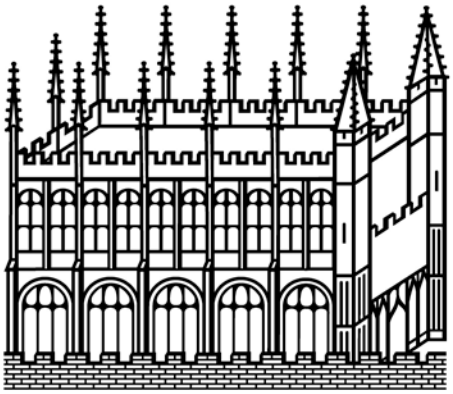

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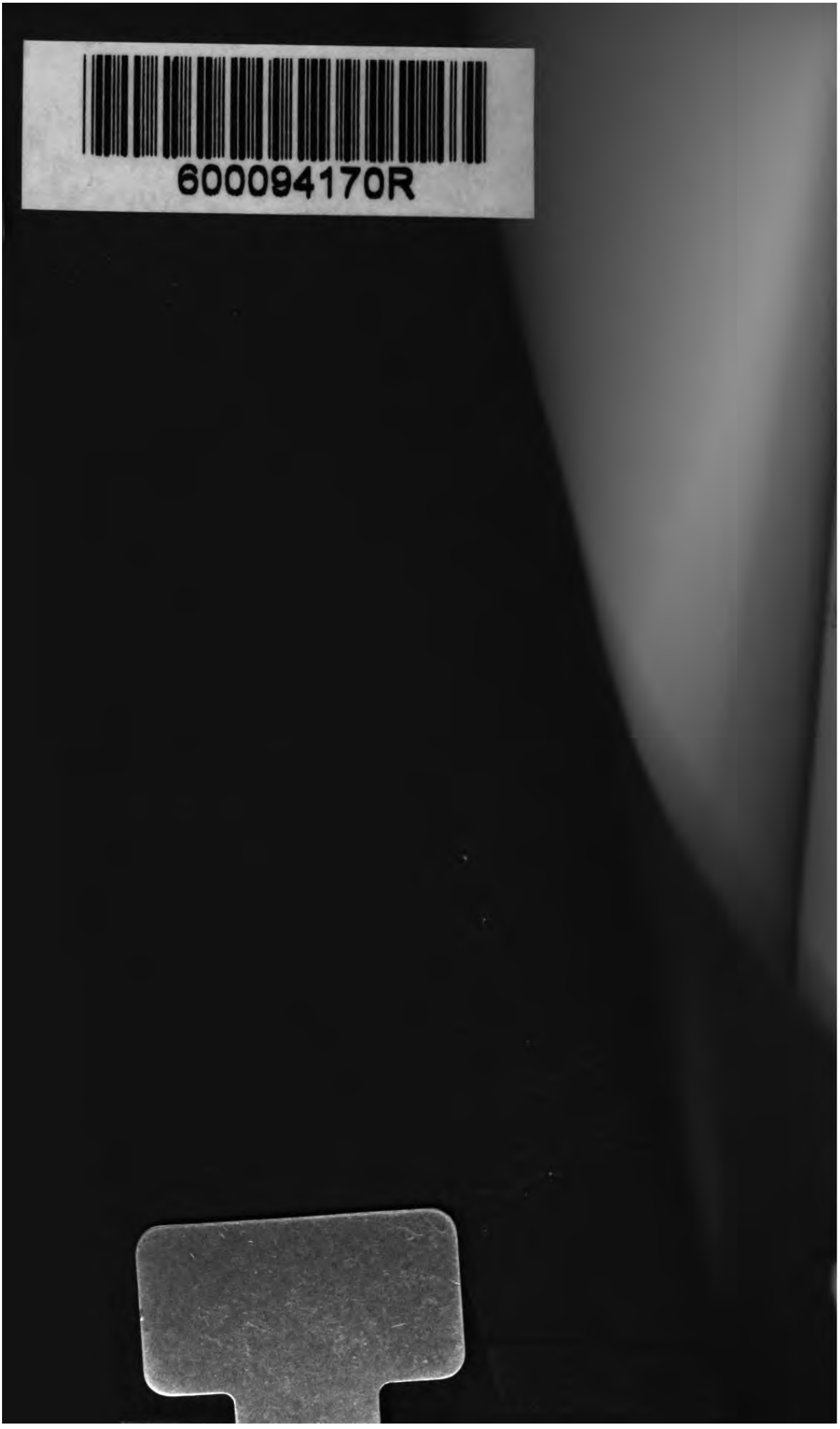
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SALES ATTICI;

OR

THE MAXIMS WITTY AND WISE

OF ATHENIAN TRAGIC DRAMA;

Collected, Arranged, and Paraphrased,

BY

D'ARCY WENTWORTH THOMPSON,

PROFESSOR OF GREEK, QUEEN'S COLLEGE, GALWAY;

AUTHOR OF 'DAY-DREAMS OF A SCHOOLMASTER,' ETC. ETC.

Ξυνετὰ ξυνετοῖς ἀξυνέτως

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1867.

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ERRATUM.

P. 381, l. 14 ; *for* equiposed *read* equipoised.

ÆSCHYLUS.

1. Διὸς ἵμερος οὐκ εὐθήρατος ἐτύχθη·
πάντα τοι φλεγέθει κἀν σκότῳ
μελαίνᾳ ξὺν τύχᾳ
μερόπεσσι λαοῖς·
πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νώτῳ,
κορυφᾷ Διὸς εἰ κρανθῇ πρᾶγμα τέλειον·
δαυλοὶ γὰρ πραπίδων δάσκιοί τε τείνουσιν πόροι
κατιδεῖν ἄφραστοι·
ἰάπτει δ' ἐλπίδων
ἀφ' ὑψιπύργων πανώλεις βροτοὺς,
βίαν δ' οὔτις ἐξοπλίζει
τὰν ἄποινον δαιμονίων· μνῆμον ἄνω φρόνημά πως
αὐτόθεν ἐξέπραξεν ἔμπας ἑδράνων ἀφ' ἁγνῶν.

2. Τὸν ὑψόθεν σκοπὸν ἐπισκόπει,
φύλακα πολυπόνων
βροτῶν, οἳ τοῖς πέλας προσήμενοι
δίκας οὐ τυγχάνουσιν ἐννόμου·
μένει τοι Ζηνὸς ἰκτίου κότος
δυσπαράθελκτος παθόντος οἴκτοις.

GOD.

1. The will of God is hard to understand. The fortunes of men are enveloped in darkness ; but the darkness to Him is as the light of noonday. Whatsoever He shall have decreed, will most surely come to pass. The ways of His thoughts are as the passages in a wood thick with leaves, through the which one seeth but a little way. From His seat in the heavens He striketh at mortals to their destruction. And no man lifteth up his hand to violence, unobserved of Him. Though His dwelling is far above, yet even from thence He looketh down, and punisheth iniquity.

2. Have thou regard to Him that watcheth on high, and is the protector of the unhappy, such as come with supplication to their brethren, and fail to obtain justice. For the wrath of Him that heareth the cry of the suppliant abideth long, neither is it appeased by the sufferings of the guilty.

3. Οὐκ ἀγνοεῖ Θεὸς τοὺς παρ' ἡμὶν ἀθλίους,
οἵοισιν ἐν χειμῶσι ναυτίλων δίκην
στροβούμεθ'· εἰ δὲ χρὴ τυχεῖν σωτηρίας,
σμικροῦ γένοιτ' ἂν σπέρματος μέγας πυθμήν.

4. Ὦ Ζεῦ, πάτερ Ζεῦ, σὸν μὲν αἰθέρος κράτος·
σὺ δ' ἔργ' ἐπουρανίων τε κἀνθρώπων ὁρᾷς
λεωργὰ κἀθέμιστα· σοὶ δ' ἅμ', ὦ Πάτερ,
καὶ θηρίων ὕβρις τε καὶ δίκη μέλει.

5. Δολόμητιν ἀπάταν Θεοῦ τίς ἀνὴρ θνατὸς ἀλύξει;
τίς ὁ κραιπνῷ ποδὶ πηδήματος εὐπετοῦς ἀνάσσων;
φιλόφρων γὰρ παρασαίνει βροτὸν εἰς ἄρκυας Ἄτας,
τόθεν οὐκ ἔστιν ὑπὲκ θνατὸν ἀλύξαντα φυγεῖν.

6. Θεὸς ἐν κακοῖσι τὰν ἀμάχανον
κἀκ χαλεπᾶς δύας ὑπερθ' ὀμμάτων
κρημναμέναν νεφέλαν ὀρθοῖ.

7. Διὰ Θεῶν πόλιν νεμόμεθ' ἀδάματον,
δυσμενέων δ' ὄχλον πύργος ἀποστέγει.

8. Ἦ τοι χρόνῳ που κυρίῳ τ' ἐν ἡμέρᾳ
Θεοὺς ἀτίζων τις βροτῶν δώσει δίκην.

9. Ἀνὴρ νομίζων οὐδαμοῦ Θεοὺς τὸ πρὶν,
ἐν ταῖς Ἀνάγκης δικτύοις ποτ' εὔξεται
λιταῖσι, Γαῖαν Οὐρανόν τε προσκυνῶν.

3. God knoweth that the miserable among men are tossed to and fro in trouble, like as sailors in a stormy sea ; but, if it be His will that we be saved, a great root shall spring from out a little seed.

4. O God, our Father, Thou art ruler in the sky ; Thou regardest the doings of the celestials, and the wickedness of men ; Thou dost look, O Father, to the good and evil deeds even of the beasts of the field.

5. What mortal man shall elude the craft and subtlety of God ? who is he that with swiftness of foot shall overleap it ? for with soft words it draweth on mortals into the toils of destruction from the which there is no escaping.

6. God can lift from off our eyes the darkest cloud of sorrow.

7. It is by the help of the Gods that we dwell in a free city, and that our walls are proof against an enemy.

8. He that slighteth the Gods shall in due time pay the penalty.

9. He that in prosperity saith ‘ There be no Gods,’ shall one day be found within the toils of the Inevitable, and will lift up his voice to Earth and Heaven in prayer.

10. Ἔστι κἀκ πτολέμου τειρομένοις
βωμὸς Ἀρηφυγάσι
ῥῦμα, Δαιμόνων σέβας.

11. Ζεύς ἐστιν αἰθὴρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανὸς,
καὶ Ζεὺς τὰ πάντα, χὤτι τῶνδ' ὑπέρτερον.

12. Ψευδηγορεῖν τοι τὸ στόμ' οὐκ ἐπίσταται
τὸ Δῖον, ἀλλὰ πᾶν ἔπος τελεῖ ποτέ.

13. Εὔφημον ἦμαρ οὐ πρέπει κακαγγέλῳ
γλώσσῃ μιαίνειν· χωρὶς ἡ τιμὴ Θεῶν.

14. Αὐτὸς βροτοῖσιν αἰτίαν φύει Θεὸς,
ὅταν κακῶσαι δῶμα παμπήδην θέλῃ.

15. Θεοστύγητον ἄχει
βροτῶν ἀτιμωθὲν οἴχεται γένος·
σέβει γὰρ οὔτις τὸ δυσφιλὲς Θεοῖς.

16. Τραχὺς καὶ παρ' ἑαυτῷ
τὸ δίκαιον ἔχει Ζεύς.

17. Οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοι.

18. Κλύει καλοῦντος καὶ πρόσωθεν ὢν Θεός.

19. Βαρὺς ἔπεστι Ζηνὸς ἱκεσίου κότος.

20. Εὐωριάζειν τοῦ Πατρὸς λόγους βαρύ.

21. Ἦτοι πολέμιος δεινὸς ὃς Θεοὺς σέβει.

22. Κρείσσων γε πύργου βωμὸς, ἄῤῥηκτον σάκος.

23. Ἅπαντας ἔχθρους τῶν Θεῶν ἡγοῦ πλέον.

10. The altar of God is a sure refuge even to men that flee from an enemy in battle.

11. God is sky, and earth, and heaven ; and God is everything ; and if there be ought further, God is that also.

12. God cannot lie ; whatsoever He speaketh, that will He in due time bring to pass.

13. See that thou pollute not a holy day with the bringing of evil tidings ; for that agreeth not with the honour due unto the Gods.

14. When God is bent upon a man's destruction, He maketh him to deserve it.

15. They, whom the Gods abhor, perish quickly out of the way ; for no one honoureth whom the Gods love not.

16. God is stern, and administereth justice as seemeth right in His own eyes.

17. They are wise that in the day of prosperity deprecate the jealousy of God.

18. Though God is far away, yet He heareth all that call upon Him.

19. The wrath of God is heavy upon him that listeneth not to a suppliant.

20. It is a terrible thing to slight the commands of the Father.

21. That enemy is to be feared that feareth God.

22. The altar of God is better than a tower, and is to the suppliant as an impenetrable shield.

23. Make thou enemies of any rather than of the Gods.

24. Οὐδεὶς πέφυκε πλὴν Διός γ' ἐλεύθερος.

25. Οὐ μυρί' ἐν στέρνοισι τραύματ' ἂν λαβὼν
Θνήσκοι τις, εἰ μὴ τέρμα συντρέχοι βιού·
οὐδ' ἐν στέγῃ τις ἥμενος παρ' ἑστίᾳ
φεύγει τι μᾶλλον τὸν πεπρωμένον μόρον.

26. Οὔ τοι συ, τῷδε χρώμενος διδασκάλῳ,
πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι
τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.

27. Οὔθ' ὑποκλαίων, οὔθ' ὑπολείβων,
οὔτε δακρύων, ἀπύρων ἱερῶν
ὀργὰς ἀτενεῖς παραθέλξει.

28. Οὐδ' εἷς ἂν ἐκφύγοι γε τὴν πεπρωμένην.

29. Τέχνη γ' Ἀνάγκης ἀσθενεστέρα μακρῷ.

30. Τὸ τῆς Ἀνάγκης ἔστ' ἀδήριτον σθένος.

31. Μόνος Θεῶν τοι Θάνατος οὐ δώρων ἐρᾷ,
οὐδ' ἄν τι θύων οὐδ' ἐπισπένδων λάβοις,
οὐδ' ἔστι βωμὸς οὐδὲ παιωνίζεται·
μόνου δὲ Πειθὼ Δαιμόνων ἀποστατεῖ.

32. Τὸ μόρσιμόν τοι τόν τ' ἐλεύθερον μένει
καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός.

24. No one is free to do his own pleasure, saving God alone.

FATE.

25. Though a man be wounded in the breast with wounds innumerable, yet will he not die, if his course be as yet unrun ; neither will one escape his appointed death, though he be sitting by his own fireside.

26. If thou wilt follow my counsel, thou wilt not kick against the pricks ; for He that ruleth above is a stern ruler, and giveth account to none.

27. Neither by lamentation, nor by offering, nor by tears, wilt thou soothe the exceeding anger of the Powers whose sacrifice is untouched of fire.

28. No man shall escape his appointed lot.

29. Ingenuity is far weaker than Necessity.

30. The might of Necessity is a might invincible.

DEATH—THE EUMENIDES—THE HYMN OF THE EUMENIDES—MURDER—SHEDDING OF KINDRED BLOOD—REMORSE—RETALIATION—RETRIBUTION—EXPERIENCE.

31. Alone of the Gods, Death desireth no gifts ; neither wilt thou gain him over by sacrifice or libation ; he hath no altar, nor is he honoured with the singing of hymns ; and on him alone of all divinities Persuasion hath no power.

32. Golden lads and lasses must
Like chimney-sweepers come to dust.

33. Κεῖνον μόνον δῆτ' ὀλβίσαι χρεὼν, ὃς ἂν
βίον τελευτήσῃ γ' ἐν εὐεστοῖ φίλῃ.
34. Πάντως ἄρ' εἰσιν οἱ κατὰ χθονὸς Θεοὶ
λαβεῖν ἀμείνους χερσὶν ἢ μεθιέναι.
35. Ὡς οὐ δικαίως Θάνατον ἔχθουσι βροτοὶ,
ὅσπερ μέγ' ἐστ' ἴαμα τῶν πολλῶν κακῶν.
36. Μόνος σὺ, Θάνατε, τῶν ἀνηκέστων κακῶν
ἰατρός· ἄλγος δ' οὐδὲν ἅπτεται νεκρῶν.
37. Ὃς μὴ ποθεῖ ζῆν καὶ Θανεῖν δέδοιχ' ἅμα,
τόνδ' ουτε μίμνειν ἄνεμος οὔτ' ἐκπλεῖν ἐᾷ.
38. Τό τοι Θανεῖν ἐλευθεροῦται φιλαιάκτων κακῶν.
39. Τί ποτε καλὸν ζῆν βίοτον ὃς λύπας φερει;
40. Βίου πονηροῦ Θάνατος εὐκλεέστερος.
41. Θανεῖν βροτοῖσι πημάτων ἀπαλλαγή.
42. Ἁπλοῦς τις οἶμός ἐσθ' ὃς εἰς Αἴδου φέρει.
43 Γιγνομέναισιν ἐφ' ἁμὶν ἐκράνθη
ἀθανάτων ἀπέχειν χέρας, οὐδέ τις ἐστὶ
συνδαίτωρ μετάκοινος·
παλλεύκων δὲ πέπλων ἄμοιρος μούνα ἐτύχθην·
δωμάτων γὰρ εἰλόμαν
ἀνατροπάς· ὅταν Ἄρης τιθασὸς ὢν φίλον ἕλῃ,
ἐπιτόνως διόμεναι κρατερὸν ὄντα περ ὅμως
μαυροῦμεν νεόαιμον.
Σπευδομένα δ' ἀφελεῖν τινὰ τάσδε μερίμνας,
Θεῶν δ' ἀτέλειαν ἐμαῖσι λιταῖς ἐπικραίνειν,
μηδ' εἰς ἄγκρισιν ἐλθεῖν—
Ζεὺς γὰρ αἱματόφυρτον πᾶν ἔθνος τόδε λέσχας

33. Hold him alone for happy, that shall have ended his days in prosperity.

34. More ready are the Gods below
To catch a grip than to let go.

35. How unjustly do men abhor Death, seeing that He is the healer of all sorrow.

36. Thou alone, O Death, art the healer of sorrow; for anguish cannot lay hold upon the dead.

37. He that hath no desire for life, and is withal afraid to die, is as a mariner that careth not to stay in port, and feareth to put out to sea.

38. It is Death that liberateth from distress and trouble.

39. Wherein is it a good thing to cling unto a life that is fraught with trouble?

40. To die is nobler than to live on in iniquity.

41. Death unto men is the liberation from trouble.

42. It is a road without a turning, that leadeth to the grave.

43. To me and to my sisters this lot was given at our birth, that we should hold aloof from the

ἃς ἀπηξιώσατο—
μάλα γὰρ οὖν ἁλομένα ἀνέκαθεν βαρυπεσῆ
καταφέρω ποδὸς ἀκμὰν—σφαλερὰ γὰρ τανυ-
δρόμοις
κῶλα—δύσφορον ἄταν·
δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναὶ
τακόμεναι κατὰ γᾶν μινύθουσιν ἄτιμοι
ἀμετέραις ἐφόδοις μελανείμοσιν, ὀρχησμοῖς τ'
επιφθόνοις ποδός.
Πίπτων δ' οὐκ οἶδεν τόδ' ὑπ' ἄφρονι λύμᾳ·
τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται,
καὶ δνοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται
πολύστονος φάτις·
μένει γάρ· εὐμήχανοι δὲ καὶ τέλειοι, κακῶν
τε μνήμονες, σεμναὶ
καὶ δυσπαρήγοροι βροτοῖς,
ἄτιμ' ἀτίετα διόμεναι
λάχη Θεῶν διχοστατοῦντ'
ἀναλίῳ λάπᾳ, δυσοδοπαίπαλα
δερκομένοισι καὶ δυσομμάτοις ὁμῶς.
Τίς οὖν τάδ' οὐχ ἅζεταί τε καὶ δέδοικεν βροτῶν,
ἐμοῦ κλύων Θεσμὸν
τὸν μοιρόκραντον ἐκ Θεῶν
δοθέντα τέλεον ; ἔπι δέ μοι
γέρας παλαιὸν, οὐδ'
ἀτιμίας κυρῶ, καίπερ ὑπὸ χθόνα
τάξιν ἔχουσα καὶ δυσάλιον κνέφας.

immortals, and that none should sit with us at banquet. And white raiment is never on our limbs; for we choose the ruin of a house, whensoever a kinsman falleth in domestic strife; we pursue the murderer at full speed, and, be he never so strong, we wither his strength while the blood is yet fresh upon his hands. And we desire no other Power to intermeddle with these matters, and we keep the blood-guilty away from the arbitrament of the Gods; for the Father will not be entreated of such as have shed blood. And the proud thoughts of men that rise up to the stars are humbled and laid low, when we draw near in our black raiment, with the measured tread of our avenging feet. For from afar we swoop down with a heavy leap upon the guilty, and though they run with speed, we trip up their footsteps and lay them in the dust. And when a man is now a-falling, he seeth it not in his blind foolishness; for a mist, engendered of crime, danceth before his eyes, and in his dwelling a thick darkness abideth. For we, the dread Sisters, are quick to anger, and we execute vengeance; we forget not the wickedness of the blood-guilty; our gloomy rites are celebrated apart, and in darkness, and are abhorred of the living and the dead. Who is there of mortals that is not filled with fear and reverence, when he heareth of the lot assigned to me of the Gods? My honour is of ancient days, although my dwelling is in the darkness under ground.

44. Εὐθυδίκαιοι ἡδόμεθ' εἶναι·
τὸν μὲν καθαρὰς χεῖρας προνέμοντ'
οὔτις ἐφέρπει μῆνις ἀφ' ἡμῶν,
ἀσινὴς δ' αἰῶια διοιχνεῖ·
ὅστις δ' ἀλιτὼν
χεῖρας φονίας ἐπικρύπτει,
μάρτυρες ὀρθαὶ τοῖσι θανοῦσιν
παραγιγνόμεναι πράκτορες αἵματος
αὐτῷ τελέως ἐφάνημεν.

45. Ὁ κύρσας βαρεῶν τούτων
οὐκ οἶδεν ὅθεν πληγαὶ βιότου·
τὰ γὰρ ἐκ προτέρων ἀπλακήματά νιν
πρὸς τάσδ' ἀπάγει, σιγῶν τ' ὄλεθρος
καὶ μέγα φωνοῦντ'
ἐχθραῖς ὀργαῖς ἀμαθύνει.

46. Μέγα τοι δύναται
πότνι' Ἐρινὺς παρά τ' ἀθανάτοις
τοῖς θ' ὑπὸ γαῖαν, περί τ' ἀνθρώπων
φανερῶς τελέως διαπράσσουσιν
τοῖς μὲν ἀοιδὰς, τοῖς δ' αἰ δακρύων
βίον ἀμβλωπὸν παρέχουσαι.

47. Τοῦτό τοι λάχος διανταία
Μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν,
θνατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιοι,
τοῖς ὁμαρτεῖν, ὅφρ' ἂν γᾶν ὑπέλθῃ· θανὼν δ' οὐκ
ἄγαν ἐλεύθερος.

44. We sisters are judges of right and wrong. Against him that hath clean hands our anger moveth not, and he passeth his days in peace; but, when a transgressor staineth his hands with secret blood, we espouse the cause of the slain, and avenge upon his murderer the shedding of blood.

45. He that incurreth the anger of these sisters, evil falleth upon him, and he knoweth not whence it cometh. For the sins of his fathers drive him into their hands, and, though he call never so loud, a still and sure destruction bringeth him to nought.

46. The Lady Erinnys is highly esteemed among the Gods in heaven and the Gods beneath the earth; and with her sisters She is seen to execute her will in her dealings with men, for to some She bringeth joy and singing, and to others a life of darkness and sorrow.

47. Remorseless destiny hath assigned unto the Sisters this eternal duty, that they should pursue after the murderer of a kinsman until he be dead, and buried under ground; and even in death he is not freed from their pursuit.

48. Πορθουμένων μὲν ἐκ δόμων τῶν χρημάτων,
γένοιτ' ἂν ἄλλα κτησίου Διὸς χάριν·
καὶ, γλῶσσα τοξεύσασα μὴ τὰ καίρια,
γένοιτο μύθου μῦθος ἂν θελκτήριος·
ὅπως δ' ὅμαιμον αἷμα μὴ γενήσεται,
δεῖ κάρτα θύειν καὶ πεσεῖν θελκτήρια
Θεοῖσι πολλοῖς πολλὰ, πημονῆς ἄκος.

49. Ὄψει σu κεἴ τις ἄλλος ἥλιτεν βροτῶν
ἢ Θεὸν ἢ ξένον τιν' ἀσεβῶν ἢ τοκέας φίλους,
ἔχονθ' ἕκαστον τῆς δίκης ἐπάξια.
Μέγας γὰρ Ἅιδης ἐστὶν εὔθυνος βροτῶν
ἔνερθε χθονὸς, δελτογράφῳ δὲ πάντ' ἐπωπᾷ
φρενί.

50. Δι' αἵματ' ἐκποθένθ' ὑπὸ χθονὸς τροφοῦ
τίτας φόνος πέπηγεν οὐ διαρρύδαν.
Διαλγὴς ἄτα διαφέρει τὸν αἴτιον
παναρκέτας νόσου βρύειν.
Θιγόντι δ' οὔτι νυμφικῶν ἑδωλίων
ἄκος, πόροι τε πάντες ἐκ μιᾶς ὁδοῦ
βαίνοντες τὸν χερομυσῆ
φόνον καθαίρειν ἴασι μάταν.

51. Μελάναιγις οὐκ
εἶσι δόμους Ἐρινὺς, ὅταν ἐκ χερῶν
Θεοὶ θυσίαν δέχωνται.

52. Στάζει ἐν ὕπνῳ πρὸ καρδίας
μνησιπήμων πόνος, καὶ
παρ' ἄκοντας ἦλθε σωφρονεῖν.

48. When money is stolen from a house, other money may come, if God so will it; if a word be spoken amiss, another word spoken may set aright the matter; but, for fear kindred blood be spilt, there is need of prayer and sacrifice, to keep away the stain that cannot be wiped out.

49. If any man sin a sin against God, or against a friend, or against a parent, he shall assuredly meet with his reward; for the Ruler of the underworld is the Judge of men, and on the tablet of His heart all our deeds are written.

50. When blood hath been spilt upon the ground, there remaineth a stain ineffaceable that calleth for vengeance. As for lost maidenhood there is no remedy, so all the rivers of the world will not wash away blood.

51. The gloomy Erinnys entereth not his house, from whose hand the Gods receive sacrifice.

52. Even in sleep the heart throbbeth with the memory of sin, and repentance cometh even to the obdurate.

53. Αἷμα χαμαὶ δυσαγκόμιστον
τὸ διερὸν πέδοι χύμενον οἴχεται.

54. Ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις
ἅπαξ θανόντος, οὔ τις ἔστ' ἀνάστασις.

55. Τί δὴ λύτρον πεσόντος αἵματος πέδοι;

56. Ἀνθ' αἵματος τὰ πάντ' ἂν ἐκχέαις μάτην.

57. Τοὐπὶ γᾶν πεσὸν ἅπαξ θανάσιμον
προπάροιθ' ἀνδρὸς μέλαν αἷμα τίς ἂν
πάλιν ἀγκαλέσαιτ' ἐπαείδων;

58. Τέκνον, φρόνημα τοῦ θανόντος οὐ δαμάζει
πυρὸς μαλερὰ γνάθος,
φαίνει δ' ὕστερον ὀργάς·
ὀτοτύζεται δ' ὁ θνήσκων, ἀναφαίνεται δ' ὁ βλάπτων.

59. Τούς τοι θανόντας εἰ θέλεις εὐεργετεῖν
ἢ καὶ κακουργεῖν, ἀμφιδεξίως ἔχει·
οἷς γ' οὔτε χαίρειν, οὔτε λυπεῖσθαι πάρα·
ἡμῶν γε μέντοι Νέμεσίς ἐσθ' ὑπερτέρα,
καὶ τοῦ θανόντος ἡ Δίκη πράσσει κότον.

60. Ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ
γλῶσσα τελείσθω· τοὐφειλόμενον
πράσσουσα Δίκη μέγ' ἀϋτεῖ·
ἀντὶ δὲ πληγῆς φονίας φονίαν
πληγὴν τινέτω· δράσαντι παθεῖν,
τριγέρων μῦθος τάδε φωνεῖ.

53. Blood that hath been spilt on the ground is gone for ever, and may not again be gathered.

54. When once the dust shall have drunk blood, the breath is sped and cometh not again.

55. What atonement can be made for blood spilt upon the ground?

56. To atone for the spilling of blood, all that thou wouldest spend were spent in vain.

57. When once the blood of a man hath fallen to the ground, who by incantations shall gather it again?

58. O my child, the funeral-pyre quencheth not the spirit of a murdered man, but after death he manifesteth anger; and the dying man maketh his moan, and the murderer is brought to light.

59. It matters little whether thou shouldest desire to favour or to injure the dead. They feel neither joy nor sorrow; but vengeance remaineth after death, and Retribution executeth a dead man's wrath.

60. 'Word for word, and blow for blow:' so saith Justice, when she calleth for payment. It is an old saying, that, as thou doest, so shalt thou be done by.

61. Ἔστι νόμος τοι φονίας σταγόνας
χυμένας ἐς πέδον ἄλλο προσαιτεῖν
αἷμα.

62. Ἐπισκοπεῖ δίκας ῥοπὴ
ταχεῖα τοὺς μὲν ἐν φάει,
τὰ δ' ἐν μεταιχμίῳ σκότου
μένει χρονίζοντ' ἄχη βρύει·
τοὺς δ' ἄκρατος ἔχει νύξ.

63. Ὁρᾷ Δίκη σ' ἄναυδος οὐδ' ὁρωμένη·
εὖδοντι καὶ στείχοντι καὶ καθημένῳ
ἐξῆς ὀπάζει δόχμιον, ἄλλοθ' ὕστερον·
οὐδ' ἐγκαλύπτει Νὺξ κακῶς εἰργασμένα·
ὅσα δ' ἂν ποιῇς, νόμιζ' ὁρᾶν δεινὸν Τινά.

64. Οὐκ ἔστιν ἔπαλξις
πλούτου, πρὸς κόρον ἀνδρὶ
λακτίσαντι μέγαν Δίκας
βωμὸν, εἰς ἀφάνειαν.

65. Μύθων τίς ἐστι τῶν Λιβυστικῶν λόγος,
πληγέντ' ἀτράκτῳ τοξικῷ τὸν αἰετὸν
εἰπεῖν, ἰδόντα μηχανὴν πτερώματος,
τάδ'· οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὑτῶν πτέροις
ἁλισκόμεσθα.

66. Οὐ τοῖς κακοῖς τὸ δρᾶμα τοῦ πάθους πλέον.

67. Δράσαντι δήπου καὶ παθεῖν ὀφείλεται.

61. It is the law that blood spilt upon the ground should call for other blood.

62. Upon all transgressors vengeance alighteth ; to some it cometh in the morning quickly, to others at noon-day, and to others in the dark midnight.

63. Justice, silent and unseen, beholdeth thee ; when thou sleepest, when thou goest on the way, and when thou sittest down, She is either beside thee, or behind thy back. Night cannot conceal wickedness that hath been done : whatsoever thou shalt do, be sure that there is One terrible that seeth it.

64. If a man shall lift up his heart to despise the great altar of Justice, all his wealth shall not save him from perishing utterly.

65. There is an old Libyan fable, that an eagle, struck with an arrow, saw the winged portion of the shaft, and said : 'I am killed with feathers from my own wing.'

66. Whatsoever of evil wicked men shall do, even so much shall they be done by.

67. Verily he that doeth shall be done by.

68. Ὄνειδος ἥκει ἀντ' ὀνείδους·
φέρει τις φέροντ', ἐκτίνει δ' ὁ καίνων·
μίμνει δὲ, μίμνοντος ἐν χρόνῳ Διὸς,
παθεῖν τὸν ἔρξαντα.

69. Κακοῖς τὸν ἔχθρον ἀνταμείβεσθαι χρεών.

70. Ἦ τᾶρ' ὑβρίζειν τοὺς ὑβρίζοντας χρεών.

71. Τὰ πάθη μάθος ἔχει.

72. Πολλὰ μὲν Γᾶ τρέφει δεινὰ δειμάτων ἄχη,
πόντιαί τ' ἀγκάλαι κνωδάλων
ἀνταίων
βροτοῖσι· πλάθουσι καὶ πεδαίχμιοι
λαμπάδες πεδάοροι,
πτανά τε καὶ πεδοβάμονα κἀνεμοέντων
αἰγίδων φράσαι κότον·
ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι
καὶ γυναικῶν φρεσὶν τλαμόνων
παντόλμους
ἔρωτας ἄταισι συννόμους βροτῶν;

73. Τίς ἀλκά,
τίς ἐφαμερίων ἄρηξις;
ὀλιγοδρανίᾳ ἀκίκυϊ
ἰσονείρῳ τὸ φωτῶν
ἀλαὸν γένος ἐμπεπόδισται· οὔποτε θνατῶν
τὰν Διὸς ἁρμονίαν ἀνδρῶν παρεξίασι βουλαί.

68. Angry word is given for angry word; him that plundereth shall another plunder; him that slayeth shall another slay; and, so long as God abideth, he that doeth shall be done by.

69. It is right to deal with one's enemy according to his wickedness.

70. Him that dealeth injuriously thou mayest requite with injury.

71. Experience teaches.

MAN—HUMAN LOT—VICISSITUDE—CHANCE—ERROR.

72. Many terrible things doth Earth nurture in her bosom; many creatures terrible to man doth Amphitritê hold within her arms; consider also the lightning that gleameth between heaven and earth, the flying birds, and the beasts of the field, and the anger of tempestuous winds. But who shall fully tell the daring spirit of man, or of woman? or the passion of desire that dareth all, and is linked with sorrow?

73. What help can come from mortal men? they are blind and feeble, like as the forms one seeth in a dream. The counsels of man shall never outdo the will of God.

74. Ἰὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν
σκιά τις ἂν τρέψειεν· εἰ δὲ δυστυχοῖ,
βολαῖς ὑγρώσσων σπόγγος ὤλεσεν γραφήν·
καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτείρω πολύ.

75. Βροτοὶ πολύπονοι, χαίρετ', ἐν κακοῖς ὅμως,
ψυχὴν διδόντες ἡδονῇ καθ' ἡμέραν,
ὡς τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ.

76. Ἐν πολλῷ χρόνῳ
τὰ μέν τις ἂν λέξειεν εὐπετῶς ἔχειν,
τὰ δ' αὖτε κἀπίμομφα· τίς δὲ πλὴν Θεῶν
ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον;

77. Ἦ τοι πολυπόνων αἰόλ' ἀνθρώπων κακά·
πόνου δ' ἴδοις ἂν οὐδαμοῦ ταὐτὸν πτερόν.

78. Τό τοι βρότειον σπέρμ' ἐφίμερα φρονεῖ,
καὶ πιστὸν οὐδὲν μᾶλλον ἢ κάπνου σκιά.

79. Γίνωσκε τἀνθρώπεια μὴ σέβειν ἄγαν.

80. Πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.

81. Καταφθίσει δῆθ', ὅπερ ἂν φύσῃ, Τύχη.

82. Ἁμαρτάνει τι καὶ σοφοῦ σοφώτερος.

83. Οἶκον βαλοῦσα ψῆφος ὤρθωσεν μία.

84. Τύχα, μερόπων ἀρχὰ καὶ τέρμα,
σὺ καὶ σοφίας τιμὰν
βροτείοις ἐπέθηκας ἔργοις·
καὶ τὸ πλέον καλὸν ἢ κακὸν ἐκ σέθεν·

74. Alas for the lot of man ! if he be prosperous, a breath may overthrow his prosperity ; if he be unfortunate, the memory of misfortune is wiped away like as a mark by a wetted sponge ; and this latter case I do esteem more pitiable than the former.

75. Ye men, born to trouble, gladden your hearts even in misfortune, and give over yourselves unto the pleasure of the hour ; for riches bring no advantage after death.

76. As the years go by, some days bring happiness to man, and some bring misery ; but happiness abideth with God only.

77. Misery is as a bird that never for two days hath his feathers of one colour.

78. The generations of men think thoughts of vanity, and are fleeting as the shadow of a shade.

79. Reverence not overmuch the things that appertain to man.

80. Misery sitteth at one time beside me, and at another time beside my neighbour.

81. Chance may unmake whom Chance hath made.

82. Man, at his wisest, is liable to error.

83. The casting of one pebble hath been the saving of a house.

84. O Chance, with men thou art beginning and end ; thou puttest repute of wisdom on mortal

ἅ τε χάρις λάμπει περὶ σὰν
πτέρυγα χρυσέαν·
καὶ τὸ τεᾷ πλάστιγγι δοθὲν
μακαριστότατον τελέθει·
σύ δ' ἀμαχανίας
πόρον εἶδες ἐν ἄλγεσι,
καὶ λαμπρὸν φάος ἄγαγες
ἐν σκότῳ, προφερεστάτα Θεῶν.

85. Κοινὸν τύχη, γνώμη δὲ τῶν κεκτημένων.

86. Ὡς ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.

87. Χρόνος καθαιρεῖ πάντα γηράσκων ὁμοῦ.

88. Ἥβης τὸ γῆρας ἐστιν ἐνδικώτερον.

89. Ἡβᾷ γ' ἀεί τοι τοῖς γέρουσιν εὖ μαθεῖν.

90. Τοῖσιν γέρουσιν ὡς διδάσκεσθαι βαρύ.

91. Καλόν γε καὶ γέροντα μανθάνειν σοφά.

92. Γυναικὸς αἰχμᾷ πρέπει,
πρὸ τοῦ φανέντος χάριν ξυναινέσαι·
πιθανὸς ἄγαν ὁ Ἅῃλυς ὅρος ἐπινέμεται·
ταχύπορον, ἀλλὰ ταχύμορον,
γυναικογήρυτον ὄλλυται κλέος.

93. Μήτ' ἐν κακοῖσι μήτ' ἐν εὐεστοῖ φίλῃ
ξύνοικος εἴην τῷ γυναικείῳ γένει·
κρατοῦσα μὲν γὰρ οὐχ ὁμιλητὸν Θράσος,
δείσασα δ' οἴκῳ καὶ πόλει πλέον κακόν.

doings ; more good than evil cometh from thee ; grace and beauty shine upon thy golden wings ; best of all gifts is what thy balance bringeth ; thou discoverest a pathway in inextricable trouble ; thou bringest light in darkness, thou best of all Goddesses.

85. Luck belongeth to every man and no man ; but he that getteth discretion hath it for his own.

TIME—AGE.

86. Time teacheth everything.

87. Time destroyeth everything.

88. Old age is juster than youth and vigour.

89. It is never too late to learn.

90. How hard it is for age to learn !

91. It is an honourable thing for an old man to give himself to instruction.

WOMAN—MARRIAGE—LOVE—PASSION—CHASTITY—PURITY—MODESTY.

92. Woman-folk will give thanks before ever a favour is assured ; they are over credulous, and the tales they scatter are easily born, and as easily die away.

93. Neither in prosperity nor in adversity would I live with women-folk ; for, when they hold rule, their insolence is intolerable ; and, when they are downcast, they bring mischief on a household and a city.

94. Πῶς οὐχὶ τἀνάλωμα γίγνεται πικρὸν,
ἄνδρας γυναικῶν οὕνεχ' αἱμάξαι πέδον;

95. Ἦ πρὸς γυναικῶν δειματούμενοι λόγοι
πεδάρσιοι θρώσκουσι, θνήσκοντες μάτην.

96. Οὔ τοι γυναιξὶν ἔργα τἄξωθεν μέλει.

97. Ἦ κάρτα πρὸς γυναικὸς αἴρεσθαι κέαρ.

98. Οὗτοι γυναικός ἐστιν ἱμείρειν μάχης.

99. Ἦ σοφὸς, ἢ σοφὸς ὃς
πρῶτος ἐν γνώμᾳ τόδ' ἐβάστασε καὶ γλώσσᾳ
διεμυθολόγησεν,
ὡς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ,
καὶ μήτε τῶν πλούτῳ διαθρυπτομένων
μήτε τῶν γέννᾳ μεγαλυνομένων
ὄντα χερνήταν ἐραστεῦσαι γάμων.

100. Πῶς ἂν γαμῶν ἄκουσαν ἄκοντος πατρὸς
ἁγνὸς γένοιτ' ἄν; οὐδὲ μὴ 'ν Ἅιδου θανὼν
φύγῃ ματαίων αἰτίας, πράξας τάδε·
κἀκεῖ δικάζει τἀμπλακήμαθ', ὡς λόγος,
Ζεὺς ἄλλος ἐν καμοῦσιν ὑστάτας δίκας.

101. Εὐνή 'στιν ἀνδρὶ καὶ γυναικὶ μορσίμη,
ὅρκου τε μεῖζον τῇ Δίκῃ φρουρουμένη.

102. Τέρειν' ὀπώρα γ' εὐφύλακτος οὐδαμῶς·
καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἔπι
πᾶς τις παρελθὼν ὄμματος θελκτήριον
τόξευμ' ἔπεμψεν, ἱμέρου νικώμενος.

94. For woman's sake if man be slain,
'Tis mickle pay for little gain.

95. Fears by women spread about,
Like sparks mount up, like sparks die out.

96. Woman's work lies all indoors.

97. It little takes to raise a woman's heart.

98. From strife and contention woman should hold aloof.

99. It was a wise man that first laid down the rule, that a man should marry according to his station; and that whoso worked to win his bread should mate himself neither with luxury and wealth, nor with pride and nobility.

100. How can he be pure that marrieth a woman against her own and her father's will? he that doeth it shall not escape punishment even in death; for we are told that there is another God among the dead that passeth on these sins a sentence from which there is no appealing.

101. Wedlock is a state preordained of Destiny, and its obligations are more binding than an oath.

102. The tender bloom of maidenhood is as luscious fruit within a garden, needing high walls of defence; the which whoso passeth by would fain steal away.

103. Πρὸ τῶν ἐπαισχῶν χρὴ λόγων δάκνειν στόμα.

104. Ἀποφθίνει τὸ τάρβος ἐν χρόνῳ βροτοῖς.

105. Ἐρᾷ μὲν ἅγνος Οὐρανὸς τρῶσαι Χθόνα,
ἔρως δὲ Γαῖαν λαμβάνει γάμου τυχεῖν·
ὄμβρος δ' ἀπ' εὐνάεντος Οὐρανοῦ πεσὼν
ἔλυσε Γαῖαν· ἡ δὲ τίκτεται βροτοῖς
μήλων τε βόσκας καὶ βίον Δημήτριον·
δένδροις δ' ὀπώρα τοῦ νοτίζοντος γάμου
τέλειός ἐστι· τῶν δ' Ἔρως παραίτιος.

106. Ξυμφέρει σωφρονεῖν ὑπὸ στένει·
τίς δὲ μηδὲν ἐν δέει
καρδίαν ἀναστρέφων
ἢ πόλις βροτός Ϟ' ὁμοίως ἔτ' ἂν σέβοι Δίκαν;
μήτ' ἄναρκτον βίον
μήτε δεσποτούμενον
αἰνέσῃς· παντὶ μέσῳ τὸ κράτος Θεὸς ἔπασεν,
ἄλλ' ἄλλᾳ δ' ἐφορεύει·
ξύμμετρον δ' ἔπος λέγω,
Δυσσεβίας μὲν Ὕβρις τέκος ἐτύμως·
ἐκ δ' ὑγιείας
φρενῶν ὃ πᾶσιν φίλος
καὶ πολύευκτος Ὄλβος·
ἐς τὸ πᾶν δέ σοι λέγω,
βωμὸν αἴδεσαι Δίκας·
μηδέ νιν κέρδος ἰδὼν ἀθέῳ ποδὶ λὰξ ἀτίσῃς·
ποινὰ γὰρ ἕπεσται·

103. Bite thy lips or ever thou speak words of impurity.

104. As years roll on, modesty waxeth ever faint and fainter.

105. Earth below and Heaven above
In marriage-bonds are join'd of Love ;
From bursting cloud the pregnant rain
Falls gently on the willing plain ;
And from Earth-mother's womb are born
Fleecy sheep and yellow corn ;
All fruits of Autumn claim their birth
From parentage of Heaven and Earth ;
Deep underground and high in air
Is Love ; and Love is everywhere.

RIGHTEOUSNESS—JUSTICE—IRRELIGION—INTEGRITY—CONTENTMENT—RESIGNATION—SORROW—SYMPATHY—KINDNESS.

106. When the heart is void of fear, how can state or man reverence Justice ? Therefore, commend the life neither of one who is a slave, nor of one that is unsubject to rule. God favoureth a middle estate, but outermost ones he regardeth with displeasure. Outrage and Disobedience are the children of Unrighteousness ; but from Discretion is born Prosperity beloved of all. In a word, I do counsel thee, O man, that thou reverence the

κύριον μένει τέλος.
Πρὸς τάδε τις τοκέων σέβας ευ προτίων
καὶ ξενοτίμους
ἐπιστροφὰς δωμάτων
αἰδόμενός τις ἔστω·
ἑκὼν δ' ἀνάγκας ἄτερ δίκαιος ὢν οὐκ ἄνολβος
ἔσται·
πανώλεθρος δ' οὔποτ' ἂν γένοιτο·
τὸν ἀντίτολμον δέ φαμι παρβάταν
τὰ πολλὰ παντόφυρτ' ἄγοντ' ἄνευ δίκας
βιαίως ξὺν χρόνῳ καθήσειν
λαῖφος, ὅταν λάβῃ πόνος θραυομένας κεραίας·
καλεῖ δ' ἀκούοντας οὐδὲν ἐν μέσᾳ δυσπαλεῖ τε
δίνᾳ·
γελᾷ δὲ Δαίμων ἐπ' ἀνδρὶ θερμῷ,
τὸν οὔποτ' αὐχοῦντ' ἰδὼν ἀμαχάνοις
δύαις λαπαδνὸν οὐδ' ὑπερθέοντ' ἄκραν·
δι' αἰῶνος δὲ τὸν πρὶν ὄλβον
ἕρματι προσβαλὼν Δίκας ὤλετ' ἄκλαυστος,
αἴστος.

107. Τὸ δυσσεβές τοι
μετὰ μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα
γέννᾳ·
οἴκων δ' ἄρ' εὐθυδίκων
καλλίπαις πότμος ἀεί·
φιλεῖ δὲ τίκτειν Ὕβρις μὲν παλαιὰ νεά—
ζουσαν ἐν κακοῖς βροτῶν Ὕβριν,

altar of Righteousness; that thou turn not thy face to covetousness, nor kick the altar with impious foot; for the penalty will follow of a surety at the appointed hour. Wherefore, let a man duly reverence the rights of parenthood and the duties of hospitality. He that is righteous herein of his own will shall not be destitute of good luck; and assuredly he shall never come to utter destruction. But he, that transgresseth and disregardeth all, shall in due time founder in deep waters, when trouble shall fill his sails, and break the sail-arms on the mast. Then in the midst of eddying waters he calleth aloud, but there is none to hear. For God laugheth the sinner to scorn, when he seeth him minished and brought low, and unable to clear the promontory of Sorrow; and after a while the sinner runneth the vessel of his prosperity upon a sunken rock, and unlamented perisheth out of sight for ever.

107. Wickedness is the mother of many children, and the children are like unto herself. But the children of Righteousness are happy and beautiful. Old Sin engendereth young Sin, fraught with misery, when the hour is come, and the accursed Power, Recklessness, with which there is no dealing; the source of ruin to a house; a child like unto its parents. But Righteousness shineth in smoky dwellings, and honoureth integrity of life. And the gilded habita-

τότ' ἢ τόθ', ὅταν τὸ κύριον μόλῃ,
νεαρὸν φύουσα κότον,
Δαίμονά τε τὰν ἄμαχον, ἀπόλεμον, ἀνίερον,
Θράσος, μέλαιναν μελάθροισιν Ἄταν,
εἰδομέναν τοκεῦσιν.
Δίκα δὲ λάμπει μὲν ἐν δυσκάπνοις δώμασιν,
τὸν δ' ἐναίσιμον τίει βίον·
τὰ χρυσόπαστα δ' ἔδεθλα σὺν πίνῳ χερῶν
παλιντρόποις
ὄμμασι λιποῦσ', ὅσια προσέβαλε, δύναμιν οὐ
σέβουσα πλούτου παράσημον αἴνῳ.

108. Οὐκ ἔφα τις Θεοὺς βροτῶν
ἀξιοῦσθαι μέλειν
ὅσοις ἀθίκτων χάρις
πατοῖθ'· ὁ δ' οὐκ εὐσεβής.

109. Οταν ποτ' Ἰσχὺς συζυγῶσι καὶ Δίκη,
ποία ξυνωρὶς τῆσδε καρτερωτέρα;

110. Ἔν τοι βροτοῖσι κἀν Θεοῖς δεινὴ πέλει
ἡ προστροπαίου μῆνις, ἣν προδῳς σφ' ἑκών.

111. Ἦ τοι Δίκη τῶν ξυμμάχων ὑπερστατεῖ.

112. Αἵματός ἐστιν ἡ ἀρέτη ὠνία.

113. Ἄλγησον ἧπαρ ἐνδίκοις ὀνείδεσι·
τοῖς σώφροσιν γὰρ ἀντίκεντρα γίνεται.

114. Νόμους παλαίους μὴ κακαῖς ἐπιῤῥοαῖς
ἐπικαίνετ'· ἢν γὰρ βορβόρῳ μάτην ὕδωρ
λαμπρὸν μιάνῃς, οὔποθ' εὑρήσεις πότον.

tions of the unclean she leaveth behind with averted eyes, and maketh her way to the dwellings of the just, and careth nothing for wealth that is branded with infamy.

108. There was one who said that the Gods deigned not to concern themselves with such as trampled upon the holy things; but he that said so was a man unholy.

109. When hand in hand go might and right,
Can link be forged to clasp more tight?

110. When one adjureth thee by heaven, his wrath is terrible with Gods and men, if thou do willingly neglect his adjuration.

111. Right is as a buckler to such as are upon her side.

112. Integrity is well bought, though life be spent in the purchase.

113. Prick thy conscience with deserved reproaches; for these unto good men serve for goads.

114. Alter not ancient customs with meddlesome innovation: if thou troublest clear water, thou wilt lose thy drink.

115. Ἦ που τὸ βέλτιστόν ἐστι τἀπήμαντον, ὥστε
κἀπαρκεῖν
εὖ πραπίδων λαχόντα.

116. Οὔ τοι Θεοῖς φιλοστόνως ἐπευκτέον,
οὔτ' ἐν ματαίοις κἀγρίοις ποιφύγμασιν·
οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ Μόρσιμον.

117. Ἀνδρῶν ἄρ' ἐστιν ἐνδίκων τε καὶ σοφῶν
ἐν τοῖς κακοῖσι μὴ τεθυμῶσθαι Θεοῖς.

118. Ἦ κάρτ' ἀνάγκη πημονὰς βροτοῖς φέρειν,
Θεῶν διδόντων.

119. Βροτῶν γε τοῖς νοσοῦσιν ἔστι τοι γλυκὺ
τὸ λοιπὸν ἄλγος προὐξεπίστασθαι τόρως.

120. Ἦ τᾶρ' ἂν εἴη κρεῖσσον εἰσάπαξ θανεῖν
ἢ τὰς ἁπάσας ἡμέρας πάσχειν κακῶς.

121. Λύπη γ' ἄμισθος τοῖς βροτοῖς ξυνέμπορος.

122. Τό τοι κακὸν ποδῶκες ἔρχεται βροτοῖς.

123. Ἐλαφρὸν, ὅστις πημάτων ἔξω πόδα
ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσοντα.

124. Οὐκ, αὐτὸς εἴ γε δυστυχῶ, τοῦδ' οὕνεκα
θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.

125. Μὴ λεγχε τὸν πονοῦντ', ἔσω καθήμενος.

126. Τῶν δυστυχούντων γ' εὐμαρὴς ἀπαλλαγή.

127. Οἱ δὴ στεναγμοὶ τῶν πόνων κουφίσματα.

115. Better than a too perilous prosperity is the absence of misfortune, and contentment linked with discretion.

116. Beseech not thou the Gods with tears and groans,
And suspirations of vain, angry breath;
For none the more wilt thou escape thine hour.

117. In the hour of his adversity, a wise and good man will feel no anger against the Gods.

118. When Gods send evil, man must bow.

119. Some little comfort 'tis to know,
In midst of woe, the end of woe.

120. 'Twere better far at once to die,
Than live long years of misery.

121. Pain is a courier, asking no pay;
We 'd be rid of his face, but he will not away.

122. Run thou with never so nimble feet,
Sorrow, thou 'lt find, is twice as fleet.

123. Profuse are all in good estate
Of counsel to th' unfortunate.

124. In sorrow 'tis some joy to see
Neighbours and friends from sorrow free.

125. When by thy fireside seated, safe and warm,
Upbraid not him that buffets with the storm.

126. We give to Misery a welcome cold,
But grasp her by the hand, to say 'Adieu.'

127. Lamentation lightens pain.

128. Θάρσει· πόνος γὰρ ἀκρὸς οὐκ ἔχει χρόνον.

129. Ἀνὴρ ἀγανόφρων καὶ μόρων πεπαίτερος.

130. Ἦ τἀποκλαῦσαι κἀποδύρασθαι τύχας
ἐνταῦθ', ὅπη μέλλει τις οἴσεσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει.

131. Τοῖς ἥσσοσίν τοι πᾶς τις εὐνοίας φέρει.

132. Φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτοῖς
δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις·
ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς
κάκιον οὐδὲν· καρπὸς οὐ κομιστέος·
ἦ γὰρ ξυνεσβὰς πλοῖον εὐσεβὴς ἀνὴρ
ναύταισι θερμοῖς καὶ πανουργίᾳ τινὶ
ὄλωλεν ἀνδρῶν σὺν θεοπτύστῳ γένει,
ἢ ξὺν πολίταις ἀνδράσιν δίκαιος ὢν
ἐχθροξένοις τε καὶ θεῶν ἀμνήμοσι,
ταὐτοῦ κυρήσας ἐκδίκως ἀγρεύματος,
πληγεὶς θεοῦ μάστιγι παγκοίνῳ 'δάμη.

133. Ὅ τοι καταλιπὼν εὔτεκνον πατὴρ σποράν,
οὗτός γ' ἄρ' οὐ τέθνηκεν οὐδέ περ θανών·
παῖδες γὰρ ἀνδρὶ κληδόνος σωτήριοι
θανόντι· φελλοὶ δ' ὡς ἄγουσι δίκτυον,
τὸν ἐκ βυθοῦ κλωστῆρα σώζοντες λίνου.

134. Τό τοι τεκόντων σέβας,
τρίτον τόδ' ἐν θεσμίοις
Δίκας γέγραπται μεγιστοτίμου.

128. Sharp pain is short pain.

129. A ripe mulberry is sweet; but a man of gentle temper is sweeter.

130. 'Tis sweet to tell one's tale of misery,
When they who hear will weep in sympathy.

131. Our wishes aye go with the weaker side.

COMPANIONSHIP—CHILDREN—PARENTAGE—KINDRED —DOMESTIC ETHICS IN GENERAL.

132. How sad a chance it is that doth ordain
That goodness should be link'd with wickedness;
For partnership in ill is as a tree
Whose Autumn fruit pays not the gathering;
A good man, when he ventures forth to sea,
With evil messmates sinks beneath one wave;
And, in a state, when honest men are leagued
With such as fear not God, nor honour man,
One common ruin comes, and swallows all.

133. When that a father leaves good sons behind,
Though he be dead, his good name is alive;
His children are as floats upon a sea,
And he is like a net beneath its waves;
The net is sunken deep, but yet not lost.

134. There be three laws of Righteousness; and of the three is this one, that thou do honour thy father and thy mother.

135. Δεινὸν τὸ κοινὸν σπλάγχνον.

136. Ὄμμα τοι δόμων νομίζω δεσπότου παρουσίαν.

137. Κακοῖς ὁμιλῶν παῖς διδάσκεται κακά.

138. Τὸ συγγενές τοι δεινὸν ἦ Ϡ' ὁμιλία.

139. Κεκόλληται γένος προσάψαι.

140. Τὸ συγγενὲς ἐσαναγκάζει.

141. Δεῖ πολίτας χάρματ' ἀντιδιδόναι
κοινοφελεῖ διανοίᾳ,
καὶ στυγεῖν μιᾷ φρενί.

142. Τὸ μήτ' ἄναρχον μήτε δεσποτούμενον
ἀστοῖς περιστέλλουσι βουλεύω σέβειν,
καὶ μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν·
τίς γὰρ δεδοικὼς μηδὲν ἔνδικος βροτῶν;

143. Πεπαιτέρα τοι Μοῖρα τῆς τυραννίδος.

144. Φεύγοντες ἄνδρες ἐλπίδας σιτούμενοι.

145. Ἀρχαιοπλούτων δεσποτῶν πολλὴ χάρις.

146. Λεὼς κατ' Ἀρχῆς κάρτα τοι φιλαίτιος.

147. Εὐπραξίαν ἔφυσεν ἡ Πειθαρχία.

135. Common motherhood is a tie that bindeth fast.

136. The presence of the master giveth light to the whole house.

137. From evil mates a child can learn but ill.

138. Kindred and company bind close and fast.

139. Blood is thicker than water.

140. *Sang oblige.*

LAW—ORDER—SLAVERY—EXILE—KINGSHIP—OBEDIENCE —PATRIOTISM—TREACHERY.

141. The sharers of one common state
With one accord should love and hate.

142. With equal fear good citizens should dread
To own a lord, or be without a head;
If Law and Fear be banished in disgrace,
Chaos and Outrage will usurp their place.

143. 'Twere better far to die, than live a slave.

144. On hopes alone poor banish'd men do live.

145. Must I needs serve, I would serve one
Whose sire were richer than his son.

146. When all goes ill, we people fling
Blame on the shoulders of our king.

147. Obedience is the mother of Prosperity.

148. Ἡ Γαῖα Μήτηρ φιλτάτη πασῶν τροφός·
ἡ γὰρ νέους ἕρποντας εὐμενεῖ πέδῳ,
ἅπαντα πανδοκοῦσα παιδείας ὅτλον,
ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους,
ὅπως γένωνται πρὸς δορὸς πιστοὶ χρέος.

149. Ἥν μὲν καλῶς πράττωμεν, αἰτία Θεοῦ·
ἢν δ' αὖτ' ἀπρόσκοπός τις ἐμπέσῃ τύχη,
εὐθύς γ' ἂν Ἄρχων εἷς πολὺς κατὰ πτόλιν
ὑμνοῖθ' ὑπ' ἀστῶν φροιμίοις πολυρρόθοις.

150. Φήμη γε πάντη δημόθρους μέγα σθένει.

151. Τοὺς προδότας τοι μισεῖν ἔμαθον,
κοὐκ ἔστι νόσος
τῆσδ' ἥντιν' ἀπέπτυσα μᾶλλον.

152. Πάσχειν κακῶς
ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀεικές.

153. Νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.

154. Τὸ πῦρ φιλήσας, Τράγε, γένειον ὤλεσας.

155. Οὔ τοι ποτ' ἂν ναύτης τις ἐς πρῷραν φυγὼν
πρύμνηθεν εὕροι μηχανὴν σωτηρίας,
νεὼς καμούσης ποντίῳ πρὸς κύματι.

148. Our country is the dearest nurse of all ;
When we upon her soil were creeping things,
She reared us with a gentle mother's care,
And gave us shield to bear and lance to wield,
That we might prove brave sons in hour of need.

149. In happy hours, God's praise we sing ;
In hours of ill we blame the king.

150. *Vox populi, vox Dei.*

151. I have learnt to hate traitors ; for there is no vice so loathsome as treachery.

ENMITY—FRIENDSHIP.

152. There is nothing unseemly in an enemy's receiving hard usage at the hands of an enemy.

153. May I be mad, if mad it be
To hate the man that hateth me.

154. Leave foes alone ; and give thine heart
To such as will like love impart :
The silly goat, so have I heard,
Once kissed the fire, and lost his beard.

COWARDICE—DESPAIR—COURAGE.

155. The pilot, that in hour of need
Shall leave his helm to wind and wave,
Will reap a coward's fitting meed,
And ruin what he seeks to save.

156. Κόσμον μὲν ἀνδρὸς οὔτιν' ἂν τρέσαιμ' ἐγὼ,
οὐδ' ἑλκοποιὰ γίγνεται τὰ σήματα·
λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἄνευ δορός.

157. Κακοῦ πρὸς ἰατροῦ 'στιν ἐς νόσον τινὰ
πεσόντ' ἀθυμεῖν οὐδ' ἔχειν αὐτόν ποτε
εὑρεῖν ὁποίοις φαρμάκοις ἰάσιμος.

158. Φήμη τίς ἐστι τοὺς λύκους κρείσσους κυνῶν
εἶναι· βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν.

159. Ἀνδρῶν ἐνόντων ἕρκος ἀσφαλὲς πόλει.

160. Ἀνδρός γ' ἀκόμπου χεὶρ ὁρᾷ τὸ δράσιμον.

161. Οὔ τοι κακός γ' ὅς ἀργός ἐστ' αἰσχρῶν μόνον.

162. Πολλοί γε βροτῶν τὸ δοκεῖν εἶναι
προτίουσι, δίκην παραβάντες·
τῷ δυσπραγοῦντι δ' ἐπιστενάχειν
πᾶς τις ἕτοιμος, δῆγμα δὲ λύπης
οὐδὲν ἐφ' ἧπαρ προσικνεῖται·
καὶ ξυγχαίρουσιν ὁμοιοπρεπεῖς
ἀγέλαστα πρόσωπα βιαζόμενοι·
ὅστις δ' ἀγαθὸς προβατογνώμων,
οὐκ ἔστι λαθεῖν ὄμματα φωτὸς,
τὰ δοκοῦντ' εὔφρονος ἐκ διανοίας
ὑδαρεῖ σαίνειν φιλότητι.

163. Οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ
ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

164. Οὐκ ἐμπλέκοντ' αἰνίγματ', ἀλλ' ἁπλῷ λόγῳ,
δίκαιόν ἐστι πρὸς φίλους οἴγειν στόμα.

156. The shield-device of gallant foe
And helmet-plume are empty show;
What from a stalwart hand I fear
Is smite of sword or prick of spear.

157. Despair is a sorry physician.

158. The wolf is fiercer than the hound; and the stalk of the papyrus gives poorer food than the corn (*i.e.*, an Egyptian cannot vie with a son of Hellas).

159. Bold hearts are better than stone walls.

160. Note well true valour; you will see
A tongue fast-bound, a right arm free.

161. He is no coward that fears but to do wrong.

FALSITY—TRUTH—FRANKNESS—ACCURACY—APPEARANCE AND REALITY—OATHS.

162. The sympathies of many men are only skin-deep; they lament over the sorrowful, but they feel no sorrow; they laugh with the merry, but their hearts are void of merriment. But whoso is a discerner of men will detect the faces that wear the fawning looks of a thin and watery friendship.

163. Profit based on lies will turn to loss in the end.

164. Not quibbling quirks, but simple speech,
True friends should deal in, each with each.

165. Κέρδος προτείνοντ' εἶτ' ἀποστερεῖν κακόν.

166. Μή τοι δοκεῖν ἄριστος, ἀλλ' εἶναι θέλε.

167. Οὐδὲν ἀγγέλων σθένος,
ὡς αὐτὸν αὐτῶν ἄντα πεύθεσθαι πέρι.

168. Αεί ποθ' ἁπλᾶ τῆς Αληθείας ἔπη.

169. Ἔστω βέβαιος ὅρκος, ἢν νεύσῃς μόνον.

170. Ἀπάτης δικαίας οὐκ ἀποστατεῖ Θεός.

171. Ὅρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω.

172. Οὐ συνθέτων λόγων τις αἰσχίων νόσος.

173. Τὸ προκλύειν, πρὶν ἢ
'πιγένοιτ' ἂν ἥλυσις, προχαιρέτω·
ἴσον δὲ τὸ προστενάζειν.

174. Τό τοι τοπάζειν τοῦ σάφ' εἰδέναι δίχα.

175. Οὐκ ἀνδρὸς ὅρκοι πίστις, ἀλλ' ὅρκων ἀνήρ.

176. Ὀργῆς ξεούσης εἰσὶν ἰατροὶ λόγοι,
ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ,
καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνῃ βίᾳ.

177. Μὴ πρὸς Ἄτης θηραθέντες
μέμψησθε Τύχην, μηδέ ποτ' εἴπηθ'
ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
πῆμ' εἰσέβαλεν.

165. A promise made is a debt due.

166. Be, rather than be thought, the best.

167. If thou would'st tidings understand,
Take them not at second-hand.

168. Truth speaketh words of plainness and simplicity.

169. If thou should'st promise by a nod,
Be it as thou had'st sworn by God.

170. To words of deceit, spoken with honest intent, God is not averse.

171. The swearing of an oath maketh not right of wrong.

172. Equivocations are as foul as lies.

173. Hasten not to learn evil tidings; sorrow never comes too late.

174. 'I guess' is no cousin to 'I know.'

175. An oath gives not credit to the swearer, but the swearer to the oath.

CAUTION—DISCRETION—WILFULNESS—OBSTINACY—PRIDE—CONTENTION—WINE.

176. A soft word turneth away wrath.

177. When thou art overtaken of distress,
Throw not the blame on Circumstance, nor say
That God hath cast thee blindfold into trouble.

178. Οὐ δῆθ' ὑπέρφευ θνητὸν ὄντα χρὴ φρονεῖν·
ὕβρις γὰρ ἐξανθοῦσ' ἐκάρπωσε στάχυν
ἄτης, ὅθεν πάγκλαυτον ἐξαμᾷ θέρος.

179. Αὐθαδία τοι τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὑτην οὐδενὸς μεῖον σθένει.

180. Οἴκοι μένειν δεῖ τὸν καλῶς εὐδαίμονα,
καὶ τὸν κακῶς πράσσοντα καὶ τοῦτον μένειν.

181. Ζεύς τοι κολαστὴς τῶν ὑπερκόπων ἄγαν
φρονημάτων ἔπεστιν, εὔθινος βαρύς.

182. Δεσμὸς διδάσκειν αἵ τε νήστιδες δύαι
ἰατρομάντεις ἐξοχώταται φρενῶν.

183. Τὸν ἡμιοπὸν
ταχέως ὁ μέγας καταπίνει.

184. Ἡ βαρὺ φόρημ' ἄνθρωπος εὐτυχῶν ἄφρων.

185. Ἀεί γ' ἐπέστω κλεῖς ἐπὶ γλώσσῃ φύλαξ.

186. Τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην.

187. Ὁ χρήσιμ' εἰδὼς, οὐχ ὁ πόλλ' εἰδὼς, σοφός.

188. Θρασυστομεῖν δῆτ' οὐ πρέπει τοὺς ἥσσονας.

189. Ἔρις περαίνει μῦθον ὑστάτη θεῶν.

190. Τοῦ δρῶντός ἐστι καὶ τὸ βουλεῦσαι πέρι.

191. Μῶρον δέδοικε κάρτα πυραύστου μόρον.

192. Πρὸς κέντρα μὴ λάκτιζε, μὴ πταίσας μογῇς.

178. Let not thy thoughts o'erleap humility ;
For he that sows in pride shall reap in tears,
And in his barns shall garner misery.

179. Weaker than weakness is perverse self-will.

180. When all goes well, keep safe at home ;
And stir not out, when ill days come.

181. God is a chastener of swelling thoughts,
And reckoneth strictly with the proud of heart.

182. Prison bonds, water and bread,
Will put sense in a fool's head.

183. If by the basin stands the cup,
The bigger drinks the lesser up.

184. A lucky fool for weight will make
A load the camel's back to break.

185. Keep thy lips with a key, that they speak not foolishness.

186. Waste not thy strength on that which profiteth not.

187. Not he that knoweth many things is wise,
But he that knoweth what 'tis good to know.

188. Bridle thy tongue in presence of thy betters.

189. Strife and Contention have long tongues.

190. Look before you leap.

191. The giddy moth, poor silly thing,
Flew round the flame, and burnt his wing.

192. Kick not against the pricks.

193. Κάτοπτρον εἴδους χαλκός ἐστ', οἶνος δὲ νοῦ.
194. Τῶν τοι ματαίων ἀνδράσιν φρονημάτων
ἡ γλῶσσ' ἀληθὴς γίγνεται κατήγορος.
195. Ἃ δεῖ παρὼν φρόντιζε, μὴ παρὼν ἀπῇς.
196. Ἄϊδρις εἴην μᾶλλον ἢ σοφὸς κακῶν.
197. Ἀεὶ τὸ σιγᾶν ἐστὶ φάρμακον βλάβης.
198. Μὴ τοὺς Θεοὺς καλοῦσα βουλεύου κακῶς.
199. Γλώσσῃ ματαίᾳ ξημία προστρίβεται.
200. Δῶρον μέγιστον Θεοῦ τὸ μὴ κακῶς φρονεῖν.
201. Κακὸς οὐ κεκλήσει βίον εὖ κυρήσας.
202. Ὀργῆς μάταιοί γ' εἰσιν αἰτίαι λόγοι.
203. Μαθοῦσιν αὐδῶ, κοὐ μαθοῦσι λήθομαι.
204. Κέρδιστον εὖ φρονοῦντα μὴ φρονεῖν δοκεῖν.
205. Μάλα τοι τὸ τᾶς πολλᾶς ὑγιείας
ἀκόρεστον τέρμα· νόσος γὰρ
γείτων ὁμότοιχος ἐρείδει·
καὶ πότμος εὐθυπορῶν
ἀνδρὸς ἔπαισεν
ἄφαντον ἔρμα·
καὶ πρὸ μὲν τὸν χρημάτων
κτησίων ὄγκον βαλὼν
σφενδόνας ἀπ' εὐμέτρου,
οὐκ ἔδυ πρόπας δόμος
πημονᾶς γέμων ἄγαν,
οὐδ' ἐπόντισε σκάφος.

193. Wine showeth the heart as a mirror showeth the face.

194. The tongue of a fool bewrayeth his folly.

195. After-wit is No-wit.

196. Where ignorance is bliss, 'tis folly to be wise.

197. Silence is a physician to Mischief.

198. When wittingly thy footsteps turn astray,
Why ask of God to guide thee on the way?

199. Trouble is the wages of vain words.

200. God's greatest gift is Common Sense.

201. Recklessness is not courage, neither is discretion cowardice.

202. Foolish words are anger's fuel.

203. A word to the wise.

204. It is a profitable thing to be wise, and withal to hide one's wisdom.

SUCCESS.

205. Oftentimes, when the body is gross with health, disease is kept separate by only a thin wall. Oftentimes, when men are sailing before a wind, they run their prow upon a sunken reef. And oftentimes a captain hath thrown away a portion of his cargo, and saved the entire vessel.

206. Τῶν πολυκτόνων οὐκ ἄσκοποι Θεοί· κελαιναὶ
δ' Ἐρινύες χρόνῳ
τυχηρὸν ὄντ' ἄνευ δίκας παλιντυχεῖ
τριβᾷ βίου τιθεῖσ' ἀμαυρὸν, ἐν δ' ἀΐ-
στοις τελέθοντος οὔτις ἀλκά· τὸ δ' ὑπερκόπως
κλύειν
εὖ βαρύ· βάλλεται γὰρ ὅσσοις Διόθεν κεραυνός
κρίνω δ' ἄφθονον ὄλβον.
Μήτ' εἴην πτολιπόρθης,
μήτ' οὖν αὐτὸς ἁλοὺς ὑπ' ἄλλων βίον κατί-
δοιμι.

207. Τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφυ
πᾶσι βροτοῖσιν· δακτυλοδεικτὸν δ
οὔτις ἀπειπὼν εἴργει μελάθρων,
Μηκέτ' ἐσέλθῃς, τάδε φωνῶν.

208. 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 τύχης.

209. Μέγας τελεσθεὶς φωτὸς ὄλβος
τεκνοῦται, οὐδ' ἄπαις θνήσκει·
ἐκ δ' ἀγαθᾶς τύχας γένει
βλαστάνει ἀκόρεστος οἴξύς.

210. Πρόπρυμνά γ' ἐκβολὰν φέρει
ἀνδρῶν ἁλφηστᾶν ὄλβος ἄγαν παχυνθείς.

206. The Gods are not forgetful of such as are the cause of deadly wars. And when a man is prosperous undeservedly, the dark Furies in their own time overturn his prosperity and bring him to naught. It is a dangerous thing for a man to be praised overmuch of his fellows; for on such an one falleth the thunderbolt of God, blinding his eyes. Give me prosperity that exciteth no jealousy; I would that my lot were midway between his that taketh a city, and his that is led into captivity.

207. No man hath too much of prosperity, and no man loveth it not. When a rich man and a prosperous cometh to the door, no man thrusteth him away, or saith to him: 'This is no place for thee.'

208. When waves of trouble come over us, we say that troubles will never end; when God sendeth a fair wind, we think that the fair wind will never cease a-blowing.

209. When the fortune of a man is waxen very great, it dieth; but dieth not childless; for Sorrow interminable is the daughter of Prosperity.

210. When a man hath stowed away too much of good fortune, he will be brought to throw it all overboard.

211. Τὸν κρατοῦντα μαλθακῶς
Θεὸς πρόσωθεν εὐμενῶς προσδέρκεται.

212. Τοὺς Θεοὺς πόλιν γ' ἁλοῦσαν ἐκλείπειν λόγος.

213. Εὖ τοι πόλις πράσσουσα Δαίμονας τίει.

214. Τό γ' εὐτυχεῖν Θεός τε καὶ Θεοῦ πλέον.

215. Νίκην γε δήπου καὶ κακὴν τιμᾷ Θεός.

216. Νικᾷ γ' ὁ πρῶτος καὶ τελευταῖος δραμών.

217. Κακοὶ καλῶς πράσσοντες οὐκ ἀνάσχετοι.

218. Ἀβρύνεταί τοι πᾶς τις εὖ πράσσων πλέον.

219. Βροτοῖς πέφυκε τὸν πεσόντα λακτίσαι.

220. Παύροισιν ἀνδρῶν ἐστὶ συγγενὲς τόδε,
φίλον τὸν εὐτυχοῦντ' ἄνευ φθόνου σέβειν·
δύσφρων γὰρ ἰὸς καρδίαν προσήμενος
ἄχθος διπλοίζει τῷ πεπαμένῳ νόσον,
τοῖς τ' αὐτὸς αὐτοῦ πήμασιν βαρύνεται
καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει.

221. Ὁ γ' ἀφθόνητος οὐκ ἐπίζηλος πρέπει.

211. The Gods above regard with favouring eye
Masters that gently use their mastery.

212. They say, before a city falls,
The Gods betimes will quit its walls.

213. A state, when prosperous, honours most the Gods.

214. Success is God, and more than God.

215. God respecteth even a knave, if he be a lucky knave.

216. There is a certain race wherein
The last and foremost runners win.

217. There is no bearing with a knave in his prosperity.

218. Only the rich can afford to be nice.

219. 'Tis the world's way, all times have shown,
To keep a man down when he 's down.

ENVY.

220. How few can with unjaundiced eye
Regard a friend's prosperity !
For Envy, brooding in the heart,
Gives to each pain a double smart ;
Her arrows, silent and unseen,
Fly, twice in venom dipt, and keen ;
And our own sorrow pains not less
Than doth our neighbour's happiness.

221. 'Tis ill with him whom no man envieth.

222. Τοῖσιν πονοῦσιν, ἢν πονῶσιν ἐκ Θεῶν,
ὀφείλεται τέκνωμα τοῦ πόνου κλέος.

223. Σπεύδοντι σαυτῷ χὠ Θεὸς ξυνάψεται.

224. Εἴωθε τῷ κάμνοντι συσπεύδειν Θεός.

225. Πολλὰ δῆτ', εὖτ' ἂν πτόλις δαμασθῇ,
ἐὴ, δυστυχῆ γε πράσσει·
ἄλλος δ' ἄλλον ἄγει,
φονεύει, τὰ δὲ καὶ πυρφορεῖ·
καπνῷ χραίνεται πόλισμ' ἅπαν·
μαινόμενος δ' ἐπιπνεῖ λαοδάμας
μιαίνων εὐσέβειαν Ἄρης·
κορκορυγαὶ δ' ἀν' ἄστυ, ποτὶ δ' ὀρκάνα πυργῶτις·
πρὸς ἀνδρὸς δ' ἀνὴρ στὰς δορὶ καίνεται·
βλαχαὶ δ' αἱματόεσσαι
τῶν ἐπιμαστιδίων
ἄρτι βρεφῶν βρέμονται·
ἁρπαγαὶ δὲ διαδρομᾶν ὁμαίμονες·
ξυμβολεῖ φέρων φέροντι,
καὶ κενὸς κενὸν καλεῖ,
ξύννομον θέλων ἔχειν,
οὔτε μεῖον οὔτ' ἴσον λελιμμένοι·
παντοδαπὸς δὲ καρπὸς χαμάδις πεσὼν ἀλγύνει·
πικρὸν δ' ὄμμα τῶν θαλαμηπόλων·
πολλὰ δ' ἀκριτόφυρτος
γᾶς δόσις οὐτιδανοῖς
ἐν ῥοθίοις φορεῖται·

INDUSTRY.

222. Success and Glory are the children of Hard Work and God's favour.

223. } God helps them that help themselves.
224. }

WAR.

225. Many are the miseries of a city when taken by an enemy. For they drag one another to and fro, and slay, and scatter fire; and all the streets are wrapt in smoke; and War breathes his furious breath, murdering men, and polluting all the holy places. And loud cries rise in the air, and engines of war come rolling against the walls. And men fall beneath the spear, and the cries of little children are heard above the din. And then cometh Plunder, the brother of Tumult; and the robbers fall in one another's way, and the empty-handed calleth to the empty-handed, that he may have a partner in his task; but none is content unless he have more than his fellow. And the scattering of all fruits of the earth is a sight of woe, and the eyes of the thrifty are weighed down; for all the gifts of the earth are washed away with waves of wasting. And maidens, new to sorrow, submitting to the bed of their con-

δμωΐδες δὲ καινοπήμονες νέαι,
τλάμονες εὐνὰν αἰχμάλωτον
ἀνδρὸς εὐτυχοῦντος, ὡς
δυσμενοῦς ὑπερτέρου,
ἐλπίζουσι νύκτερον τέλος μολεῖν,
παγκλαύτων ἀλγέων ἐπίρροθον.

226. Ἄρης φιλεῖ τὰ λῷστα πάντ' ἀμῷν στρατοῦ.

227. Εὔδουσά τοι φρὴν ὄμμασιν λαμπρύνεται·
ἐν ἡμέρᾳ δὲ Μοῖρ' ἀπρόσκοπος βροτῶν.

228. Ἀπὸ θεσφάτων τίς ἀγαθὰ φάτις
βροτοῖς τέλλεται; κακῶν γὰρ διαὶ
πολυεπεῖς τέχναι θεσπιῳδοὶ
φόβον φέρουσιν μαθεῖν.

229. Λέγειν ἄμορφον ὄντα τοὺς πέλας κακῶς
πρόσω δικαίων, ἠδ' ἀποστατεῖ Θέμις.

230. Πάντων Ἀριθμὸς ἔξοχον σοφισμάτων.

queror, hope and pray for the darkness of the grave to come and bring them rest from their misery.

226. War for his meals loves dainty food ;
He spares the bad and takes the good.

PRESENTIMENT—PROPHECY.

227. When Sleep hath closed our eyes, the mind sees well ;
For Fate by daylight is invisible.

228. From prophet's lips good news we never hear ;
They never use their tongues but to cry 'Fear !'

UNCOMELINESS.

229. Let not the uncomeliness of a man warp thy judgment of his merits.

NUMBER.

230. Of all discoveries of man's wisdom, the greatest is Number.

SOPHOCLES.

1. Τεὰν, Ζεῦ, δύνασιν τίς ἀνδρῶν
ὑπερβασία κατάσχῃ,
τὰν οὔθ' ὕπνος αἱρεῖ ποθ' ὁ παντογήρως,
οὔτ' ἄκοποι Θεῶν νιν
μῆνες, ἀγήρῳ δὲ χρόνῳ δυνάστας
κατέχεις Ὀλύμπου
μαρμαρόεσσαν αἴγλαν.
2. Εὐδαίμονες οἷσι κακῶν ἄγευστος αἰών·
οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἄτας
οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πλῆθος ἕρπον·
ὅμοιον ὥστε ποντίαις
οἴδμα δυσπνόοις ὅταν
Θρῃσσαισιν ἔρεβος ὕφαλον ἐπιδράμῃ πνοαῖς,
κυλίνδει βυσσόθεν κελαινὰν
θῖνα καὶ δυσάνεμον,
στόνῳ βρέμουσι δ' ἀντιπλῆγες ἀκταί.
3. Πολλῷ τὸ φρονεῖν εὐδαιμονίας
πρῶτον ὑπάρχει· χρὴ δ' ἐς τὰ Θεῶν
μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι
μεγάλας πληγὰς τῶν ὑπεραύχων
ἀποτίσαντες
γήρᾳ τὸ φρονεῖν ἐδίδαξαν.

CONCERNING GOD AND FATE.

1. O God, what pride of man can hold in check Thy might? The years roll by for ever and for ever; but Thou sleepest not, nor waxest faint; but reignest evermore in the starry brightness of Olympus.

2. Blessed are they into whose cup of life no drop of sorrow falleth; for when a house is troubled of God, misery of every kind cometh upon it from generation to generation; and it is with them as when a storm cometh from the North, and sweepeth over darken'd waters; it upheaveth the sand from the depths of the sea, and the shores re-echo to the lashing of the billows.

3. Discretion and Humility are the foundation-stones of Happiness. Wherefore, be thou reverent towards the Gods; for Pride carrieth in her hand a rod of chastisement, and will teach thee Humility in the latter days.

4. Οὔ τοι τοσοῦτον ἀνδρὸς ᾠόμην σθένειν
κηρύγμαθ' ὥστ' ἄγραπτα κἀσφαλῆ Θεῶν
νόμιμα δύνασθαι, θνητά γ' ὄνθ', ὑπερδραμεῖν·
οὐ γάρ τι νῦν γε κἀχθὲς, ἀλλ' ἀεί ποτε
ζῇ ταῦτα, κοὐδεὶς οἶδεν ἐξ ὅτου 'φάνη.

5. Ὁ μὲν Ζεὺς ὅ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ βροτῶν
εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ 'γὼ φέρεται,
κρίσις οὐκ ἔστιν ἀληθής· σοφίᾳ δ' ἂν σοφίαν
παραμείψειεν ἀνήρ·
ἀλλ' οὔποτ' ἔγωγ' ἄν, πρὶν ἴδοιμ' ὀρθὸν ἔπος.
μεμφομένων ἂν καταφαίην.

6. Σοφίᾳ ἔκ του
κλεινὸν ἔπος πέφανται,
Τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
τῷδ' ἔμμεν ὅτῳ φρένας
Θεὸς ἄγει πρὸς ἄταν.

7. Μηδέν ποτ' εἴπῃς ἐς Θεοὺς ὑπέρκοπον,
μηδ' ὄγκον ἄρῃ μηδέν', εἴ τινος πλέον
ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει·
ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
ἅπαντα τἀνθρώπεια· τοὺς δὲ σώφρονας
Θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακούς.

4. No ordinance of Man shall over-ride
The settled laws of Nature and of God;
Not written these in pages of a book,
Nor were they framed to-day, nor yesterday;
We know not whence they are; but this we know,
That they from all eternity have been,
And shall to all eternity endure.

5. God and Apollo are wise, and know all that appertains to Man. It may be that a prophet is higher thought of than I; but that is not proof to me that his words be true. One man may surpass another in subtlety; but I will never blame such as believe not a prophet's words, until I have seen these same fulfilled.

6. It was wisely said of one, that, when God willeth the destruction of a man, He maketh evil to appear good in his eyes, and giveth him over to a reprobate mind.

7. Speak thou no word of pride, nor raise
A swelling thought against the Gods on high,
If thou in wealth thy neighbour shalt surpass,
Or that thy hand be mightier than his;
For Time uplifteth, and Time layeth low
All human things; and the great Gods above
Abhor the wicked, as the good they love.

8. Ἔγωγε δὴ καὶ τἀμὰ καὶ τὰ πάντ' ἀεὶ
φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν Θεούς·
ὅτῳ δὲ μὴ τάδ' ἐστιν ἐν γνώμῃ φίλα,
κεῖνός τ' ἐκεῖνα στεργέτω, κἀγὼ τάδε.

9. Μὴ τοὺς Θεοὺς τιμῶντες εἶτα τοὺς Θεοὺς
μοίρᾳ ποιεῖσθε μηδαμῶς· ἡγεῖσθε δὲ
βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς.

10. Οὐκ ἴδοις ἂν ἀθρῶν βροτὸν
ὅστις ἄν, εἰ Θεὸς
ἄγοι, φυγεῖν δύναιτο.

11. Οὐδ' ἂν εἷς φύγοι
αἴσχη ποθ', ᾧ γε Ζεὺς ἐφορμήσοι κακά·
νόσους δ' ἀνάγκη τὰς θεηλάτους φέρειν.

12. Τόν τοι Θεὸν τοιοῦτον ἐξεπίσταμαι,
σοφοῖς μὲν αἰνικτῆρα Θεσφάτων ἀεὶ,
σκαιοῖς δὲ φαῦλον κἀν βραχεῖ διδάσκαλον.

13. Ἐν Διὸς κήποις ἀροῦνται
μόνον εὐδαίμονες ὄλβοι.

14. Οὔ τοι ποτ' ἂν τὰ Θεῖα, κρυπτόντων Θεῶν,
μάθοις ἄν, οὐδ' εἰ πάντ' ἐπεξέλθοις σκοπῶν.

15. Θεοὶ καλῶς μὲν, ὀψὲ δ' εἰσορῶσ', ὅταν
τὰ Θεῖ' ἀφείς τις ἐς τὸ μαίνεσθαι τραπῇ.

16. Τοῦ λόγου γ' οὐ χρὴ φθόνον,
ἄνδρες, προσεῖναι, Ζεὺς ὅτου πράκτωρ φανῇ.

8. In all we mortals do, or think, or say,
Guidance divine I recognise alway ;
If thou such guidance failest to perceive,
Keep thine own doubts, but let me still believe.

9. If thou honourest the Gods, show thy reverence by thine acts ; and remember that Their eyes are over all men, regarding both the evil and the good.

10. As God directs, Man needs must go.

11. If God be minded to send disgrace, no man shall escape it ; and if He put within us diseased imaginations, we must bear withal as best we may.

12. To the wise God speaketh in riddles his hidden things, but the foolish He leaveth in his foolishness.

13. Happiness is a fruit that groweth in the garden of God only.

14. If it shall please the Gods to hide their thoughts,
No search of thine will ever find them out.

15. If thou neglect the ordinances of the Gods, and turn thee to folly, though They make long tarrying, yet will They deal with thee in the end.

16. God's doings are beyond Man's questioning.

17. Θεὸς σκοτώσει βλέφαρα καὶ δεδορκότα.

18. Ἢ Θεοὺς προτείνων τοὺς Θεοὺς ψευδεῖς τίθης ;

19. Γένοιτο μεντἂν πᾶν Θεοῦ τεχνωμένου.

20. Ξὺν τῷ Θεῷ πᾶς καὶ γελᾷ κὠδύρεται.

21. Θεοῦ γε πληγὴν οὐχ ὑπερπηδᾷ βροτός.

22. Τέθνηκε καὶ τὰ τῶν Θεῶν, Θεοὶ δ' ἄρ' οὔ.

23. Ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς Θεούς ;

24. Εἴ τις Θεῶν
βλάπτοι, φύγοι τἂν χὠ κακὸς τὸν κρείσσονα.

25. Θεοὺς μιαίνειν οὔτις ἀνθρώπων σθένει.

26. Ζεύς τοι μεγάλης γλώσσης κόμπους
ὑπερεχθαίρει.

27. Ὧν ἂν Θεὸς
χρείαν ἐρευνᾷ, ῥᾳδίως αὐτὸς φανεῖ.

28. Εὐσεβεῖν τὰ πρὸς Θεούς·
ὡς τἄλλα πάντα δεύτερ' ἡγεῖται πατὴρ
Ζεύς· ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς.
κἂν ζῶσι, κἂν θάνωσιν, οὐκ ἀπόλλυται.

29. Ὅταν Θεῶν
βλάπτῃ τις, οὐ δύναιτ' ἂν ἰσχύων φυγεῖν.

17. God to the blind can make of darkness light ;
To eyes that see can make of noon midnight.

18. See that thou take not the Gods' names in vain.

19. With God nothing is impossible.

20. 'Tis at God's pleasure we or laugh or weep.

21. When God uplifts His hand to slay,
'Tis vain for Man to flee away.

22. The doings of the Gods may die,
But They live through eternity.

23. Dost ever see the Gods have respect unto the wicked ?

24. If one among the Gods shall will it so,
The coward shall escape the better man.

25. The temple of a God may crime pollute,
But not defilement to the God impute.

26. God abhorreth exceedingly the boasting of a proud tongue.

27. What needs God hath, Himself can satisfy.

28. Be blameless in all duties toward the Gods ;
For God, the Father, in compare with this
Lightly esteemeth all things else ; and so
Thy righteousness shall with thee to the end
Endure, and follow thee beyond the grave.

29. Nor strength, nor speed shall man avail,
If God shall will his strength to fail.

30. Βούλου κρατεῖν μὲν, σὺν Θεῷ δ' ἀεὶ κρατεῖν

31. Ἀεὶ μέγας οὐρανῷ
Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει.

32. Ἀναγκάσαι Θεοὺς
ἂν μὴ θέλωσιν οὐδ' ἂν εἷς δύναιτ' ἀνήρ.

33. Πολλά γε πήματα καὶ καινοπαθῆ,
κοὐδὲν τούτων ὅ τι μὴ Ζεύς.

34. Ὦ Δαῖμον, ὡς οὐκ ἔστ' ἀποστροφὴ βροτοῖς
τῶν ἐμφύτων τε καὶ θεηλάτων κακῶν.

35. Ἀεί ποτ' εὖ πίπτουσιν οἱ Διὸς κύβοι.

36. Τῶν γ' ἀθλίων οὐδεὶς ἄρ' οὐδεπώποτε
θνήσκων ἐσώθη, μὴ 'πί τῳ δεινῷ κακῷ.

37 Τῆς ἀναγκαίας τύχης
οὐκ ἔστιν οὐδὲν μεῖζον ἀνθρώποις κακόν.

38. Περιώσι' ἄφυκτά τε
μήδεα παντοδαπᾶν βουλᾶν
ἀδαμαντίναις ὑφαίνεται
κερκίσιν Αἶσα.

39. Πρὸς τὴν Ἀνάγκην οὐδ' Ἄρης ἀνθίσταται.

40. Ἃ μοιριδία τις δύνασις δεινά·
οὔτ' ἄν νιν ὄλβος οὔτ' Ἄρης, οὐ πύργος, οὐχ
ἁλίκτυποι
κελαιναὶ νᾶες ἐκφύγοιεν.

30. Strive thou to win; but hearken what I say:—
Who wins against God's will, hath lost the day.

31. God dwelleth in the heavens continually; He seeth all things; and all things are beneath His feet.

32. No power of Man can force the will of God.

33. Troubles are many; no one like its fellow;
And every trouble cometh down from God.

34. O God, from ill engender'd at his birth,
From ill engrafted in his heart by Thee,
To mortal man, alas! is no escape.

35. The dice of God cast ever sixes three.

36. The steps of some are dogg'd of Misery;
Such men are pluck'd from off Destruction's brink,
Only from giddier heights to topple down.

37. Nothing to Man so terrible as Fate.

38. Fate hath a shuttle of adamant, and weaveth therewith innumerable counsels; and from none thereof is there any escaping.

39. The God of War were loth to stand
With Fate to battle, hand to hand.

40. Fate is a dread Power; if thou be wealthy, thou wilt not buy Her off; if thou be valiant, thou canst not withstand Her; if thou shut thyself within a tower, She will find thee out; if thou cross the sea in ships, She will overtake thee on the way.

41. Ἀνάγκῃ γ' οὐχὶ δυσμαχητέον.

42. Πεπρωμένης
οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή.

43. Μάτην ἄρ' οὐδὲν ἀξίωμα Δαιμόνων ἔχω
φράσαι·
ὁρᾷ ὁρᾷ πάντ' ἀεὶ Χρόνος· ῥέπει μὲν ἑτέρᾳ,
ἑτέρᾳ παρ' ἦμαρ αὖθις αὔξων ἄνων.

44. Μόνοις οὐ γίγνεται
Θεοῖσι γῆρας οὐδὲ καταθανεῖν ποτὲ,
τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς Χρόνος·
φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος,
θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
καὶ πνεῦμα ταὐτὸν οὐδὲ πρὸς πόλιν πόλει·
τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρῳ χρόνῳ
τὰ τερπνὰ πικρὰ γίγνεται καὖθις φίλα.

41. Whoso contendeth with Fate, fighteth against desperate odds.

42. Thou canst not shake off what load Fate shall have put upon thy shoulders.

43. The Gods do never aim a shaft in vain ;
Great Time beholdeth all things, change on change ;
Sorrow to-day, and happiness to-morrow.

CONCERNING TIME — CHANGE — UNCERTAINTY — VICISSITUDE—CIRCUMSTANCE—HUMAN LIFE—HUMAN NATURE.

44. The Gods alone know neither age nor death ;
On all things else Time breathes a withering breath ;
The fruits of earth grow, ripen, and decay ;
Man's strength and beauty dwindle, day by day ;
Faith, dying out, commingles with the dust,
From whence upsprings a harvest of distrust ;
Ever 'twixt man and man, 'twixt state and state,
The breeze of Love veers round to gale of Hate ;
What 's sweet to-day is by to-morrow sour :—
Thus change we all beneath Time's magic power,
Some once a season, others twice an hour.

45. Ἅπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος
φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·
κοὐκ ἔστ' ἄελπτον οὐδέν, ἀλλ' ἁλίσκεται
χὠ δεινὸς ὅρκος χαὶ περισκελεῖς φρένες.

46. Εἴ τις δύο
ἢ καὶ τι πλείους ἡμέρας λογίζεται,
μάταιός ἐστιν· οὐ γάρ ἐσθ' ἥ γ' αὔριον,
πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

47. Πάνθ' ὁ μέγας Χρόνος μαραίνει.

48. Κοινά γ' ἔχειν τε καὶ μέλλειν.

49. Χρόνος εὐμαρὴς Θεός.

50. Νὺξ εἰσάγει
καὶ νὺξ ἀπωθεῖ διαδεδεγμένη πόνον.

51. Τέλει ποτ' εἴ τι Νὺξ ἀφῃ,
τοῦτ' ἐπ' Ἦμαρ ἔρχεται.

52. Οὐδὲν ἀναύδατον φατίσαιμ' ἄν.

53. Ὀρθοῖ Τύχη. Τύχη δὲ καὶ καταρρέπει
τὸν εὐτυχοῦντα τόν τε δυστυχοῦντ' ἀεί·
καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς.

54. Πολλά τοι σμικροὶ λόγοι
ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς.

45. Time in his long, immeasurable course,
Turns light to darkness, darkness unto light :
Nought is past hoping for ; the binding oath
Is found at fault, the stoutest heart gives way.

46. He is a fool that counts upon to-morrow ;
Sufficient for the day is the day's sorrow ;
And, till the pleasure of to-day is done,
To-morrow lies beyond the setting sun.

47. Time, great Time, weareth all things away.

48. Anticipation is Reality.

49. Time is a God, whose hands are soft and smooth.

50. Night and Night take turn about ;
One brings Pain in ; one turns him out.

51. What work the Night leaves incomplete,
Day turns out polish'd, round, and neat.

52. Of nothing say :—It cannot be.

53. At birth to all men Good and Ill
Lie in a balance level and still ;
As Chance shall settle in either cup,
One end goes down, and one goes up ;
And so our future none divines,
For none can tell how Chance inclines.

54. A little word is not a little thing ;
For it may make, and it may mar a king.

55. Ἦτοι βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον·
ψεύδει γὰρ ἡ 'πίνοια τὴν γνώμην.

56. Τὰ πολλὰ τῶν δεινῶν, ὅναρ
πνεύσαντα νυκτὸς, ἡμέρας μαλάσσεται.

57. Πάντ' ἐκκαλύπτων ὁ Χρόνος εἰς τὸ φῶς ἄγει.

58. Ἐν φύλῳ ἀνθρώπων μί' ἔδειξεν
πατρὸς καὶ μητρὸς ἡμέας ἡμέρα
τούς πάντας· οὐδεὶς ἔξοχος
ἄλλος ἔβλαστεν ἄλλου·
βόσκει δὲ τοὺς μὲν μοῖρα δυσαμερίας,
τοὺς δ' ὄλβος ἡμῶν,
τοὺς δὲ δοὺλείας ζυγὸν
ἔσχεν ἀνάγκας.

59. Οὐ χρή ποτ' εὖ πράσσοντος ὀλβίσαι τύχας
ἀνδρὸς, πρὶν αὐτῷ παντελῶς ἤδη βίος
διεκπερανθῇ, καὶ τελευτήσῃ βίον·
ἐν γὰρ βραχεῖ καθεῖλε κὠλίγῳ χρόνῳ
πάμπλουτον ὄλβον Δαίμονος κακοῦ δόσις
ὅταν μεταστῇ, καὶ Θεοῖς δοκῇ τάδε.

55. Of what he dimly understands,
'It cannot be' the fool will say;
Know thou, To-morrow in his hands
Will hold a lamp to light To-day.

56. The bugbears of the dreamful night
Are food for mirth by clear daylight.

57. Wrap round with blankets every secret sin,
And Time will strip thee naked to the skin.

58. In this or that we differ each from other,
But all are born of father and of mother;
Chance hedgeth thee from me with a poor fence
And thin partition-wall of difference;
Some starve on poverty; some thrive on wealth;
Disease clings these; those batten on rude health;
A few are born to freedom; many not;
And little doth it matter Who is What.

59. Blessed call the lot of none,
Till the voyage of life be done,
Till the setting of life's sun;
For, so long as mortal lives,
He can take away, Who gives;
And years may gather wealth and power,
To dwine and vanish in an hour.

60. Πολλῶν ἐν πολυπληθίᾳ
οὔτ' ἀπ' εὐγενέων ἔσθλὸς,
οὔτ' ἀχρείων ὁ λίαν κακός·
βροτῶν δὲ πιστὸν οὐδέν.

61. Οὐ χρή ποτ' ἀνθρώπων
μέγαν ὄλβον ἀποβλέψαι·
τανυφλοίῳ γὰρ ἰσαμέριος
αἰγείρῳ βιοτὰν ἀποβάλλει.

62. Τίς δή ποτ' ὄλβον ἢ μέγαν θείη βροτοῦ
ἢ μικρὸν, ἤτοι μηδαμοῦ τιμώμενον;
οὐ γάρ ποτ' αὐτῶν οὐδὲν ἐν ταὐτῷ μένει.

63. Ζώοι τις ἀνθρώπων
τὸ κατ' ἦμαρ ὅπως ἥδιστα πορσύνων,
τὸ δ' ἐς αὔριον αἰεὶ τυφλὸν ἕρπει.

64. Τὰν ἀνθρώπου ζωὰν ποικιλομήτιδες Ἄται
πημάτων πάσαις μεταλλάσσουσιν ὥραις.

65. Λόγος τίς ἐστ' ἀρχαῖος ἀνθρώπων φανεὶς
ὡς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν
θάνῃ τις, οὔτ' εἰ χρηστὸς οὔτ' εἴ τῳ κακός.

66. Μήπω μέγ' εἴπῃς πρὶν τελευτήσαντ' ἴδῃς.

60. I cannot tell, from what of life I see,
What chances high hath over low degree ;
A beggar's brat for wit may more than pass ;
And royal loins may chance to breed an Ass.

61. Look not to a man's estate,
To deem him blest or fortunate ;
For, as the poplar-tree doth shed
His long, thin leaves to Autumn wind,
So are Man's blessings quickly sped,
And leave a bare, bald trunk behind.

62. Say not thou of weal or woe :
'Tis big, or little, or naught at all :'
For mortal blessings come and go,
As flit sun-shadows athwart a wall.

63. Pleasure is a fleeting thing ;
Catch it as it flies ;
For what to-morrow hath to bring
Is hidden from our eyes.

64. Like to a piece of quilted needlework,
The life of Man is chequer'd o'er with sorrows.

65. It was a maxim very old and trite,
Ages before our grandams saw the light,
That Man be call'd nor happy nor unblest,
Till he be call'd to take his last, long rest.

66. Reserve your hisses or applause,
Till Death the curtain downward draws.

67. Ἦ πολλὰ βροτοῖς ἐστὶν ἰδοῦσιν
γνῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις
τῶν μελλόντων ὅ τι πράξει.

68. Αἰεὶ βροτῶν ὁ πότμος ἐν πυκνῷ Θεοῦ
τροχῷ κυκλεῖται, καὶ μεταλλάσσει φύσιν·
ὥσπερ σελήνης ὄψις εὐφρόνας δύο
στῆναι δύναιτ' ἂν οὔ ποτ' ἐν μορφῇ μιᾷ,
ἀλλ' ἐξ ἀδήλου πρῶτον ἔρχεται νέα,
πρόσωπα καλλύνουσα καὶ πληρουμένη,
χὥταν περ αὐτῆς εὐγενεστάτη φανῇ,
πάλιν διαῤῥεῖ, κἀπὶ μηδὲν ἔρχεται.

69. Οὐκ ἔσθ' ὁποῖον στάντ' ἂν ἀνθρώπου βίον
οὔτ' αἰνέσαίμ' ἂν οὔτε μεμψαίμην ποτέ.

70. Ἰὼ γενεαὶ βροτῶν,
ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ·
τίς γὰρ, τίς ἀνὴρ πλέον
τᾶς εὐδαιμονίας φέρει
ἢ τοσοῦτον ὅσον δοκεῖν
καὶ δόξαντ' ἀποκλῖναι;

67. No mortal seer, with keenest arrow-sight,
Piercing the dull, dead blanket of To-night,
Sees what To-morrow holds within his hands,
Until before his eyes To-morrow stands.

68. Human fortunes, good and ill,
Never stand a moment still ;
To a wheel divine they 're bound,
Turning ever round and round ;
The moon of our prosperity
Wanes and waxes in the sky ;
Plays her fickle and constant game,
Aye a-changing, aye the same :
See ! her crescent of pale light
Gathers beauty night by night ;
Till, when sphered in perfect grace,
Gradual she dims her face ;
Lies anon on heaven's blue floor
A silver bow, and nothing more.

69. All human lots review'd, I cannot name
What merits special praise or special blame.

70. Poor human-kind, your life I hold
Like to an idle tale that 's told ;
Of happiness your scanty share
Is phantom-treasure, thin as air ;
For Joy is as a raiment fine,
Spun of magic threads, divine ;
Which as you are in act to don,
The wearer and the robe are gone !

71. Μή συ θνητὸν ὄντ' ἐκείνην τὴν τελευταίαν
ἰδεῖν
ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίσης πρὶν ἄν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών.

72. Ὡς πάντα δεινὰ κἀπικινδύνως βροτοῖς
κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα.

73. Εὖ τοι κάτοιδ' ἔγωγε τἀνθρώπων, ὅτι
χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς ἀεί.

74. Κακῶν δυσάλωτος οὐδείς.

75. Δεινόν γε τοὺς μὲν δυσσεβεῖς κακῶν ἄπο
βλαστόντας, εἶτα τούσδε μὲν πράσσειν καλῶς·
τοὺς δ' ὄντας ἐσθλοὺς, ἔκ τε γενναίων ἅμα
γεγῶτας, εἶτα δυστυχεῖς πεφυκέναι.
Οὐ χρῆν τάδ' οὕτω Δαίμονας θνητῶν πέρι
πράσσειν· ἐχρῆν γὰρ τοὺς μὲν εὐσεβεῖς βροτῶν
ἔχειν τι κέρδος ἐμφανὲς Θεῶν πάρα,
τοὺς δ' ὄντας ἀδίκους, τούσδε τὴν ἐναντίαν
δίκην κακῶν τιμωρὸν ἐμφανῆ τίνειν·
κοὐδεὶς ἂν οὕτως ηὐτύχει κακὸς γεγώς.

76. Ὦ θνητὸν ἀνδρῶν καὶ ταλαίπωρον γένος·
ὡς οὐδέν ἐσμεν, πλὴν, σκιαῖσιν εἰκότες,
βάρος περισσὸν γῆς ἀναστρωφώμενοι.

77. Ἔξοιδ' ἀνὴρ ὤν, χὤτι τῆς εἰς αὔριον
οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.

71. Be confident of no man's happiness,
Till he have weather'd danger and distress ;
Till Life's wide sea be safely traversed o'er,
And anchor cast upon the yonder shore.

72. So even poised is Fortune's balance fine,
A breath will make it either way incline.

73. With men and women 'tis alike the way
To hate to-morrow what they love to-day.

74. Life is as a race, wherein
We and Sorrow do contend ;
We have the start, but in the end
Sorrow cometh aye first in.

75. How many a rogue begets a roguish son,
And dies in bed, to leave him gains ill-won !
How many an honest lad may'st see inherit
Paternal ill-luck and paternal merit !
This is a jumble hard to understand :
Had I to settle things at second-hand,
I 'd undertake there should be no mistaking
The signs and marks distinctive of my making :
Good people should be happy, every one ;
And every rogue I 'd hang by set of sun.

76. O wretched every mother's son !
O shadows, wherefore were we born ?
Count us all over, one by one,
And say who 's worth his meat and corn ?

77. With me and thee, good friend, it is the same ;
Each on To-morrow's bank hath equal claim.

78. Βροτοὶ γεγῶτες, οὐδέν ἐσμεν ἄλλο πλὴν
εἴδωλ' ὅσοιπερ ζῶμεν ἢ κούφη σκιά.

79. Ἄμοχθος οὐδείς· ὁ δ'
ἥκιστ' ἔχων μακάρτατος

80. Τὸν εὐτυχοῦντα πάντ', ἀριθμήσας βροτοὺς,
οὐκ ἔστιν ὄντως ὄντιν' εὑρήσεις ἕνα.

81. Ἄνθρωπός ἐστι πνεῦμα καὶ σκιὰ μόνον.

82. Οὔ τοι Θέμις ζῆν πλὴν Θεοῖς ἀνεὺ κακῶν.

83. Πολλὰ τὰ δεινὰ κοὐδὲν ἀνθρώπου δεινότερον
πέλει·
τοῦτο καὶ πολιοῦ πέραν πόντου χειμερίῳ νότῳ
χωρεῖ, περιβρυχίοισιν
περῶν ὑπ' οἴδμασιν,
Θεῶν τε τὰν ὑπερτάταν, Γᾶν
ἄφθιτον, ἀκαμάταν ἀποτρύεται,
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππείῳ γένει
πολεύων·
κουφονόων τε φῦλον ὀρνίθων ἀμφιβαλὼν ἄγει
καὶ θηρῶν ἀγρίων ἔθνη, πόντου τ' εἰναλίαν
φύσιν
σπείραισι δικτυοκλώστοις,
περιφραδὴς ἀνήρ·
κρατεῖ δὲ μηχαναῖς ἀγραύλου
θηρὸς ὀρεσσιβάτα, λασιαύχενά θ'
ἵππον ὑπάξεται ἀμφίλοφον ζυγὸν οὔρειόν τ'
ἀκμῆτα ταῦρον·

78. We cast in sun-light shadows on the wall ;
And, what we cast, that only are we all.

79. Fate puts a load of sorrow on each back ;
And happiest he that hath the lightest pack.

80. Take all our race from pole to pole,
Since when the world began ;
The secrets probe of every soul,
Nor find one happy man.

81. Man's life 's a vapour, and full of woes ;
He cuts a caper, and down he goes.

82. The Gods are not omniscient ; for they know nothing of sorrow ; and of that we mortals know all too much.

83. There be many strange things, but the strangest of them all is Man. Though the sea be white with foam, and wintry winds be blowing, he crosseth over the noisy billows. Earth, Mother Earth, is from everlasting to everlasting ; She is greatest of all Goddesses ; but Man fretteth and wearieth Her ; for he putteth his horse to harness, and his ploughs go to and fro in the furrow, ever as the seasons come round. He spreadeth his snares for the silly birds ; he gathereth the fishes of the sea in the meshes of his nets ; Man, surpassing in wisdom. By craft he over-reacheth the wild beast upon the mountain, and putteth to his yoke the long-maned steed and the strength of the great bison. He sheltereth himself against the rain and

καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστυ
νόμους
ὀργὰς ἐδιδάξατο καὶ δυσαύλων
πάγων αἴθρια καὶ
δύσομβρα φεύγειν βέλη,
παντοπόρος· ἄπορος ἐπ' οὐδὲν ἔρχεται
τὸ μέλλον· Ἅιδα μόνον
φύξιν οὐκ ἐπάξεται·
νόσων δ' ἀμηχάνων φυγὰς ξυμπέφρασται.

84. Πολλάκις
ἔβλεψα ταύτῃ τὴν γυναικείαν φύσιν,
ὡς οὐδέν ἐσμεν· αἵ, νέαι μὲν ἐν πατρὸς,
ἥδιστον, οἶμαι, ζῶμεν ἀνθρώπων βίον·
τερπνῶς γὰρ ἀεὶ πάντας ἡ νοια τρέφει·
ὅταν δ' ἐς ἥβην ἐξικώμεθ' εὐφυῆ,
ὠθούμεθ' ἔξω, καὶ διεμπολούμεθα
Θεῶν πατρῴων τῶν τε φυσάντων ἄπο·
αἱ μὲν ξένους πρὸς ἄνδρας, αἱ δὲ βαρβάρους·
καὶ ταῦτ', ἐπειδὰν εὐφρόνη ζεύξῃ μία,
χρεὼν ἐπαινεῖν καὶ δοκεῖν καλῶς ἔχειν.

85. Τὸ παρθένων νεάζον οὐ θάλπος Θεοῦ,
οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ,
ἀλλ' ἡδοναῖς ἄμοχθον ἐξαίρει βίον
ἐς τοῦθ', ἕως τις ἀντὶ παρθένου γυνὴ

frost ; he maketh laws and ordinances for himself and his brethren ; his thoughts are swift as the wind ; but he catcheth hold of them a-flying, and mouldeth them into speech. Disease assaileth him in baffling shapes, but he dealeth skilfully with all. Nothing taketh him unawares ; saving Death only ; and from Death he cannot escape. O Man, surpassing in wisdom !

CONCERNING WOMAN AND WOMANHOOD.

84. Ah me ! how little understood
The wretchedness of womanhood !
When we are girls, — light, giddy things, —
Our days fly past on butterfly-wings ;
But, when we reach our youthful prime,
Then comes alas ! our market-time ;
Faces strange and tongues unknown
Make us by a bid their own ;
Once from eve to morn if bedded,
To the chapter's end we 're wedded ;
If we repine, the world in chorus sings :
'You naughty, wicked, good-for-nothing things !'

85. Know you not the season sweet,
Windless, rainless, calm, and still,
Which, untouch'd of Summer's heat,
Hath forgotten Winter's chill ?
So sweet the Spring of woman's life,
Ere yet the girl puts on the wife ;

κληθῇ, λάβῃ τ' ἐν νυκτὶ φροντίδων μέρος,
ἤτοι πρὸς ἀνδρὸς ἢ τέκνων φοβουμένη.

86. Μή νύν ποτ', ὦ παῖ, σὰς ὑφ' ἡδονῆς φρένας
γυναικὸς οὕνεκ' ἐκβάλῃς, εἰδὼς ὅτι
ψυχρὸν παραγκάλισμα τοῦτο γίγνεται,
γυνὴ κακὴ ξύνευνος ἐν δόμοις· τί γὰρ
γένοιτ' ἂν ἕλκος μεῖζον ἢ φίλος κακός ;

87. Ὅρκοισι δήπου καὶ γυνὴ φεύγει πικρὰν
ὠδῖνα παίδων· ἀλλ', ἐπὰν λήξῃ κακοῦ,
ἐν τοῖσιν αὐτοῖς δικτύοις ἁλίσκεται,
πρὸς τοῦ παρόντος ἱμέρου νικωμένη.

88. Οὔ τοι γυναικὸς οὐδὲν ἂν μεῖζον κακὸν
κακῆς ἀνὴρ κτήσαιτ' ἄν, οὐδὲ σώφρονος
κρεῖσσον· παθὼν δ' ἕκαστος ἂν τύχῃ λέγει.

89. Γυναικὶ μὴ κρυφαῖον ἐξείπῃς ἔπος·
κλεῖθρον γὰρ οὐδέν· ὅσα δ' ἄν εὐπετῶς λάβῃ,
γλώσσης κρυφαῖον οὐδὲν οὐ διέρχεται.

90. Τίς οἶκος ἐν βροτοῖσιν ὠλβίσθη ποτὲ,
γυναικὸς ἐσθλῆς χωρὶς, ὀγκωθεὶς χλιδῇ ;

But, when husband comes and son,
Then the light of life is gone ;
Cares and Fears perplex by day,
And Sleep by night holds far away.

86. My son, if thou must love, O let not Love
Come like a thief, and steal away thy brains !
Far better thou should'st wake in the grey morn,
And start, and shriek, to find within thine arms
A grisly thing, a cold anatomy,
Than the warm pressure of a bold bad wife.

87. Woman, when her pains are on,
Will curse the day that made her bride ;
But, when her pains are past and gone,
Will wish her husband at her side.

88. 'Tis all according to their luck, you 'll find
That men speak good or ill of woman-kind ;
For, though no treasure matcheth a good wife,
A bad one is the greatest curse in life.

89. Who tells a secret to a girl,
Will find he tells it to his cost ;
It is as though he placed a pearl
Within a box whose key were lost.

90. Note well a house that is prosperous among men ; and you will find virtue among its women-folk.

91. Τὸ τοι
γυναιξὶν αἰσχρὸν ἐν γυναιξὶ δεῖ στέγειν.

92. Κάκιον ἄλλ' οὐκ ἔστιν, οὐδ' ἔσται ποτὲ,
γυναικός.

93. Κατ' ὀρφανόν τιν' οἶκον ἀνδρόφρων γυνή.

94. Ὅρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω.

95. Γυνὴ πρὸς ἄνδρα γ' οὐκ ἔφυ μαχουμένη.

96. Ὅρα συ κἀν γυναιξὶν ὡς ἔνεστ' Ἄρης.

97. Οὐ τἄρα νοῦν ἔχουσ' ἂν ὀργαίνοι γυνή

98. Κάρτα τοι φιλοίκτιστον γυνή.

99. Γύναι, γυναιξὶ κόσμον ἡ σιγὴ φέρει.

100. Πᾶς τις οἰνωθεὶς ἀνὴρ
ἥσσων μὲν ὀργῆς ἐστὶ, τοῦ δὲ νοῦ κενός·
φιλεῖ δὲ, πολλὴν γλῶσσαν ἐκχέας μάτην,
ἄκων ἀκούειν ἅπερ ἑκὼν εἶπεν κακῶς

101. Τὸ πρὸς βίαν πιεῖν
ἴσον κακὸν πέφυκε τῷ διψῆν βίᾳ.

102. Τὸ μεθύειν Πημονῆς λυτήριον.

91. Women-folk are wise, to smother
The peccadilloes of each other.

92. Ever since the world began,
Woman hath been the plague of Man ;
And, when the world is at an end,
Then will Woman begin to mend.

93. A widow woman, chaste and good,
Is father to her orphan brood.

94. Write the vows, that women swear,
On running water, or thin air.

95. 'Twas ne'er a part of Nature's plan,
That Woman should contend with Man.

96. The weakest woman, sorely press'd,
Will fight and quarrel with the best.

97. Good temper is Woman's wisdom.

98. All women find sweet luxury in tears.

99. A woman's chiefest grace is a still tongue.

CONCERNING WINE.

100. 'Tis when the wine flows in and wit flows out,
That Passion freely flings hard words about ;
But, when the brain is cool'd and drain'd the cup,
Shame in her lap picks every hard word up.

101. It is as rude to force a sated guest,
As from his thirsting lips the cup to wrest.

102. A brimming cup is Sorrow's friend.

103. Μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον· τὸ δ', ἐπεὶ φανῇ,
βῆναι κεῖθεν ὅθεν περ ἥκει
πολὺ δεύτερον ὡς τάχιστα·
ὡς, εὖτ' ἂν τὸ νέον παρῇ κούφας ἀφροσύνας φέρον,
τίς πλάγχθη πολύμοχθος ἔξω; τίς οὐ καμάτων ἔνι;
φόνοι, στάσεις, ἔρις, μάχαι,
καὶ φθόνος· τό τε κατάμεμπτον ἐπιλέλογχε
πύματον ἀκρατὲς ἀπροσόμιλον
γῆρας ἄφιλον, ἵνα πρόπαντα
κακὰ κακῶν ξυνοικεῖ.

104. Πάντ' ἐμπέφυκε τῷ μακρῷ γήρᾳ κακὰ,
νοῦς φροῦδος, ἔργ' ἀχρεῖα, φροντίδες κεναί.

105. Ὀργὴ γέροντος, ὥστε μαλθακὴ κοπὶς,
ταχέως τ' ἐθήχθη, διὰ τάχους τ' ἀμβλύνεται.

106. Τῷ γήρᾳ φιλεῖ
χὠ νοῦς ὁμαρτεῖν καὶ τὸ βουλεύειν ἃ δεῖ.

107. Πάλιν μεταῦθις παὶς ὁ γηράσκων ἀνήρ.

108. Τοῦ ζῆν ἄρ' οὐδεὶς ὡς ὁ γηράσκων ἐρᾷ.

CONCERNING AGE.

103. Were choice allow'd me of the Gods, my choice
Were never to have been, or, having been,
To be with all speed shuffled out of being ;
For Youth and Age alike are troublous guests ;
One fever-heats, one winter-nips the blood ;
One brings with him a rude and boisterous crew,
Passions, Heart-burnings, Hates, and Jealousies ;
Then comes the grim and crabbèd churl, Old Age,
And turns the roisterers out, and dulls the house
With silent, cheerless desolatïon.

104. Age comes with every Sorrow in his train,
Strikes the arm nerveless, and benumbs the brain.

105. The passion of an old man is as a weapon of untempered steel ; the which taketh an edge on quickly, but loseth it with the first using.

106. Counsel and Discretion are the companions of Age.

107. Old Age acts childhood o'er again.

108. None grip at life so grimly as Greybeards.

109. Γῆρας διδάσκει πολλὰ καὶ χρόνου τριβή.

110. Γέροντα γ' ὀρθοῦν φλαῦρον ὃς νέος πέσῃ.

111. Σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.

112. Φαμί τοι οὐκ ἀποτρύειν ἐλπίδα τὰν ἀγαθὰν
χρῆναί σ'· ἀνάλγητα γὰρ οὐδ' ὁ πάντα κραί-
νων βασιλεὺς
ἐπέβαλε θνατοῖς Κρονίδας· ἀλλ' ἐπὶ πῆμα καὶ
χαρὰ
πᾶσι κυκλοῦσιν, οἷον Ἄρκτου στροφάδες κέ-
λευθοι·
μένει γὰρ οὔτ' αἰόλα Νὺξ βροτοῖσιν,
οὔτε Κῆρες, οὔτε Πλοῦτος·
ἀλλ', ἄφαρ βεβακότων,
ἐπέρχεται χαίροντι καὶ στέρεσθαι.

113. Ἃ πολύπλαγκτος Ἐλπὶς
πολλοῖς μὲν ὄνασις ἀνδρῶν,
πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·
εἰδότι δ' οὐδὲν ἕρπει,
πρὶν πυρὶ θερμῷ πόδα τις προσαύσῃ.

109. Age and Time are best of all schoolmasters.

110. The bough, that went, when green, awry,
Will not come straight, when old and dry.

111. A breath, a puff will lay old bones to rest.

CONCERNING HOPE, RESIGNATION, DESPAIR.

112. If thou fret sweet Hope, she may
Spread her wings and flee away ;
Life of evil mix'd alone
God, the Father, wills for none ;
Joy and Sorrow, Pleasure and Pain,
Like the cluster'd stars that roll
In a circle round the pole,
Come, and go, and come again :
Nought within wide Nature's range
But must ever change and change ;
Spangled Night must pale away
Before the glory of the Day ;
Death broods here, and there the while
Baby-lips begin to smile ;
If we joy o'er riches won,
Ere the words of joy be done,
The substance of our joy is gone.

113. For one She rightly guides of men,
Hope befooleth ten times ten ;
Thro' brier and marsh, by day and night,
We chase her dim, bewildering light ;
We clutch it, lose it, hold it never ;
And, if we stumble, are lost for ever.

114. Κἂν τοῖς κακοῖς, θάρσυνε· τοῖς αὐτοῖσί τοι
οὐχ αὑτὸς ἀεὶ Δαιμόνων παραστατεῖ.

115. Ταρβεῖν μὲν ἔργα δείν' ἀναγκαίως ἔχει,
τὴν δ' ἐλπίδ' οὐ χρὴ τῆς τύχης κρίνειν πάρος.

116. Ἔστ' Ἐλπὶς ἡ βόσκουσα τοὺς πολλοὺς βροτῶν.

117. Πρὸς τοῦ παρόντος πρὶν μαθεῖν, ἔχ' ἐλπίδα.

118. Ἀλγεινὰ δήπου πολλά γ'· ἀλλ' ὅμως χρεὼν
τὰ θεῖα θνητοὺς ὄντας εὐπετῶς φέρειν.

119. Στέργειν τὰ προσπεσόντα κεῦ θέσθαι πρέπει
σοφὸν κυβευτὴν, ἀλλὰ μὴ στένειν τύχην.

120. Τὸ φανθὲν οὐ δύναι' ἂν ἀγένητον ποιεῖν.

121. Ὅσ' ἂν Θεὸι διδῶσιν, οὐ φεύγειν χρεών.

122. Τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις ;
οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν.

123. Δυσθυμίαι τίκτουσι καὶ νόσους βροτοῖς.

114. Some little comfort it may bring
To souls with Trouble sore distress'd,
To know that Trouble loves the wing,
And cannot long in one place rest.

115. Where peril is, 'tis natural to fear ;
But, till the issue be determinèd,
We are in duty bound to cherish Hope.

116. 'Tis Hope alone that feedeth half mankind.

117. Whilst there is Doubt, there still is Hope.

118. 'Tis hard ; but, if so will it God,
The path of Sorrow must be trod.

119. Life is a game of hazard with us all ;
And every turn of luck we must abide ;
We may not bear our winnings on our face,
Nor may we whimper, tho' we cast the Dog.

120. What 's done cannot be undone.

121. Man must not shrink from what the Gods enjoin.

122. You play the fool, to sorrow o'er spilt wine.

CONCERNING DEATH.

123. Despair is mother of Disease.

124. Πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν;
ἐν τίνι τοῦτ' ἔβλαστ' ἀνθρώπων;
μήτ' εἴην ἔντιμος τούτοις,
μήτ', εἴ τῳ πρόσκειμαι χρηστῷ,
ξυνναίοιμ' εὔκηλος, γονέων
ἐκτίμους ἴσχουσα πτέρυγας
ὀξυτόνων γόων·
εἰ γὰρ ὁ μὲν θανὼν γᾶ τε καὶ οὐδὲν ὢν
κείσεται τάλας,
οἱ δὲ μὴ πάλιν
δώσουσ' ἀντιφόνους δίκας,
ἔρροι τ' ἂν αἰδὼς
ἁπάντων τ' εὐσέβεια θνατῶν.

125. Οὐδέν πω κακόν γ' ἀπώλετο,
ἀλλ' εὖ περιστέλλουσιν αὐτὰ Δαίμονες,
καί πως τὰ μὲν πανοῦργα καὶ παλιντριβῆ
χαίρουσ' ἀναστρέφοντες ἐξ Ἅιδου, τὰ δὲ
δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' ἀεί.

126. Πῶς ἂν ὁ μὴ λεύσσων
ποτ' ἔτ' ἐπίπονον ἔχοι θανὼν λατρείαν;

127. Φεύγουσι δήπου χοἱ θρασεῖς, ὅταν πέλας
ἤδη τὸν Ἅιδην εἰσορῶσι τοῦ βίου.

128. Λύει βροτοῖσιν οὐδὲν οὐδ' ἐπωφελεῖ
βάξιν καλὴν λαβοῦσι δυσκλεῶς θανεῖν.

129. Τοῖς τοι θανοῦσιν εἶκε, μηδ' ὀλωλότας
κέντει; τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν;

130. Ὅστις ποτ' ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς
ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;

124. What breed of men so poor in memory,
As may be blameless, and forget the Dead ?
If there be such, may they think ill of me ;
And, if there fall a blessing on my life,
May I be robb'd thereof, if I deny
Its meed of sorrow to my father's grave.
Why, when the breath is out, if there 's an end,
And Retribution be an idle name,
Then forthwith let us wipe away respect,
Tradition, form, and ceremonious duty,
From off the tablet of our hearts for ever.

125. Some special Providence doth bar the hurt
Of coward curs, false traitors, and base coin ;
And this same Power, so chary of the blood
Of carrion-rogues, is lavish to expend
Wit, Beauty, Virtue, and Integrity.

126. There is no sorrow with the Dead.

127. E'en Valour quails, and holds her breath,
As she draws near to welcome Death.

128. Who liveth well, to find in death disgrace,
Stops short beside the goal, to lose the race.

129. Let be a foeman, when his breath is sped ;
Only a coward arm would stab the dead.

130. The man, whose life is over-fraught with pain,
Cannot find loss in Death, and may find gain.

131. Ἄνθρωπε, μὴ δρᾶ τοὺς τεθνηκότας κακῶς·
εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.

132. Παντός γε τὸ ζῆν ἔστιν ἥδιστον γέρας,
θανεῖν γὰρ οὐκ ἔξεστι τοῖς αὐτοῖσι δίς.

133. Οὐ τοὐπιεικὲς Θάνατος οὔτε τὴν χάριν
ᾔδη, μόνην δ' ἔστεργε τὴν ἁπλῶς δίκην.

134. Τοῖς τεθνηκόσιν χρεὼν
τὸν ζῶντ' ἐπαρκεῖν αὐτὸν ὡς θανούμενον.

135. Τὸν Ἅιδαν οὐδὲ
Γῆρας οἶδε φιλεῖν.

136. Τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι ;

137. Πόλεμος οὐδέν' ἄνδρ' ἑκὼν
αἱρεῖ πονηρὸν, ἀλλὰ τοὺς χρηστοὺς ἀεί.

138. Φεῦ· τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
χάρις διαρρεῖ καὶ προδοῦσ' ἁλίσκεται.

139. Ἐν οἷς
χάρις ἡ χθονία ξύν' ἀπόκειται
πενθεῖν οὐ χρή· νέμεσις γάρ.

140. Πλείων χρόνος
ὃν δεῖ σ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.

141. Τοῖς τοι θανοῦσι μόχθος οὐ προσγίγνεται.

142. Πόνος περισσός ἐστι τὰ 'ν Ἅιδου σέβειν.

143. Τούς τοι θανόντας οὐχ ὁρῶ λυπουμένους.

144. Οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ.

131. *De mortuis nil nisi bonum.*

132. Life comes but once; so make the best of it.

133. To Death are Equity and Grace unknown;
The letter of the Law he heeds alone.

134. Speak kindly of the Dead; for thou
Thyself to Death must one day bow.

135. Age cannot reconcile our hearts to Death.

136. If every day but adds to grief and pain,
Each day of life is loss; of Death, clear gain.

137. War makes his arrow glance from coward knave
To pierce the bosom of the good and brave.

138. Alas! when once a man is dead, how soon
The memory of his good deeds fades away.

139. Mourn not thou for such as in dying have made an offering acceptable to the Powers of the Under-world; lest, in sorrowing for the former, thou incur the wrath of these latter.

140. If in the scales of duty thou must weigh
The claims of living friends against the dead;
Remember, with the living thou wilt spend
Time only; with the dead, Eternity.

141. Grief cannot follow us beyond the grave.

142. Let the dead bury their dead.

143. From all I see, the dead are free from pain.

144. What man so foolish as would wish to die?

145. Ὁ γ' Ἅιδης τοὺς νόμους ἴσους ποθεῖ.

146. Οὐ μὴ θάνωσιν, οὕσπερ ἂν μὴ ζῆν δέῃ.

147. Πᾶσι θνατοῖς ἔφυ μόρος.

148. Ἀΐδης βροτοῖσι λοισθὸς ἰατρὸς κακῶν.

149. Ἢ δοῦλον ἐν δεσμοῖσι δραπέτης ἀνὴρ
κῶλον ποδισθεὶς πᾶν πρὸς ἡδονὴν λέγει.

150. Εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος.

151. Πρός τοι τύραννον ὅστις ἐμπορεύεται
κείνου 'στὶ δοῦλος, κἂν ἐλεύθερος μόλῃ.

152. Ὅρα, μὴ κρεῖσσον ᾖ
καὶ δυσσεβοῦντα τῶν ἐναντίων κρατεῖν,
ἢ δοῦλον αὐτὸν ὄντα τῶν πέλας κλύειν.

153. Οὐκ ἔστι πόλις ἄρ' ἥτις ἀνδρός ἐσθ' ἑνός.

154. Αεὶ γένος ἐς ἔλεγχον ἐξιὸν καλὸν
εὔκλειαν ἂν κτήσαιτο μᾶλλον ἢ ψόγον.

155. Τό τοι καλῶς
πεφυκὸς οὐδεὶς ἂν μιάνειεν λόγος.

156. Ἐκ κάρτα βαιῶν γνωτὸς ἂν γένοιτ' ἀνήρ.

157. Ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφυκόσιν.

158. Τοῖσι γενναίοισί τοι
τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλεές.

145. The God of the Under-world requires that thou pay impartial honours to thy dead kindred; not that thou favour one, and be disrespectful to another.

146. Poor rogues live long, whose lives are nothing worth.

147. *Moriundum est omnibus.*

148. When all physicians else have tried in vain,
Comes Death, and eases us of life and pain.

CONCERNING SLAVERY—FREEDOM—NOBLESSE—ROYALTY —AND POLITICAL GOVERNMENT.

149. Trust not a word by pain wrung from a slave.

150. The spirit of a slave is free.

151. He sells himself, that chaffers with a king.

152. Better to be a slave in doing good,
Than to be free to do one's own bad will.

153. When saw you a free state, whose walls
Encircled but one man?

154. Breed, put to proof, was never known to fail.

155. Say Envy what she will, she 'll never see
Meanness in one of old and high degree.

156. The oak was cradled in an acorn-cup.

157. In high estate base deeds are doubly base.

158. By this Nobility is understood:
Meanness it hates, e'en as it loves the good.

159. Οὐκ ἄν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἐγὼ
ὃς μηδὲν ὢν γοναῖσιν εἶθ' ἁμαρτάνει,
ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι
αἴχισθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.

160. Αἴσχιστον ἄνδρα τοῦ μακροῦ χρήζειν βίου,
κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται·
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· πάντ' ἀκήκοας λόγον.

161. Κακὸν τὸ κεύθειν κοὐ πρὸς ἀνδρὸς εὐγενοῦς.

162. Ἔγωγε δῆτ' οὔτ αὐτὸς ἰμείρων ἔφυν
τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν·
οὔτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.

163. Τό τοι τύραννον εὐσεβεῖν οὐ ῥᾴδιον.

164. Ἦ πᾶς τις ἄρχων πολλὰ δῆτ' ἄκων ποιεῖ.

165. Τέχνα τοι τέχνας ἑτέρας προύχει,
καὶ γνώμα παρ' ὅτῳ τὸ θεῖον
Διὸς σκῆπτρον ἀνάσσεται.

166. Ἦ τοι τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ,
κἄξεστιν αὐτῇ δρᾶν λέγειν θ' ἃ βούλεται.

167. Σοφοὶ τύραννοι τῶν σοφῶν ξυνουσίᾳ.

168. Ἦτοι τύραννον πᾶς ἐφίεται φυγεῖν.

159. I shall not be disposed to wonder, friends,
To see poor, base-born fellows play the fool,
When men reputed of most ancient birth
Do wag their tongues to show their lack of brain.

160. O 'tis a shame to wish for length of days,
When length of days brings with it only sorrow ;
For how can one, day after day, delight
In hanging pendulous 'twixt life and death ?
I would not value at a straw the man
That warm'd his heart with vain and silly hopes :
I hold, if once the season have passed by
For nobly living, one should nobly die.

161. You 'll see a child, that comes of gentle breed,
Show a frank forehead and an open palm.

162. Who cannot rise in act to royal things,
Only in make-believe are queens or kings.

163. Temptations manifold do try a king.

164. We none are wholly free, but never may
A king despotic have his own free way.

165. From sire to son, with those of royal line,
Sceptre and wisdom pass by right divine.

166. Kings what they please may say or do ;
That may not I ; that may not you.

167. Wise Ministers make wise Kings.

168. No man is at his ease with Royalty.

169. Ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης
ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται.

170. Ἀμήχανόν τοι παντὸς ἀνδρὸς ἐκμαθεῖν
ψυχήν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν
ἀρχαῖς τε καὶ νόμοισιν ἐντριβὴς φανῇ·
ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων,
ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλῄσας ἔχει,
κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
καὶ μείζον' ὅστις ἀντὶ τῆς αὑτοῦ πάτρας
φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω·
ἐγὼ γὰρ, ἴστω Ζεὺς ὁ πάνθ' ὁρῶν ἀεὶ,
οὔτ' ἂν σιωπήσαιμι τὴν ἄτην ὁρῶν
στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας,
οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῆ χθονὸς
θείμην ἐμαυτῷ, τοῦτο γιγνώσκων ὅτι
ἥδ' ἐστὶν ἡ σώζουσα καὶ ταύτης ἔπι
πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα.

171. Ὅπου δ' ὁ χείρων τἀγαθοῦ μεῖζον σθένει
κἀποφθίνει τὰ χρηστὰ χὠ δειλὸς κρατεῖ,
τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ.

172. Οὔ τοι ποτ' ἂν γένοιτ' ἂν ἀσφαλὴς πόλις
ἐν ᾗ τὰ μὲν δίκαια καὶ τὰ σώφρονα
λάγδην πατεῖται, κώτιλος δ' ἀνὴρ λαβὼν
πανοῦργα χερσὶ κέντρα κηδεύει πόλιν.

169. Unhappy Royalty, whose high estate
Floods all around with jealousy and hate !

170. Friend, would I test thy spirit and thy sense,
I 'd make thee sit one season on a throne ;
Then, if applause or clamour of the herd
From sound and wholesome counsels made thee swerve,
I 'd know thou wert a very cur at heart ;
And, if thou should'st prefer thy friend before
The welfare of thy state, I 'd call thee knave ;
For, God do so to me and more beside,
If I saw one, dear to me as my life,
Plotting the ruin of our Fatherland,
I 'd pluck the love of him from out my heart,
And fling it from me ;—for I know this, friend,
That we are as a crew of mariners,
Who all do serve upon a single ship,
And such can never friend or messmate be,
Who 'd sink the ship, and with the ship sink me.

171. Forbid it all the Gods in heaven,
My lot should ever there be cast,
Where to a rogue the helm is given,
And Merit serves before the mast.

172. When honest folk are kept at bay,
And chattering fools and knaves hold sway,
Can Athens be in a right way ?

173. Ὅπου γε μὴ τὰ ῥᾳστ' ἐλευθέρως λέγειν
ἔξεστι, νικᾷ δ' ἐν πόλει τὰ χείρονα,
ἁμαρτίαι σφάλλουσι τὴν σωτηρίαν.

174. Ὅταν οἵ γ' ἀγαθοὶ πρὸς ἀγεννήτων κατα-
νικῶνται,
ποία πόλις ἂν τάδ' ἐνέγκοι;

175. Ἀστοὺς ἀστοῖς ἴσα χρὴ μελετᾶν,
εἴκοντας ἃ δεῖ κἀκούοντας.

176. Μετά τοι μεγάλων βαιὸς ἄριστ' ἂν
καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.

177. Ὦ παῖδες, οὕτω χρὴ διὰ στέρνων ἔχειν
γνώμης πατρῴας πάντ' ὄπισθεν ἑστάναι·
τούτου γὰρ οὕνεκ' ἄνδρες εὔχονται γονὰς
κατηκόους φύσαντες ἐν δόμοις ἔχειν,
ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,
καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί·
ὅστις δ' ἀνωφέλητα φιτύει τέκνα,
τί τόνδ' ἂν εἴποιτ' ἄλλο πλὴν αὑτῷ πόνους
φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων.

178. Ὄνπερ γ' ἔφυσας αὐτὸς, οὐδὲ δρῶντά σε
τὰ τῶν κακίστων δυσσεβέστατ', ὦ πάτερ,
Θέμις σέ γ' ἐστι κεῖνον ἀντιδρᾶν κακῶς.

173. When selfish interests weigh with the great,
When Common Sense is dumb, and block-heads prate,
Then may we presage ruin to the State.

174. When knaves and beggars ride in state,
And Birth and Merit are sunken low,
Leave thou such country to its fate,
For it is near its overthrow.

175. There be three words that citizens should remember in their dealings one with other :—Equality, Compromise, and Obedience:

176. Princes and People asunder are as a tottering tower ; but herein there is safety, when they lean one upon other.

CONCERNING LOVE AND DUTY—PARENTAL, FILIAL, AND DOMESTIC.

177. Ye children, ponder well the words I say :
Let all give place before a father's will ;
For to this end men pray the Gods to bless
Their habitations with obedient sons,
That they may strictly deal with friend and foe,
Requiting love with love and hate with hate ;
But graceless, stubborn, disobedient sons
Are to their father a reproach and shame,
And laughter to their father's enemies.

178. Thou art a father, and thou hast a son
Forgetful of his son-ship :—be it so :
Yet may'st not thou forget thou art his father.

179. Τί; τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς
ἐπορώμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστω-
σιν ἀφ' ὧν τ' ὄνασιν εὕρωσι, τάδ' οὐκ ἐπ'
ἴσας τελοῦμεν;

180. Εὖ γ' οἶδ' ὀθούνεκ', εἰ τά γ' ἐγγενῆ φύσει
ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους·
ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
χρηστὸς, φανεῖται κἀν πόλει δίκαιος ὤν.

181. Πόσις μὲν ἄν σοι κατθανόντος ἄλλος ἦν,
καὶ παῖς ἀπ' ἄλλου φωτὸς, εἰ τοῦδ' ἤμπλακες,
μητρὸς δ' ἐν Ἅιδου καὶ πατρὸς κεκευθότοιν
οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.

182. Τοῖς ἐν γένει τοι τἀγγενῆ μάλισθ' ὁρᾶν
μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.

183. Εἴ τοι νομίζεις ἄνδρα συγγενῆ κακῶς
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.

184. Δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς
πάσχοντι μῖσος ὢν τέκῃ προσγίγνεται.

185. Ὄγκον ματαίως ὀνόματος τί δεῖ τρέφειν
μητρῷον, ἥτις μηδὲν ὡς τεκοῦσα δρᾷ;

186. Τί ποτε πατρὸς θάλλοντος εὐκλείας τέκνοις
ἄγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρί;

187. Τοῖς τεκοῦσί τοι
οὔδ' εἰ πονοῖ τις, δεῖ πόνου μνήμην ἔχειν.

188. Ῥῆσις βραχεῖα τοῖς φρονοῦσι σώφρονα
πρὸς τοὺς τεκόντας καὶ φυτεύσαντας πρέπει.

179. Learn, O my son, a lesson from the stork; for this is a wise bird and a virtuous, and bringeth food to his mother, when she is old and feeble in her nest.

180. Seek not thy fellow-citizens to guide,
Till thou can'st order well thine own fireside.

181. O woman, if thy father and thy mother be dead, cling fast unto thy brother; for he could not now be replaced unto thee: but, if thy husband die, thou may'st wed again; and, if thy child be taken from thee, thou may'st be blessed with another.

182. Soiled linen should be washed at home.

183. In dealing with one of thine own blood, push not the claims of kindred beyond the line of Equity.

184. Wonderful exceedingly is parental love; ill usage and disobedience cannot wipe it out.

185. Mothers may bear children, and be not withal mothers in heart.

186. The good name of a father is the glory of a son; and the goodly promise of a son is a father's pride.

187. Remember, my son, to do good unto thy father; but, when thou hast done it, forget that it hath been done.

188. A wise son putteth his finger on his lips, nor careth to bandy words with the father that begat him.

189. Ὅπου ποτ' οἱ φύσαντες ἠσσῶνται τέκνων,
οὐκ ἔστιν αὕτη σωφρόνων ἀνδρῶν πόλις.

190. Τῷ τεκόντι πᾶν φίλον.

191. Ὦ παῖδες, ἦ τοι Κύπρις οὐ Κύπρις μόνον,
ἀλλ' ἔστι πολλῶν ὀνομάτων ἐπώνυμος·
ἔστιν μὲν Ἅιδης, ἔστι δ' ἄφθιτος βία,
ἔστιν δὲ λύσσα μαινὰς, ἔστι δ' ἵμερος
ἄκρατος, ἔστ' οἰμωγμός· ἐν κείνῃ τὸ πᾶν,
σπουδαῖον, ἡσυχαῖον, ἐς βίαν ἄγον·
ἐντήκεται γὰρ πνευμόνων ὅσοις ἔνι,
ψυχὴ τίς οὐχὶ τῆσδε τῆς Θεοῦ βορά;
εἰσέρχεται μὲν ἰχθύων πλωτῷ γένει·
ἔνεστι δ' ἐν χέρσου τετρασκελεῖ γονῇ·
νωμᾷ δ' ἐν οἰώνοισι τοὐκείνης πτερὸν,
ἐν θηρσὶν, ἐν βροτοῖσιν, ἐν Θεοῖς ἄνω.
τίν' οὐ παλαίουσ' ἐς τρὶς ἐκβάλλει Θεῶν;
εἴ μοι θέμις,—θέμις δὲ τἀληθῆ λέγειν,—
Διὸς τυραννεῖ πνευμόνων, ἀνεὺ δορός·
ἀνεὺ σιδήρου πάντα τοι συντέμνεται
Κύπρις τὰ θνητῶν καὶ Θεῶν βουλεύματα.

189. That state or household is in evil case,
Where grey hairs bow, and youth holds
pride of place.

190. Fond mother Goose holds all her goslings swans.

CONCERNING LOVE, PASSION, DESIRE.

191. Standest thou, Love, a power alone ?
Or art thou twenty powers in one ?
O thou art Agony, and Delight,
Sweet Weakness, and resistless Might ;
Without appeal, thy slightest breath
Passeth award of life and death ;
Thou can'st with Frensy fire the brain,
And Fever pour thro' every vein ;
And, even when the passion-tide
Thro' throbbing pulse and vein is sent,
Can'st calm the troubled soul, and guide
To tranquil efforts and still content :
The fish that in the waters glide,
The birds thro' air that wing their way,
The beast that roams the mountain side
Thy penetrant influence must obey ;
Nor shall I be profanely bold
To tell,—what holy tales have told,—
How under soft, but sovereign, thrall
Thou rulest Him, who ruleth all.

