# Maxims of Delphi and Quotations of the 7 Sages of Ancient Greece

**(Greek-English Version)**

**Επιμέλεια: Ιωάννης Κυριαζόγλου**

**Translation: John Kyriazoglou**

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## ΟΙ ΕΠΤΑ ΑΡΧΑΙΟΙ ΣΟΦΟΙ (THE SEVEN SAGES OF ANCIENT GREECE)



A mosaic (3rd Century, ancient Corinth, Greece) showing the muse Kalliope, Socrates, and the seven sages: Solon, Thales, Cleovoulos, Periandros, Pittacos, Bias, and Chilon.

# MAXIMS OF DELPHI AND QUOTATIONS OF THE SEVEN SAGES OF ANCIENT GREECE

**by**
**John Kyriazoglou**

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## DEDICATIONS

***This book is dedicated:***

***To the glory of Ancient Greece,***
***to wonderful Canada, and to all my family and friends who love and enjoy me.***

***And above all to my wonderful grand-daughter with these words:***

***Mon amour pour toi est éternel.***
***Mon amour pour toi est aussi grand que le monde.***
***Ton amour est aussi précieux que l'or.***
***Tu es pour moi la plus belle.***
***Tu es dans toutes mes pensées.***
***Usted es la fuente de mi ser.***
***Come un raggio di sole hai illuminato la mia vita.***

***My love for you is eternal.***
***My love for you is as grand as the world.***
***Your love is as precious as gold.***
***You are, for me, the most beautiful.***
***You are in all my thoughts.***
***You are the fountain of my being.***
***Like a ray of light you have brightened my life.***

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## SYNOPSIS

This book contains a set of wisdom pieces of ancient Greece, in terms of the maxims of the oracle of Delphi and the quotations of the seven sages of ancient Greece.

These maxims and quotations were translated from ancient Greek into English.

The original maxims and quotations (ancient Greek and current Greek) are included in part A.

The purpose of this book is to make all readers (general public, educated and not, young, old, men, women, high school, college and university students, managers, workers, professionals, etc.) aware of a set of classical quotations that could be used to help them in all walks and stages in their personal and professional life, and hopefully enable them to understand, reflect upon, and improve their relationships, in the long term.

The translation of the maxims and quotations into English were done by the author on the basis of the original texts in both ancient Greek and current Greek and other sources noted in the bibliography.

I am responsible for any errors and omissions in the translation, hoping that the reader will excuse me in this very difficult and demanding task.

John Kyriazoglou

jkyriazoglou@hotmail.com

# ΜΕΡΟΣ Α: ΤΑ ΑΡΧΑΙΑ ΕΛΛΗΝΙΚΑ ΠΑΡΑΓΓΕΛΜΑΤΑ

'….αμείνω δ' αίσιμα πάντα'.
(Το καλύτερο είναι να έχεις σε όλα μέτρο).

ΟΜΗΡΟΣ

## Α.1. Πρόλογος

*'Η πιο διάσημη παράδοση των επτά σοφών που αποδεικνύει την μετριοφροσύνη και συναδελφικότητα του χαρακτήρα τους είναι η ιστορία του τρίποδου. Το τρίποδο ήταν ένα βραβείο αγώνων με μεγάλη αξία, και που βρήκαν ψαράδες στην θάλασσα, και ήθελαν να το δώσουν σε κάποιον για να τον τιμήσουν. Ρώτησαν το μαντείο των Δελφών το οποίο έβγαλε χρησμό να δοθεί αυτό στον πιο σοφό άνθρωπο. Διάλεξαν τον Θαλή, αλλά αυτός δεν το δέχθηκε και το έστειλε στον επόμενο σοφό, διότι δεν θεωρούσε τον εαυτό του τον πιο σοφό. Ο επόμενος έκανε το ίδιο. Έτσι από σοφό σε σοφό επέστρεψε πάλι στον Θαλή. Αυτός το έστειλε τελικά στο μαντείο των Δελφών στο ναό του Απόλλωνα, διότι 'ο θεός είναι ο πιο σοφός απο όλους'…'.*

Professor Daniel B. Levine, 2002, Classical Studies, 'The Philosophical Pleiad and College Teachers' Lecture, University of Arkansas Teaching Academy Banquet, November 13, 2002.

Ο θαυμασμὸς των αρχαίων Ελλήνων για τους επτά σοφούς ήταν πολύ μεγάλος.

Ο Πίνδαρος, ὁ μέγιστος λυρικὸς ποιητὴς της αρχαίας Ελλάδας, τους θεωρεί ως γιούς του Ήλιου, που με την ίδια με αυτόν ακτινοβολία, φώτισαν την ανθρωπότητα και την καθοδήγησαν στο δρόμο της αρετής και του καθήκοντος.

Ο Πίνδαρος (522-443 π.Χ.) είναι ο μεγαλύτερος πιθανώς λυρικός ποιητής της Αρχαίας Ελλάδας. Γεννήθηκε στις Κυνός Κεφαλές, χωριό της Θήβας. Ήταν γιος του Δαίφαντου και της Κλεοδίκης.

Ο Πίνδαρος ήταν η φωνή των Δελφών για περισσότερο από σαράντα χρόνια.

Ο Πίνδαρος, κατά την διάρκεια της ζωής του, είχε τιμηθεί από όλες τις Ελληνικές πόλεις για τα ποιήματα του και είχε προσκαλεστεί συχνά από βασιλείς και τύραννους στις αυλές τους, ιδιαίτερα από τον Αμύντα της Μακεδονίας, Αρκεσίλαο της Κυρήνης, Θήρωνα του Ακράγαντος και Ιέρωνα των Συρακουσών, όπου έζησε από το 476 μέχρι το 472 π.Χ. (*Για περισσότεσες πληροφορίες, βλέπε: (1)* ***anemi.lib.uoc.gr*** *(άπαντα Πινδάρου), (2) 'Λυρικοί Ποιητές 2 και 3 και 4', ΚΑΚΤΟΣ, 2001*.).

Ο Παυσανίας ονομάζει 'ωφελήματα' *('... Ἐν δὲ τῷ προνάῳ τῷ ἐν Δελφοῖς, γεγραμμένα ἐστὶν ὠφελήματα ἀνθρώποις ἐς βίον· γραφὴ δὲ ὑπὸ ἀνδρῶν οὓς γενέσθαι σοφοὺς λέγουσιν Ἕλληνες'* (Παυσανίας, Χ, κδ΄ 857)) τα υπέροχα γνωμικά τους για την ανθρώπινη διαβίωση και τα οποία, σύμφωνα με την τεκμηρίωσή του, είχαν

αναγραφθεί στο τέμενος του Απόλλωνα στους Δελφούς, για να μείνουν εκεί για πάντα, ως μόνιμα και αιώνια σύμβολα του κώδικα της ηθικής δεοντολογίας.

Οι Επτά Σοφοί οι οποίοι έζησαν και χάρισαν τη γνώση και την εμπειρία τους κατά τον 6ο και τον 7ο αιώνα π.Χ., σύμφωνα με πολλές ιστορικές πηγές, αποτελούν ένα βασικό ορόσημο στην ιστορία της αρχαίας Ελλάδας.

Οι Επτά Σοφοί είναι αυτοί που άρχισαν να θέτουν σε αμφισβήτηση τα εδραιωμένα παλαιά αξιώματα και να επιζητούν να κατανοήσουν το μυστήριο της ύπαρξης ώστε να δώσουν απαντήσεις σε θεμελιώδη ερωτήματα που απασχολούν τον Άνθρωπο ακόμη και στην σημερινή εποχή, σε όλα τα μήκη και πλάτη του πλανήτη μας.

Οι Επτά Σοφοί ήταν οι εξής:

1. Θαλής ο Μιλήσιος,

2. Χίλων ο Λακεδαιμόνιος,

3. Πιττακός ο Μυτιληναίος,

4. Βίας ο Πριήνιος,

5. Κλεόβουλος ο Ρόδιος,

6. Σόλων ο Αθηναίος, και

7. Περίανδρος ο Κορίνθιος.

Οι πεφωτισμένοι αυτοί άνθρωποι εξέφραζαν τις απόψεις τους για τα διάφορα θέματα την ανθρώπινης ζωής με σπουδαία αποφθέγματα που έχουν μείνει στην ιστορία και χρησιμοποιούνται ακόμα και σήμερα.

Και όπως έγραψε ο μεγάλος Friedrich Nietzche **(***Friedrich Nietzche (1962): Philosophy in the Tragic Age of the Greeks. Regnery Gateway, (2) V. Tejera (1987): Nietzche and Greek Thought. Dordrecht: Martinus Nijhoff Publishers, και (3) Friedrich Nietzche (2007): Η Γέννηση της φιλοσοφίας στα χρόνια της Ελληνικής τραγωδίας. Εκδόσεις ΚΟΡΟΝΤΗ.***)**:

'*Το πρώτο φιλοσοφικό γεγονός στον Ελληνικό κόσμο, η επιλογή των επτά σοφών, προσδίδει το πρώτο διακριτό και αξέχαστο χαρακτηριστικό του Ελληνικού πολιτισμού. Άλλοι λαοί έχουν αγίους, ενώ οι Έλληνες έχουν φιλόσοφους. Έχουν δίκιο όταν κάποιοι δηλώνουν ότι ένας λαός δεν καθορίζεται από τους σπουδαίους ανθρώπους που έχει, αλλά από τον τρόπο που τους αναγνωρίζει και τους τιμά*.'

## **Α.2. Τα Δελφικά Παραγγέλματα**

'ΠΑΙΣ ΩΝ ΚΟΣΜΙΟΣ ΙΣΘΙ
ΗΒΩΝ ΕΓΚΡΑΤΗΣ
ΜΕΣΟΣ ΔΙΚΑΙΟΣ
ΠΡΕΣΒΥΤΗΣ ΕΥΛΟΓΟΣ
ΤΕΛΕΥΤΩΝ ΑΛΥΠΟΣ'.

Επιγραφή στο Ai Khanum, Afghanistan
(Το Ai Khanum στο Αφγανιστάν, είναι ίσως η τοποθεσία της Αλεξάνδρειας της Αραχωσίας , κοντά στον ποταμό Oxus river (Amudar'ya)).

Αυτό το κεφάλαιο περιέχει τα παραγγέλματα των Δελφών και τα οποία ήσαν χαραγμένα στον πρόσθιο τοίχο του Πρόναου ή επί των παραστάδων της πύλης του μεγάλου ναού του Απόλλωνα ή επί του υπέρθυρου ή επί των πολλών στηλών, που είχαν τοποθετηθεί στις πλευρές του ναού περιμετρικά, στους Δελφούς.

Αυτά τα αντέγραφαν σε μαρμάρινες στήλες και τα μετέφεραν σε όλα τα μέρη του αρχαίου Ελληνικού κόσμου.

Τα παραγγέλματα αυτά ήταν λιτά αποφθέγματα 2 έως 5 λέξεων αλλά μεστά σοφίας, και τα περισσότερα ανήκαν στους 7 σοφούς της αρχαιότητας, όπως αναφέρονται σε διάφορες πηγές. Αυτοί ήσαν οι εξής:

- Θαλής ο Μιλήσιος,
- Πιττακός ο Μυτιληναίος,
- Βίας ο Πρηνεύς,
- Σόλων ο Αθηναίος,
- Κλεόβουλος ο Ρόδιος,
- Περίανδρος ο Κορίνθιος, και
- Χίλων ο Λακεδαιμόνιος.

Αυτό το κεφάλαιο περιέχει τα 147 Δελφικά Παραγγέλματα μεταφρασμένα απο τα αρχαία Ελληνικά στα νέα Ελληνικά, και το επόμενο τα Παραγγέλματα των επτά σοφών, απο τα αρχαία Ελληνικά στα νέα Ελληνικά. Ο αριθμός 147 ισούται με το αποτέλεσμα του πολλαπλασιασμού: 3 επί 7 επί 7 (3x7x7). Ο αριθμός 3 σηματοδοτεί την θεική τελειότητα σύμφωνα με τον Πυθαγόρα. Ο αριθμός 4 αντιπροσωπεύει την ολοκληρωμένη δημιουργία του σύμπαντος: οι 4 εποχές του χρόνου, οι 4 άνεμοι, οι 4 κατευθύνσεις (βοράς, νότος ανατολή, δύση), τα 4 στοιχεία (φωτιά, νερό, αέρας, γή), κλπ. Ο αριθμός 7, σύμφωνα με την Πυθαγόρεια φιλοσοφία, είναι ο συνδυασμός του 3 και του 4 και αντιπροσωπεύει το σύμπαν: Το 3 σημαίνει ‘θεική τελειότητα’ και το 4 σημαίνει ‘ολοκληρωμένη δημιουργία του σύμπαντος’. Επίσης η λύρα του θεού Απόλλωνα έχει 7 χορδές, οι αρχαίοι σοφοί ήταν 7, κλπ. Ο αριθμός 147 (3x7x7) αντιπροσωπεύει όλες τις θεικές αξίες του σύμπαντος (το σύμπαν του σύμπαντος).

Τα παραγγέλματα ήσαν χαραγμένα στα κεφαλαία, σύμφωνα με διάφορες πηγές (βλ. Βιβλιογραφία).

Στην συνέχεια παρουσιάζονται τα αρχαία Ελληνικά παραγγέλματα σε κεφαλαία και η μετάφρασή των στα νέα Ελληνικά:

1. ΕΠΟΥ ΘΕΩ. Να ακολουθείς τον Θεό

2. ΝΟΜΩ ΠΕΙΘΟΥ. Να πειθαρχείς στους νόμους

3. ΘΕΟΥ ΣΕΒΟΥ. Να λατρεύεις τους Θεούς

4. ΓΟΝΕΙΣ ΑΙΔΟΥ. Να σέβεσαι τους γονείς σου.

5. ΗΤΤΩ ΥΠΟ ΔΙΚΑΙΟΥ. Να υποτάσσεσαι στο δίκαιο.

6. ΓΝΩΘΙ ΜΑΘΩΝ. Γνώριζε μαθαίνοντας.

7. ΑΚΟΥΑΣ ΝΟΕΙ. Κατανόησε αφού ακούσεις.

8. ΣΑΥΤΟΝ ΙΣΘΙ. Γνώρισε τον εαυτό σου.

9.ΓΑΜΕΙΝ ΜΕΛΛΕ. Σκόπευε να πανδρευθείς.

10.ΚΑΙΡΟΝ ΓΝΩΘΙ. Φρόντιζε να διακρίνεις την κατάλληλη στιγμή.

11.ΦΡΟΝΕΙ ΘΝΗΤΑ. Να σκέφτεσαι ως θνητός.

12.ΞΕΝΟΣ ΩΝ ΙΣΘΙ. Να έχεις συναίσθηση ότι είσαι ένας φιλοξενούμενος.

13.ΕΣΤΙΑΝ ΤΙΜΑ. Να τιμάς την οικογένειά σου.

14.ΑΡΧΕ ΣΕΑΥΤΟΥ. Να κυριαρχείς στον εαυτό σου.

15.ΦΙΛΟΙΣ ΒΟΗΘΕΙ. Να βοηθάς τους φίλους σου.

16.ΘΥΜΟΥ ΚΡΑΤΕΙ. Να συγκρατείς τον θυμό σου.

17.ΦΡΟΝΗΣΙΝ ΑΣΚΕΙ. Να συμπεριφέρεσαι με φρόνηση.

18.ΠΡΟΝΟΙΑΝ ΤΙΜΑ. Να τιμάς την πρόνοια του Θεού.

19.ΟΡΚΩ ΜΗ ΧΡΩ. Να μην ορκίζεσαι.

20.ΦΙΛΙΑΝ ΑΓΑΠΑ. Να αγαπάς τη φιλία.

