)

"For should you to the foolish offer maxims
Of novel wisdom, you would lose your labour."—(*Wheelwright.*)

"Σκαιόν τι χρῆμα πλοῦτος ἥ τ' ἀπειρία."

EURIPIDES. *Alcmene, Fragment* 10.

"Small use is wealth without experience."

"Σκαιὸν τὸ πλουτεῖν κἄλλο μηδὲν εἰδέναι."

EURIPIDES. *Fragment* 894.

"With ignorance coupled wealth has little value."

"Σκηνὴ πᾶς ὁ βίος καὶ παίγνιον· ἢ μάθε παίζειν,
τὴν σπουδὴν μεταθεὶς, ἢ φέρε τὰς ὀδύνας."

PALLADAS. *Anthologia Graeca, X.*, 72.

"Our life's a stage, a playground; learn to play
And take nought seriously, or bear its troubles."

"Σκιᾶς ὄναρ
ἄνθρωπος." PINDAR. *Pythia, VIII.*, 95 (136).

"Man's but a phantom dream."—(*Morice.*)

"Ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
εἴδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν."
SOPHOCLES. *Ajax*, 125.—(*Ulysses.*)

"For this I see, that we, all we that live,
Are but vain shadows, unsubstantial dreams."—(*Plumptre.*)

"Ἄνθρωπός ἐστι πνεῦμα καὶ σκιὰ μόνον."
SOPHOCLES. *Fragment* (*Ajax Locrus*) 13.

"Man is but breath and shadow, nothing more."—(*Plumptre.*)

"Τί δ' ἄλλο, φωνὴ καὶ σκιὰ γέρων ἀνήρ;"
EURIPIDES. *Melanippe, Fragment* 18.

"What else is an old man but voice and shadow?"

"Σκοπέειν δὲ χρὴ παντὸς χρήματος τὴν τελευτὴν κῇ ἀποβήσεται·
πολλοῖσι γὰρ δὴ ὑποδέξας ὄλβον ὁ θεὸς, προρρίζους ἀνέτρεψε."
HERODOTUS. *History, I.*, 32.

"In all cases we must look to the event of things, for God often in the end overwhelms with misfortune those whom he has previously raised to the summit of happiness."

"Σμικραὶ χάριτες ἐν καιρῷ μέγισται τοῖς λαμβάνουσι."
DEMOCRITUS. *Ethica, Fragment* 225 (158).

"Small favours in season are of the utmost value to the recipients."

"Σμικρᾶς ἀπ' ἀρχῆς νεῖκος ἀνθρώποις μέγα
γλῶσσ' ἐκπορίζει." EURIPIDES. *Andromache*, 642.—(*Chorus.*)

"From small beginnings bitter feuds the tongue
Brings forth."—(*A. S. Way.*)

"Σμικροῖσι γὰρ τὰ μεγάλα πῶς ἕλοι τις ἂν
πόνοισιν; ἀμαθὲς καὶ τὸ βούλεσθαι τάδε."
EURIPIDES. *Orestes*, 694.—(*Menelaus.*)

"With little labour how can man acquire
Great profit? Foolish he who this desires."

"Σμικρόν τε γὰρ ὁ κλέπτων ἔρωτι μὲν ταὐτῷ, δυνάμει δὲ ἐλάττονι κέκλοφεν."
PLATO. *Laws, XII.*, 1. (*Stephens, p.* 941, c.)—(*The Athenian.*)

"He who steals a little steals with the same wish as he who steals much, but with less power."—(*Jowett.*)

"Σμικρῷ χαλίνῳ δ' οἶδα τοὺς θυμουμένους
ἵππους καταρτυθέντας." SOPHOCLES. *Antigone*, 477.—(*Creon.*)

"But I have seen the steeds of fiery mood
With a small curb subdued."—(*Plumptre.*)

"Σοὶ δ' εἶπον, ὦ παῖ, τὰς τύχας ἐκ τῶν πόνων
θηρᾶν." EURIPIDES. *Archelaus, Fragment* 12.

"I tell thee, son, that the pursuit of fortune
Is fraught with toil."

"Σοφία γὰρ μόνον τῶν κτημάτων ἀθάνατον."
ISOCRATES. *Ad Demonicum, IV.*, 19. (*Stephens, p.* 5, E.)

"Of all our possessions wisdom alone is immortal."

"Σοφόν γέ τοί τι πρὸς τὸ βουλεύειν ἔχει
τὸ γῆρας, ὡς δὴ πόλλ' ἰδόν τε καὶ παθόν."
ANTIPHANES. *Philoctetes, Fragment.*

"Old age, for it has seen and suffered much,
Brings aye some wisdom to the council board."

"Σοφὸν γὰρ ἓν βούλευμα τὰς πολλὰς χέρας
νικᾷ· σὺν ὄχλῳ δ' ἀμαθία μεῖζον κακόν."
EURIPIDES. *Antiope, Fragment* 30.

"Better than many hands is one wise mind.
Naught works more mischief than a mob untaught."

"Σοφὸν γὰρ εὔκαιρος σιγὴ καὶ παντὸς λόγου κρεῖττον."
PLUTARCH. *De Liberis educandis, XIV.* (10, E.)

"There is wisdom in timely silence which is better than all speech."

"Σοφοῦ παρ' ἀνδρὸς χρὴ σοφόν τι μανθάνειν."
EURIPIDES. *Rhesus*, 206.—(*Chorus.*)

"Some wisdom must thou learn from one who's wise."

"Σοφοῖς ὁμιλῶν καὐτὸς ἐκβήσῃ σοφός."
MENANDER. *Monosticha*, 475.

"Who with the wise consorts will wise become."

"Σπάνιον δὲ θήρευμ' ἀνδρὶ τοιαύτην λαβεῖν
δάμαρτα· φλαύραν δ' οὐ σπάνις γυναῖκ' ἔχειν."
EURIPIDES. *Iphigenia in Aulide*, 1162.—(*Clytemnestra.*)

"Rarest of prizes such a wife as this;
Not rare at all to own a worthless spouse."

"Σπεῦδε βραδέως." AUGUSTUS. (*Suetonius, II.*, 25.)

"Hasten slowly."
(*Generally quoted in the Latin form, "Festina lente".*)

"Στάσις γὰρ ἔμφυλος πολέμου ὁμοφρονέοντος τοσούτῳ κάκιόν ἐστι, ὅσῳ πόλεμος εἰρήνης." HERODOTUS. *Histories, VIII.*, 3.

"Civil commotions are as much more destructive than a well-conducted war, as is war itself than peace."

"Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ,
ὃς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα."
HOMER. *Iliad, V.*, 785.

"In form of Stentor of the brazen voice,
Whose shout was as the shout of fifty men."—(*Lord Derby.*)

"Στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν."
SOPHOCLES. *Antigone*, 277.—(*The Watchman.*)
"No man loves the messenger of ill."—(*Plumptre.*)

"Στέργετε τὼς φιλέοντας· ἵν' ἢν φιλέητε, φιλῆσθε."
MOSCHUS. *Idylls, IV.* (*VI.*), 8.
"Cherish your friends,
That, if you love, you may be loved in turn."

"Στέργοι δέ με σωφροσύνα, δώρημα κάλλιστον θεῶν."
EURIPIDES. *Medea*, 635.—(*Chorus.*)
"But let temperance shield me, the fairest of gifts of the gods ever living."
—(*A. S. Way.*)

"Στράτειά τίς ἐστιν ὁ βίος ἑκάστου, καὶ αὐτὴ μακρὰ καὶ ποικίλη."
ARRIANUS. *Digest of the Dissertations of Epictetus, III.*, 24, 34.
"Every man's life is a campaign, and that a long and difficult one."

"Στρεπτὴ δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἔνι μῦθοι
παντοῖοι, ἐπέων δὲ πολὺς νόμος ἔνθα καὶ ἔνθα."
HOMER. *Iliad, XX.*, 248.
"For glibly runs the tongue, and can at will
Give utterance to discourse in every vein."—(*Lord Derby.*)

"Στυγνὸς μὲν εἴκων δῆλος εἶ, βαρὺς δ', ὅταν
θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
αὑταῖς δικαίως εἰσὶν ἄλγισται φέρειν."
SOPHOCLES. *Oedipus Tyrannus*, 673.—(*Creon.*)
"Thou'rt loath to yield 'twould seem, and wilt be vexed
When this thy wrath is over: moods like thine
Are fitly to themselves most hard to bear."—(*Plumptre.*)

"Στῦλοι γὰρ οἴκων παῖδές εἰσιν ἄρσενες."
EURIPIDES. *Iphigenia in Tauris*, 57.—(*Iphigenia.*)
"Male children are the pillars of the house."

"Σὺ νικᾶν οἶδας, νίκῃ δὲ χρῆσθαι οὐκ οἶδας."
HAMILCAR BARCA. (*Plutarch, Fabius Maximus, XVII.*)—(*To Hannibal.*)
"You know how to win battles, but not how to use your victories."

"Σὺ τὰ ἐν οὐρανῷ βλέπειν πειρώμενος τὰ ἐπὶ τῆς γῆς οὐχ ὁρᾷς;"
AESOP. *Fables*, 72.—(*The Astrologer.*)
"In straining thine eyes to gaze upon the heavens thou seest not the things that are upon the earth."

"Σύγγνωθ'· ἁμάρτειν εἰκὸς ἀνθρώπους, τέκνον."
EURIPIDES. *Hippolytus*, 615.—(*The Nurse.*)
"Forgive, son; men are men, they needs must err."—(*A. S. Way.*)

"Σύγγνωτε κἀνασχέσθε σιγῶσαι· τὸ γὰρ
γυναιξὶν αἰσχρὸν σὺν γυναιξὶ δεῖ στέγειν."
SOPHOCLES. *Fragment* (*Phaedra*) 609.

"Forgive me, and be silent, patiently,
For that which to us women bringeth shame
One ought in women's presence to conceal."—(*Plumptre.*)

"Συμβούλευε μὴ τὰ ἥδιστα, ἄλλα τὰ κάλλιστα."
SOLON. (*Diogenes Laertius, I.*, 2, 12, 60.)

"Consider not what is most agreeable, but what is best."

"Συμφοραὶ θεήλατοι
πᾶσιν ἀνθρώποισιν ἢ τότ' ἦλθον ἢ τότε."
EURIPIDES. *Andromache*, 851.—(*Hermione.*)

"Heaven's visitation
Sooner or later cometh on all men."—(*A. S. Way.*)

"Σὺν γὰρ τοῖς νικῶσι . . . θαρροῦντες καὶ οἱ ἀκόλουθοι ἕπονται."
XENOPHON. *Cyropaedia, V.*, 2, 36.

"With a victorious army even the camp-followers march boldly forward."

"Συνάλγησον, ὡς ὁ κάμνων
δακρύων μεταδοὺς
ἔχει τινὰ κουφότητα μόχθων."
EURIPIDES. *Andromeda, Fragment* 6.

"Weep with us; for the sufferer, sharing tears,
Finds some alleviation for his grief."

"Σώζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία."
SOPHOCLES. *Antigone*, 676.—(*Creon.*)

"Obedience saves most men."—(*Plumptre.*)

"Σώφρονος δ' ἀπιστίας
οὐκ ἔστιν οὐδὲν χρησιμώτερον βροτοῖς."
EURIPIDES. *Helena*, 1617.—(*The Messenger.*)

"Nought is of more avail
For mortals' need than wise mistrustfulness."—(*A. S. Way.*)

"Τὰ γὰρ ἔργα οἶμαί σοι πιθανώτερα παρεσχῆσθαι τῶν νῦν λεχθέντων λόγων." XENOPHON. *Cyropaedia, VI.*, 4, 5.

"Your deeds speak more eloquently for you than the words you have just uttered."

"Τὰ γὰρ δολῷ
τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται."
SOPHOCLES. *Oedipus Coloneus*, 1026.—(*Theseus.*)

"For gains ill-gotten by a godless fraud
Can never prosper."—(*Plumptre.*)

"Τὰ γὰρ τῆς τῶν πολλῶν ψυχῆς ὄμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα."

PLATO. *Sophist, XXXIX.* (*Stephens, p.* 254, A.)—(*The Stranger.*)

"The eyes of the soul of the multitude are unable to endure the vision of the divine."—(*Jowett.*)

"Τὰ ἐλάχιστα ληπτέον τῶν κακῶν."

ARISTOTLE. *Ethica Nicomachea, II.*, 9, 4.

"Of evils we must choose the least evil."

"Ἔστι γὰρ τὸ ἔλαττον κακὸν μᾶλλον αἱρετὸν τοῦ μείζονος."

ARISTOTLE. *Ethica Nicomachea, V.*, 3, 16.

"We must choose the lesser evil in preference to the greater."

"Τὰ ἐλάχιστα δεῖν αἱρεῖσθαι τῶν κακῶν."

PLUTARCH. *De Fraterno Amore, VIII.* (482, A.)

"The least of the evils are to be chosen."

"Τὰ δ' ὄργανα πρὸς τὸ ἔργον ἡ φύσις ποιεῖ, ἀλλ' οὐ τὸ ἔργον πρὸς τὰ ὄργανα." ARISTOTLE. *De Partibus Animalium, IV.*, 12, 4.

"Nature provides us with tools for our work, but not with work for our tools."

"Τὰ δάνεια δούλους τοὺς ἐλευθέρους ποιεῖ."

MENANDER. *Monosticha*, 514.

"Debts make free men slaves."

"Τὰ δειλὰ κέρδη πημονὰς ἐργάζεται."

SOPHOCLES. *Antigone*, 326.—(*Creon.*)

"Evil gains still work their punishment."—(*Plumptre.*)

"Τὰ δεύτερ' ἀεὶ τὴν γυναῖκα δεῖ λέγειν,
τὴν δ' ἡγεμονίαν τῶν ὅλων τὸν ἀνδρ' ἔχειν·
οἶκος δ' ἐν ᾧ τὰ πάντα πρωτεύει γυνή,
οὐκ ἔστιν, ἥτις πώποτ' οὐκ ἀπώλετο."

MENANDER. *Hypobolimaeus, Fragment* 4.

"No woman e'er should give the first opinion;
'Tis right that man should take the lead in all things;
A house wherein a woman is the head
To utter ruin will be surely brought."

"Τὰ ἐναντία τῶν ἐναντίων ἐστὶν ἰήματα."

HIPPOCRATES. *De Flatibus.* (*Kuhn's edition*, 1825, *Vol. I., p.* 570.)

"By opposites opposites are cured."

"Τὰ καινά γ' ἐκ τῶν ἠθάδων, ὦ δέσποτα,
ἡδίον' ἐστίν." EURIPIDES. *Cyclops*, 250.—(*Silenus.*)

"New dishes, after our accustomed food,
Taste sweeter."

"Τὰ μεγάλα κέρδη ῥᾳδίως ἢ πλουσίους
τοὺς παραβόλως πλέοντας ἢ νεκροὺς ποιεῖ."
MENANDER. *Fabulae Incertae, Fragment* 97.

"Great gains, to those who ocean's dangers brave,
Bring fortune quickly, or a watery grave."—(*F. A. Paley.*)

"Τὰ μὲν γὰρ ἄλλα δεύτερ' ἂν πάσχοι γυνή,
ἀνδρὸς δ' ἁμαρτάνουσ', ἁμαρτάνει βίου."
EURIPIDES. *Andromache*, 372.—(*Menelaus.*)

"Nought else a wife may suffer matcheth this,
Losing her husband, she doth lose her life."—(*A. S. Way.*)

"Τὰ μὲν διδακτὰ μανθάνω, τὰ δ' εὑρετὰ
ζητῶ· τὰ δ' εὐκτὰ παρὰ θεῶν ᾐτησάμην."
SOPHOCLES. *Fragment* 723.

"What may be taught I learn, what may be found
That I still seek for, what must come by prayer,
For that I asked the gods."—(*Plumptre.*)

"Τὰ μὲν ξύλα τὸ πῦρ αὔξοντα ὑπ' αὐτοῦ καταναλίσκεται, ὁ δὲ πλοῦτος
ἐκτρέφων τοὺς κόλακας ὑπ' αὐτῶν τούτων διαφθείρεται."
ARISTONYMUS. (*Stobaeus, Florilegium, XIV.*, 9.)

"The logs which feed the fire perish by the fire, and the wealth which nourishes flatterers is destroyed by flatterers."

"Τὰ μὲν ὑψηλὰ ταπεινοῦν, τὰ δὲ ταπεινὰ ὑψοῦν."
AESOP. (*Diogenes Laertius, I.*, 3, 2, 69.)

"The proud shall be humbled and the humble exalted."

"Τὰ πεπραγμέν' αὐτὰ βοᾷ."
DEMOSTHENES. *De Falsa Legatione*, 81.

"The facts speak for themselves."

"Τὰ πλεῖστα θνητοῖς τῶν κακῶν αὐθαίρετα."
EURIPIDES. *Fragment* 840.

"Man's ills are in the main of his own seeking."

"Τὰ προσπέσοντα προσδοκᾶν ἅπαντα δεῖ
ἄνθρωπον ὄντα· παραμένει γὰρ οὐδὲ ἕν."
MENANDER. *Androgynus, Fragment* 4.

"We must aye look for what shall next befall,
Being mortal, for there's nothing permanent."

"Τὰ σῦκα ταῖς σφενδόναις τρυγᾶσθαι."
ANON. (*Meineke, Comicorum Anonymorum Fragmenta*, 295, c.)
—(*Perhaps from Cratinus.*)

"To harvest one's figs with slings."

"Τά τοι μέγιστα πάντ' ἐργάζεται βροτοῖς
τόλμ' ὥστε νικᾶν· οὔτε γὰρ τυραννίδες
χωρὶς πόνου γένοιντ' ἄν, οὔτ' οἶκος μέγας."

EURIPIDES. *Ixion, Fragment* 2.

