

www.libtool.com.cn

www.libtool.com.cn

Accessions

40.089

★

★ 2979^a - 145
Shelf No.

~~4989^a - 1~~



FOUNDED 1852

SICUT PATRIBUS SIT DEUS NOBIS

BOSTONIA
CONDITA A.D.
1630.

BOSTON PUBLIC LIBRARY

RECEIVED

June 5, 1860.

www.libtool.com.cn

www.libtool.com.cn

www.libtool.com.cn

www.libtool.com.cn

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.

49890.1

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.

B. H.
110.089

XA
164
184

June 5. 1860

www.libtool.com.cn

DISTRICT OF PENNSYLVANIA, *to wit:*

* BE IT REMEMBERED, That on the seventh day of
* Seal. * 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:

“*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.”

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.

Rēgŭla generālēs.

Vocālis ante vocālem est *brēvis*, e. g.—redēo.
Vocālis ante duas consōnās est *longa*,—vēntus.
Diphthongi omnes sunt *longa*,—quæro.
Derivāta Diphthongis sunt *longa*,—inquīro.
Compōsitā ex brevibus sunt *brēvia*,—occīdit.
Compōsitā ex longis sunt *longa*,—occīdit.
Monosyllābā finītā vocali sunt *longa*,—ā, sē, dē.
Syllābæ contractæ sunt *longa*,—īdem.
I et o mediæ brevēs—omnīpōtens, Argōnauta.
Perfecta duplicata sunt *brevia*—tētīgi, pēpŭli.
Vocēs encliticæ sunt *brēvēs*,—quē-vē-nē.
Finīta in b, d, l, r, t *brevia* sunt,——sŭb.
Omnia in m finīta *brevantur*,——amēm.
Finīta in c, n, ās, ēs, ōs sunt *longa*,——hōc.
Casūs omnes in ā sunt *breves*——rēgŭlā.
Ablatīvi autem omnes in ā sunt *longi*,—rēgŭlā.
Finītā in ě vocabŭla *brevia* sunt,——dominē.
Finīta in y sunt *brevia*——Tīphy.
Penultima Præterīti dissyllābi est *longa*—vīdi.
Penultīma Supīni dissyllābi est *longa*,—vīsum.
Finītā in īs pluralia *longa* sunt,——dōnīs.
Finītā in ō singularia *longa* sunt,——donō.
Crementum a in verbis est *longum*,—amābām.
Crementum e in verbis *longum*——dōcēbām.
Crementum o in verbis *longum*——amatōte.
Crementum i in verbis est *breve*,——tēgīmus.
Crementum u in verbis *breve*——possūmus.
E ante-ram-rim-ro est *breve*,——texērām.
E ante-ris et-re præsēntis est *breve*,—tegēr-īs-ĕ.
E ante-ris et-re futūrī est *longum*,—tegēr-is-ĕ.
E ante-runt et-re est *longum*,——texērunt.
Finīta in i, et u sunt *longa*,——agrī, fructū.

SELECTÆ

FABULÆ ÆSOPI.

SELECT

FABLES OF ÆSOP.

This mark \bar denotes that the syllable is *long*.
This mark \checkmark denotes that the syllable is *short*.

FABLE I.

De GALLO.

GAllus, dum vertit
stercorarium, offendit
gemmam, inquit, quid
reperio rem tam nitidam?
Si gemmarius reperisset te,
nihil esset lætius
eo, ut qui sciret
pretium: quidem est
nulli usui mihi, nec æstimo
magni; imo equidem
mallem granum hor-
dei omnibus gemmis.

MORALE.

Intellige per gemmam
artem & sapientiam; per gal-
lum, hominem stolidum &

Of the COCK.

ACock, 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 bar-
ley than all jewels.

THE MORAL.

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

voluptarium; nec stulti amant liberales artes, cum nesciant usum earum; nec voluptarius, quippe voluptas sola placeat 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.

[www.libtool.com.en](http://www.libtool.com/en)

FABLE II.

De CANE & UMBRA.

Canis trānans fluvium vehēbat carnem rictu; sōle splendente, umbra carnis lucēbat in āquīs; quam ille vidēns, & avidē captans, perdidit quod erat in faucibus: itaq. percussus jactūrā & rei & spei, primum stūpuit; deinde rēcipiens animum sic elatravit: miser! mōdus deerat tuæ cupiditāti: erat sātis superque, ni dēsīpuisses. Jam, per tuam stultitiā, est minus nihilo tibi.

MOR.

Sit mōdus tuæ cupiditāti, nē amittās 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! moderation 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 vorat ovem, forte ossa hæsere in gulā; ambit, orat opem, nemo opitūlatur; omnes dictitant, eum tūlisse præmium suæ voracitātis: tandem, multis blanditiis

Of the WOLF and the CRANE.

WHilst 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

plūribusq. *prōmissis*, indūcit
grūem, ut, *longissimo*
collo *inserto* in gulam,
exīmēret ōs infixum.
Vērūm illūsit ei pētēti
prāmium, inqūiens, *ineptā*,
ābī, *non habēs* sat, quōd
vīvīs? *Dēbes* tuam vitam
mīhi; *si vellēm*, potēram
præmordēre tuum collum.

MOR.

Quod *fācis* ingrā-
to pērit.

and many *promises*, he persuades
the crane, that, *her very long*
neck being thrust into his throat,
she would pull out the bone fixed in it.
But he played upon her asking
reward, saying, *fool*,
go away, have you not enough, that
you live? You owe your life
to me; if I chose, I was able
to bite off your neck.

MOR.

That which you do for the ungrate-
ful is lost.

FABLE IV.

De RUSTICO &
COLUBRO.

RUSTICUS tūlit dōmum
colūbrum rēpertum in
nive, *prope* enectum *frīgōre*;
adjicit - ad fōcum;
colūber rēcīpiens vim,
vīrusque, *deinde* non fērēns
flamam, *infecit* omne tū-
gūrūm sibilando. *Rusticus*
corrīpiens *sudem* accurrit,
& *expostulat* injuriam
cum eo *verbis verbēribusq.*
num rēferret has
gratias? Num ērīpēret
vītam illi, qui dēderat
vītam illi?

MOR.

Interdum *fit*, ut
obsint tibi, quibus
tu *prōfuēris*; & 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 cot-
tage 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 de-
serve ill of you, of whom
you have deserved well.

FABLE V.

De APRO & ASINO.

DUM iners asinus irrī-
dēbat aprum, ille
indignans frendēbat. Igna-
vissime, fuēras quidem
merītus mālum; sed etiamsi
fuēris dignus pænā, tāmēn
ego sum indignus, qui* pu-
niam te. Ridē tūtus, nam
ēs tūtus ob inertiam.

MOR.

Dēmus opēram, ut
cum audiamus, aut patīamur
indignā nōbis, nē dicāmus,
aut faciāmus indigna nobis.
Nam mali & perdīti ple-
rumque gaudent, si quis-
piam bonōrum rēsistat
iis; pendunt magni,
se habēri dignos
ultiōne. Imitēmur equos,
& magnas bestias, qui
prætērēunt oblatrantes
canēculos cum contemptu.

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

Of the BOAR and the Ass.

WHilst the sluggish ass laugh-
ed at the boar, he
fretting gnashed his teeth. Most
slothful wretch, you have indeed
deserved evil; but though you
had been worthy of punishment, yet
I am unfit, to* pun-
ish you. Laugh secure, for
you are safe for your sluggishness.

MOR.

Let us use our endeavour, that
when we hear, or suffer
things unworthy of us, we may not say,
or do things unworthy of us.
For bad and lost men gene-
rally are glad, if any
one of good men would resist
them; they value it highly,
that they are accounted worthy
of revenge. Let us imitate horses,
and large beasts, who
pass by barking
curs with contempt.

FABLE VI.

De AQUILA &
CORNICULA.

AQUILA nacta cochle-
am, non quīvit ēruere
piscem vī, aut arte.
Cornicūla accēdens dat
consilium, suadet subvōlare,
& è sublimi præcipitare,
cochlēam in saxa; nam
fōre sic, ut cochlea
frangātur. Cornicūla
mānet humi, ut
præstōlētur cāsūm:

Of the EAGLE and
the JACKDAW.

AN eagle having found a coc-
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:

aquila *precipitat* the eagle throws it down;
 testa *frangitur;* piscis the shell is broken; the fish
subripitur a cornicūia; is snatched away by the jackdaw;
 elūsa aquila dōlet. the deluded eagle is sorry.

MOR.

MOR.

Nōli *habere fidem* Do not place confidence
omnibus et *fac in* all men, and see that
inspicias consilium, quod you look into the counsel, which
accēperis ab aliis; you have received from others;
nam multi consulti non for many being consulted do not
consulūt suis con- regard their de-
sultōribus, sed sibi. pendants, but themselves.

FABLE VII.

De CORVO &
VULPECULA.

Of the Crow and
the Fox.

CORVUS nactus prædam,
strēpitat in ramis:
 vulpēcūla vīdet eum ge-
stientem, accurrit: 'vulpes,'
 inquit, *'impertit corvum*
plurima salūte. Sæpenumero
 audiveram, *famam esse*
mendācem, jam experior re
ipsa: nam, ut fortè præ-
tereo hac, suspiciens te in
arbore, advolo, culpans
famam: nam fama est, te
esse nigriōrem pice, & vīdeo
te candidiōrem nīve. Sane in
meo iudicio vincis cygnos,
 & *ēs formōsior albā*
hedērā. Quòd si, ut ex-
cellis in plumis, itā et
vōce, equidem dīcērem te
regīnam omnium avium.'
 Corvus illectus hac assen-
tiunculā, appārat ad
cānendum. Vero casūs
excidit e rostro; quo
correfito, vulpēcūla,

A Crow having found a prey,
makes a noise in the branches:
 the fox sees him re-
joicing, 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 ex-
cel in feathers, you do so also
in voice, truly I would call you
the queen of all birds.'
 The crow allured by this flat-
tery, prepares to
 sing. *But the cheese*
fell from his beak; which
being snatched, the fox,

collit cachīnnum: tum raises a loud laugh: *then*
dēmum corvus, pudōre at last the crow, shame
juncto jactūræ rei, being joined to the loss of the thing,
dōlet. is grieved.

MOR.

Nonnulli sunt tam avidi
 laudis, ut amēnt assen-
 tātōrem cum suo probro &
 damno. Hōmunciōnes hujus
 mōdi sunt prada parasito.
 Quod si vitasses jactan-
 tiam, facile vitavēris
 pestifērum gēnus assen-
 tatōrum. Si tu vēlis esse
 Thraso, Gnatho nunquam
 deērit tibi.

MOR.

Some are so greedy
 of praise, that they love a flat-
 terer 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.

DUM cānis blandirētur
 hero & familiæ,
 herus & familia demulcent
 cānem. Asellus, vidēns
 id, gēmit altissimē; nam
 cepit pigēre sor-
 tis: putat iniquē compā-
 rātum, canem esse gra-
 tum cunctis, pascique
 herili mensā, &
 consēqui hoc otio
 ludōque: sese con-
 trā portāre clitellas,
 eadi flagello, esse
 nunquam otiosum & tamēn
 odiōsum cunctis. Si hæc
 fiānt blanditiis, statuit
 sectari eam artem, quæ sit
 tam utilis. Igītur quo-
 dam tempore tentāturus
 rem, prōcurrit obviam
 hero redeunti dōmum,

Of the DOG and the Ass.

WHILST 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,

subslit, *pulsat* un-
gūlis. *Hero* exclamante,
servi accurrere &
ineptus *asellus*, qui *crēdidit*
se *urbānum*, vapūlat.

MOR.

Omnes non possumus omnia;
nec omnia dēcent omnes.
Quisque faciāt, quisque
tentet id, quod pōtēst.

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.

FABLE IX.

De LEONE & quibusdam
aliis (bestiis.)

LEO pēpigerat cum
ōve quibusdamque
aliis, venationem fore
commūnem. Venantur,
cervus capitur: singulis
incipientibus tollere singulas
partes, ut convēnerat,
leo irrugit, inquiens, una
pars est mea, quia sum
dignissimus; altera item
est mea, quia prae-
stantissimus viribus; porro
vendico tertiam, quia su-
davērim plus in capiēdo
cervo; denique, nisi conces-
seritis quartam, est actum
de amicitia. Socii
audientes hoc, discēdunt
vacui & taciti, non ausi
mutire contra leonem.

MOR.

Fidēs semper fuit rara:
apud hoc seculum est rarior;
apud pōtētes est, &
semper fuit rarissima. Quo-
circa est satius vivere cum
pāri. Nam, qui vivit
cum potentiōre, saepe habet

Of the LION and some other
beasts.

THE 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 ex-
cellent 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. Where-
fore it is better to live with
an equal. For, he who liveth
with one more powerful, often hath

necesse concēdere de suo a necessity to depart from his
jūrē. right.

FABLE X.

De LEONE & MURE.

Of the LION and the MOUSE.

LEO *defessus* æstu **T**HE lion *tired* with heat
cursumque quiescēbat *sub* *libro* *et* *currunt*
umbrā sūper virīdi *gram-* the shade, upon the green grass;
mine; grēgē murīum per- a company of mice run-
currente ejus tergum, *ex-* ning over his back, having a-
ferrectus, comprehendit *risen* he catches
unum ex illis. Captīvus *one* of them. The captive
supplicat, clamītat, *se* esse *begs,* cries, *that* he was
indignum, cui leo *unworthy* with whom the lion should
irascātur. Ille, repūtans *be* angry. He, thinking
fore nihil laudis *there* would be no praise
in nēce tantillæ *bestiæ,* in the death of so little a beast,
dimittit captīvum. Non diu *dismisses* the captive. Not long
postea, leo, dum *currit* after, the lion, whilst he runs
per saltum, incidit in *through* the forest, falls into
plāgas: rugit, sed non *the* nets, He roars, but can-
potēst exīre. Mus *audit* the lion miserably roar-
leōnem miserābiliter *rugien-* ing, knows his voice,
entem, agnoscit vōcem, *creeps* into the holes, seeks
rēpit in cunicūlos, *quærit* the knots, which he finds,
nodos, quos invēnit, *and* gnaws; the lion escapes
corrōditque; leo *evādit* out of the nets.
e plāgis.

MOR.

MOR.

Hæc *fabūla* suadet *clemen-*
mentiam potentibus; *et* enim *moderation* to the powerful; for
ut *humāne* res sunt *instā-* as human things are un-
stābiles, *potēntes* ipsi *stable,* the powerful themselves
interdum egēnt *ope* *humil-* sometimes want the help of the
līmōrum; *quare* prūdens *lowest;* wherefore a prudent
vir, etsi *potēst,* tīmet *man,* although he is able, is afraid
nocēre vel *vili* hōmīni; *sed* *to* hurt even a mean man; but
qui non tīmet *nocēre* *another,* plays the fool very much.
altēri, dēsīpit *valdē.* Why so? Because although now
Quid ita? *Quia,* *etsi* jam *having* relied on his power, he feareth
frētus *potentiā,* *mētūit* nobody; perhaps, hereafter
nemīnem; *forsan,* *posthac*

This *fabule* recommends *mo-*
deration to the powerful; for
as human things are un-
stable, 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 feareth
nobody; perhaps, hereafter

*erit, ut indignèrit it will be, that he will need
vel gratiā vilium hominum, either the favour of mean men,
ciōnum, vel mētūerit iram. or dread their anger.*

FABLE XI.

De agro MILVO. *www.libtool.com* Of the sick KITE.

Milvus dēcumbēbat
lecto jam fermē
morīēns, orat matrem ire
precātum Deos. Mater
respondet, nihil opis spe-
randum illi à Diis,
quōrum sacra totīēs viola-
visset suis rapīnis.

MOR.

Dēcet nos venerārī
Deos; nam illi juvant pios,
& adversantur impios*. Ne-
glecti in felicitāte, non ex-
audiunt miserīā. Quare sis
mēmor eōrum in secundis
rebus, ut vōcāti sint
præsentēs in adversis rebus.

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. Ne-
glected in felicity, they do not
hear in misery. Wherefore be
mindful of them in prosper-
ity, that called on they may be
present in adversity.

* *Adversor* sometimes governs the Accusative.

FABLE XII.

De RANIS & eārum Rege.

Gens ranārum, cum
esset libēra, supplicābat
Jōvem, rēgem dā-
ri sibi. Jupiter ridēbat
vota ranārum. Illæ
tamen instābant itērum,
atque itērum, donec perpel-
lērent ipsum. Ille dejēcit
trābem; ea mōles quassat
fluvium ingenti fragōre.
Ranæ territæ silēt;
venērāntur rēgem; ac-
cēdunt propiūs pēdetentim;

Of the FROGS and their King.

THE nation of frogs, when
it was free, petitioned
Jupiter, for a king to be gi-
ven 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;

tandem, *mētū* abjecto, *insultant*, & *desultant*; *iners rex est lusui & contemptui*. Rursum *lacsunt Jovem*; *ōrant rēgem dāri sibi, qui sit strenūus*; quibus *Jupiter dat ciconiam*. Is *fierstrenuē pērambūlans salūdem vōrat quicquid ranārum fit obviā*. *Igitur ranæ frustrā questæ fuērunt de sāvitiā hujus*. *Jupiter non audit, nam quēruntur & hōdie: ētēnim vespēri, cicōniā euntē cubitum, egressæ ex antris murmūrant rauco ululātu, sed cānūt surdo*. Nam *Jupiter vult, ut, quæ deprecatae sunt clēmentem regem, jam fērānt inclēmentem*.

MOR.

Sōlet evenire plēbi, ut ranis, quæ, si habet rēgem paulo mansuetiōrem, damnat eum ignavia & inertia, & optat aliquando vīrum dāri sibi: contra, si quando nacta est strenūum rēgem, damnat sāvitiā hujus, & laudat clemētiā priōris; sive, quōd semper pœnitet nos præsēntium, sive quōd est vērū dictum, novā esse potiōra vētēribus.

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 croaking; but they sing to the deaf*. For *Jupiter allows, that, they who petitioned against a merciful king, now may bear an unmerciful*.

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 COLUMBIS & MILVO.

Of the PIGEONS and the KITE.

Columbæ olim ges-
sere bellum cum mil-
vo, quem ut expug-
narent, delēgerunt sibi
accipitrem regem. Ille fac-
tus rex, agit hostem, non
regem: rapit ac laniat
non segnius, ac milvus. Co-
lumbas pœnitent incasti-
ti, putantes, fuisse
satius pœti bellum mil-
vi, quàm tyrannidem
accipitris.

THE pigeons formerly ear-
ried on a war with the
kite, whom that they might sub-
due, 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 under-
taking, thinking that it had been
better to endure the war of
the kite, than the tyranny
of the hawk.

MOR.

MOR.

Nēmīnem pigēat suæ
conditiōnis nimium. Ut
Horatius ait, nihil est beā-
tum ab omni parte.
Equidem non optārem mu-
tāre meam sortem, modō sit
tōlerābilis. Multi, cum quæ-
siverint novam sortem,
rursus optāverunt vêtērem.
Sūmus ferē omnes itā vario
ingēnio, ut nosmet pœnitēat
nostri.

Let no man regret his
condition too much. As
Horace says, nothing is hap-
py 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.

CAnis respondit fūri
porrigenti panem ut
silēat, 'Nōvi tuas
insidias, das panem,
quò dēsīnam latrāre, sed
ōdi tuum mūnūs; quispe si
ego tūlēro panem, tu
exportābis cuncta
ex his tectis.'

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.

Căve, *causā* parvi
commōdi, amittās *magnum*.
 Căve, *habēas* fīdem
cūivis hōmīni, nam sunt,
 qui non tantum dicunt be-
 nignē, sed & faciunt be-
 nignē, dōlo.

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 kind-
 ly, but also act kind-
 ly, by deceit.

FABLE XV.

De LUPO & SUCULA.

SUCULA *parturiēbat*;
 lūpus *pollicētur*, se
fōre custōdem *fatus*.
 SUCULA *respondit*, se non
 ēgēre *obsēquio* lupi;
 si ille *vēlit* habēri
 pius, si cūpiat *facere* id,
 quod est *gratum*, ābēat
 longiūs: etēnim *officium*
 lupi *constāre* non *presen-*
tiā, sed *absentiā*.

MOR.

Omnīa non sunt crēden-
 da omnibus. Multi *pollicen-*
tur suam *osieram*, non *amōre*
 tui, sed sui; non
 quārentes *tuum* commō-
 dum, sed suum.

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 pre-
 sence, but absence.

MOR.

All things are not to be trust-
 ed to all men. Many pro-
 mise their service, not for love
 of you, but of themselves; not
 seeking your advan-
 tage, but their own.

FABLE XVI.

De Partu Montium.

OLIM ērat rumor,
 quōd montes *partūri-*
rent. Hōmīnes *accurrunt*,
 circumsistunt, *expectantes*
 quippiam *monstri*, non

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

sine pavōrē. Tandem montes partūrunt. Mus exit, tum omnēs rīdēbant.

without fear. At length the mountains bring forth. A mouse comes out, then all laughed.

MOR.

Jactatōres, cūm prōfī-
tentur & ostentant magna,
vix faciūnt parva. Quā-
propter isti Thrasōnēs sunt
jūre materiā jōcī &
scommātum. Hæc fabūla itē
vctat inānēs tīmōres. Nam
plerumquē timor pericūli
est gravior pericūlo
ipso; imō id, quod
mētūimūs, est sæpe rīdī-
cūlum.

MOR.

Braggers, when they pro-
fess and boast great things,
hardly do little things. Where-
fore those Thrasos are
by right the matter of jest and
scoffs. This fable also
forbids vain fears. For
commonly the fear of danger
is more grievous than the danger
itself; nay that, which
we fear, is often rīdi-
culous.

FABLE XVII.

De LEPORIBUS &
RANIS.

Of the HARES and
the FROGS.

SYLVā mugientē insōlītō
turbīnē, trēpīdī,
lepōrēs occipiunt rapidē fu-
gēre. Cūm palūs obsistēret
fugientibus, stētēre anxii,
comprehensi pericūlis
utrinque. Quodque esset
incitāmentum majōris
timōris, vīdēt ranas
mergi in palūde. Tunc
unus ex lepōribus, pruden-
tior ac disertior cētēris,
inquit, quid inānīter tīmē-
mus? Est opūs anīmo
quīdem: est nōbis agilitas
corpōris, sed anīmus deest.
Hoc pericūlum turbīnis
non est fūgiendum, sed con-
temnendum.

THE wood roaring with an un-
usual whirlwind, the trem-
bling 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 pru-
dent 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 con-
temned.

MOR.

Est *ōpūs* animo in
omni re. Virtūs jacet
sine confidentiā. Nam con-
fidentiā est dux & regīna
virtūtīs.

MOR.

There is need of courage in
every thing. Virtue lies dead
without confidence. For con-
fidence is the leader and queen

www.ofvirtue.com.cn

FABLE XVIII.

De HÆDO & LUPO.

CApra, cū esset
cītūrapastum, conclūdit
hædum dōmī, mōnēns
aperīre nemīni, dum ipsa
redēat. Lūpus, qui
audiverat id pröcul, post
discessum matris,
pulsat fōrēs, caprissat
vōcē, jūbēns rēclūdi.
Hædus, fræsentiens
dölum, inquit, non apērio;
nam etsi vox caprissat,
tāmēnequidem vīdeo lūpum
per rīmas.

MOR.

Filii, obēdīte parēntibus,
nam est utilis; & decet
juvēm 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 *irātus* pētīt
bestiam secūri. Ille ēvādīt,
non sine *vulnere*. Pōsteā
rusticus, dēvēniens in
paupertātem, rātus est id
infortunii accidere sibi
propter *injūriam* anguis.
Igitur supplicat, ut rē-
dēat. Ille ait, se ignos-
cere, sed nolle redire;
nequē fore secūrum cum
rustico, cūm sit
tanta *secūris* dōmī;
dolōrem *vulnēris*
desiisse, tāmēn mēmōriam
supēresse.

MOR.

Est vix tūtūm habēre fī-
dem ei, qui sēmel solvīt
fidem. Condōnāre injūriām,
id sanē est mīsericordiæ;
sed cavēre sibi,
et dēcet, et est prū-
dentia.

Of the COUNTRYMAN and
the SNAKE.

A Certain *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 for-
gave, 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 con-
fidence 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.

FABLE XX.

