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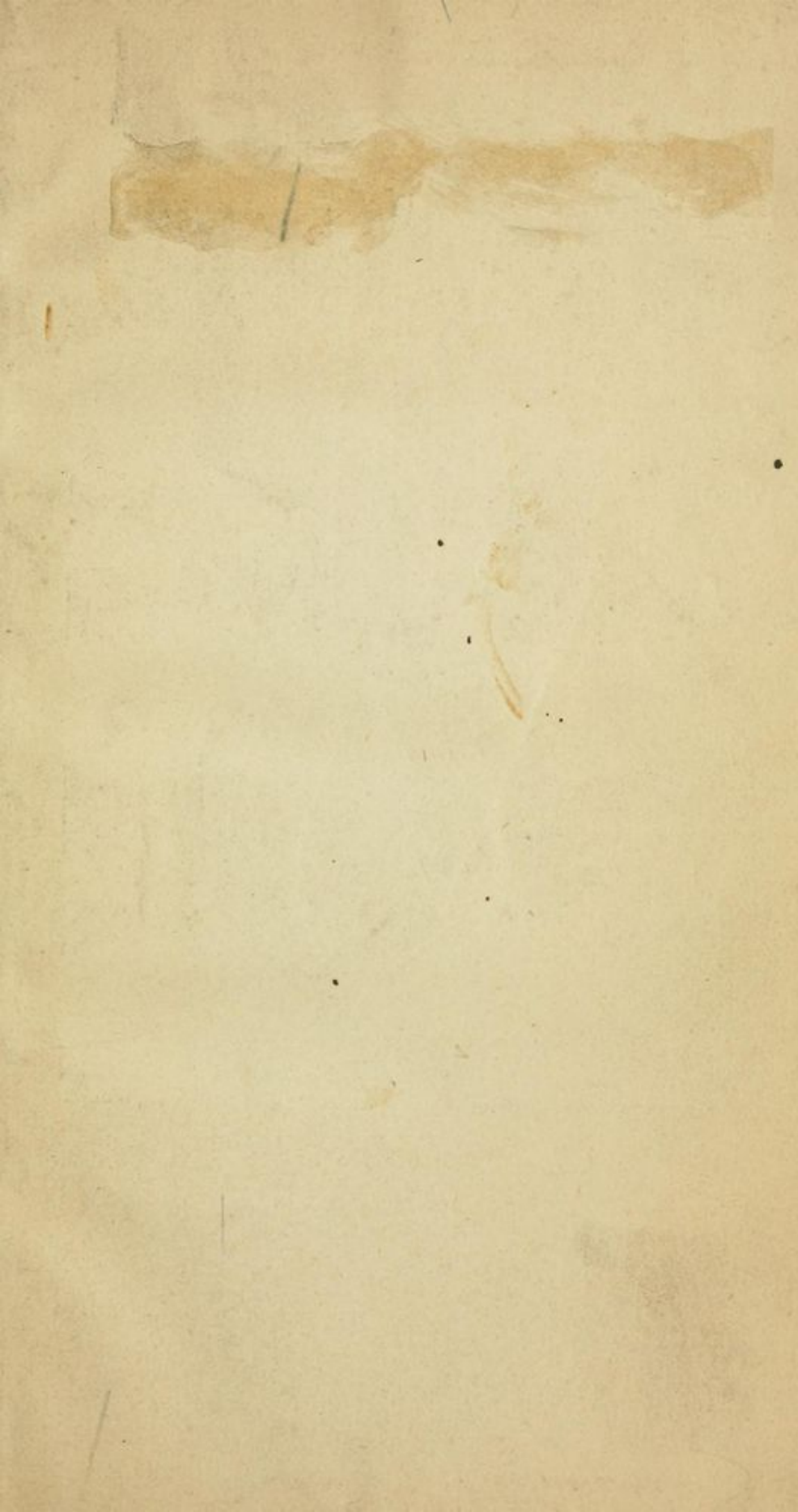


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*Received June 5, 1860.*









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.*

4989a.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.

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B. H.  
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June 5, 1860



DISTRICT OF PENNSYLVANIA, *to wit:*

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

“ 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*,—vētus.  
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—omnipōtens, 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 *breviantur*,—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.  
Penultima 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*—possŭmus.  
E ante-ram-rim-ro est *breve*,—texērām.  
E ante-ris et-re præsēntis est *breve*,—tegēr-īs-ĕ.  
E ante-ris et-re futŭri est *longum*,—tegēr-īs-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 <sup>˘</sup> denotes that the syllable is *long*.  
This mark <sup>˘</sup> denotes that the syllable is *short*.

FABLE I.

De GALLO.

**G**Allus, dum vertit  
stercorarium, offendit  
gemmam, inquires, 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.

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

## FABLE II.

## De CANE &amp; UMBRA.

**C**ANIS trānans fluvium  
vehēbat carnem rictu;  
sōle splendēte, umbra  
carnis lucēbat in āquīs;  
quam ille vidēns, & avidē  
captans, perdidit quod erat  
in faucibus: itaq. percussus  
jacturā & rei &  
spei, primum stupuit;  
deinde recipiens animum sic  
elatravit: miser! mō-  
dus deerat tuæ cupiditāti:  
erat satis superque,  
si desipuisses. Jam,  
per tuam stultitiam, 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 jaws;  
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! modera-  
tion 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 &amp; GRUE.

**D**UM lūpus vorat  
ovem, forte ossa  
hæsere in gulā; ambit,  
orat opem, nemo opitulatur;  
omnes dictitant, eum tulisse  
præmium suæ voracitatis:  
tandem, multis blanditiis

## Of the WOLF and the CRANE.

**W**Hilst 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,  
eximēret ōs infixum.  
*Vērūm* illūsit ei pētenti  
*præmium*, inq̄uens, *ineptā*,  
ābī, *non habēs* sat, quòd  
vīvis? *Dēbes* tuam vitam  
mīhi; *si vellēm*, *potēram*  
*præmordēre tuum collum*.

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  
a 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.

Quod *fācis* ingrā-  
to p̄rīt.

MOR.

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

FABLE IV.

De RUSTICO &  
COLUBRO.

RUSTICUS tūlit dōmum  
colūbrum rēpertum in  
nive, *prop̄* enectum frīgōre;  
adjicit ad fōcum;  
colūber rēcipiēns vim,  
vīrusque, *deinde non fērēns*  
flamam, *infēcit* omne tū-  
gūrūm sibilando. *Rusticus*  
corrīpiēns *sudem* accurrit,  
& *expostūlat injuriam*  
cum eo *verbis verbēribusq.*  
num *rēferret* has  
*gratias?* Num *ērīp̄ret*  
vītam illi, qui *dēdērat*  
vītam illi?

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.

Interdum *fit*, ut  
*obsint* tibi, quibus  
tu *prōfuēris*; & ut *merē-*  
*antur malē* de te, de quibus  
tu *mēritus* sis *bēnē*.

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 &amp; ASINO.

**D**Um iners asinus irrē-  
dēbat aprum, ille  
indignans frendēbat. Igna-  
vissime, fuēras quīdem  
meritus 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 patiāmur  
indignā nōbis, nē dicāmus,  
aut faciāmus indigna nobis.  
Nam mali & perditi ple-  
rumque gaudent, si quis-  
piam bonōrum rēsistat  
iis; pendunt magni,  
se habēri dignos  
ultiōne. Imitēmur equos,  
& magnas bestias, qui  
pratērēunt oblatrantes  
canicūlos cum contemptu.

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

Of the BOAR and the Ass.

**W**Hilst 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.

**A**quila nacta cochle-  
am, non quīvit ēruere  
fiscem vi, aut arte.  
Cornicūla accēdens dat  
consilium, suadet subvōlare,  
& è sublīmi præcipitare,  
cochlēam in saxa; nam  
fore sic, ut cochlea  
frangatur. Cornicūla  
mānet humi, ut  
præstōlētur cāsūm:

Of the EAGLE and  
the JACKDAW.

**A**N 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 præcipitat the eagle throws it down;  
 testa frangitur; piscis the shell is broken; the fish  
 subripitur a cornicula; is snatched away by the jackdaw;  
 elusa aquila dolet. the deluded eagle is sorry.

MOR.

MOR.

Noli 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  
 consulant suis con- regard their de-  
 sultoribus, sed sibi. pendants, but themselves.

## FABLE VII.

De CORVO &  
VULPECULA.

Of the CROW and  
the FOX.

**C**ORVUS nactus prædam,  
 strēpitat in ramis:  
 vulpēcula videt eum ge-  
 stientem, accurrit: 'vulpes,'  
 inquit, 'impertit corvum  
 plurimam salutē. 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 nigriorem pice, & video  
 te candidiorem nive. Sane in  
 meo iudicio vincis cygnos,  
 & es formosior albā  
 hedērā. Quòd si, ut ex-  
 cellis in plumis, itā et  
 voce, equidem dicērem te  
 reginam omnium avium.'  
 Corvus illectus hac assen-  
 tiunculā, apparat ad  
 cānendum. Vero casus  
 excidit e rostro; quo  
 correpto, vulpēcula,

**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-  
 tatōrem cum suo probro &  
 damno. Hōmunciōnes hujus  
 mōdi sunt *præda* parasito.  
 Quod si vitasses jactan-  
 tiam, facile vitaveris  
 pestiferum gēnus assen-  
 tatōrum. Si tu velis 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 &amp; ASINO.

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

Of the Dog and the Ass.

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



subsilit, pulsat ungulis. Hero exclamante, servi accurrere & ineptus asellus, qui credidit se urbanum, vapulat.

MOR.

Omnes non possumus omnia; nec omnia decent omnes. Quisque faciat, quisque tentet id, quod potest.

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 pepigerat cum ove quibusdamque aliis, venationem fore communem. Venantur, cervus capitur: singulis incipientibus tollere singulas partes, ut convenerat, leo irrugit, inquit, una pars est mea, quia sum dignissimus; altera item est mea, quia prestantissimus viribus; porro vendico tertiam, quia sudaverim plus in capiendo cervo; denique, nisi concesseritis quartam, est actum de amicitia. Socii audientes hoc, discidunt vacui & taciti, non ausi mutire contra leonem.

MOR.

Fides semper fuit rara: apud hoc seculum est rarior; apud potentes est, & semper fuit rarissima. Quocirca est satius vivere cum pari. Nam, qui vivit cum potentiore, sæpe 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 excellent in strength; moreover I claim a third, because I have sweated more in taking the stag; lastly, unless you will grant the fourth, there is an end of our friendship. His companions hearing this, depart empty and silent, not having dared to mutter against the lion.

MOR.

Honesty always has been scarce: in this age it is more scarce; among the powerful it is, and always has been very scarce. Wherefore it is better to live with an equal. For, he who liveth with one more powerful, often hath

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

## FABLE X.

De LEONE &amp; MURE.

**L**EO defessus æstu cursuque quiescēbat sub umbrā sūper virīdi gramine; grēgē murūm percurrente ejus tergum, exasperrectus, comprehendit unum ex illis. Captīvus supplicat, clamitat, se esse indignum, cui leo irascātur. Ille, repūtans fore nihil laudis in necē tantillæ bestiæ, dimittit captivum. Non diu postea, leo, dum currit per saltum, incidit in plāgas: rugit, sed non pōtēst exīre. Mus audit leōnem miserābiliter rugientem, agnoscit vōcem, rēpit in cunicūlos, quarit nodos, quos invēnit, corrōditque; leo evādit e plāgis.

MOR.

Hæc fabūla suadet clementiam potentibus; etēnim ut humanæ res sunt instābiles, pōtēntes ipsi interdum ēgēnt ope humilīmōrum; quare prūdēns vir, etsi pōtēst, tīmet nocēre vel vili hōmīni; sed qui non tīmet nocēre altēri, dēsīpit valdē. Quid ita? Quia, etsi jam frētus potentiā, mētūit nemīnem; forsā, posthac

Of the LION and the MOUSE.

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

MOR.

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

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

## FABLE XI.

De agroto MILVO.

**M**ilvus dēcumbēbat  
lecto jam fermē  
moriēns, ōrat matrem ire  
precātum Deos. Mater  
respondet, nihil opis spe-  
randum illi à Diis,  
quōrum sacra totiēs viola-  
visset suis rapīnis.

MOR.

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

Of the sick KITE.

**T**HE 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 &amp; eārum Rege.

**G**ens 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 silēnt;  
venērāntur rēgem; ac-  
cēdunt propiūs pēdetentim;

Of the FROGS and their King.

**T**HE 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 *lacesunt Jovem*; *ōrant rēgem dāri sibi*, *qui sit strenuus*; quibus *Jupiter* dat *ciconiam*. Is *perstrenuē perambulans paludem vorat quicquid ranarum fit obviam*. *Igitur ranæ frustrā questæ fuerunt de sævitiā hujus*. *Jupiter non audit*, *nam queruntur & hōdie: etenim vesperi, cicōniā euntē cubitum, egressæ ex antris murmurant rauco ululātu, sed cānunt surdo*. *Nam Jupiter vult, ut, quæ deprecata sunt clementem regem, jam fērant 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 strenuū rēgem, damnat sævitiam hujus, & laudat clementiam priōris; sive, quòd semper pœnitet nos præsensium, sive quòd 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 creaking; 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 &amp; MILVO.

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

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 vētērem.  
Sūmus ferē omnes itā vario  
ingēnio, ut nosmet pœnitēat  
nostri.

Of the PIGEONS and the KITE.

**T**HE pigeons formerly car-  
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.

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 &amp; CANE.

**C**anis respondit fūri  
porrigenti panem ut  
silēat, 'Novi tuas  
insidias, das panem,  
quò dēsīnam latrāre, sed  
ōdi tuum mūnus; quippe si  
ego tūlēro panem, tu  
exportābis cuncta  
ex his tectis.'

Of the THIEF and the DOG.

**T**HE 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 fidem civis hōmīni, nam sunt, qui non tantum dīcunt benignē, sed & faciunt benignē, 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 kindly, but also act kindly, by deceit.*

## FABLE XV.

De LUPO &amp; SUCULA.

**S**UCULA *parturiēbat;*  
 lūpus *pollicētur, se fore custodem fetus.*  
 SUCULA *respondit, se non egere obsēquio lupi; si ille vēlit habēri pius, si cūpiat facere id, quod est gratum, abeat longiūs: etēnim officium lupi constāre non præsentiā, sed absentiā.*

MOR.

*Omniā non sunt crēdenda omnibus. Multi pollicentur suam op̄eram, non amōre tui, sed sui; non quærentes tuum commōdum, sed suum.*

Of the WOLF and the Sow.

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

MOR.

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

## FABLE XVI.

De Partu Montium.

**O**LIM *erat rumor, quòd montes parturi- rent. Hōmīnes accurrunt, circumstant, expectantes quippiam monstri, non*

Of the Bringing forth of the Mountains.

**F**ORMERLY *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  
exiit, 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. Qua-  
propter isti Thrasōnēs sunt  
jūre materiā jōcī &  
scommātum. Hæc fabūla item  
vētat inānēs timōres. 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 ridi-  
culous.

## FABLE XVII.

De LEPORIBUS &  
RANIS.Of the HARES and  
the FROGS.

**S**Ylvā mugientē insōlitō  
turbīnē, trēpidi,  
lepōrēs occipiunt rapidē fu-  
gēre. Cūm palūs obsistēret  
fugientibus, stētēre anxii,  
comprehensi pericūlis  
utrinque. Quodque esset  
incitāmentum majōris  
timōris, vidēnt ranas  
mergi in palūde. Tunc  
unus ex lepōribus, pruden-  
tior ac disertior cætēris,  
inquit, quid ināniter timē-  
mus? Est opūs animo  
quīdem: est nōbis agilitas  
corpōris, sed animus deest.  
Hoc pericūlum turbīnis  
non est fūgiendum, sed con-  
temnendum.

**T**HE 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 opus animo in  
omni re. Virtus jacet  
sine confidentia. Nam con-  
fidentia est dux & regina  
virtutis.

MOR.

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

## FABLE XVIII.

De HÆDO &amp; LUPO.

Capra, cum esset  
citura pastum, concludit  
hædum domi, monens  
aperire nemini, dum ipsa  
redeat. Lupus, qui  
audiverat id procul, post  
discessum matris,  
pulsat fores, caprissat  
voce, jubens recludi.  
Hædus, presentiens  
dolum, inquit, non aperio;  
nam etsi vox caprissat,  
tamen equidem video lupo  
per rimas.

MOR.

Filii, obedite parentibus,  
nam est utile; & decet  
juvenem auscultare  
seni.

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.

**Q**uidam *rusticus*  
nutrivērat *anguem*;  
aliquando *irātus* pētit  
*bestiam* secūri. Ille ēvādīt,  
*non sine vulnere*. Pōsteā  
*rusticus*, dēveniēns in  
paupertātem, rātus est id  
*infortunii* accidere sibi  
propter *injūriam* anguis.  
Igitur supplicat, ut rē-  
deat. Ille ait, se ignos-  
cere, sed nolle redire;  
nequē fore secūrum cum  
*rustico*, cū sit  
tanta *secūris* dōmī;  
dolōrem *vulnēris*  
desiisse, tāmēn mēmōriam  
supēresse.

MOR.

Est vix tūtūm habēre fī-  
dem ei, qui sēmel solvit  
*fīdem*. Condōnāre *injūriam*,  
id sanē est *mīsericordiæ*;  
sed cavere 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:

**V**ulpēcūla *vōcāvit*  
*ciconiam* ad cēnam.  
effundit *opsonium* in  
*mensam*, quod, cū esset

Of the Fox and the STORK.

**T**HE *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, fūgetque  
 injuriæ. Post pluscūlum  
 diērum rēdit, invitāt  
 vulpecūlam. Vitreūm vas  
 erat situm plenum opsoni;  
 quod vas, cum esset  
 arcti guttūris, licuit  
 vulpeculæ 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.

Rīsus meretur risum;  
 jocus jocum; dōlus  
 dolum; & 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.

Of the WOLF and the painted  
 Head.

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

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.

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 eò

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.

**G** Raculus ornāvit  
se plumis  
pavōnis; deinde vīsus  
pulchellus sibi, contūlit  
se ad genus pavō-  
num, suo genēre fastidī-  
to. Illi tandem intelligentes  
fraudem, nudābant stoli-  
dam avem colōribus,  
& affēcērunt eum plagis.

**T**HE 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.

**R** Ana cupīda æquandi  
bovem distentabat se.  
Filius hortabatur matrem  
desistere cœpto,  
inquiēns, ranam esse nihil  
ad bovem. Illa intūmuit  
secundūm. Natus clamitat,

**A** Frog desirous of equaling  
an ox stretched herself.  
The son advised the mother  
to desist from the undertaking,  
saying, that a frog is nothing  
to an ox. She swelled  
a second time. The son cries out,

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

MOR.

Quisque habet suam dotem. 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 stultitia.

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

MOR.

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

### FABLE XXIV.

De Equo & Leone.

Of the Horse and the Lion.