21.ΠΑΙΔΕΙΑΣ ΑΝΤΕΧΟΥ. Να είσαι προσηλωμένος στην παιδεία.

22.ΔΟΞΑΝ ΔΙΩΚΕ. Να επιδιώκεις την δόξα.

23.ΣΟΦΙΑΝ ΖΗΛΟΥ. Να αναζητάς την σοφία.

24.ΚΑΛΟΝ ΕΥ ΛΕΓΕ. Να επαινείς το ωραίο.

25.ΨΕΓΕ ΜΗΔΕΝΑ. Να μην κατηγορείς κανένα.

26.ΕΠΑΙΝΕΙ ΑΡΕΤΗΝ. Να επαινείς την αρετή.

27.ΠΡΑΤΤΕ ΔΙΚΑΙΑ. Να πράττεις πάντοτε το δίκαιο.

28.ΦΙΛΟΙΣ ΕΥΝΟΕΙ. Να ευνοείς τους φίλους σου.

29.ΕΧΘΡΟΥΣ ΑΜΥΝΟΥ. Να προφυλλάσεσαι από τους εχθρούς σου.

30.ΕΥΓΕΝΕΙΑΝ ΑΣΚΕΙ. Να συμπεριφέρεσαι πάντοτε με ευγένεια.

31.ΚΑΚΙΑΣ ΑΠΕΧΟΥ. Να απέχεις από την κακία.

32.ΚΟΙΝΟΣ ΓΙΝΟΥ. Να ενδιαφέρεσαι για τα δημόσια πράγματα.

33.ΙΔΙΑ ΦΥΛΑΤΤΕ. Να περιφρουρείς οτι είναι δικό σου.

34.ΑΛΛΟΤΡΙΩΝ ΑΠΕΧΟΥ. Μακριά από τα ξένα πράγματα.

35.ΑΚΟΥΕ ΠΑΝΤΑ. Να ακούς τα πάντα.

36.ΕΥΦΗΜΟΣ ΙΣΘΙ. Να τηρείς θρησκευτική σιγή.

37.ΦΙΛΩΝ ΧΑΡΙΖΟΥ. Να κάνεις τα χατήρια των φίλων σου.

38.ΜΗΔΕΝ ΑΓΑΝ. Να μην υπερβάλλεις.

39.ΧΡΟΝΟΥ ΦΕΙΔΟΥ. Οικονομία στον χρόνο σου.

40.ΟΡΑ ΤΟ ΜΕΛΛΟΝ. Να κοιτάζεις το μέλλον.

41.ΥΒΡΙΝ ΜΙΣΕΙ. Να μισείς τη βίαιη και προσβλητική συμπεριφορά.

42.ΙΚΕΤΑΣ ΑΙΔΟΥ. Να σέβεσαι αυτούς που έχουν καταφύγει σε ιερούς ναούς.

43.ΠΑΣΙΝ ΑΡΜΟΖΟΥ. Να ταιριάζεις με όλους.

44.ΥΙΟΥΣ ΠΑΙΔΕΥΕ. Να μορφώνεις τους γιούς σου.

45.ΕΧΩΝ ΧΑΡΙΖΟΥ. Οταν έχεις να χαρίζεις.

46.ΔΟΛΟΝ ΦΟΒΟΥ. Να φοβάσαι τον δόλο.

47.ΕΥΛΟΓΕΙ ΠΑΝΤΑΣ. Να επαινείς όλους τους ανθρώπους.

48.ΦΙΛΟΣΟΦΟΣ ΓΙΝΟΥ. Να είσαι φίλος της σοφίας.

49.ΟΣΙΑ ΚΡΙΝΕ. Να κρίνεις σύμφωνα με το δίκαιο των θεών.

50.ΓΝΟΥΣ ΠΡΑΤΤΕ. Πρώτα να σκέφτεσαι και ύστερα να πράττεις.

51.ΦΟΝΟΥ ΑΠΕΧΟΥ. Μακριά από φόνο.

52.ΕΥΧΟΥ ΔΥΝΑΤΑ. Να εύχεσαι για πράγματα που μπορούν να γίνουν.

53.ΣΟΦΟΙΣ ΧΡΩ. Να συναναστρέφεσαι με σοφούς.

54.ΗΘΟΣ ΔΟΚΙΜΑΖΕ. Να εξετάζεις τον χαρακτήρα του ανθρώπου.

55.ΛΑΒΩΝ ΑΠΟΔΟΣ. Αν πάρεις κάτι, να το δώσεις πίσω.

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57.ΤΕΧΝΗ ΧΡΩ. Να κάνεις χρήση συστηματικών μεθόδων στο επάγγελμα, το εμπόριο και την επιστήμη.

58.Ο ΜΕΛΛΕΙΣ ΔΟΣ. Οτι είναι να δώσεις, δώστο.

59.ΕΥΕΡΓΕΣΙΑΣ ΤΙΜΑ. Να τιμάς τις ευεργεσίες.

60.ΦΘΟΝΕΙ ΜΗΔΕΝΙ. Μη φθονείς κανέναν.

61.ΦΥΛΑΚΗ ΠΡΟΣΕΧΕ. Να προσέχεις την ασφάλειά σου.

62.ΕΛΠΙΔΑ ΑΙΝΕΙ. Να υμνείς την ελπίδα.

63.ΔΙΑΒΟΛΗΝ ΜΙΣΕΙ. Να μισείς την ψεύτικη κατηγορία.

64.ΔΙΚΑΙΩΣ ΚΤΩ. Να αποκτάς με δίκαιο τρόπο.

65.ΑΓΑΘΟΥΣ ΤΙΜΑ. Να τιμάς τους καλούς ανθρώπους.

66.ΚΡΙΤΗΝ ΓΝΩΘΙ. Να γνωρίζεις αυτόν που κρίνει.

67.ΓΑΜΟΥΣ ΚΡΑΤΕΙ. Να υποτάσσεσαι στην έγγαμη ζωή.

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70.ΑΠΛΩΣ ΔΙΑΛΕΓΟΥ. Να συνδιαλέγεσαι απλά.

71.ΟΜΟΙΟΙΣ ΧΡΩ. Να συναναστρέφεσαι τους ομοίους σου.

72.ΔΑΠΑΝΩΝ ΑΡΧΟΥ. Να ελέγχεις τα έξοδά σου.

73.ΚΤΩΜΕΝΟΣ ΗΔΟΥ. Να χαίρεσαι τα αποκτήματά σου.

74.ΑΙΣΧΥΝΗΝ ΣΕΒΟΥ. Να φοβάσαι το ντρόπιασμα.

75.ΧΑΡΙΝ ΕΚΤΕΛΕΙ. Να κάνεις χάρες.

76.ΕΥΤΥΧΙΑΝ ΕΥΧΟΥ. Να εύχεσαι την ευτυχία.

77.ΤΥΧΗΝ ΣΤΕΡΓΕ. Να είσαι στοργικός στην μοίρα.

78.ΑΚΟΥΟΝ ΟΡΑ. Να παρατηρείς οτι ακούς.

79.ΕΡΓΑΖΟΥ ΚΤΗΤΑ. Να κοπιάζεις για πράγματα που μπορούν να αποκτηθούν.

80.ΕΡΙΝ ΜΙΣΕΙ. Να μισείς τις φιλονικείες.

81.ΟΝΕΙΔΟΣ ΕΧΘΑΙΡΕ. Να εχθρεύεσαι τον χλευασμό.

82.ΓΛΩΤΤΑΝ ΙΣΧΕ. Να συγκρατείς την γλώσσα σου.

83.ΥΒΡΙΝ ΑΜΥΝΟΥ. Να αμύνεσαι απέναντι στη βίαιη και προσβλητική συμπεριφορά.

84.ΚΡΙΝΕ ΔΙΚΑΙΑ. Να κρίνεις δίκαια.

85.ΧΡΩ ΧΡΗΜΑΣΙΝ Χρησιμοποίησε οτι έχεις.

86.ΑΔΩΡΟΔΟΚΗΤΟΣ ΔΙΚΑΖΕ. Να δικάζεις χωρίς να δέχεσαι δώρα.

87.ΑΙΤΙΩ ΠΑΡΟΝΤΑ. Να κατηγορείς κάποιον όταν είναι παρών.

88.ΛΕΓΕ ΕΙΔΩΣ. Να μιλάς γνωρίζοντας.

89.ΒΙΑΣ ΜΗ ΕΧΟΥ. Μην ενεργείς με βίαιο τρόπο.

90.ΑΛΥΠΩΣ ΒΙΟΥ. Να ζείς χωρίς λύπη.

91.ΟΜΙΛΕΙ ΠΡΑΩΣ. Να φέρεσαι στους άλλους με πραότητα.

92.ΠΕΡΑΣ ΕΠΙΤΕΛΕΙ ΜΗ ΑΠΟΔΕΙΛΙΩΝ. Να βγάζεις πέρα τις υποθέσεις σου χωρίς να φοβάσαι και να χάνεις το θάρρος σου.

93.ΦΙΛΟΦΡΟΝΕΙ ΠΑΣΙΝ. Να συμπεριφέρεσαι με φιλοφροσύνη προς όλους.

94.ΥΙΟΙΣ ΜΗ ΚΑΤΑΡΩ. Να μην καταριέσαι τους γιους σου.

95.ΓΥΝΑΙΚΟΣ ΑΡΧΕ. Να κυβερνάς την γυναίκα σου.

96.ΣΕΑΥΤΟΝ ΕΥ ΠΟΙΕΙ. Να ευεργετείς τον εαυτό σου.

97.ΕΥΠΡΟΣΗΓΟΡΟΣ ΓΙΝΟΥ. Να μιλάς με φιλικό και ευγενικό τρόπο.

98.ΑΠΟΚΡΙΝΟΥ ΕΝ ΚΑΙΡΩ. Να απαντάς στον κατάλληλο καιρό.

99.ΠΟΝΕΙ ΜΕΤ' ΕΥΚΛΕΙΑΣ. Να κοπιάζεις κρατώντας την καλή σου φήμη.

100.ΠΡΑΤΤΕ ΑΜΕΤΑΝΟΗΤΩΣ. Να ενεργείς με σιγουριά.

101.ΑΜΑΡΤΑΝΩΝ ΜΕΤΑΝΟΕΙ. Όταν σφάλεις να μετανοείς.

102.ΟΦΘΑΛΜΟΥ ΚΡΑΤΕΙ. Να κυριαρχείς των ματιών σου.

103.ΒΟΥΛΕΥΟΥ ΧΡΟΝΩ. Να σκέφτεσαι με άνεση χρόνου.

104.ΠΡΑΤΤΕ ΣΥΝΤΟΜΩΣ. Ότι κάνεις να το κάνεις με ταχύτητα.

105.ΦΙΛΙΑΝ ΦΥΛΑΤΤΕ. Να κρατάς τις φιλίες σου.

106.ΕΥΓΝΩΜΩΝ ΓΙΝΟΥ. Να είσαι ευγνώμων.

107.ΟΜΟΝΟΙΑΝ ΔΙΩΚΕ. Να επιδιώκεις ομόνοια.

108.ΑΡΡΗΤΟΝ ΚΡΥΠΤΕ. Να μην φανερώνεις μυστικά.

109.ΤΟ ΚΡΑΤΟΥΝ ΦΟΒΟΥ. Να φοβάσαι την εξουσία.

110.ΤΟ ΣΥΜΦΕΡΟΝ ΘΗΡΩ. Να κυνηγάς το συμφέρον.

111.ΚΑΙΡΟΝ ΠΡΟΣΔΕΧΟΥ. Να δέχεσαι την ευκαιρία με ευχαρίστηση.

112.ΕΧΘΡΑΣ ΔΙΑΛΥΕ. Να διαλύεις τις έχθρες.

113.ΓΗΡΑΣ ΠΡΟΣΔΕΧΟΥ. Να δέχεσαι τα γηρατειά.

114.ΕΠΙ ΡΩΜΗ ΜΗ ΚΑΥΧΩ. Να μην καυχιέσαι για τη σωματική σου δύναμη.

115.ΕΥΦΗΜΙΑΝ ΑΣΚΕΙ. Τα λόγια σου να είναι λόγια ευσέβειας.

116.ΑΠΕΧΘΕΙΑΝ ΦΕΥΓΕ. Να αποφεύγεις την απέχθεια.

117.ΠΛΟΥΤΕΙ ΔΙΚΑΙΩΣ. Να πλουτίζεις δίκαια.

118.ΔΟΞΑΝ ΜΗ ΛΕΙΠΕ. Να μην εγκαταλείπεις οτι αποφάσισες.

119.ΚΑΚΙΑΝ ΜΙΣΕΙ. Να μισείς την κακία.

120.ΚΙΝΔΥΝΕΥΕ ΦΡΟΝΙΜΩΣ. Να διακινδυνεύεις με φρόνηση.

121.ΜΑΝΘΑΝΩΝ ΜΗ ΚΑΜΝΕ. Μην κουράζεσαι να μαθαίνεις.

122.ΦΕΙΔΟΜΕΝΟΣ ΜΗ ΛΕΙΠΕ. Μην αφήνεις τίποτε στη μέση από φειδώ.

123.ΧΡΗΣΜΟΥΣ ΘΑΥΜΑΖΕ. Να τιμάς τους χρησμούς.

124.ΟΥΣ ΤΡΕΦΕΙΣ ΑΓΑΠΑ. Όσους τρέφεις να τους αγαπάς.

125.ΑΠΟΝΤΙ ΜΗ ΜΑΧΟΥ. Μην τα βάζεις με άνθρωπο που δεν είναι παρών.

126.ΠΡΕΣΒΥΤΕΡΟΝ ΑΙΔΟΥ. Να σέβεσαι τους γεροντότερους.

127.ΝΕΩΤΕΡΟΝ ΔΙΔΑΣΚΕ. Να διδάσκεις τους νεότερους.

128.ΠΛΟΥΤΟ ΑΠΙΣΤΕΙ. Να μην έχεις εμπιστοσύνη στον πλούτο.

129.ΣΕΑΥΤΟΝ ΑΙΔΟΥ. Να σέβεσαι τον εαυτό σου.

130.ΜΗ ΑΡΧΕ ΥΒΡΙΖΕΙΝ. Να μην κυριαρχείς με αλαζονεία.

131.ΠΡΟΓΟΝΟΥΣ ΣΤΕΦΑΝΟΥ. Να βάζεις στεφάνια με άνθη στους τάφους των προγόνων σου.

132.ΘΝΗΣΚΕ ΥΠΕΡ ΠΑΤΡΙΔΟΣ. Να πεθαίνεις για την πατρίδα σου.

133.ΤΩ ΒΡΩ ΜΗ ΑΧΘΟΥ. Μην τα βάζεις με τη ζωή.

134.ΕΠΙ ΝΕΚΡΩ ΜΗ ΓΕΛΑ. Να μην περιγελάς τους νεκρούς.

135.ΑΤΥΧΟΥΝΤΙ ΣΥΝΑΧΘΟΥ. Να συμπάσχεις με τους δυστυχισμένους.

136.ΧΑΡΙΖΟΥ ΑΒΛΑΒΩΣ. Να κάνεις χάρες χωρίς να βλάπτεις.

137.ΜΗ ΕΠΙ ΠΑΝΤΙ ΛΥΠΟΥ. Να μην στενοχωριέσαι με τα πάντα.

138.ΕΞ ΕΥΓΕΝΩΝ ΓΕΝΝΑ. Να αποκτάς παιδιά από ευγενική καταγωγή.

139.ΕΠΑΓΓΕΛΟΥ ΜΗΔΕΝΙ. Μη υπόσχεσαι σε κανέναν.

