FABULÆ ÆSOPI SELECTÆ,

SELECT FABLES OF ÆSOP,

WITH

AN ENGLISH TRANSLATION

AS LITERAL AS POSSIBLE,

Answering line for line throughout, the Roman and Italic characters being alternately used; so that it is next to an impossibility for the student to mistake.

THE SECOND EDITION IMPROVED

WITH A COMPEND OF LATIN PROSODY

BY JAMES ROSS,

PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN FOURTH NEAR ARCH STREET.

PHILADELPHIA:
PRINTED BY JAMES MAXWELL.
1814.
DISTRICT OF PENNSYLVANIA, to wit:

BE IT REMEMBERED, That on the seventh day of March, in the thirty eighth year of the independence of the United States of America, A. D 1813, JAMES ROSS, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor in the words following, to wit:

"Fabulae Æsopi Selectæ, Select Fables of Æsop, with an English Translation as literal as possible. Answering line for line throughout, the Roman and Italic characters being alternately used; so that it is next to an impossibility for the Student to mistake. The Second Edition improved with a compend of Latin Prosody by James Ross, Professor of the Greek and Latin Languages in Fourth near Arch street."

In conformity to the act of the congress of the United States, intituled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned."—And also to the act, entitled, "An Act supplementary to an act, entitled An Act for the encouragement of learning, by securing the Copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL, Clerk of the District of Pennsylvania.
PREFACE.

The translation of these select Fables of Æsop, made above sixty years ago by H. Clarke, and forming the ground work of this, was, for the time in which it was published, without dispute, excellent; but the changes, which the diction of the English language has sustained during so long a period, evidently point out not only the necessity of several amendments; but even that of a more just translation, whereby the Student may be able to understand properly the meaning of the words he expresses in construing: neither ought he ever to be accustomed to the use of obsolete words, nor those modes of speech, which accurate phraseology will not in an advanced stage of literature fully vindicate; accordingly,

In this translation, much care and pains have been taken to discover, and remove some obsolete words, inaccuracies, and errors in the Latin and English text of Mr. Clarke’s Æsop.

To render the Book still more useful to Students, by instructing them in the early stages of their learning how to pronounce well, the signs of quantity are added; so that even the most awkward, if they are not egregiously careless, cannot possibly trip: this must be considered by all, who wish to become true scholars, a very needful improvement.

Acknowledgments of obligation are justly due to Mr. James G. Thomson, the Professor of languages in the University, for his assistance in revising the proof-sheets of this work.

The Editor.

North Fourth-street, No. 44.
March, 1814.
A COMPEND OF LATIN PROSODY.

Regulae generalis.

Vocalis ante vocalem est brevis, e. g. -redce. Vocalis ante duas consonaeas est longa, -ventus.

Diphthongi omnes sunt longae, — quœro. Derivata Diphthongis sunt longa, — inquiro.

Compota ex brevibus sunt brevia, — occidit.

Compota ex longis sunt longa, — occidit.

Monosyllabæ finita vocali sunt longa, — a, se, de.

Syllabæ contractæ sunt longa, — idem.

I et o mediiæ brevēs—omnipotens, Argonauta.

Perfecta duplicata sunt brevia—tētigii, pēpuli.

Vocēs encliticæ sunt brevēs, — quē-vē-nē.

Finita in b, d, l, r, t brevia sunt, — sub.

Omnia in m finita breviantur, — amēm.

Finita in c, n, ās, ēs, ĕs sunt longa, — hōc.

Casus omnes in ă sunt breves — régulā.

Ablatīvi autem omnes in ă sunt longi, — régulā.

Finita in ę vocabula brevia sunt, — dominē.

Finita in y sunt brevia — Tiphy.

Penultima Praeteriti disyllabi est longa—vidi.

Penultima Supīni disyllabi est longa, — visum.

Finītā in is pluralia longa sunt, — donīs.

Finītā in ā singularia longa sunt, — donō.

Crementum a in verbis est longum—amābām.

Cremenunt e in verbis longum — dōcebām

Cremenunt o in verbis longum — amatōte

Cremenunt i in verbis est breve, — tēgimus.

Cremenunt u in verbis breve — possūmus.

E ante-ram-rim-roc est breve, — texērām.

E ante-ris et-re præsentis est breve, tegēr-is-ē.

E ante-ris et-re futūri est longum, — tegēr-is-ē.

E ante-runt et-re est longum, — texērunt.

Finītā in i, et u sunt longa, — agrī, fructū.
SELECTÆ

FABULÆ ÆSOPII.

SELECT

FABLES OF ÆSOP.

This mark  denotes that the syllable is long.
This mark  denotes that the syllable is short.

FABLE I.

De Gallo.

Allus, dum vertit stercorearius, offendit gemmam, inquisens, quid reperto rem tam nitidam?
Si gemmarius repersisset, nihil esset latius eo, ut qui sciret pretium: quidem est nulli usui mihi, nec aestimo magni; imo quidem mallem granum hordei omnibus gemmis.

Morale.

Intellige per gemmam artem & sapientiam; per galum, hominem stolidum &

Of the Cock.

Cock, whilst he turns up a dunghill, finds a jewel, saying, why do I find a thing so bright?
If a jeweller had found you, nothing would be more joyful than he, as one who could know the price: indeed it is of no use to me, nor do I esteem it at a great rate; nay indeed I would rather have a grain of barley than all jewels.

The Moral.

Understand by the jewel art and wisdom; by the cock, a man foolish and
voluptarium; nec stulti

ämánt liberāles artes, cum

nēsciant usum ēarum; nec

volutārius, quippe

volutas sōlā plācēat ei.
given to pleasure; neither do fools

love the liberal arts, when

they know not the use of them;

nor a voluptuous man, because

pleasure alone pleases him.

FABLE II.

De Cane & Umbra.

Anis trānans fluvium

vehēbat carnem rictu;

sōle splendente, umbra

carnis lucēbat in āquis;

quam ille vidēns, & avīδē

captans, pérducit quod ērat

in fauces: itaq. perculsus

jacūrā & rēi &

spei, primum stūpit;

deinde récīpiens animum sic

ełatrāvit: miser! mō-

dus deērat tuae cupiditātī:

ērat sātis superque,

ni désipuisses. Jam,

per tuam stultitiam, est

minus nihil tibi.

Mor.

Sit mōdus tuae

cupiditātī, nē amītās
certa pro incertis.

Of the Dog and the Shadow.

A dog swimming over a river

was carrying flesh in his chops;

the sun shining, the shadow

of the flesh appeared in the waters;

which he seeing, and greedily

catching at, lost what was

in his jaws: therefore struck

with the loss both of the thing and

of hope, at first he was amazed;

afterwards taking courage thus

he barked out: wretch! moder-

ation was wanting to thy desire:

there was enough, and too much,

unless thou hadst been a fool. Now

through thy folly, there is

less than nothing for thee.

Mor.

Let there be moderation to thy

desire, lest thou shouldst lose

certain things for uncertain.

FABLE III.

De Lupo & Grue.

Dum lūpus vōrat

ōvem, fortē ossā

hæsēre in gula; ambit,

ōrat ōpem, nēmo ōpītulatur;

omnes dictant, eum tūlisce

prāmium suō vōrācitātīs:

tandem, multīs blandītīs

Of the Wolf and the Crane.

When a wolf devours

a sheep, by chance the bones

stuck in his throat; he goes about,

asks help, nobody assists;

all say, that he had gotten

the reward of his greediness:

at length, with much flattery
pluribusq. prōmissis, inducit gruem, ut, longissimo collo inserto in gulam, eximēret ōs infixum. Vērum illūsit ei pētēnti prāmium, inquēns, ineptā, ābī, non habēs sat, quōd vivis? Dēbes tuam vitam mīhi; si vellēm, poteram præmordēre tuam collum.

Mor. Quod fācis ingrā- to pērit.

That which you do for the ungrateful is lost.

FABLE IV.

De Rustico & Colubro.

Rusticus vēlit dōmum colūbrum rēpertum in nīve, propōnentum frīgōre; adīcit ad fōcum; colūber rēcipiēns vim, vírusque, deinde non fērensflammam, infēcit omne tūgūrium sibilando. Rusticus corripīiens sūdem accurrīt, et expostūlat injuriam cum eo verbis verbēribusq. num rēferret has gratias? Num ēripēret vitam illi, qui dēdērat vitam illī?

Mor. Interdum sīt, ut obsint tibi, quibus tu proflueris, & ut merē- antur malē de te, de quibus tu mēritus sis bēnē.

Of the Countryman and the Snake.

A Countryman brought home a snake found in the snow, almost dead with cold; he lays him to the fire; the snake recovering strength, and poison, and then not bearing the flame, filled all the cottage with hissing. The countryman snatching a stake runs up, and argues the injury with him in words and blows, whether he would return such thanks? Whether he would take life from him, who had given life to him?

Mor. Sometimes it happens, that they are hurtful to you, whom you have profited; and that they deserve ill of you, of whom you have deserved well.
FABLE V.

De Apro & Asino.

Deo iners asinus irri-
debat aprum, ille
indignans frende-
bat. Ignav-
issime, sueras quidem
meritus malum; sed etiam si
su ris dignus pænä, tamen
ego sum indignus, qui pri-
niam te. Ridet tûtus, nam
cés tûtus ob inertiam.

Mor.

Demos opère, ut
cum audiamus, aut patiämur
indignâ nobis, nē dicämus,
aut faciamus indigna nobis.
Nam mali & perditi ple-
rumque gaudent, si quis-
piam bonorum rësistat
iis; pendunt magni,
se habèri dignos
ultione. Imitemur equos,
& magnas bestias, qui
præteret oblatantes
caniëulos cum contempitu.

* Qui and the subjunctive mood are often construed by to.

FABLE VI.

De Aquila &
Cor nicula.

Quila nacta cochle-
am, non quïvit cruëre
pis cem vi, aut arte.
Cor nicula accedens dat
consilium, suadet subvöolare,
& est substi praëcipitare,
cochleam in saxa; nam
före sic, ut cochlea
frangat ur. Cor nicula
mänet humi, ut
præstoëtëtur cäsüm:

Of the Eagle and
the Jackdaw.

An eagle having found a co-
kle, was not able to pull out
the fish by force, or art.
The jackdaw coming up gives
counsel, persuades her to fly up,
and from on high to throw down
the cockle upon the stones; for
it would be so, that the cockle
would be broken. The jackdaw
stays on the ground, that
she may watch the fall:
áquila praecipitat

testa frangitur; piscis

subripit aurum; cornicula;
elusæ aquila dölet.

Mor.

Noli habère fidem omnibus et fac inspiciás consilium, quod

accepéris: ab aliis; nam multi consulti non consulti suis con-
sultoribus, sed sibi.

Mor.

Do not place confidence in all men, and see that you look into the counsel, which you have received from others; for many being consulted do not regard their dependents, but themselves.

FABLE VII.

De Corvo & Vulpecula.

Corvus nactus prædam,

strēpitat in ramis:
vulpécula videt eum ge-
stientem, accurrit: 'vulpes,' inquit, 'imperit corvum plurima salúte. Sepem numéro audíveram, famam esse mendácem, jam exteríor re ipsa: nam, ut fortè pra-
terò hac, suspendi te in arbóre, advólo, culpans famam: nam fama est, te esse nigríorem pice, & video te candidiorem níve. Sane in meo judicio vincis cygnos, & ès formosior alba hedéra. Quod si, ut ex-
cellís in plumís, ita et vóce, equidem dícérém te reginam omnium avium.'

Corvus illectus hac assemi-
tiuncula, apparat ad cánendum. Vero caséus excidit e rostro; quo correfito, vulpécula,

Of the Crow and the Fox.

A crow having found a prey, makes a noise in the branches: the fox sees him rejoicing, runs up: 'The fox,' says he, 'compliments the crow with very much health. Very often had I heard, that fame was a liar, now I find it by the fact itself: for, as by chance I pass by this way, seeing you in the tree, I fly to you, blaming fame: for the report is, that you are blacker than pitch, and I see you are whiter than snow. Truly in my judgment you surpass the swans, and are fairer than the white ivy. But if, as you excel in feathers, you do so also in voice, truly I would call you the queen of all birds.' The crow allured by this flattery, prepares to sing. But the cheese fell from his beak; which being snatched, the fox,
tollie cachinnum: tum dèmum corvus, pudore juncto jacturæ rei, dòlet.


Mor. Some are so greedy of praise, that they love a flatter-er with their own disgrace and damage. Men of this kind are a prey to the parasite. But if you had avoided boast-ing, easily might you have avoided the pestilent race of flatter-ers. If you are willing to be a Thraso, a Gnatho never will be wanting to you.

FABLE VIII.

De Cane & Asino. Of the Dog and the Ass.

W Hilst the dog fawned on his master and the family, the master and the family stroke the dog. The ass, seeing that, groans very deeply; for he began to be weary of his con-dition: he thinks it unjustly or-dered, that the dog should be ac-ceptable to all, and be fed from his master's table, and that he should get this by idleness and play: that himself on the contrary carried the pack-saddle, was lashed with the whip, was never idle, and yet odious to all. If these things are done by fawnings, he resolves to follow that art, which is so profitable. Therefore on a cer-tain time about to try the thing, he runs to meet his master returning home,
SELECT FABLES OF ÆSOP.

subsilit, pulsat ungūlis. Hero exclaimante, servi accurrere & ineptus asellus, qui crēdēdit se urbānum, vapulat.

Mor. Omnes non possimus omnia; nec omnia dēcent omnes. Quisque faciat, quisque tentet id, quod pōtēst.

FABLE IX.

De Leone & quibusdam aliis (bestiis.)

L E O pēpīgērat cum öve quibusdam quae aliis, venationem fōre commūnum. Venantur, cervus capitur: singūlis incipientibus tollere singūlas partes, ut convēnerat, leo irrugit, inquiens, una pars est mea, quia sum dignissimus; aliēra item est mea, quia præstantissimus viribus; porrō vendēco tertiam, quia suavērim plus in capiendo cervo; denique, nisi concesś erit quarta, est actum de amicitia. Socii audientes hoc, discēdent vacūi & tacīti, non ausi mutēre contra leōnem.

Mor. Fidēs semper fuit rara: apud hoc seculum est rario; apud pōtēntes est, & semper fuit rarissima. Quocircum est satius vivere cum parī. Nam, qui vivit cum potentiōre, sātē hābet leaps on him, strikes him with his hoofs. The master crying out, the servants ran to him, and the silly ass, who thought himself courteous, is beaten.

Mor. We all are not able to do all things; nor do all things become all men. Let every one do, let every one try that, which he is able.

Of the Lion and some other beasts.

T H E lion had agreed with the sheep and some others, that the hunting should be common. They hunt, a stag is taken: all beginning to take their single parts, as it had been agreed, the lion roared, saying, one share is mine, because I am the most worthy; another also is mine, because I am the most excellent in strength; moreover I claim a third, because I have sweated more in taking the stag; lastly, unless you will grant the fourth, there is an end of our friendship. His companions hearing this, depart empty and silent, not having dared to mutter against the lion.

Mor. Honesty always has been scarce: in this age it is more scarce; among the powerful it is, and always has been very scarce. Wherefore it is better to live with an equal. For, he who liveth with one more powerful, often hath
necesse concédère de suo jūrē. a necessity to depart from his right.

FABLE X.

De Leone & Mure. Of the Lion and the Mouse.

LEO defessus ÆSTU cursusque quiescēbat sub umbrā suēr viridi gramīne; grēgē murīrum percurrente ejus tergum, ex-perrectus, comprehendit unum ex illis. Captīvum supplicat, clamātāt, se esse indignum, cui leo irascātur. Ille, repūtans fore nihil laudis in nēce tantillæ bestīæ, dimittit captīvum. Non diu postēa, leo, dum currit per saltum, incidit in plāgas: rugit, sed non pōtēst exīre. Mus audit leōnem miserābilīter rūgi-entem, agnoscit vōcem, rēpit in cunicūlos, quārit nodos, quos invēnit, corōditique; leo evādit e plagis.

Mor.

Hāc fabūla suadet clemēntiam potentibus; etēnim ut humānē res sunt in-stābiles, pōtēntes ipsi interdum ēgēnt ofe humil-līmōrum; quare prūdens vir, etsi pōtēst, tīmet nocēre vel vili hōmīni; sed qui non tīmet nocēre altēri, dēspīt valdē. Quid ita? Quia, etsi jam frētus potentiā, mētūit nēminem; forsān, posthac

THE lion tired with heat and running rested under the shade, upon the green grass; a company of mice running over his back, having arisen he catches one of them. The captive begs, cries, that he was unworthy with whom the lion should be angry. He, thinking there would be no praise in the death of so little a beast, dismisses the captive. Not long after, the lion, whilst he runs through the forest, falls into the nets, He roars, but cannot get out. The mouse hears the lion miserably roaring, knows his voice, creeps into the holes, seeks the knots, which he finds, and gnaws; the lion escapes out of the nets.

Mor.

This fable recommends moderation to the powerful; for as human things are unstable, the powerful themselves sometimes want the help of the lowest; wherefore a prudent man, although he is able, is afraid to hurt even a mean man; but he that does not fear to hurt another, plays the fool very much. Why so? Because although now having relied on his power, he seareth nobody; perhaps, hereafter
erit, ut indiguerit vel gratia villium homun-
cionum, vel metuérit iram.

it will be, that he will need either the favour of mean men,
or dread their anger.

FABLE XI.

De agroto Milvo.

Ilvus dècumbébat lecto jam sermè
moriens, orat matrem ire
precatum Deos. Mater
respondet, nihil opis sper-
randum illi à Dis,
guorum sacra toto viola-
visset suis rapinis.

Mor.

Décess nos venerài
Deos; nam illi juvant pios,
& adversantur impios*. Neg-
eglecti in felicitate, non ex-
AUDIUNT miseria. Quare sis
mémor eorum in secundis
rebus, ut vocati sint
præentes in adversis rebus.

* Adversor sometimes governs the Accusative.

FABLE XII.

De Ranis & eàrum Rege.

Ens ranàrum, cum esset libëra, supplícabat
Jovem, régem dà-
ri sibi. Jupiter rídebat
vota ranàrum. Illæ
tamen instábant itérum,
atque itérum, donec perpet-
lerent ipsum. Ille dejécit
trabem; ea nóles quassat
fluvium ingenti fragóre.
Ranæ territæ silént;
venérantur régem;
accéduant propiús pédetentim;

Of the sick Kite.

The kite lay in bed now almost dying, begs his mother to go to pray to the Gods. The mother answers, that no help was to be expected by him from the Gods, whose sacred things so often he had violated by his robberies.

Mor.

It becomes us to worship the Gods; for they help the pious, and oppose the impious. Neglected in felicity, they do not hear in misery. Wherefore be mindful of them in prosperity, that called on they may be present in adversity.

Of the Frogs and their King.

The nation of frogs, when it was free, petitioned Jupiter, for a king to be given them. Jupiter laughed at the wishes of the frogs. They nevertheless pressed him again, and again, until they drove him to it. He threw down a log; that mass shakes the river with a great noise. The frogs affrighted are silent; they reverence their king; they come nearer step by step;

at length, fear being thrown away, they leap on, and leap off him; the sluggish king is their sport & contempt. Again they provoke Jupiter; they pray for a king to be given to them, who may be valiant; to whom Jupiter gives the stork. He very nimbly stalking through the marsh devours whatever of the frogs comes in his way. Therefore the frogs in vain complained of the cruelty of him. Jupiter does not hear them, for they are complaining even this day: for in the evening, the stork going to rest, having come out of their caves they murmur with a hoarse creaking; but they sing to the deaf. For Jupiter allows, that, they who petitioned against a merciful king, now may bear an unmerciful.

Mor.
Sōlet evēnīre plēbi, ut ranis, quae, si hābet régem paulo mansuetiōrem, damnat eum ignavie & inertiae, & opat alīquando vīrum dāri sibi: contrā, si quando nacta est strenūum régem, damnat sævitiām hujus, & laudat clementiam priōris; sīve, quōd semper pœnitet nos prae senatorium, sīve quōd est vērum dictum, nōvā esse potiōra veteribus.

Mor.
It is usual to happen to the common people, as to the frogs, who, if they have a king a little too mild, condemn him of idleness and sluggishness, and wish sometimes for a man to be given to them: on the contrary, if at any time they have got an active king, they condemn the cruelty of him, and praise the clemency of the former; either, because always we repent of present things or because it is a true saying, that new things are better than old.
FABLE XIII.

De Columbus & Milvo.

Of the Pigeons and the Kite.

The pigeons formerly carried on a war with the kite, whom that they might subdue, they chose to themselves the hawk king. He being made king, acts the enemy, not the king: he tears and butchers not slower, than the kite. The pigeons repent of their undertaking, thinking that it had been better to endure the war of the kite, than the tyranny of the hawk.

MOR.

Let no man regret his condition too much. As Horace says, nothing is happy in every part. Truly I would not wish to change my lot, provided it be tolerable. Many, when they have sought a new state, again have wished for the old. We are almost all of so various a temper, that we repent of ourselves.

FABLE XIV.

De Fure & Cane.

Of the Thief and the Dog.

The dog answered the thief holding out bread that he might be silent, 'I know thy treachery, thou givest bread, that I may cease to bark, but I hate thy gift; for if I shall take the bread, thou wilt carry all things out of these houses.'
Mor. Cave, causa parvi commodi, animitas magnum. Cave, habes fidem cuivis homini, nam sunt, qui non tantum dicunt benignae, sed et faciunt benignae, dolos.

Mor. Take heed, for the sake of a small profit, that you lose not a great. Take heed, that you put not faith in every man; for there are some who not only speak kindly, but also act kindly, by deceit.

FABLE XV.

De Lupo & Sucula. S. Ucula parturiebat; lupus polliecetur, se fore custodem futus. Sucula respondit, se non cedere obsquo lupi; si ille velit haberi pius, si cuius facere id, quod est gratum, abeat longius: etenim officium lupi constare non presertia, sed absintia.

Mor. Omnibus non sunt credenda omnibus. Multi polliecentur suam opemam, non amore tui, sed sui; non quaeentes tuum commodum, sed suum.

MOR. All things are not to be trusted to all men. Many promise their service, not for love of you, but of themselves; not seeking your advantage, but their own.

FABLE XVI.

De Partu Montium. Olim erat rumor, quod montes parturient. Homines accurrunt, circumstunt, expectantes quipiam monstrum, non

Of the Wolf and the Sow. The sow brought forth; the wolf promises, that he would be the keeper of the young. The sow answered, that she did not want the attendance of the wolf; if he would wish to be accounted affectionate, if he desires to do that, which is acceptable, let him go farther off: for that the civility of the wolf consisted not in his presence, but absence.

Of the Bringing forth of the Mountains. Formerly there was a rumour that the mountains would bring forth. The men run thither, stand round, expecting some monster, not
Fable XVII.

Of the Hares and the Frogs.

The wood roaring with an unusual whirlwind, the trembling hares begin hastily to fly away. When a fen stopped them flying, they stood anxious, encompassed with dangers on both sides. And what was an incitement of greater fear, they see that the frogs are plunged in the fen. Then one of the hares, more prudent and more eloquent than the rest, said, what vainly do we fear? There is need of courage indeed: there is to us agility of body, but courage is wanting. This danger of the whirlwind is not to be fled from, but contemned.
Mor.
Est spūs animo in omni re. Virtus jacet sine confidentiā. Nam confidence est dux & regina virtūtis.

Mor.
There is need of courage in every thing. Virtue lies dead without confidence. For confidence is the leader and queen of virtue.

FABLE XVIII.

De Hædo & Lupo.

Apra, cum esset Cūra pastum, concludit hædum dōmi, mōnēns aperīre nemini, dum ipsa vēdēt. Lūpus, qui audīverat id prōcul, post discessum matris, pulsat fōrēs, caprissat vōcē, jūbēns rēcludi. Hædus, præsentiens dōlum, inquit, non aperīo; nam etsi vox caprissat, tāmēnequidem vīdeo lūjum per rīmas.

Mor.

Filiī, ōbedīte parēntibus, nam est utile; & dēcet juvenem auscultāre sēnī.

Of the Kid and the Wolf.

THE goat, when she was about to go to feed, shuts up the kid at home, warning her to open to no one, till she would return. The wolf, who had heard that afar off, after the departure of the mother, knocks at the door, acts the goat in voice, ordering it to be opened. The kid, perceiving the cheat, says, I do not open; for though the voice acts the goat, yet indeed I see the wolf through the chinks.

Mor.

Children, obey your parents, for it is profitable; and it becomes a young man to hearken to an old man.
FABLE XIX.

De Rustico & Angue.