De VULPECULA &
CICONIA:

Vulpēcula *vōcāvīt*
ciconiam ad cœnam.
effundit *opsonium* in
mensam, quod, cūm esset

Of the FOX and the STORK,

THE *fox* *invited*
the *stork* to supper.
She pours out the *victuals* upon
the table, which, as it was

liquidum, ciconiā tentante
 rostro frustrā, vulpecūla
 lingit. Elusa avis ābit,
 pudetque, p̄getque
 injūriæ. Post pluscūlum
 diērum rēdit, invitat
 vulpecūlam. Vitreū vas
 erat situm plenum opsoni;
 quod vas, cum esset
 arcti guttūris, licuit
 vulpecūlæ vidēre, & esurire;
 non gustare. Ciconia facīle
 exhausit rostro.

liquid, the stork trying
 with her bill in vain, the fox
 licks up. The deluded bird goes away,
 and is ashamed, and vexed
 at the injury. After some
 days she returns, invites
 the fox. A glass vessel
 was placed full of meat;
 which vessel, when it was
 of a narrow neck, it was lawful
 for the fox to see, and hunger;
 not to taste. The stork easily
 drew it out with her beak.

MOR.

Risus meretur risum;
 jocus jocum; dōlus
 dōlum; & fraus frau-
 dem.

MOR.

Laughter deserves laughter;
 a jest a jest; a trick
 a trick; and deceit de-
 ceit.

FABLE XXI.

De LUPO & picto
 Capite.

LUPUS versat, &
 miratur humanum
 caput reperimentum in officinā
 sculptōris, sentiēns habere
 nihil sensūs, inquit, O
 pulchrum caput, est in
 te multum artis, sed
 nihil sensūs.

MOR.

Externa pulchritudo, si in-
 terna adsit, est grata; sin
 carendum est alterutrā,
 præstat carere externā,
 quā internā; nam illa
 sine hāc interdum incurrit
 odium, ut stolidus fit eō

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 in-
 ward 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

odiosior,
formosior.

quò more hateful,
more handsome he is.

the

FABLE XXII

De GRACULO.

Of the JACKDAW.

GRaculus ornāvit
se plumis
pavōnis; deinde vīsus
fulchellus sibi, contūlit
se ad genus pavō-
num, suo genēre fastidī-
to. Illi tandem intelligentes
fraudem, nudābant stolidam
avem colōribus,
& affēcērunt eum plagis.

THE jackdaw adorned
himself with the feathers
of the peacock; then seeming
fretty to himself, he joined
himself to the family of the pea-
cocks, his own family being despi-
sed. They at length understanding
the cheat, stripped the fool-
ish bird of his colours,
and beat him with stripes.

MOR.

Hæc fabūla nōtat eos, qui
gērunt se sublimiūs, quā
est æquum; qui vīvunt cum
iis, qui sunt & ditiōres,
& māgis nōbīles; quare sæpe
fiunt inōpes, & sunt
ludibriō.

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.

Of the FROG and the Ox.

RAna cupīda æquandi
bovem distentabat se.
Filius hortabatur matrem
desistere cœpto,
inquēns, ranam esse nihil
ad bovem. Illa intūmuit
secundūm. Natus clamitat,

AFrog 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,

mater, licet crepes, nunquam vincēs bovem. Autem, cum intumisset tertium, crepuit.

mother, though you burst, never will you exceed the ox. But, when she had swelled the third time, she burst.

MOR. www.libtool.com MOR.

Quisque habet suam dōtem. Hic excellit formā, ille viribus. Hic pollet opibus, ille amicis. Decet unumquemque esse contentum suo; Ille valet corpore, tu ingenio: quocirca quisque consulat semet, nec invidēat superiori, quod est miserum; nec optet certare, quod est stultitiae.

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.

De Equo & Leone.

Of the Horse and the Lion.

Leo venit ad comedendum equum; autem cārēns viribus prae senectā, cœpit meditārī artem: profitetur se medicum: moratur equum ambage verborum. Hic opsonit dolum dolo; fingit, se nuper pūpūgisse pedem in spinoso loco; Grat, ut medicus inspiciens educat sentem. Leo parēt. At equus, quantā vi potuit, impingit calcem leoni, & continuo conjicit se in pedes. Leo vix tandem rediens ad se,

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 had 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 fuerat propè for he had been almost
 exanimatus ictu, inquit, dead with the blow, says,
 fero pretium ob stultitiam, I receive a reward for my folly,
 & is meritò effugit; and he deservedly has run away;
 nam ultus est dolum for he has revenged deceit
 dolo. with deceit.

MOR.

Simulatio est digna odio, & capienda simulatione. 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 vesperilio relinquens socios, deficit ad hostes. Aves vincunt, aquilam ducem & auspice; verò dominant transfugam vesperilionem, uti nunquam redeat ad aves, uti nunquam volet lucem. Hæc est causa vesperilioni, ut non volet, 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 destitute of their prosperity,
& salutis. and safety.*

www.libtool.com.cn

FABLE XXVI.

De SYLVA & RUS-
TICO.

TEmpore quo erat
sermo etiam arbō-
ribus, rusticus venit
in sylvam, rogāt, ut
licēat tollere capū-
lum ad suam secūrim. Sylva
annūit. Rusticus,
secūri aptātā, capit suc-
cīdere arbōres. Tum, &
quidem serō, sylvam
pœnituit suæ facilitātis,
dōluit seipsam esse
causam sui exitii.

MOR.

Vidē de quo mereāris
bēne: fuere multi, qui
abūsīsunt bēnēficio accepto
in pernīciem autōris.

Of the WOOD and the COUN-
TRYMAN.

AT the time in which there was
speech even to
trees, a countryman came
into the wood, asks, that
it may be lawful to take a han-
dle for his ax. The wood
consents. The countryman,
the ax being fitted, began to
cut down the trees. Then, and
indeed too late, the wood
repented of her easiness,
she was grieved that herself should
be the cause of her own destruction.

MOR.

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

FABLE XXVII.

De LUPO & VULPE.

Of the WOLF and the FOX.

LUpus, cūm esset
sātis prædæ, degēbat in
otio. Vulpecūla accēdit,
scīscitātur causam otii.
Lupus sensit, insidas
fieri, simūlat 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-

lum esse causam, orat
vulpēculam ire precatum
Deōs. Illa dolens, dolum
non succedere, adit pastorem,
mōnet, latēbras
lūpi patere, & ho-
stem securum posse opprimi
inopinātō. Pastor adoritur
lūpum, mactat. Vul-
pes potitur antro & prædā;
sed gaudium sui scelēris
fuit brève illi; nam paulō
post idem pastor capit
et ipsam.

MOR.

*Invīdia est fæda res, &
interdum pernicioſa quōque
auctōri ipsi.*

ease is the cause, entreats
the fox to go to pray to the
Gods. She grieving, that the trick
did not succeed, goes to the shepherd,
informs him, that the den
of the wolf lay open, and the ene-
my being secure could be destroyed
unawares. The shepherd rises
upon the wolf, slays him. The
fox obtains the den and the prey;
but the joy of her villany
was short to her; for a little
after the same shepherd takes
also herself.

MOR.

*Envy is a filthy thing, and
sometimes pernicious also
to the author himself.*

FABLE XXVIII.

De VIPERA & LIMA.

Of the VIPER and the FILE,

Vipera offendens limam
in fabricā, capit
rōdere: lima subrisit, in-
quiens, ineptā, quid agis?
Tu contriveris tuos
dentes antequam attēras
me, quæ solēo præmordere
duritiem æris.

MOR.

*Vidē etiam atque etiam
quicum habēas rem;
si acūas dentes
in fortiōrem, non noctū-
eris illi, sed tibi.*

A Viper finding a file
in a smith's shop, began
to gnaw it: the file smiled, say-
ing, 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.*

FABLE XXIX.

De CERVO.

Of the STAG.

Cervus, conspicātus se in perspicūo fonte, prōbat procēra & ramōsa cornūa, sed damnat exilitātem tibiārum: fortē, dum contemplātur, dum iudicat, venātor intervēnit: cervus fūgit. Canes insectantur fugientem; sed cūm intravisset densam sylvam cornūa erānt implicīta ramis. Tum demum laudābat tibias, & damnābat cornua, quæ fecēre, ut esset præda canibus.

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.

Petimus fugiēda, fugimus petēda; quæ officiunt placēt, quæ conferunt displicent, cupimus beatitudinem, priusquam intelligāmus, ubi sit; quærimus excellentiam opum, & celsitudinem honōrum; opināmur beatitudinem sitam in his, in quibus est tam multum labōris, & dōlōris.

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.

Aliquando fuit fœdus inter lūpos & agnos, quibus est

Formerly there was a league between the wolves and the lambs, to which there is

discordia natūrā. Obsi- discord by nature. *Hosta-*
dibus dātis utrinque, ges being given on both sides,
lūpi dēdere suos catūlos, the wolves gave their whelps,
ovēs cohortem canum. the sheep their troop of dogs.
Ōvibus quiētis & pascen- The sheep being quiet and feed-
tibus, lupūli deside- ing, the little wolves through de-
riō matrum ēdunt sire of their dams send forth
ululātus: tum lūpi howlings: then the wolves
irruēntes clamitant, rushing on them cry out,
fidem, fœdusque that the promise, and league
solūtum, laniantque oves was broken, and butcher the sheep
destitūtas præsīdio canum. destitute of their guard of dogs.

MOR.

Est *inscitia*, si, in *foedere*,
trādas tua præsīdia
hosti; nam qui fuit
hostis, forsān nondum
desīvit esse hostis; & for-
tassis cēperit causam, cur
adōriātur te nudātum tuo
præsīdio.

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 per-
 haps will take *occasion*, why
 he may rise upon you *stript* of your
guard.

FABLE XXXI.

De Membris & Ventre.

Of the Members and the Belly.

OLim *pēdēs & mănūs*
inacusābant ventrem,
quòd lucra ipsorum
vōrarentur ab eo otīōso.
Jubent, aut labōret,
aut ne pūtet āli. Ille
supplicat semel atq. itērum;
tamen mănūs negānt alī-
mentum; ventre exhausto
inēdiā, ubi omnes artus
cōpēre deficēre; tum tandem,
mānus vōluerunt esse offici-
ōse, verūm id sērō; nam

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 suste-
nance; the belly being exhausted
with want, when all the limbs
began to fail; then at last,
the hands were willing to be offi-
cious, but it was too late; for

venter *debilis* desuetudine
rēnūit cibum. Ita cuncti
artus, dum invident ven-
tri, perēunt cum perēunte
ventre.

the belly *weak* by disuse
refused meat. Thus all
the limbs, whilst they envy the bel-
ly, perish with the perishing
belly.

MOR.

www.libtool.com.cn

MOR.

Societas *membrorum*
non differt a *humana* soci-
tate. Membrum eget mem-
bro, amicus amico; quare
utamur *mutuis* officiis,
mutuis operibus; nam neq.
divitiæ, neque dignitates
tuentur *hominem* satis.
Unicum & summum præ-
sidium est amicitia
complurium.

The society of the members
does not differ from human soci-
ety. A member needs a mem-
ber, a friend a friend; wherefore
let us use *mutual* kindnesses,
mutual 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.

Of the APE and the Fox.

Simia orat vulpeculam,
ut daret partem
caudæ sibi ad tegendas
nates; nam esse onē-
ri illi, quod foret
usui & honori illi.
Illa respondet, esse nihil
nimis, & se malle
humum verri
suā caudā, quàm na-
tes simiæ tegi.

THE ape entreats the fox,
that she would give part
of her tail to her to cover
her buttocks; for that was a bur-
den to her, which would be
an use and honour to her.
She answers, that it was nothing
too much, and that she would rather
that the ground would be brushed
with her tail, than that the but-
tocks of the ape would be covered.

MOR.

MOR.

Sunt, qui egent; sunt,
quibus superest; tamen
id est moris nulli divi-
tum, ut bect egēnos
superflūā re.

There are, who want; there are,
to whom there is too much; yet
that is the custom to none of the
rich, to bless the needy
with the superfluous store.

FABLE XXIII.

*De Vulpēcula & Mustēla.**Of the Fox and the Weasel.*

Vulpēcula tenūis longā
 inēdiū fortè repsit
 per angustam rimam in
 camēram frumenti, in quā
 cūm fuit probè pasta, deinde
 venter distentus impēdit
 tentantem ēgrēdi rursus.
 Mustēla procul contemplāta
 luctantem, tandem mōnet,
 si cūpiat exīre,
 rēdeat ad cavum macra,
 quo intrāvērat macra.

THE fox slender by long
 want by chance crept
 through a narrow chink into
 a heap of corn, in which
 when she was well fed, then
 her belly being stuffed hinders
 her trying to go out again.
 A weasel afar off having seen her
 struggling, at length advises,
 if she would desire to go out,
 to return to the hole lean,
 at which she had entered lean.

MOR.

Vidēas complūres lætos
 atque alācrēs in mediocri-
 tāte, vacūos cūris, expertēs
 molestiis anīmi. Sin
 illi fuērint facti divītes,
 vidēbis eos incēdere mæstos;
 nunquam porrigēre fron-
 tem, plēnos cūris, obrūtōs
 molestiis anīmi.

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.**Of the Horse and the Stag.*

Equus gerēbat bellum
 cum cervo; tandem
 pulsus è pascūis
 implorābat humanam ōpem.
 Rēdit cum homīne, de-
 scendit in campum, victūs
 antēa, jam fit victor;

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 de-
 scends into the field, conquered
 before, he now becomes conqueror;

sed tāmēn, hoste victo, & misso sub jugum, est nēcesse, ut victor ipse serviāt homīni. Fert equitem dorso, frænum ore.

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.

Multi dimicant contra paupertātem, quā victā per industriam & fortūnam, libērtas victōris sæpe intērit; quippe domīni et victōres paupertātis incipiunt servīre dīvitīs; anguntur flagris avāritiæ, cōhibentur frānis parsimoniae; nec tēnent modum querendi, nec audent ūti rēbus partis jūsto supplicio quīdem avaritiæ.

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.

Of Two Young Men.

DUO *adolescentes* simulant, *sese* emptūros *carnem* apud *cōquum*: *cōquō* *āgēnte* *aliās res*, *alter* *arrīpit* *carnem* *ē* *canīstro*, *dat* *sōcīo*, *ut* *occūtet* *sub* *veste*. *Cōquus*, *ut* *vīdīt* *partem* *carnis* *subreptam* *sibi*, *cōepit* *insimulāre* *utrumq. furti*. *Qui* *abstūlērāt*, *pejērāt* *per* *Jōvem*, *se* *habēre* *nihil*;

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*;

verò is, qui hăbuit, pejerat
identidem, se abstulisse
se nihil. Ad quos
côquus inquit, quidē nunc
fur lătet, sed is, per
quem juravistis, insperat,
is scit.

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.

Cū peccāvimus, homines
non sciunt id statim; at
Deūs videt omnia, qui sedit
super calos, et intuētur
abyssos.

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.

Of the DOG and the BUTCHER.

CUM cānis abstulisset
carnem lanio in
macello, continuo conjē-
cit sese in pedēs quantum
pōtuit. Lanius percussus
jactūrā rei, primum
tacuit, deinde recipiens
animum, sic acclamavit
procul, O furacissime,
currē tūtus, licet tibi
currere impūnē; nam nunc
ēs tūtus, ob celeritatem,
autem posthac observā-
beris cautiūs.

WHEN the dog had taken away
flesh from the butcher in
the shambles, immediately he be-
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 obser-
ved more cautiously.

MOR.

Hęc fabūla significat,
plerosque hominēs tum
dēnum fieri cautiōrēs,
cum accēperint damnum.

MOR.

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

FABLE XXXVII.

*De Agno & Lupo.**Of the LAMB and the WOLF.*

LUpus occurrit agno cōmitanti caprum, rogītat, cur, mātrem rēlictā, pōtiūs sēquātur olīdum hircum, suadetque, ut rēdēat ad ubēra matris distenta lactē, spērans, fōre ita, ut lanīet abductum; verò ille inquit, O lūpē, mater commīsit me hūic. Huic summa cūra servandi est dāta; obsēquar pārenti pōtiūs, quā tibi, qui postūlās sēdūcēre me istis dictis, et mox discernere subductum.

MOR.

Nōlī hābēre fidem omnibus; nam multi, dum videntur velle p̄desse aliis, intērim consūlūt sibi.

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 dugs 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 Agricōlā & Filiis.**Of the Husbandman and his Sons.*

Agricōlā habēbat complūrēs filiōs, iīque fuēre discōrdēs inter se; quos pāter elabōrans trāhēre ad mutuum amōrem, fascicūlō

AHusbandman had many sons, and they were disagreeing among themselves; whom the father labouring to draw to mutual love, a small faggot

appōsīto, jūbet singūlos effringere circumdātum brevi funicūlo: imbecilla etatūla conātur frustrā; pater solvit, redditque singūlis virgūlam, quam cum pro suis vīribus quisque facile frangēret; inquit, O filiōli, sic nēmo pōtērit vincere vos concordēs; sed si voluēritis savīre mutūis vulnēribus, atque agitāre intestīnum bellum, ēritis tandem prædæ hostībus.

being placed near, bids each to break it bound about with a short cord: their weak youth attempts it in vain; the father looses it, and gives to each a small rod, which when according to his strength every one easily could break; he says, O children, thus nobody will be able to conquer you agreeing; but if ye will be inclined to rage with mutual wounds, and to carry on intestine war, ye will be at length a prey to your enemies.

MOR.

Hæc fabūla docet, parvas res crescere concordia, magnas dilabi discordia.

MOR.

This fable teaches, that small things increase by concord, that great fall asunder by discord.

FABLE XXXIX.

De CARBONARIA & FULLONE.

Of the COLLIER and the FULLER.

CARBONARIUS invitabat fullonem ut habitaret secum in eadem domo. Fullo inquit, mi homo, istud non est mihi, vel cordi, vel utile; nam vereor magnopere, ne quæ eluam, tu reddas tam atra, quam carbo est.

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.

Mōnemur hoc apōlōgō ambūlare cum

MOR.

We are admonished by this fable to walk with

*inculpatis; monēmur the blameless; we are admonished
de vitare consortium sceleratōrum hōmīnum, velut to avoid the company of wicked
certam pestem; nam quisque evadit talis, quales ii ed men, as
sunt, quibuscum versatur. a certain plague; for every
one becomes such, as they
are, with whom he converses.*

www.libtool.com.cn

FABLE XL.

*DÉ AUCEPE &
PALUMBE.*

*Of the FOWLER and the
RING-DOVE.*

A Uceps videt palumbem procul nidulantem in altissimā arbore; adpropinquat; denique molitur insidias; fortē premit anguem calcibus; hic mordet. Ille exanimatus improviso malo, inquit, miserum me! dum insidiosus alteri, ipse dispereo.

THE 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.

Hæc fabula significat, eos nonnunquam circumdēnari suis artibus, qui meditantur mala.

MOR.

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

FABLE XLI.

*De AGRICOLA et
CANIBUS.*

*Of the HUSBANDMAN and
the DOGS.*

A Gricōla, cum hyemasset in curi multos dies, cepit tandem laborare penuriam

THE husbandman, when he had wintered in the country many days, began at length to labour with the want

necessāriarum rerum, interfecit oves, deinde et capellas, postremò quòque mactat bōvēs, ut habēāt, quo sustentet corpuscūlum penē exhaustum inēdiā. Cānēs videntes id constituunt quærere salutem fugā; et tēnim sēse non victūros diūtius, quando herus spērcit non bōbus quīdem, quōrum op̄erā utēbātur in faciēdo rustico op̄ere.

MOR.

Si vis esse salvus, decēde ab eo citò, quem vidēs rēductum ad eas angustias; ut consumat instrumenta necessāria suis op̄eribus, quòd supplēatur præsenti inēdiā.

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 spared not his oxen indeed, whose labour he employed in doing his country work.

MOR.

If you are willing to be safe, withdraw from that man soon, 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.

De VULPE et LEONE.

Of the Fox and the LION.

Vulpēcula, quæ non solēbat vidēre immānitatem lōnis, contemplātā id animal sēmel atque it̄erum, trēpidābat; et fugitābat. Cū jam tertio leo obiūlisset sese obviam; vulpēs non mētuit quicquam, sed confidenter ādit, et salutat illum.

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.

Consuetudo facit nos
omnēs audaciōrēs, vel
apud eos, quos vix antea
ausi fuimus aspicerē.

MOR.

Custom makes us
all more bold, even
among those, whom scarcely before
we dared to look on.

www.libtool.com.cn
FABLE XLIII.

De Vulpe et Aquilā.

Of the Fox and the EAGLE.

PRoles vulpecula
excurrēbat forās;
comprehensa ab aquilā im-
plorat fidem mātis. Illa
accurrit, rogat aquilam, ut
dimittat captivam
prolem. Aquila nacta
prædam subvolat ad pullos.
Vulpēs, face cor-
reptā, quasi esset
absumptura munitiōnēs
incendiō, cum jam
ascendisset arborem,
inquit, nunc tuere te,
tuosque, si potēs. Aquilā
trepidans, dum metuit
incendium, inquit, parce mihi
reddam quicquid habeo
tuum.

MOR.

Intelligē per aquilam,
potētēs, atque audaces; per
vulpem, pauperculos, quos
divitēs sæpēnumquā oppri-
munt per vim. Verum læsi
interdum probē ulciscuntur
injuriam acceptam.

THE young of the fox
ran out abroad;
caught by the eagle she im-
plores the protection of her dam. She
runs to her, asks the eagle, that
she would dismiss her captive
young. The eagle having got
the prey flies away to her young.
The fox, a fire-brand being
snatched up, as if she was
going to destroy her fortress
with fire, when now
she had climbed the tree,
says, now defend yourself,
and yours if you can. The ea-
gle trembling, whilst she dreads
the fire, says, spare me,
I will restore whatsoever I have
belonging to you.

MOR.

Understand by the eagle,
the powerful and bold; by
the fox, the poor, whom
the rich oftentimes op-
press by force. But the injured
sometimes soundly revenge
the injury received.

FABLE XLIV.

*De Agricolā et
Cicōniā.*

*Of the Husbandman and
the Stork.*

GRuibus ansēribusque
depascentibus sata,
rusticus pratendit
laquēum. Gruēs capiuntur,
ansērēs capiuntur, et
cicōniā capiuntur. Illa sus-
plicit, clamitans, sese innō-
centem, et esse nec gruem,
nec ansērem, sed optimam
omnium avium quippe quæ
semper consuēverit servīre
parenti sēdulo et alere
eum confectum sēnio.
Agricolā inquit, prōbē
scio omnia hæc; vērū
postquam cēpimus tē cum
nōcentibus, mōriēris quōque
cum eis.

www.libtool.com.cn

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 en-
treats him, crying, that she was in-
nocent, 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.

Qui committit crīmen,
et is, qui adjungit sē
sōcium scēlērātis,
plectuntur pāri
pōnā.

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.*

*Of the SHEPHERD and
the COUNTRYMEN.*

PUER pascēbat ovēs
ēditōre pratūlo, atque
clamitans terque, quaterque

A Boy was feeding sheep
upon a higher ground, and
bawling both three and four times

per jöcum, lŭpum ädesse, in jest, that the wolf was there,
exciēbat agricölas he raised the countrymen
undique: Illi illüsi from all parts. They deluded
sæpius, dum non subvëniunt too often, whilst they do not come to
implöranti auxilium, oves him imploring relief, the sheep
fiunt præda lŭpö. www.becomeaprey.com to the wolf.

MOR.

Si quispiam consuëverit
mentiäri, fidēs non habēbitur
facilē ei, cūm occēpē-
rit narräre vërum.

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 Aquilä & Corvo.

Of the Eagle and the Crow.

AQUILA *dëvölat*
ēditissimā rūpē,
in tergum agni. Corvus
vīdēns id gestit, vëlūti simia,
imītāri aquilam, dīmittit
sē in vellus ariētis;
dīmissus impēdītur; impē-
dītus comprēhendītur;
comprēhensus prōjicītur
puëris.

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.

Quisque astīmet se
sūā. non virtūte
aliörūm. Tentēs id, quod
possis facēre.

MOR.

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

SELECT FABLES OF ÆSOP.

FABLE XLVII.

*De invidio CANE &
BOVE.*

*Of the envious Dog and
the Ox.*

www.libtool.com.cn

CANIS *dēcumbēba:*
præsēpti *plēno* fœni:
bos vēnit, *ut* cōmēdat;
ille surrīgens *sese* prōhībet:
bos inquit, *Dii* perdant
te cum *isthāc* tuā *invidiā*,
qui *nec* vescēris *fano*,
nec *sīnīs* mē *vesci*.

THE dog *lay* down
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.

MOR.

Plerīque sunt *ēō* *ingēnō*,
ut *invīdēant* *eā*
āliis, *quæ* sunt *nullī* *ūsūi*
sibi.

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

FABLE XLVIII.

De Corniculā & Ove.

Of the Jackdaw and the Sheep.