140.ΦΘΙΜΕΝΟΥΣ ΜΗ ΑΔΙΚΕΙ. Μην συμπεριφέρεσαι άδικα στους πεθαμένους.

141.ΕΥ ΠΑΣΧΕ ΩΣ ΘΝΗΤΟΣ. Να ευτυχείς ως θνητός άνθρωπος.

142.ΤΥΧΗ ΜΗ ΠΙΣΤΕΥΕ. Μην έχεις εμπιστοσύνη στην τύχη.

143.ΠΑΙΣ ΩΝ ΚΟΣΜΙΟΣ ΙΣΘΙ. Να είσαι κόσμιος ως παιδί.

144.ΗΒΩΝ ΕΓΚΡΑΤΗΣ. Ως έφηβος να είσαι εγκρατής.

145.ΜΕΣΟΣ ΔΙΚΑΙΟΣ. Ως μεσήλικας να είσαι δίκαιος.

146.ΠΡΕΣΒΥΤΗΣ ΕΥΛΟΓΟΣ. Ως γέροντας να είσαι λογικός.

147.ΤΕΛΕΥΤΩΝ ΑΛΥΠΟΣ. Πεθαίνοντας να μην λυπάσαι.

## Α. **3. Τα Αποφθέγματα των επτά αρχαίων σοφών**

*'Οι επτά σοφοί είχαν τρία κοινά χαρακτηριστικά: έγραφαν ποίηση (που στην εποχή τους δεν είχε εφευρεθεί ακόμη), συμμετείχαν στην πολιτική (συνήθως σε ανώτατες θέσεις), και ασκούσαν την σοφία, δηλαδή, έκαναν πράγματα δημοσίως που εκδήλωναν τις γνώσεις τους στους άλλους'.*

Professor Richard P. Martin[1], Princeton University, 1998.

*(Μετάφραση του: 'The seven sages had three common charactristics: they wrote poetry (prose had not yet been invented), they were involved in politics (many in fact held high office), and they were "Performers of Wisdom," that is, they did things publicly that demonstrated their knowledge to others'. Richard P. Martin, "The Seven Sages as Performers of Wisdom" in Cultural Poetics in Archaic Greece (ed. C. Dougherty and L. Kurke) Oxford, 1998; pp. 108-128.)*

Αυτό το κεφάλαιο περιέχει τα παραγγέλματα των 7 σοφών της αρχαίας Ελλάδας από τα αρχαία Ελληνικά στα νέα Ελληνικά.

Οι επτά σοφοί της αρχαίας Ελλάδας ήταν οι Κλεόβουλος ο Ρόδιος, Σόλων ο Αθηναίος, Θαλής ο Μιλήσιος, Πιττακός ο Μυτιληναίος, Βίας ο Πρηνεύς, Περίανδρος ο Κορίνθιος, και Χίλων ο Λακεδαιμόνιος.

Στην συνέχεια παρουσιάζονται τα αρχαία Ελληνικά αποφθέγματα σε κεφαλαία και η μετάφρασή των στα νέα Ελληνικά, για κάθε ένα σοφό.

## ΑΠΟΦΘΕΓΜΑΤΑ ΤΟΥ ΚΛΕΟΒΟΥΛΟΥ

Ο Κλεόβουλος ήταν υιός του Ευαγόρα και γεννήθηκε στην Λίνδο, στο νησί της Ρόδου. Έζησε στον έκτο αιώνα π. Χ. Ήταν τύραννος της Λίνδου, και ένας απο τους επτά σοφούς της Αρχαίας Ελλάδας.

Σύμφωνα με διάφορες πηγές τα ακόλουθα αποφθέγματα αποδίδονται σε αυτόν.

1.ΜΕΤΡΟΝ ΑΡΙΣΤΟΝ. Το μέτρο (όριο, αναλογία) είναι το καλύτερο.

2.ΠΑΤΕΡΑ ΔΕΙ ΑΙΔΕΙΣΘΑΙ. Να σέβεσαι τον πατέρα σου.

3.ΕΥ ΤΟ ΣΩΜΑ ΕΧΕΙΝ ΚΑΙ ΤΗΝ ΨΥΧΗΝ. Να διατηρείς σε καλή κατάσταση το σώμα σου και την ψυχή σου.

4.ΦΙΛΗΚΟΟΝ ΕΙΝΑΙ ΚΑΙ ΜΗ ΠΟΛΥΛΑΛΟΝ. Να σου αρέσεις να ακούς και να μην λες πολλά.

5.ΠΟΛΥΜΑΘΗ Η ΑΜΑΘΗ. Καλύτερα να είσαι πολυμαθής παρά αμαθής.

6.ΓΛΩΣΣΑΝ ΕΥΦΗΜΟΝ ΚΕΚΤΗΣΘΑΙ. Η γλώσσα σου να λέει μόνο λόγια ευσέβειας.

7.ΑΡΕΤΗΣ ΟΙΚΕΙΟΝ (ΕΙΝΑΙ) ΚΑΚΙΑΣ ΑΛΛΟΤΡΙΟΝ. Να είσαι οικείος με την αρετή, ξένος με τη κακία.

8. ΑΔΙΚΕΙΑΝ ΜΙΣΕΙΝ. Να μισείς την αδικία.

9. ΕΥΣΕΒΕΙΑΝ ΦΥΛΑΣΣΕΙΝ. Να είσαι πάντα ευσεβής.

10. ΠΟΛΙΤΑΙΣ ΤΑ ΒΕΛΤΙΣΤΑ ΣΥΜΒΟΥΛΕΙΝ. Στους συμπολίτες σου να συμβουλεύεις πάντοτε τα καλύτερα.

11. ΗΔΟΝΗΣ ΚΡΑΤΕΙΝ. Να είσαι κύριος της ηδονής (απόλαυσης).

12. ΒΙΑ ΜΗΔΕΝ ΠΡΑΤΤΕΙΝ. Να μην κάνεις τίποτε με τη βία.

13. ΤΕΚΝΑ ΠΑΙΔΕΥΕΙΝ. Να μορφώνεις τα παιδιά σου.

14.ΤΥΧΗ ΕΥΧΕΣΘΑΙ. Να προσεύχεσαι στην Τύχη.

15. ΕΧΘΡΑΣ ΔΙΑΛΥΕΙΝ. Να διαλύεις τις έχθρες.

16. ΤΟΝ ΤΟΥ ΔΗΜΟΥ ΕΧΘΡΟΝ ΠΟΛΕΜΙΟΝ ΝΟΜΙΖΕΙΝ.

Τον εχθρό του λαού να τον θεωρείς εχθρό σου.

17.ΓΥΝΑΙΚΙ ΜΗ ΜΑΧΕΣΘΑΙ ΜΗΔΕ ΑΓΑΝ ΦΡΟΝΕΙΝ ΑΛΛΟΤΡΙΩΝ ΠΑΡΟΝΤΩΝ ΤΟ ΜΕΝ ΓΑΡ ΑΝΟΙΑΝ, ΤΟ ΔΕ ΜΑΝΙΑΝ ΔΥΝΑΤΑΙ ΠΑΡΕΧΕΙΝ.

Να μην διαπληκτίζεσαι με τη γυναίκα σου ούτε να της συμπεριφέρεσαι αλαζονικά μπροστά σε άλλους: το πρώτο δείχνει κυρίως ανοησία, ενώ το δεύτερο μπορεί να σε κάνει να θεωρηθείς τρελός.

18. ΟΙΚΕΤΑΣ ΜΕΘΥΟΝΤΑΣ ΜΗ ΚΟΛΑΖΕΙΝ ΕΙ ΔΕ ΜΗ, ΔΟΣΕΙΣ ΠΑΡΟΙΝΕΙΝ.

Να μην τιμωρείς μεθυσμένους οικόσιτους δούλους αλλιώς θα φανείς κι εσύ μεθυσμένος.

19. ΓΑΜΕΙΝ ΕΚ ΤΩΝ ΟΜΟΙΩΝ ΕΑΝ ΓΑΡ ΕΚ ΤΩΝ ΚΡΕΙΤΤΟΝΩΝ, ΔΕΣΠΟΤΑΣ, ΟΥ ΣΥΓΓΕΝΕΙΣ ΚΤΗΣΗ.

Να παντρεύεσαι από την δική σου τάξη γιατί αν ο (ή η) σύζυγος είναι από ανώτερη, θα αποκτήσεις αφεντικά, όχι συγγενείς.

20. ΜΗ ΕΠΙΓΕΛΑ ΤΩ ΣΚΩΠΤΟΝΤΙ ΑΠΕΧΘΗΣ ΓΑΡ ΕΣΗ ΤΟΙΣ ΣΚΩΠΤΟΜΕΝΟΙΣ

Μη γελάς επιδοκιμαστικά γι' αυτόν που περιπαίζει, γιατί θα επισύρεις το μίσος αυτών που περιπαίζονται.

21. ΕΞΥΠΟΡΟΥΝΤΑ ΜΗ ΥΠΕΡΗΦΑΝΟΝ ΕΙΝΑΙ, ΑΠΟΡΟΥΝΤΑ ΜΗ ΤΑΠΕΙΝΟΥΣΘΑΙ.

Αν είσαι πλούσιος, μην υπερηφανεύεσαι. Αν είσαι φτωχός, μη ταπεινώνεσαι.

## ΑΠΟΦΘΕΓΜΑΤΑ ΤΟΥ ΣΟΛΩΝΑ

Ο Σόλωνας ήταν υιός του Εξηκεστίδη. Γεννήθηκε στην Σαλαμίνα, περίπου το 640 π.Χ., αλλά έζησε στην Αθήνα ως το 560 π. Χ. Ήταν νομοθέτης, πολιτικός μεταρρυθμιστής και ποιητής, και ένας απο τους επτά σοφούς της Αρχαίας Ελλάδας.

Σύμφωνα με διάφορες πηγές τα ακόλουθα αποφθέγματα αποδίδονται σε αυτόν.

1. ΜΗΔΕΝ ΑΓΑΝ. Ποτέ καμιά υπερβολή.

2. ΚΡΙΤΗΣ ΜΗ ΚΑΘΙΣΟ ΕΙ ΔΕ ΜΗ, ΤΩ ΛΗΦΘΕΝΤΙ ΕΧΘΡΟΣ ΕΣΗ.

Να μην παίρνεις θέση δικαστή αλλιώς θα μισηθείς από τον καταδικασμένο.

3. ΗΔΟΝΗΝ ΦΕΥΓΕ, ΗΤΙΣ ΛΥΠΗΝ ΤΙΚΤΕΙ. Να αποφεύγεις την ηδονή (ευχαρίστηση, χαρά) που γεννάει λύπη (σωματικό ή ψυχικό πόνο).

4. ΦΥΛΑΣΣΕ ΤΡΟΠΟΥ ΚΑΛΟΚΑΓΑΘΙΑΝ ΟΡΚΟΥ ΠΙΣΤΟΤΕΡΑΝ.

Κράτα την ευγένεια και καλοσύνη του χαρακτήρα σου πιο πιστή από τον όρκο σου.

5. ΣΦΡΑΓΙΖΟΥ ΤΟΥΣ ΜΕΝ ΛΟΓΟΥΣ ΣΙΓΗ, ΤΗΝ ΔΕ ΣΙΓΗΝ ΚΑΙΡΩ.

Σφράγιζε τα λόγια με σιωπή, και τη σιωπή με την κατάλληλη στιγμή.

6. ΜΗ ΨΕΥΔΟΥ, ΑΛΛ ΑΛΛΗΘΕΥΕ. Μη λες ψέμματα αλλά την αλήθεια.

7. ΤΑ ΣΠΟΥΔΑΙΑ ΜΕΛΕΤΑ. Να ασχολείσαι με σοβαρά και αξιόλογα πράγματα.

8. ΤΩΝ ΓΟΝΕΩΝ ΜΗ ΛΕΓΕ ΔΙΚΑΙΟΤΕΡΑ.

Μην ισχυρίζεσαι ότι λες πιο δίκαια πράγματα από τους γονείς σου.

9. ΦΙΛΟΥΣ ΜΗ ΤΑΧΥ ΚΤΩ, ΟΥΣ Δ' ΑΝ ΚΤΗΣΗ, ΜΗ ΤΑΧΥ ΑΠΟΔΟΚΙΜΑΖΕ.

Μην αποκτάς βιαστικά φίλους. Όταν όμως τους αποκτήσεις, μην τους απορρίπτεις βιαστικά.

10. ΑΡΧΕΣΘΑΙ ΜΑΘΩΝ, ΑΡΧΕΙΝ ΕΠΙΣΤΗΣΗ.

Μόνο αν μάθεις να διοικείσαι, θα ξέρεις να διοικείς.

11. ΕΥΘΥΝΑΣ ΕΤΕΡΟΥΣ ΑΞΙΩΝ ΔΙΔΟΝΑΙ, ΚΑΙ ΑΥΤΟΣ ΥΠΕΧΕ.

Αν ζητάς από τους άλλους να λογοδοτούν, να είσαι πρόθυμος να λογοδοτείς κι εσύ.

12. ΣΥΜΒΟΥΛΕΥΕ ΜΗ ΤΑ ΗΔΙΣΤΑ, ΑΛΛΑ ΤΑ ΒΕΛΤΙΣΤΑ.

Οι συμβουλές σου να μην είναι για τα πιο ευχάριστα, αλλά για τα πιο καλά.

13. ΤΟΙΣ ΠΟΛΙΤΑΙΣ ΜΗ ΘΡΑΣΥΝΟΥ.

Να μην αποθρασύνεσαι προς τους συμπολίτες σου.

14. ΜΗ ΚΑΚΟΙΣ ΟΜΙΛΕΙ. Να μην συναναστρέφεσαι κακούς ανθρώπους.

15. ΧΡΩ ΤΟΙΣ ΘΕΟΙΣ. Να έχεις σχέσεις με τους θεούς.

16. ΦΙΛΟΥΣ ΕΥΣΕΒΕΙ. Να σέβεσαι τους φίλους σου.

17. Ο ΑΝ ΜΗ ΙΔΗΣ ΜΗ ΛΕΓΕ. Αν δεν δείς κάτι, μην το λες.

18. ΕΙΔΩΣ ΣΙΓΑ. Κι αν ξέρεις, μη μιλάς.

19. ΤΟΙΣ ΕΑΥΤΟΥ ΠΡΑΟΣ ΙΣΘΙ. Να είσαι πράος απέναντι στους δικούς σου.

20. ΤΑ ΑΦΑΝΗ ΤΟΙΣ ΦΑΝΕΡΟΙΣ ΤΕΚΜΑΙΡΟΥ.

Από τα φανερά να συμπεραίνεις τα αφανή.

**<u>ΑΠΟΦΘΕΓΜΑΤΑ ΤΟΥ ΧΙΛΩΝΑ</u>**

Ο Χίλωνας ήταν υιός του Δαμάγητου[4]. Γεννήθηκε στην Σπάρτη, περίπου το 560 π.Χ., και έζησε στην Σπάρτη. Ήταν νομοθέτης, πολιτικός και ελεγειακός ποιητής, και ένας απο τους επτά σοφούς της Αρχαίας Ελλάδας.

Σύμφωνα με διάφορες πηγές τα ακόλουθα αποφθέγματα αποδίδονται σε αυτόν.

1. ΓΝΩΘΙ ΣΑΥΤΟΝ. Να γνωρίσεις τον εαυτό σου.

2. ΠΙΝΩΝ, ΜΗ ΠΟΛΛΑ ΛΑΛΕΙ ΑΜΑΡΤΗΣΗ ΓΑΡ.

Όταν πίνεις, με λες πολλά, θα κάνεις λάθη.