Quidam rusticus nutrivērat anguem; aliquando iratus pētīt bestiām secūris. Ille évādit, non sine vulnēre. Pōsteā rusticus, dēvēniens in paupertātem, rātus est id infortunii accīdēre sibi propter injūriām anguis. Igitur supplicāt, ut rē-deat. Ille ait, se ignoscēre, sed nolle redīre; neque fūr secūrum cum rusticō, cūm sit tanta secūris dōmī; dolorem vulnēris desīsse, tāmēn mēmōriām supēresse.

Mor. Est vix tūtūm habēre fidem ei, qui sēmel solvit fidem. Condōnāre injūriām, id sanē est misēricordiā; sed cavēre sibi, et dēcet, et est prū-dentia.

FABLE XX.

De Vulpecula & Ciconia:

Vulpēcula vocāvit ciconiam ad cōnām. effundit opsonium in mensam, quōd, cūm esset

Of the Fox and the Stork.

Of the Countryman and the Snake.

A countryman had brought up a snake; on a time being angry he strikes the beast with an ax. He escapes, not without a wound. Afterwards the countryman, coming into poverty, thought that that misfortune happened to him for the injury of the snake. Therefore he entreats him, that he would return. He says, that he forgave, but was unwilling to return; nor could he be secure with the countryman, when there is so great an ax at his house; that the pain of the wound had ceased, yet the memory remained.

Mor. It is hardly safe to put confidence in him, who once has broke his promise. To forgive an injury, that indeed is the part of mercy; but to take heed to one's self, is both becoming, and is the part of prudence.

The fox invited the stork to supper. She pours out the victuals upon the table, which, as it was
liquidum, eiconiä tentante rostro frustra, vulpecula lingit. Elusa avis abit, pudetque, pigetque injuriae. Post plusculum dicrum redit, invitavit vulpœculam. Vitrœum vas erat situm plenum opsoniœ; quod vas, cum esset arcti gutturis, licuit vulpeculae videre, & esuriere; non gustare. Ciconia facilè exhaust rostro.

Mor. Laughter deserves laughter; a jest a jest; a trick a trick; and deceit deceit.

FABLE XXI.

Of the Wolf and the painted Head.

The wolf often turns, and admires a human head found in the shop of a carver, perceiving it to have no sense, he says, O fair head, there is in thee much art, but no sense.

Mor. Outward beauty, if the inward be present, is pleasing; but if we must want either, it is better to want the outward, than the inward; for the one without the other sometimes incurs hatred, as a fool becomes the
FABLE XXII.

De Graculo.

G Raculus ornāvit se plumis pavōnis; deinde visus pulchellus sibi, contulit se ad genus pavōnum, suo genēre fastidiōto. Ilt tandem intelligentes fraudem, nudābant stolīdam aven coloribus, & affecerunt cum plagis.

Mor.

Hæc fabūla nōtat eos, qui gērunt se sublimiūs, quam est æquum; qui vivunt cum iis, qui sunt & diṭiōres, & māgīs nōbiles; quare sēpe sunt inōpes, & sunt ludīriō.

Of the Jackdaw.

THe jackdaw adorned himself with the feathers of the peacock; then seeming pretty to himself, he joined himself to the family of the peacocks, his own family being despised. They at length understanding the cheat, stripped the foolish bird of his colours, and beat him with stripes.

Mor.

This fable censures those, who carry themselves more loftily, than is fit; who live with those, who are both more rich, and more noble; wherefore often they become poor, and are for a laughing-stock.

FABLE XXIII.

De Rana & Bove.

R Ana cupidā æquandi bovem distentabat se. Filius hortabatur matrem desistère cæpto, inquirēns, ranam esse nihil ad, bovem. Illa intūmuit secundum. Natus clamitāt,

Of the Frog and the Ox.

A Frog desirous of equaling an ox stretched herself. The son advised the mother to desist from the undertaking, saying, that a frog is nothing to an ox. She swelled a second time. The son cries out,
mother, thou art burst, never will you exceed the ox. But, when she had swelled the third time, she burst.

Mor.

Every man has his own gift. This man excels in beauty, that in strength. One is powerful in riches, another in friends. It becomes every one to be content with his own. He is strong in body, you in wit: wherefore let every one judge himself, and not envy a superior, which is a miserable thing; neither let him wish to contend, which is a mark of folly.

FABLE XXIV.

Of the Horse and the Lion.

The lion comes to eat the horse; but wanting strength through old age, he began to think of an art: he professes himself a physician: he delays the horse with a circuit of words. He opposes deceit to deceit: he feigns, that he lately pricked his foot in a thorny place; he prays, that the physician looking into it would draw out the thorn. The lion obeys. But the horse, with as great force as he could, strikes his heel upon the lion, and immediately betakes himself to his feet. The lion scarcely at length returning to himself;
nam sucrat propè examinatusicitu, inquit, fero pretium ob stultitiam, &is merito effugit; nam ultus est dolum dolo.

**Mor.**

Simulatio est digna odio, & capienda simulazione. Apertus hostis non est timendus; sed is, qui simulat benevolentiam, cum sit hostis, quidem est timendus, & est dignissimus odio.

**Mor.**

Dissimulation is worthy of hatred, and to be caught with dissimulation. An open enemy is not to be feared; but he, who pretends benevolence, when he is an enemy, indeed is to be feared, and is very worthy of hatred.

---

**FABLE XXV.**

*De Avibus & Quadrupedibus.*

Erat pugna avibus cum quadrupedibus. Erat utrinque spes, utrinque metus, utrinque periculum: autem vespertilio relinquens socios, deficit ad hostes. Aves vincunt, aquilae duce & auspice; verò damnant transfugam vespertilionem, uti nunquam redeat ad aves, uti nunquam votet lucem. Hæc est causa vespertilioni, ut non votet, nisi noctu.

**Mor.**

Qui renuit esse particeps adversitatis & periculi

---

*Of the Birds and the four-footed Beasts.*

There was a battle to the birds with the four-footed beasts, there was on both sides hope, on both sides fear, on both sides danger: but the bat leaving his companions, revolts to the enemies. The birds conquer, the eagle being leader and director, but they condemn the runaway bat, so that he never can return to the birds, that he never can fly in the light. This is the reason for the bat, that he cannot fly, except in the night.

**Mor.**

He that refuses to be partaker of adversity and danger
cum sociis, erit with his companions, shall be
expers prosperitateis, destitute of their prosperity,
& salutis, and safety.

FABLE XXVI.

De Sylva & Rustico. Of the Wood and the Countryman.

Tempore quo erat sermo etiam arborebus, rusticus vénit in sylvam, rogát, ut licetam tollère capulum ad suam secúrim. Sylva annuuit. Rusticus, secúri aptátá, ceptit succidere arbóres. Tum, & quidem seró, sylvam peneuit suæ facilitatis, dóluit seipsam esse causam sui exitii.

Mor. See of whom you may deserve well: there have been many, who have amused a kindness received to the destruction of the author.

Mor.

Vidé de quo mercáris bène: fuère mulii, qui abúsí sunt bénéficio accepto in perniciem autóris.

FABLE XXVII.

De Lupo & Vulpe. Of the Wolf and the Fox.

Upus, cum esset satis prædæ, degébat in otió. Vulpecula accédit, sciscitátur causam otii. Lupus sensít, insidas fíeri, simúlat mor-

The wolf, when there was enough of prey, lived in idleness. The fox comes to him, inquires the cause of his idleness. The wolf perceived, that a snare was laid, pretends that a dis-
Bum esse causam, orat vulpēcŭlam ire precātum Deōs. Illa dōlēns, dolum non succēdere, ādit pastōrem, mōnet, latēbras lupēs patēre, & hostem secūrum posse opprīmi inopīnātō. Pastor ādorītur lūpum, mactat. Vulpes potitūr antro & prādā; sed gaudium sui scelēris fuit brēve illi: nam paulo post idem pastor cāpit et ipsam.

Mor. Envidia est fāda res, & interdum perniciōsa quōque auctōri ipsi.

FABLE XXVIII.

De Vipera & Lima.

Ipēra offiendens limam in fabricā, capit rōdere: lima subrīsit, inquiēns, ineptā, quid agis? Tu contrīverīs tuos dentes antēquam attērās me, quae sōlō prāmordēre durītem āris.

Mor. Vīdē etiam atque etiam quicum habēās rem; si actūas dentes in fortērem, non nocūris illi, sed tībē.

Of the Viper and the File.

A Viper finding a file in a smith’s shop, began to gnaw it: the file smiled, saying, fool, what art thou doing? Thou wilt have worn out thy teeth, before thou wearest out me, who use to gnaw off the hardness of brass.

Mor. See again and again with whom you have dealing; if you whet your teeth against a stronger man, you will not hurt him, but yourself.
De Cervo.

Cervus, conspicatus se in perspicuo fonte, probat procera & ramosa cornua, sed damnat exilitatem tibiarum: forté, dum contemplatur, dum judicat, venator intervénit; cervus fugit. Canes intestans fugientem; sed cum intravisset densam sylvam cornua erant implicita ramis. Tum demum laudabat tibiás, & damnabat cornua, quae fecère, ut esset praeda canibus.

Mor.

Pětimus fugienda, fugimus petenda; quæ officiunt placent, quæ conferunt displícient, cúpimus beatitūdinem, priusquam intelligamus, ubi sit; quærimus excellentiam opum, & celstitūdinem honōrum; opināmus beatitūdinem sitam in his, in quibus est tam multum laboris, & dolōris.

Of the Stag.

A Stag, having seen himself in a clear fountain, approves his lofty and branched horns, but condemns the smallness of his legs: by chance, whilst he looks, whilst he judges, the huntsman passes by: the stag flies away. The dogs pursue him flying; but when he had entered a thick wood, his horns were entangled in the boughs. Then at last he praised his legs, and condemned his horns, which caused, that he was a prey to the dogs.

Mor.

We desire things to be shunned, we shun things to be desired: those which hurt please us, those which profit displease us, we desire happiness, before we understand, where it is; we seek after excellency of riches, and loftiness of honours; we think that happiness is placed in these things, in which there is so much labour, and pain.

FABLE XXX.

De Lupis & Agnis. Of the Wolves and the Lambs.

A Liquando fuit foedus inter lupos & agnos, quibus est FOrmerly there was a league between the wolves and the lambs, to which there is
SELECT FABLES OF AESOP.

Discord by nature. Hostages being given on both sides, the wolves gave their whelps, the sheep their troop of dogs. The sheep being quiet and feeding, the little wolves through desire of their dams send forth howlings: then the wolves rushing on them cry out, that the promise, and league was broken, and butcher the sheep destitute of their guard of dogs.

Mor.

It is folly, if, in a league, you deliver your guards to an enemy; for he who has been an enemy, perhaps not yet has ceased to be an enemy; and perhaps will take occasion, why he may rise upon you stript of your guard.

FABLE XXXI.

De Membris & Ventre.

Or formerly the feet and hands accused the belly, that the gains of them were devoured by him being idle. They command, either let him labour, or not think to be maintained. He humbly begs once and again; yet the hands deny sustenance; the belly being exhausted with want, when all the limbs began to fail; then at last, the hands were willing to be officious, but it was too late; for

Fic. quod lucra ipsorum vorarentur ab eo otiōso. Jubent, aut labōret, aut ne pœtet ali. Ille supplicat semel atq. iterum; tamen mānūs nēgant alimentum; ventre exhaussto inèdiā, ubi omnes artus cœpère deficiēre; tum tandem, mānūs voluerunt esse officiōse, verum id sērò; nam
venter debilis desuetudine
rēnūit cībūm. Ita cuncti
artus, dum invident ven-
tri, perēunt cum perēunte
ventre.

Mor. 
Sōciētas membrōrum
non differt a humānā socie-
tāte. Membrum ēget mem-
bro, amīcus amīco; quare
utāmur mutūis officiis,
mutūis operibus; nam neq.
divitīae, neque dignitātes
tuentur hōminem satīs.
Unicum & summum pra-
sidium est amīcitia
complurium.

Mor. The society of the members
does not differ from human socie-
ty. A member needs a mem-
ber, a friend a friend; wherefore
let us use mutual kindnesses,
multipal works; for neither
riches, nor dignities
defend a man sufficiently.
The only and chief safe-
guard is the friendship
of many.

FABLE XXXII.

De Simia & Vulpecula. 

Simia orat vulpeculam,
ut dāret partem
caudae sibi ad tēgēndas
nates; nam esse onē-
ri illi, quod fōret
usu & honōri illi.
Illa respondet, esse nihil
nīmis, & se malle
humum
verri
suā caudā, quàm na-
tes simia tēgī.

Mor. 
Sunt, qui ēgēnt; sunt,
quībus supērēst; tamen
id est mōris nullī dīvi-
tum, ut bēct egēnos
superflūum re.
FABLE XXIII.

De Vulpěcula & Mustěla.

Vulpěcula tenüs longā inèdiā fortē refīsit per angustam rimam in camarum frumentī, in quā cūm fuit probē pasta, deinde venter distentus impēdit tentantem ēgrēdi rursus. Mustěla procul contemplāta luctantem, tandem mōnet, si cūpiat exīre, rēdēat ad cavum macra, quo intrāvērat macra.

Mor.

Vidēas complūres lātos atque alācrēs in mediocrītāte, vacūs cūris, expertēs molestiīs ānīmi. Sin illī fuērint factī dīvītes, vidēbis eos incēdere māestos; nunduam porrigēre frontem, plēnos cūris, obrūtōs molestiīs ānīmi.

Mor.

You may see very many merry and cheerful in a middle state, void of cares, free from troubles of mind. But if they have been made rich, you will see them walking sad; never holding up their head, full of cares, overwhelmed with troubles of mind.

FABLE XXXIV.

De Equo & Cervo.

Equus gerēbat bellum cum cervo; tandem pulsus è pascūs implorābat humānam ōpem. Rēdit cum homīne, descendit in campum, victūs antēa, jam jīt victor;

Of the Horse and the Stag.

The horse carried on a war with the stag; at length being driven out of the pastures he implored human help. He returns with a man, he descends into the field, conquered before, he now becomes conqueror;
but yet, the enemy being conquered, and brought under the yoke, it is necessary, that the victor himself should serve the man. He carries the rider on his back, the bridle in his mouth.

Mor. Many fight against poverty, which being overcome by industry and fortune, the liberty of the victor often perishes; for the lords and conquerors of poverty begin to serve riches; they are corrected with the whips of avarice, they are curbed with the bridles of parsimony; neither do they observe any bounds of getting, nor do they dare to use the things gotten, a just punishment indeed of their covetousness.

FABLE XXXV.

De Duobus Adolescentibus.

TWO young men pretend, that they would buy flesh at a cook's: the cook doing other things, one snatches flesh out of a basket, gives it to his companion, that he may hide it under his garment. The cook, as soon as he saw that part of the flesh was stolen from him, began to accuse both of the theft. He that had taken it, swears by Jove, that he has nothing;
but he, who had it, swears again and again, that he had taken away nothing. To whom the cook says, indeed now the thief lies hid, but he, by whom you have sworn, looked on, he knows.

**Mor.**
When we have sinned, men do not know it immediately; but God sees all things, who sitteth upon the heavens, and looks into the deep.

**FABLE XXXVI.**

**De Cane & Lanio.**

When the dog had taken away flesh from the butcher in the shambles, immediately he took himself to his heels as fast as he could. The butcher struck with the loss of the thing, at first held his peace, afterwards taking courage, thus he cried to him afar off, O most thieving cur, run safe, it is lawful for you to run without fear; for now you are safe, for your swiftness, but hereafter you shall be observed more cautiously.

**Mor.**
This fable signifies, that most men then at length become more cautious, when they have received damage.
FABLE XXXVII.

De Agno & Lupo.

Upus occurrit agno comitanti caprum, rogat, cur, matre rectia, poitiis sequatur olimum hircum, suadetque, ut redat ad ubera matris distentia lacte, sperans, fore ita, ut la-nict abductum; vero ille inquit, O lupus, mater commisit me hic. Huic summa cura servandi est data; obsquar parenti potiis, quam tibi, qui postulas seducere me istis dictis, et mox discerpiere subductum.

Mor.

Noli habere fidem omnibus; nam multi, dum uidentur velle prodesse aliiis, interim consulunt sibi.

Of the Lamb and the Wolf.

The wolf meets the lamb accompanying the goat, he asks, why, his mother being left, he rather would follow a stinking goat, and advises him, to return to the dug of his mother stretched with milk, hoping, that it would be so, that he may butcher him drawn away; but he says, O wolf, my mother hath committed me to him. To him the chief care of keeping me is given; I will obey my mother rather, than you, who desire to seduce me with those words, and afterwards to tear me in pieces stolen away.

Mor.

Be not willing to place dependance in all men; for many, whilst they seem to be willing to profit others, in the mean time look to themselves.

FABLE XXXVIII.

De Agricolae & Filiis.

Agricola habebat complures filios, iisque fure discordes inter se; quo pater elaborans trabere ad mutuum amorem, fasciculro

Of the Husbandman and his Sons.

A Husbandman had many sons, and they were disagreeing among themselves; whom the father labouring to draw to mutual love, a small faggot
**Fable XXXIIX.**

**De Carbonaria & Fullone.**

Of the Collier and the Fuller.

Carbonarius invitabat fullōnem ut habitatet sēcum in eādem domō. Fullō inquit, mi hōmo, istud non est mihi, vel cordi, vel utile; nam vērōr magnōpere, ne quae cluām, tu reddas tam atra, quam carbo est.

Mor. Mōnēmur hoc apōlōgō ambūläre cum fable to walk with.

The collier invited the fuller to dwell with him in the same house. The fuller says, my man, that is not for me, or to my mind, or profitable; for I fear greatly, lest the things which I wash clean, you would make as black, as a coal is.

Mor. This fable teaches, that small things increase by concord, that great fall asunder by discord.
the blameless; we are admonished to avoid the company of wicked men, as a certain plague; for every one becomes such, as they are, with whom he converses.

FABLE XL.

De Aucupé & Palumbe.

A uceps videt palum-bem frōcul nīdūlantem in altissimā arbōre; adpro-pērat; denique molitur ē nsidias; fortē prēmit ānguem calci-bus; hic murdēt. Ille exānimātus im-proviso malo, inquit, misē-rum me! dum insidior altēri, ipse dispērēo.

Mor. Hāc fabūla significat, cōs nonnunquam circum-vēntīri suis artibus, qui meditāntur mūla.

Of the Fowler and the Ring-Dove.

T HE fowler sees the ring-dove afar off making her nest in a very high tree; he hastens to her; finally he contrives a snare; by chance he presses a snake with his heels; this bites him. He terrified at the sudden misfortune says, wretched me! whilst I lie in wait for another, I myself perish.

Mor. This fable signifies, that those sometimes are deceived by their own arts, who meditate evil things.

FABLE XLI.

De Agricola et Canibus.

A grīcōla, cum hyemāset in tūri multos dīēs, capit tandem lāborōre pentrīā

Of the Husbandman and the Dogs.

T HE husbandman, when he had wintered in the country many days, began as length to labour with the want
Of necessary things, he killed his sheep, afterwards also his goats, lastly also he slays his oxen, that he may have whereby he can sustain his body almost exhausted with want. The dogs seeing that resolve to seek safety by flight; for that they would not live longer, when their master shared not his oxen indeed, whose labour he employed in doing his country work.

Mor.

If you are willing to be safe, withdraw from that manson, whom you see reduced to such straits; that he is destroying the instruments necessary for his works, whereby provision may be made for his present want.

**FABLE XLII.**

Vespécula, qui non solébat videré immánitatem lóinis, contempláta id animal sémel atque étérum, trépidábant; et súgitabat. Cúm jam tertió leó obtúlisset sese obvi-ám; vulpés non méritis quicquam, sed confidenter ádit, et salútat illum.

Of the Fox and the Lion.

The fox, who was not used to see the fierceness of the lion, having viewed that beast once and again, trembled, and fled. When now a third time the lion had thrown himself in his way; the fox feared not any thing, but confidently goes to him, and salutes him.
Mor. Custom makes us more bold, even among those, whom scarcely before we dared to look on.

FABLE XLIII.

De Vulpe et Aquilâ. Of the Fox and the Eagle.

Proues vulpecula excurrerat foras; comprehensa ab aquila impetrorat fidem matris. Illa accurrat, rogat aquilam, ut dimittat captivam prœcem. Aquila nacia prædam subvœlat ad pullos. Vulpes, face correcta, quasī esset absumpsera munitiones incendiō, cūm jam ascendisset arborem, inquit, nunc tuere te, tuosque, si potes. Aquila træpidans, dum metuit incendium, inquit, parce mihi reddam quicquid habeo tuum.

Mor. Intelligē per aquilam, pontes, atque audacious; per vulpem, pauperculos, quos divites sapénümërò opprimunt per vim. Verum læsi interdum probē ulciscuntur injuriam acceptam.

Mor. Understand by the eagle, the powerful and bold; by the fox, the poor, whom the rich oftentimes oppress by force. But the injured sometimes soundly revenge the injury received.
FABLE XLIV.

De Agricola et Ciconia.

Gratus anseribusque depascentibus sata, rusticus pretendit laqueum. Grues capiuntur, ansere capiuntur, et Ciconia capiitur. Illa suppliant, clamitans, sese innocentem, et esse nec gruem, nec ansere, sed optimam omnium avium quippe quae semper consueverit servire parenti sedulua et alere eum confectum senio. Agricola inquit, prube scio omnia hae; verum postquam cipimus te cum noceentibus, morierras quoque cum eis.

Mor.

Qui committit crimen, et is, qui adjungit se socium sceleratis, plectuntur pari pena.

Of the Husbandman and the Stork.

The cranes and the geese feeding on the corn, the countryman sets a trap. The cranes are taken, the geese are taken, and the stork is taken. She entreats him, crying, that she was innocent, and was neither a crane nor a goose, but the best of all birds, as being one who always used to serve her father diligently and to nourish him worn out with old age. The husbandman says, well do I know all these things; but since we have taken you with the offending, you shall die also with them.

Mor.

He that commits a crime, and he, who joins himself a companion to the wicked, are punished with equal punishment.

FABLE XLV.

De Opilione & Agricolis.

Puer pastebat ovos editore pratului, atque clamitans terque, quaterque

Of the Shepherd and the Countrymen.

A Boy was feeding sheep upon a higher ground, and bawling both three and four times
in jest, that the wolf was there, he raised the countrymen from all parts. They deluded too often, whilst they do not come to him imploring relief, the sheep become a prey to the wolf.

Mor. If any one has been used to tell lies, trust will not be put easily in him, when he shall have begun to tell the truth.

FABLE XLVI.

De Aquila & Corvo.

THE eagle flies down from a very high rock, on the back of a lamb. The crow seeing that rejoices, even as an ape, to imitate the eagle, he drops himself upon the fleece of a ram; dropt down he is entangled; being entangled he is seized; being seized he is thrown to the boys.

Mor. Let every one value himself according to his own, not the virtue of others. Attempt that, which you may be able to do.
FABLE XLVII.

De invido Cane & Bove.

CANIS decumbēbatur prasēpti plēno sēni: bos vēnit, ut cōmedat; ille surrēgens se se prōhibet: bos inquit, Dīi perdant te cum isthēce tua invidēa, qui nec vescēris sāno, nec sīnis mē vesci.

Mor. Plerique sunt ēo ingēniō, ut invideant ea ālīs, quae sunt nulli usūi sibi.

Of the envious Dog and the Ox.

Tēreos in a rack full of hay: the ox comes to eat; he raising himself hinders him; the ox says, may the Gods destroy you with that your envy, who neither eat the hay, nor suffer me to eat it.

Mor. Many are of such a temper, that they envy those things to others, which bring no profit to themselves.

FABLE XLVIII.

De Corniculā & Ove.

Cornicula strēpitat in dōro ōvicula: ōvis inquit, si obstreperes sic cāni, ferres infortūnim. At cornicula inquit, scio quibus insultem, molestā placidis, amica sævis.

Mor. Māli insultant innocenti et mītī; sed nēmo irritat sēroces et malignos.

Of the Jackdaw and the Sheep.

Tēreos makes a noise on the back of a sheep: the sheep says, if you made a noise thus to a dog, you would suffer the damage. But the jackdaw says, I know those whom I may insult, offensive to the mild, friendly to the cruel.

Mor. The wicked insult the innocent and mild; but no one irritates the fierce and mischievous.
FABLE XLIX.

De Pavone & Lusciniæ. Of the Peacock and the Nightingale.

Pavo queritur apud Junonem conjügem, et sororem Jovis, lusciniam cantillare suavitatem, sē irritāri ab omnibus ob raucum ravim. Cui Juno inquit, luscinia longē supērāt in cantu, tu plurēmis; quisque habet suam dōtem à Diis. Dècet unumquemq. esse contentum suā sorte.