CORNICŪLA *strēpītat*
in *dorso* *ōviculæ*:
ōvis inquit, *si* *obstrēpērēs*
sic *cāni*, *ferrēs*
infortūnīum. *At* *corniculā*
inquit, *scio* *quibus* *insultem*,
molestā *plācidis*, *amīca*
sævis.

THE jackdaw 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.

MOR.

Māli *insultant* *innōcenti*
et *mīti*; *sed* *nēmo* *irītat*
fērōces *et* *malignos*.

The wicked *insult* the innocent
and mild; *but* no one *irritates*
the fierce and mischievous.

FABLE XLIX.

De Pavōne &
Luscīniā.

Of the Peacock and
the Nightingale.

PAVO quēritur apud Junōnem conjūgem, et sorōrem Jōvis, luscīniā cantillāre suaviter, sē irrīdēri ab omnibus ob raucam ravim. Cui Juno inquit, luscīnia longē supērāt in cantu, tu plumis; quisque hābet suam dōtem à Diis. Dēcet unumquemq. esse contentum suā sortē.

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; every one has his own gift from the Gods. It becomes every one to be content with his own lot.

MOR.

Sūmāmus eā, quæ Deus largitur, grato animo, neque quærāmus majōra.

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 vīribus præ senio non valēbat insēqui mures jam ita, ut solēbat; cœpit mēditāri dōlum; abscondit sē in collicūlo farīnæ, sic spērans fōre, ut venētur citra labōrem. Mures accurrunt, et dum cūpiunt esitāre farīnam, omnes devōrantur 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.

MOR.

Ubi quispiam fuerit destitutus viribus, est opus ingenio. Lysander Lacedæmonius solēbat dicere subinde, quò leonina pellicula non perveniret, vulpinam esse assumendam.

MOR.

When any one has been bereft of strength, there is need of art. Lysander the Lacedæmonian 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 parum, videt ranam exeuntem e stagno; quam, statim indignabundus, conculcavit pedibus, inquit, non movēbis amplius ullum animal clamore, ut perspiciat te.

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.

MOR.

Fabula significat, quòd apud verbosus nihil reperitur præter linguam.

MOR.

The fable signifies, that among noisy men nothing is found but a tongue.

FABLE LII.

De FORMICA & COLUMBA.

Of the PISMIRE and the DOVE.

FORMICA sitiens venit ad fontem, ut biberet; forte incidit

THE pismire thirsting came to a fountain, that she might drink; by chance she fell

in putēum. *Columba*, into the well. *The dove*,
supersidens arborem im- sitting upon a tree hanging
minentem fonti, cūm over the fountain, when she
conspicēret formīcam obrūi saw that the pismire was overwhelmed
āquīs, in the waters, breaks
ramūlum ex arbore, a little branch from the tree,
quem dējicit sinē mōrā which she throws without delay
in fontem. *Formīca*, into the fountain. *The pismire*,
conscendens hunc, servātur. getting upon this, is saved.
Auceps vēnit, ut capiat *The fowler comes, that he may take*
columbam; formīca percipi- *the dove; the pismire percei-*
piens id, mordet unum *ving that, bites one*
ex pēdibus aucūtis; of the feet of the fowler;
columba avolat. the dove flies away.

MOR.

Fabūla significat, cūm
bruta sunt grata in benēfi-
cos, eò māgīs dēbent
ī esse, qui sunt partī-
cipes ratiōnis.

MOR.

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

FABLE LIII.

*De Pavōne & Picā.**Of the Peacock and the Magpie.*

GENS avium, cūm
vagārētur libērē, optā-
bat rēgem dārī sibi.
Pavo putābat se
imprīmis dignum, qui
elīgērētur, quia esset
formosissimus. Hoc accep-
to in rēgem, pica inquit,
O rex, si, te impērante,
aquīla cōpērit insēqui
nos perstrēnuē, ut sōlet,
quo mōdo abī-
ges illam? quo facto
servābis nos?

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 pursue
us vigorously as she uses,
by what method will you drive a-
way her? by what means
will you preserve us?

MOR.

*In princīpe formā non est
tām spectanda, quā
fortitūdo corpōris et pru-
dentia.*

MOR.

*In a prince beauty is not
so much to be regarded, as
strength of body, and pru-
dence.*

www.libtool.com.cn

FABLE LIV.

*De ÆGROTO &
MEDICO.*

*Of the SICK MAN and
the PHYSICIAN.*

MEDĪCUS curābat æ-
grōtum; tandem ille
moritur; tum medicus inquit
ad cognātos, hic peribāt
intemperantiā.

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

MOR.

*Nisi quis relīquērit
bibācitātem et libīdīnem
matūrē, aut nunquam
pervēniet ad senectūtem, aut
est hābitārus perbrēvem
senectūtem.*

MOR.

*Unless any one will relin-
quish 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.

Of the LION and other beasts.

LEO, asīnus, et
vulpēs eūnt venātum;
ampla venātio capitur;
capta est jussa partiri:
asīno pōnentē singūlis sin-
gūlas partes, leo irrūgēbat,
rāpit asīnum, ac lanī-
at. Postēā dat id
negotii vulpēcūlæ, quæ

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 sin-
gle shares, the lion roared against him,
seizes the ass, and but-
chers him. Afterwards he gives that
business to the fox, who

astūtior, cūm longē more cunning, when, by far
 optimāpartēproposītā, rēser- the best part being proposed, had
 vavisset vix mīnīmam reserved scarcely a very small one
 leo rōgat, à quo sic the lion asks, by whom she was so
 docta? Cui illa inquit, taught? To whom she says,
 calamitas asīnī dōcūit the calamity of the ass taught
 me.

MOR.

Ille est felix, quem pericūla
 aliēna faciunt cautum.

MOR.

He is happy, whom the dangers
 of others make cautious.

FABLE LVI.

De HÆDO & LUPO.

Of the KID and the WOLF.

HÆDUS prospectans è
 fenestrā audēbat
 lacessere lūpum praterēun-
 tem convitiis; cui
 lūpus ait, scēlestē, tu
 non convitiāris mihi; sed
 locus. [convitiātur]

A KID looking out of
 a window dared
 to provoke a wolf passing
 by with bad words; to which
 the wolf says, wretch, you
 do not revile me; but
 the place.

MOR.

Tempus et locūs semper
 addunt audāciam hōmīni.

MOR.

Time and place always
 add boldness to a man.

FABLE LVII.

De Leōne & Caprā.

Of the Lion and the Goat.

LEO fortē conspicū-
 tus capram ambulan-
 tem ēditā rupe mōnet,
 ut descendat in viridē
 pratūm; capra inquit, for-
 tasse facērem, si abēs-
 ses; qui non suades

THE lion by chance having
 seen a goat walk-
 ing on a high rock advises her
 to come down into a green
 meadow; the goat says, per-
 haps I would do it, if you were
 away; who do not persuade

*mīhi istud, ut ego capīam
ullam voluptātem inde; sed
ut tu hābēas quod,
famēlicus, vōrēs.*

*me to that, that I may derive
any pleasure from thence; but
that you may have that which,
being hungry, you may devour.*

MOR.

*Ne hābēas fidem omnibus;
nam quīdam non consūlunt
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.*

*Of the VULTURE and other-
BIRDS.*

VULTUR *adsimulat, se
celebrāre annūum
natālem; invitat avī-
cūlas ad cēnam: ferē
omnes vēnīunt; accipit
venientes magno plausu
favōribusque: vultur la-
nīat acceptas.*

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 but-
chers them after they were received.*

MOR.

*Omnes non sunt amīci,
quī dīcunt blandē, aut
simulant se facere benignē.*

MOR.

*All are not friends,
who speak fairly, or
pretend that they act kind-
ly.*

FABLE LIX.

*De ANSERIBUS &
GRUIBUS.*

*Of the GEESSE and
the CRANES.*

ANSERES *pascēbantur
simul cum gruibus
eodē agro. Grūēs,*

THE geese *were feeding
together with the cranes
in the same field. The cranes*

conspicūta rusticos, *having spied* the countrymen,
levēs avōlānt; *ansērēs* being light fly away; *the geese*
capīuntur, *qui impediti* are taken, *who hindered*
onēre corpōris, *non potē-* by the weight of their body, *were*
rūnt subvōlāre. not able to fly away.

MOR.

Urbē expugnātā ab ho-
 stibus, inops facile subdū-
 cit se; at divēs, captus,
 servit. In bello divitiæ sunt
 magis onēri quān usui.

www.libtool.com.cn

MOR.

A city being besieged by ene-
 mies, the poor man easily with-
 draws himself; but the rich, taken,
 becomes a slave. In war riches are
 a greater burden than advantage.

FABLE LX.

De Anu & Ancillis.

Of the old Woman and her Maids:

QUædam anus habēbat
 dōmi complūrēs
 ancūlas, quas quotīdie
 excitābat ad opus ad can-
 tum galli, quem habēbat
 dōmi, antēquam lucescē-
 ret. Ancilla, tandem
 cōmota tædio
 quotīdiāni negotii, obtrun-
 cant gallum, spērantes jam,
 illo necāto, sese dormitū-
 ras usque ad mēridiē; sed
 hæc spes dēcēpit eas; nam
 hēra, ut rescivit,
 gallum intēremptum, dein-
 ceps jūbet eas surgere
 intempestā nocte.

A Certain old woman had
 at her house many
 maids, whom daily
 she roused to work at the crow-
 ing of a cock, which she had
 at home, before it was
 light. The maids, at length
 alarmed at the wearisomness
 of their daily business, be-
 head 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, there-
 after commands them to rise
 at midnight.

MOR.

Non pauci, dum stūdent
 evitāre grāvius malum, inci-
 dunt in altērūm diversum.

MOR.

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

FABLE LXI.

*De ASINO & EQUO.**Of the Ass and the Horse.*

ASINUS putābāt equum beātum, quòd esset pinguis, et dēgēret in otio; verò dicēbat se infelīcem, quòd esset macilentus, et strigōsus, et quotidie exercerētur ab immīti hero in ferendis onēribus. Haud multò post conclāmant ad arma; tum equus non respūlit frānum ore, equitem dorso, nec tēlum corpōre. Asīnus, hoc vīso, agēbat magnas gratiās Dīs, quòd non fecissent se equum, sed asīnum.

MOR.

Sunt misēri, quos vulgus judicat beātos; et non pauci sunt beāti, qui putānt se miserrīmos. Sutor crepidārius dicit rēgem felīcem, non considerans in quantas res et sollicitūdines dsitrāhītur, dum intērim ipse cantīllat cum optīmā paupertāte.

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.

Of the LION and the BULL.

TAurus *fūgīēns* *leō-*
nem *incīdit* in hircum;
is *minitābātur* cornu et
caperātā fronte: ad quem
taurus *plenus* irā *inquit*,
tua *frons* contracta in
rugas *non* *terrītat* me;
sed *metūo* *immānem*
leōnem, *qui** *nisi* *hērēret*
meo *tergo*, *jam* *scires*
esse *non* ita *parvam* rem
pugnāre cum tauro.

MOR.

Calāmitas *non* est addēnda
calamitōsis. Est *mīser*
sat, *qui* est *semel* mīser.

* A very remarkable *Latinism* not easily solved.

FABLE LXIII.

De TESTUDINE &
AQUILA.Of the TORTOISE and
the EAGLE.

Tedium *reptandi*
occupāverat *testudinem*
si *quis* tolleret *eam* in
calum, *pollicētur* *baccas*
rubri *māris*. *Aquila*
sustulit *eam*; *poscit* *præ-*
mīum; et *fōdit* *eam* *non* *ha-*
bentem *unguibus*. *Ita*,
testūdo, *quæ* *concupīvit*
videre *astra*, *reliquit* *vitam*
in *astris*.

Weariness 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 re-*
ward; and pierces *her* *not hav-*
ing it with *her talons*. Thus,
the *tortoise*, *that* desired
to see *the stars*, left *her life*
in *the stars*.

MOR.

Sis contentus tuā sōriē.
 Fuēre nonnulli, qui,
 si mansissent humilēs,
 fuissent tūti; facti sublīmes,
 incidērunt in periculā.

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.

www.libtool.com.cn

FABLE LXIV.

De CANCRO & ejus
 MATRE.

Of the CRAB and his
 MOTHER.

MATER mōnet cancrum
 rētrōgrādum, ut
 eat antrorsum. Fīlius
 respondet, mater, i præ,
 sēquār.

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

MOR.

Rēprehendēris nullum
 vitii, cujus ipse
 quēās rēprēhēndi.

MOR.

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

FABLE LXV.

De SOLE & AQUILONE.

Of the SUN and the NORTH-
 WIND.

SOL et aquilo
 certant, uter sit
 fortior. Est conventum
 ab illis experiri vīrēs in
 viatōrem; ut fērat pal-
 mam, qui excussērit
 mantīcam. Borēas aggrē-
 dītur viatōrem horrisōno
 nimbo; at ille non desistit
 duplicāre amictum grādi-

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 encoun-
 ters the traveller with an awful
 storm; but he does not desist
 to double his cloak in going

endo. Sol *exp̄h̄r̄itur* suas
v̄ir̄ēs, nimbōque *paulātim*
 evicto, *ēmittit*
 radios. *Viātor* incipit
æstuāre, sudāre, *anhelāre*:
 tandem *nequēns* progrēdi
residet sub *frondōso* nemore.
Ita victōria contigit soli.

MOR.

Id sape obtinētur *man-*
suetūdine, quod *non potest*
 extorquēri *vi*.

on. The sun *tries* his
strength, and the storm *by degrees*
 being overcome, *emits*
 his rays. *The traveller* begins
to grow hot, to sweat, to pant:
 at length *not being able* to go on
he sits down under a *shady grove*.
Thus the victory fell to the sun.

MOR.

That *often* is obtained *by gen-*
tleness, which *cannot*
 be extorted *by force*.

FABLE LXVI.

De ASINO.

Of the Ass.

A Sīnus *vēnit* in *sylvam*,
 offendit *exuvias* le-
 onis, *quibus* indūsus
vēnit in *fascūa*, territ-
 at et *fūgat* grēges
 et *armenta*. *Vēnit*, *qui*
 perdiderat, *quaritat* suum
asinum. *Asinus*, *hero vīso*,
accurrit, imō *incur-*
rit suo *rugītu*. At
herus, *auricūlis prēhensis*
quæ extābant, inquit,
mi aselle, *possis fallē-*
re alios, ego *nōvi te probē*.

MOR.

Ne similes te esse, quod
non es; ne *doctum*, cūm
sis indoctus; ne *jactes*
te divitem et *nōbilem*, cūm
sis pauper et *ignōbilis*;
etēnim, *vero comperto*,
ridēbērtis.

THE ass *comes* into the *wood*;
 finds the *skin* of a li-
 on, *with which* being clad
 he comes into the *pastures*, af-
 frights and puts to flight the *flocks*
 and *herds*. The man comes, *who*
 had lost him, *seeks* his
 ass. The ass, *his master* being seen,
 runs to him, *nay runs upon*
 him with his *braying*. But
 the master, *his ears* being caught
 which *stood out*, says,
my ass, *you may be able* to de-
 ceive others, I know you well.

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 mordāci CANE.**Of the biting Dog.*

DOminus alligāvit noiam
cāni subinde mordenti
homīnes, ut quisq. cavēret
sibi. Cānis, rātus
id decus tribūtum suæ
virtuti, despicit suos popū-
lāres. Aliquis jam grāvis
ætāte et auctoritāte accēdit
ad hunc cānem, mōnēns
eum, ne erret; nam
inquit, ista nola est dāta
tibi in dedēcus, non in
dēcus.

MOR.

Gloriōsus interdum
dūcit id laudi sibi,
quod est vitupērio ipsi.

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 neigh-
bours. 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.**Of the CAMEL.*

CAmēlus, despiciens se,
querēbatur, tauros ire
insignēs geminis cornibus;
se inermem esse objectum
cætēris animālibus; orat
Jōvem donāre cornūa sibi:
Jūpiter rīdet stultitiam
camēli, nec modò negat
votum camēli, verum et
decurtat auriculās bestię.

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
crosses the ears of the beast.

MOR.

Quisque sit *contentus*
suā fortunā: etēnim
multi secūti meliōrem,
incurrere pejōrem.

MOR.

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

www.libtool.com.cn

FABLE LXIX.

De duobus AMICIS &
 URSO.

Of the two FRIENDS and
 the BEAR.

DUO amīci faciunt
iter; ursus occur-
rit in itinēre; unus scandens
arborem evitat pericūlum;
alter, cū non esset
spēs fugæ, procidens,
simulat se mortuum. Ursus
accēdit, et olfacit aures et
os. Homīne continēte
spīritum et mōtum, ursus,
qui parcat mortūis, crēdens
eum esse mortūum, abibat.
Postea sōcio percontante
quidnam bestia dixisset illi
accumbenti in aurem, ait,
mōnuisse hoc, ne un-
quam facerem iter
cum amīcis istius mōdi.

TWO friends are making
 a journey; a bear meets
 them on the road; one climbing
 a tree shuns the danger:
 the other, when there was not
 hope of flight, falling down,
 feigns himself dead. The bear
 comes near, and smells his ears and
 mouth. The man holding in
 breath and motion, the bear,
 which spares the dead, believing
 that he was dead, went away.
 Afterwards his companion asking
 what the beast had said to him
 lying down in his ear, he says,
 that he had advised me *this*, that
 I should not ever make a journey
 with friends of that kind.

MOR.

Adversæ res et pericūla
 egnant vērū amīcūm.

MOR.

Adversity and
 dangers
 show the true friend.

FABLE LXX.

De Rustico & Fortunā. Of the Countryman and Fortune.

RUSTICUS, *cum* THE countryman, *when*
arāret, offendēbat *in* **T**HE *ploughing,* *found*
thesaurum in sulcis. For- treasure *in the furrows. For-*
tūna vidēns, nihil hōnōris fortune *seeing, that no honour*
hābēri sibi, ita locūta est *was paid to her, thus spake*
sēcum: thesauro rēpēto, *with herself: the treasure being found,*
stolidus non est gratus; at, the fool *is not thankful; but,*
ēō ipso thesauro āmisso, that same *treasure being lost,*
sollicitābit me primām he will *solicit me the first*
omnium vōtis et of *all with vows and*
clamōribūs. clamours.

MOR.

Bēnēficio *accepto, sīmūs*
grati mērenti bēnē de
nōbis; etēnim ingrātītūdo
est digna privāri etiam
bēnēficiō, quod modō
accēpēr.

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.

FABLE LXXI.

De Pavone & Grue. Of the Peacock and the Crane.

PAVO *et* grus
cōnant unā: pavo
jactat se, ostentat caudam:
grus fatētur pavōnēm
esse formosissimīs penīs;
tāmēn se penetrāre nubēs
animōso v lātū, dum pa-
vo vix supērvolat tecta.

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 pea-
cock scarcely flies over the houses.

MOR.

Nemo contempserit al-
terum: cuique est sua
dōs; cuique est sua
virtūs: qui caret tuā
virtute, forsān habēat eam,
quā tu cārēās.

MOR.

Let no man despise an-
other: 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.

www.libri.com

FABLE LXXII.

De QUERCU &
ARUNDINE.

Of the OAK and
the REED.

QUercus effracta va-
lidiōre nōto,
præcipitatur in flūmen, et,
dum fluitat, fortè heret
suis rāmis in arundīne;
miratur, arundīnem stāre
incōlūmem in tanto turbīne.
Hæc respondet, se esse
tūtā suā flexibilitate;
se cedere noto,
bōrēæ; omni flātūi;
nec esse mīrum, quod
quercus exciderit, quæ
concupivit non cedere, sed
resistere.

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.

MOR.

Nē resistas potentiōri,
sed vincas hunc cēdendo,
et fērendo.

MOR.

Do not resist the more powerful,
but conquer him by yielding,
and bearing.

FABLE LXXIII.

De LEONE &
VENATORE.

Of the LION and
the HUNTER.

LEO *lītīgat* cum *venatōre*; *præfert suam fortitūdinem fortitūdīnē hōmīnis. Post longa jur-gia venātor dūcit leōnem ad mausolēum, in quo leo erat sculptus depōnens cāput in grēmium vīrī. Fēra nēgat id esse sātis indīcīi; nam ait, hōmīnēs sculpere quod vellent; quōd si leōnēs sōrēnt artīficēs, vīrum jam īri sculptum sub pēdibus leōnis.*

www.libtool.com.cn

THE lion contends with a hunter; he prefers his own strength to the strength of a man. After long disputes the hunter leads the lion to a tomb, on which a lion was carved laying down his head upon the lap of a man. The beast denies that that is sufficient proof; for he says, that men carved what they pleased; but if lions could be artificers, that the man now would be carved under the feet of the lion.

MOR.

Quisque, quoad potest, et dicit, et facit id, quod putat prodesse suæ causæ et parti.

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.

De PUERO & FURE.

Of the Boy and the THIEF.

PUER *sēdēbat flens apud putēum; fur rōgat causam flendi; puer dīcit, fune rupto, urnam auri incīdisse in aquas. Hōmo exiit se, insilit in putēum, quærit. 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 ibi nec invenit pu-
rum, nec suam tunicam:
quifſe puer, tunicā sub-
lātā, fūgerat.

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

MOR.

Interdum falluntur,
qui ſolent fallere.

MOR.

Sometimes they are deceived,
who are accustomed to deceive.

FABLE LXXV.

De RUSTICO &
JUVENCO.

Of the COUNTRYMAN and
the STEER.

RUSTICUS habēbat
juvencum impātien-
tem omnis vincūli et jūgi:
hōmo astutūlus rēſecat
cornua bestiæ; nam
pētēbat cornibus; tum
jungit non currui, sed
arātro, ne pulsāret
hērūm calcibus, ut
solēbat. Ipse tēnet stivam,
gaudens, effēcisse
industriā, ut jam fōret
tūtus et à cornibus, et ab
ungūlis. Sed quid ēvēnit?
Taurus subinde resistens
spargendo ārenam oſplet
ōs et cāpūt rusti-
ci ēā.

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 nēquēant
tractāri ullā arte, aut
consiliō.

MOR.

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

FABLE LXXVI.

De SATYRO & VIATORE.

Of the SATYR and the TRAVELLER.

Satyros, qui olim erat habitus Dēus nēmōrum. miserātus viatōrem obrūtum nīve, atq. ēnec-tum algōre, dūcit in suum antrum; fōvet igne. At, dum spīrat in mănūs, percontātur causam; qui respondens inquit, ut cālefīant. Post-eā, cūm accumbērent, viātor sufflat in pul-tem, quod, interrōgātus, cur fācēret, inquit, ut frigescat. Tum continūō satyrus, ējiciens viatōrem, inquit, nōlo, ut ille sit in meo antro, cui sit tam dīversum ōs.

MOR.

Evitā bilinguem hōmīnem, qui est Proteus in sermōne.

ASatyr, 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.

Of the BULL and the MOUSE.

MUS mōmordērat pēdēm tauri, fū-giens in suum antrum. Taurus vibrat cornūā, quærit hostem, videt nusquam. Mus irridet eum;

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 rōbustus,*
ac *vastus,* idcirco non con-
tempseris quemvis; nunc
eximius mus læsit te, et
quidem grātis.

says he, *because you are strong,*
and *big,* for that cause *you should not*
despise any one; now
a little mouse has hurt you, and
indeed for nothing.

MOR.

www.libtool.com.cn

MOR.

Nemo pendat hostem
flocci,

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

FABLE LXXVIII.

De RUSTICO &
HERCULE.

Of the COUNTRYMAN and
HERCULES.

CURRUS *rusti-*
ci hæret in profundo
luto. Mox *supīnus*
implōrat Deum Hercūlem;
vox intōnat è cælo,
ineptē, flagella tuos equos,
et ipse annītēre rōtis,
atq. tum Hercūles vōcātus
adērit [tibi.]

THE waggon of a country-
man sticks in deep
mud. Afterwards lying on his back
he implores the God Hercules;
a voice thunders out of heaven,
fool, whip your horses,
and yourself lean to the wheels,
and then Hercules invoked
will assist you.

MOR.

Otiōsa vota prōsunt nil;
quæ sanē Deus non audit.
Ipse 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 Cicādā & Formicā.

Of the Grasshopper and the Pis-
mire.

CUM *cicāda* cantet
per æstātem, *formica*
exercet suam messem trā-

WHEN the grasshopper sings
in the summer, the ant
exercises her harvest, dra-

Æns grana in antrum, ing the grains into a hole, quæ rēpōnit in hyēmē. which she lays up for winter. Brumā sæviēatē, famēlica The winter raging, the famished cicāda vēnit ad formīcam, grashopper comes to the ant, & mendīcat victum. Formīca and begs victuals. The ant rēnūit, dictītans, sese labōrā- refuses, saying, that she had labour- visse, dum illa cantābat. ed, whilst she was singing.