LEO venit ad comedendum equum; autem carens viribus præ senectâ, cœpit meditâri artem: profitetur se medicum: moratur equum ambage verborum. Hic opponit dolum dolo; fingit, se nuper supugisse pedem in spinoso loco; orat, ut medicus inspiciens educat sentem. Leo parat. At equus, quantâ 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 fuerāt propè  
exanimātus ictu, inquit,  
fēro pretium ob stultitiam,  
& is meritò effūgit;  
nam ultus est dolum  
dolo.

for he had been almost  
dead with the blow, says,  
I receive a reward for my folly,  
and he deservedly has run away;  
for he has revenged deceit  
with deceit.

## MOR.

Simulatio est digna odio,  
& capiēda simulatiōne.  
Apertus hostis non est timendus;  
sed is, qui simulat  
benēvolentiam, cum sit ho-  
stis, 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 fear-  
ed; but he, who pretends  
benevolence, when he is an ene-  
my, indeed is to be feared, and  
is very worthy of hatred.

## FABLE XXV.

De AVIBUS & Quadru-  
pedibus.

Of the BIRDS and the four-foot-  
ed Beasts.

ERAT pugna avibus  
cum quadrupedibus.  
ERAT utrinque spes,  
utrinque metus, utrinque  
periculum: autem vesper-  
tilio relinquens socios, de-  
ficit ad hostes. Aves  
vincunt, aquilā dūce  
& auspice; verò dam-  
nant transfugam vesper-  
tilionem, uti nunquam  
redat ad aves, uti nunquam  
volet lucē. Hæc est  
causa vespertilioni, ut  
non volēt, nisi noctu.

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, re-  
volts to the enemies. The birds  
conquer, the eagle being leader  
and director, but they con-  
demn 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.

Qui renūit esse particeps  
adversitatis & periculi

## MOR.

He that refuses to be partaker  
of adversity and danger

*cum sociis, erit* with his companions, shall be  
*expers prosperitatis, destitute of their prosperity,*  
*& salutis.* and safety.

## FABLE XXVI.

De SYLVA & RUS-  
TICO.

**T**EMPÖRE quo erat  
*sermo etiam arbö-*  
*ribus, rusticus vënit*  
*in sylvam, rögät, ut*  
*licëat tollere capü-*  
*lum ad suam secürim.* Sylva  
*annüit.* Rusticus,  
*secüri aptatä, cepit suc-*  
*cidere arböres.* Tum, &  
*quidem serö, sylvam*  
*pënitüit suæ facilitätis,*  
*döluit seipsam esse*  
*causam sui exitii.*

## MOR.

*Vidë de quo mereäris*  
*bënë: fuëre multi, qui*  
*abüsunt bënëficio accepto*  
*in perniciem autöris.*

Of the WOOD and the COUN-  
TRYMAN.

**A**T 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 &amp; VULPE.

**L**UPUS, cum esset  
*sätis prædæ, degëbat in*  
*otio.* Vulpecula accëdit,  
*sciscitatur causam otii.*  
*Lupus sensit, insidas*  
*fiëri, simulat mor-*

## Of the WOLF and the FOX.

**T**HE wolf, when there was  
*enough of prey, lived in*  
*idleness.* The fox comes to him,  
*inquires the cause of his idleness.*  
*The wolf perceived, that a snare*  
*was laid, pretends that a dis-*

bum esse causam, orat  
vulpēculam ire precatum  
Deos. Illa dolens, dolum  
non succedere, adit pastorem,  
monet, latēbras  
lupi patere, & ho-  
stem securum posse opprimi  
inopinatum. Pastor adoritur  
lupum, mactat. Vul-  
pes potitur antro & prædā;  
sed gaudium sui scelēris  
fuit breve illi; nam paulo  
post idem pastor caput  
et ipsam.

MOR.

Invīdia est fæda res, &  
interdum pernicioſa quoque  
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 &amp; LIMA.

Of the VIPER and the FILE,

VIPERA offendens limam  
in fabricā, cepit  
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 fortiorem, non nocū-  
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.*

**C**ervus, *conspicātus se in perspicūo fonte, prōbat procēra & ramōsa cornūa, sed damnat exilitātem tibiārum: fortē, dum contemplātur, dum judicat, venātor intervēnit: cervus fūgit. Canes insectantur fugientem; sed cūm intravisset densam sylvam cornūa ērānt implicita ramis. Tum demum laudābat tibias, & damnābat cornua, quæ fecēre, ut esset praeda canibus.*

MOR.

*Pētīmus fūgīēnda, fūgīmus petēnda; quæ officiunt plācēt, quæ conferunt displicent, cūpīmus beatitudīnem, priusquam intelligāmus, ubi sit; quærīmus excellentiam opum, & celstitūdīnem honōrum; opīnāmur beatitudīnem sitam in his, in quibus est tam multum labōris, & dōlōris.*

*Of the STAG.*

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

MOR.

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

## FABLE XXX.

*De LUPIS & AGNIS.**Of the WOLVES and the LAMBS.*

**A**liquando *fuit fœdus inter lūpos & agnos, quibus est*

**F**ormerly *there was a league between the wolves and the lambs, to which there is*



*discordia natūrā. Obsi-*  
*dibus dātis utrinque,*  
*lūpi dēdere suos catūlos,*  
*ovēs cohortem canum.*  
*Ovibus quiētis & pascen-*  
*tibus, lupūli desīde-*  
*riō matrum ēdunt*  
*ululātus: tum lūpi*  
*irruētes clamitant,*  
*fīdem, fœdusque*  
*solūtum, laniantque oves*  
*destitūtas præsīdio canum.*

*discord by nature. Hosta-*  
*ges being given on both sides,*  
*the wolves gave their whelps,*  
*the sheep their troop of dogs.*  
*The sheep being quiet and feed-*  
*ing, the little wolves through de-*  
*sire of their dams send forth*  
*howlings: then the wolves*  
*rushing on them cry out,*  
*that the promise, and league*  
*was broken, and butcher the sheep*  
*destitute of their guard of dogs.*

MOR.

*Est inscitia, si, in fœdere,*  
*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.*

**O**Lim pēdēs & mănūs  
 iacusābant ventrem,  
 quōd lucra ipsorum  
 vorarentur ab eo otīoso.  
 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,  
 mănūs voluērunt esse officī-  
 oēs, verūm id sērō; nam

**F**ormerly 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  
renūit cibum. Ita cuncti  
artus, dum invident ven-  
tri, perēunt cum perēunte  
ventre.

MOR.

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

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

MOR.

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

MOR.

Sunt, qui egent; sunt,  
quibus superest; tamen  
id est moris nulli divi-  
tum, ut beet egenos  
superflua re.

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.

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 Vulpēcūla & Mustēla.**Of the Fox and the Weasel.*

**V**ulpēcūla tenūis longā  
 inēdiā fortè repsit  
 per angustam rimam in  
 camēram frumentī, 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 intrāverat macra.

**T**HE 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 animi. Sin  
 illi fuērint facti dīvites,  
 vidēbis eos incēdere mæstos;  
 nunquam porrigēre fron-  
 tem, plēnos cūris, obrūtōs  
 molestiis animi.

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 & Cervō.**Of the Horse and the Stag.*

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

**T**HE 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 tamen, hoste victo,  
& misso sub jugum, est  
necesse, ut victor ipse  
serviat homini. Fert  
equitem dorso, fræ-  
num ore.*

MOR.

*Multi dimicant contra  
paupertatem, quã victã  
per industriam & fortunam,  
libertas victoris sæpe  
interit; quippe domini et  
victores paupertatis incipi-  
unt servire divitiis; an-  
guntur flagris avari-  
tiæ, cohæbentur  
frænis parsimoniæ;  
nec tenent modum  
querendi, nec audent uti  
rebus partis justo sup-  
plicio quidem avaritiæ.*

*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 bri-  
dle in his mouth.*

MOR.

*Many fight against  
poverty, which being overcome  
by industry and fortune,  
the liberty of the victor often  
perishes; for the lords and  
conquerors of poverty be-  
gin to serve riches; they are cor-  
rected with the whips of ava-  
rice, 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 punish-  
ment indeed of their covetousness.*

## FABLE XXXV.

De Duobus Adolescentibus.

**D**UO adolescentes  
simulant, sese emptu-  
ros carnem apud cœquum:  
cœquõ agente alias res,  
alter arripit carnem è  
canistro, dat socio,  
ut occultet sub  
veste. Cœquus, ut  
vidit partem carnis  
subreptam sibi, cœpit insi-  
mulare utrumq. furti. Qui  
abstulerat, pejerat per  
Jovem, se habere nihil;

Of Two Young Men.

**T**WO 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 ac-  
cuse 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  
cöquus inquit, quidem nunc  
fur lætet, sed is, per  
quem juravistis, inspexit,  
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.

Cūm peccāvimus, homines  
non sciunt id statim; at  
Deūs videt omnia, qui sēdet  
super cælos, 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, continuò conjē-  
cit sese in pedēs quantum  
pōtuit. Lanius percussus  
jactūrā rei, primum  
tacuit, deinde recipiēns  
animum, sic acclamavit  
procul, O furacissime,  
currē tūtus, licet tibi  
currere impūnē; nam nunc  
ēs tūtus, ob celèritatem,  
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.

Hæc fabula 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.*

**L**Upus occurrit agno cōmitanti caprum, rogītat, cur, mātrem rēlictā, pōtius sēquatur olīdum hircum, suadetque, ut rēdēat ad ubēra matris distenta lactē, spērans, fore ita, ut lanīet abductum; verò ille inquit, O lūpē, mater commisit me hūic. Huic summa cūra servandi est dāta; obsēquar pārenti pōtius, quā tibi, qui postūlās sēducere me istis dictis, et mox discerere subductum.

MOR.

Nōlī habere fidem omnibus; nam multi, dum videntur velle p̄desse aliis, int̄rim consūlunt sibi.

*Of the LAMB and the WOLF.*

**T**HE 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.*

**A**gricōlā habēbat complūres filiōs, iīque fuere discōrdēs inter se; quos pāter elabōrans trāhere ad mutuum amōrem, fascicūlo

*Of the Husbandman and his Sons.*

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

*appōsīto, jūbet singūlos effringere circumdātum brevi funicūlo: imbecilla ætatūla 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 sēvire mutūis vulnēribus, atque agitāre intestīnum bellum, ēritis tandem prædæ hostībus.*

MOR.

*Hæc fabūla docet, parvas res crescere concordīā, magnas dilābi discordīā.*

*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.

*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.*

**C**ARBŌNARIŪS invitābat fullōnem ut habitaret sēcum in eādē dōmō. Fullo inquit, mi hōmo, istud non est mihi, vel cordi, vel utile; nam vērēor magnōpēre, ne quæ elūam, tu reddas tam atra, quā carbo est.

MOR.

*Mōnēmur hoc apōlōgō ambūlare cum*

**T**HE 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.

*We are admonished by this fable to walk with*

*inculpātis; monēmur the blameless; we are admonished*  
*dēvītāre consortium scēlē-* *to avoid the company of wick-*  
*rātōrum hōmīnum, velut ed men, as*  
*certam pestem; nam quis-* *a certain plague; for every*  
*que evādit talis, quales ii one becomes such, as they*  
*sūt, quibuscum versātur. are, with whom he converses.*

## FABLE XL.

*Dē AUCUPE &*  
*PALUMBE.*

*Of the FOWLER and the*  
*RING-DOVE.*

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

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

MOR.

Hæc fabula significat, eos nonnunquam circumveniri 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**gricola, cum hyemasset in curi multos diēs, cepit tandem laborare penuriam

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



*necessariarum rerum, interfecit oves, deinde et capellas, postremo quoque mactat boves, ut habeat, quo sustentet corpusculum penè exhaustum inedia. Canes videntes id constitunt querere salutem fugam; etenim sese non victuros diutius, quando herus spernit non bobus quidem, quorum opera utebatur in facièndo rustico opere.*

MOR.

*Si vis esse salvus, decede ab eo cito, quem vides redactum ad eas angustias; ut consumat instrumenta necessaria suis operibus, quò supplentur presenti inedia.*

*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.

**V**ulpēcula, *qua* non solēbat vidēre immānitatem lōnis, contemplatā id animal sēmel atque iterum, trēpidābat; et fugitābat. Cū jam tertio leo obtulisset sese obviam; vulpēs non metuit quicquam, sed confidenter adit, et salutatur illum.

**T**HE 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  
omnes audaciores, vel  
apud eos, quos vix antea  
ausi fuimus aspicere.

MOR.

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

## FABLE XLIII.

De Vulpe et Aquila.

Of the Fox and the EAGLE.

**P**Roles vulpecula  
excurrēbat foras;  
comprehensa ab aquila im-  
plorat fidem matris. Illa  
accurrit, rogat aquilam, ut  
dimittat captivam  
prolem. Aquila nacta  
praedam subvolat ad pullos.  
Vulpes, face cor-  
repta, quasi esset  
absumptura munitiones  
incendio, cum jam  
ascendisset arborem,  
inquit, nunc tuere te,  
tuosque, si potes. Aquila  
trepidans, dum metuit  
incendium, inquit, parce mihi  
reddam quicquid habeo  
tuum.

**T**HE 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.

Intelligere per aquilam,  
potentes, atque audaces; per  
vulpem, pauperculos, quos  
divites saepenumero oppri-  
munt per vim. Verum laesi  
interdum probe ulciscuntur  
injuriam acceptam.

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.*

**G**Ruibus ansēribusque depascentibus sata, rusticus pratendit laquēum. Gruēs capiuntur, ansērēs capiuntur, et cicōniā cāpitur. Illa supplicat, clamitans, sese innocentem, et esse nec gruem, nec ansērem, sed optimam omnium avium quippe quæ semper consuēverit servire parenti sēdulò et alere eum confectum sēnio. Agricolā inquit, prōbē scio omnia hæc; vērū postquam cēpimus tē cum nocentibus, mōriēris quōque cum eis.

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

MOR.

Qui committit crīmen, et is, qui adjungit sē sociū scēlērātis, plectuntur pœnā pari

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.*

**P**UER pascēbat ovēs ēditiōre 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, exciēbat agricolas undique: Illi illūsi sæpius, dum non subvėniunt implōranti auxilium, oves fiunt præda lŭpō.*

MOR.

*Si quispiam consuēverit mentīri, fidēs non habēbitur facilē ei, cūm occēpērit narrāre vėrum.*

*in jest, that the wolf was there, he raised the countrymen from all parts. They deluded too often, whilst they do not come to him imploring relief, the sheep become a prey to the wolf.*

MOR.

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

### FABLE XLVI.

*De Aquilā & Corvo.*

*Of the Eagle and the Crow.*

**A**QUILA devolat editissimā rūpē, in tergum agni. Corvus vidēns id gestit, vėlūti simia, imitāri aquilam, dīmittit sē in vellus arietis; dīmissus impēditur; impēditus comprēhenditur; comprēhensus prōjicitur puēris.

MOR.

*Quisque æstīmet se sūā, non virtūte aliōrūm. Tentēs id, quod possis facēre.*

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

MOR.

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

SELECT FABLES OF ÆSOP.

FABLE XLVII.

*De invidio CANE &  
BOVE.*

*Of the envious DOG and  
the Ox.*

**C**ANIS *dēcumbēbat*  
præsēpti plēno fœni:  
*bos* vēnit, *ut* cōmēdat;  
*ille* surrīgens *sese* prōhībēt:  
*bos* inquit, *Dii* perdant  
*te* cum *isthāc* tuā *invidiā*,  
qui *nec* vescēris *fano*,  
*nec* *sini*s mē *vesci*.

**T**HE 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.

*Pleriq̄ue sunt* eō *ingēniō*,  
*ut* *invidēant* eā  
*aliis*, quæ *sunt* nulli *ūsui*  
*sibi*.

MOR.

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

FABLE XLVIII.

*De Corniculā & Ove.*

*Of the Jackdaw and the Sheep.*

**C**ORNICŪLA *strēpitat*  
in dorso oviculæ:  
*ovis* inquit, *si* obstrēpērēs  
*sic* cāni, *ferrēs*  
infortūnium. *At* corniculā  
*inquit*, scio quibus *insultem*,  
*molestā* placidis, *amīca*  
*sævis*.

**T**HE 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.

*Mali* *insultant* *innocenti*  
*et* *mīti*; *sed* *nemo* *irritat*  
*fērōces* *et* *malignos*.

MOR.

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.*

**P**AVO quæritur apud Junonem conjugem, et sororem Jovis, lusciniā cantillare suaviter, se irrideri ab omnibus ob raucam ravim. Cui Juno inquit, luscinia longè superat in cantu, tu plumis; quisque habet suam dotem à Diis. Decet unumquemq. esse contentum suā sortē.

**T**HE 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.

Sumamus eā, quæ Deus largitur, grato animo, neque quæramus 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.*

**M**USTELA, cārēns viribus fræ senio non valēbat insēqui mures jam ita, ut solēbat; cœpit meditāri dolum; abscondit se in collicūlo farīnæ, sic spērans fore, ut venētur citra labōrem. Mures accurrunt, et dum cūpiunt esitāre farīnam, omnes devōrantur ad unum à mustēlā.

**T**HE 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 pellis 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 &amp; RANA.

Of the LION and the FROG.

**L**EO, cum audiret ranam loquacem magni, putans esse aliquod magnum animal, vertit se retro, et stans parum, videt ranam exeuntem è stagno; quam, statim indignabundus, conculcavit pedibus, inquit, non movēbis amplius ullum animal clamore, ut perspiciat te.

**T**HE 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 verbosos nihil reperitur præter linguam.

MOR.

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

## FABLE LII.

De FORMICA &amp; COLUMBA.

Of the PISMIRE and the DOVE.

**F**ORMICA sitiens venit ad fontem, ut biberet; forte incidit

**T**HE pismire thirsting came to a fountain, that she might drink; by chance she fell

*in* putēum. *Columba*,  
*supersidens arborem im-*  
*minentem fonti, cūm*  
*conspiceret formicam obrūi*  
*āquīs, frangit*  
*ramūlum ex arbore,*  
*quem deijcit sinē mōrā*  
*in fontem. Formīca,*  
*conscendens hunc, servātur.*  
*Auceps vēnit, ut capiat*  
*columbam; formīca percipi-*  
*ens id, mordet unum*  
*ex pēdibus aucūtis;*  
*columba avolat.*

*into the well. The dove,*  
*sitting upon a tree hanging*  
*over the fountain, when she*  
*saw that the pismire was overwhelmed*  
*in the waters, breaks*  
*a little branch from the tree,*  
*which she throws without delay*  
*into the fountain. The pismire,*  
*getting upon this, is saved.*  
*The fowler comes, that he may take*  
*the dove; the pismire percei-*  
*ving that, bites one*  
*of the feet of the fowler;*  
*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.*

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

**T**HE 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 tam spectanda, quā fortitūdo corpōris et prudentia.*

MOR.

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

D

## FABLE LIV.

*De ÆGROTO & MEDICO.*

*Of the SICK MAN and the PHYSICIAN.*

**M**Edicus curābat ægrōtum; 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 relinquish drunkenness and lewdness in time, either he never will arrive at old age, or he is to have a very short old age.