Mor. Sūmāmus eā, quæ Deus largitūr, grato animo, neque quærāmus majōrā.

The peacock complains to Juno the wife, and sister of Jupiter, that the nightingale sung sweetly, that he was laughed at by all for his hoarse squalling. To whom Juno says, the nightingale by far excels in singing, you in feathers; everyone has his own gift from the Gods. It becomes every one to be content with his own lot.

Mor. Let us take those things, which God bestows, with a grateful mind, neither let us seek greater.

FABLE L.

De senicūlā Mustela & Muribus. Of the old Weasel and the Mice.

Mustēla, cārēns viribus præ senio non valēbat insēqui mūres jam ita, ut solēbat; cœpit mēditāri dōlum; abscondit sē in colliculō farinā, sic sērāns fōre, ut venētur citra labōrem. Mūres accurrunt, et dum cūpiunt esitāre farinām, omnes devorantur ad unum à mustēlā.

The weasel, wanting strength through old age, was not able to pursue the mice now so, as she used: she began to meditate a trick; she hides herself in a heap of meal, thus hoping that it would be, that she may hunt without labour. The mice run to it, and whilst they desire to eat the meal, they all are devoured to one by the weasel.
SELECT FABLES OF AESOP.

Mor. When any one has been bereft of strength, there is need of art. Lysander the Lacedemonian used to say often, where the lion’s skin could not reach, that the fox’s was to be taken.

FABLE LI.

De Leone & Rana. Of the Lion and the Frog.

LEO, cum audiret ranam loquacem magni, putans esse aliquod magnum animal, vertit se retro, et stans pœrum, videt ranam exeuntem est stagno; quam, statim indignabundus, conculcavit pedibus, inquiens, non movibus amplius ullaum animal clamorem, ut perspiciat te.

Mor. Fabula significat, quod a pud verbosos nihil repertur prater linguam.

The lion, when he heard the frog croaking loud, thinking that it was some great beast, turned himself back, and standing a little, he sees the frog going out of the pool; which, instantly enraged, he trod under with his feet, saying, thou shalt not affect any more any animal with thy noise, that he may look at thee.

FABLE LII.

De Formica & Columba. Of the Pismire and the Dove.

ORMICA sitiens venit ad fontem, ut bibet; fortæ incidit

THE pismire thirsting came to a fountain, that she might drink; by chance she fell
in putēum. Columba, supersĭdens arbōrem im-
iminentem fontī, cum conspicēret formīcam obrūi
āquis, frangit ramūlum ex arbōre, quem déjicit sīnē niōrā
in fontem. Formīca, concendendus hunc, servātur.
Auceps vēnit, ut capiat columbam; formīca percipi-
ēns id, mordet unum ex pēdibus auctūris; columba avōlat.

Mor.
Fabūla significat, cūm bruta sunt graita in benefi-
cos, cō māgīs dēbent ī esse, qui sunt partē-
cipes rationīs.

Mor.
The fable signifies, when brutes are grateful to benefac-
tors, the more ought they to be, who are part-
kers of reason.

FABLE LIII.

De Pavōne & Picā.

GENS avium, cūm vagūrētur libērē, optā-
bat regem dāri sibi. Pavō putābat se
imprimis dignum, qui eligērētur, quia esset
formosissimus. Hoc accepto in regem, pica inquit,
O rex, si, te impērante, aquīla cōperit insēqui
nos perstrēnū, ut sōlet, quo módo aibli-
ges illum? quo pacto servābis nos?

Of the Peacock and the Magpie.

THE nation of birds when it wandered freely, wished
that a king would be given to them. The peacock thought himself
principally worthy, to be chosen, because he was
the most beautiful. He being ad-
mitted for king, the magpie says,
O king, if, you governing,
the eagle would begin to pursu-
us vigorously as she uses,
by what method will you drive a-
way her? by what means
will you preserve us?
Mor. In princeps forma non est tam spectanda, quam fortitudo corporis et prudentia.

Mor. In a prince beauty is not so much to be regarded, as strength of body, and prudence.

De Ægroto & Medico.

Mor. Nisi quis reliquerit bibacitatem et libidinem matutine, aut nunquam perveneret ad senectutem, aut est habiturus perbrevem senectutem.

Mor. Unless any one will relinquish drunkenness and lewdness in time, either he never will arrive at old age, or he is to have a very short old age.

FABLE LV.

De Leone & aliis.

Leo, asinus, et vulpes sunt venatum; ampla venatio capitum; capita est iussa parti: asino ponele singulis singulas partes, leo irruget, raptit asinum, ac lanet. Postea dat id negotii vulpeculæ, que

Of the Sick Man and the Physician.

A doctor was attending a sick man; at length he dies; then the doctor said to the relations, this man died by intemperance.

Of the Lion and other beasts.

The lion, the ass, and the fox go to hunt; a large beast is taken; being taken is ordered to be divided: the ass laying before each their single shares, the lion roared against him, seizes the ass, and butchers him. Afterwards he gives that business to the fox, who
more cunning, when, by far the best part being proposed, had reserved scarcely a very small one.

The lion asks, by whom she was so taught? To whom she says, the calamity of the ass taught me.

Mor. Ille est felix, quem pericula aequa faciunt cautum. He is happy, whom the dangers of others make cautious.

**FABLE LVII.**

**De Leōne & Caprā.**

**Of the Lion and the Goat.**

The lion by chance having seen a goat walking on a high rock advises her to come down into a green meadow; the goat says, perhaps I would do it, if you were away; who do not persuade
mibi istud, ut ego captam ullam voluptatem inde; sed ut tu habeas quod, famelicus, vores.

Mor. Ne habeas fidem omnibus; nam quidam non consultunt tibi, sed sibi.

Mor. Do not place your trust in all; for some do not look to you, but to themselves.

FABLE LVIII.

De Vulture aliisque Avibus.

Vultur adsimulat, se celebrare annum natalem; invitat aviculas ad examum: fer omnes veniunt; accipit venientes magno plausu favoribusque: vultur laniat acceptas.

Mor. Omnes non sunt amici, qui dicunt blandes, aut simulant se fucere benignae.

Mor. All are not friends, who speak fairly, or pretend that they act kindly.

FABLE LIX.

De Anseribus & Gruibus.

Anseres pastebantur simul cum gruibus coelem agro. Grues, the geese were feeding together with the cranes in the same field. The cranes

THE vulture feigns, that he would celebrate his annual birth-day; he invites the little birds to supper; almost all come; he receives them coming with great applause and kindnesses: the vulture butchers them after they were received.
FABLE LX.

De Anu & Ancillis.

Quædam anus habēbat domi complūres ancas, quas quotidiem excitabat ad opus ad cantum galli, quem habēbat domi, antēquam lucescēret. Ancillae, tandem commotae tædio quotidiāni negotii, obrūnt cant gallum, eūrantes jam, illo necāto, sese dormītūras usque ad mēridīem; sed hae spes dēcepit eas; nam ħera, ut recūvit, gallum interemptum, dein cēps jūbet eas surgēre intempestā nocte.

Mor.

Non pauci, dum studēnt evitāre grāvius malum, incidunt in alērum diuersum.

Of the old Woman and her Maids:

A Certain old woman had at her house many maids, whom daily she roused to work at the crowing of a cock, which she had at home, before it was light. The maids, at length alarmed at the wearisomeness of their daily business, behead the cock, hoping now, he being killed, that they would sleep even to mid-day; but this hope deceived them; for the mistress, as soon as she knew, that the cock was killed, thereafter commands them to rise at midnight.

Mor.

Not a few, whilst they strvye to avoid a more grievous evil, fall into another different.
FABLE LXI.

Of the Ass and the Horse.

The ass thought the horse happy, because he was fat and lived in idleness; but he called himself unhappy, because he was lean, and raw-boned, and daily was exercised by an unmerciful master in carrying burdens. Not long after they cry to arms; then the horse did not repel the bridle from his mouth, the rider from his back, nor the dart from his body. The ass, this being seen, gave great thanks to the Gods, that they had not made him a horse, but an ass.

Mor.

They are miserable, whom the rude multitude judges happy; and not a few are happy, who think themselves very miserable. The cobbler calls the king happy, not considering into how great concerns and troubles he is drawn, whilst in the mean time himself sings with excellent poverty.
FABLE LXII.

De Leone & Tauro.

The bull flying from the lion lights upon the goat; he threatened with his horn and wrinkled brow: to whom the bull full of anger said, thy brow contracted into wrinkles does not affright me; but I fear a vast lion, who unless he was sticking to my back, now you should know that it is not so small a thing to fight with a bull.

Mor.

Calamity is not to be added to the calamitous. He is miserable enough, who is once miserable.

* A very remarkable Latinism not easily solved.

FABLE LXIII.

De Testudine & Aquila.

Eariness of creeping had seized the tortoise; if any one would raise her to heaven, she promises the pearls of the red sea. The eagle raised her; demands the reward; and pierces her not having it with her talons. Thus, the tortoise, that desired to see the stars, left her life in the stars.
Mor. Be contented with your lot. There have been some, who, if they had remained low, would have been safe; become high, they have fallen into dangers.

FABLE LXIV.

De Cancro & ejus Matre.

Mor. Be contented with your lot. There have been some, who, if they had remained low, would have been safe; become high, they have fallen into dangers.

Of the Crab and his Mother.

Mother advises the crab going backwards, that he would go forwards. The son answers, mother, go you before, I will follow.

Mor. You should blame none of the vice, of which you yourself may be blamed.

FABLE LXV.

De Sole & Aquilone.

THE sun and the north-wind strive, which of the two is the stronger. It was agreed by them to try their strength upon a traveller; that he may get the victory, who shall have shaken off his cloak. Boreas encounters the traveller with an awful storm; but he does not desist to double his cloak in going

Mor. Id sāpe obtinētur man-suetūdine, quod non potēst extorquēri vi. Mor. That often is obtained by gentleness, which cannot be extorted by force.

FABLE LXVI.

De Asino. Of the Ass.


Mor. Ne simūles te esse, quod non ēs; ne doctum, cūm ēs inductus; ne jactes te divītem et nōbilem, cūm ēs pauper et ignōbilis; etēnim, vero compertum, ridēberis. Mor. Do not feign that you are, what you are not; not learned, when you are unlearned; do not boast yourself rich and noble, when you are poor and ignoble; for, the truth being found, you will be laughed at.
FABLE LXVII.

De mordaci Cane.

Ominus alligavit nolam cani subinde mordenti homines, ut quisq. caveret sibi. Canis, ratus id decus tributum suæ virtutis, despiciit suos populares. Aliquis jam gravis ætate et auctoritate accedit ad hunc canem, moneens eum, ne errat; nam inquit, ista nola est datâ tibi in dedecus, non in decus.

Mor.
Gloriosus interdum ducit id laudi sibi, quod est vitupério ipsis.

Of the biting Dog.

The master tied a little bell to his dog often biting men, that every one might take heed to himself. The dog, having thought that an ornament bestowed on his virtue, despises his neighbours. One of them now grave with age and authority comes to this dog, advising him, not to mistake; for, says he, that little bell is given you for a disgrace, not for an ornament.

Mor.
The vain-glorious man sometimes accounts that for a praise to himself, which is a disgrace to him.

FABLE LXVIII.

De CamelO.

Amelus, despiciens se, querēbatur, tauros ire insignēs geminis cornibus; se inermem esse objectum catēris animalibus; ērat Jovem donāre cornua sibi: Jupiter ridet stultitiam camēli, nec modō negat votum camēli, verum et decurtat auriculas bestiae.

Of the Camel.

The camel, despising himself, complained, that the bulls walk conspicuous for their two horns; that himself unarmed was exposed to the other animals; he entreats Jupiter to give horns to him: Jupiter laughs at the folly of the camel, and not only denies the wish of the camel, but also crops the ears of the beast.
Mor.
Quisque sit contentus sua fortūnā: etēnīm multi secūti meliōrem, incurrēre pejōrem.

Mor.
Let everyone be content with his own fortune: for many having followed a better, have run into a worse.

FABLE LXIX.

De duobus Amicis & Urso.

Duo amīci faciunt iter; ursus occurrit in itīnere; unus scandens arbōrem evītat pericūlum; alter, cūm non esset spēs fuga, procīdens, simūlat se mortuum. Ursus accēdit, et olfācit aures et os. Homēne continēnte spīritum et mōtum, ursus, qui parcit mortūīs, crēdens eum esse mortūum, abībat. Postea sócio percontante quidnam bestia dixisset illī accumbentī in aurem, ait, mōnūisse hoc, ne unquam facerem iter cum amīcis istībus mōdi.

Mor.
Adversae res et periculā egnant vērum amīcum.

Mor.
Adversity and dangers show the true friend.
FABLE LXX.

De Rustico & Fortunae.

Rusticus, cum araret, offendebat thesaurum in sulcis. Fortuna videns, nihil honoris haberi sibi, ita locuta est secum: thesauro repetito, stolidus non est gratus; at, cō ipso thesauro āmissō, sollicitabit me primum omnium votis et clamoribus.

Mor.

Beneficium accepto, simūs grati merenti bene de nobis; etsim ingratiitudo est digna privari etiam beneficiō, quod modū acceptūr.

FABLE LXXI.

De Pavone & Grue.

Pavo et grus canant unā: pavo jactat se, ostentat caudam: grus salūtātur pavonēm esse formosissimīs penīmis; tāmēn se penetrāre nubēs animōso in ētū, dum pavo vix supīrīvolat tecta.

Of the Countryman and Fortune:

The countryman, when he was ploughing, found treasure in the furrows. Fortune seeing, that no honour was paid to her, thus spake with herself: the treasure being found, the fool is not thankful; but, that same treasure being lost, he will solicit me the first of all with vows and clamours.

Mor.

A kindness being received, let us be grateful to him who deserves well of us; for ingratitude is worthy to be deprived even of the kindness, which lately it may have received.

Of the Peacock and the Crane:

The peacock and the crane sup together: the peacock boasts himself, shows his tail: the crane owns that the peacock is of the most beautiful feathers; yet that himself pierced the clouds with his bold flight, whilst the peacock scarcely flies over the houses.
Mor. Nemo contempsērit alterum: cuique est sua dōs; cuique est sua virtūs: qui cāret tua virtūte, forsān hābeat cam, quā tu cārēs.

Mor. Let no man despise another: every one has his own endowment; every one has his own virtue: he who wants your virtue, perhaps may have that which you may want.

FABLE LXXII.

De Quercu & Arundine.

Quercus effracta validiore nōs, precipitātur in fūmen, et, dum fluitat, fortē hēret suis rāmis in arundine; mirātur, arundinem stāre incōlūmēm in tanto turbīne. Hec respondet, se esse tūtām suā flexibilitūte; se cēdere noto, bōrē; omni flātūi; nēc esse mirum, quōd quercus excidērit, quae concipīvit non cēdere, sēd resistēre.

Mor. Do not resist the more powerful, sed vincas hunc cēdēndo, et fērēndo.

Of the Oak and the Reed.

The oak being broken by a very strong south-wind, is thrown into a river, and, whilst she floats, by chance sticks by her branches upon a reed; she wonders, that the reed stands safe in so great a whirlwind. She answers, that she was safe by her flexibility; that she yielded to the south-wind, to the north-wind, to every blast; nor was it strange, that the oak should fall, who desired not to yield, but resist.
FABLE LXXIII.

Of the Lion and the Hunter.

Leo litigat cum venatore; præsert suam fortitūdinem fortitūdinī hōminis. Post longa jurgiā venātor dūcit leōnem ad mausōlēum, in quo leō erat sculptūrā depōnens cāput in grērium víri. Fēra nēgat id esse sātis indicī; nam ait, hōminēs sculptūrā quod vellent; quōd si leōnēs fōrent artifičēs, virum jam īri sculptūrum sub pēdibus leōnis.

Mor. Quisque, quod pōtēst, et dicit, et facit id, quod putat prōdesse suæ causæ et partī.

Mor. Every one, as much as he can, both says, and does that, which he thinks is profitable to his own cause and party.

FABLE LXXIV.

Of the Boy and the Thief.

Puer ɕːdēbat flēns aʃːud putēum; fur rōgat causam flēndī; puer dicit, fune rupto, urnam auri incīdisse in aquas. Hōmo exūt se, insīlit in putēum, quārit. Vase non invento, conscendit, A boy sat weeping at a well; a thief asks the cause of his weeping; the boy says, the rope being broke, that an urn of gold had fallen into the waters. The man undresses himself, jumps into the well, seeks it. The vessel not being found, he comes up,
atque iber nec inventit pué-
rum, nec suam tunicam:
quippe puer, tunica sub-
lata, fugerat.

Mor. Interdum falluntur, qui solent fallère.

and there neither finds the
boy, nor his coat:
for the boy, the coat being taken
away, had fled.

Mor. Sometimes they are deceived,
who are accustomed to deceive.

FABLE LXXV.

De Rustico & Juvenco.

R U S T I C U S hábēbat
juvencum impatien-
tem omnis vinculi et fúgi:
hómō astutulus rēsēcat
cornua bestiæ; nam
pētēbat cornibus; tum
jungit non currui, sed
arātro, ne pulsaret
hērum calcibus, ut
sōlēbat. Item tēnet stivam,
gaudens, effecisse
industria, ut jam sōret
tūtus et à cornibus, et ab
ungūlis. Sed quid ēvēnit?
Taurus subinde resistens
spargendo ārēnam offlēt
ōs et cāpuit rusti-
ci čā.

A COUNTRYMAN had
a steer impatient of every chain and yoke:
the man a little cunning cuts off
the horns of the beast; for
he struck with his horns, then
he yokes him not to the cart, but
to the plough, that he might not strike
his master with his heels, as
he used. He holds the plough,
rejoicing, that he had effected
by industry, that now he would be
safe both from horns, and from
hoofs. But what happened?
The bullock frequently resisting
by scattering the sand fills
the mouth and head of the coun-
tryman with it.

Mor. Nonnulli sunt sic in-
tractābilēs, ut nēqueānt
tractāri ulla arte, aut
consiliō.

Mor. Some are so in-
tractable, that they cannot
be managed by any art, or
counsel.
FABLE LXXVI.

De Satyro & Via-tore.

Satyrus, qui olim erat habitus Deús némó- rum, misératus viatórem obrútum níve, atq. enec-tum algóre, dúct in suum antrum; fóvet igne. At, dum spirat in mánüs, percontatór causam; qui respondens inquit, ut caléfiant. Post-ea, cum accumbérent, viátor sufflat in pultem, quod, interrográtus, cur fá-cérét, inquit, ut frígescat. Tum continúō satyrus, ejiciens viatórem, inquit, nólo, ut ille sit in meo antro, cui sit tam diversum òs.

Mor. Evítá bilinguém hómínem, qui est Proteus in sermóne.

Of the Satyr and the Traveller.

A Satyr, who formerly was accounted a God of the woods, having pitied a traveller covered with snow, and almost dead with cold, leads him into his cave; keeps him warm with fire. But, whilst he breathes into his hands, he inquires the cause; who answering says, that they may be warm. Afterwards, when they sat down, the traveller blows into his pottage, which, being asked, why he did, he said, that it may be cold. Then immediately the satyr, casting out the traveller, says, I am not willing, that he should be in my cave, who has so different a mouth.

Mor. Avoid a double-tongued man, who is a Proteus in his discourse.

FABLE LXXVII.

De Tauro & Mure.

Mus mòmordérat pedém tauri, sú-giens in suum antrum. Taurus vibrat cornúa, querít hostem, videt nusquam. Mus irriedit eum;

Of the Bull and the Mouse.

The mouse had bitten the foot of the bull, flying into his hole. The bull brandishes his horns, seeks his enemy, sees him nowhere. The mouse laughs at him;
Inquit, quia es robustus, ac vastus, idcirco non contempsiis quemvis; nunc eximius mus lasit te, et quidem gratias.

Mor. Nemo pendat hostem flocci.

Mor. Let no man value his enemy at a lock of wool.

FABLE LXXVIII.

De Rustico & Hercule. Of the Countryman and Hercules.

CURRUS rustici hæret in profundo luto. Mox supinus implorat Deum Herculem; vox intonaat etsæco, ineptæ, flagella tuos equos, et ipse annitère rōtis, atq. tum Herculeès vocatus adèrit [tibi.]

Mor. Otiösa vota prósunt nil; quæ sancte Deus non audit. Ipsæ jūvā teipsum, tum Deus juvābit te.

Mor. Lazy prayers avail nothing; which indeed God does not hear. Do you yourself help yourself, then God will help you.

FABLE LXXIX.

De Cicadæ & Formicæ. Of the Grashopper and the Pismire.

Cum cicada cantet per aestatem, formica exercit in sum messem vra-

When the grashopper sings in the summer, the ant exercises her harvest, dra-
A dog joking meets a lion, why do you exhausted with want run through the woods and by-places? see me fat, and beautiful, and I obtain these things, not by labour, but idleness. Then the lion says, you indeed have your dainties, but, fool, you have also your chains; be you a slave, who are able to serve; I indeed am free, neither am I willing to serve.

The lion answered beautifully: for liberty is better than all things.
FABLE LXXXI.

De Piscibus.

Fluvialis piscis est cor-/resetus per vim flumen in mari, ubi effecerat suam nobilitatem, pendebat omne marinum genus vivi. Phoca non tuli hoc, sed ait, tunc indicium nobilitatis fore, si captus portefur ad forum cum phoca; se nemo emptum a nobilibus, autem illum a fili, e.

Mor. Multi sunt sic capti libertini gloria; ut ipsi jactent se. Sed laus sui oris non datur homini laudi, ad excipitur cum risu auditum.

Of Fishes.

A River fish was hurried down by the force of the river into the sea, where extolling his nobility, he valued all the sea race at a low rate. The seal did not bear this, but said, that then a proof of nobility would be, if taken he would be carried to market with the seal; that himself would be bought by nobles, but he by the common people.

Mor. Many are so charmed with the desire of glory, that they boast themselves. But the praise of his own mouth is not attributed to a man for praise, but is treated with the laughter of the hearers.

FABLE LXXXII.

De Pardo & Vulpecula.

Pardus, cui est pictum tegum, catiris feras, ciam leonibus despectis ab eo, intumescat. Vulpecula accedit ad hunc, suadet non superbire, dicens quidem, illi esse speciosam pellem, vero sibi esse speciosam mentem.

Of the Leopard and the Fox.

The leopard, who has a speckled back, the other beasts, even the lions being despised by him, was puffed up. The fox comes to him, advises him not to be proud, saying indeed, that he had a fine skin, but that himself had a fine mind.
Mor. There is a difference and order of good things: the goods of the body excel the goods of fortune; but the goods of the mind are to be preferred to these.

FABLE LXXXIII.

De VULPE & FELE.

Cum vulpes in collo-guio, quod illi erat cum felé, jactaret, sibi esse varias technas, adeò ut hābēret vēl peram refertam dōlis: autem felis respondit, sībī esse duxtaxat unicum artem, cui fīderēt, si esset quid discriminis. Inter confabulandum, repente tumultūs canum accurrencium audītūr; ibi fēlis subsilīt in altissīmum arbōrem; interim vulpes, cincta canibus, capitur.

Mor. Fabula innēit, nōnnūn quā in unicum consilium, modo sīt vērum, et efficax, esse præstābilis quāmplūrēs dōlos, et frivōla consilīa.

Mor. The fable intimates, that sometimes only one scheme, provided it is right and powerful, is better than many tricks, and frivolous schemes.

Of the Fox and the Cat.

When the fox in a discourse, which he had with the cat, was boasting that he had various shifts, so that he had even a budget full of tricks: but the cat answered, that she had only one art, to which she could trust, if there was any danger. In the time of discoursing, suddenly the noise of dogs running is heard: then the cat leaps upon a very high tree; in the mean time the fox, surrounded by the dogs, is taken.
FABLE LXXXIV.

De Rege & Simiis.

Quidam Aegyptius rex instituit aliquot simias, ut herdiscerent actionem saltandi. Nam, ut nullum animal accedit propius ad figuram hominis, ita nec alius imitatur hominum actus aut melius, aut libenter. Itaque proinum odoce artem saltandi ceperrunt saltare, induce purpureis vestimentis, ac personae; et spectaculum jam placbat longo tempore in mirum modum; donec quispiam e spectatoribus facetus abjectis nucibus in medium, quas habebat clanculum in loculis. Ibi statim simiae, simui atque vidissent nucem, oblixa chorae, ceperrunt esse id, quod fuerat antea, ac repentem saltaturibus redierunt in simias; et, personae et vestibus dilaceratis, pugnabant inter se pro nucibus, non sine maximo visu spectato rum.