3. ΜΗ ΑΠΕΙΛΕΙ ΤΟΙΣ ΕΛΕΥΘΕΡΟΙΣ ΟΥ ΓΑΡ ΔΙΚΑΙΟΝ.

Να μη μιλάς απειλητικά στους ελεύθερους ανθρώπους, γιατί δεν είναι σωστό.

4. ΜΗ ΚΑΚΟΛΟΓΕΙ ΤΟΥΣ ΠΛΗΣΙΟΝ ΕΙ ΔΕ ΜΗ, ΑΚΟΥΣΗ ΕΦ' ΟΙΣ ΛΥΠΗΘΗΣΗ.

Μη κακολογείς τους πλησίον σου, αλλιώς θ' ακούσεις πράγματα που θα σε στεναχωρήσουν.

5. ΕΠΙ ΤΑ ΔΕΙΠΝΑ ΤΩΝ ΦΙΛΩΝ ΒΡΑΔΕΩΣ ΠΟΡΕΥΟΥ, ΕΠΙ ΔΕ ΤΑΣ ΑΤΥΧΙΑΣ ΤΑΧΕΩΣ.

Στα δείπνα των φίλων σου να πηγαίνεις σιγά- σιγά, στις ατυχίες τους γρήγορα.

6. ΓΑΜΟΥΣ ΕΥΤΕΛΕΙΣ ΠΟΙΟΥ. Ο γάμος σου να είναι λιτός.

7. ΤΟΝ ΤΕΤΕΛΕΥΤΗΚΟΤΑ ΜΑΚΑΡΙΖΕ. Να καλοτυχίζεις αυτόν που πέθανε.

8. ΠΡΕΣΒΥΤΕΡΟΝ ΣΕΒΟΥ. Να σέβεσαι τους γεροντότερους.

9. ΤΟΝ ΤΑ ΑΛΛΟΤΡΙΑ ΠΕΡΙΕΡΓΑΖΟΜΕΝΟΝ ΜΙΣΕΙ.

Να μισείς τον άνθρωπο που ανακατεύεσαι στις ξένες υποθέσεις.

10. ΖΗΜΙΑΝ ΑΙΡΟΥ ΜΑΛΛΟΝ Η ΚΕΡΔΟΣ ΑΙΣΧΡΟΝ. ΤΟ ΜΕΝ ΓΑΡ ΑΠΑΞ ΛΥΠΗΣΕΙ, ΤΟ ΔΕ ΑΕΙ.

Να προτιμάς τη ζημιά παρά το αισχρό κέρδος, το ένα θα σε στεναχωρήσει μονο μια φορά, ενώ το άλλο θα σε στεναχωρεί πάντοτε.

11. ΤΩ ΔΥΣΤΥΧΟΥΝΤΙ ΜΗ ΕΠΙΓΕΛΑ.

Να μην γελάς με άνθρωπο που τον βρήκε δυστυχία.

12. ΤΡΑΧΕΣΙΝ ΗΣΥΧΟΝ ΣΕΑΥΤΟΝ ΠΑΡΕΧΕ, ΟΠΩΣ ΣΕ ΑΙΣΧΥΝΟΝΤΑΙ ΜΑΛΛΟΝ, Η ΦΟΒΩΝΤΑΙ.

Να μένεις ήρεμος απέναντι στους άξεστους ανθρώπους, για να σε ντρέπονται μάλλον παρά να σε φοβούνται.

13. ΤΗΣ ΙΔΙΑΣ ΟΙΚΙΑΣ ΠΡΟΣΤΑΤΕΙ.

Να προστατεύεις την οικογένεια σου.

14. Η ΓΛΩΣΣΑ ΣΟΥ ΜΗ ΠΡΟΤΡΕΧΕΤΟ ΤΟΥ ΝΟΥ.

Να μην προτρέχει η γλώσσα σου της διανοίας σου.

15. ΘΥΜΟΥ ΚΡΑΤΕΙ. Να συγκρατείς το θυμό σου.

16. ΜΗ ΕΠΙΘΥΜΕΙ ΑΔΥΝΑΤΑ.

Να μην επιθυμείς πράγματα που δεν μπορούν να γίνουν.

17. ΕΝ ΟΔΩ ΜΗ ΣΠΕΥΔΕ ΠΡΟΑΓΕΙΝ, ΜΗΔΕ ΤΗΝ ΧΕΙΡΑ ΚΙΝΕΙΝ ΜΑΝΙΚΟΝ ΓΑΡ.

Στον δρόμο μη σπεύδεις να προσπεράσεις άλλους ούτε να χειρονομείς, αυτό το κάνουν οι τρελοί.

18. ΝΟΜΟΙΣ ΠΕΙΘΟΥ. Να υπακούς στους νόμους.

19. ΑΔΙΚΟΥΜΕΝΟΣ ΔΙΑΛΛΑΣΣΟΥ, ΥΒΡΙΖΟΜΕΝΟΣ ΔΕ ΜΗ ΤΙΜΩΡΟΥ.

Όταν αδικείσαι να είσαι διαλλακτικός, όταν σε βρίζουν, να μη ζητάς εκδίκηση.

## ΑΠΟΦΘΕΓΜΑΤΑ ΤΟΥ ΘΑΛΗ

Ο Θαλής ήταν υιός του Εξαμύα και της Κλεοβουλίνας. Γεννήθηκε στην Αρχαία Ελληνική πόλη Μίλητο της Ιωνίας στην Μικρά Ασία. Έζησε απο το 624 – 546 π. Χ.

Ήταν επιστήμονας, φιλόσοφος και ο ιδρυτής της Ιωνικής σχολής και της φυσικής φιλοσοφίας. Επίσης είναι ένας απο τους επτά σοφούς της Αρχαίας Ελλάδας.

Σύμφωνα με διάφορες πηγές τα ακόλουθα αποφθέγματα αποδίδονται σε αυτόν.

1. ΕΓΓΥΑ, ΠΑΡΑ Δ' ΑΤΑ. Δώσε εγγύηση (σε δανεισμό) και η συμφορά είναι δίπλα.

2. ΦΙΛΩΝ ΠΑΡΟΝΤΩΝ ΚΑΙ ΑΠΟΝΤΩΝ ΜΕΜΝΗΣΟ

Να θυμάσαι τους φίλους σου και όταν είναι κοντά σου και όταν βρίσκονται μακριά σου.

3. ΜΗ ΤΗΝ ΟΨΙΝ ΚΑΛΛΩΠΙΖΟΥ, ΑΛΛ' ΕΝ ΤΟΙΣ ΕΠΙΤΗΔΕΥΜΑΣΙΝ ΙΣΘΙ ΚΑΛΟΣ.

Να μην καλλωπίζεις την εξωτερική σου εμφάνιση, αλλά να κοιτάζεις να είσαι ωραίος στην συμπεριφορά σου.

4. ΜΗ ΠΛΟΥΤΕΙ ΚΑΚΩΣ. Να μην πλουτίζεις με άσχημο τρόπο.

5. ΜΗ ΣΕ ΔΙΑΒΑΛΛΕΤΩ ΛΟΓΟΣ ΠΡΟΣ ΤΟΥΣ ΠΙΣΤΕΩΣ ΚΕΚΟΙΝΩΝΗΚΟΤΑΣ

Να μην επιτρέπεις συκοφαντίες να σε επηρεάζουν σε βάρος προσώπων που κέρδισαν την εμπιστοσύνη σου.

6. ΚΟΛΑΚΕΥΕΙΝ ΓΟΝΕΙΣ ΜΗ ΟΚΝΕΙ.

Να μην κουράζεσαι να κολακεύεις και να καλοπιάνεις τους γονείς σου.

7. ΜΗ ΠΡΟΣΔΕΧΟΥ ΤΟ ΦΑΥΛΟΝ. Να μην αποδέχεσαι το κακό.

8. ΟΙΟΥΣ ΑΝ ΕΡΑΝΟΥΣ ΕΝΕΓΚΗΣ ΤΟΙΣ ΓΟΝΕΥΣΙ, ΤΟΥΤΟΥΣ ΑΥΤΟΥΣ ΕΝ ΤΩ ΓΗΡΑ ΠΑΡΑ ΤΩΝ ΤΕΚΝΩΝ ΠΡΟΣΔΕΧΟΥ.

Ότι πρόνοιες λάβεις για τους γονείς σου, τέτοιες να περιμένεις κι εσύ στα γηρατειά σου από τα παιδιά σου.

9. ΧΑΛΕΠΟΝ ΤΟ ΕΥ ΓΝΩΝΑΙ. Η σωστή γνώμη είναι δύσκολο πράγμα.

10. ΗΔΙΣΤΟΝ ΤΟ ΕΠΙΘΥΜΙΑΣ ΤΥΧΕΙΝ.

Η πραγματοποίηση μιας επιθυμίας είναι πολύ ευχάριστο πράγμα.

11. ΑΝΙΑΡΟΝ ΑΡΓΙΑ. Η αργία είναι δυσάρεστο πράγμα.

12. ΒΛΑΒΕΡΟΝ ΑΚΡΑΣΙΑ.

Το να μην ελέγχεις τον εαυτό σου είναι βλαβερό πράγμα.

13. ΒΑΡΥ ΑΠΑΙΔΕΥΣΙΑ. Η αμάθεια είναι ενοχλητικό πράγμα.

14. ΔΙΔΑΣΚΕ ΚΑΙ ΜΑΝΘΑΝΕ ΤΟ ΑΜΕΙΝΟΝ

Να διδάσκεις και να μαθαίνεις το καλύτερο.

15. ΑΡΓΟΣ ΜΗ ΙΣΘΙ, ΜΗΔ' ΑΝ ΠΛΟΥΤΗΣ

Να μην είσαι αργόσχολος, ακόμη κι αν είσαι πλούσιος.

16. ΚΑΚΑ ΕΝ ΟΙΚΩ ΚΡΥΠΤΕ. Να κρύβεις τα κακά στο σπίτι σου.

17. ΦΘΟΝΟΥ ΜΑΛΛΟΝ Η ΟΙΚΤΕΙΡΟΥ.

Καλύτερα να σε φθονούν παρά να σε λυπούνται.

18. ΜΕΤΡΩ ΧΡΩ. Να έχεις μέτρο.

19. ΜΗ ΠΑΣΙ ΠΙΣΤΕΥΕ. Να μην εμπιστεύεσαι τους πάντες.

20. ΑΡΧΩΝ ΚΟΣΜΕΙ ΣΕΑΥΤΟΝ

Όταν κυβερνάς ως άρχοντας, να στολίζεις τον εαυτό σου.

## ΑΠΟΦΘΕΓΜΑΤΑ ΤΟΥ ΠΙΤΤΑΚΟΥ

Ο Πιττακός ήταν υιός του Υρράδιου. Γεννήθηκε στην Μυτιλήνη, περίπου το 650 π.Χ., και έζησε στην Μυτιλήνη εως το 570 π. Χ..

Ήταν πολιτικός και στρατιωτικός ηγέτης της Μυτιλήνης, και ένας απο τους επτά σοφούς της Αρχαίας Ελλάδας.

Σύμφωνα με διάφορες πηγές τα ακόλουθα αποφθέγματα αποδίδονται σε αυτόν.

1.ΚΑΙΡΟΝ ΓΝΩΘΙ. Μάθε να διακρίνεις την κατάλληλη στιγμή

2.Ο ΜΕΛΛΕΙΣ ΠΟΙΕΙΝ, ΜΗ ΛΕΓΕ ΑΠΟΤΥΧΩΝ ΓΑΡ ΚΑΤΑΓΕΛΑΣΘΗΣΗ. Μη μιλάς για ότι σκοπεύεις να κάνεις γιατί αν δεν τα καταφέρεις, όλοι θα σε περιγελούν

3.ΤΟΙΣ ΕΠΙΤΗΔΕΙΟΙΣ ΧΡΩ. Να ακούς τους φίλους σου

4.ΟΣΑ ΝΕΜΕΣΑΣ ΤΩ ΠΛΗΣΙΟΝ, ΑΥΤΟΣ ΜΗ ΠΟΙΕΙ. Όσα δεν σου αρέσουν στους άλλους, να μην κάνεις ο ίδιος

5.ΚΑΚΟΠΡΑΓΟΥΝΤΑ ΜΗ ΟΝΕΙΔΙΖΕ ΕΠΙ ΓΑΡ ΤΟΥΤΟΙΣ ΝΕΜΕΣΙΣ ΘΕΩΝ ΚΑΘΗΤΑΙ. Μην κατηγορείς τον άνθρωπο που δυστυχεί είναι από τα πράγματα που προκαλούν την αγανάκτηση και την τιμωρία των θεών

6.ΠΑΡΑΚΡΑΤΗΘΗΚΕ ΑΠΟΔΟΣ. Δώσε πίσω τα αγαθά που σου εμπιστεύθηκαν

7.ΑΝΕΧΟΥ ΥΠΟ ΤΩΝ ΠΛΗΣΙΟΝ ΜΙΚΡΑ ΕΛΑΤΤΟΥΜΕΝΟΣ.

Δείχνε ανοχή στις μικρές ζημιές που σου προκαλούν οι διπλανοί σου

8.ΤΟΝ ΦΙΛΟΝ ΚΑΚΩΣ ΜΗ ΛΕΓΕ, ΜΗΔ' ΕΥ ΤΟΝ ΕΧΘΡΟΝ ΑΣΥΛΛΟΓΙΣΤΟΝ ΓΑΡ ΤΟ ΤΟΙΟΥΤΟΝ.

Να μην κακολογείς φίλο, ούτε όμως να επαινείς εχθρό γιατί κάτι τέτοιο είναι παράλογο

9.ΔΕΙΝΟΝ ΣΥΝΙΔΕΙΝ ΤΟ ΜΕΛΛΟΝ, ΑΣΦΑΛΕΣ ΤΟ ΓΕΝΟΜΕΝΟΝ.

Είναι δύσκολο πολύ να διακρίνεις το μέλλον, σίγουρο είναι αυτό που έγινε

10.ΠΙΣΤΟΝ ΓΗ, ΑΠΙΣΤΟΝ ΘΑΛΑΣΣΑ.

Αξιόπιστο πράγμα είναι η στεριά, αναξιόπιστο η θάλασσα

11.ΑΠΛΗΣΤΟΝ ΚΕΡΔΟΣ. Το κέρδος είναι ακόρεστο

12.ΚΤΗΣΑΙ ΑΙΔΙΑ: ΕΥΣΕΒΕΙΑΝ, ΠΑΙΔΕΙΑΝ, ΣΩΦΡΟΣΥΝΗΝ, ΦΡΟΝΗΣΙΝ, ΑΛΗΘΕΙΑΝ, ΠΙΣΤΙΝ, ΕΜΠΕΙΡΙΑΝ, ΕΠΙΔΕΞΙΟΤΗΤΑ, ΕΤΑΙΡΕΙΑΝ, ΕΠΙΜΕΛΕΙΑΝ, ΟΙΚΟΝΟΜΙΑΝ, ΤΕΧΝΗΝ.

Να αποκτάς ότι δεν φθείρεται από τον χρόνο: ευσέβεια, παιδεία, σωφροσύνη, φρόνηση, αλήθεια, πίστη, πείρα, επιτηδειότητα, συνεργασία, επιμέλεια, νοικοκυροσύνη, γνώσεις επαγγέλματος

## ΑΠΟΦΘΕΓΜΑΤΑ ΤΟΥ ΒΙΑΝΤΑ

Ο Βίας ήταν υιός του Τεύταμου. Γεννήθηκε στην Πριήνη της Ιωνίας, μια πόλη της Ιωνίας, βόρεια της Μιλήτου, στην Μικρά Ασία.

Έζησε στην Πριήνη τον έκτο αιώνα π. Χ. (περίπου 625-540 π.Χ.). Ήταν ένας απο τους επτά σοφούς της Αρχαίας Ελλάδας.