"In every high emprise is victory won
By daring; never without toil has man
A great house founded or secured a throne."

"Τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδώρηται ἀλλὰ δεδάνεικεν."

BION OF BORYSTHENES. (*Stobaeus, Florilegium, CV.*, 56.)

"Fortune does not give but lends money to the wealthy."

"Τὰ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν,
οὐκ ἐκπονοῦμεν δ' οἱ μὲν ἀργίας ὕπο,
οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ
ἄλλην τιν'."

EURIPIDES. *Hippolytus*, 380.—(*Phaedra.*)

"That which is good we learn and recognise,
Yet practise not the lesson, some from sloth,
And some preferring pleasure in the stead
Of duty."—(*A. S. Way.*)

"(Λέγω γὰρ) Τἀγαθὸν καλὸν εἶναι."

PLATO. *Lysis, XIII.* (*Stephens, p.* 216, D.)—(*Socrates.*)

"The good is the beautiful."—(*Jowett.*)

"Ταμιεῖον ἀρετῆς ἐστι γενναία γυνή."

EURIPIDES. *Alexander, Fragment.*—(*Or perhaps an unknown comic poet.*)

"A noble woman is a storehouse of virtue."

"Τὰν παρεοῖσαν ἄμελγε· τί τὸν φεύγοντα διώκεις;"

THEOCRITUS. *Idylls, XI.*, 75.

"Milk first the cow that's by thee; why follow one that flees?"

"Τἀργύριόν ἐστιν αἷμα καὶ ψυχὴ βροτοῖς.
ὅστις δὲ μὴ ἔχει τοῦτο μήδ' ἐκτήσατο,
οὗτος μετὰ ζώντων τεθνηκὼς περιπατεῖ."

TIMOCLES. *Fabulae Incertae, Fragment* 2.

"Money's the life and soul of mortal men.
Who has it not, nor has acquired it,
Is but a dead man walking 'mongst the quick."

"Τὰς δὲ γλυκείας
ἐλπίδας ὑστατίω μέχρι γήραος οὐκ ἀπολείψω."

BION SMYRNAEUS. *Fragment* 15 (12), 3.

"Until I reach th' extremest verge of age
Sweet hope I'll ne'er abandon."

"Τὰς δὲ τῶν κακῶν ξυνουσίας φεῦγε ἀμεταστρεπτί."

PLATO. *Laws, IX.*, 1. (*Stephens, p.* 854, C.)—(*The Athenian.*)

"Fly from the company of the wicked—fly and turn not back."—(*Jowett.*)

"Τὰς μὲν τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσε, τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ἅπας αἰὼν ἐξαλείψειεν."
ISOCRATES. *Ad Demonicum, I.*, 1. (*Stephens, p.* 2, A.)
"Weak men's intimacies are quickly dissolved, but an eternity would not wipe out the friendships of the strong."

"Τὰς μεταβολὰς τῆς τύχης γενναίως ἐπίστασο φέρειν."
CLEOBULUS. (*Diogenes Laertius, I.*, 6, 4, 93.)
"Learn to bear bravely changes of fortune."

"Τὰς πολεῖς (ἔφη) ἀπόλλυσθαι, ὅταν μὴ δύνωνται τοὺς φαύλους ἀπὸ τῶν σπουδαίων διακρίνειν."
ANTISTHENES. (*Diogenes Laertius, VI.*, 1, 4, 5.)
"States are in process of dissolution, when they cannot distinguish the good from the bad among their citizens."

"Τὰς τῶν θεῶν γὰρ ὅστις ἐκμοχθεῖν τύχας
πρόθυμός ἐστιν, ἡ προθυμία γ' ἄφρων·
ὃ χρὴ γὰρ οὐδεὶς μὴ χρεὼν θήσει ποτέ."
EURIPIDES. *Hercules Furens*, 309.—(*Megara.*)
"Whoso with eager struggling would writhe out
From fate's net, folly is his eagerness,
For doom's decrees shall no man disannul."—(*A. S. Way.*)

"Τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεών."
EURIPIDES. *Phoenissae*, 393.—(*Polynices.*)
"The follies of the great we needs must bear."

"Τὰς χάριτας ἀχαρίστως χαριζόμενος."
ISOCRATES. *Ad Demonicum, IV.*, 31. (*Stephens, p.* 8, E.)
"Bestowing favours ungraciously."

"Ταῦτ' ἔχω, ὅσσ' ἔφαγον καὶ ἐφύβρισα καὶ μετ' ἔρωτος
τέρπν' ἔπαθον, τὰ δὲ πολλὰ καὶ ὄλβια κεῖνα λέλειπται."
DIODORUS SICULUS. *Bibliotheca Historica, II.*, 23, 3.—(*Sardanapalus' epitaph on himself.*)
"Mine are the banquets, mine are all the joys
Of love and licence which from life I've drained,
But many I leave behind untasted still."

"Ταῦτα θεῶν ἐν γούνασι κεῖται."
HOMER. *Odyssey, I.*, 267 (*and elsewhere*).
"These things the gods in their own knees do keep."—(*Worsley.*)

"Ταῦτα πάντα τῷ χρόνῳ κρίνεται." ARISTOTLE. *Physica, IV.*, 14.
"All these things will be judged by time."

"Ταυτὶ πάντα πηγὴν ἔχει τὴν ἐπιθυμίαν τοῦ πλείονος."
LUCIAN. *Cynicus*, 15.
"The source of all these evils is the desire for more."

"Ταχεῖα πειθὼ τῶν κακῶν ὁδοιπορεῖ." SOPHOCLES. *Fragment* 714.
"Counsel of evil travelleth all too quick."—(*Plumptre.*)

"Ταχύτερον ἐπὶ τὰς ἀτυχίας τῶν φίλων ἢ ἐπὶ τὰς εὐτυχίας πορεύεσθαι." CHILO. (*Diogenes Laertius, I.*, 3, 2, 70.)

"We should be more prompt to approach our friends when they are in misfortune than when they are prosperous."

"Ἐπὶ τὰ δεῖπνα τῶν φίλων βραδέως πορεύου, ἐπὶ δὲ τὰς ἀτυχίας ταχέως."
CHILO. (*Stobaeus, Florilegium, III.*, 79, 7.)

"Come slowly to the banquets of thy friends, but swiftly to their misfortunes."

"Τοὺς φίλους ἐπὶ μὲν τὰ ἀγαθὰ παρακαλουμένους ἀπιέναι· ἐπὶ δὲ τὰς συμφορὰς αὐτομάτους."
DEMETRIUS PHALEREUS. (*Diogenes Laertius, V.*, 5, 10, 93.)

"When our friends are prosperous we should wait till we are summoned. When they are unfortunate we should go to them unbidden."

"Τεῖχος ἀσφαλέστατον, φρόνησιν· μήτε γὰρ καταῤῥεῖν, μήτε προδίδοσθαι." ANTISTHENES. (*Diogenes Laertius, VI.*, 1, 5, 13.)

"Prudence is our strongest rampart, for it can neither be overthrown nor betrayed."

"Τελεῖται δ' ἐς τὸ πεπρωμένον·
οὔθ' ὑποκλαίων, οὔθ' ὑπολείβων,
οὔτε δακρύων ἀπύρων ἱερῶν
ὀργὰς ἀτενεῖς παραθέλξει."
AESCHYLUS. *Agamemnon*, 68.—(*Chorus.*)

"So as destined shall the end be.
Nor by bitter tears in secret,
Nor by secret full libations,
Shall he soothe the wrath unbending
Caused by sacred rites left fireless."—(*Plumptre.*)

"Τελευτᾷ εἰς κακοδοξίην ὁ παρεκτεινόμενος τῷ κρείσσονι."
DEMOCRITUS. (*Stobaeus, Florilegium, XXII.*, 42.)

"His end is ill-repute who measures himself against his superior."

"Τέλος μὲν (ἔλεγεν) εἶναι τὴν ἐξομοίωσιν τῷ θεῷ."
PLATO. (*Diogenes Laertius, III.*, 42, 78.)

"It is man's goal to grow into the likeness of God."

"Τέλος γὰρ, ὥσπερ εἴρηται πολλάκις, εἰρήνη μὲν πολέμου σχολὴ δ' ἀσχολίας." ARISTOTLE. *Politica, IV.*, 14.

"As has been often said, the goal of war is peace, of business, leisure."

"Τέτλαθι δὴ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης."
HOMER. *Odyssey, XX.*, 18.

"Bear up, my soul, a little longer yet;
A little longer to thy purpose cling!"—(*Worsley.*)

"Τέχναι δ' ἑτέρων ἕτερα· χρὴ δ' ἐν εὐθείαις ὁδοῖς στείχοντα μάρνασθαι φυᾷ."

PINDAR. *Nemea, I.*, 25 (37).

"Each hath his several art; where nature leads,
There in the straight path each must strive to walk."

"Τέχνη δ' ἀνάγκης ἀσθενέστερα μακρῷ."

AESCHYLUS. *Prometheus Vinctus*, 514.—(*Prometheus.*)

"Art is far weaker than necessity."—(*Plumptre.*)

"Τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν."

ARISTOPHANES. *Nubes*, 138.—(*Strepsiades.*)

"Afar off in the country I reside."—(*Wheelwright.*)

"Τὴν αἰδῶ τοῦ κάλλους ἀκρόπολιν εἶναι (εἶπε)."

DEMADES. (*Stobaeus, Florilegium, LXXIV.*, 56.)

"Modesty is the citadel of beauty."

"Τὴν ἄμπελον σῦκα φέρειν οὐκ ἀξιοῦμεν οὐδὲ τὴν ἐλαίαν βότρυς."

PLUTARCH. *De Tranquillitate Animi, XIII.* (472, F.)

"We do not expect to gather figs from the vine, or grapes from the olive."

"Τὴν ἄμπελον (εἶπε) τρεῖς φέρειν βότρυς· τὸν πρῶτον ἡδονῆς· τὸν δεύτερον, μέθης· τὸν τρίτον ἀηδίας."

ANACHARSIS. (*Diogenes Laertius, I.*, 8, 5, 103.)

"The vine bears three bunches: the first for pleasure, the second for drunkenness, the third for remorse."

"(Καλῶς δὲ κἀκεῖνος εἶπεν ὃς ἔφη) Τὴν γεωργίαν τῶν ἄλλων τεχνῶν μητέρα καὶ τροφὸν εἶναι." XENOPHON. *Oeconomicus, V.*, 17.

"His was a true saying who declared that agriculture was the mother and the nurse of all the arts."

"(Νῦν δ' ἕρπ' ἀπ' οἴκων τῶνδε·) Τὴν γυναῖκα γὰρ
τὴν σώφρον' οὐ δεῖ τὰς τρίχας ξανθὰς ποιεῖν."

MENANDER. *Fabulae Incertae, Fragment* 133.

"Be off! these shams of golden tresses spare;
No honest woman ever dyes her hair."—(*F. A. Paley.*)

"Τὴν διάνοιαν εἶναι λόγου πηγὴν ἔφη."

CHRYSIPPUS (*the Stoic*). (*Stobaeus, Florilegium, III.*, 66.)

"Thought is the fountain of speech."

"Τὴν Καίσαρος γυναῖκα καὶ διαβολῆς δεῖ καθαρὰν εἶναι."

JULIUS CAESAR. (*Plutarch, Caesaris Apophthegmata*, 3.) (206, B.)

"Caesar's wife should be above suspicion."

"Τὴν μὲν ἀνδρείαν μεσότητά φασιν εἶναι δειλίας καὶ θρασύτητος, ὧν ἡ μὲν ἔλλειψις ἡ δὲ ὑπερβολὴ τοῦ θυμοειδοῦς ἐστίν."

PLUTARCH. *De Virtute Morali, VI.* (445, A.)

"Bravery stands midway between cowardice and rashness, one of which is a deficiency, the other an excess of courage."

"Τὴν μὲν ζωγραφίαν ποίησιν σιωπῶσαν (προσαγορεύει) τὴν δὲ ποίησιν ζωφραφίαν λαλοῦσαν."

SIMONIDES. (*Plutarch, de Gloria Atheniensium, III.*) (346, F.)

"Painting is silent poetry, and poetry is painting with the gift of speech."

"Τὴν πεπρωμένην δὲ χρὴ
αἶσαν φέρειν ὡς ῥᾷστα, γιγνώσκονθ' ὅτι
τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος."

AESCHYLUS. *Prometheus Vinctus*, 103.—(*Prometheus.*)

"But I needs must bear
My destiny as best I may, knowing well
The might resistless of necessity."—(*Plumptre.*)

"Τὴν φιλαργυρίαν εἶπε μητρόπολιν πάντων τῶν κακῶν."

DIOGENES. (*Diogenes Laertius, VI.*, 2, 6, 50.)

"Love of money is the mother of all evils."

(*According to Stobaeus this is a saying of Bion.*)

"'Αλλὰ σχεδόν τι τὸ κεφάλαιον τῶν κακῶν
εἴρηκας· ἐν φιλαργυρίᾳ γὰρ πάντ' ἔνι."

APOLLODORUS GELOUS. *Philadelphi, Fragment* 2.

"Thou hast come near to name the fountain head
Of every ill; 'tis nought but love of money."

"Ἡ φιλοχρημοσύνη μήτηρ κακότητος ἅπασης."

PHOCYLIDES. *Sententiae*, 42.

"The love of money is the mother of all evil."

"Τῆς ἀλαζονείας (καθάπερ τῶν κεχρυσωμένων ὅπλων) οὐχ ὁμοιά ἐστι τὰ ἐντὸς τοῖς ἐκτός."

DIOGENES. (*Stobaeus, Florilegium, XXII.*, 40.)

"Boasting, like gilded armour, is very different inside from outside."

"Τῆς γὰρ ἀρετης μᾶλλον τὸ εὖ ποιεῖν ἢ τὸ εὖ πάσχειν, καὶ τὰ καλὰ πράττειν μᾶλλον ἢ τὰ αἰσχρὰ μὴ πράττειν."

ARISTOTLE. *Ethica Nicomachea, IV.*, 1, 7.

"The province of virtue is rather well-doing than well-being, and the practice of good rather than the avoidance of evil."

"Τῆς ἐπιμελείας δοῦλα πάντα γίγνεται."

ANTIPHANES. *Fabulae Incertae, Fragment* 45.

"To diligence all things become subservient."

"(Ἔφησε) Τῆς παιδείας τὴν μὲν ῥίζαν εἶναι πικρὰν, τὸν δὲ καρπὸν γλυκύν."

ISOCRATES. *Apophthegmata*, β, 4.

"Τῆς παιδείας (ἔφη) τὰς μὲν ῥίζας εἶναι πικρὰς, γλυκεῖς δὲ τοὺς καρπούς."

ARISTOTLE. (*Diogenes Laertius, V.*, 1, 11, 18.)

"The roots of education are bitter, but the fruit is sweet."

"Τί γὰρ ἂν μεῖζον τοῦδ' ἔτι θνατοῖς
πάθος ἐξεύροις,
ἢ τέκνα θανόντ' ἐσίδεσθαι;"
EURIPIDES. *Supplices*, 1120.—(*Chorus.*)

"Couldst thou tell of a harder, sorer stroke,
That lighteth on mortal folk,
Than when mothers behold their dead sons' biers?"
—(*A. S. Way.*)

"Τί γὰρ καλὸν ζῆν βίοτον, ὅς λύπας φέρει;"
AESCHYLUS. *Fragment* 163.

"What good is found in life that still brings pain?"—(*Plumptre.*)

"Τί γὰρ παρ' ἦμαρ ἡμέρα τέρπειν ἔχει
προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν;
οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν
ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
ἀλλ' ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέναι
τὸν εὐγενῆ χρή."
SOPHOCLES. *Ajax*, 475.—(*Ajax.*)

"For what delight brings day still following day,
Or bringing on, or putting off our death?
I would not rate that man as worth regard
Whose fervour glows on vain and empty hopes;
But either noble life or noble death
Becomes the nobly born."—(*Plumptre.*)

"Τί δ' ἂν φοβοῖτ' ἄνθρωπος, ᾧ τὰ τῆς τύχης
κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής;
εἰκῇ κράτιστον ζῆν, ὅπως δύναιτό τις."
SOPHOCLES. *Oedipus Tyrannus*, 977.—(*Jocasta.*)

"Why should we fear when chance rules everything,
And foresight of the future there is none?
'Tis best to live at random, as one can."—(*Plumptre.*)

"Τί δ' ὄφελος εὖ λαλοῦντος, ἂν κακῶς φρονῇς;"
MENANDER. *Fabulae Incertae*, *Fragment* 464.

"How will fine speaking serve you if you think not wisely?"

"Τί δὲ κάλλιον ἀνδρί κεν εἴη
ὀλβίῳ ἢ κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἀρέσθαι;"
THEOCRITUS. *Idylls*, *XVII.*, 116.

"What can be nobler for a man of wealth
Than to raise high his fame among mankind?"

"Τί ἐστι πολέμιον ἀνθρώποις; αὐτοὶ ἑαυτοῖς."
ANACHARSIS. (*Stobaeus*, *Florilegium*, *II.*, 43.)

"What is man's chief enemy? Each man is his own."

"Τί φής; λαθεῖν ζητῶν τι πρὸς γυναῖκ' ἄρα
ἐρεῖς τὸ πρᾶγμα; καὶ τί τοῦτο διαφέρει
ἢ πᾶσι τοῖς κήρυξιν ἐν ἀγορᾷ φράσαι;"
ANTIPHANES. *Fabulae Incertae, Fragment* 57.

"What! when you court concealment, will you tell
The matter to a woman? Just as well
Tell all the criers in the public squares!
'Tis hard to say which of them louder blares."—(*F. A. Paley.*)

"Τίκτουσι γάρ τοι καὶ νόσους δυσθυμίαι."
SOPHOCLES. *Fragment* (*Tyro*) 584.