## FABLE LV.

*De LEONE & aliis.*

*Of the LION and other beasts.*

**L**EO, asīnus, et vulfēs eūnt venātum; ampla venātio capitur; capta est jussa partīri: asīno pōnentē singūlis singūlas partes, leo irrūgiēbat, rāpit asīnum, ac lanīat. Postēā dat id negotii vulpēcūlæ, quæ

**T**HE lion, the ass, and the fox go to hunt; a large beast is taken; being taken is ordered to be divided: the ass laying before each their single shares, the lion roared against him, seizes the ass, and butchers him. Afterwards he gives that business to the fox, who

astūtior, cū longē more cunning, when, by far  
 optimā partē prōposītā, rēser- the best part being proposed, had  
 vavisset vix mīnimam 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 docuit 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 &amp; 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 &amp; Caprā.

Of the Lion and the Goat.

LEO fortē conspicā-  
 tus capram ambulan-  
 tem editā rupe mōnet,  
 ut descendat in viridē  
 pratum; capra inquit, for-  
 tasse facerem, 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.*

MOR.

*Ne hābēas fidem omnibus;  
nam quādam non consūlunt  
tibi, sed sibi.*

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

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.*

**V**ULTUR *adsimulat, se  
celebrāre annūm  
natālem; invitat avi-  
cūlas ad cēnam: ferē  
omnes vēnīunt; accipit  
venientes magno plausu  
favōribusque: vultur la-  
nīat acceptas.*

**T**HE 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,  
qui 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.*

**A**NSERES *pascēbantur  
simul cum gruibus  
eodē agro. Grūēs,*

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

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

MOR.

*Urbē expugnātā ab ho-*  
*stibus,* inops facile subdū-  
*cit se;* at *dīvēs,* captus,  
*servit.* In bello dīvitiæ sunt  
 māgis onēri quān usui.

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 &amp; Ancillis.

Of the old Woman and her Maids:

**Q**Uædam anus habēbat  
*dōmi complūrēs*  
*ancillas,* quas quotidie  
 excitābat ad opus ad can-  
 tum galli, quem habēbat  
 dōmi, antequam lucescē-  
 ret. *Ancilla,* tandem  
*commotæ* tædio  
 quōtidiani negotii, obtrun-  
 cant gallum, sperantes jam,  
 illo necāto, sese dormitū-  
 ras usque ad mēridiē; sed  
 hæc spes decēpit eas; nam  
 hēra, ut rescivit,  
 gallum intēremptum, dein-  
 ceps jubet 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 studēt  
 evitāre grāvius malum, inci-  
 dunt in altērum diversum.

MOR.

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

## FABLE LXI.

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

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

MOR.

Sunt misēri, quos vulgus iudicat beātos; et non pauci sunt beāti, qui putānt se misērrimos. Sutor crepidārius dicit rēgem felicem, non considerans in quantas res et sollicitūdines dsitrāhitur, dum intērim ipse cantillat cum optīmā paupertāte.

**T**HE 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 resist 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 &amp; TAURO.

Of the LION and the BULL.

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

MOR.

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

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

MOR.

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

\* A very remarkable *Latinism* not easily solved.

## FABLE LXIII.

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

**T**Ædium *reptandi*  
occupāverat *testudinem*  
*si* *quis* *tollēret* *eam* in  
*cælum*, *pollicētur* *baccas*  
*rubri* *māris*. *Aquila*  
*sustūlit* *eam*; *poscit* *præ-*  
*mīum*; *et* *fōdit* *eam* *non* *ha-*  
*bentem* *unguibus*. *Ita*,  
*testūdo*, *quæ* *concupīvit*  
*vidēre* *astra*, *reliquit* *vitam*  
*in* *astris*.

**W**eariness *of* *creeping*  
had seized the *tortoise*;  
if *any one* would raise her to  
*heaven*, she promises the *pearls*  
of the *red sea*. The *eagle*  
raised her; demands the *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 sōrtē.  
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.

## FABLE LXIV.

De CANCRO & ejus  
MATRE.

Of the CRAB and his  
MOTHER.

**M**ATER mōnet cancrum  
rētrōgrādum, ut  
eat antrorsum. Fīlius  
respondet, mater, i prae,  
ſequār.

**T**HE 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 rēprehēndi.

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.

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

**T**HE 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 experitur suas  
vires, nimbōque paulatim  
evicto, emittit  
radios. Viator incipit  
æstuare, sudare, anhelare:  
tandem nequiescens progre-  
di residet sub frondoso nemore.  
Ita victoria contigit soli.

MOR.

Id sæpe obtinetur man-  
suetudine, quod non potest  
extorqueri 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**SINUS venit in sylvam,  
offendit exuvias le-  
onis, quibus indutus  
venit in pascua, terri-  
tat et fugat greges  
et armenta. Venit, qui  
perdiderat, querit suum  
asinum. Asinus, hero viso,  
accurrit, imò incur-  
rit suo rugitu. At  
herus, auriculis prehensis  
quæ extabant, inquit,  
mi aselle, possis fallere  
alios, ego novi te probe.

MOR.

Ne similes te esse, quod  
non es; ne doctum, cum  
eis indoctus; ne jactes  
te divitem et nobilem, cum  
sis pauper et ignobilis;  
et enim, vero conferto,  
ridēberis.

**T**HE 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.*

**D**Ominus alligāvit nolam  
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 vituperio ipsi.

**T**HE 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.*

**C**Amēlus, despiciens se,  
querēbatur, tauros ire  
insignēs geminis cornibus;  
se inermem esse objectum  
ceteris animalibus; orat  
Jōvem donāre cornūa sibi:  
Jūpiter rīdet stultitiam  
camēti, nec modò negat  
votum camēti, verum et  
decurtat auricūlas bestię.

**T**HE camel, despising himself,  
complained, that the bulls walk  
conspicuous for their two horns;  
that himself unarmed was exposed  
to the other animals; he entreats  
Jupiter to give horns to him:  
Jupiter laughs at the folly  
of the camel, and not only denies  
the wish of the camel, but also  
crops the ears of the beast.

MOR.

Quisque sit *contentus*  
suā *fortūnā*: etēnim  
*multi* secūti *melīōrem*,  
īncurrēre *pejōrem*.

MOR.

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

## FABLE LXIX.

De duobus AMICIS &  
URSO.

Of the two FRIENDS and  
the BEAR.

**D**UO amīci faciunt  
iter; ursus occur-  
rit in itinēre; unus scandens  
arbōrem evitat pericūlum;  
alter, cūm non esset  
spēs fugæ, procīdens,  
simūlat se mortuum. Ursus  
accēdit, et olfacit aures et  
os. Homīne continēte  
spīritum et mōtum, ursus,  
qui parcat mortūis, crēdens  
eum esse mortūum, abībat.  
Postea sōcio percontante  
quidnam bestia dixisset illi  
accumbenti in aurem, ait,  
mōnūisse hoc, ne un-  
quam facērem iter  
cum amīcis istius mōdi.

**T**WO 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 vērūm amīcum.

MOR.

Adversity and dangers  
show the true friend.

## FABLE LXX.

*De Rustico & Fortunā.**Of the Countryman and Fortune.*

**R**USTICUS, *cum*  
*arāret, offendēbat*  
 thesaurum *in* sulcis. *For-*  
*tūna vidēns, nihil hōnōris*  
*hābēri sibi, ita locūta est*  
*sēcum: thesauro rēpēto,*  
*stolidus non est gratus; at,*  
*ēō ipso thesauro āmisso,*  
*sollicitābit me primām*  
*omnium vōtis et*  
*clamōribūs.*

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

MOR.

Bēnēficio *accepto, sīmūs*  
*grati mērenti bēnē de*  
*nōbis; etēnim ingratitūdo*  
*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.*

**P**AVO *et* grus  
*cānant unā: pavo*  
 jactat *se, ostentat caudam:*  
 grus *fatētur pavōnēm*  
*esse formosissimis penīs;*  
 tāmēn *se penetrāre nubēs*  
*animōso v lātu, dum pa-*  
*vo vix supērvōlat tecta.*

**T**HE 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.

F

MOR.

Nemo contempsit alterum: cuique est sua dōs; cuique est sua virtūs: qui caret tuā virtūte, forsān habēat eam, quā tu carēās.

MOR.

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

## FABLE LXXII.

De QUERCU &  
ARUNDINE.

Of the OAK and  
the REED.

Quercus effracta validiore noto, precipitatur in flūmen, et, dum fluitat, fortē haret suis rāmis in arundine; miratur, arundinem stare incolumem in tanto turbine. Hec respondet, se esse tutam suā flexibilitate; se cedere noto, boreæ; omni flāui; nec esse mirum, 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 ferendo.

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.

**L**EO *litigat* cum  
*venatore*; *præfert suam*  
*fortitudinem fortitudinē*  
*hominis. Post longa jur-*  
*gia venator dūcit leonem*  
*ad mausolēum, in quo leo*  
*erat sculptus depōnens*  
*caput in grēmium viri.*  
*Fera negat id esse satis*  
*indicii; nam ait, hominēs*  
*sculpere quod vellent;*  
*quod si leonēs forent arti-*  
*fices, virum jam iri*  
*sculptum sub pedibus*  
*leonis.*

**T**HE lion *contends* with  
*a hunter*; he prefers his own  
*strength to the strength*  
*of a man. After long dis-*  
*putes 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 arti-*  
*ficers, that the man now would be*  
*carved under the feet*  
*of the lion.*

MOR.

Quisque, *quoad potest,*  
*et dicit, et facit id, quod*  
*putat prōdesse 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.

**P**UER *sēdēbat flens apud*  
*putēum; fur rōgat*  
*causam flendi; puer dicit,*  
*fune rupto, urnam*  
*auri incidisse 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 puerum, nec suam tunicam: quippe puer, tunicā sublātā, fugerat.

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 habebat juvenicum impatientem omnis vinculi et jugi: homo astutus rescit cornua bestię; nam petebat cornibus; tum jungit non currui, sed aratro, ne pulsaret herum calcibus, ut solebat. Ipse tenet stivam, gaudens, effecisse industriā, ut jam foret tutus et a cornibus, et ab ungulis. Sed quid evenit? Taurus subinde resistens spargendo arenam opplet os et caput rustici eā.

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 countryman with it.

MOR.

Nonnulli sunt sic intractabiles, ut nequeant tractari ullā arte, aut consilio.

MOR.

Some are so intractable, that they cannot be managed by any art, or counsel.

## FABLE LXXVI.

De SATYRO & VIATORE.

Of the SATYR and the TRAVELLER.

**S**Atyrus, qui olim erat habitus Dēus nēmōrum, mīserātus 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 fā-cēret, inquit, ut frigescat. Tum continūō satyrus, ējiciens viatōrem, inquit, nōlo, ut ille sit in meo antro, cui sit tam dīversum ōs.

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

MOR.

Evitā bilinguem hōminem, qui est Proteus in sermōne.

MOR.

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

## FABLE LXXVII.

De TAURO & MURE.

Of the BULL and the MOUSE.

**M**US mōmordērat pēdēm tauri, fū-giens in suum antrum. Taurus vibrat cornūā, querit hostem, videt nus-quam. Mus irridet eum;

**T**HE mouse had bitten the foot of the bull, fly-ing into his hole. The bull brandishes his horns, seeks his enemy, sees him no where. The mouse laughs at him;

inquit, *quia es rōbustus, ac vastus, idcirco non contempseris 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.

Nemo pendat hostem flocci.

MOR.

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

### FABLE LXXVIII.

*De RUSTICO & HERCULE.*

*Of the COUNTRYMAN and HERCULES.*

**C**URRUS *rustici* 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.]

**T**HE waggon of a countryman 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 Pismire.*

**C**UM *cicāda* cantet per æstātem, *formīca* exercet suam messem trā-

**W**HEN the grasshopper sings in the summer, the ant exercises her harvest, dra-



*Æns grana in antrum, quæ rēpōnit in hyēmē. Brumā sævientē, famēlica cicāda vēnit ad formīcam, & mendīcat victum. Formīca rēnūit, dictitans, sese labōrāvisse, dum illa cantābat.*

*ing the grains into a hole, which she lays up for winter. The winter raging, the famished grasshopper comes to the ant, and begs victuals. The ant refuses, saying, that she had laboured, whilst she was singing.*

MOR.

*Qui est segnis in juventā, ēgēbit in senectā; et qui non parcit, mox mendicābit;*

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 &amp; LEONE.

Of the DOG and the LION.

**C**ANIS 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 quidēm hābēs tuas epūlas, sed, stolidē, hābēs etiam vincūla; esto tu servus, qui pōtēs servīre; ego quidēm sum līber, nec vōlo servīre.

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

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.*

**F**Lūviālis piscis est correptus per vim flūminis in mǎre, ubi effērēns suam nōbilitātem, pendēbat 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 glōriæ, ut ipsi jactent se. Sed laus sui ōris non datur homīni laudi, at excipitur cum rīsu auditōrum.

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

MOR.

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

## FABLE LXXXII.

*De Pardo & Vulpeculā.**Of the Leopard and the Fox.*

**P**ardus, cui est pictum tergum, catēris fēris, etiā leōnibus despectis ab eo, intumescēbat. Vulpēcūla accēdit ad hunc, suadet non superbire, dīcens quīdem, illi esse speciōsam pellem, verò sibi esse speciōsam mentem,

**T**HE 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 discrimen et ordo bonorum: bonæ corporis præstant bonis fortunæ; sed bonæ animi sunt præferenda 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.

## FABLE LXXXIII.

De VULPE &amp; FELE.

Of the Fox and the CAT.

CUM vulpēs in collōquio, quod illi erat cum fēlē, jactāret, sibi esse vāriās technas, adeo ut hāberet vcl peram rēfertam dōlis: autem fēlis respondit, sibi esse duntaxāt unīcam artem, cui fidēret, si esset quid discrimīnis. Intēr confabulandūm, repente tumultūs canum accurrentium audītūr: ibi fēlis subsilit in altissimam arbōrem; intērim vulpēs, cincta canibus, capitur.

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

MOR.

Fabūla innūit, nōnnūquam unīcum consilium, modò sit vērūm, et effīcax, esse præstābilīusquāmplūrēs dōlos, et frivōla consiliā.

MOR.

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

## FABLE LXXXIV.

De REGE &amp; SIMIIS.

Of the KING and the APES.

**Q**uidam Ægyptius rex instituit aliquot simias, ut perdiscerent actionem saltandi. Nam, ut nullum animal accedit propius ad figuram hominis, ita nec aliud imitatur humanos actus aut melius, aut libentius. Itaque protinus edoctæ artem saltandi cepērunt saltare, indutæ purpureis vestimentis, ac personatæ; et spectaculum jam placēbat longō tempore in miram modum; donec quispiam è spectatōribus factus abjecit nūcēs in medium, quas habēbat clanculum in locūlis. Ibi statim simiæ, simul atque vīdissent nūces, oblītæ chorææ, cepērunt esse id, quod fuerant antea, ac repente è saltatricibus redierunt in simias; et, personis et vestibus dilaceratis, pugnabant inter se pro nūcibus, non sine maximo risu spectatōrum.

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.*

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

**T**WO 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.*

**C**ORVUS comitatur lūpōs per ardua jūga montium; postulat partem prædæ sibi, quia secūsus esset, et non destituisset eos ullo tempore. Deinde est repulsus à lūpis, quia non minus voraret exta luporum, si occiderentur, quàm exta cæterorum animalium.

**T**HE 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 agamus est  
semper inspiciendum; sed  
quo animo simus, cum  
agamus.

MOR.

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

## FABLE LXXXVII.

De MURE nato in  
Cistā.

Of the MOUSE born in  
a Chest.

**M**US natus in cistā  
duxerat ferē omnem  
vitam ibi, fastus nūcibus,  
quæ solēbant servāri in  
eā. Autem, dum ludens  
circa oras cistæ  
decidisset, et quæreret  
ascensum, reperit epulās  
lautissimē parātās, quas  
cum cœpisset gustāre,  
inquit, quā stolidus fui  
hactenus, qui credēbam  
esse nihil in tōto  
orbē melius meā cistulā?  
Ecce! quā vescor suavī-  
oribus cibus hīc!

**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 fabula indicat, pa-  
triam non diligendam itā,  
ut non adeamus eā locā,  
ubi possimus 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 nasceretur  
absque aristis.*

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

**Q**UIDAM rusticus impetraverat a Cerere, ut triticum nasceretur absque aristis, ne lederet manus metentium et triturantium; quod, cum inaruit, est defastum à minutis avibus: tum rusticus inquit, quam dignè patiör! Qui causam parvæ commoditatis perdidit etiam maximam emolumentam.

**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.

Fabula indicat, parva incommoda [esse] pensanda majori utilitate.

MOR.

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

## FABLE LXXXIX.

*De ACCIPITRE inséquente  
COLUMBAM.*

*Of the HAWK pursuing  
the PIGEON.*

**C**UM accipiter inséqueretur columbam præcipiti volatu, ingressus quandam villam est captus à rustico, quem obsécrabat blandè, ut remitteret se; nam, inquit, non lesi te. Cui rusticus respondit, nec hæc læserat te.

**W**HEN 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*  
*puniri merito, qui cōnan-*  
*tur lędere innocentęs.*

MOR.

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

## FABLE XC.

*De RUSTICO transi-*  
*tũro AMNEM.*

*Of the COUNTRYMAN about to*  
*pass over a RIVER.*

**R**Usticus *transitũrus*  
*torrentem, qui fortę*  
*excręverat imbribus,*  
*quęrebatur vřdum, et cũm*  
*tentāvisset eam partem*  
*fluminis, quę vidębatur*  
*quiętior, et placidior,*  
*rępęrit eam altiorem, quęm*  
*fuęrat opinātus; rursus*  
*řdinvęnit bręviorem, et*  
*tũtiorem partem; řbř flũ-*  
*vius decũrrebatur majõri*  
*strępřtu aquarũ: tum*  
*inquit sęcum, quęm*  
*tũtiũs possũmus crędęre*  
*nostram vitam in clamõsis*  
*aquis, quęm in quiętis et*  
*silęntibus.*

**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.

Admõnęmur *hęc*  
*fabũla, ut extimescãmus*  
*hõminęs verbõsõs, et mř-*  
*nãces, mřnũs quęm quiętos.*

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.*

**C**olumbă interrogatā à picā, quid inducēret eam, ut nidificāret semper in eōdem locō, cū ejus pulli semper surripērentur inde, respondit, simplicitas.

**T**HE 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 fabūla indicat, bonōs virōs sæpe decipi facilē.

MOR.

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

## FABLE XCII.

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

**A**sinus et vitulus, cū pascērentur in eōdem prato, præsentiebant hostilem exercitum adventāre sonitu campāne. Tum vitulus inquit, O sodālis, fugiāmus hinc, ne hostēs abducant nos captivos; cui asinus respondit, fuge tu, quem hostēs consuēverunt occidēre, et esse: nihil interest asini, cui ubique eādē conditio ferēdi oneris est prōposita.

**T**HE 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 fabūla admōnet servos, ne formident

MOR.

This fable warns servants, not to fear

*magnō spē mutāre dōmīnos, modō futūri non sint detēriōrēs priōribūs.* *greatly to change their masters, provided the future may not be worse than the former.*

## FABLE XCIII.

*De VULPE & MULIERIBUS ēdentibus Gallīnas.*

*Of the Fox and the Women eating Hens.*

**V**ulpēs transiēns juxta quandam villam, conspexit cātervam muliērum cōmēdentem alto silentio plurimas gallīnas spīfārē assātas: ad quas conversa inquit, qui clamōres et latrātus canum esset contra me, si ego facerēm, quod vos facitis? Cui quaedam 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 attinet ad tē. Ne furāre; esto contentus tuis rēbus.*

MOR.