192. Νόσημ' ἔρωτος τοῦτ' ἐφίμερον κακόν·
ἔχοιμ' ἂν αὐτὸ μὴ κακῶς ἀπεικάσαι·
ὅταν, πάγου φανέντος αἰθρίου, χεροῖν
κρύσταλλον ἁρπάσωσι παῖδες ἀσταγῆ,
τὰ πρῶτ' ἔχουσιν ἡδονὰς ποταινίους,
τέλος δ' ὁ χυμὸς οὔτ' ἄρ' ἀφεθῆναι θέλει,
οὔτ' ἐν χεροῖν τὸ κτῆμα σύμφορον μένειν·
οὕτω γε τοὺς ἐρῶντας αὐτὸς ἵμερος
δρᾶν καὶ τὸ μὴ δρᾶν πολλάκις προΐεται.

193. Οὐ δῆτ' Ἔρως ἄνδρας γ' ἐπέρχεται μόνους,
οὐδ' αὖ γυναῖκας, ἀλλὰ καὶ Θεῶν ἄνω
ψυχὰς ταράσσει, κἀπὶ πόντον ἔρχεται·
καὶ τόνδ' ἀπείργειν οὐδ' ὁ παγκρατὴς σθένει
Ζεὺς, ἀλλ' ὑπείκει, καὶ θέλων ἐγκλίνεται.

194. Ἔρως ἀνίκατε μάχαν,
Ἔρως, ὃς ἐν κτήμασι πίπτεις,
ὃς ἐν μαλακαῖς παρειαῖς
νεάνιδος ἐννυχεύεις,
φοιτᾷς δ' ὑπερπόντιος ἔν τ' ἀγρονόμοις αὐλαῖς·

192. As children on a winter's day
Delight to gather ice in play ;
At first they feel and view with pleasure
The marvel of their crystal treasure ;
But, when the glittering lump is gone,
A viewless weight perforce they hold,
For still thro' tingling veins doth run
The clinging penetrative cold ;
So 'tis with us, when ill at ease
With Love's deliciously sweet disease ;
Suspicionless, the draught at first
We drink in of our own free will ;
But, when the soul has slaked her thirst,
The liquid venom worketh still ;
But, could we clear each poisoned vein,
We 'd drink it greedily in again.

193. Love rules supreme o'er every one,
O'er mother's daughter and father's son ;
The finny fish, that swim the flood,
Feel love through all their watery blood ;
The Gods, that dwell in heaven above,
Are subjects, every one, of Love ;
The King of Kings, who reigns on high,
Beneath Love's penetrant influence
Puts for a while His sceptre by,
And doffs His royal Omnipotence.

194. O Love, to thee all things must yield,
Bird of the air and beast of the field ;

καί σ' οὔτ' Ἀθανάτων φύξιμος οὐδεὶς
οὔθ' ἀμερίων ἔπ' ἀνθρώπων, ὁ δ' ἔχων μέμηνεν·
σὺ καὶ δικαίων ἀδίκους
φρένας παρασπᾷς ἐπὶ λώβᾳ.

195. Ἔρωτι μέν νυν ὅστις ἀντανίσταται
πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.

196. Μέγα τι σθένος ἁ Κύπρις ἐκφέρεται νίκας ἀεί.

197. Ὅ γ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
ὡς καὶ φιλήσων αὖθις, ἔς τε τὸν φίλον
τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
ὡς αἰὲν οὐ μενοῦντα· τοῖς πολλοῖσι γὰρ
βροτῶν ἄπιστός ἐσθ' ἑταιρείας λιμήν.

198. Πότερον ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις
φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών;—
Τό τοι διπλάζον ἐστὶ δὴ μεῖζον κακόν.

Cold-blooded fish that swim the sea,
Brutes of the forest, none are free ;
When in the cheek of sweet maiden sixteen
Bird-like thou buildest a cozy warm nest,
Then canst thou make, as may daily be seen,
Fools of our wisest, and knaves of our best ;
Beings immortal, Beings divine,
Humble their godship beneath thy soft sway,
And feel, not unwilling, at sweet touch of thine,
Their immortality melting away.

195. The lessons of Experience prove
The man a fool, that fights with Love.

196. If Love and Man contend, why need I say
Who of the twain will bear the prize away ?

CONCERNING FRIENDSHIP—ENMITY.

197. A foe is just so far to have your hate,
As one whom chance may prove your friend ere long ;
And just so far a friend is to be served,
As who may turn foe o' the morrow :—so safe,
Too oft, is friendship's haven to anchor in.

198. *A.* If choice were given thee, whether wouldst thou choose
Paining thy friends to be at ease thyself,
Or share with them their sorrow ?—
B. Surely, friend,
The greater sorrow is the greater ill.

199. Φίλον τιν' ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
καὶ τὸν παρ' αὑτῷ βίοτον, ὃν πλεῖστον φιλεῖ.

200. Τὸν ἐναγῆ φίλον μήποτ' ἐν αἰτίᾳ
σύν ἀφανεῖ λόγῳ σ' ἄτιμον βαλεῖν.

201. Ἦ κάρτα πολλοὶ νῦν φίλοι κ' αὖθις πικροί.

202. Λόγοις ἐγὼ φιλοῦντας οὐ στέργω φίλους.

203. Δὸς ἀνδράσιν φίλοις γνώμης κρατῆσαι.

204. Φίλου κακῶς πράξαντος ἐκποδὼν φίλοι.

205. Ἦ τοι βία σε μηδαμῶς νικησάτω
τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν.

206. Ἄνδρ' οὐ δίκαιον, εἰ θάνοι,
βλάπτειν τὸν ἐσθλὸν, οὐδ' ἐὰν μισῶν κυρῇς.

207. Ἔξεστιν ἆρ' εἰπόντι τἀληθῆ φίλῳ
σοὶ μηδὲν ἧσσον ἢ πάρος ξυνηρετεῖν;

208. Κρατεῖς τοι τῶν φίλων νικώμενος.

209. Ἐχθρῶν ἄδωρα δῶρα κοὐκ ὀνήσιμα.

210. Οὗτοι ποθ' οὐχθρὸς, οὐδ' ὅταν θάνῃ, φίλος.

211. Τοῖς ἐχθροῖσί τοι
φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν.

212. Γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν.

199. Lose all thy substance rather than thy friend,
For whoso loseth friend doth lose himself.

200. Condemn no man whom thou hast loved
On charges idle or unproved.

201. Some friends do fall asleep, to wake up foes.

202. Carry not in thine heart the friend that bears
His love upon his sleeve or 'twixt his lips.

203. Let those that love thee master thy resolves.

204. When rain is heavy on the roof,
Dry-weather friends hold far aloof.

205. Let passion never master thee so far,
That thou shouldst tread on right to glut thine hate.

206. Be hatred ne'er so strong, 'twere shame to harm
A worthy man, when dead and on the ground.

207. Art thou a man to whom a friend may tell
The honest truth, and still be held a friend?

208. Press not resolve too far; who to a friend
Submits, is of the twain the conqueror.

209. Trust not a foe that comes with open hand.

210. By one as wise as stern 'twas said:—
Half friendships and half hates forego;
But, be they living, or be they dead,
Love thou thy friend, and hate thy foe.

211. Let thy foot slip, and many will be found
To bear a hand, to keep thee on the ground.

212. What laugh so sweet as at a foe's expense?

213. Τὰ χρήματ' ἀνθρώποισιν εὑρίσκει φίλους,
αὖθις δὲ τιμὰς, εἶτα τῆς ὑπερτάτης
τυραννίδος ἐσάγουσιν ἡδίστην ἕδραν·
ἔπειτα δ' οὐδεὶς ἐχθρὸς οὕτε φύεται
πρὸς χρήμαθ', οἵ τε φύντες ἀρνοῦνται στυγεῖν·
δεινὸς γὰρ ἕρπειν Πλοῦτος ἔς τε τἄβατα
καὶ πρὸς τὰ βατὰ δὴ, χὠπόθεν πένης ἀνὴρ
μηδ' ἐντυχὼν δύναιτ' ἂν ὧν ἐρᾷ τυχεῖν·
καιγὰρ δυσειδὲς ὄμμα καὶ δυσώνυμον
γλώσσῃ σοφὸν τίθησιν εὔμορφόν τ' ἰδεῖν·
μόνῳ δὲ χαίρειν καὶ νόσων ἀπουσία
πάρεστιν αὐτῷ, κἀπικρύψασθαι κακά.

214. Μὴ θαυμάσῃς θνητόν γε τοῦ κέρδους τινὰ
πόλλ' ἀντέχεσθαι· καιγὰρ οἱ μακρὸν βίον
θνητῶν ἔχουσι τοῦ γε κερδαίνειν ὅμως
ἀπρὶξ ἔχονται· κἄστι πρὸς τὰ χρήματα
θνητοῖσι τἄλλα δεύτερ'· ἔστι δ' οἵτινες
αἰνοῦσιν ἄνοσον ἄνδρ'· ἐμοὶ δ' οὐδεὶς δοκεῖ
εἶναι, πένης ὢν, ἄνοσος, ἀλλ' ἀεὶ νοσεῖν.

CONCERNING COVETOUSNESS—MONEY—SELFISHNESS.

213. 'Tis Money, Money, makes us friends ;
'Tis Money works out all our ends ;
Money makes a small man great,
Puts a beggar in chair of state ;
Says a man —'Money I despise'—?
He lies, the rogue ; and knows he lies ;
Money can climb to where the brain
Would reel for goats or beggar-men ;
Money can with beauty clothe
A face that every sense would loathe ;
Pleasure and Health may be gotten for pay,
And Sorrow and Sickness kept out of the way.

214. O wonder not that men so cling to Gain ;
Old white-hair'd Foot-i'-the-graves betwixt their teeth
Grip it, as drowning men would grip a plank ;
The first of objects to us all is Gain ;
Gain is our second ; and our third is—Gain ;
And, when one saith : 'If Heaven will send me health
Of mind and body, I will be content :'
The rogue is whispering in his heart the while :
'O fill my purse, kind Gods, and keep me free
'From that one plague incurable—Poverty !'

215. Ὅστις τοῦ πλέονος μέρους χρῃζει τοῦ μετρίου
παρεὶς
ζώειν, σκαιοσύναν φυλάσσων
ἐν ἐμοὶ κατάδηλος ἔσται·
ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἁμέραι κατέθεντο δὴ
λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἂν ἴδοις
ὅπου,
ὅταν τις ἐς πλέον πέσῃ
τοῦ θέλοντος· ὁ δ' ἐπίκουρος ἰσοτέλεστος,
Ἄϊδος ὅτε Μοῖρ' ἀνυμέναιος
ἄλυρος ἄχορος ἀναπέφηνε,
Θάνατος, ἐς τελευτάν.

216. Οὐδέν ποτ' ἀνθρώποισιν οἷον ἄργυρος
κακὸν νόμισμ' ἔβλαστε· τοῦτο καὶ πόλεις
πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
χρηστὰς πρὸς αἰσχρὰ πράγματ' ἵστασθαι
βροτῶν·
πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν,
καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.

217. Πίπτουσί τοι βροτῶν
χοὶ πολλὰ δεινοὶ πτώματ' αἴσχρ', ὅταν λόγους
αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

218. Οὐκ ἔστι λῃσταῖς πνεῦμ' ἐναντιούμενον,
ὅταν παρῇ κλέψαι τε χἁρπάσαι βίᾳ.

219. Οὐκ ἐξ ἅπαντος δεῖ το κερδαίνειν φιλεῖν.

220. Τὸ μαντικόν τοι πᾶν φιλάργυρον γένος.

215. He that hath a contented spirit hath great riches; and he that addeth field to field addeth trouble to trouble. For length of days is the increase of sorrow; and Wealth pouring in at the door driveth Happiness out by the window. And, in the end, cometh Death to the rich man and the poor alike; and in his day the noise of merriment is hushed, and the string of the lute is broken, and the dancers cease from their dancing.

216. When money first was coin'd, began
Mischief to germinate for Man;
Money lays firesides desolate,
Or topples down ruin on king and state;
Money can warp the good and wise
To think, and speak, and practise lies;
Never was evil imagined of men,
But Money hath done, and will do it again.

217. The covetous man that speaketh lies shall be taken in his own craftiness.

218. Outside of port when spoil 's to win,
No wind will keep sea-thieves within.

219. Fair winds may blow to drive a ship too fast;
And there be gains that turn out loss at last.

220. Prophets, who sell To-morrow, ask in pay
For flimsy wares coin solid of To-day.

221. Ὑπ' ἐλπίδων
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

222. Τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

223. Ἢ πάνθ' ὁμοίως πᾶς ἀνὴρ αὐτῷ πονεῖ.

224. Ὥσπερ οἱ σοφοὶ, τὰ μὲν
δίκαι' ἐπαίνει, τοῦ δὲ κερδαίνειν ἔχου.

225. Ὅταν τι δρᾷς ἐς κέρδος, οὐκ ὀκνεῖν πρέπει.

226. Βούλομαι καλῶς
δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς.

227. Ἢ πρὸς τὰ χρηστὰ πᾶς τις εἰσορᾶν φιλεῖ.

228. Νικᾶν γε πᾶς τις πανταχοῦ χρῄζων ἔφυ.

229. Ἥδιστόν ἐστι κτῆμα τῆς νίκης λαβεῖν.

230. Οὐδὲν ῥῆμα σὺν κέρδει κακόν.

231. Οὔπω τοσοῦτον ἠπατημένος κυρῶ
ὥστ' ἄλλα χρῄζειν ἢ τὰ σὺν κέρδει καλά.

232. Τὸ κέρδος ἡδὺ, κἂν ἀπὸ ψευδῶν ἴῃ.

233. Τίς ποτ' ἔσθ' ὃς οὐχ αὐτῷ φίλος.

221. Hope is a bait that kills the covetous.

222. Dishonest gains are lost pains.

223. In this world it is every man for himself, and the Mischief take the hindmost.

224. When Profit whispereth thee aside,
Avert thine eyes, thy shame to hide,
But keep thy two hands open wide.

225. When thou hast aught to do that's worth the doing,
Leave Unresolve at home, and go, and do it.

226. I'd rather with a quiet conscience lose,
Than win, and whisper to myself: 'Thou rogue!'

227. E'en Selfishness doth honour Integrity.

228. Never was man or woman known
Without some will of his or her own.

229. Whatever wise folks write or say,
'Tis pleasant to have one's own way.

230. When words are on thy lips, why weigh
Whether to Right or Wrong they tend?
Think only this: 'Will what I say
Achieve for me, or lose, mine end?'

231. Honour pricks me on?—Yea: but how if Honour prick me off, when I come on?

232. Gain is a draught we greedily drink up,
Tho' Lies be dregs at bottom of the cup.

233. Myself is nearest neighbour to Myself.

234. Οὔτε γάμον, οὔτ' ὄλβον ἂν
ἔκμετρον ἔνδον γ' εὔξαιμ' ἂν ἔχειν·
φθονεραὶ γὰρ ὁδοί.

235. Ἓν ἦθος οὐ χρὴ μοῦνον ἐν σαυτῷ φορεῖν,
ὡς φῂς σὺ, κοὐδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν·
ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὗτοι διαπτυχθέντες ὤφθησαν κενοί·
ἀλλ' ἄνδρα, κεἴ τις ἦ σοφὸς, τὸ μανθάνειν
πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.
Ὁρᾷς παρὰ ῥείθροισι χειμάρροις ὅσα
δένδρων ὑπείκει, κλῶνας ὡς ἐκσώζεται,
τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται·
αὕτως δὲ ναὸς ὅστις ἐγκρατῆ πόδα
τείνας ὑπείκει μηδὲν, ὑπτίοις κάτω
στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.
Ἀλλ' εἶκε, καὶ θυμῷ μετάστασιν δίδου.

234. If thou wouldest live at peace with thy neighbours, marry a wife that is thine equal, and seek not wealth above thy station.

CONCERNING WILFULNESS—DISOBEDIENCE—OBSTINACY—ILL-TEMPER—ANGER—ARROGANCE—AUDACITY—FOLLY—CAUTION—DOCILITY—HUMILITY—OBEDIENCE—FITNESS—DISCRETION—SILENCE.

235. Guard thee, my son, against self-will; nor think
That Truth is anchor'd to thy word alone;
The tongues and brains of all our kind are shaped
By Mother Nature in one common mould.
No ken doth reach so far, but it may reach
Still farther, if one gaze from vantage-ground;
And none so strong as hold a singular will
Against the main flood of Opinion.
Hast thou not seen, how, swoln with winter rains,
The downward torrent passeth harmless by
Slim birch and limber willow, but sweeps away
Cornel and ash, from stubborn roots uptorn?
And know'st thou not that he, who slacks not sheet
When squalls are rife, may come to end his voyage

Ἐγωγέ σοι ξύμφημι πρεσβεύειν πολὺ
φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·
εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν,
καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

236. Ἦ τοι 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,
οὔτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι
μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων·
ἀλλ' ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα,
δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ·
δέος γὰρ ᾧ πρόσεστιν αἰσχύνη θ' ὁμοῦ,
σωτηρίαν ἔχοντα τόνδ' ἐπίστασο.

237. Ὅστις γ' ὑπερβὰς ἢ νόμους βιάζεται,
ἢ τοὐπιτάσσειν τοῖς κρατύνουσιν νοεῖ,
οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν·
ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν
καὶ σμικρὰ καὶ δίκαια καὶ τἀναντία·
καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,
δορός τ' ἂν ἐν χειμῶνι προστεταγμένον

With sun-light glistening on an upturn'd keel ?
Yield, then, my son ; and give to Passion place :
It had been well, I grant thee, had we all
Been framed by Nature faultless at our birth ;
But, as the judgments of us all are warp'd
With imperfection, 'tis unwise to turn
To prudent counsel inattentive ears.

236. 'Tis most unseemly that a common man,
One of the many, should refuse to pay
Authority its due ; for in a state
No laws could have their due effect, unless
The sense of fear were in a people's heart ;
Nor could an army be well led, that lack'd
The sense of order and respect of place.
A man should reckon, be he ne'er so big,
The smallest pebble may trip up his heels ,
And he that fain would keep his steps secure
Must cherish in his heart respect and fear.

237. The man, that in the habits of his life
Would outrage custom and despise restraint,
As member of a commonwealth I hate ;
For he that sits in chair of dignity
Claims as his due obedience, even when
From strictest justice his award may swerve ;
And you will find that whoso in the ranks
Acts on the bidding of superior,
Scatters not mutiny when in command ;

μένειν δίκαιον κἀγαθὸν παραστάτην·
Ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν·
αὕτη πόλεις ὄλλυσιν, ἥδ' ἀναστάτους
οἴκους τίθησιν· ἥδε σὺν μάχῃ δορὸς
τροπὰς καταρρήγνυσι· τῶν δ' ὀρθουμένων
σώζει τὰ πολλὰ σώμαθ' ἡ Πειθαρχία.

238. Οὐκ ἄν ποτε
κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
εἰ τοὺς δίκῃ νικῶντας ἐξωθήσομεν
καὶ τοὺς ὄπισθεν ἐς τὸ πρόσθεν ἄξομεν·
ἀλλ' εἰρκτέον τάδ' ἐστιν· οὐ γὰρ οἱ πλατεῖς
οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ·
μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς ὅμως
μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.

239. Σοφόν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων
ποτὲ μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθλὸν ἕρπεῖ,
νόμους παραιρῶν χθονὸς
Θεῶν τ' ἔνορκον δίκαν·
ὑψίπολις ἄπολις ὅτῳ τὸ μὴ καλὸν
ξύνεστι τόλμας χάριν·
μήτ' ἐμοὶ παρέστιος
γένοιτο, μήτ' ἴσον φρονῶν, ὃς τάδ' ἔρδει.

For who can well obey, can order well ;
And such a man would I rejoice to see
By me in battle, as the foe came on.
But Disobedience is the plague of plagues ;
It is the ruin of domestic peace ;
It is the downfall of a kingdom's power ;
In battle, at the crisis, it will turn
Assurèd victory to shameless flight ;
But, from a bloody field when ten return,
And leave behind one comrade, they may thank
These Powers,—Obedience and Discipline.

238. Can law have in a commonwealth effect,
If, when one wins his cause, we set aside
His rights, and push the hindmost to the front ?
It cannot be ; 'tis not your brawny men
That are the safest in the hour of need ;
Your ox, for all his ponderous flanks, a child
May drive before him with a little goad ;
'Tis Wisdom, Wisdom bears in all the palm.

239. He that useth his wits for wrong ends may succeed for a time, but ruin in the end will overtake him ; for he disregardeth the customs of his fellows and the ordinances of the Gods above. He that ventureth thus upon iniquity, if he rise high, shall afterward sink low. May I never be of one mind with such an one ; and may such an one never be seated at my fireside !

240. Τὰ σφόδρα δεινὰ καὶ τὰ καρτερώτατα
τιμαῖς ὑπείκει· τοῦτο μὲν νιφοστιβεῖς
χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν·
δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
στένοντα πόντον· ἐν δ' ὁ παγκρατὴς Ὕπνος
λύει πεδήσας, οὐδ' ἀεὶ λαβὼν ἔχει.

241. Ὦ παῖδες, ἀνθρώποισι τὰς μὲν ἐκ Θεῶν
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν·
ὅσοι δ' ἑκουσίοισιν ἔγκεινται βλάβαις,
τούτοισιν ἀνδρῶν οὔτε συγγνώμην ἔχειν
δίκαιόν ἐστιν, οὔτ' ἐποικτείρειν τινά.

242. Τοῖς πᾶσι κοινόν ἐστι τοὐξαμαρτάνειν·
ἐπεὶ δ' ἁμάρτῃ, κεῖνος οὐκέτ' ἔστ' ἀνὴρ
ἄβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν
πεσὼν ἀκῆται μηδ' ἀκίνητος πέλῃ·
αὐθαδία τοι σκαιότητ' ὀφλισκάνει.

243. Τά τοι περισσὰ κἀνόνητα σώματα
πίπτειν βαρείαις πρὸς Θεῶν δυσπραξίαις
φάσκουσι μάντεις, ὅστις ἀνθρώπου φύσιν
βλαστὼν ἔπειτα μὴ κατ' ἄνθρωπον φρονῇ.

240. Things that most hard and most unbending are
Have sense of order ; so the winter snows
Duly give place to summer fruit and flowers ;
And so the dark and dismal car of Night
Retreats before the white steeds of the Dawn ;
And blasts of stormy winds do raise and lull
The roaring sea ; and Sleep's almighty hand
Binds and lets loose, nor keeps its hold for ever.

241. Misfortunes fall from heav'n on some men's heads ;
And such as bravely bear the sudden weight
From all win sympathy compassionate ;
But, when fools rush to seek superfluous pain,
'Tis more than pity if the search be vain.

242. Though firm thy tackle and thy timbers sound,
Rude winds and waves may drive thy bark aground ;
And by the shipwright's aid thy bark once more
A better craft than new may quit the shore ;
But, if with leaky hull thou tempt the sea,
Thy watery death will be unwept of me.

243. Big burly men, strong-thew'd, and weak of brain,
Incur the sore displeasure of the Gods,
If this their strength breed pride and arrogance.

244. Ὅπου γ' ὑβρίζειν δρᾶν θ' ἃ βούλεται παρῇ,
ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.

245. Ὕβρις φυτεύει Τύραννον·
Ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν,
ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα,
ἀκρότατον εἰσαναβᾶσ'
αἶπος ἀπότομον ὥρουσεν εἰς 'Ανάγκαν,
ἔνθ' οὐ ποδὶ χρησίμῳ
χρῆται.

246. Σάφ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα
πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον
σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῆ
θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἂν εἰσίδοις·
σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει
φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.

247. Ἐνταῦθα δήπου πάντα τἀνθρώπων νοσεῖ,
κακοῖς ὅταν θέλωσιν ἰᾶσθαι κακά.

248. Ὅστις ποτ' ἐν κακοῖσι θυμωθεὶς βροτῶν
μεῖζον προσάπτει τῆς νόσου τὸ φάρμακον,
ἰατρός ἐστιν οὐκ ἐπιστήμων κακῶν.

249. Ταῦτ' ἐστὶν ἄλγιστ', ἦν, παρὸν θέσθαι καλῶς,
αὐτός τις αὐτῷ τὴν βλάβην προσθῇ φέρων.

250. Μὴ τίκτε ἄταν ἄταις.

244. When upstart Wealth and Pride high-born
Law, Right, and Usage laugh to scorn,
State-pilots listening hear the roar
Of breakers on a dead lee-shore.

245. License is the mother of Tyranny ; when it hath run its course of recklessness, it cometh suddenly on the edge of a precipice, over which it needs must leap, and bide the chances of the leaping.

246. Pride is a stiff and stubborn thing, and oft
Trips on the way from lack of suppleness :
So iron, harden'd in the furnace-flame,
Cracks easily ; and steeds of finest mettle
By curb and reins are taught obedience :
And trust me, friend, — high-reaching thoughts ill mate
With craft ignoble or with mean estate.

247. The man is either foolish, drunk, or daft,
That flings the blade away to find the haft.

248. Anger is a poor surgeon, that cureth a sprain by breaking a leg.

249. In sorrow's hour 'tis adding gall to gall,
To know one's folly is the cause of all.

250. Wed not Mischief, for fear she bear children like herself.

251. Ὕβρις γέ τοι
οὐπώποθ' ἥβης ἐς τὸ σῶφρον ἵκετο,
ἀλλ' ἐν νέοις ἀνθεῖ τε καὶ φθίνει πάλιν.

252. Μὴ κακὸν κακῷ διδοὺς
πλέον τὸ πῆμα τῆς ἄτης τίθει.

253. Οὐχ ὕβριν ἄν στέργοιεν οὐδὲ Δαίμονες.

254. Πολλαί γ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
θυμῷ κατηπείλησαν, ἀλλ', ὁ νοῦς ὅταν
αὐτοῦ γένηται, φροῦδα τἀπειλήματα.

255. Εἰ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
εἶναί τι τοῦ νοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς.

256. Οὐκ ἔστι θυμοῦ γῆρας οὐδὲν ἄλλο πλὴν
θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἅπτεται.

257. Θυμοῦ τελευτὴ γίγνεται κακοῦ κακή.

258. Ὦ μῶρε, θυμὸς ἐν κακοῖς οὐ ξύμφορον.

259. Μισῶ μάλισθ' ὅταν τις ἐν κακοῖς ἀνὴρ
ἁλοὺς ἔπειτα τοῦτο καλλύνειν θέλῃ.

260. Αἱ γε μυρίαι πόλεις,
κἂν εὖ τις οἰκῇ, ῥᾳδίως καθύβρισαν.

261. Ἢ δεινὸν ᾧ δοκῇ γε καὶ ψευδῆ δοκεῖν.

262. Τὰ σκλήρ' ἀεί πως, κἂν ὑπέρδικ' ᾖ, δάκνει.

263. Ὦ τᾶν, διδάσκου μὴ θρασύνεσθαι κακοῖς.

264. Σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.

251. Wilfulness is begotten and reared of Youth, and starved by Middle Age.

252. The fool drowned himself to cure the tooth-ache.

253. There are few things the Gods can ne'er abide,
And of these few are Wilfulness and Pride.

254. When once the Brain with passion is a-fire,
The foolish Tongue to freedom will aspire ;
But, when the fire is out within the Brain,
The foolish Tongue becomes a slave again.

255. Wise men are firm, and fools are obstinate.

256. Though hairs grow grey with Time, and limbs grow frail,
An angry Temper still is fresh and hale.

257. Anger maketh worse of bad.

258. Anger is the fool's comforter.

259. To do evil is bad enough ; to persist in evil is worse ; but to glory in it is worst of all.

260. In free States, be a government never so good, Liberty is apt to degenerate into License.

261. There is no arguing with a man of one idea.

262. Hard words, though they be true, cut to the quick.

263. Make not of Obstinacy a pilot in rough weather, for she will run thy vessel on a rock.

264. Honour Courage, and despise Obstinacy.

265. Πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.

266. Σκαιοῖσι πολλοῖς εἷς σοφὸς διόλλυται.

267. Ὡς δυσπέλαστόν ἐστιν Ἀμαθία κακόν.

268. Ἦ σκαιὸς ὅστις τἀφανῆ περισκοπεῖ.

269. Μάλιστ' ἀδελφὴ Μωρία Πονηρίας.

270. Οἵπερ κακοὶ γνώμαισι, τἀγαθὸν χεροῖν
ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ.

271. Οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν.

272. Πίπτουσι μῦθοι κἀξ ἀγεννήτων καλῶς.

273. Τὸ μανθάνειν
ἥδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.

274. Λόγων ἀκοῦσαι τίς βλάβη ; τά τοι κακῶς
ηὑρημέν' ἔργα τῷ λόγῳ μηνύεται.

275. Θνητήν γε φύσιν χρὴ θνητὰ φρονεῖν,
τοῦτο κατειδότας ὡς οὐκ ἔστιν
πλὴν Διὸς οὐδεὶς τῶν μελλόντων
ταμίας ὅ,τι χρὴ τετελέσθαι.

276. Καλὸν φρονεῖν τὸν θνητὸν ἀνθρώποις ἴσα.

277. Ἔν τοι κακοῖς μοι πλεῖν ὑφειμένῳ δοκεῖ.

265. A man may strive after Wisdom, and strive vainly; but he that seeketh after foolishness is a fool for the very seeking.

266. The wisdom of one is drowned amid the folly of a crowd.

267. Better to meet a bear, bereaved of her young ones, than to meet a fool in his folly.

268. He is a fool that busieth himself with things past human understanding.

269. Folly and Knavery are twin sisters.

270. It is only then that fools value a good thing, when it is lost to them for ever.

271. You will not make a silk purse out of a sow's ear.

272. Wisdom may proceed from low-born lips, and kings may speak words of foolishness.

273. Advice is then sweetest when it tendeth to our profit, or chimeth in with our own humour.

274. Hear well if thou wouldst judge aright;
Speech bringeth good and ill to light.

275. Man, mortal born, thy thoughts confine
Within thine own mortality;
For known alone to One Divine
What on the morrow is good for thee.

276. There is wisdom in humility.

277. Hold a loose sheet when winds are in the sky;
And meet misfortune with humility.

278. Ἔγωγ' ἀνάγκῃ προύμαθον στέργειν κακά.

279. Πάντων ἄριστον μὴ βιάζεσθαι Θεοὺς,
στέργειν δὲ Μοῖραν· τῶν δ' ἀμηχάνων ἔρως
πολλοὺς ἔθηκε τοῦ παρόντος ἀμπλακεῖν.

280. Οὐδὲν προνοίας οὔ ποτ' ἀνθρώποις ἔφυ
κέρδος λαβεῖν ἄμεινον οὐδὲ νοῦ σοφοῦ.

281. Μή τοι δοκῶμεν δρῶντες ἂν ἡδώμεθα
οὐκ ἀντιτίσειν αὖθις ἂν λυπώμεθα·
ἕρπει παραλλὰξ ταῦτα.

282. Τοῖς δυνατοῖς
οὐκ ἐριστὰ πλάθειν.

283. Ἄτιζε μηδὲν πρᾶγος, ἄνθρωπος γεγώς.

284. Ἔγωγ' ἃ δρῶσιν οἱ κρατοῦντες οὐχ ὁρῶ.

285. Ἐν παντὶ φρουρεῖ σκορπίος λίθῳ κακοῖς.

286. Χρή σ' ἐκτὸς ὄντα πημάτων τὰ δείν' ὁρᾶν,
χὥταν τις εὖ ζῇ, τηνικαῦτα τὸν βίον
σκοπεῖν μάλιστα, μὴ διαφθαρεὶς λάθῃ.

287. Μή προθυμίαν
ἄδηλον ἔργου τῷ παραινέσῃς λαβεῖν.

288. Ἐν τῷ μαθεῖν
ἔνεστιν ηὐλάβεια τῶν ποιουμένων.

289. Γνώμην δικαίαν σχών γε τοὺς πέλας ψέγε.

290. Οὐκ ἀσφαλεῖς πότ' εἰσιν οἱ ταχεῖς φρονεῖν.

291. Προμηθία τοι κέρδος ἀνθρώποις μέγα.

292. Ὀκνεῖν φιλεῖ τι πρᾶγμ' ἀνὴρ πράσσων μέγα.

278. 'Must' is a hard mistress, who teacheth in the end contentment.

279. Seek not, my son, to force the will of God, but meet contentedly thine appointed lot; for oftentimes a man loseth all he hath by grasping at what is beyond his reach.

280. He is rich indeed that is rich in discretion.

281. In life there is a see-saw; if we shape
Our actions to our humours, other hands
May shape their consequences to our pain.

282. Seek not contention with men of high place.

283. Despise not thou the day of little things.

284. Have thou no eyes for what thy betters do.

285. For cowards, scorpions lie beneath all stones.

286. Be much upon thy guard when storm-winds blow;
But more, when waves are still and winds are low.

287. Be not thou zealous in a matter whereof the issue is uncertain.

288. Look well before you leap.

289. Stick to the right, and care for nobody.

290. Quick thoughts are slippery thoughts.

291. Common sense and forethought
Cannot be too dearly bought.

292. Of great occasion on the brink
The bravest man must pause and think.

293. Ἀεὶ προσήκει τοῖσιν εὖ σκοπουμένοις
ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῇ ποτέ.

294. Τὰ μὲν διδακτὰ μανθάνω, τὰ δ' εὑρετὰ
ζητῶ, τὰ δ' εὐκτὰ παρὰ Θεῶν ἠτησάμην.

295. Πικρὰν πικροῖς κλύζουσι φαρμάκοις χολήν.

296. Οὐκ ἔστ' ἀπ' ἔργων μὴ καλῶν ἔπη καλά.

297. Διψῶντί γ' ἀνδρὶ πάντα προσφέρων σοφὰ
οὐκ ἂν πλέον τέρψειας ἢ πιεῖν διδούς.

298. Εὖ τοι καὶ διχοστατῶν λόγος
σύγκολλα τἀμφοῖν ἐς μέσον τεκταίνεται.

299. Ἦ τοι καίριος σπουδὴ, πόνου
λήξαντος, ὕπνον κἀνάπαυλαν ἤγαγεν.

300. Καιρὸς ἀνδράσιν
μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

301. Μόνοις ὅσοι γ' ἂν εὐτυχήσωσιν βροτῶν
χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως.

302. Οὗπερ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ.

303. Ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν
ὅταν λιπών τις δρᾷ τὰ μὴ προσεικότα.

304. Τό τοι
περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.

305. Καιρός τοι πάντων γνώμαν ἴσχων
πολύ τι πολὺ παρὰ πόδα κράτος ἄρνυται.

293. To the minds of the observing and the thoughtful the view of another's prosperity suggesteth evermore cause for fear.

294. To all that may be learnt I give my mind ;
Whatever may be found, I strive to find ;
The things by men nor found nor understood
I leave to God ; and He is wise and good.

295. With bitter drugs we wash off bitter bile.

296. An honest man will call a spade a spade.

297. The poor man athirst called aloud upon the philosopher ; and the philosopher told him many things hard to understand ; but the poor man needed but a drink of water.

298. Oft wearied foes their field of strife have cross'd,
And clasp'd each other by the hand, and found
That, while the Lie had to and fro been toss'd,
Midway had Truth lain bleeding on the ground.

299. Who worketh well by clear day-light,
May sleep secure the livelong night.

300. What in the nick of time is well begun,
Is at beginning more than half way done.

301. They can well laugh that have *that* in their pockets.

302. I do at Athens what Athenians do.

303. Whate'er is done against the grain,
Is done sans grace, but not sans pain.

304. Busybodies, turned inside out, are Nobodies.

305. There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune.

306. Κράτος ὅτῳ κράτος μέλει
παραβατὸν οὐδαμῇ πέλει.

307. Νόμοις ἕπεσθαι τοῖσιν ἐγχώροις καλόν.

308. Πόλις μέν ἐστι πᾶσα τῶν ἡγουμένων
στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν
διδασκάλων λόγοισί γίγνονται κακοί.

309. Εἰ δεῖ πόνων σε πημάτων τ' ἐλεύθερον
ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα.

310. Τῶν ἐν τέλει κλύειν
τό τ' ἔνδικόν με καὶ τὸ συμφέρον ποιεῖ.

311. Δέδοικ' ἐγὼ μὴ τοὺς καθεστῶτας νόμους
ἄριστον ᾖ σώζοντα τὸν βίον τελεῖν.

312. Κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει.

313. Γνῶμαι σοφῶν περ ἐμποδίζονται θαμά.

314. Ἀρχήν γε θηρᾶν οὐ πρέπει τἀμήχανα.

315. Φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη
λύῃ φρονοῦντι.

316. Οὐκ ἔστι γῆρας τῶν σοφῶν, ἐν οἷς ὁ νοῦς
θείᾳ ξύνεστιν ἡμέρᾳ τεθραμμένος.

317. Ὅστις γε τόλμᾳ πρὸς τὸ δεινὸν ἔρχεται,
ὀρθὴ μὲν ἡ γλῶσσ' ἐστὶν, ἀσφαλὴς δ' ὁ νοῦς.

306. Whoso for high place hath respect at all,
Will thrice bethink him ere he leap the wall.

307. Let thy life be in keeping with the traditions of thy neighbours.

308. A city should go with its Governor, as an army with its General ; for they who teach anarchy disseminate mischief.

309. Wouldest thou lead a quiet life and a peaceable ? then yield obedience to the rulers of thy people.

310. Whoso respecteth the rulers of his people, performeth his duty, and regardeth his own welfare.

311. The laws that do exist will outlive us all ; it were as well, then, we should pass our days in conformity with them.

312. All honest folk pay honour to the king.

313. Clever folk oft miss their way.

314. Consider, ere thou put thyself about,
If what thou seekest be past finding out.

315. Where ignorance is bliss, 'tis folly to be wise.

316. A wise man may die from the infirmity of his body ; but the wisdom that is in him is young to the end.

317. Who boldly fronteth peril and pain
Is clear of speech and clear of brain.

306. Κράτος ὅτῳ κράτος μέλει
παραβατὸν οὐδαμῇ πέλει.

307. Νόμοις ἕπεσθαι τοῖσιν ἐγχώροις καλόν.

308. Πόλις μέν ἐστι πᾶσα τῶν ἡγουμένων
στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν
διδασκάλων λόγοισί γίγνονται κακοί.

309. Εἰ δεῖ πόνων σε πημάτων τ' ἐλεύθερον
ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα.

310. Τῶν ἐν τέλει κλύειν
τό τ' ἔνδικόν με καὶ τὸ συμφέρον ποιεῖ.

311. Δέδοικ' ἐγὼ μὴ τοὺς καθεστῶτας νόμους
ἄριστον ᾖ σώζοντα τὸν βίον τελεῖν.

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317. Who boldly fronteth *peril and pain*
Is clear of speech *and clear of brain*

318. Τό τοι
νοσοῦντι λῃρεῖν ἀνδρὸς οὐχὶ σώφρονος.

319. Θεοὶ φύουσιν ἀνθρώποις φρένας,
πάντων ὅσ' ἐστι κτημάτων ὑπέρτατον.

320. Στρατηλάτου
χρηστοῦ τὰ κρείσσω μηδὲ τἀνδεᾶ λέγειν.

321. Γνῶμαι πλέον κρατοῦσιν ἢ σθένος χερῶν.

322. Καλόν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.

323. Φύλασσε πρῶτα δὴ νόμον,
τὸ μὴ 'πιθυμεῖν πομπὸς ὢν περισσὰ δρᾶν.

324. Ὅσῳ κράτιστον κτημάτων εὐβουλία,
τόσῳ γέ τοι τὸ μὴ φρονεῖν πλείστη βλάβη.

325. Πόνος ὁ μὴ φοβῶν κράτιστος.

326. Χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.

327. Ἄνθρωπος, ὅστις ἥδεται λέγων ἀεὶ,
λέληθεν αὑτὸν τοῖς ξυνοῦσιν ὢν βαρύς.

328. Αἰδώς σε γ' ἐν κακοῖσιν οὐδὲν ὠφελεῖ·
ἡ γὰρ σιωπὴ τῷ λαλοῦντι σύμμαχος.

329. Κλέπτων ὅταν τις ἐμφανῶς ἐφευρεθῇ,
σιγᾶν ἀνάγκη, κἂν καλὸν φέρῃ στόμα.

318. To let a fool have all his way,
No man of sense the fool should play.

319. Best of all possessions is Common Sense; and whoso hath it may thank God for it.

320. Good captains trust but little to good luck,
But rather pitch command beyond the mark
Than let it fall short of contingency.

321. Hands are strong, but Wits are stronger.

322. If ill must come, due let it be
To any rather than to thee.

323. Hast thou a message to give? forget everything, until it be given.

324. The blessing of blessings is Good Sense; and Folly is the curse of curses.

325. If thou wouldest carry any counsel to effect, work it not so as to disquiet thy neighbour.

326. A foolish speaker is like an archer that shooteth a hundred arrows, but never toucheth the mark.

327. Praters' tongues are pimps to Sleep.

328. Pride and reticence under misfortune will avail thee not; for thy silence will be as a weapon in the hands of the babbler.

329. When a man is caught out in an act of dishonesty, it were better he should hold his peace, even if he had a fair excuse to give.

330. Ὦ παῖ, σιώπα· πόλλ' ἔχει σιγὴ καλά.

331. Τά τοι περισσὰ πανταχοῦ λυπήρ' ἔπη.

332. Μὴ πάντ' ἐρεύνα· πολλά τοι λαλεῖν κακόν.

333. Μὴ σπεῖρε πολλοῖς τὸν παρόντα Δαίμονα·
σιγώμενος γάρ ἐστι θρηνεῖσθαι πρέπων.

334. Δὶς οὐχὶ βούλομαι
ἀλγεῖν πονῶν τε καὶ λέγων αὖθις πάλιν.

335. Ἦ τ' ἄγαν σιγὴ βαρὺ
δοκεῖ προσεῖναι χἠ μάτην πολλὴ βοή.

336. Καὶ τῆς ἄγαν δῆτ' ἐστί που σιγῆς βάρος.

337. Οὗ μή 'στι καιρὸς μὴ μακρὰν βούλου λέγειν.

338. Βραχεῖ λόγῳ καὶ πολλὰ πρόσκειται σοφά.

339. Ἐφ' οἷσι μὴ φρονῶ σιγᾶν φιλῶ.

340. Μὴ κρῖνε, μὴ 'ξέταζε· σωφρονεῖν καλόν.

341. Ἀεί τι βούλου χρήσιμον προσμανθάνειν.

342. Νέος πέφυκας; πολλὰ καὶ μαθεῖν σε δεῖ,
καὶ πόλλ' ἀκοῦσαι καὶ διδάσκεσθαι μακρά.

330. My son, keep thy tongue with a bridle; for he that can govern his tongue is far advanced upon the road to wisdom.

331. Words not needed are words not heeded.

332. If thou carest to please, ask few questions.

333. Scatter not thy sorrows in the streets; for he that respecteth himself will weep alone in his closet.

334. Who tells his sorrows multiplies his pain.

335. There be two men none can abide;
One is loose-tongued, and one tongue-tied.

336. Give sorrow speech, or it will break the heart.

337. One half of eloquence is occasion.

338. Brevity is the soul of wit.

339. If one ask thee what thou knowest not, hold thy tongue, or say: 'I know it not.'

340. Inquisitiveness is sister of Imbecility.

CONCERNING EDUCATION.

341. Lost, lost for ever is the day,
Gone, gone the time, past all returning,
When thou at sunset canst not say:
'I 've learnt a something worth the learning.'

342. My son, give the days of thy youth unto instruction; let thine ears be open, and thy lips closed.

343. Χωρεῖτε, παῖδες ὄντες, εἰς τὰ τῶν σοφῶν
διδασκαλεῖα, μουσικῆς παιδεύματα·
προσλαμβάνειν γὰρ δεῖ καθ' ἡμέραν ἀεὶ,
ἕως ἂν ἐξῇ μανθάνειν βελτίονα·
παῖς δ' ὢν κακόν μὲν δρᾶν τι προῖκ' ἐπίσταται,
αὐτὸς παρ' αὐτοῦ μανθάνων ἀνεὺ πόνου·
τὰ χρηστὰ δ' οὐδ', ἂν τὸν διδάσκαλον λάβῃ,
ἐμνημόνευσεν, ἀλλὰ μέμνηται μόλις·
ταῦτ' οὖν φυλαξώμεσθα, καὶ μοχθητέον,
ὦ παῖδες, ὡς ἂν μήτ' ἀπαιδεύτων βροτῶν
δοκῶμεν εἶναι, κἀποδημοῦντος πατρός.

344. Καλὸν μὲν οὖν οὐκ ἔστι τὸ ψευδῆ λέγειν·
ὅτῳ δ' ὄλεθρον δεινὸν ἡ 'λήθει' ἄγει,
ξυγγνωστὸν εἰπεῖν ἐστὶ καὶ τὸ μὴ καλόν.

343. My son, whilst thou art young, thine heart incline
To Learning's high, ennobling discipline ;
Add daily, hourly, to thy mental store ;
Make much of little, and of much make more ;
Remembering this, that darnel and wild weed
Will choke the soil unsown of useful seed ;
That easily, too easily, Idlesse
On plastic hearts her lessons can impress ;
While what from Wisdom's grudging hand we gain
Is hard to win, and harder to retain.
O then, my son, be youth thy sowing time,
And look to raise a harvest in thy prime ;
And, loving Science, slight not such as teach
Small graces fine of gesture or of speech ;
That so, my son, may ne'er of thee be said :
'The lad is peasant-born or country-bred.'

CONCERNING TRUTH AND FALSEHOOD—ACCURACY AND INACCURACY—HONESTY AND DISHONESTY—RIGHT AND WRONG.

344. I'd pause ere falsehood I would justify ;
For of mean things the meanest is a lie ;
Yet hold I it a pardonable sin,
To swerve from truth to keep the life-breath in.

345. Ὅρκου γε προστεθέντος ἐπιμελεστέρα
ψυχὴ κατέστη· δισσὰ γὰρ φυλάσσεται,
φίλων τε μέμψιν κεἰς Θεοὺς ἁμαρτάνειν.

346. Μηδέν συ κρύπτε μήποθ', ὡς ὁ πάνθ' ὁρῶν
καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει Χρόνος

347. Πᾶν εἴπ' ἀεὶ τἀληθές· ὡς ἐλευθέρῳ
ψευδεῖ καλεῖσθαι κὴρ πρόσεστιν οὐ καλή.

348. Ὄλοιντο,—μή τοι πάντες οἱ κακοὶ, τὰ δὲ
λαθραῖ' ὃς ἀσκεῖ μὴ πρέπονθ' αὑτῷ κακά.

349. Τἀληθὲς αἰεὶ πλεῖστον ἰσχύει λόγου.

350. Οὐκ ἐξάγουσι καρπὸν οἱ ψευδεῖς λόγοι.

351. Οὐ ταὐτὸ γίγνεται
δόκησιν εἰπεῖν κἀξακριβῶσαι λόγον.

352. Ἄπιστος ὅστις ἐξ ἅπαντος εὖ λέγει.

345. Put one upon his oath, and he is brought
Straight to a standstill by two separate fears,—
The world's opinion, and the wrath of God.

346. Of all that e'er is spoken, thought, or done,
There is no secret kept beneath the Sun ;
For Time hath eyes for all that doth appear,
And Time hath ears, which every word do hear ;
And Time, one day or other,—mark my word,—
Will tell, the blab, all he hath seen and heard.

347. 'Twere better for a freeborn man to die
Than it with truth were said to him : 'You lie.'

348. Had I award of woe and weal,
In mercy with some rogues I 'd deal ;
But hypocrites, one and all, I 'd send
In hot haste to their journey's end.

349. He that hath heart the truth to say
Will carry in the end the day.

350. Lies are like cornel trees, and bear no fruit.

351. Tell me, good friend, when I ask so and so,
Not what you fancy, but just what you know.

352. But little credit unto him is due,
Who speaketh well alike of me and you.

353. Οὔτις ποτ' ἂν δύναιτο πρωρατὴς στρατοῦ
τοῖς πᾶσι δεῖξαι καὶ προσαρκέσαι χάριν·
ἐπεὶ οὐδ' ὁ τῶν Θεῶν τε κἀνθρώπων Πατὴρ
οὔτ' ἐξεπομβρῶν, οὔτ' ἐπαυχμήσας, φίλος
βροτοῖς ἂν ἔλθοι γ', εἰ δίκην λόγων ὄφλοι.

354. Τό τοι νομισθὲν τῆς ἀληθείας κρατεῖ.

355. Ὦ παῖ, λέγων τἀληθὲς οὐ σφαλεῖ ποτέ.

356. Οὐδέν ποθ' ἕρπει ψεῦδος εἰς γῆρας χρόνου.

357. Κριτικωρέρα δῆτ' ὄψις ἔστ' ὤτων πολύ.

358. Ὀρθὸν ἀλήθει' ἀεί.

359. Ἀνδρός τοι τὸ μὲν ἓν δίκαιον εἰπεῖν,
εἰπόντος δὲ μὴ φθονερὰν
ἐξῶσαι γλώσσας ὀδύναν.

360. Ψυχή τις εὔνους καὶ φρονοῦσα τοὔνδικον
κρείσσων σοφιστοῦ παντός ἐστιν εὑρέτις.

361. Ἔργου γ' ἅπαντος ἦν τις ἄρχηται καλῶς,
καὶ τὰς τελευτὰς εἰκός ἐσθ' οὕτως ἔχειν.

362. Πενία γε συγκραθεῖσα δυσσεβεῖ τρόπῳ
ἄρδην ἀνεῖλε καὶ κατέστρεψεν βίον.

363. Οὔ τοι δίκαιον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακούς.

364. Ἦ κλεινόν ἐστιν, ἡνίκ' ἄν τις ἐσθλὸς ὢν
αὑτῷ ξυνείδῃ.

365. Ξὺν τῷ δικαίῳ καὶ μέγ' ἔξεστιν φρονεῖν.

366. Τοῖσιν δικαίοις ἀντέχειν οὐ ῥᾴδιον.

353. 'Tis not for captain or for king
To please all men in everything ;
Why, some will of the Sire divine
Ask rainy weather, and some sun-shine ;
And some will fret, if showers down tumble,
And, if the sun shines, some will grumble.

354. Prescription over-rides plain simple truth.

355. Who speaks the truth can never go astray.

356. No lie liveth to see old age.

357. Eyes are more critical than ears.

358. Who tells the truth is never in the wrong.

359. Speak thou, my son, the honest truth at all times ; and frankly acquiesce therein when it is spoken by another.

360. Honesty is the best policy.

361. Works that fairly are begun
Will in the end be fairly done.

362. The blind may see which way will go
A rogue at heart, whose purse is low.

363. Before thou blame an honest man, my friend,
Think twice ; and twice, ere thou a knave commend.

364. A good conscience is the best of comforters.

365. If Pride with aught may linkèd be,
It will go best with Honesty.

366. It is a hard and up-hill fight,
To strive against what 's good and right.

367. Τό τοι δίκαιον οὐκ ἔχει λόγον ποτὲ
δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.

368. Ἦ τοι δικαία γλῶσσ' ἔχει κράτος μέγα.

369. Ἔστιν ἔνθα χἠ δίκη βλάβην φέρει.

370. Τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.

371. Οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τἄργα σκοπεῖν.

372. Οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλεύμασιν
οὐδ' ἐλπὶς ἥτις καὶ θράσος τι προξενεῖ.

373. Κλοπεὺς ὁ θυμὸς πρόσθεν ἡρῆσθαι φιλεῖ
τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων.

374. Αἰσχροῖσιν αἰσχρὰ πράγματ' ἐκδιδάσκεται.

375. Οἷσιν ἡ γνώμη κακῶν
μήτηρ γένηται, τἄλλα παιδεύει κακούς.

376. Ταχεῖα πειθὼ τῶν κακῶν ὁδοιπορεῖ.

377. Χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος,
κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ.

378. Οὐδεὶς ἄρ' ὅρκος ἀνδρὶ φηλήτῃ βαρύς.

367. 'Twere better on one road to good
We strove but to outstrip each other,
Than paused to show we understood
Bye courses hidden to our brother.

368. Plain-speech and Honesty do their work
Sooner and better than Quibble and Quirk.

369. *Summum jus, summa injuria.*

370. Miser father makes spendthrift son ;
And ill will be spent what ill was won.

371. Judge a man's conduct on its own merits.

372. No man engaged in a dishonest enterprise can feel secure and confident as to its issue.

373. Give a rogue rope enough, and he 'll hang himself.

374. For good or evil with a plastic ease
Man impress takes from what he hears and sees.

375. If the light which is in thee be darkness, how great is that darkness !

376. Man maketh haste to believe what is evil.

377. 'Twill need, maybe, ten years or more
To prove a good man to the core ;
But any fool in a day or two
May look a rogue's soul through and through.

378. O may as lightly press the sod
On me and mine, when in the grave,
As doth a promise, sworn to God,
Weigh on the conscience of a knave.

379. Εἴ τοι δίκαια, τῶν σοφῶν κρείσσω τάδε.

380. Τοῖς τοι δικαίοις χὠ βραχὺς νικᾷ μέγαν.

381. Τὸ μήποτ' εἶναι κρεῖσσον ἢ τὸ ζῆν κακῶς.

382. Οὔ τοι δίκαιον ἄνδρα γενναῖον φρένας
τέρπειν, ὅπου μὴ καὶ δίκαια τέρψεται.

383. Ἅπαν τὸ χρηστὸν γνησίαν ἔχει φύσιν.

384. Ἀρετῆς βέβαιαί γ' εἰσὶν αἱ κτήσεις μόναι.

385. Οὔ τοι λόγοισι τὸν βίον σπουδαστέον
λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.

386. Ἄνδρα τοι καλῶς
πράσσοντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη.

387. Οὓς ἂν τῶν λόγων ἀλγῶ κλύων,
τούσδε καὶ πράσσειν στυγῶ.

388. Ἦ τἄργ' ἀεί πως τοὺς λόγους εὑρίσκεται.

389. Τὰς ἡδονὰς
ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ
ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν·
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.

390. Κάλλιστόν ἐστι τοὔνδικον πεφυκέναι·
λῷστον δὲ τὸ ζῆν ἄνοσον· ἥδιστον δ' ὅτῳ
πάρεστι λῆψις ὧν ἐρᾷ καθ' ἡμέραν.

379. Be honest rather than clever.

380. An honest judge hath no regard to size.

381. Better the womb had been thy grave
Than, having been, to be a knave.

382. Ignoble pleasures ill suit noblemen.

383. Good folk come of good stock.

384. Honest thrift is sure thrift.

CONCERNING WORDS AND DEEDS—SHOW AND REALITY.

385. Seek, my son, to be remembered by thy doings rather than by thy words.

386. No man speaks ill of him that wins.

387. What I hate to hear of you,
That I hate myself to do.

388. Facts make reasons.

CONCERNING JOY AND MISERY—HAPPINESS AND UNHAPPINESS—PLEASURE AND PAIN.

389. When the joy of life is gone,
Then the game of life is done :
Though a princess were my bride,
And a crown were on my head,
Yet, if joy were me denied,
I would wish myself stone-dead.

390. 'Tis grand, the son of honest folk to be ;
'Tis pleasant, never to have known disease ;
But pleasure of all pleasures 'tis to me,
The doing, day by day, just what I please.

391. Ἡ πάντα γ' ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ.

392. Ἐν τῷ φρονεῖν τοι μηδὲν ἥδιστος βίος,
ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.

393. Ἀεὶ καλὸς πλοῦς ἔσθ' ὅταν φεύγῃς κακά.

394. Χαίρειν ἐπ' αἰσχραῖς ἡδοναῖς·οὐ χρή ποτε.

395. Ἄνδρες μέγιστοι καὶ σοφώτατοι φρενὶ
καλῶς κακῶς πράσσοντι συμπαρῄνεσαν·
ὅταν δὲ Δαίμων ἀνδρὸς εὐτυχοῦς τὸ πρὶν
μάστιγι ῥαίσῃ τοῦ βίου παλίντροπον,
τὰ πολλὰ φροῦδα καὶ καλῶς εἰρημένα.

396. Εἴ γ' ἡμὶν ἦν κλαίουσιν ἰᾶσθαι κακὰ,
καὶ τὸν θανόντα δακρύοις ἀνιστάναι,
ὁ χρυσὸς ἧσσον κτῆμα τοῦ κλαίειν ἂν ἦν.

397. Ἄνδρες κακῶς πράττοντες οὐ κωφοὶ μόνον,
ἀλλ' οὐδ' ὁρῶντες εἰσορῶσι τἀμφανῆ.

391. Of autumn fruits when gatherèd
Half the precious sweet is gone,
If upon the tree hath fed
The Wasp, Anticipation.

392. Our life is sweetest when we think the least;
Or ere we know what 'joy' and 'sorrow' mean.

393. Fair and pleasant blows the wind
That leaveth sorrow and care behind.

394. My son, avoid not Pleasure's company,
Save when she cometh arm in arm with Shame.

395. Men of wit and high estate
Can well advise th' unfortunate;
Say they: 'Poor fellow, were I you,
'Tis this or that I 'd say or do:'
But, when ill luck befalls them too,
Nor this they say, nor that they do.

396. If tears could lighten grief and pain,
And raise the dead to life again,
We 'd pause, or ere we 'd shed in vain
One single drop of the priceless rain.

397. Success, that cheers the spirit, clears the mind;
But Disappointment dulls and stupefies;
It makes us deaf to what we hear, and blind
To what is going on before our eyes.

398. Οὔτοι νεμεσητὸν,
ἀλύοντα χειμερίῳ
λύπᾳ καὶ παρὰ νοῦν θροεῖν.

399. Σχέτλια τὸν μακρῶν ἀλάταν πόνων
οὐρίῳ μὴ πελάσαι δρόμῳ.

400. Φρούδου τοῦ κακοῦ μείων λόγος.

401. Ὡς τοῖς κακῶς πράσσουσιν ἡδὺ καὶ βραχὺν
χρόνον λαθέσθαι τῶν παρεστώτων κακῶν.

402. Οὐδ' ὃς ἂν βλάστῃ μένει
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.

403. Βράχιστά τοι κράτιστα τᾶν ποσὶν κακά.

404. Πόνου μεταλλαχθέντος οἱ πόνοι γλυκεῖς.

405. Οὐδείς γε μόχθου τοῦ παρελθόντος λόγος.

406. Πόλλ' ἐν κακοῖσι θυμὸς εὐνηθεὶς ὁρᾷ.

407. Ἔν τοι κακοῖς
πολλή 'στ' ἀνάγκη κἀπιτηδεύειν κακά.

408. Πολλῶν καλῶν δεῖ τῷ καλῶς τιμωμένῳ·
μικροῦ δ' ἀγῶνος οὐ μέγ' ἔρχεται κλέος.

398. Judge charitably angry words and vain,
Struck from thy neighbour by distress and pain.

399. Hope halves the burdens, which Despair makes double
For such as toil and see no end to trouble.

400. Anticipation magnifieth sorrows; but to the eyes of Retrospection they grow gradually less and less.

401. A lull of pain giveth so much of pleasure as almost to reconcile us unto pain.

402. Misfortune were a lesser curse,
Were she contented to abstract
The gold and silver from my purse,
And leave my common-sense intact.

403. Take sorrow not by first and second half,
But gulp it all down at a single quaff.

404. Nothing so sweet as memory of pain.

405. What cares To-day for Yesterday's distress?

406. The brain of Misery is a hive of dreams.

407. Happiness faileth often to teach integrity, but Misery faileth seldom to teach vice.

CONCERNING INDUSTRY—RESOLUTION—PERSEVERANCE—COURAGE AND FEAR.

408. Who risks and works little, but little he gains;
For honour, worth getting, needs peril and pains.

409. Λάμπει τις ἐν χρείαισιν ὥσπερ εὐπρεπὴς
χαλκὸς, χρόνῳ δ' ἀργῆσαν ἤμυσε στέγος.

410. Οὐκ ἔτεκεν οὐδὲν ἐσθλὸν εἰκαία σχολή·
Θεὸς δὲ τοῖς ἀργοῦσιν οὐ παρίσταται.

411. Οὔ τοι γ' ἐφίξει τῶν ἄκρων ἀνεὺ πόνου.

412. Ὅρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.

413. Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος Τύχη.

414. Οὐ τοῖς ἀθύμοις ἡ Τύχη ξυλλαμβάνει.

415. Οὐ πρὸς ἰατροῦ σοφοῦ
θρηνεῖν ἐπῳδὰς πρὸς τομῶντι πήματι.

416. Ἐσθλῶν βροτῶν τοι στέρνον οὐ μαλάσσεται.

417. Τοῖσιν φοβουμένοισι πάντα δὴ ψοφεῖ.

418. Ὅστις ποτ' ἐν κακοῖσιν ἰμείρει βίου,
ἢ δειλός ἐστιν, ἢ ὑσάλγητος φρένας.

419. Ἐσθλοῦ 'στὶν ἀνδρὸς τοὺς πονοῦντας ὠφελεῖν.

420. Ἄνθρωπον ὠφελεῖν ἀφ' ὧν
ἔχοι τε καὶ δύναιτο κάλλιστος πόνων.

409. Swords, kept in scabbard, are eaten with rust,
And houses untenanted crumble to dust.

410. The sluggard says: 'I'll take mine ease,
And wait till heaven rains bread and cheese.'

411. The fool and idler in the plain sit still,
And wait for Luck to lift them up the hill.

412. Industry is the mother of good Issues.

413. The idler sits in the corner, and calls Luck bad names.

414. Despair and good-luck on the street
Take opposite sides, and never meet.

415. Less like a leech it were than an old wife,
To mutter spells o'er wounds that need the knife.

416. An honest man holds fast by his resolve.

417. Everywhere in coward ears
Doth sound a something fraught with fears.

418. Who fears from misery in life to part
Is either dull of brain or soft of heart.

CONCERNING KINDNESS — SYMPATHY — COMPASSION — MERCY.

419. He is not a good man that regards with indifference the troubles of his neighbour.

420. A good man will help a neighbour to the utmost of his power.

421. Τοῖσιν ἐμπείροις βροτῶν
μόνοις οἷόν τε συνταλαιπωρεῖν κακά.

422. Ἔστ' ἀμφὶ τοῖς σφαλεῖσι μὴ 'ξ ἑκουσίας
ὀργὴ πέπειρα.

423. Τίς δή ποθ' αὕτη τέρψις ἄκοντας φιλεῖν;
ὥσπερ τις εἶ σοι λιπαροῦντι μὲν τυχεῖν
μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
πλήρη δ' ἔχοντι θυμὸν ὧν χρῄζοις, τότε
δωροῖθ', ὅτ' οὐδὲν ἡ χάρις χάριν φέροι,
ἆρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις;

424. Ἄκων ἁμαρτὼν οὔτις ἄνθρωπος κακός.

425. Αἰδὼς μεγίστῳ Ζηνὶ σύνθακος θρόνων
πᾶσίν γ' ἐπ' ἔργοις· τῶν γὰρ ἡμαρτημένων
ἄκη μέν ἐστι, προσφορὰ δ' οὐκ ἔστ' ἔτι.

426. Οὐδενὶ μοιραδία τίσις ἔρχεται
ἂν προπάθῃ τὸ τίνειν.

427. Ὅταν ταχύς τις οὐπιβουλεύων λάθρα
χωρῇ, ταχὺν δεῖ κἀμὲ βουλεύειν πάλιν.

428. Ἀνδρὶ συγγνώμην ἔχω
κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.

429. Εἰκός τιν' ἐγχειροῦντα καὶ πράσσειν κακῶς.

430. Συντέμνουσί τοι
θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.

431. Χρὴν εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην,
ὅστις πέρα πράσσειν γε τῶν νόμων θέλει,
κτείνειν· τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολύ.

421. Only such as have known sorrow can sympathize with the sorrowing.

422. Deal gently with such as go unwittingly astray.

423. Who checks a neighbour's suicidal knife
Wins not a friend although he saves a life :
Would'st thou reap gratitude for friendly deed,
Give only unto such as beg and need.

424. He that doth against his will
A bad thing is a good man still.

425. Lord of all beneath the Sun,
Mercy sits by God in Heaven ;
For, though no sin may be undone,
Yet every sin may be forgiven.

CONCERNING REVENGE — RETALIATION — RETRIBUTION — PUNISHMENT.

426. I 'll give thee blow for blow, as best I can,
And bide the issue before God and man.

427. Sharp plots require sharp counterplots.

428. If thou wilt pelt thy neighbour, can it be
A thing to wonder at, if he pelt thee ?

429. Do ill, and fare ill.

430. The Gods visit suddenly the wicked, and cut them short in the midst of their wickedness.

431. Clean purged of roguery were Athens soon,
Were one rogue hang'd for each change of the moon.

432. Ὅστις ποτ' εὖ δρᾶν εὖ παθὼν ἐπίσταται,
παντὸς γένοιτ' ἂν κτήματος κρείσσων φίλος.

433. Οὐ καλόν τοι λιπαρεῖν
δίκαια προσχρῄζουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.

434. Οὐ τᾶρα πολλοῖς ἡ χάρις τίκτει χάριν.

435. Ἀνδρί τοι χρεὼν
μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι·
χάρις χάριν γάρ ἐστιν ἡ τίκτουσ' ἀεί·
ὅτου δ' ἀπορρεῖ μνῆστις εὖ πεπονθότος,
οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνήρ.

436. Ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσσῃ θρασὺν
ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,
ᾧ φθέγμ' ἂν οὐκ ἐνεῦρες, ἡνίκ' ἐν κακῷ
χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφεὶς
πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων.

437. Κομπεῖν δ' ἔστ' ἀτελῆ σὺν ψευδέσιν αἰσχρὸν
ὄνειδος.

438. Ὦ μή 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

439. Πρὸς τὸν ἔχονθ' ὁ φθόνος ἕρπει.

440. Τῶν μεγάλων ψυχῶν ἰεὶς
οὐκ ἂν ἁμάρτοις.

CONCERNING GRATITUDE AND INGRATITUDE.

432. Grateful friends are rare friends.

433. My son, if one have done thee a good service, thou hast no right to make him supplicate a return.

434. Of Kindness scatter thou a hundred seeds,
And thou may'st rear one plant of Gratitude.

435. Can man forget a woman's kiss? forget
The woman he hath once clasp'd to his heart?—
Love merits love; and he that says not so
Is neither gallant soldier nor true man.

CONCERNING VAIN BOASTING—IDLE MENACE.

436. Once on a time I saw a braggart knave,
The while a storm was brewing, urging on
His messmates to set sail; but, when
The storm was fairly on, the man was dumb,
And underneath his cloak lay on the deck,
A mat for all that chose to trample on.

437. Before thou promise, think if thou canst pay.

438. Whoso hath face to do a deed of shame
Will hardly blush at mention of its name.

CONCERNING ENVY—JEALOUSY.

439. The limpet Envy clings to the rock of Greatness.

440. Jealousy is an archeress that never misseth aim; for she shooteth only at big targets.

441. Γένοιτο κἂν ἄπλουτος ἐν τιμαῖς ἀνήρ.

442. Οὐδὲν κακίων πτωχὸς, εἰ καλῶς φρονοῖ.

443. Τί τοῦδε χάρμα μεῖζον ἂν λάβοις ποτὲ
τοῦ γῆς ἐπιψαύσαντα καὶ στέγης ὕπο
πυκνῆς ἀκοῦσαι ψεκάδος εὐδούσῃ φρενί;

444. Ζηλῶ βίου
μάλιστά σ' εἰ γῆς μὴ πεπείρασαι ξένης.

445. Ἢ τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς
ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων.

446. Εἴωθεν ἡ δύσκλεια τοῖς φθονουμένοις
νικᾶν ἐπ' αἰσχροῖς ἢ 'πὶ τοῖς καλοῖς πλέον.

447. Ἔστερξεν οὐδεὶς ἄγγελον κακῶν ἐπῶν.

448. Ἅπαντα τἀγέννητα πρῶτον ἦλθ' ἅπαξ.

CONCERNING POVERTY.

441. Beggars, on a dunghill born,
Have lived to laugh great kings to scorn.

442. If my purse be lack of pence,
Must my brain be void of sense ?

CONCERNING HOME–EXILE.

443. The greatest of comforts that ever was told
Is, after a weary walk on the wild wold,
To sit by the fire and drink ale warm and old,
And think of the poor devils out in the cold.

444. Sir Traveller, when doom'd to roam,
Sore envies poor, dull Stay-at-home.

CONCERNING EXPERIENCE.

445. Were I to ask advice, I would ask it rather of Experience than of Wit.

CONCERNING ILL REPUTE.

446. Call Jack a bad boy; you may mean it or no;
But call him it often; in time he 'll be so.

CONCERNING ILL NEWS.

447. It is a thankless task to bear ill news.

CONCERNING RISE TO GREATNESS.

448. The king and the beggar
Are like one another;
For each had a father,
Who had a grandmother.

449. Τῷ τοι φθιμένῳ τοῖς ἰσοθέοις
ἔγκληρα λαχεῖν μέγ' ἀκοῦσαι.

450. Τοὺς εὐγενεῖς τοι κἀγαθοὺς, ὦ παῖ, φιλεῖ
Αρης ἐναίρειν· οἱ δὲ τῇ γλώσσῃ θρασεῖς,
φεύγοντες ἄτας, ἐκτός εἰσι τῶν κακῶν·
Ἄρης γὰρ οὐδὲν τῶν κακῶν λογίζεται.

451. Οἱ ποντοναῦται τῶν ταλαιπώρων βροτῶν,
οἷς οὔτε Δαίμων οὔτε τις Θεῶν νέμων
πλοῦτόν ποτ' ἂν νείμειεν ἀξίαν χάριν·
λεπτῇς ἐπὶ ῥοπῇσιν ἐμπολὰς μακρὰς
ἀεὶ παραῤῥίπτοντες οἱ πολύφθοροι
σύμπαντά γ' ἢ 'κέρδαναν ἢ διώλεσαν.

452. Οὔ τοι θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν
χρῄζων τις εἶτα μηδὲ τοῦτ' ἔχῃ λαβεῖν.

CONCERNING GLORY.

449. Ten thousand of us yielding up our breath
Get no return from that old usurer, Death;
A few amongst us pay life's little fee,
And win the great prize,—Immortality.

CONCERNING THE FORTUNE OF WAR.

450. The God of War is over nice,
And loves a dainty sacrifice;
The brave and modest lays he low,
And lets the sneak and braggart go.

CONCERNING THE TROUBLES AND PERILS OF SEA-LIFE.

451. O kindly Gods, ye cannot be
Too kind to such as sail the sea;
Poor souls, they carry all their store
On treacherous planks from shore to shore;
If favouring gales shall blow astern,
A voyage or two may fortune earn;
But, if the Wind-God wills it so,
Ship, crew, and cargo,—down they go.

452. To die is sad indeed; but sadder still
To long for death, and be denied one's will.

EURIPIDES.