Σύμφωνα με διάφορες πηγές τα ακόλουθα αποφθέγματα αποδίδονται σε αυτόν.

1.ΟΙ ΠΛΕΙΣΤΟΙ ΑΝΘΡΩΠΟΙ ΚΑΚΟΙ.

Οι πιο πολλοί άνθρωποι είναι κακοί.

2.ΕΣ ΤΟ ΕΣΟΠΤΡΟΝ ΕΦΗ ΕΜΒΛΕΨΑΝΤΑ ΔΕΙ, ΕΙ ΜΕΝ ΚΑΛΟΣ ΦΑΙΝΗ, ΚΑΛΑ ΠΟΙΕΙΝ, ΕΙ ΔΕ ΑΙΣΧΡΟΣ, ΤΟ ΤΗΣ ΦΥΣΕΩΣ ΕΛΛΙΠΕΣ ΔΙΟΡΘΟΥΣΑΙ ΤΗ ΚΑΛΟΚΑΓΑΘΙΑ.

Κοίταξε στον καθρέφτη σου, και αν φαίνεσαι ωραίος, πρέπει να κάνεις όμορφα πράγματα, αν φαίνεσαι άσχημος, πρέπει να διορθώνεις τη φυσική σου έλλειψη με ευγένεια και καλοσύνη

3.ΒΡΑΔΕΩΣ ΕΓΧΕΙΡΕΙ Ο Δ' ΑΝ ΑΡΞΗ, ΔΙΑΒΕΒΑΙΟΥ.

Να μην βιάζεσαι να αναλάβεις κάτι.Ότι όμως αρχίσεις, να μένεις σταθερός σ'αυτό.

4.ΜΙΣΕΙ ΤΟ ΤΑΧΥ ΛΑΛΕΙΝ, ΜΗ ΑΜΑΡΤΗΣ ΜΑΤΑΝΟΙΑ ΓΑΡ ΑΚΟΛΟΥΘΕΙ. Να μισείς τη βιαστική ομιλία. Υπάρχει φόβος να κάνεις λάθη, οπότε ακολουθεί η μετάνοια

5.ΜΗΤ' ΕΥΗΘΗΣ ΙΣΘΙ, ΜΗΤΕ ΚΑΚΟΗΘΗΣ. Να μην είσαι αφελής καλοήθης, ούτε όμως και ένας κακοήθης

6.ΑΦΡΟΣΥΝΗΝ ΜΗ ΠΡΟΣΔΕΧΟΥ. Να μη δέχεσαι την ανοησία

7.ΦΡΟΝΗΣΙΝ ΑΓΑΠΑ. Να αγαπάς τη σύνεση.

8.ΠΕΡΙ ΘΕΩΝ ΛΕΓΕ, ΩΣ ΕΙΣΙ ΘΕΟΙ. Για τους θεούς να λες ότι υπάρχουν

9.ΝΟΕΙ ΤΟ ΠΡΑΤΤΟΜΕΝΟΝ. Να αντιλαμβάνεσαι τα πραττόμενα.

10.ΑΚΟΥΕ ΠΟΛΛΑ. Να ακούς πολλά

11.ΛΑΛΕΙ ΚΑΙΡΙΑ. Να μιλάς τη στιγμή που πρέπει.

12.ΠΕΝΗΣ ΩΝ ΠΛΟΥΣΙΟΙΣ ΜΗ ΕΠΙΤΙΜΑ, ΗΝ ΜΗ ΜΕΓΑ ΩΦΕΛΗΣ.

Αν είσαι φτωχός, μη κατηγορείς τους πλουσιους, αν δεν ωφελείς πολύ

13.ΑΝΑΞΙΟΝ ΑΝΔΡΑ ΜΗ ΕΠΑΙΝΕΙ ΔΙΑ ΠΛΟΥΤΟΝ

Μην επαινείς τον πλούσιο άνδρα, αν είναι άνθρωπος χωρίς αξία

14.ΠΕΙΣΑΣ ΛΑΒΕ, ΜΗ ΒΙΑΣΑΜΕΝΟΣ. Να παίρνεις με την πειθώ, όχι με τη βία

15.ΟΤΙ ΑΝ ΑΓΑΘΟΝ ΠΡΑΣΣΗΣ, ΘΕΟΥΣ ΜΗ ΣΕΑΥΤΟΝ ΑΙΤΙΩ.

Ότι καλό σου συμβαίνει, να το αποδίδεις στους θεούς, όχι στον εαυτό σου

16.ΚΤΗΣΑΙ ΕΝ ΜΕΝ ΝΕΟΤΗΤΙ ΕΥΠΡΑΞΙΑΝ, ΕΝ ΔΕ ΤΩ ΓΗΡΑ ΣΟΦΙΑΝ. Κοίταζε να κερδίσεις στα νιάτα σου τα μέσα για μιά άνετα ζωή, στα δε γηρατειά σου σοφία

17.ΕΞΕΙΣ ΕΡΓΩ ΜΝΗΜΗΝ, ΚΑΙΡΩ ΕΥΛΑΒΕΙΑΝ, ΤΡΟΠΩ ΓΕΝΝΑΙΟΤΗΤΑ, ΠΟΝΩ ΕΓΚΡΑΤΕΙΑΝ, ΦΟΒΩ ΕΥΣΕΒΕΙΑΝ, ΠΛΟΥΤΩ ΦΙΛΙΑΝ, ΛΟΓΩ ΠΕΙΘΩ, ΣΙΓΗ ΚΟΣΜΟΝ, ΓΝΩΜΗ ΔΙΚΑΙΟΣΥΝΗΝ, ΤΟΛΜΗ ΑΝΔΡΕΙΑΝ, ΠΡΑΞΕΙ ΔΥΝΑΣΤΕΙΑΝ, ΔΟΞΗ ΗΓΕΜΟΝΙΑΝ.

Με τα έργα σου θα αποκτήσεις μνήμη,

με τις περιστάσεις σεβασμό,

με τη συμπεριφορά σου γενναιότητα,

με τον κόπο εγκράτεια,

με τον φόβο ευσέβεια,

με τον πλούτο φιλίες,

με τον λόγο πειθώ,

με την σιωπή στολίδια,

με το μυαλό δικαιοσύνη,

με την τόλμη ανδρεία,

με τις πράξεις σου δύναμη,

με το καλό σου όνομα εξουσία

## ΑΠΟΦΘΕΓΜΑΤΑ ΤΟΥ ΠΕΡΙΑΝΔΡΟΥ

Ο Περίανδρος ήταν υιός του Κύψελου. Γεννήθηκε στην Κόρινθο το 627 π.Χ., και έζησε στην Κόρινθο εως το 587 π. Χ.. Ήταν τύραννος της Κορίνθου, και ένας απο τους επτά σοφούς της Αρχαίας Ελλάδας.

Σύμφωνα με διάφορες πηγές τα ακόλουθα αποφθέγματα αποδίδονται σε αυτόν.

1.ΜΕΛΕΤΗ ΤΟ ΠΑΝ. Η εξάσκηση είναι το παν.

2.ΚΑΛΟΝ ΗΣΥΧΙΑ ΕΠΙΣΦΑΛΕΣ ΠΡΟΠΕΤΕΙΑ. Ωραίο πράγμα η ησυχία, επικίνδυνο πράγμα η αυθάδεια

3.ΚΕΡΔΟΣ ΑΙΣΧΡΟΝ. Το κέρδος είναι ντροπή

4.ΔΗΜΟΚΡΑΤΙΑ ΚΡΕΙΤΤΟΝ ΤΥΡΑΝΝΙΔΟΣ. Η δημοκρατία είναι καλύτερη από την εξουσία του τυράννου

5.ΑΙ ΜΕΝ ΗΔΟΝΑΙ ΘΝΗΤΑΙ, ΑΙ ΔΕ ΑΡΕΤΑΙ ΑΘΑΝΑΤΟΙ. Οι μεν ηδονές είναι εφήμερες, οι δε αρετές αθάνατες

6.ΕΥΤΥΧΩΝ ΜΕΝ ΜΕΤΡΙΟΣ ΙΣΘΙ, ΑΤΥΧΩΝ ΔΕ ΦΡΟΝΙΜΟΣ. Όταν ευτυχείς να είσαι μετρημένος, όταν δυστυχείς να είσαι συνετός

7.ΦΕΙΔΟΜΕΝΟΝ ΚΡΕΙΤΤΟΝ, ΑΠΟΘΑΝΕΙΝ Η ΖΩΝΤΑ ΕΝΔΕΙΣΘΑΙ. Αν είναι κανείς να τσιγκουνεύεται, καλύτερα να πεθάνει παρά να ζήσει στερημένος.

8.ΣΕΑΥΤΟΝ ΑΞΙΟΝ ΠΑΡΑΣΚΕΥΑΖΕ ΤΩΝ ΓΟΝΕΩΝ

Φρόντιζε να κάνεις τον εαυτό σου άξιο των γονέων σου.

9.ΖΩΝ ΜΕΝ ΕΠΑΙΝΟΥ, ΑΠΟΘΑΝΩΝ ΔΕ ΜΑΚΑΡΙΖΟΥ. Οσο ζείς, να σε επαινούν. Όταν πεθάνεις να σε καλοτυχίζουν.

10.ΦΙΛΟΙΣ ΕΥΤΥΧΟΥΣΟΙ ΚΑΙ ΑΤΥΧΟΥΣΙΝ Ο ΑΥΤΟΣ ΙΣΘΙ. Με τους φίλους σου να είσαι ίδιος, στις ευτυχίες και στις δυστυχίες τους.

11.ΟΝ ΑΝ ΕΚΩΣ ΟΜΟΛΟΓΗΣΗΣ ΠΟΝΗΡΟΝ, ΠΑΡΑΒΑΙΝΕ. Οποιον παραδεχτείς με τη θέληση σου ως κακόν, προσπέρνα τον

12.ΛΟΓΩΝ ΑΠΟΡΡΗΤΩΝ ΕΚΦΟΡΑΝ ΜΗ ΠΟΙΟΥ. Να μην κοινολογείς τα μυστικά

13.ΛΟΙΔΟΡΟΥ ΩΣ ΤΑΧΥ ΦΙΛΟΣ ΕΣΟΜΕΝΟΣ1. Να προπηλακίζεις τον άλλον με την ιδέα ότι θα γίνεις γρήγορα φίλος του.

14.ΤΟΙΣ ΜΕΝ ΝΟΜΟΙΣ ΠΑΛΑΙΟΙΣ ΧΡΩ, ΤΟΙΣ Δ' ΟΨΟΙΣ ΠΡΟΣΦΑΤΟΙΣ. Οι νόμοι σου να είναι παλιοί, τα φαγητά σου φρέσκα.

15.ΜΗ ΜΟΝΟΝ ΤΟΥΣ ΑΜΑΡΤΑΝΟΝΤΑΣ ΚΟΛΑΖΕ, ΑΛΛΑ ΚΑΙ ΤΟΥΣ ΜΕΛΛΟΝΤΑΣ ΚΩΛΥΕ. Να μην αρκείσαι στο να τιμωρείς αυτούς που κάνουν σφάλματα, αλλά και αυτούς που πρόκειται να κάνουν να τους εμποδίζεις.

16.ΔΥΣΤΥΧΩΝ ΚΡΥΠΤΕ, ΙΝΑ ΜΗ ΤΟΥΣ ΕΧΘΡΟΥΣ ΕΥΦΡΑΝΗΣ. Κρύβε τη δυστυχία σου, για να μη δώσεις χαρά στους εχθρούς σου.

## PART B: ANCIENT GREEK QUOTATIONS

### B.1. Introduction to the Ancient Greek Maxims

*'Long may you live, and fill the Solian throne,*
*Succeeded still by children of your own;*
*And from your happy island while I sail,*
*Let Cyprus send for me a favoring gale;*

*May she advance, and bless your new command,*
*Prosper your town, and send me safe to land'.*

Solon[1]

The Seven Sages (of ancient Greece) or Seven Wise Men[2] was the title given by ancient Greek cultural tradition to seven early 6th century B.C. philosophers, poets, rulers, statesmen and law-makers who were renowned in the following centuries for their wisdom, and which is still valid today.

The seven sages were Thales, Pittacos, Bias, Solon, Cleovoulos, Periandros, and Chilon[3]. They lived in ancient Greece over 600 years B.C. and before the advent of the classical Greek philosophers, like Socrates, Plato, Aristotle, etc.

Aristotle esteemed the wisdom of Bias. So did Plato who praises Bias, and Pittacos. Heracleitus[4] had a very high respect for Bias and Pittacos. Also Plutarch[5], in his famous 'Dinner of the seven sages', refers to all seven sages with the highest remarks[6].

Their maxims and quotations[7] set the background for the development of the classical Greek philosophy.

The purpose of this book is to offer any reader a very simple guide into the wisdom of ancient Greece, improve his or her learning and thinking, because as Empedocles[8] has said 'learning really cultivates thinking' and possibly allow him or her to gain some better understanding of this very old wisdom, and therefore see with their own 'eyes' and soul how these can help them in their every-day life.

And as Peter Abelard noted in his *'Hymnus Paraclitensis'* nine centuries ago[9]:

*'O quanta qualia sunt illa sabbata,*
*Quae semper celebrat superna curia'.*
*'O what their joy and their glory must be,*

*Those endless Sabbaths the blessed one see!'*

All these quotations will, most probably, fill the reader with feelings of the joy and the glory of the old times, and make their Sabbaths, being their days of meditation and reflection quite blessed. And as C. Cavanos added[10] in 1996, 'the wisdom of the seven sages of ancient Greece, provides all people a wisdom that can serve in every age and every country as a safe guide in one's individual and public life'.

And as the great Friedrich Nietzche[11] concludes: 'The first philosophical event in the Greek world, the selection of their seven sages, gives the first distinctive and unforgettable characteristic of Greek civilization. Other people have saints, while the Greeks have philosophers. They are right when some state that a people in not defined by its great men it has but by the way it recognizes and honors them'.

## B.2. The Maxims of the Oracle of DELPHI

'As a child, be well behaved
As a teenager, control yourself
As middle-age, be just
As an old man, be sensible
On reaching the end, be without sorrow'.

Inscription at Ai Khanum[12], Afghanistan

This chapter describes the location of Delphi, and the maxims of the oracle of Delphi (translated into English).

### The location of Delphi

At the foot of Mount Parnassos, within the angle formed by the twin rocks of the Phaedriades, lies the Pan-Hellenic sanctuary of Delphi, which had the most famous oracle of ancient Greece. And as Nagel's Encyclopedia on Greece[13] states: 'The savage grandeur of the site, the memories connected with the oracle of Apollo, the deserted melancholy of the ruins, all combine to make Delphi one of the most remarkable places in Greece.'

Delphi was regarded as the centre of the world. According to mythology, it is here that the two eagles sent out by Zeus from the ends of the universe to find the navel of the world met. The sanctuary of Delphi, set within a most spectacular landscape, was for many centuries the cultural and religious centre and symbol of unity for the Hellenic world.

The history of Delphi begins in prehistory and in the myths of the ancient Greeks. In the beginning the site was sacred to Mother Earth and was guarded by the terrible serpent Python, who was later killed by Apollo. Apollo's sanctuary was built here by Cretans who arrived at Kirrha, the port of Delphi, accompanied by the god in the form of a dolphin.

This myth survived in plays presented during the various Delphic festivals, such as the Septerion, the Delphinia, the Thargelia, the Theophania and, of course. the famous Pythia, which celebrated the death of Python and comprised musical and athletic competitions.