*What is mine does not belong to you. Do not steal; be content with your own things.*

## FABLE XCIV.

*De pinguibus CAPONIBUS & macro.*

*Of the fat CAPONS and the lean.*

**Q**uidam vir nutricaverat complūres capōnēs in eodem ornithoboscio; qui omnes sunt effecti pingues

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

*fratē ūnum, quem fratres irridēbant, ut macilentum. Dōminus acceptūrus nōbilēs hospites lauto et sumptuōso convīvio, impērat cōquō, ut intērimat, et cōquat ex his, quos invēnerit pinguiōres. Pinguēs audientēs hoc afflictabant sēsē, dīcentēs, O si nos fuissēmus macilenti!*

MOR.

*Hæc fabūla est conficta in solāmēn paupērum, 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 hearing 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, rēprehenso Ciconiā.*

**C**Ygnus mōriens inter-rōgābātur à ciconiā, cur in morte, quam cætēra animālia adēd exhorrent, ēmittēret sōnōs multō suaviōrēs, quàm in omni vītā; cūm potiūs debēret esse mæstus. Cui cygnus inquit, quīā non cruciābor ampliūs curā quærendi cībī.

MOR.

*Hæc fabūla admōnēt, ne formīdēmus mortem; quā omnes misēriæ præsentis vitæ præcīduntur.*

*Of the SWAN singing in Death. rēproved by the Stork.*

**T**HE swan dying was asked 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 tormented any more with the care of seeking meat.

MOR.

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

## FABLE XCVI.

*De TRABE & BOBUS  
trahentibus eam.*

*Of the BEAM and the OXEN  
drawing it.*

**U**Lmēa trabs conquē-  
rēbātur de bōbus,  
dīcens, O ingrāti, ego alūi  
vos multo tempore meis  
frondibus; vērō vos trahitis  
me vestram nutrīcem per  
saxa et luta. Cui  
bōvēs: nostra suspīria et  
gēmītūs et stimūlus,  
quo pungimur, pos-  
sunt dōcere te, quōd trā-  
himus te invīti.

**A**N 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.

Hæc fabūla dōcēt nos,  
ne excandescāmus in  
ēōs, qui lædunt nos, non  
suā 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,  
quā̄m Serpens.*

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

**A**nguillā interrōgābat  
serpentem, cur, cūm  
essent simīlēs atq. cognāti;  
hōmīnes tāmēn insēquērentur  
sē pōtīūs, quā̄m illam:  
cui serpens inquit, quia  
rārō lædunt me impū-  
nē.

**T**HE 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 indicat,  
 ěōs solĕre lædi mīnūs,  
 qui ulciscuntŭr.

MOR.

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

## FABLE XCVIII.

De ASINO, SIMIA, &  
 TALPA.

Of the Ass, the APE, and  
 the MOLE.

**A** Sīnō conquĕrente, quòd  
 cārĕret cornībus; vĕrō  
 sīmīā, quòd caudā deesset  
 sībi; talpa inquit, ta-  
 cĕte, cŭm vīdeātis me esse  
 captum oculīs.

**T**HE 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  
 ěōs, qui non sunt contenti  
 suā sortē; qui,  
 sī consīderārent infortu-  
 nīa aliōrum, tōlĕrārent suā  
 æquiōrē animō.

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.

**Q**UIDAM nauta dĕprĕ-  
 hensus in mārī subītā  
 et arā tempestāte, cĕtĕris  
 ejus sōcīs implorantibus  
 auxilium dīversōrum  
 sanctōrum, inquit, nescītis  
 quod pĕtītis; etĕnim  
 antĕquam isti sancti confĕ-

**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 imminenti* procellā.  
*Confūgite* igitur ad *Eum,*  
*qui,* absque *adminicūlo*  
*alterius* poterit liberare  
nos à tantis *mālis.* Igitur,  
*auxiliō* Omnipotentis  
*Dei* invocato, *illīco*  
procella *cessavit.*

MOR.

Ne confūgito ad imbecilliōres,  
*ūbī* auxilium  
*fortentiōris* potest haberi.

take themselves to God for our  
deliverance, we shall be overwhelmed  
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. Therefore,  
the help of Almighty  
God being invoked, immediately  
the storm ceased.

MOR.

Do not fly to the weaker,  
where the help  
of a stronger can be had.

## FABLE C.

*De Piscibus desilientibus è*  
*Sartagine in Prunas.*

**P**iscēs adhuc vivī cōquēbantur  
in sartagine ferventi oleo: unus  
quōrum inquit, *fratres,* fugiāmus  
*hinc,* ne *pereāmus.* Tum  
*omnēs* pariter *exilientes*  
*è sartagine* decidērunt  
*in ardentē prunas.* Igitur  
*affecti* majore dolore  
damnābant *consilium,* quod  
*cēperant,* dicentēs, *quanto*  
*atrociori* mortē nunc  
*perimus!*

MOR.

*Hęc fabūla* admōnēt nos,  
ut *vitemus* præsentiā  
*pericūla* itā, ne *incidāmus*  
*in grāviora.*

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

**F**ishes yet alive were cooking  
in a frying-pan with scalding  
oil: one of which  
said, *O brethren,* let us fly  
*hence,* that we may not perish.  
Then all at the same time  
leaping 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 dangers  
so, that we may not fall into  
more grievous.

## FABLE CI.

*De Quadrupēdibus inēuntibus Sōciētātem cum Piscibus adversus Avēs.*

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

**Q**UADRUPĒDĒS, cū bellum esset indictum sibi ab avibus, inēunt fœdus cum piscibus, ut tuērentur sē eōrum auxiliō à furōre avium. Autem, cū expectārent optāta auxilia, pisces nēgānt, sē posse accēdere ad sē pēr terram.

**T**HE 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.

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

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.*

**Q**UIDAM vīr admōdum facētus, audiens suum amicum adsumptum ad dignitātem cardinalātūs, accessit ad eum gratiā gratūlandi: qui tumīdus 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, quamprimum estis asscūti dignitates hujus modi, ita amittitis visum, auditumque, et ceteros sensus, ut non amplius dignoscatis pristinos amicos.

MOR.

Hæc fabula notat eos, qui, sublāti 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 Aquilā &amp; Picā.

Of the Eagle and the Magpie.

Picā interrōgabat aquilam, ut acciperet se inter suos familiarēs et domesticos; quando mereretur id, cum pulchritudine corpōris, tum volubilitate linguæ ad perāgenda mandata. Cui aquila respondit, facerem hoc, nisi vererer, ne efferrēs cuncta tuā loquacitate, quæ fiant intrā meam tēgulam.

MOR.

Hæc fabula monet, linguaces et garrulos hominēs non [esse] hāc ndos dōmi.

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 ĩneũntẽ amĩci-  
tĩam cum Hirundĩne.*

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

**T**URDUS glōriābātur,  
se contraxisse  
amĩcitĩam cum hirundĩne;  
cui mater inquit, fili,  
ẽs stultus, si crẽdās,  
te posse convĩvẽre cum  
eā, cũm uterque vestrũm  
sõlẽat appetẽre diversa lõ-  
ca; etẽnim tu delectāris  
frigĩdis locĩs, illā tepĩdĩs.

**T**HE 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 pla-  
ces; for you are delighted  
with cold places, she with warm.

MOR.

Monẽmũr hāc fabũlā,  
nẽ faciāmus ẽos amĩcos  
nõbĩs, quõrum vita dis-  
sentit à nostrā.

MOR.

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

## FABLE CV.

*De quodam Dĩvĩte et  
Servo.*

*Of a certain Rich Man and  
his Servant.*

**E**RAT quĩdam dĩvẽs  
hābẽns servum tardi  
ingẽnĩi, quem sõlẽbat  
nuncũpāre rẽgem stultõrum  
ille sape irrĩtātus his  
verbĩs stātũit rẽfẽrre p̃ar  
hẽrõ; etẽnim sẽmel con-  
vẽrsus in hẽrum inquit,  
ũtinam essem rex  
stultõrum; etẽnim nullum  
impẽrium in toto orbe  
terrārum esset latius

**T**HERE was a certain rich man  
having a servant of slow  
wit, whom he used  
to call the king of fools:  
he often irritated at these  
words resolved to return the like  
to his master; for once turn-  
ed upon his master he said,  
I wish I was the king  
of fools; for no  
empire in the whole uni-  
verse would be more extensive

meo; et tu quoque sub-  
esses meo imperio.

than mine; and you also would  
be under my government.

MOR.

Fabŭla indicat, stultum  
sæpe loqui oportūnē.

MOR.

The fable shows, that a fool  
often speaks pertinently.

### FABLE CVI.

De Urbānis CANIBUS in-  
sēquentibus Villāticum.

Of the City Dogs pursu-  
ing the Village One.

**C**Omplūres urbāni cānēs  
insēquēbantur quendam  
villāticum præcipiti cursu;  
quōs ille diu fūgit;  
nec ausus est rēpugnāre:  
āt ūbi conversus ad eos  
insēquentēs substitit; et ipse  
quōque cepit ostendēre  
dentes: omnes pariter  
substitērunt, nec aliquis  
urbānōrum audēbat appro-  
pinqūare illi. Tunc impē-  
rātor exercītūs, qui fortē  
adērat ibi, conversus ad suos  
mīlites, inquit, commilitō-  
nēs, hoc spectaculum ad-  
mōnet nōs, nē fūgiāmus,  
cū videāmūs presentiora  
pericūla immīnere nobis  
fūgentibus, quā refug-  
nantibus.

**M**ANY 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.

**T**Estudo, *conspicāta*  
rānas quæ pascēban-  
tur in eōdem stagno, ādeò  
lēves, agilēsq̄ue, ut facilè  
prōsilirent quōlibet, et  
saltārent longissimē, accusa-  
bāt natūram, 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  
méliūs ferre ōnūs, quo  
sum munīta ad omnes ictūs,  
quàm subīre tot discrīmīna  
mortis?

MOR.

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

**T**HE 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 völentibus  
ēruere Quercum.*

*Of the DORMICE willing  
to overturn the Oak.*

**G**Lirēs destināverant  
ēruere quercum, glan-  
diferām arborem, denti-  
bus; quò habē-  
rent cibum paratiōrem, nē  
cōgērentur tōtīes  
ascendere et dēscendere  
gratiā victūs. Sed  
quīdam ex his, qui longē  
anteibat cætēros etāte, et  
expērientiā rerum, ab-  
sterruit eos, dicens, si nunc  
interficimus nostram nu-  
tricem, quis præbēbit ali-  
menta nobis, ac nostris  
annis futūrīs?

**T**HE 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, prū-  
dentem vīrum dēbere intuēri  
non mōdò præsentia, vērūm  
longē prospicere futūrā.

MOR.

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

## FABLE CIX.

*De CANE & HERO.*

*Of the DOG and his MASTER.*

**Q**uidam habēns canēm,  
quo diligēretur  
illo magis, sēmpēr pascēbat  
eum suis manibus, et  
solvēbat ligātum; autem jū-  
lēbat ligāri et verberāri  
à servo, 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 vērberāri, 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 vērberātus; respondit, pūto id factum à te, quod servus fācit tuo jussu.

MOR.

Fabūla indicat, eos [esse] hābēndos malēfactōres, qui fuere 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.

**M**agnus timor incesserat aves, ne scarabæi occiderent eas balistā, à quibus audiverant magnam vim pilārum fuisse fabricatam in sterquiliniō summō labōrē. Tum passer inquit, nōlītē expavescere; etēnim quōmōdo potuerint jaccere pilas volāntēs per āera in nos, cūm vix trāhānt eas per terram magno molīmine?

**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.

## FABLE CXI.

De URSO &amp; APIBUS.

Of the BEAR and the BEES.

URSUS ictus ab āpe est percītus tantā irā, ut discerpēret tōtā alveāriā unguibus, in quibus āpes mellificaverant. Tunc unīversæ āpes, cūm vidērent suās dōmōs dīrūt, cībāria auferri, filios necāri, subito impētū invādentēs ursūm, pēnē necāvēre aculēis; qui vix elāpsūs ex eārum mānibus, dīcēbat sēcum, quantō ērāt meliūs tolerārē aculēum unīus apīs, quā concītāre tot hostēs in me meā iracundiā?

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.

Hæc fabŭla indicat esse longē meliūs sustinērē injuriā unīus, quā, dum volūmus pūnīre unūm, comparāre multos inimicos.

MOR.

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

## FABLE CXII.

De MILITE & duobus  
EQUIS.

Of the SOLDIER and the two  
HORSES.

**M**iles habens optimum equum, emit alium nequicquam suam illi bonitate, quem nutrebat multo diligentius, quam priorem. Tum posterior ait sic priori, cur dominus curat me impensius, quam te: cum sim comparandus tibi neque pulchritudine, neque robore, neque velocitate? Cui ille inquit, hæc est natura hominum, ut sint semper benigniores in novos hospites.

**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.

Hæc fabula indicat amentiam hominum, qui solent anteprehere nova veteribus, etiamsi sint deteriora.

MOR.

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

## FABLE CXIII.

De Aucupe & Fringilla.

Of the Fowler and the Chaffinch.

**A**UCEPS tendebat retia volucribus, et effuderat largam escam illis in aream; tamen non capiebat aves pascentes; quia videbantur paucæ

**T**HE fowler had stretched his nets for the birds, and had spread out much food for them in a void place; yet he did not catch the birds feeding; because they seemed few

sibi; quibus pastis, ac avolantibus, aliæ adveniunt fastum; quas quôq. neglexit caphere propter paucitatem. Hoc ordine servato per totum diem, ac aliis adveniens, aliis abeuntibus, illô semper expectantem majorem prædam, tandem cepit advesperascere: tunc auceps, spe amissâ capiendi multas, cum jam esset tempus quiescendi, attrahens suâ retiâ, cepit tantum unam fringillam, quæ infelix avis remanserat in arêa.

to him; which being fed, and flying away, others come to feed; which also he neglected to catch for their fewness. This order being kept through the whole day, and some coming, others going away, he always expecting greater plunder, at length it began to grow late: then the fowler, the hope being lost of catching many, when now it was time of leaving off, drawing his nets, caught only one chaffinch, which unhappy bird had remained in the void place.

MOR.

Hæc fabula indicat, eos sæpe vix posse caphere 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 &amp; CANE.

Of the SWINE and the DOG.

SUS irrîdebat odori-sequum canem, qui adûlabatur dômno murmure et caudâ, à quo fuerat instructus ad aucupatoriâ artem multis verbëribus et vellicatiônibus aurium: cui canis inquit, insânë, nescis quæ sum consëcûtus ex illis verbëribus; etenim per eâ vescor stavisintâ

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 fowling art with many stripes and flucks 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 fabŭla 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 Bōŭm.

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

TRabs, quæ vēhēbā-  
tur curru, incrēpābat  
bōvēs, ut lentūlos, dīcens,  
pigri, currite, nam portātis  
lēve onus; cui  
bōvēs respondērunt, irrī-  
dēs nos? Ignōras,  
quæ pœna mānet te.  
Nos dēpōnēmus hoc ōnus  
cītō; autem tum tu cōgē-  
ris sustinēre, quoad rum-  
pāris. Trabs indōlūit,  
nec ausa est ampliŭs la-  
cessere 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 fabŭla mōnet  
quemlibet, ne insultet  
calamitatibus aliōrum,  
eum 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.*

**C**ARDŪĒLĪS *interrögatã à puëro, à quo fũerãt hãbita suis dēlicĭis, et nutrĭta suavibus cĭbis, cur, ēgressa caveã, nollet rēgrēdi, inquit, ut possĭm pascēre meo arbitrãtu, non tuo.*

**T**HE 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.

*Hęc fabŭla indicat, libertãtem vitę antēpōnēndam cunctis dēlicĭis.*

MOR.

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

## FABLE CXVII.

*De Scurrã & Episcöpõ.*

*Of the Jester and the Bishop.*

**S**CURRA *accēdens ad quendam episcöpum, dĭvitem quidem, sed avãrum, cãlendis\* Januarii, petēbat aurẽum numismã nōmine strenę: antistēs dixit, hōminem insãnrē, qui crēdēret, tantam pecūniã dãri sĭbi in strenam. Tum scurrã cœpit cfflagĭtãre argentẽum nummum; sed, cŭm ille dĭcēret, hoc vidērĭ nĭmiũ sĭbi, orãbat, ut tradēret sĭbi ærẽum quadrantem: sed cŭm non posset*

**A**JESTER *coming to a certain bishop, rich indeed, but covetous, on the calends of January, asked a golden piece of money in the name of a new year's gift: the prelate said, that the man was mad, who believed, that so much money would be given him for a new year's gift. Then the jester began to beg a silver piece of money; but when he said, that this seemed too much to him, he prayed, that he would give him a brass farthing; but when he was not able*

\* *s. e.* The first day of January.

*extorquere hunc ab episcopo, inquit, reverendè pater, impertì mē tuā bēnēdictiōne pro strenā: tunc episcopus inquit, fili, flecte tua gēnua ut bēnēdicam tibi. At scurra inquit, ego nōlo tuam tam vīlem bēnēdictiōnem; etēnim si vālēret ærēum nummum, prōfectō nunquam concēdērēs eam mīhi.*

MOR.

*Hæc fabūla est conficta contrā eos episcopos et sacerdotes, qui æstimant opēs et divitiās plūris, 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.*

**F***Erē omnes avēs, invitātæ ad nuptias aquilæ, fērēbant indignē, upūpam præferrī cætēris, quia esset insignis cōrōnā, et ornāta versicōloribus pennis; cum semper esset solīta vōlitāre inter stercōrā et sordēs.*

MOR.

*Hæc fabūla arguit stultitiām eōrum, qui in honorandis hominibus potius*

**A***lmost 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.

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

sōlēant observāre nītōrem  
vestium, et prāstantiam  
forinæ, quā virtūtēs  
et mōrēs.

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

## FABLE CXIX.

De SACERDOTE &  
PYRIS.

Of the PRIEST and  
the PEARS.

**Q**uidam gulōsus sacērdos  
proficiscens extra patri-  
am ad nuptiās, ad quas  
fuerat invitatus, reperit  
acervum pirōrum in  
itinere, quorum attigit  
ne unum quidem; quin pō-  
tius habens eā ludibrio,  
conspersit urīnā; et enim  
indignābatur, cibos hujus-  
modi offerri in itinere,  
qui accēdēbat ad lautas  
epulās. Sed cū offendisset  
in itinere quendam  
torrentem itā auctum  
imbribus, ut non pos-  
set transire eum sine  
periculō vitæ, constituit  
redire domū: autem re-  
vertens jejūnus fuit oppressus  
tantā famē, ut nisi  
comēdisset illa pirā, quæ  
consperserat urīnā; cū  
non invēniret 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 fabula admōnēt,  
nihil esse contemnendum,  
cū 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 aliquando esse usūi.      abject, which may not sometimes be of use.

## FABLE CXX.

De Porco &amp; Equo.