MOR.

Qui est segnīs in juventā, ēgēbit in senectā. et qui non parcit, mox mendīcābit;

MOR.

He who is slothful in youth, shall want in old age; and he who does not spare, by and by shall beg.

FABLE LXXX.

De CANE & LEONE.

Of the DOG and the LION.

CANIS jōcāns occurrit leōni, quid tu exhaustus inēdiā percurrīs sylvas et dēviā? spēctā me pinguem, et nītīdum, atque consēquor hęc, non labōre, sed ōtīo. Tum leo inquit, tu quīdem hābēs tuas epūlas, sed, stolidē, hābēs etiam vincūla; esto tu servus, qui pōtēs servīre; ego quīdem sum līber, nec vōlo servīre.

ADOG 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.

MOR.

Leo respondit pulchrē: etēnim libērtas est potior omnībus rēbūs.

MOR.

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

FABLE LXXXI.

De PISCIBUS.

Of FISHES.

FLūviālis piscis est correptus per vim flūminis in mǎre, ubi effērēns suam nōbilitātem, pēdēbat omnē marīnum gēnus vīli. Phoca non tūlit hoc, sed ait, tunc indīcium nobilitātis fōre, si captus portētur ad fōrum cum phōcā; se iri emptum à nōbilibus, autem illum à plēbe.

MOR.

Multi sunt sic capti libidine glōria, ut ipsi jactent se. Sed laus sui ōris non datur homīni laudi, at excipitur cum rīsu auditōrum.

ARiver 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 & Vulpeculā.

Of the Leopard and the Fox.

PArdus, cui est pictum tergum, ceteris fēris, etiam leōnibus despectis ab eo, intumescēbat. Vulpecūla accēdit ad hunc, suadet non superbire, dicens quidem, illi esse speciōsam pellem, verò sibi esse speciōsam mentem.

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.

Est *discrīmen* et *ordo*
bonōrum: *bōnā*
corpōris *præstant* *bōnīs*
fortūnæ; sed *bōnā* *animi*
sunt præferēnda his.

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.

www.libtool.com.cn

FABLE LXXXIII.

De VULPE & FELE.

Of the Fox and the CAT.

CUM *vulpēs* in *collō-*
quō, quod *illi* erat
cum fēlē, *jactāret*, *sibi*
esse vāriās technas, *ādēdō*
ut hāberet vėl peram
rēfertam dōlīs: *autem*
fēlis respondit, *sibi esse*
duntaxāt unīcam artem, *cui*
fīdērēt, *si* *esset*
quid discrīmīnīs. *Intēr*
confabulandūm, *repentē*
tumultūs canum accurren-
tīum audītūr: *ībī fēlis*
subsilit in altissimam
arbōrem; *intērīm vulpēs*,
cincta canibus, *capitur*.

WHEN *the fox* in a *dis-*
course, 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* *run-*
ning *is* *heard*: *then* *the* *cat*
leaps *upon* *a* *very* *high*
tree; *in* *the* *mean* *time* *the* *fox*,
surrounded *by* *the* *dogs*, *is* *taken*.

MOR.

Fabūla *innūit*, *nōnnūn-*
quā *unīcum* *consīlium*,
modō *sit vērūm*, *et* *fficax*,
esse præstābīlius *quā* *plūrēs*
dōlos, *et* *frivōla* *consiliā*.

MOR.

The fable *intimates*, that some-
times *only* *one* *scheme*,
provided *it* *is* *right* *and* *powerful*,
is *better* *than* *many*
tricks, *and* *frivolous* *schemes*.

FABLE LXXXIV.

De REGE & SIMIIS.

Of the KING and the APES.

Quidam Ægyptius rex instituit aliquot simias, ut herdiscerent actionem saltandi. Nam, ut nullum animal accedit propius ad figuram hominis, ita nec aliud imitatur humanos actus aut melius, aut libentius. Itaque protinus edocte artem saltandi cepērunt saltare, induta purpureis vestimentis, ac personata; et spectaculum jam placebat longō tempore in mirum modum; donec quispiam ē spectatoribus factus abjecit nūcēs in medium, quas habebat clanculum in loculis. Ibi statim simiæ, simul atque vidissent nūces, oblita choræ, cepērunt esse id, quod fuerant antea, ac repente ē saltatricibus redierunt in simias; et, personis et vestibus dilaceratis, pugnant inter se pro nūcibus, non sine maximo risu spectatorum.

MOR.

Hæc fabula admōnet, ornamenta fortunæ non mutare ingenium hominis.

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 ASINŌ & VIATORIBUS.

Of the Ass and the TRAVELLERS.

DUO quīdam, cum fortē invēnerint asinum in sylvā, cōpērunt contendere intēr sē, ūter eōrum abducēret eum dōmum, utī suum; nam videbātur pariter objectus utrique à fortunā. Intērim, illis altercantibus invicem, asinus abduxit sē, ac neuter potītus est eō.

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.

MOR.

Quīdam excidunt à presentibus commōdis, quibus nesciunt ūti ob inscītiam.

MOR.

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

FABLE LXXXVI.

De CORVO & LUPIS.

Of the Crow and the WOLVES.

CORVUS comitātur lūpōs per ardūa jūga montium; postulat partem prædæ sibi, quia sēcūsus esset, et non dēstituisset eos ullo tempōrē. Deinde est repulsus à lūpis, quia non mīnus vorāret exta luporum, si occīderentur, quàm extā cætēiorum animalium.

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.

MOR.

Non quid ævāmūs est
semper inspiciendum; sed
quo animō sīmus, cūm
ægāmūs.

MOR.

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

www.libtool.com.cn

FABLE LXXXVII.

*De MURE nato in
Cistā.*

*Of the MOUSE born in
a Chest.*

MUS nātus in cistā
duxerat ferē omnem
vītam ibi. pastus nūcibus,
quæ solēbant servāri in
cā. Autem, dum ludens
circa oras cistæ
decidisset, et quæreret
ascensum, repērit epulās
lautissimē parātās, quas
cūm cœpisset gustāre,
īquit, quām stolīdus fui
hactenus, qui crēdebam
esse nihil in tōto
orbē melius meā cistulā?
Ecce! quām vescor suavī-
oribus cībīs hic!

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 sweet-
er meats here!

MOR.

Hæc fabūla indicat, pa-
triām non diligendam itā,
ut non ædeāmus eā locā,
ubi possīmus esse beatiō-
res.

MOR.

This fable shows that our coun-
try is not to be loved so,
that we may not go to those places,
where we may be more
happy.

FABLE LXXXVIII.

De RUSTICO impetrante,
ut triticum nascēretur
absque aristis.

Of the COUNTRYMAN obtaining,
that wheat would grow
without beards.

www.libtool.com.cn

QUIDAM rusticus impetrāverat a Cerere, ut triticum nascēretur absque aristis, ne læderet manūs mētentium et tritulantium; quod, cum inaruit, est depastum à minutis avibus: tum rusticus inquit, quàm dignè patiör! Qui causā parvæ commōditātis perdidit etiam maxīma emolūmentā.

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.

Fabūla indicat, parva incommōda [esse] pensanda majōri utilitatē.

MOR.

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

FABLE LXXXIX.

De ACCIPITRE insēquente
COLUMBAM.

Of the HAWK pursuing
the PIGEON.

CUM accipiter insēquēretur cōlumbam præcipiti volātu, ingressus quandam villam est aptus à rustico, quem obsēcrabat blandē, ut remitteret sē; nam, inquit, non læsi te. Cui rusticus respon- dit, nec hæc læserāt te.

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.

Fabŭlă indicat, ęōs
punīri merito, qui cōnan-
tur ledere innocentēs.

MOR.

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

www.libtool.com.cn
FABLE XC.

De RUSTICO transi-
tūro AMNEM.

Of the COUNTRYMAN about to
pass over a RIVER.

RUSTICUS transītūrus
torrentem, qui fortē
excrēverat imbribus,
quærēbat vādum, et cūm
tentāvisset eam partem
flumīnis, quæ vidēbatur
quiētior, et placidior,
rēpērit eam altiōrem, quā
fuerat opīnātus; rursus
ādīnvēnit brevīōrem, et
tūtiōrem partem; ibi flū-
vius dccurrēbat majōri
strēpītu aquārum: tum
inquit sēcum, quā
tūtiūs possūmus crēdere
nostram vitam in clamōsis
aquis, quā in quiētis et
silēntibus.

A Countryman about to pass over
a torrent, which by chance
had increased by showers,
sought a shallow place, and when
he had tried that part
of the river, which seemed
more quiet, and smooth,
he found it deeper, than
he had thought; again
he came to a shallower, and
safer part; there the ri-
ver ran down with a greater
noise of the waters: then
he said with himself, how
more safely can we trust
our life in the noisy
waters, than in the quiet and
silent.

MOR.

Admōnēmur hęc
fabŭlia, ut extimescāmus
hōmīnes verbōsōs, et mī-
nāces, mēnūs quā quiētos.

MOR.

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

FABLE XCI.

De COLUMBA & PICA. Of the PIGEON and the MAGPIE.

Columbă interrogatã à picã, quid induceret eam, ut nidificaret semper in eodem locò, cum ejus pulli semper surriperentur inde, respondit, simplicitas.

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.

Hæc fabula indicat, bonos viros sæpe decipi facillè.

MOR.

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

FABLE XCII.

De ASINO & VITULO. Of the Ass and the CALF.

Asinus et vitulus, cum pascerentur in eodem prato, præsentiebant hostilem exercitum adventare sonitu campanæ. Tum vitulus inquit, O sodalis, fugiamus hinc, ne hostes abducant nos captivos; cui asinus respondit, fugè tu, quem hostes consuèverunt occidere, et esse: nihil interest asini, cui ubique eadem conditio ferendi oneris est propòsita.

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.

Hæc fabula admonet servos, ne formident

MOR.

This fable warns servants, not to fear

magnōphēre mutāre dōmīnos, greatly to change their masters,
mōdō futūri non sint provided the future may not be
detēriōrēs priōribūs. 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 muliērum
 cōmēdentem alto silentio
 plurimas gallīnas epīphārē
 assātas: ad quas conversa
 inquit, qui clamōres et
 latrātus canum esset
 contra me, si ego facerēm,
 quod vos facītis? Cui
 quædam anus respondens
 inquit, nos cōmēdimus quæ
 sunt nostrā, verò 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 mēum non attī-
 net ad tē. Ne furāre;
 esto contentus tuis rēbus.

MOR.

What is mine does not be-
 long 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 vīr nutricavē-
 rat complūres capōnēs
 in eodem ornithoboscio; qui
 omnes sunt effecti pingūes

A Certain man had brought
 up several capons
 in the same coop; who
 all were made fat

fratēr ūnum, quem fratres
irridēbant, ut macilentum.
Dōmīnus acceptūrus nōbīlēs
hospītes lauto et sumptuōso
convīvio, impērat cōquō,
ut intērīmat, et cōquat ex
his, quos invēnērūt
pinguīores. Pinguēs audī-
entēs hoc afflictabant sēsē,
dīcentēs, O si nos fuissēmus
macilenti!

MOR.

Hæc fabūla est conficta
in solāmēn paup̄erum,
quōrum vita est tūtior, quàm
vīta dīvītum.

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 hear-
ing this afflicted themselves,
saying, O if we had been
lean!

MOR.

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

FABLE XCV.

De CYGNO cānente in
Morte, rēphrenso
Ciconiā.

Of the SWAN singing in
Death. reproved by
the Stork.

CYgnus mōriēns inter-
rōgābātur à ciconiā,
cur in morte, quam cetera
animālia adcō exhorrent,
ēmittēret sōnōs multō
suaviōrēs, quàm in omni
vītā; cūm potiūs debēret
esse mæstus. Cui cygnus
inquit, quīā non cruciā-
bor ampliūs curā quæren-
di cībī.

THE swan dying was ask-
ed by the stork
why in death, which other
animals so much fear,
he sent forth sounds much
sweeter, than in all
his life; when rather he ought
to be sad. To whom the swan
said, because I shall not be tor-
mented any more with the care of
seeking meat.

MOR.

Hæc fabūla admōnēt,
ne formīdēmus mortem;
quā omnes misēriæ præ-
sentis vitæ præcīduntur.

MOR.

This fable admonishes us,
not to fear death;
by which all the miseries of the pre-
sent life are cut off.

FABLE XCVI.

De TRABE & BOBUS
trahentibus eam.

Of the BEAM and the OXEN
drawing it.

Ulmēa trabs conquē-
rēbatur de bōbus,
dīcens, O ingrāti, ego āllū
vos multo tempore meis
frondibus; vērō vos trāhītis
me vestram nutrīcem per
saxa et luta. Cui
bōvēs: nostra suspīria et
gēmītūs et stimūlus,
quo pungimur, pos-
sunt dōcere te, quōd trā-
hīmus te invītī.

www.libtool.com.cn

AN elm beam was complain-
ing 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.

Hęc fabūla dōcēt nos,
ne excandescāmus in
ēōs, qui lædunt nos, non
sūā spontē.

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 infestarētur māgis,
quām Serpens.

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

ANGUILLĀ interrōgābat
serpentem, cur, cūm
essent simīlēs atq. cognāti;
hōmīnes tāmen insēquērentur
sē pōtīūs, quām illam:
cui serpens inquit, quia
rārō lædunt me impū-
nē.

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 fabŭla indīcat,
 ēds sōlère ladi mīnūs,
 qui ulciscuntŭr.

MOR.

This fable shows, that they
 are used to be hurt less,
 who revenge.

www.libtool.com.cn
 FABLE XCVIII.

De ASINO, SIMIA, &
 TALPA.

Of the Ass, the APE, and
 the MOLE.

A Sīnō conquērente, quōd
 cārēret cornībus; vērō
 sīmīā, quōd caudā deesset
 sībi; talpa inquit, ta-
 cēte, cūm vīdeātis me esse
 captum oculīs.

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.

Hæc fabŭla pertinet ad
 ēds, qui non sunt contenti
 suā sortē; qui,
 si consīderārent infortu-
 nīa aliōrum, tōlērārent suā
 æquiōrē anīmō.

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
 Auxilium Sanctōrum.

Of the MARINERS imploring
 the Help of the Saints.

Quidam nauta dēprē-
 hensus in mārī subītā
 et arā tempestāte, catēris
 ejus sōcīs implorantibus
 auxiliū dīversōrum
 sanctōrum, inquit, nescītis
 quod pētītis; etēnim
 antēquam isti sancti confē-

A Certain sailor overta-
 ken 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
liberatiōnē, obruē-
mur hāc immīnenti prōcellā.
Confūgite igitur ad Eum,
qui, absque adminicūlo
altērius pōterit liberāre
nos à tantis mālīs. Igi-
tur, auxiliō Omnīpōtentis
Dei invocāto, illico
prōcella cessāvit.

MOR.

Ne confūgito ad imbe-
cilliōres, ubi auxiliū
pōtentiōris pōtēst habēri.

take themselves to God for our
deliverance, we shall be over-
whelmed in this threatening storm.
Fly ye therefore to Him,
who, without the help
of another will be able to deliver
us from so great evils. There-
fore, the help of Almighty
God being invoked, immediately
the storm ceased.

MOR.

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

FABLE C.

*De Piscibus desilientibus è
Sartāgīne in Prunas.*

Piscēs adhuc vivī cōquē-
bantur in sartāgīne fer-
venti oleo: unus quōrum
inquit, fratres, fugiāmus
hinc, ne pēreāmus.
Tum omnēs parīter exilien-
tes è sartāgīne decidērunt
in ardentēs prunas. Igitur
affecti majōre dōlōre dam-
nābant consiliū, quod
cēpērānt, dīcentēs, quan-
to atrōciōri mortē nunc
pērīmus!

MOR.

Hęc fabūla admōnēt nos,
ut vivēmus præsentiā peri-
cūla itā, ne incidāmus in
grāvīōra.

*Of the Fishes leaping out of
the Frying-Pan upon the Coals.*

Fishes yet alive were cook-
ing in a frying-pan with scald-
ing oil: one of which
said, O brethren, let us fly
hence, that we may not perish.
Then all at the same time leapi-
ng out of the frying-pan fell
upon the burning coals. Therefore
affected with greater pain they
condemned the counsel, which
they had taken, saying, by how
much a more cruel death now
do we die!

MOR.

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

FABLE CI.

De Quadrupēdibus ineuntibus Societatem cum Piscibus adversus Avēs. Of the Four-footed Beasts entering into an Alliance with the Fishes against the Birds.

QUADRUPĒDĒS, cūm bellum esset indictum sibi ab avibus, ineunt fœdus cum piscibus, ut tuērentur sē eōrum auxiliō à furōre avium. Autem, cūm expectārent optāta auxilia, pisces nēgānt, sē posse accēdere ad sē pēr terram.

MOR.

Hæc fabūla admōnet nōs, ne faciāmus eos sociōs nōbis, qui, cūm sit ōpus, non possunt ādesse nōbis.

THE four-footed beasts, when war was proclaimed against them by the birds, enter into a league with the fishes, that they would defend them by their help from the fury of the birds. But, when they expected the desired succours, the fishes deny, that they can come to them by land.

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.

De VIRO, qui accessit ad Cardinālem nuper creātum, gratiā gratūlandi. Of a MAN, who went to a Cardinal lately created, for the sake of congratulating him.

QUIDAM vīr admōdum facētus, audiens suum amicum adsumptum ad dignitatem cardinalātūs, accessit ad eum gratiā gratūlandi: qui tumēdus honōre, dissimūlans agnoscere vetērem amicum, interrōgābat, quisnam esset.

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 jocos*) miseresco tui et ceterorum, qui perveniunt ad honores hujus modi; etenim, quamfirimum estis asscūti dignitates hujus modi, ita amittitis visum, auditumque, et ceteros sensus, ut non amplius dignoscatis pristinos amicos.

MOR.

Hæc fabula notat eos, qui, sublati in altum, despiciunt veteres amicitias.

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.

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

FABLE CIII.

De Aquilâ & Picâ.

Of the Eagle and the Magpie.

Picâ interrogabat aquilam, ut acciperet se inter suos familiares et domesticos; quando mereretur id, cum pulchritudine corporis, tum volubilitate lingue ad peragendam mandata. Cui aquila respondit, facerem hoc, nisi vererer, ne efferes cuncta tua loquacitate, quæ fiant intrâ meam tégulam.

MOR.

Hæc fabula monet, linguaces et garrulos homines non [esse] hæc in domo.

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 volubility 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.

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

FABLE CIV.

*De Turdo inēuntē amīcī-
tīam cum Hirundīne.*

*Of the Thrush entering into friend-
ship with the Swallow.*

Turdus glōriābatur, se contraxisse amīcītīam cum hirundīne; cui mater inquit, fili, es stultus, si crēdās, te posse convīvere cum eā, cūm uterque vestrūm solēat appetere diversa lōca; etēnim tu delectāris frigidis locīs, illā tepidīs.

THE thrush was boasting that he had contracted a friendship with the swallow; to whom his mother said, son, you are a fool, if you believe, that you are able to live with her, seeing that each of you is used to desire different places; for you are delighted with cold places, she with warm.

MOR.

Monēmūr hāc fabulā, nē faciāmus eos amīcos nobīs, quōrum vita dis-
sentit à nostrā.

MOR.

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

FABLE CV.

*De quodam Dīvite et
Servo.*

*Of a certain Rich Man and
his Servant.*

ERat quīdam dīvēs hābēns servum tardi ingēnī, quem solēbat nuncūpāre rēgem stultōrum ille sape irritātus his verbīs stātūt rēferrē p̄ar hērō; etēnim sēmel con-
versus in hērūm inquit, ūtīnam essem rex stultōrum; etēnim nullum impērium in toto orbe terrārum 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 turned upon his master he said, I wish I was the king of fools; for no empire in the whole uni-verse would be more extensive

meo; et tu quoque sub- than mine; and you also would
esses meo imperio. be under my government.

MOR.

Fabŭla indicat, stultum
sæpe löquĩ oportünẽ.

MOR.

The fable shows, that a fool
often speaks pertinently.

www.libtool.com.cn

FABLE CVI.

De Urbānis CANIBUS in-
sęquentibus Villāticum.

Of the City Dogs pursu-
ing the Village One.

Complures urbāni cānēs
in. ēquēbantur quendam
villāticum præcipiti cursu;
quōs ille diu fūgit;
nec ausus est rēpugnāre:
āt ūbi conversus ad ēōs
insęquentēs substitit; et ipse
quōque caput ostendēre
dentes: omnes pariter
substitērunt, nec aliquis
urbāndrum audēbat aphro-
pinqũare illi. Tunc impē-
rātor exercitūs, qui fortē
adērat ibi, conversus ad suos
mīlites, inquit, commilitō-
nēs, hoc spectaculum ad-
mōnet nōs, nē fūgiāmus,
cūm videāmūs præsentiora
pericūla immīnere nobis
fūgentibus, quā́m refug-
nantibus.

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 gene-
ral of an army, who by chance
was there, being turned to his
soldiers, said, fellow-sol-
diers, 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.

Of the TORTOISE and
the FROGS.

TEstudo, *conspiciāta*
rānas quæ pascēban-
tur in eōdem stagno, ādeo
lēves, agilēsq̄, ut facilē
prōsilirent quōlibet, et
saltārent longissimē, accusa-
bāt natūrā, quōd procrē-
āssēt se tardum animal, et
impēditum maximo ōnē-
rē, ut nēquē posset
movēre se facilē, et assiduē
prēmērētur magnā mōlē.
At, ūbi vīdit ranas fi-
ērī escam anguillārum,
et obnoxias vel lēvissīmo
ictui, aliquantūlūm recreā-
tā dicēbat; quantō est
mēliūs ferre ōnūs, quo
sum munīta ad omnes ictūs,
quām subīre tot discrīmīna
mortis?

MOR.

Hæc fabūla indicat,
ne ferāmūs agrē
dōnā natūræ, quæ sēpe
sunt majōri commōdo nobis,
quām nos vāleāmus intel-
ligēre.

THE tortoise, having seen
the frogs, which were
feeding in the same pool, so
light, and nimble, that easily
they could leap any where, and
jump very far, accu-
sed nature, that she had
made her a slow animal, and
hindered with a very great bur-
den, 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 comfort-
ed 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 discontentedly
the gifts of nature, which often
are a greater advantage to us,
than we may be able to under-
stand.

FABLE CVIII.

*De GLIRIBUS vōlentibus
ēruere Quercum.*

*Of the DORMICE willing
to overturn the Oak.*

GLIRēs destināverant
ēruere quercum, glandi-
fērām arbōrem, denti-
bus; quō habē-
rent cībūm pāratiōrem, nē
oōgērentur tōtiēs
ascendēre et dēscendēre
gratiā victūs. Sed
quīdam ex his, qui longē
anteibat cætēros atāte, et
expēriēntiā rērum, ab-
sterruit eos, dīcens, si nunc
interficiamus nostram nu-
trīcem, quis præbēbit ali-
menta nobis, ac nostris
annis futūrīs?

THE dormice had designed
to overset the oak, an
acorn-bearing tree, with their
teeth; that they
might have food readier, that
they might not be forced so often
to ascend and descend
for the sake of food. But
a certain one of them, who by far
excelled the rest in age, and
experience of things, deter-
red them, saying, if now
we destroy our nou-
risher, who will afford vic-
tuals to us, and ours
in future years?

MOR.

*Hæc fabūla mōnet, frū-
dentem vīrum dēbere intuēri
non mōdō fræsentiā, vērūm
longē prospicēre futūrā.*

MOR.

*This fable teaches, that a pru-
dent man ought to look into
not only present things, but
as far off to foresee future things.*

FABLE CIX.

De CANE & HERO.

Of the DOG and his MASTER.

QUIDAM habēns cānēm,
quo diligēretur
illo magīs, sēmpēr pascēbat
eum suis mānibus, et
solvēbat ligātum; autem jū-
bēbat ligāri et verberāri
à scrvo, ut bēnēficia

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

vidērētur esse collātā in illum à sē, autem malēfactā à servo. Autem cānis fērēns agrē, se assīduē ligāri, et verbērāri, aufūgit; et, cūm incrēpārētur à dōmīno, ut ingrātus, et immēmōr tantōrum bēnēficiōrum, qui fūgisset à se, à quo fuisset semper dīlectus, et pastus, autem nunquam ligātus, et verbērātus; respondit, pūto id factum à te, quod servus fācit tuo jussu.

MOR.

Fabūla indīcat, eos [esse] hābēndos malēfactōres, qui fuēre causa maleficiōrum.

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.