1. Σοφὸς ἦν τις, ὃς τὸ Θεῖον εἰσηγήσατο,
ὡς ἔστι Δαίμων, ἀφθίτῳ Θάλλων βίῳ
νόῳ τ' ἀκούων καὶ βλέπων, φρονῶν τε καὶ
προσέχων τὰ πάντα, καὶ φύσιν Θείαν φορῶν·
ὃς πᾶν τὸ λεχθὲν ἐν βροτοῖς ἀκούσεται,
τὸ δρώμενον δὲ πᾶν ἰδεῖν δυνήσεται·
ἐὰν δὲ σὺν σιγῇ τι βουλεύῃς κακὸν,
τοῦτ' οὐχὶ λήσειν τοὺς Θεούς· τὸ γὰρ φρονεῖν
ἓν Θεῖον εἶναι·—τούσδε τις λόγους λέγων
διδαγμάτων ἥδιστον εἰσηγήσατο,
ψευδεῖ καλύψας τὴν ἀλήθειαν λόγῳ·
ναίειν δ' ἔφασκε τοὺς Θεοὺς ἐνταῦθ', ὅπου
μάλιστ' ἂν ἐκπλήξειεν ἀνθρώπους, ἄγων—
ὅθεν περ ἔγνω τοὺς φόβους εἶναι βροτοῖς,
καὶ τὰς ὀνήσεις τῷ ταλαιπώρῳ βίῳ,—
ἐκ τῆς ὕπερθε περιφορᾶς, ἵν' ἀστραπῆς
κατεῖδ' ἐναύσεις, δεινὰ δ' αὖ κτυπήματα
βροντῆς, τό τ' ἀστερωπὸν οὐρανοῦ σέλας,
Χρόνου καλὸν ποίκιλμα, τέκτονος σοφοῦ·
ὅθεν τε λαμπρὸς Ἡλίου σπέρχει μύδρος,
ὅ Θ' ὑγρὸς εἰς γῆν ὄμβρος ἐκπορίζεται.

CONCERNING GOD—DIVINE GOVERNANCE — NATURE — RELIGION—VIRTUE—SUPERSTITION—PROPHECY.

1. It was a wise man that invented God ;
He taught how from eternity had been
A Power, all mighty and omniscient ;
One, by whose ears our every word was heard ;
Before whose eyes our every deed was plain ;
To whom reveal'd was every inmost thought,—
For thought in essence was itself divine.
So taught a wise man, wrapping naked Truth
In robes of false, but splendid, symbolism ;
Then to his God he gave a local home
In the blue firmament, from whence he saw
Imagination draw down Hope and Fear ;
In the great vault, wherein the lightnings flash'd,
And the dread thunders roll'd, reverberant ;
Wherein that old artificer, Time, had wrought
His quaintly-fretted network of bright stars ;
Wherein the Day-disk sped his fiery flight ;
And whence down-pour'd the fertilizing rain:—
So some one in his doctrine taught of old,
Giving to aëry thought material form,
And moulding out of Law a concrete God,

Τοιούσδε περιέστησεν ἀνθρώποις φόβου
στοίχους, καλῶς τε τῷ λόγῳ κατῴκισε
τὸν Δαίμον', ὀγκῶν ἐν πρέποντι χωρίῳ,
τὴν ἀνομίαν τε τοῖς λόγοις κατέσβεσεν.

2. Ἦν χρόνος, ὅτ' ἦν ἄτακτος ἀνθρώπων βίος
καὶ θηριώδης ἰσχύος θ' ὑπηρέτης,
ὅτ' οὐδὲν ἆθλον οὔτε τοῖς ἐσθλοῖσιν ἦν,
οὔτ' αὖ κόλασμα τοῖς κακοῖς ἐγίνετο·
κἄπειτά μοι δοκοῦσιν ἄνθρωποι νόμους
θέσθαι κολαστὰς, ἵνα Δίκη τύραννος ᾖ
γένους βροτείου, τὴν θ' ὕβριν δούλην ἔχῃ·
ἐζημιοῦτο δ' εἴ τις ἐξαμαρτάνοι·
ἔπειτ', ἐπειδὴ τἀμφανῆ μὲν οἱ νόμοι
ἀπεῖργον αὐτούς ἔργα μὴ πράσσειν βίᾳ,
λάθρα δ' ἔπρασσον, τηνικαῦτά μοι δοκεῖ
φῦναι πυκνός τις καὶ σοφὸς γνώμην ἀνήρ,
εὑρηκέναι δὲ τοῦτ' ἔπος θνητοῖς—Θεόν—
ὅπως τι δεῖμα τοῖς κακοῖς εἴη λάθρα
πράσσουσιν, ἢ λέγουσιν, ἢ φρονοῦσί τι.

3 Φησίν τις εἶναι δῆτ' ἐν οὐρανῷ Θεούς;
οὐκ εἰσίν, οὐκ εἰσ'· εἴ τις ἀνθρώπων λέγει,
μὴ τῷ παλαίῳ μωρὸς ὢν χρήσθω λόγῳ·

And glorifying the creature of his brain
With attributes and dwelling-place divine ;—
So taught some wise one ; and to the world's end
The thoughts and words and doings of his kind
Shall by his doctrines be all hemm'd within
A narrow fence-work of religious creed,
Of ethic Use and Limitation.

2. Once to the impulse of the passing hour
Man was a slave, and Law devoid of power ;
Ere Hope to Virtue had assistance lent,
Or Fear to Evil threatened punishment ;
Meanwhile, to check the rudeness of the time,
A price was set on bold and open crime ;
But checks, for noon-day guilt and outrage made,
Cunning could mock, and Artifice evade ;
Then some one man, superlatively wise,
Pictured a court of Justice in the skies ;
And told how every deed and word and thought
By unseen witness to its Judge was brought ;
That life and death hung on the Judge's nod ;
And to that Judge he gave the title—God.

3. 'The Gods dwell yonder in the sky :'—
If so say you, so say not I ;
Forget awhile, good, honest man,
Old grandam stories, if you can ;

σκέψασθε δ' αὐτὰ, μὴ 'πὶ τοῖς ἐμοῖς λόγοις,
γνώμην ἔχοντες· φήμ' ἐγὼ, τυραννίδα
κτείνειν τε πολλοὺς κτημάτων τ' ἀποστερεῖν,
ὅρκους τε παραβαίνοντας ἐκπορθεῖν πόλεις·
καὶ ταῦτα δρῶντες μᾶλλόν εἰσ' εὐδαίμονες
τῶν εὐσεβούντων ἡσυχῇ καθ' ἡμέραν·
πόλεις τε μικρὰς οἶδα τιμώσας Θεοὺς,
αἳ μειζόνων κλύουσι δυσσεβεστέρων,
λόγχης ἀριθμῷ πλείονος κρατούμεναι.

4. Γαῖα μεγίστη καὶ Διὸς αἰθήρ·
ὁ μὲν Ἡμιθέων καὶ Θεῶν γενέτωρ,
ἡ δ' ὑγροβόλους σταγόνας νοτίους
παραδεξαμένη τίκτει θνατοὺς,
τίκτει δὲ βορὰν φῦλά τε θηρῶν·
ὅθεν οὐκ ἀδίκως
μήτηρ πάντων νενόμισται·
χωρεῖ δ' ὀπίσω τὰ μὲν ἐκ γαίας
φύντ' εἰς γαῖαν· τὰ δ' ἀπ' αἰθερίου
βλαστόντα γονῆς εἰς οὐράνιον
πόλον ηλθε πάλιν· θνήσκει δ' οὐδὲν
τῶν γενομένων· διακρινόμενον
δ' ἄλλο πρὸς ἄλλο
μορφὴν ἰδίαν ἀπέδειξεν.

And, with the aid of common-sense,
From what you see draw inference.
How many a wretch may steal a throne,
And call your goods and mine his own ;
And, if we grudge to yield our purse,
May cut our throats, to make bad worse ;
May swear an oath, because to break it
Is just as easy as to make it ;
May bow beneath his tyrant rod
Some petty state that worships God ;
May deign to argue, sword in fist,
With weak, unarm'd antagonist ;
May, after years of outrage led,
On tranquil pillow rest his head,
And die respectably in bed !

4. The Gods and Demi-Gods divine
Are children of the Starry Shine ;
Man and beast and tree have birth
Of father Rain and mother Earth ;
What is born of Earth and Rain
Dies into ground, to live again ;
Children of the Light and Sky
Change and change, but cannot die ;
What hath been, must be for ever,
Always changing, dying never ;
And things, that big or little be,
Through infinite diversity
Cling fast to their identity.

5. Σοὶ, τῷ πάντων μεδέοντι, χοὴν
πέλανόν τε φέρω, Ζεὺς, εἴτ' Ἀΐδης
ὀνομαζόμενος στέργεις· Σὺ δέ μοι
Θυσίαν ἄπυρον παγκαρπείας
δέξαι πλήρη προχυθεῖσαν·
Σὺ γὰρ ἔν τε Θεοῖς τοῖς οὐρανίδαις
σκῆπτρον τὸ Διὸς μεταχειρίζεις,
χθονίων τ' Ἀΐδῃ μετέχεις ἀρχῆς·
πέμψον μὲν φῶς ψυχαῖς ἀνέρων
ταῖς βουλομέναις ἄθλοις προμαθεῖν,
πόθεν ἔβλαστον, τίς ῥίζα κακῶν,
τίνα δεῖ Μακάρων ἐκθυσαμένους
εὑρεῖν μόχθων ἀνάπαυλαν.

6. Ὁρμᾶται μόλις, ἀλλ' ὅμως
πιστὸν τό γε Θεῖον
σθένος· ἀπευθύνει δὲ βροτῶν
τούς τ' ἀγνωμοσύναν
τιμῶντας καὶ μὴ τὰ Θεῶν
αὔξοντας σὺν μαινομένᾳ δόξᾳ.
Κρυπτεύουσι δὲ ποικίλως
δαρὸν Χρόνου πόδα καὶ

5. Lord of this universal frame,
Be Life or Death thine awful name,
Accept this cake and wine I bring,
A poor, but pious, offering ;
These fruits and flowers, my garden prize,
A sweet and fireless sacrifice.
Thou wieldest sceptre in the sky,
In Hell thou claimest sovereignty ;
Then guide our wandering steps aright ;
Illume our souls with heavenly light ;
Pity our eagerness to know
From whence we come, and whither we go ;
How stole into this world, and why,
Sin, and her daughter, Misery ;
Teach us to whom among the Blest
Prayer must be offer'd, and sin confess'd,
That the heavy-laden and sore-distress'd
May to their weary souls find rest !

6. The Gods are slow to anger, but their anger moveth very surely ;

They correct with chastisement the proud in heart, and the vain ones that despise holiness ;

Time goeth on apace, and the wicked saith : The Gods see not :

But they, unseen, behold all his doings ; and, in due time, will follow in his track.

Learn, then, humility, O my son ; for it is an evil thing to despise the traditions of thy people ;

θηρῶσιν τὸν ἄσεπτον· οὐ
γὰρ κρεῖσσόν ποτε τῶν νόμων
γιγνώσκειν χρὴ καὶ μελετᾶν·
κούφα γὰρ δαπάνα νομί-
ζειν ἰσχὺν τόδ' ἔχειν,
ὅ τι ποτ' ἄρα τὸ Δαιμόνιον,
τό τ' ἐν χρόνῳ μακρῷ
νόμιμον ἀεὶ φύσει τε πεφυκός.

7. Θεοὶ Θεοὶ τῶν ἀδίκων
μέλουσι καὶ τῶν ὁσίων ἐπάειν.
Ὁ χρυσὸς ἅ τ' εὐτυχία
φρενῶν βροτοὺς ἐξάγεται,
δύνασιν ἄδικον ἐφέλκων·
χρόνου γὰρ οὔτις ἔτλα
τὸ πάλιν εἰσορᾶν·
νόμον παρέμενος, ἀνομίᾳ χάριν διδοὺς
ἔθραυσεν ὄλβου κελαινὸν ἅρμα.

8. Τὴν Ἀφροδίτην οὐχ ὁρᾳς ὅση θεός;
ἣν οὐδ' ἂν εἴποις, οὐδὲ μετρήσειας ἄν,
ὅση πέφυκε κἀφ' ὅσον διέρχεται·
αὕτη τρέφει σε κἀμὲ καὶ πάντας βροτούς·
τεκμήριον δὲ μὴ λόγῳ μόνον μάθῃς,
ἔργῳ δὲ δείξω τὸ σθένος τὸ τῆς Θεοῦ·
ἐρᾷ μὲν ὄμβρου Γαῖ', ὅταν ξηρὸν πέδον
ἄκαρπον αὐχμῷ νοτίδος ἐνδεὼς ἔχῃ·

Let thy doings be as the doings of thy father ; and forget not the Gods of whom thy mother instructed thee ;

Whoso fighteth against Usage, fighteth against mankind ; and he that resisteth his own heart, resisteth the Powers that made it ;

What these Powers may be, we know not ; but we know of them that they are mighty and strong ;

This is a lesson that whoso runs may learn ; and a fool cannot but understand it.

7. The Gods from on high regard the wicked and the good.

Wealth and prosperity try the hearts of men, and lead them on to the ways of unrighteousness ;

For he that is prosperous saith within himself : Surely the evil days will never come :

Therefore driveth he furiously in the race ; and heedeth not the limits of the course ;

And he striketh his wheel against a stone stumbling ; and dasheth in pieces the chariot of his prosperity.

8. Sink thy plummet in the sea,
Thou wilt never fathom Love ;
Soar where eagles fly, and He
Is beyond thee and above :
By Love's influence divine
Sky and Earth in wedlock join.

ἐρᾷ δ' ὁ σεμνὸς Οὐρανὸς, πληρούμενος
ὄμβρου, πεσεῖν εἰς Γαῖαν Ἀφροδίτης ὕπο·
ὅταν δὲ συμμιχθῆτον εἰς ταὐτὸν δύο,
τίκτουσιν ἡμῖν πάντα, κἀκτρέφουσ' ἅμα,
ὅθεν βρότειον ζῇ τε καὶ θάλλει γένος.

9. Οὐκ ἐμὸς ὁ μῦθος, ἀλλ' ἐμῆς μητρὸς πάρα·
ὡς Οὐρανός τε Γαιά τ' ην μορφὴ μία,
ἐπεὶ δ' ἐχωρίσθησαν ἀλλήλων δίχα,
τίκτουσι πάντα κἀνέδωκαν ἐς φάος
δένδρη, πετεινὰ, θῆρας, οἵς θ' ἅλμη τρέφει,
γένος τε θνητῶν.

10. Ὦ παῖδες, ὁ Θεὸς ὡς ἔφυ τι ποικίλον
καὶ δυστέκμαρτον· εὖ δέ πως ἀναστρέφει
ἐκεῖσε κἀκεῖσ' ἀναφέρων· ὁ μὲν πονεῖ,
ὁ δ' οὐ πονήσας αὖθις ὄλλυται κακῶς,
βέβαιον οὐδὲν τῆς ἀεὶ τύχης ἔχων.

Parchèd Earth, adust and dry,
Groans with stress of longing pain ;
Vapour-charg'd, the amorous Sky
Cheers her with refreshing rain ;
From their dalliance sweet upspring
Bird, beast, and fish, and creeping thing.

9. My child, what on my mother's knee
Once I heard now tell I thee ;
None the difference might know
'Twixt Earth and Sky, long, long ago ;
But, soon as they grew separate,
Strange to say, they took to mate ;
And, ever since, all things have birth
From Father Sky and Mother Earth ;
Fruits and flowers and forest-trees ;
Beasts that couch in mountain lair ;
Finny fish that swim the seas ;
Feather'd birds that wing the air ;
Thy mother, I, and thou, my son,
Are all their children, every one.

10. God hides his face, or opens wide his hand,
For reasons good, but hard to understand ;
One toils, and toils, and fails to win success ;
One lives at ease to perish in distress ;
The laughter of To-day and To-day's sorrow
Make a bad index for the book, To-morrow.

11. Ἔγωγε τοὺς Θεοὺς οὔτε λέκτρ' ἃ μὴ Θέμις
στέργειν νομίζω, δεσμά τ' ἐξάπτειν χεροῖν
οὔτ' ἠξίωσα πώποτ' οὔτε πείσομαι,
οὐδ' ἄλλον ἄλλου δεσπότην πεφυκέναι·
δεῖται γὰρ ὁ Θεός, εἴπερ ἔστ' ὀρθῶς Θεός,
οὐδενός· ἀοιδῶν οἵδε δύστηνοι λόγοι.

12. Πολλαὶ μορφαὶ τῶν δαιμονίων,
πολλὰ δ' ἀέλπτως κραίνουσι Θεοί·
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
τῶν δ' ἀδοκήτων πόρον ηὗρε Θεός.

13. Ὅτῳ βροτῶν ἐλαύνεται
συμφοραῖς οἶκος, σέβοντα Δαίμονας θαρσεῖν χρεών·
εἰς τέλος γὰρ οἱ μὲν ἐσθλοὶ τυγχάνουσιν ἀξίων,
οἱ κακοὶ δ', ὥσπερ πεφύκασ', οὔποτ' εὖ πράξειαν ἄν.

14. Χρόνια μὲν τὰ τῶν Θεῶν πως, εἰς τέλος δ' οὐκ ἀσθενῆ.

15. Εὔηθές γέ τοι
τὸ καὶ δοκεῖν ὄρνιθας ὠφελεῖν βροτούς.

16. Τοὺς Θεοὺς ἔχων τις ἂν
φίλους ἀρίστην μαντικὴν ἔχοι δόμοις.

11. The Gods, they tell me, lead rakehelly lives,
Of men make cuckolds, strumpets of men's wives ;
Fetters, they say, have gall'd celestial shanks,
And God with God hath play'd a tyrant's pranks :
Why God, in common sense and reason sound,
Is self-sufficing, equipoised, and round ;
And all the lies of legendary twaddle
Are eggs by grandams hatch'd for bards to addle.

12. God's purpose for to-morrow none,
Prophet or seer, shall e'er divine ;
For God can veil our noonday sun,
And from our midnight draw sun-shine.

13. If thy house be sore troubled with affliction, fear not, if thou be a servant of the Gods ;

For in the end the Gods ever recompense the righteous, and reckon with the wicked according to their wickedness.

14. Though the Gods make long tarrying, yet in the end they will come ; they will not tarry.

15. One lonely magpie, if he pass thee by,
Of death forebodes ; so fools declare ;
A chattering twain bespeak a marriage nigh ;
And three presage a coming son and heir.

16. Wouldst thou be lucky to life's end ?—
Make good thy luck and God thy friend.

17. Ὦ Ζεῦ, τί δῆτα τοὺς ταλαιπώρους βροτοὺς
φρονεῖν λέγουσι ; σοῦ γὰρ ἐξηρτήμεθα,
δρῶμέν τε τοιαῦθ' ἂν Σὺ τυγχάνῃς θέλων.

18. Ὡς οὐδὲν ἀνθρώποισι τῶν Θεῶν σαφές.

19. Δίκα δίκαν ἐκάλεσε καὶ φόνος
φόνον, κακῶν δ' ἀναψυχὰς
Θεοὶ βροτοῖς νέμουσιν,
ἁπάντων τέρμ' ἔχοντες αὐτοί.

20. Μὴ καταφρόνει συ τῶν Θεῶν, θνητὸς γεγώς·
τοῖς Δαίμοσιν γὰρ οὐ σοφίζεσθαι χρεών.

21. Ὦ γῆς ὄχημα κἀπὶ γῆς ἔχων ἕδραν,
ὅστις ποτ' εἶ Συ, δυστόπαστος εἰδέναι,
Ζεὺς, εἴτ' Ἀνάγκη Φύσεος, εἴτε Νοῦς Βροτῶν,
προσεύχομαί Σε· πάντα γὰρ δι' ἀψόφου
βαίνων κελεύθου κατὰ δίκην τὰ θνήτ' ἄγεις.

22. Οὔ τοι διῃρηχ' ὁ Θεὸς εἴτε τὸν νέον
εἰ χρὴ χορεύειν εἴτε τὸν γεραίτερον,
ἀλλ' ἐξ ἁπάντων βούλεται τιμὰς ἔχειν
κοινὰς, δι' ἀριθμῶν δ' οὐδὲν αὔξεσθαι θέλει.

17. Our brains and hearts, responsive to God's will,
Pulse into thought, or with affection thrill ;
God, if our lives shall make a music fine,
We own, poor instruments, the music thine.

18. The ways of God to mortal sight
Are black as pitch, and dark as night.

19. 'Tooth for tooth, and eye for eye :'—
Such is Nature's vengeful cry :
Heed her not, for fear one crime
Breed unto the end of time ;
Pray the blessed Gods for peace,
And crime will halt, and vengeance cease.

20. Remember thy mortality,
And serve God with simplicity ;
If he be pleased his ways to hide,
Seek not to draw the veil aside.

21. O thou, whose footstool is the great, round world,
Mysterious Being, whatsoe'er thy name,
God, Fate, or Nature, or Intelligence,
I cry to thee in prayer ; for, tho' Thou mov'st
Noiseless, unseen, yet I acknowledge Thee
In all thy dealings usward just and good.

22. Nowhere, his will declaring, hath God told
Whether his servant should be young or old ;
He heareth and exacteth praise and prayer
From childhood, youth, from manhood and grey hair.

23. Ἓν δεῖ μόνον μοι, τοὺς Θεοὺς ἔχειν, ὅσοι
δίκην σέβονται· ταῦτα γὰρ ξυνόνθ' ὁμοῦ
νίκην δίδωσιν· ἀρετὴ δ' οὐδὲν φέρει
βροτοῖσιν, ἢν μὴ τὸν Θεὸν χρῄζοντ' ἔχῃ.

24. Οὐκ ἔχω
τί τὸ σαφὲς, ὅ τι ποτ' ἐν βροτοῖς,
τὸ Θεῶν δ' ἔπος ἀλαθὲς ηὗρον.

25. Ἔνεστι δήπου κἀν Θεῶν γένει τόδε,
τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο.

26. Ὅταν βροτοῖσιν εὐσταθῶσι Δαίμονες,
ἕρπεῖ κατάντης ξυμφορὰ πρὸς τἀγαθά.

27. Σκόπει τὰ τῶν Θεῶν μὴ σφαλῇς ἀτιμάσας·
σφάλλει γὰρ ἐν τούτῳ μόνῳ, τἄλλ' εἶ φρονῶν.

28. Γνώμαν σώφρον', ἀπροφάσιστον,
βροτείαν τ' ἔχειν ἄλυπος βίος.

29. Ἅπασι κοινὸν ῥῦμα Δαιμόνων ἕδρα.

30. Πάντ' εὐπετῇ Θεοῖς.

31. Σοφωτέρους τοι χρὴ βροτῶν εἶναι Θεούς.

32. Ἀρχηγέτας γε τοὺς Θεοὺς ἡγοῦ Τύχης.

23. When I do well, one thing alone I need,—
That God vouchsafe his blessing on the deed ;
For this I know,—whate'er of good be wrought,
If God deny his blessing, counts for naught.

24. 'Tis all a chance what mortals say or do ;
But true it is, that what God says is true.

25. Boy, man, and greybeard, wedded wife and maid,
All love a compliment politely paid ;
The fact is, incense has a pleasant smell ;
And not a God in heaven but likes it well.

26. Spread every sail, and fear no ill,
If God in heaven be on your side ;
And steer your bark which way you will,
And she will sail with wind and tide.

27. Unless God bless the house, their labour is but lost that build it.

28. Good sense, simplicity, and humble ways
Bring with them happy life and length of days.

29. A Temple of the Gods is to all men as an altar of refuge.

30. With the Gods nothing is impossible.

31. Before Heaven's will in meekness bow ;
The Gods are wiser far than thou.

32. 'Chance' is a foolish or a wicked name ;
Say : 'God's good will :' the meaning is the same.

33. Οὐκ ἔστι τὰ Θεῶν ἄδικα· τὰν βροτοῖσι δὲ
κακοῖς νοσοῦντα σύγχυσιν πολλὴν ἔχει.

34. Ὕβρις γε κρείσσω Δαιμόνων εἶναι θέλειν.

35. Ἅπτεταί τοι τῶν ἄγαν
Θεὸς, τὰ μικρὰ δ' εἰς τύχην ἀνεὶς ἐᾷ.

36. Θεός τις ἔστ' ἐν ἡμίν.

37. Ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὁρᾶν;
ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην
ψευδῆ, δοκοῦντας Δαιμόνων εἶναι γένος,
Τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν;

38. Οὐχ οἱ σοφοί γε Δαίμονες κεκλημένοι
πτηνῶν ὀνείρων εἰσὶν ἀψευδέστεροι·
κἂν τοῖς βροτείοις κἄν τε τοῖς θείοις ἔνι
πολὺς ταραγμός.

39. Τὸ σωφρονεῖν τε καὶ σέβειν τὰ τῶν Θεῶν
κάλλιστον· οἶμαι δ' αὐτὸ καὶ σοφώτατον
θνητοῖσιν εἶναι κτῆμα τοῖσι χρωμένοις.

40. Ὁρᾷς τὸν ὑψοῦ τόνδ' ἄπειρον αἰθέρα
καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις,
τοῦτον νόμιζε Ζῆνα, τόνδ' ἡγοῦ Θεόν.

33. Impugn not thou God's justice, if thou see
A chaos here of Good and Ill confused ;
His gifts were good ; his words were plain ; but we
Despised his warnings, and his gifts abused.

34. Be not presumptuous, my son ; nor put thy judgment above the will of Heaven.

35. God's storms uproot the stubborn oak,
But pass the bending willow by ;
The vale unharm'd beholds the stroke
That blasts the mountain-peak on high.

36. There is a God within us.

37. Is God omniscient Ruler of mankind ?
Or is He nothingness, deaf, dumb, and blind ?
Are Powers celestial figments of the brain,
And Chance the queen that over all doth reign ?

38. The Gods with all their wisdom, it would seem,
Are vain as vain and unsubstantial dream ;
And, as of mortals, so of Gods on high
The queen and ruler is Perplexity.

39. In humility and the fear of God there is much honour ; therein is also a wisdom tending unto profit.

40. Behold yon high and infinite space
That clasps the earth in close embrace ;
In yon blue, clear immensity
Thy God revealèd hath to thee
All of Himself thou e'er may'st see.

41. Εἴπερ τίς ἐσθ' ὃς Δαιμόνων ὑπερφρονεῖ,
ἀσεβῶν ἀθρήσας θάνατον ἡγείσθω Θεούς.

42. Πρὸς ἐμᾷ ψυχᾷ θάρσος ἥσται
θεοσεβῆ φῶτα κεδνὰ πράξειν.

43. Ὀργὰς πρέπει Θεοὺς οὐχ ὁμοιοῦσθαι βροτοῖς.

44. Θεὸς αὐτοφυὴς, καὶ ἐν αἰθερίῳ
ῥόμβῳ πάντων φύσιν ἔπλεξεν·
ὃν πέρι μὲν φῶς, πέρι δ' ὀρφναία
νὺξ αἰολόχρως, ἄκριτός τ' ἄστρων
ὄχλος ἐνδελεχῶς ἀμφιχορεύει.

45. Κλεινός γ' ὁ πόνος μοι
Θεοῖσι δούλαν χέρ' ἔχειν,
οὐ θνατοῖς ἀλλ' ἀθανάτοις·
εὐφάμους δὲ πόνους μοχθεῖν
οὐκ ἀποκάμνω.

46. Τοῖς Θεοῖσι χρὴ
θύοντας αἰτεῖν ἀγαθὰ, μαντείας δ' ἐᾶν·
βίου γὰρ ἄλλως δέλεαρ ηὑρέθη τόδε,
κοὐδεὶς ἐπλούτησ' ἐμπύροισιν ἀργὸς ὤν·
γνώμη δ' ἀρίστη μάντις ἥ τ' εὐβουλία.

47. Οὐ μή σου Θεοὺς μηδὲν κρύψεις,
οὕτω γὰρ ἔσῃ πολὺ δὴ ῥᾴων,
τῶν στέρνων ἀπονησάμενος.

41. See the last hour of only one
Ungodly, unbelieving man ;
Then disbelieve in God, my son,
If disbelieve you can.

42. Of this I 'm sure, say what you will,—
He that fears God need fear no ill.

43. Would'st thou attribute, friend, to Powers divine
Passion and temper like to mine or thine ?

44. Our God is uncreate, and in the swirl
Of eddying space outspun the universe ;
He clothes Himself in an alternate robe
Of noonday brilliance and bespangled night :
And round him in harmonious, manifold curves
The choral star-dance moves eternally.

45. Better than freedom unto me
The servant of my God to be.

46. Leave seers and oracles alone, but pay
Thy vows to God, and for his blessing pray ;
For ne'er as yet the fortune-telling trade
To idle simpletons hath fortune made ;
The cheapest sibyl, and of least pretence,
Is—if thou hast it,—thine own common-sense.

47. Confess thy sins to God above ;
To him thy secret griefs impart ;
And he will lighten, or remove
The load of sorrow off thine heart.

48. Οἱ Θεοὶ μέγα σθένουσι χὠ κείνων κρατῶν
Νόμος· Νόμῳ γὰρ τοὺς Θεοὺς ἡγούμεθα,
καὶ ζῶμεν ἄδικα καὶ δίκαι' ὡρισμένοι.

49. Τὰ πάνθ' ὁρᾷ Θεὸς, αὐτὸς οὐχ ὁρώμενος.

50. Δοκεῖτε πηδᾶν τἀδικήματ' εἰς Θεοὺς
πτεροῖσι, κἄπειτ' ἐν Διὸς δέλτου πτυχαῖς
γραφεῖν τιν' αὐτὰ, Ζῆνα δ' εἰσορῶντά νιν
Ϟνητοῖς δικάζειν ; οὐδ' ἅπας ἂν οὐρανὸς,
Διὸς γράφοντος τὰς βροτῶν ἁμαρτίας,
ἐξαρκέσειεν· οὐδ' Ἐκεινος ἂν σκοπῶν
πέμπειν ἑκάστῳ ζημίαν· ἀλλ' ἡ Δίκη
ἐνταῦθά που 'στιν ἐγγὺς, εἰ βούλεσθ' ὁρᾶν.

48. The Gods are mighty; and mighty are Usage and Tradition. Yea, these twain are greatest in heaven; for to them we men do owe our religion and our knowledge of good and evil.

49. God seeth all things, though himself unseen.

50. Old women say, our sins can fly
On wings, like birds, up into the sky;
That there in court these tell-tale larks
Reports give in to heavenly clerks,
And these on vellum copy down
The sins and slips of king and clown.
Methinks, would reach such parchment scroll
From heaven to earth, from pole to pole;
And he that tried to read right through it
Would need eternity to do it.
Ne'er heed, my son, such foolish stuff;
The truth is sad and stern enough:
There reigns an Arbitress, a Queen,
By none unfelt, of all unseen,—
Conscience,—that in the heart and mind
Reigneth supreme o'er all mankind;
There sits She, on her manifold throne,
And judgeth all, and spareth none.

51. Τὰ Ταντάλου μὲν Θεοῖσιν ἑστιάματα
ἄπιστα κρίνω, παιδὸς ἡσθῆναι βορᾷ,
Θυσίας δὲ τὰς Ἀρτέμιδος ἀνθρωποκτόνους·
τοὺς δ' ἄνδρας, αὐτοὺς ἀνοσίους ὄντας, δοκῶ
ἀδίκως τὸ φαῦλον ἀναφέρειν εἰς τὸν Θεόν.

52. Ἀσύνετος ὃς Θεὸν οὐχὶ νοεῖ,
μετεωρολόγων δ' ἑκὰς οὐ ῥίπτει
σκολιὰς ἀπάτας, ὧν ἀτηρὰ
γλῶσσ' εἰκοβολεῖ περὶ τῶν ἀφανῶν,
οὐδὲν γνώμης μετέχουσα.

53. Ποῖός γ' ἂν οἶκος, τεκτόνων πλασθεὶς ἵπο,
δέμας τὸ Θεῖον περιβάλοι τοίχων πτυχαῖς ;

54. Τὰ τῶν Θεῶν πάντ' ἀφανές εἰς ἔρπειν φιλεῖ.

51. A King, they say, in days bygone
Made Gods a supper of his son ;
The virgin Goddess of the Moon
Plied cannibal knife and fork and spoon.
Fools may believe what grandams tell ;
But he that cons the matter well
Will come, methinks, to think with me,
That men have always been too prone
To shift to other backs their own
Dark vices and brutality.

52. Not seldom hath it been my lot to pass
An hour a-listening to a solemn ass ;
Now would he bray o'er mysteries divine ;
Now light the noonday with dull candleshine ;
Now fritter down with reasonings thin and crude
Some noble text's majestic amplitude,
Or out of shape its plain and holy sense
Blow with explanatory flatulence ;
And I have groan'd beneath such hour of prose,
And home return'd to air myself and clothes ;
But long, too long, would cling to them and me
A musty-fusty smell of stale theology.

53. God dwelleth in a house not made with hands, eternal in the heavens.

54. The ways of God are hard to understand.

55. Δεινόν γε, θνητοῖς τοὺς νόμους ὡς οὐ καλῶς
ἔθηκεν ὁ Θεὸς οὐδ' ἀπὸ γνώμης σοφῆς·
τοὺς μὲν γὰρ ἀδίκους βωμὸν οὐχ ἵζειν ἐχρῆν,
ἀλλ' ἐξελαύνειν· οὐδὲ γὰρ ψαύειν καλὸν
Θεῶν πονηρὰν χεῖρα, τοῖσι δ' ἐνδίκοις
ἱερὰ καθίζειν, ὅστις ἠδικεῖτ', ἐχρῆν·
καὶ μὴ 'πὶ ταὐτὸ τοῦτ' ἰόντ' ἔχειν ἴσον
τόν τ' ἐσθλὸν ὄντα τόν τε μὴ Θεῶν πάρα.

56. Οὐδεὶς βροτῶν τοι ταῖς τύχαις ἀκήρατος,
οὐ Θεῶν, ἀοιδῶν εἴπερ οὐ ψευδεῖς λόγοι·
οὐ λέκτρα τ' ἀλλήλοισιν, ὧν οὐδεὶς νόμος,
συνῆψαν; οὐ δεσμοῖσι διὰ τυραννίδας
πατέρας ἐκηλίδωσαν; ἀλλ' οἰκοῦσ' ὅμως
Ὄλυμπον ἠνέσχοντό θ' ἡμαρτηκότες.

55. I am, I own, perplex'd at times to see
How sacred usage jars with equity ;
I never should have thought a rogue or knave
Would seek God's house his worthless life to save ;
But honest folk, I fain would have believed,
Would journey thither after wrongs received :
Maybe, some mist obscures my moral sight ;
But, somehow, wrong seems wrong, and right seems right ;
And so I hold it strange God's house should be
A house of refuge for rascality.

56. Though in the middle of life's lane he goes,
Some burrs will stick to any traveller's clothes ;
E'en Gods, if judged by rules of good society,
Have fallen on t 'other side of strict propriety ;
Have tied knots matrimonial within
Limits forbidden of domestic kin ;
Have doom'd an aged sire to prison fare,
And prematurely fill'd his old arm-chair ;
And yet in high Olympus to the present
They reign secure of consequence unpleasant ;
Indeed, so jovially they live up yonder,
It is a question full of doubt and wonder,
Who lives the hardest and who deepest drinks,
And who plays best the grand game of High Jinks.

57. Ὁρᾷθ', ὅσοι νομίζετ' οὐκ εἶναι Θεὸν;
δὶς ἐξαμαρτάνοντες οὐκ εὐγνωμόνως·
ἔστιν γὰρ, ἔστιν· εἰ δέ τις πράσσει καλῶς
κακὸς πεφυκὼς, τὸν χρόνον κερδαινέτω·
χρόνῳ γὰρ οὗτος ὕστερον δώσει δίκην.

58. Εἴ τοι κενοῖς μύθοισι πιστεύειν χρεὼν,
τὰς ἡδονὰς Θεοὶ τῆς προμηθίας πάρος
σπεύδουσιν, οὐδ' ἄρ' ἐστιν ἀνθρώπους κακοὺς
λέγειν δίκαιον, εἰ τὰ τῶν Θεῶν κακὰ
μιμούμεθ', ἀλλὰ τοὺς διδάσκοντας τάδε.

59. Ἄνδρες, τὸ Θεῖον ὡς ἄελπτον ἔρχεται
θνητοῖσιν, ἔλκει δ' οὔποτ' ἐκ ταὐτοῦ τύχας.

60. Οἱ Θεοί μ' ὅταν τιμῶσιν, οὔ με δεῖ φίλων·
ἅλις γὰρ ὁ Θεὸς ὠφελῶν, ὅταν θέλῃ.

61. Οὐκ ἔστιν οὐδὲν χωρὶς ἀνθρώποις Θεοῦ.

62. Ἦ Θεὸς σοφὸς πέφυκεν, ὅς γ' ἑᾷ βροτὸν
τὸν αὐτὸν ἀεὶ δυστυχῆ καθεστάναι ;

57. O fools in folly double-dyed,
God's ways to question or deride !
Mid days of unrebukèd sin
The wicked saith his heart within :
' Or God is not, or, if God be,
These years he hath forgotten me !'
But, even as the fool is speaking,
See, from a thin hair strain'd to breaking
There hangs above his head, unseen,
The Sword of Vengeance, bright and keen !

58. Rarely the Gods, if stories truth rehearse,
To pleasure, spite of duty, seem averse ;
And yet they visit on our generation
Deeds that are done in simple imitation ;
The blame for evil teaching, I 'd have thought,
Rests with the teacher more than with the taught.

59. Beside God's throne on either hand
The urns of Good and Evil stand ;
And lots these fatal urns do hold
Innumerable and manifold ;
If you from both drew lots for ever,
A pair to match you would find never.

60. If God be on our side, then sit we still ;
Friends can do little good, and foes no ill.

61. There cometh nothing in man's way
But in it God hath all the say.

62. Must I the grace and justice own of Him
Who fills my cup with sorrow to the brim ?

63. Οὗτοι στοναχαῖς,
ἀλλ' εὐχαῖσι Θεοὺς σεβίζων
ἕξει τις εὐαμερίαν.

64. Τοῖσιν Θεοῖσιν οὐ θέμις φθιτοὺς ὁρᾶν,
οὐδ' ὄμμα χραίνειν θανασίμοισιν ἐκπνοαῖς.

65. A. Πόλλ', ὦ πάτερ, σφάλλουσιν ἀνθρώπους Θεοί.
B. Τὸ ῥᾷστον εἶπας, αἰτιάσασθαι Θεούς.

66. Θνήσκοντας οὐ χαίρουσιν εὐσεβεῖς Θεοί.

67. Τὸ Θεῖόν ἐστι τῇ φύσει μελλητικόν.

68. Δουλεύομεν Θεοῖς, ὅ τι πότ' εἰσὶν οἱ Θεοί.

69. Οὔ τοι πέφυκε δοῦλον, οὔτε χρημάτων,
οὔτ' ἀσφαλείας, οὔτε θωπείας ὄχλου·
Ἀρετὴ δ', ὅσῳπερ μᾶλλον ἄν χρῆσθαι θέλῃς,
τοσῷδε μᾶλλον αὔξεται τελουμένη.

70. Ἀρετή γε, κἂν θάνῃ τις, οὐκ ἀπόλλυται,
ζῇ δ', οὐκέτ' ὄντος σώματος· κακοῖσι δὲ
ἅπαντα φροῦδα συνθανόνθ' ὑπὸ χθονός.

63. In sorrow's hour, my son, impart
Thy grief to God with humble trust;
And hush the whisper of thine heart :—
'He that chastiseth is unjust.'

64. A little while the Gods must quit, my son,
Our pillows ere we breathe our latest breath;
For the Holy may not view Corruption,
And Immortality may not see Death.

65. *A.* If God doth good, so doth He ill ;—
At least, so seemeth it to me :
Father, if only I had my will,
The world should smoother go with thee.
B. My son, recall thy words, I pray ;
It comforteth the fool alone
To view his wretchedness, and say :—
'The fault is God's, and not mine own.'

66. The Gods have no pleasure in the death of the righteous.

67. God's Providence is never hurried.

68. We are God's servants : be it so :
But who God is, we may not know.

69. To purchase safety Virtue may not pause,
To treble earnings, or to win applause ;
But straight, unswerving, on her path must go,
And freely act, and by free action grow.

70. There lingers long, when Virtue dies,
The perfume of sweet memories ;
But, when the wicked are wrapt in clay,
Their souls and bodies do both decay.

71. Μῶρός γε θνητῶν ὅστις ἐκπορθεῖ πόλεις,
ναούς τε τύμβους θ', ἱερὰ τῶν κεκμηκότων,
ἐρημίᾳ δοὺς αὐτὸς ὤλεθ' ὕστερον.

72. Βροτοῖς ἔχει τι σχῆμα κικλήσκειν Θεοὺς,
ὅταν τις ἡμῶν δυστυχῆ λάβῃ τύχην.

73. Βαίνει διὰ μόχθων Ἀρετή.

74. Ἐσθλὸν οὐ συμμίγνυται κακῷ.

75. Οὐδεὶς κάματος εὖ σέβειν Θεούς.

76. Ἄνθρωπος, ὅστις ἐμπύρῳ χρῆται τέχνῃ,
μάταιος· ἢν μὲν ἐχθρὰ σημήνας τύχῃ,
πικρὸς καθέστηχ' οἷς ἄν οἰωνοσκοπῇ·
ψευδῆ δ' ὑπ' οἴκτου τοῖσι χρωμένοις λέγων
ἀδικεῖ τὰ τῶν Θεῶν· Φοῖβον ἀνθρώποις μόνον
χρῆν θεσπιωδεῖν, ὃς δέδοικεν οὐδένα.

77. Τὸ μαντικὸν πᾶν σπέρμα φιλότιμον κακόν.

71. Sow, far and wide, plague, famine, and distress,
Make women widows, children fatherless;
Break down the altars of the Gods, and tread
On quiet graves, the temples of the Dead;
Play to life's end this wicked, senseless game,
And you will win what knaves and fools call
Fame.

72. To send up prayer to Heaven in hour of grief
Will seemly look, though it bring no relief.

73. Virtue travels by rough roads.

74. Good and Ill will then unite,
When shining Noon weds black Midnight.

75. The road to life, by Faith and Virtue trod,
Grows smooth, a little past the first
beginning;
The marvel is that men so often plod
Through lives of dull, uncomfortable sinning.

76. Who follows the trade of seer or prophet
Will make or little or nothing of it;
If he have evil news to tell,
His hearers will abuse him well;
And if, in pity, he coin a lie,
God chargeth him with forgery;
Phœbus should prophesy, alone;
For He is God; and God fears none.

77. If prophets, when their words came true,
Then only would their payment take,
How much, good friend, from me or you
Per annum would a prophet make?

78. Ἔα· τὸ μέλλον ὡς κακὸν τὸ μὴ εἰδέναι.

79. Μάντις γ' ἄριστος ὅστις εἰκάζει καλῶς.

80. Μάντις ἔστ' ἀνὴρ,
ὃς ὀλίγ' ἀληθῆ, πολλὰ δὲ ψευδῆ, λέγει
τυχών.

81. Οὔτινά φημι Θεῶν ἄτερ ὄλβιον, οὐ βαρύποτμον
ἄνδρα γενέσθαι,
οὐδὲ τὸν αὐτὸν ἀεὶ βεβάναι δόμον
εὐτυχίᾳ· παρὰ δ' ἄλλαν ἄλλα
Μοῖρα διώκει·
τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ᾤκισε,
τὸν δ' ἀτίταν εὐδαίμονα τεύχει·
μόρσιμα δ' οὔτι φυγεῖν Θέμις,
οὐ σοφίᾳ τις ἀπώσεται·
ἀλλὰ μάταν ὁ πρόθυμος ἀεὶ πόνον ἕξει.

82. Ἔφυ μὲν οὐδεὶς ὅστις οὐ πονεῖ βροτῶν,
θάπτει τε τέκνα χἄτερ' αὖ σπείρει νέα,
αὐτός τε θνήσκει· καὶ τάδ' ἄχθονται βροτοὶ
εἰς γῆν φέροντες γῆν· ἀναγκαίως δ' ἔχει

78. Alas ! it is a thought o'er-fraught with sorrow,
To think To-day may never see To-morrow.
79. Prophet, Seer, and Prophetess
Are children all of Mother Guess.
80. You 'll be a prophet, if you tell
Truth by the inch and lies by the ell.

CONCERNING FATE—CHANCE—NECESSITY—CIRCUMSTANCE —LUCK—FORTUNE.

81. Change is the Queen of all that mortal live,
And Constancy is God's prerogative ;
If at our side smile Fortune fair and kind,
Ill-luck doth follow in hot haste behind ;
He, that but yesterday did beg his bread,
Doth wear to-day a diadem on his head,
And, maybe, ere a dozen moons have shone,
Will doff the crown, and put the old rags on :
Let human Wit and human Strength say 'Nay,'
Fate is their mistress, and will have her way.
82. Big or little, each must bear
His load of anguish and of care ;
Till the last heart cease to beat
Sorrow will itself repeat ;
Fathers, ever and anon,
Must weep above their darlings gone ;
Evermore, from day to day,
Parent will be call'd away,
And child must '*Vale ! Vale !*' say.

βίον θερίζειν ὥστε κάρπιμον στάχυν,
καὶ τὸν μὲν εἶναι, τὸν δὲ μή· τί ταῦτα δεῖ
στένειν, ἅπερ τις κατὰ φύσιν διεκπερᾷ ;
δεινὸν γὰρ οὐδὲν τῶν ἀναγκαίων βροτοῖς.

83. Ἐγὼ καὶ διὰ μούσας
καὶ μετάρσιος ἦξα, καὶ
πλείστων ἁψάμενος λόγων
κρεῖσσον οὐδὲν' Ἀνάγκας
εὗρον, οὐδέ τι φάρμακον
Θρῄσσαις ἐν σανίσιν, τὰς
Ὀρφεία κατέγραψεν
γῆρυς, οὐδ' ὅσα Φοῖβος Ἀ-
σκληπιάδαις ἔδωκε
φάρμακα πολυπόνοις
ἀντιτεμὼν βροτοῖσιν.
Μόνας δ' οὔτ' ἐπὶ βωμοὺς
ἔστιν οὔτε βρέτας Θεᾶς
ἐλθεῖν· οὐ σφαγίων κλύει.
Μή μοι, Πότνια, μείζων
ἔλθοις ἢ τὸ πρὶν ἐν βίῳ·
καὶ γὰρ Ζεὺς ὅ τι νευσει,
σὺν Σοὶ τοῦτο τελευτᾷ·
καὶ τὸν ἐν Χαλύβοις δαμά-
ζεις Σὺ βίᾳ σίδαρον,
οὐδέ τις ἀποτόμου
λήματός ἐστιν αἰδώς.

For all that are of woman born
Make but a field of living corn ;
Blade of green and ear ripe-brown,
Death, the reaper, cuts all down.
O silly, then, the tears we shed,
As we render Earth her dead ;
For, be our cheeks or wet or dry,
Some must live, and some must die ;
So tearless give, since give ye must,
Ashes to ashes and dust to dust.

83. A bow of steel is hard to bend,
And stern a proud man's will ;
But Fate, that shapeth every end,
Is sterner, harder still ;
E'en God within the dented groove
Of Fate's resolve Himself must move.

I know whate'er of mystic sign
Prophet engraved of old ;
What secrets to his sacred line
The Healer-God hath told ;
And wisdom-treasure I have sought
In empyrean realms of thought.

And often on my anxious way
I cry a bitter cry :
'Is there no drug whereof we may
Taste once and never die ?
Can none recall the days bygone ?'
And something answers : 'None ! None ! None !'

84. Ὁρᾷς τυράννους διὰ μακρῶν ηὐξημένους
ὡς μικρὰ τὰ σφάλλοντα, καὶ μί' ἡμέρα
τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ᾖρ' ἄνω·
ὑπόπτερος δ' ὁ Πλοῦτος· οἷς γὰρ ἦν ποτὲ,
ἐξ ἐλπίδων πίπτοντας ὑπτίους ὁρῶ.

85. Οὔ τοι κατ' εὐσέβειαν αἱ θνητῶν τύχαι·
τολμήμασιν δὲ καὶ χερῶν ὑπερβολαῖς
ἁλίσκεταί τε πάντα καὶ θηρεύεται.

86. Τὴν Εὐγένειαν τῆς Τύχης νικωμένην
τότε δὴ μάλιστ' ἂν εἰσίδοις, ὅταν πατρὸς
ἐσθλοῦ γεγῶτες δυστυχῶσ' ἀναξίως.

87. Τοῖς πράγμασιν δῆτ' οὐχὶ θυμοῦσθαι χρεών·
μέλει γὰρ αὐτοῖς οὐδέν· ἀλλ' οὐντυγχάνων,
τὰ πράγματ' ὀρθῶς ἢν τιθῇ, πράσσει καλῶς.

88. Καὶ τοὺς σθένοντας ἂν καθαιροῖεν Τύχαι.

89. Τὰ τοῦ Θεοῦ μὲν χρηστὰ, τοῦ δὲ Δαίμονος
βαρέα.

90. Τῷ γ' ἀναγκαίῳ τρόπῳ
ὃς ἀντιτείνει, σκαιὸν ἡγοῦμαι βροτόν.

84. 'Tis hard to climb and grasp a crown,
But O how easy to topple down !
Between the rise and set of sun
A kingdom may be lost and won ;
And you may win and lose the prize
Between the sunset and sunrise ;
For Wealth and Power are giddy things,
And never constant for a day,
But at their will can make them wings,
And in a moment flee away.

85. In the fight with Circumstance
Holiness hath little chance ;
What alone can make good stand
Is strength of will and might of hand.

86. Too oft doth noble son of noble sire
Plod weary days through vulgar dirt and mire ;
And sad it is Dame Fortune's heel to see
Tread on the neck of old gentility.

87. Take things in patience as they come ;
For Circumstance is deaf and dumb ;
And what of her in wrath you say
Is idle breath just thrown away.

88. In the fight with Circumstance
Might of hand hath little chance.

89. God is good, but Luck is hard.

90. Who kicks at Fate's resistless might,
Will bruise his toes ; and serve him right.

91. Εὐπραξία τοι Θεῶν ἀμεινόνων τυχεῖν.

92. Οὐδείς ποθ' ὃ χρὴ μὴ χρεὼν θήσει πάλιν.

93. Ἄνευ Τύχης οὐ πόνος ἂν ἀλδαίνοι βροτούς.

94. Δεινῆς Ἀνάγκης οὐδὲν ἰσχύει πλέον.

95. Ἡ τοῖσιν εὖ φρονοῦσι συμμαχεῖ Τύχη.

96. Οὐκ αἰσχὸς οὐδὲν τῶν ἀναγκαίων βροτοῖς.

97. Τὰ Δαιμόνων τοι τῆς Τύχης ἐλάσσονα.

98. Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς.

99. Ὦ πολύμοχθος βιοτὰ θνητοῖς,
ὡς ἐπὶ παντὶ σφαλερὰ κεῖσαι,
καὶ τὰ μὲν αὔξεις, τὰ δ' ἀποφθινύθεις,
κοὐκ ἔστιν ὅρος κείμενος οὐδεὶς,
εἰς ὅντινα χρὴ τελέσαι θνητοῖς,
πλὴν ὅταν ἔλθῃ κρυερὰ Διόθεν
Θανάτου πεμφθεῖσα τελευτή.

91. Abaft will blow a favouring wind
From port to port, if Gods be kind ;
But angry blasts alone will blow,
If Gods in heaven shall wish it so.
92. If Fate shall this or that decree,
No man shall make it not to be.
93. Strive in Life's race to come first in ;
And, if Luck will it so, you 'll win.
94. Shall and Must are harder than flints.
95. Luck helps them that help themselves.
96. There is no shame in doing what you must.
97. God is great ; but Chance is greater.
98. Be it right, be it wrong, do or say what you will,
Some men will have good luck, and some will have ill.

CONCERNING HUMAN LOT—HUMAN NATURE—MAN—VICISSITUDE.

99. To mortal man's unhappy race
On earth there is no resting-place ;
His good and ill luck come and go,
Or wax and wane, or ebb and flow ;
Of this or that he dare not say,
This will abide, or that decay ;
But this he holds for sure alone
That, at some moment now unknown,
Upon his shoulder Death will lay
An icy hand, and in his ear
Will give a whisper, low but clear :
'The Master calls thee ; come away.'

100. Φεῦ τῆς βροτείας (ποῖ προβήσεται) φρενός;
τί τέρμα τόλμης καὶ θράσους γενήσεται;
εἰ γὰρ κατ' ἀνδρὸς βίοτον ἐξογκώσεται,
ὁ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν
πανοῦργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ
ἄλλην δεήσει γαῖαν, ἢ χωρήσεται
τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.

101. Οὐ χρή ποτ' ὀρθαῖς ἐν τύχαις βεβηκότα
ἔξειν τὸν αὐτὸν δαίμον' εἰσαεὶ δοκεῖν·
ὁ γὰρ θεός πως, εἰ θεόν σφε χρὴ καλεῖν,
κάμνει ξυνὼν τὰ πολλὰ τοῖς αὐτοῖς ἀεί·
θνητῶν δὲ θνητὸς ὄλβος· οἱ δ' ὑπέρφρονες
καὶ τῷ παρόντι τοὐπιὸν πιστούμενοι
ἔλεγχον ἔλαβον τὴν τύχην, ἐν τῷ παθεῖν.

102. Αἰνεῖθ' ὃς ἡμῖν βίοτον ἐκ πεφυρμένου
καὶ θηριώδους θεῶν διεσταθμήσατο,
πρῶτον μὲν ἐνθεὶς σύνεσιν, εἶτα δ' ἄγγελον
γλῶσσαν λόγων δοὺς, ὡς γεγωνίσκειν ὅπα·
τροφήν τε καρποῦ τῇ τροφῇ τ' ἀπ' οὐρανοῦ
σταγόνας ὑδρηλὰς, ὡς τά γ' ἐκ γαίας τρέφῃ
ἄρδῃ τε νηδύν· πρὸς δὲ τοῖσι χείματος
προβλήματ', αἶθρον ἐξαμύνασθαι θεοῦ·
πόντου τε ναυστολήμαθ', ὡς διαλλαγὰς

100. 'More rogues are now alive than on the day
When I was born:' so doth my grandam say;
And knaves and scoundrels, so her grandam told her,
Increased in number as herself grew older.
If rogues breed roguery, and sinners sin,
Gods! what a mess the world will soon be in;
Our big round globe will itch with moral fleas
Crawling like mites upon a tasty cheese;
And Heaven the poles must stretch to crack of doom
To give infernal blackguards elbow-room.

101. What mortal is, is doom'd to die,
And mortal is Prosperity;
Who thinks his luck will last for long,
Experience soon will prove i' the wrong;
For, sail you now with favouring wind,
God will not long continue kind;
For God—whatever God may be,—
Abhors, like man, monotony.

102. Blessed be he among the Gods that separated our life out from confusion and brutishness;

First, He implanted in us understanding, and made the tongue to be interpreter of our thoughts;

He gave us also the fruits of the earth for food, and made the dew and the rain to water the surface of the ground;

ἔχοιμεν ἀλλήλοισιν ὧν πένοιτο γῆ.
Ἃ δ' ἐστ' ἄσημα κοὐ σαφῆ, γιγνώσκομεν
εἰς πῦρ βλέποντες, καὶ κατὰ σπλάγχνων πτυχὰς
μάντεις προσημαίνουσιν οἰωνῶν τ' ἄπο.
Ἆρ' οὐ τρυφῶμεν, Θεοῦ κατασκευὴν βίῳ
δόντος τοιαύτην, οἷσιν οὐκ ἀρκεῖ τάδε;
Ἀλλ' ἡ φρόνησις τοῦ Θεοῦ μεῖζον σθένειν
ζητεῖ, τὸ γαῦρον δ' ἐν φρεσὶν κεκτημένοι
δοκοῦμεν εἶναι Δαιμόνων σοφώτεροι.

103. Οὐκ ἔστιν οὐδὲν πιστὸν, οὔτ' εὐδοξία
οὐτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς·
φύρουσι δ' αὐτὰ Θεοὶ πάλιν τε καὶ πρόσω
ταραγμὸν ἐντιθέντες, ὡς ἀγνωσίᾳ
σέβωμεν αὐτούς.

104. Ἢ μέγα μοι τὰ Θεῶν μελεδήμαθ', ὅταν φρένας
ἔλθῃ,
λύπας παραιρεῖ·
ξύνεσιν δέ τιν' ἐλπίδι κεύθων
λείπομαι ἔν τε τύχαις θνατῶν καὶ ἐν ἔργμασι
λεύσσων·
ἄλλα γὰρ ἄλλοθεν ἀμείβεται,
μετὰ δ' ἵσταται ἀνδράσιν αἰὼν
πολυπλάνητος ἀεί.

105. Δυσαίων ὁ βίος,
πλαγκτὰ δ' ὡσεί τις νεφέλα
πνευμάτων ὑπὸ δυσχίμων ἀΐσσει.

He made us contrive for ourselves clothing and dwelling-places, as shelter against the inclemency of weather ;

He made us to pass the sea in ships, that we might change one with other the produce of the earth ;

And secret things he made known to us by signs of fire and of entrails, and by the speech and flight of birds.

And yet, though God hath done so much for them, there be many that are proud and thankless ;

For they recognise not the goodness and the power of God ; but say in their foolishness : 'Thus and thus had mine own hand done better.'

103. Honour and Luck, like signs that tell the weather,
Are never constant for two days together ;
So will the Gods for us ; so squeeze they out
A servile worship from our fear and doubt.

104. I am comforted when I ponder upon the providential dealings of the Gods with men ;

But, although I have a comforting assurance in my heart, I am bewildered when I consider the fortunes of men and their doings ;

For all things are shifting to and fro ; and no one moment in our lives is like unto another.

105. Seest thou yon cloudlet scud before the wind ;
So fleeting are the fortunes of mankind.

106. Οἵ μοι· τί δὴ βροτοῖσιν οὐκ ἔστιν τόδε,
νεοὺς δὶς εἶναι καὶ γέροντας αὖ πάλιν ;
ἀλλ' ἐν δόμοις μὲν ἤν τι μὴ καλῶς ἔχῃ,
γνώμαισιν ὑστέραισιν ἐξορθούμεθα,
αἰῶνα δ' οὐκ ἔξεστιν· εἰ δ' ἦμεν νέοι
δὶς καὶ γέροντες, εἴ τις ἐξημάρτανε,
διπλοῦ βίου λαχόντες ἐξωρθούμεθ' ἄν.

107. Θνητὸς γεγὼς καὶ θνητὰ πείσεσθαι δόκει·
Θεοῦ βίον ζῆν ἀξιοῖς, ἄνθρωπος ὤν ;

108. Οὐκ ἔστ' ἀκριβὲς οὐδὲν εἰς εὐανδρίαν·
ἔχουσι γὰρ ταραγμὸν αἱ φύσεις βροτῶν·
ἤδη γὰρ εἶδον ἄνδρα γενναίου πατρὸς
τὸ μηδὲν ὄντα, χρηστὰ δ' ἐκ κακῶν τέκνα,
λιμόν τ' ἐν ἀνδρὸς πλουσίου φρονήματι,
γνώμην δὲ μεγάλην ἐν πένητι σώματι.
Πῶς οὖν τις αὐτὰ διαλαβὼν ὀρθῶς κρινεῖ ;
πλούτῳ ; πονηρῷ γ' ἆρα χρήσεται κριτῇ·
ἢ τοῖς ἔχουσι μηδέν ; ἀλλ' ἔχει νόσον
πενία, διδάσκει δ' ἄνδρα τῇ χρείᾳ κακόν.
Ἀλλ' εἰς ὅπλ' ἔλθω ; τίς δὲ πρὸς λόγχην βλέπων
μάρτυς γένοιτ' ἂν ὅστις ἐστὶν ἀγαθός ;
κράτιστον εἰκῇ ταῦτ' ἐᾶν ἀφειμένα.

109. Ἡ κεῖσ', ὅθενπερ εἰς τὸ σῶμ' ἀφίκετο,
δεῖ πάντ' ἀπελθεῖν, πνεῦμα μὲν πρὸς αἰθέρα,
τὸ σῶμα δ' εἰς γῆν· οὔτι γὰρ κεκτήμεθα
ἡμέτερον αὐτὸ πλὴν ἐνοικῆσαι βίον,
κἄπειτα τὴν θρέψασαν αὐτὸ δεῖ λαβεῖν.

106. We live just long enough to learn how to live; but our experience is a fruit whereof we may never taste. Our life, indeed, is but the long rehearsal of a play that we may never act upon the stage.

107. Be humble amid thy sorrows, and remember thy mortality; for freedom from evil is the prerogative of God only.

108. To me it seems but dimly understood
What makes men truly great or truly good;
It is not birth; for dull rogues you may see
At court, and worth in men of low degree;
Not wealth; for one may have a purse well lined,
And out at elbows be in heart and mind;
Not poverty; for hunger will have bread,
And emptiness of stomach turns the head;
Not valour; for a man may bravely die,
Who, had he lived, had lived in infamy;
There is, then, no criterion?—be it so;
Then, be advised, and let the problem go;
But this we may sans hesitation state,
That what is good is good, and what is great is great.

109. Fate lends us, at our birth, on trust
A little loan of breath and dust;
But Fate capricious tells to none
How long the loan is meant to run;
To each and all comes reckoning day,
And, willy-nilly, all must pay.

110. Παλαίσμαθ' ἡμῶν ὁ βίος· εὐτυχοῦσι δὲ
οἱ μέν τάχ' οἱ δ' ἐσαῦθις, οἱ δ' ἤδη βροτῶν·
τρυφᾷ δ' ὁ Δαίμων· πρός τε γὰρ τοῦ δυστυχοῦς,
ὡς εὐμενὴς ᾖ, τίμιος γεραίρεται,
ὁ δ' ὄλβιός νιν, πνεῦμα δειμαίνων λιπεῖν,
ὑψηλὸν αἴρει.

111. Πᾶς ὀδυνηρὸς βίος ἀνθρώπων,
κοὐκ ἔστι πόνων ἀνάπαυσις·
ἀλλ' ὅ τι τοῦ ζῆν φίλτερον ἄλλο
σκότος ἀμπίσχων κρύπτει νεφέλαις.
Δυσέρωτες δὴ φαινόμεθ' ὄντες
τοῦδ' ὅ τι τοῦτο στίλβει κατὰ γῆν,
δι' ἀπειροσύνην ἄλλου βιότου
κοὐκ ἀπόδειξιν τῶν ὑπὸ γαίας·
μύθοις δ' ἄλλως φερόμεσθα.

112. Τοιός γε θνητῶν τῶν ταλαιπώρων βίος·
οἵ τ' εὐτυχεῖ τὸ πάμπαν, οὔτε δυστυχεῖ·
εὐδαιμονεῖ τε, καὖθις οὐκ εὐδαιμονεῖ·
τί δῆτ', ἐν ὄλβῳ μὴ σαφεῖ βεβηκότες,
οὐ ζῶμεν ὡς ἥδιστα μὴ λυπούμενοι.

110. Life gives an uphill road to every one ;
Some men achieve the journey at a run ;
Some make their way by slow but sure degrees ;
Some scramble up it on their hands and knees.
And God upon the climbers looks, meanwhile,
With a complacent, but disdainful, smile ;
For all alike, in Life's uncertain race,
Winner and loser, must entreat his grace ;
These beg of Him to push them faster on,
Those supplicate Him to leave well alone.

111. The moment he is born, an unseen sack
Is strapp'd by Fate upon each mortal's back ;
And this by every sunset doth contain
A load additional of grief and pain ;
And, when shall cease the beating of his heart,
Then only from his burthen man may part ;
And so it is, we all, as best we may,
Drag on dull, weary lives from day to day ;
And fondly cling to Life and to Life's sorrow,
From dread of Death's mysterious to-morrow.

112. When rain may fall you cannot say ;
So while the sun shines make your hay.

113. Φεῦ· τῶν βροτείων ὡς ἀνώμαλοι τύχαι·
οἱ μὲν γὰρ εὖ πράσσουσι, τοῖς δὲ συμφοραὶ
σκληραὶ πάρεισιν, εὐσεβοῦσιν εἰς Θεοὺς
καὶ πάντ' ἀκριβῶς κἀπὶ φροντίδων βίον
ξὺν τῷ δικαίῳ ζῶσιν αἰσχύνης ἄτερ.

114. Πολλαί γε πολλοῖς εἰσὶ συμφοραὶ βροτοῖς,
μορφαὶ δὲ διαφέρουσιν· ἓν δ' ἂν εὐτυχὲς
μόλις ποτ' ἐξεύροι τις ἀνθρώπων βίῳ.

115. Οὐπώποθ' αὑτὸς πάντ' ἐπίστασθαι βροτῶν
πέφυκεν· ἄλλῳ δ' ἄλλο προσκεῖται γέρας,
τὸν μὲν μάχεσθαι, τὸν δὲ βουλεύειν καλῶς.

116. Ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ
θνητῶν ἐφρόντισ' ἦ διέφθαρται βίος·
καί μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν
πράσσειν κάκιον· ἔστι γὰρ τό γ' εὖ φρονεῖν
πολλοῖσιν· ἀλλὰ τῇδ' ἀθρητέον τόδε·
τὰ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν,

113. Iniquity sits oft in chair of state,
And Truth and Righteousness at table wait ;
The Gods above—so would it seem to me,—
Are either blind or do not choose to see.

114. If on the street a silver coin you find,
Forthwith your elbow through a window goes ;
If on your right smile Fortune sweet and kind,
Fate on the left comes treading on your toes.

115. Sharp-witted Dick with stalwart Ned
Will twice the work in one day do
That Ned's stout arms or Dick's good head
Could manage alone in days twice two.

116. I 've tried, to while away a sleepless night,
Life's riddle to resolve, as best I might ;
And to my mind for what of wrong we do
The plea of ignorance is seldom true ;
Sign-posts, distinct and clear, Life's road along
To all make known the paths to Right and Wrong ;
But, though the reading to our sense is plain,
Will, interposing, counteracts the brain ;

οὐκ ἐκπονοῦμεν δ', οἱ μὲν ἀργίας ὕπο,
οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ
ἄλλην τιν'· εἴσι δ' ἡδοναὶ πολλαὶ βίου,
μακραί τε λέσχαι καὶ σχολὴ, τερπνὸν κακὸν,
αἰδώς τε· δισσαί δ' εἰσιν, ἡ μὲν οὐ κακὴ,
ἡ δ' ἄχθος οἴκων· εἰ δ' ὁ καιρὸς ἦν σαφὴς,
οὐκ ἂν δύ' ἦστην ταὔτ' ἔχοντε γράμματα.

117. Θεῶν διδόντων εἰκὸς ἐξαμαρτάνειν.

118. Μὴ τῶν πέλας δάκρυε δυστυχήματα·
τὰ θνητὰ τοιαῦτ'· οὐδὲν ἐν ταὐτῷ μένει.

119. Θνητῶν ὄλβιος εἰς τέλος οὐδεὶς
οὐδ' εὐδαίμων·
οἴπω γὰρ ἔφυ τις ἄλυπος.

120. Ἦ κύκλος αὐτὸς καρπίμοις τε γῆς φυτοῖς
θνητῶν τε γενεᾷ· τοῖς μὲν αὔξεται βίος,
τῶν δὲ φθίνει τε κἀκθερίζεται πάλιν.

121. Τοῦτό τοι μόνον βροτοῖς
οὐκ ἔστι τἀνάλωμ' ἀναλωθὲν λαβεῖν,
ψυχὴν βροτείαν· χρημάτων δ' εἰσὶν πόροι.

Nay, knowing good, and with the will to
do it,
We sometimes lack the courage to go
through it ;
Shame interferes with some ; though such
a name
Thus to misuse is in itself a shame ;
And, lastly, on Life's highway here and there
Are benches set, to rest the traveller ;
And there we kick our heels and gossip on
From dawn to noon, from noon to set of sun ;
When, suddenly, i' the midst of yawning,
talking,
We find it 's grown too dark for further
walking.

117. If Gods do tempt, no wonder men should fall.

118. Who weeps for other is a kindly fool,
Where bliss is volatile, and change the rule.

119. Art thou prosperous, my friend, and happy ? —of this one thing only may'st thou be assured, that thou wilt not carry with thee happiness to thy dying day.

120. In the morning we are green and grow up ; in the evening we are cut down, dried up, and withered.

121. He that hath his money lost
May by toil fresh money earn ;
But breath that hath the lips once cross'd
Never, never will return.

122. Πλείω τὰ χρηστὰ τῶν κακῶν ἐστὶν βροτοῖς·
εἰ μὴ γὰρ ἦν τόδ', οὐκ ἂν ἦμεν ἐν φάει.

123. Ἔι που τὰ πλείω χρηστὰ τῶν κακῶν ἔχοις,
ἄνθρωπος ὢν καὶ κάρτα γ' εὖ πράξειας ἄν.

124. Τὰ θνητά γ' οὐ νῦν πρῶτον ἡγοῦμαι σκιάν·
οὐδ' ἂν τρέσας εἴποιμι τοὺς σοφοὺς βροτῶν
δοκοῦντας εἶναι καὶ μεριμνητὰς λόγων
τούτους μεγίστην μωρίαν ὀφλισκάνειν·
θνητῶν γὰρ οὐδείς ἐστιν εὐδαίμων ἀνήρ·
ὄλβου δ' ἐπιρρυέντος εὐτυχέστερος
ἄλλου γένοιτ' ἂν ἄλλος, εὐδαιμων δ' ἂν οὔ.

125. Βρότειον ἔθνος, μικρὰ μὲν τὰ τοῦ βίου·
τοῦτον δ' ὅπως ἥδιστα διαπεράσετε,
ἐξ ἡμέρας εἰς νύκτα μὴ λυπούμενοι·
ὡς ἐλπίδας μὲν ὁ Χρόνος οὐκ ἐπίσταται
σώζειν, τὸ δ' αὑτοῦ σπουδάσας διέπτατο.

126. Θνητοὺς γεγῶτας θνητὰ καὶ φρονεῖν χρεών·
ὡς τοῖς γε σεμνοῖς καὶ ξυνωφρυωμένοις
οὐ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορά.

127. Οὐκ ἐπὶ πᾶσίν σ' ἐφύτευσ' ἀγαθοῖς·
δεῖ δέ σε χαίρειν καὶ λυπεῖσθαι,
θνητὸς γὰρ ἔφυς· κἂν μή σου θέλῃς,
τὰ θεῶν οὕτω βουλόμεν' ἔσται.

122. More there is of happiness
In life than misery;
For, O my son, if there were less,
Nor you nor I could be.

123. Of mortal men how blest are they
Whose blessings do their ills outweigh.

124. Our life is but the shadow of a shade,
And goes to nothing, out of nothing made;
Luck for awhile may favour me or thee,
But happy neither of the twain may be;
All mortal men beneath the blessed sun
With foolishness are tainted, every one;
And only wise are they that humbly own
They only know that nothing may be known.

125. Soon and sure come Death and Night,
So make your best of Life and Light;
Done his work, the swift To-day
Will not for a monarch stay,
But spreads his wings, and flies away.

126. Restrain thy thoughts, my son, as born to die,
Within the limits of mortality;
Churls that with Joy maintain a foolish strife
Buy Disappointment at the cost of Life.

127. Remember evermore, my son,
Who laugheth now may weep anon,
And he, whom cares to-day annoy,
To-morrow morn may sing for joy;
And whether he assent, or no,
Little it matters; God wills it so.

128. Οὐκ ἔστιν οὐδὲν δεινὸν ὧδ' εἰπεῖν ἔπος,
οὐδὲ πάθος οὐδὲ συμφορὰ θεήλατος,
ἧς οὐκ ἂν ἄραιτ' ἄχθος ἀνθρώπων φύσις.

129. Ὦ φύσις, ἐν ἀνθρώποισιν ὡς μέγ' εἶ κακὸν,
σωτήριόν τε τοῖς καλῶς κεκτημένοις.

130. Οἵσίν γ' ἂν αἷμα ταὐτὸν ᾖ πατρὸς, φιλεῖ
τὰ πολλ' ὅμοια σώματος πεφυκέναι.