Of the Hog and the Horse:

**P**orcus conspiciens equum bellatoris, qui cataphractus prōdibat ad pugnam, inquit, stultē, quō propērās? etēnim fortasse moriēris in pugnā. Cui equus respondit, cultellus adimet vitam tibi, impinguāto inter lutum et sordes cū gesseris nihil dignum laudē; vērō glōria cōmitabitur meam mortem.

MOR.

Hæc fabula innuit, esse honestius occumbere, rebus gestis præclarē, quā prōtrahere vitam actam turpiter.

**T**HE hog beholding the horse of a warrior, who armed was marching to battle, 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 Coriario ementē Pellem Ursi nondum capti à Venatore.

Of the Tanner buying the Skin of a Bear not yet taken by the Huntsman.

**C**oriarius accedens ad venatorem emit pellem ursi ab eo, et protulit pecuniam pro eā. Ille dixit,

**T**HE 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 presentia; ceterum postmodum profecturum venatum, et, ursu interfec-  
to, pollicetur, se daturum pellem illius ei. Coriarius profectus in sylvam, ascendit altissimam arborem, ut inde prospiceret certamen ursi et venatoris. Venator intripidus, profectus ad antrum ubi ursus latebat, canibus immissis, compulit illum exire, qui, ictu venatoris evitato, prostravit eum humi. Tunc venator sciens, hanc feram non savire in cadavera, suo anhelitu retento, simulabat se mortuum. Ursus olfaciens, cum deprehenderet illum, nec spirantem naso, nec ore, abscessit. Coriarius, cum perspiceret feram abesse, ac adesse nihil amplius periculi, deducens se ex arbore, et accedens ad venatorem, qui audebat nondum surgere, monebat illum, ut surgeret: deinde interrogavit, quid ursus esset locutus ei ad aurem. Cui venator inquit, monuit me, ne vellem deinceps vendere pellem ursi, nisi prius ceperrim 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, incerta non habēnda pro certis.

MOR.

This fable shows, that uncertain things are not to be accounted for certain.

## FABLE CXXII.

De Erēmītā &amp; Milītē.

Of the Hermit and the Soldier.

**Q**UĪdam erēmīta, vir sanctissimæ vitæ, horribatur militem, ut, seculari militiā relicta, quam pauci exercent absque offensā Dēi, et discrimine vitæ, tandem traderet se quieti corporis, et consuleret salutē animæ. Cui milēs inquit, pater, faciam quod monēs; nam est verum, quod hoc tempore milites neque audent exigere stipendiā, licet sint exigua, neque prædari.

**A** Certain hermit, a man of a most holy life, advised a soldier, that, secular war being left, which few practise without offence 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 renūciare vitiis, quia illi non possunt exercere illā amplius.

MOR.

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

## FABLE CXXIII.

*De Viro & Uxore bigamis.*

*Of a Man and Wife twice married.*

**Q**uidam vir, suā uxore dēfunktā, quam valde dilexērāt, duxit altērām, et ipsam viduam; quæ assidūē objiciēbat ei virtūtes et fortia facinōra priōris mariti: cui, ut referret pār, ipse quoque referēbat probatissimos mōrēs, et insignem pudicitiam dēfunktæ uxōris. Autem quodam diē, irāta suo viro, dedit partem capōnis, quem coxērāt in cœnam utriūsque, pauperi pietētielēemosynam, dicens, do hoc tibi pro animā mei priōris vīri; quod maritus audiēns, paupere accersito ab eo, dedit reliquum capōnis ei, dicens, et ego quoque do hoc tibi pro animā meæ dēfunktæ uxōris. Sic illi, dum alter cūpit nocere altēri, tandem non habuerunt quod cœnarent.

MOR.

Hæc fabūla mōnet, non esse pugnandum contra eos, qui possunt vindicāre se optimē.

**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.*

**L**EO, *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 bēficiū; quod cū mus fēcisset promptē, rogāvit leōnem, ut tradēret filiā sibi in uxōrem: leo non abnūit, ut faceret rem gratam suo benefactori. Autem nōva nupta veniēns ad vīrum, cū non vidēret eum, cāsu pressit illum suo pedē, et contrivit.*

**T**HE 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.

*Hæc fabūla indicat, matrimōnia et cætēra consortia imprōbānda, quæ contrāhuntur ab impārībūs.*

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.*

**U**Lmus *nāta in ripā flūminis irridēbat siler proximum sibi, ut debīle, et infirmum,*

**A**N 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 amnis multos annos. Autem ulmus tandem perfracta maximā violentiā undarum, trahēbatur ab aquis: cui siler rīdens, inquit, vicīna, cur deseris me? ubi nunc est tua fortitudo?*

## MOR.

*Fabula indicat eos esse sapientiōres, qui cēdunt potentiōribus, quā[m] [illi] qui volētes 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**ERAINGEMISCEBAT, SE ESSE mollem, et procreatam penetrabilem cuicumque levissimo ictui. Autem videns lateres factos ex luto, molliōres multo; se pervēnisse in tantam duritiem calore ignis; ut perdurarent multa secula, 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 dēnēgātum nobis a na-  
tūrā.

MOR.

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

## FABLE CXXVII.

De Agricōlā affectante  
mīlītiā,  
& mercātūrā.

Of the Farmer earnestly  
desiring war,  
and merchandise.

QUĪdam agricōla fērēbat  
agre, se assidūē volvēre  
terram, nec pervenīre ad  
magnas dīvītiās suis per-  
pētūīs labōrībūs; cūm vī-  
dēret nonnullos milītes, qui  
ītā auxērānt rem  
bello, ut incēdērent bēnē  
indūti, et, nutrīti lautīs  
epūlis, āgērent beātā  
vitā. Igītur, suis ovībūs  
vendītīs cum capris ac  
bōbus, ēmit equos et  
arma, et prōfectus est in  
mīlītiā; ubi, cūm esset  
fugnātus malē à suo im-  
pērātōre, non solum perdidit  
quæ hābēbat, sed etiā  
rēcēpit multa vulnēra.  
Quāre, mīlītiā dam-  
nātā, statūit exercēre  
mercātūrā, ut in quā  
existimābāt esse majus  
lucrum, et mīnōrem  
labōrem. Igītur, fradīs  
vendītīs, cum implēvisset  
navim mercībūs, cōpērāt  
navīgāre; 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 pēriēre 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.

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

MOR.

*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 fērens indignē, quendam scurram honōrāri et amicīri pulchris vestibus, quia edēbat magnos sōnōs ventris, accessit ad magistrātus, pētens ne velent honōrāre se mīnus, quā scurram; et cū magistrātūs admīrāntes interrōgārent, cur dūceret se itā dignum honōre, inquit, quia emitto majōres crepitūs ventris, quā scurra, et eōs absque fetōre.

**T**HE 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.*

*ſervigili* custodiã, *implo-*  
*rãbat* auxiliũ *dæmonis*,  
*qui sæpẽnũmero* affũit illi,  
*et libẽravit* eum è multis  
*ſerĩculis*. Tandem *dæmon*  
*appãruit* ei itẽrum *deprẽ-*  
*henſo*, et *imploranti* sũlitũ  
*auxiliũ*, hãbens magnum  
*fascem calcẽdrũ* pertũsõ-  
*rum*, *super hũmẽrõs*, *dĩcens*,  
*amicẽ*, *non poſſum* esse  
*auxilio* tibi *ampliũs*;  
*etẽnim ſeragrãvi* tot  
*lõca* pro *libẽrando* te,  
*ut contrĩverim* omnes hos  
*calcẽos*, et *ẽtĩam* nulla *ſe-*  
*cũnia* *supẽrẽst* mihi, *quã*  
*vãlẽam* *compãrãre* alĩos;  
*quare ſerĩbĩs*.

MOR.

Hęc *fabũla* admõnet,  
*ne existimẽmus* *noſtra*  
*peccãta* *fõre* *ſemper* *impũ-*  
*nĩta*.

with a watchful guard, *im-*  
*plored* the help of the devil,  
who oftentimes helped him,  
and delivered him out of many  
dangers. At length the devil  
appeared to him again ta-  
ken, 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 mo-  
ney 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 unpunish-  
ed.

## FABLE CXXXI.

*De Avĩbus võlentĩbus*  
*ẽligẽre plũres Rẽges*.

*Of the Birds being willing*  
*to choose more Kings*.

**A**Ves *consultãbant*  
*de ẽligendis* pluribus  
*regĩbus*, *cũm aquĩla* sõla  
*non poſſet* *rẽgẽre* tantos  
*grẽges volũcrũ*, et *fẽ-*  
*cĩssent* sãtis *võto*, nisi  
*deſtĩtĩssent* à *consilio*,  
*mõnĩtu* *cornĩcis*, *quæ*,  
*cũm causã* *interrõgãbãtur*,

**T**HE 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 dūcēret plūres  
rēges ēlīgēndos, 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 dōcet esse  
longē mēliūs gūbernāri 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 pudīca et  
amantissima viri, fērēbat  
ægrē, mārītum detinē-  
ri adversā valetūdīne; la-  
mentābātur, ingemiscēbat,  
et, ut testārētur suum  
amōrem in virum, rōgābat  
mortem, ut, si esset ereptū-  
ra marītum sibi,  
pōtiūs vellet occīdēre sē,  
quàm illum. Inter hæc  
verbā, cernit mortem venī-  
entem horribili aspectu,  
timōre cuius perter-  
rita, et jam pænītens sui  
vōti, inquit, ego non sum,  
quem pētis; jacet in  
lecto, quem venīsti  
occīsūra.

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 co-  
ming 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 ādeo amāntem  
amīci, qui non mālit  
esse bēnē sibi, quām 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.

## FABLE CXXXIII.

*De Adolescente cānente in  
funēre Matris.*

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

**Q**uidam vir prōsēquē-  
bātur defunctam  
uxōrem, quæ effērēbā-  
tur ad sēpŭlchrum  
lachrymis et flētibus; verò  
ejus fīlius 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  
gratīs? 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,  
omnia non esse decōra om-  
nibus.

MOR.

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

## FABLE CXXXIV.

*De zelotypo Viro, qui dēderat Uxōrem custōdiendam.*

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

**Z**elotypus vir dēderat uxōrem, quam compererat vīvere p̄arūm pudicē, cuidam amīco, cui fidēret plurīmum, custōdiendam, pollicītus ingentem pecūniam, si observāret eam itā diligētē, ut nullo mōdo violāret conjugālem copulam. At ille, ubi expertus esset hanc custōdiam n̄mis difficīlem aliquot dies, et comperisset suum ingenium vinci versutiā mulieris, accēdens ad maritum, dixit, se nolle gērere hanc tam dūram provinciam amplīus; quantōquidem ne Argus quidem, qui fuit tōtus oculātus, posset custōdire impudicā mulierem: addidit fratērēā, si sit necesse, se malle defēre saccum plēnum pulicibus in pratūm quotīdie intēgro anno, et, sacco solūto, pascēre eos inter herbas, et vespere rēducēre omnes dōmum, quā servāre impudicā mulierem unō diē.

**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 conjugal tie. But he, when he had experienced this charge too difficult some days, and had found that his art was overcome by the craftiness 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 unchaste woman: he added moreover, if it was necessary, that he would rather carry down a sack full of fleas into a meadow every day for a whole year, and, the sack being loosed, to feed them among the grass, and in the evening to bring them back all home, than to watch an unchaste woman one day.

MOR.

Hæc fabūla indicat, nullos custōdes esse ita diligētes,

MOR.

This fable shows, that no guards are so diligent,



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

## FABLE CXXXV.

*De Vīro rēcūsante cly-*  
*stērēs.*

*Of the Man refusing cly-*  
*sters.*

**Q**uidam vīr, Germānus  
*natiōne*, admōdum dīvēs,  
 ægrōtābat; ad curandum  
 quem plūrēs medici  
 accessērunt, (et enim muscæ  
*convōlant* catervātīm ad  
 mel) unus quōrum dīcēbat  
 inter cætēra, esse  
 opus clystērībus, si vel-  
 let convalescēre; quod  
 cū vir audīret, insuētus  
 medicīnæ hujusmōdi, per-  
 cītus furōre, jūbet  
 medicos ējci  
 dōmō, dīcens, eos  
 esse insanos, qui, cū  
 caput dōlēret, vellent  
 medēri podicem.

**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 īnex-  
 pertis.

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 aegrōtāntē, et  
Lūpīs vīsītāntibus eum.*

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

**A**SINUS aegrōtābat, et  
fāmā exīverat, eum  
mōritūrum citō; igitur,  
cum lūpi vēnissent ad  
vīsendum eum, et pētērent  
à filiō, quomōdo ejus pāter  
vālēret, ille respondit per  
rimulam ostii, mēlius,  
quām vellētis.

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

MOR.

Hæc fabula indicat,  
quod multi fingunt ferre  
mortem aliōrum cum  
molestiā, quos tamen cūpī-  
unt intērīre celeritēr.

MOR.

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

## FABLE CXXXVII.

*De Nūce, Asīno, et  
Muliere.*

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

**Q**UÆDAM mulier inter-  
rogābat nūcem, nascentem  
sēcus viam, quæ im-  
piētēbatur saxis à popūlo  
prætēreūte, quare esset  
itā amēns, ut quod plūrībus  
et majōribus verbērībus  
caderētur, eò plūrēs et  
præstantiōres fructūs pro-  
creāret? Cui inquit,  
esne immemor proverbii

**A** Certain woman ask-  
ed a nut-tree, grow-  
ing nigh the way, which was beat-  
en 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

*dīcentīs, ita nux, asīnus, et mulier, sunt ligāti sīmīlī lēgē. Hęc tria faciunt nīl 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.

*Hęc fabūla indicat, hōmīnēs sępē sōlēre confōdēre se prōpriīs jācūlīs.*

MOR.

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

### FABLE CXXXVIII.

*De Asīno, non invēniēte fīnem lābōrum.*

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

**A**Sīnus angēbātur plūrimūm hiberno tempore quōd afficeretur nimio frīgore, et hāberet dūrum victum paleārum; quare optābat vernam tempēriem, et tēnēras herbas. Sed cūm ver advēnisset, et cōgeretur à domīno, qui ērāt figūlus, deferrē 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 compelleretur ferre messes in arēam, et inde tritīcum dōmum, nec esset lōcus

**T**HE 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 cernēret finem  
mālōrum, cū quotidie  
vīnum, pōma, et lignum  
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 præsenti-  
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  
parietis, contemplābantur  
fēlem, quæ incumbēbat in  
tabulato, capite  
dēmissō, et tristi vultu.  
Tunc unus ex iis inquit, hoc  
animal videtur admōdum  
bēnignum, et mīte;  
et enim præfert quandam  
sanctimōniam ipso vultu;  
volo allōqui ipsam,  
et nectere indissolubilem  
amicitiam 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 cæteri, 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.*

MOR.

*Hæc fabūla innūit, hominēs non esse judicandos è vultu, sed ex opēribus; cum atrōces lūpi sæpe dēlitēscant 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 serviēbat ingrāto Hero.*

*Of the Ass, who was serving an ungrateful Master.*

**A**SINUS, qui servivērat ingrāto hero multos annos inoffenso pēdē, sēmēl ut fit, dum esset pressus grāvi sarcinā, et incēdēret salebrōsā viā, rēcīdēbat sub onēre. Tum implacābilis dōmīnus compellēbat eum surgēre multis verbēribus, nuncūpans ignāvum et pīgrum animal. At miser asīnus dicēbat sēcum, inter hæc verbēra, infelix ego, qui sortitus sum tam ingrātam herum! Nam quamvis servivērim ei multo tempōre sine offensā, tamen non compensat hoc unum delictum meis tot pristīnis beneficiis.

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

MOR.

Hæc fabŭla conficta est in eos, qui, immemores beneficiorum collatorum sibi prossequuntur etiam minimam offensam sui benefactoris in se atroci pœnâ.

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 Lupo, suadente Histrici, ut deponeret sua tela.

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

**L**Upus esuriens intendebat animum in histricem, quam tamen non audebat invadere, quia erat munita undique sagittis. Autem astutiam excogitata perdendi eam, cepit suadere illi, ne portaret tantum onus telorum tergo tempore pacis, quandoquidem sagittarii non portarent aliquid, nisi cum tempus praelii instaret: cui histrix inquit, est credendum semper esse tempus praeliandi adversus lupum.

**T**HE 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 innuit, sapientem virum oportere semper esse munitum adversus fraudes inimicorum, 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.*

**M**US, *conspicatus*  
milvum *implicatum*  
laqueo *aucupis*, misertus est  
avis, quamvis *inimice* sibi;  
*vinculisque* *abrōsis*  
*dentibus*, fecit *viam*  
sibi *evolandi*. Milvus,  
*immemor* tanti *beneficii*,  
ubi *vidit* se *solutum*,  
corripuens *murem* *suspican-*  
*tem nil tale*, *laceravit*  
*unguibus*, *et rostro*.

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

MOR.

*Hæc fabula* *indicat*,  
*malignos viros solere* *repen-*  
*dere gratias* *hujus modi*  
*suis benefactoribus*.

MOR.

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

## FABLE CXLIII.

*De Cochleâ petentē à Jovē,*  
*ut posset* *ferre*  
*suam domum secum*.

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

**C**UM *Jupiter*, ab *ex-*  
*ordio* *mundi*,  
*elargiretur* *singulis* *animā-*  
*libus munerā*, *quæ peti-*  
*issent*, *cochlēa* *petiit*  
ab *eo*, *ut posset*  
*circumferre* *suam domum*.  
*Interrogata a Jove*, *quare*  
*exposceret tale munus* ab

**W**HEN *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 perpetuō, quàm heavy a burden perpetually, than non posse vitāre malum not to be able to avoid a bad vicīnum, cūm mihi libūerit. neighbour, when I please.

MOR.

Hæc fabūla indicat, This fable shows, vicīnitātem mālōrum that the neighbourhood of bad men fugiendam omni incom- is to be avoided with every incon- mōdō. venience.

MOR.

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

## FABLE CXLIV.

*De Herinaceo, ējiciēte  
Vipēram hospitem.*

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

**H**Erinacēus, præsentiens hyēmē adventāre, rogāvit vipēram, ut concēderet locum sibi in suā cavernā adversus vim frīgōris; quod cūm illā fecisset, herinaceus, pervolvens se huc atque illūc, pungēbat vipēram acuminē spinārum, et torquēbat vehementer; illā vidēns se mālē tractātam, quando suscepit herinacēum hospitiō, orābāt eum blandis verbis, ut exiret, cūm locūs esset nimis angustus duōbus. Cui herinaceus inquit, exeat, qui nēquit manēre hic; quare vipēra sentiens, non esse locūm

**T**HE 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.

**Q**uidam agricola accedens ad poetam, cujus agros colēbat, cum offendisset eum solum inter libros, interrogabat eum quo facto posset vivere ita solus? Cui ille inquit, tantum cepi 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 homines.

MOR.

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

## FABLE CXLVI.

*De Lūpō, indūto pelle  
Ovis, qui devorābat  
grēgem.*

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

**L**Upūs indūtus pelle  
ovis, immiscuit se  
grēgi ovium, et  
quotidie occidebat aliquam  
ex eis: quod cum pa-  
stor animadvertisset, suspen-  
dit illum in altissimā  
arbore, Autem ceteris  
pastoribus interrōgantibus,  
cur suspendisset ovem,  
aiēbat, quidem pellis est  
ovis, ut vidētis; autem  
ōpera 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 shep-  
herd had observed, he hang-  
ed 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 iudican-  
dos ex habitu, sed ex  
operibus; quoniam multi  
faciunt opera lupina sub  
vestimentis ovium.

