dabit deus his quoque finem
~ to these things too god will grant an end.

Virgil. Aeneid i.199. Putting a brave face on things, Aeneas tells his followers not to be too downcast by the storm that has driven them off course to the coast of Africa. They have survived worse in the past.

da­dextram miserō
~ give the right hand to the unhappy.

da­locum melióribus
~ give place to your betters.

Terence Phormio III.ii.37.

damn­nant quod nōn intellegunt
~ they condemn what they do not understand.

data et accepta
~ expenditure and receipts.

date obulum Belisāriō
~ give an obol (a penny—an obol was a small Greek coin) to Belisarius.

Belisarius was the greatest of the emperor Justinian’s generals. Accused in AD 563 of conspiring against Justinian’s life, he was stripped of all his property and his eyes were put out. Thus reduced to beggary, as the story goes, he fastened a bag to his roadside hut and inscribed these words above it.

Dāvus sum, nōn Oedipus
~ I am Davus, not Oedipus i.e. I’m just an ordinary man, and no good at riddles.
TERENCE Andria I.i.ii.23. Oedipus solved the riddle of the Sphinx and thus brought an end to her terrorizing of the Thebans. What, asked the Sphinx, has four legs in the morning, two at noon, and three in the evening? Oedipus gave the correct answer: man (who crawls on all fours in his infancy, stands upright on two legs in his maturity, and walks with a stick in his old age).

dé asinī umbrā discēptāre
~ to fight over an ass’s shadow, i.e. to fight over trifles.
Demosthenes tells the tale of how a fight developed when, under a hot sun, the owner of an ass disputed with the man to whom he had hired it over who had the right to sit in its shadow.

deciēns repetīta placēbit
~ it will give pleasure when looked at afresh for the tenth time.

HORACE Ars Poetica 365. The poet is here talking about paintings—some are only worth a single look while others repay many viewings—and he says that poems are like that too.

dēcrēvī
~ I have decreed.

decus et tūtāmen
~ an adornment and a means of protection.

A quotation from Virgil’s Aeneid (v.262), where it refers to a fine corselet or cuirass, this was the motto on the rim of the English crown coin. It is still used on the English pound coin.

1688 T. SHADWELL, The Squire of Alsatia ii. Works (1720) IV.48 To equip you with some Meggs, Smelts, Decus’s and Georges.

dē diē in diem
~ from day to day.

dē duōbus malīs, minus est semper ēligendum
~ of two evils, the lesser is always to be chosen.

Thomas à Kempis’ version of a sentence in Aristotle in which this is recommended as a second-best course (Nicomachean Ethics II.ix.1109a). Cf. Cicero De Officiis III.xxix minima de mali (of evils (choose) the least).

dē factō
~ in reality.
First recorded use in English 1602.

1638 W. CHILLINGWORTH. Religion of Protestants l.i. para. 30 He may doe it de facto, but de iure he cannot. See de iure.

degeneres animos timor arguit
~ cowardice proves that a man’s spirit is base.

Virgil. Aeneid iv.13. Dido has listened to Aeneas’ story of his deeds during the fall of Troy and his subsequent adventures. She concludes from his intrepid spirit that he must be a supremely noble hero.

degustibus non est disputandum
~ there is no disputing about tastes, every man to his taste.

Cf. French chacun à son goût (each to his taste) and English ‘there’s no accounting for tastes’.

Dei gratia
~ by the grace of God.

Introduced into English charters in 1106, to signify ‘by the grace of god as opposed to man’s appointment’. On British coins, the monarch is declared ‘D.G. (Dei gratia) REX (or REG(ina))’ (King (or Queen) by the grace of God).

delenda est Carthago
~ Carthage must be destroyed.

The words with which Cato the Elder concluded all his speeches in the Roman senate. Carthage was Rome’s most dangerous enemy. Eventually Cato’s wish was fulfilled when that city was destroyed in 146 BC, but he had died in 149. His words are proverbial and signify that something that stands in the way of our greatness must be eliminated whatever the cost.

delirium tremens
~ a species of delirium induced by excessive indulgence in alcohol, and characterized by tremblings and various delusions of the senses.

1813 T. SUTTON (title) Tracts on Delirium Tremens, etc., etc.
dé minimis non curat lex
~ the law does not concern itself about very small matters.
F. Bacon Letter 282.

dé mortuis nil nisi bonum
~ of the dead (say) nothing but good, i.e. speak no ill of the dead.
The Latin derives from a Greek saying attributed to the Spartan ephor or civil magistrate Chilon (sixth century BC).

dé nihilō nihilum, in nihilum nil posse revertī
~ nothing can come from nothing, nothing can return to nothing.
Persius iii.84. The poet represents an uncouth soldier pouring Philistine scorn on this, the fundamental principle of the Epicurean philosophy.

Deō adiuvante
~ God assisting, with God’s help.

Deō favente
~ God favouring, with God’s favour.

Deō grātiās
~ thanks (be) to God.

dé omni rē scibili et quibusdam aliis
~ concerning everything that can be known and some other things too.
To the riskily comprehensive title of the fifteenth-century Italian scholar Pico della Mirandola’s work De Omni Re Scibili (concerning everything that can be known), some satirical spirit, possible Voltaire, added et quibusdam aliis in order to mock della Mirandola’s pretensions.

Deō volente (abbreviated to DV)
~ God willing, if nothing prevents (the fulfilment of a promise).
1767 T. Gray Letter 6 June in Works (1884) III.268 My intention is (Deo volente) to come to Cambridge on Friday or Saturday next.

déprendi miserum est
~ it’s tough to be caught.
Horace Satires I.ii.134.