Of the BIRDS fearing
the Beetles.

Magnus timor incēserat aves, ne scarabæi occīdērent eas balistā, à quibus audivērant magnam vim pilārum fuisse fabricātam in sterquiliniō summō labōrē. Tum passer inquit, nōlītē expavescēre; etēnim quōmōdo potuērint jācere pilas volāntēs per āera in nos, cūm vix trāhānt eas per terram magno molīmīne?

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.

Hæc fabŭla admōnet nos,
ne extimescāmus opes
hostiū, quibus vidēmus
ingēnium deesse.

MOR.

This fable admonishes us,
that we may not fear the riches
of those enemies, to whom we see that
judgment is wanting.

www.libtool.com.cn

FABLE CXI.

De URSO & APIBUS.

Of the BEAR and the BEES.

URSUS ictus ab æpe
est percitus tantā
irā, ut discerpēret iōtā
alveāriā unguibus, in
quibus æpes mellificaverant.
Tunc universæ æpes, cūm
vidērent suūs dōmōs
dīrūt, cībāria
auferrī, filios necāri,
subīto impētū invadentēs
ursūm, pēnē necāvēre
aculēis; qui vix
elāpsūs ex eārum
mānibus, dīcēbat sēcūm,
quantō ērāt meliūs tolerārē
aculēūm unius apīs, quām
concītāre tot hostēs in
mē meā iracundiā?

MOR.

Hæc fabŭla indicat esse
longē meliūs sustinērē in-
juriā unius, quām, dum
volūmus pūnīre unūm,
compārāre multos inimicos.

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 in-
jury of one, than, whilst
we are willing to punish one,
to get many enemies.

FABLE CXII.

De MILITE & dūobus
EQUIS.

Of the SOLDIER and the two
HORSES.

Miles habēns optimūm equum, emīt alium nequicquam p̄ārem illi bōnītāte, quem nutriēbat multō diligēntiūs, quā priōrem. Tum postērior ait sic priōri, cur dōmīnus cūrāt me impensīūs, quā tē: cūm sim comparāndus tibi nēquē pulchrītūdīne, nēque rōbōre, neque velōcitāte? Cui ille inquit, hęc est nātūra hōmīnum, ut sint semper bēnignīorēs in nōvōs hospītēs.

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.

Hęc fabūla indicāt amentiam hōmīnum, qui solēnt antēphōnēre nōvā vētēribus, etiāmsi sint deterīorā.

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.

Of the Fowler and the Chaffinch;

AUCEPS tētēderat rētīā volūcribus, et effūdērat largam escam illis in arēā; tāmēn non cāpiēbat avēs pascētes; quīā vidēbantur pauca

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, to him; which being fed,
 ac avolantibus, aliæ and flying away, others
 adveniunt pastum; quas come to feed; which
 quôq. neglexit capere propter also he neglected to catch for
 paucitatem. Hoc ordine their fewness. This order
 servato per totum diem, being kept through the whole day,
 ac aliis adveniens, aliis and some coming, others
 abeuntibus, illò semper ex- going away, he always ex-
 pectantè majorem prædam, pecting greater plunder,
 tandem cepit advespè- at length it began to grow
 rascere: tunc auceps, late: then the fowler,
 spe amissâ capiendi mul- the hope being lost of catching ma-
 tas, cum jam esset tempus ny, when now it was time
 quiescendi, attrahens suâ of leaving off, drawing his
 retiâ, cepit tantum unam nets, caught only one
 fringillam, quæ infelix avis chaffinch, which unhappy bird
 remanserât in arêa. had remained in the void place.

MOR.

Hæc fabula indicat, eos
 sæpè vix posse capere
 pauca, qui volunt
 comprehendere omnia.

MOR.

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 irrîdèbat odori-
 sequum canem, qui
 adulabatur domino mur-
 mure et caudâ, à quo
 fuerat instructus ad aucupa-
 toriam artem multis
 verbèribus et vellicatiõibus
 aurium: cui canis inquit,
 insanè, nescis
 quæ sum consécutus ex
 illis verbèribus; etenim per
 eâ vescor stravisintâ

THE swine laughed at the
 scent-following dog, who
 flattered his master with a low
 noise and his tail, by whom
 he had been instructed for the fow-
 ling art with many
 stripes and plucks of his
 ears: to whom the dog said,
 mad creature, you know not
 what I have obtained from
 those stripes; for by
 those I am fed with the most sweet

carnē *perdīcum* et flesh of *partridges* and
coturnīcum. *quails*.

MOR.

Hæc *fabūla* admōnet nos,
 ne ferāmus *inī-*
quō animō *verbēra* *præ-*
 ceptōrum, *quæ* consuē-
 vērunt *esse* causā *multōrum*
bōnōrum.

MOR.

This *fable* admonishes us,
 not to bear with an
 impatient mind the stripes of ma-
 sters, which have
 used to be the cause of many
 good things.

FABLE CXV.

De TRABE *incrēpantē* pī-
 gritiam *Boŭm*.

Of the BEAM *blaming* the slow-
 ness of the Oxen.

TRabs, *quæ* vēhēbā-
 tur *curru*, *incrēpābat*
bōvēs, ut *lentūlos*, *dīcens*,
pigri, *currīte*, *nam* *portātis*
lēve onus; *cui*
bōvēs *respondērunt*, *irrī-*
dēs nos? *Ignōras*,
quæ *pœna* *mānet* te.
Nos *dēpōnēmus* *hoc* onus
citō; *autem* *tum* *tu* *cōgē-*
ris *sustinēre*, *quoad* *rum-*
pāris. *Trabs* *indōlūit*,
nec *ausa* *est* *amplius* *la-*
cessēre *bōvēs* *convīciis*.

THE beam, which was car-
 ried 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 pro-
 voke the oxen with reproaches.

MOR.

Hæc *fabūla* mōnet
quemlibet, ne *insultet*
calamitatibus *aliōrum*,
eūm *ipse* *pōssit* *subjici*
majōribus.

MOR.

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

FABLE CXVI.

*De CARDUELE &
PUERO.*

*Of the LINNET and
the Boy.*

CARDŪELIS interrogatā à
puero, à quo
rāt hābita suis dēlicīis,
et nutrīta suavibus cībis,
cur, ēgressa caveā,
nollet rēgrēdi, inquit,
ut possim pascere meo
arbitratu, non tuo.

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.

Hæc fabula indicat, li-
bertatem vitæ antēphōnēdam
cunctis dēlicīis.

MOR.

This fable shows, that the li-
berty of life is to be preferred to
all delights.

FABLE CXVII.

De Scurrā & Episcōpō.

Of the Jester and the Bishop.

SCURRA accēdens ad quen-
dam episcōpum, dīvitē
quidem, sed avārum, cā-
lendis* Januarii, petēbat au-
rēum numismā nōmīne
strenæ: antistēs
dixit, hōmīnem insānrē,
qui crēderet, tantam pecū-
niam dāri sibi in
strenam. Tum scurrā
cœpit cfflagitare argentēum
nummum; sed, cū ille
diceret, hoc vidērī nimium
sibi, orābat, ut tradē-
ret sibi ærēum quadran-
tem: sed cū non posset

A Jester coming to a cer-
tain bishop, rich
indeed, but covetous, on the ca-
lends of January, asked a gold-
en 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 mo-
ney 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 far-
thing; but when he was not able

* s. e. The first day of January.

extorquere hunc ab episcopo, inquit, reverendè patèr, impertì mē tuā bēnēdictiōne pro strenā: tunc episcōphūs inquit, fili, flectē tua gēnūa ut bēnēdicam tibi. At scurra inquit, ego nolo tuam tam vīlem bēnēdictiōnem; etēnim si vāleret ærēm nummum, prōfectō nunquam concēdērēs eam mihi.

MOR.

Hæc fabūla est conficta contrā eos episcōpos et saccērdōtes, qui estīmant opēs et dīvitiās plūrīs, quàm sacrā, et mystēriā ecclēsīæ.

to wring this from the bishop, he said, reverend father, bestow me your blessing as a new-year's gift: then the bishop said, son, bend your knees, that I may bless you. But the jester said, I will not have your so mean a blessing; for if it would be worth a brass farthing, certainly you would never give it to me.

MOR.

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 indignē.

Of the Puet honoured undeservedly.

FERē omnes avēs, invitātē ad nuptias aquilæ, fērebant indignē, upūpam præferrī ceteris, quia esset insignis cōrōnā, et ornāta versicolōribus pennis; cum semper esset solīta vōlitāre inter stercōrā et sordēs.

ALmost all the birds, being invited to the wedding of the eagle, bore it grievously, that the puet 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.

Hæc fabūla arguit stultitiām eōrum, qui in honorandis hominibus potius

MOR.

This fable reproves the folly of them, who in honouring men rather

sōlēant *observāre* nītōrem
vestium, et *frāstantiam*
formæ, quā^m virtūtēs
 et mōrēs.

are used to regard the splendour
 of clothes, and excellency
 of beauty, than virtues,
 and morals.

www.libtool.com.cn
 FABLE CXIX.

De SACERDOTE &
 PYRIS.

Of the PRIEST and
 the PEARS.

Quidam gulōsus sacēdos
 proficiscens extra patri-
 am ad nuptiās, ad quas
 fūerat invitātus, rēperit
 acervum pirōrum in
 itinēre, quorum attigit
 ne unum quīdem; quin pō-
 tiūs hābens eā ludibrio,
 conspersit urīnā; etēnim
 indignābatur, cībos hujus-
 mōdi offerri in itinēre,
 qui accēdēbat ad lautas
 epūlās. Sed cūm offendisset
 in itinēre quendam
 torrentem itā auctum
 imbribus, ut non pos-
 set transire eum sinē
 pericūlō vitæ, constituit
 rēdīre dōmū: autem rē-
 vērtens jejūnus fuit oppressus
 tantā famē, ut nisi
 cōmēdisset illa pirā, quæ
 consperserat urīnā; cūm
 non invēnīret aliūd,
 fuisset extinctus famē.

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.

Hæc fabūla admōnēt,
 nihil esse contemnendū,
 cūm nihil sit tam vile et

MOR.

This fable teaches us,
 that nothing is to be despised,
 seeing that nothing is so vile and

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

FABLE CXX.

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

Porcus conspiciens equum
 bellā orēs, qui cata-
 phractus prōdibat 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; vērō
 glōriā cōmitabitur meam
 mortem.

MOR.

Hæ fabūla innūit, esse
 hōnestius occumbēre, rēbus
 gestis præclārē, quān
 prōtrāhēre vitam actam
 turpiter.

THE hog beholding the horse
 of a warrior, who arm-
 ed was marching to bat-
 tle, said, fool, whither
 do you hasten? for perhaps
 you will die in the fight.
 To whom the horse answered,
 a knife will take life from you,
 fattened among mud and
 filth, when you have done
 nothing worthy of praise; but
 glory shall accompany my
 death.

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 capti 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 prōtulit
 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,

sibi non esse pellem ursi in præsentia; cæterum postmodum profecturum venatum, et, ursus interfec-
to, pollicetur, se daturum pellem illius ei. Coriarius profectus in sylvam, ascendit altissimam arborem, ut inde prospiceret certamen ursi et venatoris. Venator intrépidus, profectus ad antrum ubi ursus latébat, canibus immissis, compulit illum exire, qui, ictu venatoris évitâto, prostravit eum humi. Tunc venator sciens, hanc feram non sævire in cadâvera, suo anhelitu réteno, simulabat se mortuum. Ursus olfaciens, cum deprehenderet illum, nec spirantem naso, nec ore, abscessit. Coriarius, cum perspiceret feram abesse, ac adesse nihil ampliùs periculi, deducens se ex arbore, et accedens ad venatorem, qui audébat nondum surgere, monebat illum, ut surgeret: deinde interrôgavit, quid ursus esset locutus ei ad aurem. Cui venator inquit, moneuit me, ne vellem deinceps vendere pellem ursi, nisi priùs cepérim eum.

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 fabŭla indicat, in-
certa non hãbẽn-
da pro certis.

MOR.

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

www.libtool.com.cn
FABLE CXXII.

De Erēmītā & Milītē.

Of the Hermit and the Soldier.

QUIDAM erēmīta, vir
sanctissimæ vitæ,
horiãbatur militem, ut, se-
culari militiã relicta, quam
pauci exercent absque of-
fensã Dẽi, et discrimine
vitæ, tandem traderet
sẽ quieti corpõris, et
consulëret salutĩ animæ.
Cui milēs inquit, pãter,
faciam quod mõnēs; nam
est vërum, quod hoc tempore
milites neque audent exigere
stipendiã, licet sint exigua,
neque pradãri.

A Certain hermit, a man
of a most holy life,
advised a soldier, that, se-
cular 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.

MOR.

Hæc fabŭla indicat,
multos renunciãre vitis,
quia illi non possunt ex-
ercere illã amplius.

MOR.

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

FABLE CXXIII.

De Viro & Uxore bigamis.

Of a Man and Wife twice married.

Quidam vir, suā uxore defunctā, quam valde dilexerat, duxit alterā, et ipsam viduam; quæ assidue objiciēbat ei virtutes et fortia facinora prioris mariti: cui, ut referret pār, ipse quoque referēbat probatissimos mōrēs, et insignem pudicitiam defunctæ uxoris. Autem quodam diē, irāta suo viro, dedit partem caponis, quem coxerat in cœnam utriusque, pauperi pœtentiēlemosynam, dicens, do hoc tibi pro animā meī prioris viri; quod maritus audiēns, paupere accersito ab eo, dedit reliquum caponis ei, dicens, et ego quoque do hoc tibi pro animā meæ defunctæ uxoris. Sic illi, dum alter cūpit nocere alteri, tandem non habuerunt quod cœnarent.

MOR.

Hæc fabula mōnet, non esse pugnandum contra eos, qui possunt vindicāre se optime.

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 sylvā, cū vidēret sē itā irrētūtum, ut non posset explicāre se inde, rogāvit mūrem, ut, laqueo abrōso ab eo, liberārēt eum, prōmittens, se non futūrum immēmōrem tanti bēnificiū; quod cū mus fēcisset promptē, rogāvit leōnem, ut tradēret filiā sibi in uxōrem: leo non abnūit, ut fācēret rem gratam suo benefactori. Autem nōva nupta veniēns ad vīrum, cū non vidēret eum, cāsu pressit illum suo pedē, et contrivit.

THE lion, caught in a snare in the wood, when he saw himself so entangled, that he was not able to extricate himself thence, asked the mouse, that, the snare being gnawed by him, he would free him, promising, that he would not be unmindful of so great a kindness; which when the mouse had done readily, he asked the lion, that he would give his daughter to him for a wife: the lion did not refuse, that he might do a thing grateful to his benefactor. But the new married lady coming to her husband, when she did not see him, by chance trod him with her foot, and bruised him.

MOR.

Hęc fabūla indicat, matrimōnia et cetera consortia imprōbānda, quę contrahuntur ab imparibus.

MOR.

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 nāta in ripā flūminis irridēbat siler proximum sibi, ut debile, et infirmum,

AN elm, which grew on the bank of a river, laughed at an osier next to him, as weak and infirm,

quòd flecteretur ad omnem vel levissimum impetum undarum; autem extollēbat suam firmitatem et robur magnificis verbis; quod inconcussa pertulerat assiduos impetus annis multos annos. Autem ulmus tandem perfracta maximā violentiā undarum, trahēbatur ab aquis: cui siler ridens, inquit, vicina, cur desēris me? ubi nunc est tua fortitudo?

MOR.

Fabula indicat eos esse sapientiores, qui cēdunt potentiōribus, quā[m] [illi] qui volentes resistere superantur turpiter.

because it was bent at every even the slightest force of the waters; but she extolled her own steadiness and strength with mighty words; because unshook she had bore the daily attacks of the river many years. But the elm at last being broken by the very great violence of the waters, was drawn along by the waters: to which the osier laughing, said, neighbour, why do you forsake me? where now is your fortitude?

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 duritiem.

Of the Wax desiring hardness.

C*Eraingē miscēbat, sē esse mollem, et procreātam penetrabilem cuicunque levissimo ictūi. Autem vidēns latēres factos ex luto, molliōres multō; sē pervēnisse in tantam duritiem calōre ignis; ut perdurārent multa secūla, jecit se in ignem, ut consequeretur eandem duritiem; sed statim, liquēfacta in igne, est consumpta.*

T*HE 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.*

MOR.

Hæc fabŭla admōnet,
ne aſpētāmus, quod
eſt dēnegātum nobis a na-
tūrā.

MOR.

This fable advises us,
not to desire that, which
has been denied us by na-
ture.

www.libtool.com.cn

FABLE CXXVII.

De Agricōlā affectante
mīlītiā,
& mercātūrā.

Of the Farmer earnestly
desiring war,
and merchandise.

QUĪdam agricōla fērēbat
agre, se assidūē volvēre
terram, nec p̄ervenīre ad
magnas dīvītiās suis per-
pētūīs labōrībūs; cūm vī-
dēret nonnullos milītes, qui
itā auxērānt rem
bello, ut incēdērent bēnē
indūti, et, nutrīti lautīs
epūlis, āgērent beātā
vitā. Igitur, suis ovībūs
vendītis cum capris ac
bōbus, ēmit equos et
arma, et p̄fectus est in
mīlītiā; ubi, cūm esset
fugnātum mālē à suo im-
p̄rātōre, non solum perdidit
quæ hābēbat, sed etiā
rēcēpit multa vulnēra.
Quāre, mīlītiā dam-
nātā, statuit exercere
mercātūrā, ut in quā
existimābāt esse majus
lucrum, et mīnōrem
labōrem. Igitur, frādīs
vendītis, cum implēvisset
navim mercībūs, cōp̄erat
navigāre; sed, cūm esset

A Certain farmer bore it
hard, that he daily stirred
the earth, nor arrived at
great riches by his con-
tinual 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 ge-
neral, he not only lost
the things which he had, but also
received many wounds.
Wherefore, war being con-
demned, 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 alto, magnā tempestāte cōortā, navis submersa est, et ipse cum cæteris, qui erānt in eā, omnēs periēre ad unum.

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.

www.libtool.com

MOR.

Hæc fabūla admōnet, quemlibet debere esse contentum suā sorte, cum miseria sit parata ubique.

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

FABLE CXXVIII.

De ASINO & SCURRA.

Of the Ass and the JESTER.

A Sinus fērēns indignē, quendam scurram honorāri et amicīri pulchris vestibus, quia edēbat magnos sōnōs ventris, accessit ad magistrātus, pētēns ne velent honorāre se minūs, quā scurram; et cū magistrātūs admirāntes interrōgārent, cur dūceret se itā dignum honōre, inquit, quia emitto majōres crepitūs ventris, quā scurra, et eos absque fetōre.

THE 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.

Hæc fabūla arguit eos, qui profundunt suas pecūnias in levissimis rebus.

MOR.

This fable reproves those, who lay out their estates on the most trifling things!

FABLE CXXIX.

*De Amne lacesente suum
Fontem fonviciis.*

*Of the River provoking his
Spring with reproaches.*

QUIDAM amnis lacēs-
sēbat suum fontem
conviciis, ut inērtēm, quòd
stāret immōbilis, nec habēret
ullos pisces, autem com-
mendābat sē plurimūm,
quod creāret optīmos piscēs,
et serperet per valles
blando murmūre.
Fons indignātus in amnem,
vclūt ingrātum, rēprēssit
undas. Tunc amnis, prī-
vātus et piscibus et
dulci sōnō, evānūt.

A Certain river pro-
voked his spring
with reproaches as sluggish, because
it stood immoveable, nor had
any fish, but com-
mended himself very much,
because he bred the best fishes,
and crept through the vallies
with a pleasant noise.
The spring angry at the river,
as ungrateful, kept back
its waters. Then the river, de-
prived both of the fishes and
the delightful noise, vanished away.

MOR.

Hæc fabūla nōtat eos,
qui arrōgant bōna,
que agunt, sibi,
et non attribūunt Deo,
à quo, ceu à largo
fonte, nostra bōna prō-
cēdunt.

MOR.

This fable censures those,
who arrogate the good things,
which they do, to themselves,
and do not ascribe them to God,
from whom, as from a large
fountain, our good things pro-
ceed.

FABLE CXXX.

*De maligno Viro &
Demōnē.*

*Of the wicked Man and
the Devil.*

QUIDAM mālignus vir,
cūm perpētravisset
plurima scēlēra, et sæpius
captus, et conclusus carcēre,
tēnerētur artissimē

A Certain wicked man,
when he had committed
many wickednesses, and often
being caught, and shut in prison,
was kept very closely

pervigili custodiā, implorabat auxilium dæmonis, qui sæpēnūmēro affuit illi, et liberavit eum è multis periculis. Tandem dæmon apparuit ei iterum depresso, et imploranti solitum auxilium, habens magnum fascem calcædrum pertusorum, super humeros, dicens, amice, non possum esse auxilio tibi amplius; etenim peragravi tot loca pro liberando te, ut contriverim omnes hos calcæos, et etiam nulla pecunia superest mihi, quā valēam comparare alios; quare peribis.

MOR.

Hæc fabula admonet, ne existimemus nostra peccata fore semper impunita.

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.

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

FABLE CXXXI.

De Avibus volentibus eligere plures Reges.

Of the Birds being willing to choose more Kings.

AVes consultabant de eligendis pluribus regibus, cum aquila sola non posset regere tantos greges volucrum, et fecissent satis voto, nisi destitissent à consilio, monitu cornicis, quæ, cum causâ interrogabatur,

THE birds were consulting about choosing more kings, seeing the eagle alone was not able to rule so great flocks of birds, and they would have acted up to their wish, unless they had desisted from the design, by the advice of the crow, who, when the cause was asked,

cur non dūceret plūres
rēges ēligēdos, inquit,
quia multi sacci implentur
difficiliūs, quàm unus.

why she did not think that more
kings were to be chosen, said,
because many bags are filled
with more difficulty, than one.

MOR.

Hæc fabūla docet esse
longē melius gubernāri ab
unō, quàm à multis prin-
cipibus.

MOR.

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

FABLE CXXXII.

De Muliere, quæ dicēbat,
sē velle mōri pro
suo Virō.

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

Quædam matrōna, ad-
mōdum pudica et
amantissima viri, ferēbat
ægrē, mārītum detinē-
ri adversā valetūdine; la-
mentābatur, ingemiscebāt,
et, ut testārētur suum
amōrem in virum, rogābat
mortem, ut, si esset erept-
tura marītum sibi,
pōtius vellet occidēre sē,
quàm illum. Inter hæc
verbā, cernit mortem veni-
entem horribili aspectu,
timōre cujus perter-
rita, et jam pænītens sui
vōti, inquit, ego non sum,
quem pētis; jacet in
lecto, quem venīsti
occisūra.

A Certain matron, ve-
ry chaste and
very fond of her husband, bore it
ill, that her husband was kept
down by bad health: she la-
mented, she groaned,
and, that she might testify her
love to her husband, she request-
ed 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 com-
ing with a horrible aspect,
with the fear of which being af-
frighted, 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.

MOR.

Hæc fabŭla indicat, nē
mīnem esse adeo amāntem
amīci, qui non mālit
esse bēnē sibi, quān al-
tēri.

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 ano-
ther.

www.libtool.com.cn

FABLE CXXXIII.

De Adolescente cānente in
funēre Matris.

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

Quidam vir prōsēquē-
bātur defunctam
uxōrem, quæ effērēbā-
tur ad sēpŭlchrum
lachrymis et flētibus; verō
ejus filiŭs cānēbat, qui,
cūm incrēpārētur à pa-
tre, ut amēns, qui can-
tāret in funēre matris,
cūm dēbēret esse mæstus, et
flēre unā secum, inquit,
mi pāter, si conduxisti
sacerdōtes ut cānērent, cur
irascēris mihi concīnenti
gratis? Cui pater
inquit, tuum officium, et
sacerdōtum, non est idem.

A Certain man follow-
ed his dead
wife, who was carri-
ed to the grave
with tears and weepings; but
his son was singing, who,
when he was checked by his fa-
ther 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.

MOR.

Hæc fabŭla indicat,
omnīa non esse decōra om-
nibus.

MOR.

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

FABLE CXXXIV.