Mor.

Hæc fabula admonet, ornamenta fortunæ non multitæ ingenii hominum.

Of the King and the Apes.

A certain Egyptian king appointed some apes, that they should learn the action of dancing. For, as no animal comes nearer to the shape of a man, so neither does any other imitate human actions either better, or more willingly. Therefore soon being taught the art of dancing, they began to dance, clothed in purple garments, and masked; and the sight now was pleasing a long time in a wonderful manner; till one of the spectators being witty threw nuts into the middle of them, which he had privately in his pockets. Then immediately the apes, as soon as they saw the nuts, having forgot the dance, began to be that, which they had been before, and suddenly from dancers returned into apes; and, their masks and clothes being torn off, they fought among themselves for the nuts, not without the very great laughter of the spectators.

Mor.

This fable informs us that the ornaments of fortune do not change the disposition of a man.
FABLE LXXXV.

De Asino & Viatoribus.

Duo quidam, cum fortè invénérint asinum in sylvā, cœperunt contendere intèr sè, uter eōrum abdūcēret eum dōmum, uti suum; nam videbātur pariter objectus utrique à fortūnā. Intèrīm. illis altercāntibus invīcem, asinus abdūxīt sè, ac neutēr potētūs est ēō.

Mor. Quidam excidunt à pra- sentibus commodis, quibus nesciunt uti ob inscitiam.

Of the Ass and the Travelers.

TWO certain men, when by chance they found an ass in a wood began to contend between themselves which of them should lead him home, as his own, for he seemed equally offered to both by fortune. In the meantime, they wrangling with one another, the ass withdrew himself, and neither obtained him.

Some fall from present advantages, which they know not how to use through ignorance.

FABLE LXXXVI.

De Corvo & Lupis.

Corvus comitātur lupōs per arduā jūga montiūm; postū- lat partem praeda sī- bi, quia sēcūtus esset, et non dēstītuisset eos ullo tempōrē. Deinde est ré- pulsus à lupis, quia non mǐnūs vōrāret exta luporum, si occīdērentur, quàm extā cætērōrum animāliūm.

Of the Crow and the Wolves.

The crow accompanies the wolves through the high tops of the mountains; he demands a part of the prey for himself, because he had followed, and had not forsaken them at any time. Then he is repulsed by the wolves, because no less would he devour the entrails of the wolves, if they would be killed, than the entrails of other animals.
SELECT FABLES OF ÆSOP.

Mor.
Non quid ãgãmûs est semper inspiciendum; sed quo animõ simus, cum ãgãmûs.

Mor.
Not what we may do is always to be looked into; but of what mind we are, when we are doing it.

FABLE LXXXVII.

De Mure nato in Cistâ.

Mus natus in cistâ duxerat ferâ omnem vizum ibi, pastus núcibus, qua sólèbant servâri in ea. Autem, dum ludens circa óras cistæ dècidisset, et querèret ascensum, rēperit ĉîūlās lautissimē parātās, quas cùm cœpisset gustâre, inquit, quàm stolîdus fui hactēnus, quàm credebam esse nīhil in tōto orbē mēlius meâ cistûlâ? Ecce! quàm vescor suavìōribus cibis hic!

Mor.
Hæc fabûla indicat, patriam non diligendam ïtá, ut non ãdãmûs eã lôcã, ubi possîmus esse beâtiōrēs.

Of the Mouse born in a Chest.

A Mouse born in a chest had led almost all his life there, fed with nuts, which used to be kept in it. But, whilst playing about the edges of the chest he had fallen down, and was seeking an ascent, he found dainties most sumptuously prepared, which when he had begun to taste, he said, how foolish have I been hitherto, who believed there was nothing in the whole world better than my small chest? Behold! how I am fed with sweeter meats here!

Mor.
This fable shows that our country is not to be loved so, that we may not go to those places, where we may be more happy.
FABLE LXXXVIII.

De Rustico impetranse, ut triticum nascēretur absque aristis.

Quidam rusticus impetrāverat a Cerēre, ut triticum nascēretur absq. aristis, ne laderet manūs mētentium et tritrurantium; quod, cum inaruit, est depastum à minūtis avibus: tum rusticus inguit, quām dignē patiōr! Qui causā parvē commoditātis perdiādi ētiam maxima emolūmen-
tā.

Mor. Fabula indicat, parva incommōda [esse] pensanda majōri utilitāte.

A Certain countryman had obtained from Ceres, that wheat would grow without beards, that it might not hurt the hands of the reapers and threshers; which, when it grew ripe, was eaten up by the small birds: then the countryman said, how deservedly do I suffer! Who for the sake of a small conveniency have lost even the greatest advantages.

Mor. The fable shows, that small losses are to be made up with greater profit.

FABLE LXXXIX.

De Accipitre insēquente Columbam.

Cum accipit ēr insē-
quēretur cōlūbam prācipiūt volātu, ingress-
us quandam villam est aptus à rustico, quem bsēcrābat blandē, ut limitēret sē; nam, ixit, non lāsi te. Cui rusticus respon-
it, nec hāc læsērāt te.

Of the Hawk pursuing the Pigeon.

When the hawk was pursuing the pigeon with a speedy flight, having entered a certain village he was caught by a countryman, whom he besought fawningly, that he would dismiss him; for, said he, I have not hurt you. To whom the countryman answered, nor had she hurt you.
Mor.

Fabūla indicat, ēös punīriti merito, qui cōnan-
tur lēdēre inнатocentēs.

Mor.

The fable shows, that they are punished deservedly, who en-
deavour to hurt the innocent.

FABLE XC.

De Rustico transitūro Amnem.

Rusticus transitūrus torrentem, qui forte
excrēverat imbribus,
quārcēbat vādum, et cūm
tentāvisset eam partem
flumīnīs, quāe vidēbatur
quiētior, et placīdior,
rēpērit eam altīorem, quàm
fuerat opīnātus; rursus
ādvīnēvit brēviorem, et
tūtiorem partem; ibrī flu-
vius decūrrēbat majōri
strēpitu aquārum: tūm
inquit sēcum, quàm
tūtiūs possūmus crēdēre
nostram vitam in clamōsīs
aquis, quàm in quiētis et
silēntibus.

Mor.

Admōnēmur hāc
fabūla, ut extīmescāmus
hōmines verbōsōs, et mi-
nāces, minūs quàm quiētos.

Mor.

We are admonished by this
fable, that we should fear
men talkative and threat-
ening, less than the quiet.
FABLE XCI.

Of the Pigeon and the Magpie.

The pigeon being asked by the magpie, what could induce her, to build her nest always in the same place, when her young always were taken from thence, answered, simplicity.

Mor. This fable shows, that good men often are deceived easily.

FABLE XCII.

Of the Ass and the Calf.

The ass and the calf, when they were feeding in the same pasture perceived that the enemy's army was approaching by the sound of a bell. Then the calf said, O my companion, let us fly hence, lest the enemies may lead away us captive; To whom the ass answered, fly you, whom the enemies have been used to kill, and eat: it is no concern of the ass, to whom every where the same condition of bearing a burden is proposed.

Mor. This fable warns servants, not to fear
magnopère mutāre dōminos, mōdō futūri non sint detēriōres priōribus. greatly to change their masters, provided the future may not be worse than the former.

FABLE XCIII.

De Vulpe & Mulieribus ēdentibus Gallīnas. Of the Fox and the Women eating Hens.

Vulpēs transiēns juxta quandam villam, conspexit cātervam multērum cōmēdentem alto silentio plurimas gallīnas spīpārē assātās: ad quas conversa inquit, qui clamōres et latrātus canum esset contra me, si ego facerēm, quod vos facēris? Cui quādēm anus respondens inquit, nos cōmēdimus quā sunt nostrā, verū tu fūrāris aliēna. A fox passing near a certain village, saw a heap of women eating in deep silence very many hens sumptuously roasted: to whom being turned he said, what clamours and barkings of dogs would be against me, if I would do what you are doing? To whom a certain old woman answering said, we eat the things which are our own, but you steal other men's.

Mor. Quod est mēcum non attīnet ād tē. Ne furāre; esto contentus tuis rēbus. Mor. What is mine does not belong to you. Do not steal; be content with your own things.

FABLE XCIV.

De pinguibus Caponibus & macro. Of the fat Capons and the lean.

Quidam vir nutricavērat complūres capōnēs in eōdem ornithoboscio; qui omnes sunt effecti pinguēs A certain man had brought up several capons in the same coop; who all were made fat
except one, which his brethren laughed at, as being lean. The owner intending to receive noble guests in an elegant and sumptuous feast, commands the cook, that he should kill and cook of these, which he would find more fat. The fat hearing this afflicted themselves, saying, O if we had been lean!

Mor.
Hæc fabula est confecta in solamèn paupérum, quorum vita est tūtor, quam vita divītum.

This fable was invented for the comfort of the poor, whose life is safer, than the life of the rich.

FABLE XCV.

Of the Swan singing in Death, reproved by the Stork.

Cygnum mōrīens interrogatūr à ciconiā, cur in morte, quam cætēra animālia adeò exhorrent, emitīret sōnōs multō suaviōres, quàm in omni vitā; cūm potiūs deberet esse mæstus. Cui cygnus inquit, quia non cruciābor amplius curā quæren- di cibī.

Mor.
Hæc fabula admonēt, ne formidēmus mortem; quà omnes misēria praebentis vita praeciduntur.

This fable admonishes us, not to fear death; by which all the miseries of the present life are cut off.
FABLE XCVI.

De Trabe & Bobus
trähentibus cam.

Of the Beam and the Oxen
drawing it.

Ulma trabs conquirebatur de bōbus,
dīcens, O ingrāti, ego ālūi vos multō tempōre meis
frondibus; vērō vos trāhitis me vestram nutricem per
saxa et luta. Cui bōves: nostra suspīria et
gēmitūs et stimūlus,
quo pungimus, possunt dōcere te, quōd trā-
himus te invitī.

Mor.
Hae fabula dōcet nos,
ne excandescāmus in
cōs, qui lādunt nos, non
sitā spontē.

A nem beam was complaining
of the oxen,
saying, O ye ungrateful, I have fed
you a long time with my
leaves; but you draw
me your nourisher through
stones and dirt. To whom
the oxen said; our sighs and
groans and the goad,
with which we are stimulated, are
able to teach you, that we are
drawing you unwilling.

Mor.
This fable teaches us,
that we should not be hot against
them, who hurt us, not
of their own accord.

FABLE XCVII.

De Anguillā conquērentē,
quōd infestātur māgis,
quām Serpens.

A nguillā interrōgābat
serpentem, cur, cūm
essent similēs atq. cognāti;
hōminēs tāmen insēquērentur
se pōtiūs, quām illām:
cui serpens inquit, quia
rārō lēdunt me imfī-
ūnē.

Of the Eel complaining,
that he was harrassed more
than the Serpent.

The eel asked
the serpent, why, seeing
they were alike, and relations;
men nevertheless pursued
him rather, than her;
to which the serpent said, because
seldom do they hurt me without
danger.
Mor. Hæc fabula indicat, This fable shows, that they
èos solère ladi minus, are used to be hurt less,
qui ulciscuntur. who revenge.

FABLE XCVIII.

De Asino, Simia, &
Talpa.

A Sinò conquérente, quòd
cáret cornibus; vérò
simia, quòd caudá deesset
sibi; talpa inquit, ta
cete, cúm videátis me esse
captum oculis.

Mor. Hæc fabula pertinet ad
cëós, qui non sunt contenti
suæ sortë; qui,
si considerarend infortu-
nia aliorum, tölérarent suæ
equiorë animo.

Mor. This fable is serviceable to
those, who are not content
with their own conditions; who,
if they would consider the misfor-
tunes of others, might bear their own
with a more patient mind.

FABLE XCIX.

De Nautis implorantibus
Auxiliûm Sanctórum.

Quidam nauta dépré-
hensus in mári subitá
et ura tempestáte, catérís
ejus sócitís implorantibus
auxiliûm diversórum
sanctorum, inquit, nescitís
quod pëtitís; etënim
antquam isti sancti confe-

Of the Ass, the Ape, and
the Mole.

The ass complaining, that
he wanted horns; but
the ape, that a tail was wanting
to him; the mole said, hold your
peace, when you see that I am
deprived of eyes.

Mor. This fable is imploring
the Help of the Saints.

A Certain sailor overtaken on the sea with a sudden
and dark storm, the rest
of his companions imploring
the help of different
saints, said, ye know not
what ye are asking; for
before those saints can be-
rant se ad Deum pro nostrā liberātiōnē, obruē-
mur hāc immīnenti prōcellā. Confūgite igitur ad Eum, qui, absque adminiculō altīrīus pōtērit liberāre
nos ā tantis mālis. Igi-
tur, auxiliō Omnīpōtentis
Dei invocāto, illīco
prōcella cessāvit.

Mor.
Ne confūgito ad imbe-
cilliores, ubī auxiliūm
pōtentioris pōtēst hāberi.

Mor.
Do not fly to the weak-
er, where the help
of a stronger can be had.

FABLE C.

De Piscibus desilientibus ē Sartāgīnē in Prunas.

Piscēs adhuc vīvī cóquē-
bantur in sartāgīne fer-
venti oleo: unus quōrum
inquit, frātres, fūgiāmus
hinc, ne pērcāmus.
Tum omnēs pariter exilien-
tes ē sartāgīne dēcidērunt
in ardentes prunas. Igitur
affecti majōre dolorē dam-
nābant consiliō, quod
cēpērant, dīcentēs, quan-
to atrōciōri mortē nunc
pērīmus!

Mor.
Hāc sūbūla admonēt nos,
ut vitēmus præsentia ērrī-
cūla itā, ne incidāmus in
graviōra.

Mor.
This fable admonishes us,
to avoid present dan-
gers so, that we may not fall into
more grievous.
FABLE CI.

Of the Four-footed Beasts entering into an Alliance with the Fishes against the Birds.

Quadrupèdes, cum bellum esset indictum sibi ab avibus, incunctas cum piscibus, ut tuarentur se eorum auxilio a furoris avium. Autem, cum expectarent opitulam auxilia, pisces negarent, se possesse accedere ad se per terram.

Mor.

Hæc fabula admonet nos, ne faciamus eos socios nobis, qui, cum sit opus, non possunt adesse nobis.

Mor.

This fable advises us, not to make them companions to us, who, when there is need, are not able to assist us.

FABLE CII.

Of a Man, who went to a Cardinal lately created, for the sake of congratulating him.

A Certain man very witty, hearing that his friend was preferred to the dignity of a cardinalship, went to him for the sake of wishing him joy: who puffed up with the honour, dissembling to know his old friend, asked him, who he was.
Cui ille inquit, (ut erat promptus ad jócós) miserae tui et exèrèrum, qui herveniunt ad hónorís hujus modi; ëtënim, quamprimum estis assècutís dignitatis hujus modi, ita amittitis visum, audìtumque, et exèrós sensus, ut non ampliûs dignoscatis pristínos amícios.

To whom he said, (as he was ready at jests) I pity you and others, who arrive at honours of this kind; for, as soon as ye have obtained dignities of this kind, ye so do lose your sight, and hearing, and the other senses, that no longer ye can distinguish old friends.

Mor. Hæc fabûla nôtat eos, qui, sublátì in altum, despiciunt vètèrès amicitiâs.

Mor. This fable reprimands those, who, being raised on high, despise ancient friendships.

FABLE CIII.

De Aquilâ & Picâ.

Picâ interrogabat aquilam, ut accipèret se inter suos familiarès et domestícos; quando mé-rëretur id, cùm pulchritudo corpóris, tum vulnabilitáte lingüæ ad ërragènda mandata. Cui aquilâ respondit, facèrem hoc, nî vèrèrer, nè effèrrès cuncta tuà loquècitáte, quàe fiant intrá meam tègulum.

Of the Eagle and the Magpie.

The magpie asked the eagle that she would receive her among her familiar and domestic friends; seeing that she deserved it, both by beauty of body, and vulnerability of tongue to dispatch her orders. To whom the eagle answered, I would do this, unless I feared, lest you would carry abroad all things by your prating, which may be done within my roof.

Mor. Hæc fabûla monet, linguâces et garrûbos hóminiès non [esse] hâc ndos dòmi.

Mor. This fable advises, that talkative and prating men ought not to be kept at home.
FABLE CV.

De Turdo ineuntie amici- tam cum Hirundine.

Of the Thrush entering into friendship with the Swallow.

Turdus gloriatur, se contraxisse amicitiam cum hirundine; cui mater inquit, fili, es stultus, si credas, te posse convivere cum ea, cum uterque vestrum solat appetere diversa loca; et enim tu deleciaris frigidis locis, illa tepidis.

Mor.

Monemur hac fabula, nec faciamus eos amicos nobis, quorum vita dissentit a nostrâ.

Mor.

We are advised by this fable, not to make them friends to us, whose life differs from our own.

FABLE CV.

De quodam Divite et Servo.

Of a certain Rich Man and his Servant.

Erat quidam dives habens servum tardi ingenii, quem solebat nuncupare regem stultorum ille saper irritatus his verbis statuit referre par heros; etenim semel conversus in herum inquit, utinam esset rex stultorum; etenim nuncum impievium in toto orbe terrarum esset latius.

There was a certain rich man having a servant of slow wit, whom he used to call the king of fools; he often irritated at these words resolved to return the like to his master; for once turn ed upon his master he said, I wish I was the king of fools; for no empire in the whole universe would be more extensive
meo; et tu quoque sub-
esses meo imperio.

Mor.

Fabula indicat, stultum
sepe lóqui opportúnee.

Mor.

The fable shows, that a fool
often speaks pertinenty.

FABLE CVI.

De Urbánis Canibus in-
séquentibus Villáticum.

Many city dogs
were pursuing a certain
village one with a hasty course;
whom he a long while fled from;
nor dared to resist:
but when turned to them
pursuing him he stopped; and he
also began to show
his teeth: they all at the same time
stopped, nor any one
of the city dogs dared to ap-
proach him. Then the gen-
eral of an army, who by chance
was there, being turned to his
soldiers, said, this sight
warns us not to fly,
when we see that more immediate
dangers threaten us
when we are flying, than resist-
ing.
FABLE CVII.

De Testudine & Ranis.

Estudo, conspiciens ranas quae pastebantur in eodem stagno, adeo lèves, agilisque, ut facili prōsilirent quōlibet, et saltarent longissimè, accusabat naturam, quod procrē-asset se tardum animal, et impēditum maximo onerè, ut nēque possent movēre se facilè, et assidue premēretur magnà mole. At, ubi vīdit ranas fieri escam anguillārum, et obnoxias vel leviissimo ictui, aliquantūlum recreātā dicebat; quantō est mēlius ferre onus, quo sum munita ad omnes ictūs, quàm subīre tot discrimīna mortis?

Mor. Hae fabūla indicat, ne feramūs agrī dōnā naturāe, quae sape sunt majori commodō nobis, quàm nos vāleāmus intelīgere.

Of the Tortoise and the Frogs.

The tortoise, having seen the frogs, which were feeding in the same pool, so light, and nimble, that easily they could leap anywhere, and jump very far, accused nature, that she had made her a slow animal, and hindered with a very great burden, that she neither was able to move herself easily, and daily was pressed with a great weight. But, when she saw the frogs to become the food of the eels, and obnoxious even to the lightest blow, being a little comforted she said, how much is it better to bear a burden, by which I am fortified for all blows, than to undergo so many dangers of death!

Mor. This fable shows, that we should not be dissatisfied with the gifts of nature, which often are a greater advantage to us, than we may be able to understand.
FABLE CVIII.

De Gliribus volentibus ēruère Quercum.

Of the Dormice willing to overturn the Oak.

Glirēs destināvērant ēruère quercum, glan-
dīserām arbōrem, dentibus; quō habē-
rent cīrum pāratiōrem, nē cōgērentur tōtōs
ascendere et dēscendere gratiā vicēs. Sed
quidam ex his, qui longē anteqvēbat cætēros etātēs, et
experientiā rērum, abstēruit eos, dicens, si nunc
interficimus nostram nutriēm, quis præbebit ali-
menta nobis, ac nostris annis futūrīs?

Mor.

Hae fabula mōnet, prudentem virum dēbere intuēri
non mōdō presēntiā, vérum longē prosēcēre futūrā.

This fable teaches, that a prudent man ought to look into
not only present things, but
afar off to foresee future things.

FABLE CIX.

De Cane & Hero.

Of the Dog and his Master.

Quiādam hābēns cānēm, quo dīligērētur
illo māgis, sēmpēr pascēbat
eum suis mānibus, et
solvēbat ligātum; autem jū-
bēbat ligāri et verberāri
ā servō, ut benefīcia

A certain man having a dog,
that he might be loved
by him more, always fed
him with his own hands, and
loosed him when bound; but or-
dered him to be bound and beaten
by a servant, that the kindnesses
might seem to be conferred upon him by himself, but the ill deeds by the servant. But the dog bearing it hard, that he daily was bound, and beaten ran away; and, when he was blamed by his master, as ungrateful, and unmindful of so great kindnesses, who had run away from him, by whom he had been always beloved, and fed, but never bound, and beaten; he answered, I think that is done by you, which a servant does by your command.

Mor.
The fable shows, that those are to be accounted evil doers, who have been the cause of evil deeds.

FABLE CX.

De Avibus timentibus
Scarabæos.

M Agnus tīmor incess-rat aves, ne scarabæi occīdērent eam balistā, à quibus audīve-rant magnum vim pilā-rum fuisse fabricātām in sterquiliniō summō labōrē. Tum passēr inquit, nōlī-te expavescēre; et enim quōmōdo potuērint jūcēre pilas volāntēs per āēra in nos, cūm vix trāhant eam per terram magno molimine?

A Great fear had seized the birds, lest the beetles would kill them with a cross-bow, by whom they had heard that a great plenty of bullets had been forged on a dunghill with very great labour. Then the sparrow said, do not ye be much afraid; for how shall they be able to shoot bullets flying through the air upon us, when scarcely they can draw them cross the ground with great labour?
Mor. This fable admonishes us, that we may not fear the riches of those enemies, to whom we see that judgment is wanting.

FABLE CXI.

De Urso & Apibus.

A Bear being stung by a bee was stirred up with so great anger, that he tore all the hives with his paws, in which the bees had made honey. Then all the bees, when they saw that their houses were overturned, their provisions taken away, their young killed, with a sudden onset attacking the bear, almost killed him with their stings; who scarcely having slipt out of their hands, said with himself, how much was it better to bear the sting of one bee, than to stir up so many enemies against me by my anger?

Mor. This fable shows that it is far better to sustain the injury of one, than, whilst we are willing to punish one, to get many enemies.
FABLE CXII.

De Milité & dūcbus Equis.

Miles habēns optimūm equum, eōmit alium nequicquam pārem illi bōnītāte, quem nutritēbat multō diligēntiūs, quam priōrem. Tum postērior ait sic priōri, cur dōminus cūrāt me imperiēs, quām tē: cūm sim compārāndus tibi nēque pulchritūdine, nēque rōbōre, nēque vēlociētāte? Cui ille inquit, hēc est nātūra hominum, ut sint semper bēnignōres in nōvōs hospitēs.

Mor. Hēc fabūla indicāt amentiam hominum, qui sōlent antēōnērē novā vēterībus, ētiam siō sint deteriōrā.

Of the Soldier and the Two Horses.

A Soldier having a very good horse, bought another not at all equal to him in goodness, whom he fed much more diligently, than the former. Then the latter said thus to the former, why does my master mind me more diligently, than you; seeing I am to be compared to you neither in beauty, nor strength, nor swiftness? To whom he said, this is the nature of men, that they are always more kind to new guests.

Mor. This fable shows the madness of men, who use to prefer new things to old, though they are worse.

FABLE CXIII.

De Aucūpe & Fringillā.

Auceps tētēndērat rēlla volūcribus, et effūderēt largam escam illis in ārēā; tāmēn non cāpiēbat avēs pascentes; quīā vīdēbantur pauce

Of the Fowler and the Chaffinch.

The fowler had stretched his nets for the birds, and had spread out much food for them in a void place; yet he did not catch the birds feeding; because they seemed few.
sibi; quibus pastis, ac avolantibus, aliqua advéniant pastum; quas quōq. neglexit cāpère propēr paucitātem. Hoc ordine servāto per tōtum dīem, ac alīs advénientibus, alīs ābēuntibus, illo semper expectàntē majōrem prādam, tandem cāpit advespērascēre: tunc auceps, spe amissā cāpēndi multas, cūm jam esset tempūs quiescendī, attrahēns suā rēnā, cāpit tantūm unum fringillām, quā insēlīx avis rēmansērāt in arēā.