MOR.

This fable shows,  
that men are not to be judg-  
ed 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.*

**Q**uidam pastor dederat  
suas oves cani custō-  
diendas, pascens illum  
optimis cibis. 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,  
 vōlēbat occidēre eum.  
 Cui cānis inquit, quare  
 cūpis perdere me?  
 Sum ūnus ex tuis domesticis;  
 potius intēfice lūpum, qui  
 continuō insidiātur tuo  
 ovīli. Imō, inquit pa-  
 stor, pūto te māgis dignum  
 morte, quāmlūpum: etēnim  
 ille prōfitētur se meum  
 hostem pālām; verò tu, sub  
 spēciē amicitiae, quotidiē  
 imminūis meum grēgem.

MOR.

Hæc fabūla indicat, eos  
 esse pūniēdos longē magis,  
 qui lædunt nos sub spēciē  
 amicitiae, quā qui prō-  
 fitēntur sē nostros inimicos  
 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 shep-  
 herd, 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 pro-  
 fess 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 stātim et  
 facīlè sūpērāret ceteros  
 ariētēs; quāre cū invēnīret  
 nullum ariētem ampliūs,  
 qui audēret obsistere sibi  
 occursanti, ēlātus  
 crebris victōriis, ausus est  
 provōcāre taurum ad pug-  
 nam; sed frīmo 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 bat-  
 tle; but at the first attack,

cum arietāvisset in  
frontem tauri, est rēper-  
cussus tam atrōci ictu,  
ut, fērē mōriēns, dīcēret  
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 fabūla indicat, non  
esse certandum cum  
pōtentiōribus.

MOR.

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

## FABLE CXLIX.

De Aquilā rāpiente Filios  
Cunīcūli.

Of the Eagle snatching the Young  
of the Coney.

AQUILA, nīdūlāta in  
altissimā arbōre, ra-  
pūerat filios cunīcūli,  
qui pascēbātur 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,  
dilacērābat eos unguibus,  
quos asponēbat suis pullis  
epulāndos in conspectu  
matris: tunc cunīcūlus,  
commōtus morte suōrum  
filiōrum, haud permisit  
hanc injūriam abire impu-  
nītam; et enim effōdit  
arbōrem, 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

sustinēbat nīdum quæ  
 frōcīdens lēvi impulsu  
 ventōrum, dejēcit  
 pullos aquīlæ, adhuc implū-  
 mes, in hūmum, qui,  
 depasti à fēris, præ-  
 būerunt solatium dolōris  
 cunicūlo.

sustained the nest, which  
 falling with a light blast  
 of the winds, threw down  
 the young of the eagle, as yet un-  
 fledged, upon the ground, who,  
 being eaten up by the wild beasts, af-  
 forded comfort of grief  
 to the coney.

## MOR.

Hæc fabūla indicat, ne-  
 mīnem frētum suā potentiā  
 debēredespīcere imbecīlliōres,  
 cūm āliquando infirmiōres  
 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  
 mārīs.

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

**E**RAT lūpus, in quo-  
 dam amne, qui ex-  
 cēdēbat ceteros pisces  
 ejūsdem fluminis in pul-  
 chritūdine, magnitūdine, ac  
 robōre; unde omnes admī-  
 rābāntur, et afficiēbant  
 eum maximo honōre;  
 quare ēlātus superbiā  
 cæpit appetere majōrem  
 principātum. Igitur am-  
 ne rēlīcto, in quo regnā-  
 verat multos annos, ingres-  
 sus est mārē, ut vendī-  
 cāret regnum ejus sibi;  
 sed offendens delphī-  
 num mīræ magnitūdinis,

**T**HERE 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.

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

MOR.

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

### FABLE CLI.

*De OVE convitiāntē  
Pastōri.*

*Of the SHEEP railing on  
the Shepherd.*

**O**vis convitiābātur pa-  
stōri quòd non con-  
tentus lactē, quod mul-  
gēbat 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 siluit,  
formīdans adhuc majōra  
mālā.

**A** Sheep railed on her shep-  
herd, because not con-  
tent 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.

*Hæc fabūla indicat,  
hōminēs non debere excan-  
descere in Dēum, si permittat  
divitias et filios auferri  
ipsis; cūm possit  
infēre etiā majōrā sup-*

MOR.

*This fable shows,  
that men ought not to grow  
warm against God, if he permit  
riches and children to be taken  
from them; when he is able  
to bring even greater punish-*

*plicia ihsis et viventibus et mortuis.*      *ments on themselves both living and dead.*

## FABLE CLII.

*De Aurīga & Rōtā  
Currūs strīdente.*

*Of the Waggoner and the Wheel  
of the Waggon creaking.*

**A**urīga interrōgābat currum, quare rōta, quæ erat deterior, strīderet, cū cætēræ non facerent idem? Cui currus inquit, ægrōti semper consueverunt esse morōsi et quērūli.

**T**HE 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 indicat, mǎla semper solere impellere hominēs ad quērīmōniam.*

MOR.

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

## FABLE CLIII.

*De Vīro vōlente expēriri  
Amīcos.*

*Of the Man willing to try  
his Friends.*

**Q**uidam vir admōdum dīvēs et liberālis, hābēbat magnam cōpiam amīcōrum, quos sæpe invītābat ad cœnam, ad quem accēdebant libentissimē. Autem vōlens expēriri, an essent fidēlēs sibi in labōribus et pericūlis, convocāvit eos omnes, dīcens, inimīcos 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, saying, that enemies had risen against

sibi, quos stătuit  
occidere; quare, armis cor-  
reptis, irent sēcum,  
ut ulciscērentur injūrias  
illātas sibi. Tum omnes  
expērunt excūsare se,  
præter duōs. Igitur, catēris  
rēpudiātis, hābuit tantum  
illos duōs 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 fortūnam esse  
optimum expērimentum  
amicitiæ.

## MOR.

This fable shows, that ad-  
verse fortune is  
the best expēriment  
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-  
re me; cujus cāro non pō-  
tēst esse ulli ūsūi tibi?  
cāpe pōtiūs illum lepōrem;  
(etēnim lēpus āderat propē)  
cujus carnem mortāles dīcunt  
esse suavissimam. Igitur  
cānis, mōtus consilio  
vulpis, vulpe ōmissā,  
insēcūtus est lepōrem; quem  
tāmēn non pōtuit capiēre 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 swif-  
tness. After a few days



*lĕpus conveniens vulpem accusabat eam vehementer, (etĕnim audiĕrat ejus verba) quòd demonstrasset se cānī. Cui vulpĕs inquit, lepus, quid accūsas me, cūm laudavi te tantōpĕre? Quid dīcĕres, si vituperāssem te?*

*the hare meeting the fox accused her violently, (for he had heard her words) because she had shown him to the dog. To whom the fox said, O hare, why do you accuse me, when I have praised you so greatly? What would you say, if I had slighted you?*

MOR.

*Hæc fabŭla indicat, hōmīnēs māchīnāri pernīciam aliis sub spēcīe laudatiōnis.*

MOR.

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

### FABLE CLV.

*De Lepore pĕtente Calliditatem, & Vulpe Celĕritatem à Jove.*

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

**L**epus et vulpĕs pĕtēbant à Jove; hæc, ut adjungĕret celeritatem suæ calliditāti; ille, ut adjungĕret calliditatem suæ celeritāti: quibus Jupiter itā respondit; elargīti sūmus mūnĕra singulis animantibus, ab orīgīne mundi, è nostro liberalissimo sinū; sed dēdisse omnia unī fuisset injūria aliōrum.

**T**HE hare and the fox begged 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 creatures, from the beginning of the world, out of our most liberal bosom; but to have given all to one would have been the injury of others.

MOR.

*Hæc fabŭla indicat, Dĕum esse largitum sua*

MOR.

*This fable shows, that God has bestowed his*

mūnēra ita æquāli lance, gifts with so equal a balance,  
 ut quisque debēat esse con- that every one ought to be con-  
 tentus suā sorte. tent with his own lot.

## FABLE CLVI.

*De Equo inculto, sed Of the Horse ugly, but*  
*velōci, et cætēris irrī- swift, and the rest mock-*  
*dentibus eum. ing him.*

**C**OMPLŪRES equi fuērant **M**ANY horses were  
*adducti ad Circensēs brought to the Circensian*  
*lūdōs, ornāti pulcherrī- games, adorned with very beauti-*  
*mis phālēris, præter unum, ful trappings, except one,*  
*quem cætēri irridēbant, ut whom the rest laughed at, as*  
*incultum, et ineptum ad ugly, and unfit for*  
*tāle certāmen; nec opīnā- such an engagement; nor did they*  
*bantur, futūram unquam think, that he would be ever*  
*victōrem. Sed ūbī tempus the conqueror. But when the time*  
*currendi advēnit, et, sig- of running approached, and, the sig-*  
*no tubæ dāto, nal of the trumpet being given,*  
*cuncti exsiliēre è carcēre, all started from the goal,*  
*tum dēmum innōtūit, quantò then at last it appeared, how much*  
*hic paulò antè irrīsus su- this horse a little before derided, ex-*  
*pērāret cætēros velōcītāte; celled the rest in swiftness;*  
*etēnim, omnibus aliis rēlic- for, all the others being*  
*tis post se longo intervallo, left behind him a long distance,*  
*æssēcūtus est palmam. he gained the victory.*

MOR.

*Fabūla significat, hōmīnes non judicandos 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.*

**Q**uidam rusticus, im-  
plicatus grāvi litē,  
accēssit ad quendam juris-  
consultum, ut, eo patrōno,  
explicāret se. At  
ille, impēditus aliis negō-  
tiis, jubet renunciāri,  
se nunc non posse vacā-  
re illi; quare  
abiret rēditurus  
aliās. Rusticus,  
qui fidēbat ei plūrimūm,  
ut vētēri et fido amīco,  
nunquam admittēbatur.  
Tandem dēfērēns hædum,  
adhuc lactentem et  
pinguem, secum, stābat ante  
fōres jurisphēriti, et  
vellīcans hædum, coēgit  
illum balāre. Janitor,  
qui solēbat admittēre eos,  
qui portārent dōna, ex  
præcepto heri,  
voce hædi audītā,  
illico apēriens janūam,  
jubet hōmīnem introīre.  
Tunc rusticus, conver-  
sus ad hædum, inquit, mi  
hædūle, āgō grātiās tibi,  
qui effēcisti has fōres tam  
facilēs mihi.

**A** Certain countryman, en-  
tangled in a heavy suit,  
went to a certain law-  
yer, that, he being his patron,  
he might extricate himself. But  
he, hindered with other af-  
fairs, orders him to be told,  
that he now was not able to at-  
tend 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  
rēs 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  
aperiānt. open.

## FABLE CLVIII.

De Sēnē deſiciente  
Saxis Juvēnem  
dīripiētem Pōma sibi.

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

**Q**uidam sēnēx orābat  
juvēnem dīripiētem  
poma 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, audio,  
esse aliquam virtūtem non  
tantūm in verbis, verūm  
etiam in herbis; igitur cepit  
vellere grāmen, et jacere in  
illum; quod juvēnis  
conspicātus ridēbat vēhe-  
menter, et arbitrābātur  
sēnem delīrāre, qui crē-  
dēret, se posse depel-  
lere eum ex arbōre. Tunc  
sēnēx, cūpiens expēriri  
omnia, inquit, quando verba  
et herbæ valēt nil  
adversus raptōrem meārum  
rērum, āgam eum  
lapidibus, in quibus quoq.  
dicunt esse virtūtem; et  
jacēns lapidēs, 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 pelt him  
with stones, in which also  
they say that there is virtue; and  
throwing stones, with which  
he had filled his lap, he forced  
him to come down, and to go away.

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

## FABLE CLIX.

<i>De Lusiniā pollicente</i>	<i>Of the Nightingale promising</i>
<i>Accipitri cantum pro</i>	<i>the Hawk a song for</i>
<i>suā vitā.</i>	<i>her life.</i>

<p><b>L</b>usciniā <i>comprehensā</i>  à <i>famēlico</i> accipitre,  cūm intelligēret, se  fōre <i>dēvōrandam</i> ab eo,  rogābat eum blandē, ut  dīmīttēret se, polli-  cīta, sēsē <i>rēlātūram</i>  <i>ingentem</i> mercēdem pro  tanto <i>bēnēficio</i>. Autem cūm  accipiter rogāret, quid  <i>gratiæ</i> posset <i>rēfēre</i>  sibi; <i>inquit</i>, demulcēbo  <i>tuas aures dulcibus</i> cantibus.  Accipiter respondit, <i>mālo</i>,  demulcēās <i>meum</i> ventrem;  <i>possum</i> vīvere sine tuis  <i>cantibus</i>, sed non sinē  <i>cībo</i>.</p>	<p><b>T</b>HE nightingale <i>being caught</i>  by a <i>hungry</i> hawk,  when she understood, <i>that she</i>  would be <i>devoured</i> by him,  asked him <i>fairly</i>, <i>that</i>  he would <i>dismiss her</i>, having  promised, <i>that she would pay him</i>  a <i>great</i> reward for  so great a <i>kindness</i>. But when  the hawk asked, <i>what</i>  <i>favour</i> she could <i>return</i>  to him; <i>she said</i>, I will <i>soothe</i>  <i>your ears with sweet</i> songs.  The hawk answered, <i>I had rather</i>,  you would <i>soothe my</i> belly;  <i>I am able to live without your</i>  <i>songs</i>, but not <i>without</i>  <i>meat</i>.</p>
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MOR.	MOR.
Hæc <i>fabŭla</i> docet, <i>uti-</i> <i>lia</i> [ <i>esse</i> ] <i>antēpōnenda</i> <i>jūcundis</i> .	This <i>fable</i> teaches, <i>that pro-</i> <i>fitable things</i> are to be preferred <i>to pleasant</i> .

## FABLE CLX.

*De Lëone eligente Porcum  
söcium sibi.*

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

**L**EO, cum vellet  
adsciscere söcios sibi,  
et multa animälia optarent  
adjungere sese illi, et  
exposcerent id vötis et  
precibus, cæteris sprëtis,  
voluit inire  
societatem solùm cum porco.  
Autem rögätus causam,  
respondit, quia hoc ani-  
mal est adeò fidum, ut nun-  
quam relinqueret suos amicos  
et söcios in ullo, quantumvis  
magno, discrimine.

**T**HE 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.

Hæc fabula docet,  
amicitiam eorum appeten-  
dam, qui tempore adver-  
sitatis non referunt pedem  
à præstando 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 petente cibum &  
hospitium ab Ape.*

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

**C**UM culex hyberno  
tempore conjiceret, se  
periturum frigore et  
famè, accessit ad alvearia  
apium petens cibum et  
hospitium ab eis; quæ  
si fuisset consecutus ab eis

**W**HEN 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  
earum filios artem  
musicæ. Tunc quædam  
apis respondit, at ego  
mallem, quod mei liberi  
ediscant meam artem, quæ  
poterit eximere eos à  
periculo famis et frigoris.

MOR.

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

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

MOR.

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  
Lepore tabellario.

Of the Ass the trumpeter, and  
the Hare the letter-carrier.

**L**EO, rex quadrupē-  
dum, pugnatūrus  
adversus volūcres, instruēbat  
suas acies: autem inter-  
rogātus ab urso, quid iner-  
tia asini, aut timidi-  
tas lepōris confēret victō-  
riam ei, quos cernēbat  
adēsse ibi inter ceteros,  
respondit, asinus,  
clangore suæ tubæ,  
concitabit, milites ad  
pugnam; verō lepus fun-  
getur officio tabellarii  
ob celeritatem pedum.

MOR.

Fabula significat, nemī-  
nem esse adeo contemptibilem,

**T**HE lion, the king of the four-  
footed beasts, about to fight  
against the birds, arranged  
his troops: but being ask-  
ed 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.

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 composuerunt.      the Doves reconciled.

**A**ccipitrēs inimici inter  
se decertabant quotidie,  
et occupati suis invidiis  
minimē infestabant alias  
aves. Columbæ dolentes,  
legatis missis, composuere  
eos: sed illi, ubi sunt  
effecti amici inter se,  
non desinebant vexare et  
occidere ceteras imbecilliores  
aves, et maximē columbas.  
Tum columbæ dicebant,  
quam utilior erat discordia  
accipitrum                      nobis,  
quam concordia!

## MOR.

Hæc fabula admōnet,  
odia malorum civium  
inter se potius alen-  
da, quam extinguenda, ut,  
dum certant inter  
se, permittant bonos  
viros vivere quiete.

**T**HE 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 völenre differe  
re mortem.*

*Of the old Man willing to  
defer death.*

**Q**uidam sēnēx rōgābat  
mortem, quæ advēnerat  
ēreptūra eum è  
vitā, ut dēferret,  
dum condēret suum  
testāmētum, et pręparāret  
cætēra necessāria ad  
tantum itēr. Cui  
mors inquit, cur, mōnītus  
toties à me, non pręparāsti  
te? Et, cū ille dicēret,  
quòd nunquam vīdērat eam  
antēā, inquit, cū quotī-  
diē rāpiēbam non mōdō tūos  
ęquāles, quōrum nulli  
fērē jam restant, vērūm  
etiam juvēnēs, puērōs, et  
infantēs nonne admonēbam  
te tuę mortālītātis? Cum  
sentiēbas tuos ocūlos  
tabescēre, tuum audītum  
mīnūi, et tuos cætēros  
sensūs dēficēre indies, nonne  
dicēbam tibi, me esse  
propinquam? et nēgās,  
te esse admōnītum?  
quare non est diffērēndum  
ultēriūs.

**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 dai-  
ly 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.

Hęc fabūla indicat, quòd  
debēmus vīvère, quāsī semper  
cernāmus mortem adēsse.

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.*

**Q**uidam avārus vir  
mōrītūrus, et rēlic-  
tūrus ingentem āceruū  
aureōrum māle partum,  
interrogābat saccūlum  
nummōrum, quem jussit  
affēri sibi, quibus  
esset allātūrus voluptātem?  
Cui saccūlus inquit, tuis  
hærēdibus, qui profun-  
dent nummos quæsitos ā  
te tanto sudōre in  
scortis et convīviis; et  
dæmōnibus, qui mancī-  
pābunt tuam animam  
æternis suppliciis.

MOR.

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

**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.*

**V**ulpes et cāper sītī-  
bundi descendērunt in  
quendam putēum; in quo  
cūm perbībissent, vulpes  
ait capro circumspīcīenti  
rēditum, cāper, esto bōnō  
anīmo, namque excōgitāvi,  
quo pacto ūtērque sīmus  
rēducēs. Sīquīdem tu  
erīges te rectum, priōrībus  
pēdībūs admōtis ad  
pariētem, et reclinābis  
tua cornūa, mento adducto  
ad pectus, ego transiliens  
per tua terga et cornuā,  
et evādens extra putēum,  
edūcam te isthinc  
postēā. Cujus consiliō  
capro hābentē fidem, atque  
obtempērante, ut illa jubē-  
bat, ipsa prōsiliūt ē puteo,  
ac deinde gestiēbat prae  
gaudio in margīne putēi,  
et exultābat, habens nihil  
curae de hirco. Ceterūm,  
cūm incusarētur ab hirco,  
ut fēdifrāga, respondit,  
ēnīmvēro, hircē, si tibi  
esset tantum sensūs in  
mente, quantum est  
setārum in mento, non de-  
scendissēs in puteum,  
priusquam habuīssēs explo-  
rātum de rēditu.