The earliest finds in the area of Delphi, which date to the Neolithic period (4000 BC), come from the Korykeion Andron, a cave on Parnassos, where the first rituals took place. The remains of a Mycenaean settlement and cemetery were discovered within the sanctuary, but traces of occupation are rare and very fragmentary until the eighth century BC, when the cult of Apollo was established and the development of the sanctuary and the oracle began.

The first stone temples of Apollo and Athena, who was also officially venerated under the name of "Pronaia" or "Pronoia" and had her own sanctuary, were built towards the end of the seventh century BC. According to literary and archaeological evidence other gods were associated with the sanctuary; these included Artemis, Poseidon, Dionysus, Hermes, Zeus Polieus, Hygeia and Eileithyia.

Delphi[14] is both an archaeological site and a modern town in Greece. It is located on the south-western spur of Mount Parnassus in the valley of Phocis.
Delphi was the site of the Oracle of Delphi[15], the most important oracle in the classical Greek world, when it was a major site for the worship of the god Apollo[16] after he slew the Python[17], a deity who lived there and protected the navel of the Earth.

The sanctuary of Delphi, set within a most spectacular landscape, was for many centuries the cultural and religious centre and symbol of unity for the Hellenic world.

This sacred location in Delphi was a pan-hellenic sanctuary, where every four years athletes from all over the Greek world competed in the Pythian Games, one of the four pan-hellenic games[18], precursors to the Modern Olympics[19].

Delphi was revered throughout the Greek world as the centre of the earth and the universe. In the inner room (hestia ("hearth")) of the Temple of Apollo, an eternal flame burned. After the battle of Platea[20], the Greek cities extinguished their fires and brought new fire from the hearth of Greece, at Delphi.

Also in the foundation stories of several Greek colonies, the founding colonists were first dedicated at Delphi.

The earliest finds in the area of Delphi, which date to the Neolithic period (4000 BC), come from the Korykeion Andron, a cave on Parnassos, where the first rituals took place. The remains of a Mycenaean settlement and cemetery were discovered within the sanctuary, but traces of occupation are rare and very fragmentary until the eighth century BC, when the cult of Apollo was established and the development of the sanctuary and the oracle began.

The first stone temples of Apollo and Athena[21] were built towards the end of the seventh century BC. According to literary and archaeological evidence other gods who were associated with the sanctuary were Artemis[22], Poseidon[23], Dionysus[24], Hermes[25], Zeus[26], Hygeia[27], etc.

For over 1000 years (between the ninth century B.C., to the fourth century A.D.) the Oracle at Delphi, which was regarded as the most trustworthy, was at its peak. Over 500 hundred oracular statements were delivered by the Pythia, the priestess, and interpreted by the priests of Apollo.

These oracular statements were given in the most secret part of the temple (a lower room called the ‘adyton’), with the Pythia as

intermediary, seared on the sacred tripod, near the conical stone (‘omphalos’) covered by a network of fillets which marked the center of the world.

A small sample of these statements are contained in appendix A.

Cities, rulers and ordinary individuals alike consulted the oracle, expressing their gratitude with great gifts and spreading its fame around the world. The oracle was thought to have existed since the dawn of time. Indeed, it was believed to have successfully predicted events related to the cataclysm of Deukalion, the Argonaut's expedition and the Trojan War.

It was the oracle's fame and prestige that caused two Sacred Wars in the middle of the fifth and fourth centuries BC. In the third century BC, the sanctuary was conquered by the Aetolians, who were driven out by the Romans in 191 BC. In Roman times, the sanctuary was favoured by some emperors and plundered by others, including Sulla[28] in 86 BC.

The maxims of the Oracle at Delphi were made up of very brief quotations (two to five words) full of wisdom and moral values. The subject matter they deal with varies from religious faith, to obedience to law, how to treat friends, how to behave in a just manner, education, country, way of life, happiness, etc.

These maxims, 147 in total, were inscribed in the frontal columns at the temple of the god Apollo, at the Oracle of Delphi. They were copied on single marble tablets and were transported to all parts of the Ancient Greek World, as the writing on paper or on parchment was not known at the time.

It should be noted that these 147 maxims of Delphi embodied the complete universe of values for the ancient Greeks. The number 147 equals 3 times 7 times 7 (or 3x7x7). The meanings of numbers in the ancient Greek world were quite important. Number 3 represents divine perfection, and in Pythagorean terms completion.

. Number 4 represents the whole creation, as there are 4 seasons in a year, 4 winds, 4 directions, 4 elements (fire, water, air and , earth), etc. Number 7 is the combination of 3 and 4, and represents the universe. Also Apollo's lyre (musical instrument) had 7 strings, there were 7 sages, etc. In Pythagorean terms 7 is a cosmic number with 3 of heaven and 4 of the world. Number 147, being 3x7x7, represented all divine values for all universes (a universe of a universe).

Most of these maxims have been attributed to the seven sages of Ancient Greece: Thales, Pittacos, Bias, Solon, Cleovoulos, Periandros, and Chilon.

These maxims (translated into English) are the following:
1. Follow God.
2. Obey the law.
3. Worship God.
4. Respect your parents.
5. Be overcome by justice.
6. Base your knowledge on learning.
7. Understand after you have heard what has occurred.
8. Know yourself.
9. Intend to get married.
10. Take care to know the right opportunity.
11. Think as a mortal.
12. Act as if you are a stranger.
13. Honor your family.
14. Control yourself.
15. Help your friends.
16. Control your anger.
17. Exercise prudence.
18. Honor divine providence.
19. Do not use an oath.
20. Love friendship.
21. Concentrate on education.
22. Pursue honor.
23. Seek wisdom.

24. Praise the good.
25. Do not accuse anyone.
26. Praise virtue.
27. Practice what is just.
28. Be benevolent to your friends.
29. Guard yourself against your enemies.
30. Exercise nobility of character.
31. Shun evil.
32. Be interested in public affairs.
33. Guard what is yours.
34. Shun what belongs to others.
35. Listen to everyone.
36. Be religiously silent.
37. Do favors for your friends.
38. Nothing in excess.
39. Use time in an economical way.
40. Look toward the future.
41. Hate violent and offensive behavior.
42. Respect those who have taken refuge in holy temples.
43. Be accommodated to all.
44. Educate your sons.
45. When you have, give freely.
46. Fear deceit.
47. Praise everyone.
48. Be a seeker of wisdom.
49. Judge according to divine law.
50. Think first, act later.
51. Shun murder.
52. Wish for things possible.
53. Associate with the wise.
54. Test the character of a person.
55. Give back what you have received.
56. Do not suspect anyone.
57. Exercise knowledge and skills in profession, trade or science.
58. Give what you mean to give.
59. Honor good deeds.
60. Be jealous of no one.

61. Be on your guard.
62. Praise hope.
63. Hate a false accusation.
64. Gain possessions justly.
65. Honor good men.
66. Know the person who judges.
67. Submit to married life.
68. Believe in good luck.
69. Do not sign a guarantee when obtaining a loan.
70. Speak plainly.
71. Associate with your peers.
72. Govern your expenses.
73. Be happy with what you have.
74. Revere a sense of shame.
75. Fulfill a favor.
76. Pray for happiness.
77. Be fond of fortune.
78. Observe what you have heard.
79. Work for what you can own.
80. Despise strife.
81. Detest disgrace.
82. Restrain your tongue.
83. Guard against violent and offensive behavior.
84. Judge in a just way.
85. Use what you have.
86. Judge without accepting gifts.
87. Accuse someone (only) when he/she is present.
88. Speak (only) when you know.
89. Do not behave in a violent way.
90. Live without sorrow.
91. Behave with gentleness to others.
92. Complete your activities without fear and without shrinking back.
93. Treat everyone with kindness and friendship.
94. Do not curse your sons.
95. Govern your wife.
96. Benefit yourself.

97. Behave with a friendly and courteous manner.
98. Respond in a timely way.
99. Struggle without losing your good reputation.
100. Act without repenting.
101. When you err, repent.
102. Control your eyes.
103. Think without time limits.
104. Act quickly.
105. Guard friendship.
106. Be grateful.
107. Pursue harmonic co-existence.
108. Do not reveal entrusted secrets.
109. Fear rulers (and ruling).
110. Pursue what is profitable.
111. Accept opportunity with pleasure.
112. Do away with enmities.
113. Accept old age.
114. Do not boast about your physical strength.
115. Your words should be words of kindness and respect.
116. Flee enmity.
117. Acquire wealth in a just way.
118. Do not abandon what you have decided to do.
119. Despise evil.
120. Venture into danger with prudence.
121. Do not get tired of learning.
122. Do not leave things undone due to thrift.
123. Admire the oracular responses (i.e. the responses of the holy men or women to questions put to them by anyone).
124. Love the people you feed.
125. Do not oppose somebody absent.
126. Respect the elders.
127. Teach the young.
128. Do not trust wealth.
129. Respect yourself.
130. Do not use insolence to govern.
131. Honor your ancestors by placing flower wreaths on their tombs.

132. Die for your country.
133. Do not be discontented by life.
134. Do not make fun of the dead.
135. Sympathize with the unlucky.
136. Gratify without harming.
137. Grieve for nobody.
138. Beget children from noble ancestry.
139. Make promises to no one.
140. Do not wrong the dead.
141. Be well off as a mortal.
142. Do not trust fortune.
143. As a child, be well behaved.
144. As a teenager, control yourself.
145. As middle-age, be just.
146. As an old man, be sensible.
147. On reaching the end, be without sorrow.

## B.3. The Quotations of the Seven Sages

*'I shall quote quickly, the name, the birth-place and one quotation of each of the seven sages:*
*Cleovoulos from Lindos said that 'The measure (limit, analogy) in all things is the best'.*
*Chilon from Sparta 'Know yourself',*
*Periandros from Corinth 'You must hold your temper'.*
*Pittacos from Mytilene 'Do not exaggerate in anything'.*
*Solon fron Athens 'You must always plan for the end of your life'.*
*'Most people are bad' said Bias from Priene, and*
*'Avoid giving guarantees for a loan' said Thales from Miletus'.*

Griedericus Jacobs[29].

This chapter describes the quotations of the seven sages of ancient Greece:

- Thales,
- Pittacos,

- Cleovoulos,
- Solon,
- Periandros,
- Bias, and
- Chilon.

These quotations (translated in English) are the following:

## Quotations of Cleovoulos

Cleovoulos was the son of Evagoras. He was born in Lindos, on the island of Rodos. He lived in the sixth century B.C., and he was the ruler of Lindos. He was considered as one of the seven sages (wise men) of Ancient Greece.

He studied philosophy in Egypt, and had a daughter named Cleovulina, who used to compose enigmas in hexameter verse, that were said to be of no less significance than his own.
The following puzzle (enigma) is considered his own:
'One father, twelve children, and to each child
twice thirty daughters belong, different in looks.
White are half of them, black are the other half,
All of them are immortal, yet they all die'.

The solution to this is 'time', as time has twelve months, and every month thirty days and thirty nights. The days follow one another on a never-ending stream. As one dies it gives birth to another one, and so on.

Plutarch, in his famous 'Dinner of the seven sages', refers to Cleovoulos and all the other sages with the highest remarks.

He used to compose songs and sayings in verse to the number of three thousand lines.

Diogenes Laertius presents a sample of these lines:

"I am a brazen maiden lying here
Upon the tomb of Midas.
And as long as water flows,
As trees are green with leaves,
As the sun shines and eke the silver moon,
As long as rivers flow, and billows roar,
So long will I upon this much wept tomb,
Tell passers-by, "Midas lies buried here."

The subject matter of the quotations varies from religious faith, to obedience to law, how to treat friends, how to behave in a just manner, education, country, way of life, happiness, etc.

The quotations, according to various sources, attributed to him, were the following:

1. The measure (limit, analogy) in all things is the best.
2. Respect your father.
3. Maintain your body and mind in good order.
4. Like to listen and not to say too much.
5. It is best to know many things than to be ignorant.
6. You should only speak in respectful terms.
7. Be a fiend to virtue, and a stranger to vice.
8. Hate injustice.
9. Be always respectful.
10. To your co-citizens always advise the best.
11. Master pleasure.
12. Never do anything with violence.
13. Educate your children.
14. Pray to fortune.
15. Destroy enmities.
16. Consider as your enemy the enemy of the people.

17. Do not fight with your wife and do not behave with arrogance in front of others. The first shows mainly stupidity, while the second may make others consider you to be a crazy man.
18. Do not punish drunk slaves otherwise you will too seem to be drunk.
19. Marry from your own social level because if the wife (or husband) is from a higher social level, you will acquire bosses, not relatives.
20. Do not laugh aloud when a man mocks others, because you will draw upon yourself the hate of those who are been mocked.
21. If you are rich, do not feel proud. If you are poor, do not feel meek.

## Quotations of Solon

Solon was the son of Exikestidis. He was born in Salamis, an island near Athens. He lived in Athens in the sixth century B.C. (ca. 640-560 B.C.), and he was a law-maker, political reformer and a poet. He was considered as one of the seven sages (wise men) of Ancient Greece.

In 594 BC he was made governor (archon) of Attica, in order to subdue the civil disorder that was rampant there. He introduced a set of ordinances (called seisachtheia[30]), that did much to improve conditions.
The 'seisachtheia' laws immediately cancelled all outstanding debts, retroactively emancipated all previously enslaved debtors, reinstated all confiscated serf property to the 'hektemorioi', and forbade the use of personal freedom as collateral in all future debts. A ceiling to maximum property size was also instituted regardless of the legality of its acquisition (i.e. by marriage), meant to prevent excessive accumulation of land by powerful families.

His ordinances were such a success that he was given the task of rewriting the constitution, creating what was later called the Solonian Constitution[31] .

To the question ‘what are laws?’, he replied, ‘Laws are something like the web of a spider. If something light falls on it, it remains resilient and does not break. But if something heavier and stronger falls upon it, it pierces and breaks’.

Plutarch, in his famous ‘Dinner of the seven sages’, refers to Solon and the other sages with the highest remarks.

The subject matter of his quotations varies from religious faith, to obedience to law, how to treat friends, how to behave in a just manner, education, country, way of life, happiness, etc.

The quotations, according to various sources, attributed to him, were the following:
1. Never exaggerate.
2. Do not take the position of a judge, as in this case you will be hated by the condemned.
3. Avoid pleasure and joy that creates pain (physical or psychic)
4. Keep the politeness and goodness of your character more faithful than your oath.
5. Seal up your words with silence, and your silence with the right timing.
6. Do not lie but tell the truth.
7. Involve yourself with the serious and worthy things.
8. Do not claim to be more just them your parents.
9. Do not acquire friends quickly. When, however, you acquire them, do not reject them quickly.
10. Only when you learn how to be governed, you will know how to govern.
11. If you ask others to justify their action, be eager to also do the same (justify your actions).
12. Your advice should not be for the pleasurable, but for the best (or noblest).
13. Do not be insolent towards your co-citizens.

14. Do not associate with bad people.
15. Do have relationships with Gods.
16. Respect your friends.
17. If you don't see something, keep silent.
18. Even if you know, keep silent.
19. Be kind to your own people.
20. On the basis of the significant draw conclusions on the not significant.

## Quotations of Chilon

Chilon was the son of Damagitos[32]. He was born in Sparta. He lived in Sparta in the sixth century B.C. (born ca. 560 B.C.), and he was a law-maker, political leader and a poet. He was considered as one of the seven sages (wise men) of Ancient Greece.

It is recorded that he composed verses in elegiac metre to the number of two hundred. Chilon was also the first person who introduced the custom of joining the ephors to the kings as their counselors.

Chilon flourished around the beginning of the 6th century B.C. The tradition was that he died of joy in the arms of his son, who had just gained a prize at the Olympic games.