Mor. Hāc fabūla indicat, ēōs sæpē vix possē cāpēre, qui volūnt comprēhēndēre omniā. This fable shows, that those often hardly can catch a few things, who are willing to catch all things.

FABLE CXIV.

De Sue & Cane. Of the Swine and the Dog.

Sus irīdēbat odōr- T HE swine laughed at the sequum cānem, qui scent-following dog, who adūlabātur dōmino mūrnāre et caudā, à quo flattered his master with a low fuērat instructus ad aucupatōrium artem multis noise and his tail, by whom verbēribus et vellicātiōnisībus he had been instructed for the fowling art with many aurium: cui cānis inquit, stripe and plucks of his ears: to whom the dog said, insānē, nescis mad creature, you know not quae sum consecūtus ex what I have obtained from illis verbēribus; etēnim per those stripes; for by eos vescor quavisātā sibi. which being fed, and flying away, others come to feed; which also he neglected to catch for their swness. This order being kept through the whole day, and some coming, others going away, he always expecting greater plunder, at length it began to grow late: then the fowler, the hope being lost of catching many, when now it was time of leaving off, drawing his nets, caught only one chaffinch, which unhappy bird had remained in the void place.
Mor.

Hæc fabūla admonet nos, ne ferāmus inię guō anīmō verbēra præceptōrum, quæ consueverunt esse causā multōrum bōnōrum.

This fable admonishes us, not to bear with an impatient mind the strifes of masters, which have used to be the cause of many good things.

FABLE CXV.

De Trabe increpantē pīgritiam Boūm.

Trabs, quæ vēhēbātur curru, increpăbat bōvēs, ut lentūlos, dīcēns, figri, currīte, nam portātis lēve onus; cui bōvēs respondērunt, irīdēs nos? Ignōras, quæ pena mānet te. Nos dépōnēmus hoc ōnus eitō; autem tum tu cōgēris sustinēre, quoad rumpāris. Trabs indōlētis, nec ausa est amplius laecessēri bōvēs conviectis.

Hæc fabūla mōnet quemlibet, ne insultet calamitātibus aliōrum, eōm ipse pōssit subjici majōribus.

This fable warns any one, not to insult the calamities of others, seeing he himself may be subject to greater.

Of the Beam blaming the slowness of the Oxen.

The beam, which was carried in a waggon, blamed the oxen, as slow, saying, ye slow creatures, run, for ye carry a light burden; to whom the oxen answered, do you laugh at us? You know not, what punishment awaits yourself. We shall lay down this burden quickly: but then you shall be forced to bear, till you are broken. The beam was sorry, nor dared any longer to provoke the oxen with reproaches.
FABLE CXVI.

De Carduele & Puero.

Carduele interrogată à puero, a quo fucrat hābita suis dēlicis, et nutrita suavis cibus, cur, egressa cavea, nollet régredi, inquit, ut possēm pascere meo arbitrātu, non tuo.

Mor.

Hæc fabūla indicat, libertātem vitae antēfōnēndam cunctis dēlicis.

Of the Linnet and the Boy.

THE linnet being asked by the boy, by whom she had been kept for his pleasure, and nourished with sweet meats, why, having gone out of the cage, she was unwilling to come back, said, that I may feed at my own pleasure, not at yours.

Mor.

This fable shows, that the liberty of life is to be preferred to all delights.

FABLE CXVII.

De Scurrā & Episcopō.

Scurrā accēdens ad quen- dam episcopōm, dīvītem quidem, sed avārum, cālendis* Januāriī, petebat aurēum numismā nōmine strenē: antistēs dixit, hōminem insanīrē, qui crēdēret, tantam pecūniām dāri sībi in strenam. Tum scurrā coēpit effugitāre argentēm nummum; sed, cum ille dīcēret, hoc vēderī nīmiūm sībi, orābat, ut trādēret sībi aurēum quadrāntem; sed cum non posset

* a. e. The first day of January.

Of the Jester and the Bishop.

A Jester coming to a certain bishop, rich indeed, but covetous, on the calends of January, asked a golden piece of money in the name of a new year’s gift: the prelate said, that the man was mad, who believed, that so much money would be given him for a new year’s gift. Then the jester began to beg a silver piece of money; but when he said, that this seemed too much to him, he prayed, that he would give him a brass farthing; but when he was not able
extorquēre hunc ab episcōpo, inquit, reverendē patēr, imperti mē tuā bēnēdictiōne pro strenā: tunc episcōpus inquit, fīli, flectē tua gēniā ut bēnēdictam tibi. At securra inquit, ego nōlo tuam tam viēlem bēnēdicēnem; et nīnim si vālēret aērēum nummum, prōfectō nunquam concēderēs eam mihi.

Mor.
Hēc fabūla est conficta contrā ēōs episcōpos et sācērdōtes, qui ēstimant ōpēs et dīvītīās plūōris, quām sacrō, et mystēriā ecclesiā.

This fable was contrived for those bishops and priests, who esteem wealth and riches at a higher rate than the sacred rites, and mysteries of the church.

FABLE CXVIII.

De Upūpā honorātā in-dignē.

Fērē omnes avēs, invi-tāta ad nuptiās aquī-x, fērēbant indignē, upūpam praeferri caēris, quia esset insiginis cōrōnā, et ornāta versicolōribus hērnīs; cum semper esset solīta vōlitāre inter stercoreā et sordēs.

Mor.
Hēc fabūla argūit stul-tītiam eōrum, qui in hō-nōrandis homīnibus potītēs

Almost all the birds, being invited to the wedding of the eagle, bore it grievously, that the fuit was preferred to the rest, because she was conspicuous with a crown, and adorned with various coloured feathers; when always she had been used to nestle among the mud and filth.

Mor.
This fable reproves the folly of them, who in honouring men rather
sóleant observāre nītōrem vestium, et præstantiam formārē, quām virtūtēs
et mōrēs. are used to regard the splendour
of clothes, and excellency
of beauty, than virtues,
and morals.

FABLE CXIX.

De Sacerdote &
Pyris.

A Certain greedy priest
Quidam guīōsus sacērdos
ex baptiscens extra patri-
don ad nuptiās, ad quas
fuerat invitātus, réperit
acervum pirōrum in
itinere, quorum attīgit
ne unum quidem; quin pó-
tiās hābēns eā ludibrio,
conspersit urinā; et ënim
indignābātur, cibos hujus-
mōdi offerri in itinere,
quod accédēbat ad lautas
epūlās. Sed cūm offendisset
in itinere quendam
torrentem ità auctum
imbrībus, ut non posset
transire eum sīnē
pedicūlō vita, constituit
rēdirē domūm: autem ré-
vērtens jejunus fuit oppressus
tantā fame, ut nisi
cōmedisset illa pirā, quae
conspersērat urinā; cūm
non invēnīret aliūd,
fuisset extinctus fame.

Mor. Hāc fabūla admońēt,
nihil esse contemnedum,
cūm nihil sit tam vīle et

Of the Priest and
the Pears.

A Certain greedy priest
going out of his coun-
try to a wedding, to which
he had been invited, found
a heap of pears on
the road, of which he touched
not one indeed; but ra-
ther holding them in derision,
he sprinkled them with urine; for
he disdained, that meat of this
kind should be presented in his journey,
who was going to a sumptuous
feast. But when he had found
on the way a certain
brook so raised
by the showers, that he was
not able to pass over it without
danger of life, he resolved
to return home: but re-
turning fasting he was oppressed
with so great hunger, that except
he had eaten those pears, which
he had sprinkled with urine; when
he could not find any thing else,
he would have been dead with hunger.

Mor. This fable teaches us,
that nothing is to be despised,
seeing that nothing is so vile and
SELECT FABLES OF ÆSOP.

abjectum, quod non possit aliquando esse usūi. abject, which may not sometimes be of use.

FABLE CXX.

De Porco & Equo. Of the Hog and the Horse.

Orcusconspicātensequum bellāōrēs, qui cata-phractus prōdībat ad pug-nam, inquit, stultē, quō prōpērās? etēnim fortasse mōriēris in pugnā. Cui equus respondit, cultellus adimet vitam tibi, impinguāto inter lutum et sordes cūm gessēris nihil dignum laudē; vérō glōria cōmitābitur meam mortem.

Mor. Hae fabula innūit, esse honéstius occumbēre, rēbus gestis præclāre, quàm prōtrāhēre vitam actam turpiter.

Mor. This fable hints, that it is more honourable to die, our affairs being conducted successfully, than to lengthen a life spent dishonourably.

FABLE CXXI.

De Coriārio ēmēntē Pellem Ursi nondum captī à Venātōre. Of the Tanner buying the Skin of a Bear not yet taken by the Huntsman.

Coriārius accēdens ad venātōrem ēmit pellem ursi ab eo, et prōtūlit pecūniam pro eā. Ille dixit, The tanner coming to a hunter bought the skin of a bear from him, and offered money for it. He said,
that he had not the skin of a bear at present; but the day after that he would go to hunt, and, a bear being killed, he promises that he would give the skin of it to him. The tanner having gone into the wood, climbs a very high tree, that thence he might behold the engagement of the bear and the hunter. The hunter unaffrighted, having gone to the cave where the bear lay hid, the dogs being sent in, forced him to go out, who, the blow of the hunter being avoided, prostrated him on the ground. Then the hunter knowing, that this beast did not rage against carcasses, his breath being held, feigned himself dead. The bear smelling, when he discovered him, neither breathing at the nose, nor mouth, went away. The tanner, when he perceived that the beast was gone, and that there was no more danger, letting down himself from the tree, and coming to the hunter, who dared not yet to arise, informed him, that he might arise: then he asked what the bear had spoken to him in his ear. To whom the hunter said, he advised me, that I should not be willing hereafter to sell the skin of a bear, except I first had taken him.
Mor.
Hæc fabūla indicat, in-certa non hàbēn-da pro certis.

Mor.
This fable shows, that uncer-tain things are not to be account-ed for certain.

FABLE CXXII.

De Erēmītā & Mīlitē.

Quīdam erēmīta, vir sanctissimae vitæ, horribātur mīlitem, ut, se-cūlāri mīlītīa rēlictā, quam pauci exercēns absqūe offensā Déi, et discrimīne vitæ, tandem trādēret sē quīēti corpōris, et consūlēret salūti animāē. Cuiā mīlēs inquit, pātēr, fācīam quod mōnēs; nam est vērum, quōd hoc tempōre mīlitēs neque audent exīgere stipendīā, licēt sīnt exīgūā, neque prādāri. Mor.

Hæc fabūla indicat, multos rēnuncīāre vitēs, quia illī non possunt ex-ercēre illā amplīūs.

Mor.
This fable shows, that many renounce their vices, because they are not able to prac-tise them longer.

Of the Hermit and the Soldier.

A certain hermit, a man of a most holy life, advised a soldier, that, secular war being left, which few practise without of-fence to God, and hazard of life, at length he would give himself to quiet of body, and would consult the safety of his soul. To whom the soldier said, father, I will do what you advise; for it is true, that at this time soldiers neither dare to ask wages, though they be small, nor to plunder.
FABLE CXXIII.

De Viro & Uxorëe bigamis.

Quidam vir, sua uxore defuncta, quam valde dilexerat, duxit alteram, et ipsam viduam; quae assidue objiciébat ei virtutes et fortia facinora prioris mariti: cui, ut refereret par, ipse quoque referebat probatissimos morés, et insignem pudicitiam defunctæ uxoris. Autem quidam diē, irata suo viro, dedit partem caponis, quem coxerat in coenam utriusque, pauperi potentiellemosynam, dicens, do hoc tibi pro animâ mei prioris viri; quod maritus audientes, pugnēre accersit ab eo, dedit reliquum caponis ei, dicens, et ego quoque do hoc tibi pro animâ meæ defunctæ uxoris. Sic illi, dum alter cüpit nocebre alteri, tandem non habuérunt quod coenarent.

Mor.

Hæc fabula monet, non esse pugnandum contra eos, qui possunt vindicäre se optimè.

Of a Man and Wife twice married.

A certain man, his wife being dead, whom he very much had loved, married another, and her a widow; who daily objected to him the virtues and valiant actions of her former husband: to whom, that he might return the like, he also related the most approved morals, and remarkable modesty of his dead wife. But on a certain day, being angry with her husband, she gave part of a capon, which she had cooked for the supper of both, to a poor man asking alms, saying, I give this to you for the soul of my former husband; which the husband hearing, the poor man being called by him, gave the rest of the capon to him, saying, and I also give this to you for the soul of my departed wife. Thus they, whilst one desires to hurt the other, at length had not what they might sup on.

Mor.

This fable teaches, that we ought not to fight against those who are able to revenge themselves very well.
FABLE CXXIV.

De Leone & Mure.

Of the Lion and the Mouse.

Leo, captus laqueo in sylva, cum videreit se ita irrigitum, ut non posset explicare se inde, rogavit murem, ut, laqueo abrisso ab eo, liberaret eum, promittens, se non futurum immemorem tanti beneficii; quod cum mus fecisset prompte, rogavit leonem, ut tradaret filiam sibi in uxorem: leo non abnuit, ut facere rem gratom suo benefactori. Autem nova nupta veniens ad virum, cum non videreit eum, casu pressit illum suo pede, et contrivit.

Mor.

Hec fabula indicat, matrimonia et cetera consortium improbanda, quae contrahuntur ab imparibus.

This fable shows, that marriages and other alliances are to be condemned, which are contracted by unequal persons.

FABLE CXXV.

De Ulmo & Silere.

Of the Elm and Osier.

Ulmus nata in ripa fluminis irridentbat siler proximum sibi, it debile, et infirmum, an elm, which grew on the bank of a river, laughed at an osier next to him, as weak and infirm,
guōd flectērētur ad omnem vel levissīmum impētum undārum; autem extollēbat suam firmītātem et rōbūr magnīficīs verbīs; guōd inconcussa pertūlērat assidūos impētus amnis multos annos. Autem ulmus tandem perfracta maxīmā violentiā undārum, trahēbātur ab aquis: cui siler rīdens, inquit, vicīna, cur desēris me? ubi nunc est tua fortītūdō?

Mor.

Fabūla indicat eos esse sapientiores, qui cēdent potentioribus, quàm [illī] qui volentes résistēre sūperantur turpiter.

Mor.

The fable shows that those are more wise who yield to the more powerful, than they, who willing to resist are overcome dishonourably.

FABLE CXXVI.

De Cerā appetente duritīem.

Ceraingēmiscēbat, se esse mollem, et prōcreātam penetrābilem cuicunque levissimo ictūi. Autem vidēns latēres factos ex luto, molliores multō; sē pervēnisse in tantam duritīem calōre ignis; ut perdurārent multa secula, jēcit se in ignem, ut consēquēretur eandem duritīem; sed statim, līquēfacta in igne, est consumpta.

Of the Wax desiring hardness.

The wax grieved, that it was soft and formed by nature penetrable by every the lightest blow. But seeing the bricks made of clay, softer by far, that they came to so great hardness by the heat of the fire, so that they would last many ages, it cast itself into the fire, that it might obtain the same hardness; but instantly, being melted in the fire, it was consumed.
This fable advises us, not to desire that, which has been denied us by nature.

FABLE CXXVII.

Of the Farmer earnestly desiring war, and merchandise.

A certain farmer bore it hard, that he daily stirred the earth, nor arrived at great riches by his continual labours; when he saw some soldiers, who so had augmented their estate in the war, that they went well clothed, and, fed with sumptuous victuals, led a happy life. Therefore, his sheep being sold with his goats and oxen, he bought horses and arms, and went into the war: where, when it had been fought unsuccessfully by his general, he not only lost the things which he had, but also received many wounds. Wherefore, war being condemned, he resolved to practise merchandise as being that in which he thought there was greater gain and less labour. Therefore, his farms being sold, when he had filled a ship with wares, he had begun to sail; but, when he was
in alio, magnā tempestāte cōortā, navis submersa est, et ipse cum cætēris, qui ērant in ēa, omnēs pérīre ad unum.

Mor.
Hæc fabūla admonēt, quæmālibet débere esse contingentum suā sorte, cum misēria sit pārāta ubīque.

in the deep, a great tempest having arisen, the ship was sunk, and himself with the rest, who were in it, all perished to one.

Mor.
This fable teaches, that every one ought to be content with his own lot, seeing misery is ready everywhere.

FABLE CXXVIII.

De Asino & Scurra.

A Sinus fērēns indignē, quendam scurram honorāri et amicīri pulchris vestibus, quia edēbat magnos sōnōs ventris, accessit ad magistrātus, pētēns ne velī tent honorāre se mīnūs, quàm scurram; et cūm magistrātus admirāntes interrōgārent, cur dūcēret se ētā dignum honorē, inquit, quia ēmitto majōres crepitūs ventris, quàm scurrā, et ēōs absque fatōre.

Mor.
Hæc fabūla argūit eos, qui profundum suās pecūnias in levissimis rebus.

Of the Ass and the Jester.

Tē ass bearing it unkindly, that a certain jester was honoured and clothed in fair garments, because he produced great noises of his belly, went to the magistrates, desiring that they would not honour him less, than the jester; and when the magistrates admiring asked, why he thought himself so worthy of honour, he said, because I send forth greater noises of my belly, than the jester, and those without stink.

Mor.
This fable reproves those, who lay out their estates on the most trifling things.
with a watchful guard, implored the help of the devil, who oftentimes helped him, and delivered him out of many dangers. At length the devil appeared to him again taken, and imploring the usual help, having a great bundle of shoes worn out upon his shoulders, saying, friend, I am not able to be a help to you longer; for I have travelled through so many places for delivering you, that I have worn out all these shoes, and moreover no money remains to me, with which I may be able to purchase others; wherefore you shall perish.

Mor.

Hæc fabula admónet, ne existímémus nostra peccáta fóre semper impúnita.

Mor.

This fable advises us, not to think that our sins will be always unpunished.

FABLE CXXXI.

De Avibus vólentibus eligére plúres Règes.

A ves consultábant de eligendis pluribus regibus, cùm aquila sóla non posset régere tantos gréges volúcrum, et ñécessissent sábís vóto, nisi dëstitissent à consilio, mónitu cornícis, quæ, cùm causá interrogábatur,
cur non duceret plurces reges eligendos, inquit, quia multi sacchi imple tur difficilius, quam unus.

**Mor.**

Hæc fabula dōcet esse longē melius gubernāri ab uno, quam à multis principibus.

**Mor.**

This fable shows that it is far better to be governed by one, than by many princes.

### Fable CXXXII.

**De Muliere, que dicebat, sē velle mori pro suo Virō.**

Quædam matronā, admodum pūdica et amantissima viri, fērēbat āgrē, māritum dērēri adversā valetūdine; lamentābatur, ingemiserat, et, ut testārētur suum amōrem in virum, rogābat mortem, ut, si esset crepitārā matritum sibi, pōtius vellet occidère sē, quam illum. Inter hæc verbā, cernit mortem vēnīentem horribili aspectu, timōre cujus perterritæ, et jam favītens sui vōri, inquit, ego non sum, quem pētis; jāce in lecto, quem vēnīsti occissūra.

**Of a Woman, who said, that she was willing to die for her Husband.**

A Certain matron, very chaste and very fond of her husband, bore it ill, that her husband was kept down by bad health: she lamented, she groaned, and, that she might testify her love to her husband, she requested death, that, if he was about to snatch her husband from her, he rather would kill herself, than him. Amidst these words, she beholds death coming with a horrible aspect, with the fear of which being afraid, and now repenting of her wish, she said, I am not he, whom you are seeking; he lies in the bed, whom you have come with a design to kill,
SELECT FABLES OF ÆSOP.

Mor. 
Hæc fabūla indicat, nē-minem esse ādeo āmāntem amīci, qui non mālit esse bēnē sībi, quām al-terī. 

Mor. 
This fable shows, that no one is so much the lover of a friend, who would not rather wish to be well himself, than another.

FABLE CXXXIII.

De Adolescente ĉānente in funère Matris.

Quidam vir próseque-bátur defunctam uxorēm, quae efferebátur ad sēpūlchrum lachrymis et flētibus; verò ejus filius cânēbat, qui, cūm incrēpārētur à patre, ut āmens, qui cantāret in funère matris, cūm dēbēret esse maestus, et flēre unā secum, inquit, mi pāter, si conduxisti sacerdōtes ut cânereant, cur ĭrāscēris mihi concincenti gratis? Cui pater inquit, tuum officium, et sacerdōtum, non est idem.

Mor. 
Hæc fabūla indicat, omnīa non esse décora om-nibus.

Mor. 
This fable shows, that all things are not decent for all men.

Of the young Man singing at the funeral of his Mother.

A Certain man followed his dead wife, who was carried to the grave with tears and weepings; but his son was singing, who, when he was checked by his father as mad, who could sing at the burial of a mother, when he ought to be sad, and to weep along with him, said, my father, if you have hired priests to sing, why are you angry with me singing without hire? To whom the father said, your office, and that of the priests, is not the same.
FABLE CXXXIV.

Of the jealous Man, who had given his Wife to be guarded.

A Jealous man had given his wife, whom he had found to live but little chastely, to a certain friend, to whom he could trust very much, to be guarded, having promised much money if he 'would watch her so diligently, that by no method she could violate the conjugal tie. But he, when he had experienced this charge too difficult some days, and had found that his art was overcome by the craf-
tiness of the woman, going to the husband, said, that he was unwilling to manage this so hard a task longer; seeing that not Argus indeed, who was all eyes, would be able to guard an un-
chaste woman: he added moreover, if it was necessary, that he would rather carry down a sack full of fleas into a meadow every day for a whole year, and, the sack being loosed, to feed them among the grass, and in the evening to bring them back home, than to watch an unchaste woman one day.

Mor. This fable shows, that no guards are so diligent,
qui vālēānt custōdīre who can be able to keep
impiēācas mulērēs. unchaste women.

FABLE CXXXV.

De Vīro recūsante cly-
stērēs.

Quidam vīr, Germanānus
quīnīone, admodum dīvēs,
āgrōtābat; ad curandum
quam plūrēs medicī
accessērunt, (etēnim muscǣ
convocānt catervātim ad
mel) unus quōrum dīcēbat
inter catēra, esse
opus clystērībus, si vel-
let convalescēre; quod
cūm vir audīret, insuētus
medicīnē hujusmōdi, per-
citus furōre, īēcī
medīcos
dōmō, dīcēns, eos
esse insanōs, qui, cūm
caput dōlēret, vellent
medēri podīcem.

Mor.

Hāc fabūla indicat,
omnia, quamvis salūtāria,
vidēri et aspēra et obsū-
tūra insuētis et īnex-
piētis.

Of the Man refusing cly-
sters.

A Certain man, a German
by nation, very rich,
was sick; to cure
whom many physicians
came, (for the flies
fly in heaps to
honey) one of whom said
among other things, that there was
need of clysters, if he wish-
ed to recover; which
when the man heard, unaccustomed
to medicine of this kind, mo-
ved with anger, he commands
the physicians to be cast out
of his house, saying, that they
were mad, who, when
the head was pained, were willing
to cure the breech.

Mor.

This fable shows,
that all things, though salutary,
seem both rough and hurt-
ful to the unaccustomed and inex-
perienced.
**FABLE CXXXVI.**

De Asino agritantë, et Lupis visitantibus eum.  

Of the Ass falling sick, and the Wolves visiting him.

A Sinus agritabat, et fama exivérat, eum mórítúrum cítò; igitur, cum lúpi vénissent ad visendum eum, et pètèrent à filió, quomódo ejus pàter valéret, ìlle respondit per rimúlam ostii, mèliùs, quàm velléïs.

THE ass was sick, and a report had gone out, that he would die quickly; therefore, when the wolves had come to visit him, and were asking of the son, how his father did, he answered them through the chink of the door, better, than ye would wish him.

Mor.  

Hæc fabula indicat, quod multi fingunt ferre mortem aliorum cum molestiâ, quos tamen cùpitunt intèrìre celerìtèr.

This fable shows, that many pretend to bear the death of others with trouble, whom yet they desire to die quickly.

**FABLE CXXXVII.**

De Núce, Asino, et Mulière.

Of the Nut-tree, the Ass, and the Woman.

Quædam múliæ in terea interrogabatnùcem, nascense secus viam, qua impietèbatur saxis à popúlo prætèreunte, quare essest ita ámëns, ut quod plúribus et majoribus verbèribus cèderétur, è plúres et præstantiöres fructús procreãret? Cui inquit, esne immemor proverbii

A Certain woman asked a nut-tree, growing nigh the way, which was beaten with stones by the people passing by, why it was so mad, that with the more and larger strokes it was lashed, the more and better fruits it would bear? To whom it said, are you unmindful of the proverb...
FABLE CXXXVIII.

Of the Ass, not finding the end of his labours.