"Despondency will ofttimes sickness breed."

"Τίς ἂν δίκην κρίνειεν ἢ γνοίη λόγον,
πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῶς;"
EURIPIDES. *Heraclidae*, 179.—(*Chorus.*)

"Who can give judgment, who grasp arguments,
Ere from both sides he clearly learns their pleas?"—(*A. S. Way.*)

"Τίς γλαῦκ' Ἀθήναζε ἤγαγε."
ARISTOPHANES. *Aves*, 301.—(*Euelpides.*)

"Who hath brought an owl to Athens?"—(*Wheelwright.*)

"Τίς δ' οἶδεν, εἰ ζῆν τοῦθ' ὃ κέκληται θανεῖν,
τὸ ζῆν δὲ θνήσκειν ἐστὶ;" EURIPIDES. *Phrixus, Fragment* 11.

"Who knows that 'tis not life which we call death,
And death our life on earth?"

"Τίς δ' οἶκος ἐν βροτοῖσιν ὠλβίσθη ποτὲ,
γυναικὸς ἐσθλῆς χωρὶς, ὀγκωθεὶς χλιδῇ;"
SOPHOCLES. *Fragment* 679.

"What house hath ever gained prosperity,
Puffed up with pride, without the kindly grace
Of woman's nobler nature?"—(*Plumptre.*)

"Τίς δὲ βίος, τί δὲ τερπνὸν ἄτερ χρυσῆς Ἀφροδίτης;"
MIMNERMUS. *Elegies, I.*, 1.

"What is the life we live, what joys are ours,
If golden Aphrodite be not with us?"

"Τίς οὖν ἄρξει τοῦ ἄρχοντος;"
PLUTARCH. *Ad Principem Ineruditum, III.* (780, c.)

"Who then shall rule the ruler?"

"Τίς οὖν μόνη φυλακὴ καὶ δικαία καὶ βέβαιος τῶν νόμων; ὑμεῖς οἱ πολλοί." DEMOSTHENES. *In Timocratem*, 37.

"Who then are the only just and firm supporters of the law? You, the people."

"Τίς τρίχας ἀντ' ἐρίων ἐποκίξατο;" THEOCRITUS. *Idylls, V.*, 26.

"Who will shear hair when he can shear wool?"

"Τλῆθι λέων ἄτλητα παθὼν τετληότι θυμῷ·
οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποτίσει."

HERODOTUS. *History*, *V.*, 56.

"Brave lion, school thine untamed soul to bear
Intolerable woes; none worketh ill
But, in the end, the penalty shall pay."

"Τλητὸν γὰρ μοῖραι θυμὸν θέσαν ἀνθρώποισιν."

HOMER. *Iliad*, *XXIV.*, 49.

"Fate to man a patient mind hath given."—(*Lord Derby.*)

"Τὸ ἄγαν τι ποιεῖν μεγάλην φιλεῖ εἰς τοὐναντίον μεταβολὴν ἀντ-
αποδιδόναι."

PLATO. *Republic*, *VIII.*, 15. (*Stephens*, *p.* 563, E.)—(*Socrates.*)

"The excessive increase of anything often causes a reaction in the opposite direction."—(*Jowett.*)

"Τὸ γαμεῖν, ἐάν τις τὴν ἀλήθειαν σκοπῇ
κακὸν μὲν ἐστιν, ἀλλ' ἀναγκαῖον κακόν."

MENANDER. *Fabulae Incertae*, *Fragment* 105.

"Marriage, if truth be told (of this be sure),
An evil is—but one we must endure."—(*F. A. Paley.*)

"Τὸ γὰρ αἰσθάνεσθαι πάσχειν τι ἐστίν."

ARISTOTLE. *Anima*, *II.*, 11.

"To perceive is in some sense to suffer."

"Τὸ γὰρ ἄκαιρον πανταχοῦ λυπηρόν."

ISOCRATES. *Ad Demonicum*, *IV.*, 31. (*Stephens*, *p.* 8, E.)

"The untimely is always painful."

"Τὸ γὰρ ἄπραγμον οὐ σῴζεται μὴ μετὰ τοῦ δραστηρίου τεταγμένον."

THUCYDIDES. *History*, *II.*, 63, 3.—(*Speech of Pericles.*)

"Love of ease can hardly be gratified unless it be associated with readiness to work."

"Τὸ γὰρ αὐτὸ νοιεῖν ἐστί τε καὶ εἶναι."

PARMENIDES. (*Clement of Alexandria*, *Stromata*, *V.* *Ed. Potter*, *p.* 749.)

"Thinking is identical with being."

"Τὸ γὰρ δάκνον σου τὴν διάγνωσιν κρατεῖ."

EURIPIDES. *Hippolytus*, 696.—(*The Nurse.*)

"Rankling pain bears thy discernment down."—(*A. S. Way.*)

"Τὸ γὰρ δίκαιον οἶδε καὶ τρυγῳδία."

ARISTOPHANES. *Acharnenses*, 500.—(*Dicaeopolis.*)

"For comedy to justice is allied."—(*Wheelwright.*)

"Τὸ γὰρ ἐν τῇ καρδίᾳ τοῦ νήφοντος, ἐπὶ τῆς γλώττης ἐστὶ τοῦ
μεθύοντος."

PLUTARCH. *De Garrulitate*, *IV.* (503, F.)

"What is in the heart of the sober man is upon the tongue of the drunkard."

"Τὸ γὰρ ἐπιεικὲς ὠφελεῖ τὰς συμφοράς."

EURIPIDES. *Auge, Fragment* 7.

"Preserve an equal mind; thus shalt thou bear
More easily thy sorrows."

"Τὸ γὰρ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίγνεται, διόπερ πολλάκις δοκεῖ τὸ φυλάξαι τἀγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι."

DEMOSTHENES. *Olynthiaca, I.*, 23.

"Undue prosperity is for the foolish the starting-point of unwise counsels, for it often seems more difficult to retain the good things of this life than to acquire them."

"Τὸ γὰρ κακοῦργον μᾶλλον εὐτίκτει Κύπρις
ἐν ταῖς σοφαῖσιν." EURIPIDES. *Hippolytus*, 642.—(*Hippolytus.*)

"For Kypris better brings to birth her mischief
In clever women."—(*A. S. Way.*)

"Τὸ γὰρ
νοσοῦντι ληρεῖν ἀνδρὸς οὐχὶ σώφρονος."

SOPHOCLES. *Trachiniae*, 434.—(*Lichas.*)

"Thus to prate
With one of mind diseased is hardly wise."—(*Plumptre.*)

"Τὸ γὰρ πράττειν τοῦ λέγειν καὶ χειροτονεῖν ὕστερον ὂν τῇ τάξει, πρότερον τῇ δυνάμει καὶ κρεῖττόν ἐστι."

DEMOSTHENES. *Olynthiaca, III.*, 15.

"For as action follows speeches and votes in the order of time, so does it precede and rank before them in force."

"Τὸ γὰρ σπάνιον, ὦ Εὐθύδημε, τίμιον."

PLATO. *Euthydemus, XXIX.* (*Stephens, p.* 304, B.)—(*Socrates.*)

"Only what is rare is valuable."—(*Jowett.*)

"Τὸ γάρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα· δοκεῖν γὰρ εἰδέναι ἐστὶν ἃ οὐκ οἶδεν."

PLATO. *Apology, XVII.* (*Stephens, p.* 29, A.)—(*Socrates.*)

"This fear of death is indeed the pretence of wisdom, and not real wisdom, being the appearance of knowing the unknown."—(*Jowett.*)

"Τὸ γὰρ τραφῆναι μὴ κακῶς αἰδῶ φέρει."

EURIPIDES. *Supplices*, 911.—(*Adrastus.*)

"For noble nature harvest bears of honour."—(*A. S. Way.*)

"Τὸ γὰρ φοβεῖσθαι τὸν θάνατον λῆρος πολύς,
πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν."

ARISTOPHANES. *Fragment* (*Polyidus*) 390.

"To be afraid of death is idle folly,
For 'tis a debt that all of us must pay."

"Τὸ γὰρ ψευδὲς ὄνειδος οὐ περαιτέρω τῆς ἀκοῆς ἀφικνεῖται."

AESCHINES. *De Falsa Legatione*, 149.

"Lying rumours do not penetrate farther than our ears."

"Τὸ γῆρας ὥσπερ βωμός ἐστι τῶν κακῶν·
πάντ' ἐστ' ἰδεῖν εἰς τοῦτο καταπεφευγότα."

ANTIPHANES. *Fabulae Incertae, Fragment* 69.

"Old age is of all ills the sanctuary;
There may ye see that they have fled for refuge."

"Τὸ γῆρας (ἔλεγεν) ὅρμον εἶναι τῶν κακῶν· εἰς αὐτὸ γοῦν πάντα καταφεύγειν."

BION OF BORYSTHENES. (*Diogenes Laertius, IV.*, 7, 3, 48.)

"Old age is the anchorage of every ill; thither they all fly for refuge."

"Τὸ γῆρας τοῦ βίου (ἔλεγε) χειμῶνα."

METROCLES. (*Stobaeus, Florilegium, CXVI.*, 48.)

"Old age is the winter of life."

"Τὸ δ' ἀποθνήσκειν φεύγοντα πενίαν ἢ ἔρωτα ἤ τι λυπηρὸν οὐκ ἀνδρείου, ἀλλὰ μᾶλλον δειλοῦ."

ARISTOTLE. *Ethica Nicomachea, III.*, 7, 13.

"There is no courage but rather cowardice in seeking death to escape from poverty or love or any other evil."

"Τὸ δ' ἀσθενές μου καὶ τὸ θῆλυ σώματος
κακῶς ἐμέμφθης· καὶ γὰρ εἰ φρονεῖν ἔχω,
κρεῖσσον τόδ' ἐστὶ καρτεροῦ βραχίονος."

EURIPIDES. *Antiope, Fragment* 29.

"Unjustly dost thou blame my woman's weakness,
For if I'm gifted with a prudent mind,
That is more powerful than the strongest arm."

"Τὸ δ' ἐντελὲς, οἶμαι, κάλλος τοῦτό ἐστιν, ὁπόταν ἐς τὸ αὐτὸ συνδράμῃ ψυχῆς ἀρετὴ καὶ εὐμορφία σώματος."

LUCIAN. *Imagines*, 11.

"We find consummate beauty only, as I think, when virtue of soul coincides with shapeliness of body."

"Τὸ δ' ἐρᾶν προλέγω τοῖσι νέοισιν
μήποτε φεύγειν,
χρῆσθαι δ' ὀρθῶς, ὅταν ἔλθῃ."

EURIPIDES. *Fragment* 155.

"I bid the young flee not from Love,
But when Love comes deal rightly by him."

"Τὸ δὲ ἀντίπαλον δέος μόνον πιστὸν ἐς ξυμμαχίαν."

THUCYDIDES. *History, III.*, 11, 2.

"The only sound basis of alliance is mutual fear."

"Τό δὲ πὰρ δίκαν
γλυκὺ πικρότατα μένει τελευτά."

PINDAR. *Isthmia, VI.* (*VII.*), 47 (67).

"Whate'er's too sweet
Brings in its train a bitter ending."

"Τὸ δὲ πρᾶγμα ἤδη τὸν ἔλεγχον δώσει."

DEMOSTHENES. *Philippica, I.*, 15.

"We shall have practical demonstration from the event itself."

"Τὸ δίκαιόν ἐστι διττόν, τὸ μὲν ἄγραφον τὸ δὲ κατὰ νόμον."

ARISTOTLE. *Ethica Nicomachea, VIII.*, 13, 5.

"Justice is twofold; that which is unwritten, and that which is according to law."

"Τὸ δυσσεβὲς γὰρ ἔργον
μετὰ μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννᾳ."

AESCHYLUS. *Agamemnon*, 758.—(*Chorus.*)

"For impious act it is that offspring breeds,
Like to their parent stock."—(*Plumptre.*)

"Τὸ εἰθισμένον ὥσπερ πεφυκὸς ἤδη γίγνεται."

ARISTOTLE. *Rhetorica, I.*, 11.

"That to which we have been accustomed becomes as it were a part of our nature."

"Τὸ εὖ, γίνεσθαι μὲν παρὰ μικρὸν, οὐ μὴν μικρὸν εἶναι."

ZENO. (*Diogenes Laertius, VII.*, 1, 22, 26.)

"Good may be accomplished by small degrees, but is not thereby rendered small."

"Τὸ ζῆν γὰρ ἴσμεν· τοῦ θανεῖν δ' ἀπειρίᾳ
πᾶς τις φοβεῖται φῶς λιπεῖν τόδ' ἡλίου."

EURIPIDES. *Phoenix, Fragment* 12.

"Living we know, but ignorance of death
Makes all afraid to leave the light of day."

"Τὸ ἦθος ἔθος ἐστὶ πολυχρόνιον."

PLUTARCH. *De Liberis educandis, IV.* (2, F.)

"Morality is nothing but long-established habit."

"Τὸ θανεῖν γὰρ μετὰ πάντα."

ANACREON. *Odes, L.* (*XLVIII.*), 28.

"And last of all comes death."

"Τὸ κέρδος ἡγοῦ κέρδος, ἂν δίκαιον ᾖ."

MENANDER. *Monosticha*, 503.

"Count gain as gain, if only it be honest."

"Τὸ κέρδος ἡδὺ κἂν ἀπὸ ψευδῶν ἴῃ."

SOPHOCLES. *Fragment.* (*Plutarch, de audiendis Poetis, IV.*) (21, A.)

"How sweet is gain, e'en though it come from fraud."

"Τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ."

AESCHYLUS. *Prometheus Vinctus*, 890.—(*Chorus.*)

"The best wedlock is with equals found."—(*Plumptre.*)

"Τὸ μέγα βιβλίον ἴσον τῷ μεγάλῳ κακῷ."
CALLIMACHUS. *Fragment* 359.
"A big book is as bad as a great misfortune."

"Τὸ μὲν ἁμαρτάνειν πολλαχῶς ἐστὶ . . . τὸ δὲ κατορθοῦν μοναχῶς."
ARISTOTLE. *Ethica Nicomachea, II.*, 5, 14.
"The paths of error are many, the path of right doing is one."

"Τὸ μὲν γὰρ βλάπτειν οὐδὲν χαλεπὸν ἀλλ' ἀνθρώπου παντὸς, τὸ ἐπωφελεῖν οὐδαμῇ ἅπαντος."
PLATO. *Laws, VIII.*, 9. (*Stephens, p.* 843, c.)—(*The Athenian.*)
"Any man may easily do harm, but not every man can do good to another."—(*Jowett.*)

"Τὸ μὲν γὰρ κακὸν πολυειδὲς, τὸ δ' ἀγαθὸν μονοειδές."
ARISTOTLE. *Ethica Magna, I.*, 25, 1.
"Evil has many shapes, good but one."

"Τό τε γὰρ ἀγαθὸν ἁπλοῦν, τὸ δὲ κακὸν πολύμορφον."
ARISTOTLE. *Ethica Eudemia, VII.*, 5, 2.
"Good is single, evil has many shapes."

"Τὸ μὲν γὰρ τἀληθὲς δοξάζειν καλόν, τὸ δὲ ψεύδεσθαι αἰσχρόν."
PLATO. *Theaetetus, XXXIV.* (*Stephens, p.* 194, c.)—(*Socrates.*)
"To think truly is noble and to be deceived is base."—(*Jowett.*)

"Τὸ μέλλον ἄδηλον πᾶσιν ἀνθρώποις, καὶ μικροὶ καιροὶ μεγάλων πραγμάτων αἴτιοι γίγνονται."
DEMOSTHENES. *Ad Leptinem*, 162.
"No man can tell what the future may bring forth, and small opportunities are often the beginning of great enterprises."

"Τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφυ
πᾶσι βροτοῖσιν." AESCHYLUS. *Agamemnon*, 1331.—(*Chorus.*)
"'Tis true of all men that they never set
A limit to good fortune."—(*Plumptre.*)

"(Ἐγὼ δὲ νομίζω) Τὸ μὲν μηδενὸς δεῖσθαι θεῖον εἶναι, τὸ δ' ὡς ἐλαχίστων ἐγγυτάτω τοῦ θείου."
XENOPHON. *Memorabilia, I.*, 6, 10.
"To want nothing is godlike, and the less we want the nearer we approach to the divine."

"Τὸ μὲν παρὸν ἀεὶ προϊέμενοι, τὰ δὲ μέλλοντα αὐτόματα οἰόμενοι σχήσειν καλῶς." DEMOSTHENES. *Olynthiaca, I.*, 9.
"For ever putting off the work of the present, and trusting to the future to come right of its own accord."

"Τὸ μὴ γὰρ εἶναι κρεῖσσον ἢ τὸ ζῆν κακῶς."
SOPHOCLES. *Fragment* (*Peleus*) 436.
"'Tis better not to be than vilely live."—(*Plumptre.*)

"Τὸ μὴ εἰδέναι σε μηδὲν ὧν ἁμαρτάνεις
ἔκκαυμα τόλμης ἱκανόν ἐστι καὶ θράσους."

EURIPIDES. *Fragment* 843.

"That thou of thine own failings knowest nought
Is to rash enterprise thy chief incitement."

"Τὸ ξίφος ἀμφιβαλοῦ, μὴ πρὸς φόνον, ἀλλ' ἐς ἄμυναν."

PHOCYLIDES. *Sententiae*, 31.

"Gird on thy sword for safety, not for slaughter."

"Τὸ παρὸν εὖ ποιεῖν."

PITTACUS. (*Diogenes Laertius*, *I.*, 4, 4, 77.)

"Do well the duty that lies before you."

"Τὸ πένεσθαι οὐχ ὁμολογεῖν τινι αἰσχρὸν, ἀλλὰ μὴ διαφεύγειν ἔργῳ αἴσχιον."