**A** Fox and a goat being thir-  
sty descended into  
a certain well; in which  
when they had well drunk, the fox  
says to the goat looking about for  
a return, goat, be of good  
courage, for I have thought  
how we both may be  
brought back. If indeed thou  
wilt raise up thyself strait, thy fore-  
feet being applied to  
the wall; and wilt lean forward  
thy horns, thy chin being drawn  
to thy breast, I leaping  
over thy back and horns,  
and escaping out of the well,  
will bring thee out thence  
afterwards. To whose counsel  
the goat giving credit, and  
obeying, as she order-  
ed, 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 cer-  
tainty about a return.

MOR.

Hæc fabŭla innũit,  
frũdentem vřrum dēbēre  
explorāre finem, antēquam  
vēniat ad pērāgendam rem.

MOR.

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

## FABLE CLXVII.

De Gallis &amp; 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 sibi à gallis,  
quòd suum gēnus esset  
aliēnum ab illōrum genēre.  
Vērò ubi non multō post  
aspexit illos pugnantes  
inter se, et mutuò  
percūtientes, rēcreāta à  
mœrōre et tristitiā, inquit,  
equidem post hæc non af-  
flictābor ampliùs, 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 innũit,  
frũdentes vřros debēre ferre  
contumelias illātas ab alic-  
nigēnis, quos vidēt ne  
abstinēre 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.*

**Q**uidam 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 adfuissent, 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!

MOR.

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

**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.

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.*

**Q**uidam 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 passercūlum vīvum, si ille respondisset, mortūum: rursus prolātūrus mortūum, si respondisset, vīvum; etēnim occīdisset eum statim sub pallio clam, priūsquam prōferret. At Deus, intelligens subdōlam calliditātem hominis, dixit, O consultor, facito utrum māvis facere; etenim est pēnēs te; et prōfero sive vīvum, sive mortūum, quod hābēs in tuis mānibus.

MOR.

Hæc fabūla innūit, nihil latēre, neque fallere dīvīnam mentem.

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.

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

## FABLE CLXX.

De Piscatōre &amp; Smarīde.

Of the Fisherman and the Sprat.

**Q**uidam piscātor, retibus dīmissis in mare, extūlit pusillam smarīdem, quæ sic obsecrābat piscatōrem; nōlī capere me tam pusillam in presentiā; sinē me abire et crescere, ut postea potiāris me sic adultā cum majōri commōdo. Cui pisca-

**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.

MOR.

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

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.

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 &amp; Asīno.

Of the Horse and the Ass.

**Q**uidam vir habēbat  
ēquum et asīnum;  
autem dum faciunt iter,  
asīnus inquit ēquo, si  
vis, me esse salvum,  
levā me parte mei onēris:  
ēquo non obsēquentē illius  
verbis, asīnus cādens sub  
onēre mōrītur. Tunc dō-  
mīnus jumentōrum impōnit  
equo omnes sarcīnas,  
quas asīnus portābat, et  
simul coriūm, quod  
exūerat à mortūo  
asīno: quo onēre  
equus depressus et gēmēns  
inquit, væ mihi infelīcissī-  
mo jumentōrum! Quid  
māli ēvenit misēro  
mihi! nam recūsans  
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,  
majores debere esse parti-  
cipēs in laboribus mino-  
rum, ut utrique sint  
incolūmēs.

MOR.

This fable hints,  
that superiors ought to be par-  
takers in the labours of inferi-  
ors, that both may be  
safe.

## FABLE CLXXII.

De TUBICINE.

Of the TRUMPETER.

Quidam tubicen, inter-  
ceptus ab hostibus in  
militiā, proclamābat ad eos,  
qui circumstēbant, O viri,  
nolite occidere me innocuum  
et insontem; etenim nun-  
quam occidi ullum; quippe  
habeo nihil aliud, quam  
hanc tubam. Ad quem  
illi respondērunt vicissim  
cum clamōre; verò tu  
trucidāberis magis hoc  
ipso; quòd cum  
tu ipse nequeās  
dimicāre, potēs impellere  
cæteros ad certāmen.

A Certain trumpeter, ta-  
ken by the enemies in  
war, cried out to them,  
who stood about, O men,  
do not kill me harmless  
and innocent; for ne-  
ver 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 cæteros,  
qui persuadent malis et  
improbis principibus ad  
agendum iniquē:

MOR.

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



## FABLE CLXXIII.

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

**V**aticinātor sēdēns in  
fōrō sermōcinābātur;  
cui quīdam dēnūnciat,  
ejus fōres esse effractas,  
et omnia direpta,  
quæ fuissent in dōmō.  
Vaticinātōr, gēmēns et  
fropērāns cursu, recipiēbat  
se dōmūm: quem  
quīdam intūēns cur-  
rentem, inquit, O tu, qui  
promittis, te divinatūrum  
negōtia, aliēna, certē ipse  
non divināsti 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 rectè ad-  
ministrantēs suas res,  
cōnantur prōvidēre et  
consulēre aliēnis quæ  
non pertainēt 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 Puëro & Matre.**Of the Boy and his Mother.*

**Q**uidam puer in scholā  
furātus libellum,  
attulit suæ matri; à  
quā non castigātus, quo-  
tidie furābātur māgis atque  
māgis; autem progressu  
tempōris cepit furāri  
majōra. Tandem defre-

**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 af-

*hensus à magistrātu, dūcē-  
bātur ad supplicium. Verò  
matre sēquentē, ac vōcīfē-  
rante, ille rogāvit, ut licē-  
ret sibi lōquī paulisper cū  
eā ad aurem. Illo per-  
misso, et matre frōperante,  
et admovente aurem ad ōs  
filii, ēvulsit aurīcūlam  
matris suis dentibus.  
Cū mater, et cætēri,  
qui adstābant, incrēpārent  
eum, non mōdō ut fūrem,  
sed etiam, ut impiū in  
suam pārēntem, inquit, hęc  
fuit causa mei exītū;  
ētēnim si castīgāset me ob  
libellum, quem furatus sum  
prius, fēcissem nil  
ultērius; nunc dūcor ad  
supplicium.*

MOR.

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

*prehended by the magistrate, he was  
led to punishment. But  
his mother following, and baw-  
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.

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

## FABLE CLXXV.

De Hircis &amp; Căpellis.

Of the He-Goats and the She-Goats.

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

**W**HEN 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 æquent  
vestram virtūtem.*

*dignity, provided they cannot equal  
your virtue.*

MOR.

*Hæc fabŭla edocet te  
ut serās 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 cuiusdam Sēnis  
& Leōnē.*

*Of the Son of a certain old Man  
and a Lion.*

**Q**UIDAM sēnior hābēbat  
ūnicum filium genē-  
rōsi spīritūs, et amatōrem  
venaticōrum cānum. Vidērat  
hunc per quīetē trucidāri  
à leōnē. Igitur terrītus,  
ne fortē 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-  
spiciēns hæc, contrāhēbat  
molestiam eō māgis.  
Autem quōdam tempore,  
adstans propius leōni,  
inquit, O trāculentissima  
serā, asservor in hac  
dōmō propter ināne  
somnia mei 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* vōlēns *ērūere*  
 ōcūlum *leōnis*, et *offendē-*  
*bat* in *clavo*, qui *lātēbat*  
 illīc, *quā* percussione  
 mănus *ēmarcūit*, et *saniēs*  
*succrēvit*, et *febris* subsē-  
 cūta est, et *brēvī* tempōre  
 mortūus est. *Ita* leo  
*occīdit* adolescentem, *artē*  
*patris* *jūvantē* nihil.

MOR.

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

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.

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-  
 rim *ad* te, ut *jūvē-*  
*ris* me, *tu* *nōcuisti*  
 mihi. *Cui* rūbus *ait*,  
 vulpēs, *errāsti*, *quæ*  
*spūtāsti* *capere* me *pā-*  
*ri* *dolō* *quo* *consuē-*  
*visti* *cāpere* *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 auxiliŭm ab illis, quibus est dātum à natŭrā potiŭs obesse, quàm prōdesse.

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 &amp; Crocodilo.

Of the Fox and the Crocodile.

**V**ulpēs et crōcōdīlus contendēbant de nobilitate. Cū crōcōdīlus addūceret multa pro se, et jactaret se sūpra mōdum de splendōre suōrum prōgēnitorum; vulpēs subridens ait, ei, heus, amīcē, etsi quīdem tu non dixeris, hoc, appāret clarē ex tuo coriō, quòd jam multis annis fuisti dēnūdātus splendōre tuōrum prōgēnitorum.

**T**HE 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 refēllit mendāces hōminēs.

MOR.

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

## FABLE CLXXIX.

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

**V**ulpes, *effugiens venatōres, ac jam defessa currendo per viam casu rēperit lignatōrem, quem rōgat, ut abscondat sē in quōquō locō. Ille ostendit tectorium; vulpes ingrēdiēns id, abscondit se in quodam angulo. Venatōres adveniunt, rōgānt lignatōrem, si viderit vulpem. Lignātor negāt verbis quidem, se vīdisse; verō ostendit locum mānū, ubi vulpes lātēbat; verò venatōres, re non perceptā, statim ābeūnt. Vulpes, ut prospicit illos ābūsse, ēgrēdiēns tectorio, rēcēdit tacitē. Lignātor criminātur vulpem, quòd, cūm fēcērit eam salvam, agēret nihil gratiārum sibi. Tunc vulpes, convertens se, ait tacitē illi, heus, amīcē, si hābūsses opēra mānūum, et mōres simīlēs tuis verbis, persolvērem meritas gratias tibi.*

MOR.

*Fabūla significat, quòd nequam hōmo, etsi pollicētur bona, tamen pręstat mālā et imprōba.*

**T**HE 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  
cēnam.*

*Of the Dog invited to  
supper.*

**Q**uidam vir, cūm fārasset opīpāram cēnam, vōcāvit quendam amīcum domum; ejus cānis quōque invitāvit cānem altērius ad cēnam. Cānis ingressus, cūm vidēret tantas dapēs appārātas, letus, ait secum, sanē explēbo me ita hōdiē, quōd non indīgēbo comēdere crā. Verō cōqus conspicēns, tacitus cēpit per caudam, atque rōtāns terque quaterque, projēcit illum per fenestram. Ille attonitus assurgens hūmō, dum fūgit clāmans, cētēri cānēs accurrunt ei, atque rōgānt, quām opīpārē cēnavērit: at ille, languens, ait, explēvi me itā fōtu et dapībūs, quōd, cūm exivērim, non vīdi viam.

MOR.

Fabūla significat, multa cādere 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 Hōmine.**Of the Eagle and the Man.*

**C**UM quidam hōmo  
cēpisset aquilam,  
pennis alarum  
avulsis ei, dīmīsit  
eam mōrāri inter gallīnas.  
Deinde quidam, mercā-  
tus, mūnit alas  
pennis: tum aquila  
vōlāns cāpit lepōrem, et  
fert illum suo benefactōri.  
Quam rem vulpēs conspi-  
ciens, ait hōmīni, nō-  
lī habēre hanc aquilam  
hospitiō, ne venētur  
te, æque ac lepōrem.  
Tum hōmō ĩtem ēvūlsit  
pennas aquilæ.

**W**HEN 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  
rēmūnerāndi, vērō imprōbi  
omnīno vītandi.

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.*

**Q**UIDAM hōmo, existens  
agrīcōla, cūm cog-  
nōscēret finem vītæ  
adesse sibi, et cūpēret filiōs  
fieri pēritos in cultu  
agrōrum, vocavit eos, atque  
īquit, filii, 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  
repēre hunc thesaurum in  
vineā; ligōnibus, marris,  
ac bidentibus sumptis, fun-  
ditus effodiunt vineam, et  
non invēniunt thesaurum;  
vērō, cū vinea fuit prōbē  
effossa, prōduxit longē plūres  
fructus sōlitō, atque fecit  
illos dīvītēs.

MOR.

Hæc fabūla significat,  
quod assidūus labor parit  
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  
piscēs facīlē cantu; vērūm  
cū consequeretur nullum  
effectum cantu, tibiis  
dēpositis, dīmīsit  
rētē in mārē, ac cēpit  
perplūres piscēs; sed cū  
extraheret piscēs ē rēti,  
atque perspicēret eos sal-  
tantes, ait non insalsē, O  
imprōba animalīā, cū 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.*

### FABLE CLXXXIV.

*De quibusdam Piscatoribus.*

*Of certain Fishermen.*

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

**F**ishermen 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.*

**Q**uidam paup̄er, cūm  
 agrōtāret, vōvit  
 Dīs, quōd, si liberārē-  
 tur ab eo morbo, immō-  
 lāret centum bōvēs.  
 Quōd Diī vōlētes exp̄eriri,  
 facilē reddunt sanitātem illi.  
 Iḡitur liber à morbo,  
 cūm non habēret bōvēs,  
 quia ērāt pauper, collē-  
 git ossa centum  
 bōūm, et dēpōnens  
 super altāre, inquit, eccē,  
 nunc persolvo vōtum, quod  
 vōvi vōbīs. Dī, audi-  
 entes hoc, assistunt ei in  
 somnīs, atq. inquīunt, per-  
 gito ad littus mārīs;  
 etēnim ibī rēp̄erēs cen-  
 tum talenta auri sēmōto  
 locō. Ille, exp̄ergefactus,  
 mēm̄or somnī, dum  
 p̄ergit ad littus, incidit  
 in latrōnes, qui spoliānt  
 et verbērant eum.

MOR.

Hęc fabūla indicat,  
 quōd mendāces accipiānt  
 prēm̄ia mendāciōrum.

**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 ga-  
 thered 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, hear-  
 ing this, stand before him in  
 dreams, and say, go  
 you to the shore of the sea;  
 for there you will find a hun-  
 dred talents of gold in a secret  
 place. He, having awoke,  
 mindful of the dream, whilst  
 he is going to the shore, falls  
 among thieves, who rob him  
 and flog him.

MOR.

This fable shows,  
 that liars receive  
 the rewards of their lies.

## FABLE CLXXXVI.

*De Piscatoribus.**Of the Fishermen.*

**Q**UIDAM *piscatores* trahēbant rēte mări; quod cū sentirent esse gravē, lætābantur magnō-  
*pere*, putāntes fuisse multos *pisces*; sed, ut traxis-  
 sent rēte in terram, cū perspiciant paucos *pisces* quidem, verō ingens saxum inesse rēti, fiunt tristēs. Quīdam ex illis, jam grandis atāte, inquit frū-  
*dentē* sociis, estōte quiētis animis; quippē *mæstitia* est sōror lætitiæ; etēnim nos oportet pro-  
 spicere futūros casus, et, ut quis fērat illos *leviūs*, persuadere sibi esse ēventūrōs.

MOR.

*Hæc fabūla significat,* quod is, qui reminiscitur *humāne* sortis, afficitur *minimō* in adversis.

**C**ERTAIN *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 *frū-*  
*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.*

**Q**Uædam cata, capta  
amōre cujusdam  
spēcīōsi adolescentis, orāvit  
Venērem, ut mutāret  
eam in femīnam. Venus,  
mīserta illius, mutāvit eam  
in formam femīnæ; quam,  
cūm esset valde formōsa,  
amātor adduxit domum.  
Sed cum sēdērent sīmul in  
cūbicūlo, Venus, volēns  
expēriri, si, faciē mutātā,  
mūtāset et mōrēs,  
constitūit mūrem in medi-  
um; quem cūm illa  
prospexit, oblīta formæ et  
amōris, persēcūta est  
mūrem, ut cāpēret;  
super quā re Venus  
indignāta, dēnūo mutāvit  
eam in priōrem formam  
catae.

MOR.

Fabūla significat, quōd  
hōmo, licēt mūtet  
persōnam, tāmēn rētinet  
eodēdem mōrēs.

*Of the Cat changed into  
a Woman.*

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

MOR.

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

## FABLE CLXXXVIII.

*De duobus Inimicis.**Of the two Enemies.*

**D**UO quidam habentes inimicitias inter se navigabant in una navi. Et cum alter non pateretur alterum stare in eodem loco, unus sedit in puppi, alter in prorā. Autem, tempestate orta, cum navis esset in periculo, qui sedebat in prorā rogat gubernatorem navis, quæ pars navis foret submersa prius; et cum gubernator dixisset puppim, ille ait, mors nunc non est adeo molestā mihi, si perspicio meum inimicum mori prius.

**T**WO 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.

Hæc fabula redarguit inimicitias hominum; cum inimicus sapius eligit perdere seipsum, ut perdat inimicum.

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 Canē et Fabro.**Of the Dog and the Smith.*

**Q**UIDAM faber habebat canem, qui, dum ipse cudēbat ferrum, dormiebat continuō; verō cum manducabat, canis statim assurgēbat, et sine

**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 faciā; qui, dum cūdo ferrum, dormīs continuō, et tenēris segnitē; rursus cum mōvēo dentes, statim surgis, et applaudis mihi caudā.*

## MOR.

*Fabūla significat, quòd sōcordes et somnolenti, qui vīvunt ex labōribus aliōrum, sunt coercendi grāvī censūrā.*

*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.

*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.*

**Q**Uædam mula, effecta pinguis nimio hordæo, lasciviēbat nimīā pinguedīne, inquitens secum, *æquus fuit meus pater, qui erāt cēlerrīmus cursu, et ego sum similis ei per omnia. Pārum post contigit, quòd oportuit mulam currere quantum pōtuit; sed cum cessāvit cursu, inquit, heu! miseram me, quæ pūtābam me esse sobōlem 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 pātrēm fuisse I remember that my father was  
asīnum. an ass.

MOR.

Fabūla significat, quòd  
stulti non agnoscunt se-  
ipsos in prosp̄eris; sed in  
adversis pers̄ape r̄ecogno-  
scunt suos errōres.

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  
curāverat ægrōtum,  
qui paulò post moriebatur,  
aiebat illis, qui efferēbant  
funus, si iste vir abstinū-  
isset vino, et fuisset usus  
clystērībus, non fuisset  
mortuus. Quīdam ex his,  
qui aderānt, ait mēdi-  
co haud infacētē, heus,  
mēdicē, ista consilia  
fuērunt dīcenda, cūm quī-  
bant prōdesse; non nunc, cūm  
valēt 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 prodēst,  
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 CXCII.

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

**C**UM cānis dormiret ante aulam, lūpus supervēniens statim cēpit eum, et cum vellet occidere eum, canis orābat, ne occideret eum, inquiēns, heus, mi lūpe, nunc nōli occidere me, nam, ut vidēs, sum tēnūis, gracilis, et macilēntus; sed meus herus est facturus nuptias, ubi, si expectābis parum, ego manducans opīparē, atque factus pinguior, ēro utilior tibi. Lūpus habēns fidem his verbis dimisit cānem. Post paucos dies lūpus accēdens, cūm repērit canem dormientem domī, stans ante aulam, rōgat canem, ut frastaret promissa sibi. Canis inquit, heus, lūpe, si cēpisses me ante aulam, non expectāveris nuptias frustrā.