131. Ἕτερά γ' ἕτερος ἀμείβεται
πήματ' ἐν χρόνῳ μακρῷ·
βροτῶν δ' ὁ πᾶς ἀστάθμητος αἰών.

132. Μέγιστον ἆρ' ἦν ἡ Φύσις· τὸ γὰρ κακὸν
οὐδεὶς τρέφων εὖ χρηστὸν ἂν θείη ποτέ.

133. Ἄλλοισιν ἄλλος μᾶλλον ἥδεται τρόποις.

134. Τὸ μὴ γενέσθαι κρεῖσσον ἢ φῦναι βροτοῖς.

135. Ἃ νεότας μοι φίλον· ἄχθος δὲ τὸ γῆρας ἀεὶ
βαρύτερον Αἴτνας σκοπέλων
ἐπὶ κρατὶ κεῖται,

128. No pain, no grief, my son, may be
In thought conceived, in word be spoken,
But all its weight may press on thee,
And still thy heart be left unbroken.

129. A good disposition is a great blessing, and an evil disposition is a great curse ; but by no effort of our own may we win the one, or rid us of the other.

130. Look keenly, and the marks of kindred race
Must be discernible in face and face.

131. Duly cometh day by day
His share of sorrow to every one,
But never may the morning say
What may happen ere set of sun.

132. Nor strength nor craft of man may vie
With Nature's infinite subtlety ;
So sure as oak from acorn grows,
Who bad begins as bad will close.

133. *Quot homines tot mores.*

134. Good friend, from what of life I see,
From what of life I 've seen,
It would have been for thee and me
As well, had we ne'er been.

CONCERNING AGE—YOUTH—TIME.

135. God of the springtide in life's year,
Lord of an age of purest gold,
Youth, dear to all, thou 'rt trebly dear
To me that now am growing old.

βλεφάρων σκοτεινὸν
φάος ἐπικαλύψαν.
Μή μοι μήτ' Ἀσιήτιδος
τυραννίδος ὄλβος εἴη,
μὴ χρυσοῦ δώματα πλήρη
τᾶς ἥβας ἀντιλαβεῖν,
ἃ καλλίστα μὲν ἐν ὄλβῳ,
καλλίστα δ' ἐν πενίᾳ·
τὸ δὲ λυγρὸν φόνιόν τε γῆ-
ρας μισῶ· κατὰ κυμάτων δ'
ἔρροι μηδέ ποτ' ὤφελεν
Θνατῶν δώματα καὶ πόλεις
ἐλθεῖν, ἀλλὰ κατ' αἰθέρ' ἀ-
εὶ πτεροῖσι φορείσθω.
Εἰ δὲ Θεοῖς ἦν ξύνεσις καὶ σοφία κατ' ἄνδρας,
δίδυμον ἂν ἥβαν ἔφερον
φανερὸν χαρακτῆρ'
ἀρετᾶς ὅσοισιν
μέτα, κατθανόντες τ'
εἰς αὐγὰς πάλιν ἁλίου
δισσοὺς ἂν ἔβαν διαύλους,
ἁ δυσγένεια δ' ἁπλᾶν ἂν
εἶχε ζωᾶς βιοτὰν,
καὶ τῷδ' ἦν τούς τε κακοὺς ἄν
γνῶναι καὶ τοὺς ἀγαθοὺς,
ἴσον ἄτ' ἐν νεφέλαισιν ἄ-
στρων ναύταις ἀριθμὸς πέλει.

Give me a shepherd's lowly cot,
With garments rude and simple fare,
And thankful I will bless my lot,
If Thou my lot wilt deign to share.

Nor will I envy crown of gold
With silvery locks beneath its rim,
Or robe of scarlet, if its fold
Swathe wrinkled form and shrunken limb.

Were wreath of diamonds round Thine head,
Thine eyes its lustre would outshine ;
In smoky crib those eyes would shed
A radiance beautiful, divine.

When I was young, my look was proud,
My footstep free, my heart elate ;
But Age hath dull'd my fire, and bow'd
My heart beneath his mountain weight.

Had I my will, the tyrant grim
Should dwell in some lone isle afar,
Or in unfathom'd seas should swim,
Or flit through space from star to star.

On Sin alone, methinks, should press
His hand to wither and destroy ;
And kindlier Gods should Virtue bless
With youth on youth and joy on joy.

Νῦν δ' οὐδεὶς ὅρος ἐκ Θεῶν
χρηστοῖς οὐδὲ κακοῖς σαφὴς,
ἀλλ' εἱλισσόμενός τις αἰ-
ὼν πλοῦτον μόνον αὔξει.

136. Ὦ δυσπάλαιστον γῆρας, ὡς μισῶ σ' ἔχων,
μισῶ δ' ὅσοι χρῄζουσιν ἐκτείνειν βίον,
βρωτοῖσι καὶ ποτοῖσι καὶ μαγεύμασι
παρεκτρέποντες ὀχετὸν ὥστε μὴ θανεῖν·
οὓς χρῆν, ἐπειδὰν μηδὲν ὠφελῶσι γῆν,
θανόντας ἔρρειν κἀκποδὼν εἶναι νέοις.

137. Ὡς δύσκολον τὸ γῆρας ἀνθρώποις ἔφυ
ἔν τ' ὄμμασι σκυθρωπόν.

138. Ἀνειμένον τι χρῆμα πρεσβυτῶν γένος
καὶ δυσφύλακτον ὀξυθυμίας ὕπο.

139. Σκιᾷ τις ἀντίστοιχος ὢν λαλεῖ γέρων,
ἀδύνατος οὐδὲν ἄλλο πλὴν λαλεῖν μόνον.

And so, illumed with heavenly light,
Life's path were made distinct and clear
By better signs than give by night
The stars to wandering marinere.

Here Vice dreads now no punishment,
Good deeds no recompense may buy,
For sorrow to all alike is sent,
And all alike grow old, and die.

136. Grim Age, I hate thee, and all fools I hate
Who Heaven for length of days do supplicate;
All that would Life's unswerving stream divert
By meats or drinks or spells of magic art.
Our duty is, at eve of market-day,
When done our taskwork and received our pay,
Soon as our sun of usefulness is set,
And nothing now remains to do or get,
To hear with a good grace our call of doom,
And go, and give the youngsters elbow-room.

137. Age, were thy temper good as it is ill,
Thine ugly face would make thee hateful still.

138. *Incontinentes iræ et urinæ senes.*

139. Old bodies, to my mind,
Are bags full of talk and wind.

140. Τῶν ἡθάδων
φίλων νέοι μολόντες εὐπειθέστεροι.

141. Γέροντι τρομερὰ γυῖα κἀμαυρὸν σθένος·
ῥώμη γὰρ ἐκλέλοιπεν ἣν εἶχεν τόπριν·
αὐτὸς δ' ἔτ' οὐδέν ἐστι πλὴν γλώσσης ψόφος.

142. Ὦ παῖ, νέων τι δρᾶν μὲν ἔντονοι χέρες·
γνῶμαι δ' ἀμείνους εἰσὶ τῶν γεραιτέρων·
ὁ γὰρ Χρόνος δίδαγμα ποικιλώτατον.

143. Μάτην ἄρ' οἱ γέροντες εὔχονται θανεῖν,
γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου·
ἢν δ' ἐγγὺς ἔλθῃ Θάνατος, οὐδ' εἷς βούλεται
θνήσκειν, τὸ γῆρας δ' οὐκέτ' ἐστ' αὐτοῖς βαρύ.

144. Ἡμπειρία
ἔχει τι λέξαι τῶν νέων σοφώτερον.

145. Ἡ μόχθος οὐδεὶς τοῖς νέοις σκῆψιν φέρει.

140. Lads and lasses too soon—'tis as sad as 'tis true !—
Are off with the old love and on with the new;
For, though age mellows wine, yet in love it is seen
That sameness is tameness and new brooms sweep clean.

141. My curse on Age, mine eyes who dims,
Bends my back, and cripples my limbs,
Steals my manhood, and leaves behind
Only a bagful of bones and wind.

142. My child, I went to school long past my prime,
And my schoolmaster's name was old Dan Time;
And Time and Piety and Sense command
That my old head should govern thy young hand.

143. An old man, vext and wearied, said :
'I wish to God that I were dead !'—
Death at his heels cried : 'Be it so !'—
The old man answered : 'No ! No ! No !'

144. Arrow from bow of old Experience hits
A target seldom struck of youthful wits.

145. To a young man it is honourable to say of this or that : 'I did it not because it were wrong to do it;' but it is a reproach to him if he say : 'I did it not because it was a hard thing.'

146. Παλαὸς αἶνος· ἔργα μὲν νεωτέρων,
βουλαὶ δ' ἔχουσι τῶν γεραιτέρων κράτος.

147. Χρόνος μαλάξει καὶ τό γ' ἡβάσκον κακόν.

148. Παπαί· νέος καὶ σκαιὸς οἷός ἐστ' ἀνήρ.

149. Ὦ τέκνον, ἔστι τοῖς γεραιτέροις βροτῶν
τὸ τοῦ ποδὸς μὲν βραδὺ, τὸ τοῦ δὲ νοῦ ταχύ.

150. Νεανίας τε καὶ πένης σοφός θ' ἅμα·
ταῦτ' εἰς ἓν ἐλθόντ' ἄξι' ἐνθυμήσεως.

151. Τῶν τοι βροτῶν ὃς βούλεται δυσώνυμον
εἰς γῆρας ἐλθεῖν, οὐ λογίζεται καλῶς·
μακρὸς γὰρ αἰὼν μυρίους τίκτει πόνους.

152. Τίς οὐχὶ χαίρει νηπίοις ἀθύρμασιν ;

153. Νεανίαν τοι πάντα χρὴ τολμᾶν ἀεί.

154. Πολλοῖς τὸ γῆράς ἐστ' ἀναιδείας πλέων.

155. Τοὺς ζῶντας εὖ δρᾶ· κατθανὼν δὲ πᾶς ἀνὴρ
γῆ καὶ σκιά· τὸ μηδὲν εἰς οὐδὲν ῥέπει.

156. Τερπνὸν τὸ φῶς τοι· τὸ δ' ὑπὸ γῆν ᾅδου σκότος
οὐδ' εἰς ὄνειρον ἀδεὲς ἀνθρώποις μολεῖν·
βροτῶν δὲ πᾶς τις, καίπερ ἐν γήρᾳ λυγρῷ,
ἀπέπτυσ' αὐτὸ, κοὔποτ' εὔχεται θανεῖν.

146. Old the proverb ; old, but true ;—
Age should think, and Youth should do.

147. This may be said—thank God !—of every sorrow :
'To-day 'tis greater than 'twill be to-morrow.'

148. No fool like a young fool.

149. My son, if old men's legs are slow,
Think at what pace their wits can go.

150. The sight of youthful wit in lowly station
Is worth a statesman's grave consideration.

151. No day but brings its sorrow-load, we know ;
Yet more we love life as we older grow.

152. A fool and king of fools is he
That fain would wise at all times be.

153. To say 'I dare not' youth should never dare.

154. Alas ! that little words like 'I' and 'Me'
Should half the lexicon of Old Age be !

CONCERNING LIFE—DEATH.

155. From nothing come we, and to nothing go ;
'Tis very sad, but God hath will'd it so.
Do to the living, then, what good ye may ;
The dead are only ashes, dust, and clay.

156. Though old, and on a bed of sickness lying,
We cling to life, and loathe the thought of dying ;
For sweet is life ; and death and darkness seem
Horrible unutterably e'en in dream.

157. Ἤδη ποτ', εἴ τιν' εἰσίδοιμ' ἀνὰ πτόλιν
τυφλὸν, προηγητῆρος ἐξηρτημένον,
ἀδημονῶν ταῖς συμφοραῖς ἐλοιδόρουν,
ὡς δειλὸς εἴη θάνατον ἐκποδὼν ἔχων·
καὶ νῦν λόγοισι τοῖς ἐμοῖς ἐναντίως
πέπτωχα τλήμων· ὦ φιλόζωοι βροτοὶ,
εὖ τὴν ἐπιστείχουσαν ἡμέραν ἰδεῖν
ἐρᾶτ', ἔχοντες μυρίων ἄχθος κακῶν·
ὀρθῶς δ' ἔρως βροτοῖσιν ἐγκεῖται βίου·
τὸ ζῆν γὰρ ἴσμεν· τοῦ θανεῖν δ' ἀπειρίᾳ
πᾶς τις φοβεῖται φῶς λιπεῖν τόδ' ἡλίου.

158. Τὸ μὴ γενέσθαι τῷ θανεῖν ἴσον λέγειν,
τοῦ ζῆν δὲ λυπρῶς κρεῖσσόν ἐστι κατθανεῖν·
ἀλγεῖ γὰρ οὐδὲν τῶν κακῶν ᾐσθημένος·
ὁ δ' εὐτυχήσας, εἰς τὸ δυστυχὲς πεσὼν,
ψυχὴν ἀλᾶται τῆς πάροιθ' εὐπραξίας.

159. Τοῖσιν θανοῦσι διαφέρειν δοκῶ βραχὺ,
εἰ πλουσίων τις τεύξεται κτερισμάτων·
κενὸν δὲ γαύρωμ' ἐστὶ τῶν ζώντων τόδε.

160. Τοῖσιν θανοῦσι σπάνιον ἀσφαλεῖς φίλοι,
κἂν ὁμόθεν ὦσι· τὸ γὰρ ἔχειν πλέον κρατεῖ
τῆς εὐσεβείας· ἡ δ' ἐν ὀφθαλμοῖς χάρις
ἀπόλωλ', ὅταν τις ἐκ δόμων ἔλθῃ νέκυς.

157. Time was, whene'er I saw a blind-man led
By child or dog, a-begging daily bread,
Distraught with sorrow at the wretch I'd scoff,
For keeping death at elbow-distance off;
Now Age doth make me sing a different tune;
Now say I, greyest beards are called too soon;
For, be our load of sorrow what it may,
We should pray God to see one other day;
Since, knowing life, what comes when life is over
We know not, and we tremble to discover.

158. 'Tis with the dead as though they ne'er had been,
And therefore wretched life is worse than death;
For dead men have no sense of grief or pain,
But here 'tis well enough while good luck lasts,
But ah! to know that luck is gone for ever!

159. Funereal pomp seems ill to me
To match with Death's simplicity;
The silly pageant serves to show
Our vanity, and not our woe.

160. Who loseth breath doth with his breath lose love;
For out of sight is out of mind with all;
And, out of doors as friends feet-foremost move,
Love with them goes to its own funeral.

161. Τίς οἶδεν εἰ ζῆν τοῦθ' ὃ κέκληται θανεῖν,
τὸ ζῆν δὲ θνήσκειν ἐστί· πλὴν ὅμως βροτῶν
νοσοῦσιν οἱ βλέποντες, οἱ δ' ὀλωλότες
οὐδὲν νοσοῦσιν, οὐδὲ κέκτηνται κακά.

162. Τέθνηχ' ὁ μέλλων.

163. Οὐκ ἀνάξεις ποτ' ἔνερθεν
κλαίων τοὺς φθιμένους ἄνω.

164. Καὶ Θεῶν σκότιοι φθίνουσι
παῖδες ἐν θανάτῳ.

165. Κάτω χθονὸς
δεῖ μηδὲν εἶναι, μηδέν· εἰ γὰρ ἔξομεν
κἀκεῖ μερίμνας οἱ θανούμενοι βροτῶν,
οὐκ οἶδ' ὅποι τις τρέψεται· τὸ γὰρ θανεῖν
κακῶν μεγίστων φάρμακον νομίζεται.

166. Τὸ φῶς τόδ' ἀνθρώποισιν ἥδιστον βλέπειν,
τὰ νέρθε δ' οὐδέν· μαίνεται δ' ὃς εὔχεται
θανεῖν· κακῶς ζῆν κρεῖσσον ἢ καλῶς θανεῖν.

167. Ἦ μὴν πολύν γε τὸν κάτω λογίζομαι
χρόνον, τὸ δὲ ζῆν μικρὸν, ἀλλ' ὅμως γλυκύ.

168. Ψυχῇ μιᾷ ζῆν, οὐ δυοῖν ὀφείλομεν.

169. Χρόνος μαλάξει.

170. Πᾶσιν βροτοῖσι κατθανεῖν ὀφείλεται.

171. Χρὴ θάνατον ἀνθρώποισι νεικέων τέλος
ἔχειν· τί γὰρ τοῦδ' ἐστὶ μεῖζον ἐν βροτοῖς;
τίς γὰρ πεταλον σκόπελον οὐτάζων δορὶ
ὀδύναισι δώσει; τίς δ' ἀτιμάσει νέκυν;

161. Maybe our life is death, and death is life ;
One thing I know,—Life wakes to grief and pain,
And Death, the healer, lulls to sleep again.

162. It were as well to die as see death coming.

163. Tears will not bring our dead ones back again.

164. The daughters of men bare children to the Immortals ; but even these children inherited the mortality of their mothers.

165. Death must be nothingness, if it be sure
That of our ills Death is the only cure ;
For if we felt life's sorrows in the grave,
We were beyond God's power to help or save.

166. To all men life is sweet ;
And death's a blank. Who prays to die is mad;
Better is shame in life than glory in one's grave.

167. Life's bliss is measured by life's brevity ;
Death's bitterness by its eternity.

168. You live but once ; so make your best of life.

169. Dost weep, poor friend ?—Time comes, the poet sings,
Time only comes with healing on his wings.

170. *Moriundum est omnibus.*

171. Thus far in enmity a man may go,
Till Death shall stand betwixt him and his foe ;
For fools alone would strive the flint to wound,
Or smite with sword a dead man on the ground.

172. Γενναίων ἀρεταὶ πόνων
τοῖς θανοῦσιν ἄγαλμα.

173. Τί τοὺς θανόντας οὐκ ἐᾷς τεθνηκέναι,
καὶ τἀκχυθέντα συλλέγεις ἀλγήματα ;

174. Τὸν εὐτυχεῖν δοκοῦντα μὴ ζήλου, πρὶν ἂν
θανόντ' ἴδῃς.

175. Χρεὼν οὔποτ' εἰπεῖν οὐδέν' ὄλβιον βροτῶν,
πρὶν ἂν θανόντος τὴν τελευταίαν ἴδῃς
ὅπως περάσας ἡμέραν ἥξει κάτω.

176. Τοῖσιν θανοῦσι χρὴ τὸν οὐ τεθνηκότα
τιμὰς διδόντα χθόνιον εὐσεβεῖν Θεόν.

177. Ψυχῆς ἄρ' οὐδέν ἐστι τιμιώτερον.

178. Οὐκ ἔστι τοὺς θανόντας εἰς φάος μολεῖν.

179. Πάντων τὸ θανεῖν· τὸ δὲ κοινὸν ἄχος
μετρίως ἀλγεῖν Σοφία μελετᾷ.

180. Βροτῶν ἔγωγε τὸν καλῶς τεθνηκότα
ζῆν φημὶ μᾶλλον τοῦ βλέποντος μὴ καλῶς.

181. Ξύγγνωσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ
πάθῃ, ταλαίνης ἐξαπαλλάξαι ζόης.

172. Dost long to win the great world's praise?—
Pass sleepless nights, live sweatsome days;
And, in thy grave when thou art laid,
Maybe thy wages will be paid.

173. Friend, dry thine eyes, thy wailing cease;
And let the poor dead rest in peace.

174. Envy not thou a happy friend;
But wait until thou see the end.

175. Envy no man's prosperity,
Until thou see how he can die.

176. It is by paying honours to the dead that we should show our reverence to the God who hath dominion over them.

177. To buy the world no man would give his life.

178. Weep, brother, weep; none, none can ease thy pain;
To God or man the dead come not again.

179. Since death must be, 'tis wisdom's care
To teach us what must be to bear.

180. They live, the noble and the brave,
To all eternity;
Life is not life to recreant knave;
Then how can coward die?

181. If one shall tell thee how some wretch distrest
Uncall'd of God hath hurried to his rest,
Self-righteousness within thy bosom smother,
And say: 'May God be kind to my poor brother!'

182. Τίς ποτε θανόντων ἦλθεν ἐξ Ἅιδου πάλιν ;

183. Ἢ δρῶντας ἢ μὴ δρῶντας ἥδιον θανεῖν.

184. Κάλλιστον εὕρημ' εὐκλεῶς λιπεῖν βίον.

185. Κρεῖττον τὸ μὴ ζῆν ἐστὶν ἢ τὸ ζῆν κακῶς.

186. Ὁ βίος τόδ' ὄνομ' ἔχει, πόνος δ' ἔργῳ πέλει.

187. Ἐν τοῖσί τοι πόνοισιν ἦν πρόθυμος ἧς,
σθένειν τὸ Θεῖον μᾶλλον εἰκότως ἔχει.

188. Τὰ πάντα τοι γένοιτ' ἄν· πολλὰ γὰρ Θεὸς
κἀκ τῶν ἀέλπτων εὔπορ' ἀνθρώποις ποιεῖ.

189. Πᾶν τοὐξ Ἀνάγκης δοῦλόν ἐστι τοῖς σοφοῖς.

190. Στερρὰ Ἀνάγκα.

191. Θνητῶν γε μῶρος ὅστις, εὖ πράσσειν δοκῶν,
βέβαια χαίρει· τοῖς τρόποις γὰρ αἱ Τύχαι,
ἔμπληκτος ὡς ἄνθρωπος, ἄλλοτ' ἄλλοσε
πηδῶσιν, κοὐδεὶς αὑτὸς εὐτυχεῖ ποτέ.

192. Ἢ πᾶσιν ἀνθρώποισιν, οὐχ ἡμῖν μόνον,
ἢ καὶ παραυτίκ' ἢ χρόνῳ Δαίμων βίον
ἔσφηλε, κοὐδεὶς διὰ τέλους εὐδαιμονεῖ.

182. Death is the bourne from whence none may return.

183. Knowing that Death one day must come, I'd fain
He caught me busy with both hand and brain.

184. A noble death is great gain.

185. 'Twere better not to live than to live ill.

186. They call life—life ; but a better name were—trouble.

187. Work, as though work alone thine end could gain ;
But pray to God, as though all work were vain.

188. When things look blackest, hope and pray ;
If in high Heaven thy prayers be heard,
God, the Almighty, with a word
Can change thy night to clear noonday.

189. 'Sollen' and 'Müssen,' wise and free men state,
Are verbs for fool and slave to conjugate.

190. *L'Accidente è duro.*

191. He is a fool that dares to think or say :
'To-morrow shall be even as to-day ;'
For Luck is daft, and in her you will see
No purpose, method, or consistency.

192. Walk in the ways of thine heart and in the sight of thine eyes ; but know thou that for all these things God will bring thee into judgment.

193. Ποῦ δὴ τὸ σαφὲς θνητοῖσι βροτοῖς ;
θοαῖσι μὲν ναυσὶ πόρον
πνοαὶ κατὰ βένθος ἅλιον
ἰθύνουσι· τύχαις δὲ θνητῶν
τὸ μὲν μέγ' εἰς οὐδὲν
ὁ πολὺς χρόνος μεθίστη-
σι, τὸ δὲ μεῖον αὔξει.

194. Βραχύ τοι σθένος Ἀνέρος,
ἀλλὰ ποικιλίᾳ πραπίδων
δεινότατα φῦλα πόντου
χθονίων τ' ἀερίων τε
δάμναται παιδεύματα.

195. Δεινόν γε θνητοῖς ὡς ἅπαντα συμπίτνει,
καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
φίλους τιθέντες τούς γε πολεμιωτάτους
ἐχθρούς τε τοὺς πρὶν εὐμενεῖς ποιούμενοι.

196. Δύο τοι Θεῶν τὰ πρῶτα· Δημήτηρ Θεά·
Γῆ δ' ἐστὶν, ὄνομα δ' ὁπότερον βούλει κάλει·
αὕτη μὲν ἐν ξηροῖσιν ἐκτρέφει βροτούς·
ὃς δ' ἦλθεν ἐπὶ τἀντίπαλον, ὁ Σεμέλης γόνος
βότρυος ὑγρὸν πῶμ' ηὗρε κεἰσηνέγκατο
θνητοῖς, ὅ παύει τοὺς ταλαιπώρους βροτοὺς
λυπῆς, ὅταν πλησθῶσιν ἀμπέλου ῥοῆς,
ὕπνου τε λήθην τῶν καθ' ἡμέραν κακῶν
δίδωσιν, οὐδ' ἔστ ἄλλο φάρμακον πόνων·
οὗτος Θεοῖσι σπένδεται Θεὸς γεγὼς,
ὥστε διὰ τοῦτον τἀγάθ' ἀνθρώπους ἔχειν.

193. My bark, I know, will southward steer
If from the north blow favouring gales;
At random it will tack or veer,
If Luck or Ill-luck swell the sails.

194. Not in his arm, but in the subtlety of his heart the strength of Man lieth; and by this he bringeth into subjection all living creatures—fishes of the sea, birds of the air, and wild beasts of the forest.

195. Misery, at times, hath strange bed-fellows.

CONCERNING WINE.

196. There is a twain in Heaven of high degree,
Dêmêtêr, and the son of Semelê;
One broadcast on the willing earth doth spread
The harvest whence is made our daily bread;
And one the vine doth potently impregn
To ease our sorrow and to dull our pain.
Art thou with care or wakefulness opprest?—
The child of Semelê, to give thee rest,
Can inspiration strike into the bowl
To numb thine aches and ease thy weary soul.
Ere we to Heaven a sacred vow fulfil,
Some holy drops upon the ground we spill;
Drops from the veins of Deity are those,
The purchase-money of our souls' repose.

197. Ἴσα Δίονυσος εἴς τε τὸν ὄλβιον
τόν τε χείρονα δῶκ' ἔχειν
οἴνου τέρψιν ἄλυπον·
μισεῖ δ' ᾧ μὴ ταῦτα μέλει,
κατὰ φάος νύκτας τε φίλας
εὐαίωνα διαζῆν·
σοφὸν δ' ἀπέχειν παπίδα φρένα τε
περισσῶν παρὰ φωτῶν.

198. Διόνυσε, μάντις εἶ· τὸ γὰρ βακχεύσιμον
καὶ τὸ μανιῶδες μαντικὴν πολλὴν ἔχει·
χώταν βροτοῖσιν εἰς τὸ σῶμ' ἔλθῃς πολύς,
λέγειν τὸ μέλλον τοὺς μεμηνότας ποιεῖς.

199. Οὐκ ἔστι λύπης ἄλλο φάρμακον βροτοῖς,
ὡς ἀνδρὸς ἐσθλοῦ καὶ φίλου παραίνεσις·
ὅστις δὲ ταύτῃ τῇ νόσῳ ξυνὼν ἀνὴρ
μέθῃ παραιρεῖ, κἂν γαληνίζῃ φρένα
παραυτιχ' ἡσθεὶς, ὕστερον στένει διπλᾶ.

200. Οἴνου γε μηκέτ' ὄντος οὐκ ἔστιν Κύπρις,
οὐδ' ἄλλο τερπνὸν οὐδὲν ἀνθρώποις ἔτι.

201. Ἡλίθιος ὅστις μὴ πιὼν κῶμον φιλεῖ.

202. Τόν τοι πεπωκότ' ἐν δόμοισι χρὴ μένειν.

203. Συνεκθανεῖν τοι σπῶντα χρὴ τῷ πώματι.

204. Ὅστις γε πίνων μὴ γέγηθε, μαίνεται.

205. Σὺ τἄλλα χαῖρε, κύλικος ἑρπούσης κύκλῳ.

197. Joy to beggar and to king
Only can the Wine-god bring ;
Revelry by day and night
Is his service, his delight ;
What he hateth, hate must thou,—
Pucker'd lips and wrinkled brow.

198. On holy days, in mystic revelry
The Wine-god oft inspires with prophecy ;
And sacred lips unwitting may presage
The far-off secrets of an unborn age.

199. No anodyne in sorrow's hour can vie
With a sweet friend's affectionate sympathy ;
But whoso for a trouble-laden soul
Would comfort draw from out a brimming bowl,
Makes for to-day an ebb-tide of his sorrow,
To let a double tide flow in to-morrow.

200. If the cup be stint of wine,
Love and Pleasure droop and pine.

201. Light drinkers are dull thinkers.

202. Who drinketh deep, At home should sleep.

203. Glue thy lips to the flagon,
And drink on, on ;
And pull them away,
When the liquor is gone.

204. He whom wine ne'er maketh glad
Is either stupid, mad, or bad.

205. While round the board the wine-cups pass,
Who plays the wise-man plays the ass.

206. Ἡ δεινὸς οἶνος καὶ παλαίεσθαι βαρύς.

207. Βροτοῖς ἅπασι κατθανεῖν ὀφείλεται,
κοὐκ ἔστι θνητῶν ὅστις ἐξεπίσταται
τὴν αὔριον μέλλουσαν εἰ βιώσεται·
τὸ τῆς Τύχης γὰρ ἀφανὲς οἳ προβήσεται,
κἄστ' οὐ διδακτὸν, οὐδ' ἁλίσκεται τέχνῃ.
Ταῦτ' οὖν ἀκούσας καὶ μαθὼν ἐμοῦ πάρα,
εὔφραινε σαυτὸν, πῖνε, τὸν καθ' ἡμέραν
βίον λογίζου σὸν, τὰ δ' ἄλλα τῆς Τύχης·
τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην Θεῶν
Κύπριν βροτοῖσιν· εὐμενὴς γὰρ ἡ Θεός.

208. Κύπρις μὲν οὐδὲ νουθετουμένη χαλᾷ·
ἂν δ' αὖ βιάζῃ, μᾶλλον ἐντείνειν φιλεῖ·
κἄπειτα τίκτει πόλεμον· εἰς δ' ἀνάστασιν
δόμων περαίνει πολλάκις τὰ τοιάδε.

209. Ἔρωτες ὑπὲρ μὲν ἄγαν
ἐλθόντες οὐκ εὐδοξίαν
οὐδ' ἀρετὰν παρέδωκαν
ἀνδράσιν· εἰ δ' ἅλις ἔλθοι
Κύπρις, οὐκ ἄλλα Θεὸς εὔχαρις οὕτως.

206. Wine, the wrestler, ever throws
Fools that with him dare to close.

CONCERNING PASSION—LOVE—PURITY.

207. Born of woman, we must die ;
When or how we cannot tell ;
This alone we all know well,—
Born of woman, we must die.

What to-morrow is to be
Human wisdom never learns ;
Craft of hand nor warps nor turns
What to-morrow is to be.

Death at latest comes too soon ;
So eat and drink and laugh and play
And take your pleasure whilst ye may ;
Death at latest comes too soon.

Sweet is Life ; but sweeter, Love ;
All that Heaven can give of bliss
Is centred in a lover's kiss ;
Life is sweet ; but sweeter, Love.

208. Reason is lucky, if at times she can
Direct or warp a lover's inclination ;
But force, if brought on Love to bear, will fan
A smouldering fire into a conflagration.

209. With happiness and honour are attended
Lives, wherein Passion is with Purety blended ;
But shame and ruin settle, soon or late,
On hearths unblest of Passion's holier mate.

Μήποτ', ὦ Δέσποιν', ἐπ' ἐμοὶ
χρυσέων τόξων ἐφείης
ἰμέρῳ χρίσασ' ἄφυκτον οἰστόν·
στέργοι δέ με σωφροσύνα,
δώρημα κάλλιστον Θεῶν·
μηδέ ποτ' ἀμφιλόγους ὀρ-
γὰς ἀκόρεστά τε νείκη
Θυμὸν ἐκπλήξασ' ἑτέροις ἐπὶ λέκτροις
προσβάλοι δεινὰ Κύπρις, ἀ-
πτολέμους δ' εὐνὰς σεβίζουσ'
ὀξύφρων κρίνοι λέχη γυναικῶν.

210. Παίδευμά γ' Ἔρως σοφίας, ἀρετῆς
πλεῖστον ὑπάρχει, καὶ προσομιλεῖν
οὗτος ὁ Δαίμων
πάντων ἥδιστος ἔφυ Θνητοῖς·
καὶ γὰρ ἄλυπον τέρψιν τιν' ἔχων
εἰς ἐλπίδ' ἄγει· τοῖς δ' ἀτελέστοις
τῶν τοῦδε πόνων μήτε συνείην,
χωρίς τ' ἀγρίων ναίοιμι τρόπων·
τὸ δ' ἐρᾶν προλέγω τοῖσι νέοισιν
μήποτε φεύγειν,
χρῆσθαι δ' ὀρθῶς, ὅταν ἔλθῃ.

211. Ἦ τᾶρα Κύπρις ἐστὶν οὐ Κύπρις μόνον,
ἀλλ' ἔστι πολλῶν ὀνομάτων ἐπώνυμος·
ἔστιν γὰρ Αἴδης, ἔστι δ' ἄφθιτος βίος,
ἔστιν δὲ λύσσα μαινάς.

O Aphroditê, lightly press love's yoke
Upon the shoulders of us women-folk ;
Cleanse Thou our hearts of wild and hot
desires,
And kindle in them warm but modest fires ;
Bless homes where Peace doth dwell with
Constancy,
And curse all wedded infidelity.

210. God Love will teach thee more of worth
and wit
Than ever sage divined or poet writ ;
And, while his teaching is with profit fraught,
'Tis sweet beyond the grasp of human thought:
For half he starveth, half doth satisfy
Our hearts with a prolong'd expectancy ;
Unknown to some this blissful pain they say :
Kind Heaven be thank'd that I am not as
they!
O lads and lassies dear, I counsel you
To do exactly what you mean to do ;
Go make your hay while shines the blessed
sun,
And bask in love-light till life's noon be gone.

211. O Love, thou art not one in one,
Nor should'st thou 'Love' be call'd alone,
But names I give thee three ;
For thou art Death to such as pine,
To happy suitors Life divine,
And unto both Insanity.

212. Ἡ μὲν Κύπρις πέφυκε τῷ σκότῳ φίλη·
τὸ φῶς δ' ἀνάγκην προστίθησι σωφρονεῖν.

213. Εἴργειν τὸν ἡβῶντ' ἔργον οὔ τι ῥᾴδιον.

214. Ἐν πλησμονῇ τοι Κύπρις, ἐν πεινῶντι δ' οὔ.

215. Νέοι γυναικῶν οὐδὲν ἀσφαλέστεροι,
ὅταν ταράξῃ Κύπρις ἡβῶσαν φρένα·
τὸ δ' ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον.

216. Μάκαρες οἳ μετρίας Θεοῦ
μετά τε σωφροσύνας μετέ-
σχον λέκτρων Ἀφροδίτας,
γαλανείᾳ χρησάμενοι
μαινολῶν οἴστρων, ὅθι δὴ
δίδυμ' Ἔρως ὁ χρυσοκόμας
τόξ' ἐντείνεται χαρίτων,
τὸ μὲν ἐπ' εὐαίωνι πότμῳ,
τὸ δ' ἐπὶ συγχύσει βιοτᾶς.
Ἀπενέπω νιν ἀμετέρων,
Κύπρι καλλίστα, θαλάμων·
εἴη δέ μοι μετρία μὲν
χάρις, πόθοι δ' ὅσιοι,
καὶ μετέχοιμι τᾶς Ἀφροδί-
τας, πολλὰν δ' ἀποθείμαν.

217. Ὦ παῖ Κύπριδος, ὃς
στάζεις πόθον, εἰσάγων γλυκεῖαν
ψυχαῖς χάριν οὓς ἐπιστρατεύσῃ,

212. Love, like the stars, doth burn by night.

213. When thou hast damm'd a mountain-stream
in flood,
Then seek to curb hot passion in young blood.

214. Wantonness and Lechery
Do little and live high.

215. Young men are no more proof than women against the temptings of Passion; but they have an advantage in the strength of their sex.

216. Queen Aphroditê hath a little child,
Who bears a quiver charged with arrows keen;
Some arrow-heads are steept in passion wild,
And some are tipt with purest love serene:
The stroke of these brings blisses that endure;
Those prick with venom Death alone may cure.

O trebly blest the placid lot of those
Whose hearth-foundations are in pure love laid,
Where husband's breast with temper'd ardour glows,
And wife, oft mother, is in heart a maid!
O Lady Aphroditê, Queen divine,
Such lot grant, dearest, unto me and mine!

217. O Erôs, Aphroditê's son,
Deal with me in compassïon!

μή μοί ποτε σὺν κακῷ φανείης
μηδ' ἄρρυθμος ἔλθοις·
οὔτε γὰρ πυρὸς οὔτ'
ἄστρων ὑπέρτερον βέλος
οἷον τὸ τᾶς Ἀφροδίτας
ἵησιν ἐκ χερῶν
Ἔρως ὁ Διὸς παῖς.

218. *Οὔ τοι φορητὸς Κύπρις, ἢν πολλὴ ῥυῇ·*
ἢ τὸν μὲν εἰκονθ' ἡσυχῇ μετέρχεται,
ὃν δ' ἂν περισσὸν καὶ φρονοῦνθ' εὕρῃ μέγα,
τοῦτον λαβοῦσα πῶς δοκεῖς; καθύβρισεν.
Φοιτᾷ δ' ἀν' αἰθέρ', ἔστι δ' ἐν Θαλασσίῳ
κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφυ·
ἥδ' ἐστιν ἡ σπείρουσα καὶ διδοῦσ' ἔρον,
οὗ πάντες ἐσμὲν οἱ κατὰ χθόν' ἔκγονοι.
Ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων
ἔχουσιν αὐτοί τ' εἰσὶν ἐν μούσαις ἀεὶ,
ἴσασι μὲν Ζεὺς ὥς ποτ' ἠράσθη γάμων
Σεμέλης, ἴσασι δ' ὡς ἀνήρπασέν ποτε
ἡ καλλιφεγγὴς Κέφαλον εἰς Θεοὺς Ἕως
ἔρωτος οὕνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ
ναίουσι κοὐ φεύγουσιν ἐκποδὼν Θεούς,
στέργουσι δ', οἶμαι, συμφορᾷ νικώμενοι.
Σὺ δ' οὐκ ἀνέξει; χρῆν σ' ἐπὶ ῥητοῖς ἄρα
πατέρα φυτεύειν ἢ 'πὶ δεσπόταις Θεοῖς
ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις νόμους.

The fire that lights this lamp of mine,
And twinkling sets yon starry shine,
Is ice to what of fire may be
Kindled in human heart by thee.

218. If the Love-Goddess put forth all her power,
She is most gentle unto such as yield,
But to all proud and stubborn souls her wrath
Is unrelenting and her vengeance stern.
The blue serene of heav'n, the silent depths
Of ocean feel her penetrant influence ;
She scattereth the cause and germ of life,
Love ; and without her nothing is that is.
Such as have conn'd the story of the past
Know how the Sire of Gods and King of men
Was heart-enamour'd of fair Semelê ;
And how Aurora bare aloft to Heav'n
Young Cephalus, the object of her love ;
And still in heaven the youth and maiden dwell,
Nor churlish from their lovers hold aloof,
But with meek wisdom bow to Circumstance.
Who thinketh, then, Love's influence to resist,
Must deem that he is on a new plan made,
And fashion'd for the service of new Gods ;
That to himself alone is freedom given
From what binds men on earth and Gods in heaven.

219. Σὺ τὰν Θεῶν ἄκαμπτον φρένα καὶ βροτῶν
ἄγεις, Κύπρι· σὺν δ'
ὁ ποικιλόπτερος ἀμφιβαλὼν
ὠκυτάτῳ πτερῷ
ποτᾶται 'πὶ γαῖαν εὐάχητόν θ'
ἁλμυρὸν ἐπὶ πόντον·
θέλγει δ' Ἔρως ᾧ μαινομένᾳ κραδίᾳ
πτανὸς ἐφορμάσῃ
χρυσοφαὴς,
φύσιν ὀρεσκόων
σκυλάκων πελαγίων θ' ὅσα τε γᾶ τρέφει
τὰν Ἅλιος αἰθομέναν δέρκεται,
ἄνδρας τε· συμπάντων δὲ
βασιληίδα τιμὰν, Κύπρι,
τῶνδε μόνα κρατύνεις.

220. Σύ γ', ὦ τύραννε Θεῶν τε κἀνθρώπων, Ἔρως,
ἢ μὴ δίδασκε τὰ καλὰ φαίνεσθαι καλὰ,
ἢ τοῖς ἐρῶσιν, ὧν Σὺ δημιουργὸς εἶ,
μοχθοῦσι μόχθους εὐτυχῶς συνεκπόνει,
καὶ ταῦτα μὲν δρῶν τίμιος νέοις ἔσῃ·
μὴ δρῶν δ' ὑπ' αὐτῶν ὧν διδάσκεσθαι φιλεῖς
ἀφαιρεθήσῃ χάριτας, αἷς τιμῶσί Σε.

221. Ἔρως μὲν ἀργὸν κἀπὶ τοῖς ἀργοῖς ἔφυ·
φιλεῖ κάτοπτρα καὶ κόμης ξανθίσματα,
φεύγει δὲ μόχθους· ἓν δέ μοι τεκμήριον·

219. Goddess of love, thou guidest at will the hearts of men and the stubborn hearts of Gods ;

Beside thee flieth Erôs on spangled wings, rapidly, over earth and sea ;

Beneath his delirious influence he bringeth men, and the beasts upon the mountain, and the fishes of the sea, and every living thing upon the earth whereon the sun shineth ;

Over all these, O Goddess, thou alone reignest supreme and uncontrolled.

220. O Love, thou sovereign lord of Gods and men,
In mercy with thy suffering subjects deal;
Or grant their prayers fulfilment may attain,
Or let them Beauty's power no longer feel;
Grant this or that, and we will hymn thy praise ;
Else, ne'er shall fire upon thine altar blaze.

221. That idler Love loves idlers all,
Lackaday souls, fantastical ;
Loves broider'd robes, and jewels rare,
Soft pearly skin, and braided hair ;
But daintly nice He holds aloof
From Poverty's hut with a hole on the roof;
For lovers are all a delicate crew
With plenty to eat and little to do ;
But take one and work him on water and bread,
And hunger will drive the love out of his head,

οὐδεὶς προσαιτῶν βιοτὸν ἠράσθη βροτῶν,
ἐν τοῖς δ' ἔχουσιν ἀμβάτης πέφυχ' ὅδε.

222. Ἦτοι πέφυκε Κύπρις οὐ μόνον Θεὸς,
ἀλλ' εἴ τι μεῖζον ἄλλο γίγνεται Θεοῦ·
τοὺς σώφρονας γὰρ τῶν κακῶν ἐρᾶν ποιεῖ.

223. Ἔκειν' ὃ δὴ λέγουσιν ἀνθρώπους ἐρᾶν
ἥδιστόν ἐστι ταὐτὸν ἄλγιστόν θ' ἅμα.

224. Πολλὴ μὲν ἐν βροτοῖσι κοὐκ ἀνώνυμος
Θεὰ κέκληται Κύπρις οὐρανοῦ τ' ἔσω,
ὅσοι τε Πόντου τερμόνων τ' Ἀτλαντικῶν
ναίουσιν εἴσω φῶς ὁρῶντες ἡλίου·
καὶ τούς Σφε πρεσβεύοντας ἐν τιμαῖς ἔχει,
σφάλλει δ' ὅσοι φρονοῦσιν ἀνθρώπων μέγα.

225. Ἔρωτά γ' ὅστις μὴ Θεὸν κρίνει μέγαν,
καὶ τῶν ἁπάντων Δαιμόνων ὑπέρτατον,
ἢ σκαιός ἐστιν, ἢ καλῶν ἄπειρος ὢν
οὐκ οἶδε τὸν μέγιστον ἀνθρώποις Θεόν.

226. Οὗ τοι μόνους ἄνδρας γ' Ἔρως ἐπέρχεται,
οὐδ' αὖ γυναῖκας· ἀλλὰ καὶ Θεῶν ἄνω
ψυχὰς ταράσσει, κἀπὶ πόντον ἔρχεται·
καὶ τόνδ' ἀπείργειν οὐδ' ὁ παγκρατὴς σθένει
Ζεὺς, ἀλλ' ὑπείκει καὶ θέλων ἐγκλίνεται.

And he 'll give you the curls of a mistress
divine
On oysters to sup or on mutton to dine.

222. The might of all the Gods above
Is weakness to the might of Love ;
For sober wits and judgment cool,
At Love's behest, must play the fool.

223. Love can with pleasure drive us mad,
Or make us more than Sadness sad.

224. O Daughter of Diônê, thou art seen
Supreme on earth, and in the skies a queen ;
Who meekly bends beneath thy yoke will find
In Thee a mother, gracious, good, and kind ;
Who stubbornly resists, will soon or late
His sin and folly dearly expiate ;
For from Caucasian peaks to where afar
Atlas lifts heaven with sun and moon and
star,
From pole to pole, from rise to set of sun
We mortals are thy subjects, every one.

225. Whoso avers that in Olympus reigns
A power with Erôs, God of Love, to vie
Was either born a fool, devoid of brains,
Or else hath careless let his brains run dry.

226. Beyond the bounds of our mortality,
High in high Heaven, deep in the deep sea,
Love's empire stretches to infinity ;
The Lord of all, whom Gods must needs obey,
Owns, not unwilling, Love's resistless sway.

227. Τόλμης ἔχω τοι καὶ θράσους διδάσκαλον
ἐν τοῖς ἀμηχάνοισιν εὐπορώτατον
Ἔρωτα, πάντων δυσμαχώτατον Θεόν.

228. Ἀνδρός γ' ὁρῶντος εἰς Κύπριν νεανίου
ἀφύλακτος ἡ τήρησις· ἂν γὰρ φαῦλος ᾖ
τἄλλ', εἰς ἔρωτα πᾶς ἀνὴρ σοφώτατος.

229. Ἡ τῶν μὲν ἄλλων Δαιμόνων ἔχει κράτος,
Κύπριδος δὲ δοῦλος Θεῶν τε κἀνθρώπων Πατήρ.

230. Οἱ δὴ Κύπριν φεύγοντες ἀνθρώπων ἄγαν
νοσοῦσ' ὁμοίως τοῖς ἄγαν θηρωμένοις.

231. Ὅσοιπερ εἰς ἔρωτα πίπτουσιν βροτῶν,
ἐσθλῶν ὅταν τύχωσι τῶν ἐρωμένων,
οὐκ ἔσθ' ὁποίας λείπεται τόθ' ἡδονῆς.

232. Χρῆν τοῖς βροτοῖσι πᾶσι τόνδ' εἶναι νόμον,
τῶν εὐσεβούντων οἵτινές τε σώφρονες
ἐρᾶν· Κύπριν δὲ τὴν Διὸς χαίρειν ἐᾶν.

233. Τῇ γ' Ἀφροδίτῃ πόλλ' ἔνεστι ποικίλα·
μάλιστα γὰρ τέρπει τε καὶ λυπεῖ βροτούς.

234. Τὰ μῶρά τοι πάντ' ἐστιν Ἀφροδίτη βροτοῖς.

235. Οὐκ ἔστ' ἐραστὴς ὅστις οὐκ ἀεὶ φιλεῖ.

236. Μᾶλλον πιέζει νουθετούμενός γ' Ἔρως.

237. Ἔρως διδάσκει, κἂν ἄμουσος ᾖ τὸ πρίν.

227. There be two things fear cannot move ;
A game-cock and a man in love.

228. Though a youth be a fool,
If Love's arrows once hit him,
The wisest man living
Will hardly outwit him.

229. The Sire of men and Gods above
Is lord of all, but slave to Love.

230. A fool is he that loveth ever ;
A greater fool, that loveth never.

231. 'Tis happiness no tongue may tell
To love warmly and love well.

232. Were we as perfect as we ought to be,
We should love Virtue and Integrity ;
These only ; and let Beauty go
To Jericho.

233. Solve my one riddle and make it me plain :—
What gives most pleasure in giving most pain ?

234. Love makes fools of one and all.

235. True-love is through-love.

236. A lover is a fool, I know ;
But still I would not tell him so ;
For, making folly worse, I 'd be,
Methinks, a greater fool than he.

237. The wits of Fancy and Desire
Thy wits, Apollo, far surpass ;
For Thou dost wits with wit inspire,
But they with wits inspire an ass.

238. Πλεκτόν τιν' ἐστὶ στέφανον ἐξ ἀκηράτου
λειμῶνος, ὦ παῖ, τοῖσι σώφροσιν φέρειν,
ἔνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ
οὔτ' ἦλθέ πω σίδηρος, ἀλλ' ἀκήρατον
μέλισσα λειμῶν' ἐαρινὸν διέρχεται·
Αἰδὼς δὲ ποταμίαισι κηπεύει δρόσοις,
ὅστις διδακτὸν μηδὲν, ἀλλ' ἐν τῇ φύσει
τὸ σωφρονεῖν εἴληχεν εἰς τὰ πάνθ' ὁμῶς,
τούτοις δρέπεσθαι· τοῖς κακοῖσι δ' οὐ θέμις.

239. Ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κακὸν
γυναῖκας εἰς φῶς ἡλίου κατῴκισας;
εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος,
οὐκ ἐκ γυναικῶν χρῆν παρασχέσθαι τόδε,
ἀλλ' ἀντιθέντας σοῖσιν ἐν ναοῖς βροτοὺς
ἢ χρυσὸν ἢ σίδηρον ἢ χαλκοῦ βάρος
παίδων πρίασθαι σπέρμα, τοῦ τιμήματος
τῆς ἀξίας ἕκαστον· ἐν δὲ δώμασι
ναίειν ἐλευθέροισι θηλειῶν ἄτερ.
Τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα·
προσθεὶς γὰρ ὁ σπείρας τε καὶ θρέψας πατὴρ
φερνὰς ἀπῴκισ' ὡς ἀπαλλαχθῇ κακοῦ·
ὁ δ' αὖ λαβὼν ἀτηρὸν εἰς δόμους φυτὸν
γέγηθε κόσμον προστιθεὶς ἀγάλματι
καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ
δύστηνος, ὄλβον δωμάτων ὑπεξελών·
ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς

238. Somewhere is a pleasant mead
Where no shepherd flock may feed,
Where no scythe of man may pass
To crop the bloom of virgin grass ;
In and o'er that mead are heard
Hum of bee and carol of bird ;
Sisters three do guard the place,
Purety, Innocence, and Grace;
Souls by passion stain'd and sin
Never there may enter in ;
Souls by native modesty
Kept from sin and passion free,
These the Sisters there do bless
With eternal happiness.

239. Nature, when thou did'st stamp our human race,
With woman's alloy why the coin debase ?
If thou the sex did'st frame to serve as tools
For passing on the breed of human fools,
My own unaided wits, methinks, could mend
Design thus complex for such simple end :
Males only in a world of mine should be,
Blest willy-nilly with celibacy ;
And such as wanted sons should pay the price
In church, as in a shop, with sacrifice ;
And all should pass still, comfortable lives,
Without the plague of mistresses or wives.

γαμβροῖσι χαίρων σώζεται πικρὸν λέχος,
ἢ χρηστὰ λέκτρα πενθεροὺς δ' ἀνωφελεῖς
λαβὼν πιέζει τἀγαθῷ τὸ δυστυχές.
Ῥᾷστον δ' ὅτῳ τὸ μηδέν, ἀλλ' ἀνωφελὴς
εὐηθίᾳ κατ' οἶκον ἵδρυται γυνή·
σοφὴν δὲ μισῶ· μὴ γὰρ ἔν γ' ἐμοῖς δόμοις
εἴη φρονοῦσα πλεῖον ἢ γυναῖκα χρή·
τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις
ἐν ταῖς σοφαῖσιν· ἡ δ' ἀμήχανος γυνὴ
γνώμῃ βραχείᾳ μωρίαν ἀφῃρέθη.
Χρῆν δ' εἰς γυναῖκα πρόσπολον μὲν οὐ περᾶν·
ἄφθογγα δ' αὐταῖς συγκατοικίζειν δάκη
θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινὰ
μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν·
νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακὰ
βουλεύματ', ἔξω δ' ἐκφέρουσι πρόσπολοι.

240. Γέρων παραινῶ πᾶσι τοῖς νεωτέροις,
μὴ πρὸς τὸ γῆρας τοὺς γάμους ποιουμένους
σχολῇ τεκνοῦσθαι παῖδας· οὐ γὰρ ἡδονὴ,
γυναικί τ' ἐχθρὸν χρῆμα πρεσβύτης ἀνήρ·
ἀλλ' ὡς τάχιστα· καίγαρ ἐκτροφαὶ καλαὶ,
καὶ συννεάζων ἡδὺ παῖς νέῳ πατρί.

241. Γυνή τις ἐξελθοῦσα πατρῴων δόμων
οὐ τῶν τεκόντων ἐστὶν, ἀλλὰ τοῦ λέχους·
τὸ δ' ἄρσεν ἔστηκ' ἐν δόμοις ἀεὶ γένος,
Θεῶν πατρῴων καὶ τάφων τιμάορον.

Why, what are dowers but bribes by fathers paid
To fools, to rid themselves of slut or jade?
What silks and satins, but mere cloaks whereby
Husbands would fain disguise their misery?
Love you your wife? well; sure as sin is sin,
You hate three quarters of her kith and kin:
Is your wife clever, witty, full of fun?—
You 'll pray she had been born a simpleton:
Is she 'a goose?—good heavens! why did you stoop
To link your fortunes with a nincompoop?
Whether, good fellow, quick or dull she be,
Never allow her female company;
If she be good, 'twere wise alone to let her;
If bad, contagion will not make her better.

240. I now am old that once was young;
Wisdom now rules my brain, my tongue;
What doctrine here to youth I preach
Experience to all will teach;—
The sweetest sight God looks upon
Is father arm in arm with son;
The greater fool may ne'er be told
'Twixt youth unwed and bridegroom old.

241. Wifehood transferreth a girl from parent unto husband; it is by the male that a name is continued; by the male are the duties of a great house passed on from generation to generation.

242. Ἦν δή τις αἶνος, ὡς γυναιξὶ μὲν τέχναι
μέλουσι, λόγχῃ δ' ἄνδρες εὐστοχώτεροι·
εἰ γὰρ δόλοισιν ἦν τὸ νικητήριον,
γύναικες ἀνδρῶν εἶχον ἂν τυραννίδα.

243. Οὐδεμίαν ὤνησε κάλλος εἰς πόσιν ξυνάορον,
ἡ 'ρετὴ δ' ὤνησε πολλάς· πᾶσα γὰρ καλὴ γυνὴ,
ἥτις ἀνδρὶ συντέτηκε, σωφρονεῖν δ' ἐπίσταται·
πρῶτα μέν γε ταῦθ' ὑπάρχει· κἂν ἄμορφος ᾖ
πόσις,
χρὴ δοκεῖν ἄμορφον εἶναι τῇ γε νοῦν κεκτημένῃ·
οὐ γὰρ ὀφθαλμὸς τὸ ταῦτα κρῖνόν ἐστιν, ἀλλὰ
νοῦς·
εὖ λέγειν, ὅταν τι λέξῃ, χρὴ δοκεῖν, κἂν μὴ λέγῃ·
κἀκπονεῖν ἃ 'ν τῷ ξυνόντι πρὸς χάριν μέλλῃ
λέγειν·
ἡδὺ δ', ἢν κακόν τι πράξῃ, συσκυθρωπάζειν
πόσει

242. Men are proud and bold and strong,
But wit and craft to women belong :
If cunning over might held sway,
Women would soon have it all their own way.

243. When husband and wife have been wedded a year,
'Tis little for good looks the husband will care ;
If his partner be gentle and modest and kind,
She 'll be comely and fair to the eyes of his mind ;
And, if husband be plain, a good wife will despise
The judgment illusive of fallible eyes,
And will spectacles borrow, a magical pair,
Such as Prudence, Contentment, and Common-sense wear,
And only through rose-tinted lenses will gaze
On a commonplace mate with his common-place ways.
Does he weary with prose?—she will patiently hear
A good story murder'd each morn in the year :
Is he silent, morose, and blue-devill'd with bile?—
She will knit, and say nothing, and pleasantly smile :

ἄλοχον, ἐν κοινῷ τε λύπης ἡδονῆς τ' ἔχειν μέρος·
καὶ πόσει γυνὴ νοσοῦντι συννοσοῦσ' ἀνέξεται,
καὶ κακῶν πάντων συνοίσει, τῶνδ' ἔχουσ' οὐδὲν πικρόν·
μετὰ γὰρ ἐσθλῶν τῶν φίλων γε ταὐτὰ δυστυχεῖν ἀεὶ
εὐτυχεῖν τε χρή· τί γὰρ δὴ τὸ φίλον ἄλλο πλὴν τόδε ;

244. Δόξ' ὅταν λάβῃ κακὴ
γύναικα, γλώσσῃ πικρότης ἔνεστί τις.

245. Μῶρον μὲν οὖν γύναικες, οὐκ ἄλλως λέγω·
ὅταν δ', ὑπόντος τοῦδ', ἁμαρτάνῃ πόσις
τἄνδον παρώσας λέκτρα, μιμεῖσθαι θέλει
γυνὴ τὸν ἄνδρα, χἄτερον κτᾶσθαι φίλον·
κἄπειτ' ἐν αὐταῖς ὁ ψόγος λαμπρύνεται,
οἱ δ' αἴτιοι τῶνδ' οὐ κλύουσ' ἄνδρες κακῶς.

246. Δειναὶ μὲν ὀργαὶ κυμάτων θαλασσίων,
δειναὶ δὲ ποταμῶν, καὶ πυρὸς θερμαὶ πνοαὶ,
δεινὸν δὲ πενία, δεινὰ δ' ἄλλα μυρία·
ἀλλ' οὐδὲν οὕτω δεινὸν, ὡς γυνὴ, κακόν·

Does he sit by the fire and of toothache complain ?—
Her nerves sympathetic will feel a like pain ;
For 'twixt fond wedded pairs and 'twixt friends true and leal
There are love-links they see not but tenderly feel ;
And friendship and wife-love, when pure of alloy,
Cut our sorrow in twain and redouble our joy.

244. If at some poor unhappy quean
Town gossips 'gin to carp,
Her eyes will daily grow more keen,
Her tongue will grow more sharp.

245. Poor women-folk are geese, nine out of ten,
And rogues the great majority of men ;
When husband proves unfaithful to his bed,
A wife may follow where her mate has led ;
If so, she must, though forced to go astray,
For less than half the sin the whole cost pay ;
For all the world on women's sins call—
Fy !
But grin at masculine infidelity.

246. Terrible is the anger of stormy seas ; and terrible the floods of great rivers ; and terrible the roar of fire ; and terrible is poverty ; and terrible are ten thousand things ; but there is nothing in the world so terrible as Woman :

οὐδ' ἂν γένοιτο γράμμα τοιοῦτ' ἐν γραφῇ,
οὐδ' ἂν λόγος δείξειεν· εἰ δέ του Θεῶν
τόδ' ἐστι πλάσμα, δημιουργὸς ὢν κακῶν
μέγιστος ἴστω καὶ βροτοῖσι δυσμενής.

247. Οὔποτε δὴ δίδυμα
λέκτρ' ἐπαινέσω βροτῶν
οὐδ' ἀμφιμάτορας κόρους,
ἔριδας οἴκων δυσμενεῖς τε λύπας.
Μίαν μοι στεργέτω πόσις γάμοις
ἀκοινώνητον ἀνδρὸς εὐνάν·
οὐδὲ γὰρ ἐν πόλεσι
δίπτυχοι τυραννίδες
μιᾶς ἀμείνονες φέρειν,
ἄχθος ἐπ' ἄχθει καὶ στάσις πολίταις·
τεκτόνοιν Ϟ' ὕμνοιν ἐργάταιν δυοῖν
ἔριν Μοῦσαι φιλοῦσι κραίνειν·
πνοαὶ δ' ὅταν φέρωσι ναυτίλους Ϟοαὶ,
κατὰ πηδαλίων διδύμα πραπίδων γνώμα
σοφῶν τε πλῆθος ἀθρόον ἀσθενέστερον
φαυλοτέρας φρενὸς αὐτοκρατοῦς
ἑνὸς, ἃ δύνασις ἀνά τε μέλαθρα κατά τε πόλιας,
ὁπόταν εὑρεῖν Ϟέλωσι καιρόν.

248. Πάντων ὅσ' ἐστ' ἔμψυχα καὶ γνώμην ἔχει
γυναῖκές εἰσιν ἀθλιώτατον φυτόν·
ἃς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
πόσιν πρίασθαι δεσπότην τε σώματος
λαβεῖν· κακοῦ γὰρ τοῦτό γ' ἄλγιον κακόν·

Speech may not describe her, nor drawing picture her :

If she be the workmanship of a God, that God hath brought more mischief into this world than all the other Gods in Heaven together.

247. Let there be in a house one husband and one wife ; for, wheresoever there be children begotten of two mothers, there is strife and contention :

Let there be one ruler in a city ; for double rule is double load, and the quarrelling of princes is the subversion of law :

Let not two poets sing in one strain ; else they will quit their singing to abuse one the other :

Let there be but one pilot on thy vessel ; for a ship may not sail two ways at once :

Is there a thing to be done that alloweth of no tarrying, in thy house or in thy city ?—intrust thou the doing of it to some one man.

248. Of all the wretched creatures cursed with life
None half so wretched as a poor drudge-wife ;
For men buy slaves, that they may masters be ;
She with her all hath purchased slavery ;
And, once her bargain made, she must go through it,
Or lose her fame in seeking to undo it ;
She now must spend the remnant of her days
Mid faces strange and unfamiliar ways ;
To suit her lord's yet unknown inclination,
She 'll need, poor soul, a special inspiration ;

κἀν τῷδ' ἀγὼν μέγιστος, ἢ κακὸν λαβεῖν
ἢ χρηστόν· οὐ γὰρ εὐκλεεῖς ἀπαλλαγαὶ
γυναιξὶν, οὐδ' οἷόν τ' ἀνήνασθαι πόσιν·
εἰς καινὰ δ' ἦθη καὶ νόμους ὠφιγμένην
δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἴκοθεν,
ὅτῳ μάλιστα χρήσεται συνευνέτῃ·
κἂν μὲν τάδ' αὐταῖς ἐκπονουμέναισιν εὖ
πόσις ξυνοικῇ μὴ βίᾳ φέρων ζυγὸν,
ζηλωτὸς αἰών· εἰ δὲ μὴ, θανεῖν χρεών·
ἀνὴρ δ' ὅταν τοῖς ἔνδον ἄχθηται ξυνὼν,
ἔξω μολὼν ἔπαυσε καρδίαν ἄσης,
ἢ πρὸς φίλον τιν' ἢ πρὸς ἥλικας τραπείς·
κείναις δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν·
λέγουσι δ' αὐτὰς ὡς ἀκίνδυνον βίον
ζῶσιν κατ' οἴκους, οἱ δὲ μάρνανται δορί·
κακῶς φρονοῦντες· ὡς τρὶς ἂν παρ' ἀσπίδα
στῆναι θέλοις ἂν μᾶλλον ἢ τεκεῖν ἅπαξ.

249. Ἔνδον μένουσαν τὴν γύναικ' εἶναι χρεὼν
ἐσθλήν· θύραξε δ' ἀξίαν τοῦ μηδένος.

250. Ἦτοι λέγουσιν ὡς μί' εὐφρόνη χαλᾷ
τὸ δυσμενὲς γυναικὸς εἰς ἀνδρὸς λέχος·
ἀπέπτυσ' αὐτὴν, ἥτις ἄνδρα τὸν πάρος
καινοῖσι λέκτροις ἀποβαλοῦσ' ἄλλον φιλεῖ·
ἀλλ' οὐδὲ πῶλος, ἥτις ἂν διαζυγῇ
τῆς συντραφείσης, ῥᾳδίως ἕλξει ζυγόν·
καίτοι τὸ θηριῶδες ἄφθογγόν τ' ἔφυ
ξυνέσει τ' ἄχρηστον τῇ φύσει τε λείπεται.

And, done her best, she 'll think he kindly
treats her,
If, though he often scolds, he seldom beats her;
And, should the brute to such foul means
descend,
Her only cure 's a noose at a rope's end.
A husband, weary of his own fireside,
May have abroad each humour gratified,
While the poor wife day after day must stare
At one man's mouth and nose and eyes and
hair.
Fools tell us, men run risks by land and sea,
While wives sit snug at home from danger
free ;
These fools would find the peril less, I 'll
swear,
To fight three battles than one child to bear.
Good wives are like cats, and love fireside
seats,
But hussies, like bitches, are aye on the
streets.
They say a married widow may forget
A husband in one night, and cease to fret ;
With easy memories who their sex so shame,
Heartless, are women but in form and name ;
If beasts be driven in pairs, and one be taken,
The other long will pine as thing forsaken ;
Widows, then, merry, gay, and debonnaire,
Might learn a lesson from a cow or mare.

251. Νόμοι γυναικῶν οὐ καλῶς κεῖνται πέρι·
χρὴν γὰρ τὸν εὐτυχοῦνθ' ὅτι πλείστας ἔχειν
γυναῖκας, εἴπερ ἐν δόμοις τροφὴ παρῆν·
ὡς τὴν κακὴν ἂν ἐξέβαλλε δωμάτων,
τὴν δ' οὖσαν ἐσθλὴν ἡδέως ἐσώζετ' ἄν·
νῦν δ' εἰς μίαν βλέπουσι, κίνδυνον μέγαν
ῥίπτοντες· οὐ γὰρ τῶν τρόπων πειρώμενοι
νύμφας ἐς οἴκους ἑρματίζονται βροτοί.

252. Ὅσῳ τὸ θῆλυ δυστυχέστερον γένος
πέφυκεν ἀνδρῶν· ἔν τε τοῖσι γὰρ καλοῖς
πολλῷ λέλειπται, κἀπὶ τοῖς αἰσχροῖς πλέον.

253. Τὴν εὐγένειαν, κἂν ἄμορφος ᾖ γάμος,
τίμα συ, τέκνον, πρὸς τέκνων χάριν λαβεῖν,
τό τ' ἀξίωμα μᾶλλον ἢ τὰ χρήματα.

254. Οὔ τοι ποτ', οὔποτ', οὐ γὰρ εἰσάπαξ ἐρῶ,
χρὴ τούς γε νοῦν ἔχοντας, οἷς ἔστιν γυνὴ,
πρὸς τὴν ἐν οἴκοις ἄλοχον εἰσφοιτᾶν ἐᾶν
γυναῖκας· αὗται γὰρ διδάσκαλοι κακῶν·
ἡ μέν τι κερδαίνουσα συμφθείρει λέχος,
ἡ δ' ἀμπλακοῦσα συννοσεῖν αὐτῇ θέλει,
πολλαὶ δὲ μαργότητι· κἀντεῦθεν δόμοι
νοσοῦσιν ἀνδρῶν· πρὸς τάδ' εὖ φυλάσσετε
κλῄθροισι καὶ μοχλοῖσι δωμάτων πύλας·
ὑγιὲς γὰρ οὐδὲν αἱ θύραθεν εἴσοδοι
δρῶσιν γυναικῶν, ἀλλὰ πολλὰ καὶ κακά.

251. Our customs in wedlock sound reason defy ;
For a fortune we risk on one cast of the die ;
Why, only five wives are allowed to five men,
Though, if each could afford it, he 'd rightly claim ten ;
And he'd try them in housekeeping, temper, and tact,
And the good would be kept, and the bad be off-packt.

252. There be virtues in manhood to which woman never riseth ; and in womanhood there be vices to which man doth rarely sink.

253. My son, set thou thine heart upon a woman well-born, be she comely or uncomely ; and this for the sake of the children that may be born to thee ; for industry of thine may make thee money, but Time alone generateth nobility.

254. A Benedick that longs for home repose
To women-visitors his house will close ;
For women never put their heads together
But to hatch trouble and bring on foul weather.
Some mischief make from love of mischief-making ;
Some play the go-between for money-taking ;
And some, notoriously gone astray,
Wish all the world to be as bad as they ;
Look to your door, then, friend, and bar and lock it,
And keep the latch-key in your trousers-pocket.

255. Χρεὼν
κοσμεῖν γύναικας τὰς γυναικείας νόσους.

256. Γάμους ὅσοι σπεύδουσι μὴ πεπρωμένους
μάτην πονοῦσιν· ἢν δὲ τὸ Χρεὼν πόσει
ζεύγνυσι, κἀσπούδαστος ἦλθεν εἰς δόμους.

257. Ὅσοι γαμοῦσιν ἢ γένει κρείσσους γάμους,
ἢ πολλὰ χρήματ,' οὐκ ἐπίστανται γαμεῖν·
τὰ τῆς γυναικὸς γὰρ κρατοῦντ' ἐν δώμασι
δουλοῖ τὸν ἄνδρα, κοὐκέτ' ἐστ' ἐλεύθερος·
πλοῦτος δ' ἐπακτὸς ἐκ γυναικείων γάμων
ἀνόνητος· αἱ γὰρ διαλύσεις οὐ ῥᾴδιαι.

258. Μετρίων λέκτρων, μετρίων δὲ δόμων
μετὰ σωφροσύνης
κύρσαι θνητοῖσιν ἄριστον.

259. Γυναικί τοι σιγή τε καὶ τὸ σωφρονεῖν
κάλλιστον, εἴσω θ' ἥσυχον μένειν δόμων.

260. Φιλόψογόν τοι χρῆμα θηλειῶν ἔφυ,
σμικράς τ' ἀφορμὰς ἢν λάβωσι τῶν λόγων,
πλείους ἐπεισφέρουσιν· ἡδονὴ δέ τις
γυναιξὶ μηδὲν ὑγιὲς ἀλλήλας λέγειν.

261. Θυγατράσιν τοι ταῖς ἐμαῖς εἴη πόσις
μὴ παρθενωπὸς, ἀλλὰ τἀνδρείου τρόπου·
τὰ γὰρ τέκν' αὐτῶν Ἄρεος ἐκκρεμάννυται,
τὰ δ' εὐπρεπῆ δὴ κόσμος ἐν χοροῖς μόνον.

255. A woman, worth the name, would rather die
Then run her own sex down, while men
stood by.

256. Whoso wife-hunting goes uphill, down dale,
Will in his errand to a surety fail ;
If Fate hath once ordain'd a man should wed,
He'll wake one morn and find his wife in bed.

257. Marry not a wife of high lineage ; for she will despise thee and thy kinsfolk :

Neither marry thou an heiress ; for that were to forge thine own fetters.

258. Woo, win, and wed a modest wife,
If pleasant home and happy life
Thou would'st unto thyself secure ;
One not too young, and not too old,
And not too free, nor yet too cold,
Not too rich, and not too poor.

259. She is excellent among women, that hath a quiet tongue, a pure heart, and that loveth her own fireside.

260. O women-folk love scandal well !
Give them an inch, they'll make an ell :
There's not one woman in our old town,
But loves to run a sister down.

261. Had I a wife, and had my way,
And we were blest with daughters ten,
With gallants they might flirt and play,
But all should marry brave good men.

262. Ἔν τοι κακοῖσι καὶ νόσοις γυνὴ πόσει
ἥδιστόν ἐστι, δώματ' ἢν οἰκῇ καλῶς,
ὀργήν τε πραΰνουσα καὶ δυσθυμίας
ψυχὴν μεθίστασ'· ἡδὺ κἀπάταί φίλων.

263. Ἐμπέφυκέ τοι
γυναιξὶ τέρψις τῶν παρεστώτων κακῶν
ἀνὰ στόμ' ἀεὶ καὶ διὰ γλώσσης ἔχειν.

264. Εἷς τοι τοσοῦτον ἦκεθ' ὥστ' ὀρθουμένης
εὐνῆς, γυναῖκες, πάντ' ἔχειν νομίζετε,
ἢν δ' αὖ γένηταί ξυμφορά τις εἰς λέχος,
τὰ λῷστα καὶ κάλλιστα πολεμιώτατα
τίθεσθε.

265. Οὐ δή ποτ' ἄνδρα τὸν σοφὸν γυναικὶ χρὴ
δοῦναι χαλινοὺς, οὐδ' ἀφέντ' ἐᾶν κρατεῖν·
πιστὸν γὰρ οὐδέν ἐστιν· εἰ δέ τις κυρεῖ
γυναικὸς ἐσθλῆς, εὐτυχεῖ, κακὸν λαβών.