A Sinus angēbātur plurīmūm ἱβερνο tempōre quod afficiērētur nīmio frigōre, et hābēret dūrum victum palaērum; quare opībāt vernam tempērīcem, et tēnēras herbas. Sed cūm ver advēnisset, et coērērēt à domīno, qui ērāt figūlīs, desērē argillam in arēam, et lignum ad fornācem, et inde latēres et tēgulas ad diversa lōca; pertāsus verīs, in quo tōlerābat tot lābōres, spērābat āstātem, ut dominus impēditus messe pātērīorum quiescēre; sed tunc quōque, cūm compellērētur ferre messes in arēam, et inde tritīcum dōmum, nec esset lōcus.
quiēti sībī; saltem sperābat autumnum fōre finem labōrum: sed, cūm ne tunc quōque cernēret finem malōrum, cūm quotidiē vinum, pōma, et lignum essent portanda; rursus efflagitābat nīvem et glaciēm hyēmis, ut tunc, saltem, aliqūa rēquirēs cōndērētur sībī à tantis labōribus.

Mor. Hæc fabūla indicat, esse nūlā tempōra præsen-tis vitæ, quæ non sunt sub-jecētā perpetūās labōribus.

for rest to him; at least he hoped that autumn would be the end of his labours: but, when not then indeed he perceived an end of evils, seeing daily that wine, apples, and wood were to be carried; again he desired the snow and ice of the winter, that then, at least, some rest might be granted to him from so great labours.

Mor. This fable shows, that there are no times of the present life which are not subject to perpetual labours.

FABLE CXXXIX.

De Mūre, qui vōlēbat contrāhēre amīcitiam cum Fele.

Of the Mouse, who desired to contract a friendship with the Cat.

Many mice, lodging in the hollow of a wall, espied a cat, who lay on the boarded floor, with her head hung down, and a sad countenance. Then one of them said, this animal seems very kind and mild; for she shows a certain sanctity in her very countenance; I will speak to her, and knit a stable friendship with her; which when he had said, and had aft-
set prōpūrius, ērat captus, et dilacērātus a sē. Tunc caēterī, vīdēntes hoc, aiebant sēcum, prōfectō non est crēdendum tēmērē vultūi.

Mor.

Hae fabūla innūit, hominēs non esse judicandos ē vultu, sed ex opēribus; cum atrōces lūsi sāpe délītēscant sub ovīnā pelle.

FABLE CXL.

De Asino, qui servīēbat ingrāto Hero. Of the Ass, who was serving an ungrateful Master.

A Sinus, qui servīērat ingrāto hero multos annos inoffenso pēdē, sēmēl ut fit, dum esset pressus grāvi sarċinā, et incēdēret salebrōsa viā, rēcidēbat sub onēre. Tum implācābilis dōminus compropellēbat eum surgēre multis verberibus, nuncūpans ignāvum et piēgrum animal. At miser asinīus dicēbat sēcum, inter hae vertēra, ihsēlix ego, qui sortitus sum tam ingrātam herum! Nam quamvis servīērim ei multo tempōre sine offensā, tämen non compensat hoc unum delictum meis tot prīstinis beneficiis.

The ass, who had served an ungrateful master many years with an inoffensive foot, once, as it happens, whilst he was pressed with a heavy load, and was going on an uneven road fell under the burden. Then the implacable master compelled him to rise with many stripes, calling him a lazy and dull animal. But the miserable ass said with himself, among these stripes, unhappy I, who have gotten so ungrateful a master! For though I have served him a long time without offence, yet he does not weigh this one fault with my so many ancient kindnesses.
Mor.

Hæc fabûla conficta est in eos, qui, immémôrës beneficiorum collatorum sibi proséquentur etiam minimum offensam sui benefactoris in se atröci punâ.

Mor.

This fable was invented for those, who, unmindful of kindnesses conferred on them, punish even the least offence of their benefactor against themselves with severe punishment.

FABLE CXLI.

De Lûpô, suadente Histrici, ut depôneret sua têla.

Of the Wolf, persuading the Porcupine, that she would lay down her darts.

Lupus èsûiens intenderat animûm in histricem, quam tâmen non audebat invádère, quia èrat munita undique sâgittis. Autem astitiæ excögitâtâ perdendi eam, capit suadère illi, nè portaret tantum onûs telòrum tergo tempôre pâcis, quandóquidem sagittaríi non portárent alûquid, nisi cùm tempûs prælii instaret: cui histrix inquit, est crédendum semper esse tempus præliandi adversus lupum.

THE wolf hungering had bent his mind upon the porcupine, which nevertheless he dared not to attack, because she was fortified every where with darts. But a trick being devised of destroying her, he began to persuade her, that she would not carry so great a burden of darts on her back in time of peace, seeing the archers did not carry any thing, except when the time of battle was near; to whom the porcupine said, I ought to believe always that there is a time of fighting against a wolf.

Mor.

Hæc fabûla innuit, sæpientem virum opòtere semper esse munitum adversus fraudes imicòrum, et hostîm.

Mor.

This fable hints that a wise man ought always to be fortified against the deceits of enemies, and fœs.
FABLE CXLII.

De Mure libérante Milvum.

Mus, conspiçat us
milvum implícitum
laqueó auxúpis, misér tus est
avis, quamvis inimíce sibi;
vinculisque abrósis
dentibus, fecit viam
sibi évölandi. Milvus,
immenor tanti beneficici,
ubi vídit se sólutum,
corripiens mürem suspician-
tem nél tale, lácéravit
unguibus, et rostro.

Mor.
Hæc fabula indicat,
malingos viros sólere répen-
dere gratias hujus modi
suis benefactoribus.

Of the Mouse freeing the Kite.

The mouse, having espied
the kite entangled
in the snare of the fowler, pitied
the bird, though hostile to him,
and the bands being gnawed
with his teeth, he made a way
for him of flying out. The kite,
unmindful of so great kindness,
when he saw himself loosed,
seizing the mouse suspect-
ing no such thing, tore him
with his claws, and bill.

Mor.
This fable shows,
that wicked men are used to re-
pay favours of this kind
to their benefactors.

FABLE CXLIII.

De Cochleā pélitentē à Jóve;
ut posset ferre
suam dómum sécum.

Cum Júpiter, ab ex-
ordio mundi,
clárgiretur singúla anima-
libus münēra, que peti-
issent, cochleā petiit
ab eo, ut posset
circumferre suam dómum.
Interro gāta a Jóve, quare
exposcēret tāle münus ab

Of the Snail desiring of Jupiter,
that she might be able to carry
her house with her.

When Júpiter, from the be-
ginning of the world,
bestowed on all the ani-
mals the gifts, which they
had desired, the snail desired
of him that she might be able
to carry about her house.
Being asked by Júpiter, why
she asked such a gift from
eo, quod futūrum erat grave, et molestum illi, inquit, mālo fērre tam grave onus perfection, quàm non posse vitāre malum vicinum, cum mihi lūbūret.

Mor. Hāc fabūla indicat, vicīnītātem mālōrum fugiendam omni incommōdō.

This fable shows, that the neighbourhood of bad men is to be avoided with every inconvenience.

FABLE CXLIV.

De Herinaceo, ējiciēnte Vipēram hospitētem.

Herinaceus, præseiens hyēmem adventāre, rogāvit vipēram, ut cōncēderet locum sibi in sua cavernā adversus vim frīgōris; quod cūm illā fecisset, herinaceus, pervolvens se huc atque illūc, pungēbat vipēram acuminē spinārum, et torquēbat vehementer; illā vidēns se mālē tractātam, quando suscepit herinaceum hospitiō, ōrābat cum blandis verbis, ut exīret, cūm lōcūs esset nīmis angustus duōbus. Cui herinaceus inquit, exēat, quī nēquit manēre hic; quare vipēra sentiens, non esse lōcūm

Of the Hedge-Hog, casting out the Viper her landlady.

THE hedge-hog, perceiving the winter to approach, asked the viper, that she would grant room to him in her cavern against the violence of the cold; which when she had done, the hedge-hog, rolling himself hither and thither, pricked the viper with the sharpness of his darts, and tormented her exceedingly, she seeing herself ill treated, when she received the hedge-hog in lodging, entreated him with fair words, that he would go out, seeing the place was too narrow for two. To whom the hedge-hog said, let him go out, who cannot stay here; wherefore the viper perceiving, that there was not roomi
sibi ibi, cessit illic for her there, departed thence ex hospitiis out of her lodging.

Mor. Hac fabula indicat, eos non esse admissendos in consor tum, qui possunt ejicere nos.

Mor. This fable shows, that they are not to be admitted into fellowship, who are able to cast us out.

FABLE CXLV.

De quodam Agricultura et Poeta. Of a certain Farmer and a Poet.

Quidam agriculta accendi ad poematam, cujus agris colebat, cum offendisset eum solo interlibros, interrogabat eum quo facto possit vivere ita solus? Cui ille inquit, tantum coepti esse solus, postquam adveniisti hic.

Mor. Hac fabula indicat, eruditos viros, qui continduo stiantur turbab doctissimorum virorum, tunc esse solos, cum fuerint inter illiteratos homines.

Mor. This fable shows, that learned men, who continually are thronged with a crowd of the most learned men, then are alone, when they are among illiterate persons.
FABLE CXLVI.

De Lūpō, indūto pelle Ovis, qui dēvōrābāt grēgem.

Upūs indūtus pelle ovis, immiscūt se grēgi ovīum, et quotidīe occīdēbat alīquam ex eis: quod cūm pāstor animadvertisset, suspendīt illum in altissimā arbore, Autem cātērīs pastōribus interrogātibus, cur suspendisset ōvem, aīēbāt, quīdem pellis est ovīs, ut vīdetis; autēm ōpēra ērānt lūpī.

Mor.

Hāc fabūla indicat, hōminēs non esse jūdicandōs ex habitu, sed ex operībus; quoniam multi faciūnt ōpēra lūfīna sub vestimentis ovīum.

Of the Wolf, clothed with the skin of a Sheep, who devoured the flock.

A Wolf, clothed with the skin of a sheep, mixed himself with a flock of sheep, and daily killed some of them: which, when the shepherd had observed, he hanged him on a very high tree. But the other shepherds inquiring, why he had hung a sheep, he said, indeed, the skin is a sheep's, as you see; but the works were a wolf's.

Mor.

This fable shows, that men are not to be judged by their dress, but by their works; because many do the works of wolves under the garments of sheep.

FABLE CXLVII.

De Cane occidentē Oves sui Dōmini.

Qūidam pāstor dédērat suas ovēs cāni custōdiendas, pascens illum optimīs cībis. At ille sē ōpēra occīdēbat alīquam ovēm; quod cūm pāstor animad-

Of the Dog killing the Sheep of his Master.

A Certain shepherd had given his sheep to his dog to be kept; feeding him with the best meats. But he often killed some sheep; which when the shepherd had ob-
SELECT FABLES OF AESOP.

vertisset, căpiens cānem, vōlēbat occidēre eum. Cui cānis inquit, quare cūpis perdēre me? Sum ānus ex tuis domesticis; potius interfice lūpum, qui continūō insidiātur tuo ovīlī. Imō, inquit pa-stor, hūtō te māgiō dignum morte, quàm lūpum: etēnim ille prōfītētur se meum hostem pālām; verū tu, sub speċē amīcitiae, quotidiē imminūis meum grēgēm.

Mor.

Hec fabūla indicat, eos esse pūniēndos longē māgiō, qui lēdunt nos sub speċē amīcitiae, quàm qui prō-fītētur sē nostrōs inēmīcos pālām.

FABLE CXLVIII.

De Ariete pugnāntē cum Tauro.

ERAT quīdam ariēs inter ōvēs, qui hābēbat tam firmum cājut et cornūa, ut stātīm et fācilē sūperāret caeiros ariētēs; quāre cūm invenīret nullum ariētem ampliūs, qui audēret obstērire sībi occursanti, elātus crebris victoriis, aeusus est provocāre taurum ad pug-nam; sed prīmo congressu, served, catching the dog, he designed to kill him. To whom the dog said, wher-fore do you desire to destroy me? I am one of your domestics; rather slay the wolf, who continually lies in wait for your sheepfold. Nay, says the shepherd, I think that you are more-worthly of death, than the wolf: for he professes himself my enemy openly; but you, under the show of friendship, daily diminish my flock.

Mor.

This fable shows, that they are to be punished far more, who hurt us under the show of friendship, than they who profess themselves our enemies openly.

Of the Ram fighting with the Bull.

THERE was a certain ram among the sheep, who had so strong a head and horns, that instantly and easily he could overcome the other rams; wherefore when he found no ram any longer, who dared to withstand him running against him, puffed up with frequent victories, he dared to challenge a bull to bat-tle; but at the first attack,
cùm árëtāvisset in frontem tauri, est réper- cussus tam atróci ictu, ut, sèrè mòriëns, dicérêt hæc, stultus ego! quid ègi? Cur ausus sum láscessère tam fiótentem ad- versárium, cui nátura créavit me impiárem?

Mor.
Hæc fabula indicat, non esse certandum cum pótentiōribus.

when he had butted against the forehead of the bull, he was struck back with so cruel a blow, that, almost dying, he said these words, fool that I am! what have I done? why have I dared to provoke so powerful an adversary, to whom nature hath created me unequal?

Mor.
This fable shows, that we must not contend with the more powerful.

FABLE CXLIX.

De Aquilâ rāpiente Filios Cunicūli.

AQUILA, nīdūlāta in altissimā arbōre, ra- fuērat filios cunicūli, qui pascēbātur non longē illinc, in prædām suōrum pullōrum; quam cuniciūls orābat blandis verbis, ut dignārētur restituère suos filios sibi; at illa, arbītrans eum esse pusillum et terrēstre animal, dilacērābat eos ungūibus, quos apponēbat suis pullis epūlándos in conspectu matris: tunc cunicūlus, commōtus morte suōrum filiōrum, haud permisit hanc injūriam abire impu- nitam; etēnim effōdit arbōrem, radīcitus, quae

Of the Eagle snatching the Young of the Coney.

THE eagle, having built a nest in a very high tree, had snatched away the young of the coney, who was fed not far from thence, for the prey of her young; which the coney besought with fair words, that she would condescend to restore her young to her; but she, supposing him to be a little and earthly animal, tore them with her talons, which she set before her young to eat in the sight of the dam: then the coney, moved at the death of his young, permitted not this injury to go unpunished; for he dug up the tree by the roots, which
sustinébat nídem quæ pröcidens lèvi imþpsu ventórum, dejécit pullos aquilæ, adhuc implúmes, in hùmum, qui, depastis à féris, præbúerunt solatium doloris cunicúlo.

Mor.
Hæc fabula indicat, neminem frétem suæ potentía debére desperpéte reimbecélliæres, cùm ἀλλòquando infirmiæres uliscantur injúrias poténtiorum.

Mor.
This fable shows, that no man relying on his own power ought to despise the weaker, seeing that sometimes the weaker revenge the injuries of the more powerful.

FABLE CL.

De Lupo, pisce fluvii, affectante regnum märís.

ERAT lúpus, in quo dam amne, qui excédébat cæðeròs pisces ejúsdem fluminis in pulchritúdine, magnitúdine, ac robóre; unde omnes admirábantur, et afficiébant eum maxímo honòre; quare élátus superbiá capít approére májořèm princípátum. Igitur amne rélicto, in quo regnáverat multos annos, ingressus est märæ, ut vendícaret regnum ejus sibi; sed offendens delphínium mire magnitúdinis, sustained the nest, which falling with a light blast of the winds, threw down the young of the eagle, as yet un-fledged, upon the ground, who, being eaten up by the wild beasts, afforded comfort of grief to the coney.

Of the Pike, a fish of the river, affecting the dominion of the sea.

THERE was a pike, in a cer-tain river, who ex-ceeded the other fishes of the same river in fair-ness, largeness, and strength; whence all admi-red, and treated him with the greatest honour; wherefore puffed up with pride he began to covet greater pre-eminence, therefore the ri-ver being left, in which he had reigned many years, he entered the sea, that he might chal-lenge the dominion of it to him-self; but finding a dol-phin of wonderful size,
who reigned in it, he was so pursued by him, that flying away scarcely could he enter the mouth of the river, whence he dared to go out no more.

**Mor.** This fable admonishes us, that, content with our own things, we ought not to covet those which are by far greater than our strength.

**FABLE CLI.**

**De Ove convittiante Pastori.**


**Mor.**

Hac fabula indicat, homines non deberent excommunicari in Deum, si permittatas divitiias et filios auferri ipsius; cum possit inferre eum majora supplicia.

**Of the Sheep railing on the Shepherd.**

A Sheep railed on her shepherd, because not content with the milk, which he milked from her for his own use, and the use of his children, moreover he stripped her of the fleece. Then the shepherd being angry dragged her young one to death. The sheep says, what worse are you able to do to me? The shepherd says, that I may kill you, and throw you out to be devoured by the wolves and dogs. The sheep was silent, fearing yet greater calamities.

**Mor.**

This fable shows, that men ought not to grow warm against God, if he permit riches and children to be taken from them; when he is able to bring even greater punish-
PLICIA IPSIS ET VIVENTIBUS MENTIS ON THEMSELVES BOTH LIVING AND DEAD.

FABLE CLII.

De Auriga & Rota Currus striente.

A Uriga inter rogabat currum, quare rota, quae erat deterior, strideret, cum ceterae non facerent idem? Cui currus inquit, aeqrti semper consèverunt esse morosi et queruli.

Mor. Hæc fabîla indicat, mala semper solere impellere homines ad querimôniam.

OF THE WAGGONER AND THE WHEEL OF THE WAGGON CREAKING.

THE waggoner asked the waggon, why the wheel, which was worse, creaked, when the rest did not do the same? To whom the waggon said, the sick always are used to be peevish and complaining.

Mor. This fable shows, that calamities away use to drive men to complaint.

FABLE CLIII.

De Viro volente expériri Amicos.

Quidam vir admodum dives et liberâlis, hâbât magnam còpiam amicorum, quos sâpe invitabat ad coenam, ad quem accédabant libentissime. Autem volens expériri, an essent fidèles sibi in labóribus et periculis, convocavit eos omnes, dicens, inimicos esse obtortos

OF THE MAN WILLING TO TRY HIS FRIENDS.

A certain man very rich and liberal, had a great number of friends, whom often he invited to supper; to whom they came very gladly. But willing to try, whether they would be faithful to him in labours and dangers, he called together them all, saying, that enemies had risen against
sibi, quos stātūit occīdere; quare, armis cor-
reptis, tīrent sēcum, ut ulciscērentur injūrias
illās sībi. Tūm omnes exāpērunt excūsāre se,
prāter dūōs. Igitur, catēris rēpudiātis, hābīt tantūm
illos dūōs in numēro amīcōrum.

MOR.
Hāc fabūla indicat, adversam fortūnam esse
optimum experimentum amīcitiae.

MOR.
This fable shows, that adverse fortune is the best experiment of friendship.

FABLE CLIV.

De Vulpē laudante carnem Lēpōris Ĉāni.

When the fox was put to flight by the dog, and just now was to be caught, nor knew any other way of escaping, he said, O dog, why do you desire to destroy me, whose flesh cannot be of any use to you? catch rather that hare; (for the hare was nigh) whose flesh men say is very sweet. Therefore the dog, moved with the advice of the fox, the fox being let alone, pursued the hare; which yet he could not catch for his incredible swiftness. After a few days
lepus conveniens vulpem accusabat eam vehementer, (et enim audierat ejus verba) quod demonstrasset se cani. Cui vulpes inquit, lepus, quid accusas me, cum laudavi te tantopere? Quid dices, si vitaeerassem te?

Mor. Hae fabula indicat, homines machinari perniciem aliis sub specie laudationis.

This fable shows, that men contrive destruction for others under the pretence of commendation.

FABLE CLV.

De Lepore pientete Calliditatem, & Vulpe Celerevitatem a Jove.

Epus et vulpes petebant a Jove; hae, ut adjunguerat celeritatem suae calliditati; ille, ut adjunguerat calliditatem suae celeritat; quibus Jupiter ita respondit; elargiti sumus munera singulis animantibus, ab origine mundi, et nostro liberalissimo sinu; sed dedit omnia uni suisset injuria aliorum.

Mor. Hae fabula indicat, Deum esse largitum sua

This fable shows, that God has bestowed his
munera ita æquali lance, gifts with so equal a balance, ut quisque debéat esse that every one ought to be contentus suà sorte. with his own lot.

FABLE CLVI.

De Equo inculto, sed swift, and the rest mocking him.
veloci, et cætēris irridebant, ut eum.

Complures equi fuerant adducti ad Circenses ludos, ornati pulcherrimum phaleris, præter unum, quem cætēris irridebant, ut incultum, et ineptum ad tâle certāmen; nec opinabantur, futuram unquam victorem. Sed ubi tempus currendi advéntit, et, signo tubæ dato, cuncti exsilierent in carcere, tum dumum innótuit, quantò hic paulo antecirrēs superaret cætēros velociitate; et enim, omnibus aliis relicitis post se longo intervallo, assēcūtus est palmam.

Mor. The fable signifies, that men are not to be judged by their dress but by their virtue.

Fabula significat, hîmines non judicandos ex habitu, sed ex virtute.

Many horses were brought to the Circensian games, adorned with very beautiful trappings, except one, whom the rest laughed at, as ugly, and unfit for such an engagement; nor did they think, that he would be ever the conqueror. But when the time of running approached, and, the signal of the trumpet being given, all started from the goal, then at last it appeared, how much this horse a little before derided, excelled the rest in swiftness; for, all the others being left behind him a long distance, he gained the victory.
FABLE CLVII.

De Rustico admisso ad Jurisconsultum per vocem Haedi.

Quidam rusticus, implicitus gravii liti, accessit ad quendam jurisconsultum, ut eo patrone, explicaret se. At illae, impeditus aliis negotiis, jubet renunciari, se nunc non posse vacare illi; quare abiret rediturus alius. Rusticus, qui fidubat ei plurimum, ut vetrici et fidio amico, nunquam admittebatur. Tandem deferens hædum, adhuc lactentem et pinguem, secum, stabat ante fores jurispræiti, et vellicans hædum, coegit illum balare. Janitor, qui solcibus admittere eos, qui portarent dōna, ex ingresso heri, voca haedi audītā, illico apēriens januam, jubet hominem introire. Tunc rustic us, conversus ad hædum, inquit, mi haedu, ágō gratias tibi, qui efficiisti hæ fores tam faciles mihi.

Mor. Fabūla indicat, nullas res esse tam duras et difficiles.
De Sēnē dejiçiente
Saxis Juvēnem dīrīpiēntem Pōma sībī.

Of the old Man driving down
with Stones the young Man
stealing Apples from him.

A Certain old man entreated
a young man stealing
apples from him with fair words,
that he would descend from
the tree, and would not take away
his things; but when he uttered
words in vain, the young man
despising his age,
and words, he said, I hear,
that there is some virtue not
only in words, but
also in herbs; therefore he began
to pull grass, and to throw it at
him; which the young man
having seen laughed might-
ily, and thought that
the old man was doting, who be-
lieved, that he was able to drive
him down out of the tree. Then
the old man, desiring to try
all things, said, when words
and herbs avail nothing
against the stealer of my
things, I will pelt him
with stones, in which also
they say that there is virtue; and
throwing stones, with which
he had filled his lap, he forced
him to come down, and to go away.
Hæc fabula indicat, omnia tentanda sapienti, priusquam consugiatur ad auxilium armorum. This fable shows, that all things are to be tried by a wise man, before he has recourse to the help of arms.

FABLE CLIX.

De Lusciniā pollicente Accipitri cantum pro sua vitā. Of the Nightingale promising the Hawk a song for her life.

Lusciniā comprehensā à famēlico accipitrem, cum intelligeret, se fōrē devorandum ab eo, rogābat eum blandē, ut dimittēret se, pollicita, sēsē relātūram ingentem mercēdem pro tantō bēnēcio. Autem cum accipiter rogaret, quid gratiae posset referre sibi; inquit, demulcēbo tuas aures dulcibus cantibus. Accipiter respondit, mālo, demulcēas meum ventrem; possum vivere sine tuis cantibus, sed non sine sēbō. The nightingale being caught by a hungry hawk, when she understood, that she would be devoured by him, asked him fairly, that he would dismiss her, having promised, that she would pay him a great reward for so great a kindness. But when the hawk asked, what favour she could return to him; she said, I will soothe your ears with sweet songs. The hawk answered, I had rather, you would soothe my belly; I am able to live without your songs, but not without meat.

Hæc fabula dōcet, utilia antēponenda jūcundis. This fable teaches, that pro fitable things are to be preferred to pleasant.
FABLE CLX.