He was considered as one of the seven sages (wise men) of Ancient Greece.
The following poem is considered as his own:

'Gold is tested on the rocky whetstone.
That's where the true from the false gold shows up.
On the other hand,
Gold again is used to test the mind of people
Where who is good and who is bad becomes apparent'.

Plutarch, in his famous ‘Dinner of the seven sages’, refers to Chilon and the other sages with the highest remarks.

The subject matter of his quotations varies from religious faith, to obedience to law, how to treat friends, how to behave in a just manner, education, country, way of life, happiness, etc.

The quotations, according to various sources, attributed to him, were the following:

1. Know yourself.
2. When you drink alcohol, do not talk too much, you will make mistakes.
3. Do not offend free men, because it is not right.
4. Do not slander your neighbors, for you are likely to hear things which make you unhappy.
5. Take your time during the dinners of your friends, while be quick during their unfortunate events.
6. Your wedding should be simple.
7. Bless the dead person.
8. Respect your elders.
9. Hate the person who involved in the affairs of others.
10. Prefer loss to shameful profit. The first will make you sad only once, while the other will worry you forever.
11. Do not laugh at the person who is unfortunate.
12. Remain calm against rugged people, so that they are ashamed rather than feared of you.
13. Govern and protect your family.
14. Do not allow your tongue to run ahead of your intellect.
15. Control your anger.
16. Do not desire things that cannot be acquired.
17. Do not try to overpass people on the road nor make all kinds of hand gestures, this is done by the crazy people.
18. Obey the law.
19. When they are unjust to you, be willing to reconcile, when they insult you, do not seek revenge.

## Quotations of Thales

Thales was the son of Examyas and Cleovoulina. He was born in the Ancient Greek City of Militos, in Ionia, in Asia Minor. He lived in Militos in the sixth century B.C. (ca. 624-546 B.C.), and he was a scientist, a philosopher, and the founder of the Ionian school of natural philosophy. He was considered as one of the seven sages (wise men) of Ancient Greece.

Aristotle, the major source for Thales's philosophy and science[33], identified Thales as the first person to investigate the basic principles, the question of the originating substances of matter and, therefore, as the founder of the school of natural philosophy. Thales was interested in almost everything, investigating almost all areas of knowledge, philosophy, history, science, mathematics, engineering, geography, and politics. He proposed theories to explain many of the events of nature, the primary substance, the support of the earth, and the cause of change. Thales was much involved in the problems of astronomy and provided a number of explanations of cosmological events which traditionally involved supernatural entities. His questioning approach to the understanding of heavenly phenomena was the beginning of Greek astronomy. Thales's hypotheses were new and bold, and in freeing phenomena from godly intervention, he paved the way towards scientific endeavour.

He founded the Milesian school of natural philosophy, developed the scientific method, and initiated the first western enlightenment. To the question ‘who is the most happy human being?’, he replied ‘The human being who has a healthy body, a strong mind and a cultivated nature’.

To the question ‘which is the most difficult thing in the world?’, he gave the answer: ‘the most difficult thing in the world is for someone know himself (or herself)’.

One of his songs recited at the various symposia was the following[34]:

'Lots of words do not show prudence.
One only wisdom you should seek.
One only good you should select.
This is the only way you will shut
The absolute mouths those people who talk nonsense'.

Plutarch, in his famous 'Dinner of the seven sages', refers to Thales and the other sages with the highest remarks.

The subject matter of his quotations varies from religious faith, to obedience to law, how to treat friends, how to behave in a just manner, education, country, way of life, happiness, etc.

The quotations, according to various sources, attributed to him, were the following:

1. Do not give guarantees (on loans) as the misfortune is nearby.
2. Remember your friends, both, when they are near you, as well as when they are far away.
3. Do not beautify your external appearance, but you should look to become good in your behavior.
4. Do not get rich in a bad way.
5. Do not allow false accusations to influence you against persons that have earned your trust.
6. Do not get tired in flattering and speaking well to your parents.
7. Do not accept bad things.
8. Whatever care you provide for your parents, the same you should expect to receive when you reach old age, by your children.
9. The correct judgment (or opinion) is a difficult thing.
10. The achievement of something desirable is a very pleasurable thing.
11. Laziness is an ill-pleased thing.

12. No being able to control yourself is a hurtful thing.
13. Ignorance is a painful thing.
14. Teach and learn the best.
15. Do not be lazy, even if you are rich.
16. Hide bad things in your home.
17. It is better if they hate you than if they feel sorrow for you.
18. Regulate your life according to a standard.
19. Do not trust all people.
20. When you rule as a chief, you should adorn yourself.

## Quotations of Pittacos

Pittacos was the son of Yrradios[35].
He was born in Mytilini on the Greek island of Lesvos. He lived in Mytilini in the sixth century B.C. (ca. 650-570 B.C.), and he was a political and military leader. He was considered as one of the seven sages (wise men) of Ancient Greece.

Some authors mention that he had a son called Tyrrhaeus. The legend says that his son was killed, and when the murderer was brought before Pittacos, he dismissed the man, saying, "Pardon is better than repentance[36]." Of this matter, Heraclitus[37] says that he had got the murderer into his power, and then he released him, saying, "Pardon is better than punishment."
He defined ‘intelligence’ as ‘the ability someone could have to predict the not desirable, and to be able to help that these do not get done’. He defined ‘valour’ as ‘the ability someone could have to find ways to cure the undesirable things when they happen’.

Plato praises Pittacos. Heracleitos also had a very high respect for Pittacos, and Plutarch, in his famous ‘Dinner of the seven sages’, refers to Pittacos and the other sages with the highest remarks.

The subject matter of his quotations varies from religious faith, to obedience to law, how to treat friends, how to behave in a just manner, education, country, way of life, happiness, etc.

The quotations, according to various sources, attributed to him, were the following:

1. Learn to judge the right moment
2. Don't say what you intend to do, because if you don't succeed, everyone will laugh at you
3. Listen to your friends.
4. Don't do yourself, what you don't like in others
5. Don't blame someone who is being unfortunate. These are things that provoke the anger and punishment by Gods.
6. Return goods that have been entrusted to you.
7. Show tolerance to small damages inflicted upon you by your neighbors.
8. Don't slander your friend, nor praise your enemy because such a thing is unreasonable.
9. It is difficult to foresee the future what has already happened is the only certain thing.
10. Land is trustworthy, while sea is untrustworthy
11. Profit is greedy
12. Acquire what is not destroyed by time: piety, education, prudence, thoughtful mind, truth, belief, expense, skills and dexterities, co-operation, care, effective management, professional knowledge.

## Quotations of Bias

Bias was the son of Tevtamos[38]. He was born in Priene, an Ancient Greek City in Ionia, north of Militos, in Asia Minor (present-day Turkey). He lived in Priene in the sixth century B.C. (ca. 625-540 B.C.). He was considered as one of the seven sages (wise men) of Ancient Greece.

One of the examples of his goodness is the legend that says that he paid a ransom for some women who had been taken prisoner. After

educating them as his own daughters, he sent them back to Messina, their homeland, and to their fathers.
He also wrote about two thousand verses on Ionia, to show in what way a man might achieve happiness.

To the question ‘which is the sweetest thing to people?’, he replied, ‘hope’.

Aristotle esteemed the wisdom of Bias. So did Plato who praises Bias, and Pittacos. Heracleitos had a very high respect for Bias and Pittacos. Also Plutarch, in his famous ‘Dinner of the seven sages’, refers to all seven sages with the highest remarks.

The subject matter of his quotations varies from religious faith, to obedience to law, how to treat friends, how to behave in a just manner, education, country, way of life, happiness, etc.

The quotations, according to various sources, attributed to him, were the following:

1. Most people are bad people.
2. Look into your mirror, and if you look nice, you must do nice things if, however, you look ugly, you must correct your physical deficiency with politeness and goodness
3. Do not be in a hurry to undertake something. When, however, you start, stay fixed to that until the end.
4. Hate to talk in haste as there is the fear of making mistakes, in which case, asking for forgiveness follows.
5. Do not be a naïve benevolent man, not a malicious man.
6. Do not accept thoughtlessness.
7. Love practical wisdom.
8. You should state that Gods exist.
9. Understand what has been achieved.
10. Listen to everything.
11. Speak at the exact moment that is most appropriate.

12. If you are poor, do not accuse the rich, unless you benefit much everyone.
13. Do not praise the rich man, if he has no values.
14. Take with persuasion, not with violence
15. Thank Gods for whatever good comes your way, not yourself
16. Pursue the means, while young, for a plentiful life, and wisdom, when you reach old age.
17. You will be remembered well by your good deeds,
you will become more pious with the passing of time,
you will be more brave, with your behaviour,
you will be more self-controlled, by working hard,
you will have more respect, by instilling fear,
you will have more friends, by becoming richer,
you will be more persuasive, by exercising reason,
you will be looking better, by using silence,
you will be more just, by using intellect,
you will be more courageous, by showing valour,
you will be more powerful, by your achievements,
you will attain authority, by your good name.

## Quotations of Periandros

Periandros was the son of Kypselos[39]. He was born in Corinth. He lived in Corinth in the sixth century B.C. (ca. 627-587 B.C.), and he was its ruler. He was considered as one of the seven sages (wise men) of Ancient Greece.

He supported greatly the arts, constructing various buildings and inviting poets and noted writers like Aesop[40] and others.

He founded new colonies for Corinth such as Naukratis in Egypt. He brought economic wealth in Corinth, the arts flourished, as well crafts and architecture.

Plutarch, in his famous ‘Dinner of the seven sages’, refers to Periandros and the other sages with the highest remarks.

The subject matter of his quotations varies from praising exercise, to treating friends, how to safeguard secrets, handling errors, respecting laws, etc.

The quotations, according to various sources, attributed to him, were the following:

1. Exercising is the best thing.
2. To be quiet is a nice thing, to be arrogant and abusive, a dangerous one.
3. Profit is shameful.
4. Democracy is better than the power of tyrant
5. Mischievous pleasures are mortal, while virtues are immortal
6. When you are happy, be modest, when you are unhappy, be sensible
7. If one is to live in a thrifty manner, it is best to die rather than live in need.
8. Take care to make yourself worthy of your parents
9. While you live, they should praise you, when you die, then should speak well for you.
10. Treat your friends the same way, and in their good times, and in their misfortunes.
11. Bypass whoever you personally feel as bad.
12. Do not share with others secrets entrusted to you.
13. Abuse the other person on the basis that you will quickly become his friend.
14. Your laws should be old, your dinners fresh.
15. Do not be happy by punishing those who commit errors, but you should also hinder those who are willing to commit them.
16. Hide your misfortune, so that you do not give joy to your enemies

# APPENDIX A: A SAMPLE OF DELPHIC STATEMENTS

> *'Tell the king; the fair wrought house has fallen.*
> *No shelter has Apollo, nor sacred laurel leaves;*
> *The fountains are now silent; the voice is stilled.*
> *It is finished'.*

Last oracular statement delivered to Emperor Theodosius I, 393 A.D[41].

The following list of statements is only a small sample of over 500 statements delivered over 1000 years by the Oracle of Delphi[42].

## 1. STATEMENTS TO KING LYCURGUS OF SPARTA (9th century BC)

Around the 9th century BC (dates are not completely verified, and some even question his existence) the regent of Sparta and writer of the Spartan constitution went to the oracle to ask for guidance. The oracle told Lycurgus that his prayers had been heard and that the state which observed the laws of Lycurgus would become the most famous in the world. With such an endorsement, Lycurgus went to the leading men of Sparta and enlisted their support. Seeking further assistance she also told him:

***There are two roads, most distant from each other: the one leading to the honorable house of freedom, the other the house of slavery, which mortals must shun. It is possible to travel the one through manliness and lovely accord; so lead your people to this path. The other they reach through hateful strife and cowardly destruction; so shun it most of all.***

As a result Lycurgus built a constitution for the Spartans that combined features of a monarchy with two kings, of a land-owning aristocracy and a democracy. The oracle further told him:

***Love of money and nothing else will ruin Sparta.***

As a result Lycurgus decreed that no silver money was allowed in Sparta, creating a cumbersome iron currency instead. The oracle was proved correct. One of the reasons attributing to Sparta's downfall was the gold and the silver its soldiers sent home after the Peloponnesian War.

## 2. STATEMENTS TO ATHENIAN LAW-MAKER AND WISE MAN OF ANCIENT GREECE SOLON (594 BC)

In 594 BC, Solon, the Athenian lawgiver, and one of the seven sages of ancient Greece, wanted to build his famous constitutional reforms for Athens. To this regard, Solon sought the advice of the oracle who told him:

***Seat yourself now amidships for you are the pilot of Athens. Grasp the helm fast in your hands; you have many allies in your city.***

As a result Solon refused the opportunity to become a tyrant, and created a constitution for which he, and Athens, were justly honored. Through trial by jury, a graduated tax system and the forgiveness of debts he prevented a growing gap between the "haves" and the "have-nots". But he refused to accept the confiscations of the property of the rich, so creating an Athenian middle class. He secured an Oath from the Athenian Council of Magistrates that if they violated these laws they would dedicate a gold statue to the Oracle of Delphi of equal weight to themselves.

## 3. STATEMENTS TO ATHENS AND SPARTA REGARDING THE ATTACK OF KING XERXES OF PERSIA (480 BC)

In 480 BC, when king Xerxes the son of Darius of Persia, returned to finish the job of conquering the Greeks in which his father had failed, the Athenians consulted the oracle. They were told:

***Now your statues are standing and pouring sweat. They shiver with dread. The black blood drips from the highest rooftops. They have seen the necessity of evil. Get out, get out of my sanctum and drown your spirits in woe.***

It was unambiguous. When persuaded to seek advice a second time, the oracle gave a way for the Athenians to escape their doom.

***When Athena approached her father to help her city, Zeus responded that he would grant that "a wall of wood alone shall be uncaptured, a boon to you and your children."***

Also the oracle again advised the Athenians to flee:

***Await not in quiet the coming of the horses, the marching feet, the armed host upon the land. Slip away. Turn your back. You will meet in battle anyway. O holy Salamis, you will be the death of many a woman's son between the seedtime and the harvest of the grain.***

Meanwhile, the Spartans also consulted the oracle and were told:

***The strength of bulls or lions cannot stop the foe. No, he will not leave off, I say, until he tears the city or the king limb from limb.***

or in a version according to Herodotus[43]:

*'Hear your fate, O dwellers in Sparta of the wide spaces;*
*Either your famed, great town must be sacked by Perseus' sons,*
*Or, if that be not, the whole land of Lacedaemon*
*Shall mourn the death of a king of the house of Heracles,*
*For not the strength of lions or of bulls shall hold him,*

*Strength against strength; for he has the power of Zeus,*
*And will not be checked till one of these two he has consumed'.*

The Spartans withdrew in consternation, wondering which fate was worse. The Delphians themselves then asked how Persia could be defeated. The oracle replied:

***Pray to the Winds. They will prove to be mighty allies of Greece.***

Events overtook the prophecy when the Persian army assaulted Thermopylae, where the Spartans (notably "the 300") and allies held the pass against them. The Spartans under King Leonidas (The Lion) resisted the Persian advance at Thermopylae until betrayed by treachery. Refusing to retreat, the entire Spartan contingent, including their King (as foretold), lost their lives, but in so doing gained immortal fame. The Persian armada then sailed to nearby Cape Artemisium, where they were met by the Athenian fleet. The Athenian ships fought against great odds, but in three battles managed to hold their own.

A tremendous storm then arose at Artemesium, with the most violent winds attacking the ships for three days. The Persians lost about 20% of their warships and perhaps the same number of transport vessels to the storm. The stormy winds and huge waves did not harm the Athenian ships.

Back in Athens Themistocles argued that the wall of wood referred to the Athenian navy and persuaded the Athenians to pursue their policy of using wealth from their Attic silver mines at Lavrion to continue building their fleet.