THUCYDIDES. *History*, *II.*, 40, 1.

"It is shameful not to admit your poverty, but still more shameful not to attempt to escape from it by labour."

"Τὸ πρᾶγμα φανερόν ἐστιν, αὐτὸ γὰρ βοᾷ."

ARISTOPHANES. *Vespae*, 921.—(*Philocleon.*)

"But, friend, the thing is clear—
Speaks for itself."—(*Wheelwright.*)

"Τὸ ῥόδον ἀκμάζει βαίον χρόνον· ἢν δὲ παρέλθῃ,
ζητῶν εὑρήσεις οὐ ῥόδον, ἀλλὰ βάτον."

ANONYMOUS. (*Anthologia Graeca*, *XI.*, 53.)

"Short-lived the rose's bloom, and when 'tis gone,
Seeking, no rose thou'lt find, but only thorns."

"Τὸ σήμερον μέλει μοι,
τὸ δ' αὔριον τίς οἶδεν;"

ANACREON. *Odes*, *VIII.* (*VII.*), 9.

"To-day belongs to me,
To-morrow who can tell."

"Τὸ συγγενὲς γὰρ δεινὸν, ἐν δὲ τοῖς κακοῖς
οὐκ ἔστιν οὐδὲν κρεῖσσον οἰκείου φίλου."

EURIPIDES. *Andromache*, 985.—(*Orestes.*)

"For mighty is kinship, and in evil days
There is nought better than the bond of blood."—(*A. S. Way.*)

"Τὸ τ' ἀξίωμα μᾶλλον, ἢ τὰ χρήματα."

EURIPIDES. *Ino*, *Fragment* 3.

"Better far than wealth is reputation."

"Τὸ τὰ ἀδύνατα διώκειν, μανικόν."

MARCUS ANTONINUS. *Quod sibi ipsi scripsit*, *V.*, 17.

"It is the act of a madman to pursue impossibilities."

"Τό τοι κακὸν ποδῶκες ἔρχεται βροτοῖς
καὶ τἀμπλάκημα τῷ περῶντι τὴν θέμιν."

AESCHYLUS. *Fragment* 268.

"Evil on mortals comes full swift of foot,
And guilt on him who doth the right transgress."—(*Plumptre.*)

"Τὸ φρόνιμον εὐγένεια
καὶ τὸ συνετὸν, ὃ
θεὸς δίδωσιν, οὐχ ὁ πλοῦτος."

EURIPIDES. *Alexander, Fragment* 17.

"Nobility in mind consists,
And prudence, given of God, but not in wealth."

"Τοὶ δ' ἔριδος κρατερῆς καὶ ὁμοιΐου πολέμοιο
πεῖραρ ἐπαλλάξαντες ἐπ ἀμφοτέροισι τάνυσσαν,
ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν."

HOMER. *Iliad, XIII.*, 358.

"This way and that they tugged of furious war
And balanced strife, where many a warrior fell,
The straining rope which none might break or loose."
—(*Lord Derby.*)

"Τοιαῦθ' ἑλίσσων ἤνυτον σχολῇ βραδύς."

SOPHOCLES. *Antigone*, 231.—(*The Watchman.*)

"Revolving this I came in haste, yet slow."—(*Plumptre.*)

"Τοιοῦτο τὸ ζῆν ἐστιν, ὥσπερ οἱ κύβοι,
οὐ ταὔτ' ἀεὶ πίπτουσιν, οὐδὲ τῷ βίῳ
ταὔτον διαμένει σχῆμα, μεταβολὰς δ' ἔχει."

ALEXIS. (*Stobaeus, Florilegium, CV.*, 4.)

"Our life is like to dice, which ever fall
In varying combinations; no one form
Has man's existence, but 'tis full of change."

"Τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἵους ἂν εὔξαιο περὶ σεαυτὸν γενέσθαι τοὺς σεαυτοῦ παῖδας."

ISOCRATES. *Ad Demonicum, IV.*, 14. (*Stephens, p.* 4, E.)

"Conduct thyself towards thy parents as thou wouldst wish thy children to conduct themselves towards thee."

"Τοῖς ἄρχουσι δὴ τῆς πόλεως, εἴπερ τισὶν ἄλλοις, προσήκει ψεύδεσθαι ἢ πολεμίων ἢ πολιτῶν ἕνεκα ἐπ' ὠφελείᾳ τῆς πόλεως."

PLATO. *Republic, III.*, 3. (*Stephens, p.* 389, B.)—(*Socrates.*)

"The rulers of the state are the only persons who ought to have the privilege of lying, either at home or abroad; they may be allowed to lie for the good of the state."—(*Jowett.*)

"Τοῖς γὰρ μεριμνῶσίν τε καὶ λυπουμένοις
ἅπασα νὺξ ἔοικε φαίνεσθαι μακρά."

APOLLODORUS. *Ialatae, Fragment.*

"To the careworn and the sorrowful every night will be likely to seem long."

"Τοῖς μὲν διὰ τοῦ ἡλίου πορευομένοις ἕπεται κατ' ἀνάγκην σκιὰ, τοῖς δὲ διὰ δόξης βαδίζουσιν ἀκολουθεῖ φθόνος."

SOCRATES. (*Stobaeus, Florilegium, XXXVIII.*, 34.)

"As those who walk in the sun are of necessity followed by their shadow, so also those who tread the paths of fame are pursued by envy."

"Τοῖς μὲν νοσοῦσιν ἰατρούς, τοῖς δ' ἀτυχοῦσι φίλους δεῖ παραινεῖν."
SOCRATES. (*Stobaeus, Florilegium, CXIII.*, 16.)

"We need the ministrations of physicians in sickness and of friends in sorrow."

"Τοῖς πράγμασιν γὰρ οὐχὶ θυμοῦσθαι χρεών."
EURIPIDES. *Bellerophontes, Fragment* 15.

"Let not thy wrath against events be roused."

"Τοῖς τοι δικαίοις χὦ βραχὺ νικᾷ μέγαν."
SOPHOCLES. *Oedipus Coloneus*, 880.—(*Creon.*)

"In a just cause the weak o'erpowers the strong."—(*Plumptre.*)

"Τοῖσι μὲν εὖ πράττουσιν ἅπας ὁ βίος βραχὺς ἐστι·
τοῖς δὲ κακῶς, μία νὺξ ἄπλετός ἐστι χρόνος."
LUCIAN. *Epigrams, V.*

"Life to the fortunate is but a day,
To the unfortunate time is one long night."

"Τόλμα ἀεὶ, κἂν τι τρηχὺ νέμωσι θεοί."
EURIPIDES. *Telephus, Fragment* 16.

"Be strong, though hard the lot the gods mete out."

"Τόλμα, Κύρνε, κακοῖσιν, ἐπεὶ κἀσθλοῖσιν ἔχαιρες,
εὖτέ σε καὶ τούτων μοῖρ' ἐπέβαλλεν ἔχειν."
THEOGNIS. *Sententiae*, 355.

"Be brave in trouble, as thou didst rejoice
In fortune, when the gods did grant it thee."

"Τόλμα πρήξιος ἀρχή, τύχη δὲ τέλεος κυρίη."
DEMOCRITUS. *Ethica, Fragment* 126 (89).

"Daring is the leader of the enterprise, but fortune is the mistress of the event."

"Τολμᾶν δὲ χρεών, ὁ γὰρ ἐν καιρῷ
μόχθος πολλὴν εὐδαιμονίαν
τίκτει θνητοῖσι τελευτῶν." EURIPIDES. *Temenidae, Fragment* 10.

"Needs must be brave, for timely toil
Brings in the end much happiness to man."

"Τολμᾶν χρὴ, τὰ διδοῦσι θεοὶ θνητοῖσι βροτοῖσιν,
ῥηϊδίως δὲ φέρειν ἀμφοτέρων τὸ λάχος,
μήτε κακοῖσιν ἀσῶ τι λίην φρένα, μήτ' ἀγαθοῖσιν
τερφθῇς ἐξαπίνης, πρὶν τέλος ἄκρον ἰδεῖν."
THEOGNIS. *Sententiae*, 591.

"Ye must be brave, whate'er the gods may give
To mortals, and bear calmly either lot.
In sorrow be not fretful, and in joy
Be not too gladsome till ye see the end."

"Τὸν Ἀΐδαν γὰρ οὐδὲ γῆρας οἶδε φιλεῖν."

SOPHOCLES. *Fragment* (*Iobates*) 280.

"Even old age views not with eyes of love
The gates of Hades."

"Τὸν ἄρχοντα τριῶν δεῖ μεμνῆσθαι· πρῶτον μὲν ὅτι ἀνθρώπων ἄρχει, δεύτερον ὅτι κατὰ νόμους ἄρχει, τρίτον ὅτι οὐκ ἀεὶ ἄρχει."

AGATHON. (*Stobaeus, Florilegium, XLVI.*, 24.)

"Every ruler must remember three things. Firstly, that he rules man; secondly, that he rules according to law, and thirdly, that he does not rule for ever."

"Τὸν βίον (ἔλεγε) οὕτω δεῖν μετρεῖν, ὡς καὶ πολὺ καὶ ὀλίγον χρόνον βιωσομένους."

BIAS. (*Diogenes Laertius, I.*, 5, 5, 87.)

"We should so measure out our life as though we had both a short and a long time to live."

"Τὸν δῆμον (ἐθίζοντες) ὑπὸ τρόπου μᾶλλον ἢ τοῦ λόγου τῶν συμβουλευόντων ἄγεσθαι."

PLUTARCH. *De Audiendo, VII.* (41, B.)

"Accustoming the people to regard rather the characters than the words of their advisers."

"Τὸν ἕτερον πόδα ἐν τῷ πορθμείῳ ἔχοντα."

LUCIAN. *Apologia*, 1.

"With one foot in the ferry boat."

"Τὸν εὐτυχοῦντα χρὴ σοφὸν πεφυκέναι."

EURIPIDES. *Alcmene, Fragment* 6.

"The fortunate must eke be wise by nature."

"Τὸν ἥττω δὲ λόγον κρείττω ποιεῖν."

ARISTOTLE. *Rhetorica, II.*, 24.

"To make the worse appear the better reason."

"Τὸν κλέπταν ποτ' Ἔρωτα κακὰ κέντασε μέλισσα
κηρίον ἐκ σίμβλων συλεύμενον· ἄκρα δὲ χειρῶν
δάκτυλα πάνθ' ὑπένυξεν. ὁ δ' ἄλγεε καὶ χέρ' ἐφύσση,
καὶ τὰν γᾶν ἐπάταξε, καὶ ἅλατο· τᾷ δ' Ἀφροδίτᾳ
δεῖξεν τὰν ὀδύναν, καὶ μέμφετο ὅττι γε τυτθὸν
θηρίον ἐστὶ μέλισσα, καὶ ἁλίκα τραύματα ποιεῖ.
χ' ἁ μάτηρ γελάσασα, 'Τὺ δ' οὐκ ἴσος ἐσσὶ μελίσσαις,
ὡς τυτθὸν μὲν ἔης, τὰ δὲ τραύματα ἁλίκα ποιεῖς;'"

THEOCRITUS. *Idylls, XIX.*

"Once on a time,
When Love, the thief, was stealing from a hive
Its honied store, a naughty bee did sting
His finger-tip. Love wept and wrung his hand
And stamped upon the ground and danced with pain.
And then to Aphrodite showed his hurt,
Complaining that a bee, so small a thing,
Should deal so sore a wound. But laughingly
His mother answered, 'Thou art like the bees,
For small art thou, yet see what wounds thou deal'st'."

"Τὸν κόρον (ἔλεγεν) ὑπὸ τοῦ πλούτου γεννᾶσθαι, τὴν δὲ ὕβριν ὑπὸ τοῦ κόρου." SOLON. (*Diogenes Laertius*, *I.*, 2, 10, 59.)

"Wealth is the parent of satiety, and satiety of insolence."

"Τὸν κρατοῦντα μαλθακῶς
θεὸς προσώθεν εὐμενῶς προσδέρκεται."
AESCHYLUS. *Agamemnon*, 951.—(*Agamemnon.*)

"On him who gently wields
His power God's eye looks kindly from afar."—(*Plumptre.*)

"Τὸν λόγον εἴδωλον εἶναι τῶν ἔργων (ἔλεγε)."
SOLON. (*Diogenes Laertius*, *I.*, 2, 10, 58.)

"The word is the image of the deed."

"Λόγος ἔργου σκιή."
DEMOCRITUS. (*Diogenes Laertius*, *IX.*, 7, 5, 17.)

"Speech is the shadow of action."

"Τὸν μὲν ἀγαθὸν δεῖ φίλαυτον εἶναι· καὶ γὰρ αὐτὸς ὀνήσεται τὰ καλὰ πράττων, καὶ τοὺς ἄλλους ὠφελήσει."
ARISTOTLE. *Ethica Nicomachea*, *IX.*, 8, 7.

"The virtuous man cannot be other than self-seeking, for he shall himself profit by his good deeds, even as he benefits others."

"Τὸν ὄλβον οὐδὲν οὐδαμοῦ κρίνω βροτοῖς,
ὃν γ' ἐξαλείφει ῥᾷον ἢ γραφὴν θεός."
EURIPIDES. *Peleus*, *Fragment* 4.

"No happiness can mortals call their own,
For God can wipe it out, as 'twere a screed."

"Τὸν ὅλον οὐρανὸν ἁρμονίαν." ARISTOTLE. *Metaphysica*, *I.*, 5.

"The whole of heaven is a harmony."

"Τὸν πλούσιον ἀμαθῆ πρόβατον (εἶπε) χρυσόμαλλον."
DIOGENES. (*Diogenes Laertius*, *VI.*, 2, 6, 47.)

"A rich man without instruction is a sheep with a golden fleece."

"Τόν τε γὰρ μέλλοντα καλῶς ἄρχειν, ἀρχθῆναί φασι δεῖν πρῶτον."
ARISTOTLE. *Politica*, *IV.*, 14, 4.

"He who is to rule wisely must first have learnt to obey."

"Τὸν τεθνηκότα μὴ κακολογεῖν."
CHILO. (*Diogenes Laertius*, *I.*, 3, 2, 70.)

"Speak no evil of the dead."

"Τὸν τελευτηκότα μὴ κακολόγει, ἀλλὰ μακάριζε."
CHILO. (*Stobaeus*, *Florilegium*, *CXXV.*, 15.)

"Speak not evil of the dead, but call them blessed."

"Τὸν γὰρ οὐκ ὄντα ἅπας εἴωθεν ἐπαινεῖν."
THUCYDIDES. *History*, *II.*, 45, 1.

"All men are wont to praise him who is no more."

(*The origin of the phrase "De mortuis nil nisi bonum".*)

"Τὸν ὑψόθεν σκοπὸν ἐπισκόπει,
φύλακα πολυπόνων
βροτῶν." AESCHYLUS. *Supplices*, 381.—(*Chorus.*)

Guardian of suffering men."—(*Plumptre.*)
"Look thou on Him who looks on all from heaven,

"Τὸν φθόνον ἔνιοι τῷ καπνῷ παρεικάζουσι· πολὺς γὰρ ἐν τοῖς ἀρχομένοις διὰ τὸ φλέγεσθαι προεκπίπτων, ὅταν ἐκλάμψωσιν, ἀφανίζεται."
PLUTARCH. *An seni respublica gerenda sit, VII.* (787, c.)

"Some writers have likened envy to smoke, for it obscures the earlier gleams of brightness in those who are rising to eminence, but when once they have shone forth in their full brilliance it disappears."

"Τὸν φθόνον (εἶπεν) ἕλκος εἶναι τῆς ψυχῆς."
SOCRATES. (*Stobaeus, Florilegium, XXXVIII.*, 48.)

"Envy is an ulcer of the soul."

"Τὸν φίλον (ἔλεγε) δεῖν εὐεργετεῖν, ὅπως ᾖ μᾶλλον φίλος, τὸν δὲ ἐχθρὸν, φίλον ποιεῖν."
CLEOBULUS. (*Diogenes Laertius, I.*, 6, 4, 91.)

"We should do good to our friend to make him more friendly, and to our enemy to make him a friend."

"Τὸν χρηστὸν καὶ ἀγαθὸν ἄνδρα δεῖ τῶν μὲν προγεγενημένων μεμνῆσθαι, τὰ δὲ ἐνεστῶτα πράττειν, περὶ δὲ τῶν μελλόντων φυλάττεσθαι." ISOCRATES. (*Stobaeus, Florilegium, I.*, 45.)

"He who aspires to be a man of light and leading must bear in mind what has gone by, do the work which the present demands, and lay his plans cautiously for what is to come."

"Τόξον μὲν γὰρ, ὥς φασιν, ἐπιτεινόμενον ῥήγνυται, ψυχὴ δ' ἀνιεμένη."
PLUTARCH. *An seni respublica gerenda sit, XVI.* (792, c.)

"Overstraining, they say, breaks the bow, relaxing, the mind."

"Τοσούτου ἄξιος ἕκαστός ἐστιν, ὅσου ἄξιά ἐστι ταῦτα περὶ ἃ ἐσπούδακεν." MARCUS AURELIUS. *Quod sibi ipsi scripsit, VII.*, 3.

"The value of each man is precisely the value of the subjects in which he has interested himself."

"Τοῦ δ' ἤτοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἠώς."
HOMER. *Iliad, VII.*, 451.

"Wide as the light extends shall be the fame
Of this great work."—(*Lord Derby.*)

"Τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σεαυτῆς, ἀνήκοος εἶ."
XENOPHON. *Memorabilia, II.*, 1, 31.

"To that sweetest of all music, praise of thyself, turn a deaf ear."

"Τοῦ ζῆν γὰρ οὐδεὶς ὡς ὁ γηράσκων ἐρᾷ."
SOPHOCLES. *Fragment* (*Acrisius*) 64.