Of the Lion choosing the Hog as a companion to himself.

The lion, when he desired to take companions to himself and many animals wished to join themselves to him, and requested it with vows and prayers, the others being despised, chose to enter into society only with the hog. But being asked the cause, he answered, because this animal is so faithful, that he never would leave his friends and companions in any, ever so great, danger.

This fable teaches, that the friendship of those is to be desired, who in the time of adversity do not draw back their foot from affording assistance.

FABLE CLXI.

Of the Gnat asking meat and lodging of the Bee.

When the gnat in the winter time conjectured, that he would perish with cold and hunger, he went to the hives of the bees asking meat and lodging from them; which if he could have obtained from them...
promithebat, se edocturum earum filios artem musicae. Tunc quaedam aphis respondit, at ego mallem, quod mei liberi ediscant mean artem, quae poterit eximiere eos a periculo famis et frigoris.

he promised, that he would teach their children the art of music. Then a certain bee answered, but I would rather, that my children would learn my art, which will be able to exempt them from the danger of hunger and cold.

Mor.

Hae fabula admonet nos, ut erudiamus nostros liberos his artibus, quae valent vindicare eos ab inopiis.

This fable admonishes us, that we should instruct our children in those arts, which are able to defend them from want.

FABLE CLXII.

De Asino tuicine, et Lephyre tabellario.

Leo, rex quadrupedum, pugnantur adversus volucres, instruens suas acies: autem interrogatus ab urso, quid inertia asini, aut timidiitas lepores conferret victoriam ei, quos cernebat adesse ibi inter cateros, respondit, asinus, clangore sua tumba, concitabat, milites ad pugnam; vero lepus fungetur officio tabellarii ob celeritatem pedum.

The lion, the king of the four-footed beasts, about to fight against the birds, arranged his troops: but being asked by the bear, how the sluggishness of the ass, or the fearfulness of the hare could bring victory to him, whom he saw to be present there among the rest, he answered, the ass, with the sound of his trumpet, will rouse the soldiers to the fight; but the hare will perform the office of a letter-carrier through the swiftness of his feet.

Mor.

Fabula significat, neminem esse adeo contemptibilem.

The fable signifies, that no one is so contemptible,
qui non possit prōdēsse nōbis in aliquā re. who cannot be profitable to us in some way.

FABLE CLXIII.

De Accipitrībus inimīcis inter se, quos Columbæ compōsūrunt. Of the Hawks enemies among themselves, whom the Doves reconciled.

Accipitrēs inimīci inter se decertabant quotidīri, et occupāti suis invīdidīs minime infestabant alīas avēs. Columbæ dolēntēs, lēgātis missis, compōsūrē eos: sed illi, ubi sunt effectī amīci inter se, non désinēbant vexāre et occīdēre in cæterās imbecillīōres aves, et maximē columbas. Tum columbæ dicēbant, quam utīliōr erat discordiā accipitrūm nōbis, quam concordiā!

Mor. Hāc fabūla admōnet, ōdia mālorum civium inter se potius alendā, quàm extinguenda, ut, dum certant inter se, permittant bōnōs viros vivēre quīēte.

The hawks enemies among themselves contended daily, and busied with their own enmities they very little plagued the other birds. The doves grieving, ambassadors being sent, reconciled them: but they, when they were made friends among themselves, did not cease to vex and kill the other weaker birds, and especially the doves. Then the doves said, how much better was the discord of the hawks to us, than their agreement!

Mor. This fable informs us, that the hatreds of bad citizens among themselves rather are to be cherished than extinguished, that, whilst they are contending among themselves, they may suffer good men to live quietly.
FABLE CLXIV.

De Sene volente differre mortem.

Of the old Man willing to defer death.

A Certain old man asked death, who had come to snatch him out of the world, that he would defer it, till he would make his will, and prepare other things necessary for so great a journey. To whom death said, why, warned so often by me, have you not prepared yourself? And, when he said, that he never had seen him before, he said, when daily I was snatching away not only your equals, of which none almost now remain, but also young men, boys, and infants, did not I warn you of your mortality? When you perceived your eyes to grow dim, your hearing to be lessened, and your other senses to decay daily, did I not say to you, that I was near? and do you deny, that you have been warned? Wherefore it is not to be deferred longer.

Mor.

This fable shows, that we ought to live, as if always we saw death to be present.
FABLE CLXV.

Of the covetous Man speaking to the bag of money.

A certain covetous man going to die, and leave behind him a vast heap of golden pieces ill gotten, asked a bag of money, which he commanded to be brought to him, to whom it was about to procure pleasure?

To whom the bag said, to your heirs, who will spend the money acquired by you with so great sweat among whores and feasts; and to devils, who will torment your soul with eternal punishments.

This fable shows that it is a most foolish thing to labour in those things, which may be likely to procure joy to others, but torments to ourselves.

M
De Vulpe & Capro.

Vulpes et cæper sittibundis descenderunt in quendam putium; in quo cum perbibisset, vulpes ait capro circumspiciendi reddition, cæper, quest bono animo, namque excogitavit, quo pacto üterque simus reducēs. Siquidem tu eriges te rectum, prioribus pedibus ad portem, et reclinabis tua cornua, mento adducto ad pectus, ego transiliens per tua terga et cornu, et evadens extra putium, educam te isthinc postea. Cujus consilio capro habente idem, utque obtemperrante, ut illa jubebat, ipsa prōsiliit et puteo, ac deinde gestebat præ gaudio in margine putei, et exultebat, habens nihil curae de hircō. Ceterum, cūm incusaretur ab hircō, ut faēdifrāgā, respondit, ënīmverō, hircē, si tibi esset tantum sensus in mente, quantum est setarum in mento, non descendisse in puteum, priusquam habuisset explo-ratum de redditu.

Of the Fox and the He-Goat.

A Fox and a goat being thirsty descended into a certain well; in which when they had well drunk, the fox says to the goat looking about for a return, goat, be of good courage, for I have thought how we both may be brought back. If indeed thou wilt raise up thyself strait, thy fore-feet being applied to the wall; and wilt lean forward thy horns, thy chin being drawn to thy breast, I leaping over thy back and horns, and escaping out of the well, will bring thee out thence afterwards. To whose counsel the goat giving credit, and obeying, as she ordered, she leaped out of the well, and then jumped for joy upon the brink of the well, and rejoiced, having no care about the goat. But, when she was accused by the goat, as a league-breaker, she answered, indeed, goat, if you had as much sense in your mind, as there is hair on your chin, you would not have descended into the well, before you would have had a certainty about a return.
Mor. 
Hæc fabula innuit, 
prudentem virum débere 
explorare sínem, antequam 
véniat ad héràgendam rem.

This fable hints, 
that a prudent man ought 
to examine the end, before 
he comes to do a thing.

FABLE CLXVII.

De Gallis & Perdícæ.

Cum quidam habēret 
gallos domi, mercátus est 
perdicem; et dedit eam 
in societate gallórum 
ástendam, et saginandam 
unà cum eis. Galli 
quisque pro se mordēbant 
et abigébant eam. Autem 
perdix afflictábatur apud 
se, existimans talia 
inferri sibi à gallis, 
quid suum gēnus esset 
aliénum ab illórum genère. 
Verò ubi non multō 
post 
aspectit illos pugnantes 
inter se, et mutútō 
ferequentes, recréata à 
móre et tristitia, inquit, 
equidem post hæc non 
afflictábor amplius, vidēns eos 
dimicantes étiam inter se.

Of the Cocks and the Partridge.

When a certain man had 
cocks at home, he bought 
a partridge, and appointed her 
in the company of the cocks 
to be fed, and fattened 
along with them. The cocks 
every one for himself bit her 
and drove her away. But 
the partridge was grieved with 
herself, thinking that such things 
were inflicted on her by the cocks, 
because her descent was 
different from their descent. 
But when not long after 
she saw them fighting 
among themselves, and mutually 
striking, being recovered from 
grief and sadness, she said, 
truly after these things I shall 
not be afflicted longer, seeing them 
fighting even among themselves.

Mor. 
Hæc fabula innuit, 
prudentes víros débere ferre 
contumelias illatas ab alie-
nigénis, quos vidént ne 
abstinére quidem ab injúria 
domesticórum.

This fable hints, 
that prudent men ought 
to bear 
the affronts offered by for-
reigners, whom they see do not 
abstain even from the injury 
of their own countrymen.
SELECT FABLES OF ÆSOP.

FABLE CLXVIII.

De Jactore.

Quidam vir peregrinatus aliquandiu, cum fuisset reuersus domum iterum, cum jactabundus praeedicaret multa alia gesta a se viriliter in diversis regionibus, tum vero id maxime, quod Rhodi superasset omnes saliendi: Rhodios, qui adferant, esse testes ejusdem rei: unus coerum, qui aderant, respondens illi, inquit, O homo, si istud est verum, quod loqueiris, quid opus est tibi testimonia? Ecce Rhodium! Ecce hic certamen saliendi!

Mor.

Hae fabula indicat, quod ubi vera testimonia adsunt, est nihil opus verbis.

Of the Boaster.

A certain man having traveled a long time, when he had returned home again, when boasting he told many other things done by him manfully in different countries, and indeed that particularly, that at Rhodes he had excelled all in jumping: that the Rhodians, who had been present, were witnesses of the same thing: one of them, who were present, answering him, said, O man, if that is true, which you are speaking, what need have you of witnesses? Behold a Rhodian! Behold here a trial of jumping!

Mor.

This fable shows, that, where real proofs are present, there is no need of words.

FABLE CLXIX.

De Viro tentante Apollinem.

Quidam facinorosus vir contulit se Delphos tentaturus Apollinem, et habens passerculum sub pallio, quem tenebat suo

Of the Man tempting Apollo.

A certain wicked man betook himself to Delphos in order to tempt Apollo, and having a small sparrow under his cloak, which he held in his
fist, and going to
the tripod, he asked him
saying, what I have in my
right hand, does it live, or is it
dead? About to bring out the spar-
row alive, if he had an-
swered, dead: again
about to bring it forth dead, if
he would have answered, alive; for
he would have killed it immediately
under his cloak privily, before
he would bring it out. But the God,
understanding the deceitful crafti-
ness of the man, said,
O consultor, do you which of the two
you are more willing to do;
for it is in the power of you; and
bring out either alive, or
dead, what you have in
your hands.

Mor.
Hæc fabula innuit, ni-
hil laterē, neque fallēre
dīvinam mentem.

Mor.
This fable hints, that no-
thing is hidden from, nor deceives
the divine mind.

FABLE CLXX.

De Piscatōre & Smarīde.

Quidam piscātor, retibus
dīmissis in mare,
exitūlit pusillum smaridem,
quae sic obscurābat piscatō-
rem; nōtī capēre me tam
pusillum in præsentīū; sīnē
me abīre et crescēre,
ut postea potiāris
me sic adultā cum majōri
commōdo. Cui fisca-

Of the Fisherman and the Sprat.

A Certain fisherman, his nets
being let down into the sea,
brought out a small sprat,
which thus besought the fisher-
man; do not take me being so
small at present; suffer
me to go away and to grow,
that afterwards you may obtain
me so grown up with greater
advantage. To whom the fishe...
tor inquit, verò ego essem amēns, si ōmittērem lucrum licit exīgūm, quod habeo inter meas mānūs, spē futūri bōni quamvis magni.

Mor. Hāc fabūla indicat eum esse stolidum, qui propter spem mājōris commōdi non amplexcitūr rem et præsentem et certam, licit parvam.

Mor. This fable shows that he is foolish, who for the hope of a greater advantage does not embrace a thing both present and certain, though small.

FABLE CLXXI.

De Equo & Asino. Of the Horse and the Ass.

Quidam vir habēbat ęquum et asinum; autem dum faciunt īter, asinus inquit ęquo, si vis, me esse salvum, īevā me parte mei onēris: ęquo non obsēquenti illius verbis, asinus cādens sub onēre mōritur. Tunc dōminus jumentōrum impōnit ęquo omnes sārcinas, quas asinus portābat, et simul coriūm, quod exiērat ā mortiō asino: quō onēre ęquus depressus et gēmēns inquit, vā mihi infelicionissimo jumentōrum! Quid māli ēvēnit misēro mihi! nam rēcusāns partem, nunc portō totum erman said, but I should be mad, if I would omit the gain though small, which I have among my hands, for the hope of a future good though great.

A Certain man had a horse and an ass; but whilst they make a journey, the ass says to the horse, if you wish me to be safe, lighten me of a part of my burden: the horse not obeying his words, the ass falling under the burden dies. Then the master of the beasts puts on the horse all the packs, which the ass carried, and likewise the hide which he had stripped off from the dead ass: with which burden the horse depressed and groaning said, woe to me the most unhappy of beasts! What evil has happened to wretched me! for refusing a part, now I carry the whole
SELECT FABLES OF AESOP.

線上, et insùpter illius burden, and besides his hide.

Mor. Hæc fabūla innūit, majores debère esse participes in labōribus minōrum, ut utrique sint incolūmēs.

Mor. This fable hints, that superiors ought to be partakers in the labours of inferiors, that both may be safe.

FABLE CLXXII.

De Tubicine.

Q uidam tubicen, interceptus ab hostibus in militiā, proclamābat ad eos, qui circumstībant, O viri, nolite occidere me innocēum et insontem; etēnim nunc quam occiḍi illum; quippe habeo nihil aliud, quam hanc tubam. Ad quem illi respondērunt viscissim cum clamōre; verò tu trucidābēris māgis hoc ipso; quod cūm tu ipse nequeās dimicāre, pōtes impellēre cætēros ad certāmen.

Mor. Hæc fabūla innūit, quod peccant prater cætēros, qui persuasent mālis et imprōbis principibus ad agēndum inique;

Mor. This fable hints, that they offend more than others, who persuade bad and wicked rulers to act unjustly.

Of the Trumpeter.

A certain trumpeter, taken by the enemies in war, cried out to them, who stood about, O men, do not kill me harmless and innocent; for never have I killed any man; for I have nothing else, than this trumpet. To whom they answered in their turn with a noise; but you shall be slain rather on this very account; because when you yourself cannot fight, you are able to drive on the rest to the engagement.
FABLE CLXXIII.

De Vaticinatōre.

A Taticinatōr sēdēns in fórō sērmocinābātur; cui quīdum dēnunciāt, ejus fōres esse effractas, et omnia dīreptā, quae fuissent in dōmō. Vaticinatōr, gēmēns et propērāns cursu, recitābat se dōmum: quem quīdum intūēns currēntem, inquit, O tu, qui promittis, te divīnātūrum negotiā, aliēna, certe ipse non divīnāsti tua.

Mor. Hāc fabūla spectat ad eos, qui, non rectē administrāntēs suas res, consūlēre aliēnis quae non pertinēnt ad eos.

Of the Fortune-teller.

A Fortune-teller sitting in the market was discoursing; to whom one declares, that his doors were broken open, and all things taken away, which had been in the house. The fortune-teller, sighing and hastening in his race, betook himself home: whom a certain man perceiving running, said, O you, who promise, that you will divine the affairs of other men, surely you have not divined your own.

Mor. This fable belongs to those, who, not rightly managing their own affairs, endeavour to foresee and look to other men's, which do not belong to them.

FABLE CLXXIV.

De Puero & Matri.

Quidam puer in schōlā furātus libellum, attulit sua matri; à qua non castigātus, quotidie furābātur māgis atque māgis; autem progressu temporīs capīt furāri majōra. Tandem depre-

Of the Boy and his Mother.

A Certain boy in school having stolen a little book, brought it to his mother; by whom not being chastised, daily he stole more and more; but in the course of time he began to steal larger things. At last being af
hensus à magistratu, dúcēbatur ad supplicium. Verò matre sēquentē, ac vociferaente, ille rogavit, ut liceret sibi lōqui paulisper cum ea ad aurem. Illo permisso, et matre prōperante, et admoveente aurem ad ōs filii, ēvulsiō aurīculam matris suis dentibus. Cūm mater, et cætēri, qui adstābant, incrēpiērent eum, non mōdō ut ōrem, sed etiam, ut inpium in suam pārentem, inquit, hāc fuit causa mei exitī; ētēnim si castigasset me ob libellum, quem furatus sum prius, fēcissent nil ultrieiūs; nunc dūcor ad supplicium.

MOR.
Hāc fabŭla indicat, quōd ēi, qui non coercentur inter initia peccandi, évādunt ad majōra flagitīa.

This fable shows, that they, who are not restrained amidst the beginnings of sinning, go on to greater crimes.

FABLE CLXXV.

De Hircis & Cāpellis. Of the He-Goats and the She-Goats.

Cum capella obtinuissent barham à Jōve, hirci caperunt offendi, quia muliēres habērent pārem honōrem cum eos. Jāpiter inquit, sīnītī illas frui vanā gloriā, et usurpare ornātum vestre

When the she-goats had obtained a beard from Jupiter, the he-goats began to be offended, because the females had equal honour with them. Jupiter said, suffer them to enjoy the vain glory, and to usurp the ornament of your
dignitātis, dum non æquent vestram virtūtem. dignity, provided they cannot equal your virtue.

Mor. Hæc fabūla edocet te ut fērās illos usurpare tuum ornātum, qui sunt inferiores tibi in virtūte. This fable teaches you to suffer those to usurp your dress, who are inferior to you in virtue.

FABLE CLXXVI.

De Filio cujusdam Sēnis & Leōnē. Of the Son of a certain old Man and a Lion.


A Certain elderly man had an only son of a noble spirit, and a lover of hunting-dogs. He had seen him in a dream to be killed by a lion. Therefore afraid, lest perhaps thereafter an event should follow this dream, he built a certain very fine, and most pleasant house; bringing his son into it, a daily guardian attended him. He had painted in the house every kind of living creatures for the amusement of his son, among which also a lion. The youth looking on these, contracted uneasiness the more. But on a certain time, standing nearer to the lion, he said, O most cruel wild beast, I am kept in this house for a vain dream of my father: what shall I do to you? And so say-
cens, incussit manum pariëti volens recte vectum lactemis, et offensabat in clavo, qui latebat illic, quaque percussione manum emancipit, et sanicet succinavit, et febris subsicuta est, et brevi tempore mortuus est. Ita leo occidit adolescentem, arie patris juvante nihil.

Mor.

Hae fabula indicat, nemenem posse devitare, quae sunt ventura.

Mor.

This fable shows, that no man is able to avoid those things which are to come.

FABLE CLXXVII.

De Vulpe et Rubo.

Vulpes, cum ascendetaret quandam sepem, ut vitaret periculum quod videbat imminere sibi, comprehendit rubum manibus, atque perfodit volam sentibus; et cum faret saecia graviter, inquit, gemens, rubo, cum confecerim ad te, ut juveris me, tu nocuisti mihi. Cui rubus ait, vulpes, errasti, quae patasti capere me parri dol quo consuevisti capere cetera.

The fox, as she was getting on a certain hedge, that she might avoid the danger which she saw hanging over her, caught hold of a bramble with her hands, and pierced the hollow of her hand with its thorns; and as she was wounded grievously, she said, groaning, to the bramble, when I had fled to you, that you might have helped me, you have hurt me. To whom the bramble says, O fox, you have erred, who thought to catch me with the like deceit, with which you have been used to catch other things.
FABLE CLXXVIII.

Of the Fox and the Crocodile.

The fox and the crocodile were contending about their nobility. When the crocodile was bringing many things for himself, and boasting himself beyond measure about the splendour of his ancestors; the fox smiling said to him, soho, friend, though indeed you had not mentioned this, it appears evidently by your skin, that now many years you have been deprived of the splendour of your ancestors.

Mor.

The fable signifies; that the fact itself best refutes lying men.

De Vulpe et Crocodilo.

Vulpes et crocodilus contendebant de nobilitate. Cum crocodilus adduceret multa pro se, et jactaret se supra modum de splendore suorum progenitorum; vulpes subridens ait, ei, heus, amice, et si quidem tu non dixeris, hoc, appareb clarer ex tuo corio, quod jam multis annis fuisti desnudatus splendore tuorum progenitorum.

Mor.

Fabula signifi cat, quod res ipsa potissimum refellit mendaces homines.
De Vulpe et Venatóribus.

Vulpes, effugientes venátore, ac jam defessa currendo per viam easo repérert lignatórem, quem rogat, ut abscondat se in quóquó locó. Ille ostendit tectorium; vulpes ingrediëns id, abscondit se in quodam angúlo. Venatóres adveniunt, rogant lignatórem, si viderit vulpem. Lignatór negat verbis quidem, se vi disse; verò ostendit locum mānū, ubi vulpes latēbat; verò venatóres, re non percep tā, statim àbeunt. Vulpes, ut prospticit illos ábitisse, egrēdiens tectorio, récedit tacitē. Lignatór crimínātur vulpem, quod, cum fécērit eam salvam, agēret nihil gratiārum sibi. Tunc vulpes, convertens se, ait tacitē illi, heus, amīcē, si hābūisses opēra mānūm, et mōres similēs tuis verbis, persolvērem merītas gratias tibi.

Mor.

Fabūla signifiicat, quōd nequam hōmo, etsi politi cētur bona, tamen pra stat māla et improba.

Of the Fox and the Hunters.

The fox, flying from the hunters, and now worn out with running along the way, by chance found a wood-cutter, whom she asks, that she might hide herself in any place. He showed a cottage; the fox entering it, hides herself in a certain corner. The hunters come up, ask the wood-cutter, if he had seen the fox. The wood-cutter denies in words indeed, that he had seen her; but he showed the place with his hand, where the fox was hid; but the hunters, the thing not being perceived, immediately go away. The fox, as soon as she sees that they were gone away, coming out of the cottage, retires silently. The wood-cutter blames the fox, that, when he had made her safe, she was giving no thanks to him. Then the fox, turning herself, says softly to him, hark you, friend, if you could have had the works of your hands, and your practices like your words, I would pay the deserved thanks to you.

Mor.

The fable signifies, that a wicked man, though he promises good things, yet performs evil and wicked things.
FABLE CLXXX.

De Canē vocāto ad canam.

Quidam vir, cum parasset opūsāram canam, vocāvit quendam amīcum domum; ejus canīs quōque invitāvit canem alterius ad canam. Canis ingressus, cum vidēret tantas dāpes appārātas, lātus, ait secum, sanē expīēbo me ita hōdie, quōd non indīgēbo comēdēre crē. Vero cóquus conspicēns, tacitus cēpit per caudam, atque rotāns terque quaterque, projecit illum per fenestrām. Ile attonitus assurgens hūmō, dum fugit clamans, caeīri canēs accurrunt ei, atque rogānt, quàm opīpārē canaverīt: at ille, languens, ait, explēvi me ita pōtu et dāphiibus, quōd, cum exīverim, non vīdi viam.

Mor. Fabūla significat, multa cādēre inter calicem et labra.

Of the Dog invited to supper.

A certain man, when he had prepared an elegant supper, invited a certain friend to his house; his dog likewise invited the dog of the other man to supper. The dog having entered, when he saw so great delicacies prepared, joyful, says with himself, truly I shall fill myself so to-day, that I shall not need to eat to-morrow. But the cook seeing him, secretly caught him by the tail, and whirling him both three and four times, threw him through the window. He amazed rising up from the ground, whilst he flies yelping, the other dogs run up to him, and ask, how elegantly he had supped: but he, languishing, says, I have filled myself so with drink and fine victuals, that, when I came out, I did not see the way.

Mor. The fable signifies, that many things fall between the cup and the lips.
FABLE CLXXXI.

De Aquilā et Hōmine.  Of the Eagle and the Man.

**Cum** quidam hōmo, had caught an eagle,
cēhisset aquilam, the feathers of her wings
πεννις being plucked from her, he dismissed
alārum her to dwell among the hens.
avūlsis ei, Afterwards a certain man, having
dīmisī sīn inter gallīnas purchased her, fortifies her wings
eam mōrāri inter gallīnas. with feathers: then the eagle
Deinde quidam, mercā
tus, flying, catches a hare, and
mūnit alas carries him to her benefactor.
πεννις: tum aquīlā
völāns cápit lēpōrem, et Which thing a fox perceiving
fert illum suo benefactōrī. says to the man, do not
Quam rem vulpēs consti-
ciens, ait hōmini, nó- be disposed to keep this eagle
lī habēre hanc aquilam in your lodging, lest she hunt
hospitō, ne venētur te, aequē ac lēpōrem. you, as well as the hare.
Tum hōmō item ēvulsit Then the man also plucked off
πεννις aquilāe. the feathers from the eagle.

**Mor.**
This fable signifies, that
Hāc fabūla signifi
cat, quōd benefactōres indeed are
benefactores quīdem sunt to be requited, but the wicked
rēmūnerāndi, vērō improbī are altogether to be avoided.
omnia vētāndi.