On the grounds that the oracle referred to the nearby island of Salamis as "holy", he claimed that those slain would be Greece's enemies, not the Athenians. For these the oracle would have said "O cruel Salamis". His voice carried the day, Athens was evacuated to Salamis and in a following naval battle the Athenian fleet and its allies destroyed the Persian fleet at Salamis, while watched by Xerxes.

Despite the fact that Athens was burned by the Persians, her occupants were saved, the Persian risk was ended and the authority of the Oracle was never higher.

## 4. STATEMENT TO A FRIEND OF SOCRATES RE: THE WISDOM OF SOCRATES (440 BC)

Around 440 BC Chaerophon, a friend of Socrates visits the Oracle of Delphi and asks Pythia, "Is there any man alive wiser than Socrates?" The answer that he received was simply:

***No.***

Socrates, about 30 years old at the time, when he heard that, said that either all were equally ignorant, or that he was wiser in that he alone was aware of his own ignorance.

## 5. STATEMENT TO KING ALEXANDER THE GREAT (336 BC)

In 336 BC, when the young Alexander the Great, Philip's son, arrived at Delphi to have his fortune foretold, before setting forth to attack the Persian Empire, the Oracle uncharacteristically remained silent and could not be prompted to say anything, asking him to come back later. Furious, Alexander dragged Pythia by the hair out of the innermost room of the temple (called ‘adyton’) until she screamed:

***Let go of me. You are unbeatable.***

The moment he heard these words he dropped her, saying "Now I have my answer".

## 6. STATEMENT TO ROMAN EMPEROR NERO (67 AD)

In 67 AD, the Roman emeperor Nero, who was just 30 years old and had killed his own mother in 59 AD, when visiting the Oracle was told:

***Your presence here outrages the god you seek. Go back matricide! The number 73 marks the hour of your downfall!***

He was angered and had the Pythia buried alive. Nero thought he would have a long reign and die at 73. Instead his reign came to a short end after a revolt by Galba who was 73 years of age at the time.

## NOTES

1. Solon himself, in his Elegies, addressing king Philocyprus, of Cyprus. Translated by John Dryden and Revised by Arthur Hugh Clough. www.constitution.org

2. Greek: 'OI EPTA SOFOI', c. 620 B.C. – 550 B.C. The current Oxford English definition of 'wise man' includes one who is prudent, sensible, acting or showing or applying experience and knowledge, and one being informed and enlightened. In ancient Greek times, the definition also included one who is intelligent, skillful, judicious and worthy. For more on the presocratic

definitions of the terms ‘wise’ and ‘wisdom’, see: Tsatsomoiros, and Despotopoulos in the bibliography.

3. For the exact number and who the seven sages were the most common and agreed list was: Thales, Pittacos, Bias, Solon, Cleovoulos, Periandros, and Chilon. Some writers, however, in the position of Periandros they put Myson, or in the place of Cleovoulos they put Myson, or Epiminides, or Anaharses, or Ferekydes, or Leofantos, etc.

4. Heraclitus of Ephesus (c. 535–c. 475 BC) was a pre-Socratic Greek philosopher, a native of Ephesus, Ionia, on the coast of Asia Minor. He is famous for his doctrine of change being central to the universe, summarized in his famous quote, "You cannot step twice into the same river." He believed in the unity of opposites, stating that "the path up and down is one and the same," existing things being characterized by pairs of contrary properties. For more information, see: Bakalis, Barnes, Burnet and Davenport.

5. Plutarch (50-120 A.D.) was a historian, biographer, moralist and a priest of Pythian Apollo during the 2nd century A.D. He therefore knew, first hand, what was taking place at Delphi. For more on his writings. See: Plutarch and other resources noted in the bibliography.

6. For more on the seven sages, see the references on Aristotle, Plato, Diogenes Laertius, Pangalis, Plutarch, Lypourlis, Hense, Kefalas, Oikonomides, Martin, Vlastos, Duff, Foundas, etc., in the bibliography.

7. The maxims and quotations of the seven sages of ancient Greece, compared to the Moses Decalogue, the proverbs of Solomon and the oldest Egyptian instructions of Ptah-Hotep, are more concise and substantive. See also the reference on the bible in the bibliography, and the book by Battiscombe Gunn (1912). The instructions of Ptah-hotep and the instruction of Ke’gemni: The

oldest books in the world. London: John Murray, for the Egyptian maxims and quotations.

8. For more on Empedocles, see: Xatzopoulos, and Kranz in the bibliography.

9. Peter Abelard (1079 – 21 April 1142) was the pre-eminent philosopher and theologian of the twelfth century. The teacher of his generation, he was also famous as a poet and a musician. Prior to the recovery of Aristotle, he brought the native Latin tradition in philosophy to its highest pitch. His genius was evident in all he did. He is, arguably, the greatest logician of the Middle Ages and is equally famous as the first great nominalist philosopher.

10. See Cavanos, Constantine (1996). The Seven Sages of Ancient Greece. Institute for Byzantine and Modern Greek Studies. Mass: USA.

11. Friedrich Nietzche, German Philosopher and Poet, as quoted on page 29 of his book 'The genesis of philosophy in the years of Greek tragedy', published by Koronti Publications, Athens, Greece. This quotation was translated by the author.

12. Inscription at Ai Khanum, Afganistan, probably the location of Alexandria at the Oxus river (currently called Amudar'ya), built by Alexander the Great, during his expedition to Asia, in the fourth century B.C. (campaigns in Bactria and Sogdia (329-327 B.C.). This was found by an excavation by the French Arcaeological Society. See: Rodert, L. (1973) and Bernard, P. (1973). Ai Khanum, which means "Lady Moon" in Uzbek (an alternative translation is "Face in the Moon", because people over there recognize a female face on the moon), is about 2 km long and 600 meters wide, and was excavated by French archaeologists and looks surprisingly like a Greek city, including temples, a palace, colonnaded courts, a gymnasium, houses, Corinthian columns, free-standing statues, and a theater wth 5,000 seats. For more information, see: www.livius.org.

13. See: Page 657, in book: Merlier. O. et al. (editors) (1962). Nagel's Encyclopedia-Guide for Greece. Nagel Publishers. Geneva, and Paris.

14. Greek 'DELFOI'.

15. For more on this, see: Goudis, Fontenrose, Joseph (1978), Fontenrose, Joseph (1980), and Broad, William J. (2006)).

16. In Greek mythology Apollo (in Greek ΑΠΟΛΛΩΝ), is one of the most important and many-sided of the Olympian gods. Apollo has been variously recognized as a god of light and the sun; truth and prophecy archery, medicine and healing, music, poetry, and the arts; and more. Apollo is the son of Zeus and Leto. As the patron of Delphi (Pythian Apollo), Apollo was an oracular god, i.e. the prophetic deity of the Delphic Oracle. See also: Kerenyi (2002), Dimouleas (1996), Graves (1955), Guthrie (1950), Lines (1973), Homer (1942), Tripp (1970), Tsatsomoiros, Vernant (1975, 1977), Warner (1967), and the dictionaries and web resources in the bibliography.

17. Python was a terrible monster, a female Dragon. She had the body of a snake and she guarded the Delphic Oracle. Python was killed by god Apollo. See also: Kerenyi (2002), Dimouleas (1996), Graves (1955), Guthrie (1950), Lines (1973), Homer (1942), Tripp (1970), Tsatsomoiros, Vernant (1975, 1977), Warner (1967), and the dictionaries and web resources in the bibliography.

18. Pythian at Delphi, Olympic at Olympia, Isthmian at Isthmia, and Nemean at Nemea.

19. The ancient Olympic Games, part of a major religious festival honoring Zeus, the chief Greek god, were the biggest event in the ancient Greek world. For more, see:

Douskou, Iris (1976), Drees, Ludwig (1968), Finley, M.I. and Pleket, H.W. (1976),
and Swaddling, Judith (1980)).

20. Plataea or Plataeae was an ancient city, located in Greece in southeastern Veiotia, , south of Thebes.http://en.wikipedia.org/wiki/Platea - cite_note-WebsterNinthNewCollege-0#cite_note-WebsterNinthNewCollege-0 It was the location of the Battle of Platea in 479 B.C., in which an alliance of Greek city-states defeated the Persians. Plataea was destroyed in the Peloponnesian War by Thebes and Sparta in 427 B.C., and rebuilt in 386 B.C. For more information, see also: Thucidides, 'History', Published by Malliaris, Salonica, Greece, 1982.

21. In Greek mythology, Athena is the goddess of wisdom, peace, warfare, strategy, handicrafts and reason, shrewd companion of heroes and the goddes of heroic endeavour. She is the virgin patron of Athens, for which the Athenians built the Parthenon to worship her. . See also: Kerenyi (2002), Dimouleas (1996), Graves (1955), Guthrie (1950), Lines (1973), Homer (1942), Tripp (1970), Vernant (1975, 1977), Warner (1967), and the dictionaries and web resources in the bibliography.

22. In Greek mythology, Artemis was one of the most widely venerated of the Ancient Greek deities and one of the oldest. In the classical period she was often described as the twin sister of Apollo. She was the Hellenic goddess of forests and hills, child birth, virginity, fertility, the hunt, and often was depicted as a huntress carrying a bow and arrows. See also: Kerenyi (2002), Dimouleas (1996), Graves (1955), Guthrie (1950), Lines (1973), Homer (1942), Tripp (1970), Tsatsomoiros, Vernant (1975, 1977), Warner (1967), and the dictionaries and web resources in the bibliography.

23. In Greek mythology, Poseidon was the god of the sea and, as "Earth-Shaker," of earthquakes. According to Pausanias, Poseidon was one of the caretakers of the oracle at Delphi before Olympian

Apollo took it over. Apollo and Poseidon worked closely in many realms: in colonization, for example, Delphic Apollo provided the authorization to go out and settle, while Poseidon watched over the colonists on their way, and provided the sea was quiet and with the proper winds. See also: Kerenyi (2002), Dimouleas (1996), Graves (1955), Guthrie (1950), Lines (1973), Homer (1942), Tripp (1970), Tsatsomoiros, Vernant (1975, 1977), Warner (1967), and the dictionaries and web resources in the bibliography.

24. In Greek mythology, Dionysus was the god of wine, the inspirer of ritual madness and ecstasy, one of the twelve gods of Olympus. See also: Kerenyi (2002), Dimouleas (1996), Graves (1955), Guthrie (1950), Lines (1973), Homer (1942), Tripp (1970), Tsatsomoiros, Vernant (1975, 1977), Warner (1967), and the dictionaries and web resources in the bibliography.

25. In Greek mythology, Hermes was the Messenger of the Gods as well as a guide to the Underworld for lost souls. He is also the patron of boundaries and of the travelers who cross them, of thieves and road travelers, of orators and wit, of literature and poets, of athletics, of weights and measures, of invention, of general commerce, and of the cunning of thieves and liars. See also: Kerenyi (2002), Dimouleas (1996), Graves (1955), Guthrie (1950), Lines (1973), Homer (1942), Tripp (1970), Tsatsomoiros, Vernant (1975, 1977), Warner (1967), and the dictionaries and web resources in the bibliography.

26. In Greek mythology, Zeus was the king of the gods, the ruler of Mount Olympus and the god of the sky and thunder. See also: Kerenyi (2002), Dimouleas (1996), Graves (1955), Guthrie (1950), Lines (1973), Homer (1942), Tripp (1970), Tsatsomoiros, Vernant (1975, 1977), Warner (1967), and the dictionaries and web resources in the bibliography.

27. In Greek mythology, Hygeia was a daughter of the god of medicine, Asclepius. She was the goddess of health, cleanliness and sanitation and afterwards, the moon. She also played an

important part in her father's cult. While her father was more directly associated with healing, she was associated with the prevention of sickness and the continuation of good health. Her name is the source of the word 'hygiene'.See also: Kerenyi (2002), Dimouleas (1996), Graves (1955), Guthrie (1950), Lines (1973), Homer (1942), Tripp (1970), Tsatsomoiros, Vernant (1975, 1977), Warner (1967), and the dictionaries and web resources in the bibliography.

28. Lucius Cornelius Sulla Felix, Roman Military Dictator, 138-78 B.C.). For more, see: Keaveney, Arthur (1982). Sulla. The last republican. London: Croom Helm.)

29. Anthologia Graeca, Volume 4, by Griedericus Jacobs. See://plato.stanford.edu

30. 'Seisachtheia' was a set of laws instituted by the Athenian lawmaker Solon in order to rectify the wide-spread serfdom and slavery that had run rampant in Athens by the 6th Century B.C., by debt relief. Under the pre-existing legal status, debtors unable to repay their creditors would surrender their land to them, then becoming serfs who cultivated what used to be their own land and gave one sixth of produce to their creditors. Should the debt exceed the perceived value of debtor's total assets, then the debtor and his family would become the creditor's slaves as well. The same would result if a man defaulted on a debt whose collateral was the debtor's personal freedom.

31. For more information on the Solonian Constitution, see: Diogenes Laertius, Freeman (1926, 1946), Plutarch, Lypourlis (2004), Diels, Diels and Kranz, and the other web resources in the bibliography.

32. For more on Chilon, see: Diogenes Laertius, Freeman (1946), Plutarch, Lypourlis (2004), Diels, Diels and Kranz, and the other

web resources in the bibliography. For more on Sparta, see: Raptis (2008).
33. For more on Thales, see: Saricas, Diogenes Laertius, Freeman (1946), Plutarch, Lypourlis (2004), Diels, Diels and Kranz, and the other web resources in the bibliography.

34. As quoted in 'Anthologia Lyrica Graeca', by E.Diehl, Teubner, Lipsiae, 1954-1955.

35. For more on Pittacos, see: Diogenes Laertius, Freeman (1946), Plutarch, Lypourlis (2004), Diels, Diels and Kranz, and the other web resources in the bibliography.

36. Compare this to the quotation of the bible (see bibliography), in Mattew 5.44: 'Love your enemies and bless them that hate you'.

37. For more on this, see: Barnes, Diels and Kranz, Pekegrinis, and the other web resources in the bibliography.

38. For more on Bias, see: Diogenes Laertius, Freeman (1946), Plutarch, Lypourlis (2004), Diels, Diels and Kranz, and the other web resources in the bibliography.

39. For more on Periandros, see: Diogenes Laertius, Freeman (1946), Plutarch, Lypourlis (2004), Diels, Diels and Kranz, and the other web resources in the bibliography.

40. For more on Aesop, see: Kyriazopoulos, Mayvis, Chambry, and Hanford in the bibliography.

41. In 389 AD, under the reign of Theodosius I, Christian attacks against pagan temples continued, reaching a head when the Emperor ordered that all pagan temples be shut. The oracle declared to the Emperor in 393 AD the statement noted. Within two years the Emperor Theodosius was dead. Within 20 years the

Western Roman Empire had fallen to the Germans, and for the first time in 1000 years no further oracular statements were given).

42. For more information on the Oracle of Delphi, and its statements, see: Pausanias, Ellados Periigisis, Viotika kai Fokika. Ekdotiki Athinon, Greece, 1981. Alcock, S.E., J.F. Cherry, and J. Elsner (2001), Arafat, Karim W. (1996), Habicht, Christian (1985), Hutton, William (2005), Levi, Peter (tr.) (1984a, 1984b), Macrone Michael (1991), Thurston, Harry, (1962). Bakker, Egbert (2002), Dewald, Carolyn, and John Marincola (2006), Evans, J. A. S. (1982), Evans, J. A. S. (1991), Flory, Stewart (1987), Pease (1917), Parke (1939), Hale, and Fornara, Charles W. (1971).

43. For more on this, see: Herodotus (1988) in the bibliography.

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