266. Ἀγάμους ἀτέκνους τε βροτῶν ζηλῶ·
μία γὰρ ψυχὴ, τῆς ὑπεραλγεῖν
μέτριον ἄχθος·
παίδων δὲ νόσους καὶ νυμφιδίους
εὐνὰς θανάτοις κεραϊζομένας
οὐ τλητὸν ὁρᾶν.

267. Μοχθηρόν ἐστιν ἀνδρὶ πρεσβύτῃ τεκνοῦν·
δμώς τ' ἐστιν ὅστις οὐκέθ' ὡραῖος γαμεῖ·
δέσποινα γὰρ γέροντι νυμφίῳ γυνή.

262. In sickness and distress for man can be
No solace like a good wife's company ;
With sweet and more than pardonable wiles
She soothes his anger and his care beguiles :
O then how infinite is Love's subtlety,
That so to Truth transfigures Falsity !

263. How miserable would women be,
But for their neighbours' misery !

264. So long as man his vow of fealty keeps,
The fiend within the woman's bosom sleeps ;
But let his fancy once a ramble take,
And Jealousy, the fiend, is wide awake.

265. No man, not utterly devoid of brains,
Will e'er allow his wife to hold the reins ;
For this one truth hath been by all confess'd :
'Woman may not be trusted, at her best.'
Is your wife good?—she 's better than a bad one ;
But it were better, if you ne'er had had one ;
Yourself are ill off, though your friend fare worse ;
You have no blessing, and he hath a curse.

266. When I reflect upon the sicknesses of childhood and the perils of childbed, I say in my heart : 'It is better for a man not to marry.'

267. An old man's wife is an old fool's mistress. Ere a greybeard turneth to beget children, the wits that should be in his head will have tumbled into his loins.

268. Τῆς μὲν κακῆς κάκιον οὔτι γίνεται
γυναικός· ἐσθλῆς δ' οὐδὲν εἰς ὑπερβολὴν
πέφυκ' ἄμεινον.

269. Ἴσον γε δῆτ' ἀνήρ τε καὶ γυνὴ σθένει
ἀδικουμένη πρὸς ἀνδρός· ὡς δ' αὕτως ἀνὴρ
γυναῖκα μωραίνουσαν ἐν δόμοις ἔχων·
καὶ τῷ μὲν ἔστιν ἐν χεροῖν μέγα σθένος,
τῇ δ' ἐν γονεῦσι καὶ φίλοις τὰ πράγματα.

270. Εἴ τις γυναῖκας τῶν πρὶν εἴρηκεν κακῶς
ἢ νῦν λέγων ἐστίν τις ἢ μέλλει λέγειν,
ἅπαντα ταῦτα συντεμὼν ἐγὼ φράσω·
γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει
τοιόνδ', ὁ δ' ἀεὶ ξυντυχὼν ἐπίσταται.

271. Τὸ θῆλυ συνθεὶς μή σου πᾶν μέμψῃ γένος.

272. Οἰκοφθόρον δῆτ' ἄνδρα κωλύει γυνὴ
ἐσθλὴ παραζευχθεῖσα, καὶ σώζει δόμους.

273. Μακάριος, ὅστις εὐτυχεῖ γάμον λαβὼν
ἐσθλῆς γυναικὸς, εὐτυχεῖ δ' ὁ μὴ λαβών.

274. Οὐ τὸ κάλλος, ὦ γύναι,
ἀλλ' ἀρεταὶ τέρπουσι τοὺς ξυνευνέτας.

275. Χρή τοι γύναικα, κἂν κακῷ πόσει δοθῇ,
στέργειν ἄμιλλάν τ' οὐκ ἔχειν φρονήματος.

276. Μεγάλη τυραννὶς ἀνδρὶ τέκνα καὶ γυνή·
ἴσην γὰρ ἀνδρὶ συμφορὰν εἶναι λέγω
τέκνων θ' ἁμαρτεῖν καὶ πάτρας καὶ χρημάτων
ἀλόχου τε κεδνῆς· ὡς μόνον τῶν χρημάτων
κράτιστόν ἐστι τἀνδρὶ, σώφρον' ἂν λάβῃ.

268. There is nothing worse than a bad woman, and nothing better than a good one.

269. If man or wife against the laws
Of holy wedlock sin,
He hath himself to plead his cause,
And she her kith and kin.

270. If e'er a man spake ill of women-folk,
Or so speaks now, or is to speak hereafter,
I 'll take the triple argument, and say:
Experience shows that women are
Beings unique and singular;
Search high and low, sky, earth, and sea,
Nought like them was, is, or will be.

271. Is it foolish to say of all men—'They are wicked'?—so is it foolish to speak of women; for, as man from man, so one woman differeth from another.

272. A thrifty wife, if anything can,
May save from ruin a thriftless man.

273. Happy is the man that hath gotten him a good wife; and lucky is he that hath gotten him none.

274. The beauty of a good wife addeth grace to her goodness; but her beauty availeth not a wicked one.

275. The evil qualities of a husband excuse not the disobedience of a wife.

276. Wife and child are a yoke upon a man's shoulder; for the loss of a child is as exile from one's country, and a man had better lose all his substance than lose a good wife.

277. Ἄλγιστον ἄρα τὸ θῆλυ, μισηθὲν γένος·
αἳ γὰρ σφαλεῖσαι ταῖσιν οὐκ ἐσφαλμέναις
αἶσχος γυναιξὶ, καὶ κεκοίνωνται ψόγον,
ταῖς δ' οὐ κακαῖσιν αἱ κακαί· τὰ δ' εἰς γάμους
οὐδὲν δοκοῦσιν ὑγιὲς ἀνδράσιν φρονεῖν.

278. Ὅταν πόσις πικρῶς
ξυνῇ γυναικὶ, καὶ τὸ σῶν ἐστὶν πικρόν.

279. Ἄλλαι μὲν, ὦ παῖ, διὰ τὸ κάλλος εὐτυχεῖς
γυναῖκες, ἄλλας δ' αὐτὸ τοῦτ' ἀπώλεσεν.

280. Τύχη γυναικῶν εἰς γάμους.

281. Ὅταν βροτῶν τις δελεάσας δάμαρτά του
κρυπταῖσιν εὐναῖς εἶτ' ἀναγκασθῇ λαβεῖν,
δύστηνός ἐστιν, εἰ δοκεῖ τὸ σωφρονεῖν
ἐκεῖ μὲν αὐτὴν οὐκ ἔχειν, παρ' οἷ δ' ἔχειν·
οἰκεῖ γαρ ἄλγιστ', οὐ δοκῶν οἰκεῖν κακῶς·
ξυνοῖδε γὰρ δῆτ' ἀνόσιον γήμας γάμον,
γυνὴ δ' ἄρ' ἄνδρα δυσσεβῆ κεκτημένη.

282. Ἦτοι τόδ' αἰσχρὸν προστατεῖν γε δωμάτων
γύναικα, μὴ τὸν ἄνδρα· κἀκείνους στυγῶ
τοὺς παῖδας, ὅστις τοῦ μὲν ἄρσενος πατρὸς
οὐκ ὠνόμασται, τῆς δὲ μητρὸς ἐν πόλει·
ἐπίσημα γὰρ γήμαντι καὶ μείζω λέχη
τἀνδρὸς μὲν οὐδείς, τῶν δὲ θηλειῶν λόγος.

283. Αἴσχιστον, εἴ τις ταῦτ' ἀκούσεταί ποτε
ὁ τῆς γυναικὸς, οὐχὶ τἀνδρὸς ἡ γυνή.

284. Εδνους φέρουσ' ἐλευθεροστομεῖ γυνή.

277. Women are a sorry set; such as slip in their goings bring discredit on the virtuous; and in matters of wedlock women do never deal honestly with men.

278. The joy of a woman is gone from the hour
When a husband proves false, or his temper goes sour.

279. Some girls win fortune by a pretty face;
Beauty to some brings ruin and disgrace.

280. Wedlock is Woman's lottery.

281. Who steals his neighbour's wife doth play the villain,
And, if he take her for his own, the fool;
For through the gate of lies she comes to him,
Portion'd with falsehood, dower'd with treachery:
When all alone they sit, to himself he 'll say—
'Thou slut!'—and she, between her teeth—
'Thou rogue!'

282. When it is said of children that their mother is So-and-so, it is likely that their father is So-so.

283. That man hath reach'd the nadir of degradation, that can justly be called his husband's wife.

284. The ant-eater hath a long tongue; and so hath the wife that bringeth a dower to her husband.

285. Οὔ τοι καλὸν
δυοῖν γυναικοῖν ἄνδρ' ἔν' ἡνίας ἔχειν,
ἀλλ' εἰς μίαν βλέποντες εὐναίαν Κύπριν
στέργουσιν, ὅστις μὴ κακῶς οἰκεῖν θέλει.

286. Ἐπίφθονόν τι χρῆμα θηλείας φρενὸς
καὶ ξυγγάμοισι δυσμενὲς μάλιστ' ἀεί.

287. Παῦρον δὴ γένος ἐν πολλαῖς
εὕροις ἂν ἴσως
οὐκ ἀπόμουσον τὸ γυναικῶν.

288. Ὦ γυναικῶν λέχος πολύπονον,
ὅσα βροτοῖς ἔρεξας ἤδη κακά.

289. Ἔκ τοι πατρὸς καὶ μητρὸς ἐκπονουμένων
σκληρὰς διαίτας οἱ γόνοι βελτίονες
τῶν ἐν δόμοισιν ἡμερευόντων ἀεί.

290. Ἐμοὶ δοκεῖ δῆτ', εἰ παραζεύξειέ τις
χρηστῷ πονηρὸν λέκτρον, οὐκ ἂν εὐτεκνεῖν·
ἐσθλοῖν δ' ἂν ἀμφοῖν ἐσθλὸν ἐκφῦναι γόνον.

291. Τὰς σώφρονας μὲν ἐν λόγοις μισητέον
λάθρᾳ δὲ τόλμας οὐ καλὰς κεκτημένας·
αἳ πῶς ποτ', ὦ δέσποινα ποντία Κύπρι,
βλέπουσιν εἰς πρόσωπα τῶν ξυνευνετῶν
οὐδὲ σκότον φρίσσουσι τὸν ξυνεργάτην
τέρεμνά τ' οἴκων μή ποτε φθογγὴν ἀφῇ ;

292. Κῆδος καθ' αὑτὸν τὸν σοφὸν κτᾶσθαι χρεών.

285. Live two lives, to please two wives.

286. Jealousy ! Jealousy ! thy name is Woman !

287. With boys and girls it is severally as with puppies and kittens ; for of the former many remain worthless, and a few admit of infinite training ; but the latter develop all quickly, but within a very little circumference.

288. If thou hear a hubbub in the street, and draw near, and make inquiry, thou wilt find that a woman hath had somewhat to do with it.

289. The children of Labour and Honesty are better than the children of Wealth and Idleness.

290. For the getting of a good son it requireth but two things—a good father and a good mother.

291. There be women that can trick their husbands, and yet pray fervently in chapel ; and to me it is a great marvel how the like can sleep soundly in the dark.

292. Doctors young, that seek to thrive,
With daughters of old doctors wive.

293. Ἦ τᾶρα δεινὸν ἑρπετῶν μὲν ἀγρίων
ἄκη βροτοῖσι Θεῶν καταστῆσαί τινα·
ἃ δ' ἔστ' ἐχίδνης καὶ πυρὸς περαιτέρω,
οὐδεὶς γυναικὸς φάρμακ' ἐξηῦρεν κακῆς.

294. Ἤτοι γαμεῖν δῆτ' ἔκ τε γενναίων χρεὼν
δοῦναί τ' ἐς ἐσθλοὺς, ὅστις εὖ βουλεύεται,
κακῶν δὲ λέκτρων μὴ 'πιθυμίαν ἔχειν,
μηδ' εἰ ξαπλούτους οἴσεται φερνὰς δόμοις.

295. Ἐχθρά 'στιν ἡ 'πιοῦσα μητρυιὰ τέκνοις
τοῖς πρόσθ', ἐχίδνης οὐδὲν ἠπιωτέρα.

296. Κακὸν γυναῖκα πρὸς νέαν γαμεῖν νέον·
μακρὰ γὰρ ἰσχὺς μᾶλλον ἀρσένων μένει,
θήλεια δ' ἥβη θᾶσσον ἐκλείπει σέβας.

297. Εἴη μοι κύρσαι
συνδυάδος φιλίας ἀλόχου· τοῦτο γὰρ
ἐν βιότῳ σπάνιον μέρος.

298. Οὔποτε φήσω γάμον εὐφραίνειν
πλέον ἢ λυπεῖν.

299. Γαμεῖτε νῦν, γαμεῖτε, κᾆτα θνήσκετε
ἢ φαρμάκοισιν ἐκ γυναικὸς ἢ δόλοις·
ὅστις δὲ πλοῦτον ἢ 'γένειαν εἰσιδὼν
γαμεῖ πονηρὰν, μωρός ἐστι· μικρὰ γὰρ
μεγάλων ἀμείνω 'ν σώφροσιν δόμοις ἔχειν.

300. Γύναικα χρὴ τὰ πάντα συγχωρεῖν πόσει.

301. Ἀπόντος ἀνδρὸς ἐκ δόμων ἥτις γυνὴ
εἰς κάλλος ἀσκεῖ, διάγραφ' ὡς οὖσαν κακήν.

293. If serpent sting thee, herb may heal ;
A burn is soothed by sprinkled meal ;
But woman's stab is deadly and sure,
Past all soothing, and past all cure.

294. Wealth is a desirable thing, my son, and Beauty an admirable ; but see thou that thy children wed only with such as know the name of their father's grandsire.

295. Whoso bringeth in a strange woman to rear his motherless children is as a bird that asketh a weasel to hatch the eggs in his lonely nest.

296. 'Tis bad for boy and girl to marry :
She cannot wait, but he should tarry.

297. Of wedded pairs, my son, I have known sixty and seven ; and of these pairs I envied two.

298. Happy wedlock bringeth much of joy ; but happiest wedlock hath its share of pain.

299. Marry, my son, if thou art weary of life. And, if thou must needs marry, choose not a wicked woman for her wealth or her lineage ; for a tigress chafeth in a little cage.

300. That wife shall never go astray
That always to her lord gives way.

301. Write her down 'hussy' that looketh into her mirror while her husband is from home.

302. Βροτῶν ὅσοις μὲν εὖ καθεστᾶσιν γάμοι,
μακάριος αἰών· οἷς δὲ μὴ πίπτουσιν εὖ,
τά τ' ἔνδον εἰσὶ τά τε θύραζε δυστυχεῖς.

303. Ἀεὶ γυναῖκες ἐμποδὼν ταῖς συμφόραῖς
ἔφυσαν ἀνδρῶν πρὸς τὸ δυστυχέστερον.

304. Γυνὴ πέφυκ' εἰς τἄλλα μὲν φόβου πλέα,
κακὴ δ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν·
ὅταν δ' ἐς εὐνὴν ἠδικημένη κυρῇ,
οὐκ ἔστιν ἄλλη φρὴν μιαιφονωτέρα.

305. Ἐκ τῶν ὁμοίων οἱ κακοὶ γαμοῦσ' ἀεί.

306. Ὅπου βότρυος ἐν δαιτὶ γίγνεται γάνος
γυναιξὶν, ὑγιὲς οὐδὲν ἔτι τῶν ὀργίων.

307. Τῶν τοι πλούτων ὅδ' ἄριστος
γενναῖον λέχος εὑρεῖν.

308. Γυναικί τοι
αἰσχρὸν μετ' ἀνδρῶν ἑστάναι νεανιῶν.

309. Τὰ μὲν γυναικῶν ἧσσόν ἐστ' ὄκνου γένος,
τὰ δ' οὐκ ἂν αὐτῶν θράσος ὑπερβάλλοιτό τις.

310. Πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρονεῖν
νοσοῦνθ' ὁρῶντας λέκτρα μὴ δοκεῖν ὁρᾶν ;

311. Εἰκότως κακῆς γυναικὸς κακὸς ἀνὴρ γενήσεται.

312. Δειλῶν γύναικες δεσποτῶν θρασύστομοι.

313. Ἢ δεινὸν αἱ γυναῖκες εὑρίσκειν τέχνας.

314. Μάλιστ' ἔχει τοι δύναμιν εἰς οἶκτον γυνή.

302. If husband and wife do agree, there is happiness; but if they quarrel, there is misery within doors, and little of comfort without.

303. If women interfere in anything,
They thither, willy-nilly, mischief bring.

304. A woman that will shudder at the sight of a drawn sword will use it without a qualm if she be injured of her husband.

305. Birds of a feather mate together.

306. Men in their cups pass through merriment into foolishness; but women in their revels pass through cunning into vice.

307. That man hath made his fortune who hath married a good wife.

308. It is a shame to a girl to stand havering with young men.

309. A woman is at times a very hind for cowardice, and at times a lioness for courage.

310. How many husbands, good sir, do you think
Are sensible fellows and know when to wink?

311. A bad wife will spoil the best of husbands.

312. There 's something wrong, we all do know,
When cocks are dumb and hens do crow.

313. If that her lover were up in the moon,
A woman would manage to get there soon.

314. The chemist extracteth perfume from things refuse; and woman draweth compassion from out a heart of stone.

315. Πάντα τοι δι' ἀρσένων
γυναιξὶ πράσσειν εἰκὸς, αἵτινες σοφαί.
316. Γυναῖκες εἰς μὲν ἔσθλ' ἀμηχανώταται,
κακῶν δὲ πάντων τέκτονες σοφώταται.
317. Χρεὼν ἐν δόμοισιν ἄνδρα τὸν σοφὸν τρέφειν
γύναικα χρηστὴν κἀγαθὴν, ἢ μὴ γαμεῖν.
318. Γυνή τι θηλὺ κἀπὶ δακρύοις ἔφυ.
319. Ἦ ταῦρα φλαύραν οὐ σπάνις γυναῖκ' ἔχειν.
320. Οὐκ ἔστιν οὔτε τεῖχος, οὔτε χρήματα,
οὔτ' ἄλλο δυσφύλακτον οὐδὲν, ὡς γυνή.
321. Δεινὸν γυναιξὶν αἱ δι' ὠδίνων γοναὶ,
καὶ φιλότεκνόν πως πᾶν γυναικεῖον γένος.
322. Ἦ τἄρ' ἂν ὄψέ γ' ἄνδρες ἐξεύροιεν ἄν,
εἰ μὴ γυνή γε μηχανὰς εὑρήσεται.
323. Νόμος
γύναικας ἀνδρῶν μὴ βλέπειν ἐναντίον.
324. Γυνὴ κὠφέλειαν
καὶ νόσον ἀνδρὶ φέρει μεγίσταν.
325. Πικρὸν νέᾳ γυναικὶ πρεσβύτης ἀνήρ.
326. Τὰ μὲν ἄλλα δεύτερ' ἐστὶν ἂν πάσχῃ γυνὴ,
ἀνδρὸς δ' ἁμαρτάνουσ' ἁμαρτάνει βίου.
327. Ὄλβος γυναικὶ, πόσιν ἐὰν στέργοντ' ἔχῃ.
328. Γύναικας ἀπάτῃ κοὐ σθένει νικητέον.
329. Πᾶσα μὲν δούλη πέφυκεν ἀνδρὸς ἡ σώφρων
γυνὴ,
ἡ δὲ μὴ σώφρων ἀνοίᾳ τὸν ξυνόνθ' ὑπερφρονεῖ.
330. Ἀεὶ γυναῖκα συμπονεῖν γυναικὶ χρή.

315. A goose of a woman will have the last say ;
But clever wives yield, and have all their own way.

316. Women are helpless for great and good ends, but quick for trifles or for mischief.

317. Plain water is better than poor wine ; so is celibacy better than commonplace wedlock.

318. A woman's eyes are fountains of tears.

319. Good wives, like flowers, bloom here and there ;
Bad wives, like weeds, grow everywhere.

320. Thou mayst guard a fortress or a king's treasure ; but thou canst not guard a woman.

321. No love like mother's love.

322. Men need not try where women fail.

323. Distrust a man that cannot look you in the eyes, and a woman that can.

324. Woman is man's greatest blessing and man's greatest curse.

325. An old husband is an abomination to a young wife.

326. When husband goes, all goes.

327. A wife that has secured the love of her husband has reached the apex of woman's happiness.

328. Wheedle a woman, would you win your way.

329. A good woman maketh an obedient wife ; but a foolish wife despiseth her husband.

330. Women-folk should stand by one another.

331. Ἦ φημὶ βροτῶν οἵτινές εἰσιν
πάμπαν ἄπειροι μηδ' ἐφύτευσαν
παῖδας προφέρειν εἰς εὐτυχίαν
τῶν γειναμένων.
Οἱ μὲν ἄτεκνοι, δι' ἀπειροσύνην
εἴθ' ἡδὺ βροτοῖς εἴτ' ἀνιαρὸν
παῖδες τελέθουσ', οὐχὶ τυχόντες,
πολλῶν μόχθων ἀπέχονται·
οἷσι δὲ τέκνων ἔστιν ἐν οἴκοις
γλυκερὸν βλάστημ', ἀθρῶ μελέτῃ
κατατρυχομένους τὸν ἅπαντα χρόνον·
πρῶτον μὲν ὅπως θρέψουσι καλῶς
βίοτόν θ' ὁπόθεν λείψουσι τέκνοις·
ἔτι δ' ἐκ τούτων εἴτ ἐπὶ φλαύροις
εἴτ' ἐπὶ χρηστοῖς
μοχθοῦσι, τόδ' ἐστιν ἄδηλον.
Ἓν δὲ τὸ πάντων λοίσθιον ἤδη
πᾶσιν κατερῶ θνητοῖσι κακόν·
καὶ δὴ γὰρ ἅλις βιοτὴν ηὗρον,
σῶμά τ' ἐς ἥβην ἦλυθε τέκνων
χρηστοί τ' ἐγένοντ'· εἰ δὲ κυρήσαι
Δαίμων οὗτος, φροῦδος ἐς Ἅιδην
Θάνατος προφέρων σώματα τέκνων.
Πῶς οὖν λύει πρὸς τοῖς ἄλλοις
τήνδ' ἔτι λύπην ἀνιαροτάτην
παίδων ἕνεκεν
θνητοῖσι θεοὺς ἐπιβάλλειν;

CONCERNING DOMESTIC ETHICS—KINDRED—HOME.

331. I hold it better that one should pass through life childless. For, though I grant a man would thereby lose much of joy, yet so would he be spared much of care and trouble. For a father must needs be anxious concerning the rearing and instruction of his children, and be busied in gathering substance to leave behind him when he dies; and all the while he cannot tell whether his pains will have been well bestowed upon virtuous children or wasted upon vicious ones. Nay, there have been men that have gathered substance, and their children have grown up healthy and virtuous, and Death hath come and marred the counsels of these fathers and made shipwreck of their happiness. And such men, methinks, must curse God in their hearts, and marvel that they were born into the world.

332. Ὑπερβαλλούσης ἔχει
θνατοῖς εὐδαιμονίας
ἀκίνητον ἀφορμὰν,
τέκνων οἷς ἂν καρποτρόφοι
λάμπωσιν ἐν θαλάμοις
πατρίοισι νεάνιδες ἦβαι,
διαδέκτορα πλοῦτον
ὡς ἔξοντες ἐκ πατέρων
ἑτέροις ἐπὶ τέκνοις·
ἀλκά τε γὰρ ἐν κακοῖς
σύν τ' εὐτυχίαις φίλον,
δορί τε γᾳ πατρίᾳ φέρει
σωτήριον ἀλκάν.
Ἐμοὶ μὲν πλούτου τε πάρος
βασιλικῶν τ' εἶεν θαλάμων
τροφαὶ κήδειοι κεδνῶν γε τέκνων·
τὸν ἄπαιδα δ' ἀποστυγῶ
βίον, ᾧ τε δοκεῖ ψέγω·
μετὰ δὲ κτεάνων μετρίων βιοτᾶς
εὔπαιδος ἐχοίμαν.

333. Οὐ χρή ποθ' ὅστις ἀρτίφρων πέφυκ' ἀνὴρ
παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς·
χωρὶς γὰρ ἄλλης ἧς ἔχουσιν ἀργίας
φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ·
σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ
δόξεις ἀχρεῖος κοὐ σοφὸς πεφυκέναι·

332. On pillars sure his happiness doth rest
Whose hearth with brave and loving boys is blest;
Their presence adds new sweetness to his joy;
Soothes him, when fears perplex or cares annoy;
His life and fame their arms and lips defend
From sword of foe or slander of false friend;
Blissfully heedless of his own decay,
He sees their virtues ripen day by day;
At length, all duties manfully fulfill'd,
All fear for self by love for others still'd,
Death, stealing on him with a kind surprise,
With sudden finger closes peaceful eyes.
Give me such life, and, blest with modest means,
I will not envy sonless kings and queens,
Nor the dull lot of celibates that buy
Quittal of care with self-idolatry.

333. A prudent father will not over-teach his children. For an over-taught man is a nuisance to his neighbours. The fool that is conscious of his

τῶν δ' αἳ δοκούντων εἰδέναι τι ποικίλον
κρείσσων νομισθεὶς λυπρὸς ἐν πόλει φανεῖ.

334. Οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας
ἢ πατρὸς ἐσθλοῦ κἀγαθοῦ πεφυκέναι
γαμεῖν τ' ἀπ' ἐσθλῶν· ὃς δὲ νικηθεὶς πόθῳ
κακοῖς ἐκοινώνησεν, οὐκ ἐπαινέσω,
τέκνοις ὄνειδος οὕνεχ' ἡδονῆς λιπεῖν·
τὸ δυστυχὲς γὰρ ηὐγένει' ἀμύνεται
τῆς δυσγενείας μᾶλλον.

335. Οὐκ ἔστιν οὐδὲν μητρὸς ἥδιον τέκνοις·
ἐρᾶτε μητρὸς, παῖδες· ὡς οὐκ ἔστ' ἔρως
τοιοῦτος ἄλλος οἷος οἰκείων ἐρᾶν.

336. Θετῶν γε παίδων ποῦ κράτος; τὰ φύντα τοι
κρείσσω νομίζειν τῶν δοκημάτων χρεών.

337. Ἀμηχανῶ τοι κοὐκ ἔχω μαθεῖν ἐγὼ,
εἴτ' οὖν ἄμεινόν ἐστι γίγνεσθαι τέκνα
θνητοῖσιν, εἴτ' ἄπαιδα καρποῦσθαι βίον·

folly hateth him as his better; and he that thinketh himself wise feareth him as a rival.

334. The glory of a son is the good name of his father; but the character of a mother liveth also in her children;

Therefore, my son, take heed when thou choosest thee a wife; and take to thyself a bird from out a good nest;

For good blood is proof against adversity; but ill blood faileth in the hour of need;

And men have married wives to please an idle fancy; but their children have cursed their father and their mother.

335. My boy, ere thou could'st 'Mother' say,
Thy Mother's soul was call'd away;
So mother's love to thee must be
Thy whole life long a mystery;
But, had she lived, I do aver
The love in that sweet Mother's heart
To thee had been a holy part
Of what was God's great love to her.

336. Adopt a child, and rear him: well and good:
'Tis but a make-believe of fatherhood.

337. I cannot tell whether is happier of these twain,—he that is childless, or he that hath sons and daughters;

ὁρῶ γὰρ, οἷς μὲν οὐκ ἔφυσαν, ἀθλίους·
ὅσοισι δ' εἰσὶν, οὐδὲν εὐτυχεστέρους·
καιγὰρ κακοὶ γεγῶτες ἐχθίστη νόσος·
κἂν αὖ γένωνται σώφρονες, κακὸν μέγα,
λυποῦσι τὸν φύσαντα μὴ πάθωσί τι.

338. Ἴστω γ' ἄφρων ὢν, ὅστις, ἄτεκνος ὢν τόπριν
παῖδας Θυραίους εἰς δόμους ἐκτήσατο,
τὴν μοῖραν εἰς τὸ μὴ χρεὼν παραστρέφων·
ᾧ γὰρ Θεοὶ δίδωσι μὴ φῦναι τέκνα,
οὐ χρὴ 'γκαλεῖσθαι πρὸς τὸ Θεῖον, ἀλλ' ἐᾶν.

339. Ἄμικτον ὅστις πατέρ' ἔχει νεανίαν
στυγνόν τ' ἐν οἴκοις, μεγάλα κέκτηται κακά.

340. Οὐκ ἂν γένοιτο χρηστὸς ἐκ κακοῦ πατρός.

341. Φίλον μὲν ἔστι φέγγος ἡλίου τόδε,
καλὸν δὲ πόντου κῦμ' ἰδεῖν εὐήνεμον,
γῆ τ' ἠρινὸν θάλλουσα, πλούσιόν θ' ὕδωρ,
πολλῶν τ' ἔπαινόν ἐστί μοι λέξαι καλῶν·
ἀλλ' οὐδὲν οὕτω λαμπρὸν, οὐδ' ἰδεῖν καλὸν
ὡς τοῖς ἄπαισι καὶ πόθῳ δεδηγμένοις
παίδων νεογνῶν ἐν δόμοις ἰδεῖν φάος.

342. Ἔμοιγ' ἂν εἶναι κεῖνα βουλοίμην τέκνα
ἃ καὶ μάχοιτο, καὶ μετ' ἀνδράσιν πρέποι·
μὴ σχήματ' ἄλλως ἐν πόλει πεφυκότα.

343. Ἦτοι γύναικας τὰν δόμοις ἀεὶ χρεὼν
ἐξευτρεπίζειν· εἰσιόντι δ' ἐργάτῃ
θύραθεν ἡδὺ τἄνδον εὑρίσκειν καλῶς.

For I have heard repining in a lonely house ; and I have beheld misery in a house of many children ;

For a bad son is a curse of curses to a father ; and a good son is unwittingly a fear to his mother.

338. A childless father, who adopteth an alien, fighteth against God.

339. A surly father blighteth the hearts of his children.

340. Wherefore shouldest thou bequeath thy money to a stranger, seeing that thy children will perforce inherit thy vices ?

341. Fair is the sunlight streaming down ;
Fair is a sea, clear, blue, serene ;
Fair, Autumn, grave in russet gown ;
Fair, Spring, bedeckt in mantle green ;
But neither sound nor sight, I trow,
In sweetness or in beauty vies
With merry noise of baby-crow,
With starry light of baby-eyes.

342. Had I sons, I would pray they might be honourable and manly ; but I would rather die childless than be father to a clothes'-block.

343. There can be no greater happiness on earth than that a man should return home after labour, and find his house clean and his wife in good humour.

344. Τοῦθ' ὡς μάλιστα πᾶσιν ἀγγέλλω βροτοῖς·
ἐσθλῶν ἀπ' ἀνδρῶν εὐγενῆ τίκτειν τέκνα·
οὐ γάρ ποτ' ἂν πράξειαν ἐς τέλος κακῶς.

345. Μισῶ γυναῖκας αἵτινες πρὸ τοῦ καλοῦ
ζῆν παῖδας ἔθελον, καὶ παρῆνεσαν κακά.

346. Παλαιὰ καινῶν λείπεται κηδευμάτων.

347. Πατέρα τε παισὶν ἡδέως ξυνεκφέρειν
φίλους ἔρωτας, ἐκβαλόντ' αὐθαδίαν,
παῖδάς τε πατρί· καιγὰρ οὐκ αὐθαίρετοι
βροτοῖς ἔρωτες, οὐδ' ἑκουσία νόσος·
σκαιόν τι δὴ τὸ χρῆμα γίγνεσθαι φιλεῖ,
Θεῶν ἀνάγκας ὅστις ἰᾶσθαι θέλει.

348. Εἷς μέν τις ἔστι κοινὸς ἀνθρώποις νόμος,
καὶ Θεοῖσι τοῦτο δόξαν, ὡς σαφῶς λέγω,
θηρσίν τε πᾶσι, τέκνα τίκτουσιν φιλεῖν·
τὰ δ' ἄλλα χωρὶς χρώμεθ' ἀλλήλων νόμοις.

349. Τῶν κτημάτων κτῆμ' ἐστὶ κάλλιστον—τέκνων,
πλούτου δὲ κρεῖσσον· τοῦ μὲν ὠκεῖα πτέρυξ,
παῖδες δὲ χρηστοὶ κἀν στένοισι δώμασι
καλόν τι θησαύρισμα, τοῖς τεκοῦσί τε
ἀνάθημα βιότου, κοὔποτ' ἐκλείπει δόμους.

350. Παίδων ὃς ὄντων καὶ πεφυκότος γένους
καινοὺς φυτεῦσαι παῖδας ἐν δόμοις θέλει,
ἔχθραν ἅπασι συμβαλεῖν ζητεῖ τέκνοις.

351. Ὅταν στόμαργος πρός σ' ἁμιλλᾶται γυνὴ,
δεῖ σ', ὥστε ναὸς κεδνὸν οἰακοστρόφον,
λαίφους νιν ἄκροις κρασπέδοις ὑπεκδραμεῖν.

344. Link thy children in wedlock with virtue and honesty ; and their children, if they go astray, will not err beyond reclaiming.

345. A good woman would rather that her children should cease to live than that they should cease to live well.

346. New faces and new ties
Wash away old memories.

347. Father and son must doff self-will in dealing with the love-fancies each of other. For love cometh and goeth like the wind of God ; and he is a fool that seeketh to mend an ordinance of God's making.

348. When a woman loveth her children we call her love 'virtue ;' when a cat loveth her kittens, we call it 'instinct.' A cat may in other things come behind a woman, but this 'instinct' seemeth to me one with that 'virtue.'

349. To father and mother, when feeble and old,
A good son is better than silver and gold.

350. The man that yelping loves to hear
Will in one kennel two litters rear.

351. When angry woman 'gins to rail,
A prudent husband lowers sail,
And scuds away before the gale.

352. Παισί τοι κλέος τόδε
κάλλιστον, ὅστις ἐκ πατρὸς χρηστοῦ γεγὼς
εἰς ταὐτὸν ἦλθε τοῖς τεκοῦσι τοὺς τρόπους.

353. Δεῖ πατέρα μὴ τοῖς παισὶ προσθεῖναι κράτη
πρὶν ἄν κατ' ὄσσων τυγχάνῃ μέλας σκότος·
ἢ χρὴ διελθεῖν πρὸς τέκνων νικώμενον.

354. Ἐσθλῶν ἀπ' ἀνδρῶν ἐσθλὰ γίγνεται τέκνα,
κακῶν δ' ὅμοια τῇ φύσει τῇ τοῦ πατρός.

355. Ἔχθρα τι δεινόν ἐστιν οἰκείων φίλων
καὶ δυσλύτους ἔχουσα τὰς διαλλαγάς.

356. Ξηρὰ βαθεῖαν γῆν ἐνίκησε σπορᾷ,
νόθοι τε πολλῷ γνησίων ἀμείνονες.

357. Δεινὸν τὸ τίκτειν, καὶ φέρει φίλτρον μέγα·
καὶ πᾶσι κοινόν ἐσθ' ὑπερκάμνειν τέκνων.

358. Ὡς οὐδὲν ἀνδρὶ πιστὸν ἄλλο πλὴν τέκνων.

359. Κέρδους ἕκατι καὶ τὸ συγγενὲς νοσεῖ.

360. Φίλει τέκν', ἀλλὰ μὴ τέκν' ἀσπάζου λίαν·
γυναικόφρων γὰρ θυμὸς ἀνδρὸς οὐ σοφοῦ.

352. The glory of a son is to know his father's goodness, and to hear it said of him by others: 'How like he is unto his father!'

353. A wise father will wear his crown
Till death shall make him lay it down.

354. Good chicks from a good hen;
And good sons from good men.

355. There is no enmity can mate
With what was love and now is hate.

356. Thin soils may laugh with standing corn,
And bastard lads beat lads true-born.

357. Bad wives and daughters are too rife I own,
But never in the world was mother known
But loved with love that may not be exprest
The child she once had suckled at her breast.

358. Now hot and now cold is the love of a friend,
But home-love and blood-love are hot to the end.

359. Through narrowest chinks will Money creep in,
And sap the foundations of Friendship and Kin.

360. A wise father will love his children, but will not make too much of them; for that were behaving as though he were their mother.

361. Πέφυκε δή πως παισὶ πολέμιον γυνὴ
τοῖς πρόσθεν ἡ ζυγεῖσα δεύτερον πόσει.

362. Ζηλωτὸς ὅστις ηὐτύχησεν εἰς τέκνα.

363. Δυοῖν ποτ' ἐχθροῖν εἰς ἓν ἐλθόντοιν στέγος,
ἦ θάτερον δεῖ δυστυχεῖν ἢ θάτερον.

364. Ἀποστολαί τοι μακάριαι μὲν, ἀλλ' ὅμως
δάκνουσι τοὺς τεκόντας, ὅταν ἄλλοις δόμοις
παῖδας παραδιδῷ πολλὰ μοχθήσας πατήρ.

365. Τὰ τῶν τεκόντων ὡς μετέρχεται Θεὸς
μιάσματα.

366. Νεανίου τοι φροντὶς οὐκ ἀλγεῖν φιλεῖ.

367. Ἦτοι τὸ φῦναι πατρὸς εὐγενοῦς ἄπο
ὅσην ἔχει φρόνησιν ἀξίωμά τε.

368. Δίκη τόδ' ἐστι, πατρὶ πείθεσθαι τέκνα.

369. Προγονοῖς δάμαρτες δυσμενεῖς ἀεί ποτε.

370. Χαλεπωτάτη πασῶν γε συγγόνων ἔρις.

371. Ἅπαις γυνὴ, τἄλλ' εὐτυχοῦσ', οὐκ εὐτυχεῖ.

361. When fathers take them second wives,
The early brood pass sorry lives.

362. It will need much of sorrow to overwhelm a man that is happy in his children.

363. If dog and cat 'neath one roof stay,
One of the twain must needs give way.

364. It is a blessed thing when a father giveth his daughter in wedlock ; but the blessing is fraught to him with pain ; for he remembereth all he hath done for her, and knoweth that henceforth she will gladden another home.

365. God visiteth the sins of the father upon the children to the third and fourth generation.

366. Youth loves with Joy to frolic and to play,
While Age with Sorrow plods his slow, sad way.

367. The nobility of a father is the pride of a son's heart, and giveth him standing among his fellows.

368. Children, submit yourselves to your fathers in all things.

369. Be a stepmother kindly as she will,
There 's in her love some hint of winter's chill.

370. The water soon is boiling hot,
When kith and kin do boil the pot.

371. Though a wife do love her husband, and be beloved of him, yet, if she be childless, she cannot be altogether happy.

372. Οὐδὲν ἥδιον πατρὶ
γέροντι θυγατρός· ἀρσένων γε μείζονες
ψυχαὶ, γλυκεῖαι δ' ἦσσον εἰς θωπεύματα.

373. Ἔστιν γε δὴ τόδ'· οἱ μὲν εἰσὶν ἀρσένων,
οἱ δ' αὖ φιλοῦσι μητέρας μᾶλλον πατρός.

374. Δεινοὶ κασιγνήτοισι γίγνονται ψόγοι
μάχαι θ', ὅταν ποτ' ἐμπέσωσιν εἰς ἔριν.

375. Ὦ παιδοποιοὶ συμφοραὶ, πόνοι βροτῶν,
ὡς ὅστις ὑμᾶς μὴ κακῶς λογίζεται,
ἅπαις διοίσει κοὐ τεκὼν θάψει τέκνα.

376. Πένητα χρηστὸν ἢ κακὸν καὶ πλούσιον
γαμβρὸν πεπᾶσθαι καὶ φίλον μᾶλλον πρέπει.

377. Τοῖς τεκοῦσί τοι
δύστηνος ὅστις μὴ 'ντιδουλεύει τέκνων,
κάλλιστον ἔρανον· δοὺς γὰρ ἀντιλάζυται
παίδων παρ' αὐτοῦ τοιάδ' ἂν τοκεῦσι δῷ.

378. Συνεκκόμιζε τῶν ὁμαιμόνων κακά.

379. Ὡς ἄνδρα δουλοῖ, κἀν θρασύσπλαγχνός τις ᾖ,
ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά.

380. Τὰ τῶν τεκόντων σφάλματ' εἰς τοὺς ἐκγόνους
οἱ Θεοὶ τρέπουσιν.

381. Οὐκ ἐν τόκοις τι μητρὸς εὐμενέστερον.

382. Ἐν πολλοῖς ἕνα
εὕροις ἂν ὅστις ἐστὶ μὴ χείρων πατρός.

372. A goodly son is the pride of his father; but a daughter's love is his chiefest comfort.

373. Some are mother's bairns, and some father's.

374. Brothers, when they disagree,
The nadir reach of enmity.

375. If thou sawest a father a-burying his child, thou wouldest pray the Gods to leave thee childless.

376. Choose thou for thy friend, or as husband for thy daughter, a poor man and righteous rather than one rich and unrighteous.

377. Honour thy father and thy mother; and for what thou doest for their sakes thou shalt one day be recompensed of thine own children.

378. Brother, sister, father, mother,
Should bear the sorrows each of other.

379. Men that have fearlessly their life-blood spilt
Have blench'd at mention of a parent's guilt.

380. If the fathers eat sour grapes, the teeth of the children are set on edge.

381. If there be aught that can comfort a young wife in her pains, it is the presence of her mother.

382. I have met on one day of a hundred with sons that were better men than their fathers.

383. Μήτηρ φιλότεκνός ἐστι δὴ μᾶλλον πατρός·
ἡ μὲν γὰρ αὐτῆς οἶδεν ὄνθ', ὁ δ' οἴεται.

384. Ὅταν γε κρηπὶς μὴ καταβλήθῃ γένους
ὀρθῶς, ἀνάγκη δυστυχεῖν τοὺς ἐκγόνους.

385. Ἐκβλαστάνει παῖς πατρός· οὐδ' ἂν εἷς ἀνὴρ
γυναικὸς αὐδήσειεν, ἀλλὰ τοῦ πατρός.

386. Ψυχὴ βροτοῖς τέκν'· ὅς δ' ἄπειρος ὢν ψέγει,
ἧσσον μὲν ἀλγεῖ, δυστυχῶν δ' εὐδαιμονεῖ.

387. Τὸν παρόντα μὲν
στέργειν πόσιν χρὴ, τὸν δὲ μηκέτ' ὄντ' ἐᾶν.

388. Αὕτη μεγίστη γίγνεται σωτηρία,
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.

389. Δοκεῖτ' ἂν οἰκεῖν, γαῖαν εἰ πένης ἅπας
λαὸς πολιτεύοιτο πλουσίων ἄτερ;
οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακά·
ἀλλ' ἔστι τις σύγκρασις ὥστ' ἔχειν καλῶς·
ὧν δ' οἱ πένητες ἐνδεεῖς, ὁ πλούσιος
δίδωσιν· ὧν δ' ἂν ἐνδεὴς πλουτῶν τις ᾖ,
τοῖσιν πένησι χρώμενος κεκτήσεται.

383. Much love to bairnies either parent shows ;
The mother most, experience avers ;
That they are his the father doth suppose ;
The mother knows for certain they are hers.

384. If a house be rooted in wrong, it will blossom in vice.

385. Mothers make daughters, and fathers make sons.

386. Children are the life of men ; for the childless among us have little care, but their happiness is worth very little.

387. A widow-wife must love, and may not fret ;
And may remember only to forget.

388. When husband says 'Yea,' and wife says 'Nay,'
All things go the contrary way.

CONCERNING SOCIAL ETHICS AND SOCIAL PHENOMENA.

389. Were all things certain, nothing would be sure ;
Joy would be joyless, of misfortune free ;
Were we all wealthy, then we all were poor ;
And, death not being, life would cease to be.

So take the world e'en as it comes, good friend,
Its good and evil mix'd, without complaining ;
And rest assured that He Who so ordain'd
Had reasons good and wise for so ordaining.

390. Βροτοῖς ἅπασιν ὅδε καθέστηκεν νόμος,
μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν φίλον.

391. Χάρις τις ἐν τρόποισιν εὐπροσηγόροις
πλείστη 'στι καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.

392. Σιγᾶν ὅπου δεῖ, καὶ λέγειν, ἵν' ἀσφαλές·
ὁρᾶν θ' ἃ δεῖ, κἄμ' οὐχ ὁρᾶν ἃ μὴ χρεών·
κρατεῖν τε γαστρὸς ἄνδρας εὐγενεῖς πρέπει.

393. Λαμπρόν γε θολερῷ δῶμα συμμίξας τὸ σὸν
ἕλκοις ἂν οἴκους· χρῆν γὰρ οὔτε σώματα
ἄδικα δικαίοις τὸν σοφὸν συμμιγνύναι,
εὐδαιμονοῦντας δ' εἰς δόμους κτᾶσθαι φίλους·
κοινὰς γὰρ ὁ Θεὸς τὰς τύχας ἡγούμενος
τοῖς τοῦ νοσοῦντος πήμασιν διώλεσε
τὸν οὐ νοσοῦντα κοὐδὲν ἠδικηκότα.

394. Μέτεστι τοῖς δούλοισι δεσποτῶν νόσου.

395. Ὅστις γε δούλῳ φωτὶ πιστεύει βροτῶν,
πολλὴν παρ' ἡμῖν μωρίαν ὀφλισκάνει.

396. Ἐν τοῖσι μωροῖς τοῦτον ἐγκρίνω βροτῶν,
ὅστις πατὴρ ὢν παισὶ μὴ φρονοῦσιν εὖ,
ἢ καὶ πολίταις, παραδίδωσ' ἐξουσίαν.

397. Οὐκ ἔστιν ἀνθρώποισι τοιοῦτο σκότος,
οὐ δῶμα γαίας κλειστὸν, ἔνθα τὴν φύσιν
ὁ δυσγενὴς, εἰ καὶ σοφὸς, κρύψειεν ἄν.

398. Ὅταν ποτ' αἰσχρὰ τοῖσιν ἐσθλοῖσιν δοκῇ,
ἦ κάρτα δόξει τοῖς κακοῖς γ' εἶναι κακά.

390. Pride and reserve sow the seeds of enmity and jealousy.

391. Politeness costeth us but little, and may win for us a great deal.

392. Know you a man whose intuition sees
When speech is due, or silence sure to please;
Who knows the times for winking and for sight,
And holds in check each animal appetite;
Follow his steps as closely as you can,
For seen in him is Nature's gentleman.

393. An honourable house, that intermarrieth with one infamous, loseth all its own honour, but lesseneth not the infamy that was aforetime.

394. John itches when Master scratches.

395. The servant that trusts his master may be a fool; but the master that trusts his servant is one.

396. There be two fools among men: a father that giveth silly children their own way, and a king that giveth a loose rein to his subjects.

397. In the darkest of rooms, in or below ground, a low-bred man, were he ever so able, would make his low breeding vividly distinct.

398. If good folk say that black is white, need bad folk say that black is black?

399. Οὐ χρὴ σκυθρωπὸν τοῖς ξένοις τὸν πρόσπολον
εἶναι, δέχεσθαι δ' εὐπροσηγόρῳ φρενί.
400. Χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν
κακῶς πίτνοντα καὶ φρενῶν ἀνθάπτεται.
401. Οὐ τἀντεταλμέν' ἐκπονεῖν δοῦλον χρεών,
ἤν πως πονηρά τ' ᾖ κακῶς τ' εἰρημένα.
402. Ἐς κοινὸν ἀλγεῖν τοῖς φίλοισι χρὴ φίλους.
403. Σὺν τοῖς φίλοισιν ἡδὺ μὲν πράσσειν καλῶς·
ὃ μὴ γένοιτο δ', εἴ τι τυγχάνοι κακὸν,
εἰς ὄμματ' εὐνοῦ φωτὸς ἐμβλέψαι γλυκύ.
404. Κάκιστόν ἐστι πᾶν τὸ δουλικὸν γένος·
γαστὴρ ἅπαντα· τοὐπίσω δ' οὐδὲν σκοπεῖ.
405. Οὐ καλὸν
δούλους πεπᾶσθαι κρείσσονας τῶν δεσποτῶν.
406. Οὐ χρή ποτ' ἄνδρα, δοῦλον ὄντ', ἐλευθέρας
γνώμας διώκειν, οὐδ' ἐς ἀργίαν βλέπειν.
407. Δούλων ὅσοι φιλοῦσι δεσποτῶν γένος,
πρὸς τῶν ὁμοίων πόλεμον αἱροῦνται μέγαν.
408. Σοὶ μόνον, παῖ, τόδε προφωνῶ, μὴ 'πὶ δουλείας
ποτὲ
ζῶν ἑκὼν ἔλθῃς, πάρον σοι κατθανεῖν ἐλευθέρως.
409. Τίς ἐστι δοῦλος, τοῦ θανεῖν ἄφροντις ὤν ;
410. Ἆρ' οἶσθ' ὀθούνεχ' οἱ μὲν εὐγενεῖς βροτῶν,
πένητες ὄντες, οὐδὲν εὐφραίνουσ' ἔτι·
οἱ δ' οὐδὲν ἦσαν πρόσθεν, ὄλβιοι δὲ νῦν,
δόξαν φέρονται τοῦ νομίσματος χάριν
καὶ συμπλέκοντες σπέρμα καὶ γάμους τέκνων ;

399. A serving-man, that knows his place,
Should meet a guest with smiling face.

400. A serving-man or maid should cry,
When master's fortunes go awry.

401. A serving-man owes high allegiance to his master, but a higher allegiance to his conscience.

402. My friend's sorrows are my sorrows.

403. A true friend will add zest to our happiness, and take the sting from out misfortune.

404. Slaves are brutes, and have no sorrow,
No yesterday, and no to-morrow.

405. Keep a serving-man, but you
Must better man be of the two.

406. An honest servant doth serve his master; and a foolish one doth ape him.

407. A slave that is faithful to his master is a traitor to his brethren.

408. My son, if e'er before thee lie
Two roads, to death and slavery,—die.

409. Is he a slave that feareth not to die?

410. Nobility, when poor, is lustreless;
And such as beggars were but yesterday,
If that their pockets chink and clink with coin,
Are gilded with to-day's nobility;

δοῦναι δὲ μᾶλλον πλουσίῳ πᾶς τις κακῷ
πρόθυμός ἐστιν ἢ πένητι κἀγαθῷ·
κακὸς δ' ὁ μή 'χων, οἱ δ' ἔχοντες ὄλβιοι.

411. Πλούτου γ' ἀπορρυέντος ἀσθενεῖς γάμοι·
τὴν μὲν γὰρ εὐγένειαν αἰνοῦσιν βροτοὶ,
μᾶλλον δὲ κηδεύουσι τοῖς εὐδαίμοσιν.

412. Εἰς εὐγένειαν ὀλίγ' ἔχω φράσαι καλά·
ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἔμοιγ' ἀνήρ·
ὁ δ' οὐ δίκαιος, κἂν ἀμείνονος πατρὸς
Ζηνὸς πεφύκῃ, δυσγενὴς εἶναι δοκεῖ.

413. Ἢ μὴ γενοίμαν
ἢ πατέρων ἀγαθῶν
εἴην πολυκτήτων τε δόμων μέτοχος·
εἴ τι γὰρ πάθοι τις ἀμήχανον, ἀλκᾶς
οὐ σπάνις εὐγενέταις,
κηρυσσομένοισι δ' ἀπ' ἐσθλῶν δωμάτων
τιμὰ καὶ κλέος· οὗτοι
λείψανα τῶν ἀγαθῶν
ἀνδρῶν ἀφαιρεῖται Χρόνος· ἁ δ' ἀρετὰ
καὶ θανοῦσι λάμπει.
Κρεῖσσον δὲ νίκαν
μὴ κακόδοξον ἔχειν
ἢ ξὺν φθόνῳ σφάλλειν δυνάμει τε δίκαν·
ἁδὺ μὲν γὰρ αὐτίκα τοῦτο βροτοῖσιν,
ἐν δὲ χρόνῳ τελέθει
ξηρὸν καὶ ὀνείδεσιν ἔγκειται δόμων

And sires, that on a beggar-lord would
frown,
Will give their daughters to a purse-proud
clown.

411. A man, intent on marriage, says: 'I 'm
loth
To marry save with birth and money both:'
If both are not forthcoming, Common-sense
Says: 'Take the money, and with birth
dispense.'

412. Touching nobility of descent I have little to say that is favourable; for to me honesty is nobility; and a dishonest man, though he carry back his lineage to before the world's making, is to me lower than a chimney-sweep.

413. High and ancient lineage is a blessing invaluable; it is a glory at all times, and a safeguard in time of trouble. Years cannot obliterate the memory of good and great men; but their light shineth even in the grave.

But he that taketh advantage of high place to treat a neighbour ill layeth up for himself a heritage of hatred and infamy. The gaining of his purpose may please him for the moment, but the issue will be shame and sorrow to his house.

414. Οὐ μὴ φρονήσεθ', οἳ κενῶν δοξασμάτων
πλήρεις πλανᾶσθε, τῇ δ' ὁμιλίᾳ βροτοὺς
κρινεῖτε καὶ τοῖς ἤθεσιν τοὺς εὐγενεῖς ;
οἱ γὰρ τοιοίδε τὰς πόλεις οἰκοῦσιν εὖ
καὶ δώμαθ', αἱ δὲ σάρκες αἱ κεναὶ φρενῶν
ἀγάλματ' ἀγορᾶς εἰσίν· οὐδὲ γὰρ δόρυ
μᾶλλον βραχίων σθεναρὸς ἀσθενοῦς μένει·
ἐν τῇ φύσει δὲ τοῦτο κἀν εὐψυχίᾳ.

415. Οἵ γ' ὡς ἀληθῶς εὐγενεῖς κἀξ εὐγενῶν
ἐν τοῖς τε μικροῖς τοῖς τε μὴ στέρξουσ' ὁμῶς.

416. Δεινὰ τυράννων λήματα καί πως
ὀλίγ' ἀρχόμενοι πολλὰ κρατοῦντες
χαλεπῶς ὀργὰς μεταβάλλουσιν·
τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἴσοισιν
κρεῖσσον· ἐμοὶ γοῦν, εἰ μὴ μεγάλως,
ὀχυρῶς γ' εἴη καταγηράσκειν·
τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν
τοὔνομα νικᾷ, χρῆσθαί τε μακρῷ
λῷστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ'
οὐδένα καιρὸν δύναται θνητοῖς·
μείζους δ' ἄτας, ὅταν ὀργισθῇ,
Δαίμων οἴκοις ἀπέδωκεν.

417. Ἐγὼ μὲν οὐδὲν οἶδα, πῶς σκοπεῖν χρεὼν
τὴν εὐγένειαν· τοὺς γὰρ ἀνδρείους φύσιν
καὶ τοὺς δικαίους τῶν κενῶν δοξασμάτων,
κἂν ὦσι δούλων, εὐγενεστέρους λέγω.

414. Learn sense, ye simple-minded, whose hearts are set on vanity ; and know ye that nobility is not inherited of our fathers, but won by our life and conversation.

For lineage doth not always give discretion and ability ; and a man of noble birth and of little brains is as fruit good to the eye and tasteless in the mouth.

Neither doth strength of arm at all times give courage ; for valour is a thing of the heart ; and a man of little stature may stand his ground against a giant.

415. At less of cost, with more of ease,
A noble than a clown you 'll please.

416. The hearts of princes are stern ; their own will is a law unto them ; so that, if their ire be once kindled, they let it burn freely.

I would rather live as an equal among equals than reign a king above my fellows ; and my prayer to God would be that I might end my days, not in greatness, but security ;

For the middle estate is in all things the best ; and in all extremes there is unseasonableness ;

And when men have reached greatness, God, if he wax angry, putteth them to tenfold discomfiture.

417. Were choice allow'd, whether would'st choose to be—
Low-born, with valour and integrity ;
Or fool and coward, with long pedigree ?

418. Δεινὸς χαρακτὴρ κἀπίσημος ἐν βροτοῖς
ἐσθλῶν γενέσθαι, κἀπὶ μεῖζον ἔρχεται
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.
419. Τοὺς εὐγενεῖς μὲν οὐ στυγοῦσι Δαίμονες,
τῶν δ' ἀναριθμήτων μᾶλλόν εἰσιν οἱ πόνοι.
420. Γνοίης ἂν ὡς τὰ πολλά γ' ἀνθρώπου πέρι
τὸ σχῆμ' ἰδὼν εἴ τις πέφυκεν εὐγενής.
421. Κακὸν τὸ μὴ 'χειν· τὸ γένος οὐ βόσκει βροτούς.
422. Φεῦ φεῦ· τὰ μεγάλα μεγάλα καὶ πάσχει κακά.
423. Εὖ τοι φέρειν χρὴ συμφορὰς τὸν εὐγενῆ.
424. Τὸ εὐγενὲς ἐκφέρεται πρὸς αἰδῶ.
425. Ἔστ' οὐδὲν ηὐγένεια πρὸς τὰ χρήματα·
τὸν γὰρ κάκιστον πλοῦτος εἰς πρώτους ἄγει.
426. Φέρει τὰ Θεῶν γε πτώματ' εὐγενὴς ἀνήρ.
427. Ἀρετὴ μεγίστη τοῦθ' ὕπαρχον ἐν βίῳ,
τὴν ἀξίωσιν τῶν καλῶν τὸ σῶμ' ἔχειν.
428. Λυπουμένοις ὀχληρὸς, εἰ μόλοι, ξένος.
429. Οὐ πρέπει
κλύειν στεναγμῶν οὐδὲ λυπεῖσθαι ξένους.
430. Ἀχάριστος ὅλοιθ', ὅτῳ πάρεστι
μὴ φίλους τιμᾶν καθαρὰν ἀνοί-
ξαντα κλῆδα φρενῶν· ἐμοὶ
μὲν φίλος οὔποτ' ἔσται.
431. Εἰ κερκίδων μὲν ἀνδράσιν μέλοι πόνος,
γυναιξὶ δ' ὅπλων ἐμπέσοιεν ἡδοναὶ,
ἐκ τῆς ἐπιστήμης παρεκπεπτωκότες
κεῖνοί τ' ἂν οὐδὲν εἶεν, οὐδ' ἡμεῖς ἔτι.

418. *Noblesse oblige.*

419. The Gods in heaven, upon my word,
Like Englishmen, do love a lord.

420. Our faces are our coats of arms.

421. If empty the stomach and empty the purse,
Pride and nobility make bad worse.

422. High mountain peaks draw lightning down.

423. The better half of nobleness is Patience.

424. He is not of evil nature that shudders at the recollection of sin ; but he is truly noble that shrinks before its approach.

425. Idle Pride must stand and wait,
While thrifty Long-purse dines in state.

426. Natures well-born to wince will scorn.

427. Nature's best proof of noble race
Is lithesome form and handsome face.

428. Go not into the house of mourning, unless thou be a familiar friend.

429. If there be a guest a-tarrying with thee, let him be a stranger to the sorrows of thine house.

430. Art thou my real friend, then give to me
To every chamber of thine heart the key ;
Keep one poor closet fasten'd in thy mind,
And I will fling thy friendship to the wind.

431. If women took to politics and fighting,
And men to social stitching and back-biting,
Whether were greater fools 'twere hard to ken—
The fighting women or the stitching men.

Τά τοι κακὰ
παράδειγμα τοῖς ἐσθλοῖσιν εἴσοψίν τ' ἔχει.

'Ανδρὸς πονηροῦ δῶρ' ὄνησιν οὐκ ἔχει.

Νόμος βροτοῖσι τοῖς τ' ἐλευθέροις ἴσος
καὶ τοῖσι δούλοις αἵματος κείσθω πέρι.

Κακός· κακῷ γὰρ συντέτηκεν ἡδονῇ.

Βιότου γ' ἀτρεκεῖς ἐπιτηδεύσεις
φασὶ σφάλλειν πλέον ἢ τέρπειν
τῇ Θ' ὑγιείᾳ μᾶλλον πολεμεῖν.
Οὕτω τὸ λίαν ἧσσον ἐπαινῶ
τοῦ μηδὲν ἄγαν·
καὶ ξυμφήσουσι σοφοί μοι.

Τὸ συγγενές τοι δεινὸν, ἔν τε τοῖς κακοῖς
οὐκ ἔστιν οὐδὲν κρεῖσσον οἰκείου φίλου.

Πάντων βροτοῖσ' ὁμιλία διδάσκαλος.

Οἵ γ' εὐγενεῖς
κάμνουσι τοῖς αἰσχροῖσι τῶν τέκνων ὕπερ.

Δαπάνας Θανοῦσιν ἐμμανὲς πέμπειν κενάς.

Ἔγωγε φαῦλον χρηστὸν ἂν λαβεῖν φίλον
Θέλοιμι μᾶλλον ἢ κακὸν σοφώτερον.

Πᾶς τις τοιοῦτος οἷσπερ ἥδεται ξυνών.

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.

432. The wise man on his journey of life useth as sign-posts the misfortunes and the misdeeds of his neighbours.

433. A bad man's gift will burn thee in the hand.

434. In a matter at law of life and death, let there be no difference between free-man and slave.

435. A knave at heart is surely he
That hath for knaves a sympathy.

436. Asceticism doth more harm than good both to morals and to health. In all things Enough is better than Too-much.

437. That kin is kin, and blood is blood
In sorrow is best understood.

438. Our great schoolmaster is Experience.

439. Would'st wound a good and brave man to quick ?—
Strike at him through the honour of his son.

440. Funereal pomp, funereal expense
Show sorrow rarely, never common-sense.

441. Were I to choose a friend, I 'd rather have
An honest blockhead than a clever knave.

442. Tell me your friends, and I know all about you.

443. If thou didst quarrel yesterday with a friend, and must meet with him on business to-day, see that thou speak only of the matter in hand, and forget for the time thy yesterday's dispute.

444. Φεῦ· χρὴν βροτοῖσι τῶν φίλων τεκμήριον
σαφές τι κεῖσθαι καὶ διάγνωσιν φρενῶν,
ὅστις τ' ἀληθής ἐστιν ὅς τε μὴ φίλος·
δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν,
τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν,
ὡς ἡ φρονοῦσα τἄδικ' ἐξηλέγχετο
πρὸς τῆς δικαίας, κοὐκ ἂν ἠπατώμεθα.

445. Ὅστις γε πλοῦτον ἢ σθένος μᾶλλον φίλων
ἀγαθῶν πεπᾶσθαι βούλεται, κακῶς φρονεῖ.

446. Ἔστι καὶ παρὰ δάκρυσι
κείμενον ἡδὺ βροτοῖς,
ὅταν ἄνδρα φίλον
στενάχῃ τις ἐν οἴκτῳ.

447. Τοῦτ' ἐκεῖνο—κτᾶσθ' ἑταίρους, μὴ τὸ συγγενὲς μόνον·
ὡς ἀνὴρ, ὅστις τρόποισι συντακῇ, θυραῖος ων,
μυρίων κρείσσων ὁμαίμων ἀνδρὶ κεκτῆσθαι φίλος.

448. Ἔχθρας ἄκαιρος εὔνοι' οὔ τι διαφέρει.

449. Δεινή τις ὀργὴ καὶ δυσίατος πέλει,
ὅταν φίλοι φίλοισι συμβάλωσ' ἔριν.

450. Τοῖς σοφοῖς εὐκτὸν σοφῷ
ἔχθραν ξυνάπτειν, μὴ 'μαθεῖ φρονήματι.

451. Ἐχθροῖσι δεινὸν βλαστάνοντες εὐγενεῖς,
λύμης πατρὸς μεμνημένοι, νεανίαι.

444. Science may analyse the blood within our veins, but the thoughts of our heart do baffle her research.

445. It is a good thing to be rich, and a good thing to be strong; but it is a better thing to be beloved of many friends.

446. A something from the fount of Joy do borrow
The tears we shed above a dear friend's sorrow.

447. With all thy getting, get friends; for there is a friend that sticketh closer than a brother.

448. Against a foe I can myself defend,—
But Heaven protect me from a blundering friend!

449. Of man or Gods 'tis past the power
To sweeten friendship once gone sour.

450. A wise foe's wrath may into stillness pass;
But dread the anger of a downright ass.

451. If your enemy's children are many and brave,
You 'll have good cause to fear when he 's laid in his grave.

452. Ἐν τοῖς κακοῖς χρὴ τοῖς φίλοισιν ὠφελεῖν·
ὅταν δ' ὁ Δαίμων εὖ διδῷ, τί δεῖ φίλων;
ἀρκεῖ γὰρ αὐτὸς ὁ Θεὸς ὠφελεῖν θέλων.

453. Τὰ τῶν φίλων ὃς καταβαλὼν εἰς συμφορὰς
αὐτὸς σέσωσται, τοῦτον αἴσχιστον νέμω.

454. Φεύγειν μάλιστα σκαιὸν ἄνδρ' ἐχθρὸν χρεών,
σοφοῖσι δ' εἶκειν καὶ τεθραμμένοις καλῶς·
ῥᾷον γὰρ αἰδοῦς, ὑποβαλὼν φίλ', ἂν τύχοις.

455. Κακὸν τὸ πηδᾶν ἄλλοτ' ἐς ἄλλους τρόπους,
μισεῖν τε λίαν καὶ φιλεῖν ὃν ἂν τύχῃς.

456. Οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ φίλος σαφὴς,
οὐ πλοῦτος, οὐ τυραννίς· ἀλογίστως δ' ἔχει
τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου.

457. Μίσει φίλοισιν ὕστερον βοηδρομεῖν.

458. Μεγάλας ἔχει δῆθ' ἡδονὰς θνήσκων ἀνὴρ
ἐχθρὸς τίνων τε τῶν δεδραμένων δίκην.

459. Εὖ πρᾶσσε· τὰ φίλων δ' οὐδὲν, ἢν τι δυστυχῇς.

460. Πιστὸς ἐν κακοῖς ἀνὴρ
κρείσσων γαλήνης ναυτίλοισιν εἰσορᾶν.

461. Κοινὰ δὴ τὰ τῶν φίλων.

462. Καθαρὸς ἅπας τοι πολεμίους ὃς ἂν κτάνῃ.

463. Χρῆν τοι μετρίας εἰς ἀλλήλους
φιλίας θνητοὺς ἀνακίρνασθαι
καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς,
εὔλυτα δ' εἶναι στέργηθρα φρενῶν

452. A friend is made for adversity.

453. Many are bad, but worst of all
Are they who rise as friends do fall.

454. Keep clear of an enemy, if he be a fool, but meet a clever foe half-way ; for this latter will treat thine overtures with respect, if not with favour.

455. Take not dislike of a man in the street,
And be not hail-fellow with all you meet.

456. A savage will give gold-dust for a gew-gaw ; and a fool for profit will part with a friend.

457. Such as in danger's hour are shy,
Will run to help, when danger 's by.

458. It is sweet to see the prosperity of a friend, but sweeter to gaze upon the death of an enemy.

459. Do well unto thyself ; and all men will think well of thee.

460. As land to storm-tossed mariners at sea
Is face of true friend in adversity.

461. What is mine is my friend's.

462. To kill an enemy is no murder.

463. Love well thy friend, but love him so
That thou at will may'st let him go ;
Embrace him, if the while there be
Thy tunic in 'twixt him and thee ;

ἀπό τ' ὦσασθαι καὶ ξυντεῖναι·
τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν
ψυχὴν χαλεπὸν βάρος εὗρον ἐγώ.

464. Τί τὸ σοφὸν, ἢ τί τὸ κάλλιον
παρὰ Θεῶν γέρας ἐν βροτοῖς
ἢ χεῖρ' ὑπὲρ κορυφᾶς
τῶν ἐχθρῶν κρείσσω κατέχειν ;

465. Τὴν εὐσέβειαν εὐτυχοῦσι μὲν καλὸν
τιμᾶν· ὅταν δὲ πολεμίους δρᾶσαι κακῶς
θέλῃ τις, οὐδεὶς ἐμποδὼν κεῖται νόμος.

466. Ἔγωγε τούτῳ γ' ἀνδρὶ μήτ' εἴην φίλος
μήτε ξυνείην, ὅστις αὐταρκῆ φρονεῖν
πέποιθε, δούλους τοὺς φίλους ἡγούμενος.

467. Ὅλοιντο πάντες οἵπερ ἄκοντας φίλους
εἰσὶν πρόθυμοι μὴ καλῶς εὐεργετεῖν.

468. Χάριν γε γηράσκουσαν ἐχθαίρω φίλων,
καὶ τῶν καλῶν μὲν ὅστις ἀπολαύειν θέλει,
συμπλεῖν δὲ τοῖς φίλοισι δυστυχοῦσι μή.

469. Ὄνομα μὲν, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι
οἱ μὴ 'πὶ ταῖσι συμφοραῖς ὄντες φίλοι.

470. Οὐ σοφὸν τόδε,
ἐχθροὺς λαβόντα μὴ 'ποτίσασθαι δίκην.

471. Ἐξ εὐτυχοῦς
ἥδιστον ἐχθρὸν ἄνδρα δυστυχοῦνθ' ὁρᾶν.

472. Ὄντιν' ἂν ἔλῃς ζῶντ' ἐν μάχαις αἰσχρὸν κτανεῖν.

For thou of gladness in thy day
Wilt have too little to give away ;
Whereas of grief thou 'lt find thy share
As much as one poor back may bear.

464. Honey is sweet, and Love is sweet, but Vengeance is sweeter than Love or Honey.

465. Scruples may avail with the prosperous, but they cannot stand between a man and his vengeance.

466. Pooh-pooh is a bad friend.

467. That friend does all the mischief of a foe,
Who recklessly says 'Yes,' when you say 'No.'

468. With one that is true friend of mine
I 'll drink the gall and drink the wine.

469. Sorrow is good, for sorrow doth prove
If they love us whom we do love.

470. Who once hath in his power a foe
Must be a fool to let him go.

471. The sweetest of all earthly sights to see
Is the misfortune of an enemy.

472. When thou hast taken captive one in battle, sheathe thy sword.

473. Ἐχθρός περ ὢν
ἀκούσεται τά γ' ἐσθλὰ χρηστὸς ὢν ἀνήρ.

474. Πολέμιον ἦν ζῶντ' ἐν μάχαις ἔλῃς ποτὲ,
οὐκ ἀγνός ἐστι τῷ κτανόντι κατθανών.

475. Ἦν ἐχθρὸς ᾖ τις, ὠφελῇ δὲ κατθανὼν,
δείκνυσι Θάνατος ἀσφαλεστάτην ὁδόν.

476. Νείκεων παλαιῶν χρηστὸς ἀμνήμων ἀνήρ.

477. Αἰσχρὸν φίλους τοι χρήστ' ἐπικρύπτειν φίλους·

478. Τῶν φίλων χάριν
ὀργὰς δικαίας τοὺς φίλους ἔχειν χρεών.

479. Ἴδιον φίλων ἔστ' οὐδὲν οἵτινες φίλοι
ὀρθῶς πεφύκασ', ἀλλὰ κοινὰ χρήματα.

480. Τίς ποτε φιλῶν αὐτὸν μάλιστ' αἰσχύνεται;

481. Οὐδεὶς ἀλάστωρ τοῖς φίλοις ἐκ τῶν φίλων.

482. Ἐχθρὸν κακῶς δρᾶν ἀνδρὸς ἡγοῦμαι μέρος.

483. Οὐ δεινὰ, δεινὰ πάσχειν τοὺς εἰργασμένους.

484. Εἰργασμένοισιν αἰσχρὸν ἐπιχαίρειν κακοῖς.

485. Λόγους ἄκουε τῶν ἐναντίων πάρα.