"None love life more than those who are growing old."

"Τοῦ μὲν θανόντος οὐκ ἂν ἐνθυμοίμεθα,
εἰ τι φρονοῖμεν, πλεῖον ἡμέρας μιᾶς."
SIMONIDES OF AMORGOS. *Fragment* 2 (3).

"'Gainst one who's dead let not thy wrath hold sway,
If thou be wise, for more than one short day."

"Τοῦ πλουτεῖν (ἔλεγε) τὸ πλουτίζειν εἶναι βασιλικώτερον."
PTOLEMY LAGUS. (*Plutarch, Ptolemaei Apophthegmata*, 1.) (181, F.)

"It is more kingly to enrich others than to enjoy wealth oneself."

"(Ὥστε καὶ δὲ) τοὔνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται."
ARISTOPHANES. *Vespae*, 492.—(*Bdelycleon.*)

"Its name is bandied in the market."—(*Wheelwright.*)

"Τοὺς ἀγαθοὺς ἄνδρας θεῶν (ἔλεγε) εἰκονὰς εἶναι."
DIOGENES. (*Diogenes Laertius, VI.*, 2, 6, 51.)

"Good men are likenesses of the gods."

"Τοὺς δὲ σπουδάζοντας ἐν τοῖς γελοίοις (ἔλεγεν) ἐν τοῖς σπουδαίοις ἔσεσθαι καταγελάστους."
CATO MAJOR. (*Plutarch, Catonis Apophthegmata*, 18.) (199, A.)

"Those who busy themselves about ridiculous trifles become ridiculous when they undertake serious business."

"Τοὺς εὖ γεγονότας καὶ τεθραμμένους καλῶς
κἂν τοῖς κακοῖς δεῖ λόγον ἔχειν εὐφημίας."
MENANDER. *Fabulae Incertae, Fragment* 118.

"'Tis meet that men well born and nobly nurtured
Should, e'en in trouble, shun ill-omened words."

"Τοὺς ζῶντας εὖ δρᾶν· κατθανὼν δὲ πᾶς ἀνὴρ
γῆ καὶ σκιὰ· τὸ μηδὲν εἰς οὐδὲν ῥέπει."
EURIPIDES. *Meleager, Fragment* 20.

"Do good to those that live; the dead are nought
But earth and shadow; nothing returns to nothing."

"Τοὺς λόγους τῶν διαλεκτικῶν τοῖς μὲν ἀραχνίων ὑφάσμασιν εἴκαζεν, οὐδὲν μὲν χρήσιμους, λίαν δὲ τεχνικούς."
ARISTON. (*Stobaeus, Florilegium, LXXXII.*, 15.)

"The words of a dialectician are like a spider's web: of no practical value, but a triumph of ingenuity."

"Τοὺς μὲν ἄλλους (ἔλεγεν) ἀνθρώπους ζῆν, ἵν' ἐσθίοιεν· αὐτὸν δὲ ἐσθίειν, ἵνα ζῴη." SOCRATES. (*Diogenes Laertius, II.*, 5, 14.)

"Other men live to eat, but I eat to live."

"Τοὺς μὲν οἰκέτας ἔφη δεσπόταις, τοὺς δὲ φαύλους ἐπιθυμίαις δουλεύειν." DIOGENES. (*Diogenes Laertius, VI.*, 2, 6, 66.)

"Servants are ruled by their masters, weak men by their passions."

"Τοὺς μὲν παῖδας ἀστραγάλοις δεῖ ἐξαπατᾶν, τοὺς δὲ ἄνδρας ὅρκοις."
LYSANDER. (*Plutarch, Apophthegmata Laconica. Lysander*, 4.) (229, B.)
DIONYSIUS THE TYRANT. (*Plutarch, de Fortuna Alexandri, I.*, 9.) (330, F.)

"Boys are to be cheated with dice, men with oaths."

"Τοὺς πρεσβυτέρους τιμᾶν δεῖν."
PYTHAGORAS. (*Diogenes Laertius, VIII.*, 1, 19, 23.)

"We should reverence our elders."

"Τούτῳ νίκα."
EUSEBIUS PAMPHILUS. *Vita Constantini, I.*, 28. (*Vide* "*Hoc vince*".)

"By this conquer."

"Τρέφεται δὲ, ὦ Σώκρατες ψυχὴ τίνι; Μαθήμασι δήπου, ἦν δ' ἐγώ."
PLATO. *Protagoras, V.* (*Stephens, p.* 313, C.)—(*Hippocrates and Socrates.*)

"And what, Socrates, is the food of the soul?
Surely, I said, knowledge is the food of the soul."—(*Jowett.*)

"Τρία γάρ ἐστι, δέσποτα,
δι' ὧν ἅπαντα γίγνετ', ἢ κατὰ τοὺς νόμους,
ἢ ταῖς ἀνάγκαις, ἢ τὸ τρίτον ἔθει τινί."
MENANDER. *Empipramene, Fragment* 3.

"Three things there are that motive all man's actions:
Law is the first, or next necessity,
Or thirdly custom."

"Τρόπος ἔσθ' ὁ πείθων τοῦ λέγοντος, οὐ λόγος."
MENANDER. *Hymnis, Fragment* 1, 7.

"The speaker's character persuades, and not his words."

"Τρόπος ἐστὶ χρηστὸς ἀσφαλέστερος νόμου.
τὸν μὲν γὰρ οὐδεὶς ἂν διαστρέψαι ποτὲ
ῥήτωρ δύναιτο, τὸν δ' ἄνω τε καὶ κάτω
λόγους ταράσσων πολλάκις λυμαίνεται."
EURIPIDES. *Pirithous, Fragment* 8.

"Morality is safer far than law.
For that from the straight path no orator
Can turn aside, but this, with maze of words,
Distorting, oft he'll treat with contumely."

"Τροφαί θ' αἱ παιδευόμεναι
μέγα φέρουσιν εἰς ἀρετάν."
EURIPIDES. *Iphigenia in Aulide*, 562.—(*Chorus.*)

"Careful nurture greatly makes for virtue."

"Τροφὴ γὰρ καὶ παίδευσις χρηστὴ σωζομένη φύσεις ἀγαθὰς ἐμποιεῖ."
PLATO. *Republic, IV.* (*Stephens, p.* 424, A.)—(*Socrates.*)

"For good nurture and education implant good constitutions."—(*Jowett.*)

"Τυραννίδος δὲ τῆς μάτην αἰνουμένης
τὸ μὲν πρόσωπον ἡδύ, τἀν δόμοισι δὲ
λυπηρά· τίς γὰρ μακάριος, τίς εὐτυχὴς,
ὅστις δεδοικὼς καὶ παραβλέπων βίαν
αἰῶνα τείνει;" EURIPIDES. *Ion*, 621.—(*Ion.*)

"And power—this power men falsely praise so oft,
Winsome its face is, but behind the veil
Is torment. Who is happy, fortunate who,
That, fearing violence, glancing aye askance,
Weareth out life?"—(*A. S. Way.*)

"Τυραννὶς θηρίων ἁπάντων ἀγριώτατον."
DIONYSIUS HALICARNASSENSIS. (*Cicero, de Officiis, III.*, 23.)

"A tyranny is of all wild beasts the most savage."

"Τυφλόν γε καὶ δύστηνόν ἐστιν ἡ τύχη."
MENANDER. *Progami, Fragment.*

"How blind and beggarly is fortune."

"Τύχη γὰρ ὀρθοῖ καὶ τύχη καταῤῥέπει
τὸν εὐτυχοῦντα, τόν τε δυστυχοῦντ' ἀεὶ·
καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς."
SOPHOCLES. *Antigone*, 1158.—(*The Messenger.*)

"'Tis Fortune's chance
That raiseth up, and Fortune bringeth low
The man who lives in good or evil plight;
And prophet of men's future there is none."—(*Plumptre.*)

"Τυχὴ γυναικῶν ἐς γάμους· τὰ μὲν γὰρ εὖ,
τὰ δ' οὐ καλῶς πίπτοντα δέρκομαι βροτῶν."
EURIPIDES. *Electra*, 1100.—(*Chorus.*)

"Chance ordereth women's bridals. Some I mark
Fair, and some foul of issue among men."—(*A. S. Way.*)

"Τύχη κυβερνᾷ πάντα· ταύτην καὶ φρένας
δεῖ καὶ πρόνοιαν τὴν θεὸν καλεῖν μόνην·
εἰ μή τις ἄλλως ὀνόμασιν χαίρει κενοῖς."
MENANDER. *Hypobolimaeus, Fragment* 3, A, B, 9.

"Fortune aye holds the helm; alone to fortune
May mind and foresight give the name of God,
Unless we take delight in empty names."

"Τῷ γὰρ κακῶς πράσσοντι μυρία μία
νύξ ἐστι· εὖ παθόντα εἶθ' ἑτέρα θανεῖν."
SOPHOCLES. *Fragment* (*Nauplius*) 377.

"To the unhappy one night's as ten thousand;
The fortunate finds one more night in death."

"Τῷ γελοίῳ, καθάπερ ἁλὶ, πεφεισμένως δεῖ χρῆσθαι."
DEMOPHILUS. *Similitudines ex Pythagoreis*, 19.

"Laughter, like salt, must be sparingly indulged in."

"Τῷ δ' ἀναγκαίῳ τρόπῳ
ὃς ἀντιτείνει, σκαιὸν ἡγοῦμαι βροτόν."
EURIPIDES. *Hercules Furens*, 283.—(*Megara.*)

"Against the inevitable
Who strives, I hold him but a foolish man."—(*A. S. Way.*)

"Τῷ δυσπραγοῦντι δ' ἐπιστενάχειν
πᾶς τις ἕτοιμος· δῆγμα δὲ λύπης
οὐδὲν ἐφ' ἧπαρ προσικνεῖται·
καὶ συγχαίρουσιν ὁμοιοπρεπεῖς,
ἀγέλαστα πρόσωπα βιαζόμενοι."
AESCHYLUS. *Agamemnon*, 790.—(*Chorus.*)

"O'er the sufferer all are ready
Wail of bitter grief to utter,
Though the piercing pang of sorrow
Never to their heart approaches;
So with counterfeit rejoicing
Men strain faces that are smileless."—(*Plumptre.*)

"Τῷ μέλλοντι σῴζεσθαι δεῖ φίλους ἀγαθοὺς ἢ διαπύρους ἐχθροὺς ὑπάρχειν, οἱ μὲν γὰρ διδάσκουσιν, οἱ δ' ἐλέγχουσι."
DIOGENES. (*Plutarch, de Adulatore et Amico, XXXVI.*) (74, c.)

"He who would find safety must have good friends and fiery foes; from the first he will learn, by the second he will be put to the test."

"Τῷ μὲν τὸ σῶμα διατεθειμένῳ κακῶς
χρεί' ἐστὶν ἰατροῦ· τῷ δὲ τὴν ψυχὴν φίλου,
λύπην γὰρ εὔνους οἶδε θεραπεύειν φίλος."
MENANDER. *Fabulae Incertae, Fragment* 65.

"Who's sick in body needeth a physician,
Who's sick in soul a friend, for none's more skilled
To heal our sorrows than a kindly friend."

"Τῷ πλέονι δ' ἀεὶ πολέμιον καθίσταται
τοὔλασσον." EURIPIDES. *Phoenissae*, 539.—(*Jocasta.*)

"The lesser with the greater ever wars."

"Τῷ πονοῦντι δ' ἐκ θεῶν
ὀφείλεται τέκνωμα τοῦ πόνου κλέος."
AESCHYLUS. *Fragment* 292.

"Still to the sufferer comes, as due from God,
A glory that to suffering owes its birth."—(*Plumptre.*)

"Τῶν γὰρ ἀγαθῶν τὸν πλοῦτον ὕστατον τίθει·
ἀβεβαιότατον γάρ ἐστιν, ὧν κεκτήμεθα."
ALEXIS. *Fabulae Incertae, Fragment* 37.

"Of all thy blessings reckon wealth the least,
For 'tis the least secure of our possessions."

"Τῶν γὰρ μεγάλων ψυχῶν ἱεὶς
οὐκ ἂν ἁμάρτοι· κατὰ δ' ἄν τις ἐμοῦ
τοιαῦτα λέγων οὐκ ἂν πείθοι.
πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἕρπει.
καίτοι σμικροὶ μεγάλων χωρὶς
σφαλερὸν πύργου ῥῦμα πέλονται."

SOPHOCLES. *Ajax*, 154.—(*Chorus.*)

"For if one take his aim at lofty souls
He scarce can miss his mark;
But one who should at me his slander dart,
Would fail to gain belief;
For envy ever dogs the great man's steps;
Yet men of low estate,
Apart from mightier ones,
Are but poor towers of strength."—(*Plumptre.*)

"Τῶν γὰρ πλούτων ὅδ' ἄριστος·
γενναῖον λέχος εὑρεῖν." EURIPIDES. *Andromeda, Fragment* 45.

"This is the chiefest prize of all our wealth:
A noble spouse."

"Τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,
ὅσσοι νῦν βροτοί εἰσιν ἐπὶ χθονὶ σῖτον ἔδοντες."

HOMER. *Odyssey, VIII.*, 221.

"But of all else I swear that I stand first,
Such men as now upon the earth eat bread."—(*Worsley.*)

"Τῶν δ' εὐδαιμόνων
μηδένα νομίζετ' εὐτυχεῖν πρὶν ἂν θάνῃ."

EURIPIDES. *Troades*, 509.—(*Hecuba.*)

"Of all that prosper
Account ye no man happy till he die."—(*A. S. Way.*)

"Τῶν δὲ μελλόντων τετύφλωνται φραδαί."

PINDAR. *Olympia, XII.*, 9 (13).

"Blind the skill that would the future scan."—(*Morice.*)

"Τῶν δὲ πεπραγμένων
ἐν δίκᾳ τε καὶ παρὰ δίκαν ἀποίητον οὐδ' ἂν
χρόνος, ὁ πάντων πατὴρ, δύναιτο θέμεν ἔργων τελος."

PINDAR. *Olympia, II.*, 17 (29).

"For what is gone
(Come it if right or maugre right) is none—
No! not Time's self that brought it can reverse."—(*Morice.*)

"Τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς."

MENANDER. *Monosticha*, 510.

"All men claim kinship with the fortunate."

"Τῶν ἡδέων τὰ σπανιώτατα γιγνόμενα μάλιστα τέρπει."

EPICTETUS. *Ethica, Fragment* 166 (204).

"The pleasures which we most rarely experience give us the greatest delight."

"Τῶν ἡμαρτημένων ἄνθρωποι μεμνέαται μᾶλλον ἢ τῶν εὖ πεποιημένων." DEMOCRITUS. (*Stobaeus, Florilegium, XLVI.*, 47.)

"Our sins are more easily remembered than our good deeds."

"Τῶν μεγίστων ἀγαθῶν, ὧν ἅπαντες ἂν εὔξαιντο μεταλαβεῖν, πρῶτον μὲν τῆς περὶ τὸ σῶμα καὶ τὴν ψυχὴν ὑγιείας."
ISOCRATES. *Panathenaicus, IV.*, 7. (*Stephens, p.* 234, A.)

"First among our greatest blessings, for which all men would pray, is health of body and mind."

"Τῶν μὲν γὰρ ἀρχόντων ἔργον ἐστὶ, τοὺς ἀρχομένους ταῖς αὑτῶν ἐπιμελείαις ποιεῖν εὐδαιμονεστέρους."
ISOCRATES. *De Pace, XXX.*, 91. (*Stephens, p.* 177, C.)

"It is the function of the ruler to use his best endeavours to make his subjects happier."

"Τῶν τε γὰρ πεπραγμένων ἐπιτερπεῖς αἱ μνῆμαι, καὶ τῶν μελλόντων ἐλπίδες ἀγαθαί." ARISTOTLE. *Ethica Nicomachea, IX.*, 4, 5.

"There is a charm both in our recollections of the past, and in our hopes for the future."

"Ὕβριν τε τίκτει πλοῦτος, ἢ φειδὼ βίου."
EURIPIDES. *Hippolytus, Fragment* 11.

"Riches beget or pride or parsimony."

"Ὕβρις γὰρ ἐξανθουσ' ἐκάρπωσε σταχὺν
ἄτης, ὅθεν πάγκλαυτον ἐξαμᾷ θέρος."
AESCHYLUS. *Persae*, 821.—(*The Ghost of Darius.*)

"For wanton pride from blossom grows to fruit,
The full corn in the ear, of utter woe,
And reaps a tear-fraught harvest."—(*Plumptre.*)

"Ὑγιαίνειν εὔχου τοῖς θεοῖς, ἐφ' ὅσον ἔχεις ζῆν."
SOTADES. (*Stobaeus, Florilegium, III.*, 39.)

"Pray to the gods for health, so long as you shall live."

"Ὑγιὲς γὰρ οὐδὲν αἱ θύραθεν εἴσοδοι
δρῶσιν γυναικῶν, ἀλλὰ πολλὰ καὶ κακά."
EURIPIDES. *Andromache*, 952.—(*Hermione.*)

"For nothing wholesome comes when enter in
Strange women, nay, but mischief manifold."—(*A. S. Way.*)

"Υἱὸς γὰρ οἰκόσιτος ἡδὺ γίγνεται."
ANAXANDRIDES. *Cynegetae, Fragment.*

"A son who loves his home is a joy to his parents."

"Ὑμεῖς μέντοι, ἂν ἐμοὶ πείθησθε, σμικρὸν φροντίσαντες Σωκράτους, τῆς δὲ ἀληθείας πολὺ μᾶλλον."
PLATO. *Phaedo, XL.* (*Stephens, p.* 91, B.)—(*Socrates.*)

"And I would ask you to be thinking of the truth and not of Socrates."
—(*Jowett.*)

"Ὕμνοι δὲ καὶ ἀθανάτων γέρας αὐτῶν."