*De zelotypo Viro, qui dēdē-
rat Uxōrem custōdiendam.*

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

Zelotypus vir dēdērat uxōrem, quam com-
pērērat vīvère p̄arūm pudī-
cē, cuidam amīco, cui
fidēret p̄lūrīmum, custōdi-
endam, p̄ollīcītus ingentem
p̄ecūnīam, si observāret eam
itā diligētēr, ut nullo
mōdo violāret conjugā-
lem copūlam. At ille, ubi
expertus esset hanc
custōdiām n̄mis difficīlem
aliquot dies, et comperīssēt
suum ingenium vīncī ver-
sūtīā muliēris, accēdens ad
marītum, dixit, se
nolle gērere hanc tam
dūram provinciā amplīūs;
quantōquidē ne Argus
quīdē, qui fuit tōtus
oculātus, posset custōdire im-
pūdīcam muliērem: ad-
dīdit fratērēā, si sit necesse,
se malle dēferre
saccum p̄lēnum pulcībibus in
pratūm quotīdie intēgro
anno, et, sacco sōlūto,
p̄ascēre eos inter herbas,
et vespēre rēdu-
cēre omnes dōmum, quān
servāre impūdīcam muliē-
rem unō diē.

MOR.

*Hęc fabūla indicat, nullos
custōdes esse ita diligētes,*

A jealous man had given
his wife, whom he had
found to live but little chaste-
ly, 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 con-
jugal tie. But he, when
he had experienced this
charge too difficult
some days, and had found
that his art was overcome by the craft-
iness 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 add-
ed 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 all home, than
to watch an unchaste wo-
man one day.

MOR.

*This fable shows, that no
guards are so diligent,*

qui vālēānt custōdīre who can be able to keep
 ĩmpūdtcas muliērēs. unchaste women.

FABLE CXXXV.

www.libtool.com.cn

De Vīro rēcūsante cly-
 stērēs.

Of the Man refusing cly-
 sters.

Quidam vīr, Germānus
 natiōne, admōdum dīvēs,
 ægrōtābat; ad curandum
 quem plūrēs medīci
 accessērunt, (et ĩnim muscæ
 convōlant catervātīm ad
 mel) unus quōrum dīcēbat
 inter cætēra, esse
 opus clystērībus, si vel-
 let convalescēre; quod
 cūm vir audīret, insuētus
 medicīnæ hujusmōdi, per-
 cītus furōre, jūbet
 medīcos ējci
 dōmō, dīcens, eos
 esse insanos, qui, cūm
 caput dōlēret, vellent
 medēri pōdīcem.

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.

Hæc fabūla indicat,
 omnia, quamvis salūtāria,
 vīdēri et aspēra et obfū-
 tūra insuētis et ĩnex-
 pērtis.

MOR.

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

FABLE CXXXVI.

De Asinō agrōtāntē, et Lūpīs vīsītāntibus eum. *Of the Ass falling sick, and the Wolves visiting him.*

ASINUS agrōtābat, et fāmā exīverat, eum moritūrum citō; igitur, cum lūpi vēnissent ad vīsendum eum, et pētērent à filiō, quomōdo ejus pāter valeret, ille respondit per rimulam ostii, meliūs, quàm vellētis.

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 fabūla indicat, quòd multi fingunt ferre mortem aliōrum cum molestiā, quos tamen cūpīunt intērīre celeritēr.

MOR.

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

FABLE CXXXVII.

De Nūce, Asīno, et Muliere. *Of the Nut-tree, the Ass, and the Woman.*

QUÆDAM mulier interrogābāt nūcem, nascentem sēcus viam, quæ infētēbātur saxīs à popūlo prætēreūnte, quare esset itā amēns, ut quò plūrībus et majōrībus verbērībus caderētur, eò plūrēs et præstantiōres fructūs procreāret? Cui inquit, esne immēmōr proverbii

ACERTAIN 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

dīcentiſ, ita nux, aſinus, et mulier, ſunt ligāti ſimilī lēgē. Hæc tria faciunt nil rectē, ſi verbēra ceſſant.

ſaying thus, a walnut-tree, an aſs, and a woman, are bound by a ſimilar law. Theſe three do nothing rightly, if ſtripes ceaſe.

MOR.

Hæc fabūla indicat, hominēs sæpē ſolēre con- fōdere ſe propriiſ jaciūtiſ.

www.libtool.com.cn

MOR.

This fable ſhows, that men often are uſed to wound themſelves with their own darts.

FABLE CXXXVIII.

De Aſino, non invēniēte finem lābōrum.

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

Aſinus angēbātur plūri- mūm hyberno tempore quōd afficerētur nimio frīgore, et hāberet dūrum victum paleārum; quare optābat vernam tempēriem, et tēnēras herbas. Sed cūm ver advēniſſet, et cōgērētur à domīno, qui ērat figūlus, defērrē argillam in arēam, et lignum ad fornācem, et inde latēres et tēgūlas ad diverſa lōca; pertæſus vērīſ, in quo tōlerābat tot lābōres, ſpērābat æſtātem, ut domīnus impēdītus meſſe pātērētūreum quieſcēre; ſed tunc quōque, cūm compellerētur ferre meſſes in arēam, et inde tritīcum dōmum, nec eſſet lōcus

THE aſs was grieved very much in winter time, that he was affected with too much cold, and had hard food of chaff; wherefore he deſired the ſpring ſeaſon, and the tender graſs. But when ſpring had come, and he was compelled by his maſter, who was a potter, to carry clay into the yard, and wood to the furnace, and thence bricks and tiles to diverſe places; tired of the ſpring, in which he ſuffered ſo many labours, he hoped for ſummer, that the maſter being hindered by the harveſt would ſuffer him to reſt; but then alſo, when he was compelled to carry the corn into the barn, and thence the wheat home, nor was there time

quiēti sibi; saltem sperābat
autumnū fore finem
labōrum: sed, cū ne
tunc quōque cerneret finem
mālōrum, cū quotidie
vīnum, pōma, et lignū
essent portanda; rursus
efflagitābat nivem et
glaciem hyēmis, ut tunc,
saltem, aliqua rēquies con-
cederetur sibi à tantis
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.

Hæc fabula indicat,
esse nullā temporā præsen-
tis vitæ, quæ non sunt sub-
jecta perpetuis labōribus.

MOR.

This fable shows,
that there are no times of the pre-
sent life which are not sub-
ject to perpetual labours.

FABLE CXXXIX.

De Mure, qui volēbat
contrahere amicitiam cum
Fele.

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

COMPLURES murēs, com-
mōrantes in cavo
fariētis, contemplābantur
fēlem, quæ incumbēbat in
tabulato, capite
dēmisso, et tristi vultu.
Tunc unus ex iis inquit, hoc
animāl videtur admōdum
bēnignum, et mīte;
et enim præfert quandam
sanctimōniam ipso vultu;
volo allōqui ipsam,
et nectere indissolubilem
amicitiā cum eā; quæ
cū dixisset, et accessis-

MANY mice, lod-
ging 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 ap-

set proprius, erat captus,
et dilaceratus a fēle.
Tunc ceteri, vidētes hoc,
aiēbant sēcum, profectō
non est crēdendum tēmērē
vultui.

proached nearer, he was caught,
and torn to pieces by the cat.
Then the rest, seeing this,
said with themselves, truly
we ought not to trust rashly
to the countenance.

www.libtool.com.cn

MOR.

Hæc fabūla innūit,
homīnēs non esse iudicandos
ē vultu, sed ex opēribus;
cum atrōces lūpi sæpe
dēlītēscant sub ovīnā pelle.

MOR.

This fable hints,
that men are not to be judged
by the countenance, but by works;
seeing fierce wolves often
lie hid under a sheep's skin.

FABLE CXL.

De Asīno, qui servīēbat
ingrāto Hero.

Of the Ass, who was serving
an ungrateful Master.

A Sīnus, qui servīērat
ingrāto hero multos
annos inoffenso pēdē,
sēmēl ut fit, dum esset
pressus grāvi sarcīnā, et
incēdēret salebrōsā viā,
rēcīdēbat sub onēre. Tum
implācābilis dōmīnus com-
pellēbat eum surgēre multis
vertēribus, nuncūpans
ignāvum et pīgrum animal.
At miser asīnus dicēbat
sēcum, inter hæc vertēra,
ihfēlix ego, qui sortitus sum
tam ingrātam herum! Nam
quamvis servīvērim ei multo
tempōre sine offensā, tāmen
non compensat hoc unum
delictum meis tot frīstīnis
bēnēficiis.

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 com-
pelled 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 fabŭla conficta est in eos, qui, immemōrēs beneficiōrum collatōrum sibi prosēquuntur etiam minimam offensam sui benēfactōris in se atrōciū pænā.

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 Lŭpō, suadente Histrici, ut depōneret sua tēla.

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

LUpus ēsūriens intendērat animum in histricem, quam tamēn non audēbat invādere, quia ērat munīta undīque sagittis. Autem astutiā excōgitatā perdendi eam, cepit suadere illi, nē portāret tantum onūs telōrum tergō tempore pācis, quandōquidem sagittarii non portārent aliquid, nisi cūm tempus praelii instāret: cui histrix inquit, est crēdendum semper esse tempus praeliandi adversus lūpum.

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 fabŭla innūit, sapiētem virum oportere semper esse munītum adversus fraudes inimicōrum, et hostium.

MOR.

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

FABLE CXLII.

*De MURE liberante
MILVUM.*

*Of the MOUSE freeing
the KITE.*

MUS, *conspicatus*
milvum *implícitum*
laqueo *aucupis*, miserus est
avis, quamvis inimice sibi;
vinculisque abrōsis
dentibus, fecit *viam*
sibi *evolandī*. Milvus,
immemor tantī beneficii,
ubi *vīdit* se *solutum*,
corripuens *mūrem suspican-*
tem nūl tāle, *lācēravit*
unguibus, et rostro.

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 suspecting
no such thing, tore him
with his claws, and bill.

MOR.

Hæc fabūla indicat,
mālignos virōs solēre repen-
dere gratias hujus modī
suis benefactoribus.

MOR.

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

FABLE CXLIII.

De Cochleā pētēntē à Jovē,
ut posset ferre
suam dōmum sēcum.

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

CUM *Jupiter*, ab *ex-*
ordio mundi,
ēlargirētur singūlīs animā-
libus mūnera, quæ peti-
issent, cochleā petiit
ab eo, ut posset
circumferre suam dōmum.
Interrogāta a Jove, quare
exposceret tāle mūnus ab

WHEN *Jupiter*, 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 Jupiter, why
she asked such a gift from

eo, quod futūrum erat him, which would be grave, et molestum illi, heavy, and troublesome to her, inquit, mālo ferre tam she said, I choose rather to bear so grave onus perpetuū, quā heavy a burden perpetually, than non posse vitare malum not to be able to avoid a bad vicinum, cum mihi libuerit. neighbour, when I please.

MOR.

Hæc fabula indicat, vicinitatem malorum fugiendam omni incommodo.

www.libtool.com

MOR.

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

FABLE CXLIV.

De Herinaceo, ejiciente
Viperam hospitem.

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

HERINACĒUS, præsentiens hyemem adventare, rogavit viperam, ut concederet locum sibi in sua caverna adversus vim frigidoris; quod cum illa fecisset, herinaceus, pervolvens se huc atque illuc, pungēbat viperam acuminē spinarum, et torquēbat vehementer; illa videns se male tractatam, quando suscepit herinacem hospitio, orābat cum blandis verbis, ut exiret, cum locus esset nimis angustus duobus. Cui herinaceus inquit, exeat, qui nequit manere hic; quare vipera sentiens, non esse locum

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 room

sibi ibi, cessit illinc for her there, departed thence.
ex hospitio. out of her lodging.

MOR.

Hæc fabula indicat, eos non esse admittendos in consortium, 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 Agricola et Poeta.

Of a certain Farmer and a Poet.

Quidam agricola accedens ad poetam, cujus agros colēbat, cum offendisset eum solum inter libros, interrogabat eum quo pacto posset vivere ita solus? Cui ille inquit, tantum coepi esse solus, postquam advēnisti huc.

A Certain farmer coming to a poet, whose fields he ploughed, when he had found him alone among his books, asked him by what way he was able to live so solitary. To whom he said, I only began to be solitary, since you came hither.

MOR.

Hæc fabula indicat, eruditos viros, qui continuo stipantur turbâ doctissimorum virorum, tunc esse solos, cum fuerint inter illiteratos hominēs.

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 Lüpō, indūto pelle Ovis, qui devorābat grēgem. *Of the Wolf, clothed with the skin of a Sheep, who devoured the flock.*

LUpūs indūtus pelle ovis, immiscuit se grēgi ovium, et quotidie occidebat aliquam ex eis: quod cum pastor animadvertisset, suspendit illum in altissimā arbore, Autem ceteris pastoribus interrogantibus, cur suspendisset ovem, aiēbat, quidem pellis est ovis, ut vidētis; autem opera erant lupi.

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 hunged 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.

Hæc fabula indicat, hominēs non esse iudicandos ex habitu, sed ex operibus; quoniam multi faciunt opera lupina sub vestimentis ovium.

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 occidente OVES sui Domini. *Of the DOG killing the SHEEP of his Master.*

Quidam pastor dederat suas ovēs canī custodiendas, pascens illum optimis cibus. At ille sæpe occidebat aliquam ovem; quod cum pastor animad-

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-

vertisset, cāpiens cānem, volēbat occidēre eum. Cui cānis inquit, quare cūpis perdere me? Sum ūnus ex tuis domesticis; potius intēfice lūpum, qui continūō insidiātur tuo ovīli. Imō, inquit pastor, pūto te māgis dignum morte, quā lūpum: etenim ille prōfitētur se meum hostem pālām; verò tu, sub spēcīe amīcitīæ, quotidiē imminūis meum grēgē.

MOR.

Hæc fabūla indicat, eos esse pūniēdos longē māgis, qui lædunt nos sub spēcīe amīcitīæ, quā qui prōfitentur sē nostros inīmīcos pālām.

served, catching the dog, he designed to kill him. To whom the dog said, wherefore 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 worthy 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.

FABLE CXLVIII.

De ARIETE pugnāntē cum TAURO.

Of the RAM fighting with the BULL.

ERAT quīdam ariēs inter ovēs, qui hābēbat tam firmum cāput et cornūa, ut stātīm et faciļē supēraret ceteros ariētēs; quāre cūm invēnīret nullum arietem ampliūs, qui auderet obsistere sibi occurrenti, ēlātus crebris victōriis, ausus est provōcāre taurum ad pugnam; sed pūmo congressu,

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 battle; but at the first attack,

cum arietāvisset in
frontem tauri, est reper-
cussus tam atrocī ictu,
ut, ferē moriēns, diceret
hæc, stultus ego!
quid ēgi? Cur ausus sum
lācessere tam pōtentem ad-
versarium, cui natūra
creāvit me impārem?

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 ad-
versary, to whom nature
hath created me unequal?

MOR.

Hæc fabula indicat, non
esse certandum cum
pōtentiōribus.

MOR.

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

FABLE CXLIX.

De Aquilā rāpente Filios
Cunīcūli.

Of the Eagle snatching the Young
of the Coney.

AQUILA, nīdūlāta in
altissimā arbore, ra-
puerat filios cunīcūli,
qui nascēbātur non longē
illinc, in prædam suōrum
pullōrum; quam cunī-
cūlus orābat blandis verbis,
ut dignārētur restituere
suos filiōs sibi; at illa,
arbitrans eum esse pusillum
et terrēstre animal,
dilacerābat eos unguibus,
quos apponēbat suis pullis
epulāndos in conspectu
matris: tunc cunīcūlus,
commōtus morte suōrum
filiōrum, haud permisit
hanc injūriam abire impu-
nītam; et enim effōdit
arborem, radicītus, quæ

THE eagle, having built a nest in
a very high tree, had snatch-
ed away the young of the coney,
who was fed not far
from thence, for the prey of her
young; which the co-
ney 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 unpunish-
ed; for he dug up
the tree by the roots, which

sustīnēbat nīdum quæ sustained the nest, which
 frōcīdens lēvi impulsu falling with a light blast
 ventōrum, dejēcit of the winds, threw down
 pullos aquīlæ, adhuc implū- the young of the eagle, as yet un-
 mes, in hūmum, qui, fledged, upon the ground, who,
 defasti à fēris, præ- being eaten up by the wild beasts, af-
 būerunt solatium doloris forded comfort of grief
 cunicūlo. to the coney.

MOR.

Hæc fabūla indicat, ne-
 mīnem frētum suā potentiā
 debēredespīcēreimbēcīlliōres,
 cūm ālīquādo infirmīores
 ulciscantur injūrias poten-
 tiorum.

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
 māris.

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

ERAT lūpus, in quo-
 dam amne, qui ex-
 cēdēbat cētēros pisces
 ejūsdem flumīnis in pul-
 chritūdīne, magnītūdīne, ac
 robōre; unde omnes admī-
 rābāntur, et afficiēbant
 eum maxīmo honōre;
 quare elātus superbiā
 cepit appetēre majōrem
 principātum. Igitur ame-
 ne rēlīcto, in quo regnā-
 vērat multos annos, ingres-
 sus est māre, ut vendī-
 cāret regnum ejus sī-
 bi; sed offendens delphī-
 num mīræ magnītūdīnis,

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 admī-
 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,

qui regnābat in illo, est itā insectātus ab illo, ut au- fūgiens vix ingrēdērētur ostium amnis, unde ausus est exīre non ampliūs. 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.

www.libtool.com MOR.

Hæc fabūla admōnet nos, ut, contenti nostris rēbus, non appētāmūs, quæ sunt longē majōrā nostris vīribūs.

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 convitiāntē Pastōri.

Of the SHEEP railing on the Shepherd.

Ovis convitiābātur pastōri quod non contentus lactē, quod mulgēbat ab eā in suum usum, et ūsum filiōrum, insūper dēnūdāret illam vellere. Tunc pastor irātus trahēbat ejus filium ad mortem. Ovis inquit, quid pējus pōtēs facere mihi? Pastor inquit, ut occīdam te, et projiciam devōrandam lūpis et canibus. Ovis silūit, formīdans adhuc majōra mālā.

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.

MOR.

Hæc fabūla indicat, hōmīnēs non dēbere ex- candescere in Dēum, si permittat dīvītiās et filios auferri ipsis; cūm possit infērrē etiā majōrā sup-

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*
et *mortuis*.

ments on themselves both living
and dead.

FABLE CLII.

De Aurīga & Rōtā
Currūs stridente.

www.libtool.com.cn

Of the Waggoner and the Wheel
of the Waggon creaking.

A Urīga *interrögābat*
currum, *quare*
rōta, *quæ* erat *deterior*,
stridēret, *cūm* cætēræ *non*
fācērent idem? *Cui*
currus *inquit*, *ægrōti*
semper *consueverunt* *esse*
morōsi et *quērūli*.

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.

Hæc *fabūla* *indīcat*, *māla*
semper *sōltere* *impellere*
homīnēs *ad* *quērīmōniam*.

MOR.

This *fable* shows, *that* *calamities*
aways *use* *to* *drive*
men *to* *complaint*.

FABLE CLIII.

De Vīro vōlente expēriri
Amīcos.

Of the Man willing to try
his Friends.

Quidam *vir* *admōdum*
dīvēs et *libērālis*,
hābēbat *magnam* *cōpiam*
amīcōrum, *quos* *sæpe* *invī-*
tābat *ad* *cœnam*, *ad* *quem*
accēdebant *libentissimē*.
Autem *vōlens* *expēriri*, *an*
essent *fidēlēs* *sibi*
in *labōribus* et *perīcūlis*,
convōcāvī *eos* *omnes*, *dī-*
cens, *inīmīcos* *esse* *obortos*

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*, *say-*
ing, *that* *enemies* *had* *risen* *against*

sibi, quos stătuit
occidere; quare, armis cor-
reptis, irent sēcum,
ut ulciscērentur injūrias
illātas sibi. Tum omnes
caphērunt excūsāre se,
præter dūōs. Igītur, catēris
rēpudiātis, hābuit tantum
illos dūōs in numēro
amicōrum.

him, whom he resolved
to kill; wherefore, arms being
taken up, they should go with him,
that they might revenge the injuries
offered to him. Then they all
began to excuse themselves,
except two. Therefore, the rest
being rejected, he kept only
those two in the number
of his friends.

MOR.

Hæc fabūla indicat, ad-
versam fortunam esse
optimum expēriētum
amicitiæ.

MOR.

This fable shows, that ad-
verse fortune is
the best experiment
of friendship.

FABLE CLIV.

De Vulpē laudante carnem
Lepōris Cāni.

Of the Fox praising the flesh
of the Hare to the Dog.

CUM vulpes fūgārētur
à cāne, et jamjam
esset cāpiēnda, nec
cognoscērēt ullam āliam
viam evādendi, inquit, O
cānis, quid cūpis perdē-
rē me; cujus cāro non pō-
tēst esse ulli ūsūi tibi?
cāpe pōtiūs illum lepōrem;
(etēnim lepūs ādērat propē)
cujus carnem mortāles dīcunt
esse suavissimam. Igītur
cānis, mōtus consilio
vulpis, vulpe ōmissā,
insēcūtus est lepōrem; quem
tāmēn non pōtuit capere ob
ejus incrēdibilem velōcī-
tātem. Post paucos diēs

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 de-
stroy me, whose flesh can-
not 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 swift-
ness. After a few days

*lĕpus conveniēns vulpēm the hare meeting the fox
accusābat eam vehementer, (etĕnim audiĕrat ejus
verba) quòd demonstrāset words) because she had shown
se cāni. Cui him to the dog. To whom
vulpĕs inquit, lepus, quid the fox said, O hare, why
accūsas me, cūm laudavi do you accuse me, when I have
te tantōphĕre? Quid praised you so greatly? What
dicĕres, si vituperāsem would you say, if I had slighted
te? you?*

MOR.

*Hęc fabŭla indicat,
hōmīnēs māchīnāri pernī-
ciem aliis sub spēcīe
laudatiōnis.*

MOR.

*This fable shows,
that men contrive destruc-
tion for others under the pretence
of commendation.*

FABLE CLV.

*De Lepōre pĕtente Callidī-
tātem, & Vulpe Celĕritā-
tē à Jōve.*

*Of the Hare asking Crafti-
ness, and the Fox Swift-
ness from Jupiter.*

LEpūs et vulpĕs pĕtē-
bant à Jōve; hęc,
ut adjungĕret celeritatem
suę calliditāti; ille, ut
adjungĕret calliditatem suę
celeritāti: quībus Jupīter
itā respondit; elargīti sūmus
mūnĕra singūlis animanti-
bus, ab orīgīne
mundi, è nostro liberalissi-
mo sinū; sed dēdisse
omnia unī fuisset in-
jūria aliōrum.

THE hare and the fox beg-
ged of Jupiter; the one,
that he would join swiftness
to her craftiness; the other, that
he would join craftiness to his
swiftness: to whom Jupiter
thus answered; we have bestowed
gifts on all living crea-
tures, from the beginning
of the world, out of our most libe-
ral bosom; but to have given
all to one would have been the in-
jury of others.

MOR.

*Hęc fabŭla indicat,
Dĕum esse largītum sua*

MOR.

*This fable shows,
that God has bestowed his*

mūnēra ita æquāli lance,
ut quisque debēat esse con-
tētus suā sorte.

gifts with so equal a balance,
that every one ought to be con-
tēt with his own lot.

FABLE CLVI.

www.libtool.com.cn

De Equo inculto, sed
velōci, et cætēris irri-
dentibus eum.

Of the Horse ugly, but
swift, and the rest mock-
ing him.

COMPLŪRES equi fuērant
adducti ad Circensēs
lūdōs, ornāti pulcherrī-
mis phālēris, præter unum,
quem cætēri irridēbant, ut
incultum, et ineptum ad
tāle certāmen; nec opīnā-
bantur, fūtūram unquam
victōrem. Sed ūbī tempus
currendi advēnit, et, sig-
no tubæ dāto,
cuncti exsilīere è carcēre,
tum dēmum innōtuit, quantō
hic paulō antè irrīsus su-
pērāret cætēros velōcītate;
etēnim, omnibus aliis rēlic-
tis post se longo intervallo,
essēcūtus est palmam.

MANY horses were
brought to the Circensian
games, adorned with very beauti-
ful 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 sig-
nal of the trumpet being given,
all started from the goal,
then at last it appeared, how much
this horse a little before derided, ex-
celled the rest in swiftness;
for, all the others being
left behind him a long distance,
he gained the victory.

MOR.

Fabūla significat, hōmīnes
non iudicandos ex habitu,
sed ex virtūte.

MOR.

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

FABLE CLVII.

De Rustico admisso ad Jurisconsultum per vōcem Hædi. *Of the Countryman admitted to a Lawyer by the voice of a Kid.*

www.libtool.com.cn

Quidam rusticus, implicatus gravi litē, accessit ad quendam jurisconsultum, ut, eo patrōno, explicāret se. At

ille, impeditus aliis negotiis, jubet renunciāri, se nunc non posse vacāre illi; quare abiret rēditurus aliās.

Rusticus, qui fidēbat ei plurimū, ut, vēteri et fido amīco, nunquam admittēbatur.