473. Speak well of an honest man, although he be thine enemy.

474. If thou shalt slay one whom thou hast taken captive in battle, his blood will be required at thine hands.

475. Is one thy foe? and stands he in thy way?
Be ruled by what the sword may have to say.

476. No worthy man bears a grudge long.

477. A friend should never hide a good thing from a friend.

478. Wrong done a friend should set thine heart a-fire.

479. True friends say—'Our;' false friends say—'My.'

480. Selfishness and Friendship are never seen at one time; for, when the one walketh abroad, the other runneth into hiding-places.

481. Do service to a friend, and never dread
A curse for that will light upon thine head.

482. Pay to thy foe what seems to thee
The wages of his enmity.

483. Who hath a sharp tongue needeth a thick skin.

484. 'Tis ill to boast above a fallen foe.

485. Hear what thine adversary hath to say.

Κείνην ἐπαινῶ πόλιν ἔγωγ', ἥτις μόνου
ἑνὸς πρὸς ἀνδρὸς, οὐκ ὄχλῳ κρατύνεται·
οὐδ' ἔστι κείνην ὅστις ἐκχαυνῶν λόγοις
πρὸς κέρδος ἴδιον ἄλλος ἄλλοσε στρέφει·
ὁ δ' αὐτίχ' ἡδὺς καὶ διδοὺς πολλὴν χάριν
εἰσαῦθις ἔβλαψ', εἶτα διαβολαῖς νέαις
κλέψας τὰ πρόσθε σφάλματ' ἐξέδυ δίκης.
Ἄλλως τε πῶς ἂν μὴ διορθεύων λόγους
ὀρθῶς δύναιτ' ἂν δῆμος εὐθύνειν πόλιν;
ὁ γὰρ χρόνος μάθησιν ἀντὶ τοῦ τάχους
κρείσσω δίδωσι· γαπόνος δ' ἀνὴρ πένης,
εἰ καὶ γένοιτο μάμαθὴς, ἔργων ὕπο
οὐκ ἂν δύναιτο πρὸς τὰ κοίν' ἀποβλέπειν.
Ἦ δὴ νοσῶδες τοῦτο τοῖς ἀμείνοσιν,
ὅταν πονηρὸς ἀξίωμ' ἀνὴρ ἔχῃ
γλώσσῃ κατασχών δῆμον, οὐδὲν ὢν τὸ πρίν.

CONCERNING POLITICAL ETHICS—KINGSHIP—NOBLESSE—SLAVERY—DEMOCRACY—FREEDOM—PATRIOTISM.

486. A many-headed polity to me
Doth seem a politic monstrosity :
One head was meant, e'er since the world began,
To fit the shoulders of a state or man ;
And all by windy demagogues befool'd
Are silly ganderfats by foxes ruled ;
For smooth-tongued rogues, the idols of a day,
When they have led a long-ear'd crowd astray,
Pocket the wages of their shifts and tricks,
And mid their dupes distribute all the kicks.
O sad the sight for patriot eyes to see
A land infected by mobocracy !
When Harrys, Toms, and Dicks in council meet,
On problems intricate of state to treat,
And, as vile wind-bags lead them by the nose,
Their land to peril and to scorn expose :
O sight of shame ! O spectacle of pain !
When tails are heads, and bowels guide the brain !

487. Οὐδὲν τυράννου δυσμενέστερον πόλει,
ὅπου τὸ μὲν πρώτιστον οὐκ εἰσὶν νόμοι
κοινοὶ, κρατεῖ δ' εἷς τὸν νόμον κεκτημένος
αὑτὸς παρ' αὑτῷ, καὶ τόδ' οὐκέτ' ἔστ' ἴσον.
Γεγραμμένων δὲ τῶν νόμων ὅ τ' ἀσθενὴς
ὁ πλούσιός τε τὴν δίκην ἴσην ἔχει,
νικᾷ δ' ὁ μείων τὸν μέγαν, δίκαι' ἔχων·
ἔστιν δ' ἐνισπεῖν τοῖσιν ἀσθενεστέροις
τὸν εὐτυχοῦντα ταὔθ', ὅταν κλύῃ κακῶς.
Τοὐλεύθερον δ' ἐκεῖνο· τίς θέλει πόλει
χρηστόν τι βούλευμ' εἰς μέσον φέρειν ἔχων;
καὶ ταῦθ' ὁ χρήζων λαμπρός ἐσθ', ὁ μὴ θέλων
σιγᾷ. Τί τούτων ἔστ' ἰσαίτερον πόλει;
καὶ μὴν ὅπου γε δῆμος εὐθυντὴς χθονὸς,
ὑποῦσιν ἀστοῖς ἥδεται νεανίαις·
ἀνὴρ δὲ βασιλεὺς ἐχθρὸν ἡγεῖται τόδε,
καὶ τοὺς ἀρίστους οὓς ἂν ἡγῆται φρονεῖν
κτείνει, δεδοικὼς τῆς τυραννίδος πέρι.
Πῶς οὖν ἔτ' ἂν γένοιτ' ἂν ἰσχυρὰ πόλις,
ὅταν τις ὡς λειμῶνος ἠρινοῦ στάχυν
τόλμας ἀφαιρῇ κἀπολωτίζῃ νέους;
κτᾶσθαι δὲ πλοῦτον καὶ βίον τί δεῖ τέκνοις,
ὡς τῷ τυράννῳ πλείον' ἐκμοχθῇ βίον;
ἢ παρθενεύειν παῖδας ἐν δόμοις καλῶς
τερπνὰς τυράννοις ἡδονὰς, ὅταν θέλῃ,
δάκρυα δὲ τοῖς τεκοῦσι; μὴ ζῴην ἔτι,
εἰ τἀμὰ τέκνα πρὸς βίαν νυμφεύεται.

487. Where one man's will is universal law,
None can his breath with ease and comfort draw ;
But a free country, free in deed and name,
Hath written codes to rich and poor the same,
Whose scope, as clear and general as the day,
Fraud may not warp, nor violence gainsay.
There man may look his fellow in the face ;
Wealth is not honour, need is not disgrace ;
There may you hear the herald's stirring call :
'Speak in your country's cause, speak one or all !'
In such a land nor wit nor might is fear'd,
But youth is cherish'd, and old age revered.
But, where a tyrant holds his lonely sway,
The year is all one autumn of decay ;
The wretch will view with terror and distrust
The brave, the eloquent, the wise, the just ;
Will crop his country's flowers, until remain
Shrubs only on a dull, wide, cheerless plain ;
A father's bosom will be rack'd with care
Whose boys are spirited, whose girls are fair :—
O may death come to me and mine, before
We own a lord, or fellow-man adore !

488. Ὦ κενοὶ βροτῶν,
τὸ τόξον ἐντείνοντες οἳ καιροῦ πέρα,
καὶ πρὸς δίκης γε πολλὰ πάσχοντες κακὰ,
φίλοις μὲν οὐ πείθεσθε, τοῖς δὲ πράγμασι·
πόλεις τ', ἔχουσαι διὰ λόγου κάμψαι κακὰ,
φόνῳ καθαιρεῖσθ', οὐ λόγῳ, τὰ πράγματα.

489. Τρεῖς τοι πολιτῶν μερίδες· οἱ μὲν ὄλβιοι
ἀνωφελεῖς τε πλειόνων τ' ἐρῶσ' ἀεί·
οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίου,
δεινοὶ νέμοντες τῷ φθονῷ πλεῖον μέρος
εἰς τοὺς ἔχοντας κέντρ' ἀφιᾶσιν κακὰ,
γλώσσαις πονηρῶν προστατῶν φηλούμενοι·
τριῶν δὲ μοιρῶν ἥ 'ν μέσῳ σώζει πόλεις,
κόσμον φυλάσσουσ' ὅντιν' ἂν τάξῃ πόλις.

490. Ἔχει καταφυγὴν Ἅιδης μὲν ἐν δεινοῖς πέτραν,
δοῦλος δὲ βωμοὺς Θεῶν, πόλις δὲ πρὸς πόλιν
ἔπτηξε χειμασθεῖσα· τῶν γὰρ ἐν βροτοῖς
οὐκ ἔστιν οὐδὲν διὰ τέλους εὐδαιμονοῦν.

491. Τυραννίδος τοι τῆς μάτην αἰνουμένης
τὸ μὲν πρόσωπον ἡδύ, τἀν δόμοισι δὲ
λυπηρά· τίς γὰρ μακάριος, τίς εὐτυχὴς,
ὅστις δεδοικὼς καὶ παραβλέπων βίου
αἰῶνα τείνει; δημότης ἂν εὐτυχὴς
ζῆν ἂν θέλοιμι μᾶλλον ἢ τύραννος ὤν,
ᾧ τοὺς πονηροὺς ἡδονὴ φίλους ἔχειν,
ἐσθλοὺς δὲ μισεῖ κατθανεῖν φοβούμενος.

488. Reason may let a shaft fall short and spent,
But ne'er o'er-shoots the target of Intent ;
But Impulse aims blind arrows at the sky,
To fall at random on the stander-by ;
And angry men and states, so wise men say,
Gag Reason, and give Impulse all her way.

489. In all states there be three classes ; one that is rich and lazy and selfish ; one that is poor and jealous and reckless ; and a middle one that is sagacious and thoughtful and trustworthy ; for, while this latter hath something to win, it hath very much to lose.

490. Nothing is safe from peril ; nor beast, nor man, nor state :

The beast fleeth to the covert of the rock, and a man pursued runneth to God's altar :

A wise people, therefore, will give heed ; and will not refuse aid to such as are in jeopardy.

491. The show of Kingship in the streets is fair,
But the reality is sad indoors.
Is he a happy man that wears a cloke
Suspicion-wove, and dreads a dagger-stab
At every corner of life's pilgrimage ?
I'd rather be a man of trade, and sum
Each day my petty losses and my gains,
Than be the wretched thing we call—'a king' ;
For such an one, for love of his poor life,
Must hate the good, and make his friends of knaves.

Εἴποις ἂν ὡς ὁ χρυσὸς ἐκνικᾷ τάδε,
πλουτεῖν τε τερπνόν· οὐ φιλῶ ψόγους κλύειν,
ἐν χερσὶ σώζων ὄλβον, οὐδ' ἔχειν πόνους·
εἴη δ' ἔμοιγε μέτρια μὴ λυπουμένῳ.

492. Ὦ ταλαίπωροι βροτῶν,
τί κτᾶσθε λόγχας καὶ κατ' ἀλλήλων φόνους
τίθεσθε; παύσασθ', ἀλλὰ λήξαντες πόνων
ἄστη φυλάσσεθ' ἥσυχοι μεθ' ἡσύχων.
Σμικρὸν τὸ χρῆμα τοῦ βίου· τοῦτον δὲ χρὴ
ὡς ῥᾷστα καὶ μὴ σὺν πόνοις διεκπερᾶν.

493. Τοιόνδε τοι στρατηγὸν αἱρεῖσθαι χρεών,
ὃς ἔν τε τοῖς δεινοῖσίν ἐστιν ἄλκιμος,
μισεῖ Θ' ὑβριστὴν λαόν, ὃς πράσσων καλῶς
εἰς ἄκρα βῆναι κλιμάκων ἐνήλατα
ζητῶν ἀπώλεσ' ὄλβον ᾧ χρῆσθαι παρῆν.

494. Ἤτοι φιλεῖν χρὴ τοὺς σοφοὺς πρῶτον τέκνα,
ἔπειτα τοκέας πατρίδα Θ', ἣν αὔξειν χρεὼν
καὶ μὴ κατᾶξαι. Σφαλερὸν ἡγεμὼν Θρασὺς
νεώς τε ναύτης· ἥσυχος καιρῷ σοφός·
καὶ τοῦτό τοι τἀνδρεῖον, ἡ Προμηθία.

495. Δήμῳ συ μήτε πᾶν ἀναρτήσῃς κράτος,
μήτ' αὖ κακώσῃς, πλοῦτον ἔντιμον τιθείς·
μηδ' ἄνδρα δήμῳ πιστὸν ἐκβάλῃς ποτὲ,
μηδ' αὔξε καιροῦ μεῖζον· οὐ γὰρ ἀσφαλὲς,
μή σοι τύραννος λαμπρὸς ἐξ ἀστοῦ φανῇ·
κώλυε δ' ἄνδρα παρὰ δίκην τιμώμενον·
πόλει γὰρ εὐτυχοῦντες οἱ κακοὶ νόσος.

'Tis true he drinks from silver, swathes his limbs
In cloth of purple, gold embroiderèd ;
But in his chalice is the poison, Fear ;
His purple is no warmer than plain serge.
A pox upon your gilt and tawdry crowns !
Give me what satisfies plain, simple tastes ;
Give me a quiet life, and true, true friends.

492. O men, my brothers, are your lives so long
That ye must cut them shorter with your swords?

493. When ye choose a leader, choose a man that is cool in the hour of peril, and that careth nothing for the rabble ; for this latter is made up of fools, that climb the ladder of Good Luck and tumble over at the top.

494. A wise man will love his children above all things : and after his children will come his father, his mother, and his country. And he will be careful not to lead his country into peril ; for he knoweth that Decision which seizeth on Occasion is better than Temerity which leapeth in the dark.

495. Give not too much of power into the hands of the people ; but lower them not unduly beneath the well-born and the wealthy.

Deal not in extremes with one beloved of the common sort ; either for honour, or for dishonour :

Push him not to the wall ; for he will make of ill-usage a ladder for climbing :

Hinder withal a man that is unduly honoured ; for the prosperity of knaves is the ruin of a country.

496. Τῶν τοι πολιτῶν οἱ νέοι τιμώμενοι
χαίρουσι, πολέμους τ' αὐξάνουσ' ἀνεὺ δίκης,
φθείροντες ἀστούς· ὁ μὲν ὅπως στρατηλατῃ,
ὁ δ' ὡς ὑβρίζῃ δύναμιν εἰς χεῖρας λαβὼν,
ἄλλος δὲ κέρδους οὕνεκ', οὐκ ἀποσκοπῶν
τὸ πλῆθος εἴ τι βλάπτεται πάσχον τάδε.

497. Τίς ἂν κλύοι του πατρίδ' ἐπεστρατευμένου ;

498. Περισσόμυθος ὁ λόγος, εὐγένειαν
εἰ βρότειον εὐλογήσομεν·
τὸ γὰρ πάλαι, καὶ πρῶτον ὅτ' ἐγενόμεθα,
διὰ δ' ἔκρινεν ἁ τεκοῦσα Γᾶ βροτοὺς,
ὁμοίαν Χθὼν ἅπασιν ἐξεπαίδευσεν ὄψιν.
Ἴδιον οὐδὲν ἔχομεν· μία δὲ γονὰ
τό τ' εὐγενὲς καὶ τὸ δυσγενές·
τὸ γὰρ ὄλβῳ γαῦρον αὐτὸ κραίνει Χρόνος.
Τὸ φρόνιμον εὐγένεια· καὶ τὸ συνετὸν
ὁ Θεὸς δίδωσιν, οὐχ ὁ πλοῦτος.

499. Ἡ δυσγένεια πόλλ' ἔχει τὰ χρήσιμα·
καὶ γὰρ δακρῦσαι ῥᾳδίως αὐτοῖς ἔχει,
ἅπαντά τ' εἰπεῖν· τῷ δὲ γενναίῳ φύσιν
ἄνολβα ταῦτα· προστάτην δε τοῦ βίου
ἔχει τὸν ὄγκον τοῦ τ' ὄχλου δοκήματα.

496. It fareth ill with a state where youth is held in honour ;

For young men are ever eager for wars ; recking little of justice or their countrymen ;

One, that he may be a leader of troops ; one, that he may be free to do his own will ; and one, that he may make good the losses of his extravagance :

And of all these there is none that careth whether or no his gain may be his country's loss.

497. Thy truth is falsehood, if thou raise a hand
Of sacrilege against thy fatherland.

498. To praise ancient lineage is to waste breath ;

For in the beginning our mother, Earth, made us all of one likeness ;

What I have thou hast ; and the beggar and the noble are made of one clay ;

Time is the master of us all ; of beggars and of kings ;

Discretion is nobility ; and discretion cometh of God only.

499. Poverty hath its good things ; for a mean man may give his sorrow words ;

But a man that is nobly born must keep his sorrow to himself, even though his heart be fraught with grief to the bursting ;

For before him stand Pride and Opinion with their finger on their lips.

500. Τό γ' ἔσχατον δὴ τοῦτο θαυμαστὸν βροτοῖς,
Τυραννίς· οὐχ εὕροις ἂν ἀθλιώτερον.

501. Λόγος βροτοῖσιν ἔκ τ' ἀδοξούντων ἰὼν
κἀκ τῶν δοκούντων αὐτὸς οὐ ταὐτὸ σθένει.

502. Ὅταν τις ἡδὺς τοῖς λόγοις φρονῶν κακῶς
πείθῃ τὸ πλῆθος, τῇ πόλει κακὸν μέγα·
ὅσοι δὲ σὺν νῷ χρηστὰ βουλεύουσ' ἀεί,
κἂν μὴ παραυτίκ', αὖθίς εἰσι χρήσιμοι
πόλει· θεᾶσθαι δ' ὧδε χρὴ τὸν προστάτην
ἰδόνθ'· ὅμοιον γὰρ τὸ χρῆμα γίγνεται
τῷ τοὺς λόγους λέγοντι καὶ τιμωμένῳ.

503. Ἀναγκαίως ἔχει
πατρίδος ἐρᾶν ἅπαντας· ὃς δ' ἄλλως λέγει,
λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖσ' ἔχει.

504. Κακῶς ὄλοιντο πάντες, οἳ τυραννίδι
χαίρουσιν ὀλίγῃ τ' ἐν πόλει μοναρχίᾳ·
τοὐλεύθερον γὰρ ὄνομα παντὸς ἄξιον,
κἂν μίκρ' ἔχῃ τις, μεγάλ' ἔχειν νομίζεται.

505. Πόλεος ἀπ' ἄλλης ὅστις οἰκίζει πόλιν,
ἁρμὸς πονηρὸς ὥσπερ ἐν ξύλῳ παγείς,
λόγῳ πολίτης ἐστὶ, τοῖς δ' ἔργοισιν οὔ

506. Ἥτις γ' ἀληθῶς ἔστ' ἐλευθέρα πόλις,
ἑνὸς πρὸς ἀνδρὸς οὔποτ' ἄρχεσθαι θέλει·
δῆμος δ' ἀνάσσει διαδοχαῖσιν ἐν μέρει
ἐνιαυσίαισιν, οὐχὶ τῷ πλούτῳ διδοὺς
τὸ πλεῖστον, ἀλλὰ χὠ πένης ἔχων ἴσον.

500. Of all poor human wretches there is none
So poor as he that sitteth on a throne.

501. More for his quality that speaks we care
Than for the quality of what we hear.

502. The state-craft of Expediency may avail for a time ; but man or state that soweth in Dishonesty shall in the end reap Trouble.

503. Fools only will this simple truth deny :—
'You cannot hate your country though you try.'

504. Freedom is life in life ; so cursed be they
That bow free necks beneath a tyrant's sway !
Better is raiment coarse with manners rude
Than polish'd ease and purple servitude.

505. If thou would'st found a colony or state,
Let all barbarians be, or Greeks be all ;
So roof thine house with only tile or slate ;
And mix no whinstone in a red-brick wall.

506. Authority in a sound and wholesome state
Will freely, like its coinage, circulate.

507. Ἅπας μὲν ἀὴρ αἰετῷ περάσιμος,
ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.

508. Δεινὴ πόλις νοσοῦσ' ἀνευρίσκειν κακά.

509. Ἐπὶ τὸν εὐτυχῆ
πηδῶσ' ἀεὶ κήρυκες· ὅδε δ' αὐτοῖς φίλος,
ὃς ἂν δύνηται πόλεος ἐν τ' ἀρχαῖσιν ᾖ.

510. Οὐκ ἄνδρα τοι λίαν φιλοψυχεῖν χρεών·
τοῖσιν γὰρ ἄλλοις ἐγένετ', οὐχ αὑτῷ μόνον.

511. Κεῖνός γ' ἐμοὶ κρίνοιτ' ἂν οὐ καλῶς φρονεῖν,
ὅστις πατρῴας γῆς ἀτιμάζων ὅρους
ἄλλην ἐπαινεῖ καὶ τρόποισιν ἥδεται.

512. Κοινὸν πόλει τις ἀγαθὸν ἀνδρείος γ' ἀνὴρ,
ὀλιγάκις ἄστυ κἀγορᾶς χραίνων κύκλον,
αὐτουργός—οἵπερ καὶ μόνοι σώζουσι γῆν—
ξυνετὸς δὲ χωρεῖν ὁμόσε τοῖς λόγοις θέλων,
ἀκέραιος, ἀνεπίληπτον ἠσκηκὼς βίον.

507. From North to South, from East to West,
The eagle builds his aëry nest ;
Beneath the sun, where'er they roam,
Brave hearts will find or make a home.

508. A troubled state smells mischief everywhere.

509. To sugar-cask set by a grocer's shop-door
From far and from near the blue-bottles will come ;
So in our Castle-yard you may hear evermore
Our clergy-drones buzz and our lawyer-wasps hum.

510. The breath of life is unto all
A temporary loan ;
So freely give at Duty's call
What never was thine own.

511. I hate the man that keeps his praise
For foreign policy and ways,
And shows his wit and lack of sense
At his own countrymen's expense.

512. Give me a man whose hob-nail'd feet
Clink rarely on a well-paved street ;
Who little says, but, if he choose,
Can reason give for all he does ;
Who looks his neighbour in the face,
And holds hard work is no disgrace ;
Whose clear frank eyes and open brow
Bespeak an honest soul below :
The state, wherein are many such as he,
Need court no friend, and fear no enemy.

513. Ὅταν ποθ' ἡβᾷ δῆμος, εἰς ὀργὰς πεσὼν,
ὁμοῖον ὥστε πῦρ κατασβέσαι λάβρον·
εἰ δ' ἡσύχως τις αὐτὸς ἐντείνοντι μὲν
χαλῶν ὑπείκοι καιρὸν εὐλαβούμενος,
ἴσως ἂν ἐκπνεύσειεν· ἢν δ' ἀνῇ πνοὰς,
τύχοις ἂν αὐτοῦ ῥᾳδίως ὅσον θέλεις.

514. Ὅσοιπερ ἀνδρῶν σαρκὸς εἰς εὐεξίαν
ἀσκοῦσι βίοτον, ἢν σφάλωσι χρημάτων,
κακοὶ πολῖται· δεῖ γὰρ ἄνδρ', εἰθισμένον
ἀκόλαστον ἦθος γαστρὸς, ἐν ταὐτῷ μένειν.

515. Ἓν δή τι τοῖς δούλοισιν αἰσχύνην φέρει,
τοὔνομα· τὰ δ' ἄλλα πάντα τῶν ἐλευθέρων
οὐδὲν κακίων δοῦλος, ὅστις ἐσθλὸς ᾖ.

516. Εἰσίν γε δοῦλοι τοῖς κρατοῦσιν εὐμενεῖς.

517. Ἡ πατρίς ἐσθ' ἅπᾶσι φίλτατον βροτοῖς,
οὐδ' ὀνομάσαι δύναι' ἂν ὡς ἔστιν φίλον.

518. Ὁ μὴ τυραννίδ' ὥστε βαρβάρων ἔχων,
ἤν που δίκαια δρᾷ, δίκαια πείσεται.

519. Οἱ τὰς πόλεις ἔχοντες ἀξίωμά τε
τοῖς ἀνθαμίλλοις εἰσὶ πολεμιώτατοι.

520. Τὰ βαρβάρων τοι δοῦλα πάντα πλὴν ἑνός.

521. Τὸ καλὸν σφαλερόν·
τὸ δὲ φιλότιμον
γλυκὺ μὲν, λυπεῖ δὲ προσιστάμενον·
τότε μὲν τὰ Θεῶν οὐκ ὀρθωθέντ'
ἀνέτρεψε βίον· τότε δ' ἀνθρώπων

513. Who to an angry mob a while gives way,
May, when the fit is over, say his say.

514. Make not of him an officer of state
Whose means are small and sensual cravings great.

515. An honest slave is worth an honest free man ; but still he is a slave.

516. A slave shows only his better side to his master.

517. Words may not tell how dear is Fatherland.

518. In a free land—hold this for true,—
If you harm none, none will harm you.

519. Rivalry in affairs of state
Stifles fair-play and fosters hate.

520. O sad and strange that land should be
Wherein one man alone is free !

521. Whoso walketh in high places must look to his steps ; and whoso drinketh from the cup of Ambition must take the bitter with the sweet. He must remember that his fellows may mortify his

γνῶμαι πολλαὶ
καὶ δυσάρεστοι διέκναισαν.

522. Μυρίους παθεῖν ξύνοιδα τοῦτο πρὸς τὰ πράγματα·
ἐκπονοῦντες ὥστ' ἔχειν εἶτ' ἐξεχώρησαν κακῶς·
τὰ μὲν ἀπὸ γνώμης πολιτῶν ἀσυνέτου, τὰ δ' ἐνδίκως
ἀδύνατοι γεγῶτες αὐτοὶ διαφυλάξασθαι πόλιν.

523. Ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους
ζηλοῦτε τιμάς· μηδὲ γιγνώσκοισθέ μοι,
οἳ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
ἢν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.

524. Οὔποτ' ἄν φίλον
τὸ βάρβαρον γένοιτ' ἂν Ἕλλησιν γένος,
οὐδ' ἂν δύναιτο.

525. Ἐν τῇ πατρίδι σεσώσμεθ'· ἥδ' ἡμῖν τροφὸς,
μήτηρ, ἀδελφῇ, δμωὶς, ἄγκυρα, στέγη.

526. Εἰ μόνον ἕκαστος, ὅ τι δύναιτο προσλαβὼν
χρηστὸν, διέλθοι τοῦτο, κεἰς κοινὸν φέροι
πατρίδι, κακῶν ἂν αἱ πόλεις ἐλασσόνων
πειρώμεναι τὸ λοιπὸν εὐτυχοῖεν ἄν.

527. Εἰκός γε παντὶ καὶ λόγῳ καὶ μηχανῇ
πατρίδος ἐρῶντας ἐκπονεῖν σωτηρίαν.

528. Ἡ παντὶ δήπου, κἂν ὑπερβάλλῃ κακοῖς,
οὐκ ἔστι τοῦ θρέψαντος ἥδιον πέδον.

529. Συνέχει πόλεις τὸ τοὺς νόμους σώζειν καλῶς.

530. Ἀεὶ κολαστὴς τῶν κακῶν καθίστασο.

pride, and that Heaven may overturn his best and surest plans.

522. Many statesmen mount with coolness and energy the ladder of ambition, from the top of which they are either pushed of others or tumble through their own dizziness.

523. 'Tis little for the man I care
Who'd sell a friend to buy a cheer.

524. Where can be no sure friendship between Civilisation and Barbarism.

525. Our country is our all in all ; our mother, our foster-mother, our sister ; the anchor of all our hopes ; our shelter against the wind and rain.

526. The prosperity of a state dependeth less upon the ability of a great statesman than upon the honesty and industry of its common men.

527. When his country is in peril, a patriot will try to save her, and for a while will care little for the means whereby.

528. Tho' clouds do gather and Fates do frown,
No land to me is like mine own.

529. No stable state but ever leant
Upon the shoulder of precedent.

530. Who spares a ruffian hates his fatherland.

531. Καθαράν ποτ' ἦν τις εἰς πόλιν πέσῃ ξένος,
κἂν τοῖς νόμοισιν ἀστὸς ᾖ, τό γε στόμα
δοῦλον πέπαται, κοὐκ ἔχει παρρησίαν.

532. Οὐκ ἔστι Θνητῶν ὅστις ἔστ' ἐλεύθερος·
ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ Τύχης,
ἢ πλῆθος αὐτὸν πόλεος ἢ νόμων γραφαὶ
εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

533. Μηδέν' ἂν γένους ἕκατι προστάτην θείμην
χθονὸς,
μηδ' ὅπλων ἄρχοντα· νοῦν χρὴ τὸν στρατηλάτην ἔχειν·
πόλεος ὡς ἄρχων ἀνὴρ πᾶς, ξύνεσιν ἢν ἔχων τύχῃ.

534. Μόχθων οὐκ ἄλλος ὕπερθεν ἢ
γᾶς πατρίας στέρεσθαι.

535. Οὐδὲν τὸ δοῦλον πρὸς τὸ μὴ δοῦλον γένος.

536. Ἄμυν', ὅσονπερ δυνατὸς εἶ συ, τῷ νόμῳ,
τὸ θηριῶδες κεῖνο καὶ μιαιφόνον
παύων, ὃ καὶ γῆν καὶ πόλεις ὄλλυσ' ἀεί.

537. Οἱ 'ν σοφοῖς
φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.

538. Σοφοὶ τύραννοι τῶν σοφῶν συνουσίᾳ.

539. Πατρὶς καλῶς πράσσουσά γ' εὐτυχοῦντ' ἀεὶ
μείζω τίθησι, δυστυχοῦντα δ' ἀσθενῆ.

540. Ἡ πανταχοῦ τοι πατρὶς ἡ βόσκουσα γῆ.

531. Naturalize an alien, and he is still an alien.

532. There be four things that keep us all from having our own way—
Money, Fortune, Mrs. Grundy, and Police-man A.

533. Let not rank nor wealth weigh in the choice of a ruler or a general; but consider well a man's brains; for he that hath brains in his head was made by Nature to command.

534. Misfortune is a deep quagmire; and at the bottom of it lies exile.

535. One free man will fight ten slaves.

536. It is the animal in man that trampleth on law, and is the ruin of communities. If thou lovest thy country, fight against this animalism with all thy might and main.

537. Voices that to a mob may organs be
Are barrel-organs to good company.

538. Poor Billy was a common thing,
Till Bizzy came and crown'd him king.
Maître Chacal, dit-on, va de sa proie en quête
Pour une plus royale et plus stupide bête.

539. Cleave to your country's cause, for her success
Doubleth your weal, and halveth your distress.

540. The land that feeds me is my fatherland.

541. Θρασύς τε δυνατὸς καὶ λέγειν οἷός τ' ἀνὴρ
κακὸς πολίτης γίγνεται νοῦν οὐκ ἔχων.

542. Ἡ φίλτατον βροτοῖσι πλὴν τέκνων πόλις.

543. Ἀργὸς πολίτης, δεινὸς ὢν, κακός γ' ἀνήρ.

544. Ἀνδρός γ' ὑπ' ἐσθλοῦ καὶ τυραννεῖσθαι καλόν.

545. Ἴσασι πάντες βασιλέων παθήματα.

546. Τυραννὶς εἶναι Θεῶν βίος νομίζεται.

547. Κάκιστος ὅστις μὴ σέβει τὰ δεσποτῶν
καὶ ξυγγέγηθε καὶ ξυνωδίνει κακοῖς.

548. Ἐγὼ μὲν εἴην, κεἰ πέφυχ' ὅμως λάτρις,
ἐν τοῖσι γενναίοισιν ἠριθμημένος
δούλοισι, τοὔνομ' οὐκ ἔχων ἐλεύθερον,
τὸν νοῦν δέ· κρεῖσσον γὰρ τόδ' ἢ δυοῖν κακοῖν
ἔν' ὄντα χρῆσθαι, τὰς φρένας τ' ἔχειν κακὰς
ἄλλων τ' ἀκούειν δοῦλον ὄντα τῶν πέλας.

549. Κρεῖσσόν γε νοσεῖν ἢ θεραπεύειν·
τὸ μὲν ἔστιν ἁπλοῦν, τῷ δὲ συνάπτει
λύπη τε φρενῶν χερσίν τε πόνος.

550. Δούλου φρονοῦντος μᾶλλον ἢ φρονεῖν χρεὼν
οὐκ ἔστιν ἄχθος μεῖζον, οὐδὲ δώμασιν
κτῆσις κακίων, οὐδ' ἀνωφελεστέρα.

551. Ἀκόλασθ' ὁμιλεῖν γίνεται δούλων τέκνα.

552. Δεῖ τοῖσι πολλοῖς τὸν τύραννον ἀνδάνειν.

541. Keep that man from state affairs that is resolute, eloquent, and devoid of common-sense.

542. Bairns first ; then country.

543. Employ not him, or else you'll rue it,
Who could do much, but doesn't do it.

544. A good king is no bad thing.

545. This luxury to monarchs is denied—
Their griefs to smother and their tears to hide.

546. Kingship is Godship.

547. My man Johnny, it is too bad
For you to look merry when I look sad.

548. Honesty may sweeten a little the lot of a slave ; but dishonesty can only make bitterness more bitter.

549. I would rather be free and in sight of my grave,
Than have youth and health bound in the hide of a slave.

550. The greatest nuisance in the world is a conceited serving-man.

551. Children born to men of slaves are more hard to manage than such as are born to them of their wedded wives.

552. I differ from my king in this alone—
He hath ten thousand masters ; I have one.

553. A. Τί τὸ στέρεσθαι πατρίδος ; ἢ κακὸν μέγα ;
B. Μέγιστον· ἔργῳ δ' ἐστὶ μεῖζον ἢ λόγῳ.
A. Τίς ὁ τρόπος αὐτοῦ; τί φυγάσιν τὸ δυσχερές;
B. Ἓν μὲν μέγιστον, οὐκ ἔχει παρρησίαν.
A. Δούλου τόδ' εἶπας, μὴ λέγειν ἃ τις φρονεῖ.
B. Τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεών.
A. Καὶ τοῦτο λυπρὸν, συνασοφεῖν τοῖς μὴ σοφοῖς.
B. Ἀλλ' εἰς τὸ κέρδος παρὰ φύσιν δουλευτέον.
A. Αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος.
B. Καλοῖς βλέπουσαί γ' ὄμμασιν, μέλλουσι δέ.
A. Οὐδ' ὁ χρόνος αὐτὰς διεσάφησ' οὔσας κενάς ;
B. Ἔχουσιν Ἀφροδίτην τιν' ἡδεῖαν κακῶν.

554. Ἐλπὶς βροτοῖς κάκιστον, ἣ πολλὰς πόλεις
ξυνῆψ', ἄγουσα θυμὸν εἰς ὑπερβολάς·
ὅταν γὰρ ἔλθῃ πόλεμος εἰς ψῆφον λεὼ,
οὐδεὶς ἔθ' αὑτοῦ θάνατον ἐκλογίζεται,
τὸ δυστυχὲς δὲ τοῦτ' ἐς ἄλλον ἐκτρέπει·
εἰ δ' ἦν παρ' ὄμμα Θάνατος ἐν ψήφου φορᾷ,
οὐκ ἂν πόλις τις δοριμανὴς ἀπώλλυτο.

CONCERNING EXILE.

553. *A.* Tell me, Sir Sadface, what may exile be?
B. What death to life, is exile to the free.
A. What special grief to exile is allied?
B. The brain is busy, while the tongue is tied.
A. Must your poor banish'd one then live a slave?
B. Must crouch to master, be he fool or knave.
A. What? link himself perforce with knaves and fools?
B. To win their bread, the poor use any tools.
A. Hope is the exile's bread, so say the wise.
B. Hope never clogs, and rarely satisfies.
A. Throw Hope away, and live content like me.
B. I am an exile, Sir, and you are free.

CONCERNING PEACE AND WAR.

554. When we deliberate on war, comes Hope,
And, while she lets our eyes have clear aspéct
Of alien risks, she blinds us to our own;
So is Ambition fool'd to its topmost bent.
But, if beside us, while our blood were hot,
Stood grisly Death, and on our shoulders laid
A warning touch of momentary cold,

Καίτοι δυοῖν γε πάντες ἄνθρωποι λόγοιν
τὸν κρείσσον' ἴσμεν καὶ τὰ χρηστὰ καὶ κακά,
ὅσῳ τε πολέμου κρεῖσσον εἰρήνη βροτοῖς·
ἣ πρῶτα μὲν Μούσαισι προσφιλεστάτη,
γόοισι δ' ἐχθρὰ, τέρπεται δ' εὐπαιδίᾳ,
χαίρει δὲ πλούτῳ· ταῦτ' ἀφέντες οἱ κακοὶ
πολέμους ἀναιρούμεσθα, καὶ τὸν ἥσσονα
δουλούμεθ' ἄνδρες ἄνδρα καὶ πόλις πόλιν.

555. Τό τοι τραφῆναι μὴ κακῶς αἰδῶ φέρει·
αἰσχύνεται δὲ τἀγάθ' ἀσκήσας ἀνὴρ
κακὸς κεκλῆσθαι πᾶς τις· ἡ δ' εὐανδρία
διδακτός, εἴπερ καὶ βρέφος διδάσκεται
λέγειν ἀκούειν θ' ὧν μάθησιν οὐκ ἔχει·
ἃ δ' ἂν μάθῃ τις, ταῦτα σώζεσθαι φιλεῖ
πρὸς γῆρας· οὕτω παῖδας εὖ παιδεύετε.

Shuddering we'd drop our pebbles in peace-urns.
And, strange, the while lives not a man but knows
That Peace a blessing is, and War a curse ;
That Peace is nurse of Science, Arts, and Thrift ;
That, where Peace dwells, there dwells Prosperity ;
Yet recklessly we rush on war, and make
These laws 'twixt state and state, 'twixt man and man,—
'No robber he who takes,' and, 'Let him rule that can.'

CONCERNING EDUCATION.

555. O fathers, see betimes to the instruction of your little ones ; for what they learn in childhood will abide with them to grey hairs ;

For he that is well instructed cometh to respect himself ; and a man that is conversant with good things getteth chary of his good name ;

And, like as an infant learneth to speak and understand words that were unknown to him, so doth a man get to value virtues he but dimly understood ;

And the lessons of our boyhood are the stay and solace of our age ;

Wherefore, fathers, see to the instruction of your little ones ; and, with all your getting, get them understanding.

556. Ἐγὼ, τὸ μὲν δὴ πανταχοῦ θρυλούμενον,
κράτιστον εἶναί φημι μὴ φῦναι βροτῷ·
τρισσῶν δὲ μοιρῶν ἐγκρινῶ νικᾶν μίαν,
πλούτου τε, χὥτῳ σπέρμα γενναῖον προσῇ,
πενίας τ'· ἀριθμὸν γὰρ τοσόνδε προὐθέμην.
Ὁ μὲν ζάπλουτος εἰς γένος δ' οὐκ εὐτυχὴς
ἀλγεῖ μὲν, ἀλγεῖ, παγκάλως δ' ἀλγύνεται,
ὄλβου διοίγων θάλαμον ἥδιστον χερί·
ἔξω δὲ βαίνων τοῦδε, τὸν πάρος χρόνον
πλουτῶν, ὑπ' Ἄτης ζεῦγμ' ἂν ἀσχάλλοι πεσών·
ὅστις δὲ, γαῦρον σπέρμα γενναῖόν τ' ἔχων,
βίου σπανίζει, τῷ γένει μὲν εὐτυχεῖ,
πενίᾳ δ' ἐλάσσων ἐστὶν, ἐν δ' ἀλγύνεται,
φρενῶν δ' ὑπ' αἰδοῦς ἔργ' ἀπωθεῖται χεροῖν·
ὁ δ' οὐδὲν οὐδείς, διὰ τέλους δὲ δυστυχῶν,
τοσῷδε νικᾷ· τοῦ γὰρ εὖ τητώμενος
οὐκ οἶδεν, ἀεὶ δυστυχῶν κακῶς τ' ἔχων·
οὕτως ἄμεινον μὴ πεπειρᾶσθαι καλῶν·
ἐκεῖνο γὰρ μεμνήμεθ'· οἷος ἦν ποτὲ
κἀγώ· μετ' ἀνδρῶν οἷος ηὐτύχουν ἐγώ.

CONCERNING ADVERSITY—PROSPERITY—SORROW—JOY—PAIN—SICKNESS.

556. Life is so full of sorrow that to me
To breathe doth seem a superfluity ;
The blessings we enjoy are only view'd
As texts suggestive of ingratitude ;
Heedless of all God's bounty hath supplied,
We pine for what his wisdom hath denied.
The man whose toil hath gathered wealth untold
Distraught and moody fumbles with his gold ;
This fact irrevocable mars his joy,
That a sire's limbs were cased in corduroy :
The bankrupt frets and weeps o'er a lost treasure
That brought him ne'er one moment of pure pleasure :
The man that carries a short purse will be
Plagued only by his length of pedigree,
As whispers Pride his aching heart within—
'Starve like a lord ; for industry is sin.'
Of all the men that in my walks I meet
The happiest seems the beggar in the street ;
No thoughts comparative of more and less
Rack one chin-deep in squalor and distress ;
One who no morrow hath, no yesterday,
Ignores alike repentance and dismay ;
He cannot fall whose nose is in the mire,
Who lacks all hope to rise and all desire,
O'er the unfurrow'd fallows of whose brow
Dull Retrospection never drave her plough,
Sowing sad memories in a blissful now.

557. Σκαιούς σ' υ λέγων κοὐδέν τι σοφοὺς
τοὺς πρόσθε βροτοὺς οὐκ ἂν ἁμάρτοις,
οἵτινες ὕμνους ἐπὶ μὲν θαλίαις
ἐπί τ' εἰλαπίναις καὶ παρὰ δείπνοις
εὕροντο βίου τερπνὰς ἀκοάς·
στυγίους δὲ βροτῶν οὐδεὶς λύπας
εὕρετο μούσῃ καὶ πολυχόρδοις
ᾠδαῖς παύειν, ἐξ ὧν θάνατοι
δειναί τε τύχαι σφάλλουσι δόμους·
καίτοι τάδε μὲν κέρδος ἀκεῖσθαι
μολπαῖσι βροτούς· ἵνα δ' εὔδειπνοι
δαῖτες, τί μάτην τείνουσι βοάν;
τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὑτοῦ
δαιτὸς πλήρωμα βροτοῖσιν.

558. Ἁπλᾶς γε λύπας ἐξὸν, οὐκ οἴσω διπλᾶς.

559. Ἔστιν γε δῆτ' ἔσθ' ἡ λίαν δυσπραξία
λίαν διδοῦσα μεταβολὰς, ὅταν τύχῃ.

560. Τοῖς εὐτυχοῦσι δεομένοις τ' οὐδὲν φίλων
οὐκ ἔσθ' ὃς οὐ μάλ' ἄσμενός γ' ἐλεύσεται
εἰς δαῖτα, καίπερ οὐ παρὼν κυνηγέταις
αἱροῦσι λείαν οὐδὲ συγκαμὼν δορί.

561. Τὸν ὄλβον οὐδὲν οὐδαμοῦ κρινῶ βροτοῖς,
ὅν γ' ἐξαλείφει ῥᾷον ἢ γράφει Θεός.

562. Ἔστιν γέ τοι τις κἀν κακοῖσιν ἡδονὴ
θνητοῖς ὀδυρμοὶ δακρύων τ' ἐπιρροαί·
ἀλγηδόνας δὲ ταῦτα κουφίζει φρενῶν,
καὶ καρδίας ἔλυσε τοὺς ἄγαν πόνους.

557. Music is used to multiply our merriment. To my thinking it were more wisely used to calm our angry passions and to console our misery. He that bringeth the lute amid spiced meats and wines doth seek to brighten the sunbeams by lighting a lamp at noon-day.

558. Be not obstinate in sorrow ; for there is no wisdom in making bad worse.

559. When things are at the worst they mend.

560. The friends that stand by while you sweat in the sun
Will be ready to help when the work is all done,
And the quarry you 're left on the hill to discover
They 'll share with you freely when hunting is over.

561. God paints our joys in pigments of a day,
Thinly laid on, and lightly wiped away.

562. Dam not the flood of Sorrow on the rise,
But freely ope the sluice-gates of the eyes.

563. Ἀνὴρ, ὃς οὐκ εἴωθε γεύεσθαι κακῶν,
φέρει μὲν, ἀλγεῖ δ' αὐχέν' ἐντιθεὶς ζυγῷ·
θανὼν δ' ἂν εἴη μᾶλλον εὐτυχέστερος
ἢ ζῶν· τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.

564. Ῥᾷόν συ νόσον μετά θ' ἡσυχίας
καὶ γενναίου λήματος οἴσεις·
μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.

565. Ἄνδρα γ' οὐ χρεὼν
τὸν ἀγαθὸν πράσσοντα μεγάλα τοὺς τρόπους μεθιστάναι,
ἀλλὰ καὶ βέβαιον εἶναι τότε μάλιστα τοῖς φίλοις,
ἡνίκ' ὠφελεῖν μάλιστα δυνατός ἐστιν εὐτυχῶν.

566. Ἀπορία τὸ δυστυχεῖν.

567. Τὰς συμφοράς τοι τῶν κακῶς πεπραγότων
ὕβριζε μήποτ', αὐτὸς ὀρρωδῶν παθεῖν.

568. Συνάλγησον· ὡς ὁ κάμνων
δακρύων μεταδοὺς
ἔχει κουφότητα μόχθων.

569. Ὦ φίλον Ὕπνου θέλγητρον, ἐπίκουρον νόσου,
ὡ πότνια Λήθη τῶν κακῶν, ὡς εἶ σοφὴ
καὶ τοῖσι δυστυχοῦσιν εὐκταία θεός.

570. Ἰδού· φίλον τοι τῷ νοσοῦντι δέμνιον,
ἀνιαρὸν ὂν τὸ κτῆμ', ἀναγκαῖον δ' ὅμως.

571. Δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο.

563. A man unused to sorrow will bear the ache
Calmly, although his heart be fit to break ;
If he would take my counsel, he would die,
For better far is death than misery.

564. Sorrow is our inheritance ; and, if thou wouldest soften pain, thou wilt mix it with Patience and Courage.

565. The day of thy prosperity is that whereon thou shouldest remember thy friends.

566. The luckless are feckless.

567. Exult not over the misfortunes of others ; but remember that what hath befallen them may befall thee.

568. Let not the sorrowful brood over their sorrows ; for he that weepeth with a friend beside him doth discharge a little of the cargo of his sadness.

569. Sleep is the medicine of our disease ; the oblivion of our ills ; our chiefest friend in sorrow.

570. Bed is a dull place in the day-time ; but for Sickness it is the best place at all times.

571. May God my doctor bless, if he
Can patient with his patient be !

572. Ἂν μὲν βίᾳ σπεύδωμεν ἀκόντων Θεῶν,
ἀνόνητα κεκτήμεσθα τἀγάθ', ὦ τέκνον·
ἃ δ' ἂν διδῶσ' ἑκόντες, ὠφελούμεθα.

573. Ἐν ταῖς ἀναβολαῖς τῶν κακῶν ἔνεστ' ἄκη.

574. Τοῖς δυστυχοῦσι τῶν βροτῶν οὐδεὶς φίλος.

575. Κἂν μὴ νοσῇ τις, ἀλλὰ δοξάζῃ νοσεῖν,
κάματος βροτοῖσιν ἀπορία τε γίγνεται.

576. Ἢν εὖ γε πράξῃς, κάρτα γ' ἐν σοφοῖς ἔσῃ·
πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.

577. Ἦ που κρεῖσσον τῆς εὐγενείας
τὸ καλῶς πράσσειν.

578. Ἐν ἀνάγ-
καις οὐ κάμνει σύντροφος ὢν
μεταβάλλειν δυσδαιμονίαν.

579. Φεῦ φεῦ· κακοῖσιν ὡς ὅταν Δαίμων διδῷ
καλῶς, ὑβρίζουσ' ὡς ἀεὶ πράξοντες εὖ.

580. Κεκλημένῳ τοι φωτὶ μακαρίῳ ποτὲ
αἱ μεταβολαὶ λυπηρόν· ᾧ δ' ἀεὶ κακῶς
ἔστ', οὐδὲν ἀλγεῖ συγγενῶς δύστηνος ὤν.

581. Ἔστιν τι κέρδος ἐν κακοῖς ἀγνωσία.

582. Ἄφιλον τὸ δυστυχές.

583. Νόσοι βροτοῖσιν αἱ μὲν εἶσ' αὐθαίρετοι,
αἱ δ' ἐκ Θεῶν πάρεισιν· ἀλλὰ τῇ τέχνῃ
ἰώμεθ' αὐτάς· ἀλλά σοι λέξαι θέλω,
εἰ Θεοί τι δρῶσι φαῦλον, οὐκ εἰσὶν Θεοί.

572. A good thing turneth to an evil thing, if God's blessing come not with it.

573. Defer misfortune if thou canst not kill it.

574. Neighbours will frown, if Fortune frown,
And help to keep thee down, when down.

575. Imagination is the mother of half our sorrows; but Imagination is as potent as Reality.

576. Success and wisdom are so like one another that few among us can detect the difference.

577. Purse before Pedigree.

578. If thy burden gall this shoulder, shift it to the other.

579. Put a beggar on horseback, and he'll ride to the Devil.

580. He that hath never been happy may bless kind Heaven; for he can never be made unhappy.

581. Where ignorance is bliss, 'tis folly to be wise.

582. All the world is a lucky man's friend.

583. Half of our ills are of our own bringing; half are sent of God; but, still, by craft we invent cures for them. And yet I cannot but think that, if God sendeth evil, He should be called by some other name.

584. Συμφοραὶ θεήλατοι
πᾶσιν βροτοῖσιν ἦ τότ' ἦλθον ἢ τότε.
585. Τὸν εὐτυχοῦντα καὶ φρονεῖν νομίζομεν.
586. Ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς·
ἀνὰ δὲ λαῖφος ὥς
τις ἀκάτου θοᾶς τινάξας Δαίμων
κατέκλυσεν δεινῶν πόνων, ὡς πόντου
λάβροις ὀλεθρίοισιν ἐν κύμασιν.
587. Ἐν τοῖς κακοῖσιν ἀγαθοὶ σαφέστατοι
φίλοι· τὰ χρηστὰ δ' αὖθ' ἕκαστ' ἔχει φίλους.
588. Φεῦ φεῦ· βροτοῖσιν ὡς τὰ χρηστὰ πράγματα
χρηστῶν ἀφορμὰς ἐνδίδωσ' ἀεὶ λόγων.
589. Κέρδη τοιαῦτα χρή τινα κτᾶσθαι βροτῶν,
ἐφ' οἷσι μέλλει μήποθ' ὕστερον στένειν.
590. Παλαιὰ καινοῖς δακρύοις οὐ χρὴ στένειν.
591. Ἀεὶ τὸ μὲν ζῇ, τὸ δὲ μεθίσταται κακὸν,
τὸ δ' ἐκπέφηνεν αὖθις ἐξ ἀρχῆς νέον.
592. Μοχθεῖν ἀνάγκη· τὰς δὲ Δαιμόνων τύχας
ὅστις φέρει κάλλιστ', ἀνὴρ οὗτος σοφός.
593. Τά τοι ξένων πρόσωπα φεύγουσιν φίλοις
ἓν ἦμαρ ἡδὺ βλέμμ' ἔχειν φασὶν μόνον.
594. Ἔγωγε φημὶ καὶ νόμον γε μὴ σέβειν
ἐν τοῖσι δεινοῖς τῶν ἀναγκαίων πλέον.
595. Ὡς ἡδὺ δάκρυα τοῖς κακῶς πεπραγόσι
θρηνῶν τ' ὀδυρμοὶ μοῦσά θ' ἣ λύπας ἔχει.
596. Οἱ δυστυχεῖς τοι τοῖσιν εὐτυχεστέροις,
αὐτοὶ κακῶς πράξαντες, οὐ φρονοῦσιν εὖ.

584. All in their day must eat their peck of dirt.

585. His Wisdom most our fancy takes,
That plays at hazard and wins the stakes.

586. Our cargo-laden ship doth sail the sea ;
Down comes the hurricane ;—and where are we ?

587. Prosperity maketh friends, and Adversity trieth them.

588. He speaketh best whose cause is best.

589. Make present gains that leave no after pains.

590. Wash not stale sorrow in fresh tears.

591. Sorrows wax and sorrows wane ;
Come, and go, and come again.

592. What can't be cured must be endured.

593. A banished man will find his host
Smiles on him for a day at most.

594. In peril's hour we cannot pause to weigh
Our conduct in the scales of precedent.

595. If thou wouldest comfort Sorrow, thou must weep with her.

596. Twelve beggar jurymen would spare,
Think you, an innocent millionaire ?

597. Ἦ που τὸ μέλλον ἐκφοβεῖ καθ' ἡμέραν,
ὡς τοῦ γε πάσχειν τοὐπιὸν μεῖζον κακόν.

598. A. Ἦ τἆρα κάμπτειν τῷ χρόνῳ λύπας χρεών.
B. Χρή· τοῦτο δ' εἰπεῖν ῥᾷον ἢ φέρειν κακά.

599. Τοῦτ' ἔστι μεῖζον τῆς ἀληθείας κακὸν,
ὅστις τὰ μὴ προσόντα κέκτηται κακά.

600. Χρεία διδάσκει, κἂν βραδύς τις ᾖ, σοφόν.

601. Ταπεινά τοι χρὴ τοὺς κακῶς πεπραγότας
λέγειν, ἐς ὄγκον δ' οὐκ ἄνω βλέπειν Τύχης.

602. Ὁ θυμὸς ἀλγῶν ἀσφάλειαν οὐχ ἔχει.

603. Ἐκ τῶν ἀέλπτων ἡ χάρις μείζων βροτοῖς.

604. Πρὸς κακῶς πράσσοντάς ἐστι δεινὸν εὐτυχῶν
ἀνήρ.

605. Δειλόν θ' ὁ Πλοῦτος καὶ φιλόψυχον κακόν.

606. Ἐπίσταμαί τοι καὶ πεπείραμαι λίαν,
ὡς τῶν ἐχόντων πάντες ἄνθρωποι φίλοι.

607. Πένητας οὐδεὶς βούλεται κτᾶσθαι φίλους.

608. Πένητα πᾶς τις ἐκποδὼν φεύγει φίλος.

609. Ἡδύ τοι μόχθων κλύειν.

610. Οἵ γ' εὐτυχοῦντες οὐκ ἐπίστανται φέρειν.

611. Ὡς ἡδύ τοι σωθέντα μεμνῆσθαι πόνων.

612. Μεταβολὴ πάντων γλυκύ.

597. The sorrow of Yesterday is as nothing ; that of To-day is bearable ; but that of To-morrow is gigantic, because indistinct.

598. Time cures our every ill : 'twere well,
If Time, the cure, were curable.

599. My own sorrows are enough for me.

600. To guide his steps if there be none,
The cripple gropes his way alone.

601. Poor folk should eye their shoon.

602. Moodiness and Discretion are at daggers drawn.

603. A groat from him is worth a crown
That look'd as though he 'd knock you down.

604. More poignant what unto Distress
Than sight of alien happiness ?

CONCERNING POVERTY—MONEY—WEALTH—RANK.

605. If I were rich, I should be loth
To lose my breath and money both.

606. When God hath blessed thee, all the world will say ' God bless thee !'

607. As true as I am Christian sinner,
I hate to ask poor folk to dinner.

608. To poor relations no one is at home.

609. Sad things to bear are pleasant to hear.

610. He that hath been long prosperous getteth to think he hath deserved prosperity.

611. All sailors love their shipwrecks to rehearse.

612. Which state were drearier of a dreary twain—
Eternal sunshine or eternal rain ?

613. Τὸν εὐτυχοῦντα χρὴ σοφὸν πεφυκέναι.
614. Βροτοῖσιν εὔκρας οὐ γένοιτ' ἂν ἡδέως.
615. Οὔ τοι καλὸν τὸ δυστυχές.
616. Ἄνθρωπος ὅστις, εὖ βίον κεκτημένος,
τὰ μὲν κατ' οἴκους ἀμελίᾳ παρεὶς ἑᾷ,
μολπαῖσι δ' ἡσθεὶς τοῦτ' ἀεὶ θηρεύεται,
ἀργὸς μὲν οἴκοις καὶ πόλει γενήσεται,
φίλοισι δ' οὐδέν· ἡ φύσις γὰρ οἴχεται,
ὅταν γλυκείας ἡδονῆς ἥσσων τις ᾖ.
617. Κακόν τι παίδευμ' ἦν ἄρ' εἰς εὐανδρίαν
ὁ Πλοῦτος ἀνθρώποισιν, αἵ τ' ἄγαν τρυφαί·
Πενία δὲ δύστηνον μὲν, ἀλλ' ὅμως τρέφει
μοχθοῦντ' ἀμείνω τέκνα καὶ δραστήρια.
618. Τὴν εὐγένειαν πρὸς Θεῶν μή μοι λέγε·
ἐν χρήμασιν τὰ πάντα· καὶ κύκλῳ βροτοῖς
τὰ χρήμαθ' ἕρπει· τῷ μὲν ἔσθ', ὁ δ' οὐκ ἔχει·
κοινοῖσι δ' αὐτοῖς χρώμεθ'· ᾧ δ' ἂν ἐν δόμοις
χρόνον ξυνοικεῖ πλεῖστον, οὗτος εὐτυχής.
619. Ὦ Χρυσὲ, δεξίωμα κάλλιστον βροτοῖς,
ὡς οὐδὲ μήτηρ ἡδονὰς τοιάσδ' ἔχει,
οὐ παῖδες ἀνθρώποισιν, οὐ φίλος πατὴρ,
οἵας σὺ χοΐ σ' ἐν δώμασιν κεκτημένοι·
εἰ δ' ἡ Κύπρις τοιοῦτον ὀφθαλμοῖς ὁρᾷ,
οὐ θαῦμ' ἔρωτας μυρίους αὐτὴν τρέφειν.
620. Εἰ κἀν Θεοῖσίν ἐστι κερδαίνειν καλὸν,
θαυμάζεται δ' ὁ πλεῖστον ἐν ναοῖς ἔχων
χρυσὸν, τί θνητὸν ἄνδρα κωλύει λαβεῖν
κέρδος, παρόν γε, κἀξομοιοῦσθαι Θεοῖς;

613. Wit is wise, but Luck is wiser.

614. There be dregs at the bottom of all bowls.

615. Misfortune hath an ugly face.

616. When a man hath laid by money and turneth himself to Pleasure, he is lost to his family, his friends, and his country ; for Pleasure is a companion that robs him of his manhood.

617. To a young man, endowed with courage and ability, Poverty is a friend and Obstruction a helper.

618. A fig for blood and noble birth,
'Tis by the purse we weigh men's worth ;
And Money is fickle, and careth not
Long to bide in a single spot ;
But he with whom she doth reside
Is for the while half-deified.

619. O Money, Money, we men do love thee more than we love our fathers, our mothers, or our children ; and girls would rather thou camest with their lovers than Comeliness, Integrity, and Youth.

620. The Gods do wealth and splendour love,
As all their shrines and temples show ;
Then what is right in Gods above
Cannot be wrong in men below.

621. Πείθει δῶρα καὶ Θεούς.

622. Χρυσός γε κρείσσων μυρίων λόγων βροτοῖς.

623. Κέκτησό γ' ὀρθῶς ἂν ἔχῃς ἄνευ ψόγου,
καὶ μικρὰ σώζου τῇ δίκῃ ξυνὼν ἀεί·
μηδ', ὡς κακὸς ναύκληρος εὖ πράξας ποτὲ,
ζητῶν τὰ πλείον' εἶτα πάντα γ' ἀπολέσῃς.

624. Σκόπει τὰ χρήμαθ' ὡς ἔχει μέγα σθένος,
φίλοις τε δοῦναι σῶμά τ' εἰς νόσον πεσὸν
δαπάναισι σῶσαι· τῆς δ' ἐφ' ἡμέραν βορᾶς
εἰς μικρὸν ἥκει· πᾶς γὰρ ἐμπλησθεὶς ἀνὴρ
ὁ πλούσιός τε χὠ πένης ἴσον φέρει.

625. Χρυσὸν μάλιστ' ἂν ἐν δόμοις θέλοιμ' ἔχειν·
καὶ δοῦλος ὢν γὰρ τίμιος πλουτῶν ἀνήρ·
ἐλεύθερος δὲ, χρειὸς ὤν, οὐδὲν σθένει.

626. Σμίκρ' ἂν θέλοιμι καὶ καθ' ἡμέραν ἔχων
ἄλυπον οἰκεῖν βίοτον ἢ πλουτῶν νοσεῖν.

627. Φιλοῦσι πάντες τῶν μὲν ὀλβίων βροτοὶ
σοφοὺς τίθεσθαι τοὺς λόγους· ὅταν δέ τις
λεπτῶν ἀπ' οἴκων εὖ λέγῃ πένης ἀνὴρ,
γελᾶν· ἐγὼ δὲ πολλάκις σοφωτέρους
πένητας ἄνδρας εἰσορῶ τῶν πλουσίων·
καὶ θεοῖσι μικρὰ χειρὶ θύοντας τέλη
τῶν βουθυτούντων ὄντας εὐσεβεστέρους.

628. Οὐδέποτε κρείσσων χρημάτων ἀνὴρ ἔφυ·
πλὴν εἴ τις, ὅστις οὗτός ἐστιν οὐχ ὁρῶ.

629. Ὦ πλοῦθ', ὅσῳ σου ῥᾷστον εἶ βάρος φέρειν.

621. Money can warp the judgment of a God.

622. If thou wouldest convince a man of aught, put thine arguments into the palm of his hand.

623. Seek profits small and envy-proof; but shun
The curse that lights on gains unfairly won;
And this remember—Luck may wax unkind
To such as tempt too oft the waves and wind.

624. Of God I would in health implore
My daily bread, and nothing more;
And only beg for cash to spend,
When sick myself, or sad my friend.

625. Above all things I would desire to be wealthy; for I see that everywhere slavery with wealth is preferred before freedom with poverty.

626. I 'd rather be poor and sound of limb,
Than with the gout in ingots swim.

627. When a rich man standeth up in our assemblies, we are all attention; but, if a poor man essay to speak, we cough and laugh and make a shuffling with our feet; and yet I have seen more of wisdom with poor men than with rich, and I have seen more of piety in such as offered frankincense than in such as slew many oxen.

628. You may live to gray hairs, and you never will see
A man that cares nothing for *L. s. d.*

629. No shoulders are so weak or old
As bend beneath their load of gold.

630. Οὔ τοι παρὰ κρητῆρα καὶ θοινὴν μόνον
τὰ χρήματ' ἀνθρώποισιν ἡδονὰς ἔχει,
ἀλλ' ἐν κακοῖσι δύναμιν οὐ μικρὰν φέρει.

631. Οἵ γ' εὐτυχοῦντες πάντ' ἐπίστανται καλῶς.

632. Ἀνὴρ ὅταν
πράξῃ κακῶς ὑψηλὸς, εἰς ἀηθίαν
πίπτει κακίω τοῦ πάλαι δυσδαίμονος.

633. Ἄδικός γε πλοῦτος οὐ βέβαιος ἂν μένοι.

634. Τὰ χρήματ' ἀνθρώποισι τιμιώτατα
δύναμίν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει.

635. Πένης οὐδὲν εὐγενὴς ἀνήρ.

636. Ἐν τῷ μὲν ὄλβῳ φαυλότης ἔνεστί τις,
πενία δὲ σοφίαν ἔλαχε διὰ τὸ δυστυχές.

637. Οὗτοι νόμισμα λευκὸς ἄργυρος μόνον
καὶ χρυσός ἐστιν· ἀλλὰ κἀρετὴ βροτοῖς
νόμισμα κεῖται πᾶσιν, ᾗ χρῆσθαι χρεών.

638. Κέρδη πονηρὰ ζημίαν ἠμείψατο.

639. Μόνος μὲν εἶ σu, Πλοῦτε, τοῖς σοφοῖς Θεός·
τὰ δ' ἄλλα κόμποι καὶ λόγων εὐμορφίαι.

640. Μόνων σu ταῦτ' ἐκ χρημάτων οὐκ ἂν λάβοις,
γενναιότητα κἀρετήν.

641. Πλούτου τε κρεῖσσον καὶ πολυχρύσου χλιδῆς
ἀνδρῶν δικαίων κἀγαθῶν παρουσία.

642. Μὴ πλοῦτον εἴπῃς· οὐχὶ θαυμάζω Θεὸν,
ὃν χὠ κάκιστος ῥᾳδίως ἐκτήσατο.

630. It is in adversity rather than at the banquet that the power of wealth is felt most.

631. Lucky men are wise men.

632. A man that stands in pride of place,
If he fall o'er will break his crown ;
But, in the mud who hath his face,
He cannot, though he try, fall down.

633. Gear ill-gotten is, all through, rotten.

634. Search the world o'er, and with this you 'll agree,
That there 's nothing like money, and never will be.

635. Poverty is Vulgarity.

636. To make a man's wits sharp indeed,
Just rub them on the hone of Need.

637. Silver is dross to virtue, but alas !
Good deeds are coins that very few will pass.

638. If ill-made the profit,
No good will come of it.

639. Money alone is God unto the wise,
And all things else are mere tomfooleries.

640. Two things Money cannot buy,—
Breeding and Integrity.

641. If my friend be honest and true and fair,
His coat may be shabby, for all I care.

642. A poor thing Money is, I take it,
When any knave or fool can make it.

643. Κάλλιστα Μουσῶν φθέγγεται πλουτῶν ἀνήρ.

644. Ἄστρων ἂν ἔλθοιμ' ἡλίου πρὸς ἀντολὰς
καὶ γῆς ἔνερθε, δυνατὸς ὢν δρᾶσαι τάδε,
τὴν Θεῶν μεγίστην ὥστ' ἔχειν Τυραννίδα.

645. Τί τῆς κακίστης Δαιμόνων ἐφίεσαι
Φιλοτιμίας, παῖ; μή συ γ'· ἄδικος ἡ Θεός·
πολλοὺς δ' ἐς οἴκους καὶ πόλεις εὐδαίμονας
εἰσῆλθε κἀξῆλθ' ἐπ' ὀλέθρῳ τῶν χρωμένων·
ἐφ' ᾗ συ μαίνει. Κεῖνο κάλλιον, τέκνον,
Ἰσότητα τιμᾶν, ἢ φίλους ἀεὶ φίλοις
πόλεις τε πόλεσι συμμάχους τε συμμάχοις
συνδεῖ· τὸ γὰρ ἴσον νόμιμον ἀνθρώποις ἔφυ,
τῷ πλέονι δ' ἀεὶ πολέμιον καθίσταται
τοὔλασσον, ἐχθρᾶς δ' ἡμέρας κατάρχεται·
καὶ γὰρ μέτρ' ἀνθρώποισι καὶ μέρη σταθμῶν
Ἰσότης ἔταξε κἀριθμὸν διώρισε·
Νυκτὸς τ' ἀφεγγὲς βλέφαρον Ἡλίου τε φῶς
ἴσον βαδίζει τὸν ἐνιαύσιον κύκλον,
κοὐδέτερον αὐτῶν φθόνον ἔχει νικώμενον.
Εἶθ' Ἥλιος μὲν Νύξ τε δουλεύει βροτοῖς,
σὺ δ' οὐκ ἀνέξει δωμάτων ἔχων ἴσον
καὶ τῷδ' ἀπονέμειν; κᾆτα ποῦ' στιν ἡ δίκη;
τί τὴν τυραννίδ', ἀδικίαν εὐδαίμονα,
τιμᾷς ὑπέρφευ καὶ μέγ' ἡγησαι τόδε,
περιβλέπεσθαι τίμιον; κενὸν μὲν οὖν.
Ἢ πολλὰ μοχθεῖν πόλλ' ἔχων ἐν δώμασι

643. More sweet than trill of skylark high in air
The croak beside us of a millionaire.

CONCERNING AMBITION—COVETOUSNESS—SELFISHNESS.

644. To win a crown I 'd climb above the skies,
And dive to Hell, ere I would lose my prize.

645. Why art so eager, child, to climb and climb?
Ambition is a Goddess fear'd in Heaven ;
You greet her coming with a smile, but say
With tearful eyes and aching heart 'Farewell !'
The Power that interlinks or men or states
Is even-handed fair Equality ;
Peace and Prosperity prevail, so long
As from her hand the scales hang equiposed ;
But Strife steps in, if either scale sink down.
Behold, my son, through Nature's wide domain
How reigns a calm and infinite content ;
There is no jealousy 'twixt Night and Day ;
The Sun is brotherlike, and ne'er invades
With golden beams of warmth inopportune
The silvery coldness of a Sister's realm.
What is the winning of a kingly crown
But gilt-bedizen'd splendid robbery ?
Dost long for Fame?—my son, it is a thing
Slipsome as water, thinner than thin air ;—

βούλει ; τί δ' ἔστι τὸ πλέον ; ὄνομ' ἔχει μόνον·
ἐπεὶ τά γ' ἀρκοῦνθ' ἱκανὰ τοῖς γε σώφροσιν.
Οὗτοι τὰ χρήματ' ἴδια κέκτηνται βροτοὶ,
τὰ τῶν Θεῶν δ' ἔχοντες ἐπιμελούμεθα·
ὅταν δὲ χρῄζωσ', αὖτ' ἀφαιροῦνται πάλιν.

646. Εἴπερ ποτ' ἀδικεῖν χρὴ, τυραννίδος πέρι
κάλλιστον ἀδικεῖν, τἄλλα δ' εὐσεβεῖν χρεών.

647. Ἑκόντες ἐν τῷ Καρὶ κινδυνεύομεν.

648. Ἦ πᾶς τις αὑτὸν τοῦ πέλας μᾶλλον φιλεῖ.

649. Ὁρῶσιν οἱ διδόντες εἰς τὰ χρήματα.

650. Ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ὃς κίβδηλος ᾖ
τεκμήρι' ἀνθρώποισιν ὥπασας σαφῆ,
ἀνδρῶν δ' ὅτῳ χρὴ τὸν κακὸν διειδέναι
οὐδεὶς χαρακτὴρ ἐμπέφυκε σώματι ;

651. Ἐκεινος, ὅστις ἄδικος ὢν σοφὸς λέγειν
πέφυκε, πλείστην ζημίαν ὀφλισκάνει.

652. Κρεῖσσόν γε τὸ δοκεῖν, κἂν ἀληθείας ἀπῇ.

653. Ἦ τοῖσιν ἀνθρώποισιν οὐκ ἐχρῆν ποτὲ
τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον·
ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν,
εἴτ' αὖ πονηρὰ, τοὺς λόγους εἶναι σαθροὺς
καὶ μὴ δύνασθαι τἄδικ' εὖ λέγειν ποτέ.

For Wealth?—why every golden ingot stored
Beyond the simple limits of Enough
Stores up a care and canker in the heart.
O be content, my child, and murmur not
If God in wisdom circumscribe thy lot;
Remember, all we have, we have on loan,
And He, that lends, recalls at will his own.

646. Be good in this, and that, and everything;
But just a trifle bad, to be a king.

647. I can at hazard boldly play,
When I do throw, and you do pay.

648. Our tunic is close, but our skin is closer.

649. When I to others give, I fain would see
That they, to whom I give, can give to me.

CONCERNING TRUTH—UNTRUTH—HYPOCRISY—TALKATIVENSS—ELOQUENCE.

650. We have easy ways whereby to distinguish true and base coin; but Honesty and Dishonesty can be proved only by Time and Experience.

651. A glib-tongued rogue is a double rogue.

652. Beyond whose reach is full reality
Must with poor semblances contented be.

653. There be men that can prove black white, and for a time their cunning prospereth; but in the end it is found to be very foolishness; and the

Σοφοὶ μὲν οὖν εἰσ' οἱ τάδ' ἠκριβωκότες,
ἀλλ' οὐ δύνανται διὰ τέλους εἶναι σοφοὶ,
κακῶς δ' ἀπώλοντ'· οὔτις ἐξήλυξέ πω.

Δόλοι τε καὶ σκοτεινὰ μηχανήματα
χρείας ἀνάνδρου φάρμαχ' εὕρηνται βροτοῖς.

Μηδεὶς ἐπιόρκων μέτα συμπλείτω.

Ἦ πιθανὸν ἐν βροτοῖσι τὸ ψευδηγορεῖν,
κἄπιστ' ἀληθῆ πολλὰ συμβαίνει βροτοῖς.

Φεύγειν προφωνῶ πᾶσι, θηρεύουσ' ὅσοι
σεμνοῖς λόγοισιν αἰσχρὰ μηχανώμενοι.