THEOCRITUS. *Idylls*, *XVII.*, 8.

"Song doeth honour even to the gods."

"Ὕπν' ὀδύνας ἀδαὴς, ὕπνε δ' ἀλγέων,
εὐαδὲς ἡμῖν ἔλθοις,
εὐαίων εὐαίων, ὦναξ." SOPHOCLES. *Philoctetes*, 827.—(*Chorus.*)

"Come, blowing softly, Sleep, that know'st not pain,
Sleep, ignorant of grief,
Come softly, surely, kingly Sleep, and bless."—(*Plumptre.*)

"Ὕπνε, ἄναξ πάντων τε θεῶν, πάντων τ' ἀνθρώπων."

HOMER. *Iliad*, *XIV.*, 233.

"Sleep, universal king of gods and men."—(*Lord Derby.*)

"Ὕπνος γὰρ δὴ πολὺς οὔτε τοῖς σώμασιν οὔτε ταῖς ψυχαῖς ἡμῶν, οὐδ' αὖ ταῖς πράξεσι ταῖς περὶ ταῦτα πάντα ἁρμόττων ἐστὶ κατὰ φύσιν."

PLATO. *Laws*, *VII.*, 13. (*Stephens*, *p.* 808, B.)—(*The Athenian.*)

"Much sleep is not required by nature, either for our souls or bodies, or for the actions in which they are concerned."—(*Jowett.*)

"Ὕπνος δὲ πάσης ἐστὶν ὑγίεια νόσου."

MENANDER. *Monosticha*, 522.

"Sleep is a remedy for every ill."

"Ἀνάπαυσίς ἐστι τῶν κακῶν πάντων ὕπνος."

MENANDER. *Monosticha*, 596.

"From every ill sleep doth some respite bring."

"Ὕπνος τὰ μικρὰ τοῦ θανάτου μυστήρια."

MNESIMACHUS. *Fabula Incerta*, *Fragment.*

"Sleep, the lesser mysteries of death."

"Ὑπὸ γὰρ λόγων ὁ νοῦς τε μετεωρίζεται,
ἐπαίρεταί τ' ἄνθρωπος."

ARISTOPHANES. *Aves*, 1447.—(*Peisthetaerus.*)

"For both the mind by words is elevated,
And man exalted."—(*Wheelwright.*)

"(Τὴν παροιμίαν δ' ἐπαινῶ,
τὴν παλαιάν) · ὑπὸ λίθῳ γὰρ
παντί που χρὴ
μὴ δάκῃ ῥήτωρ ἀθρεῖν."

ARISTOPHANES. *Thesmophoriazusae*, 527.—(*Chorus.*)

"I praise the wisdom
Of that old proverb—'Under every stone
'Tis right to peep, lest in some secret corner,
Ready to bite you, lurk an orator'."—(*Wheelwright.*)

"Ὑποτέτμηται τὰ νεῦρα τῶν πραγμάτων."

DEMOSTHENES. (*Aeschines*, *In Ctesiphontem*, 166.)

"The sinews of affairs are severed."

"Ἐν μὲν εἰρήνῃ παρέχῳ τὰ τέρπνα, ἐν δὲ πολέμοις νεῦρα τῶν πράξεων γίνομαι."

CRANTOR. (*Sextus Empiricus, Adversus Ethicos, XI.*, 53.)

"In peace I provide enjoyment, and in war become the sinews of action."

"Τὸν πλοῦτον (εἶπε) νεῦρα πραγμάτων."

BION OF BORYSTHENES. (*Diogenes Laertius, IV.*, 7, 3, 48.)

"Riches are the sinews of affairs."

"Τὰ χρήματα νεῦρα τῶν πραγμάτων."

CLEOMENES. (*Plutarch, Cleomenes, XXVII.*)

"Money is the sinews of affairs."

"Ὑς ποτ' Ἀθηναίαν ἔριν ἤρισε." THEOCRITUS. *Idylls, V.*, 23.

"The sow once was fain to rival Athene."

"Φάρμακον δὲ κακῶν ἀκεστήριον, λήθη."

APPIANUS. *De Rebus Punicis, LXXXVIII.*

"The drug that heals our sorrows, forgetfulness."

"Φαῦλοι βροτῶν γὰρ τοῦ πονεῖν ἡσσώμενοι
θανεῖν ἐρῶσιν."

AGATHON. (*Aristotle, Ethica Eudemia, III.*, 1, 26.)

"Small men, by toil o'ercome, desire to die."

"Φαύλου ἀνδρὸς, καθάπερ κυνὸς κακοῦ, μᾶλλον δεῖ τὴν σιγὴν, ἢ τὴν φωνὴν εὐλαβεῖσθαι."

DEMOPHILUS. *Similitudines ex Pythagoreis*, 9.

"From a mean man, as from a worthless dog, we would sooner have silence than sound."

"Φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
χάρις διαῤῥεῖ καὶ προδοῦσ' ἁλίσκεται."

SOPHOCLES. *Ajax*, 1266.—(*Teucer.*)

"Alas! how soon the credit of the dead
Flits and is gone, and proves but treacherous stay."—(*Plumptre.*)

"Φεῦ, φεῦ, τὸ φῦναι πατρὸς εὐγενοῦς ἄπο
ὅσην ἔχει φρόνησιν ἀξίωμά τε.
κἂν γὰρ πένης ὢν τυγχάνῃ χρηστὸς γεγῶς,
τιμὴν ἔχει τίν', ἀναμετρούμενος δέ πῶς
τὸ τοῦ πατρὸς γενναῖον ὠφελεῖ τρόπῳ."

EURIPIDES. *Temenidae, Fragment* 15.

"Lo, how a man gains credit and renown,
If he but be of noble parents born!
Though he be poor, yet if of high descent
His rank's assured, and his own character
He purifies by taking as his measure
His sire's nobility."

"Φεύγουσι γάρ τοι χοἱ θρασεῖς, ὅταν πέλας
ἤδη τὸν Ἅιδην εἰσορῶσι τοῦ βίου."
SOPHOCLES. *Antigone*, 580.—(*Creon.*)

"For even boldest natures shrink in fear,
When they see Hades overshadowing life."—(*Plumptre.*)

"Φήμη γάρ τε κακὴ πέλεται κούφη μὲν ἀεῖραι
ῥεῖα μαλ', ἀργαλέη δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι.
φήμη δ' οὔτις πάμπαν ἀπόλλυται, ἥντινα πολλοὶ
λαοὶ φημίζουσι· θεὸς νύ τίς ἐστι καὶ αὐτή."
HESIOD. *Works and Days*, 761.

"How easily some light report of ill
Is set on foot, how grievous 'tis to bear,
How hard to throw aside. Ne'er rumour dies
That has been spread abroad by common talk,
For she is counted 'mongst the immortal gods."

"Φημὶ γὰρ ἐγὼ εἶναι τὸ δίκαιον οὐκ ἄλλο τι ἢ τὸ τοῦ κρείττονος ξυμφέρον."
PLATO. *Republic*, *I.*, 12. (*Stephens*, *p.* 388, c.)—(*Thrasymachus.*)

"I proclaim that might is right, justice the interest of the stronger."
—(*Jowett.*)

"Φησὶν σιωπῶν." EURIPIDES. *Orestes*, 1592.—(*Orestes.*)

"His silence answers yes."

"Φθείρουσιν ἤθη χρήσθ' ὁμιλίαι κακαί."
MENANDER. *Thais*, *Fragment* 2.
EURIPIDES. *Fragment* 962. (*According to Clement of Alexandria.*)

"Evil communications corrupt good manners."

"Φθονεραὶ θνατῶν φρένας ἀμφικρέμανται ἐλπίδες."
PINDAR. *Isthmia*, *II.*, 43 (64).

"Aye jealous hopes are hovering round men's minds."

"Φιλάργυρος οὐδεὶς ἀγαθὸς, οὔτε βασιλεὺς οὔτε ἐλεύθερος."
ANTISTHENES. (*Stobaeus*, *Florilegium*, *X.*, 42.)

"No good man is a money-grubber, whether he be king or commoner."

"Φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν."
HERODOTUS. *Histories*, *VII.*, 10.

"God specially singles out for punishment whatever is most conspicuous."

"Φιλέειν γὰρ ἐκ τῶν μαλακῶν χώρων μαλακοὺς ἄνδρας γίνεσθαι."
HERODOTUS. *Histories*, *IX.*, 122.

"Countries with mild climates generally produce effeminate men."

"Φιλεῖ δὲ τίκτειν ὕβρις μὲν παλαιὰ νεά·
ζουσαν ἐν κακοῖς βροτῶν ὕβριν
τότ' ἢ τότ', εὖτ' ἂν τὸ κύριον μόλῃ."
AESCHYLUS. *Agamemnon*, 764.—(*Chorus.*)

"But recklessness of old
Is wont to breed another recklessness,
Sporting its youth in human miseries
At once, or whensoe'er the fixed hour comes."—(*Plumptre.*)

"Φιλήκοον εἶναι, μᾶλλον ἢ φιλόλαλον."
CLEOBULUS. (*Diogenes Laertius, I.*, 6, 4, 92.)

"Be fond of listening, rather than fond of talking."

"Φίλοι, κακῶν μὲν ὅστις ἔμπειρος κυρεῖ,
ἐπίσταται βροτοῖσιν ὡς ὅταν κλύδων
κακῶν ἐπέλθῃ, πάντα δειμαίνειν φιλεῖ·
ὅταν δ' ὁ δαίμων εὐροῇ πεποιθέναι,
τὸν αὐτὸν ἀεὶ δαίμον' οὐριεῖν τύχῃς."
AESCHYLUS. *Persae*, 598.—(*Atossa.*)

"Whoe'er, my friends, is vexed in troublous times
Knows that when once a tide of woe sets in
A man is wont to fear in everything;
But when fate flows on smoothly, then to trust
That the same fate will ever send fair gales."—(*Plumptre.*)

"Φιλοκαλοῦμεν γὰρ μετ' εὐτελείας καὶ φιλοσοφοῦμεν ἄνευ μαλακίας."
THUCYDIDES. *II.*, 40, 1.—(*Funeral oration of Pericles.*)

"We pursue beauty with moderation, and wisdom without effeminacy."

"Φιλολοιδόροιο γλώττης
ἔφυγον βέλεμνα κουφά." ANACREON. *Odes, XLII.* (*XL.*), 11.

"I fled the headless darts of slanderous tongue."

"Φίλος μὲν Σωκράτης, ἀλλὰ φιλτέρα ἡ ἀλήθεια."
AMMONIUS. *Life of Aristotle.*

"Socrates is a friend, but truth is a greater."

"Φιλοσοφία μόνα θέλει, ἃ ἡ φύσις σου θέλει."
MARCUS AURELIUS. *Quod sibi ipsi scripsit, V.*, 9.

"Philosophy only wills what thy nature wills."

"Φιλότεκνόν πως πᾶν γυναικεῖον γένος."
EURIPIDES. *Phoenissae*, 356.—(*Chorus.*)

"The love of children is inbred in woman."

"Φιλότιμον ἦθος, πλούσιον φρόνημα δὲ
ἐν τοῖσιν ἔργοις, οὐχὶ τοῖς λόγοις ἴσον."
EURIPIDES. *Supplices*, 907.—(*Adrastus.*)

"A soaring soul was his, a spirit rich
Where deeds might serve; in speech of less avail."
—(*A. S. Way.*)

"Φιλους μὴ ταχὺ κτῶ· οὓς δ' ἂν κτήσῃ, μὴ ἀποδοκίμαζε."

SOLON. (*Diogenes Laertius, I.*, 2, 12, 60.)

"Do not be hasty in forming friendships, but do not break off those you have formed."

"Φιλοῦσι παῖδας οἵ τ' ἀμείνονες βροτῶν,
οἵ τ' οὐδὲν ὄντες."

EURIPIDES. *Hercules Furens*, 634.—(*Hercules.*)

"They love their babes, as well the nobler sort,
As they that are but nought."—(*A. S. Way.*)

"Φιλῶ τέκν', ἀλλὰ πατρίδ' ἐμὴν μᾶλλον φιλῶ."

PLUTARCH. *Praecepta gerendae reipublicae, XIV.* (809, D.)

"I love my children, but I love my country more."

"Φίλων παρόντων καὶ ἀπόντων μεμνῆσθαι (ἔφη)."

THALES. (*Diogenes Laertius, I.*, 1, 9, 37.)

"Forget not your friends, whether present or absent."

"Φίλων τοιούτων οἱ μὲν ἐστερημένοι
χαίρουσιν, οἱ δ' ἔχοντες εὔχονται φευγεῖν."

SOPHOCLES. *Fragment* 741.

"Those who lose such friends lose them to their joy,
And they who have them for deliverance pray."—(*Plumptre.*)

"Φοβερώτερόν ἐστιν ἐλάφων στρατόπεδον ἡγουμένου λέοντος ἢ λεόντων ἐλάφου."

CHABRIAS. (*Plutarch, Chabriae Apophthegmata*, 3.) (187, D.)
(*Stobaeus, Florilegium, LIV.*, 61, *attributes this saying to Philip of Macedon.*)

"An army of stags led by a lion is more to be feared than an army of lions led by a stag."

"Φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς."

SOPHOCLES. *Oedipus Tyrannus*, 617.—(*Chorus.*)

"Swift counsels are not always safe."—(*Plumptre.*)

"Φυὴν δ' ὡς πόντος ἀλλοίην ἔχει."

SIMONIDES OF AMORGOS. *De Feminis*, 42.

"Uncertain as the sea is woman's nature."

"Φυλακτήριον, ὃ πᾶσι μὲν ἐστ' ἀγαθὸν καὶ σωτήριον, μάλιστα δὲ τοῖς πλήθεσιν πρὸς τοὺς τυράννους . . . ἀπιστία."

DEMOSTHENES. *Philippica, II.*, 24.

"The strongest shield and safeguard for all men, especially for the masses against tyrants, is mistrust."

"Φύσει δ' ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων, καὶ τοῖς ἐθέλουσι πόνειν καὶ κινδυνεύειν τὰ τῶν ἀμελούντων."

DEMOSTHENES. *Philippica, I.*, 5.

"It is only natural that the share of the absentees should fall to those who are present, and that of the indifferent to those who are willing to incur toil and danger."

"Φύσει σοφὸς μὲν οὐδείς."

ARISTOTLE. *Ethica Nicomachea, VI.*, 11, 5.

"No one is wise by nature."

"Φύσεως κακίας σημεῖόν ἐστιν ὁ φθόνος."

DEMOSTHENES. *Ad Leptinem*, 140.

"Envy is a sign of an evil nature."

"Φύσιν πονηρὰν μεταβάλλειν οὐ ῥᾴδιον."

MENANDER. *Monosticha*, 531.

"Not easy 'tis to change an evil nature."

"Φύσιος γὰρ ἀντιπραττούσης κενεὰ πάντα."

HIPPOCRATES. *Lex.* (*Kuhn's edition*, 1825, *Vol. I., p.* 4.)

"If nature opposes all remedies are vain."

"Φύσις ἀνθρώπων οὐδενὸς ἱκανὴ φύεται ὥστε γνῶναί τε τὰ συμφέροντα ἀνθρώποις εἰς πολιτείαν καὶ γνοῦσα τὸ βέλτιστον ἀεὶ δύνασθαί τε καὶ ἐθέλειν πράττειν."

PLATO. *Laws, IX.* (*Stephens, p.* 875.)

"No man's nature is able to know what is best for the social state of man; or, knowing, always able to do what is best."—(*Jowett.*)

"Φύσις κέρατα ταύροις,
ὁπλὰς δ' ἔδωκεν ἵπποις,
ποδωκίην λαγωοῖς,
λέουσι χάσμ' ὀδόντων,
τοῖς ἰχθύσιν τὸ νηκτὸν,
τοῖς ὀρνέοις πέτασθαι,
τοῖς ἀνδράσιν φρόνημα,
γυναιξὶν οὐκέτ' εἶχεν·
τί οὖν; δίδωσι κάλλος,
ἀντ' ἀσπίδων ἁπασῶν,
ἀντ' ἐγχέων ἁπάντων·
νικᾷ δὲ καὶ σίδηρον
καὶ πῦρ καλή τις οὖσα."

ANACREON. *Odes, XXIV.*

"Nature gave horns to the bull,
Hoofs gave she to the horse,
To the lion cavernous jaws,
And swiftness to the hare.
The fish taught she to swim,
The bird to cleave the air;
To man she reason gave;
Not yet was woman dowered.
What, then, to woman gave she?
The priceless gift of beauty,
Stronger than any buckler,
Than any spear more piercing.
Who hath the gift of beauty,
Nor fire nor steel shall harm her."

"Χαῖρ' · εἰ τὸ χαίρειν ἔστι που κάτω χθονος.
δοκῶ δὲ · ποῦ γὰρ μή 'στι λυπεῖσθαι βίῳ,
ἔστιν τὸ χαίρειν τῶν κακῶν λελησμένῳ."

ASTYDAMAS. (*Stobaeus, Florilegium, CXX.*, 15.)

"Rejoice, if there be joy
Beneath the earth. Methinks it must be so;
For where no more we're harassed by life's woes,
Sure we forget our sorrows, and rejoice."

"(Παλαιὰ παροιμία ὅτι) Χαλεπὰ τὰ καλά ἐστιν ὅπῃ ἔχει μαθεῖν."

PLATO. *Cratylus, I.* (*Stephens, p.* 384, A.)—(*Socrates.*)

"There is an ancient saying that 'hard is the knowledge of the good'."
—(*Jowett.*)

"Χαλεπὸν δ' ἑτέρου νόον ἴδμεναι ἀνδρός."

THEOCRITUS. *Idylls, XXV.*, 67.