Tandem dēfērēns hædum, adhuc lactentem et pinguem, secum, stābat ante fōres jurisphēriti, et vellēcans hædum, coēgit illum balāre. Janitor, qui solēbat admittēre eos, qui portārent dōna, ex p̄cepto heri,

voce hædi audītā, illico ap̄rēns janūam, jubet hōminem introire.

Tunc rusticus, conversus ad hædum, inquit, mi hædūle, āgō gratias tibi, qui effēcisti has fōres tam facilēs mihi.

A Certain countryman, entangled in a heavy suit, went to a certain lawyer, that, he being his patron, he might extricate himself. But he, hindered with other affairs, orders him to be told, that he now was not able to attend to him; wherefore he should go away to return at another time. The countryman, who trusted to him very much, as an old and faithful friend, never was admitted.

At length bringing a kid, as yet sucking, and fat, with him, he stood before the door of the lawyer, and plucking the kid, forced him to bleat. The porter, who, used to admit those, who brought gifts, at the command of his master, the voice of the kid being heard, presently opening the gate, orders the man to enter. Then the countryman, having turned to the kid, said, my little kid, I give thanks to you, who have made these doors so easy to me.

MOR.

Fabūla indicat, nullas res esse tam dūras et diffi-

MOR.

The fable shows, that no things are so hard and diffi-

cilēs, quas munērā non cult, which gifts cannot
 aſiērānt. open.

FABLE CLVIII.

De Sēnē deſiciente Of the old Man driving down
 Saxis Juvēnem with Stones the young Man
 dīripientem Pōma ſibi. stealing Apples from him.

Quidam sēnēx orābat
 juvēnem dīripientem
 pōma ſibi blandis verbis,
 ut descendēret ex
 arbōre, nec vellet auferre
 suas res; sed cūm fundē-
 rēt verba incassum, juvēne
 contemnente ejus ætātem
 et verba, inquit, audīo,
 esse aliquam virtūtem non
 tantūm in verbis, verūm
 etiam in herbis; igitur cepit
 vellere grāmen, et jacere in
 illum; quod juvēnis
 conspīcātus ridēbat vēhe-
 menter, et arbitrābātur
 sēnem dēlirāre, qui crē-
 dēret, se posse depēl-
 lere eum ex arbōre. Tunc
 sēnēx, cūpiens expēriri
 omnia, inquit, quando verba
 et herbæ vālēt nil
 adversus raptōrem meārum
 rērum, āgam eum
 lapīdibus, in quibus quoq.
 dīcunt esse virtūtem; et
 jaciens lapīdēs, quibus
 implēverat grēmium, coēgit
 illum descendere, et abire.

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 utter-
 ed 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 felt 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.

	MOR.		MOR.
Hæc	<i>fabŭla</i>	indīcat,	This
omnia	[esse]	tentanda	<i>fable</i>
sapienti,		priusquam	shows,
confūgat	ad	auxilium	that all things are to be tried
armōrum.		of arms.	by a wise man, before
			he has recourse to the help

www.libbook.com.cn

FABLE CLIX.

<i>De</i>	<i>Lusciniā</i>	<i>pollīcente</i>	<i>Of</i>	<i>the</i>	<i>Nightingale</i>	<i>promising</i>
<i>Accipītri</i>	<i>cantum</i>	<i>pro</i>	<i>the</i>	<i>Hawk</i>	<i>a</i>	<i>song</i>
<i>suā</i>	<i>vitā.</i>		<i>her</i>	<i>life.</i>		

Lusciniā *comprehensā* à *famēlico* accipītre, *cūm* intelligēret, *se* fore *dēvōrandam* ab *eo*, rogābat *eum* blandē, *ut* dīmīttēret *se*, *pollīcīta*, *sēsē* rēlātūrā *ingentem* mercēdem *pro* tanto *bēnēficio*. *Autem* *cūm* accipīter rogāret, *quid* *gratiæ* posset *rēfēre* sibi; *inquit*, *demulcēbo* *tuas* *aures* *dulcibus* *cantibus*. *Accipīter* *respondit*, *mālo*, *demulcēas* *meum* *ventrem*; *possum* *vīvere* *sine* *tuis* *cantibus*, *sed* *non* *sine* *eībo*.

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*.

MOR.
Hæc *fabŭla* docet, *uti-*
lia [esse] antēpōnenda
jūcundis.

MOR.
This *fable* teaches, *that* *pro-*
fitable *things* are to be preferred
to *pleasant*.

FABLE CLX.

*De Lëone ãligente Porcum
sõcũm sibi.*

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

LEO, cũm vellet
adsciscẽre sõcios sibi,
et multa animãlia optãrent
adjungẽre sãsẽ illi, et
exoscẽrent id võtis et
prẽcibus, cãteris sprẽtis,
võlũit inire
sociẽtãtem solũm cum porco.
Autem rõgãtus causam,
respondit, quia hoc ani-
mal est aded fidum, ut nun-
quam rẽlinquẽret suos amĩcos
et sõcios in ullo, quantumvis
magno, discrĩmine.

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 ani-
mal is so faithful, that he ne-
ver would leave his friends
and companions in any, ever so
great, danger.

MOR.

Hęc fabũla dõcet,
amĩcĩtiam eõrum apõtẽn-
dam, qui tempõre adver-
sitãtis non rẽfẽrunt pẽdem
ã prãstando auxilio.

MOR.

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

FABLE CLXI.

*De Culice põtẽntẽ cibum &
hospitium ab Ape.*

*Of the Gnat asking meat and
lodging of the Bee.*

CUM culex hyberno
tempõre conjicẽret, se
peritũrum frigõre et
famẽ, accessit ad alveãria
apium põtẽns cibum et
hospitium ab eis; quæ
si fuisset consẽcũtus ab eis

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

promittebat, se edocturum he promised, that he would teach
 earum filios artem their children the art
 musicæ. Tunc quædam of music. Then a certain
 apis respondit, at ego bee answered, but I
 mallet, quod mei liberi would rather, that my children
 ediscant meam artem, quæ would learn my art, which
 poterit eximere eos a will be able to exempt them from
 periculo famis et frigoris. the danger of hunger and cold.

MOR.

Hæc fabula admonet
 nos, ut erudiamus nostros
 liberos his artibus, quæ
 valent vindicare eos ab
 inopiâ.

MOR.

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 tubicîne, et Of the Ass the trumpeter, and
 Lepore tabellario. the Hare the letter-carrier.

LEO, rex quadrupè-
 dum, pugnatûrus
 adversus volucres, instruëbat
 suas acies: autem inter-
 rogatus ab urso, quid iner-
 tia asini, aut timiditas
 leporis conferret victo-
 riam ei, quos cernëbat
 adesse ibi inter ceteros,
 respondit, asinus,
 clangore suæ tubæ,
 concitabit, milites ad
 pugnam; verò lepus fun-
 getur 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 slug-
 gishness of the ass, or the fearful-
 ness of the hare could bring victo-
 ry 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 per-
 form the office of a letter-carrier
 through the swiftness of his feet.

MOR.

Fabula significat, nemine
 nemesseadecontemptibilem,

MOR.

The fable signifies, that no
 one is so contemptible,

qui non possit prōdēsse nōbis who cannot be profitable to us
in aliquā re. in some way.

FABLE CLXIII.

De Accipitribus inimicis Of the Hawks enemies
inter se, quos among themselves, whom
Columbæ compōsuerunt. the Doves reconciled.

Accipitrēs inimīci inter se decertābant quotīdie, et occūpāti suis invidiis mīnimē infestābant alias avēs. Cōlumbæ dōlētēs, lēgātis missis, compōsūere eos: sed illi, ubi sunt effecti amīci inter se, non dēsīnēbant vexāre et occīdēre cætēras imbecilliores aves, et maximē cōlumbas. Tum cōlumbæ dīcēbant, quam utilior erat discordia accipitrum nōbis, quā concordiā!

MOR.

Hæc fabūla admōnet, ōdia mālōrum cīvīum inter se pōtius alenda, quā extinguenda, ut, dum certant inter se, permittant bonōs vīros vīvere quīetē.

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 valente differre mortem.

Of the old Man willing to defer death.

Quidam senēx rogābat mortem, quæ advēnerat ēreptūra eum ē vitā, ut dēfēret, dum condēret suum testāmētum, et frapārāret cætēra necessariā ad tantum itēr. Cui mors inquit, cur, mōnītus toties à me, non frapārāsti te? Et, cū ille dicēret, quòd nunquam vīdērat eam antēā, inquit, cū quōtīdīē rāpiēbam non mōdò tuōs æquāles, quōrum nulli fērē jam restant, vērūm etiam juvēnēs, puērōs, et infāntēs nonne admonēbam te tuæ mortālītātis? Cum sentiēbas tuos oculos tabescēre, tuum audītum mīnūi, et tuos cætēros sensūs dēficēre indīes, nonne dīcēbam tibi, me esse propinquam? et nēgās, te esse admōnītum? quare non est differēndum ultēriūs.

MOR.

Hæc fabūla indicat, quòd debēmus vīvère, quāsisemper cernāmus mortem adēsse.

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.

*De avāro Viro allōquente
saccūlum nummi.*

*Of the covetous Man speaking to
the bag of money.*

Quidam avārus vir mōrītūrus, et rēlic-
tūrus ingentem āceruum
aureōrum mālē partum,
īnterrogābat saccūlum
nummōrum, quem jussit
affēri sibi, quibus
esset allātūrus voluptātem?
Cui saccūlus inquit, tuis
hērēdibus, qui profun-
dent nummos quāsitos ā
te tanto sudōre in
scortis et convīiis; et
dāmōnibus, qui mancī-
pābunt tuam anīmam
āternis supplicīis.

MOR.

Hæc fabūla indicat esse
stultissimum labōrāre
in ēīs, quæ sint
allātūrā gaudium aliis,
autem tormēta nōbis.

www.libtool.com.cn

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 tor-
ment your soul
with eternal punishments.

MOR.

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.

FABLE CLXVI.

*De Vulpe & Capro.**Of the Fox and the He-Goat.*

Vulpes et cæper *vulpe et capro* bundi descendērunt in quendam putēum; in quo cūm perbibissent, vulpes ait capro circumspiciēti rēditum, cæper, esto bōnō animo, namque excōgitāvi, quo pacto ūtēque sīmus rēducēs. Siquīdem tu eriges te rectum, priōribus pēdibus admōtis ad pariētem, et reclinābis tua cornūa, mento adducto ad pectus, ego transiliēns per tua terga et cornūa, et evādēns extra putēum, edūcam te isthinc postēā. Cujus consiliō capro hābentē fidem, atque obtempērante, ut illa jubēbat, ipsa prōsilīit ē puteo, ac deinde gestiēbat prægaudio in margīne putēi, et exultābat, habens nihil curæ de hirco. Catērūm, cūm incusarētur ab hirco, ut fædifrāga, respondit, enīmvēro, hircē, si tibi esset tantum sensūs in mente, quantum est setārum in mento, non descendissēs in puteum, priusquam habuissēs explorātum de rēditu.

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 forefeet 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 fabŭla innŭit,
 frŭdentem vĭrum dēbere
 explorāre finem, antēquam
 vēniat ad pĕrāgendam rem.

MOR.

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

www.libtool.com.cn

FABLE CLXVII.

De Gallis & Perdīce.

Of the Cocks and the Partridge.

CUM quidam habēret
 gallos dōmi, mercātus est
 perdīcem; et dēdit eam
 in sōcietāte gallōrum
 ālendā, et sagīnandā
 unā cum eis. Galli
 quisque pro se mordēbant
 et abigēbant eam. Autem
 perdix afflictabātur apud
 se, existimans talia
 inferri sĭbi ā gallis,
 quōd suum gēnus esset
 aliēnum ab illōrum gēnere.
 Vērō ubi non multō post
 aspexit illos pugnantes
 inter se, et mutūō
 fiercūtēntes, rēcreāta ā
 mœrōre et tristitiā, inquit,
 equidem post hæc non af-
 flictābor amplĭus, vidēns eos
 dīmīcantes etiā inter se.

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 fabŭla innŭit,
 frŭdentes vĭros debēre ferre
 contumelias illātas ab alie-
 nigēnis, quos vidēnt ne
 abstĭnere quidem ab injūriā
 domesticōrum.

MOR.

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

FABLE CLXVIII.

De JACTORE.

Of the BOASTER.

Quidam vir peregrinatus aliquandiu, cum fuisset reversus domum iterum, cum jactabundus predicaret multa alia gesta a se viriliter in diversis regionibus, tum vero id maxime, quod Rhodi superasset omnes saliendo: Rhodios, qui adfuerant, esse testes ejusdem rei: unus eorum, qui aderant, respondens illi, inquit, O homo, si istud est verum, quod loqueris, quid opus est tibi testibus? Ecce Rhodium! Ecce hic certamen saliendo!

A Certain man having travelled 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.

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

MOR.

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

FABLE CLXIX.

De Viro tentante
Apollinem.Of the Man tempting
Apollo.

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

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

pugno, et accēdens ad tripodās, interrogābat eum dīcens, quod habeo in meā dextrā, vivitnē, an est mortūum? Prolātūrus passerūculum vīvum, si ille respondisset, mortūum: rursus prolātūrus mortūum, si respondisset, vīvum; etenim occīdisset eum statim sub pallio clam, priūsquam prōferret. At Deus, intelligens subdōlam calliditatem homīnis, dixit, O consultor, facito utrum māvis facere; etenim est pēnēs te; et prōfero sive vīvum, sive mortūum, quod hābēs in tuis mānibus.

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 sparrow alive, if he had answered, 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 craftiness 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 fabūla innūit, nihil latēre, neque fallere dīvīnam mentem.

MOR.

This fable hints, that nothing is hidden from, nor deceives the divine mind.

FABLE CLXX.

De Piscatōre & Smarīde.

Of the Fisherman and the Sprat.

Quidam piscātor, retibus dīmissis in mare, extulit pusillam smarīdem, quæ sic obsecrābat piscatōrem; nōlī capere me tam pusillam in præsentiā; sinē me abire et crescere, ut postea potiāris me sic adultā cum majōri commōdo. Cui pesca-

A Certain fisherman, his nets being let down into the sea, brought out a small sprat, which thus besought the fisherman; 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 fish-

tor inquit, verò ego essem
amēns, si òmittērem
lucrum licēt exigūum, quod
habeo inter meas mănūs,
spē futūri bōni
quamvis magni.

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.

www.libtool.com.cn

MOR.

Hæc fabūla indicat eum
esse stolidum, qui propter
spem majōris commōdi
non amplectitur rem et
præsentem et certam, licēt
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 & Asīno.

Of the Horse and the Ass.

Quidam vir habēbat
ēquum et asīnum;
autem dum faciunt iter,
asīnus inquit ēquo, si
vīs, me esse salvum,
lēvā me parte mei onēris:
ēquo non obsēquentē illius
verbis, asīnus cādens sub
onēre moritur. Tunc dō-
mīnus jumentōrum impōnit
equo omnes sarcīnas,
quas asīnus portābat, et
sīmul coriūm, quod
exūerat à mortūo
asīno: quo onēre
equus depressus et gēmēns
inquit, væ mihi infelicissī-
mo jumentōrum! Quid
māli ēvenit mīsēro
mihi! nam rēcūsans
partem, nunc porto tōtum

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 ma-
ster 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 un-
happy of beasts! What
evil has happened to wretched
me! for refusing
a part, now I carry the whole

onus, et insuper illius burden, and besides his corium. hide.

MOR.

Hæc fabula innuit, This fable hints, majores debere esse participes in laboribus minorum, ut utrique sint incolumēs. that superiors ought to be part-takers in the labours of inferiors, that both may be safe.

MOR.

FABLE CLXXII.

De TUBICINE.

Of the TRUMPETER.

Quidam tubicen, interceptus ab hostibus in militiâ, proclama-bat ad eos, qui circumstetebant, O viri, nolite occidere me innocuum et insontem; etenim nunquam occidi ullum; quippe habeo nihil aliud, quam hanc tubam. Ad quem illi responderunt vicissim cum clamore; verò tu trucidaberis magis hoc ipso; quòd cum tu ipse nequeas dimicare, potes impellere ceteros ad certamen.

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.

MOR.

Hæc fabula innuit, quod peccant præter ceteros, qui persuadent malis et improbis principibus ad agendum iniquè:

MOR.

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

FABLE CLXXIII.

*De Vaticinātore.**Of the Fortune-teller.*

Vaticinātor sēdēns in
fōrō sermōcinābatur;
cui quīdam dēnūciat,
ejus fōres esse effractas,
et omnia direpta,
quæ fuissent in dōmō.
Vaticinātor, gēmēns et
prop̄rāns cursu, rec̄p̄rēbat
se dōmūm: quem
quīdam intūēns cur-
rentem, inquit, O tu, qui
promittis, te divinatūrum
negōtia, aliēna, certē ipse
non dīvināsti tua.

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 run-
ning, said, O you, who
promise, that you will divine
the affairs of other men, surely you
have not divined your own.

MOR.

Hæc fabūla spectat ad
eos, qui, non rectē ad-
ministrantēs suas res,
cōnantur prōvidere et
consulere aliēnis quæ
non pertīnēt ad eos.

MOR.

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

FABLE CLXXIV.

*De Puero & Matre.**Of the Boy and his Mother.*

Quidam puer in scholā
furātus libellum,
attulit suæ matri; à
quā non castigātus, quo-
tidie furābatur māgīs atque
māgīs; autem progressu
tempōris cepit furāri
majōra. Tandem depre-

A Certain boy in school
having stolen a little book,
brought it to his mother; by
whom not being chastised, dai-
ly he stole more and
more; but in the course
of time he began to steal
larger things. At last being ast-

*hensus à magistrātu, dūcē-
bātur ad supplicium. Verò
matre sēquentē, ac vōcīfē
rante, ille rogāvīt, ut licē-
ret sibi lōquī paulisper cūm
eā ad aurem. Illo per-
misso, et matre p̄rōperante,
et admovente aurem ad ōs
filii, ēvulsit aurīcūlam
matris suis dentibus.
Cūm mater, et cætēri,
qui adstābant, incrēpārent
eum, non mōdō ut fūrem,
sed etiam, ut impiūm in
suam p̄rēntem, inquit, hęc
fuit causa mei exiti;
ētēnim si castīgāssēt me ob
libellum, quem furatus sum
prius, fēcissēm nil
ultērius; nunc dūcor ad
supplicium.*

*prehended by the magistrate, he was
led to punishment. But
his mother following, and bar-
ling, he asked, that it might be law-
ful for him to speak a little with
her in her ear. That being grant-
ed, and the mother hastening,
and applying her ear to the mouth
of her son, he tore off the ear
of his mother with his teeth.
When the mother and the others,
who stood near were reproving
him, not only as a thief,
but also, as impious to
his mother, he said, she
was the cause of my destruction;
for if she had chastised me for
the little book, which I stole
first, I would have done nothing
further; now I am led to
punishment.*

MOR.

*Hęc fabūla indicat,
quod ii, qui non coercentur
inter inītia peccandi,
ēvādunt ad majōra flagitia.*

MOR.

*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 capellæ obtinū-
issent barbam à Jove,
hirci capērunt offendi,
quā muliērēs habērent
pārem honōrem cum eis.
Jūpiter inquit, sinitē illas
frui vanā gloriā, et
usupārre ornātum vestræ

WHEN the she-goats had ob-
tained 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 aquent
vestram virtūtem.*

*dignity, provided they cannot equal
your virtue.*

MOR.

*Hæc fabūla edocet te
ut ferās illos usurpare
tuum ornātum, qui sunt
inferiōres tibi in virtūte.*

MOR.

*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.*

QUIDAM sēnior hābēbat
ūnicum filium genē-
rōsi spīritūs, et amatōrem
venaticōrum cānum. Vidērat
hunc per quiētem trucidāri
à leōnē. Igitur terrītus,
ne fortè aliquando eventus
sēquēretur hoc somnium,
extruxit quandam polītissi-
mam, et amenissimam
dōmum; indūcens filium
illuc, assidūus custos adē-
rāt illi. Depinxerat
domō omnē gēnūs ani-
mālium ad delectātiōnem
filii, in quibus etiā
leōnem. Adolescens in-
spicciēns hæc, contrāhēbat
molestiam eò māgis.
Autem quōdam tempore,
adstans propius leōni,
inquit, O trūculentissima
fērā, asservor in hac
dōmō propter ināne
somnia meī patris: quid
faciam tibi? Et itā dī-

A Certain elderly man had
an only son of a no-
ble 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 attend-
ed him. He had painted
in the house every kind of li-
ving creatures for the amusement
of his son, among which also
a lion. The youth look-
ing 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* mănum
pariēti vōlens *ērūere*
ōcūlum leōnis, et *offendē-*
bat in *clavo*, qui *lātēbat*
illīc, quā *percussione*
mānus ēmarcūit, et *sanīs*
succrēvit, et *febris* subse-
cūta est, et *brēvī* tempore
mortūus est. *Ita* leo
occīdit adolescentem, *artē*
patris jūvantē nīhil.

ing, *he* struck his hand
on the wall, wishing to pluck out
the eye of the lion, and hit
it on a nail which lay hid
there, by which blow
the hand rankled, and corruption
grew under, and a fever fol-
lowed, and in a short time
he died. Thus the lion
killed the young man, the art
of the father availing nothing.

MOR.

Hæc *fabūla* indicat,
nēmīnem *posse* devītāre,
quæ *sunt* ventūra.

MOR.

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

FABLE CLXXVII.

De Vulpe et Rubo.

Of the Fox and the Bramble.

VULPĒS, *cum* ascendē-
rēt quandam sēpēm,
ut *vitāret* pericūlum
quod *vidēbat* immīnere sibi,
comprehendit rūbum
mānibus, atque *perfōdit*
vōlam sentī-
bus; et *cum* fōret
saucia grāviter, *inquit*, gē-
mēns, rūbo, *cum* confū-
erim ad te, ut *jūvēr-*
is me, tu nōcuisti
mihi. Cui rūbus *ait*,
vulpēs, *errāsti*, quæ
pūtāsti capere me pā-
ri dolō quo *consuē-*
vīsti capere cætera.

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, groan-
ing, 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.

MOR.

Fabŭla significat, quòd est stultum implorare auxilium ab illis, quibus est datum à naturā potius obesse, quàm proficere.

MOR.

The fable signifies, that it is a foolish thing to implore help from those, to whom has been given by nature rather to hurt, than to profit.

FABLE CLXXVIII.

De Vulpe & Crocodilo.

Of the Fox and the Crocodile.

Vulpēs et crōcōdīlus contendebant de nobilitate. Cū crōcōdīlus addūceret multa pro se, et jactaret se supra modum de splendore suorum progenitorum; vulpēs subridens ait, ei, heus, amice, etsi quidem tu non dixeris, hoc, apparet clarē ex tuo corio, quòd jam multis annis fuisti deprivatus splendore tuorum progenitorum.

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.

Fabŭla significat, quòd res ipsā potissimum refellit mendaces hominēs.

MOR.

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

FABLE CLXXIX.

*De Vulpe et Venatōribus.**Of the Fox and the Hunters.*

Vulpes, *effugiens venatōres, ac jam defessa currendo per viam casu rēpērit lignatōrem, quem rōgat, ut abscondat sē in quōquō locō. Ille ostendit tectorium; vulpes ingrēdiēns id, abscondit se in quodam angūlo. Venatōres adveniunt, rōgānt lignatōrem, si viderit vulpem. Lignatōr negāt verbis quidem, se vīdisse; verō ostendit locum mānū, ubi vulpes latēbat; verō venatōres, re non perceptā, statim abeūnt. Vulpes, ut prospicit illos abīisse, ēgrēdiēns tectorio, rēcēdit tacitē. Lignatōr criminātur vulpem, quōd, cūm fēcērit eam salvam, agēret nihil gratiārum sibi. Tunc vulpes, convertens se, ait tacitē illi, heus, amīcē, si hābūīsses opēra mānūum, et mōres simīlēs tuis verbis, persolvērem merītas gratias tibi.*

MOR.

Fabūla significat, quōd nequam hōno, etsi pollīcētur bona, tamen pīrstat māla et imprōba.

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
cānam.*

*Of the Dog invited to
supper.*

Quidam vir, cum parasset opiparam cenanam, vocavit quendam amicum domum; ejus canis quoque invitavit canem alterius ad cenam. Canis ingressus, cum videret tantas dapes apparatus, lætus, ait secum, sanè explēbo me ita hodiē, quòd non indigēbo comedere cras. Verò cōquus conspiciens, tacitus cōspit per caudam, atque rotāns terque quaterque, projecit illum per fenestram. Ille attonitus assurgens hūmō, dum fugit clamans, ceteri canēs accurrunt ei, atque rogānt, quā opiparē cenaverit: at ille, languens, ait, explēvi me ita sicut et dapibus, quòd, cum exiverim, non vidi viam.