MOR.

Hæc fabūla indicat, quòd sapiēns, cūm semel vitāverit pericūlum, continuō cāvet in futūro.

**W**HEN 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.*

**C**anis et gallus socii faciēbant iter; autem vespere superveniente, gallus dormiebat inter ramos arboris; at canis ad radicem. Cum gallus, ut assolet, cantabat noctu, vulpes audivit eum, accurrit, et stans inferius rogabat, ut descenderet ad se, quod cuperet complecti animal adeo commendabile cantu; autem, cum is dixisset, ut prius excitaret janitorem dormientem ad radicem, ut descenderet, cum ille aperuisset; illa quærente, ut vocaret ipsum, canis prosiliens dilaceravit vulpem.

MOR.

Fabula significat, prudentes homines astu mittere inimicos potentiōres se, ad fortiōres.

**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 CXCIV.

*De Ranis.*

**D**UÆ ranæ pascēbantūr  
*in palūdē; autem*  
 æstāte *palūde* siccā-  
 tā, *quærēbant* aliā; *cætērūm*  
 invēnerunt *frōfundum*  
 putēum; *quo vīsō, altērā*  
 dixit *altēri, heus, tu,*  
 descendāmus *in hunc*  
 putēum; *illā rcspondens ait,*  
*si āquā aruērit et hic,*  
*quomōdo ascendēmus?*

MOR.

*Fabūla declārat, quòd*  
*mullæ res sunt agendæ in-*  
*considerātē.*

*Of the Frogs.*

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

MOR.

*The fable declares, that*  
*not any things are to be done in-*  
*considerately.*

## FABLE CXCV.

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

**L**EO et ursūs, *quum*  
 cēpissent *magnum*  
 hinnūlum, *pugnābant* de eo,  
 et *vulnerāti* grāviter à  
 seipsis *jacēbant* defatīgāti.  
*Vulpēs, vidēns eos* prostrātos,  
 et *hinnūlum* *jacentem* in  
 medio, *rāpuit* hunc, et *fu-*  
 giēbat. *Illi vidēbant,* sed  
 quia non *pōtūerant* *surgēre,*  
 dicēbant, *heu! miserōs*  
 nos, quia *labōrāvī-*  
*mūs* vulpi.

**T**HE 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 labour-*  
*ing* 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.

## FABLE CXCVI.

De CASSITA.

Of the LARK.

CASSITĀ, *capta* laquēō, dicebat plorans, *hei!* mihi *misere* et *infelici*, nec surripŭi *aurum* neque *argentum* *cujusquā*m; *autem* granum *tritici* 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 *pericŭlum* ob *inŭtile* *lucrum*.

MOR.

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

## FABLE CXCVII.

De Leōne confecto senio.

Of the Lion worn out with age.

CUM leo sēnuisset, nec posset *quærere* *vic-tum*, *machinabatur* *viam*, qui *alimentā* *haud deessent* *sibi*. *Igitur* *ingressus* *speluncam*, *jacens*, *simulabat* se *vehementē* *ægrōtare*. *Animalia*, *putantiā* se *verē* *agrotare*, *accēdebant* *ad eum* *gratiā* *visitandi*; *quæ* *leo* *capiens* *manducabat* *singulātim*. *Cum*

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, accedens ad aditum speluncæ, stans exteriūs, rogat leonem quomodo valeret. Leo respondens ei blandē ait, filia vulpēs, cur non ingredēris intrò ad me? Vulpes ait non illepide, quoniam, mi herē, cerno equidem perplūra vestīgia animalium ingredientium, sed nulla vestīgia eorum egrēdientium.*

MOR.

*Fabūla significat, quòd prudens hōmo, qui prōvidet imminētia pericūla, facīlè 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.*

**L**EO sēquēns ingentem taurum per insīdias, cūm accessit prōpè, vocavit eum ad cœnam, inquiēns, amīce, occīdi ovem, cænābis mecum hodie, si placet tibi. Postquam discūbuissent, taurus conspiciēns plūres lebētes, et obeliscos parātos, et ādesse nullam ovem vōlūit decēdere; quem leo perspiciēns jam ābeuntem, rogāvit, cur abiret. Taurus respondit, equidem

**A**LION 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 ab eo 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.

**A**GER rogatus à medico de sua salute, respondit, se sudasse violenter; medicus ait, id fuisse bonum; rogatus ab eodem medico secundo quomodo inveniēbat se, ægrōtus inquit, se fuisse comprehensum vehementi frigore: medicus quoque ait, id fore ad salutem: interrogatus tertio ab eodem, quomodo reperiēbat se, ægrotus inquit, se non potuisse digerere sine magnā difficultate. Medicus ait rursus, id fuisse optimum ad salutem; deinde, cum quidam domesticorum interrogāret ægrotum, quomodo valeret, ait ille, ut medicus ait, mihi sunt multā et optima signa

**A** Sick man being asked by the doctor about his health, answered, that he sweated vehemently; the doctor says, that that was good; being asked by the same doctor a second time, how he found himself, the sick man said, that he was seized with a vehement cold: the doctor also says, that that would be for his health: being asked a third time by the same, how he found himself, the sick man said, that he was not able to digest without great difficulty. The doctor says again, that that was very good for his health; afterwards, when a certain one of the domestics asked the sick man, how he did, said he, as the doctor says, I have many and very good symptoms

*ad salutem, tamen for life, notwithstanding*  
*dispereo illis signis. I die with those symptoms.*

MOR.

*Fabula indicat, assentatores esse culpandos.*

MOR.

*The fable shows, that flatterers are to be blamed.*

## FABLE CC.

*De quodam Lignatore.*

*Of a certain Wood-Cutter.*

**D**UM quidam lignator scindebat lignum juxta flumen, dicatum Deo Mercurio, securis casu decidit in flumen. Igitur affectus multo moerore, considerabat gemens juxta ripam fluminis. Mercurius, motus misericordiam, apparuit lignario, et rogavit causam sui fletus; quem simul ac didicit, offerens auream securim, rogavit, utrum esset illa, quam perdiderat. At pauper negavit esse suam. Secundo Mercurius detulit alteram, argenteam; quam, cum pauper negaret quoque esse suam, postremo Mercurius detulit ligneam; cum pauper assentiret, illam esse suam, Mercurius, cognoscens illum esse hominem verum et justum, dedit omnes sibi dono. Igitur lignarius, accedens ad socios, declarat quod acciderat

**W**HILST 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. Mercury, 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  
 volens experiri id, cum  
 accessisset ad flumen, dejecit  
 securim in aquam, deinde  
 consedit flens in ripa;  
 causam cujus fletus cum  
 Mercurius audivisset, affe-  
 rēns auream securim, rogavit,  
 illane esset, quam  
 perdiderat: quam, cum  
 assēret esse suam, Mer-  
 curius, ejus impudentiā cog-  
 nitā, nec tradidit ei  
 auream, 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.

Fabula significat, quod  
 quanto propitior 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  
 insanos.*

*Of the Doctor, who cured  
 mad people.*

**P**Lures colloquebantur de  
 superflua cura eorum,  
 qui alunt canes ad aucu-  
 pium. Quidam ex iis  
 inquit, stultus Mediolani  
 risit hos recte. Cum  
 fabula posceretur, inquit,  
 fuit medicus, civis Medio-  
 lani, qui suscipiebat  
 sanare insanos delatos ad se  
 intra certum tempus:  
 autem curatio erat hujus  
 modi; habebat domi  
 aream, et in ea lacunam  
 fetide aquae, in qua

**M**ANY 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, se-  
 cundum gradum insanix;  
 ac tamdiu macerabat eos  
 aqua, quoad viderentur  
 sana mente. Quidam  
 est allatus inter ceteros,  
 quem posuit in aquam  
 usque ad femur, qui coe-  
 pit resipiscere post quindecim  
 dies, et rogare suum me-  
 dicum, ut reduceretur  
 ex aqua; ille exemit  
 hominem a cruciatu, tamen  
 ea conditione, ne egraderetur\*  
 arcam. Cum  
 paruisset aliquot diebus,  
 permisit, ut perambularet  
 totam domum; at  
 ut non egraderetur exteriorem  
 januam; (sociis,  
 qui erant multi, relictis in  
 aqua;) paruit manda-  
 tis medici diligen-  
 ter; verò stans super li-  
 men quodam tempore; (nam  
 non audēbat egrēdi) vidit  
 juvenem venientem in equo  
 cum duobus canibus, et  
 accipitre; motus novi-  
 tate rei; (etenim non tenē-  
 bat memoriā  
 que viderat  
 ante insaniam;) cum  
 juvenis accessisset, ille  
 inquit, heus, tu, oro, re-  
 sponde mihi paucis: quid  
 est hoc quo vehē-  
 ris? 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, accord-  
 ing 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 be-  
 gan to come to his wits after fifteen  
 days, and to ask his doc-  
 tor, 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 out-  
 ward gate; (his companions,  
 who were many, being left in  
 the water;) he obeyed the or-  
 ders of the doctor diligen-  
 tly; but standing upon the thre-  
 shold 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 no-  
 velty 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, an-  
 swer me in a few things: what  
 is this, on which you are car-  
 ried? 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 captivi perdicum. Tum insanus p̄ctit, et hi, qui cōmittantur te, qui sunt, et quid fr̄sunt tibi? Ait, sunt cānēs, et apti, aucupio, ad investigandum aves. Autem hæ aves, causā capiendi quas pārās tot res, cujus pretii sunt, si conferās capturām totius anni in unum? Cūm respondisset p̄rvūm, nescio quid, et quod non excederet sex aureos: insanus rogat, quenam sit impensā equi, cānum, et accipitris? affirmavit impensam eōrum esse quotannis quinquaginta aureos. Tum admirātus stultitiā juvenis, inquit, oro, abī hinc ocyūs, antequam mēdicus redēat dōmūm; nam si hic complerērit te, conijciet te in suam lacūnam, velūtī insanissimum omnium, et collocabit te in aqua usque ad mentum.

## MOR.

Hæc fabula ostendit, multas insanias esse quotidie inobservatas.

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

## MOR.

This fable shows, that many madnesses are daily unobserved.

## FABLE CCII.

*De obstinātā Mulierē, quæ vocāvit Virum pēdiculōsum.*

*Of the obstinate Woman, who called her Husband lousy.*

**Q**Uædam mulier, supra modum contraria viro, ita ut vellet esse superior, semel, in gravi altercatione cum eo, vocavit eum pēdiculōsum. Ille, ut retractaret illud verbum, contundebat uxorem, cedens illam pugnis et calcibus. Quō magis cædebatur, eō plus vocavit illum pēdiculōsum. Vir tandem lassus verbendo illam, ut superaret pertinaciam uxoris, demisit in flumen per funem, dicens, se suffocaturum eam, si non abstineret talibus verbis. Illa persistabat nihilo minus continuare illud verbum, quamvis fixa usque ad mentum in aqua. Tum vir demersit eam in flumen, ita ut non posset loqui amplius, tentans si posset avertere eam a pertinacia timore mortis. At illa, facultate loquendi adempta, exprimēbat 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 pōtuit* what reproach she could  
*vīrō illo gestu.* to her husband by that gesture.

MOR.

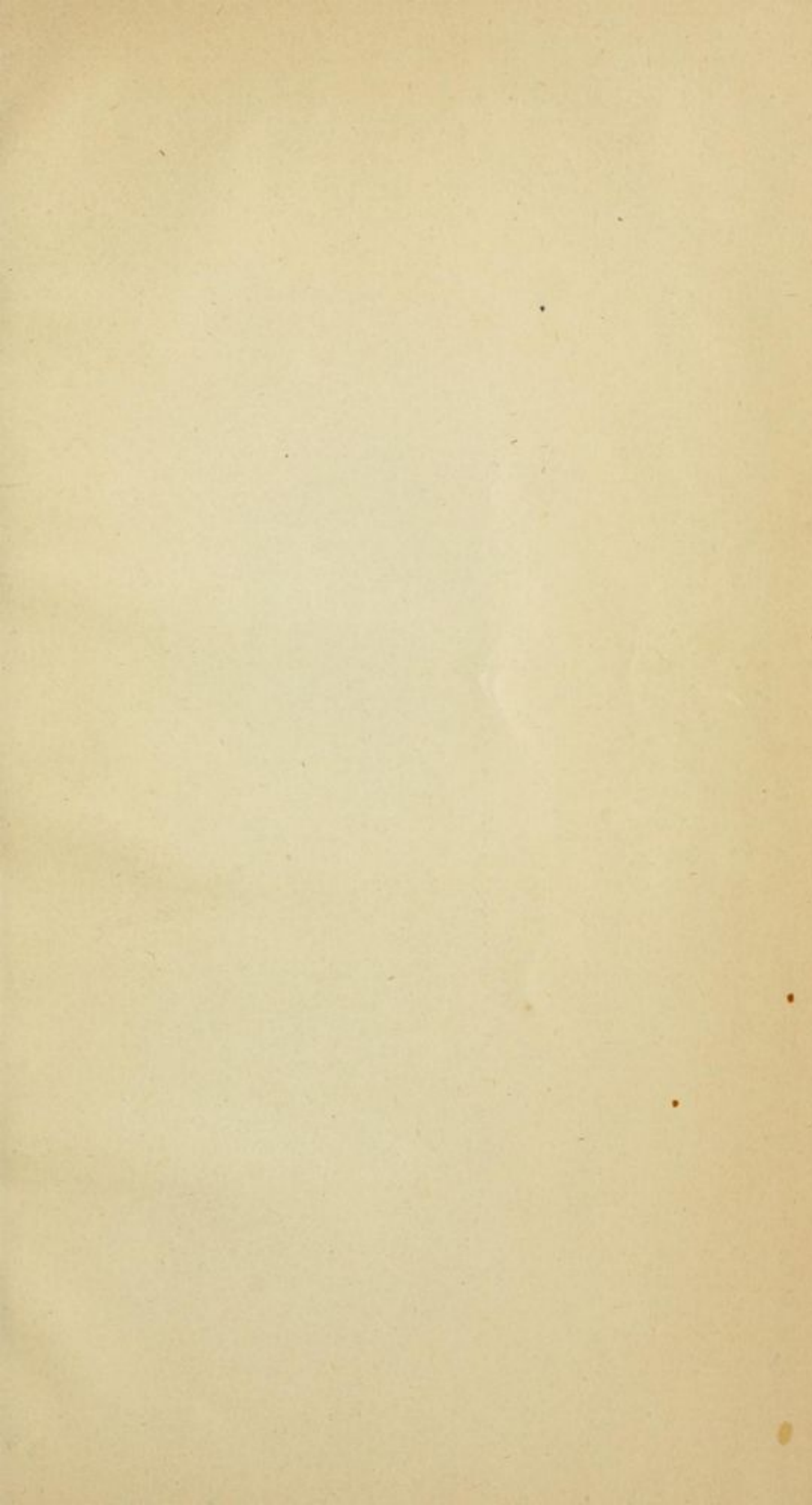
Hæc fabula indicat, quod  
 quidam retinēbunt suam  
 pertinaciam etiam p̄rīcūlo  
 mortis.

MOR.

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

FINIS.

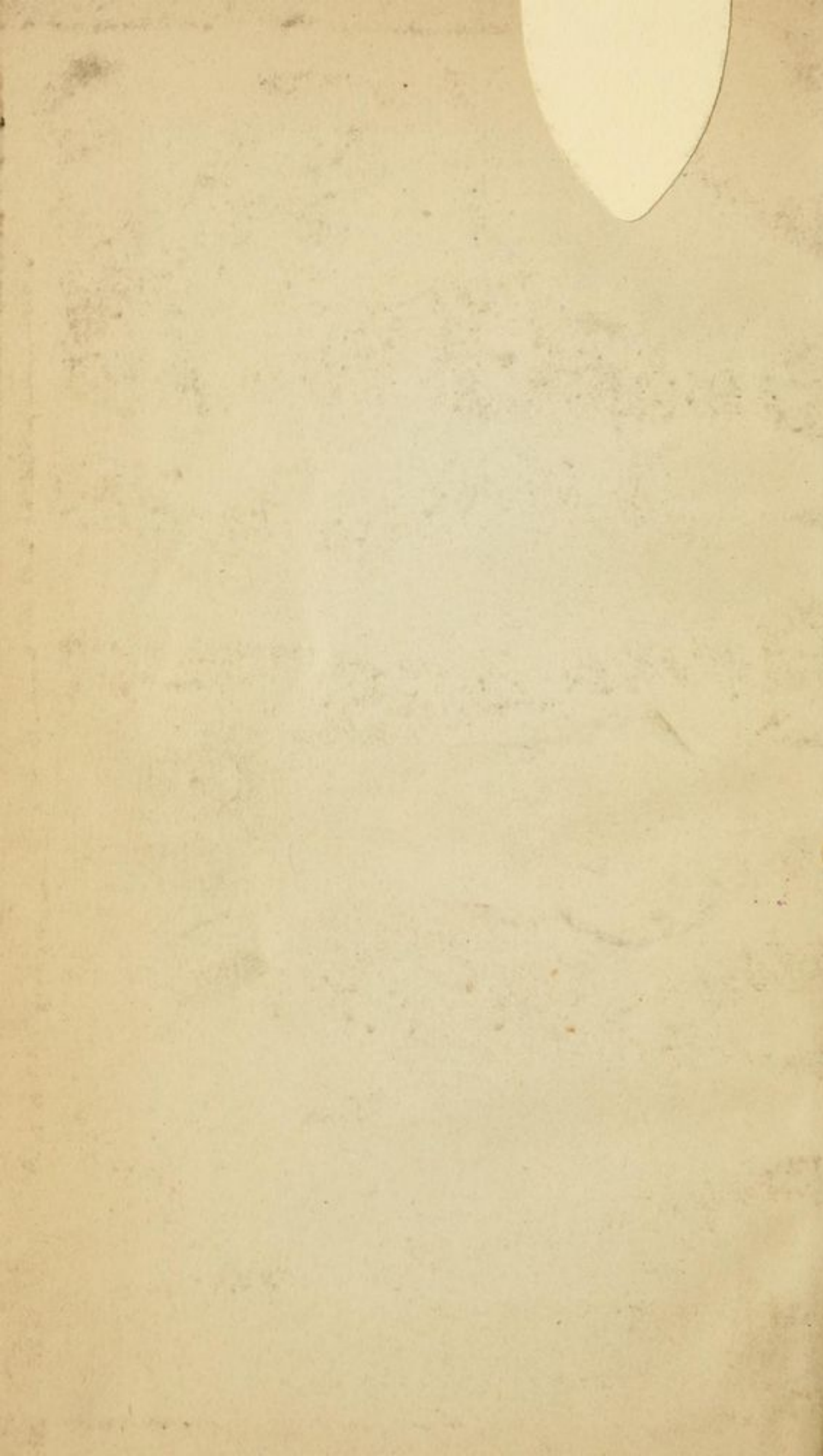












Dr. L. C. ...  
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