"Not easy 'tis to know another's mind."

"Χαλεπὸν ἐσθλὸν ἔμμεναι."

PITTACUS. (*Diogenes Laertius, I.*, 4, 4, 76.)

"It is very difficult to be good."

"Χαλεπὸν μὲν οὖν ἄνδρας δυσαρέστους νουθετεῖν."

ARISTOPHANES. *Ecclesiazusae*, 180.—(*Praxagora.*)

"'Tis hard to give
Advice to man of nature difficult."—(*Wheelwright.*)

"Χαλεπὸν, Πάμφιλε,
ἐλευθέρᾳ γυναικὶ πρὸς πόρνην μάχη.
πλείονα κακουργεῖ, πλείον' οἶδ', αἰσχύνεται
οὐδὲν, κολακεύει μᾶλλον."

MENANDER. *Fabulae Incertae, Fragment* 36.

"Hard is the fight
A modest woman wages 'gainst a wanton;
For readier is the wanton to do evil,
More cunning mind she hath, more flattering tongue,
And knoweth nought of shame."

"Χαλεπὸν πολλὰς ὁδοὺς ἅμα τοῦ βίου βαδίζειν."

PYTHAGORAS. (*Stobaeus, Florilegium, I.*, 27.)

"It is hard to pursue many of life's paths at the same time."

"Χαλεπὸν τὰ βέλτιστα λέγειν ἐστίν."

DEMOSTHENES. *De Megalopolitanis*, 2.

"It is difficult always to say exactly the right thing."

"Χαλεπὸν τὸ μὴ φιλῆσαι ·
χαλεπὸν δὲ καὶ φιλῆσαι ·
χαλεπώτερον δὲ πάντων
ἀποτυγχάνειν φιλοῦντα." ANACREON. *Odes, XXIX.* (*XXVII.*), 1.

"Ah, cruel 'tis to love,
And cruel not to love,
But cruelest of all
To love and love in vain."

"Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾴδιον."

PHILEMON. *Ephedritae, Fragment* 2.

"'Tis easy to command, not easy to obey."

"Χάρις τῇ μακαρίᾳ φύσει, ὅτι τὰ ἀναγκαῖα ἐποίησεν εὐπόριστα, τὰ δὲ δυσπόριστα ἀναγκαῖα."

EPICURUS. (*Stobaeus, Florilegium, XVII.*, 23.)

"Let us render thanks to blessed nature for having made what is necessary easy, and what is difficult necessary."

"Χάρις χάριν γάρ ἐστιν ἡ τίκτουσ' ἀεί."

SOPHOCLES. *Ajax*, 522.—(*Tecmessa.*)

"For gracious favours still do favour win."—(*Plumptre.*)

"Χειμὼν μεταβάλλει ῥᾳδίως εἰς εὐδίαν."

MENANDER. *Monosticha*, 751.

"The tempest quickly to fair weather changes."

"(Διὰ τὸν) Χθιζινὸν ἄνθρωπον."

ARISTOPHANES. *Vespae*, 281.—(*Chorus.*)

"The man of yesterday."—(*Wheelwright.*)

"Χρεὼν
κοσμεῖν γυναῖκας τὰς γυναικείους φύσεις."

EURIPIDES. *Andromache*, 955.—(*Chorus.*)

"Yet behoves
Woman with woman's frailty gently deal."—(*A. S. Way.*)

"Χρεὼν τέλος ὁρᾶν."

SOLON. (*Aristotle, Ethica Nicomachea, I.*, 10, 1.)

"We must keep the goal in sight."

"Χρὴ γὰρ γυναῖκα, κἂν κακῷ δοθῇ πόσει,
στέργειν· ἄμιλλάν τ' οὐκ ἔχειν φρονήματος."

EURIPIDES. *Andromache*, 213.—(*Andromache.*)

"Yea, though a wife
Be with bad husband mated, she must be
Content, nor match her will against his own."

"Χρὴ γὰρ εὐναίῳ πόσει
γυναῖκα κοινῇ τὰς τύχας φέρειν ἀεί."

EURIPIDES. *Phrixus, Fragment* 6.

"It behoves a woman
Ever to share her noble husband's sorrows."

"Χρὴ γὰρ ποιητὴν ἄνδρα πρὸς τὰ δράματα
ἃ δεῖ ποιεῖν, πρὸς ταῦτα τοὺς τρόπους ἔχειν."

ARISTOPHANES. *Thesmophoriazusae*, 149.—(*Agathon.*)

"For it is meet that a dramatic poet
Should frame his manners to his poesy."—(*Wheelwright.*)

"Χρὴ ξεῖνον παρεόντα φιλεῖν, ἐθέλοντα δὲ πεμπειν."
HOMER. *Odyssey*, *XV.*, 74.

"Welcome the coming, speed the parting guest."—(*Pope.*)

"(Ἀλλὰ) Χρὴ πάντας γνώμην ταύτην καταθέσθαι,
ὡς πλοῦτος πλείστην πᾶσιν ἔχει δύναμιν."
THEOGNIS. *Sententiae*, 717.

"Let all lay this to heart,
That wealth o'er all things has supremest power."

"Χρὴ σιγᾶν ἢ κρείσσονα σιγῆς λέγειν."
PYTHAGORAS. (*Stobaeus*, *Florilegium*, *XXXIV.*, 7.)

"Be silent or let thy words be worth more than silence."

"Ἢ σιγὴν καίριον ἢ λόγον ὠφέλιμον ἔχε."
PYTHAGORAS. (*Stobaeus*, *Florilegium*, *XXXIV.*, 8.)

"Keep timely silence, or speak to the point."

"Ἐγὼ διδαχθεὶς ἐν κακοῖς ἐπίσταμαι
πολλοὺς καθαρμοὺς καὶ λέγειν ὅπου δίκη,
σιγᾶν θ' ὁμοίως."
AESCHYLUS. *Eumenides*, 276.—(*Orestes.*)

"I, taught by trouble, know full many a form
Of cleansing rites—to speak when that is meet,
And when 'tis not keep silence."—(*Plumptre.*)

"Ἔστι δ' οὗ σιγὴ λόγου
κρείσσων γένοιτ' ἂν· ἔστι δ' οὗ σιγῆς λόγος."
EURIPIDES. *Orestes*, 638.—(*Menelaus.*)

"Now silence is of more avail than speech,
Now speech than silence."

"Ἥσυχος καιρῷ σοφός."
EURIPIDES. *Supplices*, 509.—(*The Herald.*)

"The wise in season sitteth still."—(*A. S. Way.*)

"Κρεῖττον σιωπᾶν ἐστιν ἢ λαλεῖν μάτην."
PHILONIDES. (*Stobaeus*, *Florilegium*, *XXXIII.*, 7.)

"Silence is better than empty chatter."

"Σιωπὴ τὸ πολὺ ἔστω, ἢ λαλείσθω τὰ ἀναγκαῖα καὶ δι' ὀλίγων."
EPICTETUS. *Enchiridion*, *XXXIII.*, 2.

"Keep silence for the most part, and speak only when you must, and then briefly."

"Ἀσφαλέστερον γὰρ τοῦ λέγειν τὸ σιγᾶν."
EPICTETUS. *Enchiridion*, *Fragment.* (*Stobaeus*, *Florilegium*, *XXXV.*, 10.)

"Silence is safer than speech."

"Χρὴ τὸν μὴ τυχόντα γνώμης οὐχ ὅπως ζημιοῦν ἀλλ' μηδ' ἀτιμάζειν."
THUCYDIDES. *History*, *III.*, 42, 5.

"One ought not even to disdain, much less to punish, the man who fails to carry his point."

"Χρήματα δ' οὐκ ἁρπακτὰ, θεόσδοτα, πολλὸν ἀμείνω."
HESIOD. *Works and Days*, 320.

"Better the wealth that by the gods is given,
Than aught we make our own by violence."

"Χρήματα δ' ἱμείρω μὲν ἔχειν, ἀδίκως δὲ πεπᾶσθαι
οὐκ ἐθέλω πάντως." SOLON. *Fragment* 13 (4), 7.

"Wealth I desire, but wealth unjustly gained
I nowise covet."

"Χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν
κακῶς πίτνοντα καὶ φρενῶν ἀνθάπτεται."
EURIPIDES. *Medea*, 54.—(*The Nurse.*)

"The hearts of faithful servants still are touched
By ill-betiding fortunes of their lords." —(*A. S. Way.*)

"Χρόνον δ' ἔγνων ὃν παρῆλθον,
ὃν ἔχω δραμεῖν οὐκ οἶδα."
ANACREON. *Odes*, *XL.* (*XXXVIII.*), 3.

"Those years I know through which I've passed,
The course I've still to run I know not."

"Χρόνος γὰρ οὗτός ἐστιν ἀνθρώποις ἀεί·
τὸν οὖν παρόντα καιρὸν ἀπαντᾶν ἀφεὶς
οὐκ ἔστιν αὐτὸν προσλαβεῖν πάλιν ταχύ."
MENANDER. *Menandri et Philistionis Sententiae*, 5.

"Time's way is ever thus with all mankind;
If thou let slip the occasion when 'tis met,
Thou shalt not quickly catch it up again."

"Χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος·
κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ."
SOPHOCLES. *Oedipus Tyrannus*, 614.—(*Creon.*)

"Time alone
Makes manifest the righteous. Of the vile
Thou mayest detect the vileness in a day."—(*Plumptre.*)

"Χρόνος ἐστὶν ἐν ᾧ καιρὸς, καὶ καιρὸς ἐν ᾧ χρόνος οὐ πολύς."
HIPPOCRATES. *Praeceptiones.* (*Kuhn's edition*, 1825, *Vol. I.*, *p.* 77.)

"Time is that in which is opportunity, and opportunity is that in which there is time, but not much."

"Χρόνος καθαιρεῖ πάντα γηράσκων ὁμοῦ."
AESCHYLUS. *Eumenides*, 286.—(*Orestes.*)

"Time waxing old, too, cleanses all alike."—(*Plumptre.*)

"Χρόνος λέγεται δεικνύναι τὸν φιλούμενον, καὶ αἱ ἀτυχίαι μᾶλλον τῶν εὐτυχίων." ARISTOTLE. *Ethica Eudemia*, *VII.*, 2, 37.

"Time shows us who is worthy of our affection, and adversity better than prosperity."

"Χρόνος . . . πενθέων φάρμακα μοῦνος ἔχει."
PHILETAS. (*Stobaeus, Florilegium, CXXIV.*, 26.)
"Time only hath the drugs to cure our woes."

"Χρυσαὶ πέδαι."
DIOGENES. (*Erasmus, Chiliades Adagiorum*, "*Amor*".)
"Golden fetters."

"Χρύσεον μὲν πρώτιστα γένος μερόπων ἀνθρώπων
ἀθάνατοι ποιήσαν Ὀλύμπια δώματ' ἔχοντες,
οἱ μὲν ἐπὶ Κρόνου ἦσαν, ὅτ' οὐρανῷ ἐμβασίλευεν.
ὥστε θεοὶ δ' ἔζωον, ἀκηδέα θυμὸν ἔχοντες,
νόσφιν ἄτερ τε πόνων καὶ ὀϊζύος· οὐδέ τι δειλὸν
γῆρας ἐπῆν." HESIOD. *Works and Days*, 109.

"And first the golden race of speaking men
Were by the dwellers in Olympus made;
They under Cronos lived, when he was king
In heaven. Like gods were they, with careless mind,
From toil and sorrow free, and nought they knew
Of dread old age."

"Χρυσὸς δ' ἄνοιγει πάντα κἀΐδου πύλας."
MENANDER. *Monosticha*, 538.
"Gold opens every gate; e'en that of hell."

"Χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς."
EURIPIDES. *Medea*, 965.—(*Medea.*)
"Gold weigheth more with men than words untold."—(*A. S. Way.*)

"Χρυσὸς μὲν οἶδεν ἐξελέγχεσθαι πυρί,
ἡ δ' ἐν φίλοις εὔνοια καιρῷ κρίνεται."
MENANDER. *Fabulae Incertae, Fragment* 143.

"Gold can be tried by fire, and the good-will
Of friends by time is tested."

"Χρυσός τοι κόνις ἐστὶ καὶ ἄργυρος, οἱ δὲ καὶ αὐτοὶ
λᾶες ἐπὶ ῥηγμῖνι πολυψηφῖδι θαλάσσης."
MAUMACHIUS. *Nuptialia Monita*, 59.

"Gold is but dust, and silver, like the stones
That, worthless, lie upon the pebbly beach."

"Χρῶ τοῖς εἰρημένοις, ἢ ζήτει βελτίω τούτων."
ISOCRATES. *Ad Nicoclem, XI.*, 39. (*Stephens, p.* 22, c.)
"Follow the advice of others, or seek to better it."

"Χωρὶς γὰρ φθορᾶς οὐδὲ γένεσις δύναται συστῆναι."
HERMES TRISMEGISTUS. (*Stobaeus, Florilegium, XI.*, 23.)
"If there be no decay neither can there be generation."

"Χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια."
SOPHOCLES. *Oedipus Coloneus*, 808.—(*Creon.*)
"Much speech is one thing, well-timed speech another."—(*Plumptre.*)

"Ψεύδεσθαι προχείροτερον τοῖς πολλάκις ἁμαρτάνουσιν."
LYSIAS. (*Stobaeus, Florilegium, XII.*, 21.)
"Lying comes easier to those who are always transgressing."

"Ψευδὴς διαβολὴ τὸν βίον λυμαίνεται."
MENANDER. *Monosticha*, 553.
"False slander is an outrage on our life."

"Ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ δῖον· ἀλλὰ πᾶν ἔπος τελεῖ."
AESCHYLUS. *Prometheus Vinctus*, 1032.—(*Hermes.*)
"For the lips
Of Zeus know not to speak a lying speech,
But will perform each single word."—(*Plumptre.*)

"Ψευδόμεθα μὲν· πῶς δ' ἀποδείκνυται, ὅτι οὐ δεῖ ψεύδεσθαι, πρόχειρον ἔχομεν."
EPICTETUS. *Enchiridion*, 52.
"We tell lies, yet it is easy to show that lying is immoral."

"Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον."
MENANDER. *Monosticha*, 547.
"No liar long escapes discovery."

"Ψεῦδος δὲ μισεῖ πᾶς σοφὸς καὶ χρήσιμος."
MENANDER. *Monosticha*, 554.
"Falsehood is hateful to the good and wise."

"Ψευδῶν δὲ καιρὸν ἔσθ' ὅπου τιμᾷ θεός."
AESCHYLUS. *Fragment* 273.
"There is a time when God doth falsehood prize."—(*Plumptre.*)

"Ψυχὰν ἄψυχον ἔχοντα."
ARISTOPHANES. *Ranae*, 1334.—(*Aeschylus.*)
"Having a soulless soul."

"Ψυχὴ γὰρ εὔνους καὶ φρονοῦσα τοὔνδικον
κρείσσων σοφιστοῦ παντός ἐστιν εὕρετις."
SOPHOCLES. *Fragment* (*Aletes*) 88.
"A soul with good intent and purpose just
Discerns far more than lecturer can teach."—(*Plumptre.*)

"Ψυχὴ ὁμιλοῦσα ἀρετῇ ἔοικεν ἀεννάῳ πηγῇ, καὶ γὰρ καθαρὸν καὶ ἀτάραχον καὶ πότιμον καὶ νόστιμον καὶ κοινωνικὸν, καὶ πλούσιον καὶ ἀβλαβὲς καὶ ἀνώλεθρον."
EPICTETUS. (*Stobaeus, Florilegium, I.*, 47.)
MOSCHION. *Monita, XII.*
"A soul that makes virtue its companion is like an ever-flowing well, for it is clean and pellucid, sweet and wholesome, open to all, rich, blameless and indestructible."

"Ψυχῇ δὲ βίαιον οὐδὲν ἔμμονον μάθημα."
PLATO. *Republic, VII.*, 16. (*Stephens, p.* 536, E.)—(*Socrates.*)
"Knowledge which is acquired under compulsion has no hold on the mind."
—(*Jowett.*)

"Ψυχῇ μιᾷ ζῆν, οὐ δυοῖν, ὀφείλομεν."

EURIPIDES. *Alcestis*, 712.—(*Pheres.*)

"One life to live, not twain—this is our due."—(*A. S. Way.*)

"Ψυχῆς γὰρ ὄργανον τὸ σῶμα, θεοῦ δ' ἡ ψυχή."

ANACHARSIS. (*Plutarch, Septem Sapientum Symposium, XXI.*) (163, E.)

"The body is the implement of the soul, and the soul of God."

"Ψυχῆς μέγας χαλινὸς ἀνθρώποις ὁ νοῦς."

MENANDER. *Monosticha*, 549.

"The mind's the chiefest bridle of the soul."

"Ψυχῆς πόνος γὰρ ὑπὸ λόγου κουφίζεται."

PHILEMON. *Fabulae Incertae, Fragment* 112.

"Soul-weariness is oft by speech allayed."

"Ὦ γύναι, Ἀθηναῖοι ἄρχουσι τῶν Ἑλλήνων, ἐγὼ δὲ Ἀθηναίων, ἐμοῦ δὲ σύ, σοῦ δὲ ὁ υἱός, ὥστε φειδέσθω τῆς ἐξουσίας, δι' ἣν, ἀνόητος ὢν, πλεῖστον Ἑλλήνων δύναται."

THEMISTOCLES. (*Plutarch, Cato, VIII.*)

"Wife, the Athenians rule the Greeks, and I rule the Athenians, and thou me, and our son thee; let him then use sparingly the authority which makes him, foolish as he is, the most powerful person in Greece."