FABLE CLXXXII.

De Agricōlā.  Of a Farmer.

Quidam hōmo, existens A Certain man being
agricōla, cum cognōscēret a farmer, when
finem vite he knew that the end of life
adesse sībī, et cūpēret filīōs was near him, and desired his sons
fīri pēritos in cultu should become skilful in the tilling
agrōrum, vocavit cos, atque of lands, called them, and
inquit, filīī, ego dēcēdo è said, O sons, I depart out of
the world; all my goods are placed in the vineyard. They, after the death of their father, expecting to find this treasure in the vineyard; spades, mattocks, and prongs being taken, entirely dig up the vineyard, and do not find the treasure; but, when the vineyard was well dug up, it produced far more fruits than usual, and made them rich.

Mor. \[Hæc fabula significat, quod assiduus labor parit thesaurum.\] Mor. \[This fable signifies, that daily labour produces treasure.\]

FABLE CLXXXIII.

De quodam Piscatore. \[Of a certain Fisherman.\]

Quidam piscator inexpertus piscandi, reti ac tibiis assumptis, accedit juxta littus maris, atque superexistens quodam saxo coepit imprimit tubícinare, pútans, se capturum esse pisces facile cantu; vérùm cúm consequérétur nullum effectum cantu, tibiis dépositís, ðimísit rétë in máre, ac cèpit perchliúres pisces; sed cúm extráheret pisces è réti, atque perspicícet eos saltantes, ait non insalè, O impróba animalia, cúm tubícináre, nóluistis saltáre;
nunc quià cesso tubícínare
saltátis continuó.

MOR.
Hæc fabûla döcet quòd
omnia sunt probè, quæ
sunt suo tempiöre.

MOR. This fable shows, that
all things are done well, which
are done in their season.

FABLE CLXXXIV.

De quibusdam Piscaòribus.

Piscaòres pròfecti sunt
piscátum, et defessi
piscando diū, prætèreà
oppressi famè et mœröre,
quòd cœpissent nihil,
cum dècernant abíre,
ecce, quidam piscis, fugiöns
áliüm insequentem se, saltat
in naviculam. Piscaòres
admödum læti compréhendunt
illum, ac vendunt in
urbe grandi pretio.

MOR. Hæc fabûla indicat,
quòd fortûna exhibet id
frequentius, quod ãres non
pòtést efficere.

Of certain Fishermen.

Fishermen went forth
to fish, and fatigued
with fishing a long time, besides
oppressed with hunger and grief,
because they had taken nothing,
when they resolve to go away,
behold, a certain fish, flying from
another pursuing him, leaps
into the boat. The fishermen
very joyfully lay hold on
him, and sell him in
the city at a great price.

MOR. This fable shows,
that fortune offers that
very frequently, which art is not
able to effect.
FABLE CLXXXV.

De Inópë et infirmo.

Quidam pauper, cum agritaret, vóvit Diús, quòd, si liberáretur ab eo morbo, immóliet centum bòves. Quod Dii vólentes expérií, factí reddunt sanítatem illi. Igitur libér à morbo, cùm non habéret bòves, quia érat pauper, collaboris centum bóum, et dépónens super altáre, inquit, ecce, nunc persolvo vótum, quod vóvi vóbis. Díi, audientes hoc, assistunt ei in somníis, atq. inquirunt, pergito ad lítthus múrís; eténnim ibi répereces centum talenta auri sémoto locó. Ille, expergefactus, mémor somnii, dum pergít ad lítthus, incidit in latrónes, qui spoliánt et verberánt eum.

Mor.

Hæc fabula indicat, quod mendácies acceptant præmia mendáciorum.

Of the poor and sick Man.

A certain poor man, when he was sick, vowed to the Gods, that, if he would be freed from that disease, he would sacrifice a hundred oxen. Which the Gods willing to try, easily restore health to him. Therefore free from the disease, seeing he had not the oxen, because he was poor, he gathered the bones of a hundred oxen, and placing them upon the altar, he said, behold, now I pay the vow, which I vowed to you. The Gods, hearing this, stand before him in dreams, and say, go you to the shore of the sea; for there you will find a hundred talents of gold in a secret place. He, having awoke, mindful of the dream, whilst he is going to the shore, falls among thieves, who rob him and flog him.

Mor.

This fable shows, that liars receive the rewards of their lies.
QUIDAM piscatorēs trāhēbant rētē māri; quod cūm sentīrent esse grāvē, lātābantur magnō-fēre, pūlāntēs fuiisse multitōs pisces; sed, ut traxisi- sent rētē in terram, cūm perspicīant paucos pisces quidem, verō ingens saxum inesse rēti, fuit trīstēs. Quidam ex illis, jam grandis aētāte, inquit pru- deniēr sociis, estō te quiētis animis; quippē māstitia est sōror lātītiae; etēnim nos oportet pro- spicere futūros casus, et, ut quis fērat illos lēviūs, persuadēre sibi esse eventūros.

Mor. \textit{Hæc fabūla significat, quod is, qui reminiscitur humāna sortis, afficitur minēmō in adversīs.}

CERTAIN fishermen drew their net out of the sea; which when they perceived to be heavy, they rejoiced greatly, thinking that there were many fishes; but, as soon as they had dragged the net to the land, when they perceive that few fishes indeed, but that a vast stone was in the net, they become sad. A certain one of them, now advanced in age, says prudently to his companions, be of contented minds; because sorrow is the sister of gladness; for we ought to foresee future misfortunes, and, that any man may bear them more lightly, to persuade himself that they will happen.

Mor. \textit{This fable signifies that he, who remembers the human lot, is affected least in adversity.}
FABLE CLXXXVII.

De Catā mūtātā in Fāminam.

Quādam cāta, capta amōre cujusdam speciōsi adolescentis, orāvit Venērem, ut mutāret eam in fāminam. Venus, misera illius, mutāvit eam in formam fēmina; quam, cum esset valde formōsa, amātor adduxit domum. Sed cum sēdērēnt simul in cubicūlo, Venus, volēns experīri, si, facie mutātā, mūtāsset et mōrēs, constituīt mūrem in medium; quem cum illa prospexit, oblīta formae et amōris, persēcūta est mūrem, ut cāpēret; super quā re Venus indignāta, dēnōo mutāvit eam in prōrem formam cātāe.

Mor. Fabūla significat, quōd homō, licet mūtēt personām, tāmēn rētinet sēdem mōrēs.

Of the Cat changed into a Woman.

A certain cat, captivated with the love of a certain beautiful young man, besought Venus, that she would change her into a woman. Venus, having pitied her, changed her into the shape of a woman; whom, seeing she was very beautiful, the lover brought to his house. But when they sat together in the chamber, Venus, willing to try, if, her face being changed, she had changed also her morals, placed a mouse in the middle; which when she saw, having forgotten her shape and love, she pursued the mouse, that she might catch it; about which thing Venus being angry, again changed her into her former shape of a cat.

Mor. The fable signifies, that a man, though he may change his person, yet retains the same manners.
FABLE CLXXXVIII.

De duobus Inimicis.

 Duo quidam hābēntēs inimicīcitias inter se navigābant in unā navi. Et cum alter non patēretur altērum stāre in eōdem lōcō, ēnūs sēdēt in puppi, alter in prōrā. Autem, tempestātem ortā, cūm nāvis esset in pericūlo, quī sēdēbat in prōrā rogat gūbernatórem nāvis, quā pars nāvis forēt submersa furiūs; et cūm gūbernātōr dixisset puppim, ille ait, mors nunc non est ādeo molēstā mihi, si perspicīō mēum inimicum mōri furiūs.

Mor.

Hāc fabūla redargūit inimicīcitias hōminum; cum inimicus sepius eligit perdēre seipsum, ut perdat inimicum.

Of the two Enemies.

Two certain men having hostilities between them were sailing in the same ship. And as the one could not suffer the other to stand in the same place, one sat at the stern, the other at the fore-deck. But, a tempest having arisen, when the ship was in danger, he who sat at the fore-deck asks the pilot of the ship, what part of the ship would be sunk first; and when the pilot had said the stern, he says, death now is not so troublesome to me, if I perceive my enemy to die first.

Mor.

This fable reproves the enmities of men; when an enemy very often chooses to destroy himself, that he may destroy his enemy.

FABLE CLXXXIX.

De Cānē et Fabro.

Quidam faber hābēbat cānem, qui, dum ipse cudēbat ferrum, dormiēbat contínūō; vērō cūm mandūcābat, cānis statim assurgēbat, et sīnē

Of the Dog and the Smith.

A Certain smith had a dog, which, whilst he was striking the iron, slept continually; but when he was eating, the dog immediately rose up, and without
mōrū corrōdēbat que erant dejecta sub mensā, ceu ossa, et alia hujusmodi. Quam rem faber animādvertens ait ad cāncem, heus, miser, nescio quid faciām; qui, dum cūdō ferrum, dormīs continuō, et teneris segnitē; rursus cum mōvēo dentes, statim surgīs, et applaudis mihi caudā.

Mor.

Fabūla significat, quōd sācordes et somnolenti, qui visuunt ex labōriōs aliōrum, sunt coercendi grāvi censūrā.

Mor.

The fable signifies, that careless and drowsy people, who live by the labours of others, are to be checked with a severe reproof.

FABLE CXC.

De quādam Muluā.

Quādam mula, effecta pinguis nīmiō hordēo, lasciviēbat nīmiā pingüēdine, inquirens secum, ēquus fuit meus pater, qui ērat cēlerrimus cursu, et ego sum similis ei per omnia. Pārum post constīgit, quōd oportūt mulam currēre quantum pōtūt; sed cūm cessāvit cursu, inquit, heu! miseram me, quae putābam me esse so-bōlem equī! at nunc delay gnawed the things which were thrown down under the table, as bones and other things of this kind. Which thing the smith observing says to the dog, soho, wretch, I know not what I shall do to you; who, whilst I strike the iron, are sleeping continually, and are possessed with laziness; again when I move my teeth, immediately you rise and fawn on me with your tail.

A Certain mule, being made fat with too much barley, grew wanton through excessive fatness, saying with herself, a horse was my father, who was very swift in running, and I am like him in all things. A little after it happened, that it behoved the mule to run as fast as she could; but when she failed in running, she said, alas! wretched me, who thought that I was the offspring of a horse! but now
nēmīnī pātre m fuisse I remember that my father was
asīnum.

Mor. Fabūla significat, quōd stulti non agnoscent se-
iptos in prosperīs; sed in adversis persepe rēcognosc-
scunt sīus mērrōres.

Mor. The fable signifies, that fools do not know them-
selves in prosperitāt; but in adversity very often
again come to know their errors.

FABLE CXCI.

De Medico et Mortūō.

Quidam mēdicus, qui curāvērat agrītūm,
quī paulō post mōriēbātur, aiebat illīs, qui efferēbant
funus, si iste vir abstīnuisset vīno, et fuisset usus
clystērībus, non fuisset mortūus. Quidam ex his,
qui āderānt, ait mēdi-
co haud infacētē, heus,
medīcē, īsta consilia
fuerunt dīcenda, cūm quī
bant prōdesse; nonnunc, cūm
vālēnt nīl.

Mor. Fabūla significat, quōd
ubi consilium non prōdēst,
dāre id co tempōre est sānē
delūdēre āmīram.

Mor. The fable signifies, that
when advice does no good,
to give it at such a time is indeed
to deceive a friend.

Of the Doctor and the Man who died.

A Certain doctor, who
had attended a sick man,
that a little after died,
said to them, who carried the
dead body, if that man had abstain-
ed from wine, and had used
clysters, he would not have been
dead. A certain one of these,
who were present, says to the doc-
tor not unwittily, soho,
doctor, those advices
were to be given, when they
could profit; not now, when
they avail nothing.
FABLE CXCII.

De Cane et Lúpō.

Of the Dog and the Wolf.

When the dog slept before the hall, the wolf coming upon him immediately caught him, and when he designed to kill him, the dog besought him, that he would not kill him, saying, soho, O my wolf, now do not kill me; for as you see, I am thin, lean, and slender; but my master is going to make a wedding, when, if you will wait a little, I eating plentifully, and become fatter, will be more profitable to you. The wolf giving credit to these words dismissed the dog. After a few days the wolf coming, when he found the dog sleeping at home, standing before the hall, asks the dog, that he would perform his premises to him. The dog says, hark you, wolf, if you had taken me before the hall, you would not have expected the wedding in vain.

Mor.

Hac fabūla indicat, quod sapientes, cum semel vitāverīt periculum, continuō cāvet in futūro.

Mor.

This fable shows, that a wise man, when once he has avoided danger, continually takes care for the future.
De Câne et Gallo.

Of the Dog and the Cock.

A dog and a cock companions were making a journey; but the evening coming on, the cock slept among the branches of a tree; but the dog at the root. When the cock, as he uses, was crowing in the night, a fox heard him, runs to him, and standing below asked that he would come down to her, because she desired to embrace an animal so commendable for his music; but, when he had said, that first he should wake the porter sleeping at the root, that he would come down when he had opened; she requesting, that he would call him, the dog leaping out tore the fox to pieces.

Mor.

The fable signifies, that prudent men craftily send enemies more able than themselves, to the stronger.

Fabúla significat, prudéntes homínés astu mittère inimícos pótentióres se, ad fortíiores.
FABLE CXCIV.

De Ranis.

De Ranis.

DUE ranē pascēbantūr in palūde; autem aestate palūde siccātā, quarēbantiam; cētērum invēnerunt profundum puteum; quo visō, altērā dixit altēri, heus, tu, descendāmus in hunc puteum; illā respondes ait, si aquā aruerit et hic, quomōdo ascendēmus?

Mor.

Fabūla declarat, quōd mulē res sunt agendā inconsideratē.

Of the Frogs.

TWO frogs were feeding in a marsh; however in summer the marsh being dried up, they strove to find another; but met with a deep well; which being seen, the one said to the other, soho, you, let us go down into this well; the other answering says, if the water would dry up also here, how will we get up?

Mor.

The fable declares, that not any things are to be done inconsiderately.

FABLE CXCIV.

De Leōne et Ursō.


Of the Lion and the Bear.

The lion and the bear, when they had taken a large fawn, fought about him, and being wounded grievously by one another they lay down tired. A fox, seeing them prostrated, and the fawn lying in the middle, snatched him, and ran away. They saw him, but because they could not rise, they said, alas! wretched us, because we have been labouring for the fox.
Mor. The fable intimates, that whilst some are labouring, others enjoy the prey.

FABLE CXCVI.

De Cassita.

Casita, capta laqueo, dicebat plorans, hei! mihi misere et infelici, nec surripui aurum neque argentum cujusquam; autem granum tritici fuit causae meae mortis.

Mor. The fable points to them, who undergo great danger for unprofitable gain.

FABLE CXCVII.

De Leone confecto senio.

Cum leo senuisset, nec possit quærere victum, machinabatur viam, qui alimenta haud deessent sibi. Igitur ingressus speluncam, jacens, simulabat se vehemens in agritare. Anima, puetanti se verè agritare, accedere ad eum gratia visistanti; quae leo capiens manducabat singulatim. Cum

Of the Lion worn out with age.

When the lion had grown old, and could not get a living, he contrived a way, how provisions would not be wanting to him. Therefore having entered his den, lying down, he feigned that he was grievously sick. The beasts, thinking that he really was sick, came to him for the purpose of visiting him; which the lion catching ate up one by one. When
now he had killed many animals, the fox, the art of the lion being known, coming to the entrance of the cave, standing without, inquires at the lion how he did. The lion answering her courteously said, daughter fox, why do you not come in to me? The fox said not unpleasingly, because, my master, I perceive indeed very many tracks of animals going in, but no tracks of them coming out.

Mor.  The fable signifies, that a prudent man, who foresees threatening dangers, easily avoids them.

FABLE CXCVIII.

De Leōne et Tauro.  Of the Lion and the Bull.

Leo sēquēns ingentem taurum per insidias, cūm accessit prōpē, vocāvit eum ad cēnam, inquisiens, amīce, occīdi ovem, cānābis mecum hodie, si placet tibi. Postquam discūbusissent, taurus conspiciens plūres lebētes, et obeliscos pāratos, et adesse nullem ovem volūtis decēdere; quem leo perspiciens jam ābeuntem, rōgāvit, cur abīret. Taurus respondit, equīdem
non abeo de nihilo, cum videam instrumenta parrata non ad coquendum ovem, sed taurum. I do not go away for nothing, when I see the instruments prepared not for dressing a sheep, but a bull.

Mor. Fabula significat, quod artes improborum non latent prudentes. The fable signifies, that the arts of wicked men are not hidden from the wise.

FABLE CXCIX.

De Aegrōto et Mēdico. Of the sick Man and the Doctor.

Aeger rogatus a medico de sua salute, respondit, se sudasse violenter; medicus ait, id fuisset bonum; rogatus a eodem medicō secundō quomodo inveniebat se, aegrōtus inquit, se fuisset comprehendum vehementi frigōre: medicus quoque ait, id fore ad salutem: interrōgātus tertio ab eodem, quomodo reperiēbat se, aegrotus inquit, se non potuisse digerère sine magna difficultate. Medicus ait rursus, id fuisset optimum ad salutem; deinde, cum quidam domesticorum interrōgāret aegrotum, quomodo vālēret, ait ille, ut medicus ait, mihi sunt multa et optima signa. Sick man being asked by the doctor about his health, answered, that he sweated vehemently; the doctor says, that that was good; being asked by the same doctor a second time, how he found himself, the sick man said, that he was seized with a vehement cold: the doctor also says, that that would be for his health: being asked a third time by the same, how he found himself, the sick man said, that he was not able to digest without great difficulty. The doctor says again, that that was very good for his health; afterwards, when a certain one of the domestics asked the sick man, how he did, said he, as the doctor says, I have many and very good symptoms.
ad salūtem, tāmēn for life, notwithstanding
dispērēō illis signis. I die with those symptoms.

Mor. Fabūla indicat, asentā-
tōrēs esse culpāndōs. Mor. The fable shows, that flatter-
ers are to be blamed.

FABLE CC.

De quōdam Lignatore. Of a certain Wood-Cutter.

DUM quōdam lignā-
tor scīndēbat lignum
juxta flūmen, dīcātum Deo
Mercurīō, secūris casu
dēcīdit in flūmēn. Igitur
affectūs multo morōre,
considēbat gēmens juxta
ripam flūmnīs. Mer-
cūrīus, mōtus misērīcordiā,
apprīūt lignario, et
rōgāvit causam sui fletūs;
quem sīmūl ac dīdicīt,
efferēns aurēam secūrim,
rōgāvit, uīrum esset
illa, quam perdidērat. At
pauper nēgāvit esse
suam. Sēcundo Mercurīō
detūlit altēram, argentēam;
quam, cum pauper
negāret quōque esse suam,
postrēmo Mercurīō detūlit
lignēam; cum paup-
per assēntīret, illum esse
suam, Mercurius, cognoscēns
illum esse homēnem vērum
et justum, dēdit omnes sibi
dōno. Igitur lignā-
rius, accēdēns ad sōcios,
declārat quod accidērat

WHILST a certain wood-
cutter was splitting wood
near a river, dedicated to the God
Mercury, his ax by chance
fell into the river. Therefore
affected with much grief,
he sat down sighing near
the bank of the river. Mer-
cury, moved with compassion,
appeared to the wood-cutter, and
asked the cause of his weeping;
which as soon as he learned,
bringing to him a golden ax,
he asked, whether it was
that, which he had lost. But
the poor man denied that it was
his. A second time Mercury
brought him another, a silver one;
which, when the poor man
denied also to be his,
at last Mercury brought
a wooden one; when the poor
man agreed, that that was
his own, Mercury knowing
him to be a man true
and just, gave them all to him
for a gift. Then the wood-
cutter, coming to his companions,
declares what had happened
to him. One of his companions willing to try it, when he had come to the river, threw his ax into the water, then he sat down weeping on the bank; the cause of whose weeping when Mercury had heard, bringing a golden ax, he asked him, whether that was it, which he had lost; which, when he asserted to be his, Mercury, his impudence being known, neither gave him the golden one, nor his own.

Mor.
The fable signifies, that the more kind God is to the honest, he is the more severe to the wicked.

FABLE CCCI.

Of the Doctor, who cured mad people.

MANY were talking of the needless charge of those, who feed dogs for fowling. A certain man of them says, the fool of Milan laughed at these justly. When the story was demanded, he said, there was a doctor, a citizen of Milan, who undertook to cure mad people brought to him within a certain time: but the cure was of the following kind; he had at his house a court, and in it a pond of stinking water, in which
ligavit eos nūdos ad patum, alios usque ad genua, alios usque ad ventrem, nonnullus prófundiūs, secundum grādum insanīāe; ac tamdiu macērabat eos aqua, quàd vīdērētur sanā mente. Quīdam est allatus inter cæclōros, quem pōsīt in aquam usque ad femūr, qui cēpit resīpiscēre post quīndēcem diēs, et rōgāre suum mıđicum, ut rēducērētur ex aquā; ille exēmit hominem à cruciatu, tamēn eā condītōne, ne ēgréđērētur* areām. Cūm paruisset aliquot diēbus, permīsit, ut pérumbulāret iōtam dōmum; at ut non ēgréđērētur exterīōrem janīam; (socīs, qui erant multi, rēlictīs in āqua;) pārūtī mandātīs medici diligentēr; verū stans super īmen quōdam tempōre; (nam non audēbat ēgrédi) vīdit jūvēnem vēnientem in ēquō cum duōbus cānibus, et accipītēre; mōtus novitāte rei; (etēnim non tēnēbat memōriā quē vīdērat ante insaniam;) cūm jūvēnis accessisset, ille inquit, heu, tu, óro, respondē mihi paucīs: quid est hoc quo vēhēris? inquit, est ēquōs.

he bound them naked on a stake, some as far as to the knees; others as far as to the belly, some deeper, according to the degree of their madness; and so long he stared them in the water, till they would seem of a sound mind. A certain man was brought among the rest, whom he put into the water as far as to the thigh; who began to come to his wits after fifteen days, and to ask his doctor, that he might be brought again out of the water; he took out the man from the torture, yet on that condition, that he should not go beyond the court. When he had obeyed some days, he suffered him, that he might walk over the whole house; but that he should not go out of the outward gate; (his companions, who were many, being left in the water;) he obeyed the orders of the doctor diligently; but standing upon the threshold on a certain time; (for he did not venture to go out) he saw a young man coming on a horse with two dogs, and a hawk; moved with the novelty of the thing; (for he did not retain in his memory the things which he had seen before his madness;) when the young man had come near; he said, soho, you, I pray, answer me in a few things: what is this, on which you are carried? he says, it is a horse.

* Compounded of extra and gradior. See Latin Grammar.

Mor.

Hæc fabula ostendit, multas insanias esse quotidie inobservatas.

Then again, what is called this, which you are carrying in your hand, and in what way do you use it? He answered, it is a hawk, and fit for the catching of partridges. Then the madman inquires, and these, that accompany you, what are they, and of what use are they to you? He says, they are dogs, and fit, in fowling, for tracking the birds. But these birds, for the purpose of catching which you prepare so many things, of what price are they, if you add the catching of a whole year together? When he had answered a small price, I know not what, and that it could not exceed six guineas: the madman asks, what may be the expense of the horse, of the dogs, and of the hawk? he affirmed that the expense of them is every year fifty pieces of gold. Then having admired the folly of the young man, he says, I pray, go away hence quickly, before the doctor returns home; for if he would find you, he will throw you into his pond, even as the maddest of all men, and will place you in the water up to the chin.

Mor.

This fable shows, that many madnesses are daily unobserved.
FABLE CCII.

Of the obstinate Woman, who called her Husband lousy.

A Certain woman, beyond measure contrary to her husband, so that she wished to be superior, once, in a grievous quarrel with him, called him lousy. He, that she might retract that word, bruised his wife, beating her with his fists and heels. The more she was beaten, the more she called him lousy. The husband at length tired with beating her, that he might overcome the obstinacy of his wife, let her down into a river by a rope, declaring, that he would suffocate her, if she would not abstain from such words. She persisted never the less to continue that expression, although fixed up to the chin in the water. Then the husband sunk her into the river, so that she could not speak more, trying if he could turn her from her obstinacy by the fear of death. But she, the faculty of speaking being taken away, expressed with her fingers, what she could not with her mouth: for, her hands being raised above her head, the nails of each thumb being joined, she shewed...
quod opprobrium potuit what reproach she could
viro illo gestu. to her husband by that gesture.

Mor. Hae fabula indicat, quod
quidam retinebunt suam
pertinaciam etiam periculo
mortis.

Mor. This fable shows, that
some persons will retain their
obstinacy even in the danger
of death.

FINIS.