MOR.

Fabula significat, multa cadere inter calicem et labra.

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 Hōmīne.**Of the Eagle and the Man.*

CUM quidam hōmo
 cēpisset aquilam,
 pennis alarum
 avulsis ei, dīmīsit
 eam mōrāri inter gallīnas.
 Deinde quidam, mercā-
 tus, mūnit alas
 pennis: tum aquila
 vōlāns cāpit lēpōrem, et
 fert illum suo benefactōri.
 Quam rem vulpēs conspī-
 ciens, ait hōmīni, nō-
 lī habēre hanc aquilam
 hospitīō, ne venētur
 te, æque ac lēpōrem.
 Tum hōmō itē ēvulsit
 pennas aquilæ.

WHEN a certain man
 had caught an eagle,
 the feathers of her wings
 being plucked from her, he dismissed
 her to dwell among the hens.
 Afterwards a certain man, having
 purchased her, fortifies her wings
 with feathers: then the eagle
 flying, catches a hare, and
 carries him to her benefactor.
 Which thing a fox percei-
 ving says to the man, do not
 be disposed to keep this eagle
 in your lodging, lest she hunt
 you, as well as the hare.
 Then the man also plucked off
 the feathers from the eagle.

MOR.

Hæc fabūla significat, quòd
 benefactōres quīdem sunt
 rēmunerāndi, vērō imprōbi
 omnīno vitādi.

MOR.

This fable signifies, that
 benefactors indeed are
 to be requited, but the wicked
 are altogether to be avoided.

FABLE CLXXXII.

*De Agrīcōlā.**Of a Farmer.*

QUIDAM hōmo, existens
 agrīcōla, cūm cog-
 nōsceret finem vitæ
 adesse sibi, et cūpēret filiōs
 fieri pētītos in cultu
 agrōrum, vocavit eos, atque
 inquit, filiī, ego dēcēdo ē

A Certain man being
 a farmer, when
 he knew that the end of life
 was near him, and desired his sons
 should become skilful in the tilling
 of lands, called them, and
 said, O sons, I depart out of

vītā; omnia mēa bōna sunt
 consita in vineā. Illi, post
 obitum patris, pūtantes
 refē:tre hunc thesaurum in
 vineā; ligōnibus, marris,
 ac bidentibus sumptis, fun-
 dītus effodiunt vineam, et
 non invēniunt thesaurum;
 vērō, cūm vinea fuit prōbē
 effossa, prōduxit longē plūres
 fructus sōlitō, atque fecit
 illos dīvītēs.

MOR.

Hæc fabūla significat,
 quod assidūus labor pārit
 thesaurum.

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, entire-
 ly 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.

This fable signifies,
 that daily labour produces
 treasure.

FABLE CLXXXIII.

De quōdam Piscātōre.

Of a certain Fisherman.

Quidam piscātor inex-
 pertus piscandi, rēti
 ac tibiis assumptis, accēdit
 juxta littus mārīs, atque
 superexistens quōdam saxo
 cœpit imprimis tubicināre,
 pūtāns, se captūrum esse
 pisces facīlē cantu; vērūm
 cūm consequēretur nullum
 effectum cantu, tibiis
 dēpōsit, dīmīsit
 rētē in mārē, ac cēpit
 perplūres piscēs; sed cūm
 extraheret pisces ē rēti,
 atque perspiceret eos sal-
 tantes, ait non insalsē, O
 imprōba animalīā, cūm tu-
 bicinārem, nōluistis saltāre;

A Certain fisherman not skill-
 ed in fishing, his net
 and pipes being taken, goes
 near the shore of the sea, and
 standing up on a certain rock
 began at first to pipe,
 thinking that he would catch
 fishes easily with the music; but
 when he obtained no
 effect by his music, his pipes
 being laid down, he let down
 the net into the sea, and caught
 very many fishes; but when
 he drew the fishes out of the net,
 and perceived them dan-
 cing, he says not unwittily, O
 ye wicked creatures, when I pi-
 ped, ye were unwilling to dance;

*nunc quia cesso tubicinare
saltatis continuo.*

*now because I cease to pipe,
ye dance continually.*

MOR.

*Hæc fabula docet quod
omnia fiunt probe, quæ
fiunt suo tempore.*

MOR.

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

www.libtool.com.cn

FABLE CLXXXIV.

De quibusdam Piscatoribus.

Of certain Fishermen.

Piscatores profecti sunt
piscatum, et defessi
piscando diu, præterea
oppressi famem et mærore,
quod cepissent nihil,
cum decernant abire,
ecce, quidam piscis, fugiens
alium insequentem se, saltat
in naviculam. Piscatores
admòdum læti comprehendunt
illum, ac vendunt in
urbe grandi pretio.

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.

*Hæc fabula indicat,
quod fortuna exhibet id
frequentius, quod ars non
potest efficere.*

MOR.

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

FABLE CLXXXV.

*De Inopē et infirmo.**Of the poor and sick Man.*

Quidam pauper, cum
 aegrotaret, vovit
 Diis, quod, si liberaretur
 ab eo morbo, immolaret
 centum boves. Quod
 Dii volentes experiri,
 facile reddunt sanitatem
 illi. Igitur liber a morbo,
 cum non haberet boves,
 quia erat pauper, colligit
 ossa centum bo-
 vum, et depōnens
 super altare, inquit, ecce,
 nunc persolvo votum, quod
 vovi vobis. Di, audientes
 hoc, assistunt ei in
 somniis, atque inquirunt,
 pergit ad littus maris;
 etenim ibi reperies centum
 talenta auri semoto
 loco. Ille, expergefactus,
 memor somni, dum
 pergit ad littus, incidit
 in latrones, qui spoli-
 ant eum et verberant eum.

MOR.

Hæc fabula indicat,
 quod mendaces accipiant
 præmia mendaciorum.

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 awoken,
 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.

FABLE CLXXXVI.

De Piscatōribus.

Of the Fishermen.

QUIDAM piscatōres trāhēbant rētē mārī; quod cū sentīrent esse grāvē, lētābantur magnō-
 p̄ere, p̄tāntēs fuisse multos
 pisces; sed, ut traxis-
 sent rētē in terram,
 cū perspiciant paucos pisces
 quīdem, verō ingens saxum
 inesse rēti, fiunt tristēs.
 Quīdam ex illis, jam
 grandis atāte, inquit prū-
 dentēr sociīs, estōte
 quiētis animis; quippē
 m̄stitia est sōror lētitiāe;
 etēnim nos oportet pro-
 spicere futūros casus, et,
 ut quis fērat illos
 lēvīūs, persuadēre sibi
 esse ēventūrōs.

MOR.

Hec fabūla significat,
 quod is, qui reminiscitur
 humanā sortis, afficitur
 minimō in adversīs.

CERTAINEN fishermen
 drew their net out of the sea;
 which when they perceived to be
 heavy, they rejoiced great-
 ly, 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 pru-
 dently to his companions, be
 of contented minds; because
 sorrow is the sister of gladness;
 for we ought to fore-
 see future misfortunes, and,
 that any man may bear them
 more lightly, to persuade himself
 that they will happen.

MOR.

This fable signifies
 that he, who remembers
 the human lot, is affected
 least in adversity.

FABLE CLXXXVII.

*De Catā mūtātā in
Femīnam.*

*Of the Cat changed into
a Woman.*

QUædam cata, *captata* *libopol.com.cn* **A** Certain *cat*, captivated
amōre *cujusdam* **A** *with the love* of a certain
spēciosī adolescentis, orāvit beautiful young man, besought
Venērem, *ut mutāret* Venus, that she would change
eam in femīnam. Venus, *having pitied her,* changed her
miseria illius, mutāvit eam into the shape of a woman; whom,
in formam femīnæ; quam, seeing she was very beautiful,
cūm esset valde formōsa, the lover brought to his house.
amātor adduxit domum. But when they sat together in
Sed cum sedērent simul in the chamber, Venus, willing
cūbicūlo, Venus, volēns to try, if, her face being changed,
expēriri, si, facie mutātā, she had changed also her morals,
mūtāset et mōrēs, placed a mouse in the mid-
constituit mūrem in medi- dle; which when she
um; quem cūm illa saw, having forgotten her shape and
prospexit, oblīta formæ et love, she pursued
amōris, persēcūta est the mouse, that she might catch it;
mūrem, ut cāpēret; about which thing Venus
super quā re Venus being angry, again changed
indignāta, dēnūo mutāvit her into her former shape
eam in priōrem formam of a cat.
catae.

MOR.

Fabūla significat, quòd
hōmo, licēt mūtet
persōnam, tamēn rētinēt
eandem mōrēs.

MOR.

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

FABLE CLXXXVIII.

*De duōbus Inimīcis.**Of the two Enemies.*

DUO quidam hābentēs inimicitias inter se navigābant in unā navi. Et cum alter non patērētur alterum stāre in eōdem lōcō, ūnūs sēdit in puppi, alter in prorā. Autem, tempestāte ortū, cūm navīs esset in pericūlo, qui sēdebat in prorā rogat gūbērnatōrem navīs, quæ pars navīs foret submersa priūs; et cum gūbērnātor dixisset puppim, ille ait, mors nunc non est adēo molēstā mihi, si perspicio mēum inimicum mōri priūs.

MOR.

Hæc fabūla redarguit inimicitias hōmīnum; cum inimicus sapius ēligit perdere seipsum, ut perdat inimicum.

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.**Of the Dog and the Smith.*

QUIDAM faber hābēbat cānem, qui, dum ipse cudēbat ferrum, dormiēbat continūo; vērō cūm mandūcābat, cānis statim assurgēbat, et sinē

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

mōrā corrōdēbat quæ erant dejecta sub mensā, ceu ossa, et alia hujūsmōdi. Quam rem faber animāadvertens ait ad cānem, heus, miser, nescio quid faciam; qui, dum cūdo ferrum, dormīs continuō, et tenēris segnitē; rursus cum mōvēo dentes, statim surgis, et applaudis mihi caudā.

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.

MOR.

Fabūla significat, quòd sōcordes et somnolenti, qui vivunt ex labōribus aliōrum, sunt coercendi grāvī 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 Mulā.**Of a certain Mule.*

QUædam mula, effecta pinguis nimio hordæo, lasciviēbat nimīā pinguedīne, inquitens secum, *æquus fuit meus pater, qui erāt celerriūmus cursu, et ego sum similis ei per omnia.* Pārūm post contigit, quòd oportuit mulam currere quantūm potuit; sed cum cessavit cursu, inquit, heu! miseram me, quæ putābam me esse sobolē equi! at nunc

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*

nēmīni pātrē *fuisse* I remember that my father was
asinum. an ass.

MOR.

Fabūla significat, quòd
stulti non agnoscunt se-
ipsos in prosperis; sed in
adversis persæpe recogno-
scunt suos errores.

MOR.

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

FABLE CXCI.

De Medico et
Mortuo.

Of the Doctor and
the Man who died.

Quidam mēdicus, qui
curaverat ægrōtum,
qui paulò post moriebatur,
ait illis, qui efferēbant
funus, si iste vir abstinū-
isset vino, et fuisset usus
clystērībus, non fuisset
mortuus. Quīdam ex his,
qui adēant, ait medi-
co haud infacētē, heus,
medicē, ista consilia
fuērunt dicenda, cūm quī-
bant prōdesse; non nunc, cūm
vālēt nīl.

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.

MOR.

Fabūla significat, quòd
ubi consilium non prodēt,
dāre id eo tempore est sanē
delūdēre amīcūm.

MOR.

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

FABLE CXCH.

*De Cane et Lupo.**Of the Dog and the Wolf.*

CUM canis dormiret ante aulam, lupo super-veniens statim cepit eum, et cum vellet occidere eum, canis orabat, ne occideret eum, inquiens, heus, mi lupo, nunc noli occidere me, nam, ut vides, sum tenuis, gracilis, et macilentus; sed meus herus est factururus nuptias, ubi, si expectabis parum, ego manducans optime, atque factus pinguior, ero utilior tibi. Lupo habens fidem his verbis dimisit canem. Post paucos dies lupo accedens, cum reperit canem dormientem domi, stans ante aulam, rogat canem, ut prestaret promissa sibi. Canis inquit, heus, lupo, si cepisses me ante aulam, non expectaveris nuptias frustra.

MOR.

Hæc fabula indicat, quod sapiens, cum semel vitaverit periculum, continuo cavet in futuro.

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 promises 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.

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

FABLE CXCIH.

*De Cane et Gallo.**Of the Dog and the Cock.*

Canis et gallus socii faciēbant itēr; autē vespēre sūpervēniente, gallus dormiēbat inter ramos arbōris; at cānis ad radīcem. Cūm gallus, ut assōlet, cantābat noctu, vulpes audīvit eum, accurrit, et stans infēriūs rogābat, ut descendēret ad se, quōd cūpēret complecti animal adeō commendābile cantu; autē, cūm is dixisset, ut priūs excītāret janitōrem dormientem ad radīcem, ut descendēret, cūm ille apēruisset; illā quārente, ut vōcāret ipsū, cānis prosiliēns dilacerāvit vulpem.

MOR.

Fabūla significat, prudentēs hominēs astu mittēre inimicos pōtentiōres sē, ad fortiōrēs.

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.

FABLE CXCV.

*De Ranis.**Of the Frogs.*

DUÆ ranæ pascēbantŭr in palūdē; *autem* æstāte palūde siccātā, quærēbant aliam; cætērŭm invēnerunt prōfundum putēum; quo vīsō, altērā dixit altēri, heus, tu, descendāmus in hunc putēum; illā rēspōndens ait, si āquā aruērit et hic, quomōdo ascendēmus?

TWO frogs were feeding 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.

Fabŭla declārat, quòd nullæ res sunt agendæ inconsiderātē.

MOR.

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

FABLE CXCV.

*De Leōne et Urso.**Of the Lion and the Bear.*

LEO et ursŭs, quum cēpissent magnum hinnŭlum, fugnābant de eo, et vulnerāti gravīter à seipsis jacēbant defatīgāti. Vulpēs, vidēns eos prostrātos, et hinnŭlum jacentem in medio, rāpuit hunc, et fugiēbat. Illi vidēbant, sed quia non pōtuerant surgere, dicēbant, heu! mīsērōs nos, quia labōravī-
mŭs vulpi.

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.

Fabŭla significat, quòd dum alii labòrant, àlii potiuntur prædā.

MOR.

The fable intimates, that whilst some are labouring, others enjoy the prey.

www.libtool.com.cn
FABLE CXCVI.

De CASSITA.

Of the LARK.

CASSITĀ, capta laquēō, dicebat plorans, heī! mihi misēræ et infelīci, nec surripūi aurum neque argentum cūjūsqūam; autem granum tritīci fuit causā meæ mortis.

THE lark, taken in a snare, said lamenting, ah! me miserable and unhappy, I have neither stolen the gold nor the silver of any one; but a grain of wheat has been the cause of my death.

MOR.

Fabŭla tendit in eos, qui obēunt magnum ferīcūlum ob inūtilē lucrum.

MOR.

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

FABLE CXCVII.

De Leōne confecto senīo.

Of the Lion worn out with age.

CUM leo sēnuisset, nec posset quærere victum, machinabatur viam, quī alimētā haud deessent sibi. Igītur ingressus speluncam, jácēns, simūlabat se vēhemētēr ægrōtāre. Animalia, pūtantiā se verē ægrotrare, accēdebant ad eum gratiā vīsītandi; quæ leo capiēns mandūcābat singūlātīm. Cūm

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

jam occidisset multa animalia, vulpēs, arte leonis cognitā, accēdens ad aditum speluncæ, stans extērius, rōgat leōnem quomodo valerēt. Leo respondens ei blandē ait, filia vulpēs, cur non ingrēderis intrō ad me? Vulpes ait non illepide, quoniam, mi herē, cerno equidem perplūra vestīgia animalium ingredientium, sed nulla vestīgia eorum egrēdientium.

MOR.

Fabūla significat, quōd frūdēns hōmo, qui prōvidet immīnentia pericūla, faciē devitat illa.

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 unpleasantly, 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 insīdias, cū accessit propē, vocāvī eum ad cœnam, inquēns, amīce, occīdi ovem, cānābis mecum hodie, si placet tibi. Postquam discūbuīssent, taurus conspīciēns plūres lebētes, et obeliscos fārātos, et ādesse nullam ovem vōlūit decēdere; quem leo perspīciēns jam ābeuntem, rōgāvī, cur abīret. Taurus respondit, equidem

ALION pursuing a large bull by treachery, when he came near him, invited him to supper, saying, friend, I have killed a sheep, you shall sup with me to-day, if it please you. As soon as they had sitten down, the bull seeing many caldrons, and spits ready, and that there was no sheep there, wished to depart, whom the lion perceiving now going away, asked him, why he was going away. The bull answered, indeed

non abeo de nihilo,
 cum videam instrumenta
 parata 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.

MOR.

The fable signifies, that
 the arts of wicked men are not
 hidden from the wise.

FABLE CXCIX.

De Ægrōto et Mēdico.

Of the sick Man and the Doctor.

ÆGER rogatus a
 medico de sua
 salute, respondit, se
 sudasse violenter; medi-
 cus ait, id fuisse bonum;
 rogatus ab eodem medico
 secundo quomodo inveni-
 bat se, ægrōtus inquit,
 se fuisse comprehensum ve-
 hementi frigore: medicus
 quoque ait, id fore ad
 salutem: interrogatus
 tertio ab eodem, quomodo
 reperiēbat se, ægrotus
 inquit, se non potuisse
 digerere sine magna diffi-
 cultate. Medicus ait rursus,
 id fuisse optimum ad
 salutem; deinde, cum
 quidam domesticorum
 interrogaret ægrotum,
 quomodo valeret, ait ille,
 ut medicus ait, mihi sunt
 multa et optima signa

A Sick man being asked by
 the doctor about his
 health, answered, that he
 sweated vehemently; the doc-
 tor 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 vehe-
 ment 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 diffi-
 culty. 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.
dispērō illis signis. I die with those symptoms.

MOR.

*Fabūla indicat, assentā-
tōrēs esse culpāndōs.*

MOR.

*The fable shows, that flatter-
ers are to be blamed.*

www.libtool.com.cn

FABLE CC.

De quōdam Lignatore.

Of a certain Wood-Cutter.

DUM quīdam lignā-
tor scindēbat lignum
juxta flūmen, dīcātum Deo
Mercūrīo, secūris casu
dēcīdit in flūmēn. Igītūr
affectūs multo mōrōre,
consīdēbat gēmēns juxta
ripam flumīnis. Mer-
cūrīus, mōtus misēricordiā,
appārūit lignario, et
rogāvit causam sui fletūs;
quem sīmūl ac dīdīcit,
fferēs aurēam secūrim,
rōgāvit, utrūm esset
illa, quam perdidērat. At
pauper nēgāvit esse
suam. Sēcundo Mercūrīus
detūlit altēram, argentēam;
quam, cūm pauper
negāret quōque esse suam,
postrēmo Mercūrīus detūlit
lignēam; cum pau-
per assentīret, illam esse
suam, Mercurius, cognoscens
illum esse homīnem vērūm
et justum, dēdit omnes sibi
dōno. Igītūr lignā-
rius, accēdens ad sōcīos,
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

sibi. Unus ē socius
 volēns experiri id, cum
 accessisset ad flumen, dejecit
 securim in aquam, deinde
 consedit flens in ripa;
 causam cujus flētus cum
 Mercurius audivisset, affe-
 rēns aurēam securim, rogavit,
 illāne esset, quam
 perdiderat: quam, cum
 assēreret esse suam, Mer-
 curius, ejus impudentiā cog-
 nitā, nec tradidit ei
 aurēam, nec suam.

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, bring-
 ing a golden ax, he asked him,
 whether that was it, which
 he had lost; which, when
 he asserted to be his, Mer-
 cury, his impudence being
 known, neither gave him
 the golden one, nor his own.

MOR.

Fabūla significat, quod
 quantō propitiōr Deus est
 probis, existit infe-
 stior improbis.

MOR.

The fable signifies, that
 the more kind God is
 to the honest, he is the more se-
 vere to the wicked.

FABLE CCI.

De Medico, qui curabat
 insānos.

Of the Doctor, who cured
 mad people.

PLūrēs colloquēbantur de
 superflūā curā eōrum,
 qui alunt cānēs ad aucū-
 pium. Quīdam ex iis
 inquit, stultus Mediolāni
 risit hos rectē. Cum
 fabūla posceretur, inquit,
 fuit mēdicus, civis Medio-
 lani, qui suscipiebat
 sanāre insānos delātos ad se
 intra certum tempus:
 autem curatio erat hujus
 mōdi; habēbat dōmī
 aream, et in ea lacūnam
 fetide āquæ, in quā

MANY were talking of
 the needless charge of those,
 who feed dogs for fowl-
 ing. 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 nudos ad palum, alios usque ad genua, alios usque ad ventrem, nonnullos profundius, secundum gradum insanix; ac tamdiu macerabat eos aqua, quoad viderentur sana mente. Quidam est allatus inter ceteros, quem posuit in aquam usque ad femur, qui cepit resipiscere post quindecim dies, et rogare suum medicum, ut reduceretur ex aqua; ille exemit hominem a cruciatu, tamen eam conditione, ne egrederetur* arcam. Cum paruisset aliquot diebus, permisit, ut perambularet totam domum; at ut non egrederetur exteriorem januam; (sociis, qui erant multi, relicti in aqua;) paruit mandatis medici diligenter; verò stans super limen quodam tempore; (nam non audebat egreddi) vidit juvenem venientem in equo cum duobus canibus, et accipitre; motus novitate rei; (etenim non tenebat memoriã quæ viderat ante insaniam;) cum juvenis accessisset, ille inquit, heus, tu, oro, responde mihi paucis: quid est hoc quo veheris? inquit, est equus.

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 starved 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:

Tum deinceps, quid vocatur hoc, quod gestas manū, et in quā re uteris? Ille respondit, est accipiter, et aptus captūi perdūm. Tum insānus p̄t̄it, et hi, qui cōm̄tantur te, qui sunt, et quid fr̄osūnt tibi? Ait, sunt cānēs, et apti, aucūpio, ad investigandum aves. Autem h̄e aves, causā capiendi quas pārās tot res, cujus pretii sunt, si conferās captūrām totius anni in unum? Cūm respondisset p̄rvūm, nescio quid, et quod non excederet sex aurēos: insanus rogat, quānam sit impensā equī, cānum, et accipitris? affirmāvit impensam eōrum esse quotannis quinquaginta aureōs. Tum admīrātus stultitiā juvenis, inquit, oro, abī hinc ocyūs, antēquam mēdicus redēat dōmūm; nam si hic comp̄rērit te, conjiciet te in suam lacūnam, velūtī insānissimum omnium, et collocābit te in aqua usque ad mentum.

MOR.

Hęc fabūla ostendit, multas insāniās esse quōtidie inobservātas.

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.

De obstinātā Mulierē, quæ vocāvit Virum pēdiculōsum.

Of the obstinate Woman, who called her Husband lousy.

www.libtool.com.cn

QUædam mulier, supra modum contraria virō, ita ut vellet esse superior. semel, in gravi altercatione cum eo, vocavit eum pēdiculōsum. Ille, ut retractaret illud verbum, contundēbat uxōrem, cædens illam pugnis et calcibus. Quō magis cædebatur, eō plūs vocavit illum pēdiculōsum. Vir tandem lassus verbērando illam, ut superaret pertinaciam uxōris, demisit in flūmen per funem, dicens, se suffocātūrum eam, si non absteret talibus verbis. Illa perstabat nihilò minus continuāre illud verbum, quamvis fixa usque ad inentum in aquā. Tum vir demersit eam in flumen, ita ut non posset loqui amplius, tentans si posset avertēre eam a pertinaciā timōre mortis. At illa, facultate loquendi ademptā, exprīmēbat digitis, quod nequibat ore: nam, manibus erectis supra caput, unguibus utriusque pollicis conjunctis, dedit

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 opprobriūm fōtūit what reproach she could
vīrō illo gestu. to her husband by that gesture.

MOR.

Hæc fabŭla indicat, quòd
 quīdam rētīnēbunt suam
 pertinaciam etiam pēricūlo
 mortīs.

MOR.

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

FINIS.

www.libtool.com.cn

www.libtool.com.cn

www.libtool.com.cn

www.libtool.com.cn

www.libtool.com.cn

JUL 23 1881

www.libtool.com.cn

1
26
27
1128

www.libtool.com.cn