"Ὦ δῆμε, καλήν γ' ἔχεις
ἀρχὴν, ὅτε πάντες ἄν-
θρωποι δεδίασί σ' ὥς-
περ ἄνδρα τύραννον·
ἀλλ' εὐπαράγωγος εἶ,
θωπευόμενός τε χαί-
ρεις, κἀξαπατώμενος
πρὸς τόν τε λέγοντ' ἀεὶ
κέχηνας· ὁ νοῦς δέ σου
παρὼν ἀποδημεῖ."

ARISTOPHANES. *Equites*, 1111.—(*Chorus.*)

"O Demos, thou a fine dominion hast,
Since all men tremble at thee as a tyrant.
But thou art quickly led by flatteries,
Rejoicing to be duped—still open-mouthed
Hearing the present speaker—and at once
Resigning all thy readiness of mind."—(*Wheelwright.*)

"Ὦ Ζεῦ, τί ποθ' ἡμῖν δοὺς χρόνον τοῦ ζῆν βραχύν,
πλέκειν ἀλύπως τοῦτον ἡμᾶς οὐκ ἐᾷς;"

EUPHRON. *Didymi, Fragment* 2.

"O Zeus, but short the span of life thou givest;
Why dost thou then forbid that we should plan
A life from sorrow free?"

"Ὦ θάνατε, θάνατε, πῶς ἀεὶ καλούμενος
οὕτω κατ' ἦμαρ οὐ δύνᾳ μολεῖν ποτε;"

SOPHOCLES. *Philoctetes*, 797.—(*Philoctetes.*)

"O Death! O Death! why com'st thou not to me,
Thus summoned day by day continually?"—(*Plumptre.*)

"Ὦ κενοὶ βροτῶν,
οἳ τόξον ἐντείνοντες ὡς καιροῦ πέρα,
καὶ πρὸς δίκης γε πολλὰ πάσχοντες κακά,
φίλοις μὲν οὐ πείθεσθε."

EURIPIDES. *Supplices*, 744.—(*Adrastus.*)

"O foolish men,
Who, straining with the bow beyond the mark,
And suffering many ills at justice' hand,
To friends at last yield not, but circumstance!"—(*A. S. Way.*)

"Ὦ μῶρε, μῶρε, μὴ θεῶν κίνει φρένας
δεινάς."

ARISTOPHANES. *Aves*, 1238.—(*Iris.*)

"O fool, fool—move not
The heavy anger of the gods."—(*Wheelwright.*)

"Ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τᾷδε
κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι."

SIMONIDES OF CEOS. *Fragment* 92 (151).—(*Epitaph of the* 300 *Spartans at Thermopylae.*)

"Go tell the Spartans, thou that passest by,
That here obedient to their laws we lie."

"Ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός."

SOPHOCLES. *Ajax*, 550.—(*Ajax.*)

"O boy, may'st thou be happier than thy sire,
In all things else be like him. And not bad
Would'st thou be then."—(*Plumptre.*)

"Ὦ πόποι, ἦ ῥά τις ἐστὶ καὶ εἰν Ἀΐδαο δόμοισιν
ψυχὴ καὶ εἴδωλον, ἀτὰρ φρένες οὐκ ἔνι πάμπαν."

HOMER. *Iliad*, *XXIII.*, 103.

"O Heaven, there are then, in the realms below,
Spirits and spectres, unsubstantial all!"—(*Lord Derby.*)

"Ὦ τρισκακοδαίμων, ὅστις ἂν πένης γάμῃ
καὶ παιδοποιεῖθ'."

MENANDER. *Plocion*, *Fragment* 4.

"Ah! thrice unhappy he who, being poor,
Shall wed, and sons beget."

"Ὦ φιλόζωοι βροτοὶ,
οἱ τὴν ἐπιστείχουσαν ἡμέραν ἰδεῖν
ποθεῖτ', ἔχοντες μυρίων ἄχθος κακῶν.
οὕτως ἔρως βροτοῖσιν ἐγκεῖται βίου."

EURIPIDES. *Phoenix*, *Fragment* 12.

"O ye life-loving mortals,
Who ever long to see the coming day,
Though ye be weighed down with a thousand sorrows!
So strong the yearning of mankind for life."

"Ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἶμεν."

HOMER. *Odyssey*, *XII.*, 208.

"Friends, we are not in dangers all unlearned."

"Ὦ χρυσὲ, βλάστημα χθονὸς,
οἷον ἔρωτα βροτοῖσι φλέγεις,
πάντων κράτιστε, πάντων τύραννε,
πολεμεῖς δ' Ἄρεως
κρείσσον' ἔχων δύναμιν."

DIODORUS SICULUS. *Bibliotheca Historica*, *Bk. XXXVII.*, *Fragment* 30.

"Gold, thou fruit of earth,
What love thou kindlest in the minds of men!
Of all things lord, of all things tyrant thou;
Greater thy might in war than Ares' self."

"Ὤδινεν ὄρος, εἶτα μῦν ἀποτεκεῖν."

AGESILAUS. (*Plutarch*, *Agesilaus*, *XXXVI.*)

"The mountain was in labour, and lo, a mouse was born!"

"Ὦι μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ."

SOPHOCLES. (*Oedipus Tyrannus*, 296.—(*Oedipus.*)

"Words fright not him who, doing, knows no fear."—(*Plumptre.*)

"Ὤμοι κακὸν μὲν πρῶτον ἀγγέλλειν κακά."

AESCHYLUS. *Persae*, 253.—(*The Messenger.*)

"'Tis ill to be the first to bring ill news."—(*Plumptre.*)

"Ὤμοσεν, ἀλλὰ λέγουσιν ἀληθέα, τοὺς ἐν ἔρωτι
ὅρκους μὴ δύνειν οὔατ' ἐς ἀθανάτων."

CALLIMACHUS. *Epigrams*, *XXVI.*, 3.

"He swore, yet they, methinks, speak truth who say
That lovers' oaths reach not the immortals' ears."

"Ὧν τοῖς θεοῖς ἄνθρωπος εὔχεται τυχεῖν,
τῆς εὐθανασίας κρεῖττον οὐδὲν εὔχεται."

POSIDIPPUS. *Myrmex*, *Fragment* 1.

"Of all the boons that man may ask of God,
Naught better asks he than a peaceful death."

"Ὡραῖος δὲ γυναῖκα τεὸν πότι οἶκον ἄγεσθαι,
μήτε τριήκοντα ἐτέων μάλα πόλλ' ἀπολείπων,
μήτ' ἐπιθεὶς μάλα πόλλα· γάμος δέ τοι ὥριος οὗτος."
HESIOD. *Works and Days*, 695.

"Choose well the season to lead home thy bride,
Not wanting many of thy thirty years,
Nor far exceeding; then 'tis time to wed."

"Ὥρη ἐρᾶν, ὥρη δὲ γαμεῖν, ὥρη δὲ πεπαῦσθαι."
TIMON. (*Anthologia Graeca*, X., 38.)

"There is a time for love, a time for marriage,
And eke a time that is too late for either."

"Ὡς ἀνὴρ, ὅστις τρόποισι συντακῇ, θυραῖος ὢν
μυρίων κρείσσων ὁμαίμων ἀνδρὶ κεκτῆσθαι φίλος."
EURIPIDES. *Orestes*, 805.—(*Orestes.*)

"Whoso, though strange in blood, in character's akin,
Will make for us a firmer friend than countless kinsmen."

"Ὡς ἀργαλέον πρᾶγμ' ἐστὶν, ὦ Ζεῦ καὶ θεοὶ,
δοῦλον γενέσθαι παραφρονοῦντος δεσπότου."
ARISTOPHANES. *Plutus*, 1.—(*Cario.*)

"How hard a thing it is, O Jove and gods,
To be the bondsman of a mad-brained master!"—(*Wheelwright.*)

"Ὡς γὰρ δι' ὁμίχλης τὰ σώματα, καὶ δι' ὀργῆς τὰ πράγματα μείζονα φαίνεται." PLUTARCH. *De Cohibenda Ira*, XI. (460, A.)

"As bodies appear larger when seen through fog, so are our annoyances magnified by anger."

"Ὡς γὰρ ἐν σώματι ὄψις, ἐν ψυχῇ νοῦς."
ARISTOTLE. *Ethica Nicomachea*, I., 6, 12.

"As is the sense of sight in the body, so is mind in the soul."

"Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
ζώειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν."
HOMER. *Iliad*, XXIV., 525.

"Such is the thread the gods for mortals spin,
To live in woe, while they from cares are free."—(*Lord Derby.*)

"Ὡς δυστυχεῖς, ὅσοισι τοῦ κέρδους χάριν
ἐπίπροσθε ταἰσχρὰ φαίνετ' εἶναι τῶν καλῶν.
ἐπισκοτεῖ γὰρ τῷ φρονεῖν τὸ λαμβάνειν."
ANTIPHANES. *Fabulae Incertae, Fragment* 41.

"Unhappy they who for the sake of profit
Prefer the ugly to the beautiful.
Their mind's o'ershadowed by the lust of gain."

"Ὡς ἑκὼν ἐγὼ
μαθοῦσιν αὐδῶ, κοὐ μαθοῦσι λήθομαι."
AESCHYLUS. *Agamemnon*, 39.—(*The Watchman.*)

"I'm fain to speak
To those who know, forget with those who know not."—(*Plumptre.*)

"Ὡς ἔμφυτος μὲν πᾶσιν ἀνθρώποις κάκη."

EURIPIDES. *Bellerophon, Fragment* 4.

"How evil is innate in all mankind!"

"Ὡς ἐξελθὼν ζῆν διανοῇ, οὕτως ἐνταῦθα ζῆν ἔξεστιν."

MARCUS AURELIUS. *Quod sibi ipsi scripsit, V.*, 29.

"As you would design to live after your departure, so may you fitly live now."

"Ὡς ἔρις ἔκ τε θεῶν, ἔκ τ' ἀνθρώπων ἀπόλοιτο,
καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι,
ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο
ἀνδρῶν ἐν στήθεσσιν ἀέξεται ἠΰτε καπνός."

HOMER. *Iliad, XVIII.*, 107.

"Accurs'd of gods and men be hateful strife
And anger, which to violence provokes
Ev'n temperate souls; though sweeter be its taste
Than dropping honey, in the heart of man
Swelling like smoke."—(*Lord Derby.*)

"Ὡς ἤδη δυνατοῦ ὄντος ἐξιέναι τοῦ βίου, οὕτως ἕκαστα ποιεῖν καὶ λέγειν καὶ διανοεῖσθαι."

MARCUS AURELIUS. *Quod sibi ipsi scripsit, II.*, 11.

"We should so order every action, word and thought, as though we were already able to depart this life."

"Ὡς ἡδὺ τῷ μισοῦντι τοὺς φαύλους τρόπους
ἐρημία."

MENANDER. *Hydria, Fragment* 1.

"How fair the desert seems to those who hate
The meanness of mankind!"

"Ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
ἅπαντα τἀνθρώπεια."

SOPHOCLES. *Ajax*, 132.—(*Athene.*)

"All human things
A day lays low, a day lifts up again."—(*Plumptre.*)

"Ὡς κακῶς ἔχει
ἅπας ἰατρὸς, ἂν κακῶς μηδεὶς ἔχῃ."

PHILEMON THE YOUNGER. *Fragment* 2.

"How ill the doctor fares, if none fare ill but he."

"(Ἐκεῖνο πρῶτον μάθε) Ὡς κύκλος τῶν ἀνθρωπηΐων ἐστὶ πραγμάτων, περιφερόμενος δὲ οὐκ ἐᾷ ἀεὶ τοὺς αὐτοὺς εὐτυχεῖν."

HERODOTUS. *History, I.*, 207.

"Remember first of all that human affairs move in a circle, which as it turns does not always permit the same individuals to be fortunate."

"Ὡς μέγα δύνασθον πανταχοῦ τὼ δύ' ὀβολώ."

ARISTOPHANES. *Ranae*, 141.—(*Dionysus.*)

"How greatly everywhere
Prevails the power of the two oboli!"—(*Wheelwright.*)

"Ὡς μέγα τὸ μικρόν ἐστιν ἐν καιρῷ δοθέν."

MENANDER. *Monosticha*, 752.

"How great the small gift when 'tis timely given."

"Ὡς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκήων
γίγνεται, εἴπερ καί τις ἀπόπροθι πίονα οἶκον
γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκήων."

HOMER. *Odyssey*, *IX.*, 34.

"More than all pleasures that were ever made
Parents and fatherland our life still bless.
Though we rich home in a strange land possess,
Still the old memories about us cling."—(*Worsley.*)

"Ὡς οὐκ ἔστι Διὸς κλέψαι νόον, οὐδὲ παρελθεῖν."

HESIOD. *Theogonia*, 613.

"None may outwit or cheat the mind of Zeus."

"Ὡς τἀποκλαῦσαι κἀποδύρασθαι τύχας
ἐνταῦθ' ὅπη μέλλοι τις οἴσεσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει."

AESCHYLUS. *Prometheus Vinctus*, 637.—(*Prometheus.*)

"For to bewail and moan one's evil chance,
Here where one trusts to gain a pitying tear
From those who hear—this is not labour lost."—(*Plumptre.*)

"Ὡς τεθνηξόμενος τῶν σῶν ἀγαθῶν ἀπόλαυε,
ὡς δὲ βιωσόμενος φείδεο σῶν κτεάνων·
ἔστι δ' ἀνὴρ σοφὸς οὗτος, ὃς ἄμφω ταῦτα νοήσας,
φειδοῖ καὶ δαπάνῃ μέτρον ἐφηρμόσατο."

LUCIAN. *Epigrams*, *III.*

"Enjoy thy wealth as though about to die,
Yet frugal be as though of life wert sure;
A wise man he who both these rules obeys,
And strikes the mean 'twixt thrift and lavishness."

"Ὡς τοῖς κακῶς πράσσουσιν ἡδὺ καὶ βραχὺν
χρόνον λαθέσθαι τῶν παρεστώτων κακῶν."

SOPHOCLES. *Fragment* (*Mysis*) 358.

"For those who fare but ill 'tis very sweet
E'en for a moment to forget their ills."—(*Plumptre.*)

"Ὡς χαλεπόν εἰσιν οἱ φίλοι
οἱ φαινόμενοι παράχρημ' ὅταν πράττῃ τις εὖ."

ARISTOPHANES. *Plutus*, 782.—(*Chremylus.*)

"How troublesome are friends who straight appear
When one is prosperous!"—(*Wheelwright.*)

"Ὥσπερ γὰρ καὶ τελεωθὲν βέλτιστον τῶν ζῴων ὁ ἄνθρωπός ἐστιν, οὕτω καὶ χωρισθὲν νόμου καὶ δίκης χείριστον πάντων. χαλεπωτάτη γὰρ ἀδικία ἔχουσα ὅπλα."

ARISTOTLE. *Politica*, *I.*, 2.

"As man is in sum the noblest of the animals, so without law and justice is he the lowest of all. For injustice is most dangerous when armed.

"Ὥσπερ γὰρ οἰκίας, οἶμαι, καὶ πλοίου καὶ τῶν ἄλλων τῶν τοιούτων τὰ κάτωθεν ἰσχυρότατα εἶναι δεῖ, οὕτω καὶ τῶν πράξεων τὰς ἀρχὰς καὶ τὰς ὑποθέσεις ἀληθεῖς καὶ δικαίας εἶναι προσήκει."

DEMOSTHENES. *Olynthiaca, II.*, 10.

"For just as the lowest portions of a house and a ship and other similar constructions must be very strong, so must the foundation and the principle of all our actions be based upon truth and justice."

"Ὥσπερ δὲ θνητὸν καὶ τὸ σῶμ' ἡμῶν ἔφυ,
οὕτω προσήκει μηδὲ τὴν ὀργὴν ἔχειν
ἀθάνατον, ὅστις σωφρονεῖν ἐπίσταται."

EURIPIDES. *Philoctetes, Fragment* 12.

"Even this body which we have must die;
Then 'tis not meet that he who would be wise
Should nourish in his heart undying wrath."

"Ὥσπερ ὑπὸ τοῦ ἰοῦ τὸν σίδηρον, οὕτως ἔλεγε τοὺς φθονεροὺς ὑπὸ τοῦ ἰδίου ἤθους κατεσθίεσθαι."

ANTISTHENES. (*Diogenes Laertius, VI.*, 1, 4, 5.)

"Just as iron is eaten away by rust, so are the envious consumed by their envy."

"Ὥσπερ ὁ ἰὸς σίδηρον, οὕτως ὁ φθόνος τὴν ἔχουσαν αὐτὸν ψυχὴν ἐξαναψήχει."

ANON. (*Stobaeus, Florilegium, XXXVIII.*, 52.)

"As rust iron, so does envy eat away the soul that harbours it."

"Ὥστ' εἴ τις δύο
ἢ καί τι πλείους ἡμέρας λογίζεται,
μάταιός ἐστιν. οὐ γὰρ ἐσθ' ἥ γ' αὔριον,
πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν."

SOPHOCLES. *Trachiniae*, 943.—(*The Nurse.*)

"If one dares to count
On two short days, or more, vain fool is he;
The morrow is as nought, till one has passed
The present day in fair prosperity."—(*Plumptre.*)

"Ὥστε θνητὸν ὄντ' ἐκείνην τὴν τελευταίαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών."

SOPHOCLES. *Oedipus Tyrannus*, 1528.—(*Chorus.*)

"From hence the lesson learn ye
To reckon no man happy till ye witness
The closing day; until he pass the border,
Which severs life from death, unscathed by sorrow."—(*Plumptre.*)

"Ὦτα γὰρ τυγχάνει ἀνθρώποισι ἐόντα ἀπιστότερα ὀφθαλμῶν."

HERODOTUS. *History, I.*, 8.

"Men's ears are less trustworthy than their eyes."

"Ὦτα καὶ ὀφθαλμοὶ πολλοὶ βασιλέως."

LUCIAN. *Adversus Indoctum*, 23.

"A king has many ears and many eyes."

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