Οὐκ εὖ λέγειν χρὴ μὴ 'πὶ τοῖς ἔργοις καλοῖς.

Ἁπλοῦς ὁ μῦθος τῆς Ἀληθείας ἔφυ,
κοὐ ποικίλων δεῖ τἄνδιχ' ἑρμηνευμάτων·
ἔχει γὰρ αὐτὰ καιρόν· ὁ δ' ἄδικος λόγος,
νοσῶν ἐν αὑτῷ, φαρμάκων δεῖται σοφῶν.

Σίγα κακοπαθῶν· τὸ γὰρ ἀναίσχυντον τί δεῖ,
ψευδῆ λέγοντα, προσλαβεῖν τῇ συμφορᾷ.

Ἡ γλῶσσ' ἂν ὀμόσει', ἡ δὲ φρὴν ἀνώμοτος.

Τί ποτ' αἰσχρὸν ἦν μὴ τοῖσι χρωμένοις δοκῇ ;

Τοῦτ' ἔσθ' ὃ θνητῶν εὖ πόλεις οἰκουμένας
δόμους τ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.

Πᾶσιν οὗτος κήρυξι νόμος,
δὶς τόσα πυργοῦν τῶν γιγνομένων.

Οὐ ταὐτὸν εἶδος φαίνεται τῶν πραγμάτων
πρόσωθεν ὄντων ἐγγύθεν θ' ὁρωμένων.

Σοφόν τοι τὸ σαφὲς, οὐ τὸ μὴ σαφές.

Ὅ τοι λογισμὸς τοὔργον οὐ νικᾷ ποτέ.

cunning man cometh to own with his neighbour that 'Honesty is the best policy.'

654. Cunning is the shield of Cowardice.

655. The ship hath stormy weather that carrieth on board a perjurer.

656. Truth is stranger than Fiction.

657. The most unholy thing thou canst carry into a holy place is—Cant.

658. Call nasty things by nasty names.

659. Good wine requires no bush.

660. Art miserable?—then make not misery
Worse by the base addition of a lie.

661. The tongue may swear and leave the heart unsworn.

662. That is not bad which is not bad to me.

663. One-half the mischief that we see
Is done by Plausibility.

664. A credulous simpleton is he
That trusteth lawyers, one in three.

665. All far-off hills look smooth and blue.

666. Plain words are wise words.

667. There are no arguments like facts.

668. Εἰ μὲν βροτοῖσιν ἦσαν ὠνητοὶ λόγοι,
οὐδεὶς ἂν αὐτὸν εὖ λέγειν ἐβούλετο·
νῦν δ', ἐκ βαθείας γὰρ πάρεστιν αἰθέρος
λαβεῖν ἀμισθὶ, πᾶς τις ἥδεται λέγειν
τά τ' ὄντα καὶ μή· ζημίαν γὰρ οὐκ ἔχει.

669. Ἦ τἄρ' ἀφορμὰς τοῖς λόγοισιν ἀγαθοὶ
Ξνητῶν ἔχουσι, κἂν βραδύς τις ᾖ λέγειν.

670. Ἐκ παντὸς ἄν τις πράγματος δισσῶν λόγων
ἀγῶνα Ξεῖτ' ἄν, εἰ λέγειν εἴη σοφός.

671. Τυραννικόν τι πόλλ' ἐφίεσθαι λέγειν.

672. Εἴθ' ἦν ἄφωνον σπέρμα δύστηνον βροτῶν.

673. Πρῶτον φρένας μὲν ἠπίους ἔχειν χρεὼν,
τῷ πλουσίῳ τε μὴ διδοὺς μεῖζον μέρος
ἴσον σεαυτὸν εὐσεβεῖν πᾶσιν δίδου.
Δυοῖν παρόντοιν πραγμάτοιν πρὸς Ξάτερον
γνώμην προσάπτων τὴν ἐναντίαν ἄφες·
ἀδίκως δὲ μὴ κτῶ κτήματ', ἢν βούλῃ πολὺν
χρόνον μελάθροις ἐμμένειν· τὰ γὰρ κακῶς
οἴκους ἐσελθόντ' οὐκ ἔχει σωτηρίαν·
ἔχειν δὲ πειρῶ· τοῦτο γὰρ τό τ' εὐγενὲς
καὶ τοὺς γάμους δίδωσι τοὺς πρώτους ἔχειν·
ἐν τῷ πένεσθαι δ' ἐστὶν ἥ τ' ἀδοξία,
κἂν ᾖ σοφός τις, ἥ τ' ἀτιμία βίου.

674. Γνώμῃ πόλεις μὲν εὖ μὲν οἰκοῦνται, τέκνον,
εὖ δ' οἶκος· εἰς δ' αὖ πόλεμον ἰσχύει μέγα·
σοφὸν γὰρ ἓν βούλευμα τὰς πολλὰς χέρας
νικᾷ· σὺν ὄχλῳ δ' ἀμαθία πλέον κακόν.

668. A pity 'tis there is no tax on talk.

669. A bad cause needeth eloquence ; but a good cause pleadeth for itself.

670. A clever tongue takes either side.

671. Talkers are nuisances.

672. We should rather have hospitals to make men dumb, than to cure them when they are so.

CONCERNING DISCRETION — FOLLY—CAUTION—SILENCE—TALK—HUMILITY—PRIDE—ARROGANCE—FAME.

673. My son, be kindly and affable in thy dealings with all men ; make no distinction between rich and poor ; but deal honestly with all.

If there be two sides to a question, cleave to the one, and disregard the other.

If thou wishest thy money to abide long with thee, let there be no dishonesty in the making of it.

Be diligent to make money ; for by money is a house ennobled.

Hearken not to such as sing the praises of poverty ; for they are liars at heart.

Intelligence is a good thing ; but poverty is a disgrace to a man be he ever so wise.

674. It is by discretion that states and houses are well administered, and wars conducted to successful issue. One wise thought is worth a thousand right hands ; but, when Folly is leader, the more she hath of followers, the more mischief will she do.

675. Ἀνὴρ ὁ πράσσων πολλὰ, μὴ πράσσειν παρὸν,
μωρὸς, παρὸν ζῆν ἡδέως ἀπράγμονα.

676. Τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου.

677. Ὦ πόλλ' ἁμαρτάνοντες ἄνθρωποι μάτην,
τί δὴ τέχνας μὲν μυρίας διδάσκετε,
καὶ πάντα μηχανᾶσθε κἀξευρίσκετε,
ἓν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,
φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς.

678. Φίλους σu τοὺς μὲν μὴ χαλῶντας ἐν λόγοις
κέκτησο, τοὺς δὲ πρὸς χάριν ξὺν ἡδονῇ
τῇ σῇ πονηροὺς κλεῖθρον εἰργέτω στέγης·
ὁμιλίας δὲ τὰς γεραιτέρων φίλει,
ἀκόλαστα δ' ἦθη, λαμπρὰ συγγελᾶν μόνον,
μίσει· βραχεῖα τέρψις ἡδονῆς κακῆς.

679. Σίγα σu δεινὰ πρὸς κακιόνων κλύων.

680. Εὐδαίμων μὲν ὃς ἐκ θαλάσσας
ἔφυγε χεῖμα, λιμένα δ' ἔκιχεν·
εὐδαίμων δ' ὃς ὕπερθε μόχθων
ἐγένεθ'· ἕτερα δ' ἕτερος ἕτερον
ὄλβῳ καὶ δυνάμει παρῆλθεν·
μυρίαι δὲ μυρίοισιν
ἔτ' εἰσ' ἐλπίδες· αἱ μὲν
τελευτῶσιν ἐν ὄλβῳ
βροτοῖς, αἱ δ' ἀπέβησαν·
τὸ δὲ κατ' ἦμαρ ὅτῳ βίοτος
εὐδαίμων, μακαρίζω.

675. That man to be a fool I take
Who works, works, works for working's sake.

676. He that looketh to his neighbour's steps may fall himself into the ditch.

677. We teach our children many things, but too often do we pass by the thing of most importance,—Good sense.

678. My son, make friends of such as will freely speak to thee their mind, and close thy door against such as would stoop to wickedness to please thee.

Seek the companionship of thine elders, and eschew the frivolously merry and the intemperate; for evil pleasures are short-lasting.

679. If thine inferior meet thee with railing, pay him back in silence.

680. Happy is he that hath crossed the seas and come into harbour; and happy is he that hath brought his toils to good issue. Some men excel in riches, and others in power. The hopes and expectations of men are infinite; and some thereof attain fulfilment, and some come to nothing. As for me, I ask of God only to give what may be sufficient for the day.

681. Ἀχαλίνων στομάτων
ἀνόμου τ' ἀφροσύνας
τὸ τέλος δυστυχία·
ὁ δὲ τᾶς ἡσυχίας
βίοτος καὶ τὸ φρονεῖν
ἀσάλευτόν τε μένει,
καὶ συνέχει δώματα· πόρσω γὰρ ὅμως
αἰθέρα ναίοντες ὁρῶ-
σιν τὰ βροτῶν Οὐρανίδαι.
Τὸ σοφὸν δ' οὐ σοφία
τό τε μὴ θνητὰ φρονεῖν.
Βραχὺς αἰών· ἐπὶ τούτῳ
δέ τις ἂν μεγάλα διώκων
τὰ παρόντ' οὐχὶ φέροι.

682. Μηδείς σε φαῦλον κἀσθενῆ νομιζέτω
μηδ' ἡσύχαιον, ἀλλὰ θατέρου τρόπου,
ἔχθροισί τε βαρὺν καὶ φίλοισιν εὐμενῆ·
τῶν γὰρ τοιούτων εὐκλεέστατος βίος.

683. Τῷδ' ἀνδρί γ' εἴη μήτε χρυσὸς ἐν δόμοις,
μήτ' Ὀρφέως κάλλιον ὑμνῆσαι μέλος,
εἰ μὴ 'πίσημος ἡ τύχη γένοιθ' ἅμα.

684. Ὦ Δόξα, Δόξα, μυρίοισι δὴ βροτῶν
οὐδὲν γεγῶσι βίοτον ὤγκωσας μέγαν.

685. Πότερα γενέσθαι δῆτα χρησιμώτερον
ξυνετὸν ἄτολμον, ἢ θρασύν τε κἀμαθῆ;
τὸ μὲν γὰρ αὐτοῖν σκαιὸν, ἀλλ' ἀμύνεται·
τὸ δ' ἡσυχαῖον ἀργόν· ἐν δ' ἀμφοῖν νόσος.

681. Mark well him that bridleth not his tongue and runneth in quest of forbidden pleasures ; for his end is unhappiness :

Mark well the man that loveth peace and discretion ; for his habitation is founded on a rock.

Heaven is far above the earth ; but the Dwellers therein behold all our doings.

A man may be clever and proud, and be a fool for all his cleverness and pride.

Life is short ; and he that aimeth at the stars may knock his forehead against a stone.

682. My son, when men speak of thee let them not say : 'He is a soft, but good, fellow.'

Nay, my son ; but love thy friends with love, and hate thine enemies with hate.

683. Were choice 'twixt fair things given to me,
Eloquence, Wealth, and High Degree;
I 'd choose the last of all the three.

684. How oft hath Fame in monumental brass
Immortalized the features of an ass !

685. Whether is the better—a clever coward or a rash fool ?

686. Μισῶ γελοίους, οἳ γέλωτος οὕνεκα
ἀσκοῦσι χάριτας κερτόμους, σοφῶν δ' ἔπι
ἀχάλιν' ἔχουσι στόματα, κεἰς ἀνδρῶν μὲν οὐ
τελοῦσ' ἀριθμὸν, ἐν γέλωτι δ' εὐπρεπεῖς.

687. Οὐκ ἄνδρι γ' ὄφελος, οὐ γυναικὶ δ' ἀσφαλὲς
περαιτέρω τὸ κάλλος ἢ 'ν μέσῳ λαβεῖν.

688. Κέρδος μὲν οὐδὲν εἰδέναι, πόθος δέ τις
τὰ τῶν φίλων φίλοισιν αἰσθέσθαι κακά.

689. Εἴ μοι τὸ Νεστόρειον εὔγλωσσον μέλι
'Αντήνορός τε τοῦ Φρυγὸς δοίη Θεὸς,
οὐκ ἂν δυναίμην μὴ στέγοντα πιμπλάναι,
σοφοὺς ἐπαντλῶν ἀνδρὶ μὴ σοφῷ λόγους.

690. Ναῦν τοι μί' ἄγκυρ' οὐδαμῶς σώζειν φιλεῖ.

691. Σοφῶν τόδ' ἀνδρῶν ἐστὶ, μὴκβάντας τύχης,
καιρὸν λαβόντας, ἡδονὰς ἄλλας τυχεῖν.

692. Τὸν ἄγγελον χρεὼν,
λέξανθ' ὅσ' ἂν τάξῃ τις, ὡς τάχος πάλιν
χωρεῖν.

693. Μηδείς ποθ' ἵστω κεῖν' ἃ σιγᾶσθαι χρεών·
μικροῦ γὰρ ἐκ λαμπτῆρος 'Ιδαῖον λέπας
πρήσειεν ἄν τις· κεἰ πρὸς ἄνδρ' εἴποις ἕνα,
πύθοιντ' ἂν ἀστοὶ πάντες ἃ κρύπτειν χρεών.

694. Σοφώτεροί τοι συμφορὰς τὰς τῶν πέλας
πάντες διαιρεῖν ἢ τύχας τὰς οἴκοθεν.

686. Avoid the wretch that is at all times funny.

687. For a man it is not an advantage, and for a woman it is perilous, to be over good-looking.

688. It may be little profitable, but still it is pleasurable to hear tell of the misfortunes of friends.

689. Seek not to fill the vessel of a fool ; for the hull thereof is full of chinks ; and the counsel thou throwest into the hold will be lost in the sea.

690. A ship needs at least two anchors.

691. A little success is perilous to a fool ; for he sitteth down and dreameth, and letteth the main chance go.

692. If thou hast a message to give, give it ; but a messenger, remember, hath no tongue of his own.

693. My son, tell not a secret to thy wife or to thine own pillow ; for a single spark may set a forest on fire.

694. If four play whist, and I look on,
They make blunders, and I make none.

695. Τόν πέλας ἐρωτῶν εἰκότ' εἰκότ' ἂν κλύοις.

696. Σιγῇ μὲν ἀνδρὸς στέφανος εὔκοσμος πρέπει.

697. Ὅ γ' ἥσυχος φίλοισί τ' ἀσφαλὴς φίλος
πόλει τ' ἄριστος· μὴ τὰ κινδυνευματ' οὖν
αἰνεῖτ', ἐγὼ γὰρ οὔτε ναύτιλον φιλῶ
τολμῶντα λίαν, οὔτε προστάτην χθονός.

698. Ἀνὴρ ὃς αὐτοῦ τὰς τύχας ἐκμαρτυρεῖ
εἰς πάντας ἀμαθής· τὸ δ' ἐπικρύπτεσθαι σοφόν.

699. Πάντων κόρος τοι· καίγαρ ἐκ καλλιόνων
λέκτροις ἐν αἰσχροις εἶδον ἐκπεπληγμένους·
δαιτὸς δὲ πληρωθείς τις ἄσμενος πάλιν
φαύλῃ διαίτῃ προσβαλὼν ἥσθη στόμα.

700. Ἔστιν οὗ σιγὴ λόγου
κρείσσων γένοιτ' ἄν, ἔστι δ' οὗ σιγῆς λόγος.

701. Τὰ μακρὰ τῶν σμικρῶν λόγων
ἐπίπροσθέν ἐστι καὶ σαφῆ μᾶλλον κλύειν.

702. Λύπη 'στιν ἄτῃ περιπεσεῖν αἰσχρᾷ τινί·
εἰ δ' οὖν γένοιτο, χρὴ περιστεῖλαι καλῶς
κρύπτοντα, καὶ μὴ πᾶσι κηρύσσειν τάδε·
γέλως γὰρ ἐχθροῖς γίνεται τὰ τοιάδε.

703. Κεῖνος ὀλβιώτατος
ὅτῳ κατ' ἦμαρ τυγχάνει μηδὲν κακόν.

695. Ask reasonable questions, and you will get reasonable answers.

696. A crown of honour is the government of the tongue.

697. My son, I needed once a pilot for my vessel; and there came one, and said: 'I will steer thy vessel within an ell of any rock;' and there came another, and said: 'I will steer thy vessel within a hair's-breadth of anything;' and there came another, and said: 'I will keep thy vessel evermore in mid-channel;' and this latter man I chose to be my pilot.

698. The fool calleth on all his friends, and to each one he saith: 'I tell thee this in secret;' and thus his doings in the closet become the gabble of the town.

699. Of everything there is satiety; so have I known men, tired with beauty, become enamoured of plain faces; and men, used to luxury, turn to peasants' fare.

700. My son, learn when to speak, and when to refrain from speaking.

701. When thou hast aught to tell, be not sparing of thy words; for oftentimes men, mistaking brevity for wit, make themselves unintelligible.

702. If disgrace befall thee, keep thine own secret; for, if thou makest it known, thou wilt amuse thine enemies without benefiting thyself.

703. Freedom alone from misery
Is happiness enough for me.

704. Ἦτοι σιωπὴ τοῖς σοφοῖς ἀπόκρισις.

705. Ἡ χάρις ἴση που τοῖσι σώφροσιν βροτῶν
μεγάλοισι χαίρειν σμικρά θ' ἡδέως ἔχειν.

706. Μή μοι γένοιτο λυπρὸς εὐδαίμων βίος,
μηδ' ὄλβος ὅστις τὴν ἐμὴν κνίζοι φρένα.

707. Ἅπαντές ἐσμεν εἰς τὸ νουθετεῖν σοφοὶ,
αὐτοὶ δ' ὅταν σφαλῶμεν, οὐ γινώσκομεν.

708. Μακάριος, ὅστις εὐτυχῶν οἴκοι μένει,
ἐν γῇ δ' ὁ φόρτος, κοὐ πάλιν ναυτίλλεται.

709. Τάδ' ἐν σοφοῖς τοι, λανθάνειν τὰ μὴ καλά.

710. Μίσει συ τοὺς αἰνοῦντας, ἢν αἰνῶσ' ἄγαν.

711. Μήποτε τὰ πόρρω, τἀγγύθεν μεθεὶς, σκόπει.

712. Ὄνασθαι, μὴ μαθεῖν βούλου.

713. Ἢ λέγε τι σιγῆς κρεῖττον, ἢ σιγὴν ἔχε.

714. Πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσί σου.

715. Σοφοί γε συγκρύπτουσιν οἰκείας βλάβας.

716. Δεῖ ποτὲ μεταπεσεῖν· ἀνδρὸς οὐ κακοῦ τροπὰι
τοιαίδε, χρῆσθαι τοῖσι βελτίστοις ἀεί.

717. Παῖδες, σοφοῦ πρὸς ἀνδρὸς, ὅστις ἐν βραχεῖ
πολλοὺς λόγους οἷός τε συντέμνειν καλῶς.

718. Ἡ γ' Εὐλάβεια χρησιμωτάτη Θεῶν.

704. Silence is Wisdom's eloquence.

705. Content will make a palace of a cot.

706. Decline such riches, my son, as are bought with the loss of self-respect.

707. Our purses have two pockets; the one carrieth money for keeping, and the other advice to be given away. And yet he is a fool that giveth counsel to any; for a wise man needeth it not, and a fool will never take it.

708. When thou winnest at hazard, remember that thy chief wisdom is to know when to stop.

709. Wise men know when to wink.

710. Who praise thee grossly to thy face
Behind thy back will make grimace.

711. A bird in the hand is worth two in the bush.

712. If this or that thy needs supply,
Care not to know the how or why.

713. If you have nothing worth saying to say, say nothing.

714. Spare not the fool that doth a strife begin
Knowing beforehand that he cannot win.

715. A wise man sheweth no man his bruises.

716. The wise will time to suit the sky
His coming and his going;
But fools the weathercock will tie
To keep the wind from blowing.

717. Wisdom at once saith little and saith much.

718. Caution is best of Goddesses to serve.

719. Σιγᾶν ἄμεινον ταἰσχρά.

720. Τρόπος γε χρηστὸς ἀσφαλέστερος νόμου.

721. Τεκμαιρόμεσθα τοῖς παροῦσι τἀφανῆ.

722. Ὁ πλεῖστα πράττων πλεῖσθ' ἁμαρτάνει βροτῶν.

723. Ὅρα τὸ μέλλον· πόλλ' ἀναστρέφει Θεός.

724. Τέκτονι γεγῶτι πρακτέον ξυλουργικά.

725. A. Τὸ ζῆν ἄφες, τίμα δὲ τὸ κατὰ γῆν μόνον.
B. Κενῶς γ'· ὅταν γὰρ ζῇ τις, εὐτυχεῖν χρεών.

726. Εὖ γ' ἐκμαθὼν
πρὸς τὰς τύχας τὸ χάρμα τοὺς γόους τ' ἔχε.

727. Θυμοῦ σοφοὺς δεῖ κρείσσονα γνώμην ἔχειν.

728. Πλουτοῦσι μὴ βούλου συ δωρεῖσθαι πένης,
μή σ' ἄφρονα κρίνωσ', ἢ διδοὺς αἰτεῖν δοκῇς.

729. Πρὸς τοὺς σθένοντας Θεοὺς ἁμιλλᾶσθαι κακόν.

730. Δεῖ μετρίως τοι τοῖς κακοῖσιν ἀσχαλᾶν,
μετρίως τε χαίρειν τοῖσιν ἐξωγκωμένοις.

731. Πᾶς τις μάλιστα, χεῖρας ὁπλισθεὶς, ἀνὴρ
τὰ πίσθ' ἑαυτῷ τοῦ θράσους παρέξεται.

732. Ἀσύνετος ὅστις ἐν φόβῳ μὲν ἀσθενὴς,
λαβὼν δὲ μικρὸν τῆς τύχης φρονεῖ μέγα.

733. Τὸ νικᾶν ἐστὶ πᾶν εὐβουλία.

719. Speak not of what brings thee or thine discredit.

720. Good habits are better than good laws.

721. Infer, my son, from what is seen
That which may be, or may have been.

722. Who tries most things makes most mistakes.

723. Think ever of To-morrow ; God is given to change.

724. *Ne sutor ultra crepidam.*

725. *A.* Throw silly thoughts of life away,
And think upon thy bed of earth.
B. So long as here we needs must stay,
'Twere well to make life living worth.

726. Or ere you laugh, or ere you cry,
Be sure you know the reason why.

727. Let thy judgment have the whip-hand of thy temper.

728. Present not a gift to one wealthier than thyself ; for he will suppose either that thou art a fool, or that thou givest a little to receive more in return.

729. Strike not at those who stand on vantage-ground.

730. Curb with tight reins Elation and Despair.

731. If thou wouldest dwell securely, be thine own sentinel.

732. A little good-luck turns a fool's head round ;
And small reverses bow him to the ground.

733. The best of all leaders is General Caution.

734. Κρεῖσσον φρόνησις καρτεροῦ βραχίονος.
735. Οὔ τοι πρέπει τύραννον, ὡς ἐγὼ φρονῶ,
οὐδ' ἄνδρα χρηστὸν νεῖκος αἴρεσθαι κακοῖς·
τιμὴ γὰρ αὕτη τοῖσιν ἀσθενεστέροις.
736. Τὸ πλῆθος ὅ τι τὸ φαυλότερον
ἐνόμισε χρῆταί τε, τόδ' ἂν δεχοίμαν.
737. Πρὸς σοφοῦ 'στιν ἀνδρὸς ἀσκεῖν σώφρον'
εὐοργησίαν.
738. Βουλῆς τραπέσθαι, θνητὸν ὄνθ', ὁδοὺς χρεὼν
πάσας σε, πρὶν κίνδυνον εἰς ἅπαξ μολεῖν.
739. Ὡς ἄλλ' ἐπ' ἄλλῃ φάρμακον κεῖται νόσῳ·
λυπουμένῳ μὲν μῦθος εὐμενὴς φίλων,
ἄγαν δὲ μωραίνοντι νουθετήματα.
740. Εἴθε μοι εὐξαμένῳ Θεόθεν τάδε μοῖρα παράσχοι,
τύχαν μετ' ὄλβου
καὶ ἀκήρατον ἄλγεσι θυμόν·
δόξα δὲ μήτ' ἀτρεκὴς μήτ' αὖ παράσημος ἐνείη·
ῥᾴδια δ' ἤθεα τὸν αὔριον
μεταβαλλομένος χρόνον ἀεὶ
βίον συνευτυχοίην.
741. Οὐ πολλάκις τοι τὸ ταχὺ τὴν δίκην ἔχει·
βραδεῖς δὲ μῦθοι πλεῖστον ἀνύουσιν σοφόν.
742. Ὅ βούλεταί τις μόνον ὁρῶν καὶ προσδοκῶν
ἀλόγιστός ἐστι τῆς Ἀληθείας κριτής.
743. Οὗτος σοφὸς πέφυκεν, εἰς τὸ συμφέρον
ὅστις νέμει κάλλιστα τὴν αὑτοῦ φύσιν.
744. Αἱ δεύτεραί πως φροντίδες σοφώτεραι.

734. Wise men, like rams, fight only with the head.

735. Aye give the wall to miller's-men and sweeps.

736. In matters of religion, my son, go ever with the tide.

737. Good temper is good manners.

738. Think a thousand times, my son, ere thou stake thine all on one throw.

739. This cure and that cure for this and that disease ; consolation for the distressed, and counsel for the fool.

740. Pray to God, my son, for success in life and a mind at ease ;

Care little for renown at its best, and care less for renown bought at the expense of thine integrity ;

Wear habits loosely fitting, that thou mayst change them with the change of circumstance about thee.

741. When Impulse passeth sentence, Judgment reverseth in the court of Appeal.

742. How oft our creeds are fashioned by our wills !

743. 'Twere better to be idle than to work to no profit.

744. Second thoughts are best thoughts.

745. Ὅταν πρὸς ὕψος ἠρμένον τιν' εἰσίδῃς,
λαμπρῶς τε πλούτῳ καὶ γένει γαυρούμενον,
ὀφρῦν τε μείζω τῆς τύχης ἐπῃρκότα,
τούτου ταχεῖαν νέμεσιν εὐθὺ προσδόκα·
ἐπαίρεται γὰρ μεῖζον ἵνα μεῖζον πέσῃ.

746. Κρίνει τις αὐτὸν πώποτ' ἀνθρώπων μέγαν,
ὃν ἐξαλείφει πρόφασις ἡ τυχοῦσ' ὅλον;

747. Βροτοῖς τὰ μείζω τῶν μέσων τίκτει νόσους,
Θεῶν δὲ θνητοὺς κόσμον οὐ πρέπει φέρειν.

748. Τοῖσιν Θεοῖσι μὴ μάχου, θνητὸς γεγώς·
ἀλλ' εἶκ' Ἀνάγκῃ, καὶ φρονήματος, τέκνον,
χάλα· τά τοι μέγιστα πολλάκις Θεὸς
ταπείν' ἔθηκε, καὶ συνέστειλεν πάλιν.

749. Ἔρωτες ἡμῖν εἰσὶ παντοῖοι βίου·
ὁ μὲν γὰρ εὐγένειαν ἱμείρει λαβεῖν·
τῷ δ' οὐχὶ τούτου φροντὶς, ἀλλὰ χρημάτων
πολλῶν κεκλῆσθαι βούλεται πατὴρ δόμοις·
ἄλλῳ δ' ἀρέσκει, μηδὲν ὑγιὲς ἐκ φρενῶν
λέγοντι, πείθειν τοὺς πέλας τόλμῃ κακῇ·
οἱ δ' αἰσχρὰ κέρδη πρόσθε τοῦ καλοῦ βροτῶν
ζητοῦσιν· οὕτω βίοτος ἀνθρώπων πλάνη·
ἐγὼ δὲ τούτων οὐδενὸς χρῄζω τυχεῖν,
δόξαν δ' ἐβουλόμην ἂν εὐκλείας ἔχειν.

750. Τοῦ ζῆν παρ' ἐσθλοῖς ἐστὶν αἰσχύνη πάρος.

751. Ἄνδρες πνέοντες μεγάλα τοὺς κρείσσους λόγους
πικρῶς φέρουσι τῶν ἐλασσόνων ὕπο.

745. Pride shuts her eyes and up the ladder goes,
To tumble soon, and tumble on her nose.

746. Remember, fool, for thine own sake,
What Chance hath made, can Chance unmake.

747. When I was young, I heard a wise man say :
'Who hath too much, should something throw away.'

748. Fight not against God, my son, and kick not against the Inevitable ; for, if there be one thing that God abhorreth, it is Pride.

749. Some would to rank and pride of place aspire ;
Some would grub money out of muck and mire ;
Some would their breeches pawn to learn the trick
Of wheedling fools with windy rhetoric ;
If pure my fame be and my conscience clear,
I 'll freely say 'good-bye' to Hope and Fear.

750. Honour before Life.

751. It is hard to take reproof in good part from a superior ; very hard, from an equal ; impossible, from an inferior.

752. Λυπηρὰ πολλά· κεῖνο δ' οὐκ ἀνασχετὸν,
εἴκειν ὁδοῦ χαλῶντα τοῖς κακίοσιν.

753. Οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἃ μὴ χρεὼν,
οὐδ' εὐτυχοῦντας εὖ δοκεῖν πράξειν ἀεί.

754. Ὁρῶ τὰ τῶν Θεῶν, ὡς τὰ μὲν πυργοῦσ' ἄνω,
τὰ μηδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν.

755. Ὁ Ζεὺς κολαστὴς τῶν ἄγαν ὑπερφρόνων.

756. Φθόνον οὐ σέβω· φθονεῖσθαι δ'
ἐθέλοιμ' ἂν ἐπ' ἐσθλοῖς.

757. Εἰς τὰ 'πίσημ' εἴωθεν εἰσπηδᾶν Φθόνος.

758. Οὐ δεῖ φθονεῖν τοῖς μὴ κακῶς ὠγκωμένοις.

759. Ἀεὶ πονηρῶν γλῶσσ' ἐπὶ φθόνον σοφή.

760. Τίς ἆρα μήτηρ, ἢ πατὴρ, κακὸν μέγα
βροτοῖς ἔφυσε, τὸν δυσώνυμον Φθόνον;
ποῦ καὶ κατοικεῖ σώματος λαχὼν μέρος;
ἐν χερσὶν ἢ σπλάγχνοισιν, ἢ παρ' ὄμματα
ἔσθ' ἡμίν; ὡς ἦν μόχθος ἰατροῖς μέγας
τομαῖς ἀφαιρεῖν, ἢ ποτοῖς, ἢ φαρμάκοις,
πασῶν μεγίστην τῶν ἐν ἀνθρώποις νόσον.

761. Λιπὼν ἀοιδὰς πραγμάτων εὐμουσίαν
ἄσκει· τοιαῦτ' ἄειδε, καὶ δόξεις φρονεῖν,

752. 'Tis a vexation in the street to pass
And give the side of honour to an Ass.

753. Wise men press not their mastery,
Nor count they on prosperity.

754. 'Tis very sad, but very true ;
When up with me, 'tis down with you.

755. God dealeth strictly with the proud at heart.

CONCERNING ENVY.

756. I hate envy ; but I would fain be envied for good cause.

757. The lightning falleth down on high peaks, and Envy flieth up at them.

758. Envy not well-won success.

759. The tongue of a fool is clever at disparagement.

760. Who bare thee, Envy? who begat thee?—
tell;
Where in the human body dost thou dwell?
O make us of thine habitation sure,
And we 'll take means to either kill or cure;
For thou of all sin-maladies accurst
The vilest art, the meanest, and the worst ;
O give me potion, drug, or cautery,
Or anything, so I be rid of thee.

CONCERNING INDUSTRY—PERSEVERANCE—RESOLUTION—COURAGE—COWARDICE—WAR—ATHLETIC SPORTS.

761. Leave thou the lute to idle hands,
And trim thy hedges, and plough thy lands;

σκάπτων, ἀρῶν γῆν, ποιμνίων ἐπιστατῶν·
ἄλλοις τὰ κομψὰ, τέκνον, ἀφεὶς σοφίσματα,
ἐξ ὧν κενοῖσιν ἐγκατοικήσεις δόμοις.

762. Τὸ συνεχὲς ἔργου παντὸς εὑρίσκει τέλος.

763. Οὐκ ἔστιν ὅστις ἡδέως ζητῶν βιοῦν
εὔκλειαν εἰσεκτήσατ'· ἀλλὰ χρὴ πονεῖν.

764. Παντί τοι προσκειμένον
κέρδος πρὸς ἔργῳ τὴν χάριν τίκτει διπλῆν.

765. Οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν.

766. Μοχθεῖν κάκιστον μὴ θέλειν νεανίαν.

767. Ἐκ τῶν πόνων τοι τἄγαθ' αὔξεται βροτοῖς·
ὁ δ' ἡδὺς αἰὼν ἡ κακή τ' ἀνανδρία
οὔτ' οἶκον, οὔτε πόλιν, ἐς οὐδὲν ὠφελεῖ.

768. Τά τοι μέγιστα πάντ' ἀπείργασται βροτοῖς
τόλμαις τὸ νικᾶν· οὔτε γὰρ τυραννίδες
χωρὶς πόνου γένοιντ' ἄν, οὔτ' οἶκος μέγας.

769. Πόνος—παλαιὸς αἶνος—Εὐκλείας πατήρ.

770. Πολλοὶ βροτῶν τοι τοῦτο πάσχουσιν κακόν·
γνώμῃ φρονοῦντες οὐ θέλουσ' ὑπηρετεῖν
ψυχῇ, τὰ πολλὰ πρὸς φίλων νικώμενοι.

771. Οὐχ αὐτὸς ἐν πόνοισίν ἐστ' οὐδεὶς ἀνὴρ,
ὅταν τε πρὸς τὸ θάρσος ἐκ φόβου πέσῃ.

And tend thy flocks and herds that feed
On sunny hill-side or grassy mead ;
Up with the lark, and to bed with the Sun,
Toil and sweat till thy work be done ;
For, remember, the idlers that slumber in Spring,
And fiddle through Summer and dance and sing,
Will have dance without music for wintering.

762. Is thy task hard and wearisome, my son?—
If thou wilt never let a day pass o'er
Without its share of effort, less or more,
Thou 'lt wake one morn and find the task is done.

763. There is no carriage-road to Glory.

764. Trouble on trouble, pain on pain,
To work, and know you work in vain.

765. When waters take to running up-hill,
Then will they prosper that sit still.

766. Which of the two would the Devil take,—
A sluggard youth or a greyhaired rake ?

767. Luxury and Idleness
Are elder sisters of Distress.

768. Faint heart never won fair lady.

769. Labour hath many sons, and all well thought of.

770. 'Tis but a little word ; e'en so ;
And yet how hard to say 'No ! No !'

771. We bate our breath as we put harness on ;
But how we bluster when the peril 's gone !

772. Μοχθεῖν δίκαιον· τίς δ' ἄμοχθος εὐκλεής ;

773. Ὀλίγοι μὲν ἐσθλοὶ κρείσσονες πολλῶν κακῶν.

774. Οὐκ ἂν γένοιτο τραύματ', εἴ τις ἐγξέσῃ
Θάμνοις ἐλείοις· οὐδ' ἂν ἐκ μητρὸς κακῆς
ἐσθλοὶ γένοιντο παῖδες εἰς ἀλκὴν δορός.

775. Εὔψυχον ἄνδρα πολεμίων θανόνθ' ὕπο
κούφῃ καταμπίσχουσιν ἐν τύμβῳ χθονὶ,
κακοὺς δ' ἐφ' ἕρμα στερεὸν ἐκβάλλουσι γῆς.

776. Ἡ σπάνις
τῶν ἀγαθῶν, ὅταν ᾖ
δυσάλιον ἐν πελάγει, καὶ σαλεύῃ
πόλις.

777. Οὐχ ἡδὺς αἰὼν ἥ τ' ἀνανδρία κακὴ
οὔτ' οἶκον οὔτε πόλιν ἂν ὀρθώσειεν ἄν.

778. Οὐδείς ποτ' ἀργὸς Θεοὺς ἔχων ἀνὰ στόμα
βίον δύναιτ' ἂν ξυλλέγειν ἄνευ πόνου.

779. Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν.

780. Τῷ τοι πονοῦντι καὶ Θεὸς συλλαμβάνει.

781. Σὺν τοῖσι δεινοῖς αἴξεται κλέος βροτοῖς.

782. Σμικροῖς πόνοισιν οὐ τὰ μεγάλ' ἕλοι τις ἄν.

783. Ἐν χειρὶ τῇ σῇ πάντ' ἔχεις καὶ τῇ τύχῃ.

784. Οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο.

785. Σὺν μυρίοισι τὰ καλὰ γίγνεται πόνοις.

786. Τὸ μέλλον ἴσον ἀπραξίᾳ λέγω.

772. The sons of honest Work and Industry
Do make a land's true aristocracy.

773. One brave man is worth a bushel of cowards.

774. A spear cannot be made of a bulrush, nor a brave son be born of a bad mother.

775. Let a brave man, that hath fallen in battle, be laid gently in his grave, but throw out upon a dunghill the carcase of a coward.

776. When winds are steady and skies are clear,
Every hand the ship would steer ;
But, soon as ever the wild winds blow,
Every hand would go below.

777. The ruin betimes of that country is sure,
Whose rich men are dainty and idle whose poor.

778. *Laborare est orare.*

779. The cat would have the fish, but feared to wet her paws.

780. God helps him that helps himself.

781. Past Danger's toll-gate runs the road to Fame.

782. Little pains, little gains.

783. To win one groat take time and trouble,
And trust to Luck to make it double.

784. No man e'er danced and fiddled into Fame.

785. Honour is a berry that grows on prickly bushes.

786. What must be done were well done, if 'twere done quickly.

787. Οὗτοι νομίζω σοφὸν, ὃς ἂν μέλλων θανεῖν
οἴκτῳ τὸ δεῖμα τοὐλέθρου νικᾶν θέλῃ,
σωτηρίας ἄνελπις· ὡς δύ' ἐξ ἑνὸς
κακὼ ξυνάπτει, μωρίαν τ' ὀφλισκάνει,
θνήσκει θ' ὁμοίως· τὴν τύχην δ' ἐᾶν χρεών.

788. Οὐκ εἰς τὰ πάντα πόλεμος εὐτυχεῖν φιλεῖ·
ἐσθλῶν δὲ χαίρει πτώμασιν νεανιῶν·
κακοὺς δὲ μισεῖ· τῇ πόλει μὲν οὖν νόσος
τόδ' ἐστι· τοῖς δὲ κατθανοῦσιν εὐκλεές.

789. Ἄφρονες ὅσοι τὰς ἀρετὰς πολέμῳ
κτᾶσθε δορὸς ἀλκαίου λόγχαι-
σιν καταπαυόμενοι πό-
νους θνατῶν ἀμαθῶς·
εἰ γὰρ ἅμιλλα κρινεῖ νιν
αἵματος, οὔποτ' ἔρις
λείψει κατ' ἀνθρώπων πόλεις.

790. Τό τοι στρατηγεῖν τοῦτ' ἐγὼ κρίνω, καλῶς
γνῶναι τὸν ἐχθρὸν, ᾗ μάλισθ' ἁλώσιμος.

791. Ὀλίγον ἄλκιμον δόρυ
κρεῖσσον στρατηγοῦ μυρίου στρατεύματος.

792. Οὐδεὶς ἀνὴρ εὔψυχος ἀξιοῖ λάθρᾳ
κτεῖναι τὸν ἐχθρὸν, ἀλλ' ἰὼν κατὰ στόμα.

793. Οὐκ ἔστ' ἐν ὄψει τραῦμα μὴ δρώσης χερός.

794. Ἄρης στυγεῖ μέλλοντας.

795. Οὗτοι κενοί τοι τῶν τ' ἀκουόντων λόγοι
καὶ τοῦ λέγοντος, ὅστις ἐν μάχῃ βεβὼς,
λόγχης ἰούσης πρόσθεν ὀμμάτων πυκνῆς,
σαφῶς ἀπήγγειλ' ὅστις ἐστὶν ἀγαθός.

787. Death will come in his own dread day ;
Then meet him, brothers, as best ye may ;
For weeping and prayers are wasted upon
His dull deaf ears and his heart of stone.

788. We all love to read of the glories of War ; but we forget that War taketh off the valiant, and spareth the cowards. So the valiant reap only glory, and their country has to bear their loss.

789. Ye are fools that choose War for the arbitrament of your quarrels ; for War leadeth to War, and thus there can be no end to your quarrelling.

790. Better than to know your own strength is to know the weakness of your enemy.

791. Ten good soldiers wisely led
Will beat a hundred without a head.

792. An honest man will hold it a disgrace
To stab an enemy, save face to face.

793. There be generals that in war will demonstrate, and demonstrate, and demonstrate.

794. The God of War abhors a lingerer.

795. The stories of special achievements in battle are pleasant to hear ; but they are all stories.

796. Οἴμοι, καθ' Ἑλλάδ' ὡς κακῶς νομίζεται·
ὅταν τροπαῖα πολεμίων στήσῃ στρατὸς,
οὐ τῶν πονούντων τοὔργον ἡγοῦνται τόδε,
ἀλλ' ὁ στρατηγὸς τὴν δόκησιν ἄρνυται,
ὃς, εἷς μετ' ἄλλων μυρίων πάλλων δόρυ,
οὐδὲν πλέον δρῶν ἑνὸς ἔχει πλείω λόγον.

797. Ἔλεγχος ἀνδρὸς οὐχὶ τόξ' εὐψυχίας,
ἀλλ' ὃς μένων βλέπει τε κἀντιδέρκεται
δορὸς ταχεῖαν ἄλοκα τάξιν ἐμβεβώς.

798. Ἀνὴρ ὁπλίτης δοῦλός ἐστι τῶν ὅπλων
καὶ τοῖσι συνταχθεῖσιν οὖσι μὴ 'γαθοῖς
αὐτὸς τέθνηκε δειλίᾳ τῇ τῶν πέλας,
θραύσας τε λογχην οὐκ ἔχει τῷ σώματι
θάνατον ἀμῦναι, μίαν ἔχων ἀλκὴν μόνον·
ὅσοι δὲ τόξοις χεῖρ' ἔχουσιν εὔστοχον,
ἓν μὲν τὸ λῷστον, μυρίους οἰστοὺς ἀφεὶς
ἄλλοις τὸ σῶμα ῥύεται μὴ κατθανεῖν,
ἑκὰς δ' ἀφεστὼς πολεμίους ἀμύνεται
τυφλοῖς ὁρῶντας οὐτάσας τοξεύμασι,
τὸ σῶμά τ' οὐ δίδωσι τοῖς ἐναντίοις
ἐν εὐφυλάκτῳ δ' ἐστί· τοῦτο δ' ἐν μάχῃ
σοφὸν μάλιστα, δρῶντα πολεμίους κακῶς
σώζειν τὸ σῶμα, μὴκ τύχης ὠρμισμένον.

799. Ἀνανδρία τοι, τὸ πλέον ὅστις ἀπολέσας
τοὔλασσον ἔλαβε.

796. When booty is divided, count how much falleth to a captain, and how little to a common man. And yet either of the twain risked a life.

797. You may grip your bow like a vice, and aim your arrows aright,
If the foe be within your reach, and you be without his sight ;
But it needs a spirit of steel to view with a steady glance
The gleam of a furrow plough'd by an onward-quivering lance.

798. A man-at-arms may owe his death to the cowardice of his fellows ; and, if he break his pike, his chance is gone ; but an archer hath arrows for offence and defence ; he striketh as it were in secret ; and so he showeth his wisdom ; for he dealeth mischief among his foes, and trusteth not his skin to Fortune.

799. If wrong be done thee, let the cost
Be tit for tat with what was lost.

800. Οὐ χρῆ ποιεῖν ὅπλοισι τὰς διαλλαγὰς
ἄνδρας πολεμίους· πᾶν γὰρ ἐξαιρεῖ λόγος,
ὃ καὶ σίδηρος πολεμίων δράσειεν ἄν.
801. Ἦ τοι λέγουσιν ὡς πρὸς ἀνδρὸς εὐγενοῦς
ἐν ξυμφοραῖσι δάκρυ' ἀπ' ὀφθαλμῶν βαλεῖν.
802. Πολλοί γε θνητῶν τῷ θράσει τὰς συμφορὰς
ζητοῦσ' ἀμαυροῦν κἀπικρύπτεσθαι κακά.
803. Ἀδύνατα τολμᾶν ἀνδρὸς οὐκ ἔστιν σοφοῦ.
804. Τόλμα συ, κἄν τι τρηχὺ νείμωσιν Θεοί.
805. Ἴσον φέρει Νὺξ, τοῖς δὲ τολμῶσιν πλέον.
806. Ἐνδυστυχῆσαι δεινὸν εὐφρόνης κνέφας.
807. Ἅπαν κάκιον τοῦ φυλάσσεσθαι καλῶς.
808. Εἷς ἀνὴρ οὐ πάνθ' ὁρᾷ.
809. Πρέπει στρατηγῷ ξὺν φρενῶν εὐβουλίᾳ
τὸ θάρσος.
810. Ἅπαντά τοι τολμῶσι δεινὰ φαίνεται,
ὅταν δι' ἐχθρᾶς ποὺς ἀμείβηται χθονός.
811. Νεανίας μὲν ὅστις ὢν Ἄρη στυγεῖ,
κόμη μόνον καὶ σάρκες, ἔργα δ' οὐδαμοῦ.
Ὁρᾷς τὸν εὐτράπεζον, ὡς ἡδὺς βίος,
τόν τ' ὄβλον, ὡς ἔξωθέν ἐστι πραγμάτων·
ἀλλ' οὐκ ἔνεστι στέφανος, οὐδ' εὐανδρία,
εἰ μή τι καὶ τολμῶσι κινδύνου μέτα·
οἱ γὰρ πόνοι τίκτουσι τὴν εὐανδρίαν·
ἡ δ' εὐλάβεια σκότον ἔχει καθ' Ἑλλάδα,
τὸ διαβιῶναι μόνον ἀεὶ θηρωμένη.
812. Οὐδεὶς, στρατεύσας ἄδικα, σῶς ἦλθεν πάλιν.

800. If steel be bared, farewell arbitrament.

801. Brave men will weep when cowards' eyes are dry.

802. Some men, when beaten, do not know it ;
At all events, they never show it.

803. Temerity is the valour of fools.

804. Let Fortune frown, and frown, and frown ;
A brave heart will live Fortune down.

805. Darkness is on the side of Audacity.

806. If you wish to make a blunder, take a step in the dark.

807. Who by his foe is sleeping found
Is beaten, though he hold his ground.

808. One pair of eyes cannot see everything.

809. Think well, and, having thought, think well again ;
Then use thine hands as though thou hadst no brain.

810. Every step to an invader is fraught with fear, because fraught with uncertainty.

811. The youth that shirketh War is mere flesh and bones.

Luxury and Wealth keep out of reach of peril ; and Glory keepeth out of reach of them :

He that would win Glory must stake for it with his life ; and he that seeketh only how to lengthen his days is accursed of his Fatherland.

812. He that makes war, where war is sin,
Will fare the waur, although he win.

813. Σὺν τοῖς Θεοῖσι τοὺς σοφοὺς κινεῖν δόρυ
στρατηλάτας χρὴ, τῶν Θεῶν δὲ μὴ βίᾳ.
814. Ἄνδρα τοι χρεὼν,
ὅστις στρατηγεῖν φήσ' ἐπίστασθαι καλῶς,
οὐκ ἀγγέλοισι τοὺς ἐναντίους ὁρᾶν.
815. Ἐχθρός σ' ὅταν περ ξὺν δίκῃ βλάπτειν θέλῃ,
δεδοικέναι χρὴ μὴ σκοπῶσ' ὀρθῶς Θεοί.
816. Δειλοὶ βροτοὶ δῆτ' οὐκ ἔχουσιν ἐν μάχῃ
ἀριθμὸν, ἀλλ' ἄπεισι, κἂν παρῶσ' ὅμως.
817. Ἔστιν ἀσφαλὴς ἀμείνων ἢ θρασὺς στρατηλάτης.
818. Ἐμεμψάμην ἐγὼ τὸν Ἑλλήνων νόμον,
οἳ πολλάκις δὴ σύλλογον ποιούμενοι
τιμῶσ' ἀχρείους ἡδονὰς δαιτὸς χαριν·
τίς γὰρ παλαίσας εὖ, τίς ὠκύπους ἀνὴρ,
ἢ δίσκον ἆρας, ἢ γνάθον παίσας καλῶς,
πόλει πατρῴᾳ στέφανον ἤρκεσεν λαβών;
πότερα μαχοῦνται πολεμίοισιν ἐν χεροῖν
δίσκους ἔχοντες, ἢ δι' ἀσπίδων ποσὶ
θέοντες ἐκβάλλουσι πολεμίους πάτρας;
οὐδεὶς σιδήρου ταῦτα μωραίνει πέλας
στάς· ἄνδρας οὖν ἐχρῆν σοφούς τε κἀγαθοὺς
φύλλοις στέφεσθαι, χὅστις ἡγεῖται πόλει
κάλλιστα, σώφρων καὶ δίκαιος ὢν ἀνήρ·
ὅστις γε μύθοις ἔργ' ἀπαλλάσσει κακά,
μάχας τ' ἀφαιρῶν καὶ στάσεις· τοιαῦτα γὰρ
πόλει τε πάσῃ πᾶσί θ' Ἕλλησιν καλά.

813. If thou go to war, see that Heaven be on thy side.

814. Who leads a host, if he be wise,
Will trust only his own eyes.

815. Think well before to war ye go,
If right, ye think, be with the foe.

816. Cowards go for nothing in battle; they are there, and not there.

817. A general should be all head, and a soldier all arm.

818. I must blame my countrymen in this, that they bestow crowns for no cause. For, when an enemy is at our gates, of what use is he that can wrestle with skill, or run like a hound, or hurl a quoit to a distance, or break with a blow the jaw of an antagonist? Will a quoit or a kick drive an enemy away?—Nay, nay; on battle-field there is no thought of these tomfooleries. The men that deserve honour are such, as by wisdom and integrity, direct the counsels of our country, that forewarn against peril, and intermediate between contending factions. These men are the glory of our own land, and a blessing to the great commonwealth of all lands.

819. Κακῶν μὲν ὄντων μυρίων καθ' Ἑλλάδα,
οὐδὲν κάκιόν ἐστιν ἀθλητῶν γένους·
οἳ πρῶτα μὲν ζῆν οὔτε μανθάνουσιν εὖ,
σὺτ' ἂν δύναιντο· πῶς γὰρ, ὅστις ἔστ' ἀνὴρ
γνάθου τε δοῦλος, νηδύος θ' ἡσσημένος,
κτήσαιτ' ἂν ὄλβον εἰς ὑπερβολὴν πατρός;
οὐδ' αὖ πένεσθαι κἀξυπηρετεῖν τύχαις
οἷοί τ'· ἔθη γὰρ μόνον ἐθισθέντες καλὰ
σκληρῶς ἀπαλλάσσουσιν εἰς τἀμήχανα·
λαμπροὶ δ ἐν ἥβῃ καὶ πόλεως ἀγάλματα
φοιτῶσ'· ὅταν δὲ προσπέσῃ γῆρας πικρὸν,
τρίβωνες ἐκλείποντες οἴχονται κρόκας.

820. Ὅσοι γε δὴ χρῄζουσιν ἰατρεύειν καλῶς,
πρὸς τὰς διαίτας τῶν ἐνοικούντων πόλιν
τὴν γῆν τ' ἰδόντας τὰς νόσους σκοπεῖν χρεών.

821. Μέλλων ἰατρὸς, τῇ νόσῳ διδοὺς χρόνον,
ἰάσατ' ἤδη μᾶλλον, ἢ τέμνων χρόα.

822. Τὰ καινά γ' ἐκ τῶν ἠθάδων ἡδίονα.

823. Ἦτοι τὸ σῶφρόν ἐσθ' ἁπανταχοῦ καλὸν,
καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπίζεται.

824. Αἰδοῦς ἔγωγε δυσκρίτως ἔχω πέρι·
καὶ δεῖ γὰρ αὐτῆς, κἄστιν οὐ κακὸν μέγα.

825. Βάρος τι κἀν τῷδ' ἐστὶν, αἰνεῖσθαι λίαν.

826. Αἰδὼς ἐν ὀφθαλμοῖσι γίγνεται βροτῶν.

827. Μηδείς σ' ἀρέσκῃ νυκτὶ θαυμαστὸς θεῶν.

819. My countrymen are foolish in many things, and foolish especially in their admiration for pugilists and athletes; for these latter are so far the slaves of their training, that they cannot devote themselves to the calling of their fathers; and they are so well cared for, that they submit reluctantly to hardship. In the vigour of their manhood they strut about to the admiration of all beholders; but, when age cometh on them, they are as napless as worn-out blankets.

CONCERNING MEDICINE.

820. When a physician hath a patient brought to him, he must first ask to what place he belongeth, and how people live in that same place.

821. That leech his craft best understands,
Who leaveth most to Nature's hands.

CONCERNING NOVELTY.

822. What is new, for a while is true.

CONCERNING MODESTY.

823. There can be neither time nor place, my son, wherein modesty will misbecome or harm thee.

824. Modesty doth as much of mischief as of good.

825. Give not a man more praise than he can swallow.

826. Modesty dwelleth in the eyes of man or woman.

827. Revere no God whom men adore by night.

828. Εἰ πᾶσι ταὐτὸ καλὸν ἔφυ σοφόν θ' ἅμα,
οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις·
νῦν οὔθ' ὅμοιον οὐδὲν οὔτ' ἴσον βροτοῖς,
πλὴν ὀνόμασιν, τὸ δ' ἔργον οὐκ ἔστιν τόδε.

829. Τρεῖς εἰσὶν ἀρεταί· τὰς δὲ χρή σ' ἀσκεῖν, τέκνον·
Θεούς τε τιμᾶν τούς τε θρέψαντας γονεῖς,
νόμους τε κοινοὺς πατρίδος· καὶ ταῦτα δρῶν
κάλλιστον ἕξεις στέφανον εὐκλείας ἀεί.

830. Συγγνώμονάς τοι τοὺς Θεοὺς εἶναι δοκεῖς,
ὅταν τις ὅρκῳ θάνατον ἐκφεύγειν θέλῃ,
ἢ δεσμὸν, ἢ βίαια πολεμίων κακὰ,
ἢ τοῖσιν αὐθένταισι κοινωνῇ δόμων;
ἦ τἄρα θνητῶν εἰσὶν ἀσυνετώτεροι,
εἰ τἀπιεικῆ πρόσθεν ἡγοῦνται Δίκης.

831. Κακοῦργος ὢν ἀνὴρ
μή σοι, τὸ πρῶτον βῆμ' ἐὰν δράμῃ καλῶς,
νικᾶν δοκείτω τὴν Δίκην, πρὶν ἂν τέλος
γραμμῆς ἵκηται, καὶ πέρας κάμψῃ βίου.

832. Οὔ τοι προσελθοῦσ' ἡ Δίκη σε, μὴ τρέσῃς,
παίσει πρὸς ἦπαρ, οὐδὲ τῶν ἄλλων βροτῶν
τὸν ἄδικον, ἀλλὰ σῖγα καὶ βραδεῖ ποδὶ
στείχουσα μάρπτει τοὺς κακοὺς, ὅταν τύχῃ.

833. Ἐγὼ μὲν, ὅστις, μὴ δίκαιος ὢν ἀνὴρ,
βωμὸν προσίζει, τὸν νόμον χαίρειν ἐῶν,
πρὸς τὴν δίκην ἄγοιμ' ἄν, οὐ τρέσας θεούς·
κακὸν γὰρ ἄνδρα χρὴ κακῶς πάσχειν ἀεί.

CONCERNING INTEGRITY—RIGHTEOUSNESS—JUSTICE—FAIR-PLAY—RETRIBUTION.

828. We all agree that right is right, and wrong is wrong; but no two of us agree what is right, and what is wrong.

829. Honour God, my son; honour thy father and thy mother; and honour the laws of thy country. For therein is contained the whole duty of man.

830. Thinkest thou, my son, that the Gods will pardon one that seeketh to escape death or bonds by swearing a false oath or by abetting others in crime? Nay, my son; the Gods were more foolish than mortal men, if they preferred Expediency to Righteousness.

831. An unrighteous man may run his race for a while; but wait thou, my son, till he have reached the life-goal, ere thou say of him: 'He hath outstripped Retribution.'

832. My son, Retribution cometh not upon the unrighteous in the noonday, striking them upon the face; but cometh behind them stealthily, and graspeth them suddenly, or ever they be aware.

833. If a transgressor should flee for refuge to God's altar, I would fear not to remove him thence, and carry him to trial; for I am sure of this, that he who doeth badly should be badly done by.

834. Αἴδης ταχύς γε ῥᾷστος ἀνδρὶ δυσσεβεῖ.
835. Οὐδέποτ' εὐτυχίαν
κακοῦ ἀνδρὸς ὑπέρφρονά τ' ὄλβον
βέβαιον εἰκάσαι χρεών,
οὐδ' ἀδίκων γενεάν· ὁ γὰρ οὐδενὸς
ἐκφὺς Χρόνος, δικαίους
ἐπάγων κάνονας, δείκνυσιν
ἀνθρώπων κακότητας.
836. Βίᾳ νυν ἕλκετ' ὦ κακοὶ τιμὰς βροτοὶ,
καὶ κτᾶσθε πλοῦτον, πάντοθεν θηρώμενοι
σύμμικτα, μὴ δίκαια καὶ δίκαι' ὁμοῦ·
ἔπειτ' ἀμᾶσθε τῶνδε δύστηνον θέρος.
837. Οὐδείς ποτ' ηὐτύχησεν ἔκδικος γεγώς,
ἐν τῷ δικαίῳ δ' ἐλπίδες σωτηρίας.
838. Ὄλβος τις ἀδίκως καὶ μετὰ σκαίων ξυνὼν
ἐξέπτατ' οἴκων, σμικρὸν ἀνθήσας χρόνον.
839. Ἦ βαιὸς ὄλβος ἀβλαβὴς κρείσσων βρότοις
ἢ δῶμα πλούτῳ δυσσεβῶς ὠγκωμένον.
840. Ὁ τὰ μὴ καλὰ
πράσσειν γε τολμῶν τλήσεται τὰ μὴ φίλα.
841. Εἱμαρμένον τοι τῶν κακῶν βουλευμάτων
κακὰς ἀμοιβάς ἐστι καρποῦσθαι βροτούς.
842. Ἔστ' ἀνδρὸς ἐσθλοῦ τῇ Δίκῃ θ' ὑπηρετεῖν
καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί.
843. Τίς ἂν δίκην κρίνειεν ἢ γνοίη λόγον,
πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῶς;
844. Κακῆς ἀπ' ἀρχῆς γίγνεται κακὸν τέλος.

834. When ye have convicted a knave, despatch him quickly ; for that will save his brethren from uneasiness and himself from sin.

835. Think not that the prosperity of the wicked can endure ; for Time eternal hath a rule in his hand, and what is crooked He will one day make straight.

836. He that soweth in sin shall reap in sorrow.

837. Honesty is the best policy.

838. Short-lived the luck of rogues and fools.

839. Better a cot with Innocence within
Than crown crime-bought and palace built of Sin.

840. Who takes the sweets to please himself will take the bitters to please another.

841. The wages of Sin is Sorrow.

842. It is a sin against Justice to deal kindly with a rogue.

843. Before you answer 'Yea' or 'Nay,'
Hear what both sides shall have to say.

844. What's bred in the bone will out in the skin.

845. Λόγοι γένοιντ' ἂν καταπαλαισθέντες λόγοις.

846. Δοκεῖς τὸν Αἵδην σῶν τι φροντίζειν γόων,
καὶ παῖδ' ἀνήσειν τὸν σὸν, εἰ θέλεις στένειν;
παῦσαι· βλέπουσα δ' εἰς τὰ τῶν πέλας κακὰ
ῥᾴων γένοι' ἄν, εἰ λογίζεσθαι θέλοις,
ὅσοι τε δεσμοῖς ἐκμεμόχθηνται βροτῶν,
ὅσοι τε γηράσκουσιν ὀρφανοὶ τέκνων,
τούς τ' ἐκ μεγίστης ὀλβίας τυραννίδος
τὸ μηδὲν ὄντας· ταῦτά σε σκοπεῖν χρεών.

847. Ἔγωγε τοῦτο παρὰ σοφοῦ τινὸς μαθὼν
εἰς φροντίδας νοῦν συμφορὰς ἐβαλλόμην·
φυγάς τ' ἑμαυτῷ προστιθεὶς πάτρας ἐμῆς,
θανάτους τ' ἀώρους, καὶ κακῶν ἄλλας ὁδοὺς,
ὡς, εἴ τι πάσχοιμ' ὧν ἐδόξαζόν ποτε,
μή μοι νέορτον προσπεσὸν μᾶλλον δάκοι.

848. Οἱ τὰς παρούσας οὐχὶ σώζοντες τύχας
ὤλοντ', ἐρῶντες μειζόνων, ἀβουλίᾳ.

849. Ἀνδρῶν τόδ' ἐστὶν ἐνδίκων τε καὶ σοφῶν,
κἂν τοῖσι δεινοῖς μὴ τεθυμῶσθαι θεοῖς.

850. Ὡς ἔστι πάντων πρῶτον εἰδέναι τόδε,
φέρειν τὰ συμπίπτοντα μὴ παλιγκότως.
κεῖνος δ' ἀνὴρ ἄριστος, ὅν γ' αἱ συμφοραὶ
δάκνουσιν ὡς ἥκιστα· ταῦτα δὴ λέγειν
ἐπιστάμεσθα, δρᾶν δ' ἀμηχάνως ἔχει.

845. What *you* say is true till I hear what *he* says.

CONCERNING PATIENCE—RESIGNATION—ANGER—DESPAIR—HOPE.

846. O father bereaved of thy child! thinkest thou that Death is moved by thy tears?

Consider the sufferings of others; how kings have been hurled from thrones into the dust; how men have pined in prison; how fathers have grown old in childlessness:

Compare the sufferings of humanity with thine own sorrow; and refrain from lamentation.

847. I am wont at times to fancy myself an exile from my country, or to think that I have lost this or that friend by an untimely death; and so in fancy I run the round of sorrows; and I do so from a something that I heard once from a man of wisdom, that my fancy may have anticipated any sorrow that can befall me.

848. A man may strive to better himself, and yet be not discontented; but he that grumbleth at his lot ofttimes grumbleth away his all.

849. Even in adversity a man should not think an angry thought against the Gods.

850. Resignation under sorrow and adversity is the greatest of all virtues; it is one which we all inculcate upon our brethren, but which we all, alas! find it hard to put in practice.

851. Ῥᾳον παραινεῖν ἢ παθόντα καρτερεῖν.

852. Ὥσπερ τὸ σῶμα θνητὸν ἀνθρώποις ἔφυ,
οὕτω προσήκει μήτε τὴν ὀργὴν ἔχειν
ἀθάνατον, ὅστις σωφρονεῖν ἐπίσταται.

853. Ἢ πλεῖον ὀργῆς ὠφελεῖ γ' αἰδὼς βροτούς.

854. Δυοῖν λεγόντοιν, θατέρου θυμουμένου,
ὁ μὴ 'ντιτείνων τοῖς λόγοις σοφώτερος.

855. Τῇ τῶν Θεῶν συ μὴ προθυμίᾳ μάχου·
τὰ γὰρ πεπρωμέν' οὐχ ὑπερβαίης ποτ' ἄν.

856. Γυνὴ μὲν ὀξύθυμος, ὡς δ' αὕτως ἀνὴρ,
ῥᾴων φυλάσσειν ἢ σιωπηλὸς σοφός.

857. Ὀργῇ γ' ἀνὴρ ὃς εὐθέως χαρίζεται,
κακῶς τελευτᾷ.

858. Γίγνωσκε τἀνθρώπεια, μηδ' ὑπερμέτρως
ἄλγει· κακοῖς γὰρ οὐ σὺ πρόσκεισαι μόνος.

859. Ὅστις γε πρὸς τὸ πίπτον εὐλόγως φέρει
τὸν Δαίμον', οὗτος ἧσσόν ἐστ' ἀνόλβιος.

860. Θυμὸς μεγίστων αἴτιος κακῶν βροτοῖς.

861. Τοὐπιεικὲς ὠφελεῖ συμφοράς.

862. Κούφως φέρειν χρὴ θνητὸν ὄντα συμφοράς.

863. Πάσχων ἀνέχου· δρῶν γὰρ ἔχαιρες.

864. Ὡς ῥᾷστα τἀναγκαῖα τοῦ βίου φέρε.

865. Οὐδεὶς μετ' ὀργῆς οὐδὲν εὖ βουλεύεται.

851. With all of us it is an easy part
To say 'Bear up' to a poor broken heart.

852. Let not thy temper remain hot too long, my son, for fear it consume its weak and mortal covering.

853. Anger is a clumsy instrument; but kindness, though it work slowly, yet worketh well.

854. My son, if thou contend with a friend, and he be waxing hot, see thou say nothing to justify his anger.

855. Fight not, my son, against the will of God.

856. In men and women, hot temper is better than quiet cunning.

857. Impulse is a Will-o'-the-Wisp, and leads into ditches and quagmires.

858. Put limits to your sorrow, ye that mourn;
For Grief was in the world, ere ye were born.

859. Sorrow is sad of itself, and fretting but doubleth its sadness.

860. Of all the ills that happen to men
Temper is cause of nine in ten.

861. Resignation is Consolation.

862. Beneath what weighs on us and all
We well may stoop, but may not fall.

863. Who yesterday boldly drain'd the cup,
To-day under headache should bear up.

864. What can't be cured must be endured.

865. As salt in wine, so is anger in deliberation.

866. Φαύλῃ γ' ἐν ὀργῇ πόλλ' ἔνεστ' ἀσχήμονα.

867. Χαὶ συμφοραὶ κάμνουσιν ἀθλίοις βροτοῖς,
καὶ πνεύματ' ἀνέμων οὐκ ἀεὶ ῥώμην ἔχει,
οἵ τ' εὐτυχοῦντες διὰ τέλους οὐκ εὐτυχεῖς·
ἐξίσταται γὰρ πάντ' ἀπ' ἀλλήλων δίχα·
οὗτος δ' ἀνὴρ ἄριστος, ὅστις ἐλπίσι
πέποιθεν ἀεί· τὸ δ' ἀπορεῖν ἀνδρὸς κακοῦ.

868. Πρόμαντις ἀλγέων μὴ γόους προλάμβανε.

869. Εἰς τὸ φέρτερον τίθει
τὸ μέλλον, ὅ τι γενήσεται.

870. Ὅστις γε λύπας φησὶ πημαίνειν βροτοὺς,
δεῖν δ' ἀγχονῶν τε, καὶ πετρῶν ῥίπτειν ἄπο,
οὐκ ἐν σοφοῖσίν ἐστιν· εὐχέσθω δ' ὅμως
ἄπειρος εἶναι τῆς νόσου ταύτης ἀεί.

871. Ἄλογοι φρένας ψεύδουσιν ἐλπίδες βροτοῖς.

872. Μήτ' εὐτυχῶν σου πᾶσαν ἡνίαν χάλα,
κακῶς τε πράσσων ἐλπίδος κεδνῆς ἔχου.

873. Ἐσθλοὺς θυραίων πημάτων δάκνει βροτοὺς
αἴσθησις.

874. Ἔνεστιν οἶκτος ἀμαθίᾳ μὲν οὐδαμοῦ,
σοφοῖσι δ' ἀνδρῶν· καὶ γὰρ οὐδ' ἀζήμιον
γνώμην ἐνεῖναι τοῖς σοφοῖς λίαν σοφήν.

875. Οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δίκης.

876. Ἡ ναῦς τις ἐνταθεῖσα πρὸς βίαν ποδὶ
ἔβαψεν, ἔστη δ' αὖθις, ἦν χαλᾷ πόδα.

866. A well-bred man may feel angry, but he will never show it.

867. Sorrow gets tired of her sadness, as the Wind gets tired of blowing.

The prosperous are not always prosperous, or else they were not prosperous.

Change is the mistress of all things ; therefore, he that hopeth is wise, and he that despaireth is a fool.

868. 'Tis time to weep when sorrow's come.

869. Hope for the best, until you know the worst.

870. There be times when a man saith to his heart : 'It were better to die than to live.'

Pray God, my son, that thou fall not on such times.

871. We cling to hope, as drowning men to straws.

872. Be not elated by success, my son ; and be not cast down in sorrow.

CONCERNING PITY—SYMPATHY—KINDNESS—HARSHNESS.

873. The sorrows of my kind are sorrow unto me.

874. There be men, accounted wise, that say : 'Rest contented with thine own sorrows, and take not, through pity, alien burdens on thy shoulders.'

O my son, these men, accounted wise, are the fools of fools.

875. Pity is due not to the wrongdoer, but to Justice which he hath wronged.

876. When on a sudden the squall comes down,
Slack sheet, my son, or mayhap you 'll drown.

877. Τὰς χάριτας ὅστις εὐγενῶς χαρίζεται,
ἥδιστον ἐν βροτοῖσιν· οἳ δὲ δρῶσι μὲν,
χρόνῳ δὲ δρῶσι, δυσγενέστεροι πολύ.
878. Νικᾷ γ' ἰσήρεις ὅστις ἂν ψήφους λάβῃ.
879. Ἦτοι τὸ θρέψαι γ' ἐν βροτοῖσι πολλάκις
πλείω πορίζει φίλτρα τοῦ φῦσαι τέκνα.
880. Ὄλβιος ὃς γῆς ἱστορίας
ἔσχε μάθησιν, μήτε πολιτῶν
ἐπὶ πημοσύνην, μήτ' εἰς ἀδίκους
πράξεις ὁρμῶν,
ἀλλ' ἀθανάτου καθορῶν φύσεως
κόσμον ἀγήρω, πῇ τε συνέστη·
τοῖς γε τοιούτοις οὐδέποτ' αἰσχρῶν
ἔργων μελέτημα προσίζει.
881. Οὔ σοι δοκεῖ τι δεινὸν, εἴ γῆ μὲν κακὴ,
τυχοῦσα καιροῦ θεόθεν, εὖ στάχυν φέρει,
χρηστὴ δ', ἁμαρτοῦσ' ὧν χρεὼν αὐτὴν τυχεῖν,
κακὸν δίδωσι καρπόν; ἄνθρωποι δ' ἀεὶ
ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακὸς,
ὁ δ' ἐσθλὸς ἐσθλὸς, οὐδὲ συμφορᾶς ὕπο
φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' ἀεί;
ἆρ' οἱ τεκόντες διαφέρουσιν ἢ τροφαί;
ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς
δίδαξιν ἐσθλοῦ· τοῦτο δ' ἤν τις εὖ μάθῃ,
οἶδεν τό γ' αἰσχρὸν, κανόνι τοῦ καλοῦ μαθών.

877. A man, that does me good, I hold not kind,
If, doing it, he leave a grudge behind.

878. He that is not condemned is acquitted.

CONCERNING EDUCATION.

879. It hath ofttimes been more fatherly to have reared lads well than to have begotten them.

880. My son, if thou wouldest pass a blameless life, turn away from law and state-craft, and study the book of Nature that God hath spread out before thee, and so thou wilt store up knowledge in thy brain and peace within thine heart.

881. Poor soil, if well manured, will yield a good crop; and rich soil, if neglected, will yield little or nothing. But with ninety-nine of a hundred men, a bad nature is bad, and a good one is good, to the end.

Is the fault in our blood, or in our training?

Believe me, brethren; not a little thereof is in our training; for evil is a thing that may be unlearned, and good is a thing that teaching may teach.

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